PROCESSING OF ENGLISH IDIOMS WITH BODY PART COMPONENTS BY NATIVE SPEAKERS OF TURKISH LEARNING ENGLISH WITH INTERMEDIATE LEVEL OF PROFICIENCY

A THESIS SUBMITTED TO THE GRADUATE SCHOOL
OF
SOCIAL SCIENCES OF MIDDLE EAST TECHNICAL UNIVERSITY

BY

SAULE ABDRAMANOVA

IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN THE DEPARTMENT OF ENGLISH LANGUAGE TEACHING

JUNE 2012

Approval of the Graduate School of Social Sciences

_____

Prof. Dr. Meliha Altunışık

Director

I certify that this thesis satisfies all the requirements as a thesis for the degree of Doctor of Philosophy.

_____

Prof. Dr. Wolf König

Head of Department

This is to certify that we have read this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Doctor of Philosophy.

_____

Assoc. Prof. Dr. Çiler Hatipoğlu
Supervisor

Examining Committee Members

Prof. Dr. Işıl Özyıldırım   (H.U., EL)   _____

Assoc. Prof. Dr. Çiler Hatipoğlu   (METU, FLE)   _____

Prof. Dr. Deniz Zeyrek   (METU, II)   _____

Prof. Dr. Abdülvahit Çakır   (G.U., FLE)   _____

Assoc. Prof. Dr. Joshua Bear   (METU, FLE)   _____

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

Name, Last name: Saule Abdramanova

Signature   **:**

ABSTRACT

PROCESSING OF ENGLISH IDIOMS WITH BODY PART COMPONENTS BY NATIVE SPEAKERS OF TURKISH LEARNING ENGLISH WITH INTERMEDIATE LEVEL OF PROFICIENCY

Saule Abdramanova

Ph.D., Department of Foreign Language Education

Supervisor: Assoc. Prof. Dr.Çiler Hatipoğlu

June 2012, 142 pages

The thesis examines the comprehension of English idioms with body part components by Turkish learners, i.e., the strategies they use when guessing the meaning of idioms. Fifteen English idioms are taken from the British National Corpus and are selected to meet the criteria of the width of range and the frequency of usage; also idioms with a bigger amount of representation, as well as idioms having and not having Turkish analogues and equivalents are included. The research is mainly based on the assumptions of the theory of Conceptual metaphors (Lakoff & Johnson, 2003; Lakoff, 1987) which emphasizes an extensive role of metaphors in humans' life. The study is conducted among first-year students from different departments of Middle East Technical University (METU), Ankara. Retrospective data collection method is applied; the validity and reliability of data in the present study is achieved by the application of three research methods: questionnaires, interviews, and think-aloud protocols. The obtained data are analyzed, and it is found out that Turkish learners prefer to comprehend English idioms through associations rather than concepts and universals.

Key words: English, idioms, processing, Turkish, concepts.

ÖZ

ORTA SEVİYEDE İNGİLİZCE BİLEN ANA DİLİ TÜRKÇE OLAN ÖĞRENCİLERİN VÜCUT BÖLÜMLERİ BİLEŞENLERİNDEN OLUŞAN İNGİLİZCE DEYİMLERİNİ İŞLEMESİ

Saule Abdramanova

Doktora, Yabancı Diller Eğitimi Bölümü

Tez Yöneticisi: Doç. Dr. Ciler Hatipoğlu

Haziran 2012, 142 sayfa

Bu tez, Türk öğrencilerin vücut bölümleri bileşenlerinden oluşan İngilizce deyimleri anlamalarını, bu deyimlerin anlamını tahmin ederken kullandıkları stratejileri incelemektedir. İngiliz Ulusal Derlem'den (İng. British National Corpus) on beş İngilizce deyim alınmış, bunlar kapsam genişliği ve kullanım sıklığı kriterlerine uygun olarak seçilmiştir. Ayrıca deyimleri büyük oranda temsil eden ve Türkçede benzeri ve karşılığı olan veya olmayan deyimler dahil edilmiştir. Araştırma, esas olarak insan hayatında metaforların yaygın rolünü vurgulayan Kavramsal Metafor Teorisi'nin (Lakoff & Johnson, 2003; Lakoff, 1987) varsayımlarına dayanmaktadır. Bu çalışmaya Orta Doğu Teknik Üniversitesi farklı Bölümlerinden birinci sınıf öğrencileri dahil olmuştur. Geriye dönük veri toplama yöntemi uygulanmıştır; mevcut çalışmada verinin geçerliliği ve güvenilirliği üç araştırma yöntemi uygulayarak sağlanmıştır: anketler, görüşmeler, ve sesli düşünme protokolleri. Elde edilen veri, çalışmanın araştırma sorularına cevap bulmak için analiz edilmiştir. Sonuç olarak, bu çalışmaya katılan öğrencilerinin İngilizce deyimler anlamak için kavram sunumlar ve evrensel temeller aracılara daha çok derneklere tercih ettikleri bulunmuştur.

Anahtar kelimeler: İngilizce, deyimler, işleme, Türkçe, kavramlar.

To my Mother

ACKNOWLEDGEMENTS

TABLE OF CONTENTS

LIST OF TABLES

TABLES

CHAPTER 1

INTRODUCTION

1.0.   Presentation

This chapter presents the background to the study, its significance and the research questions to be answered.

1.1.   Background to the study

Idioms are an attractive source of investigation due to the fact that they keep the memory of historical and everyday events of a nation through centuries. Oxford English Dictionary defines idioms as "a form of expression, grammatical construction, phrase etc., peculiar to a language; a peculiarity of phraseology approved by the usage of a language, and often having a significance other than its grammatical or logical one" (OED 1989 s.v. *idiom*). There are a lot of definitions of idioms by different scholars, and the majority of these define idioms as semantically complex, compositionally permanent, morphologically and syntactically fixed. There may be exceptions to the general rule: some idioms appear to vary lexically, morphologically and syntactically. But the semantic structure of idioms is not subject to semantic variation (Fellbaum, 2007); it is not derived from the meaning of its constituents. Two types of idioms are generally identified - transparent idioms the meaning of which can be easily guessed, and opaque ones the components of which do not contribute to the idiom's meaning (Cain, Oakhill, & Lemmon, 2005; Boers & Demecheleer, 2008). Words that make up idioms lose their literal meanings and all together contribute to an ultimately generalized meaning. As a result of these semantic transformations, idioms become difficult to

recognize, comprehend and acquire, especially for L2 learners. Though, some scholars (Liu, 2008) argue that semantic opaqueness and fixed structures of idioms appear to be helpful for L2 learners when used as the criteria for defining their meaning.

There are two approaches to the issue of idioms processing based on the nature of their structure. The first one treats idioms as non-compositional units, the figurative meaning of which cannot be retrieved from the literal meaning of their components (Chomsky, 1980; Fraser, 1970.). The second one suggests this possibility on the assumption that idioms are subject to different levels of decomposition depending on their constituent words: from decomposable idioms to non-decomposable ones along a decomposability continuum (Glucksberg, 1993; Gibbs & Nayak, 1989). There is also a combined approach (Titone & Connine, 1999) which treats idioms as both arbitrary and compositional units. Cieślicka (2010) argues that the third approach is the most suitable one since it can explain all inconsistencies in the idioms' nature and structure.

Idioms (i. e. phraseological units, or phraseologisms) have been a field of investigation, mostly in Eastern Europe, since the second half of the XX century. There are two approaches to idioms: broad and narrow conceptions of idiomaticity. Proponents of the wide approach consider proverbs, sayings, formulas, terms, etc. to be idioms; those who prefer the narrow approach do not include them in the list of idioms. A Russian linguist Vinogradov (1947) who adheres to the narrow approach classifies idioms according to their features into three groups: phraseological unions (the basic characteristics are their semantic indivisibility, impossibility to infer the meaning from their components); phraseological unities (the idiom's meaning can be inferred from the merged meaning of its components); phraseological combinations (the idiom's meaning can be derived from the meaning of its components). Cowie (1998) applied the following terms to the above mentioned categories of idioms which accurately reveal their essence: pure idioms (e.g., beat around the bush), figurative idioms (e.g., steal someone's heart) and restricted collocations (e.g., meet the demands). In Western Europe idioms gained wider recognition and interest since the 70-s when linguists started to research formulaic language (Pawley, 2007). In Turkic linguistics, though there exist different views on boundaries of idioms, their types and distinctive features of idioms, authors agree on the existence of general Turkic database of idioms. According to Uraksin (1975), idioms common to a majority of modern Turkic languages are often formed on the basis of parts of the body as their components.

The object of the present research is metaphorically motivated English idioms with body part components; the etymology of idioms is not considered in the study. Though, it should be noted that the origin of most idioms related to historical facts or figures is also based on metaphorical relations.

2

For example, 'To break the ice' idiom came into use in its first meaning (to relax a tense or formal atmosphere or social situation) through 'Don Juan' poem by Lord Byron; the ice on a river or lake in early spring was broken to allow for boats to pass. A breakage of the ice marked the beginning of a new season's activites after winter cold, and the idiom's second meaning (to make a start on some endeavor) based on the metaphor of a new start came into existence. Idioms with body part components have been selected as an object of the present research due to the important role the human body plays as a source domain for metaphorical meaning. In cognitive linguistics there is a notion of 'embodiment' (intertwining of mind and body) which reveals an interconnection between thoughts, emotions and language on one side and the human body, including internal body parts, on the other (Feldman, 2006). Cognitive linguists (Gibbs, 2005; Foolen, 2008; Kövecses, 2010) point out the importance of bodily experience for the formation of language and thought: the former serves as a foundation and a source for the latter. Embodiment is assumed to have three levels: neural, phenomenological conscious and cognitive unconscious ones (Lakoff & Johnson, 1999). The cognitive unconscious level utilizes and manages perception and sensorimotor elements of the body, mostly those that are related to basic and spatial concepts, and it is essential for comprehension and practice of language. The choice of idioms with body part components as an object of research in the present study is stipulated by the important role the body plays in the use of language.

To be more specific, central parts of the human body (the heart, the head and the brain, in particular) are treated as 'the locus of the mind' (Sharifian, Dirven, Yu & Niemeier, 2008). A reflection of the embodiment theory is found in Lakoff and Johnson's (1980; 1999) conceptual metaphors (for example, THE MIND IS THE BODY) which are vivid examples of human's abstract conceptualizations based on bodily experiences. Lakoff and Johnson (1980, 2003) also point out orientational metaphors as the ones that build up a whole system of concepts essential to humans' living. They refer to spatial orientation and to notions closely related to sensorimotor functions of the body: up-down, in-out, front-back, on-off, deep-shallow, central-peripheral. They also distinguish between abstract concepts, the ones which are perceived indirectly and have little experience (time and emotion concepts), and concrete concepts which are perceived directly and have bigger experience (motion and heat concepts) (Lakoff & Johnson, 1980, 1999). Then, motion concepts, i.e. those related to sensorimotor functions of the body, comprise mostly concrete concepts which are based on the long-lasting direct perceptual experiences of human beings. Abstract concepts refer to their internal body states, and though they do not derive from direct perception of the outside world, they can also result from frequent direct experiences of internal states (Grady, 1997), and can be defined as basic ones as well. Thus, the meaning of idioms with components of sensorimotor nature, such as 'leg, foot, hand, arm, eyes, ears, nose', is related to motion concepts, i.e. concrete ones. Abstract (emotion) concepts are the basis for idioms with internal organ components, such as 'heart,

liver, stomach, etc'. As it has been stated above, both types of concepts belong to basic ones, and, correspondingly, idioms formed on the basis of those concepts are distinguished from the remaining ones.

According to Lakoff and Johnson (1980), language is a representation of the embodied experience of the surrounding reality by people, and, consequently, is formed by conceptual structures determined by that experience. Concepts are formed on the basis of metaphors, and Gibbs (2008), who classifies them as primary and complex ones, claims that "primary metaphors, derived from bodily experience, are likely to be widespread and universal, while complex metaphors, based on basic metaphoric and metonymic mappings and cultural beliefs, are likely to be more culturally specific" (p. 9). Since body parts function similarly in all human beings, particularly five senses through which people experience the world, one can expect universality in the way representatives of different cultures perceive it. The evidence that there are universal and culture-specific categories is unanimously accepted by cognitive linguists. Lucy (1997) links these categories to the Whorfian hypothesis (1956) – "the language we speak affects the way we think" – which is the assumption of the existence of different realities, and Berlin and Kay's (1999) counterevidence proposal – "the way we think (or at least perceive) affects, perhaps, even determines the form of our language" (p. 338), which assumes that languages 'map' one and the same reality.

English and Turkish languages belong to different language families (Indo-European and Turkic); therefore, there are certain differences in the way body part components are structured and conceptualized in idioms, and in the manner they are perceived and utilized in two languages. Those differences justified by geographical, historical, political, social and cultural features of the two nations (British and Turkish) cause a certain difficulty for Turkish learners when acquiring the English language. To identify the role and the function of the body parts in idioms, such categories as 'metaphors' and 'conceptual metaphors' need to be considered, as far as these notions are closely linked to idioms: their components may be metaphors, and many idioms may be understood on the basis of conceptual metaphors. Meanwhile, a similarity may be found in the meaning of English and Turkish idioms as well as in conceptual representation of their body part components due to common perception of the surrounding world by representatives of two nations and due to the universality of the body parts functions; this factor can serve as a favorable condition for the acquisition of L2 by L1 learners.

There are some political and social issues that relate to English Language Teaching (ELT) and acquisition of idioms, in particular. In its pursuit to join the European Union, Turkey attaches a big importance to learning of foreign languages in educational institutions of the country, and English is granted a special status. It is mandatory at all levels of education beginning from the 4th grade in

primary schools (Kırkgöz, 2007; Kırkgöz, 2009). Furthermore, English is the most studied foreign language in the country due to definite advantages the knowledge of English gives for better education, higher-paid jobs, career promotion and professional development (Doğançay-Aktuna & Kızıltepe, 2005; Kırkgöz, 2009). To raise the level of teaching and learning of English and other foreign languages the Ministry of Education takes measures to standardize their instruction according to Common European Framework (Kırkgöz, 2009; Milli Eğitim Bakanlığı, 2008). The Council of Higher Education introduced changes to the program by adding language competence courses. Then, the modified curriculum incorporates communicative approaches and underlines the importance of communicative competence (Milli Eğitim Bakanlığı, 2008). Though the program is aimed at reaching communicative competence, L2 learners at present mostly focus on mastering grammar for the purpose of passing a number of examinations which test only grammar and vocabulary. Meanwhile, there is an urgent demand from the side of students in obtaining oral and written communicative skills.

Communicative competence of learners implies an ability to exercise communicative functions, to understand L2 culture, to comprehend and utilize conventional set expressions as idioms in their spoken and written language. Knowledge of idioms will ensure fluency in communication, comprehension of texts and will develop verbal and written communication skills (Irujo, 1986; Cooper, 1999). As a part of national cultural inheritance, idioms will assist in the development of cultural and intercultural knowledge and enhance learners' awareness of the ways native speakers conceptualize the surrounding world and their experiences (Yorio, 1980; Hirsch, 1987; Yano, 1998; Lee, 2007). Many idioms contain metaphors in their structures; familiarity with those idioms will provide an insight into the way and the nature of thinking at native speakers (Lakoff & Turner, 1989; Littlemore & Low, 2006; Littlewood, 2010). As a part of lexis, idioms can serve as additional means of learning vocabulary, practicing grammar and improving pronunciation skills (Boers & Lindstromberg, 2008; Liu, 2008). Thus, the importance of idioms should be accordingly estimated as far as they serve as an additional instrument for learners in obtaining L2 competence and awareness, in acquiring conversational fluency skills, and understanding the culture of the target language.

There are various studies related to idioms and their processing. A series of research concentrates on the factors that influence idiom comprehension: for example, Liu (2008) provides a list of general factors such as familiarity (frequency of use), transparency in meaning and semantic analyzability (decomposability), syntactic analyzability and use of context. Gibbs (1994) focuses on degrees of idioms' analyzability ranging from decomposable to non-decomposable ones; he distinguishes i) decomposable idioms a part of which is used literally (e.g., 'lip' in 'button your lip'); ii) abnormally decomposable idioms components of which are connected to their referents by a metaphor (e.g., 'hit the panic button'); iii) non-decomposable idioms the meaning of which is in no way derived from

the meaning of their components (e.g., 'kick the bucket'). Studies by Irujo (1986) and Cooper (1999) analyze the impact of the native language on processing results, i.e. the existence of equivalent idioms in the native language. The former comes to the conclusion that the most easily comprehended L2 idioms are the ones that have equivalents in L1. The latter refutes Irujo's findings by stating the difficulties participants of the experiment had while guessing the meaning of L2 idioms having similar idioms in the native language.

Other studies focus on strategies participants of experiments apply when processing idioms. Cooper (1999) reports that the most often utilized strategies are guessing the meaning from the context, and discussing and analyzing idioms. Cieślicka (2006) comes to the conclusion that respondents mostly infer literal meaning of idioms rather than figurative one. Some studies involved pre-experiment instructions on strategies of idiom processing, and their efficiency was then checked by different types of tests. Li (2002) in his research compares categorization principles and memorization strategies used by participants, and finds out that learners show better results after the preliminary instruction on conceptual representations of idioms rather than after explicit instruction when the semantic meaning of idioms is provided and then followed by memorization exercises. Skoufaki (2008) in her research on processing idioms based on the context speaks of the efficiency of idiom meaning-guessing exercises: idioms were more remembered in the group which performed guessing task rather than in the group where no guessing task occurred. In the following experiment conducted by Boers and Demecheleer (2001) respondents were not provided by contextual clues to perform a task: French learners of English were asked to guess the meaning of idioms without provision of the context. Selected idioms had imagery domains of HATS, SLEEVES, SHIPS and FOOD. As a result, students were more successful in guessing the meaning of those idioms which had productive domain in the native language of respondents, i.e. FOOD, rather than of those idioms which have productive domains in English (HATS and SHIPS).

In Turkey there are few studies related to the topic of the present research: in the experiment by Saygin (2001) respondents translated 10 sentences containing conceptual metaphors from Turkish into English, and from English into Turkish – as a result, a significant application of L2 metaphors was observed; the research by Elkiliç (2008) investigated the understanding of transparent and opaque English idioms by Turkish learners with intermediate and advanced levels of English – the learners demonstrated better results in relation to transparent and opaque common idioms rather than to opaque uncommon ones; and, lastly, in the study by Kömür and Çimen (2009) Turkish participants were taught English idioms and their meaning - as a result, the activities applied to enhance learners' metaphoric perception in L2 raised their awareness of metaphors and contributed to the success in performance of the task. One of those studies was conducted with the provision of English idioms in

isolation, not in context (Elkiliç, 2008); the method applied (non-provision of any contextual clues) unites this research with the present study and the one by Boers and Demecheleer (2001). On the whole, the above mentioned studies held in Turkey are mostly related to classroom practices and have implications for English Language Teaching. There is still a gap in the research related to the conceptual base of the Turkish language, and of idioms in particular, and the present research is believed to contribute to investigation of this issue.

1.2.   The significance of the study

Studies on the acquisition of L2 idioms and their comprehension by L1 learners are not numerous; Cieślicka (2010) notes that there is a "scarcity" of research on idioms processing. Studies based on learners' metaphoric competence have an indirect implication for the present research; for example, Littlewood (2010) compares the ability of L2 learners to understand and produce metaphors in their native language and in the target language. She finds out that they mostly show better performance in L1 rather than in L2, but conversely interpret the meaning of L2 metaphors in the metaphor test better than L1 ones. Littlewood (2010) explains the reason for the last finding as the following: "in their L1 students have enough confidence to claim that a given metaphor makes no sense, whereas in their L2 students are used to having to guess meanings and are therefore reluctant to dismiss expressions as unmeaningful" (p. 306). She claims that differences between learners in L2 acquisition may depend on their metaphoric competence, i.e. their ability to understand and produce metaphors, firstly, in the native language, and then, in the target one.

In Turkey there are few studies related to conceptual metaphors and conceptual representations of Turkish idioms, and also on strategies utilized by learners of English during the process of idioms' meaning-guessing. The recent studies by Aksan and Kantar (2008) and Can and Can (2010) somehow fill in the gap on metaphors in the Turkish language. The former research compares English and Turkish conceptualizations of love, and finds out that there are certain differences in source domains as well as in the cross-linguistic metaphorical mappings of LOVE IS JOURNEY metaphor. The latter study compares conceptual metaphors related to English *chat* and Turkish *sohbet,* and states that they have different connotations and conceptualizations as a reflection of cross-cultural differences. The present research is believed to contribute to the comparative study of English and Turkish idioms and their metaphorical conceptualizations defined by cultural peculiarities of the two languages, and to enhance further research on the issue. One of the early studies on the topic was done by Honeck, Kibler and Firment (as cited in Shore, 1996); they examined proverbs and their

cognitive processing. As a result, they found out that analogical schematization can be the main tool in the construction of the figurative meaning, i.e. the transformed meaning of proverbs can be elaborated through formation of analogies. The number of studies on the interpretation of idioms' meaning increased in the last decade. The peculiarity of recent research is that linguists apply a combination of techniques in their experiments with idiom-meaning guessing tasks: for example, they provide a pre-experimental instruction on semantic and/or etymological domain sources, or deliver an explanation on conceptual metaphors, or supply an experiment with pictures for better comprehension of idioms by L2 learners. The aim of those studies is to enhance the acquisition of vocabulary, idioms in particular, by equipping language instructors with the knowledge of possible pitfalls and advantageous strategies and techniques. Boers and Demecheleer (2001), for example, emphasize the fact that L2 learners face a certain difficulty when dealing with those L2 idioms which originated from sources different from L1 ones.

The present research has certain implications for language teaching practice, for teaching English idioms to native speakers of other languages, including Turkish. The importance of learning L2 idioms has been underestimated recently; language corpus investigations show that "successful L2 learning is to a very great extent a matter of understanding and remembering collocational tendencies and pre-fabricated multi-word expressions (i.e. memorized phrases)" (Boers & Lindstromberg, 2008, p. 7). On the whole, teaching activities on the comprehension of L2 idioms through cognitive processing can be successfully and reasonably introduced to language instruction (Kövecses, 2010). A process of language learning implies the utilization of mental facilities of/by human beings. The meaning of acquired words, phrases, and structures is motivated by an individual's experience and the perception of the surrounding world. Processing of L2 vocabulary, idioms in particular, by L2 learners presents a unique phenomenon which is still not thoroughly investigated. It is hoped that the present study on comprehending idioms will raise awareness of EFL instructors on processes that take place in students' minds and arm them with necessary empirical evidence and give them some clues for teaching strategies. The present study will definitely contribute to the investigation of processing strategies L2 learners apply while guessing idioms' meanings and to vocabulary teaching in instructional practices.

1.3.   Research questions

The aim of this study is to investigate the strategies Turkish learners follow while guessing the meaning of English idioms with body part components. A collection of data is held by conducting an

experiment comprising three stages: Turkish learners are to guess the meaning of English idioms and to fill in questionnaires, to answer interview questions and to participate in think-aloud protocols. English idioms with body part components are selected as an object of the present research on the following grounds:

- idioms are mostly created on the basis of conceptual metaphors, i.e., concepts which resulted from the human ability to categorize the surrounding world;
- conceptual metaphors are based on the mappings between source and target domains which result from the human experience;
- the mappings are justified by the human experience which is mainly based on the bodily, i.e., sensorimotor, perception of the world: "the body is a potentially universal source for emerging metaphors" (Yu, 2008, p. 247);
- the present study is based on the theory of conceptual metaphors; therefore, the idioms with body part components as a source of metaphors have been selected as its object.

The object of the present research is metaphorically motivated English idioms with body part components; the study does not consider their etymology. Though, it should be noted that the origin of most idioms related to historical facts or fugures is also based on metaphorical relations. For example, 'To break the ice' idiom came into use in its first meaning (To relax a tense or formal atmosphere or social situation) through 'Don Juan' poem by Lord Byron; the ice on a river or lake was broken in early spring to allow for boats to pass. A breakage of the ice symbolized the beginning of new season's activities after winter cold, and the idiom's second meaning (To make a start on some endeavor) based on the metaphor of a new start came into existence.

The research questions are the following:

What strategies do the native speakers of Turkish learning English use while processing English idioms with body part components?

    a.   Do they apply the conceptual base of L1 or/and L2?
    b.   Do they refer to basic semantic primitives which are universal throughout the languages?

c.   Do they build up associations based on the components of the idioms?

CHAPTER 2

THEORETICAL BACKGROUND

2.0.　Presentation

This chapter presents the theoretical background of the thesis; it dwells on the main points of the theory of conceptual metaphors, on the relationship between metaphors and idioms and their processing. Lastly, it covers the issue of cultural framework behind idioms under investigation.

2.1.　Cognitive theory

The present research is mainly based on the assumptions of the theory of Conceptual metaphors. The Cognitive theory of Metaphor, or the theory of Conceptual Metaphors, or "experiential realism" (Lakoff & Johnson, 1980, 2003; Lakoff, 1987) emphasizes an extensive role of metaphors in humans' life. Cognitive linguists claim that "metaphors partially structure our everyday concepts and that this structure is reflected in our literal language" (Lakoff & Johnson, 2003, p. 46), for example, 'up and down': up – more/ much, successful, good, happy, and down – less/ few, unsuccessful, bad, unhappy/ sad. Metaphors are formed due to the ability of people to categorize and structure the surrounding world into the system of categories which range from general to specific ones, with cognitively basic categories in the middle of this hierarchy:"The basis for concepts is categorization" (Feldman, 2006, p. 96). Conceptual metaphors are formed on the basis of scenarios, i.e. source domains, e.g.: MACHINE; LIFE, HUNT, BATTLE, COMPETITION, STRUGGLE, EATING, MOVEMENT; and when source domains map onto abstract target domains, e.g., PURPOSEFUL ACTIVITY, DEVELOPMENT, they conceptualize them. "The scenarios are not isolated but show considerable overlap; therefore, they can be claimed to convey a coherent, global view of success, progress and failure" (Langlotz, 2006, p. 172).

10

An experience people receive is structured and stored in two forms – on the basic level and on the image-schematic level. Image schemata are "primary means by which we construct or constitute order and are not mere passive receptacles into which experience is poured" (Lakoff, 1987, p. 30), they are mostly results of bodily experience and comprise patterns which represent spatial relations and movement, for example, BALANCE, CONTAINER, PATH, etc. They are more abstract than mental images and play a big role in people's perception and cognition: "people tacitly recognize some connection between these schematic bodily experiences and different aspects of linguistic meaning, including meanings that are highly abstract and/or metaphorical" (Gibbs & Colston, 2006, p. 245). Often image schemata connect with each other and form transformational patterns which fluently move on from one image to another, for example, SOURCE-PATH-GOAL; a conceptual metaphor PURPOSES ARE DESTINATIONS originates from this schema. Image-schemata such as CONTAINER, PATH (DIRECTION, THE QUALITY OF THE CIRCUMSTANCES), BALANCE/IMBALANCE, VERTICALITY, BRIGHTNESS, UP-DOWN, FRONT-BACK, PART-WHOLE, WAY-DISTANCE, NON-INTENTIONAL DOWNWARD MOVEMENT, DEVELOPMENT AS MOVEMENT, STABILITY AS BALANCE are common structures that come from embodied experience of humans' usual activities (Langlotz, 2006; Lakoff, 1987).

Fillmore (2006) suggests the term 'frame' instead of such terms as 'schema', 'cognitive model', 'script', 'scenario', etc., and he defines it as a system of concepts understood as a whole structure parts of which are closely related to and dependent on each other. His 'frame semantics' is based on the assumption that all words are represented by categories which are motivated by situations and backgrounded by experience and knowledge. He claims that "frame semantics offers a particular way of looking at word meanings, as well as a way of characterizing principles for creating new words and phrases, for adding new meanings to words, and for assembling the meanings of elements in a text into the total meaning of the text" (p. 373). To illustrate a frame, he gives the example of 'breakfast' which is differently understood by people in different cultures, and the meaning of which depends on their practices, and thus corresponding frames related to a situation are formed. Though, Langacker (2008) claims that there exist archetypes which are independent of human beings' experience, and are formed in the childhood and kept by people throughout their lives. He defines archetypes as objective events, for example, People, Animals, Things which unite schemata and prototypes.

As it was stated above, the ability of people to categorize the world, i.e. to build up prototypes, is essential to the formation of concepts. Prototype families combine animate and inanimate entities into classes (Rosch, 1975, 1978): for example, Bird for different kinds of birds – nightingales, sparrows, etc., or Flower - for lilies, roses, and carnations, etc. Prototypes are graded – there is

always some entity which is typical of the given family of entities; this representative is considered to be a basic-level one, and has more priority over other members of the family. This gradation varies from culture to culture due to the fact that people tend to prioritize definite features depending on the context (Gibbs, 2005).

There is a notion of idealised cognitive models (ICM) (Lakoff, 1987, p. 68), or frames (Fillmore, 1975, 1985; Fillmore & Atkins, 1992), or scripts (Schank & Abelson, 1977), which can be classified as concrete ICMs (e.g., JOURNEY, BOXING, FOOTBALL MATCH, RACE, CAR TRIP, SWIMMING, VOYAGE); universal, basic experience (WALKING, SEEING); abstract activities and forms of development (LEARNING, MAKING A CAREER, LIVING A RELATIONSHIP); culture-specific experience (BASEBALL, CRICKET, SAILING), and more general conceptual representations based on image-schemata (STRUGGLE). "Consequently, each ICM expresses a particular worldview, i.e., a projected world which is superimposed on our experience in order to comprehend it in a coherent way." (Langlotz, 2006, p. 65) Complex ICMs comprise conceptual metaphors (Lakoff & Johnson, 1980) which are formed on the basis of concrete and target domains and by means of metaphor, metonymy and blending, e.g., MORE IS UP, SUCCESS IS UP, FAILURE IS DOWN, HIGH STATUS IS UP, LOW STATUS IS DOWN, LESS IS DOWN, VISIBLE IS OUT AND UP, INVISIBLE IS IN AND DOWN, MORAL IS UP, MORAL IS CLEAN, SEEING IS KNOWING, HOLDING IS CONTROLLING.

A link between source and target domains is provided through mapping. For example, in a well-known LOVE-IS-A-JOURNEY mapping love relationship (source domain) applies to an image of a vehicle (target domain) which moves along the path of love relations. An image of the target domain (a vehicle) is generalized on the superordinate level rather than basic one - not a car or a plane but their prototype is mapped. Lakoff (2006) also gives a list of metaphorical concepts related to event structure (for example, MEANS ARE PATHS (TO DESTINATIONS), DIFFICULTIES ARE IMPEDIMENTS TO MOTION, etc.) and claims that all notions corresponding to event are expressed by metaphors in terms of force, motion and space. Ungerer and Schmid (2006) distinguish between rich and lean mapping; the former mostly occurs between a specific concrete concept (basic level or superordinates) and an abstract concept (argument, idea, emotions) – e.g., LOVE IS VEHICLE; the latter – between specific source concepts and concrete target concepts (individual persons and objects) – e.g., JOHN IS A PIG. They also refer to cases of personification when lean mapping occurs between a generic source concept and a concrete target concept – e.g., Alf, Shrek.

The above mentioned conceptual metaphor LOVE IS JOURNEY presents an example of differences in extra-linguistic motivation in different cultures, i.e. English and Turkish ones. Aksan and Kantar (2008) claim that "universal SOURCE-PATH-GOAL schema is realized in a culturally specific manner in Turkish to conceptualize romantic love as an unattainable goal" (p. 264). If representatives of

12

Western culture perceive Love as an activity demanding efforts from both loving sides to reach harmony and understanding (Goal), Turkish people attach to Love more suffering, painful and destructive notes under the influence of old Sufi traditions and conceptions. Though conceptual metaphors related to body parts may correlate similarly in English and Turkish, still there may bedifferences in motivation which impact the comprehension of idioms with body part components. It is expected that Turkish learners will comprehend the meaning of English idioms on the basis of conceptual representations peculiar to Turkish culture, and similarities and differences in concepts behind the English and Turkish languages will determine the idiom meaning-guessing process.

2.2. Idiom and metaphor

Metaphors modify our perception and comprehension of the world; they are based on the experiences of the community. The figurative language of the community can be considered to be the reflection of thought and views on the world by the community: "Metaphor is not simply an ornamental aspect of language, but a fundamental scheme by which people conceptualize the world and their activities" (Gibbs, 2008, p. 3). They appear to be specific to that community; in this case we deal with semantic relativity - "language users' shared awareness of prototypical events and behaviour in their culture" (Deignan, 2003, p. 260). At the same time, "If metaphor is based on the way the human body and brain function and we as human beings are alike at the level of this functioning, then most of the metaphors people use must also be fairly similar, that is, universal - at least on the conceptual level" (Kövecses, 2005, p. 34). In this case, we can speak about cross-cultural universality of some concepts which are similarly reflected in different languages by means of the figurative language and its constituent parts: metaphors and metaphorical idioms, including idioms with body organ components.

Metaphors are created on the basis of the feature of likeness between things, and on the 'extended' meaning of words that compose them, both literal and figurative meanings at once. They are often assumed to be equivalent to similes as far as they denote the same things; though, there are also arguments that they are not interchangeable. The difference between them is explained by the fact "that all similes are true and most metaphors are false" (Davidson, 2001, p. 479). But deeper argumentation in favor of their difference is provided by the assumption that metaphors refer to categorical concepts, and similes – to basic-level concepts (Glucksberg, 2008); for example, in the sentence 'He is a pig' a reference is given to the category of 'a pig' which has features of 'being not clean', not to the literal meaning of 'a pig' as a domestic animal.

Metaphors provide people with "a means of comprehending domains of experience that do not have a preconditional structure of their own ... Comprehending experience via metaphor is one of the great imaginitive triumphs of the human mind" (Lakoff, 1987, p. 303). Kövecskes (2010) defines a metaphor as "understanding one conceptual domain in terms of another conceptual domain" (p. 4), and suggests a differentiation between conceptual metaphors and metaphorical linguistic expressions; the latter make up the former - metaphorical expressions are drawn from one conceptual domain (source domain) to understand another conceptual domain (target domain) through conceptual correspondences, i.e., mappings. They are more linked to the concrete conceptual domain, i.e., source domain; whereas conceptual metaphors are comprised of two domains; for example, in LOVE IS A JOURNEY conceptual metaphor, LOVE is a target domain, and JOURNEY is a source domain. Such elements as 'goal', 'choice, 'difficulty' and 'progress' of JOURNEY correspond to the characteristics of LOVE, and give a vivid description to its concept. A link between a metaphor and its source is typically investigated through cross-domain mapping (the relationship between source and target domains is not necessarily based on their similarity but has a common and systematic character) and inference transfer which functions mostly with novel metaphors and results in their interpretation (Gibbs, 1994). Processing of metaphors is assumed to occur through two stages (Gentner & Bowdle, 2008): a symmetric alignment (a mapping between two situations to match a common relationship) and a directional inference (projection of the relationship between domains). Gentner and Bowdle (2008) give an example of 'TIME IS RIVER' conceptual metaphor which has two conceptualizations – 'a large stream of flowing water' and 'anything that moves continuously forward'; a symmetric alignment is found with the second interpretation, and a directional projection is inferenced from base 'river' to target 'time'.

In relation to idioms, the theory of Conceptual Metaphors states that they "are used as evidence in favor of the hypothesis about the existence of conceptual mappings that are independent of language and govern the corresponding linguistic structures in their semantic and pragmatic behavior… they tend to fit one or more patterns already present in the speakers' conceptual system" (Dobrovol'skij & Piirainen, 2005, p. 122). It is assumed that conceptual metaphors are already present in the human mind, and their presence enables people to recognize and understand the meaning of idioms containing such kind of metaphors. Glucksberg (2001) reports experiments both in support of the cognitive theory of metaphor and those the results of which did not back its assumptions. At the same time, there are claims that people comprehend metaphors without much difficulty due to the fact that conceptual system is structured through metaphorical mapping (Lakoff, 1987; Johnson, 1987; Gibbs, 1994, Feldman, 2006). According to Kövecses (2010), metaphors, i.e. concepts underlying metaphors, participate in the creation of idioms; moreover, idioms are creations of the conceptual system rather than of language, i.e. words that comprise them. As a result, idioms

based on metaphors, i.e. on conceptual knowledge, are conceptual, rather than linguistic; and the meaning of idioms can be reached through this knowledge. An assumption for ELT is that learners will acquire L2 idioms more easily if they are provided with the knowledge of "a cognitive mechanism that links domains of knowledge to idiomatic meaning" (Kövecses, 2010, p. 233); to cognitive mechanisms he refers metaphors, metonymies, and conventional knowledge. In case the meaning of idioms cannot be cognitively motivated, i.e. idioms are not created by cognitive mechanisms, then their meaning can be predicted on the basis of the meaning of associated words comprising the idiom.

Lakoff (1987) claims that the link between an idiom and its meaning is not arbitrary due to the fact that the meaning of idioms cannot be predicted from the meaning of their components, and he refers to the notion of motivation to be applied to cases which are not arbitrary and predictable. The link between an idiom and its meaning is provided by the image and conceptual metaphors (image-schematic structure and basic-level structure), and in order to guess the meaning of an idiom one should find motivating links which consist of images and metaphors. Lakoff (1987) gives as an example the idiom "to keep someone at arm's length" which is motivated by an image of 'defence' and two metaphors: 'INTIMACY IS PHYSICAL CLOSENESS' and 'SOCIAL (or PSYCHOLOGICAL) HARM IS PHYSICAL HARM'. This scheme does not work if the meaning of an idiom is arbitrary, when "the meaning of the idiom is not predictable just from the meaning of the individual words that make it up" (Lakoff, 1987, p. 448), i.e. the formation of an idiom is not based on the image and metaphors. But if idioms' meanings are motivated, then they have patterns in the conceptual system which can be identified, i.e. a link between a source domain and a target domain can be traced, and, therefore, idioms become subject to processing. The meaning of idioms that are motivated by conceptual metaphors and metonymies appears to be easier for guessing.

Dobrovol'skij and Piirainen (2005) argue that the comprehension of an idiom is based on backward reasoning rather than conceptual mapping. They claim that in other languages the idiom "to keep someone at arm's length" (If you keep someone or something at arm's length, you keep a safe distance away from them) may mean quite the opposite: 'to be available, to be at someone's disposal' (Dobrovol'skij and Piirainen, 2005, p. 141). This is the case of semantic relativism when metaphors and images of different languages reveal different concepts peculiar to the culture of the language they represent. In both cases we deal with the concept of motivation which is based on the assumption that language reflects human beings' experience obtained in the interaction with the environment; correspondingly, it reflects cognitive processes at people, both their literary and figurative thoughts. Thus, if one knows the background reasoning of a word or idiom, s/he can hypothesize about its meaning, including the figurative one. For example, in the dualistic pair of 'upness' and 'downness', 'up' is motivated by 'good' associations, and 'down' – by 'bad' ones; and if

a learner knows about it, s/he can understand the meaning of numerous collocations and idioms. Boers and Lindstromberg (2008) use terms of extra-linguistic and intra-linguistic motivation; the former is related to physical, social and cultural experience of people, and the latter is referred to language properties, a linguistic structure of words and idioms. An awareness of both types of motivation will optimize the comprehension and acquisition of the vocabulary of the target language.

2.3.   Cultural framework

The social aspect of language is closely connected with the society, and the environment plays a crucial role in the development of human beings' thinking abilities. New-born children acquire the surrounding world through conceptual frames (Vygotsky, 1986); those concepts originate from personal mental models (mostly models of the physical world constructed by people) and cultural models (shared resources of the community formed by negotiation). Those shared resources pass from one generation to another, from parents to kids (starting from their very early age) through interaction (based mostly on language) between them, and they set up their minds in a specific cultural manner. As a consequence, language has two manifestations: social and individual – the former exists in humans as social representatives, and the latter is instantiated into a human being as an individual - *langue* and *parole* (Saussure, 1966).

There is also a belief that human beings possess innate concepts, conceptual or semantic primes (Wierzbicka, 1972, 1980, 1996; Goddard, 1998, 2001). This assumption is based on natural semantic metalanguage approach (NSM) which claims that those concepts are found in all languages and are embodied as meanings of lexis, grammar and pronunciation. A list of semantic primes, elaborated by proponents of the approach, includes substantives (you, people, thing, etc.), determiners (this, all, many, etc.), similarity (like), and others.   Bruner (1990) argues that human beings are innately provided by the concept of meaning prior to its syntactical structure, and this provision can be activated through the interaction with the people around an individual. But the true reason for those beliefs of innate nature of concepts can be found in the interconnectedness of human bodies and the surrounding world, and the embodied experience people receive from this relationship:

> The world becomes alive for us from being incorporated into our bodies, while at the same time, we experience ourselves being absorbed into the body of the world. This fusion of body and world makes it difficult, at times, to strictly distinguish between the two. (Gibbs, 2005, p. 18)

The term of 'conceptual representation' should not be confused with the 'semantic one' which is a part of a language (Paradis, 2007). The notion of lexical meaning representation comes to the first place in relation to the figurative meaning of idioms, mostly based on metaphors, or conceptual metaphors. The conceptual meaning is interpreted as a narrative of the world, categorized and structured in the systematic way, embedded by culture and reflected in language. It is highly motivated by culture, which, in its turn, is "the sum of all ideas about the world (including functional, mythological etc. ideas) that are characteristic of a given community" (Dobrovol'skij & Piirainen, 2005, p. 213). A human being is related to culture by the system of values, which "inhere in commitment to "ways of life", and ways of life in their complex interaction constitute a culture" (Bruner, 1990, p. 29). An information on cultural values and traditions can be revealed through the analysis of a reflection of the body system in the language; various nations prioritize definite sensory abilities of people, like smell, taste or vision, which then find their reflection in the metaphoric conceptualization of the surrounding world and, consequently, in the language (Gibbs, 2005). A vivid example of a culturally determined conceptual metaphor is given by Gibbs (2005) on the way the Apache Indians name automobile's parts in the Coer d'Alene Indian language: front wheels – the hands and arms; rear wheels – the feet; electrical wires – the veins; a radiator – the lung, etc. A conceptual metaphor MOTOR VEHICLES ARE HUMAN BODIES illustrates correspondences between human bodies and automobiles where motor vehicles are a target domain, and bodies are a source domain. Thus, in spite of similarity of the physiological structure among human beings, and possible similarity in social interactions, people still have an individual image and representation of the world which are reasoned by the affect of different cultures.

According to Boas (1986), there is no direct relation between language and culture - the former is 'molded' by the latter; culture defines the way of thinking by members of the community – it may require some abstract thinking from them - generalized terms appear in the language, as a result of that demand. Then, there is a direct relation between culture and thinking, as well as between thinking and language, whereas culture and language are indirectly connected. Culture is perceived as a "fuzzy" notion because, firstly, it does not have clear boundaries – the relationship between an individual culture and the world culture is an interrelated and interchangeable one; secondly, it is not static in the essence – it develops gradually, as a consequence, it changes partially, and sometimes – wholly (Atkinson, 1999). Culture is based on people's experience and their perception of the world - the factor that accounts for its flexibility and unboundedness. Concepts as well are found to be flexible among and within individuals (Gibbs, 2005); the fact may be stipulated by the interconnectedness of culture and human beings, i.e. human bodies.

The most accepted concept of culture is that it is a set of different models, or schemata, which make up cultural knowledge (Shore, 1996). Cultural models are formed on the basis of primary concepts

which resulted from mappings of metaphors to embodied experience (Feldman, 2006). "A primary metaphor is metaphorical mapping for which there is an independent and direct experiential basis and independent linguistic evidence" (Gibbs, 2005, p. 117). It originates from a direct interaction between the world and the human body, i.e. its sensorimotor system; a correlation between source and target domains can be easily tracked in the following examples of primary metaphors – MORE IS UP, KNOWING IS SEEING, etc. This track is not evident in complex metaphors which are formed on the basis of primary ones – a correlation can be revealed through primary metaphors constituting complex ones; for example, a mapping in the complex metaphor THEORIES ARE BUILDINGS is executed on the basis of combined primary ones: PERSISTING IS REMAINING ERECT, STRUCTURE IS PHYSICAL STRUCTURE, and INTERRELATED IS INTERWOVEN (Gibbs, 2005).

The present research is based on the assumption that mental representations of reality in the mind of human beings can be both universal and semantically relative. A proof to the existence of universals is total universal inventory of colors: it proclaims that languages have only a limited number of basic color terms: "white", "black", "red", "green", "yellow", "blue", "brown", "purple", "pink", "orange" and "grey", and in them they appear in a fixed sequence (Berlin & Kay, 1999). The preconditions to that are the existence of the same reality and the utilization of the same physical organs of perception among all human beings. At the same time, one should admit that reality is not equally the same due to geographic, climatic, social and cultural varieties; and languages actually reflect different realities (Hudson, 2005). This assumption is based on linguistic relativity by Sapir (1949) and Whorf (1956) who claim that the language people use has an impact on the thoughts they exchange with each other. Moreover, each individual is unique in his/ her own way, and can perceive the surrounding world in the way distinct from others in the same community due to identity peculiarities (Clarke, 2008), including cultural ones among others. People have different definitions of concepts, and this variety is reasoned by a difference in the embodied experience people receive due to their cultural, psychological or situational variations.

The issue of learning the target language and culture is closely connected to the question of cultural identity (Clarke, 2008, p. 528). The acquisition of the native language and cultural inheritance shape an individual's cultural identity on the whole. There is an assumption that the notion of a person's cultural identity becomes stronger when s/he identifies her/ himself in relation to a representative of another culture (Bakhtin, 1986). He emphasizes the importance of 'outsidedness', i.e. being outside of the cultural frames of the target language helps to its better understanding; at the same time learners' own culture is better seen when compared to another culture. When people start learning a foreign language, they acquire the meaning of new words and set them up in the already existing cognitive frames of their native language: the native cultural identity becomes an issue when

students are introduced to another culture, learn about their differences, and through their comparison can identify and confirm their own cultural identity.

L2 learners comprehend idioms on the literal level based on the lexical meaning of idiom components; but the more advanced their proficiency of the target language is, the more conceptual is their comprehension of idioms (Cieślicka, 2010). The data in the present research obtained from the experiment with a group of Turkish learners at the intermediate level of English should either give evidence to the above mentioned provision or refute it. It is expected that learners with this level of English will produce more conceptualized definitions of idioms. I also adhere to the notion that there are both linguistic universality and relativity in the perception of the world; universals are common to the majority of people irrespective of their national and cultural backgrounds, and culture-specific perception is relevant to a certain community and is shared by its members. There is also an individual, or personal, perception of the world based on the individuals' experiences, where their true identity is revealed and displayed.

CHAPTER 3

REVIEW OF LITERATURE

3.0.   Presentation

This chapter presents the provisions of cognitive bilingualism, main theories on comprehension of idioms, and gives a review of relevant studies on idioms processing.

3.1.   Cognitive bilingualism

A bilingual mind, i.e. the mind of bilingual speakers, is considered to be keeping two subsystems related to the languages a speaker has acquired; each subsystem comprises the information on its phonology, morphology, syntax, semantics and lexicon. Linguistic competences of L1 and L2, i.e. knowledge of language on its linguistic level, are independent of each other, and both are connected to the conceptual system where thoughts originate and are processed - three-store hypothesis (Paradis, 2007). It is considered that conceptual competences of L1 and L2 are different but are stored in one and the same system, forming common underlying conceptual base (CUCB) (Kesckes & Papp, 2003). There is no much difference in the conceptual systems of a unilingual mind and a bilingual one other than in the size – it is much bigger at bilingual speakers. Concepts of two languages interact with and overlap each other, and modify to add and delete a feature: "The contents differ, not the nature of the representations or the kind of cognitive functioning" (Paradis, 2007, p. 13). As result of such interaction, such actions as concepts mixing and switching occur; there may be moderations and an alternating dominance of one or another language. The conceptual system has a dynamic nature – it can also enlarge its borders by incorporating new notions and meanings from experiences of a bilingual speaker.

A thought originates through the content which is formed on the basis of individual's experiences. Thought generates concepts: there exists a variety of concepts which reflect spatial, causal, temporal, quantitative relations (Zurif & Blumstein, 1978); concepts are not the same as thoughts - thought subsumes concept. Kecskes (2007) defines a concept as "a construct that blends knowledge gained from actual situational contexts in an individual-centered way" (p. 36). Libben (2008) emphasizes the psychological nature of lexical processing, i.e. a word is processed by an individual differently depending on the experience s/he obtained. According to him, words themselves do not have meanings; meanings are psychological properties of people. Thus, each individual has his/her own meaning of a word but if he/she shares the same experience with others, then he/she is supposed to attach the similar meaning to it. Schnelle (2010) emphasizes the subjective nature of meaning – an identification of an object, a phenomenon or a situation is conducted by individuals and evaluated by them on the basis of their personal experience.

As it has been stated above, concepts are formed on the basis of human beings' world perception and experiences. There are two kinds of perceptual information people receive: from the surrounding environment and from internal body states (Tyler and Evans, 2001). To access the conceptual system, both types of information transform into an appropriate format: the information derived from the surrounding environment turns to image content, and the information obtained from internal states turns to response content. Concepts originate from contents; they are, correspondingly, image concepts and response ones. Since response information has less access to the conceptual system, response concepts are more difficult to comprehend than ones based on sensorimotor information. Tyler and Evans (2001) point out that response concepts tend to be redescribed in the form of image content because (a) they come from different individuals whose internal states cannot be checked and people tend to refer to verifiable experiences, familiar to many of them, and (b) areas of the brain which are responsible for processing response information may not be well linked to the conceptual system and since the information cannot fully access the conceptual system it tends to appropriate the image content to reach the system. The assumption for the present research is that those idioms which comprise response concepts, i.e. contain internal organ components, present more difficulty for learners to comprehend their meaning than those with external body part components.

Grady (1997, 1999) suggests experiential correlation as a mechanism that explains the appropriation of definite images by response concepts, i.e. the connection between the conceptual system and the perception of the outer world and individuals' experiences. For example, a correlation between an increase in vertical elevation and an increase in the quantity of a physical entity – if one box is put on the other one, then the increased number of boxes incurs an increase in the vertical elevation. Those correlations reason certain motivations at the conceptual level, and correspondingly, correlations in

the experiences, like an increase in vertical elevation, are reflected in the conceptual system, e.g., 'prices go up'. Tyler and Evans (2001) give some other examples based on experiential correlation; they claim that response concepts such as time-reference, intimacy, salience, actuality and attenuation are linked by people to proximal-distal relations, i.e. experiences in space and distance dimensions imply certain associations at the conceptual level.

Among those mentioned above concepts, salience and actuality have more importance for the present research as far as they are related to sense organs of human beings. If things are close to eyes, they become more salient; and vice versa, the more distant they are, the less prominent to a person. Entities which are located physically closer to people or events which take place physically close are more likely to demand immediate attention than those which are physically distant. Thus, there is "a tight correlation between the salience of an entity and how close it is to the experience" (Tyler and Evans, 2001, p. 84). The correlation between salience and closeness, and, correspondingly, a demand of attention, is observed in the idiom 'To keep your eyes on the ball' – the ball attracts an attention due to its salience; the concept may present a cue for guessing the idiom's meaning by learners. As for actuality, people tend to believe in the existence of objects and subjects, if they can perceive them by their sense organs: can see, hear, smell, taste, and touch. Then, the actuality of things, events and people is achieved by humans' sense organs, and these phenomena are usually the ones which are physically proximal to individuals.

As it was stated above, "The CUCB is a container of mental representations that comprise knowledge and concepts that are either language and culture neutral (i.e., universal or useable through both channels) or language and culture specific" (Kecskes & Papp, 2000, p. 41). L1 and L2 concepts are stored in one and the same conceptual system, even if the notion they comprise has a big difference in both languages. Kecskes (2007) claims that L1 and L2 concepts with slight difference form synergic concepts - "conceptual blends that encode the history of their prior use represented by two or more labels (words) in L1 and L2 production and comprehension" (p. 40). It means that L1 concept is reconceptualized and modified while encountering L2 content in order to accommodate new information on it. For example, in Western culture 'ambition' ("drive for success, glory, and affluence") has more positive meaning rather than negative one as in Eastern culture. Also, words comprising English and Turkish idioms provide some difference in their conceptual representation; for example, HEAD has a notion of LOCUS OF REASONING, and CONTROL CENTER (Niemeier, 2008); Turkish BAŞ is conceptualized as BAŞ IS HIGH POSITION, and HIGH POSITION IS UP. It is assumed that L2 learners may accommodate L2 concepts, and, eventually, form synergic ones with them; according to Kecskes and Papp (2000), "The degree of conceptual dependency on one specific language is determined by several variables, including the nature of multilingual development, age, environment, distance of languages, and the way the languages were acquired" (p. 44). In the

experiment Turkish learners while processing English idioms can deliver answers based on synergic concepts of L1 and L2. At the same time, Kecskes (2007) acknowledges that L1 concepts play a dominant role in learners, even with advanced level of L2.

3.2. Idiom processing theories

Meaning construction occurs through cognitive processes of analogical mapping, human imagination and remembering. Human imagination is a wholly subjective phenomenon depending on individual's imagination framework. Connerton's study (as cited in Shore, 1996) finds that remembering involves the usage of collective memory of its shared cognitive models, i.e. a kind of prototype models. Analogical mapping is considered to be the basic cognitive process in meaning construction; it mediates the relationship between instituted and conventional models through the analogical schematization technique. When learners meet an idiom they will firstly refer to their memory for the relevant meaning from the stored lexical stock; if they have never met it before they will start constructing its meaning through imagination or analogical mapping. As a result of imagination they can produce the idiom meaning based on associations; analogical mapping may bring to universal representations, or to culture-specific definitions related either to the native language, or to the target one. The present research will trace strategies utilized by Turkish learners when they process English idioms with body part components, and find out whether cognitive ways of meaning construction are outside or within the target language, or whether they are cultural frames of both native and target languages.

There are different methods to find out the way learners conceptualize the vocabulary of the native language and the target one. One way is to compare the meaning of words and expressions of L1 and L2 to reveal similarities and differences in conceptual use; for this purpose, Turkish idioms with body parts are to be analyzed and Turkish conceptual representations are to be eleaborated, and then compared to English ones. The respondents' answers are to be examined in reference to the conceptual base of both languages, and the preferences of respondents are to be revealed. (A comparative analysis of the conceptual meaning of English and Turkish idioms with body part components is presented in Chapter 4). Another way while analyzing the lexis is to review word associations (Verspoor, 2008). Studies based on the survey of word associations - both semantic and etymological (Jiang, 2000; Boers, Eyckmans & Stengers, 2007) – emphasize, firstly, a close connection between culture and language, and, secondly, an importance of associations for learning purposes. Jiang (2000) points out the impact of culture on perception of the surrounding world in relation to

associations: "For example, when one says lunch, an Englishman may be referring to hamburger or pizza, but a Chinese man will most probably be referring to steamed bread or rice" (329). The study by Verhallen and Schoonen (as cited in Verspoor, 2008) reports the most typical responses to L1 word associations; they are the following: clang associations, i.e. similar in form but different in meaning; associations based on syntagmatic relations (adjective-noun, verb-noun); and semantically similar words, such as synonyms, antonyms, etc. They assume that two former ones are mostly peculiar to younger learners, and the latter one – to older ones.

Lastly, in order to find out the ways students utilize to guess the meaning of idioms is to consider semantic primitives, semantic molecules in particular, which also comprise body part concepts like 'walk' (foot, leg), 'eat/ drink' (mouth), 'bite' (teeth) and 'lick' (tongue) (Wierzbicka, 1996, 2007). Wierzbicka (1996) argues that some fundamental and visually salient features of human experience are universal, and that "fundamental human concepts are innate, in other words, they are part of the human genetic endowment, and that if they are innate, then there is no reason to expect that they should differ from one human group to another" (p. 293). To the list of universal semantic primes she refers, for example, substantives (people, body), determiners (this, other), attributes (good, bad), etc. She classifies concepts as simple (they are mostly abstract concepts, e.g., "top"-"bottom") and complex (mostly concrete concepts, composed of simpler ones). Body parts, according to her classification, comprise 'relatively simple' concrete concepts which bear some universally recognized features, for example, "head" is categorized as "a part of a human body; this part is above all the other parts of the body; when a person thinks, something happens in this part". Body parts form a hierarchical structure: 'eyes, ears, nose and mouth' are defined through 'face', and 'face' - through 'head'. In other words, while guessing the meaning of idioms with body part components, students will utilize semantic primitives, if they refer to universal concepts of body parts as, for example, 'eyes' – "because of these two parts, a person can see"; 'ears' – "because of these two parts, a person can hear"; 'nose' - "because of this part, when a person is in a place, this person can feel something"; 'mouth' - "because of this part, a person can say things to other people" (Wierzbicka, 1996: 219). The implication for the present research is that those idioms with body part components which are not based on conceptual metaphors may refer to universal primitives, such as Feet/Legs for Walking, Arms/Hands for Doing/ Making, Head for Managing, Heart for Living, Ears for Hearing, Eyes for Seeing, Nose for Breathing/Smelling, Mouth for Speaking/Eating/Drinking, Tongue for Tasting/Speaking/Eating, and Stomach for Digesting. Consequently, the meaning of idioms can be traced through those universals.

The following example of the analysis of 'Pay through the nose' idiom illustrates the differences in the above mentioned strategies applied by Turkish learners when guessing the meaning of English idioms. Firstly, 'nose' *burun* can be conceptualized as STATE OF BEING ON THE PATH FOR THE STATE

OF BEING IN MOVEMENT; it also has image schemata of OBJECT, PATH, and SUBJECT in English, and image-schemata of CONTAINER, OBJECT, and SUBJECT in Turkish (e.g., having broken nose; *burnundan gelmek* - literally, to come from the nose). Secondly, 'nose *burun* can be classified as a universal primitive and can be categorized as Nose for Breathing/ Smlling (e.g., smelling bad; burnuna kokular gelmek – lit., smells come to the nose). Thirdly, word associations can be developed for this idiom in connection with the word 'pay', or with difficult conditions of executing any actions through the nose, or feelings related to those situations (e.g., to make somebody regret; *bir işi yaparken keyif alamamak* - lit., not to enjoy doing something). 'Nose' *burun* can also have associations related to cultural models admitted by the English and Turkish communities and recognized by their members.

Most theoretical assumptions refer to processing of L1 idioms. The Lexical Representation Hypothesis (Swinney & Cutler, 1979) states that the comprehension process comprises both literal and figurative meaning of an idiom as far as it is preserved as a whole unit in the brain facilities. The Configuration Model (Cacciari & Tabossi, 1988) suggests that idiom processing is a step-by-step process where literal meaning is considered first, and then idiomatic meaning is achieved. The Graded Salience Hypothesis (GSH) also refers to L1 processing (Gibbs, 1980, 1984; Blasko & Connine, 1993; Giora, 1997); it states that "salient meanings (e.g. conventional, frequent, familiar, predictable, enhanced by prior context) are processed first, and parallel processing is induced when more than one meaning is salient" (Kecskes, 2001, p. 249). Kecskes (2001) conducted an experiment with native speakers (NS) and nonnative ones (NNS) to find out if GSH provisions apply to second language acquisition. Participants of the experiment were tested on dialogues that included implicatures with context and on situation-bound utterances (SBUs) including idioms without context: they were asked to explain their meaning. The results of the test confirmed the provisions of GSH both in relation to NS and NNS: in absence of context the respondents gave answers with the most salient meanings. Thus, context did not play any role in the production of meanings; the frequency of encounters and familiarity with set expressions mattered more for the number of correct explanations. In comparison to NS, NNS produced mostly literal meanings, and in the absence of context their answers showed the respondents' reliance on their experiences and on the familiarity with an expression. NNS experienced difficulties when the literal meaning was not salient; in this case, they referred to the native language conceptualizations which resulted in wrong answers. An assumption for the present research is that when Turkish learners process English idioms, they are supposed to rely firstly on salient meanings, i.e. familiarity with an idiom and frequency of encounters with it, and then they process idioms on the basis of the native language by referring, for example, to equivalents and analogues in their language.

The theory that deals both with idioms of L1 and L2 is the Dual Idiom Representation model (Abel, 2003); it claims that idioms are stored in mental lexicon in two ways: as lexical entries and as conceptual representations. Native speakers mostly comprehend idioms on the conceptual level, and non-native speakers – on the basis of lexical meaning of idiom constituent words; though advanced L2 learners mostly use decomposition strategies while processing idioms of the target language; this phenomenon is explained by frequency effects. For example, the activation model suggested by McClelland & Rummelhart (as cited in Verspoor, 2008) assumes that the more often any lexical item is used the more it is activated. As far as all words are not isolated but comprise a network of entries, the more a word is activated the more it will activate its basic connections, collocations and associations. The implication for L2 learners is that at the initial stage of learning the target language there may be overlapping of the most activated conceptual systems of L1 and L2 till they acquire lexical representation of the language learnt. By combining two strategies in idiom processing – conceptual and lexical representations – the Dual Idiom Representation model is considered the most suitable theoretical base for related experiments (Seilhamer, 2010).

3.3.   Related research

Studies related to idioms processing can be identified as the ones focusing on the reliance (a) on meaning comprehension – literal or figurative, (b) on conceptual representations of L1 and L2, and (c) on word associations. A performance of all those idioms' processing strategies is based on the comprehension and processing of idioms' components, and their relations to different types of meaning, concepts and associations. Then, it would be appropriate first to dwell upon comparative studies on individual words and their concepts in two or more languages.

A research on bilingual word associations is reported by Verspoor (2008), who assessed the extent to which Dutch learners of English acquired the L2 concept. Participants were asked to give three associations on the English word of 'abandon' (the first group is Dutch native speakers, the second group - Dutch learners with advanced level of English, the third group - English native speakers). The results showed that Dutch learners conceptualize the English word in the way its Dutch translation is represented in their own language, though Dutch learners with the advanced level of English demonstrated a combination of L1 and L2 concepts. A similar procedure has been conducted by her with Dutch and Vietnamese students on the associations of the English word *career:* participants were asked to write three associations to the translation equivalent of *carrer* in their native languages. The results proved the affect of L1 conceptual system on the acquisition of L2 vocabulary

- Dutch respondents referred to 'high-status jobs', and the Vietnamese learners interpreted *career* as 'jobs', 'kind of job'. The same results were obtained in the research made by Lowie, Verspoor and Seton (2010) on the overlap of concepts between Dutch and English and the degree of the effect of L1 on L2 conceptual representation. In the experiment response time was measured; they revealed faster reaction times of participants to corresponding native speaker associations. The implication of those studies for the present research is that "the conceptual representation of lexical items is dynamic and susceptible to changes. Representation differs per individual, but shows overlap between different culture and/or language groups" (Lowie, Verspoor & Seton, 2010, p. 142). If concepts in different languages can overlap, word associations are much more individual, and are built up on individuals' background and experiences. It is expected that Turkish learners will display strategies based on the reliance on both the native language and their personal comprehension of the world.

Different studies were conducted to identify the strategies that L2 learners use to comprehend L2 idioms. In the research by Cooper (1999), among the strategies used by 18 nonnative speakers of English who were asked to give orally the meanings of 20 frequently used idioms, the most frequent strategies were (1) guessing the meaning of idioms from context (28% of the time assigned for the experiment) and (2) discussing and analyzing idioms (24%). In the experiment, conducted by Cieślicka (2006), 43 Polish participants were asked to find out the meaning of 40 English idioms. As a result, predominance of literal over figurative strategy was demonstrated in L2 idiom processing. The literal meaning of idiom components is supposed to be strengthened and then 'automatized' into the figurative meaning of an idiom (Cieślicka, 2010).

There have been conducted a series of studies on the guessing at the meaning of idioms and their acquisition. Li (2002) in his experiment used different techniques to explore the relationship between categorization principles and memorization strategies at Chinese students of English while their acquisition of English idioms. He found out that conceptual metaphor conditions brought better results in a cloze test than semantic conditions. Skoufaki (2008) conducted an experiment where Greek students were asked to fulfill a set of tasks, including guessing the meaning of idioms on the basis of context. The experiment was followed by practice stages and cloze tests. An implication for language teaching practice is that "more vocabulary was remembered correctly after the expressions' meaning had been guessed correctly (or nearly correctly) than when no guessing task had occurred" (p. 116). The implication for ELT practice is to use more idiom meaning-guessing exercises for better acquisition of idioms.

A study closely related to the present research by the method of carrying out an experiment (a provision of idioms in isolation) was held by Boers and Demecheleer (2001) among French learners

of English. Intermediate-level students were asked to guess the meaning of twelve English idioms (having imagery of HATS, SLEEVES, SHIPS, and FOOD), which were presented without any contextual clues. The results show that "idioms reflecting a metaphoric theme or source domain that is more salient in the target culture will tend to be less easily 'guessable' to learners than those reflecting a metaphoric theme or domain that is more or equally salient in L1" (p. 258). In other words, French learners of English guessed correctly the meaning of English idioms with the domain of SLEEVES, and delivered wrong answers to those English idioms with a domain of HATS, SHIPS and FOOD because HATS and SHIPS are more productive domains in English, and FOOD is more productive in French while idioms with Sleeves have more or less equal salient domain in both languages. On the whole, the study by Boers and Demecheleer (2001) has considerable implications for language teaching, in acquiring L2 idioms in particular. An activity of guessing the meaning of L2 idioms has been recommended for classroom application as a problem-solving task before students refer to an instructor or dictionary in search of idioms' definitions.

There are studies which focus on the factors that affect idiom comprehension. According to Gibbs (1994), there are three groups of idioms that have different degrees of analyzability. They are the following: (1) decomposable or "normally decomposable", e.g., to button one's lips; (2) abnormally decomposable, e.g., to give the green light; (3) non-decomposable idioms, e.g., to paint the town red. If the first two idioms can be comprehended to some extent due to the understanding that "button" can mean an action of "closing" and "green light" refers to traffic regulation, then the third idiom can hardly be interpreted as "to have a wild celebration during a night on the town", as far as it is not semantically decomposable. Liu (2008) names such factors as: familiarity (frequency of use), transparency in meaning and semantic analyzability (decomposability), syntactic analyzability and use of context. For the aim of the present study the second factor, i.e. transparency in meaning and semantic analyzability, presents some interest. He also names two more factors that are peculiar to L2 idioms comprehension; they are L2 learner's native language and L2 proficiency. Having analyzed different research, he comes to the conclusion that a learner can easily comprehend L2 idioms if they are identical in form and meaning to those in L1. Thus, the role of the native language in comprehending L2 idioms is emphasized.

As the studies show, there is some influence of the native language on the process of comprehending of the target language idioms. Irujo (1986) in her study used three groups of English idioms: identical, similar and substantially different from Spanish idioms (the mother tongue of the participants). The finding of the experiment is that English idioms identical to their Spanish equivalents were the easiest to comprehend and produce. Generally, Irujo (1986) concludes, that "the participants comprehended and produced most easily and correctly the idioms that were frequently used in everyday speech, had simple vocabulary and structure, and were metaphorically

transparent in that their literal meanings were closely related to their figurative meanings" (p. 287). Though, there are also studies which resulted in the opposite findings - similar idioms were more difficult to comprehend. In the study by Cooper (1999), some idioms of the native language identical or similar to English ones were used (4 Portuguese, 3 Spanish, 2 Japanese, 1 Russian idiom out of 20 idioms); as s result "... reference to the participants' L1 was not a major strategy in the idiom comprehension process" (Cooper, 1999, p. 255), it accounted for 5% of the time of the experiment. Thus, as research findings show, there is no clear understanding of the role of the L1 idioms in the comprehension process of identical and similar L2 idioms by L2 learners.

Lastly, a study by Malt and Eiter (2004) has been conducted to determine the role of the learning effect in the acquisition of idioms. It was based on the intuitions of transparency derived "from the connection between the motivating words or metaphors that are hypothesized to contribute to the creation of that meaning and the understood meaning of the idiom" (p. 896). The participants were supplied with the context and were asked to choose the meaning of an idiom among the given true and alternative meanings; then they were exposed to a rating test on the sensibility of idiom meaning. The results of the experiment displayed the same ratings for acquired idiom meanings, proving, therefore, a significant importance of learning.

CHAPTER 4

IDIOMS WITH BODY PART COMPONENTS

4.0.   Presentation

This chapter presents an observation of English and Turkish idioms with body part components, gives an analysis and a comparison of concepts behind them.

4.1.   Comparative analysis

Idioms for the purposes of the analysis and comparison of their conceptual and image-schematic base are taken from the sites with English and Turkish idioms which mostly match each other in the number of idioms as a whole, and the number of idioms with body part components, in particular. English idioms have been taken from the following site - **http://www.usingenglish.com/reference/idioms/cat/9.html**; the total number of idioms is 3,634, including 446 idioms with body part components. Turkish idioms have been taken from **http://www.edebiyatfakultesi.com/deyimler_a.htm** site; the total number of idioms is 2,919, and the quantity of idioms with body part components is 416. These sites were selected out of a series of other ones due to the fact that the approximate number of idioms and those with body parts are comparable in both sites. The proportion of idioms with body part components is comparably equal – 12% and 14%, correspondingly.

As it was stated above, one of the forms people perceive the world is based on the image-schematic level; the fact that image-schemata are mostly results of bodily experience presents an additional interest to them in the frames of the current research. As far as they "provide much of our

understanding of the world" (Kövecses, 2006, p. 211), I found it reasonable to compare English and Turkish idioms, firstly, through the perspective of image-schematic base, and then turn to their conceptual base. It should be noted here that the elaborated image-schemata and conceptual representations of Turkish idioms with body part components were examined by and discussed with two native speakers of Turkish, and necessary moderations were introduced into the final version. As a result, similarities and differences between English and Turkish idioms have been revealed which are reflected in Table 4.1:

Table 4.1. Comparative analysis of image-schemata in English and Turkish idioms

	English	Turkish
Similar image-schemata	**Eyes**	**Göz**
	CONTAINER OBJECT SUBJECT	
	Foot/leg	**Ayak**
	OBJECT SUBJECT	
	Hand /Arm	**El**
	CONTAINER OBJECT SUBJECT	
	Head	**Baş/ Kafa**
	CONTAINER OBJECT SUBJECT	
	Mouth	**Ağız**
	CONTAINER OBJECT SUBJECT	
Differences in image-schemata	**Ear** CONTAINER OBJECT	**Kulak** CONTAINER OBJECT **SUBJECT**
	Heart CONTAINER OBJECT **PATH** SUBJECT	**Yürek /Kalp** CONTAINER OBJECT SUBJECT
	Nose OBJECT **PATH** SUBJECT	**Burun** **CONTAINER** OBJECT SUBJECT

Table 4.1 (continued)

Stomach	Mide	Karın
OBJECT	OBJECT	OBJECT
		SUBJECT

Tongue	Dil	
CONTENT	CONTENT	
OBJECT	OBJECT	
	SUBJECT	

The comparative analysis of English and Turkish idioms with body part components shows that there are similarities of image-schemata in English and Turkish idioms with components of Eyes *Göz*, Hand *El*, Head *Baş/ Kafa*, Mouth *Ağız* - CONTAINER, OBJECT and SUBJECT, Foot/ Leg *Ayak* – OBJECT and SUBJECT, and Stomach/ *Mide* - OBJECT. The image–schema of OBJECT is absolutely universal for English and Turkish idioms with body part components: it is shared by all idioms under investigation. It should be noted that there is a difference between synonymous Turkish words of stomach - *karın/ mide*: the schema of OBJECT is characteristic to Turkish idioms with *mide* component which is different from idioms with *karın* possessing two schemata - of OBJECT and SUBJECT. Though, this fact, as it is shown below, does not have any impact on the conceptual representation of the body part of *karın/ mide*, i.e., it is the same for both lexical units.

> OBJECT: English idioms - Foot in mouth (This is used to describe someone who has just said something embarrassing, inappropriate, wrong or stupid); On the nose (This means right on time); Turkish idioms - *Dile gelmek* (To start to talk, lit. to come to tongue); *Ağız değiştirmek* (to sing another song, lit. to change the mouth).

The image-schema of a CONTAINER is a common one for body part components in English and Turkish idioms; it proves the correctness of Niemeier's hypothesis (2008) about universality of the CONTAINER metaphor. It should be noted that it is characteristic of all idioms excluding Turkish idioms with 'ayak' foot/ leg, *dil* tongue, and *karin/ mide* stomach, and English ones with Foot/ Leg, Stomach, and Tongue components.

CONTAINER: English idioms – Stars in your eyes (Someone who dreams of being famous has stars in their eyes); My hands are full (If your hands are full, you have so much to do that you cannot take on any more work, responsibilities and so on); Turkish idioms - *Ağzından bal akmak* (To speak sweetly; lit. honey flows from the mouth); *Başının etini yemek* (To nag, lit. to eat meat of the head). It should be also noted that some idiom components are personified, i.e. "human qualities are given to nonhuman entities" (Kövecses, 2006, p. 39); for example, *Ağzı laf yapmak* (to be good in communication, lit. the mouth makes words); *Göz kararı* (visual estimation, lit. the eye's decision);

Gözü korkmak (to show the white feather, lit. the eyes scare). In the present study the phenomenon of personification of body parts in idioms is identified as image-schema of SUBJECT; for example, English idioms 'Fat head' (A fat head is a dull, stupid person), 'Shoot yourself in the foot' (If you shoot yourself in the foot, you do something that damages your ambition, career, etc.); Turkish idioms *Baş başa (gelmek)* (Tête-à-tête, lit. the head comes to the head); *Ayağa kalkmak* (To recover and get out of bed, lit. to rise to one's feet). This notion is shared by both English and Turkish people in idioms with Eyes *Göz*, Foot/ Leg *Ayak*, Hand *El*, Head *Baş/ Kafa*, Heart *Yürek/ Kalp*, Mouth *Ağız*, and Nose *Burun*. The image-schema of SUBJECT is not present in English idioms with body parts of Ear, Tongue and Stomach. As for Turkish idioms, they contain the notion of SUBJECT; moreover, it is characteristic to all Turkish idioms with body part components under the investigation – they are personified by Turkish people. The assumption for the present research is that in the Turkish culture the body parts are given big importance as the means for the world perception, sustainability and survival.

> SUBJECT: English idioms – Bless your pointy little head (This expression is used as to patronise someone, especially when they don't realise that they're not very clever); Bleeding heart (A bleeding heart is a person who is excessively sympathetic towards other people); Turkish idioms - *Karnı zil çalmak* (To feel peckish, lit. the stomach rings the bell); *Yüreği cız etmek* (To be moved with great compassion, to be deeply affected, lit. the heart produces sizzling noise).

Differences in image-schemata are revealed among English and Turkish idioms with components of Ear *Kulak*, Heart *Yürek/ Kalp*, Nose *Burun*, Stomach *Karın*, and Tongue *Dil*. The image-schema of PATH is present in English idioms with components of 'nose' and 'heart'; and it is not typical for Turkish idioms. It should be noted here that combined usage of body part components in a Turkish idiom displays the notion of PATH; for example, *Ağzı kulaklarına varmak* (to grin from ear to ear; lit. the mouth gets to the ears); *Ağzından girip burnundan çıkmak* (to convince or to deceive someone; lit. to enter the mouth and to exit from the nose). This can be explained by the perception of body parts as integral parts of the holistic system where all body aspects are linked to each other, and they can freely turn to each other.

The comparative analysis of English and Turkish idioms with body part components shows that similarities and differences in image-schemata of English and Turkish metaphors are not reflected in the conceptualization of body parts in two languages; in other words, image-schematic and conceptual perceptions do not necessarily correspond to each other. The analysis shows that Turkish and English idioms mostly share similar concepts; and the only difference exists among idioms with 'head' *baş* component (Table 4.2).

Table 4.2. Comparative analysis of concepts in English and Turkish

	English	Turkish	
Similar concepts	**Ear**	**Kulak**	
	STATE OF BEING ON THE PATH FOR THE STATE OF BEING IN MOVEMENT MOVEMENT ALONG THE PATH TOWARDS DESTINATION		
	Eyes	**Göz**	
	SEEING IS KNOWING VISION IS CONTROL		
	Foot/leg	**Ayak**	
	WALKING TOWARDS DESTINATION WALKING FOWARD IS PROGRESS		
	Hand	**El**	
	HOLDING IS CONTROLLING CONTROL IS PHYSICAL GRASP		
	Heart	**Yürek**	
	FOR PERSON'S FEELINGS PERSON AS A WHOLE OBJECT OF VALUE		
	Mouth	**Ağız**	
	STATE OF BEING ON THE PATH FOR THE STATE OF BEING IN MOVEMENT MOVEMENT ALONG THE PATH TOWARDS DESTINATION		
	Nose	**Burun**	
	STATE OF BEING ON THE PATH FOR THE STATE OF BEING IN MOVEMENT MOVEMENT ALONG THE PATH TOWARDS DESTINATION		
	Stomach	**Mide**	
	STATE OF BEING ON THE PATH FOR THE STATE OF BEING IN MOVEMENT MOVEMENT ALONG THE PATH TOWARDS DESTINATION		
	Tongue	**Dil**	
	STATE OF BEING ON THE PATH FOR THE STATE OF BEING IN MOVEMENT MOVEMENT ALONG THE PATH TOWARDS DESTINATION		
Differences in concepts	**Head**	**Kafa**	**Baş**
	FOR MENTAL FACULTY LOCUS FOR REASONING CONTROL CENTER		BAŞ IS HIGH STATUS HIGH STATUS IS UP UP IS SUCCESS

At the same time, it is found out that English 'head' has the same same conceptual base with Turkish *kafa* head. In Turkish, there are two synonymous words denoting 'head' - *baş* (Old Turkic) and *kafa*

(of Arabic origin), and they represent different concepts: if *kafa* holds the same notion as the English 'head'- FOR MENTAL FACULTY, *baş* has the concept of BAŞ IS HIGH STATUS, and HIGH STATUS IS UP. This fact, somehow, explains the presence of synonymous units in the language: synonymous words can forward different messages and fairly coexist without interfering with and overlapping each other.

It should be noted that the concept of HEAD FOR MENTAL FACILITY is somehow present in Turkish idioms with *Baş* component: mental activities are not directly pointed out but supposed; for example, *baş başa vermek* (to put their heads together), *başına dolamak* (to set someone worry), *başı tutmak* (to get a headache), *baş sallamak* (not to see/ think one's words fitting), *başında kavak yeli esmek* (to daydream). An impact on the head is made through words/ speech, and too many words are perceived as disturbing and intrusive, i.e. causing some trouble. At the same time, those idioms are not numerous, and their reference to the head as a mental facility is not clearly indicated; thus, the conceptual base of English and Turkish idioms with Head *Baş* component is not found similar. Kövecses (2010) explains the differences in L1 and L2 concepts by subjective reasons as experience, biology and culture; the case with 'head/ *baş*' can be referred to cultural peculiarities of two nations. Thus, I can state here that there is a universality in the conceptual base of English and Turkish idioms with components of 'eyes/ *göz*', 'foot/ *ayak*', 'hand/ *el*', 'head' *kafa*, 'heart/ *yürek*', 'mouth/ *ağız*', 'nose/ *burun*', 'stomach/ *karın*', and 'tongue/ *dil*'; and there is a relativity in English and Turkish idioms containing 'head/ *baş*'.

Idioms with components of Ear(s) *kulak*, Mouth *ağız*, Nose *burun*, Stomach *karın* and Tongue *dil* reveal the same concept of STATE OF BEING ON THE PATH FOR THE STATE OF BEING IN MOVEMENT; for example, English idioms: All ears – if someone says they're all ears, they are very interested in hearing about something; Run your mouth off – if someone runs their mouth off, they talk too much; Big nose – if someone has a big nose, it means they are excessively interested in everyone else' business; Cast iron stomach – a person with a cast iron stomach can eat or drink anything without any ill effects; Bite your tongue – if you bite your tongue, you refrain from speaking because it is socially or otherwise better not to; and Turkish idioms: *Ağız değiştirmek* – to sing another song; *Burnu büyümek* – to become conceited; *Dilini yutmak* – to be greatly surprised; *Karnı zil çalmak* – to feel peckish; *Kulağını açmak* – to listen carefully. There are identical idioms in English and Turkish which may have the similar meaning: Nose in the air (If somebody has their nose in the air, they behave in a way that is meant to show that they superior to others) is equivalent to *Burnu havada* (Haughty, conceited and proud) and different one: Big nose – (If someone has a big nose, it means they are excessively interested in everyone else' business) is analogous to *Burnu büyümek* – to become conceited. In both cases the conceptual base of English and Turkish idioms remains the same.

In Turkish idioms *baş* 'head' is conceptualized as STATE OF BEING IN HIGH STATUS /UP: *baş çekmek* to take the lead, to pioneer, lit. to draw/ carry the head; *başı tutmak* to be in the front, lit. to hold the head; *başa çıkmak* to succeed, lit. to ascend the head; *başı dik gezmek* to hold a respected position in the society, lit. the straight head walks about. *Baş* 'head' is greatly personified in Turkish idioms (*başa baş gelmek* - to be equal to each other; *baş başa kalmak* – to remain têtê-a-têtê; *baş başa (kafa kafaya) vermek* – to put their heads together), and all manipulations with the 'head' find their reflection in idioms (*başını derde sokmak* - to borrow trouble, to get into trouble; *başının çaresine bakmak* - to take care of oneself; *başında kavak yelleri esmek* – to daydream). Turkish learners when processing English idioms with 'head' component have an option of choosing among two concepts of *baş* and *kafa* – whether they perceive 'head' as a utility for mental facility or a person of a higher status, and their choice will determine the prevailing conceptualization of the word 'head' by Turkish learners participating in the experiment.

4.2. English idioms

English idioms under the consideration have different levels of difficulty for guessing possibilities. Non-decomposable idioms from the list present the most difficulty in the meaning-processing activity; they are the following: 'put your foot in the mouth' - if you put your foot in your mouth, you say something stupid or embarrassing; 'pull someone's leg' - if you pull someone's leg, you tease them, but not maliciously; 'wear your heart on your sleeve' - someone who wears their heart on their sleeve shows their emotions and feelings publicly; 'eat your heart out' - if someone tells you to

eat your heart out, they are saying they are better than you at something; 'hit the nail on the head' - if someone hits the nail on the head, they are exactly right about something. The literal meaning of those idioms' components do not constitute the figurative meanings of idioms. The idiom 'butterflies in the stomach' (the nervous feeling before something important or stressful) also presents a certain difficulty for its comprehension, and should have been added to the above mentioned list of non-decomposable idioms. But due to the fact that 23 respondents out of 30 (77%) stated that they knew the idiom, it was found reasonable to include it in the list of abnormally decomposable idioms.

Another group is represented by idioms the meaning of which can be interpreted due to their partial compositionality, they are the following: 'play in someone's hands' - if you play into someone's hands, you do what they were expecting you to do and take advantage of this; 'it cost an arm and a leg' - if something costs an arm and a leg, it is very expensive indeed; 'pay through the nose' - if you pay through the nose for something, you pay a very high price for it; 'to keep your eyes on the ball' –

if you keep your eye on the ball, you stay alert and pay close attention to what is happening. The literal meaning of one of idioms' components serves as a hint to their figurative meaning, for example, the word 'to pay' in 'pay through the nose' suggests a situation related to payment operations.

An English idiom 'all ears' (if someone says they're all ears, they are very interested in hearing about something) is analogous to *kulak kesilmek* in the Turkish language. A number of English idioms have identical or near-identical idioms in Turkish: 'on the tip of your tongue'– *dillinin ucunda olmak*; 'to give a hand' – *elinden tutmak*; 'to hold your tongue' – *dilini tutmak*; 'blink of an eye' – *göz açıp kapayıncaya kadar*. It is predicted that learners will give a Turkish equivalent to the English idioms, or will give a close meaning to them, being aware of the idioms in their native language. Boers and Stengers (2008) conducted comparative quantitative analysis of English and Spanish figurative idioms and concluded that a comparison of L1 and L2 idioms' differences and similarities may contribute to their better comprehension and retention as well as to the development of teaching materials and design of teaching activities. In the present research English and Turkish idioms will be compared and analyzed on the basis of the theory of Conceptual Metaphors; the differences and similarities in their conceptual representations will be considered to make up a basis for the analysis of data obtained in the experiments.

The meaning of idioms with body part components reveals the experience the human being's body has had while interacting with external and internal environment. It involved sensorimotor facilities, movement and force usage activities; through those bodily representations idioms can be motivated. The importance of the body and its organs in the interaction with the surrounding world is revealed through often utilized source domain of CONTAINER; the body is associated with a container through which these relations are executed – in and out movements of sensorimotor and emotional character (Gibbs, 2005). According to Langlotz (2006), "the respective organs constitute the parts of the body where our mental activities are supposed to take place (HEAD) or by which they are performed (BRAIN)" (p. 122). For example, HEAD is associated with mental activities, and any defect of the head is related to the field of stupidity on the ground of the metonymic motivation HEAD FOR MENTAL FACULTY, for example, 'to be soft in the head', etc. The idiom 'To hit the nail on the head' (If someone hits the nail on the head, they are exactly right about something) is motivated by the metonymy HEAD FOR MENTAL FACULTY; so, those who hit the nail on the head claim to be right in some idea, argument, or opinion as an outcome of the mental activity. Any similarities and differences in English and Turkish idioms' conceptual representations can ground possible deviations from idioms' meanings in the answers of respondents.

Niemeier (2008) considers that the human body parts, i.e. the head and the heart, are cultural models. As distinct from Lakoff's conceptual metaphors, cultural models are not a result of two domains' mapping, but a synthesis of metaphors and metonymies. According to her, Western cultural tradition conceptualizes the HEAD as (a) LOCUS OF REASONING, (b) CONTROL CENTER, and (c) A CONTAINER. The HEART is distinguished as (a) a metonymy for PERSON'S FEELINGS, (b) a metonymy for a PERSON AS A WHOLE, (c) an OBJECT OF VALUE, and (d) a CONTAINER. All concepts overlap, furthermore they compete with each other; and also the author agrees that the metaphor of a CONTAINER is a general, if not universal one.

The idiom 'To keep your eyes on the ball' (If you keep your eye on the ball, you stay alert and pay close attention to what is happening) has a concept of SEEING IS KNOWING and VISION IS CONTROL. It implies that if someone controls the situation it will bring to success (which is not always the case); and vice versa, if somebody loses control, i.e. fails to keep the eyes on the ball, it will lead to a failure. So, an ability of seeing plays a crucial role in being successful. The idiom 'Blink of an eye' (If something happens in the blink of an eye, it happens so fast it is almost impossible to notice it) also refers to the above metaphor and metonymy (metaphtonymy): closing the eyes indicates a loss of control but the action happens so quickly that control is still underway and has never been lost.

LEG, FOOT, and HEEL are parts of the body responsible for walking; they are based on the metonymy LEG/ FOOT FOR ABILITY TO WALK. They are also related to metaphor WALKING FORWARD IS PROGRESS, a reverse action (inability to move) is understood as failing to achieve success. The idiom 'To pull someone's leg' (If you pull someone's leg, you tease them, but not maliciously) indirectly relates to the above mentioned metaphor: if somebody pulls your leg you will not be able to walk, and it will definitely hinder your progress. But the implication for this idiom is that pulling somebody's leg is perceived as a minor disturbance and a slight annoyance which occurs among friends for fun. More importance that metaphor has for the idiom 'It cost an arm and a leg' (If something costs an arm and a leg, it is very expensive indeed): legs and feet are means for walking for success, and arms and hands are instruments for achieving (grabbing) it. Their capacity of catching and holding a thing is a good weapon for people who seek to succeed in life and perceive the world as a battle for fighting. So, an arm and a leg are very valuable means for moving ahead and achieving success, and if for a person something costs an arm and a leg, then it must be a big loss and a failure for him/ her. Idioms 'To give me a hand' (If someone gives you a hand, they help you) and 'To play into someone's hands' (If you play into someone's hands, you do what they were expecting you to do and take advantage of this) relate to the same concept of hands as a means of taking and giving, and thus are motivated by the metaphtonymies of HOLDING IS CONTROLLING and CONTROL IS PHYSICAL GRASP. Kövecses (2010) suggests the following conceptual metaphors for

Hand: HAND STANDS FOR CONTROL, HAND STANDS FOR THE ACTIVITY, and HAND STANDS FOR THE PERSON.

The idiom 'To put your foot in your mouth' (If you put your foot in your mouth, you say something stupid or embarrassing) is more related to the image-schema of 'mouth' as a CONTAINER rather than 'foot' as a means of movement. When a container is closed by another object (a foot – in this case), then the way is blocked and none can be taken out of it, or can be taken easily. If the way for words articulation is not free, the mouth, a container produces defect utterances, i.e. stupid things. The mouth is a CONTAINER OF CONTENT, and the tongue, a means of speaking, is CONTENT. The idiom 'To hold your tongue' (If you hold your tongue, you keep silent even though you want to speak) reflects the situation when content, the tongue, is held tight, thus it is not able to speak. Another idiom with 'the tongue' component - 'On the tip of your tongue' (If a word is on the tip of your tongue, you know the word, but you just can't quite remember it at the moment) reveals a situation when the tongue is not kept and can physically move under the definite condition.

The HEART is typically associated with emotional spheres, and metonymically motivated as HEART FOR FEELINGS. It also has an image-schema of a CONTAINER FOR CONTENT; the content is a range of emotions people usually have towards each other. The idioms 'Wear your heart on your sleeve' (Someone who wears their heart on their sleeve shows their emotions and feelings publicly) and 'Eat your heart out' (If someone tells you to eat your heart out, they are saying they are better than you at something) refer to the above mentioned concepts: if the heart is worn on the sleeve, it is exposed to the outer world and feelings are not hidden; and if other people are better than you at something, you would better eat your heart not to display bad emotions concerning that fact. In the idiom 'Butterflies in your stomach' (The nervous feeling before something important or stressful is known as butterflies in your stomach) the stomach is a CONTAINER OF CONTENT, butterflies in the stomach is not typical content: by flying in the air they bring instability into the container and break the solidity of the container. The idiom refers to image-schemas of SECURITY/ STABILITY IS SOLID GROUND, INSECURITY/ INSTABILITY IS AIR. Instability and insecurity lead to the feeling of nervousness and concern which will last until butterflies stay in the stomach.

In the idiom 'Pay through the nose' (If you pay through the nose for something, you pay a very high price for it) the nose is connected to the image-schema, or the source-content, of PATH through which the air passes; it is related to notions of STATE OF BEING ON THE PATH FOR THE STATE OF BEING IN MOVEMENT and to MOVEMENT ALONG THE PATH TOWARDS DESTINATION. If the passage through the path is difficult, the movement is hindered, and the destination is not reached. Also, the nose is related to the source-concept of LIFE: the movement of the air along the path, i.e. the nose,

implies staying alive as far as the air is a must condition of life. So, if the path is blocked, i.e. you pay through the nose, then, it may cost you difficulties, or even death.

The idiom 'All ears' (If someone says they're all ears, they are very interested in hearing about something) also refers to the notions of conceptual metaphors STATE OF BEING ON THE PATH FOR THE STATE OF BEING IN MOVEMENT and to MOVEMENT ALONG THE PATH TOWARDS DESTINATION. The sound goes in and out along the path, the ears as a means, to reach the destination. When the path is free, the movement is easy and fast.

4.3. Turkish idioms

Idioms with body parts components are numerous in the Turkish language. Cognitive linguists claim that conceptual metaphors are universal by nature, especially those related to sensorimotor functions of the human's body: further observation of Turkish idioms with body part components will show whether they reveal the same conceptual representations as English ones. The mouth *ağız* is associated with the image-schemata of CONTAINER/ CONTAINER FOR CONTENT; its content is usually words which are kept in the container until there is a necessity to let them flow out: e.g., *ağız açmak* (lit. to open one's mouth) to talk; *ağız kalabalığı* (lit. the crowded mouth) flow of words; *ağızını bozmak* (to break one's mouth) to use bad language; *ağızından bal akmak* (lit. honey flows from the mouth) to talk sweetly; *ağzının suyu akmak* (lit. one's mouth is watering) to be envious of; etc. As it was stated above, a combination of two body parts in one idiom forms the notion of PATH: *ağızı kulaklarına varmak* (lit. one's mouth gets to ears) to grin from ear to ear; *ağızından girip burnundan çıkmak* (lit. to enter the mouth and get out from the nose) to satisfy someone with something. *Burun* is also associated with the image-schema of Container: *burundan düşen bin parça (olmak)* (lit. thousand items fell from the nose) to pull a long face; *burundan kıl aldırmamak* (lit. not to let any hair out of the nose) not listen to anybody, not let anybody tell you what to do. *Ağız* and *Burun* are also OBJECT and SUBJECT: *ağzı laf yapmak* (lit. the mouth makes words) a skilled, eloquent speaker; *ağız aramak* (lit. to look for the mouth) to sound out; *burnu bile kanamamak* (lit. even the nose does not bleed) to escape from danger, to remain safe; *burun kıvırmak* (lit. to curl/ frizzle the nose) to turn up one's nose at, to dislike; *burnunu sokmak* (lit. to put the nose in) to poke one's nose into, etc.

Dil the tongue is a CONTENT of *Ağız* mouth; for example, *dilinin ucunda olmak*, an equivalent to the English idiom 'on the tip of your tongue'. It reveals the notion of a CONTENT of the mouth as a

Container, thus proves the similarity of the image-schemata in two languages. This content may be solid enough to be associated with an OBJECT and hollow to be a CONTAINER: *dile/ dillere düşmek* (lit. to fall on the tongue) to become a subject of a scandal; *dile gelmek* (lit. to come to the tongue) to start talking; *dilini tutmak* (an equivalent to the English idiom) to hold one's tongue; *dillerde dolaşmak* (lit. to walk around the tongue) to be in the limelight; *dili uzun* (lit. one's tongue is long) told about desrespectful people who say offensive words; *dil uzatmak* (lit. to extend one's tongue) to defame, to malign, to rail. It also reveals the notion of SUBJECT – *dilin kemiği yok ya!* (lit. there is no bone in his/ her tongue) to refuse from the words previously pronounced; to talk right and wrong; *dil yarası* (lit. wound of the tongue) hurt caused by words. Turkish idioms with *karın* and *mide* components are not numerous, and they principally share the same concept as English idioms with 'stomach' component - STATE OF BEING ON THE PATH FOR THE STATE OF BEING IN MOVEMENT, MOVEMENT ALONG THE PATH TOWARDS DESTINATION. As for the image-schematic base of this part of the body, the scheme of OBJECT is characteristic of Turkish idioms with *mide* component: *mideye oturmak* – to lie heavy on the stomach; and the schemata of OBJECT and SUBJECT is peculiar to idioms with *karın* component: *karnı zil çalmak* – to feel puckish; *karnım tok* – I am full.

Göz 'eyes' in Turkish idioms is also linked to the concept of SEEING IS KNOWING and VISION IS CONTROL; a loss of the ability to see brings to some unfavourable and undesirable situation: *göz kararı* (lit. the decision of eyes) visual estimation; *göz önünde tutmak/ bulundurmak* (lit. to hold in front of eyes) to take into consideration, to keep in view; *gözü açık* (lit. eyes are open) shrewd, wide awake; *gözden düşmek* (lit. to fall from eyes) to fall into disfavour, to fall from favour; *göz boyamak* (lit. to paint eyes) to hoodwink. The Turkish equivalent *göz açıp kapayıncaya kadar* (lit. in the twinkling of an eye) 'very quickly, in a short time' to the English idiom 'blink of an eye' also reveals the notion of losing sight of someone/ something but taking again the situation under control. *Göz* 'eyes' and *kulak* 'ears' sometimes come together in the idiom structure to intensify the importance of the situation: *göz kulak olmak* (lit. to be eyes and ears) to look after, to take care of, to keep an eye on, to watch over. *Kulak* the ear refers to three image-schemata - CONTAINER, OBJECT and SUBJECT: e.g., *kulağına küpe olmak* (lit. be an earing in the ear) be aware of lessons learnt from experience (SUBJECT); *kulağı delik* (lit. there is hole in the ear) alert, very quick in hearing news; *kulağını açmak* (lit. to open one's ears) to listen carefully; *kulağına kar suyu kaçmak* (lit. melted snow ran into the ears) to feel uneasy, to become suspicious about something (CONTAINER); *kulak kabartmak* (lit. to get the ears swollen) to prick up one's ears; *kulak kesilmek* (lit. have ears cut off) 'all ears' (OBJECT).

Baş head is related to the image-schema of *Baş* as an OBJECT: *başını alıp gitmek* (lit. to take the head and leave) to leave without being aware of where to go; *başını belaya/ derde sokmak* (lit. to put the head in trouble) to get into trouble; and *Baş* as a CONTAINER: *başının etini yemek* (lit. to eat the head

41

meat) to nag at someone, to keep on at someone; *başından aşağı kaynar sular dökülmek* (lit. boiling water spilled from the head down) to get upset, to shiver/ get sweat of some bad event. *Baş* head in the Turkish language is also a SUBJECT: *baş başa kalmak* (lit. the head remains with the head) to remain in private/ tete-a-tete; *baş başa vermek* (lit. the head gives to the head) to put their heads together. *Kafa* head is conceptualized in Turkish idioms as KAFA FOR MENTAL FACULTY, for example, *kafası işlemek/ çalışmak* to have a quick mind, *kafasına koymak* to make up one's mind, *kafa patlatmak* to think hard. Though, there is a difference in concepts between English Head and Turkish *Baş;* if in English it refers to HEAD FOR MENTAL FACULTY, in Turkish it is more associated with success – BAŞ IS HIGH STATUS, HIGH STATUS IS UP: *başa çıkmak* (lit. to ascend the head) to succeed; *başı dik gezmek* (lit. the head walks about straight) to hold a respected position in the society; *başa çıkarmak* (lit. to bring to the head) to indulge someone.

Yürek the heart is traditionally considered to be a place where emotions are accumulated, and it has image-schemata of a CONTAINER, an OBJECT and a SUBJECT. *Yürek* the heart is conceptualized as HEART FOR PERSON'S FEELINGS, PERSON AS A WHOLE and OBJECT OF VALUE. The heart is vulnerable to feelings of fear and pain caused by negative events: *yüreği (içi) parçalanmak* (lit. the heart broke into pieces) to rend the heart; *yüreğine inmek* (lit. to get on the heart) to be struck with great fear; *yüreği cız etmek* (lit. the heart produces noise) to be moved with great compassion, to be deeply affected; *yüreğine (içine) dert olmak* (lit. the pain gets into the heart) to be a thorn on one's flesh, to rankle; *yüreği yanmak* (the heart gets on fire) to feel pain, to get hurt. As PERSON AS A WHOLE the heart obtains density characteristics - the harder, the colder it is: *yüreği pek* (the heart is firm, strong) brave, courageous; *yüreği katı* (lit. the heart is solid/ hard) to be merciless/ pitiless. *Yürek* as an OBJECT OF VALUE may be a soft and a solid one, it can be amorphous and flexible, and it is subject to modifications and transformations: *yüreği ağzına gelmek* (lit. the heart came up to the mouth) to jump out of one's skin, to get frightened; *yüreği ezilmek* (lit. the heart is crushed/ squashed) to feel sudden hunger; *yüreğine su serpilmek* (lit. the water fell as if sprinkled on the heart) to relieve, to rend the heart. The notion of 'Up' as good is observed in Turkish idioms with *yürek* component; also the color of *kara* black is associated with notion of 'bad': *yüreği kalkmak* (lit. the heart got up/ rose) to get excited; *yüreği kararmak* (lit. the heart darkened) to suffer annoyance, to have troubles, to have great difficulty in something.

Ayak foot/ leg is related to the metonymy LEG/ FOOT FOR ABILITY TO WALK and to metaphor WALKING FORWARD IS PROGRESS; and everything that interferes with walking hinders the way to progress: *ayağı düze basmak* (lit. to stand straight on legs) to succeed, to overcome difficulties; *ayağına (ayaklarına) kara su inmek* (lit. black water got on the feet) to be kept waiting for a long time; *ayağını kesmek* (lit. to cut off legs) to stop frequenting a place. The notions of 'Up' as good, successful and 'Down' as bad, unsuccessful are applied in Turkish idioms with *Ayak* component: *ayak*

altında kalmak (lit. to remain under foot) to be trodden under foot; *ayağa kalkmak* (lit. to rise to one's feet) to recover and get out of bed. Feet/ legs and hands are important instruments for humans' survival, and they are means to succeed in life – to execute some work in order to achieve a result. Rather often those parts of body appear to be components of the same idioms: *eli ayağı tutmak* (lit. to hold hands and legs) to be in good health, to be well and sturdy; *el ayak çekilmek* (lit. hands and legs are pulled/ drawn back) to give up, to withdraw from.

The concept of HOLDING IS CONTROLLING and CONTROL IS PHYSICAL GRASP is shared by both English and Turkish idioms with the component of *el* hand. An achievement of the result or success much depends on the manner and speed the limbs perform their functions; if they are quick the result is achievable, if not – it takes much more time to get it: *el çabukluğu* (lit. quickness of the hands) dexterity, sleight of hands; *ayağına çabuk* (lit. quick in legs) agile, nimble, quick; *eli ağır* (lit. hands are hard) slow-working, slow. Hands are movable and flexible means, they possess different characteristics: *eli açık* (lit. hands are open) generous, bounteous; *eli bayraklı/ maşalı* (lit. hands are flags/ tongs) quarrelsome; *eli sıkı* (lit. hands are tight) tight-fisted, penny-pinching, unwilling to spend money; *eli uzun* (lit. hands are long) a thief. Besides, hands perform various actions, they are multifunctional: *el sürmemek* (lit. not to lay one's hands to) to be reluctant to do something, not even start doing something; *el uzatmak* (lit. to extend hands) to help; *el koymak* (lit. to put hands) to lay hands on, to seize, to confiscate. The importance of hands is emphasized by the following idioms: *elinden tutmak* (lit. to hold by hand) to befriend, to help - analogous to English 'give me a hand; *el üstünde tutmak/ tutulmak* (lit. to hold/ to be held on the hand) to treat/ to be treated with honor, to cherish, to treasure.

CHAPTER 5

METHOD OF RESEARCH

5.0.   Presentation

This chapter presents the participants of the experiment, the data collection tools and procedures of data analysis and data collection utilized in the study.

5.1.   Participants

The study was conducted among first-year students from different departments taking ENG 101 English for Academic Purposes course in the Department of Modern Languages, Middle East Technical University (henceforth METU). METU is a state university; students take the National University Entrance Examination, and only over 1/3 of the 1000 applicants with the highest scores attend METU. The language of instruction is English; therefore students have to pass an English language proficiency test, and the entrance passing score is rather high – 85 which is equivalent to 8.0 of IELTS and 106 of TOEFL IBT. The English proficiency exam is held in two stages; the first stage consists of 70 multiple-choice questions in two sections: Language Use and Reading Comprehension. If an applicant obtains a minimum of 50% achievement (24.5) s/he is qualified for the second stage. The second stage of the exam consists of two sections: Listening Comprehension and Writing. Thus, those students who are admitted by METU are assumed to have a high level of English proficiency.

To test the hypotheses an experiment was conducted in a group of 30 subjects. The participants are 1st year students from different departments of METU. Learners from the Faculty of Engineering

comprise the biggest number of respondents – 12; then, 7 participants are from the Faculty of Arts and Sciences, 4 – from the Faculty of Economic and Administrative Sciences, 4 - from the Faculty of Education, and 3 - from the Faculty of Architecture. The number of respondents from the departments with technical profile (15 people) corresponds to the number of representatives from the humanitarian ones. The level of instruction is upper-intermediate; the number of females is equal to the number of males (50% each). The age of participants ranges from 18 to 23, with a mean of 2.40 and standard deviation of 1, 06997. All participants (100%) stated that their native language is Turkish; the same language is spoken in their families; two respondents answered that two languages are spoken in their families – Turkish and English, and one participant reported about four languages – Turkish, English, German and French.

Nine participants of the experiment out of thirty (30%) visited foreign countries: five countries are defined separately, they are – Canada, the UK, the USA, Germany, and France; three other countries are united under "Other countries" name due to the fact that their languages are not mastered by participants of the experiment, they are – Bulgaria, Romania, Norway and the Netherlands. One person reported on staying in Cyprus for 2 years with his family; this fact has not been taken into account on the assumption that he might have stayed in its northern part, i.e. the Turkish Republic of Northern Cyprus recognized only by Turkey; besides, the language spoken there is Turkish. Three respondents went to English-speaking countries: one respondent visited Canada for a period of 4 months; another one went to Great Britain for business purposes for one year, and the third one – to the USA for three months by the "Work and travel" program. Six respondents paid a visit to other countries: 3 – to Germany (one – for a period of two months to visit a sister; another one – for 6 weeks both for educational and business purposes; the third one – for 20 days); 1 – to France for a week to carry out a project. Finally, one person claimed on having gone to Bulgaria and Romania for educational purposes each for a period one week, and another one reported to having been to Norway also for educational purposes for ten months. One more participant visited the Netherlands for a period of 3 months to visit his father there; she also claimed short-term visits to Germany and France. As far as only one respondent stayed in an English-speaking country for a long period, it is expected that her answers to the questionnaire will be mostly correct due to prolonged exposure to the English language.

Respondents indicated a wide range in the period of learning English - from 1 to 13 years; 20 respondents (67%) know other foreign languages: German – twelve learners, and French – three people; and Italian – five participants. Some of them reported on knowing two foreign languages – French and German (2 people), German and Italian (4), German and Spanish (1) and German and Russian (1). The level of their knowledge of those languages is rather low: 15 learners out of 20 people knowing a foreign language (75%) stated that they have poor mastery of a foreign language,

and 5 participants (25%) have an average level of it. Then, it is expected that the knowledge of another foreign language did not influence much the results of answers to the questionnaire.

5.2. Data Collection Tools
5.2.1. Design of a questionnaire and a pilot study

Idioms included in the questionnaire were taken from National British Corpus (BNC) to ensure the inclusion of idioms' scope used in modern English (Appendix A). The method of carrying out the experiment envisaged the delivery of idioms in isolation, not in context. It was justified by the aims of the present research: to investigate the strategies Turkish learners of English apply when guessing the meaning of English idioms, i.e., to find out whether they refer to the conceptual base of L1 and/or L2, and/or to universal primes, and/or to word associations. The present study made an attempt to confirm or refute the provisions of the theory of conceptual metaphors by Lakoff and Johnson (1980), the assumptions of cognitive bilingualism (Kesckes & Papp, 2003; Paradis, 2007), and the claims of the theory of universal primitives (Wierzbicka, 1996). To achieve the purity of the experiment, no prompting clues were to be used; otherwise, the respondents would have guessed the meaning of idioms based on the context, and no links to original sources of learners' guesses could be traced in this case. Besides, there is an implication for classroom practices - an activity of guessing the meaning of L2 idioms provided in isolation is recommended for classroom application as a problem-solving task before students refer to an instructor or dictionary in search of idioms' definitions (Boers and Demecheleer, 2001).

The selection of idioms is based on the following considerations:

1. To present the English idioms with as many body parts as possible as components of idioms: the criteria based on the width of range. The body parts selected are the following: 'ears' (one idiom), 'eyes' (2), 'hand/ s' (2), 'head' (1), 'heart' (2), 'leg' (2), 'mouth' (1), 'nose' (1), 'stomach' (1), 'tongue' (2) . Thus, a variety of different parts of the body is provided.

2. To present English idioms with a definite body part as a component which have a bigger amount of representation in the BNC: eye (46), hand (38 idioms), heart (30), nose (18), mouth (17), and leg (12). Those idioms with less quantity of representation were included in the list for to the above mentioned reason (1); the selection was also based on the criteria based on students' interest, for example, an English idiom 'butterflies in the stomach' will definitely raise learners' interest in its meaning.

3. To present English idioms both having equivalent and analogous Turkish idioms, and not having ones. For example, Turkish *Dillinin ucunda olmak* is equivalent to the English idiom 'On the tip of the tongue'; *Dilini tutmak* – to 'To hold your tongue'; *Göz açıp kapayıncaya kadar* – to 'Blink of an eye'; *Elinden tutmak* – to 'To give a hand'; *Kulak kesilmek* is analogous to 'All ears'. Other English idioms do not have their Turkish equivalents and analogues.

4. To present English idioms which are most frequently used in Modern English. To determine the frequency of usage of idioms and select a set of English idioms for the experiment long before it a norming study was conducted: a questionnaire with thirty English idioms with body parts as components was distributed among native speakers of English. They were asked to indicate how often they have met the idioms and choose an answer among four given ones (never/ once/ seldom/ often). Basing on the results of that survey a new questionnaire has been compiled which consisted of those idioms indicated by respondents as having been often met by them, and was then offered to participants of the experiment.

Questionnaires consist of three parts (Appendix B). The first section of the questionnaire aims at finding out whether respondents know or do not know the meaning of idioms. They are asked to answer a question 'Do you know the meaning of the idiom?' and to choose one of three options in relation to fifteen idioms in the column: Yes, I know/ No, I don't know/ I met that idiom before but I don't remember its meaning. The second section of the questionnaire aims to find out the meaning of the idioms; respondents are asked to guess their meaning and write them down in the provided space. The second part of the questionnaire presents fifteen English idioms with the body part component in their structure. The task for the respondents is to guess the meaning of the English idioms and to write it in Turkish or English. The third part of the questionnaire comprises questions to reveal the background information on respondents (factual data). They are the following:

1. Gender: M/F
2. Age
3. Your native language
4. Which languages are spoken in your family?
5. Which Department do you study in METU?
6. What was your score on METU Proficiency Exam?
7. Have you ever been to a foreign country?
8. If 'YES', which country. How long and with what purpose did you go there?
9. How long have you been studying English?
10. Do you know other foreign languages?
11. If 'YES', which ones and what is the level of your knowledge?

Questions 1, 7 and 10 are closed-form; they require the option of two answers – YES/ NO. The first question is on gender; the data based on answers to that question is not of primary importance to the investigation. The question was included in the questionnaire to reveal some additional information: whether males or females will demonstrate more sound intuitive abilities in guessing the meaning of idioms. Other questions are of open form to allow participants to give their answers without restriction. The questions on language/languages were included to find out whether the participants of the experiment are of Turkish origin or not. Three questions – the question on the period of learning English (8) and the questions on the possibility of staying in a foreign country (6) and on the purpose of staying if any (7) may also contribute to a better performance: the longer the period of learning English and/or staying in an English-speaking country, the more possibility for the respondent to come across the idiom under investigation. Two questions (9, 10) aim at finding out whether participants know any other foreign languages; those questions were included in the questionnaire to reveal if there is any impact of those languages on the guessing procedure. The data obtained from this part of the questionnaire may reveal the impact they have on the quality of answers to the assignment of its second part, at the same time those variables just give additional information on participants and do not play a vital role in the outcomes of the research.

A pilot study for the present research was conducted at the beginning of February, 2011. During the experiment participants filled in questionnaires, five participants volunteered for being interviewed. The interviews were tape-recorded and video-recorded for further analysis. In the pilot study one issue has risen which needs to be considered in case of its emergence in the following experiment. Three students submitted questionnaires having failed to give their definitions to some idioms. The case was not predicted in advance and appeared as a dilemma for the author whether to insist on their filling in all parts of the task or not. As a result, those participants were asked to finish all

assignments; then after considering the situation in the experiment it was found reasonable to let learners fulfill the tasks of the questionnaire in their own way, letting them leave blank space or writing "I don't know" answers instead of forcefully guessed definitions of idioms.

Another assumption for further research is that a number of questions should be included in the interview procedure: ones that are related to the knowledge of other foreign languages, their level of mastership, and their involvement in the idiom-meaning guessing procedure to find out if there is any affect of those languages on the thinking strategies.

5.2.2. Interview questions

To access participants' way of thinking while guessing the meaning of idioms questions for a structured interview have been elaborated. They are the following:

1. What is your name?
2. Was the task of guessing the meaning of English idioms a difficult one for you?
3. Which idiom's meaning did you guess most easily? Why?
4. Which idiom's meaning was the most difficult to guess? Why?
5. Do you know any other foreign language?
6. If yes, what level of knowledge do you have?
7. Did you apply the knowledge of any other foreign language while guessing the meaning of English idioms?

Five learners from those who participated in the questionnaire experiment volunteered to take part in the interview process. They were given interview questions; their answers were both tape-recorded and video-recorded, transcribed and analysed.

5.2.3. Think-aloud protocol

Six Turkish learners of English who did not participate in questionnaire and interview experiments were asked to guess the meaning of English idioms and articulate orally thoughts and ideas that came to their mind. Their individual performance was audio- and videotaped while conducting think-aloud protocols. All respondents are 1-year students from different departments with the intermediate level of English. They were supplied with five cards with an idiom on each of them; those idioms which refer to non-decomposable ones and those that caused the most difficulty to learners during the questionnaire experiment were selected from the list. They are the following: Eat your heart out, Hit the nail on the head, Pay through the nose, Put your foot in your mouth, and Wear your heart on your sleeve.

5.3. Data Collection Procedure

The data for that study were collected in three stages. Firstly, a questionnaire was administered to collect background information of respondents and their definitions of English idioms as a result of

guessing activity. The research topic and its purpose were introduced to participants; the confidentiality was assured and the assignment was explained. The participants were asked to fill in questionnaires in English or in Turkish, i.e. in the language they found convenient for themselves. The order of idioms presented in the questionnaire was varied across participants, so as to attenuate the effects of order.

When the respondents finished the assignment and submitted the questionnaires, retrospective data collection method was applied. Five learners were asked to verbalize the thoughts they had while guessing and writing the meanings of idioms. They were asked a series of pre-elaborated questions. During the interview participants were tape-recorded and video-recorded. All respondents received the same questions but in different order; some open-ended questions were also used. Finally, think-aloud protocol was held: six more respondents were tape- and video-recorded to find out which thoughts occur in the learners' minds while processing idioms. They were asked to hypothesize the meaning of idioms and describe the line of reasoning that they follow. The recorded material was transcribed using EXMERaLDA conventions and the respondents' answers were analyzed. Thus, the validity and reliability of data in the present study is achieved by the application of three research methods: questionnaires, interviews, and think-aloud protocols.

5.4. Data analysis procedure

The data obtained in the experiment from the group of participants with intermediate level of English were analyzed to find out which idiom-meaning processing methods learners of this level of English tend to utilize. The data were first analyzed to find out the answers to research questions, i.e. whether Turkish learners rely on the native language while guessing the meaning of English idioms, and if so - to what extent; and which strategies Turkish learners of English use while comprehending the meaning of English idioms: whether they rely on literal or figurative comprehension, or on both of them, and whether they appeal to conceptual representations of the native language, or of the target language, or on both of them.

The data obtained in the first part of questionnaires were classified according to three-choice replies to the question "Do you know the meaning of the idiom?": "Yes, I know", "No, I don't know", and "I met that idiom before but I don't remember its meaning". Data from the second part of questionnaires were analyzed and tabulated on the number and percentage of correct/ incorrect answers for each idiom. The data in two parts of the questionnaire were compared on the purpose of finding out the interrelation between the stated familiarity with idioms in the list and real

outcomes of idiom-meaning processing activity. These data are also a clue to the reasons of good/ bad performance on guessing the meaning of idioms by learners: the more idioms they met and know, the better is the performance.

The data collected in the third part of questionnaires were summarized to reveal general characteristics of the group under investigation. Correlation was done to show the relations between independent variables (the period of study of English) and dependent variables (the number of correct answers). The relationship between discrete variables (gender) and continuous variables (answers on idioms) was also calculated. The relationships between these variables were measured by a two-dimensional graph (geometrical simple correlation and regression) and by Pearson product-moment correlation coefficient r (algebraic version of the relationship), and r showed the kind and the level of their relationship.

CHAPTER 6

RESULTS AND DISCUSSION

6.0. Presentation

In the chapter results obtained from the analysis of questionnaires, interviews and think-aloud protocols are presented and discussed in relation to the research questions.

6.1. Data analysis
6.1.1. Data received from questionnaires

The number of correct answers ranges from 1 to 9 ones out of 15 idioms presented in the questionnaire (Table 6.1). Table 6.1 shows the performance of 30 learners (vertical axis) on guessing the meaning of 15 idioms (horizontal axis). One respondent obtained the lowest result in the experiment: she gave one correct answer (6 years of study of English); another one provided two correct replies (10 years). Both of them received the English Proficiency Exam score above 70, i.e. the highest results among participants of the present experiment. Four participants gave 3 correct answers: two of them know elementary German; one of them studied English for 1 year, another one – for 2 years, two other respondents – for 10 and 12 years, correspondingly. None of them has gone to a foreign country; the number of scores received at English Proficiency exam is rather diverse (66.5; 64; 58; 69). There is no any reliable reason to explain their poor performance in the experiment.

Table 6.1. Learners' performance on processing idioms: number of correct answers

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	Total
1	+	+	-	+	-	-	-	+	-	-	-	+	-	-	-	5
2	+	+	-	+	-	-	-	-	-	-	-	+	-	-	-	4
3	-	-	-	+	-	-	-	-	-	-	-	+	-	-	-	2
4	-	-	-	+	-	-	-	-	-	-	-	+	-	+	-	3
5	-	+	-	+	-	-	-	-	-	-	-	-	-	+	-	3
6	+	-	-	+	-	-	-	-	-	-	-	-	+	+	-	4
7	-	+	-	+	+	-	-	+	-	-	-	-	+	+	-	6
8	+	+	-	+	+	-	-	-	-	-	-	+	-	+	-	6
9	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	1
10	+	+	-	+	+	-	-	-	-	-	-	+	+	+	-	7
11	-	+	+	+	+	-	-	+	-	-	-	-	+	-	-	6
12	-	+	-	+	-	-	-	-	-	-	-	+	+	+	-	5
13	+	+	-	+	-	-	-	+	-	-	-	-	+	+	-	6
14	-	+	+	+	-	-	-	+	-	-	-	+	+	+	+	8
15	-	+	-	+	-	-	-	-	-	-	-	+	-	-	-	3
16	-	+	+	+	-	-	-	+	+	-	-	+	+	+	-	8
17	+	+	-	+	-	-	-	-	-	-	-	+	+	+	-	6
18	-	+	+	-	-	-	-	+	-	-	-	-	+	+	-	5
19	+	+	+	-	-	-	-	-	+	-	+	-	+	+	-	7
20	-	+	-	+	-	-	-	-	-	-	-	-	-	+	-	3
21	-	+	+	-	+	-	-	+	-	-	-	+	+	+	-	8
22	-	+	-	+	-	-	-	+	-	-	-	+	-	+	-	5
23	-	+	-	+	+	-	-	+	-	-	-	+	+	+	-	7
24	-	+	-	+	+	-	-	+	-	-	-	+	+	+	-	7
25	+	+	-	+	+	-	-	+	-	-	-	+	+	+	-	8
26	+	+	-	+	+	-	-	+	-	-	-	+	+	+	-	8
27	+	+	-	+	-	-	-	-	-	-	-	-	+	+	-	5
28	-	+	-	+	-	-	-	+	-	-	-	-	-	+	-	4
29	+	+	+	+	+	-	-	-	-	-	-	+	+	+	-	8
30	+	+	+	+	+	-	-	+	-	-	-	+	+	+	-	9
Total	13	26	8	27	12	0	0	15	2	0	1	19	19	24	1	167

One participant has the highest number of correct answers – 9 out of 15; she studied English for 10 years. Six respondents have 8 correct replies: all of them studied English for a rather long period - 9 years (1 person), 10 years (3 people), 12 years (1) and 13 years (1). Their prominent characteristic also is that they, excluding one of them, know at least one foreign language; the same refers to the above mentioned one with the highest number of correct answers - she knows German on the elementary level. Then, two factors may reason their sound performance - a period of study of English and knowledge of a foreign language. At the same time, it should be noted that during the interview respondents indicated that they referred to the mother tongue during the questionnaire session rather than to L3 (a foreign language other than English); then, there was no any significant impact of the knowledge of other foreign languages on the results of the experiment.

Also, there is no homogeneity in results if compared in their relation to the period of study. Table 6.2 shows a diversity of results (P-Performance) obtained by participants of the experiment who studied English during the same period (S-Study). For example, eight respondents studied English for 10 years, and they displayed a variety in the performance – a range from 2 to 9 correct answers (Table 6.2). One participant who claims to have studied English just for 1 year obtained 3 correct answers which is the result of three other people who studied English for different periods of time – 3, 10, and 12 years. Then, the variable of the period of study of the English language cannot explain the difference in the number of correct answers.

Table 6.2 Comparative analysis of period of study English (S) and learners' performance (P)

N	S	P	N	S	P	N	S	P	N	S	P	N	S	P
1	6	5	7	8	6	13	2	6	19	10	7	25	10	8
2	12	4	8	12	6	14	12	8	20	12	3	26	10	8
3	10	2	9	6	1	15	3	3	21	13	8	27	9	5
4	10	3	10	11	7	16	9	8	22	9	5	28	8	4
5	1	3	11	2	6	17	9	6	23	9	7	29	10	8
6	2	4	12	11	5	18	10	5	24	9	7	30	10	9

The period of study of English by participants of the experiment ranges from 1 year to 13 years. A comparative analysis of data related to the period of study English and the amount of correct answers showed little dependence of the former variables on the latter ones. The correlation coefficient is positive (.338), it indicates a positive correlation between the period of study of the English language and the number of correct answers: the more time of the study, the more sound performance is in the experiment. Though, as the value of Pearson correlation indicates (r=1.0), there is a small correlation between those two data. The same situation is with the relationship between the sex of participants and the number of correct answer. The strength of correlation (r=1.0) is small, it suggests weak dependence of participants' sex on the number of correct answers.

Nine learners visited other foreign countries. As it was stated above, one of respondents stayed for a period of one year in Great Britain, and it was expected that she would display a good performance while processing idioms. The analysis showed that the number of correct answers by this participant is among average ones: 7 out of 15. Then, I need to state here that there is no big influence of a one-year exposure to the English language on the results of guessing the idioms' meaning. The same respondent, along with another person (6 correct answers), claimed that Turkish and English are spoken languages in their families; then, this fact did not impact much the results of her answers as

well. Another respondent who stated that three foreign languages (English, German, and French) are practiced in his family together with the native language gave 5 correct answers. So, the factual data on participants of the experiment did not give any evidence to the reason of wide range in the number of correct answers. The only explanation to the variety in answers may be found in personal characteristics of respondents – their individual diligence and their inference abilities in general.

It should be noted that not all English idioms were provided with answers; Table 6.3 shows the number of students who failed to process idioms. The biggest number of failures refers to idioms with non-decomposable structure: 10 respondents could not give replies to 'Pay through the nose', and 9 participants failed to process three idioms - 'Eat your heart out', Put your foot in your mouth' and 'Wear your heart on your sleeve'. Decomposable idioms received less number of failures: 'It cost an arm and a leg' (4) and Play into someone's hands' (3); the same refers to idioms which have Turkish equivalents and analogues: 'Hold your tongue' (4), 'All ears' (2) and 'Give me a hand (1). Only three idioms have 100% of answers; they are the following – 'Blink of an eye', 'Butterflies in your stomach' and 'On the tip of your tongue'.

Table 6.3 Number of failures to guess the meaning of English idioms

#	Idioms	Number of failures
1	**Pay through the nose**	**10**
2	**Eat your heart out**	**9**
	Put your foot in your mouth	
	Wear your heart on your sleeve	
3	Pull someone's leg	6
4	**Hit the nail on the head**	**4**
	It cost an arm and a leg	
	Hold your tongue	
5	Play into someone's hands	3
6	All ears	2
7	Give me a hand	1
	Keep your eyes on the ball	

The analysis of the data obtained in the experiment shows that, as it was expected, idioms that have Turkish equivalents and analogues received the most number of correct answers. The meaning of two idioms – 'Give me a hand' and 'On the tip of the tongue' – was mostly guessed (87% and 80%, correspondingly). 'Hold your tongue' idiom received more than half percentage of correct answers (63%); and 'All ears' idiom – only 43%. As for the 'Blink of an eye' idiom, it received just 27% of right

guesses as far as 13 respondents defined the idiom as an unknown one, and six people met it before but did not remember its meaning. Only two respondents provided the Turkish equivalent *Göz açıp kapayıncaya kadar*; others gave its meaning in narration in English and Turkish: the time passed during the blinking; *çok kısa*; in a very quick manner; happening very quickly, just in some seconds. Most of participants (16 individuals) gave a wrong explanation to the English idiom – to give the message; *değersiz bir şey*; unimportant thing; to consider the life; get ready to do something; *bilinmeyen, belirsiz durum*; others gave explanations related to visual function of the eyes: *Bır bakış atmak* to glance at; seeing just a second; seeing light in someone's eyes; cannot see or understand one's environmental structure or events.

As for English idioms that do not have Turkish equivalent and analogous idioms, the percentage of correct answers varies according to their motivational structure (Table 6.4). 'Keep your eyes on the ball' idiom received 90% of correct answers; two other idioms obtained around 50% of correct answers: 'It cost an arm and a leg' (50%), and ''Play into someone's hands' (40%). It can be justified by their higher rate of decomposability and semantic analyzability: the literal meaning of their components served as hints to their figurative meaning, i.e., 'to keep your eyes', 'to cost' and 'into someone's hands'. Thus, though only few learners claimed to know those idioms and fewer ones had met them before (Table 4), they could guess their meaning (the exclusion is 'Keep your eyes on the ball' idiom – 14 people claimed to know it). The idiom 'Pay through the nose' draws a special attention due to the fact that though it has a cue component of 'to pay' in its structure, only one participant managed to guess its meaning as 'costing a fortune', and others gave a wrong interpretation to it: to be angry; to have a lot of debt; having a lot of debt, or being in a situation that a person cannot stand; *bir işi istemeden yapmak; bir işi yaparken keyif olmamak, acı çekmek*; to regret or to bare the consequences; *inatlaşmak ve bunun sonucuna katlanmak*; be beaten, having broken nose; difficulty in doing something back. Ten respondents (33%) failed to give any answer at all.

Table 6.4. Combined results of processing idioms (in number and percent)

#	Idioms	a		b		c		Correct		Incorrect	
		n	%	n	%	n	%	n	%	n	%
1	All ears	10	**33**	12	**40**	8	**27**	13	**43**	17	**57**
2	Give me a hand	23	**77**	4	**13**	3	**10**	26	**87**	4	**13**
3	Blink of an eye	11	**37**	13	**43**	6	**20**	8	**27**	22	**73**
4	Keep your eyes on the ball	14	**47**	9	**30**	7	**23**	27	**90**	3	**10**
5	Play into someone's hands	8	**27**	21	**70**	1	**3**	12	**40**	18	**60**
6	Hit the nail on the head	5	**17**	20	**66**	5	**17**	-	-	30	**100**

Table 6.4 (continued)

7	Eat your heart out	1	**3**	28	**94**	1	**3**	-	-	30	**100**
8	It cost an arm and a leg	12	**40**	17	**57**	1	**3**	15	**50**	15	**50**
9	Pull someone's leg	10	**33**	15	**50**	5	**17**	2	**7**	28	**93**
10	Put your foot in your mouth	0	**0**	23	**77**	7	**23**	-	-	30	**100**
11	Pay through the nose	2	**7**	24	**80**	4	**13**	1	**3**	29	**97**
12	Butterflies in your stomach	23	**77**	7	**23**	0	**0**	19	**63**	11	**37**
13	Hold your tongue	20	**67**	9	**30**	1	**3**	19	**63**	11	**37**
14	On the tip of your tongue	20	**67**	9	**30**	1	**3**	24	**80**	6	**20**
15	Wear your heart on your sleeve	1	**3**	26	**87**	3	**10**	1	**3**	29	**97**

Three idioms (Hit the nail on the head, Eat your heart out, and Put your foot in your mouth) have 100% error performance, no participant gave a right answer. The meaning of two idioms (Wear your heart on your sleeve, and Pull someone's leg) was correctly guessed only by 1 and 2 respondents, correspondingly. They proved to be semantically non-decomposable, and most of them were not familiar to the majority of respondents and never had been met by them before.

The most interesting thing relates to 'Butterflies in your stomach' idiom - 23 learners claimed to know it but only 19 participants guessed it correctly. Eleven participants identified the meaning of the 'Butterflies in the stomach' idiom as 'to be excited': *heyecanlı olmak; heyecanlanmak; çok heyecanlanmak/ karnında kelebekler uçuşmak*; feel excited; to be excited; others referred to the state of happiness, amazement and love, suspicion and hunger: wanting to eat something, being hungry; *aşık olmak; acıkmak*; to be in love; *içine kurt düşmek (midesi bulunmak)*; I am a lover; amazed and a weird feeling in your stomach after a situation; *bir konu hakkından rahatun olmak; durduğu yerde duramamak*. The figurative meaning of that idiom (to be nervous) has been confused by most respondents with the state of excitement which in their interpretation appeared to be more related to a positive event rather than to a stressful one. Nevertheless, those replies that referred to the state of excitement were identified as correct as far as the meaning of nervousness is interpreted as 'feeling excited and upset, worried and angry about something', and one of meanings of 'excited' is defined as 'upset, worried, and angry about something'. Consequently, the idiom 'Butterflies in the stomach' was comprehended by 63% of respondents.

As for the idiom 'To pull someone's leg', it has been identified only by two learners as 'to make fun of someone'; other participants referred its meaning to the notion of 'being an obstacle to someone/ something' and 'producing difficulties for someone/ something': to enforce someone to do something*; birinin ayağin kaydırmak, zarar vermek; birisine ayakbağı olmak onu rahat bırakmamak; bir kimseyi yanlış bir davranısından önlemek; bocağından çekmek bir yere gitmemesi için gibi/ yanlış*

olayı yapmaması için çok çabalamak; başkasının ayağını kaydırmak; to stop someone while he/she doesn't know you're trying to stop him/her; want so much help from someone; *ısrarcı olmak; bir kişiyi yaptığı işte başarısızlığa uğratacak birşeyler yapmak; ocağina kibrit suyu dökmek*. Also there has been a direct interpretation of the idiom as *birini peşinden sürümek*, along with an original explanation as the following: *suçlu olmadığı halde, suçlunun yanında bulunduğu için suçlu duruma düşmek* – to be found guilty by mistake.

As it is clear from the data on the performance of 30 respondents, there is no interdependence between learners' claim of being aware of the English idiom and their interpretation of its meaning, i.e. if a respondent marked an idiom in the questionnaire as 'a' (know the idiom), it does not necessary mean that the answer would be correct. The processing of 'Pull someone's leg' idiom is a vivid example of such discrepancy - 10 people claimed to know it and 5 met it before but only 2 replies were qualified as correct ones. Only 5 people who claimed to have known the idioms, confirmed their knowledge by producing correct answers to them; and other participants overestimated their awareness of the meaning of idioms – the number of claims usually exceeded the number of correct replies; moreover, one person who claimed to have known 3 idioms totally failed to guess their meaning. The correlation between the number of correct answers and the participants' claim of having known the idiom shows: the more idioms respondents knew, the more correct replies they delivered. Though, as the value of Pearson correlation indicates (r=1.0), there is a small correlation between these data.

The results of the experiment with questionnaires conducted among Turkish learners with an intermediate level of English show that participants mostly produced the narrative description of idioms – total 266; then, another option is their reliance on the native language idioms (103), and very few definitions (9) were based on their literal translation. Idioms such as 'All ears', 'Give me a hand', 'Blink of an eye', 'Hold your tongue', and 'On the tip of your tongue' were expected to be matched to Turkish equivalents and analogues; in fact, only some of them were matched – for example, 'On the tip of your tongue' - 14 respondents provided its Turkish equivalent *Dilinin ucunda*, other participants preferred its narrative interpretation. Idioms 'Hit the nail on the head' and 'It cost an arm and a leg' gained definitions which referred to Turkish idioms: none of them appeared to be correct for the former (10 cases); as for the latter, a Turkish analogues *(çok) pahalıya mal olmak, çok şeye mal olmak* and *pahalıya patlamak* (11 cases) were found to be matching. Another pair of idioms 'PIay into someone's hands' and 'Pull someone's leg' received correspondingly 8 and 10 interpretations based on Turkish idioms: none of them matched the latter; as for the former, 4 out 8 definitions were found to be appropriate – *birinin oyuncağı olmak* (be someone's toy), *bir başkasının elinde kukla olmak* (be a puppet in one's hands) and *avucunda/ avucunun içinde oynatmak* (to get someone play in his palm).

As for the strategies participants of the experiment with questionnaires applied while guessing the meaning of idioms, they are the following: 107 replies out of 378 (28%) are based on conceptual representations, 125 replies (33%) are backgrounded by universal primitives, and 146 answers (39%) are based on word associations (a detailed analysis is given in Discussion).

6.1.2. Data received from interviews

Five learners out of 20 ones that participated in the experiment and filled in questionnaires were asked to answer to interview questions which were elaborated to find out any specific details on the process of comprehending English idioms. The interviews were both audio- and video-recorded, and written down as a transcript (Appendix B). The respondents stated that they firstly referred to the mother tongue, i.e., Turkish, while comprehending English idioms, and they sought to find out their meaning through Turkish idioms with the corresponding body part components. It should be noted that only two interviewees out of 5 ones knew other foreign languages: 1 – German (elementary level), and 1 – Spanish (elementary) and German (pre-intermediate). They both stated that they did not refer to those languages while guessing the meaning of English idioms; and, presumably, those languages did not have any impact on the results of the experiment. The focus of the analysis was the answers to questions: 'Which idiom's meaning did you guess most easily?' and 'Which idiom's meaning was the most difficult to guess?' (Table 6.5), and the backgrounded reasons for those answers.

Table 6.5 Interview: the most difficult and easiest idioms by Turkish learners

#	The most difficult idiom	The easiest idiom
1	To wear your heart on your sleeve To pay through the nose	Give me a hand
2	To wear your heart on your sleeve	Butterflies in your stomach
3	To wear your heart on your sleeve	Butterflies in your stomach
4	Blink of an eye To pay through the nose	To pull someone's leg
5	To put your foot in your mouth	Give me a hand To play into someone's hands

The interviewees presented the following reasons for the easily guessed English idioms:

1) Existence of the similar idioms in the Turkish language – 'Give me a hand' (*şu işe bir el atmak*; *Türkçede de kullandığımızda gibi birine destek olmak, birine yardımcı olmak anlamında*); 'To pull one's leg' (*ayağını kaydırmak*); and 'To play into someone's hands' (*birinin hayatıyla oynamak*);

2) Familiarity with an idiom due to movies, soap operas and books – 'Butterflies in the stomach'.

The most attention drew the data that caused difficulties while processing English idioms, and the strategies interviewees applied to guess their meaning. One of interviewees reported to have failed to guess the meaning of the English idiom 'To put your foot in your mouth' while filling in a questionnaire, and she did not provide any interpretation of a possible definition during the interview. As for the strategies Turkish learners with intermediate level of English applied, their interpretation of the meaning of the most difficult idioms is based on:

1) Conceptual representation –
- HEART FOR PERSON'S FEELINGS

'To wear your heart on your sleeve' (*kalbi görünür bir yere koymak bir insanın kalbini kıyafet gibi dışına giymezse duygularını hemen belli ettiği diğer insanlar tarafından duygularının kolayca anlaşılabildiği anlamla girebileceğini düşündüm; duygularını çabuk belli etmek olabilir*).

- NOSE IS BEING ON THE PATH FOR THE STATE OF BEING IN MOVEMENT

'To pay through the nose' (*bu yüzden bir şey istemeden yapmak burnundan yapmak anlamı bir bağlantı kurdum kendimce; zor durumda kalmak olabileceğini düşündüm. Burnunuz ayrıca nefes alış verişinizi sağladığı için bir şeylerde zorlancağınız anlamına geliyor, aldığınız her nefesin. Bu sebepten dolayı da bir konu hakkında aşırı şekilde zorlanmak olabileceğini düşündüm*).

2) Reference to word associations:

'Blink of an eye' (*hızlı bir şekilde göz kırpmanın tanıdığın birine yapıyorsa bir şeylere hazır olması gereketiğini düşündüm. O yüzden* 'Get ready to do something' *olarak bir açıklama getirdim ona*).

'To wear your heart on your sleeve' (*yani o kişiyi anlamak. Zaten benim inanışım bir kişiyi ikna etmek onu anlamaktan geçiyor. Burdan da hani bu kişiyi anlayıp, bu kişinin manevi duygularını kullanarak onu olumsuz yönde etkilemek gibi bir şey çıkardım*).

The latter definition to the idiom has a slight shift towards moral issues (*manevi duygular* moral emotions - if these two words can be ever combined). On the whole, the idiom is interpreted as a negative impact on a person by taking advantage of getting aware of his/ her moral principles which are exposed. This interpretation can be identified as an individual invention of a respondent as far as such concept does not exist in both languages.

On the whole, eight idioms were presented by respondents: 4 as the most difficult ones, and the remaining 4 as the easiest ones for guessing. As a result, 11 responses were obtained, and their semantic structure can be distributed in the following way: a provision of a Turkish idiom – 3 cases,

and of a narration – 8 cases. Generally, the data obtained from the interview of the participants of the experiment show that they equally applied the conceptual background of idioms (4 cases – 36%) and word associations (4 cases - 36%); and their third preference was universals (3 cases – 28%). The results reveal an even distribution of strategies applied by Turkish learners with intermediate level of English while participating in the interview. The distribution of concepts among languages is the following: all 4 cases (NOSE IS PATH and HEART FOR FEELINGS) belong both to the conceptual base of English and Turkish.

6.1.3. Data received from think-aloud protocols

Six respondents – Turkish learners of English with the intermediate level of L2 – took part in think-aloud protocol. Their performance was audio- and video-recorded, and transcripts of their speaking were written down (Appendix C). The participants were asked to articulate aloud thoughts and ideas that came to their mind while guessing the meaning of 5 English idioms selected from a list of 15 English idioms: the respondents of the experiment who filled in questionnaires met the most difficulty while processing those five idioms, and had 100% error performance. They are the following: 'Eat your heart out', 'Hit the nail on the head', 'Put your foot in your mouth', 'Wear your heart on your sleeve', and 'Pay through the nose'. Turkish learners with intermediate level of English presented the following definitions of English idioms during the experiment:

Eat your heart out - Not show your feelings; Do not think about your emotions but act according to your mind; *Seyretmek* – to look on, to watch; Be brave, be straight; Take decisions based on logics, not on emotions; To have your belongings always with yourself.

Hit the nail on the head – Think before acting or saying in order not to harm; About thinking – consider it and think about it; *Rahatsız etmek* – to bother, to annoy somebody; *Burnundan getirmek* – to get revenge of somebody for having done something bad to you; Regret over wrong things done; *pişmanlıktan başını duvara vurmak*; Teach somebody compulsorily; *tahtası eksik* - to manage behavior of a mad person.

Put your foot in your mouth - Not to talk about your feelings or thoughts because it may be dangerous; Think twice before you talk; *Ayağını yorguna göre uzat; ayağına kalkerken biraz dikkatli ol*; Keep silent, shut up, don't intervene; Regret over words said; *ayağını yorguna kadar; İki ayağını pabucaya sokmak* – to hustle, to rush somebody.

Pay through the nose - *Ayağını yorganına göre uzat* – cut your coat according to your cloth; To criticize people often; to find their faults; Regret over wrong things done, *yaptığın şey burnundan gelir; Burnundan getirmek* (Two learners failed to provide answers).

Wear your heart on your sleeve - Behave according to heart's desires; Do not hide your heart under your dresses – act according to your emotions; *Ellini vicdanına koymak, doğru söyle*; Reveal your

61

fellings, thoughts, and ideas; be straight, express yourself openly; *yüreğini ortaya koy* – reveal your feelings, you are who you are; Take responsibility, take control over something; be ready for emotions; *Beyin etin yeyiyor, beyin etin bitirdi; çok düşünmekten kafası patladı.*

The data obtained from think-aloud protocol showed that two types of answers were presented by Turkish learners while processing English idioms: a delivery of the meaning of idioms with a narration and a provision of idiomatic expressions in the mother tongue. The total number of answers is 28, out of 30: two respondents failed to guess the meaning of 'Pay through the nose' idiom. The proportion among two strategies used is distributed in the following way: a narrative description – 60.7%, and the provision of a Turkish idiom – 39.3%. There is an evidence of a prevalence of idiom processing based on narrative interpretation over a reliance on the mother tongue idioms and, correspondingly, a reference to Turkish idioms that were considered to be equivalent to English ones by respondents. The data obtained from think-aloud protocol also revealed the fact that its participants mostly referred to word associations (50%) rather than to conceptual base of idioms (35.7%); and a small number of definitions are given on the basis of primitive universals (14.3%). Table 6.6 shows the distributed proportion of answers among concepts, universals and word associations:

Table 6.6 Think-aloud protocol: strategies used by learners to guess the meaning of idioms

Idiom	Concept	Universal	Association
Eat your heart out	3		3
Hit the nail on the head	2		4
Put your foot in your mouth		4	2
Pay through the nose	2		2
Wear your heart on your sleeve	3		3
	10	4	14

It should be noted that most concepts produced are based on conceptual representations of English and Turkish: HEART FOR FEELINGS/EMOTIONS (6 cases), and HEAD FOR MENTAL FACILITY (2); two answers are based on the concept NOSE IS PATH which also belongs to both languages.

6.2. Discussion

A special attention in the present research is given to those idioms which were set by learners as unfamiliar to them and those ones which received the minimum of right answers (the number of

correct replies is given in brackets): 'Hit the nail on the head' (0) – 20 participants claimed it was unknown to them; just one learner reported to be familiar with the following idioms: 'Wear your heart on your sleeve' (1), and 'Eat your heart out' (0), and two learners – with 'Pay through the nose' (1); lastly, none of respondents knew 'Put your foot in your mouth' (0). The focus is on strategies learners applied when dealing with those idioms.

Six learners out of 26 ones who did not know the idiom 'Wear your heart on your sleeve' gave its definition based on the concept HEART FOR FEELINGS; though 'heart' in the idiom is replaced from its usual location to the sleeve, it is still associated by them with feelings and emotions: not behave emotionally; *duygularını çabuk belli etmek*; do not be heartless; *duygusal davranmak, mantığıyla değil duygularıyla davranabilmek; kalp kırmamaya dikkat etmek, duygusal davranmak*. Two participants gave a definition that is based on the image-schemata of HEART IS OBJECT/ SUBJECT: kalbimizle düşünmek – lit. to think with heart; tüm kalbiyle, var gücüyle savaşmak – lit. to fight with all heart and strength possible. Thirteen responses are attributed to word associations: three learners matched the English idiom with the Turkish one: *canını dişine takmak* - (fig. to take one's life in one's hands). Eleven respondents had other associations based on the idiom's components: *herşeyi açıkça yapmak ya da söylemek* (lit. to do and to speak openly) – an exposure of the heart on the sleeve is perceived as its exposition to public; try hard to accomplish something – the association is with an impossible task similar to wearing the heart on the sleeve; always being in a nervous situation/ to be nervous all the time – an association with a stress; *bir kişiyi manevi olarak etkilemek ve bu şekilde o kişiyi kullanmak/ elini vicdanına koymak/ being brave* – an association with moral/ spiritual features of a human being. An interesting example of indirect relation to emotions is given by one participant: to think reasonably, not emotionally – it refers to mental facilities of a human being, i.e., heart removed from its location implies logical, not emotional, actions.

Twelve participants out of 23 who did not know 'Put your foot in your mouth' idiom provided the answers related to a universal primitive Mouth Is For Speaking/ Eating/ Drinking: not speak; stop talking because of a bad thing you said before; saying that try hard, to say nothing; not to say anything, trying to hold yourself not to say something; talk considerably; to make someone hush; shut up; not to talk about a secret; not to give permission to somebody to speak; *mantıklı konuşmak; düşünüp taşınarak, tartarak konuşmak and açlık çekmek* – to be hungry. Eight respondents related to a concept of MOUTH IS STATE OF BEING ON THE PATH FOR THE STATE OF BEING IN MOVEMENT, also based on difficulties or acceleration of difficulties due to an obstacle in the path: *ağzı kulaklarına varmak*, to be quite happy (to be extremely pleased); *iki ayağın bir pabuca sokmak* – to hustle/ to rush someone; *bir işi yaparken çok dolaylı yollara başvurmak* - not to apply the shortest way for doing something; to do something very hard, to accomplish something seeming to be impossible; *zorluklara katlanmak* (to stand/ to tolerate difficulties); *iyilik yapmak isterken bir zarara*

yol açmak (to harm while intending to help). One learner had another association related to the meaning of the idiom: *canını dişine takmak* (a Turkish idiom – to take one's life in one's hands).

Eight participants out of 28 ones who claimed that they did not know the idiom 'Eat your heart out' provided definitions based on conceptual representations – HEART IS FOR PERSON'S FEELINGS: not to talk about your feelings to someone; making someone fall in love; *duygu sömürüsü yapmak*; to be very emotional; and HEART IS OBJECT/ SUBJECT: *birinin kalbini kırmak, üzülmesine sebep olmak* (to break one's heart, to be the reason of one's chagrin); you are a heartless person; *heyecandan kalbi ağzına gelmek* (lit. because of excitement the heart comes to your mouth); *kalbinin sesin dinlemek* (lit. listen to the sound of your heart). Thirteen other answers are assigned to word associations: two learners gave answers indirectly related to heart emotions by referring to opposite features - logics and common sense: being romantic, but logical; to follow common sense. Eleven respondents associated the meaning of the idiom with some problematic or tiresome situation, and emotions related to it, mostly referring to the word 'eat' rather than to 'heart': *içini kemirmek* (to be consumed by anxiety); *içi içini yemek*, to be very nervous or tense about something; to make someone exhausted, to make you tired; *düşüncesizce davranmak* (to behave thoughtlessly); nervous about something very much; making yourself worried about something; do something just yourself; *acımasız olmaz* (it is not possible without pain); *üzmek* (to get someone into chagrin); *kıpır kıpır olmak* (to be all go).

Thirteen learners out of 21 participants who did not know the 'Hit the nail on the head' idiom provided its meaning by referring to different word associations: to remind something that you did before every time and everywhere, something annoying; *kulağına küpe olsun/ iyice öğren* (the same respondent gave an interpretation that more refers to conceptual representation than to an association but the first part of an answer was considered - *unutma* (do not forget), *başına bir çivi gibi çak* (lit. to hit the nail on the head); stop the person who is the head of something; teach or explain something to someone by trying too much to make understand; *birine zarar vermek* (to harm someone); to accomplish your target; make somebody bored by talking so much; giving harm to yourself accidentally; make somebody remember or understand something by giving clues, examples; *baltayı taşa vurmak*, to face a difficult situation; *kaş yaparken göz çıkarmak* (lit. to remove eye while making eyebrow); to be very angry; *jeton düşmek* (to click). Thirteen respondents provided definitions of the idiom based on concepts of HEAD FOR MENTAL FACILITY (the conceptual representation of English Head and Turkish *Kafa*): *kara kara düşünmek* (fig. to brood over); always remember; don't forget; do not forget; *asla unutmayacak olmak* (never forget); *düşünüp taşınmak* (to resolve a problem); to think about; understand immediately; and HEAD IS A CONTAINER/ SUBJECT (the image-scheme refers to both languages): *bir anda aklına gelmek* (to come to one's

mind immediately); to have a headache; *başını ağrıtmak* (lit. to give a headache to; fig. to annoy, to bother); *tepesı atmak* (to lose one's temper); *başının etini yemek* (to nag at someone).

Twelve learners out of 24 who claimed of being unaware of the meaning of 'Pay through the nose' idiom gave explanations based on word associations: to be angry; to have a lot of debt; having a lot of debt, or being in a situation that a person cannot stand; *bir işi istemeden yapmak; bir işi yaparken keyif alamamak, acı çekmek;* to regret or to bare the consequences; *inatlaşmak ve bunun sonucuna katlanmak* (lit. to be obstinate and to suffer from that); costing a fortune; difficulty in doing something back; being mean, not to want to pay; to make somebody regret; canıyla ödemek. All associations have been developed either in connection with the word 'pay', or difficult conditions of executing any actions through the nose, or emotions related to those situations. Five respondents based their definition on the image-schemata of NOSE IS CONTAINER/ OBJECT/ SUBJECT - be beaten, having broken nose; *burnundan kıl aldırmamak* (lit. not let a hair be taken from the nose; to be quite grumpy); *burnundan getirmek/ gelmek* (to regret upon the things done); *burundan ahil ahil gelmek* (to come from the nose in large amounts). Three participants referred to universal function of the nose - Nose for Smelling: *burnuna kokular gelmek, sezmek,* to guess beforehand (lit. smell comes to the nose); smelling bad.

The following idiom presents an interest due to the fact that 21 respondents (70%) when processing the idiom 'Play into someone's hands' claimed of not having known it, and 15 participants out of those 21 ones produced the definitions based on the concept of HOLDING IS CONTROLLING: *birinin oyuncağı olmak/ bir kimseyin her dediğini yaparken mecbur kalmak* (to be someone's toy/ to be forced to do what someone tells you); to be manipulated by someone; to be directed by someone else; *bir başkasının elinde kukla olmak, onun her istediğini yapmak* (to be a puppet in one's hands, to do whatever someone tells you); *kaderi başkasının elinde olmak* (to hold the fate in someone's hands); *başkasının adına karar vermek* (to decide on behalf somebody else); *bir kişinin işine karışmak ve kötü yönde etkilemek* (to interfere in somebody affairs and to effect in a bad way); *çıkarlarina göre hareket etmek* (lit. to act/ to behave/ to work in one's interests); doing somebody's job/ assignments; *avucunda/ avucunun içinde oynatmak*. Twelve students identified the idiom's meaning in association with other notions: acting like somebody else; someone tells lies to you for being done whatever s/he wants; depending on another person; to help someone at the point when you don't have a chance to benefit for yourself; deceiving someone and entertain with his/her confusion; dancing for money at wedding; having been deceived by someone; try to deceive someone; *entrika yapmak*; to trick.

Table 6.7 shows Turkish students' answers related to unmotivated English idioms; they are mostly based on on associations related to idioms' components other than body part ones (48%); and the remaining answers are based on conceptual representations (42%) and on universals (10%).

65

Table 6.7 Questionnaire: answers related to non-decomposable idioms (in number and percent)

#	Idioms	Number of answers	Concept		Association		Universal	
			#	%	#	%	#	%
1	Wear your heart on your sleeve	21	8	**38**	13	**62**	-	-
2	Put your foot in your mouth	21	8	**38**	1	**5**	12	**57**
3	Eat your heart out	21	8	**38**	13	**62**	-	-
4	Hit the nail on the head	26	13	**50**	13	**50**	-	-
5	Pull someone's leg	24	6	**25**	10	**42**	8	**33**
	Total	113	43	**38**	50	**44**	20	**18**

Table 6.8 shows the answers given by respondents to abnormally decomposable idioms; the data reveals the same by Turkish learners as in the answers to non-decomposable idioms – the majority of participants referred to associations (54%), less number preferred concepts (39%) and a very small percentage – to universals.

Table 6.8 Questionnaire: answers related to abnormally-decomposable idioms (in number and percent)

#	Idiom	# of answers	Concepts		Associations		Universals	
			#	%	#	%	#	%
1	Keep your eyes on the ball	29	26	**90**	2	**7**	1	**3**
2	Play into someone's hands	27	15	**56**	12	**44**	-	-
3	It cost an and a leg	26	-	**-**	13	**50**	13	**50**
4	Pay through the nose	20	5	**25**	12	**60**	3	**15**
5	Butterflies in your stomach	30	1	**3**	27	**90**	2	**7**
	Total	**132**	**47**	**39**	**66**	**54**	**9**	**7**

Table 6.9 shows the answers of Turkish students related to English idioms that have equivalents and analogues in the Turkish language; it reveals a prevalence of answers based on universals (65%). Answers based on associations (22%) and on conceptual representations (13%) make up the remaining part of responses.

Table 6.9 Questionnaire: answers related to decomposable (equivalent and analogous) idioms (in number and percent)

#	Idioms	Number of answers	Concept		Association		Universal	
			#	%	#	%	#	%
1	All ears	28	-	-	9	32	19	68
2	Give me a hand	29	-	-	1	3	28	97
3	Blink of an eye	25	-	-	14	56	11	44
4	Hold your tongue	26	3	12	2	8	21	81
5	On the tip of your tongue	25	14	56	4	16	7	28
	Total	133	17	13	30	22	86	65

The proportional distribution of strategies utilized by Turkish learners of English during the questionnaire session suggests some tendencies for English language instructors to be taken into consideration in their classrooms when dealing with idioms. According to the data, Turkish respondents turned mostly to universal primitives while guessing the meaning of decomposable idioms (65%), and to associations – when guessing the meaning of abnormally decomposable and non-decomposable idioms (54% and 50%, correspondingly). The implication for ELT is that the techniques of introduction of English idioms to Turkish learners can be diversified according to the type of an idiom. More research is needed to confirm this supposition with a wider number and various types of idioms; nevertheless, the present study prompts that the provision of knowledge on universal primes will accelerate the comprehension of motivated idioms, and the reliance on word associations related to cultural models will enhance the understanding of unmotivated ones. As for the strategy based on conceptual representations of idioms, it is hypothesized that a preliminary instruction on conceptual metaphors will raise at L2 learners the awareness of the issue, and an easier assimilation of L2 figurative language, including idioms.

Table 6.10 presents all the answers produced by Turkish learners while processing English idioms with body part components; it shows that students' answers are mostly based on associations related to idioms' components other than body part ones (39%); and the remaining answers are based on universals (33%), and on conceptual representations (28%).

Table 6.10 Questionnaire: general answers (in number and percent)

#	Idioms	Number of answers	Concept		Association		Universal	
			#	%	#	%	#	%
1	All ears	28	-	-	9	32	19	68
2	Give me a hand	29	-	-	1	3	28	97
3	Blink of an eye	25	-	-	14	56	11	44
4	Keep your eyes on the ball	29	26	90	2	7	1	3
5	Play into someone's hands	27	15	56	12	44	-	-
6	Hit the nail on the head	26	13	50	13	50	-	-
7	Eat your heart out	21	8	38	13	62	-	-
8	It cost an arm and a leg	26	-	-	13	50	13	50
9	Pull someone's leg	24	6	25	10	42	8	33
10	Put your foot in your mouth	21	8	38	1	5	12	57
11	Pay through the nose	20	5	25	12	60	3	15
12	Butterflies in your stomach	30	1	3	27	90	2	7
13	Hold your tongue	26	3	11	2	8	21	81
14	On the tip of your tongue	25	14	56	4	16	7	28
15	Wear your heart on your sleeve	21	8	38	13	62	-	-
	Total	378	107	28	146	39	125	33

The answers of Turkish learners of English classified as referring to concepts have been analyzed to find out whether they apply L1 or L2 conceptual base. The analysis shows that respondents mostly relied on conceptual representations of both languages. For example, 14 respondents gave one and the same definition to 'On the tip of the tongue' idiom – *dilinin ucunda (olmak)*, and it was classified as the one based on the concept of STATE OF BEING ON THE PATH FOR THE STATE OF BEING IN MOVEMENT which is characteristic of English and Turkish. 'Keep your eyes on the ball' idiom received 26 answers as referred to the concept of SEEING IS KNOWING/ VISION IS CONTROL which is characteristic of both languages: be careful/ be (being) careful about something, to concentrate on something, pay attention/ to pay good attention to something/ keep attention always, *çok dikkatli ol/ dikkatlice bir konuyu ya da olayı takip/ dikkatini vermek/ dikkat çekmek*, to focus on the subject, watch out, *göz kulak olmak, gözünü dört açmak, gözlerini ayırmadan konuya odaklamak/ çok odaklamak*. 'Hit the nail on the head' idiom obtained 13 answers related to concepts: 12 of them were attributed to the conceptual base HEAD FOR MENTAL FACULTY of English 'head' and Turkish '*kafa*' (always remember/ do not (don't) forget/ *asla unutmayak olmak/ kara kara düşünmek/ bir anda aklına gelmek*/ make somebody remember or understand something by giving clues, examples/ *düşünüp taşınmak*/ to think about/ to understand immediately/ *kulağına küpe olsun*/ teach or explain something to someone by trying too much to make understand), and only one to the Turkish one BAŞ IS HIGH STATUS, HIGH STATUS IS UP (stop the person who is the head of something).

Thus, the analysis of the results of the experiment with questionnaires conducted among Turkish learners of English showed that Turkish students who have an intermediate level of English when guessing the meaning of idioms with body part components relied firstly on word associations (39%), then on universal notions (33%), and, lastly, on concepts of both English and Turkish languages related to body parts (28%). The analysis of the results of the experiment with interviews revealed the following proportion of strategies applied: conceptual base and word associations – 36% each, and universals – 28%. The analysis of the results of the experiment with think-aloud protocol showed that learners mostly relied on word associations – 50%, on conceptual base – 36%, and, lastly on universals – 14%. A combined table gives a consolidated account of results of the experiment in its three stages:

Table 6.11 Distribution of strategies among Turkish learners of English (consolidated results)

	Concept		Association		Universal	
Questionnaire	107	28%	146	39%	125	33%
Interview	4	36%	4	36%	3	28%
Think-aloud protocol	10	36%	14	50%	4	14%
Total	121	**29%**	164	**39%**	132	**32%**

As it is seen from Table 6.11, a scale of preference among strategies applied while guessing the meaning of idioms is rather homogeneous: the bigger reliance is revealed on word associations (39%), the second preference is on universals (31%), and the third option is reliance on concepts (29%).

CHAPTER 7

CONCLUSION

7.0.   Presentation

In this chapter, the purpose, data collection and data analysis procedure, and the findings of the research are summarized. Then, the conclusion is drawn and the implications for ELT classroom are inferred. Lastly, suggestions for further research are presented.

7.1.   Summary

The study aimed to investigate the strategies native speakers of Turkish learning English followed while guessing the meaning of English idioms with body part components. It was mainly based on the assumptions of the theory of conceptual metaphors (Lakoff & Johnson, 2003; Lakoff, 1987) which emphasizes an extensive role of metaphors in humans' life. For this purpose, the image-schematic base and the conceptual base of Turkish idioms with body part components were elaborated, and the English and Turkish idioms were compared through both perspectives. On the image-schematic base the analysis revealed both similarities (with components of Eyes (*Göz*), Hand (*El*), Head (*Baş/ Kafa*), Mouth (*Ağız*) and Foot/ Leg (*Ayak*), and differences (with components of Ear (*Kulak*), Heart (*Yürek/ Kalp*), Nose (*Burun*), Stomach (*Karın/ Mide*), and Tongue (*Dil*) in English and Turkish idioms. As for the conceptual base, it showed that there is not much difference in conceptual representations of L1 and L2; and the similarities in conceptual representations of Turkish and English idioms with body part components predetermined the reliance of Turkish respondents on the conceptual base of both languages. The only difference in concepts relates to Head *Baş* component but it did not appear to be a hindrance for Turkish learners when guessing the meaning of 'Hit the nail on the head' idiom - the participants of the experiment referred to the Turkish

concept of HEAD FOR MENTAL FACILITY similar to the English one and the base for idioms with *Kafa* component.

The research also referred to innate concepts, conceptual or semantic primes (Wierzbicka, 1972, 1980, 1996; Goddard, 1998, 2001) which are claimed to be found in all languages, and are embodied as meanings of lexis, grammar and pronunciation. It also assumes that conceptual representations of the reality in the mind of human beings can be both universal and semantically relative, and that each individual can perceive the surrounding world in the way distinct from other people in the same community due to identity peculiarities (Clarke, 2008) and due to their cultural, psychological or situational variations. The present research traced the strategies Turkish learners of English applied while comprehending English idioms with body part components and found out that they referred to the conceptual base of L1 and L2, and to basic semantic primitives universal throughout the languages, and also they built up associations related to components of the idioms, and based on their experience and an individual perception of the reality.

For the research purposes, English idioms were selected from the National British Corpus (BNC); as a result, fifteen English idioms were included in the questionnaire (Appendix A); they contain the following body parts - 'ears', 'eyes', 'head', 'heart', 'mouth', 'nose', 'stomach', and 'tongue'. The study was carried out with 30 Turkish learners of English with an intermediate level - first-year students from different departments of Middle East Technical University. The data were collected by conducting an experiment comprising three stages: Turkish learners guessed the meaning of idioms and filled in questionnaires, answered interview questions and participated in think-aloud protocols. The questionnaire was designed to collect respondents' background information and their answers on the meaning of idioms, and for the first time an assignment on the respondents' familiarity with English idioms was elaborated and introduced into its format; the questionnaire was also administered. The definitions of English idioms as a result of guessing activity by students were sorted and analyzed to find out whether they applied the conceptual base of the mother tongue and/ or the target language; whether they referred to basic semantic primitives peculiar to many languages; and/ or whether they built up associations based on the components of the idioms. The factual information was obtained from the questionnaire on gender, age, the score received at English Proficiency Exam, the native and the family language(s), knowledge of any foreign language and the level of its mastership, a visit to any foreign country, and the period of study English. These data were aimed to reveal the impact they might have had on the quality of answers to the assignment; as a result, those variables just gave additional information on participants and, as it was found out, did not influence much their answers to the questionnaire. The data were entered into SPSS program to calculate the correlations between the number of correct answers and the

number of languages spoken; and the correlations between the number of correct answers and the period of study of English.

Five learners were asked to verbalize the thoughts they had while guessing and writing the meanings of idioms. During the interview they were asked a series of pre-elaborated questions; the participants' performance was tape-recorded and video-recorded. All respondents received the same questions but in different order; some open-ended questions were also used. Finally, think-aloud protocol was held: six more respondents from another group were tape- and video-recorded to find out which thoughts occurred in the learners' minds while processing idioms. They were asked to hypothesize the meaning of non-decomposable idioms and describe the line of reasoning that they followed. The recorded material was transcribed using EXMERaLDA conventions, and the respondents' answers were analyzed.

The results received from three stages of the experiment are not comparable because, firstly, interviews were focused on a small group of the most difficult and the easiest idioms for comprehension according to respondents, and, secondly, think-aloud protocols dealt with non-decomposable idioms, i.e. the most difficult idioms for processing. The analysis should be mostly focused on the data received from questionnaires, and the other data should serve as an additional source of information. The results from questionnaires showed that native speakers of Turkish with intermediate level of English while processing English idioms with body part components mostly referred to word associations, then – to universal primitives, and lastly, to concepts (39%, 33% and 28%, correspondingly). Among non-decomposable idioms, the most frequently applied strategy was a reference to word associations (45%)'; the second option was a reference to the conceptual base (38%), and a very small of answers were based on universal primitives (17%). The same strategies were revealed in the data related to abnormally decomposable idioms; the first priority was word associations (50%), the second option was concepts (36%), and the least applied strategy was universals (19%). The data from the group of English idioms having Turkish equivalents and analogues received a completely different distribution of options: Turkish learners preferred to refer to universals (65%) rather than to associations (22%) and concepts (13%). The choice of primitive universals as the first priority for the last group of idioms can be justified by the universality of those idioms. Equivalents and analogues of that specific idiomatic group are present in both languages, and the hypothesis is that those idioms have become universal because they are grounded on semantic primitives comprising fundamental concepts related to body parts and universal experiences.The results received from think-aloud protocols showed even a higher percentage of reference to word associations than in questionnaires: the more difficult Turkish learners found to comprehend English idioms, the more often they turned to word associations. In interviews, where there was an equal number of difficult and easy to understand idioms presented by respondents, the

results showed a rather homogeneous proportion of answers based on all three strategies. Universals were mostly presented in the answers from questionnaires, and were the least in replies from think-aloud protocols. Word associations were mostly applied during think-aloud protocols, and the least – during interviews. As for concepts, they were equally utilized during two stages of the experiment – interviews and think-aloud protocols; and the least – while processing idioms in questionnaires. Thus, the study showed that native speakers of Turkish learning English with intermediate level of proficiency while processing English idioms with body part components referred, firstly, to associations; the next strategy applied was reliance on universals and, finally, on concepts.

7.2.   Conclusion and implication

As it was mentioned above, in the present study for the first time image-schemata and concepts basing Turkish idioms with body part components were separately elaborated, and then compared to English ones. A comparative analysis of the conceptual base showed that Turkish and English idioms generally share similar concepts; and the only difference exists among idioms with 'head' *baş* component. In Turkish idioms *baş* is conceptualized as STATE OF BEING UP/ IN HIGH POSITION, whereas in English idioms 'head' reveals the notions of HEAD FOR MENTAL FACULTY/ LOCUS FOR REASONING/ CONTROL CENTER. Then, the assumption that L1 and L2 idioms with body part components may have similar conceptual representations found its confirmation in the present research; the similarity of concepts is justified by the fact that body parts function similarly in all human beings, and people are likely to perceive and experience the world in the same way. Consequently, metaphors formed on the basis of bodily experience are likely to be universal (Gibbs, 2008), and they can similarly conceptualize idioms of different languages, i.e. Turkish and English. The analysis showed that there are similarities and differences in the image-schemata of English and Turkish metaphors, and they do not necessarily correspond to the conceptualization of body parts in two languages. Moreover, the above mentioned Head and *Baş* the concepts of which do not coincide have the similar image-schemata of CONTAINER, OBJECT and SUBJECT. The remaining body parts which are similarly conceptualized may be either similar (Eyes *Göz*, Foot *Ayak,* Hand *El*, Mouth *Ağız*, and Stomach *Mide*) or different on the schematic level (Ear *Kulak*, Heart *Yürek*, Nose *Burun*, Stomach *Karın*, and Tongue *Dil*).

As far as the concepts of Turkish and English idioms with body part components were found to be similar,   excluding   HEAD   *BAŞ*,   Turkish   learners   produced   answers   based   on   conceptual

73

representations of both languages. Consequently, the study confirmed the fact that L1 and L2 concepts are stored in one and the same conceptual system - the common underlying conceptual base - CUCB (Kecskes & Papp, 2000). Moreover, Turkish respondents in the experiment while processing English idioms with Head component preferred to apply the conceptual base of *Kafa* - HEAD FOR MENTAL FACULTY which is similar to the conceptual base of English Head, rather than of *Baş* – HIGH STATUS/ UP. This finding determines the domineering concept at native speakers of Turkish, which can be reasoned by political and economical changes occurring at present in the country and abroad which have a certain impact on the cultural base due to modern tendencies of globalization and integration when Western values of individualism and self-reliance, i.e., on personal features of intelligence and skills, could spread among young people in Middle East, instead of Eastern values of collectivism, and loyalty and respect towards authority. The analysis of replies referred to image-schemata showed that the overwhelming majority of them belonged to English and Turkish idioms, i.e., were based on image-schemata shared by both languages.

It is also assumed that as far as L1 and L2 concepts in English and Turkish idioms with body part components are generally alike, they can accumulate in the same conceptual system and form synergic units. At the same time, the present study did not fully confirm the assumption that conceptual metaphors are already present in the human mind, and their presence enable people to recognize and understand the meaning of idioms containing such kind of metaphors. It might be reasoned by the difficulty of the assignment – it is rather a complex task for L2 learners, even for those with the intermediate level of English, to guess the meaning of idioms without any contextual or instructional clues on the possible ways of processing idioms. The present research confirmed the assumptions of the Graded Salience Hypothesis (Gibbs, 1980, 1984; Blasko & Connine, 1993; Giora, 1997) that salient meanings are processed first. The idiom 'Butterflies in the stomach' was included in the questionnaire and classified as a non-decomposable one because its meaning is unmotivated and cannot be derived though the meaning of its components. During the experiment, it appeared to be familiar to the majority of participants, and was correctly guessed by 63% of respondents. Two factors influenced the results – familiarity with the idiom and frequency of its usage: Turkish learners were aware of the idiom through American movies which are mostly watched by them.

The data obtained from the experiment showed that among three strategies applied by Turkish learners the most reliance was made on associations, the least – on universals and on the conceptual base of languages. Moreover, the order of preferences diversified in case the English idioms were analyzed on the basis of their degrees of analyzability: the usage of universals was dominant among L2 idioms having equivalents and analogues in L1; and associations were preferable among non-decomposable and abnormally decomposable idioms. The role of the conceptual base as a strategy for comprehending idioms was not significant: in the experiment with questionnaires the answers

referred to concepts made up 28% in comparison with associations (39%) and universals (33%). If analyzed on the basis of the degree analyzability, the number of conceptualized answers was higher among abnormally decomposable and non-decomposable idioms – 38% and 39%, correspondingly, in comparison to idioms having equivalents and analogues in two languages (13%). It brings to the conclusion that L2 learners turned to the conceptual base when they encountered unmotivated idioms and faced a difficulty in their processing. At the same time, a reference to associations still remained the priority for this category of idioms. Thus, the findings of this research, i.e., the preference of associations-based comprehension of English idioms by Turkish learners, confirmed the provisions of Dual Idiom Representation model (Abel, 2003) which claims that native speakers mostly comprehend idioms on the conceptual level, and non-native speakers – on the basis of lexical meaning of idiom constituent words.

The present research has certain implications for language teaching practice, for teaching English idioms to native speakers of other languages, including Turkish. The importance of learning L2 idioms has been underestimated recently; language corpus investigations show that "successful L2 learning is to a very great extent a matter of understanding and remembering collocational tendencies and pre-fabricated multi-word expressions (i.e. memorized phrases)" (Boers & Lindstromberg, 2008). On the whole, teaching activities on comprehension of L2 idioms through cognitive processing can be successfully and reasonably introduced to language instruction. If L2 learners are instructed on cognitive motivation for idioms, they can comprehend and learn them more efficiently. Learners' awareness of conceptual metaphors can bring, firstly, to the acceleration of their vocabulary uptake and, secondly, to the facilitation of deeper comprehension of the figurative language, i.e. idioms (Kövecses, 2010).

The present research revealed the strategies native speakers of Turkish learning English applied while processing English idioms, they are the following – comprehension of idioms based on associations, on concepts and on universal primes. It showed that the acquisition of idioms based on associations was the permanently preferred option by Turkish learners irrespective of the idioms' decomposable structure. As for the two remaining strategies, the study found out that there were variations in respondents' answers depending on the degree of idioms' analyzability: they preferred to turn to concepts when dealing with non-decomposable and abnormally decomposable idioms, and to universals when processing English idioms that have equivalents and analogues in Turkish. Thus, the study highlighted the need for differentiated approach to teaching L2 idioms for the purpose of their more effective comprehension. It emphasized the importance of the instructors' awareness of the strategies and the approaches to be applied while teaching English idioms. Consequently, it also pointed out to the importance of the introduction of an elective course on

conceptual metaphors and idioms and their teaching into the teacher training curriculum, as well as the development of instructional materials which consider the latest findings in cognitive linguistics.

A process of language learning implies the utilization of mental facilities of/by human beings. The meaning of acquired words, phrases, and structures are motivated by an individual's experience and the perception of the surrounding world. Cognitive processing of L2 vocabulary presents a unique phenomenon which is still not thoroughly investigated. It is hoped that the present study on comprehending idioms will raise awareness of EFL instructors on processes that take place in students' minds and arm them with necessary empirical evidence, and give them some clues for teaching strategies. The present research is believed to contribute to the comparative study of English and Turkish idioms and their metaphorical conceptualizations defined by cultural peculiarities of two languages, and to enhance further research on the issue.

7.3. Further research

To complement the findings of the present research, idioms and conceptual metaphors, and their comprehension by L2 learners need to be studied from different perspectives. The following topics are proposed for further research:

Processing of L2 idioms by L2 learners

- With provision of idioms with different types of components
- With provision of extended number of idioms
- With a participation of extended number of L2 respondents
- With an application of different methods of research (a provision of the context, a pre-experiment instruction on conceptual metaphors, and other factors that affect idiom comprehension)
- In groups of respondents with different levels of L2

Processing of L1 and L2 idioms by native speakers learning L2, and the comparative analysis of their performance

Processing of L2 idioms by bilinguals and multilinguals, and the comparative analysis of their performance

Psychological aspects of processing L2 idioms

Language and culture specific aspects of L2 idioms processing

Cross-cultural studies on the conceptual base of L1 and L2

REFERENCES

Abel, B. (2003). English idioms in the first language and second language lexicon: A dual representation approach. *Second Language Research, 19 (4),* 329-358.

Atkinson, D. (1999). TESOL and Culture. *TESOL Quarterly, 33(4)*, 625-654.

Bakhtin, M.M. (1986). *Speech Genres and Other Late Essays.* Austin: University of Texas Press.

Boas, F. (1986). Language and thought. In J.M.Valdes (Ed.), *Culture Bound: bridging the cultural gap in language teaching* (pp. 5-7). Cambridge: Cambridge University Press.

Boers, F. & Demecheleer, M. (2008). Measuring the impact of cross-cultural differences on learners' comprehension of imageable idioms. *ELT Journal, 55*, 255-262.

Boers, F., Eykmans, J. & Stengers, H. (2007). Presenting figurative idioms with a touch of etymology: more than mere mnemonics? *Language Teaching Research, 11,* 43-62.

Boers, F. & Lindstromberg, S. (2008). How cognitive linguistics can further vocabulary teaching. In F.Boers, S.Lindstromberg (Eds.), *Cognitive Linguistic Approaches to Teaching Vocabulary and Phraseology* (pp. 1-61). Berlin, New York: Mouton de Gruyter.

Boers, F. & Stengers, H. (2008). A quantitative comparison of the English and Spanish repertoires of figurative idioms. In F.Boers, S.Lindstromberg (Eds.), *Cognitive Linguistic Approaches to Teaching Vocabulary and Phraseology* (pp. 355-374). Berlin, New York: Mouton de Gruyter.

Bruner, J. (1990). *Acts of Meaning*. Cambridge, MA: Harvard University Press.

Cacciari, C. & Tabossi, P. (1988). The comprehension of idioms. *Journal of Memory and Language, 27*, 668-683.

Chomsky, N. (1980). *Rules and representations.* New York: Columbia University Press.

Cieślicka, A. (2006). Literal Salience in On-line Processing of Idiomatic Expressions by Second Language Learners. *Second Language Research, 22*, 115-144.

Cieślicka, A. (2010). Formulaic language in L2: Storage, retrieval and production of idioms by second language learners. In M.Pütz & L.Sicola (Eds.), *Cognitive Processing in Second Language Acquisition: Inside the learner's mind* (pp. 135-148). Amsterdam/Philadelphia: John Benjamins Publishing Company.

Clarke, S. (2008). Culture and identity. In T.Bennet & J.Frow (Eds.). *The SAGE Handbook of Cultural Analysis* (pp. 510-529). London: SAGE Publications.

Cooper, Th.C. (1999). Processing of idioms by L2 learners of English. *TESOL Quarterly, Vol.33 (2),* 233-262.

Connerton, P. (1989). *How Societies Remember*. Cambridge, UK: Cambridge University Press.

Cowie, A.P. (1998). Introduction. In A.P.Cowie (Ed.). *Phraseology: Theory, Analysis and Application* (pp.1-20). Oxford: Clarendon Press.

Davidson, D. (2001). What metaphors mean. In A.P.Aloysius (Ed.). *The Philosophy of Language* (pp.473-484). Oxford: Oxford University Press.

Deignan, A. (2003). Metaphorical Expressions and Culture: an Indirect Link. *Metaphor and Symbol, 18(4),* 255-271. Mahwah, NJ: Lawrence Erlbaum Associates Inc.

Dobrovol'skij, D. & E. Piirainen. (2005). *Figurative Language. Cross-Cultural and Cross Linguistic Perspectives*. Amsterdam, Netherlands: Elsevier Ltd.

Elkılıç, G. (2008). Turkish students' understanding of transparent and opaque idioms in English in reading as well in writing. *Journal of Language and Linguistic Studies, Vol.4, 2,* 27-41.

Feldman, J.A. (2006). *From Molecule to Metaphor: A neural theory of language.* Cambridge, MA & London, UK: The MIT Press.

Fellbaum, Ch. (2007). Introduction. In: Ch. Fellbaum (Ed.). *Idioms and collocations*: *corpus-based linguistic and lexicographic studies*. London & New York: Continuum.

Fillmore, Ch.J. (1982, 2006). Frame semantics. In D.Geeraerts (Ed.). *Cognitive Linguistics: Basic Readings* (pp. 374-400). Berlin, New York: Mouton de Gruyter.

Foolen, A. (2008). The heart as a source of semiosis: The case of Dutch. In F.Sharifian, R.Dirven, N.Yu & S.Niemeier (Eds.). *Culture, Body and Language. Conceptualizations of Internal Body Organs across Cultures and Languages* (pp. 371-394). Berlin – New York: Mouton de Gruyter.

Fraser, B. (1970). Idioms within a transformational grammar. *Foundations of Language*, *6 (1)*, 22-42.

Gentner, D. & Bowdle, B. (2008). Metaphor as structure-mapping. In R.W.Gribbs (Ed.). *The Cambridge Book of Metaphor and Thought* (pp.109-128). Cambridge: Cambridge University Press.

Gibbs, R.W. (1980). Spilling the bean on understanding: Comprehension and appreciation. *Journal of Experimental Psychology: Learning, Memory and Cognition, 9 (3),* 667-675.

Gibbs, R.W. (1984). Literal meaning and psychological theory. *Cognitive Science, 8,* 575-604.

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

Gibbs, R.W. (2005). *Embodiment and Cognitive Science*. Cambridge: Cambridge University Press.

Gibbs, R.W. (2008). Metaphor and thought. The state of the Art. In Ed.R.W.Gibbs (Ed.). *The Cambridge Handbook of Metaphor and Thought* (pp.3-13). Cambridge: Cambridge University Press.

Gibbs, R.W. & Nayak, N.P. (1989). Psycholinguistic studies on the syntactic behavior of idioms. *Cognitive psychology, 21*, 100-138.

Gibbs, R.W. & Colston, H.L. (1995, 2006). The cognitive psychological reality of image schemas and their transformations. In D.Geeraerts (Ed.). *Cognitive Linguistics: Basic Readings* (pp. 239-268). Berlin, New York: Mouton de Gruyter.

Giora, R. (1997). Understanding figurative and literal language: The graded salience, hypothesis. *Cognitive linguistics, 8-3,* 183-206.

Glucksberg, S. (1993). Idiom meanings and allusional content. In C.Cacciari & P.Tabossi (Eds). *Idioms: processing, structure and interpretation* (pp.3-26). Hillsdale, NJ: Lawrence Earlbaum Associates.

Glucksberg, S. (2001). *Understanding Figurative Language. From Metaphors to Idioms*. Oxford: Oxford University Press.

Glucksberg, S. (2008). How metaphors create categories – quickly. In R.W.Gribbs (Ed.). *The Cambridge Book of Metaphor and Thought* (pp.67-83). Cambridge: Cambridge University Press.

Goddard, C. (1998). *Semantic analysis: A practical introduction*. Oxford: Oxford University Press.

Goddard, C. (2001). Conceptual primes in early language development. *Applied cognitive linguistics I: Theory and language acquisition*. In M.Putz, S.Niemeier, R.Dirven. (Eds.). *Applied Cognitive Linguistics I: Theory and language acquisition* (pp.193-227). Berlin & New York: Mouton de Gruyter.

Grady, J. (1997). Foundations of meaning: Primary metaphors and primary scenes. UC Berkeley: Doctoral Thesis.

Grady, J. (1999). A typology of motivation for conceptual metaphor: Correlation versus resemblance. In G.Steen & R.Gibbs (eds.), Metaphor in Cognitive Linguistics. Philadelphia: John Benjamins.

Hirsch, E.D. (1987). *Cultural literacy: What every American needs to know.* Boston: Houghton Mifflin Company.

Hudson, R.A. (1996). *Sociolinguistics.* Cambridge: Cambridge University Press.

Irujo, S. (1986). Don't put your leg in your mouth: Transfer in the acquisition of idioms in a second language. *TESOL Quarterly*, 20, 287-304.

Jiang, W. (2000). The relationship between culture and language. *ELT Journal, 54(4)*, 328-334.

Johnson, M. (1987). *The Body in the Mind*. Chicago: University of Chicago Press.

Kecskes, I. (2001). The 'Graded Salience Hypothesis' in second language acquisition. In M.Putz, S.Niemeier, R.Dirven. (Eds.) *Applied cognitive linguistics I: Theory and language acquisition* (pp.249-269). Berlin & New York: Mouton de Gruyter.

Kecskes, I. (2007). Synergic concepts in the bilingual mind. In I.Kecskes & L.Albertazzi (Eds.). *Cognitive Aspects of Bilingualism* (pp.29-61). Dordrecht, the Netherlands: Springer.

Kecskes, I. & Papp, T. (2000). *Foreign language and mother tongue.* Mahwah, NJ & London: Lawrence Earlbaum Associates.

Kecskes, I. & Papp, T. (2003). How to demonstrate the conceptual effect of L2 on L1? Methods and Techniques. In Cook, V. (ed.) *Effects of the second language on the first* (pp.247-265). Clevedon: Multilingual Matters.

Kömür, Ş. & Çimen, Ş.S. (2009). Using conceptual metaphors in teaching idioms in a foreign language context. *Sosyal Bilimler Enstitüsü Dergisi (İLKE), 23,* 205-221.

Kövecses, Z. (2005). *Metaphor in Culture. Universality and Variation*. Canbridge: Cambridge University Press.

Kövecses, Z. (2010). *Metaphor: a practical introduction.* Oxford & New York: Oxford University Press.

Kramsch, C. (2004). Language, thought and culture. In A.Davies & C.Elder (Eds.), *The Handbook of Applied Linguistics* (pp. 235-261). Malden, MA, USA: Blackwell Publishing Ltd.

Langacker, R.W. (2008). *Cognitive Grammar – A Basic Introduction.* Cambridge: Cambridge University Press.

Langlotz, A. (2006). *Idiomatic creativity*. Amsterdam/Philadelphia: John Benjamins Publishing Company.

Lakoff, G. & Johnson, M. (1980, 2003). *Metaphors We Live By* (2nd ed.). Chicago & London: The University of Chicago Press.

Lakoff, G. (1987). *Women, Fire, and Dangerous Things. What Categories Reveal about the Mind*. Chicago and London: The University of Chicago Press.

Lakoff, G. (1993, 2006). The contemporary theory of metaphor. In D.Geeraerts (Ed.). *Cognitive Linguistics: Basic Readings* (185-238). Berlin, New York: Mouton de Gruyter.

Lakoff, G. & Turner, M. (1989). *More than cool competence reason: A field guide to poetic metaphor*. Chicago: The University of Chicago Press.

Lakoff, G. & Johnson, M. (1999*). Philosophy in the flesh – the embodied mind and its challenge to Western world. Basic Books.* New York: Cambridge University Press.

Lantolf, J.P. (1999). Second Language Acquisition: Cognitive considerations. In E.Hinkel (Ed.), *Culture in Second Language Teaching and Learning* (pp. 28-46). Cambridge, UK: Cambridge University Press.

Lee, P. (2007). Formulaic language in cultural perspective. In P.Skandera (Ed.). *Phraseology and Culture in English* (pp. 471-496). Berlin - New York: Mouton de Gruyter.

Li, F.Th. (2002). The acquisition of metaphorical expressions, idioms, and proverbs by Chinese learners of English: A conceptual metaphor and image schema approach. PhD diss., Chinese University of Hong Kong.

Libben, G. (2008). Words, mind, and brain. In P.van Sterkenburg. *Unity and Diversity of Languages* (pp.111-121). Amsterdam/ Philadelphia: John Benjamins Publishing House Company.

Littlemore, J. & Low, G. (2006). Metaphoric competence, second language learning and communicative language. *Applied Linguistics, 27 (2),* 268-294.

Littlewood, J. (2010). Metaphoric competence in the first and second language: Similarities and differences. . In M.Pütz & L.Sicola (Eds.), *Cognitive Processing in Second Language Acquisition: Inside the learner's mind* (pp. 294-315). Amsterdam/Philadelphia: John Benjamins Publishing Company.

Liu, D. (2008). *Idioms: Description, comprehension, acquisition and pedagogy.* New York, NY: Routledge.

Lowie, W., Verspoor, M. & Seton, B. (2010). Conceptual representations in the multilingual mind: A study of advanced Dutch students of English. In M.Pütz & L.Sicola (Eds.), *Cognitive Processing in Second Language Acquisition: Inside the learner's mind* (pp. 135-148). Amsterdam/Philadelphia: John Benjamins Publishing Company.

Luddicoat, A.J. and T.J.Curnow. (2004). Language descriptions. In A.Davies & C.Elder (Eds.), *The Handbook of Applied Linguistics* (pp. 25-53). Malden, MA, USA: Blackwell Publishing Ltd.

Malt, B.C. & Eiter B. (2004). Even with a green card, you can be put out to pasture and still have to work: Non-native intuitions of the transparency of common English idioms. *Memory & cognition, 32 (6)*, 896-904.

McClelland, J.L. & Rummelhart, D.E. (1981). An interactive activation model of context effect in letter perception: An account of basic findings. *Psychological Reviews, 88*, 375-405.

Miller, G.A. (1978). Semantic Relations among Words. In M.Halle, J.Bresnan, G.Miller (Eds.) *Linguistic Theory and Psychological Reality* (pp. 61-118). Cambridge, Massachusetts & London, England: The MIT Press.

Niemeier, S. (2008). To be in control: kind-hearted and cool-headed. The head-hear dichotomy in English. In F.Sharifian, R.Dirven, N.Yu, S.Niemeier (Eds.). *Culture, Body and Language: Conceptualizations of internal body organs across cultures and languages* (pp.349-372). Berlin & New York: Mouton de Gruyter.

Oxford English Dictionary (1989). Oxford: Oxford University Press.

Paradis, M. (2007). The neurofunctional components of the bilingual cognitive system. In I.Kecskes & L.Albertazzi (Eds.). *Cognitive Aspects of Bilingualism* (pp.3-28). Dordrecht, the Netherlands: Springer.

Pawley, A. (2007). Developments in the study of formulaic language since 1970. In P.Skandera (Ed.). *Phraseology and Culture in English* (pp. 3-45). Berlin - New York: Mouton de Gruyter.

Peng, F. C.C. (2009). *Language in the Brain: Critical assessments*. London & New York: Continuum.

Rosch, E. (1975). Cognitive representations of semantic categories. *Journal of Experiential Psychology: General, 104*, 193-233.

Rosch, E. (1976). Classification of Real-World Objects: Origins and Representatives in Cognition. In *Thinking: Readings and Philosophy* (pp.212-222). New York: New York University Press.

Rosch, E. (1978). Principles of categorization. In E.Rosch & B.B.Lloyd (Eds.). *Cognition and Categorization* (pp.27-48). Hillsdale, NJ, NY: Lawrence Erlbaum.

Sapir, Ed., (1949). *Language: an introduction to the study of speech.* London & New York: Harcourt, Brace& World Inc.

Saussure, de F. (1959, 1966). *Course in General Linguistics*. New York: McGraw-Hill Book Company.

Saygin, A.P. (2001). Processing figurative language in a multi-lingual task: translation, transfer and metaphor. Retrieved March 2, 2012, from http://crl.ucsd.edu/~saygin/papers/corplingpaper.pdf

Schnelle, H. (2010). *Language in the Brain*. Cambridge: Cambridge University Press.

Seilhamer, M.F. (2010). Concept stretching and model merging: An attempt to better account for L2 processing and acquisition of grammatical constructions. In M.Pütz & L.Sicola (Eds.), *Cognitive Processing in Second Language Acquisition: Inside the learner's mind* (pp. 135-148). Amsterdam/Philadelphia: John Benjamins Publishing Company.

Sharifian, F., Dirven, R., Yu, N. & Niemeier, S. (2008). Culture and language: Looking for the "mind" inside the body. In F.Sharifian, R.Dirven, N.Yu & S.Niemeier (Eds.). *Culture, Body and Language. Conceptualizations of Internal Body Organs across Cultures and Languages* (pp. 3-23). Berlin – New York: Mouton de Gruyter.

Shore, B. (1996). *Culture in Mind: Cognition, Culture and the Problem of Meaning*. New York & Oxford: Oxford University Press.

Skoufaki, S. (2008). Conceptual Metaphoric meaning clues in two idiom presentation methods. In F.Boers & S.Lindstromberg (Eds.), *Cognitive Linguistic Approaches to Teaching Vocabulary and Phraseology* (pp. 101-132). Berlin, New York: Mouton de Gruyter.

Swinney, D. & Cutler, A. (1979). The access and processing of idiomatic expressions. *Journal of Verbal Learning and Verbal Behavior, 18,* 523-524.

Titone, D., & Connine, C.M. (1999). On the compositional and noncompositional nature of idiomatic expressions. *Journal of Pragmatics, 31(12)*, 1655-1674.

Tyler, A. & Evans, V. (2001). The relation between experience, conceptual structure and meaning: non-temporal uses of tense and language teaching. In M.Putz, S.Niemeier & R.Dirven. (Eds.) *Applied Cognitive Linguistics I: Theory and language acquisition* (pp. 63-105). Berlin & New York : Mouton de Gruyter.

Ungerer, F. & Schmid, H.-J. (2006). *An Introduction to Cognitive Linguistics.* Harlow, United Kingdom: Pearson Education Limited.

Verhallen, M. & Schoonen, R. (1993). Lexical knowledge of monolingual and bilingual children. *Applied Linguistics, 14,* 344-363.

Verspoor, M.H. (2008). What bilingual word associations can tell us. In F.Boers & S.Lindstromberg (Eds.), *Cognitive Linguistic Approaches to Teaching Vocabulary and Phraseology* (pp. 261-289). Berlin, New York: Mouton de Gruyter.

Vygotsky, L. (1986). *Thought and language*. Cambridge, MA: The MIT Press.

Whorf, B.L. (1956). *Language, thought and reality: selected writings*. Cambridge: Technology Press of Massachusetts Institute of Technology.

Wierzbicka, A. (1972). *Semantic primitives*. Frankfurt, Germany: Athenaum.

Wierzbicka, A. (1980). *Lingua Mentalis: The semantics of natural language*. Sydney: Academic Press.

Wierzbicka, A. (1996). *Semantics: Primes and Universals*. Oxford, Oxford University Press.

Wierzbicka, A. (2007). Bodies and their parts: An NSM approach to semantic typology. *Language Sciences, 29*, 14-65.

Yano, Y. (1998). Underlying metaphoric conceptualization of learning and intercultural communication. *Intercultural Communication Studies, 2(2)*, 129-137.

Yorio, C.A. (1980). Conventionalized language forms, and the development of communicative competence. *TESOL Quarterly, 14(4),* 433-442.

Yu, N. (2008). Metaphor from body and culture. In Ed.R.W.Gibbs (Ed.). *The Cambridge Handbook of Metaphor and Thought* (pp. 247-261). Cambridge: Cambridge University Press.

Zurif, E.B. & Blumstein, Sh.E. (1978). Language and the Brain. In: M.Halle, J.Bresnan & G.Miller (Eds.) *Linguistic Theory and Psychological Reality* (pp.229-245). Cambridge, Massachusetts & London, England: The MIT Press.

Vinogradov, V.V. (1947). Ob osnovnuikh tipakh frazeologicheskikh edinits v russkom Yazuike [On the basic types of phraseological units in the Russian language]. In *Shakhmatov A.A. 1864-1920. Sbornik statey I materialov* (339-364). Moscow: Nauka.

Uraksin Z.G. (1975). Frazeologiya bashkirskogo yazyka [Phraseology of the Bashkir language]. Moscow: Nauka.

APPENDIX A

LIST OF SELECTED IDIOMS

1. **All ears** If someone says they're all ears, they are very interested in hearing about something.
2. **Give me a hand** If someone gives you a hand, they help you.
3. **Blink of an eye** If something happens in the blink of an eye, it happens so fast it is almost impossible to notice it.
4. **To keep your eyes on the ball** If you keep your eye on the ball, you stay alert and pay close attention to what is happening
5. **Play into someone's hands** If you play into someone's hands, you do what they were expecting you to do and take advantage of this.
6. **Hit the nail on the head** If someone hits the nail on the head, they are exactly right about something.
7. **Eat your heart out** If someone tells you to eat your heart out, they are saying they are better than you at something.
8. **It cost an arm and a leg** If something costs an arm and a leg, it is very expensive indeed.
9. **Pull someone's leg** If you pull someone's leg, you tease them, but not maliciously.
10. **Put your foot in your mouth** If you put your foot in your mouth, you say something stupid or embarrassing.
11. **Pay through the nose** If you pay through the nose for something, you pay a very high price for it.
12. **Butterflies in your stomach** The nervous feeling before something important or stressful is known as butterflies in your stomach.
13. **Hold your tongue** If you hold your tongue, you keep silent even though you want to speak.
14. **On the tip of your tongue** If a word is on the tip of your tongue, you know the word, but you just can't quite remember it at the moment.
15. **Wear your heart on your sleeve** Someone who wears their heart on their sleeve shows their emotions and feelings publicly.

QUESTIONNAIRE SAMPLE

The acquisition of English idioms by Turkish Learners

Middle East Technical University

Department of Foreign Language Education

We would like to ask you to help us by answering the following questions concerning foreign language learning. This survey is a part of a doctoral research, and it aims to find out the ways English idioms are acquired by native speakers of Turkish learning English.

This is not a test so there are no "right" or "wrong" answers and you don't even have to write your name on the questionnaire. We are interested in your personal opinion. Please give your answers sincerely as only this will guarantee the success of the investigation. Thank you very much for your help.

I.   The following section of the questionnaire aims at finding out whether you know or do not know the meaning of idioms. We would like you to tick (√) the answer in the appropriate column:

	Do you know the meaning of the idiom?		
	Yes, I know.	No, I don't know.	I met that idiom before but I don't remember its meaning.
1. All ears			
2. Give me a hand			
3. Blink of an eye			
4. To keep your eyes on the ball			
5. To play into someone's hands			
6. To hit the nail on the head			
7. To eat your heart out			

8. It cost an arm and a leg			
9. To pull someone's leg			
10. To put your foot in your mouth			
11. To pay through the nose			
12. Butterflies in your stomach			
13. To hold your tongue			
14. On the tip of your tongue			
15. To wear your heart on your sleeve			

II.   The following section of the questionnaire aims to find out the meaning of the following idioms according to your guess. We would like you to write the definition of idioms in COLUMN B (you can write either in English or Turkish).

COLUMN A	COLUMN B	COLUMN C
All ears		
Give me a hand		
Blink of an eye		
To keep your eyes on the ball		
To play into someone's hands		
To hit the nail on the head		
To eat your heart out		
It cost an arm and a leg		
To pull someone's leg		
To put your foot in your mouth		
To pay through the nose		
Butterflies in your stomach		
To hold your tongue		

On the tip of your tongue		
To wear your heart on your sleeve		

III. **This section of the questionnaire aims to find out factual information on respondents. We would like you to circle the answer to questions 1, 6 and 9; give short answers to questions 2 -5, and 8; and fill in the table with a tick (√) to ques ons 7 and 10:**

1. **Gender: M / F**
2. **Age   _____**

3. **Your native language: _____**

4. **Which languages are spoken in your family?_____**

5. **Which Department do you study in METU? _____**

6. **What was your score on METU Proficiency Exam? _____**

7. **Have you ever been to a foreign country?   YES / NO**

8. **If 'YES', which country, for how long and with what purpose did you go there?**

ÜLKE	Kaldığınız süre (gün, ay, yıl)	Ziyaret amacınız (eğlence, eğitim, iş vb.)

9. **How long have you learnt English? _____years**

10. **Do you know other foreign languages?   YES / NO**

11. **If 'YES' – which ones and what is the level of your knowledge?**

Çok iyi   =Yabancılarla yazılı ve sözlü olarak çok mükemmel bir şekilde anlaşabilmekteyim;

İyi   =Yabancılarla yazılı ve sözlü olarak rahat bir şekilde anlaşabilmekteyim;

Orta   =Yabancılarla yazılı ve sözlü olarak anlaşmakta zaman zaman zorlanmaktayım;

Zayıf   =Yabancılarla yazılı ve sözlü olarak anlaşmakta çok zorlanmaktayım.

Language	Çok iyi	İyi	Orta	Zayıf

Thank you for filling in this survey. As it was said above, this is a part of a bigger research project. The following step is to answer questions in the oral interview based on what you wrote in the questionnaire. Would you like to take part in the second stage of the experiment? If so, please write your name and contact telephone number or email below:

_____

Thank you for the participation in the experiment!

INTERVIEW SAMPLE

Project Name: Second Language Acquisition
Transcription Convention: HIAT
Comment: Experiment was conducted in Modern Languages Department among Bachelor's students from different departments.

User defined attributes:
    New1: 15.03.12

Speakertable
SPK0
    Sex: f
    User defined attributes:
    New1: 0
SPK1
    Sex: f
    User defined attributes:
    New1: 1
SPK2
    Sex: f
    User defined attributes:
    New1: 2
SPK3
    Sex: m
    User defined attributes:
    New1: 3
SPK4
    Sex: m
    User defined attributes:
    New1: 4
SPK5
    Sex: m
    User defined attributes:
    New1: 5
SPK6
    Sex: m
    User defined attributes:
    New1: 6
SPK7
    Sex: f
    User defined attributes:

New1: 7

SPK8

    Sex: f
User defined attributes:
New1: 8

SPK9

    Sex: f
User defined attributes:
New1: 9

SPK10

    Sex: m
User defined attributes:
New1: 10

SPK11

    Sex: f
User defined attributes:
New1: 11

SPK12

    Sex: m
User defined attributes:
New1: 12

SPK13

    Sex: m
User defined attributes:
New1: 13

SPK14

    Sex: m
User defined attributes:
New1: 14

SPK15

    Sex: m
User defined attributes:
New1: 15

SPK16

    Sex: f
User defined attributes:
New1: 16

SPK17

    Sex: m
User defined attributes:
New1: 17

SPK18

    Sex: f
User defined attributes:
New1: 18

SPK19

    Sex: m
User defined attributes:
New1: 19

SPK20

    Sex: f
User defined attributes:
New1: 20

SPK21

    Sex: f

<u>User defined attributes:</u>
New1: 21

<u>SPK22</u>

Sex: f
<u>User defined attributes:</u>
New1: 22

<u>SPK23</u>

Sex: m
<u>User defined attributes:</u>
New1: 23

<u>SPK24</u>

Sex: m
<u>User defined attributes:</u>
New1: 24

<u>SPK25</u>

Sex: m
<u>User defined attributes:</u>
New1: 25

<u>SPK26</u>

Sex: m
<u>User defined attributes:</u>
New1: 26

<u>SPK27</u>

Sex: f
<u>User defined attributes:</u>
New1: 27

<u>SPK28</u>

Sex: m
<u>User defined attributes:</u>
New1: 28

<u>SPK29</u>

Sex: f
<u>User defined attributes:</u>
New1: 29

[1]

	0	1
SPK0 [v]	listen carefully	help me
XSPK1 [v]	listen carefully	help me
SPK2 [v]	-	to want to help someone
SPK3 [v]	be careful	one more chance
SPK4 [v]	one knows everythıng by means of lıstenıng too much	help me
SPK5 [v]	dikkatle dinlemek ve söylediğini anlamak	-
SPK6 [v]	-	help
SPK7 [v]	listening someone carefully	to help someone
SPK8 [v]	all people	to want to help someone
SPK9 [v]	dikkatlice dinlemek/ kulaklarını aç ve dinle	kol uzatmak/ yardım
SPK10 [v]	everyone or public/ kamuoyu, halk	help me/ yardım eli istemek
SPK11 [v]	pay attention to the subject	to help someone about a
SPK12 [v]	listening to something very carefully	help
SPK13 [v]	herkes	yardim etmek
SPK14 [v]	herkes, bütün kişiler	bana yardım et, yardım
SPK15 [v]	everybody has heard about a particular event or news	help me
SPK16 [v]	listening carefully	help me
SPK17 [v]	everyone listen to me!	help me
SPK18 [v]	listening carefully	helping someone
SPK19 [v]	knowing/ being aware about everything	help
SPK20 [v]	everybody! listening	help me
SPK21 [v]	everybody listen to me	help me
SPK22 [v]	herkes dinlesin, everybody listen	help me, bana yardım et
SPK23 [v]	everybody listen	help me
SPK24 [v]	listen carefully	help somebody
SPK25 [v]	kulak kesilmek, dikkatle dinlemek	to ask someone to help
SPK26 [v]	listen carefully	help
SPK27 [v]	to know everything	to help someone
SPK28 [v]	can kulağıyla dinlemek	yardımcı olmak
SPK29 [v]	can kulağıyla dinlemek	yardım et

[2]

	..	2	3
SPK0 [v]		-	be
XSPK1 [v]		-	be
SPK2 [v]	else	to give the message	to
SPK3 [v]		-	be
SPK4 [v]		cannot see or understand one's environmental structure or events	pay
SPK5 [v]		değersiz bir şey	çok
SPK6 [v]		-	pay
SPK7 [v]		unimportant thing	d i k k a t l i c e
SPK8 [v]	else	to consider the life	-
SPK9 [v]	istemek	-	gözünü
SPK10 [v]		the time passed during the blinking	to be
SPK11 [v]	subject	get ready to do something	keep
SPK12 [v]		seeing light in someone's eyes	being
SPK13 [v]		çok kısa	d i k k a t l i c e
SPK14 [v]	istemek	bilinmeyen, belirsiz durum	birşeye
SPK15 [v]		in a very quick manner	to pay
SPK16 [v]		bır bakış atmak	d ı k k a t i n i
SPK17 [v]		seeing just a second	ball is
SPK18 [v]		happening very quickly, just in some seconds	always
SPK19 [v]		something valuable/ important for somebody	to focus
SPK20 [v]		suddenly, in a very short time	w a t c h o u t
SPK21 [v]		being happy	dikkat
SPK22 [v]		göz kırpmak	g ö z k u l a k
SPK23 [v]		göz kırpmak	gözünü
SPK24 [v]		göz kırpmak	gözünü
SPK25 [v]		gözünün kararması	gözünü
SPK26 [v]		göz kırpmak	be
SPK27 [v]		something that is very close to us	to watch
SPK28 [v]		göz açıp kapayana kadar	g ö z l e r i n i
SPK29 [v]		göz açıp kapacayıncaya dek	çok

[3]

	..	4
SPK0 [v]	careful	acting like somebody
XSPK1 [v]	careful	someone tells lies to you
SPK2 [v]	concentrate on something	-
SPK3 [v]	careful, don't miss it	-
SPK4 [v]	attention	depending on another
SPK5 [v]	dikkatli ol, asla dikkatini başka birşeye yönlendirme	-
SPK6 [v]	attention	bırının oyuncağı olmak/
SPK7 [v]	bir konuyu ya da olayı takip etmek	to be manipulated by
SPK8 [v]		to be directed by
SPK9 [v]	toptan ayırma/ bir şeyi dikkatlice izle, takip et; kaçırma	bir başkasının elinde
SPK10 [v]	careful while doing something/ gözünü dört açmak	kaderi başkasının elinde
SPK11 [v]	your attention always	to help someone at the
SPK12 [v]	careful about something	deceiving someone and
SPK13 [v]	izlemek	başkasının adına karar
SPK14 [v]	konsantre olmak	bir kişinin işine
SPK15 [v]	good attention to something, to watch carefully	try to deceive someone
SPK16 [v]	vermek, gözünü bir şeyden ayırmamak	çıkarlarina göre hareket
SPK17 [v]	round, so it can go anywhere, keep it in front of your eyes	dancing for money at
SPK18 [v]	on the way to your goal	having been deceived by
SPK19 [v]	on the subject	doing somebody's job/
SPK20 [v]		being in the order of
SPK21 [v]	çekmek	entrika yapmak
SPK22 [v]	olmak, to watch out	birinin elinde olmak, bir
SPK23 [v]	kırpmamak	birinin üzerine oynamak
SPK24 [v]	bir şeyden ayırmamak	birinin çıkarlarına göre
SPK25 [v]	dört açmak	başkasının adına
SPK26 [v]	careful about something	kaderi ellinde olmak
SPK27 [v]	out	to trick
SPK28 [v]	ayırmadan konuya odaklamak	avucunun içinde
SPK29 [v]	odaklamak, gözünü ayırmamak	avucunda oynatmak

[4]

	..	5
SPK0 [v]	else	-
XSPK1 [v]	for being done whatever s/he wants	-
SPK2 [v]		to have a headache
SPK3 [v]		always remember
SPK4 [v]	person	-
SPK5 [v]		-
SPK6 [v]	bır kımseyin her dediğini yaparkıyen mecbur kalmak	don't forget
SPK7 [v]	someone	to remind something
SPK8 [v]	someone else	do not forget
SPK9 [v]	kukla olmak; onun her istediğini yapmak	kulağına küpe olsun/
SPK10 [v]	olmak	başını ağrıtmak
SPK11 [v]	point when you don't have a chance to benefit for yourself	stop the person who is
SPK12 [v]	entertain with his/her confusion	teach or explain
SPK13 [v]	vermek	asla unutmayacak
SPK14 [v]	karışmak ve kötü yönde etkilemek	birine zarar vermek
SPK15 [v]		to accomplish your
SPK16 [v]	etmek	kara kara düşünmek
SPK17 [v]	wedding	make somebody bored
SPK18 [v]	someone	g i v i n g h a r m t o y o u r s e l f
SPK19 [v]	assignments	bir anda aklına gelmek
SPK20 [v]	somebody	make somebody
SPK21 [v]		tepesı atmak
SPK22 [v]	şeye bağlı olmak, to be up to somebody/ something	baltayı taşa vurmak, to
SPK23 [v]		düşünüp taşınmak
SPK24 [v]	hareket etmek	başının etini yemek
SPK25 [v]	birşeyler yapmak	kaş yaparken göz
SPK26 [v]		to think about
SPK27 [v]		to be very angry
SPK28 [v]	oynatmak	u n d e r s t a n d i m m e d i a t e l y
SPK29 [v]		jeton düşmek

	..	6
SPK0 [v]		-
XSPK1 [v]		d o s o m e t h i n g
SPK2 [v]		-
SPK3 [v]		-
SPK4 [v]		-
SPK5 [v]		-
SPK6 [v]		-
SPK7 [v]	that you did before every time and everywhere, something annoying	-
SPK8 [v]		-
SPK9 [v]	iyice öğren; unutma; başına bir çivi gibi çak	-
SPK10 [v]		içini
SPK11 [v]	the head of something	not to talk
SPK12 [v]	something to someone by trying too much to make understand	making
SPK13 [v]	olmak	duygu
SPK14 [v]		b i r i n i n k a l b i n i
SPK15 [v]	target	to make
SPK16 [v]		düşüncesizce
SPK17 [v]	by talking so much	you are a
SPK18 [v]	accidentally	n e r v o u s a b o u t
SPK19 [v]		making
SPK20 [v]	remember or understand something by giving clues, examples	being
SPK21 [v]		üzmek
SPK22 [v]	face a difficult situation	içi içini
SPK23 [v]		içi içini
SPK24 [v]		acımasız
SPK25 [v]	çıkarmak	kıpır kıpır
SPK26 [v]		to follow
SPK27 [v]		to be very
SPK28 [v]		k a l b i n i n s e s i n
SPK29 [v]		heyecandan

[6]

	..	7
SPK0 [v]		something expensive
XSPK1 [v]	just yourself	it is harmful for your body
SPK2 [v]		-
SPK3 [v]		-
SPK4 [v]		-
SPK5 [v]		hayatın pahasına ödeyeceyin
SPK6 [v]		expensive
SPK7 [v]		you did something and it cost
SPK8 [v]		-
SPK9 [v]		bir davraşının çok büyük
SPK10 [v]	kemirmek	pahalıya mal olmak
SPK11 [v]	about your feelings to someone	if a person really wants to do
SPK12 [v]	someone fall in love	too expensive
SPK13 [v]	sömürüsü yapmak	çok pahalıya mal olmak
SPK14 [v]	kırmak, üzülmesine sebep olmak	büyük bedellere sahip olmak
SPK15 [v]	someone exhausted, to make you tired	it is very expensive
SPK16 [v]	davranmak	yaptığın bir şeyin çok şeye
SPK17 [v]	heartless person	for getting it I paid so much
SPK18 [v]	something very much	losing some big things
SPK19 [v]	yourself worried about something	herşeyin bir bedeli vardır
SPK20 [v]	romantic, but logical	costing a fortune
SPK21 [v]		paralıya mal olmak
SPK22 [v]	yemek, to be very nervous or tense about something	çok paralıyla mal olmak, to
SPK23 [v]	kemirmek	çok pahalıyla mal olmak
SPK24 [v]	olmaz	pahalıya patlamak
SPK25 [v]	olmak	pahalıya patlamak
SPK26 [v]	common sense	causing big difficulties
SPK27 [v]	emotional	to be very expensive
SPK28 [v]	dinlemek	çok şeye mal olmak
SPK29 [v]	kalbi ağzına gelmek	çok fazla şeye, paraya mal

[7]

	..	8
SPK0 [v]		-
XSPK1 [v]		-
SPK2 [v]		to enforce someone to do something
SPK3 [v]		birinin ayağin kaydırmak, zarar vermek
SPK4 [v]		-
SPK5 [v]	bir iş	birisine ayakbağı olmak onu rahat
SPK6 [v]		-
SPK7 [v]	important things in your life	-
SPK8 [v]		-
SPK9 [v]	şeylere mal olması	bir kimseyi yanlış bir davranısından
SPK10 [v]		başkasının ayağını kaydırmak
SPK11 [v]	something, it costs something to him/her	to stop someone while he/she doesn't
SPK12 [v]		want so much help from someone
SPK13 [v]		ısrarcı olmak
SPK14 [v]		bir kişiyi yaptığı işte başarısızlığa
SPK15 [v]		to make fun of someone
SPK16 [v]	mal olması	suçlu olmadığı halde, suçlunun yanında
SPK17 [v]	for it	ocağina kibrit suyu dökmek
SPK18 [v]		to deceive someone, make fun of
SPK19 [v]		birini peşinden sürümek
SPK20 [v]		displace somebody
SPK21 [v]		ayağını kaydırmak, birine zarar vermek
SPK22 [v]	cost much, very expensive	birinin ayağini kaydırmak, to make
SPK23 [v]		birine engel olmak
SPK24 [v]		çelme takmak
SPK25 [v]		ayağını kaydırmak
SPK26 [v]		cause someone to be unsuccessful
SPK27 [v]		to prevent somebody from doing
SPK28 [v]		ortalıktan kaldırmak, ayak bağı
SPK29 [v]	olmak	ortadan kaldırmak, ayak bağı, bir şeyi

[8]

	..
SPK0 [v]	
XSPK1 [v]	
SPK2 [v]	
SPK3 [v]	
SPK4 [v]	
SPK5 [v]	bırakmamak
SPK6 [v]	
SPK7 [v]	
SPK8 [v]	
SPK9 [v]	önlemek; bocağından çekmek bir yere gitmemesi için gibi/ yanlış olayı
SPK10 [v]	
SPK11 [v]	know you're trying to stop him/her
SPK12 [v]	
SPK13 [v]	
SPK14 [v]	uğratacak birşeyler yapmak
SPK15 [v]	
SPK16 [v]	bulunduğu için suçlu duruma düşmek
SPK17 [v]	
SPK18 [v]	
SPK19 [v]	
SPK20 [v]	
SPK21 [v]	
SPK22 [v]	somebody worse
SPK23 [v]	
SPK24 [v]	
SPK25 [v]	
SPK26 [v]	
SPK27 [v]	something
SPK28 [v]	olmamasını sağlamak
SPK29 [v]	yok etmek

[9]

	.. 9
SPK0 [v]	-
XSPK1 [v]	-
SPK2 [v]	-
SPK3 [v]	-
SPK4 [v]	-
SPK5 [v]	-
SPK6 [v]	-
SPK7 [v]	-
SPK8 [v]	not speak
SPK9 [v]	yaramazizi gözüküt–
SPK10 [v]	iki ayağın bir pabuca sokmak
SPK11 [v]	stop talking because of a bad thing you said
SPK12 [v]	saying that try hard, to say nothing
SPK13 [v]	açlık çekmek
SPK14 [v]	bir işi yaparken çok dolaylı yollara başvurmak
SPK15 [v]	to do something very hard, to accomplish
SPK16 [v]	zorluklara katlanmak
SPK17 [v]	canını dişine takmak
SPK18 [v]	n o t t o s a y a n y t h i n g , t r y i n g t o h o l d y o u r s e l f n o t t o
SPK19 [v]	talk considerably
SPK20 [v]	to make someone hush
SPK21 [v]	shut up
SPK22 [v]	ağzı kulaklarına varmak, to be quite happy
SPK23 [v]	ağzı kulaklarına varmak
SPK24 [v]	zorluklara katlanmak
SPK25 [v]	ıyıllık yapmak isterken bir zarara yol açmak
SPK26 [v]	not to talk about a secret
SPK27 [v]	not to give permission to somebody to speak
SPK28 [v]	mantıklı konuşmak
SPK29 [v]	düşünüp taşınarak, tartarak konuşmak

[10]

	..	10
SPK0 [v]		-
XSPK1 [v]		-
SPK2 [v]		to be angry
SPK3 [v]		-
SPK4 [v]		-
SPK5 [v]		-
SPK6 [v]		-
SPK7 [v]		-
SPK8 [v]		to have a lot of debt
SPK9 [v]		-
SPK10 [v]		-
SPK11 [v]	before	-
SPK12 [v]		having a lot of debt, or becoming a situation
SPK13 [v]		bir işi istemeden yapmak
SPK14 [v]		bir işi yaparken keyif alamamak, acı çekmek
SPK15 [v]	something seeming to be impossible	to regret or to bare the consequences
SPK16 [v]		inatlaşmak ve bunun sonucuna katlanmak
SPK17 [v]		be beaten, having broken nose
SPK18 [v]	say something	costing a fortune
SPK19 [v]		difficulty in doing something back
SPK20 [v]		being mean, not to want to pay
SPK21 [v]		burnundan kıl aldırmamak
SPK22 [v]		burnuna kokular gelmek, sezmek, to guess
SPK23 [v]		burnuna kokular gelmek, sezmek
SPK24 [v]		burnundan getirmek
SPK25 [v]		burundan ahil ahil gelmek
SPK26 [v]		smelling bad
SPK27 [v]		to make somebody regret
SPK28 [v]		a.canıyla ödemek b.canına mal olmak
SPK29 [v]		burnundan gelmek

[11]

	..	11
SPK0 [v]		feel excited
XSPK1 [v]		fall in love/ feel excited
SPK2 [v]		to be excited
SPK3 [v]		heyecanli olmak
SPK4 [v]		wanting to eat something, being hungry
SPK5 [v]		aşık olmak
SPK6 [v]		acıkmak
SPK7 [v]		being very happy or excited
SPK8 [v]		to be in love
SPK9 [v]		çok heyecanlanmak/ karnında kelebekler uçuşmak
SPK10 [v]		içine kurt düşmek (midesi bulunmak)
SPK11 [v]		get excited about a subject
SPK12 [v]	that a person cannot stand	being anxious about something
SPK13 [v]		aşık olmak/ heyecanlı olmak
SPK14 [v]		heyecanlanmak
SPK15 [v]		to be very excited
SPK16 [v]		being very excited
SPK17 [v]		I am a lover
SPK18 [v]		amazed and a weird feeling in your stomach after a
SPK19 [v]		a. bir konu hakkından rahatun olmak b. durduğu yerde
SPK20 [v]		being very excited
SPK21 [v]		being excited, happy
SPK22 [v]	beforehand	karnında kelebekler uçuşmak, heyecanlanmak, to be
SPK23 [v]		karnında kelebekler uçuşmak, heyecanlanmak
SPK24 [v]		çok heyecanlanmak, sevinmek
SPK25 [v]		çok heyecanlanmak
SPK26 [v]		being very happy
SPK27 [v]		to be very happy
SPK28 [v]	c.burnundan gelmek	heycanlanmak
SPK29 [v]		heyecanlanmak

[12]

	..	12	
SPK0 [v]		-	
XSPK1 [v]		-	
SPK2 [v]		-	
SPK3 [v]		-	
SPK4 [v]		being quiet	
SPK5 [v]		sessiz durmak ne zaman nerde konuşulucagını bilmek	
SPK6 [v]		diline hakım ol/ boşboğazlık etme	
SPK7 [v]		to keep a secret that you mustn't tell anyone	
SPK8 [v]		do not change often your mind and idea	
SPK9 [v]		diline hakim olmak	
SPK10 [v]		dilini tutmak/ gereksiz söz söylememek	
SPK11 [v]		don't say anything	
SPK12 [v]		not saying anything about a secret	
SPK13 [v]		susmayı tercih etmek	
SPK14 [v]		sakin olmaya çalışmak (bir çeşit öğüt)	
SPK15 [v]		to prevent yourself from saying something wrong	
SPK16 [v]		not saying anything	
SPK17 [v]		keep silence	
SPK18 [v]	situation	not saying the things which one told you, keep things to yourself	
SPK19 [v]	duramamak	talking considerably/ suitable in appropriate situation	
SPK20 [v]		to hush, not to say anything	
SPK21 [v]		pay attention to what you say	
SPK22 [v]	excited	dilini tutmak, not to talk too much about somebody/ something	
SPK23 [v]		ağzını tutmak	
SPK24 [v]		diline sahip olmak	
SPK25 [v]		dilini tutmak	
SPK26 [v]		not telling a secret	
SPK27 [v]		to start speaking	
SPK28 [v]		dilin tutmak	
SPK29 [v]		dilini tutmak, bozı şeyleri söylemek	

[13]

	..
SPK0 [v]	
XSPK1 [v]	
SPK2 [v]	
SPK3 [v]	dilinin ucunda
SPK4 [v]	dilinin ucunda olmak
SPK5 [v]	söyleyeceğim şeyi unuttum ama bılıyordum
SPK6 [v]	dilinin ucunda
SPK7 [v]	dilinin ucunda olmak
SPK8 [v]	
SPK9 [v]	dilinin ucunda
SPK10 [v]	
SPK11 [v]	almost able to recall
SPK12 [v]	not capable of saying the name of something
SPK13 [v]	dilinin ucunda olmak
SPK14 [v]	sözlerine dikkat etmek (öğüt anlamında)
SPK15 [v]	something that you know but you cannot remember
SPK16 [v]	dilinin ucunda olmak
SPK17 [v]	know the word but I cannot say
SPK18 [v]	knowing something, but just cannot be able to say at the moment, trying to
SPK19 [v]	dilinin ucunda olmak b. neredeyse hemen söylemek
SPK20 [v]	about to say, but not able to
SPK21 [v]	know what you must say, but you cannot remember what the word is, dilinin
SPK22 [v]	dilinin ucunda olmak
SPK23 [v]	dilinin ucunda olmak
SPK24 [v]	dilinin ucunda olmak
SPK25 [v]	dilinin ucunda olmak
SPK26 [v]	about to say
SPK27 [v]	about to say something
SPK28 [v]	dilinin ucunda olmak
SPK29 [v]	dilinin ucunda, aklına gelmek

[14]

	..	14
SPK0 [v]		-
XSPK1 [v]		-
SPK2 [v]		-
SPK3 [v]		kalbimizle düşünmek
SPK4 [v]		-
SPK5 [v]		-
SPK6 [v]		-
SPK7 [v]		-
SPK8 [v]		not behave emotionally
SPK9 [v]		tüm kalbiyle, var gücüyle savaşmak
SPK10 [v]		canını dişine takmak
SPK11 [v]		-
SPK12 [v]		-
SPK13 [v]		duygularını çabuk belli etmek
SPK14 [v]		bir kişiyi manevi olarak etkilemek ve bu şekilde o kişiyi kullanmak
SPK15 [v]		try hard to accomplish something
SPK16 [v]		canını dişine takmak
SPK17 [v]		do not be heartless
SPK18 [v]	r e m e m b e r	always being in a nervous situation
SPK19 [v]		herşeyi açıkça yapmak ya da söylemek
SPK20 [v]		to be kind, understandable
SPK21 [v]	ucunda	elini vicdanına koymak
SPK22 [v]		elini vicdanına koymak, to be honest
SPK23 [v]		elini vicdanına koymak
SPK24 [v]		canını dişine takmak
SPK25 [v]		to be nervous all the time
SPK26 [v]		being brave
SPK27 [v]		to think reasonably, not emotionally
SPK28 [v]		duygusal davranmak, mantığıyla değil duygularıyla davranabilmek
SPK29 [v]		kalp kırmamaya dikkat etmek, duygusal davranmak

INTERVIEW TRANSCRIPT

1. Ben … Sosyoloji Bölümündeyim … bu deyimlerden bana en zor gelen sonuncu suydu … *'To wear your heart on your sleeve'* … Çünkü kalple bunun giyilmesi arasında bir bağlantı kuramadım ama bunu hani kalbi görünür bir yere koymak bir insanın kalbini kıyafet gibi dışına giymezse duygularını hemen belli ettiği diğer insanlar tarafından duygularının kolayca anlaşılabildiği anlamla girebileceğini düşündüm … kıyafet gibi vücudun önünde görünmesinden   dolayı
    Bana en kolay gelendi ikincisi olan 'Give me a hand'tı çünkü buna benzer bir kulanı Türkçede de var *'şu işe bir el atmak'* gibisine hani bir yardımcı olmak anlamında. Böyle bana kolay gelendi buydu.

    Başka zor geleni var mıydı?

    Başka vardı tabiî – *'To pay through your nose'* – buna da anlam veremedim burnundan ödemeyi yapmak gibi buna hani bir şey ödemekle bunu burundan yapmak arasında bir bağlantı kuramadım ama burun çokta vücudun sevilen bir parçası olmadı için hep kötü deyimlerde yaralı Türkçede de burnu havada olmak falan çok gururlu, çok kibirli olmak gibi … bu yüzden bir şey istemeden yapmak burnundan yapmak anlamı bir bağlantı kurdum kendimce … istemeden yapmak gönülsüzce, zorunda kalarak yapmak gibi yani geldi … çünkü burun yani iyi bir organ değil bir de yani yapmak istediğiniz canla başla falan gibi kulanlar vardır, burundan yapıyorsan eğer o şey zaten mecbur olduğun için yapıyorsundur gibi geldi.

2. Merhaba. Adım … Havacılık ve Uzay Mühendisliği Bölümünde öğrencisiyim. Deyimlerden bana en zor geleni *To wear your heart on your sleeve*. Burada yani şöyle bir anlam çıkardım. İnsanı manevi olarak algılayıp, manen algılayıp, sonra bu insanı bu manevi şeyleri kullanarak bu insanı yönlendirmek, kötü yönde kullanmak olarak algıladım. Bu *sleeve*'in anlamını bilmiyorum bir kere, öyle bir durum var. Ve niyeyse bende kötü bir şey algı yarattı bu. Buradan anladığım şey işte: *to wear your heart*, yani o kişiyi anlamak. Zaten benim inanışım bir kişiyi ikna etmek onu anlamaktan geçiyor. Burdan da hani bu kişiyi anlayıp, bu kişinin manevi duygularını kullanarak onu olumsuz yönde etkilemek gibi bir şey çıkardım. Bana en kolay gelen deyimse burda şeydi: *butterflies in your stomach*. Burda da şöyle bir durum var: Birincisi ben bu deyimi çok her yerde duydum yani nerdeyse filmlerde, dizilerde, bazı okuduğum şeylerde. Bir diğeri de gerçekten heyecanlanınca bu tip bir şey hissetmem yani birebir hissetmekle ilgili bir şey. Bu ekstra söyleyeceğim şeyler de dediğim gibi insan yani algımız bence biraz da şeyle alakalı hani sahip olduğumuz bilgi birikimi ve içinde yaşadığımız kültürle büyüdüğümüz kültürle alakalı bir şey. Bu.

3. Ben … Gıda Mühendisliği Bölümünden birinci sınıf öğrencisiyim. Burada bana en zor gelen deyim *'To wear your heart on your sleeve'* oldu yine arkadaşım da olduğu gibi en sonuncusu *'sleeve'*in kelime anlamın başta bilmiyordum siz söyleyeni kadar siz söyleyince işte kolumuzun şöyle bir bölgesi olduğunu anladım o kelime anlamım bilmeyence bir anlam da çıkarmam mümkün olmadı o yüzden önce bir şey yazamadım … daha sonra bu yeni yani öğrendiğim anlamına göre yine aklımda çok bir şey canlanmıyor ama hani duygularını çabuk belli etmek olabilir başka bir arkadaşım yazmış … benim aklıma hani benim aklıma da hani şimdi bu daha uygun oldu, bu yattı. Diğerlerim de da yani boş bıraktığım bazı şeyler oldu. Aklıma hiç bir şey gelmedi çünkü yazacak hani tamam ben sallamasyon olacaktı tamam ben kafamdan atacaktım, uyduracaktım o bakımdan çok gerçek şey olmayacağını düşünüp yatmadım. En kolay gelen de deminki söylediğim aslında değiştirmek istiyorum çünkü o anlamını yanlış biliyorum … şimdi *'Butterflies in your stomach'* demek istiyorum çünkü bunu ben de bazı filmlerden dizilerden okuduğum bir takım şeylerden diğerlerden duydum eminim aklımda vardı bu ve aynı hissiyatı ben de hissediyorum bir takılım işte heyecanlarda yeni bir şey olduğunda. Karın bölgeni de bir kıpırdama hissettiğim oluyor. Bu yüzden en kolay bulduğum bu oluyor. Bu şekilde.

4. Merhabalar ben … İşletme bölümü 1. Sınıf öğrencisiyim. En zor gelenden başlıyorduk en son hatırladığım kadarıyla. Bana en zor gelen şey *'Blink of an eye'* oldu. Hani blink göz kırpmak, ışınlamak ya da daha ileri şeylerde ışınlanmak olduğunu biliyorum. Türkçeye farklı anlamlarda çevrildiğini biliyorum. Benim için hani gözü çok kırpmanın hani verebileceği pek bi anlam yok ama deyim olması gerektiği için farklı bir şeyler olması gerektiğini düşündüm. O yüzden bulamadım herhangi bir tabir. Sadece söyleyebileceğim bir şey hani hızlı bir şekilde göz kırpmanın tanıdığın birine yapıyorsa bir şeylere hazır olması gerektiğini düşündüm. O yüzden *'Get ready to do something'* olarak bir açıklama getirdim ona. Kolay olana gelirsek de *'To pull someone's leg'* oldu. Bu Türkçe'de de birinin ayağını kaydırmak olarak kullanılan bir deyim. Aslında pull burda çekmek anlamında ama birilerinin haberi olmadan ayağını kaydırmak Türkçe'de gayet fazlaca kullanılan bir deyim. Benim de en kolay olarak bunu seçmemin nedeni Türkçe'de kullanılan bir deyimin aynı şekilde İngilizce'ye geçmiş olması. Bu sebepten dolayı da böyle bir yorum yapmaya karar verdim.

Başka zor gelen dediğin var mı?

Zor gelen aslında bir tane daha var. *'To pay through the nose'*. Burundan ödemek dedi arkadaşımız. Eğer bir ödemeyi para ya da hani el yordamıyla yapmıyorsanız, bu işin zorluğundan bahsediyorsunuzdur diye düşündüm. Yani oraya da açıkçası ne yazmam gerektiğini tam bulamasam da hani baya zor durumda kalmak olabileceğini düşündüm. Onun da sebebi hani elle sonuçta bir ödeme yapmıyorsunuz ya da banka hesabınızdan ödeme yapmıyorsunuz ve burnunuzdan ödeme yapıyorsunuz. Burnunuz ayrıca nefes alış verişinizi sağladığı için bir şeylerde zorlancağınız anlamına geliyor, aldığınız her nefesin. Bu sebepten dolayı da bir konu hakkında aşırı şekilde zorlanmak olabileceğini düşündüm.

5. Merhaba Benim için en zor olan *'To put your foot in your mouth'* oldu. Kelimelerle anlamı bir şekilde bağdaştıramadım. Biri fikir oluşturamadım o yüzden. En kolay olan da *give me a hand* oldu. Türkçede de kullandığımızda gibi birine destek olmak, birine yardımcı olmak anlamında. Başka, *'To play into someone's hands'*. Bunu da Türkçe'de kullanıyoruz zaten. Birinin hayatıyla oynamak gibi. O yüzden bu da yakın geldi. Ama tabi hiçbirinden emin olamıyorum çünkü sonuçta farklı diller farklı anlamlara çekilebilir. Ama benim yürüttüğüm fikirler böyle oldu.

Aynı diyorsunuz ya?

Evet yani benzediğini düşünüyorum. Ama aynı olup olmadığından yine emin olamıyorum.

THINK-ALOUD PROTOCOL TRANSCRIPT

TAB 1   **Speaker1**
Project Name: Idioms processing
Transcription Convention: HIAT
<u>User defined attributes:</u>
       New1: Male 1

<u>**Speakertable**</u>
<u>**SP1 Sex:**</u> m

[1]

	0	1
X [v]	ok, so the first idiom is this one	
SP1 [v]		eat your heart out .... ehhh maybe it's meaning is ehhh

[2]

	..	2
X [v]		you can say it in Turkish, whatever language
SP1 [v]	not show our feelings .. ehhh anywhere	

[3]

	..	3
X [v]	you feel comfortable with . ok	
SP1 [v]		ok ehhh .. bu deyimin anlamı duygularımız her halde

[4]

	..
SP1 [v]	zaman açıkça gösterlerimizin yararlı olmayacak olabilir .. çünkü duygularımız her

[5]

	..
SP1 [v]	zaman iyi öndü olmayabilir bu durumlarda budan ancak durumlarda insanların

[6]

	..	4	5
X [v]		nasıl bu ehhh bunu düşündün	
SP1 [v]	başlarına kötü şeyler gelebilir yani		bu deyimin içinde

[7]

	..
SP1 [v]	hard kelimisin geçmesi bana duygularda bilebilir anlam çareyıştırdı ehhh yani onun

[8]

	..
SP1 [v]	dışında eat out kalıbıda ehh sanki açalı olmak bir şey olabilir diye düşündüm bu

[9]

	..	6	7 8
X [v]		Do you have anything to add to what you said	nothing .. ok . I just want to
SP1 [v]	şekilde		n o

[10]

	..
X [v]	ask you not to come exactly to the meaning but try to guess, ok? think over . ok, the

[11]

	..	9
X [v]	next idiom is the following	
SP1 [v]		hit the nail on the head ..buna da birazda baş çevre

[12]

	..
SP1 [v]	söyleyerin önce biraz da düşünmemiz gerek deyine .. çareyeştırdı ehh ya insanların

[13]

	..
SP1 [v]	bazen düşüne layık bilir parlaklarını başlarına koyması ehh bu da yaptığımız şeyleri

[14]

	..
SP1 [v]	adı soyadımız şeylerin anlamılarına bir kez daha düşünürek kaçta zararı vermeyi

[15]

	..
SP1 [v]	vücudumuza bir kaç daha söyleyrimiz gerek careyeştırdı böyle şeyler olabilir

[16]

	10	11
X [v]	so, the meaning of the idiom is	
SP1 [v]		the meaning of the idiom is to think same thoughts

[17]

	..	12
X [v]		hmm .. ok ok .. so what word made you think here . what
SP1 [v]	after the thinking	

[18]

	..	13
X [v]	component of the idiom made you think so	
SP1 [v]		hit the nail on the head actually ..ehh the

[19]

	..
SP1 [v]	sign of it . this is the thinking sign sometimes ehh for people ehh so it's maybe think

[20]

	..	14	15	16
X [v]		ok, thank you		hmm . interesting idiom hehe
SP1 [v]	like that		to put your foot in your mouth	

[21]

	17	18
X [v]		nothing comes .. so, just try to.maybe
SP1 [v]	hmmm ... hehe nothing comes to my mind hehe	

[22]

	..
X [v]	some associations you have with this idiom ... difficult I understand but anyway hehe

[23]

	..19
X [v]	
SP1 [v]	ehh maybe it's again about talking about our feelings or thoughts ... to put your foot

[24]

	..	20
X [v]		dangerous in
SP1 [v]	in your mouth ehhh it says … I think there is something dangerous	

[25]

	..	21
X [v]	that . why . why	
SP1 [v]	ehh . put your in your mouth is not usual . thing … so maybe you	

[26]

	..	22
X [v]		so . it means you can't say something . you mean that .
SP1 [v]	cannot say that it means	

[27]

	..	23
X [v]	Türkçe söylebilirsın	
SP1 [v]	yani sanki söyledigimiz şeyin ehh her halde bir şey için zararlı	

[28]

	..	24	25
X [v]		ok . anything else to add . nothing	
SP1 [v]	oluyor bu carayeştırdı bu kadar hehe		it's so strange

[29]

	..	26	27	2
X [v]		ok . the next		
SP1 [v]	to me . hehe	pay through the nose … I cannot say anything about it		

[30]

	..	29
X [v]	maybe some word in this idiom gives you some hint . some idea	
SP1 [v]		unfortunately …

[31]

	30	31	32
X [v]	no . it is …heh .. so … no idea . ok thıs one		you know
SP1 [v]		wear your heart on your sleeve	

[32]

	..	33	34
X [v]	the meaning of the sleeve	this is the sleeve . this part of the clothe is	
SP1 [v]		no I don't know	

[33]

	..	35	36	37
X [v]	sleeve . this		Türkçe	
SP1 [v]		ehhh I think it says we can behave	bazen duygularımız yanında	

[34]

	..
SP1 [v]	derdeye şekilde davranmak isteriz . buda bazen çaresiz kalduğumuz durumlarda ya

[35]

	..
SP1 [v]	aklımız kullanırız ya ve duygularımız kullanırız ancak çoğunta duygularımız aygasar

[36]

	..	38
X [v]		can you say the
SP1 [v]	o yüzden her ket vereriz . bu da onunla olan bir şey gibi duydum	

[37]

	..	39	40	41
X [v]	meaning of this idiom then		so Türkçe söylebilirsin	
SP1 [v]		ehh		bu da kalbini götürdü yereye şey olabilir

[38]

	42
X [v]	teşekkür ederim

TAP 2   Speaker2
Project Name: Idioms processing
Transcription Convention: HIAT
<u>User defined attributes:</u>
  New1: Female 1

[1]

	0	1	2
X [v]		Türkçe or İngilizce	
SP2 [v]	wear your heart on your sleeve		English . I think it's about do not

[2]

	..		3	4
X [v]			why do you think so	
SP2 [v]	hide your heart I mean under your dresses. ehh			because it is wear
SP2 [c]				

[3]

	..		5	6	7
X [v]				hmm . ok	an yth ing
SP2 [v]	your heart on your sleeve . I mean not hide it behind the clothes				so
SP2 [c]	((strokes her arm))	((shows inside her jacket))			

[4]

	..	8
X [v]	to add	
SP2 [v]	heart or emotions are abstract things and these are concrete I mean so I can	
SP2 [c]	((points out to her arm))	

[5]

	..	9	10
X [v]		hmm	
SP2 [v]	match them with mind and emotions		that your emotions must be be over your
SP2 [c]			

[6]

	..	11
X [v]		hmm .ok thank
SP2 [v]	mind or rational ehh . it's about eh acts according to your emotions	

[7]

	..	12	13	14
X [v]	you the next please	yes		
SP2 [v]		this	pay through the nose . hmm it is like the Turkish idiom	
SP2 [c]			((giggles))	

[8]

		15	16
X [v]		what does ıt mean	
SP2 [v]	ayağını yorganına göre uzat		I think ehh it"s about if you have
SP2 [c]			

[9]

	..
SP2 [v]	money ehh you can buy anything according to the limit of your money but if you've
SP2 [c]	*((jesticulates))*

[10]

		17	18
X [v]		ok so eh why do you thınk so	
SP2 [v]	little money save or don't pay so much money		be ca us e
SP2 [c]			

[11]

	..
SP2 [v]	the nose would be big or small and if you have a big nose or if you have so much
SP2 [c]	*((gesticulates))*

[12]

	..
SP2 [v]	money you can behave according to your money but if you have a little nose and if
SP2 [c]	

[13]

		19
X [v]		hehe ok thank
SP2 [v]	you have ehh you have not so much money do not buy so many things	
SP2 [c]		

[14]

	20	21	22
X [v]	you hehe	I I will tell you after	
SP2 [v]	I think it's not about this		put your foot in your mouth ohh
SP2 [c]	*((giggles))*		

115

[15]

SP2 [v]	ehh . put your foot in your mouth . it might be about ehh think twice before . you talk
SP2 [c]	

[16]

SP2 [v]	I mean . firstly put your put your foot in your mouth and then think and then take off
SP2 [c]	

[17]

		23		24
X [v]		I see ok	ok good hehh	
SP2 [v]	your foot and now you can speak	something like this		hit the nail
SP2 [c]				

[18]

		yes
X [v]		
SP2 [v]	on the head . interesting hit the nail on the head . it can be about thinking also . about	
SP2 [c]	(points out to the head)	

[19]

		25	
X [v]		hmm	hmm just think about and
SP2 [v]	this . consider it or think about it	it might be that	
SP2 [c]	(points out to the head)		

[20]

		2
X [v]	consider about thinking what kind of associations this hit oof the nail give you	
SP2 [v]		
SP2 [c]		

[21]

		27	28
X [v]	so because of this action	I see	
SP2 [v]	I told about action . this so hhhm	eat your heart out . I think	
SP2 [c]	(knocks on the head by a finger)		

116

[22]

..
SP2 [v] it's the opposite of the first one hmm do not think about your emotions but act

[23]

..	29
X [v]	hmm can you
SP2 [v] according to your mind I mean select the rational one not irrational	

[24]

..	30
X [v] speak more I can't catch you	
SP2 [v] aha eat your heart out ehh . neglect your emotions and act	

[25]

..
SP2 [v] according to according to your mind and select the rational one not irrational ehh

[26]

31
X [v] so if you have some choice you just need to choose the one which is just practical
SP2 [v] yes not

[27]

..	32
X [v] not so to take a decision based on not on emotions but rationality	
SP2 [v] emotional yes I think about	
SP2 [c] *(nods)*	

[28]

..	33	34	35
X [v]	that's it how many five of them	yes ok thank you	
SP2 [v] this	that's it	five	you are welcome
SP2 [c]	*(nods)*		

TAB 3   Speaker3
Project Name: Idiom processing
Transcription Convention: HIAT
<u>User defined attributes:</u>
        New1: Male 2

<u>Speakertable</u>
SP3 Sex: m

[1]

	0	1
X [v]	Mehmet is talking . whatever language just first read the idiom and then	
SP3 [v]		eat your heart

[2]

	..			
X [v]	aha	never before	I see	yes
SP3 [v]	out . actually I didn't hear it	never	now I need to guess	nothing

[3]

	..	2
X [v]		yes just . loud think aloud Türkçe konuşabilirsin
SP3 [v]	comes to my mind but I can guess	

[4]

	3	4	5
X [v]		nasıl öyle düşündünüz neden	
SP3 [v]	seyretmek gibi anlamı var mi		aslında eat out yemek gibi
SP3 [c]			

[5]

	..
X [v]	aha
SP3 [v]	şey ya anlamı gibi Türkçede . dırect Türkçeye iş yapıyoruz ister istemez ya bir Türk
SP3 [c]	((jesticulates))

[6]

	..	
X [v]	aha	
SP3 [v]	gibi düşünüyoruz yani gibi . seyretmek şey olabilir yemeğin böyleği anlamı olabilir	
SP3 [c]		

[7]

	7	8
X [v]	aha ah heart yürek size ne veriyor . hangi bilgi biliyorsunuz	
SP3 [v]		hiç tahmin
SP3 [c]		((scratches behind his ear))

[8]

	..	9
X [v]		tam am
SP3 [v]	edebilmiyorum ama öyle düşünüyorum . hiç bir şey aklıma gelmiyor yani	
SP3 [c]		

[9]

	10	11
X [v]	tamam o zaman sonunda siz seyretmek manasında	
SP3 [v]	hiç şey yapmadım yani	aha

[10]

	..	12	13
X [v]	düşünüyorsunuz yatake ikincisi .. okuyun		
SP3 [v]		hit the nail on the head . bunu da hiç	
SP3 [c]		*((crosses his fingers))*	

[11]

	..	14	15	16
X [v]	aha	neden oyle		nail . bir şey
SP3 [v]	duymadım da .. çok düşünmek gibi bir şey		nail tırnak miyidı	
SP3 [c]				

[12]

	..	17
X [v]	bu masela buraya	
SP3 [v]	ahh .. rahatsız etmek bir anlamayı oradim bir zaman . başımı	
SP3 [c]	*((raises his hands towards his head))*	

[13]

	..
SP3 [v]	ağrattın yeter artık gibisini .. gürültü yapmasını . diye düşünüuorum . böyle bir şey
SP3 [c]	*((imitates an action of hammering))*

[14]

	..	18	19
X [v]	evet sonunç tekrar söylebilirsiniz		
SP3 [v]	vardır kafasına sanki vuruyormuş gibi		rahatsız
SP3 [c]			

[15]

	..	20	21
X [v]	rahatsız etmek aha		
SP3 [v]	etmek	put your foot in your mouth . bunu da duymadım . put your	
SP3 [c]			

119

[16]

	..
SP3 [v]	foot in your mouth .. bunu hiç tahmin edemeyecem benim aklıma gelmiyor eğer
SP3 [c]	*((shakes his head))*

[17]

	..
SP3 [v]	Türkçe bilmediyimce ağzuna ayağını koymak . bir birleştireyimde ne olabilir diye
SP3 [c]	

[18]

	..
SP3 [v]	düşünüyorum gelmem bir şey . her şey olabilir ki ayağını yorganına göre uzat
SP3 [c]	*((clenches his fists))*

[19]

	..	22	23
X [v]		aha . neden öyle düşündünüz	
SP3 [v]	ayağına kalkerken masela biraz dikkatli ol		ya bir hani
SP3 [c]			

[20]

	..
SP3 [v]	Türkçe çevreyimizde böyle şeyler geçer ayak geçer bir şey geçer . bunları şey
SP3 [c]	*((gesticulates))*

[21]

	..	24
X [v]		tamam
SP3 [v]	yaparım tam diyorum da ihtimal anlaştıdır öyle olmuyor	öyle ekonomik olmak
SP3 [c]		

[22]

	..	25	26
X [v]	tamam . teşekkürler		sözlerin
SP3 [v]	gibi	pay through the nose . bunu da hiç duymadım	
SP3 [c]		*((smiles))*	

[23]

	..	27	28
X [v]	biliyormusunuz	aha	evet
SP3 [v]		sözlerin biliyorum da . burnunla ödemek gibi şey	bu işte hiç şey
SP3 [c]			*((shakes*

[24]

	..	29
X [v]		sözler bir ne fikir
SP3 [v]	demeyecem sözlerinle söylebilem deyimlerle gelmiyor aklıma	
SP3 [c]		

[25]

	.. 30	31
X [v]	veriyor mu	t a m a m
SP3 [v]	çareşım yapmam ki . burnun . bunu tahmin edemeyecem maalesef	

[26]

	32	33
X [v]		ah sleeve bu . giyimin
SP3 [v]	wear your heart on your sleeve sleeve kelimesini bilmiyorum	

[27]

	.. 34
X [v]	bu şey . bu sleeve . burası giyimin
SP3 [v]	kalbini .. insanlar kaç kibar olmak olabilir gibi yani

[28]

	.. 35 36
X [v]	nasıl nasıl öyle
SP3 [v]	. nazik yani kalbini burda giyor . hiç ... şey olabilir elini vicdanına
SP3 [c]	*((strokes his left arm))*

[29]

	..	37
X [v]		elini vicdanına
SP3 [v]	koymak bir şey elini kalbine koy düşün . doğru mu yanlış gibi	
SP3 [c]	*((puts his hand on the heart))*	

[30]

	.. 38
X [v]	koymak o ne demek
SP3 [v]	ya bir şey mesela bir haksız durum vardır ama ona karşıya elini
SP3 [c]	*((gesticulates))*

[31]

SP3 [v]	vicdanına koy da bak ya doğruyor . doğru söyle yani anlamına . öyle düşünüyorum .
SP3 [c]	*((puts his hand on his heart))*

[32]

	39
X [v]	tamam teşekkürler
SP3 [v]	kalbine bir şey gibi
SP3 [c]	

TAP4   Speaker4
Project Name: Idioms processing
Transcription Convention: HIAT
<u>User defined attributes:</u>
        New1: Female 2

<u>**Speakertable**</u>
SP4 Sex: f

[1]

	0	1 2
X [v]	Gülşan is speaking ok so this is these are the idioms	you have no no just take one
SP4 [v]		o k

[2]

	..	3
X [v]	aha take one and say read ıt fırst . read I mean loud	
SP4 [v]		wear your heart on your sleeve

[3]

	4
X [v]	you know what sleeve is . this is the part of the clothe this part of the clothe is called
SP4 [v]	yes

[4]

	.. 5
X [v]	sleeve
SP4 [v]	yehh but I don't know this meaning of the idiom . maybe wear your heart on
SP4 [c]	

[5]

		6
X [v]		if you want to
SP4 [v]	your sleeve . your heart . hmm . on your sleeve hmm . how can I say	
SP4 [c]	((gesticulates)) ((touches her left arm))	

[6]

	7
X [v]	talk in Turkish you may say in Turkish
SP4 [v]	ok your heart you know is a symbol of .
SP4 [c]	((nods))

[7]

	..
X [v]	aha
SP4 [v]	bravery maybe and wear your heart on your sleeve . be brave be straight maybe I don'
SP4 [c]	((touches and strokes her left arm))

[8]

	..
X [v]	ok thank you so much
SP4 [v]	t know and on your sleeve your sleeve is wear your heart maybe be brave or be
SP4 [c]	

[9]

	8	9
X [v]	ok so the next idiom aha	
SP4 [v]	straight I don't know	ok . pay through the nose . I can yaa I can
SP4 [c]	((nods))	

[10]

	..
X [v]	aha
SP4 [v]	guess the meaning pay through the nose in Turkish there is an idiom I don't know
SP4 [c]	((gesticulates))

[11]

	..
X [v]	aha
SP4 [v]	they are similar but burundan getirmek maybe they are similar pay through the nose
SP4 [c]	

[12]

X [v]	
SP4 [v]	hmm if somebody hmm does a thing bad for you does something something bad for
SP4 [c]	

[13]

	...	10
X [v]		so ehh burundan getirmek means
SP4 [v]	you you get revenge . pay through the nose maybe	
SP4 [c]		

[14]

	...	11
X [v]	to revenge at somebody for doing for having done something bad to you yes	
SP4 [v]		ye eh h

[15]

	...	12		
X [v]		ahhh like that	ok	aha
SP4 [v]	more or less		yes maybe this is the same meaning I don't know	

[16]

	...	13
X [v]		ok
SP4 [v]	pay through the nose put your foot in your mouth . ohh ok so interesting one . yehh	
SP4 [c]		((laughs))

[17]

SP4 [v]	put your foot in your mouth put your foot in your mouth ok . hmm it is something
SP4 [c]	

[18]

SP4 [v]	doing such a thing I don't know put your foot in your mouth hmm . foot mouth . ehhh
SP4 [c]	

[19]

SP4 [v]	if I put my foot on my mouth ehhh . I shut up . maybe there is a situation that I
SP4 [c]	

[20]

SP4 [v]	should be silent and someone says to me put your in your mouth keep silent and don't
SP4 [c]	

[21]

		14	15
X [v]		good good thank you aha	aha
SP4 [v]	intervene maybe I don't know		hit the nail on the head
SP4 [c]			

[22]

		16
X [v]		you see it's a kind of when into the wall you want
SP4 [v]	hit the nail on the head . hit the nail	
SP4 [c]	((touches the nail on her finger))	

[23]

X [v]	to hang a picture and you have to hit the nail on the wall . the nail you know what is
SP4 [v]	yehh yehh

[24]

	17	18
X [v]	here it is nail	yes like that
SP4 [v]	hit the nail on the head means hit the nail	
SP4 [c]	((imitated hammering the nail on the head by her hands))	

[25]

	19	20	2
X [v]		yes yes yes	
SP4 [v]	good hit the nail on the head . maybe .. give me a minute to think		y o u

[26]

SP4 [v]	know . you criticize people frequently and . ehh you always how can I say ehhh . you

[27]

	..	22	
X [v]		I mean usually we hit nail on the wall but here the
SP4 [v]	said hit the nail on the wall means	

[28]

	..	23	
X [v]	nail is hit on the head	
SP4 [v]		head yehh my head yes maybe we criticize people often and we
SP4 [c]		*((points to her head))*

[29]

	..
SP4 [v]	find their faults ehh and we hit the nail on the other's head maybe and this may mean
SP4 [c]	

[30]

	..
SP4 [v]	ehhh on the other hand we should criticize firstly we should criticize ourselves we
SP4 [c]	

[31]

	..
SP4 [v]	should find our faults and then we turn to others and maybe then we have the rights
SP4 [c]	

[32]

	..	24	
X [v]		in this case we hit the nail on their heads I see bravo
SP4 [v]	to criticize others	yehhh maybe I don't know
SP4 [c]		

[33]

	25
X [v]	
SP4 [v]	eat your heart out ok . eat your heart out .. how can I say . eat your heart out .. ehh in

[34]

	..
X [v]	wear your heart on your sleeve
SP4 [v]	the first idiom I said hmm what was it . yehh wear your heart on the sleeve I said it

[35]

X [v]	..
SP4 [v]	may mean be brave be straight and I think this may be similar to it maybe eat your

[36]

X [v]	..
SP4 [v]	heart out ehh . ehh this out ehh may mean ehh don't avoid revealing your feelings

[37]

X [v]	..
SP4 [v]	thoughts yes thoughts ideas not just feelings eat your heart out again be straight to

[38]

X [v]	..
SP4 [v]	other people express yourself openly directly maybe eat your heart out eat yaa I am

[39]

X [v]	..
SP4 [v]	confused with eat ehh eat . ehh eat your heart out in Turkish again there is an idiom

[40]

X [v]	..
SP4 [v]	yüreğini ortaya koy . reveal your feelings you are who you are . maybe similar to that

[41]

X [v]	26
X [v]	ok thank you good

TAB 5   Speaker5
Project Name: Idioms processing
Transcription Convention: HIAT
<u>User defined attributes:</u>
   New1: Female 3

<u>Speakertable</u>
SP5 Sex: f

[1]

	0	1	2
X [v]	read first . loud loud		sleeve means this part of the
SP5 [v]		wear your heart on your sleeve	

[2]

	..	3
X [v]	clothe sleeve . aha	
SP5 [v]		ehh . I don't know the meaning of the idiom but I think it means

[3]

	..	4
X [v]		aha why do you think so how
SP5 [v]	take responsibility ehh take control over . something	

[4]

	..	5
X [v]	did you come to that meaning	
SP5 [v]		sleeve . and wear ehh words gives me the meaning but

[5]

	..	6
X [v]		türkçe
SP5 [v]	your heart is confusung ehh it it is also ready to maybe ehh emotions	

[6]

	..	7
X [v]	söylebilirsin eğer söylemek istersen	
SP5 [v]		yani . kalp biyince ehh duygular aklıma geliyor .

[7]

	..
SP5 [v]	duygulunca pek mantık işiçinde olmuyor bu . yani aklıma gereğince olarak bunlar

[8]

	..
SP5 [v]	geldi . ya sorumluk almak bir şey için ya da bir şey bir şey için kendıne atamak ya

[9]

	..	8
X [v]		ok thank
SP5 [v]	olabilir yani . kalp kendıne vermek de olabilir . başka da bir şey gelmiyor	

128

[10]

	..
X [v]	you . so manası ehh to control yes you mean to ehh to receive a control over

[11]

		9	10
X [v]	something aha		I will tell you after ok . the next please . aloud loud
SP5 [v]		or yani it is true	

[12]

	11	12	13	14
X [v]		sözlerin hepsi biliyor musun		pay you know ok
SP5 [v]	pay through the nose		pay through	yes

[13]

	15
SP5 [v]	ehh . i dont know the meaning of pay through the phrasal word but .. maybe ehh it

[14]

	..
SP5 [v]	maybe lead to ehh regrets ehh if you ehh if you do wrong thing ehh the following

[15]

	..
SP5 [v]	ehh events related to it ehh will be resulting ehh bad situations or problems ehh for

[16]

	16	17
X [v]	aha ok . ok good thank you türkçe söylebilirsin eğer aha	
SP5 [v]	you maybe it is	şey bir

[17]

	..
SP5 [v]	düşündüm yani yaptığın şeylerden pişman olursun ehh yaptığın şey burnundan gelir

[18]

	..
SP5 [v]	yani bizde burnundan gelir diyen bir şey var . onun olduğun düşündüm şu an . yani

[19]

	..	18	19	20
X [v]		tamam teşekkür ederim		e h h n ail
SP5 [v]	ödemek te olunca üçüsünden		hit the nail on the head	

[20]

	..	21	22	
X [v]	manasın biliyor musun		tırnak ve ehh masele duvara bir şey resam resim aha	
SP5 [v]		tırnak		çivi

[21]

	..	23	
X [v]	evet öyle	no idea yes	
SP5 [v]	actually I ehh I don't either know . yes but in my opinion ehh .. ehh as the		

[22]

	..
X [v]	
SP5 [v]	second one ehh it also ehh based on ehh .. regrets or punishments maybe ehh again if

[23]

	..
X [v]	
SP5 [v]	you . make wrong decision ehh or do wrong ehh . wrong things or actions and later

[24]

	..	24	
X [v]		türkçe	
SP5 [v]	it regrets ehh what you did ehh you hit the nail on the head I think ehh		

[25]

	..
SP5 [v]	duvara vurmak gibi geldi başıma şu an aklıma yani bir şeyi yaparsın ve odan pişman

[26]

	..
SP5 [v]	olursun sonucunda başını duvara vurursun yani keşke yapmasaydım gibi şeyler

[27]

	..	26	27
X [v]		tamam aha bravo	
SP5 [v]	söylersin düşündüm		put your foot in your mouth .. ehh I think ehh

[28]

	..
X [v]	
SP5 [v]	it's about our words ehh or what we say ehh sometimes we ehh say ehh some words

[29]

	..
X [v]	consequences
SP5 [v]	ehh . ehh regardless of later ehh . yes ehh subsequent events and again we regret ehh

[30]

	..
X [v]	
SP5 [v]	we don't want to say these words but we didn't think about this ehh and later we

[31]

	..	28	29
X [v]		what is the meaning of this idiom	türkçe aha
SP5 [v]	regret		I think can I explain in turkish ehh biz yani

[32]

	..
X [v]	
SP5 [v]	türkçe şey aklıma geldi ehh akısız başın cezasın ayakla çekeyebilmeyimiz var

[33]

	..
X [v]	
SP5 [v]	onunda şey ehh eğer ehh mantıklı şeyler söylebile olsak yanlış bir şey söyleyorsak

[34]

	..
X [v]	
SP5 [v]	ehhh bununca yani çok zaman işte gitmek zorunda kalarız yanlış bir şey söyleriz işte

[35]

X [v]	..
SP5 [v]	ehh nasıl söyleyim yanlış teplerimiz sonucunda ayak işte aslında yani beyinimiz

[36]

X [v]	..
SP5 [v]	çalışır ve beyinimiz ağzımız yönetir ama yüreğimiz ayakta olur onu düşünürekten

[37]

X [v]	..
SP5 [v]	öyle söyledim ama tanarırak belki ehh şey de olabilir yani ayağını yorguna kadar bir

[38]

		30	31
X [v]		aha aha tamam teşekkürler	
SP5 [v]	şey de olabilir belki yaa benim aklıma o geldi		eat you r

[39]

SP5 [v]	..
	heart out ehh … maybe it is related to ehh thinking in your heart ehh .. thinking about

[40]

		32	33
X [v]		iyi iyi çok güzel	türkçe türkçe
SP5 [v]	your feeling your emotion ehh		exploit ehh some ehh … bazen

[41]

X [v]	..
SP5 [v]	insanlar sizin düşündüklerinize duygularınızlara sizi siniyorlar belki de bu da şeyler

[42]

X [v]	..
SP5 [v]	söylemek istiyorlar yani ehh kalbini devri dışı bırak yani mantıkların mantığin

[43]

X [v]	..
SP5 [v]	ayaklaş olaya lojiğin ayaklaş falan dediği düşündüm birazda yani kalbin senin yanlış

[44]

X [v]	..
SP5 [v]	bir şeya karara sürüktüyordur mantıkla karar versen daha doğru karar olacaktır belki

[45]

X [v]	..	34
X [v]		sonunç ne hangi bu ne ehh
SP5 [v]	de yani kalbindeki şeyler tarzi de olabilir yani ya	

[46]

X [v]	..	35	36
X [v]	manası var bunun		eğer kimse yüreğini yeyse ne ol
SP5 [v]		yani düşündüm kadarıyla ehh ehh	

[47]

X [v]	..	37
X [v]	nasıl bilinir	
SP5 [v]		yani eğer sen ehh kalbine yaklaşmasan yani doğru kararlar verebilirsin

[48]

	..
SP5 [v]	ehh eğer kalbini yaklaşırsan da yani kendine iyiyip bitirirsin yani iş içerinen

[49]

	..
SP5 [v]	çıkmayabilirsin mantıklı kararları veremeyebilirsin kendini için yararlı

[50]

	..
SP5 [v]	yapamayabilirsin belki diğer için olabilir ama kendine zarar verecek şeyler

[51]

	..
SP5 [v]	sonucunda kalbini yaklaştın için mantıklı karar veremeye onuda bilirsin mantıksız da

[52]

	..	38
X [v]		teşekkürler
SP5 [v]	olabilir	

TAB 6   Speaker6
Project Name: Idioms processing
Transcription Convention: HIAT
<u>User defined attributes:</u>
        New1: Female 4

<u>Speakertable</u>
<u>SP6</u> Sex: m

[1]

	0	1	2	3
X [v]	Hamde is talking		sleeve bu aha	
SP6 [v]		ok wear your heart on your sleeve	aha	what does it mean in

[2]

	..	4	5
X [v]		in English or Türkçe hangi dil kolay olsa	
SP6 [v]	English I think		ok ehh I couldn't I couldn't im

[3]

	6
X [v]	you mean you can't imagine so you mean the heart should be here when you go you
SP6 [v]	eyhh I couldn't imagine aha

[4]

	..	7
X [v]	just put your heart on your sleeve	
SP6 [v]		you will you will get your your belongings with

[5]

	..	8
X [v]	aha	I will tell you but later at the
SP6 [v]	you whenever you go wherever you go I think is it true	

[6]

	..	9 10
X [v]	end ok but now I am just listening to your guessing aha	why do you think so neden
SP6 [v]		o k

[7]

	..	11		
X [v]	öyle düşünüyorsunuz			
SP6 [v]		ehh I think the heart is the most important organ in our body		

[8]

	..
SP6 [v]	and it must be every time with us and ehh maybe it means we must take our

[9]

	..	12	13	14
X [v]		aha ok thank you		yes
SP6 [v]	belongings with us if we want to go somewhere		can I change	

[10]

	15	16
X [v]		o ne demek
SP6 [v]	pay through the nose ehh I think in Turkish it means burnundan getirmek	

[11]

	..	17
X [v]	burnundan getirmek	
SP6 [v]		ehh . you frustrate someone and ehh the frustrated person ehh

[12]

	..	18
X [v]		ahh aha it means burnundan getirmek kim getiyor kim
SP6 [v]	may ehh attack around on you	

[13]

	..	19	20	21
X [v]	you or another person		aahh I see ok tamam	
SP6 [v]		the person who was frustrated		hit the nail

[14]

	..	22	23
X [v]		tırnak evet ama burada nasıl çivi çivi	
SP6 [v]	on the head nail I think tırnak		ahh kafasına çivi
SP5 [v]		çivi	

135

[15]

	.. 24 25
X [v]	evet evet vurmak aha
SP6 [v]	çarpmak ehh I think it can mean to teach something compulsorily

[16]

	..
X [v]	
SP6 [v]	maybe hit the nail on the head . aha in Turkish ehh we say to meet people tahtası

[17]

	.. 26 27
X [v]	tahtası eksik what it means
SP6 [v]	eksik eksik it means he is like a mad he is behaving like a

[18]

	..
X [v]	crazy yaa
SP6 [v]	mad person yes crazy person and you arrange his mind with hitting a nail on his head

[19]

	28 29
X [v]	ohh I see so you try to calm him down
SP6 [v]	to calm him down and to make him ehh think

[20]

	.. 30 31
X [v]	ahh I see ok good
SP6 [v]	ehh logically put your foot in your mouth ağzını ayağına sokmak

[21]

	32 33 34 35
X [v]	evet evet nasıl sure I will tell you later
SP6 [v]	do you know this meaning put your foot in your

[22]

	.. 36 37
X [v]	yes you just think think aloud aha
SP6 [v]	mouth . can I think it over put your foot in your

[23]

	.. 38 39
X [v]	o ne demek
SP6 [v]	mouth . ehh we use in Turkish iki ayağını pabucaya sokmak ehh to make

[24]

..	40		41	42
X [v]	ahh iki ayağını nasıl		pabuca	ahh
SP6 [v]	someone hurry	bir pabucaya sokmak	pabuç ayakkabı	

[25]

..	43		
X [v]	pabuca sokmak ahh	aha	aha
SP6 [v]	to make someone hurry to prepare himself ehh immediately I		
SP5 [v]			

[26]

..	44	45	46	47
X [v]	I see aha neden öyle düşündünüz		just think so ok and aha	
SP6 [v]	think	I don't know		eat your
SP5 [v]				

[27]

..		48	49
X [v]		it is an idiom ehh	
SP6 [v]	heart out . eat your heart out is it a phrasal verb		eat out is a phrasal

[28]

..	50		5
X [v]	eat just ehh you know yemek yemek yahh	yüreğinden yemek evete v e t
SP6 [v]	verb	yemek aha	yemek

[29]

52	
X [v]	aha
SP6 [v]	I think we use it for a person who is worried worried and the person who is worried

[30]

..	53	
X [v]	so kime ehh davranış bu yapıyor	sana mi or to a worried person so
SP6 [v]	we use	I think to a worried person	to a

[31]

			54	55
X [v]		aha eat his heart it means he is worried		T ür kç e
SP6 [v]	worried person I think			worried and he

[32]

	..	56
X [v]	söylebilirsin	
SP6 [v]		hmm hem endişeli hem böyle birisi için ehh hani birisinin durumun

[33]

	..	57
X [v]		ehh so bir kişinin mi or iki
SP6 [v]	düşünan çok fazla düşünen bir konu üzerinde kafa patlatan	

[34]

	..	58
X [v]	kişinin mi	
SP6 [v]		fark etmes hani bir kişi hakkında böyle sürekli düşünen ono yapacağını

[35]

	..	59
X [v]		aha aha o zaman onun ehh o onun yüreğın eyiyor
SP6 [v]	düşünen ne yapması gerektiğini	

[36]

	60	61		
X [v]	aha çok sürek sürekli zaman da düşünse pat		kafası patlıyor	
SP6 [v]	evet	evet evet	kafası patlıyor	sürekli onu düşürken

[37]

	..	62	63	64	65
X [v]	aha		ahh aha çok ilginç		yok
SP6 [v]		zihniyet onuna doğlu		çok saçmalı şeyler söyledim	

[38]

	..
X [v]	anlamadım çünkü niye kafası patladı burada yüreği var ama niye kafası hakkında
SP6 [v]	ahh kafası patlatmak

[39]

	66
SP6 [v]	Türkçede öyle kafa patlamak bir şeyi çok düşünürsunuz kafa patlatıyor falan diyeriz

[40]

	67	68
X [v]	ama burada yürek var nasıl o olur ehh	
SP6 [v]		sence
SP5 [v]		bence şey yani diller arasında farklı

[41]

	..
SP6 [v]	
SP5 [v]	organlar da ifade ediyor aynı şeyler burada yani yüreğini yemeyip bitirmekten bas

[42]

	..
SP6 [v]	
SP5 [v]	ederken biz de anza alamında kafa patlatmak yani burada yürek ortada kalmaycak

[43]

	..	69
SP6 [v]		hani Türçe de
SP5 [v]	kafa patlantı zamanında bu da öyle onu düşünmesinin aynısı diye	

[44]

	..	70	71
X [v]		beyini	aha aha
SP6 [v]	şeyler diyoruz beyinin eti	beyin brain brain	hani ehh sürekli bir şey hakkında

[45]

	..
SP6 [v]	düşünüsu masele sınavı var sürekli onu hakkında düşünüyor yani beyini yeyiyor beyin

[46]

	..	72
X [v]		ahh tamam çok iyi güzel bitti mi
SP6 [v]	etin bitirdi başka yani bir şey düşünmedi o gibi	

[47]

	73
X [v]	teşekkür ederim
SP6 [v]	ben teşekkür ederim

APPENDIX F

CURRICULUM VITAE

PERSONAL INFORMATION

Surname, Name: Abdramanova, Saule
Nationality: Kazakh (KZ)
Date and Place of Birth: 25 March 1956, Moscow, Russia
Marital Status: Single
Phone: +90 534 957 13 89
email: e169329@metu.edu.tr

EDUCATION

Degree	Institution	Year of Graduation
Kandidat of Sciences	Kazakh Pedagogical Institute, Applied Lingustics	1991
BA	Almaty Pedagogical Institute of Foreign Languages, ELT	1977
High School	School #3, Djambul, Kazakhstan	1973

WORK EXPERIENCE

Year	Place	Enrollment
2007- Present	Kazakh Institute of Management, Economics and Strategic Research, Language Center	LC Director for Research Services
2000-2007	Kazakh National University, Department of International Relations	Head of Foreign Languages Chair
1995-2000	Djambul Technological Institute, Department of International Relations	Head of Language Training Chair
1991-1995	Karatau Branch of Kazakh Polytechnic Institute	Head of Humanities Chair
1978-1986	Djambul Pedagogical Institute, Department of English	Lecturer
1977-1978	School #2, Djambul, Kazakhstan	Teacher of English

FOREIGN LANGUAGES
Advanced Russian, Fluent English

PUBLICATIONS
More than 40 publications on Methods of Teaching, Linguistics, English for Specific Purposes, Foreign Direct Investment.

HOBBIES
Painting, Dancing, Singing

APPENDIX G

TÜRKÇE ÖZET

Bu çalışmanın amacı Türk öğrencilerin vücut bileşenlerinden oluşan İngilizce deyimlerin anlamlarını tahmin ederken kullandıkları stratejileri saptamaktır. Veri toplama süreci deneye dayalıdır ve 3 aşamadan oluşmaktadır: İlk olarak Türk öğrenciler İngilizce deyimleri tahmin edip kendilerine verilen anketi doldurmuşlardır. Daha sonra mülakat sorularını cevaplamışlardır. Ve son olarak ise sesli düşünme protokollerinde bulunmuşlardır.

Araştırma soruları aşağıdaki gibidir:

İngilizce öğrenen Türk öğrencilerin vücut bölümleri bileşenleri ile ilgili İngilizce deyimleri işlerken kullandıkları stratejiler nelerdir?

a. Anadile ve/veya ikinci dile ait kavramsal bir temel uyguluyorlar mı?

b. Tüm dillerde evrensel olan temel kavramsal öğelere başvuruyorlar mı?

c. Deyimlerin bileşenlerine dayalı bağlantılar kuruyorlar mı?

Bu çalışma temelinde Kavramsal Eğretileme Teorisi ve Evrensel Öğeler teorisi (Wierzbicka, 1996) varsayımlarına ve bilişsel iki dillilik hükümlerine dayanmaktadır. (Kesckes & Papp, 2003; Paradis, 2007).

1. Bilişsel Eğretileme Teorisi veya Kavramsal Eğretileme Teorisi veya Deneysel Gerçekçilik (Lakoff & Johnson, 2003; Lakoff, 1987) insan hayatında eğretilemenin büyük önemine vurgu yapar. Bilişsel dilbilimcilere göre "eğretilemeler kısmen günlük kavramları oluşturur ve bu yapı bizim temel anlam dilimizle dışa yansır. (Lakoff & Johnson, 2003: 46). İngilizcede "up" ve "down" örneğinde olduğu gibi "up" daha, başarılı, iyi, mutlu anlamına gelirken, "down" ise daha az, başarısız, kötü ve mutsuz anlamlarına gelebilmektedir.

2. Üç depo Hipotezi'ne (Paradis, 2007) göre iki dilli zihin, yani iki dil konuşan kişilerin zihni öğrendikleri iki alt sistemi ihtiva eder. Alt sistemlerin her biri kendi fonetik, morfolojik, sözdizimsel, semantik ve sözlük bilgilerine sahiptir. Birinci ve ikinci dilin dilbilimsel

142

yeterlikleri, yani dilbilimsel seviyesindeki birinci ve ikinci dil bilgisi birbirinden bağımsız ama düşüncelerin çıktığı ve işlendiği tek bir sisteme bağlıdırlar. Şöyle ki birinci ve ikinci dilin kavramsal yeterlikleri birbirinden farklıdır ama ortak bir kavramsal (CUCB) temel oluşturan tek ve aynı kavramsal sistemde ihtiva edilirler. (Kesckes & Papp, 2003).

3. Evrensel Öğeler prensibi insanoğlunun doğuştan bir takım kavramlara, kavramsal ve anlamsal öğelere sahip olduğu fikrine dayanmaktadır. (Wierzbicka, 1972, 1980, 1996; Goddard, 1998, 2001). Bu varsayım, bu öğelerin tüm dillerin sözcük dağarcığında, dilbilgisi yapılarında ve telaffuzlarında bulunduğunu ve bu noktalardan yansıdığını savunan doğal semantik dil ötesi yaklaşımı (NSM) ile doğrudan bağlantılıdır. Yaklaşımın savunucuları tarafından özenle hazırlanmış anlamsal öğelerin bir listesi, isimleri (sen, insanlar, şey vs…), belirteçleri (bu, hepsi, birçok vs…), benzerlikleri (gibi vs…) ve diğerlerini içerir. Bu doğuştancı kavram inanışı insan vücudunun ve etrafındaki dünyanın karşılıklı bağlılığı ve insanların bu ilişkiden edindiği tecrübe ile sorgulanabilir.

İnsan tecrübesi iki formda şekillenir ve depolanır- temel seviyede ve imgesel şema şeklinde. Temel düzeyde depolamada kavramlar insanların çevrelerindeki dünyayı genelden özele, bu hiyerarşide temel bilişsel kategorileri ortaya alarak kategorize edebilme yeteneklerine bağlıdır. Kövecses (2010)'e göre, eğretilemeler ve eğretilemelerin alt kavramları deyimlerin ortaya çıkmasına katkıda bulunurlar, dahası deyimler dilden ziyade kavramsal sistemin bir ürünüdürler. Bunun sonucunda, eğretilemelere dayanan deyimler kavramsaldır ve deyimleri anlamı ancak bu bilgi ile ortaya çıkarılabilir. Lakoff (1987)'e göre deyim ve anlam arasındaki bağlantı rastgele değildir, imge ve kavramsal eğretileme ile oluşturulmuştur ve anlamını tahmin etmek için onu oluşturan bu imge ve eğretileme bağlantılarının bulunması gerekir. Kendisi şöyle bir örnek verir: "Bir kişiyi kol uzunluğunda tut". Bu deyim savunma imgesiyle oluşturulmuştur semantik açıdan ise 'SAMİMİYET FİZİKSEL YAKINLIKTIR" ve "SOSYAL (yada PSİKOLOJİK) ZARAR FİZİKSEL ZARARDIR" anlamına gelir. Böylelikle, eğer deyimler oluşturulmuşsa, kavramsal sistemde tanımlanabilen modelleri vardır, yani kaynak alanı ve hedef alanı arasındaki bağlantı takip edilebilir ve bu yüzden deyimler işlenmeye tabiidir. Kavramsal eğretileme ve metonimi ile oluşturulan deyim anlamları daha kolay tahmin edilebilir.

İmge-şema seviyesinde imge şeması şekillenir, çoğunlukla bedensel tecrübeler ve mekânsal ilişkiler ve hareketler içeren modellerin birer sonucudurlar, "DENGE, KONTEYNIR, YOL" gibi. Zihinsel imgelerden daha soyutturlar ve insanların algı ve anlayışlarında büyük rol oynarlar. Ve imge şemasının bedensel bir tecrübe olduğu gerçeği bu çalışmanın çerçevesinde yer almaktadır. İdeal bilişsel modeller (ICM) diye bir fikir vardır (Lakoff, 1987). Bu fikir somut ICM (SEYAHAT, BOX YAPMAK, FUTBOL MAÇI, YARIŞ, ARABA GEZİSİ, YÜZME, DENİZ YOLCULUĞU gibi), evrensel temel tecrübe (YÜRÜMEK, UYUMAK gibi), soyut aktiviteler ve gelişim şekilleri (ÖĞRENMEK, KARİYER YAPMAK, BİR

İLİŞKİ YAŞAMAK gibi), özel kültürel deneyim (BEYZBOL, KRİKET, DENİZE AÇILMAK) ve imge-şemaya dayanan daha genel kavramsal betimlemeler (MÜCADELE) olarak kategorize edilebilir. Karmaşık ICM'ler eğretileme, metonimi ve harmanlama yoluyla somut ve hedef alanların üzerine inşa edilen kavramsal eğretilemeleri içerirler (Lakoff & Johnson, 1980). Örnek olarak "DAHA YUKARIDIR, BAŞARI YUKARIDIR, BAŞARISIZLIK AŞAĞIDIR, YÜKSEK MEVKİ YUKARIDIR, DÜŞÜK MEVKİ AŞAĞIDIR, AZ AŞAĞIDIR, GÖRÜNÜR AŞAĞIDIR, GÖRÜNMEZ POPÜLER VE AŞAĞIDIR, AHLAKİ YUKARIDIR, AHLAKİ TEMİZDİR, GÖRMEK BİLMEKTİR, TUTMAK KONTROL ETMEKTİR" verilebilir. Bu çalışmada ilk kez vücudun bölümleri ile ilgili Türkçe deyimlerin temelini oluşturan imge-şema ve kavramları ayrı ayrı ele alınmış ve İngilizce deyimler ile karşılaştırılmışlardır.

Kavramsal ve imge-şema açısından analiz edilecek ve karşılaştırılacak olan deyimler internet sitelerinden alınmışlardır ve birbirleri arasında vücudun bölümleri açısından ilişki olan Türkçe ve İngilizce deyimler tercih edilmiştir. İngilizce deyimler şu siteden alınmış olup http://www.usingenglish.com/reference/idioms/cat/9.html; toplam deyim sayısı 3,634'tür. Bu sayının 446'sını vücudun bölümleri ile ilgili deyimler oluşturmaktadır. Öte yandan Türkçe deyimler http://www.edebiyatfakultesi.com/deyimler_a.htm sitesinden alınmış olup, toplam Türkçe deyim sayısı 2,919'tur. Bu sayının 416 tanesini vücudun bölümleri ile ilgili olan deyimler oluşturmaktadır. Bu internet siteleri içerdikleri vücut bölümü ile ilgili deyim sayılarına göre seçilmişlerdir. Bu iki internet sitesinde vücudun bölümleri ile ilgili deyimler sırasıyla %12 ve %14'tür.

Sonuçta İngilizce ve Türkçe deyimler arasındaki farklar ve benzerlikler ortaya çıkarılmış, vücudun bölümleri ile ilgili Türkçe deyimlerin kavramsal ve imge-şema temelleri ele alınmış ve İngilizce ve Türkçe deyimler her iki açıdan karşılaştırılmışlardır. İmge-şema temelinde analiz İngilizce ve Türkçe deyimlerde hem benzerlikleri (Eyes (Göz), Hand (El), Head (Baş/ Kafa), Mouth (Ağız) and Foot/ Leg (Ayak), hem de farkları (Ear (Kulak), Heart (Yürek/ Kalp), Nose (Burun), Stomach (Karın/ Mide) ortaya koymaktadır. Kavramsal temeller boyutundan ise birinci ve ikinci dil arasında kavramsal ifadeler açısında pek bir fark olmadığı görülmüştür. Kavramsal ifade açısından benzerlikler olarak ise görülmüştür ki Türk katılımcılar her iki dilde de kavramsal temellere dayanmaktadırlar. Deney esnasında "kafa" ile ilgili olan İngilizce deyimleri işleyen Türk katılımcılar "kafa" kelimesinin kavramsal temeline (ZİHİNSEL BİR YETİ OLARAK "kafa") dayanmayı tercih etmişlerdir. Bu kavramsal temel İngilizcedekine benzemektedir ve "baş" yani "Yüksek Mevki" katılımcılar tarafından tercih edilmemiştir.

Öğrencilerin anadillerindeki ve hedef dildeki kelimeleri nasıl kavramsallaştırdıklarını bulmanın farklı yöntemleri vardır. Bunun bir yolu birinci ve ikinci dildeki kelimelerin kavramsal kullanımdaki anlamlarını ve ifadelerini karşılaştırmaktır. Yani katılımcıların cevaplarının dilin kavramsal temeline dayanıp dayanmadığını anlamak için analiz etmektir. Diğer bir yol ise söz düzlemini analiz ederken

kelime bağlantılara bakmaktır. (Verspoor, 2008). Kelime ilişkileri –hem semantik hem etimolojik-üzerine olan çalışmalar (Jiang, 2000; Boers, Eyckmans and Stengers, 2007) ilk olarak kültür ve dil arasındaki bağı ve ikinci olarak bu bağlantıların öğrenmedeki önemini vurgularlar. Verhallen and Schoonen (as cited in Verspoor, 2008) tarafından yapılan bir çalışmada birinci dildeki bağlantılara verilen tipik cevapları nakleder, bunlar: Uyaklı konuşma yani şekil olarak benzer ama anlam olarak farklı; dizimsel ilişkilere (sıfat-isim, fiil-isim) bağlı ilişkiler ve anlamsal benzerlikler içeren kelimeler; eşanlam, zıt anlam gibi. İki önceki ilişkiler genellikle genç öğrencilere özgü olup, sonuncusu daha yaşlılara hitap etmektedir.

Son olarak ise öğrencilerin deyimlerin anlamını bulma sürecinde nasıl bir yol izlediklerini bulmak adına anlamsal öğeler, özellikle "yürümek" (ayak, bacak), "yemek, içmek" (ağız) "ısırmak" (diş) ve "emmek" (dil) gibi vücut bölümleri içeren anlamsal moleküller göz önüne alınmalıdır. (Wierzbicka, 1996, 2007). Wierzbicka (1996)'a göre temel ve açıkça görünür insan deneyimi özellikleri evrenseldir ve bazı temel kavramlar doğuştan gelmektedir ve sonuç olarak tüm toplumlar arasında evrenseldirler. Bu semantik evrensellere örnek olarak isimleri (insan, vücut) belirteçleri (bu, diğeri), ve sıfatları (iyi, kötü) vs. vermektedir. Kavramları basit (genellikle soyut olanlar "yukarı", "aşağı") ve karmaşık olanlar (diğer basit olanlar tarafından oluşturulmuş somut kavramlar) olarak sınıflandırmaktadır. Ona göre vücudun bölümleri evrensel özellikler taşıyan "göreceli olarak basit somut kavramlar" dır. Örneğin "kafa" insan vücudunun bir parçasıdır ve diğer tüm parçaların üzerindedir. Bir insan düşündüğünde burada bir şeyler olur. Hiyerarşik açıdan gözler, kulaklar, burun ve ağız yüzden yola çıkılarak ve yüz de kafadan yola çıkılarak tanımlanır. Diğer bir deyişle, vücut bölümleri ile ilgili deyimlerin anlamını çıkarma sürecinde, eğer öğrenciler vücut bölümlerinin evrensel kavramlarına yoğunlaşırlarsa, anlamsal öğeleri kullanırlar. Örneğin, "gözler"- "Bununla insanlar görürler", "kulaklar"- "Bununla insanlar duyarlar", "burun"- "Bununla insanlar bir ortamda bir şeyler hisseder" ve "ağız"- "Bununla insanlar diğerlerine bir şeyler söylerler" gibi (Wierzbicka, 1996: 219). Bu çalışmadan çıkan sonuç şudur ki kavramsal eğretilemelere dayanmayan vücudun bölümleri ile ilgili deyimler, yürümek için ayak/bacak/, bir şey vermek/almak/tutmak için kollar/eller/, yönetmek için kafa, yaşamak için kalp, duymak için kulak, görmek için gözler, nefes almak/koklamak için burun, konuşmak/yemek için ağız, tatma/konuşma için dil, sindirmek için mide gibi evrensel öğelere dayanabilirler. Sonuç olarak, deyimlerin anlamları bu evrenseller yoluyla bulunabilir.

Bu çalışma için seçilen vücut bölümleri ile ilgili İngilizce deyimler aşağıdaki temellere dayanarak seçilmiştir:

- Deyimler genel olarak kavramsal eğretileme temeline dayanır, yani insanın çevresini kategorize etme yeteneği sonucunda ortaya çıkan kavramlardır;
- Kavramsal eğretilemelerin temeli insan deneyiminin bir sonucu olan kaynak ve hedef alanlar arasındaki eşleşmeye dayanır;

- Eşleşmeler insan deneyimi ile açıklanabilir ve bu deneyimler de bedensel yani duyu-motor dünya algısı temeline dayanmaktadır;

- Bu çalışma kavramsal eğretileme teorisine dayanır, bu yüzden eğretileme kaynağı olan vücut bölümleri ile ilgili deyimler seçilmiştir.

Farklı araştırmacılar tarafından yapılan birçok deyim tanımı bulunmaktadır ve bu araştırmacıların çoğu deyimleri anlamsal olarak zor, düzensel olarak kalıcı, morfolojik ve sözdizimsel olarak ise kalıplaşmış ifadeler olarak tanımlamaktadırlar. Genel kuralı bozan istisnalar olabilir: bazı deyimlerin sözcüksel, morfolojik ve sözdizimsel olarak değiştiği görülmektedir. Fakat deyimlerin anlamsal yapısının anlamsal değişime uğraması söz konusu değildir (Fellbaum, 2007); bileşenlerinin anlamlarından türememektedirler. Deyimleri oluşturan kelimeler ilk anlamlarını kaybetmekte ve hepsi birlikte deyimlerin genellenen en son anlamının oluşmasına katkı sağlamaktadırlar. Bu anlamsal dönüşümler sonucu, özellikle ikinci dil öğrenenler için deyimleri tanımak, anlamak ve edinmek zorlaşmaktadır. Bu çalışmada, verinin incelenmesi Gibbs'in (1994) farklı çözümlenebilirlik dereceleri olan üç grup deyimden oluşan teorisine göre yapılmıştır. Bu üç grup deyim şöyledir: (1) ayrılabilir veya "normal bir şekilde ayrılabilir", Ör: birisinin dudaklarını düğmelemek (ağzına kilit vurmak); (2) anormal bir şekilde ayrılabilir, Ör: yeşil ışığı vermek (yeşil ışık yakmak); (3) ayrılamayan deyimler, Ör: şehri kırmızıya boyamak (felekten bir gün çalmak). "Düğme" kelimesinin "kapatmak" eylemini ifade ettiği, "yeşil ışık" ifadesinin trafik kurallarını bahsettiği anlaşıldığından ilk iki deyim bir dereceye kadar anlaşılmakta fakat üçüncü deyim "geceleyin şehirde çılgınca kutlama yapmak" anlamında zorlukla yorumlanmakta çünkü anlamsal olarak ayrılabilir değildir.

Bu çalışmada veri üç aşamada toplanmıştır. Öncelikle, katılımcılarla ilgili gerekli bilgileri edinmek ve tahmin etme etkinliğiyle katılımcıların İngilizce deyim tanımlarını toplamak için bir anket uygulandı. Araştırmanın konusu ve amacı katılımcılara açıklandı; gizlilik ilkesi korundu ve etkinlikle ilgili bilgi verildi. Katılımcıların anketleri ya İngilizce ya da Türkçe, diğer bir ifadeyle kendileri için uygun gördükleri dilde, doldurmaları istendi. Katılımcılar etkinliği tamamlayıp anketleri teslim ettikten sonra artgörümlü veri toplama yöntemi uygulandı. Beş öğrenciden deyimlerin anlamlarını yazma ve tahmin etme sürecinde akıllarından geçirdikleri düşüncelerini dile getirmeleri istendi. Kendilerine önceden dikkatle hazırlanmış bir grup soru soruldu. Mülakat sırasında, katılımcıların ses ve video kayıtları yapıldı. Tüm katılımcılara farklı sırada aynı sorular soruldu; bazı ucu açık sorular da kullanıldı. Son olarak, sesli-düşünme protokolü gerçekleştirildi: deyimleri anlama sürecinde öğrencilerin akıllarında hangi düşüncelerin oluştuğunu bulmak için altı katılımcının daha ses ve video kaydı yapıldı. Deyimlerin anlamlarını tahmin etmeleri ve takip ettikleri sorgulama yolunu anlatmaları istendi. EXMERaLDA kuralları kullanılarak kaydedilen verinin çeviri yazısı yapıldı ve katılımcıların cevapları incelendi. Dolayısıyla, bu çalışmadaki verinin geçerliliği ve güvenirliği uygulanan üç araştırma yöntemi ile sağlandı: anketler, mülakatlar ve sesli-düşünme protokolleri.

146

Anketlerin ilk kısmındaki veri "Deyimin anlamını biliyor musunuz?" sorusuna verilen üç seçenekli cevaplara göre sınıflandırıldı: "Evet, biliyorum", "Hayır, bilmiyorum" ve "bu deyimi daha önce gördüm fakat anlamını hatırlamıyorum". Anketlerin ikinci kısmından gelen veri her bir deyim için verilen doğru/yanlış cevapların sayı ve yüzdeliğine göre incelendi ve sıralandı. Listedeki deyimlerle belirtilen aşinalık derecesiyle deyim anlamını işleme etkinliğin gerçek sonuçları arasındaki ilişkiyi bulmak amacıyla anketin ilk iki kısmından edinilen veri kıyaslandı. Bu veri ayrıca öğrencilerin deyim anlamını tahmin etmedeki iyi/kötü performanslarının nedenlerini anlamak için de ipucu vermektedir: ne kadar çok deyimle karşılaşır ve ne kadar çok deyim bilirlerse, performansları o kadar iyi olmaktadır. Araştırma yapılan grubun genel karakterlerini ortaya çıkarmak için anketlerin üçüncü kısmı özetlendi. Bağımsız değişken (İngilizceyi öğrenme süresi) ve bağımlı değişken (doğru cevapların sayısı) arasındaki ilişkiyi göstermek için korelasyon yapıldı. Ayrık değişken (cinsiyet) ve sürekli değişken (deyimler hakkındaki cevaplar) arasındaki ilişki de hesaplandı. Bu değişkenler arasındaki ilişki iki-boyutlu grafik (geometrik basit korelasyon ve regresyon) ve Pearson çarpım moment korelasyonu katsayısı r (ilişkinin cebir versiyonu) yoluyla ölçüldü ve r değişkeler arasındaki ilişkinin seviye ve türünü gösterdi.

Ankette yer alan deyimler modern İngilizce'deki deyimleri kapsaması için Ulusal İngiliz Derlemi'nden (UİD) (National British Corpus, BNC) alınmıştır. Deyimlerin seçimi aşağıdaki kriterlere göre yapılmıştır.

1. Bileşenleri mümkün olduğunca çok sayıda vücut bölümleriyle ilgili ifadelerden oluşan İngilizce deyimleri sunmak için genişliğin çeşitliliğine dayalı kriter dikkate alınmıştır. Seçilen vücut bölümleri şu şekildedir: 'kulaklar' (bir deyim), 'gözler' (2), 'el/ler' (2), 'baş' (1), 'kalp' (2), 'bacak' (2), 'ağız' (1), 'burun' (1), 'karın' (1), 'dil' (2). Dolayısıyla, farklı vücut bölümlerinin çeşitleri dahil edilmiştir.

2. Bileşenleri UİD'de daha fazla temsili bulunan belirgin vücut parçasından oluşan deyimleri sunmak için: göz (46), el (38), kalp (30), burun (18), ağız (17), ve bacak (12). Az temsil edilen deyimler yukarıda 1. maddede belirtilen sebepten dolayı listeye dahil edilmişlerdir; seçim ayrıca öğrencilerin ilgisine dayalı kritere göre de yapılmıştır. Örneğin, 'karnında kelebeklerin olması" İngilizce deyimi kesinlikle anlam açısından öğrencilerin dikkatini çekecektir.

3. Benzer ve eşit Türkçe karşılığı olan ve hiç karşılığı olmayan İngilizce deyimleri sunmak için: Örneğin, 'Dillinin ucunda olmak' Türkçe deyimi 'On the tip of the tongue' İngilizce deyiminin eşit karşılığıdır; 'Dilini tutmak' – 'To hold your tongue'; 'Göz açıp kapayıncaya kadar' – 'Blink of an eye"; 'Elinden tutmak' – 'To give a hand'; 'Kulak kesilmek' 'All ears' (hepsi kulak) deyiminin benzer karşılığıdır. Diğer İngilizce deyimlerin Türkçe eşit ve benzer karşılığı bulunmamaktadır.

4. Modern İngilizcede en çok yaygın olarak kullanılan İngilizce deyimleri sunmak için: Deneyden çok önce deyimlerin kullanım sıklığını belirlemek ve deney için bir grup İngilizce deyim seçmek için bir çalışma yapıldı: bileşenleri vücut bölümlerinden oluşan otuz İngilizce deyimi içeren bir anket anadili İngilizce olan kişilere dağıtıldı. Bu kişilerden ne kadar sıklıkta bu deyimlerle karşılaştıklarını belirtmeleri ve verilen dört cevap (hiçbir zaman/ bir kere/ nadiren/ sık sık) arasından bir seçim yapmaları istendi. Bu anketin sonuçları dikkate alınarak sadece katılımcılar tarafından sık sık karşılaştıklarını belirttikleri deyimlerden oluşan yeni bir anket hazırlandı ve daha sonra deneydeki katılımcılara sunuldu.

Bu çalışma Orta Doğu Teknik Üniversitesi (ODTÜ) Modern Diller Bölümünde farklı bölümlerden gelip ENG101 Akademik amaçlar için İngilizce dersini alan birinci sınıf öğrencileriyle gerçekleştirildi. Hipotezleri test etmek için 30 kişilik bir grupta deney yapıldı. Öğrenim dilinin seviyesi orta olup kız öğrencilerin sayısı erkek öğrencilerin sayısına eşittir. Orta seviyede İngilizce bilen bu grup katılımcıdan elde edilen veriler bu seviyedeki öğrencilerin hangi deyim anlamını işleme yöntemlerini kullanma eğilimleri olduğunu bulmak için incelendi. Veri öncelikle araştırma sorularına cevap bulmak için incelendi, başka bir ifadeyle Türk öğrencilerin İngilizce deyimlerin anlamını tahmin ederken anadillerine bağlı kalıp kalmadıkları ve eğer bağlı kalıyorlarsa ne derecede bağlı kaldıkları ve İngilizce öğrenen Türk öğrencilerin İngilizce deyimlerin anlamını anlamaya çalışırken hangi stratejileri kullandıkları: ilk anlama ya da mecazi anlama ya da her iki anlama bağlı kalıp kalmadıkları ve anadildeki, hedef dildeki ya da her ikisinde kavramsal imgeye başvurup başvurmadıkları.

İngilizce öğrenme süresine ve doğru cevapların sayısına göre verinin karşılaştırmalı analizi önceki değişkenlerin sonrakilere daha az bağlı olduğunu göstermiştir. Ortalaması 2,40 ve standart sapması 1,06997 olan katılımcıların yaşı 18 den 23'e kadar değişiklik göstermiştir. Ayrıca, katılımcılar İngilizce öğrenme süresinde de çok çeşitlilik göstermiştir- 1'den 13 yıla kadar. 20 katılımcı (%67) düşük seviyede başka yabancı diller bilmektedir. Tüm katılımcılar anadillerinin Türkçe olduğunu belirtmiştir yani ailelerinde aynı dil konuşulmaktadır; iki katılımcı ailelerinde Türkçe ve İngilizce olarak iki dil konuşulduğunu ve biri yaklaşık dört dil bildiğini belirtmiştir- Türkçe, İngilizce, Almanca ve Fransızca. Deneydeki otuz katılımcıdan (%30) dokuzu bir haftadan bir yıla kadar değişiklik gösteren çeşitli sürelerde iş, eğitim ve tatil gibi nedenlerden dolayı yabancı ülkelere gitmiştir; bir katılımcı İngiltere'de bir yıl süreyle kalmıştır ve analizler bu kişinin doğru cevap sayısının ortalar arasında yer aldığını göstermektedir: 15 üzerinden 7. Dolayısıyla, İngilizceye 1 yıl boyunca maruz kalmanın deyimlerin anlamını tahmin etme sonuçlarında çok büyük bir etkisi bulunmamaktadır. Deneydeki katılımcılar hakkında anketlerden elde edilen veriler (cinsiyet, ailede konuşulan diller, İngilizce öğrenme süresi, İngilizce Yeterlik Sınavı puanları, İngilizce dışında bilinen diğer yabancı diller, yabancı bir ülkeye ziyaret) doğru cevap sayısındaki çeşitliliğinin nedenlerine herhangi bir açıklama getirmemiştir. Cevaplardaki çeşitliği açıklayacak tek sebep katılımcıların kişisel özelliklerinde bulunabilir- bireysel çaba ve genel olarak çıkarım yapma becerileri.

Doğru cevapların sayısı ankette verilen 15 deyim üzerinden 1 ve 9 arasında değişkenlik gösterdi. Deneyde elde edilen verinin analizi beklenildiği gibi en çok doğru cevap sayısının eşit ve benzer Türkçe karşılığı olan deyimlerden geldiğini göstermektedir. Deneyin üç aşamasından alınan sonuçlar kıyaslanabilir değildir çünkü öncelikle sözlü görüşmeler katılımcıların anlamasında en zor ve kolay olan deyim grubuna yoğunlaşmakta ve ikinci olarak, sesli düşünme protokolleri ayrılamayan deyimleri dikkate almaktadır, başka bir ifadeyle anlaması en zor olan deyimleri içermektedir. Analiz en çok anketlerden gelen veriye yoğunlaşmaktadır, diğer veriler ise ek bir bilgi kaynağı olarak işlev görmektedir. Anketlerin sonuçları orta seviyede İngilizce bilen ve anadili Türkçe olan öğrencilerin vücut bölümleriyle ilgili ifadelerden oluşan deyimleri anlamada en çok kelime ilişkilendirme, daha sonra evrensel öğelere ve en son kavramlara başvurduklarını göstermektedir (sırayla %39, %33 ve %28). Ayrılamayan deyimler arasında en sık uygulanan strateji kelime ilişkilendirmeye başvurma (%44), ikinci seçenek kavramlara başvurma (%38), ve cevapların çok azı evrensel öğelere dayalı verilmiştir (%18). Anormal bir şekilde ayrılabilir olan deyimlere ilişkin veride de aynı stratejiler ortaya çıkmaktadır: öncelik kelime ilişkilendirme (%50), ikinci seçenek kavramlar (%36) ve en az uygulanan strateji evrenseller olmuştur (%19). Eşit ve benzer Türkçe karşılığı olan İngilizce deyim grubundan gelen veride seçeneklerin tamamen farklı dağılımı görülmektedir: Türk öğrencileri ilişkilendirme (%22) ve kavramlar (%13) yerine evrensellere başvurmayı tercih etmişlerdir. Son deyim grubu için evrensel öğelerin öncelik olarak seçimi bu deyimlerin evrenselliğiyle açıklanabilir. Bu belirli deyim grubunun eşit ve benzer karşılıkları her iki dilde bulunmaktadır ve hipotez ise bu deyimlerin evrensel olduğudur çünkü bu deyimler vücut bölümleriyle ilgili temel kavramları ve evrensel deneyimleri kapsayan temel kavramsal öğelere dayalıdır.

Genel olarak, sözlü görüşmeye katılan katılımcılardan elde edilen veri eşit derecede deyimlerin kavramsal geçmişlerine başvurduklarını (4 durum- %36) ve kelime ilişkilendirmeyi (4 durum- %36) uyguladıklarını ve üçüncü tercihin ise evrensellerin (3 durum- %28) olduğunu göstermiştir. Sonuçlar sözlü görüşme süresince orta seviyede İngilizce bilen Türk öğrencilerin uyguladıkları stratejilerde eşit bir dağılım olduğunu ortaya koymuştur. Sesli düşünme protokolünden elde edilen veriler İngilizce deyimleri anlamaya çalışırken Türk öğrencileri tarafından iki çeşit cevap sunulduğunu göstermiştir: deyimlerin anlamını bir öykü ile verme ve deyimsel ifadeleri anadilde sunma. Cevapların toplam sayısı 30 üzerinden 28'dir: iki katılımcı 'burnundan ödemek' (kazık yemek) deyiminin anlamını yanlış tahmin etmiştir. Kullanılan iki strateji arasında oran şu şekilde dağılmıştır: öyküsel açıklama- %60,7 ve Türkçe deyimi sunma -%39,3. Öykü yorumuna dayalı deyim anlamanın anadildeki deyimlere bağlı kalmaya göre daha yaygın olduğu ve buna bağlı olarak katılımcılar tarafından İngilizce deyimlerin eşit karşılığı olduğu düşünülen Türkçe deyimlere başvurma açıkça görülmektedir. Sesli düşünme protokollerinden elde edilen veriler katılımcıların deyimlerin kavramsal temelleri yerine (%35,7) en çok kelime ilişkilendirmeye (%50) başvurdukları gerçeğini ortaya koymuştur ve çok az sayıda tanım

evrensel öğelere dayalı verilmiştir (%14,3): Türk öğrencileri İngilizce deyimleri anlamayı ne kadar çok zor bulurlarsa o kadar sıklıkla kelime ilişkilendirmeye başvurmaktadırlar.

Deney sonucunda elde edilen veri, Türk öğrenciler tarafından kullanılan üç stratejiden en çok başvurulan stratejinin ilişkilendirmeler, en az ise evrenseller ve dillerin kavramsal temeli olduğunu göstermektedir. Ayrıca, İngilizce deyimlerin çözümlenebilirlik derecesine göre analiz edilmesi durumunda tercih sırası farklılaşmaktadır: ana dilde karşılıkları ve analogları olan ikinci dildeki deyimlerde evrensellerin kullanımı ağır basmakta olup, ayrılamaz ve anormal bir şekilde ayrılabilir deyimler arasında ilişkilendirmeler tercih edilmektedir. Deyimleri anlamada bir strateji olarak kullanılan kavramsal temelin rolünün etkili olmadığı bulunmuştur: anket içeren deneyde, ilişkilendirmeler (%39) ve evrensellerle (%33) kıyaslandığında kavramlara gönderme yapan cevaplar sonuçların %28'ini oluşturmaktadır. Sonuçlar çözümlenebilirlik derecesine göre analiz edildiğinde ise, iki dilde karşılıkları ve analogları olan deyimlerle (%13) kıyaslandığında, anormal bir şekilde ayrılabilir ve ayrılamaz deyimler arasında kavramsallaştırılmış cevapların sayısı daha fazladır - %38 ve %39. Şöyle bir sonuca varılmaktadır: İkinci dil öğrenenler nedensiz (unmotivated) deyimlerle karşılaştıklarında kavramsal temele başvurmaktadırlar ve bu deyimlerin işleminde bir zorlukla karşılaşmaktadırlar. Aynı zamanda, bu kategorideki deyimler için ilişkilendirmeler hala öncelik taşımaktadır. Bu nedenle, bu çalışmanın sonuçları, yani Türk öğrencilerin İngilizce deyimleri ilişkilendirmelere dayalı anlamayı tercih etmeleri, anadil konuşurların deyimleri çoğunlukla kavramsal düzeyde, yabancı dil konuşurların ise deyimlerin bileşenlerinin sözcüksel anlamına dayalı anladıklarını savunan Çift Yönlü Deyim İmge modelinin (Abel, 2003) koşullarını doğrulamaktadır.

Vücut bölümleri bileşenlerinden oluşan Türkçe ve İngilizce deyimlerin kavramlarının HEAD BAŞ dışında benzer olduğu bulgusu dikkate alınırsa, Türk öğrenciler her iki dilin kavramsal imgeleri üzerine cevaplar oluşturmuşlardır. Dolayısıyla, bu çalışma anadil ve ikinci dil kavramların tek ve aynı kavramsal sistemde yani ortak esas kavramsal temel'de – CUCB (Kecskes & Papp, 2000) tutulduğu gerçeğini doğrulamaktadır. Buna ek olarak, deneydeki Türk katılımcılar Head bileşenli İngilizce deyimleri işlerken, Baş'dan – YÜKSEK STATÜ/YUKARI daha ziyade İngilizce Head'in kavramsal temeline benzeyen Kafa'nın – ZİHİNSEL YETİ İÇİN HEAD kavramsal temelini uygulamayı tercih etmişlerdir. Bu bulgu, şu anda ülkede ve yurt dışında meydana gelen politik ve ekonomik değişiklerin Türkçe'nin anadil konuşurlarına olan etkisiyle açıklanabilir. Küreselleşmenin modern eğilimleri ve entegrasyon sonucu Doğu'ya ait değerlerlerden toplulukçuluk, sadakat ve otoriteye olan saygınlık yerine Batı'ya ait değerlerden bireysellik, zeka ve beceriler gibi kişisel özelliklere olan güven Orta Doğu'da gençler arasında yayıldığı bir zamanda bu değişikliklerin kültür üzerinde belli bir etkisi vardır. İmge-şemaya dayanan cevapların analizi, büyük bir çoğunluğunun İngilizce ve Türkçe deyimlere ait olduğunu göstermiştir yani bunlar iki dilin de paylaştığı imge-şemaya dayanmaktadır. Vücut bölümleri bileşenlerinden oluşan İngilizce ve Türkçe deyimlerdeki anadil ve ikinci dil kavramların

genelde benzer olduğu düşünülürse, bunların aynı kavramsal sistemde toplanabildikleri ve sinerjik üniteler oluşturabildikleri de varsayılmaktadır. Aynı zamanda, bu çalışma kavramsal eğretilemelerin zaten insan zihninde mevcut olduğu ve bu varoluşun insanların bu tür eğretilemeleri içeren deyimlerin anlamını tanımalarını ve anlamalarını sağladığı varsayımını tam olarak doğrulamamıştır. Bu, katılımcılara verilen görevin zorluğuyla açıklanabilir – İngilizce'nin orta düzeyinde bile ikinci dil öğrenenler için bağlamsal veya deyimlerin olası işleyiş şekilleri ile ilgili açıklayıcı hiçbir ipucu olmadan oldukça komplex bir iştir.

Bu araştırma dil öğretimi uygulamasına yani İngilizce deyimlerin diğer dillerin (Türkçe) anadil konuşurlarına öğretilmesine yönelik belirli öneriler sunmaktadır. Son zamanlarda ikinci dildeki deyimlerin öğreniminin önemi ciddiye alınmamaktadır; dil derlem araştırmaları "başarılı ikinci dil öğreniminin büyük ölçüde eşdizimlilik eğilimleri ve pre-fabrike çoklu kelime ifadeleri (ezberlenmiş öbekler) anlama ve hatırlamayla ilgili" (Boers & Lindstromberg, 2008) olduğunu göstermektedir. Genel olarak, bilişsel işlem yoluyla ikinci dil deyimleri anlamaya yönelik öğretim aktiviteleri dil eğitimine başarılı ve uygun bir biçimde sunulabilir. Eğer ikinci dil öğrenicileri deyimler için bilişsel güdülemeyle ilgili bilgilendirilirlerse, deyimleri anlayabilir ve daha etkili bir şekilde öğrenebilirler. Öğrenicilerin kavramsal eğritilemelere olan farkındalıkları ilk olarak kelime haznelerinin gelişimini hızlandırabilir ve ikinci olarak figüratif dili (deyimleri) daha derinden anlamalarına yardımcı olabilir (Kövecses, 2010). Bu çalışma, ikinci dil deyim öğretimi için deyimleri daha etkili anlama amacıyla farklılaştırılmış yaklaşıma duyulan ihtiyacı belirtmektedir. Öğreticilerin İngilizce deyimleri öğretirken uygulayacakları stratejilere ve yaklaşımlara olan farkındalıklarının önemini vurgulamaktadır. Dolayısıyla, kavramsal eğririlemelere ve deyimlere yönelik seçmeli ders sunmanın, bunların öğretmen eğitimi müfradatına ve bilişsel dilbilimde yeni bulguları dikkate alan öğretim materyalleri gelişimine dahil edilmesinin önemini de ortaya koymuştur. Dil öğrenimi süreci insanların zihinsel becerileri kullanması anlamına gelmektedir. Edinilen kelimelerin, öbeklerin, ve yapıların anlamı bir bireyin tecrübesi ve içinde bulunduğu dünyayı algılayışıyla şekillenir. İkinci dil kelimelerinin bilişsel işlemi hala derinlemesine araştırılmamış özgün bir olguyu ortaya koymaktadır. Deyimleri anlama üzerine olan bu çalışmanın İngilizce'yi yabancı dil olarak öğreten öğreticilerin öğrencilerin zihninde meydana gelen işlemlerle ilgili farkındalığını oluşturmayı ve onları gerekli deneysel bulgularla donatım, öğretim stratejileriyle ilgili bazı ipuçları sağlamayı hedeflemektedir. Bu araştırmanın, İngilizce ve Türkçe deyimlerin ve bu deyimlerin iki dilin kültürel özelliklerinin tanımladığı eğritilemeli kavramlaştırmalarının karşılıklı çalışılmasına katkı sağladığı ve bu konuda daha fazla araştırma yapmayı teşvik ettiği düşünülmektedir.

TEZ FOTOKOPİSİ İZİN FORMU

ENSTİTÜ

Fen Bilimleri Enstitüsü	
Sosyal Bilimler Enstitüsü	√
Uygulamalı Matematik Enstitüsü	
Enformatik Enstitüsü	
Deniz Bilimleri Enstitüsü	

YAZARIN

Soyadı : Abdramanova
Adı   :   Saule
Bölümü : Yabancı Diller Eğitimi Bölümü

TEZİN ADI : Processing of English Idioms with Body Part Components by Native Speakers of Turkish Learning English with Intermediate Level of Proficiency

TEZİN TÜRÜ : Yüksek Lisans ☐   Doktora √

1. Tezimin tamamından kaynak gösterilmek şartıyla fotokopi alınabilir.   √

2. Tezimin içindekiler sayfası, özet, indeks sayfalarından ve/veya bir bölümünden kaynak gösterilmek şartıyla fotokopi alınabilir.   √

3. Tezimden iki (2) yıl süreyle fotokopi alınamaz.   √

TEZİN KÜTÜPHANEYE TESLİM TARİHİ: