



The Metaphorical Use of Spatial Prepositions in Sorani Dialect

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Abstract

Metaphorical cognition arises from the mapping of two conceptual domains onto each other, Based on the theory of conceptual metaphors, the present study aims at analyzing the metaphorical use of spatial prepositions in Sorani Dialect weekly press Although it is often thought that the metaphorical uses are idiomatic, the researchers suggest that some of the spatial prepositions retain their meaning metaphorically under a non-spatial relation stressing that the use of non-spatial prepositions is only a relative semantic change and is therefore a limited aspect of the spatial prepositions.

1. Introduction

The term “metaphor” is derived from the old Greek word “metaphora”, means ‘transfer’ and the study of it dates back to the ancient Greek philosophers: Plato and Aristotle. In Aristotle’s *Poetics*, metaphor is defined as the transference of name based on the association of similarity (Cruse 2000:202). Approaches on the role of metaphor in language can be divided into Classical and Romantic view. The first can be traced back to Aristotle, where metaphor is seen as a kind of decorative addition to ordinary language. According to this view, metaphor is a form of deviation from literal language which requires special forms of interpretation from listeners or readers (Finch 2000:170). The second approach to metaphor, is called the

Romantic view. In this view metaphor is an integral part of language and thought as there is no distinction between literal and non-literal language since all language is metaphorical (Finch 2000:170; Saeed 2009:359). An extension of this view can be found in the work of cognitive semantics approach presented by Lakoff and Johnson’s (1980) ‘*Metaphor We Live By*’ where they found that metaphor is “pervasive in everyday life, not just in language but in thought and action”. Following the cognitive linguists (Lakoff and Johnson 1980 :5 ; Lakoff 1993:202), metaphor is the understanding of one conceptual domain in terms of another conceptual different domain, where a conceptual metaphor consists of two domains, in which one domain is understood in terms of another. Thus metaphor can be understood as a mapping from a source domain (in the case of journey) to a target domain (in the case of love). There are several correspondences between the source domains (usually concrete) and the spatial prepositions as a target domain so that people are able to use one conceptual domain of source domain to understand the metaphorical use of spatial prepositions as target domain. The following is a set of mappings of metaphorical use of spatial prepositions where the mapping of human body part onto spatial prepositions is based on physical and geometrical similarities.

Source domain: human body

target domain: spatial preposition

Head

in as container

Eye

in as container

Heart

in as container and center

Hand

on as contact and support

People are not satisfied with the extending concrete objects, but wish to extend the more abstract things, so that people map different colors onto spatial prepositions based on



psychological and physical similarities. For example, there is a set of mapping of metaphorical use of color onto the metaphorical use of the spatial prepositions as:

Source domain: color	target domain: spatial prepositions
Red	in as danger
Dark	in as ignorance
Light	in as optimism

Prepositions are widely involved in orientational metaphor to map the relation of spatial meaning 'in, on, outside, at, top, behind' to non-spatial 'feeling, emotion, states, mood...etc' (Lakoff and Johnson 1980:14).

2. Research Questions

The study aims at describing, analysing and comparing a set of related linguistic metaphors in Kurdish language. The corpus of the study is taken from Rudaw(<http://www.rudaw.net/sorani> 2014) ,making an attempt to answer the following questions:

1. To what extent metaphorical uses of spatial prepositions in Sorani Dialect are used in journalistic texts?
2. What differences are found in the frequencies of various metaphors in Sorani Dialect language?
3. What differences are found when one categorises the source and target domains for these metaphors in Sorani Dialect language?

3. Analysis and Discussion

3.1 The identification and classification of the metaphorical use of spatial prepositions in Kurdish

The total number of the uses of the spatial prepositions in Rudaw was (2375) and the total number of the metaphorical uses of them is (301) , representing 12.67% . A look at table (1) shows that the total number of the uses of the spatial preposition (le ser)was (863) and the metaphorical use of it was(106) rating 12.28%. Moreover the total number of the uses of the spatial preposition (beser) was(413) and the metaphorical use of it is (39) indicating 9.44%. Furthermore the total number of the uses of the spatial preposition (lenaw) was (299) and the metaphorical use of it was (3) representing 1%. The total number of the uses of the spatial preposition (le....da) is (264) and the metaphorical use of it was (5) rating 1.89%. What's more is the total number of the uses of the spatial preposition (Bo ser) was (222) and the metaphorical use of it was (11) indicating 4.95%. Further the total number of the uses of the spatial preposition (le jer) was (115) and the metaphorical use of it was (80) the percentage is 69.56%. While the total number of the uses of the spatial preposition (lewe) was (105) and the metaphorical use of it was (3) representing 2.85%. Finally the total number of the uses of the spatial preposition (le jer...da) was (94) and the metaphorical use of it was (54) the percentage was 57.44%.

3.2 The Analysis of the Metaphorical Use of the Spatial Prepositions in Sorani Dialect

Kurdish prepositions have two distinctive interrelated features; first they cannot stand alone, second; they are ambiguous. Concerning the first feature, most of the Kurdish prepositions do not convey meaning if they occur alone. In other words they should be followed by place markers to indicate a place and followed by time markers in order to indicate time, otherwise ambiguity will occur. For example the preposition 'le' in order to indicate a place it should be in forms such as 'le ser/on, le jer/ under, le naw, le tenişt, le la' and when it is followed by time markers as hour, day, week , month or year ,it indicates time. Semantically the function of 'le' is to name spatial relation such as; 'le ser, le jer, le naw', and temporal such as 'le katzhmer 10, la rojy heyne.



The metaphorical use of spatial prepositions in Kurdish depends on the phrase -the part of the sentence wherein the preposition occurs - in order to give an acceptable and meaningful sentence; for example

1) *bujey gişty karigeryeky nereny debet le ser peşkewtiny xizmetguzary w geşepedany zherxany abury.*

In this example ‘*peşkewtiny xizmetguzary w geşepedany zherxany abury*’ should take into consideration, in order to understand the meaning of the sentence and the spatial preposition that preceded the phrase, below

are the different types of the metaphorical use of the spatial prepositions used in Rudaw weekly:

a) le ser

The total number of the uses of the spatial preposition (le ser) is (863) and the metaphorical use of it was (106) representing 12.28%. The preposition ‘le ser’ in the location relationships (y is on x) denotes that the space of ‘y’ is higher than the space of ‘x’. The extension of spatial preposition ‘le ser’ names different abstract relationships. The states that are used with the spatial preposition ‘le ser’ are normally held for a limited period of time. Consider the following example and its translation in square brackets:

2) *Ew syasete rengdanewey leser kari perleman debet.* [This policy will reflect on the work of parliament.]

‘leser’ names an abstract entity as a ground in which ‘*rengdanewey leser kari perleman debet*’ is mapping a metaphorical sense from a physical sense onto a non-spatial concept ‘kari perleman’ the spatial sense of ‘leser’ makes the abstract concept, i.e. ‘kari perleman’ to be understood in terms of a physical relationship.

3) *Fişar leser hikumet drust dekeyn bo ewey ew kare be hend werbgry.* [We force the government into order to take this issue in to consideration].

The spatial prepositions ‘leser’ indicates place of something .Here, ‘hikwmet’ is non-spatial since there is no any ‘hikumet’ as a concrete and physical ground, while extending the spatial preposition ‘leser’, ‘hikwmet’ is a ground of state ‘force’ metaphorically. More examples on metaphorical use of spatial preposition ‘le ser’ are given below:

4) *Penaberan trsy ewasyan lesere ka be bē hokar dest beser bkern.*[Refugees are afraid of being arrested without any reason.]

5) *Perlamantaran kok bun leser ewey ke Kurdistan le gorankary daye.*[Member of parliaments agreed on that Kurdistan is changing.]

6) *Hefteke kotay hat u fazil naby dale leser belenekey xomm.*[The week ended and Fazil Naby says I am keeping my promise]

7) *Lekolevanan delen zmany dayk karegery leser bunyady take kes heye.* [The researchers say that the mother tongue has effect on constructing an individual.]

8) *Boye peman waye emjare dengekany eme metrsyan lesere.* [That’s why we think that this time our votes are in danger.]

9) *Be daxewe Iraq leser lewary şery nawexoya.*[Unfortunately Iraq is on the edge of civil war].

10) *Serjem besdarbwan kok bun leser ewey ke nergele le jgare metrsidartre.*
[All the participants were agreeing on that shisha is more dangerous than cigarettes .]

11) *Zorbey xelki Kurdistan leser ew bewer bun ke ew sere sery Kurd nye.*
[The majority of the people in Kurdistan believe that this war is not the Kurd's war].

All the above examples are similar to each others, in which the spatial preposition ‘leser’ has been extended to conceptualize the non-spatial ,abstract concepts ‘trs, gorankary, belen, bunyady, metrsy, lewary şer, and kok bun’(afraid, change, promise,construct ,effect the edge ,agree) metaphorically as physical relations respectively.

b) le jer



The preposition 'le jer' in the location relationships (y is under x) denotes that the space of y is lower than the space of x. The total number of the uses of the spatial preposition (le jer) was (115) and the metaphorical use of it was (80) representing 69.56%. Examples for metaphorical uses of the spatial preposition "le jer" include:

12) *çalakwanan le jer hereşey le sedaredann.* (*The activists are under the threat of execution.*)

In (12) non-spatial and an abstract concept 'hereşey' has been conceptualized as a physical place by preceding the spatial preposition 'le jer'. The preposition 'le jer' gives a physical sense to the target domain 'hereşey'.

c) Le jer.....da

The total number of the uses of the spatial preposition (le jer...da) was (94) and the metaphorical use of it is (54) rating 57.44%.

13) *Hemw mndalekan le jer metrsy mirdn dabun .* (*All the children were under the threat of death.*)

14) *Syasetekany waşonton le jer karegery Turkye hawpeymany daye.* (*Washington Policies are under the effects of its ally turkey.*)

15) *Iraq le jer gemaroy awbury dabw.* (*Iraq was in Economic blockade*)

The spatial prepositions 'le jer...da' in these examples relate to the non-spatial sense of abstract concepts. In all these examples, the concrete domain is location and the target domain is non-spatial, abstract domain. For example; in (13) the ground is 'metrsy' (threat) and 'mndalekan'(children) is the figure in 14 and 15 , While in the last two examples, the grounds are 'karegery,(effect) , gemaroy awbury,(the siege of economy) and the figures are 'Syasetekany waşonton(Washington Policies), Iraq' respectively.

d) be ser

The total number of the uses of the spatial preposition (beser) was (413) and the metaphorical use of it was (39) indicating 9.44%. The extension of spatial preposition 'be ser' constructs the contact schema, such as:

16) *Pewiste zal bin be ser hejary w nexwendewary.* (*We have to overcome poverty and illiteracy.*)

The spatial metaphorical sense of 'poverty' and 'illiterateness', two non-spatial and abstract concepts, are extended to two concrete places.

Usually in Sorani Dialect the spatial preposition 'be ser' metaphorically refers to a greater control on the ground .The extension of preposition 'be ser' indicates non-spatial relation of a concept; as in (17) below:

17) *Estaşi le gel da bet ce desti beser rudawe syisi w emni w tenanet abwri w komelayetyekanişewe le Iran dyare.* (*Till now his fingerprint appears on the political, security, and even economical and social events.*)

18) *Boye nakoki w jyawazi hizbekan be asani be ser syaseti gişty da rengdedatewe.* (*That's why disputes and differences of parties are easily reflecting on the general politics.*)

In the above examples, different events are locations; thus in (17) events such as political, security, economical, and social are locations because of the effects of the extension of the preposition 'be ser'. While in (18) politics is the ground of reflecting different figures (states) such as disputes and differences.

e) bo ser

The total number of the uses of the spatial preposition (bo ser) was (222) and the metaphorical use of it was (11) representing 4.95%. The spatial preposition 'bo ser' refers to the movement or direction of the figure from one known ground to another known ground. The extension of spatial preposition 'bo ser' constructs the path schema, such as:

19) *Amrika be aşkray raygeyand ke daaş hereşeye bo ser berjewendiye neteweyekany le rojhelaty nawerast.*

(*America obviously reported that Isis threats on its nation's interests in the Middle East.*)



20) *Herişi yekemman bo ser amanjek bu ke metrsiyeki gewre bu bo ser Hawler.*

(*Our first attack was on a target that has an enormous danger on the Hawler.*)

In these examples ‘bo ser’ indicates that a mental concept as ‘berjewendiy’ (interests) and ‘amanj’ (target) are physical place by conceptualizing them metaphorically.

f) le.....da

The preposition ‘le.....da’ in the location relationship (y is in x) denotes that the space of x is embrace the space of y. The extension of spatial preposition ‘le.....da’ is to name different abstract relationship .The states that are used with the spatial preposition ‘le ser’ are normally considered as a container. The total number of the uses of the spatial preposition (le....da) was (264) and the metaphorical use of it was (5) rating 1.89%. For example

21) *be tementrin pyaw le dili şare pirozeke daye.* (*The oldest man is in the heart of the holy city.*)

In the above sentence ‘le dili....daye’ refers to a non-spatial relation , human body part ‘heart’ metaphorically mapped from a physical relation means ‘the center of the city’. Thus ‘heart’ conceptualized as a location. If the speaker says ‘le şare pirozeke daye’ there would not be any metaphorical sense since ‘city’ is a physical place while ‘in heart’ is a container metaphor.

Usually the noun that occurs between ‘le’ and ‘da’ will be a container; for instance ‘crucial issue’ and ‘the shadow of the shelter’ are containers in the following examples:

22) *Pişandani amadey bo peşkeşkrdini hawkari le hende meseley jewhery da.* (*Showing willingness for offering help in some crucial issues*)

In the above example the target domain is the extension of the metaphorical use of the spatial preposition ‘le....da’ to map an abstract concept in (22) ‘issue’ as a physical place and the source domain is the human experience of a physical place.

g) le.....we

The total number of the uses of the spatial preposition (lewe) was (105) and the metaphorical use of it was (3) indicating 2.85%. The preposition ‘le.....we’ in the location relationship (y is in x) denotes that the space of ‘x’ embraces the space of ‘y’. The extension of spatial preposition ‘le.....we’ is to name different abstract relationships. The states that are used with the spatial preposition ‘le ser’ are normally considered as a container and gives a continuous sense to the container metaphorically. For example

23) *ew wezarete le desti yekety demenetewe.* (*This ministry will remain for yekety.*)

Here, the mapping is from a physical relation into human body ‘dest’, and the metaphorical sense of non-spatial relation ‘le desti demenetewe’ is the ground of ‘ministry’ ‘le.....we’ indicates that human body part is container.

24) *Ewiş le jer roşnay ew zanyaryaney le helkaryekaryekewe weryandegret.* (*And he will take the information’s from the diagram.*)

The metaphorical extension of spatial preposition ‘le jer’ constructs the noun ‘roşnay’ as a ground of the state of information.

h) le naw

The preposition ‘le naw’ in the location relationship (y is in x) denotes that the space of x embraces the space of y. The extension of spatial preposition ‘lenaw’ indicates different non-spatial relations to construct ‘container’ schema. The total number of the uses of the spatial preposition (lenaw) was (299) and the metaphorical use of it was (3) representing 1%. The states that are used with the spatial preposition ‘lenaw’ are normally considered as container. For example:

(25) *her boye to nabini le naw bazney saysy Iraq da hiç bir kirdneweyek be aarastey cyabunewe hebet.* (*That’s why you will not see any thinking of separateness in the cycle of Iraqi policy.*)

(26) *Sera enjam le naw ew alozye da degeine ew brwaye “rexnekan” trisn.* (*After all the complications we arrive at the belief that "the criticisms" are showing danger*)

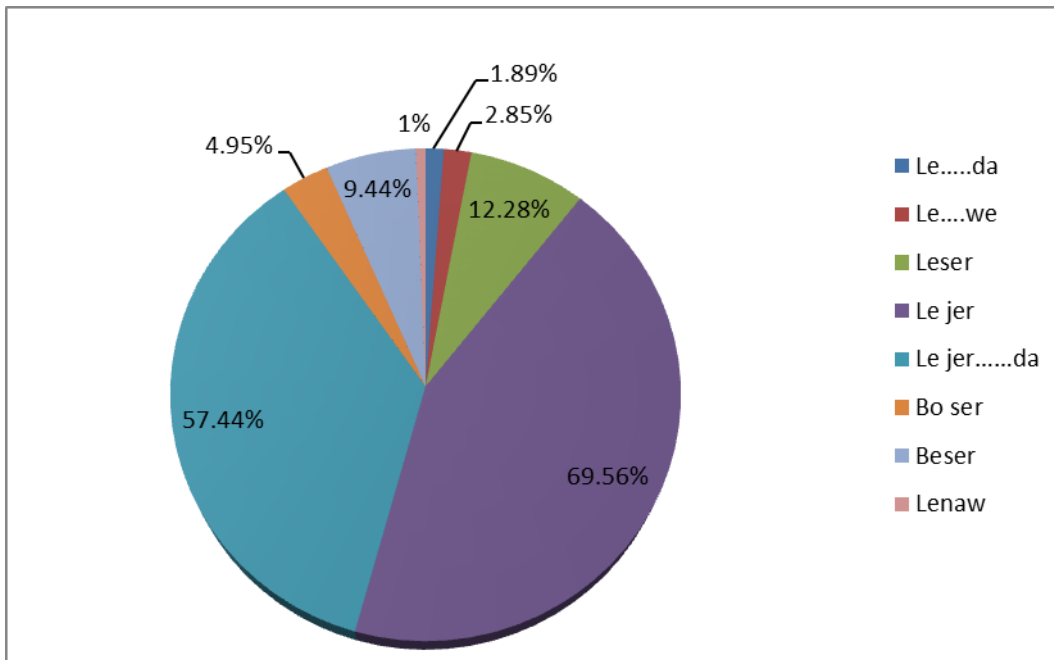


In these two examples, ‘le’ followed by ‘naw’ is conceptualized the non-spatial concepts as a physical location of something. In (25) the preposition ‘lenaw’ indicates that ‘saysy’ is a cycle concrete object which has its own edge where is thinking is placed in it. In (26) ‘alozye’ is an abstract concept in nature and the extension of the preposition affects it to take a spatial relation sense. Hence the container schema and both abstract concepts are containers.

Table 1: Frequencies of the metaphorical use of the spatial prepositions in Kurdish

Spatial Prepositions	Total use of spatial prepositions in Rudaw	Metaphorical use of spatial prepositions	Percentage use of spatial prepositions Metaphorical
Leser	863	106	12.28%
Beser	413	39	9.44%
Lenaw	299	3	1%
Le....da	264	5	1.89%
Bo ser	222	11	4.95%
Le jer	115	80	69.56%
Le....we	105	3	2.85%
Le jer.....da	94	54	57.44%
Total	2375	301	12.67%

Figure 1: Metaphorical use of spatial prepositions in Rudaw



3.3 Discussion

3.3.1 Differences

Metaphor is primary a conceptual tool to understand non-spatial relations in both English and Sorani Dialect. In English the conceptualization of spatial prepositions depends on the preposition itself while in Kurdish the conceptualization of spatial prepositions must be mediated through the syntactic constructions (le+ ser, le+ jer, le+ naw). There are some differences in the conceptual metaphor of spatial prepositions in English and Kurdish. Through conceptual analysis, the major differences concerning the metaphorical use of spatial prepositions can be observed.

The pervasive difference between the metaphorical use of spatial preposition in English and Kurdish is that in English the simple prepositions such as ‘in, on, under, above .etc’ convey metaphorical meaning while in Kurdish , the prepositions are extending the abstract, non-spatial relations if they are followed by a place term such as ‘ser, jer, or naw’ in which they become a free preposition and indicate a spatial or non-spatial relation. In English the most productive, frequent and widely used spatial prepositions are ‘in’ and ‘on’, while in Kurdish, they are ‘leser’ (‘on’) and ‘le jer...da’ (‘under’).

Furthermore, there are other differences concerning the metaphorical use of spatial prepositions, for example, in English spatial prepositions can be used metaphorically and convey meanings which differ from the original one, ‘spatial relation’, wherein they do not retain their aspects of spatial sense such as under, above, out of, etc. while in Kurdish all of the spatial prepositions retain their aspects of spatial meaning even in abstract context .Hence, their metaphorical meanings depend on the whole phrase or sentence together. For example in English the term ‘in a continuous process’ is understood in the meaning of the concept of the spatial preposition ‘under’ as in the following example:

27) *investigation is under way and will continue throughout the festive period.*

While in Kurdish the abstract meaning of the spatial preposition will retain the aspects of the spatial sense, take ‘le jer’ as in the following example:

28) *Filimekim drust kird le ser meseley Kurd le jer desti rijemi baas.(I made a movie on the Kurdish issue duringthe bath regime.)*

As it is observed, the metaphorical meaning is understood depending on each term of the sentence, not only the spatial preposition ‘le jer’ alone.



Moreover, most metaphorical expressions are simply part of conceptual and linguistic systems that can be used in writing and speaking. English and Kurdish languages belong to two different linguistic systems and cultures, which they have influence on conceptualization of the things around them.

3.3.2 Similarities

There are some similarities in the metaphorical uses of spatial prepositions in English and Kurdish. In most circumstances, mapping from the domains is similar in English and Kurdish; it is a consequence of extending spatial prepositions metaphorically. The metaphorical use of the spatial prepositions are constructing containment, support, and contact metaphor schema for either the spatial preposition itself or for the abstract domains that follow prepositions. The spatial preposition is the target domain which has a concrete, physical spatial relation grounded in the experience (human body, physical objects and external world). And the source domain is an abstract and non-spatial concept such as states, mental concepts, and inner feelings of human being).

Thus English and Kurdish share some major conceptual metaphor in the metaphorical use of the spatial prepositions. The following are some similar characteristics:

1- in - le naw/ le...da: the metaphorical use of the spatial prepositions related to human body and states as container. English and Kurdish share 'container' metaphor through the metaphorical use of the spatial prepositions 'in' in English and 'le naw, and le....da' in Kurdish; thus it conceptualizes the source domain as a 'container'. In English and Kurdish, there are lots of expressions which embody metaphorical concepts such as the followings:

29) *Manchester City are a further four points adrift with one game **in hand**,*

30) *We did not play well but we had **in our mind** the game against Liverpool.*

31) *Jaran xelk le rewşeki zor metrsidarda xebati niheniyan dekird. (in ancient times, people were done their confidential contention secretly) (Rudaw, 19, 5, 2014).* These expressions are established in language and these metaphorical concepts 'in hand', in mind and 'in danger naturally became part of culture.

2- high / up orientation

All humans live on the same earth and the environment is generally alike. Therefore, when applying spatial prepositions to conceptualize and describe direct, orientation, movement and place, different cultures may adopt the same metaphorical structure. Here, people talk about things the way they conceive them. The schematic conceptual metaphor emerges from the metaphorical use of the spatial prepositions are: having control or force is up as in:

32) *Rastewxo ew şaroçkaneyan kirde amanj ke le jer controli Kurd da bun (they target those town which were under the control of Kurds) (Rudaw weekly, 2014).*

High statue is up as in:

33) *debet le asteki berzi berprsyareti mamele legel ew qeyrane bkin w çerenusi wilatekeyn dyri biken*

(They should treat with this crisis in a high responsible level and identify their country's destiny) (Rudaw, 2014),

34) *be tybeti ew kobunewane le asteki berz da dekret. (especially these meetings are done at a high level) (Rudaw, 2014).*

More is up as in:

: le yek le sedewe berz bbetewe bo nizikey si le sed.

Translation: It rose from one percentage to nearly thirty percentages. (Rudaw, 2014).

In both English and Kurdish, The first major characteristic of the metaphorical use of the spatial prepositions is an orientational. These examples use phrases like 'in control, in a high level, and arise in percentage' to express the orientational spatial prepositions metaphorically, such metaphorical spatial prepositions arise from the fact that what is good for people is up.

3- on/ Leser: the metaphorical use of the spatial prepositions 'on' constructs 'support' schema which indicates something for a period of time, as in the following English example:



35) *He wanted to spend more time on politics,*

36) *Director Steve McQueen was on hand at the event to accept the award.*

In Kurdish, this involves the spatial preposition 'leser', as in the following example:

37) *Ew syasete rengdanewey Leser kari perleman debet. (This policy will reflect on the work of parliament),*

38) *Fişar Leser hikwmet drust dekeyn bo ewey ew kare be hend werbgry. (We force down on the government in order to take this issue in to consideration.)*

These expressions reveal that the spatial preposition 'on' is temporally metaphorical as in example 'Fişar Leser hikwmet drust dekeyn' is for a period of time just for taking the matter seriously whenever it happens the 'Fişar Leser hikwmet' will not be there anymore. Such metaphorical patterns arise from the fact that, what is need is should happen at that time and moment.

4- under - le jer / le jer....da

There are similar patterns and metaphorical schema of the metaphorical uses of the spatial preposition 'under' in English and le jer / le jer....da in Kurdish such as:

39) *Zorbeşyan le jer fişari dewlet da ew çek w muçeyan qibul kird. (Rudaw weekly, 2014)*

(*And Most of them accept these wages and weapons **under the pressure** of government*) (Rudaw weekly, 2014)

To conclude this, English and Kurdish share some major similarities in the metaphorical uses of the spatial prepositions which include: containment, support, contact, direction, and movement and orientation schema. The metaphorical uses of the spatial prepositions are not randomly applied to indicate the metaphorical schemas and patterns but based on human body culture, and environment experience.

Conclusions

This study was conducted to examine the function of spatial prepositions as a source domain in creating the metaphorical expression in Kurdish journalistic texts, in 13 volumes of Rudaw weekly. Eight spatial prepositions that are used metaphorically in Kurdish have been discovered. The total number of the uses of the spatial prepositions in Rudaw was (2375) out of 13 volumes and the number of the metaphorical uses of them was (301) representing 12.67%. Also the overall frequencies for each spatial preposition indicated that there was a high degree of differences between the spatial prepositions within the language. Depending on the results, the most frequent metaphorical use of spatial preposition in Kurdish is 'lejer'. The total used was 80, and the percentage was 69.56%, thus among the 8 spatial prepositions metaphorically the rank of 'lejer' is the highest frequent. The study concludes that the most recurrent spatial prepositions in Kurdish are "lejer" and "le--we". The findings indicated that the spatial prepositions in Kurdish almost always retain their spatial meaning when used metaphorically while some spatial prepositions show a semantic change when used metaphorically. Finally, in the light of the findings of the study, it has been proved that Kurdish uses spatial prepositions metaphorically to conceptualize non-spatial and abstract relations. The results indicate that Kurdish is the language with a low degree of metaphorical use of spatial prepositions.

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به‌کارهێنانی ئامرازی په‌یوه‌ندی (شوێنی) له به‌کارهێنانی خوازه‌یی له زمانی کوردی

پوخته

مه‌عریفه‌ی خوازه‌یی له نه‌خشه‌ی دوو چه‌مکه‌وه ده‌ست پیده‌کا، که تێیدا واتای وشه‌یه‌ک وه‌ک سه‌رچاوه‌ ده‌ر ده‌که‌وێت و به‌ره‌و ئامانجێکی دیکه‌ی واتایی ده‌روا. به‌ پشت به‌ستن به‌و بنه‌مایه‌ی که خه‌لک ئامرازی په‌یوه‌ندی (شوێنی) به‌کار ده‌هێنن وه‌ک چێکه‌وته‌یه‌ک بۆ تێگه‌یشتیان له دونیای ده‌ره‌وه. ئه‌م توێژینه‌وه‌یه ئامانجیه‌تی برابریت چۆن ئامرازی په‌یوه‌ندی (شوێنی) له زمانی کوردی به‌ شیوه‌یه‌کی خوازه‌یی به‌کارده‌ین له ده‌رووبه‌ری جیا‌جیادا. توێژینه‌وه‌که به‌ له‌به‌رچاوه‌گرتنی به‌ها کلتورییه جیا‌وازه‌کان، هه‌ندئ لایه‌نی لێکچون و جیا‌وازی به‌کارهێنانی خوازه‌ییانه‌ی ئامرازی په‌یوه‌ندی (شوێنی) له کوردی ده‌خاته‌ روو. له پال ئه‌مه‌ش ئه‌نجامه‌کان ئه‌وه ده‌رده‌خه‌ن که نزیکه‌ی زۆربه‌ی ئامرازه‌کانی په‌یوه‌ندی (شوێنی) له زمانی کوردی دا لایه‌نی به‌رجه‌سته‌ی شوێنی له ده‌ست ناده‌ن کاتیک که له شیوازی خوازه به‌کارده‌هێندرین، له کاتیک دا هه‌ندیک له ئامرازی په‌یوه‌ندی (شوێنی) تر مانا‌کانیان ده‌گۆرێت کاتیک که له شیوازی خوازه به‌کارده‌هێندرین. هه‌رچه‌نده زۆر جار وا بێرده‌کرێته‌وه که ئه‌م جوړه به‌کارهێنانه به ته‌واوی زاراوه‌ی بن به‌لام توێژه‌ره‌وه‌که پێشینیاری ئه‌وه ده‌کات که ئه‌وه‌ی پارێزراوه بریتیه له گۆرینی مانای ئامرازه‌کانی په‌یوه‌ندی له کاتی به‌کارهێنانیان له شیوازی خوازه بۆ ناوانی په‌یوه‌ندی (نا شوێنی) هه‌رچه‌نده له‌وانه‌یه ئه‌و په‌یوه‌ندییه به‌رجه‌سته‌یی و (نا شوێنی) یانه لایه‌نه‌ک له مانای ئامرازی په‌یوه‌ندی (شوێنی) پارێزن.

الإستخدام المجازي لحرف الجر المكاني في الكوردية

ملخص

ينشأ الإدراك المجازي من تخطيط مجالين من المجالات المفاهيمية وربطهما مع بعضهما البعض وبالاستناد إلى ذلك فالناس عادة يستخدمون المفاهيم المجازية لحرف الجر المكاني في محاولة منهم لفهم العالم المحيط بهم. وعليه فإن هذا البحث يهدف إلى دراسة الكيفية التي يتم بها استخدام لحرف الجر المكاني بشكلها المجازي في الكوردية وفي مجالات لغوية متعددة. ورغم أنه غالباً ما يُعتقد بأن الإستخدامات المكانية أعلاه إنما هي إستخدامات إصطلاحية، إلا أن الباحث يشير إلى أن بعض حروف الجر المكانية تحتفظ بمعناها مجازياً ضمن علاقة غير مكانية مؤكداً على أن إستخدام أحرف الجر غير المكانية ليس إلا تغييراً معنوياً نسبياً وعليه فهو جانب محدد من أحرف الجر المكانية. ومن الإستنتاجات الواردة في الدراسة هي أن أكثر حرفين تواترا في الكوردية هما " له سه ر" و " له زير ". وهذه النتائج تشير إلى أن أحرف الجر " في " و " على " وكل احرف الجر الكوردية المكانية تقرب تحتفظ بجوانب معناها المكاني عند إستخدامها مجازياً بينما يتغير معنى بعض احرف الجر المكانية أثناء أستخدامها مجازياً.