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Cognitive Mechanisms in the Interpretation and Meaning of Idioms

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Abstract

The focus of the following thesis is the cognitive mechanisms relevant to the interpretation of English idiomatic expressions by native speakers of Spanish. It does so through a quantitative and qualitative analysis of the responses given by 70 participants of 24 idioms, presented to them with and without context. The idiomatic expressions are classified according to their degree of transparency, their nuclei of information, as well as according to their degree of compositionality: isomorphic, globally motivated, partially motivated and non-motivated idioms. The analysis aims at evaluating the hypothesis underlying this research that assumes constancy of schematization among the different interpretations an idiom gets, regardless its degree of opacity. Regarding the quantitative aspect, the results suggest that the degree of transparency of an idiom may be strongly influenced by the degree of compositionality that the idiom has. Insofar as the processes of integration of the idiomatic expressions is concerned, the qualitative analysis of the results shows that there occurs a constancy of domains, schematic figurations and image schemas in the interpretations provided by the subjects, both in de-contextualised and contextualised instances.

Key words: cognitive mechanisms, idiom, transparency, compositionality, interpretation, image schema, domain, schematic figuration, context.

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Chapter 1

Introduction

Cognitive Linguistics is one of the most recent schools in the study of language, originated in the late seventies, and closely associated with Cognitive Science. Main founding figures in this field include Ronald Langacker, Charles Fillmore, George Lakoff, and Leonard Talmy. These linguists chose to follow a research line that ran counter to the explanation of linguistic patterns exclusively in terms of modular structural properties specific to language. Instead, they argued for a cognitively motivated relation between language and a more general human ability that included categorisation, interactional function, pragmatic competence, schematisation, etc. All these issues brought into a meaningful relation between language and thought at large (Evans & Green 2006). Within this broad field that Cognitive Linguistics represents, one of the most relevant topics in terms of mental processes is the one related to the cognitive mechanisms involved in the understanding of actions and sentences (Langlotz 2006). These processes have been often found to apply to several structures in language; among them, the use and understanding of *idiomatic expressions*.

Cambridge Dictionaries Online defines *idioms* as a “group of words whose meaning considered as a unit is different from the meanings of each word considered separately” (2014). Because of the aforementioned definition, it could be said that idioms are complex in terms of structure - whether they are words, phrases, or lexical units -. Therefore, they have been studied from several and different points of view. The first author who described them was Henry Sweet (1889), who considered these expressions as syntactic structures, separate from the meaning of the idiom, with the two aspects being isolated from each other. Another definition, quite different from the one above, is advocated by a cognitively motivated framework, recently instantiated in Langlotz (2006). He suggests that idioms have two levels of meaning: the first one is the literal meaning -the one that the syntactic structure of the expression gives-, and the idiomatic meaning, which is an extended meaning of it. In spite of the lapse of time between the two authors, the common issue that can be remarked is the complexity in understanding idioms, based on the fact that they have a meaning different from what the literal expression conveys.

Another aspect to be considered in the treatment of idioms is how idiomatic expressions are interpreted and understood in the context of a culturally defined interaction. In this sense,

several external factors are taken into account: cultural and literary factors, i.e. if different languages are involved in, the similarities and differences between them; and, also, the phrasal or discursive context in which the idiom occurs. Thus, idiomatic expressions have been studied by several authors, who have incrementally provided different perspectives and theories throughout the last few decades. Likewise, they have been analysed not only in relation to their origin and inclusion in the corpus of language, but also from an interpretative perspective that incorporates both native and non-native speakers of a given language. All these elements mentioned affect not only the understanding of a given expression, but more importantly the mental processes involved in its understanding, generating a wide range of interpretations. These are based on factors such as a literal understanding of the constituents, the knowledge each speaker has about the world, or the context in which it is inserted. In most of the cases, they are not related to the established idiomatic meaning, also known as *institutionalised meaning* of the structure.

Accordingly, the importance of the study of idioms has increased in the field of Cognitive Linguistics, in relation to the identification of the different processes involved in the mind of speakers, at the moment of interpreting an idiomatic expression; additionally, a related question refers to how idioms seem to be activated consistently, even in the presence of different background knowledge. Nevertheless, as idioms are portrayed as rather complex linguistic constructions, they continue to be a source of debate, especially in regards to their nature as semantic or syntactic units as well as to the precise parameters behind their function. Idioms carry, in most cases, both a literal and an idiomatic meaning: one that is based on the relation and meaning of its constituents, and another that is supported by a compositionality proper to idiomaticity, which corresponds to the understanding of an expression as a whole, relying on the particular conceptual interactions between its constituents (Langlotz, 2006). The precise nature of this type of compositionality then sums up to the discussion, as the opinions are divided between some authors that claim that idioms are non-compositional in nature and others that argue for a compositionality particular to the semantic type of expressions that idioms represent.

Furthermore, idioms can become *institutionalised*, that is to say, they are conventionally accepted, through a process called *entrenchment*. This means that they are acquired by a process of routinisation and frequency of usage, in which they are schematised conceptually as complete units in the mind of the speakers. Thus, the process of entrenchment allows for the acquisition of

quasi-definitional lexical labels that are used by native speakers, regardless if they have no relation at all to the meaning of its constituents seen separately and to their syntactic relations.

Nonetheless, since entrenchment is directly related to frequency of usage, it poses a difficulty for non-native speakers in understanding a given idiomatic expression of a foreign language. This is due to the fact that they do not possess the ability to retrieve or, in simple words, to recover the institutionalised meaning of the expression from their minds, as they do not belong to the conceptual network of native speakers. In other words, it is impossible for non-native speakers to activate the necessary compositional processes in the understanding of such expressions, as there is institutionalisation they are not aware of. Therefore, a central concern still holds as to how the cognitive processes involved in the interpretation of idioms may work, especially when these are related to non-native speakers. Given that most studies do not take into account how processes of idiomatic compositionality operate in them, the relevance of the concern arises as all more important.

It is because of the reasons above that idioms are cognitively interesting, and therefore, a continuous interest in the study of them is justified, especially in relation to the processes involved and how these are understood.

It is to the end of accounting for these processes that the present study focuses on the interpretation of idioms provided by non-native speakers. The idea behind this choice is that, as non-native speakers are unrelated to the entrenchment process, they have to re-motivate them solely on the basis of the meaning of the individual constituents and the previous knowledge they possess. Motivation in this sense refers to the ability of speakers to activate and interpret the relation between a literal expression and its idiomatic meaning.

In accord, the underlying hypothesis of this study points at the possibility that there is a constancy regarding cognitive schematisation processes such as: *image schemas* -the cornerstone in the process of categorising essential actions and movements (Lakoff, 1987; Johnson, 1987)-; *Blending* - the union of two mental spaces to create a third one (Fauconnier, 1997)-; *Metaphor* - meaning extension (Evans & Green, 2006)-; and *Metonymy* - the highlighting of an entity by referring to another entity within the same domain (Evans & Green, 2006)-, while re-motivating idiomatic expressions. Hence, the results obtained from the survey are going to be quantitatively analysed in order to test the existence of the mentioned constancy. In addition, a qualitative analysis will be performed to describe and account for the different cognitive mechanisms

involved in idiom's integration, parameterised by factors such as: headedness of the expression, its degree of opacity/transparency and the influence of context. Thus, the purpose of this study is to delve into the cognitive processes that allow for the conceptualisation and construction of idioms, namely, their particular compositionality. Also, this research will aim to cast light onto the mechanisms involved in their conceptual integration, based on the premise that the literal and idiomatic meaning of a given idiom might have a common motivation. This research then will focus on, a) how EFL learners, and more specifically Spanish learners of English, understand English idioms that are unknown to them, and b) what are the mechanisms involved in achieving the understanding of the idiom. In more cognitive terms, this report inquires into the cognitive processes involved in the re-motivation of the idiomatic meaning by the integration of idiom's grammatical constituents.

The following research is divided into eight chapters. The first section corresponds to the introduction. The second chapter accounts for the previous literature on the matter. The third chapter offers the theoretical framework, where the specific stance of this study towards the constructions of idiomatic expressions will be explicated. The objectives, hypotheses and research questions are also presented in this chapter. The fourth chapter deals with the methodology used in the research. Here, matters such as participants, materials, procedure and data analysis are going to be explicated in detail. The qualitative and quantitative analysis of the results and its subsequent discussion will be undertaken in the fifth chapter. The sixth chapter will contain an overall analysis of the data gathered. Then, the seventh chapter will include a thorough analysis of eight idioms; finally, the eighth section corresponds to the conclusions obtained from the results and individual analyses carried out, along with the limitations and possible research to be done in the future. Finally, references and appendices will be included towards the end of this thesis.

Chapter 2

Literature Review

2.1. A first look at idiom's particularities

In accord with the specific aim of this research, idioms must be described from two different linguistic aspects, which are their syntactic and semantic features. These constitute the two main facets of idioms' characteristics and particularities that are going to be the focus of the analysis in this research. In order to accommodate these two facets, this study has taken into account the various definitions and –more generally- approaches adopted by different authors who have worked in this inquiry, thus providing a wide and as complete as possible coverage of what idioms are and how they really function.

One of the first authors that makes mention of idioms is Henry Sweet (1889), whose definition is quite illuminating, and which has itself served as a model and basis for later definitions: “the meaning of each idiom is an isolated fact which cannot be inferred from the meaning of the words of which the idiom is made up”. This definition includes both the grammatical and semantic dimensions this research aims to address in depth. Several years after this first mention, Barkema (1996) refers to Sweet's definition, claiming that “later definitions boil down to the same two things: a) idioms are expressions which contain at least two lexical items, and b) the meaning of an idiom is not the combinatorial result of the meanings of the lexical items in the expression.”. This final statement sheds light on one of the concepts that is intended to be elaborated later, namely *compositeness*.

In general terms, idioms have been described as linguistic constructions composed by two or more lexical items, which most of the time consist of a noun phrase or a clause. In isolation, the meaning of these expressions is not directly related to the structure they display. In fact, idioms can have a certain level of *opaqueness*, a concept to be explicated further later, which as a central characteristic of an idiom can make the speaker lose track of the path that leads towards the real meaning of an idiom. The grammatical structure of idioms is rather fixed, in terms of the possibility of syntactic manipulation, so that some of them cannot be syntactically altered when they are put in context, e.g. through passivisation.

Some authors claim that there are different types of idioms, characterising them according to their susceptibility to syntactic manipulation and their semantic opacity. One of these authors

is Fernando (1996), who has clustered idioms' different categories into two classes. Insofar as their syntax is concerned, she distinguishes two types of idioms; the first type comprises the regular idioms, which do not have any grammatical or lexical irregularity, hence, they cannot be altered in their syntactic structure, e.g. "Kick the bucket", which cannot be passivised. The second syntactic type of idioms are the idiosyncratic ones, which involve their lexical and/or grammatical irregularity, and they can be syntactically altered, e.g. "Pull the strings", which can be passivised as in "the strings I've pulled". On the other hand, insofar as their semantics is concerned, there are three different types of idioms; the first type comprises the pure idioms, whose meaning is not literally interpreted in accord with their constituents, e.g. "Cry stinking fish". The second type is the semi-idioms, of which at least one constituent is literal, and at least one is not, e.g. "Sleep with one eye open". Finally, there are the literal idioms, all the constituents of which are literal; they are idiomatic expressions that are completely transparent, in this sense, they have an interpretation identical to their compositional meaning. This type can be especially controversial, since their existence may depend on the interpretation of the structure and its correlation with their meaning.

As it has been generally said, regarding the grammatical aspect of idioms' description, they are composed by at least two lexical items. These items are usually a noun phrase, e.g. "A slice of the cake", a prepositional phrase: "With the bells on", or a clause or semi-clause: "Grasp the nettle". In this sense, as Langlotz (2006) states: "an idiom is an institutionalised construction", where two or more items constitute the composite structure of an idiom. At this point, it is necessary to introduce the concept of *compositeness*, which, as Langlotz asserts: "refers to the fact that idioms are multi-word units that consist of two or more lexical *constituents*". However, this concept is not only present in the grammatical facet of idioms, since it has been referred to concerning its relevance in the semantic dimension of them too.

Additionally, some idioms cannot undergo any alteration in their syntactic structure, with the arrangement of their constituents being fixed. This study has considered two approaches of two linguists, who have described this phenomenon in different terms, but addressing the same idea of a fixed construction. Fraser (1970) introduces the term *frozenness*, which refers to the lexicogrammatical restrictions of idioms put in context, affecting the lexical and grammatical arrangement of them. On the other hand, Langlotz (2006) prefers the term *fixedness* to "denote any syntactic and morphosyntactic restrictions and restricted *collocability* to capture

paradigmatic constraints on the selection of lexical items”. Following the previous definition, Barkema (1996), defines collocability as “the degree to which it is possible to substitute a lexical item for an open class in a construction with alternatives from the same class”. In this way, all these concepts refer to how grammatical constructions, such as idioms, are arranged when they are not in isolation.

These characteristics are fundamental for the understanding and constitution of idioms along the semantic dimension of them, which is precisely where the next section on the description of idioms turns to.

2.2. Idiom’s semanticity

In regard with the semantic dimension of idioms’ description, it has been said that their meaning does not have a direct relation to the morphosyntactic or lexical structure, and this meaning has a unit-like behaviour, i.e. the meaning that an idiom has is not decomposable into the lexical items that comprise it. From a semantic perspective, idioms do not display compositeness in their meaning. In relation to this, Langlotz (2006) distinguishes two levels of meaning: “a) the literal meaning (the sum of the meaning of the constituents) [...] b) the idiomatic meaning (the lexicalised extended meaning of the construction)”. The specific concept of *lexicalised meaning* is a key to understanding the unit-like nature of meaning that idioms display, and how this does not depend on the lexical or grammatical construction of them.

From this perspective, idioms relate with two concepts: transparency and opacity. A preliminary description of *transparency* is how an idiom is understood according to its real meaning in relation to the concordance with its syntactic and lexical structure. On the other hand, *opacity* can be described as the discrepancy between the lexicalised meaning of an idiom and its syntactic and lexical structure. Langlotz (2006) refers to this concept of opacity in idioms, claiming that “The more discrepancy between the literal and the idiomatic meaning a construction features, the more opaque it is.” This notion supports the idea that the grammatical and semantic levels of idioms can operate differently from each other.

In this sense, it is possible to observe that conceptual structure is much richer than the grammatical and lexical construction, since the conceptual meaning of the idiomatic expression does not have a necessary direct relation to the literal meaning of it. Therefore, idiomatic units are not units in terms of grammar, as they are structurally non-flexible, but they are conceptually

unified, as their meaning has a unit-like nature. Idioms are word-like in terms of their conceptual meaning, but they do not display this behaviour of unit-like character in their grammatical and lexical construction.

However, this description of idiomatic constructions is the result of an extensive discussion between two main theoretical ramifications, the orthodox view and the compositional view. First, the orthodox view, which mainly follows the generative approach (e.g. Chomsky 1965), bases its assumption on idioms on variations of the transformational generative frameworks that characterise idioms as semantic units. This claim has been influenced by two principles. First, the meaning of a grammatical construction is determined by the principle of compositionality. Second, syntax is seen as the central component of linguistic structure. Therefore, these principles describe idioms as complex phrases with a unitary meaning (Langlotz 2006).

The generative treatment of idioms characterises them as semantically non-compositional i.e., idioms must be considered as linguistic exceptions that stand outside the grammatical norms of language (Langlotz, 2006). In accordance to this notion, Katz says that “Idioms are the ‘exceptions that prove the rule’: they do not get their meaning from the meaning of their syntactic parts. If an idiom is treated as if it were compositional, false predictions are made about its semantic properties and relations.” (Katz, 1973)

In accordance with the criterion of non-compositionality, generativists proposed the distinction between lexical idioms and phrasal idioms that differ in terms of their internal syntactic complexity (Katz & Postal, 1963). Lexical idioms, from a syntactic point of view, behave like ordinary lexical units. On the other hand, phrase idioms are less exceptional from a syntactic perspective than they are semantically. A great number of them follow regular syntactic patterns. However, it was soon recognised that, in most cases, the syntactic behaviour of their idiomatic constituents is restricted. This is Fraser’s notion of *frozenness* (1970). Also, the incapacity of phrasal idioms to admit all grammatically possible transformations was described as *transformational deficiency* (Weinreich, 1969).

Weinreich (1969) rejects the possibility of explaining the syntactic behaviour of idioms in terms of semantic regularities. Therefore, he underlines the semantic irregularity of idioms and petrifies the orthodox view of idioms as irregular semantic units (Langlotz, 2006). His approach is considered as generativist because it is primarily based on the notion of non-compositionality,

which is a predominant notion in most of generative approaches to the linguistic status of idioms. As a consequence, the semantic structure of idioms is generally left aside in these frameworks. In accordance with the Chomskyan paradigm in linguistic theory, “the rejection of the existence of any internal semantic organisation of idiomatic strings has exerted a strong influence on their perception as anomalous, exceptional and unsystematic linguistic phenomena” (Langlotz 2006), thus, the orthodox idioms-as-semantic-units view must be seen as the result of the syntax-centric and bottom-up conception of linguistic composition used in transformational generative grammars. (Langlotz, 2006)

On the other hand, Chafe (1968) approaches the syntactic state of idioms in semantic rather than merely syntactic terms. He supports the view that transformational deficiency can be explained as a spontaneous feature of the semantic structure of an idiom. Newmeyer (1974) and Burger (1973) proposed that a syntactic transformation such as passivisation can only be applied to an idiom if both its idiomatic and literal meaning are open to passivisation. In sum, Chafe, Newmeyer and Burger propose that the syntactic behaviour of an idiom is directly linked to their semantic structure.

In contrast with Weinreich’s syntax-centric approach, Chafe directs his attention strictly to the definition of idioms as semantic units. Therefore, the semantic-unity view does not exhaustively explain the syntactic behaviour of idioms, as well as the syntactic behaviour of idioms cannot be explained in semantic terms.

The compositional view directly attacks the generative conception of idioms as non-compositional units. According to Wasow et al. (1994), this traditional description of idioms as non-compositional semantic units is too simplistic. They challenge this orthodox view by considering the additional possibility of top-down analyzability (Langlotz, 2006). They argue for the existence of semantically compositional idioms, which they call “idiomatically combining expression”. Nonetheless, Wasow et al. highlight the possibility that not all idioms can be described as idiomatically combining expressions. Also, they maintain that idioms are semantically compositional by means of their syntactic variability (1994).

However, this conception of idioms as compositional is also a matter of debate. Recently, a big amount of linguistic studies have tried to put forward evidence against the compositional view, most of which arise from grammatical models connected to the generative paradigm.

Schenk (1995) supports the notion of idioms-as-semantic-units by stating that syntactic flexibility can be explained on the basis of the distinction between syntactic operations. These processes are only applicable to meaningful expressions and others, which are applicable to both meaningful and semantically empty expressions (Langlotz, 2006).

Nicolas (1995) argues that internal modification does not prove the compositional nature of idioms, but that such syntactic flexibility can be integrated into a non-compositional view of idiom semantics. Nicolas is in favour of a non-compositional view of idiom semantics, he claims that well-formed idiom modification can only be syntactic, i.e. semantic modification is only possible as idiomatic wordplay. Glucksberg (1993) claims that all idioms maintain a minimal degree of compositionality: “Indeed, purely non-compositional idioms may not exist at all.”

In sum, two major points argue against the compositional view. First, it is argued that there are no clear correlations between syntactic flexibility in general and idiom analysability. Second, some syntactic alterations like internal modification and raising seem to be applicable to semantically empty constituents (Langlotz, 2006).

In accord then with the different approaches which have contributed to describing and characterising idioms, it is possible to define them as semantically unit-like constructions, which are mostly syntactically non flexible. Nevertheless, in terms of their word-like nature, idioms are considered as puzzling. This is due to the fact that they do not belong to the grammar of a given language, because they are not considered syntactically words or phrases, according to their semantic structure.

2.3. Idioms: a Cognitive puzzle, worth pursuing

Idioms’ nature can be considered as a puzzle, due to some specific characteristics that these units possess, for which up to date no studies have provided a comprehensive analysis. The basic puzzling feature of idioms is one that runs against the logical structure of discourse in which “the meanings of the utterances depend on the meanings of their parts and on the syntactic relation among those parts” (Johnson-Laird, 1993). This factor gives idioms a heterogeneous character and describes them as highly complex linguistic configurations. Since some expressions have both a literal and an idiomatic meaning, for instance, “It’s better than a poke in the eye with a burnt stick”, and others have only an idiomatic interpretation, such as “Pull the

strings”, idioms are transparent to native speakers, yet, a great complication for non-native speakers, like Second Language learners.

Idioms are flexible because they can be substantially modified if they suffer lexical substitutions, syntactic operations and semantic productivity. This depends on their degree of compositionality as, the more compositional an idiom is, the more susceptible it is to syntactic alternation. Taking into account the generally assumed non-compositionality of the idiom “Pull the strings”, it is possible to say that, if their lexical constituents are modified, the idiomatic meaning is lost. For instance, the idiomatic meaning was “to be in control” but if the second constituent is changed by rope, such as “pull the rope”, this phrase loses its idiomatic meaning and what remains is only its literal meaning. In conclusion, word substitution is not acceptable.

The main reason that causes the interpretative failure is that the component words of the generally assumed non-compositional idioms do not map onto the idiom's meaning except in the most general of ways; that is to say, there are no interpretable relations between a substituted word and the original.

2.4. Between words and phrases

Another characteristic of idioms that can explain why they are regarded as puzzles is that, throughout the years, they have been treated as words or phrases depending on different points of view, but they have been claimed to be, ultimately, neither words nor phrases.

In relation to the former consideration and to the question whether the idioms can be treated as words, according to Langlotz (2006), psycholinguistic measurements lead to the “figurative first” conception of idiom comprehension, taking into account the processing times of idiomatic expressions. In other words, psycholinguists claimed that the figurative meaning of an idiom was retrieved before its literal meaning. In turn, this would mean that idioms are regarded as lexicalised constructions, and thence they must allow for direct meaning retrieval. In accordance with this view, idioms could be regarded as any other lexical units, therefore being treated as long words. In spite of this view, idioms have a syntactic structure that does not behave like actual words. Glucksberg (1993) states that idioms can be frozen or even very flexible, allowing for a variety of modifications, all in regards to the relation between an idiom figurative and literal meaning.

Glucksberg (1993) postulates another problem of considering idioms as long words that has to do with the behaviour of some idioms like “By and large”. While considered as a long word, it can be perfectly negated without losing its idiomatic meaning: “not so by and large”. Nevertheless, this idiom can be internally negated as well: “by but no do large”; resulting in an acceptable and perfectly interpretable string, even though long words do not accept this behaviour. In other words, although idioms seem to behave like long words at times, they can still behave like phrases as well.

The *Configuration hypothesis*, on the other hand, states that idioms are stored as complex arrangements of single words rather than as simple form meaning associations, and that idiom look-up begins with the idiom itself being recognised as a linguistic unit that is composed of simpler lexical elements or, in other words, a configuration. The retrieval of an idiom’s figurative or literal meaning in this case is related to the notion of lexical “keys”, that is to say, once the “keys” have been heard the idiomatic meaning can be retrieved, without the need of hearing the whole idiomatic expression, as opposed to its literal meaning. Thus, the Configuration hypothesis differs from treating idioms as long words, as it places importance on the “constituent meanings for the activation of the idiomatic meaning” (Langlotz, 2006).

Langlotz defines idioms as “multi-word units that consist of two or more lexical constituents” (2006). For instance, in the case of “Kick the bucket”, there are two constituents, namely “kick” and “bucket”. He also states that idioms can have the structure of phrases or semi clause, while idiomatic compounds can follow the structures of phrasal verbs and proverbs. The idiomatic construction is the result of the sum of the meanings of its lexical constituents.

Despite idioms being lexicalised phrases, in accordance with the Configuration hypothesis, their structural complexity is indeed unfolded in actual processing. Therefore, the claim those idiom-constituents keep their lexical autonomy accounts for their morphosyntactic flexibility. However, as all idioms could be treated as phrasal-word configurations, this hypothesis cannot give an explanation with regards to which “idioms are transformable and which ones are not” (Langlotz, 2006).

In many ways, it is reasonable to say that lexical idioms are indeed similar to lexical units and do not represent any type of challenge for the generative theory. According to Langlotz (2006) they can be set into the production of syntactic twig like normal lexical items. Still, phrasal idioms such as “Shoot the breeze” have the benefit or “Spill the beans” have a

complicated internal syntactic structure that is modelled on the phrasal level. Moreover, phrase idioms are not extraordinary from a syntactic outlook than they are semantically.

Fluctuation of idioms and its data poses a question mark onto the strict dichotomy assumed between the creativity and both principles represent it: creativity and idiomaticity. Instead of leading to a strict opposition between regular standard constructions and irregular idiomatic constructions, “idiomatic creativity” implies that idiom production and comprehension are subject to a dynamic tension between the two principles. Langlotz states that “idioms cannot merely be characterised as lexical items; rather, they seem to occupy a position between the lexicon and syntax, leading to a fuzzy dividing line between the main productive and reproductive aspects of linguistic competence” (2006).

If this very same approach is seen from a linguistic point of view, at first glance it appears more adequate than the literal-first model because it recognises and emphasises the fact that idioms are lexicalised constructions and also lexical units. Therefore, idioms can be classified as long words.

As has been said above, Chomsky (1965), established a generatively motivated division between syntax and the lexicon in grammar, whereas Langacker postulated an opposing model which supports the view at grammar as a “structured inventory of conventional linguistic units,” that is to say, a “continuum of symbolic structures” (1987). According to his study, syntax is not a secluded system. On the contrary, it is readied in semantic terms as well as lexical items. In other words, by means of syntax it is possible to arrange a conceptual content.

Within modern linguistics, the problems in dealing with idioms can be located in the fact that the study of language was considered to be divided into a number of distinct areas of inquiry -for instance, semantics and syntax- that did not merge with each other. Formal approaches, according to Evans & Green (2006), considered that these different areas of language had completely dissimilar structuring principles, thus operating over likewise different primitives. Modern linguistics, therefore, separated the study of language through distinct and incompatible areas “not only on grounds of practicality but because the components of language are wholly distinct and, in terms of organisation, incommensurable.” (Evans & Green, 2006)

Insofar as the view that idioms are lexical units is concerned, it is necessary to say that in the transformational framework lexical units were stored in a separate compartmentalised storage along with information such as the phonological, semantic and core syntactic properties of these

elements. The information in the lexicon then gave rise to “deep structures” thanks to its interaction with generalised syntactic principles, where the requirements of these lexical items were satisfied in interaction with these syntactic principles. Yet the symbols that operated within syntax and that related meaning and form in formal approaches were themselves meaningless, as they only served to eliminate ungrammatical outputs, regardless of the semantics of these outputs, thus operating blindly and automatically.

2.5. The cognitive approach to idiomaticity

The importance of the cognitive approach has to do with the analysis of language structure as the key to prompt mental processes, and the different functions these structures can fulfil, generally, in an ideal communicative act. As Evans & Green explained, “the language study stems from the assumption that language reflects patterns of thought; it means, to study patterns of conceptualisation” (2006). This point of view is relevant in order to analyse the patterns of thought involved in the process of language usage. In the case of idioms, the importance of the inquiry into the structural and meaningful patterns is even more perspicuous, as their complexity is not easy to deal with. What is more, several studies have been made about these units and yet, authors have not come to an agreement regarding categorisation, having several and diverse opinions about them. Another open issue regards the homogeneous treatment of figurative language through time, where some indiscrete equation of notions such as metaphor and idioms can be observed. In that sense, idiomatic expressions often were considered “dead metaphors” because they were innovative at some point, but then they became conventionalised in research, compared with metaphor at large.

Now, in order to develop the issues regarding idioms, it is important, first, to highlight its structural complexity, which on the one hand contains several words, but on the other a single meaning that unifies them as a unit -and a whole figurative meaning. Hence, it can be said that idioms are based on figurative and idiomatic meaning, which can take several forms of figuration such as metaphor, metonymy and hyperboles, among others (Wasow et al., 1994) with the first two concepts relevant to the understanding of idioms in cognitive terms. *Conceptual metaphors* are, in Lakoff & Johnson’s words, “metaphorical concepts (...) cognitively constructed by mapping a concrete source-domain onto a more abstract target-domain” (1980), which were created in order to facilitate the access to an abstract entity. In order to create this connection,

there must exist correspondence between two different domains –target and source- to have metaphorical inferences on an element (Lakoff, 1993). This unit is slightly different from *metonymy*, in the sense that in metonymy the correspondence occurs inside the same domain, giving to the most salient concept of the domain the status of the standard one and, therefore, turning it into the trigger of the representation of the whole concept (Langlotz, 2006).

As said above, one of the main features of idioms is their *non-compositionality*, that is to say, these units cannot be understood separately, considering the meaning of its constituents, as word-like lexical elements. This is the traditional view of idioms, which explains why most of them are syntactically frozen. Nevertheless, another opposite perspective is given by Nunberg (1978) who stated that idioms, according to certain degrees of compositionality, can be organised alongside a *continuum of compositionality*. Thus, as Nunberg and colleagues distinguished, there are some relatively compositional idioms as “Spill the beans” and others which are non compositional as “Kick the bucket” (1994). Approaches like this allows for the assumption that the meaning of the constituent words of an idiom do play a role in its comprehension, even though there is no clear relation between word meaning and idiomatic meaning. Another fact to be considered is that idioms are relatively fixed, and they are not susceptible to many grammatical transformations. This aspect regard their syntactic flexibility, already mentioned, it can be demonstrated by several kinds of alterations such as passivisation, topicalisation, lexical substitution, among others. As a consequence it would be reasonable to suggest that several idioms could have an internal semantic structure. As Glucksberg states “to the extent that there is any semantic relation between an idiom’s elements and the idiom meaning, some semantic productivity should be possible” (1993). Finally another grammatical aspect of idioms is addressed by Langacker (1987), it is associated with the syntagmatic integration of the units and the composition, which determines the connection between components and the composite or united meaning. Langacker rejects the general idea that idioms are completely compositional in terms of their grammatical constructions and interpretation according to meaning. Instead, although he suggests the validity of the discussion about composition, he considers two concepts: *compositionality and analysability*. The first notion is focused on the meaning of components and their capacity to evoke and constrain the particular meaning which corresponds to the composite expression, and the second one “refers to a person’s (implicit) awareness of the contribution of a component structure to the overall compositional value” (Langacker, 1987).

The cognitive relevance and the presence of a usage-context of this description of composition are taken in the current research to be essential for the analysis of the formal and semantic studies of idioms.

2.6. Idioms as cognitive networking

Accordingly, we can consider idioms as a relatively frozen constructions, in the sense that they accept a very constrained amount of syntactic and lexical variations, without meaning change as a result. However, what makes an idiom as such is its conventionality; that is to say, an idiom has to be conventionally accepted in order to become different from other figurative expressions such as metaphor. In this context, it is pertinent to explain two different processes which are involved: *institutionalisation and lexicalisation*. First of all, as Michiels (1977, quoted by Cacciari 1993) stated “idiomatisation is a process. A given structure is not idiomatic once and for all, but gradually acquires its idiomaticity”. As we have already explained, at the beginning the word-like expression has a unique meaning and throughout the process of lexicalisation, this structure becomes institutionalised. According to the reinterpretation made by Langlotz (2006), institutionalisation is defined as an effect of collective cognitive entrenchment, which is not transitory, but automatised through a gradual process of cognitive routinisation -a certain amount of frequency in use- and spread over the mental lexicon of a speech community, as a result of a process of conventionalisation. In other words, the idiomatic expression is not lexicalised until its meaning becomes recognised and accepted by a speech community; when this stage is reached, the idiom became institutionalised.

Furthermore, it is relevant to allude to the diachronic development of idioms which, according to Langlotz, first come up as a highly creative act and afterwards they become entrenched through lexicalisation and institutionalisation. A similar proposal was made by Hobbs (1979), who suggests four phases: in the first one, there is an alive and creative metaphor (there are two distinct domains); in the second one, the metaphoric expression is already familiar (it is easy to connect two domains). In the third phase, it is already “tired” (a direct connection between two domains); and finally in the fourth phase the metaphor is “dead” (there is no connection between domains, the metaphorical origin is lost). Within this progression, the importance of frequency (routinisation), is patently noticeable, because depending on frequency, entrenchment can be seen as a gradual process. However, Geeraerts along with Grondelaers, and

Barkema (1994) modified this idea, saying that it is not just frequency of use that influences entrenchment, but frequency of use taking into consideration a meaning in comparison with its alternative version.

Langacker (2000) gave us a detailed explanation about what is happening with transitory (not entrenched) and recurrent cognitive events (entrenched cognitive routines) at the moment of structuring mental experience. According to him, first of all, as our mind functions as a dynamical network, knowledge exists in certain connection patterns in this network. From this point entrenchment arises as strengthening of those connections by the frequent and strong activation of the neuronal network. At this level, the entrenchment leads to automatisisation, which implies the direct activation of the network independently of the frequency and stimulus strength. Langlotz (2006) and Langacker (2000) explained the process of entrenchment by analogy, using the lexicalisation of the mouse-metaphor as -computer pointing-device- as an example. The early semantic extension of this metaphor was highly creative, because it derives from similarities between these two very different conceptualisations, which are mouse as a rodent vs. computer device. After being conventionalised, mostly the lexical unit (computer device) becomes automatised. As a result, this new lexicalised unit shows the reduction of the activation-set, known as entrenched neuronal network, thus the metaphorical transfer cannot be perceived anymore, and it becomes opaque. In other words, at this stage the association between the vehicle -the literal meaning-, and the topic, or figurative meaning, is not transparent, but homonymous. This is the instance where the process of meaning extension occurs. From there, two events may happen through time: the conservation of the common ground - also known as *generic space*- between both elements or, the opposite, the loss of these features due to the assimilation of this relationship as normal in a given community.

The transparency or opacity - the features conserved or lost through time- of the idiomatic expressions relies on the notion of *motivation*. According to Evans, motivation “concerns the degree to which the properties of a given construction are predictable with respect to another construction” (2007) Langlotz is even more specific, stating that it refers to the ability of a speaker “to make sense of an idiomatic expression by reactivating or remotivating their figurativity” in order “to understand why the idiom has the idiomatic meaning it has with a view to its literal meaning” (2006).

2.7. Idiomatic network's motivation

In accord, it could be said that an idiom is motivated if speakers are able to understand the relationships between the literal expression and the idiomatic meaning and, also, if they can recognise the link between both elements. This recognition, as Langlotz describes, may be done by the user by means of constructing conceptual or image-schematic correspondences between the two meanings, taking into account that “the cognitive motivation of an idiom does not necessarily have to –although it may– correspond to its original etymological motivation” (2006).

As motivation has to do with how transparent an idiom might be, there are degrees of closeness between the idiom and its meaning. According to Langlotz, an idiom which has a transparent semantic extension from the literal to the figurative meaning has a *global motivation*. For this, the author takes the idiom “Rock the boat” (spoil a comfortable situation) as an appropriate example. The reason for considering this as a well motivated idiom is the fact that, as the author explains, “when someone rocks a boat, the boat is likely to be overturned; this, obviously, spoils the more satisfactory previous state or situation” (2006). Also, there is a kind of motivation, called *constituent*, which is not only related to idioms, but also to external figurative meaning, and it influences the individual constituents of the idiomatic expression. In other words, the elements that form the idiom have a figurative meaning outside of the idiom itself. According to Burger et al. (1982) and Dobrovol'skij (1997), this phenomenon is called *semantic autonomy*, and is exemplified with the expression “Swallow the bitter pill” (to accept an unpleasant fact) -in which swallow means “to accept something patiently”, in the idiom and in general-.

However, there are cases in which motivation is not clear. Therefore, the meaning of the idiom is obscure, as in the case of “Red herring”, which depicts a manner of distracting an opponent. Langlotz stated that the obscurity of the idiom occurred because its metaphorical ground is lost (2006). Nevertheless, there would be considered the fact that the motivation between both types of meaning -literal and figurative- takes place because of the common features between the two elements; in other words it is the generic space that constitutes the factor that gives place to motivation. It is for this reason that it cannot be said that the generic space is lost when the meaning is obscure. Instead, the concept of *sleeping* is considered. This is mainly because, in spite of not having a clear relation between the literal meaning and the

figurative one, there are idioms in which the original sense has not been lost. Accordingly, the notion of *losing motivation* is not feasible, as speakers may re-motivate the semantic construction of the idiom, in spite of not knowing the origin or basis of it (Burger, 1998). In this light, re-motivation acts as a synchronic process that depends on the idiosyncrasy of speakers in a given community and in a specific time.

A closely related term to motivation is the one called *isomorphism*. An idiom can be isomorphic when its idiomatic meaning can be analysed in its structure. Langlotz uses the idiomatic expression “Rock the boat”, as its constituents express the ideas of “being in a comfortable situation”, and “spoiling this situation” (2006).

The concepts of motivation and isomorphism are related, according to Langlotz (2006) and Dobrovolskij (2000). It was the latter that also considered isomorphism as a subtype of motivation, as the former cannot exist without the latter, but the opposite is possible indeed. Wasow et al. (1994) supported this view, and explained it by means of using the idioms “Spill the beans” (reveal a secret) and “Spin one’s wheels” (failing to achieve a goal). The first idiomatic expression is understood as isomorphic because the constituents of the unit are related in the structure, spill (reveal, extend something), and beans (the secret, words). However, this does not occur with the second idiomatic expression. The main reason for this is that the figurative meaning and the structure of the idiom cannot be analysed in a direct manner and, instead, it has to be understood by using metonymic -the wheels as an image of the vehicle-, and metaphorical -the car as the attempt to achieve a goal- associations.

These factors -lexicalisation, institutionalisation and motivation- in the idiomatic expressions depend, mostly, on the criteria of the community; therefore, they are influenced by cultural factors. According to Wasow et al. (1994), “the discursive functionality” of idioms relies on what is known as *proverbiality*. In other words, idioms tend to link a concrete action with a metaphorical meaning -such is the case of “Breaking ice” (trying to make of a formal meeting a more enjoyable moment). This might be one of the causes for the use of idioms, as Wasow et al. explained: idioms have a cognitive -and also discursive- function, as they “work as metaphorical models that (...) characterise abstract conceptual configurations on the basis of concrete (...) scenarios” (1994).

Nevertheless, the idiosyncrasy of a community not only influences the uses of an idiom in terms of describing a concrete situation, but it also chooses the context an idiom can be used.

Nayak & Gibbs (1990) explained that motivation and the conceptual metaphors are the main factors that determine the correct use of an idiom in certain situations, even though they might have some similarities with another expression. This is due to the sensitivity people may develop in understanding the “supposed coherence of the conceptual metaphors underlying particular idioms” (Nayak & Gibbs, 1990). Later, Gibbs in 1993 concluded that the context sensitivity of idioms is arbitrary and conventional. This was demonstrated by using two expressions related to an internal state of anger, “Bite his head off” (to be angry, usually for a trivial event), and “Blow her stack” (get into a rage). The study concluded that, even though both idioms might be related in terms of the emotion they want to emphasise, “Bite his head off” presented an intentional kind of anger, quite the opposite of “Blow her stack”, which is more instinctive.

2.8. Towards a model of idiomatic integration

In the light of the Cognitive Linguistics approach, several studies have been carried out in the field of psycholinguistics which included the idea that, in idioms’ processing, the constituents of an idiom could map into the domains underlying the idiomatic expressions -as idioms were now considered decomposable- and thereby, lead to the stipulated meaning (Cacciari & Tabossi, 1993; Gibbs, 1994; Glucksberg, 2001). In addition, new models on idioms processing emerged: Idioms as expressions with meanings that are stipulated arbitrarily, in other words, “idioms are understood simply by retrieving the meaning of an idiom as a whole”; this kind of model was called *Direct look up model* (Glucksberg, 1993). The direct look up model in turn, encompasses three different perspectives: *The idioms list hypothesis* (Bobrow & Bell, 1973), the *lexicalisation hypothesis* (Swinney & Cutler, 1979) and the *direct access hypothesis* (Gibbs, 1984).

The first hypothesis was proposed by Bobrow & Bell (1973) and consisted in the processing of idioms as lexical items as the hearer first has to read literally, then, dismiss this literal meaning in order to produce a more accurate interpretation retrieved from their mental lexicon. The lexicalisation hypothesis (Swinney & Cutler, 1979) posits that both literal interpretation and processing co-occur, as their findings show that their subjects did not take more time understanding idioms than their literal meanings. Furthermore, the model proposed a parallel processing in which idioms are represented and processed as lexical items to be filed in the mental lexicon. Nevertheless, it seemed that, in general terms, the figurativity of the idiomatic string is what prevails. Finally, the direct access hypothesis (Gibbs, 1984) postulates

that indeed idioms are to be considered as lexical items whose words are immediately retrieved from the mental lexicon. However, this model proposed that the idiomatic meanings are processed more rapidly than the literal one. Then, unlike Swinney & Cutler (1979) hypothesis, idiomatic signification would not be processed in parallel with the literal meaning but will be considered as the first meaning to be accessed and what is more, literal reading could be completely obviated.

In sum, all of these hypotheses take into account the fact that the understanding of idioms and their subsequent acquisition has to do with memory retrieval rather than linguistic processing (Glucksberg, 1993).

Another model that emerged was what Glucksberg called *Compositional*, as their meaning is not arbitrary and they are “understood by ordinary linguistic processing combined with a pragmatic interpretation of the use of the expression in discourse contexts” (Glucksberg, 1993).

Glucksberg (1993) then, argued that “if direct access fails, as when memory retrieval might fail, then an idiom might still be understood via linguistic processing” inasmuch the components of the original idiom “have acquired a phrase-specific idiomatic meaning” rather than words that differ from the initial idiomatic expression.

Then, as opposed to the non-compositional view regarding idiomaticity, research has proved that an idiom’s constituents do play an important role as they contribute to the figurative interpretations of idiomatic expressions (Gibbs, 1993; Nunberg, 1978). Further, Gibbs (1993) argues that idioms such as “Pop the question, Spill the beans, and Lay down the law are “decomposable” because each of their components obviously contributes to their overall figurative interpretations.” and idioms, as for instance, “Kick the bucket” -as its components do not help to map its figurative meaning individually- are “semantically non decomposable”. Another category arises from Gibbs’ study as well: abnormally decomposable idioms, wherein their individual components “have a different relationship to their idiomatic referents than do “normally” decomposable idiom” (Gibbs, 1993). The author then, exemplifies this by taking the idiomatic expression “Hit the panic button” as people normally understand the expression as a conventional metaphor of the way in which they act under pressure -extreme situations-. On the contrary, and as stated by Gibbs (1993), in the case of an idiom like “Button your lips”, as it is decomposable, its constituents have a more direct relation to their figurative referents.

Moreover, for Gibbs, the importance of decomposable idioms originates in the capacity of its constituents to have signification -literal or figurative- that contribute separately “to the phrase's overall figurative interpretation”. What is more, the author further argues that “the analyzability of an idiom is really a matter of degree depending on the salience of its individual parts.” (Gibbs, 1993) and that the more salient a word is within the idiomatic expression, the more possible is that this word shares the “same semantic field as does its idiomatic referent” (Gibbs, 1993).

In accordance to this, the author later states that in decomposable phrases, idiom’s constituents do play an important role in the mapping to a figurative meaning as they contribute to the process in a systematic way. Then, people might process these expressions compositionally, in which “semantic representations of each component are accessed and combined according to the syntactical rules of the language.” (Gibbs, 1993)

On the contrary, applying a similar analysis on a non-decomposable idiom such as “Kick the bucket” will give little information about the figurative meaning of these kind of idioms (Gibbs, 1993) which will finally lead to the use of other techniques to retrieve the idiom’s meaning. Finally, the author argued that the participants in recent research (Gibbs, Nayak, & Cutting, 1989) took more time processing non-decomposable expressions due to people’s -possible- attempt to do a compositional analysis of the idiom.

Another model that emerged, in the light of the non-compositional view, was the configurational hypothesis, proposed by Cacciari & Tabossi (1988). This model appeared in response to the previous hypothesis (Bobrow & Bell, 1973; Swinney & Cutler, 1979; Gibbs, 1984) as Cacciari and Tabossi’s experiments (1988) did not explicate themselves with either of these models. Contrary to the “direct access hypothesis” (Gibbs, 1984), the participants in the experiments did not retrieve an idiomatic interpretation when encountering the first part of the idiom nor at the end -as opposed to the “lexicalisation hypothesis” (Swinney & Cutler, 1979).

The *Configurational hypothesis*, then, postulates that, in order to understand an idiom, it is necessary to process a string of the idiom literally as to identify the idiom later. The experiments carried out by Cacciari & Tabossi (1988) showed that participants’ tendency was to encounter in the idioms string an idiomatic key, which after being identified by the participants, the rest of the words will not be processed literally anymore. In the author’s own words “a configuration is made up of the same lexical items that need to be activated during the

comprehension of literal discourse (...) there is only one processing of an idiomatic string. This is literal until, sometime after the activation of its key, the configuration emerges (...) any remaining lexical items in the string may not be literally processed". Furthermore, Cacciari & Tabossi (1988) pointed out that the issue that arises from the identification of the key is that there is no logical criterion for this detection, as word identification does not seem to apply to idioms. As it will be seen in the analysis of the present work later on, a similar connection is drawn, reinterpreting the key element as a cognitively salient element towards which the interpretation of an idiom is directed. On the other hand, Titone & Connine (1994) concluded that for native speakers, familiarity, predictability, literality and compositionality were the factors that influence the most when processing idioms.

Finally, the models previously mentioned have received support by recent research carried out (Gibbs & Gonzalez, 1985; Liontas, 1997), albeit there is no consensus on whether one model is preferable or appropriate than other.

2.9. Idiomatic motivation beyond frequency

This dissertation aims to approach idioms not only with regards to meaning but with interpretation as well, taking into account context, motivation and the notions of metaphor and metonymy. The overall view on these has been taken by the fact that idioms were defined and characterised by their conventionality, (institutionalised meaning), inflexibility (syntactically unchangeable), figuration (figurative meaning), proverbiality (description of familial and social situations), informality (informal register) and affect reflected in the gradient nature of idioms. (Wasow et al., 1994)

Then, the notions of *metaphor*, *blending* and *integration* become crucial in the study of idiom's comprehension. As stated by Langlotz (2006), metaphors have been considered as the process of mapping the information from a concrete source-domain onto a more abstract target-domain. However, Fauconnier & Turner (1988) posit that this process is far from being a unidirectional projection but it is rather an interactive one. Consequently, Fauconnier (1994) proposed the *mental space theory*, in which *mental spaces* are considered as "abstract conceptual structures that are constructed in the minds of cognitive agents when they process meaning in discourse" (Langlotz, 2006). In this way, the mapping between mental spaces give rise to *conceptual blending* as there is a blending between the source and target domain which further

generates the integration of conceptual elements embedded in the two structures (Langlotz, 2006), or as Fauconnier explained “it consists in integrating partial structures from two separate domains into a single structure with emergent properties within a third domain” (1997). Furthermore, both source and target domains act as input spaces for the subsequent blending which in turn, play a role in the idiom’s constructional process.

Another important process of idiomatic processing is *conceptual integration* which consists in “setting up networks of mental spaces which map onto each other and blend into new mental spaces in various ways” (Fauconnier, 2006). These mental spaces then, consist of a *generic space*, two input spaces and a *one blended space* –as a minimum- which are connected with one another. These connections, as stated by Fauconnier & Turner (2002) “are of many kinds: connections between frames and roles in frames (...) analogical connections, metaphoric connections, vital relations’ mappings”. Then, these three mechanisms are interconnected as in a first instance, metaphors emerged in a certain community as to depict a reality, then, this experience blends the embodied experience with the figurative meaning. Finally, through routinization and entrenchment of the idiomatic string, the integration is fully accomplished and the institutionalised meaning is conveyed.

By taking the cognitivist view on idioms into account, the present work will consider them in accordance to a continuum of compositionality insofar it is possible to get to an idiom’s meaning by mapping from its constituents onto its idiomatic referents.

One such example is the idiom “Kick the bucket” (to die) that has been considered opaque as it is difficult to map to its meaning from its constituents. However, from this rather point of view, a number of questions arises with regards to how much of “Kick the bucket”’s meaning is motivated through interpretation, context and the routinisation of its meaning.

In the same fashion, Wasow, Sag and Nunberg (1983) discuss the viability of the addition of new components in “Kick the bucket”’s compositionality, as for some people saying “He silently kicked the bucket” makes sense but in the case of “He sharply kicked the bucket” seems to be unacceptable in contrast (Wasow et al., 1983). Due to this gradient this compositionality – or it might be said, non-compositionality- many doubts emerge concerning the semantic characteristics that constrain the flexible integration of idioms constituents into discourse.

Additionally, going deeper into the analysis of idioms and their opacity poses the question regarding whether prototypical scene or schema –image schemas- motivate idioms or

whether motivation and re-motivation is related to the aspect of idioms –temporal properties- beyond their transparency. In this light, contextualised discourse could give the cues that people would need in order to finally understand an idiom. The main concern here, then, would be that even in the cases where discourse helps, it is possible to identify the functional idealised frame as well as correspondence between discourse intentions and prototypical schemas or scenes.

Furthermore, the present dissertation will deal with the notions of meaning and interpretation and context, as it pretends to analyse the interpretation of idioms taking into account on the one hand, contextualised idioms and on the other hand de-contextualised ones.

This study, then, will tackle the main issues regarding idioms processing and understanding considering key concepts such as opacity, motivation, compositionality and context as the features and aspects that influence idioms' interpretation.

In concordance with all that has been explicated previously, another purpose of this dissertation is to go deeper into the analysis regarding the cognitive process that allows the conceptualisation and construction of idiomatic expressions; namely, *compositionality*. The pivotal contribution of cognitive studies to this research area lies in the understanding of idioms as complex activation sets that need the recognition of their internal constituents in order to be cognitively activated during a usage-event. (Langlotz, 2006) It is true that idiomatic expressions are entrenched as units; however they are beyond frozenness due to their analyzability, in which “An entrenched construction remains analyzable if the contribution of its immanent component substructures can still be recognised by a speaker or hearer” (Langlotz, 2006), in this sense, the compositionality of the idiomatic expression relies on the cognitive ability of the user to activate the schema through each constituent, process that at the end leads to the integration of the idiom, the literal and the idiomatic meaning, as a unit. Thus, the underlying schemas behind the integration fits the conceptual domain in which the usage-event is taking place, responding to the motivation between the constituents, that is to say, responding to the correspondences literal and idiomatic meaning shared.

The notion about institutionalisation of idioms being intrinsically related to the concept of entrenchment has been commonly adopted by cognitive researchers, since the idiom solely enters the realm of a user's linguistic choices if it follows a long process of collective entrenchment through routinisation. Thenceforth, according to Langlotz, idioms as patterns of figuration, “first emerged as creative, i.e. non-conventional metaphors, metonymies, blends or emblems and then

became entrenched as linguistic units through institutionalisation and lexicalisation.”(2006) Nevertheless, beyond their conventionality, there is a heterogeneity regarding the construction of these expressions in terms of symbolic and semantic relationship. As argued previously, some patterns of figuration are semantically related to the interpretation of idioms, but concerning other idiomatic expressions the symbolic representation is far from semantic meaning, affecting the transparency of the expression and also its entrenchment. Consequently the gradient nature of idioms that has led to its categorisation has been only slightly tackled in terms of its entrenched compositionality.

Langlotz argues that Cognitive routines are events that have reached a degree of entrenchment and automatisisation that gives them the status of units. Thus, idioms are cognitive routines activated by automatisisation, which is dependent on frequency and stimulus strength. Therefore, entrenchment must be seen as a gradual and dynamic process (Langlotz, 2006). This is true but, besides, entrenchment implies the constant remotivation of the idiomatic expression through time, idea that Langlotz lacked: “idioms are defined as institutionalised symbolic units, the conventionally reproduced association of the literal constituents with the figurative idiomatic-meaning can be directly acquired by any speaker who learns a given idiomatic expression” (Langlotz, 2006).

The objection to this position relies on the cognitive process of conceptual integration mentioned before. The entrenchment the author refers to has to do with the symbolic level of idioms, leaving aside the interpretation from the cognitive process of entrenchment, arguing that its association with the idiomatic meaning will be acquired by the speaker’s context. Then, the conceptual structure is a result of channelling external stimuli, producing an enrichment of the expression by context. Thus, it is true that the user retrieves the idiom conceptualisation that is entrenched as symbolic knowledge (Langlotz, 2006), however the underlying configuration of idioms also implies a remotivation potential of the cognitive process. The latter suggests that the idiomatic expression is in continuous motivational correspondence both with underlying image schemas as well as the context. This assumption, as we will see below, is very important as it adds another function to the process of entrenchment, beyond frequency.

In this light, the literal meaning and the interpretation of an idiom may have a common cognitive motivation worth studying. Yet, Langlotz argues that “the unit-status of a given cognitive event is subject to constant reorganisation: units can be reinforced and become more

deeply entrenched” (2006). This argument represents a first step towards the development of a consistent analysis on the matter, however the author does not delve deeper into the compositionality of the idiom in terms of entrenchment, assuming that there is no systematic distinction between the literal and the interpretation of the expression, mainly due to its unit-status. Nevertheless, the interpretation of an idiomatic meaning needs further study, because there is a cognitive process derived from the underlying features of idioms that allows the same interpretation to the symbolic assembly over and over. In this sense, to acquire an idiom does not equate learning a word. The extension of meaning regarding target and source is more elaborated in idioms. The author argues that “the conventionally reproduced association of the literal constituents with the figurative idiomatic-meaning can be directly acquired by any speaker who learns a given idiomatic expression”, in relation to this statement, Langlotz states that learning the word ‘mouse’ equates the learning of an idiom, since “the original process of semantic extension underlying this association does not have to (and often cannot) be re-established” (2006), leaving the semantic extension stuck at the very first initial motivational instance, highlighting that “for different idioms the relationship between their idiomatic and their literal meanings can have different qualities”. These statements, in contrast to the purpose of the present study, leave many unanswered questions, because, ¿Is it possible that the entrenchment of the word mouse equates the entrenchment of the idiomatic expression kick the bucket, discussed earlier? This study will try to demonstrate that it is not, since as we will see further on in this research, there are mechanisms (such as the headedness of the idiom, degree of transparency/opacity and context), within the cognitive process of idiom’s integration that allow for its re-motivation, which are not possible to emulate in ordinary words.

Thus, in spite of the plausible features of the new approach, itself embedded in cognitive linguistic tradition, the research that has been done until now in terms of idiomatic compositionality has left aside remarkable aspects to consider regarding the relation between meaning and interpretation that could cast light on the cognitive relevance of idioms. This study aims to inquire in depth into the analysis of entrenchment, since the idioms beyond their unit-like nature that fits the context as a result of its motivation, they may also display types of motivations that have the potential of arising iteratively independently from the initial motivation. The process of entrenchment is continuously taking place as the idiom is trespassing the boundaries of time. This may be due to underlying cognitive processes that allow the

progressively re-interpretation of an idiom as it is in some sense constantly re-motivated by each user. Thus, the idiom's meaning underlies the entrenchment regarding the identical interpretation of a pattern of configuration, motivated by a cognitive process of integration of its compositionality.

2.10. Towards idioms comprehension in foreign languages

This study, then, is concerned with the different interpretations that learners of English as a Foreign Language, and more specifically Chilean Learners, can draw in de-contextualised and contextualised instances. What is more, this research relates to how EFL learners are able to comprehend idiomatic expressions as well as the main strategies used when encountering an unknown idiom.

Accordingly, in recent years, several studies have been carried out regarding idiom comprehension in non-native speakers. One of the first ones was conducted by Irujo (1986) who was concerned with the effects that transfer had in regard to comprehension and production of three kind of idioms -similar, totally different and identical idioms in two languages. In the comprehension stage, she found that there were both positive and negative transfer; the former because the participants could draw certain generalisations from the Spanish idiomatic meaning to its meaning in English -despite that the form was slightly different-. The latter, although it existed, there was little evidence of interference in different -in the two languages- idioms.

Furthermore, the author explains that “when the differences are so great that two forms have nothing in common, there is no reason to try to use one form in order to produce the other, so little transfer occurs.” (Irujo, 1986) Nonetheless, there were some cases in which in similar idiom interpretations, the participants used an incorrect word, due to either “a translation from spanish or an overgeneralisation of a word in the English idiom.” (Irujo, 1986) As for instance “Put your leg in your mouth” in which negative transfer was noticed in the form of the Spanish “Meter la pata” (Irujo, 1986).

Another study carried out recently was conducted by Liontas (2002) who focussed mostly in the way in which context influenced idioms comprehension, processing and interpretation in L2 learners. His findings supported the findings of Irujo (1986): Context did improve comprehension performance. Moreover, Liontas (2002) posited three hypotheses: Lexical-level hypothesis, semi-lexical level hypothesis and post-lexical level hypothesis. The first one

postulated that “If a target (L2) idiomatic expression already exists in the learner’s native (L1) language, the learner will attempt to assign meaning to the L2 expression” (Liontas, 2002). This will be accomplished firstly by making reference to the lexical entries available in his/her own L1 lexicon. That is to say that the learner in a first instance, will follow a bottom-up process before giving a certain meaning to the L2 expression. In this stage, then, transfer from L2 to L1 and vice versa are expected (Liontas, 2002).

The second hypothesis, assume that semi-lexical idioms will pass for the same processes as the ones stated above but, additionally, the meaning of one or more constituents will have to be inferred. And further, “recognition of the L2 idiom will still be possible but should require additional processing effort due to the added inferencing” (Liontas, 2002). At this level, for the interpretation of such idioms might need contextual support.

The third hypothesis was the post-lexical level hypothesis which posits that if the idiomatic expression does not exist or is embedded in lexical items that differ from the image or thought of the L1 “the learner (...) will come to rely primarily on contextual cues and will draw upon native idiomatic knowledge and previous language and sociocultural experiences in assigning a meaning to the L2 idiomatic expression” (Liontas, 2002). Then, people’s bottom-up process skills do not offer any help, they will attempt to rely on top-down processing, that is to say, they will rely on cues that context provides. Therefore, the author asserts that the interpretation of such idioms without context will be difficult.

From Liontas (2002) experiments, there were three main strategies employed by second language learners for interpreting idioms without context: Translation, guessing and guessing of key word. However, the author later stated “The list of strategies provided by these learners is by no means exhaustive.”

Finally, another important finding was that, as stated in Liontas assumptions (2002), although learners will not be able to get the exact meaning of an idiomatic expression “it is quite possible that they will come close to the appropriate idiomatic domain”. Therefore, it is possible to assert that although people’s retrieval of idiomatic meanings might not be completely accurate to the institutionalised signification, it is possible to, at least, reach the domains sanctioned by the idiomatic strings.

Chapter 3

Theoretical Framework

3.1. A preliminary discussion of the reviewed concepts

It has already been stated that this research is going to tackle idioms with a cognitive approach; i.e. analysing how idioms are conceptually integrated and interpreted in the mind of speakers. To this end, it has been deemed necessary that the individuals interviewed are required to be non-native English speakers, a methodological step whose importance will be explained in depth below. In the process of a scrutinising analysis of the cognitive paths of interpretation and meaning that idioms follow, there are different concepts that arise as relevant. These concepts are functioning, in a way, within a schema of dichotomy that provides an understanding of how idioms work in semantic and grammatical terms. This enables a discussion about how these two terms can be applied onto the linguistic organisation of idioms.

Regarding the relation between the lexico-grammatical constituents of an idiom and how they organise within it, this research has considered Langlotz's (2006) notions of transparency and opaqueness as two concepts that deal with the concordance between the literal meaning of the idiom and the constituents that comprise it on the one hand, and the conceptual meaning as a word-like structure on the other. According to him, if an idiom is transparent, there is a strong correlation between the constitution of the idiom's items and the conceptual meaning; on the other hand, if an idiom's meaning is barely, or not at all, related to its compositional items, it is opaque. However, the transparency/opaqueness aspect of idioms may depend not only on the lexical items of the structure, but also the motivation that underlies under the institutionalised meaning. This matter will be especially important in the selection of the idioms for the tests that the subjects are going to be taken, since the interpretational meanings obtained from the tests will reveal the relations of what each subject brings about when trying to guess the institutionalised meaning of each idiom.

At the same time, there are two aspects that deal with the syntactic composition of idioms. It has already been discussed that idioms manifest a nature of compositeness; they are linguistic creations made up by two or more constituents. This idea of a fixed structure was argued by two authors: Fraser's notion of frozenness (1970), and Langlotz's term of fixedness

(2006). For the purpose of this research, this study has adopted the frozenness concept, because Fraser (1970) refers to the lexicogrammatical restrictions of idiom's compositionality, putting special emphasis on the context occurrence. This aspect is particularly important, since the present study considers two instances in which idioms are interpreted: a de-contextualised and a contextualised instance. In this respect, some idioms can undergo a process of alteration in their structure, such as passivisation or tense switching. This characteristic is called *Flexibility*, which allows an idiom to be altered in its structure or the collocability. Therefore, the grammatical and semantic fields, which have been divided in this study, operate at different levels. These idioms are flexible due to the fact that their compositional structure can be modified at the syntactic level, such as passivisation, and their meaning is not affected.

Considering the previous features of either fixed or flexible compositional structure of idioms, this work has considered two important factors, addressing the contextual occurrence of idioms. In the designing of the tests, context will play an important role in the analysis of the interpretation. For this reason, two relevant aspects to this issue arose. The first one is the situation. This concept tackles what an idiom itself is, and what is the actual meaning. According to Langlotz "the most conventional and cognitively neutral way to construe the situation is to conceive the scene at the basic level." (2006) In simple words, situation can be described as how the idiom is understood and interpreted in isolation, without taking into account external factors which can affect the understanding of the institutionalised meaning of the idiom. On the other hand, another concept that has been taken into account is the contextual embedding, which addresses the idiom in context. This is how the external elements can affect the interpretation and meaning of idioms. Following this idea, a differentiation between interpretation and meaning has been established. In trying to guess what an idiomatic expression really means, the subjects can come up with different interpretations of idioms: the meanings that they can give to these linguistic constructions. Since this inquiry's main approach is to analyse the internal processes leading to these interpretations, they are not going to be considered as "right or wrong", but how they are connected through the image schemas established by the lexical compositeness. This is because idioms have a polysemic nature, which means that they can have more than one possible meaning, for the reason that interpretational variants can be inferred from the lexical constituents solely. Importantly, this idea is against the unity of meaning, or idiomaticity, understood as a single unit of meaning: the word-like nature of their semantic perspective.

In the process of how speakers achieve this idiomaticity, there are some internal mechanisms that allow the access to it. First, entrenchment is the transitory and gradual process of routinisation achieved by the repetition and frequency of the use, which must be conventionalised by the community, becoming the institutionalised meaning of the idiom. On the other hand, integration works with how the speaker integrates the image schemas from the lexical constituents and the literal meaning, with the idiomatic meaning. This latter concept is key to what is being studied here, because the current research is analysing the cognitive ability of speakers to activate the image schemas of the constituents and as a unit, through mechanisms such as metonymy, metaphor and mapping.

The concepts described above are significant categorical notions that do not consider the puzzle nature of idioms. In fact, those concepts are posed as dichotomies that contrast against each other, which are transparency and opaqueness, flexibility and frozenness, polysemy and idiomaticity, interpretation and meaning, integration and entrenchment, and finally situation versus contextual embedding. What is intended to be done here, among other aims, is to find the nature of idioms, and how these concepts that are given as opposite and categorical dichotomies are mutually related. Following this idea, it is possible to realise how idioms behave in a way that renders the assumptions evaluating their flexibility or frozenness as non categorical. Some authors (Nicolas, 1995; Chafe, 1968 and Nunberg, 1978) have argued that alteration is possible if the idiom fulfils certain criteria regarding passive structure or compositionality. Moreover, the contrast between transparency and opaqueness serves as an illuminating categorisation to distinguish idioms when they are easily, or not, understood, considering the literal constituents separately, or the expression as a unit. In this manner, defining idioms by means of these rigid concepts would not satisfy their fuzzy and ambivalent behaviour.

This research is examining the mechanisms in the interpretation that involves the concepts, and how these categorial extremes apply to what is going to be analysed in the test. In this sense, the reviewed literature helps to understand the underlying concepts that will be considered in the analysis. Nonetheless, there is a gap regarding the explanation of the later stages of activation of the image schemas when interpreting the meaning, i.e. blending of the image schemas which can result in metaphors or metonymy, generating the path of interpretation. These processes help to the integration of the idioms' constituent in order to achieve the institutionalised meaning. Taking into account the previous processes, it is important

to mention that the correctness of the answers will be considered as a factor for the interpretations made by the participants, but not merely evaluated as correct or incorrect. This is why integration has been selected as key in the analysis of these interpretations, since this study is focusing on the process and mechanisms of interpretation irrespective the accuracy of the answer.

Furthermore, context has been also considered as an important factor that affects how the subjects are going to interpret what idioms mean, since there will be a comparison between isolated idioms and then set in context. Context will play an important role because the different lexical constituents of idioms will be affected by the environment where it is situated, since for non-native English speakers there is no entrenchment of the idiom as a unit, but an integration of the different items that make up the whole phrase. Nevertheless, there is an aspect that can influence those interpretations, and which is not controlled and delineated by the composition of the idiom itself or the context: the external motivations that each speaker's interpretation has. These elements can be the world knowledge, the level of English proficiency, the specific understanding of certain words that are part of the idiom.

As mentioned before, all these mechanisms involved in the generation of an idiomatic expression's unity are proper to the underlying process of meaning, which is the interpretation. The level of accuracy of the interpretations reveals the focus of this study, and the aspects taken in consideration when dealing with idioms. The subjects tested are expected to come up with different interpretations of the actual meaning of the given idiomatic expression, unfolding the latter's unit-like conceptual nature. According to this, participants will be dealing with processes of integration, leaving aside the process of entrenchment, which most of native speakers undergo. The process of integration implements the cognitive mechanisms that were mentioned before, and how it generates two instances in which it is possible to analyse the results of the tests.

Firstly, the process of integration activates the underlying polysemic nature of idioms, which lies before the level of institutionalised meaning. In the interpretation that participants can give, there can be variant meanings that they attribute to the idiomatic expression, taking into account the image schema every single constituent can bring up separately. Subsequently, they undergo a higher-order of integration converging individual concepts into one single unit. In this sense, different interpretations and attributed meanings emerge from the polysemous nature of

idioms, because the components can generate different image schemas separately.

In the second instance, the process of integration itself is activated. As it was said before, these separate interpretations must converge into one single unit. This is what reflects the conceptual integrity of idioms as a non-literally interpreted unit, although there are some idioms that can be very transparent because of their resemblance to their literal interpretation (Fernando, 1996). In this process, mechanisms such as metonymy, metaphors and space mappings take place to establish a relation throughout and among the different image schemas obtained or created from the interpretations.

Hence, bearing in mind how integration works, and the internal processes involved in this matter before the level of institutionalised meaning, it is clearer to understand why this inquiry has not taken into account the entrenchment process as its starting point, but as something that is achieved once the previous stage of integration has generated the possible interpretations that an idiom can have, only afterwards rigidified by frequency of use.

3.2. Research Questions

Based on the aspects this research attempt to work on, a series of questions have been established with the purpose of determining the cognitive process through which subjects can infer or interpret idioms. Furthermore, it takes into account lexicogrammatical elements such as the presence or absence of verbs in the structure of an idiom that potentially can facilitate a more accurate understanding of them. Finally, the transparency or opacity of an idiom and the textual context wherein it is embedded is a further important variable when interpreting idioms.

1. In terms of interpretation, how significant is the difference between transparent and opaque idioms?
2. How does the presence of a given textual context affect or improve interpretation of idioms?
3. Taking into account that transparent idioms are interpreted in an efficient way, to what extent does the presence of a verb in the expression increase, maintain or facilitate its interpretation?
4. Regarding the idiom's centre. Which is the element preposition, noun, or verb that is the most helpful in the interpretation of idioms?
5. Does the verb retain more information than the noun in the integration of idiom's constituents when interpreted?

3.3. Hypotheses

In the face of the questions previously posed, this research expects to find, as the main hypothesis, if *there is a constancy of schematic domains irrespective the accuracy of an idiom interpretation*. This is possibly due to the fact that language reflects patterns of thought or patterns of conceptualisation. Besides, it is stated that language reflects certain essential properties and designs, which are characteristics of human mind (language and thought). According to this, people through the process of integration, implement mappings from the idiomatic expressions' constituents onto the metaphorical domains through which the person can facilitate conceptual integration, which could be translated into constructing a meaning or interpreting an idiom. Additionally, this idea would allow the present study to find the constructional and de-constructional process of an idiom, and in this way, it will reveal how integration is achieved through the different mappings, mechanisms and cognitive paths that people may use.

Accordingly, what is going to be considered is the underlying image schemas that take place in the process of integration within the idiomatic expression. One example of this is the idiom "spill the beans" in which it is possible to map its components individually onto their metaphorical concepts of the particular expression (Szabó, 2007). In "John spilled the beans" the components "map the speaker's knowledge of someone's tipping over a container of beans – the source domain – onto a person revealing a secret – the target domain" (Szabó, 2007). In the same way, Lakoff & Johnson (1980) considered that there are underlying conceptual metaphors -the mind is a container and ideas are physical entities- in the very same idiom. Thereby, this study aims to look at and distinguish the core of idioms -considering the heterogeneous interpretation that might be found in the corpus- that is to say, the underlying images schemas that sanction and sustain idioms -as illustrated above with the idiom "spill the beans" in which the metaphor of mind as a container- function as the raw material or minimal unit of idioms. Therefore, what this dissertation propounds is that people would identify to greater or lesser extent image schemas despite the accuracy of their interpretation. Mandler (2004) stated that the CONTAINER image schema is one entity which is supported by another one that contains it, then the container schema is meaningful because containers are meaningful in everyday experience, thus as a meaningful and valid structure, by extension several different interpretations from those image schemas are meaningful too.

Now, the actual importance of image schema's representations in this research lies in the possibility that they can shed light on the existence of some constant factors that drive the conceptual motivation of idioms and re-motivation, in other words, image schemas could be/represent the "empirical evidence" (result) in the confirmation of the former hypothesis considering that meaning is motivated through interpretation, context and routinisation and in this manner, then, those parameters could affect the final integrated idiomatic expression. It is important to mention that part of the purpose of the research is to consider the idiomatic expressions in context and isolation; however, it is recognised that in reality the meaning construction is built in context. In that sense the de-contextualised version, just tries to represent the literal meaning, not reality.

Another relevant aspect of this research suggests the key notion of *Constancy* because of an essential characteristic of image schemas, which is that these representations derive from sensory and perceptual experiences (embodied experiences). Therefore, every idiom's interpretation, with different patterns or meanings, can represent the same or similar image schema inasmuch as it is an embodied experience. This embodied condition validates any interpretation (taking into account the institutionalised /interpretation difference) as a cognitive process and reflects a common embodied experience because it represents the everyday interaction and perception of the world. This present study then is taking into consideration an aspect that has not been dealt with before, the divergence between an idiomatic expression's interpretation and its institutionalised trait.

In this light, the present work will deal with the difference between institutionalised meaning and interpretation not as a matter of right or wrong but as to highlight a very important relationship between them that establishes on the one hand, the institutionalisation -as a convention which is recognised and accepted by a certain speech community- and, on the other, the idiomatic expression -which is interpreted by that community-. Considering the previous idea, one of the observations that is necessary to keep in mind is that independently of the empirically controlled situation (the test), or the previous background or idiom's knowledge on the side of the participants, the variety of results gathered from the research will expose the same or similar kind of schematic representations, because of the shared embodied experience. According to Fauconnier "we produce our account of the phenomena under study by using language and thought, that is, by relying on the very phenomenon we are studying" (1997). That

is the reason why it is not the institutionalised, conventional, community-related meaning that all the attention has been focused on in order to interpret an idiom, because at the time of analysing language and using it, the question is partially answered: there is a constancy of image schemas as there is a constancy in embodied experiences as there is a constancy of language and thought in human beings.

Although it is a controlled and measurable environment, or an “unnatural” condition, this tested experience will be able to give a reliable and valuable meaning to the conceptual structure, due to the fact that conceptual organisation arises from bodily experience. Thus, participants can interpret idiomatic expressions freely and provide this research with credible data. These instances then will enable to reflect the degree of similarities or differences among students’ responses, taking into consideration the individual interpretations and the possible previous knowledge about the matter. Accordingly, participant’s answers would be the result of their natural effort at the time to accomplish the activity and an unconscious integrating effort also.

This integration operates in order to build and map different mental spaces. For instance, as it was mentioned before, one relevant type of mapping would be between source domain and target domain in a metaphor (two input spaces). These are “partial structures that proliferate when we think and talk” (Fauconnier, 1997) and they are instrumental to facilitating conceptual integration. As a result of the partial mapping and integration of conceptual elements emerges the blending of a new conceptual structure. In some cases parts of such mappings get highly entrenched in daily mental activity and language, so that someone can unconsciously instantiate them. This process of integration reveals the core of the different mechanisms that are used to understand language interpretation and cognitive construction in general. Moreover, according to Fauconnier (1997), the mappings can be responsible for semantic change through time. In that sense, when someone analyses idiomatic expressions, he is able to find an indefinite amount of complex patterns of semantic extension that fulfil the function of facilitating cognitive access and better comprehension. In other words, processes of semantic extension can extend the architecture of everyday thought. Those processes are especially metaphor and metonymy.

The main contributions of metaphors and metonymies to the constitution of idiom’s unity are the kind of mapping relations that they perform. In the case of metaphors, the mapping is established between two distinct conceptual domains, whereas in metonymies this semantic extension holds of a single experiential domain, thus it is not established as a relationship of

similarity, but as a mapping procedure based on a coordinated *Conceptual contiguity* (Barcelona, 2000). Then it is reasonable to think that both cases represent a highly creative cognitive process for amplifying and structuring conceptual representations and, as a consequence, a convenient and efficient way to provide support to this study, in the process of construction, deconstruction of idioms and the task of looking for the unconscious path that participants follow.

Another important consideration in this research is to find if the degree of transparency that idioms have, relies on the verb's presence, due to the fact that this type of word -based on embodied experience- can clearly project the integrational network. In this way, the second hypothesis arises as this study expects to find that: the image schema of an idiom relies on the verb -if there is any- as it conveys more conceptual information than nouns.

Therefore, it will be easier for people to map paths through a possible meaning or interpretation of idiomatic expressions. Furthermore, verbs in idiomatic expressions play an important role in the mapping onto mental spaces and they are likely to be the most "informative" part of an idiom -as they convey information of embodied experiences and what is more, constitutes "hints" to activate people's global knowledge- thus it is possible to map the path onto the core of idiomatic expressions, and consequently into their respective underlying image schema.

This can be reflected when decomposing the idiom "Spill the beans" (reveal a secret): the verb "spill" shares a certain level of abstraction with its meaning -reveal- as it conveys the image schema of something being exposed or expelled. In this case then, the mind will be considered as a container of something -secrets- that are being or going to be exposed.

Similar studies have been carried out regarding the semantic contribution of idioms' elements (Cacciari & Tabossi, 1988; Glucksberg, 1991) resulting in empirical evidence that support the theory that semantic constituents of idioms contributes to the sense of transparency in transparent idioms.

However, this research will take into account the presence of verbs in idiomatic expressions as to validate the former hypothesis regarding the embodied experience's related information in verbs that allows native and non native speakers of English to somehow get closer to the core of idioms, their respective image schemas and as a result, their institutionalised meaning. As we mentioned then, this dissertation expects to find that whenever a participant

does not know an idiomatic expression he would have the tendency for looking at verbs in the idioms -if there is any- instead of other lexical constituents for the process of mapping.

3.4. Objectives

For this particular research the following objectives are set:

General Objectives:

- 1.- Identify and explain the constancy of schematic domains in idiom interpretation.
- 2.- Establish a relationship between the degree of idiom transparency and cognitive mechanisms which allow the meaning's interpretation.
- 3.- Demonstrate within the idioms, what is the relevance of the verb in terms of the integration network that generates, and as an informative and efficient lexical item in the interpretative field.

Specific Objectives:

- 1.- Determine the constructional and de-constructional process of the idiom, in order to reveal how the integration is entrenched in people's general knowledge.
- 2.- Identify schematic domains' coincidences and determine the most overt of them in order to understand how they work in both interpretation and institutionalised meaning of idioms.
- 3.- Arrange/Locate/ Set up the idiomatic expressions to an isolated as well as textual context situation, in order to evaluate the relevance and degree of participation of them in context. (to what extent is idioms' de-contextualised interpretation co-linear with their contextualised instance)
- 4.- Demonstrate how influential is context in the activation of embodied experience and therefore, schematic domains.

Chapter 4

Methodology and expected results

The present study will be performed under a cross-sectional approach, mainly due to its synchronic method of observation, which offers a pivotal descriptive analysis suitable for the research, while discarding some external, independent variables that may bias the research. It is important to highlight that this study does not seek to draw the entire process of entrenchment for the interpretations and the generation of a pattern of figuration. Instead, the real interest lies on the interpretations that arise from an idiomatic expression, in order to determine if there is constancy in the instantiation of conceptual schematic representations regardless of the accuracy of these interpretations. Therefore, an observational perspective that does not include time will shed a light onto the processes related to the vital relations mapped in the re-motivation of an idiom by non-native speakers of English Language. In other words, a synchronic perspective allows for a picture of the systematic associations that may arise from the re-motivation of idiomatic expressions -the core cognitive process that will take place during this experiment- in which the participants' interpretation of each idiom will be the result of the integration of its constituents, triggered by the concepts underlying the lexical constitution of an idiomatic unit.

4.1. Participants

In the light of this scenario, the participants of the study will be English language learners, due to the distance they have from the cultural conceptual network of native speakers, a determining factor for the re-motivation of idiomatic expressions to take place. In this way, interpretations shall overcome the cyclic character of definitions derived from an entrenched and frozen conceptualisation given always retrospectively by native speakers of English. The fact that the subjects do not have previous knowledge about the idiomatic expressions they are called to interpret provides them with enough liberty of interpretation regarding the different associations and integrations of the constituents they might come up with. On account of that, the design of the study must overcome any factor that can disarray the variational interpretation of the idiomatic expressions.

The procedure employed to select the sample will be a non-probability sampling, specifically a convenience or opportunity sampling. The sample will correspond to 70 English

Language and Literature students of second, third and fourth year from Universidad de Chile, as that was the largest sample this study could achieve. This election was made based on the fact that, being a heterogeneous group, they nevertheless will provide for the necessary characteristics of the study, while being easily accessible. In order to account for the systematic character of any variation found, it is necessary to avoid potential subgroups inside the sample that could pose a threat to the validity of the research. Thus, native speakers of English are going to be left aside from the sample. This decision is based upon the fact that sample subjects have to be students of English as a second language, for them to have enough knowledge of English so they can understand at least the literal meaning of the idioms presented but not their institutionalised idiomatic meaning. If there is the case of any student who knows the meaning of the idiom, he/she will have to point it out on the answer sheet, for it to be considered in the analysis.

4.2. Materials

Regarding the tests that will be applied, a total of 24 idioms will be included for the subjects to interpret in both contextualised and de-contextualised settings, being evenly distributed along the tests with regards to the following features:

- (a) Dimension of idiom transparency according to Langlotz (2006): isomorphic-globally motivated, globally motivated, partially motivated and non-motivated idioms;
- (b) The headedness of the idiom: verb, noun or preposition.

Regarding the first feature, each category will be composed of 6 idioms, while for each category on the second feature there will be 8 idioms. In other words, for each degree of transparency there will be 6 idioms divided into: two verb centered idioms, two noun centered idioms and three preposition centered idioms.

Idioms will be selected having in mind some considerations. To begin with, they must not have a noticeable counterpart in the subjects' native language, in order to avoid readily triggered inter-language transference and interference. It is important to highlight that, as previously mentioned, translation into the subjects' native language is a factor that will be considered depending on the degree of influence it might have on the results. In this way, the analysis will

provide an accurate insight of the vital relations that integrate both the representational image schema and a particular pattern of figuration, with its co-linear interpretation.

The inclusion of idioms with different central elements is related to how they might influence different answers and therefore account for diverse processes of integration among the participants, aspect that has been already discussed in this study. Hence, it will be necessary to consider idioms with specific features equally distributed along the test, in order to provide enough data to compare and analyse different possible effects they might have during the interpretation's cognitive process.

In order to select the 24 idioms to be included, first a randomly selected group consisting of 80 idioms was revised. Then, a large number was discarded in relation to the previous considerations. Next, four groups of 24 idioms each were formed from the remaining idioms. Finally, the 24 most repeated idioms among these four groups were selected and arranged in order to account for the previously mentioned guidelines. The following table shows the final set of idioms assigned to each category, in terms of center and transparency.

	Isomorphic-globally motivated	Globally motivated	Partially motivated	Non-motivated
Preposition Centered	Back to square one	At your mother's knee	In deep water	Head over heels
	Once in a blue moon	Off the wall	In the pink	On the back of an envelope
Noun Centered	Maiden voyage	A ball and chain	Hot potato	Long in the tooth
	Eager beaver	Any port in a storm	Cold fish	A flash in the pan
Verb Centered	Be dead from the neck up	Batting a thousand	Sit on the fence	Rolling in the aisles
	Keep under wraps	Wear your heart on your sleeve	Eat humble pie	Cry wolf

Table 4.2.1

As stated above, two instances are going to be considered: de-contextualised and contextualised idioms. The relevance of context in the experiment is deduced from the adjacent

hypothesis add up to this study , in which every image schema sanctions a context by itself, this is to say, at the moment of producing or understanding an idiom, a specific contextualised situation is -fully or partially- sanctioned by this image schema, therefore becoming a fundamental vital relation within the integration of the following elements: the underlying lexical compositeness, its particular interpretation and, finally, its conceptualisation and subsequent entrenchment by means of usage.

The material used also includes an answer sheet and a test. The format of the answer sheet will be the following: a simple and meaningful title, specific instructions and 24 numbered blank spaces for students to write down the interpretations, each one with a box at one side that must be marked if they have previous knowledge of the idiom. Regarding the test, it will have the form of a Power Point presentation with the following basic structure: a specific title that provides the information of the test to be taken; the instructions for the test followed by an example of how the test is going to be applied; then, each idiom is going to be presented two times consecutively, one for the students to read and the next one for them to write down the interpretation in the answer sheet; and final thanks. The first part of the presentation involves de-contextualised idioms, the allotted time for subjects to read and write the interpretations are of 10 and 45 seconds, respectively. In the case of contextualised idioms, the allotted times are of 15 and 50 seconds.

Concerning style, easy language will be essential in the avoidance of threats that could affect the validity of the results. In the case of instructions, the researchers will explain them carefully at the beginning of the test in simple language. Each idiom provided in context will also feature simple language in order to facilitate the focus on the idiomatic expression. In case some words or expressions were to be considered complex for the subjects, an appropriate definition will be provided as well in the corresponding slide.

4.3. Procedures

Data collection should be done taking into account the synchronic aspect of the research and the main feature of the test: the interpretation of contextualised and de-contextualised idioms. In order to guarantee the gathering of appropriate data, the two sections of the test have to be applied to the sample in progression. The first stage will be related to the interpretation of de-contextualised idioms, followed by the contextualised instance. It is necessary to have both

taken in this order, so the contextualised idioms items will not interfere or be used as reference for the interpretation of the de-contextualised ones and the students will not be able to provide a retroactive feedback between sections. In this manner, threats such as participant mortality, practice effect and maturation will be avoided.

This experiment requires the application of the test divided into the following stages:

- (a) At the beginning of the test each subject is going to be provided with an answer sheet for the corresponding section of the test;
- (b) Next, the first part of the presentation is going to be projected, presenting the instructions of the test and the idioms in isolation and randomly arranged (in terms of their degree of transparency and their main element) Each idiom will be projected during the specific times mentioned above, and students should read and provide a personal interpretation based on the literal meaning of the expression shown during this time. It is important to note that participants that might be late to take the test, that is to say, that arrive after the instructions' explanation, will not be able to participate;
- (c) Then, students are going to be given a new answer sheet for the contextualised instances;
- (d) The final stage involves the same procedure, however, the idioms are going to be projected with the particularity of being within a context.

Thus, both de-contextualised as well as contextualised instances will be included. This is an important aspect to consider, taking into account that the variation regarding interpretation of idioms in each case will exhibit any systematic correlation between the two instances at a grand scale, showing the relevance of context within the instantiation of every image schema supporting the idioms.

4.4. Data Analysis

First, idioms' interpretations are going to be divided and categorised in a table of gradience according to its transparency/opaqueness (Table 4.2.1), to account for any significant difference in the results depending on those features.

Idiom 1

Part. N°	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1		Ser tonto o con poco juicio.	Era tonto o con poco juicio.
2		Alguien que está cansado o algo así.	Alguien que es tonto, de cabeza dura para aprender.
3		No tener muchas posibilidades para hacer algo (estar "jodido").	Repetir de curso.
4	X	No ser inteligente, equivale a "cabeza hueca".	Poco inteligente, "cabeza hueca".

Table 4.4.1

Hence, each de- and contextualised instance should be graded in relation to how close the interpretation given by the participants is to the actual meaning of the idiom. An easy handling scale to analyze this segment will consist of a 4 points scale divided as follows: 1. Exact meaning, 2. Close to the meaning, 3. Far from the meaning, 4. Not related to the meaning. Then, all this information will be organised and presented in different tables regarding three main features: the idiomatic expression, the main element of the idiom and the transparency scale (Table 4.4.2).

Idiom 1

De-contextualised					
Not Answered	Not related to the meaning	Far from the meaning	Close to the meaning	Exact meaning	
0	45	5	11	9	

Contextualised					
Not Answered	Not related to the meaning	Far from the meaning	Close to the meaning	Exact meaning	
0	18	2	33	17	

Table 4.4.2

For each idiomatic expression, graphs and tables are going to be presented depicting the following dependant variables: a graph comparing answers in both de- and contextualised instances, and two charts with the percentages delivered in each instance. The graphs aim for a direct comparison regarding the closeness of interpretations to the institutionalised meaning in both settings, while charts will help to quantify the answers for a single instance. The next two features will be presented in relation to each other and divided according to de-contextualised and contextualised instances, that is to say, idioms will be presented according to their main element, presence of context, and connection to each grade of transparency. For example, an

isomorphic-globally motivated idiom that is verb centred will present the following charts: One for the de-contextualised part of the test, and a second chart for the contextualised section.

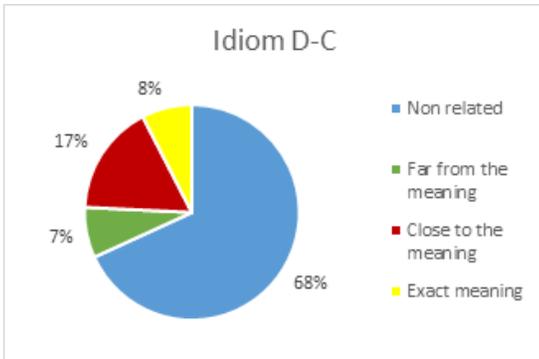


Figure 4.4.1

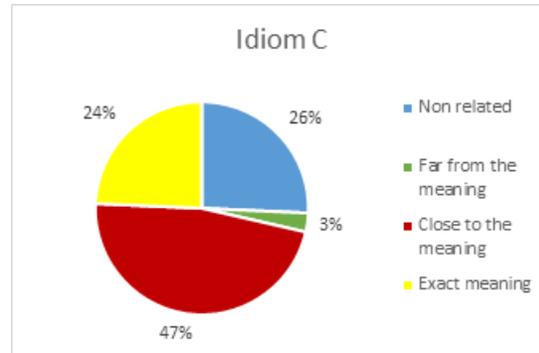


Figure 4.4.2

Then, three other charts including the total number of answers for both idioms in each category will be added. Following the previous example, three charts will be added, one that includes the two isomorphic-globally motivated and verb centered idioms in de-contextualised instances, one for the same idioms in context, and a final one that includes both of them.

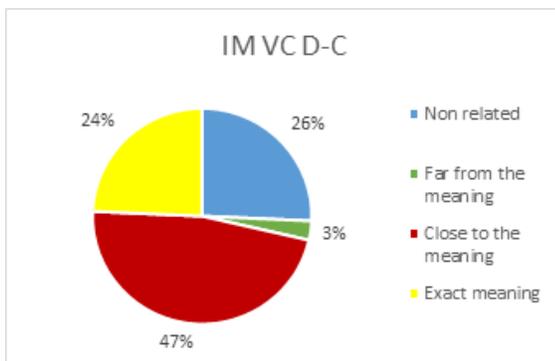


Figure 4.4.3

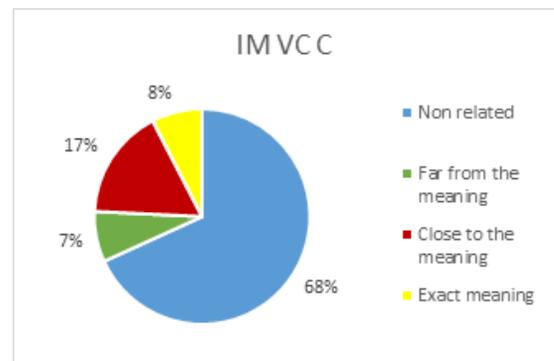


Figure 4.4.4

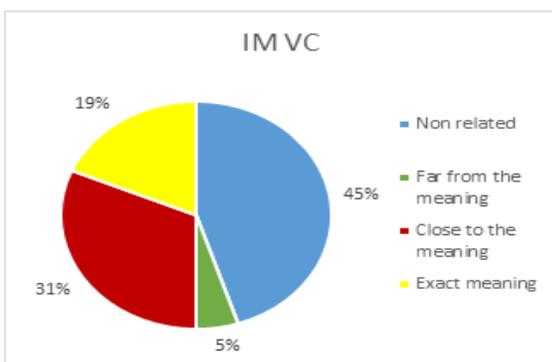


Figure 4.4.5

Consecutively, there will be three more charts for each degree of transparency as well. Referring back to the example, now there will be a chart that sums up all the answers for isomorphic-globally motivated idioms in the de-contextualised section, one for the contextualised part, and one that incorporates both.

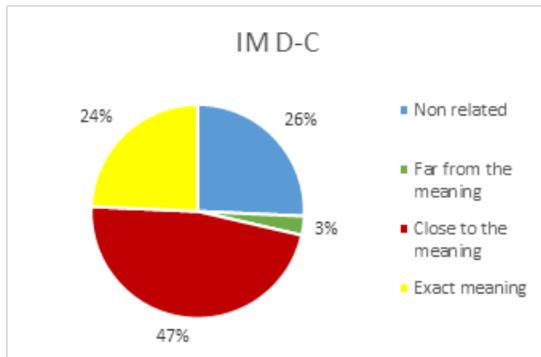


Figure 4.4.6

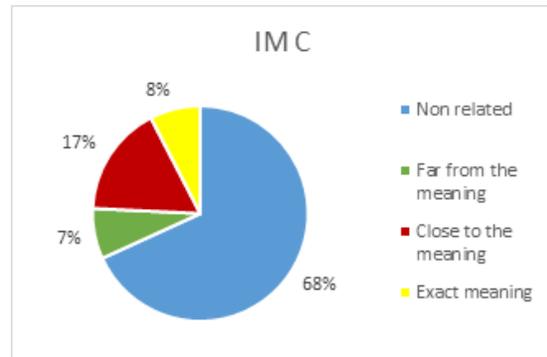


Figure 4.4.7

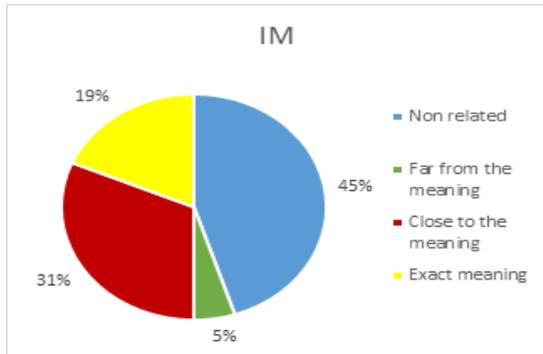


Figure 4.4.8

Nine more charts that account for the main constituent in both instances and the total number of answers for each one will also be included. In the example above, the next charts should be: one for all verb centered idioms in de-contextualised instances, one for the same idioms in context, and one that sums up all the interpretations for the category.

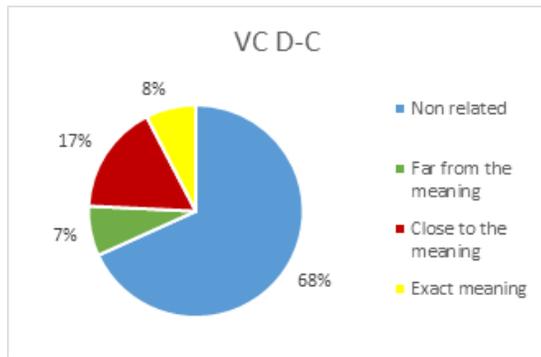


Figure 4.4.9

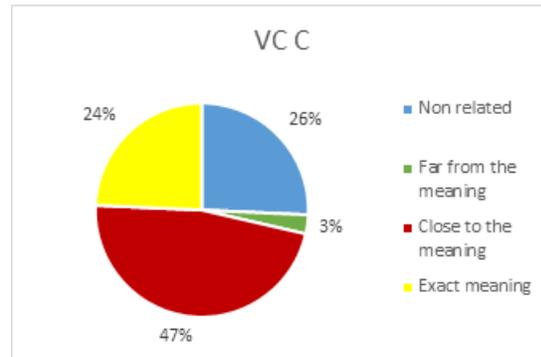


Figure 4.4.10

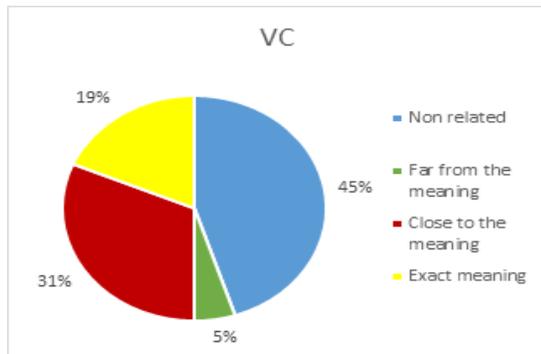


Figure 4.4.11

Finally, three more charts are going to be presented, and that add up the total number of interpretations gathered, in other words, one chart for each of the following aspects: all idioms provided in isolation, in context and one that involves all the answers in the tests.

After the organisation of the data, it will be analysed. In order to carry out this analysis, the interpretation of each idiom in every valid test should be considered in terms of produced image schemas and the processes involved in the interpretation to see if there is any constancy or a generalisable pattern among the results. This implies a thorough analysis that can account for the similarities, dissimilarities, proximities and correspondences in each interpretation to figure out if the vital relations perceived by the synchronic approach show a tendency towards a specific, supporting notion of image schema. Thus, the analysis will be focused, mainly, on the accuracy of the schematic domain rather than the specific correspondence between the lexical and the idiomatic meaning, that is, the pattern of figuration. A first, short analysis of each idiom will be presented, followed by a global analysis of the 24 idioms that compares specific features

and patterns found during the previous analysis, according to the aforementioned aspects. Finally, a thorough analysis of eight idioms will be presented, to account in detail for the different outcomes that might arise from the overall analysis.

4.5. Possible results

This project is interesting in terms of the results that are expected to be obtained. Those findings are mainly concerned with what processes the participants would be involved in, in order to interpret or understand an idiom, as well as whether these strategies repeat a possible pattern to achieve the institutionalised meaning of the expression; also, as the main focus of the present study is interpretation, it is necessary to explain the results on the basis of the two hypotheses postulated at the beginning of this work.

The first issue that the results will point out is regarding the first hypothesis of this study: the constancy of schematic domains, that is to say, the level of accuracy the participants might have when interpreting idiomatic expressions. As the investigation does not consider answers in terms of “right” or “wrong”, the concept of *correctness* is left aside, and the concept of *closeness* -i.e. how close is the answer to the meaning of the idiom- is introduced. As well, and regarding the latter concept, what is expected is a pattern in terms of schematic domains underlying the expressions, no matter how far and diverse interpretations might be constructed from the institutionalised meaning of the unit. This is supposed to occur in instances where context is present, and in the opposite, when the idiom is isolated, that is to say, in de-contextualised situations.

In relation to the aforementioned factor - context-, this is expected to be considered as an element of influence in the increase or decrease of accuracy in the interpretation of an idiom. Therefore, it might be feasible that, in contextualised utterances, the majority of the interpretations might be closer to the institutionalised meaning rather than the de-contextualised instance. But as this can occur, it also might be the opposite. Nonetheless, these phenomena may be of help in order to identify the different mechanisms non-native speakers of English use when they attempt to achieve different interpretations of idioms.

In terms of the means used to understand idiomatic expressions, it is possible that, regardless of the different paths the subjects will take to interpret idioms, those interpretations will share the same image schema. This is irrespective of the presence or absence of context in

the idiom, and regardless of the degree of closeness their answers might have with the institutionalised meaning of the expression itself. In sum, there is a constancy of the schematic domains used in the interpretations of an idiom in spite of its occurrence within and without a context, and this constancy will not be altered in spite of the changes that may occur in the process of interpreting a specific idiom.

In association with the second hypothesis, it is relevant to take into consideration the nature of idioms, i.e. if its main lexical constituent is a verb or a noun. The hypothesis relies on the fact that most of the closest interpretations from the institutionalised meaning of an idiom would be based on if the idiomatic expression is constituted by a verb.

If the head constituent of an idiom is a verb, the subjects might tend to achieve a closer interpretation of the institutionalised meaning by focusing on this element in order to reach a specific image schema. It is possible that non-native speakers of English will create the schema in their minds by associating the verb with a specific embodied experience, that is to say, the verb might be a reflection of an action a person can perform. The verb, as the main constituent of the idiom, and the possible element that conduces to a closer interpretation of the idiom, is the most transparent element of the idiomatic expression because it represents the main action that holds the institutionalised meaning. In this sense, irrespective of how opaque or transparent an idiom might be, the verb will always play the most important role in the interpretation of the idiomatic expression.

The situation would not be the same when it comes to nouns. Idioms constituted by nouns may have a different treatment by the population who does not have previous knowledge of the figurative meaning of an idiom. As nouns do not represent actions but entities, these elements tend to obscure an idiom by terms of opacity and, therefore, the interpretations of the idiomatic expression that has as a main constituent a noun, might be further away from the institutionalised meaning.

Nevertheless, this assumption does not mean that all the interpretations may not share the same schematic domain, but that the mechanisms non-native speakers of English will follow might be more difficult to establish, as there is not going to be a pivotal constituent which will serve as a guide in the process of interpretation. In this sense, the population might tend to look for other strategies and processes in order to reach a non-literal interpretation of the idiomatic expression.

For this reason, non-native speakers of English may follow alternative paths for the understanding of idioms, regardless of if subjects are close to the meaning or not. These resources have to do with looking in the mental lexicon the Spanish equivalent of the idiom they attempt to interpret, basing its association on the lexical constituents – nouns – which are similar to Spanish nouns, by associating the syntactic construction of the idiom, or maybe both. In this sense, it is possible to say that this resource might not be a pattern -as probably some subjects might know the meaning already-, but a tendency on non-native speakers of English in the interpretation of an idiomatic expression which its main constituent is a noun. Thus, this variant of idioms is more opaque than idioms constituted by verbs, in terms of direct association to the institutionalised meaning.

If this strategy does not help in the process of interpretation, another possible way of interpreting idioms might be used: to look for another idiom -this time, in English- with similar lexical items and syntactic structure. However, if the main element of the idiomatic expression - the noun- is not understood, regardless of the strategy used to interpret it, the essence of the idiom -that is to say, the expression in itself- remains as an opaque unit. That is the reason that the subjects will, probably, try other kinds of resources in order to get a close interpretation of the same. Those methods, it is supposed, do not alter the process of schematisation, though the interpretations might be rather far away from the institutionalised meaning of the idiom.

However, it is important to take into account the assumption that idioms constituted by a verb may also have the same processes as an idiom with a noun. For instance, a verb-centred idiom may also be interpreted by means of the association with a Spanish equivalent, based on its lexical constituents or syntactic structure. Nevertheless, as a tendency, the item which will guide this association might be the verb, in consequence, this process of looking for a similar expression in Spanish might occur less frequently than in the case of noun-centred idioms. This also applies to the tendency of looking for a similar idiomatic expression in English.

To sum up, there might be a pattern in which, in spite of all the different interpretations a given idiom may have, all of them will share the same schema, regardless if it is in a de-contextualised or contextualised instance. In the same level, not all interpretations will have the same degree of closeness to the institutionalised meaning; yet, the interpretation of contextualised idioms may tend to be closer to it. This will also be established by the main lexical constituent of the idiom, verb or noun. In this sense, as verbs tend to be the most

transparent constituent of an idiom –due to its relation to action and embodied experience–, the interpretations of verb-centred idioms will also be closer to the institutionalised meaning. Also, there might be used different resources in order to achieve the figurative meaning of an idiomatic expression. This situation is even more often if the idiom is opaque. And it would be necessary to make clear that, even though transference -idioms that have a simile in Spanish- are to be avoided in the present study, it is likely that, anyway, the subjects will use this means of understanding expressions as a possible strategy, but in different degrees- it might be often used in noun-centred idioms, but not in verb-centred idioms-.

And last, but not less important, the results might vary depending on the level of knowledge the subjects may have on this field and, also, depends on the etymological origin of the idiomatic expression, i.e. if the idiom has a cultural, historical or literary background of creation. From these factors, it is the literary origin the one that, supposedly, will have a high number of close interpretations. This may occur mainly because this area of study is considered as common knowledge among people and, because of this, there are more chances of getting to the institutionalised meaning of the idiom. This might occur because it is possible to obtain knowledge from an idiom with a literary origin without reading the text from this comes as, in most of the cases, these expressions are rather well-known and used by the community, being even more recognised that the works they are come from. Therefore, this factor might be relevant in the results of this research. On the other hand, historically bound idioms tend to be more opaque, as these units were born in a specific moment and in a determined time, and were used by the community from that period, so the meaning of the expression was chosen by a sort of common agreement in the community. This is the reason that the next generations would not have prior knowledge of the idiom: because they were not part of the sociocultural agreement. It is also applied to cultural idiomatic expressions which, as part of a determined country or territory, might be understood by the community of origin, but not by foreign people.

As a consequence, cultural and historical idioms -irrespective of their main constituents, noun or verb-, are understood by people using the knowledge of current times. That might be the reason of their opaqueness. It is because of this that subjects might tend to use knowledge from the period they are living now, as well as the things they know based on their embodied experience. The latter strategy might be used in order to have the interpretation of a verb-centred

idiom, whereas noun-centred idiomatic expressions will follow a more complex path of understanding.

To conclude, in terms of results, the present research may or may not have the expected findings; but, if those findings support the study, then it might support the idea that idioms have a meaning in the surface, but that have a deeper source of cognitive motivation. Also, interpretations obtained in contextualised instances might follow the same schematic domains that de-contextualised situations may have. This statement might confirm the notion of a pattern in image schemas among the interpretations in both cases. If for some reason this hypothesis is not verified, then it would be necessary to distinguish between context - which would be more exposed to principles of semantic extension different than schematic representations-, and conceptual organisation. Therefore, irrespective of the strength of the hypotheses, the findings will be, anyway, relevant in terms of the progression in the study and theory of idiomatic expressions.

Chapter 5

Data analysis

In the present chapter, the overall results of the data will be introduced. The idiomatic expressions will be presented according to their degree of transparency, i.e. isomorphic, globally motivated, partially motivated and finally non-motivated idioms. Each of these categories will be divided into preposition-centred, noun-centred, and verb-centred; at the same time, those divisions will be described on the instances of de-contextualised and contextualised cases.

5.1. Isomorphic idioms

5.1.1. Preposition-centred idioms

5.1.1.1. Once in a blue moon

Regarding the de--contextualised instance, the bulk of interpretations were equally distributed between the categories non--related and exact meaning with 36% each. However, in the light of context those figures drastically changed and the exact meaning reached a 64% whereas the non--related category dropped significantly to 7%. In this case, it is possible to infer- that the degree of transparency of this idiom made clear for participants the relation between the literal and idiomatic meaning, because it helped them to instantiate a similar schematic domain, as the majority of the interpretations were framed within the domain sanctioned by the institutionalised meaning of the idiom. As explained before, institutionalised meaning is understood as the conceptual representation that native speakers have of the expression; in the case of “Once in a blue moon”, this study will take the meaning provided by Cambridge Dictionaries Online, which define the idiom as something that “rarely” happens, very infrequently (2014). The context used for this idiom was: “Only once in a blue moon does the Legislature actually act in the public interest.”

In spite of the seemingly transparency of the constituent “once”, it also could entail a slight deviation from the institutionalised meaning provided by Cambridge Academic Content Dictionary (2008). This constituent is widespread among learners of English as a second language, however, its meaning varies according to the linguistic environment, and hence participants used it by providing different interpretations considering the different meanings of

“once”. For example: (1) “once” as a conjunction means “when”, and in such manner it appeared in several interpretations such as: “en un momento particular”, “tal vez un momento pasado” (2) as a “noun” it means “a single time” and so appeared in interpretations such as: “una vez a las mil quinientas” (3) as an adverbial it means “formerly” and appeared in answers such as: “hace mucho tiempo”.

In spite of them using different meanings, the participants succeeded while integrating the idiom. This occurred mostly when “blue moon” was related to time, either a specific point of time or a frequent moment which repeats itself several times within a continuum. Thus, there must be a common schema behind “once” that allows the integration of “blue moon” as part of the idiomatic expression. This might have a bearing on the idiomatic meaning sanctioning a specific embodied experience that has to do with movement through temporal space, explaining why a high percentage of participants achieved the institutionalised meaning in spite of the different meanings associated to “once”. Thus in a nutshell, the image schema behind “once” seems to refer to a process, a cycling of time. Therefore, irrespective the polysemy of “once” the answers that sanctioned that category of image schema achieved the full blending of the constituents and, as a consequence, they accomplished the closest approximation towards the institutionalised meaning. On the contrary, when subjects related it to domains involving places, as in the case of “estar muy lejos”, “un lago”, “en un lugar lejano”, “hacer las cosas en el lugar que corresponde”, the rest of the idiom -and its underlying meaning- was often left aside from the integration, deviating the interpretation further away from the institutionalised meaning. This could be explained as the participants relied on the preposition “in”, which profiles a spatial relation in the blending, since it conveys the CONTAINER image schema which involves the relation between a “landmark” and a “trajector” -entity in the scene that is smaller and that is typically capable of motion (Evans, 2006)- contained by it. For example, in the case of “a lake”, the participants visualised themselves constrained by the lake. The same happens in the case of “hacer las cosas en el lugar que corresponde”, where “doing things” basically is constrained to “doing” them within a specific place. Thus, this atemporal characteristic of “in” affects the cyclic image schema by sanctioning a static one instead, based on the perceptual properties of “in”.

As a minor factor but either way worth to mention, transference into the participants L1 might be involved in this idiom, since it owns some similarities in terms of compositeness to

several idiomatic expressions that belong to Spanish, such as: “una vez a las quinientas”, “uno en un millón”, etc. Those expressions were taken into account by a very limited number of the participants in order to understand and convey the meaning of the idiom. More precisely, seven of the answers in the de-contextualised instance were explicitly directed towards Spanish idioms, showing the native language’s influence. Interestingly, in the contextualised instance, the interpretations pointing out to idioms in Spanish went up to eleven.

Finally, it is interesting to see how the interpretations related to feelings behave in relation to this idiom. For instance, in the de-contextualised part seven non-related to the meaning interpretations associated the idiom to being either sad or in love, as in: “Creo que quiere decir que tiene relación con algo romántico” or “Un momento pasado triste.” Although they are in the domains of states, they do not seem to behave in the same way, since only sadness integrated the constituent once, while being in love did not include it. An explanation for this could be that sadness is thought in terms of instances involved in a cause-effect vital relation, as in “Alguna vez pasó algo en la noche que debió ser triste o doloroso”; on the other hand, love seems to be treated as a continuous process, as the following example shows: “Estar enamorado”.

5.1.1.2. Back to square one

Concerning de--contextualised instances, the exact meaning reached the majority of answers with 34%, followed by 27% of close to the meaning, 26% non--related answers and 13% of far from the meaning category. In the light of context, the majority of interpretations got closer to the target, with 47% exact meaning and 23% close to the meaning-, in spite of 7 answers that remained non--related. The Cambridge Dictionaries Online defines this idiom as: “If you are back to square one, you have to start working on a plan from the beginning because your previous attempt failed completely” (2014). The idiom in context was presented as follows: “After they lost the election, the Liberal Party had to go back to square one and come up with some new policies and some new ideas.”

Even though this idiom was among the most transparent in the test, participants only got a partial sanctioning of the idiom in many instances. Taking into account that the target meaning of “back to square one” is beyond the literal interpretation of its constituents, the domains sanctioned by the participants only acknowledged a fraction of the metonymic

extension of the idiomatic meaning -as in “vuelta al comienzo”- leaving aside the factor of the failed attempt that makes someone going back through his/her steps. This might be because it seemed redundant to focus on the cause, since going back implies a cause by nature. In spite of this, participants did integrate both constituents (“back to” and “square one”). Moreover, the image schema behind this idiom, a cycle image schema, might have been guessed by participants, as they failed to account for the cause that implies the act of starting again. It is possible to maintain this as participants focused on the schematic image that conveys the idiom, rather than the frame of games. This frame involves a cause-effect relation in the act of going back to the beginning, information that is added to the image schema as well.

In this sense, the closeness and exact meaning was achieved through the preposition’s influence within the idiom’s compositionality. As stated before, “Back to square one” supposes a causal relation, thus the underlying meaning of “back to” is blended with “square one”, allowing the participants to sanction the particular schematic representation behind the institutionalised meaning. In this manner, participants were able to draw the mapping solely based on the blending. Thus, it seems that the causal chain sanctioned by the idiom enabled the subjects to fill the gap in both de-contextualised and contextualised instances. Nevertheless, it could be argued as well that as verbs are effective agents that allow for the sequence of events that takes place in a causal chain (Langacker, 1990; Croft, 1991), the absence of one in the idiom might interfere in the idiom’s integration by the deprivation of an overt causal relation. Thus, since “back to square one” is related to the frame of a game, the participants, who seemed not to be aware of the mentioned frame -with the exception of one answer which clearly said so-, failed at licensing the idiom completely, that is to say, they partially instantiated the frame, even though they fully sanctioned the image schema behind it. However, causal chains are also related to processes and moving causes, in this sense the participants found the possible agent of causality by identifying “back to” as the salient constituent in the idiomatic expression. As in the case of “once” in “Once in a blue moon”, the plurality of meanings and patterns of usage of “back” allowed the participants to license the same image schema than the institutionalised meaning.

Finally, although in the contextualised part the expected tendency follows “Once in a blue moon”, that is, there is an increase in close and exact meaning answers thanks to the decrease in the other categories these decrease are not that drastic. This could be explained by

the fact that some non-related answers given by the participants show that they relied heavily on the context, as portrayed by this interpretation: “Volver al edificio donde se junta un partido político específico para realizar nuevas ideas.” Most interpretations, no matter how close or far to the meaning they were, interpreted “back to” correctly, that is, literally; therefore, the constituent that had to be re--motivated was “square one”, and it did not occur as consistently as it happened with “once in a blue moon”.

5.1.1.3. Remarks on isomorphic preposition-centred idioms

In this category, most people were able to get either exact or close to the meaning interpretations, including the de--contextualised part of the test. Nevertheless, context allowed participants to get the institutionalised idiomatic meaning, and most answers moved towards the exact meaning category in the contextualised instance. In both idioms, few interpretations moved farther away from the meaning after the context, giving a non-related answer (in “Back to square one”), many of them encouraged by the literal meaning provided by the context. The preposition-centred idioms were the most transparent category in the study concerning isomorphic idiomatic expressions. A possible explanation for this would be that participants might rely on the modifying meaning that prepositions carry, in order to get closer to the exact meaning provided by the integration of the constituents (see below and in the general conclusions for isomorphic-globally motivated idioms).

5.1.2. Noun-centred idioms

5.1.2.1. Maiden voyage

“Maiden voyage”, in the de--contextualised instance, obtained the highest percentage in terms of non-related answers for isomorphic-globally motivated idioms, with the other categories achieving a extremely low percentage. In spite of this situation, the contextualised instance kept the tendency of moving an important number of interpretations from non-related and far from the meaning to close and exact meaning, with the majority of answers fitting the close to the meaning category. Its institutionalised meaning is “a ship’s first voyage”, according to the Password English-Spanish Dictionary (2013). In context, it was presented as: “The ship is the Navy's first joint high speed vessel, and it made its maiden voyage to St. Petersburg.”

As mentioned above, the de-contextualised part of this idiom got the highest percentage of non-related interpretations, as participants focused on the constituent “voyage” rather than “maiden” in order to integrate and infer the idiomatic meaning. Thus, most answers involved a specific kind of trip for -especially- unmarried- women. From the blending of both constituents it is possible to see a common pattern emerge among some of the interpretations: a woman's trip in order to get to, or to get away from her husband. Therefore, an emblematically blended interpretation of “Maiden voyage” seems to take place, mapped onto the Indo-European tradition of “uxorem conducere”, which relates to bringing a virgin woman into the man’s house. Furthermore, this same emblematic blending might have led some participants to deviate even more from the exact meaning, and closer to the domain of sexuality and marriage, as in “get married” and “una dama de compañía”. From this discussion it is possible to infer a common schema in the interpretations, that is, the SOURCE-PATH-GOAL schema that the voyage itself implies, involving a starting point, trajectory and destination.

Context was important to get participants closer to the meaning, as it helped to get rid of the seemingly literal importance of “maiden”, decreasing the literal interpretation of this constituent to 0%. Although being a transparent idiom, results show that in isolation it was almost impossible for participants to re-motivate this idiom, and that this was possible thanks to the influence of a specific context. Nevertheless, the difference in numbers between the close to the meaning and exact meaning categories in the contextualised part of the test, was due to the fact that participants mainly interpreted the idiom as a “primer viaje”, rather than the more specific meaning of “primer viaje de un barco”, yet this could be explained as participants might have thought that ship was not a relevant element in the idiomatic expression, so they generalised the meaning to someone or something’s first voyage. Furthermore, some participants extended the meaning of voyage relating it to experience as in "primera experiencia" o "primera vez que se hace algo", maybe from the embodied experience that arises from the voyage itself as a whole and complex sensory experience, re-motivating and blending both constituents as a first (maiden) experience (voyage). Therefore, there might be an underlying schema that holds the interpretations related to experience as well as the ones related to a first voyage of a ship. This might relate to the SOURCE-PATH- GOAL schema as well, since experience in this case refers to the resulting embodied experience of the voyage. Thus, experience might be seen as a result of the voyage, as something that has been lived through.

5.1.2.2. Eager beaver

With regards to the de--contextualised instance, this idiomatic expression obtained an 80% in non--related answers, which in the light of context solely decreased to 66%. Contrary to expectations, the exact meaning -that reached a 7% in de-contextualised instance- slightly dropped to 4%. Surprisingly, the category that grew with context was far from the meaning answers; from 12% to 26%. Eager beaver is defined as: “a person who is willing to work very hard” by the Cambridge Dictionaries Online (2014). On the contextualised part of the test, “eager beaver” was presented in the following context: “We have an entire classroom of little helpers who are all eager beavers when it comes to helping their teacher.”

These figures could be explained by the participants’ tendency to associate “eager” as a salient characteristic of a “beaver”, therefore under specifying it. In this sense, the idiomatic meaning that was activated by the participants, blended the constituent eager successfully, while understanding beaver as an anthropomorphic element, thereby metaphorically linking beaver with a person. For example, in “ser entusiasta y proactivo”, “alguien impaciente”, and “persona ansiosa”, we find a description of someone characterised by the constituent eager. Even though the Cambridge Dictionaries Online defines “Eager beaver” as “a person who is willing to work very hard” (2014), few answers provided an accurate blending of both constituents, as in “Alguien dispuesto a trabajar y rendir óptimamente”. Moreover, even participants who claimed knowledge about the idiom did not get closer to the target, keeping their answers in the non--related category.

In the light of context, few approximations were made towards the exact meaning of the idiom and its presence solely increased the number of far from the meaning interpretations. In spite of the few exact meaning answers the participants gave, the range of interpretations does show important results, as this study goes further than that. In this idiom it is possible to attest how the participants manage to provide a logical meaning for the idiom even though they did not sanction exactly the definition of it. The noun “beaver” is culturally acknowledged as a nervous, enthusiastic animal. This stereotype is enhanced by the compositionality of the idiom by adding “eager” to the blending, strengthening the already schematic representation of “beaver”. Therefore, even though the participants did not relate work as a feature of the animal, anyhow they instantiated its corresponding schema. That is interesting to our study because it is

useful to understand how a specific pattern of usage (in this case the collocation of eager as modifying of beaver) allows for the re-motivation of the idiom.

5.1.2.3. Remarks on isomorphic noun-centred idioms

Almost all interpretations were not related to the meaning for idioms presented in isolation, especially in “maiden voyage”. In the second part of the test, participants relied heavily on context; however, this led to totally different results for both idioms. “Maiden voyage” followed the tendency and lowered -even more than other idioms- its numbers for non-related and far from the meaning interpretations, while in the case of “Eager beaver”, the major increase is found in far from the meaning answers. Furthermore, the only decrease in exact meaning answers after the inclusion of context, concerning isomorphic idiomatic expressions, was present in “Eager beaver”. Context did not seem to have provided the sufficient clues to reach a proper understanding of the idiom as it happened with “Maiden voyage”, therefore, participants that relied on context related the idiom to help rather than work. In addition, as stated before, the influence of “eager” over the idiomatic meaning might be a suitable explanation for the decrease of exact meaning answers, due to the fact that the contextualised part was related to children and the proposition risen from them might enhance the eager-beaver relation, strengthening the enthusiastic property sanctioned by the re-motivation, while under specifying beaver. In other words, beaver is seen only as an eager animal, thus the schemas behind the interpretations might relate to a specific feature of someone.

5.1.3. Verb-centred idioms

5.1.3.1. Be dead from the neck up

Regarding the de--contextualised instance, the results show that the bulk of interpretations were not- related to the exact meaning of the idiom, with a near 64% of the answers. Only 13% of the participants gave the exact meaning, whereas 11% chose a close to meaning answer and only 5% provided an interpretation far from the meaning. Concerning the contextualised instance the non--related and far- from the meaning answers decreased to 3% and 26% respectively, whereas the exact meaning reached a 24%. The higher increase took place with regards to the close to meaning answers which reached a 47%. The institutionalised meaning given by The American Heritage Dictionary of Idioms (1997) is: “Extremely stupid”.

The context shown was: “Her last boyfriend was dead from the neck up. I can't believe he's failed the test twice.”

In the de--contextualised instance, the idiom's constituents led the participants to provide a wide range of non-related answers. However, in spite of the variation, a considerable amount of them were consistently related to a negative implication of “Be dead from the neck up”. This might reveal an emergent pattern from the knowledge the participants have regarding the connotation of some conceptual assemblies triggered by the idiom's compositionality (verb “to die”). Another pattern emerged in relation to the possible schemas sanctioning the interpretations, as most participants gave answers that connected “dead” with the absence of something in the head (“from the neck up”).

A clear pattern associated to context stands out as well, since it shed light onto the idiom's integration, allowing the participants to get closer to the exact meaning and reduce the possible extension of it towards domains far away from the sanctioning schemas of “Be dead from the neck up”. Interpretations fluctuated among different degrees of the same interpretation in terms of a sanctioning scale, associating the individual as a container who fully or partially lacks intelligence, as can be seen in the following interpretations given by participants: “Poco inteligente”, “non--intelligent”, “persona no muy inteligente”, “persona que no es inteligente”.

Therefore, there seems to be a pattern associated to the idiom that prevents participants from staying in its literal meaning, allowing them to associate “dead” with lack of something (energy, intelligence, etc.) and “from the neck up” with head, and consequently with either feelings, emotions, or intelligence. This pattern might be present in the idiom either in isolation or embedded in context. There is a metaphorical interpretation that seems to arise instantly from a possible literal interpretation of a “dead head”, that is, being in a coma or vegetative state, by a metonymically motivated scaling effect.

5.1.3.2. Keep under wraps

Concerning the de--contextualised instance, the results show a relative proportional distribution among the categories, even though the majority of answers were non--related to the meaning, reaching 27%. Close to the meaning category was the second in majority with 24%, followed by 21% of exact meaning and 16% of far from the meaning answers. Then, in the contextualised instance the percentage of non--related, far from the meaning answers dropped to

15% and 4% respectively, whereas the exact meaning increased considerably to 54%. The close to the meaning category had a discrete increase from 24% to a 27%. The meaning provided by the Cambridge Dictionaries Online, defines this idiom as “to keep something secret” (2014), and the idiom in context was: “A study that is being kept under wraps by the energy ministry suggests that Guatemala has probable oil reserves of 850 million barrels.”

In the de-contextualised part, answers that did not license the exact meaning of the idiom mainly focused on the verb, so the answers held some relation to the act of keeping something, from secrets, to opinions, feelings or other elements. Therefore, there might be a common schema that links these interpretations. In addition, a high percentage of answers non-related to the meaning connected "under wraps" to safety. Some even extended this idea towards the protection of feelings. Maybe this occurred because in our experience, we tend to use wraps to protect rather than hide objects, leading to interpretations based on a literal understanding of the idiom. Also, the property of verb-centred idioms that has to do with aspectuality might have to do with the conceiving of “keep” as an action that continues through time. “Keep” supposes an action that affects an object for a long time (as a transitive verb), that aspectual feature plus the positive connotation that conventionally and culturally is associated to the verb “keep” might have instantiated specific schematic representations of safety. Moreover, a pattern emerged as the participants’ answers blended this aspectual criterion with the aforementioned connotation of “keep” and “under wraps”, instantiating answers such as “to keep under protection”, “mantener escondido, seguro”, “mantener protegido”, “mantenerse a salvo”, etc. Those answers underlined a specific meaning that was deviated from the institutionalised one, but either way they were in concordance with the idiom’s compositionality, which is to say, they were a proper mapping derived from the relation between the idiom’s lexical constituents.

Other answers such as “esconder muy bien”, “guardar algo”, “escondarse”, etc., focused on the constituents “under wraps”, relating the idiom to something hidden, leaving aside the aspectuality of the verb keep, but still within the domain sanctioned by the idiom, showing more distance from the institutionalised meaning than the ones affected by aspectuality. Thus, it is possible to say that there is a common schema underlying the interpretations, one that relates to being behind, or covered, by something. However, as mentioned above, the exact meaning provided by the Cambridge Dictionaries Online is “to keep something secret” (2014). In this sense the image schema behind “Keep under wraps” has to do with aspectuality since “keep”

does not sanction an ending point in the dynamic process of “keeping”. Thus, the image schema licensed by those participants, who did not take into account aspectuality, is not correlated with the image schema of the institutionalised meaning, because they do not have duration but a clear ending point.

In line with the other verb-centred idiom, context played an important role in leading the participants to a correct interpretation, as with the inclusion of context an important number of participants were able to integrate the constituents of the idiom based on the general schema related to aspectuality. This schema involves the notion of keeping something under something else.

5.1.3.3. Remarks on verb-centred idioms

Comparing both idioms in their de-contextualised instances, “Be dead from the neck up” obtained a higher percentage concerning non-related to the meaning answers than “keep under wraps”. Although in both idiomatic expressions the majority of answers were non-related to the meaning, in the first idiom that was due to the fact that participants might have related “Be dead from the neck up” to either being extremely tired or in pain (headache), while in the second idiom they related “Keep under wraps” to maintain something safe rather than secret. Nevertheless, for the contextualised part context seemed to have influenced positively participant’s interpretations, achieving a drastic decrease in non-related answers in both idioms.

In the light of contextualisation, in “Be dead from the neck up” instance solely one person went from having answered correctly (exact meaning) to a non-related answer. On the other hand, three out of ten non-related answers got deviated from the exact meaning after reading the idiom in context. Even if context did help to get subjects closer to the meaning, in “Be dead from the neck up” the majority of answers solely partially sanctioned the exact meaning, thereby they were categorised in close to the meaning answers. This can be explained as most people associated the idiom with “tonto”, a concept that in Chilean Spanish is considered to be different from “estupido” in terms of degree more than meaning, even though they have different meanings according to the Real Academia Española (2014).

Nevertheless, both idiomatic expressions presented a constancy of schemas in the interpretations delivered by the subjects in both de-contextualised and contextualised instances.

5.1.4. Conclusions on Isomorphic idiomatic expressions

In general terms, comparing these six idioms, some patterns arise. To begin with, there is a general majority of non-related answers for the de-contextualised instances, with a decrease in this category and a drastic increase in close to the meaning and exact meaning answers thanks to the influence of context.

Nevertheless, this is the average for the isomorphic idioms. Comparing them in terms of preposition, noun and verb-centered idioms, it is possible to see how the largest number of non-related interpretations for isomorphic-globally motivated idioms is present in the noun-centered ones, followed by the verb-centred and finally the preposition-centred ones. The opposite happens in terms of exact meaning answers, that is, the majority is present in preposition-centred idioms, with the lower amount in noun-centred ones. Even after the inclusion of context, this pattern stays the same. Another pattern emerged from the interpretations in both instances, since for every idiom in each part of the test there might be a specific schematic domain that supports and guide the majority of answers towards the expected re-motivation of the idiom, even if they are non-related to its institutionalised meaning at all. As its has been explained throughout the analysis on the interpretations of isomorphic-globally motivated idioms, answers seem to account for the image schema behind the institutionalised meaning of each idiom consistently in the cases of exact meaning, close to the meaning, and far to the meaning categories. As non-related to the meaning answers tend to treat the constituents differently during the creation of a generic space and the blending process, there is no constancy present among all the interpretations in this category, nevertheless, those that refer to the same frame instantiated by the idiom are generally supported by the same schemas.

5.2. Globally motivated idioms

5.2.1. Preposition-centred idioms

5.2.1.1. At your mother's knee

This idiom presented a high percentage of non-related interpretations in the de-contextualised instance, taking the 97% of the total of interpretations, with no instances of exact meaning and far from the meaning interpretations. However, in this case, the context played an important role, affecting the distributions of the four categories. With the context, the non-related interpretations plummeted to a 16%, and the far from the meaning interpretation got the

majority of them with a 37%, followed by close to the meaning interpretation. Most of the responses of the de-contextualised instance were related to being very close to the mother and under her protection. This can be explained by the domain that “mother’s knee” draws in the idiom, since it has the connotation of a protecting parental figure, due to the direct embodied experience that it relates with the expression. Therefore, it is very possible to find the emblematic meaning that “mother’s knee” have in the interpretations of this idiom. This is because in Spanish there is a strong relationship between the mother and her protection while being near her “skirt”, as when the child feels frightened. However, in this interpretation is found to be a common schematic domain as in the institutionalised meaning of this idiom. The definition provided by the Cambridge Dictionaries Online is “If you learned something at your mother's knee, you learned it when you were a child” (2014). In this way, in both cases it is possible to observe the presence of the mother as a figure of authority, because in the institutionalised meaning, there is the metaphor of a child sitting on the mother’s legs while being taught, and this action can be performed only when the child is very young. Then, with the context, the answers were affected by the content of it. The idiom itself means learning something at a very young age, and in the context the word “learn” was included. This might explain why so many participants did not include the word “learn” in their interpretations, alluding only to something done or initiated in a specific context, especially being taught by the mother. In this case, the emblematic meaning once again takes part in the interpretations. One of the reasons why the interpretations took this path may be because there is a direct association to interpreted “mother’s knee” with the context as being sitting on top of the mother’s legs while she is teaching her child a specific piece of knowledge. In Chilean Spanish, specifically, there is a universal understanding of the relationship of the mother and the child as being “mamón” (extremely attached and close to the mother), as most of the answers in the de-contextualised instance aimed to. On the other hand, it is pertinent to consider the number of blended domains involved to get to the institutionalised meaning of this idiom, since there is no direct relation from the figure of the mother and a very early learning of a specific skill or knowledge. This is why the idiomatic meaning gets “opaque” for the subject and the interpretation deviates to another domain.

5.2.1.2. Off the wall

In this idiom, exact meaning and close to the meaning interpretations maintained a similar relation between each other, with an increase of exact meaning in the contextualised instance. The major differences occurred in the non-related and far from the meaning interpretations, the former had a 50% in the de-contextualised instance being the majority, which after the context dropped drastically, having the minority of cases. The latter interpretation in the contextualised instance had the majority of the cases. It is important to highlight that in the de-contextualised instance there were two non-answered cases. Most of the participants' responses in the de-contextualised instance were related to being out of something (places or boundaries), corresponding to non-related interpretation, which arises from the domain of "the wall" as a limit. Although the interpretations related to "being out of something" are not extremely unrelated, there is a generic space that is abstract enough to connect these interpretations to the institutionalised meaning, which according to Cambridge Dictionaries Online is "something unusual and surprising" (2014). In this way, the de-contextualised interpretations sanctioned this meaning by means of a metaphor, which is explained by the preposition "off" that sheds light on the absence of a sense of belonging. With the context, however, the content of responses aimed, most of them, to being absurd or ridiculous, due to the schematic domain that arises from the context, in relation to the domain of groundbreaking behaviour obtained from it. The context provided in the test was "To some this might sound a bit off-the-wall, but I can assure you it works!" In this instance, once again, there is a generic space that is common to both interpretations (de-contextualised and contextualised instances), indirectly related to the idiomatic meaning.

5.2.2. Noun-centred idioms

5.2.2.1. A ball and chain

In this case, the context played a key role in the interpretations and exactness of them. In the de-contextualised instance, non-related interpretations had the majority, followed by far from the meaning ones. Close to the meaning had the minority of cases, and exact meaning had a 16% in the contextualised instance, these figures were highly affected. Non-related meaning decreased to a 14% far from the meaning had an important decrease, and close to the meaning increased dramatically. These three interpretations had similar figures with the context. In this

instance, exact meaning had the majority of occurrences, getting a 59% of the total. The institutionalised meaning of this idiomatic expression is “a person's special burden” (Spears, 2005). In the de-contextualised instance, the predominant domain of the non-related interpretation was the opposition, since the schematic domain of “the ball” and the schematic domain of “the chain” were considered as two contradictory objects in relation to the shape of each of them, with the ball considered as something fun and the chain as a punishment. The latter can be seen as the responsible of stopping the game, and, thus ending an activity which is characterised by being funny. In this case, these schematic domains were not integrated into a single domain, as it was achieved in the other categories of interpretation. In the far from the meaning interpretations, the domain was related to “being stuck and tied to something”. This domain arose from the image schema of RESTRAINT of prisoners being tied with this object in order to avoid their escape. In this idiom, it is possible to observe also the presence of the generic space, in which far from the meaning interpretations targeted the idiomatic meaning through a metaphor, since the RESTRAINT image schema of being stuck (arisen by the domain of jail) is related to an impediment to carrying on doing something.

5.2.2.2. Any port in a storm

In the de-contextualised instance, the majority of cases was the non-related interpretations, but with the context the majority was the far from the meaning interpretations. With the context, non-related, close to the meaning and exact meaning interpretations decreased, particularly the former. In this idiom, the exact meaning interpretation was the only case in which in the contextualised instance it underwent a decrease. Far from the meaning interpretation was the only one which increased its cases, going from 9% to 39% with the context. This idiom had two non-answered cases: two in the de-contextualised instance and one in the contextualised, being the same participant in both instances. In this case, the institutionalised meaning is “when one is having serious trouble, one must accept any solution, whether one likes the solution or not” (Spears, 2005). Regarding the de-contextualised instance, in most of the non-related interpretations the concept of storm arose, being blended with the domain of a problematic situation, since a storm while navigating may significantly complicate the journey. There were many occasions in which participants who were accurate or close to the interpretation in the isolated case, with the context they got farther from or non-related to the

meaning. This can be explained since in de-contextualised instances “any” was understood literally as “no matter which one” by the participants, and “port in a storm” like an option, thus they were able to integrate these domains into a close interpretation as “any option is used if it necessary”. In the contextualised instance, on the contrary, the most prominent domain repeated in the far from the meaning interpretation was “the last suitable option”, taking into account that there was only one option and just in emergency case. Since the domain of “a port in a storm” is integrated with the blended domain of the context, where “living with my parents” provides a generic space for this domain in this category interpretations. The interpretations, in the contextualised instance, deviated from the institutionalised meaning since the context was related to a temporary place to live. Therefore, the interpretations were related to the last place where someone can find but as an uncomfortable option.

5.2.3. Verb-centred idioms

5.2.3.1. Batting a thousand

This idiom presented significant variations regarding the exact meaning and non-related interpretations. In the de-contextualised instance, exact meaning had the 4% of the cases, while in the contextualised instance, the percentage jumped dramatically, being the majority with a 49%. On the other hand, non-related meaning varied from a 59% in the de-contextualised instance, to a 7% in the contextualised case. Far from the meaning interpretation did not undergo a significant difference with the context, while close to the meaning interpretation went from the minority in the de-contextualised instance with a 6% to a noticeable increase of a 17% with the context. In fact, most of the participants whose interpretations were far from the meaning in the de-contextualised instance remained in the same category with the help of the context, and some others from the non-related meaning were added to the former classification. The two most prominent domains were, in the first place, “dealing and facing with a difficult situation”, and on the other hand “fighting and competing”. The first domain arose from the non-related interpretations, where most of the participants interpreted “batting” as a metaphor of struggling, with a negative connotation. This is explained because as native speakers of Chilean Spanish, most of the participants may not be acquainted with the domain of baseball, where a bat is used to play the game, and in which batting the ball is a successful action. This idiom comes from the United States culture, and its institutionalised meaning is “to do

something extremely well and better than you had hoped to do it” (Spears, 2005). This domain, however, changed its negative connotation to an effort related to success, more than struggling. The other domain arose from the far from the meaning interpretation in the de-contextualised instance, where “batting” was interpreted as a metaphor of fighting and defeating opponents. Once again, with the context this domain changed, going to a domain of establishing a record and being outstanding in relation to others.

5.2.3.2. Wear your heart on your sleeve

In this idiom the context was not a key element for the exactness of interpretations. In both instances, non-related interpretations were the majority of percentages, with an 82% in the de-contextualised and a 60% in the contextualised instance. For exact meaning and close to the meaning interpretations, the context only increased from a 7% to 16% in the first one, but it decreased the cases from 4% to 1% in the second one. The interpretation far from the meaning underwent a significant growth with the context, going from a 4% to a 23%. This final category, nevertheless, does not represent exactly a significant rise in the exactness of interpretations. This idiom had some unexpected results regarding the quantity of non-related answers. Unlike “Batting a thousand”, the other verb-centred idiom, non-related answers were the majority in both instances, affecting the tendency of verb-centred idioms. The Cambridge Dictionaries Online defines its institutionalised meaning as “to make your feelings and emotions obvious rather than hiding them” (2014). As in both instances the non-related interpretations were the most prominent, there were two main domains in each instance. In the de-contextualised one, the main domain was “being evidently sentimental”. This domain arises from the embodied experience of the metaphor that the heart is directly related to affective feelings. In this same domain, it is possible to observe a second metaphor, which is the displaying of this feeling by means of the metonymy that wear something on the sleeves generates. In the contextualised instance, the domain that prevailed was “being selfless”. This domain arises from the word in the context “supporting”. This word blends the domain of “affective feelings” with the domain of “being helpful”, merging and generating an integrated domain of “solidarity and supportiveness”.

5.2.4. Comparison among PPC, NC and VC idioms

Considering these three categories, the non-related interpretations had the majority of cases in both instances. This trend might be explained by the high number of these interpretations in the de-contextualised instance, which affected the tendency in general. However, noun-centred idioms had significant amount of exact meaning interpretations, getting almost the same percentage of non-related meaning (31% and 35%, respectively). This is because there were not many blended domains involved in the interpretations, since the nouns in the idiomatic expression were closely related to the noun of the institutionalised meaning. The close to the meaning interpretation had the lowest percentage of occurrences, with the exception of the preposition-centred idioms, in which exact meaning was the minority of cases. The far from the meaning interpretation was the one with the least dramatic fluctuation in the three different categories. This can be explained through the presence of the context that helped to activate the answers in the highest categories in the scale of correctness, such as exact and close to the meaning, skipping far from the meaning interpretation. In this way, the non-related interpretations decreased getting closer to the real meaning, far from the meaning interpretations took those cases into this category. On the other hand, when the interpretation became less accurate, this same category took these cases increasing the number of occurrences.

Preposition-centred idioms underwent drastic changes in the contextualised instance. Without the context, there was an outstanding predominance of the non-related interpretation with a 74%, which after the context plummeted to a 12%, distributing its occurrences among the other interpretations, with an important increase in the far from the meaning interpretation, and exact meaning remaining as the minority of cases. In this way, the context in this category did not help considerably to the exactness of interpretations. This happened especially with “At your mother’s knee”, in which with the context, far from the meaning interpretations increased, mainly due to the high number of cases of blended domains to get to the meaning of the idiom. The non-related interpretation decreased in both idioms, but participants got closer in terms of accuracy to the institutionalised meaning of the idiomatic expression, since the other three interpretations increased slightly in their occurrences. The idiom “Off the wall” had more cases of exact meaning, mainly due to the preposition “off” which shed light on the metonymic paths in the interpretation, having a closer approximation to the idiomatic meaning.

In the noun centred idioms there were only two major fluctuations regarding non-related and exact meaning interpretations. In the de-contextualised instance the majority of cases were in the non-related interpretation with a 47%, with similar number of occurrences in exact meaning and far from the meaning interpretations (23% and 21% respectively). After the context, the two poles, i.e. non-related and exact meaning underwent the most significant changes. Exact meaning had the majority of cases with a 39%, and non-related decreased to a 22%. The other two interpretations increased in the contextualised instance, but without noticeable fluctuations. In this instance, the context played particular role in each idiom of this category. In the idiom “A ball and chain”, it enlightened the institutionalised meaning of this idiom, in which many of the non-related interpretations moved to the exact meaning. Nevertheless, in the idiom “Any port in a storm”, there was a deviation in the number of exact meaning interpretations, as they decreased, and the far from the meaning interpretation had an important increment.

In both verb-centred idioms the majority of occurrences were the non-related interpretation between the two instances, although in the contextualised instance this interpretation decreased in about a half of its percentage. Close to the meaning and far from the meaning interpretations underwent a small increase with the context, but the exact meaning jumped from a 6% to a 32%. This idiom category had a similar tendency as in the noun-centred idioms. In the de-contextualised instance, both idioms had a marked inclination for the non-related interpretation, especially “Wear your heart on your sleeve”, taking the 82% of the cases. It can be explained because in the de-contextualised instances the participants considered “heart” as the key word, relating it with feelings and emotions in cases of relationships. While “Batting a thousand” the far from the meaning interpretation had a much higher number of cases than the other idiom. In the contextualised instance, the idiom “Batting a thousand” presented deviations in its interpretations regarding its de-contextualised instance. This is explained because in the de-contextualised instance, most of the subjects interpreted the “batting” as a fight, relating the object of “bat” as a weapon, more than an instrument to play the game. The non-related interpretations dropped to the minority with a 7%, far from the meaning maintained a similar tendency, close to the meaning had an important increase, and exact meaning jumped dramatically, reaching the majority with a 49%, since the context helped to interpret the idiomatic expression as an achievement or success, especially focusing on a positive aspect. On

the other hand, “Wear your heart on your sleeve” did not have drastic deviations with the context. The non-related interpretation remained to be the majority, although with an important decrease. However, the other two interpretations, exact meaning and far from the meaning, increased significantly. In this case, the context helped to make the meaning more transparent, since it deviated the interpretations from being sentimental to being selfless, although this was not the institutionalised meaning of this idiom. Finally, when these two idioms’ percentages were merged to obtain an average, they complemented each other, getting a balanced result in their number of occurrence of each interpretation.

5.2.5. Comparison between de-contextualised and contextualised instances

Finally, taking into account all idioms and comparing them between their de-contextualised and contextualised instances, the different interpretations fluctuated significantly between these instances. Without the context, the majority of interpretations were the non-related one, taking the 64% of them, and close to the meaning being the minority with an 8%. After the context, these percentages had a considerable change. The non-related interpretation plummeted to a 41%, close to the meaning remained to be the minority, but being over the double than in the contextualised instance. The majority of cases this time was the far from the meaning interpretation, which increased the double, reaching a 32%, followed by the exact meaning interpretation, with a 30% of the cases, increasing almost three times its cases. These two last interpretations were the ones which experienced the major increase in the contextualised instance, repeatedly in most of the idioms. Although globally-motivated idioms are not characterised for being opaque, some particular idioms had high number of blended domains, which obscured the institutionalised meaning, deviating the interpretations. The accurateness of interpretations had two major factors. On the one hand, the context helped to get to the exact meaning or close to it. On the other hand, there were specific constituents within the idiom which helped the subject to infer correctly the meaning of it. In this idiom category, it is possible to separate the constituents, in which the subject was able, in some cases, to establish and identify a specific one as the key concept to interpret the idiomatic meaning. In this way, some specific constituent of the idiom might be blended with one provided by the context, generating a common or similar domain with the institutionalised meaning.

Furthermore, it is important to mention that there are some external factors which could affect the interpretations, whether these were accurate or not, such as world knowledge, motivation and correct understanding of the instructions by the participants. In the case of “Batting a thousand”, the lack of cultural background related to baseball made it impossible for some subjects to reach the institutionalised meaning. Besides the motivation that participants could have when understanding and interpreting the idioms. Also, the specific embodied experience that participants had, as in the case of “At your mother’s knee”, or the direct connotation, such as “heart” represented in “Wear your heart on your sleeve”. And finally considering the instructions given at the beginning of the test: “interpret only the idiom”, there were several responses in the contextualised instance that were interfered by the context, i.e., participants translated the context and integrated it with the domains of the idioms as can be exemplified in “Any port in a storm” and “At your mother’s knee”.

5.3. Partially motivated idioms

5.3.1. Preposition-centred idioms

5.3.1.1. In deep water

In order to carry out the subsequent analysis it will be taken into account the definition of Cambridge Dictionaries Online (2014) of “In deep water” which means “to be in or get into serious trouble”. In the same manner the contextual cues provided in the test -“we’re going to be in deep water if the bank refuses to authorise a bigger loan”- are going to be considered when analysing this idiom.

This idiom showed marked differences between both de-contextualised and contextualised instances. First of all, there is a significant increase in exact meaning responses, which varied from 29% in the de-contextualised instance to 64% in the contextualised one. Secondly, non-related meaning answers decreased from 31% -in de-contextualised instance- to a 7% in context. Both tendencies, then, depict the importance of context in the activation of the idiomatic meaning and a positive influence in the participants’ response. Furthermore, in contextualised instances, the context helped those whose responses were not related, however, only 4 out of the 70 participants kept their first impression of the idiom in the contextualised instance.

Considering the participants’ responses, it is possible to notice the change from answers that, at first, were related to “problem” or “complex situation” to a more accurate and complete

response with the context's help. Some of these answers were categorised as non-related, nonetheless, they were not completely far from the idiom's institutionalised meaning.

From this point, it was possible to establish domains and mappings that pertain to the same common schemas that "In deep water" has. For instance, "estar ahogado" "estar en lo profundo" "estar involucrado en algo mafioso" denote, at some point, to be in a difficult or -at least- complex situation, meaning which can be inferred from these types of answers. To be in trouble then, will be the result of "estar ahogado", and therefore it is possible to assert that it is a consequence that is entailed within the response itself. Furthermore, these answers would pertain to a similar -if not the same, at a certain stage- frame or domain that sanctions the situations that encompass some kind of difficulty.

This last observation acquires significance, considering the other non-related responses in other idioms in which these are clearly not related at all with the idiom's institutionalised meaning, less with image schematic structures. A possible explanation for this phenomenon in de-contextualised instance can be the literal information provided by the word "deep", which partially sanctions the significance of the idiomatic expression. In other words, the adjective may license or built the common image-schematic structure between domains by automatically transferring rather than integrating two relevant features within mental spaces. It is a projection from non-native speaker's domains to a new architecture, in which metonymic extensions begin to work, in order to facilitate blending.

"In deep water" in the de-contextualised instance shows a quite equitable distribution regarding the scale of correctness, as can be seen in the graph called "In deep water DC", and the possible explanation for this can be due to this kind of "special" non-related to the meaning answers, which in the case they were related to the literal meaning and then the expansion of a figurative meaning; these responses would reflect the equitable distribution observed in the graph, since such mechanism helped the participants get close to institutionalised meaning.

5.3.1.2. In the pink

For continuing with the analysis it is necessary to acknowledge the definition and context of "In the pink" which means "in very good health" (Cambridge Dictionaries Online, 2014). The context provided in the test was "These men are in the pink of condition, and the army wants to keep them that way".

As “In deep water”, “In the pink” showed considerable differences between the de-contextualised and contextualised instance, however, what stood out the most was the lack of exact meaning answers and the significantly high non-related responses –which peaked at 69% in the first instance. As expected, with the help of the context, this last figure plummeted to a 23% but exact meaning responses showed a slight increase of 9% and in contrast, close to the meaning responses grew sharply to a 62%.

This idiom, then, represented a more difficult expression as the results can depict, nonetheless, although participants’ responses with context were not precise, they were able to target part of the idiom’s institutionalised meaning domains. Considering this, in the case of “In the pink” and unlike “In deep water”, the literal interpretation of its components in the de-contextualised instance did not help in the activation of the idiomatic frame in which it is embedded. In this sense, literal interpretation only facilitated the deviation of the participant’s response rather than constituting a viable path for targeting the idiom’s meaning. The answers obtained in the de-contextualised instance were quite many and varied and the majority of them were categorised as non-related.

The possible explanation for this phenomenon arises from the category of words and its implications, because in the case of the word “deep”, the latter is an adjective and it functions in that way also. However, considering the word “pink”, there is a noticeable disagreement because it is a noun, but it functions as an adjective.

At this point then, the difference between “pink” functioning as a noun or adjective, revealed two interesting observations: first, when the word is functioning as a noun, requires less cognitive elaboration, therefore, it allows an easy meaning understanding and subsequent blending. On the other hand, the word functioning as an adjective reflects more elaboration, which hinders the blending or any other direct literal interpretation. Secondly, it is important to emphasise the previously described elaboration, which has relation to image schemas, this representation has the quality of an abstract, higher- mental network order- that is derived from more concrete and dense information. Thus, the more processing, less concrete becomes the image schema (eg. adjectives); and the less processing, more specifically is the image schema which is reflected in the word (eg. nouns). Therefore, it is inferable that nouns reflect more concrete information than adjectives (based on its image schemas) and adjectives are more elaborated than nouns.

Furthermore, the influence of the preposition “in” within the de-contextualised instance, could also explain why in “In deep water” it is easier to reach the blending than “In the pink”. If it is analysed as a group, the first case in + deep water, the preposition is fully consistent with the adjective, as both project the experience of pre-conceptual body experience of → going down. Finally, this situation partially sanctions the significance of the idiomatic expression. However, in the case of in + the pink, the interpretation was not facilitated by the preposition, but -as it was observed in the participant’s responses such as “en lo rosado” or “en lo femenino”- the preposition forced the blending and their phrasal combination, but it never reflected any kind of agreement or support between preposition and noun.

An important part of the answers given by the participants in de-contextualised instance were related to femininity and being effeminate, reflecting the existence of certain metonymic processes involved in the interpretation. Thus, this mechanism permitted the participants to look for possible meanings in different domains as to accomplish the required task. It is noticeable in the case of “In deep water” how participants could understand or reach the blending of the idiom by using literal interpretation. However, in the case of “In the pink”, the literal translation of the idiom was not useful, then participants probably preferred the second or alternate path of metonymy extension towards the feminine domain.

On the other hand, taking into account the contextualised instance, it is clear that the aid provided by the context itself was not absolute. This is due to the fact that although the context did bring the participant closer to the target meaning, it could not activate completely the idiomatic meaning of the expression.

Another plausible explanation to this case is that “In the pink” itself may be a bit complex in comparison to “In deep water” in which it is possible to identify a pre-conceptual body experience (in + deep → down → sadness or difficulties) which, at the end, facilitates its interpretation. The former idiom then, represents a more complex structure that requires the semantic extension of concrete conceptual categories and conceptual domains, thereby the noun “pink” in the idiom –that represents an emblem which encompasses the concept of femininity as mentioned before as an emblem helps the participants to draw inferences about the idiomatic meaning of “In the pink”.

5.3.2. Noun-centred idioms

5.3.2.1. Hot potato

According to the Cambridge Dictionaries Online (2014) the definition of “Hot potato” is the following: “a problem, situation, etc. that is difficult to deal with and causes a lot of disagreement”. Also, the the context provided for this expression was “Politicians in the Middle East are not much different to Politicians in the West, the Israel/Palestine issue is a hot potato they would rather avoid altogether”. In accordance with this definition and the context provide, the following conclusions can be drawn:

The de-contextualised instance of the idiom “Hot potato” also obtained a majority of non-related responses, reaching a 68% of the total. However, when adding the context to the idiom, this majority dropped swiftly to 14%, exact meaning presented no change with 10% in each instance, close to the meaning answers increase to a 47% and far from meaning responses experience a growth reaching a 29%. In this case, the context seems to be crucial in the orientation and activation of idiomatic meaning. Nevertheless, it is important to highlight the fact that interference comes to play an important role when taking this idiom without any context, since such a cognitive process not only relates to certain mappings between mental spaces, but some of these are sanctioned by Chilean Spanish expressions. For this reason, participants were deviated from the institutionalised target.

The whole process is based on projection mapping of the participants, as part of the structure is being projected from one domain (recently cooked, ready to eat) to the other (untouchable), within the same frame “cooking”. In this case, then, it is possible to observe a transformation due to the transference that EFL learners made: “potato” for la “papa/papita”, which is further recognised as breaking news, generating that the participants make the analogical and linguistic links as the following: cooking→ readiness→ hotness, and for the “readiness”, by meaning extension: prominence. From this perspective, this conceptual blending illustrates the power of the participants’ projections, and how entrenched a Spanish Chilean expression can be in the participants, especially considering the “cooking” domain and its meaning extension related to news.

Another situation that is worth mentioning is that only 7 participants in both instances were capable of answering the exact meaning of the idiom, however 4 out of these 7 maintain their response when adding the context and just 1 out of these 4 knew the idiom. Thus, as

explained before, this can be due to the participants' reaction to an unknown idiom which was to associate its components with a Chilean Spanish expression because the context was not sufficient to activate the idiomatic meaning.

5.3.2.2. Cold fish

Cambridge Dictionaries Online (2014) defined "Cold fish" as "someone who seems unfriendly and who does not share their feelings". The context provided for this idiom was: "He isn't very demonstrative, but his mother was a cold fish so he probably gets it from her". Then, taking into account both, the following conclusions can be made:

This idiom showed marked differences between the de-contextualised and the contextualised instances in which there were dramatic changes in the scale of correctness. In the former instance, there were 73% of non-related answers. However, in the latter instance they showed a sharp decrease, reaching only a 1%. On the other side of the coin, exact to the meaning answers increased from a 16% to a 69% with the context's help.

These variations are strongly related to the positive influence that the context had in the activation of the idiomatic meaning because part of this context clarified the exact meaning – "He isn't very demonstrative". Therefore, this expression allowed the participants to establish analogical link with the noun "cold" of the idiom, that is to say, with its metonymic/metaphorical semantic extension. In this way then, the context comes to represent an element that activates and permits the emergence of figurative extension.

Moreover, it is interesting to highlight the relationship between the terms "cold" and "hot", as an inter-idiomatic link, which is present in both NC idioms. First of all, both are within the same domain of "heat or temperature". However, each of them have different characteristics, such as in the case of "cold", the institutionalised meaning is related to a negative connotation of a person and his/her unfriendliness, and such human factor may be considered by the following component, namely "fish", because, according to participant's responses, only 26 people described a situation instead of a human characteristic; while in the case of "hot", the institutionalised meaning is related to a negative connotation but as a disagreeable situation that nobody wants to deal with. In the latter example the presence of the component potato may have helped participants to interpret this idiom.

A common point in which the two terms are associated with the domain of “temperature” is observable, and thus, as both are extremes of temperature, they symbolise concepts that are difficult to deal with (both people and situations).

Besides this, the de-contextualised instance in the case of non-related answers reflected the fact that although some answers were not related to the institutionalised meaning, they were somehow following the same schematic images such as “muerto, sin vida” or “algo aburrido”. Even more, it is interesting that such responses may contribute to the discussion or contrast between hot/cold: participants associated “cold” with something dead and then “hot” could represent something alive. However, based on the above discussion, participants may be interpreting as follows: cold + fish → unfriendly person → dead person (low temperature); and the second case: hot + potato → disagreeable situation (no one wants to deal with) → breaking news → alive. It is possible to say that this may be due to embodied experience as these opposite concepts entail a kind of symbolism in which “cold” is associated with death or apathy and “hot” with something new and trendy or dangerous.

In regards to the results obtained with the non-related responses, it is possible to assert that the context was effective. Firstly because it instantiated the activation of exact meaning, as participants who did not know the idiomatic meaning were able to understand the idiomatic string by remotivating it with the context. Secondly, because along with activating the institutionalised meaning, it eradicated any possible interpretation and mappings related to the frame of “kitchen” that both “potato” and “fish” generates. Comparing then, the change between both instances, we can notice the fact that in this case, context helps the idiom to become more “transparent” and understandable, unlike the case of “Hot potato”. This might be due to the lack of Spanish transfer that can interfere in the process of interpretation –though in this respect it is difficult to assert that Spanish did not influence in any way some answers. Probably, “Cold fish” resulted easier to understand than “Hot potato” because of this, and the meaning of it might have been easily integrated.

5.3.3. Verb-centred idioms

5.3.3.1. Sit on the fence

“Sit on the fence” is defined as follows: “to delay making a decision” (Cambridge Dictionaries Online, 2014) definition that alongside with the contextual cues provided -”she

criticised members of the committee for sitting on the fence and failing to make a useful contribution to the debate- will be the base for the subsequent analysis”.

With this idiom, most of the participants gave a non-related to the meaning answer in de-contextualised instance – 58%, the second majority was the far from the meaning category which reached the 23% in the same instance. On the other hand, in context, the same categories represented the majority of the responses but now, far from the meaning interpretation peaked at 73% and non-related responses decreased to a 17%. Bearing this in mind, it is possible to come up with the following question: To what extent partially motivated idioms can appear at first as non-motivated and then apparently increase the level of motivation that constrains its meaning?

Further, the background seems to be fundamental as the deviation from one category to another -mostly from non-related to exact or close to the meaning answers- may not be, exclusively, a consequence of fixed, static idiom’s features or characteristics. Therefore, as these features are subjected to the motivations that originated the idiomatic expression, this deviation may be due to varied degrees of participant’s background knowledge. Moreover, the importance of transparency has to do with the notion of motivation which underlies figurative meanings and facilitates the mappings from literal to idiomatic signification. Then, the reason behind this deviation within the scale of correctness from de-contextualised to contextualised instance is that idioms are motivated by different factors, and consequently, generates varied interpretations.

For instance, and as it has been previously mentioned, an idiom can be more transparent or motivated through different mechanisms used by non-native speakers: by its literal meaning, by its figurative sense, if it is a Spanish transfer –in this particular case or because of the context. These mechanisms then, in conjunction with each participant’s background and embodied experience, give as a result an integration that resembles the first stage of an idiom’s unity, before the constitution of an institutionalised meaning of it. That is to say, that embodiment and participant’s background in conjunction with these mechanisms will resemble/equate the integration occurred before the constitution of the institutionalised meaning.

Then, where, at first, the correct meaning and background took precedence, the usage frequency and time changed this first significance. In the same manner, as the emergence of new motivations works, they move away from the first impression and deviate or add points of

activation that apparently make an idiom non-motivated. In this way, it is possible to deduce that these results might be nothing else but the projection of the institutionalised meaning in which “Sit on the fence” emerged. For instance, if we consider the following response: “quedarse callado, no hacer nada al respecto”, it is noticeable the incorporation of new points of activation - such as quietness or inactivity- which at some point unmotivate the expression, but are related to the delaying state or condition anyway. Thus, since there is no direct constituential mapping, participants activated the idiomatic meaning in the contextualised instance by doing figurative mappings such as: do not make a contribution to the debate→ they were quiet and doing nothing. Therefore, the variety of responses depended on the language user’s capability of constructing plausible sentences from the metonymic extension and metaphorical transfer between the literal meaning and the idiomatic meaning.

Accordingly, considering this idiom, the possible interpretations are possibly related to the image that one of its components projects: “Sit” entails in itself inactivity or passivity and as such, some of the responses got in the contextualised instances corresponded to the domains of “being lazy” or “being passive”. In turn, this reflected a blending in which two separate domains are integrated in a single structure with emergent properties within a third domain -inactivity and passivity as a frame for these domains-. When this blending becomes consistent, our categories in mind are modified and, apparently, the new emergent interpretations seem to be non-motivated, as in the de-contextualised instance.

5.3.3.2. Eat humble pie

According to Cambridge Dictionaries Online (2014) the definition of “Eat humble pie” is “to admit that you were wrong”. The context provided for the test was the following: “Microsoft’s decision to eat humble pie and soften its stance will be taken as an acknowledgement that the company got things wrong”. Then, these two will be the key for the present analysis.

In this idiom, most of the participants gave a far from meaning answer –56% –, the second majority was the non-related to the meaning answer category which reached the 31% both in de-contextualised instance. On the other hand, in context, most of the participants gave the non-related to the meaning interpretation –34%– and the far from meaning answer –34%– , closely followed by the exact to the meaning interpretation which reached the 30%. Therefore,

in this case it is very clear that the presence of the context did not have the same influence as it has largely been the trend in previously analysed idioms.

What is striking is the small number of people who took into consideration the “food” or “to eat” domain in two instances. This interest arises because, at the moment of analysing the idiomatic expression, it is easy to see the presence of two food-related words: “eat” and “pie”. However, it is interesting to note that only seven interpretations in de-contextualised instance and two in the contextualised one used the literal meaning.

The rest of the answers can reflect the existence of three domains: eat (which can be related to “accept” or “assume”), pie (a “situation” or “fact”) and humble (which could be related to the domain of “humiliating”). These, then, convey the next idea: Someone admitting a situation -a mistake for example- which cause in some extent, humiliation. This, then, will influence the participants, as “Eat humble pie” encompasses three main domains, in other words, the fact that the participants assume that the idiomatic expression entails admitting a mistake and therefore humbleness, will influence them. It is possible to assert, in turn, that these three domains mentioned above were metonymically translated by the participants before the blending. Consequently, they emphasised more the adjective understanding and its different meaning extensions than any other idiom constituent, in order to get close to the institutionalised meaning, as for example in the following responses: “ser más humilde” o “dejar de ser arrogante”.

Another very important aspect of this idiom is that the previous described phenomenon could reflect the degree of idiom’s understanding that participants had. The adjective “humble” resource, was the most used, and secondly the verb “to eat” resource. Then, after this observation, the question is: what was the word that largely contributed to the understanding of the idiom? Consequently, if the answer is the adjective, would it be possible to say that this is due to its categorically based function as an adjective or to its meaning irrelevantly of its category?

At this point the answer seems to be that participants chose the word “humble” to focus on, because “a pie cannot be humble” thus, the problem for the participants was to understand what the figurative meaning of “humble” was within the idiomatic expression. Probably the most important contribution of this point of the analysis is that by comparing this verb centred

idiom with another idiom's type, the result is going to be a contribution to one of the hypothesis of this research, which aims to this area of the investigation.

5.3.4. Conclusions on partially motivated idioms

In all three cases, PPC, NC and VC most of the participants gave a non-related to the meaning answer in de-contextualised instance –50%, 70%, 45% respectively– while in context, the majority of the responses were: close to the meaning in PPC –41%–; exact to the meaning in NC –39%–and far from meaning in VC –54%–, therefore, it can be seen that there is a trend within the de-contextualised instance, which, in the case of five out of six idioms, mainly obtained non-related to meaning answers –”In deep water”: 31%, “In the pink”: 69%, “Hot potato”: 68%, “Cold fish”: 73%, “Sit on the fence”: 58%– and only in the case of the idiom “Eat humble pie” the most of the participants gave a far from meaning interpretation –56%–. Thus it is valid to conclude that, at least at this point, the idiomatic expression in isolation represents a stage in which there are more literal than figurative resources in order to identify the institutionalised meaning or at least a closely related response.

On the other hand, in the case of the contextualised instance, there is no clear majority, which means, that participants gave mostly exact, close and far from meaning interpretations. In detail, the exact to the meaning answers were associated to: “In deep water” –64%– and “Cold fish” –69%–; the close to the meaning responses: “In the pink” –62%– and “Hot potato” –47%–; and finally the far from meaning answers: “Sit on the fence” –73%– and “Eat humble pie” –34%–. This latter idiom provided the same amount of far from meaning responses and non-related to the meaning interpretations –34%.

In relation to the above observation, unlike the de-contextualised instance, there is no marked trend in the scale of correctness. Thus, it is at this point that the factor related to the composition –if the idiom is noun, verb or preposition-centred– begins to influence. Then, as it was already observed in the de-contextualised instance, a literal interpretation or other mechanisms such as metaphorical, metonymic ones etc. may be a valid strategy in order to reach the institutionalised meaning. Therefore, in the case of the idiom in context, any mechanism is embedded in a complex network of activation points, where two agents can completely redefine the interpretation given above. These are context and knowledge background. Finally, this is where, probably depending on the motivation of the idiom –

translated into transparency— and on how much of this motivation has to do with the presence of the verb, preposition or noun, the contextualised instance is going to influence the participant’s understanding about the idiom. Besides this, the background knowledge is relevant to consider, because in this stage the non-native speaker’s status and his/her conceptual networks differ from what a native speaker can generate. For instance, in the case of transfer or interferences -which entail a process of blending- participants expressed a worldview and projected their Spanish domains -as Chilean Spanish speakers- in the building of a new structure.

5.4. Non-motivated idioms

5.4.1. Preposition-centred idioms

5.4.1.1. Head over heels

The results regarding this idiom are not rather different from its isomorphic, globally, and partially motivated counterparts, though it slightly varies in terms of non-related and exact interpretations. When the expression is read without a context, the answers with no link to a possible meaning are almost 80%. Most of the answers in this situation have to do with different emotional states someone might be in. These responses were related to being happy, in a rush, or the institutionalised meaning - “being in love” (Cambridge Dictionaries Online, 2014). One of the exceptions to these feelings was associated with being sensible, which was the complete opposite of these states of euphoria. In this sense, there might occur the following process: it seems that, in this idiomatic expression, the preposition “over” is the one that conveyed the information of the mental or rational state of a person, as it is interpreted in a topological manner, creating a sort of opposition between the head -or mind-, the legs, and the condition of irrationality, as the image of the head “over” something might convey the idea of something higher than usual -like the Spanish expression “estar en el aire”-, and, consequently, the person loses the control over reason. This occurrence is not only presented in this idiom, but also can be seen in a Greek expression which says -in English- “the one who does not have a mind, has legs”, confirming the previously described phenomenon.

On the other hand, with the context “I am head over heels for Michelle. She is the best girl I’ve ever met”, 21% of the participants knew or interpreted the idiom in the exact manner. These numbers are inverted in a contextualised instance, as 64% of the subjects replied giving the exact meaning of this phrase. On a different context, and in relation to non-related responses,

they are represented by just 16% of the total answers. Among the associations the group of participants gave, were “to be insane”, “impressed”, or even “crazy”. These emotions might have to do with the image a person would have in his mind of someone head over heels: as if she or he was jumping, or doing pirouettes on the air. Thus, there can be suggested the domain of “euphoria”, “sense”, and “insanity”, states that affect the head. Consequently, the image schemas related to this expression are UP-DOWN -for the image of the head being affected for being higher or lower than expected-, and container, as the emotions are contained inside it.

5.4.1.2. On the back of an envelope

In the case of this idiomatic expression used without context, the answers were absolute in terms of the level of closeness of the interpretations made by the participants. Almost all subjects –69- interpreted the phrase with elements not related to the actual meaning of it, and the only participant who responded differently, did this with an interpretation far from the meaning. Most of the subjects wrote answers associated with something “hidden”, “behind a wall”, “secret”, “that had been overlooked”, or most directly, “something not interesting”. It might be suggested that those answers were rather focused on the information of the noun “back”, conveying the idea of a hidden thing. At the same time, the noun “envelope” might be strongly linked to the concept of “exposition”, in which the message that is written is exposed on the envelope. Thus, the envelope also plays the role as a mean of communication in which the message is written. Following this line, the noun “back” stanciates the schema of front-back” and “envelope” along with the preposition “on” sanctions the schema of “surface”, in which indicates the place where the text is written.

However, when the idiom is put into a context, the results are inverted, though not to an extreme extent as the previous situation. More than half of the answers were with the exact meaning of the expression, whereas less than ten responses were non-related at all with the institutionalised meaning of the unit. In comparison to its de-contextualised counterpart, the answers in this instance changed globally speaking, maybe thanks to the context in which it was embedded. Among several responses, the most frequent were “performed all of a sudden”, “in the eleventh hour”, and “something badly done”, besides the exact meaning, which was “in a hurried way, without much detail” taken from Cambridge Dictionaries Online (2014). The main motivation for those meanings might be the idea of “doing something hurriedly”, similar to its

Spanish counterpart “hacer algo a la rápida”, as this idiom convey the implicit idea of “doing things in a mediocre fashion due to the lack of time”. Yet, it would be necessary to clarify that the three meanings of this expression, in isolation, are not close enough to each other; however, they can arrive at the same idea when they are linked in the process of interpreting it.

In the first part of the answers -that is to say, in de-contextualised instance- it can be seen how the subjects supported their answers on the preposition of the idiomatic expression, understanding it in an almost literal manner. This might happen due to the literal interpretation of the idiom, and the strong focus on the preposition “back”. As it was explained before, the idea of doing something at the back of something else implies a certain sense of doing things in the shadow, as the expressions in Spanish “hacer algo en las sombras”, o “hacer algo a escondidas”. Nevertheless, in the second part, it seems that the context was the main factor for the correct interpretation of the idiom, as it involved the idea of improvisation in the following sentence “But the screenplay sounds as if it has been written on the back of an envelope and the whole thing has an improvised air on it”. Therefore, most of the answers were related to something done in a rushed, and therefore, bad manner. Because of the context, the expression might be linked to the domains of “writing”, “communication” - because of the screenplay written in such a manner that gave a sense of being improvised-, and with the domain of “exposition” - as the screenplay were presented to someone who had to read it-; and as well, it might be said that, along with the aforementioned domain, there are also “sudden” and “rushed”. It is for this reason that the image schemas suggested for this idiomatic expression is “process”, because of the action performed, and “scale”, as there is a degree in the manner of performing the same act.

5.4.1.3. Remarks on both idioms

By the union of the number of answers from both idioms, there can be seen both sides of the coin, depending on the instance analysed. When it is in relation to the usage of both idiomatic expressions without the presence of a context, most of the participants -85%- who answered the test did this by giving a non-related series of associations with the units. On the other hand, when the expressions were into contextualised instances, the situation is reversed, with 55% of the subjects guessing the actual meaning of the idioms. Therefore, it could be affirmed that the context factor was relevant for the understanding of the expression, as the number of exact or close meanings increased significantly.

Nevertheless, when summing all results, the predominance of non-related answers can be observed, as almost half the subjects repeated the same tendency as in de-contextualised instances - the answers were non-related in most of the cases.

5.4.2. Noun-centred idioms

5.4.2.1. Long in the tooth

In the case of noun-centred idioms, the results are not so different from their prepositional counterparts. The institutionalised meaning of this idiom, according to the Cambridge Dictionaries Online is “old” (2014). From the results, it can be observed that this expression obtained 67 non-related answers out of 70, in de-contextualised instance. The other 3 responses were far from the meaning of the expression. The concepts mentioned by the subjects were related to “a starving person”, a “glutton”, or “someone annoying” - the last one, probably because the idiom was associated with mouth as an organ of speech.

Yet, a different situation occurred when the phrase was put inside a context, as 54% of the participants answered with the exact meaning -“someone old”-, and only 13% gave an answer far from the actual meaning of it. The main relations they drew were related to someone “gluttonous” - though in lower frequency-, someone “old”, and something “that has reached the limit of use”. In this sense, and regarding age, the idea of oldness expressed by means of teeth might be due to several factors, such as the use of “long” as a temporal and spatial extension of people’s lives, which is an interesting approach, considering the fact that teeth do not grow when people are old and, instead, they fall. However, there has to be considered a relevant detail, and this is that, when doctors or scientists want to know about the age of some rodents, they see the growth of their teeth. In other words, teeth turn, metonymically speaking, into a sign of age. For these reasons, it seems that people generated these associations, along with the notion of something that does not work because of its use during a long time, being worn out in the end.

Therefore, it seems that context might be a relevant factor, as subjects interpreted the expression by means of Spanish transference -“estar con el diente largo”, which means “to be hungry”- with the absence of context, whereas using this element, most of the subjects interpreted it with the institutionalised meaning, as in the cases of preposition-centred idiomatic expressions. Finally, from the information above, it can be said that the domains of “hunger”, “unspoken”, “annoyance” in de-contextualised instance, and the ones related to “old” and “use”

in context, are linked into the image schema of CONTAINER -for the idea of eating something, words that go out of the mouth, and the teeth that grow larger-, plus the schema “up-down”, as the object of the metaphor is above- in the head.

5.4.2.2. A flash in the pan

A completely different phenomenon occurred with this idiom, as most of the answers were non-related with the figurative meaning of the expression, irrespective of the presence or absence of context, although it is necessary to consider the decrease of non-related answers from 88% to 60%, from de-contextualised to contextualised instance respectively. In the former situation, the participants linked their interpretations with the notions of “something that occurs suddenly”, “an event that happened too fast” and, from a different perspective, “someone that cooks fast”. In the three instances there can be observed the influence of temporal image schemas -using a short period of time, as the person does something rapidly-, and their transformation into spatial ones in order to interpret them with the previously defined interpretations - as they associated the expression with an event or situation, most specifically, in the context of cooking.

On the other hand, context, though it was not an element of relevance in terms of changes, was a factor to consider for the decrease of non-related answers and, at the same time, the increase of close interpretations –increasing from 2% to 21% in “close to the meaning”, and from 7% to 12 in “far from the meaning” answers. The most frequent relations regarding this idiom with the use of context were “a phenomenon that occurred all of a sudden”, “an ephemeral entity”, and “a temporal effect”. These associations are closely related to the meaning of the idiom -“something that happened only once or for a short time and was not repeated” (Cambridge Dictionaries Online 2014). As well as in de-contextualised instance, the responses of the participants focused mainly on something that occurred rapidly or that was temporal. At the moment of answering, the participants paid special attention to the element “flash”, which conveys the image of a sudden light that passes through an object. In this sense, the light was sanctioned as something temporal and sudden. However, in order to be fast and rapid, there must be a quick movement of the light over the object, from a starting point to the very end of the movement. All the responses given by the participants sanctioned on different grades the

elements which constituted a flash of light. Therefore, the most recurrent element was the schema of “movement, locomotion”.

5.4.2.3. Remarks on both idioms

Regardless of context, there is a high frequency of “non-related to the meaning” answers in the sum of the responses from both idioms – 180 out of 279, as a participant did not answer-. Even though “long in the tooth” obtained a high percentage of exact answers thanks to its contextualisation -that allowed the subjects to link the expression with the domains of something or someone growing or being old, and with the schematic domain of time-, there did not occur the same with “a flash in the pan”, which had a generous amount of responses that were not related to its institutionalised meaning. Therefore, in this type of idioms occurred the opposite of prepositional-centred expressions: context did not help the subjects to come with a closer meaning in the case of noun-centred idiomatic expressions, creating a gap on whether context is, indeed, a relevant element in the present study.

5.4.3. Verb-centred idioms

5.4.3.1. Rolling in the aisles

In relation to verb-centred idiomatic expressions, the tendency that occurred in the previous units was partially repeated. “Rolling in the aisles”, which according to the Cambridge Dictionaries Online means “to laugh without being able to stop” (2014), was the one which, having 96% of non-related answers without context, decreases to 37% thanks to the aforementioned factor. Without contextualisation, the most repeated tendencies in terms of interpreting the expression were “wasting time”, “a lost person”, and “wandering”. It might seem that the subjects understood the idiom in a literal manner, suggesting the idea that someone is walking in a part, without knowing what to do. Considering metonymy, this idea may have occurred as a chain, relating “rolling” to a lack of motor control, this with the same but at a general level, and finally, the lack of general control with the notion of being lost in all the possible manners.

On the other hand, responses with exact or close meaning increased with the help of context –increasing from 0% to 38%, and from 0% to 22% respectively-, as the statement was about a comedian making jokes. Therefore, most of the interpretations changed to the domain of

“laughing”; yet, there were some answers that, even though point at a certain emotional state, they are quite the opposite of the meaning, such as “being bored”, “out of context”, or “depressed”. The last notion is, to a certain extent, complex because, though the verb “roll” might presuppose the concept of “falling”, the condition of depression might as well be related to the word “mourning”, which appeared in the contextualised instance. In this sense, the responses given by the participants in both instances reflect the metonymic process of “laughing”, “falling”, “lost person” and “wandering” to the domain of “uncontrol”, in which all those situations occur because of lack of control over our own body. As a consequence, the person starts moving without any direction as a representation of being lost. Thus, there is an endless and cyclic state of movement of the body which brings the schema of locomotion. Also, if someone is laughing without being able to stop, therefore someone is moving constantly, as well as “falling”, the person probably is moving on the floor. As a result, laughing also conveys to curve the body down, as well as falling, for that reason the schema “UP-DOWN” underlies this idiomatic expression.

5.4.3.2. Cry wolf

As it was stated before, the phenomenon occurred in noun-centred expressions was applied as well in the ones that have a verb as a nucleus. And in this case, “cry wolf” was the verb-centred idiomatic unit that, irrespective of the context, obtained a high number of non-related answers. The most frequent notions in the responses were related to “lying”, “crying”, and “asking for help” - it would be necessary to make clear that these answers remained in contextualised instance, though at a lower degree, as it will be explained in the following paragraph.

In de-contextualised instance, the participants might have been being guided by the information of the verb and, consequently, they understood it in a literal manner. Also, there might be considered the meaning of the verb “crying” which is related to shouting and, eventually, was extended to the verb “weeping”, probably because of how noisy people are when they are so.

In a different point, the answers that were non-related to the meaning of the expression were even in both instances – 84% and 83% in de-contextualised and contextualised situations respectively- so it could be suggested that verb-centred idioms are difficult to interpret as, in the

other type of idioms, isomorphic, partially, and globally-motivated, verb-centred expressions had as well a great number of non-related answers - this will be presented in more detail in the analysis and conclusion of the results-. This phenomenon occurred in spite of having a verb as a nucleus, which it was supposed, would be the element that may convey most part of the information from the idiomatic expression, in comparison with preposition and noun-centred idioms. An example of this phenomenon is the answers linked to the domains of “exaggeration”, “false alarm”, and a slight increase in the answer “to lie”, which responses were given in context.

Two of these tendencies were rather related to the literal meaning of the idiom, whereas the latter is mostly associated with a cultural element: the story of “the Boy who Cried Wolf”. Though the idiom emerged from this story, meaning “false alarm”, the current sense of the expression is now extended to the notion of “asking for help when it is not needed”, according to Cambridge Dictionaries Online (2014). From this, it can be seen how the tale of the wolf and the boy is emblematically compressed into a phrase, blended with the meaning “false alarm” as a metonymy of “giving notice of something that is not occurring”, therefore, it is an “unnecessary notice”, and, in sum, someone is asking for “help that is not necessary”. As well, the link between the story and the meaning of the idiomatic expression is lost, depending its extension and meaning on the metonymic processes occurred in the chain of concepts explained previously.

Also, in relation to this idiom, there could be suggested the metonymic process of another meaning, apart from the one suggested above, which is “to cry or complain about something when nothing is really wrong” (Spears, 2005). In other words, “to exaggerate on something”, which is one of the main conceptions the participants made on this idiom. As something is not wrong in a serious manner, the idea of exaggerating is implied when interpreting the expression - as the boy did not also lie in the tale, but also overreacted at the existence of the wolf-. In this sense, it can be suggested that the domains of “lying” and “exaggerating” are included in the image schema of PATH-GOAL, because of the scream - or words- that attempt to reach the listeners.

5.4.3.3. Remarks on both idioms

Considering the amount of answers altogether, there can be observed the high frequency of non-related answers, regardless of context. On the other hand, in relation to the exact

interpretation of the expressions, only a quarter of the responses were in this category, belonging to the idiom “rolling in the aisles” put into a contextualised instance. From this, it can be concluded that context obscured the meaning of the expression “Cry wolf”, becoming itself an obstacle when it comes to interpretation, as the idioms were understood with one of the meanings in some cases, yet, it made it difficult to extend the blendings and interpretations further.

5.4.4. Conclusions on non-motivated idiomatic expressions

It is necessary to create a comparison among the three categories described above, in order to obtain some conclusions on the basis of the present study. From the six previously described idioms, some points can be taken from them. Firstly, in relation to de-contextualised instance, all idioms in this section had over 80% of the answers non-related to the figurative meaning of the expressions; and context, as a relevant element in this study, helped in a partial manner, as preposition-centred idioms had 55% of exact responses, noun-centred, 31%; and verb-centred had just 19%, leaving “non-related to the meaning” type of answers as the most frequent in terms of how participants interpret idioms. But on the other hand, in contextualised instance, answers that were non-related to the institutionalised meaning of the idiom were the majority in just two out of six idioms. Yet, this element only helped in preposition-centred expressions in the case of non-motivated idioms, as these were the most opaque expressions.

The second fact is that non-motivated idioms behaved as such, even with the presence of context. In some cases, this factor was relevant for the understanding of an idiom, but in other ones – as in the case of verb-centred idiom “Cry wolf”-, this contributed to obscuring the meaning of the idiom instead of clarifying it, though it occurred in few situations. This contributed to creating the process of context-phrase blending, considering how the participants took this element into account for the understanding of expressions. This fact is closely associated with the previous suggestion, and it has to do with the high quantity of non-related answers when the idioms were interpreted without a context as a guide. It might appear that opaque idioms are only understood with prior knowledge of the subject. Otherwise, the answers with an exact interpretation would not be frequent.

From this, a third statement might be added, which is associated with the relevance of the context in order to interpret an unknown expression in the test. It was suggested that it helped decrease the amount of non-related answers, and it is true; yet, only in the case of preposition-

centred idioms, this pattern occurred. In idiomatic expressions in which nouns and verbs are the centre of information, this factor was not significantly relevant and, therefore, its role in the process of interpretation and understanding of these phrases is debatable

Finally, and in relation with the remaining groups, it might be said that non-motivated idiomatic expressions, in comparison with isomorphic, globally-motivated, and partially-motivated idioms, were the lowest group in relation to the results of “exact meaning” interpretations. Therefore, there can be seen a degree of obscurity in this type of idioms, even when this regards the three categories previously explained.

Chapter 6

Overall analysis

6.1. Idioms' centre

6.1.1. Compositionality and transparency

One of the main features of an idiom is known as compositeness, according to which idioms are considered multiword units in terms of their word-like nature; as Langlotz (2006) states, they “are set apart from literal strings by the virtue of being “units of words” or “composites””. This phenomenon is due to the fact that they do not belong to the grammar of a given language, because they are not considered syntactically words or phrases according to their semantic structure. Another aspect of an idiom's complexity arises from an interesting phenomenon –according to the generative conception of idioms– which is that the meaning of an idiom is not deducible to the meaning or the sum of its literal parts or its components, a characteristic also referred to as non-compositionality. However, there is another compositional view, in which idioms can be fragmented into smaller units. According to Gibbs (1994), “many idiomatic phrases appear to be decomposable and analysable with the meanings of their parts contributing independently to their overall meanings”. A similar perspective is given by Nunberg (1978) who argues that idioms, according to certain degrees of compositionality, can be organised alongside a *continuum of compositionality*. Thus, as Nunberg postulates, there are some relatively compositional idioms “Spill the beans” and others which are non-compositional “Kick the bucket”. In this light, Wasow et al. argue for the existence, just in some cases, of a kind of semantically compositional idioms or *idiomatically combining expressions*.

Considering this latter perspective, it is inferable that the scale of transparency from isomorphic to non-motivated idioms would be co-linear to the continuum of compositionality. In other words, the degree of transparency of an idiom may be strongly influenced by the degree of compositionality that the idiom has. Furthermore, the meanings of the word's constituents in isomorphic idioms do play an explicit role in their comprehension, due to their literal mandatory component. This phenomenon becomes less observable as the literal component gets obscured and the figurative meaning emerges –for example in non-motivated idioms - in accord with what Langlotz (2006) states: “The more discrepancy between the literal and the idiomatic meaning a construction features, the more opaque it is”. Then, an idiom's opacity can be portrayed as the other

extreme of the continuum of compositionality (non-compositionality). Consequently, in the case of non-motivated idioms (opaque ones), there is no clear or direct relation between word meaning and its idiomatic meaning, as for instance in the idiomatic expression “Head over heels” (opaque and non-compositional).

Now, considering the results obtained in the case of preposition-centred idioms in de-contextualised instance, two idiomatic expressions reached exact-to-the-meaning relative majority: “Back to square one” –34%– and “Once in a blue moon” –36%–. The other six idioms peaked in non-related to the meaning category. Therefore, the possible explanation for this distribution would be the compositional aspect in the case of isomorphic idioms, and to some extent, the non-compositionality in the rest of the expressions. The relevance of this observation then is that the interpretations provided by the participants were in correlation with the degree of compositionality provided by the idiomatic expression and its degree of correctness. Therefore, it would be possible to assert that the participants’ focus was led systematically, to some extent, by the degree of transparency as well. For instance, this correlation is patent in the isomorphic idioms, such as “Back to square one”, in which the focus was placed on back to because of the degree of its transparency between the words and their literal meaning.

6.1.2. Idiom’s centrality

At this level, the previous observation can provide a fruitful ground over which it is possible to understand why it is such a complex matter to identify what can be called *The Idiom’s Centre*. First of all, it is necessary to define what the centre is, and what is the procedure followed in order to find it. For the present study, it has been established that the centre is the component that is identified as the one that cannot be exchanged and the main focus of the participants for idiom’s understanding.

Firstly, considering idiom’s changeability, there are idioms that do not allow possible modifications in their structure, such as isomorphics and globally motivated, the most transparent ones. The reason for this is the compositional condition associated to both categories, because it is not possible to modify their components for the sake of keeping the idiomatic meaning. In other words, compositionality spreads centrality along every idiom’s constituent, and all of them provide information from different mental spaces to the final generic space in which the blending occurs. This observation is based on Liantas (2002) classification of EFL learners’ common

strategy of guessing a key word. Then, taking into account Liontas' (2002) and Cacciari & Tabossi's (1988) findings, we propose the subsequent assumption: the idiom's centre can be easily identified in compositional idioms due its transparency, however it is not possible to change their components.

However, there are idioms that do allow possible modifications, due to their non-compositional condition, this is the case of partially motivated and non-motivated idioms. Both were categorised as opaque idioms by Langlotz (2006) and as non-compositional word strings, the idiomatic meaning is semantically distinct from the literal meanings of its components.

In terms of changeability, in non-compositional expressions the idiom's constituents can be easily modified as long as the elements are not the centre -the ones that bear the image schema- However, what it was obtained in the data was that in opaque idioms the salient constituent -that is subjected to the participants' subjectivity- acquired more importance in the blending space. Then, as for the participants the other components did not seem to contribute to the figurative meaning of the idiomatic expression, they probably did not take part of the blending space. For instance in "Eat humble pie" the centre was *eat* as it contained the schematic representation of "accepting something", nevertheless, most of the participants relied on the salient constituent, which was *humble* as it accomplished a profile function. In this way, it was possible to change the idiom's strings from "Eat humble" pie to "swallow humble cake". This change, however, is subjected to the same schematic domains that the lexical item entails.

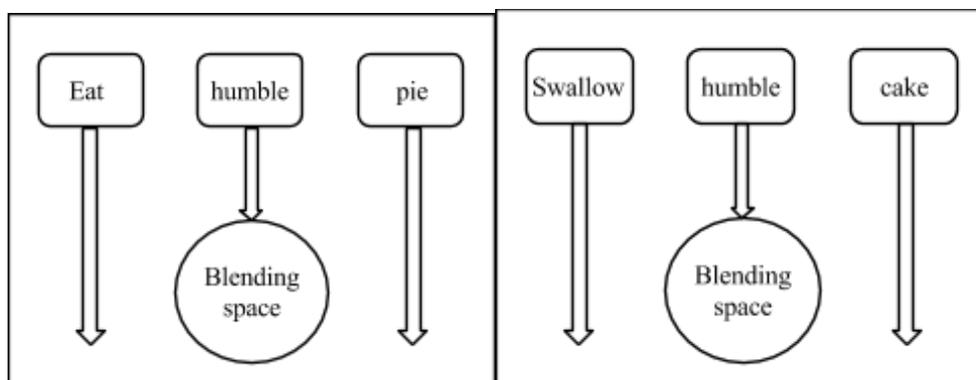


Figure 6.1.2.1

The explanation for this is that those opaque expressions do not represent the same kind of blending, as transparent ones. This is due to the fact that all the components in non-compositional idioms are not that significant or do not provide outstanding meaning to the expression, then it is totally irrelevant the possible change of those non-central elements.

Nevertheless, although the participants in general did not consider eat and pie as important for the idiom's meaning retrieval, both constituents are indeed relevant for this process. Eat as it was previously stated, bears the schematic domain construction of the idiomatic string while pie metaphorically stands for mistake. In this way, all the idiom's constituents contribute to the institutionalised meaning of the expression -to admit that you were wrong (Cambridge Dictionaries Online, 2014). Then, taking into account only the salient constituent, how much humble really help to the participants' responses? It seems that considering the answers -"ser más humilde", "sé humilde" and "necesitar una lección de humildad"- the salient constituent alone did not direct the responses to the exact meaning, rather it guided them to the far from the meaning category.

According to the data, the type of word that became the idiom's centre is crucial, because depending on that feature, the participants are able to access more directly or indirectly the institutionalised meaning. For instance, in the case of preposition-centred idioms, one of the main reasons of their centrality was its close relation with embodied experience and therefore image schemas. While in nouns centred idioms, the adjective was the centre because it profiles the noun and its domains. In the case of verb centred expressions, the verbs were mostly the salient components. Here, despite the fact that many responses were categorised as non-related, through embodied experience and metonymic extensions evoked by the verb, the participants could reach the image schematic constructions. The details of these observations will be explained later.

Additionally, isomorphic and globally motivated idioms' interpretations were made based on all the expression's constituents as they were understood as a whole for the participants. Furthermore, as mentioned in the individual idiom's analysis, "Once in a blue moon" was correctly interpreted whenever the participant relied on the individual constituents. "Once" is integrated first and then, "blue moon" is integrated in terms of time as it encompasses -in a figurative significance- a time domain. Following the same line, "Any port in a storm" presented similar results in its interpretations: some participants relied on all the idioms' constituents, any being interpreted literally, while port and storm being mapped and blended with their figurative meaning -port → solution / storm → problem, troubling situation-. However, although all the constituents in isomorphic and globally motivated idioms play an important role in the, there are some cases in which one of the idiom's constituents become the salient component.

6.1.3. Salient component

On the other hand, partially motivated and non-motivated idioms' interpretation yielded similar results. However, several instances showed that although the participants did rely upon the sum of an idiom's constituents, there existed a salient element in the idiom, which is precisely related to the notion of centrality in terms of the participant's focus. As Gibbs stated, "the analyzability of an idiom is really a matter of degree depending on the salience of its individual parts." (1993) and that the more salient a word is within the idiomatic expression, the more possible is that this word shares the "same semantic field as does its idiomatic referent." (Gibbs, 1993) The interpretation of this salient element then comes to profile and, in lesser extent, to sanction the other constituents, as the participants relied on the domains that this prominent constituent provides. In other words, it is possible to assert that participants in this kind of idioms followed a hierarchical order, in which a constituent acquired more importance than the rest and therefore, limited the scope of the interpretation. Such is the case of "On the back of an envelope" in which most of the participants got non-related answers, as they considered the idiom's meaning related to something hidden or secret. This might be due to what signification of back entails (back → behind something → hidden → secret). Thus, the same case can be seen in partially motivated idioms: In Eat humble pie most of the interpretations given were based on the meaning and metonymic extensions that the adjective "humble" provided. Then, it can be said that, for the participants, this constituent acquired greater importance in the retrieval of the idiom's figurative meaning. In this way, the components of "Eat humble pie" were regarded in a hierarchical order in which "humble" was the most prominent one among the rest of the constituents.

These observations suggest that both in isomorphic and globally motivated instances, each element played an important role in the activation of the figurative meaning. On the other hand, in partially motivated and non-motivated idioms, in spite the fact that the participants used all the idiom's constituents to interpret the expressions, they tended to base their responses in the salient constituent of the idiom. This criterion was mostly subjected to the participants' own subjectivity as the word that stood out the most for them in the idiomatic string became the salient constituent.

Another important result arose from emblematic idioms, such as "In the pink" and "Cry wolf", that are partially motivated and non-motivated respectively. In the case of "Cry wolf" and

“In the pink”, the expression’s centre was, according to the results, their institutionalised meaning, that is to say, the stereotypical conceptual prototype (Dobrovolskij, 1997). Consequently, both partially motivated and non-motivated idioms are non-compositional and they cannot be modified, thus as a way of reinforcing this idea, the emblem increases the degree of adhesiveness among components.

6.1.4. Participants’ focus according to the scale of transparency

One of the hypotheses of this research has to do with the presence of verbs, nouns, and prepositions as three different types of idioms. This classification allows, until this stage, a hierarchical relationship, in which the variables of scale of transparency, participant’s focus and type of idioms play a role. In accordance to the results, then, the following distribution arises: prepositions being the most transparent ones, followed by verbs and finally nouns, which resulted to be the most opaque.

In the case of preposition-centred idioms, in de-contextualised instance, the scale of salient elements are grouped as follows: the majority of salient constituents were prepositions - over, back to and back (back to square one, and on the back of an envelope) and off-, the next salient elements were the nouns -pink and mother- and finally an adjective -deep- and adverb- once.

From these results arises a pattern, by which the majority of the participants were focused on the preposition while interpreting the idiomatic expression. Now, considering the fact that those prepositions represent, as human conceptual system does, the construal of different human worldviews (Tyler & Evans, 2003), it is completely plausible to think that prepositions are closely connected to locative relations and human body- human embodied experience. Therefore, image schematic representations of those bodily experiences can arise and, as a result, participants focused on prepositions due to the interpretative “reliability” of these words, as they represent concepts which can be verifiable within participants’ mental world. Furthermore, the influence of locative relations place an object, action or person in time and space in order to accomplish a profiling function and lay the conditions under which something had happened.

That is why the domains, frames and image schematic constructions obtained in the majority of responses were related to what locative relations they activated; as, for instance, “en lo femenino” -for “In the pink”-, “en problemas” -for “In deep water”- and “fuera de lo habitual”

-for “Off the wall”-. As the answers showed, some participants tended to use the information provided by the prepositions for creating an image schema: to be in/under a certain condition, to be under certain circumstances (both represented a container function) and out of limits or boundaries.

Continuing with the analysis, there were a total of eight verb-centred idioms in de-contextualised instance -irrespective their degree of motivation-. Four out of eight verb-centred idioms had actually, a verb as the salient component: Sit, batting, rolling and keep. Two of V-C idioms had an adjective as prominent -Humble and dead- and two had a noun as the most salient constituent of the idiom -heart and wolf-.

Taking these results into account then, an interesting tendency arose: in all of verb-centred idioms which had an adjective, the adjective became the salient component. In the case of humble, this might be due to the fact that this attributive adjective accomplished a profiling function and therefore, participants tended to focus on it for accessing the metaphorical domains that the idioms entailed. Then, “humble” was the component that stood out the most, leading to interpretation of “ser humilde”, “tomarse algún reconocimiento con humildad”, “tener una experiencia que despierta humildad” and “necesitar ser más humilde”.

In the case of “Be dead from the neck up”, although the participants used all the components to interpret the idioms, the word “dead” was the most salient component. Unlike humble, this is a predicative adjective, which can be translated into Spanish in a double way: to predicate a condition as “estar tonto” or a feature “ser tonto”. Probably that is the reason why the presence of the linking verb *to be* created a gap in the Spanish speaker’s mind, because the predicative state of the adjective did not profile the noun as clear as the attributive adjective did. As a result in this case, the predicative condition brought closer the participant’s focus to the adjective, but at the same time distancing it from the institutionalised meaning.

Another implication of the adjective as centre was the apparition of metonymic extensions related to stupidity, tiredness and to be with a headache such as “ser tonto”, “estar muy cansado” and “tener un dolor de cabeza”. These interpretations presumably emerged when trying to evoke the image of someone “dead from the neck up” which involved the use of embodied experience. Thus, it is possible to assert that the participants went beyond the use of the adjective “dead” as they were able to draw metonymic extensions from the idiomatic expression.

A similar case occurred with the verbs as salient constituents. The participants tended to rely on these because they evoke a particular embodied experience. This might be due to the influence of locative relations, which are contained within the word and provided relevant information about certain entities in time and space, in order to reach some interpretations. For example, in “Keep under wraps” several of the responses obtained maintain the verb “keep” in their interpretations: “Mantener algo oculto”, “mantener protegido”, “mantener en secreto” and “mantener a una persona intrigada”. The general idea that this idiom generated was to keep something away/safe from someone or something, which turned out to be the target schematic construction. However, comparing the figures obtained, the non-related responses had the majority of responses -39%- but, it is important to notice that the most important majority can be seen in the amount of exact meaning -21%- and close to the meaning -24%- which in total exceeded the total of non-related answers -45% altogether-.

On the other hand, in “Sit on the fence”, despite the fact that “sit” was not that explicitly mentioned, the verb did instantiate and direct the responses into the correct path, in spite of the accuracy of the idiom interpretation. Such responses were “mantenerse fuera del asunto”, “quedarse haciendo nada frente a algo”, “encontrarse en el medio de algo y no saber qué camino tomar” and “ser pasivo, esperar que pasen las cosas sin hacer nada.” Moreover, another factor that contributed to this interpretation was the metonymic extensions based on embodied experience that “sit” activated. Therefore, it is possible to say then, that most of the responses based on the verb “sit” were capable of reaching the image schema that the idiom has.

Finally, heart and wolf were the salient components of their respective idioms probably because they represent an emblematic construction and as such the participants tried to interpret them according to their emblematic extensions. In “Wear your heart in your sleeve”, “heart” instantiated several interpretations that were embedded in the same frame “ser amable”, “ser solidario”, “ser honesto” and “ser sincero y abierto”. Following the same line, “Cry wolf” had several interpretations related to what the word “wolf” entailed: “Aullar, llamar a la manada”, “un grito solitario”, “noche de luna llena” and “asustar a otros”. The fact that the participants relied on the emblematic extensions of the words might have led their interpretations to the non-related category as they reached 82% of non-related responses in “Wear your heart in your sleeve” and 84% in “Cry wolf”. Then, it is possible to conclude that as the words “heart” and

“wolf” are both emblems, they are already integrated in people’s mind and hence, it is highly probable that they had greater influence when encountering an unknown idiom.

In the noun centred idiomatic expressions in de-contextualised instance -irrespective their motivation degree- there were a total of eight, five of which have as a salient constituent an adjective: Maiden, eager, any, hot and cold. This prominence may be due to the fact that these adjectives were profiling a noun, according to its attributive condition of going before the noun, which in turn would mean that the domains of these nouns were going to be profiled by them as it occurred in verb-centred idioms’ case.

On the other hand, 3 out of 8 have a noun as a prominent component: ball/chain, flash and tooth -and 1 out of this 3 has an adjective that did not take the salient position (long)-. An interesting observation arises from these figures: adjective centred idioms (in noun-centred) seems to be less restrictive and to bare a higher figurative degree and therefore, to draw more metonymic extensions -mappings and domains-. The adjectives demonstrated an uppermost number of domains that could be projected within the idiomatic expression. Then it is possible to assert that inasmuch the mappings do not lead to a literal interpretation, there is going to be a higher amount of mappings and therefore the interpretations will be closer to a figurative meaning. Moreover, as the interpretations go far from the idiom’s literal meaning, their figurativeness allows the incorporation of varied domains.

Insofar as the adjectives “hot” and “cold” are concerned than, these permit a wider range of interpretations. This is so because, although they are profiling “potato” and “fish” respectively, the participants could characterise places, humans, situations, just focusing on the adjectives. These are representative examples of how these salient components do not restrict as much the interpretation as salient nouns components do. In this way, if the object/subject is defined by a noun as a prominent part of the idiom, the salient component will be less figurative and it will restrict the range of possible interpretations.

An example of this would be “A ball and chain” in which these two nouns led to the schematic structure of a divergent dichotomy. Moreover, the participants interpreted “ball” as something fun and “chain” either as something that prevents somebody from doing something or a punishment. As stated before, the domains obtained from these nouns were less rich and varied than the domains and frames created by adjectives. The domains that sustained the idiomatic expression were mostly related to penalisation and restriction within -probably- the frame of

presidium. It is interesting then, how participants with such narrow frame could deviate from the figurative meaning; this can be due to the signification that ball acquired for the participants. “Ball” rather than instantiated -and integrated the image of restriction- the meaning idiom’s meaning, acquires the significance of the object you play with in a game, blending and generating the previously mentioned dichotomy.

After these conclusions, an interesting question arises: why do in the noun centred category the participants tend to rely on the adjective that profiled the noun, rather than the noun itself? This might be owing to the participants’ use of diverse strategies in order to interpret an idiom that is unfamiliar to them. In a first instance, participants used the literal meaning to draw possible interpretations, and then, in a second instance, they rely on all the strategies available, such as the use of the adjective as a salient or most important constituent profiling the idiom’s figurative meaning.

As a result stemming from these observations, it is appropriate to draw a correlation along the following lines: The participant’s focus was located on a specific element, according to the type of idiom and the transparency of the idiomatic expression, in other words, the focus was changing along both variables.

Therefore, it is inferable the participant’s subjectivity, movability, and changeability of idioms. Subjectivity arises from the wide range of similar archetypical image schema variations that human beings have and will depend on the particular person and his/her culture. Movability is reflected in the idiom’s capacity to move the participant’s focus along its components. Finally, changeability has to do with the idiom’s property which allows idiomatic expressions to change some elements in the case of partially motivated and non-motivated idioms, as long as they share the same domain.

6.2. Context Relevance

Taking into account the three categories in which idioms were separated, only the preposition-centred ones obtained positive results in relation to the presence of the context, i.e., PPC idioms had the majority of contextualised exact meaning interpretations. Therefore, in this category, the majority of the results obtained were the expected ones, that is to say, the amount of non-related answers decreased because of the presence of context. However, this outcome was not the expected one in comparison with the other two categories: noun-centred and verb-centred

idioms. According to the hypothesis, verb-centred idioms have a more transparent image schema because of the higher amount of information that the verb conveys. In this way, preposition-centred idioms blended their domains, sanctioning them with the ones presented in the context, becoming more transparent for the accuracy of interpretations. For instance, the idiomatic expression “In deep water”, in de-contextualised responses, had 31%, but in contextualised instances this figure dropped at 7%. The answers were distributed among the other categories and, in most of the cases, the majority was obtained by exact meaning responses. The same phenomenon was observed for the case of “In the pink”, “Head over heels” and “On the back of an envelope”. In the case of “Back to the square one” the phenomenon was not noticeable due to the fact that the figures were not affected significantly in the contextualised instances. If the attention is focused on “In the pink”, it is possible to notice that the word “condition”, which was provided by the context, influenced the interpretations of the subjects. As a consequence, the process of integration was not made only between elements of the idiom (in+the+pink) but also considering the word "conditions", giving answers such as "in good conditions", "in the best conditions," “in perfect conditions ", etc.

The idioms “At your mother’s knee” and “Off the wall” shared the same category, both were globally motivated. Besides, they had in common that the context was not sufficient to help to activate the majority of the mechanisms in the answers of the highest categories of correctness, which are exact meaning and close to the meaning. On the contrary, the context only helped to reduce the non-related answers, with the majority of the responses remaining far from the meaning. In the case of “At your mother’s knee”, in the contextualised instance, the word "learn" was placed before the idiom. Probably this is why participants did not include it in their interpretations. Although they were told to interpret only the idiom, a large majority of them included some external elements that had an influence over their interpretations. Finally, in “Once in a blue moon” the responses in the de-contextualised instance presented the same percentage for exact and non-related meaning (36% each), but taking into account the context, the exact meaning responses prevailed over the non-related ones with a 64%. The context here was very illuminating, making even more transparent the domain of seldomness. That was possible because the majority of the responses were framed within the domains sanctioned by the idiom’s integration, domains such as “en un momento particular” (in a particular moment) and

“en un momento pasado” (in a past time), which helped the participants to get closer to the institutionalised meaning.

In the noun-centred category, five out of eight idioms were positively affected by the context: “Maiden voyage”, “A ball and chain”, “Hot potato”, “Cold fish” and “Long in the tooth”. The majority of responses in the de-contextualised instance were not related, however with the presence of the context, the highest percentages moved to exact meaning and close to the meaning. In the case of “Eager beaver”, “Any port in a storm” and “Flash in the pan”, the context helped to improve the level of correctness but it was not enough to reach the highest positions of the scale, thus these idioms remained in non-related and far from the meaning classification. This can be explained by taking into account several external factors that could influence the participants’ interpretations, such as the context. This might not be sufficiently explicit and specific to enable the participants to activate the image schemas of the constituents of the idioms. Another factor that could be mentioned is the internal motivation that each speaker has, for instance, the world knowledge, the level of proficiency and the specific understanding of certain words that are part of the idioms, among other elements. An example of this can be the idiom “Eager beaver”. Here the word “beaver” represents a specific piece of world knowledge, since this animal and its characteristics are not particularly familiar to the Chilean culture, especially the feature of the hard work creature.

In verb-centred idioms, four out of eight idioms obtained the expected results: “Keep under wraps”, “Be dead from the neck up”, “Batting a thousand” and “Rolling in the aisles”. In other words, the context had a positive influence on them, moving the highest figures from non-related to exact and close to the meaning. “Wear your heart on your sleeve”, “Sit on the fence” and “Cry wolf” were not significantly affected by the context, thus they maintained the lowest position on the correctness scale, i.e. in non-related and far from the meaning. Although these idioms did not undergo an increase in their accuracy of interpretations, the schematic domains present in the idiom blended with the schematic domain that emerged from the constituents of the context. In this way, the blending process generated a new domain in some cases. Such was the case, for example, of the idiom “Wear your heart on your sleeve”, in which the domain was affected by the schematic domain of being sentimental. With the context the interpretations changed into selflessness affected by the constituents of the context. In this example, it is possible to see that although the exactness of interpretations did not achieve a high number of

occurrences, the domains of both instances merged by taking the image schemas arisen from them.

In the case of “Cry wolf”, a conceptual integration was not possible, apparently because there was a mismatch between the definition provided by the Cambridge Dictionaries Online (2014) and what could be inferred by the context provided to the participants. Thus, the participants might have been able to use mechanisms such as metonymies, metaphors and space mappings to establish relationships between different image schemas, but the context had a negative impact on these processes deviating the interpretations, and as a result there was not a significant number of exact and close to the meaning interpretations. A particular phenomenon is presented by “Eat a humble pie”. The majority of the responses in the de-contextualised instance are far from the meaning (56%), followed by non-related (31%) and exact meaning (9%), whereas the lowest one was close to the meaning (4%). However, once the context is taken into account, the figures changed drastically: there were two majorities (34%) corresponding to non-related and far from the meaning interpretations, followed by exact meaning (30%) and finally close to the meaning (2%). Considering the context, the meaning of admitting something wrong is much clearer, since within the contextual instance the word “wrong” is provided. In this sense, the noun “pie” does not play an important role, because it does not convey information to blend with the schematic domain. However, the words “eat” and “humble” are more illuminating to the interpretation of the institutionalised meaning of the idiom, as the metonymic paths from “eat” to “accept”, and also “humble” to maybe “humiliating” or “wrong” are directly related. Once again, it is possible to observe a blending of image schema of both instances, in which the constituents of the context merge with the constituents of the idiom, affecting differently the exactness of interpretations.

As a conclusion, it is possible to say that there are several factors which can affect the interpretation and meaning of the idioms. These can be external, such as the context, or internal like the motivations that each speaker has. At this stage, the three interpretation level hypotheses (Liontas, 2002) profiles as relevant. According to this researcher, participants whose target language is not L1 will interpret the idiomatic expression in three different ways, which are the hypotheses described by the author. These interpretations rely on certain aspects, such as language proficiency and transfer or interference. However, context is considered as the key to achieve a satisfactory reading to the idiom. In fact, as Liontas says referring to the post-lexical

level hypothesis: “Without the context support, the interpretation of such idioms will be difficult.” (2002)

6.3. Spanish transference/interference as a lever for integration

According to the results of the present study, the participants used different resources in order to interpret idiomatic expressions, among them, literal translation and Spanish transference and interference. Though the use of these tools was not significant, it held interesting results. As it has been stated before, one of the main scopes of this research is to observe and identify a possible constancy of image schemas on the different interpretations an idiom may have, and as it was expected, at the moment of using Spanish translation, the participants rose the same underlying image schemas as the figurative meaning of the idiomatic expressions.

Nonetheless, as the participants are native speakers of Spanish, the translation of the idioms into their mother tongue has become a process worthy to analyse, in terms of constancy of schematisation. Some research has been previously held in order to measure the level of influence the L1 may have on the participants over the interpretation of idioms in English. Irujo (1986) created a test in which non-native speakers of English were expected to relate English idioms to their Spanish counterparts. She concluded that the students were able to understand English expressions easier as long as they were identical to an expression in their L1. On the other hand, idioms with slight differences from the Spanish ones tend to be more difficult to interpret, and as a consequence they will reveal interference in terms of interpretation. Additionally, if the idiomatic expressions completely differ from their Spanish counterparts, the rate of interference increases.

However, on her study she observes the presence of interference mainly as a result of misleading interpretation of an idiomatic expression in L2, not as a result of integration. In the following section, the resources of transference and interference used by the participants will be explained as a product of blending, which leads to the presence of constancy of image schemas in both, the figurative meaning of the English idioms and their Spanish interpreted counterparts.

6.3.1. Spanish Transference

One of the strategies employed by the participants was transference, which can be understood as the translation of the figurative meaning of an idiomatic expression from Spanish

to English, i.e. the participant, as a native speaker of Spanish seeks, in his lexicon, for an idiom with a similar lexical construction in his mother tongue but with the same idiomatic meaning in both languages. Irujo (1986) refers to this type of transference as positive transference, in which the L2 learner can successfully match an English idiomatic expression with its Spanish equivalent.

In order to perform this, the participants translate idioms into Spanish by means of conceptual blending, which is “the union between the source and target domain which further generates the integration of conceptual elements embedded in the two structures” (Langlotz, 2006). As Liontas states (2002), if the idiomatic expression already exists in the learners’ native language, the participant will attempt to associate both meanings by referring first to their lexical entries. If the lexical constituents do not sanction the elements of the Spanish counterpart, the learner will look for an idiom in his mental lexicon with the same figurative meaning. At this step, the learner focuses his inner search on one single element, which is the centre of its Spanish translation.

On the present data, eleven idioms were answered with Spanish transference. However, the instances were not representative in quantity, in which the majority of these idiomatic expressions did not obtain more than five instances. Nonetheless, there is an important point to make; all the answers with Spanish translation were based on the same schema as in the figurative meaning of the idiom, which reflects the constancy of the schematic domain in spite of the metonymic process in the interpretation.

On Isomorphic idioms, “once in a blue moon” -a preposition-centred expression-, which means “rarely” (Cambridge Dictionaries Online, 2014), was translated as “una vez a las quinientas”. Six participants gave this translation in the de-contextualised instance and twelve in context. As a first step on the metonymic process of blending, the participants looked for an idiomatic expression which had similar lexical items in Spanish and then, they sanctioned these elements with its figurative meaning. As a result, they translated “once” for “una vez” and the noun phrase “a blue moon” into “a las quinientas”, which convey the same significance as something that occurs rarely. In consequence, the participants based their interpretation on the same schema i.e., the participants related “one” as the conceptual metaphor of time, in which the schema of “movement through a cyclic”, temporal space was conveyed.

Also, “Back to square one” and “Be dead from the neck up”, which are preposition and noun-centred idioms respectively, were translated by the participants into Spanish. However, in both idiomatic expressions they were translated by only one participant each, who maintained the same answer in both, de-contextualised and contextualised instance. On the first place, “Back to square one”, which means “to start working on a plan from the beginning because the previous attempt failed completely” (Cambridge Online Dictionaries Online, 2014), was translated as “empezar desde cero” and “borrón y cuenta nueva”. The participant based his answers in the literal elements of the idiom as well as the figurative meaning, respectively. He translated “one” into “cero” and “nueva”, which was the element conveying the idea of a starting point. The image schema underlying these three idiomatic expressions was LOCOMOTION as an indicative of movement through different temporal spaces, which bring out the notion of “going back to the beginning”.

Secondly, “Be dead from the neck up” which means “someone stupid”, was translated as “cabeza hueca”. The participant associated “neck up” as “cabeza”, in which he blended head as the part of the body that is above the neck and, “be dead” as “hueca” as the result of the inexistence of the brain, which is the element that is related to intelligence. In this sense, the participant based his answer on he embodied experience of “up-down”, in which his head is at the top of the body, and the schema of CONTAINER, where the head contained the brain, which was the indicative of intelligence.

The last isomorphic idiomatic expression translated into Spanish was “Keep under wraps”, a verb-centred idiom that, according to the Cambridge Dictionaries Online, means “secret” (2014). Four participants in contextualised instance translated this idiom as “bajo siete llaves”. On the absence of a literal translation into Spanish, the participants reached this expression by focusing on the figurative meaning of the expression. As a result, “under” was translated as “bajo”, in which the idea of maintaining something hidden was emphasised by “keep”. Then, “wraps” was translated into “siete llaves”, which was related to the element that keeps something hidden/secret. As a result, the underlying schema was directly associated with “container”, in which the element hidden is kept “under” or inside an object.

Regarding globally motivated idioms, the noun-centred expression “Any port in a storm”, which means “accepting any solution even if you like it or not” (Cambridge Dictionaries Online 2014), was translated into “peor es nada” by only one participant in context. The element “any”

was the centre in the interpretation into the Spanish equivalent, which was translated into “nada” and reinforced by “peor”. These elements strongly convey the notion of “anything is better than nothing”, which is seen as the only possibility of a solution. For that reason, the embodied experience of proximity to something reachable leads to the schema of space: NEAR-FAR.

“Batting a thousand”, a verb-centred idiom, was translated into “la está rompiendo” by four participants in contextualised instance. Both idiomatic expressions share the same figurative meaning of “success by doing something better than expected” (Rivano, 2010). In this particular idiom, in terms of literal entries, the Spanish counterpart is constructed as the result of the English version, i.e. “la está rompiendo” is the final stage of the notion of achievement. In both idiomatic expressions, the blending of “batting” into “romper” as the process and result of achieving something and, “thousand” as the achievement itself, is the result of the schema of PATH-GOAL. “Path”, as “batting/romper”, which represents the process of achievement, and “goal” as thousand, which is the achievement.

The only partially motivated idiomatic expression was the preposition-centred one “In deep water” which means “to be or get into serious trouble” (Cambridge Dictionaries Online, 2014). Two participants in de-contextualised and contextualised instance translated it into “estar hasta el fondo. As they did not find a Spanish equivalent based on its lexical items, they based their interpretation by focusing on its figurative meaning. As a result, both idiomatic expressions convey the image of being trapped by something that keeps the whole body captured. On the same level, two schemas are connected to this association: UP-DOWN and CONTAINER. First, a serious trouble or a group of problems are the elements that give the sense of being trapped. Therefore, “deep” and “cuello”, are sanctioned by the schema UP-DOWN”, in which the head is the top of the body, i.e. the rest of the body is captured by those troubles. Then, “in”, “water” and “hasta” are the hints that related those problems to be a part of a CONTAINER in which the body is trapped until the head.

On the non-motivated idioms, the preposition-centred expression “On the back of an envelope” was translated into “a la rápida” by twenty-two participants in contextualised instance. In this particular case, they based the translation merely by the figurative meaning of the idiom, with the help of context. In terms of the lexical elements of the idiomatic expression, there is no similitude between both languages. “A la rápida” might be associated with the action of doing something in a hurried way at the back of an envelope. However, they share the same meaning.

On the English equivalent, “back” might be considered as the centre, in which the image of writing a message hurriedly, often occurs on the back of a sheet of paper or, in this case on the back of an envelope. As a consequence, the underlying image schema of FRONT-BACK is shared by both idioms.

Then, “Rolling in the aisles”, a verb-centred expression, was translated into Spanish as “morir de la risa” by ten participants in context. As in “On the back of an envelope”, this idiom was merely translated by its figurative meaning, as a result of the absence of an idiom with similar lexical items in Spanish. The image of laughing without being able to stop, leads to the notion of dying as a consequence of laughing to that extent. In connection with this metonymic process, if a person is laughing so hard, it is probably lying on the floor, rolling. As a result, both idiomatic expressions belong to the schema of LOCOMOTION, in which the image of the movement of the body on the floor is conveyed.

Finally, the noun-centred idiom “Long in the tooth” which means “old” (Cambridge Dictionaries Online, 2014), was translated into “no estar para esos trotes” by one participant in contextualised instance. As in the previous non-motivated idioms, the participant based his transference on the figurative meaning, because he could not find in the mental lexicon a literal equivalent in Spanish. In this particular case, “long” plays the role of centre in which the complete process of integration is developed. This element is strongly associated with the notion of time, in which as lengthier the teeth are, the older it is, as it happens with rodents. For the same reason, “no estar para esos trotes” is related with the notion of time, because if a person is not able to do something properly -because it has done it for a long period- it is automatically related to its age, then the person is old. As a result, the domains of “length” and “aging” are closely related to the schema in both idioms, time as a result of PROCESS and also of SCALE.

6.3.2. Spanish Interference

Being the counterpart of transference, interference -also known as ‘negative transfer’ (Irujo 1986) - refers to the process of understanding an expression from L2 by using elements from L1, which lead them, however, to interpret it with a meaning different from its own. In this case, the process that occurs with transference is repeated, though in a different background, as interference occurs, according to Irujo (1986), when the elements from the idiom in English are partially or completely different from its Spanish counterpart.

In relation to the number of idiomatic expressions with this factor, there are eight idioms which were attempted to be interpreted by using L1 elements, leading their meaning to interference. As well as in the case of transference, the numbers of the answers given for this occurrence were not representative -no more than 4 responses with the use of this element-, yet, it is a factor to consider as, in spite of their different meanings between the English and Spanish expressions, they would have a similar schematic domain that links them, to a certain extent. Furthermore, there is an absence of isomorphic idiomatic expressions. This may occur due to the fact that this kind of idiom fulfils the function of creating an access to the figurative meaning in transference, whereas in interference, the link between the literal expression and its figurative meaning is deviated, being difficult to be understood.

The first expression to be analysed is “At your mother’s knee”, a globally motivated, preposition-centred idiom. The frequency of interference was focused on de-contextualised instance, with a number of three answers. The Chilean Spanish expression the subjects used in order to interpret the idiom was “mamón”, which is a word used to describe a person who is too dependent on his mother, or a woman, according to the Dictionary of Chilean Slang (Rivano, 2010). This expression is mostly applied on men. In relation to this, it might be said that it shares an UP-DOWN image schema, as both expressions are related to the figure of the mother as someone of a higher rank. Therefore, the relationship between the image schema and the idiomatic expression is one of domination over someone, expressed, most likely, through the word “knee”, as if the son is kneeling or submissive with his maternal figure. Finally, the last factor that might be considered is the preposition “at” that might give the sense of being in the previously described state for a long time.

The next idiom that was interpreted by means of a Spanish expression was “Any port in a storm”, a globally motivated, noun-centred idiom. It occurred in contextualised and de-contextualised instance, and in different subjects. In both cases, the expression “todas las micros le sirven” was used in order to say that any choice, even the worst one, is appropriate enough. It might be considered as an extension of the expression “peor es nada”, though in this case, the former expression is not limited to a problem.

In relation to this idiom, it was observed that the participants interpreted it figuratively, as the literal meaning and the interpretation of the element are not closely related. Also, there can be seen a similar image schema, which is one related to the proximity of the solution or factor

needed -NEAR-FAR image schema-. Moreover, the association of the “port” with a possible solution is similar to the one the participants made with the “micro” in its Chilean Spanish counterpart. However, the idea of facing a problem is implied in the latter idiom, whereas in the English expression, it is explicit by the use of the “storm”.

The last idiom with globally motivated meaning is “Batting a thousand”, a verb-centred idiomatic expression. The process of interference occurred only in the de-contextualised instance, with three answers, and with the Spanish phrase “matar dos pájaros de un tiro”, that according to Rivano (2010) express the idea of realising an action to obtain two or more effects. Therefore, both idioms are understood figuratively, as their interpretations are not close to the literal meanings.

In both expressions, a common image schema is noticed, though with slight variations in it. In the case of the Spanish expression, there can be discerned a SOURCE-PATH-GOAL schema of interpretation, as the goal is “dos pájaros”, the path is “tiro”, and the source is “matar” that will kill the birds. In the English expression, there are only a source -the action of batting- and a goal -a thousand points-, with the path -the trajectory of the ball- being elided. As well, the interpretation of both expressions considers the idea of the bat and the shot as a means of achieving something, the thousand points and the birds as the objective, and the action of killing and batting as the possible methods to achieve a goal.

In relation to partially motivated idioms, there are three expressions to be analysed. The first one is “Hot potato”, which was understood by four subjects as a “novel piece of news”. These associated the idiom with the Chilean Spanish one “la papita”, which has this meaning as well, the idea of a recent piece of news (Rivano, 2010). In relation to both expressions, their meaning is interpreted figuratively, and shares a common image schema of SURFACE - associated to the schema of temperature as well, linking the terms with the notion of “recently appeared”-. Furthermore, this idiom was associated with “la copucha”, mainly due to the fact that this was related to the notion of a secret revealed by a drunken person, supporting the image schema of DEEP-SURFACE. This idiom is intriguing in terms of associations, as even though there are expressions with meanings similar to their English counterpart, such as “papa caliente”, or “donde las papas queman” (Rivano, 2010), the participants linked them with the notion of a piece of news rather than with an uncomfortable situation. This might have occurred because of the context, in which a conflict was going, so the information related to it was not wanted.

The next idiom in which the phenomenon of interference was present is “Sit on the fence”, a partially motivated, verb-centred idiom, with four subjects giving an answer with a Spanish expression in contextualised instance. The expression used to interpret it was “calentar el asiento” which, according to Morales Pettorino et al. (1985) is to “stay in a place without doing anything productive”. Both idioms are understood in a figurative manner. Finally, in terms of image schemas, both expressions share the sense of LOCOMOTION-MOMENTUM, as the idea of “sitting”, as well of “warming the seat” conveys the idea of lack of movement, closely linked to the notion of not taking measures towards a situation, keeping himself at bay.

The last partially motivated expression with a certain level of interference with Chilean Spanish -or Spanish as well- expressions is “Eat humble pie”, a verb-centred idiom, with a presence of two answers in de-contextualised instance, and four responses within a context. The expression used in the subjects’ mother tongue in order to interpret the idiom was “bajar los humos”, which means “to tame someone’s arrogance” (Real Academia Española, 2014). Regarding the meaning of both idioms, it can be said that the common image schema that links them both is the UP-DOWN, due to the different elements used in the expressions -steam and pie-, which have to go low in order to become humble. Yet, the difference between them is that the definition of the Spanish idiom refers to doing this to another person, but not to oneself, and it is not related to the meaning of the English expression, which means “to admit that you were wrong” (Cambridge Dictionaries Online, 2014). Therefore, both expressions are understood figuratively speaking, as the literal meaning of the phrases is not the same as their meaning used and given by the community.

In regards to the non-motivated idiomatic expressions, the first expression to be described is “Head over heels”, with two answers with interference without a context, and three in the contextualised instance, remarking the fact that two of these answers came from the same participants who answered in the de-contextualised stage of the test. These answers were associated with the Spanish expression “estar en las nubes”, which means “to be oblivious of the reality, to be light-headed” (Real Academia Española, 2014); and with “estar patas arriba”, which is “topsy-turvy, not organised, or with inverted social order or hierarchy” (Rivano, 2010). These expressions share the same image schema of UP-DOWN, due to the notion of the head as the element affected by emotions or feelings, being difficult to control or even being out of it. Also, the idea of the head being down - as in the latter expression- implies a sense of inversion of

the normal order, which leaves things unorganised; on the other hand, the image of the head being over something conveys the idea of lack of control over someone's actions, by the overwhelming sensation that emotions produce. Thus, it can be said that these expressions are understood in a figurative manner, for the expressions do not have a meaning linked to the literal ones.

In order to conclude this section, the last expression with cases of interference will be explained: "Long in the tooth", a non-motivated, noun-centred idiom, with an answer in de-contextualised instance. The expression used to interpret this idiom was "tener el diente largo", which refers to the fact of "being starving" -in this case, the expression is not defined by a dictionary. The meanings of both expressions are understood figuratively, as they are not related to any of the literal meanings of both phrases. The common schema in both cases is UP-DOWN plus CONTAINER, for the teeth as a metonymy of the mouth, which is the part of the body that contains them. On the one hand, the teeth are seen by experts when they attempt to determine the age of a rodent, the larger they are, the older rodents are - "long in the tooth" means old (Cambridge Dictionaries Online, 2014). And on the other hand, teeth fulfil the function of chewing food in the process of eating, so that might be one of the associations in the case of the Spanish expression. Also, and this is tentative suggestion, this expression might be related to the image of the vampire, who uses teeth not only as a means of biting or chewing, but also of drinking blood. These expressions are the only ones, among the other cases of interference, in which the meanings were understood in a literal manner.

6.4. Cultural factors

In relation to this element, it can be seen that the institutionalised meaning of idioms might have an idiosyncratic essence, relying their origin on elements such as literature, traditions and the knowledge people can obtain from their own community. In this sense, it might be observed, as well, that the responses -and also, their motivations- the participants gave for the idioms analysed are rather far from the meaning, as they might be not familiarised with the common knowledge of a native speaker of English. The example taken for these findings is "cry wolf", which is based on and influenced by cultural and literary elements; and also, the one in which the answers given by the subjects are related to external factors rather than internal grammatical or semantic features - as some of the answers given by the participants were directly

or indirectly influenced by the tale of “the Boy who Cried Wolf” (Flavell, 1992). This tale is the origin of the idiom itself, and it is about a shepherd who protected his sheep from the wolves, and made false alarms about their arrival. In the end, when the wolf actually came and ate some sheep, the boy screamed for help, but no one believed in his word. This might be the reason why the participants gave answers such as “false alarm” or “lying”, as the story itself teaches the moral that liars are not taken seriously when they are telling the truth. In regards to the image schema, the action of lying and, consequently, being ignored by people suggests the image schema of CAUSE-EFFECT, as well as PATH-GOAL, as the act of speaking attempts to reach a specific audience. However, it has the effect elided, as the structure of the expression is focused solely on the act of “crying”.

Another idiom that was influenced by cultural factors, but in a different manner, was “Back to square one”. It had a greater number of exact or close answers -in both instances, contextualised and de-contextualised-, which were related to the idea of starting over something. The possible suggestion for these results might be closely linked to the origin of this expression, as well as the possible associations people might do with it. Flavell (1992) explained that the origin of this expression was related to how people listened to the soccer or rugby matches by radio. At those times, the pitch was divided into squares with numbers, in order to guide listeners the position of a specific player. Flavell explains as well that “playing the ball back to square one meant losing maximum territorial advantage and, by extension, it meant ‘back to the beginning’” (1992). Yet, the author explained that some people do not agree with this origin and, instead, they associated the idiom with the game “hopscotch” or, according to the same author, “games such as “Snakes and Ladders”, where a penalty might involve returning to the start -square one”. In relation to the last statement, it can be suggested that there might be an extension of the origin of this idiom in Spanish learners of English, as they might link the expression with games as “Monopoly”, or “Gran Santiago”, which is the Chilean version of the former board game. For these reasons, it is agreed that culture is a factor to consider when it comes to the interpretation of this expression. In relation to the possible image schemas of this idiom, CYCLE and CAUSE-EFFECT schemas seem to be the most appropriate ones, as their relation completes the idea of a process –in the games- and a choice that may have consequences.

The third idiom to be explained is “Batting a thousand”, which is directly associated with a common game in the North American culture, which is Baseball. The main reason for the

results obtained in this idiomatic expression -less than five answers in de-contextualised instance and more than thirty within a context- might be because of the idea Chilean people may have of a bat or stick. As the North American people see this object as the means to reach a goal, in Chile, it represents a manner of facing and solving difficulties and problems, as the notion of someone with a stick or a bat implies the attitude of a person who fights against any kind of hardships. However, in contextualised instance, the subjects were able to interpret the figurative meaning of this idiom. It seems that the action of “batting a thousand” is similar to the act of winning a in the lottery, as the person got all the numbers of the bill right -similar to the action of batting all the balls in baseball-. In terms of image schemas, it might be said that the relation between the lottery and Baseball is one of PATH-GOAL, as the act of winning in this event –like in Baseball- conveys a process in order to obtain a specific achievement.

Finally, the last idiom, “In the pink”, had a great number of answers which were not related. These responses were related to the notions of feeling good, or in danger, or even being effeminate. This might probably occur because in the Chilean culture, pink is a colour linked to the notion of happiness -as the expression “ver todo color de rosa”, which means “to see the brighter side of life”-; as well, because it is close to colour red -that might be one of the reasons of associating it with danger-, and due to the fact that it is the usual colour in which girls are dressed. Nevertheless, the actual meaning of this expression is “in the best condition” (Cambridge Dictionaries Online, 2014), and for several factors. Among the elements related to this idiom, Martin (2014) suggested that pink cheeks was a sign of good health in new-born babies, so that would explain the narrowing of its meaning to health; yet, he found that, the colour was used to express the best condition in any aspect, before the creation of the idiom itself. For this, he used a quote from Mercutio, in the play “Romeo and Juliet”, by William Shakespeare: “Mercutio: Why, I am the very pinke of curtesie” (Shakespeare, 2005). This occurred before the quarrel between Tybalt and Mercutio happened, when Romeo received the letter for a duel against Juliet’s cousin.

In order to conclude this section, it might be said that the image schemas associated with this idiomatic expression are related to CONTAINER, which is related to the notion of “state”, -because of the condition of the person who is in a certain condition, in this case, a good one- SCALE –as the expression in itself refers to the idea of being in their best-, and SURFACE, due to the fact that the healthy condition of the person can be observed through the body. It might be

suggested, also, that this order of schemas is hierarchical, as the image schema of CONTAINER is the most important one –by means of the preposition “in”. This order is not altered, even though the perception occurred in the other way around, that is to say, thanks to the SURFACE, the person can activate the other schemas. And for the same reason, the idiom has the same image schema in Chilean culture, as pink is the colour related to happiness, the best state of humour in a person –similar to the notion of the expression, which refers to the best condition of the same.

6.5. Idioms’ transparency

Other observations can also be drawn in terms of the degree of opacity of the idioms in general. Yet, first it is necessary to recall where the interest of this study lies with regards to the idioms’ transparency degree. In line with what have been previously stated, Langlotz argues that the “association of the literal constituents with the figurative idiomatic-meaning can be directly acquired by any speaker who learns a given idiomatic expression”, consequently, “the original process of semantic extension underlying this association does not have to be re-established” (2006). However, the author also argues that the relation between literal and idiomatic meaning can adopt different qualities depending on the distance between these two poles (2006). Then, the relevance of the notion of transparency for this study in relation to the re-motivation process has to do with the fact that this “distance” accounts for the manner in which “the motivating links between those conceptual substructures (literal and idiomatic) can be recognised by the speaker” (Langlotz 2006). In brief, the relevance of both transparency and opacity for this study refers to the illumination that they provided to the participants in order to re-motivate the cognitive routes behind the idioms’ institutionalised meaning.

For this analysis, a comparison will be drawn in terms of the previously established categories for each idiom, that is to say, in terms of isomorphic globally motivated, globally motivated, partially motivated, and non-motivated idioms. This comparison will be based on the percentage of non-related answers given by the participants in de-contextualised instances as an indicator of the opacity of an idiom. In other words, according to the participants’ interpretations it should be possible to determine the opacity of the selected idioms in isolation.

To clarify this analysis, the percentages achieved for non-related to the meaning answers in each category are going to be presented, taking into account solely the de-contextualised part

of the test. In this instance, the isomorphic globally motivated idioms, which correspond to the most transparent ones, achieved the following percentages: preposition centred 31%, noun centred 88%, and verb centred 52%. Globally motivated idioms achieved: preposition centred 74%, noun centred 47%, and verb centred 71%. Partially motivated idioms got: preposition centred 50%, noun centred 71%, and verb centred 46%. Finally, for non motivated idioms, that are the most opaque ones, the percentages were: preposition centred 86%, noun centred 93%, and verb centred 90%.

In relation to these figures, it is noticeable that, in general terms, the lower percentages of non-related answers can be found in the isomorphic globally motivated and partially motivated idioms, with no drastic difference regarding globally motivated idioms. On the other hand, non motivated idioms got the highest percentage with a 90% total. This observation goes in line with the expected results, since non motivated idioms do not hold a clear relation between their literal and idiomatic meanings, making difficult for the participants to make a felicitous integration of the constituents.

Irrespective of the central constituent of the idiom, the results for non motivated idioms were consistent, ranging from 72% to 99%, the latter corresponding to the highest percentage of non related answers among the whole sample. Although the other categories were not as consistent as the non motivated one, isomorphic globally motivated idioms stood out as three out of six idioms achieved a percentage of non related answers below 40%. From the low percentage of non-related answers in these three idioms -“Once in a blue moon” (36%); “Back to square one” (26%); “Keep under wraps” (39%)- a pivotal inference can be drawn, since the accuracy of the participants while integrating the constituents were practically homogeneous, meaning that for this three idioms, participants were able to re-motivate and fully or partially integrate the constituents onto the specific domain sanctioned by the idioms, even though they were presented out of context. The interpretations obtained in each of the aforementioned idioms might sanction similar domains which, at the same time, might be supported by the same schematic domains, thus lowering the percentage of non-related answers. For instance, in the case of “back to square one”, the integration of the constituents allowed for a cycled embodied pattern in which the participants distinguished a starting point, followed by an advance or progression, and then finally a return to the starting point again, schema that was followed in the majority of answers. This schematisation of the idiom rose solely from the re-motivation of the idiom’s constituency,

since the context instance was not yet carried out. Nevertheless, the successful re-motivation of isomorphic globally motivated idioms with regards to schematic domains, in terms of the institutionalised meaning -that is derived from the native speakers networks- a considerable amount of interpretations solely partially sanctioned the domains.

Taking again the case of “back to square one”, although the participants referred to the CYCLE image schema they did not refer to the failed attempt that instantiates the cycling movement of coming back. Thus, it is possible to infer that they instantiated a common image schema irrespective of the full sanctioning of the institutionalised meaning. This last stance may be furthered by referring to the idioms with more non-related answers within the isomorphic idioms; “Maiden voyage” (96%) and “Eager beaver” (80%), in which the institutionalised meaning was not achieved in the de-contextualised instance, yet the participants achieved a relatively high constancy regarding the sanctioned domains and the possible image schemas behind them.

Concerning globally motivated idioms, “Any port in a storm”, with a 46% of non related answers, turned to be the most transparent one, while the most opaque idiom was “At your mother’s knee”, with a 97%. The most transparent idiom for this category, “Any port in a storm”, showed a constancy on the domains sanctioned by the participants’ interpretations in de-contextualised instances, since a high number of non related answers blended the concepts of storm with the schematic domain of a problematic situation. The interpretations as well showed an important involvement of the constituent “any” in relation to “options”. Even though the most opaque idiom of this category reached a 97%, it is possible to see the domains and schemas that deviated the correct integration of the idiom, namely, those inferred from the relation between the “mother” and “knee”. In this case, the idiom in isolation gave the idea of a protecting parental figure, being the most repeated answer in terms of domains and schemas.

Concerning partially motivated idioms, the results showed that the most opaque idiom was “Cold fish”, with a 73% of non-related answers while the most transparent turned to be “In deep water” and “Eat humble pie”, with a 31% of non-related interpretations each. The most opaque idiomatic expression in this category somehow followed the same embodied pattern as the isomorphic idioms, in the sense that even though the domains sanctioned by the participants were distant from the institutionalised meaning provided by the Cambridge Dictionaries Online (2014), it is possible to find some similarities among them, which might be supported by the

same image schema. This could be due to the main feature of fish being cool blooded, entirely in opposition to red-blooded creatures that are related to corporal heat and life. Thus the lifeless domain sanctioned by the idiom might have projected the mapping onto the domains of boredom and death all along the de-contextualised instance. With regards to “In deep water” it seems that the image schema of CONTAINER was fairly easily endorsed by the participants, primarily due to the blending of the preposition and the noun phrase. However, the responses were substantially associated to the literal meaning and later on extended towards the institutionalised meaning through metonymy, mechanism that allowed the blending.

Finally, concerning the last category, that of non-motivated idioms, “Head over heels” and “On the back of an envelope” were the most transparent and most opaque ones, respectively. Nevertheless, it is necessary to highlight the fact that even the most transparent idiom in this category was indeed opaque, as more than 70% of interpretations were not related to the idiom. In spite of the fact that most participants were unable to appropriately re-motivate the constituents of head over heels correctly in order to infer the institutionalised meaning of the idiom, a constant pattern is present on the interpretations provided by them. The majority of participants related the idiom to the domain of emotions in light of the resulting integration of the three constituents of the idiom. This relation was established by means of the preposition over that guided the connection between head and heels, creating an opposition metonymically in terms of stability in the head/mind, thus leading most participants to the domain of states and emotions. An interesting issue came out from this analysis, since, in spite of the idiom’s opacity in terms of compositionality, the participants were able to sanction domains that might have relation to the schematic domain behind the institutionalised meaning. Culturally, spatio-temporal schematisations are related to the embodied experience, being more far-reaching than the conceptual networks of native speakers because they are not arbitrary, yet they gather mental conceptual representations in terms of physical and environmental means. Thus, in the case of this idiom, it sanctions a schematic domain that has to do with those mental representations since being high is constructed in opposition to keeping your feet over ground -without heels-, that up-down relation is associated to a stable-unstable relationship of verticality. Applying that conceptual relation to the participants’ interpretations, being over heels might mean instability as your feet do not touch the ground, and finally, its blending with the lexical item head might place that instability on the mind, addressing metaphorically to feelings and emotions.

“On the back of an envelope” presented a pattern similar to that of “Head over heels”. Even though both are categorised as opaque idioms, meaning that there is no clear relation between the idioms literal and idiomatic meaning, a pattern is present on the interpretations provided by the participants. This pattern is related to the number of domains sanctioned by the schematisation of the constituents of the idiom, in this case related to being on the back of something. Most participants provided interpretations related to the idea of being “hidden” or somehow not in plain sight. It is possible to infer that there is a metonymic leap by means of opposition from being on the back of something to the idea of exposition, which was the main resource used by the participants in order to provide an integration of the constituents.

From the information gathered in terms of the interpretation of idioms in isolation, some similarities and differences can be observed among the different categories of transparency. To begin with, participants always relied on the constituents of the idioms in order to interpret them, however in spite of the semantic meaning underlying by its compositeness, the blending of the idiomatic expression frequently led to a variety of answers that more or less followed the same schemas or domains with major differences in terms of meaning extension, but -in the majority of interpretations- more elaborated than the literal meaning. Therefore, irrespective of the idioms opacity, it seems that most participants tried to integrate the constituents in order to re-motivate the idiom. Secondly, and in line with the previous point, the only category that was consistent in terms of opacity was the non motivated one, as there was a high number of non-related to the meaning answers for all the idioms in this category, while the other presented a wide range of opacity. This might be explained by the presence of constituents that can be successfully re-motivated, meaning that it is possible to infer, from the same constituents of an idiom, the proper domains or schemas, in order to integrate them in the blending process and finally provide an idiomatic meaning in concordance to its compositionality.

Chapter 7

Individual idiom analysis

In this section, eight idioms were selected in order to be thoroughly examined. These analyses are going to focus on detailed aspects of each idiom, centred on the same features as in the overall analysis. Among the aspects studied here, there are the etymologies of the expression, their compositionality, the interplay with the context, the role of the mother tongue, etc.

The main focus of these analyses is going to be the description and explanation of the cognitive mechanisms involved in the interpretations, considering the aspects mentioned above. In this way, some schemas are going to be presented in order to explain the process of integration of the concepts, the rise and blending of schematic conceptualisations generating domains, and further scrutiny of each idiomatic expression.

7.1. Back to square one

The first step to proceed with this analysis would be to look into the origin of “Back to square one”, since as previously stated, the frame in which this expression is conceived seems to be important for its full integration. This idiom has two main possible origins; Firstly Flavell (1992) associated the expression to soccer and rugby broadcasts people listened to on the radio. In order to picture the game for the audience, the commentators used to relate the games through detailed descriptions about the players’ position, as the pitch was divided into numbered squares. Flavell argues that in the game “playing the ball back to square one meant losing maximum territorial advantage and, by extension, it meant ‘back to the beginning’ (1992). Secondly, there is another origin of “Back to square one” which suggests that another possible starting point of the idiom comes from the game “Snakes and Ladders”, created in India and introduced in the United States in 1943, in which “a penalty might involve returning to the start -square one” (Flavell, 1992).

Now, regardless of the real inception of the idiom, this study has determined in previous sections that the frame of a game is crucial to the expression’s understanding, since its institutionalised meaning is “compressed”, to say so, within the idiom’s compositionality. In other words, the idiom is summarizing a game, and its exact meaning is a metaphorical extension of its constituents. Consequently, the idiomatic meaning goes beyond the idiom’s

compositionality since the failure (as cause of penalties) is not specified within the idiom's grammatical assemblies. In correlation with this, the results show that the participants only acknowledged a fraction of the metaphorical extension of the idiomatic meaning -as in answers such as “vuelta al comienzo”, “comenzar de cero”, “volver al principio”, etc- and the factor of the failed attempt that makes someone going back was ignored. This is due to the participants' lack of the required metaphorical ground¹ to articulate the expression's full idiomaticity. Nevertheless, in spite of the partial sanctioning of the meaning entitled by the idiom, the participants achieved the licensing of the same image schema as the one licensed by the institutionalised meaning. Thus, the question that came up regarding this idiom and that correlates this analysis with the hypothesis is: Why were they able to sanction the same schematic representation behind the institutionalised meaning in spite of the absence of the required frame? This question will be answered according to the different mechanisms learners of a second language -who are outside the conceptual network of native speakers- use to convey an idiom's meaning.

7.1.1. Mechanisms that allow the integration of an idiom

According to some authors, there are some cognitive mechanisms used by non-native speakers that allow for the integration of idiomatic expressions in foreign languages. For instance as mentioned in some previous sections, Irujo (1986) argues that translation, transference and interference may have a pivotal role for learners of a second language while understanding L2's expressions. Liontas (2002) believes that context may be a determining factor to comprehend idiomatic expressions in a foreign language. Other elements that seemed to have a prominent influence are idiom's centre and degree of transparency. The latter is fully addressed by Langlotz Idiomatic Creativity (2006) and also it has been explicated previously in this report. There, he argues that the Principle of Compositionality of idioms is directly related to the degree of opaqueness/ transparency of the expressions. According to his view, the more transparent the idiom is, the closer the literal and idiomatic meaning are and, consequently, the more likely it will be to be re-motivated by people.

¹ Metaphorical ground can be understood as the knowledge about the object of reference on which the metaphorical extension of meaning is based

7.1.2. Idiom's centre

According to the results of this study, “Back to square one” had one of the highest percentages of exact meaning answers in de-contextualised instances, with a 34%. This was due to the fact that, as argued previously in the study, its compositionality as an isomorphic globally motivated idiom allows for a felicitous integration of the constituents. The range of answers was fairly homogeneous and the participants succeeded in conveying the institutionalised meaning, at least partially, as it was explained in the introduction of this section.

In spite of their degree of transparency, to identify the idiom's centre is not an easy task in isomorphic expressions, since the blending of every single constituent is pivotal for its conceptual integration. In other words, the emergent conceptual structure of the idiom is fed by every symbolic assembly –understanding each lexical element as a conventional symbol conveyed by the merging of a particular form to its particular meaning- of the idiom's compositionality. However, based on the interpretations the participants provided, the preposition (and its modifying adverb) seems to have carried the most active role within the idiom's re-motivation. Thus, the salient component of this idiomatic expression in this experiment was “back to” [adverb + preposition]. This is due to the fact that as the preposition is a linking element that allows for the integration of “back” (the premodifier adverbial phrase) and “square one” (the object introduced to the expression by the preposition).

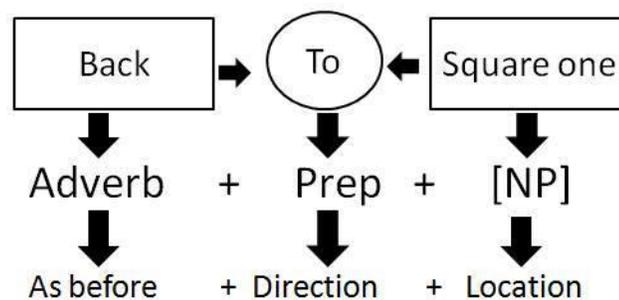


Figure 7.1.2.1

As the previous figure shows, the result from the integration of “back” and “to” entails a directive instruction; the preposition “to” expresses the movement towards a place since it is a locative constituent, accordingly, the adverb specifies the manner in which the entity must move

towards that place. Finally, the noun phrase adds the final element of the integration by indicating the place towards which the entity has to move in the specific manner. Thus, this schematic representation involves four constituents, entity, manner, direction and location.

This conceptual blending shares some characteristics with the metaphorical notion of “progress as forward movement in space” mentioned in Langlotz (2006). Here he explains that a movement in space implies necessarily a progress in which the agent moves towards a goal. According to him, this is a “metaphorical perspective” in which the agent² needs to start in order to advance. From this metaphorical perspective there are many ways in which the path might end. In the case of “Back to square one”, the script- like³ frame constraints the agent ‘s path bonding it to a specific context that allows for either failure and success, but that is fastened to the script of the game, to its rules. Thus, it is within the compositionality of the idiom plus the frame of the game that the failure is licensed within the schematic representation of the idiomatic expression.

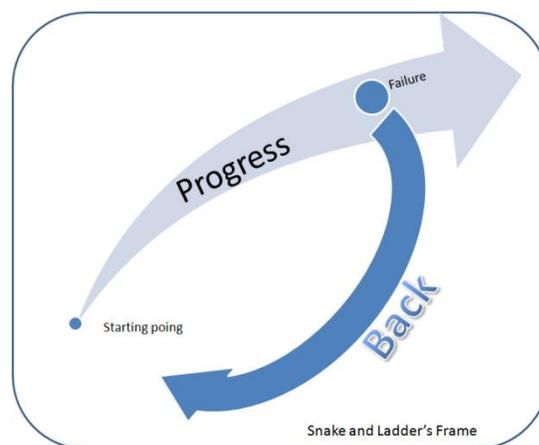


Figure 7.1.2.2

Thus, under these assumptions, the following question arises: why were the participants able to license the same schematic domains as the one licenced by the institutionalised meaning?

Langacker introduces the conception of *causal chains* in his *billiard ball model* (1990). According to his theory, he describes various events as a “chain” of contingent points, where the preceding one triggers the following. Nevertheless, the contingency between the points in a chain allow for a kind of compression. In this manner, the full description of the sequence of events is

² What was called entity in the blending of Adverb+prep+ NP discussed earlier.

³ Standardised sequence of slots of action to be pragmatically instantiated.

not necessary to the comprehension of the cause-effect relation. Then, in the case of “Back to square one”, the participants needed to depict the primary cause in order for the idiom to make sense due to the fact that this idiom presents a lack of contingency because it is summarising a game, which is a script-like frame, not a limited sequence of events that could be sanctioned by a single causal chain. So, because native speakers of English have knowledge of this frame, they are able to retrieve its meaning from without a problem. Yet, non-native speakers do not. Consequently, the cause component is left out from the interpretations, since the causal chain is tied up to the frame of the game: the player has to fail an attempt to progress in order to go “Back to square one” (if he lands over the head of a snake he has to go back). A similar schematic representation follows the metaphorical extension of the frame; the agent (participant) failed at some point and was forced to go back to “square one”.

In the light of this scenario, verbs are crucial in the process of integration of chain of causality, since they entail a cause-effect schematic representation that underlies the sub-events of a chain and can restore the latter in the absence of the full sequence. Thus, the participants found this possible detonator of causality by identifying the [adverb+PP] “back to” as the salient constituent in the idiomatic expression. In this sense, “back to” instantiated a prototypical cause-motion schema since its grammatical form entails a specific integration (see figure 7.1.2.1). In this sense, “back” has a plurality of meanings and patterns of usage as an adverb which allow the participants to license a particular locative schematic representation that is already entrenched, irrespective of its elaboration within a game-script. For example: (a) away from front; (b) in past; (c) at a previous place (d) as before (Oxford Learners Dictionary Online, 2014). And answers related to such meanings were found in the results: (a) “Volver atrás”; (b) “Volver al pasado. “Repetir una experiencia pasada”; (c) “Regresar al parque”, “Volver a casa”; (d) “Volver a donde comenzaste, “De vuelta al principio”. Thus, this grammatical element specifies a particular action framed within spatial movement. It involves a *trajector* (object/entity that is moved) and *direction* (backwards). In other words, the salience of the [adv+prep] within the idiom’s center might be due to the fact that it locates the participant within a spatial domain related to every human embodied experience. From there he/she is able to map the CYCLE figuration licensed by the image schema (see Figure 7.1.2.2)

In brief, the salient characteristic of “back” as the idiom’s centre allows for the high percentage of exact meaning interpretations in the de-contextualised instance. “Back to square

one” entails a causal relation in which the underlying meaning of “back” can easily be blended with “to square one” because “back” acts as a modifying adverb of the PP “to”. Also, at the same time, it entails a VP, which adds movement to the causal chain while “square one” is the locative space towards which the trajector is directed. In this manner, the participants drew the mapping only through the blending process without the need of a frame.

7.1.3. Context relevance

In the light of context, the majority of interpretations got closer to the target meaning, with 47% in the category exact meaning and 23% in close to the meaning. The idiom in context was presented as follows: “After they lost the election, the Liberal Party had to go back to square one and come up with some new policies and some new ideas.”

There is an increase in close and exact meaning answers due to a slight decrease in the other categories. Some of the answers were categorised as non-related thought, as they relied heavily on the context, as portrayed by this interpretation: “Volver al edificio donde se junta un partido político específico para realizar nuevas ideas”. Most interpretations, no matter how close or far to the meaning they got, interpreted “back to” correctly.

It seems logical that the participants got closer to the institutionalised meaning with the help of context, since in this manner the gap concerning the absence of the game’s frame could be filled in. However, an interesting bond issue that has to do with the failed attempt portrayed by the game’s frame was shown in the contextualised instance. The sentence used to contextualise this idiom referred to the mentioned failure in a very explicit way: “After they lost the election, the Liberal Party had to go back to square one and come up with some new policies and some new ideas.” Nonetheless, in spite of its presence, the participant’s interpretations did not mention it, demonstrating that the idiom’s compositionality does not account for the specified cause of the return to “square one”. Instead, its literal meaning enhances the object - direction⁴ relationship, in which the trajectory motion is specified by “back to”. In this sense, the most important result concerning contextualisation shows that in the re-motivation of the idiom the participants did not succeed while sanctioning the complete institutionalised meaning, for example, some participants concretised “square one” by entailing certain locations in order to fill

⁴ In which the object stands for the entity/agent/trajector whose manner and direction of motion is set by the expression’s compositionality.

the gap left by the lack of the script-like frame. For this, they used the context provided by the test as in these answers: “Volver al edificio donde se junta un partido político específico para realizar nuevas ideas”, “Volver a su lugar, derrotados.”, “Irse para la casa” or “tener planes que no resultarán como se esperaba”. According to this answers it could be argued that the participants described the provided context rather than integrate the idiom’s compositionality. However, the fact that also in the de-contextualised instance some answers that specified square one - such as “Volver a casa”, “A la vuelta de la esquina, a la mano”- were found, proves the fact that regardless the presence of context and the absence of the script frame, the idiom’s compositionality entails a referent of location, thus, the participants provided several choices to concretise “square one” within their interpretations.

In brief, the literal constituency of “Back to square one” did not account for the obstacle that the idiomatic meaning profiles. Thus, when Langlotz states, in regards to path schematisation, that “Ineffective development is also expressed by the idiom “Back to square one”, which evokes images of circular movement” (2006), it is fair to say that the *metaphorical ground* provided by the native speakers’ conceptual network, that is to say, the knowledge about the rules of the script-like frame is essential for licensing its full idiomaticity, as its grammatical compositionality does not provide enough elements to the blending.

7.1.4. Transference and Interference

Until this point it is fair to say that this idiom was influenced by cultural factors in its inception. However, its compositionality entails a broader schematic representation than the one prescribed by its cultural frame. “Back to square one” had a great number of answers in the exact and close to the meaning categories -in both instances, contextualised and de-contextualised-, which were related to the idea of “volver a empezar” primarily derived from the integration of its grammatical constituents. Nonetheless, cultural factors do seem to play an important role, since the idiom’s institutionalised meaning might have a schematic extension towards the Spanish learners of English’s conceptual network. In other words, there could be some common metaphorical ground between the native speakers and the non-native speakers conceptual network. This might be due to that Chilean versions of board games (such as: Gran Santiago, La Gran Capital, etc.) might license the same schematic representation as their counterparts in an Anglo-Saxon culture. However, as it has been the core of the discussion during this analysis,

those Chilean board games do not always contemplate the return “to square one” after a failed attempt. Instead, the players are usually sent to a “punishment” square (the jail in the case of “La Gran Capital” y el “Gran Santiago”). This may be due to the different nature of the games of each conceptual network, since “Snake and ladders” used to have a moralistic teaching purpose for children. The ladders and snakes corresponded to virtues and vices, respectively. Then, if you were virtuous in life, you could always achieve your goals. Yet, if you are corrupted by the earthly vices, you should go “Back to square one”, start over and try to avoid them. This is important since the idea of start over in this game has to do with the idea of rethinking your path to not make the same mistakes again and to finally reach your goal. Thus, this causal metaphorical assumption of starting over for a purpose is included in the “progress as forward movement in space” proposed by Langlotz (2006). Here he states that an advancement supposes a vehicle since “The resulting metaphor supporting basis of development is a vehicle thus concretises the idea that the development of a configuration becomes more efficient if it is aided by favourable external influences”. Thus in the game you have snakes and ladders as vehicles to achieve the goal (reach the end of the board). If you end up in a ladder square “plenty of distance can be covered in a short time and thus progress is guaranteed”, but if you end up in a defective vehicle (snakes) the “successful development is impeded when the vehicle stops moving properly or effectively”. In this case you have to go “back square one” and start again.

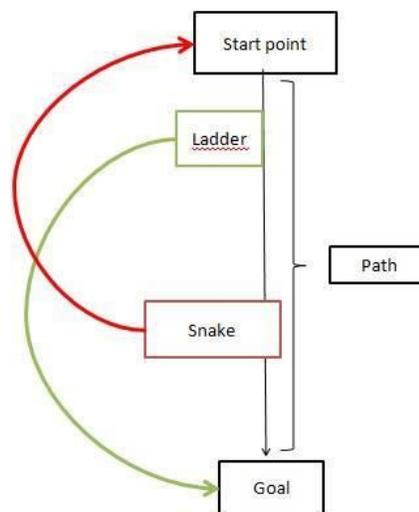


Figure 7.1.4.1

On the contrary, the most common board games in Chile are related to capitalism and property, where the goal is to make the rest of the players financially broke, thus jail seems to be a fair punishment.

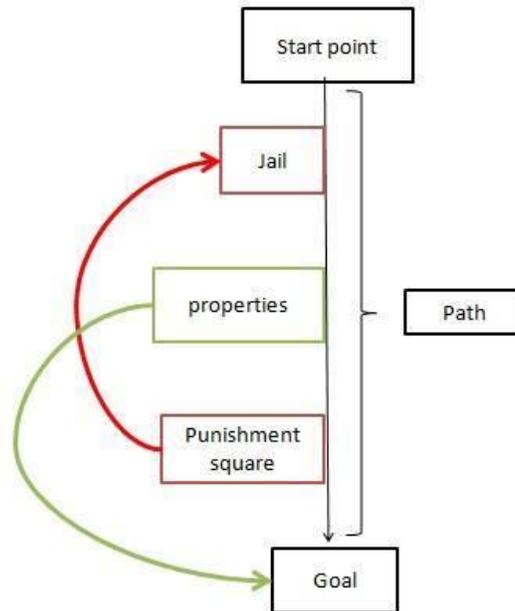


Figure 7.1.4.2

Thus, through these schemas (Figure 7.1.4.1 and 7.1.4.2) is evident that both type of games, regardless the cultural differences in the script-like frame, shared some features within the same domain (game). Even though the Chilean board games mentioned do not take “back to square one” as a punishment, going to jail is a sort of backward movement, since it entails an obstacle to reach the final goal.

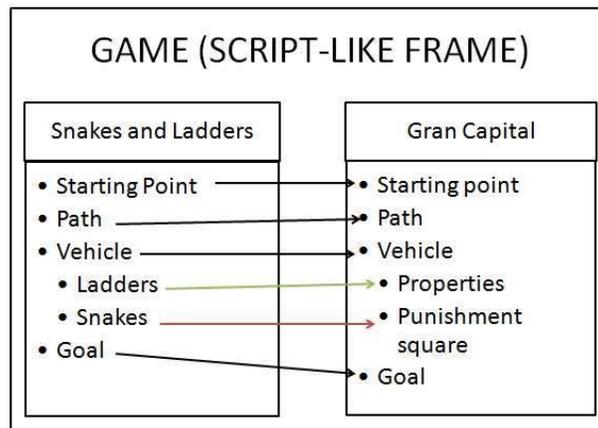


Figure 7.1.4.3

So, in spite of the different long-term schematic knowledge, the two cultures retrieved the same schematic representation concerning board games. In this case, the resources of transference and interference used by the participants will be explained as a product of blending, which leads to the constancy of schematic representation in both the figurative meaning of the English idiom and their Spanish interpreted counterparts “vuelta al comienzo”, “empezar de nuevo”, “volver al inicio”.

Concerning transference, it is important to highlight the use of Spanish idiomatic expressions in order to account for “back to square one” idiomaticity. Hence, it was translated as “empezar desde cero” and “borrón y cuenta nueva”, among others. For example, a participant based his/her answers on the idiom’s grammatical constituency and then he/she mapped the figurative meaning. The participant then, translated “one” into “cero” and “nueva”, which was the element conveying the idea of a starting point. Then, the image schema underlying these three idiomatic expressions was LOCOMOTION as an indicative of movement through different temporal spaces, which brings about the notion of “going back to the beginning”.

In brief, the transference of L2 to L1 and the relative concordance of Chilean and English *metaphorical ground* concerning board games schematisation did help the participants to instantiate the same image schema in spite of the unawareness of the game’s frame. Yet, the use of the mother tongue and consistencies regarding board games schematicity were not sufficient to fill in the gap, and the institutionalised meaning was scarcely sanctioned by 4 participants out of 70.

7.1.5. Degree of Transparency.

As already explained in previous sections, preposition centred idioms were the most transparent category. In the case of “back to square one” this was deduced from the low percentage of non-related answers: it achieved a 26%. This seems to be in concordance with what has been previously stated concerning the idiom, since prepositions allow for the spatial location of the participant within the image schema sanctioned by the idiom (CYCLE). In the case of *back to square one*, its compositionality has direct relation to its degree of transparency due to the fact that it allows for the licensing of its schematic representation regardless the absence of the frame.

As Langlotz states regarding propositions' influence within journey's metaphors (2006), *back to square one*'s compositionality of [prep+noun] is configured among the domains of physical movement, that is to say, that the prep "to" in conjunction with the modifying adverb "back" entails a displacement towards certain direction (backwards), while "square one" schematic representation relates to the location towards which the agent is moving. Then, the blending of the constituents is transparent since they convey the core schematic representation of the expression's idiomatic meaning. Due to this compositional transparency the participants were able to sanction the same image schema behind the exact meaning of the idiom.

A noticeable trend arises from these results, according to which most part of the participants were focused on the adverb "Back" and the preposition "to" while interpreting the idiomatic expression. In turn, considering the fact that those prepositions represent, as human conceptual system does, the construal of different human proto-scenic worldviews (Tyler and Evans, 2003), it is completely logical to think that they are closely connected to locative relations and corporally sensed experience of embodiment. Therefore, image schematic representations of those bodily experiences can arise and, as a result, participants focused on prepositions due to the "reliability" of these words to ubicate spatially the agent under motion entailed by the idiom. Furthermore, locative relations within the idiom's compositionality accomplish a profiling function which is pivotal to the setting of agent in terms of the manner, direction and place it has to move. In other words, *back to square one*'s compositionality allows for defining and constraining the way a particular entity moves across a plane and tell under what conditions something had happened.

7.2. Eager Beaver

7.2.1. Origin, definition and context

In order to carry out a more detailed analysis of the idiom "Eager beaver", first, we have to recall the institutionalised meaning provided by the Cambridge Dictionaries Online that defines it as "a person who is willing to work very hard" (2014). In this case, it seems that the notion of eagerness -meaning "having or showing desire or interest"- is blended with "beaver", which is metaphorically understood as a human being while highlighting the "hard working" feature culturally associated to this animal. In regards to the origin of this idiom, Flavell (1992) claims that it is "an American phrase which came into vogue about the time of the Second World

War. Some authorities say it originated amongst the American forces to describe those keen recruits who volunteered for absolutely everything; other American sources say it was widely used in student circles from about 1940. Beavers are reputedly industrious animals as phrases such as to beaver away show and ‘eager’ conveys enthusiasm. Put together, these two words make a catchy little rhyming phrase but one which carries the critical overtones of trying rather too hard to please.” As the couple last ideas presented in the explication convey, the relation between the idiomatic and the literal meaning appears to be rather clear, and thus this idiom was categorised among the most transparent ones in the sample. This is so as “beaver” stands metaphorically for a hard-working person while “eager” is projected as enthusiasm.

In relation to the actual analysis, it is possible to observe that, even though “Eager beaver” was considered an isomorphic-globally motivated idiom, it showed to be rather opaque for the majority of the participants in both de-contextualised and contextualised instances. These quantities have been previously mentioned, but it is necessary to go over them again for them to be taken into account during this whole analysis. In isolation, “Eager beaver” peaked closer to an 80% for non-related answers, while in context the percentage was also high, reaching a 65.7%, meaning that the relation between the idiomatic and the literal meaning was rather obscure for the participants. In terms of context, this idiom was presented as follows in the second part of the test: “We have an entire classroom of little helpers who are all “Eager beavers” when it comes to helping their teacher.”

We are going to refer in full to its transparency degree later on during the analysis, as first we will consider the constituents in order to look for the most salient element; next, the analysis of the context and its influence on the idiom will be presented; following this, the interpretations that appear to be the result of a process of interference or transference will be evaluated and assessed; finally, as stated above, a round up in regards to the transparency degree of the idiom depicted by the interpretations given by the participants will be presented.

7.2.2. Idiom Centre

In relation to the different interpretations provided, as it has been already mentioned, the salient constituent correspond to the adjective “eager”, demonstrated by the fact that almost 55 answers can be related in some extent to this word. The other 15 answers do not show the same constancy, although it seems that some participants, in these answers, projected “eager” as a

form of “desire” as in: “hambriento” or “ambicioso”. Thus, as aforementioned, the salient constituent of this idiom - in relation to the interpretations delivered by the participants - appears to be “eager”. However, aside from acting as a salient element in the idiom’s compositionality, it seems to have worked as an under-specifier of the other constituent, namely, beaver. In line with the previous analysis of “Eager beaver”, it is possible to observe that the majority of interpretations provided profiled beaver as an enthusiastic, eager animal. In this sense, beaver seems to be characterised and stereotyped in these terms by the majority of the participants, which lack the cultural knowledge that portrays these animals as hard workers or industrious, as Flavell mentions. Thus, the generic space projected by both constituents profiled similar features.

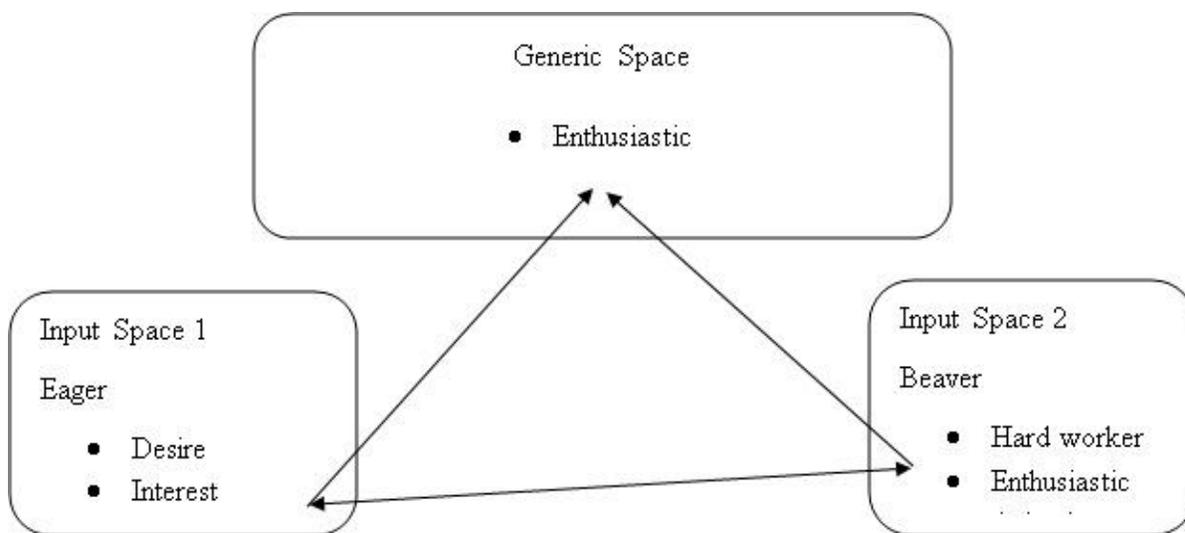


Figure 7.2.2.1

The first lexical item, *eager*, is projected in the domain of emotions as “enthusiasm”, while *beaver* is mapped standing for an eager human being. Therefore, the resulting blended space consists of a re-statement, of a strengthening of the stereotypical image of beavers, metaphorically projected as human beings, in the mind of the participants. In other words, the blending instantiates an over enthusiastic person in relation to doing something.

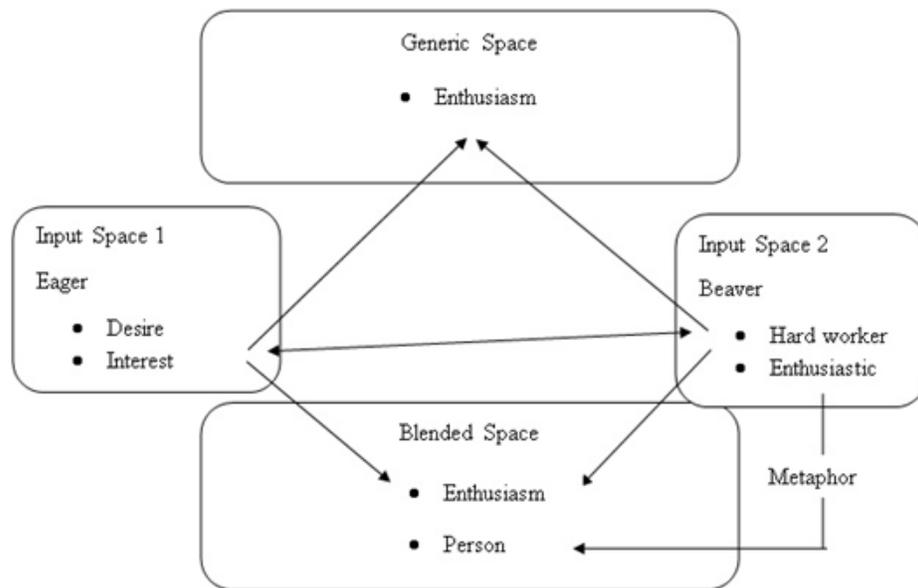


Figure 7.2.2.2

This activity varies from participant to participant: in one case it was related to sexual intercourse as in “Alguien que está ansioso por intimar con otra persona”; in some others to eating as in “Que come mucho y rápido, con ganas”; even as running like in “Correr con mucha rapidez o ansias”; although some did not specified an activity and provided a more general definition as shown in “Persona entusiasta o feliz.” It seems to be that in this case, the adjective eager delimited the frame in which beaver was metaphorically understood, as it instantiates a specific feature of the animal. However, beaver underwent the general anthropomorphic process as in any other interpretation, yet perspectivised in different terms, or leading to different metonymic processes. For example, it might be said that for the sexual reference, eagerness was understood in terms of sexual desire, as beaver could be also used to frame the interpretation, as it informally stands for a woman’s sexual/reproductive organ.

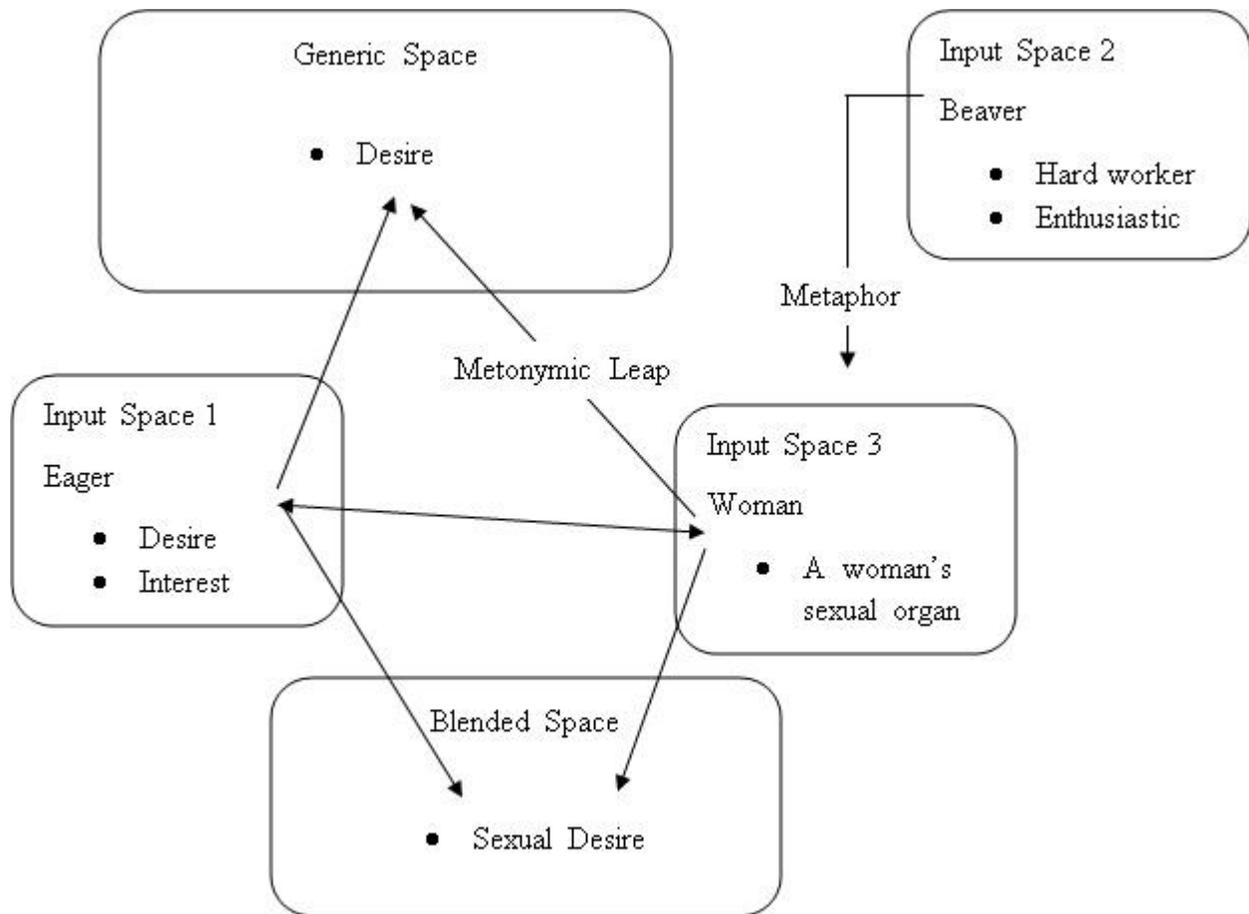


Figure 7.2.2.3.

The eating frame might have been instantiated by the relation of beavers' long teeth with the Chilean idiomatic expression “tener el diente largo”, a possibility to be discussed later on. In sum, eager appears to be the most salient constituent of this idiom, as it instantiated the frame in which the idiom's compositionality is mapped, in both de-contextualised and contextualised instances.

7.2.3. Context relevance

In relation to the previous point, even when this idiom was presented in context, the key item, in other words the element that helps to retrieve the idiomatic meaning of an expression, continued to be the adjective eager. What is more, it seems that context helped to “clarify” the importance and function of this adjective, as all but four interpretations focused on the meaning of eager to frame the blended space. Nevertheless, in overall terms, context did not actually help

the participants to re-motivate the idiomatic meaning by means of the expression's compositionality. As it was mentioned on a previous analysis of the idiom, interpretations in context solely showed an increase in 10 answers categorised as far from the meaning, and only two of them in the close to the meaning one, provided they at least mapped the first element correctly. Opposed to what was expected of context, in this idiom exact to the meaning answers lowered in number, from an already low five to only three interpretations that account for the institutionalised meaning. It is possible to observe then, that the apparent opaqueness of the idiom led at least 19 participants to rely on the context in order to provide an accurate re-motivation of the idiom or to solidify their interpretations of this idiom in relation to "enthusiasm" or "enthusiastic about something". Nevertheless, it is possible to observe that in 19 interpretations context deviated the blending space towards the "helping" frame depicted, as it is shown by the explicit use of the verb "to help". A couple of examples in relation to this statement would be: "Alguien siempre dispuesto a ayudar", "Personas siempre dispuestas a colaborar, de buena voluntad", "Alguien dispuesto a ayudar siempre", and "Con buena disposición, serviciales", among others. In this sense, it is difficult to determine the lexical item that projects this information, so, aside from the compositeness depicted in the idiom presented in isolation, it seems that context itself serves as a third input space that projects the "helping" frame onto the blending as the motivation or reason behind someone's eagerness.

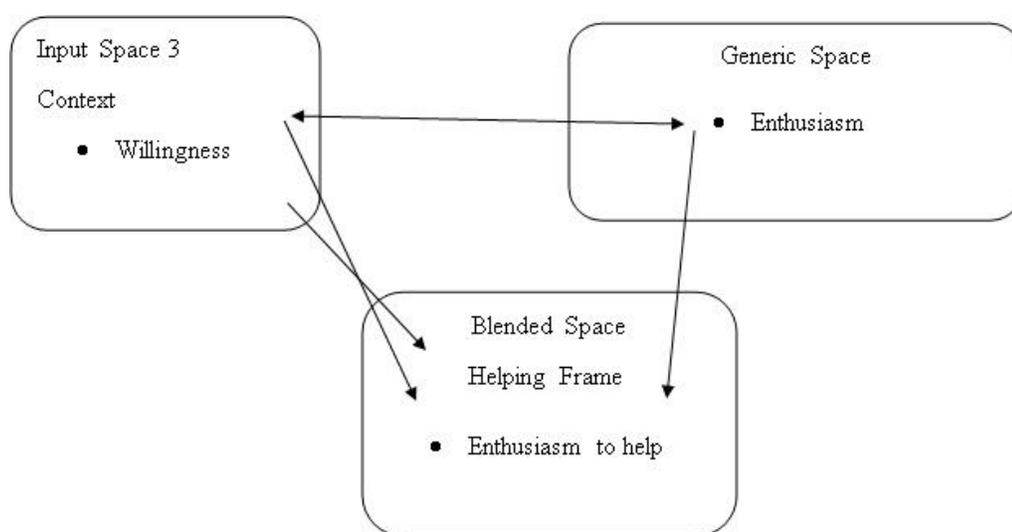


Figure 7.2.3.1

In this analysis it is possible to assess the importance of context in the process of re-motivation of an idiom, as it might shed light onto how speakers turn to context as a resource to compensate for its compositeness. Then, as participants did not get to fully sanction the idiom in isolation, they felt some elements were missing when they tried to apply it to the given context, therefore, they relied on it as an external input space to provide for the apparently missing meaning extensions.

7.2.4. Transference and Interference

As it has been mentioned throughout this study, participants carry a different cultural - or encyclopaedic - knowledge, which could influence the way in which they interpret a given expression. Thus, it is possible to determine how transference and interference - concepts that have already been introduced - affect and influence the proper sanctioning and understanding of an idiomatic expression. One of the aspects that seems to have been carried over from the participants encyclopaedic knowledge relates to the features of beavers. As Chilean people, especially those that live in the area where the study was carried out, are not familiarised with the features of a beaver - and maybe not even with the animal itself - might have had difficulties trying to project this term onto the generic space formed by the constituents of the idiom. Nevertheless, they still mapped the characteristic they deemed appropriate in relation to the idiom constituents, in this case, its eagerness. Then, it is possible to claim that the difference between the understanding of the word beaver in terms of L1 - eager animal - and L2 - hard worker animal-, is the factor that leads to interference. As opposed to this, at least 17 interpretations in both instances managed to sanction the proper feature highlighted by the “beaver as hard worker” metaphor, showing no interference in the process of interpreting the idiom neither in isolation nor in context.

Another case of interference was present in the interpretations of this idiom, but only when isolated. Six participants gave interpretations that instantiated the frame of “eating” as in “Tener muchas ganas de comer.” In this case, the process might not seem so clear, however, it is possible to relate it to the interference present in the case of the idiom “Long in the tooth”. Although it was not widespread throughout the participants, the ones that provided these six interpretations seem to have taken a different path to understand the idiom. It might be said that they thought the beaver in more “physical” terms, that is, they did not focus on features such as

“hard working” or “eager”, but in one of the main features of beavers in terms of physical constitutions, namely, a beaver’s teeth. It is, then, that through metonymy these participants mapped the target *beaver* with the source teeth, taking this whole-part relation as a starting point in order to grasp the institutionalised meaning of the idiom. Nevertheless, this did not prompt the correct sanctioning of the idiom. This process might have seen as a feasible path as in Chilean Spanish there exists an idiomatic expression that links these two ideas: long teeth and being hungry. This expression, which has already been mentioned in this study, is “tener el diente largo”.

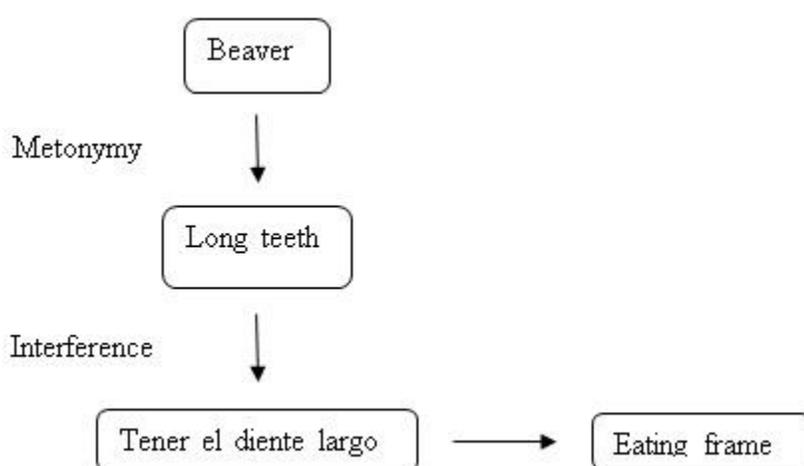


Figure 7.2.4.1

Through metonymy there is a highlighting of the teeth of beavers, then, the long teeth feature is negatively transferred to the Chilean expression “tener el diente largo”, thus leading the participants to do the blending in terms of an “eating” frame. It is important to mention that, in this whole process, “eager” is still considered as an intensifier -in terms of eagerness- of the projection of the other lexical item.

7.2.5. Degree of transparency

The final aspect to consider for this idiom is transparency. As it has already been mentioned, noun-centred idioms displayed, in general, a high degree of opaqueness. This means that the relation between the idiomatic and literal meaning was not clear, leading to a failure in the re-motivation process. During the analysis of isomorphic-globally motivated idioms, and this more specific one, we have seen how “Eager beaver” reached a high number of non-related to

the meaning answers, with an average of 72.1% in both instances of the test, the highest for this category of transparency. During this analysis, a number of factors that may have been involved in the resulting opaqueness of this idiom have been provided, namely: cultural factors, encyclopaedic knowledge and the influence of the adjective as a profiler of the frame surrounding the blending. Nevertheless, in spite of the seemingly opaqueness of the idiom, a constancy is present throughout the majority of the interpretations in relation to the schematisation of the idiom. This common schematisation seemed to have been achieved when the focus was put on the moment of volition, related to the change of state from a more neutral one. In other words, we have an initial and neutral mental state SOURCE that at some point PATH changes to a new state, in this case being more enthusiastic about something GOAL. The focus on this schema would be in the path, where the initial mental state is affected by volition - by an explicit enthusiasm - then denoting the change. Therefore, it is possible to consider “Eager beaver” sanctioned by the SOURCE-PATH-GOAL image schema if we focus on the process highlighted by the idiom and the resulting emotional change.

Nevertheless, it is also possible to visualise the interpretations provided by the participants supported by other schemas. For example, they can be analysed in terms of the CONTAINER schema, where the landmark and trajector occupies the same space at the beginning, this being the culturally imposed restraints of emotions. Then, the trajector expands the boundaries of the landmark beyond its original location. The trajector in this case should be understood as the projection of the anthropomorphic over-enthusiastic beaver, whose contained emotions become evident out of this emotional container mentioned.

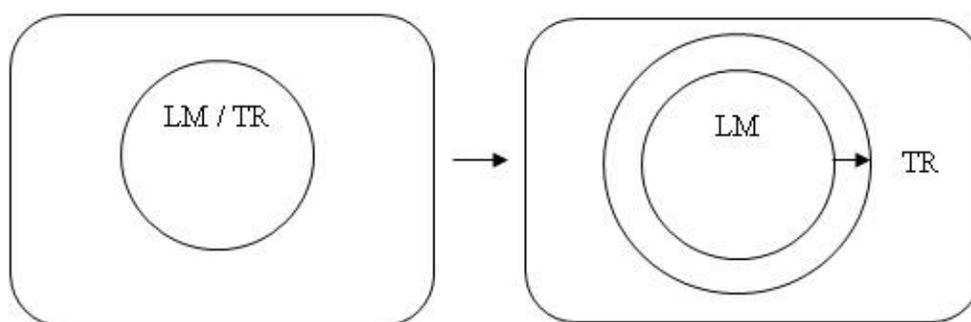


Figure 7.2.5.1

This applies to interpretations irrespective of the domain or frame sanctioned, as in: “Ser trabajador y trabajar con ahínco”, “Alguien extremadamente impulsivo”, “Estar al acecho de

algo”, “Ser un líder, proponer muchas ideas”, or “Tener muchas ganas de comer”. The commonality among these interpretations is the evident emphasis on the eagerness of the subject, idea that supports the existence of a boundary in terms of what is culturally considered usual and, therefore, when an emotion could be considered more than the usual and evident.

7.3. Wear your heart on your sleeve

This idiom was categorised as a globally motivated one, centred on the verb, and it yielded some interesting results worth analysing. According to the Cambridge Dictionaries Online (2014), this idiomatic expression means “to make your feelings and emotions obvious rather than hiding them”. However, the origins of this idiom are not clear in history. There are three major theories explaining where this expression may come from, and all of them point to the same schema of exposing or evidencing something to public view.

According to the history and science magazine “Smithsonian” (2014), the first theory comes from the middle ages. Around the year 269, a.D., Emperor Claudius II declared marriage illegal because he believed unattached men were better soldiers. However, a temporary coupling was permitted once a year, in which men wear the name of their lady they chose on the sleeve for the rest of the year, in order to show who was the woman they were going to couple with.

The same magazine talks about another theory which comes from around the same time, in which knights competing in a jousting match dedicated their performance to a woman in the King’s court. The knights tied a piece of cloth, like a handkerchief, around his arm, in order to let the court know they were defending the woman’s honour.

A third theory, which may be the first written evidence of this expression, comes from Shakespeare’s Othello. In these lines, Iago confesses his guilt, exposing himself and accepting the birds to peck at his heart, saying “For when my outward action doth demonstrate / The native act and figure of my heart / In complement extern, ’tis not long after / But I will wear my heart upon my sleeve / For daws to peck at. I am not what I am.” (Act 1, Scene 1, 61–65). It is interesting to observe how by means of the word “heart” the Bard expresses how Iago evidences himself, but at the same time exposing his heart, making it vulnerable for the birds, specifically crows, to peck at it, and to be judged.

Taking into account the three theories previously described, it is possible to see the (common) schematic domains underlying this expression, and how they blend generating a

similar domain, which can enclose the same meaning. However, the interpretations of this idiom in the present study had different directions, which some of them were not related to its institutionalised meaning. Nonetheless, although the image schemas seem to be not related among them across the various interpretations, it is possible to draw similarities and find a common frame. These interpretations were affected by different factors, and this analysis is going to focus on four major aspects that influenced them, leading the participants into divergent interpretative paths through various mechanisms of conceptual integration and extension. These aspects –in accord with the overall analysis offered above- are: idiom’s centre, context relevance, transference and interference, and transparency.

7.3.1. Idiom’s centre

It has already been mentioned that “Wear your heart on your sleeve” is categorised as a verb-centred one. Nevertheless, given the nature of this idiom as globally motivated, it is possible to decompose the expression and separate its constituents as compositionally transparent. In this way, Langlotz’s (2006) concept of Compositeness applies in considering each constituent relevant for the interpretation. Therefore, participants took into consideration not only the verb as the main information carrier and important piece of the idiom, but also others such as “heart” and “sleeve”. In fact, “wear”, “heart” and “sleeve” provide an important amount of information for the interpretation, “heart” being maybe the one which conveys a higher number of metaphors since it is directly related to “emotions”, hence being the centre of the majority of the interpretations. Additionally, the word “wear” serves as a volitional act of “showing”, hence reinforcing the idea of something exposed. As it was stated in the previous sections of this research, this idiom did not have a high number of exact meaning responses, both in contextualised and de-contextualised instances. In the former instance, the domain sanctioned was evidently “sentimentality”. In the latter instance, the domain was “selflessness”.

These two apparently different domains are metaphorically related by the “core” of attention, since most of participants considered “heart” the main focus for the interpretation. In this way, “heart” blends the schematic archetype of “feelings” in the de-contextualised instance by metonymic associations. This immediate relation is possible because of the construction of an Idealised Cognitive Model (Lakoff, 1987), since this human organ is conceptualised by the experience of its association with feelings. This blending process takes place once again in the

contextualised instance, in which the schematic conceptualisation of the heart is blended with the concept of “support” present in the context, integrating the domain of feelings, generating the integrated domain of selflessness.

This analysis can be exemplified by the following schema, in which it is possible to observe how the domain of the de-contextualised instance affects the interpretation of the contextualised one, creating a new domain. This is possible, because of the contextual word “support, since it provides the concept of “help” to be integrated in the domain. In this way, the word “wear” of the expression is integrated with the other concepts, as it is going to be explained later.

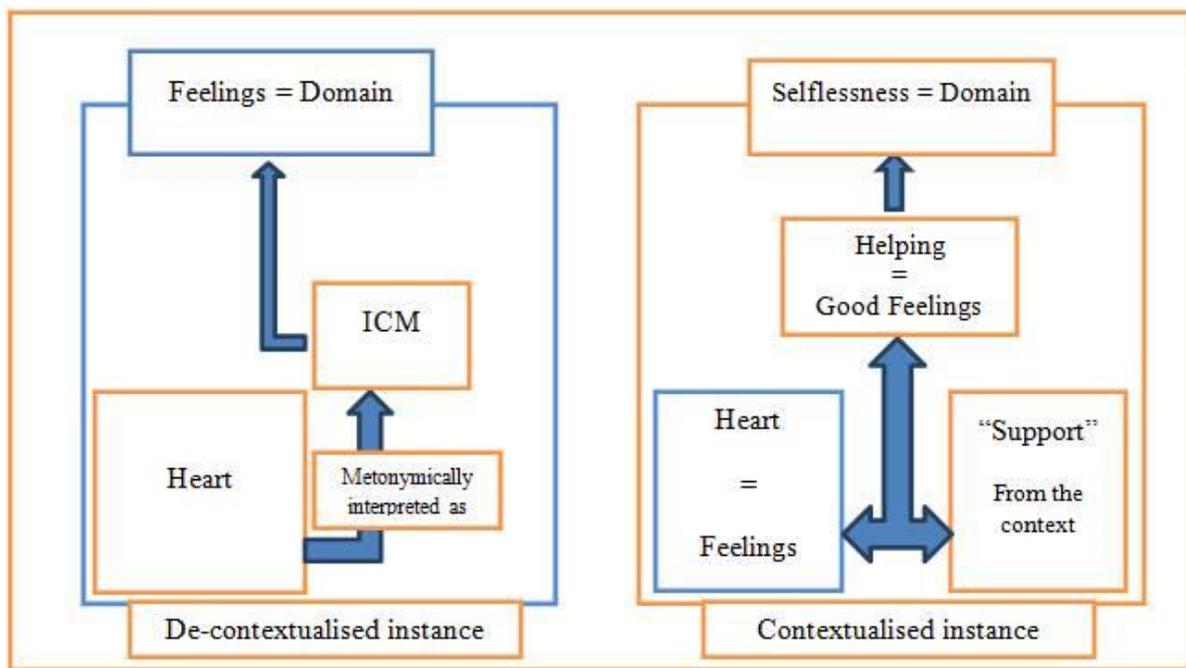


Figure 7.3.1.1

As it can be observed, considering the constituents “wear” and “sleeve”, it is possible to establish the metaphoric association between these two elements as evidencing something and not hiding it. Moreover, the preposition “on” is essential, because it provides the idea that it is exposed. If the preposition was “in”, it would be understood as “the heart” is hidden under the sleeve”. In this sense, sleeve is metonymically associated as a place where it is easy to see something. Therefore, wearing something on one’s sleeve is to expose something for public view. However, in the contextualised instance, the function of “expose” was not directly

associated with “wear something on the sleeve”. Most of the interpretations with the context were related to a willingness to help and support someone, and being selfless. The image schema integrated by the feelings and the concept of “support” present in the context sanctions “wear + sleeve”, generating the domain of willingness to provide help, due to the embodied experience of the sleeve near the hand ready to be delivered to someone else. Thus, “heart” here is interpreted as the feeling of support and selflessness that is provided to someone to help.

In the following schema, the interpretations of both instances are illustrated showing how they integrate the constituents in a de-contextualised and then in the contextualised instance. A further analysis will be elaborated in the next sections regarding context. In this section, context is used to explain how the centrality of the idiom is affected by the rest of the constituents in isolation and within a specific setting.

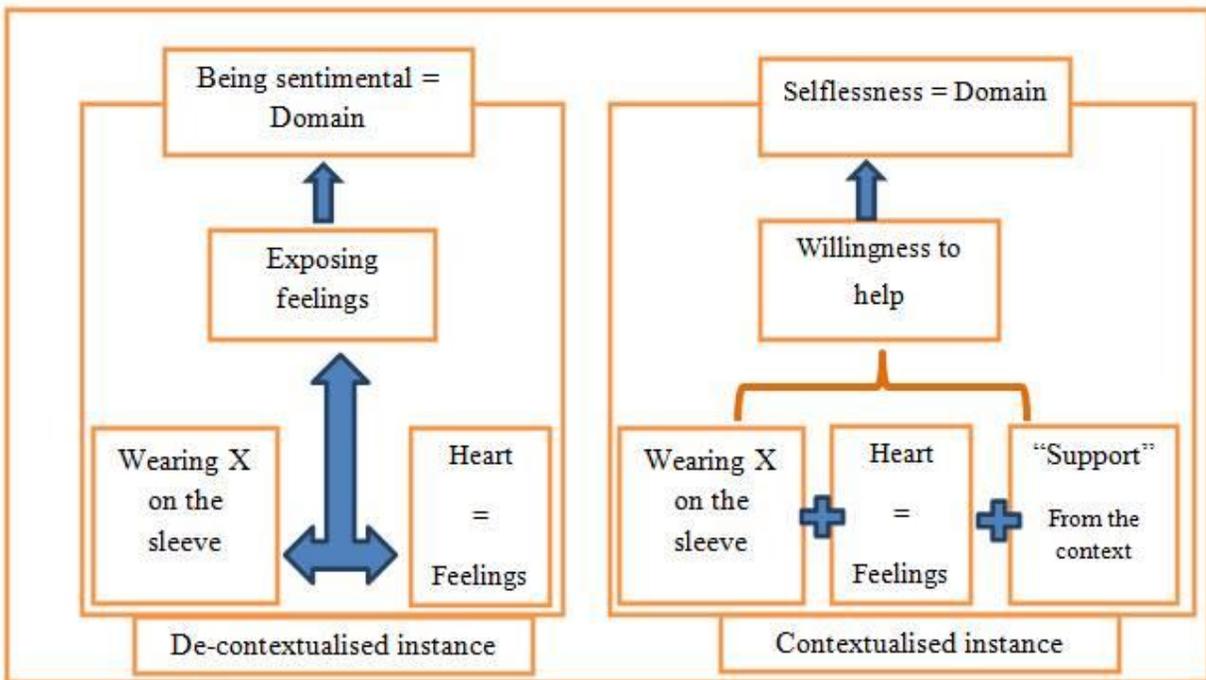


Figure 7.3.1.2

Finally, it is possible to observe how the centre of the idiom as the focus of attention in the interpretation of participants varies according to different factors. Firstly, if an idiom such as the one here discussed is verb centred, this does not mean that the only core will be the verb. In fact, there can be more than one constituent which participants can focus on. Secondly, the context can influence where the attention is centred, that is to say, what is the constituent that

participants focus on in order to get more information for the interpretation. Thus, depending on the centre of the idiom, interpretations may take different directions.

7.3.2. Context relevance

As it was explained before, the interpretations can vary significantly with the influence of the context. This idiom had an unexpected result in regards with the exactness of interpretations in the contextualised instance. Unlike “Batting a thousand”, “Wear your heart on your sleeve” had the majority of non-related answers in both instances, with no significant growth in the accuracy of the answers. However, being a verb-centred idiom, it had a similar behaviour among the rest of the idioms of the same centre, since this category did not have a considerable amount of exactness in the interpretations as expected. This idiomatic expression in isolation had interpretations that differed significantly with the presence of the context. The image schema and domains arisen from both instances were already described and discussed, as well as the respective percentages for each interpretation. The context in this idiom diverted the domain of the de-contextualised instance into a seemingly different domain, yet, operating with similar schematic domains, as it was illustrated above. In this way, interpretations strayed from the institutionalised meaning, taking into consideration the semantic fields that each constituent of the idiom and the context holds, integrating them into a new domain.

Another domain that stood out from the interpretations was being opportunist. This domain, however, did not have a clear relation with the expression itself, or a specific constituent of it. The context provided as an example for this idiom was “John's always worn his heart on his sleeve, so there's no doubt who he'll be supporting.” Nevertheless, being opportunist does not relate to the separate constituents of the idiom: “wear”, “heart” and “sleeve”. Hence, the domain of someone who supports someone else for specific reasons arises exclusively from the context, with no direct relation to the constituents previously considered in isolation. This interpretation of an opportunist person might be reinforced by the presence of the word “always”, which expresses a habitual behaviour of “John”. In fact, those participants who answered being opportunist, with responses such as “Ser interesado” or “algo por conveniencia”, interpreted the expression in isolation as being (or not) cautious showing one’s feelings. A possible relation between the interpretations of both instances might be a hidden intention which at the end is evidenced. In this sense, feelings are hidden in the de-contextualised instance and, in the

contextualised instance, the preference of who is going to be supported, hidden in the sleeve. In this way, the image schema of these two instances is constant, and “heart” here is interpreted maybe not only as emotions, but also as a specific preference. Due to this fact, “heart” applies also to a feature of John, in this case, his preference. At this point, there is a locus of blending among “heart”, “John” and “preference”. This might shed light on what the idiom may mean, generating a metonymic path to explain the reason of the support.

In the following schema, this interpretation is illustrated as how John’s preference of supporting a specific person is explained by the fact that he always wears his heart on his sleeve. In this way, the idiomatic expression is interpreted as the reason why John supports.

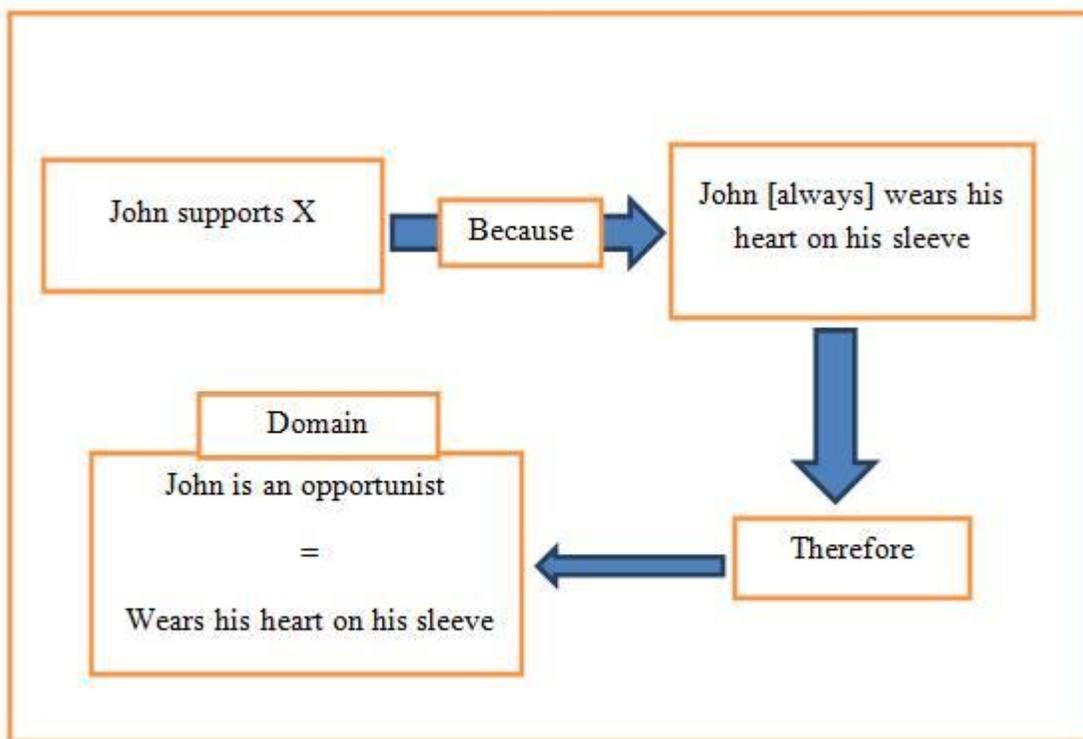


Figure 7.3.2.1

7.3.3. Transference and Interference

A possible case of interference from Chilean Spanish that affected some interpretations arose from the word “sleeve”, present in the idiom. This word translated into Spanish means “manga”, thus, it is associated with the Spanish expression “La carta bajo la manga”, which comes from the frame of Poker, meaning that there is a hidden card in the sleeve in case the game is unfavourable for the player, in order to win. Taking into consideration this interpretation

in relation to the other discussed, there is a locus of blending among “heart”, “John”, “preference” and now “card”. In this way, the “sleeve” generates the schematic domain of something hidden. Therefore, it affects the interpretation integrating the metaphor of the “heart”, with the domain of being cautious when showing your feelings. This can be explained by the fact that Spanish speakers might give an indiscrete use to the prepositions “in” and “on”. In Spanish the preposition “en” does not differentiate between inside or over something.

Also, there were cases of literal translation in the de-contextualised instance, e.g. “Usar el corazón en la manga” which, after the context, were related to the domain of help. However, there were cases in which the interpretations were answered with an idiom from Spanish, in relation to the domain of being emotional and the domain of being opportunist, previously discussed. In the de-contextualised instance, the idiom repeatedly used was “las emociones a flor de piel”, which means being extremely sensitive and emotional. This interpretation has the same image schema as the idiom here analysed, since both expressions aim at having something in a place where it can be observed, i.e. CONTAINER, and not hiding it. In fact, both of them point at a place of the body (wrist or skin) where the object (heart or emotion) is easily displayed for the public view. On the other hand, in the contextualised instance, in order to explain the meaning of their interpretation, participants answered with “Donde calienta el sol”, “Irse a la segura” or “Ir para donde sopla el viento”. These Spanish idioms are used in a colloquial context to refer to someone who is in or maintains a specific relation with someone for their own convenience, i.e. opportunist.

7.3.4. Degree of transparency

This idiomatic expression had a high number of non-related interpretations. This happened in both instances, with a mild decrease in the contextualised one. As a globally motivated idiom, this was not the expected outcome, since in this category there is a transparent correlation between the constituents in the expression and the idiomatic meaning. In the de-contextualised instance, the constituents “wear X on the sleeve” were interpreted correctly, because participants sanctioned these words as the displaying or evidencing of something. However, the “heart” obscured this interpretation, because of the ICM that heart has towards feelings and emotions. In this sense, the idiom was not interpreted as “clearly show your feelings

or opinion”, but the metaphor of “heart” blended with the one of “wear on the sleeve” generating the domain of someone emotional, deviating from the institutionalised figurative meaning.

In the contextualised instance, the setting of the option for supporting a specific person helped for the exactness of interpretations, since in this instance exact meaning had a small increase, going from a 7% to a 16%. However, as the main domain was “selfless” and a second domain was being opportunist, the context also obscured the meaning of the idiom, activating the two interpretative paths already discussed above. Some specific constituents of the context provided merged with the ones in the expression, influencing the functions of “heart” and “wear on the sleeve”, but also interpreting these two components as the reason for supporting someone specifically.

Therefore, although this idiomatic expression is categorised as relatively transparent for a correct interpretation, there are various schematic domains and metaphors that blend, generating new domains, not only in isolation, but also in a contextualised instance. This was explained by the number of image schemas each constituent has separately, but additionally as a single unit as well as with the influence of the context.

As a conclusion, “Wear your heart on your sleeve” had interesting interpretations which generated different integrated domains. This analysis was focused mainly on the constituents of this idiom, but also how the constituents of the context were considered into the interpretations. With the idiom belonging to the globally motivated category, it was possible to interpret the expression as a unit, or each component separately. These components provided a major variety of schematic domains, also influenced by the ones present in the context. In this way, it was interesting to observe how the interpretations varied, according to the centre of attention of participants, and how these interpretations were affected by the world knowledge of the mother tongue but also explained by means of an idiom from Spanish.

7.4. Batting a thousand

“Batting a thousand”, found as “batting 1000”, according to The American Heritage Dictionary of Idioms (1997) is an American idiomatic expression that comes from the statistics of baseball, “where it signifies getting a hit for every turn at bat”. In general, American English has received significant influence by this game due to its popularity in The United States. The idiom was transferred to other competitive activities such as politics and business in the 1920s.

Nowadays, according to The Free dictionary (2014), this idiom is defined as “to do something extremely well and better than you had hoped to do it”, and this definition is going to be taken as the institutionalised meaning.

7.4.1. Idiom’s centre

First of all, “Batting a thousand” is an idiom classified as globally motivated because in terms of its compositeness the interpretations are made on the basis of the relation of its constituents “Batting” and “Thousand”, thus being understood as a whole. Although in this category all constituents are required to obtain a more accurate interpretation, it may be the case that a constituent is more informative than the other, that is to say, one element might be more helpful in terms of the information given to the participant to reach the exact meaning of the idiomatic expression. For instance, "thousand" indicates that a large number of things or people were beaten, and although this delivers valuable information for understanding the idiom, it can be replaced by another word such as millions, hundreds, etc. The only condition to be maintained is the high number in the numerical part of the idiom, because if this constituent is replaced with the actual number, i.e. “one”, the meaning itself would change. The same phenomenon does not hold of “batting”, as if this is interchanged for another element the institutionalised meaning will be influenced completely. For this reason, this idiom is classified as verb centred, since the verb is the most salient component of it. In other words, the verb of this idiom is the main responsible factor for helping the participants to activate the schematic domains, inasmuch as they will create the schema in their minds by associating the verb with a specific embodied experience, that is to say, the verb might be a reflection of an action a person can perform. Thus “batting” can facilitate the mental processes of the subjects obtaining in this way a more precise institutionalised meaning. This fact is particularly manifested when the idiom “Batting a Thousand” is decomposed. Taking into account “batting”, there are two possible levels of interpretation that have the same underlined schematic domain: the first one is a “game” as a symbolic re-enactment of a part of reality, in which participants associated “bat” as the stick made of wood that is used to play baseball. In this game batting the ball is a sign of a successful action, therefore it is possible to make the connection with the second level of interpretation, which is success.

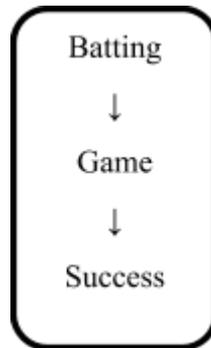


Figure 7.4.1.1

To this extend, “batting” (the verb) is the head constituent of the idiom, and the element that possibly leads to a closer interpretation of it, becoming the most transparent element of the idiomatic expression because it represents the main action that holds the institutionalised meaning. Concerning this idiom, the responses of the participants showed that there are two prominent domains; the first one is “fighting” and the second “dealing with a difficult situation”. The former interpretation arose from most of the participants who interpreted “batting” as a metaphor of “fighting”, relating the object “bat” as a “weapon”, which can be used to hit the opponent with the purpose of defeating him/her, and also as a weapon used for defence stopping the opponent’s attacks.

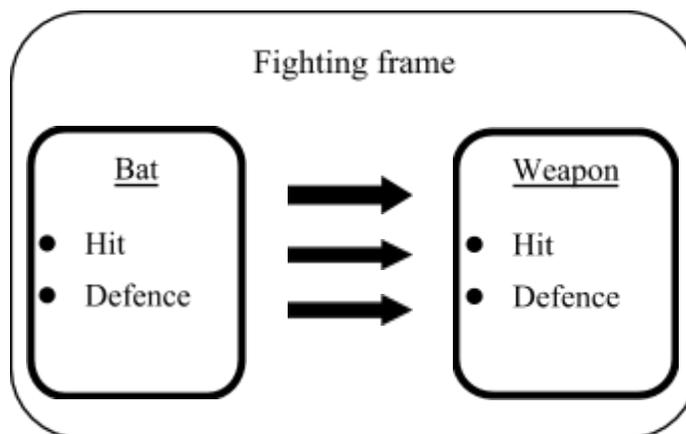


Figure 7.4.1.2

The participants were able to reach the second interpretation “dealing with a difficult situation” by using “batting” as a metaphor of ”fighting” and then by means of a metonymic process within the same frame, i.e. of “fighting” it was possible to interpret this idiom as “struggling”. This can be explained because the subjects of this study are part of the Chilean society, where the game called baseball is not very popular as it is in The United States, hence the lack of knowledge of American culture, especially when it is related to baseball, making impossible for the participants to activate the necessary processes to integrate the different domains. In the domain of baseball, the bat is an important element of the game, in which the ball is hit as hard as possible allowing players to advance their positions in the field. The fact of hitting the ball is a synonym of success, because the opponent team is the one that throws the ball and waits for the batter to fail. However, the negative connotation of “struggling” changed to “an effort” related to success with the presence of context.

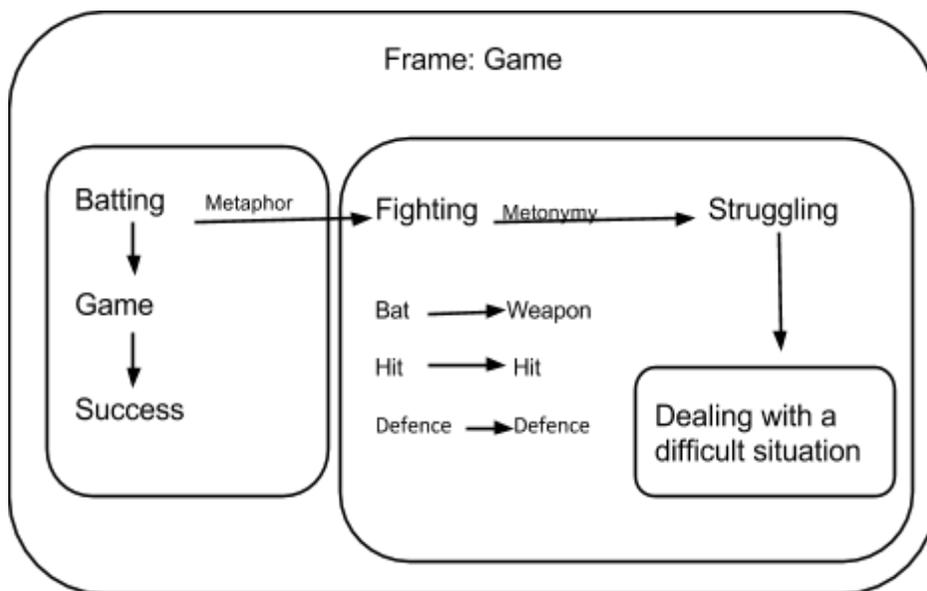


Figure 7.4.1.3

According to Lakoff and Johnson (1980), metaphors are “cognitively constructed by mapping a concrete source-domain onto a more abstract target-domain”. In this case, it is possible to see that metaphors facilitate the access to an abstract entity, making a correspondence between two domains. Considering the diagram, the target was “batting” and the source

“fighting”, or the other way around. This process is slightly different from metonymy, in the sense that the correspondence occurs inside the same domain, giving to the most salient concept of the domain the status of standard and, therefore, being the representation of the whole concept (Langlotz, 2006). Thus taking into account the domain “fighting”, the standard one, it is possible see another domain inside this, “dealing with a difficult situation”, which was the result of a metonymic process. Despite the metaphorical and metonymic inferences activated by the participants, it was not possible for them to achieve the institutionalised meaning since the lack of knowledge related to Baseball.

7.4.2. Context relevance

Taking into account the responses of the participants in the de-contextualised instance, the exact meaning had 4% of the cases, close to the meaning 6%, far from the meaning 31% and not related 59%. But when the context was given the figures changed dramatically in certain categories of the scale of correctness. For instance, exact meaning in the contextualised instance reached the highest percentage with 49%. On the contrary, non-related responses dropped significantly to a 7% being the minority. This can be explained due to the fact that the information provided in the context helped in the activation of image schemas in the participants’ minds. Thus the participants were able to use the appropriate processes to obtain a more accurate institutionalised meaning. The context given to the subjects in the test was: “So far, this band is batting a thousand in getting great reviews from each bride's wedding reception”. It is possible to infer that the phrase “getting great reviews” provided valuable information, guiding the subjects to respond that “the band” was successful. This is because there is a continuum between “success” and “struggling” that is exploited metonymically and helps the concept adjust itself to the context. In other words, the participant considered “batting a thousand” as the necessary struggling to achieve success, that in this case is “getting great reviews”. In this way they reached the exact meaning of this idiom which is “succeed”. It can be the same explanation for the increase in the close to the meaning interpretations obtaining a 17% with the presence of context. In the case of far from the meaning responses, there was not a big oscillation in terms of figures when the context was considered, with the percentage decreasing into a 27% out of the total. The observable phenomenon in this case can be explained as follows: most of the participants’ interpretations, which were found to be far from the meaning without the context

(31%) stayed in the same category, and the difference (4%) became part of another higher position in the scale of correctness.

7.4.3. Transference and Interference

Taking into account that the participants of this study are non-native speakers of English, it is highly expectable that by ignoring the institutionalised meaning of the idiom they might search in their lexicon for some Spanish equivalent of the idiomatic expression, thus attempting to give an interpretation through the transference of lexical items from L2 to L1, which can be accurate or not.

Insofar as inference is concerned, the subjects might move away from the institutionalised meaning due to the presence of similarities between Spanish/Chilean expressions and the expressions in English. This could be explained taking into account some mappings which could be sanctioned by expressions that were not part of the English language. Consequently, they would not reach the exact meaning of the idiom.

In terms of transference and inference, it is important to mention that “Batting a thousand” did not have a significant number of these processes in the data. Despite this, there were some interesting cases that can be mentioned. Four subjects in the contextualised instance translated the idiom as “la está rompiendo”. These expressions, in both Spanish and English, mean to do or accomplish something successfully. In other words, transference in this case helped the participant to get interpretations close to the meaning, in terms of correctness.

In order to represent the previous idiomatic expressions into image schemas, which can provide a concrete basis for the metaphoric mappings, it is necessary to mention that “la está rompiendo” is a metonymy of “batir un record”, the former being a part of the whole of the latter expression, which over the time and the usage has been institutionalised, substituting “record” with the clitic “la”, discursively recoverable as “record”.

Then the process representing “success” can be explained by means of the SOURCE-PATH-GOAL schema “because a path is a means of moving from one location to another, it consists of a starting point or SOURCE, a destination or GOAL, and a series of contiguous locations in between which relate the source and the goal” (Evans and Green, 2006). In the case of the idiom in English, the source is not present, the path is “Batting” which represents the process of achievement, and the goal “thousand” as a metaphor of success. Considering the

Spanish counterpart, like in English, there is not presence of the source, the path is “batir” as a process as well, and the goal “record” as the achievement.

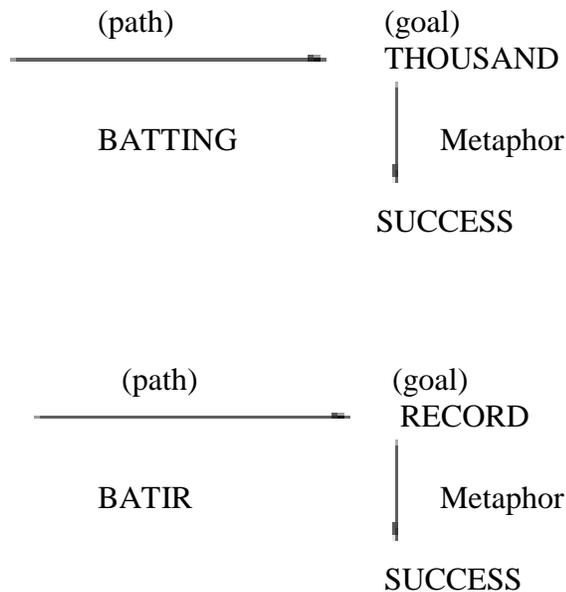


Figure 7.4.3.1

As a conclusion, it is possible to say that the participants tried to give an interpretation to the idiom “Batting a thousand” by the use of transference from Spanish to English through a metaphor, which made a correspondence between the domain of “batting” (from the domain of baseball) and the domain of “batir” (from the domain of success). Thereafter, considering the latter domain, it is possible to see another domain inside this, “romper”, which was a consequence of a metonymic process. As a result of these procedures something is achieved. In case of the English expression what is accomplished is “thousand” as a metaphor of success, and in the case of Spanish is the actual success itself.

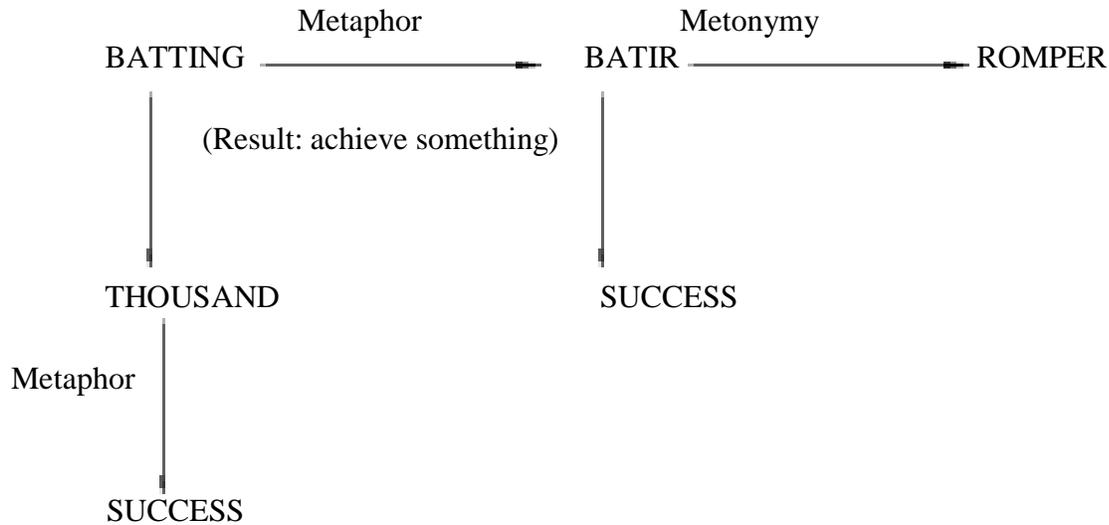


Figure 7.4.3.2

Considering the process of interference, there were three responses in de-contextualised instance, in which the participants used the Spanish phrase “matar dos pájaros de un tiro” (killing two birds with one stone), referring to performing a single action to get multiple results at once, i.e. optimise efforts to achieve our goals. These responses were classified as non-related to the meaning because they were deviated from the institutionalised meaning, though this expression has something in common with “Batting a thousand”: the SOURCE-PATH-GOAL schema, in which the source is absent, “tiro” is the path, taking into account the spatial extension generated by the “tiro” (in the case of the English expression, the trajectory of the ball is omitted), and “dos pájaros” is the goal. Having as a result the relation one is one, that is to say, “batting” substitutes for “tiro” and “a thousand” for “dos pájaros”. Besides in the Spanish expression, "Matar" appears as an achievement which actually involves causation that brings up the state of two dead birds. Finally, it is important to mention that the interpretation is not accurate since the main idea of “matar dos pájaros de un tiro” is to optimise the resources or efforts not being successful as in the case of "Batting a thousand".



Figure 7.4.3.3

7.4.4. Degree of transparency

The degree of transparency of an idiom is directly related to the notion of motivation, which is defined by Langlotz as the “speaker’s ability to make sense of an idiomatic expression by re-activating or remotivating their figurativity, i.e. to understand why the idiom has the idiomatic meaning it has with a view to its literal meaning (2006). “Batting a thousand” is classified as an idiom globally motivated, that is to say, it is found at a high position along the scale of transparency because it is understood in its entirety, considering that the interpretations are made on the basis of the relation of its constituents. In Langlotz’s words, “An idiom reflects *global motivation* if the semantic extension from the literal to the figurative scene is still transparent.”(2006).

Taking into account the participant’s responses in the de-contextualised instance, exact meaning (4%), close to the meaning (6%), far from the meaning (31%) and non-related (59%), it is possible to infer that the subjects did not find a clear relation between the literal and idiomatic meaning, for this reason they were not able to re-motivate or integrate both constituents, “batting” and “thousand”, into the domain of “success” that is the institutionalised meaning. This can be explained by the lack of cultural background related to baseball, as they trying to reach the accurate meaning used their personal experiences and world knowledge obtaining interpretations not related to the meaning, such as “make money” or “do many things at once”. In the case of far from the meaning responses there are diverse responses like “hit the target”, “overcome all difficulties”, “being superior to the rest”, among many others domains. Considering the exact and close to the meaning responses, the participants achieved to re-motivate the constituents demonstrating that accurate domains and schemas can be inferred just by means of the idiom in isolation, not considering the context, and allowing in this way the blending process of the constituents in order to integrate them, and as a result reach the institutionalised meaning.

The fact that most participants were unable to reach the exact meaning of the idiom does not mean that "Batting a thousand" is opaque. This is so because, if the test were applied to people with greater knowledge of baseball, it is likely that the result would have been different.

To sum up, it is possible to say that “Batting a thousand”, a verb centred idiom, reached more accurate interpretations since the verb was actually the semantically prominent element, which helped the participants to activate the appropriate process in order to obtain the

institutionalised meaning. Furthermore, the context played an important role in the process of redefining the interpretations given in the first de-contextualised instance, without leaving aside that the world knowledge of each participant also influenced their responses. In the case of transference and interference, only a small number of subjects used Spanish phrases or words in order to reach an interpretation closer to the idiomatic meaning. Finally, in spite of the fact that this idiom is classified as globally motivated, i.e. intrinsically transparent, only four percent of the participants were able to achieve the exact meaning. This almost surely is due to the background knowledge. In other words, the non-native speakers cannot generate the same conceptual networks as the ones the native speakers do, inasmuch the cultural frame sustaining the interpretation of the idiom, i.e. the baseball game, is not conceptually registered.

7.5. Hot potato

7.5.1. The idiom

The institutionalised meaning retrieved from Cambridge Dictionaries Online, defines “hot potato” as: a problem, situation, etc. that is difficult to deal with and causes a lot of disagreement (2014). According American Heritage Idioms Dictionary (1997) the origin makes reference to the expression “drop like a hot potato” in the mid-1800s, which alludes to the cooked potato’s condition that retains considerable heat due to a great quantity of water inside them. Later, the heat of potatoes, figuratively, refers to the difficult or even painful -thorny-situation of trying to carry a hot, baked potato in hands.

Within the cognitive paradigm, it is relevant to consider two perspectives: first, the Langacker’s perspective (1987) that can be explained as the dynamic conception in the mind of distinct mental representations in the form of a dynamical network, whereby humans “derive schemas from concrete cognitive events to conceive a given object or situation at different levels of schematicity or specificity” (Langacker, 1987). Secondly, from Lakoff’s theory (1980), the experientialist realism reflects the embodied meaning construction as the result of the interaction of cognitive agents with their physical and social world of experience.

From this perspective, it is possible to inquire into the cognitive architecture of knowledge at large or meaning in particular and explain the configuration of conceptual structures that comprise it. Specifically, these theories allow the possibility of analysis of complex cognitive patterns of figuration such as metaphor, metonymy and blending.

Turning now to the case of the idiom of hot potato, if we take into consideration the institutionalised meaning and origins, it is possible to notice the presence of a conceptual metaphorical mapping lying in the core of the conceptual structure. First of all, the word “hot ” is determined by the physical sensory experience of touch and it is located within the basic (primitive) domain of “temperature”. In that way, both the domain of temperature as well as the pre-conceptual structure of touch are related.

Considering that image schemas are representations that emerge from embodied experience, the schemas that profile the domain of temperature are SCALE and EQUILIBRIUM schema (Johnson, 1987). The SCALE schema profiles an incremental continuum along which hot is the upper bound in the scale, whereas the temperature of human body in a normal situation occupies the point of equilibrium. In that sense, the normal temperature of human body gives the equilibrium, and it could be threatened by different values that “hot ” represents. For instance, under normal conditions, humans avoid hot things or places, or under cold weather, they search hot thing or places that can restore the equilibrium. However, in general, the word “hot” has a negative connotation, basically because of the embodied experience of fever, in which the increase of temperature reflects a dangerous situation associated with the aforementioned loss of equilibrium.

Afterwards, image schemas can be mapped onto an abstract entity, in other words: a metaphoric mapping arises, in order to understand the abstract idea based on a physically grounded experience. Thus, in the case of “hot”, the basic (physical) domain of temperature provides the source of a metaphorical extension that allows the emergence of new more elaborated target domains.

There are many possible metaphors that arise from the domain of temperature, however, for the purpose of this analysis, the most relevant metaphors are the following: first, “dangerous is hot”, because “danger” is the metonymic extension of hot things. Sequentially, hot can be metonymically mapped onto the target domain of complicated or dangerous situation. Then, in general, from the metaphor dangerous is hot to the target domain of dangerous situation the metonymy is the part for the whole. The second metaphor is life is heat, due to the fact that hot conditions permit the creation of new life, for instance plants growth, the increase of the temperature in pregnant women, or the loss of heat in the case of dead people. Third, the metaphor hot is readiness, which is reflected, as part of the structure being projected from one

domain (temperature: recently cooked, ready to eat) to the other (untouchable) within the same frame of “cooking” (see figure 7.5.1.1)

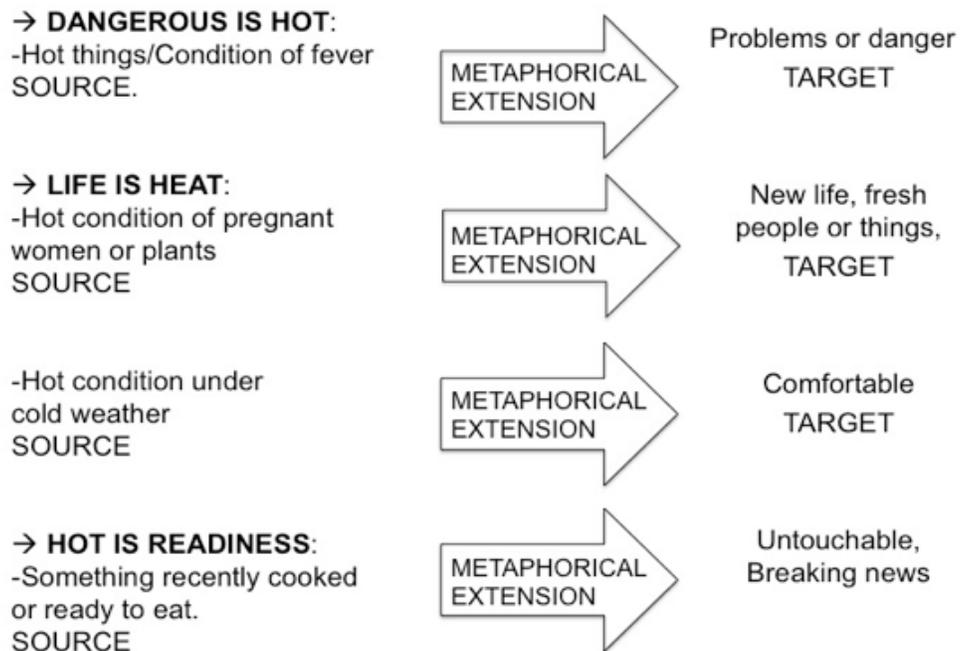


Figure 7.5.1.1

Despite the adjective’s relevance, it is important to mention the possible implications of the noun potato as well, which first of all, has to do with the frame of cooking, due to its ontology. Moreover, potato as inert element is able to concentrate a large amount of heat; in other words, it is an element that is capable of conducting the heat that is sufficient to provoke discomfort, pain and therefore the rejection of touching by human beings. Therefore, if this word were replaced by a living entity, such as a cat, this would mean, immediately, a lower degree of intensity in comparison with the potato’s case, across the heat scale. Then as a result, the idea of non-touchable and the inability to deal with this “cat” would not be entirely suitable, or at least, it would be possible in a lower degree of intensity. Another consequence of the replacement is that the expression hot cat –as any other living entity– could be mostly associated with the sexual domain, which is not the case.

7.5.2. Idiom's centre

This is a noun centred idiom, which is partially motivated and, according to the data analysis, its centre was placed on the adjective “hot”. The percentages that participants reached within the scale of correctness in de-contextualised instance were the following: 10% exact meaning, 15% close to the meaning, 7% far from the meaning, and 68% non-related to the meaning.

As a cornerstone observation for the present analysis, it is important to define the degree of compositionality this expression displays. Based on the conclusions reached in the overall analysis, the degree of transparency of an idiom may be strongly influenced by the degree of compositionality that the idiom has, in other words, the more compositional an expression is, more transparent it shows and vice versa, then it is possible to say that one variable was in accordance with the other. Consequently, hot potato as partially motivated idiom can be considered as an opaque one (Langlotz, 2006), which in turn means that it stands close to the non-compositional level, due to the complexity of correspondence between the individual word meaning and its overall idiomatic meaning. Therefore, the idiom's centre in this case, was not easily placed by the participants, and probably the higher number of non-related to the meaning answers -68%- were the evidence of that phenomenon.

Taking into account the adjective hot as the idiom's centre and the salient constituent, it is considered that this word was the most relevant in order for the expression to be understood by the participants. This prominence may be due to two compatible possibilities: participant's focus on the attributive condition of the adjective or the information retrieved from the physical sensory experience, in the form of image schemas.

In the first case, the adjective hot is profiling potato and therefore participants tended to focus on it, as salient component, for accessing to the metaphorical domains that the idiom entails. In that sense, the presence of the attributive adjective allows the possibility to draw more metonymic extensions –mappings and domains– on the idiomatic expression. For instance, based on the data, there were several interpretations that metaphorically refer to these central metaphors: dangerous is hot and hot is readiness, as the following schema 7.5.1.2 shows:

According to the data in contextualised instance:

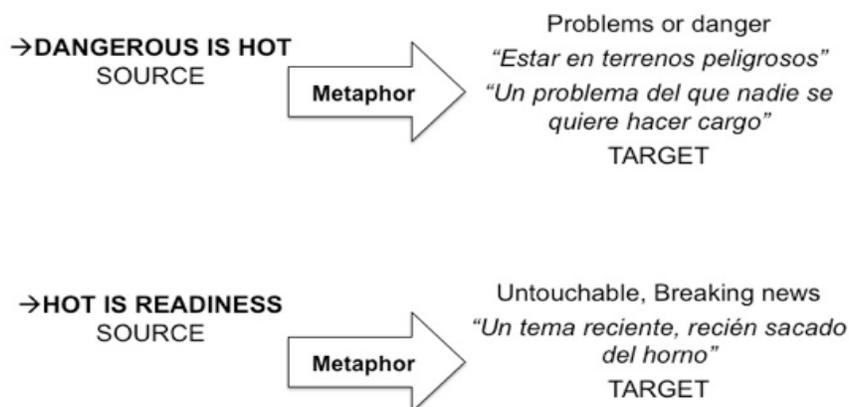


Figure 7.5.1.2

Furthermore, this centrality can be compared with the case of verb-centred or preposition-centred idioms in terms of the following question: What is the actual degree of influence of the type of word on the idiom's centrality or idiom's understanding? Nominalisation involves some type of conceptual reification in which an object or entity is bounded in a space or region with respect to some larger domain (Langacker, 1990). Probably that is the reason why idioms constituted by nouns may receive another treatment by population, as nouns are not actions but entities, it would tend to be more obscure and therefore the interpretations of the idiom that have a noun as main constituent, may be further away from the institutionalised meaning.

It seems that noun-centred idioms are not as transparent as are preposition- and verb-centred ones, in other words, nouns do not instantiate an image schema as clear as the other two type of words do. Probably because nouns are not quite transparent and they need the profiling function of adjectives in order to expand their possible meaning extensions.

Considering now the image-schematic representation provided by the word "hot" that participants may rely on, according to the data in de-contextualised instance, the most common conceptual metaphors were the following: "dangerous is hot" (19 responses) and "hot is readiness" (22 responses).

In the first case, interpretations such as “estar en terrenos peligrosos”, “algo complejo o peligroso”, and “algo peligroso con lo que no hay que meterse” reflect the prominence of the hot component as something dangerous. However, this metaphor can be extended to the target of problems also, because they are an issue that nobody wants to deal, not just due to incapacity, but simply avoidance. Such extensions include “Un problema del que nadie se quiere hacer cargo”, “referirse a algo de lo que nadie quiere hacerse responsable”, “Algo no quieres mantener en tus manos (figurativamente) una conversación o situación incómoda”.

At this level, it is easy to notice the importance of the word hot, which metaphorically was present in each of the interpretations. However, the word potato was also present in these figurative interpretations, because of the use of words “situación”, “problema” or “algo”. In that way the participants, in almost all of the responses, interpreted potato by providing the description of an inert element, situation or thing. Therefore, this association may get the interpretations closer to the institutionalised meaning.

Secondly, the metaphor “hot is readiness” can also be related with a conceptual transformation of domains and meaning. At first, the source domain of temperature within the frame of cooking represents something that has been recently cooked, or something that is ready to eat. Accordingly, the target domain can be not touchable and both source and target are within the frame of cooking. However, there is another source domain that emerges as the result of having cooked something recently, stemming from a meaning extension: prominence. Within this domain, the consideration of the potato as tuber that is ready to be harvested or unearthed reinforced the emergence of the correspondent target domain of breaking news, for instance: “algo reciente, una noticia importante” or “tener algo novedoso para contar a los demás”, within the same frame of news.

Regarding the total of domains found in the data –15– it is possible to group them into different metaphorical extensions of the source domain of temperature. In that sense, all of them can be seen as the realisation of SCALE or EQUILIBRIUM image schemas proposed within the institutionalised meaning of the idiom. The following table 7.5.1.1 shows the distribution.

Domain of temperature	
Metaphors	# Interpretations
→ Dangerous is hot:	
Problem or danger	19
Angry person	7
Nervous person	1
Unpleasant person	1
→ Life is heat:	
Sex	4
-Comfortability	
Something desirable	1
Neutrality	2
→ Hot is readiness	
Breaking news	22
Secrecy	1
Fast	1
-Prominence	
Spotlight	1
Popular person	4
Busy place	1
Successful	1
Funny topic conversation	1
Not considered:	
Game (it is a name of Windows program)	1
Blank responses	2
Total	70

Table 7.5.1.1

Considering the table above, we can see that, although some answers were not related to the institutionalised meaning, they were somehow following a similar source domain of temperature and simultaneously, the same schematic domain.

7.5.3. Context relevance

First of all, the context provided for this expression was: “Politicians in the Middle East are not much different to Politicians in the West, the Israel/Palestine issue is a hot potato they would rather avoid altogether”, and the percentages that the participants got within the scale of correctness were 10% exact meaning, 47% close to the meaning, 29% far from the meaning, 14% non-related to the meaning.

From these figures, it is inferable that the context seems to be decisive for the idiomatic meaning activation. Such relevance can be mainly due to lexical influence, whereby a given word would activate or improve the understanding of an idiom. Furthermore, those lexical elements participate in the increase of accuracy in contextualised instance because the given text –by means of the whole situation or environment plus lexical elements– activated a blending.

Taking into consideration those premises, i.e. the lexical items Israel/Palestine and the information that comes from them, the negative connotation related to emblematic political problems– would have influenced participants’ interpretations. As a matter of fact, this idiomatic expression only obtained interpretations within the target domains of problem or danger –56 responses– and breaking news –14 responses. Accordingly, both metaphoric extensions would be in accordance with the previously mentioned lexical item’s influence in context.

Another lexical item that may have positively influenced the interpretations is “avoid”. Consequently, possible mappings begin to arise. For instance, Israel/Palestine issue → problem → danger/problem that has to be avoided. As a result, there is a blending between the problem domain “the issue” and the danger domain “the avoidance”. Then, the sequence of mappings would be the following (see figure 7.5.1.3)

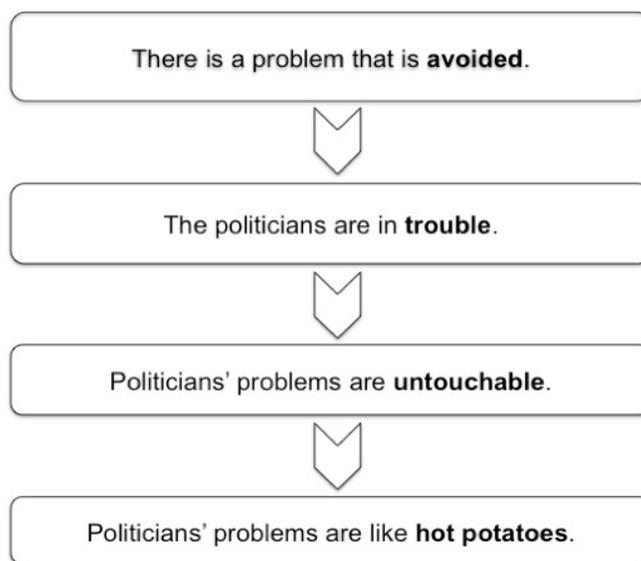


Figure 7.5.1.3

Regarding the possible contribution of the text to improve idiom’s understanding, we can say that the political arena is the most fruitful source of references related to problems and even controversies or news and those ones could be linked to the target domain of breaking news.

7.5.4. Transference and interference

There was an interference associated to the Chilean Spanish expression “la papita”, which represents the idea of a recent piece of news (Rivano, 2010). Although it was only quantitatively present in de-contextualised instance –four times– it is very interesting to see the projection mapping that takes place as follows in the figure 7.5.1.4:

Chilean expression "la papita":

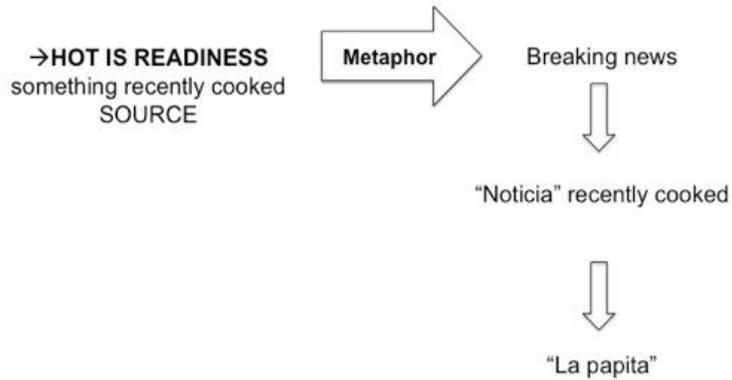


Figure 7.5.1.4

It is clear the degree of similarities between the English projection mapping and the Spanish one. However, the actual question is: why do Chilean speakers use the word “papita” instead of “papa caliente” –which would be the closest to the English expression? This would be due to the fact that “la papita” is the result of the metonymic extension or mapping from “donde las papas queman”, which is another popular Chilean expression. In that sense, “donde las papas queman” is a transference, which can be the English counterpart of hot potato, and then both expressions are referring to an awkward problematic situation. In this case, there are clearly present both the potato and the high temperature within the target domain of problems and danger. Accordingly, the following schema (see figure 7.5.1.5) describes the relationship between the two Spanish expressions:

Transference and Interference relationship:

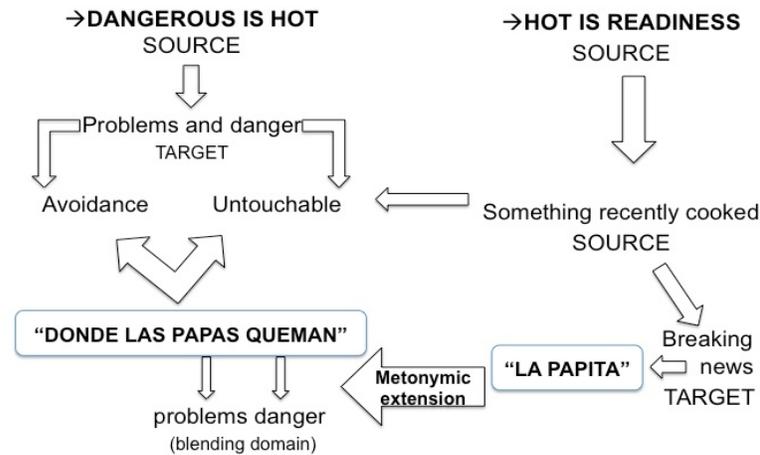


Figure 7.5.1.5

In the first case, the expression “donde las papas queman” emerges from the conceptual metaphor of dangerous is hot meanwhile, in the second, the expression “la papita” arises from the conceptual metaphor of hot is readiness. There are several mappings in between those metaphors, however, the actual relevance of those associations is the final product, which is that “la papita” is the metonymy of “donde las papas queman”.

Taking into account the data, just in two interpretations people used the expression “donde las papas queman”, such as “donde las papas queman (expression Chilena) estar en terrenos peligrosos” and “estar “donde las papas queman”. Estar en una situación climax” both in de-contextualised instance. However, the most remarkable situation is reflected in the following answers in contextualised instance:

1. “Un tema reciente, recién sacado del horno”
2. “Un tema incómodo. Algo que nadie quiere mantener entre manos”

These interpretations reflected the activation of blending processes by the projection of two mental spaces. However, it is difficult to determine which is exactly the source, because one of the domains would come from Spanish transference or English interpretation. For instance, in the first response, the blending comes from the domain of readiness and the domain of the

Spanish/ English transference/interpretation; in the second answer, from the domain of problems and the Spanish/English transference/interpretation too.

7.5.5. Degree of transparency

All the previous features from the idiom's centrality, context presence and transference or interference are closely related to the notion of idiom's transparency. The latter is one of the key-elements in order to integrate or simply understand an idiomatic expression in general. That is the reason why the degree of transparency depends on the degree to which idioms remain understandable for people, or can be re-motivated by them.

One of the factors that can influence the degree of idiom's transparency is the underlying image schema of the expression. For instance, "highly abstract concepts are unlikely to be directly structured in terms of simple image schemas but are more likely to be structured in complex ways (...) It also seems likely that certain concepts must relate in part to subjective experiences like emotions" (Evans and Green, 2006). In that sense, if the expression hot potato and the clear predominance of the domain of temperature along metaphors were considered, the word hot would be categorised as basic rather than abstract concept. Thus, the definition provided by Johnson (1987) gains value: "basic domains like temperature are determined by a range of pre-conceptual structures which stem from our interaction with the physical environment".

In regards to these observations, the expected results should have been a high number of exact meaning answers, even in de-contextualised instance, due to the basic condition of the word hot and its close relationship with physical interactions. However, this situation did not occur since only 10% of the participants reached that level with and without context. The possible explanation for this discrepancy is the presence of the interference "la papita", because this Chilean expression was present in 22 responses in de-contextualised and 14 in contextualised instance. Moreover, those interpretations were categorised as not related to the meaning answers, in this way, those responses reflect the difficulty for participants to reach or get closer to the institutionalised meaning.

While it is true that the hot potato is a partially motivated expression, and according to that it is an opaque idiom (Langlotz, 2006), there is another factor that probably affects the degree of idiom's transparency. This is the fact that hot potato is noun-centred: the most opaque

type of idioms, in comparison with verb and preposition-centred and according to the data results.

The influence of the adjective on an idiom's transparency then would be related to the adjectives' function, as found in the present case too, namely profiling a noun. Therefore, as adjectives are more abstract than nouns, in some relevant sense predicative, they require more cognitive elaboration, situation that impedes conceptual integration.

In a nutshell, considering the interpretations of the idiom hot potato in the data, the underlying image schemas of SCALE and EQUILIBRIUM can be mapped mainly onto the abstract entities or conceptual metaphors of "dangerous is hot" and "hot is readiness". Therefore, there were several cognitive mechanisms that served to interpret and understand the idiomatic meaning of the expression, such as metaphors, metonymies, mappings, blendings, among others.

Accordingly, those processes were described in terms of: the analysis of idiom's centre or salient constituent, in both cases the word hot; the influence of the given context and lexical items, such as Israel/Palestine issue or the word avoid; the transference and interference of the Chilean expressions "donde las papas queman" and "la papita" respectively; the degree of idiom's transparency since the basic domain condition arises from pre-conceptual structures and the presence of the profiling function of the adjective.

Finally, the most remarkable conclusion that can be gathered from these observations is the constancy of schematic domains throughout the whole responses, basically, due to the fact that schematic representations stem from the interaction with physical environment independently of the native or non-native condition, thus participants can understand the idiom in spite of the opaque condition of the expression, as partially motivated one.

7.6. Cold Fish

"Cold fish" is defined by Cambridge Dictionaries Online as "someone who seems unfriendly and who does not share their feelings" (2014). Along the same lines, The American Heritage Dictionary of Idioms (1997) gave the following definition: "A hard-hearted, unfeeling individual, one who shows no emotion". Then, the same definition further explained that this expression was first used by William Shakespeare in "The winter tale" and subsequently, it started to be implemented in people's every-day speech in the first half of the 1900s.

For the present conclusions four idiom's features and mechanisms are going to be considered: Idiom's centre, context relevance, transfer and interference and degree of transparency. Then, this will allow the subsequent analysis to cover the most relevant aspects and features of idiomatic expressions.

7.6.1. Idiom's centre

As stated in the idiom's centre analysis, in most of the cases the salient constituent of an idiom was, according to the results, the adjective, as it accomplished a profiling function. In this particular case, the centre and salient component of "cold fish" resulted to be the adjective "cold", as it bore the most significance in the retrieval of institutionalised meaning. Then, although the participants did use all the idiom constituents to draw interpretations, it was noted that they tended to base their responses mostly in the lexeme "cold".

In de-contextualised instance, twelve answers directly addressed the word "cold" while there were no responses alluding to "fish" whatsoever. Furthermore, as it is going to be addressed in the subsequent analysis, most of the responses were based on the information that "cold" provided.

7.6.1.1. Cold fish image schemas

Two important image schemas arise from the idiomatic expression "cold fish"; these are SCALE image schema and CAUSE-EFFECT image schema. This is due to the fact that the realm of temperature in itself is expressed in terms of scales that go from the extreme of hot continuing with warm, cool and finally the other extreme, "cold". In this very same way, the temperatures have been used to express emotions and behaviours possibly because the embodiment of these evokes the effects on blood-pressure. Moreover, it seems that blood temperature equates the emotional state of an individual as it was believed that the temper of a person was controlled and determined by the blood's temperature (Evans, 1992). Then, having high blood pressure causes a fast heart rate which evokes instability and agitation, while having low blood pressure generates the image of calmness and stability.

In this sense then, the notion of cause-effect play a role in the image schematic construction of the idiomatic expression as the value that "cold" has in the scale merges with the effects that "being cold" instantiates. Fauconnier and Turner (2002) posited that the importance of cause and effect in perception is the integration of both elements then "we integrate (...) effect

with its causes to create emergent meaning: the existence of a cause (...) that directly present its effect (...). As a consequence the effect is now in its cause (...) (effects) are now intrinsically, primitively and objectively in the (cause)". This can be seen in several answers which relied on this causation relation as participants seemed to think about "cold" in terms of cause and "death", "someone apathetic" and "difficulties" as its effects. In this way, the image schema of the SCALE fuses/interacts with the CAUSE-EFFECT schema as having cold blood temperature generates a certain state. Therefore, the merge of image schematic structures is metaphorically projected from the physical domain –cold environment, cold sensorial sensation- to the emotional domain, "temperatures are emotions".

This last observation would be in accordance with what Lakoff and Johnson (1980) proposed as the use of metaphorical extensions seem to follow a systematic pattern in regards with the physical and the emotions realms. That is to say, what is part of the realm of the physical, such as the sensorial sensation of "cold", will be directly related to the realm of the emotional. Consequently, the general tendency in this case, is to conceptualise abstract terms -unfriendliness- with physical ones -cold, being cold-.

7.6.1.2. Conceptual metaphors in the idiomatic expression

Having established the image schemas that sanction "Cold fish", it is important to highlight the role that conceptual metaphor had in the mapping between target domains and source domains.

First of all, it is important to say that the CAUSE-EFFECT image schema generated cause and effect chains which were translated into the main conceptual metaphors encountered in the participants' interpretations -as it is going to be explained in depth later-. Then, as stated above, "cold" was the salient and central constituent of the idiomatic string, as the participants relied on it in order to draw the interpretations they came up with. Then, this adjective activated several conceptual metaphors as its semantic meaning served to broaden the scope of the interpretations. One of the most repeated metaphorical conceptualisations among the de-contextualised responses was "cold is death". "Estar muerto", "muerto", "persona muerta" and "muerto, sin vida" were some of the responses that considered "Cold fish" as being related to the domain of "death". This may be due to the fact that having one's body cold evokes the image of someone with restricted movement, which, in turn, may have motivated the blending between the

realm of movement and temperature, resulting in the image of someone or something inert and by extension, dead.

Another relevant conceptual metaphor that arose from the participants' de-contextualised responses was the notion of "temperature are emotions". Consequently, participants based their responses in this notion reaching the conceptual metaphor of "cold is emotion" –or lack of it-. For instance, "una persona poco afectiva", "persona insensible", "alguien sin sentimientos" and "persona fría" were some of the responses that relied on this conceptual schema which led the participants to the institutionalised meaning of the expression.

In the same line, "cold is rationality" emerged as the positive metaphorical conceptualisation of "cold" by means of metonymic extensions which seemed to be following the subsequent pattern:

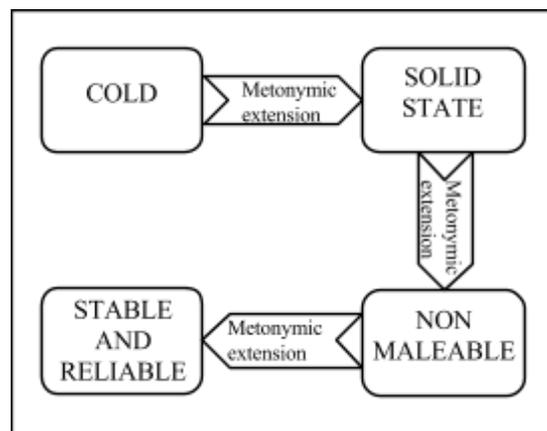


Figure 7.6.1.3.1

It is possible to assert that for activating the domain of rationality the participants followed the mapping through mental spaces following the pattern of "cold is a state", a "solid" state -such as ice- regarded as solid is good. Solidity then, as it is difficult to make its state change, and as it has a rather fix form as opposed to a liquid, acquired the significance of stability and by metonymic extension, reliability. In turn, there was a metonymic transfer that equated the stability of a solid material to reasoning. "Una persona racional", "que no se mueve por sus emociones" and "ser emocionalmente neutro" are some examples of participants' responses that sanctioned their interpretations with this conceptualisation.

On the other hand, taking into account the other perspective -solid is bad- the domains of discomfort and disgust seem to converge creating the blending space of unpleasantness. Furthermore, considering this perspective, solid elements are composed by a hard surface that as opposed to soft surfaces generates discomfort. Then, the following responses are some examples of how this conceptual metaphor motivated the figurative interpretation: “Algo desagradable”, “alguien desagradable”, “desagradable”, “indeseable” and “algo de muy mal gusto”. Finally, this very same image of “cold” being “solid” and “solid” being “hard”, produced the conceptualisation of the adjective as being hard as well. Here, some of the answers obtained alluded to difficult or dangerous situations or entities -“algo peligroso”- or being in trouble -“estar en problemas”- as a metonymic extension of the adjective “hard”. Besides, this interpretation may have been motivated by the image of the “fish”, as if the participants took into account some of the fish’s features, such as its scales and texture- these may evoke the same conceptualisation:

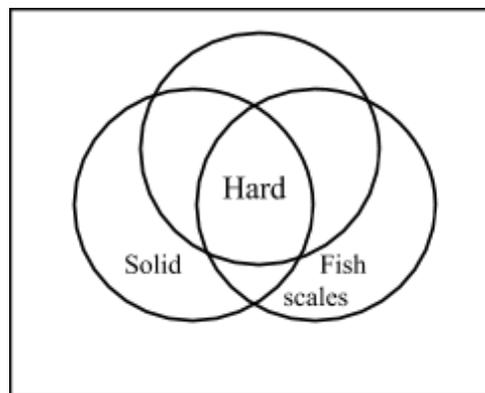


Figure 7.6.1.3.2

Then, both solid elements and fish texture, contributed to the interpretation of “cold is hard” which, in turn, created the mapping between the “hardness” domain and the “difficulty” domain.

Finally, the conceptual metaphors discussed seem to bear the very same image schema: cause-effect within the scale of temperature. This may be due to the fact that the participants made use of their embodied experience in order to evoke and map the literal meaning onto the metaphorical one. In this way, although the accuracy of the interpretations was not definite, it seems that the deeper structure of the idiom -its image schematic construction- was reached by the participants anyway.

7.6.1.3. Imagery and embodiment

The majority of the interpretations obtained in the de-contextualised instance were based in the embodied experience of the participants. Despite the fact that this may be subjected to the participants' own subjectivity, the sensation that cold evokes probably is quite universal. At this stage, it is possible to evidence several responses which alluded to the effects that "cold" has in our bodies. Then, taking into consideration the temperature scale, the extremes tended to be associated to negative connotation, while the medium temperatures such as warm and cool have a more positive connotation. Then, cold would be the excess of cool temperature, a condition under which several further bodily conditions and effects are evidenced. In physical terms, the adjective, in lesser extent, was interchanged with the adjective "fresh" -"fresco", "recién sacado"-, this may be due to the retrieval of the figurative meaning by means of taking into consideration all "cold fish" constituents. Here, the expression may have meant "fresh fish" -pescado fresco- which sanctioned the scope of the interpretations. Another physical consequence of "being cold" is the physical restricted movement, as when the body temperature is low, one's movements become slower and finally the body loses its movement. In consequence, the lack or nonexistence of body movement further evokes the image of a dead body, as under that condition the body loses its warmth which provokes the stiffness of the body.

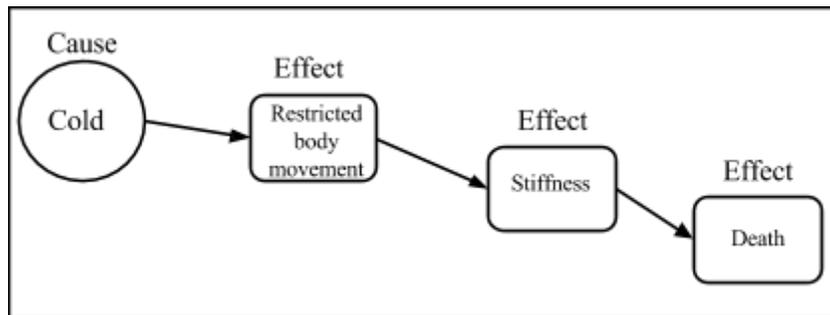


Figure 7.6.1.4.1

Finally, "cold" generates discomfort, as an extreme, breaks the equilibrium of the normal state of the body causing instability and by extension, unpleasantness.

These physical sensations, then, further extend their meaning onto the figurative domains created by them, creating the equivalents of the physical reaction to the metaphorical and interpersonal one. For instance, "estar muerto, metafóricamente", "quedarse helado tener miedo

o sin saber qué decir” and “alguien frío en su comportamiento”. In this way, the physical imagery and embodiment of cold as a physical sensation permitted the metonymic transfer from the frame of the physical to the frame of the emotional.

7.6.1.4. “Cold” as attributive and predicative adjective

Although it was previously stated that the more opaque the idiom is the more susceptible to shift its center component is, in this case, the salient and centre component resulted to be the same, and therefore, this exchangeability, did not apply.

Consequently, the component that stands out the most in this case was, as stated before, the adjective “cold”, as through this constituent the participants were able to gain access to greater or lesser extent to the institutionalised meaning.

“Cold” in the idiomatic expression profiled the noun, which in turn became a metonymic extension of “person”. In this way, the participants relied mostly on the domains sanctioned by the adjective. However, it seems that these domains cover broader mental spaces and mappings than “fish”, as most of the participants alluded to the frame of kitchen when taking into account the noun.

At this stage, it was possible to notice the cognitive load that the adjective entailed in the retrieval of the figurative meaning, as opposed to the cognitive load that the noun generated. Furthermore, the domains, frames and mappings between mental spaces instantiated by “cold” were considerably more than the ones activated by the noun. This may be due to the fact that the image schematic structure contained in the adjective does not sanction the emerging meaning extensions of it. Then, “cold” was the key element that activated the figurative meaning and the noun, represented the person, situation or entity, subjected to the characterisation and profiling - either attribute or condition- that this key element generated. Then, the participants’ mappings from source to target domains seemed to follow a hierarchical order, as respondents tried to give a meaning first to “cold” and then, to “fish”. This specific hierarchy further generated that the scope of possible interpretations got wider.

Moreover, “cold” instantiated both the attributive and predicative nature of adjectives, as the responses in de-contextualised instance, were divided mostly by either “being cold” -“ser” frío- or “be cold” -“estar” frío-. The former had 22 responses that directly or indirectly addressed the verb “to be” as “being” -ser- while 23 answers addressed the verb “to be” as “be” -estar-. This

evidences that both attributive and predicative function of the adjective were prominent for the participants. Responses such as “persona fría”, “persona insensible”, “desagradable”, “indeseable”, “estar muerto”, “algo que está mal” and “fuera de lugar” are some examples of the adjective functioning as an attribute and as a predication.

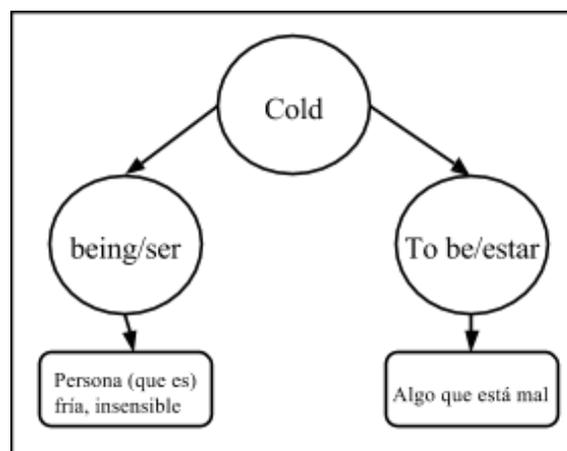


Figure 7.6.1.5.1

In consequence, “cold” instantiated through metonymic extensions and embodiment the use of these two senses of the verb “to be”. Nonetheless, and as it is going to be explained in the context’s section, the mental representation of “cold” as “esta” will no longer hold as the context cancelled out this schematisation.

Finally, and as has already been discussed in this section, “cold” was the constituent that activated most of the participant’s cognitive processes as their domains and frames signified a wider range of mappings. Therefore, the conceptual information provided by this adjective permitted the participants to draw metonymic extensions beyond the lexeme’s literal meaning.

7.6.2. Context relevance

As expected, context did help in the activation of the idiomatic meaning, as reflected quantitatively in the figures obtained in both de-contextualised and contextualised instances. In the former, non-related responses reached a peak of 73% -50 participants’ answers- while exact meaning responses represented only a 16% of the total -11 participants’ answers. On the other hand, in the contextualised instance, exact to meaning responses almost equated in quantity with non-related responses in de-contextualised instance as they experience a dramatic rise from 16% without context to 69% -48 participants’ answers- in context. Non-related responses in this

instance plummeted to a 1% of the answers. Moreover, far from the meaning and close to the meaning responses increased from 1% and 10% in de-contextualised instance to 7% and 23% in contextualised instance respectively.

These significant changes demonstrate that in this particular case, context was the most effective activator of idiomatic meaning. Thus, this comes to corroborate Irujo's (1986) and Liontas' (2002) findings.

According to the data, in the absence of context three main domains were sanctioned by the interpretations: The ones related to people, the ones related to entities or situations and finally the interpretations related to food, as the following schema depicts:

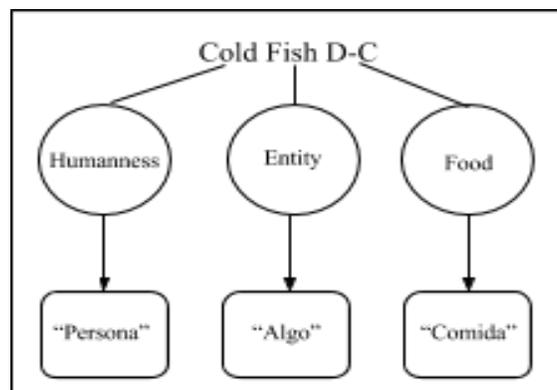


Figure 7.6.2.1

Then, the idiomatic expression without context was able to instantiate more frames and domains

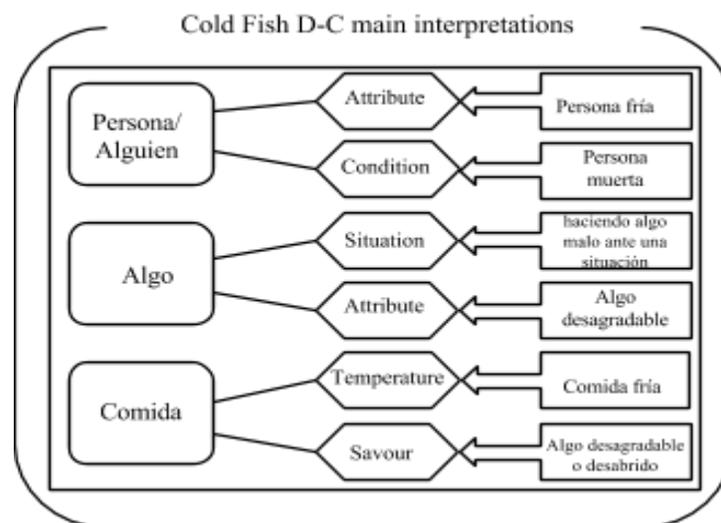


Figure 7.6.2.2

As is can be seen, the lack of contextual support led the interpretations to consider the “actor” as an entity which had a certain condition, attribute or characteristic, extending the range of possible interpretations.

It is important to highlight the influence of context in terms of the lexico-semantic constituents that contributed to the sanctioning of the institutionalised meaning. Several lexical choices in the contextualisation of the idiom -“He isn't very demonstrative, but his mother was a cold fish so he probably gets it from her”- played an important role for decoding the idiom itself.

“He” and “mother” first instantiate the frame of the human, canceling and eradicating completely interpretations such as “algo peligroso”, “comida helada” “algo obvio” “algo de muy mal gusto ”. That is to say, that all of the participants responses in contextualised instance were characterising and describing a person:

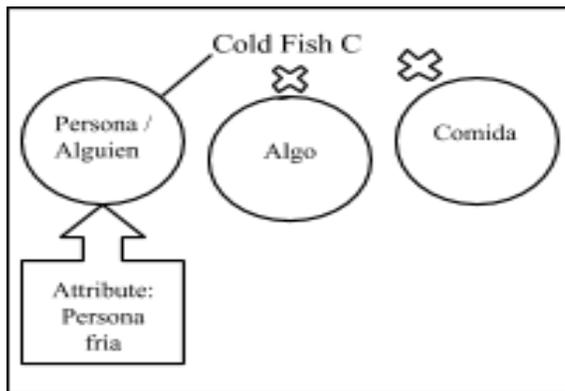


Figure 7.6.2.3

Therefore, the pronouns embedded in the context served to retrieve the conceptual metaphor that “cold fish” bears: a person has a certain attribute. In this way, the activation of the institutionalised meaning was backed up by this particular context. Moreover, the word “demonstrative” further generates the mappings to the attribute previously mentioned, as it entails the meaning that the idiom has. Then, the verb “to be” in the sentence -“isn’t” “was”- further helps in the decodification of the idiomatic meaning as it focuses the attention of the participant to the sense of characterisation of someone -x es y- that is to say, to an attribute.

Then, interpretations that were defining a condition were eradicated as the conceptualisation no longer permitted the schematisation of “x” está “y”. In consequence, it is possible that the context did not specified the underspecified meaning of the expression -as some ideas in the Generative Lexicon approach developed by Pustejovsky and Bouillon (1995) posit-

but, it cancelled any other possible image schemas, domains, metonymic extensions and interpretations that this idiom had.

This process can explicate the remarkable changes obtained when interpretations were provided based on context. In this way, exact meaning and close to the meaning interpretations altogether constituted 64 of the total answers -almost 92%- which came to demonstrate that context was indeed an effective activator of idiomatic meaning.

7.6.3. Transference and interference

It is important to state that the data obtained did not contain a significant amount of answers in relation to transference and interference. What is more, only in the de-contextualised instance was it possible to find both transfer and interference.

Regarding transference, there was found solely one occurrence throughout the entire data. “Tener sangre fría” which according to Román (1908) had French origins -“sang-froid”- which meant “presence of (...) calm, serenity, quietude, tranquility (...)”. This remotivation of the idiomatic meaning, through a Spanish idiomatic expression, instantiated the conceptual mappings from “cold” to “emotions”. This is accomplished by equating personality to the temperature of our blood which metaphorically implies that people with cold blood are more rational and neutral in contrast to hot blood people that tend to be carried away by their emotions. Consequently, this activated the conceptual metaphor of “temperatures are rationality”. In this way, the positive transfer retrieval from L1 to L2 idiom assisted this particular participant to get closer to the institutionalised meaning of the expression.

Interference, on the other hand, had more occurrences in comparison with transference, albeit these cases were not substantially significant.

“El finado”, “quedarse helado”, “quedarse sin pan ni pedazo” “quedarse congelado ante una situación” and “hacer perro muerto” only had one instance each, which may possibly mean that the retrieval of idiomatic expressions in the mother tongue was not a strategy used frequently. Although these responses do not signify a great percentage of the data, it is important to highlight the mechanisms underlying these interpretations. “Quedarse helado”, for example, seems to be pointing out to the conceptual metaphor of “temperature is movement” → “cold is restricted movement” → “cold is stiffness”. This response then, denotes the metaphorical meaning that “cold” bears, resulting in the blending of the entrenched idiomatic string from the

mother tongue and the participant's reinterpretation of "cold fish" giving rise to the frame of "condition" explicated previously.

In the same manner, "hacer perro muerto" might have been motivated by the fact that the adjective "cold" implies this lack of movement that is mostly encountered in cadavers. As in the case of "quedarse helado", the participants draw upon the conceptual metaphor of "cold is stiffness", advancing one step further to "cold is death", as, in that state, it is not possible to move. Then, the meaning of "fish" was equated to "dog" by metonymic transfer, possibly with the intention of assigning the meaning of "pez muerto" to the expression.

Bearing this meaning in mind, it is probable that the participants blended the expressions and gave the same significance that this zoomorphism yields in Spanish -to deceive someone / a buyer who leaves without paying (Morales et. al, 1985), as the participant might be aware of the fact that lexical items in idioms are different across cultures.

Finally, there was only one case in which negative transfer occurred in more than one response. However, despite the fact that the Spanish expression was not directly mentioned in the data, four responses denoted to be motivated by this Spanish idiomatic referent which was "pez fuera del agua" -as its the English counterpart "to be like a fish out of water"-. These responses were the following: "Una persona fuera de ambiente", "sentirse fuera de lugar", "fuera de lugar" and "persona fuera de lugar o no deseada". This may be due to the fact that participants may have relied on the imagery that "cold fish" generates. As posed before, some responses related the concept of "cold" to being "dead" and this further creates the imagery of a dead fish. In turn, this forces the following question: under which conditions do fish normally die? The answer is obvious: when they are taken out of the water. This reflection resulted in the activation of the Spanish idiom "pez fuera del agua" which has the same meaning as its English counterpart "fish out of water". Cambridge Dictionaries Online (2014) define this idiom as follows: "to feel awkward because you are in a situation that you have not experienced before or because you are very different from the people around you", idiom that may have been motivated by negative transfer.

Finally, although transfer and interference were not quantitatively significant in the data, it constituted a valid mechanism of remotivation of idiomatic meaning.

7.6.4. Degree of transparency

According to the data obtained, “cold fish” resulted to be the most opaque idiom among the partially motivated expressions. The non-related answers reached a 73% of the answers as the domains sanctioned by the expression led most interpretations to the negative connotations that the word “cold” generated. However, most of the participants tried to assign a meaning to the individual constituents of the idiom similar to the process of activation of isomorphic idiomatic expressions. This may have broadened the scope of the answers, instantiating frames such as emotions, death, and boredom, among others. In this way, the sum of the several definitions and metaphoric extensions of the adjective “cold” were used by the participants. In this way, fish seemed to be the most opaque of the constituents of this idiom, as fewer responses were based on the noun itself. Thus, the transparency of the idiom, relied, according to the participant’s responses, on the adjective “cold”. Nevertheless, the complete activation of the idiomatic string was only achieved and accomplished by the context’s support. This conclusion was what was in principle expected, because as opposed to isomorphic and globally motivated idioms, partially motivated and non-motivated ones are expected to be more difficult to decode, especially in the context of EFL learning.

7.7. On the back of an envelope

7.7.1. Idiom’s centre

7.7.1.1. Compositionality and transparency relationship

As part of the continuum of compositionality, “On the back of an envelope” is a non-compositional idiomatic expression, in relation with the rest of idioms previously analysed. On the same line, this idiomatic expression is non-motivated, which means that, as it is fully non-compositional, belongs to the last category of transparency scale. Thus, as the opposite of isomorphic idiomatic expressions, the lexical elements that constitute the idiom obscure the figurative meaning of the idiom, because there is no direct relation to the literal and idiomatic meaning (Langlotz, 2006). For that reason, the constituents do not play an equal role in the interpretation and as a result of integration the participants tend to focus their attention to one specific component, which is the centre of the idiomatic expression. In this case, this would be a preposition. However, in this particular idiomatic expression what occurs is the opposite.

The results on the participants' responses correspond directly with the degree of opacity the idiom has, in which 99% of the answers provided in isolation were not related at all to the figurative meaning. In this sense, as a non-compositional idiom, the responses were a result of the integration of one single component, which was not the centre of the idiom.

7.7.1.2. Idiom's centre

As it has been previously stated, the centre of the idiom is the key component which can be exchanged by some other that pertains to the same domain. Therefore, as "On the back of an envelope" is a preposition-centred idiom, the centre should be the preposition "on". However, this element may not be exchanged by any other preposition, because it may change substantially the figurative meaning of the idiom. For instance, the prepositions "from" and "for", because they convey a different schematisation from the institutionalised meaning. The only two possibilities of exchange may be the prepositions "in" and "at", which are locative prepositions as "on", mainly because they are indicatives of place. Infante and Muñoz (2006) state that in English the three prepositions evoke different dimensions, therefore, schemas. The preposition "in" is used as a tri-dimensional notion which also conveys the image schema of CONTAINER, as in the idiomatic expression "In deep water". The preposition "on" is bi-dimensional, as in "On the back of an envelope", and it conveys the schema of SURFACE where an object is over something. Then, the preposition "at" refers to a one-dimensional conceptualisation that conveys the notion of an object on a static place, as in the idiomatic expression "At your mother's knee". Therefore, it relies on the schema of state.

However, the previously mentioned prepositions are translated by "en" in Spanish, which has a different dimensional measurement (Muñoz, 2002). For that reason, usually native speakers of Spanish do not make this differentiation and therefore, it is difficult for them to use them appropriately in English. Nonetheless, the exchangeability on the preposition "on" to the rest of locative prepositions could be a problem if the exchange would affect the interpretation of the idiomatic expression.

The figurative meaning of the expression "On the back of an envelope", "in a hurried way, without much detail" (Cambridge Online Dictionary, 2014) is not directly affected by the exchange of the preposition centre because of the Spanish influence over the preposition. This notion can be demonstrated by the responses given by the participants without context, in which

100% of the answers based their interpretation on the salient component “back” and was reinforced by the preposition “on”. However, if the idiomatic expression were interpreted literally, the exchangeability of the preposition would have played an important role, only if the participants had a complete conceptual notion of the tri-dimensional characteristic of locative prepositions. In this sense, there are two factors which influence the integration of elements into the figurative meaning: a) the subjectivity of the participants, and b) the influence of the preposition "on" over the interpretation of the idiomatic expression

Thus, the preposition “on” is considered as the centre of the idiom, because conveys the information that leads to the image schema of SURFACE. As it was previously stated, prepositions are the elements that are directly related to embodied experience, and therefore, image schemas. However, the image schema by itself cannot provide the hints that guide to the figurative meaning of the idiom. In this case, the preposition is a complement that is strongly connected with the noun “back”, as the participant’s responses reflect. As a result, both elements convey the information that, in order to write something hurriedly without paying attention to details, this must be written “on” the “surface” of something. In this case, this is an “envelope”. Then, in the moment of hurry, it is written “on” the “back” of the envelope, in which “envelope” plays two roles: a) the means of communication in which the message is written and b) a reminder for future reading, as the message is exposed on the envelope. Then, the noun “back” reinforces the role of both elements, namely the preposition “on” and the noun “envelope”, which conveys that something was written on the back of an element which is well known to be used in moments of hurry. Also, “back” sanctions the schema FRONT-BACK in which the action was performed at the opposite side of where it is usually done.

For that reason, this idiomatic expression is fully opaque, because besides having a preposition as the centre, this element does not convey all the information that is needed to access to the figurative meaning. Therefore, the participants in de-contextualised instance based their interpretation merely on the literal meaning of the idiom. As a consequence, the subjects sanctioned the noun “back” on their interpretation. For instance, the responses “algo que está escondido”, “ser excluido de algo”, “un mensaje oculto” and “algo que no está a simple vista”, which is related with the frame of something “hidden”, gives access to the literal meaning that something is at the back of something. Thus, it is out of sight.

On the other hand, the notion of centre as a keyword proposed by Liontas (2002), the keyword is used as a strategy of guessing the institutionalised meaning of the idiomatic expression on EFL learners. As “On the back of an envelope” is a non-compositional idiomatic expression, its key word might be exchanged by other belonging to the same domain. For that reason, as the information of the figurative meaning of the idiom is conveyed by the salient component “back”, the exchange will not affect the interpretation if the element belongs to the same domain. However, the centre of “On the back of an envelope” that contributes to the integration of the elements might be the noun “envelope”. This element can be exchanged by some other of the same domain, i.e. paperwork or objects related with the process of writing. For instance, instead of “On the back of an envelope”, there could be said, “on the back of the folder”.

As a result, “envelope” plays the role as a mean of communication (object) in which the message is written. Therefore, the message is exposed on the envelope and reflects that it was written “in a hurried way, without much detail” (Cambridge Online Dictionary, 2014). In this manner, if the keyword “envelope” is exchanged by another element, the figurative meaning of the idiomatic expression will not be modified. However, as a key word “envelope” does not carry the essential information that allows access to the figurative meaning, it may act as a distractor rather than a complement in the interpretation, i.e. this element may lead to the misinterpretation into the literal meaning of the idiom.

Nonetheless, of the answers given by the participants in the de-contextualised instance, only two of them were based on this element: “al otro lado de la hoja” and “no sé, algo que tiene que ver con que al reverso de un sobre va escrita la dirección de quien envía”.

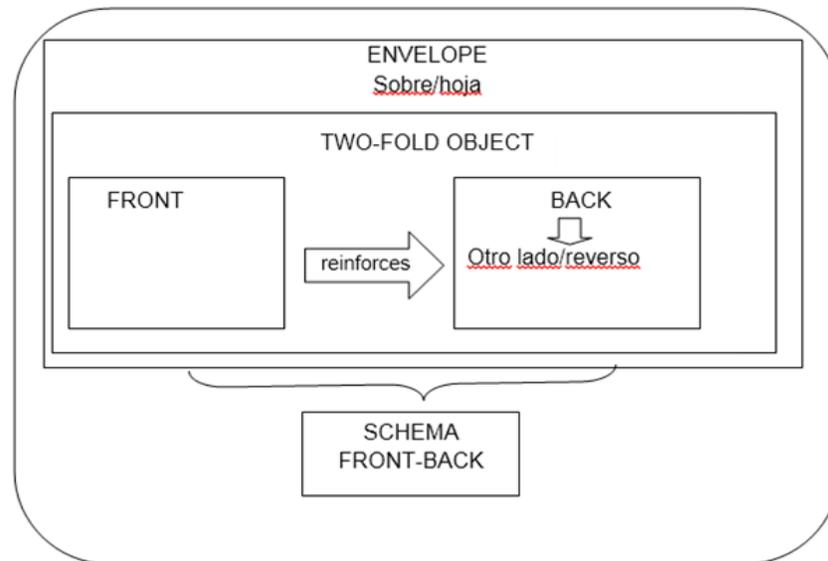


Figure 7.7.1.2.1

As it can be observed in figure 7.7.1.2.1, both instances translated “envelope” into “hoja” and “sobre”, relying their interpretation on the institutionalised function that an envelope has, i.e. a sheet of paper in which something can be written. However, the noun “back” is translated as “otro lado” and “reverso”, which confirms the function of “back” as the salient component of the idiom. Then, in this literal interpretation, the elements are blended only up to a certain extent. They have access to the same image schema FRONT-BACK, with the integration of envelope as an object that has two sides, reinforced by “back” that provided the information of a two-fold object. Also, the participants started their answers with the word “al”, which functions as the indicative of place. This word sanctions the schema of SURFACE as a result of the integration of the components. As a conclusion, even if they were not able to access the figurative meaning of the idiom, they recurred to the same metonymic process which led to the specific image schemas.

7.7.1.3. Salient component

As it was stated in the overall analysis, the participants at the moment of focusing their attention on the constituents of the idiom in order to gain access to the figurative meaning, they rely upon all of them and at the same time on a salient element. Therefore, if there is a salient element in the idiom, this may have relation with the same semantic field as does the figurative

meaning of the idiom. Also, this salient component sanctions the other constituents, as the participants rely on the domains that this prominent constituent provides.

From the 70 answers provided in de-contextualised instance, 53 of them had as a salient component the noun “back”. In this sense, it is possible to say that the participants followed a hierarchical order, in which the salient element acquired more importance than the rest of the idiom’s constituents and therefore, limited the scope of the interpretation. However, this leads to the underlying image schema that the constituent provides. In this sense, all the responses are motivated by the same image schema.

In the analysis, 30 of the 53 answers that have the noun “back” as the salient component sanctioned this element as “hidden”. For instance, “algo escondido, poco claro, oculto”, “algo que está escondido o fuera de vista”, “un mensaje oculto”, “un secreto. Algo discreto, difícil de encontrar” and “algo que es secreto e importante”. In all these instances, the noun “back” was translated as “oculto”, “escondido” and “secreto”.

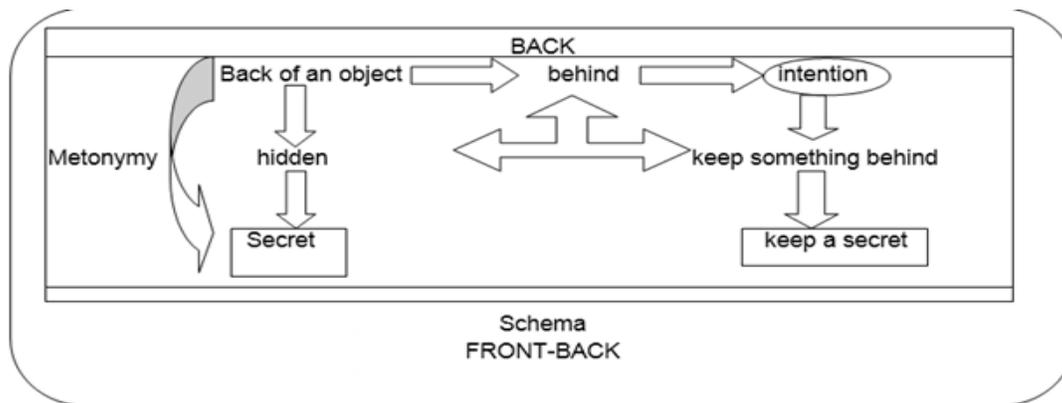


Figure 7.7.1.3.1

Here, this element was integrated as follows: if something is at the back of an object or element, then, it is behind that object (see figure 7.7.1.3.1). Therefore, it is hidden and, if it is hidden, as a result, it is secret. This is so because, if something is kept at the back, it can be implicitly related with the intention to keep it secret from the rest of the people. However, the image schema FRONT-BACK motivates the interpretation to the extent that “back” is metonymically blended with “secret”, in which something is on the other side of an object, i.e. behind.

Also, the preposition “on” played the role of locating the hidden element behind something. Then, the noun “envelope” played the role of the element that keeps the object hidden behind it. Even if “envelope” and “on” were not translated by the participants, they were implicitly sanctioned in the interpretation by reinforcing the notion of hidden/secret. However, these elements did not achieve to guide the participant into the schema of SURFACE, which was not conveyed on the interpretation.

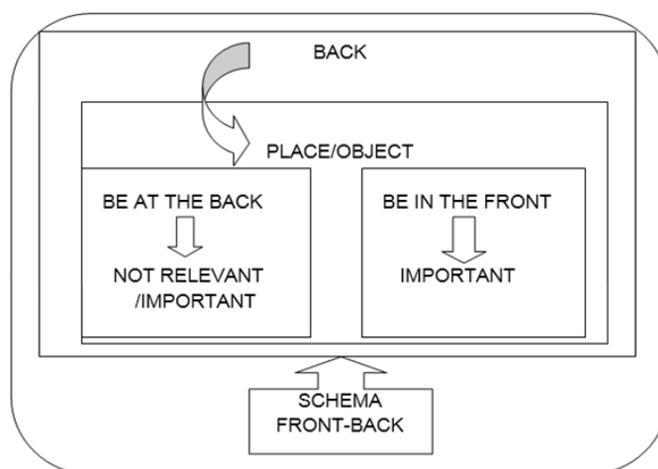


Figure 7.7.1.3.2

Furthermore, 10 of the 53 responses with the noun “back” were related to “something or someone that is not important, for that reason it stays at the back”. For instance, “alguien que no sobresale”, “estar retrasado o ser excluido de algo” and “algo que no tiene mayor importancia”. In this case, the salient component was not explicitly translated; rather the interpretation entails the notion of something kept at the end or the back of a situation or place (see figure 7.7.1.3.2). Therefore, if this element or person is kept at the back it is because it is not considered as important or relevant. Thus, on these answers the schema of FRONT-BACK is also conveyed by sanctioning “back” as the place in which the object or person is. Nonetheless, the constituents “on” and “envelope” do not play an important role on the interpretation.

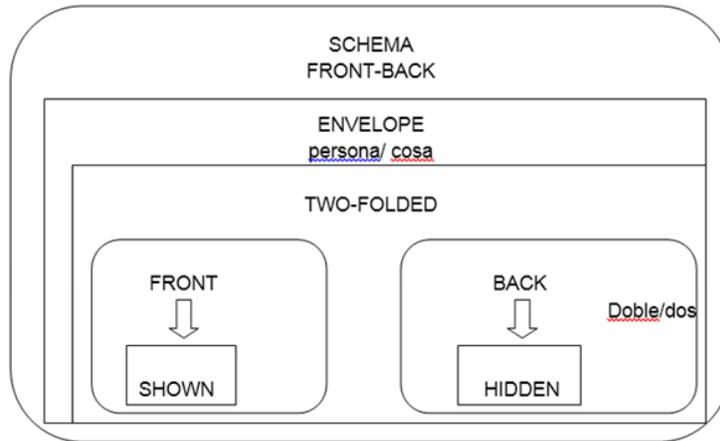


Figure 7.7.1.3.3

Finally, 13 out of 53 answers related the noun “back” merely with the domain of “two fold”. For example, “mirar el otro lado de las cosas”, “algo o alguien tiene dos caras o personalidad” and “creo que quiere decir una persona doble estándar”. On these responses, the participants translated “back” as “dos” and “doble” by conveying the notion of back as the second side of something (see figure 7.7.1.3.3). Here, “back” gives access to the image schema “front-back”, in which it sanctions the notion of the presence of reverse because an object or a person is two folded. The noun “envelope” is translated into “algo”, “persona” and “cosas”, in which “envelope” entails the object or the person that has two folds. Therefore, the second fold exists, but it is usually hidden. However, the preposition “on” does not play an important role in the interpretation, thus, the schema of SURFACE is not conveyed directly. It can be implicitly related to the notion of showing at first hand only the surface and hide the other side.

7.7.2. Context relevance

As it was specified on chapter 5, preposition-centred idioms tend to obtain positive results in relation to the presence of context, i.e. they obtain the majority of exact meaning interpretations. This is because, according to the scale of transparency, preposition-centred idioms tend to be the most transparent in context regarding their degree of compositionality. In the case of “On the back of an envelope”, the results were the expected ones, in which from 0% answers of the category “exact meaning” without context, these increased to 46%. Similarly, the

answers that belonged to the category of “non-related” decreased from 99% without context to 12% in context.

Consequently, it can be inferred that preposition-centred idioms blended their domains, sanctioning them with the ones presented in the context, thus becoming more transparent as can be inferred by accuracy of interpretations. As Lontas states (2002), context is considered as the key to achieve a satisfactory reading of the idiom. Without context, the interpretation of idiomatic expression for L2 learners will be difficult.

The context provided to the participants was “But the screenplay sounds as if it has been written on the back of an envelope and the whole thing has an improvised air on it”. In the de-contextualised instance, the participants could not access the figurative meaning of the idiom. On the contrary, the context contributed to interpret the idiomatic expression without necessity of resorting to the literal meaning. This context provided a series of hints that guided the participant to blend the domains of the idiom and sanction them with the ones provided by the context.

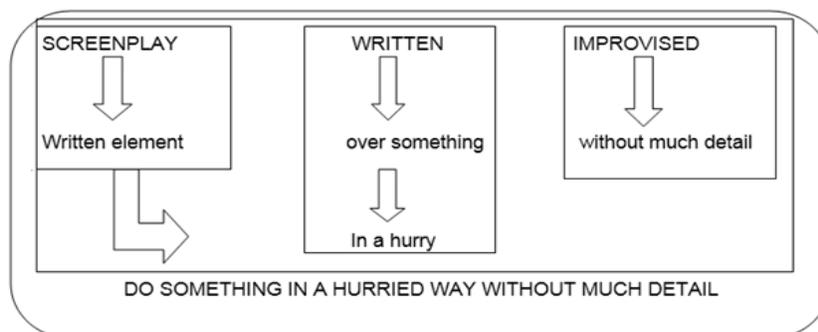


Figure 7.7.2.1

Those hints were “written” and “improvised”, which sanctioned the domains of “writing something hurriedly” and “without much detail” respectively. First, “written” is strongly connected with the notion that if something is done in a hurried way it is probably written over something, and here, the noun “screenplay” reactivates the notion of the element that was written. Second, “improvised” is sanctioned by the domain of “doing something without much detail”, i.e without planification and done at the same moment. Thus, these elements contribute to the interpretation of the idiomatic expression.

The thirty two answers given by the participants of the category “exact meaning” had as a constant element the phrase “a la rápida” complemented on the same responses mainly with “sin

dedicación”, “hacer algo apresuradamente” and “improvisadamente”. All three elements convey the same information of doing something incomplete, without planification and rapidly, mainly because of lack of dedicated time. In turn, if something is done in that way, it must be written at the back of an envelope. Within this consequential chain “envelope” represents the element which is commonly used to write something rapidly. The preposition “on” conveys the information that that action was performed on the surface of the envelope. Therefore, the schema of SURFACE is sanctioned. Finally, the noun “back” indicates that the text was written on a specific side of the envelope, which is the back. Then, the image schema of FRONT-BACK is integrated.

The responses belonging to the categories of “close to the meaning” and “far from the meaning” were grouped according to the domains they referred to, taking as guide the most recurrent word. First, on the domain of “lack of planning” the answers were, for instance, “no estaba preparado de antemano”, “con falta de organización” and “algo con poca preparación”. This domain may be considered as a characteristic that constitutes the figurative meaning “in a hurried way, without much detail”, in which the notion of writing a text without planning and organisation is a result of lack of time. Therefore, it is done without much detail.

Secondly, there were answers related to the notion of “improvisation”, for instance, “de improviso, sin mucho cuidado”, “en un espacio reducido e improvisado” and “hacer algo improvisado y mal, sin preocupación”. These answers were strongly influenced by the word “improvised” present in the context. However, writing something in a moment and without organisation refers to the action of doing something “in a hurried way, without much detail”. Then, this domain may constitute a characteristic of the figurative meaning of the idiom.

Finally, the answers related to the domain of doing something rapidly were, for example, “a última hora”, “a último momento, espontáneamente o al lote” and “hacer algo rápidamente”. This domain conveys one characteristic of the idiomatic meaning of the expression, which is “in a hurried way”. As “último momento”, “rápidamente” and “ultima hora” belong to the domain of time, they are sanctioned in terms of the moment in which the action of written a text is done.

However, in the contextualised instance, there occurred answers that complemented the figurative meaning of the idiom, as if they were the results of doing something hurriedly and without detail. For instance, “algo simple y corto”, “Difuminado, difícil de entender”, en malas condiciones” and “algo muy mal hecho, deficiente”.

Nonetheless, beside the answers that are motivated by the schemas of “surface”, in which the text is written and, “front-back” which refers to the side of the object on which the text is written, it is possible to suggest that, in context, the image schemas of “process” and “scale” are sanctioned as well. The first, because of the whole process that is performed and skipped when someone writes a text on a sheet of paper. Secondly, SCALE is conveyed because of the degree of complexity and dedication on the action of writing something in a “hurried way and without much detail”.

7.7.3. Transference and interference

One of the strategies employed by the participants as a tool for integration was transference, which can be understood as the translation of the figurative meaning of an idiomatic expression from English into Spanish. Therefore, the participant as a native speaker of Spanish looks, in his lexicon, an idiom with a similar lexical construction in his mother tongue but with the same idiomatic meaning in both languages.

“On the back of an envelope” was translated into “a la rápida” by twenty-two participants in context. They based the translation merely on the figurative meaning of the idiom, with the help of context. In terms of the lexical elements of the idiomatic expression, there is no similitude between both languages, so there was not a literal translation of the elements, into a) a phrasally similar idiom, and b) a conceptual transfer to a phrasally different idiom that seems to express the same concept. The expression “a la rápida” might be associated with the action of doing something in a hurried way at the back of an envelope. However, they share the same idiomatic meaning. On the English equivalent, “back” as the salient component of the idiom conveys the information that in the action of writing a message hurriedly, this often occurs on the back of a sheet of paper or, in this case, on the back of an envelope. As a consequence, the underlying image schema of “front-back” is shared by both idioms. as the same holds of the schemas of PROCESS and SCALE, which are given by the context.

7.7.4. Degree of transparency

As a non-motivated idiom, “On the back of an envelope” belongs to the category of opaque idioms. However, it is a preposition-centred idiom, therefore it has as its centre a preposition, which should convey the main image schema of the idiomatic expression. For that

reason, the interpretation should not be as difficult as in the case of noun-centred idioms. Irrespective of that fact, “On the back of an envelope” is highly opaque without context, in which 99% of the responses were not related.

The results were consistent with the expected ones. However, “On the back of an envelope” corresponds to the idiom with the highest percentage of non-related answers among the whole sample. As this idiomatic expression is fully opaque, it can be inferred that the participants were not able to re-motivate the meaning of the idiom. Nevertheless, in spite of the range of interpretations, the participants were able to fully or partially integrate the constituents onto the specific domain sanctioned by the underlying schemas, even if they were presented out of context.

7.8. Cry wolf

7.8.1. Origin and meaning of the idiom

The analysis of the idiomatic expression “Cry wolf” has already been seen in relation to the results given by the participants, as well as the cultural and literary influence it received. Yet, a thorough analysis on the process of understanding of this idiom will be provided in order to explain some of the factors – besides culture and literature- that influence its transparency or opacity. Before starting, it is necessary to mention that the analysis of this expression will be two-folded, as the results varied depending on the definition given by the dictionary used for the present work, and the dictionaries from which the expressions were obtained.

This idiom emerged as a reference to a fable by Aesop, called “The Shepherd Boy”, which is known as the story of “The Boy who Cried Wolf” (Flavell, 1992). She also explains the plot of the story, which “tells of a shepherd boy who kept himself amused by crying ‘wolf, wolf’ to alarm the villagers and make them rush to his rescue. One day wolves really did come among his flock, but when he cried out for help no one took any notice” (1992). After this event, the boy was found weeping for his loss, and a person consoles him, by saying that people will try to find his sheep. This type of stories is also known for the morals that appear at the end of the story. In the case of “The Shepherd Boy”, the person consoling the young boy tells him that: "nobody believes a liar...even when he is telling the truth!" (Forest, 1992).

This fable is relevant, for it is the factor that gave the idiom the meaning of “raising a false alarm” (Flavell 1992; Siefring 1999), which is the action the shepherd did, and might be

one of the elements that incited some of the participants to relate the idiom with “lying”. Yet, there is another definition which seems to soften this sense of not saying the truth, and is the one Cambridge Online Dictionaries provided –and the one used for the analysis of the results-, which is “asking for help that is not necessary” (2014). This definition generated a sense of amelioration towards the idiom, as the action of “lying” is rather implied, leaving explicit, instead, the notion of doing something without a relevant reason – which is exactly the thing the shepherd did in the story-. On the other hand, there is another definition that complements the one said above. It was “to cry or complain about something when nothing is really wrong”, (Spears 2005) which, similar to what happened with the definition above, remotivates the notion of “lying” to the less conflictive one of “complaining”.

From these definitions, the analysis of the expression will be made, in terms of centrality, which is the main component in the idiom, the context and its relevance, the phenomena of transference and interference in relation to the idiom and, last but not least, the level of transparency or opacity.

7.8.2. Idiom’s centre

In regards to the centre of the idiom, it can be said that “Cry wolf” is a verb-centred expression. Therefore, the information related to the meaning of it is conveyed, mostly, by the verb “cry”. In that aspect, the previous statement is true, based on the results, as forty-five participants, in de-contextualised instance, answered with actions related to an act of “speaking”, and sixty-four subjects did the same with the idiom within a context. These acts are associated with speech acts such as “lying”, “exaggerating”, “howling”, “weeping”, “alerting people”, and “asking for help”. It can be suggested that all these acts are related to each other, belonging to the frame of “calling for attention” and, at the same, being inside the domains of “alert”, “cry”, and “lying”. Also, in terms of interrelation between the answers, it can be said that “lying” and “exaggerating” go together, with the former being an extension of meaning of the latter. This might be possible, considering the definition given by Spears (2005), which emphasises the idea of “overreacting for something”, rather than the one of “not saying the truth”. Yet, both ideas are linked together, with the remotivation, and then partial sanctioning of “lying” for “reacting more than necessary”, as the figure 7.8.2.1 presents:

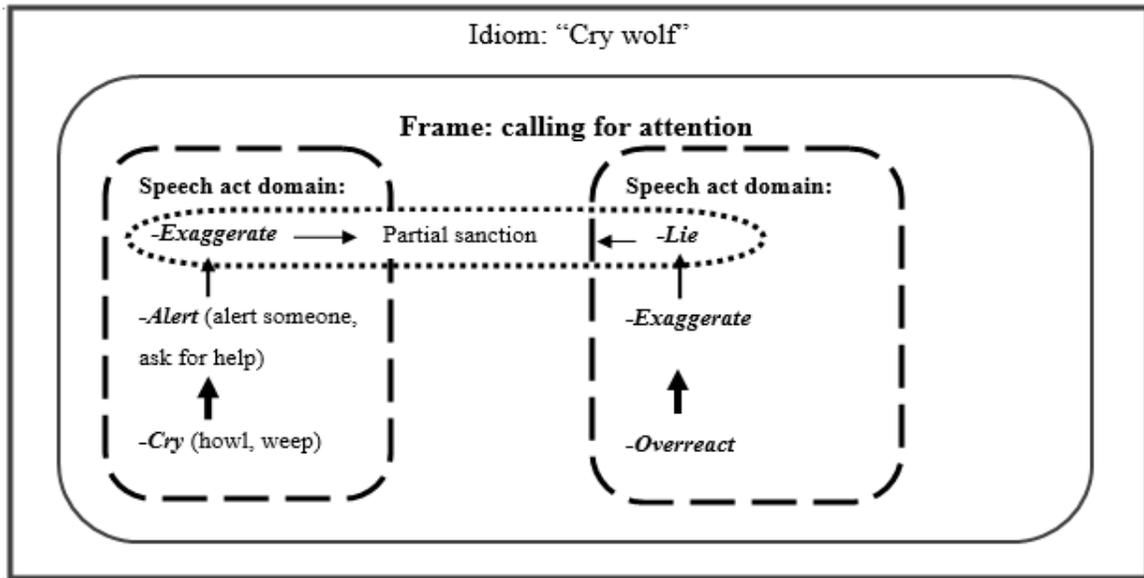


Figure 7.8.2.1

In regards to the acts of “howling” and “weeping” it might be said that both belong to the domain of “cry”. Therefore, as it was explained in the previous analysis, this idiom was understood taking into account the literal aspect of it, as both answers are related to the act of shouting. The domain mentioned above – and the verb of the expression- extended its notion to the concepts of “howling” and “weeping”, considering how noisy people are when they are doing so. This might be one of the factors for their inclusion to the frame “calling for attention”.

In terms of the last two notions, “alerting people”, and “asking for help”, both belong to the domain of “alert” (see Figure 7.8.2.2). The link between the domain and the former concept is clear, as both items refer to the same act, not so the link between “alert” and the latter notion. However, the act of asking for help is an extension of the domain, as it is necessary to alert somebody in order to receive help. Thus, both elements belong to the frame of “calling for attention”, for these acts convey the idea of catching the attention from people in order to be warned about something happening, or helped:

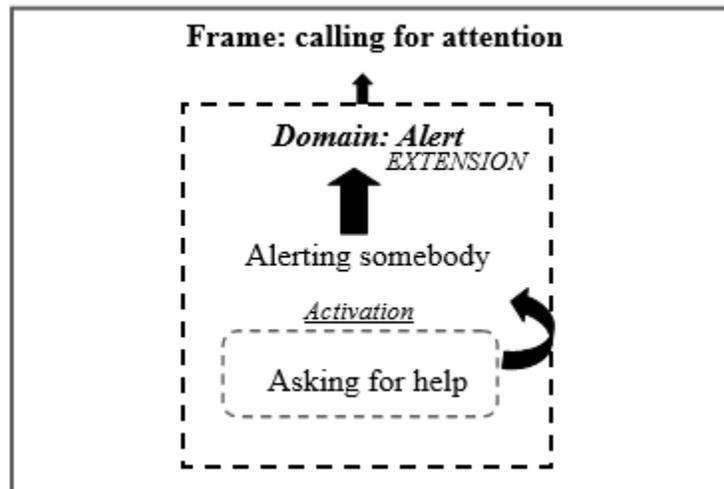


Figure 7.8.2.2

The first part of the analysis referred to the conceptual nucleus of the idiom. But there is another element to take into account: the element of the “wolf” in it. In de-contextualised instance, almost twenty-five people answered with things related to characteristics that are associated with the image of the wolf. This number decreased to less than seven in context. Yet, it is a factor to consider, because of the responses some of the participants provided in the test.

The first element to take into account is the notion of the wolf as an emblem. Emblems, according to Langlotz (2006), are “stereotypical conceptual prototypes that work as the material representation of a very abstract quality or attribute”. These prototypes are subject to cultural notions, which are considered, and then linked to the emblem by the community. In the case of the wolf as an emblem, Langlotz states that “evil” is the feature this animal represents. Yet, there are other aspects to consider of this animal, and it is the manner Aesop represented this animal in his fables. In the case of “The Shepherd Boy”, the wolf is not an emblem of evil, but of danger, and strength, as it is the one that lurks around the sheep to eat them, being a problem for people, especially for shepherds.

Taking into account the concept of emblem, it can be suggested that the participants who focused the interpretation of the idiom on the noun, provided features related to the animal that go beyond the ones suggested by Langlotz and Aesop. Among the responses, the characteristics mentioned –in de-contextualised and contextualised instance-, were “threaten”, “bad”, “scaring”, “false”, “sarcasm”, “anger” “rough”, “moody”, “sensitive”, “sadness”, “lonely”, and “brave”.

Also, they gave an element related to the habits the wolf has, such as “full moon”, as a clear reference to the idea of howling to the moon. In regards to the last concept, not only the figure of the wolf is the one that outstands in terms of associations, but also the idea of the werewolf, an anthropomorphic beast which transformation from man to wolf occurred in full moon, howling when the process was complete (Szabó, 1996). This is one of the main reasons for the association moon-wolf. Another reason, which is explained later, is related to the social aspect of this species, as they howl as a sign of communion.

In terms of the eight first concepts, a continuum of domains can be observed, from “danger” to “irony”, as the next diagram will present:

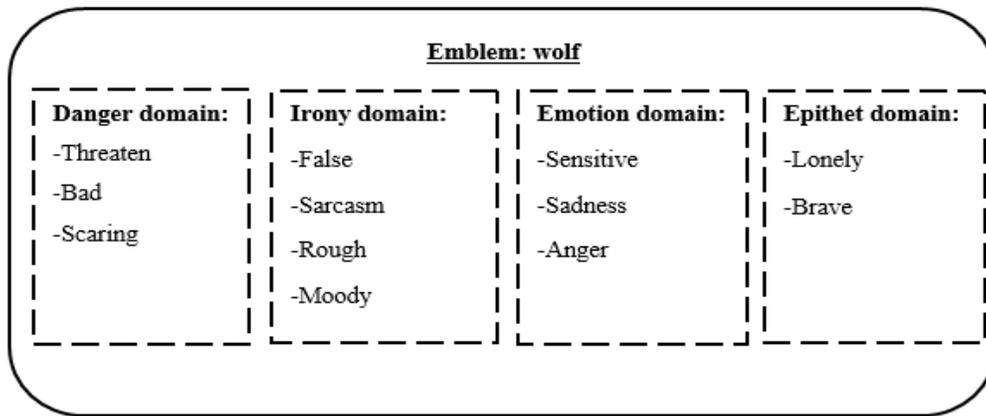


Figure 7.8.2.3

The wolf is considered as a “threaten”, probably because it is a carnivorous animal that, supposedly, attacks humans when they are alone. Similarly, Aesop was one of the main authors that considered this animal as unreliable and dangerous. One of the examples besides the fable of “The Boy who Cried Wolf”, is another one called “The Wolf and the Crane” in which the former had a bone stuck in its throat, and asked a crane –a type of bird- to take it out of it for a reward. When the work was done and the crane asked for the payment, the wolf told him that “it was good enough to get into the mouth of the wolf, and get out of it without injure” (Townsend 1999). Even though both fables leave different morals, both treat with the figure of the wolf as a “bad”, and “scary” animal. Regarding “false”, “sarcasm”, “rough”, and “moody”, the relation between them and the animal might stem from the manner some cartoons depict the character of the wolf, such as in “Droopy”, where the wolf whistles women, and pretends to make friends with this dog, but then he betrays him –for women or money- underestimating the dog. Yet,

Droopy always escapes victoriously from any damage, leaving a moody wolf creating other ways of harming (Canemaker 1996).

The last concept related to the dangerous side of the emblem, namely “anger”, may be a direct reference to the verb used in the idiom, “to cry”. It is necessary to consider the fact that one of the most explicit manners of demonstrating a negative emotion is by means of crying, and shouting.

In spite of these negative connotations generated in relation to the wolf, some of the participants manifested an interpretative preference towards another side of this animal, which is closely related to its habits instead of the prejudices against it. Wolves are characterised for their social hierarchy, which allows them to be one of the best hunters among animals. However, they are also known for their loneliness, which occurs when the wolf decides to separate itself from the pack, with the aim of creating his own group (Mech and Boitani 2003). Also, wolves are considered as one of the most expressive animals, as scientists discovered that they are one of the few species that can express emotions. For this reason, biologists were focused on describing the different emotions these animals experiment in the group, among them, the reasons behind the act of howling, deemed as a manner of union among wolves (Mech and Boitani 2003).

It was probably based on these facts that some of the participants associated the figure of the wolf with concepts such as “sensitive”, “sadness”, “lonely”, and “brave”, conceptions totally different from the ones Aesop and cartoonists had. Regarding the last point, the division between both conceptions on the emblem of the wolf would be like:

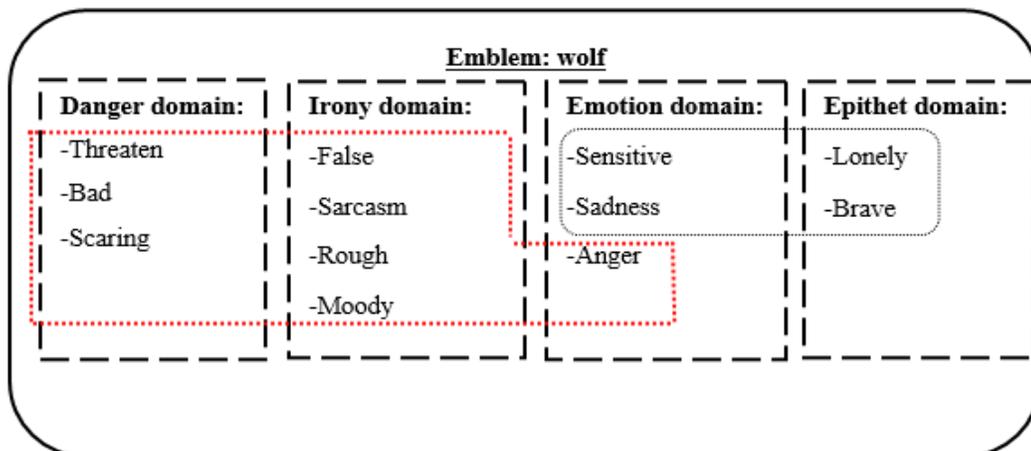


Figure 7.8.2.3.2

In the table 7.8.2.3.2, the new elements and domains added by the subjects leave a clear distinction between the different cultural, literary and mythological notions on the same species, and the “social” aspect, represented by how these animals behave in their respective groups.

Finally, in terms of the relation between the prototypical schema and the underlying image schemas that are elaborated by it, the idiom “Cry wolf” was created by taking as a prototype the fable by Aesop. The story of the boy who lost his sheep for lying, and its moral were compressed into a single element – the idiomatic expression- and, depending on the definitions taken into account, the image schemas are the same, but vary in hierarchical terms.

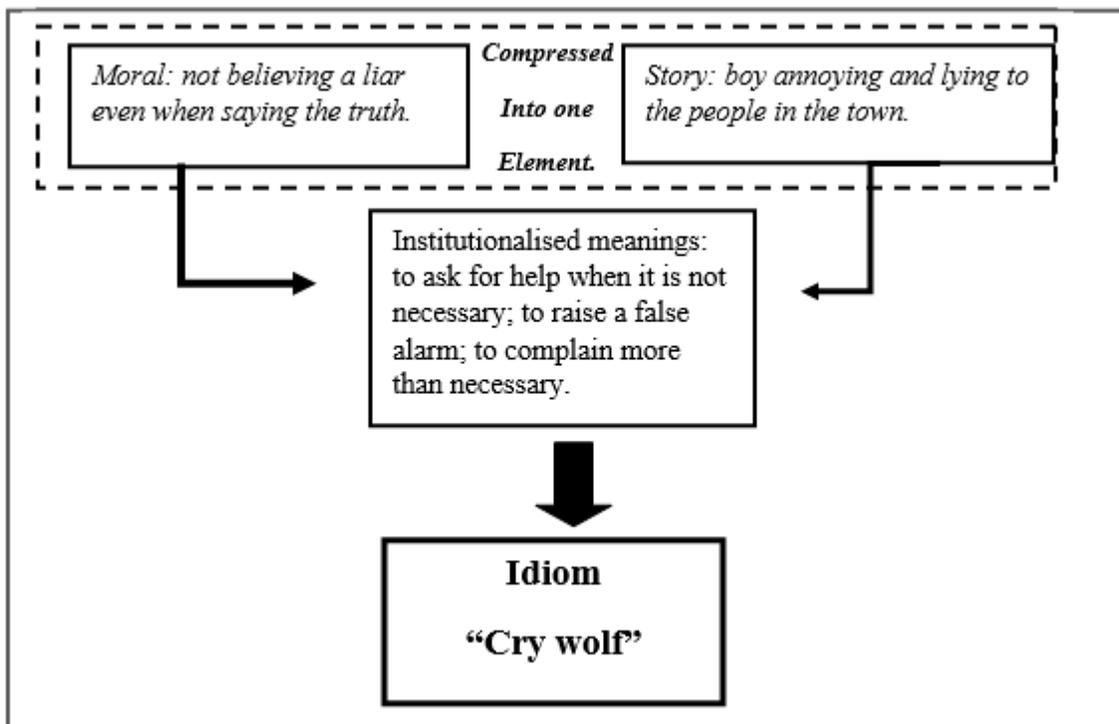


Figure 7.8.2.4.

For instance, in regards to the definition Cambridge (2014) and Spears (2005) provided for the idiom, the act of asking for unnecessary help, as well as complaining, can be subjected into the CAUSE-EFFECT image schema, but with the schema of “effect” being suppressed into the expression. This is because the action of doing something that annoys people conveys the consequence for the same person of not being considered anymore. In other words, there is a process of cancellation of the causal link, for the systematical manifestation of the cause without the effect, as this does not correspond to the cause anymore. On the other hand, the secondary

image schema for the idiom is PATH-GOAL, for the act of calling the attention attempts to reach a goal – a person or a group-, as the following chart presents:

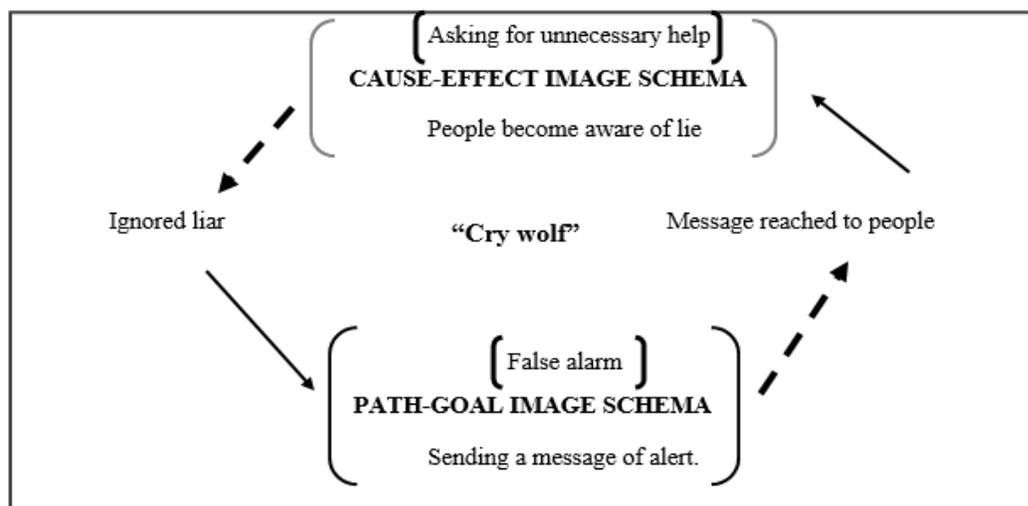


Figure 7.8.2.5

In the case of the definitions given by Flavell (1992) and Siefring (1999), the dominance of image schema is inverted. The act of giving “false alarm” has a predominant PATH-GOAL image schema, as the main objective of it is to catch the attention from people around the person. In regards to CAUSE-EFFECT, it is a secondary aspect appeared in the expression, yet something to consider, as the EFFECT, similar to the aforementioned case, is compressed into the idiom. However, the interesting thing about the effect is that it is relevant because, in the fable, the effect is explained in the moral the old man says while consoling the young boy: no one believes in a liar, even when he is saying the truth (Forest, 1992). However, in the process of giving an institutionalised meaning to this idiom, it seems that the community left the consequences of lying implicit and, instead, focused on the negative aspect of lying, which is, mainly, associated to the idea of annoying people unnecessarily. Finally, an element that activates the meaning of the idiom is the “absence” of a problem or danger. This is the factor that allows the fable to teach the moral, the one that allows the range of definitions given by the dictionaries considered and, also, the element that activates the meaning of the idiom and the fable from which it was originated.

In the following section, the relevance of context will be explained, along with the variations of the results, according to the definitions considered for the analysis.

7.8.3. Context relevance

In relation to how the context clarified or obscured the meaning of the idiomatic expression, it can be said that it depends on the definition considered. As the present work used Cambridge Online Dictionaries as the main reference, the results were obscured, with almost 100% of non-related answers in context, leaving aside the results of the idiom in isolation .

The sentence used in the test was “Some people believe the experts are crying wolf on climate change.” In this sense, the sentence allowed the remotivation of the meaning, as the subjects answered, mostly, with acts associated with “exaggeration” and “lying”. This might occur because of the meteorologists, who are inexact in their predictions of time – in the case of the idiom in isolation, three answers were related to “asking for help”, though none of them considered the “unnecessary” aspect-. Eight people responded with “alarm”, irrespective of if that was a false alarm or not. As none of the answers were related to asking for unnecessary help, one of the conclusions might be that context is, as well, an obstacle to understand an idiomatic expression. However, there are some issues that should be considered related to the other possible definitions linked to the expression.

Flavell (1992) and Siefring (1999) supported the notion of “Cry wolf” as “raising a false alarm”. If both authors had been taken into account, there would have been, at least, six “exact” answers, and two “close to the meaning” responses in context. This definition would have even influenced the de-contextualised instance, with an “exact” answer.

An extreme case would have happened if the definition by Spears (2005) had been considered. Approximately thirty-five responses would have been “exact” or “close to the meaning”, as that was the number of participants that answered with terms linked to “exaggeration” and “complaint”, which was the main answer given, due to the information implied from the sentence.

Concluding this section, it can be said that the results of the test were obscured, taking into consideration the context in which the idiom was inserted in. Yet, this factor can be subjected to changes that are relevant, for they are the ones that change the result and the analysis as well. This tendency will be relevant to the last section, which is the level of

transparency of the idiom. For now, the processes of transference and interference in the idiom will be described, along with the possible factors that contributed to both phenomena.

7.8.4. Transference and interference

In accord to the idiom “Cry wolf”, both phenomena, transference and interference, were not overt in the process of interpretation of this expression. This is mainly to the fact that, in Chilean Spanish, there are not many expressions associated with the wolf. For instance, in English, there is an idiom, which is “to throw somebody to the wolves”. Its Spanish counterpart is similar, but the emblem changes: “arrojar a alguien a los leones”. This might occur because in Chile the image of the wolf is not common in terms of frequency. And probably someone might say that lions are not frequent in this country either. However, Chilean culture is known for the close relationship it had with the circus, which usually brought lions as an attraction for children.

From this it can be inferred that, as the emblem of danger between Chilean and English cultures changes, the possibilities for any kind of transference or interference between expressions decreases significantly.

7.8.5. Degree of transparency

In terms of transparency and opacity, it is necessary to mention the fact that “Cry wolf” is a non-motivated expression, which classifies it as opaque. Therefore, the constituents of the idiom have to be understood as a whole in order to obtain the idiomatic meaning of it. That might be the reason for the high number of “non-related” answers in de-contextualised instance for “Cry wolf”: its opaque structure. Among the answers, there was a participant that interpreted it in a literal manner: “el llamado (grito) del lobo”, referring to a patriarch leading a group or family. Another subject answered “un grito solitario”, basing the response solely on the literal translation of the word “cry” –and the “lonely” part on the emblem of the wolf as a solitary animal-. In contextualised instance, as explained in the section of context relevance, none of the answers arrived at the definition given by Cambridge (2014), as the participants gave responses related to “exaggeration”, “lying”, and “raising false alarm”, but none related to “help”, or “something unnecessary”.

Conclusions

Conventionally, idioms have been studied as word-like constructions, whose meaning is not related to its literal meaning, but to a figurative one. According to the Cognitivist view, this meaning can be retrieved through different cognitive functions and mechanisms involved in them, such as embodied experience, mental mappings, and image schematic structures that are underlying idioms' figurations. Consequently, these cognitive mechanisms have been used as the main tools to identify the processes applied in the interpretation. Previous studies have addressed the process of entrenchment of these idiomatic expressions, dealing with a culturally defined understanding of them, a priori grounded in a linguistic community's experience. On the other hand, researchers have approached idioms from a second language perspective, leaving aside however the cognitive mechanisms involved.

Considering our study, we decided to work on idioms because taking into account the cognitive processes that idiom's figurations and interpretations undergo, we thought that it would be interesting to observe how the conceptualisation is build according to its compositeness. Culturally speaking, idiomatic expressions are permeable constructions which reflect the inherent conceptualisations as well as cultural elements of the community in which they are created. In this way, different interpretations can arise when dealing with the meanings of those expressions as a consequence of the different world knowledge that each participant has, which could affect their performance in the attempt to achieve the institutionalised meaning by means of the activation of different mental processes. Therefore, the importance that acquires culture in this research has to do with how this can be related with cognition. Thus, embodiment, mental and conceptual schematisations, contextualisation and transference have to be taken into account in order to explore the possibilities for idioms' processing and understanding.

This research has considered some previous studies on cognitive linguistics and idiomatic creativity as the stepping stone in order to develop a thorough analysis of idioms' interpretation. In this light, the present analysis focussed on the lexical and semantic features of idioms that are borne in mind, when characterising them.

More concretely, the present study focused on how participants, whose mother tongue is Chilean Spanish, interpret English idiomatic expressions in isolation as well as in context. Under this light, several cognitive mechanisms were considered when analysing the participants'

responses. Among them, it was possible to find that blending, conceptual metaphors, archetypical schematisations, metonymies and integration were the key in the mental mappings that lead the participants to their interpretations. What was addressed then in the present analysis was how these mechanisms were used for the mappings from the literal source to the target figurative domains as well as the mappings to the idioms image schematic constructs. Consequently, the scale of exactness of the answers was used as a measurement in order to see along the scale of interpretative accuracy what kind of image schemas was sanctioned.

Carrying out this study was a very challenging work. Firstly, the research group had to become familiar with several aspects of idioms, among which their lexical features were the most important ones. Secondly, the undergraduate programme “Licenciatura en Lengua y Literatura Inglesa” does not include a comprehensive course on cognitive linguistics. Therefore, we had to make ourselves acquainted with a wide cognitivist background, which involved learning not only the theoretical background itself but also the terminology and concepts pertaining to it, so that reference to the cognitive processes and mechanisms that idiomatic expressions undergo in their decodification were felicitously rendered

Then, considering both hypothesis -constancy of schematic domains irrespectively the interpretation’ accuracy and the verb as the constituent that bears more information and schematics domains- it was possible to find that the results obtained effectively support them. This can be explained since in the case of preposition and verb centred idioms, the constancy of schematic domains is mainly based on locative relations, which provide embodied information shared among participants. However, in the case of noun centred idioms, it is possible to visualise common schematic domains but at a more figurative level. In other words, in the idioms whose centre is a noun or adjective, it is more difficult to identify a common schema due to the higher number of mappings that take place during the interpretation. Regarding the general results that arose along this research, it is important to mention that in terms of idiom’s centre, the main finding has to do with the fact that the scale of transparency from isomorphic to non-motivated idioms was found to be co-aligned with the continuum of compositionality. In turn, depending on how transparent and compositional an idiom was, the participants understood accordingly the expression at a variant degree and directed their interpretation towards a centre within the idiomatic expression. In the case of compositional transparent idioms the centrality was spread along every constituent of the expression and in the case of non-compositional

opaque idioms the centrality was focused on a constituent which cannot be changed -the salient constituent-. Therefore, the participant's focus was located on every or a specific element according to the compositionality and the transparency of the idiomatic expression.

The significance of this phenomenon can be explained by means of three key concepts. The first one is the participant's subjectivity, which arises from the varied range of similar image schemas depending on the person and his/her culture. The second one is movability that is reflected in the idioms capacity to move the participant's focus along its components. Finally, the concept of changeability, that has to do with the idiom's property which allows -partially motivated and non-motivated idioms- to change some elements, as long as they share the same domain.

Considering the role of the context, it was found that there are a number of internal and external factors, which can affect the interpretation and meaning of the idiom. External, such as the contextual embedding or internal such as the motivations that each speaker has, for instance, the world knowledge, and the specific understanding of certain words that are part of the idioms, among other elements. The present research, then, found that context, in fact, was relevant and important for the retrieval of idiomatic meaning. Similarly, this finding is consonant with the ones yielded by previous research as the context proved indeed to be the most effective in the activation of the institutionalised meaning of idiomatic expressions. Despite the fact that participants relied on their accuracy of interpretation, transfer and interference, the context can be the key to achieve a satisfactory reading to of idiom.

Moreover, regarding the findings related to Spanish transference and interference, an interesting result arises from these processes. In order to reach the institutionalised meaning, the participants' responses gave rise to the same underlying schematic domain as the figurative meaning of the idiomatic expressions. Accordingly, transference and interference used by the participants was explained as a product of blending, which leads to the presence of constancy of schematic domains in both their figurative meaning of the English idioms and their Spanish interpreted counterparts.

Finally, taking into account the idioms' transparency, the only category that was consistent in terms of opacity was the non-motivated one, as there was a high number of non-related to the meaning answers for all the idioms of this category. Nevertheless, irrespective of

the idiom opacity, it seems that most participants tried to integrate the constituents in order to re-motivate them.

Insofar as the limitations of this study are concerned, it is important to mention that Cognitive linguistics is a relatively new school of linguistics. Though the first studies in the area began in the 1970s, it was not until the 1990s that there was a significant growth of research in this discipline. Hence, there are not a big number of studies on the particular topic that we could use in order to base our work on. Furthermore, taking into consideration the methodological choice of participants that were non-native English speakers, the list of authors that could guide our research was even more reduced, given that most of the existing studies have been conducted on native speakers of English.

Another significant limitation that this research had was the number of participants. In a first instance, the expected number of subjects to conduct the study was one hundred people; however, this was not possible as some of them were not willing to be part of it. Instead, the study counted with seventy people who answered the test. As a result, the corpus obtained was not based on quantitative generalisations of a big number of participants. Nevertheless, taking into account the total number of responses (3360), it can be said with confidence that it has been possible to gather reliable results based on an exhaustive analysis of each answer.

With a larger sample it is possible to project the conclusions at a scale that can more securely validate the present results. However, the reason why a larger quantity of idioms was not selected for the test is due to participants' mortality. The entire test took almost an hour to be completed. More idioms implies more time, for which participants might get bored and tired. In this sense, their responses might be affected by not providing a conscious and well elaborated interpretation, or even not answered. In this way, the scale of samples for the present analysis is appropriate to avoid biased results.

Moreover, some respondents may have had difficulty in understanding the questionnaire's instructions. That is to say, they were asked to consider only the idiom's meaning, not taking into account the literal translation of the context. Nonetheless, a considerable number of questionnaires were filled with the participants considering the context as inseparable part of the interpretation of the idiom. This situation caused an analytical problem: when analyzing the responses, for specific instances it was difficult to discern if we were facing a non-related

response or if the participant answered only translating the context. Thus, one part of the study was affected by a poor understanding of the instructions.

Future research may consider a different criterion of selection of participants. The questionnaires used in this study were given to Chilean students of English and non- natives speakers. Then, by means of different cognitive mechanisms and processes and embodiment the participants interpreted the idioms, which were unfamiliar to them. It would be interesting to do research using the same idioms but considering non-native English speakers of other nationalities, for the purpose of evaluating the extent to which the same schematic domains are going to be generated as well as the extent to which their cultural background affects interpretation. In this way, it would be quite interesting to see how transfer and interference operates as a cognitive mechanism for the retrieval and production of idioms' institutionalised meaning.

This study was focused on the exploration of schematic domains, the extent to which there was or not constancy in their generation, considering the role of the context just as an element that could affect such schemas and therefore the interpretations reached by the participants. Future research may be concerned with analysing in depth the degree of influence that context and co-text have in the participants' interpretations as it could complement this study, obtaining potentially fascinating results.

Furthermore, it would be quite stimulating to carry out some research in which a list of Chilean and English idiomatic expressions were contrasted in order to compare if the mental processes and mechanisms activated by the participants are the same in both circumstances.

Finally, despite the fact that the idiom's centre was not the main focus of our study, it was possible to draw quite interesting conclusions concerning the variable role of adjectives, nouns and verbs in the interpretations of idioms. Accordingly, a suggestion for future research would be to narrow down the scope of the study even more, paying attention to the type of word that is the centre of idiom. This will yield very interesting conclusions about the way the presence of an adjective, noun or verb could influence the classification of the idioms within the scale of transparency. The same study could be applied to analyse the role of prepositions in the understanding and interpretations of idioms in a more complete and comprehensive way.

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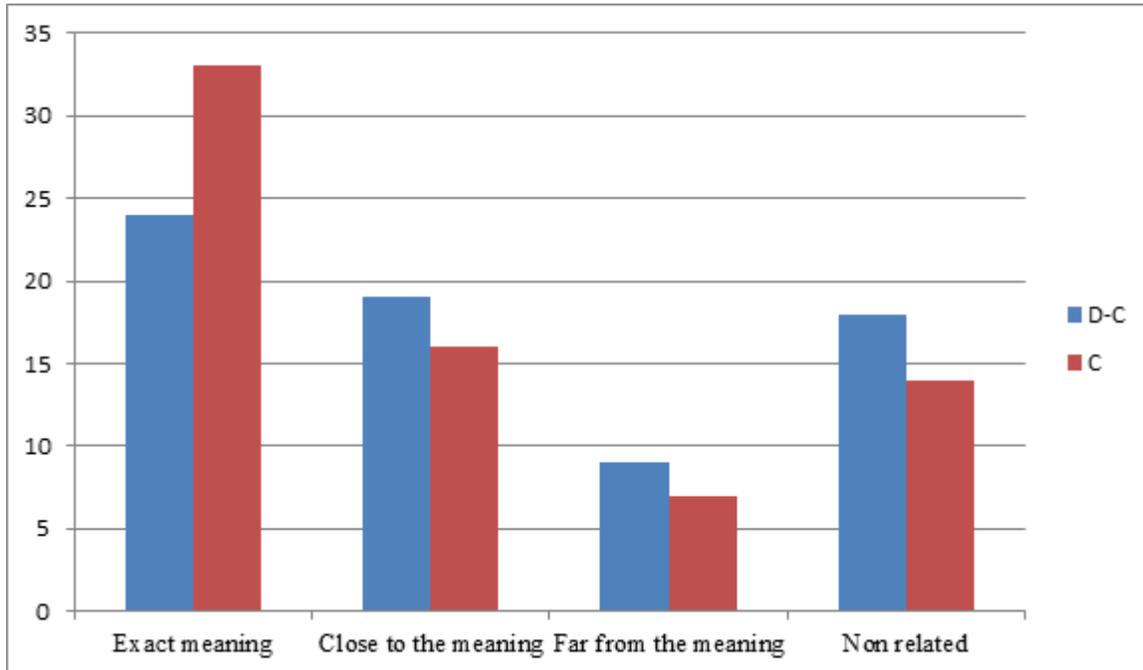
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Appendix A: Charts and graphs

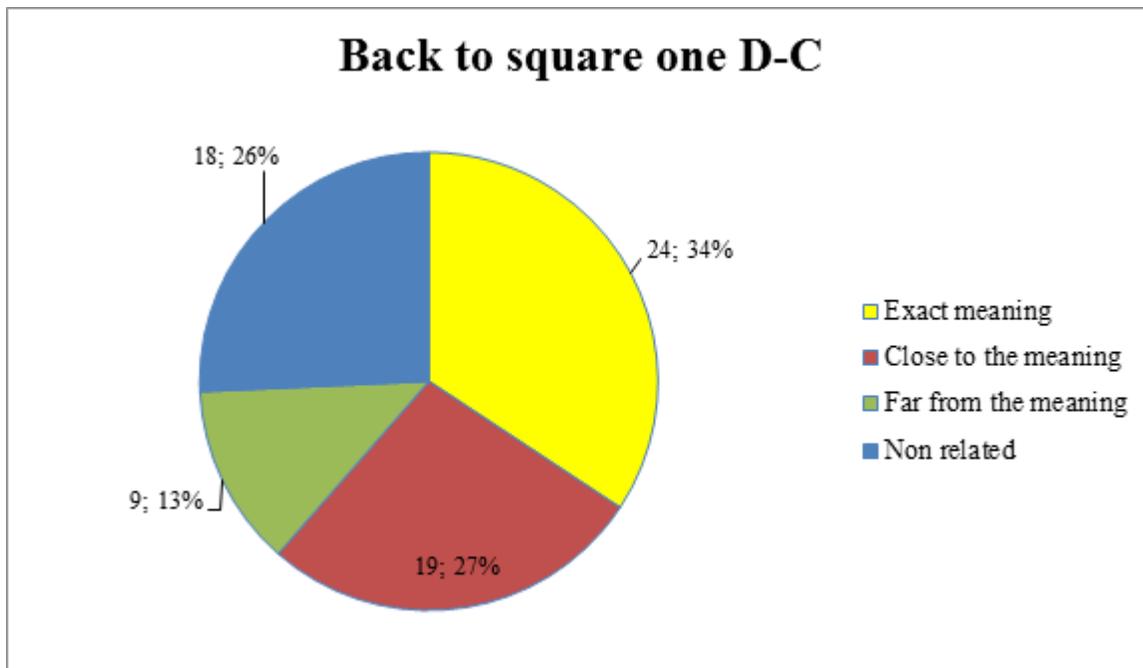
I. Isomorphic Idioms

1. Preposition Centred Idioms

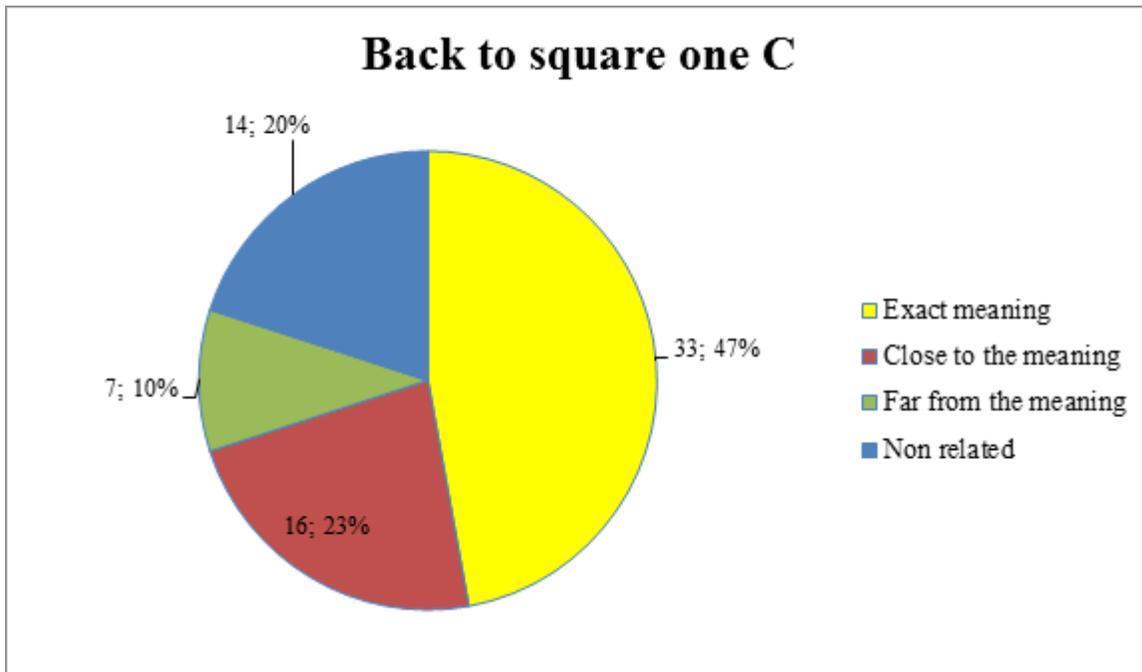
Back to square one



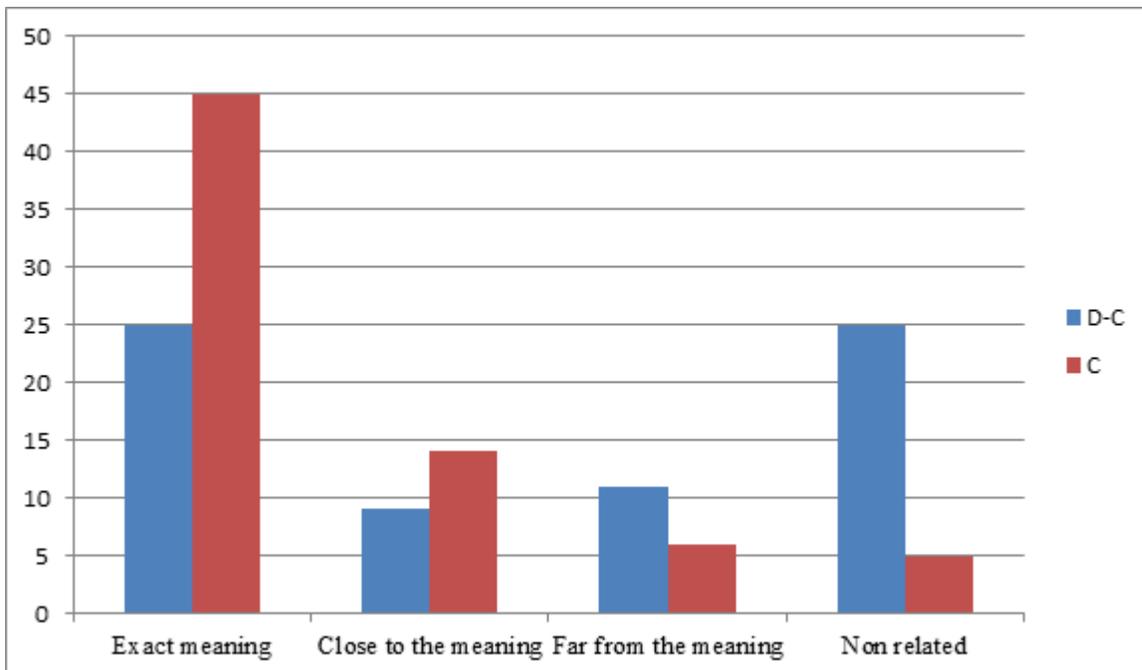
De-contextualised instance



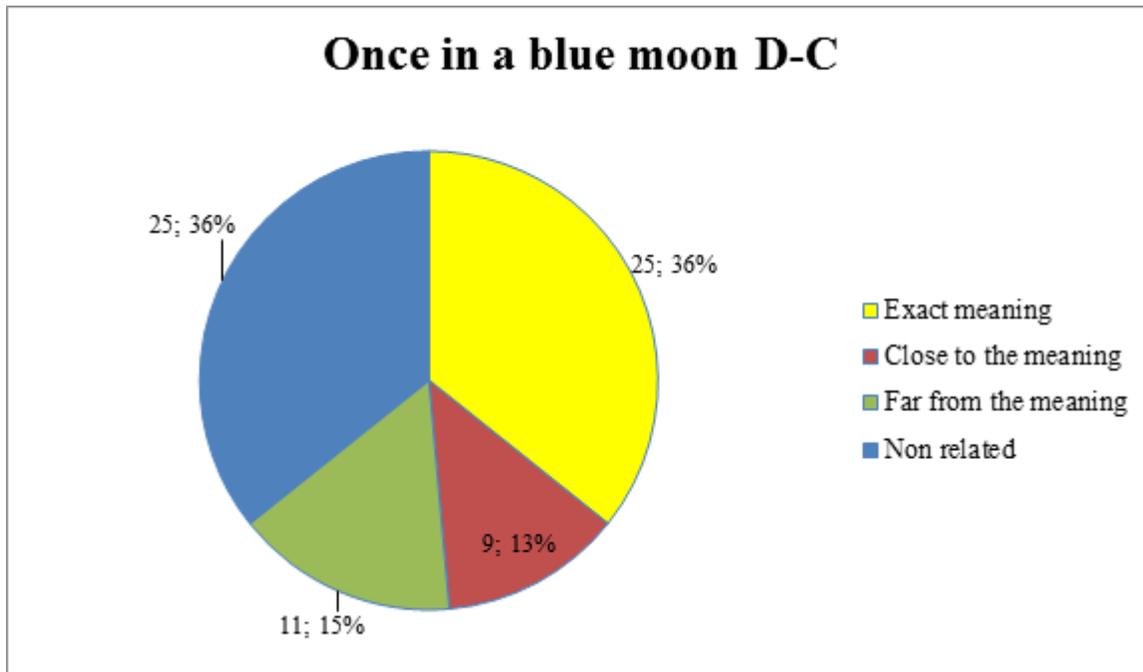
Contextualised instance



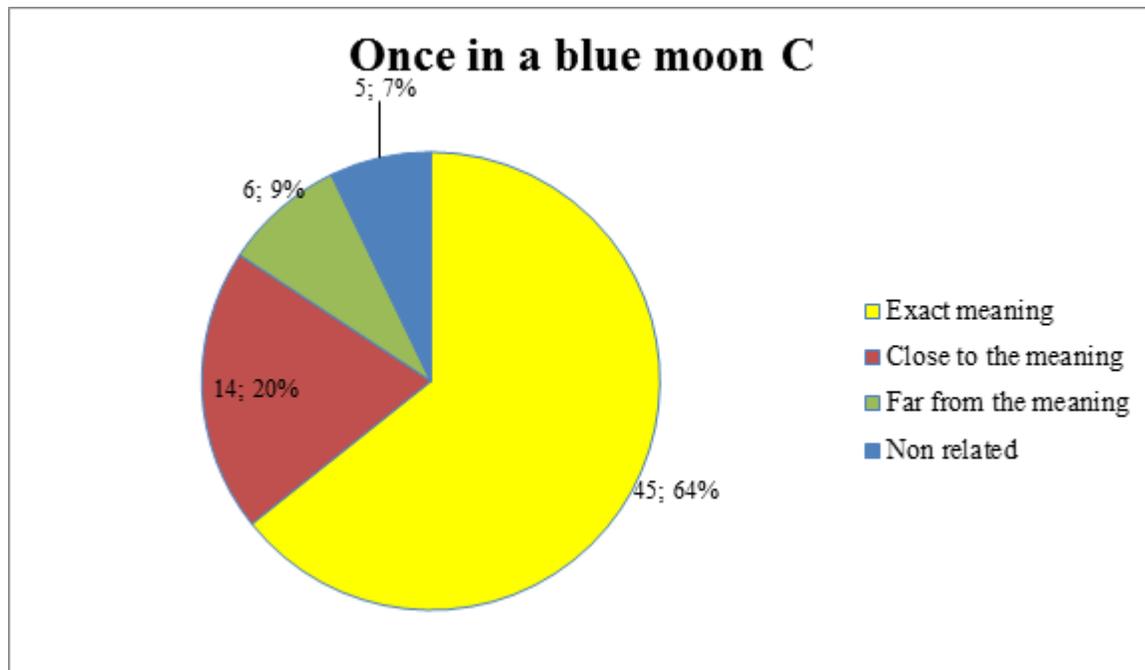
Once in a blue moon



De-contextualised instance

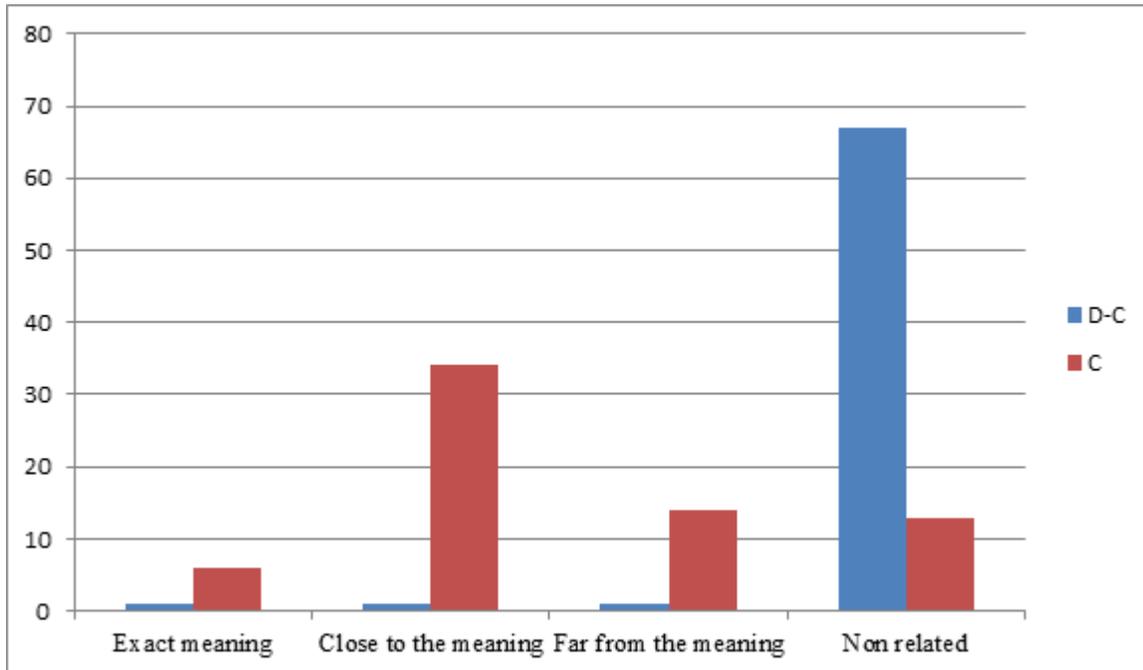


Contextualised instance

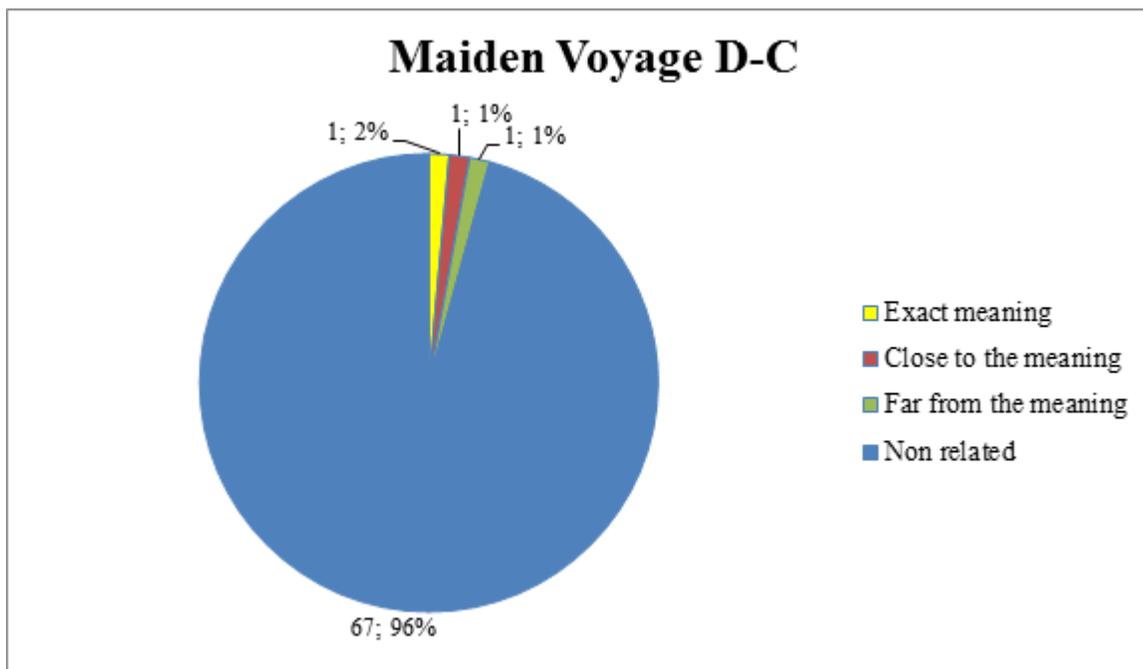


2. Noun Centred Idioms

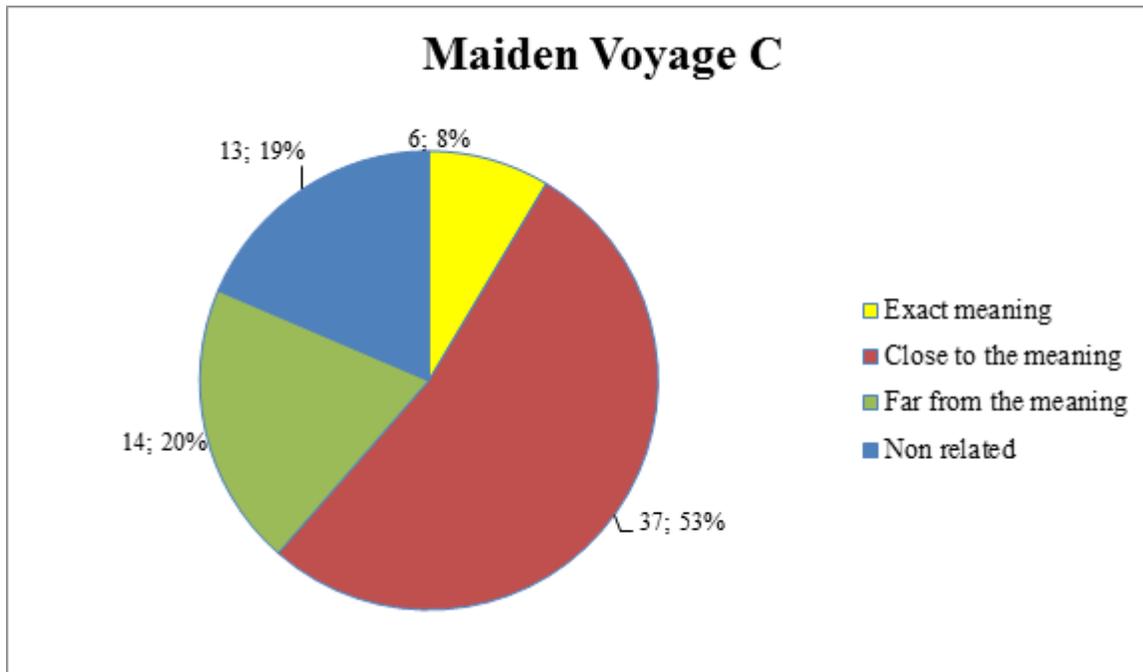
Maiden voyage



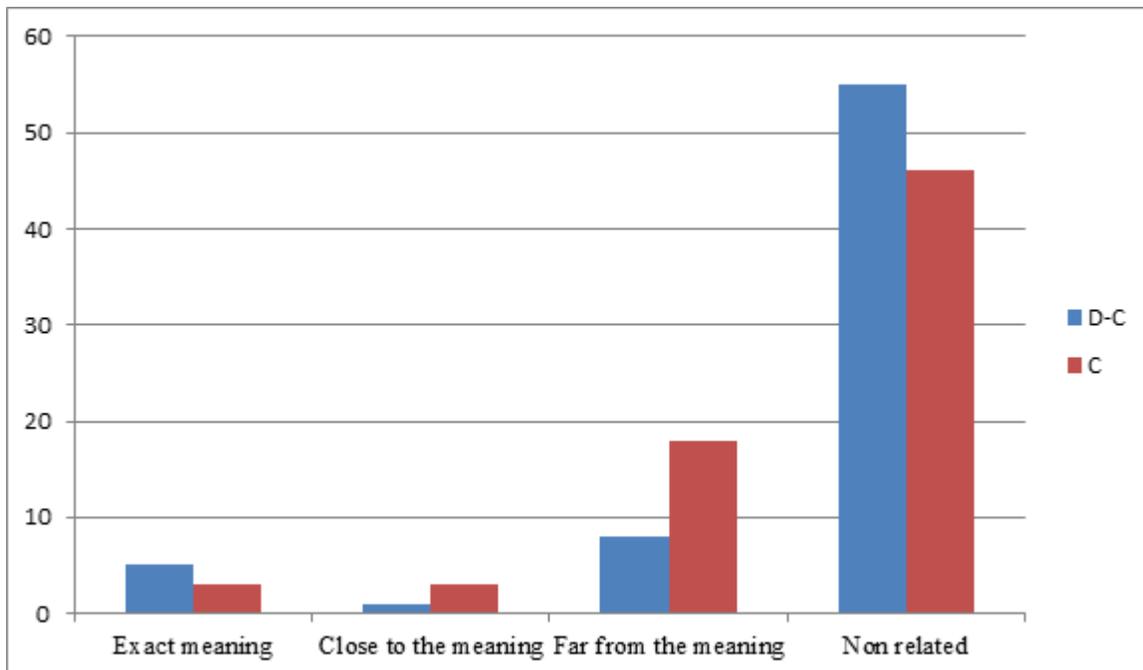
De-contextualised instance



Contextualised instance

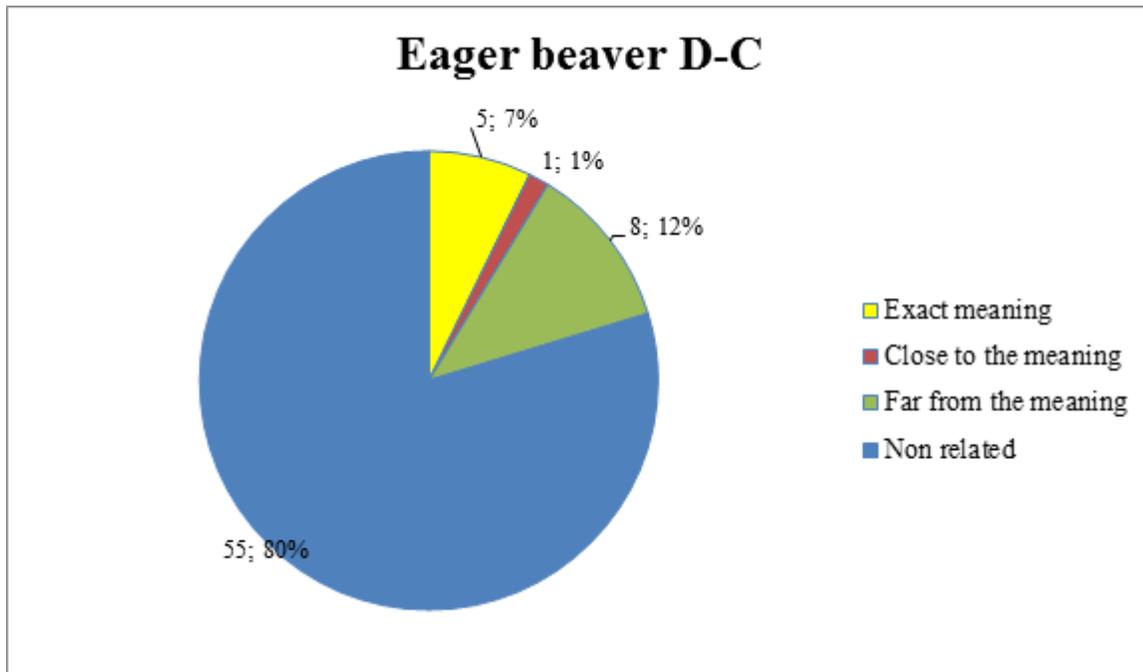


Eager Beaver



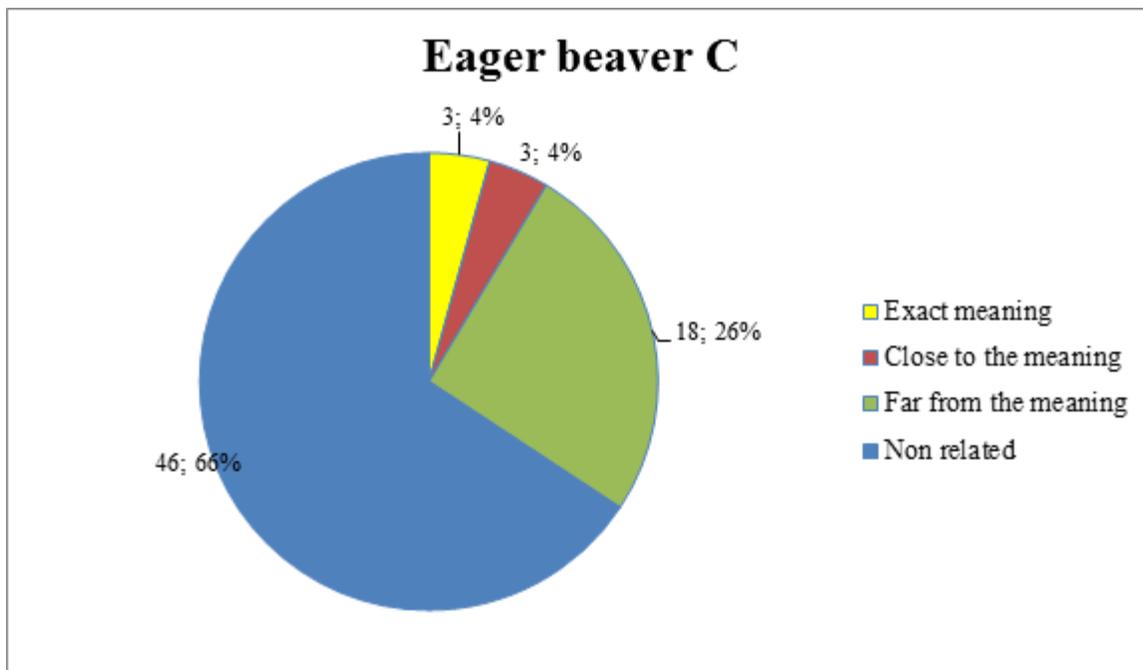
(D-C instance: 1 unanswered)

De-contextualised instance



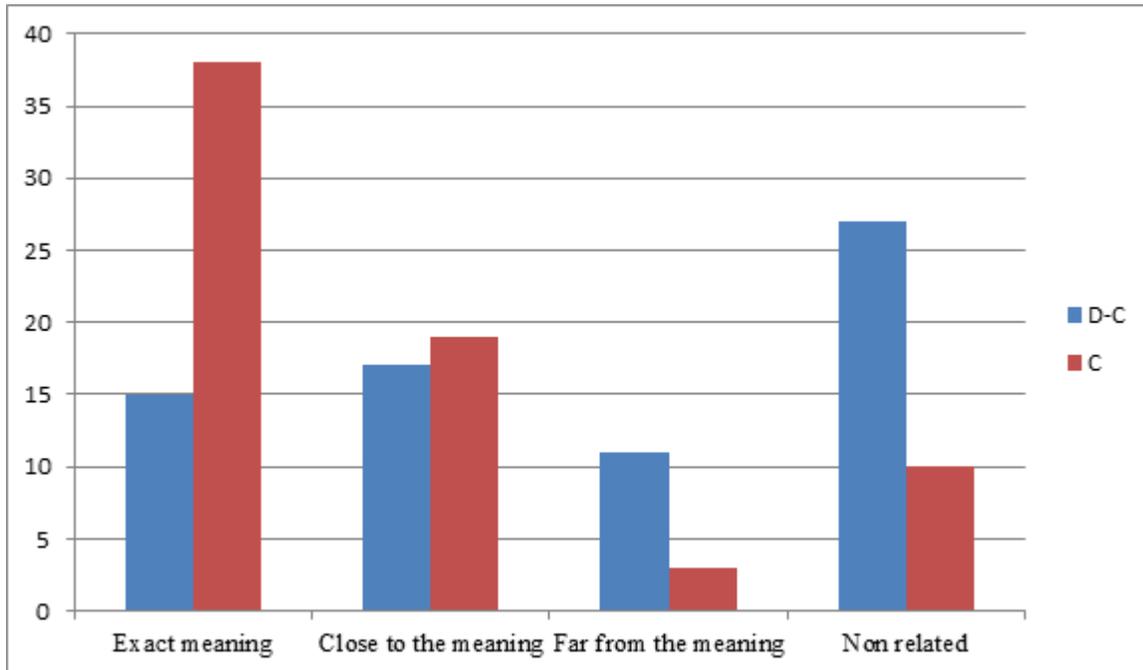
(Total: 69 responses. Unanswered: 1)

Contextualised instance

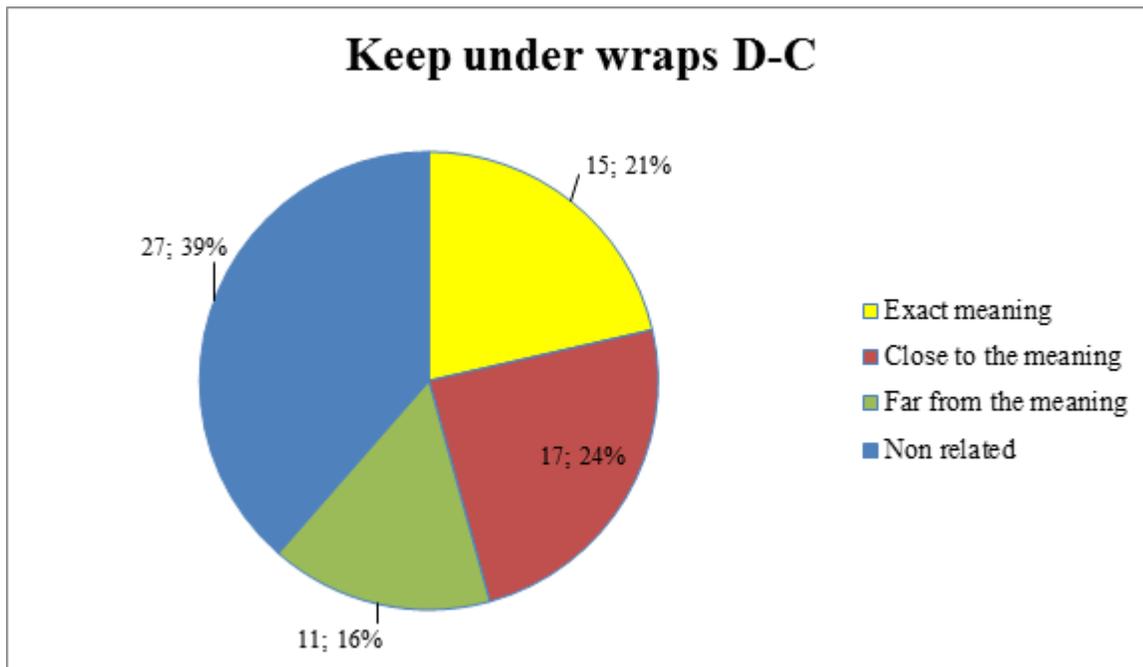


3. Verb Centred Idioms

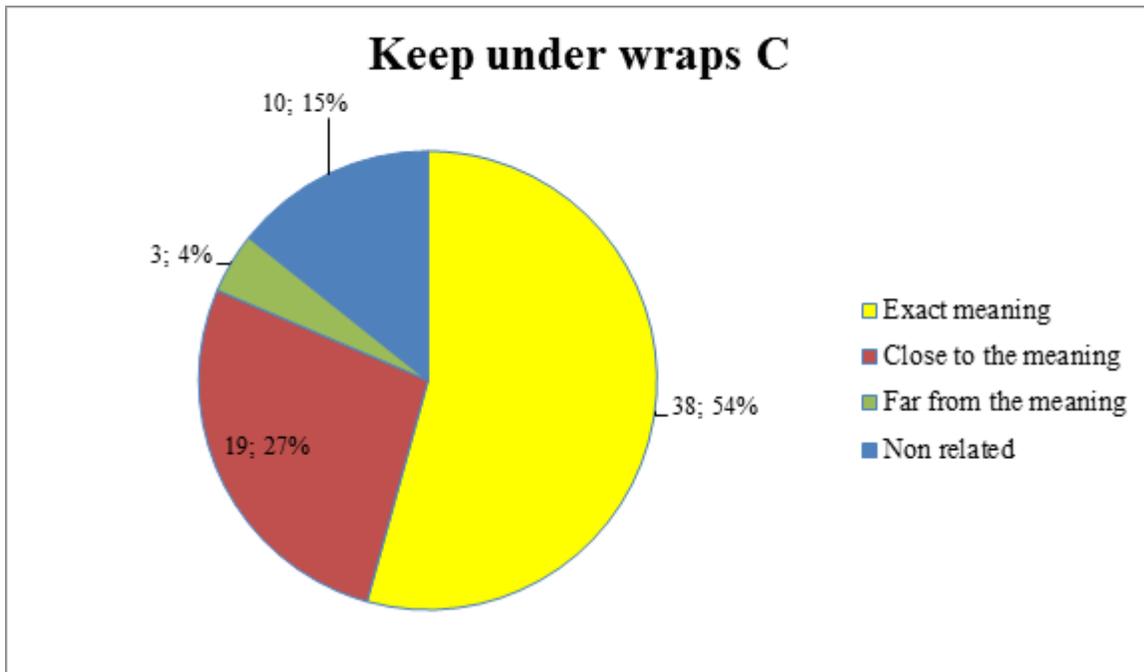
Keep under wraps



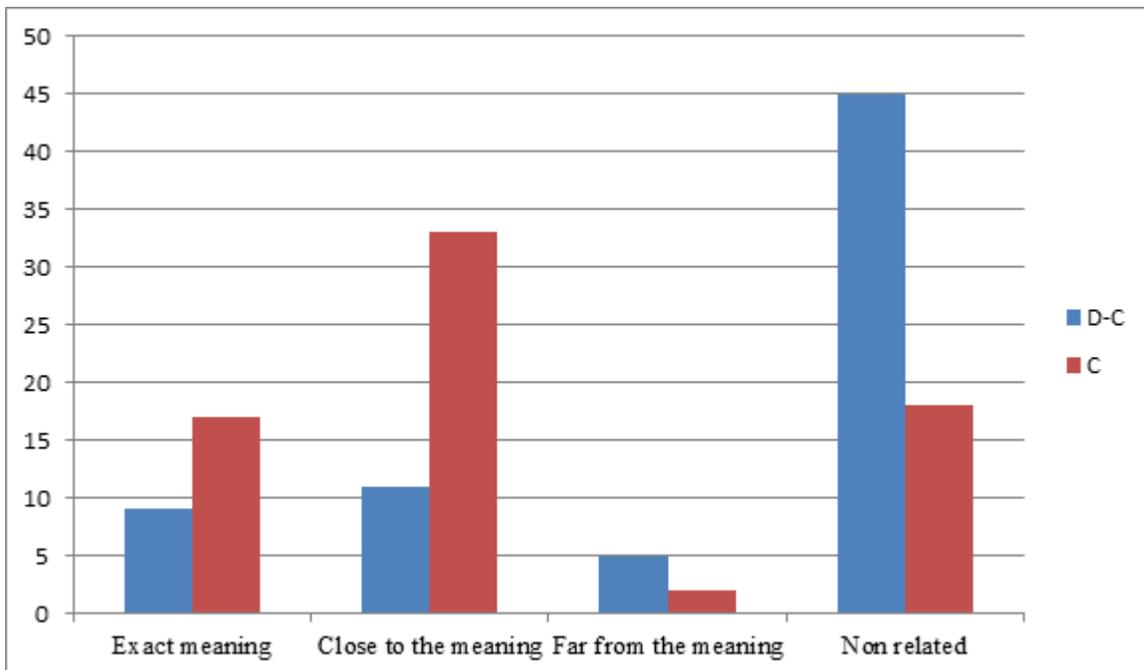
De-contextualised instance



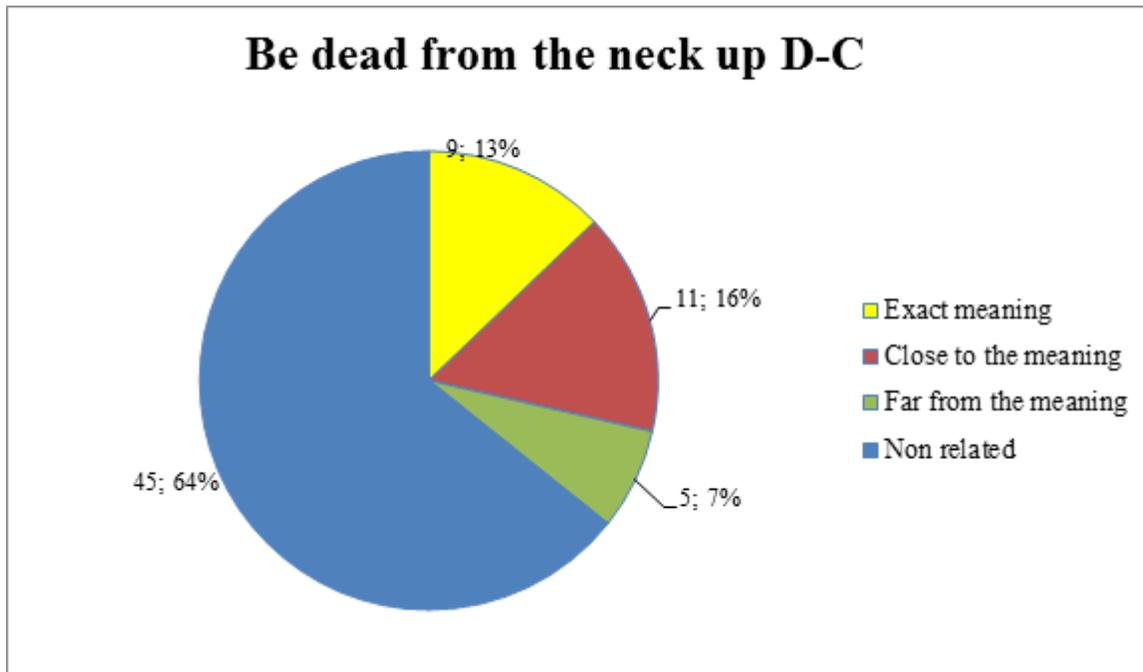
Contextualised instance



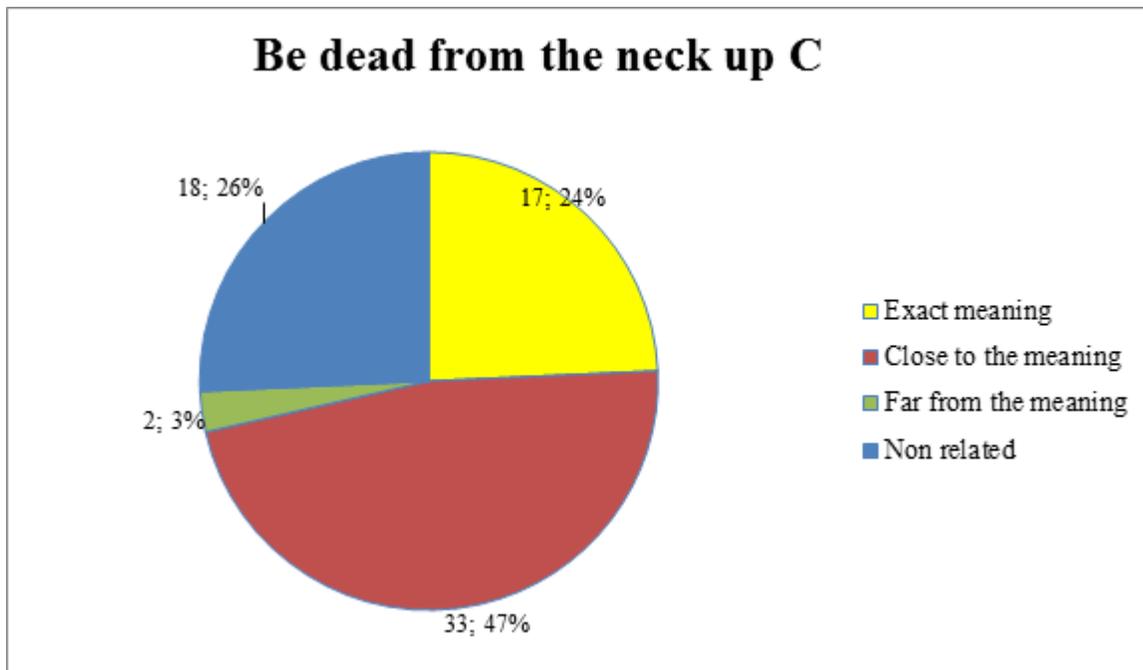
Be dead from the neck up



De-contextualised instance

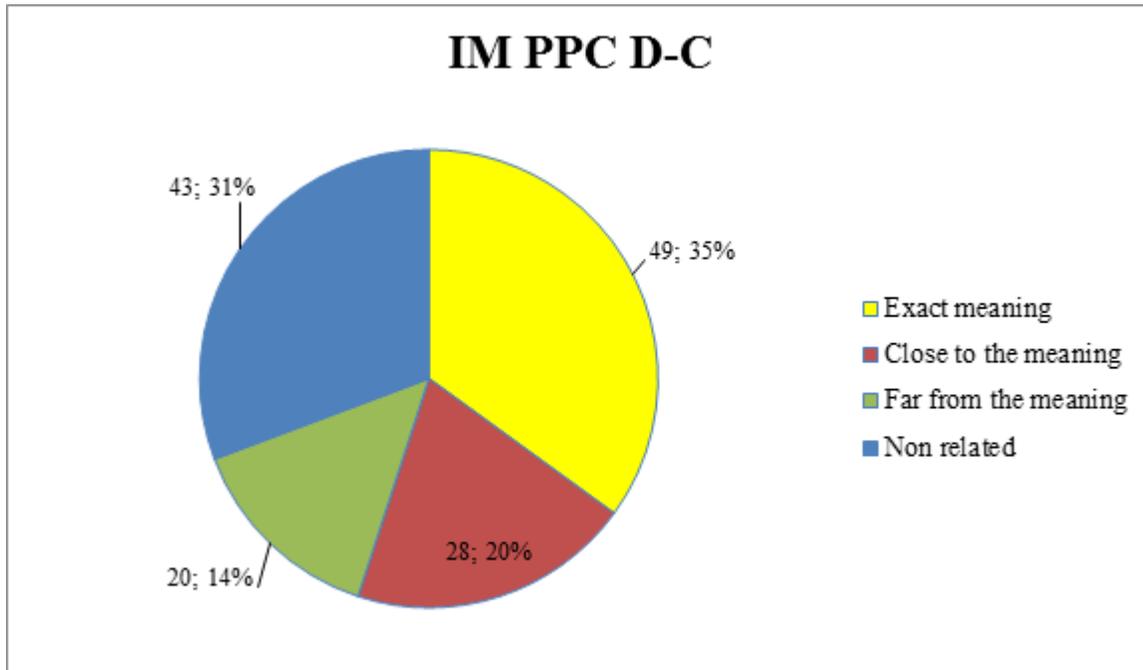


Contextualised instance

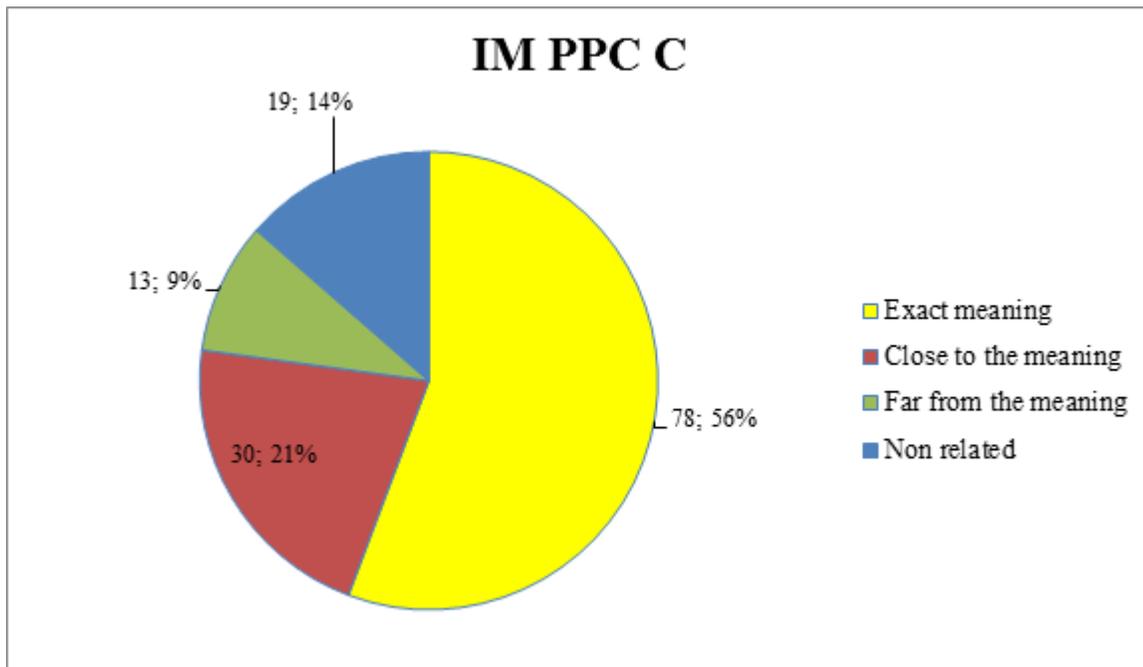


Preposition Centred Idioms

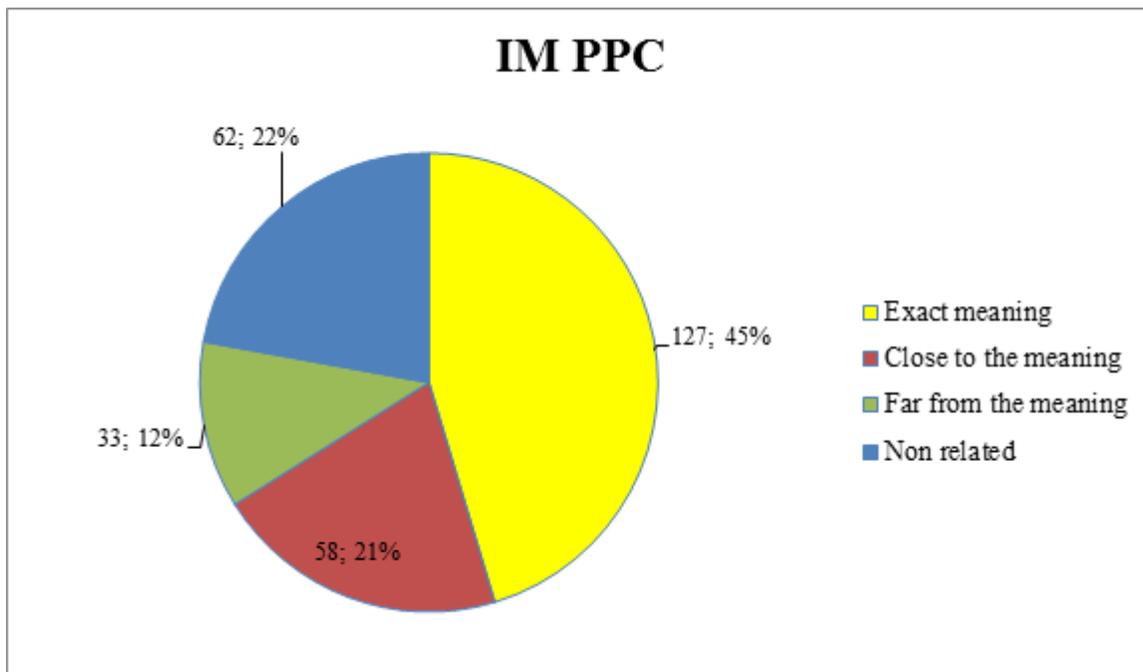
De-contextualised instance (Total: 140)



Contextualised instance (Total: 140)

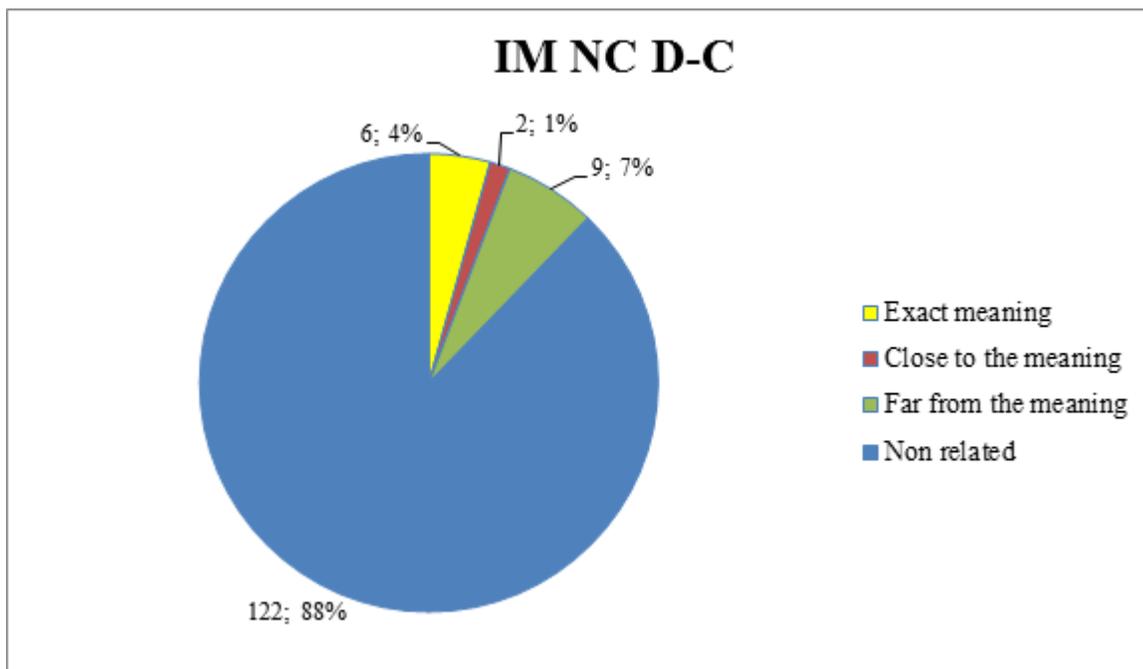


De-contextualised and Contextualised instances (Total: 280)

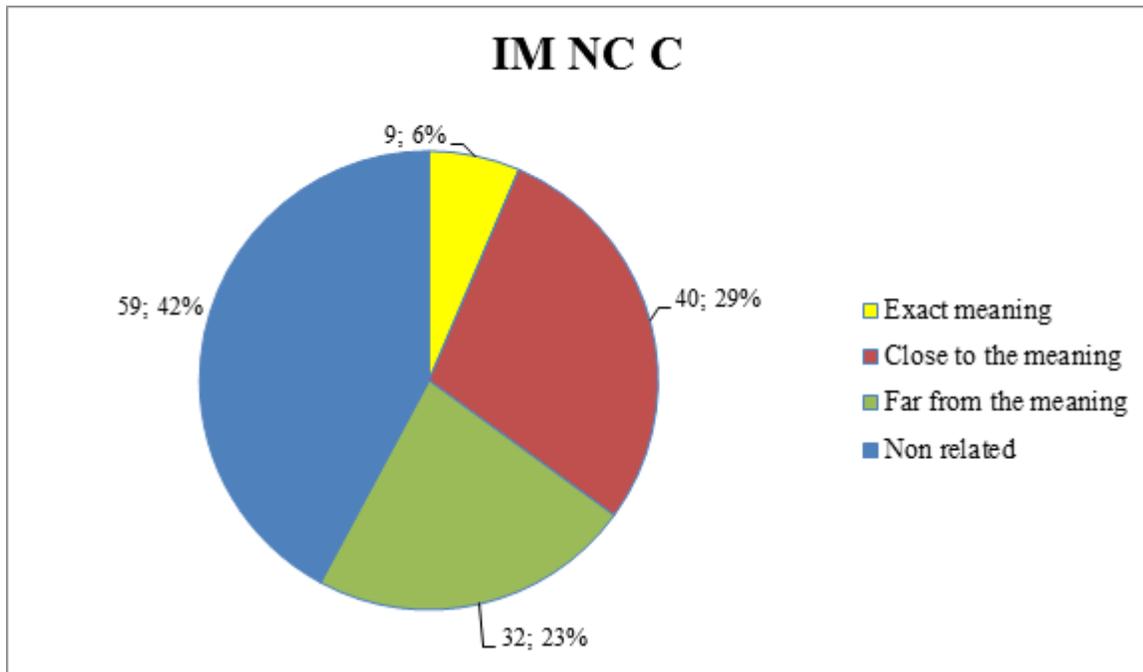


Noun Centred Idioms

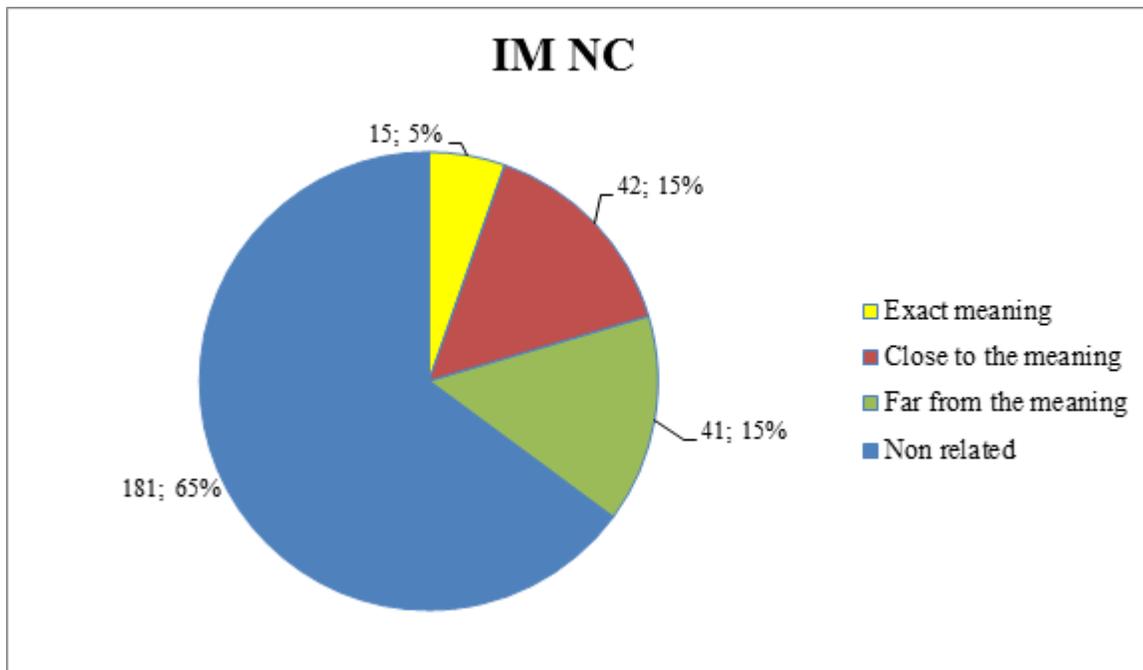
De-contextualised instance (Total: 139. Unanswered: 1)



Contextualised instance (Total: 140)

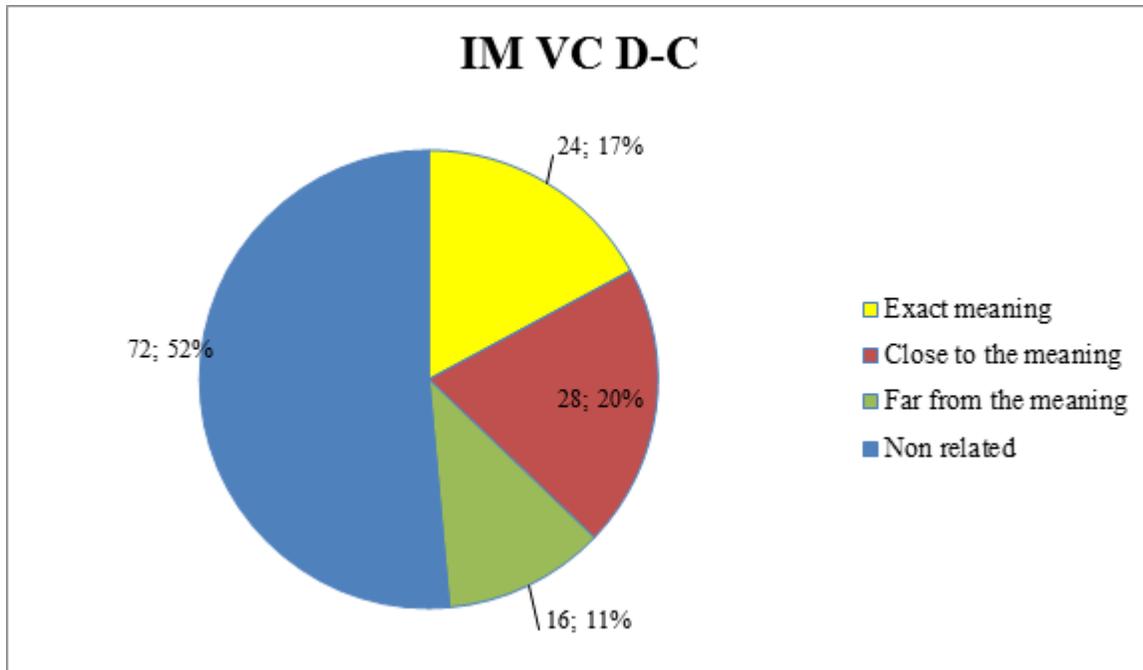


De-contextualised and Contextualised instances (Total: 279)

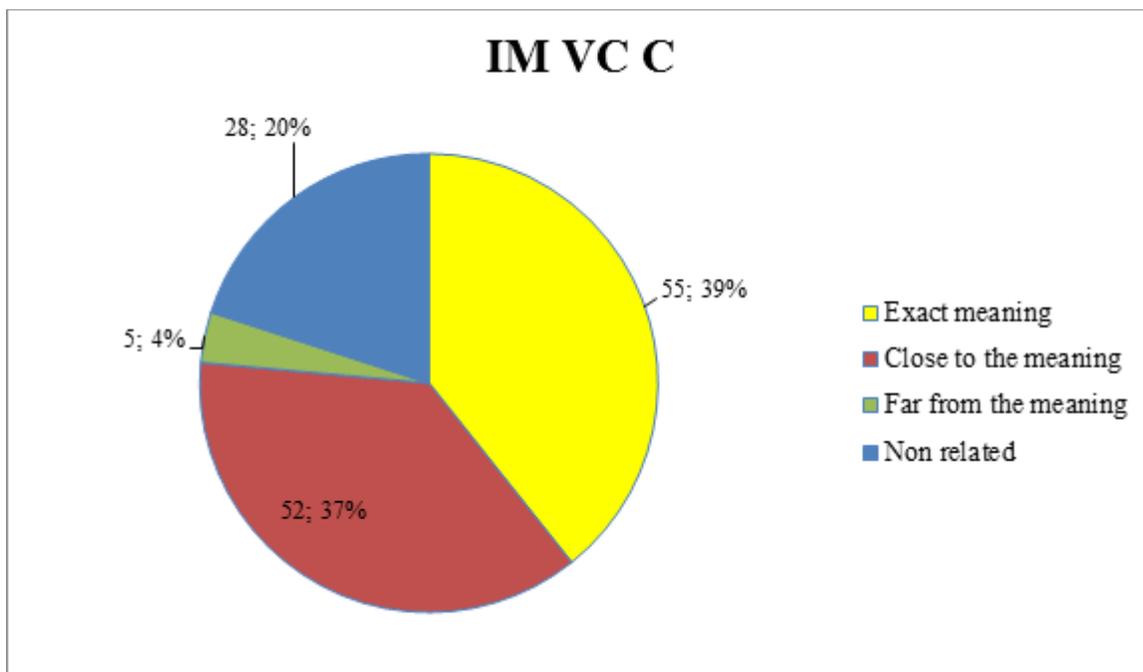


Verb Centred Idioms

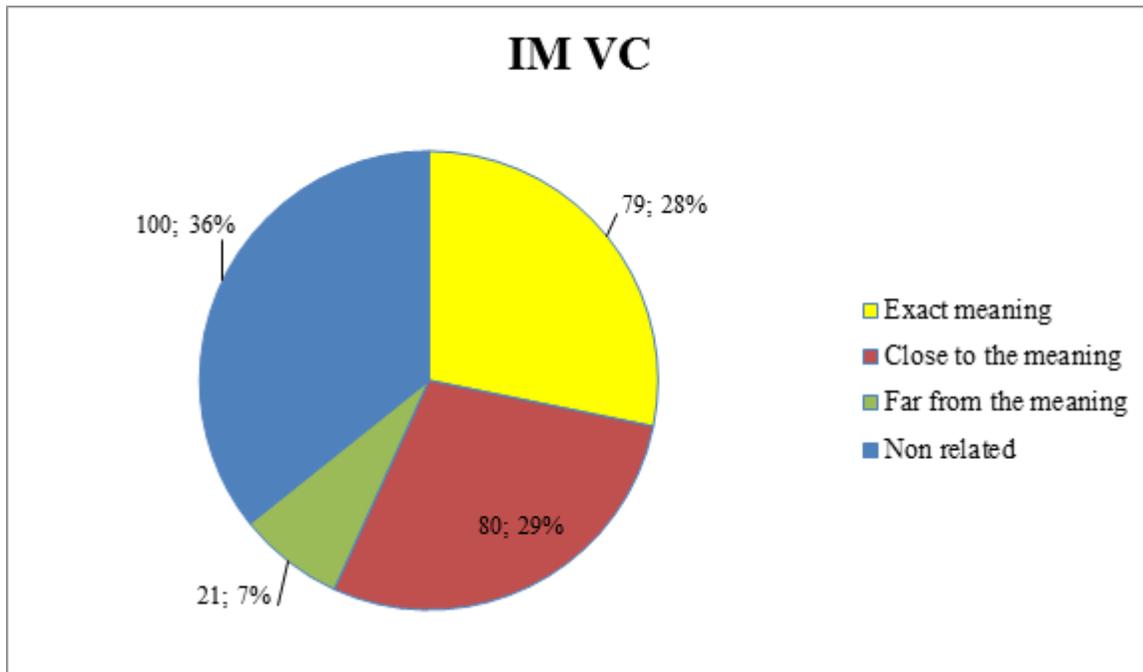
De-contextualised instance (Total: 140)



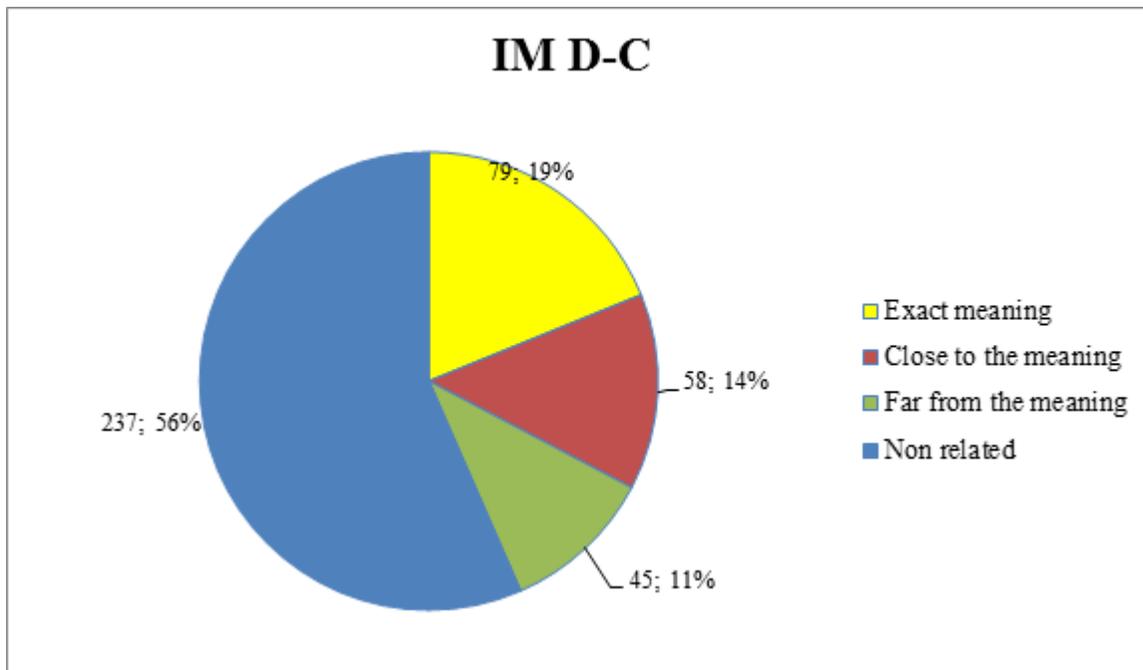
Contextualised instance (Total: 140)



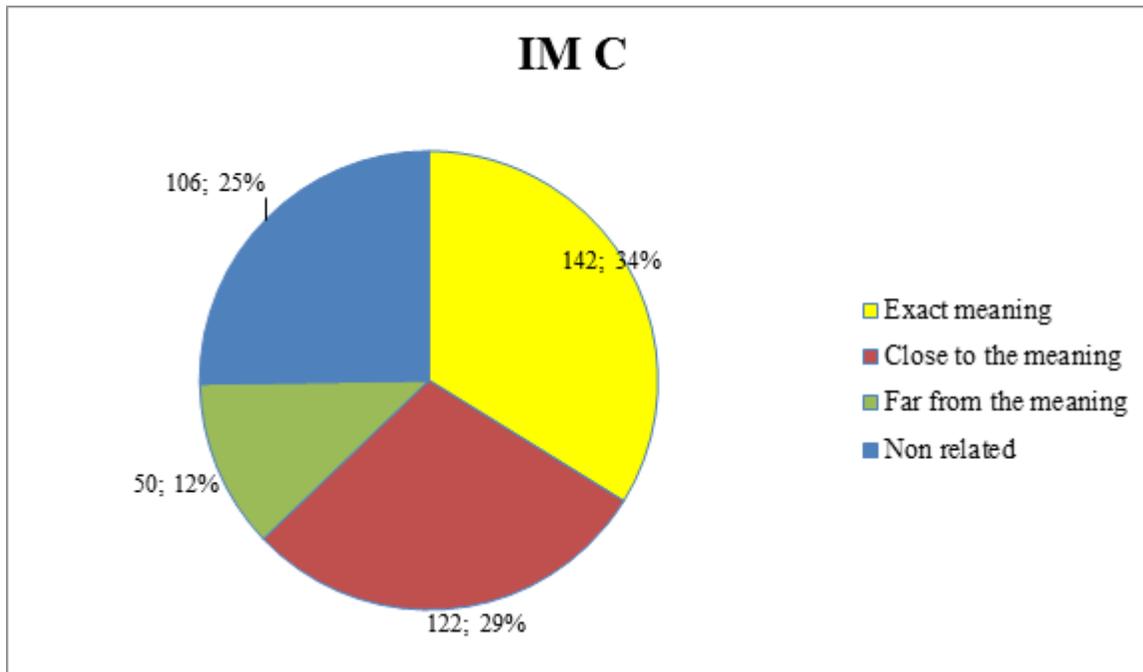
De-contextualised and Contextualised instances (Total: 280)



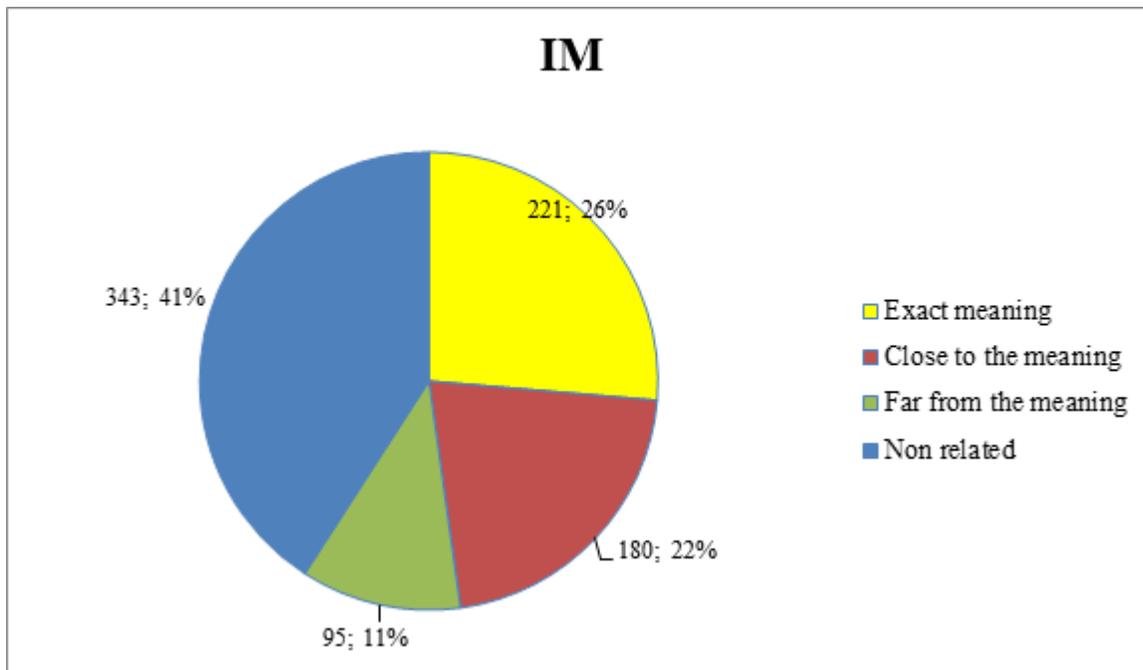
Isomorphic Idioms; De-contextualised instance (Total: 419. Unanswered: 1)



Isomorphic Idioms; Contextualised instance (Total: 420)



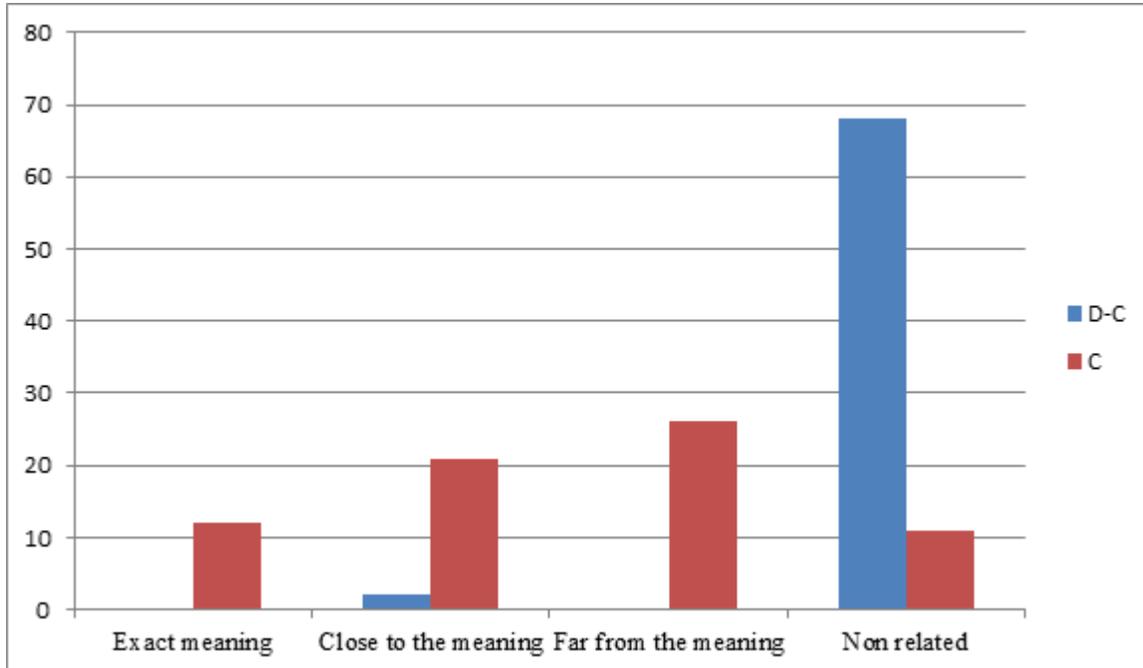
Isomorphic Idioms; De-contextualised and Contextualised instances (Total: 839)



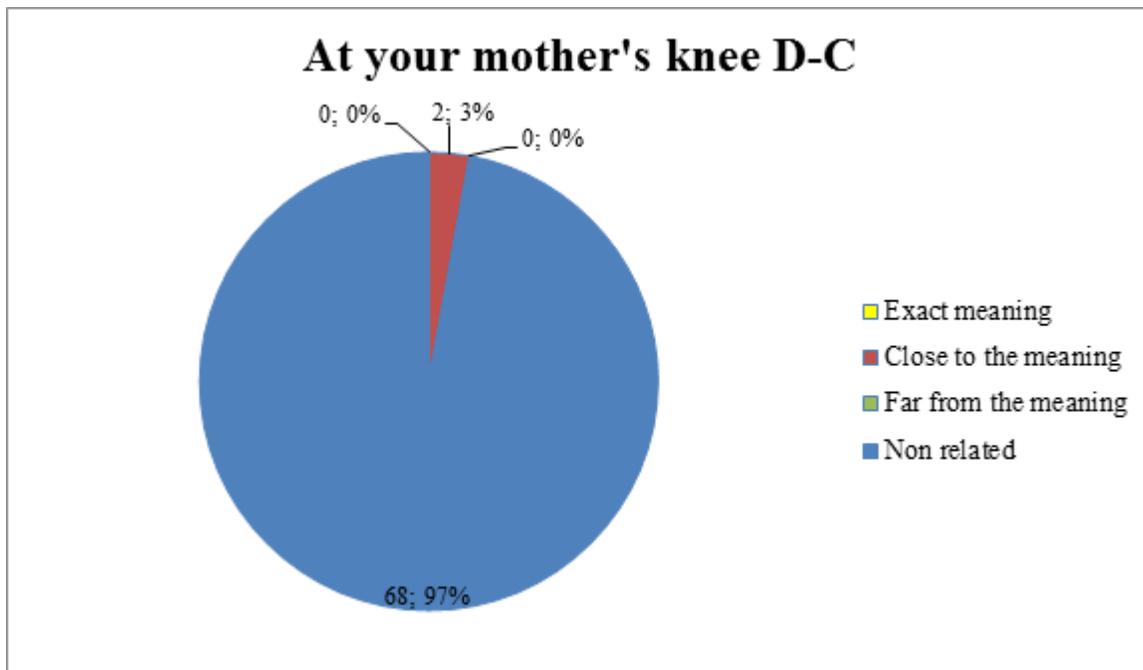
II. Globally Motivated Idioms

1. Preposition Centred Idioms

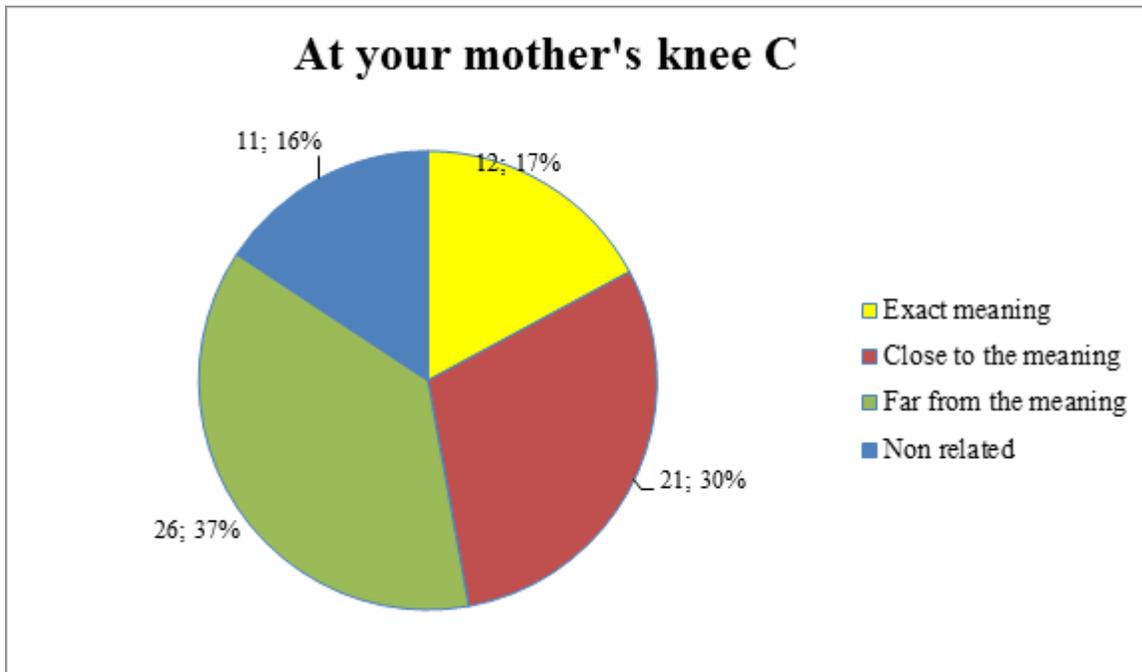
At your mother's knee



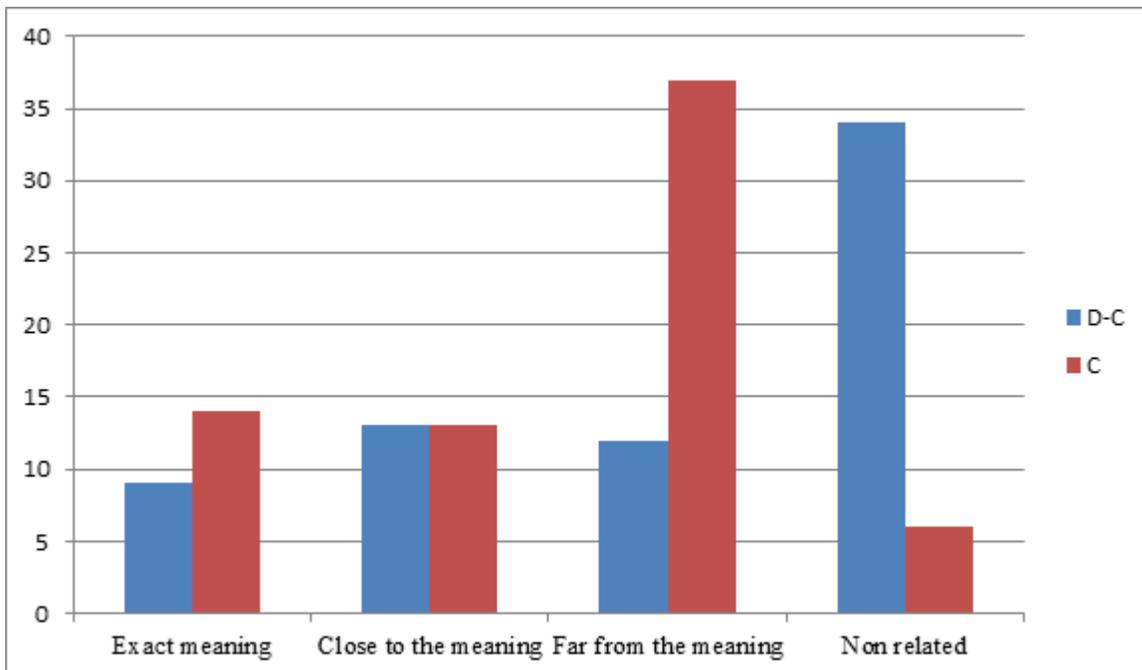
De-Contextualised instance



Contextualised instance

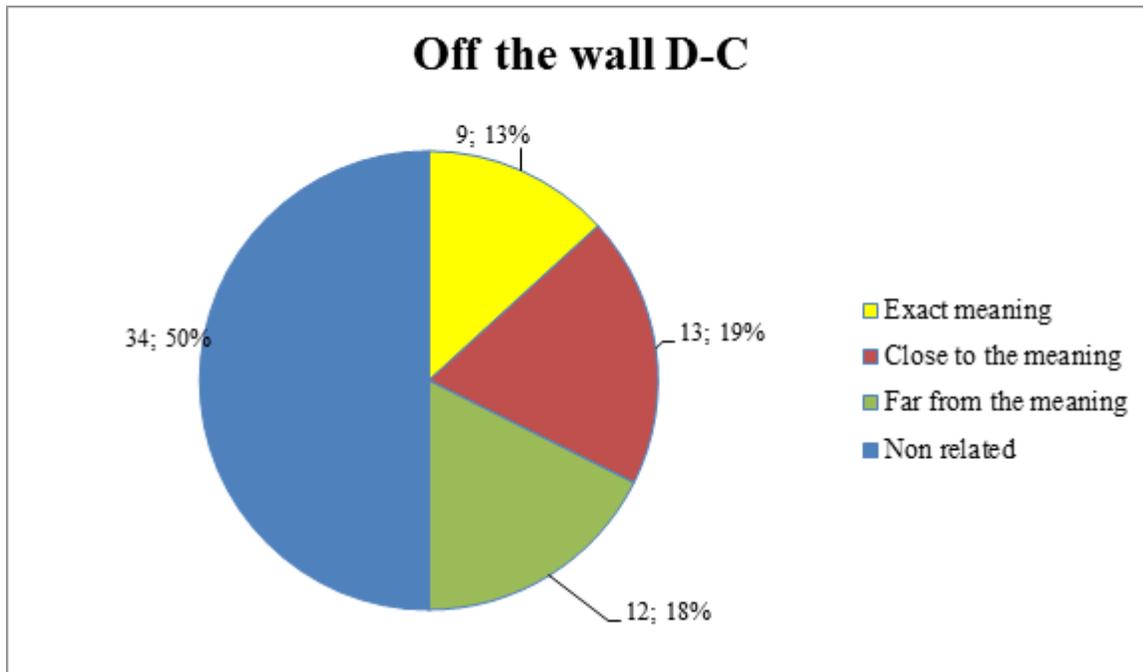


Off the wall



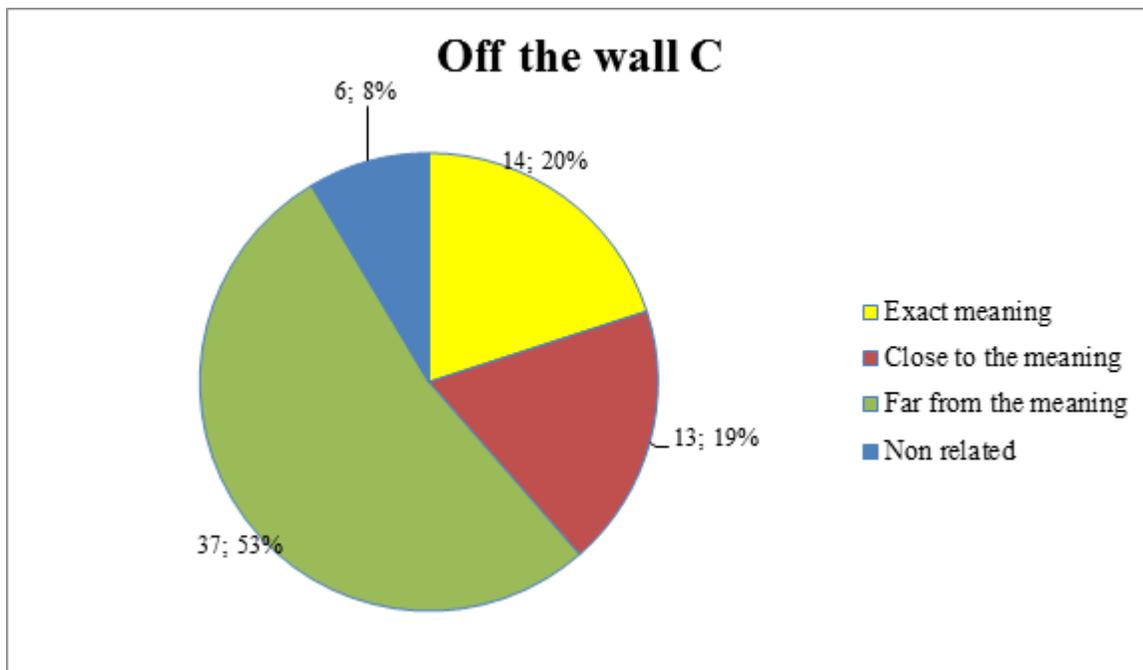
(D-C instance: 2 unanswered)

De-contextualised instance



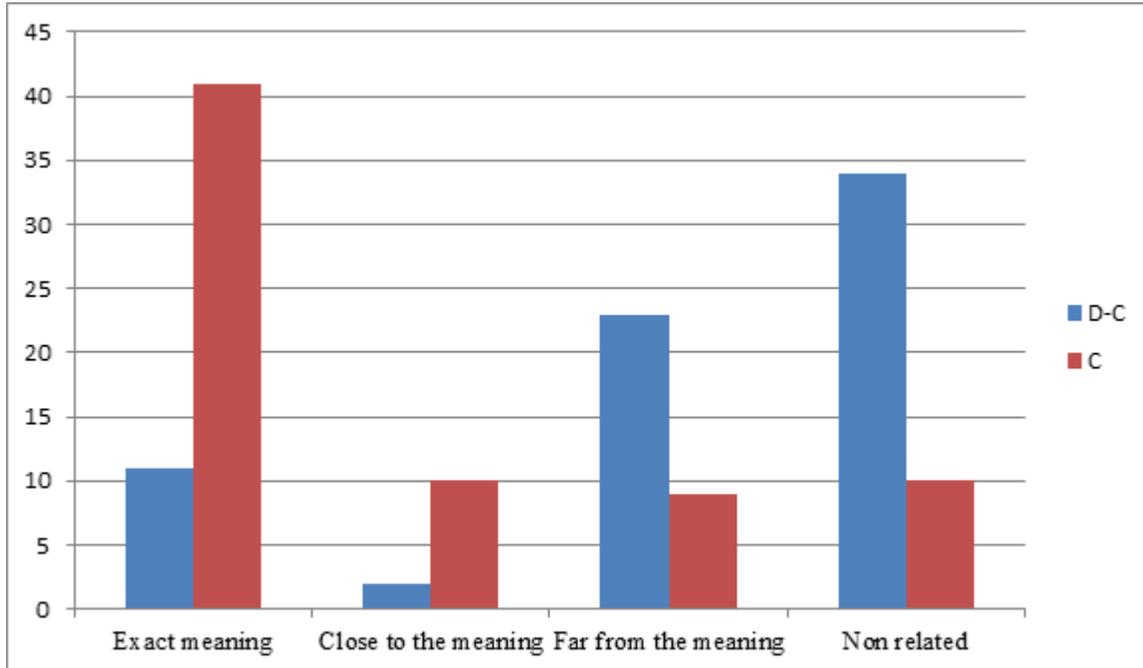
(Total: 68 responses. Unanswered: 2)

Contextualised instance

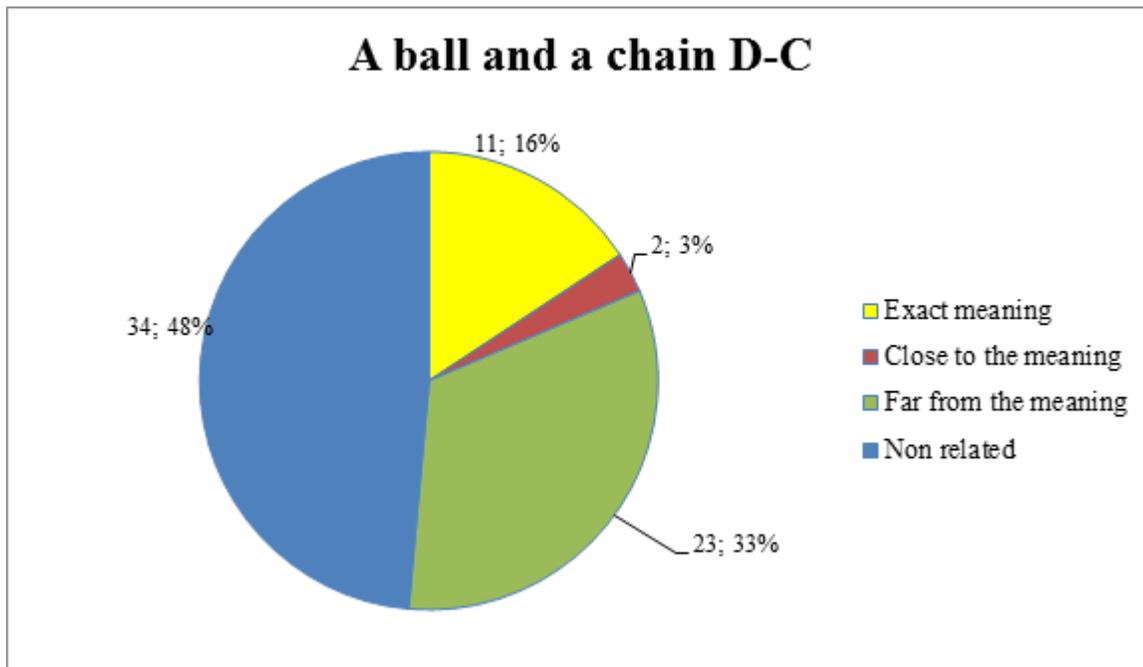


2. Noun Centred Idioms

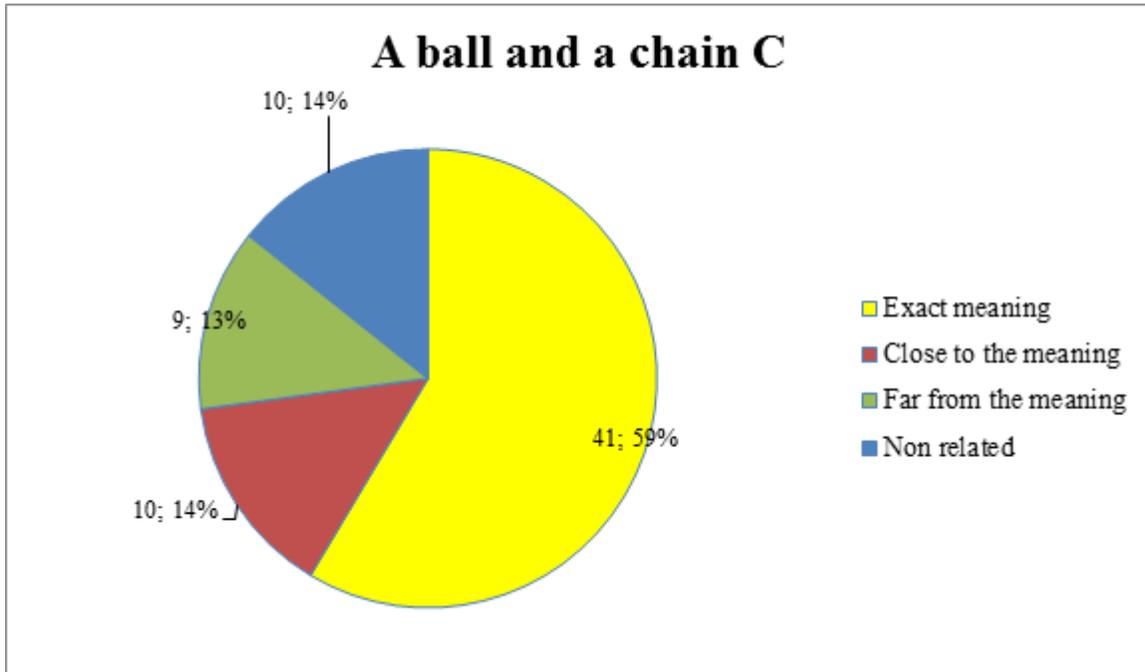
A ball and a chain



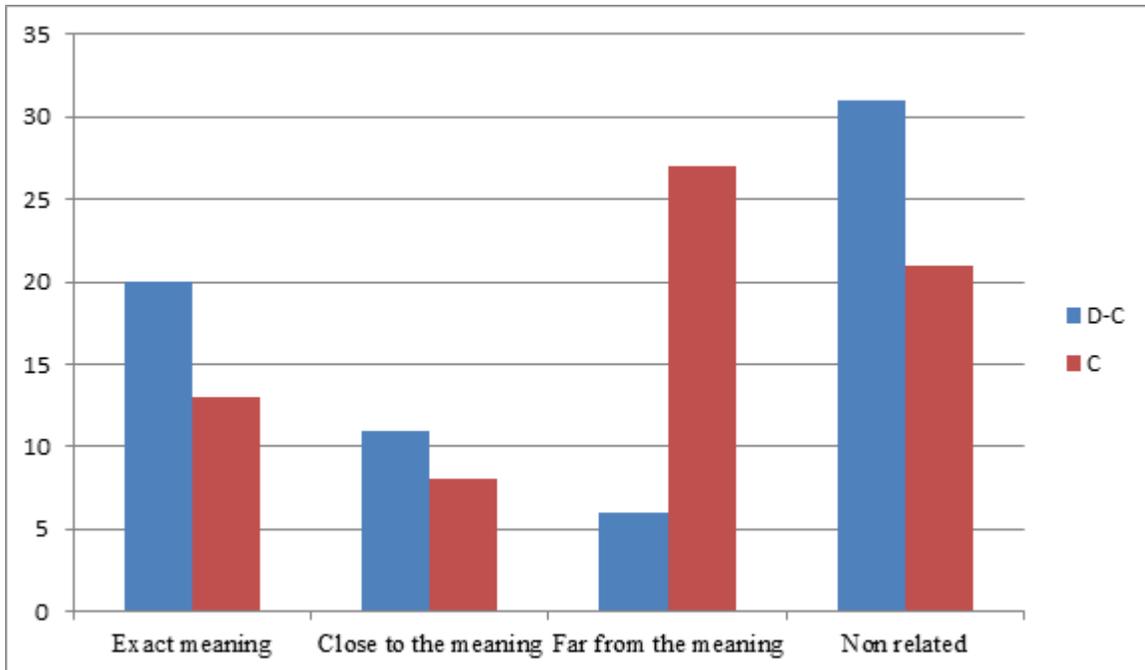
De-contextualised instance



Contextualised instance

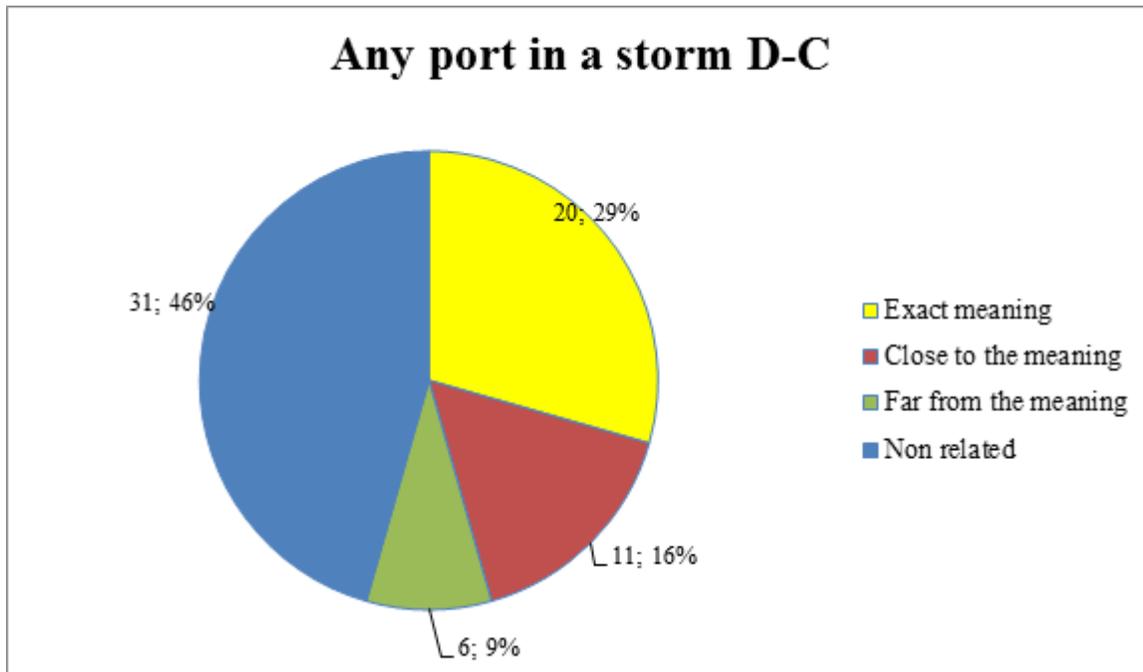


Any port in a storm



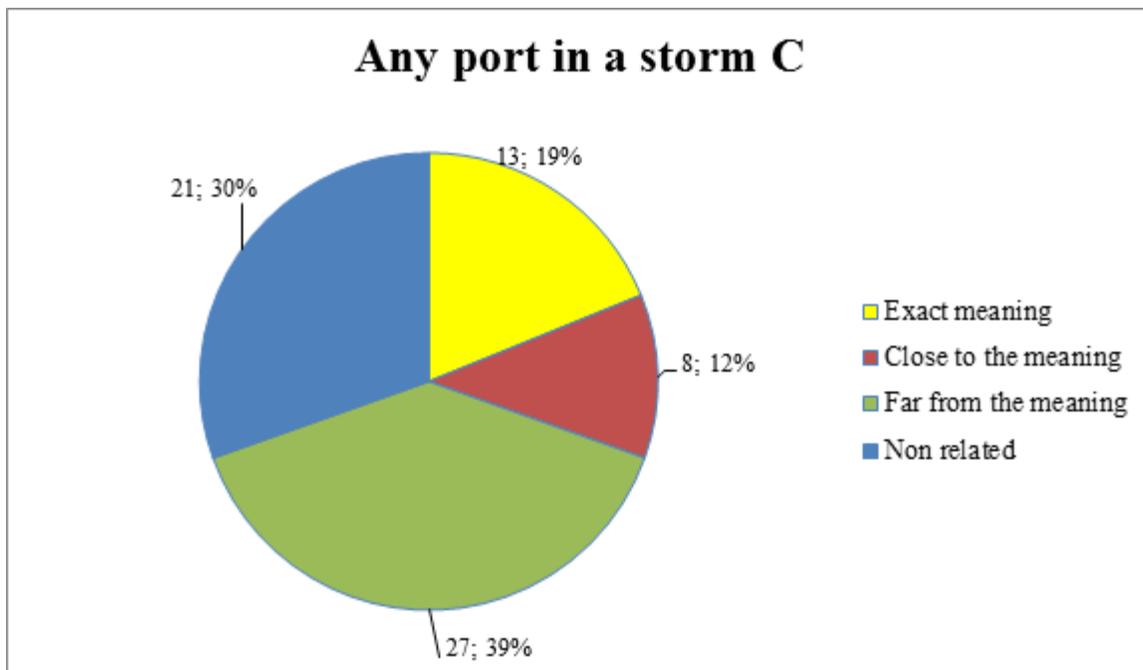
(D-C instance: 2 unanswered; C instance: 1)

De-contextualised instance



(Total: 68 responses. Unanswered: 2)

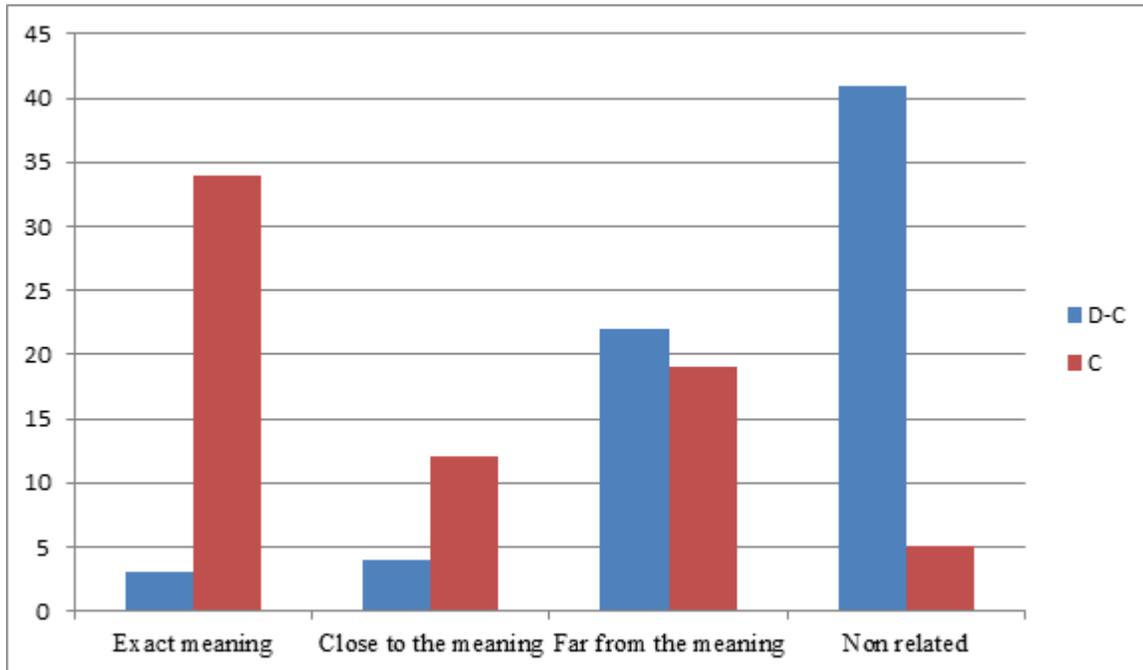
Contextualised instance



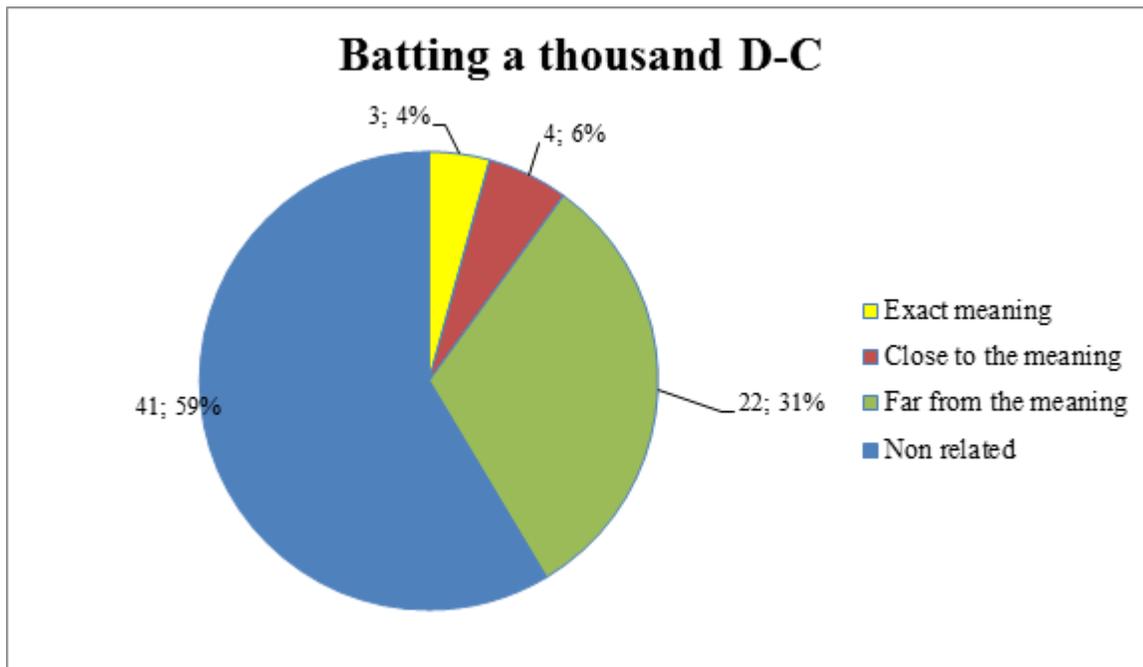
(Total: 69 responses. Unanswered: 1)

3. Verb Centred Idioms

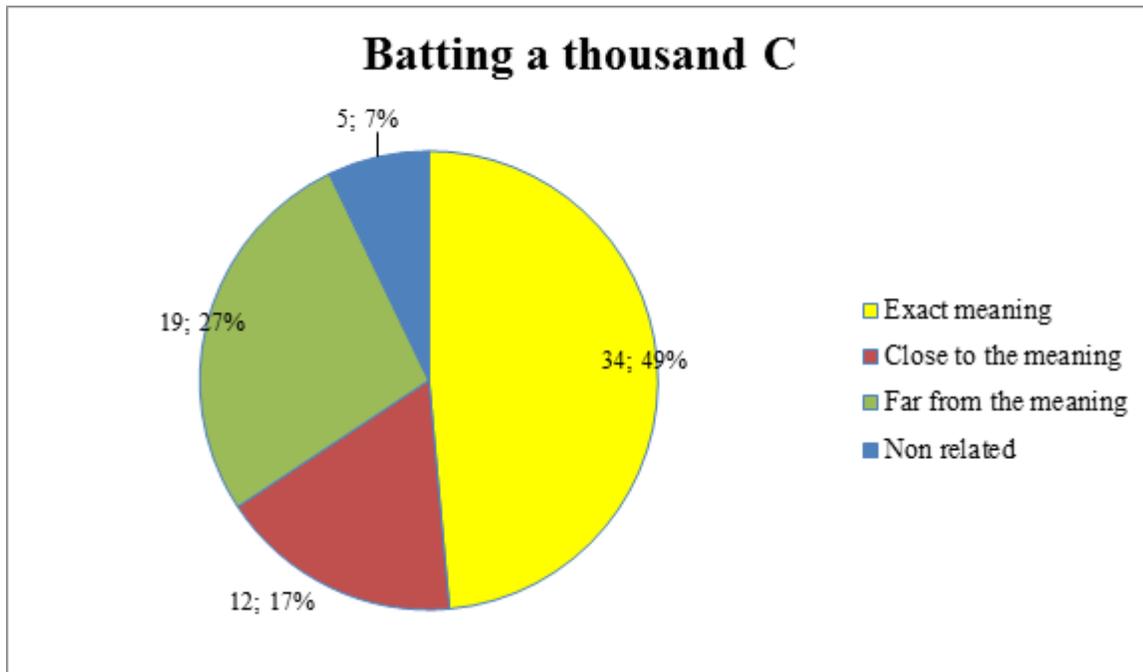
Batting a thousand



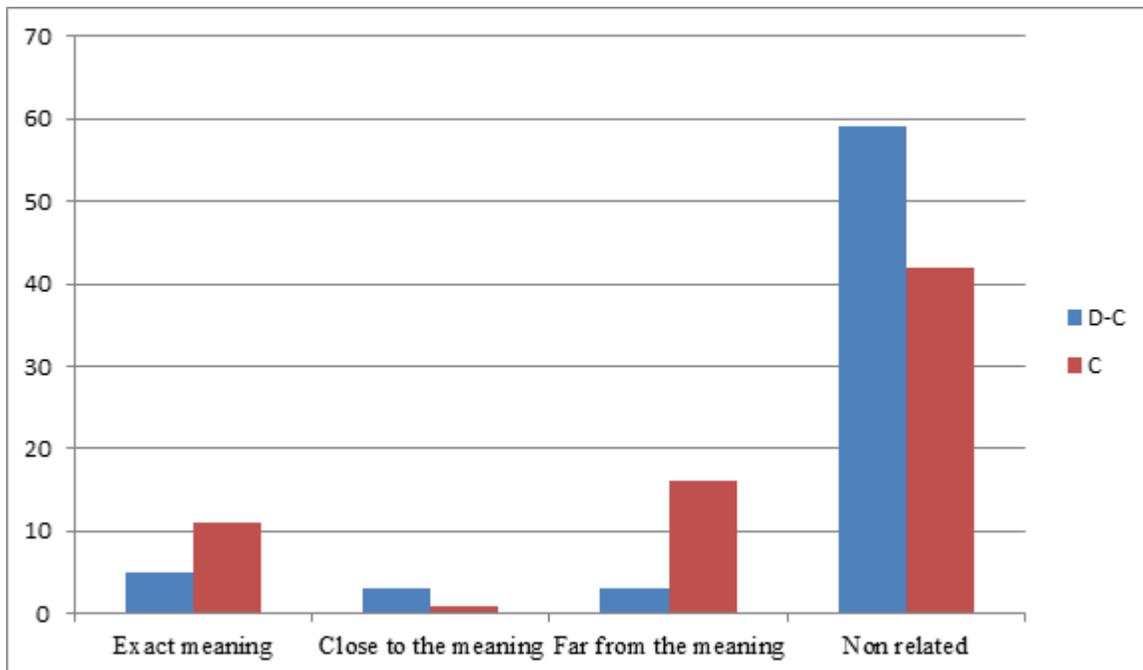
De-contextualised instance



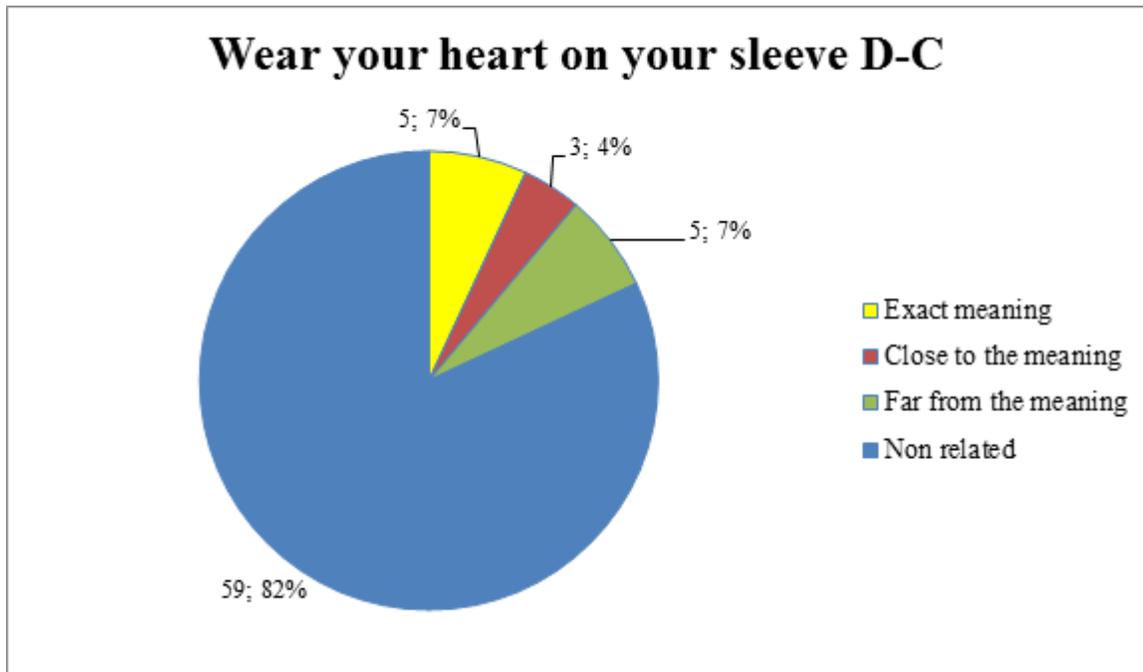
Contextualised instance



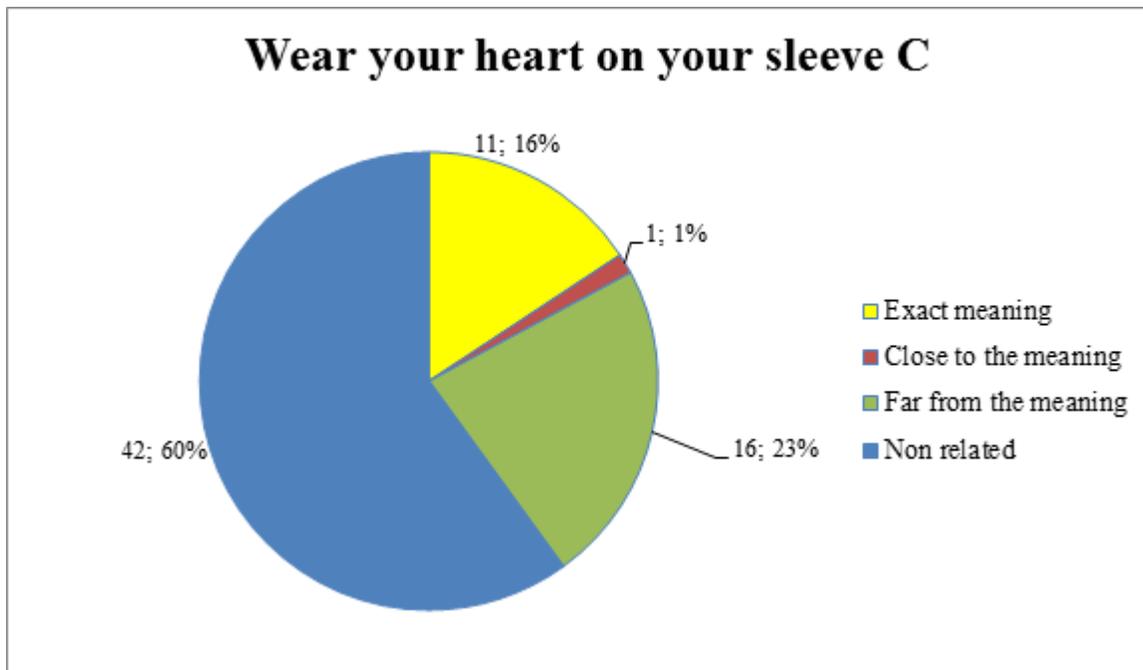
Wear your heart on your sleeve



De-contextualised instance

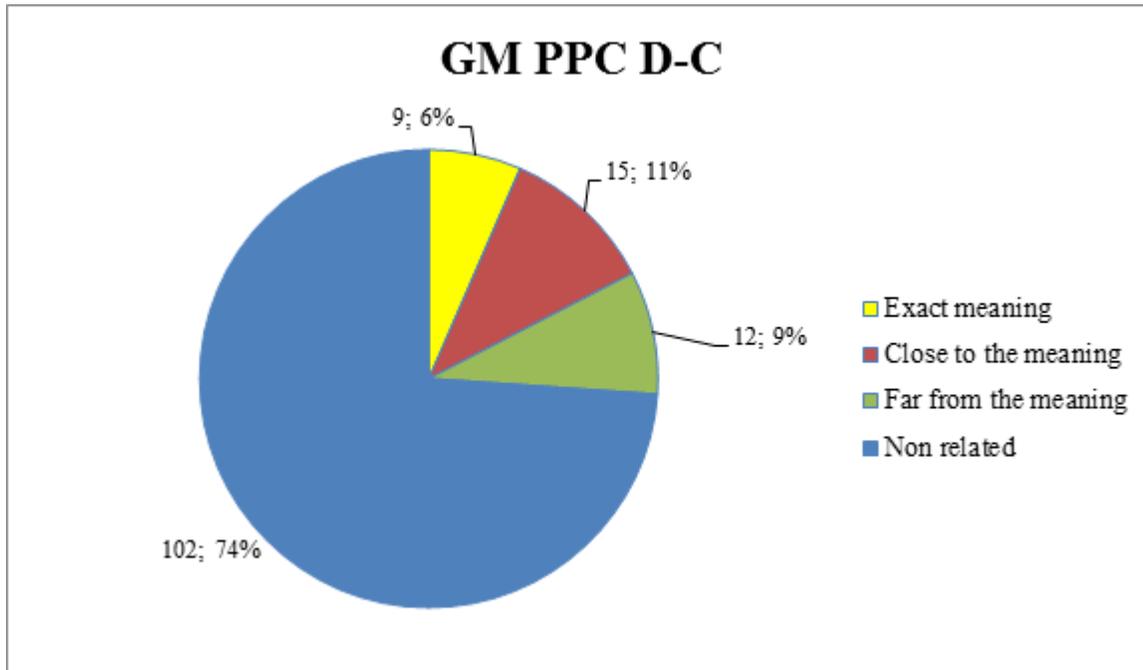


Contextualised instance

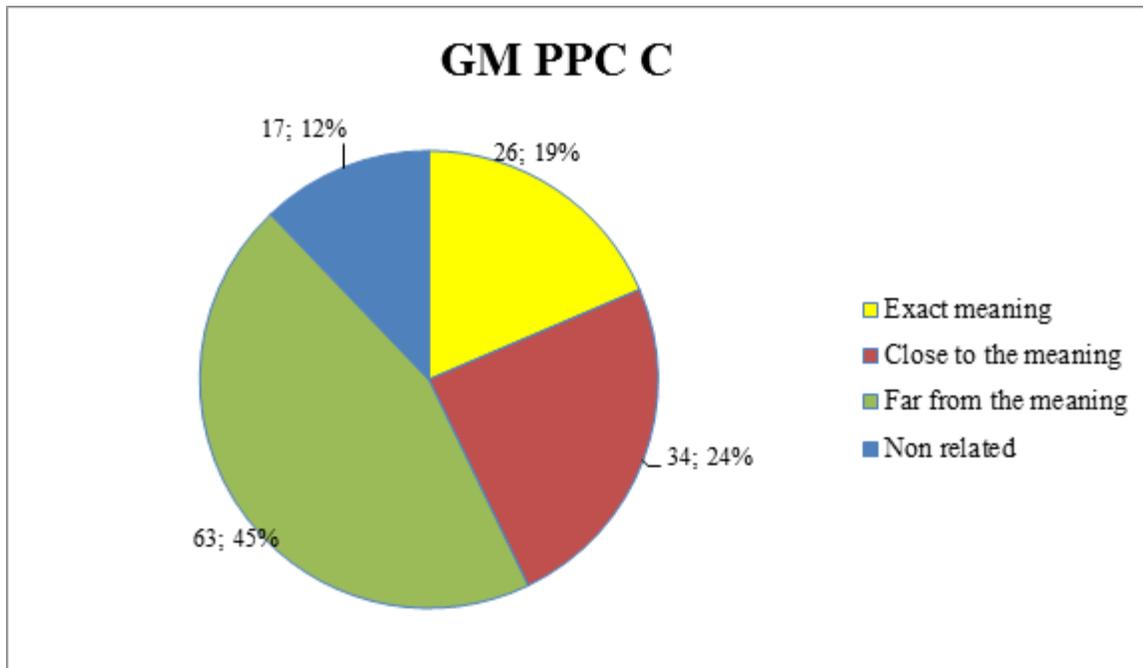


Preposition Centred Idioms

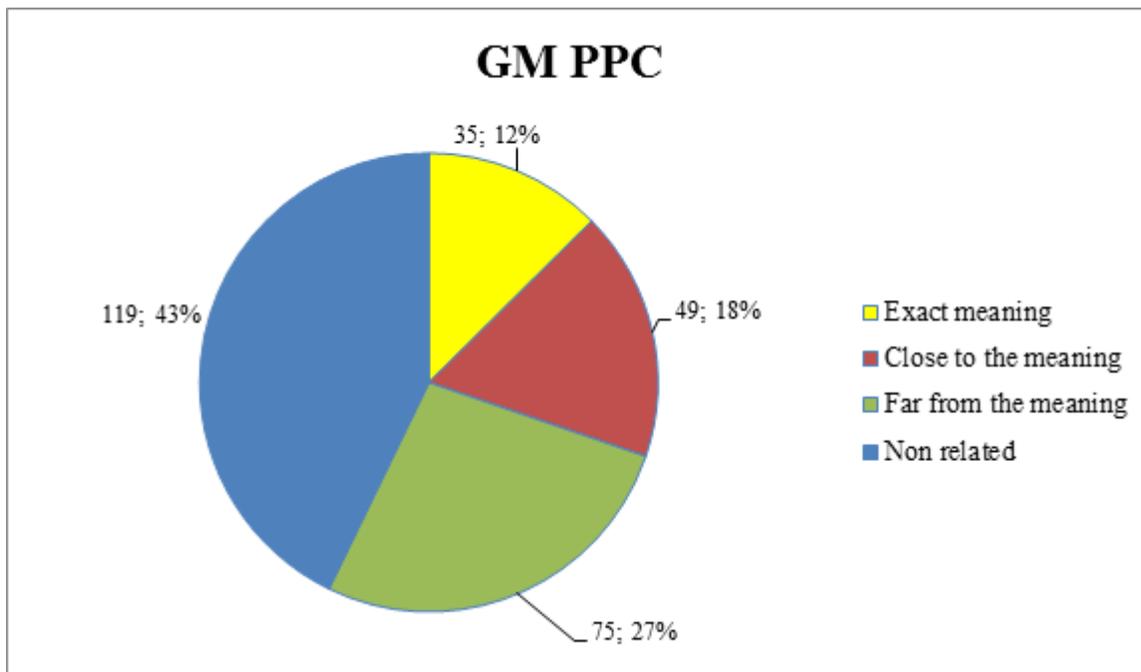
De-contextualised instance (Total: 138. Unanswered: 2)



Contextualised instance (Total: 140)

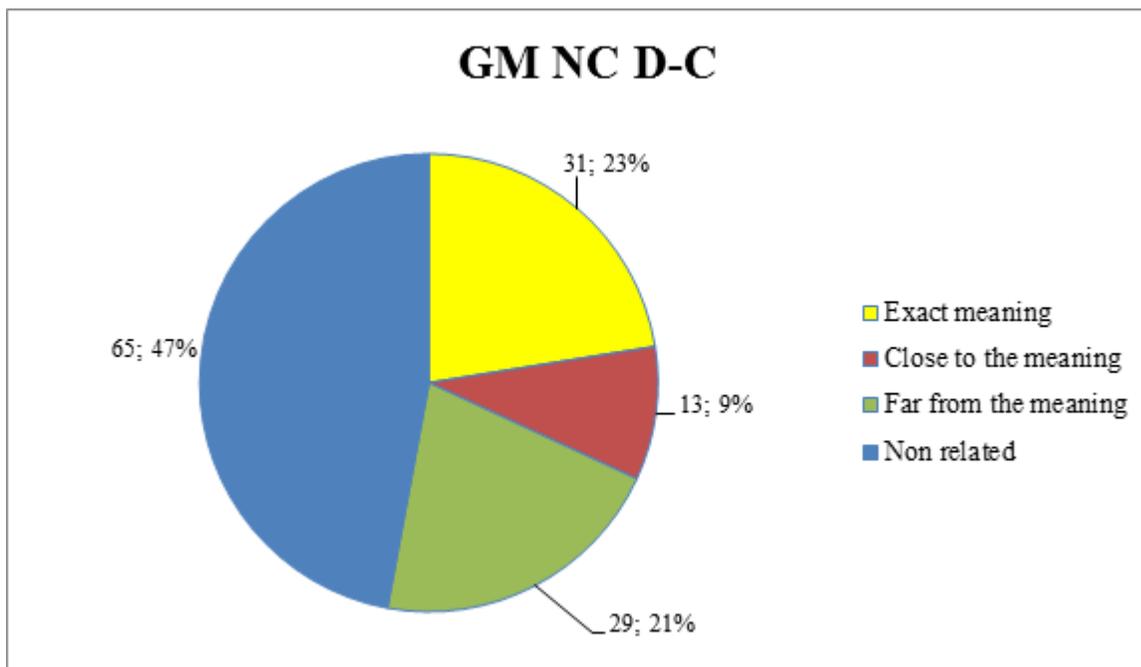


De-contextualised and Contextualised instances (Total: 278)

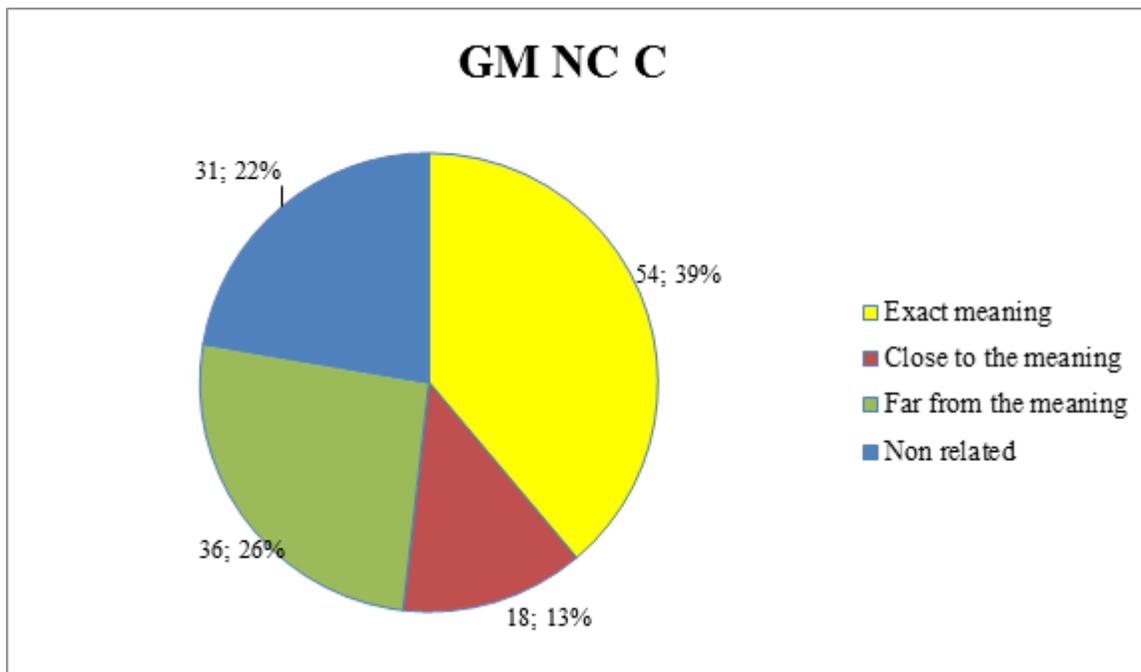


Noun Centred Idioms

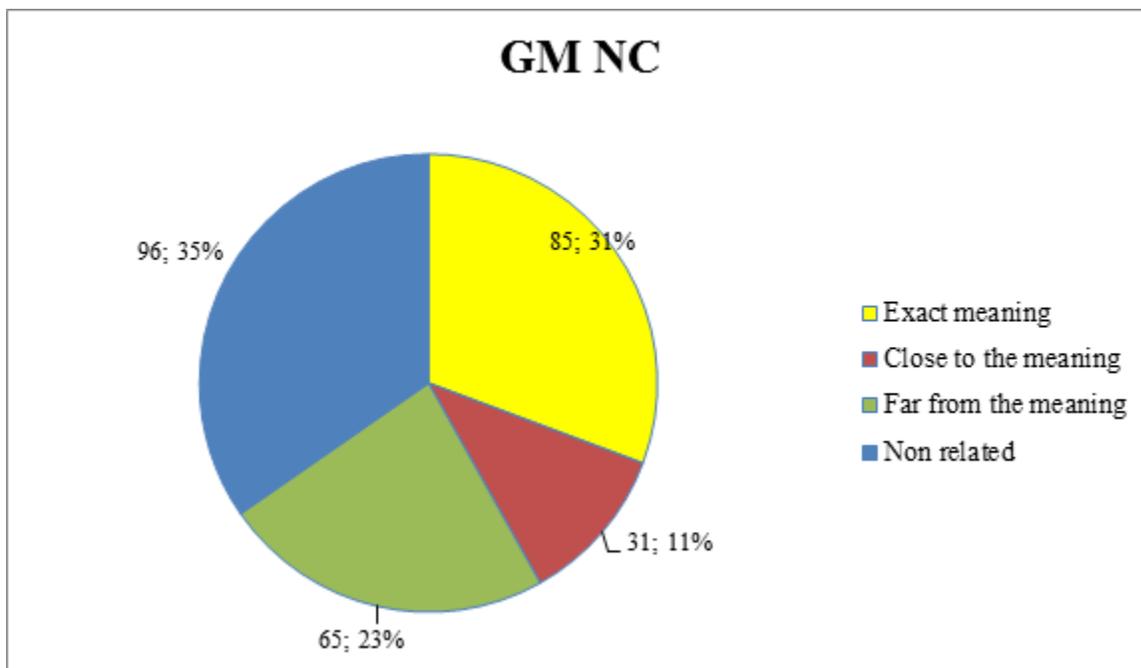
De-contextualised instance (Total: 138. Unanswered: 2)



Contextualised instance (Total: 139. Unanswered: 1)

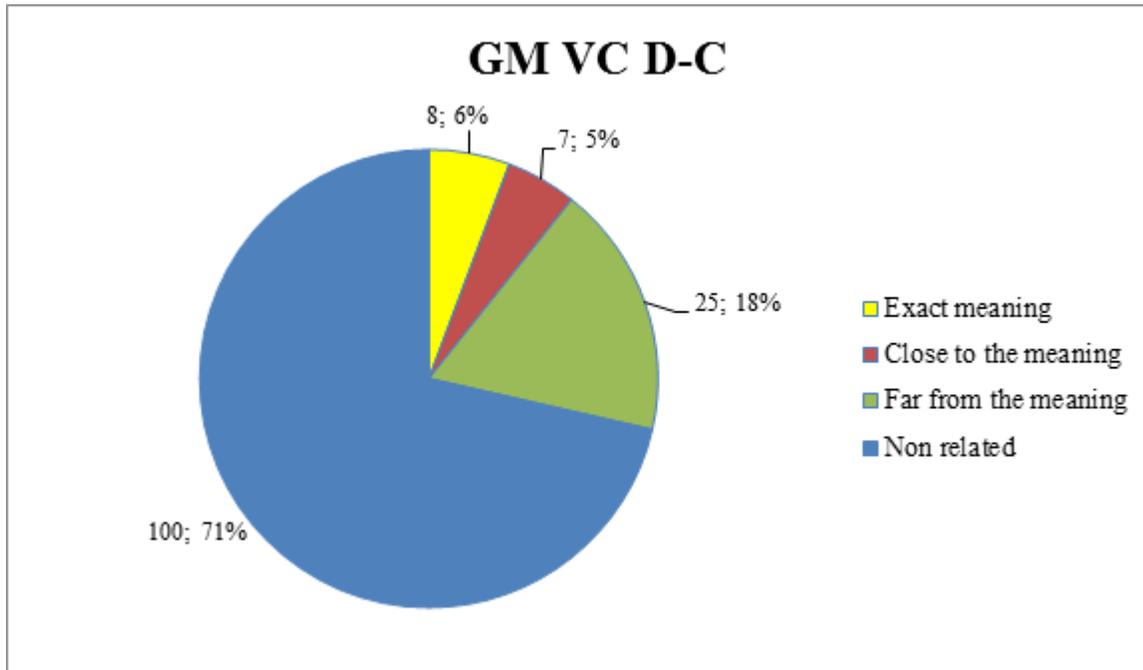


De-contextualised and Contextualised instances (Total: 277)

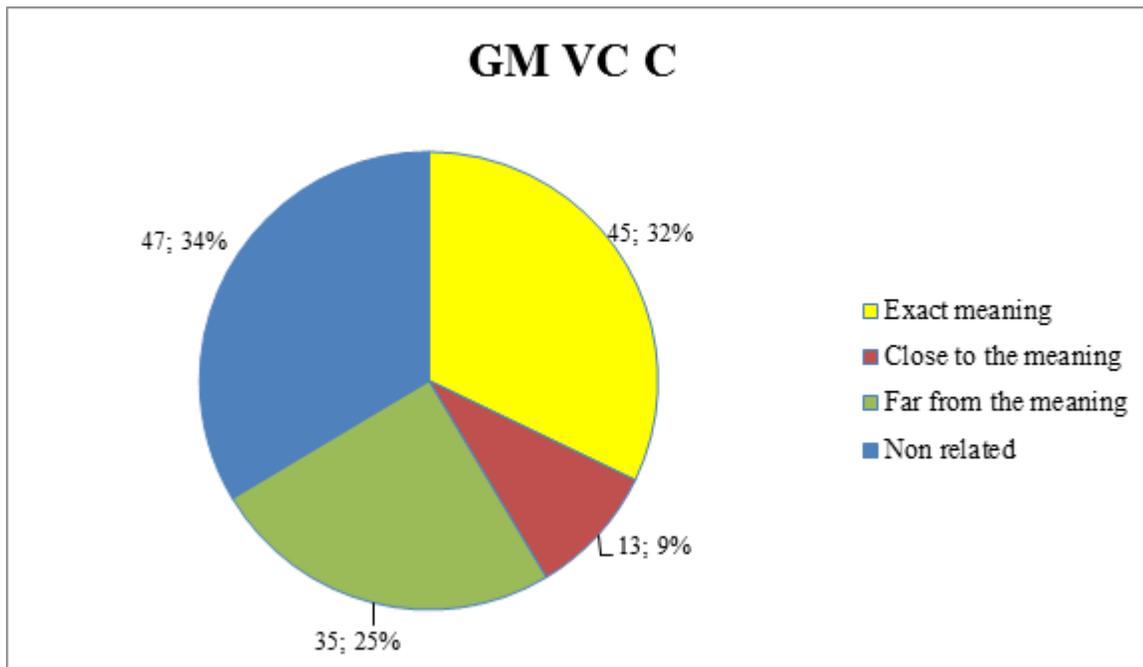


Verb Centred Idioms

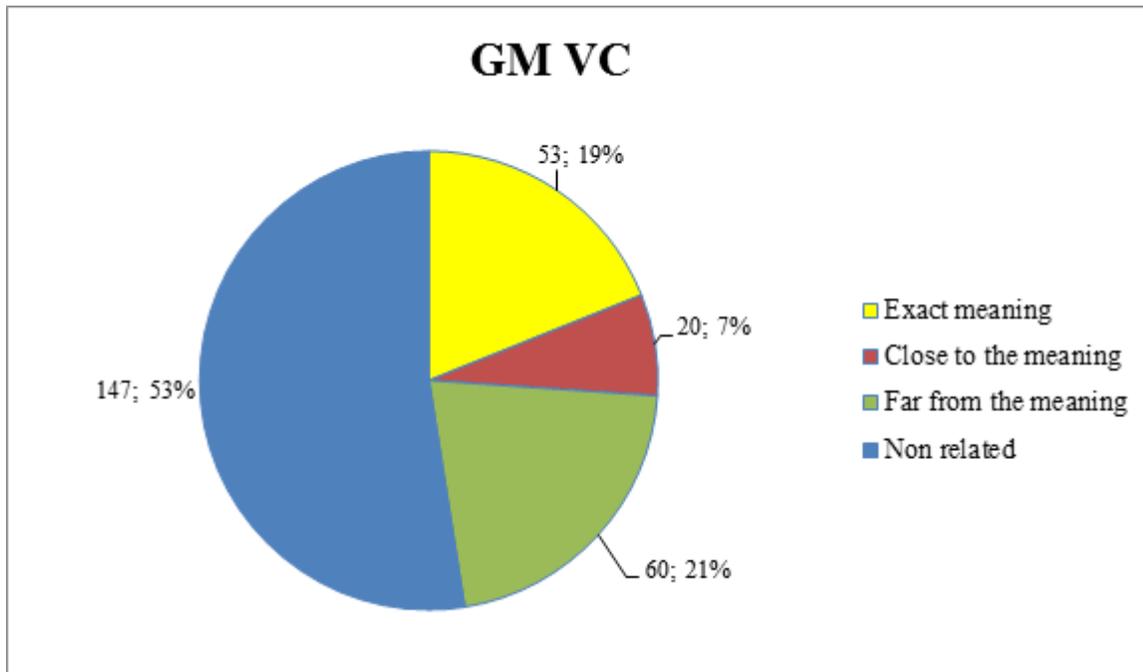
De-contextualised instance (Total: 140)



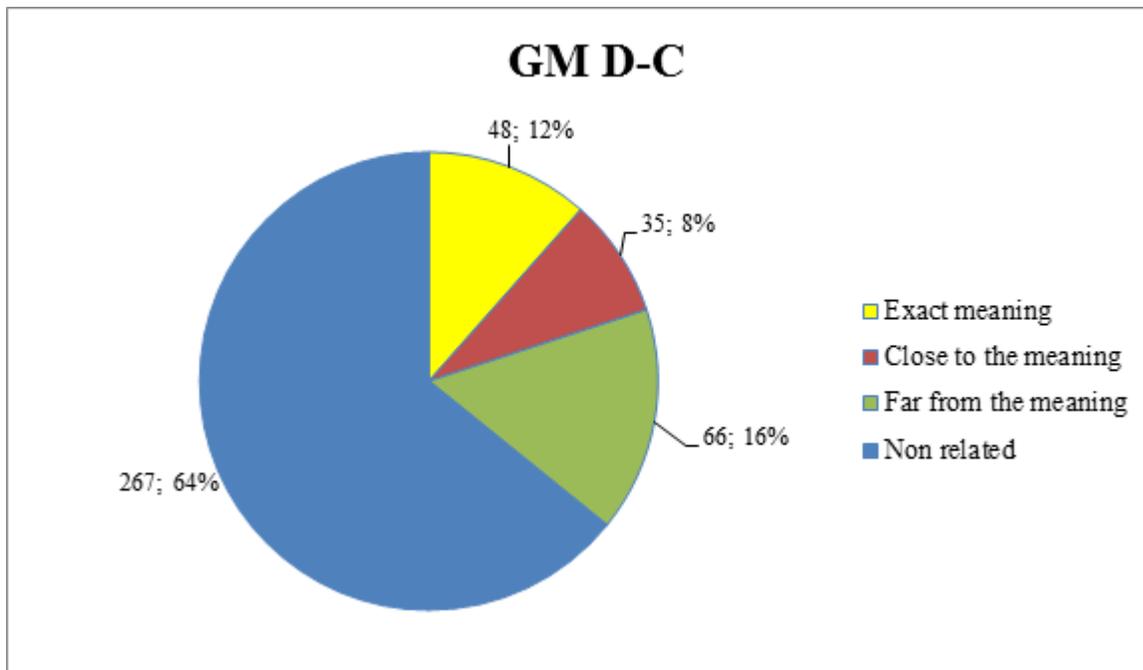
Contextualised instance (Total: 140)



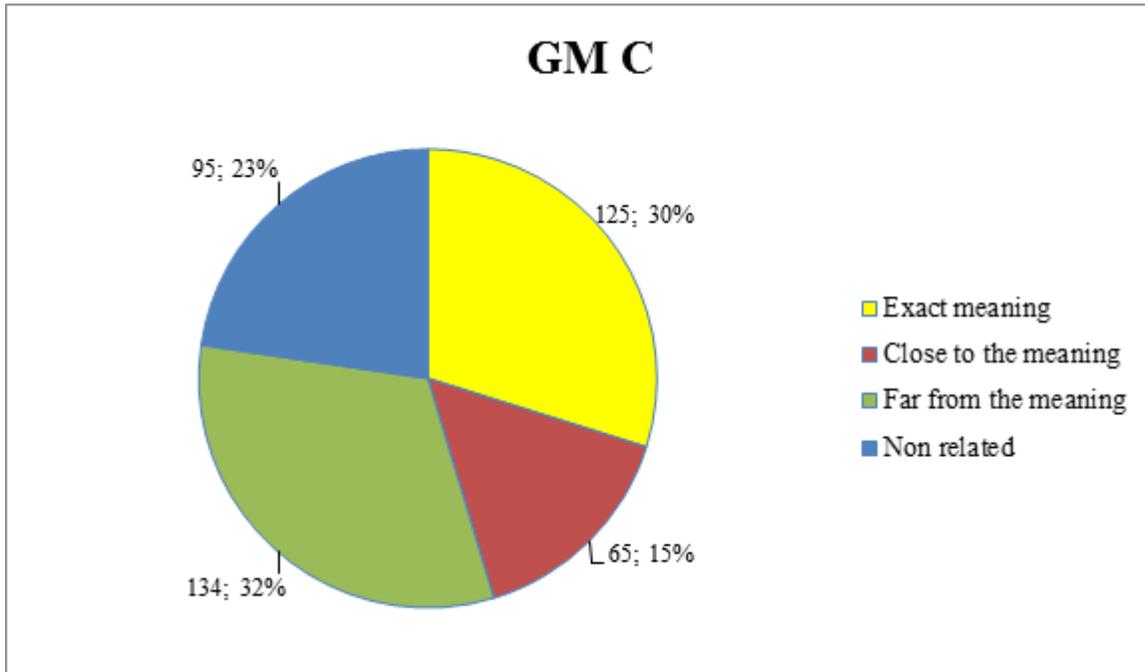
De-contextualised and Contextualised instances (Total: 280)



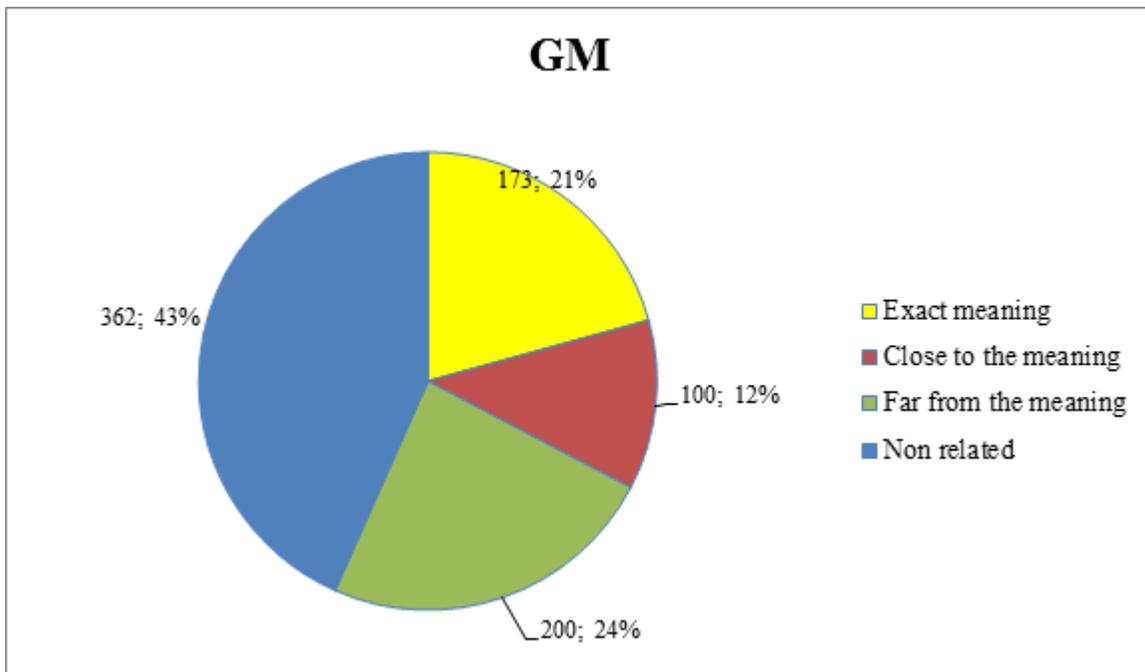
Globally Motivated Idioms; De-contextualised instance (Total: 416. Unanswered: 4)



Globally Motivated Idioms; Contextualised instance (Total: 419. Unanswered: 1)



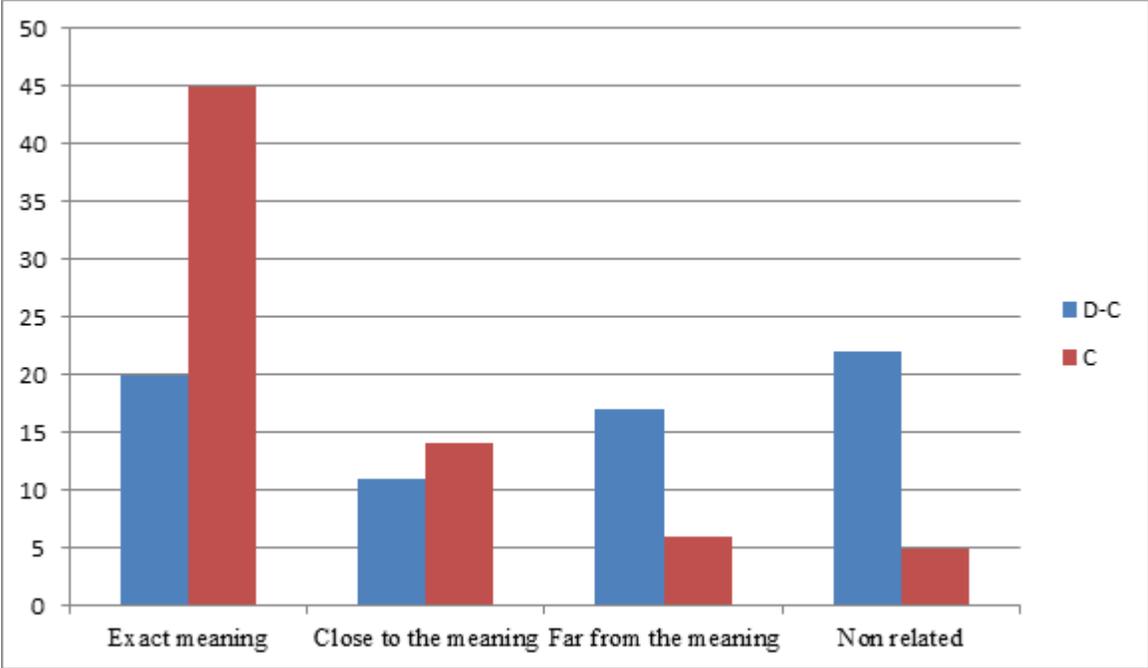
Globally Motivated Idioms; De-contextualised and Contextualised instances (Total: 835)



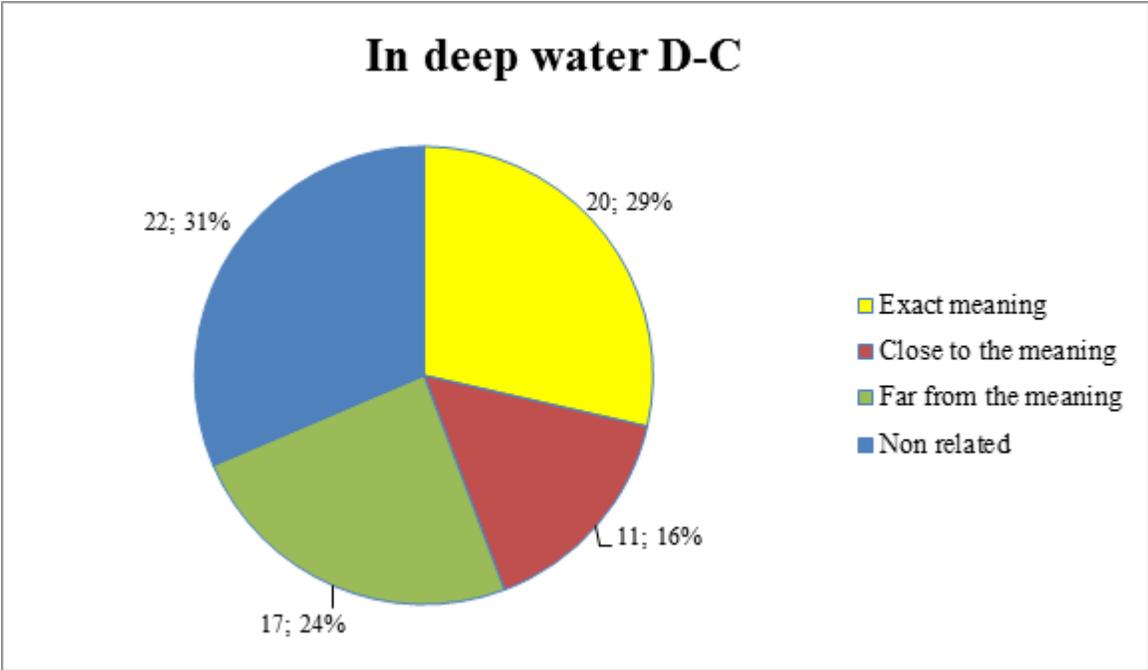
III. Partially Motivated Idioms

1. Preposition Centred Idioms

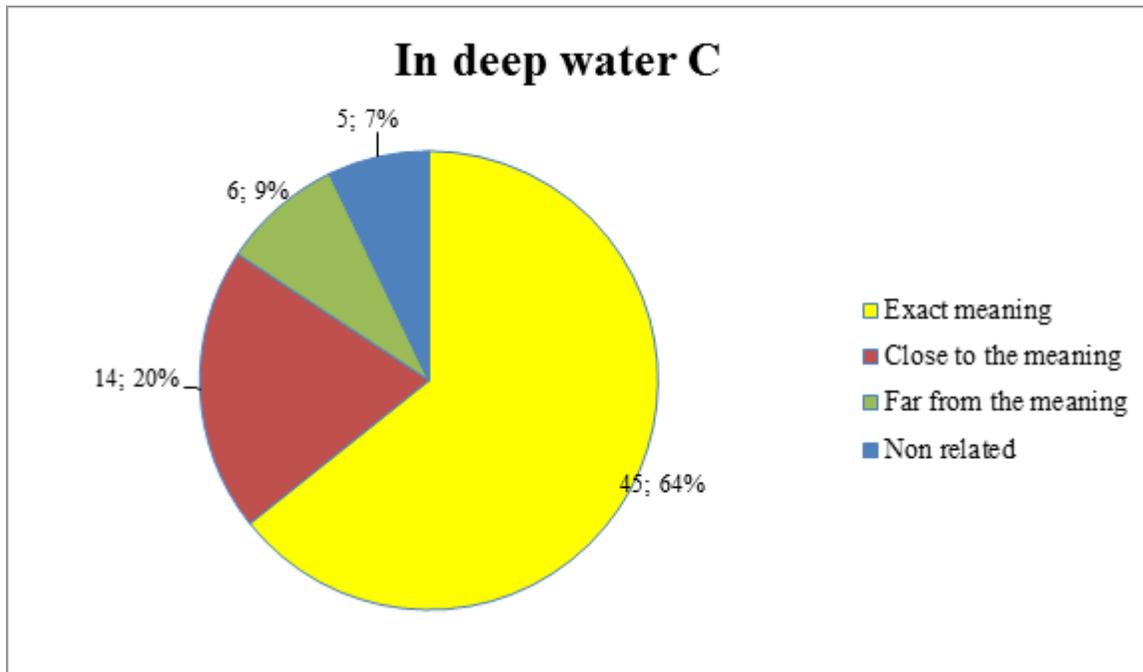
In deep water



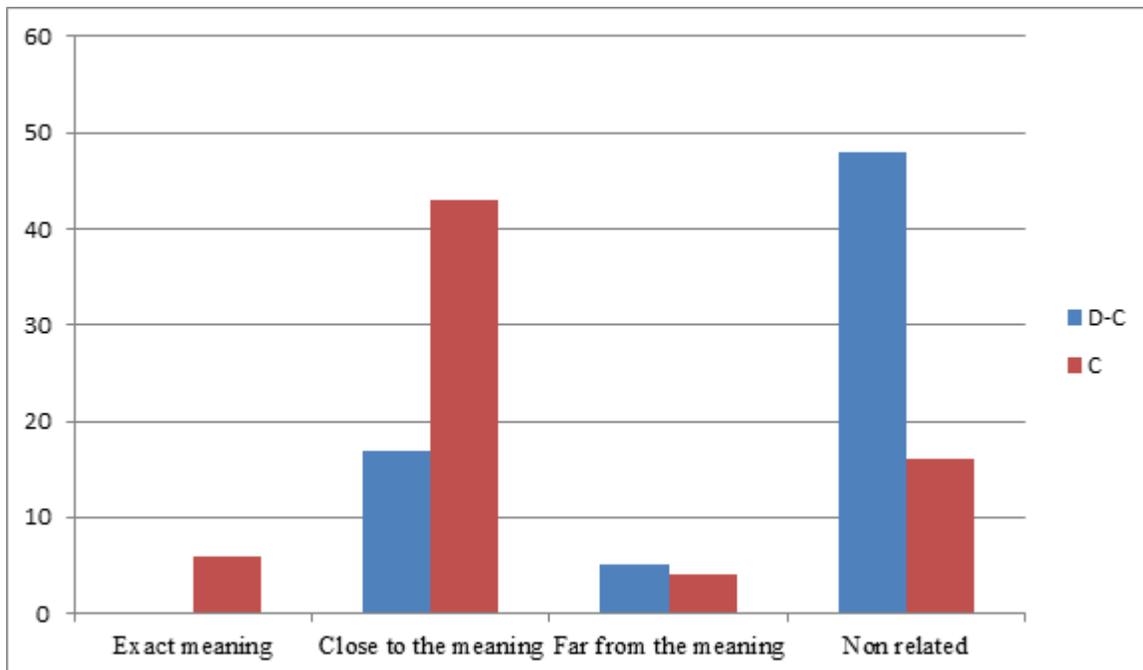
De-contextualised instance



Contextualised instance

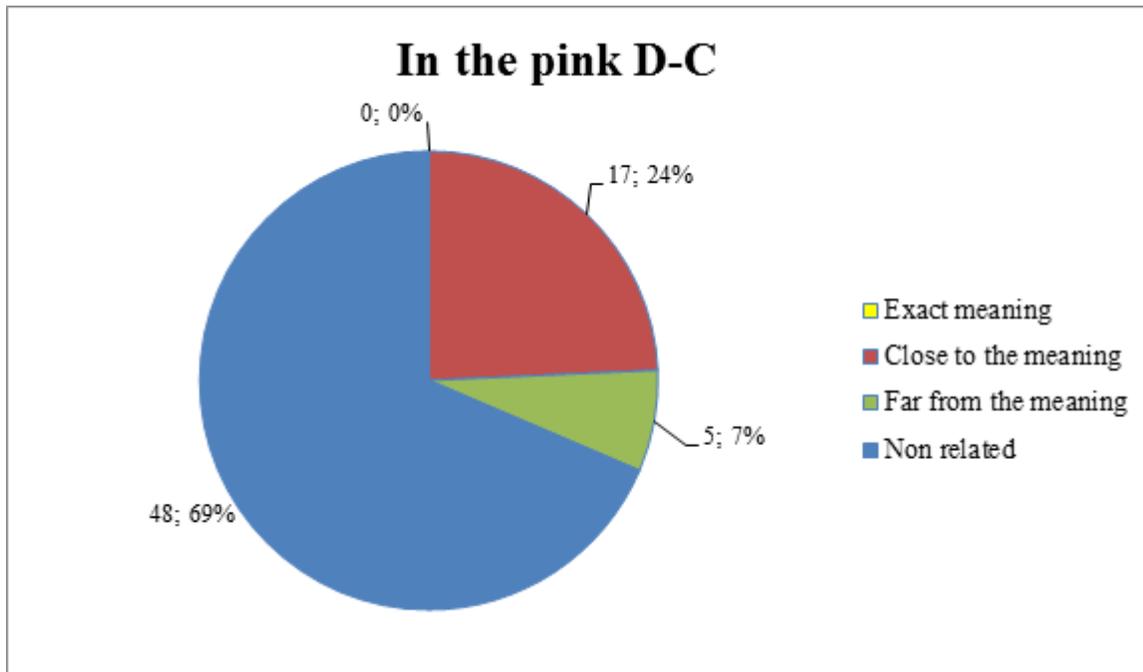


In the pink

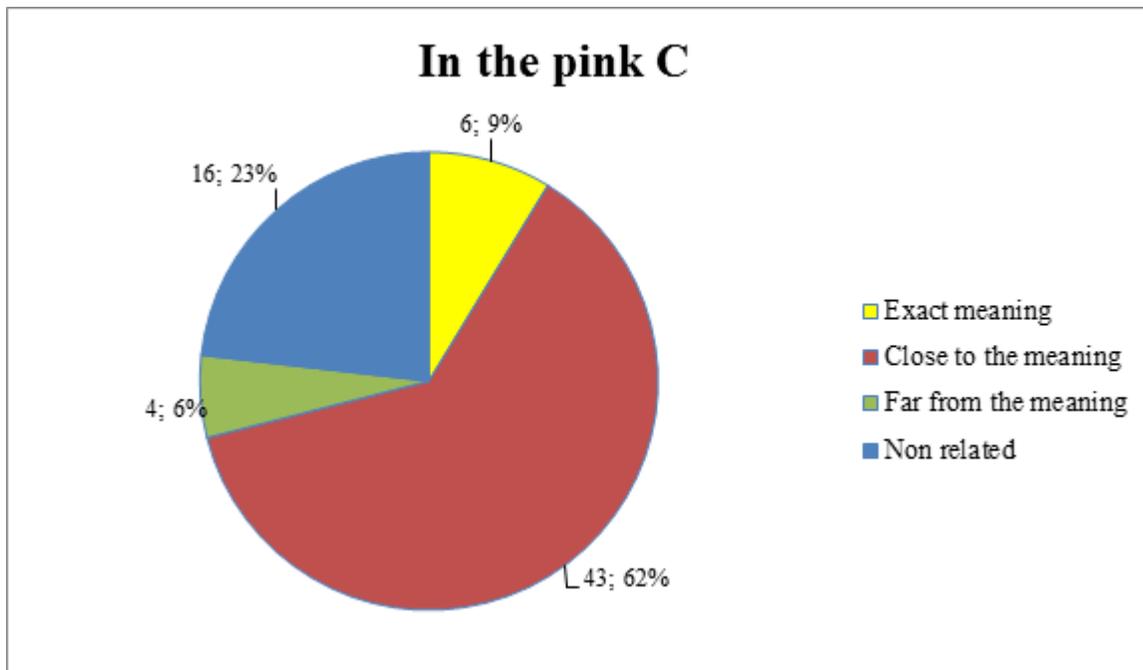


(C instance: 1 unanswered)

De-Contextualised instance



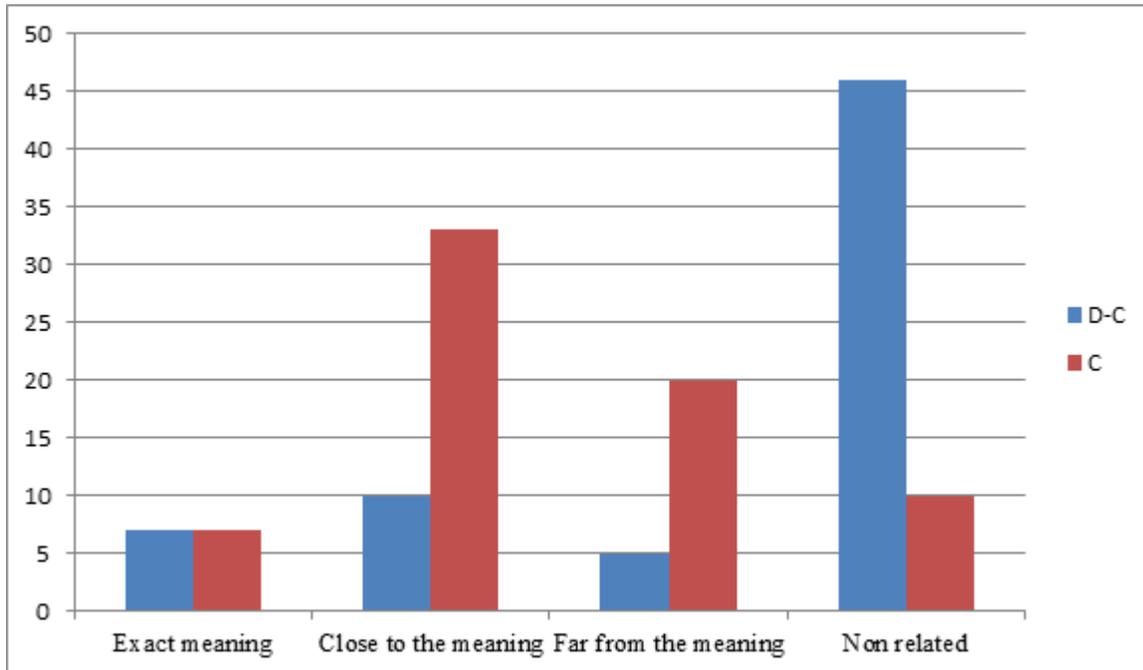
Contextualised instance



(Total: 69 responses. Unanswered: 1)

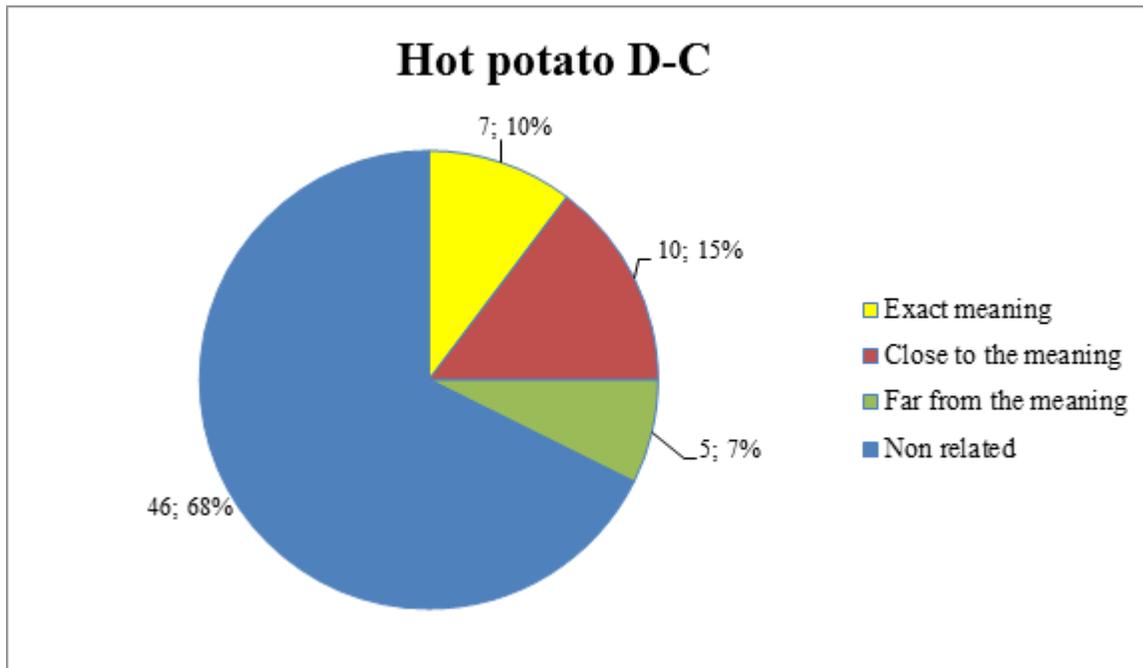
2. Noun Centred Idioms

Hot potato



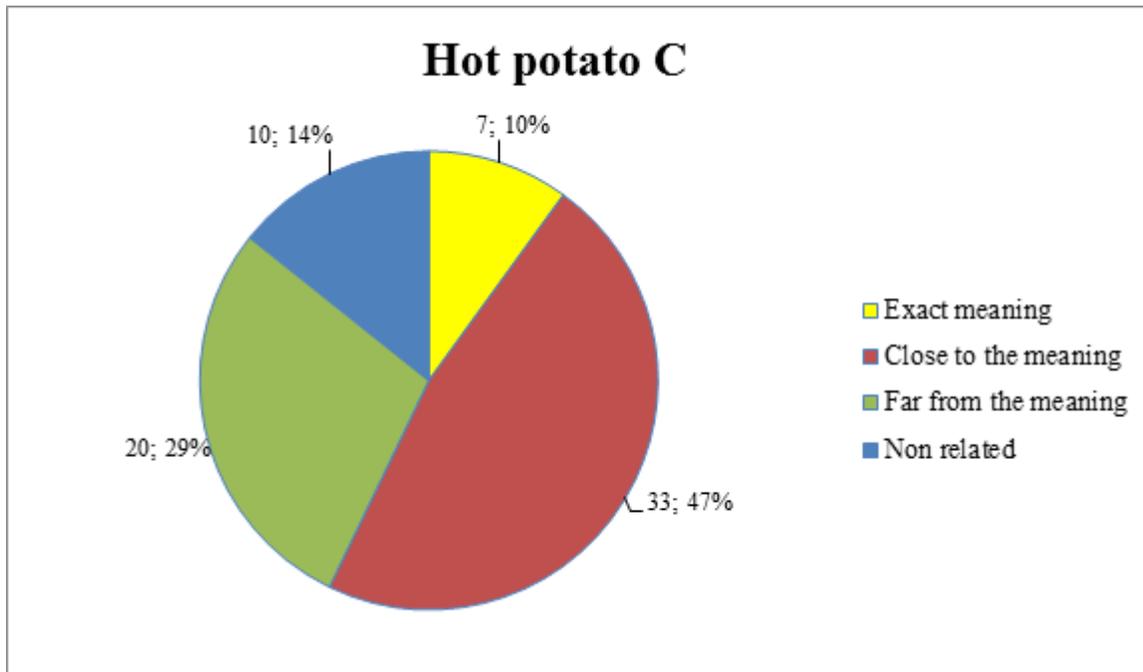
(D-C instance: 2 unanswered)

De-contextualised instance

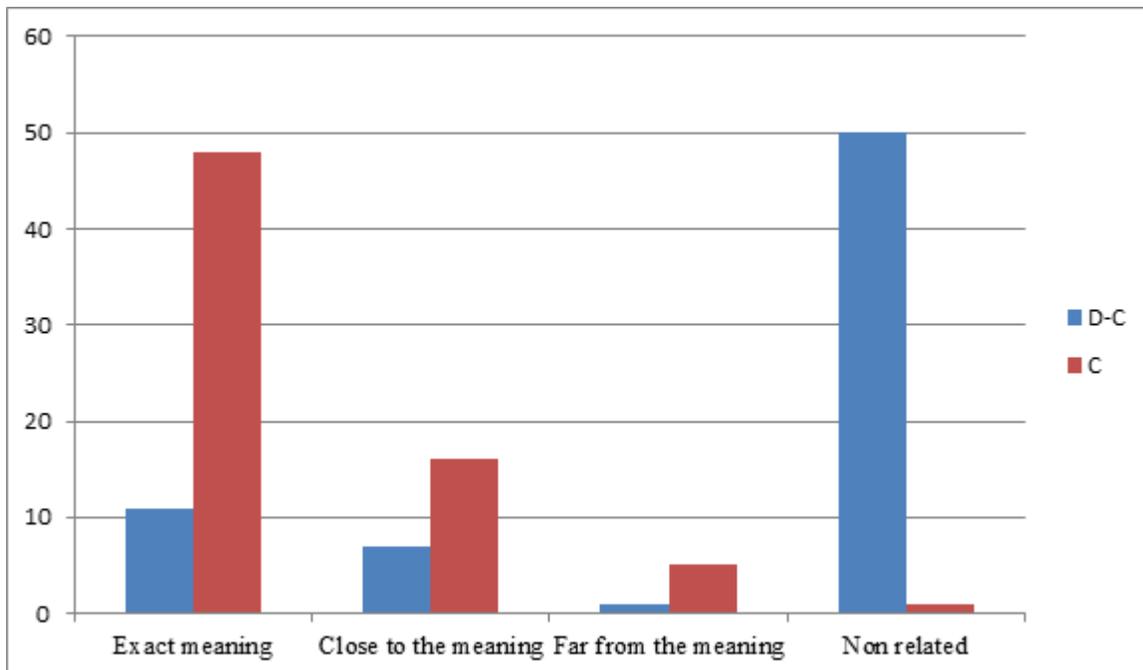


(Total: 68 responses. Unanswered: 2)

Contextualised instance

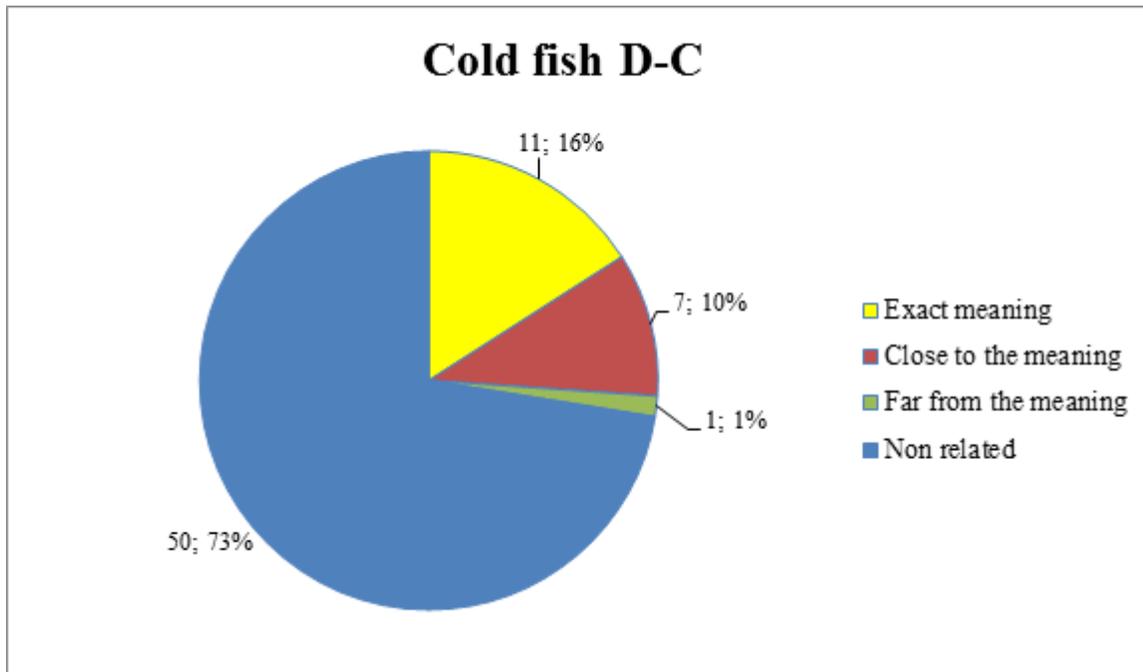


Cold fish



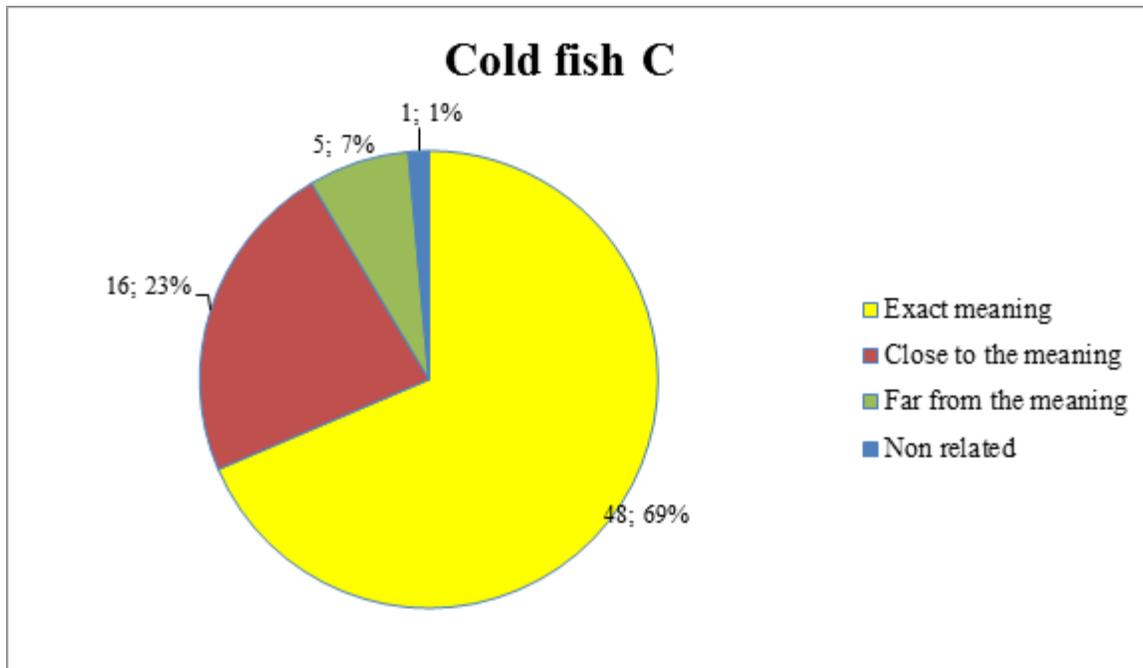
(D-C instance: 1 unanswered)

De-contextualised instance



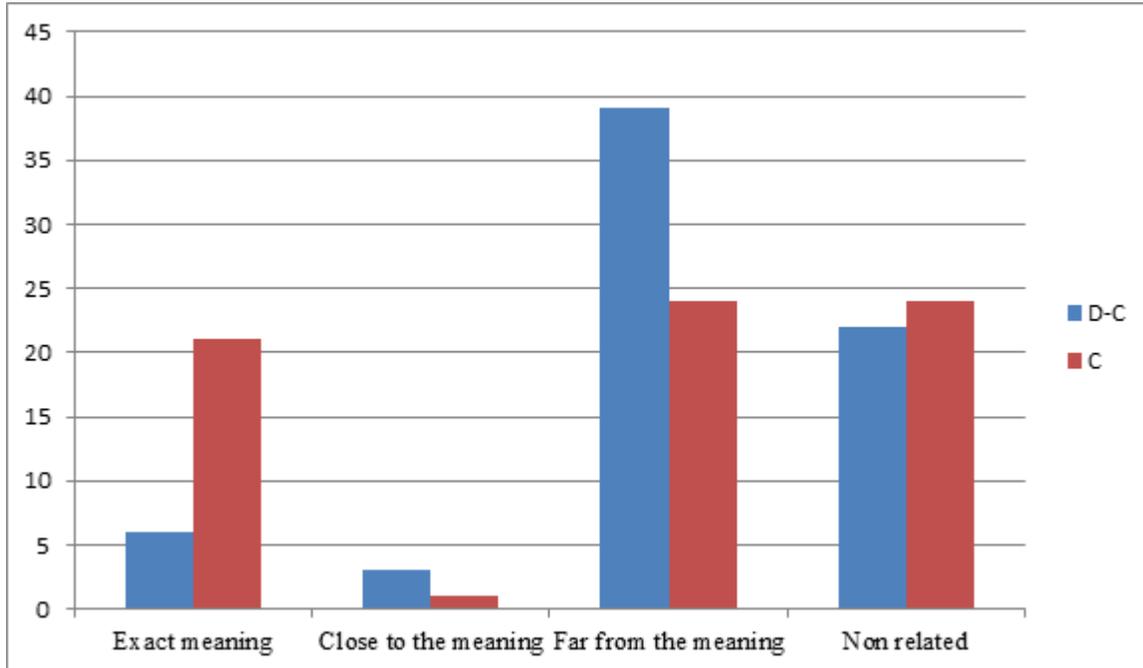
(Total: 69 responses. Unanswered: 1)

Contextualised instance

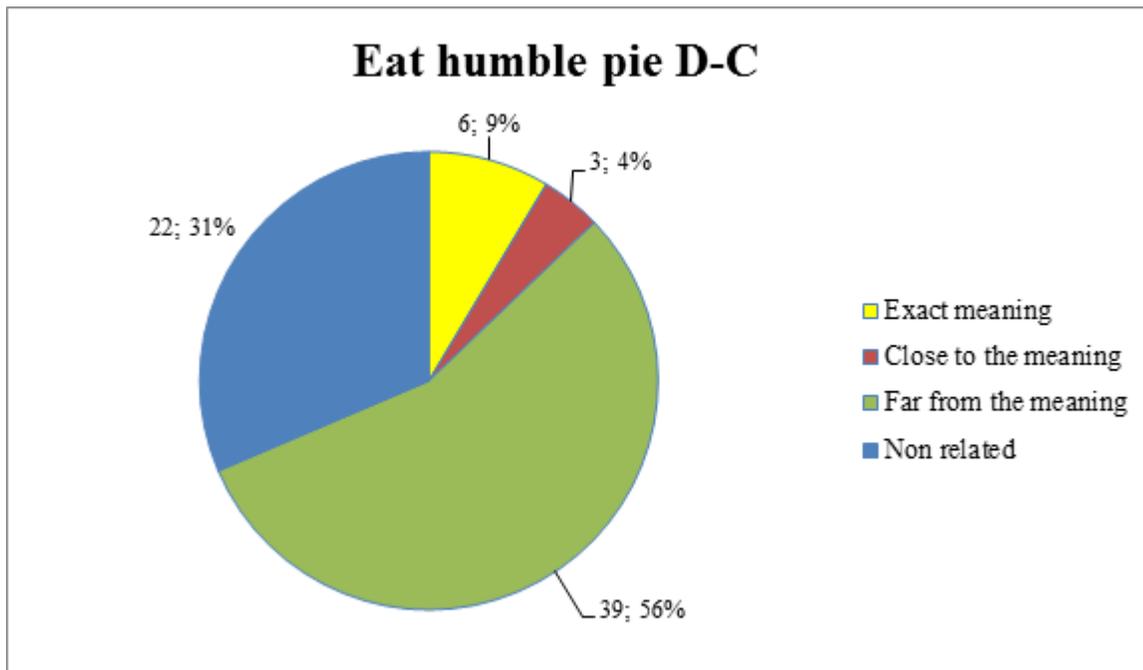


3. Verb Centred Idioms

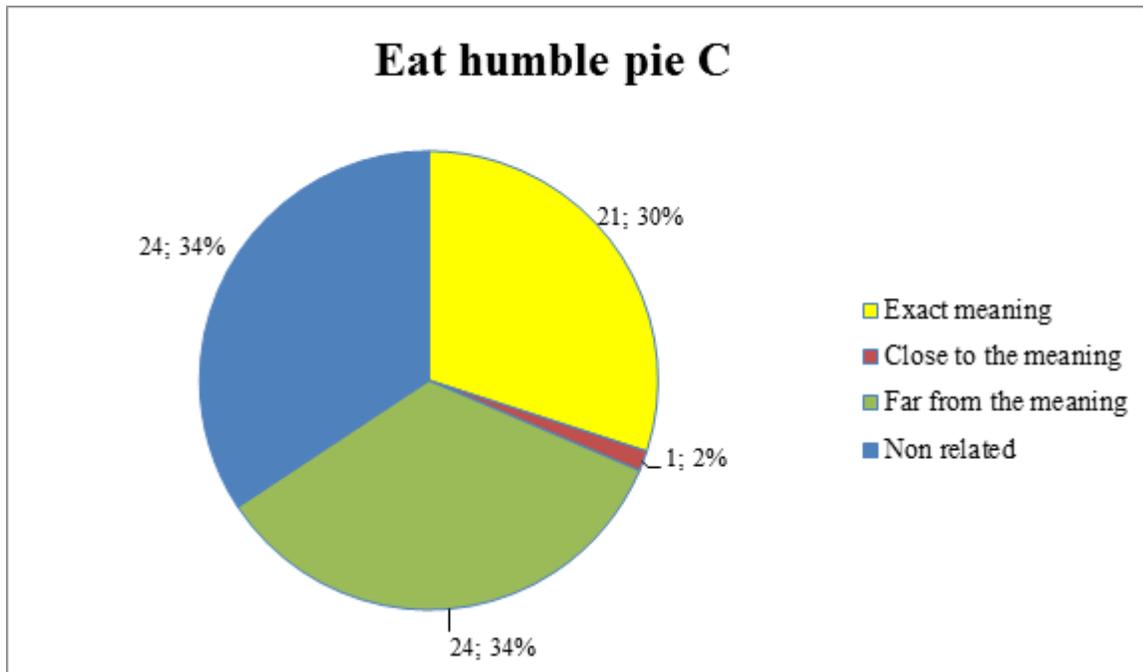
Eat humble pie



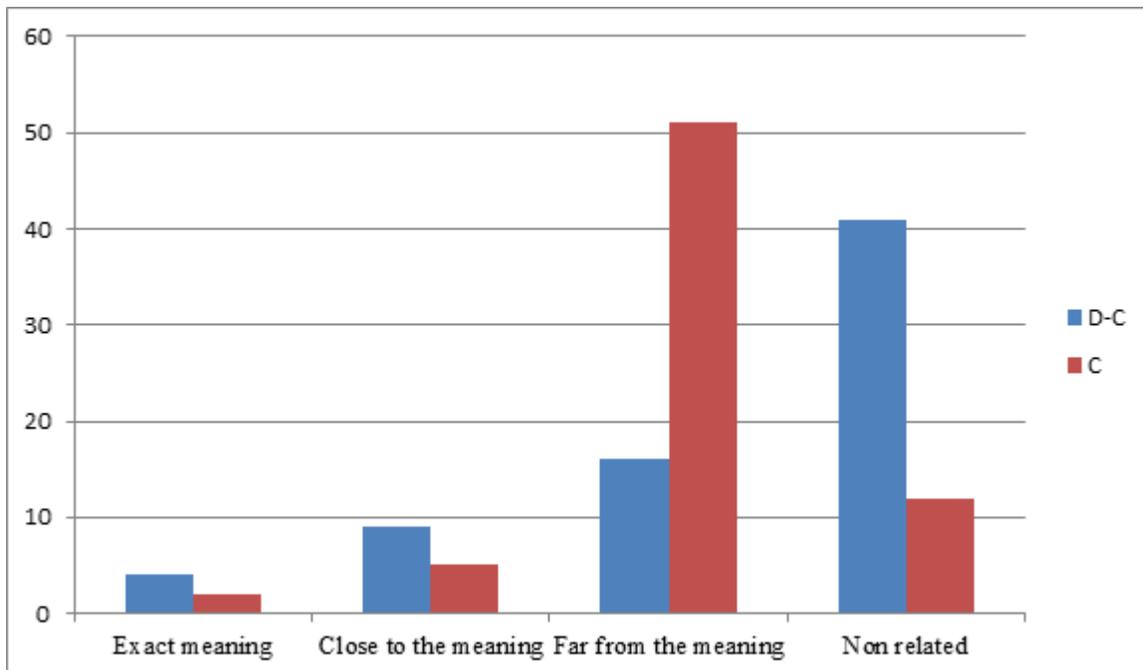
De-contextualised instance



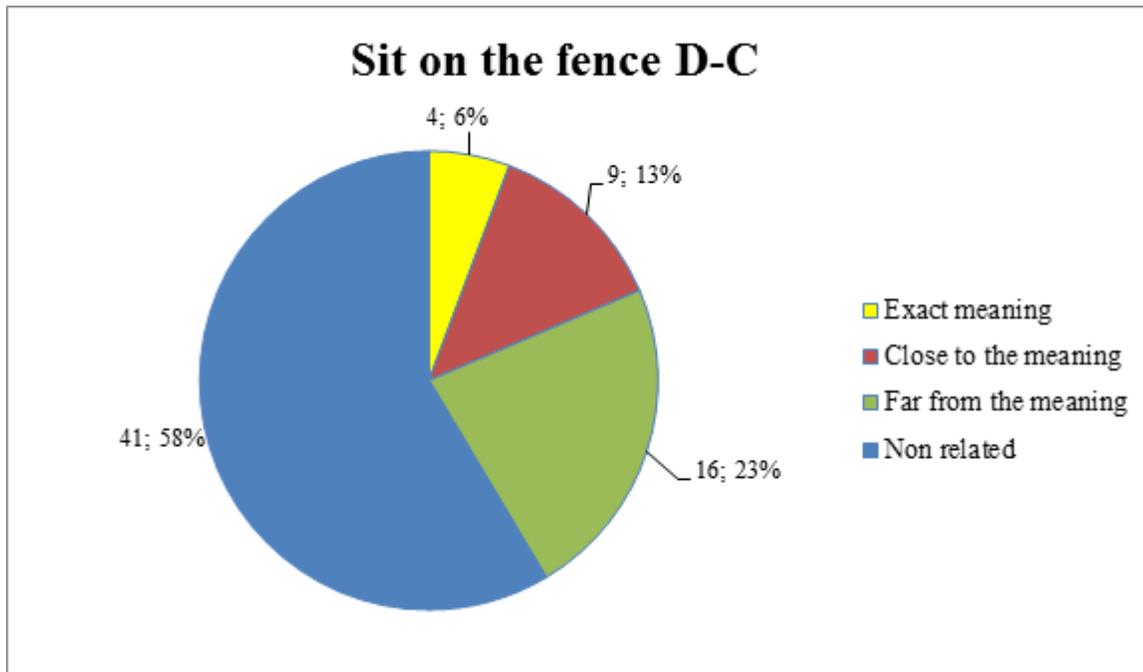
Contextualised instance



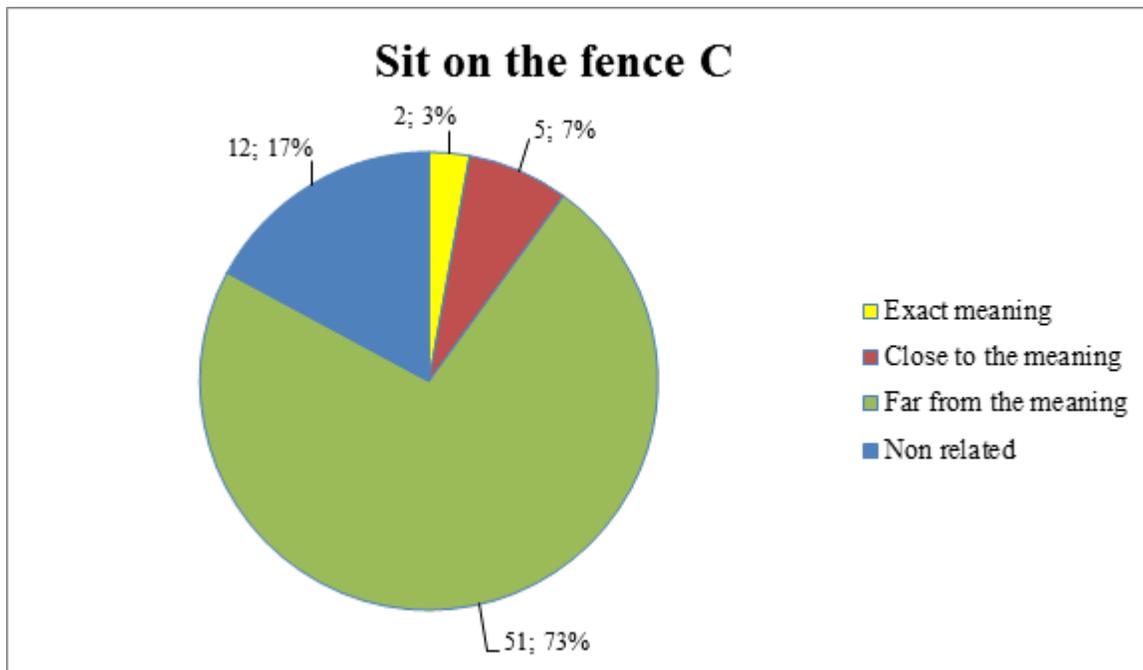
Sit on the fence



De-contextualised instance

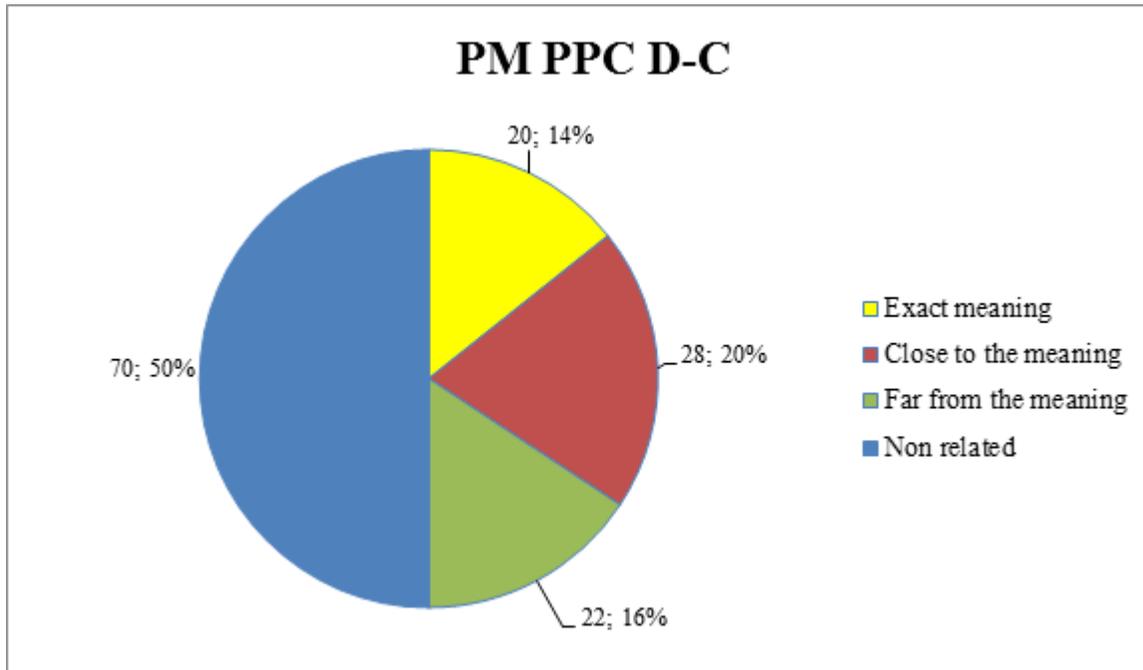


Contextualised instance

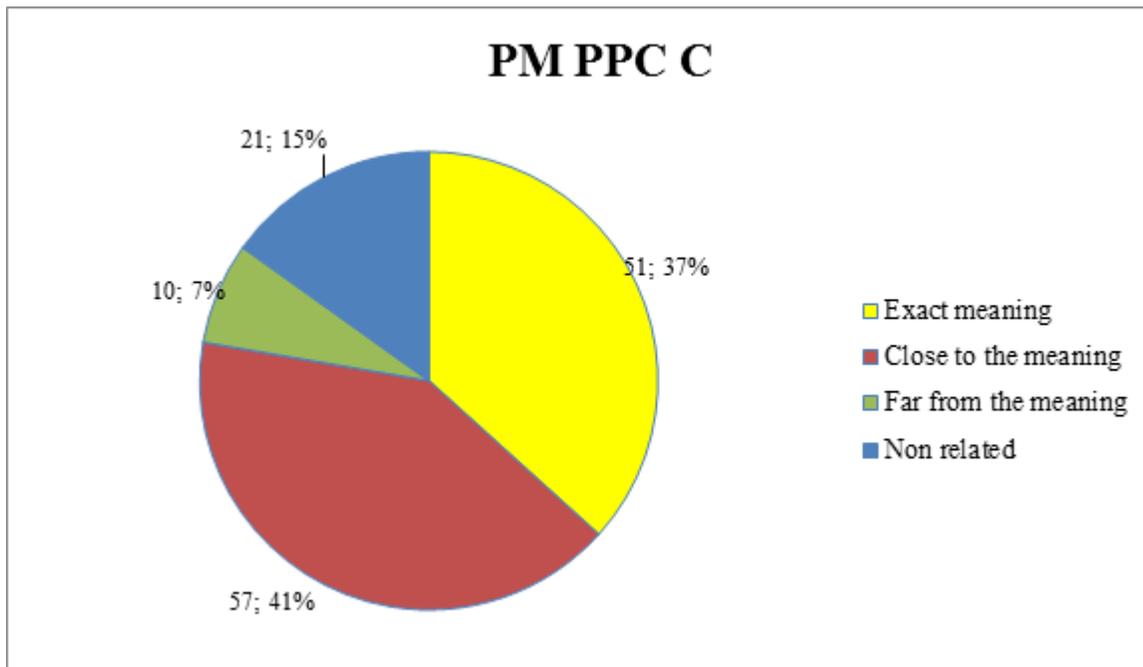


Preposition Centred Idioms

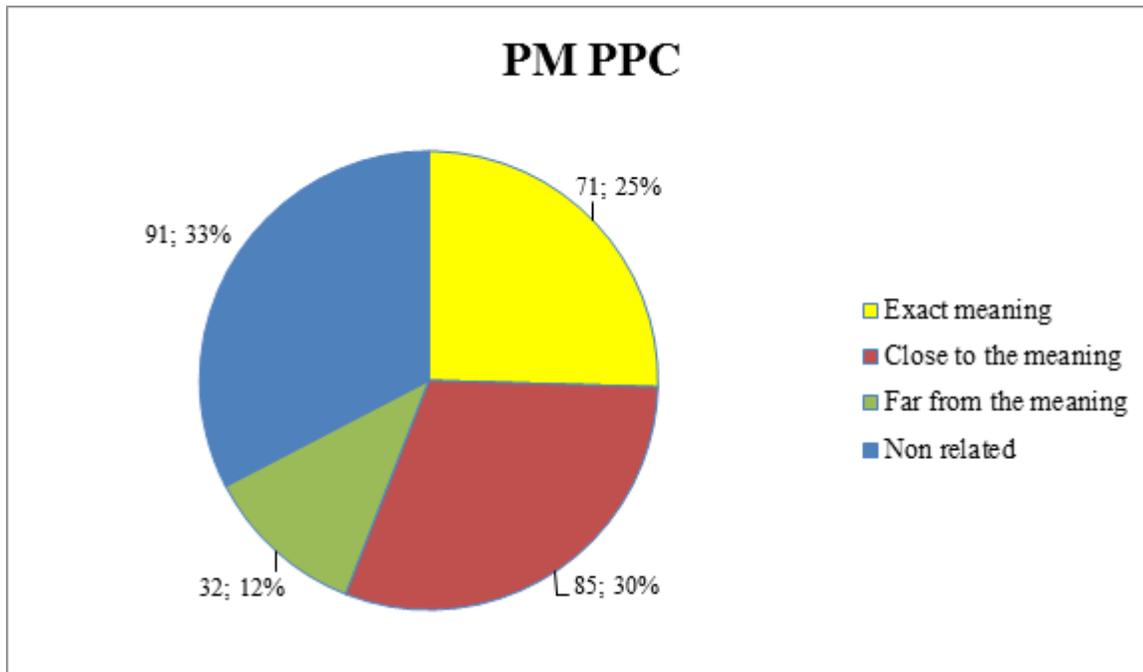
De-contextualised instance (Total: 140)



Contextualised instance (Total: 139. Unanswered: 1)

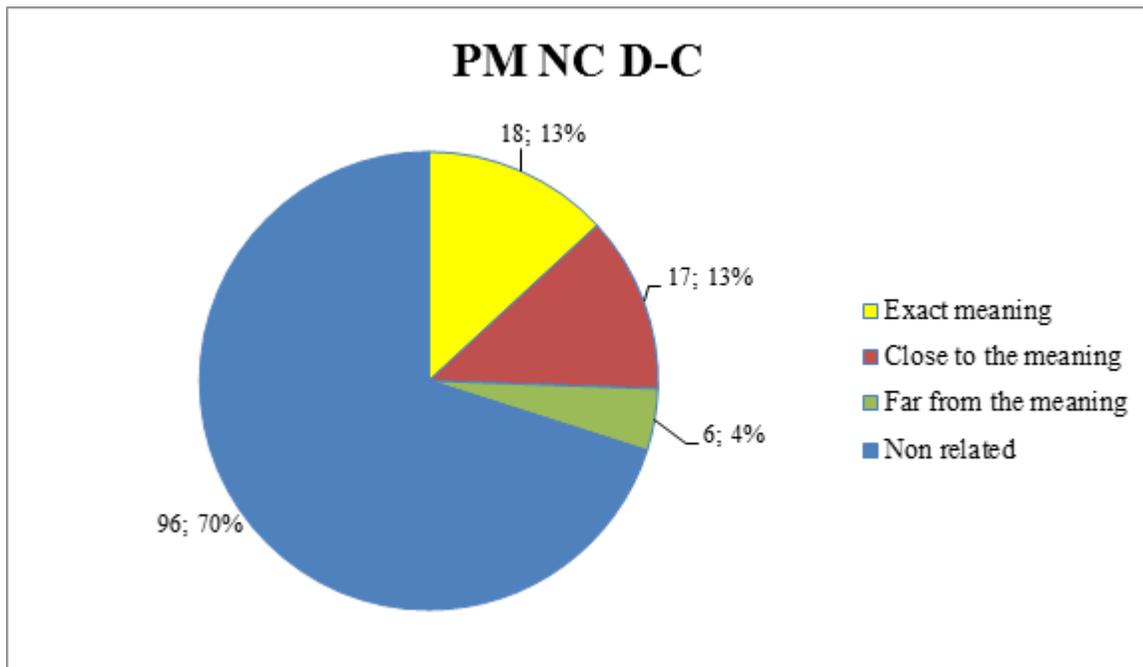


De-contextualised and Contextualised instances (Total: 279)

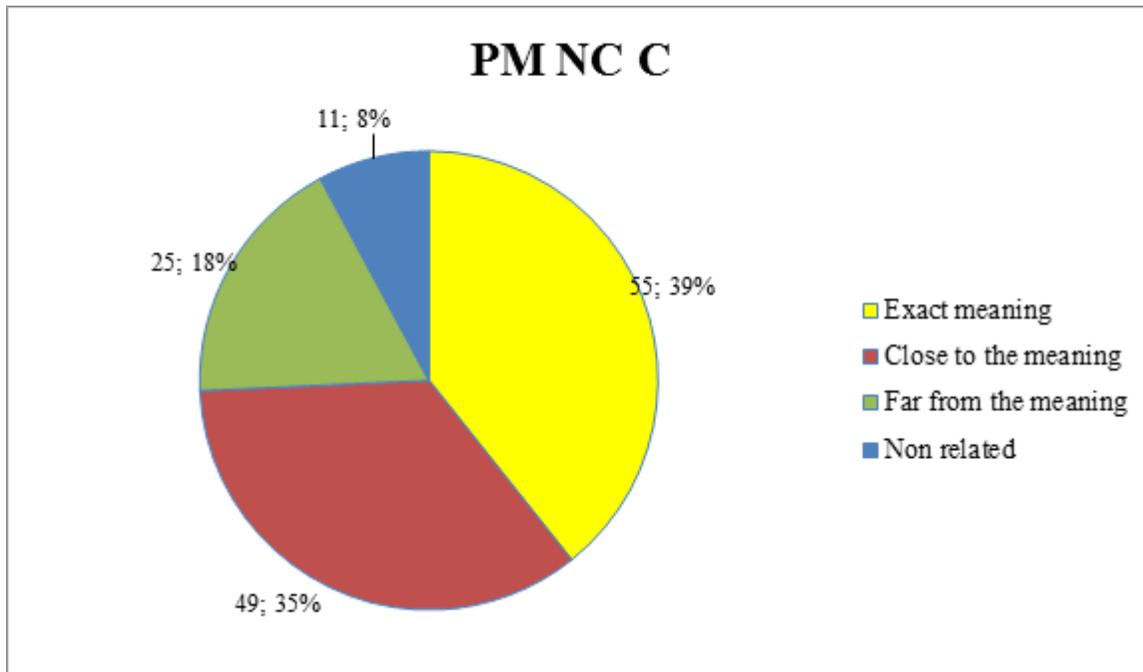


Noun Centred Idioms

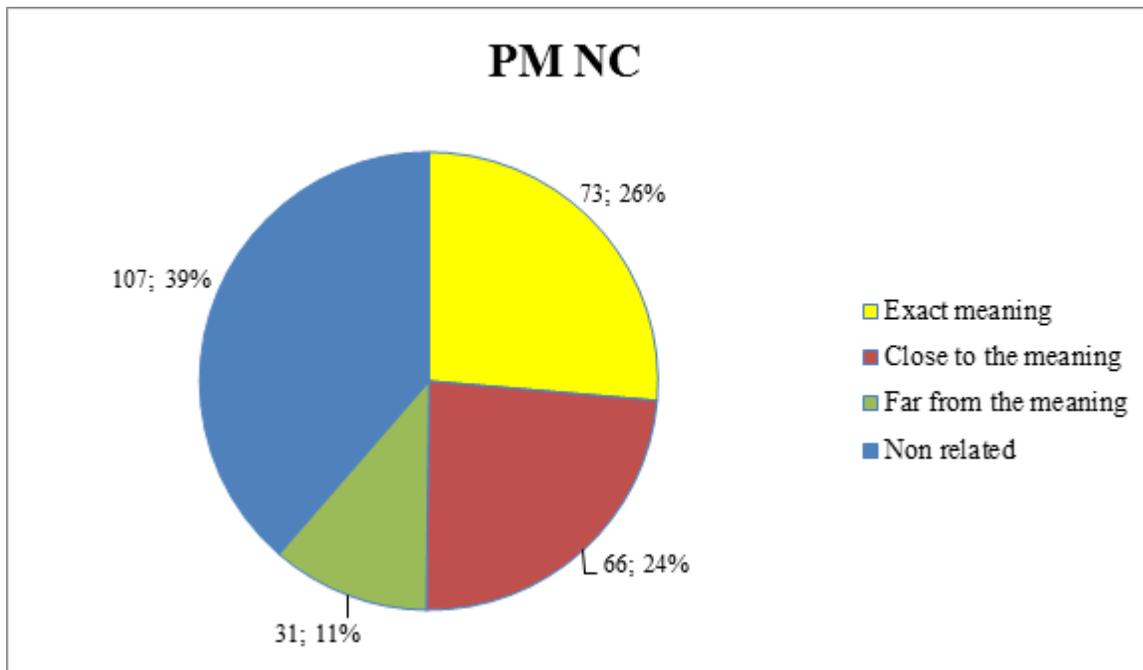
De-contextualised instance (Total: 137. Unanswered: 3)



Contextualised instance (Total: 140)

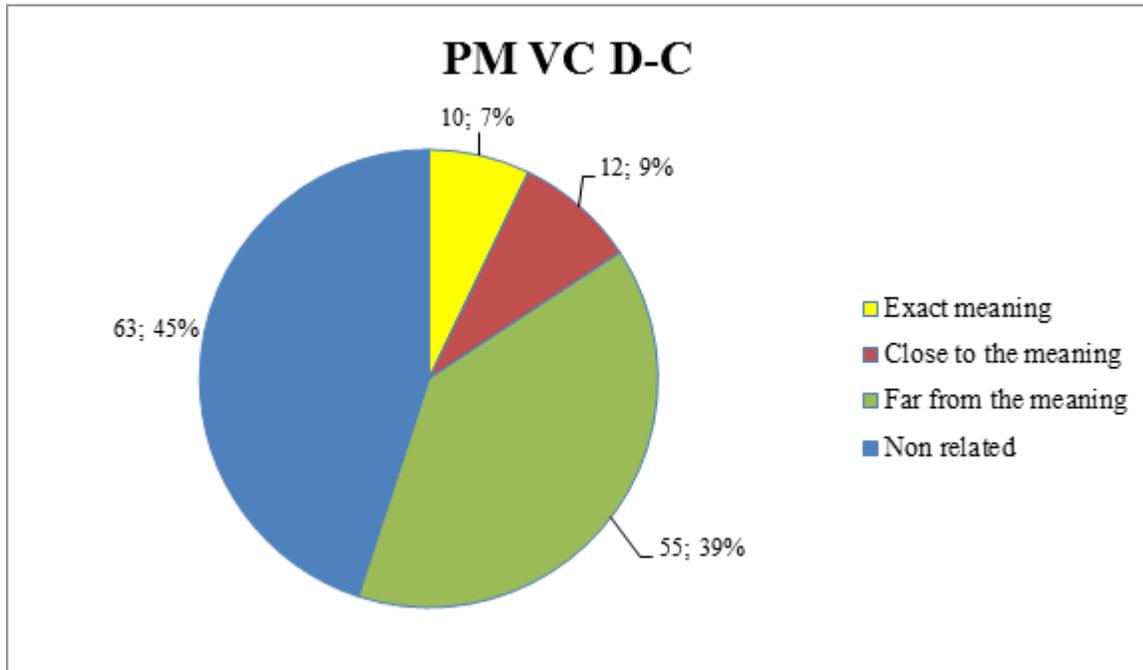


De-contextualised and Contextualised instances (Total: 277)

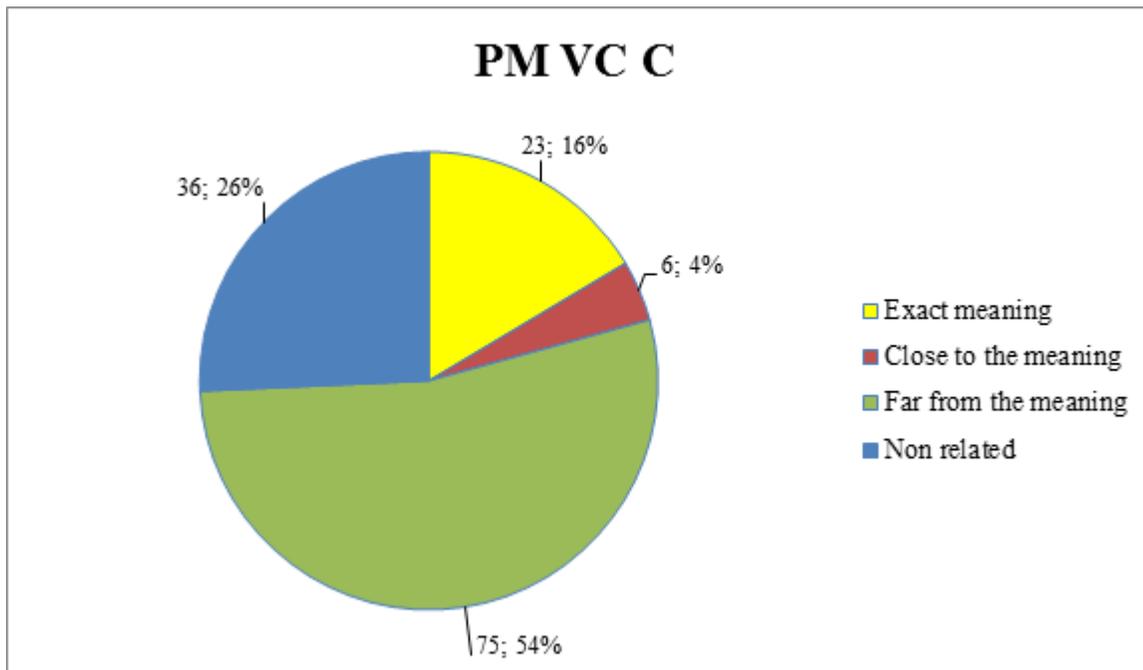


Verb Centred Idioms

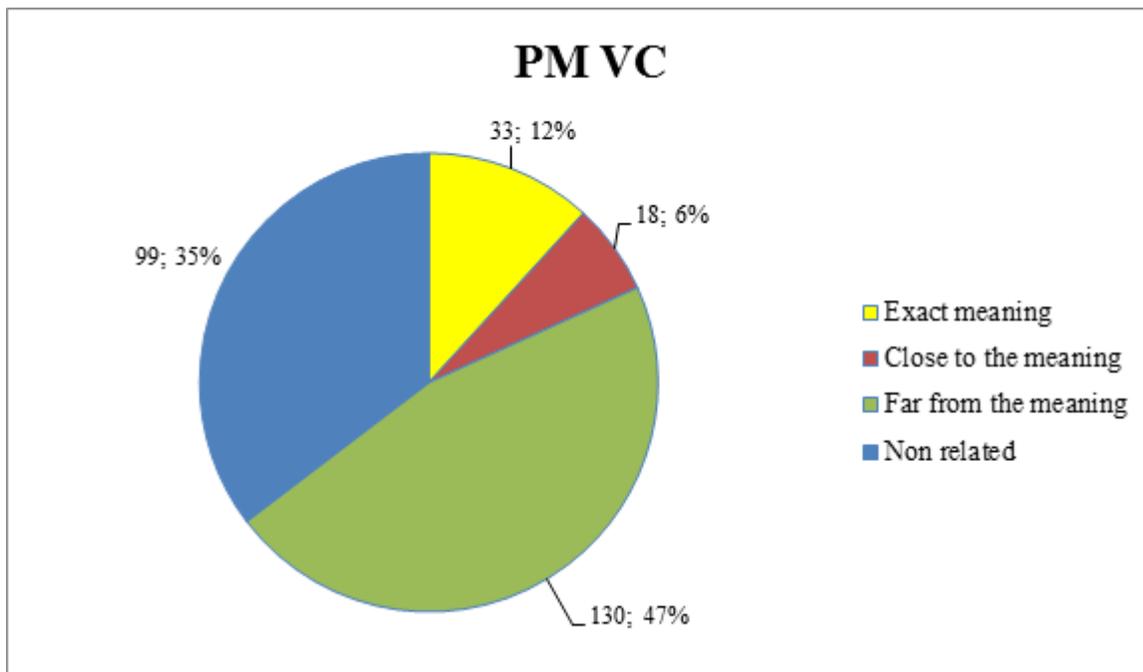
De-contextualised instance (Total: 140)



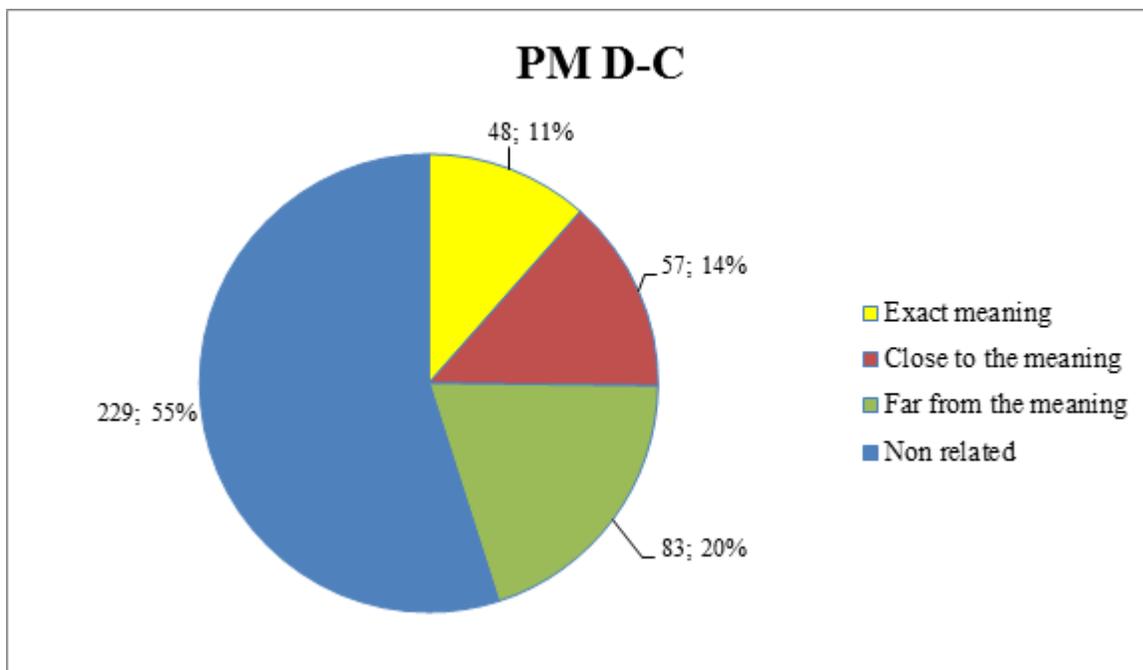
Contextualised instance (Total: 140)



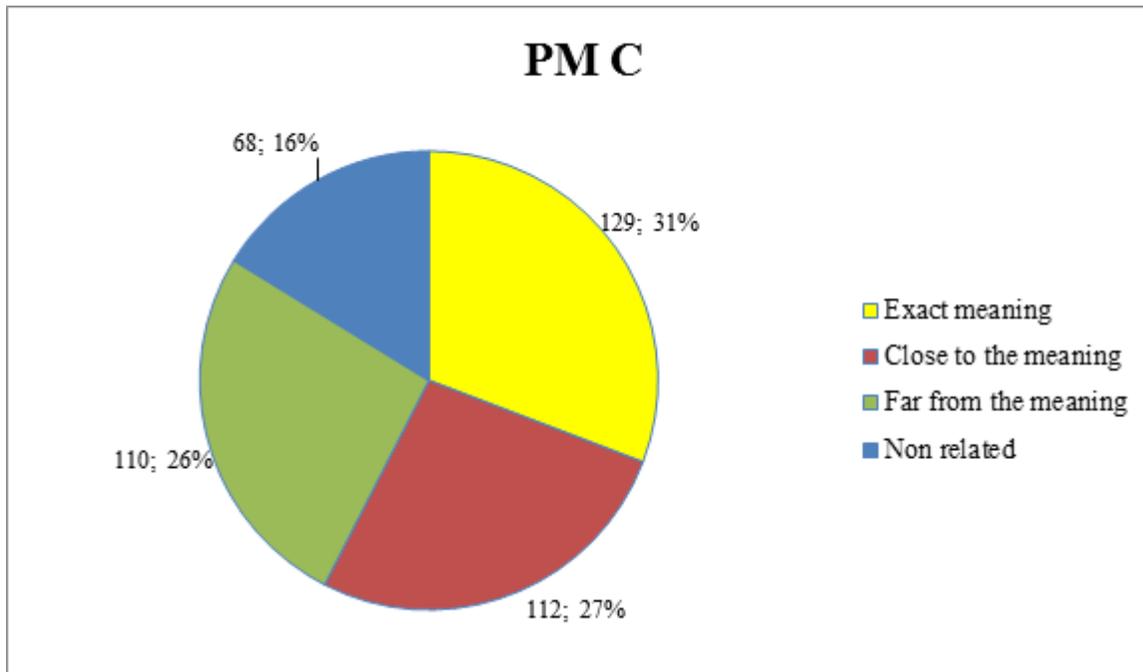
De-contextualised and Contextualised instances (Total: 280)



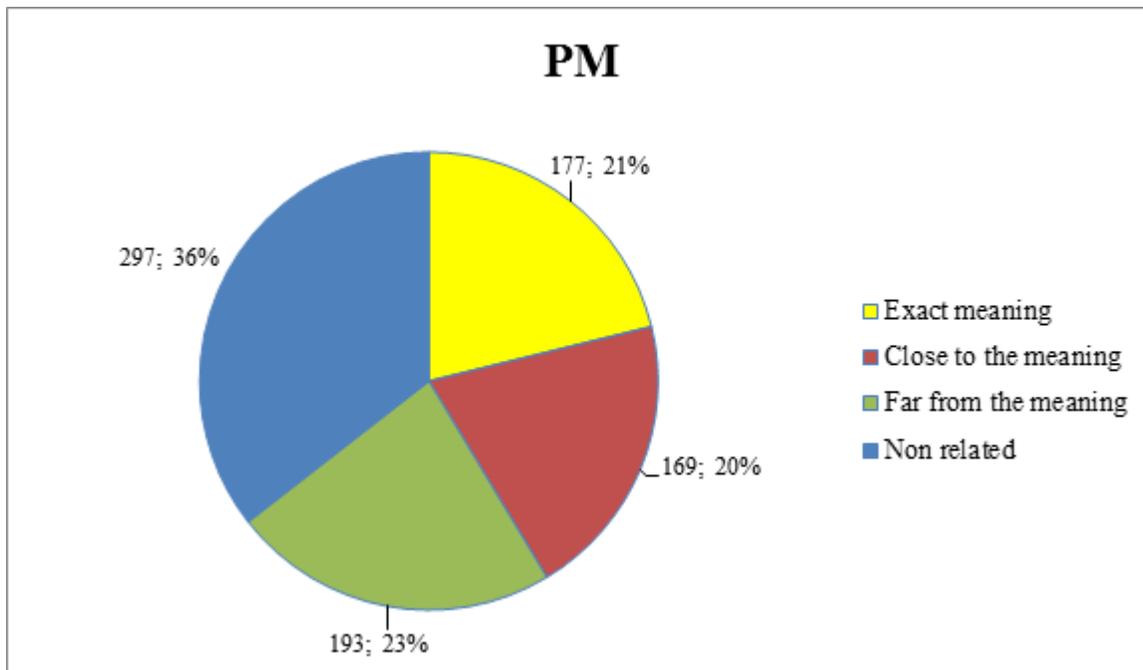
Partially Motivated Idioms; De-contextualised instance (Total: 417. Unanswered: 3)



Partially Motivated Idioms; Contextualised instance (Total: 419. Unanswered: 1)



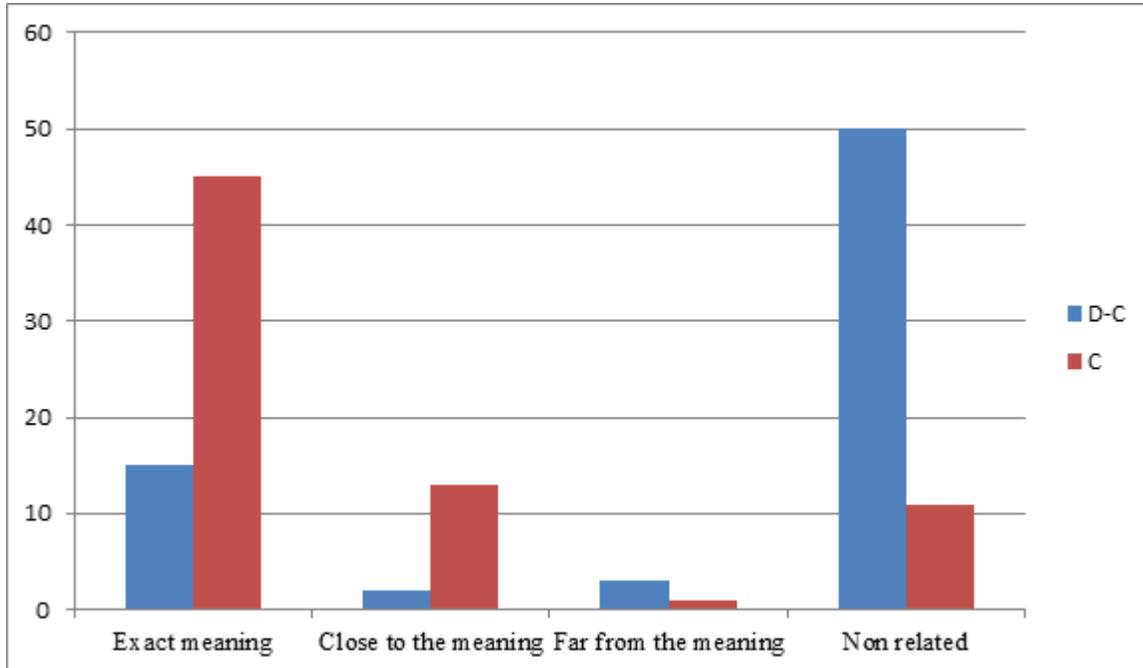
Partially Motivated Idioms; De-contextualised and Contextualised instances (Total: 836)



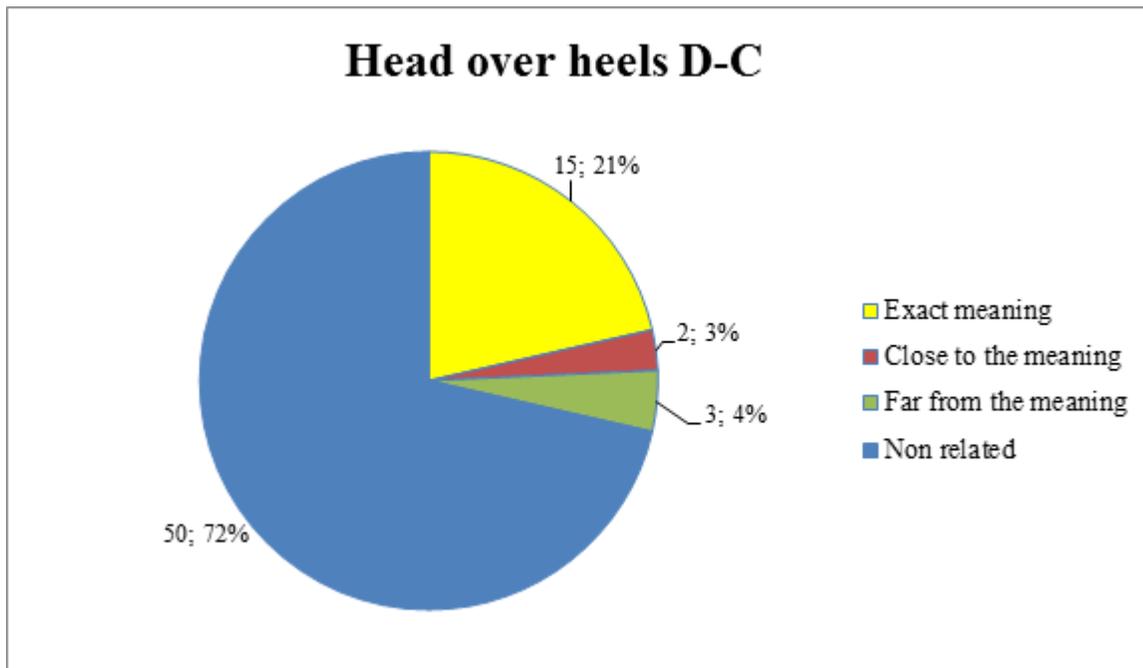
IV. Non-Motivated Idioms

1. Preposition Centred Idioms

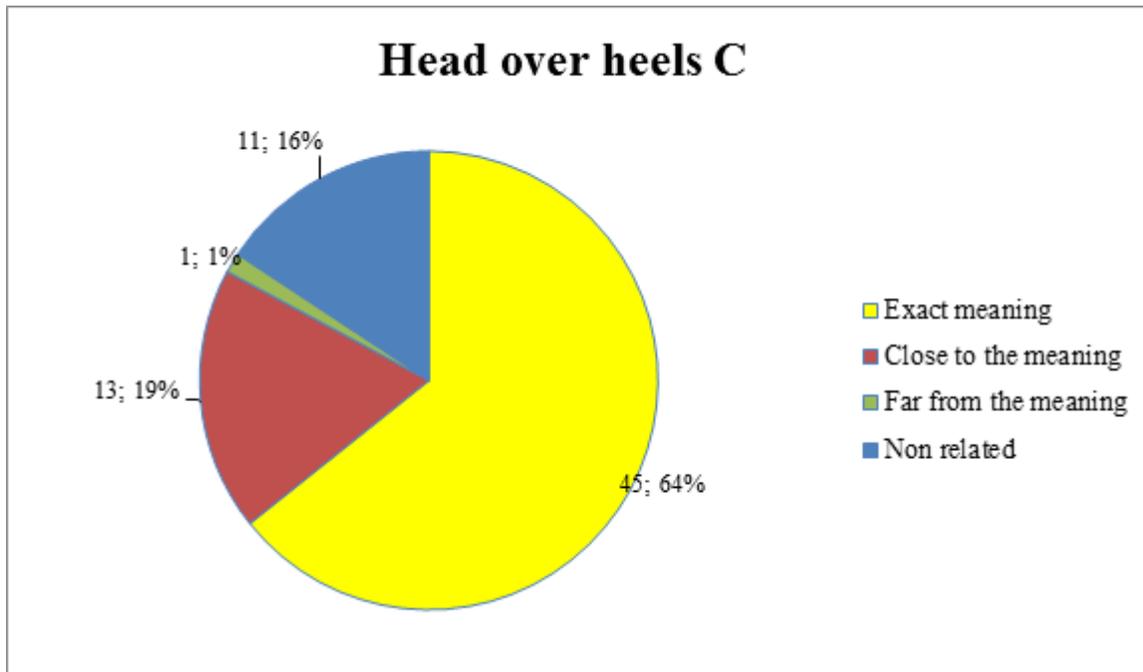
Head over heels



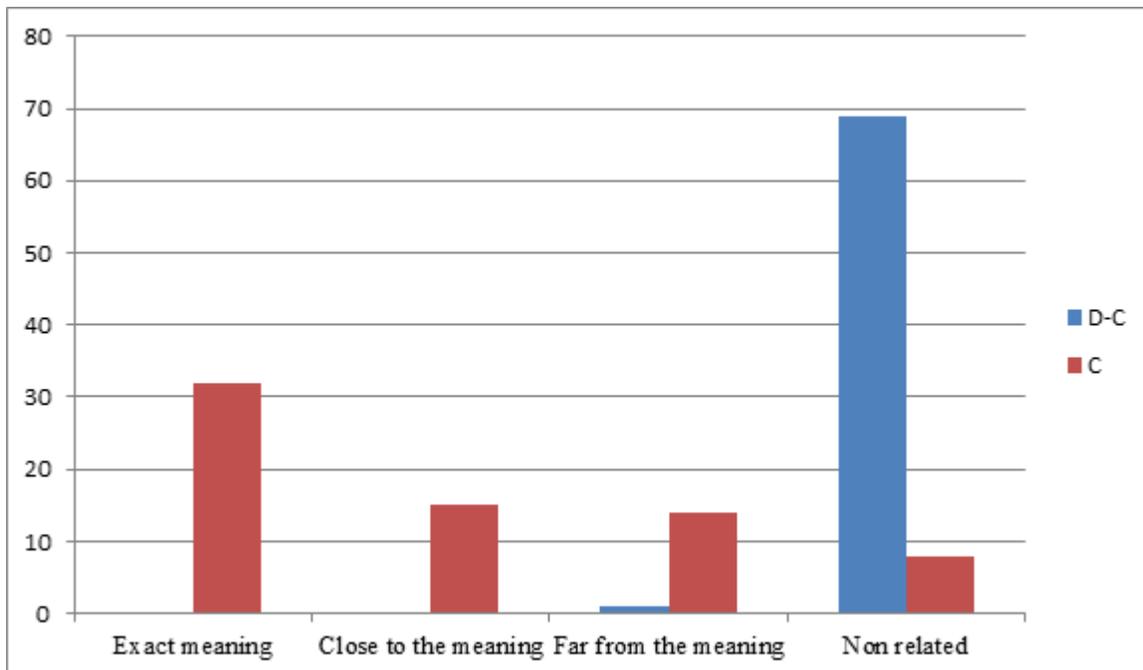
De-contextualised instance



Contextualised instance

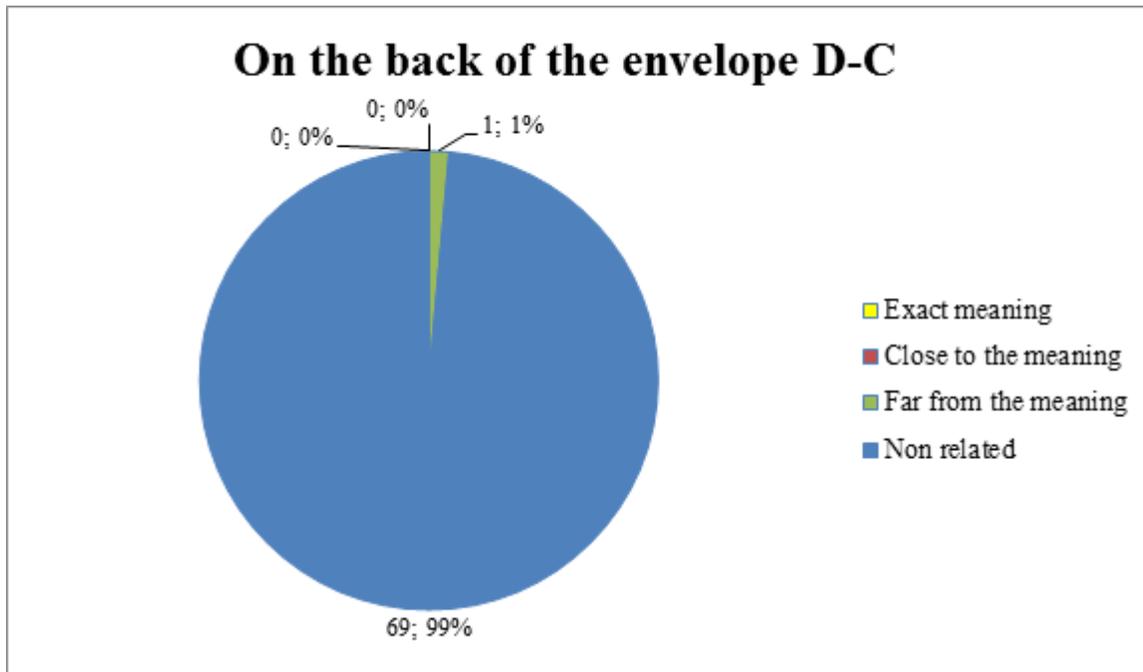


On the back of the envelope

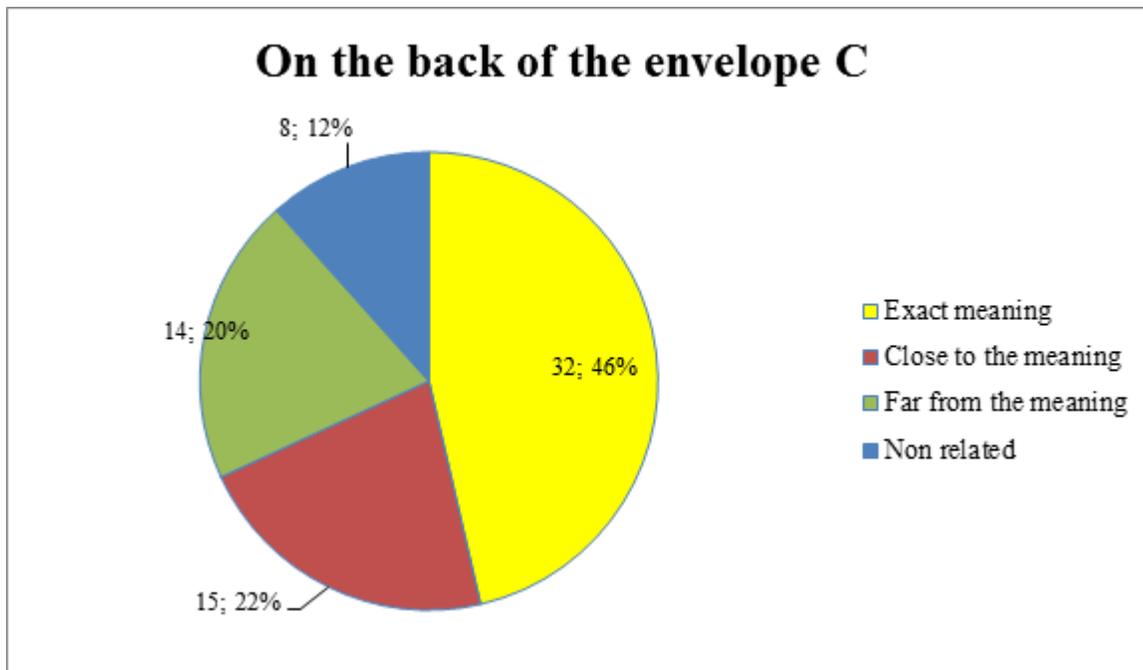


(C instance: 1 unanswered)

De-Contextualised instance



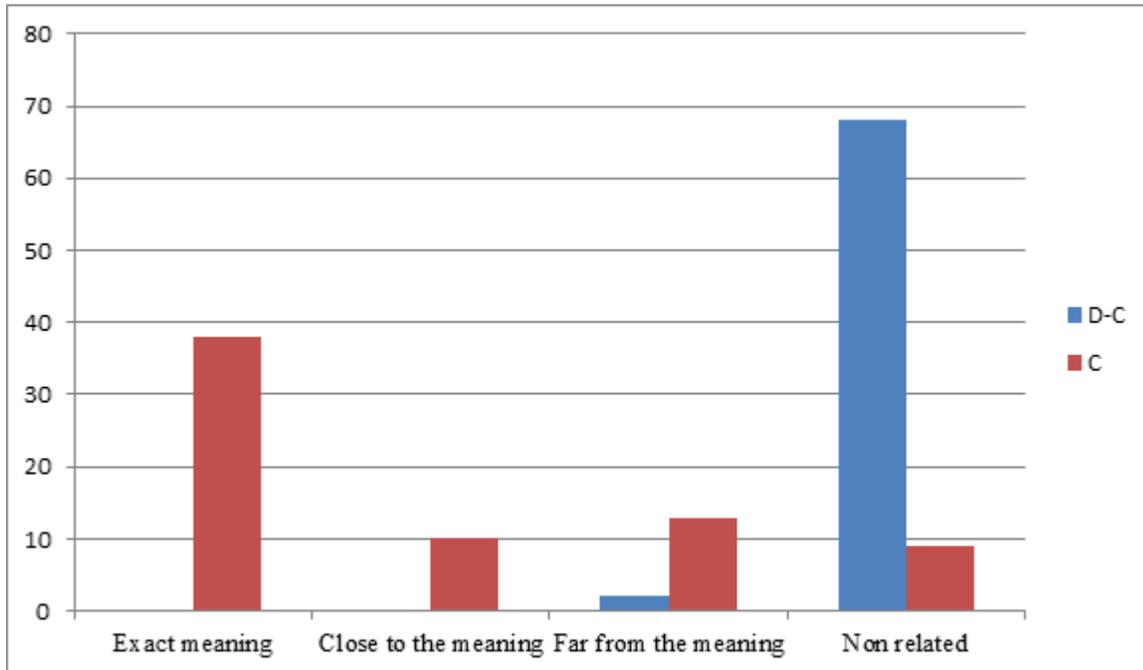
Contextualised instance



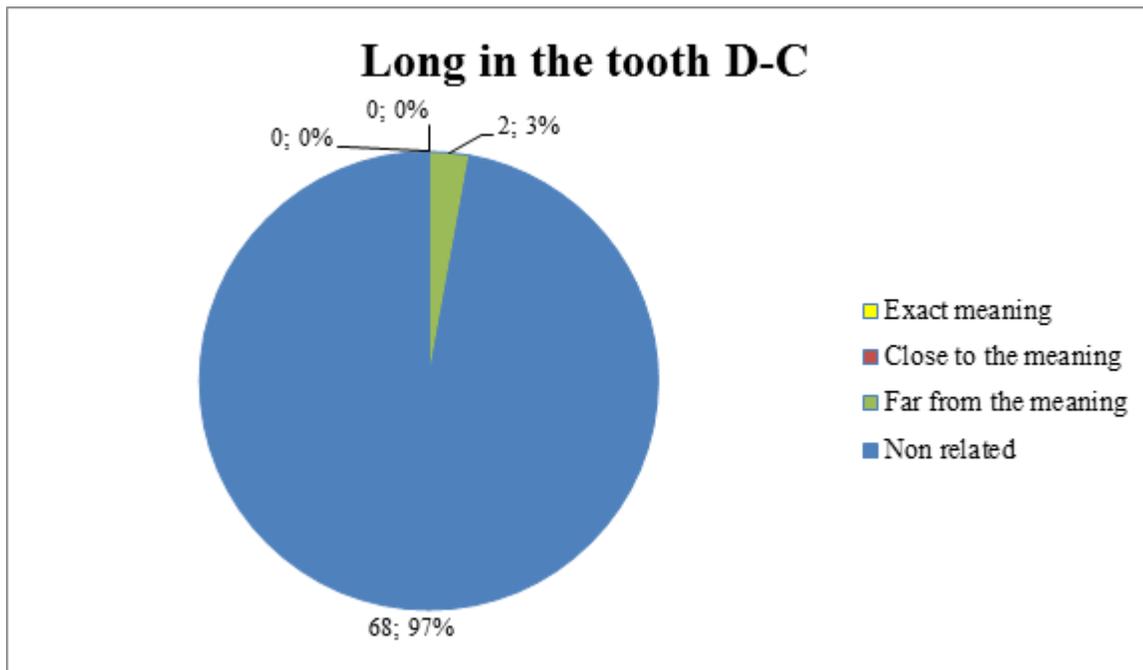
(Total: 69 responses. Unanswered: 1)

3. Noun Centred Idioms

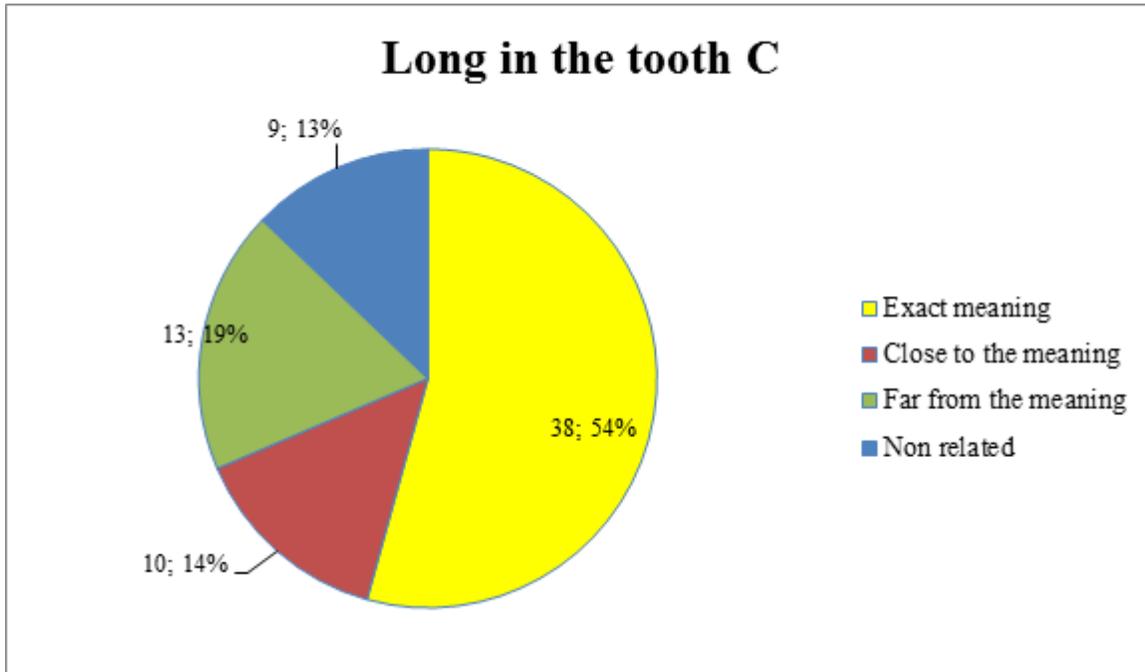
Long in the tooth



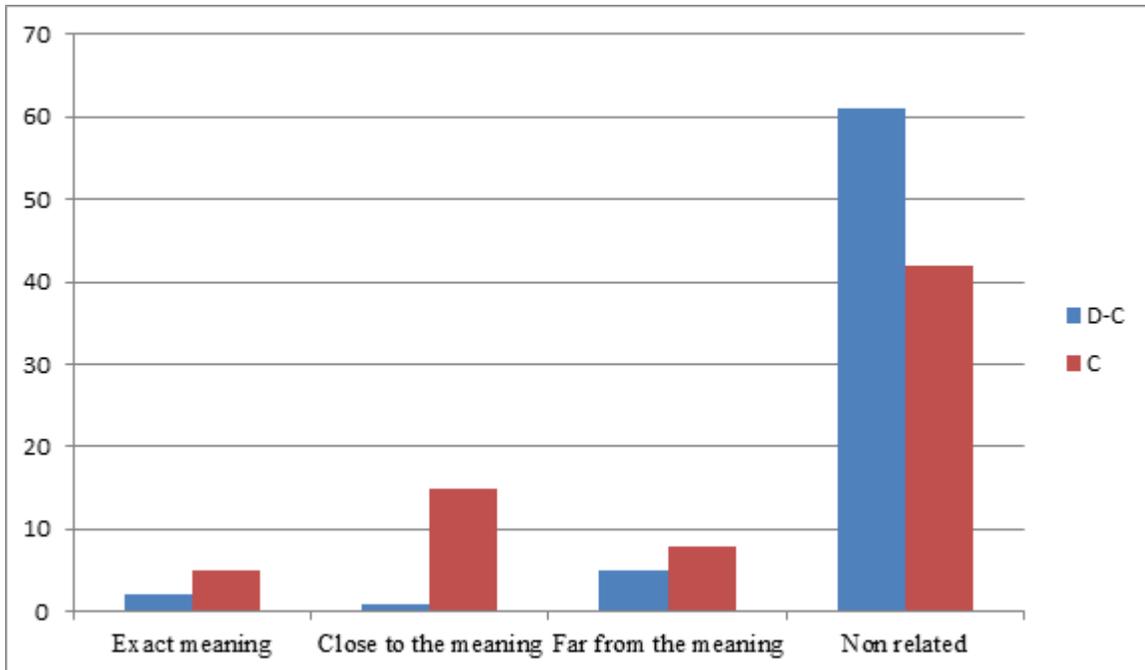
De-contextualised instance



Contextualised instance

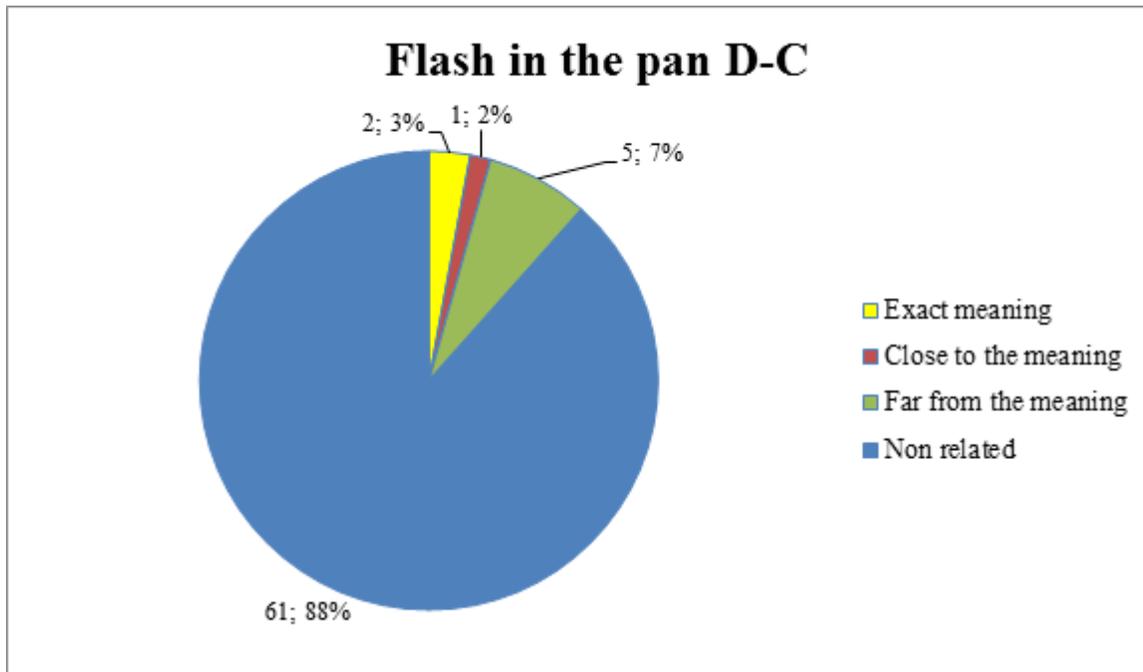


Flash in the pan



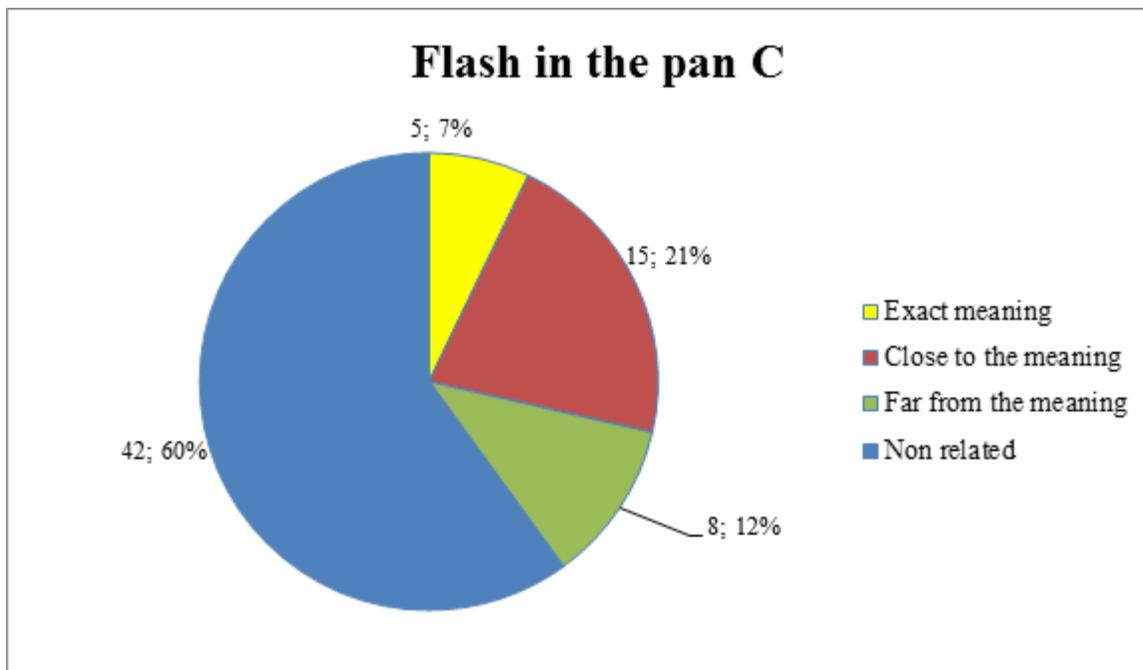
(D-C instance: 1 unanswered)

De-contextualised instance



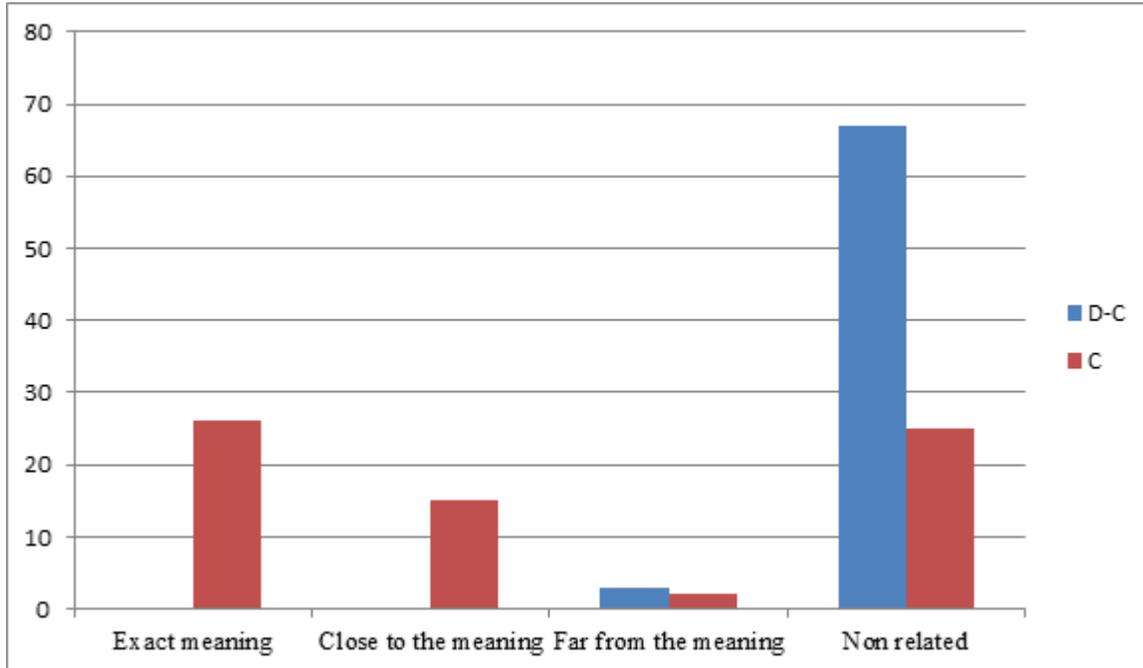
(Total: 69 responses. Unanswered: 1)

Contextualised instance



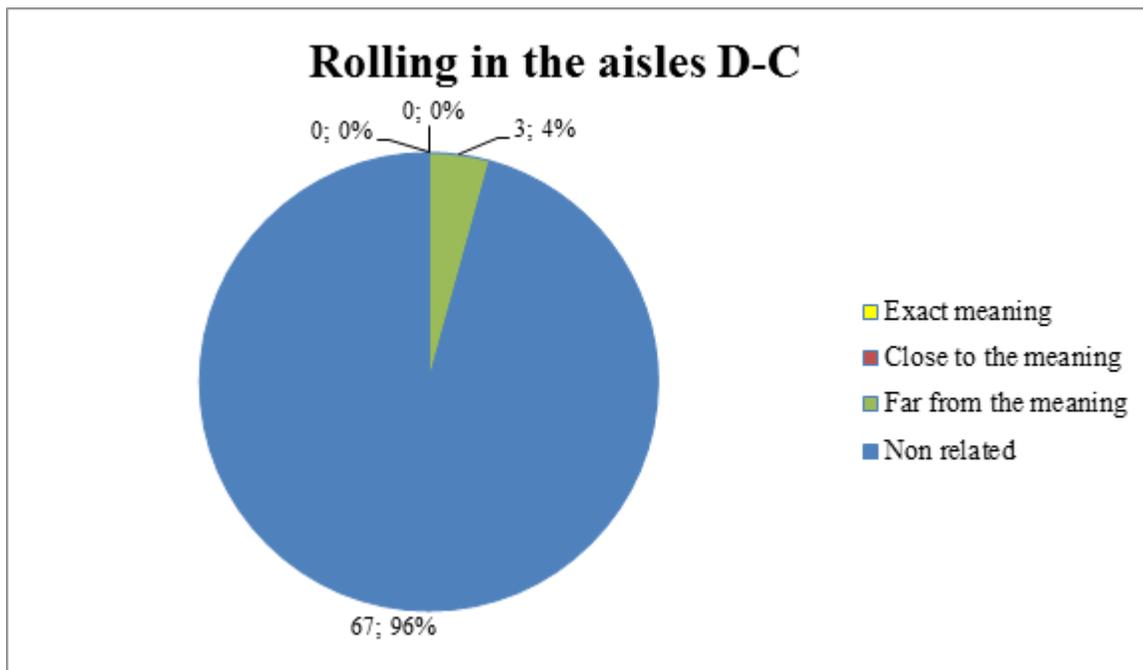
4. Verb Centred Idioms

Rolling in the aisles

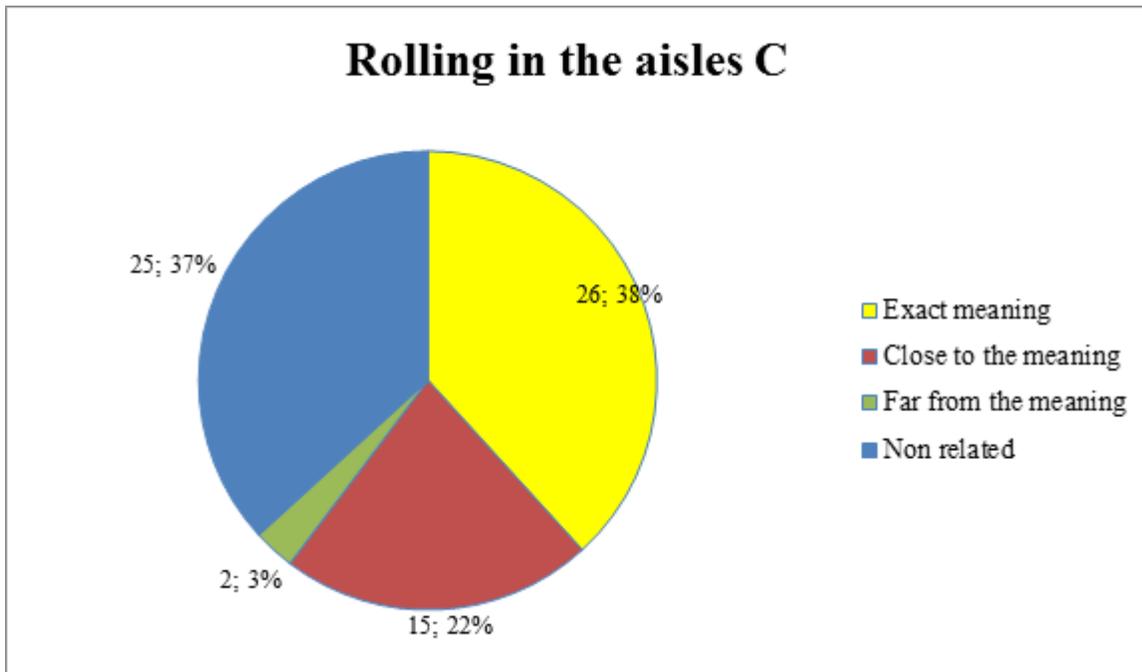


(C instance: 2 unanswered)

De-contextualised instance

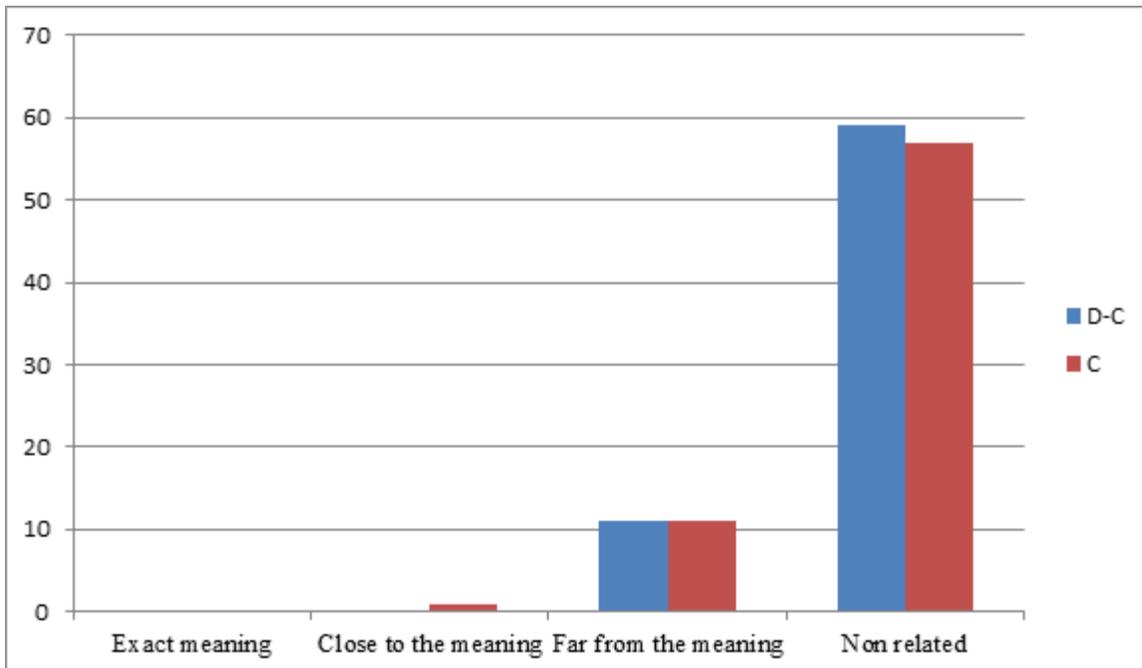


Contextualised instance



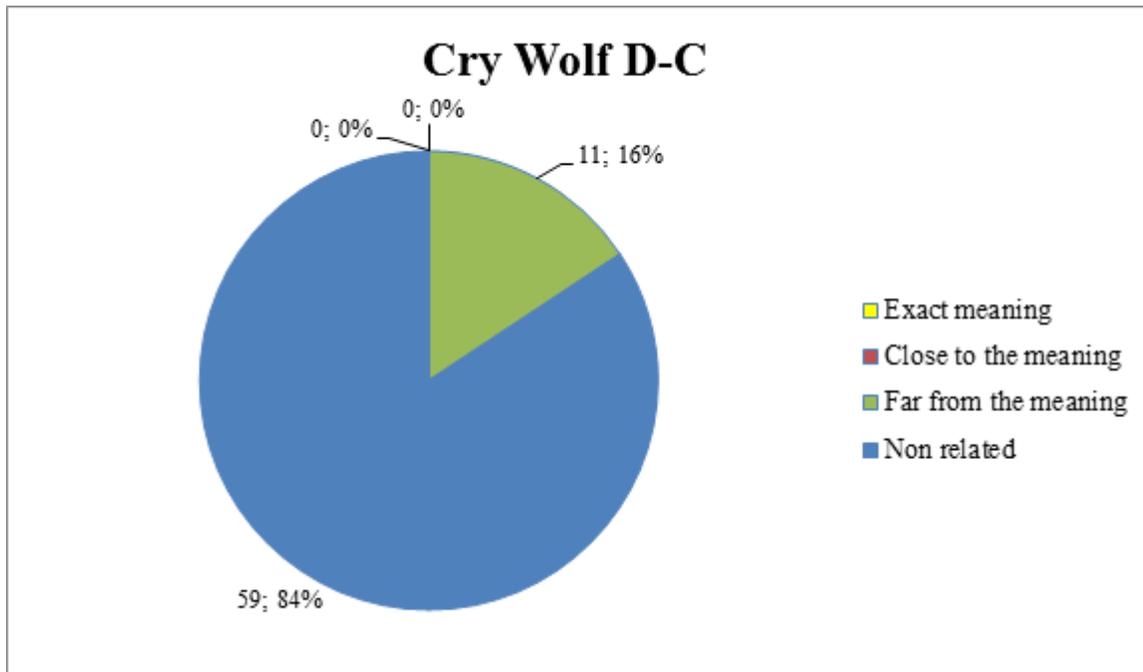
(Total: 68 responses. Unanswered: 2)

Cry Wolf

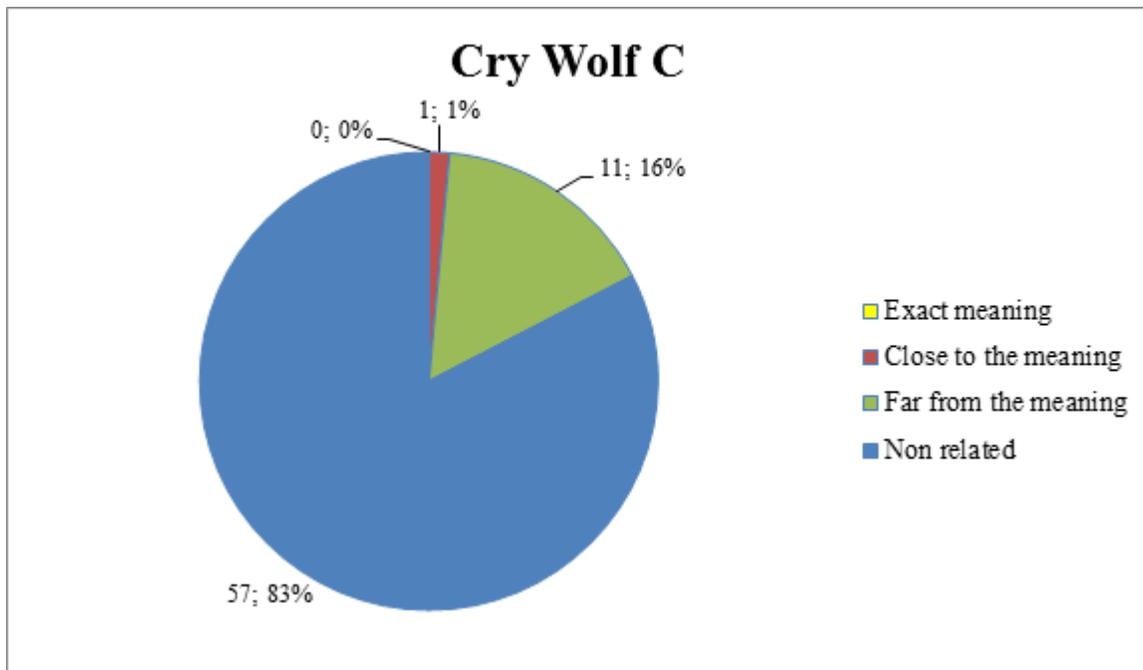


(C Instance: 1 unanswered)

De-contextualised instance



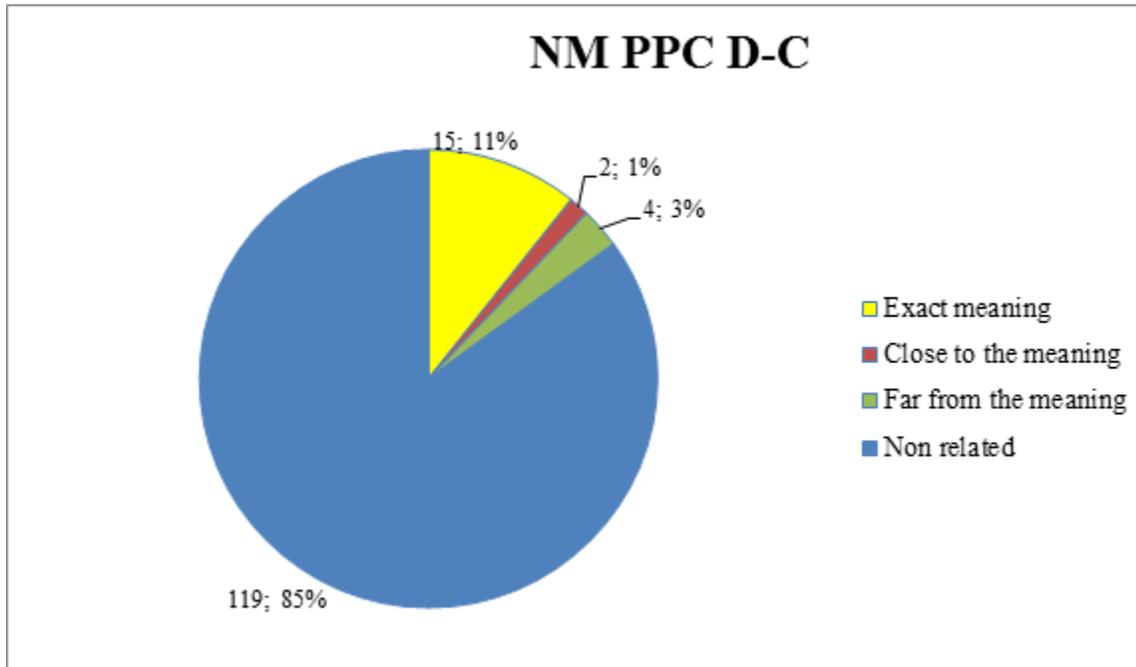
Contextualised instance



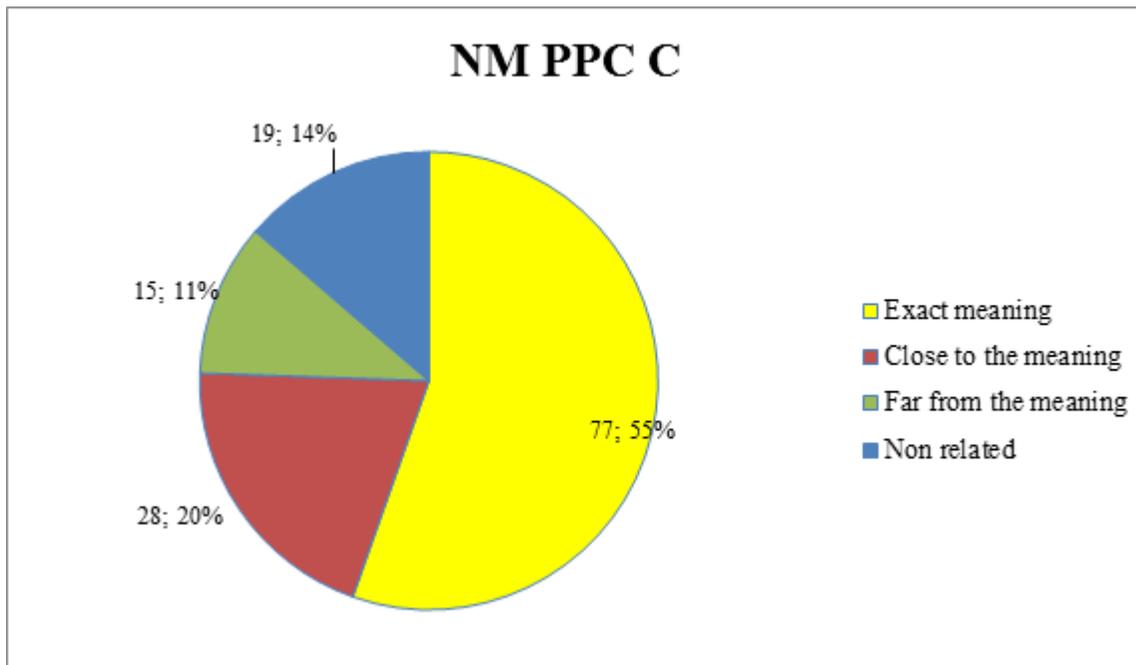
(Total: 69 responses. Unanswered: 1)

Preposition Centred Idioms

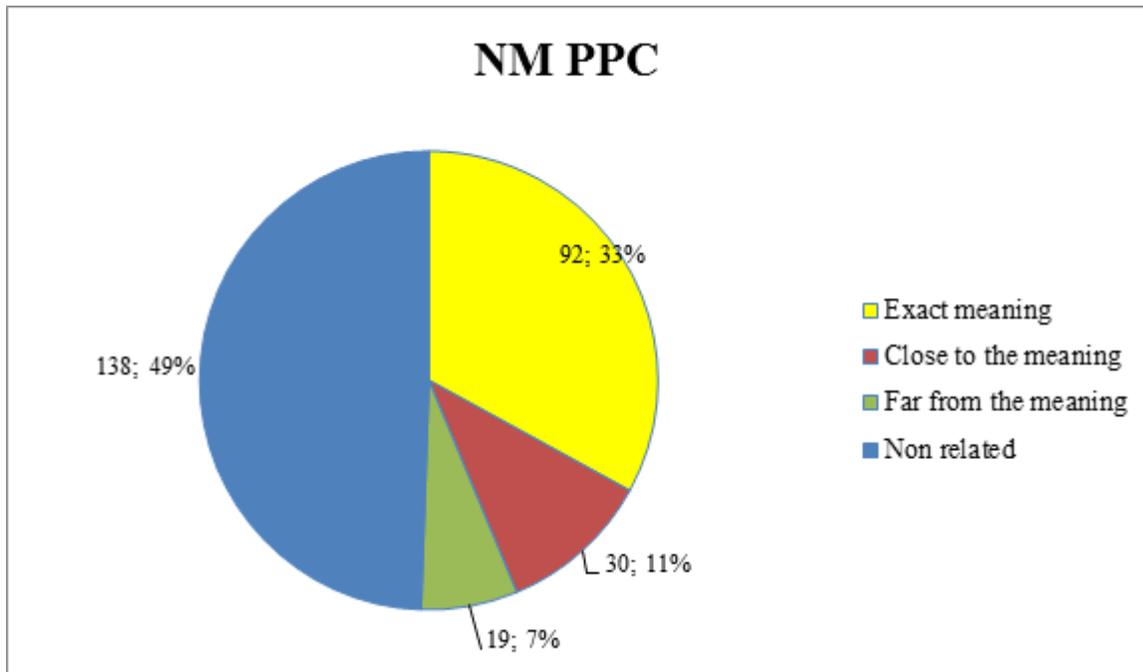
De-contextualised instance (Total: 140)



Contextualised instance (Total: 139. Unanswered: 1)

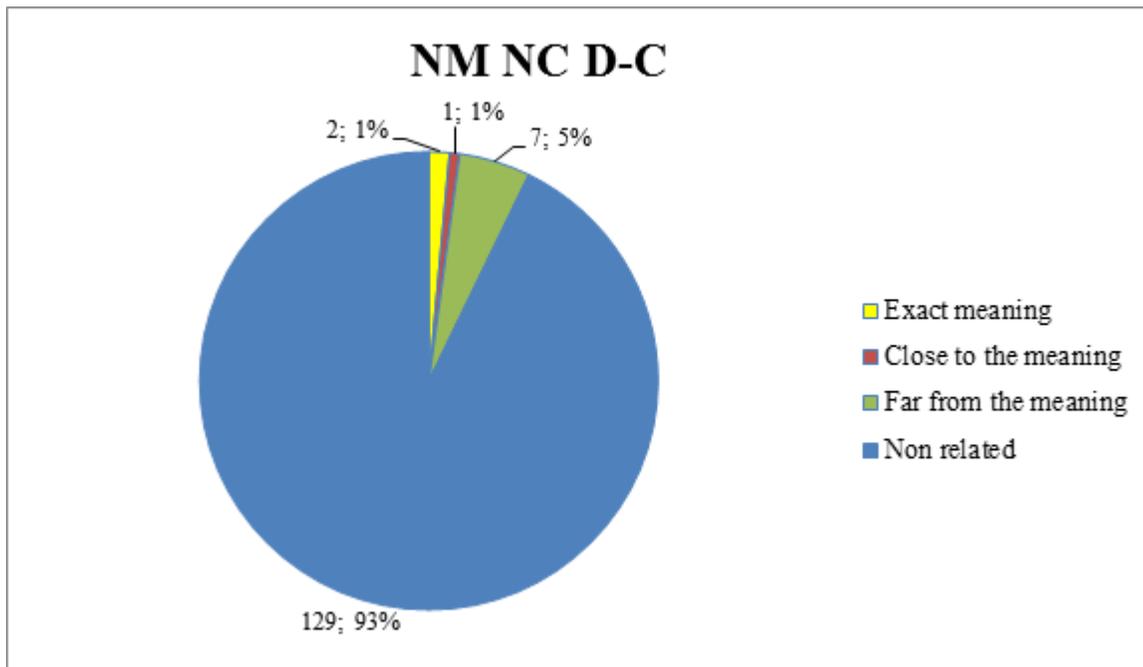


De-contextualised and Contextualised instances (Total: 279)

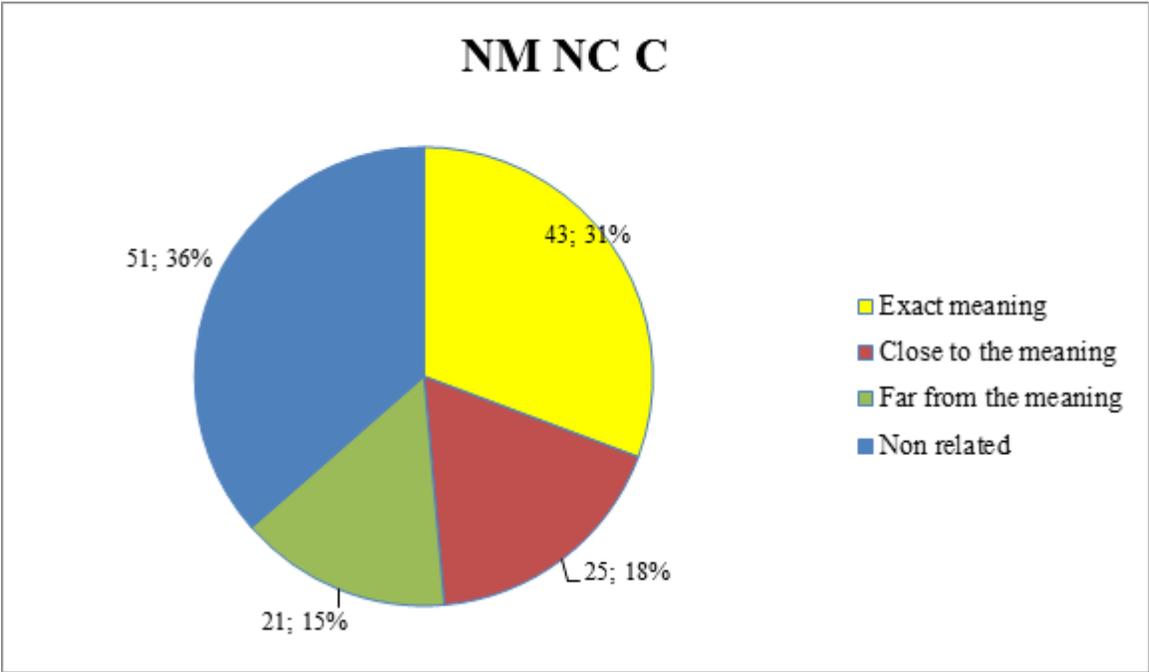


Noun Centred Idioms

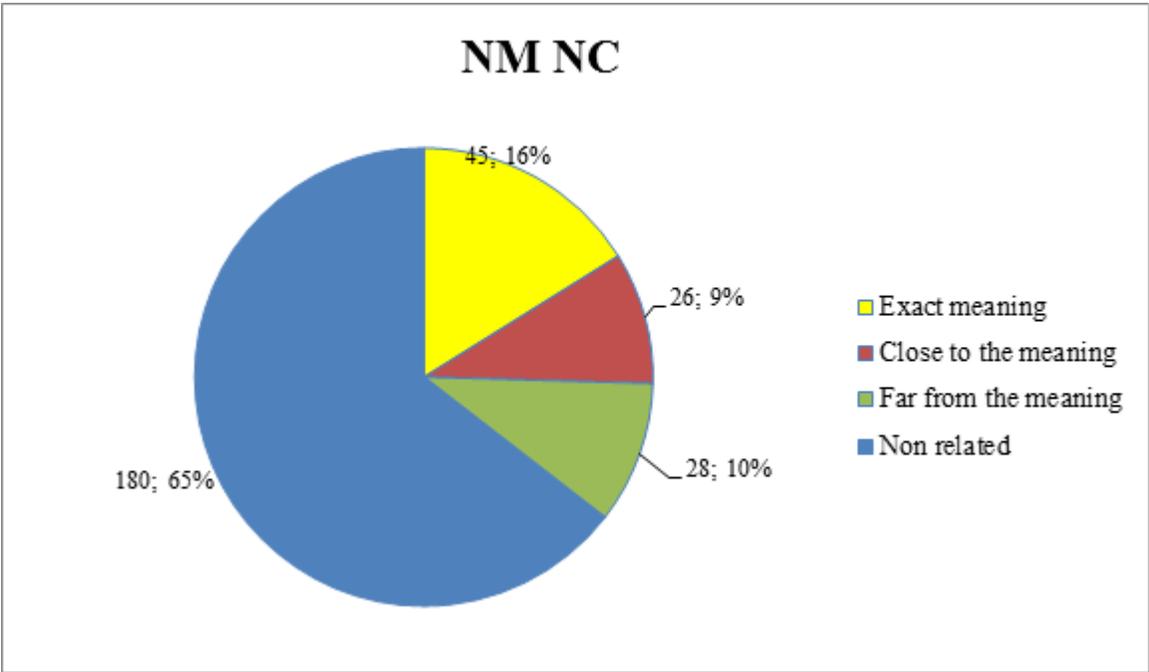
De-contextualised instance (Total: 139. Unanswered: 1)



Contextualised instance (Total: 140)

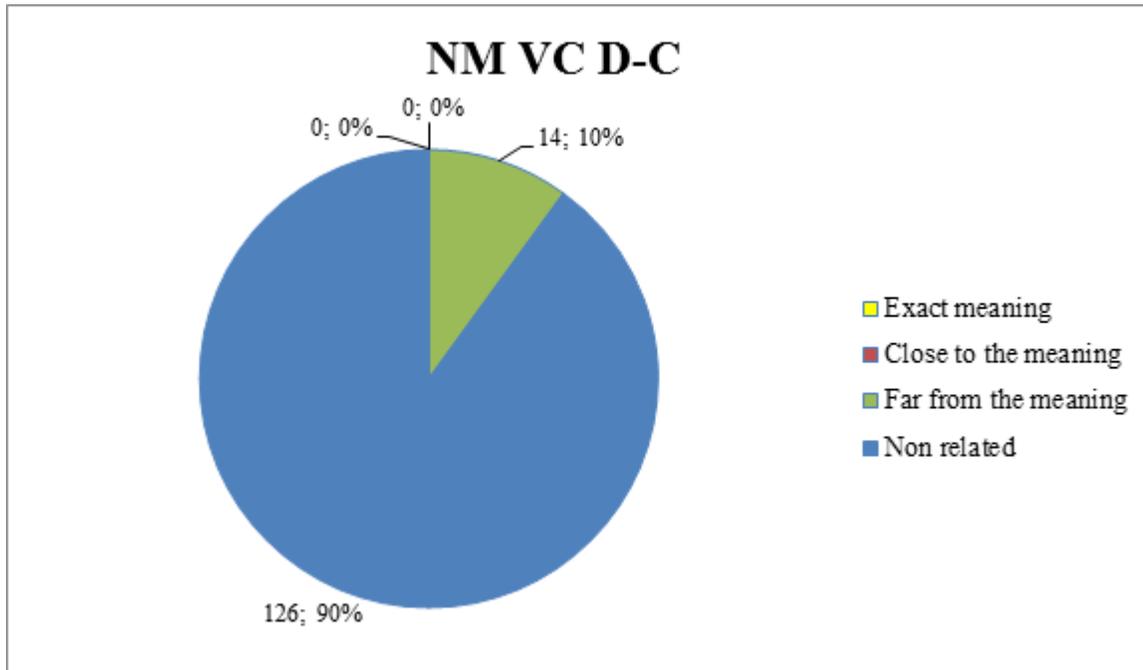


De-contextualised and Contextualised instances (Total: 279)

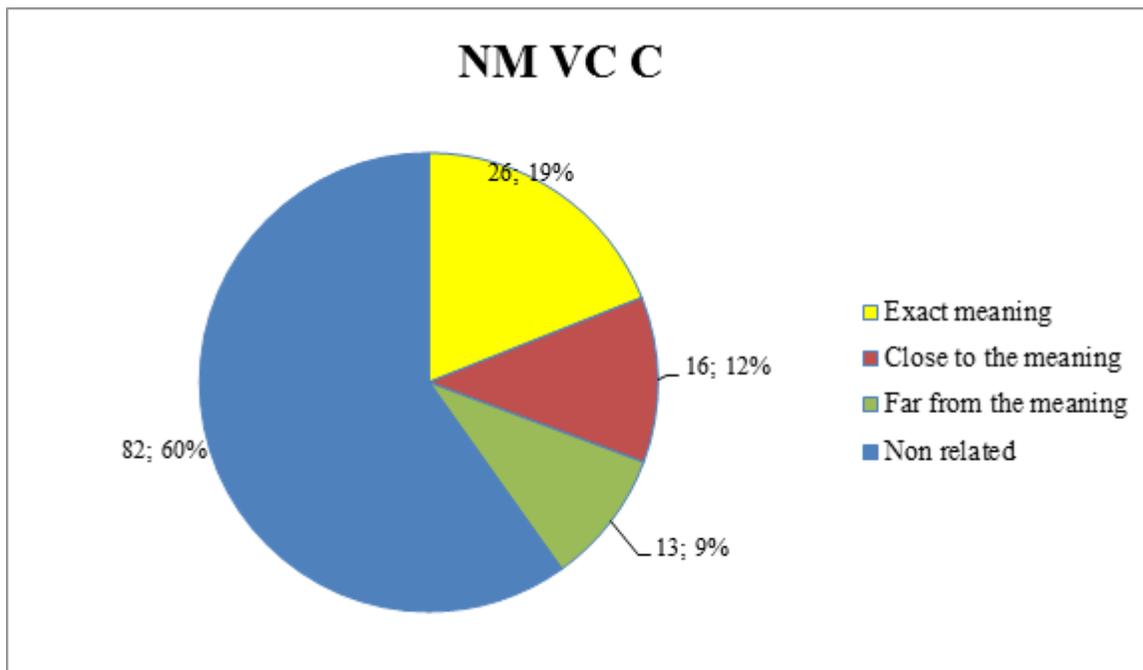


Verb Centred Idioms

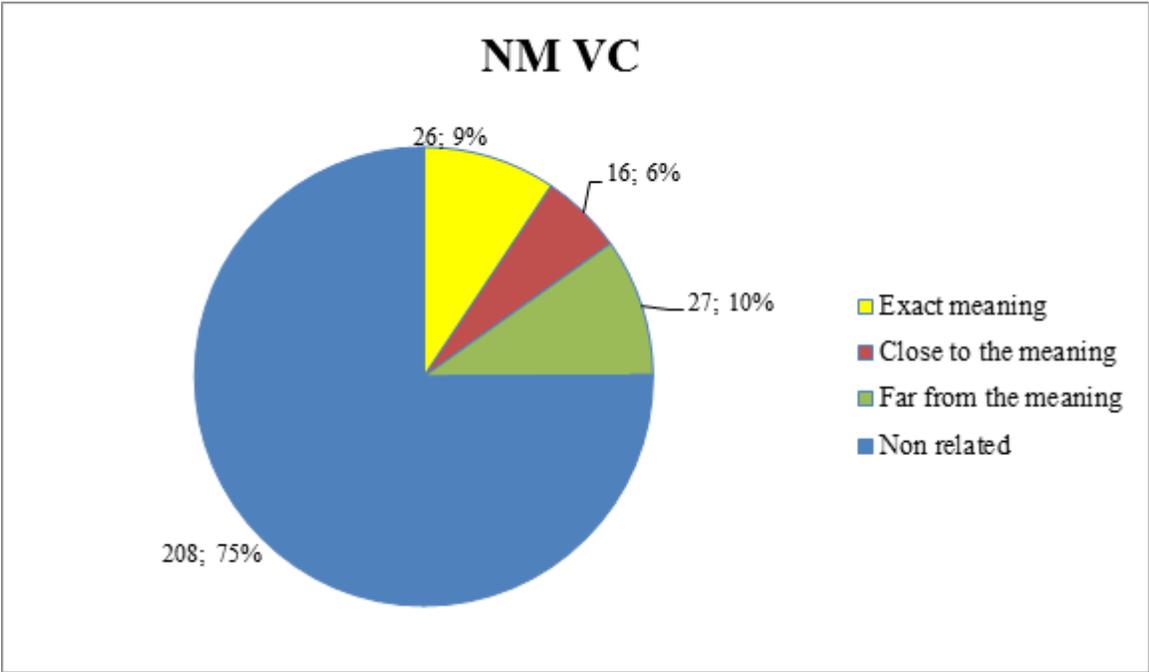
De-contextualised instance (Total: 140)



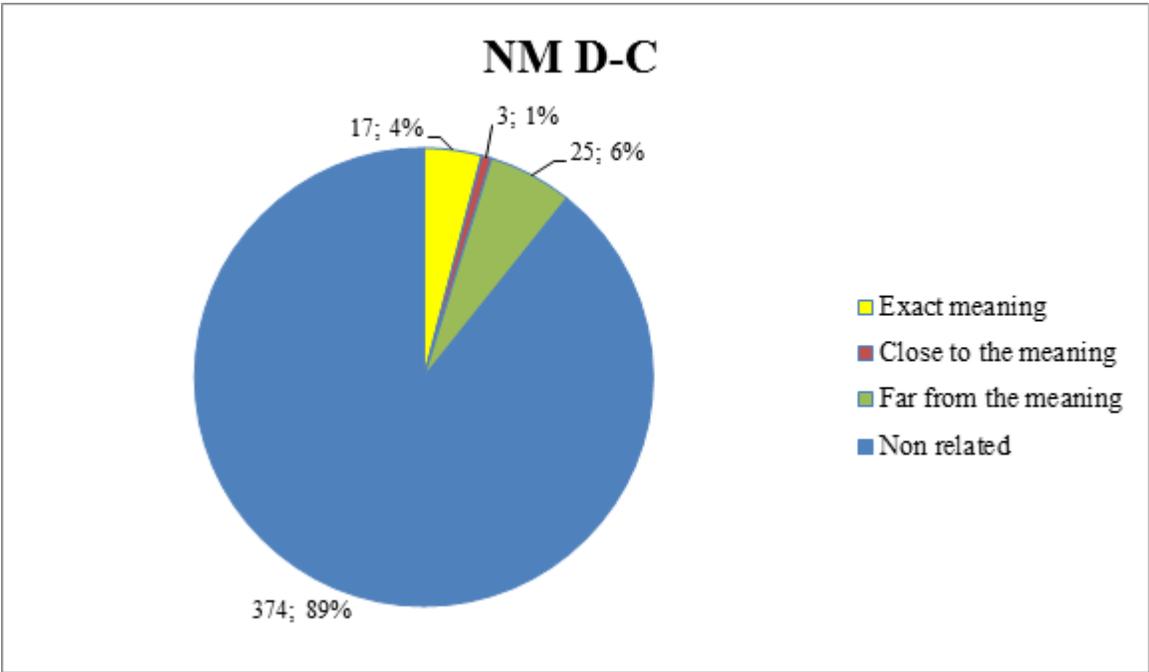
Contextualised instance (Total: 137. Unanswered: 3)



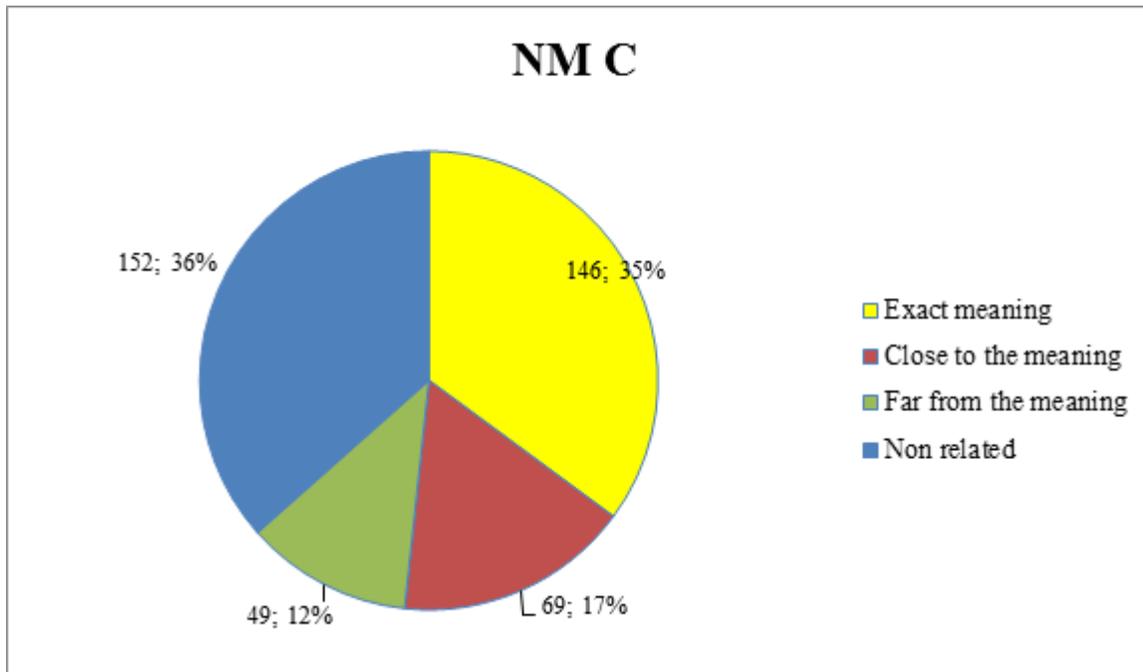
De-contextualised and Contextualised instances (Total: 277)



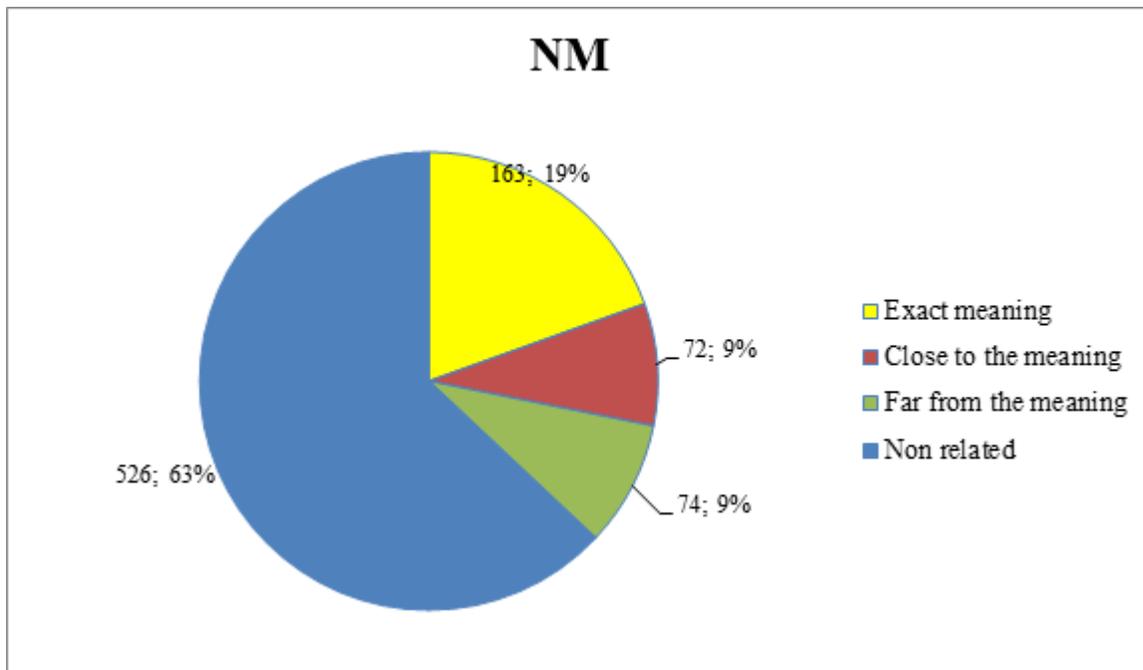
Non-Motivated Idioms; De-contextualised instance (Total: 419. Unanswered: 1)



Non-Motivated Idioms; Contextualised instance (Total: 416. Unanswered: 4)



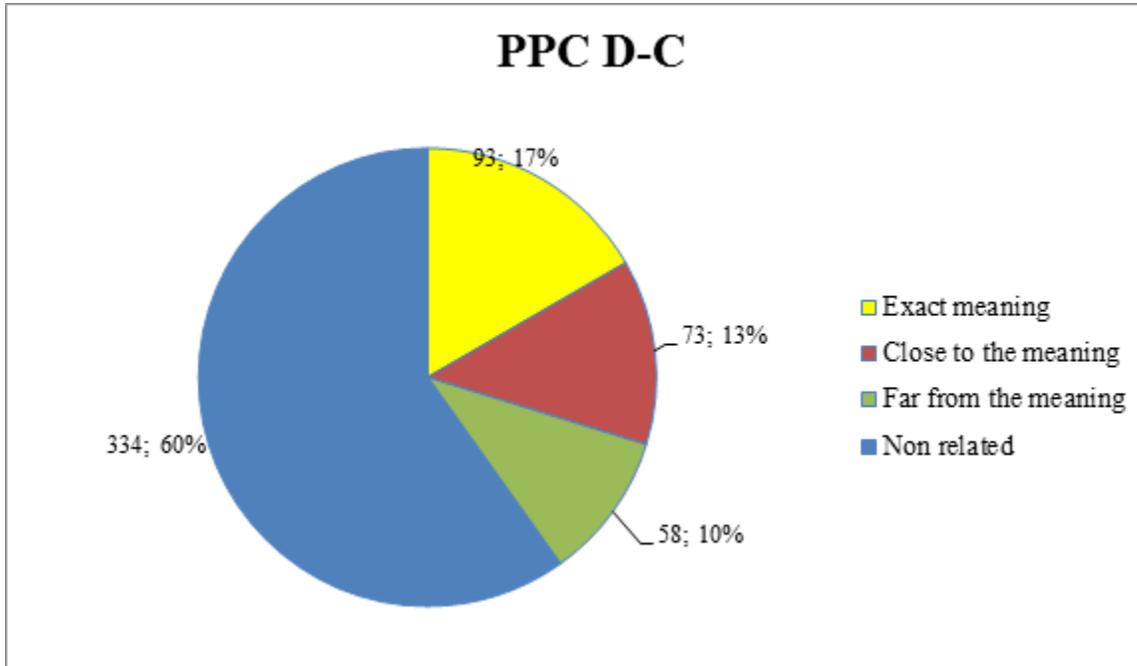
Non-Motivated Idioms; De-contextualised and Contextualised instances (Total: 835)



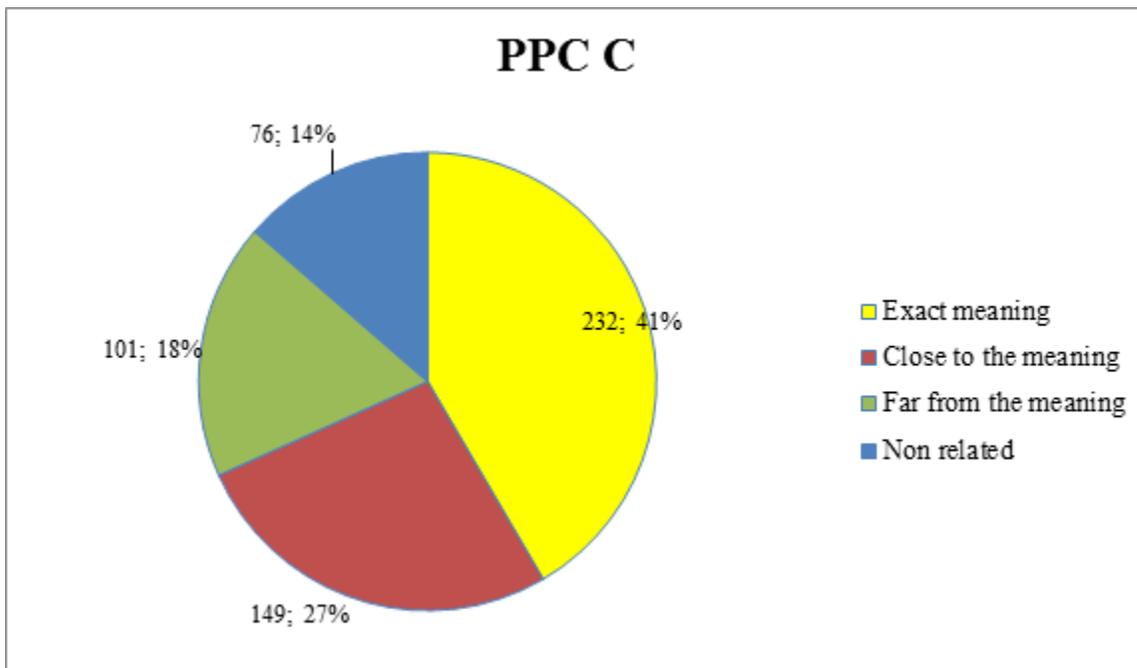
V. Idioms

1. Preposition Centred Idioms

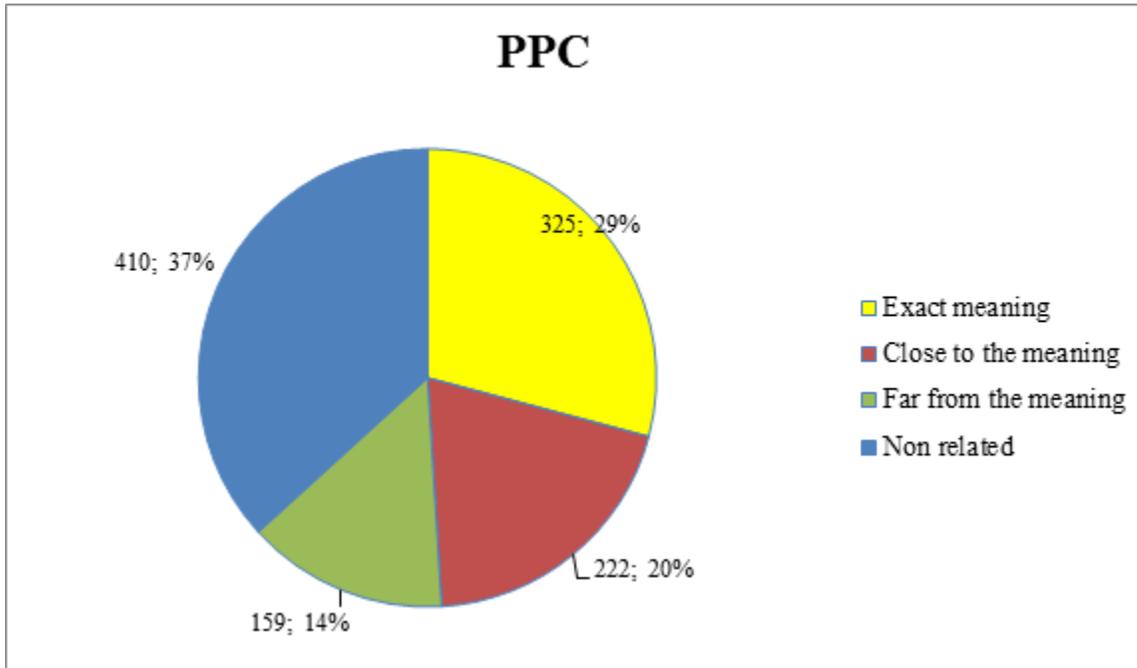
All preposition centred Idioms; De-contextualised instance (Total: 558)



All preposition centred idioms; contextualised instance (Total: 558)

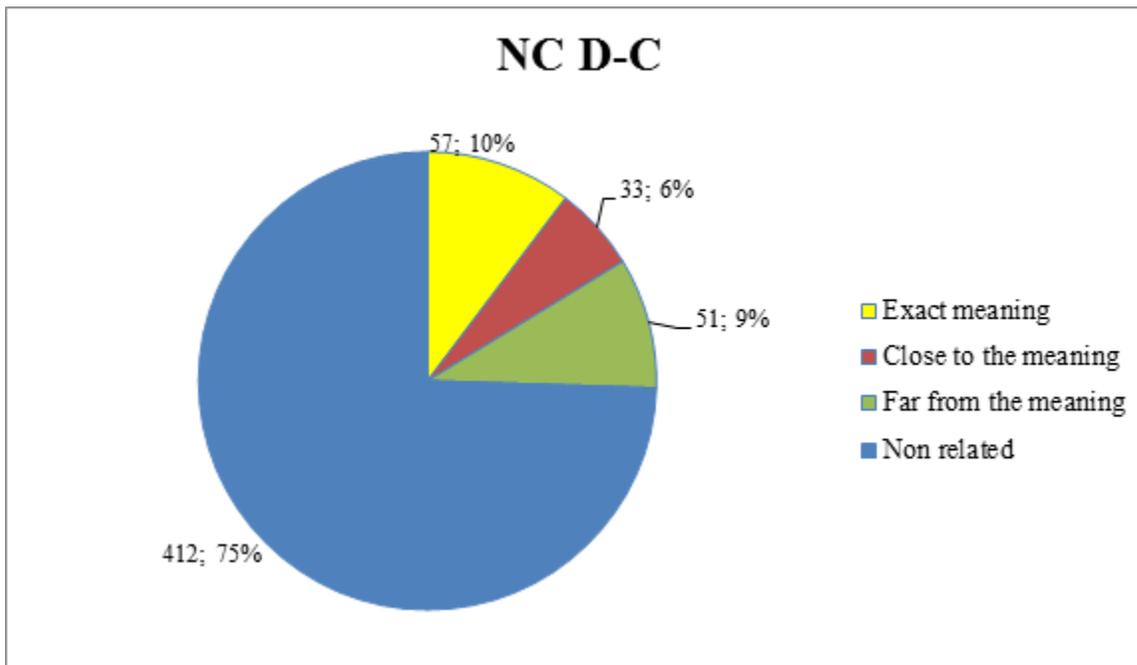


All preposition centred idioms; De-contextualised and contextualised instance (Total: 1,116)

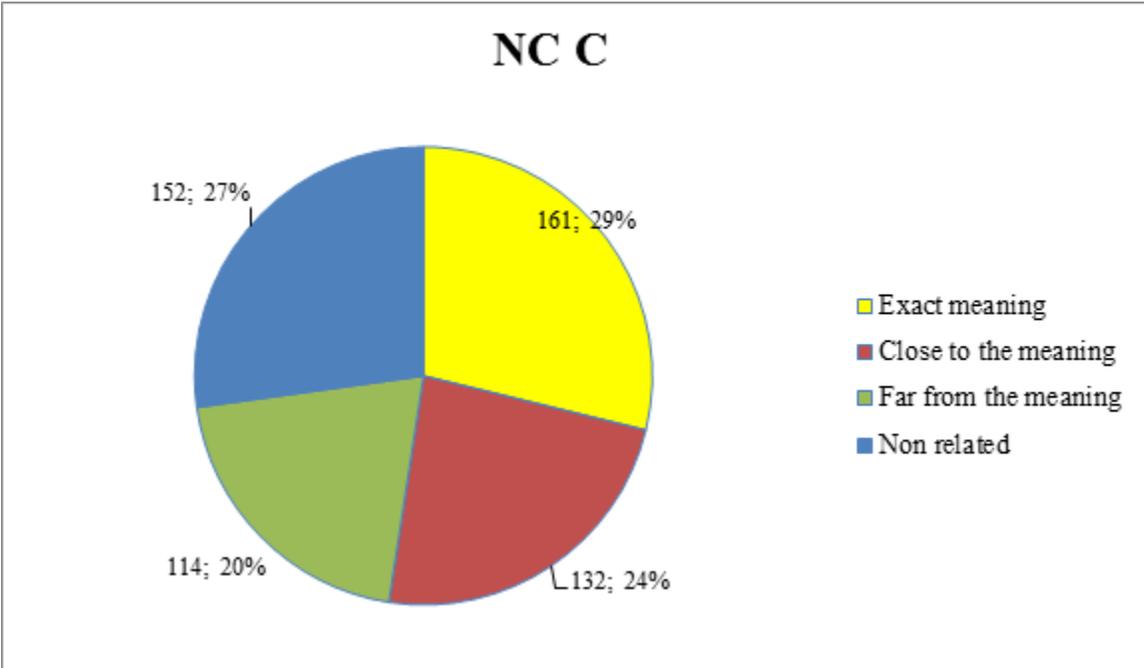


2. Noun centred Idioms

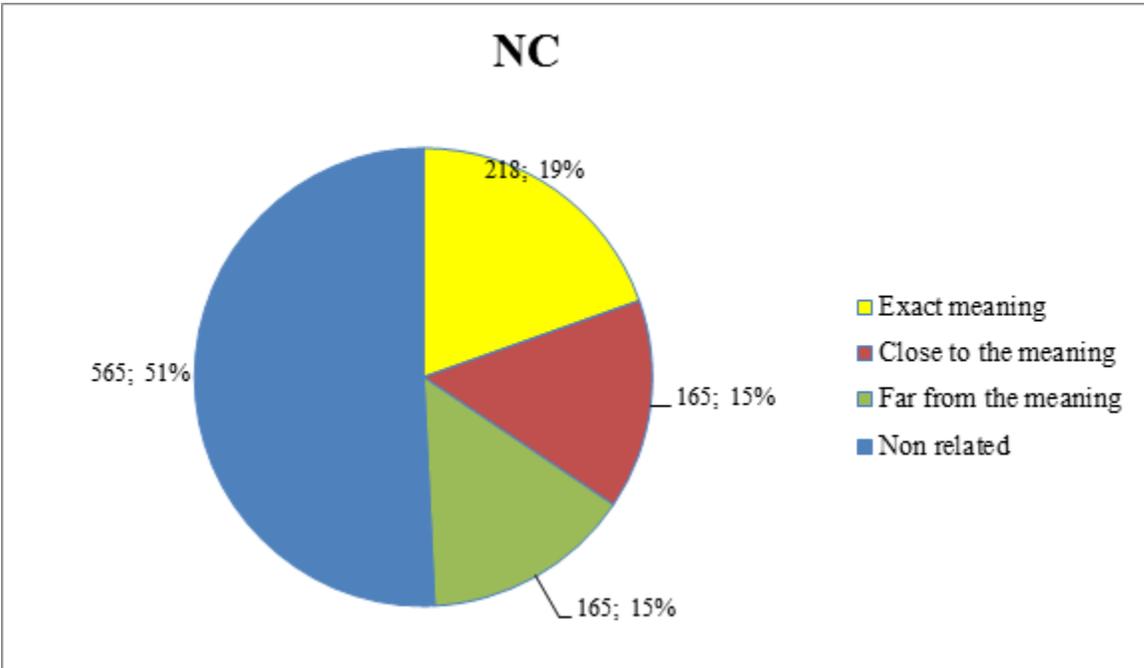
All noun centred idioms; De-contextualised instance (Total: 553)



All noun centred idioms; contextualised instance (Total: 559)

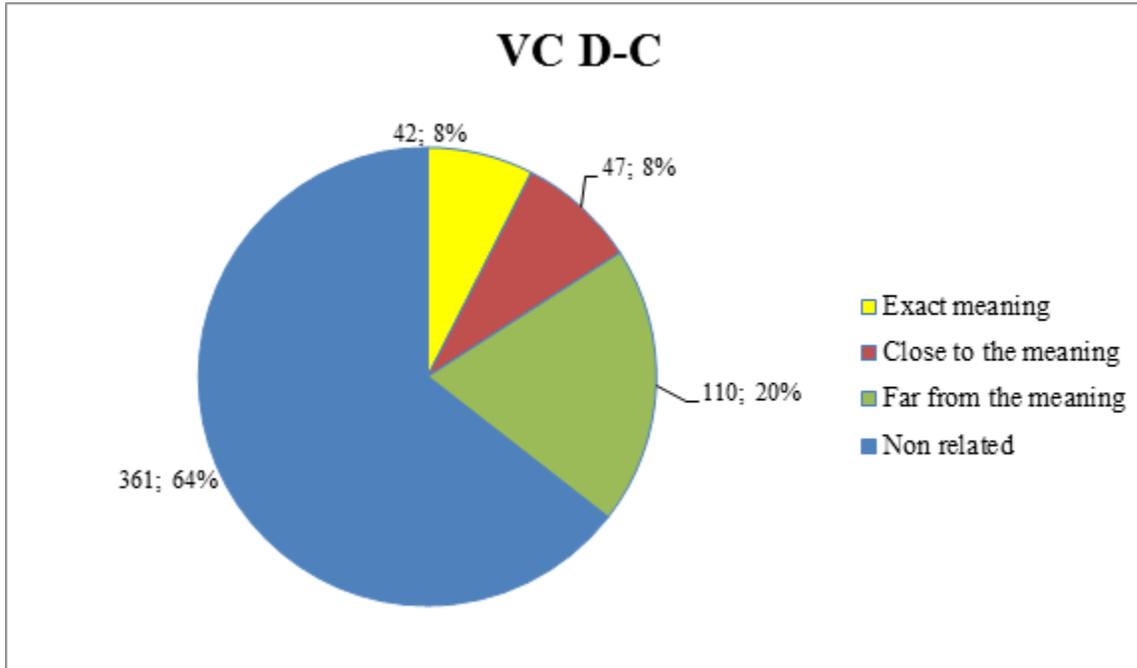


All noun centred idioms; De-contextualised and contextualised instance (Total: 1,112)

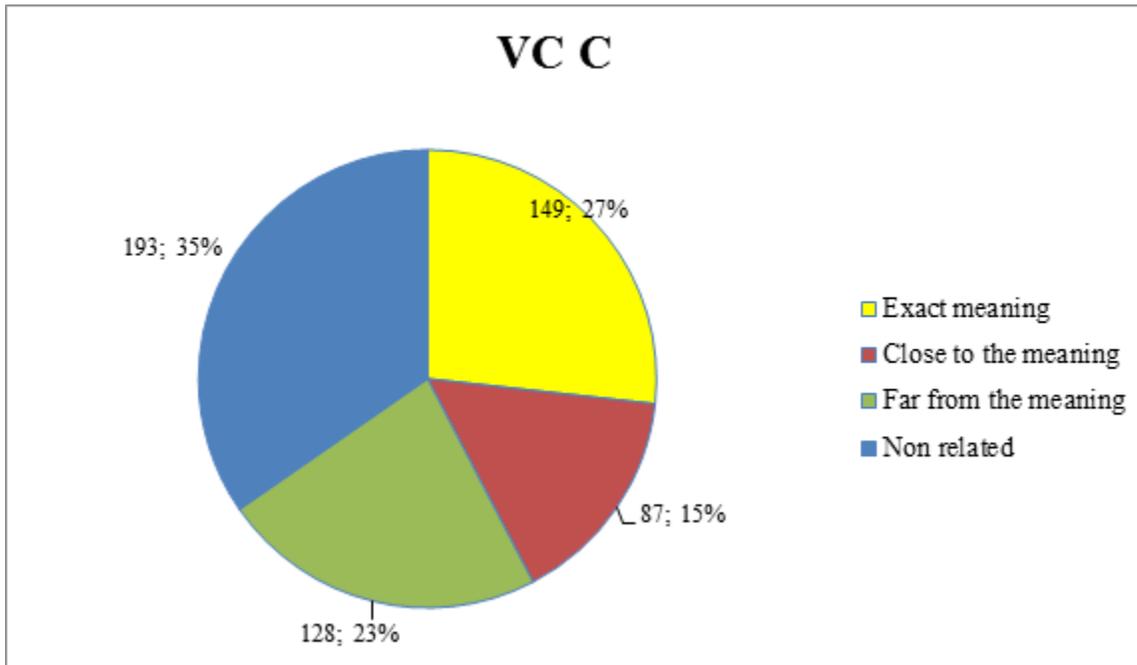


3. Verb Centred Idioms

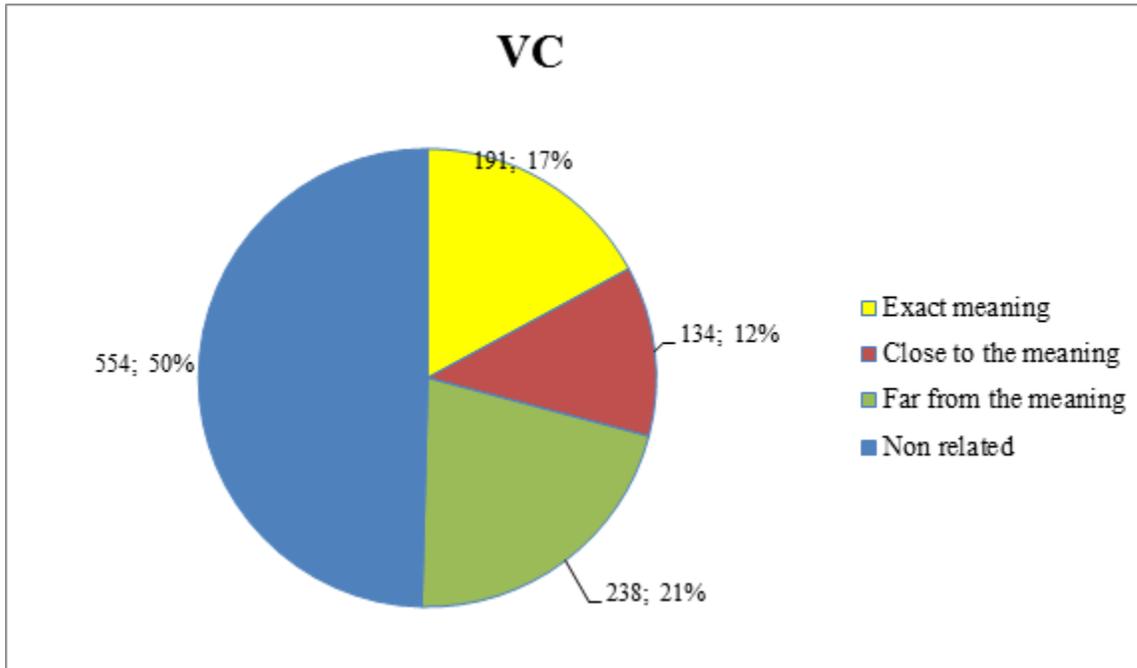
All verb centred idioms; De-contextualised instance (Total:560)



All verb centred idioms; contextualised instance (Total:557)

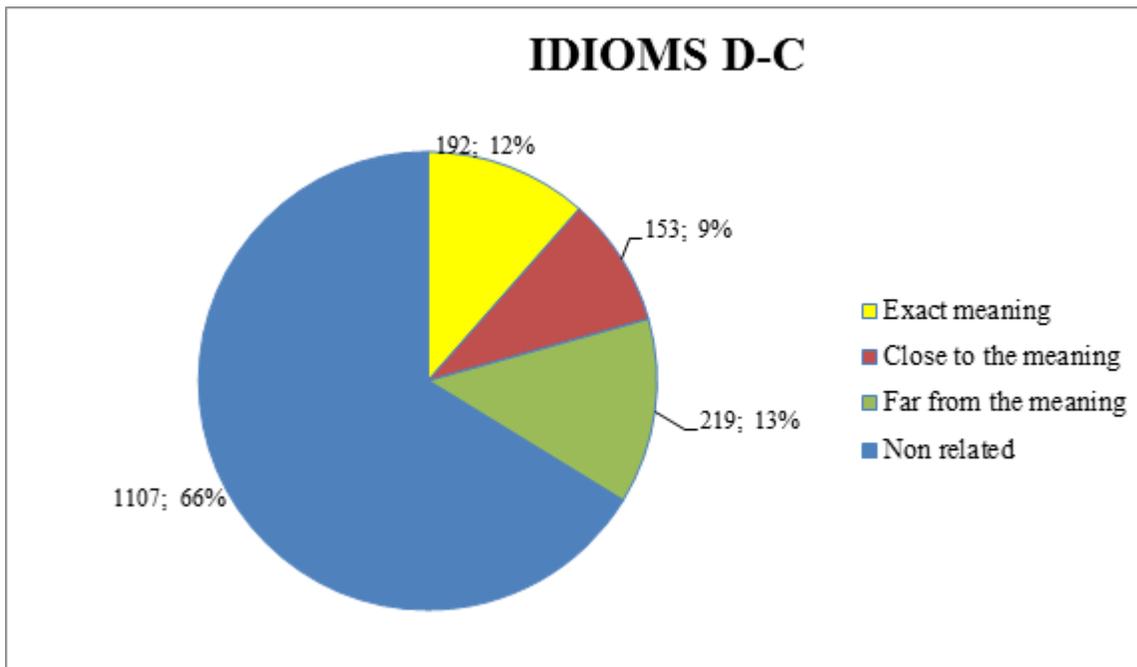


All verb centred idioms; De-contextualised and contextualised instances (Total: 1,117)

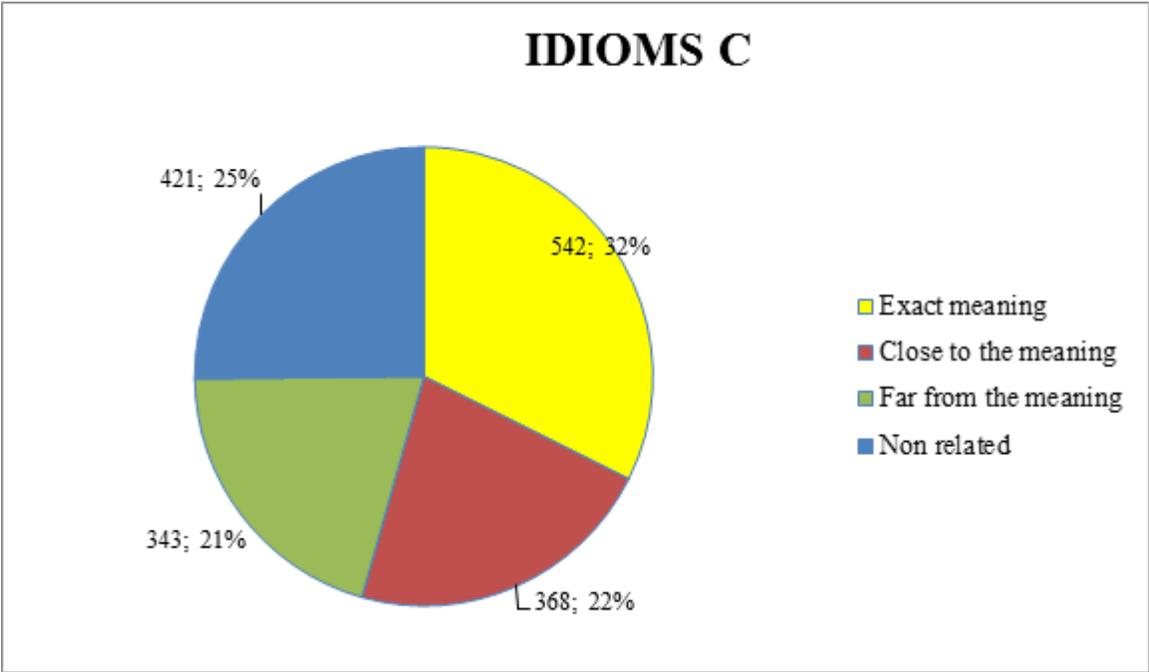


4. All idioms

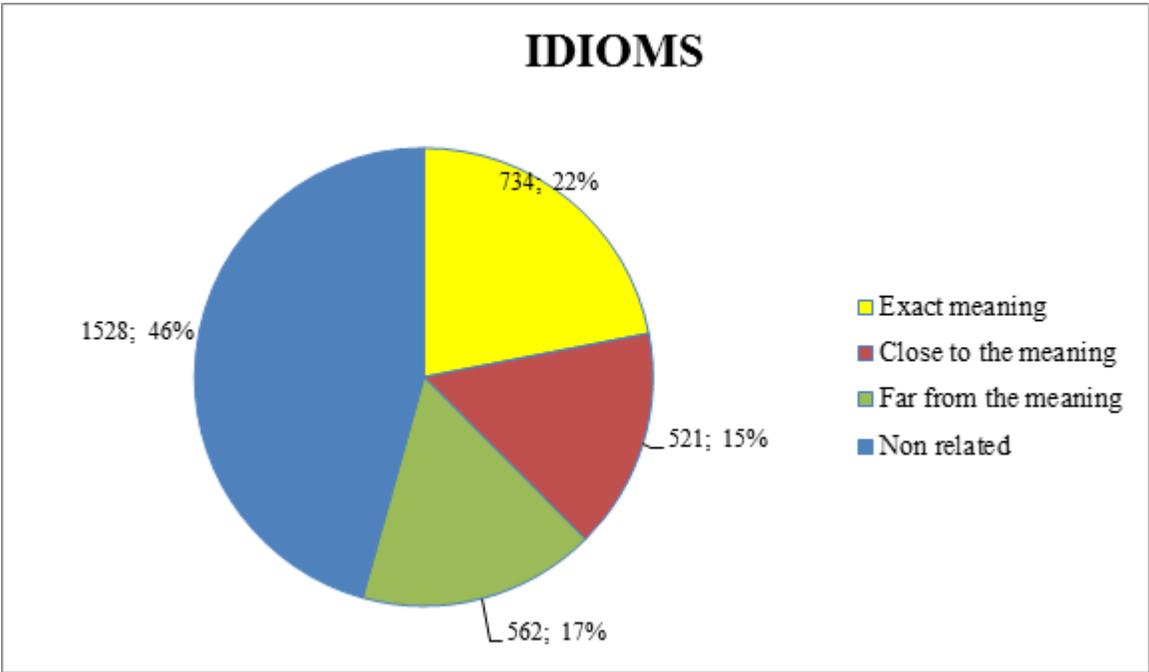
All idioms, All categories, De-contextualised instance (Total: 1671)



All idioms, All categories, Contextualised instance (Total: 1674)



All idioms, All categories, De-contextualised and contextualised instances (Total: 3345)



Appendix B: Materials - Idioms Questionnaire

Idiom Interpretation Questionnaire, seminario de grado 2014

D/C

INSTRUCTIONS: This is a questionnaire for idiom interpretation. What you are asked to do is give your interpretation of the idioms that you will be presented with, even if you do not know them. More concretely:

- A. 24 English idioms will be displayed in sequence, one per time, on the screen in front of you.
- B. At the display of each idiom, listed on the screen with a sequential number (1, 2, 3, etc.), 10 seconds of a minute will be given to you to read and think on its meaning.
- C. With each given idiom still on display, 45 more seconds of time will be given to you in order to write down your interpretation, in the box corresponding to the number that lists the idiom on the screen. The answers should be written in Spanish.
- D. If you already know the idiom at display, do not leave the box empty, but please write down the idiom's meaning, but this time ticking the box at the right column on your questionnaire sheet.

Please keep in mind that this is not a test of evaluation of your knowledge of idioms. You are called to write down your intuitions about the meaning of an idiom, even if you do not know it.

Part.num: _____

IDIOMATIC EXPRESSION'S INTERPRETATION

I already know the idiom

1

2

3

4

Part.num: _____

IDIOMATIC EXPRESSION'S INTERPRETATION

I already know the idiom

5

6

7

8

9

10

11

Part.num: _____

IDIOMATIC EXPRESSION'S INTERPRETATION

I already know the idiom

12

13

14

15

16

17

18

Part.num: _____

IDIOMATIC EXPRESSION'S INTERPRETATION

I already know the idiom

19

20

21

22

23

24

INSTRUCTIONS: This is a questionnaire for idiom interpretation in context. What you are asked to do is give your interpretation of the idioms that you will be presented with, even if you do not know them. More concretely:

- A. 24 English idioms will be displayed in sequence, one per time, on the screen in front of you, embedded in sentential context.
- B. At the display of each idiom, listed on the screen with a sequential number (1, 2, 3, etc.), 15 seconds of a minute will be given to you to read and think on its meaning.
- C. With each given idiom still on display, 50 more seconds of time will be given to you in order to write down your interpretation, in the box corresponding to the number that lists the idiom on the screen. The answers should be written in Spanish. *Do not write the meaning of the whole sentence* displayed, only the idiom's interpretation as understood within the context.
- D. If you already know the idiom at display, do not leave the box empty, but please write down the idiom's meaning, but this time ticking the box at the right column on your questionnaire sheet.

Please keep in mind that this is not a test of evaluation of your knowledge of idioms. You are called to write down your intuitions about the meaning of an idiom, even if you do not know it.

Part.num: _____

IDIOMATIC EXPRESSION'S INTERPRETATION

I already know the idiom

1	
---	--

2	
---	--

3	
---	--

4	
---	--

Part.num: _____

IDIOMATIC EXPRESSION'S INTERPRETATION

I already know the idiom

5

6

7

8

9

10

11

Part.num: _____

IDIOMATIC EXPRESSION'S INTERPRETATION

I already know the idiom

12

13

14

15

16

17

18

Part.num: _____

IDIOMATIC EXPRESSION'S INTERPRETATION

I already know the idiom

19

20

21

22

23

24

Appendix B: Materials - Idioms Questionnaire

Seminario de Grado 2014
Questionnaire

1 EXAMPLE

carry the can

please, write

○ —————→
t
can = lata

INSTRUCTIONS: This is a questionnaire for idiom interpretation. What you are asked to do is **give your intuitive interpretation of the idioms that you will be presented with, even if you do not know them.** Concretely:

- A. 24 English idioms will be displayed in sequence, one per time, on the screen in front of you.
- B. At the display of each idiom, listed on the screen with a sequential number (1, 2, 3, etc.), 10 seconds of a minute will be given to you to read and think on its meaning.
- C. With each given idiom still on display, 45 more seconds of time will be given to you in order to write down your interpretation, in the box corresponding to the number that lists the idiom on the screen. The answers should be written in Spanish.
- D. If you already know the idiom at display, do not leave the box empty, but please write down the idiom's meaning, but this time also ticking the box at the right column on your questionnaire sheet.
- E. **Please keep in mind that this is not a test of evaluation of your knowledge of idioms. You are only called to write down your intuitive guess about the meaning of an idiom, so please do not leave boxes blank if you haven't come across an idiom before.**

Are you all ready?

1 EXAMPLE

carry the can

please, read

○ —————→
t
can = lata

1

be dead from the neck up

please, read

○ —————→
t

1

be dead from the neck up

please, write

t

3

keep under wraps

please, read

t

wrap = envoltura, embalaje

2

once in a blue moon

please, read

t

3

keep under wraps

please, write

t

wrap = envoltura, embalaje

2

once in a blue moon

please, write

t

4

long in the tooth

please, read

t

4

long in the tooth

please, write

t

6

in deep water

please, read

t

5

eat humble pie

please, read

t

humble = humilde

6

in deep water

please, write

t

5

eat humble pie

please, write

t

humble = humilde

7

on the back of an envelope

please, read

t

7

on the back of an envelope

please, write

t

9

any port in a storm

please, read

t

8

wear your heart on your sleeve

please, read

t sleeve = manga

9

any port in a storm

please, write

t

8

wear your heart on your sleeve

please, write

t sleeve = manga

10

maiden voyage

please, read

t maiden = chica soltera
voyage = viaje

10

maiden voyage

please, write

t maiden = chica soltera
voyage = viaje

12

a ball and chain

please, read

t

11

sit on the fence

please, read

t fence = valla

12

a ball and chain

please, write

t

11

sit on the fence

please, write

t fence = valla

13

off the wall

please, read

t

13

off the wall

please, write

t

15

cry wolf

please, read

t cry = gritar

14

back to square one

please, read

t

15

cry wolf

please, write

t cry = gritar

14

back to square one

please, write

t

16

a flash in the pan

please, read

t

16

a flash in the pan

please, write

t

18

cold fish

please, read

t

17

batting a thousand

please, read

t bat = golpear con un palo

18

cold fish

please, write

t

17

batting a thousand

please, write

t bat = golpear con un palo

19

at your mother's knee

please, read

t

19

at your mother's knee

please, write

t

21

eager beaver

please, read

t

eager = con muchas ganas
beaver = castor

20

rolling in the aisles

please, read

t

aisle = pasillo

21

eager beaver

please, write

t

eager = con muchas ganas
beaver = castor

20

rolling in the aisles

please, write

t

aisle = pasillo

22

in the pink

please, read

t

22

in the pink

please, write

t

24

hot potato

please, read

t

23

head over heels

please, read

t heel = talón

24

hot potato

please, write

t

23

head over heels

please, write

t heel = talón

Seminario de Grado 2014

Questionnaire (part 2)

1

EXAMPLE

People always look for scapegoats.
The gaffer has been made to carry
the can and that's not fair

please, write

○ —————→
t

INSTRUCTIONS: This is a questionnaire for idiom interpretation in context. What you are asked to do is **give your intuitive interpretation of the idioms that you will be presented with, even if you do not know them.** Concretely:

- A. 24 English idioms will be displayed in sequence, one per time, on the screen in front of you, embedded in sentential context.
- B. At the display of each idiom, listed on the screen with a sequential number (1, 2, 3, etc.), 15 seconds of a minute will be given to you to read and think on its meaning.
- C. With each given idiom still on display, 50 more seconds of time will be given to you in order to write down your interpretation, in the box corresponding to the number that lists the idiom on the screen. The answers should be written in Spanish. *Do not write the meaning of the whole sentence displayed, only the idiom's interpretation as understood within the context.*
- D. If you already know the idiom at display, do not leave the box empty, but please write down the idiom's meaning, but this time also ticking the box at the right column on your questionnaire sheet.
- E. **Please keep in mind that this is not a test of evaluation of your knowledge of idioms. You are only called to write down your intuitive guess about the meaning of an idiom, so please do not leave boxes blank if you haven't come across an idiom before.**

Are you all ready?

1

EXAMPLE

People always look for scapegoats.
The gaffer has been made to carry
the can and that's not fair

please, read

○ —————→
t

1

Her last boyfriend was dead from
the neck up. I can't believe he's
failed the test twice.

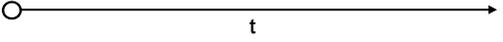
please, read

○ —————→
t

1

Her last boyfriend was dead from the neck up. I can't believe he's failed the test twice.

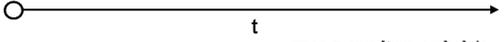
please, write



3

A study that is being kept under wraps by the energy ministry suggests that Guatemala has probable oil reserves of 850 million barrels.

please, read

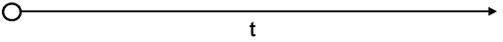


wrap = envoltura, embalaje
oil reserves = reservas de petróleo

2

Only once in a blue moon does the Legislature actually act in the public interest.

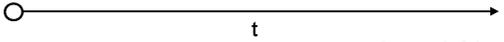
please, read



3

A study that is being kept under wraps by the energy ministry suggests that Guatemala has probable oil reserves of 850 million barrels.

please, write

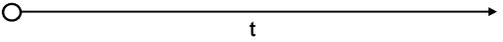


wrap = envoltura, embalaje
oil reserves = reservas de petróleo

2

Only once in a blue moon does the Legislature actually act in the public interest.

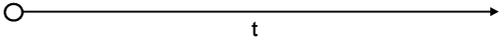
please, write



4

After failing to score in six consecutive basketball games, word of mouth was going around saying Monty was getting long in the tooth and should retire.

please, read



4

After failing to score in six consecutive basketball games, word of mouth was going around saying Monty was getting long in the tooth and should retire.

please, write

○—————→
t

6

We're going to be in deep water if the bank refuses to authorize a bigger loan.

please, read

○—————→
t

5

Microsoft's decision to eat humble pie and soften its stance will be taken as an acknowledgement that the company got things wrong

please, read

○—————→
t

humble = humilde
stance = postura

6

We're going to be in deep water if the bank refuses to authorize a bigger loan.

please, write

○—————→
t

5

Microsoft's decision to eat humble pie and soften its stance will be taken as an acknowledgement that the company got things wrong

please, write

○—————→
t

humble = humilde
stance = postura

7

But the screenplay sounds as if it has been written on the back of an envelope and the whole thing has an improvised air on it.

please, read

○—————→
t

7

But the screenplay sounds as if it has been written on the back of an envelope and the whole thing has an improvised air on it.

please, write

○—————→
t

9

I don't want to live with my parents, but it's a case of any port in a storm. I can't find an apartment I can afford.

please, read

○—————→
t

8

John's always worn his heart on his sleeve, so there's no doubt who he'll be supporting.

please, read

○—————→
t
sleeve = manga

9

I don't want to live with my parents, but it's a case of any port in a storm. I can't find an apartment I can afford.

please, write

○—————→
t

8

John's always worn his heart on his sleeve, so there's no doubt who he'll be supporting.

please, write

○—————→
t
sleeve = manga

10

The ship is the Navy's first joint high speed vessel, and it made its maiden voyage to St. Petersburg.

please, read

○—————→
t
maiden = chica soltera
voyage = viaje

10

The ship is the Navy's first joint high speed vessel, and it made its maiden voyage to St. Petersburg.

please, write

○ —————→
t maiden = chica soltera
voyage = viaje

12

The steady accumulation of small debts was a ball and chain to his progress.

please, read

○ —————→
t

11

She criticized members of the committee for sitting on the fence and failing to make a useful contribution to the debate.

please, read

○ —————→
t fence = valla

12

The steady accumulation of small debts was a ball and chain to his progress.

please, write

○ —————→
t

11

She criticized members of the committee for sitting on the fence and failing to make a useful contribution to the debate.

please, write

○ —————→
t fence = valla

13

To some this might sound a bit off-the-wall, but I can assure you it works!

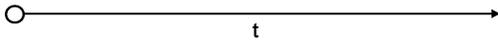
please, read

○ —————→
t

13

To some this might sound a bit off-the-wall, but I can assure you it works!

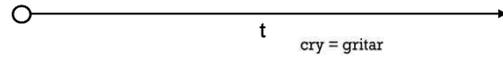
please, write



15

Some people believe the experts are crying wolf on climate change

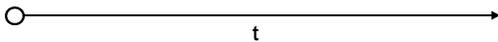
please, read



14

After they lost the election, the Liberal Party had to go back to square one and come up with some new policies and some new ideas.

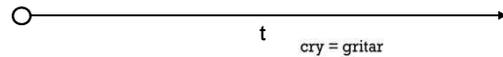
please, read



15

Some people believe the experts are crying wolf on climate change

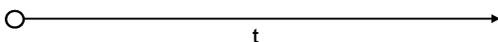
please, write



14

After they lost the election, the Liberal Party had to go back to square one and come up with some new policies and some new ideas.

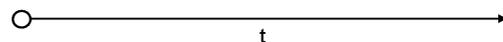
please, write



16

The only thing left to find out was if she would be a flash in the pan or a continuous dominant force in the Divas division.

please, read



16

The only thing left to find out was if she would be a flash in the pan or a continuous dominant force in the Divas division.

please, write

○ —————→
t

18

He isn't very demonstrative, but his mother was a cold fish so he probably gets it from her.

please, read

○ —————→
t

17

So far, this band is batting a thousand in getting great reviews from each bride's wedding reception

please, read

○ —————→
t bat = golpear con un palo

18

He isn't very demonstrative, but his mother was a cold fish so he probably gets it from her.

please, write

○ —————→
t

17

So far, this band is batting a thousand in getting great reviews from each bride's wedding reception

please, write

○ —————→
t bat = golpear con un palo

19

Our charming chef, Karolina, learned to cook at her mother's knee and polished her skills with training in Italy and France.

please, read

○ —————→
t polish = pulir

19

Our charming chef, Karolina, learned to cook at her mother's knee and polished her skills with training in Italy and France.

please, write

○ ————— t —————>

polish = pulir

21

We have an entire classroom of little helpers who are all eager beavers when it comes to helping their teacher.

please, read

○ ————— t —————>

eager = con muchas ganas
beaver = castor

20

A stand-up comedian told jokes to the assembled mourners until they were rolling in the aisles.

please, read

○ ————— t —————>

aisle = pasillo
mourn = estar de luto

21

We have an entire classroom of little helpers who are all eager beavers when it comes to helping their teacher.

please, write

○ ————— t —————>

eager = con muchas ganas
beaver = castor

20

A stand-up comedian told jokes to the assembled mourners until they were rolling in the aisles.

please, write

○ ————— t —————>

aisle = pasillo
mourn = estar de luto

22

These men are in the pink of condition, and the army wants to keep them that way.

please, read

○ ————— t —————>

22

These men are in the pink of condition, and the army wants to keep them that way.

please, write

○ —————→
t

24

Politicians in the Middle East are not much different to Politicians in the West, the Israel/Palestine issue is a hot potato they would rather avoid altogether.

please, read

○ —————→
t

23

I am head over heels for Michelle. She is the best girl I've ever met

please, read

○ —————→
t heel = talón

24

Politicians in the Middle East are not much different to Politicians in the West, the Israel/Palestine issue is a hot potato they would rather avoid altogether.

please, write

○ —————→
t

23

I am head over heels for Michelle. She is the best girl I've ever met

please, write

○ —————→
t heel = talón

Thank you so much!



SPACE	UP-DOWN, FRONT-BACK, LEFT-RIGHT, NEAR-FAR, CENTRE-PERIPHERY, CONTACT, STRAIGHT, VERTICALITY
CONTAINMENT	CONTAINER, IN-OUT, SURFACE, FULL-EMPTY, CONTENT
LOCOMOTION	MOMENTUM, SOURCE-PATH-GOAL
BALANCE	AXIS BALANCE, TWIN-PAN BALANCE, POINT BALANCE, EQUILIBRIUM
FORCE	COMPULSION, BLOCKAGE, COUNTERFORCE, DIVERSION, REMOVAL OF RESTRAINT, ENABLEMENT, ATTRACTION, RESISTANCE
UNITY/MULTIPLICITY	MERGING, COLLECTION, SPLITTING, ITERATION, PART- WHOLE, COUNT-MASS, LINK(AGE)
IDENTITY	MATCHING, SUPERIMPOSITION
EXISTENCE	REMOVAL, BOUNDED SPACE, CYCLE, OBJECT, PROCESS

APPENDIX C: Data Transcription

1-Be dead from the neck up			
Part. N°	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1		Ser tonto o con poco juicio.	Era tonto o con poco juicio.
2		Alguien que está cansado o algo así.	Alguien que es tonto, de cabeza dura para aprender.
3		No tener muchas posibilidades para hacer algo (estar "jodido").	Repetir de curso.
4		No ser inteligente, equivale a "cabeza hueca".	Poco inteligente, "cabeza hueca".
5		Ser tonto. No tener actividad cerebral.	Ser tonto.
6		Puede ser una amenaza o advertencia de que si la persona sigue "insistiendo" habrá problemas.	Perder la última oportunidad para mejorar una relación.
7		Para referirse a alguien que no posee mucha inteligencia.	Se refiere a una persona que no posee mucha inteligencia.
8		Estar en shock. o algo así.	Ser como tontito, con menos capacidades cognitivas.
9		Estar acabado.	Que la persona falla frecuentemente.
10		Sentirse paralizado ante alguna situación.	Alguien que carece de la inteligencia o habilidad necesaria.
11		Estar atrapado por una situación imprevista.	Estar a punto de fallar desde el inicio.
12		To be drowsy, tired. Walking sleepy.	Not a very smart person (lack of intelligence). To be naive.
13		Hacer las cosas "automáticamente", sin pensar las cosas demasiado.	Estúpido.
14		Estar imposibilitado para pensar correctamente.	No aprende, es tonto.
15		Tener un dolor fuerte de cabeza o resaca.	Ser una persona no muy inteligente, o ser mala en los estudios.
16		Estar completamente agotado o sobrecargado.	Estar arruinado, a punto de fracasar.
17		Tener dolor de cabeza fuerte, quizás por resaca.	Era tonto, poco exitoso con los estudios.
18		Estar hasta la coronilla, que algo te pasó.	Que alguien no es inteligente.
19		Puede significar que la persona no tiene ninguna expresión facial.	Una persona carece de inteligencia.
20		Estar en aprietos desde un comienzo.	Estar en una situación muy complicada y sin salida.
21		Estar loco, no racionalizar.	Poco inteligente.
22		Estar muy cansado, y con dolor de cabeza.	No era muy brillante.
23		Ser poco inteligente.	Estar preocupado.
24		Puede ser estar muy estresado o mal psicológicamente, de la cabeza.	Mal de la cabeza, tonto, porro, su cerebro no funciona.
25		Estar con dolor de cabeza.	Non-intelligent person.
26		Ahorcar a alguien condenado a muerte.	Su novio está en problemas, luego de haber reprobado dos veces.
27		Estar lleno de trabajo o harto de algo.	No tener ninguna salida o solución.
28		No pensar mucho, tener pocas ideas.	Someone who is not so smart. Alguien no muy inteligente.

29	Estar muerto y enterrado.	De acuerdo al contexto este idiom se refiere a reprobar algún ramo o asignatura.
30	"Estar hasta el cuello"? tener mucho que hacer?.	Está completamente jodido.
31	Debes guardar silencio o guardar un secreto.	Refiriendose a que una persona es "tonta".
32	Que alguien es muy feo.	Que alguien es muy tonto.
33	Estar totalmente cansado o atareado/preocupado por algo.	La persona está a fracasado totalmente, ya no hay posibilidad de revertir la situación.
34	No estar atento cuando es necesario.	Estar deprimido.
35	Estar agotado, con cara de no querer hacer nada, hastiado y aburrido.	Alguien tonto.
36	Creo que significa no tener ningun tipo de expresión en la cara o no sentir nada.	Una persona que no es inteligente.
37	Ser tonto, no usar la cabeza.	Ser tonto, no tenerhabilidades para lo académico.
38	Estar con mucho trabajo, sin tiempo.	Tener poco conocimiento y fallar siempre.
39	Ser tonto (cerebro muerto).	Ser tonto.
40	Ser poco inteligente.	Alguien que no es muy inteligente.
41	No ser inteligente.	Alguien falto de inteligencia.
42	Ser tonto o no pensar inteligentemente.	Ser muy tonto.
43	Estar sin ánimo de hacer cosas.	Que es tonto o no tiene la inteligencia suficiente.
44	Estar en mala condición para entender algo (cansado, dormido).	No es inteligente.
45	Cuando te pillen haciendo algo	Cuando repruebe un ramo.
46	Muy cansado, agotado.	Sobrepasado, triste.
47	Mejor morir para la próxima vez.	Desilusionado.
48	Perder la cabeza.	Alguien tonto.
49	Persona que no es muy inteligente.	Alguien no muy inteligente.
50	Estar cansado o estresado.	Ser tonto e ignorante.
51	Ser tonto.	Ser tonto.
52	No pensar, ser tonto.	Ser tonto.
53	Que su cerebro no funciona, persona tonta.	Alguien muy tonto.
54	No usar el cerebro.	Ser idiota.
55	To be stupid.	Estúpido.
56	Morir de inmediato.	Reprobar.
57	Alguien que es bastante tonto.	Alguien que es muy tonto.
58	No tener idea sobre algo.	No tener idea sobre algo. Poca inteligencia o falta de capacidad.
59	Estar aburrido o sin ideas.	Alguien idiota, sin capacidad de razonar, estúpido.

60	No poder pensar correctamente. Quizás por que uno no está concentrado o está distraído con otra cosa.	Ser "Tonto" o intelectualmente deficiente de alguna manera. Tener problemas de aprendizaje.
61	Estar muy cansado o con poca capacidad para pensar.	No es muy inteligente.
62	Ser tonto, poco inteligente.	Tonto, poco inteligente.
63	Dolor fuerte de cabeza.	Ser tonto.
64	Tener un dolor de cabeza.	Ser estúpido.
65	Sentirse cansado por lo que ya no se siente la cabeza y no se puede pensar bien acerca de cosas no triviales.	Ser tonto.
66	Estar en problemas.	Estar en problemas.
67	No tener inteligencia. Podría referirse a una persona tonta o lenta.	Se refiere a alguien tonto, lento.
68	Estar muy cansado o incapaz de pensar bien.	Ser tonto o no muy inteligente.
69	Ser tonto o no entender algo en particular.	Ser tonto.
70	No tener una expresión o inteligencia alguna.	Es tonto o poco inteligente.

2-Once in a blue moon

Part. Nº	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1	x	Algo que no sucede casi nunca.	Rara vez.
2		Alguna vez; en un lugar lejano; hace tiempo.	En algún momento.
3		Hacer las cosas en el lugar que corresponde ("donde las papas quemam").	La policia, ministros, etc.
4	x	Con muy poca frecuencia.	Con poca frecuencia.
5		Hace mucho tiempo.	En muy raras ocasiones.
6	x	Algo que no sucede casi nunca, como "una vez" en mil años.	Algo que sucede una vez a las mil.
7		Algo que sucede muy raramente.	Se refiere a una situación que raramente ocurre.
8	x	De vez en cuando. Osea, algo sucede poco frecuentemente.	Una vez cada cien, o algo por el estilo. Muy poco frecuente.
9		Estar muy lejos.	Que no es muy frecuente.
10		Algo que sucedió durante un día extraño.	Un evento que aconteció un día de casualidad.
11		Algo que jamás ocurrió.	Una situación que ocurre rara vez, casi nunca.
12		In a very rare occasion. In an uncommon situation. Something happening once in a long time.	Only in very specific opportunities. Something is done, or happens very rarely.
13		Rara vez, casi nunca.	Raramente.
14		Estar en estado de inspiración.	Sólo una vez en toda su trayectoria/historia.
15		Alguna vez pasó algo en la noche que debió ser triste o doloroso.	Un hecho que ocurre ocasionalmente.
16		En un momento en particular, tal vez un momento del pasado.	Casi nunca, o muy rara vez.
17		Algo que no es posible que pase, poco regular.	Nunca ocurre.
18		Una vez en mucho tiempo; una vez a las quinientas.	Que algo pasa sólo una vez a las quinientas.
19		Que una situación nunca sucederá, o es muy raro que suceda.	Una situación sólo ocurre de vez en cuando, o es muy raro que ocurra.
20		Una situación única e irrepetible.	En situaciones inusuales, únicas e infrecuentes. "una vez a las mil".
21		Un lago.	De repente, de vez en cuando.
22		Que pasa muy rara vez.	Que pasa muy rara vez.
23		Algo que no sucede recurrentemente.	Poco frecuentemente.
24		Puede ser usado quizás para referirse a una ocasión triste, algo relacionado con melancolía, nostalgia.	Casi nunca, con muy poca frecuencia.
25		Algo que ocurre casi nunca o en raras oportunidades.	Raras ocasiones, de forma ocasional.
26		Una vez al mes.	Algo sucede muy raramente; es muy poco frecuente.
27		Una vez a las mil quinientas.	Una vez a las mil quinientas.
28		Ocasionalmente. Algo que pasa muy de vez en cuando.	Algo que ocurre ocasionalmente.

29		Estar enamorado de alguien románticamente.	De acuerdo al contexto se refiere a que las leyes son aprobadas una vez que les son favorables a los legisladores antes que al resto de las personas.
30		Una vez al mes.	Similar a la expresión hispana " una vez a las miles" referida a que algo rara vez se hace o nunca.
31	x	Algo que sucede rara vez, casi nunca o derechamente nunca.	Algo que ocurre muy rara vez o casi nunca.
32		De vez en cuando.	Algo que pasa rara vez.
33	x	Una vez, cada mil años. Generalmente, es un dicho negativo frente a algo.	Una vez, cada mil años. Tiene una connotación negativa.
34		Una vez a las tantas. De vez en cuando.	De vez en cuando.
35		Un acontecimiento que pasa muy rara vez.	Algo que pasa muy rara vez o nunca.
36		Creo que quiere decir que tiene relación con algo romántico.	Una vez cada cierto tiempo. En español se dice una vez a las quinientas.
37	x	Algo que no pasa muy seguido, un evento que sucede muy pocas veces.	Un evento muy poco frecuente, un evento que no pasa muy seguido.
38	x	De vez en cuando.	De vez en cuando.
39	x	Sucede una vez en la vida, es muy inusual que suceda (algo positivo).	Una vez en la vida, poco común que suceda, muy de vez en cuando (algo positivo).
40		Una vez a las mil.	Una vez en mil.
41		Estar enamorado.	Una vez a las quinientas pasa algo.
42		Algo que ocurre de manera muy poco frecuente.	De manera muy frecuente.
43		Algo que ocurre cada mucho tiempo.	Algo que sucede muy rara vez.
44		Referirse a algo que no pasó realmente pero que le habría gustado que pasara.	Situación que debería pero no es real.
45		Algo lejano de suceder; casi imposible.	Algo imposible de suceder.
46		Lograr algo, al momento de lograr un objetivo.	Algo que no ocurre, u ocurre casi nunca.
47		Uno en un millón.	Una vez cada mucho tiempo.
48		En un lugar lejano.	Muy pocas veces.
49		Algo que no es muy común.	Algo poco regular.
50		Una vez cada mucho tiempo, rara vez.	Casi nunca, rara vez.
51		Cada mucho tiempo (una vez a las mil).	(Una vez a las mil) casi nunca, cada mucho tiempo.
52		Un momento pasado triste.	Una vez a las quinientas.
53		Una noche muy oscura de otro mundo.	Muy rara vez sucede.
54		Para referirse a algo que se hace con muy poca frecuencia.	Que pasa con muy poca frecuencia.
55		Something that never happens.	Solo en rara ocasión.
56		Salir de casa en una noche oscura.	Actuar una sola vez.
57		Algo que sucede una vez cada cierta cantidad (larga) de tiempo.	Algo que pasa muy pocas veces con mucho tiempo de diferencia
58		En algun lugar alguna vez, indicando alguna experiencia remota en el tiempo.	Rara vez muy eventualmente

59	Algo que ocurre esporádicamente o raramente	De vez en cuando no muy a menudo.
60	Que pasó una vez hace mucho tiempo atrás.	Raramente, casi nunca.
61	Haber estado en una situación ideal, perfecta o agradable.	Rara vez. Por única vez.
62	Algo que pasó en la imaginación de alguien.	Muy rara vez.
63	Que sucede rara vez, o una vez cada cierto tiempo.	Rara vez, una vez cada cierto tiempo.
64	Estar en un momento ideal.	Casi nunca, muy raramente.
65	Estar en un mundo de ensueño, un mundo poco frecuente, sentirse en ese ensueño.	Algo muy poco frecuente.
66	Cuando todo este completo.	Solo una vez en la vida.
67	Algo que no ocurre casi nunca. Algo inusual.	Algo que ocurre inusualmente. Algo que no es común.
68	Algo que alguna vez fue de alguna forma y ahora no lo es.	Rara vez o muy pocas veces.
69	Una vez a las quinientas.	Una vez a las quinientas.
70	Un tiempo triste o "momento".	Raramente o nunca.

3-Keep under wraps

Part. N°	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1		Mantener en secreto o bajo perfil	Que se mantiene en secreto
2		Cuidarse, preocuparse por la salud	Hecho de forma encubierta
3		Mantenerse en un sólo ambiente en la vida ("estar en la burbuja")	Que se está desarrollando pero aún no termina, no está finalizado -> "en desarrollo"
4		Mantener algo en secreto y/u oculto	Secreto, cuidado, no revelado
5		Mantener algo oculto	Mantener oculto
6		Quedarse en silencio (guardar un secreto)	Algo que está oculto de la luz pública, que pocos saben
7		Mantener cierta información guardada del resto. Privacidad	Información que se mantiene oculta del resto de las personas, para beneficio de algunos
8		Mantener algo escondido del resto	Algo oculto, que no se da a conocer a la luz pública
9		Mantener la compostura. Quedarse quieto	Que aún no está terminado. "está en pañales"
10		Mantener algo o alguien imposibilitado.	Una situación que se ha mantenido.
11		Mantener algo escondido de todo el mundo.	Algo escondido que aún no es sabido por muchas personas.
12		To keep under protection, to cover something.	Something being done under the responsibility an care of someone or an institution.
13		Mantener algo guardado con cuidado.	En secreto
14		Mantén los "misterios", no te muestres por completo en un principio.	Algo que se está ocultando por algún propósito.
15		Ser reservado, no mostrar tu interior a los demás.	Algo que ha estado oculto.
16		Mantener algo en secreto, o como sorpresa.	Estar siendo escondido o guardado.
17		Mantenerse abrigado.	Ha sido escondido, no mencionado.
18		Ocultar algo para que nadie más lo vea; un secreto.	Que algo está siendo mantenido en secreto; bajo siete llaves.
19		Una situación tiene un grado de confidencialidad, por lo tanto, debe ser discreto	Una situación es mantenida en secreto
20		Mantener escondido, seguro	Bajo el cargo y la observación de algo/alguien
21		Esconder muy bien	Muy secreto
22		Mantener protegido	Que se mantiene escondido
23		Mantener en secreto	Mantener en secreto
24		Mantener algo oculto, no sacar los "trapitos al sol", guardar un secreto	Mantener algo oculto, en secreto
25		Situación que se quiere ocultar o dejar en forma clandestina	Oculto, escondido con especial preocupación
26		Mantener algo en secreto, guardar algo, ahorrar	Algo se mantiene en secreto rigurosamente
27		Hestirse con harapos	Tener bajo mil llaves
28		Mantener algo intacto.	Algo escondido.
29		Estar en un espacio seguro o con alguien que te proteja.	Se refiere al estudio bajo ciertas restricciones y precauciones acerca de sus efectos.

30	Mantenerse a salvo.	Que ha está guardado, en secreto.
31	"Olvida lo que dije" guarda un secreto.	Un secreto o algo confidencial.
32	Mantener algo escondido. Que no se sepa qué es	Que algo está siendo escondido para que nadie se entere
33	Puede referirse a mantener las cosas en total control o protegidas.	Algo que se ha mantenido en secreto, resguardado bajo cuatro paredes.
34	Guardarse algo para sí.	Algo que se ha estado ocultando.
35	ocultar emociones para protegerse de algo.	Algo mantenido en secreto.
36	Mantener algo escondido o en secreto.	Algo que se tiene escondido o en secreto.
37	Mantener algo escondido, estar avergonzado de algo	Algo secreto, algo tratado con mucho cuidado.
38	Esconder algo malo (mentira)	Secreto, no de conocimiento público.
39	Tratar con cuidado algo delicado (negativo)	Se mantiene secreto, escondido.
40	Mantener tapado algo o encubierto	Manterner algo oculto o no darlo a conocer.
41	Estar protegido	Algo que esta siendo escondido o que no se está tomando en cuenta.
42	Mantener algo escondido o como un secreto confidencial	Mantenido como un secreto * de conocimiento público.
43	Guardar algo con cautela	Algo que se ha mantenido en secreto u oculto.
44	No comentar a nadie, guardar un secreto	Está escondido, se oculta.
45	Guardar el secreto, no contarle a nadie lo que la otra persona te dijo.	Algo oculto que probablemente puede ser cierto.
46	Mantenerse bajo perfil.	Escondido.
47	Esconderse.	Aun sin publicar.
48	Seguir el protocolo.	Mantener en secreto.
49	Mantenerse bajo perfil.	Algo que ha sido oculto.
50	Mantener algo en secreto, escondido o guardado.	Algo que se mantiene secreto o encubierto.
51	Proteger mucho.	Muy bien protegido.
52	Envolver bien.	Algo que es secreto o encubierto.
53	Decir algo con cuidado "envuelto" para que no sea tan fuerte.	Encubierto, oculto, que se mantiene en secreto.
54	No dejarse mostrar hacia los demás, mantener tus pensamientos escondidos.	Que se mantiene escondido.
55	Hide.	Oculto.
56	Mantenerse firme sin dudar de lo que se hace	Realizado por un experto.
57	Mantener algo o a alguien asegurado.	Está siendo guardado en secreto.
58	Mantener en secreto.No develar algo.	Mantener en secreto confidencial.
59	Mantener en secreto o hacer algo a escondidas.	Algo que recién está empezando o en etapa de pruebas.
60	Mantener a una persona intrigada.	Que está siendo guardado por mucho tiempo. Retenido.

61		Mantener algo escondido o secreto.	Está siendo escondido. Oculto para la opinión pública
62		Mantener en secreto.	Estar en secreto, oculto.
63		Que algo se mantenga bien guardado o cuidado.	Oculto.
64		Mantener algo en secreto, dejarlo sólo entre los que lo escucharon	Algo confidencial
65		Mantener la calma frente a algo que nos enoja o inquieta o nos pone nerviosos	Algo secreto
66		Mantener en secreto	Mantener algo en secreto
67		Mantener algo escondido o en secreto	Algo que es secreto. Algo que se mantiene escondido
68		Estar muy ocupado, o estar pasando por malos momentos	Algo que se mantiene oculto
69		Mantener un secreto a salvo	Mantener algo en secreto
70	x	Mantener un secreto o privado	Mantenido en secreto

4-Long in the tooth

Part. N°	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1		Bueno para comer	Volverse viejo
2		Algo complicado que toma tiempo	Volverse viejo; poco eficiente
3		Mantenerse o durar en alguna situación (ser fuerte)	Llevar mucho tiempo; mucha antigüedad
4		Estar hambriento/a	Viejo/a
5		Tener hambre	Ponerse viejo
6		Una persona que siempre anda sonriendo	No estar ya en forma "no estar para esos trotes"
7		Situación incómoda que lleva mucho tiempo	Llevar mucho tiempo haciendo algo
8		Quizá como en español. Se usaría cuando alguien tiene hambre	Sobrepasar el período de utilidad
9		Tener hambre. Estar demasiado hambriento	Que se ha mantenido en malas condiciones y continuará así
10		Sentir un dolor insoportable.	Alguien que lleva realizando la misma actividad por años y que debiese abandonarla.
11		A lo largo de algo.	Hacerse viejo, envejecer.
12		To remain childish	Getting old, out of adequate physical condition.
13		Tener hambre.	Viejo.
14		Persona "habladora", cuenta lo que no debe.	Está viejo para hacer eso.
15		Tener hambre o estar impaciente por algo.	Persona que ya es mayor en edad.
16		Que no ha sido dicho.	Ponerse viejo.
17		Que oculta algo.	Anciano, viejo.
18		Que algo toma demasiado tiempo para ser llevado a cabo.	Que alguien se está haciendo viejo.
19		Un alimento tiene buen sabor	Hace referencia a cuando una persona come mucho
20		De manera profunda y analítica	Llegando a cierto límite, un fin
21		Estar muy hambriento	Poco hábil, viejo
22		Tener hambre	Ya no es bueno para hacer lo que hace en su trabajo, perdió la habilidad
23		Algo que es molesto	Envejecer
24		Tener ganas de decir algo o estar a punto de decir algo	Estar muy viejo para realizar alguna actividad
25		Refiere a alguien que come en grandes cantidades	Quedándose en vano
26		Se refiere a alguien que habla mucho	Alguien ha perdido sus capacidades y ya no es el mismo de antes
27		Estar largo* en algo *[ilegible]	Ponerse viejo, inservible para ciertas tareas
28		Algo duradero.	Alguien ha estado mucho tiempo en algún cargo o puesto.
29		Estar hambriento.	Debido al fracaso constante se decide poner fin a algo.
30		Estar hambriento.	"Está pasado" ya no está apto para continuar en lo que está haciendo.
31		tener hambre, quizás parecido a "diente largo".	Estar envejeciendo.
32		Que es muy bueno para comer	Que ya no servía para su trabajo porque estaba viejo

33	Inadecuado para algo, o no pertenece al grupo por sus características (?)	Algo o alguien inadecuado o demasiado viejo para ser usado.
34	Bueno para comer.	Volverse viejo.
35	Estar hambriento.	Estar viejo.
36	Creo que tiene relación con comida, a alguien que le gusta comer.	Una persona que se esta haciendo vieja.
37	Ser mentiroso. Hablar de más. / Tener hambre, ser bueno para comer	Envejecer, estar viejo
38	Bueno para comer (comilón)	Ponerse viejo (sin habilidad ya para algunas cosas)
39	Come harto, es habriendo (persona)	Ponerse viejo y perder talento en hacer lo que hacías
40	Describe a alguien que come mucho	Alguien que perdió sus capacidades o que ya no es tan bueno como antes
41	A lo largo de los años o con el paso de los años	Volverse viejo
42	Usado para describir a alguien que es hambriento	Volverse viejo
43	Algo que lleva bastante tiempo en hacer	Llevar mucho tiempo haciendo algo
44	Estar antojado	Ya está pasado de su tiempo de oro.
45	No ha madurado lo suficiente	Alguien que va a jubilar o retirarse de lo que hace.
46	Tomarse mucho tiempo para comer, demorarse mucho.	No hace las cosas bien como antes.
47	Durar.	Ser lo mismo por mucho tiempo.
48	Molestia.	Convertirse en un "peso muerto".
49	Alguien que habla de más.	Pasar mucho tiempo haciendo algo.
50	Tener algo que decir.	Llevar mucho tiempo en algo, hacerse viejo para seguir.
51	Algo que se mantiene por mucho tiempo.	Ponerse o estar viejo.
52	Tener hambre.	Estar muy viejo para hacer algo.
53	Algo que molesta hace tiempo, "tener algo en el diente" o un dolor de muelas.	Llevar mucho tiempo y ser inservible.
54	Andar hambriento.	Que se está poniendo viejo.
55	Difficult.	Viejo.
56	Tener buena disposición	Fracasar
57	Tener mucha hambre.	Se está haciendo viejo
58	Referente a sabores, empalagoso. Excesivamente dulce o amargo.	Aburrido luego de reiteradas repeticiones.
59	Tener un hambre atroz.	"aperrado". Alguien que no es bueno en algo pero sin embargo tiene el trabajo.
60	Tener hambre.	Volverse anciano.
61	Tener hambre (parecida a la expresión del español?)	Ya no es capaz de realizar bien su trabajo. Ya no tiene las mismas capacidades.
62	Algo que he querido decir por mucho tiempo.	Viejo.
63	Tener mucha hambre.	Ponerse viejo.
64	Entrometerse	Ser demasiado viejo para desempeñar una acción, no seguir siendo apto
65	Entregar una cosa muy importante	Volverse viejo
66	Tener hambre	Estar envejeciendo o estar pasado en edad para algo

67	Alguien que siempre tiene hambre	Hacerse más viejo. Alguien que ya envejeció o está envejeciendo
68	Cuando a alguien le gusta comer o la buena comida	Perder el talento o ponerse viejo
69	Algo persistentemente molesto	Difícil de "concretar"
70	Algo que se habla o de lo que se comenta	Una persona vieja

5- Eat Humble Pie

Part. N°	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1		Cuando una persona es arrogante y le pasa algo que le enseña una lección en humildad	Reconocer que hiciste algo mal
2		Ser humilde, honrado	Hacer la vista gorda, no tomarse el asunto en serio
3		Llevarse el lado bueno de alguna situación ("el lado amable")	"Agachar el moño" -> mantenerse en la humildad
4		Tener una experiencia que despierta humildad	Tener una experiencia que despierta humildad
5		Decirle a alguien que sea más humilde, dejarle entrever que uno piensa que es arrogante	Ser más humilde
6		Filtrar sentimientos, ser prudente	Ser prudente
7		Una forma de decirle a alguien egocéntrico que sea más humilde	Admitir que algo estaba mal
8		Significaría que una persona le hace falta una pizca de humildad	Actuar con mayor humildad
9		Mantenerse humilde. Cuando la persona no está aprovechando lo que tiene	Que mantienen las malas ideas
10		Aceptar las críticas.	Ser capaz de mostrarse humilde en todo contexto.
11		Comer un pie grande.	Tomarse las cosas con calma.
12		To be precarious in eating. To be in diet. To eat cheap food.	To have made something wrong. Not to do something that will last, or of good quality.
13		Falsa modestia	Tratar de calmar las cosas.
14		Conformarse con lo que uno tiene.	Asumir lo que se erró; acatar.
15		Ser cuidadoso con la comida, y no comer demasiado.	Ser humilde.
16	x	Que le suceda algo que te haga "bajar de la nube", y ser más humilde.	Reconocer un error o culpa por algo.
17	x	Dejar de ser más arrogante, necesita ser más humilde.	Volverse humilde.
18		Actuar de manera humilde, o ser humilde.	Reconsiderar; saber que se hizo algo mal y aceptarlo.
19		Tiene relación con que una persona debe ser más humilde de lo que ya es	Se refiere a reconocer un error, y con eso también se hace referencia a la humildad que eso conlleva
20		Ser más humilde	"Bajar el moño" ser empático y considerar otros puntos de vista
21		Comer un pastel de no muy buena calidad	Agachar la cabeza y admitir los errores
22		Comer cualquier cosa	Reconocer un error
23		Alguien que es engreído	Dar el brazo a torcer
24		Contentarse con lo que hay, no presumir	Ser más humilde y ceder en su postura, ser más flexible
25		Indicar a alguien que sea más humilde o menos pedante	Actuar humildemente
26		"Alimentarse" de la humildad; ser humilde	Asumir una equivocación; reconocer un error
27		Ser humilde	Hacer las cosas de forma humilde
28		Ser humilde. No aparentar.	Aprovecharse de alguien menos poderoso.
29		Cuando se logran las metas.	Se refiere a flexibilizar una posición sobre algo para lograr buenos resultados.

30		Comer algo hecho en casa?	Bajarle el perfil a la situación.
31	x	Referente a desagrado	Cambio de postura, alejarse de un camino.
32		Que se te bajen los humos de la cabeza. Se le dice a alguien que está muy creído	Dejar la arrogancia de lado
33		No ser codicioso, mantener las cosas simples.	No ser codicioso, mantenerse bajo los márgenes adecuados. No desechar dinero.
34		No ser tan glotón/ avaricioso.	Reconocer errores.
35		Que alguien necesita ser más humilde.	Ser más flexible "tragarse las palabras" y asumir errores.
36		Ser humilde. a lo mejor a alguien presuntuoso se le dice.	Arrepentirse de algo, ser más humilde.
37	x	Expresión usada para llamar la atención o molestar alguien con actitud poco humilde	Cambiar una actitud poco humilde, admitir errores
38		Ser humilde o conocer lo humilde	Reducir presupuesto
39		Tragarse las palabras; ser corregido con respecto a lo que se dijo o pensaba y tener que arrepentirse, admitir el error.	Arrepentirse y admitir el error. De lo dicho, hecho
40	x	Necesitas una dosis de humildad	Microsoft se tragó su orgullo
41		Frase dirigida a alguien con poca humildad. Falta de humildad	Bajar la cabeza y admitir que cometí un error. Frase dirigida a alguien falto de humildad
42		Usado para decirle a alguien que sea más humilde	Reconocer el error o equivocación
43		No ser demasiado ostentoso	Ser consciente de algo
44		Tomarse algun reconocimiento con humildad	Aceptar su error.
45		Alguien amoroso que no desaba mal a nadie	Hacer las cosas más amenas, más humildes.
46		Ser más humilde, o que alguien sea más humilde.	Actitud humilde.
47		Comer algo sencillo.	Hacer algo sencillo.
48		Deja de ser presumido.	Relajarse.
49		Morirse.	Reconocer los errores propios.
50		Necesitar ser más humilde.	Ser humilde.
51		Debe ser más humilde (consejo).	Admitir o aceptar una equivocación propia.
52		Decirle a alguien que sea más humilde.	"Agachar el moño."
53		Ser un poco más humilde, conformarse.	Ser humilde, aceptar equivocaciones.
54		Conformarse con poco.	Agachar la mirada y dejar el orgullo de lado.
55		Be more humble.	Ser humilde.
56		Reconocer errores.	Comer controladamente.
57		Darse cuenta del error y disculparse.	No ser mala persona con quien te provee algo.
58		Reconocer los propios errores. Un ejercicio de humildad.	No ser caprichoso referente al gusto por alguna comida.
59		Dejarse vencer.	Tener falsa modestia.
60		Ser humilde. Bajar los "humos".	Bajarse del pony, tener más humildad y no ser tan engreído

61		Disminuir los recursos.	Tener mala situación económica.
62		No ser soberbio y reconocer los errores.	Dejar de ser soberbio.
63		Asumir un error.	Conformarse con la provisión que hay.
64	x	Se le dice a alguien cuando es muy presumido y uno quiere que se ponga más humilde	Volverse más humilde
65		Cuando alguien necesita una dosis de humildad frente a su gran ego	Aceptar los errores con humildad
66		Dejar de ser arrogante	Ser modesto
67		Vivir en la austeridad. Vivir humildemente	Hacerse más humilde. Aceptar errores con humildad
68		Se le dice a alguien que debiese ser menos orgulloso y modesto	Mantenerse firme o tener una posición inflexible
69	x	Sé más humilde	Ser más humilde
70	x	Ser más humilde	Ser humildes o suaves

6-In deep water

Part. N°	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1		Metido en un gran problema	Gran problema/lío
2		Vivir momentos difíciles	Sufrir dificultades; tener problemas
3		No saber algo (ignorancia) -> deep water= agua profunda (oscuridad)	En un gran problema
4		Involucrarse en temas complejos	Estar en serios problemas
5		Estar hasta el cuello con algo	Estar en un grave problema, con el agua hasta el cuello
6	x	Algo que va más allá de los sentidos	Problema que no se dilucida buena a primera
7	x	Estar involucrado en una situación seria complicada	Encontrarse en graves problemas
8		Cuando alguien está en un embrollo; sumergido en una problemática	Estar en aprietos
9		Algo que está en lo profundo	En malas condiciones
10		Sentir que un problema no tiene solución alguna.	Meterse en un lío si no se resuelve un asunto.
11		Analizar algo en profundidad.	Estar en una situación difícil.
12		To be in trouble, to be full of problems.	To be in trouble, having financial problems.
13		Oculto, que se necesita trabajo para ser encontrado.	En problemas. "Hundirse".
14		Estar colapsado de cosas por hacer, o problemas.	Vamos a estar perdidos, sin nada que hacer.
15		Estar agobiado con algo, estar en aguas profundas, es decir, "hasta el cuello" con problemas.	Estar en una situación complicada.
16		En problemas.	Estar en problemas.
17		En algo serio y complicado, profundo.	En graves problemas.
18	x	Que se está demasiado metido en un asunto, que no hay vuelta atrás.	En graves problemas.
19		Una persona se encuentra en una situación de la que es muy difícil salir	Una situación en la que no se tiene escapatoria o una persona se encuentra en problemas
20		En términos más específicos o serios	En aprietos, en una situación desventajosa
21		Algo muy difícil de llevar a superficie, como algún mal sentimiento	En la banca rota, o con serios problemas económicos
22		Con mucha carga laboral	Estar con muchas deudas
23		Complicado	Estar en problemas
24		Puede ser en el sentido profundo de algo, o llevar a cabo algo en su totalidad, hasta el fondo	Estar en problemas, en un momento complicado
25		En una situación difícil, turbulenta	Dificultades, situación difícil
26		Algo muy profundo, de vital importancia	Estar metido en un gran problema
27		Involucrarse en algo mafioso o malo	En graves problemas
28		Estar en dificultades.	Estar en problemas.

29		Estar en dificultades.	Estar de dificultades (problemas) a futuro.
30		Estar en terrenos peligrosos. Tener pensamientos profundos.	En una situación peligrosa, en riesgo.
31	x	Estar ahogado o en problemas.	Estar en un gran problema referido a economía, dinero.
32		En algo peligroso y desconocido	Estar en problemas difíciles
33		Un profundo o complejo problema/situación.	Estar en un profundo problema o dilema.
34		Entrar a un terreno amplio y complicado.	Estar o quedar perdido o en problemas.
35		Profundizar en algun tema.	Estar en problemas, "con el agua hasta el cuello".
36	x	Quiere decir que algo que es profundo, que es un tema complejo o difícil. O que alguien está en problemas.	Estar en problemas.
37		Algo escondido y difícil de encontrar / Asunto complicado	Estar en malas condiciones, estar en mal estado, en problemas o en una situación deplorable
38		Estar aporreado	Estar en grandes problemas
39		Estar en problemas	Estar en problemas
40	x	Estar muy aporreado por algo o "hasta la coronilla"	Estar en aprietos, en problemas por algo
41		Tocar fondo, estar lleno de problemas	Endeudado o lleno de problemas
42	x	Estar en problemas	Estar en problemas
43		Cuando una conversación o algo esta siendo profundo	Venirse abajo o hundirse
44		Muy profundo en un tema complejo o personal	En grandes problemas.
45		Cuando te involucras en un asunto complicado y que fácilmente no puedes salir	Estarán en aprietos, en una situación complicada.
46		En lo profundo, lo que no se dice, tácitamente.	Sin salida, estar en problemas.
47		En grandes problemas.	Grandes problemas.
48		Estar involucrado en algo serio.	Estar en problemas.
49	x	Situación peligrosa, confusa.	Estar en peligro.
50		En una zona peligrosa o escondida de alguna cosa, situación o persona, lo más profundo.	Estar en problemas o en una situación difícil.
51		Algo difícil.	Estar en problemas.
52		Ahogado en cosas, atareado.	Estar endeudado.
53		Algo difícil, o profundo, difícil de comprender.	Estar en grandes problemas.
54		Para decir que algo está muy escondido o fuera del alcance.	Llegar a instancias mayores.
55	x	To be in a dangerous or complicated situation.	En una situación difícil.
56		Un problema sin solución o, difícil de solucionar.	Encontrarse en graves problemas.
57	x	Estar lleno de problemas y no tener solución.	Estar en problemas y no tener solución
58		En terreno incierto, inseguridad, peligro.	Situación peligrosa, de gran inseguridad.

59		Hacer algo en profundidad o llevarlo a cabo completamente.	En graves problemas.
60	x	Estar en problemas graves.	Tener serios problemas
61		En una situación difícil.	Irse a la quiebra o estar en problemas aún más graves de los que ya tienen.
62		Escondido, difícil de alcanzar.	En serios problemas.
63		Estar metido en un problema grande.	Estar el problemas.
64		Estar en problemas y no poder salir de ellos	Estar endeudado gravemente
65		En una situación difícil	Una situación difícil
66		Encontrarse rodeado de problemas y no saber que hacer	Estar en problemas
67		Estar deprimido o aproblemado	Estar en problemas
68		Cuando alguien está complicado o pasando por momentos difíciles	Estar en grandes problemas
69		Estar hablando sobre un tema complicado	Estar en una situación difícil
70		Algo que conlleva un nivel de profundidad	Estar o tener problemas

7- On the back of an envelope

Part. Nº	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1		Ser la persona responsable de un problema	A la rápida, informal, con poca cautela
2		Algo que no está a simple vista	Algo poco serio, no debidamente realizado
3		Detrás de escena - backstage ("lo que no se ve")	Después de lo que correspondía
4		Pasar inadvertido, no destacar ni despertar interés	Hecho a la rápida, sin cuidado
5		Aquella parte que uno no ve de buenas a primeras	En un espacio reducido e improvisado
6		Estar en una situación complicada de resolver	En malas condiciones (para producir algo)
7		Algo que no es relevante	Realizar algo y no preocuparse por el resultado
8		Algo que no tiene mayor importancia	Hecho a la rápida
9		Alguien que no sobresale	Como principiante. Estúpidamente
10		Algo que no fue percibido con anticipación.	Algo hecho de forma improvisada, sin planificación.
11		Revisar algo de manera detallada.	Difuminado, difícil de entender.
12		To be in a bad situation, to be on the poorer o uglier part of something.	Done over that is not firm, done in inadequate place.
13		Donde nadie pone atención.	A la rápida.
14		Estar al final de un proceso.	"Fue hecho a la rápida", sin dedicación.
15		Estar retrasado o ser excluido de algo.	Algo que no estaba totalmente preparado.
16		Que está presente, pero visto como secundario.	Apresuradamente y sin cuidado.
17		Algo que no se le prestó atención.	A última hora.
18		Que no se puede ver a primera vista algo, o sea que está oculto.	Algo que fue hecho a la rápida.
19		Una persona necesita entregar información con respecto a sus datos personales	Una situación es tomada con liviandad y no es serio
20		Al tomar en cuenta o consideración un punto de vista menos frecuente	De una manera poco precavida y despreocupada
21		Algo o alguien superficial (que se fija sólo en lo de afuera) o algo falso	A último momento, espontáneamente o "al lote"
22		Escondido	A la rápida y sin cuidado
23		Algo que es discreto	A la rápida
24		Puede ser que siempre hay otra versión de la historia detrás de algo	Algo hecho al lote y sin planificación
25		Algo escondido, poco claro, oculto	Hecho a última hora
26		Algo que generalmente se pasa por algo pero que se le debe dar importancia	Algo hecho a la rápida, sin mayor esfuerzo ni preocupación
27		Ver las cosas de forma no superficial	A la rápida, sin ser cuidadoso
28		Estar detrás de algo. Buscar algo o alguien.	Algo muy mal hecho. Deficiente.
29		Mostrar una apariencia a alguien y no ser auténtico.	Algo que aparentaba ser de una manera en realidad era de otra forma.

30		En el lugar menos importante.	Como si ni fuese importante.
31	x	Mirar el otro lado de las cosas.	Hacer algo improvisado y mal, sin preocupación.
32		Que algo está escondido. "Puesto", pero para que nadie lo vea	Significa que algo no tiene mucha preparación ni preocupación
33		Un secreto. Se refiere a algo discreto, difícil de encontrar.	Una cosa hecha a medias, incompleta.
34		Un mensaje oculto.	Algo hecho al final de un proceso (que quedaba en el tintero)
35		Ayudar de forma no "visible".	Poco elaborado, mal hecho.
36		Creo que quiere decir una persona doble estandar.	Hacer algo a la rápida, sin poner mucha atención a lo detalles.
37		Información que está a la vista y fácil de encontrar	Un texto corto o hecho con poco cuidado. Un texto que carece de características básicas
38		"La letra chica" lo que se puede esconder	No estaba preparado de antemano
39		No sé, algo que ver con que al reverso de un sobre va escrita la dirección de quien envía	Escribir o planear algo a la rápida, en breve
40		Direccionar algo ?	Algo hecho a la rápida
41		Algo que se olvido	Algo con poca preparación
42		Algo que está entre líneas, un mensaje camuflado	Algo hecho a la rápida
43		Algo o alguien que tiene dos caras o personalidad	Hacer algo a la rápida
44		Algo que no se dice, que hay que descubrirlo porque es implícito	Hecho sin preocupación.
45		Algo hecho sin que te descubran	Algo que no fue planeado de antes, improvisado.
46		Persona o cosa que queda relegada.	Algo hecho de manera despreocupada.
47		Que está donde nadie mira.	Informal y sin el cuidado correspondiente.
48		Decir algo no literalmente.	Malas condiciones.
49		Algo escondido.	Algo difícil de entender.
50		Algo que no está a simple vista, si no que hay que conocer más.	Algo no planeado que parece planeado.
51		Algo que está oculto.	Hacer algo rápidamente.
52		Al otro lado de la hoja.	Hacer algo a la rápida.
53		Algo que se dice a espaldas de alguien.	A la rápida.
54		Algo que no está directamente expresado.	Algo que ha sido creado sin preocupación.
55		Something that can be seen.	A la rápida.
56		No ser bueno para jugar.	Con falta de organización.
57		Algo que es secreto e importante.	Algo que se hizo a la rápida, improvisadamente.
58		De remitente o fuente incierta.	Falto de trabajo. Algo hecho sin esfuerzo y con apuro.
59		Al reverso, o de manera secreta.	A la rápida. No hacer algo de forma exhaustiva. Algo improvisado.
60		Que quizás algo está cerca y no nos damos cuenta de que lo está.	De improviso, sin mucho cuidado.

61	Algo que no se ve a primera vista.	No idea!
62	Agregado sorpresivamente.	A la rápida, sin dedicación.
63	Información oculta o de difícil acceso.	Que tiene mala calidad, se hizo con descuido.
64	Algo no importante	A la rápida
65	No encontrar una respuesta o cosa "por no" buscar o no fijarse bien en los detalles	Algo simple y corto
66	Haber sido dejado de lado por alguien	Hacer algo sin darle la importancia requerida
67	Estar metido en algo, en algún problema	Algo que está hecho a medias, de manera muy pobre
68	La letra pequeña de algo, o algo que no está dicho explícitamente	Hacer algo mal o a la rápida
69	Un tema secundario	Algo sin dedicación
70	Algo que esta escondido o fuera de vista	A último momento y sin preparación

8-Wear your heart on your sleeve

Part. Nº	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1	x	Ser alguien a quien se le nota claramente que está sintiendo	Demuestra lo que siente y piensa siempre
2		Estar entregado	Ser sincero, directo
3		Ser honesto, mostrarse tal como se es (transparente)	Leal a su gente
4	x	Ser enamoradizo/a	Ser transparente y/o predecible
5	x	Tener sentimientos muy a flor de piel, no esconderlos y expresarlos a vista de todos	Ser transparente y que todos sepan tu sentir
6		Que la persona se haga cargo de sus asuntos sola/solo	Estar ahí cada vez que alguien te necesite
7		No dejarse manipular por las emociones. Ser una persona práctica	Ser una persona emocional y cariñosa
8	x	Ser enamoradizo. En el sentido de que tienes tus sentimientos a flor de piel	Actuar de corazón
9		Que la persona no debería ser tan fría con los demás, sino que más atenta y simpática	Que ha tenido un gran corazón o que es muy emocional
10		Ser descuidado con los sentimientos.	Alguien que muestra sus sentimientos.
11		Amar con mucha intensidad algo.	Persona amable dispuesta a ayudar a los demás.
12		To not be paying attention to what you are doing. To be out of time being.	A person knows clearly what to do. A person that follows what he/she profess.
13		Tener tus sentimientos a mano, pero no a la vista.	Tener claro los propios intereses.
14		No pienses con el corazón o emotivamente.	Estar dispuesto a ayudar a los demás.
15		Ser cuidadoso al momento de mostrar tus sentimientos, siempre guardando lo más importante para alguien que lo merezca.	"donde calienta el sol" algo por conveniencia.
16	x	Ser muy sincero y demostrativo con tus emociones.	Ser sincero y transparente.
17		Demuestra siempre lo que sientes para que otros lo vean.	Siempre demuestra lo que siente y piensa.
18		Tener siempre en mente el hacer las cosas indicadas moralmente.	Demostrar su punto de vista acerca alguna situación.
19		Una persona debe tener cuidado a la hora de tener una relación	Una persona es ambiciosa
20		Evitar situaciones emocionales, ser frío y distante	Pensar de forma más racional, dejando de lado las emociones
21		Tenerlo (el corazón) a la vista para que no se dañe	Es leal y fiel a sus sentimientos
22		Ser amable	Mostrar una postura sin esconderla
23	x	Ser reservado, cauteloso	Irse a la segura (ser cauteloso)
24		Ser cuidadoso con los sentimientos, saber cuando arriesgarse como en un juego de cartas	Ser de una sola línea, de una postura fija
25		Insinuar afecto de forma poco disimulada	Mostrar interés en alguien
26		Se amable, ten a mano tu corazón, se bondadoso	Alguien es muy caritativo y bondadoso
27		Ssar tu corazón en las mangas	Seguir siempre el camino del corazón, ser sentimental
28		Estar dispuesto a encontrar el amor.	Tener buen corazón. Ser solidario.
29		Tener la solución a algo difícil a mano y al mismo tiempo hacerle caso al corazón.	Saber quien realmente nos puede ayudar a solucionar algo cuando se está en problemas.

30		Tener cuidado de no enamorarse tan fácilmente.	Tiene un muy buen corazón, es muy buena persona.
31		"Ponerle corazón a las cosas, a lo que uno hace".	Hacer las cosas de corazón "ayudar siempre a las personas".
32	x	Ser muy sensible y estar dispuesto a enamorarse	Ser siempre claro sobre los propios sentimientos
33		Creo que lo conozco. Protege tu corazón o propósito en ti y siempre tenlo presente.	Siempre mantiene en mente su propósito y sentimientos.
34		Ser solidario.	Ser caritativo, solidario.
35		Estar muy asustada.	Alguien con quien siempre se sabe sus preferencias.
36		Quiere decir dar lo mejor de uno mismo.	Ser una persona solidaria y apoyar a los demás.
37		Ser cuidadoso a quien le das tu confianza o ser amable con todos	Ser interesado "ir para donde sopla el viento". No tener convicciones
38		Sé emocional y sé empático	Ser empático y dar apoyo
39	x	Mostrar inocentemente los sentimientos, una persona fácil de leer e impresionable emocionalmente. Se enamora fácil	Dejarse leer fácilmente
40		Aventurarse a algo	Alguien que es muy consecuente con sus actos
41		Alguien muy sentimental	Alguien muy sentimental que se deja llevar por corazonadas
42		Sé generoso	Ser generoso
43	x	Mostrar los sentimientos y ser precavido en ello	Tener una postura concreta frente a algo
44		Ser frívolo o desinteresado	Ser interesado.
45		Cuando sientes mucha ansiedad por algo/alguien/situación.	Que es lo suficientemente fuerte para asumir cualquier cosa que venga.
46		Ser más amable.	Atento, amable.
47		Corazón a la mano.	Da todo de sí.
48		Que no sea tan obvio.	Honesto.
49		Alguien que confía en los demás.	Ser honesto.
50		"Guardar" o esconder los sentimientos en alguna situación.	Ser honesto con sus sentimientos.
51		"Tener un as bajo la manga". Algo que te de ventaja o ayude.	Fácil de convencer.
52		Ser generoso.	Estar "comprado".
53		Ocultas tu corazón, no te dejes dañar.	Tomar decisiones en base a sentimientos.
54		Mantener tus sentimientos donde no se encuentren.	Que no esconde sus preferencias.
55		Be honest.	Ser honesto.
56		Dejarse llevar por la intuición y no por la lógica.	Ser una persona con disposición a ayudar.
57	x	Tener los sentimientos a flor de piel. Ser muy sensible.	Ser muy obvio o transparente.
58		Controlar los propios impulsos o emociones. Temperancia.	Ser claro respecto a las propias emociones, sentimientos o convicciones.
59		Estar en una situación en la cual se está muy sensible. Asustadizo.	Ser honesto, no ser doble estándar.

60	x	Ser una persona transparente, cuyas emociones son fáciles de dilucidar por que es "abierta"	Ser "transparente" u obvio.
61		Expresar sentimientos con facilidad.	Ser buena persona.
62		Buscar afecto en las personas.	Ser sincero y transparente.
63		Cuidar los sentimientos para no enamorarse fácilmente.	Actuar objetivamente.
64	x	Ser sentimental y emocionarse con facilidad	Ser comprensivo y entender los sentimientos ajenos. Ser emocionalmente inteligente
65		Tener las emociones a flor de piel, ser muy sensible	Ser consecuente con lo que se siente y se hace
66		Ser una persona bondadosa, amable	Siempre apoyar a alguien o algo en particular sin importar el contexto o situación
67		Hay que ser "solidario" siempre. Estar con buena disposición	Ser solidario y colaborativo
68		Pensar más con la mente que con el corazón	Decir abiertamente algo que uno apoya o en lo que cree
69	x	Ser sincero y abierto	Ser sincero y buena gente
70		Poner las emociones y entregar amor rápidamente	Ser transparente con las emociones o preferencias

9-Any port in a storm

Part. N°	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1		Cualquier de los dos lados del problema	Hacer lo que sea necesario para salir de un problema
2		Un lugar seguro	Una situación difícil, vivir una emergencia
3		Todas las aristas o lados de alguna situación mala (distintos puntos de vista)	Una ayuda, una salida para algún problema (una de las pocas opciones para solucionarlo)
4	x	En situaciones difíciles, toda ayuda sirve	En situaciones difíciles, toda ayuda sirve
5		Cualquier puerto es útil bajo una amenaza climática	En tiempos difíciles todo lugar es aceptable para habitar
6		Alguien que estará ahí independiente de las circunstancias	Donde sea que esté, será un calvario/agobio
7		Para referirse que en momentos de apuro cualquier lugar sirve	Tener que resignarse a un lugar por no poder acceder a otro
8		Todos tienen problemas, sin importar contexto social	Un lugar que le de refugio en tiempos de problema, cualquiera sea este
9		Algo que está en problemas. La situación, como que "el barco" está en medio de la tormenta buscando refugio	En desesperación y buscando ayuda
10		Cuando se está en problemas se recurre a cualquier opción para solucionarlo.	Una medida desesperada que es necesario adoptar.
11		Cualquier lugar puede ser conflictivo.	Cualquier otra posibilidad es mala.
12		Anything helps. Everything is useful at the moment.	Something I have to do. A case of emergency.
13		En un mal momento, cualquier cosa es bien recibida.	Urgencia.
14		Siempre hay cosas buenas durante malos tiempos.	"Una cartita bajo la manga", una posibilidad en caso de que no haya otra.
15		Se refiere a cuando el marinero tiene una mujer en cada puerto, una especie de amorio pasajero.	Algo inevitable.
16		Una cosa que dé seguridad mientras se atraviesa por un problema.	Un lugar seguro y útil, aunque no sea el mejor.
17		Una ayuda que siempre está y es necesaria.	Algo muy difícil de encontrar.
18		Que en situaciones difíciles cualquier ayuda es bienvenida.	No hay otra alternativa.
19		Hace referencia a un lugar en el que una persona se puede proteger	Una situación en la cual no se tiene elección
20		Un lugar seguro, alguien que da seguridad en momentos complicados	No hay más alternativas
21		Cualquier ayuda es buena cuando se pasa por algún mal momento	Emergencia
22		Ser apañador	Que a cualquiera le puede pasar
23		Estar vulnerable	Cualquier micro te sirve
24		Que en tiempos difíciles cualquier ayuda es bienvenida	Cualquier ayuda es buena / ayuda es bienvenida en momentos difíciles
25		Aferrarse a cualquier persona / cosa ante una situación difícil	Única alternativa ante una dificultad
26		Que es útil de todas maneras (ante una adversidad)	La única solución frente a un problema
27		Cualquier cosa sirve	Es cosa de cada día, una cosa común
28		Cualquier ayuda o apoyo es bueno en momentos difíciles.	Es lo mejor que tengo en estos momentos.

29	Estar con mal carácter.	No ser capaz de ser independiente de los padres y conseguir algo por uno mismo.
30	"Contra viento y marea"	Es una situación desesperada. No se tuvo otra opción.
31	"En problemas todo sirve".	"Ante los problemas, todo sirve"
32	En caso de una emergencia, todo sirve	Significa que cuando hay una emergencia hay que conformarse aunque no sea lo que uno desea
33	En cualquier momento se aproxima algo malo.	No hay otra opción.
34	Buscar la primera solución a un problema.	No encontrar solución a algún problema.
35	Estar lleno de dificultades en todos los aspectos.	Un problema que siempre pasa en un contexto determinado.
36	Creo que si estás en problemas cualquier solución sirve.	Algo desesperado, como la última solución.
37	Un lugar lleno de movimiento y caos o un lugar desierto, con poca gente	Situación grave. Situación en donde se usan acciones que uno normalmente no haría
38	A todos nos llegan problemas, sufrimientos	"A todos nos toca por igual"
39	Cuando se está en problemas cualquier solución sirve	Cualquier solución se toma en un problema aunque no sea ideal
40	Es como decir "todas las micros te sirven"	Es como decir peor es nada
41	Una esperanza dentro de alguna situación problemática o una solución	La única oportunidad que se tiene
42	En situaciones extremas toda ayuda es bienvenida	Un último recurso en donde todo sirve
43	Cualquier circunstancia es útil	Algo que no se puede evitar
44	Algo que sea rescatable	Que no tiene solución.
45	Cada cosa en su lugar.	Es algo que tiene que ocurrir sí o sí.
46	Algún lugar para vivir o estar.	Conformarse con cualquier lugar disponible para vivir, o donde puedas ser acogido.
47	En una tormenta (grandes problemas) todos los lugares/puertas son iguales.	Cualquier lugar sirve en caso de problemas.
48	Momento de felicidad.	Sin más opciones.
49	Cada...	No hay otra alternativa.
50	En momentos difíciles, cualquier ayuda o consuelo sirve, sin importar de quién venga este apoyo.	Ayuda necesaria, aunque no necesariamente agradable.
51	Que no se distingue de otro, pasa desapercibido.	Estar en problemas.
52	Refugiarse.	Último recurso.
53	Todo lugar es conveniente cuando hay una tormenta, importa estar seguro, no las condiciones.	No se puede quejar, es lo que hay, la mejor opción cuando se está en problemas.
54	Que cualquier cosa sirve en momentos de desgracia.	En un momento difícil hay que conformarse con cualquier solución.
55	A silver lining.	Todo sirve.
56	Aunque nos encontremos en problemas siempre hay una solución a la que se puede llegar.	Una solución que sería escogida como última opción.
57	Cualquier cosa segura en un momento de dificultad sirve.	Tomar lo que se ofrezca en tiempos de dificultades.
58	En momentos turbulentos, cualquier fuente de certeza o seguridad sirve.	No tener otra opción, decisión por defecto en momentos de inseguridad.

59	Esperar por una solución en cualquier cosa u oportunidad.	una solución que ayuda pero que no se está cómodo o a gusto.
60	Que en casos extremos o imprevistos cualquier ayuda sirve.	"Cualquier cosa sirve"; cualquier ayuda es buena cuando uno está en aprietos.
61	No idea!	No idea.
62	Un lugar desagradable.	Común al estar en problemas.
63	Conformarse con cualquier solución.	Peor es nada / la única solución.
64	Un lugar seguro y conodico	Cualquier cosa sirve, peor es nada
65	Cualquier refugio sirve en tiempos difíciles	Cualquier cosa que ayude en tiempos difíciles sirve
66	Donde vayas habrán problemas	No tener más alternativa
67	Ser un buen amigo en "ocasiones" difíciles	Una excepción, debido a inconvenientes
68	Todos lo están pasando mal	Una emergencia
69	Cualquier lugar	No hay otra salida
70	Un lugar o un refugio ante situaciones	Lugar o refugio ante emergencias

10-Maiden voyage

Part. N°	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1		El acto de comportarse. Una persona que se comporta como "señorita"	Primer viaje
2		Un viaje tranquilo, sin complicaciones	Primer viaje; primerizo
3		Salida de chicas solteras = despedida de soltera	Su primer viaje
4		Proceso difícil, lleno de obstáculos	Primer viaje (de un transporte)
5		Virginidad	Primer viaje
6		Despedida de soltera	Realizar un viaje sin experiencia previa
7		Un viaje arriesgado	El primer viaje
8		Viaje para buscar marido	Primer viaje, así como inaugural
9		Una mujer desesperada buscando marido. Mujer alocada	Alocado
10		Realizar una actividad con el fin de divertirse, sin preocuparse.	La inauguración o puesta en marcha.
11		Una mujer a la cual le gusta viajar.	Primer viaje.
12		To travel in a fancy and rich way. Not long travel.	First trip. Inaugurational trip. Very first.
13		Atreverse a hacer algo por cuenta propia.	Primer viaje.
14		Tiempo en que la persona hace lo que quiera.	Su primer empendimiento o uso.
15		Una chica que está soltera y que realiza un viaje para pasarlo bien sin atenerse a un compromiso con nadie.	Un viaje principal.
16		Una acción divertida o irresponsable que alguien puede hacer.	Primera vez que se hace algo.
17		Conocer muchos hombres, justificar promiscuidad.	Primer viaje.
18		Una mujer que anda sola.	Primer desembarco.
19		Hace referencia a una persona que está sola, es decir, no casada	Se refiere a experimentar algo por primera vez
20		Una situación divertida y sin limitaciones	Primer viaje
21		Divertido	Primer
22		Perder la virginidad	El primer viaje de un barco
23		Sentirse solitario	Travesía
24		Tomarse un tiempo para uno y explorar cosas nuevas, viajes, etc	El primer viaje
25		Despedida de soltera en un lugar lejano /de viaje	Primer viaje
26		Viaje de diversión	Viaje de inauguración, prueba, test, ensayo, para ver si algo funciona bien
27		Viaje de soltera	Primer viaje
28		"Una cana al aire"	Primer viaje. Iniciación.
29		Cuando una mujer se va a casar con alguien que ama.	La realización del primer viaje del "buque escuela" de la marina.

30		Un viaje donde se puede hacer lo que quiera.	Su primer viaje, su viaje de estreno.
31		Chica viajera.	Primer viaje. Primera aventura o experiencia.
32		Aunque estés casada, irse de viaje sin tu marido o tu pareja	El primer viaje. Debut
33		Un buen viaje, algo positivo que te sucedió.	Su viaje o acto principal.
34		Un viaje atrevido/arriesgado.	Primer viaje.
35		Hacer lo que uno quiera, sin límites.	El primer viaje de una embarcación.
36	x	El primer viaje o viaje inaugural de un barco.	Viaje inaugural de un barco.
37		Como un viaje lleno de oportunidades o un viajero con optimismo con ganas de ver el mundo	Primer viaje de un barco, inauguración
38		Lujuria, "meterse" con alguien y tener una relación casual	Gran viaje (o evento realizado)
39		Un primer viaje	Un primer viaje, el viaje que estrena una nave de algún tipo
40		Un viaje para conocer el mundo pero figurativamente hablando no viajar por el mundo literalmente	Primer vuelo, vuelo inaugurador
41		Un viaje sin preocupaciones	El primer viaje que se realiza solo
42		Un viaje o vacaciones dedicadas a uno mismo	Un primer viaje de un barco
43		Ser despreocupado/a	Algo que dura poco tiempo
44		Experiencia alocada	Viaje perfecto, sin problemas.
45		Una dama de compañía	Primera vez, inauguración.
46		Maletas.	Prepararse para viajar, preparativos, maletas.
47		Viajar sin preocuparte de nada.	Su primer viaje.
48		En busca de algo.	Primer viaje "debut".
49		Estar relajado.	Preferido/a.
50		Viaje o momento libre de reglas.	Camino directo.
51		Alguien inocente.	Primera vez en algo.
52		Viajar para conocer gente.	Para "estrenar" algo.
53		Mujer muy vivida, de pocas aprensiones.	Primer viaje.
54		Una mujer anda en busca de pareja.	La primera experiencia o la primera vez.
55		Get married.	Primer viaje.
56		Disfrutar la vida durante la juventud.	Largo viaje.
57		Estar de fiesta continuamente.	Hacer algo por primera vez.
58		Tomar tiempo a solas, para sí mismo (mujeres).	Viaje inaugural. Primer viaje.
59		Darse tiempo para uno mismo.	Probar o testear algo. Ponerlo a prueba.

60	El "viaje" por el que tiene que atravesar una mujer soltera, el cual consiste en encontrar la pareja ideal.	Primer viaje que realiza un barco.
61	Situación en la que se pueden hacer cosas en plena libertad.	Viaje de prueba.
62	Viaje de diversión y relaxo.	Viaje inaugural.
63	Un viaje peligroso, en el sentido de encontrar una relación amorosa no buena.	Primera vez.
64	Una mujer de alta sociedad	El primer viaje
65	Viajar solo por primera vez sin experiencia ni acompañante	Viaje de inauguración
66	Debe referir el comportamiento de una mujer luego de terminar una relación	Primera vez que se hace algo
67	Hacer lo que uno quiera, tener la libertad para ello	Algo que se estrena por primera vez
68	Un viaje que una mujer hace con sus amigos	Primer viaje o primera parada en un puerto
69	Una mujer soltera que le gusta viajar	Primer viaje
70	Un viaje o camino tomado durante la juventud	Primer viaje o viaje inaugural

11- Sit on the fence

Part. N°	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1		Sentarse y hacer nada, ser perezoso	Flojear, ser perezosos
2		Mirar, observar	Mirones, gente que observa, pero sólo se queda en eso
3		Estar en el límite de las cosas	No aportar
4		Ser flojo/a. No hacer nada	Ser flojo/a, espectador/a pasivo/a
5		No saber que hacer, estar en un punto neutral	Ser amarillos, muy neutros y sin opinión que los sitúe en algún extremo
6		"ubicarse" (no salirse del contexto o normas sociales de acuerdo a una situación determinada)	No ceder ni en opinión, ni situación (testarudez)
7		Estar esperando algo impacientemente	Tomar una posición segura sin involucrarse en los problemas reales. No hacer nada al respecto
8		Mantenerse fuera del asunto	Mantenerse fuera del debate, dar un paso al costado
9		Que la persona necesita calmarse	Quedarse observando sin aportar nada
10		Esperar.	Reaccionar pasivamente ante una situación en vez de tomar medidas.
11		Estar indeciso sobre algo y no saber que hacer y finalmente haces nada.	Estar indeciso y finalmente no hacer nada.
12		To be out of firm ground, to be in an unsafe place, position.	To do something wrong, to do something not safe.
13		Mirar los hechos desde una perspectiva exterior, sin intervenir	Observar desde fuera y no hacer nada.
14	x	Estar sin ideas, o sin saber qué hacer.	"Dejarse estar", no hacer nada al respecto.
15		Estar en una situación al límite.	No arriesgarse a algo.
16		Pasar el rato sin hacer nada en particular.	Despreocuparse, no atender debidamente un asunto.
17		Dejarse estar, no hacer nada al respecto.	No hacer nada al respecto.
18		Algo difícil de hacer.	Mantenerse al margen de una situación importante y no aportar nada relevante.
19		Tiene relación con el hecho de saber lo que todas las personas hacen	Se refiere a una situación en la que personas no hacen lo que deberían hacer
20		Exponerse a algo o a una determinada situación	Hacer nada útil, holgazanear
21		Algo inestable	"Calcular el asiento" no trabajar como corresponde
22		Ser espectador de un conflicto	Flojear
23		Mantener la distancia respecto a algún tema	Quedarse callado / no hacer nada al respecto
24		Estar en una situación en que no se sabe qué decisión tomar	Quedarse a mirar sin hacer nada respecto al problema
25		Estar alerta	Holgazanear, evitar participar
26		Estar atento a algo, ser perspicaz	No darle la importancia que se merece a un asunto
27		Mirar a través de otro lugar	No hacer nada al respecto
28		No tener mucha idea respecto de algo que debe hacerse.	Quedarse mirando y no aportar nada.

29		Quedarse quieto cuando hay algún problema, es decir, esperar por una solución.	Quedarse quieto y no aportar nada para lograr algo o solucionarlo.
30		Estar al límite.	No hacer nada.
31	x	"Espera tranquilo".	Esperar (negativo) no ser pro-activo a las cosas.
32		Hacer algo ilegal	Quedarte al margen y no participar aunque tengas que hacerlo
33		Estar atento a algo o alguien	Relajarse, no hacer nada (flojear).
34		Estar sin hacer nada.	Calentar el asiento.
35		Hacer algo de forma incorrecta, equivocarse.	"Calentar el asiento" no hacer lo ue corresponde.
36		Estar al borde de algo.	No hacer nada.
37		Hacerse daño o expresión usada para echar a alguien	No hacer nada productivo, perder el tiempo
38		Mirar al frente (envidia)	Hacer nada
39		Estar entre dos cosas, indeciso	Estar al margen de una situación, mirando, sin actuar
40		No estar seguro de algo y estar parado entre 2 opciones para tomar una decisión	Estar a dos bandos o mantenerse en la parte "segura" de algo
41		Alguien con poca confianza	Ser flojo, no realizar el trabajo que se debería hacer
42		No me mientas, dime la verdad	No hacer nada, ser improductivo
43		Estar al límite o borde de una situación	No hacer algo activamente. Flojear
44		Estar al límite en alguna situación	No tomar partido por una opción
45		Estar inseguro por algo que podría ocurrir	No hacen nada relevante, se dedican a vagar en tiempo.
46		No acercarse mucho, mantenerse a una distancia prudente de algo o alguien.	Personas que están al límite.
47		No quieren que te quedes mucho tiempo.	Sentarse o estar lejos, sin prestar atención a lo que se está haciendo.
48		Estar atento.	Perder el tiempo.
49		Estar en el lugar equivocado.	No hacer nada.
50		No hacer nada.	No hacer nada útil.
51		No hacer nada, pasar el turno.	No hacer nada.
52		Decirle a alguien sutilmente que se vaya.	Do nothing, sit and watch.
53		No tomarse atribuciones, no subirse por el chorro.	Quedarse en la banca, descansar mientras el resto trabaja.
54		Alguien que espera estoicamente.	Quedarse sentado ante un problema y no hacer nada para solucionarlo.
55		Go away.	Ser inútil.
56		No apresurarse o ser paciente.	No tomar buenas decisiones.
57		Quedarse haciendo nada frente a algo.	No hacer nada cuando se presenta un problema o algo.
58	x	Estar entre dos opciones. Duda.	Mantenerse al margen de una situación. No participar activamente.
59		Estar en problemas o en la " pata de los caballos".	"calentar el asiento", estar presente pero no contribuir en nada.

60	x	Quedarse "tras bambalinas"; no participar de las cosas y en vez de eso quedarse mirando.	Quedarse de lado, no participar directamente de algo.
61		Ser pasivo, esperar que pasen las cosas sin hacer nada.	Ser pasivo.
62		Correr un riesgo.	Automarginarse y no contribuir.
63		Esperar con calma frente a una situación difícil cuando se debería estar haciendo algo.	Ser inútil.
64		Estar a la defensiva	No estar ni ahí
65		Estar incómodo	No contribuir a la discusión para solucionar un problema
66		Encontrarse en el medio de algo y no saber que camino tomar	No tomar parte o tener opinión acerca de algo
67	x	No tener una posición clara ante algo o una situación	No tener una posición clara respecto a algo
68		Mirar que las cosas suceden y no hacer algo al respecto	Estar conciente de algo y no tomar parte activa
69		Estar en una situación en la que no se sabe por cual parte u opinión abogar	No adoptar una posición
70		Estar expuesto o visible	Estar en un lugar sin hacer nada

12-A ball and a chain

Part. Nº	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1		Algo muy difícil	Un obstáculo
2		Un entretenimiento	Un obstáculo, una dificultad
3		"Una pelota y una cadena" = dos cosas distintas juntas forman algo nuevo	Una dificultad
4		Un obstáculo o carga que no permite avanzar en un proceso determinado	Obstáculo o carga que no permite avanzar en un proceso
5		Estar apresado por una situación o alguien	Un obstáculo. Una carga que le impide avanzar
6		Una relación de pareja tormentosa/asfixiante/absorbente	Asuntos que complican el desarrollo de un proceso
7	x	En referencia a ser un prisionero, no tener libertad frente a alguna situación	Un problema, una dificultad al realizar algo
8		Algo que merma tu movilidad, que te impide avanzar, quizás	Algo que no te deja avanzar
9		Que está emocionado	Algo que quedó estorbando y ralentizando el proceso. Una molestia
10		Un acto que parece ser una condena.	Una desventaja para el desarrollo.
11	x	Entretención y castigo. Por la buena o por la mala.	Condena.
12		To be tied to a difficult situation. To struggle with very difficult problems.	Something difficult to deal with. A heavy situation. An impediment.
13		Pesar carga.	Cargar problema
14		Estar aprisionado por algo.	Algo que detuvo el progreso.
15		Estar compungido en alguna situación.	Ser un impedimento.
16		Esposo o esposa.	Impedimento, atadura que impide realizar algo.
17		Cosas diferentes, opuestas.	Una carga, como estar atado a algo muy pesado
18		Estar amarrado a algo.	Una bola de nieve que va aumentando a medida que va avanzando.
19		Significa que una persona tiene muchas cosas en la vida	Hace referencia a un obstáculo presentado en una situación
20		Algo que parece positivo y termina siendo lo contrario	Algo que estancó una situación
21		Un péndulo, la oscilación de la vida	Una falencia que de a poco va provocando más daño, estancar
22		No dejar ir	Algo que te impide hacer lo que quieres
23		Algo peligroso	Perjudicar
24		Podría ser estar preso o tras las rejas, por la idea de cadena y bolas típicas	Un obstáculo
25		Dos personas / eventos que van / ocurren juntos o de la mano	Carga pesada, atadura, limitación
26		Algo duro	Un gran problema o impedimento
27		Estar amarrado a algo	Estar encadenado o amarrado a algo
28		Algo que puede ser positivo o negativo.	Algo perjudicial.
29		Lo que se cree que es libre, siempre tiene algo que lo une a lo otro.	Estar atado a algo sin poder liberarse de eso y poder "progresar".

30		Estar atado, prisionero.	Fue un impedimento.
31		"Sentirse presionado como un esclavo"	Un obstaculo, algo que retiene para no avanzar.
32		Que algo está completo	Algo que impide avanzar
33		Estar preparado para la "batalla". saber enfrentar una situación compleja.	Fue un problema, una dificultad frente a una situación determinada.
34		Estar atrapado/ limitado en acción.	Impedimento, barrera frente a un proceso.
35		Alguien/Algo que controla, reprime o limita a alguien.	Una restricción, una limitación.
36		Quizás estar aporreado o en una situación que no puede salir.	Algo que no deja a una persona avanzar.
37	x	Expresión que se refiere a la bola y cadena de prisioneros. Significa estar amarrado o comprometido con algo o alguien. Expresión negativa hacia este compromiso	Una carga, algo que impide el avance*
38		Libertad y prisionero	Estancamiento
39	x	Se le aplica a la pareja, la esposa por ejemplo. Algo que te tiene atado	Algo que te encadena, te aprisiona, te limita
40		Tener algo asegurado	Algo que te retiene de seguir mejorando
41		Algo prohibido	La clave de algo (Ej: La clave para el éxito)
42	x	Estar sujeto a algo que aprisiona o quita libertad	Algo que aprisiona o es una carga molesta
43		Algo que está prohibido	Algo que es efectivo y rápido
44		Una carga o un deber pesado	Una amarra, algo que lo detenía.
45		Tener dos opciones de las cuales sólo debes elegir una.	No sirvió de nada, no lo dejó progresar.
46		Peligroso.	Algo que no permite el buen desarrollo de un hecho.
47		Divertido pero te deja amarrado.	Un obstáculo.
48		Llevar algo importante.	Obstáculo.
49		Estar atado a algo.	Una complicación.
50		Estar atrapado en alguna situación o castigo.	Estancamiento, algo que no te deja avanzar o salir de alguna situación.
51		Estar esclavizado a algo. (signo de esclavitud)	Impedimento para hacer algo.
52		Prepararse para hacer algo.	Un retraso, un peso.
53		Ser esclavo.	Obstáculos, ser esclavo y no poder avanzar.
54		Salir con lo puesto.	Algo que no tiene grandes consecuencias.
55		Destroy something.	Demolidor.
56		Medir las consecuencias de nuestros actos.	Impedimento.
57		Estar atado a algo (una situación) sin escapatoria.	Algo que te detiene.
58		Violencia, uso de fuerza.	Retraso, un peso extra. Estorbo.
59		Estar apegado a alguien.	Algo peligroso o nocivo.
60		Una "atadura" que no permite seguir adelante; algún impedimento de cualquier tipo.	Un impedimento.

61		Un peso. una situación difícil con la que debemos lidiar constantemente.	Un impedimento.
62		Algo que quita libertad.	Algo que frena e impide avanzar.
63		Una herramienta peligrosa y que puede causar daño al ser usada.	Algo que hace empeorar las cosas.
64		Algo que te tiene prisionero	Algo que hace que el resto se detenga
65		Un elemento amenazante	Algo que mantiene prisionero
66		Tener dos opciones completamente diferentes	Ser un obstáculo o incluso causa de retardo para "algún fin" en particular
67		Estar a punto de hacer algo, caer en una tentación	Un obstáculo que impide realizar algo
68		Un encantamiento	Una dificultad o impedimento
69		Tener poco	Un impedimento, un calvario
70	x	Una condena, castigo que pesa en una persona	Obstaculo, retraso y condena

13-Off the wall

Part. Nº	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1		Algo nada que ver a lo que se está refiriendo	Extraño poco común
2		Fuera de lugar	Algo loco, un poco extraño
3		Del otro lado de la situación, al otro lado del muro, fuera de la situación principal = "el otro lado de la moneda"	Inútil, inservible, que no funciona
4		Extremadamente enojado/a, furioso/a	Loco/a
5		A la pared	Ni al caso. Que no tiene relación con algo. Incoherente
6		Sobrepasar los límites en cuanto al respeto	Fuera de contexto, exceder límites de lo esperado (de mala manera)
7	x	Algo que rompe las normas y es interesante	Rompen los esquemas, salirse de lo común o más seguro
8		Algo descabellado	Descabellado
9		Fuera de lugar. Que quedó apartado	Fuera de lugar. Alocado
10		Algo fuera de lugar, inapropiado.	Una opinión que se interpreta como inútil o inadecuada.
11		Fuera de un lugar.	Un poco alocado.
12		To be outside of any kind of protection.	Something out of place. Something unwitty. Something that wouldn't work out.
13		Fuera de un puesto fijo, seguro.	Arriesgado.
14		Algo fuera de lugar, que no corresponda.	Algo fuera de lugar, que no tiene que ver.
15		Estar excluido de algo.	Algo fuera de lugar.
16		De la nada.	Repentino, inesperado.
17		Fuera de lugar.	Descabellado
18		Estar excluido de algo.	Alocado.
19		Significa que una persona está fuera de los estándares puestos por la sociedad	Una situación parece extraña, o está fuera de la norma
20		Fuera de lo habitual	Algo fuera de lugar, un disparate
21		Ver las cosas desde otra perspectiva	Descarrilado, loco
22		Sin peligros	Insensato
23		Algo original, novedoso	Loco, inesperado
24		Algo sacado de contexto, algo que no corresponde	Algo extraño, inadecuado
25		Al margen, fuera de límites	Poco usual, extraño
26		Sin límites; fuera de los muros	Inapropiado, descabellado, fuera de contexto
27		Más allá	Más allá de la comprensión de alguien
28		No pertenecer a algún lugar.	Algo raro, extraño, fuera de lugar.
29		Estar lejos de algo riesgoso o peligroso.	Pensar o decir algo que está fuera de lugar.

30		Fuera del límite.	Podría sonar descabellado, una locura.
31		"Sale de tu muro, de tu zona segura" "no seas cerrado".	Algo no convencional o alejado del tema. Algo arriesgado.
32		Estar equivocado. Ir en contra de lo que los demás piensan	Inesperado, loco, difícil de creer
33		salirse del camino o del plan.	Algo "loco", algo fuera de toda lógica.
34		Fuera de contexto.	Algo que puede ser inseguro.
35		Algún tema no relacionado con lo que se está tratando, fuera de contexto.	Descabellado.
36		Quizás estar o decir algo fuera de contexto.	Algo que es raro o inusual.
37		Algo que rompe con lo usual, revolucionario	Algo alocado, de poco sentido común y revolucionario
38		Libre, fuera de los problemas	Fuera de las posibilidades reales
39	x	Estar loco, ser excéntrico	Algo excéntrico, poco ortodoxo, loco
40		De sorpresa	Algo desconcertante o que no hace mucho sentido
41		Evasión de algo	Algo fuera de contexto
42		Algo que sobrepasa los límites, extraordinario	Fuera de lo convencional
43		Algo que está fuera de este mundo	Algo descabellado o con poco sentido
44		Con los pies en la tierra	Poco realista
45		Que se termine el problema o asunto	Más alejado.
46		Fuera de lugar, inadecuado	Inadecuado, una mala idea.
47		Salir de lo común.	Sin sentido.
48		Distinto.	Descabellado.
49	x	Pasarse de la raya.	Extremo.
50		Quedar fuera de algo o ser ignorado.	Fuera de lugar.
51		Fuera de lugar.	Algo loco, que no tiene sentido.
52		Estar fuera de algo.	Algo extraño, raro, extravagante.
53			Algo poco confiable, digno de un loco, raro.
54		Fuera del juego.	Fuera de lugar.
55		Hidden.	Extraño.
56		Salir de prisión.	Extraño.
57		Encontrarse fuera de peligro.	Algo loco, en lo que no se cree.
58		Fuera de lugar, inapropiado.	Fuera de lugar, inoportuno, sorpresivo, inesperado.
59	x	Algo fantástico, o estupendo. "Bacán".	Algo fuera de serie o único.
60		Estar fuera de sí, muy emocionado por algo.	Alocado; extremo.

61	No idea!	Algo de baja calidad.
62	Que no corresponde a la situación.	Descabellado.
63	Ser diferente a lo establecido. Rupturista.	Fuera de contexto.
64	Estar fuera de uno mismo	Algo impensado, fuera de lo común
65	Ser excéntrico	Algo sin sentido
66	Estar fuera de casa	Sin sentido, no tener un fin claro o función probable
67	Ser distinto a los demás. Resaltar, ser original	Algo raro, que no es común
68	Salir a la calle	Algo no tradicional o improbable
69	Desde el principio	Algo nuevo y desconocido
70	Fuera del panorama o visual	Extraño o fuera de lugar

14-Back to square one

Part. N°	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1	x	Cuando algo se está solucionando, ocurre un acontecimiento que hace que se vuelva al estado inicial del problema	Volver al inicio después de un impedimento
2	x	Comenzar de cero; tener que hacer todo de nuevo	Tener que volver a empezar
3		De vuelta a intentarlo	Volver al origen, volver a comenzar nuevamente, renacer
4	x	Volver a la situación inicial, sin haber progresado	Volver a la situación inicial, sin haber progresado
5		Volver a una situación pasada	Volver a plantearse algunas cosas. Volver al inicio y empezar
6		Meterse en sus asuntos y no opinar de la vida de otros	"Irse para la casa" o tener planes que no resultarán como se esperaba
7	x	Regresar al principio de algo. Retroceder en un proceso importante	Volver al principio
8	x	De vuelta al comienzo. Volver a empezar donde todo tuvo origen	Volver al principio, donde todo comenzó
9		Alguien que volvió a la compostura	Volver al inicio o al punto de partida porque algo no funcionó
10		Volver al punto de partida.	Reformular, volver al inicio.
11		Volver al inicio.	Volver al inicio, rehacer todo de nuevo.
12		To use everything you have, or that is in your scope, to protect others.	To protect someone or something.
13		Volver a lo común.	Renovarse.
14		Estar de vuelta en el punto donde se empezó algo.	Empezar de nuevo, renovar.
15		Volver a pensar de manera rígida.	Retractarse de algo.
16		Elegir entre las opciones la que sea más sensata.	Comenzar de cero.
17	x	De vuelta al principio, empezar todo de nuevo.	Comenzar de nuevo.
18		Volver al inicio; empezar todo de nuevo.	Empezar todo desde cero, empezar todo de nuevo.
19		Tiene relación con volver de donde una persona originalmente venía	Volver de donde se empezó
20		Volver al inicio de una situación que había progresado, un retroceso	Comenzar de cero
21		A la vuelta de la esquina, a la mano	Reivindicar
22		Volver a casa	Volver al inicio o a cero
23	x	No hacer ningún progreso	No hacer ningún progreso
24		Volver a empezar algo, alguna tarea o relación desde el comienzo	Comenzar algo todo de nuevo
25		Volver a comenzar	Volver al comienzo
26		Una situación tediosa o desagradable que se tiene que volver a hacer	Regresar a un estado anterior, volver a hacer algo, comenzar de nuevo
27		Volver atrás	Volver a cero, empezar nuevamente algo
28		Volver al comienzo o tropezar con la misma piedra.	Volver a comenzar. Reconstruirse.

29		Volver a ordenar la situación en términos sentimentales o pensamientos.	Volver al edificio donde se junta un partido político específico para realizar nuevas ideas.
30		Volver (vuelve) a su (tu) centro, volver (vuelve) a sus (tus) cabales.	Volver a su realidad, volver a su centro (pensar las cosas con calma, evaluar la situación).
31		"Regresar al comienzo2 "volver a comenzar".	Volver a comenzar. Volver al inicio.
32		Empezar todo de nuevo	Empezar de nuevo
33		Volver al punto de partida. Empezar de cero.	Empezar de cero.
34		Volver al comienzo de algo. Empezar de nuevo.	Empezar de nuevo algo.
35		Volver a comenzar, "borrón y cuenta nueva".	"Empezar de cero", "Borrón y cuenta nueva"
36	x	Volver as empezar a hacer algo. O repetir algo ya dicho. Es como volver al principio.	Volver a hacer algo.
37	x	Volver al principio, empezar desde cero, perder el avance	Volver a la situación inicial, empezar de nuevo
38		De vuelta al origen, al principio	Retirarse de la esfera pública para participar y crear una propuesta nueva
39	x	Volver a la partida, estar igual que como empezaste	Volver a la partida, a como estaban al comienzo, empezar de cero
40	x	Volver al punto de inicio (en algún procedimiento o trabajo por ejemplo)	Volver al punto de inicio
41		Volver a comenzar	Empezar de nuevo, volver a replantearse algo
42	x	Volver al punto de partida	Volver al punto de partida / a empezar
43		Empezar todo de nuevo	Empezar desde cero
44		Tener que empezar todo desde el principio de nuevo	Volver a empezar.
45		Volver a tus raíces, a ser lo que antes eras.	Volver a sus asuntos.
46		Echar a alguien de un lugar.	Volver a su lugar, derrotados.
47		De vuelta a empezar.	Empezar de nuevo.
48		De vuelta al principio.	Reinventarse.
49		Dar vuelta la página.	Reflexionar.
50		Volver al comienzo o partir desde cero.	Volver al principio, comenzar de nuevo.
51	x	Volver a empezar.	Volver al principio, empezar de cero.
52		Empezar de nuevo.	Empezar de cero, de nuevo.
53		Volver a empezar, desde el primer paso, como en un juego de mesa.	Volver a empezar.
54		Volver a donde comenzaste.	Volver a empezar.
55	x	Back to the beginning.	Volver al comienzo.
56		Regresar al parque.	Enfrentar.
57	x	Empezar desde el principio algo que salió mal.	Volver al principio luego de haber fallado.
58		De vuelta al comienzo. Empezar de la hoja cero.	Volver a empezar desde cero.

59		Alguien con costumbres conservadoras.	Reinventarse.
60	x	Volver a tener que empezar otra vez, desde cero.	Comenzar de nuevo.
61		Volver al pasado. Repetir una experiencia pasada. Como "tropezar con la misma piedra".	Hacer algo de nuevo.
62		Vuelta al principio. Empezar desde cero.	Empezar desde cero.
63		Volver atrás a una situación segura o mejor para comenzar de nuevo.	Volver a empezar.
64	x	Tener que volver al punto de partida	Empezar de nuevo desde cero
65		Esforzarse mucho y al final no tener resultados y volver a como se estaba en un principio	Empezar desde el principio
66		Listo para volver a hacer planes	Volver de cero
67	x	Volver a empezar a hacer algo. Empezar desde el comienzo, todo de nuevo	Volver a empezar a hacer algo
68		Volver a empezar	Volver a empezar; partir desde cero
69		Volver a partir desde el principio	Volver al principio
70	x	Volver al principio o inicio de algo	Volver al inicio

15-Cry wolf

Part. N°	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1		Alguien que sufre desgarradoramente	Dando falsas alarmas
2		Ruido, escándalo	Exagerar, armar revuelo
3		"El llamado (grito) del lobo"= cuando alguien que manda da órdenes, un padre, un jefe. Tiene relación con lo masculino	Están acertando, están llamando a
4		Amenazante, pero inofensivo/a	Alertar, dar voz de alarma (quizás causar pánico innecesario)
5		Aullar, llamar a la manada	Ser exagerados (darle color)
6		Gritar de manera escandalosa, descontroladamente	Exagerar una situación
7		Llorar amargamente	Exagerar, hablar sin sentido
8		Un grito solitario	Gritar al vacío, ante oídos sordos
9		Llamando la atención. El líder del grupo está hablando o dando órdenes	Alertando a las personas sobre algo
10		Una persona alterada.	Exagerar en relación a un tema.
11		Llorón.	Exagerado.
12		To feel something is not very good. To miss somebody.	Extremists. People just talking about something that is not as bad as it seems to be.
13		Exageración.	Exagerar.
14		Perder el temperamento, alterarse y expresarlo.	Decir disparates.
15		Aullar, gritar desesperadamente ante una situación peligrosa.	Exagerar alguna situación.
16		Una persona que aparenta ser dura, pero se muestra sensible.	Ser exagerado, hacer escándalo sobre algo que no lo amerita.
17		Demuestra de qué estás hecho.	Charlatanes, falsos.
18		Pedir ayuda.	Alarquear.
19		Hacer un llamado masivo para que éste sea oído por mucha gente	Exagerar frente a una situación
20		Sentirse solitario	Hablar sin sentido, sin acierto
21		Noche de luna llena	Mentir
22		Escandaloso	Exagerar
23	x	Mentir	Mentir
24		Algo que asusta o que advierte de peligro	Alertando o infundiendo miedo sin razón
25		Exagerado, que hace alarmas falsas	Alarmista, exagerado
26		Llora (apelativo)	Ser exagerado; darle mayor importancia a algo que no lo es; ser alarmista
27		Llanto ensordecedor	Hablar de más
28		Ser alaraco. Llorar por todo.	Personas exageradas.
29		Estar asustado por algo.	Reclamar exageradamente por algo.

30		Mendiga, llora. (en el sentido de que si lo hace no será escuchado, no se le prestará atención).	Están exagerando demasiado. Están hablando cosas que no son.
31		"Se más abierto con tus emociones".	Alguien mentiroso, que esconde algo, a pesar de su naturaleza.
32	x	Alguien ha mentido muchas veces y ya no le creen	Estar mintiendo
33		Una persona que llora o se lamenta de algo cínicamente. "Lágrimas de cocodrilo".	Están llorando innecesariamente o sin motivo alguno.
34		Ser agresivo al hablar.	Comentarios urgentes sobre algo.
35		Lamentarse constantemente.	Lamentarse demasiado.
36		Tal vez alguien que está enojado o solo.	Decir algo que es mentira.
37		Llamar mucho la atención. Florero de mesa	Exagerar, crear una conmoción desde una situación de poca importancia
38		El solitario que sufre	Alarmante
39	x	Mentir (wolf de pedrito y el lobo)	Estar mintiendo, estar exagerando?
40		Ser llorón	Es como el cuento de pedrito y el lobo, dicen que va a ocurrir pero nunca llega
41		Frase burlesca para alguien que llora	Alguien que engaña
42		Hacer un llamado o grito pidiendo ayuda	Exagerado.
43		Exclamar con pena o dolor	Exagerar las cosas
44		Grito fuerte de dolor	Exagerar.
45		Alarmarse o ponerse mal (enojado) por algo.	Estar exagerando.
46		Débil, una persona débil de carácter.	Alardeando mucho.
47		Algo malo.	Exagerado.
48		"Expresa" en tono irónico.	Exagerar.
49		Estar triste.	Exagerar.
50		Persona que pide ayuda o llama a sus amigos para todo.	Exagerar.
51		Alguien que sufre.	Mal augurio.
52		Alguien que hizo algo malo y trata de hacerse la víctima.	Llamar la atención.
53		Gritar muy fuerte, quejarse.	Hacer alboroto.
54		Alguien físicamente fuerte, pero con una personalidad muy sensible.	
55	x	To lie.	Mintiendo. Dando falsa alarma.
56		Gritar desesperadamente.	Exagerar.
57		un llamado de alarma.	Exagerando sobre algo.
58		Lamentarse, tristeza, frustración o rabia.	Exagerar algún problema.
59		Estar enojado o enfurecido.	Ser exagerado o alharaco.
60		Una persona que por fuera parece muy fuerte pero en realidad por dentro es muy sensible.	No ser honesto; encubrir algo.

61	Persona escandalosa o exagerada.	Exagerar.
62	De mal humor.	Exagerar, sobrereaccionar.
63	Expresar la opinión de forma clara y con autoridad.	Exagerar.
64	Grito desgarrador	Estar exagerando
65	Asustar a otros	Asustar a otros
66	Llorar de forma ruidosa	Estar exagerando
67	Llorar o qujarse demasiado por algo	Exagerar algo. Darle más importancia de lo que tiene
68	Ser valiente	Ser alarmista; exagerar
69	Grito de ayuda	Hacer un llamado en "vano"
70	Una alharaca acerca de un tema	Hacer una alharaca

16-A flash in the pan

Part. N°	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1		Una idea repentina	Alguien que resalta
2		Un problema, un contratiempo	Algo que sucede de repente
3		Una pequeña esperanza de luz en las malas situaciones	Marca divisora o ser una persona que sigue al resto
4		Saltear	Un suceso intrascendente, sin mayor repercusión
5		Que se te ocurra un buena idea	Ser pasivo
6		Algo que es imposible que ocurra	"La piedra angular", el único detalle que hace la diferencia
7		Algo repentino	Un ataque repentino y rápido
8		Una impureza	Actuar con pasividad
9		Que una persona ejecutó una acción muy rápido	Algo que decaerá rápidamente
10		Un suceso repentino.	Alguien que sobresale en cierto contexto.
11		Una comida quemada.	Estorbo, molestia.
12		Something that is done quietly.	Someone that is not compromised with something. Unstable person.
13		Acertar.	Rápido, sin importancia.
14		Una buena idea, provechosa.	Brillante sólo en ocasiones.
15		Algo que ocurre rapidamente.	Algo pasajero, que no establece dominancia dentro de algo determinado.
16		Un movimiento o disturbio en medio de la tranquilidad.	Un hecho efímero, sin importancia duradera.
17		Algo no esperado.	Algo temporal.
18		Una aguja en un pajar.	Una en un millón.
19		La comida estará lista rápidamente	Se refiere a que una situación es común y corriente
20		Algo molesto	Una molestia
21		Un cambio abrupto en el curso de las cosas	No constante, que no permanece
22		Alguien hambriento	Algo pasajero
23		Algo que es muy polémico	Estar peleado. Sin pertenencia
24		Puede ser alguna esperanza, una última esperanza que surge en alguna situación	Algo fugaz, efímero
25		Alguien que cocina muy rápido	Servil, sumiso
26		Una idea que surge como un destello	Ser un aporte en la realización de algo
27		Algo en el sartén	Algo momentáneo
28		Alguien bueno en la cocina.	Uno más del grupo.
29		Alguna situación que fue muy repentina o que fue de corta duración.	Ser algo que perduraría en el tiempo.

30	Que está demasiado limpio?	Una más de ellas.
31	"Una idea que surge de repente".	"Una chispa" referente a dominio o generar conflicto.
32	Hay un problema con el plan	No cumplir con los requisitos
33	Una cosa inesperada dentro de una situación normal.	Ser un fracaso o fallar un cometido, no aportar nada.
34	Una idea.	Ir en contra de algo/alguien.
35	Un defecto.	Algo pasajero
36	Quizás una mancha (figurativa) en algo que parece perfecto.	Una persona que no contribuye o que es una carga a los demás.
37	Una característica negativa. Mostrar la hilacha	Algo que no es de importancia, no poder crear cambios o acciones significativas
38	Cocinar algo muy rápidamente	Persona que a ratos le va bien en algo
39	Cocinar rápido? No sé	Estar de pasada, que algo sea breve y no se repita, no continúe
40	Una visión	Algo que pasa y se va rápidamente, no está para quedarse
41	Una oportunidad que se presenta	Un buen líder
42	Algo fugaz que dura poco	Algo efímero, que dura muy poco
43	Algo que deslumbra pero que no debería deslumbrar	Algo momentáneo
44	Una idea inesperada	Algo temporalmente
45	Cuando aclaras una duda que tenías.	Estar a espaldas de alguien, no sobresalir.
46	Tener una buena idea.	Un buen componente.
47	Algo muy limpio, brillante.	Algo corto, de corta duración.
48	Algo extraño, en un lugar extraño.	Algo del montón.
49	Una buena idea.	Algo que ocurre una sola vez.
50	Algo que se le ocurre a alguien de pronto, o que se da cuenta de repente.	Alguien que llama la atención o quiere hacerlo.
51	(Hacer) algo rápido.	Una molestia.
52	Algo fugaz.	Que "viene y va"
53	Cocinar muy rápido.	Algo muy breve.
54	Algo inesperado.	Algo que dura poco, pasajero.
55	Quick.	Algo rápido.
56	Una suciedad en el sartén.	Agradable.
57	Algo repentino.	Algo que es temporal y pasajero.
58	referente a algún alimento o plato. Fácil de cocinar o preparar.	Algo efímero. Corto en el tiempo.
59	Algo que ocurre inesperadamente.	Ser poco consistente.
60	Sufrir algún imprevisto.	Ser una decepción.

61	No ideal	Algo esporádico.
62	Algo que ciega y hace perder la noción de las cosas.	Algo momentáneo.
63	Una comida especial.	Éxito o fama de corta duración.
64	Algo que se transforma muy rápido	Alguien quien huye rápidamente de su labor, no se queda allí
65	No tener nada que cocinar	Alguien que colabora con otros
66	Señal de problemas	Ser uno más del grupo o de alguna organización. Estar al nivel de los demás
67	Limpiar todo muy bien. Que quede reluciente	Alguien o algo que no tiene importancia
68	Hacer algo rápido	Tener una participación breve o momentánea
69	Un ruido	Una más del "monton"
70	Algo inesperado o inusitado	Algo momentaneo

17-Batting a thousand

Part. Nº	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1		Ganar repentinamente mucho dinero	Va por buen camino
2		Hacer algo difícil, algo que es complicado	Hacer las cosas bien y recibir reconocimiento por eso
3		Pasar a llevar a los demás	"La está rompiendo" -> tener mucho éxito y buena recepción
4		Lidiar con muchos problemas simultáneamente	Acertar, tener éxito
5		Ganar mucho dinero	Tener éxito
6		Superar un montón de barreras (desafío)	Dar en el clavo
7		Lograr un objetivo complicado	Tener éxito
8		Ser muy fuerte	La está "llevando", o la está "rompiendo", como se dice
9		Que una persona hizo algo tan bien que dejó a muchas personas sorprendidas	Que le está yendo bien. "Batiendo récords"
10		Algún hecho circunstancial que afectó a muchas personas.	Tener éxito en una gran audiencia.
11		Vencer todas las dificultades de la vida.	"La está rompiendo", opacando a otros y siendo lo mejor.
12		Defeating many difficult things.	Having a good position. Doing something very well in something.
13		Acertar.	Acertar.
14		Enfrentar lo negativo.	Está pasando por un periodo de auge.
15		Estar involucrado en una gran pelea.	Tener éxito en algo determinado.
16		Llegar a muchas personas con algo bueno o malo que uno haga.	Hacer algo "en grande".
17		Ganando por mucho.	Tener mucho éxito.
18		Romper un record.	Batir records. Hacerlo bien.
19		Pelear por algo que no tiene sentido, o con alguien que es mucho más poderoso que la persona	Alguna situación es un éxito
20		Una acción/decisión ventajosa para uno	"Un golpe de suerte" Un movimiento o decisión con resultados exitosos
21		Dificultades económicas	Tener éxito
22		Hacer muchas cosas a la vez	Tener éxito
23		Tratar de hacer muchas cosas a la vez	Lograr
24		Pelear contra la adversidad, desafiar lo establecido	Tener éxito en algo
25		Derrotar / vencer ante muchos competidores	Derrotando a otros competidores
26		Superar o vencer muchos obstáculos en la vida	Marcar un récord, establecer una marca
27		Arrasar con todo	Ser reconocido
28		Ser superior a muchas personas.	Ganar mucho dinero haciendo algo.
29		Conseguir muchas cosas que se desean casi al mismo tiempo.	Conseguir buenos resultados en cada intento.

30	Superarlos a todos, estar por sobre muchos.	Está teniendo mucho éxito.
31	"Aprovechar todas las oportunidades".	Aprovechando las oportunidades, teniendo éxito.
32	Estaba matando 2 pájaros de un tiro	Ser muy bueno en algo y llamar la atención
33	Lucha y esfuerzo para conseguir algo.	Haciendo los mayores esfuerzos para que algo rinda frutos.
34	Dar en el clavo.	Ser exitoso haciendo algo.
35	Hacer algo sin ningún sentido. "dar palos al aire".	Hacer un gran esfuerzo.
36	Creo que significa ser el mejor en algo.	Alguien que está haciendo lo mejor en su área.
37	Llamar la atención de muchas personas o meterse en problemas	Crear una gran impresión. Causar una reacción de muchas personas, tener éxito en algo
38	Enfrentando las cosas, los problemas	Ser un éxito rotundo
39	Asegurarse con todas las posibilidades	Ser exitoso, estar yéndole bien
40	Lograr algo con éxito	Que algo este ocurriendo de forma muy exitosa y rápido
41	Tomando una gran oportunidad que lo llevará al éxito	Tomar una buena oportunidad. Dar en el blanco
42	Una tarea muy difícil de llevar a cabo, imposible	Arrasando desde un punto de vista positivo
43	Superar algo con creces	Superar un record
44	Preservar, luchar contra toda dificultad	Irte muy bien.
45	Reventar de enojo por algo sucedido	Estar haciendo algo demasiado bueno que trae beneficios a todos.
46	Lograr buenas cosas a la vez, ser asertivo.	Buenos resultados, logros.
47	Victorioso.	Haciendo todo lo posible.
48	Hacer algo muy probable de hacer.	Record.
49	Acertar en algo.	Obtener un buen resultado.
50	Dejar todo para después.	Gustarle a todos.
51	Desquitarse/ enojarse con mucha gente.	Lograr algo, tener éxito.
52	Hacerse paso a través de situaciones.	Que les va muy bien.
53	Tener mucho trabajo encima, cansancio.	"La está rompiendo", son lo que está de moda.
54	Andar de malas y desquitarse con todos.	Que les está ganando a muchos.
55	Difficult.	Le está llendo bien.
56	Matar dos pájaros de un tiro.	Batiendo los récords.
57	Pelear con alguien.	Teniendo mucho éxito.
58	Practicar o prepararse para algo. Supone un esfuerzo.	Lograr un rendimiento excelente.
59	Encarar dificultades.	Ser mucho mejor que el resto.
60	Estar con mucha energía y ganas de hacer cosas, tener proyectos.	Batir records, ser muy exitoso en algo.

61	Con una sola acción , hacer varias más. Como "matar dos pájaros de un tiro".	Tener éxito en algo.
62	Estar enojado.	Cosechar muchos éxitos.
63	Ganar fácilmente.	Tener éxito.
64	Tener muchas cosas que hacer y estar listo para hacerlas	Le está yendo muy bien
65	Acertarle a todo	Acertar en todo
66	Cuando haces daño a alguien pero esto a la vez acarrea a más personas y terminas lastimando o involucrando a muchos	Ir bien
67	Estar enojado o violento por algo y desquitarse con la gente	Ser exitoso en algo. Comenzar a tener éxito en algo
68	Ganar algo	Batir un record
69	Tener una opinión inpopular	Tener un momento difícil
70	Haciendo un espectáculo acerca de algo	Siendo exitosos

18-Cold fish

Part. Nº	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1		Ignorar a alguien	Serio y silencioso. Que no demuestra sus sentimientos
2		Algo que está mal	Una persona poco expresiva, fría
3		Forma vulgar de referirse a un fallecido ("el/la finado(a)")	Ser una persona fría y distante, que no demuestra sus sentimientos
4	x	Sin mirar atrás, sin pensarlo dos veces	Ser poco emotivo, frío/a
5		Estar muerto	Ser inexpresivo
6		Alguien desagradable	Alguien reservado respecto de sus emociones, sentimientos
7		Algo peligroso	Persona fría, no emocional
8		Alguien sin escrúpulos	No sentimental ni expresivo
9		Como que alguien ya está perdido	Frívolo. Poco cariñoso
10		Describe a una persona antipática.	Tener un carácter reservado.
11		Persona muerta.	Persona fría que no demuestra afecto, estoico.
12		Something that needs protection to survive for someone. Something that lives in difficult places.	Numb, not very expressive, a talkative person. Timid person.
13		Fresh.	Frío, distante.
14		Una persona fuera de ambiente.	No demostrar sentimientos; ser frío.
15		Sentirse fuera de lugar.	Una persona de carácter frío y poco sensible.
16		Fuera de lugar.	Frío, poco demostrativo, insensible.
17		Persona fría, desinteresada.	Persona fría, poco demostrativa.
18		Que todo está perdido, no hay nada más que hacer.	Ser alguien frío, que no demuestra sus sentimientos.
19		Tiene relación con algo que es dañino para una persona	Una persona apática, que no logra tener relaciones de afecto con otros
20		Estar en problemas	Una persona fría, distante
21		Algo de muy mal gusto	Frío, descariñado
22		Que no tiene sentido del humor	Alguien que no demuestra sus sentimientos
23		Muerto	Ser discreto, introvertido
24		Alguna persona viva, astuta o pilla	Una persona fría, poco afectuosa
25		Persona insensible, poco expresiva	Persona fría, indiferente
26		"Apagado", aburrido, no interesante	Ser frío, insensible, huraño, retraído
27		Comida helada	Ser distante, helado, frío
28		Algo muy obvio.	Alguien poco cariñoso o tímido.
29		Estar muerto.	Ser una persona fría que no demuestra sus sentimientos.

30		Fresco, recién sacado.	Fría, que no demuestra afecto ni sus emociones.
31	x	"Algo obvio" o "estás en problemas..."	"Muy frío de carácter" "pesado".
32		Que algo se terminó, que es muy tarde para cambiarlo	Ser poco cariñoso
33		Algo innecesario (muerto). Tiene una connotación negativa.	Persona poco cálida, poco afectiva.
34		Mantenerse óptimo/preparado.	Ser empático o demostrar afecto.
35		Desagradable, indeseable.	Alguien poco expresivo, serio, parco.
36		A lo mejor una persona cobarde o que está arrepentida.	Una persona que no demuestra sus sentimientos.
37		Estar muerto o algo malo contexto de comidas	Ser serio, no mostrar expresiones. Carecer de ánimo o habilidades sociales
38		"Quedarse helado" tener miedo o sin saber que decir	No ser alguien emocional que muestra sus afectos
39		Quedarse sin pan ni pedazo?	Ser antisocial, poco interactivo
40		Hacer perro muerto?	Alguien que no muestra sus emociones
41		Una persona poco afectiva	Una persona poco afectiva
42		Muerto, sin vida	Alguien muy frío, que no demuestra muchas emociones
43		Alguien frío en su comportamiento	Tener una actitud distante. Fría
44		Persona muy influenciada por entorno	Persona fría.
45		Calmar la mente, poner la mente en frío.	Ser poco sociable más bien "frío" con los demás.
46		Persona fría, insensible.	Persona insensible.
47		Frío.	Alguien muy frío de sentimientos.
48	x	Persona fría.	Persona fría.
49		Muerto.	Poco expresivo.
50		Persona fuera de lugar o no deseada.	Ser una persona fría.
51		Algo desagradable o desabrido (sin sabor).	Alguien inexpresivo o que no demuestra sentimientos.
52		Quedar congelado ante una situación.	No demuestra sus sentimientos, alguien frío.
53		Cadáver.	Ser poco expresivo.
54			Ser frío en cuanto a demostrar el cariño.
55		Bad.	Fría.
56		Tener frío.	Ser poco cariñoso.
57		Tener ansiedad sobre algo.	Alguien frío de carácter.
58		Estar con la mente en blanco, pasmado. Producto de alguna situación inesperada.	Referente a una persona fría, que no demuestra sus emociones. Falto de pasión.
59		Estar sobreexigido en el ambiente en que alguien se desenvuelve.	Alguien poco expresivo. Alguien poco expresivo.
60		Estar muerto, metafóricamente.	Ser una persona fría que no demuestra sus emociones.

61	Persona sin sentimientos.	Ser una persona fría que no demuestra lo que siente.
62	Una persona racional, que no se mueve por las emociones.	Alguien emocionalmente frío y poco demostrativo.
63	Tener sangre fría. Ser emocionalmente neutro.	Ser emocionalmente distante.
64	Estar muerto	Alguien que no demuestra sus sentimientos
65	Una persona fría	Una persona fría
66	Se refiere a alguien frío de mente	Ser una persona fría, que no demuestra afecto
67	Tener una mirada fría o mal intencionada con alguien	Alguien muy frío que no demuestra sus emociones
68	Algo que está mal hecho	Una persona fría, que es poco afectuosa y demostrativa
69	Alguien sin sentimientos	Alguien sin sentimientos o que le cuesta mucho demostrarlos
70	Escapandose o haciendo algo malo ante una situación	Inexpresiva

19-At your mother's knee

Part. N°	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1		Estar derrotado y tanto que debes volver a pedirle ayuda a tu mamá	Junto a su madre en su niñez
2		Alguien que no toma decisiones, no se atreve a hacer las cosas	Gracias a su mamá, por influencia materna
3		Depender aún de su madre= estar bajo el alero de la madre= "mamón"	En su país, en su patria
4		En una situación cómodo o privilegiada	En el hogar, durante la infancia
5		Escondarse tras la madre de uno	Bajo la tutela de su madre
6		Cobarde al que siempre lo defienden otros	Aprender desde "la falda de la mamá", es decir, desde muy temprana edad
7		Algo difícil de alcanzar	Cuando era pequeño
8		Ser un niño faldero, al alero de la madre	En la casa, en la infancia, cuando pequeño
9		La persona acata obedientemente las órdenes de la madre	Que aprendió de su madre
10		Tener una relación de dependencia con la madre.	Aprender tras la influencia materna.
11		Una forma cortés de insultar a una persona.	Hacer algo/ aprender con la madre desde pequeño.
12		Under protection.	With the help of someone, like a mother. With the help, protection of the first person he had contact with, like a mother,
13		Hacer algo de la forma en que la otra persona lo quiera.	Gracias a la madre.
14		Estar bajo las reglas de la madre.	Por influencia de la madre.
15		Ser obediente con los padres, en especial, con tu madre.	Tener muchos aspectos parecidos a tu madre, sus semejanzas.
16		Estar siempre con la madre de uno, siguiéndola y haciéndole caso.	De la madre, de su familia.
17		No estás a la altura de tu madre.	Mirando como lo hacia su mamá.
18		Cuando era pequeño.	Aprender algo gracias a la mamá.
19		Una persona hará lo que otra persona le pida sin importar lo que eso sea	Alguien aprendió algo desde temprana edad
20		Referido para alguien que es dependiente de sus padres -connotación negativa	En su ciudad natal
21		"Chupamedias" y "mamón"	Desde temprana edad
22		Ser mamón	Que ocurre cuando alguien es un niño pequeño
23		Ser complaciente con alguien	Desde la infancia
24		Hacerle cosas a los padres o madre en especial, portarse bien	Algo heredado o enseñado de su madre
25		Escondarse tras el amparo /cuidado materno	Bajo la instrucción o enseñanza de su madre
26		Ser "pollerudo"; vivir siempre apegado a la madre buscando apoyo y aprobación	Desde pequeña, hacer algo ayudado por la madre desde niño
27		Ser aún parte de la familia	Aprender algo desde pequeño
28		Buscar siempre el apoyo materno.	Desde pequeño. Aprender algo a temprana edad.

29	Cuando uno es un niño "mimado" de su madre, es decir, no ser capaz de enfrentar una situación.	Estar al lado de la madre ya sea como aprendizaje o para resolver una situación.
30	Ser muy apegado a la mamá aún siendo un poco mayor.	Desde pequeña.
31	"Pedir perdón" o "demasiado dependiente de la madre".	Bajo la influencia de su madre (apoyo, enseñanza).
32	Que te importe mucho lo que dice tu mamá y le hagas caso en todo	Por enseñanza de la madre. Porque pasas mucho tiempo con tu madre
33	Rogar o pedir perdón por un error.	Dominar o practicar algo desde pequeño/a.
34	Ser muy dependiente de la madre.	Hacer/ser algo/alguien desde pequeño/a.
35	Ser muy dependiente de tus padres/familia.	Aprender algo directamente de la madre.
36	Estar siempre al alero de la mamá.	Al alero de la mamá.
37	Estar en un estado relajado o depender mucho de otros o estar en un estado deplorable después de ser golpeado	Algo que pasa cuando uno es pequeño, temprana edad
38	Ser alguien muy aferrado a su madre, haciéndole caso en todo	"Desde muy pequeña", sin enseñanza formal
39	Estar rogando	When she was a child, or without formal instruction, at home
40	Ser mamón	Desde muy pequeña
41	Alguien que depende de su madre para realizar acciones a pesar de ser ya un adulto	El origen de algún conocimiento fue desde niño
42	Un lugar que es inalcanzable	Desde muy pequeña
43	Que está bajo el nivel esperado	Por experiencia propia
44	Que no es importante	Gracias e imitando a su madre
45	Que no le importa nada.	Que lo aprendió de su madre, o desde muy pequeña.
46	Persona dependiente, que aun siendo adulto necesita a sus padres.	En la casa de sus padres, aprendió con su madre.
47	Insulto.	Mirando lo que hacía alguien más.
48	Perdir permiso, pide permiso.	Siguiendo a su mamá.
49	Estar asustado.	Por instinto.
50	Que alguien tenga una familia agradable.	Aprenderlo de su madre.
51	Algo fácil de alcanzar.	Algo hecho desde la infancia con la ayuda de tu mamá.
52	A disposición.	"En casa".
53	Ser regalón de la mamá, necesitar de ella para todo.	Desde chiquitito, desde que era niño/a.
54	Estás a la disposición de lo que tu madre quiera.	Siguiendo los pasos de su madre.
55	Acting like a child.	Muy joven.
56	En la memoria de tu madre.	Seguir las recetas de la madre.
57	Tener un problema sobre algo.	Aprendió de su madre.
58	Referente a una persona insegura o vulnerable.	Durante la crianza. Referente a algo adquirido o desarrollado en la interacción familiar u horareña.

59	Pedir perdón de forma sincera.	Hacer algo desde pequeño.
60	Ser un "pollerudo"; una persona que siempre necesita a su madre para todo, a pesar de que a su edad no es apropiado.	Al alero de la madre (o guiado por)
61	No saber defenderse solo.	En su infancia.
62	Ir a reclamar a otro lado.	En casa, en el lugar de origen.
63	Ser hijito de mamá, buscar siempre su protección.	Hábito aprendido en el hogar.
64	Estar dispuesto a hacer todo lo que el/la otro/a quiere	Hacer algo desde pequeño
65	Ser manipulado por la mamá	Aprender mirando a la madre cuando se es niño
66	Una persona que siempre está a las ordenes de su mamá o de una mujer en general (novia)	Aprender algo gracias a las enseñanzas de mamá
67	Referirse a alguien cuando era pequeño	Referirse a alguien cuando era muy pequeño(a)
68	Estar al servicio de la madre o hacerle caso en todo	Aprender algo de alguien, o con la ayuda de esa persona
69	Algo hiriente	Aprender algo de la madre desde niño/a
70	Una respuesta ofensiva que degrade a la madre	Bajo la enseñanza o tutela de la madre

20-Rolling in the aisles

Part. Nº	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1		Estar jugando todo el tiempo	Riéndose descontroladamente
2		Pasar por un momento difícil, una situación dura	Muertos de la risa; locos de risa. En el suelo
3		Hacer las cosas bien= saber cómo hacer las cosas en alguna especialidad	Muy tristes
4		Estar alegre y jovial	Reír violentamente
5		No tener nada (bueno) que hacer por ende se deambula sin destino fijo	Reírse con ganas
6		Rumores sobre una persona	Estar deprimido
7		Ser ocioso. Malgastar tu tiempo	Reír a carcajadas
8		Estar a la deriva	Estar riendo histéricamente
9		Una persona que se dió por perdida o por vencida	Fuera de lugar. Rechazados
10		Perder el tiempo.	Reaccionar eufórico.
11		Perder el tiempo en algo insignificante.	Reirse hasta no poder más.
12		Not being established in a specific location. To move from place to place.	To be laughing out loud.
13		No hay nada productivo.	Muriendo de la risa.
14		Estar sin saber qué hacer, sin planes.	Hasta que se aburrieran.
15		Sentirse nervioso por alguna situación y mostrarte impaciente.	Irse de algún lugar.
16		Corriendo muy rápido.	Estar muy entusiasmado, divertido por algo.
17		No entrando a clases, cimarra.	Muriendo de la risa.
18		Estar desesperado, no saber qué hacer.	Morir de risa.
19		Hacer lo que una persona quiera, sin importar lo que otros opinen	Tiene relación con dejar un lugar, es decir, irse
20		Vagar, pulular, perder el tiempo en nada provechoso	"Muertos de la risa"
21		Jugar en el suelo y "limpiarlo" con la ropa, como los niños pequeños	Reír exageradamente
22		Alguien que tiene mucha energía	Tener mucha risa
23		Estar/ser inseguro	No podían más
24		No tener rumbo definido	Exceso de risa y diversión
25		Perdido o sin encontrar su destino	Retorcerse de risa
26		Ir de un lado a otro, sin lograr nada o sin encontrar soluciones	Estar molesto, enojado
27		Dar vuelta o paseano sin hacer nada realmente significativo	Dar vuelta a algún lugar
28		Hacer algo inadecuado en un lugar inadecuado.	Hacer algo inapropiado.
29		Estar deambulando sin hacer nada productivo durante el tiempo libre.	Estar riéndose a carcajadas.

30	Estar perdido, desorientado. Vagar demasiado antes de expresar una idea en particular, no ir "al grano".	Distraídos, olvidar lo malo. distraerse.
31	"Sentirse exitoso"	Algo demasiado gracioso que provoca excesiva euforia.
32	Estar deambulando en busca de algo, pero sin encontrarlo	Entrar a la iglesia
33	Divagar sin rumbo alguno, por un camino incierto.	Estar predido.
34	Esperar por algo con ansias.	Reir hasta no dar más.
35	Estar sin saber qué hacer.	Reír demasiado, hasta caer al piso.
36	Una persona que no le gusta hacer nada y se pasa perdiendo el tiempo.	Reir con muchas ganas.
37	No hacer nada productivo, no tener ningún objetivo o un objeto en desuso	Reirse mucho
38	Estar apurado	Reirse a carcajadas mucho
39	Sentirse en casa en un lugar, estar acostumbrado a un lugar? Manejarse en el.	Riendose mucho?
40	Deambular	Hasta no poder más
41	Andar solo	Estar deprimido
42	Contraer matrimonio	Tener mucha risa
43	Deambular por lugares	Reir mucho mucho
44	Disfrutar en todo momento	Muertos de la risa
45	Estar nervioso o ansioso por algo	Pasando muy bien, reírse.
46	Hacer algo indebido en público o algo que debiese ser hecho en privado.	Enojados.
47	No tener nada más que hacer.	Aburridos.
48	Deambulando sin sentido.	Riendo descontroladamente.
49	Estar perdido.	
50	Perder el tiempo.	Reirse mucho.
51	Hacer nada (dando jugo).	Morir de la risa, reacción positiva a algo chistoso.
52	Quedar vagabundo, no saber que hacer.	Hasta que se fueron.
53	Perderse.	Hasta el final.
54	Hacer algo arriesgado.	
55	Wasting time.	Riendo mucho.
56	Concentrarse en una actividad.	Estar muy enojado.
57	Deambular sin hacer nada.	Rodar de risa.
58	Apuro o prisa.	Escapando. Irse de un lugar con prisa.
59	Divagar, no ser directo, andar con rodeos.	"Matarse de la risa", reír con ganas.
60	Estar aburrido, sin nada que hacer.	"Morirse de la risa".

61	Sentirse feliz.	Sentirse alegre, reír.
62	Un rumor que circula.	Retorciéndose de la risa.
63	Perder el tiempo.	Morir de risa.
64	Divertirse en un momento en que no se espera diversión	Reírse a más no poder
65	Perder el tiempo	Rodar por el piso de la risa
66	Ser una persona desorientada, sin objetivos o decisiones claras	Olvidarse de lo importante
67	No hacer el trabajo y en vez, dar vueltas en el lugar	Estar muy contento, reír
68	Caminar, recorrer un lugar	Reírse a carcajadas
69	Vagar, andar recorriendo un lugar sin un fin	No poder contener la risa
70	Pasear o realizar una actividad sin sentido o lógica	Abandonando o retirándose

21-Eager beaver

Part. N°	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1	x	Alguien con mucho entusiasmo y ansias	Persona entusiasta y dispuesta a ayudar
2		Alguien intranquilo, ofuscado	Gente muy entusiasta
3		Trabajar con mucho empeño= alguien que es esforzado y le pone empeño a su trabajo. O detallista	Entusiastas, animosos
4	x	Ser entusiasta y proactivo/a	Entusiasta
5		Ser trabajador y trabajar con ahínco	Estar dispuesto a trabajar mucho
6		Deseos de hacer cualquier cosa para divertirse	Ser entusiasta
7	x	Alguien que se encuentra muy emocionado de hacer algo	Estar emocionado al ayudar. Tener ganas de hacer algo
8		Alguien extremadamente impulsivo	Diligente y dispuestos a ayudar de inmediato
9		Una persona que trabaja arduamente. Alguien que es muy esforzado	Que trabajan arduamente y con entusiasmo
10		Describe a una persona impulsiva en su actuar.	Persona que se entusiasma en relación a alguna actividad.
11		Alguien energético que busca hacer muchas cosas.	Persona entusiasmada.
12		To be brave against something difficult. To struggle until the end in hard circumstances.	People in a helping mood. People very into something good to do.
13		Ánimo excesivo.	Extremadamente animado.
14		Estar al acecho de algo.	Están dispuestos a hacer algo.
15		Sentir ansiedad por algo.	Estar entusiasmado con algo.
16		Una persona o niño muy entusiasmado o impaciente.	Persona dispuesta y proactiva.
17		Persona entusiasta.	Entusiastas, motivados.
18		Que alguien es entusiasta respecto a algo.	Ser entusiastas respecto a algo.
19		Una persona es muy apasionada a la hora de realizar una actividad, o en su vida diaria	Una persona es muy entusiasta
20		Alguien dispuesto a trabajar y rendir óptimamente	Con buena participación a participar, colaborar o trabajar
21		Que le gusta excavar donde no corresponde para buscar o remover cosas que no debiesen ser (...ilegible)	Amable
22		Alguien impaciente	Ser entusiasta
23	x	Ser/estar ansioso	Ansiosos
24		Una persona emprendedora, motivada, proactiva	Alguien con muchas ganas, emprendedor, motivado, etc
25			Con buena disposición, serviciales
26		Ser hambriento, goloso, comilón	Ansioso; que quiere ayudar en todo
27		Muchas ganas de hacer algo	Entusiasta
28		Ser un lider, proponer muchas ideas.	Alguien dispuesto a ayudar siempre.

29		Ser valiente y entusiasta para conseguir o lograr algo.	Ser (estar) entusiasta para (por) hacer algo.
30		Estar ansioso?	Ansiosos, entusiasmados, motivados.
31	x	"Ponerle ánimo o ganas"	"Muchas ganas" "dispuesto a algo"
32		Decirle a alguien que parece muy entusiasmado por algo que se calme	Tienen muchas ganas de ayudar y lo hacen con gusto
33		Persona con mucha pasión y entusiasmo.	Persona con mucho entusiasmo.
34		Persona buena para trabajar.	Persona enfrascada en ser ella primera en trabajar.
35	x	Alguien que siempre quiere hacer todo "arrozgraneado"	Querer siempre hacer todo, "arroz graneado", "chupamedias" con sus superiores.
36	x	Alguien que está super entusiasmado con algo o alguien.	Estar entusiasmado con algo.
37	x	Expresión usada para llamar a alguien que esta muy ansioso, que salta a conclusiones rápidamente, impaciente	Ser ansioso, tener mucho ánimo para hacer algo
38		Ser trabajólico y estar contento por ello	Entusiasmado
39	x	Ser "eager" estar ansioso por hacer algo, con ganas de	Estar ansioso por hacer algo, tener ganas de hacerlo
40		Alguien muy ansioso por algo	Ser muy entusiasta
41		Alguien con muchas ganas de realizar algo, ansioso	Alguien desesperado, con muchas ansias
42		Alguien muy entusiasta o con mucha iniciativa	Muy entusiasta
43		Estar muy entusiasmado	Hacer algo con entusiasmo
44		Persona muy empeñosa	Muy entusiastas
45		Estar entusiasmado por algo	Estar entusiasmados por hacer algo.
46		Que come mucho y rápido, con ganas.	Con buena disposición.
47		Ganas de comer.	Con todas las ganas de ayudar.
48		Hiperquinético.	Entusiasmados.
49		Desear algo.	Dispuestos.
50		Persona entusiasta o feliz.	Entusiasta.
51	x	Alguien animoso (relacionado con trabajar o hacer algo)	Alguien esforzado.
52		Enérgico, con energía y disposición para hacer algo.	Con mucha disposición, enérgico.
53		Alguien muy entusiasta, animado.	Entusiasta, colaborador.
54		Alguien que está ansioso por intimar con otra persona.	Con mucho entusiasmo en hacer algo.
55		Excited.	Emocionados.
56		Tener muchas ganas de comer.	Tener buena voluntad.
57		Estar emocionado sobre algo.	Estar muy emocionado.
58		Correr con mucha rapidez o ansias.	Referente a una persona con gran entusiasmo o disposición por hacer algo.
59		Alguien muy entusiasta.	Entusiasta, animado.

60	Ser una persona entusiasta, que tiene muchas ganas de hacer cosas.	Estar muy entusiasmado por algo.
61	No idea!.	Entusiasta por hacer algo que podría beneficiar.
62	Hambriento.	Personas siempre dispuestas a colaborar, de buena voluntad.
63	Ambicioso.	Diligentes y muy trabajadores.
64	Estar listo para lo que viene	Estar lleno de entusiasmo
65	Masticar con muchas ganas mostrando los dientes	Alguien muy entusiasta
66	Se refiere a una persona ansiosa por algo. Que se encuentra en estado de ansiedad	Estar ansioso
67	Alguien ambicioso en exceso	Muy emocionado. Estar emocionado e inquieto por hacer algo
68	Alguien que desea algo con muchas ganas	Alguien dispuesto a ayudar
69	Alguien dispuesto a hacer algo bajo cualquier circunstancia	Alguien siempre dispuesto a ayudar
70	Muy motivado o entusiasta para realizar una actividad	Muy entusiasta y/o cooperativo

22-In the pink

Part. N°	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1		Estar feliz, en un buen momento de la vida	En su mejor momento
2		Algo feliz, alegre	Estar perfectamente, ser adecuado para alguna actividad
3		Estar al límite de alguna situación	Privilegiados
4		De vuelta a una situación tranquila	En óptimas condiciones
5		Estar enamorado	En el punto perfecto
6		Estar en una buena situación en la vida	En el límite de una situación (antes del colapso)
7		Encontrarse en una situación negativa	Estar en la mejor en que se puede estar
8		Algo reciente	En óptimas condiciones
9		Una persona demasiado ingenua	En buenas condiciones
10		Estar en un punto álgido.	Experimentar un estado crítico.
11		Por el lado positivo.	En la mejor condición.
12		Within a feminine cause. In a joyful, blissful state.	To be in good psysical condition. To have good health.
13		Easily.	En las mejores condiciones.
14		A la moda.	Están pidiendo pocas cosas.
15		Sentirse bien, en un estado de armonía.	Estar en una situación riesgosa, o peligrosa.
16		En el centro de atención.	Momento cúspide.
17		En el periodo del principio.	En el mejor estado físico.
18		Estar en la quemada.	En perfectas condiciones.
19		Está relacionado con una situación que genera alegría	Está relacionado con estar bien
20		Una situación embarazosa, incómoda	En excelentes y óptimas condiciones
21		Ser afeminado	La mejor
22		Ser alegre	Estar en la mejor condición
23		Ser honesto	Estar en su mejor forma
24		En alguna situación feliz, mundo color rosa	En su máximo nivel de desempeño
25		En un momento placentero o agradable	En un buen momento
26		Estar envuelto en un problema	Estar "a punto"; muy bien preparado y siempre dispuesto
27		En una forma superficial	Estar en óptimas condiciones
28		Ser afeminado.	Ser afeminado.
29		Ser adorable con las personas, y estar de buen humor.	Estar en malas condiciones.

30	En lo delicado, en lo femenino?	Estar al límite.
31	"Estar avergonzado" o "no preparado"	"A punto" "lo máximo"
32	Que alguien anda calmado y relajado	Lo mejor posible. Óptimo
33	En un lugar cómodo, reconfortante.	Una persona que está en su mejor momento.
34	Estar feliz/enamorado.	Estar al borde del peligro y haber sido advertido.
35	Estar feliz.	Estar en el "peak" de su rendimiento.
36	Quizás una persona inmadura.	Algo que está en su mejor estado o momento.
37	Estar en una zona peligrosa (figurativamente) o estar en mal estado	En la mejor condición, estar al tope de tus capacidades
38	Estar enamorado	Estar en la mejor condición
39	Estar de buenas, estar enamorado?	Estar muy bien, en el mejor estado
40	Donde duele	En su mejor...
41	Alguien feliz	Mala situación
42	Estar en peligro	En el punto cúlmine, en su mejor momento
43	Algo bastante llamativo	Algo que resalta
44	En las nubes, no ser realista	En lo mejor
45	Pensar que todo en el mundo es bueno. "Color de rosa".	Estar o volverse loco.
46	Ser amoroso, tierno.	En el límite.
47	Estar en algo femenino.	Saludable, en lo mejor.
48	Tendencia a lo femenino.	En forma.
49	Ser gay.	Estar bien.
50	Estar muy feliz, ver las cosas de una forma muy optimista.	En su máximo o mejor rendimiento.
51	Algo femenino.	En lo mejor o de la mejor forma.
52	En algo demasiado femenino.	En su mejor forma.
53	Algo femenino.	Plenitud, la mejor época.
54	Estar con un ánimo positivo.	Que estan en las mejores condiciones.
55	Soft.	Lo mejor.
56	Ser alegre.	Encontrarse saludable.
57	Dar en el blanco.	Estar en buen estado.
58	Estar desorientado.	En el punto o estado esperado o ideal.
59	Ver las cosas " color de rosas", ver las cosas sin problemas. Estado de ensoñación.	Ser afeminado.
60	En el lado positivo de las cosas.	Estar en el mejor momento de la vida, in the " prime" (físicamente)

61	Ser afeminado.	No idea.
62	Ser o estar muy sensible emocionalmente.	Al tope, en el máximo.
63	Estar feliz.	Estar en el mejor momento/ estado.
64	Estar enamorado/a	Estar en el mejor momento
65	Ser muy femenina	En la manera precisa
66	Comenzando a enojarse o poniendose de mal humor	Perfección, en la forma correcta, adecuada
67	Estar en un buen momento	Estar en el mejor momento de algo
68	Un buen momento, o uno alegre	Estar en buen estado físico
69	En cualquier parte	En las mejores condiciones
70	Relacionado con lo femenino	Femeninos u homosexuales

23-Head over heels

Part. Nº	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1	x	Estar enamorado/enamorada	Enamorado/enamorada
2	x	Estar enamorado, ilusionado	Estar enamorado, encantado con alguien
3		"Estar en el suelo", estar derrotado	Estar loco(a) por alguien
4		Estar feliz, contento/a	Enamorado/a
5	x	Estar enamorado, y por eso andar en otra, con la cabeza en las nubes	Enamorado, con la cabeza en las nubes
6		Que algo marcha muy bien (como un negocio o trabajo)	Ser la "pareja perfecta" para otra persona
7	x	Encontrarse muy encantado con algo o alguien	Gustar mucho de una persona
8	x	Locamente enamorado	Locamente enamorado
9		Mantener los pies en la tierra. Que la persona debe ser sensata	Locamente enamorado. Estar del lado de
10		Ser consciente de los actos.	Estar animado o lleno de entusiasmo con respecto a alguien.
11		Pensar antes de actuar.	Estar atento.
12		To be conscious of what oneself is doing. To have notion of oneself acts.	Ready to conquer, or run for a girl. To be prepared to do something, proposed to oneself.
13		Con rapidez, sin pensar.	Loco.
14		Estar desesperanzado sobre algo.	Loco.
15		La racionalidad siempre debe ir por sobre lo material y la vanidad.	Estar muy enamorado de alguien.
16	x	Muy enamorado de alguien. Locamente enamorado.	Estar locamente enamorado.
17		Importa más ser inteligente que bonita.	Loco de amor, impresionado.
18		Que alguien tiene los pies sobre la tierra.	Estar loco de amor por alguien.
19	x	Alguien está enamorado o le gusta mucho otra persona	Estar enamorado
20	x	Estar enamorado de manera intensa y desmedida	Perdidamente enamorado
21		No pensar antes de actuar	Loco de amor
22		Antes de la moda, primero viene el razocinio	Loco de manera sentimental
23	x	Loca o perdidamente. Sin tener nada más en cuenta	Perdidamente enamorado
24		Actuar con inteligencia, anteponiendo la razón	Estar entusiasmado con alguien
25		Súplica, ruego	Enamorado
26		Estar inmerso o muy concentrado en una actividad	Estar locamente enamorado
27		Mirar las cosas desde una perspectiva distinta	Enamorado, obsesionado
28		Estar en una mala situación.	Volverse loco por alguien.
29		Estar con la cabeza en alto después de una situación complicada.	Estar enamorada de alguien.

30		Estar erguido?	Enamorado, loco por ella. " en las nubes"
31	x	"Primero pensar las cosas antes de hacerlas"	"Total apoyo, pero consciente" acerca de alguien o algo.
32	x	Completamente enamorado	Que alguien está completamente enamorado de otra persona
33		Ando con la cabeza en cualquier lado, desconcentrado "con la cabeza en las nubes".	"Estar en las nubes" por alguien o algo.
34		Interesarse profundamente por algo.	Estar profundamente enamorado.
35		Estar centrado, sobrio, compuesto.	Estar enamorado "de pies a cabeza".
36	x	Estar completamente enamorado.	Estar enamorado.
37	x	Estar muy enamorado "Loco de amor". Comete actos de poco sentido común por estar enamorado	Estar enamorado "loco de amor"
38		"tener los pies en la tierra". Ser realista, no idealista	Estar enamorado
39	x	Estar muy enamorado.	Estar muy enamorado.
40	x	Estar muy feliz o emocionado por algo	Estar muy enamorado.
41		Alguien superficial o preocupado de su apariencia	Estar enamorado
42	x	Estar apabullado o increíblemente sorprendido por algo	Estar muy impresionado positivamente
43		Que las cosas esten en su lugar	Enganchado por algo o alguien
44		Mejorar el ánimo	Muy enamorado
45		Tener todo bien pensado y calculado	Estar muy enamorado de alguien. "Perder la cabeza".
46		Persona centrada, consciente de todo y que tiene claro lo que quiere.	Interesado en algo por alguien.
47		Pensar antes de actuar.	Con la cabeza en otro lado.
48		Razonar.	Enloquecido, como enamorado.
49		Estar equivocado.	Dispuesto a apoyar.
50		Estar enamorado.	Estar muy enamorado.
51		Referencia a algo desordenado (patas para arriba)	Estar enamorado/a de cabeza, loco/a.
52		Estar "patas pa' arriba".	Estar "embalado", enamorado.
53		Mantenerse estoico, de pie firme, no ceder.	Estar enamorado.
54		Complejo de inferioridad intelectual.	Estar encantado con algo o por algo.
55		Rush into something.	Loco.
56		Ser decidido.	Admirar a alguien.
57		Perder la razón por algo.	Estar loco por algo / alguien.
58		Estar bajo presión.	Estar profundamente apasionado por algo: " vuelto loco por..."
59		Andar distraído.	Estar entusiasmado o enfatuado por algo.
60		Estar como fuera de sí (pero de una buena manera). Estar "loco" por algo o alguien.	Estar loco de amor por alguien.

61		No pensar, hacer las cosas inconscientemente.	Sentirse atraído por alguien.
62		Muy motivado y activo.	Vuelto loco, alucinado.
63		Tener las prioridades desordenadas.	Estar locamente enamorado.
64	x	Estar enamorado/a locamente	Estar enamorado/a
65		Estar confundido	Estar enamorado
66		Cuando algo se encuentra desordenado	Estar enamorado o gustar de alguien
67		Estar muy cansado, de algo, alguien o situación	Estar enamorado de alguien
68	x	Cuando una persona está muy enamorada de alguien	Estar enamorado/a de una persona
69		Alguien que no tiene una mente abierta	Estar obsesionado/a con alguien
70	x	Enamorado, abrumado por amor hacia otra persona	Completamente enamorado o loco por

24-Hot potato

Part. Nº	Prev. K.	De-contextualised interpretation	Contextualised interpretation
1		Un problema que nadie quiere resolver así que se lo pasan los unos a los otros	Un problema muy grande
2		Algo reciente, una noticia importante	Un asunto complicado e importante
3		"Papa caliente" -> una muy buena noticia "la copucha"	Una situación que es un problema para su contexto
4		Problema de difícil solución	Tema difícil que se tiende a evitar
5		Ser enojón. Tener un temperamento y carácter difícil	Un tema crítico, grave
6		Persona que tiene deseo de tener relaciones sexuales	Situación contingente para la luz pública
7		Un tema que causa polémica	Un tema controversial
8		Algo novedoso	Un tema reciente y en boca de todos
9		Alguien que está demasiado enojado	Un gran problema
10		Un individuo petulante.	Una situación compleja.
11		Algo importante, muy importante.	Un problema, tema importante.
12		A difficult person. A situation many don't want to affront.	Something that may be difficult to find a solution. Something tricky.
13		Something desirable.	Tema complicado; para evadir.
14	x	Una noticia actual	Un tema actual y de conflicto.
15		Una noticia importante de último minuto.	Algo que está ocurriendo en este instante y que posee gran intensidad.
16		Una persona popular.	Tema en boga.
17			Un tema reciente recién sacado de horno.
18		Un momento importante, un asunto urgente.	Un problema importante que está en boca de todos.
19		Una situación es muy interesante y además tiene mucha importancia	Una relación difícil o complicada
20		Una temática controversial, interesante	A controversial issue
21		Hablar de manera siútica	Conflicto de alta tensión, explosivo y controversial
22		A game	Algo que es actual e importante
23		Llamar la atención	Polémico
24		Algo novedoso	Un problema latente
25		Objeto novedoso / noticia reciente	Tema controversial
26		Un problema del que nadie se quiere hacer cargo	Un problema del que nadie se quiere hacer cargo
27		Enojarse malhumorado	Una situación en malas condiciones
28		Un problema.	Un gran problema.
29		Estar involucrado en una situación ya sea positiva o negativa como participante o testigo de esta situación.	Algo que es realmente serio y que conlleva muchos riesgos y dificultades.

30		"Donde las papas queman" (expresión chilena) Estar en terrenos peligrosos.	Peligroso.
31	x	"Una noticia reciente" "Saber un secreto reciente" "una copucha"	"Algo peligroso"
32	x	Es un chisme nuevo y que le interesará a mucha gente. También es controversial	Asunto de suma importancia
33		Algo bueno, positivo. pienso que también puede referirse a una "primicia", algo nunca contado antes.	Hacer referencia a una situación compleja.
34		Algo complejo o peligroso.	Algo complejo de lo que salir dañado.
35		Alguien que nadie quiere estar con él/ella.	Un tema delicado, del que nadie quiere tomar parte.
36		Una persona que se enoja con facilidad.	Un tema delicado.
37		Algo que no quieres mantener en tus manos (figurativamente) una conversación o situación incómoda	Un tema incómodo. Algo que nadie quiere mantener entre manos
38		Estar en el centro de una noticia o copucha	Un problema grande
39		Alguien florerito, centro de atención	Algo que se quiere pasar rápidamente, que nadie quiere tener en las manos
40		Alguien enojado o ansioso	Un tema muy delicado
41		Un gran acierto	Gran tema, difícil tema
42		Algo peligroso con lo que no hay que meterse	Algo peligroso con lo que es mejor no meterse
43		Una noticia que está fresca	Un problema latente
44		Algo difícil de asumir	Problema
45		Estar nervioso por una situación.	Algo que está pasando hoy!. Hecho de actualidad.
46		Algo que no se quiere tomar o un tema que no se quiere tratar.	Algo que es incómodo o desagradable.
47		En el centro de algo.	Problema.
48		Secreto sobre alguien o algo.	Tema importante.
49		Refiriéndose a algo que está de moda.	Difícil.
50		Algo de lo que nadie se quiere hacer cargo.	Algo de lo que nadie quiere hacerse cargo por ser difícil.
51	x	Una noticia que no se ha escuchado.	Un problema.
52		Estar en todas.	Asunto delicado.
53		Alguien interesado en la sexualidad.	Asunto delicado, difícil en el que es difícil intervenir.
54		Sexualmente activo.	Que es un tema reciente y de moda.
55		Fast.	Algo complicado.
56		Tener algo novedoso para contar a los demás.	Acontecimiento grave.
57		Algo que está de moda o es popular.	Algo peligroso.
58	x	Referirse a algo de lo que nadie quiere hacerse responsable.	Situación o asunto de la que nadie quiere hacerse responsable.
59		Estar " donde las papas queman". Estar en una situación climax.	Algo controversial.

60	Que puede ser (o es) peligroso.	Un gran problema.
61	No idea!	Controversial issue.
62	Una situación difícil de la que nadie quiere hacerse cargo.	Situación difícil de la que nadie quiere hacerse cargo.
63	Situación difícil.	Un asunto muy complicado.
64	Un lugar muy concurrido	Problema importante y difícil de resolver
65	Un tema de conversación muy entretenido	Un problema difícil y controversial
66	Se refiere a una noticia importante un tanto secreta quizás	Ser un tema importante
67	Alguien peligroso, que es muy fácil hacerlo enojar	Algo que ocasiona problemas o que es incómodo de tratar
68	Cuando algo está listo	Un tema complicado o sensible
69	Un tema difícil de tratar o controversial	Un tema difícil de tratar o que se quiere evitar
70	Algo novedoso o de último minuto	Algo desagradable