ANIMAL IDIOMS IN ENGLISH AND KURDISH: WITH SOME PEDAGOGICAL IMPLICATIONS

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Dedication

This work is dedicated to the dearest people to my heart

My dead father

My mother

My siblings

And my lovely husband

Animal idioms in English and Kurdish: with some pedagogical implications

Abstract

The primary and foremost objective of this particular study is to know the perspective of the comprehension and teaching of English idioms to Kurdish Learners. The study focuses on two major parts that make idioms difficult to Kurdish learners. Kurdish students encountered many difficulties while learning idioms and the teachers' lacks of interest in this field have made it more difficult for the students to attain expertise in English idioms. One of the primary and significant problems that the students encountered comprehends the literal meaning. Therefore, teachers teaching English idioms are focusing more on using local language in their lectures to help the students understand the literal meanings of the idiom.

In this study, the researcher has ensured to implement qualitative research method and analyse the perception of both, teachers and the students. The analysis of the students was based on pre and post-test, whereas, teachers were given an opportunity to respond to express their perception through open-ended questions. Furthermore, certain methods were used to know the depth of the research hence questionnaires were considered helpful and so interviewed. However, qualitative research method was used for this particular research as it serves the purpose of maximizing strength and reducing the weakness. Therefore, there was mix of questionnaire and interviews used in the study to combine data and as a result,

qualitative research method brought objective, replicable, and generalized findings bringing out more numerical data or statistical information. The participants were ranged from 18-51 and older to carry out research. The survey consisted of thirteen questions divided into three different groups. The participants were asked to participate in this study so that data can be easily collected. In addition to this, interviews were also used to carry out research from almost seven universities.

<div align="right">Aween Mawlood</div>

ACKNOWLEDGEMENTS

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TYPOGRAPHICAL CONVENTIONS

Symbols	Typographical Conventions
(Brackets)	Translations of kurdish idioms
Italic	Quotations from teacher's iinterveiw in chapter five
'Single inverted comma '	Quotations from sources
"Speech marker"	Enclosing figurative meaning of English and Kurdish idioms , and significant (focused) terms
✔	Correct answer (tests in chapter six)
✖	Not correct answer (tests in chapter six)
Ø	Avoided answer (tests in chapter six)

LIST OF ABBREVIATIONS

Abbreviation	Meaning
Adj	Adjective
Adv	Adverb
Cm	Centimeter
compound nouns (CN)	Compound nouns (CN)
IPA	International Phonetic Alphabet
KAL	Kurdistan Academy of Language
KRG	Kurdistan Region Government
N	Noun
OED	Oxford English dictionary
Pron	Pronoun
United Kingdom	UK
V	Verb

1   CHAPTER ONE: INTRODUCTION

'Idiom is the life and spirit of a language and of a nation. Through the study of idiom, you can really begin to understand a foreign people'. ─G. H. Phelps (1948).

1.1   Introduction

Idioms are often confusing and challenging for second language learners of English. Notwithstanding this, Wray (2000) argued that idioms and collocations are the most important elements in learning a second language successfully. Learning a foreign language needs a comprehensive understanding of that language, and it requires using the language like natives. Learning a foreign language will ultimately help the learner to grasp the target language culture and identity with the native population (Kramsch, 2013). Idioms have generally been regarded as an important part of the written and spoken discourse generated by native speakers of a language. Cooper (1999) states that it is nearly impossible to master idioms since idioms are used so frequently in spoken and written English. Cooper (1999) quotes research results by Barlow et al. (1977), who found out that 'most English speakers utter about 10 million novel metaphors and 20 million idioms per life time'.

This implies that learners of English encounter idioms in all forms of discourse such as, in letters, television programs, conversations, and many other contexts. To support this argument, many researchers (including Casas and Campoy, 1995) have demonstrated that idioms are regularly used in an extensive spectrum of social circumstances, ranging from business conversation and media engagement to friendly discussions. For example, the corpus study conducted by Moon (1998) indicated that there were 6, 776 idioms and fixed expressions in the 18-million-word Oxford Hector Pilot Corpus (OHPC), with journalism including the highest proportion as compared to

a lower proportion in spoken discourse. Similarly, Liu (2003) identified 9,683 idioms in a six-million-word corpus of spoken American English. These findings demonstrate the amount of idioms used by speakers of English in all kinds of discourse, whether it is journalism, spoken or any other form of discourse.

This highlights the importance of learning English idioms by second language learners to assist them in communicating more proficiently with native speakers of English, in conversation or written contexts. Having asserted or demonstrated that English is a highly idiomatic language, many researchers have concluded that proficient and fluent L2 users need to produce and understand idioms in the target language, and that they also need to use idioms in appropriate contexts (for example Liu, 2008; Wray, 2000). Lattey (1986), also claims that idiomatic competence assists speakers in expressing their personal opinions, feelings and attitudes, especially in a situation where it is not easy to express opinions literally. For example, English native speakers find it easier and more acceptable to use idioms, such as 'it is not my cup of tea' or *'I have butterflies in my stomach'* than using their literal meanings. In other words, mastering idiomatic expressions helps second language learners to communicate effectively and comprehend fully.

1.2   Research problem

Idiomatic expressions are sentences or phrases, which are not understood based on their literal meaning or the meaning of, which cannot be ascertained even if one knows the meaning of individual words and is completely knowledgeable of the grammar of the expression (Spears and Kirkpatrick, 1999) and they occur in all languages. Cacciari and Tabossi (2014) are of the view that 'idioms are a feature of discourse that frustrates any simple logical account of how meanings of utterances

depend on the meaning of their parts and on the syntactic relations among their parts'. Cowie et al. (1983) also observed that structural and semantic problems are posed by idioms for second language learners. Thus, idioms like spill the beans (meaning reveal a secret) or let sleeping dogs lie (do not make trouble if you do not have to) can be seen as having very different meanings from what can be deduced from their literal meanings. With some idioms, a new meaning is acquired by the whole expression, while in others, a common literal meaning is preserved by one word but other words take on a specialised meaning, which may be difficult to infer its meaning (Celce-Murcia and McIntosh, 1991). When second language learners encounter such expressions, sometimes they depend on their mother language in using and interpreting idioms, which helps with some idioms and in few situations. However, depending on this strategy to correctly decode L2 idioms can sometimes result in more or less serious miscommunication. Apart from understanding idiomatic expressions, there is also a difficulty faced by L2 learners in terms of appropriateness that knows about the context it would be appropriate using an idiom. Some idioms are neutral and in most situations, they can be used, but some idioms are informal and restricted to everyday spoken English and informal written communications such as personal letters and emails (Seidl and McMordie, 1988).

English and Kurdish are both heavily idiomatic, and animal idioms are frequently used in both languages. Even though Kurdish and English are distantly related to Indo-European languages, there are considerable differences in their interpretation and use of animal idioms. Although the structure or form of some idioms is similar, they are used with a different meaning, while other idioms have similar meanings with different form or structure. For example, the English idiom you can take a horse to the water but you cannot make it drink (you can give someone the

opportunity to do something but you cannot force them to do it), has the Kurdish equivalent æiba:tæsær a:u: a:up:ʃina:da:tpɛi (take him/her to the water but do not let him/her drink that is, deceptive people), which has the same form as the English idiom but the meaning is different. Conversely, the English idiom buy a pig in a poke (to buy or agree to something without proper scrutiny) has the Kurdish equivalent ma:sjlæ a:u da:mæłæna:krɛt, (whose literal translation is fish cannot be bargained in the water), which has the same meaning as that of 'buy a pig in a poke' but the form is different.

1.2.1 Aims of the Study

Given the problem that Kurdish learners of English language face in understanding idioms, the present study collects and investigates idioms for six animals in English and Kurdish. The animals are cats, dogs, fish, birds, horses, and pigs. This study is divided into two main parts: in the first part, the idioms are used to compare animal idioms in English and Kurdish both syntactically and semantically; in the second part these idioms are used to investigate the effectiveness of two methods of teaching English idioms to Kurdish advanced learners, L1 transfer, and contextual knowledge. The results of the second part will be used for pedagogical purposes. This study also aims to test some common claims of psycholinguistic frameworks, including those of Irujo (1986), Liontas (1997, 1999, and 2001), Arnaud and Savignon (1997) and James (2005) such as:

(i)   Contrastive linguistics produces effective methods of teaching the language to be learned, that is, *'difference equals difficulty'*

(ii)   Identical idioms show evidence of positive transfer.

(iii)   Similar idioms show evidence of negative transfer.

(iv)   Different idioms show no evidence, neither positive nor negative.

(v)   Second language learners face difficulties in understanding idioms even if they know the meaning of the individual words.

(vi)   Learners' interest is essential in the process of foreign idiom comprehension

1.2.2 Significance of the Study

Idioms are cultural-bound, which means that, in any language, idioms are related to the culture of that language. Consequently, idioms present difficulties and challenges to foreign learners of any language. Andreou and Galantomos (2008), who based their work on research by Kellerman (1978; 1986), showed that it is difficult for foreign learners to understand and learn the idiomatic expressions of the target language even when the use and meaning of the idioms are similar in the two languages.

Kurdish curriculums for teaching English do not specifically include the teaching of figurative language in general and of idioms in particular. EFL teachers in Kurdistan, therefore, neglect teaching idioms, tending to emphasize the teaching of grammar. Learning English idioms not only improves learners' communicative skills, it also helps them to grasp important aspects of English-culture. Casas and Campoy (1995) claim that 'idioms [based on fables, tales, beliefs, religion, traditions, customs, and nature] show the influence of the cultural values of society on language'. In other words, idioms show the behaviour and attitudes of individuals and the whole community. For example, American idioms like keep your eye on the ball (to remain alert to the events occurring around one) reveal an interest in sport and a tendency to view life through the lens of sport (Liu, 2008).

The study is significant as one of the aims of the present research is to fill a gap in the existing second language learning and literature. Since the study investigates the effectiveness of two methods of teaching idioms to Kurdish advanced learners while

also testing some common claims of psycholinguistic frameworks related to understanding and learning of idioms, the study also has important pedagogical implications. Although the study's focus and relevance is the Kurdish-speaking context, its conclusions are applicable to other linguistic and cultural contexts.

1.2.3 Research Questions

As mentioned above, the study is divided into two parts. The first part investigates the areas of differences and similarity in relation to meaning and form between Kurdish and English animal idioms and analyses the degree of variation and correspondence between them. This study addresses the following research questions:

1- Do animal idioms of Kurdish and English language share semantic, lexical, syntactic, and pragmatic characteristics?

2- Are there English animal idioms that do not exist in Kurdish? that is, the same animals are used idiomatically in both cultures?

3- Are there English-Kurdish animal idioms that are fully equivalent that is, they use the same animal and a similar form and meaning?

4- How does culture affect the way that English and Kurdish speakers perceive animal idioms?

The second part explores the most efficient method of teaching English idioms to Kurdish learners at university level. In this section, the following research questions will be addressed

5- , which teaching method, L1 transfer or/and contextual knowledge, is more effective?

6- Does a short course on idioms motivate learners to acquire strategies for interpreting them?

7-   Are Kurdish learners of English confident in interpreting unfamiliar English idioms before taking the course?

8-   Do Kurdish learners of English regard idioms as the most challenging aspect of learning English?

9-   How much do Kurdish learners of English recognise the importance of learning English idioms for comprehending the language? Do Kurdish learners desire to learn English idioms?

10-   How accurately do Kurdish learners of English perceive their ability to use English idioms and the necessity of learning idioms?

11-   How does the Kurdish language interfere with the understanding and comprehension of English idioms?

12-   Does having corresponding idioms in Kurdish help students to interpret English idioms?

13-   What are the perceptions of teachers about teaching idioms to Kurdish learners?

1.3   A Brief Overview of the Region of Kurdistan

This section provides the Kurdish history in order to develop a link between the developments of Kurdish idioms. Through understanding the Kurdish history, we can easily understand the relationship between the Kurdish Idioms. For example, this section provides information regarding invasion and stay of U.S within Kurdistan. So, this stay could predict a better understanding of the idioms of English by the Kurdish students because they have been observing the English language throughout the period of war within the region. It is to be anticipated that different customs, traditions, religion, culture and history would be reflected in English and Kurdish idioms. Further discussion has been made below:

Kurdistan, which is in the North of Iraq, is sometimes referred to as Southern Kurdistan or Iraqi Kurdistan. Although it is part of Iraq, it has its own government and has financial and political independence from the Central Iraqi government. The independence of Kurdistan from the Iraqi central government dates back to the end of the twentieth century. Before the independence, intense fighting between the Kurdish opposition fighters and the government of Iraq led to the signing of an autonomy agreement in the 1970s, which gave the region complete independence from the Iraqi central government.

However, the autonomy agreement was not implemented fully and fights ensued between the Arab-dominated Iraqi government and the Kurds, beginning in 1974. Moreover, the conflict was worsened by the Iran-Iraq war, which occurred between 1980 and 1988. During this period, the Anfal genocide in 1983 further jeopardised the relationship between the central government of Iraq and the Kurds. In 1991, an uprising by the Kurds in the North and the Shias in the South was staged against the then President, Saddam Hussein.

During the uprising, the Peshmerga were successful in pushing the forces of the central government from northern Iraq. This success marked the beginning of Kurdish autonomy and paved the way for the return of 450,000 Kurdish refugees who had fled the region (Malanczuk, 1991). Much of this success was owed to the ability of the Peshmerga to create a no-fly zone following the 1991 Gulf War. However, the war continued as the Kurdish kept fighting the Iraqi government troops until they left the region in October 1991, paving the way for the independence of Kurdistan. In 1992, the PUK and KDP, the Kurdish political movements, formed the first semi-independent Kurdistan Regional Government. Finally, a new constitution was reacted and ratified in

2003, after the political changes that were brought by the invasion of Iraq by the United States in 2003.

Following the US withdrawal from Iraq in 2011-2012, there was seen a rise in tension between the central Iraqi government and Iraqi Kurdistan on various issues including sharing of power, production of oil, and control of territory. The tensions have continued since then and there is an increasing demand by the Kurds to hold a referendum for independence and to be provided with independence.

1.4   Kurdish language

The Kurdish language is spoken by more than forty million people in Turkey, Iran, Iraq, and Syria. The development of the language can be traced back to the Indo-Iranian branch of Indo-European languages. According to Bright (1992) and Asher and Simpson (1994), Kurdish is a north-western Iranian language. Although Kurds have existed since the ancient times, modern literature in Kurdish started in 1919, when the language became a mode of instruction in public schools. During this period of an early twentieth century, rich literary works in Iraq, in Standard Literary Kurdish, were produced by Kurdish intellectuals based on the Sorani dialect. Although the Iraqi government suppressed the dialect in 1947 to 1979, the Kurds have been using it since the 1940s.

There are two major standardised versions of Kurdish termed *'Southern'* and *'Northern'* Kurdish. The Northern version, which is chiefly spoken in Northern part of the Kurdish region, Syria and Northern Kurdish speaking areas of Iran and Iraq, is referred to as *'Kurmanji'*. More than three-quarters of Kurdish speakers speak Kurmanji. The other version of Kurdish is the central version, which is mainly spoken in Iraqi Kurdistan and in the west of Iran (Abdullah & Alam, 2004).

According to Khaznadar (2002), the Kurdish dialects were classified initially by Sharaf Khan Bedlisi between 1543 and 1603, who divided the dialects into Lur, Kurmanji, Goran, and Kalhor. Wahby's later classification in 1923 resulted in three dialects of Southern and Northern Kurmanji, the Luri and Gorani. On the other hand, Nabaz (1976) argues that there are three main dialects: the southern, central and northern varieties. According to him, and roughly speaking, northern Kurdish is often found in Syria, Turkey, north of Greater Zab River and the southern parts of Iranian west Azerbaijan. While all these dialects are used by speakers of the Kurdish language, the central dialect, commonly known as Sorani, is spoken in the Kurdistan province of Iran, Iraq, and parts of the Iranian west Azerbaijan. Sorani is written in the Arabic script. The earlier use of Sorani in written literature has encouraged more development in the dialect than in Kurmanji and more written literature can be found in this dialect. The term *'Kurdish'* as used in the paper denotes Sorani since it is the most widely spoken and written dialect among the Kurds in Iraq and Iran.

1.5 Kurdish Culture and Religion

Culture can be defined as a collection of habitual actions, ideas, and values that a society practices and holds onto (Shapiro, 1957). National cultures have considerable influence on the way people dress, the structure of language, relationships, and socialisation. Iraqi Kurdistan is a region of diverse people, having a number of religious faiths and languages, as indicated in Figure 1. However, the majority of the inhabitants of the region profess Islam. Some of the inhabitants who profess Islam in the Iraqi Kurdistan include the Arabs, the Iraqi Turkmen, and the Kurds. Most of these inhabitants belong to the Shafi'i Sunni Islamic branch.

Kurdish culture is, therefore, largely influenced by the Islamic teachings of Holy Quran and the Prophet Muhammad, which involve obedience, surrender, adherence, and acceptance of commands of Allah. Islam is based on the beliefs that God created the Universe and sent Muhammad to preach the teachings of the Quran. According to Horrie and Chippindale (2003), Islam teaches a complete and different way of life that governs justice and punishment, modes of dressing, taxation, business ethics, care of animals, economics, sexual relations, marriage and inheritance, social behaviour, education, moral ethics, war and peace, politics, rules of greetings and hospitality among other elements of social life. As a Muslim, a Kurdish man has a number of responsibilities, which include family responsibility of providing for the family even if the wife is rich.

Apart from Muslims, the region also has around 50,000 Christian inhabitants, particularly Armenians and Assyrians (Salloum, 2013). According to the 2013 census, the region had about 560,000 people of the minority group who profess Yezidism, a religion that is a combination of aspects of Islam, Judaism, Zoroastrianism, and Christianity. The other religious faiths in the region include the Shabaki and the Yazdani religions of Yarsan (Kakai or Ahl-e Haqq), with followers of 250,000 and 200,000 respectively. Another recent religion that has gained strength in the region is Zoroastrianism, whose followers numbered about 100000 in 2015. The region also boasts of a small religion called the Mandeans (Salloum, 2013). All this indicates that there is a significant diversity in terms of religion and culture in the Kurdish learners of English language.
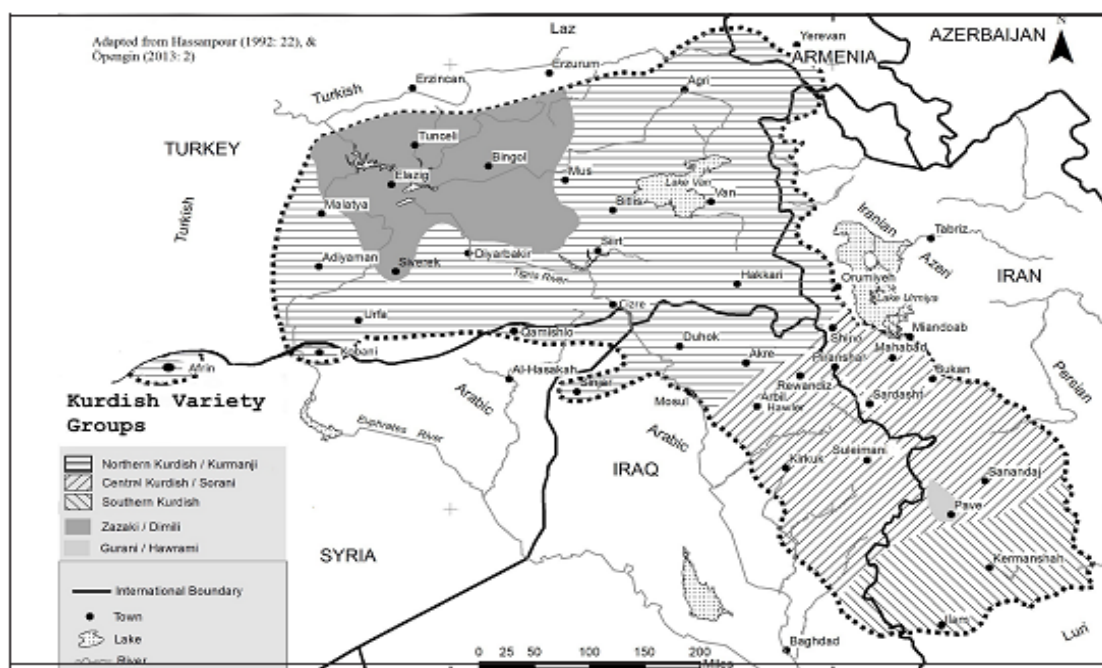
Figure 1.1.1: Kurdish Variety Groups; Source: Sheyholislami (2015)

1.6 Data Collection

Data collection started with a review of idiom dictionaries in both languages. Although there is no dictionary of animal idioms in Kurdish, animal idioms were included in general dictionaries of Kurdish idioms. The idiom list was then verified by focus groups of native speakers of both languages. The methodological issues are explored in more detail in Chapter Three, but a brief outline is provided below:

1.7 Structure of the Presentation of Findings of the Study

Since the study is divided into two main parts, in the first part a comparative analysis for equivalent animal idioms in English and Kurdish is given according to Kvetk's (2012) classification of the degrees of similarity or difference between the idiomatic expressions:

(i)   Absolute equivalence: English- Kurdish idioms including the same animal lexeme and having, more or less, the same meaning and form.

(ii)   Close equivalence: English- Kurdish idioms with some variation, such as morphological deviation.

(iii)   Partial equivalence: English- Kurdish idioms including the same animal lexeme and having similar meaning but different form.

(iv)   Non-equivalence: Animal idioms in one language, which have no equivalents in the other.

The second part explores the possibility of teaching Kurdish EFL learners strategies for interpreting English idioms. It tests two methods of teaching idioms: Irujo's (1986) *'L1 transfer'* and Liontas's (2002) idea of using contextual information to interpret target idioms in learners' second language. Comparing these methods enables me to evaluate, which is the most effective way of teaching idioms to Kurdish EFL students at university level. In order to investigate the effect of L1 transfer and the effect of contextual knowledge in the process of understanding English idioms by Kurdish advanced learners of English, Irujo's (1986) classification has been adapted to incorporate Laufer's (1992) terminology:

(i)   Cognate idioms: idioms that have identical equivalents in the first language (similar meaning and form). For example, when the cat is away the mice will play, has a Kurdish equivalent pʃi:lælæma:łni:æmʃka:ntli:li:a:næ (when the cat is away, the mice will play), with the same figurative meaning.

(ii)   False cognate idioms: idioms that have similar structure but different meaning. For example, throw someone to the dogs (to abandon someone to enemies) has a Kurdish equivalent -sægjtɛbærdæ (to throw someone to the dogs that is, to ignore someone).

(iii)   Idioms with pragmatic equivalents: idioms that have similar meaning but different structure. For example, eat like a horse (to eat a lot) has a Kurdish equivalent dæłɛjga: jæ (he/she is like a bull).

(iv)   Non-equivalent idioms/ idioms with no equivalents: idioms that do not have first language equivalents that is similar in form or meaning.

1.8   Scope and Limitations of the Study

The study is limited in terms of analysis of animal idioms only in English and Kurdish, taking into account their syntactic, lexical, pragmatic, and semantic aspects. There are plethoras of other idioms that are used by speakers of English. Moreover, as the number of animals, which are used in idioms, is very large in both languages, idioms containing only six animals (cats, dogs, birds, horses, fish, and pigs) have been taken as a sample, which also limits the scope of the study.

1.9   Structure of the Thesis

The study consists of seven chapters. The first chapter, the Introduction, identifies the problem, the significance of the study, research questions, and a brief overview of Kurdish culture and language. Chapter Two presents a theoretical background to idiomaticity and the nature of idioms, including terminology and definitions of idioms, their properties, and their classifications. There is also an overview of the importance of idioms in communication as highlighted by different studies. Chapter Three explains the data collection procedures and the methodology used in this study. Chapter Four provides a comparative analysis of animal idioms in English and Kurdish, highlighting the major points of difference and similarity between them. An analysis of the degree of equivalence animal idioms in both languages is also provided in this chapter. Chapter

Five examines the pedagogical methods of teaching idioms and it explores the most effective way of teaching English idioms to Kurdish learners of English. Chapter Six provides comprehension and teaching methods of English idioms to Kurdish learners, whereas, the chapter seven provides the conclusion and summary, and some recommendations for further studies. The back matter of the thesis contains the Bibliography and the Appendices (including the list of Kurdish and English idioms, pre-test, post-test questionnaire, a cloze test exercise, hand-outs for the lesson, and another questionnaire exploring the effectiveness of the two methods for teaching idioms.

2 CHAPTER TWO: THEORETICAL BACKGROUND

'Idiomaticity is important for this reason, if for no other, that there is so much of it in every language' (Weinreich, 1969).

2.1 Introduction

Idioms are found in every language. They are often viewed as marginal items and given less importance in dictionaries and classroom teaching, but studies have shown that they have important roles in both spoken and written language, particularly in communicating evaluations and maintaining interaction (Collins Co-build Idioms a Dictionary, 2002). Many linguists and psycholinguists who deal with the field of idiomaticity in general and idioms, in particular, have tried to provide a definition and to develop inclusion criteria for this problematic area. However, no single unified definition of what constitutes an idiom is generally accepted. Traditionally, it was assumed that the meaning of idioms is arbitrary: that the figurative meaning of the idiom cannot be deduced from the meaning of its constituent parts. However, in some idioms, the meaning of the constituents gives clues about the meaning of the idioms (Nayak and Gibbs, 1990). This chapter presents a theoretical background to the study of idioms, including the approaches of different theoretical schools.

2.1.1 Importance of Idioms for Written and Speaking Discourse

Idioms are usually confusing and challenging for second language learners of English. Wray (2000:463). According to the research of Casas and Campoy (1995), idioms have generally been regarded as an important part of both written and spoken discourse generated by native speakers of a language in an extensive spectrum of social circumstances. The circumstances ranging from business conversation, media

engagement to friendly discussions. In written language, writers use figurative expressions in order to attract their readers 'attention. Similarly, idioms are also found in horoscopes, novels, plays, poems, literature, teenage magazines, fairy tales as well as social media and travel guides.

Moon's (1998) corpus study found 6,776 idioms and fixed expressions in the 18-million-word Oxford Hector Pilot Corpus (OHPC). Liu (2003) conducted research into Spoken American English using a corpus of six million tokens, including 9,683 idioms; these findings demonstrate the importance of learning English idioms amongst second language learners. This will decrease the problems and difficulties that they might encounter while communicating with native speakers of English, either in conversation or in written contexts.

Having demonstrated that English is a highly idiomatic language, (Liu, 2008) concluded that proficient and fluent L2 users need to produce and understand figurative idioms in their L2 and that they need to be able to use these idioms in appropriate contexts.

According to Lattey (1986), idiomatic competence has assisted speakers to express their personal opinions, feelings, and attitudes, especially in a situation where is not easy to express opinions literally. For example, s/he argues that English native speakers find it easier and more acceptable to use idioms such as it is not my cup of tea or I have butterflies in my stomach rather than using their literal meanings (Ibid, 1986).

Learning English idioms not only improves learners

'Communicative skills but also helps learners of English to understand English culture. For example, Casas and Campo (1995: 48) claim that 'idioms [based on fables, tales, beliefs, religion, traditions, customs, and nature] show the influence of the cultural values of society on language'.

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2.2 English idioms

The term idiom stems partly from the Latin idiom and partly from the French idiom, with the sense *'The specific character or individuality of a language; the manner of expression considered natural to or distinctive of a language; a language's distinctive phraseology'* (OED idiom n. 1). In their early use, these etymons were also used to indicate regional varieties or dialects of a language as well as to refer to a peculiarly *'distinctive style or convention in art, music or language and linguistics'* (OED idiom n. 5).The OED defines idiomaticity as *'The quality or state of being idiomatic'* (OED idiomaticityn.), across the broad range of meanings defined under idiom. Fernando (1996) narrows down the general meaning of idiomaticity by using the term to refer to a particular type of expression, which is structurally fixed and semantically opaque, as in the expression break a leg used in wishing someone good luck, particularly in a theatrical context. He argues that the term idiomaticity applies to how a native speaker of a language successfully combines words, or units of language, in a native-like manner. An idiom is defined as *'a particular manner of expressing something in a language, music, art and so on, which characterises a person or group'* (Sharifi and Karimipour, 2012).

Idiom refers to a much smaller group of multi-word expressions: those *'fixed/set phrases, which allow limited lexical flexibility and whose meanings cannot be understood by adding together the meanings of their separate constituents'* (Fernando, 1996as quoted in Grant, 2003:20). What is interesting about these two definitions is that all idioms represent idiomaticity but idiomaticity does not represent all idioms. For

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example, an idiom like spill the *beans 'reveal a secret'* is characterized by its native-like manner, but the expression someone has died, although idiomatic, is not an idiom. According to Roberts (1944), the scope of idiomaticity is too broad and embraces different types of multi-word expressions such as institutionalized proverbs and clichés.

The main focus of this study is idioms, not idiomaticity. Some linguists appear dissatisfied with idiom as the term for the type of expression studied here, presumably because of its broad range of meaning and non-technical use in everyday language. They have proposed a range of alternatives, including fixed-expression (Alexander, 1998); fixed expressions and idioms (Moon, 1998); phraseological units (Cowie, 2001). The importance of idioms cannot be avoided due to its rich application in language and variety of meanings.

2.2.1 Earlier Views and definitions of idiom

Until the middle of the twentieth century, scholars did nothing more than classify idioms by their figurative meaning or list them in dictionaries by their keywords. This is partly because there was no comprehensive definition of idioms, and the approaches that were available to them could not differentiate idioms from Proverbs, metaphors or even compounds. For example, Pearsall-Smith (1925) defines idiom as forms, which are peculiar to a language. In other words, according to Pearsall-Smith idiom encompasses all of the peculiarities of a language whether or not the relation between the idiomatic meaning and its parts is arbitrary. Pearsall-Smith proposes two types of idiosyncrasy: habitual collocations including familiar similes and proverbs (for example, milk and honey), and idiomatic transgressions (for example, try and go) (Pearsall-Smith 1925 cited in Panou, 2014).

Roberts (1944) went further in defining idiom as *'the idiosyncrasy of permutation, which a given language exhibits in contradistinction to all other languages or a given period exhibits in contrast to all previous periods'*. His view is dominated by the idea of institutionalization: idioms are permutations that are used and accepted by average native speakers of the language. Roberts (1944) concluded that the cognitive design of a language is revealed through speakers, creative use of idioms in that language. However, Robert was not interested in identifying the characteristics of idioms; instead, he was very much concerned to show that idioms in any language are the result of individual innovations of that language.

2.2.2 Structuralist Discussions of Idiom

Until the middle of the twentieth century, no one had attempted to present a theoretical description of idioms: idioms were not approached as linguistic phenomena. Hockett (1958) defined idioms as follows:

'*Let us momentarily use the term Y for any grammatical form the meaning of, which is not deducible from its structure. Any Y, in an occurrence in, which it is not a constituent of a larger Y, is an idiom. A vast number of composite forms in any language are idioms. If we are to be consistent in our use of the definition, we are forced also to grant every morpheme idiomatic status, save when it is occurring as a constituent of a larger idiom, since a morpheme has no structure from, which its meaning could be deduced'*. (Hockett, 1958)

According to this definition, both free and bound morphemes (for example, work, ed, tele, phone, class, and room) should be classed as idioms. Hockett argues that single morphemes are idioms because their meaning cannot be deduced from their structure. He classifies idioms into six different categories: substitutes, proper names, and

numerals, abbreviations, phrasal compounds, figures of speech and slang. If we adapt Hockett's definition there will be too many language items known as idioms, and thus his understanding of the term is unhelpfully imprecise.

2.2.3 Tagmemic Discussions of Idiom

The term tagmemics was first developed by Pike (1967), and according to this view, an idiom is the smallest grammatical unit, which has a function in a sentence. In other words, an idiom may function as a noun, verb, an adjective or preposition (Anissa, 2011). Pike tried to identify something analogous to the phoneme structure in grammar at the lexical level. This involves considering differences in the terms phonetic and phonemic with the use of-etic and –emic to describe objective and subjective units of the term. Based on this approach, Pike called the minimal grammatical unit of the phonemic structure the gramme, a term later changed to tagmeme to combine both form and meaning, where use of *'etic'* is associated with an objective form of language; while use of *'emic'* is associated with actual functions of language in real life. Based on this approach, language functions can be classified on the basis of four aspects 1. unit of language; 2. class of unit; 3. role or function of the unit; and 4. Cohesion/relation to other units. The following diagram provides the division of idioms into four elements based on 1. unit of language/slot; 2. class of unit; 3. role or function of the unit; and 4. Cohesion/relation to other units as categories.

Figure 2.1.1: Pike's Grammatical Tagmeme.

Source: Poythress, 1978

This framework or diagram is used to express the Syntactic Functions of Idioms in two categories as adapted from Healy (1968). The functions and categories are clearly classified in table 4 based on the above diagram by Pike. Based on the tagmemic approach as provided by Pike (1967), it is clear that tagmemes (etic/emic distinction as it is used in phonetic and phonemic) can help in defining larger and larger units of language in the phonological hierarchy as sentences are composed of words and words are comprised of sounds. Pike (1967) argues that the semantic component of a hyper-morpheme may include predictable morphemes as in John is a big boy, but sometimes a hyper-morpheme may contain an idiomatic meaning that cannot be predicted by its manifested morphemes, as in to step on the gas (that is *'to hurry up'*) (Pike (1967) cited in Makkai, (1972). Healy (1968) based his research on a functional –tagmemic model and presents a list of idioms with 21 syntactic functions (see Table 2.1).

Table 2.1: The Syntactic Functions of Idioms adapted from Healy (1968)	
Functions	**Examples** (Healy, 1968)
Nouns	Blackmail. Red tape. Red herring. Lion's share. Greenhouse. Man-o-war. Skyscraper. Touchstone. Die-hard.
Noun phrases	A shot in the dark. The straw that broke the camel's back. The Oedipus complex. Mother's Day.
Adjectives	Stone deaf. cold-blooded. Uphill. Tell-tale. Spick and span. Cat and mouse. Good-for-nothing.
Intensifiers	Downright. More or less. Ever so.
Prepositions	In spite of. for the sake of. in the light of. concerning.
Adverbs of manner	Out of hand. Through thick and thin. From A to Z. in a flash. Behind X's back.
Complement	As mad as a hatter. As cool as a cucumber. As blind as a bat. As free as the breeze. As cold as charity. As tough as leather. As dry as dust. As good as gold. In black and white. Under a cloud. Beyond a joke. In the gun. In the dark. Under the weather. Out of the question. On the mat. On the tip of one's tongue. Under X's thumb. Under X's hair. On X's back.

Intransitive verb	Give up. Show up. Find fault. Take place. See red. Have cold feet. Smell a rat. Ring a bell. Kick the bucket. Climb the wall. Face the music. Pass the buck. Hit the hay. Bury the hatchet. Blow one's own trumpet. Feather one's nest. Behave oneself. step on the gas. Leave no stone unturned. Eat like a horse. Burn the candle at both ends. Paint the town red. Make a mountain out of a molehill.
Clause without tense	It (will) rain cats and dogs. The coast (will) be clear. The axe (will) fall.
Sentence introducers	After all. Of course. In practice. By the way. In the end. In the long run. In the first place. For that matter. as for X. as a matter of
Adverbs of time	In the long run. In the nick of time. In two ticks. For the time being. To date. Since Adam was a boy. when the moon turns to green Cheese. By and by.
Adverbs of frequency	Now and then. Off and on. Now and again. Once in a blue moon.

Adverbs of place	Far and wide. Here and there. High and low. At hand. Next door. Upside down.
Adverbs(Miscellaneous)	At least. On no account. As good as. At a stror elseh (without stopping).
Conjunctions	In case. In order (not) to. So long as. As long as. As soon as. So far as.
Complete clause	The more the merrier. time will tell. There are no flies on X.
Ambi-transitive	Cheer ... up. wind ... up (terminate). shut ... up (be silent). pull through (recover). knock off (stop). give in (to). and catch on (to) (= understand).
Optionally di-transitive	Shell out (to). Palm ... off (onto). Take ... down (for) (= cheat). Make ... up (with) (= be reconciled).
Transitive verb	Look after. Look into. Come across (discover). run across (meet). Look for. Show up (expose). Overlook. Undertake. Overcome. Override. Undergo. give X the cold shoulder. Pull X's leg. Tread on X's toes. Cross swords with. Cut X down

	to size.
Quasi- auxiliaries	Have to. be going to. Be about to. Would rather. Ought to. Used to. Had to.
Sentences	Good morning. How do you do? Goodbye. Thank you. Tell that to the marines. Take it easy. Fancy that. A stitch in time saves nine. What is more? When it comes to that. Even so. No doubt. By and large. Rolling stone gathers no moss. Out of sight out of mind

Source: (**Makkai, 1972**)

The examples are adapted because not all the idioms are included in the list. The above list is only comprised of few examples from Healey's (1968) classification of English Idioms based on Tagmemic Sentence functions (Makkai, 1972))see Appendix 3. Healey's (1968) categorization and an extensive list of idioms do not help to test the degree of idiomaticity of these expressions because it does not identify any consistent characteristics of them. Healey's (1968) categorization of English Idioms is not purely comprised of idioms, but it includes various other categories. For example, the classification includes metaphorical expressions (time will tell) and similes (eat like a horse) and fails to provide an example from idioms. Another limitation of Healey's (1968) list of idioms is that it does not make a clear distinction between collocations (look for), proverbs (a stitch in time saves nine) and idioms (shoot the breeze). This again proves the weakness in Healey's (1968) classification of English Idioms because it included collocations and proverbs under the category of idioms.

2.3   The Firthian View of Idioms

Firth (1957) developed the notion of collocation and stressed the idea that the meaning of words is affected by the meaning of the words with, which they collocate. For example, one of the meanings of the night is its semantic relationship with dark. Firth argued that an idiom is a block of roots that cannot be substituted by another word. Idioms can occur as part of collocation or they can be combined to form a collocation. For instance, the nose on one's face is part of the idiom as plain as the nose on one's face. The main difference between idioms and collocations is that the parts of idiom are not productive in that they cannot be used in different contexts, while the constituents of a collocation are not restricted to that collocation. Daoudi (2011) also suggested an example, to understand collocation that can be examined on the ground

whether these words can appear with others or not. For example, there is no fixed association between tear and up (Daoudi, 2011).

2.3.1 The Transformational-Generative Grammar view

According to Transformational Generative Grammar (TG), idioms are units whose meaning is non-compositional. That is, their overall meaning is not equivalent to the semantic sum of their constitutive parts. Katz and Postal (1963) made the first attempt to deal with idioms from a TG perspective. They presented the idea of non-compositionality, arguing that idioms are non-compositional, that is, the idiomatic meaning is not the sum of the literal meaning of its constituents. For example, the literal meanings of shoot the breeze does not contribute to the idiomatic meaning of this idiom *'to chit-chat'*. Katz and Postal (1963) distinguished two types of idioms: lexical idioms and phrase idioms, which differ in terms of their internal syntactic structure. For example, lexical idioms, such as telephone or redneck function as nouns, adjectives, verbs, compound words and so on, whereas, phrase idioms have complex syntactic structure. Additionally, Katz and Postal argue that phrase idioms have two levels of meaning: idiomatic and literal meaning. These have the same deep structure but can be differentiated on the basis of interpretations of the sentence in different contexts. In many idioms, the literal meaning is rarely used.

Weinreich (1966) builds on Katz and Postal's work to argue that an idiom is 'a phraseological unit that involves at least two polysemous constituents, and in, which there is a reciprocal contextual selection of sub-senses. Thus some phraseological units are idioms; others are not'. Weinreich (1969) agrees with Postal and Katz (1964) in regarding non-compositional expressions as idioms, but restricts the notion of idiom to those expressions, which have both literal and idiomatic meaning such as be in hot

water *'be in trouble'*(Weinreich, 1966), making a further clear distinction between idioms and stable collocations. He argues that stable collocations are not idioms because they do not have idiomatic meaning: they are just stable and familiar expressions (Ibid: 71).

In his exploration of the limitations of TG for the study of idioms, Chafe (1968) demonstrates that there are four features of idioms, which cannot be explained within the Chomskyan framework: first, the meaning of an idiom is not the sum of the meanings of its parts. Whereas, the second most idioms show transformational deficiency; third, some idioms are syntactically ill-formed and they cannot be produced by the well-formed deep structure; and finally, well-formed idioms may have literal counterparts but the idioms are used more frequently than their literal counterparts. He gives the example kick the bucket *'die',* which, he argues, is more frequently used than the literal sense *'strike the pail with one's foot'*. What is interesting about Chafe's work is that it adopts an alternative model based on generative semantics and deals with both the syntactic and semantic behaviours of an idiom. In the second part of his article, Chafe (1968) explains his concept of generative semantics and describes the process of *'idiomaticization'*, in, which semantic units or idioms are converted by symbolization into pre-phonetic units, having already been converted by liberalisation into a post-semantic arrangement, which is identical to the idiom's literal counterparts.

For example, kick the bucket is thought to be connected with the method of killing pigs. That is, the bucket was the beam from, which a pig was hung for slaughter, and the pig kicked the bucket as it was dying. This means that the old literal meaning did not disappear but continued in use in restricted contexts alongside a much more widely used idiomatic meaning. Chafe (1968) also explains the transformational deficiencies of idioms and claims that not all idioms can undergo a full range of

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transformational rules. For example, the idiom kick the bucket cannot be passivized because the verb *'die',* the figurative meaning, is an intransitive verb and cannot be passivized. Fraser (1970) also based his work on the TG view and defines idiom as *'constituent or series of constituents for, which the semantic interpretation is not a compositional function of the formatives of, which it is composed'.* According to Fraser's definition, an idiom is a complex symbol, which allows certain restricted insertions and has a set of syntactic features and semantic markers. Fraser (1970) argued that the syntactic behaviour of idioms is restricted and identified seven levels of frozenness (see Table 2.2). Fraser's frozenness starts with a group of idiom, which can undergo all grammatical changes and ends up with a group, which cannot undergo any grammatical change.

Table 2.2: Fraser's seven levels of Frozenness; Source: (Fraser, 1970)

L 6- Unrestricted	This group allows all sorts of transformations.
L 5 – Reconstitution	Idioms in this group (such as to lay down the law, to let the cat out of the bag, to pop the question, to spill the beans, to throw in the sponge) do not allow a change in their syntactic function, for example action nominalization transformation. [He spilled the beans and *His spilling of the beans].
L 4- Extraction	Idioms in this group (such as to break the ice, to make use of, to add up to, to close up, to ask for, to pay attention to, to wait on) do not allow one of their constituents to be shifted, for example particle movement transformation. [He paid attention to the discussion and *He paid attention the discussion to].
L 3- Permutation	Idioms in this group (such as, to keep one's end up, to put on

	some weight, to teach new tricks to an old dog, the cat has someone's tongue, to turn back the clock) do not allow two of their consecutive constituents to be permuted, for example the yes-no question transformation.
L 2- Insertion	Idioms in this group (such as, to bear witness to, to give chase to, to give the back of one's hand to, to lend a hand to, to pay homage to, to fish for, to harp on, to run into, to stick to) do not allow insertion of a constituent not belonging to the idiom. For example, indirect object movement transformation [Barbara gave Nigel hell and it can be replaced to give someone hell such as *Barbara gave hell to Nigel].
L 1- Adjunction	Idioms in this group (such as, to kick the bucket, to care for (children), to stand for, to burn the candle at both ends, to catch fire, to dance up a storm, to give birth to, to give ear to, to stir up trouble, to turn over a new leaf) do not allow adjunction of a constituent not belonging to the idiom. For example gerundive nominalization transformation [Suzanne burned the candle at both ends can be used as *'Suzanne is burning the candle at both ends'*].
L 0- completely frozen	Fraser's (1970) frozen group of idioms admits no transformation at all (such as, to bleed one white, to build castles in the air, to face the music, to get up one's energy, to let off some steam, to be on pins and needles, to turn a deaf ear to).

It reflects that the classification based on above characteristics is inherently unstable. However, the transformation is possible such as bleeding to death, building a castle in the air, facing the music, and many such changes are possible. Fraser's primary focus is the syntactic behaviour of idioms. The main essential contribution of TG view in the field of an idiom is the investigation of the syntactic transformations of idioms. Abdullah (1998) supports the idea that all the idioms have transformational deficiencies that allow transformation and changes in the idiom. Abdullah (1998) also regards transformational deficiency as a feature of non-idioms. Coulmas (1979a: 240) acknowledged the deficiency of Transformational Generative Grammar (TG) and argues that this theory is not able to explain idiomaticity. In the transformational generative grammar view, expressions whose meaning cannot be derived from their individual constituents can be regarded as idioms (Katz and Postal, 1963; Weinreich, 1969; Fraser, 1970).

However, this non-compositional view has been strongly attacked by some linguists. Nunberg et al. (1994) argue that the existence of syntactic transformations in generative paradigms can only be true when the meaning of the idiom is non-compositional. If one proves that the meaning of an idiom can be determined by the literal meaning of its constituents then the syntactic transformation will no longer be in use. Nunberg et al. (1994) reject the idea that the meaning of an idiom is necessarily non-compositional and argue that some idioms are compositional. For example, cat got your tongue is analysable, in that if something has your tongue it is predictable that you will not be able to talk. Thus, the literal meaning of got your tongue helps with the understanding of the idiom, though the literal meaning of cat is not particularly helpful.

Cat got your tongue is thus an idiomatic combination because the meaning of the whole idiom cannot be analysed on the basis of its parts (Booij et al., 2000).

Normally, decomposable idioms have a one-to-one relationship between the form of their component parts and meanings. For example, in the idiom pop the question 'to propose marriage', each component has a literal semantic interpretation, which is mirrored figuratively by each of the components of the idiom. Therefore, pop is a clear equivalent of *'ask'*. Pop can be seen as encoding the sudden, unexpected nature of the question *'proposal'*. On the other hand, abnormally decomposable idioms have what can be termed a whole-to-one-relationship where the intended meaning is larger than and different from the sum of its parts. In examples such as bury the hatchet to '*suspend hostilities and let bygones be bygones'* and push the panic button '*to react in a sudden way to something unexpected that has frightened you*', the meaning derives from the interpretation of the idiomatic expression as a whole, even though the reasons for encoding it figuratively in that particular way are clear. However, in non-decomposable idioms, the intended and final meaning is not recoverable in any straightforward way, although some historical and cultural knowledge may be of assistance. Examples include chew the fat *'to have a long friendly talk',* or break a leg *'good luck'* where the intended meaning seems to bear no relationship to form and is totally opaque.

2.3.2 The Stratification Grammar View

According to Abdulla (1998), linguists have not succeeded in defining idiom and idiomatic meaning because their definitions could not capture this phenomenon completely: the irregularity and frozenness of idioms prevented linguists from presenting a systematic linguistic model. For instance, Makkai (1972) classified idioms,

on the level of phrases and sentences, into encoding and decoding idioms. His main concern is idioms of decoding. Decoding idioms are those that cannot be interpreted with reference to the meaning of their parts, that is, they are non-identifiable and misleading. Makkai (1972) analysed the decoding idioms on the basis of the stratification model of language and identified two categories. The lexemic idioms, or poly-lexonic lexemes, contain more than one word but their meaning cannot be predicted on the basis of the meaning of these components. For example, bite the dust (Sullivan, 1980). In contrast, sememic idioms are those in, which the figurative meaning is derived from the meaning of the words that construct that idiom, and sememic idioms convey pragmatic meanings related to a particular culture (Makkai, 1972). Phrasal verbs, pure idioms, and opaque compounds are examples of lexemic idioms, while proverbs and formulaic greetings are examples of sememic idioms. For example, do not count your chickens before they are hatched (Sullivan, 1980).

Furthermore, Makkai (1972) presented four criteria for identifying an idiom: first, the presence of at least two free morphemes in a given expression; second, the ability of these morphemes to function with different meanings in more than one environment. The third, the potential ambiguity of all idioms for decoding, arising from the possibility of literal interpretation; Fourth, the semantic unpredictability of idioms, arising from the fact that an idiom has a meaning, which cannot be deduced from its component parts. Makkai (1972) considered homonymy of an expression as another criterion for identifying idiom. In other words, according to Makkai's view, every idiom has a homonymous literal counterpart.

However, Abdulla (1998) argued that some idioms have non-actual literal interpretations, for example, it is raining cats and dogs', to put one's foot in one's mouth. Here, we may conclude that there is no relation between the sense and syntax of

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idioms. Hence, it might be difficult for idiom-users, especially no`n-native speakers, to recognize and decode such idioms. To solve the problem of ambiguity, Fernando (1996) and Moon (1998) suggested that context and situational improbability will help listeners to make use of the link between the literal and figurative meaning to approach and analyse idioms. For instance, a context like John's mother died last year and his father kicked the bucket today helps the hearer/reader to interpret the idiom kick the bucket. The English idiom it is raining cats and dogs is an example of situational improbability. Gouws (1996), like Abdulla (1998), argues that the idiom and its literal counterpart are not homonymous. According to Gouws (1996), there is no homonymy relation between the two occurrences of to be in a hot spot because of its literal occurrence '*to be in trouble*'; the expression is the combination of six lexical items rather than a single lexical item.

2.4   Contemporary theories of idiom comprehension

There are currently two main views concerning idiom production and comprehension: the compositional and the non-compositional. The non-compositional view is based on the traditional view of idioms, which argues that the meaning of an idiom is not the sum of the literal meanings of its constituents. According to the compositional view, idioms vary in the way in, which their constituent parts add up to their overall figurative meaning (Cieślicka, 2004).

2.4.1 Non-compositional approach

According to the non-compositional approach, an idiom is generated arbitrarily and understood by retrieving the meaning of the idiom as a whole rather than by analyzing its individual parts. Glucksberg (1993) refers to this view as 'direct lookup

model'. Three different models of non-compositional approach have been proposed: the literal processing model, the lexical representation model, and direct access model. Bobrow and Bell (1973) formulated one of the very first hypotheses regarding idiom processing: the literal first, or idiom-list hypothesis. This states that when a language user encounters an idiom he or she processes it literally first. However, when the context does not aid a literal interpretation, the person then accesses a hypothetical special idiom list, that is not part of their everyday mental lexicon.

Bobrow and Bell based this hypothesis on an experiment in, which subjects were presented with either a number of sentences, with literal but ambiguous meanings or with a number of sentences containing idiomatic expressions that could be interpreted either literally or figuratively. An example of a sentence with a literal but ambiguous meaning could be Mary fed her dog biscuits, a sentence that could either mean Mary gave biscuits to her dog or Mary gave dog biscuits to a female person, depending on the stress patterns. An example of an idiomatic expression with either a literal or figurative meaning could be John and Mary buried the hatchet, which could be interpreted literally or idiomatically, that is John and Mary had a hatchet that they decided to bury, for some peculiar reason, or that John and Mary stopped arguing. After having been confronted with either sentence type, the two groups of subjects were then introduced to another sentence, which could be interpreted both literally and figuratively. The results indicated that the subjects who initially had been faced with sentences of the literal type opted for the literal reading of the test sentence, whereas the subjects who had been presented with sentences of the idiomatic type tended to go for the figurative meaning first. Thus, they concluded that literal meanings are more quickly understood than idiomatic meanings. However, this finding has been contradicted in later studies (Gibbs 1980; McElree and Nordie 1999).

The lexical representation hypothesis, proposed by Swinney and Cutler (1979), assumes that idioms reside in the mental lexicon as sets of long words alongside ordinary words. That is, they argue that there is not a separate list of idioms as suggested in the literal first hypothesis. Speakers would, in this case, access both literal and figurative expressions at the same time until they decided on the appropriate interpretation based on the context in, which the idiom is found. This hypothesis was based on a study in, which subjects were asked to read 152 sequences of words on a computer screen and judge whether or not they were meaningful English expressions. Of the 152 sequences, 23 were meaningful grammatical idioms (such as break the ice) with either a literal or figurative interpretation, 23 of the type break the cup (where one word in each of the idiomatic sequences was replaced by a word of similar length. The speech part, and frequency), 30 grammatically correct but non-idiomatic phrases, and 76 ungrammatical sequences (such as stranger is during). The results demonstrated that the subjects all recognized the idiomatic expressions faster than the non-idiomatical control sequences. Swinney and Cutler thus argued that idioms were processed faster than the non-idioms because the non-idioms required complete linguistic processing, including a lexical, syntactic and semantic analysis but that the idioms were stored as fixed units alongside non-idiomatic phrases.

2.4.2 Compositional Approach

Gibbs and Nayak (1989) and Gibbs, Nayak, Bolton, and Keppel (1989) classified idioms into three different categories of compositionality: normally decomposable idioms, abnormally decomposable idioms, and non-decomposable idioms. Idioms in the normally decomposable category have a one-to-one semantic relationship between the overall meaning of the idiom and its individual parts. For

example, in pop the question *('pop' and 'utter', 'question' and 'marriage'* proposal) each figurative meaning responds to each word independently. Such types of idioms, whose individual parts contribute to their overall figurative interpretations, are also known as transparent idioms (Glucksberg, 1993).

The distinctive feature of idioms in the abnormally decomposable category is that only one part of the idiom is used metaphorically while the other parts are used literally. For example, Nayak and Cutting (1989) argue that in an example like carrying the torch one can understand the figurative meaning by knowing the metaphorical meaning. For example, the metaphorical meaning of the word torch is to describe *'warm feelings'* (Everaert et al., 2014; Cacciari&Tabossi, 2014; Żyśko, 2017). Similarly, Glucksberg (2001) stresses the importance of cultural knowledge in learning idiom. However, a concept in a culture does not necessarily have the same interpretation in another; for example, a torch does not mean *'warm feelings'* in Kurdish or in the English language.

Finally, non-decomposable idioms, also known as opaque idioms, have a one-to-one relationship between the words and the meaning, so that the constituent words neither individually nor as a whole appear to be in any semantic relationship to the idiomatic meaning. For example in the idioms chew the fat *'to have a long friendly talk'*, and break a leg '*to wish a good luck*' there is no relation between the idiom's literal and figurative meanings. On the basis of this approach Gibbs, Nayak and Cutting (1989) developed the '*idiom decomposition hypotheses',* assuming that different aspects of idiom processing are affected by the degree of an idiom's analysability. Thus, they concluded that learners comprehend normally and abnormally decomposable idioms faster than non-decomposable idioms.

The Configuration model, which was introduced by Cacciari and Glucksberg (1991) and Cacciari and Tabossi (1988), mainly focuses on the semantic analysability or compositionality of idioms. This model suggests that *'idioms are not stored as simple form-meaning associations, but that they constitute complex arrangements of single words'*(Langlotz, 2006). For example, Cieślicka (2004) claims that the word take can be seen in both idiomatic and non-idiomatic expressions, as in *'the boy took the book'* (non-idiomatic) and in *'take the bull by the horns'* (idiomatic). For Cieślicka (2004) the connection between the nodes in the idiomatic expression is much stronger than the connection between the words in the non-idiomatic expression. According to the configuration model, every idiom contains a *'key'* word, which leads to the activation of the idiomatic meaning (Tabossi and Zardon, 1993). This means that, before the key is heard the learner will process the expression literally, but as soon as the key is recognized the idiomatic meaning will be activated. For example, *'take'* prepares for something to deal with, and then the word *'bull'* helps in understanding the difficulties or hurdles. However, the last word *'horn'* emphasizes the extreme risks involved.

Between the strictly compositional and no compositional views, there is a hybrid model, which regards idiom as arbitrary and compositional (Cieślicka, 2010). Hybrid accounts of idiom comprehension seem to offer the best solution to the problem that any theory of idiom processing encounters, namely the compositional and no compositional nature of idiomatic expressions.

2.5   Kurdish idioms

Kurdish scholars have paid attention to the study of Kurdish idioms in general, including animal idioms since idioms are regarded as part of the culture of any nation.

Scholars have tried to shed lights on the semantic and syntactic aspects of idioms. Haji Marif (1975) calls idioms fixed phrases, which are made by combining words to produce a special meaning. The author sees them as ready-made units of language, unlike the free phrases, which are produced or created during the conversation. The same idea is repeated by Fakhri (1976) when he defines an idiom as '*a group of individual words, which are fused together and are independent, and together, they form a beautiful strong expression with a new and special meaning'*. In this definition, Fakhri emphasizes the structure of idioms that consists of the combination of words to form one expression where the meaning of the words alone is different from the meaning of the expression.

According to this definition, idioms consist of multi-word rather than a single word, for instance, the phrase kæræpiya:u: literally means *'donkeyman'* and figuratively refers to an angry and stupid person. Fattah's definition can be regarded as the most comprehensive definition since it considers the syntactic and the semantic aspects of idioms into consideration. Fattah (1986) adds that most idioms do not conform to transformational rules like ellipses, insertion, or inversion of their parts, while these rules can be applied to all free phrases. Moreover, each idiom may permit certain transformational rules but not others. The meaning of the idiom is more than the sum of the meanings of its individual parts and idioms are more commonly used in their figurative meanings, while their literal meanings gradually disappear. It is noticed that researchers such as Fattah (1986) and Fakhri (1976) neglected the types of idioms, in, which the meaning of the idiom can be predicted from the meaning of its components. For example, in the Kurdish idiom u:ækma:rpɛuædæda:t (someone who hurts like snake) meanings are predictable from its components. .

Kurdish scholars, like English scholars, have made semantic and syntactic classifications of idioms. For example, Ssaydeh & Fattah (2004) distinguishes two types of idioms, which he calls grade one and grade two idioms. By grade one, he means those idioms whose meanings are completely opaque so that their meanings cannot be deduced from the meanings of their constituents, that is, the constituent parts have lost their original meanings over time. In addition, it is due to cultural and historical factors the meaning of the idiom as a whole has become quite distant from the meaning of its parts; while grade two idioms refers to those whose meanings are, to some extent, transparent either because one of the parts have preserved its original meaning or the meaning of the idiom can be derived from the meanings of its parts via some universal rule. For example, the meaning of the idiom ʧinglæsærʃa:n'hand on the shoulders that is, quickly'is quite opaque compared to an idiom like kæruɛʃkæxæu: *'rabbit's sleep'* that is, short nap as meaning can be deduced with reasonable confidence from its parts. For example, kæruɛʃkæ means *'rabbit' while 'xæu'* means sleep as a short nap. On the other hand, ʧinglæsærʃa:n '*hand on the shoulders'* does not literary reflect the meaning as *'quickly'*.

Another classification is Haji Marif's (1975) semantic classification of Kurdish idioms. Accordingly, he divided idioms into monosemous idioms, those, which have one meaning. For example, kunæmʃkilɛbu:æbæqæisærithat 'who follow and followed'; and polysemous idioms, those that have more than one meaning. For example, du:kæl læma:ɬihæɬna:stɛt, which literally means *'no smoke rises from his/her house',* but has an additional figurative meaning: *'[he/she is] a poor or a stingy person'*.

Syntactically, Ssaydeh & Fattah (2004) classifies Kurdish idioms on the basis of their grammatical forms into the following categories:

(i)   Nominal idioms: these have the function of a noun phrase in a sentence. This category usually consists of two nouns combined together with or without a conjunction[1]. He further divides this group into the following subgroups:

(a.) (noun+ u+ noun): ktk u: mʃkæ cat and mouse that is, two enemies that always have animosity.

(b.) (noun +y[2]+ noun + adjective):æspɛykra:sæko:n a louse that sticks to an old dress that is, someone who sticks to somebody and does not leave him/her alone

(c.) (noun+ a+ noun) kæræpiya:u a donkey man that is, *'a man who is angry and stupid'*

(d.) (noun + y / i+ place) ma:nga: y ma:lwa:n cow of ma:lwa:n.ma:lwa:nis a city, which contains grass and their cows are fat (that is, a person who is fat) or ga: y na:uguɛrækæn *'cow among calves'* that is, an adult playing with children

(e.) (noun+ place)ʃæulæba:n a bogeyman or something found on the roof of a house at night to scare children.

There is another type of nominal idioms, which can be considered as dynamic since their second or last part is either a verb or verb phrase. Ssaydeh & Fattah (2004) states that this group is very common and productive and very actively used in forming new words in Kurdish. Another interesting point concerning this group is that they can function as both adjectives and nouns. This group can come in the following forms:

(f.) (noun+ verb) gu:rgæzɛ *'when the sun shines through rain',* which, in the Kurdish culture, is believed to be a time during, which wolves give birth

 (e.) (noun+ verb phrase) sæg u:ær *'The Dog is barking/barking dog',* that is,Someone who is criticizing all the time.

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[1]Note that the conjunction *u* stands for *and,* while *y/i:* and *a* indicates genitive.

[2]The genitive *y* is used after vowels as in the word *aspey*in the above example .it is replaced by *i:* after consonants as in the word *pshti:* in the idiom *pshti: sarishichawa.--> should be one spacing*

(i)   Adverbial idioms: these function like adverbs in a sentence. Idioms in this category are fewer in number than the other categories. These idioms can take one of these forms:

(a.) (noun+ u+ noun) kit u: pr *'suddenly'*

(b.) (noun+ place) ʧinglæsærʃa:n *'fist over shoulder that is, quickly'*

(iii.)Adjectival idioms: these function as adjectives in a sentence. They are comprised of two types:

(1.) Non- dynamic adjectival idioms: these do not contain a verb or a verb phrase, and can be seen in the following forms:

(a.) (noun +noun) xæya:łpła:u'a day-dreamer or a pipe-dreamer'

(b.) (adjective +u + adjective) kiʃ u:ma:t 'still and motionless'

(c.) (noun+ compound adjective) a:i:ʃɛgu:uɛdrɛƷ'donkey with long ears, that is 'stupid person'

(d.) (number + adjective) du:zma:n *'double-tongued that is, hypocritical'*

(e.) (noun+ place)ma:si: a:ui: æ *'fish of water that is, someone who drinks water a lot'*

(2.) Dynamic adjectival idioms: those whose second part is a verb or a verb derivative.They can take one of these forms:

(a.) (noun+ participle) qinglɛkæutu: *'somebody with a fallen bottom that is, careless and disorganized'*

(b.) (adjective + verb base) du:rku:Ʒ *'of a person or thing, looking attractive from a distance'*

(iv.) Verbal idioms: those in, which one of the parts, particularly the last part is a verb.They can take these forms:

(a.) (noun+ adjective +verb) dæm i ʃirnkrd *'sweetened his/her mouth that is, bribed him/her'*

(b.) (adverb+ verb) bærzdæfri: *'flies high that is, is not conceited, is not satisfied with his/her position a lot'*

(c.) (noun + verb + adverb) a:ui: kirdæʒɛr *'spilled water under somebody'* that is, fired or forced someone out of his office

(d.) (noun+ indirect object + verb) kærixo:ibæsto:tæuæ'he tied his /her donkey that is, someone who is engaged or married

2.6   Definition of Idiom in this Study

Nunberg, Sag and Wasow (1994) state that 'idioms cannot be defined without understanding their major properties'. Linguists have listed various distinctive features of idioms and they have defined idioms on the basis of these features (see Appendix 2). However, they all agree that the meaning of an idiom cannot be deduced by examining the meanings of the constituent lexemes (Hocket 1958; Katz and Postal 1963; Weinerich 1968; wood 1986; Nunberg Sag and Wasow 1994; Fernando 1996; Barkema 1996; Penttilä 2010). Ssaydeh & Fattah (2004) summarizes the properties of idiom in three points:

1- The meaning of an idiom is more than the sum of the meanings of its individual parts. for example, the Kurdish idiom kæułæ ko:n, which literally means *'old skin'*, while figuratively it refers to *'a person who is old',* the sum of the meanings kæuł *'skin' and ko:n 'old'* do not produce the meaning of the idiom as a whole.

2- Idioms do not usually conform to transformational rules like ellipsis, insertion, or inversion of their parts, while these rules can be applied to all free phrases. Moreover, each idiom may permit certain transformational rules and refuse others. For example: the Kurdish idiom zma:nlu:s *'smooth-tongued'* that is, a person who sweet-talks others accepts certain syntactic operations, while ʃælni:yæ u: pa:i:

ʃka:uæ literary means *'someone is not lame but his/her leg is broken'*. But figuratively referring to *'someone who does not admit the truth about something'* does not adhere to any transformational rules and is used its fixed form in conversation.

3- Idioms are more commonly used in their figurative meanings, while their literal meanings gradually disappear. Most idioms have two kinds of meanings, a figurative meaning, that is, the meaning of the idiom as a whole, which is not the sum of the meanings of the individual words, a literal meaning, that is, the meaning, which is derived from the meanings of its individual parts. For example, the Kurdish idiom diɫʃka:ndn literally means *'to break someone's heart', while figuratively it means 'to make someone depressed'*. Once an idiom is established in a language and people use it in its figurative meaning, it becomes fossilized and its literal meaning will gradually be forgotten.

Scholars have different theoretical views concerning the features of idioms, that is, what constituents an idiom. As Table 2.3 shows, Fernando's (1996) features, compositeness, institutionalization, and semantic-opacity, have been mentioned by most of the other scholars, so these can be regarded as the least contentious characteristics. The term compositeness represents the idea that idioms are multi-word expressions, that is, consist of more than one constituent. The composite structure of idioms could be phrase or semi-clause, idiomatic compound, phrasal verbs and proverbs (Langlotz, 2006). However, Hocket (1958) regards single morphemes as idioms. It is worth mentioning that compositeness distinguishes idiom from compounds (Penttilä, 2010). Fernando's (1996) second feature, institutionalization, refers to the degree of familiarity and conventionality of an idiom. In other words, an expression is institutionalized when

it is accepted in a language and known to an average native speaker of that language (Bauer, 1983).

According to Nunberg, Sag and Wasow (1994), institutionalizationis an essential feature because it is applicable to all idioms. The third feature in Fernando's list of idiomatic features is semantic-opacity or non-compositionality. Traditionally, idioms have been regarded as non-decomposable, that is, the idiomatic meaning is not the sum of the literal meaning of its constituents (Fraser 1970, Katz & Postal 1963). Idioms differ in their levels of compositionality. For example, the literal meaning of shoot the breeze does not contribute to the idiomatic meaning of this idiom *'to chit-chat'* while the meaning of answer the door '*go to the door to see who is there'* can be deduced from its constituents (Crystal, 2003).

Fraser's frozenness is another commonly mentioned feature of an idiom. It refers to the variability of the lexical constituents and grammatical behaviour of idioms (Langlotz, 2006).There is some dispute among scholars concerning this feature and the degree of frozenness. For example, Chomsky (1965) demonstrated that a sentence can easily be described through its grammatical structure. His main focus of the investigation was the form of linguistic units. In Chomsky's theory, idioms are seen as units that consisting of certain constructions, which violate the distribution of grammatical morphemes. Moon (1998) reported that a large number of fixed expressions, including idioms, are used in various forms and structures like kick the bucket, which is regarded as being completely fixed in its form, meaning and context can undergo lexical variation in that versions like kick the pail and kick the can are possible. However, Grant & Bauer (2004) argue that idioms do not allow lexical substitution and even if they do, as in kick the pail, they lose their idiomatic meaning.

Depending on the above evaluation of an essential characteristics of idiom, I will provide an appropriate definition of the idiom. The working definition in this study is: Idioms are conventional, semi-fixed multi-word expressions having some degree of non-compositionality.

Table 2.3: Distinctive features of Idiom

Scholars				
(Hocket 1958; Katz and Postal 1963; Weinerich 1968; wood 1986)	Non-compositional	Frozenness	Conventionality	Multi-word expression
Fattah (1986)	Conventionality	Frozenness	Compositeness	Non-compositional
Nunberg, Sag and Waso (1994)	Conventionality	Inflexibility	Figuration	Proverbiality
Fernando 1996	Compositeness	Institutionalization	Semantic –opacity	
Barkema (1996)	Institutionalization	Collocational-restriction	Idiomatic meaning (non-compositional)	Transformational deficiency
Grant & Bauer (2004)	Institutionalization	non-compositionality	Part-compositionality	Frozenness
Penttilä (2010)	Institutionalization	Non-compositional	Syntactically-restricted (frozenness)	Multi-word expression (compositeness)

2.7 Culture and Idiom

Idioms are expressions used by speakers of languages, so it is also important to consider the relationship between language and culture:

A language is part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture. (Brown, 1994).

Rosaldo (1984) goes further in arguing that culture is far more than a mere *'catalogue of rituals and beliefs':* those cultural models are deduced from people's lives and reality. Likewise, she argues that researchers and those who are outside the culture cannot understand the social and cognitive concepts of a culture because it is a culture that builds up such concepts. In other words, there is a close relationship between language and culture in the sense that the two always come together. For example, people use language to express their opinions and beliefs, and culture is built up from those concepts and behaviours, which people share.

Linguists and teachers demonstrate that it is difficult for non-native speakers of a language to learn a language without addressing the culture. Besides, they believe that the fifth skill in language learning is acquiring cultural knowledge of a target language. That is, teaching cultural differences is important because non-native speakers might unconsciously use inappropriate language behaviours, and this leads to ineffective communication between native and non-native speakers. Krmasch (1993) disagrees with those who consider culture as *'educational objectives'* and separates it from the language because, for her, culture is the most important part of teaching.

The role of culture becomes even more important when idioms between languages are compared. It has been proved that idioms 'are metaphorically based and conceptually motivated' (Liu, 2008). Hence, Boers et al. (2004) presented two different

observations of idioms in two different cultures. The first observation is that a concept widely used in one culture might not be used in another. For example, animal idioms in English are used to show friendship. For example, the dog is man's best friend. This is not found in Kurdish animal idioms because Kurdish people do not traditionally keep animals as pets and do not have emotional attachments to them. Another observation by Boers et al. (2004), is slight difference idioms based on cultural or religious grounds, which reveals the importance of culture and religion in learning idioms. For example, an English idiom a cat has nine lives has the Kurdish equivalent, the cat has seven lives. These idioms are semantically equivalent, both indicating the sense that *'cats can survive in severe situations, when they fell',* though different countries have different numbers to convey the same meaning. The difference in numbers is based on religious association as number seven is sacred in Islamic countries because it has been repeated in the QURAAN while number nine is significant in the European/English cultures (Ghannam, 2011).

Likewise, LI, and Zhao (2016) stated that the number nine in has been considered as the magical number in the English, Greek and European cultures. Meanwhile, the cats have been worshipped and feared throughout the history, which is the main reason they called with this magical number. In addition to the study conducted by Wang and Meng (2016) stated that so forth, the cat is called as to have nine lives because of its hardiness. Therefore, it can be stated that status of nine number as a magic number in accordance with the beliefs of ancient Greeks has also contributed to this idiom in English. This factor can be considered as the ground for change in number of cat's life in the idiom in Kurdish and English language.

From the example of an idiom in both languages discussed above, it is clear that the cultures and religions also create the complexities in the understanding of an idiom.

Moreover, the difference between the numbers of lives in both English and Kurdish can also result in the complications for teachers when they initiate pedagogical practices. It means that Kurdish may not be understanding this idiom if they have not remained familiar with the nine lives of cat in the English idioms. Over the years, researchers have frequently identified cross-cultural differences in the use of idiom because each language has its own culture. The cuture of a language is the main determinants, which differentiates it from other languages prevailing in the world.

Numerous differences exists in the languages pertaining to the idiom, for instance, a conceptual metaphor may be present in one language but absent in another language (Lopez- Mora, et al, 1998). Likewise, a study conducted by Phuong and Van Dung (2016) has shown that conceptual metaphor is figurative comparision, which is understood in terms of another metaphor. It means that the meaning of an idiom is extracted from another idiom because of the relevance. However, in the case of the seven and nine lives of cats in two different languages i.e. Kurdish and English differs completely. It means that the conceptual metaphor or the meaning of this idiom in both languages has been taken on the basis of conceptual meaning of both numbers in both communities. According to a study conducted by Wang and Meng (2016) on one side, English idiom claims that cat has nine lives, but on the other side, it indicates that this is a myth, which indicates the strength and capabilities of a cat.

In the same way, Yu (2016), unlike, Wang and Meng (2016) presented another aspect related to the number, which has been entitled to the life of cat and stated that this number has more importance in the history. Study referring to an example, demonstrated that nine number is trinity of trinities. As the trinity of trinities means that the number three is multiplied by number three, which make 9. The trininty is a belief in cristianity, according to which, God, Jesus, and Holy Ghost are one. However, as we

have discussed above that number seven is more famous in Islam because it has been used multiple times in Quran. So the comparison indicates and proves that religious beliefs related to the numbers, words, and figures also impact the understanding of an idiom.

However, in some cases, the same idioms may exist in two or more languages, but are used more frequently in one than the other (Boers & Demecheleer, 1997). Kurdish and English speakers also have cultural differences that lead to the different use of idioms. For example, Kurds, unlike English people, are generally less willing to touch animals. Like other Muslims, Kurds consider animals such as cats and dogs to be unclean. Thus, if someone happens to touch a dog, he/she will be asked to wash his/her hands with mud. Kurds do not keep pets, and where animals are kept for other purposes, such as a dog to guard a herd, they would not be permitted to enter the house. However, Muslims have sympathy towards animals and Islam does not allow people to kill animals, except those, which are Halal to be eaten. For example, there is a story about the Prophet Muhammad, founder of Islam that He once came to the mosque with his robe torn. When asked why his robe was torn, he replied that a cat had been sleeping on it and He tore His robe in order not to disturb the cat's sleep (Freeman et al. 2011).

2.7.1 Using animals in Idioms and other figurative languages

Animal idioms exist in almost all languages, especially in agricultural societies where connections between humans and animals are closer. According to Östberg (2005), the meaning of the animal constituents in figurative idioms is often different from their normal meaning. Animals in idioms are usually used to describe human behaviour and characteristics by personification (Colin, 2005). Conversely, people often

explain the characteristics of animals with reference to human behaviour and anthropomorphise their behaviour in relation to human emotions.
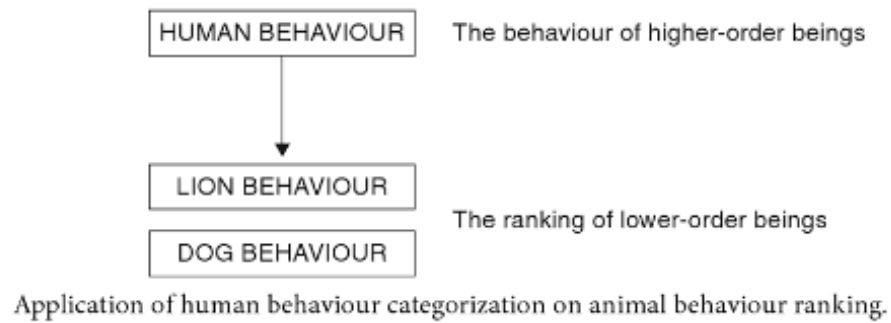
Figure 2.2: Learning Behaviour; Source: Musolff et al. 2014, p.138

According to Moon (1998), animals are regarded as lower forms of life than humans, and they are thus generally used to describe humans' negative characteristics. However, animals are sometimes used to describe desirable characteristics of humans, as in the expression the top dog, which refers to 'the *most important and powerful person in a group'*.

The use of animal characteristics to define human behaviour is very common in literature as animals serve as the vehicle to represent the 'moralistic and satiric commentary on human behaviour and society' (Lambdin&Lambdin, 2002). For example, in the Upper Tanana language of Northern Athabasca eastern interior Alaska, there are many examples of the use of animal characteristics to define human behaviour:

(2) *Łįį (kʼe) uhtʼiin ahłįį.* (CD, June 29, 2010)
   dog (like) people 2PL.s-be
   'You guys don't listen.'   (lit.: You guys are (like) dog people.)

(3) *Tsʼiit kʼe sǫ nahʼdagn.* (CD, June 29, 2010)
   porcupine like don't you.don't.walk
   'Don't walk so slowly.'   (lit.: Don't walk like a porcupine.)

(4) *Shehtsʼade kʼe etnaa.* (CD, June 29, 2010)
   mouse   like she.works
   'She's hard-working.'   (lit.: She works like a mouse.)

(5) *Taatsǫqʼ kʼe hǫǫheey.* (SB, July 9, 2010)
   raven   like they.talk
   'They are telling old-time stories.'   (lit.: They talk like ravens.)

(6) *Shuhshyiidn įįłįį.* (CD, November 30, 2006)
   boreal owl   you.are
   'You are stupid.'   (lit.: You are a boreal owl.)

(7) *Dlagn nłįį.* (CD, November 30, 2006)
   squirrel he.is
   'She cannot sit still.'   (lit.: She is a tree squirrel.)

Figure 2.3: Characteristics of Human Behaviour, Source: Idström et al. (2012)

This approach is also very common in British English, where animal characteristics are used to represent the human behaviour (Musolff et al., 2014). The practice of expressing human behaviour through animal characteristics is also very common in the Kurdish language. For example, Okuzaltindabu:za:giaranma:z The dog that barks does not bite. The meaning of this idiom is to reflect the human behaviour in, which a person only keeps talking and does not perform any action. Another example is Hævla:ya:nkupekisi:rma:z that i*s 'The cock that crows too early gets his head cut off'.* This reflects the meaning that there is a proper time for everything. If a person does not pay attention to an appropriate situation to speak, he will create trouble for himself.

Animals, which are more similar to humans, are more likely to provide useful parallels with human behaviour and characteristic. For this reason, mammals more commonly represent humans in idioms than other types of creature, such as fish or birds (Thornton, 1989). According to Koski (1992), the appearance of animals is also

sometimes used to describe the human. This is can be observed in Kurdish, for example, dæłɛjmæimu:næ '*she is like a monkey'* that is, she is ugly. In her study of animal metaphor in German and Chinese, Heish (2002) demonstrated that the ways people think and the cultural characteristics of a particular society are reflected in the way they use metaphors. Moon (1998:196) claims that some animal idioms are based on fairy tales and other forms of folk culture and that this can sometimes explain why animals are dealt with differently by different cultures. However, many animal expressions in English originated from fables that exist in several European languages. For instance, the English idiom a wolf in sheep's clothing has equivalents in other languages and cultures because this idiom reflects universal shared cultural tradition. For example, Okuzaltindabu:za:giaranma:z '*the dog that barks does not bite' is a very common idiom that has equivalents in other languages and cultures such as in English language', it is 'barking dogs seldom bite'.*

Seidl and McMordie (1978) explain that another source for animal idioms - especially proverbs - is, in the Judaeo-Christian tradition and the Bible. For example, people are dogs in Isaiah 56:9-12.

> *'The leaders who are to guard the people are blind; they do not know what they are doing. All of them are like quiet dogs that do not know how to bark. They lie down and dream and love to sleep. They are like hungry dogs that are never satisfied'.*

Another example from the Bible is Matthew 7:6 *'Do not give dogs what is holy, and do not throw your pearls before pigs'.*

2.7.2 Using animals in metaphors

Animal names are very frequently used in metaphors in English and Kurdish. Gibbs and O'Brien (1990), Lakoff (1987, 1993); Lakoff and Johnson (1980), and Kovecses and Szabo (1996) argue that the figurative meanings of idioms are motivated by conceptual metaphors and metonymies. This is so because 'human behaviour seems to be metaphorically understood in terms of animal behaviour' (Kovescese, 2002). For example, do not be a chicken, he is a lion, and this tune is a pig to play, eat like a horse, and eat like a pig. However, these cases are so firmly embedded in language that they may no longer be perceived as metaphorical and have been categorized instead as dead metaphors (Trask, 1999). However, some scholars, for example, Gibbs (1993), argue that many idioms maintain their metaphorical structure and are metaphorically alive. Lakoff and Johnson (1980) argue that ordinary conceptual system through, which people think and act is fundamentally metaphorical in nature.

Lakoff and Turner (1989) suggested a theory of how things are related in the world, which is *'great chain'*. According to this theory, things are arranged in a hierarchy in, which human beings are at the top of the hierarchy and natural physical things are at the bottom: human being, animals, plants, complex objects, and natural physical things. This approach provides two types of mapping: mapping of animal characteristics on to humans and mapping of human characteristics onto animals. According to Lakoff and Turner (1989), the first type of mapping observes the chain as an upside-down hierarchy in, which human behaviour is imagined in terms of the characteristics of animals, plants, and physical objects. For example, an idiom likes kæruɛʃkæxæu: *'rabbit's sleep'* reflects animal characteristics to present human behaviour. Kövecses (2002) suggests that most human beings have in their conceptual system a highly general metaphor HUMAN IS ANIMAL, arguing further that:

'The only way these meanings can have emerged is that humans attributed human characteristics to animals and then reapplied these characteristics to humans. That is, animals were personified first, and then the 'human-based animal characteristics' were used to understand human behaviour' (Kövecses, 2002, p. 221).

Kovecses (2002) argues that *'we have in our conceptual system the highly general metaphor* HUMAN IS ANIMAL that consists of at least the following conceptual metaphors:

- ❖ Human is animal

- ❖ Objectionable human behaviour is animal behaviour

- ❖ Objectionable people are animals

- ❖ Difficult-to-handle things are dogs (Kövecses, 2002).

2.7.3 Using animals in metonymies

Metonyms and meronyms are mechanisms that motivate the meaning of animal idioms. Kovecses (1996) explains that what distinguishes metonymy from metaphor is that metonymy uses one conceptual domain, rather than two different ones. He also states that metonymy 'involves a stand for conceptual relationship between two entities within a single domain'. According to Crystal (2003), metonymy refers to 'a figure of speech' in, which the name of an attribute of an entity is used in place of the entity itself. He gives the example of the use of the bottle with reference to alcohol drink. However, Herreo (2002) suggested a pattern 'integrated interaction metaphor-metonymy', in, which metonymy represents another word due to similar characteristics but functions differently. This type of expressions is either based on animal actions or parts, for example, to tail someone (to follow someone), where tail metonymically

stands for *'follow'*. One of the most common English metonymies is the AGENT FOR ACTION metonymy (Díez Velasco, 2002). In this type of metonymy, animal behaviour is mapped onto human behaviour through the metaphor PEOPLE ARE ANIMALS, as in the example Jack foxed me *'Jack deceived me'*.

2.8 Cross-cultural variations

As already stated, languages express the cultures in which they are used. For example, English and Chinese share all the same source domains for metaphorical expressions regarding happiness i.e. "*Happiness is up, happiness is light; happiness is a fluid in a container*" (Köveceses, 2002). However, the Chinese metaphor, "*Happiness is flowers in the heart"* does not exist in English (Köveceses, 2002). While some idioms exist in two languages, they are frequently used in one language but are not found in another. Following is an example where an idiom is found in the French, but not in English language

Figure 2.3: Various Languages; Source:Perrin (1831)

The example clearly explains that it is not necessary same idioms exist in two different languages. There are many cultural and religious differences. However, many idioms exist in more than one language. For example, the idiom,

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'Okuzaltindabu:za:giaranma:z' (The dog that barks does not bite), exists in various languages. It is to be expected that different customs, traditions, religion, culture, and history would be reflected in English and Kurdish idioms, and it is certainly true that each culture values most the animals that make a greater contribution to daily life. For example, many Kurdish idioms focus on farmed and working animals, such as dogs, donkeys, cows, and bulls, and although these are also well represented in English idioms, particularly more traditional ones, idioms referring to pets are found only in English. Religious differences are reflected in the pig idioms found in both languages. In Kurdish pigs always, have negative connotations because they are unclean animals not suitable for human consumption. Because of this, Kurdish learners of English may find idioms like a pig in clover, difficult to understand.

3 CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

This study makes a syntactic and semantic comparison between idioms including six animals in English and Kurdish. The main purpose of this comparison of idioms of English and Kurdish is to make an attempt at highlighting the need to learn idioms in Kurdistan, while also, at the same time, providing, as Fries (1945) states, 'a scientific description of the language to be learned, carefully compared with a parallel description of the native language of the learner'. This section presents the research design and methodology of the study and also considers the validity of the research and the ethical issues involved in collecting this data.

3.2 Research Philosophy

The research philosophy is the belief about the manner in, which data about the area under study is gathered, analysed, and utilised (Crossan, 2003). Since this research study requires a comparison English and Kurdish idioms (, which requires taking an objective approach) as well as understanding the method and approach for teaching idioms to Kurdish learners (requiring interpretation), an interpretivist along with positivist philosophy is required. These two philosophies are the most commonly used philosophies with rich and long historical tradition (Holden & Lynch, 2004). It is believed by positivists that there is a stable reality, which can be described and observed from an objective viewpoint (Holden & Lynch, 2004). This makes it more in alignment with empirical studies where this approach enables bringing objective realities. On the other hand, interpretivism is a philosophy in, which it is contended that

it is intervention and subjective interpretation of the reality, through which reality can be understood (Holden & Lynch, 2004). Under this philosophy, it is acknowledged that there may be various interpretations of reality but those interpretations are part of the scientific knowledge that is pursued by them.

Given the positives and restrictions of both the philosophies, a mix of both the philosophies is considered for this study. This is because positivism brings an objective viewpoint without interfering with the phenomena being studied, while interpretivism enables understanding and interpreting reality as it is (Holden & Lynch, 2004). This is also beneficial as it enables avoiding methodological monism and brings rich, thick data for the study, leading to in-depth insights on the phenomena under investigation. The research methods and the research design then are in accordance with the philosophies that are considered for this research study.

3.3   Research Methodology

The present study combines qualitative and quantitative data for understanding and corroborating research questions and research purpose laid out for the study in sufficient depth. Furthermore, different methods were also needed and considered appropriate for answering different questions. For example, for understanding the progress of students when teaching idioms to them through different methods, a questionnaire was considered helpful while for ascertaining the perceptions of teachers, it was considered more useful to have interviews as it provided data in more depth and also enabled validating the findings from the questionnaire. Hence, mixed-methodology is considered for the study. According to Creswell (2007), the mixed method can be used within a single study or a number of studies in any program of inquiry, with the main purpose of maximizing the strengths and reducing the weaknesses of the separate

approaches and combining them to gain a more comprehensive overview. Hence, a mix of questionnaire and interviews are used in the study to collect data. Quantitative method brought objective, replicable, and generalised findings, bringing out more numerical data or statistical information.

3.4   Research Design and Data Collection

The design of the study is divided into three main phases. In the first phase, an initial idiom collection and group discussions were conducted, as shown in Figure 1. In the second phase, a taught course, tests (pre-test and post-test) and questionnaires (pre- and post-) were performed. In the third phase, interviews were carried out for obtaining teachers' perception about teaching idioms in Kurdistan.

3.4.1 Phase one

a-   Collecting English animal idioms

| English dictionaries of idioms | | 26 English speakers focus groups | | **English animal idioms are ready to be analysed** |
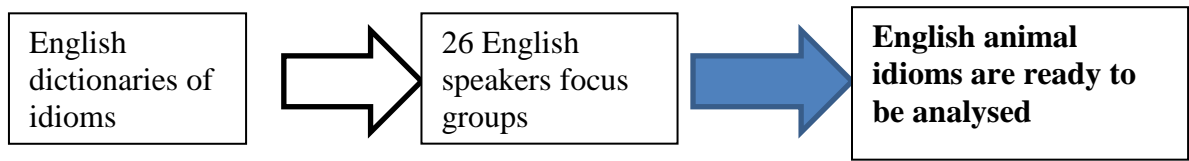
b-   Collecting Kurdish animal idioms

| Kurdish dictionaries of idioms | | 34 Kurdish speakers focus groups | | **Kurdish animal idioms are ready to be analysed** |

Figure 3.1: Collecting Animal idioms in English and Kurdish, Source: This work

In the first phase of the study, the first step was to collect Kurdish and English idioms. For collecting English idioms, The Longman Dictionary of English Idioms, The Oxford Advanced Learner's Dictionary and English Idioms and the Metaphors Dictionary were consulted in order to collect the idioms and their figurative meanings. Similarly, Kurdish idioms and their figurative meanings were collected from Kurdish dictionaries such as i:dio:m læzma:njKurdida (Idioms in Kurdish language 2nd Edition) (Ali, 2001), i:dio:mlæzma:njKurdida (Idioms in Kurdish language 3rd edition) (Ali, 2010). And i:dio:m læzma:njKurdida (Idioms in Kurdish) (Shareef, 2005), which are the only dictionaries of idioms that exist in Kurdish.

Following this, focus group interviews were carried out. The focus group interview has been one of the most common qualitative data collection methods since it is one of the best ways to explore personal feelings, emotions, and thoughts (Gill et al.

2008). However, in this study, focus groups were used to verify the list of idioms collected in both languages. In other words, the quantitative analysis of the focus groups is indicative rather than representative. In the focus group interview, the researcher purposefully interviewed the participants in a group context to verify the list of idioms collected in the languages, with the information and perceptions switching between the group members as well as between the researcher and the group participants. Therefore, all group members had the opportunity of expressing their experiences, feelings, and ideas. Despite the fact that this method is a much more expensive and time-consuming technique compared with survey and observational data collection (Gill et al., 2008), it enabled providing a collection of valid, credible, and in-depth data, by eliciting it in an interactional form.

3.4.1.1 Study sample 1

Since it is not possible to investigate the whole population for this project, the researcher has selected two samples, one of 26 English native speakers and the other of 34 Kurdish native speakers. The participants were selected to include a range across the age, education, and gender variables, but the samples were not designed to be proportionally representative.

1. Age: According to their ages, the participants are categorised into three main bands:

- Participants aged between 18-30

- Participants aged between 31-50

- Participants aged 51 and above

Participants of different ages were selected to identify whether familiarity with idioms is increasing or decreasing, though it might also be expected that older participants will have been exposed to more idioms during the course of their longer

lifetimes. Conversely, young children may not understand idiomatic expressions in their figurative sense as Gibbs (1994) states *that 'a variety of research demonstrates that very young children will often believe implausible ideas that a prison guard can turn to a stone or that sweet person actually taste sweet'*. There would, in any case, have been ethical challenges involved in having children as participants, so since children's acquisition of the ability to interpret idioms figuratively was not a focus of this study, only adult participants were recruited.

2. Education: four Kurdish participants were illiterate but there were literate English participants because functional literacy is much more widespread in the United Kingdom. In Kurdistan, education is non-compulsory and can be divided into several stages: nursery (ages 4-6), primary (ages 6-12), intermediate (ages 12-15), secondary (ages 15-18), undergraduate degree (usually taking four years), Masters (usually taking 3 years) and PhD degree (usually taking 4 years). In public sector schools, girls are segregated from boys, but this is not always the case in private schools. The higher education system is not segregated by gender. In Kurdistan, education is free in the public sector to the age of 18, but tuition fees are payable in private schools and in universities. Nowadays, most families send their children to private or public schools. For older people, schools were not always available, particularly for those who lived in villages, so there is a higher level of illiteracy among the older Kurdish participants. In contrast, education has been compulsory in the United Kingdom until the age of 18, which meant that a representative sample of this size is unlikely to include illiterate native-speakers of English. The English educational system is usually divided into the following stages: nursery (3-4), primary school (4- 10), secondary (11-16), sixth form or further education colleges (16-18). Bachelor's degree usually lasts three years, Master's degree one year, and Doctorates four years. English students pay £9000 per

year for their undergraduate studies (different rules apply in other parts of the United Kingdom) and are able to access loans to cover these costs.

3. Gender: both males and females have been selected, but it was not possible to ensure that the gender balance was equal across all of the sub-samples for a variety of reasons. For example, there were more female than male participants in the 31-50 age range for English-speakers, but more males than females in the corresponding Kurdish-speaking sample.

The participants' categorisation is demonstrated in the following table, Table 3.1

Table 3.1: Study Sample for Phase 1

Age groups	English informants		Kurdish informants	
	Gender	**Education**	**Gender**	**Education**
18-30	6 F 2 M	A level to Bachelor	11 F 4 M	Primary to Bachelor
31-50	6 F 1 M	A level to PhD	4 F 8 M	Primary to Bachelor
51 and above	7 F 4 M	O level to Bachelor	3 F 4 M	Illiterate to Secondary

For both the languages, finding participants was a challenge. There was reluctance among Kurdish participants to be a part of the discussion: some participants did not feel confident in their own knowledge and suggested consulting a specialist instead. This can be attributed to early stage of development of a research culture in Kurdistan, while also a lack of confidence in the status of the spoken language. It was not anticipated that finding Kurdish-speaking participants would consume so much time

but it turned out to be quite challenging. The lack of confidence and reluctance in expressing an opinion also turned out to be a problem when recording began in the focus groups; there were some participants who were uncomfortable about being recorded, despite the fact that they had consented to this beforehand. This made it necessary to intervene in their discussion earlier and more frequently than was planned. It was also difficult to persuade English participants to participate in this research, but the reasons were different: first, as a foreigner, it was harder for me to find native speakers of English that I could ask, and some of the people I asked said that they were too busy to participate. Participants' other commitments also made it difficult to schedule focus groups at a time that was convenient for them.

3.4.1.2 English and Kurdish group discussions

At the beginning of each discussion, participants were asked to sign the consent form and provided with an opportunity to raise questions or concerns to ensure that they understood the consent form and the purpose of the research. They were then asked to discuss, which idioms make use of animals, particularly the six animals that the study was focusing on. Usually, they discussed the English and Kurdish idioms in their respective groups for more than 15 minutes without prompting. Once these discussions drew to a natural close, the participants were provided with a list of idioms and asked to tick the ones they knew or used and to add idioms that were not on the list. These tasks were completed independently and usually without further discussion. The main purpose of these focus groups was to verify the most frequently used idioms in both languages, but selection by different social variables also makes it possible to investigate the sociology of idiom knowledge. The list of Kurdish idioms contains 175 items while the English list includes 244 idioms (see Appendix 2).

The next step was to classify the participants. Each participant was given a number. For example, INF 2 stands for participant number two. Table 2 and Table 3 provide an illustration of participants labelling and their relevant information for English and Kurdish speaking participants. Each table had 5 columns; the code, age, gender, educational level of the informants and the percentage of idioms that each participant recognized.

Table 3.2: Raw data from the English-speaking focus groups

English group discussions					
	Informants	**Age**	**Gender**	**Education Level**	**Percentage of idioms ticked**
Group 1	INF 1	54	F	A level	73%
	INF 2	24	F	A level	50%
	INF 3	44	F	Diploma	74%
	INF 4	20	F	Degree(student)	30%
	INF 5	42	F	Master	66%
	INF 6	20	F	Degree(student)	25%
	INF 7	22	F	Degree(student)	34%
	INF 8	36	F	PhD	65%
	INF 9	30	F	LPC LAW	46%
	INF 10	27	M	BSC	43%
Group 2	INF 11	71	F	MCSP	80%

	INF 12	60	M	BSC	70%
	INF 13	70	M	BSC	68%
Group 3	INF 14	57	M	Diploma	68%
	INF 15	73	F	BFD HOME	62%
	INF 16	44	F	Diploma	66%
	INF 17	70	F	O level	69%
	INF 18	42	F	level 5	55%
	INF 19	72	F	Diploma	29%
	INF 20	43	M	O level	71%
	INF 21	67	F	O level	70%
	INF 22	52	F	A level	77%
	INF 23	49	M	BSc	74%
Group 4	INF 24	23	F	BSc	43%
	INF 25	32	F	BA	52%
	INF 26	52	F	Level 3	66%

Kurdish group discussions

	Informants	Age	Gender	Education Level	Percentage of ticked idioms
Group 1	INF 1	25	F	Diploma	12%
	INF 2	30	F	Bachelor	30%
	INF 3	38	M	Primary	50%

	INF 4	32	M	Diploma	37%
	INF 5	29	F	Secondary	12%
	INF 6	27	F	Primary	21%
	INF 7	22	F	Primary	16%
	INF 8	25	F	Primary	25%
	INF 9	32	M	Bachelor	53%
	INF 10	30	F	Secondary	45%
Group 2	INF 11	52	F	Secondary	57%
	INF 12	50	F	Diploma	69%
	INF 13	46	F	Secondary	77%
	INF 14	42	M	Primary	70%
	INF 15	22	M	Degree	37%
	INF 16	46	M	Diploma	37%
	INF 17	52	M	Secondary	71%
	INF 18	60	M	Secondary	68%
Group 3	INF 19	45	F	Primary	68%
	INF 20	30	F	Nurse	87%
	INF 21	45	M	Primary	87%
	INF 22	36	M	Bachelor	81%
	INF 23	34	M	Secondary	42%
Group 4	INF 24	22	F	Degree	48%

	INF 25	28	M	Primary	20%
	INF 26	30	M	Primary	24%
	INF 27	40	F	Secondary	24%
	INF 28	24	M	Degree	36%
	INF 29	29	F	Primary	36%
	INF 30	25	F	Secondary	41%
Group 5 interviews	INF 31	70	M	No education	72%
	INF 32	58	M	No education	88%
	INF 33	63	F	No education	87%
	INF 34	55	F	No education	89%

Here, it is important to mention that the Kurdish focus-group sessions did not work for older and illiterate participants because they could not read and annotate the idiom list. To achieve an age-range comparable with that of the English-speaking participants it was therefore necessary to supplement the focus groups with one-to-one interviews structured by the idiom list.

3.4.1.3 Translations of the Kurdish animal idioms

Kurdish and English are culturally and linguistically different. That is why translating the Kurdish idioms both literally and figuratively was crucial for readers of this study who do not speak Kurdish. The literal translation of the idioms shows the grammatical structure of Kurdish while the figurative translation explains the figurative use and connotations of the idioms.

During translation of the idioms, I faced some difficulties because of cultural and linguistic differences. For example, it was not always possible to find full equivalents for Kurdish words. For example, the Kurdish word to:pi (killed or died) is a term only used in relation to animals. In such cases, I usually tried to take the most appropriate translation and provided additional explanation where necessary.

3.4.1.4 Setting

For reasons of accessibility, the Kurdish focus groups took place at Koya University where the researcher works as an assistant lecturer. This occurred with permission from Dr. Namiq the Head of the English Department. All of these group discussions took place in university facilities. In contrast, the interviews took place in participants' homes. In each case, this ensured that participants were in a familiar setting and felt comfortable taking the time they needed to respond fully and freely. The group study rooms at David Wilson Library/University of Leicester were the most appropriate and quiet place for such discussions with English speakers. One of the four English focus groups took place in the University Library. For the other groups, I went to participants' homes because they were not working or studying at the University of Leicester and thus did not have permission to access the library. As for the Kurdish focus groups, this ensured that participants were all in a familiar setting.

3.4.2 Phase Two

This part focused on teaching animal idioms to Kurdish learners of English at the College of Languages at the University of Koya. The focus of the phase was to determine the importance of teaching idioms at the college level for second language learners who are unlikely to have been taught idioms at any stage from primary school

to college graduation. This phase explored different methods for teaching foreign-language idioms in order to determine, which method is most effective. Figure 2 provides an illustration of the process and steps of phase 2 of the methodology.

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┌──────────────┐      ┌──────────────┐      ┌──────────────┐      ┌──────────────┐
│ 40 Kurdish   │ ⟹   │ Pre-test &pre-│ ⟹   │ 3 week       │ ⟹   │ Post-test and│
│ learners of  │      │ questionnaire │      │ taught       │      │ Post -       │
│ English      │      │              │      │ course       │      │ questionnaire│
└──────────────┘      └──────────────┘      └──────────────┘      └──────────────┘
                                                                          ⬇
                                                            ┌──────────────────────────┐
                                                            │ Results of the tests and  │
                                                            │ questionnaires are ready to│
                                                            │ be analysed               │
                                                            └──────────────────────────┘
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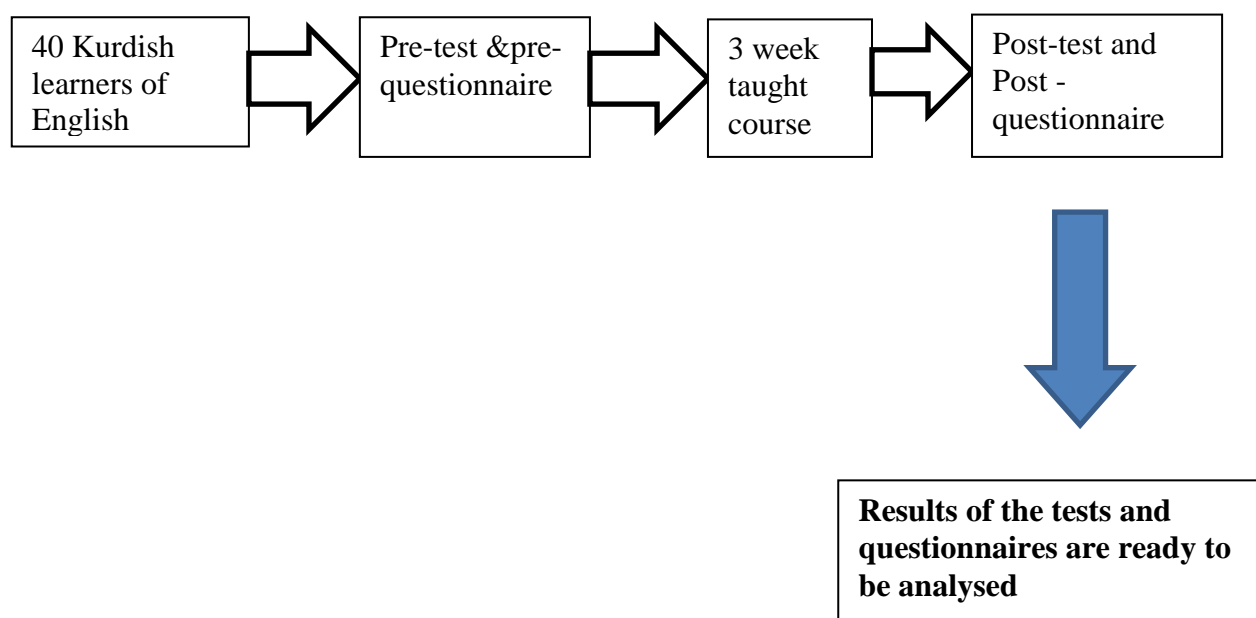
Figure 3.2: Testing Method of Teaching idioms at Universtiy level,

3.4.2.1 Study sample 2

The sample for the second phase included forty college EFL students (male and female) over 18 years of age, recruited through a voluntary seminar for fourth-year students of English at Koya University. Their recruitment began with an explanation of the study and how important was it to learn idioms for second language learners of English, which was presented within a normally scheduled teaching session. Participation in this study was voluntary, but to qualify for inclusion, participants needed to have successfully passed their third-year practical English examination, which means they are placed at the level described as *'proficient'* by the University of

Koya's local examinations syndicate. All participants were Kurdish native speakers and none declared themselves to have any visual or hearing impairment. It was also ascertained from the participants whether they received any specific instruction with regard to idioms previously idioms and all confirmed that they had not.

3.4.2.2 Setting

The tests and the three-week course were taught at the University Buildings, in lecture rooms at Koya University. Although the course was optional and students were entirely free not to participate, they approached the course, as they would take their other courses. This means that the course was delivered in the same place where the students were accustomed to attend their lectures and they took the classes as they take of other courses. They were taught with a lesson plan and were asked to participate in all six of the scheduled teaching sessions. Only 5 students did not agree to participate and did not sign the consent form at the beginning but after they heard from their colleagues that the course is interesting they also came later to me and asked for a consent form, signed it and attended the sessions that were conducted henceforth.

3.4.2.3 Data collection summary

This phase of data collection included the following steps:

1. A voluntary seminar was presented by the researcher explaining the main aim behind the study project and asking students if they would like to participate. The below mentioned activities were carried out at the end of the voluntary seminar:

a. Consent Form: Students who were willing to participate were given the consent form to sign.

b. Pre-test: Participants completed a pre-test to determine their skill in interpreting English idioms. (See Appendix 3)

c. Pre-questionnaire: Participants were given a pre-questionnaire to determine their opinions about idioms in general and the importance of learning English idioms in particular.

2. Six teaching sessions: the students were already in groups, so the researcher started the sessions immediately. In each session, exposure to five idioms in context was provided to the participants in Group A. The contexts included some individual sentences or short stories with no further explanation. The same idioms were introduced to Group B with explanation and a focus on similar and comparable idioms in Kurdish. At the end of the teaching session, the participants in both groups were given a cloze test exercise to check their understanding of the idioms taught in the session.

3. Post-test: After completion of the sessions, there was a post-test that the students were asked to complete to determine the improvement that has taken place in their understanding as a result of the course. The last stage of this study was a questionnaire in, which students were asked to share their opinion about the course and the pedagogic method (See Appendix 5).

3.4.2.4 The Instruments

In phase 2, a questionnaire and test have been used for data collection. For exploring the two methods' (case transfer and context) effectiveness and for determining the extent to, which learning has taken place in the participants with regard to the idioms being taught and how much skills have been developed in interpretation of

unfamiliar idioms, a test was carried out of the participants during each session and at the course's conclusion. After the course ended, a questionnaire was provided to determine, which method was more popular since students' interest is another factor that is crucial to successful language learning.

3.4.2.5 The Test

The test was reviewed and checked by a jury committee who helped to improve the pre-and post-test. The jury committee included:

1. Dr. Hoshang Farooq (Ph.D. in linguistics) Assistant Professor in the College of Basic Education at the University of Suleimany

2. Dr. Salah Muhammad (Ph.D. in linguistics) College of Languages, University of Koya

3. Assist prof. Dr. Hussen Ali Wali (PhD. in applied linguistics), College of Basic Education, University of Salahadin.

Involving other language teachers in the design of the sessions ensured that the teaching content and test were characterized by content and face validity. Anatasy (1982:131) defines content validity as 'the systematic examination of the test content to determine whether it covers a representative sample of the behaviour domain to be measured' (cited in Weir, 2004: 25). Face validity is defined as the extent to, which a test or assessment is viewed subjectively as measuring the variable that it is supposed to measure (Oluwatayo, 2012).

Reliability is another vital characteristic of a test, which has been also kept in consideration in this study. Reliability measures the stability of tests in different times and forms (Mousavi, 199:323). From analysing the results of the current study, the researcher recognized that the test is reliable. After checking the pilot test's validity and

reliability, the final test was administered to 40 students in the fourth stage at the College of Languages-English department at Koya University. The time required for the pre- and post-test was one hour each. The subjects were motivated to answer seriously by emphasising the importance of the research study and were given the opportunity to ask for any clarification they might have needed.

3.4.2 The Questionnaire

The second instrument, which is used to explore the effectiveness of the two methods, was the questionnaire. Each group was given a questionnaire before starting the sessions and after the sessions, they were asked the same set of questions in order to detect any differences in their opinions as a result of their participation (See Appendix 7). The questionnaire consisted of thirteen questions divided into three different groups dealing with the importance of learning idioms, strategies for learning idioms and general opinions about idioms. A Likert scale was used to measure student's opinions.

According to Polit et al. (2007), the reliability of the survey instrument depends on its internal consistency in measuring the target trait as well as its suitability over time. This means that all of the questions need to be responded to and interpreted by the respondents, which requires that they be phrased in a way that can be understood by the participants. The reliability of the quantitative instrument can be determined through the transparency of every single question that must be interpreted by all respondents similarly. In addition, questionnaire reliability can be achieved when all participants interpret the flow of the questionnaire in the same way. Another significant criterion in evaluating a questionnaire is validity, which refers to the accuracy and trustworthiness of the research results. In other words, the researcher must ensure that the instrument will measure the target variables that it is designed to measure and nothing else (Knapp,

1998). In this context, for reliability and validity of the instruments used in this study, the survey means of measurement was designed based on the research objectives as well as on the related literature. Furthermore, the same experts who examined the test were asked to evaluate a single item particularly and the entire questionnaire generally for guaranteeing the content validity of the survey instrument.

To determine the validity and reliability of the research questionnaire (Knapp, 1998), a pilot study was also conducted with the researcher's friends serving as participants, so it could be evaluated before full implementation. The aim of the pilot study was to find out whether the questions were easy to understand, clear, and relevant, and to determine the time needed to answer the questions. In addition, the pilot study also enabled demonstration of the stream of the research process. As a result, the pilot study maximized the validity and reliability of the questionnaire through either reducing the risk of collecting wrong data or increasing the interest rate of the respondents. Following the pilot analysis, questions were refined and rephrased from the comments received as the participants identified confusions and difficult, otherwise, there was plenty of time to answer the research questions and all the respondents showed an interest in the research topic.

3.4.3 Phase Three

The third phase of the study was designed to explore teachers' perception about teaching idioms in Kurdistan. Since according to Mason (2010) and Patton (2007), the sample size is determined by objectives of the study and availability of time and resources, the time and resources available allowed for a sample of 14 participants. It was kept in consideration that the participants had enough personal experience on the topic of inquiry that they can inform significantly about it and provide a complete

picture. Two participants from each of the seven universities in Kurdistan were interviewed, which means 14 teachers of English from the universities were interviewed using a semi-structured interview comprising of the following questions:

1- Have you ever taught idioms to your students?

2- How did you do this?

3- Did you achieve what you hoped to achieve?

4- The students were at, which stage of University?

5- Based on your own experience as a learner or teacher, what difficulties might students face in learning English idioms?

6- Do you think that teaching idioms is a good use of classroom time? Why?

7- Is there anything that might be useful to you in the methods I have proposed?

8- Are there any other useful methods that you can suggest?

The data collected from the interviews were analysed and presented in accordance with the recurrent and emergent themes within each of the questions asked.

I spoke directly to the teachers and asked them to participate in this project and to signal their agreement of being a part of the study and to be recorded by signing a consent form. We then agreed on a time to do the interview online via viber and messenger calls and I used a recorder for recording the interviews although I have faced some difficulties doing the interviews, for example, the internet connection and electricity supply in Kurdistan were not reliable. One of the participants asked me to send him the questions so that he could send me back his recorded answers because he did not have a good internet connection. Another problem was with a female participant whose childcare responsibilities meant that we could not conduct the interview until after her son had gone to bed. Despite all these difficulties, I was able to complete the 14-recorded interviews.

3.5   Research Permission and Ethical Considerations

Ethical approval was obtained for all three phases by the University of Leicester Ethics Approval Panel. Since the research involved participants, which include learners as well as teachers in different phases, it was important to consider whether participants were able to make a free and informed decision to take part in the research. It was also essential to ensure the anonymity and confidentiality of the participants. These are important ethical considerations for this research as many teachers may not want information provided by them to be associated with them or learners might be afraid that revealing their course scores may affect perceptions of their other teachers about them. Hence, participants were assured about the confidentiality of information and of anonymity, and therefore the data presented in this study is all anonymised.

Furthermore, in this study, prior to each phase, participants were handed a consent form and requested to read it carefully to ensure that they understand the information contained in it. They were also verbally briefed about the purpose of their study and their role and their concerns and questions were addressed. Some of the Kurdish participants were illiterate and in these cases, I read the consent form for them and explained anything they did not understand. Those who agreed to participate signed the consent forms, except for the illiterate Kurdish participants. They were asked to give their agreement to participate verbally during the recorded interviews. All study data, including the questionnaires, the tests, and interview tapes were also carefully and securely kept so that they cannot be misused.

In addition, for the collection of data for the second phase, a letter of request addressed to the Dean of the Faculty of Social Sciences at Koya University asked permission to involve fourth-year students of English, which was also approved. Only

those learners who consented to be part of the study were included in the course and those who did not want to be part of it were not placed under any pressure. A voluntary session was held to brief the participants about the course and the study so that they could make a free decision regarding their participation. Furthermore, for all the phases of the study, participants were also told that they had the right to withdraw from the study at any point they want to. All participants took part on a voluntary basis.

4 CHAPTER FOUR: COMPARATIVE ANALYSIS OF ENGLISH AND KURDISH ANIMAL IDIOMS

4.1 Introduction

Metaphors and idioms have been researched extensively using a range of different frameworks, with particular attention being paid to the cognitive aspects of metaphor processing and production, most notably by Lakoff, (1990), and Lakoff & Johnson (2003). There are numerous figurative expressions referring to the animals that could study the use of relating to various language (Degler 1989). Palmatier (1995) and Ammer (1989) has proposed various studies related to animal-based figurative that would be used in this study to interpret essential aspects related to the topic. Brinkmann (1978) carried out research into animal expressions in different languages specifically targeting animal names, the study looked into English, German, Italian, Spanish, English, and French expressions.

Brinkmann's research was completed by Riegler's (1907) work on expressions of animal names. Both researchers studied the source of animal expressions. Riegler's (1970) specifically, researched animal expressions, which were commonly used in the early 20th century. The expressions of animals identified in this study are also used today. Animal names that were used to represent the inner and outer selves were examined by Craddick and Miller (1970). Each idiom and metaphor includes its own intricate arrangement of phrases, illustrations, and different bits of allegorical dialect that creates trouble for native speakers. In any case, even probably the most knowledgeable people do not generally know how even the most recognizable expressions flown into being.

This chapter in-depth analysis and comprehends the comparative analysis of English and Kurdish Animal Idioms by analysing the similarity percentage in each of the idioms presented below in the list.

Fraser (1981) examined common animal expressions that were used to insult others. Specifically, he studied languages other than English. Low (1988) conducted a research project on the undesirable human attributes and habits and it has been identified that undesirable human attributes and habits were expressed in the animal metaphors. Davis and Bentahila (1989) have also conducted a research study on the animal metaphors present in Moroccan Arabic and British English, which found that there is a relationship of code switching between Arabic and Moroccan-French. This research study can be considered as the significant development for the people who interact in these languages as they can acquire the knowledge of code switching in these languages. There are different theories that are used to indicate similarity, relevance, and salience and so on, which can help in this research. The research study conducted by Davis and Bentahila (1989) has comprehensively studied regarding code-switching and the theories related to relevancy.

These theories can also be used to categorise animal metaphors into either conventional/creative or dead/live. O'Donnell (1990) discussed the description of productive and common figurative meanings that are assigned to different animal metaphors and names in languages. Examples of the chicken metaphors were given by Holmes (1992). Studies were carried out by Sutton (1995) on linguistic discrimination against women. In such research studies, a strong argument on the use of women as animals metaphorically have also been suggested, which can also be studied for this research. For example, Rodriguez (2009) has identified gender differences in terms of animal imagery for the Spanish and English speakers. This research study has also

identified the social role of women reflected in the society is considered as similar when it comes to animals images. As compared to the inferiority to men, women are considered subordinate and inferior, in the form of wild animals, livestock, and pets. The theory developed by Bentahila and Davies's (1989) has been adopted by Chen (1995), in order to investigate these animal metaphors in different languages, specifically focusing on Taiwanese and Mandarin Chinese.

Usually, the interpretation of the speaker is based on the interpretation of the animal names. The results obtained in this study were based on the interpretation of the speaker within their culture rather than on the animal names. The researcher in this study managed to locate the cultural difference between these languages. Ahrens and Say (1999) have also supported this view of using animal metaphors for this sort of study and it has been suggested that the animal metaphors can be used to map out different information. Hsieh (2001) carried out a study that applied Johnson and Lakoff's (1980) conceptual metaphors to German and Mandarin Chinese animal expressions. Hsieh (2001) concluded that people's thoughts on individuals and different human relations are expressed using animal expressions and claimed that people also use animal expressions to express their perception of society's demands on them. Animal expressions thus offer a vocabulary of cultural values (Hsieh, 2004). Fontecha and Jimenez (2003) in his study have also supported the fact that inferiority of women metaphors is stronger than men. Fontecha and Jimenez (2003) in his study also suggested that metaphorical meanings of different female terms connote worse meanings than those found in parallel male terms.

This research also supported the view of Rodriguez, (2009) who argued that in the form of wild animals, livestock and pets, the role of the female is considered subordinate and inferior to the male. It is important to consider the cultural differences

in this study as they play a significant role and culturally specific factors can be identified arising from social, cultural, historical, political, and religious values. It can be said that there are two types of idioms: those, which are similar in most cultures, and those, which are born from a historical event in a specific culture. In Kurdish, most animal idioms centre on farm animals that is., those animals that came into daily contact with people in the farms and villages such as dogs, donkeys, cows, bulls, while there are many more English animal idioms that reference pets.

Another thing, which is closely related to idioms, is religion. As has been identified by Coe, (2014), religion and religious heritage represent an important difference between the cultures of Kurdish and English speakers. The majority of Kurdish people are Muslims, although there are other religions like Christianity, Judaism, and others but they are very small in number and do not affect the distinctive features of that culture. Culturally at least, England is a predominantly Christian country. That is why people's views towards some animals in both cultures are different. For example, in Kurdish, the animal pig always has negative connotations. Their consumption is forbidden by Islam because they are seen as unclean.

4.2   Cultural facts about animals

Animals are used by different cultures to express the figurative meaning of idioms based on the context and they can communicate different meanings depending on the cultural context. For example, in Kurdish society, horses symbolize obstinacy and agility; turtles symbolize weakness, cat's uselessness, mice sabotage and uncleanness, and pigs' greed and uncleanness (Sharifi and Karimipour, 2012). The literal meaning of a word or expression can be considered as the transparent link between signifier and signified. Figurative meaning, on the other hand, requires a

further interpretative step and the correspondence between signifier and signified is not transparent. The same can be said about items and names of animals that have both literal and figurative meanings. It has been indicated in the contrastive analysis that where the same animals were used in English and Kurdish idioms their meanings were not necessarily equivalent.

Dogs can symbolise loyalty and truthfulness and are thus admired in English culture (Mustafa, 2012), although the reverse is also possible: that they are attributed positive characteristics precisely because, in English culture, they are valued as companions and admired. However, in Kurdish culture, dogs symbolise uncleanness and impurity and the attitudes to them are therefore somewhat different. This shows that when animals such as dogs, in this case, are mentioned by an English and speaker, the connotations are likely to be different. Some studies have indicated that different societies use animals to symbolise something based on the frequency and the environment they operate in, which is seen in English and Kurdish idioms where the symbolism of an animal such as a pig, which includes greed, fatness, stupidity, and filth may not always have the exact equivalent meaning in Kurdish (Fraser, 2009).

It has been identified by Svanberg, (2014) that this is also common to Persian idioms and Kurdish, while Persian idioms frequently use rooster and camel as among the animal names; Kurdish idioms use roosters and camels less frequently. It is clear that the use of animals to symbolise the character of an individual or describe an event is based on thoughts, beliefs, and communities norms. This means that the figurative meaning will be interpreted in the reflection of the same value system (Dalili and Dastjerdi, 2013). Idioms are also considered as a culture-dependent structure, which reflects language-specific norms. It can be implied here that there are certain reasons why English speakers refer to pigs to symbolise a character or describe an event, which

could not convey the same meaning in the Kurdish language. This also recognises the importance of understanding the cultural differences between different languages.

4.3   Comparative analysis of the forms of English and Kurdish animal idioms

Seidl and McMordie (1988:13) assert that most idioms have regular forms but unclear meanings and this can be very clearly observed in English animal idioms. For example, an idiom like let the cat out of the bag *'reveal a secret'* has a fixed grammatical structure, but neither the words nor the structure help in guessing the meaning of the idiom as a whole.

4.3.1 The form of animal idioms in English and Kurdish

In general, animal idioms in both languages occur in the form of clauses and phrases. It has been observed that in both languages there are verbal, nominal, adjectival, adverbial, and prepositional animal idioms. The verbal category is considered common in the animal idioms sampled from English For example, fight like cats and dogs' To argue violently all the time; to land a fish *'to score a big success like winning an important contract'*, hold your horses *'to wait, to be patient'*. For example, the idiom such as *'A barking dog seldom bites'* is used when 'A person who readily threatens other people but does not often take action'. *'Albatross around your neck'* is used *when 'An albatross around, or round, your neck is a problem resulting from something you did that stops you from being successful'*. Idioms commonly have regular structures. Seidl and McMordie (1988:13) assert that most idioms have regular form but unclear meanings.

In Kurdish, however, the most common category is considered when the adjectival category, For example, sægjbrsi: *'a hungry dog',* referring to a greedy person/dirty like a street-dog; ma:jnjkæħɛlæ *'a pretty mule'.* Further, referring to a very nice and pretty woman; mri:ʃkj a:uæru:tkra:uæ *'a chicken with no feathers',* referring to *'a person whose clothes are not in a good condition'.* Nominal idioms are also used in English and it is considered as the second most common category after verbal category. Through the discussion, it is evident that there is a difference between the Kurdish and English idioms.

However, the degree of literalness (transparency and opacity) varies from one animal idiom to another. Some animal idioms are quite transparent For example, free as a bird *'a person who is free and can do whatever he/she wants',* while other idioms such as a dark horse *'someone who is not popular or known in the community is opaque'.* This category is also common in Kurdish. Some examples in English are the fish story *'a big lie';* donkey work 'hard, boring work'; crow bait *'a useless animal or person'*; hen-pecked husband *'a man who is domineered by his wife'.*

4.3.2 Degree of fixity and flexibility

Idioms in both languages vary in their degree of fixity and flexibility. Some of the animal idioms in my sample undergo lexical and syntactic variation, while others are rigidly fixed and hardly allow any change.

4.3.2.1 Lexical variations of English and Kurdish animal idioms

McCarthy and O'Dell (2002) have claimed that most idioms are rigidly fixed so that they do not allow changes and variations. However, lexical variation in animal idioms of both languages is quite common and this variation seems to be acceptable.

Gibbs (1989) (cited in Moon, 1998) agrees that lexical variations are quite frequent and acceptable, particularly if the varying words belong to the same semantic field and as long as the metaphorical meaning of the idiom is preserved.

For example, in the English idiom goose bumps/pimples/flesh/skin, there is a range of words that can be used interchangeably. The original meaning of the idiom, which is *'a prickly feeling related to having bumps on one's skin due to fear, excitement, or cold is preserved because an explicit reference to the skin is maintained'*. In the same way, the Kurdish idiom dæɫejso:næjæ/ qa:zætærna:bɛt conveys the information that a duck/goose does not become wet, and criticism that has no effect on him/her (Ducks) at all. Unlike the similar English idiom (like water off a duck's back), the Kurdish version works just as well with goose as duck without changing the original meaning. However, not all animal idioms allow lexical variations. This applies to both English and Kurdish. For example, the English idiom in a pig's eye cannot be changed into:

*in a pig's hand.

* in the eye of a pig.

* in a pig's eyes.

* in pigs'eyes.

* in a hog's eye.

In the same way in Kurdish, an idiom like mri:ʃkjklkkra:uæ *'a chicken with its tail off'* that is, a short person cannot allow transformations like:

*mri:ʃkjba: ɫkra:wæ (taken off wing chicken).

* ʤu:ʤkæjæjklkkra:uæ (a taken off tail hen).

The following variations are the most common types of lexical variations observed in English:

a-   Verb variations

- **Set/put** the cat among the pigeons *'to do or say something that causes trouble and makes a lot of people angry or worried'*.

- **Flog/beat** a dead horse *'to continue fighting a battle that has already been lost'*.

- **Get on/ down off** *'one's high horse'to begin to be more humble and agreeable'*.

- There is more than one-way to **kill/skin** the cat *'there is more than one way to achieve a goal'*.

- You can **lead/ take** a horse to the water but you cannot make it drink *'you can give someone an opportunity but you cannot force them to take advantage of it'*

- Pigs **can/might** fly *'miracles can happen'*.

b- Noun variations

- The cat that swallowed the **canary/cream** considered 'very *proud or confident'*.

- **Hen party/night** *'a party for women only, especially one that is organized for a woman who is soon to be married'*.

- Parrot **fashion/wise** *'learnt by rote without regard to the meaning'*.

- **Pig/piggy** in the middle *'you are under a lot of stress because you are a linking person between two groups who do not agree'*.

- **One/three** dog night *'an extremely cold night'*.

- Fish **story/tale** a big lie.

c- Prepositional variations

- **As/like** a duck to water *'easily and naturally'*.

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- **As/like** shooting fish in a barrel *'ridiculously easy'*.

- Eat high **on/off** the hog *'to eat good or expensive food'*.

- Crow **about/over** something *'to cry out or squawk about something'*

d- Adjectival variations

- **Fine/ pretty** kettle of fish *'a troublesome situation'*.

- **Lovely/ fine** weather for ducks *'this unpleasant rainy weather must be good for something'*.

- **Bigger/ more important** fish to fry *'something more important to do'*.

The following variations are the most common types of lexical variation in Kurdish:

e- Verb variations

- Uækpʃi:læna:næxuæu: ʧa:u**ænu:qɛnɛ / da:dæxa:t** ([He/she] is like a cat, which eats and **closes** its eyes, referring to a person who does not appreciate what has been done for him/her).

- pʃi:lægu:jbodærmændæʃja: dæi:krdbæӠɛrxo:łæuæ (bury)/ æi: ʃa:rdæuæ (hide)(that's shit was used as treatment and he **buried/ hid** it) (A person who can do a favour for a general reason but do everything in order not to let anyone make use of it).

f- Noun variations

- dæłɛjkæłæba:bj/ kæłæʃɛrjna:uæxtæ (It is like a cock at the wrong time, referring to a person arriving at an inappropriate time, especially during meals).

- sægbæzæbrjklkɛsqa:n/ɛskdæʃkɛnɛt (a/the dog is breaking a bone with its tail) that is, someone who and worked hard to perform an action.

g- Dialect variations

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The Kurdish language consists of various dialects, including Sorani,Badini,Luri and Hawramthat isach dialect usesmany of the samewords but has variation in some lexical items. For example, cat in Sorani is pšila, while in Badini it is kitik. These dialect difference lead to variation in idiomatic usage. For example, the idiom *'a cat is on the tin roof'* [it is too crowded] is realised in two different forms:

Kitk lasarbana (Badini)

pšilalasarbana (Sorani)

Noun and verb variations are the most common types of variation in both languages. However, adjectival and prepositional variations are also observed in English idioms, but not in the Kurdish sample. As we have seen, where animals belong to the same group, they can sometimes be used interchangeably. For other variations, grammatically equivalent synonyms are also possible, as discussed above.

4.3.3 Syntactic and grammatical variations

Animal idioms in both languages vary in the degree to, which they tolerate syntactic operations. Many animal idioms are metaphorical in nature and being so, their meanings are motivated by the mental images they create. As far as English animal idioms are concerned, some of them can undergo different syntactic operations. For example, the English idiom put the cat among the pigeons to do or say something that causes trouble and makes many people angry or worried can undergo the following transformations:

John put the cat among the pigeons

John put several cats among the pigeons. (Pluralisation)

John has/will put the cat among the pigeons. (Tense marking)

The cat was put among the pigeon (passivation)

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This was the cat that John put among the pigeons. (Cleating)

Who put the cat among the pigeons? (WH movement)

However, not all these rules apply to all animal idioms. Some English animal idioms, though metaphorical, hardly accept any syntactic operations apart from some low-level syntactic ones, like subject-verb agreement / or tense marking. For example, *work 'like a dog'* to work, very hard can only accept transformations like:

He works like a dog

They work like dogs (subject –verb agreement)

They worked like dogs (tense marking)

But not

*Was worked like a Dog (passivation)

In the same way, some Kurdish animal idioms can undergo some or all of a range of syntactic transformations, including negation, interrogation, passivation and insertion. For example, kærjna:uqu:ra:u donkey in mud that is, a person who is very difficult to deal with/to teach/to persuade can accept the following transformations:

Kærjna:uqu:ra:uæ. *'He/ she is a donkey in mud'*(subject-verb agreement)

Kærjna:uqu:ra:u**ni:jæ** *'he/she is **not** a donkey in mud'*(negation)

Æuka:bra:jædæłɛjkærjna:uqu:ra:uæ *'this man is like a donkey in mud'*(insertion of other words

Kærbu:uæ'became a donkey that is, (love someone blindly) can accept the following transformations:

æua:nkærbu:un they became donkeys that is, (they love him/her blindly) (subject-verb agreement, pluralisation)

dæza:njkærni:m (I am not a donkey that is, I do not love her) (negation, insertion)

zo:rkærbu:æ (he became **very** donkey that is, he loves her very much) (internal modification)

kærbu:uæboæukʧæ (became a donkey for this girl) (insertion of other words)

Some animal idioms in Kurdish are fixed and can hardly allow any syntactic variations. For example kærjxo:jbæsto:tæuæ (He tightened or bound his donkey). The figurative meaning of this idioms *is 'Especially told to a married person by unmarried'* is always used in its fixed form and does not accept syntactic changes. Another Kurdish example, which does not accept syntactic transformation is læsægsu:a:łdækæt is begging for a dog that is, (a very poor person). It has been observed Karimipour, and Izanloo, (2015), that in general, Kurdish animal idioms are syntactically more flexible than the English ones.

Apart from what has been mentioned, some other types of variations mentioned by Moon (1998:139) have also been observed among animal idioms. However, these variations do not necessarily apply to both languages. These variations are:

a- Causative and resultative variations.

This type of variation refers to a change where one variation refers to a state, process, or action and is observed in both languages:

'To land a fish to score a big success like winning an important contract'.

'Help someone to land a fish to help someone to win a contract'. kærgɛ' (someone who has sex with a donkey)

b- Aspect variation

Some cases of aspect variation have been observed among animal idioms, where the verb keep is used to show the continuity of the action.

To put the cat among the pigeons *'to reveal information that is likely to cause anger or anxiety'*.

To keep putting the cat among the pigeons repeatedly *'to reveal information that is likely to cause anger or anxiety'*.

In Kurdish, this is expressed by the use of the present perfect tense of the verb:

Kæri:krdu:æ somebody has made him a donkey that is, (someone deceived him)

c- Inversion

Some cases of inversion have been observed in Kurdish where one part of the idiom is placed before or after the other without affecting the meaning of the idiom For example, pʃi:læʃʤa:rʤa:to:bælæmʃkxu:ardndækæt (Cats also sometimes repent of eating mice) pʃi:læʃto:bælæmʃkxu:ardndækætʤa:rʤa:r (cats also repent of eating mice sometimes).

No cases of inversion have been reported in English animal idioms in the current research studies.

d- Reciprocity

No cases of reciprocity have been found in English and Kurdish animal idioms.

Most idiomatic expressions obey regular syntactic rules and have the same morphological properties as non-idiomatic expressions. However, not all syntactic rules can be applied to every idiom, and English idioms are restricted in this respect. Glucksberg (1993:21) suggests that syntactic variations are acceptable as long as the original meaning of the idiom is maintained. For example, an idiom like grin like the Cheshire cat *'wide smile'* only allows transformations like:

Grinned like a Cheshire cat (tense marking);

she grins like a Cheshire cat (subject- verb agreement)

but it does not allow the following syntactic operation:

•She has grinned like a Cheshire cat (passivation)

Idioms in Kurdish may undergo syntactic variation as well, for instance:

Sari ma:ri la dastdakawĕt *'he can provide the head of snake'*

Sari mary la dastdakawt *'he could provide the head of a snake'*.

4.4 A comparative analysis of the relationship between semantics and pragmatics of animal idioms in English and Kurdish

This section provides a comparative analysis regarding the relationship between two key factors associated with the animal idioms in both languages i.e. English and Kurdish. It is very important to understand the concept of the pragmatics and sementics of idioms in a language. According to Dronov (2017), pragmatics is one of the subfields of semiotics and linguistics, which provides information related to how a context contirubtes towards the formation of a meaning. It means that this discipline of linguistics develops a relationship between the words and their contextual meaning. Thus, the similar words can propose different meaning if pronounced in a different context. However, Larson (2017) stated that semantics is also one of the subfileds of linguistics and semiotics but it has different subject regarding the meaning of words. This domain of language has been contributed by Greek linguistic philosophies, which indicate that there is a relationship between signifiers and they stand for. It means that different words, symbols, signs, and phrases have different denotations in certain languages, which determine the meaning of given words or idioms.

Hence, it can be stated that the main difference between sematics and pragmatics of an idiom is the contextual and assumed meaning. On one hand, pragmatics provides the contextual meaning in which an idiom is used, whereas, the semantics represents the meaning of an idiom as per the signifiers. It means the semantic meaning represents the assumed meaning of a words, as the words are meant according to what the cutlture, people and society expect from those words present in an idiom. In addition, both these doctrines prevail in English and Kurdish languages,

and therefore, have been discussed in this section. The examples, and explanation will provide more clarity about the intervention of both pragmatics and sementics of idioms when extracting the meaning.

4.4.1 Literal and Figurative Meaning

Some animal idioms in both languages i.e. English and Kurdish can only be used in their figurative meaning because their parts have lost their literal meanings over the time. Moreover, some idioms may sound odd or funny, if intended to be pronounced literally, such as the English idiom it is raining cats and dogs *'it is raining heavily'*. However, this idiom presents the assumed and metaphoric meaning of the idiom. As the idiom represents a situation in which it is raining heavily. Whereas, the same thing is true of some Kurdish idioms like Kærlæ ma: łja:nda:bkæuɛtdda:njdæʃkɛt. As this idiom in English means that if a donkey is falling in their house its tooth will be broken. This idiom is told to a very poor person that the severe conditions can negatively influence the livelihood of such poor persons.

However, some idioms can also be used in their literal meanings. For example, a fat cat may refer to an overweight feline. In the same way, a Kurdish idiom like aleipŝilai kalaxa:na, (a cat of the butchery) may be used in its literal meaning. Hence, it can be stated that some idioms or words have literal meaning as well, which is quite opposite to the figurative meaning. Whereas, this idiom in both languages can also be used figuratively to refer to somebody who is rich and powerful. Thus, the fatness of a cat presents both meanings i.e. literal and figurative. By the literal, the meaning indicates that fat is bold, and healthy, whereas, in figurative meaning the same idiom depicts that a person is rich or powerful.

4.4.2 Degree of compositionality and non-compositionality

The degree of compositionality and non-compositionality also matters when developing the meanings of idioms in a language. According to Fromkin, Rodman and Hyams (2018), compositionality is a method or doctrine through which different expressions, words, phreases in a language are aligned in order to extract certain meaning. The compositionality as well as non-compositionality differ with respect to language. Likewise, in both languages i.e. Kurdish and English, animal idioms vary in their degree of compositionality. It means that the composition of idioms in English as well as in Kurdish can change the animal idioms. While some animal idioms are compositional or analysable, whereas, the others are non-compositional. Because the meaning of such idioms, as a whole is not distributed over their component parts and cannot be understood from the meanings of their individual parts.

Some examples of non-compositional idioms in English are: a cat may look at a queen/king *'no one is so important that ordinary people cannot look at him/her'*. In other words, this idiom indicates the absence of respect of a person in front of others. Wheraes, an other idiom i.e. let sleeping dogs lie *'leave something alone to avoid causing worse problems' and* have bigger fish to fry *'have more important things to do'*. This is the compositionality of idioms in English language, which reveals that the words presume different meaning with respect to compositionality. The same thing can be observed about Kurdish animal idioms. For example, the Kurdish idiom kærgɛ, (the one who has sex with a donkey) that is, *'told to a deceptive and exploitative person'*:kærba:za:ræ (Donkey market).

This means that, *'A chaotic situation, in which no one is in charge'*. bæra:zjlɛæpsɛ (a pig will be out of breath in it), *'referring to very cold weather in winter'* dæłɛjkærjdɛzæi:æ([he] is like a stubborn donkey) that is, *'he is unyielding or resolute'*. It is apparent that compositionality and non-compositionality of words and

phrases in the idioms of boht languages has a considerable impact on the meaning of idioms. As it was observed in Kurdish language i.e. kærba:za:ræ meaning that the donkey market is a place, which is uncontrollable. However, this idiom presents the nature of donkey, which is very hard to control when used by the persons for the work of transporation and weight loading.

4.4.3 Degree of literalness

As the literalness of a language demonstrates that a language or the speakers of a language use the words in actual meaning (Fromkin et al, 2018). The literalness is the orientation of a language towards the extracting and using the real meaning of words, phrases, terms and symbols (Fromkin et al, 2018). It means that the words are not used in contextual framework, but they are used as per their original and literal meaning in the idioms. For example, an English idiom that is, eating like a horse depicts that a person is eating more than the limit. In addition, animal idioms in both languages also vary in their degree of literalness. Whereas, in Kurdish, consider this idiom, which is likjjje and means that a fish out of water *'in an unfamiliar or uncongenial situation'* and work like a donkey *'work very hard'*. Hence, it can be stated that the meaning of animal idioms and their composition depends upon whether the languages have more literalness or less literalness.

4.4.4 The role of context in the comprehension of animal idioms in English and Kurdish languages

Context plays a very important role in the comprehension of animal idioms in English and Kurdish. Since most animal idioms in both languages are metaphorical, which preseume a contextual meaning. As according to Escribano and Álvarez (2016),

the metaphorical meaning can be ambiguous because it provides different meanings at different contexts. It means that the similar word, phrase, or an idiom used in different contexts produces different meanings. For example, as noted, an English idiom like a fat cat, which corresponds to the Kurdish idiom dæɫɛjpʃiːlæjkælæxaːnæjæ (like the cat of the butchery). This idiom may be used in its literal meaning to refer to the physical appearance of a cat, or its figurative meaning *'a wealthy person',* and this could theoretically cause misunderstanding, though the context will generally indicate the intended meaning. In other words, it can be stated that this idiom has two meanings and the first meaning, which is literal directly, points to the physical appearance of cat. Whereas, the second meaning which is contextual meaning, which directly points to the appearance of a person in terms of wealth and power.

In both English and Kurdish, and presumably in all languages, pragmatic considerations are crucial to the correct decoding of idioms. For example, in English, an idiom like *'wild-cat strike'* is only used to mean an unofficial strike but this is not the case in Kurdish as in Kurdish it means *'greva cat wild'*. Similarly, the idiom, that is, *'it is raining cats and dogs'* is only used to mean raining heavily. Whereas an idiom like having bigger more fish to fry *'to have other things to do'* can be used in different situations with the same meaning, For example, I cannot take time for your problem. I will not waste time on your question; I will not waste my time to reach an agreement with them and so on. In other words, it can be stated that different words can be used to extract same meaning, as found in this example.

Thus, a person is not willing to pay time to resolve the problem of another person. In the same way, the Kurdish idiom bæraːzjdæmbæstraːu ([he] is like a pig whose mouth is closed) is only used to demonstrate the persons that although they are fasting, they are not praying during Ramadan. In contrast, the idiom kærbuːuæboːj

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(Became a donkey for someone that is, love someone blindly, obey someone blindly) can be used in different situations with the same meaning. For example ba:ukjkʧækæra:zjni:yæbæla:mku:rækækærbu:uæbo:j (the father of the girl does not agree but boy become a donkey for the girl). It is apparent from both languages' idioms that the contextual meaning remains same in both languages. As in the discussed examples of both languages, the contextual meaning of the idioms is that a person is loving someone blingdly regardless of prevailing threats and restrictions.

4.5 An analysis of the degree of equivalence between English and Kurdish animal idioms

4.5.1 Categorization of English and Kurdish animal idioms

The sample of idioms collated for this study includes 1000 English animal idioms (see Appendix 2), which were compared to Kurdish animal idioms to identify the equivalent idioms. Only 21 idioms have equivalents in Kurdish, and these have been classified into the following categories:

1- Fully equivalent animal idioms: English and Kurdish animal idioms that refer to the same animal in more or less the same form and have a similar or identical figurative meaning.

Table 4.1: Fully-equivalent idioms

English idioms	Kurdish idioms	Figurative meaning
When the cat is away the mice will play	pʃi:lælæma:ɬni:æmʃka:ntli:li:a:næ	when you are not watching someone they may misbehave
Kill two birds with one stone	Du:ʧo:lækæjbæbærdɛkdæku:ʒɛt	solve two problems at one time with a single action
A bird in the hand worth two	ʧo:lækæjæklæna:udæstba:ʃtrælæno:jsær da:ra:n'a bird in the hand is better than	A benefit available now is more valuable than some

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in the bush	nine on the tree'	possibly larger future benefit.
The dove of peace	ko:trjspjni:ʃa:næj a:ʃti:jæ	Spreading love and peace
Be a shark	dæɫɛjħu:tæ	Be a money grabber
A stubborn mule	dæɫɛjkærjdɛzæi:æ (Is like a stubborn donkey	Nothing changing the mind of state despite of heavy pressure.
Donkey work	Bækærna:krɛt(a donkey cannot do it)	very hard work

Source: This work

2- English–Kurdish animal idioms that are partially equivalent that is, similar either in form or in meaning. This category has been further divided into the following subcategories:

English –Kurdish animal idioms with the same animal having similar meaning but different form, as shown in **Table 4.2**.

Table 4.2: Partially equivalent idioms similar meaning different form

English idioms	Kurdish idioms with translation	Figurative meaning
Like a cat on hot tin roof	dæɫɛjmi:zæpʃi:læja:nlæʒɛrpɛda:uæ (as if they put the/a cat's urine under his feet	nervous and unable to keep still
Fat cat	dæɫɛjpʃi:læjkælæxa:næjæ (like the cat of the butchery	(like) a very rich and powerful person
Catshave nine lives	pʃi:læjħæutru:ħæ (a cat has seven lives)	Cats can survive things that are severe enough to kill them
Dog's life	sægæmærgi:æ (Is like a dog on death watch)	life is hard and unpleasant
Lucky dog	Bæxtiuæksægdæuærɛt(his luck is barking like a dog)	Lucky person
Meaner than a junkyard dog	dæɫɛjsægj h æuʃa:ræ(Is like a dog of the city	cruel, aggressive, eager to fight
No room to	Ktklæsærrma:na (the cat is on the roof)	There is not enough

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swing a cat		space
Water off a duck's back	dæɬɛjso:næjæ/ qa:zætærna:bɛt(is like a duck/goose that does not become wet)	criticism/advicehas no effect
Donkey's year	Kæræmæmræbæha:ræna:rdu:mæku:rta:ntbo:bɛtlæʃa:r do not kill?the donkey Isentsomeone to bring the saddle for you in the town	Long time that is difficult to pass on.
(to ride) Shank's mare	su:a:rjma:njxæɬkpi:ja:dæjæ. (ride the people's horse)	to walk
You can take a horse to water but you cannot make it drink	Kærbʧɛtæbæda:dna:btæestr(if a donkey goes to Baghdad it will not become a horse)	You can give someone an opportunity, but you cannot force them to take advantage of it

Source: This work

a- English –Kurdish animal idioms with a different animal in each language, often having

different forms, but having a similar meaning.

Table 4.3: partially different idioms having different animal

English idioms	Kurdish idioms with translation	Figurative meaning
a pig in a poke	ma:sjlæ a:u da:mæɬæna:krɛt (fish cannot be exchanged/ bargained in the water)	buyer beware; think carefully before making a decision
One/three night dog	bæra:zjlɛæpsɛ (a pig will be out of breath in it)	an extremely cold night
a dog in the manger	pʃi:lægu:jbodærmændæʃja: dæi:krdbæʒɛrxo:ɬæuæ (The cat's shit is used as a medicine, but she buried it under the soil)	These idioms refer to individuals who could help other people or share with them but choose not to
Eat like a horse	dæɬɛjga:jæ (he/she is like a bull)	Eata lot or too much
Dog eat dog	ʃærɛkæklki: kærjti:a: æpʧrɛt (it is a fight where the tail of a donkey will be cut)	winning is the only thing that matters.
Pig's ear	sægdæstjdæʃkɛt,klkjhæɬdæbæstn(A dog's hand is broken, but tightening or hanging its tail)	Something that has been done clumsily or badly.

Source: This work

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b- English-Kurdish animal idioms with the same animal and the same form but used with a different meaning in English and Kurdish

Table 4.4: Partially equivalent idioms; same form and same animal but different meaning

English idiom	Meaning	Kurdish idiom	Meaning
throw someone to the dogs	to abandon someone to enemies or evil	-sægjtɛbærdæ (throw someone to the dogs)	to ignore someone

Source: This work

English animal idioms that have equivalents in Kurdish but the Kurdish idioms do not have animals in them

Table 4.5: Kurdish equivalents with no animal

English idioms	Kurdish equivalents	Figurative meaning
Raining cats and dogs	a-dæłɛłla:fa:up: ʕædæbærækæ([it]is like the flood of) b- dæłɛjku:ndæjæhæłi:dærɛʒɛt (it is pouring like water skin)	Raining very heavily
There are more fish in the sea	Bo:ræna: ba:zæjækj di: tæru: ta:za (neither the grey nor the darkbut another fresh and new)	used to say that there are many other people or possibilities
Let the cat out of the bag	Hjbnbærjhɛna:jæsærbær (he/she put on the rug what was under it)	Reveal a secret
Get off your high horse	Lækæljʃæi:ta:n u:æræ xu:a:ræuæ (Get off from the devil's shoulder)	to begin to be humble and agreeable
Put the cat among the pigeons	A:grj xo: ʃdæka:t ([he] lights a fire)	Reveal something that was supposed to be remain as a secret.
Back a dead horse	Bædua:jkła:ui: ba: brdu: kæutu:uæ (hat blown by a wind)	to support someone or something that cannot win or succeed.

Source: This work

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The remaining English idioms have no equivalents in Kurdish with similar forms or similar meanings. The above analysis indicates that the number of partially equivalent idioms is greater than the totally equivalent idioms. Furthermore, the partially equivalent idioms more differ in form than in meaning, which means that the form of the idiom also influences the meaning of the idioms.

4.5.2 Degree of lexical, structural and meaning correspondences between English and Kurdish animal idioms

As far as structural, lexical and meaning correspondences between English and Kurdish animal idioms are concerned. Despite the fact that each animal idiom in each language has its own idiosyncrasies in terms of wording, structure, and meaning. However, some idioms structurally correspond to each other even when they differ in wording, that is, verb phrases in English correspond to verb phrases in Kurdish, noun phrases to noun phrases and so on. For example, the English idiom dog's life *'an unpleasant life'* has the Kurdish equivalent sægæmærgi:æ (dog on death status) where the two idioms differ in wording. In the same way, the English idiom buy pig in a poke *'buy or agree to something without sufficient examination'* has the Kurdish equivalent ma:sjlæ a:u da:mæɫæna:krɛt *'fish cannot be exchanged/ bargained in the water'*, both of, which are verbal despite the difference in wording and in the animal used in each language.

The degree of wording correspondence between equivalent idioms of the two languages is quite low and in most cases, they differ in their wording even when they are similar in meaning and structure. For example, the English idiom shank's mare, which refers to traveling by foot, has the Kurdish equivalent su:a:rjma:njxæɫkpi:ja:dæjæ

(if you ride people's horse), which literal meaning is *'you are a pedestrian'*; donkey's year meaning

' *long time that is difficult to pass'* has the Kurdish equivalent kæræmæmræbæha:ræna:rdu:mæku:rta:ntbo: bɛtlæʃa:r (do not kill the donkey I have arranged to be provided for you).

However, the degree of structural and wording correspondences varies from one category to the other and even from one idiom pair to another. In the category where the idiom pairs are equivalent in form and meaning has the highest degree of correspondences since the idioms are supposed to be similar in form and meaning. However, even within this category, there are some exceptional cases where some kind of difference is observed either in wording or/and in structure between the two idioms. For example, in English cat has nine lives while in Kurdish pʃi:læjħæutru:ħæ *'a cat has seven lives'*. Another example is a bird in the hand worth two in the bush, which has the Kurdish equivalent ʧo:lækæjæklæna:udæstba:ʃtrælæno:jsærda:ra:n *'a bird in the hand is better than nine on the tree'*

It is evident that the animal idiom pairs use the same animal with different wording or/and structure to express the same or a similar concept. For example the English idiom no room to swing a cat has a Kurdish equivalent Ktklæsærrma:na (cat is on the roof) that is, *'not enough space';* Like a cat on hot tin roofs, the Kurdish equivalent dæɫɛjmi:zæpʃi:læja:nlæʒɛrpɛda:uæ' (they put the/a cat's urine under his feet) that is, 'to be nervous unable to keep still'. Donkey's work's very hard work has a Kurdish equivalent Bækærna:krɛt (a donkey cannot do it).

In the category where the idiom pairs use a different animal with the same meaning, the degree of structural and wording correspondences varies from one idiom pair to another. Some idiom pairs correspond in wording and structure except that they

differ in the animal referred to. For example, let sleeping dogs lie, meaning *'leave something alone if it might cause trouble'* is equivalent to Gu:rgjxæu:tu: bæxæbærmæhɛnæ (do not wake up the sleeping wolf), where a dog is substituted by a wolf. You cannot buy a pig in a poke, meaning *'to buy something without looking at'* is equivalent to ma:sjlæ a:u da:mæłæna:krɛt (fish cannot be exchanged/ bargained in the water) where a pig is substituted by fish.

Some idiom pairs in this category have completely different wording and different structure but refer to a similar meaning or concept For example, dog eat dog *'people will do anything to be successful, even if what they do harms other people'* is equivalent in meaning to the Kurdish idiom ʃærɛkæklki: kærjti:a: æpʧrɛt. This Kurdish idiom means that it is a fight where the tail of a donkey will be cut in. Moreover, pig's ear or put the cart before the horse *'to do something badly or in a bad order'*. It is equivalent to the Kurdish idiom sægdæstjdæʃkɛt,klkjhæłdæbæstn (adog's leg is broken, but tightening or waving its tail'; a dog with two tails refers to *'very happy'* that is equivalent to the Kurdish idiom:njqa:zja:nlɛda:uæ (has been greased by the goose oil).

In the category where the idiom pairs are similar in form but used with a different meaning in each language, the degree of structural and wording correspondences is very high. For example, the English idiom throw someone to the dogs, meaning *'to abandon someone to enemies or evil'* has a Kurdish equivalentsægjtɛbærdæ (throw someone to the dogs that are, ignore someone). This is the only example that falls into this category.

As per the analysis of the table provided above the degree of structural and wording correspondence is very low and there is often, therefore, no meaningful correspondence between the pairs. For example, the English idiom back a dead horse, meaning *'to support someone or something that cannot or doesn't win or succeed'* has

an equivalent in Kurdish. The idiomput the cat among the pigeons *'to do or say something that causes trouble and makes a lot of people angry or worried'* is equivalent to the Kurdish idiom A:grj xo: ʃ dæka:t (starts a fire), which is used with the same meaning. Get off your high horse *'to stop, to be patient'* has an equivalent in Kurdish Lækæljʃæi:ta:n u:æræ xu: a:ræuæ (Get off from the devil's shoulder).

The final category represents those animal idioms, which are either specific to English or to Kurdish respectively. These idioms either do not have an equivalent idiom in the other language. For example, the English idiom pretty kettle of fish '*troublesome situation'* has no equivalents in Kurdish; while the Kurdish idiom dæłɛjkæłæba:bjna:uæxtæ (Is like a cock in inadequate time) that is, having guests in a wrong time especially during the meals 'does not have an equivalent in English.

The above categorization and analysis show that some idiom corresponds to each other in English and Kurdish and others are language-specific; and that the corresponding idioms differ in their degree of equivalence so that there are English-Kurdish animal idioms. These idioms are, more or less, totally equivalent that is, having similar form and meaning, others are partially equivalent that is, either similar meaning or similar form and somewhere there is no equivalence at all.

4.6 A comparative analysis of the semantic and pragmatic features of cats, dogs, horse, fish and pigs in English and Kurdish

This thesis focuses on only six animals, which are cats, dogs, pigs, fish, horses, and birds, to make a comparison between the animal idioms, which are used in English and Kurdish languages. In the following sections, I will deal with each animal separately, to consider a comparative analysis of the semantic and pragmatic features of cats, dogs, horse, fish, and pigs in English and Kurdish.

4.6.1 Familiarity of the idioms

The main purpose of having focus groups was to verify the idioms in both languages. At the beginning of the discussions, the participants were asked to discuss the animal idioms that they knew and at the end of the discussion, they were provided by a list of the idioms, which had already been collected by the researcher; hence, they could tick the idioms, which they had used or were familiar. In the following sections, the percentage for each idiom indicates the proportion of focus-group participants who reported familiarity with it. There were 26 participants in the English group discussions and 34 participants in the Kurdish group discussions. Forexample, a Kurdish idiom pʃiːlæ læ maːɫ niːæ mʃkaːn tliːliːaːnæ has been ticked by 31 participants so i have divided 31 by 34 then multiplied by 100 i got the percentage which is 91%. Therefore, i did the calculation for all the idioms in English and Kurdish in the same way.

4.6.1.1 Pigs in English and Kurdish

In English-speaking cultures, the domestic pig has been used to denote or is associated with infertility (Newman and Olle, 2003). The wild pig, on the other hand, has been known figuratively as over-indulgence and lust (Newman and Olle, 2003). Because Kurdish culture is largely Muslim, pigs are not bred for meat and thus are not farmed. In the majority of the states, if someone dreamed about a pig then it would be a symbol of luck, and if one were attacked, then it would be a symbol of materialism or greed of a certain nature (Newman and Olle, 2003). As discussed earlier, in some of the societies, pigs have been associated with gluttonous behaviour amongst the member of the society (Newman and Olle, 2003).

English and Kurdish Pig idioms

The following are the English idioms

as fat as a pig	92%
buy a pig in a poke	69%
in a pig's eye	15%
piggy bank	96%
pig-headed	92%
pigs can/might fly	96%
make a pig of yourself	77%
make a pig's ear of something	96%
piggy in the middle	92%
sweat like a pig	85%
make a silk purse out of a sow's ear	73%
cast pearls before swine	50%
eat high on/off the hog	12%
go hog-wild	8%
go the whole hog	73%

The following are the Kurdish idioms

	bæra:zjdæmbæstra:u	68%
(it is like a pig when its mouth is closed)		
	dæ??jbæra:zæ?æzri:uæ	74%
(is frowning like a pig)		
	bæra:zjl?dærna:??	47%
(a pig cannot pass it)		
	bæra:zjku:rjbæra:z	56%
(pig son of pig)		
	bæra:zjl?æps?	26%
(pig will be out of breath in it)		

Only 5 pig idioms were identified in Kurdish. As it can be observed from Table 13, only the first and second idioms were mentioned by almost all the informants from the different groups, indicating that these were the only ones, which were familiar across all age groups. On the other hand, other idioms are mentioned only by 16, 19, 9 participants out 30, which suggests that they are no longer commonly used by the older

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informants. Moreover, the data shows that participants aged 30-60 are more familiar with the idioms than the participants from the 18-30 age groups. This may be because these idioms are still in use among older generations, and younger generations are not much keen to frequently use the idiom, which, in turn, suggests that with the passage of time the use of idiom will increase obsolete (Njoroge and Gathigia, 2014). Although Njoroge and Gathigia (2014) argue that Kurdish idioms are becoming obsolete because more educated youths consider that those idioms are not too formal to be used in their academic life. Through the analysis of this study has found that young people are less familiar with idiomatic language regardless of their educational level.

4.6.1.2 Cats in English and Kurdish

Cats have been used in English figuratively with multiple meanings. According to the analysis conducted by McPherron, and Randolph, (2014), cats were considered the guardians of the ancient Celtic underworld. Black cats, on the other hand, were considered a sign of evil and were often sacrificed. This was also the case in the western culture where black cats were associated with witchcraft.

English and Kurdish Cat idioms

The following are the English idioms

Like a cat on hot bricks	58%
like a cat on a hot tin roof	81%
curiosity killed the cat	88%
let the cat out of the bag	88%
to play cat and mouse	85%
to put the cat among the pigeons	85%
to bell the cat	4%
to be a copy cat	85%
not have a cat in hell's chance	77%
to grin like a Cheshire cat	81%
look what the cat has dragged in	85%
like something the cat brought in	77%

when the cat is away the mice will play	85%
a fat cat	77%
whip the cat	0%
a cat in gloves catches no mice	8%
fight like cat and dog	81%
a cat has nine lives	85%
a cat may look at the/a king	31%
a wildcat strike	35%
cat's concert	4%
cat nap	81%
rain cats and dogs	96%
a dead cat bounce	12%
there is more than one way to kill/skin a cat	77%
cat and dog life	46%
has the cat got your tongue?	88%
like the cat that swallowed the canary	38%
no/not room to swing a cat	85%
be the cat's whiskers	69%
a dust kitten	0%
have kittens	77%
weak as a kitten	54%
purr like a cat and purr like a kitten	46%
pussyfoot around	88%

The following are the Kurdish idioms

ktk u: m?k bu:n bæ xu:?k	41%
(A cat and a mouse became sisters)	
p?i:læ gu:j bo dærmæn dæ?ja: dæi:krd bæ??r xo:?æuæ	38%
(Cat's shit is used as a medicine, but she buried it under the soil)	
p?i:læ? ?a:r ?a:r to:bæ læ m?k xu:ardn dækæt	29%
(Cats also sometimes repent from eating mice)	
dæ??j p?i:læjæ	71%
(He is like a cat)	
p?i:læ ?o:r	26%
(cat washers)	
uæk p?i:læ na:n æxuæu ?a:u ænu:q?n?	35%
([He] is like a cat, [that] eats and closes [its] eyes)	
uæk m?k p?i:læj di:b? ta:sa:	32%
([he] is like a mouse, which saw a cat [and was]shocked)	
p?i: p?i: krdn	41%

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([he]is calling a cat, come come)	
uæk p?i:læ p?ti: na:kæu?tæ ærz	56%
(Like a cat, does not fall on his back)	
ktk xtu:kæj ??r dædæt	18%
(the/a cat tickles [a?] lion)	
p?i:læ læ ma:? Ni:æ m?ka:n tli:li:a:næ	91%
(when the cat is away, the mice will play)	
dæ??j p?i:læj kælæ xa:næjæ	15%
(like the cat of the butchery)	
p?i:læj ?æut ru:?æ	91%
(a cat has seven lives)	
dæ??j mi:zæ p?i:læja:n læ ??r p? da:uæ	21%
(as if they put the/a cat's urine under his feet)	

4.6.1.3 Dogs in English and Kurdish

The dog has always had a figurative meaning that is different from its real meaning. In the last century, dogs were depicted on the walls and caves to drive a certain message. In the western art for example, dogs depicted as a symbol of loyalty, fidelity, faithfulness and watchfulness (Zhang, and Li, 2016). The dog too has had its fair share of myths in the ancient society where they were associated with bad luck (Zhang, and Li, 2016).

English and Kurdish Dog idioms

The following are the English idioms

dog's life	92%
it is raining cats and dogs	100%
let sleeping dogs lie	85%
like a blind dog in a meat market	8%
love me, love my dog	58%
lucky dog	50%
meaner than a junkyard dog(with fourteen sucking pups)	15%
put on the dog	0%
should not happen to a dog	58%
tail wagging the dog	58%
the dog days	46%

the top dog	85%
there is life in the old dog yet	92%
throw someone to the dogs	77%
work like a dog	69%
you cannot teach an old dog new tricks	92%
a one/ three dog night	8%
be sold a pup	31%
puppy fat	88%
puppy love	92%

The following are the Kurdish idioms

Sægj ku:næ ma:si:æ u: pa:sj ?rta:uæ dæka:t	
(Is a dog of fish nest, guarding ?rta:uæ,)	21%
Dær hæ? Bræ sægj dz di:a:ræ	
(Raise a sticker, a theft dog will appear)	65%
Dæri:a: bædæmj sæg pi:s na:b?t	
(A sea will not become dirty from a dog's mouth)	79%
dæst bædæmj sæg da:dæka:t	
(Putting his hand in a dog's mouth)	85%
dæ??j sægj gæræ	
(He is like a dog/ a mangy dog)	41%
dæ??j sægj brsi:æ	
([he]is like a hungry dog)	56%
dæ??j sægj hæ?æpa:sæ	
([he]is like a mindless/ naughty/ crazy dog)	68%
dæ??j sægæ u: bæ ma:ngæ ?æu: æuær?t	
([he]is like a dog, barking at moonlight)	59%
særj ga: æka:t bæ qu:nj kærda	
(Putting a head of an ox in the bottom of a dog)	85%
sæg bæ ?æsa:rj p?krd	
(A dog on a balcony)	53%
sæg bæzæbrj klk ?sqa:n dæ?k?n?t	
(dog is breaking a bone by its tail)	50%
sæg bæ gu:æuæ dæi:brd	
(dog was taking his shit with him)	53%
sæg bæ pi:stææ dæi:xua:rd	
(dog was eating him/her with the skin)	35%
sæg xa:uænj xo:j na:na:s?tæuæ	
(A dog doesn't recognize its owner)	21%
sæg dæstj dæ?k?t, klkj hæ?dæbæstn	
(A dog's hand is broken, but still not losing hope)	41%
sæg læ ku:l?ræ ra:na:ka:t	
(A dog is not running from bread)	41%

sæg uærj bu:k dærpærj	
(A dog is barking, a bride is forced out)	56%
sægj du:ua:j su:a:ra:næ	
(A dog that follows knights)	56%
sægj ræ? ?u: sægj spj læ??j	
(The black dog is gone, the white dog is there)	35%
sæg ro:j gu:?i:læ ha:t	
(The dog has gone, the puppy is coming)	35%
sægj ha:r ?l ?æuj ?u:mræ	
(A mad dog lives 40 days)	41%
sæg bæ pi:stæuæ qu:t da:n	
(Swallowing a dog with the skin)	24%
sægj kæs ni:m	
(I am not a dog of anyone)	29%
sæg u:ær	
(The Dog is barking / barking dog)	26%
klkj læ sæg kæmtræ	
(He just missed the tail of the dog)	38%
bæ?kæ sæg	
(A dog puppy)	41%
pi:ræ sæg	
(An old dog)	53%
læ qu:nj sæg na:n	
(Putting in a dog's bottom)	65%
sæg bæ sæg dægi:r?	
(A dog is caught with a dog)	38%
sæg dæuærj ka:rua:ni:? Ra:dæbrj	
(When a dog barks, the caravan will be frightened)	47%
sæg u: sæg ba:bæ	
(He and his father are dogs)	47%
sæg læ qæsa:bxa:næ næmr? ?u:mrj bæz:i:æ ?u:uæ	
(if a dog is not dying at the butcher place, there is probability that it losing its age)	47%
uæk sæg l?j dætrsn	
(they are frightened of him, like a dog)	62%
sæg tænga:u bkæ na:??tæ na:u:j	
(you cannot chase a dog)	38%

4.6.1.4 Fish in English and Kurdish

Fish literally refers to a cold-blooded vertebrate animal with gills and fins. It has

an elongated body that is covered with scales and streamlined to allow for easy

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movement in the water. There are at least thirty-six known fish species that live in different parts of the world depending on the adaptation of the individual species. Some have been consumed as food by humans in various parts of the world for so many generations (Adams and Willgoss, 1999).

Figuratively, the fish has been used to denote meanings that are not the literal meanings. In Christianity, the fish is a symbol of abundance and faith seen in the story of fishes and loaves. Pagans (the person holding religious belief) depict the fish as a symbol of fertility and a power of fertility. In China, fish is a symbol of unity. This is particularly so because certain fish species swim together in pairs (Adams and Willgoss, 1999). In Buddhism too, the fish is viewed as a sign of freedom and happiness. It is also one of their most sacred animals. In ancient Europe, the depiction of a fish was that of determination, adaptability, and the flow of life (Adams and Willgoss, 1999).

English and Kurdish Fish idioms

The following are the English idioms

a big fish in a small pond	100%
a cold fish	69%
a fine/pretty kettle of fish	62%
like a fish out of a water	96%
a queer fish	50%
be another/ different kettle of fish	77%
neither fish nor fowl	50%
busy as a fish peddler in lent	0%
crooked as a barrel of fish hooks/ as a fish hook	15%
drink like a fish	92%
fish story/tale	46%
have bigger/other/more important fish to fry	85%
as easy as/like shooting fish in a barrel	38%
there are plenty more fish in the sea	100%
to land a fish	35%
to feed the fishes	38%

have a whale of a time	100%
a whale of a (bill/difference/problem and so on)	35%
to throw a sprat to catch a mackerel	50%
a red herring	92%
as slippery as an eel	88%
to be packed like sardines	96%
small fry	77%
as close as an oyster	8%
not to be able even to run a whelk stall	0%
to catch a crab	27%
to be a shark	58%
to stick /cling like a leech	42%

The following are the Kurdish idioms

uæk ma:si: a:ui: ua:jæ	53%
(it is like a fish in water)	
uæk ma:si: a:ui: ua:jæ ?a:r?k sær a:u ?a:r?k ??r a:u dækæu?t	44%
((((Is like fish, one in a water, another out of it)	
ma:si: dærja: dæbæx??t	32%
(((Grant a sea fish)	
kæs?k b??tæ ra:uæ ma:si: qu:nj tær dæb?t	76%
((wants to fish without his leg or bottom becoming wet)	

4.6.1.5 Horse in English and Kurdish

The literal meaning of a horse is that of large hoofed, four-legged mammals with short fur in its body. It has a long and hairy tail and has been domesticated since ancient times for transportation of people and load (Gibbs and Colston, 2012). Long before the emergence of engine driven vehicles, horses were the main power used to pull carts and also farm implements in farming societies. The symbolic meaning of a horse in English varies from one society to another. For example, the horse is often depicted to represent the night and the moon. Additionally, the horse has been symbolised as a depiction of mystery and magic. In ancient Celtic cultures, the animal was a depiction of nightmares. The horse is also used to depict strength and stability as

well as mobility. It is also known as a sign of love, loyalty, and wisdom. It is also a depiction of the ability to cope with difficult conditions.

English and Kurdish Horse idioms

The following are the English idioms

Horse Idioms	
(straight) from the horse's mouth	100%
hold your horses!	100%
get on/ (down) off one's high horse	85%
I could eat a horse	96%
look a gift horse in the mouth	88%
horse of another/different colour	23%
put the cart before the horse	81%
flog/beat a dead horse	77%
Mare Idioms	
shank's mare	19%
a mare's nest	15%
Mule Idioms	
stubborn/ obstinate as a mule	88%
kick like a mule	69%
work like a mule	85%
Donkey Idioms	
can talk the hind leg(s) off a donkey	85%
donkey work	65%
donkey's years	62%

Horse Idioms

The following are the Kurdish idioms

ma:jnækæj næʒa:dæ	
(like an original horse)	21%
su:a:rj ma:jnækæj næʒa:d bu:æ	
(Is riding a true bred mule)	26%
dæɫɛj ma:jnj kæħɛlæ	

(Is like a pretty mule,)	68%
æspj ba:u: bo:ra:næ	
(A horse of storm)	26%
dæstj æsp drɛʒ bɛt	
(Lengthens a horse's hand)	24%
dæɫɛj æspj bo: zi:n kra:uæ	
(as if they saddled a horse for him)	56%
æspj ba:ɫda:ri:ja:n nædægæiʃtɛ	
(A winged horse cannot catch them)	32%
æsp tæma:ʃa:j su:a:rj sær pʃtj xo:j dæka:t	
(a horse is looking at the knight on his back(rider)	32%
xo:ja:n di:uæ bæ æspæuæ bæ ja:nta:j pr læ qæspæuæ	
(Seen themselves with a horse, a bag filled with dates)	21%
ʁa:r bæspj to:r dæda:t (competing with a running horse)	29%
Donkey Idioms	
a:i:ʃɛ gu:uɛ drɛʒ	
(Ass with long ears)	59%
bu:uæ bæ ma:kærækæj qu:li:a:n	
(Became a jenny ass of Quli:a:n [a place])	29%
ʤa:ʃj ma:kærɛkn	
(A donkey of one ass)	53%
dæɫɛj kærj dɛzæi:æ	

(Is like a stubborn donkey)	79%
dæɫɛj ma:kærj a:pła:xæ	
(Is like jenny ass of Apla:xa [a place?])	35%
kæra:u kær kæutu:n	
(lie, like a donkey)	47%
kæræ mæmræ bæha:ræ ku:rta:nt bo: dɛnm læ ʃær	
(Hey donkey, do not die, [I] will bring you a rug from a city)	85%
kær ba:za:ræ	
(Donkey market)	85%
kær bæ ʤo: bmrɛ ʃæhi:dæ	
(The donkey dying with the straw is martyr)	65%
kærbu:æ	
(became a donkey)	68%
kær gu:l u: ba:r su:k	
(skinny donkey, and light load)	18%
kær læ tʃa:ui:da: qa:zi:jæ	
(Donkey is a judge in his eye)	35%
kær læ qu:ra:uda: dægɛ	
(has sex with a donkey in the mud)	21%
Kær læ ma:a::ja:nda: bkæukb dda:nj dædkda	
(if a donkey falls in their house its tooth will be broken)	53%
xzma:jæti:jækæjæn kær u: xo:łæmɛʃjæ	
(Their kinship is like of donkey and ass)	24%

kær læku:ɛ: kæutu:æ u: ku:ndæ læku:ɛ: dra:uæ	
(donkey fell where and the water skin is torn from where)	53%
dæɫɛj kæræ	
(Behave like a donkey)	21%
kær u: ma:ʤu:mi:ja:n næutu:uæ	
(Is not fine, a donkey with a [tube of] toothpaste)	41%
kærj æu ba:ræ ni:jæ	
(this donkey is not suitable for this load)	38%
kærj xo:mæ u: pa: ʃka:uæ	
(Is my own donkey and his leg is broken)	41%
brnʤ u: a:li:kj kæri:ja:n næutu:uæ	
(rice is not the fodder of a donkey)	32%
kærj to:pi:u ba:rj ni:jæ	
(A dead donkey does not have a load)	29%
kærj mrdu: ʤo: na:xua:t	
(A dead donkey does not eat fodder)	47%
kærj xo:j bæsto:tæuæ	
(Tightened or bound his donkey)	53%
kærj xo:jætj u: gu:uɛj na:ɫ dæka:t	
(It is his donkey and shoe the ear)	50%
kærj kɛ to:pi:uæ	
(Whose donkey has died)	21%
kærj lɛ bu:uæ bær muzn	

(A donkey is his icon)	35%
kærj na:u qu:ra:u	
(donkey in mud)	29%
kæs na:jɛʒɛt kært bæ ʧænd	
(Now one is asking, uncle: how much does your donkey cost?)	41%
klkj kær bæ dæsæsr dægrɛt	
(he holds the/a donkey's tail by a handkerchief)	44%
mɛʃkj kærj xu:ua:rdu:uæ	
(He has eaten a donkey'sbrain)	65%
æu kæræj læu qu:ræj dærbi:næ	
(Tell me how to get this donkey out of this mud)	29%
uæk nɛrækærækæj ʕ:zɛr pɛʁæmbær zæri:nj hæjæ pæri:nj ni:jæ	
(Shouting like the donkey of the Prophet)	32%
kær pɛga:n	
(To have sex with a donkey)	41%
kærkrdn	
(To make someone brainless like the donkey/ make someone a donkey),	29%
kær trɛnæ	
(donkey's fart)	41%
kær xæsɛn	
(makes [a/the] donkey sexless)	35%
kær krdnæ ʃɛr	
(To make a donkey [into] a lion)	44%

kær gɛ	
(The one who hassex with a donkey)	26%
kærj kɛ læ ga:ra:n næha:ti:tæuæ	
(Whose donkey did not come back with the cattle)	35%
kærj bæræła:jæ	
(An ownerless or straydonkey)	44%
kær bu:uæ bo:j	
(Became like a donkey for someone)	56%
kærj xo:t bæ æspj xæłk mægo:ræuæ	
(Do not exchange your donkey with the horse of other people)	53%
kæræ pi:ja:u	
(Donkey man)	65%
dæłɛj kæræ dætrɛt	
(Making a fart like a donkey)	65%
su:a:rbu:nj kær ʕæjbɛk da:bæzi:nj du: ʕæjb	
(toget on to a donkey is a shame, and descending is another)	56%
kær bgɛt sæqætj dæka:t	
(If [he] hassex with a donkey [he] will make it disabled)	68%
bæ kær na:uɛrɛt bæ ku:rta:n ʃeræ	
(he is afraid of the donkey for the pack saddle)	56%
pa:ræja:n læ ku:rta:nj kærɛk na: dæstj bæ zæri:n krd	
(A donkey was loaded with money, it started to bray)	56%
kærɛkj ʃæl bæ nrxɛkj zo:r dæstna:kæuɛt	

(A crippled donkey cannot be boughtwith a large amount of money)	53%
gu:ti da:jæ ta: to: a:mo:ʒga:rj mnt krd si: u: s(33) mɛʃm bæ gu:nj kærækæuæ ʒma:rd	
(He said: Mother while you were advising me, I have counted 33 flies on the donkey's udder)	35%
hær bæ du:a:j kæræuæ bu:æ	
(always followed [the/a] donkey)	29%
ma:kær mælæj bo: dæka:t	
(Jenny ass swimming for him)	29%
uæk gu:ɛj kær ʤu:tn	
(Twin like the donkey ears)	30%

4.6.1.6 Birds in English and Kurdish

Birds are vertebrates with feathers and a beak with no teeth. They lay eggs, have a high metabolic rate and wings. While most species of bird can fly, some live in and on water, such as ducks and penguins (Gibbs and Colston, 2012). The bird too has figurative and symbolic meanings like the other animals mentioned above. It has been used to depict freedom and communication. In the story of Noah in the Bible, a dove was used as a messenger after the floods that had destroyed the earth.

Birds have also been used to symbolize the transition from life to death. Blackbirds have been used as a depiction of mystery magic and secrets. Blackbirds have also been depicted as a symbol of a potential or great prospects. In the Bible, the dove is a symbol of heavenly visitation. For instance, John the Baptist alluded to this when he said that the Holy Spirit descended upon them like a dove (Gibbs and Colston, 2012). They are also a sign of peace. The Hachiman, the Japanese god of war depicted the

birds as a sign of peace immediately the war has ended. In ancient Rome, the goddess of love is depicted by a dove. This is to say that the bird is a symbol of love (Gibbs and Colston, 2012).

English and Kurdish Bird idioms

The following are the English idioms

General bird idioms

	the bird has flown	85%
	free as a bird	100%
	a bird of passage	8%
	bird's eye view	96%
	eat like a bird	46%
	for the birds	4%
	a little bird told me	96%
	on the bird	0%
	naked as a jay bird	23%
	sitting in a cat bird seat	4%
	flick /give/get the bird	38%
	the birds and the bees	100%
	like a bird	27%
	old bird	62%
	to be able to charm the birds off a tree	65%
Crow idioms		
	hoarse as a crow	8%
	crow about/over something	73%
	crow bait	0%
	eat crow	8%
	as the crow flies	85%
	Jim Crow	8%
	Stone the crows!	77%
	crow's feet	81%
	A scarecrow	92%
Pigeon and Dove idioms		
	A stool pigeon	42%
	be somebody's pigeon	8%
	put/set the cat among the pigeons	85%
	The dove of peace	54%
	lovey-dovey	96%
	to flutter the dovecotes	0%

Chicken and Hen idioms		
	paying chicken feed	50%
	chicken out (of something/on someone)	73%
	chicken-hearted	23%
	count one's chickens before they hatch	85%
	go to bed with the chickens	4%
	If it ain't chickens, it's feathers	0%
	no spring chicken	96%
	a chicken and egg situation	69%
	like a headless chicken	100%
	as tender as a chicken	12%
	the chicken or the egg	85%
	mad as a wet hen	4%
	scarcer than hen's teeth	54%
	a hen night/party	92%
	a hen-pecked husband	73%
	like a hen with one chick	4%
Cock idioms		
	a cock and bull story	88%
	the cock of the walk	38%
	To live like fighting cocks	23%
	that cock will not (wont) fight	0%
	a cock eyed scheme	69%
	A cock crow	27%
Duck idioms		
	easy as duck soup	0%
	sitting duck	92%
	as/like a duck to water	88%
	dead duck	54%
	get one's ducks in a row	31%
	lame duck	73%
	like water off a duck's back	92%
	Lord love a duck!	50%
	Lovely/fine weather for ducks	73%
	like a dying duck in a?thunderstorm	15%
	to play ducks and drakes with one's money	8%
	a duck's egg	12%
	a pair of ducks	23%
	to break one's duck	35%
Goose idioms		
	goose bumps/pimples/flesh/skin	
	silly as a goose	38%
	gone goose	4%
	can't say boo to a goose	100%

	cook someone's goose	54%
	goose egg	4%
	send someone on a wild-goose chase	85%
	the goose step	65%
	all your geese are swans	8%
	all your swans are geese	8%
Turkey idioms		
	cold turkey	96%
	a turkey's nest	0%
	talk turkey	38%
	like turkeys voting for (an early) Christmas	31%
Parrot idioms		
	Be as sick as a parrot	85%
	Parrot fashion/ parrot-like/ parrot-wise	73%
	Owl idioms	
	Wise as an owl	
	I wasn't brought up in the woods to be scared by owls	4%
	night owl	92%
	a solemn owl	8%
Canary idioms		
	like the cat that swallowed the canary	46%
	like a canary down a mine	38%
Birds of Prey		
	watch like a hawk	73%
	have eyes like a hawk	85%
	hawk and doves	12%
	an eagle eye	88%
	culture vulture	54%
	Like a vulture	50%
Miscellaneous pecific Bird idioms		
	a round robin	85%
	Who killed cock robin?	54%
	happy as a lark	69%
	be up with the lark	81%
	one swallow doesn't make a summer	69%
	to chatter like a magpie	23%
	a cuckoo in the nest	62%
	live in cloud-cuckoo land	77%
Miscellaneous idioms for birds		
	graceful as a swan	77%
	swan song	65%
	a stormy petrel	0%
	as bald as a coot	69%
	Albatross around/round your neck	42%

halcyon day	35%
Proud/vain as a peacock	73%
to rise like a phoenix from the ashes	73%
dead as a dodo	92%
Like an ostrich with its head in the sand	62%

Chicken and Hen idioms

The following are the Kurdish idioms

dæɫɛj mri:ʃkj a:ʃæuænæ	
(Is like the chicken of the miller)	32%
dæɫɛj mri:ʃkj ræbi:jæ	
(Is like a hen of no owner)	24%
dæɫɛj mri:ʃkj a:uæru:tkra:uæ	
(Is like a chicken with no feather)	62%
dæɫɛj mri:ʃkj bækræ	
(Is like a brooding chicken)	47%
dætgu:t dʒu:dʒkæjæ ko:la:ræ pæru: ba:ɫj tɛkʃka:ndu:æ	
(its wings are broken like a hen's)	24%
Cock idioms	
dæɫɛj kæɫæba:bj na:uæxtæ	
(Is like a cock in inadequate time)	71%
dæɫɛj kæɫæʃɛrj blqa:smæ	
(Is like a cock of bilqa:sm[a Kurdish person])	26%
dæɫɛj kæɫæʃɛrj særba:ræda:ræ	
(Is like a cock on a wood load)	62%
dæɫɛj kæɫæʃɛrj klk hæɫkɛʃra:uæ	

(Is like a cock without a tail or with its tail is taken off)	35%
Duck and Goose idioms	
bæʧkæ mra:uj	
(A baby duck)	21%
dæɫɛj qa:zj kuɛræ	
(Is like a blind goose)	74%
ro:nj qa:zja:n lɛda:uæ	
(has been greased by the goose oil)	50%
dæɫɛj go:ʃtj qa:zj xu:a:rdu:æ	
(As if he ate goose meat)	
	71%

Fly idioms

The following are the Kurdish and English idioms

mɛʃjlædæmjxojnædækrdæuæ(Cannot get rid of a fly on his mouth, that is *'A very calm and silent person / harmless person'*).	82%
uækmɛʃlæhæmuʃtdæni:ʃɛt (Like a fly, stay or land on everything, that is *'Someone wants everything for him/herself'*).	59%
mɛʃjmi:uænni:jæ (Even a fly is not his guest, that is *'told to a person something bad happened to him/her but he/she does not care'*).	65%
mɛʃjlɛbu:æbæga:mɛʃ (A fly became a bull for him, that is *'Makes something bigger than its size'*).	79%
gunjmɛʃdæxæsɛnɛt (Making fly sexless, that is *'Jobless person'*).	32%

gurgumɛʃj (a wolf and fly, that is ').	15%
dæɫɛjħæpolmɛʃxoræ (((Is like ħæpol(a person who is not aware of his/her life) fly eater, that *is 'Stupid person').*	21%
dængjba: læmɛʃulæʃnædæbistra(A sound of wind was not heard, from a fly, that is *'A very quiet place').*	21%
dæɫɛjmɛʃjmrdu:uæ (Is like a dead fly, that is *'A very quiet person').*	41%
dæɫɛj mɛʃæ læ gu:ʃ dæni:ʃɛt (is like a fly on even land of a stool)	62%

Crow idioms

The following are the Kurdish idioms

sæd qal u: bærdɛk	
(hundred crows, and one stone,)	6%
qælfri: krd	
(Made a crow to fly)	35%
qæl bæ qælj u:t ru:t ræʃ bɛt	
(A crows says to another crow your face is black)	88%
uæk qæl dæqrɛ	
(like a crows is crying)	53%
ba:z bæsæri:uæ ni:ʃtotæuæ	
(A crow falls on his head)	50%
Sparrow idioms	
kɛʃkæ xoi: hæjæ ʧælæui: hæbɛt	

(sparrow is nothing to soup)	79%
kɛʃkæ pɛgrtn	
(to force someone to hunt a sparrow)	35%
kɛʃkæ læ a:u nækrdn	
(Do not put a sparrow in water)	32%
du: ʧolækæj bæ bærdɛk ku:ʃt	
(Killing two birds with one stone)	88%
du:nja:j lɛ bu: bæ ʧærmj ʧolækæ	
(Making his life like a sparrow skin / turning his life to a sparrow's skin)	71%
bæqæd ʧolækæjækma:n lɛ ma:uætæuæ	
(We remain just like a sparrow)	56%

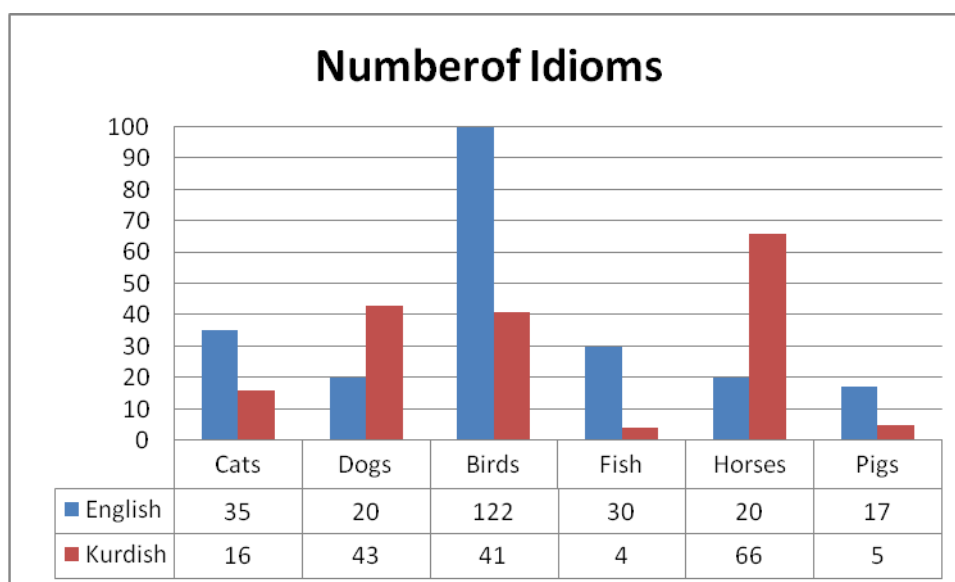### 4.6.2   Number of the idioms for the six animals

Figure 4.1: Number of idioms of the six animals in English and Kurdish

This figure shows that in Kurdish language horses including, donkey and mule, have more idioms compared with the other animals, and this can be attributed to the fact that Kurdistan is an agricultural society and people have continuing close contact especially with donkeys, which are used as working animals in many contexts. In English, in contrast, the number of bird idioms is the highest, which may reflect earlier agricultural practice and the prevalence of wild birds even in urban environments. In this study, 17 idioms about pigs are identified in English; however, only five pigs are identified in the Kurdish language. This is because pigs are not farmed and eaten in Islamic Kurdish culture.

When it comes to the dog, 20 idioms about the dog are identified in English and 43 idioms are identified in the Kurdish language. The use of a dog in the idioms is often associated with the negative or bad perspective. There are 30 idioms about fish identified in this study and only four idioms about the fish are identified in the Kurdish. When it comes to birds, English language has highest birds, which account for 122 idioms and there are 41 idioms about the bird identified in the Kurdish language. The idioms regarding the horse identified in this study are higher in the Kurdish language, which accounts for 66 number of idioms and in the English language, 20 idioms are identified.

Table 4.6 represent the percentage of focus-group participants who claimed to be familiar with idioms relating to each animal in English or Kurdish.

Table 4.6: Number of idioms in English and Kurdish with their familiarity

Animals	English		Kurdish	
	Number of idioms	Percentage of familiarity	Number of idioms	Percentage of familiarity
Cats	35	62%	16	40%

Dogs	20	60%	43	48%
Birds	122	50%	41	49%
Fish	30	57%	4	51%
Horses	20	71%	66	43%
Pigs	17	69%	5	54%

Percentage of Age
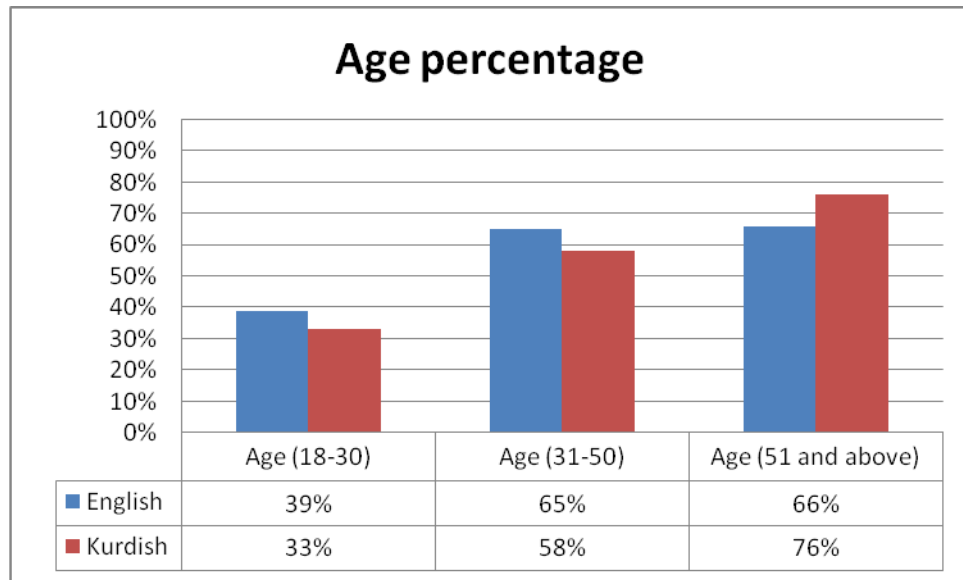
Figure 4.2: Percentage of people in terms of age who are familiar with idioms

The above figure illustrates and explains the familiarity with idioms through various age groups. Through the result of the graph it is evident that the use of idiom is frequent in the third age group.

Percentage of Gender
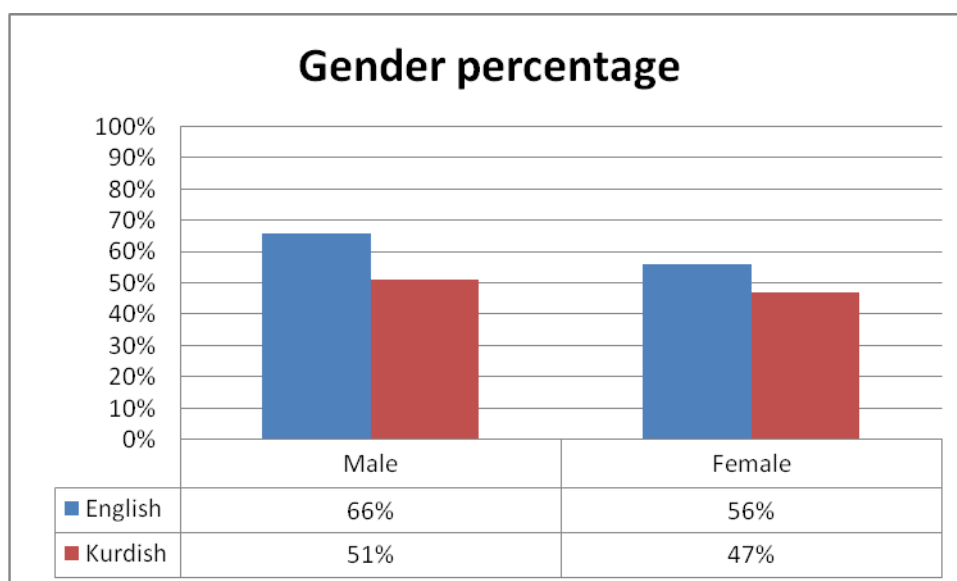
Figure 4.3: Percentage of people in terms of gender who are familiar with idioms

The above figure represents the percentage of genders who are familiar with these idioms. Among both English and Kurdish-speaking groups, male participants were more aware of these idioms than females

Kurdish Educational Level
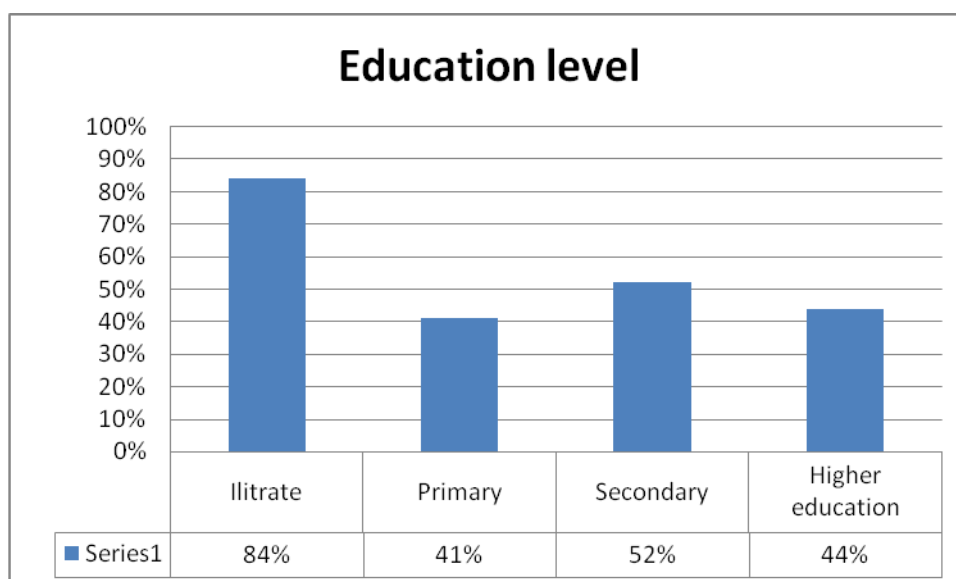
Figure 4.4: Education level of Kurdish participantsin this study

The above figure represents the educational level of Kurdish people who participated in this study. It has been analysed in the above table that out of all the Kurdish people participated in this study, 44% of the people were illiterate, and they do not have any education certification or educational degree. 41% of the people have achieved the certain educational level and they have a primary degree. 52% of the participants had a secondary educational level and 84% of the participants have achieved higher education.

English Educational Level
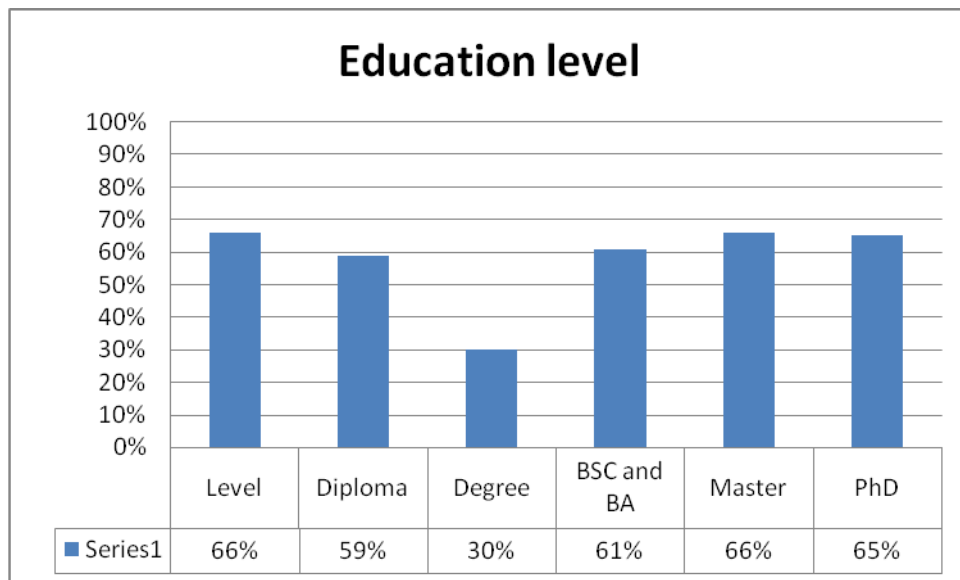
Figure 4.5: Education level of English people participated in this study

The above figure represents the educational level of English people who participated in this study. It has been analysed in the above table that out of all the English people participated in this study, 66% of the participants have a lower level of education. 59% of the participants have only achieved diploma level of education. On the other hand, 30% of the participants have achieved degree level of education. Furthermore, the educational level has also been analysed on the basis of degrees,

which they have achieved in their academics. It has been identified that out of all degree holders, 61% of the participants have achieved bachelor's level of education, which comprises of BSC and BA. 66% of the participants have achieved master's level of education and 20% of the participants have achieved a Ph.D. degree.

4.6.3 A comparison of cultural image and connotation in English and Kurdish animal idioms

This section compares the cultural connotation of animal idioms in English and Kurdish languages. It consists of the definition of cultural connotation then compares the cultural connotations of animal idioms in English and Kurdish. According to Danesi (2000: 109), the connotation is 'the extension of a sign's denotative signification, which covers new referential domain. However, in simple words, the cultural connotation of an idiom or even a word is a meaning that has been assigned by the culture of a language. It means that culture gives different signs, meanings and terminologies to the words, phrases and idioms. If any referent in the new domains is recognizable by association as possessing one or more of the conceptual nodes, it could be stated that connotation has taken place'.

However, a study conducted by Escribano and Álvarez (2016) revealed that in connotation, the associated meaning of words is more important than their original meaning. The original meaning of a word could be its literal meaning, which changes with respect to the connotative meaning. Thus, the cultural image or even a culture of a languages has power to change the meanings of words. There are some factors that determine cultural connotation, including traditions, historical background, and religion. For example, Sen (2007) defined the cultural connotation as 'the added meaning or the implied meaning of a word given by the social background, and the special feelings of a

certain social group'. It means that connotation is a meaning given to a word in accordance with the understanding of a certain group, which can belong to a certain language.

Consequently, most animals have some general and universal characteristics, and this may help in the interpretation of unfamiliar animal idioms. However, when contrasting English and Kurdish animal idioms, it is clear that some animals are used differently in the two cultures (languages) because of differences in the living environment. In addition to that, the difference in religion and social and cultural background also impacts the meaning of idioms of animal. Likewise, some animals do not have a cultural connotation in one culture but the same animals possess cultural connotation in another culture. In Kurdish, Turkey does not have the specific cultural connotation and the idiom is thus difficult to interpret. This part explains the similarities and differences of the cultural connotations carried by animals in English and Kurdish idioms. For this purpose, the animals are categorized according to the similarity or difference of their cultural connotations.

4.6.3.1 Animals that have similar cultural connotations

Some animals have the same connotation in different cultures, which is known as the cultural correspondence. According to Ghazala (2002), the cultural correspondence is 'the absolute identification of an SL cultural term with another in the TL, both in function and description'. This definition means that some animals in different cultures have similar cultural meaning. Thus, the animals are used in idioms or in general language for same purpose. For example, in both Kurdish and English, donkeys are considered the stupid and obstinate. For this reason, the Kurdish idiom dæɫɛj kærj dɛzæi:æ *'Is like a stubborn donkey'* and the English idiom are very similar to

one another. Because birds can fly, wherever they like. The birds are also associated with freedom in English and Kurdish, and for this reason, Kurdish people can easily understand the English idiom free as a bird. So it is depicted that cultural connotations for birds in terms of freedom and cultural connotation for donkey in terms of stupidity is same in both English and Kurdish cultures. Similarly, parrots' ability to mimic what people are saying gives rise to English and Kurdish uses of the term to refer to someone who repeats someone else's speech or idea. An idiom like the one parrot fashion is known by Kurdish speakers. The English idiom a wolf in sheep's clothing exists with a similar form and meaning in Kurdish gu:rgæ læ pi:stj mærda. Both these idioms share similar cultural connotation and are with reference to apparently friendly people who hide their evil intentions. In both languages, the wolf has a negative connotation while sheep are seen as positive or vulnerable. In other words, it can be stated that both cultures consider wolves as stubborn and consider the sheep as innocent. Another example, which is used similarly in both languages, is the animal crocodile. This idiom is used for false or hypocritical sorrow, with reference to crocodile tears, which is same in Kurdish language i.e. frmɛskj ti:msa: ħ æ. It means that some of the animals such as sheep, crocodile, wolves, and donkey have similar meaning or connotation in both English and Kurdish languages.

4.6.3.2 Different animal with the same cultural connotations

According to Phuong and Van Dung (2016), same cultural connotations are derived from different animals in different cultures. It means that similar meaning or similar idea is referred by pointing to a different animal in each culture. Although Kurdish and English languages are both Indo-European languages, the speakers of these languages have different histories, cultures, and ways of living. For this reason, there

are some examples, in which different animals are used to have the same connotation or meaning. For instance, English people use the animal horse to refer to a person who eats a lot as in the idiom eats like a horse.

In contrast, in Kurdish, the animal cow is used instead of a horse as in the example dæłɛj ga:jæ (is like a cow that is, eating a lot). The examples from both cultures such as English and Kurdish have presented the same cultural connotation regarding over-eating but they have used different animals to present the same cultural connotation. Although cattle and horses both usually have positive connotations, in the above examples they have negative connotations. This might be due to the appearance of horse and cow, which are big animals and these animals eat a lot.

Another example is the English idiom like a cat on hot bricks, which is used to refer to very nervous or excited people. Although Kurdish speakers can easily understand this idiom because its image and connotation are clear, Kurdish speakers use another animal to mean nervousness such as the idiom dæłɛj sægi bn pɛ: su:ta:uæ. The meaning of this Kurdish idiom is like a dog with a burnt foot, that is, nervous person.

It means that English culture takes the example of dog to reflect the nervousness of an individual, whereas, Kurdish culture takes the example of dog to present the similar meaning or cultural connotation. Although different animals are used, both idioms are understandable by both speakers because the connotation is the same and they refer to an external influence upon the animal rather than on an innate characteristic. Hence, it can be stated that the pedagogical frameworks should also consider the use of different animals for similar cultural connotations to Kurdish learners.

4.6.3.3 Different cultural connotations

Because English and Kurdish cultures are different, the same animal sometimes has different connotative meanings in the two languages. An example of this is the English compound scapegoat, which is used to refer to someone who is held responsible and punished for the sins of others. This Biblical connotation does not exist in Kurdish because of the different religious traditions. In the same way, the Kurdish idiom: uæk nɛrækærækæj ʕ:zɛr pɛʁæmbærzæri:njhæjæpæri:njni:jæ *'Shouting like the donkey of Prophet'* ʕ:zɛr . Has speech without action that means *'someone who is just shouting'*. The meaning of idioms arises from the influence of religious texts on local culture of a language. Although some degree of interpretation is possible, English speakers cannot understand this idiom in full unless they have some understanding of Kurdish or broader Islamic culture. Some other English idioms like stag party and hen party do not exist in Kurdish culture because this type of party and the gendered connotations of these animals are not present in the Kurdish culture. Most Kurdish speakers would not be able to comprehend the meaning of these terms unless they had become familiar with English culture. Hence, it can be stated that it is necessary to have a background information related to the cultural aspect of a language in order to understand the animal idioms. In the same way, religious texts also contribute towards the formation of meaning of different words when they are included in the idioms.

4.6.4 A comparative analysis of semantic function of the animals

With reference to the above discussion, it is evident that there are very few studies of animal metaphors. Craddick and Miller (1970) studied the concept of self in animal terms; Fraser (1981) also examined animal terms used for insults in English, such as donkeys for stupidity, chickens for cowardice, and pigs for dirtiness. Similarly,

Davies and Bentahila (1989) examined animal terms in English and Moroccan Arabic. Additionally, animal metaphors were explored by Nesi (1995) in different cultures.

This study adapts Wierzbicka's (1985) view about animal terms. In her study, she explains words, which are semantically complex. For example, Wierzbicka(1985) gives the explication of the animal tiger as the following:

tigers =

a. a kind of animal

b. they live in the jungle

people keep some of them in special places (zoos)

so that people can go there to see them

c. they look like cats and they move like cats

but they are very much bigger than cats

d. they are yellowish with black stripes

they have big sharp claws and big sharp teethe. They kill and eat other animals and people

f. people think of the fierce and powerful

people afraid of them

In her analysis, she indicated that the animals'appearance, habit, nature and their relation with human beings have a great influence on the meaning of the animal terms in the lexicon.

4.6.4.1 Birds in English and Kurdish

Brinkman (1878:513) found that animals, which have close contact with human feature more in idioms than those, which are not in close relation with humans. Birds have a constant relation with human and people are interested in flying. In both English and Kurdish, birds have underlying associations with singing and flying. For example,

the English idiom the bird has flown means *'someone escaped and disappeared'*. Another underlying concept for birds is singing and twittering. As in the English example, parrot fashion and as in the Kurdish example uæk tu:tj dæjłɛtæuæ *'Repeating like a parrot that is, someone who is learning by rotor imitates people'*. Furthermore, birds are also regarded as couples (husband and wife). In other words, husband and wife are regarded as two birds (Brinkman, 1878).

4.6.4.2 Fish in English and Kurdish

In terms of human food supply, fish has been used to indicate the profit. If they take the example of Kurdish, fish used to mean profit ma:si: dærja: dæbæxʃɛt *'Grant a sea fish that is, someone, pretends to be generous'*. In another example, kæsɛk bʧɛtæ ra:uæ ma:si: qu:nj tær dæbɛt *'wants to fish without his leg or bottom becoming wet'* that is, this refers for a certain job, which requires courage to perform it. This example shows the relation between fish and humans. On the other hand, English fish idioms refer to the nature and habits of fish, for example, the English idiom like fish out of water explains the situation of people outside their comfort zone. The water is an essential element for fish. One more interesting point concerning fish concepts in English is that, unlike Kurdish, as in the example have bigger fish to fry, which means to have other things to do.

4.6.4.3 Pigs in English and Kurdish

It has been analysed that domestic pigs are used in the English-speaking cultures in order to associate it or denote it with fertility. As it has been referred by Newman and Olle, (2003) over tolerance and desire has been referred figuratively by the wild pig. Being the fact that the culture of Kurd is based on the philosophy of Islam. Hence, pigs

are not farmed. As it is discussed above, Kurdish culture is based on the Muslim philosophy; therefore, this is the reason only five pig idioms are identified in Kurdish since it is not considered as good in Islam. It can be analysed from the Table 13 that only first and second idioms were recognized by most of the informants, therefore, it can be implied here that these two idioms are the only idioms too, which most of the Kurdish people are familiar. These two idioms are bæra:zjdæmbæstra:u (is like a pig its mouth is closed) and dæłɛjbæra:zæʁæzri:uæ (is frowning like a pig). These are the two idioms, which are familiar to all of the age groups. Apart from it, other idioms were mostly recognized from the younger age of people from, which it can be implied that these idioms are only recognized by the younger generations.

On the other hand, it has been also analysed from the data that most of the idioms are only recognized by the people with higher age, which suggest that most of the idioms are used and recognized by the people aged from 30 and beyond rather than people within the age of 60. This is because these idioms are often used by the older generation in their conversation and the younger generation hardly used these idioms. As referred by Njoroge, and Gathigia, (2014), this can be because the younger generation is not interested in used idioms in their conversation.

4.7   Conclusion

It can be concluded from this chapter that the comprehension of the animal idioms can be done through the comparative analysis of Animal Idioms in terms of the similarity percentage in each of the idioms in English and Kurdish language. The theories turned out to be supportive in indicating the similarity, relevance, and salience and so on. Specifically, with the help of the theories given by Davis and Bentahila (1989), O'Donnell (1990) Lakoff, (1990), and Lakoff and Johnson (2003), it has been

identified that desirable human attributes and habits were expressed in the form of animal metaphors. Moreover, the animal idioms can also be used for interacting with the people in their languages as some idioms have mutual figurative meanings that are consigned to different animal metaphors and names in languages.

Idiomatic expressions offer a vocabulary of cultural values of that language's speakers. We have seen that human relations and social expectations are expressed using animal idioms, and this makes animal idioms a rich and rewarding source of information about cultural difference.

It has also been identified in this chapter that the culture of the people greatly impacts on understanding the figurative meaning of the idiomatic expressions due to the specified factors that are arising from social, cultural, historical, political and religious values of a society. There are two types of idioms in terms of the culture based figurative meanings. The first type refers to those, which are born from a historical event in a specific culture and the second type of idioms are those, which are similar in most cultures.

When the cultural specific context of the English and Kurdish idioms is observed, the most significant cultural difference is in the area of religious heritage. Kurdish culture emphasizes the religious role of the female that is considered subservient and inferior to the male that is expressed in the form of wild animals, livestock and pets idioms. This develops the interpretation and understanding of the similarity of the animal idioms, which depends on the corresponding cultural context and perspectives. For example, some Kurdish animal idioms represent horses as obstinate and agile; turtles as weak, cats as useless, mice as unclean saboteurs, and pigs as greedy and unclean, dogs represent loyalty in English whereas Kurdish people perceive dogs as a symbol of impurity and uncleanliness. This is because different

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cultures' perception and the use of animals expressions is based on the frequency of animal attributes in actual as well as their thoughts and beliefs within the communities and the environment they operate in. In this case, the uncleanness of dogs in Kurdish can be attributed to religious influence.

Some differences in the figurative meaning of the animals in any expression are found in English and Kurdish cultures. The analysis of forms of the English and Kurdish idioms found that the verbal category of animal idioms is more common in English idioms while the adjectival category is more common among Kurdish animal idioms. However, the degree of literalness (transparency and opacity) differs from one animal idiom to another in both of the languages, which both have some animal idioms that are quite transparent and others that require more explanation. Furthermore, animal idioms in both languages also differ in their degree of fixity and flexibility. In both English and Kurdish, some of the animal idioms showed lexical and syntactic variation, but most were rigidly fixed and hardly allowed any change and variations but an acceptable degree of variation is found in both the languages in the context of the lexical meanings.

Animal idioms, which are similar in both the cultures are comparable in the degree to, which they endure syntactic operations. This is because the just like the English animal idioms are subject to a limited range of syntactic operations, similarly, Kurdish animal idioms are also subjected to a narrow range of syntactic alterations in structure, rules, and constraints. It can be concluded that Kurdish and English animal idioms are syntactically non-flexible when it comes to the cultural context based comprehension.

The chapter also contains a comparative analysis of the semantic and pragmatics of animal idioms. It can be concluded that some animal idioms in both languages are

used in accordance with their figurative meaning only otherwise there is a risk of loss of their literal meanings. In both languages, animal idioms vary in their degree of compositionality, with some being entirely analysable, while others are non-compositional in meaning. Animal idioms in both languages also vary in their degree of literalness. Context plays a very important role in the comprehension of animal idioms in English and Kurdish because most of them are metaphorical.

It is also found in this chapter that there are three types of animal idiom in English and Kurdish in terms of their equivalency, i.e. fully equivalent, partially equivalent, and non-equivalent. Fully equivalent refers to those English idioms, which have equivalent in Kurdish idioms but the equivalent Kurdish idiom is a non-animal idiom. Non-equivalent idioms mean there is no equivalency in form nor in similar meanings. However, partially equivalent refers to those, which are similar in any one aspects. From reviewing the specified examples of each of these idioms are discussed in detail in the considered chapter, it can be understood that the equivalency of these idioms is categorized on the basis of the similarity of the forms, meanings or the use of the animal name in the idiom.

The semantic and pragmatic features of cats, dogs, horse, fish, and pigs in English and Kurdish were also identified in this chapter. Some idioms are found to be equivalent but the majority of the animal idioms were not-equivalent. The differences in the discussed animal's idioms are greatly depended on the historical events, religious beliefs, and cultural values of the English and Kurdish cultures.

The comparative analysis demonstrated that the percentage of familiarity of the English and Kurdish animal idioms is influenced by the age, gender, and educational level of the Kurdish learner of English idiom because of the cultural image and connotations contained within English idioms.

5 CHAPTER FIVE: TEACHERS' PERCEPTION OF TEACHING IDIOMS IN KURDISTAN

5.1 Introduction

The main purpose of this chapter is to explore the experience of and attitudes toward teaching idioms among Kurdish teachers of English. Two English teachers at each of seven different universities of Kurdistan were interviewed to determine whether they had previously taught idioms, what difficulties their students faced or might face, what they thought was the value of teaching idioms in class, and what their views were regarding the two methods proposed in the study for teaching idioms. The seven universities are Koya University, Raparin University, Soran University, the University of Sulaimani, Dhok University, Halabja University, and Salahaddin University (see Appendix 10). This is not a complete sample of universities in Kurdistan but in each city, I have chosen one university to achieve a reasonable spread across all of the main cities in the region. The informants were also asked for any other suggestions they could make regarding methods for teaching idioms.

The results of the data analysis are discussed in detail below, according to the questions asked during the interviews.

Each participant was asked the same open-ended questions and the responses were transcribed (see Appendix 11). Each line of the interviews was then read in order to search for specific commonalities for the purposes of open coding. Recurrent topics, ideas, and statements were, hence, identified and noted during the process of coding that was carried out and emerging themes were recognized using broader categories that the questions provided (Silverman, 2016). The data collected from the interviews are

analysed and presented in accordance with the recurrent and emergent themes within each of the questions asked (Creswell, 2008; Glesne, 2011).The interview questions were structured in relation to the content areas to facilitate the identification of patterns in the teachers' perceptions (Ritchie et al., 2013, 56). With reference to the appendix 10, during the analysis, the participants were also coded in order to be clearer for the reader to find out the participants' responses to all the questions.

5.2   Qualitative Research

In qualitative research, there are various techniques employed for organising, classifying, and finding themes from the data collected (Glesne, 2011). For this particular research, it is important that the technique chosen is helpful for the researcher to make connections to the data and organise the data in a meaningful manner. In this study, the approach taken for making inferences from the interviews is inductive. This means that patterns, regularities, and resemblances in experiences are gathered for reaching conclusions (Ritchie et al., 2013, 56). The interview questions were also structured in accordance with the content areas for facilitating the patterns of teachers' perceptions. The primary purpose of using the open-ended version of the questionnaire was to give the opportunity to each of the respondents to express comprehensive response to each of the questions. Furthermore, an open coding system was implemented during the procedure. Open coding enables breaking the data apart and identifying or coding similarities in the data and see themes that emerge from the interviews (Silverman, 2016). For identifying each of the participants in the discussion, each participant was coded as F1, M1, F2, M2 and so on.

5.3 Brief description of the participants and the stage/level of their students

The participants were teaching students at different grades, ranging from first to fourth-year university students, and had taught for between two and six years. All of the participants were teaching graduate and undergraduate programs at various levels, but two had also taught school-level students in previous roles. Two participants were also teaching in-service primary teachers, where they conducted evening classes to part-time undergraduates, and one was also teaching diploma students. Participants reported that they were covering phonology, research methods, grammar, syntax, morphology, translation, semantics, conversation, academic debate, language, and culture, general English, phonetics, ELT methodologies, reading and spoken comprehension. They remarked that students in Kurdistan had poor English language skills. According to the response of F1 and M1:

'To tell you the truth, the background, the English language background of our students are [sic] really poor … But actually, they speak poor English language. It's right that they are specialised in English language but actually, they do not know a lot about this language'.

This is an important aspect to consider with regard to the topic under exploration. Through this response, it can be deduced that the students learning idioms do not have high levels of fluency in English and that this presents a challenge to their teachers, who need to cover grammar, syntax and other fluency skills.

5.4 Have teachers taught idioms to their students in Kurdistan?

All the teachers who participated in the interview were asked whether they had taught idioms to their students in Kurdistan and one responded as follows:

'Unfortunately no, I have never taught any idiom, my specialty is about teaching sounds and pronunciation and phonetics and phonology and it is somehow far from teaching idioms...no I haven't faced any topic or any subject, which needs idioms or, which makes me teach idioms. The subjects like phonology and pronunciation like I said so. In these subjects, idioms are just, you know, just something you might finish throughout your teaching but I did not have any specific topic about idioms. I haven't

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faced any specific topic or I haven't had any specific topic on idioms, only as examples or only as normal sentences or normal subjects, you know, within my topic'. (M5)

This respondent is representative of several, in that they had not felt able to teach idioms to their students because they perceived that idioms were not relevant to their subject. In addition, they did not have experience of teaching idioms. Furthermore, this finding illustrates a lack of interest in teaching idioms to the students because it is perceived as being unimportant.

Participant F7 was teaching translation and had not taught idioms to the students. She was planning to introduce the topic since she believed it was necessary to have a theoretical understanding of idioms when translating from one language to another. This was also the case for participant F5, who had not taught idioms so far but was planning to cover them in a module on cross-cultural communication. However, this participant stated that he already used the idioms informally with his students to expose them to idiomatic expressions. He stated that:

'I haven't planned to teach idioms for students but sometimes in informal situations when I come across my students I just give examples of idioms. For example, umm…sometimes students come to me I would say why you have to kill two birds with one stone, for example. However, I haven't planned, you know, to teach idioms specifically. But I might have a plan…I am teaching another module, which is called cross-cultural communication…I might need to teach idioms in one lecture actually'.

Through the response of the interviewee, it can be discussed that there is no formal teaching of the students related to learning idioms in the class and teachers uses informal circumstances to teach idioms to the students.

The interviews did reveal that some participants had taught idioms to their students. F4 emphasised that the heading under, which they had taught idioms was semantics:

> '…in semantics I have taught them in part of my lecture, what idioms are…we can determine their meanings, how their meanings can be understood'.

Two participants (F2 and M2) had taught idioms under the heading of reading comprehension, while a third stated that he taught idioms to schoolchildren. F3 taught idioms as part of a conversation class:

> 'Last year I taught conversation to second year students and just for two hours actually I taught idioms in conversation'.

M5 asserted that the idioms were not taught directly in lectures but only when the students asked about. One that they had come across in class or elsewhere. M5 in his response to the question regarding this issue stated that:

'I haven't taught any subject related to idioms in specific but sometimes still during the academic debate and during a conversation while in class, I noticed some students using idioms and I sometimes replied to their idioms, sometimes I rectified their mistakes. Sometimes they asked me what is the equivalence of that idiom is; they were asking me in Kurdish. So I came across few examples of using idioms but not as I said before, nothing in specific'.

Through the response of M5, it can be discussed that the Kurdish students are eager to learn idioms and they are asking their teachers regarding the equivalence idiom. Furthermore, this response also highlights the fact that, students do tend to use idioms in the classrooms.

An effort was being made by each of the participants (teachers) to introduce students to idiomatic expressions or idioms on a regular basis. While teaching English idioms usually, the students are not ignored and they are provided with an understanding of what they mean. However, the teacher does not provide direct teaching of idioms to the students, such as dedicating a class solely to the teaching of idioms but when in context of other language learning, the interest level of the teacher's increases and they explain the concepts to the students through comprehensive explanation.

Hence, from the response to this question, it can be seen that participants' responses can be classified into three categories: those who did not teach idioms, those who taught idioms in a structured way, and those who taught idioms only when they came up in class or in course material. Most of the participants did not conduct separate

sessions or classes to teach idioms. However, they gave examples and brief description of idioms when the students came to them for help or when idioms came up in class. Only a few participants taught idioms to the students by conducting a separate session or a lecture dedicated to idioms. However, participants also provided some reasons and justifications for not teaching idioms to the students. These are important in relation to the perceptions of teachers regarding the teaching of idioms to Kurdish students of English language.

Respondent M5 taught idioms in semantics to fourth-year students but stated that since semantics is a theoretical subject, it was only meaning and theoretical background that was discussed:

> *'You know semantics is a theoretical subject in, which I talk about meaning, it's not a practical one in, which you make students learn idioms themselves but I talk about the idioms in general way, how they are and how they are defined, how difficult it is for a learner to understand their meaning, I talk only the meaning'.*

Some of the major reasons for not teaching idioms that surfaced during the analysis of the interviews was that teachers tends to believed that the subjects that they were teaching did not require any understanding of idioms. Some participants suggested that their omission of idioms was because they are not included in the syllabus of the English Department of their respective universities. Participant M4 stated that:

> *'If we have some [subject] completely corresponding to idioms, we can say that we can teach it. But the subjects that we have in English department unfortunately do not include idioms as a part or as a whole, that's why we never taught idioms in our classes otherwise we only give information, we only told students about idioms'.*

This view was also shared by F3, who asserted that the department has the kind of subjects that do not require teaching of idioms:

'It depends with the subject that we want to teach or that the department who want for us to teach to the students, for example when I taught students phonetics, somehow it's a subject, which deals with the phonemes, with the sounds. It's somehow far from the idioms, so idioms I think is related to the general English or in general we have lots of subjects of language, novel, we have English language teaching, language identity so idioms is far from these subjects and the only subject, which I see is very near, which is general English'.

According to F3, the subjects determine the content that is taught in the class. This implies that for subjects such as phonetics and morphology, which focus on sounds or morphemes rather than the meanings of words, idioms are not relevant. It is in those subjects in, which students are required to explore meanings and usage, such as general English, comprehension, and conversation where the teacher has an opportunity to teach idioms.

Some of the teachers indicated that the absence of a specific textbook or subject for teaching idioms was problematic and that if there was some sort of section, chapter, or unit in the book, this might have been helpful. One of the participants also highlighted the lack of emphasis on the teaching of idioms when he/she was a learner. According to F2:

'As Kurdish learners, before being a teacher, as a Kurdish learner, we didn't think about having idioms or learning idioms will be so much important that is why we haven't thought about it. When I was a student, four years I was studying the English language just rarely some of the teachers of linguistics, they have used, some they have taught us a few idioms. Just a little bit'.

This emphasizes another important issue: if idioms have not been included in the teacher's own experience as a student, and if they are not covered in textbooks, module outlines or syllabi, teachers are not equipped to cover this topic and are not prompted to do so. As a result, learners have not exposed adequately to this important aspect of English language. Hence, when these learners become teachers, their lack of expertise in this area will also prevent them from teaching this topic to their students.

5.5 Ways in, which teachers teach idioms to students in Kurdistan

Those interviewee who said that they had taught idioms were asked about the methods they had used. F4 had taught idioms by explaining to the students how they could identify idioms and providing them with an understanding of how to approach them:

> *'That's why I always told them two things, whenever you see a chunk or an idiom, try to identify according to three criteria. The first one syntactically, the second one culturally, and the third one contextually. So these three things, I told them these three things are extremely important when it comes to learning idioms and teaching idioms, whenever you want to learn an idiom, whenever you want to teach idiom'.*

The approach undertaken by F4 can also be seen as a theoretical one, in that the students are helped to understand specific idioms and also to develop approaches, which will help them to interpret unfamiliar idioms.

M4, in contrast, took a different approach to teaching idioms.

> *'I made it just like a game. I wrote the idioms on small piece of paper and their meaning and mixed all of them together. I divided the students into groups and each group I gave them some idioms with their meanings. I asked the students…ok…to try to match the idiom with their correct meaning. Just to help them to know idiom and their meaning…to help them improve their language*

through the idioms… I wanted to help them to learn the idiom with the real meaning so that they will be able to use it in their language'.

This indirect method of teaching idioms provided students with the opportunity to guess their meanings, although without any context from, which they could infer the meaning or theoretical framework that they could use in other contexts. They were not exposed to the idioms prior to this activity, so it did not serve as a reinforcement of idioms that had already been taught. Through the response of M4 it is evident that the students were encouraged to think about the literal meanings of the idioms and what that might reveal about their figurative meanings (this would help them remember the idioms). Furthermore, students might also refer to Kurdish idioms in their discussions, which might help them to remember these idioms and also to identify Kurdish equivalents that might help/hinder them in interpreting the English ones. It was also evident that the students were encouraged to narrow down their guesses by referring to the meanings provided by the teacher (this would reinforce their interpretation).

F1 encouraged students to memorize idioms as self-contained lexical items, explaining that:

'The situation for them as to when let's say, inside the classes as well as let's say media and things like that so when I have been teaching idioms to them, I depend totally, let's say, or possibly topics about idioms depending on memorization, because some... . As you can see that they are not learning from their parent, through immigration or through how idioms are used in the context that is to say society. So the only way, which was left for them is to memorize them and then because why memorizing? Because the meaning of idiom is not compositional, that is to say, it is not made of the words that idioms are composed of'.

Through the response of F1 it can assumed that the learners should be given the idioms so that they can memorise them as they cannot otherwise infer the meaning of the idioms because of their compositional nature of meaning.

One of the most common ways of teaching idioms that participants described was to provide the students with a Kurdish equivalent to the English idioms. When the interviewee were asked in related to this technique following responses were generated.

F3 clearly stated that in the interview that:

'...sometimes I gave equivalent Kurdish meaning...if I found an equivalent one. For example, No pains no gains I gave the equivalent meaning for this idiom... I didn't intentionally teach the topic, which is totally about idioms but when I taught them I tried to find equivalent one'.

M1 also responded on the use of equivalence strategy, emphasising the following aspects:

'I actually exposed them to so many idioms in English and we together tried to find the equivalence idioms in Kurdish or Arabic...so this was the main strategy or method. But the means of thought was all communicative'.

F6 also explained the use of equivalence method as a way of teaching idioms to the students:

'I told them you have to search for the equivalent part in Kurdish language regarding translation. For example, I told them what thing comes to your mind when we say these kind of proverbs. Some students, not all of them, some students, you can say few students talked about, so they immediately searched for an equivalent part in Kurdish language, which is of course affected by culture'.

M6 helped students to understand the structure of an idiom before providing an equivalent:

'First of all I write the idiom on the board. Then I'll ask the students to read the expression. You know the idiom might consist of two words…three four in the structure. Then I'll say the meaning of each word individually. Then I pull their attention that idioms means that there is another meaning behind this construction when taken as a unit. So comparing the meaning of that structure as a unit and taking the meaning of individual parts of that expression, we find a picture. So this is the concept behind idioms. And then after that I try to convert that idiom in English that we talked about to one in Kurdish'.

All of the above respondents told their students that to learn idioms they have to search for an equivalent in Kurdish language or translate the idiom into Kurdish. However, since idioms have figurative meanings and are fixed expressions, translating into Kurdish would not in itself reveal the idiom's meaning. There may be some equivalents in the Kurdish language of the English idioms, but it is also important the students guess what the English idiom might mean. The participant asserted that only a few students were able to search for the equivalent in Kurdish, suggesting that it might be difficult to understand the meaning of idioms and then find the equivalent in Kurdish.

None of the teachers interviewed had used context for teaching idioms to their students. While some had used communication and conversations for helping students to understand the use of the idioms, this was after the meaning or Kurdish equivalent of the idiom had been provided. However, F4, who had not taught idioms before, was planning to do so using context in a module he was about to take:

'I might use, for example, conversation, communication. I will distribute a hand-out about them. I might have a context, you know, it's a kind of conversation between two students in a context. I will, for example, use a data projector, and use YouTube to see a situation because, you know, we have to know in, which situation we use these kinds of idioms. It's not one thing… its

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listening…we use it we have to know the situation. That's why I have to find out a kind of situation, which idiom is fit for that situation'.

From the above account, it can be seen that participants who had taught idioms to the Kurdish students had done so in a variety of ways. Teachers had depended mostly on making students memorise the idiom, providing them with translations or Kurdish equivalents, or giving theoretical explanations of the nature of idioms and how their figurative meanings could be deduced. While some teacher participants had come up with interesting activities for the students and had also made efforts to encourage students to use the idioms in conversation or communication, the participants had not, so far, presented students with unfamiliar idioms in real contexts. Only one participant was planning to do so in future to teach idioms as part of a course called cross-cultural communication.

From the above responses from the teachers, it can be confirmed that these students had not been provided with any significant opportunity to learn idioms. The participants, however, stated that the students could learn the idioms later in their future studies. Another participant who also used the equivalence strategy stated that first, he made his students aware of how to identify that it was an idiom that they had encountered. He also helped them to understand how to analyse idioms. With reference to this response, the equivalence strategy was used for teaching idioms and once the students were familiar with the equivalent idiom, there was a communicative approach taken, in that students discussed the use of the idioms and also used them in their communication to check and cement their learning.

5.6 Perceptions regarding difficulties Kurdish students face in learning English idioms

The participants outlined a number of difficulties that their students faced in learning English idioms. For many of the participants, the meaning of the idioms was the greatest challenge facing learners, and two of them summarised the difficulty in a very comprehensive manner. Several participants commented on the challenges of interpreting the meaning of idioms

M5 stated that:

'I see a common difficulty about learning idioms, you know the words in idioms have different meaning compared to when they stand alone, so this makes you misunderstand the meaning of the idiom. The grammar structure and the word order are sometimes very odd in idioms, that's why it is also a difficulty for learners to learn an idiom. Difficulties for them is the meaning because the idioms are made of 2 or 3 words but the meaning of the idioms is not composed of the meaning of the words they have been composed of. For instance, we can say that dig out is something the meaning is different. So to recognise the meaning of the idiom, they mostly have difficulty concerning the idioms'.

As per the analysis of the response of M5, it can be seen that the difficulty lies mainly in the tendency of learners to interpret unfamiliar idioms literally. The participant also suggested that the differences in word order and grammar structure also make it difficult for students to understand the actual meanings of the idioms when they encounter them. F6 also shared this view but focused on foreigners' difficulty in understanding native speakers' speech in general instead of just students learning in the classroom.

As per the response of M7

'It is a difficult subject, that's why they think it has a dual meaning. For example, you see some words in an idiom and it has got another meaning, semantically it has another meaning. That's why it is difficult for foreigners to understand the real meaning, what the native speakers say…'

From the examination of the response stated by M7 it can be stated that the difference in the actual meaning from the surface level or literal meaning is a problem as it prevents students to learn them even when they hear it being used in a context. According to this participant, students not only do not understand the idiom but also do not know how to learn that idiom despite seeing its use in a sentence.

M6 stated that:

'The main problem is in the meaning, they cannot understand native speakers when they learn, or when they use idioms in their speech, so they do not know how to learn.

In contrast, F1 indicated that the difficulty in learning idioms was only significant when there was no equivalent available in Kurdish. For those idioms that were identical or similar to Kurdish idioms, it was easy for the learners to understand and learn, but those that were not, students found it troublesome to identify their meaning and learn them'.

F1stated that:

'There are three types of idioms…we have identical…we have similar…we have different. The identical and similar ones are those idioms in that the learner the have same idioms in their first language. So for my students for those idioms it was so easy for them and they could learn easily but for the different ones that some idioms in English language that we can't have them in Kurdish

language…it was difficult for them to learn and to find out the meaning of those idioms'.

The analysis of the response of M2 suggested that the difficulty encountered was in terms of meaning but that dependence on the first language for interpreting an idiom and understanding its meaning served as a hindrance when an equivalent was not available or when an apparently similar idiom is used with a different meaning in Kurdish.

M2 stated that:

'I found so many of my students depending on their first language and trying to come up with an equivalent meaning of an idiom, which was very misleading because they depended on their mother tongue and the literal translation of the idioms. The ones, which they have different connotations than the surface meaning were very difficult for the students to cope with'.

While many of the participants considered the use of mother tongue as a facilitator, this participant considered it as a hindrance to learning as well as use of the idioms. This was because the participant believed that English idioms should be understood within the context and culture that produced and uses them.

A similar view was shared by F3, who stated that:

'They had difficulty with its use. It was so difficult for them to use it correctly. As you know behind each idiom…ok...there is a story behind each idiom according to the culture of the target language. So it was not so easy to use it…ok…in English language…Some of them could learn it…the idiom…they could memorise it…but they faced difficulty with using it in their language'.

While F3 wanted the learners to learn and use idioms within the class as well as outside the class, this was difficult for them to do because students see that idiom in the

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context of Kurdish and fail to understand the perception behind each idiom that is specific to the culture of that target language.

The learning and use of idioms was also perceived by some participants to be affected by the differences in the cultures associated with the two languages. F4 remarked that:

'For example other idiom cut your coat according to your cloth, how can you translate it. Because we didn't have coats, we didn't have these elegant clothes or clothing… there are some associations, and connotations, and denotations that are part of their culture, so these associations and connotations are different in our culture'.

Because there are differences in clothing in the two cultures, it is difficult for Kurdish learners to identify the meaning of and learn this English idiom, but the point made is a broader one about cultural difference. Another participant also explained the difference in culture serving as a difficulty in the following words:

'Because the students are learning a foreign language, which is English, it's not a second language for them, because there is a difference between learning second as well as foreign languages because it is not the second language in my country. The country is Kurdistan…Umm it is a foreign language for the students that is to say students are not learning through the society, through the neighbouring countries and so on'.

Apart from meaning, difference in cultures, and unavailability of the foreign language environment for usage of idioms, participants also believed that the lack of focus placed on idioms by the teachers, departments, universities and so on. In Kurdistan also made it difficult for students to learn and understand idioms and their usage. F5 explained this problem of lack of focus on idioms by the teachers:

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The teachers in Kurdistan Universities, the teachers do not focus on the use of idioms in their lectures, that's why even they do not know how to learn.

A university teacher F4, also made the same point based on their own experience of teaching as well as their interactions with other colleagues in other different universities in Kurdistan:

'I know that collocation and idioms have not been give the exact or enough amount of teaching. Yeah, and that's why our students lack so much information in this field'.

Another participant referred as M4 from the same university also shared a similar view that the lack of attention paid towards this area can be attributed as a difficult in teaching idioms. M4 stated that:

'Once we mentioned idioms in front of students, we find that they find something strange because this topic hasn't been tackled enough in the curriculum. So students find themselves poor in this respect… Because when we teach English, it's not obligatory to teach idioms so it depends on the teacher whether he chooses a path to teach idioms or not'.

This indicates that the topic of idioms does not get the attention that is needed in the curriculum. Hence, it all depends on the teacher who is teaching English to either teach idioms or not. The onus, therefore, is on the teacher to decide what to teach about idioms and also how to teach them. If they have never been taught about idioms, they might need to learn more for themselves before being able to teach the topic. F5 also emphasised that the teacher has a lot of responsibility for teaching idioms and he/she, thus needs to be proficient in this area.

The teacher who is teaching the idioms should be well complied in the English language and know about the English culture… If you want to know to teach idiom you

should have enough information about the culture of the English language, otherwise you cannot teach it well and effectively.

This means that while there is no obligation on the teacher to teach idioms, if he/she chooses to do so, they need to be knowledgeable about how and what to teach to the students. The teacher needs to be aware of the cultural context, in order to be able to teach effectively. A teacher is there to facilitate the learning of the students. Leaving the learning up to individual students reduces the accountability and the responsibility of the teachers. In relation to this area, one participant was of the view that there is limited time available for teachers, and in that limited time, it is difficult to manage such a complex topic:

M3 stated that:

'One of them relates to the time, you see. That our time is limited, 45 minutes in the classroom or in our classes'.

As per the reflection of teachers, there are a wide range of difficulties that students face in learning idioms and a variety of reasons can be ascertained for those difficulties. The main challenge is one of understanding: the meaning of idioms, their usage, and the cultural aspects related to them. These difficulties are mainly because of lack of attention in the curriculum on this area, responsibility placed largely on teachers, limited time, and unavailability of foreign language context. All these impede in the process of learning, understanding, and using English idioms for Kurdish students.

5.7   Outcomes of teaching idioms

Teachers were also asked about the outcomes they achieved through teaching idioms and whether, as a result of teaching idioms, their students achieved what the participants had hoped. In response, most of the participants reported that they had

achieved what they had planned to achieve. They felt that students were able to perform better in this area after they had been taught about it and were also able to show that they understood those idioms. F3 commented that:

> *'In some way they understand them and when it comes to exam they could use this idioms in their speech so it helps them to show their performance in speaking if they could use these idioms'.*

However, F6 was cautious in judging the outcomes of the teaching and stated that it was not easy to determine whether the students had achieved the desired learning outcomes, commenting that:

> *'It's not easy to say always but I just try my best to achieve what I am hoping to achieve. If there is an equivalent idiom in my language, then I am lucky but if not, then I usually face difficulties'.*

Achieving the set target was still a question to be answered. According to this participant, an effort is made to achieve what is planned to achieve by the participant but difficulty is faced in achieving it when there is no equivalent idiom available in Kurdish for the English idiom being taught. Hence, it can be inferred from this statement that the participant (teacher) gives maximum effort to ensure that the equivalent of the idiom is achieved. However, there are numerous complications that are faced by the teachers in this regard.

F4, who had taught idioms for two hours in conversation classes, also stated that the outcomes of the teaching were mixed and depended on the idioms. For some idioms, what was planned was achieved while some others did not produce the same achievement as was expected by the teacher.

M4 also shared a similar view that the outcomes or reaction of the student depended on the type of idiom being taught:

'Actually, it depends on the kind of idioms that you use it. For example, some kinds of idioms are very common and everybody can know. For example, killing two birds with one stone...this is such kind of...every student might know that...that one is easy to grasp...to understand it'.

This implies that the participants perceived the outcomes to be dependent on the selection of idioms to teach. The three participants provided the same view that the outcome of the teaching was better when there was an equivalent in Kurdish language or when the idiom was easy for the students to guess the meaning of. From the perspective of M2 and F3 those idioms that are common to both languages and could be interpreted and remembered easily. This participant did not teach idioms to students in class but used them in informal situations, stating that the ones he used, the most common and easily interpreted, were generally understood by the learners he used them with, although it is not clear how he tested their comprehension.

F1, who had used the equivalence method for teaching idioms, perceived that he had been able to reach the desired outcomes.

The outcomes were great actually specifically in collocations and idioms because this is how you, this is where they could compare two languages or three languages together. So they were always like even in their daily speech they were coming up with different idioms and making use of them in the class and outside the class as well. So yeah, I would say yes the outcome was great.

For F1, the outcomes were really good and the participant also found that the students used the idioms in their daily speech and also came up with different idioms to use not just in the class but also outside the class. On the basis of his students' later use of the idioms taught, the participant reported that his desired learning outcomes were

achieved: the students became more fluent and sounded more like native-speakers of English.

An overall look at the different responses of the participants suggest at each participant (teacher) has their own perception regarding the teaching of idioms. For some participants, the outcomes were satisfactory while others were doubtful of the achievement of outcomes that they had hoped to achieve. Outcomes were more likely to be successful if there was an equivalent available in Kurdish or if the idiom could be interpreted using common knowledge or common sense.

5.8   Teaching idioms in classroom time

Despite the fact that many of the participants did not teach idioms or taught them only when they came across them, all were of the view that understanding idioms was important for Kurdish learners of English language and that achieving this understanding was a good use of classroom time. Although they were in agreement that teaching idioms is important, they provided different reasons. Idioms were seen as an integral part of language and culture:

> *'It's very important because if we miss the idioms of a language that means there is a missing part of learning'. (M3)*
>
> *'Yes sure they are necessary, and they are part of the language even they are part of the culture of the language because if you need to know information about idioms or if you want to know idioms you need to know something about the culture and you know culture is an important element of learning language'. (F4)*

Participant M3 explained this notion of learning the culture of language through idioms to become fluent speakers with the help of an example:

Because if I give you an example of because of having different cultures, for instance in Kurdish we have hook of the needle, in English we do not have hook, we have eye, eye of the needle. That is why knowing about different cultures is very important.

Hence, for some participants, learning idioms is seen as an important aspect for learning the culture of the language, and therefore, they should be focused on and given classroom time by the teacher. When learners understand and learn idioms in the classroom, they are able to get into the practice of using the idioms in their speech and writings and become more fluent in the target language.

M5 explained that:

'It is excellent for the learners, as you know for anyone who speaks a language, to be a fluent speaker you need to understand and use idioms in your speech and in your writings as well..'

F5 added that use of idioms makes language more interesting for the audience:

Mastering idioms or learning idioms in a language, it means that we become fluent and our language will be more interesting when using idioms in one language/one speech or talking shows that we are efficient in our language. Also we make the language more interesting for the addressee or the hearer or the audience.

Participant F2 stated that learning idioms was particularly important for mastering English:

'If we take English language as an example, it is idiomatic language. Whenever users of English language communicate or use language, they use idioms. So a foreign language learner, who has started to learn the language then if neglect this idiom, so what will remain, just the grammar, or just the vocabulary. So teaching idioms inside the classroom is important, because they are really

difficult to be learned if they are found outside the classroom. When they are

obliged to do that so they have no choice…only studying, learning, and then

practicing. But outside the classroom they might find it difficult and neglect it

and   do   not   focus   on   it'.

5.8.1 Importance of teaching idioms

The importance of teaching idiom was highlighted by many participants. One of the participants (F2) was asked regarding the importance of teaching idioms to the students in classrooms. F2 in the response to this question stated that:

'Of course…I think…because idiom occupies a large section in English words. Beginning from phrasal verbs…phrasal verb is also part of an idiom and beginning from frozen expressions like, God Bless You, like, Long Live the Queen, and proverbs, so we have, I think we have to suggest a syllabus…teaching idioms, I think is an interesting idea, but the mechanism of teaching idioms is also extremely essential'.

5.8.2 Understanding Idioms

Understanding the literal meaning of idiom was explained by F7:

Even if they are watching their movie, even if they are listening to a native speaker, sometimes when they are hearing an idiom or phrase, which they didn't hear before it is difficult for them to understand the message of the speaker. So if they had information about those types of idioms or phrases, so it helps them to understand and guess their meaning of the message.

'Because knowing idioms are very important. Why....? Because if we do not know the meaning of idioms, we can find difficulty in understanding the

language or in understanding the people about, which we are teaching the

people. Or even if we are checking the media or things like ...we can come

across lots of idioms so the meaning of idioms is somehow problematic for

language speakers of English language'. (M5)

This implies that some of the interviewees regarded idioms as important for communication with a native speaker as without being able to understand the idioms that the English speaker uses, the message will not be understood clearly and there is a probability that this might serve as a communication barrier between them. Subsequently, these informants were also asked for any other suggestions they could make regarding methods for teaching idioms. Another participant from Koya University was also of a similar view that when a Kurdish speaker meets an English speaker, there is difficulty in communication as English speakers use a lot of idioms in their spoken language:

When they see an English speaker, sometimes they use idioms, so if they have a sort of prior information about idioms and their meanings, they could communicate meaningfully. So face to face speaking to natives, it is ok, we can say it is 55-60% of understanding might be good, but if we speak about a totally meaningful communication between an EFL student and a native speaker, learning about idioms can enrich or increase the possibility of meaningful communication so it is important.

The participants all agreed that for meaningful communication to take place between a Kurdish learner and an English speaker, it was important that learners are aware of, know about, and understand the use of idioms. F6 emphasized the need for teaching idioms for students of translation:

At the end they become like translators or interpreters, so they such problems of translating idioms so they have to know how to translate or what's the meaning of

idioms even if they become teachers, so it's important. I know, I mean it's very necessary to learn it.

All of the participants agreed that it is important and useful to introduce and teach idioms. Their reasons for teaching idioms ranged from enabling student to carry out meaningful communication with native speakers, understanding English speakers, understanding the language spoken in various media, to translate idioms accurately and effectively when they encounter them. However, despite this shared sense of the importance of understanding idioms, we have already seen that most of the teachers had not taught idioms in a structured way.

5.9   Teacher's suggestions regarding teaching idioms

Finally, after exploring their views about the two methods for teaching idioms (discussed in section 6.5.4), participants were asked for further suggestions for teaching methodologies. In response, they discussed methods, resources, the subjects in, which idiom should or can be introduced, and the introduction of this topic into the curriculum of their universities. A number of participants suggested the use of audio visual aids and technology for teaching idioms to students of English in Kurdistan. For example:

'I do not know whether its suitable or applicable, but I think we can do something with technology. I mean videos since you know you can visualize these idioms and idiom with a video to my opinion, this can be useful...different kind of English videos convey a lot of idiom so you can for example show them a movie, show them a video or a part of a film, which contains some idioms and the students might explain, might find out the idiom, might translate them or find an equivalent one in Kurdish language. Something like this... showing them a

movie and trying to make them understand the idiom or explain the idiom with a

video'. (F2)

Through the response, it was evident that the participant suggested that videos provide the students with a context, which can, in addition to helping them understand the use of the idiom, also help them to translate the idiom into Kurdish. The teacher can also provide explanation after showing them the video. M3 also suggested the use of video clips for teaching idioms in addition to reading texts. These could be any kind of videos in, which the speakers make use of idioms through, which the students can learn.

'Use may be video clips apart from reading material, you can also use visual

materials like videos, I do not know maybe you can download some on YouTube

or maybe you can adopt some videos mainly related to idioms. Those videos

might be again authentic and if it is not then it is also fine but videos also can be

beneficial for teaching'. (M3)

Showing pictures or flash cards to students was also an approach that participants recommended for explaining the meaning of idioms to the students. They considered as a better alternative to teaching of idioms theoretically to the students. The participant (M4) stated that:

'We can sometimes teach idioms by showing pictures or let say may be watching

videos or may be playing videos for students because videos and pictures

sometimes explain the meaning of idiom to students'.

Also, it was suggested that the use of pictures and videos will enable students to remember the idioms as what is seen is not forgotten so easily as compared to just hearing about them. Students tend to forget the things that they listen to in the class but when they are shown something, it tends to remain in the memory of the student for a

longer period of time (Shojaei, 2012). These views were shared by the participant in the interview as follows:

> *'We learn from listening and also if you just show some videos or retrieving them from the internet, when you Google it there are some pictures that help you to learn idioms, putting them on the wall would be a better way to learn idioms, this is my opinion. Pictures and videos showing like this are more effective. We do not forget what we see'.*

Another participant, M1, suggested that instead of giving students an equivalent in Kurdish, an idiom in Kurdish can be given and the students can be asked to find its equivalent in English. This according to the participant was challenging and stimulating for the learner as they can *'learn about learning'* and give them an understanding of how to learn in future as well.

M2 also provided a similar suggestion that just making students learn in a classroom a set of idioms is not enough and that class time is not enough for the learner to learn all the idioms. For this participant, self-directed learning needs to be encouraged by the teacher, and the teacher should play an important role in directing and showing the students how to learn outside the classroom. The participant further stated that the teacher should not teach the students directly but first identify their learning styles, interests, and multiple intelligences, and on the basis of that they should provide the learners with the techniques through, which they can learn idioms themselves. It was further suggested by M4 that the teacher can:

> *'Provide them with projects, you ask them to go outside the university, in the street to make interviews with ordinary people, interview with other students, other universities may be at the university campus. When they come back, ask them what they have done. And this way, such things when achieved by*

them…so after a few days, after sometime, they will feel that they got something,

they got learned'.

In this manner, either by interviews or journals, according to the participants, students can learn about how to learn idioms when they encounter them in the future as well. Learning of idioms to be carried out in the future was also emphasised by another participant from University who suggested that introducing the students with the idioms in the classroom sets the foundation for the students to continue identifying them, learning them, and understanding their use in the future. According to this participant:

'So, it's a good chance for the teacher to introduce those types of idioms to the

students to the learner, to help them. Later after their graduation, to help them

keep going on learning these idioms...So to motivate the students, to keep going

on learning the language correctly, one of the ways is to help them, to motivate

them to learn about the idioms' (M2)

The *'good chance'* here indicates the significance of the right timing to teach students in relation to their readiness to understand idioms.

Memorisation is another method suggested for helping students to learn idioms, memorization was believed to increase the vocabulary of the students. However, F4 suggested that the teacher should not solely rely on memorisation for teaching idioms but it should be followed by group work and practice in using idioms in dialogues or conversations or when giving presentations. The participant stated that:

'I think that memorisation is somehow also important in addition to these two

methods. Why? Because it will increase the students' vocabulary, and when they

depend on memorisation and working as a team that's to say group working and

practising inside the class having different conversations or dialogues or even

presentations…I think…umm…it may sound good' (F5)

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M1 suggested that teachers can make use of stories for explaining meaning of idioms as their experience indicated that a story can be helpful in explaining the meaning of the idiom in a simple, interesting and memorable manner. The participant stated that:

> *'We can explain the meaning of idioms with stories. Sometimes a story about a situation can explain or can simplify the meaning of an idiom'.*

For teaching idioms in class, however, one participant was of the view that the limitation in time and the vast number of idioms present in English does not allow for teaching all of them. Hence, it was suggested that the common ones in English culture should be searched and selected for teaching and then taught to the students.

> *'We have to think about the most common idioms that's used in English culture, for example. As you know, we have many thousands of idioms actually. So it is difficult to manage all of them to use it for students. What I do…umm…I will try to search and find the most common ones for students, which is up to date versions that English people use it.'*

In addition to the methods for teaching idioms, participants also provided some suggestions regarding the subjects in, which teaching idioms would be more suitable and appropriate. M2 stated that:

> *'…language and culture also can be a suitable subject. First you can add the subject as one of the… just like the other courses to the syllabus then within this subject, idioms would be one of the topics'.*

One participant (F6) recommended teaching idioms but argued that teaching idioms can be incorporated within the course of teaching morphology, comprehension or semantics. If the focus is on teaching meaning, idioms can be included either in morphology or semantics:

'Yeah semantics as well because it has this part of the meaning thing with it, so to merge it with either semantics or morphology. I said morphology because it deals with the structure of sentences, how you can analyse it in terms of… semantically and pragmatically and how to say the analysis of the sentence or word. So it could be taught with both semantics and pragmatics'.

Another participant (M4) suggested the inclusion of a section or a module within the curriculum that was dedicated to the teaching of idioms. It could be in the form of a new subject or a section in the previously designed and taught courses.

'I believe that all English department in all public universities in Kurdistan need to add a section or a subject or a module for their curriculum chiefly related to idioms'.

One interviewee conducted from M6 suggested that the important things when teaching idioms was that there should be instruments and resources available for the purpose. Along with this, there should be staff available that is trained in this regard and have experience in teaching of idioms. Furthermore, it was also suggested by the participant that it would be better if there was a room for teaching idioms other than the multi-purpose hall that is currently used. However, it was not clear what benefits a separate room would offer. It was asserted by the participant that:

'The best way that you have to try to teach idioms. I think if you have instruments at your department I think. But the practical thing, in our schools or universities. We really need things, we need staff. For example, we talk about easy things, you can get it. Ok. But while you have a special room to teach idioms, I think the message will be more clear… we have a for example multiple purpose hall'.

Preparation of teachers for teaching idioms and for teachers to be knowledgeable about the culture of the target language and ways of teaching idioms was also emphasised by another participant. This participant also placed importance on designing a syllabus for teachers to follow when teaching idioms. If all languages are subject to variation in space and in society, it is clear that the points of view and the treatment differ considerably depending on the status of the idioms considered.

In linguists, the term dialect can in any case be defined in a neutral way as the form that any language takes on a given territory within the territory of the language itself and sometimes for those who use it. The question of terminology is therefore far from being neutral, and it is particularly revealing in France of the representations, which have or have been made with regard to idioms other than French among the population and among the elites of the nation.

Lots of reforms and amendments are required in the teaching practices. Teachers should be prepared and a syllabus should be there for the teachers for teaching idioms. Participant F7 also suggested that the culture that the idiom belongs to should not be ignored. The teacher needs to acquaint the students with the culture and origin of the idioms in order to make them understand and enable them to remember its meaning, since when that is not done and students are simply told that this is the idiom, then there is a lot of chance that they might forget it. The participant stated that:

‘With this idea of proposing a syllabus for teaching idioms, I propose another thing. Whenever you teach any idiom, try to go back to the history of the idiom because if you go back to the history of the idiom that will solve the problem for the students. Whenever they know the origin of the idiom, so it’s really hard to forget that idiom. But if you just say that this is the idiom and this is the meaning, then they forget that. So culture also plays a vital role here’.

Summary

In this thesis, I have investigated the differences and the similarities that exist between English and Kurdish idiomatic expressions. From the initial phase of the interview it was evident that the students do, lack expertise in English Language through, which the students and teachers are facing challenges in teaching and learning idioms. I wanted to offer a descriptive study of idioms in these two distantly-related languages by shedding light on the commonalities that underpin figurative languages, even when the languages in question are only distantly related and are certainly mutually unintelligible. Furthermore, I wanted to investigate the differences, both in their linguistic and in their cultural aspects. Indeed, one observation that can be certainly drawn from my study is the confirmation that *'culture'*– in its broadest definition – plays a primary role in the creation, usage, understanding, and, crucially for the purpose of this study, the learning and teaching of idiomatic expressions. This, of course, is true of language in general, which, we must never forget, is a product of human culture as well as of the human mind. However, through the response it was evident that the teachers needs to identify the efforts of the Kurdish students in learning idioms and give more importance to this aspect as it will eventually encourage the students to learn idioms.

6 CHAPTER SIX: THE COMPREHENSION AND TEACHING OF ENGLISH IDIOMS TO KURDISH LEARNERS

6.1 Introduction

The learning of idioms can be problematic for second language learners. This is principal because idiomatic language is non-literal and therefore does not allow for a straightforward, one-to-one correspondence between form and meaning. This could mean that learners have to acquire idioms in the same way that they acquire vocabulary items: one at a time. This chapter explores and evaluates the possibility of teaching Kurdish EFL learners different strategies for interpreting and mastering English idioms. In addition, it aims to provide a review of current research into L2 idiom comprehension. More generally, this chapter gives an overview of the data that has been generated focusing on the idiom comprehension and idiom teaching, divided into three main sections.

- Section one presents two methods of teaching idioms (L1 language interference and contextual knowledge), furthermore, this section will evaluate each of the method and analyse, which method will be more effective.
- Section two explores the effect of first language interference on L2 idiom comprehension. For this section, the chosen idioms have been categorized in four different categories: idioms that have similar meaning and form, idioms that have similar forms but different meaning, idioms that have similar meanings and different form and finally non-equivalent idioms, that is, idioms that are specific to Kurdish and do not have counterparts in English.
- Finally, section three, explores students' thoughts on the process of learning idioms and considers how their attitudes affect their learning.

A common curriculum has been designed by specialists from the Ministry of Higher Education for use by all five universities in Kurdistan. This covers grammar,

oral and written comprehension and conversation, but not figurative language or idioms. For this reason, English teachers in Kurdistan pay attention only to the study of formal language: the langue, at the expense of the parole, in Saussure an terms Jean and Simard, 2011).

6.2   Idiom Comprehension

Idiom processing and comprehension has been studied in native speakers of English (Gibbs, 1980; Gibbs and Gonzales, 1985; Nayak and Gibbs, 1990; Lima and Schweigret, 1993; Nippold and Taylor, 1995) and in non-native speakers (Irujo, 1986; Abdullah and Jackson, 1998; Cooper 1999; Bulut and Clik-Yazici, 2004). These studies explore the process of idiom comprehension in the first and second language and they also suggest some strategies to help students overcome the problem of learning to understand and to use idioms proficiently. The focus has generally been on the semantic properties of idioms, the process of understanding and retrieving their meanings and the degree of opacity that characterises them. Linguistic experiments (Gibbs, 1991; Nippold and Martin, 1989; Ackerman, 1982; and Bobrow and Bell, 1973) have shown that people's comprehension of idioms depends on many different factors, such as:

- The first factor is the internal semantics of the idiom phrases. Research of Bulut and Ackerman (1982) stated that it becomes difficult for the secondary language learners to initially understand the semantics of the idioms as some of the idioms have unseen meaning, which is challenging to predict.
- The next factor is context in, which the idiom occurs. The research of Nippold and Martin (1989) emphasised on the fact that, identifying the main context where the idiom occurs is one of most complicated factor for the learners to access.

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- The familiarity of the idiom concerned is also a crucial factor in developing understanding of the idioms. Nippold and Martin (1989) in their research highlighted that, similarities in the words of the various idiom makes it difficult for the secondary language learners to identify each idiom as all idioms look similar.

- The most challenging factor for the secondary language learners is the literalness and usage of idioms. Learners encounters problems in identifying the valid time and circumstances of using a particular idiom (Ackerman 1982).

- Strand and Fraser (1979) analysed in his research that the age of idiom highly depends on the comprehension level of the people.

- In addition to that, sociolinguistic research has also demonstrated that individual idioms vary greatly in their ease of understanding and that certain idioms are understood readily in their figurative sense even by a five-year-old (for example, feeling blue, get ripped off), possibly due to frequency of occurrence in the child's natural environment (Strand and Fraser, 1979).

6.2.1 L1 Idiom Comprehension

In this subsection, I shall present and discuss the principal approaches within the field of L1 idiom processing and comprehension, and the development of the theoretical thinking behind them. Liu, Traphagan, and McGregor (2008 (2008) reviewed the different theories about L1 idiom processing and comprehension and groups the existing research as consisting of five major hypotheses:

1.   The literal first or idiom-list hypothesis;

2.   The dual processing;

3.   The direct access hypothesis;

4.   The compositional hypothesis;

5.   The dual idiom representation model.

Liu (2008) in his research in-depth explains and comprehensively illustrates various theories related to L1, following are the ways in, which each of these hypotheses have been developed, tested and applied

Liu (2008) have proposed various hypothesis regarding this aspect. Bobrow and Bell (1973) formulated one of the very first hypotheses of idiom processing: the literal first, or idiom-list hypothesis. This states that when a language user encounters an idiom, he or she first processes it literally. However, if the context does not aid a literal interpretation, the person will then access a hypothetical special idiom list that is not part of their everyday mental lexicon. This hypothesis arose from an experiment in, which subjects were presented with a number of sentences, with literal but ambiguous meanings, or with a number of sentences containing idiomatic expressions that could be interpreted either literally or figuratively.

An example of a sentence with a literal but ambiguous meaning is Mary fed her dog biscuits, which could either mean that Mary gave biscuits to her dog or that Mary gave dog biscuits to a female person, depending on how it is stressed when spoken. An example of an idiomatic expression with either a literal or figurative meaning is John and Mary buried the hatchet(Ibid. 344), which could mean either that John and Mary had a hatchet that they decided to bury, for some peculiar reason, or that John and Mary stopped arguing. When the literal matter is unlikely it makes the understanding of the idiom more complicated for the students. After having been presented with either sentence type, the two groups of subjects were then introduced to another sentence, which was also ambiguous, in that it could be interpreted both literally and figuratively.

The results indicated that the subjects who had initially been faced with sentences of the literal type opted for the literal reading of the test sentence, whereas the subjects who had been presented with sentences of the idiomatic type tended to select

the figurative meaning first. Thus, Bobrow and Bell concluded that literal meanings are more quickly understood than idiomatic ones. However, this has been contradicted in later studies, such as that by Gibbs (1980). The research of Gibbs (1980) was based on the fact that memory supports conventional utterances as compare to unconventional utterances. This point created conflict between the study of Gibbs (1980) and Malanczuk (1999). The findings of Gibbs (1980) emphasised on the fact that, a procedure of language is not a specific utterance rather it is the conventionally of the sentence, which makes it easier for the learner to analyse and comprehend the sentence.For example, Malanczuk (1999) discovered that the figurative and literal meanings were computed in equal time in the learning process.

The compositional hypothesis (Gibbs, Nayak, and Cutting, 1989) builds on this conclusion to suggest that idiom processing and comprehension not only consider everyday language processing but also that a pragmatic interpretation of an idiom occurs alongside this processing. This implies that idiom comprehension does not require a special type of mode. Gibbs, Nayak and Cutting (1989) based this hypothesis on experiments in, which subjects were presented with idiomatic word sequences that were either decomposable or non-decomposable semantically. A semantically decomposable or transparent idiom is one whose parts have either literal or figurative meanings that contribute, on their own, to the understanding of the idiom in its entirety, as in, my hands are tied and there are plenty more fish in the sea.

A non-decomposable idiom, on the other hand, has an opaque character and its individual components do not, in any way, contribute to the figurative meaning of the phrase, as in the examples mum's the word or chip off the old block. Here, the idiomatic or figurative meaning cannot be obtained simply via an analysis of the words that constitute the idiom. The results of Gibbs, Nayak, and Cutting (1989) experiments

indicated that the subjects did not require nearly as much time to process the decomposable idioms as the non-decomposable ones. This suggests, quite clearly, that in processing idiomatic expressions, learners' first attempt to understand what the individual parts of the idiom mean. However, where this is not successful, learners then consider the expression in question to be impossible to decipher.

6.2.2 L2 Idiom Comprehension

Additional models and hypotheses have been suggested by researchers for second language idiom comprehension, such as the literal salience resonant model (Cieslicka, 2006). The model of dual idiom representation (DIR) (Abel, 2003) and, lastly, the idiom diffusion model (Liontas 1999). The literal salience resonant model and the idiom diffusion model rely on the assumption that the literal interpretation of idiomatic phrases comes first and is compulsory in idiom processing. Because it is needed while the model of dual idiom representation assumes that, the literal interpretation is only necessary for processing idioms that are decomposable and those non-decomposable idioms where the idiomatic entry is not available.

The model of dual idiom representations based on the work of Titone and Connine (1994), later developed by Abel (2003). As the name indicates, this model makes use of two combined levels of idiom processing: a conceptual and a lexical processing route. It also handles the processing and comprehension of both L1 and L2 idioms. Titione and Connine (1994) gave their subjects (fifty-six native speakers of English) 169 idioms and asked them to decide, which idioms were decomposable and, which were not. The participants were later requested to rate, on a seven-point scale, the degree of familiarity of the idioms. The results indicated that native speakers considered 41.9% as decomposable and 51.8% as non-decomposable. The study also found that

informants were much more familiar with decomposable idioms than non-decomposable ones. Abel's (2003) experiments were very similar, except that the participants were German learners of English. Abel's experiment indicated the same result as attained through the experiment of Titione and Connie's experiment as major 43% of the German learners considered idioms as decomposable and 57% considered it as non- decomposable with regards to special idioms. Liu (2008) regards Abel's claim that 'non-compositional idioms require and idiom entry' as one of the weaknesses of this model.

According to the Dual Idiom Representation model, the representation of an idiom is affected by its decomposability. That is decomposable idioms, which undergo the process of compositional analysis can be represented by constituent entries, while non-decomposable idioms need a particular lexical entry in order to specify their idiomatic meaning. However, non-native speakers often depend on the constituent entries and their conceptual knowledge when they process idioms. These model concords with the configuration model (Tabbossi and Cacciari, 1988). The DIR model assumes that the frequency of an idiom increases the probability of that idiom being developed. Thus, in addition to an idiom's degree of decomposability, its frequency also determines the possibility of that idiom being successfully decoded. Abel (2003) also argues that conceptual metaphors are activated in processing some idioms. For example, the idiom smoke was coming out of his ears is underpinned by the conceptual metaphor ANGER IS FIRE. All the above claims made by Abel (2003) imply that the representations of idioms by native and non-native speakers are influenced by their judgement of the decomposability of those idioms.

The idiom diffusion model involves two successive phases of processing and comprehending idiomatic expressions: a prediction phase and a confirmation phase.

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These two phases were identified by Liontas (1999) and incorporated into the methodology of later tests on adult learners of a variety of foreign languages. According to Liontas (2015), idiomatic expressions used during the study included phrases that had both figurative and literal interpretations, such as bury the hatchet, which created concrete mental images in learners mental lexicons. Liontas' theory, abridged in Cieslicka (2008), stated that in the prediction phase when the idiomatic phrase lacks context, second language learners are engaged in a literal analysis of the vocabulary components of an idiom to create additional predictions of the general meaning of an idiomatic phrase. In the confirmation phase, second language learners either confirm or substitute their early hypothesis after scrutinising the contextual information that surrounds the idiom.

Charteris-Black (2004) literal salience resonant model of second language idioms was first employed in 2004. This model assumes that because literal meanings are more commonly used by non-native speakers than idiomatic ones, they must be activated first and most strongly at the time of idiom processing in the mental lexicon, regardless of idiom type, its familiarity to the learner, or contextual bias. This model suggests that a second language learner's mental lexicon is divided into two hierarchical and interconnected levels: a language-specific lexical level and a language-independent conceptual level. In Cieslika's (2008) view, the comprehension of second language idioms occur when a set of conditions is met:

1. The link between an idiom's constituents is developed and strengthened as a result of repeated exposure to an idiom.

2. The literal meanings of an idiom's constituents are accessed at the lexical level.

3. An idiom's figurative meaning is built at the conceptual level.

4. Conceptual links are created between an idiom's literal and figurative meaning.

After reviewing the above theories of L2 processing and comprehension, it can be concluded that the three models are quite similar in their perspective. However, Abel's dual idiom comprehension model focuses how idioms are represented in an L2 learner's lexicon, while Lionta'sidiom diffusion model seeks to explain how non-native speakers understand L2 idioms.

Liontas's and Cieslicka's models have been criticised because they both focus on the process of idiom comprehension in children. On the comparison of Lionta's Cieslicka's models if the models of Fuste-Hermann (2008:23) are considered it could be analysed that they stresses more on the importance of having a high level of metalinguistic awareness in the process of L2 idiom comprehension. Similarly, Nunes and Bryant (2009: 140) state that children's approach to the comprehension of L2 idioms is inherently unstable because they are in the stage of learning how to interpret the target language.

In an attempt to summarise the difference between L1 and L2 idiom processing and comprehension, Liu (2008) found that the comprehension of L2 idiom appears to be a slower and much more complex process than the comprehension of L1 idioms because it involves the use of more strategies in terms of both type and quantity. This process does not seem to conform to any of the major L1 idiom comprehension models. Instead, it takes the form of a heuristic approach in, which L2 learners approach an unknown idiom as a problem and try to solve it on a trial and error basis by using a variety of strategies.

6.2.3 Factors Affecting Idiom Comprehension

In studying idiom processing, researchers have identified nine factors that influence comprehension. Liu (2003) categorised those factors into three main groups:

1. Idiom-dependent factors that result from qualities or parts of the idioms themselves, such as their familiarity, their semantic analysability and the context in, which they are used.

2. User-dependent factors that relate to aspects of the language user, such as age, cognitive style, and knowledge about metaphorical links and conceptual metaphors.

3. Factors that only affect L2 idiom comprehension, such as L1 interference and L2 proficiency.

4. This section looks at each factor separately and discusses its impact on the process of idiom comprehension.

6.2.3.1 Idiom-dependent factors

A. Familiarity

In this context, familiarity can be defined as the degree to, which an idiomatic expression is known to a speaker. The overall frequency of a particular idiom in a language or dialect of a language is not, in and by itself, a guarantee of familiarity for a speaker, although it can be reasonably argued that the higher the frequency of an idiom, the higher the likelihood of its being familiar to an individual speaker or L2 learner.

The research of Liontas (2015) stated that Idioms such as to call it day occur frequently in English texts. Learners may, therefore, process and comprehend its literal and figurative meanings more easily than for less frequent idioms. For example, an idiom like to get one's wires crossed does not frequently occur in English, hence many learners of English as L2 are not familiar with it (Liontas, 2015). Titoneand Connine (1994) found that second language learners comprehend and process high-familiarity idioms more easily than low-familiarity ones. These findings give support to the Language Experience Hypothesis (LEH), which states that the more learners are exposed to idioms in a language, the better the process and understand the literal and figurative meaning of idiomatic expressions.

Schweigert's (1985) study considered as 'familiar' those idioms that had been taught to the informants as part of the study, while idioms not taught during the study were considered to be unfamiliar. The analysis of Schweigert's (1985) emphasised the fact that, idioms cannot have a figurative meaning for those who are unfamiliar with them. Less familiar idioms may be stored in the mental lexicon, but they are likely to be accessed less frequently (Ibid, 35).

B. Semantic transparency

The second factor influencing idiom comprehension and processing is semantic transparency, which depends upon the levels of agreement between the figurative and literal meaning of an idiom (Zarei and Rahimi, 2012). A semantically transparent idiom will provide a close match with the picture or image it depicts. For example, an idiom such as, to go by the bookies highly transparent because the literal and figurative meanings exhibit a high degree of agreement. This is seen in the respective interpretations: *'to follow the directions written in a book precisely',* which is the literal meaning; and the figurative meaning, which is *'to follow the rules and regulations closely'* (Vega-Moreno, 2003).

However, it should be noted that even in the former interpretation there exists a degree of figurative meaning where *'to go'* does not necessarily indicate physical movement. On the other hand, beat around the bush is an example of a non-transparent idiom in, which the literal and figurative meanings exhibit very low levels of agreement.

However, semantic transparency is not an absolute and fixed factor, because idiomatic expressions can be processed and comprehended as highly figurative or highly literal based on the correspondences. As a result, some idiomatic expressions are

neither completely opaque nor completely transparent. Furthermore, the idiom decomposition model explained the factor of semantic transparency of idiomatic expressions through the concept of compositionality. According to Zuo (2008), compositionality means that idiomatic expressions Idiomatic expressions are often decomposable in the sense that learners may intuitively comprehend how the components constituting an idiom add to its figurative and literal meaning. As a result, this perception influences the syntactic behaviour of the idiomatic expression. The argument is that the more an idiomatic expression is perceived as analysable, the more transparent it becomes and it is thus perceived as being syntactically flexible.

According to Gibbs et al. (1989), learners can more easily process decomposable idioms, which are perceived to be flexible than non-decomposable idioms, which are perceived to be rigid. This argument is controversial because Swinney and Cutler (1979) did not establish a time difference between the processing of non-flexible and flexible idioms. However, Titone and Connine (1999) found that learners read non-decomposable idioms more slowly when the sentential context preceded the idiom than when it followed it.

C. Syntactic Analysability

Syntactic analysability refers to the degree to, which an idiom follows the syntactic r rules of a language. Liu (2003) divided syntactic analysability into two categories: syntactic frozenness and syntactic abnormality. The English idiom to kick the bucket is syntactically frozen because it cannot, under normal circumstances, be transformed into the passive voice. Idioms, which violate the syntactic rules and patterns of a language are syntactically abnormal. For example, by and large, is an

example of syntactic abnormality because by and large are from different grammatical categories but in the idiom, they are treated as equivalent.

All frozen and syntactically abnormal idioms are considered as opaque idioms as their figurative meanings could not be deducted from the meanings of their constituents. Through, which it is evident that learners usually face certain complications and difficulties in learning and understanding idioms.

D. Context

Both first and second language speakers of a language make use of context in order to interpret unfamiliar idioms. Ortony et al. (1978) tested the impact of context on idiom comprehension by exposing their informants to target idioms in two different conditions: limited contexts and full contexts. The results suggested that context is one of the most important factors in idiom comprehension. Gibbs (1980) also found that the participants in his study processed idioms in context faster than idioms out of a meaningful context.

Gibbs (1980) exposed elementary and middle school students to idioms in three different conditions: idiomatic context, literal context, and no context. Their findings showed that students processed those idioms in both contexts faster than those without a context. Cacciari and Levorta (1999) later conducted a study in, which the same results were replicated that have made this study more authentic and reliable.

E. User-dependent Factors

There are some factors pertaining to the language user, which affect the process of idiom comprehension. For example, age and cognitive ability have been proved to be vital factors in children's idiom comprehension. Cacciari and Levorato (1989), Nippold

and Tylor (1995) and Nippold and Duthie (2003) found that children usually process idioms literally because they do not have the cognitive and linguistic competence to help them interpret idioms figuratively.

Another factor is the learner's cognitive style. Johnson and Rosano (1993) studied the relationship between cognitive style and the ability to interpret idioms in both native and non-native speakers of English. The statistical analysis of their results showed that there is a correlation between the English speakers 'metaphor proficiency and cognitive style, while for non-native speakers of English no significant correlation was found. In their study of Bulut and Celik-Yazici(1999) had a puzzling finding, which suggested that L2 learners were using analytical skills in interpreting idioms. That is, they primarily use a heuristic approach. Liu (2003:87) discovered that knowing the metaphorical links between the source and target language also helped learners to interpret idioms.

For example, *'knowing the baseball rule'* three strikes and you are out 'helps one to interpret and comprehend the figurative meaning of the idiom to have two strikes against someone, which means *'placing someone in an insecure position'*. It is, however, difficult - but not impossible - to interpret such idioms without the metaphorical knowledge. That is why Gibbs explains that metaphorical knowledge does not always help us to interpret and use idioms appropriately (1993:70). Furthermore, Gibbs findings explained that conventional utterances help the slow learners in understanding the idiom. The adaptation of convention utterances is beneficial for the slow learners as it helps them to use the equivalent idioms and has their own ways of learning.

6.2.4 Factors affecting L2 idiom comprehension only

All the factors mentioned above were applicable to both L1 and L2 idiom comprehension, but there are two factors that affect only L2 idiom comprehension. These are L1 and L2 similarities and differences and L2 idiom proficiency. According toIrujo, (1986b) and Abdullah and Jackson (1998), the degree of similarity and difference between the source and target language has a great impact on the process of idiom comprehension by second language learners. Trosborg (1985) suggested that L2 proficiency also helps L2 learners to comprehend the target idioms correctly. However, Johnson and his colleagues (1989, 1991, 1993) claim that L2 proficiency has a limited effect on idiom and metaphor comprehension. They had this result because a majority of the participants in their study were fluent speakers of English. For this reason, there was no significant correlation between the participants' proficiency levels and their idiom and metaphor comprehension. If the majority of the participants would not have fluency in English, results would have been opposite.

With reference to the second methodology used for this research, it can be stated that knowing all the factors and their influence on the process of idiom comprehension helps teachers to predict the difficulties that students might have during idiom comprehension. These further assists teachers to suggest useful strategies that will help students to interpret unfamiliar idioms.

6.2.5 Strategies Affecting L2 Idiom Comprehension

Second language learners face difficulties in interpreting and learning idioms, especially those idioms whose meanings are opaque and have no relation to the figurative meaning. For example, in an idiom *'Hot Potato'*, the meaning *'Speak of an issue (mostly current), which many people are talking about and, which is usually*

disputed' has nothing to do with the potato in their literal senses. Furthermore, when idioms are used in their literal sense they can be even harder to learn. For example, *'at the drop of the hat'* figuratively means *'without any hesitation'* but the phrase can also be used in its literal meaning to refer to another context (Stein and Su, 1980). A native speaker can easily predict, which meaning is intended, but the second language learner tries to build a connection between the constituents of the idiom while at the same time trying to infer the meaning. According to Henzl (1973) and Kellerman (1977), cited in Irujo (1986), native speakers tend to avoid using idioms when they communicate with second language learners. Avoidance of idioms cannot solve the problem for second language learners, however, since learners will face idioms not only in their everyday communication but also in academic learning and in the media. These idioms will need to be interpreted and understood. For instance, idioms are commonly used in movies, on television, and – especially in the English-speaking world – the press. Unfortunately, these media do not allow for interaction, which is a crucial element in learning a language. As a result, learners do not have the opportunity to clarify meaning and receive feedback when they encounter idioms in these contexts.

Irujo (1986:237) identifies another problem: the lack of exercises on idioms since teaching materials often poorly support the learning of idioms, that is Idioms are relegated to the types of expressions in the curriculum without providing activities to help learners practice comprehending or using them. Consequently, even when learners master some idioms, they face difficulties in using them appropriately.

Many strategies have been proposed by the scholars in their research that could help the second language learners to learn idioms effectively and within a short span of time. Strategies proposed by Cooper (1999), Irujo (1986) and Celik- Yazici (2004) have

been highlighted as best learning strategies, which includes: Context, L1 Transfer, Pragmatic Knowledge, Conceptual metaphors and Strategies affecting L2 idioms.

6.2.5.1 Context

Cooper (1999) and Bulut and Celik-Yazici (2004) proposed that the use of contextual evidence is the most frequently employed strategy by second language learners of English attempting to interpret unfamiliar idioms. Cooper (1999) tested eighteen students and suggested eight strategies to them. The test was conducted among eighteen students by asking questions related to basic grammar to evaluate the English skills of the second language learners. Among the other strategies, contextual information was the most preferred strategy as through the analysis of the test it was evident that students were lacking in contextual understanding. Bulut and Çelik-Yazici (2004) through collecting data from the second language learners and analysing the secondary sources also found that using contextual information was the most frequently used and successful strategy. These findings suggest that the use of contextual information is very frequent among L2 learners. However, it does not always lead to a correct understanding of an idiom.

6.2.5.2 L1 Transfer

Applying knowledge relevant to their native language is yet another strategy used by L2 learners during the processing of idioms. This is particularly useful if the L2 idiom in question has a counterpart in L1. One study that illustrates this was conducted by Irujo (1986), in, which the author investigated L2 idiom comprehension, recall, and production with advanced Spanish ESL learners. The findings of the study suggested that the subjects' performance was better when the L2 idioms had direct counterparts in

their L1than when they did not. Similar results were achieved by Abdullah and Jackson (1998), who investigated the comprehension and translation of English idioms by Syrian college students. Their results also indicated that the students scored very low with false cognate idioms, that is idioms that look the same in both L1 and L2, but with different meanings. The researchers further observed that even though the subjects showed positive results when translating these identical L2 idioms into their native language, they still showed low confidence when translating the very same idioms from their L1, into the L2. Thus, the conclusion drawn by the researchers was that learners seem to think that idioms are specific to the culture and not easily transferable. One could then claim that the use of the knowledge of one's native language does not achieve positive results, but that rather, it might actually interfere with the processing and comprehension of L2 idioms.

6.2.5.3 Pragmatic Knowledge

Abdullah and Jackson (1998) and Cooper (1999), explain the importance for second language learners of using pragmatic knowledge because second language learners frequently use their pragmatic knowledge to interpret unfamiliar idioms in the target language. For example Abdullah and Jackson (1998) found that in the idiom to give someone the cold shoulder, the word codes used in its more general sense '*unwelcoming, unfriendly'*. As in Our town council has given the cold shoulder to a proposal to build a public swimming pool, and that this pragmatic knowledge helped Syrian learners to interpret the unfamiliar English idiom. However, Liu (2002:69) demonstrated that some scholars do not make clear the difference between the use of pragmatic knowledge and the use of the literal meaning of the idiom because they often

overlap. However, although pragmatic knowledge may sometimes be helpful in some cases, it cannot always lead to a correct interpretation of unfamiliar idioms.

To sum up, it is difficult and complicated for second language users to make use of metaphorical association and pragmatic knowledge for interpreting non-metaphorical and non-decomposable idioms.

6.2.5.4 Conceptual metaphors and L1 cultural knowledge

According to Boers and Demecheleer (2001) and Boers et al. (2004), metaphorical idioms are motivated by their conceptual structure: it is the conceptual structures underlying an idiom that make it meaningful. For example, the American idiom hit a home run means *'to be successful'* as a result of the conceptual metaphor LIFE/WORK IS SPORT. Furthermore, Gibbs and his colleagues state that in the comprehension of metaphorical idioms, conceptual knowledge will frequently be used. However, Boers and Demecheleer (2001) state that some conceptual metaphors are shaped by specific cultures. For example, Johnson and Rosano (1993) argue that the most best-established source of metaphorical idioms in English is sailing, while in French it is food and cooking. Similarly, Liu (2002) states that some metaphorical idioms are culture-specific and he provides empirical evidence proving that sports and business metaphorical idioms are used frequently by Americans while the Chinese use food and family idioms more.

Charteris-Black (2004) explains the importance of culture-specific metaphorical knowledge. This study explores the understanding of forty metaphorical idioms in English, divided on the basis of similarity and difference between English and Malay, into six types. He found that Malay students used their first language's conceptual basis in interpreting idioms with an equivalent linguistic form but different conceptual basis.

These findings suggest that it is important for second language learners to master the conceptual knowledge that motivates the metaphorical idioms in the target language.

Based on the above factors and strategies, Boersetal (2007) proposed that the establishment of a relationship between the literal origin and the figurative meaning of idioms may be an effective pedagogical strategy in assisting learners to remember a given idiomatic expression. Further studies have indicated that the use of images and pictures helps language learners to establish the connection between the figurative meaning and literal origin of idiomatic expressions. These findings corroborate the argument in dual coding theory by Bobrow and Bell (1973), which state that the use of mental images to support the verbal information is beneficial to learners because it creates additional pathways for recollection. A further study by Boers, Eyckmans and Stengers (2007) suggested that learners whose cognitive style exhibited a predisposition for thinking in mental images generally obtained high scores in the gap-fill and multiple-choice exercise as compared with low-image learners.

Chen (2004), Huang (2007), Wang and Zhang (2006) and Zoo (2008) investigated the process and learning of idiomatic expression by Chinese learners. Their findings all indicated that learners tend to employ various strategies in processing and comprehending idiomatic expression (Zyzik, 2011). For example, when learners encountered more difficult idiomatic expressions, they adopted wider and more diverse strategies to determine their meanings. These strategies were observed among both beginners and advanced learners. Zuo (2008) examined the strategies used by Chinese learners in processing unfamiliar written English idioms. S/he found that idiom processing and comprehension is influenced by learners 'proficiency in the second language and the type of idiomatic expression.

As is evident from the above discussion, L2 learners have many different strategies to choose from in processing L2 idioms. However, Liu (2008) argues that this heuristic 'not perfect but sufficient for the immediate goal 'approach does not seem to apply to known idioms. When a person, whether a native speaker or L2 speaker, encounters a known idiom a normal linguistic analysis may not be activated or may soon lead to direct memory retrieval. Thus, a complete L2 idiom comprehension model needs to be a dual-process one, with the heuristic approach activated for unknown idioms and direct memory retrieval being used for known idioms in most cases. In addition to that, it can also be concluded that the process and comprehension of the L2 idiom are more difficult and complex than L1 idiom comprehension.

6.3   Teaching Idioms

Teaching non-literal or figurative language that contains idioms, metaphors, similes, and Proverbs has been neglected largely by those who are responsible for curriculum design at universities in Kurdistan. Through the response, it was evident that the Universities of Kurdistan and found that there is neither a direct nor an indirect topic that includes teaching figurative languages in general and especially idioms. The researcher that EFL teachers also neglect teaching idioms and they try to emphasize only grammar also examined it. This perspective is not restricted to Kurdistan. Mola (1993) and Lazar(1996) argue that trying to master the grammar of a language will affect students 'ability to understand other aspects of language such as idioms and that thus the learning of grammar must come first. However, Wray (2000) asserts that successful language learning requires a mastery of idioms. It is also crucial for establishing a successful communication with native speakers, where idioms are regarded as part of their culture. Idioms are generally observed in daily spoken

language. That is why even learners at basic levels also need to have some knowledge and understanding of idioms.

Different methods have been proposed for teaching idioms. For example, Adkins (1968), Levorato (1992) and Liontas (2003) have studied the impact of context on idiom comprehension, claiming that students can understand and comprehend idioms better when they are exposed to idioms in context. Cooper (1998) concluded that comprehending and producing idioms cause problems for language learners because sometimes the literal meanings of the words in an idiom do not constitute the figurative meaning of the whole idiom. According to Moon (2001), learning vocabulary requires the acquisition of lexical times and the demonstration of the possible combinations of a word. Vocabulary items can be learned more effectively while used in context. For instance, Saragi et al. (1978) investigated the number of new vocabulary items that can be learned in a context at a project and concluded that a large number of vocabulary items can be learned using contexts. Mondria and Wit-de Boer (1991) also asserted the same idea and discovered that students can infer the meaning of words in context. As a result, a large number of lexemes can be learned together in a specific context. The constituent of idioms are usually lexemes, so in the same way, with the aid of context, students can learn a wide range of idioms in the target language. Lexemes are comparatively small in size as compare to idioms and are easily interpreted by the students. Teachers tend to provide less training to the students regarding the use of lexemes idioms as the consider that lexemes idioms are not used on a frequent basis.

Lado (1957) made a connection between the patterns in the native and the target language because comparing two languages helps to predict the areas of difficulty. That is, items, which are similar can be transferred from the first language (positive transfer) more successfully than patterns that are different from the first language. In other

words, for the production and comprehension of second language idioms, students use their first language knowledge. Irujo (1986:287-298 cited in Mola1993), confirmed this in the results of her study of Spanish learners of English idioms. She found that comparing first language idioms with idioms in the target language will help students to determine the idioms that can be transferred positively and the ones that lead to negative transference. Irujo (1986) refers to this teaching strategy as the case transfer method Positive transfer and the case transfer method were both adopted in teaching students from Koya University in the current study. This was to determine, which method is more effective in teaching idioms for the benefit of future teachers and students of English.

6.3.1 Approaches to Teaching Idiom to L2 Learners

Boers, Demecheleer and Eyckmans (2004b: 375) claim that before the 1990s, the teaching of figurative idioms to second language learners received little consideration. This was simply because grammatical rules and individual words were considered to be more important than figurative expressions for EFL learners. Since the meaning of an idiom is unpredictable, memorisation was seen as the only way for students to master idioms. The use of idioms by native speakers of any language makes them fluent, while the speech of second language learners may be slowed down by the use of idioms. Because of this, second language learners usually avoid using target idioms (Cooper, 1998). Irujo and Liontas suggested strategies and pedagogical implications help second language learners to overcome the problems that they face in learning and understanding idioms.

Traditionally, teachers have mainly depended on teaching the grammar of the target language and also made use of dictionaries (Prodromou, 2003). Liontas (2002)

claims that second language learners of any language should be introduced to idioms in the early stages of learning and he also argues that idioms should be part of the other aspects of second language learning. Lennon (1998) suggested that when teaching idioms to second language learners, solving problem exercises should be used because such exercises help the learners to understand and discover the idiomatic meaning of the idioms. He also claims that comparing L1 and L2 idioms affect the process of learning target idioms positively. In other words, the comparison of idioms in the source and target language helps learners to discover the metaphor within the idiomatic expressions. Similarly, Boers and Demecheleer (2011) stress the importance of cultural aspects of teaching idiom. They believe that teachers should provide students with metaphorical themes, which are similar to the ones in the first language. In short, they believe that the teacher's awareness of the cross-cultural and cross-linguistic differences affects the process of teaching idiom.

Liu (2008:136) also suggested two approaches to teaching idioms: the proactive and retroactive approaches. In the proactive approach, the teacher selects a series of idioms for the students to practice. Conversely, in the retroactive approach, the teacher assists the students to understand the unfamiliar idioms they come across during language learning.

Richards (1996), unlike Liu (2008), claims that the retroactive approach is more effective. He argues that in the retroactive approach idioms are not used inappropriately by learners, while in the proactive approach learners are likely not to use the idioms properly. However, Liu (2008:136) argues that teachers should encourage learners to practice using idioms because over-using a particular linguistic unit and making mistakes will lead to development in the language-learning process. Similarly, Cooper

(1998) argues that a teacher's efforts to provide second language learners with opportunities to use idioms will help them to develop their idiomatic competence.

Teachers associated with ESL and EFL classrooms do have various learning methods that they implement in their teaching methods to give L2 students a comprehensive knowledge of idioms. The teaching methods used by the students are segmented into two broad teaching techniques. The first technique is considered as the traditional method used by the teachers and the second technique is the conceptual metaphor method through, which comprehensive knowledge of the context used in the idioms is given to the students that helped them learn the students more conveniently. The research of Saberian and Fotovatnia (2011) emphasised on the fact that traditional method is not used much by the teachers currently in EFL and ESL classrooms as they consider the conceptual method of teaching is more effective. Furthermore, it is also evident that the second language learners are also more focused and comfortable in learning idioms through the conceptual method as it helps them to have the complete understanding of the context.

6.3.2 Grouping Idioms for Teaching

Boers (2011:236) designed two important ways for grouping idioms for teaching purposes: the conceptual metaphor approach and etymological elaboration. Cooper (1998) recommended in his research that thematic category and the pragmatic functions of idioms are two other ways for grouping idioms. Lakoff and Johnson (2003) hypothesized that the conceptual metaphor has a central role in thought and language. That is, conceptual metaphors help people to act and think, and figurative idioms reflect these conceptual metaphors. Boers (2011:229) explains that idioms like she reached her boiling point and he is blowing off steam are motivated by the metaphor ANGER IS

HEAT. Boers (2011:229) also stated that the metaphor LOVE IS MADNESS underlies expressions such as he got mad at her and I am crazy about her.

A number of scholars have investigated the role of conceptual metaphors in the process of learning idioms. For instance, Kömür and Çimen (2009) conducted a study in, which they provided participants with five lessons during, which they were exposed to idiomatic expressions underlying different conceptual metaphors related to money, life, happiness, anger, and sadness. Additionally, the participants were encouraged to think about the metaphor underlying the idiom, and they were further instructed to find equivalents in the first language. The findings of the study gave the support to the statement that conceptual metaphors play a key role in the process of idiom learning. Similarly, Samami and Hashemian (2012) provided their participants with activities that helped them to study the conceptual metaphors underlying idioms. Through this study, it was evident that learners are more comfortable in using conceptual metaphors while learning idioms. After analysing the findings of both the study it can be concluded that grouping figurative idioms on the basis of conceptual proximity helps second language learners to understand the figurative meaning of the idioms.

The etymological approach was introduced by Boers et al. (2004b: 53). In this approach, idioms are categorised by creating a link between idioms and their literal origin. For example, the source domain of the idioms to take the wind out of someone's sail and to run a tight ship is sailing (Boers et al, 2004a: 377). Eyckmans and Stengers (2007:48) concluded that knowing the literal origin of the idioms makes the process of learning idioms for second language learners easier. In a series of experiments, they found out that for 29.5% of the idioms included, the contextual information did not help, but participants were able to interpret them with the help of etymological elaboration (Ibid. :48-56). However, Boers et al. (2004b: 377) argue that knowing the

literal origin of the idiomatic expressions does not always lead to correct interpretations. Boers et al. (2004b: 377) also argued on the fact that idioms that have their etymological elaboration can be interpreted easily depending on their domain source. For example, *'the scene of a boat'* whose keel is level may call up various associations, including that of a boat making steady progress but also that of a boat lying motionless. Awareness of the source domain of boats and sailing behind the expression the economy is on an even keel alone does not guarantee the (correct) interpretation along the former association (that is that of making steady progress). Likewise, the correct interpretation of the expression the economy needs a shot in the arm depends on the type of injection (that is medicine rather than a tranquillizer) the shot is taken to refer to in the source domain' (Boers et al., 2007: 45).The thematic categorisation, advocated by Cooper (1998), was used by a number of curriculum designers for teaching idiom materials. For example, Feare (1996) and MacCarthy and O'Del (1994, 2010) adopted thematic categorization in their works.

The thematic approach was replaced by the pragmatic approach, which was supported by Lattey (1986). According to Lattey (1986:221), idioms usually describe interactions and interrelations in a particular context, which is why second language learners can make use of the pragmatic categorization. She also determines the advantages of this categorization, stating that using the pragmatic categorisation helps students to discuss similar idioms at the same time.

6.4   Test Design

To conduct a valid and reliable study, it was essential to gather the information and data about the initial level of knowledge of the participants about the English

animal idioms so that it could be compared and measured with the level of knowledge after the teaching session. Besides this, the learning attitude and enthusiasm at the beginning and the ending of the session was also needed to be observed to determine the efficacy of the teaching session. As the teaching session was designed to make the participants understand the unfamiliar idioms, it was crucial to test their knowledge before and after the session to measure its efficacy.

Therefore, I designed the test in a systematic way. In addition, I took a pre and post-test to examine the effectiveness of two methods of teaching idioms. On the other hand, I used three phases to conduct this study. Firstly I took a pre-test of students who were selected for this study, afterward, I taught the course and after the course, the students were given a post-test. Moreover, in the post-test, I included some idioms, which were in the pre-test in order to know whether the students will remember them or not. Similarly, the post-test also had some idioms, which were taught in the course in order to know whether the students learned the idioms, which were taught in the course or not. However, the post-test also had idioms, which were not been taught in the course and it was not in the pre-test, which meant that students did not see them before. The reason for this step was that I wanted to discover whether the students have learned the techniques of guessing the meaning of idioms in English or not. Moreover, the details of the complete pre and post-test have been provided in the following section since everything is separately provided in the sections below.

6.4.1 Pre-Test

The pre-test was structured to estimate the existing knowledge level of the participants about the animal idioms, so I structured the pre-test in such a way that it could measure the familiarity about the six animals that were found to be most frequent

in the initial collection of idioms. The pre-test for both the groups i.e. A and B was different in accordance with the intended idioms. The pre-test for group A consisted of the idioms about the context of the animal idioms whereas the idioms for group B were about those idioms that were equivalent to Kurdish idioms. The number of idioms was 15 in both the pre-tests and each correct response was awarded 4 points. The pre-test was proved to be significant in, which I tested the knowledge of students about English idioms. Afterwards, I analysed the needs for teaching idioms to students and adopted different methods of teaching them.

6.4.2 Teaching the Course

Providing teaching on the topic of idioms was the second stage of this study. In this phase, I wanted to teach idioms to students of both the groups participated in this study. Group A consisted of 20 students were exposed to Idioms in contexts such as short stories and conversational dialogues. The 20 students in Group B were exposed to English animal idioms with equivalents and translations in Kurdish. They were also given some historical and cultural information about how English-speakers treat animals. Each group then attended 2 sessions each week for three weeks, which made a total of six sessions of learning about idioms in English and Kurdish. In group A, 20 students were grouped into 4 sub-groups and given a hand-out listing 5 idioms in genuine contexts. Group B was also given a hand-out including the same idioms presented without any context. The teaching session was aimed to deliver the knowledge of animal idioms to the participants so that the pre-test and post-test could be conducted.

6.4.3 Post-Test

After completing the six sessions outlined above, the students undertook a final post-test. The results of the pre-and post-tests were used afterwards to examine the effectiveness of the two teaching methods in order to answer the following research questions:

1., which teaching strategy is more effective in the short term?

2., which teaching strategy is more effective in the longer term?

3., which strategy is most helpful to participants in interpreting unfamiliar idioms?

In order to summarise the post-test stage, the responses of the students in both tests i.e. pre and post-test were compared. However, in the post-test twelve idioms were included and every correct response was awarded 5 points. The comparison of the gained points was done in the form of their percentage of the Learning Gain (LG). For example, the pre-test marks of a participant were 40% and the post-test marks were found to be 90%, then it was calibrated as the 50% LG of the student. Moreover, the enthusiasm and interest of the participants were also calculated as a function of the results of the LG. The more the LG, higher will be the level of enthusiasm. For this, the LG of the participants was compared at two stages i.e. inter-group and intra-group stages. In the intra-group level, the LG of all the students of each group was categorized in four levels of enthusiasm. The learning gain between 0-25% was marked as a lower level of enthusiasm, 26-50% was marked as the average level of enthusiasm, 51-75% reflected a higher level of enthusiasm and 76-100% was marked as the highest level of enthusiasm.

The intra-group stage of comparing the LG to estimate the enthusiasm level was done by calculating the difference between the average LG of both the groups;

Level of enthusiasm (LE) = Avg. LG of Group A - Avg. LG of Group B

If the LE is positive: The teaching techniques used in group A are more efficient in increasing the enthusiasm and interest level of the participants as compared to that of the group B.

If the LE is negative: The teaching techniques used in group B are more efficient in increasing the enthusiasm and interest level of the participants as compared to that of the group A.

The reason for this test was that I wanted to assess whether the students have learned the techniques of guessing the meaning of idioms in English or not and the level of their enthusiasm and interest in learning the English animal idioms. Lastly, the above-mentioned experiment method helped me to conduct the study in an effective manner.

6.5   Methodology

This study is based on experimental data derived from the teaching of animal idioms to Kurdish learners of English language at the College of Languages in the University of Koya. The focus of the study is to determine the perceived value of teaching idioms at the college level for second language learners, who are unlikely to have been taught idioms at any stage from primary school to college graduation. This project attempts to examine two different pedagogical methods (the contextual and case transfer methods) to determine, which of them is more effective. Five of the idioms in the post-test had been taught in the previous session, which means that students should have been familiar with those idioms.

The researcher used two different methods to teach the two groups. The following lesson plans were adopted by the researcher to teach Group A and B:

A. Lesson Plan (Group A)

Time: 50 minutes   Students: 20 fourth year students

Materials: A hand out containing the usage of idioms in contexts

Learning Objective: Students should be able to show an understanding of these idioms

1- Lesson Preparation (10 minutes):

1. Learners were grouped into 4 groups of 5 students each

2. Each student is provided with a copy of the handout that comprised of the idioms that were to be dealt with in the session (See Appendix 5 and Appendix 6).

2-Introduction: 5 minutes (The researcher explains the session's learning outcomes)

3-Body: 20 minutes

The first paragraph is read by the researcher to the students and then one of the students in each group is asked to read it aloud again. Learners are then asked to identify the idioms and infer their meaning by discussing with their group members using the target language. Then each sub-group explains the interpretation they have drawn to the whole group, with the researcher providing further information regarding the usage and origin of the idiom. The process is repeated in relation to the remaining four idioms. Finally, students are provided with the time to state any questions and carry out an open discussion.

4- Exercise: 10 minutes

All the groups complete a cloze test exercise (See Appendix 7)

5- Conclusion: 5 minutes (reviewing the idioms studied in that session)

B. Lesson Plan (Group 2)

Time: 50 minutes   Students: 20 fourth year students

Materials: A handout containing the idioms

Learning Objective: Learners should be able to show an understanding of the idioms

1- Lesson Preparation (10 minutes):

1. 4 groups of students each are made

2. The handouts are provided to the leaners (See Appendix 6)

2- Introduction: 5 minutes

The researcher explains the session learning outcomes.

3-Body: 20 minutes

The researcher begins with explaining how English people treat animals (for each lesson a different animal was dealt with), to find if this helped the students to ascertain the idioms' meaning. The learners are asked to read the idioms and infer the idioms' meaning, to use them in sentences and to think of its literal translation or an equivalent idiom in Kurdish. They also are to write their views on the differences and similarities in the idioms in both the languages. The 4 sub-groups share their interpretations with the entire group with the researcher providing some input. In the end, there is an open discussion, while students can also ask questions.

4- Exercise: 10 minutes

The groups complete the same cloze test exercise as Group A.

5-Conclusion: 5 minutes: Revision of the idioms that are taught in the session is carried out.

This methodology was devised to answer the following research questions:

1. Are equivalent idioms the easiest type of idiom for Kurdish learners?

2. Are non-equivalent idioms the most difficult type?

3. Does having corresponding idioms in Kurdish help students to interpret unfamiliar idioms?

The main and foremost objective of this test was to analyse and evaluate the learning of the students before the test and after the test was conducted. Furthermore, the focus during conducting the test of the students was to fulfill the aims and objectives of the research. The data for this project is derived from the tests (pre-test and post-test) and the results of the questionnaires (pre-questionnaire and post-questionnaire) and is analysed in three ways. Firstly, the responses of the students in both tests; each test included twelve idioms and every correct response was awarded 5 points (see Table 2). Groups A and B were taught using different methods, and the averages for these groups were used to determine the most effective method for teaching idioms. Furthermore, the results attained through Pre and protest evaluates the progress of the students at an individual level. Next, the idioms in the tests were compared with equivalents in Kurdish and grouped according to Irujo's categorization (1986) into cognate idioms, false cognates, and similar pragmatic equivalence non-equivalent idioms. The students' responses to those idioms were then analysed in order to determine, which type of idiom was the easiest for the students to understand and comprehend. (See Tables 3, 4, 5)

6.6   Data Analysis

The results of the questionnaires were analysed using a Liker scale (see 6.7.4). Responses were rated in order to discover the students' opinions about idioms, the importance of learning them, and strategies for doing so (see Figures6.1, 6.2, 6.3). Within the procedure of data analysis, results gathered from the respondents through post and pre-test were evaluated. Through data analysis, the progress of the students will also be determined that will help to evaluate the importance of conducting training sessions for the students. If the result after the pre-test were better than the post-test

then it would be evident that the training sessions have helped the respondents to extract positive knowledge. On the contrary, if the findings suggested that the pre-test has presented better results than the post-test then it would be evident that the sessions conducted were not beneficial for the respondents.

6.7   RESULTS

6.7.1 Effective methods for teaching idioms

The pedagogical implications that are described in this study are what Irujo (1986) calls *'L1 transfer or case transfer'*. In other words, idioms that are identical in the participants' L1 will have a positive impact on the process of learning L2 idioms. In addition to Irujo's (1986) case transfer method, the idea of using contextual information by second language learners to interpret unfamiliar target idioms is also discussed. This study is an attempt to discover whether we can facilitate the process of learning idioms by second language learners in classrooms with the help of case transfer and contextual information. In order to answer the research questions, I designed an experiment using idioms relating to the six animals discussed elsewhere in this thesis. This sample size facilitated a comprehensive analysis, and the six animals were the ones represented most frequently in the initial collection of idioms and in Ruthanne's (2015) analysis of English animal idioms.

The participants in this project were 40 fourth year Kurdish learners of English, half male, half female. They were divided into two groups: group A was taught idioms in context and group B were taught idioms with reference to Kurdish equivalents. Before starting the taught course, the students in both groups completed a pre-test. Each group then attended 2 sessions each week for three weeks. In group A, 20 students were grouped into 4 sub-groups and given a hand-out listing 5 idioms in genuine contexts.

Group B was also given a hand-out including the same idioms without a context, that is, listed in isolation. At the end of each session, both groups were given a close test exercise to test their ability to interpret the English idioms they have been learning. After completing the six sessions, the students undertook a final post-test. The results of the pre-and post-tests were then used to examine the effectiveness of the two methods in order to answer the following research questions:

1., which teaching strategy is more effective in the short term?

2., which teaching strategy is more effective in the longer term?

3., which strategy is most helpful to participants in interpreting unfamiliar idioms?

The mean, median, mode and standard deviation (SD) of both groups were detected, as shown in the following table:

Group A consisted of 20 students who followed a 3-week course for learning English animal idioms between the pre- and post-test. During the course, they were exposed to idioms in contexts such as short stories and conversational dialogues. The 20 students in Group B were exposed to English animal idioms with equivalents and translations in Kurdish. They were also given some historical and cultural information about how English-speakers treat animals.

Table 6.1: Mean, Mode, Median and Standard deviation of the tests

	GROUP A			GROUP B		
	Pre-test	Post-test	progress	Pre-test	Post-test	progress
MEAN	24.75	31.5	6.75	26.75	33.5	6.75
MODE	15	35	20	25	25	0
MEDIAN	20	32.5	12.5	25	32.5	12.5

SD	12.29	10.27	2.025	8.62	9.88	1.25

As Table 6.1 illustrates, there is a statistically significant difference between the pre-test and post-test of both groups. Moreover, the table is suggesting that the six sessions help all of the students to improve their levels of comprehension. In other words, we can say that both methods have enhanced the performance of students in terms of their comprehension. In addition, the statistics present in the above table has shown that both methods produced similar results in ehnacing the skills of students in interpreting the English idioms. Although both methods of teaching have helped the students to learn, group A had a larger standard deviation both before and after the teaching sessions. This implies that students' abilities were more varied in group A. In contrast, the group B had a lower standard deviation, the students had much more consistent scores, which indicates that students' abilities were less likely varied in group B. Hence, it can be stated that that interpretation of students from both groups improved after the teaching sessions.

6.7.2 The Effect of Types of Idiom on the process of Idiom Comprehension

Early research on idioms concentrated largely on L1 idiom processing. Until recently, second language idiom learning and processing has been studied from two main perspectives. The first concerns the effects of the first language on the comprehension and production of second language idioms. An example of the study is the research conducted by Irujo (1986), which had advanced Spanish students of English as its informants. Irujo categorized idioms into three different types: similar, identical and different, based on the level of similarity between the first and second

languages. The results showed that advanced Spanish students were able to understand idioms and produce them more easily when there was a one-to-one correspondence between the first and second language (Irujo, 1986). This suggested that comprehending and understanding idioms, which have no similar first language equivalent proved more challenging to these students (Cooper, 1998). The influence of language on the comprehension of idioms can be either positive or negative.

Idioms have been classified differently throughout history, but Irujo's (1986) classification is the most appropriate one for this study. She considered the importance of pragmatic translation and equivalences. For example, the English idiom a dog in manger someone who keeps something that they do not really want in order to prevent anyone else from having it has a Kurdish equivalent pʃi: læɡu:jbodærmændæʃja: dæi: krdbæʒɛrxo:łæuæ (cat's shit is used as a medicine, but she buried it under the soil).

6.8 Results and data interpretation

Table 6.2: Pre and Post- Test Results

Pre-test				Post-test			
Idioms	**✓**	**✗**	**Ø**	**Idioms**	**✓**	**✗**	**Ø**
1-kill two birds with one stone	40 (100%)	0	0	no room to swing a cat	35 (87%)	4 (10%)	1 3%)
				water off a duck's back	27 (68%)	11 (28%)	2 (4%)
				dog's life	34 (85%)	6 (15%)	0
				Donkeywork	30 (75%)	7 (18%)	3 (9%)
Overall Percentage	**100%**	**0%**	**0%**		**78%**	**17%**	**4%**

The table given above has presented the results of pre and post- test. This test has shown that there were less number of idioms in the pre-test as compared to the number of idioms in the post-test. In the same way, the analysis of the above table has revealed that before the training sessions respondents were able to attain 100% correct response but after the training sessions, respondents have not been able to maintain the same results. It was because there was a decrease in the percentage of correct answers, which were decreased from 100% to 68%, 85%, and 75%. In the same way, the percentage of wrong answers was also decreased. Meanwhile, it is apparent that training

sessions caused negative responses because these training session brought a negative

change in the responses of participants.

Table 6.3: Pre and Post Test Percentage Ratio

Pre-test				Post-test			
Idioms	✓	✗	Ø	**Idioms**	✓	✗	Ø
1-You can take a horse to water but cannot make it drink	18 (45%)	32 (55%)	0	a cat has nine lives	37 (97%)	3 (7%)	0
2-It is raining cats and dogs	37 (93%)	3 (7%)	0	eat like a horse	29 (73%)	11 (27%)	0
3-dog eat dog	9 (23%)	27 (68%)	4 (9%)	a dog in manger	8 (20%)	32 (80%)	0
4-Let sleeping dogs lie	9 (23%)	22 (54%)	9 (23%)	buy a pig in poke	12 (30%)	28 (70%)	0
5-There are plenty more fish in the sea	16 (40%)	24 (60%)	0	pig's ear	16 (40%)	24 (60%)	0

				have other fish to fry	36 (90%)	4 (10%)	0
				let the cat out of the bag	12 (30%)	22 (55%)	6 (15%)
Percentage	**44.5%**	**54%**	**6.5%**		**62%**	**51.6%**	**2.5%**

The table given above has presented the ratio of percentage of pre-test and post-tests that were conducted. The findings in the table above have revealed that there has been a positive improvement in understanding the unfamiliar idioms. As the pre-test result reflects that there is 45% of correct answers, which has increased up to 62%. This increase of 17% has shown that respondents after the sessions have shown a significant improvement in their learning. On the other hand, learners belonging to difference group have shown opposite results as analysed in the earlier table. It means that learners in the previus table were negatively impacted by the training and provided poor responses.

Hwoever, the learners, who have been indicated in this table have improved the learning as a result of training and session. Through this particular table, it is evident that the students involved in the test have shown major sign of improvement in the pre-test section. Furthermore, the overall avoidance percentage has decreased from 6.5% to 2.5%, which highlights that the respondents after attending learning sessions are now trying to respond to unfamiliar idioms. An idiom like *'A cat has nine lives'* has received

the highest percentage with regards to positive answer by the respondents during the pre-test. It indicates that the respondents new about this animal idiom before the training session.

Table 6.4: Idioms with no equivalents

Pre-test				Post-test			
Idioms	✔	✖	Ø	Idioms	✔	✖	Ø
1. gone to the dogs	17	23	0	in the doghouse	40 (100%)	0	0
2. piggy bank	39	1	0	A little bird told me	38 (96%)	02 (04%)	0
3. a dark horse	9	31	0				
4. for the birds	36	4	0				
Percentage	52.5%	47.5%	1%		98%	02%	0 %

The above table suggests that there is has been a lot of progress in the learning of the respondents after going through the learning sessions. It is also evident that the number of idioms in pre-test has decreased from 4 to 2, which have helped the respondents to increase their performance standards and the percentage of getting the correct answers have moved to 98%. On the contrary, during the pre-test, a percentage of attaining positive response was 53%. Another important aspect that is evident in the result table is the 0% of avoidance in the post-test table. Through this table, it is evident that effective learning skills can help the students to learn idioms in a short span of

time, whereas the first two tables have not discussed or emphasised in the learning aspect of the learners.

False cognate idioms, idioms that have similar forms but different meanings, are very rare, and only one example occurred in my data. Unfortunately, therefore, the pre-test and the post-test do not contain idioms of this type. The researcher supposed that all the types of idioms would have higher rates in the post-test, hoping that the strategies students had learned during the sessions would help them to increase their scores on the test. As can be seen in Tables 24 and 25, only idioms with pragmatic equivalents (see Table 25) had increased (from 44.5% to 62%) in the post-test. With the other two types, the students had higher scores in the pre-test and the average actually decreased in the post-test. However, the cognate idiom killing two birds with one stone in the pre-test is more frequent in Kurdish in comparison with the cognate idiom water of a duck's back. That is, all the students were able to guess the meaning of the idiom, which was in the pre-test, while only 67% of the students were able to guess the meaning of the latter. This means that besides the type of idiom, the popularity of the idiom also affects its interpretation. Similarly, students also interpreted idioms with pragmatic equivalents less successfully in the post-test than they had in the pre-test, which disproves this study's prediction that this category would be the most difficult type for the students.

Table 6.5: Idioms, which were in the post-test and were taught in the sessions

	Group A			Group B		
	✓	✖	Ø	✓	✖	Ø
eat like a horse	13 (65%)	7 (35%)	0	16 (80)%	4 (20%)	0

buy pig in a poke	5 (25%)	15 (75%)	0	7 (37%)	13 (63%)	0
cat with nine lives	19 (98%)	1 (02%)	0	18 (98%)	2 (02%)	0
Has another fish to fry	18 (98%)	2 (02%)	0	18 (98%)	2 (02%)	0
Let the cat out of the bag	4 (20%)	16 (80%)	0	8 (40%)	6 (30%)	6 (30%)

The table given above has prensted the responses of both groups for the idioms. These responses are the responses, which were obtained after providing the sessions to the respondents. As per thisi table, it is apparent that the method that was used to teach students of Group B was much more effective than the method that was used for teaching idioms to Group A. Hence, it can be stated that the method, through which the idioms have been taught to group A is a very effective method because it has provided positive outcomes in terms of learning of the students from group A. Whereas, the method that was adopted to teach to group A has not provided sufficient and positive outcomes like the method that was used to teach to the respondents from group B.

6.8.1 Teacher's Perceptions related to methods proposed for teaching idioms

In chapter five the teacher's perception on teaching idiom in the Universities of Kurdistan the teachers were interviewed and showed their opinion about the effectiveness of the two methods suggested (teaching in context and case transfer). The

teachers' responses were not consistent. Some preferred the idea of using context in teaching idioms, while others were of the view that translation might be helpful. There were also a number of participants such as F1, M2, and M5 who favoured the use of both the strategies in class by the teacher. For example:

'According to my experience in teaching, I think the second one might be more productive as you know there are so many idioms for, which we cannot find an equivalent in Kurdish language, in the mother tongue language. That's why for some idioms it is not easy and applicable. You know some idioms are culture specific so I think it is better to use the context to tell the students where to use the idioms. Though if we mix both of the methods, it would be better (M2)'

This was also perceived by F6:

'Both of them are beneficial but I prefer the first one, which is somehow challenging. The second one is very easy but the first one is somehow challenging, it stimulates students to think to search to ask then they conclude.'

F6 was also in favour of using context but felt that this should be coupled with information about the chronology or origin of the idiom and the culture of the idiom:

'I just want to summarise and sum up the strategies for teaching idioms. The first one is in context, the second one familiarise them with the culture, and the third one is chronology of the idiom, that is the origin of the idiom. And another essential part I can say in context part is related to the use of it, how you can use it…in what situations this idiom can you use it. So that's why according to….whenever you want to teach anything you have to think about the form, the meaning and the use. The use is also essential. Whenever you see the mean, the idiom in context, try to teach them in this context, but try to encourage them to

use the idiom in a similar context. Encouraging students to use the idiom in a similar context is also very essential.'

Hence, the use of context for teaching idioms as a method was appreciated but it was also required that the learners get some understanding of the use of it in context and the origins and culture associated with the idiom and its language. F3 stated that:

> *Using context in teaching idioms, this could be more effective I guess because students at the end, I mean after all they would like to see how things are used and not to be merely exposed to rules of the language.*

During the interview, F4 emphasised on the fact that the context selected needs to be authentic. An authentic text is one is not written for teaching. The participant, hence, explained that:

> *'The first one, using the idiom in context…this is important but I suggest that the context should be authentic. For instance, if you talk about the specific idiom in a context, that context or that paragraph should be an authentic paragraph. Ok? Like we have taken that paragraph from a newspaper or you have taken that paragraph from maybe a novel…from I do not know. It shouldn't be written for teaching purposes.'*

According to the participant F2, using authentic text enriches the usage and understanding of the learners and for the teachers as it provides learners with a realistic usage of the term within the context.

Some of the interviewee, also considered equivalence as a useful method and commented on its usefulness for some idioms.

> *'I think of course yes especially with the translation because we start we need equivalence words as you suggested especially for the second method. I think yes it's important, both of them especially the second one, which is related to our subject, which is translation.'*

F5 and M5 emphasised on the fact that equivalent method required that the students are provided with prior knowledge and information regarding idioms. The participant stated that

> *'this is also useful but before that the students might get a sort of information about idioms, types of idioms, their usage, things like that before teaching them that idiom and before telling them to see the equivalent. They have to get knowledge about that and then you can ask them about the equivalence of any…'*

The problem, according to M2, lies in the fact that there is not always an equivalent available for each of the English idiom:

> *'Definitely, that is great. But the problem is here. Do you think we have this…when we have an idiom in English do we have an equivalent in Kurdish at the same…for the same situation…for the same context.'*

M3 considered this method to be not so challenging for the learners:

> *'The second one [giving them equivalence] is somehow easier, you just give them the equivalence so, as if we haven't done anything.'*

This participant (M3) considers that just providing an equivalent idiom does not require active or deep learning from the students.. As for restrictive collocations, teachers concern the preferential relations established between lexical units.

On the other hand, there were also some participant such as M5, F6, M6 and F7 who were in favour of using both the methods for teaching idioms depending on the kind of idiom they are teaching and the subject in, which the idiom is being taught. One of the participants explained in response to the question that:

> *'I can say either to have idioms as a specific subject just like any other topics or within the other courses, for example we have translation as you said before. We can, for the first method to compare English and Kurdish idioms, you can do this through translation subject. For the second one, within context…umm…*

teaching idioms through context, you can include it within subjects like writing, like comprehension like....I think we have nowadays in our Universities in departments of English, in the first and the second stage, we have comprehension, vocabulary and comprehension as one specific subject and we have writing as another subject, so through writing and vocabulary you can do the second one, I mean the one you said that teaching idioms through context . F4'

In translation, as the purpose is to come up with equivalents, the participant perceived the equivalent method of teaching idioms might be more useful and appropriate. However, when teaching comprehension, composition, vocabulary, or writing, idioms can be taught through context. Another participant from University also suggested that both the methods were effective and good ones for teaching idioms to the student of Kurdistan. The participant from University stated that:

'May be the second one is difficult for the teacher...the one that is teaching idioms in context, but actually both of them are useful for the students. You know why, because the students will be ready, they will be prepared, to know about idioms in most of their fields. The ones on that they will be able to recognise the meaning in context and the ones in, which we have the same meaning in our language..., which is the equivalent one. We can test start with the one that we have equivalent one in our language. We can start with those idioms that have simple meanings just to introduce idioms to the students. As a first step we can introduce those that have similar idioms in our first language...step-by-step. We can move towards the ones that the listener or the learner can understand the meaning of it through the context. Because if we start with the second one, the one of those idioms the ones we can know the meaning over the idioms through the context, it will be difficult for the students...and it make them feel boring.'

6.8.2 Difficulties faced by Teachers

The participant admitted (f4) that teaching idioms in context may be difficult for the teacher, and this may be the reason why many participants have not used context for teaching. A participant (M6) from the university also felt that combining the methods would produce better results. She also said that in her practice she finds using the eclectic method as better for teaching as the pedagogy can be adjusted in accordance with the topic in hand or the learner's interest, attitude and learning style. Hence, she also suggested the use of both methods for teaching idioms to students in the class. She stated that:

> *'It helps the teacher and the instructor to teach the idioms better and that's why I personally, I use the eclectic method. I do not use a method that is purely communicative, that's purely grammar translation method, or that's purely functional one, so I use an eclectic method for teaching idioms is the best.'*

6.8.3 Students' views on the process of learning idiom

Liontas (2002) examined L2 learners 'notion of idioms. His participants were German, French and Spanish learners of English. He found that L2 learners are interested in learning idioms so that they can produce them. He also found that learners are aware of the importance of learning target idioms.

This section presents the results of the pre- and post-questionnaires to explore these students 'attitudes toward learning English idioms. The results of these questionnaires will be used later to construct a pedagogical framework for teaching idioms at the university level. The researcher tries to answer the following questions:

1-   Do Kurdish learners desire to learn English idioms?

2-   Are Kurdish learners of English confident in interpreting unfamiliar English idioms before taking the course?

3-   Do students want to learn a strategy for learning idioms after having experience learning English idioms for 3 weeks?

4-   Do Kurdish learners of English regard idioms as the most challenging part?

5-   How do Kurdish learners of English recognize the importance of learning English idioms?

6-   How does Kurdish language as first language affect the understanding and comprehension of English idioms equivalent to Kurdish?

7-   How do Kurdish learners of English perceive their ability to use English idioms and the   necessity   of   learning   idioms?

All the questions that are listed above, aligns with the research questions of the research

and the interview questions caters all the questions that will help the researcher to conclude the findings as per the question listed above.

6.8.4 Results and Data Interpretation

Responses provided in the pre and post-questionnaire answer research questions 1 to 13. The 13 questions in each questionnaire can be categorized by their focus into three groups: the importance of learning idioms, strategies for learning idioms and general opinions on idioms. Students were asked to rate each statement using a Liker scale of: strongly agree, agree, neutral, disagree, or strongly disagree. All the series focused were attempted by the respondents in the group and the percentage of the correct answers were extracted to analyse the difference between the results of pre-test and post-test of the respondents in group A.

Table 6.6: Questionnaire (questions about the importance of learning idiom)

SERIES 1	learning idioms will help me to use English efficiently
SERIES 2	learning idiom will help me to increase my knowledge about English speaking culture
SERIES 3	knowing idiom is vital to creating effective communication with native speakers
SERIES 4	I think learning idiom is important as learning the grammar and pronunciation of English

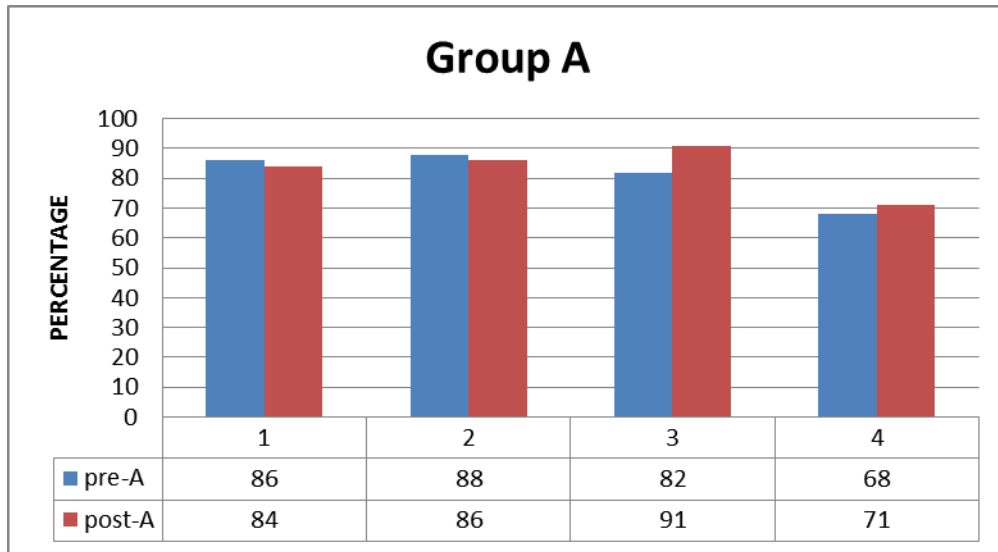**Group A- What is the importance of Learning Idiom?**

Figure 6.1: Group A- What is the importance of Learning Idiom?

The respondent associated with group A are not having any significant difference in the pre- and post-questionnaire. The only change is that before the sessions, 84% of the students felt that knowing idioms is important to effective communication and that this decreased to 81% after the teaching sessions, which means that after the sessions the importance of using idioms as an effective source of communication decreased by 3%. Group A reported that learning idioms would help them to communicate with English people at a higher rate than Group B. In support of their high ratings, most of the students agreed that learning target idioms are crucial. This result demonstrates that the students feel that learning idioms is important.

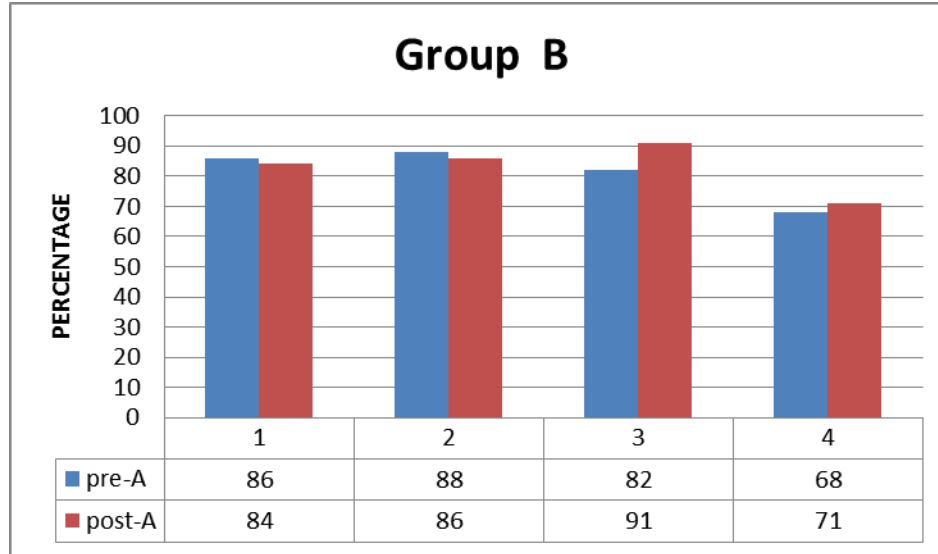**Group B-What is the importance of learning English idioms?**

Figure 6.2: Group B-What is the importance of learning English idioms?

The responses of group B are not significantly different in the pre- and post-questionnaire. The only change is that before the sessions, 84% of the students felt that knowing idioms are important to effective communication and that this decreased to 81% after the teaching sessions. Through the comparison of both the groups, it can be stated that, Group A reported that learning idioms would help them to communicate with English people at a higher rate than Group B. In support of their high ratings, most of the students agreed that learning target idioms is crucial. This suggests that it is important for the students to learn idioms.

Table 6.7: Questionnaire (questions for Strategies of learning idiom)

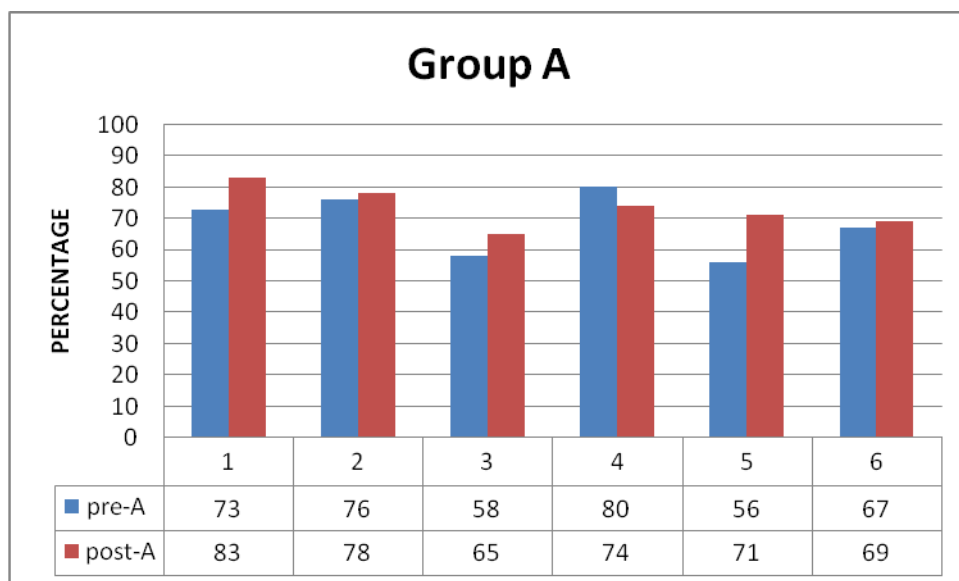| SERIES 1	knowing the characteristics of English animals will help me to interpret unfamiliar idioms
SERIES 2	seeing idioms in context will help me to interpret unfamiliar idioms
SERIES 3	I can learn and comprehend equivalent English idioms faster than idioms that do not have equivalents in Kurdish
SERIES 4	having a strategy for learning idioms will help me to understand and produce idioms
SERIES 5	I think learning English idioms are easier with reference with Kurdish idioms
SERIES 6	I usually process the literal meaning of idioms before the figurative meaning

Group A- What are the Strategies for Learning Idioms?

	1	2	3	4	5	6
pre-A	73	76	58	80	56	67
post-A	83	78	65	74	71	69

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The chart given above presents the responses of the participants grom group A regarding the learning strategies. As per the above chart, it can be stated that respondents from group A reported themselves to be more interested in learning strategies for interpreting and understanding idioms in both the pre- and post- stages. Moreover, the responses from group A indicated that (76%) of the respondents had strategies for the learning of English idioms. In the same way, the respondents of group A studied idiom in context in order to develop effective understanding of the English idioms. Meanwhile, the responses from group A have been further compared in the next figure and in its interpretation.

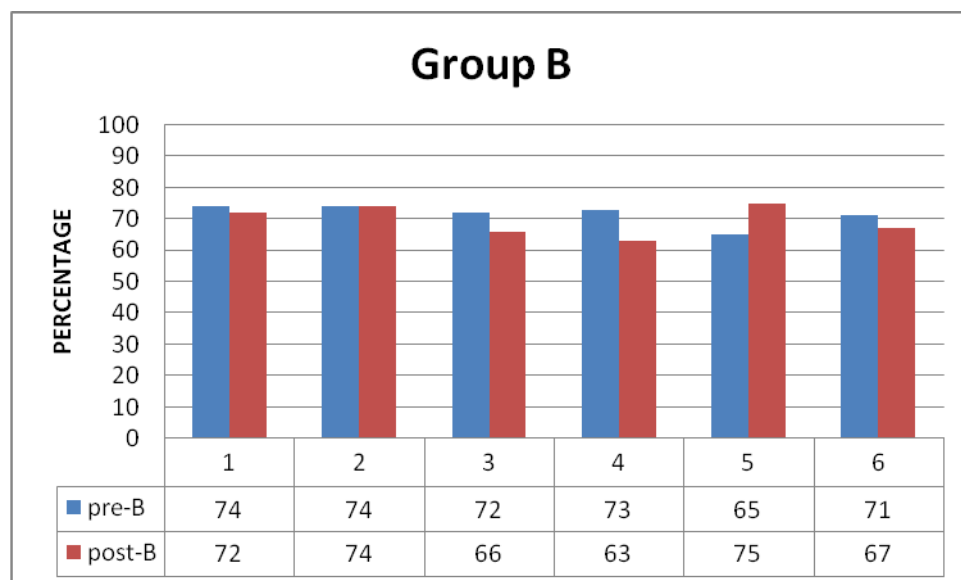**Group B-What are the strategies for learning Idioms?**

Figure 6.3: Group B-What are the strategies for learning Idioms?

The figure given above has presented the results of responses that were obtained from group B. The responses from group B are lesser in terms of percentage than the responses obtained from group A. In other words, group A reported themselves to be more interested in learning strategies for interpreting and understanding idioms than group B in both the pre- and post- stages. Besides, group B, after the sessions, realised that they could learn English equivalents of Kurdish more easily and the response revealed the same outcome. It means that the respondents from group B, who were exposed to idioms with reference to the Kurdish equivalents had a higher rate (75%) than the group A average, who studied idiom in context (71%). The comparison of both groups indicates that the contextual learining strategy adopted by the respondents after training enhanced the learning of respondents from Group B.

Table 6.8: Questionnaire (questions about General views on learning idioms)

SERIES 1	I think idioms are the most challenging part of learning English
SERIES 2	I think learning idiom is interesting and enjoyable
SERIES 3	I feel confident in interpreting English idioms

Group A- What is the general view regarding learning idioms?

Figure 6.4: Group A- What is the general view regarding learning idioms?

The general view of respondents from group A, regarding the learning of idioms has been presented in the above chart. The group A became more confident in interpreting English idioms after taking the six sessions, having learned a strategy for interpreting unfamiliar idioms and having been encouraged to guess at their meaning and having found that they could sometimes do so correctly. In addition, the respondents of the group A reported a higher interest in the sessions and a stronger belief that learning English idioms with reference to the Kurdish ones was easier and more useful as compared to the idioms used in the test earlier. Hence, it is evidenced that 82% of respondents provided positive responses regarding learning English idoms in the context of Kurdish idioms. It means that prevalence of Kurdish context in the English idioms has made it easier for the learners to learn the English idioms.

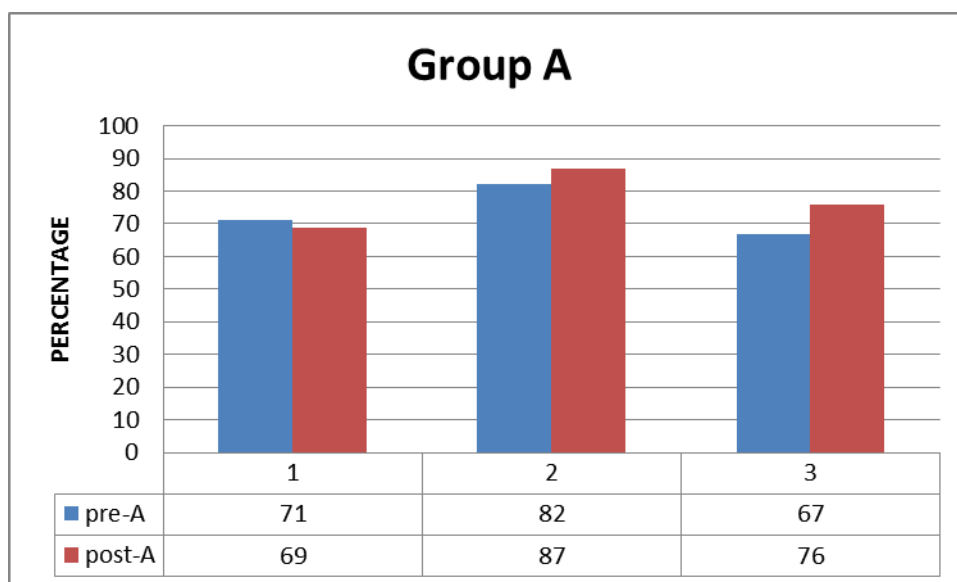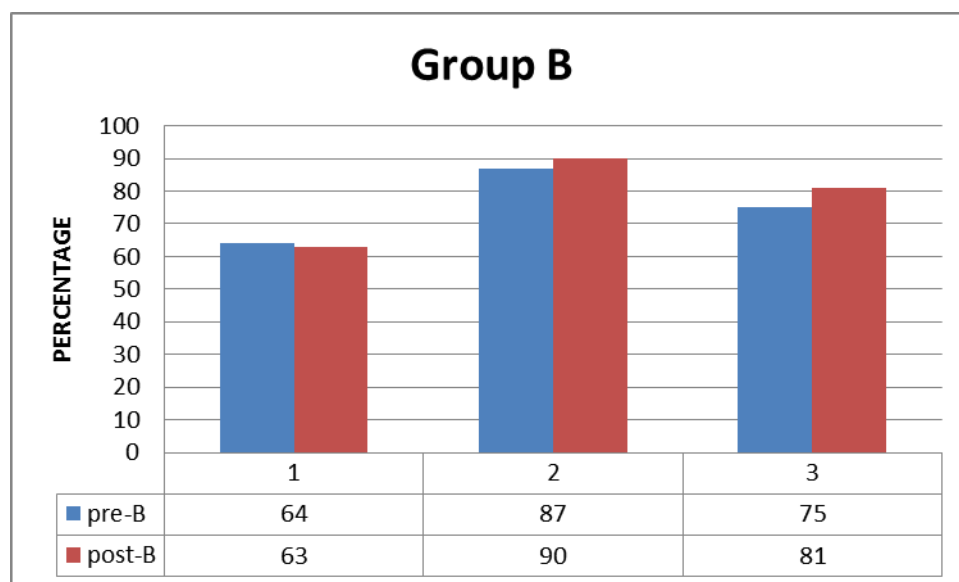**Group B: What is the general view regarding learning idioms?**

Figure 6.6: Group B: What is the general view regarding learning idioms?

The general view of respondents from group B, regarding the learning of idioms has been presented in the above chart. As per this figure, it can be stated that the respondents from group B were confident in interpreting the English idiom. Hence, it can be said that both groups became more confident in interpreting English idioms after taking the six sessions, having learned a strategy for interpreting unfamiliar idioms and having been encouraged to guess at their meaning. Moreover, the responses have revealed that most of the respondents from group B could learn the English idioms in an effective manner after the teaching sessions.

6.9   Discussion

6.9.1 Discussion Group A (Teaching Idiom in Context)

The results demonstrate that context makes a significant contribution to idiom understanding in general and to learning idioms in particular. Lexical knowledge plays a central role in the comprehension and interpretation of animal idioms. In cases where the

key vocabulary of the text and of the idiom was not known, students faced an additional difficulty in interpreting the meaning of the idiom. In an effort to understand the text and the idioms within it, some of the students resorted to guessing and their contextual guesses often proved to be correct.

Additionally, they obtained help from the contextual cues present in the dialogue or paragraph. The students 'performance in this group for the post-test add greater validity to the predictions made earlier by the researcher regarding the impact context would have on idiom learning and understanding. Sometimes context appeared to have less than a facilitative role for some idioms, especially for those idioms, which have equivalents in Kurdish. In some other cases, the idioms were transparent or students could easily guess their meanings. Through the analysis of the result, it is evident that the L2 learners highly depend on the context in order to understand the meaning of the idiom, as the majority of the students were able to respond positively.

6.9.2 Discussion Group B (Case Transfer)

The second group's data clearly suggest first language equivalents can play a vital role in learning idioms in the second language. The students were able to interpret the idioms, which have equivalents in Kurdish immediately, but for those, which were unfamiliar and without equivalents, they resorted instead to literal translation, and this did not always produce an accurate interpretation. For example, it became clear from their participation in the taught sessions that these students were first translating the individual lexemes that made up the idiom and then trying to make some kind of connection with their own L1 idiomatic knowledge. In this group, participants were comparing the two different

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cultures as well as the English and Kurdish idioms. For example, in discussing the idiom let sleeping dogs lie, they commented that it is not acceptable in Kurdish culture to call someone a dog while English-speakers often treat dogs as pets. It significantly helped the students in interpreting the idiom as it had equivalents in Kurdish as students found it easy to interpret if the idioms are equivalent in Kurdish.

6.9.3 General Discussion

Students in Group B, who were taught with reference to Kurdish equivalents, were more interested and their performance improved more than students in Group A, who were exposed to idioms in context. However, the difference was not great. Both methods were effective in teaching idioms to students and provided them with techniques for interpreting unfamiliar idioms.

These findings thus support Liontas's (2003) results that teaching idioms in context help the process of learning and understanding idiomatic expressions. Furthermore, participants in Group A, who were exposed to idioms in context, referred to Kurdish equivalents unprompted. This supports Iriju's (1986) opinion regarding the importance of first language interference in the process of learning English idioms. Statistical analysis confirms that Group A informants made progress during the six taught sessions, but this does not mean that they did not face any difficulty in guessing and interpreting unfamiliar idioms even with the presence of context, especially with opaque idioms. They did encounter problems and complications in interpreting unfamiliar idioms but the sessions helped the students in getting used to read the different context, which they have not read earlier.

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Students who were participating in-group B, for whom the idioms were explained with reference to Kurdish equivalents, showed that the students had the advantage of equivalent idioms through, which they were able to attain a high score. Even the students in Group A unconsciously referred to the Kurdish equivalents. This indicates the importance of teaching idioms with reference to equivalents in the first language. In other words, students need to use more than one strategy in order to interpret unfamiliar idioms in the target language. For example, students in Group A were taught to interpret idioms depending on contextual information but they also made comparisons of the idioms with equivalents in their source language through, which it is evident that the learners do not implement the same learning procedure and they seek to learn through various means and different procedure.

Most of the students reported themselves to be interested in learning English idioms. However, they faced difficulties interpreting unfamiliar idioms and the results of the tests show that the Group B students, who were exposed to English idioms with translations and equivalents in Kurdish, improved more than those in Group A. The strategies and methods used in this study can be adopted at university levels in other countries. The students reported that they had enjoyed learning the English idioms, and they had become more confident in interpreting unfamiliar idioms. They also, after the course, reported that they tried to use the idioms they had learned in their daily life among friends where they could. Comparing the figurative and literal meanings of idioms helped the students to form a link between form and meaning, which helped them to interpret the idioms. Further, comparing the first and second language idioms clarified similarities and differences for the students.

In short, study reveals that the Kurdish learners are interested in learning English idioms

7   CHAPTER SEVEN: CONCLUSIONS AND RECOMMENDATIONS

7.1 Conclusion

In this thesis, I have investigated the differences and the similarities that exist between English and Kurdish idiomatic expressions. In doing so, my aim has been twofold. On the one hand, I wanted to offer a descriptive study of idioms in these two distantly-related languages by shedding light on the commonalities that underpin figurative language, even when the languages in question are only distantly related and certainly mutually unintelligible. On the other hand, my primary aim and goal were to comprehensively investigate the differences between the animal idioms in these languages, both in their linguistic and in their cultural aspects.

Indeed, one observation that can be certainly drawn from my study is the confirmation the *'culture'* in its broadest definition plays a primary role in the creation, usage, understanding, and, crucially for this study, the learning and teaching of idiomatic expressions. This, of course, is true of language in general, which, we must never forget, is a product of human culture as well as of the human mind. In addition to the descriptive analysis, I have also explored theoretical aspects of idiomatic language. My aim has also been practicing and can be squarely placed among the vast *'applied'* literature that aims not only to elucidate issues of language teaching and learning.

As discussed above, the main goal of this study was to analyse the learning behaviour of teaching and comprehension of English idioms to English learners. In order to achieve this goal, this research has focused on exploring the areas in, which Kurdish learners face difficulties in learning English idioms. It was evident in the study that

Kurdish learners face many difficulties in this respect and that teachers are not always adopting effective ways to teach the students about English idioms. Furthermore, the study identified that the effective ways for the teacher while teaching the Kurdish learner about English idioms. This has made it easier and more interesting for the students to face the issues regarding the communication barrier.

On the other hand, the study identified that students'inability to understand and comprehend the literal meaning of English idioms is the most challenging task, which needs to have effective consideration. In order to accept the challenge, teachers who are responsible for teaching English idioms to Kurdish students have to focus on using local language in their lectures to help the students understand the actual meanings of the idiom.

In this research, I have used qualitative methods to examine the perceptions and attitudes of teachers and students. Furthermore, I have evaluated the performance of students by using questionnaires and have conducted interviews with teachers selected to represent practice in different universities throughout the Kurdish region. The main goal of choosing teachers from different universities was to ensure the reliability and validity of the responses. Because they had different specialisms and degrees of experience, their responses provided a range of perspectives on the issues under consideration.

This has also helped me to explore and discuss the teaching approaches and standards of different universities. In addition, the interviews have helped me to present a comprehensive range of responses from teachers. The effectiveness of three phases of the study i.e. pre-test taught a session and the post-test was found to be significant because it made the results of this study valid, reliable and has opened further doors to the new grounds.

Obviously, as I have noted in the opening sections of this thesis, Kurdish and English each have large stocks of idioms. It would have been impractical for a study of this scope to deal with the entire idiomatic arsenal of the two languages. This is why I have chosen to focus mainly on those that, in both English and Kurdish, are rooted in a specific, circumscribed semantic and experiential field, namely, that of animals. I have shown that animal idioms are particularly interesting in showing how the encoding of meaning through idiomatic expressions is influenced by both cultural and language-specific factors. In this sense, this is therefore also a contrastive study, which contributes to the expanding literature on intra- and cross-linguistic aspects of figurative language and, consequently, gives us a better understanding of idiomaticity and metaphorical thinking.

On the other hand, this research study can also be considered effective to offer practical solutions to both learners and teachers of English, in particular within a Kurdish speaking environment. As my preparatory work has shown, the explicit teaching of idioms to Kurdish learners of English as L2 in Kurdish institutions of higher education (HE) is patchy at best. This ignores, in my view, the importance and value of teaching idioms to help learners achieve proficiency in English. However, if idioms are to be taught effectively, one cannot ignore the linguistic and cultural challenges that might make such learning difficulties. By addressing them, I have aimed to offer practical solutions and assistance to teachers and learners.

7.1.1 Idioms as culturally-situated linguistic constructs

In the preceding pages I have demonstrated, with examples, that there are culturally-dictated differences in the ways that English and Kurdish speakers perceive idioms. This is especially apparent in the case of animal idioms, where the cultural connotations associated with specific animals, for example, pigs and dogs, make the learning of these English idioms challenging for Kurdish speakers. The Kurdish learner may start with a negative prejudice as to the meaning of a particular expression based on her or his cultural background. If left unaddressed, these cultural obstacles are likely to affect negatively both the learning and the usage of these idioms.

All language learning and use rely on guessing on the part of the student in order to fill the inevitable knowledge gaps that exist. The unconscious transference of cultural values from L1 to L2 might therefore result in imperfect learning as well as inappropriate usage, or even in avoidance, which has little to do with ability to master the syntactic structures and to memorise the lexicon of English and more with the degree of pragmatic awareness among student and, crucially, their instructor.

When it comes to idioms' syntactic and semantic characteristics (*'intra-linguistic'* factors) there exist both similarities and equivalences, as well as differences between the two languages. There is a clear difference between the idioms used in English language and Kurdish language. For example, in English verbal idioms are used commonly, while Kurdish idioms are more frequently adjectival form.

The second most frequent idiom in English is the nominal type, which is also very frequent in Kurdish. Interestingly, in both languages the same animal appears but, crucially, to convey rather different, unrelated meanings. It is important to note that from a

syntactic point of view, all the above idioms used, conform to the syntactic and morphological rules of the respective languages. Any difficulty in mastering them is therefore not due to morph syntactic idiosyncrasies, which suggests that it is the cultural and pragmatic aspect that should be focussed on in their teaching and learning.

Expectedly, both English and Kurdish have language-specific idioms that can be compared to the ordinary lexical items. Far from being a hindrance, this situation can actually enhance language learning and teaching, with the idiomatic expressions in questions providing an *'entry point'* into the culture as well as the language being learned. What is once again apparent, however, is that any didactic practice that attempts to divorce the cultural and the linguistic aspects of language learning is unlikely to lead to proficiency and, therefore, should be avoided. Indeed, when the student is encouraged to explore, to compare and contrast these differences and the absence of equivalence she or he may find learning much more rewarding, as well as more successful.

7.1.2 The teaching and learning of idioms: methods and strategies for success

As stated in the Introduction, one of the aims of this research was to fill a gap in the existing literature on second language learning by specifically considering idioms. Methodologically, I utilised a mixed approach, one with both quantitative and qualitative elements. I would like to suggest that a similar approach could be successfully used by every instructor, even one with little methodological training, in every classroom. What has clearly emerged from the research presented in the preceding pages is that a habituation to self-reflection, for example, is much more effective than the traditional methods, heavily

reliant on the explicit teaching of grammar and, to an extent, rote learning, traditionally employed in Kurdish higher education establishments.

It is through self-reflection and close reading or listening, to texts, that students are more likely to successfully master idiomaticity. A bottom-up, collaborative approach will encourage the appropriation of contextual knowledge, which is likely to address obstacles to the learning of idioms, such as unfamiliarity with the culture of the target language, which was evidenced by, among other things, the interviews and questionnaires administered to my participants. Issues such as lack of confidence in interpreting L2 idioms are also more likely to be solved by a fully participatory approach. By this, I mean that encouraging learners to reflect on their own implicit and explicit knowledge of and about language and to actively contribute to their own as well as their peers' learning can and does break down the psychological barriers, which often make the learning, teaching, and using of idioms challenging, as is seen in the responses discussed in chapters 4 and 5.

Indeed, my research has shown that after a relatively short period of only three weeks, learners were willing to put more effort into the learning of idiomatic expressions, which they had previously considered to be a particularly challenging aspect of learning English. Of course, it would be wrong to make overarching generalisations based on a relatively small sample such as the one used for this study. However, the evidence gathered is encouraging and points to the effectiveness of adopting a creative, flexible method, which incorporates the explicit teaching of idioms.

This study has shown that although issues such as linguistic and cultural interference do indeed present challenges, they are not insurmountable. Indeed, the teaching of idioms can serve to strengthen and solidify the acquisition and understanding of

the target language as a whole. This is because, despite their uniqueness, idioms are subject to very much the same grammatical, cultural, and pragmatic constraints that govern a language as a whole. Furthermore, idioms providing doors into interesting cultural differences and can thus be used to inject a bit more fun into learning a language.

As noted, in this study I have made use of a relatively small number of informants. Future research should seek to repeat this research by involving larger cohorts of participants and by extending the testing and the obtaining of feedback to other communities of learners, possibly also adding a longitudinal element to the research to test, among other things, retention and the development of proficiency in the target language.

7.2 Recommendation

In order to evaluate the performance of students, I conducted pre-test and post-test of students. The results of the study have demonstrated a significant learning gain and enthusiasm in the learners because of teaching English idioms to the Kurdish learners. The methods used to test the performance of students have demonstrated the comparable results. On the other hand, it was also demonstrated that there is a lack of pre-requisite knowledge among Kurdish learners in terms of English language. Therefore, this poses many challenges for Kurdish learners and teachers of English idioms. The findings of the interview revealed another perspective that there is a high level of dependency of Kurdish learners on their local language and a perception that they are not keenly motivated and interested in gaining expertise in the English language.

As a result, the teachers are more likely to use the local language while delivering their lectures and the teachers also explained that there is a need to adopt and implement

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the modern technological and innovative methods of teaching in order to ensure better results. For example, the teachers emphasised the need to use video clips and other visual teaching methods to increase the interest level of Kurdish learners of complex idioms. The interviews also demonstrated that teachers need to enhance communication standards in the classroom by regularly interacting with the students.

7.3 Limitations of the Study

This study is limited in terms of analysing the animal idioms only in English and Kurdish. Furthermore, this, a study encompassed idioms involving only six animals, due to limitations of time and space. However, there is no reason to expect that the results and conclusions of this study would be challenged by exploring other animal idioms or a different type of idiom altogether.

This study considered two methods for teaching idioms to EFL learners at the university level. Other methods for teaching idioms were mentioned by the teachers who were interviewed, such as using multimedia or other technologies to enhance the learning skills and understanding level of the students. These other methods were not analysed or discussed in this study.

Because the student participants were all 18 to 25 further study would be required to determine whether younger or older learners also rely on the same cultural background to produce idioms, or they are more affected by other factors such as technology and social media. It might also be interesting to study the influence of educational level as a separate factor in the learning of idioms. An 18-year-old who is already reasonably fluent in English

would face different challenges in learning idioms than another 18 years beginning to learn the language.

The Kurdish examples in this study are from Sorani dialect, and further studies could compare English idioms with the other dialects in Kurdish such as (Krmanji, Hawrami and so on). Given that Kurdish is imperfectly documented, a comparative study of idioms across Kurdish dialects would also represent a useful contribution to linguistic knowledge.

Another interesting aspect of this study is the cultural influence on idiom learning and comprehension. From this perspective, it would be interesting to investigate whether speakers of other languages who use English as a second language also do so in a way that is influenced by their religion and other cultural factors.

7.4 Future Research

The analysis conducted above have demonstrated the value of teaching idioms. The Kurdish learners participated in the study mentioned that when a Kurdish speaker meets an English speaker, there is difficulty in communication as English speakers use a lot of idioms in their spoken language. Therefore, there is a need to conduct further studies in future focused on the teaching and learning of idioms to make inter-linguistic communication more effective. In this context, in a situation when people do not understand the idioms, which are used by the English speakers, there is a possibility that this might affect the quality of their communication and create a communication barrier.

In this way, the researcher has demonstrated that the Kurdish learners find it challenging to understand the English idioms. Therefore, further effective research could

be carried out to explore the effective teaching methods for English idioms to Kurdish learners. This will enable the Kurdish speakers to interpret unfamiliar idioms on their own, to translate idioms accurately and effectively when they encounter them, understanding the language spoken in various media and enabling the student to carry out meaningful communication with native speakers. Further research studies on the concerned topic will encourage the universities to include the idiom teaching as a part of the English curriculum. This will also enhance the motivation and enthusiasm level of the students as it has been identified in this study.

8   APPENDICES

Appendix 1: Healey's (1968) classification of English Idioms based on Tagmemic Sentence functions

*Healey's Partial Classification of English Idioms According to their Tagmemic Sentence Functions**

1   *Idioms Which Function like Nouns*[1]

1.1   blackmail, funnybone, grey matter, dumbbell, broadside, fathead, blackbird;

1.2   red tape, best man, white paper, wet blanket, lone wolf, red herring;

1.3   bullseye, foolscap, hen's teeth, lion's share, old wives' tale;

1.4   bottleneck, bandwagon, hayseed, chickenpox, gooseflesh, horsefeathers;

1.5   Dewar flask, Ferris wheel, Pitot tube, Pullman car, Geiger counter;

1.6   fishwife, mothball, soap, opera, powerhouse;

1.7   chicken feed, comfort station, eyewash, greenhouse, handcuff, pocketbook;

1.8   brain storm, sea-horse, foothill, wall flower;

1.9   breadfruit, dragonfly, eggplant, frogman, honeydew, zebra fish;

1.10   bonehead, butterfingers, egghead, razorback, sunflower;

1.11   football, handbook, piece work, skyhook, station wagon;

1.12   man-of-war, jack-of-all-trades, jack-in-the-box, will-o'-the-wisp;

1.13   heartbreak, cloudburst, bear hug, swan-song, landslide;

1.14   bodyguard, disc jockey, milkshake, lifeguard, banana split;

1.15   daydream, belly flop, homework, lip service, landfall, windfall;

1.16   blockbuster, eye opener, householder, skyscraper, pedal pushers;

1.17   fence sitter, housebreaker, fan dancer, cliff hanger, truck farmer;

1.18   blowfly, copycat, crybaby, daredevil, snapdragon, catchcry;

1.19   touchstone, sawbones, skinflint, spoilsport, turncoat;

1.20m   forget-me-not, hand-me-down, ne'er-do-well;

1.21   powder room, spyglass, sweatshop, whistle stop;

1.22   diehard, speakeasy, speedwell;

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1.23   castaway, hangover, blowout (= party), showdown, turnaround (= time in port);

1.24   upstart, upkeep, onset, overcast, offspring;

1.25   in-law, outlaw, insight, underdog;

1.26m   whatnot (—a kind of furniture), so-and-so (= a scoundrel), merry-go-round.

2   *Idioms Which Function like Noun Phrases of Limited Expandability, Names, and Pronouns*

2.1   a bolt from the blue, a drop in the bucket, a bundle of nerves, a month of Sundays, a pretty kettle of fish, a shot in the dark;

2.2   the cloth (= the clergy), the pill, the upshot, the time (= clock-time at that moment);

2.3   the sword of Damocles, the long and the short of it, the middle of nowhere, the morning after the night before, the straw that broke the camel's back;

2.4   the Ford Foundation, the Kinsey report, the Marshall Plan, the Oedipus complex, the Hilton (hotel), the Murray (river);

2.5   Mother's Day, Cook's River, Wilson's Promontory, Woolworth's store;

2.6   Armistice Day, leap year, Bourketown, Smith Street;

2.7   Mount Wellington, Lake George, President Johnson, Mrs. Craig;

2.8m   Joe Blow, John Citizen, so-and-so, what's-his-name;

2.9   's kith and kin, 's pride and joy, 's bread and butter (= livelihood);

2.10m what-for (= punishment), what's what, one for the road;

2.11m yours truly, the author, the writer, your highness, his majesty, his nibs.

3   *Idioms Which Function like Adjectives* (see also 12 'Equational Complement')

3.1   dirt cheap, bone-dry, jet black, stone deaf, cocksure;

3.2m   foot-loose, penny wise, punch-drunk;

3.3   soft-hearted, hard-headed, cold-blooded, thick-skinned;

3.4m   half-hearted, offhanded, hard-bitten, moon-struck;

3.5   blue-green, bitter-sweet;

3.6   underhand, forthright, outright, outboard, off-colour, uphill;

3.7   cutthroat, hangdog, slapstick, singsong, telltale;

3.8m   out and out, free and easy, up and coming, spick and span, cat and mouse;

3.9m   hand-to-mouth, run-of-the-mill, down-at-heel (= shabby), good-for-nothing;

3.10   devil-of-a, hell-of-a, whale-of-a, scream-of-a;

3.11m many a, no end of, a good few, every other, to burn (= galore);

3.12m devil-may-care, non-stop.

4	*Idioms Which Function like Intensifiers and Precisors*[2]
	(contrast 10 'Miscellaneous Adverbs')

4.1m   downright, as . . . as can be;
4.2   kind of, sort of;
4.3   more or less, or so, only too, most (= very), ever so, good and, dread-
       fully;

5   *Idioms Which Function like Prepositions*
5.1   by dint of, in spite of, by way of, for the sake of/for . . . 's sake, in the
       light of, in the face of, in the thick of, over . . . 's head; (see 6.6)
5.2m   in with (= friendly with), as to (= about), such as, apart from, as of
       (= from . . . on);
5.3m   concerning, for all (=despite).

6   *Idioms Which Function as Adverbs of Manner* (see also 7 'Time')
6.1   out of hand, at full bore, by Shanks's pony;
6.2   through thick and thin, from A to Z, with might and main, by hook or
       by crook;
6.3   in a flash, after a fashion, by a hair's breadth;
6.4   on the sly, on the quiet, off the cuff, at the drop of a hat;
6.5   of one's own accord, by the skin of one's teeth, under one's breath;
6.6   behind X's back, under X's nose; (see 5.1)
6.7   like mad, like anything, like fury, like greased lightning, like a ton of
       bricks;
6.8m   as quick as look at you, for all one is/was worth, lickety-split, helter-
       skelter, pell-mell, flat out (= non-stop), before you could say Jack
       Robinson;
6.9   hand to mouth, hand over fist, hell for leather, one after another.

7   *Idioms Which Function like Adverbs of Time* (see also 6 'Manner')[3]
7.1   ages, donkey's years;
7.2m   any moment, the livelong day;
7.3   in the long run, in the same breath, in the nick of time, in two ticks;
7.4m   in this day and age, in all one's born days, in (less than) no time;
7.5   for the time being, for ever and a day, for Xs on end, in half a shake,
       not . . . for many a long day;
7.6m   at the eleventh hour, on the spur of the moment, in two shakes of a dead
       lamb's tail, to date;
7.7   till the cows come home, since Adam was a boy, when the moon turns
       to green cheese;

7.8	by and by, then and there, here and now;
7.9	for good, at once, for keeps, forever;
7.10m	once upon a time, all in good time.

8	*Idioms Which Function like Adverbs of Frequency*
8.1	now and again, now and then, off and on, day and night, morning, noon and night, X in and X out;
8.2m	all along, often enough, ever so often, once (and) for all;
8.3	once in a while, once in a blue moon.

9	*Idioms Which Function like Adverbs of Place*
9.1	far and wide, here and there, high and low;
9.2	at hand, in place, at close quarters, beyond the black stump;
9.3m	next door, all over, upside down.

10	*Idioms Which Function like Adverbs (Miscellaneous)*
	(Contrast 4 'Intensifiers and Precisors')
10.1m	at least, as good as (= nearly), as well, at a stretch (= without stopping), on no account, (not) ... at all, not ... in the least;
10.2m	far from, all but, just about.

11	*Idioms Which Function like Quasi-Auxiliaries*[4]
11.1	make to, go to, get to, stand to, have to;
11.2	be going to, be supposed to, be about to;
11.3	be to, bid fair to; (no future forms)
11.4	would rather, would just as soon, have got to, ought to, used to, had better; (no tense changes).

12	*Idioms Which Function like an Equational Complement*
	(see also 3 'Adjectives')
12.1	as mad as a hatter, as cool as a cucumber, as blind as a bat;
12.2	as free as the breeze, as dead as the dodo;
12.3	as cold as charity, as tough as leather, as dry as dust, as good as gold;
12.4	as X as can be, as X as you please, as X as they come;
12.5	with it, out to it;
12.6	on deck, in clover, in business, under way, of age, off beat, out of shorts, at loggerheads (takes plural subject), in black and white, at sixes and sevens;
12.7	under a cloud, up a gumtree (= puzzled), beyond a joke;

15.17 play havoc with, rub noses with, cross swords with, play second fiddle to, make a beeline for, do a line with (= have as girlfriend), give short shrift to, make the most of, have (got) it in for, ring the changes on, go to town on (= tread enthusiastically), can't make head nor tail of; (these have no passives)

15.18 cut X down to size, leave X out in the cold, catch X on the hop, keep X at arm's length;

15.19 take X upon oneself (has no passive).

16   *Idioms Which Function like Optionally Ditransitive Verbs*

16.1   shell ... out (to), palm ... off (onto), take ... down (for) (= cheat), make ... up (with) (= be reconciled).

17   *Idioms Which Function like a Clause without Tense*

17.1m it (will) rain cats and dogs, the coast (will) be clear, the axe (will) fall.

18   *Idioms Which Function like a Complete Clause*

18.1m all the more the merrier, time will tell, the penny dropped, there are no flies on X.

19   *Idioms Which Function like Sentence Introducers*[6]

19.1   after all, of course, in practice, by rights;

19.2   by the way, by the bye, by the same token, in the end, in the long run, in the first place, in the last analysis, for that matter, at the same time, on the one hand, in the other hand, in any case, between you and me, as for X;

19.3   as likely as not, as a matter of fact, as it is, as things stand, as Xs go;

19.4   (and) what is more, be that as it may, when it is all boiled down, when it comes to that, when all (is) said and done;

19.5m just the same, all the same, even so, no doubt, by and large, nevertheless, like fun (= definitely not), besides;

19.6m how about ... -ing, why don't (= polite imperative), I daresay, I guess (that), I suppose (that).

20   *Idioms Which Function like Conjunctions*

20.1m in case, in order (not) to, on the offchance that;

20.2m so long as, as long as, as soon as, (in) so far as;

20.3m in that, seeing (that), so as (not) to.

21   *Idioms Which Function like Sentences*

21.1m   Good morning. How do you do? Fine, thanks. Goodbye. Thank you.

21.2m   Come off it! Go (and) jump in the lake! Tell that to the marines! Don't tell me! You can say that again! I'll say! Nothing doing! Fancy that! Take it easy! I should think so!

21.3m   When in Rome do as Rome does. A stitch in time saves nine. Pride goeth before a fall. A rolling stone gathers no moss. Out of sight out of mind.

Appendix 2: English and Kurdish list of idioms (group discussion)

Name: age:

Gender: highest qualification:

❑ **Please circle the idioms that you have heard or used, and addthe ones, which you know and are not in the list:**

ANIMALS

1- Cat, kitten and pussy idioms

1- like a cat on hot bricks

2- Curiosity killed the cat

3- Let the cat out of the bag

4- To play cat and mouse

5- To put the cat among the pigeons

6- To bell the cat

7- To be a copy cat

8- Not have a cat in hell's chance

9- To grin like a Cheshire cat

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10- Look what the cat has dragged in

11- When the cat is a way the mice will play

12- A fat cat

13- Whip the cat

14- A cat in gloves catches no mice

15- Cats on hot tin roofs

16- Fight like cat and dog

17- A cat has nine lives

18- Like something the cat brought in

19- A cat may look at the king

20- A wild cat strike

21- Cat's concert

22- Cat nap

23- Rain cats and dogs

24- A dead cat bounce

25- There is more than one way to kill the cat

26- Cat and dog life

27- Has the cat got your tongue?

28- like the cat that swallowed the canary

29- Not room to swing a cat

30- be cat's whisker

31- Dust bunny and a dust kitten; a turkey's nest

32- Have kittens

33- weak as a kitten

34- Purr like a cat and purr like a kitten

35- Pussyfoot around

2-Mouse idioms

1- as poor as a church mouse

2- as quite as a mouse

3- the best-laid plans (schems)of mice and men

4- play cat and mouse with (someone)

5- when the cat's away, the mice will play

3-Monkey and Ape idioms

1- go ape (someone or something)

2- Make a monkey out of (someone)

3- monkey around with (someone or something)

4- monkey business

5- a monkey on one's back

6- -monkey see, monkey do

7- more fun than a barrel of monkeys

8- cheeky monkey

9- monkey/little monkey/young monkey

10- monkey about

11- monkey tricks

12- three monkeys

13- monkey suit

14- throw a monkey wrench in the works

15- not give a monkey's (British & Australian informal)

16- brass monkey weather (British very informal)

4-Rat and Lemming idioms

1- rat on (someone)

2- rat out on (someone)

3- rat race

4- smell a rat

5- look like a drowned rat

6- rat-arsed

7- like a lemming/ lemming-like

8- to play possum

5-Sheep and Lamb idioms

1- the black sheep of the family

2- separate/tell the sheep from the goats

3- as well be hanged for a sheep as a lamb

4- Cast/make sheep's eyes

5- Count sheep

6- Like a flock of sheep

7- as gentle as a lamb

8- As innocent as a lamb

9- As meek as a lamb

10- in two shakes of a lamb's tail

11- like lambs to the slaughter

12- to be like a lamb

13-mutton dressed as lamb

6-Goat idioms

1- get (someone`s) goat

2- separate/tell the sheep from the goats

3- act/play the goat

4- To be a scapegoat

7-cow, bull and calf idioms

1. Have a cow

2. Till/ until the cows come home(Informal)

3. As awkward as a cow on roller skates

4. A cash cow

5. Holy cow

6. A sacred cow

7. A milch cow

8. To kill the fatted cow

9. Take the bull by the horns

10. Hit/score the bulls-eye

11. A bull in a china shop

12. calf-love

8-Pig,Sow,Swine and Hog idioms

1. as fat as a pig

2. buy a pig in a poke

3. in a pig`s eye

4. piggy bank

5. piggyback

6. Act as a guinea pig

7. Pig –headed

8. pigs might/can fly

9. Make a pig of yourself

10. make a pig's ear of something/doing something

11. pig/piggy in the middle

12. sweat like a pig

Sow idioms

1. make a silk purse out of a sow's ear

2. swine idioms

3. cast pearls before swine

Hog idioms

1. eat high on/off the hog

2. go hog-wild

3. go whole hog

9-Horse idioms

1. eat like a horse

2. dark horse

3. back the wrong horse

4. flog a dead horse and beat a dead horse

5. (I'd) better get on my horse

6. (straight) from the horse's mouth

7. Hold your horses! and Hold your tater!

8. get (down) off one's high horse

9. get on your high horse

10. I could eat a horse

11. look a gift horse in the mout

12. horse of another colour and a horse of a different colour

13. put the cart before the horse

10-Dog and Puppy idioms

1. It's a dog's life

2. It's raining cats and dogs! (old-fashioned

3. lead a dog's life and live a dog's life

4. Let sleeping dogs lie

5. like a blind dog in a meat market

6. Love me, love my dog.

7. lucky dog

8. meaner than a junkyard dog (with fourteen sucking pups)

9. put on the dog and put on the ritz

10. shouldn't happen to a dog

11. tail wagging the dog

12. the dog days

13. the top dog (informal)

14. There's life in the old dog yet. (humorous)

15. throw someone to the dogs

16. work like a dog/trojan

17. You can't teach an old dog new tricks

18. a three dog night(one dog night)

English puppy idioms

19. be sold a pup (British informal)

20. puppy fat (British & Australian

21. puppy love

11-Mare, Mule and Donkey idioms

Mare

1. by shank's mare

2. a mare's nest

   Mule

3. stubborn as a mule and *obstinate as a mule

4. kick like a mule and kick like a steer

5. work like a beaver and work like a mule; work like a horse; work like a slave

   Donkey

6. can talk the hind leg(s) off a donkey (British humorous)

7. donkey work (British, American & Australian informal

8. donkey's years (informal)

   12-Fox idioms

1. as sly as a fox

2. to shoot someone else's fox

3. as cunning as a fox

   13-Wolf idioms

1. cry wolf

2. a wolf in a sheep's clothing

3. keep the wolf from the door

4. lone wolf

5. to throw to the wolves

   14-Deer and Stag idioms

1. be like a deer/rabbit caught in the headlights

2. a stag night/party

3. Go stag

15-Beaver idioms

1. busy as a beaver

2. eager beaver

3. work like a beaver

16-Opossum idioms

1. play possum

17-Mole and Hedgehog idioms

1. make a mountain out of a molehill

2. as prickly as a hedgehog

18-Bat idioms

1. as blind as a bat

2. off one's own bat

3. like a bat out of hell

4. have bats in the belfry

5. not bat an eye/eyelash

19-Frog idioms

1. a frog in one's throat

2. big frog in a small pond

3. If frogs had wheels, they wouldn't bump their butts, and If a toady frog had wings, he wouldn't bump his ass

4. know no more about something than a frog knows about bed sheets

5. like herding frogs

20-Snake idioms

1. Go at something like a boy killing snakes

2. If it was a snake it would bite you

3. Like fighting snakes

4. Seeing snakes

5. Snake along

6. Snake in the grass

7. snake oil

8. to cherish a snake in one's bosom

9. snakes and ladders

21-Turtle idioms

1- turn turtle

2- To come out of one's shell

22-Dragon idioms

1- Chase the dragon

2- a dragon

23-Crocodile idioms

1- Shed/weep crocodile tears and cry crocodile tears

24-Rhinoceros and elephant idioms

Elephants

1. Seeing pink elephants

2. white elephant

3. have a memory like an elephant

4. a rogue elephant

Rhinoceros

5. To have a skin like a rhinoceros

25-Camel idioms

1- the straw that broke the camel's back

26-Kangaroo idioms

1- Kangaroo court

27- Lynx and leopard idioms

1- to be lynx-eyed

2- the leopard can never/cannot/does not change its spots

28-Lion idioms

1. The lion's share of something

2. As brave as a lion

3. A lion- hunter

4. The British lion

5. The lion's den

6. To put one's head in the lion's mouth

29-Tiger idioms

1. as wild as a tiger

2. he is a tiger

3. paper tiger

4. to ride a tiger

5. to have a tiger by the tail

30-Bear idioms

1. as gruff as a bear

2. as hungry as a bear

3. Be like a bear with a sore head

4. Bears and bulls

5. A bear garden

31-Rabbit and Hare idiom

Rabbit

1. as scared as a rabbit

2. to be a rabbit

3. breed like rabbits

Hare

4. mad as a March hare

5. run with the hare and hunt with the hounds

32-Fox idioms

1- as sly as a fox

2- as cunning as a fox

3- to shoot someone else's fox

33-Beast idioms

1- be (in) the nature of the beast

2- be no good/use to man or beast

BIRDS

34-Bird idioms

1- the bird has flown

2- Free as a bird

3- a bird of passage

4- bird's eye view

5- eat like a bird

6- for the birds

7- a little bird told me

8- on the bird

9- naked as a Jay bird

10- sitting in a cat bird seat

11- flick /give a bird

12- the birds and the bees

13- get the bird

14- like a bird

15- old bird

16- to be able to charm the birds off a tree

35-Robin, Lark and Swallow idioms

Robin

1. a round Robin

2. who killed cock Robin?

Lark

3. happy as a lark

4. for a lark and on a lark

5. be up with the lark

Swallow

6. one swallow doesn't make a summer

36-Jay, magpie and cuckoo idioms

Jay

1. a jay walker

Magpie

2. to chatter like a magpie

Cuckoo

3. a cuckoo in the nest

4. live in cloud-cuckoo land

37-Crow idioms

1. hoarse as a crow

2. crow about something and crow over something

3. crow bait

4. eat crow

5. as the crow flies

6. Jim Crow

7. Stone the crows!

8. crow's feet

9. A scarecrow

38-Pigeon and Dove idioms

Pigeon

1- a stool pigeon

2- be somebody's pigeon

3- put/set the cat among the pigeons

Dove

4- The dove of peace

5- do not get lovey-dovey with me

6- to flutter the dovecots

40-Chicken and hen idioms

Chicken

1. chicken feed and for peanuts

2. chicken out (of something)

3. chicken out on someone

4. chicken-hearted

5. count one's chickens before they hatch

6. go to bed with the chickens

7. If it ain't chickens, it's feathers

8. no spring chicken

9. a chicken and egg situation

10. like a headless chicken

11. she is no chicken

12. as tender as a chicken

13. that is like asking, which came first, the chicken or the egg

Hen

14. mad as a wet hen

15. scarcer than hen's teeth

16. a hen night/party

17. A hen-packed husband

18. like a hen with one chicken

41-Cock idioms

1- A cock-and-bull story

2- cock a snook at someone or something

3- go off at half-cock

4- the cock of the walk

5- To be all cock a hoop

6- To live like fighting cocks

7- that cock will not (wont) fight

8- a cock eyed scheme

9- A cock sparrow

10- A cock crow

42-Duck idioms

1- easy as duck soup

2- sitting duck

3- as a duck takes to water

4- dead duck

5- duck and cover

6- get one's ducks in a row

7- lame duck

8- like water off a duck's back

9- Lord love a duck!

10- Lovely weather for ducks, and Fine weather for ducks

11- like a dying duck in the thunderstorm

12- to take to something like a duck to water

13- to play ducks and drakes with one's money

14- a duck's egg

15- a pair of ducks

16- to break one's duck

43-Goose idioms

1. Goose bumps and *goose pimples

2. silly as a goose

3. Gone goose

4. can't say boo to a goose

5. cook someone's goose

6. goose egg

7. send someone on a wild-goose chase

8. The goose step

9. goose flesh/skin/pimple

10. all your geese are swans

11. all your swans are geese

44-Turkey idioms

1- Cold turkey

2- a turkey's nest

3- Talk turkey

4- Like turkeys voting for (an early) Christmas

45-Swan, stormy petrel, coot and albatross idioms

Swan

1- graceful as a swan

2- swan song

Stormy petrel

3- a stormy petrel

Coot

4- as bald as a coot

Albatross

5- Albatross around/round your neck

46-Kingfisher idioms

1- halcyon day

47-Parrot idioms

1- Be as sick as a parrot

2- Parrot fashion/ parrot like/ parrot wise

48-Peacock, phoenix and dodo idioms

Peacock

1. proud as a peacock and *vain as a peacock

Phoenix

2. to rise like a phoenix from the ashes

 Dodo

3. dead as a dodo

4. go the way of the dodo

49-Owl idioms

1. wise as an owl

2. I wasn't brought up in the woods to be scared by owls

3. night owl

4. a solemn owl

50-Hawk and eagle (vulture) idioms

Hawk

1- watch someone or something like a hawk

2- have eyes like a hawk

3- hawk and doves

eagle (vulture)

4- watch somebody/something with an eagle eye

5- Culture vulture

6- Like a vulture

51-Ostrich idioms

  1-   Like an ostrich (with its head in the sand)

52-Canary idioms

1- Look like the cat that swallowed the canary

FISH

53-Mackerel idioms

1- to throw a sprat to catch a mackerel

54-Herring idioms

  1-   To draw a red herring across the path

55-Eel idioms

1-   As slippery as an eel

56-Sardines idioms

1- to be packed like sardines

57-Fry idioms

1- small fry

58-Oyster idioms

1- as close as an oyster

59-Whelk idioms

  1-   Not to be able even to run a whelk stall

60-Crab idioms

1- to catch a crab

61-Shark (whale) idioms

1- a shark

2- have a whale of a time

3- A whale of a [bill/difference/problem etc.]

4- A whale of a [job/party/story etc.]

62-Fish idioms

1- A big fish in a small pond

2- A cold fish

3- A fine/pretty kettle of fish

4- Be like a fish out of water

5- a queer fish

6- be another/a different kettle of fish

7- be neither fish nor fowl

8- busy as a fish peddler in Lent

9- Crooked as a barrel of fish hooks and *crooked as a fish hook

10- Drink like a fish

11- Fish story and fish tale

12- Have bigger fish to fry and have other fish to fry; have more important fish to fry

13- Like shooting fish in a barrel and as easy as shooting fish in a barrel

14- There are plenty more fish in the sea

15- To land a fish

16- To feed the fishes

INSECTS

63-Worm idioms

1- a worm's eye view

64-Spider idioms

1- seeing pink spiders

2- Come into my parlour, said the spider to the fly

3- To blow the cobwebs(spiders web)

65-Fly, butterfly and moth idioms

Fly

1- not hurt a fly

2- run around/ rush around like a blue arsed fly

3- a fly in the ointment

Butterfly

4- butterflies in one's stomach

5- gaudy as a butterfly

6- To break a butterfly on a wheel

Moth

7- Drawn like a moth to a flame

8- Like a moth (that flies) round the light

9- Moth-eaten ideas

66-Bee and wasp (hornet) idioms

Bee

1- busy as a bee

2- bee in one's bonnet

3- put a bee in someone's bonnet (about someone or something)

4- the birds and the bees

5- be the bee's knees

6- To make a bee line for

Wasp

7- to put one's foot in wasp's nest / to bring a hornet's nest about one's ears

8- stir up a hornet's nest

9- a wasp waist

67-Bug idioms

1- Crazy as a betsy bug

2- Cute as a bug's ear

3- snug as a bug in a rug

4- bitten by the same bug

5- A fire bug

6- A litter bug

68-Flee, nit and leech idioms

Flea

1- Not hurt a flea

2- be as fit as a flea

3- send somebody away with a flea in their ear

4- a(mere) flea bite

Nit

5- get down to the nitty-gritty

6- the nitty-gritty

7- nit- picking

Leech

8- to stick/cling like a leech

69-Snail idioms

1- at a snail's pace and at a snail's gallop

2- snail mail

70-Limpet and cricket idioms

1- to cling like a limpet

2- as merry as a cricket

71-Locust idioms

1. to swarm like locusts

72- Ant idioms

1. ants in one's pants

Kurdish idioms

Name: age:

Gender: highest qualification:

❏ **Please circle the idioms that you have heard or used, and add the ones, which you know and are not in the list:**

1-Cat (pʃiːlæ)

1- aːʃtiː ktk uː mʃkæ (*It is the peace of cat and mouse* i.e. 'it is an uneasy peace').

2- pʃiːlælæmaːɫniːæmʃkaːntliːliːaːnæ (*when the cat is away, the mice will play*, as in the English idiom).

3- dæɫɛjpʃiːlæjkælæxaːnæjæ (*like the cat of the butchery*, i.e. ' fat person') .

4- ktklæsærrmaːnæ(*a/the cat is on a roof*, i.e. ' there is no place')

5- ktk uː mʃkbuːnbæxuːʃk (*A cat and a mouse became sisters*, i.e. 'these two individuals are unlikely/deceitful allies'?).

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6- pʃi:lægu:jbodærmændæʃja: dæi:krdbæʒɛrxo:ɫæuæ (*Cat's shit is used as a medicine, but she buried it under the soil*, i.e. 'A person who can do a favour for the general but do everything in order not to let anyone make use of it').

7- pʃi:læʃʤa:rʤa:rto:bælæmʃkxu:ardndækæt (*Cats also sometimes repent from eating mice.* i.e. ' A deceitful person also sometimes stop doing bad things ').

8- dæɫɛjpʃi:læjæ (*He is like a Cat.* i.e.'disloyal person').

9- pʃi:læʃo:r (*cat washers*, i.e. 'something not washed properly').

10- uækpʃi:læna:næxuæuʧa:uænu:qɛnɛ (*[He] is like a cat, eats and closes eyes,* i.e. told to a person who does not appreciate what you have done for him/her').

11- uækmʃkpʃi:læjdi:bɛta:sa: (*Is like a mouse, which saw a cat [and was]shocked,*i.e.' someone shocked').

12- pʃi: pʃi: krdn (*Is calling a cat, come come,* i.e.' Making someone to become your friend').

13- uækpʃi:læpʃti: na:kæuɛtæærz (*Like a cat, does not fall on his back,* i.e.'he always falls on his feet/ A successful person').

14- dæɫɛjmi:zæpʃi:læja:nlæʒɛrpɛda:uæ (*as if they put the/a cat's urine under his feet,* i.e.' Someone who moves a lot').

15- ktkxtu:kæjʃɛrdædæt (the/a *cat tickles lion,* i.e. 'someone weak teasing a strong person')

16- pʃi:læjħæutru:ħæ (*a cat has seven lives,* as in the English idiom *a cat has nine lives*).

ADDED IDIOMS

1- ægærpʃi:lælæma:ɫnæbjmʃkxa:uænma:læ(*when the cat is away the mouse is the owner of the house*, i.e. 'when the boss is not present').

2- Donkey (kær)

1-a:i:ʃɛ gu:uɛdrɛʒ (*Ass with long ears*, i.e. ' stupid person').

2- bu:uæbæma:kærækæjqu:li:a:n (*Became a jenny ass of Quli:a:n*, i.e. 'just eating does not do anything').

3- ʤa:ʃjma:kærɛkn (*A burros of one ass*, i.e. 'Two persons behaving in the same way, especially when they behave in a bad way').

4- dæłɛjkærjdɛzæi:æ(*Is like a stubborn donkey*, as in the English idiom *stubborn as a mule*).

5- dæłɛjma:kærj a:pła:xæ (*Is like jenny ass of Apla:xa*, i.e. 'Someone who cannot do anything').

6- kæra:ukærkæutu:n(*lay, like a donkey i.e.,* two persons who do not understand each other especially in an argument).

7- kæræmæmræbæha:ræku:rta:ntbo: dɛnmlæʃær (*Hey donkey, do not die, will bring you a rug from a city*, i.e. 'When someone waits to gain an impossible thing').

8- kærba:za:ræ (*Donkey market, i.e.* 'A situation where no one is responsible, everyone is his boss/ no one is listening to the other there is no law to rule that place').

9- kærbædʒo: bmrɛʃæhi:dæ (*The donkey dies with straw, is martyr, i.e.* 'someone doing something but it is bad for his health but he likes it')

10- kærbu:uæ (*became a donkey*, i.e. 'become stupid').

11- kærgu:l u: ba:rsu:k (*skinny donkey, and light load*, i.e. 'told to a very poor person').

12- kærlæʧa:ui:da: qa:zi:jæ (*Donkey is a judge in his eye,* i.e. A stupid person is a good person in his eye').

13- kærlæqu:ra:uda: dægɛ (*has sex with a donkey in the mud,* i.e. 'Someone who is doing very bad things').

14? Kærlæma:a::ja:nda: bkæukbdda:njdædkda (*if a donkey falling in their house its tooth will be broken*, i.e. 'a poor family')

15- xzma:jæti:jækæjænkær u: xo:łæmɛʃjæ (*Their relativity is like of donkey and ash*, i.e. 'Means they are not relatives').

16kærlæku:ɛ: kæutu:æ u: ku:ndælæku:ɛ: dra:uæ (*donkey fell where and the water skin is torn from where*, i.e. in an argument when u say something and the other person talks about something different')

15- dæłɛjkæræ (*Behave like a donkey*, i.e. stupid')

16- kær u: ma:ʤu:mi:ja:nnæutu:uæ (*Is not fine, a donkey with a toothpaste*, i.e. someone is doing something does not suit him').

17- kærjæuba:ræni:jæ (*this donkey is not suitable for this load*,i.e. Someone is not able to do something')

18- kærjxo:mæ u: pa: ∫ka:uæ (*Is my own donkey and his leg is broken*, i.e. you have something and people criticize it and you say it is mine and no need to criticize/ it is not your business').

19- brndʒ u: a:li:kj kæri:ja:nnæutu:uæ (*rice is not a fodder of a donkey*, i.e. bad people do not deserve good things').

20- kærjto:pi:uba:rjni:jæ (*A dead donkey does not have a load*, i.e. Someone dismissed in a job/ stop doing this thing').

21- kærjmrdu: dʒo: na:xua:t (*A Dead donkey does not eat fodder*,i.e.').

22- kærjxo:jbæsto:tæuæ (*Tightened or bounded his donkey*,i.e.' Especially told to a married person') .

23- kærjxo:jætj u: gu:uɛjna:łdæka:t (*It is his donkey and shoe its ear*,i.e.'Someone did something and u say it is not my business whatever he did, this is his/her material')

24- kærjkɛto:pi:uæ (*Whose donkey is died,* i.e. 'when a person did an unexpected work').

25- kærjlɛbu:uæbærmuzn (*A donkey is his icon*,i.e.' you know someone and your friend does not know him/her and thinks that he/she is a good person').

26-kærjna:uqu:ra:u (*donkey in mud*,i.e. 'a person who is very difficult to deal with/ aperson, which it is difficult to make him/her understand').

27- kæsna:jɛʒɛtkærtbæt∫ænd(*Now one is asking, uncle: how much does your donkey cost?,*I .e.'no one is asking what are you doing).

28- klkjkærbædæsæsrdægrɛt (*he holds the/a donkey's tail by a handkerchief*, i.e. 'Someone is doing a job in a wrong way').

29- mɛ∫kjkærjxu:ua:rdu:uæ (*He has eaten a donkeys' brain*, i.e. 'Stupid person')!

30-æukæræjlæuqu:ræjdærbi:næ (*Tell me how to get this donkey out of this mud,*i.e. 'A person who does not understand you').

31- uækneæækærækæj ʕ:zer peʁæmbærzæri:njhæjæpæri:njni:jæ (*Shouting like the donkey of Prophet ʕ:zer . Has speech without action*, i.e. 'someone who is just shouting')

32- kærpega:n (*To have sex with donkey,*i.e. ' to make someone to do something wrong')

33- kærkrdn (*To make someone brainless like the donkey/ make someone a donkey*), as in the English idiom *make an ass out of someone.*

34- kærtrenæ (*donkey's fart,i.e.*told to a person whose speech is always cruel and tough and also told to a slope area).

35- kærxæsen (*makes donkey sexless,*i.e. ' someone who is doing silly things').

36- kærkrdnæʃer (*To make donkey a lion,*i.e. to make small things bigger, especially problems ').

37- kærge (*The one who makes sex with a donkey,*i.e. 'A very bad person').

38- kærjkelæga:ra:nnæha:ti:tæuæ (*Whose donkey did not come back with the cattle,*i.e. 'when someone did an unexpected work').

39- kærjbæræła:jæ (*Not tightened donkey or free donkey,*i.e. 'someone with no responsibilities')

40- kærbu:uæbo:j (*Became like a donkey for someone,*i.e. 'love someone blindly').

41- kærjxo:tbæspjxæɫkmægo:ræuæ*(Do not exchange your donkey with the horse of other people,*i.e. 'Appreciate your belongings').

42- kæræpi:ja:u (*Donkey man,*i.e. 'a man who does not afraid anything and does not care')

43- dæɫejkærædætret (*Making a fort like a donkey,*i.e. 'someone who is saying bad words')

44- su:a:rbu:njkærʕæjbɛkda:bæzi:nj du: ʕæjb (*go on a donkey is a shame, and descending is another*, i.e. 'When you start doing something and stops doing suddenly').

45- kærbgɛtsæqætjdæka:t (*If have sex with a donkey will make it disable*,i.e. 'Does not know to do anything').

46- bækærna:uɛrɛtbæku:rta:nʃɛræ (*he is afraid of the donkey a lion for the pack saddle*,i.e.' Someone is a afraid of a person and attacks another one instead*)*!

47-pa:ræja:nlæku:rta:njkærɛkna: dæstjbæzæri:nkrd (*A donkey was loaded with money, it started to bray*,i.e. 'Money will make people upstart').

48- kærɛkjʃælbænrxɛkjzo:rdæstna:kæuɛt (*A crippled donkey cannot be obtained with a large amount of money, i.e. 'Especially in a crowded traffic').

49- gu:tida:jæ ta: to: a:mo:ʒga:rj mntkrdsi: u: s(33) mɛʃmbægu:njkærækæuæʒma:rd(*He said: Mother while you were advising me, I have counted 33 flies on the donkey's udder*,i.e. ' Means he/she was not listening to the mom's advice').

50- hærbædu:a:jkæræuæbu:æ (*always followed donkey*,i.e. 'k now nothing').

51- ma:kærmælæjbo: dæka:t (*Jenny ass swimming for him*, i.e. 'mocks')

52- uækgu:ɛjkærdʒu:tn (*Twin like the donkey ears*,i.e. ' told to Two nearest friends').

ADDED IDIOMS

1-dʒa:ʃjma:kærɛkn (*a burros of one jenny ass*, i.e. 'similar people').

2- æukærælæu: qu:rædærbinæ (*take out this donkey from this mud*, i.e. 'a person who cannot understand what you are saying').

3- ʃi:rjkærjxu:a:rdu:uæ (*has drunk the milk of donkey*, i.e. 'stupid person').

4- kærba:rjno:ja:(9) bba:thjdæja:ni:ʃ (10) dæba:t (*if a donkey take 9 loads can take 10 as well*, i.e. 'told to a person when makes you to do something then asks to do something else').

5-bæ kærna:uɛrjta:udæda:tæku:rta:n(*is afraid of the donkey, attacks the saddle*, i.e. 'Afraid of someone and attacks another one').

6-ga: lækærkærtræ. (*an ox is more stupid than a donkey*, i.e. 'stupid person')

7- ga: dæi:ka:tkærdæi:xu:a:t (*the ox is making it and the donkey is eating it*, i.e. 'when you do something and a stupid person will be rewarded for it')

8-kærj lɛkrdu:i:nbæʃɛr (*he/she makes a donkey a lion, i.e. '*makes things bigger than its size').

9-- hæura:zjkærtrɛnæ (*the upward slope that makes a donkey fart, i.e.* ' told to a slope road)

10- lækærjto:pi:udægærɛna:łækæjlɛka:tæuæ. *(Searches for a dead donkey to take off its shoe*, i.e. 'Searching very carefully just he wants to find anything').

11-klkj kærbædæsæsrna:g:rɛt (*the tail of donkey cannot be hold by a handkerchief*, i.e. 'this is not the right way of doing this').

12-kær læla:jkærbbæsti:tæuæja:nrængjdægrɛja:nræuʃtj (*if you bind a donkey beside another donkey it will gain its colour*, i.e. 'people who are living together behaving in the same way').

13-kær bʧɛtæbæʁda: na:bɛtæɛstr (*if a donkey goes to Baghdad, the capital of Iraq, will not become a horse*, i.e. 'bad persons cannot be changed').

14-brndʒ a:li:kjkærni:jæ (*rice is not the fodder of a donkey*, i.e. ' bad people do not deserve good things').

15-kæs na:łɛkærtbæʧænd (*no one is telling how much does your donkey cost*, i.e. ' no one is asking about me').

16- kærjpɛga:m u: ʃæha:dæjpɛhi:na:m.*(forced me to fuck a donkey then asked me to say*æʃhædu:, when someone becomes Muslim should say æʃhædu:, i.e. 'forced someone to do a bad thing then accused him/her for doing it'))

17- lægælkærbtgo:ri:jæuæsa:ħɛbkærzærærdæka:t. (*if I exchange you with a donkey, the owner of the donkey will be the loser, i.e. '*a very stupid and not useful person')

11- horse/ mule (ma:jn)

1- ma:jnækæjnæʒa:dæ*(like an original horse*, i.e. told to a person who is very proud of him/her self').

2- su:a:rjma:jnækæjnæʒa:dbu:uæ*(Is riding a true bred mule*, i.e. someone who is very proud of him/herself').

3-dæłɛjma:jnjkæħɛlæ (*Is like a pretty mule*, i.e. 'very nice and pretty women').

ADDED IDIOMS

1-ma:njʧa:k a:li:k bo: xo:jzi:ja:ddæka:t (*a good horse is increasing fodder for itself,*i.e., good person doing good jobs that makes him to be rewarded, as in the English idiom *he is feathering his own nest*)

2- su:a:rjma:njxæłkpi:ja:dæjæ. (*if you ride people's horse means you are a pedestrian* as in the idiom in English *shank's mare*').

4- Horse(æsp)

1-æspjba:u: bo:ra:næ (*A horse of storm*, i.e. 'active person')

2- dæstjæspdrɛʒbɛt (*Lengthens a horse 's hand*, i.e told to a miser person ').

3- dæɫɛjæspjbo: zi:nkra:uæ (*as if they saddled a horse for him, i.e.* 'a person in a hurry').

4- æspjba:ɫda:ri:ja:nnædægæiʃtɛ (*A winged horse cannot catch them*, i.e. 'People running very fast').

5- æsptæma:ʃa:jsu:a:rjsærpʃtjxo:jdæka:t (*a horse is looking at the knight on his back(rider),* i.e. 'people behave like people older than them and their boss').

6- xo:ja:ndi:uæbææspæuæbæja:nta:jprlæqæspæuæ (*Seen themselves with a horse, a bag filled with Date*, i.e. told to a self-conceited person ').

7-ʁa:rbæspjto:rdæda:t (*competing a running horse*, i.e. 'Active person').

ADDED IDIOMS

1- dæɫɛjæspærmbæjbnpɛjdɛt. *(is like a horse the sound of his/her hoof is heard*, i.e. 'someone strong and healthy').

3-Dog (Sæg)

1- Sægjku:næma:si:æ u: pa:sjtʃrta:uædæka:t (*Is a dog of fish nest, guarding tʃrta:uæ*, i.e. 'a person from a place and working for a different place') .

2- Bæxtjuæksægdæuærɛt (*His luck is barking like a dog*,i.e. 'A lucky person').

3- Dærhæłbræsægjdzdi:a:ræ (*Raise a sticker, a theft dog will appear*,i.e. 'A bad person can be recognized easily').

4- Dæri:a: bædæmjsægpi:sna:bɛt (*A sea will not become dirty by the dog's mouth*,i.e. 'A good person will not be affected by a bad speech said by a bad person').

5- dæstbædæmjsægda:dæka:t (*Putting his hand in a dog's mouth*,i.e. 'someone doing everything / ambitious person')

6- dæłɛjsægjgæræ (*He is like a dog/ a mangy dog*,i.e. 'A skinny and dirty person').

7- dæłɛjsægjbrsi:æ(*Is like a hungry dog*,i.e. 'A greedy person / Dirty, like a dog of streets').

9- sægjbnpɛsu:ta:uæ (*Is like an underfoot burnt dog*,i.e. 'Someone who is moving a lot / coming and going cannot relax in a place')

10- dæłɛjsægjhæłæpa:sæ(*Is like a mindless/ naughty/ crazy dog*,i.e. ' told to a naughty person who does not afraid of anything')

11- dæłɛjsægjhæu:ʃa:ræ (*Is like the dog of* hæu:ʃa:r (is a place),i.e. ' someone who likes to fight all the time').

12- dæłɛjsægæ u: bæma:ngæʃæu: æuærɛt (*Is like a dog, barking at moonlight*, as in the English idiom *like a dog barking at the moon*).

13- særjga: æka:tbæqu:njkærda (*Putting a head of an ox in the bottom of a donkey*,i.e. 'Doing impossible things').

14- sægæmærgi:æ (*Is like a dog on death status*,i.e. 'A bad life').

15-sægbæħæsa:rjpɛkrd (*A dog on a balcony*, i.e. ' to make someone to come and go without any usefulness').

16- sægbæzæbrjklkɛsqa:ndæʃkɛnɛt (*dog is breaking a bone by its tail*, i.e.someone who tried a lot and did a very hard work to perform an action ').

17- sægbægu:æuædæi:brd (*dog was taking him with his shit,* i.e. 'A dirty person').

18- sægbæpi:stææædæi:xua:rd (*dog was eating him/her with the skin*, i.e. 'A dirty person')

19- sægxa:uænjxo:jna:na:sɛtæuæ (*A dog doesn't recognize its owner*, i.e. 'a place where full of problems and quarrelling').

20- sægdæstjdæʃkɛt, klkjhæɫdæbæstn (*A dog's hand is broken, but tightening or hanging its tail*, i.e. 'Someone who is not specialized doing something in a wrong way')

21- sæglæku:lɛræra:na:ka:t (*A dog is not running from bread*, i.e. 'If you are a good person people will not run away from you')

22- sæguærjbu:kdærpærj (*A dog is barking, a bride is forced out,*i.e. ').

23- Sæg u: si:rua:npɛjpɛdækænɛt (*A dog and Si:rua:n are laughing at him*, i.e. 'A funny person').

24- sægjdu:ua:jsu:a:ra:næ (*A dog that follows knights*, i.e. 'Followers of bad person').

25- sægjræʃʧu: sægjspjlædʒɛj (*The black dog is gone, the white dog is there,*i.e. 'Someone bad left and another bad person came to its position').

26- sægro:jgu:ʤi:læha:t (*The Dog has gone, the puppy is coming,*i.e. 'Someone bad left and another bad person came to its position').

27- sægjha:rʧlʃæujʕu:mræ (*A mad dog lives 40 days, i.e.* 'A bad person does not live long').

29- sægbæpi:stæuæqu:tda:n (*Swallowing a dog with the skin*, i.e. 'Someone who eats everything especially dirty food and not halal food').

30- sægjkæsni:m (*I am not a dog of anyone, i.e.* 'I am not the follower of anyone').

31- sæg u:ær (*The Dog is barking / barking dog, i.e. '*Someone who is criticizing all the time').

32- sægjtɛbærdæ (*throw someone to the dogs*, as in the English idiom *set the dogs on someone*).

33- klkjlæsægkæmtræ (*He just missed the tail of the dog*, i.e. 'Leave it or ignore it').

34- bæʧkæsæg (*A dog puppy, i.e. '*a naughty child')

35- pi:ræsæg (*An old dog*, i.e. ' bad person').

36- læqu:njsægna:n(*Putting in a dog's bottom*, i.e. means told him/her bad and swear words').

37- sægbæsægdægi:rɛ (*A dog is caught with a dog*, i.e. 'A bad person can deal with bad people').

38- sægdæuærjka:rua:ni:ʃra:dæbrj (*When a dog barks, the caravan will frighten, i.e. '*Someone who is saying bad words to someone who does not know').

39-sæg u: sægba:bæ (*He and his father are dogs*, i.e. 'A swear word).

40- sæglæqæsa:bxa:nænæmrɛʕu:mrjbæz:i:æʧu:uæ(*if A dog is not dying in butcher place, has lost its age*, i.e. 'When a person eats something that hurts his health').

41- uæksæglɛjdætrsn(*they are frightened of him, like a dog, i.e. '*a brave person')

42- sægtænga:ubkæna:ʧɛtæna:u:j (*if you chase a dog, will not enter*, i.e. 'A very narrow and dirty place').

ADDED IDIOMS

1-sæj jækdærga:n(*they are the dog of the same door, i.e. '*following the same person').

2-dæɫɛj sægæbæka:rua:ʧjdæuærɛt (*like a dog is barking at the caravan*, i.e. 'someone who is says bad words to someone who does not know').

3- sæjlæsægbu:j. (*a dog born from a dog*, i.e. 'bad person').

4- dæɫɛjsægjha:rædæuærɛt (*is like a mad dog barking, i.e.* 'someone telling bad words').

5-sæg læqæsa:bxa:nænæmrɛtʕu:mrjbæza:jæʕʧu:uæ (*if a dog does not die in a butcher shop, it has not lived*, i.e. 'you should do whatever you want even if u die')

6-dæɫɛj sægædærʃɛtæuæ(*is like a dog vomiting*, i.e. 'someone saying bad words').

7- ægærmnnæbmsægbæpi:stæuædæi:xu:a:rd (*if it was not me the dog was going to eat you with the skin*, i.e. 'told to a person after you helped him/her').

8-sæg bæzma:njxo:jbri:njxo:jti:ma:rdækat.(*dog is healing its injury by its tongue,i.e.* 'this is not the right way of doing this,*as in the English idiom licking one's wounds*)

9-sæg bæʒnna:uærj.(*a dog is not barking at a women*, i.e. 'when a man say bad words to a woman').

3- Bird/ sparrow (kɛʃkæ/ ʧolækæ)

1- kɛʃkæxoi: hæjæʧælæui: hæbɛt (*sparrow is nothing to have a soup, i.e.* 'A very skinny and weak person')

2- kɛʃkæpɛgrtn (*to force someone to hunt a sparrow*, i.e. to frighten someone ')

3- kɛʃkælæ a:u nækrdn (*Do not put a sparrow in water, i.e.* 'told to a person who does not hurt anybody').

4- du: ʧolækæjbæbærdɛkku:ʃt (*Killing two birds with one stone*, as in the equivalent English idiom).

5- du:nja:jlɛbu: bæʧærmjʧolækæ (*Making his life like a sparrow skin / turning his life to a sparrow's skin*, i.e. 'Avery upset person').

6- bæqædʧolækæjækma:nlɛma:uætæuæ (*We remain just like a sparrow*, i.e. 'When a person lose weight because of suffering from something').

ADDED IDIOMS

1-kɛʃkæj æmsa:ɫbækɛʃkæjpa:rdʒri:udʒri:u (*the sparrow of today tells the sparrow ofyesterday, you do not know how to say dʒri:udʒri:u or sing*, i.e. 'a person with no experience gives instruction to an experienced person').

2- dæɫɛjku:njkɛʃkæjæ (*is like the hole of a sparrow*, i.e. 'a very small place').

3-jæk kɛʃkæjna:udæstlædækɛʃkæjsærda:rba:ʃtræ. (*a sparrow in hand is better than ten on tree*, as in the English idiom *a bird in the hand is worth two in the bush*)

5- Fish (ma:si:)

1- uækma:si: a:ui: ua:jæ (*Is like a fish in water*, i.e. 'Drinking water a lot').

2- uækma:si: a:ui: ua:jædʒa:rɛksær a:u dʒa:rɛkʒɛr a:u dækæuɛt(Is like fish, once in a water, another out of it

(*Is like fish, once in a water, another out of it*, i.e. ' .

3- ma:si: dærja: dæbæxʃɛt (*Grant a sea fish*, i.e. 'he/ she pretends to be a generous person').

4- kæsɛkbtʃɛtæra:uæma:si: qu:njtærdæbɛt(*wants to fish without his leg or bottom becoming wet, i.e.* 'some works needs to scarify in order to perform it')

ADDED IDIOMS

1-dæjæuɛt ma:si:ʃbgrɛtqu:njtærnæbɛt. (*Wants to fish and his bottom does not become wet, i.e.* 'someone wants to gain something easily without scarifying').

2-ma:sjlæ a:u da:mæłæna:krɛt (*fish cannot be exchanged/ bargained in the water, i.e.* 'u cannot buy something without seeing it')

3- uækma:sjhæna:ujræʃæ (*like a fish his/her inside is black, i.e.* 'bad person').

6- Hen and turkey (mri:ʃk / qæl)

1- dæłɛjmri:ʃkj a:ʃæuænæ (*Is like the chicken of the miller*, i.e. ').

2- dæłɛjmri:ʃkjræbi:jæ (*Is like a hen of no owner*, i.e).

3- dæłɛjmri:ʃkj a:uæru:tkra:uæ (*Is like a chicken with no feather*, i.e. 'told to a person whose clothes are not in a good condition').

4- dæłɛjmri:ʃkjbækræ (Is like a brooding chicken, i.e. *broody*).

5- dætgu:tdʒu:dʒkæjæko:la:ræpæru: ba:łjtɛkʃka:ndu:æ (*its wings are broken like a hen's*, i.e. 'untidy person')

ADDED IDIOMS

1-mri:ʃkhɛlkæjqa:zbka:tqu:njdædrɛt(*if a chicken makes the egg of a goose its bottom will be torn*, i.e. 'someone doing something bigger than his ability will be hurt').

2- kʃækʃæmr:ʃkæræʃæmi:ua:ndʒa:ræk du: dʒa:rxo:ʃæ (kʃkʃ*the black chicken having guests onece or twice is nice*, i.e. 'told to someone who is going to a place a lot but not welcomed')

3- dæłɛjmriːʃkjklkkraːuæ. (*is like a taken off tail chicken*, i.e. 'a short person')

4- dæłɛjmriːʃkækuːrkj (*you are like a brooding chicken*, i.e. ' someone who always stay at home and does not go out').

5-ʤuːʤkæmkæutæ duː tɛrmnæxuːaːrdlægu: (*the time baby chicken followed me I could not eat enough shit*, i.e. 'especially a women when get birth cannot do anything that she wants').

6-dæłɛj goːʃtqæljxuːaːrduːæ (*as if she/ he ate the meat of turkey*, i.e. 'a nice and loud voice').

7- Flies (mɛʃ)

1- mɛʃjlædæmjxojnædækrdæuæ (*Cannot get rid of a fly on his mouth*, i.e. 'A very calm and silent person / harmless person').

2- uækmɛʃlæhæmuʃtdæniːʃɛt (*Like a fly, stay or land on everything, i.e. '*Someone wants everything for him/herself').

3- mɛʃjmiːuænniːjæ (*Even a fly is not his guest, i.e. '*told to a person something bad happened to him/her but he/she does not care').

4- mɛʃjlɛbuːæbæga:mɛʃ (*A fly became a bull for him*, i.e. 'Makes something bigger than its size').

5- gunjmɛʃdæxæsɛnɛt (*Making fly sexless, i.e. '*Jobless person').

6- gurgumɛʃj (*a wolf and fly, i.e. '*).

7- dæłɛjhæpolmɛʃxoræ (Is like ħæpol(a person who is not aware of his/her life) fly eater, i.e. 'Stupid person').

8- dængjba: læmɛʃulæʃnædæbistra(*A sound of wind was not heard, from a fly*, i.e. 'A very quiet place').

9- dæłɛjmɛʃjmrdu:uæ (*Is like a dead fly*, i.e. 'A very quiet person).

10- dæłɛjmɛʃælægu:ʃdæni:ʃɛt (*Is like a fly, land even on a stool*, i.e. 'Someone wants everything for him/herself').

ADDED IDIOMS

1-mɛʃj lɛmi:ua:nni:jæ (*even a fly is not his/her guest*, i.e.doe not aware of what is happening)

8 – Goose/ duck (qa:z/ mra:uj)

1- bæʧkæmra:uj (*A baby duck*, i.e. 'a person who does not tolerate anything').

2- dæłɛjqa:zjkuɛræ (*Is like a blind goose, i.e.* 'in a group someone who does not know what to do').

3- ro:njqa:zja:nlɛda:uæ (*has been greased by the goose oil*, i.e. 'A very happy (pleasant)person').

4- dæłɛjgo:ʃtjqa:zjxu:a:rdu:æ (*As if he ate goose meat*, i.e. ' someone With a nice voice /speaking loudly').

ADDED IDIOMS

1-dæłɛj so:næjæ/ qa:zætærna:bɛt (*is like a duck/goose does not become wet*, i.e. 'someone does not be affected by what others speech').

9- cock(kæłæʃɛr, kæłæba:b)

1- dæłɛjkæłæba:bjna:uæxtæ(*Is like a cock In inadequate time, i.e.* 'a person coming at a wrong time').

2- dæłɛjkæłæʃɛrjblqa:smæ (*Is like a cock of bilqa:sm, a famous Kurdish person,i.e*told to a person who usually interferes to other's affair and do things without listening to other people or ask advice').

3- dæłɛjkæłæʃɛrjsærba:ræda:ræ (*Is like a cock on a wood load, i.e.* 'attacking very cruel way').

4- dæłɛjkæłæʃɛrjklkhæłkɛʃra:uæ (*Is like a cock without a tail or its tail is taken Off, i.e.* 'told to a short person'*).*

ADDED IDIOMS

1- dæłɛjkæłæɛræ o:j gvdæka:tæuæ(*like a cock makes itself gvdakatawa*, i.e. 'someone who become angry and wants to attack people').

2- kæłæʃɛrjræsænhærlæhɛlkækæjda: dæquqɛnɛt(*a good cock will be calling inside its egg, i.e.* 'good people is obvious from the beginning').

3- kæłæba:biʃnæbɛtroːʒdæbɛtæuæ. (*without a cock the day will come or the sun will rise, i.e.* 'when u can do something without the help of someone else'*)*

10- pigeon (ko:tr)

1- læqælu: ko:tri:ʃbu: (*Staying without or lost a turkey and a pigeon, i.e. ' someone tries to gain two things but lose both*)

ADDED IDIOMS

1- ko:trjspjni:ʃa:næj a:ʃti:jæ (*the white dove is the sign of peace*)

2-dæłɛj ko:trnbæjækæuædægærɛn (*they are like pigeons walking together*, i.e. 'group of friends who always walk together').

12- parrot (tu:tj)

1-uæk tu:tjdæjłɛtæuæ (*Repeating like a parrot*, i.e. ' someone who imitates people a lot')

ADDED IDIOMS

13-hawk/ falcon/crow(

1- sædqal u: bærdɛk(*hundred crows, and one stone, i.e. '*told to a person who say one word or speech and revenge for him/herself').

2- ba:zbæsæri:uæni:ʃtotæuæ (*A falcon falls on his head*, i.e. 'lucky person').

3- qælfri: krd (*Made a crowto fly*, i.e. 'makes someone to go away from you').

4- qælbæqælj u:t ru:træʃbɛt (*A crows says to another crow your face is black*, as in the English idiom *the pot calls the kettle black*).

5-uækba:zækæjæna: xa:næbæma:mrjna: a:ua:j fɛræ

(*Is like a Falcon of Anakhana, get used to the village chickens, i.e. '* told to a person who is used to do something regularly, especially bad habits').

6- uækqældæqrɛ (l*ike a crows is crowing, i.e.* 'a crow is the sign of disaster so told to a person who makes disasters').

ADDED IDIOMS

14—Bat(ʃæmʃæmæku:ɛræ)

- ʧa:uʃæmʃæmæku:ɛræ u: hætæui:a:nnæutu:æ (*The eye of a bat and the sunshine cannot get together, i.e.* 'Someone is not suitable for a certain job').

ADDED IDIOMS

15- Bees(hæng)

- dæłɛjhængjlæda:rda: do:zi:uætæuæ (*Is like someone found a bee inside a tree*, i.e. 'someone proud of something he/she did but not that important ')

ADDED IDIOMS

1-- xo:zgæpi:ja:uuæku: hængbu:a:jælægæłpɛuæda:nru:ħjdærʧu:a:jæ. (*I wish man was like bees with their bites to die*, i.e. 'told to bad men who are hurting women').

2- dłhængælæsærgu:łdæni:ʃɛt.(*heart is like a bee land on flower*, i.e. 'when you like a nice person').

16- Partridge(kæu:)

1-- uækkæu: dænu:kjsu:ræ (*is red like the beak/ bill of a partridge, i.e.* 'something red').

2-uæk kæu: dæqa:spɛnɛt. (*is singing like a partridge*, i.e. 'a very nice voice').

17- Pig (bæra:z)

1-bæra:zj dæmbæstra:u(*is like a pig its mouth is closed* i.e.,' told to Muslims who are fasting but not praying in Ramathan / told to someone who does not speak intentionally because of being angry').

2-dæłɛj bæra:zæʁæzri:uæ(*is frowning like a pig* i.e. ' someone who is just frowning and do not speak because he/she is angry')

3-bæra:zjlɛdærna:ʧɛ (*a pig cannot pass it* i.e., ' a road, which is difficult, especially mud roads)

4-bæra:zjku:rjbæra:z(*pig son of pig* i.e., ' told to an unjust person')

5-bæra:zjlɛæpsɛ (*pig will be out of breath in it*i.e .,'a very cold weather in winter')

The same meaning using different animals

1-sægj bnpɛsu:ta:uæ (Is like an underfoot burnt dog

2-dæłɛj mi:zæpʃi:læja:nlæʒɛrpɛda:uæ (as if they put the/a cat's urine under his feet

ba:zbæsæri:uæni:ʃtotæuæ (A falcon falls on his head

baxtiwak sag dawaret

Appendix 3: pre- test (group A and B)

Q1-   Read the Meaning of the idiom and choose the appropriate animal:

A. This place has really gone to the_____ (Meaning – This place has deteriorated immensely)

•   Cats

•   Dogs

•   Pigeons

.

B. You can take a _____ to water, but you can't make it drink. (Meaning-You can help a person only up to a certain point and then they must do things for themselves.

- Horse

• Fish

- Mule

C. There are plenty more _____ in the sea. (Meaning – If you have broken up with your partner, do not worry, as there are lots of other people you could date).

- Octopuses

- Sharks

- Fish

D. Get off your high_____. (Meaning-You are acting conceited, judgemental and condescending. Stop treating people as if they are inferior to you and become more humble).

- Elephant

- Giraffe

- Horse

Q2- Choose the appropriate idiom to complete the following sentences:

(Dog's life, piggy bank, it is raining cats and dogs, a dark horse, fish in the sea)

a- I do not know how that guy has won the election. Nobody knew him, no meeting, no speech, and no debate. He was really a _____.

b-   Take an umbrella and a rain coat. _____.

c-   I do not like my life. I have a boring life._____.

d-   Thank you very much. I am going to put your bank note in to my _____ because I would like to buy a DVD.

Q3-Guess the meaning of the following idioms:

a-   If Kim thinks that I am going to let her copy my math homework, she is barking the wrong tree.

b-   Tammy wanted to yell at John for leaving the toilet seat up again, but after their last fight she decided to let sleeping dogs lie.

c-   Tommy's mother didn't even lecture him after he came home late again; it was like beating a dead horse.

d-   Hold your horses, Janet. We should ask him why he did it before we make our decision.

Appendix 4: post-test (group A and B)

Two weeks after completing the sessions, which will last for six weeks, a delayed post-test will be administrated to investigate the long term effects of the two methods on the participant's retention.

Q1-   Choose the most appropriate answer:

a-   Tom eats like a _____. He ate all of the roast beef and most of the chocolate cake too.

(Fish, Horse, bird, dog)

b-   She does not need it, but she does not let me have it either. She behaves like a _____ in the manger.

(Dog, pig, cat, fish)

c-   In my opinion, buying a used car without consulting a car mechanic first is like buying a _____ in a poke.

(Cat, Dog, Pig, bird)

d-   The hall was so packed with people that there was not enough room to swing a _____.

(Cat, Dog, fish, pig)

Q2-   Choose the correct answer:

a-   If you make a pig's ear of something you do it

-       Very noisily

-       Very badly

-       Very carefully

b-   If someone tells you to hold your horse they want you to

 - Move

 - Wait

 - Sit

 c- Jack is not coming to the football game because he has other fish to fry. Jack

-       Has better things to do

-       Is too tired

-       Cannot afford it

d-   His wife never lets him do what he wants and as a result he leads a dog's life.

-eats what he can

- never sleeps

- has an unhappy life

Q3- Read the Meaning and Choose the Appropriate Animal

A-   He came home drunk yesterday and he's in the _____ now. (Meaning- He has annoyed his girlfriend/wife and is being punished for it).

- Vulture's nest
- Snake's hole
- Doghouse

B-   Someone let the_____ out of the bag. (Meaning- Someone revealed something that was supposed to be a secret).

- Cat
- Rabbit
- Scorpion

C-   Hold your _____! (Meaning-Stop and wait for a minute)

- Dolphins
- Camels
- Horses

D-   . What's the matter? _____ got your tongue? (Meaning- The person has suddenly become very quiet.)

- Ferret
- Badger
- Cat

Appendix 5: Hand out (group A and B)

THE HAND-OUT OF GROUP A

A- Emma had become a legend - loved and hated in almost equal measure - in the short time she lived in Sudan. She had made a strange journey from a middle-class home and a convent education in North Yorkshire, to being one of the most controversial - and arguably powerful - figures in the polarised politics of south Sudan. I had known Emma ever since she wandered into a sewing class, 20years ago, in our convent school in Richmond, Yorkshire. She was tall and gangly, her socks were wrinkled around her ankles and her fingers covered with ink splodges.

Emma was the cat with nine lives; each time she returned to England there were more cryptic references to narrow escapes and extraordinary adventures. She gambled so nonchalantly with her life that she appeared to have immunised herself from death. It was a shockingly cruel twist last November that after the bombs, bullets, disease and even the threat of assassination, all that courage, warmth and flamboyance should be extinguished in a mundane car accident.(Bunting 1994, p.t2)

B-Couple William and Roma Harvey will today celebrate a special milestone.

The pair are celebrating 70 years of marriage, and before the significant achievement, the lovebirds reminisced about how they first met.

'A girlfriend and I went for a walk on St Kilda pier and we were sitting down and William said 'good evening, girls',' Roma said.

'I didn't answer and he said back to me, 'what's the matter, cat got your tongue?'

'I said 'I do not speak to strange men' and he said 'I'm not strange.'

'So I went over and we talked and then we went our own ways.'

'He called me the next day and said 'I've got tickets for the pictures. Will you come with me?' and that was it.' (Bendigo2013,p.3).

C-   In an interview with CNBC's John Harwood, Texas Gov. Rick Perry warned former Massachusetts Gov. Mitt Romney not to attack his flat tax plan for helping millionaires - saying 'he ought to look in the mirror.'

*'*I consider him to be a fat cat*,'* he said.

When asked whether it is a problem for him that his plan would result in significant tax cuts for the wealthy, Perry told Harwood 'I do not care about that.'

'What I care about is them having the dollars to invest in their companies - to go out and maybe start a business because they've got the confidence again that they actually get to keep more of what they work for.'(Newstex LLC2011,p.6)

(Accessed through http://www.lexisnexis.com/uk/nexis/results/ on 11/2/2014)

D-   Everyone struggles to understand how Labour can be massively ahead in one London marginal and disastrously behind in the rest - that problem being set merely by one Sunday's TV and newspaper output from one polling organisation. Everyone looks forward to returning to Westminster, to the comforting certainties of red box and palace bar. But not this year -, which has been designated as a suitable opportunity for an election by almost everyone except the lady whose sole decision it is. The polls will be with us for some time. While they now show more cheer for Mrs Thatcher than for her opponents - yesterday's poll for TV-AM puts the Tories at 42 per cent for the first time since Mr Kinnock became Leader of the Opposition - they have perhaps the more important function of focusing attention on the very frailty of power. A cat may look at king**.**Mr Kinnock in Downing Street? The horse-laugh of derision from Conservative Central office is not so hearty as before the holiday. (The times1987, issue 62665)

(Accessed through http://www.lexisnexis.com/uk/nexis/ on 11/2/2014)

E-   When Canadian 9-year-old Linda Fullerton blindly dipped her hand into a box 51 years ago and pulled out a piece of paper with the name and address of 8-year-old Newfield Primary School pupil Irene Hughes, it sparked a friendship between two little girls on different sides of the world.

They would go on to share details of the joys and difficulties of adolescence, careers, marriage, motherhood, and tips on grand parenting.

And after more than five decades of writing letters - and more recently, emailing - following the primary school exchange assignment in 1962, the two friends finally got to have a cup of tea and discuss life face to face at a kitchen table in Invercargill.

Yesterday Irene Hughes, now Irene Shanks, said she had a bad case of nerves before the arrival of Linda Fullerton, now Linda Purjue, in Invercargill on Friday afternoon.

After so much time communicating as pen pals and exchanging gifts such as lacy cake covers and miniature totem poles, Mrs Shanks said she was like **a cat on hot bricks** all day before the meeting.

Mrs Purjue, a retired teacher, had planned the trip in 2011, so the women had plenty of time to anticipate their first meeting. (Hyndman 2013, p.5)

(Accessed through <u>http://www.lexisnexis.com/uk/nexis/</u> on 11/2/2014)

Appendix 6: Handout for Group B

   (Cat idioms)

1- cat has nine lives

2- cat got your tongue

3- fat cat

4- a cat may look at the king

5- like a cat on hot bricks

Appendix 7: Close-test exercise for Group A and B

Fill in the blanks with appropriate idioms:

(Curiosity killed the cat, it is raining cats and dogs, cat's nap, a scardy cat, let the cat out of the bag)

a.   Wow!_____! I wish I'd brought my umbrella to school!

b- Frank: Why didn't your brother ride the roller coaster with us?

Sam: Oh, he's such _____! He won't get on any fast ride.

c- I had a _____earlier, so I am feeling refreshed and energized now.

d- Do not worry about what your neighbour is doing. Do not you know that _____.

e- Sam ruined everything! She _____about Jean's surprise birthday party.

Appendix 8: the Questionnaire

Statements	Strongly agree	Agree	Neutral	disagree	Strongly disagree
1-Learning idioms will help me to use English efficiently					
2- Learning about idioms will help me					

to increase my knowledge about English speaking culture.				
3- I think Knowing idiom is vital to creating effective communication with native speakers.				
4- Learning idioms is important as learning the grammar and pronunciation of English.				
5- Knowing the characteristics of English animals will help me to interpret unfamiliar idioms.				
6-Seeing idioms in context will help me to interpret unfamiliar idioms.				
7- I can learn and comprehend equivalent English idioms faster than idioms that do not have equivalents in Kurdish.				
8-i think Idioms are the most challenging part of learning English.				
9-I would like to learn a strategy that will help me to understand and produce idioms.				
10-i think Learning idioms is				

interesting and enjoyable.				
11- I think Learning English idioms are easier with reference with Kurdish idioms.				
12- I usually process the literal meaning of idioms before the figurative meaning.				
13- I feel confident in interpreting English idioms.				

Appendix 9: University teachers in Kurdistan

Koya University Participant 1 Participant 2	 F1 M1
Raparin University Participant 1 Participant 2	 F2 M2
Soran University Participant 1 Participant 2	 F3 M3
University of Suleimani Participant 1	 F4

Participant 2	M4
Dhoka University Participant 1 Participant 2	 F5 M5
Halabja University Participant 1 Participant 2	 F6 M6
Salahadin University Participant 1 Participant 2	 F7 M7

Appendix 10: interview transcribed

Interview Transcripts

Here P = Participant

And I = Researcher

Halabja University: Participant 1

I: Ok first of all thanks a lot for agreeing to participate in this interview. So i will

immediately start asking the questions. I think you are now teaching at Halabja University,

am I right?

P: Yes thank you so much, I hope my participation adds something o your research paper. Yes I am working in Halabja University.

I: Ok great. What subjects you are teaching?

P: Umm…this year I am teaching pronunciation in the first stage, phonology in the second stage and research methods in the third stage. But I taught several subjects in the previous year like grammar, like syntax and morphology and linguistics. I taught these subjects.

I: Ok great. So this means that you have got enough experience that will help in my research of course. Umm…for how long you have been teaching at this University?

P: Umm… it is the sixth year.

I: Ok great. So during this time, have you ever taught idioms to your students in class? I know you have taught different subjects so have you ever tried to teach idioms to your students.

P: Umm… according to the types of the subjects, no I haven't faced any topic or any subject, which needs idioms or, which makes me to teach idioms. The subjects like phonology and pronunciation like I said so. In these subjects idioms are just, you know just something you might finish throughout your teaching but I didn't have any specific topic about idioms.

I:Umm…so can I ask why you haven't ever thought of teaching idioms, you told me that, you already said that because the subjects that you are teaching doesn't need any information of idioms, English idioms but do not you think that teaching idioms is somehow necessary for the Kurdish learners to learn or to be taught?

P: Yes sure they are necessary, and they are part of the language even they are part of the culture of the language because if you need to know information about idioms or if you want to know idioms you need to know something about the culture and you know culture is an important element of learning language, but the only reason to my knowledge is the nature of the subject, which I have taught, for example I know my colleagues who teach subject like conversation, they need idioms, they use them even they include them in their programs, they are important element of the syllabus. But to my subjects, I haven't faced any specific topic or I haven't had any specific topic on idioms, only as examples or only as normal sentences or normal subjects, you know, within my topic.

I: I see, umm…you're right. As long as I know even teachers in the translation department, they use idioms more than those who are teaching in English department and you're right. So you know that I am dealing with animal idioms and I am focusing on animal idioms in my thesis and in one of the chapters I have suggested two methods of teaching idioms, you know that in our departments, I mean in the universities of Kurdistan, we never teach idioms so umm…this is my future plan, you know for the future that we might have a curriculum or a syllabus in all the departments to teach idioms so for this reason I have

suggested two methods of teaching idioms. The teachers can use in the class for teaching

idioms. One of them is comparing the English idioms with equivalence in Kurdish that will

help the students to guess the meaning of the idiom much easier and the second one is

teaching idiom in context, meaning, you know, putting the idiom in paragraph and telling

the students to find the idiom and guess the meaning according to surroundings of the

idiom. These are two methods that I have suggested and tested in my thesis so, what do you

think of these two methods? I know you haven't taught idioms but you know you have

experience in general teaching, you know general experience of teaching. So, what do you

think of these two methods? Do you think that they will be effective? Depending on your

experience, of course, I know you haven't taught.

P: Okay, there was a problem with the connection; I didn't hear all of the speech.

I: Do you want me to? Umm I have suggested and tested also two methods of teaching.

One of them is…yeah… did you hear the two methods? Or you want me to repeat that?

P: No, No, I didn't hear. You know there was a problem for one minute. I didn't hear

anything

I: Ok, great. Yeah. I think there is a problem with my internet connection. I know I know, I

have this problem, not only with you but all the participants. Never mind. I'm sorry. Yeah

do you want me to repeat the methods for you? I just want to know your opinion on these

two methods that I have suggested. The first one I said that comparing the English idioms

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with equivalence in Kurdish that will be somehow easier for the students to guess the meaning of the idiom and the second one you know is teaching idiom in context meaning ummm you know putting the idiom in paragraph and telling the students to find the idiom first and guess the meaning according to surroundings of the idiom. So what do you think of these two methods that I have suggested?

P: Ok great, thank you so much, you want the idioms or these two subjects about idioms to be a specific subject. Just like grammar. Just like pronunciation, like any other subject to be taught as a course or within the other courses.

I: Umm…it depends you know. I can't decide on this alone, you know. I can't decide on this alone. So even if we make part of a syllabus of a subject, it will be fine, at least students when they graduate, they will have a background…background on English idioms…You know that in our departments a student might graduate and haven't heard only one idiom in English, so this is somehow a disaster.

P: Umm…to my opinion what you suggested in the two methods comparing with the Kurdish one can be, yes, of course I do agree with you and they are necessary and students at least even if they have information about idioms but they have little information or they are taught little information about idioms so they need more and we need to pay more attention to the idioms. This can be done through both ways; I can say either to have idioms as a specific subject just like any other topics or within the other courses, for example we have translation as you said before. We can, for the first method to compare English and Kurdish idioms, you can do this through translation subject. For the second one, within

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context…umm… teaching idioms through context, you can include it within subjects like writing, like comprehension like….I think we have nowadays in our Universities in departments of English, in the first and the second stage, we have comprehension, vocabulary and comprehension as one specific subject and we have writing as another subject, so through writing and vocabulary you can do the second one, I mean the one you said that teaching idioms through context. Yes, and it's a great idea, and there's something, I think in the last two or three years the university of Suleimany, college of basic education, they have added another subject, which is called language and culture, the culture of English language. Something like this. I think yeah…also teaching idioms can be part of this subject.

I: Yeah you're right.

P: Because you explain culture… unless you understand the culture… or, you know, for example you have an idiom in English language, we might find the equivalent idiom in Kurdish language, not the literal translation, so language and culture also can be a suitable subject. First you can add the subject as one of the… just like the other courses to the syllabus then within this subject, idioms would be one of the topics.

I: You are right…Hopefully, we can do something like this in the future.

P: Yeah I hope so.

I: You know besides these two methods that we have already mentioned, could you suggest any other useful methods that teachers can use? I mean the methods, not the subjects that idioms might be taught in, not the subjects, I mean the methods that teachers can use in class.

P: Yes, of course what you suggested is too great methods and I think that within the syllabus or within the courses we have, these methods are suitable as I said before, one of them for translation, the other one for subjects like vocabulary, like writing or etc. teaching idioms through videos or through new technology, I do not know whether its suitable or applicable, but I think we can do something with technology, I mean videos since you know you can visualize these idioms and idiom with a video to my opinion, this can be useful and….

I: You mean just like a short film??

I: Yeah…sound problem?? You hear me now… there was a problem with the internet…

P: yeah sorry…I think films, different kind of English videos convey a lot of idiom so you can for example show them a movie, show them a video or a part of a film, which contains some idioms and the students might explain, might find out the idiom, might translate them or find a equivalent one in Kurdish language. Something like this.

I: Oh I thought you mean teaching the meanings of idioms through short stories or short films…but…this is what you mean or you say showing movies that use idioms and telling the students to guess the meaning in the movies, this is what you mean or just teaching the meaning of the idiom through short stories or short films.

P: Mostly both of them can be done, but mostly the second one, showing them a movie and trying to make them understand the idiom or explain the idiom with a video.

I: Ok I'm done with the questions, thanks a lot for your time and for your help.

P: For this moment, I have only this suggestion, the video one, I do not know whether it is useful or not, if I remember technique or method…after the interview, I may send it to you.

I: Yeah of course anytime. You can contact me whenever you want. Your help and information are highly appreciated.

Halabja University: Participant 2

I: Ok first of all thanks a lot for agreeing to participate in this interview. So i will immediately start asking the questions.

P: You are welcome, yes please.

I: At, which university you are teaching at the moment?

P: Halabja University.

I: Ok great. For how long you have been teaching at University.

P: 2 years.

I: Only two years. Ok great. So what stages you are teaching at University.

P: Umm…2nd and fourth.

I: Ok great. Can I ask you what subjects you are teaching?

P: Yeah grammar and semantics.

I: Ok great. Have you ever taught idioms to your students in class?

P: Yeah in both, but actually in semantics I have taught them in part of my lecture, what idioms are…we can determine their meanings, how their meanings can be understood.

I: Ok great, how did you do that? I mean what methods you used for teaching idioms? What activities or methods you used in class?

P: Hmm...indeed my work through or my subject is semantics, you know semantics is a theoretical subject in, which I talk about meaning, it's not a practical one in, which you make students learn idioms themselves but I talk about the idioms in general way, how they are and how they are defined, how difficult it is for a learner to understand their meaning, I talk only the meaning.

I: The theoretical background of idiom you mean, you told them about the theoretical background. Ok so this means that the students didn't have opportunity to use the idiom or you didn't test the students to know whether they have learned some English idioms or not.

P: Yes unfortunately, it was the first year of teaching at semantics, and when I talked about idioms, they only knew the name, the names of what idioms are, they did not know more about how they can learn, how they can understand, though they were fourth year students but still they didn't know a lot about idioms.

I: I see although you haven't, what's called tested the students' ability for learning idioms but I wonder if you could tell me what difficulties might students face in learning English idioms.

P: Umm…the main problem is in the meaning, they cannot understand native speakers when they learn, or when they use idioms in their speech, so they do not know how to learn. The teachers in Kurdistan Universities, the teachers do not focus on the use of idioms in their lectures, that's why even they do not know how to learn.

I: I see, so do you think that teaching idiom is a good use of classroom time? Do you think it is useful for students to learn idioms and for teachers to teach it in class?

P: Yes surely it is… it is excellent for the learners, as you know for anyone who speaks a language, to be a fluent speaker you need to understand and use idioms in your speech and in your writings as well.

I: Oh I see, as a second language learner, you should know some idioms to use it in your conversation; this is what you want to say?

P: Yeah and not only some idioms, to know the idioms and to know the meaning of idioms as whenever you talk with a foreigner, or with a native language speaker you use idioms, that why you need to understand the meaning of idioms in order to understand the native speakers.

I: I see, yeah you're right, you mean that is necessary for communication?

P: Yes sure…
I: Ok, as I told you in the beginning, I am doing a research on animal idioms in English and Kurdish and in my thesis, I have suggested and tested two methods of teaching idioms, one of them is comparing the English idioms with equivalence in Kurdish, you know that if we have equivalence in Kurdish, the students might guess the meaning of idiom much easier

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and the second method is teaching idiom in context meaning that putting the English idiom in a paragraph and telling the students to find that idiom and guess the meaning of the idiom according to the context, so what do you think of these two methods, depending on your experience in teaching? Do you think that they are effective to be used in class?

P: According to my experience in teaching, I think the second one might be more productive as you know there are so many idioms for, which we cannot find an equivalent in Kurdish language, in the mother tongue language. That's why for some idioms it is not easy and applicable. You know some idioms are culture specific so I think it is better to use the context to tell the students where to use the idioms. Though if we mix both of the methods, it would be better….

I: Hmmm, this is my result as well, at the end I realized that mixing or using more than one method is more productive than using only one method.

P: Indeed.

I: The last question is that other than the two methods that we already talked about, can you suggest any other useful methods for teaching idioms in class?

P: Umm… as I told you in the beginning, I haven't taught idioms to my students exactly in practical way. I do not know exactly how to teach them that's why I have no other suggestion at the moment.

I: Ok anyways, thanks a lot, thank you very much.

P: You're welcome and wish you all the best.

Koya University: Participant 1

I: Ok first of all thanks a lot for agreeing to participate in this interview.

P: You are welcome.

I: So I will immediately start asking the questions. In, which University you are teaching at the moment?

P: Koya University.

I: I see, OK, so, which stages you are teaching I mean your students are at, which level?

P: They're second year students.

I: Ok for how long you are teaching at University?

P: It has been six years' experience.

I: Have you ever tried to teach idioms to your students in class during your experience of teaching at University?

P: Actually, if I am honest, yes, in conversation, some of the topics, it happened that I came across with some idioms, for example money doesn't grow on trees or money doesn't bring happiness, so these kind of idioms, sometimes, it happened I taught them.

I: Yeah you just told students the meaning of the idioms without telling them how the students can learn idioms, you just gave them some idioms and with their meanings, this is what you did.

P: Actually as I said few idioms within the text book, the topic was not totally about idioms.

I: I see…

P: But when I encountered them I explained their meaning, sometimes I gave equivalent Kurdish meaning…Oh I see…if I found an equivalent one. For example, No pains no gains I gave the equivalent meaning for this idiom

I: So the next question is how did you do that, how did you teach the idioms? I think you already mentioned this, yeah. You said you tried to find equivalence in Kurdish. Ok what was…sorry how was the reaction of students? Did they learn the idioms easily or what kind of difficulties they faced while you taught idioms?

P: Actually, as I said I didn't intentionally teach the topic, which is totally about idioms but when I taught them I tried to find equivalent one. I tried to practice them sometimes in the class…in some way they understand them and when it comes to exam they could use this idioms in their speech so it helps them to show their performance in speaking if they could use these idioms.

I: Oh so this means that you achieved your goal when in the class you taught idioms, and in the exams your students, they were able to use them….

P: Yeah few of them could use these idioms to show their performance whenever I heard these idioms, so it sounds to me they could benefit from the idiom, though my intention was not to teach idioms.

I: I see. Yeah your main goal was communication, let the students to communicate and have conversation between themselves…you're right okay…Sorry, do you think that teaching idioms is good especially for Kurdish learners of English in the English department

P: sure.

I: Why it is good? For me it is necessary, it is essential, but for you I need to…

P: Actually I can say to some extent it is necessary to know…why because it happens they face someone with native speakers…may be the persons speaks in a different language, he

uses slang language when he want to deliver his message so in this case a Kurdish speaker, a Kurdish person if he is not able to understand this idiom, so the relation will not be going on

I: Yeah you are right. In my research I have suggested two methods of teaching idioms, one of them is teaching idioms in context meaning putting an idiom in a paragraph and asking the students to find the idiom and guess the meaning through the context according to the surrounding of the idiom and the other one is, ummm teaching idioms through equivalence in Kurdish language that will help the students to understand the meaning of the idiom, the one you have already talked about so I have suggested these two methods, what do you think of these two methods. Do you think that in future, if we try to teach idiom in the English department, these two methods will be useful for the teachers to use?

P: Actually both of them are beneficial but I prefer the first one, which is somehow challenging. The second one is very easy but the first one is somehow challenging, it stimulates students to think to search to ask then they conclude, they come to the conclusion that this idiom sounds for this in Kurdish. The second one is somehow easier, you just give them the equivalence so, as if we haven't done anything.

I: You're right…even if we do not have equivalence in Kurdish so what they are going to do, so what will happen then. For me mixing both will be better, you know for those…for the idioms that we have equivalence, they can just …you know find the equivalence in Kurdish and then learn the English idioms and for those

P: I do agree with you, if you mix both of them …

I: Yeah…although you haven't taught idioms in your classes but you have got experience in general, can you suggest any other methods that teachers can use in class for teaching idioms other than the ones that we have already mentioned

P: Okay, umm…well, maybe we follow vice versa method, for example instead of giving them idiom in English, so we may give them an idiom in Kurdish and ask them to find the equivalence in English.

I: Hmmm, but do not you think this will be quite difficult for the students, especially in class, how can they search for an English idiom…

P: Yeah but you know today's methodology ask for challenging, you know for example giving stimulating… so you know we have to have an activity, which is challenging to stimulate them, to activate their prior knowledge otherwise they'll know them because if we have learn about learning, it does not give sense we have to learn how to learn, keep students learn how to learn.

I: You're right. Yeah…yeah.

P: I can just come up with this idea, may be next may be the following days I could have, but for the time being I have just this method.

I: Yeah thanks a lot. For me, I am done with the questions, if you have any comments or any question.

P: No comments, just I want to say you have chosen a good topic and I wish you your best and wish you all the best.

I: Thank you for your time.

Koya University: Participant 2

I: Ok first of all thanks a lot for agreeing to participate in this interview. You're welcome. Could you please tell me, in, which University you are teaching at the moment?

P: At the moment I am teaching in Koya University, faculty of education, department of English language.

I: What stages you are teaching? I mean your students are at, which level?

P: Currently I teach second stage students, you can say second level students and first year students as well.

I: Ok great. For how long have you been teaching at university?

P: Yeah I have been teaching since 2010.

I: So this means you've got six years' experience. So have you ever taught idioms to your students during this time period while you are teaching at University?

P: Idioms in English…yeah actually, during my experience, since the modules that I taught include conversations, academic debate, language and culture, as well as semantics, so during the teaching I haven't taught any subject related to idioms in specific but sometimes still during academic debate and during conversation while in class, I noticed some students using idioms and I sometimes replied to their idioms, sometimes I correctified their mistakes. Sometimes they asked me what is the equivalence of that idiom is; they were asking me in Kurdish. So I came across few examples of using idioms but not as I said before, nothing in specific.

I: As you said that you haven't tried to teach idioms in your class, could you please just tell me why you haven't thought of teaching idiom to your students?

P: Yeah because, the subjects that I taught do not include contents related to idioms in general and in specific as well otherwise if we have some completely corresponding to idioms, we can say that we can teach it. But the subjects that we have in English department unfortunately do not include idioms as a part or as a whole, that's why we never taught idioms in our classes otherwise we only give information, we only told students about idioms

I: So, sorry for interrupting, you mean that in the department, you've got some text books that the teacher should use them, so in the text books there is no idioms so that is why you haven't taught your students.

P: Yeah Exactly. Even the modules especially in the first stage as well as in the second stage we do not have any specific subject or textbook for teaching idioms. Maybe, there might be a sort of maybe section or part of section of a chapter or unit in a book or a textbook but not as a whole.

I: I see, you're right, although you haven't taught idioms but I want to know your view, I want to know your perception about the importance of teaching idioms. Do you think that it is important in English department to have a syllabus or the teachers' pay attention of English idioms to teach them to the students inside the class? Do you think it is essential, it is important to do that?

P: Yeah I find it totally important because idioms as you all know in any language around the world are part of hidden cultural meaning let us say, so idiom is very necessary especially for foreign language learners and EFL students. Because when they see an English speaker, sometimes they use idioms, so if they have a sort of prior information about idioms and their meanings, they could communicate meaningfully. So face to face speaking to natives, it is ok, we can say it is 55-60% of understanding might be good, but if we speak about a totally meaningful communication between a EFL student and a native

speaker, learning about idioms can enrich or increase the possibility of meaningful communication so it is important, I believe that all English department in all public universities in Kurdistan need to add a section or a subject or a module for their curriculum chiefly related to idioms. It is important because as I said it a part of a meaningful communication, if anybody wants to learn a language, that means he need to learn about idioms because idioms is not only about language, it is also about cultural perspectives and it is also about cultural ideologies.

I: Yeah you are right, hopefully this is my planning, in the future I am going to do something like that in the English departments. In my research, I have suggested two methods for teaching idioms, one of them is teaching idioms in context meaning putting an idiom in a paragraph and asking the students to find the idiom and guess the meaning through the context according to the surrounding of the idiom and another method is giving the idiom to the students and telling them to think of equivalence in Kurdish, to know whether we have the same idioms in Kurdish or not. so I have suggested these two methods, what do you think of these two methods. Do you think that they are effective to be used in class?

P: Yeah, I agree that the two methods that you're going to use for teaching idioms are useful and practical, because the first one, using the idiom in context…this is important but I suggest that the context should be authentic, you see and…

I: What do you mean by authentic, I didn't get that?

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P: Authentic material. For instance, If you talk about the specific idiom in a context, that context or that paragraph should be an authentic paragraph. Ok? Like we have taken that paragraph from a newspaper or you have taken that paragraph from maybe a novel…from I do not know. It shouldn't be written for teaching purposes. The authenticity of that paragraph might enrich the understanding and the usage of the learners and for the teacher as well. And the second method that you tell the student to see the equivalence of that idiom in English, this is also useful but before that the students might get a sort of information about idioms, types of idioms, their usage, things like that before teaching them that idiom and before telling them to see the equivalent. They have to get knowledge about that and then you can ask them about the equivalence of any….

I: I agree with you, because you know idiom is a cultural bound item so first of all, they should have…when you teach your students, English idioms, so in advance, they should have some information about the English culture then they can learn those English idioms. You are right. So I know you didn't have any experience of teaching idiom but I want that if you could suggest any other method of teaching idiom in class, you've got experience in teaching but not in teaching idiom, so according to your experience in teaching in general, could you please suggest any other method of teaching idiom.

P: Yeah, I suggest you to use maybe video clips apart from reading material, you can also use visual materials like videos, I do not know maybe you can download some on YouTube or maybe you can adopt some videos mainly related to idioms and that video might be

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again authentic and if it is not then it is also fine but videos also can be beneficial for teaching.

I: So you mean that visual methods are also essential in teaching,

P: Yeah

I: Yeah, you are right. Thanks, I am done, so if you have any comment or anything to add.

P: Thank you for time devoting to your project, wish you a successful project and maybe you come to Kurdistan once you finish to enrich further.

Salahaddin University: Participant 1

Have I ever taught idioms to our students? Actually we teachers sometimes teach idioms to our students

How I do that? It depends on the subject I teach. Also it depends on the idiom I teach.

Did I achieve what I hoped to achieve? It's not easy to say always but I just try my best to achieve what I am hoping to achieve. If there is an equivalent idiom in my language, then I am lucky but if not, then I usually face difficulties.

In terms of students were at, which stage, I have taught idioms to first year, sophomore and engineering students.

In question number 2, based on my own experiences as a learner or teacher, the difficulties my students face in learning idioms. Well, as a learner or a teacher I see a common difficulty about learning idioms, you know the words in idioms have different meaning compared to when they should alone, so this makes you misunderstand the meaning of the idiom. The grammar structure and the word order are sometimes very odd in idioms, that's why it is also a difficulty for learners to learn a idiom

Question number 3: Do I think that teaching idioms is a good use of classroom time? Why not. Sometimes we need to do so.

Question number 4: Is there anything that might be useful to me in the methods you have proposed? Certainly there are. Your proposed methods are very important. We can take the message of them in our future teachings, teaching idioms actually as a teacher. They are very helpful I guess, they are very useful.

And the last question, Are there any other useful methods that I can suggest? We will try these two methods. I do suggest two more methods. One of them is we can explain the meaning of idioms with stories. Sometimes a story about a situation can explain or can simplify the meaning of an idiom. Another method that I suggest for teaching idiom can be that we can sometimes teach idioms by showing pictures or let say may be watching videos or may be playing videos for students because videos and pictures sometimes explain the meaning of idiom to students. So, compared with, sorry, coupled with your two methods, you try to use the two methods that I suggest.

Salahaddin University: Participant 2

I: Ok first of all thanks a lot for agreeing to participate in this interview. So i will immediately start asking the questions. In, which college or university you are teaching at the moment?

P: Yes, at the moment I am teaching at the Salahadin University, at fourth stage to English language teaching and third stage to translation and third stage general English, English language and also I am teaching a French University phonetics for the fifth stage and also I am teaching at an Institute.

I: So this means that you are busy as a bee.

P: Yeah, very busy.

I: Thanks for your time.

P: Your welcome.

I: Okay. For how long you have been teaching at University.

P: Yeah, since 2012 but I have taken three months. So, I went back to the University in this year and one year before. It means two years' experience otherwise three years its relaxing.

I: So, during your experience, although you have only taught for two years but during this period, have you ever taught idioms to your students?

P: No, unfortunately. But this year with the third stage University students I have translation with them. So we have this topic but we didn't explain this topic until now and I want to prepare something for them but we, in general, we talked about this subject because the idiom is somehow different. When we want to translate idioms, it's something and the translation gives another expression or explanation.

I: What do you think, do you think it is necessary for our students, I mean Kurdish learners of English to learn English idioms, do you think that it is necessary for them?

P: Yes of course, it is very necessary.

I: Why?

P: Because in Salahadin University students, there are special English department, faculty of Art. At the end they become like translators or interpreters, so they such problems of translating idioms so they have to know how to translate or what's the meaning of idioms even if they become teachers, so it's important. I know, I mean it's very necessary to learn it.

I: So, you want to say that it is more important for students of translation to learn idioms rather than students of English department; this is what you want to say?

P: No, i mean it's important for both of them especially important for students who want to become translators or interpreters.

I: So, as you said that it is quite important for students to have a background to learn, so why haven't you started off to teach idioms to students since it is important.

P: Because it depends with the subject that we want to teach or that the department who want for us to teach to the students, for example when I taught students phonetics, somehow it's a subject, which deals with the phonemes, with the sounds. It's somehow far from the idioms, so idioms I think is related with the general English or in general we have lots of subjects of language, novel, we have English language teaching, language identity so idioms is far with these subjects and the only subject, which I see is very near, which is general English. So within general English teacher has to teach idioms.

I: So, as you said that for each subject in the department, there is a particular, what's called textbook that teachers use, so that is why teachers are bound to a textbook and they cannot teach whatever they want, so that is why we teachers are not free to teach the students what we want.

P: Yes, there is specific subject syllabus for the students.

I: Yeah, I see, I can understand. You know what in my research I have suggested two methods of teaching idioms to Kurdish learners of English of course. One of them is teaching idiom in context meaning putting an idiom in a paragraph and asking the students to guess the meaning of idiom through the context. And the other one is you know asking the students or giving them the idiom in isolation and asking them to think whether we have equivalence in Kurdish or not. So I have suggested these two methods. Of course you have no experience of teaching idiom but just I want as a teacher to know your point of view about these two methods. Do you think that these two methods are effective to be used in classroom?

P: I think of course yes especially with the translation because we start we need equivalence words as you suggested especially for the second method. I think yes it's important, both of them especially the second one, which is related to our subject, which is translation

I: Okay, so depending on your experience as a teacher, could you please just suggest any other method that teachers can use in class for teaching idioms rather than the ones I have suggested already?

P: I do not have idea, right now I do not know.

I: Yeah I know it is quite difficult because you haven't taught idioms so I can imagine it is not easy for you to guess but you know as a teacher in general and you have taught students so you might have an idea, you might have a strategy to help students to learn idioms easily, much easier or we can say.

P: Umm…really, I can't guess right now but maybe if I get something good, get new idea maybe I'll call you or tell you.

I: Okay great. Thank you, I am done with the questions. If you have anything to add or any comment, I am ready.

P: Umm…you're welcome and you're project is fantastic and really I want a copy of the project…

I: Sure…I will send you one when I complete it. Thank you

P: Thank you.

Dhok University: Participant 1

I: Ok first of all thanks a lot for agreeing to participate in this interview. So i will immediately start asking the questions. In, which University you are teaching at the moment?

P: Dhok University.

I: I see, OK. For how long you are teaching at University?

P: Umm…for about three years. Three or four years because I graduated in 2012 and I taught there, meanwhile I did my paper works like the equivalence and things at the Ministry so you can count three and half or three years.

I: Ok great, so what you are teaching at University level?

P: Umm…since I started teaching, I taught almost all the stages like first second third and fourth but currently now I teach first and fourth years… first year academic debate and fourth year ELT methodologies.

I: Ok great. Have you ever taught idioms to your students in class?

P: idioms…umm during my second year of teaching at the University, I taught reading comprehension from, which I could teach them collocations, idioms and stuff like this. So yeah basically I have taught idioms to second year students.

I: Umm, could you please me how did you do that, I mean, which methods you used in class for teaching the idioms.

P: Umm…er… I didn't depend on any method, I came up with my own strategy to be able to convey my message, which is helping them, first know how to analyse idioms and know how to know idioms and then I actually exposed them to so many idioms in English and we together tried to find the equivalence idioms in Kurdish or Arabic… I see… so this was the main strategy or method. But the means of thought was all communicative.

I: hmm…So did you achieve what you hoped to achieve in class? I mean your students were able to learn idioms?

P: Yes the outcomes were great actually specifically in collocations and idioms because this is how you, this is where they could compare two languages or three languages together. So they were always like even in their daily speech they were coming up with different idioms and making use of them in the class and outside the class as well. So yeah, I would say yes the outcome was great.

I: Ok so based on your own experience as a learner and as a teacher, what difficulties might students face in learning English idioms?

P: Umm…the difficult thing is the translation thing because they depend on their mother tongue, their first language, that's why when they come and interpret different idioms or learn different idioms in English, I mean the target language, they find this difficulty. Even when they use the idiom they find it difficult because they depend again on their mother tongue. There is an issue, which is called equivalence in translation; this is the most obstacles for the students to know to use the idioms. I personally experienced it because I was actually; I found so many of my students depending on their first language and trying to come up with an equivalent meaning of an idiom, which was very misleading because they depended on their mother tongue and the literal translation of the idioms.

I: So we can say that idioms that got equivalence in Kurdish were much easier to learn for the students than the idioms that were not.

P: Absolutely yes. And the ones, which they have different connotations than the surface meaning they have were very difficult for the students to cope with.

I: Yeah you're right. So do you think that teaching idioms is a good use of classroom time?

P: Umm… like to have a specific subject of teaching idioms? Yeah….umm I recommend it actually but not to have specific subject, may be you can use it or you can teach it or teach idioms along with either morphology or comprehension.

I: Hmmm what about semantics?

P: Umm yeah semantics as well because it has this part of the meaning thing with it, so to merge it with either semantics or morphology. I said morphology because it deals with the structure of sentences, how you can analyse it in terms of… semantically and pragmatically and how to say the analysis of the sentence or word. So it could be taught with both semantics and pragmatics.

I: Yeah, so do you think it is necessary for Kurdish learners of English to learn English idioms? Is it necessary?

P: Ummm, as long as they were to learn English and to be fluent in language and to appear, like may be to reach native like level, I would say it is important to them to sound great speakers of the language, because few idioms and collocations and phrasal verbs and stuff like this, your language would appear more English, I would say…then to come up with structures or chunks that are neither Kurdish or Arabic nor English….

I: yeah you're right.

P: So I recommend that it's very important for students to learn them to become good speakers of the language.

I: Ok yeah, so, in my thesis I have suggested two methods of teaching idioms in class.

P: OK

I: One of them is umm… teaching idioms through equivalence in Kurdish language, the one you have already talked about and the other one is teaching idioms in context meaning putting an idiom in a paragraph and asking the students to find the idiom and guess the meaning through the context, so I have suggested and tested these two methods, what do you think of these two methods. Do you think that they will be effective to be used in class? You know that in our departments in Kurdistan, we are… you know idioms are not taught directly so umm in the future if we try to teach idioms so do you think that these two methods will be effective to be used by teachers?

P: Umm...well to be honest equivalence is the best method and you said using context in teaching idioms, this could be more effective I guess because students at the end, I mean after all they would like to see how things are used and not to be merely exposed to rules of the language, so I think yes, equivalence and also contextual use of idioms will be a great use for teaching idioms…and also like for higher levels I would suggest like using the communicative way in teaching them, not only like umm…because students already know how to analyse…like they were exposed to analysis way of idioms and collocation it would be better to make them expose and this could be done either in a ….communicative language teaching or may be in a ….

I: Hmm. Other than these methods. Sorry I can't hear your voice. I didn't hear your voice.

P: Can you hear me now??? Yeah yeah, yeah please. Umm… I just wanted to say that during my experience and through the friends that I have in Koya university, Halabja University, soran and other university, I know that collocation and idioms have not been give the exact or enough amount of teaching.. yeah, and that's why our students lack so much information in this field. So yes, your thesis as well would be a unique study in Kurdistan…

I: Yeah thank you very much. To be honest at the beginning I tried to do a contrastive study of idioms and later on I realized that, as you said this bit of idiom is lacking in our, in all the Universities in Kurdistan so that is why I planned to do something like that. Ummmm, last question are there any other useful methods that you can suggest other than the ones that we already mentioned?

P: Umm for the teaching of idioms??

I: Yeah yeah.

P: Umm… well there are actually… and ones you mentioned are good and every method that we experiment we know what happen with our results. I suggest that teaching idioms because idioms are part of the language so students would like to hear them on a daily basis…and that why it would be a great idea to teach them through the communicative way and also some of, some idioms may need further umm… discussion or analysis because of

their way or structure or everything they are composed of, so I think teaching of them would be a good suggestion as well.

I: Yeah thank you very much, I am done with the questions, if you have any addition or comments or question…

P: umm well I am sorry for not being able to talk to you, I would compensate for that. I have a little one or two questions, which university are you studying at?

I: University. I am studying in UK now. But I used to teach at Koya University. **Personal talk.**

Dhok University: Participant 2

I: Thanks a lot for participating in this interview and I will immediately start asking the questions. I know that you are a PHD student but at the moment are you teaching at Dhok University?

P: Yea, actually -visiting (Arzaq) University morning and evening classes.

I:, which stages are you teaching?

P: 4th year morning / 4th stage evening classes. Also 4 year and 5th year. We got a group of learners who are already teachers thus they attend evening classes as part time.

I: Have you ever taught idioms to your students in class?

P: Well, actually as you know there is no specific course for teaching idioms through linguistics as part of the course. I myself help a research on that subject. Idioms. But not teaching just like idioms in Kurdish by meaning and I like the subject very much. I usually enjoy the subject in and during teaching reading, writing, fluent English. Having said that, you know that Idioms are mainly related to culture

I: This means you haven't directly taught students idioms?

P: As part of linguistics, yea.

I: Can I ask how you referred to idioms in your class? What methods you use in your class for teaching idioms?

P: Sometimes even in sentence, sometimes we come across some fixed linguistic expression that is idiomatically used. Idiomatic use of language… And idioms are part of language so whenever we teach language, it is important to refer to idioms as related to the topic subject.

I: What strategy you used? I do not know whether you got my question

P: Yeah, I got it. First of all, you know the concept of idioms. The concept of idiomatic expression…. First of all I write the idiom on the board. Then I'll ask the students to read the expression. You know the idiom the idiom might consist of two words…three four in the structure. Then I'll say the meaning of each word individually. Then I pull their attention that idioms means that there is another meaning behind this construction when taken as a unit. So comparing the meaning of that structure as a unit and taking the meaning of individual parts of that expression, we find a picture. So this is the concept behind idioms. And then after that I try to convert that idiom in English that we talked about to one in Kurdish. I hope that I answered the question.

I: Yea, thank you! Based on your experience, can you tell me what difficulties might students face in learning English idioms?

P: Well, this cannot be answered in a single question in a few minutes…unless we do our research or find students…let's say…students that studied idioms. The point is that, it's my own experience actually, once we mentioned idioms in front of students, we find that they find something strange because this topic hasn't been tackled enough in the curriculum. So students find themselves poor in this respect. And my suggestion is that to decide or to fix a part of the course to the above idioms in linguistics. Because when we teach English, it's not obligatory to teach idioms so it depends on the teacher whether he chooses a path to

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teach idioms or not. But it's very important because if we miss the idioms of a language that means there is a missing part of learning.

I: So do you think the Kurdish learners of English, they usually have no background about the English culture and English idioms, so that is why the whole topic is difficult for them? This is what you want to say?

P: Yes! The other point is that I receive it's not included formally in the curriculum. I, myself, whenever I teach English, I come across some idioms, even if it's not related to their subject, I at least, in one lecture or one class, I initiate one idiom to teach them. I encourage them to follow other idioms and I show them the importance of learning idioms so they can do themselves.

I: Me too! You know, when I was teaching every day in each class, I used to write at the end of the class I used to write an idiom on the board and asking the students to find the meaning of that idiom. And next day we were, at the beginning of the class, we were discussing the meaning of that idiom. I used to that to be honest. As you said it depends on the teacher; otherwise in the curriculum we do not have that.

P: given through idioms especially in speaking and conversation. And idioms also can be taught through playing videos…I think would be much interesting for the students idioms…through nature…through showing videos on nature… and then pictures also.

I: Do you think teaching idioms is a good use of classroom time? I mean…do you think it is useful for a teacher to teach idioms in the class?

P: Absolutely! I totally agree with you!

I: Why? Can you explain?

P: As I said that mastering idioms or learning idioms in a language, it means that we become fluent and our language will be more interesting when using idioms in one language/one speech or talking shows that we are efficient in our language. Also we make the language more interesting for the addressee or the hearer or the audience

I: So you mean that the first purpose of learning a language is for communication…to communicate with native speakers of English?

P: Yes, communication! Now I have a point, we ask Kurdish, you know, when we taught in Kurdish, use our first language, we use idioms atrociously because we start to learn…atrociously we use them

I: Yes you are right! Especially old people! You know my dad has passed away but I remember in his conversations, whenever we went to a play, he used to say idioms, proverbs, things like that. OK, in my research I have suggested and tested two methods of teaching idioms. One of them is teaching idioms through equivalence in the first language.

P: Yeah.

I: Another one is teaching idiom in context, meaning putting an idiom in a paragraph and asking the students to find the idiom first and then…Yea, so I have suggested these 2 methods. What do you think of these two methods? Do you think they are effective to be used in class?

P: Yea, you see to decide that a method, you are talking scientifically, right?

I: I have tested them to be honest. I did that.

P: from one teacher for another might be depending on the techniques using teaching. You know, techniques are different often they are good but for it to say it is effective or ineffective, I might not be accurate 100% because I justify results from my research, right?

I: Yea, for my result was mixing both, because the first one, the equivalence is not applicable for all the idioms because some idioms are culture-specific. For example, for some English idioms we do not have equivalence in Kurdish. For this reason we have to refer to another method, which is using the method in context so my result was mixing both.

P: Have you compared the idioms to Sorani or Palewani?, which one did you choose?

I: Sorani Yeah, to be honest, my participants…they were from (Khoya).

P: do not forget that Kurdish and English they are from the same family. There are similarities between them.

I: Yea, there are similarities!

P: Whatever idiom I have, there is equivalent for it in Kurdish or vice versa.

I: Yea, there is but not all of them.

P: You know… I remember 4-5 years ago, one of my students, I think she was from Sulaimani did a research on idioms, the comparison, also a graduate of English and Kurdish. Now also I remember,

I: Yea, it is interesting!

P: Yea, I think twice or three times I give this topic to my students as a project of graduate research.

I: Now my last question is that other than the methods that we have already talked about, can you suggest any other useful methods depending on your experience on teaching?

P: Yea, of course, there are! You see that teaching is a philosophy right… teaching from one to another…class time is not enough for the learner to learn so if you have the concept of learning through self-directed learning, it's very important for the learners to be encouraged to follow that strategy, that policy. Here we ask teachers…..the directions and show them learning outside the classroom is very very important, of course, through suggesting some techniques that they are interested in. In this respect, my suggestion is that shouldn't we taught directly unless the teacher is aware of their interests, learning styles, multiple intelligences of the students. So once we are able to explore such styles or such intelligences and we provide them with techniques, with ways, I think we would be much…it will work…it will be successful. So getting them to learn such idioms themselves, and when they come to class see how much achievement they've got.

I: So only in exams the achievements can be measured or how can you know whether the students…

P: Of course, through interviews! You ask them to write journals…you provide them with projects, you ask them to go outside the university, in the street to make interviews with ordinary people, interview with other students, other universities may be at the university campus. When they come back, ask them what they have done. And this way, such things when achieved by them…so after a few days, after sometime, they will feel that they got something, they got learned. You see that it's not about only exam to see there are other ways, alternatives, rather than examination to check that they learn, you know!

I: I see!

P: There are the examination!

I: Yea, ok….thank you. thank you for your time!

P: I hope I did…

I: Yea, of course, you did! Your answers are highly appreciated. Thank you very much!

Raparin University: Participant 1:

I: Ok first of all thanks a lot for agreeing to participate in this interview. So i will immediately start asking the questions. In, which University you are teaching at the moment?

P: At the moment I am teaching at Raparin University and I am a decision maker at English department.

I: I see, OK, so are you teaching the students or only you have responsibility for the department, you said you are a decision maker.

P: Yes, all I have the got the responsibility at the department. I am teaching first year students because it is a new department, English department is new, it is the first year we have got students, and it is first year.

I: I see, ok great for how long you are teaching at Universities or this the first?

P: I have been teaching for four years. After graduation, having MA, this is my fourth year.

I: So this means you have experience of teaching. Have you ever taught idioms during this time while you were teaching your students?

P: Unfortunately no, I have never been taught any idiom…NO.

I: So can I ask for the reason why you haven't taught idioms? You know idioms are so important in every language so you haven't thought of teaching them or you do not have any plan in the future or why you haven't taught them till now.

P: Umm… as Kurdish learners, before being a teacher, as a Kurdish learner, we didn't think about having idioms or learning idioms will be so much important that is why we haven't thought about it and in the curriculum there should be some points about having the points to say that for example there is one chapter about idioms or things like this because here in the curriculum you should… you know there are some chapters about it and my speciality is about teaching sounds and pronunciation and phonetics and phonology and it is somehow far from teaching idioms…

I: Hmm… so you mean that the subjects you were teaching has nothing to do with the idioms, that is why you haven thought of teaching them…

P: Yeah, even when I was a student, four years I was studying English language just rarely some of the teachers of linguistics, they have used, some they have taught us a few idioms. Just a little bit

I: Yeah, here is the problem. You know our students they graduate and they have no idea about English idioms, so umm… I think we have to something with that in the future.

P: Yeah maybe, because it is a difficult subject, that's why they think it has a dual meaning. For example, you see some words in an idiom and it has got another meaning, semantically it has another meaning. That's why it is difficult for foreigners to understand the real meaning, what the native speakers say, that's why this is the reason I think.

I: So do you think it is really important for Kurdish learners to learn English idioms especially Kurdish learners of English?

P: Of course for every… not only Kurdish learners, every foreigner should learn every bit of language, that's why idioms are important. You learn a phrase or an idiom and it has got ambiguous meaning or another meaning, you learn two terms that's why it is important to learn. That is why you know proverbs in Kurdish, they have got many meanings and they are very important, they are just like you know…when you guide somebody or when you advise somebody, idioms is just like this. You learn from them, they've got hidden meanings…

I: I see yeah. So you mean that it is important for learners to learn English idioms. Ok great.

In my thesis I have suggested two methods for teaching for teachers of English language, so one of them is one of them teaching idioms through equivalence in Kurdish language meaning comparing the English idiom with equivalence in Kurdish language…..

P: Translating…you mean translating…

I: Not translating... finding equivalence, you know there are different types of equivalence, some equivalent, total equivalent, things like that…so you know that this will help the students to guess the meaning of the English idiom if we have the same in Kurdish, and the other method is teaching idioms in context meaning putting an idiom in a paragraph and asking the students to find the idiom and guess the meaning through the context according to the surrounding of the idiom…so I have suggested these two methods, what do you think of these two methods. Of course I know you haven't taught idioms but you have an experience of teaching in general so what do you think of these two methods to be used in class? Do you think they are effective to be used?

P: Also there are other methods. Yeah each one of them would be effective, they are good methods but there could be another way, you know our students especially foreigners in general foreigners and especially Kurdistan, we are auditory, we learn from listening and also if you just show some videos or retrieving them from the internet, when you Google it there are some pictures that help you to learn idioms, putting them on the wall would be a better way to learn idioms, this is my opinion

I: To be honest, you answered my next question was I was about to tell is there any other methods that you could suggest of teaching idioms. So you think that it is better to use some videos and pictures to learn…

P: There are more aspects of it, I think... You know that traditionally and in general as my experience, while having videos and pictures even in my fellow teaching groups, pictures and videos showing like this are more effective. We do not forget what we see.

I: Yeah you're right, that is a good point to make. OK for me I am done with the questions, if you have any other comments or anything to add.

P: Yeah thank you, I wish you to be successful; your field was very nice, when I was in fourth year at University, one of my teachers proposed one of topics was idioms and none of the students was ready to choose this topic because everybody said that this is difficult. We hadn't very much idea about this, so this was the reason…we do not try and so we do not learn

I: I see, yeah you're right, but it is not like that. For me I am really enjoying doing this research, it is somehow interesting.

P: Thank you so much, have a good evening.

Raparin University: Participant 2:

I: First of all, thanks a lot for agreeing to participate in this interview

P: It's ok

I: I…ah… I will immediately start asking the questions. I think you are teaching at Raparin University?

P: Yea, Raparin University.

I: Raparin University, English department, am I right?

P: Of course yea.

I: Ok so for how long you are teaching there?

P: at, which university? You mean English at Raparin?

I: not exactly. So you have been teaching in other universities as well?

P: no no not in other universities. Several years at school, about five years, and after that in the Raparin University for three years…about three years.

I: I see. Three years ok good. So what stages you are teaching?

P: first and second tier/year students. I mean at the university.

I: I know I know.

P: but in the school I had 9 and 10 grade students.

I: I see. Yea. So shall I start the questions. During your experience, have you ever taught idioms to your students in class?

P: sure. Exactly when I have been in school in 2009. I taught idioms in my classroom. So I would use the activity in classroom. I use it idioms in general and sometimes animal idioms. Let me narrate you a story, with my students. I was been in the classroom, I came in the classroom and I see one of my students do something wrong. And I ask him to…His name is ahmad. I say to ahmad, Ahmad pull your socks up. [unintelligible] I ask him to didn't mean him to touch your socks..

I: yea

P: I told them I mean to improve your behavior. This is one of my stories, when I was a teacher at school, in 2009 I think.

I: hmm, yea. you said you have taught your students idioms, so how did you do that? I mean what methods did u use in class for teaching idioms?

P: it is a strange question really. To me specially. So may say why, you see that in our country in our city, we just bought marker you see. Back in 2008 and 2009, we use just board and chalk you see. And you have written a lesson, you have written the idioms and then when we come back again, the next lesson, we remind, we remind to the idioms.

P: Sorry, I think you misunderstood me. For me in my research I have suggested two methods of teaching. One of them is exposing idioms to the students in context. Meaning…putting an idiom in a paragraph and telling the students to find the idiom in the paragraph and guess the meaning of the idioms according to the surroundings of the idiom. This was one method that I have suggested in my research. And the other method was 'case transfer' meaning you know giving the idiom to the student and telling them to think whether we have an equivalent of that idiom in Kurdish or not. So, meaning comparing the English idioms with equivalence in Kurdish. So, in my research…

P: to tell you the truth, the background, the English language background of our students are really poor you see…

I: I know. I know…but you know as a teacher in class, what is our main objective is what is to teach the students to make them learn, what you want them to learn. So, for example, when your aim is to teach idioms to your students so you have, you have to make them

P: let me explain it. Teaching idioms was not a part of our teaching ok.

I: yea yea. That is very clear for me. In my research what I'm going to do is that to tell people that teaching idioms is important. From now on, we have as teachers, we have to pay attention to this subject and to be just like grammar and pronunciation, to be a topic to be taught in the English department. So this is my main purpose to doing this research.

P: Lady as I explained before, it was not about teaching idioms in our classroom so it is not in our lessons it is not culture ok. So when we do something in the classroom, or with our students, we can say it's an extra thing ok…to discuss with the students.

I: just like an activity, ok yea I agree with you.

P: teaching only idioms in our schools is not a culture, unfortunately nowadays in our schools. To me specially, I was enjoying idioms why? As I narrate you before I have the story with the students at school and also at the university and I use it in our daily activity but not over time.

I: so…u said that you taught idioms to your students at school, at school level. What about at university level have you ever tried to teach idioms?

P: we tried, we tried. But, really not exactly

I: so why u haven't thought of teaching your students at university?

P: really right now I had the responsibility, I had before sorry a responsibility in our department, I have been in the kindergarten department and I had the responsibility just I had two hours or three hours maximum...the students.

I: Oh I see. Yea you're right. So depending on your experience, what difficulties might students face in learning English Idioms? Although u haven't…

P: You see that the meaning of idioms are different, to their real meaning you see. So for example while we say, *dodeiss* this. Ok.

I: yea. Hmmmm.

P: you see. Im sure you must know this.

I: yea yea. Hmmm

P: while we say *dogdeiss* this yeah, so if you use these two words in a statement and u say to the students, [the idiom] so u need more time to explain it. You have to use a lot of phrase to explain it. So may be, one of them relates to the time, you see. That our time is limited, 45 minutes in the classroom or in our classes. So this is one of the first point. The second point, we have material, which is called textbook in the classroom ok, for example last year I had to teach English language, global English language, to our students in the kindergarten department, first year and second year. You see that we had global, an English

global. Just I use this material in the classroom, and to be clear that I had no time to teach them idioms or any other idioms.

I: you are right. I can understand that. I can understand that. And I have chased this point as well. In all the universities in Kurdistan, in all the English department, there is no clear syllabus for teaching idioms in the department.

P: So yea u see…

I: this is clear for me. I just want to know whether just like me, teachers have tried to teach idioms or not. Because for me teaching idioms is so essential, especially for Kurdish learners of English

P: it seems doable. It seems doable.

I: and I…at the same time…

P: let me explain it, I myself really acknowledge to have a book, a textbook, for exactly our special students in our department and other departments. But I tried to have my own book and part of it will be contains a hundred or two hundred idioms.

I: hmmm…you mean English idioms.

P: yea yea yea English idioms.

I: hmmm that seems interesting. So I have told u in the beginning that I proposed two methods of teaching idioms to Kurdish learners, so what do u think of the methods that I have mentioned to you. Do you think that they are useful to be used in class?

P: I think they will be benefit. They will be useful. So you are waiting your Phd's research

I: thank you.

P: I do not exactly know when it will be finishing but…

I: hopefully, …

P: we are waiting for a copy of it…

I: with my pleasure, with pleasure. Hopefully I will be able to finish this year

P: let me tell you one more thing, that your PhD study will be a guide to me especially, my PhD study in the future.

I: hopefully

P: it is about animal idioms

I: yea yea yea

P: I'll try to write my research or thesis about idioms in English and Kurdish.

I: for me, I have…

P: let me tell u that your research will be the gate to other students in English and Kurdish.

I: you are right. For me I have focused on six animals; cats, dogs, birds, fish and…

P: I know let me know how many animals you focused on

I: six, six, six animals.

P: so maybe you'll try to have six birds

I: so if u need any help, I am always ready for u. and I've got some more data as well, not only on those six animals but have the data for all the animals in English and Kurdish.

P: you ask a lot of questions so let me take u with a question. Do u mind if I try to use this animal

I: sorry I didn't get u, what do u mean?

P: I said, right now your research is about animal idioms yea?

I: yea

P: you do not mind that me or anyone else try to have a research about…

I: of course not. That is completely fine for me and as I told u I will be always there for you and for other students to help if they want to research on this topic.

P: really appreciate it.

I: sorry last question… of course depending on your experience is there any other methods that you can suggest for teachers to use in class for teaching idioms…other than the ones that we already mentioned?

P: the best way that you have to try to teach idioms. I think if you have instruments at your department I think. But the practical thing, in our schools or universities. We really need things, we need staff. For example we talk about easy things, you can get it. Ok. But while you have a special room to teach idioms, I think the message will be more clear.

I: you are right

P: we have a for example multiple purpose hall. Is it clear?

I: I totally agree with u. I totally agree with u. there are lots or work, which should be done for this u know. Teachers should be prepared and a syllabus should be there for the teachers for teaching the idioms. Yea there are a lot of works should be done. Ok I'm done with the questions, if u have anything else, any comment in your question?

P: thank you so much I think. I think you will be succeed in your process and with your study and with your research.

I: thank you very much.

P: and when will you be back to your homeland we will see each other

I: Insha ALLAH. Thank you very much. I will end the interview.

University of Suleimany: Participant 1:

I: First of all, thanks for your agreement to participate in this interview…and umm…after you have read the worksheet and have decided to sign the consent form…so are you ready now for the questions?

P: Yes, of course. And it's my great pleasure to participate and answer your questions

I: Thanks…thanks…your help is highly appreciated dear. OK. Err..you are teaching at university of Suleimany?

P: Yeah

I: For how many years you have been teaching there?

P: Actually, it's about three years. But totally as a teacher I have six years' experience of teaching.

I: Oh err…now I remember you were also teaching at Koya University

P: yeah

I: you are right. We were together there

P: Oh yeah…I have taught there for three years.

I: Ok great. So I will immediately start with the questions. You know that after you have read the worksheet, you know that I am dealing with idioms, especially animal idioms in English and Kurdish. So my main concern is…in this part…is the teacher's experience and perception on teaching idioms. So I just want to know whether you have ever taught idioms to your students in the class or not…err…I am sure you have…whats called…you have an experience and you have taught different subjects.

P: Yes, of course.

I: So, have you ever tried to teach you students idioms? English idioms?

P: Actually, last year I taught conversation to second year students and just for two hours actually I taught idioms in conversation. I made it just like a game. I wrote the idioms on small piece of paper and their meaning and mixed all of them together. I divided the students into groups and each group I gave them some idioms with their meanings. I asked the students…ok…to try to match the idiom with their correct meaning.

I: Oh I see

P: Just to help them to know idiom and their meaning…to help them improve their language through the idioms

I: I see…so the main purpose behind your teaching was to practice the language…not to guess the meaning of the idiom. This was the purpose of your class or you also wanted your students to know the meaning of the idioms?

P: Actually…I wanted to help them to learn the idiom with the real meaning so that they will be able to use it in their language.

I: I see…so how was the student's reaction? Did you achieve what you hoped to achieve? You know that before every class you have some…

P: For some idioms yes…because some of the idioms are easy…and we can say that we have similar idioms in our native language so it was so easy for them to guess the meaning but there were some idioms that were different from the idioms that we had in one language so for the different ones it was so difficult for them to guess the meaning.

I: Oh I see…so this means that they compared the English idioms with the Kurdish idioms that we have in the Kurdish language. This is what you mean?

P: Yes… for those idioms that…ok let me explain you something…in idioms there is three types of idioms…we have identical…we have similar…we have different. The identical

and similar ones are those idioms in that the learner the have same idioms in their first language. So for my students for those idioms it was so easy for them and they could learn easily but for the different ones that some idioms in English language that we can't have them in Kurdish language…it was difficult for them to learn and to find out the meaning of those idioms

I: Hmm…so this was the only difficulty that the students have?

P: Actually, also they had difficulty with its use. It was so difficult for them to use it correctly. As you know behind each idiom…ok...there is a story behind each idiom according to the culture of the target language. So it was not so easy to use it…ok…in English language

I: Sorry for interrupting you, what do you mean by using? Using the idioms inside the class or outside the class?

P: Using it inside the class

I: Oh I see…

P: I have them…I wanted them to learn them…I wanted them to practice in the class when they are free to use it and to practice it outside the class but they faced difficulty. Some of

them could learn it…the idiom…they could memorise it…but they faced difficulty with using it in their language

I: So…err...err…at, which level they were? The students?, which stage?

P: Actually my students are primary teachers

I: Oh. You are teaching at evening department?

P: yes.

I: O…I see…the level is…they have already…they get diploma and they try to get what's called BA. I see…so sorry for asking those questions

P: No, it's ok

I: umm…So I am what called curious to know whether they were specialised in English in their diploma or in other subject when they tried to come to English department.

P: Actually…

I: In other words, did they have any background in English language or…

P: yes, yes, most of them…err…have backgrounds in English language but also we have some students who had specialisation in art, in Kurdish, in Arabic language, in math…so we can say they are different, but most of them specialised in English language. But actually, they speak in poor English language. Its right that they are specialised in English language but actually they do not know a lot about this language.

I: You know this was our problem as well when we were in Kurdistan, you know we didn't have opportunities to practice the language so this is one of the greatest problems that most of Kurdish learners have…you are right…I know what you are meaning. Ok. So do you think that teaching idioms is good to be used in class?

P: Actually, yes, that…err…there is something that we should consider. The teacher who is teaching the idioms should be well complied in the English language and know about the English culture.

I: yeah you are right

P: As you know, the culture and the language are completing each other. If you want to know to teach idiom you should have enough information about the culture of the English language, otherwise you cannot teach it well and effectively.

I: hmmm…

P: well, we have some teachers that well-qualified and they are semi-native speakers so I think it's really helpful that we are going to teach idioms so as to help the students to improve their language and let them know about the English culture.

I: You are right. Yeah. I see. You want to say that it is a good way of teaching but the teacher is important. The one who is teaching the idiom is more important than the students and the subject. I know what you mean. Umm…sorry you know that in my thesis I have proposed two methods of teaching idioms. One is idiom in context, I mean, to show the students an idiom in a context and tell the students to find the idiom and guess the meaning in context, you know, according to the surrounding. So the other one is, comparing the idioms to the Kurdish equivalence, the one that you just talked about, so these are the two methods I have proposed. So, which one you prefer. So, which one, according to your experience since you have taught idioms, so what do you think, which one is much better than the other.

P: to be used by the teacher?

I: yeah, of course, yeah.

P: Actually…

I: Of course used by the teacher but is good for the students because we are doing it for the students.

P: May be the second one is difficult for the teacher…the one that is teaching idioms in context, but actually both of them are useful for the students. You know why, because the students will be ready, they will be prepared, to know about idioms in most of their fields. The ones on that they will be able to recognise the meaning in context and the ones in, which we have the same meaning in our language…, which is the equivalent one.

I: So you…

P: So I think teaching both of them is so useful for the students.

I: So you think mixing both methods is the best thing? This is what you think?

P: We can test start with the one that we have equivalent one in our language. We can start with those idioms that have simple meanings just to introduce idioms to the students. As a first step we can introduce those that have similar idioms in our first language…step-by-step. We can move towards   the ones that the listener or the learner can understand the meaning of it through the context. Because if we start with the second one, the one of those idioms the ones we can know the meaning over the idioms through the context, it will be difficult for the students…and it make them feel boring.

I: I think you want to say that each completes the other. So the students can easily learn the one they have in Kurdish, their first language and the one that they do not have in their first language, they can guess the meaning according to the context. Yes.

P: Because those idioms the learner understand the meaning of idioms are those that have figurative meaning. It's not clear for them. It's difficult for them. They study in a line the meaning of the words, which is different from the total meaning of the idiom. That's why most of the time those idioms are difficult for the students. So, it's a good chance for the teacher to introduce those types of idioms to the students to the learner, to help them. Later after their graduation, to help them keep going on learning these idioms.

I: So why do you think it is useful to learn idioms for students…even after graduation as you said that they might need them. So, why you think in this way?

P: Actually, students who decided to study English language…most of them I think that they have to understand them. As you know, the native speakers most of the time they are using idioms phrases in their language. So to motivate the students, to keep going on learning the language correctly, one of the ways is to help them, to motivate them to learn about the idioms. Even if they are watching their movie, even if they are listening to a native speaker, sometimes when they are hearing an idiom or phrase, which they didn't hear before it is difficult for them to understand the message of the speaker. So if they had information about those types of idioms or phrases, so it helps them to understand and guess their meaning of the message.

I: Yeah, you are right. English language is highly idiomatic. Idioms are used in both spoken and written languages. So the one who wants to contact an English speaker, that person

should have background about the English idioms and English culture, otherwise they will face difficulties in understanding that person. I totally agree. You are right. At the end, I just want to know whether you have any other useful methods that you can suggest, according to your experience, not only the students you taught idioms but also your previous students. Do you have any other methods that you can suggest that would be useful for the students to learn English idioms?

P: Actually, since I have not taught idioms a lot, this means that I do not have enough experience to tell you about specific method. Those ones that you provided that you told I think they are so effective to apply in class.

I: yeah. You already did that. You already applied those methods

P: yes.

I: I am happy to hear that. You know in my thesis, I have suggested these two methods, and have tested. Thank you very much for your time and information and I am really happy to find a person who agrees to what I have already done in my thesis. Thank you. This is it. If you have any comments or questions or I end the interview

P: Thank you.

University of Suleimany: Participant 2

I: Ok first of all thanks a lot for agreeing to participate in this interview. So i will immediately start asking the questions. I think you are teaching at Suleimany University at the moment?

P: Yes I am teaching at Suleimany University and also I am teaching at a private University.

I: I see, OK ya, for how long you are teaching at University, I know that you have been a teacher at school before. But for how long you are teaching.

P: Yeah, yes...

I: Yeah, so how long you have been teaching at University?

P; I have been teaching at University since 2009 when I got my BA degree in English. I see.... When I got my BA degree in English, so I immediately started teaching in non-departmental English... I see ...specifically in Arabic language and physical education department.

I: Hmm hmm so this means you've got experience of 6 years teaching at University. 6 to 7

P: yeah...

I: ok so, umm during this time have you ever taught idioms to your students? I mean students of English department. Have you ever taught idioms in your class?

P: I taught idioms in....where I was teaching comprehension... I remember about 2011 and 2012 for the second year students at the Koya University. Last year when I taught at the Suleimany University students, third year...third year Suleimany University students, when I taught them translation. Because even in translation I taught them some idioms, so we translated some idioms from English to Kurdish...

I: I see, so how did you do that? I mean what methods you used in class for teaching idioms?

P: For teaching idioms....umm...usually ....you know idioms composition also, so.....sorry decomposition.... we cannot decompose their components for example I told them these are frozen expressions, these frozen expressions must be taught as chunks. For example I taught them...umm...   east west home is best. For example in this way you have to think of umm.... the meaning as a whole ...yeah... yeah, no this is kind of proverb but it is part of idiom, idiom umm it is... It is treated as idiom because the meaning of this expression cannot be decomposed into components.

I: Hmm, yeah....

P: So that's why i told them you have to search for the equivalent part in Kurdish language regarding translation. For example I told them what thing comes to your mind when we say these kind of proverbs. Some students, not all of them, some students, you can say few students talked about sham shekra wa shewru, so they immediately searched for an equivalent part in Kurdish language, which is of course affected by culture.

I: So, I think you mean that for the idioms that have equivalent in Kurdish, so, its somehow easier for the students to learn rather than the one that do not have equivalence. This is what you want to say I think.

P: Yes. Yes of course.

I: Ok, so since you have taught your students idioms, what kind of difficulties you think students might face in learning English idioms?

P: Umm, the difficulty the students face is the fact that they thought that these words or these chunks are treated in the same way as other words, which are treated in isolation...hmmm hmmm. But I told them that whenever you see these chunks, you have to think of, you have to treat them as one unit rather than decomposing them into several units. So that's why, I told them that English language is unique in this case because this chunk in this expression or in this structure has a different meaning and we have treated as

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a whole as cognitive linguistic we call it holistic. So we have to treat them as holistic parts, so holistically or treat them as one unit. For example I told them kick the bucket. Kick the bucket in Kurdish language means *au auch*. So in this situation, they have to search for the things. In Kurdish language we use….these kind of...... right, you can say...

I: right yeah

P: Yeah, so in Kurdish because bucket and kick are somehow related to their culture, related to something that is unique to their culture, I do not know the version of this idiom but because this is part of their culture so the culture affected them in terms of idiom and I also tell them for example other idiom cut your coat according to your cloth, how can you translate it. Because we didn't have coats, we didn't have these elegant clothes or clothing, we had, [Kurdish equivalent] so thats why we said…

I: yeah, so you mean that since idioms are cultural bound items so that is why it is not easy for Kurdish learners to learn English idioms since they do not have any background about the English culture, this is I think what you want to say...Exactly...yeah... exactly. Hmm.... yeah.

P: That's why I always told them two things, whenever you see a chunk or an idiom, try to identify according to three criteria. The first one syntactically, the second one culturally, and the third one contextually. So these three things, i told them these three things are

extremely important when it comes to learning idioms and teaching idioms, whenever you want to learn an idiom, whenever you want to teach idiom.

I: I see. Yeah. So in my research I have suggested to methods ofteaching idiom. The first one is teaching idioms in context. Means that putting an idiom in a paragraph and telling your students to find the idiom and guess the meaning of the idiom according to the surroundings of the idiom and the second one is the one that you have already mentioned that finding equivalence in Kurdish. So, I have proposed these two methods. What do you think of the methods that I have proposed in my research?

P: I think these two methods are according to the experience that I have in teaching particularly words and idioms…I think these two methods are extremely useful especially the one that is in context because in context you can, because in context the student immediately understands, immediately remembers, sorry remembers it when he sees that idiom in another context. That's the important point. Another important point that I, that you mention is, another strategy that you mention is...umm finding equivalence in Kurdish language...umm...they find difficulty in finding equivalence in Kurdish language. I suggest them a very good dictionary, which is, which contains almost the majority of idioms, the majority of Kurdish idioms for example.

I: hmm…Yeah…you know in my thesis, I am just repeating and focusing on the point that teaching idioms is quite useful for Kurdish learners. So what do you think? Do you think it is useful for Kurdish learners to be taught idioms in class? You know, at the moment, we do not have any syllabus in the English departments in all the universities in Kurdistan but

if we plan to have a syllabus, and a topic in English department to teach the students

idioms, English idioms, do you think that would be any good?

P: Of course…I think…because idiom occupies a large section in English words.

Beginning from phrasal verbs…phrasal verb is also part of an idiom and beginning from

frozen expressions like, God Bless You, like, Long Live the Queen, and proverbs, so we

have, I think we have to suggest a syllabus…teaching idioms, I think is an interesting idea,

but the mechanism of teaching idioms is also extremely essential. With this idea of

proposing a syllabus for teaching idioms, I propose another thing. Whenever you teach any

idiom, try to go back to the history of the idiom because if you go back to the history of the

idiom that will solve the problem for the students.

I: yeah…you mean the origin of the idiom…

P: yes, of course. Whenever they know the origin of the idiom, so it's really hard to forget

that idiom. But if you just say that this is the idiom and this is the meaning, then they forget

that. So culture also plays a vital role here. We have to tell them that our culture is different

from their culture. And they culture…they won't talk about…there are some associations,

and connotations, and denotations that are part of their culture, so these associations and

connotations are different in our culture.

I: Yeah, You are right. And to be honest, this is what I am going to do in the future…you

know…after finishing my thesis, my PhD. I am planning to do something like that. One

question is left but I think you have already mentioned this. Is there any other methods that you can suggest? But I think you did you said that it is better to teach the students the English culture first then to talk about the idioms because if they know the origin of that idiom, the culture of that nation it will be easier for them to learn the idiom. You have already said that this but is there any other methods that you can suggest for teachers to use it in class for teaching idioms?

P: These are the things what I think are beneficial for teaching idioms. I just want to summarise and sum up the strategies for teaching idioms. The first one is in context, the second one familiarise them with the culture, and the third one is chronology of the idiom, i.e. the origin of the idiom. And another essential part I can say in context part is related to the use of it, how can you use it…in what situations this idiom can you use it. So that's why according to….whenever you want to teach anything you have to think about the form, the meaning and the use. The use is also essential. Whenever you see the mean, the idiom in context, try to teach them in this context, but try to encourage them to use the idiom in a similar context. Encouraging students to use the idiom in a similar context is also very essential.

I: Right. So do you think mixing the strategies that we have already mentioned is the best way of teaching idioms? Because if you know, you use one method, you might miss some idioms. For example, for the idioms the meanings of, which cannot be guessed from the context, it's better to find another way to help the students. So do not you think mixing more than one method for teaching idioms in a classroom will be better?

P: Of course, it helps the teacher and the instructor to teach the idioms better and that's why I personally I use the eclectic method. I do not use a method that is purely communicative, that's purely grammar translation method, that's purely functional one, so I use an eclectic method for teaching idioms is the best as the other forms of language that's to be taught.

I: Oh I see. I agree with you. So I am done with the questions. If you have any comment, any suggestions you can tell me now.

P: Thanks a lot. I wish you success…you will be successful in writing down your research. And I suggest if you have a section at the end, or the chapter at the end of your PhD dissertation or PhD thesis, contrastive for pedagogical implications.

I: I have already got this chapter. To be honest one chapter is left, which is related to the teachers' perception of teaching idioms in Kurdistan. I got a section on pedagogical implications. And hopefully when I will finish I will send you a copy of it hopefully.

P: Ok. Thank you

I: Thank you.

Soran University: Participant 1:

I: Ok, first of all, thanks for agreeing to participate in this project....umm....thanks again and umm I wonder...umm, I think you are teaching at Soran University?

P: Yes, I teach University students of third and fourth year.

I: Oh I see, what subject you are teaching?

P: Umm, for last year, different let's say, different topics I had been teaching, but for this year I teach them pragmatics as well as discourse analysis.

I: Hmmm, sorry for asking, for how long have you been teaching at University?

P: Umm… for about 5 to 6 years.

I: Oh that is good. OK, so I'll immediately start asking the questions. The first question is that during your experience have you ever taught idioms to your students?

P: Umm, yes I did. I taught them idioms only of English once.

I: I see, so could you tell me please how did you do that? I mean, which methods you have used for teaching the idioms. Of course you did it in class.

P: Yes, I do. First of all because I have been teaching idioms for about two years, umm, successfully and because the students are learning a foreign language, which is English, it's not a second language for them, because there is a difference between learning second as well as foreign languages because it is not the second language in my country, which is Kurdistan…Umm it is a foreign language for the students that is to say students are not learning through the society, through the neighbouring countries and etc. That is to say the only…the situation for them as to when let's say, inside the classes as well as let's say media and things like that so when I have been teaching idioms to them, I depend totally, let's say, or possibly topics about idioms depending on memorization, because some... . As you can see that they are not learning from their parent, through immigration or through how idioms are used in the context that is to say society. So the only way, which was left for them is to memorize them and then because why memorizing? Because the meaning of idiom is not compositional, that is to say, it is not made of the words that idioms are composed of.

I: Sorry for interrupting you! So you mean that you just gave them the idioms and ask the students to memorize the idioms, this is what you did?

P: Not…it..it was just a part of the process. Why? Because first of all I, umm, gave them at least, umm, let's say... ten to fifteen idioms and their meaning in English, of course, and when they memorize them, I ask them to communicative, let say, umm.... method of teaching idioms... asking them to use the idioms in their conversation.

I: Oh, I see. So, in your conversation...in your conversation classes you ask your students to use these idioms?

P: Yes..Yes.

I: Oh I see!

P: Yes, just like group working…students gathering together and trying to form the groups and they are practicing inside the class and things like this.

I: So the whole year... how many idioms how many idioms you let the students to learn the whole year?

P: Well…Actually I do not remember exactly the number of idioms, but, as you can see that idioms are very very important in language because why they are important because they are conceptual metaphors that is to say how we think metaphorically. So…idioms is a part of using language in our text whether in…written form language

I: You are right... Yeah!! You are right. You were teaching conversation. Did the department ask you to teach the students idioms or this was just your plan or you decided immediately to teach students the idioms? And if it was your decision… why you have chosen idioms to be taught in class? Is there any....?

P: Well, I have not been obliged by the department… I have the free action and it was the part of my.. Let's say…syllabus and course book… why I have chosen idioms? Because knowing idioms are very very important. Why....? Because if we do not know the meaning of idioms, we can find difficulty in understanding the language or in understanding the people about, which we are teaching the people. Or even if we are checking the media or things like …we can come across lots of idioms so the meaning of idioms is somehow problematic for language speakers of English language. Because if I give you an example of because of having different cultures, for instance in Kurdish we have hook of the needle, in English we do not have hook, we have eye, eye of the needle. That is why knowing about different cultures is very important so that is why the only way for them is to memorise and start practicing.

I: Practicing is really important. I am really happy that finally I found an English teacher that appreciates the importance of idioms because this is one of the main point in my thesis. I want to tell people that teaching idioms is really necessary, especially for Kurdish learners. Because English language is an idiomatic language and you can find idioms everywhere in written and spoken English

I: You said students were at, which stage? Sorry?

P: Third and fourth.

I: You can say advanced learners of English language. Ok. Depending on your experience could you please tell me what difficulties the students might face in learning English idioms? What kind of difficulties they face?

P: Difficulties for them is the meaning because the idioms are made of 2 or 3 words but the meaning of the idioms is not composed of the meaning of the words they have been composed of. For instance, we can say that dig out is something the meaning is different. So to recognise the meaning of the idiom, they mostly have difficulty concerning the idioms.

I: Do not you think that the effectiveness of the method that the teacher will use helps the students in overcoming this difficulty. For example, if the meaning of the idiom is not clear to the student and you put that idioms in the context…according to the meaning of the context, the student might be able to guess the meaning of the idiom. Do not you think so?

P: Exactly, putting idioms in a context is a crucial way of learning idioms easily. Why? For instance, in order not to forget and to remember an idiom, which we have recently planned, we find a Kurdish equivalent for instance, so finding equivalence, and if not having an exact equivalent, a relatively one that is to say, an expression, which is to be near to the one to use in Kurdish society or in Kurdish language. So using both idioms in the process of teaching is very important for a language learner in order not to forget the meaning of the idiom and to overcome or find the difficulty that they faced.

I: you have already said that teaching idiom is important but I will again ask that do you think teaching idiom is good to be taught in classroom. And why? I think we have talked about this

P: If we take English language as an example, it is idiomatic language. Whenever users of English language communicate or use language, they use idioms. So a foreign language learner, who has started to learn the language then if neglect this idiom, so what will remain, just the grammar, or just the vocabulary. So teaching idioms inside the classroom is important, because they are really difficult to be learned if they are found outside the classroom. When they are obliged to do that so they have no choice…only studying, learning, and then practicing. But outside the classroom they might find it difficult and neglect it and do not focus on it.

I: You are right. So I have told you in the beginning that in my research I have suggested two methods of teaching idioms. So what do you think about the methods I have proposed. Do you want me to remind or you already know them?

P: Umm…if you use these two methods in a community, which is English language is a foreign language for that community. I do appreciate it and it sounds great.

I: OK. Last question…Are there any methods that you can suggest to be used for teaching idioms?

P: Umm…as far as my knowledge tells, I think that memorisation is somehow also important in addition to these two methods. Why? Because it will increase the students' vocabulary, and when they depend on memorisation and working as a team that's to say group working and practising inside the class having different conversations or dialogues or even presentations…I think…umm…it may sound good.

I: Yeah…I see…you are right…for me to be honest for me if the teacher uses and mixes more than one method will be better. For example, if the teacher uses the comparison of the idioms that have equivalence in Kurdish and the idioms that can be guessed in context to put them in the paragraph and for those idioms, which are difficult for those students to understand ask the student, it is better for the teacher to ask the students to memorise them. So mixing different methods will be more effective than using only one method. This is my point of view.

P: Yeah. Why? Because we have individual differences and different abilities of learning

I: and different types of idioms. Thanks for your time….and if you have any suggestions or questions…

P: Thank you very much. Just wishing you all the best!

I: Thank you.

Soran University: Participant 2:

I: Thanks a lot for agreeing to participate in this interview. I think you have read the worksheet and you have agreed to participate and signed the consent form as well so are you ready now for the interview?

P: Yes it's a pleasure and I am ready to participate in your research.

I: Thank you very much. Are you teaching at Soran University I think?

P: Well. Yes. I have been teaching English language for more than 5 years actually and teaching at Erbil polytechnic university and also I am teaching English at Soran University English department as a visiting lecturer. I am also teaching English for College of Education taking English evening classes as well.

I: I see., which level…sorry…, which class you teach?

P: Well…umm…last year I taught morphology for undergraduates. While for this year, I am teaching English for year 2 university students and year 1 for English Department.

I: So this means that you have different stages and levels at university

P: Yes

I: So that is good. That is good for me. So you know I am doing my thesis on animal idioms in English and Kurdish and for this part my focus is on teacher's perception on teaching idioms. So I have some questions if you allow me I will try to ask you a few questions and you are completely free not to answer if you do not want. The first question is…have you ever taught idioms to your students in the class or not?

P: Well…to be honest, I haven't taught specifically…I haven't planned to teach idioms for students but sometimes in informal situations when I come across my students I just give examples of idioms. For example, umm…sometimes students come to me I would say why you have to kill two birds with one stone, for example. But I haven't planned, you know, to teach idioms specifically. But I might have a plan…I am teaching another module, which is called cross cultural communication…I might need to teach idioms in one lecture actually. Yeah.

I: I see. Can I ask you...you tried to use idioms with your students outside the class since you are not teaching them idioms so do you expect the students to understand because you know that if you are not teaching them idioms so how can they understand…it is a culturally bound item.

P: I see…this is a good question…because I am not teaching communication or conversation skills. I am teaching a module is called…I taught a module before for two

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years it is called morphology all dealing with word formation and morphemes and so on. While for this year, I am teaching writing skills. It's not relevant to idioms…this is more relevant to communication or spoken, grammar sometimes, for cross-cultural communication…might be relevant. That's why I haven't taught idioms.

I: I see…you said outside the classroom with your students sometimes you use idioms. What was the student's reaction…do they understand the idioms…the ones that you told or they immediately asked you what is the meaning of this…what do you mean?

P: Actually, it depends on the kind of idioms that you use it. For example, some kinds of idioms are very common and everybody can know. For example, killing two birds with one stone…this is such kind of…every student might know that…that one is easy to grasp…to understand it.

I: Do you think the idioms that you already mentioned, we have them in Kurdish in their first language that is why they can easily understand the meaning or there is something else? What do you think?

P: Well. Because our culture is different we can think differently. You know when we think in English, when we use an idiom in English, it will be difficult to acquire in the same language but another language, for example, Kurdish, we might have another idiom but in different way. It can give different meaning as well. That's why we have it but in different way.

I: So you said you are planning of teaching idioms in the future. Have you got any plan of what methods you are going to use or haven't planned yet?

P: Umm…I haven't planned yet but I am thinking about…I might use, for example, conversation, communication. I will distribute a handout about them. I might have a context, you know, it's a kind of conversation between two students in a context. I will, for example, use a data projector, and use YouTube to see a situation because, you know, we have to know in, which situation we use these kinds of idioms. It's not one thing… its listening…we use it we have to know the situation. That's why I have to find out a kind of situation, which idiom is fit for that situation. I have this kind of plan actually.

I: Right. You said you have no experience of teaching idioms in class so I do not know what to ask you but you know that I have suggested two methods of teaching idioms in my thesis. So what do you think about the methods that I have suggested? If you can't remember I can tell you what they are.

P: Yes please

I: OK. It is in the worksheet. I have suggested two methods of teaching. The one is comparison…comparing the idioms with the Kurdish idioms that we have. For example, telling the student to think whether we have a Kurdish equivalent and another method is putting the idiom in a paragraph and telling the student to guess the meaning through the

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context. So I have suggested these two methods of teaching idioms. So what do you think about them…or you might…in your future class that you are planning…are you going to use them or not?

P: Yes, definitely, that is great. But the problem is here. Do you think we have this…when we have an idiom in English do we have an equivalent in Kurdish at the same…for the same situation…for the same context.

I: So it depends. For me, I prefer mixing both methods. For example, for the idioms we have in Kurdish, the method of comparison is great. But for those we do not have equivalents in Kurdish, it is better to be exposed to the students in a context to help the students guess the meaning through the context, through the surrounding of the idiom. This is my personal view.

P: Ok great. I might use it. You know the kind of idiom…we have to think about the most common idioms that's used in English culture, for example. As you know, we have many many thousands of idioms actually. So it is difficult to manage all of them to use it for students. What I do…umm…I will try to search and find the most common ones for students, which is up to date versions that English people use it.

I: That is a good idea. For me, I am done. But if you have any suggestions any comments to add or any questions I am ready.

P: Thank you very much. I actually increased my knowledge. And I hope you will get you

PhD.

I: Thank you much. I will end the interview now.

Appendix 11: interview questions

(NOTE: I will not give the participants those questions, instead will directly ask them)

1- Have you ever taught idioms to your students?

- How did you do this?

- Did you achieve what you hoped to achieve?

-The students were at, which stage of University?

2- Based on your own experience as a learner or teacher, what difficulties might students

face in learning English idioms?

3- Do you think that teaching idioms is a good use of classroom time? Why?

4- Is there anything that might be useful to you in the methods I have proposed?

5- Are there any other useful methods that you can suggest?

Appendix 12: consent form and explanation of the project

Title: University teacher's perception on teaching idiom in Kurdistan

You are being invited to take part in a research study. Before you decide whether or not to take part, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully:

Purpose of the study: This project is part of a larger project called 'animal idioms in English and Kurdish: a contrastive study'. This study made a comparison between idioms referring to six animals (cats, dogs, birds, fish, horses and pigs) between the two languages and it also two methods of teaching idioms to Kurdish university-level learners of English. In this part, I will focus on the teacher's perception on teaching English idioms to Kurdish learners in order to discover the difficulties that students might face and also to investigate teachers' views about the methods I have proposed and tested in the previous part of the thesis.

There are eight Universities in Kurdistan and I will invite two participants from each University, which means that this project might involve a maximum of 16 teachers. *It is up to you to decide whether or not to take part. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a consent form. If you decide to take part, you are still free to withdraw your consent at any time and without giving a reason.*

If you agree to participate in this project, I will contact you to arrange a face to face interview during, which I will ask you about your own views and experience regarding the importance and methods of teaching idioms. The interview might take 15 to 30 minutes and all your responses will be confidential and optional. With your permission, I will record the interviews but your personal information and the anonymised recordings will be carefully and securely kept in different places. I will keep a copy on my personal computer and

another copy on an external hard for five years after the completion of the research. The names of the informants will be kept separately from the data they provide.

Risks: there are no known risks associated with participation in this study.

Subject Rights: if you have read this form and have decided to participate in this project, please understand your participation is voluntary and you have the right to withdraw your consent and discontinue participation at any time without explanation. You also have the right to refuse to answer particular questions. Your individual privacy will be maintained in all published and written data resulting from the study, but I would be happy to acknowledge your contribution in my thesis if you would like to be acknowledged in this way. If you have questions at any time with any aspect of this study, you can contact Aween Mawlood (awinamin@hotmail.com).

The results of this research will be used in my thesis for the degree of Doctoral of Philosophy under the title 'Animal idioms in English and Kurdish '. If you would like a copy of the thesis you could contact me and will send you a copy.

Your help and participation is highly appreciated.

Date:

Consent form

I agree to take part in Aween Mawlood's PhD project on teaching idioms to Kurdish learners of English, supervised by Prof. Julie Coleman (jmc21@leicester.ac.uk) of the School of English at the University of Leicester.

This part of the project is to determine university teachers' experience in and perspective on teaching English idioms to Kurdish learners

I understand that my name will be stored separately from the data and that informants will remain anonymous.

❑ Please tick here if you would like your contribution to be listed in the acknowledgements.

I understand that if I want to withdraw my contribution from the project at any stage, I can do so by emailing awinamin@hotmail.com

I am over 18 years old.

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Date:

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