

# **A sociolinguistic study of the use of cardinal and ordinal numbers in rhetorical, phraseological expressions in Jordanian spoken Arabic**

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*The present study aims to inspect the use of cardinal and ordinal numbers in rhetorical phraseological expressions in Jordanian spoken Arabic from a sociolinguistic point of view. The required data were collected by the researcher himself over a period of one year from different related online and printed sources in addition to personal observation and local, TV and radio programs where data have undergone thorough investigation to find out their linguistic structure. The findings of the study showed that certain numbers were used in rhetorical phraseological expressions in Jordanian Arabic where the frequency of some of these numbers was higher than others. The outcomes also revealed that these numbers were used in these expressions for various social and linguistic purposes.*

**Keywords:** numbers, Jordanian Arabic, rhetorical, phraseological, proverbs.

## **1 Introduction**

Numbers and rhetorical phraseological expressions in Jordanian spoken Arabic have an interlaced combination. A corpus of cardinal and ordinal numbers has been used in Jordanian spoken Arabic for various linguistic and social purposes. As the collected data showed, some numbers were used more than others. In the following section, these numbers will be inspected to find out the Jordanian rhetorical phraseological expressions that they are used in. The corpus of the present study was collected personally by the researcher himself through personal use and monitoring of people using these expressions in private and public gatherings, and by watching local programs and series broadcasted by Jordanian national TV channels and radio stations over one year from January 2019 to December 2019. Besides, related literature was another valuable resource. The collected expressions were inspected to find out their domains and rhetorical uses.

## **2 Review of related literature**

In everyday interaction, people communicate with each other in order to convey information, share thoughts, express feelings, and maintain relationships by using different forms of speech acts including *proverbs* which are historical features of humanity (Farmonovna 2014: 37) and which may serve as signs connecting the signifier to the signified (Farghal & Al-Hamly 2015: 5) and as impersonal vehicles and mirrors that reflect education, beliefs, manners, ethics, and traditions of any country and used as personal communication because they convey messages indirectly and often figuratively and carry themes related to religion, God, family, marriage, gender, education, health, friendship, money, animals, neighborhood, experiences, wisdom, poverty and, wealth (Al-Shboul & Huwari 2016: 50; Arewa & Dundes 1964: 70; Al-Azzam, 2018: 56; Dweik & Thalji

2016: 120; Al-Khaza'leh 2019: 65). The value of proverbs is deeply rooted in Jordanian culture and everyday discourse (Alshorfat 2011:34) because the use of proverbs in Jordanian society is a common feature of social interaction in spoken dialogues and used as criteria by which people judge their behaviour, rights and obligations, reflect levels of social structure and long-standing social traditions and convey figurative meanings of colour terms (Al-Khatib 1994: 171; Mehawesh et al. 2015: 57). The rhetorical use of numbers can be noted in Jordanian idioms and proverbial rhetorical questions which serve a number of functions such as invoking common ground, performing ritual impoliteness, performing face-enhancing and face-aggravating acts, evoking humor, and communicating irony (Badarneh 2016: 215).

### 3. Discussion and analysis

#### 3.1 Cardinal numbers

##### 3.1.1 Numbers (0-10)

The numbers from (0-10) are used in a number of Jordanian spoken **proverbs** and saying to embody different **rhetorical** purposes as follows.

##### *Number (0)*

When a person is worth nothing in the eyes of others because they do not give him importance, the expression *sifir ala ilshmal* (صفر على الشمال) zero on the left is used which shows that when the number (0) is on the left it has no value. It is a humiliating expression that people use to underestimate the social value of a person. To show that a person has no money or that the gasoline parameter in a car is empty, people describe such situations by saying *imsaffir ala ilakhir* (إمصفر على الآخر) he is completely zero for the person with no money and *imsaffir ala ilakhir* (إمصفر على الآخر) it is completely zero for the gasoline meter. Other related expressions concerning the gasoline meter are *saffir iladad* (صفر العداد) make the meter zero and *safruh* (صفره) make it zero. Coming back without achieving anything is embodied in the expressions *sifir iladean* (صفر اليدين) zero 'i.e., empty' hands, *riji' sifir iladean* (رجع صفر اليدين) he came back with zero 'i.e., empty or nil' hands, *riji' imsaffir* (رجع مصفر) he came back zero 'i.e., nil with nothing'. The previous seven expressions show emptiness. When a person does not apprehend what is said to him and needs more direction and guidance, people say *irji'na min ilsifir* (رجعنا من الصفر) we returned back to the zero point, *irji'na ined min ilsifir* (رجعنا نعد من الصفر) we returned back to count from the zero point, and *irji'na lanuqtit ilsifir* (رجعنا لنقطة الصفر) we returned back to the zero point. The expression (returned to the zero point) connotes that what have been done has gone with the went and that it just a waste of time because nothing is achieved the matter that forces people to restart from the beginning. When someone ignores another person and does not give him any attention, a hybrid expression of the English loanword 'zero' and the Arabic words *halaqluh ala* (حلقه على) "cut hair" are intertwined to have the idiom *halaqluh ala ilzero* (حلقه على الزيرو) he has cut his 'i.e., that person' hair on zero. The English loanword zero is also hybridized with the Arabic word *a'dadha* (عدادها) her meter in a sarcastic and euphemistic way to describe a girl who never talked with young men by saying *a'dadha zero* (عدادها زيرو) her meter is zero. *A'la ilzero* (على الزيرو) on the zero is

also used to show that something is never used such as a new car. Zero (sifir صفر) number is a symbol of nothing in Arabic. When it is used in these Jordanian expressions, it means that the person or the thing is worth nothing and he/it deserves no importance. It also means that things are returning to the first beginning the matter that needs to start doing and saying things from the first point.

### *One-half*

When a person is hurt and oppressed by others, but he gets avenged twice of them is expressed with the expressions *ilratul ma bijibuh illa ratlean winus* (الرطل ما بجيبه الا رطلين ونص) the *rotl* (رطل) will only be equal by two *rotls* and one-half. The *rotl* is a unit of weight of ranging from slightly less than one pound to more than six pounds. Dividing food, profits or anything in equal between two persons is embodied in the expressions *a'la ilnus* (على النص) by one-half, *imnasafah* and *imnasasah* both mean by one-half, *ilnus bilnus* (النص بالنص) one-half for one-half. Missing something such as a delicious meal or a certain occasion is expressed with *rah a'leak nus umrak* (راح عليك نص عمرك) you missed one-half of your age. To describe a small body, disingenuous and cunning man, people of Jordan say *kulluh qad nus inseas* (كله قد نص النصيص) he is just one-half of one-half. When two persons or two things resemble each other completely as if they are identical twins, people say *fuulih winqasmat nussean* (فوله وانقسمت نصين) a broad bean divided into two halves i.e., as like as two peas. To show that something does not have any value or that a person is very bad so that he does not have any value or respect, people say *ma biswa nus taa'refih* (ما بسوى نص تعريفه) he/it does not deserve one-half penny. Letting the skillful and expert person do the work is embodied in the expression *a'ti ilkhubiz lakhabbazuh walau akal nussuh* (أعطي الخبز لخبازه ولو أكل نصه) give the bread to its baker even if eats its one-half. To show one's insistence on something, people say *qai'dluh a'la rukba winus* (قعدله على ركبته ونص) he sits for him on one knee and one-half knee. One-half (النص) is a sign of hyperbole, similarity, and humiliation in Jordanian Arabic. It is used to exaggerate things and as an insult of someone or something as when it is used to describe someone of being *nus inseas* one-half which points out that this person has a small-sized body and he deserves no admiration or respect. It also shows similarity between things or people in physical appearance as in the expression *fuulih winqasmat nussean* (فوله وانقسمت نصين) a broad bean divided into two halves.

### *Number (1)*

Seeking equality and justice when a person takes revenge and takes his right from others who might be not fair with him, he would say *wahad zai'd wahad bisawi ithnean* (واحد زائد واحد يساوي اثنين) one plus one equals two. It implies that right should be taken and that people must not stop demanding their rights from others. When people feel bothered because of someone's behavior, dressing or his hair cut, the expression *wahad shayil thaqnuh wilthani ta'ban* (واحد شاييل ثقنه والثاني) (one carries his own chin 'i.e., beard' and the second is tired) is used to show that their annoyance is not in its place and they should not do this because everyone is free in his own behavior as long as it does not harm others. This expression shows the freedom of anyone to do whatever he wants as long as it does not cause problems to others even though they may not like such behavior. Achieving two things at one time is described with the expressions *sad a'sforean ibhajar wahad* (صاد عصفورين بحجر واحد) he hunted two birds with one stone and *dharab a'sforean bhajan wahad*

(ضرب عصفورين بحجر واحد) he hit two birds with one stone to show good luck of achieving things with little effort. The call for standing together and cooperation between people in doing things is embodied in the expression *iyed wahadih ma bitsaffiq* (أيدي وحده ما بتصفق) one hand does not clap and that having too many works at one time is a big burden that the person would not be able to bear, the expression *batekhtean ibyeed wahadeh ma binshalin* (بطيختين بإيد وحده ما بنشالين) two watermelons cannot be carried with one hand is used, where these two expressions show the importance of cooperation and supporting in doing things particularly heavy tasks that need both good thinking and strong physical power in order to achieve such things in a good way. Freedom in doing things is expressed with the idioms *kul wahad hur ibhaluh* (كل واحد حر بحاله) everyone is free in himself, *kul wahad yinam a'la iljanib illi birayhuh* (كل واحد ينام على الجنب اللي بريحه) everyone sleeps on the sides that relaxes him and *kul wahad bilbas a'la keafuh* (كل واحد بلبس على كيفه) everyone wears as he likes. When everybody works on his own and does not cooperate with others or takes part in what they do, people in Jordan say *kul wahad bighanni a'la keafuh* (كل واحد بغني على كيفه) everyone sings as he likes and *kul wahad bighanni a'la Lailah* (كل واحد بغني على ليلاه) everyone sings on his Laila 'an Arab female name which was a symbol for sweetheart.' These last expressions assure the importance of individuality and independency of every person to act, behave and do whatever he wants. As a call for social cooperation and solidarity between people in hardships like when a person corrects the mistake of his close relatives or when a person is compensated for a loss, people say *wahad biksir wiwahad bujbur* (واحد بكسر وواحد بجبر) one breaks, and one splints which connotes that people would help the one who passes a hard situation. As an expression of affirmation and assurance, some Jordanians swear by saying *Allah wahid maluh thani* (الله واحد ماله ثاني) Allah 'i.e., God' is one and does not have second which has an Islamic religious connotation that God is one because in the Islamic faith God is one, so people swear to the one God to assure and improve what they say. To show that the presence or the absence of a person is the same because he is of no worth, the people in Jordan say *huu wiqiltuh wahad* (هو وقلته واحد) he and his absence is one. One (*wahad* واحد) also refers to one person or one thing in Arabic. It is used in some Jordanian expressions to refer to a single person or thing whose presence or absence does not any effect.

#### Number (2)

At weighing the harvest and selling or dividing it between the farmers in Jordanian villages, the peasant who takes the missions of weighing the harvest uses a scoop to fill the containers and starts counting the scoops by saying *Allah wahid maluh thani wihai thalatheh wilribih min Allah* (الله واحد ماله ثاني وهاي ثلاثه والريح من الله) Allah 'i.e., God' is one and does not have second and this is three 'i.e., another third scoop' and the winning is from Allah in order to show religious connotations that God is one and that blessing only comes from him because he is the giver and the owner of everything. It is a call to seek benefits and blessings from God in all things. Being honest in one's promise and steady on what he said, people portray this social situation with the expression *kilmituh ma bitseer thintean* (كلمته ما بتصير ثنتين) his word does not become two in order to show the steadiness of such person on what he says and that he keeps his promise and that what he says must be done. Not everyone can keep the secret so that it is very important to keep our secrets with only ourselves so it is very important to urge people to keep their secrets hidden and if it is necessary it should only be kept between the owner of the secret and just another honest and loyal person where this situation is embodied in the idiomatic expression *ilsir itha tili' min bean ithnean*

*shaa'* (السر إذا طلع من بين إثنين شاع) if the secret is out of two it will be spread out. When a man has two wives, he may have financial problems because he needs much money for their needs and because the two wives will fight with each other so the people in Jordan describe this situation by saying *bashshir joaz ilthintean bilham wikuthur ildean* (بشر جوز التنتين بالهم وكثر الدين) bode the husband of two wives with worry and much debt. To show that having two wives together causes worries to the husband, the people of Jordan say *itha baddak ighrab ilbean itjawwaz thintean* (إذا إجابك غراب البين إجوز تنتين) if you want the raven of bad omen marry two women. These two expressions are a call to men not to have two wives together because this situation will bring both financial and family problems because the two wives and their children need much money and they would fight for everything. The second expression compare having two wives together to the black raven which is a symbol of bad omen and misfortune in Arabic culture.

### Number (3)

To assure and affirm what is said, a Jordanian swears by saying *qasaman billah thalath* (قسما بالله I swear by Allah three times which has a religious background because in the Islamic faith, things are assured by swearing three times with the name of Allah. To insult and humiliate those who show no sign of cleverness and smartness and to show their ignorance, backwardness, stupidity, misunderstanding and disability to have in right manner or to answer easy and simple things and questions, people use the arithmetic expression *ma bi'rif thilth ilthalath* (ما بعرف ثلث he does not know the one third of three. In the Arabic culture, the third endeavor to do something is guaranteed that it will be a successful one particularly when the first and second attempts fail, so that people express their optimism and certainty that the third one will succeed by saying *ilthalthih thabti* (الثالثة ثابتة) the third attempt is constant. When a nephew resembles his maternal uncle in his physical appearance or psychological behavior, the idiomatic expression *thilthean ilwalad lakhaluh* (ثلثين الولد لخاله) the two-thirds of the boy are belonging to his maternal uncle is used to show that this nephew is very close to his maternal uncle in behavior and shape. When a male who has fat body or big head acts in a bad and wrong way, people would resemble him to the three- year calf by saying *qad ilthleathi* (قد التليثي) like the three-year calf and *rasuh mithl ras lithleathi* (راسه مثل راس التليثي) his head like the head of the three-year calf. Calf is used in this expression because in the Arabic culture, it is seen as a stupid animal that needs direction in order to move and act well. Apparent silent agreement and approval of what a person does is embodied in the expression *iyalak* (إلك) or *'iluh' thilthean ilkhatir* (إله تلتين خاطر) you have 'he has' the two-thirds of the desire which connotes that what a person makes is approved and accepted by others because they love that person or because what he does suits their own interests. Running away to protect one's own self when he encounters dangerous people whom he cannot fight or resist, Jordanians say *ilfaleeleh thilthean ilmarajil* (الفليله تلتين المراجل) running away is the two-thirds of manhood in order to show that escaping danger is better than encountering it. The season of picking olive fruits begins from October till December in Jordan where many of the owners of olive trees hire workers to pick the fruits by either paying them fare for picking the olive fruits or by sharing the owners in the crops of oil after pressing the olive fruits where the owners of the crops take the two-thirds of the oil outcome whereas the workers take the other third. This process is embodied in the expressions *thilthean ibthilith* (تلتين بثلث) two-thirds for one third, *a'la ilthilith* (على الثلث) for one third to one third and *imthalathih* (إمثالته) for one third. When a person lies and does not say the

truth, people lose trust in him and insult him by exaggerating in describing such person by saying that almost all his speech is lying by having the expressions *thithean kalamuh* ‘*hakuh, hachuh*’ *kithib* (تثتين كلامه، حكيه، حجه كذب) two-thirds of his speech are lie and *thalath tirbaa*’ *kalamuh* ‘*hakuh, hachuh*’ *kithib* (ثلاث تربع كلامه، حكيه، حجه كذب) three quarters of his speech are lie. Two-thirds is used to hyperbole expression to show that the majority of that person’s speech is completely not true. The two variants *hakuh* (حكيه) and *hachuh* (حجه) mean his words or speech where the first one is used by urban Jordanians whereas the second is used by Bedouin and rural Jordanians. To show that things need to be balanced well in order to be perfect and complete, people in Jordan say *ilqidir ma birkab illa a’la thalath* (القدر ما يركب الا على ثلاث) the pot will only fix on three legs.

#### Number (4)

Looking for more rain so that the crops grow well, people say *Athar* or ‘*eathar*’ *ya bin ammi thalath minnak wiarbaa’ mini* (أذار يا ابن عمي ثلاث منك وأربعة مني) O, March my cousin three days from you and four days from me. In this proverb shows a metaphorical personification of the two months February and March as if the month of February calls the month of March to support it and give it shoulder by having more rain. February and March are winter time in Jordan when people look for much rain in order to plant crops, so they urge February and March to give them more rain. Directing the mother of a four-month baby to deal with it in a correct way so that it learns well, people use the expression *ibn arba’ah rabuuh win ma qa’ad tabu’uh* (ابن أربعة ربعة وإن) (أربعه ما قعد طبعه) teach the boy of four to sit down and if he does not do that, teach him well and *bint ilarba’ah satitoha winma qa’dat la tighsiboha* (بنت الأربعة سنتوها وإن ما قعدت لا تغصيوها) teach the daughter of four her to sit well and if she does not do that do not force her. These two former expressions are a call for teaching young children the right behavior because teaching children while they are young is better than teaching them when they get old because what they learn in their childhood will remain in their mind for long time. Urging for self-dependence and earning money and livelihood by moving and working is embodied in the expression *arba’tak ta’teek* (أربعتك تعطيك) your four ‘i.e., your hands and legs’ gives you which means that you should move to get your livelihood and never sits lazy at home without working. Parents always care about their children even after they get married and have their own lives and families because when the children have problems in their marriage, they return to their parents to support and stand with them. The situation is seen in the daughters that even if they get married, they will keep concerning their parents, so the people of Jordan say *jawwazit binti lartah min balah ajatni wiarbaa’ min waraha* (جوزت بنتي لأرتاح من بلاها أجتني وأربعة من وراها) I am mating my daughter to relax of her, but she returned to me with four ‘i.e., four children.’ In the Islamic faith, the man may have four wives at the same time, so people justify the right of the man to have four wives by saying *ilsharu’ hallal arbaa’h* (الشرع حلال أربعة) Islamic law allows four.

#### Number (5)

Despite those amulets and talisman are forbidden in Islam because using them is considered an act of idolatry, but using them is historically existed in Jordanian folk culture. *Khamsa* is a palm-shaped amulet that is common throughout Jordan and is used in jewelry and wall hangings in houses or vehicles in order to have protection against the evil eye. People raise their palm with their five fingers separated in front of a person in order to seek protection of his bad eye. Seeking

protection from the bad eye and the devil is sometimes accompanied by using the expressions *khamsih wikhmeasih ibean illi ma yisalli ala ilnabi* (خمسة وخميسة بعين اللي ما يصلي على النبي) five and *ikhmeasih* (خميسة) ‘Arabic diminutive form of five’ in the eye of who won’t pray on the prophet ‘i.e., prophet Mohammad’, *khamsih ibean illi ma yisalli ala ilnabi* (خمسة بعين اللي ما يصلي على النبي) five in the eye of who won’t pray on the prophet. These expressions connote religious dimension that if a person wants to have protection against the bad eye of a person, it would be better to pray on the prophet “i.e., prophet Mohammad” in order to have the protection and the blessing of Allah. *khamsih ibean ilsheatan* (خمسة بعين الشيطان) five in the eye of the devil or *khamasa wikhmeasih ibean ilhasood* (خمسة وخميسة بعين الحسود) five and *ikhmeasih* (خميسة) in the eye of the envious are other expressions for seeking protection against the bad eye. People think that raising the hand with separated five fingers would present the eye of seeing things so that they raise it in the face of other people to obscure vision. Praying on prophet Mohammad is a symbol for protection from bad omen and evil eye in the Arabic and Islamic traditions. To describe a confused person who cannot distinguish things, people say *ma bi’rif ilkhamsih min iltamsih* (ما يعرف الخمسة من الطمسة) he does not know the five from the dot. The shape of number five in Arabic is (٥) which resembles the shape of a dot (•), so Jordanians use this shape which resembles the shape of number five in Arabic to describe the one who is not able of distinguishing things because the shape of five looks like the shape of the dot. To show that a person or thing does not deserve any value, people say *ma biswa khamis qroosh* (ما بسوى خمس قروش) he/it does not deserve five piasters because five piasters are small amount of money that can only buy simple things. When a person shakes hands with another one, Jordanians use the expressions *imkhamasih* (مخامسة) with five fingers or *sallam a’alea imkhamasih* (سلم عليه مخامسة) he shook hands with him with his five fingers to describe such situation. The word (*imkhamasih*) refers to the right hand. To warn someone of another person because he is not honest and may steal that person, people say *in khamasak flan i’id asaba’ak* (إن خامسك فلان عد أصابعك) if so and so shook hands with you, count your fingers. It a metaphorical expression that connotes that such person is thief who may steal you even he shakes hands with you and shows you tranquility and friendship.

#### Number (6)

Calling for good educating of young children by teaching them to behave and sit well is embodied in the expression *ibn arba’ah rabuuh wi bint sittih satitoha winma ridhyat la tighsiboha* (ابن أربعة رابعه و بنت ستة سنتوها وإن ما رضيت لا تغصبوها) teach the boy of four to sit down well and teach the daughter of four to sit well too and if she does not agree do not force her. This expression shows that the right age at which a child can understand and apprehend the orders are the age of four and six. It is not easy to know the will and the behavior of a person in a short time which requires people to be cautious before praising someone before dealing with him so that people are asked not to praise or vilify someone before trying him well for a long time which is embodied in the idiomatic expression *la itthum wa la tushkur illa ba’id saneh wi sit tishhur* (لا تزم ولا تشكر إلا بعد سنة) do not praise or vilify except after a year and six months. Being completely confused is embodied in the expression *sar udhrub ikhmas bisdas* (صار يضرب أخماس بسداس) he multiplied fifths in sixths to point out that the one who cannot distinguish between things becomes mentally disturbed and upset to the extent that he cannot distinguish between close numbers such as five and six.

### Number (7)

The number seven is a key symbol in Islamic culture as it was to be the first number to be mentioned in the Holy Quran in the verse 'It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things (Al-Baqarah 'The Cow', 2:29).' The total mentioning number of number seven in the Holy Quran is twenty-four. It covers different topics in the Holy Quran such as the seven heavens, the seven lands, and the seven periods of creation. The number seven is also mentioned many times in the sacred speeches of prophet Mohammad such as "Avoid the seven great destructive sins... , Allah will give shade, to seven, on the Day when there will be no shade but His..." and "He who eats seven 'Ajwa dates every morning, will not be affected by poison or magic on the day he eats them." The number seven has also importance in Sophism and in the Arabic poetry as there are seven famous poems called *Almua'llaqat* (المعلقات) from the ignorance era. This case gives number seven a prominent place in the idioms and proverbs in the Arab countries including Jordan which its people use the number seven in many idioms, proverbs and expressions as the collected data showed. Number seven is used in Jordanian Arabic to show exaggeration, abundance in things and high importance of someone or something. It is also a symbol of happiness and joy because people used to celebrate seven days before the wedding day and some have a public feast on the seventh day after the birth of the child to express joy and happiness. Number seven has also a religious importance because in the Islamic faith it is connected with the rituals of pilgrimage, the seven doors of paradise, the people of the cave, the seven heavens and the seven layers of Earth. When someone works and all the profits, benefits and fame go to another person, the people of Jordan exaggerate in showing that all fame goes to another one by saying *sabii' ghazzalat tighzil wil seet laraiyet ilbeat* (سبع غزالات تغزل والصيت لراعية البيت) seven women spin and the fame for the housewife. To show that number seven is affected by the evil eye, the expression *ilsaba'h masbooa'ah* (السبعة مسبوعة) the seven is affected by the evil eye. A family of seven members is a big one that needs much money to satisfy their needs of food and other things which is embodied in the expression *e'alit ilsaba'a malhash shaba'h* (عيلة السبعة مالهاش سبع) the family of seven does not feel satisfied as an exaggeration for the large number of the family. To have more caution and investigation, and not to rush in accusing others before being sure, people are asked to be patient and to slow down before accusing others, the idiom *fattish darak 'beatak' sabii' marrat qabil ma itkhawwin jarak* (فتش دارك "بيتك" مرات قبل ما تخون جارك) search your house 'home' seven times before accusing your neighbor with betraying. He who commits all sins including the seven forbidden sins in Islam 'i.e. shirk (شرك) (polytheism), sihr (سحر) (sorcery), unlawful killing of a person, living on money from usury, usurping an orphan's wealth, retreat at the time of Jihad 'sacred war', and accusing innocent married women of fornication' that are completely rejected in Islam and confesses his responsibility for them without reprimanding conscience is described with the idiomatic expression *sawwa 'eimil' ilsaba'ah withimmitha* (سوى "عمل" السبعة وذنمها) he made 'did' the seven and proving it which means that such person committed the seven sins and proofed doing them without any fear or shy. Describing a person affected with the evil eye is embodied in the expressions *masbooi'* (مسبووع) and *minsabi'* (منسبوع) both mean affected by the even evils. Praying on a person to be cursed by the seven sins is seen in the expression *yiblak bilsabi' saba'at* (يبلاك)



(سبعات) may you be cursed by the seven curses which according to the Jordanian folklore are the daily curse of refusing an invitation to lunch by a friend, the night curse when you sleep and the thieves decide to watch and steal you, the weekly curse of being losing your money when you went to the market to sell your sheep, the curse of losing benefits of defeating an enemy, the monthly curse of being absent of date of grinding your wheats in the mill, the yearly curse of being absent of the date of harvesting and the eternal curse of marrying a bad woman that cannot beget. The people of Jordan also say *saba'a tisba'ak* (سبعة تسبعك) let the seven curses you. The exaggeration in cursing and damnation of someone or something is hyperboled with using number seven. When a person is introduced with his name to another person by a third one, he will be strongly welcomed and saluted in a very exaggerated way by using number seven in the salutation by the second person by saying to him *wilsabi' tina'am* (والسبع تنعام) you are praised seven times, *wilsabi' tina'am minnak wimin ahlak* (والسبع تنعام منك ومن أهلك) 'you and your family are praised seven times or *wallah wilsabi' tina'am* (والله والسبع تنعام) I swear by Allah you are praised seven times and he responses by saying *wiminnak* (ومنك) and you too. To describe a person has many professions, but he is not lucky, people say *sabii' sanayi' wilbakhit dhayi'* (سبع صنایع والبخت ضایع) seven professions but no luck. When a person escapes all dangers without being hurt is portrayed with the idiomatic expression *mithil ilbis 'ilqut* (مثل البس "القط") another name for cat ' *ibsabii' irwah* (بسبع أرواح) like the cat of seven souls. The good and kind treatment of neighbors is of high importance in Islam and Arabic traditions. Prophet Mohammad said, "For whoever believes in Allah and the Day of Judgement it is essential that he does not harm his neighbors..." and "Angel Jibril advised me continuously to take care of the neighbor till I thought that Allah is to make him an inheritor." These teachings influenced the behavior towards neighbors which are embodied in treatment and in an expression used by the people of Jordan *ilnabi wassa ala sabii' jar* (النبي وصى) (النبي وصى) the prophet recommended to take care of the seven neighbor which means you should respect and recommend your neighbors from the closest one in distance to the far one. In the wedding party, the women sing and congratulate the bride by saying *awwyha imbarak imbarak wil sabii' barakat mithil ma imhammad barak ala jabal Arafat* (أوايه إمبراك والسبع بركات مثل ما محمد) (أوايه إمبراك والسبع بركات مثل ما محمد) ululation blessed blessed and the seven blessings as Mohammad blessed on the mountain of Arafat. As a hyperbole to show that people inherit the genes of their ancestors, the expression *ili' iriq bimud lasabii' jid* (العرق بمد لسابع جد) the hereditary extends to seven grandfathers. To show that the month of March although it is the beginning of spring, but it has much rain people in Jordan say Athar 'eathar (أذار) *beeh sabii' thaljat ikbar* (بييه سبع تلجات كبار) March has seven big snowstorms. Treating many hits in head is better than sitting with a bad person is embodied in the idiomatic expression *ilsabii' fashkhat ibراسي badaweha wa la baqu'd ma' binit nathil wa adareeha* (السبع فشخات براسي بداويهن ولا بقعد مع بنت نذل وأداريها) treating the seven hits in my head is better than sitting with the daughter of scoundrel and favor her. The exaggeration and hyperbole in wishing good things for others, people say *Allah yibathlak farha min sabii' samah* (الله يبعثلك فرحة من سبع سما) (الله يبعثلك فرحة من سبع سما) may God send you a pleasure from his seven sky. The overstatement of showing that someone's screams is very loud, the expression *sutih lasabii' sama* (صوته لسابع سما) his voice is to the seven sky is used. To show that a person is deeply sleeping, people of Jordan say *rayih ibsabii' numah* (رايح بسابع نومه) he is sleeping in a seven-deep sleeping. The ingratitude of a favor is embodied in the expression *jazat ilma'roof sabii' ikfoof* (جزات المعروف سبع كفوف) the recompence of favor is seven slaps. When a person shows insistence and stubbornness in his attitudes, people

describe this situation by saying *abbod wisabii' ijdood* (أبود وسبع جدود) he is stubborn to his seven grandfathers. To describe useless people, the people of Jordan say *saba'a ma tafu shama'a* (سبعة ما طفوا شمعة) seven people did not turn off a candle. When a woman gives birth at the seventh month of her pregnancy, the people in Jordan describe the baby by saying *ibn saba'a* (ابن سبعة) a child of seven and *isbaa'i* seventh. As these expressions show, number seven is mainly used to express hyperbole and exaggeration in order to show the importance of the one or the thing that people use these expressions to welcome, greet, describe, curse or insult.

Note: as for number eight, it is not used in Jordanian idioms.

#### Number (9)

Equality is embodied in the expression *kulna iwlad tisa'h* (كلنا أولاد تسعة) we are all children of nine months. The nine here refers to the period of pregnancy which means that all people are equal. To show that two close things are not different people say *iltisa'h ukhit il'asharah* (التسعة أخت العشرة) nine is a sister of ten. These expressions are used to show equality and similarity between people and things which implies no discrimination between people.

#### Number (10)

To have one thing than losing many others is embodied in the idiomatic expression *a'sfoor bilyeed ahsan mina'asharah a'ala ilshajara* (عصفور باليد أحسن من عشرة على الشجرة) a bird in hand is better than ten on the tree. To show that close friends and relative stand with their close person is seen in the expression *meen bishhad lala'roos ghear umha wihamatha wia'asharah min jaratha* (مين بشهد للعروس غير أمها وحماتها وعشرة من جاراتها) The only ones who will witness for the bride are her mother, mother-in-law and ten of her neighbors because these women and these close neighbors know her very well. This expression exaggerates in testifying for the sake of the bridegroom by confirming that all these women will testify that the bride is good and skillful at housework. To make sure of things the expression *itha a'shara qalulak rasak mish ibmahalluh itfaqaduh* (إذا عشرة قالوا لك راسك mish ibmahalluh itfaqaduh) ten people say to you that your head is not in its place check it is used in Jordanian spoken Arabic. To describe an elegant man who wear stylish and new clothes, people say *a'la singit a'shara* (على سنجة عشرة) at ten singit. The word singit is a Persian loan word in Jordanian Arabic which mean ten milli and was used to measure gold. To be direct and to say the right thing instead of wasting time by talking without any benefit, the expression *kilmih bat wa la a'shara lat* (كلمة بت ولا عشرة لت) one complete word better than ten useless ones. Calling people to patient and not to rush in accusing others is embodied in the expression *e'id lala'shara qabil ma titahim* (عد للعشرة قبل ما تتهم) count to ten before you accuse. To show that a person will not satisfy with any favor you do to him people say *law adheatluh asaba'k ila'shara ma ridhi* (لو أضيئته أصابعك العشرة ما رضى) if you light your ten fingers for him, he will not satisfy. To describe useless young youth, people say *shabab ilreanih kul a'shara ibqutteanih* (شباب الرينة كل عشرة بقطينة) the young youth of Reanih 'a meaningless name' every ten of them equal one dried fig. To show that a person or thing does not deserve any value, people say *ma biswa a'ashar qroosh* (ما بسوى عشر قروش) he/it does not deserve ten cents. The use of number ten in the above expressions shows exaggeration and increasing in importance and value of people and things.

### 3.1.2 Number (14)

To describe a very beautiful woman, the expression *qamar arba 'tai 'sh* (قمر أربعطش) a moon of fourteen 'i.e., full moon' is used. Full moon is a symbol of beauty in Arabic culture. The beauty of women is resembled to the full moon in the middle of the month. Number fourteen points to the middle of the month when the moon is full and looks very bright.

### 3.1.3 Number (40)

The number forty has a prominent presence in the Arabic folklore such as the tale of Ali Baba and the forty thieves besides its relation with passing forty days for someone's death, the forty cold days in winter, and the postnatal period. This number is used in a number of idiomatic expressions in Jordanian spoken Arabic as the data showed. When a person is invited to a meal, he is encouraged to eat well by saying *iyar ilshaba 'n arbi 'een luqma* (عيار الشبعان أربعين لقمة) the satisfied one eats forty bits in order to urge the guest to eat well and not feeling shame because the meal is made for him to honor him. Seeking help and support from God after passing forty years, people say *bai 'd ilarbaieen yarab ite 'en* (بعد الأربعين يا رب تعين) O, God help after forty because the age of forty means old age in Arabic culture which requires help and support. To show a moody woman, people say *ilmara bithib yoam wibtikrah arabe 'en yoam* (المرّة بتحب يوم وتكره أربعين يوم) the woman loves one day and hates forty days. To describe that a forty-year married woman is a source of joy because she gives birth to many children people say *bint ilarbae 'en that banat wibaneen* (أم الأربعين ذات بنات وبنين) a woman of forty has daughters and sons. When a person lives with a group of people for a long period of time it makes him imitates them in their behavior and deeds which is embodied in the expression *illi bia 'shir ilqoam aribe 'en yoam biseer mithilhum* (اللي بعاشر القوم أربعين يوم بصير) the one lives with a group of people for forty days will be like them to point out that living with people for a long time is enough for the person to act, think and behave like those he lives with them. To show that the joy of marriage last long time and the period of postpartum is short, people in Jordan say *ilhana lasanih wil nafsa lalarbe 'en* (الهنا لسنة والنفسا للأربعين) the joy for a year and the postpartum for forty. When a person resembles another one in his physical appearance the expression *yikhliq min ilshabah aribe 'en* (يخلق من الشبه أربعين) he 'God' created forty of resemblance is used to show that X resembles Y. To be patient and not to rush in doing things or taking decisions, the people in Jordan say *ilbadawi akhath tharuh baid aribe 'en saneh wiqal ista 'jalit* (البدوي أخذ ثاره بعد أربعين سنة وقال استعجلت) the Bedouin took his revenge after forty years and said I was in hurry. The use of number forty in the last three expressions show exaggeration in waiting in order to achieve one's goal and the resemblance between things. Becoming forty years old means complete manhood in Arabic traditions which is embodied in the expression *ibn ilarabe 'en min ilkamleen* (ابن الأربعين من الكاملين) a child of forty is of the complete ones. Marbaniyeh, the Jordanian local name given to the forty coldest days of winter from 22 December to 31 January, is embodied in the expressions *ilmarbaniyeh ya bitrabbii ' ya bitqabbii ' (المربانية يا بتربيع يا بتطبع)* the marbaniyeh either brings fortune or misfortune, *ilmarbaniyeh ya shamis tihriq ya matar tighriq* (المربانية يا شمس تحرق يا مطر تغرق) either a period of sun burns or a period of rains sinks and *ilmarbaniyeh ya bitsharriq ya bitgharriq* (المربانية يا بتشرق يا بتغرق) either a period of dry wind or a period of rain sinks. After passing forty days for someone's death, close relatives and friends may gather in a eulogy named *alarbainyeh* (المربانية) the period of forty days. Alarbainyeh (the period of the first forty days of winter) is a very cold period in Jordan has heavy

rain and sometimes thick snow. People express their views of the importance of this period by showing that if it has heavy rain, it will bring prosperity and a lot of crops, whereas if it has light rain, it will be hard period. Because of this, these expressions are used to confirm the importance of this period.

#### 3.1.4 Number (44)

Showing the very completeness and accuracy of something is embodied in the expression *arbaa' h wa arbae' en qirat* (أربعة وأربعين قراط) forty-four carats. Carat is used for measuring gemstones, gold and pearls which makes it a very accurate tool for showing the importance of things. Forty-four is used for exaggeration in accuracy and importance.

#### 3.1.5 Number (60)

To show fast speed driving, people say *hat a' a ilsiteen* (حاط على الستين) he drives at the speed of sixty and to show the rushing in doing something such as throwing something, people describe such case with *qal ya siteen* (قال يا ستين) he said O, sixty. It means that such person walks sixty steps in a very quick way. Number sixty has a relation with driving fast, so it is used to show the hyperbole in the speed of doing or saying something.

#### 3.1.6 Number (100)

To show hospitality and welcoming of the guests, people say *ilmakqan ildhayyek bisa' meet imhib* (المكان الضيق يسع ميت محب) the narrow place is enough for one hundred lovers. When a person looks very busy, he is described with the expression *ibrasuh meet dawwayeh* (براسه مية دوايه) he has one hundred roars in his head. This expression is used by the one person to describe his own self of being very busy by saying *ibrasi meet dawwayeh* (براسي مية دوايه) I have one hundred roars in my head. To show that one is better than another one, people in Jordan say *biswa minnuh miyyeh* (بسوى منه مية) he is better than one hundred persons like that one. When things get confused because of someone's wrong behavior so (مجنون رمى حجر بالبير مية عاقل ما أطلعوه) that no one can solve them, people say *majnoon rama hajar bilbeer meet wahad ma itlauuh* A mad threw stone in the well that one hundred persons could not get it out. Urging people to avoid and forget exaggerated talking about a certain topic to avoid bad consequences, the expression *bitseer meet soalfih* (بتصير مية) (there will be one hundred issues) is used. To show that the little amount of anything is enough when it is divided between lovers, people in Jordan say *luqma hanyyeh bitkaffi miyyeh* (لقمة هنية) (a pleasant bit satisfies one hundred persons). Using number one hundred in these expressions indicates exaggeration and increasing in confirming the situation by using a big number that people see as a very high number. For example, when a person says that *ibrasi meet dawwayeh* (براسي مية دوايه) I have one hundred roars in my head, he means that he is very busy so that he has no time for thinking or doing something else.

#### 3.1.7 Number (500)

When a person is concerned with something deeply and cannot stop thinking of it, his friends try to calm him down to not tire himself with thinking by saying to him *nus ilalf khamismyyeh* (نص الألف خمسمية) the half of one thousand is five hundred. Using these two big numbers points out their importance because both of them are considered very big ones in Jordanian culture,

### 3.1.8 Number (1000)

The mother has an important position in her family so that her children do their best to admire, respect her and avoid doing anything that may hurt her. This situation is embodied in the expression *alif e'an tibki wal e'an ummi tidmaa'* (ألف عين تبكي ولا عين أمي تدمع) *let one thousand eye cries but my mother's eye not have tears.* When a person is proud of himself and believes that he is better than others, people say *hat lilmajnoon alif a'aqul ma bii'jibuh illa a'aqluh* (هات للمجنون ألف قلبه ولا غلبه) *give the mad person one thousand mind, he will only like his own.* If the stranger is better than the brother, people say *ilghareeb law sah ahsan min alif akh* (الغريب لو صح أحسن من ألف أخ) *if the stranger is good, he will be better than on-thousand brother.* To be hurt personally not by others, people in Jordan say *alif qalba wala ghulbah* (ألف قلبه ولا غلبه) *one thousand turn down but not to be defeated by others.* When a skillful person commits a mistake, people describe such case with the expression *ghaltit ilshatir ibalif* (غلطة الشاطر بألف) *the mistake of the skillful one equal one thousand one.* To show that Allah's mercy and support worth people's support and mercy, people in Jordan say *Allah ahan a'aleak min alif akh wialif sanad* (الله أحن عليك من ألف أخ وألف سند) *Allah is merciful and supporter for you than one thousand brother and one thousand supporters.* These expressions reflect the importance of big numbers in Jordanian culture the matter that make them a valuable source for expressions in order to show the high place of the thing with which they use this number to either praise or satirize others. Number one thousand is a big one in Jordanian culture because it is not easy to have such number because the great majority of Jordanians have salaries less than one thousand dollars.

### 3.1.9 Number (1,000,000)

The English borrowed number one million is used in Jordanian spoken Arabic to show strong exaggeration when talking about something or someone particularly when this thing or person is less in quality and manner than the one that it or he compared with by saying *biswa minnuh malyoan* (بسوى منه مليون) *he/it is better than one million like him/it.* This number is also used to show exaggerated wishing that someone gains much money by saying *insha Allah biseer maa'uh malyoan leara* (إن شاء الله بصير معه مليون ليرة) *with the will of God he will have one million lire.* The borrowed word *lira* is the Jordanian vernacular substitution for the formal name of the Jordanian currency the *dinar*. This loanword is used in Jordanian Arabic to overestimate someone's wish and to exaggerate the evaluation and comparison of someone or something.

## 3.2 Ordinal numbers

### 3.2.1 The first

To show the hospitality by welcoming the guest through offering him a cup of Arabic coffee which is a traditional symbol of welcoming and hospitality in Jordan, the expression *ilfunjan ilawwal lladheaf...* (الفنجان الأول للضيف) *the first cup is for the guest....* To show the importance of preserving one's heritage, the expression *illi maluh awwal maluh tali* (اللي ما أول ماله تالي) *who does not have first does not have next.* This means that if a person does not respect and protect his past heritage, he will not have one in the future to be proud of. Using number 'the first' in these expressions denotes the order and the importance of the person or the thing that this number is

used with. The first person or thing always has the priority and the high value and rank which make him/it deserve to be honored and respected before others.

### 3.2.2 *The second*

People in Jordan show the hospitality of the guest by welcoming him through offering him a cup of Arabic coffee followed by another cup for enjoyment by saying *ilfunjan ilawwal lladheaf wilthani lalkeaf* (الفنجان الأول للضيف والثاني للكيف) the first cup is for the guest and the second for enjoyment. Number 'the second' reflects the hierarchy and the less rank place and position of someone or second, although it is a high number but it is less than number 'the first'. When this number is used in Jordanian Arabic, it reflects the importance of the described one although it comes second.

### 3.2.3 *The third*

To show that the guest is under the patronage of his host and that he is ready to protect and defend his guest, the expression *wilthalith lalseaf* (والثالث للسيف) and the third cup of coffee is for the sword. This number also reflects the hierarchy of things as they come in the third order because they are less important although they still have high rank. Jordanians use this number in their spoken Arabic to show the less order and hierarchy of someone or something.

### 3.2.4 *The fourth*

The Arabs used to confirm the impossibility of something to occur or be by using the metaphorical expression *min rabii' ilmustahilat* (من رابع المستحيلات) of the four impossible things. This means that there are three impossibilities that precede this fourth one that people cling to. According to the Arabic culture Al-ghoul, Alanqa 'a large mysterious or fabulous female bird in Arabian mythology', and a loyal and honest friend are the three impossible things, so when people want to confirm that the thing, they are talking about is impossible to happen, they add it to the three former ones. The impossibility of something to happen is embodied in the expression *min rabii' ilmustahilat* (من رابع المستحيلات) of the four impossible things. For example, if a person wants to travel abroad without a visa, people say it is of the four impossible things that he can do that.

### 3.2.5 *The fifth*

To show that the fifth day of fasting the month of Ramadan is the first day of fasting the same month in the coming year, people say *khamis ilsoam soam* (خامس الصوم صوم) the fifth day of fasting in current Ramadan is the first day of fasting in next Ramadan. Ramadan is a sacred month in Islam because it is the month of fasting, so people are careful about knowing its beginning which make them count the days carefully in order not to miss its beginning. So, it is a common sense that the fifth day of current Ramadan will be the first day of the coming one.

### 3.2.6 *The seventh*

To show the impossibility of achieving something, people in Jordan use the expression *min sabii' ilmustahilat* (من سابع المستحيلات) it is of the seven impossible ones. In addition to the three impossible things of Al-ghoul 'demon' or 'monster', Alanqa and the loyal and honest friend in the Arabic methodology, Arabs add to them true happiness, contentment and the eagerness for being

youth again. So, when something is impossible to happen or to be achieved, people say *min sabii' ilmustahilat* (من سابع المستحيلات) it is of the seven impossible ones to show the impossibility of this thing to happen.

#### 4 Conclusion

The relation between numbers and rhetorical phraseological expressions is common in Jordanian Arabic as the collected data in the section of discussion and analysis show. The corpus of the study shows that these expressions play a role in promoting the values among the members of the society to become part of their personality and behavior. where these values and behaviors are those that aim to establish good morals, honesty, volunteerism, hospitality, majlis etiquette, and bonding. The people in Jordan use these expressions in order to serve a lot of positive and negative social goals and values. The findings of the study reveal that the goals of similarity, exaggeration, hospitality, overestimation, underestimation, praising, satire, humiliation, comparison, evaluation, and confirming besides other are uses. These goals and purposes are affirmed with using a number of cardinal and ordinal numbers. As a short-scale study, the present paper focuses mainly on the use of cardinal numbers from zero to ten except number eight which is found after a thorough inspection in the many resources that were referred to in order to choose the targeted expressions that it is not used in Jordanian expressions. Besides, these selected cardinal numbers, the study also investigate the use of certain ordinal numbers. The main purpose of the study was to explore the employing of these cardinal and ordinal numbers in the rhetorical and phraseological expressions in Jordanian spoken Arabic. The findings show that these expressions were of good benefits because they enable people of showing their attitudes and views toward other individuals and things. The present study can be claimed to be a pioneer in inspecting the relation between numbers and rhetorical phraseological expressions in Jordanian spoken Arabic.

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