

A Semantic Study of Idioms in English and Kurdish

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Abstract

Nowadays, English is widely used in Kurdistan Region. It is also a compulsory subject in all most all schools, colleges and universities. Although idioms in English are studied widely but still there are so many areas that have not been tackled yet. The main part of this study is the idiomatic expressions in English and Kurdish by focusing on the meanings of the English idioms in both languages as well as conducting comparative analysis between them.

The present study consists of five sections. The first section introduces the aims, the limitations and the method of the study. And section two investigates the concept of idioms. Section three is about the semantic properties of idiomatic expressions in English. Section four shows idioms in Kurdish. Section five presents the characteristics of idioms in English and Kurdish in addition to the differences between them. Finally, the study ends with some conclusions.

1.1 Introduction

It is clear that people who want to master English should grasp its idiomatic expressions among other things. In daily communication, we can see the frequent appearance of idioms. Anyone who much concerns idioms owns a very attractive and academic manner of speaking.

According to the traditional view, idioms are treated as a whole, semantically speaking, and they cannot be separated and synthesized. Therefore, idioms are looked on as a special kind of linguistic phenomenon. Besides, studies of idioms expressing emotions are mainly based on the English linguistic data, therefore, comparative studies of English and Kurdish idioms expressing emotions are comparatively rare. Thus, the paper tries to make a case study by comparing the English and Kurdish idioms expressing emotions. Moreover, the reasons for the commonness and differences between them are to be found out so as to provide some suggestions for the uses of English and Kurdish idioms.

The significance of this research is to gain understanding of the hidden meanings of idioms in English and Kurdish. The researcher shows how complex forms of idioms in the two languages are dealt with and sheds light on deeper meaning of idioms in both languages with clarifying some aspects of meaning in a contrastive way.

The aims of the study are:

- To study idiomatic expressions in English and compare them with those in Kurdish.
- To establish the similarities and differences between English and Kurdish idioms.
- To show the specific features of English and Kurdish cultures.

Due to the limited time and space, the researcher cannot cover all of the aspects of idiomatic expressions in this study. Thus, it is just concentrated on the overview of English idioms and a comparison between English and Kurdish ones.

To achieve these aims, many related references of linguistics, idioms, proverbs; etc. both in English and Kurdish are consulted. Then a comparative analysis is designed to point out the similarities or differences between English and Kurdish idiomatic expressions.

2.1 The Concept of Idiom

The American Heritage Dictionary (2000:1) explains that the word idiom is originally derived from the Latin *idios* which means “own”, “private” or “personal”. Accordingly, the following senses of the term “idioms” are found in this dictionary:

1. A speech form or an expression of a given language that is peculiar to itself or cannot be understood from the individual meanings of its elements, as in keep tabs on (check regularly).
2. The specific grammatical, syntactic, and structural character of a given language.
3. Regional speech or dialect.
4. A specialized vocabulary used by a group of people, jargon: legal idiom.
5. A style or manner of expressions peculiar to a given people.
6. A style of artistic expression characteristic of a particular individual, school, period, or medium.

2.2 The Role of Idioms in English Language

It is impossible to speak, read, or listen to English without meeting idiomatic language. This is not something one can leave until one reaches an advanced level.

Another role is that, very often the metaphorical use of a word is more common today than its literal use. For example, we know that farmers plough their fields, but one can plough through along novel or report; one can plough on with one's work; one can plough money into a business; profits can be ploughed back into a company; a lorry can plough into a row of packed cars. Using "plough" in its literal farming meaning is now much rarer than all its other non-literal uses. But it is important for one to know the literal meaning. Often the literal meaning creates a picture in one's mind and this picture makes the other meanings easier to understand (Jon, 1999:9).

2.3 Linguistic approaches to idiomatic expressions

The main problematic and controversial issue in attempting to define the idiom is identifying the feature that can embrace all the idiomatic expressions in a language and exclude all the non-idiomatic ones. Linguists from different schools of thought have defined, classified and explored the nature of the idiom. Their definitions generally focused on the non-compositional meaning of idiomatic expressions, but their classifications varied according to their approaches (Makkai, 1972:29).

Traditional grammar approached language mainly from the view point of what is grammatically correct or incorrect. Idioms belong to the “irregular domain” of

language. The meaning of each idiom is an isolated fact which cannot be inferred the meaning of the words which the idiom is made up (ibid).

2.4 Linguists view on idioms

Idioms are widely defined as words collocated together that happen to become fossilized, becoming fixed over time. This collocation words are commonly used in groups and change the definition of each of the individual words that exist in any collocation. The collocated words develop a specialized meaning as a whole and an idiom is born.

An expression is an idiom, described by Jon (1999:7), when it carries the following features:

1. It is fixed and it is recognized by native speakers. You cannot make up your own!
2. It uses language in a non-literal-metaphorical-way.

According to Richards (1992:172), idiom is an expression which functions as a single unit and whose meaning cannot be worked out from its separate parts. This view is shared by Robins (1989), Palmer (1981), Jackson and Anvela (2000), and Seidle (1978).

Palmer (1981:79-80) states that an idiom is semantically like a word but it does not function like a word. For example, if an idiom may be inflected, the inflectional affixes are carried by the grammatical appropriate elements within the idioms whether or not they are semantic constituents, for example, *to kick the bucket*.

A traditional definition of idiom is: "An idiom is an expression whose meaning cannot be inferred from the meanings of its parts" (Palmer 1990: 94). Cruse (1996: 38) defines idiom as "an expression the meaning of which cannot be inferred from the meanings of its parts". According to Fromkin et al, (1988:85), idioms are defined as "fixed phrases, consisting of more than one word, with meanings that cannot be inferred from the meanings of the individual words. Idioms, grammatically as well as semantically, have very special time terms in set expressions and how they associate these terms with other things in the world.

Michael and Felicity (2001:158) state that "Idioms are fixed expressions with meanings that are usually not clear and obvious".

Jennifer and Mcmodie (1992:8) define idiom as "Idiom can be defined as a number of words which are taken together, have a different meaning from the individual meaning of each word".

Richard (1990:22) defines idiom and states that "Every language has phrases that cannot be understood literally. Even if one can know the meanings of all the words in such a phrase and one understand the grammar completely, the total meaning of the phrase may still be confusing".

Muhemed (1976:71) in defining Kurdish idiom shows that idiom is "An idiom is a group of individual words together and a part of language. Those words together give a special meaning and lead to create a new effective term, which is possible and stable".

Abdulwehab (2005:5) on Kurdish idioms states that "In idiom a word or a sentence has two meanings one of them is a real meaning of a word or a sentence, and the second one is a figurative meaning which is called an idiom".

2.5 Types of idioms

Idioms take many different forms or structures. An idiom can have a regular structure, and/or an irregular or even a grammatically incorrect structure. The clarity of meaning is not dependent on grammatical correctness. Seidl and McMordie (1988: 13) divides idioms into several groups as in:

1. Irregular structure, but the meaning is clear or predictable from the words used (e.g. do someone proud).
2. Regular structure, but the meaning is not obvious from the words used (e.g. bring the house down).
3. Irregular structure, the meaning cannot be deduced from the individual words (e.g. go great guns).

In fact, most idioms belong to the second group, where the form is regular but the meaning unclear. However, even in this group some idioms are clear than others. For example, the meaning of "to give someone the green light" can be guessed as "to give someone permission to start". Others are difficult to guess because they have no association with the original meaning of the individual words. Such examples are: *to tell someone where to get off*, *to carry the can*, *to call the shots*.

Several fixed idioms cannot be changed at any part (except the tense or the verb). For example: "to get down to business" (Jennifer and McMordie, 1988:8).

The following are some examples in Kurdish

I. Idioms that have only one meaning are as follows:

1. (*Brin kulanewe*) → To remember a suffering.
2. (*Espy baw baran*) → Darting away
3. (*Tere zhin*) → A beautiful young woman.

II. Idioms that have more than one meaning such as:

4. (*Dukel le mali helnaset*) → Not generous or poverty.
5. (*Shiry pake*) → Faithful man, pure and innocent, or reliable person.
6. (*Kewte zhirawe*) → Failure, defeat, and debt (Hajimarf, 1978:66).

3.1 Semantic Properties of Idiomatic Expressions

3.1.1 Semantic integrity of idioms

It has been noticed that the meaning of an idiom is not equal to the sum of the meanings of the parts composing it, with their grammatical relations, i.e. an idiom is a non-literal. Such as:

7. *A dog bit my leg*

Made up of the meanings of *a + dog + bit + my + leg* with their grammatical relations, so each item carries its full lexemic value. Contractively, in:

8. *The Indian bit the dust*

One cannot talk of a lexeme + lexeme given the full meaning, since "bit the dust" ('died') constitutes one single lexeme having a meaning other than the sum of meanings of *bit* + *the* + *dust*. Thus an idiom functions as one semantic unit which cannot be composed by independent parts to derive its general meaning.

Coming across the so-called 'idiom variants', one might suspect that an idiom has such a semantic integrity. Idiom variants are such pairs or triplets as *bury the tomahawk*, *blow one's stack/cool/top*, *hit the hay/sac*, etc.

However, the possibility of substitution of variant forms does not affect the fact that these expressions retain their non-compositional idiomatic senses: 'make peace', 'get very angry', 'go to bed', respectively. No independent meaning is still given to constitute any of these idiomatic expressions (Fernando and Flavell, 1981:24).

3.2 Idiomaticity vs Recurrence

A natural outcome of the view that none of the constituents of an idiom has an independent meaning is that if one of the constituents of a supposed idiom recurs within other expressions with the same meaning, then that form is at best only partially idiomatic. Phrasal verbs serve as good example for this principle. For instance, one might regard *fill up* as idiomatic expression, but when comparing it with *eat up*, *drink up*, *dry up* etc, in which *up* recurs with the same sense of 'completion', the idiomaticity of this form is thrown into doubt. Similarly, *head for* is to be considered non-idiomatic in *leave for*, *set out for*, etc. (Fernando and Flavell, 1981:25).

Another example could be *go Dutch* ('share expense'). This expression is likely to be thought of as purely idiomatic. However, after considering similar forms, such as *go native*, *go broke*, etc., where *go* recurs with a similar sense ('become or do like'), it becomes clear that *go Dutch* is only partially idiomatic.

A further example is *take a boat*. This expression might be considered idiomatic when used in the sense of 'using a boat as a means of conveyance' in contrast to the same expression meaning 'has a boat in one's possession'. But after considering *take a train*, *take a taxi*, *take a plane*, etc., it can be easily noticed that *take* is recurrent with the same sense of 'using a means of public conveyance', and the expression *take a boat* is idiomatic only phrase logically and not semantically.

Thus, the recurrence of a constituent of a potential idiomatic expression in different contexts with the same meaning degrades the idiomatic status of the expressions in question so that it is rendered less idiomatic or even non-idiomatic from the decoding (or semantic) point of view.

3.3 Idiomaticity vs Transparency

It has been established that the most important property of idiomatic expression is that their meanings are usually not predicted from the meanings of their constituents themselves. In other words, idioms are generally semantically opaque. However, all idiomatic expressions are not the same in their degree of opacity, which is, consequently, equated here with the degree of idiomaticity. Some idioms are wholly idiomatic and the constituents of the idiom seem to have no sensible meaning when they stand alone as a unit without the idiomatic meaning. Some idioms have both literal and idiomatic meanings, for instance, Fernando and Flavell (1981: 28) suggest a continuum which is derived from four categories to obtain a convenient scheme to assess the degree of motivation of a given expression.

According to this range of idiomaticity, we can distinguish several types of idioms:

1.Transparent expressions – their meaning can be derived straight from its constituents as in:

9.Paddle your own canoe.

2.Semi-transparent phrases – these phrases allow both a literal meaning and an idiomatic one. For example:

10. To skate on thin ice.

3. Semi-opaque phrases – these phrases are more idiomatic than semi-transparent phrases, their literal meanings are often rather unintelligible but there are not completely unintelligible such as:

11. To burn one's bridges.

4.Opaque phrases – their meanings cannot be derived at all from their constituents as in:

12. To pass a buck.

These categories represent varying degrees of opacity. Expressions belonging to category (4) are totally opaque, as there is no perceptible semantic link between their literal meaning idiomatic ones. Those assigned to category (3) are less opaque. Category (2) includes well-motivated expressions which are characterized by a clear metaphorical link between their literal and idiomatic meanings. (Of course literal expressions, which constitute category (1), are not the concern of testes for semantics motivation because, by name, they have only one meaning which is the literal one.)

The above expressions have been assigned to their categories after knowing their idiomatic meanings. However, specifying to which category each expression we face belongs can be rather subjective. An expression which is regarded by someone as totally opaque might be seen by another as semi-opaque or even semi-transparent. This might be due to certain factors like age, knowledge of the world, and especially being a native speaker or not.

3.4 Meanings and forms of idioms

Idioms like other units of linguistic knowledge are constructions linking elements of form with elements of meaning. However, the meanings of some idioms are associated only historically to their forms (which give their literal reading) through situation that no longer exists so that no observable link (which in most cases exists independently) can be perceived between these expressions and their idiomatic meanings synchronically. For instance, consider the following expressions:

13. *Kick the bucket* ('die').

Red herring ('misleading clue; something intended to divert attention from the real matter at hand').

14. *Pull someone's leg* ('make gentle fun of')

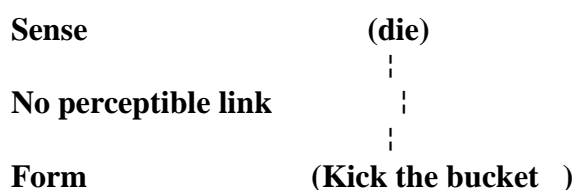


Figure 1

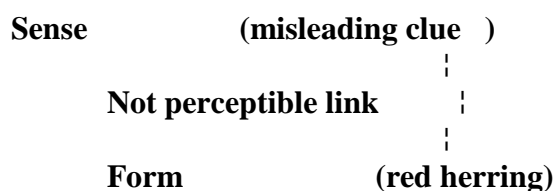


Figure 2

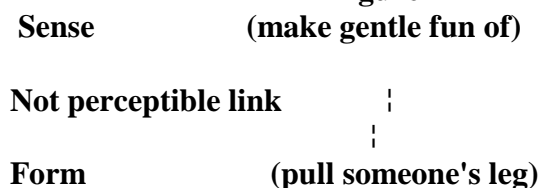


Figure 3

On the other hand, there are expressions which have the link between their idiomatic senses and syntactic forms. Sometimes the link is found between the individual components of idiomatic expressions and particular parts of their figurative meanings.

For instance, in *spill the beans* the act of *spilling* is linked to the act of *revealing* and *beans* to (a) *secret(s)*, as represented in figure 4:

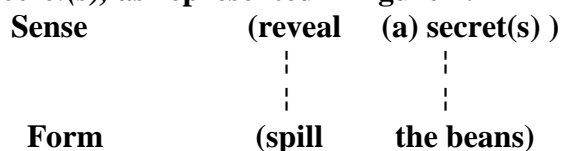


Figure 4

Another example is *pig in a blanket* meaning "sausage in a bread roll" where *sausage* is linked to *pig* (possibly because it is usually made of ham) and *bread roll* to *blanket* (certainly because a blanket is used for wrapping), as represented in figure 5 below:



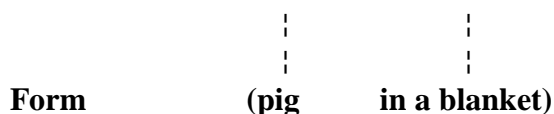


Figure 5

4.1 Idioms in Kurdish Language

Muhemed (1986:68) states that “Idioms are two or more words simply combined together, and their meanings are different from their individual words”.

Hajimarf (1978:141) defines idiom as “Some words are used together, with a special meaning will be emerged, which is called an idiom”.

Fetah (2000:38) states that “Idioms are those expressions by which linguistics can be visible and in semantics it can be invisible, and so idioms are fixed expressions in language”.

According to Xazi (1982:59) idioms are defined as “words, sequences and interpretations of which follow grammatical rules while their meanings are not obvious in the individual words”.

As for Abdulwehab (2005:5), idioms are defined as “In idioms, words or sentences have two meanings. The first is the real meaning of the words and sentences and the second one is a figurative meaning which is called an idiom”.

4.2 Kinds of idioms in terms of meaning in Kurdish

Idioms can be interpreted in the following ways:

4.2.1 Idioms that their types are in relevant with their meaning and with their components. They are sub classified into two kinds:

4.2.1.1 The first level of idioms:

This includes those idioms whose meanings of which are ambiguous and far from their parts. They also have few meanings in common with their individual words. i.e. the individual words of the idiom lose their real meaning, and they can not be guided to get the meaning of the idiom, for example ,in the idiom (*êsk suk*) means (blood warm) in which the meanings of the individual words are different from the idiom , i.e. when are they connected with each other, they have another meaning.

In some other idioms also the same situation appears such as (*dil şikaw*) which means (broken heart). In this idiom, 'heart' is not even a part of the man kind but it is used as a person.

4.2.1.2 The second level of idioms:

In this kind, the partial words keep their own meanings and they can be a guidance to find the meaning of the idiom. One word of the idiom keeps its dictionary meaning and can be a given word to get the whole meaning of the idiom. For example, in the idiom (*dukel le malî hel nasê*) which means (*there is no smoke in his home*). In this idiom, it means that he is very poor, 'firê' is the central and can give the whole meaning of the words; also it is directed to the third person singular, i.e.: if there is a fire in his home, he will cook or he is rich.

Here, the partial words can protect their dictionary meanings and once again they can be a guidance of understanding the idiom. For example, in the idiom (*muy serî req westawe*) which means (his hair is standing on end), which indicates that he is angry. So (*hair*) can be seen as a hair of this person and (*standing*) means the hair stands. Therefore, they protect their meanings (Muhamad, 1986:90).

4.2.2 The types of idiom according to its original and intentional meanings:

4.2.2.1 Idioms which can touch to both original and intentional meanings. These include those idioms which can touch to both original and intentional meaning at the same time. For instance, in the idioms shown below:

15. *piştî şika* → (*his back is broken*) that indicates (*he faces a problem*) has an intentional meaning.

16. *minaleke le serbaneke kewte xwarewe w piştî şika* means (the child has fallen down from the rooftop and his back has broken) This is its original meaning.

17. *nekey azarî ew pîrêjne siksutawe bidey, nzay gêra debêt* (*siksutaw*) means (Someone who suffers from death of his/her relatives) it is an intentional meaning (idiom).

18. *agireke pirjaye naw piştwekeyewew sikî sutan* its original meaning.

19. *zmanî suta* → (makes a mistake) it is intentional meaning (idiom)

20. *ça germeke zmanîsutand* it is original meaning.

21. *mlî şika* → (faces a problem) it has an intentional meaning (idiom)

22. *ke otombêleke wergera mlî şika* it is original meaning.

23. *destî brî* → (someone who deceived others) it has an intentional meaning (idiom)

24. *çeqoke destî brî* original meaning.

4.2.2.2 Idioms which are used in intentional meaning

These include those idioms whose original meanings are no longer remained, and mere can be used as intentional meanings. Their intentional meanings are more common among people than their original meanings. For example:

25. *gwêy msî têkrawe* → (intentionally make him/herself to be like a deaf, or it uses for somebody who becomes careless in the time of calling).
26. *dil awênêy dile* → whatever may be somebody's heart can be reflected in the heart of the addressee.
27. *dil ter* → It is used for someone who is always well-dressed and more elegant.
28. *dem sipî* → it is used for someone who has a good characteristic in guiding people and famous in reputation.
29. *xoy birde ew perî dinyawe* → Someone who pretends him/herself as careless to everything.

4.2.3 Types of idioms according to few and more meanings:

It is divided into two other types as in:

4.2.3.1 Idioms that have only one meaning:

These include those idioms which have mere one meaning. The number of these idioms is few in Kurdish. For example:

30. *brîn kulanewe* → To remember suffering
31. *espî baw boran* → Darting a way
32. *tere jin* → A beautiful young woman

4.2.3.2 Idioms that have more than one meaning: (multi-meanings)

These contain those idioms which have more than one meaning. There are a great number of idioms of this type in Kurdish. For instance:

33. *dukel le malî helnasêt* → He is poor, or he is not generous.
34. *şîrîpake* → Faithful person, pure or reliable person.
35. *kewte jêrewê* → Failed person or in debt.

4.3 The uses of idioms in Kurdish

4.3.1 Idioms can be used to express bad behavior of human such as, pride and prejudices. For example:

36. *beriz defrêt* → Very proud person
37. *dem terî kase wişk* → Talkative and poor
38. *elêy ele şîşe* → For somebody who becomes proud of him/herself, but can not do anything.

4.3.2 Idioms can be used by someone who tells great lie, as in:

39. *hêşoy zor edatê* → Tells lie
40. *şaxî lêpeydabwê* → A great liar
41. *droî şaxdar dekat* → Most of the time tells lie.

4.3.3 Idioms can be used to express unpleasant message of human such as.

42. *koştî kewtewê* → One of the members of his/her family is dead
43. *cergî sutawê* → His/her child was dead
44. *brînî kulaywê* → He/she remembers bad memory

45. *kay kon ba badekat* → Recount old events which happened

Idioms can be used to express poverty, such as:

46. *le seg swal dekar* → Very poor

47. *bî sutênî bon soy lê nayet* → has nothing

48. *dukel le malî helnayet* → Very poor

4.3.4 Idioms can be used to show innocent and foolishness of human such as.

49. *le gwêy ga nustuwe* → Very careless

50. *teqey serî dêt* → can not understand

51. *elêy gwêzî bu dejmêrît* → Very careless and unaware person

5.1 Idioms in English and Kurdish

5.1.1 Characteristics of idioms in English and Kurdish

1. In both languages, an idiom is a complex concept which cannot be so easily comprehended. This is because of the annominty that can be realized in idiom. Moreover, its meaning cannot be understood, so it should be known or looking up for its meaning. Its meaning is behind the meanings of its component words, as in:

52. *Drive someone up the wall* ———— ~~make~~ *someone very angry* in English

Ter nabêt —————→ *shameless person* in Kurdish

2. Many linguists in both languages define and explain the meaning and forms of idioms in general. The definitions, in both, typically are close because linguists of both believe that idiom is a certain mass of words in which its meaning is different to the mere words of the whole idiom (see 2.4 above):

3. In both languages, idioms are used as rich sources, and as strong treasure for expressing human feelings (see 2.2 above).

4. There are idioms metaphorically used, i.e, they have lost their real meaning because their metaphorical meanings are true and not their real meanings. As in:

Like the cat on hot bricks —————→ *very angry* in English
53. *Dem sipî* —————→ *a person who advices people* in Kurdish

5. The more common points of the idioms of both languages is that meanings of idioms are somehow far from the mere meanings of the component words and do not become the guidance to the meanings of the words. As in:

54. *Piece of cake* —————→ *very easy*

55. *Agri grtuwe* —————→ *a person who easily bcomes angry* in Kurdish

5.2 The differences of idioms in English and Kurdish

1. There are idioms in Kurdish language that have more than one meaning which cannot be realized in English. These idioms compose most of Kurdish idioms.

56. *Şiri pake* —————→ *faithful man*
Reliable man

57. *Dukel le mali helnasê* —————→ *poor man*
Not a generous person

2. There are idioms in Kurdish whose basic meanings can be realized, while in English can not be realized.

58. *Pşti şka* —————→ A person failed in doing something, it is (idiom).
Mindaleke le ser baneke kewte xwarewe pşti şka —————→ here it is a original meaning of the word, which means it is not an idiom

3. In Kurdish there are kinds some of idioms which consist of two parts in which each part keeps its meaning. This can be helpful to know the meaning of the whole idiom, while in English such a characteristics does not exist as in *muy seri rep westawe* (getting angry). There are two morphemes “mu” and “ser” outside the meaning of the idioms these have their own meanings ,whereas only “rep westawe” creates the meaning of the idiom

Conclusions

This paper tackled and reached to the following points:

1. In Kurdish, some idioms have more than one meaning and some other have one meaning.
2. It has explored the differences from definitions, customs and living environments between English and Kurdish idioms. In comparison of different idioms between English and Kurdish, it is concluded that every nation has its own cultures and expressions, so idioms in different forms and senses reflect culture differences. As for Kurdish EFL learners, it is very necessary to have enough and general knowledge of idioms.
3. From English and Kurdish idioms that stem from their own history, we could notice that different languages quite frequently take various elements as the sources to denote similar targets.

4. Only if an object shares the same conceptual structure under the English and Kurdish culture, the same source would appear inside idioms of both languages. However, even though the cultures are not alike, it is not hard to find that certain pairs of idioms in English and Kurdish apply analogous strategies to create similar figurative readings that the adopted sources are different; for example, the liquid is both used in Kurdish and English to denote something cannot be regained. This shows the generality of the human beings besides our specialty.
5. Idioms are originally deduced from people, and used among the levels of community to show certain conducts and behaviors of mankind, criticize each other and some certain phenomena.
6. What is surprising is that the original sources in English and verified Kurdish counterparts would always fall into the same kind. To put it differently, the figurative sources for the same target in the two languages are in the hyponymy relationship.
7. Through observing the differences between idioms inside a language, we indeed observe the vividness of the language and the constant change of our thoughts, which are mirrored in our language usages.

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دراسة دلالية للمصطلحات في اللغتين الانكليزية و الكوردية

الخلاصة

في هذه الأيام، تستعمل اللغة الإنجليزية في اقليم كوردستان على نطاق واسع. حيث أصبحت مادة إلزامية في العديد من المدارس والكلية والجامعات. ففي اللغة الإنجليزية، المصطلحات هي واحدة من القضايا التي لم يتم دراستها بشكل حاسم و كامل. ان الجزء الرئيسي من هذه الدراسة يتناول العبارات الاصطلاحية في اللغة الإنجليزية و اللغة الكردية و يركز على معاني تلك المصطلحات في اللغتين وإجراء تحليل مقارنة لهما. وتتكون هذه الدراسة من خمسة مباحث. المبحث الأول يقدم أهداف وقيود وأسلوب الدراسة. المبحث الثاني يتطرق الى مفهوم المصطلحات. اما المبحث الثالث فيتناول خصائص الدلالي للعبارات الاصطلاحية في اللغة الإنجليزية. كما ان المبحث الرابع يوضح مفهوم المصطلحات في اللغة الكردية. والمبحث الخامس يعرض الخصائص والاختلافات في المصطلحات بين اللغتين الإنجليزية والكردية. وأخيرا، فان الدراسة تنتهي ببعض الاستنتاجات.