

# Key ty Kurdish Phonetic Sym- bols



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## 1- Consonants:

Kurdish

English

Symbols	examples	Symbols	examples
/P/	/Pîr / ( old)	/p/	pen
/T/	(tîr) (arrow)	/t/	ten
/K/	(kar) (job)	/k/	keep
/S/	(ser) (head)	/s/	sick
/F/	(firoke) (plane)	/f/	fan
/Ş/	(şêr) (lion)	/s/	ship
/Ç/	(çê) (cow)	/f/	chair
/C/	(ciwan) (beautifll)	/d/	June
/J/	(hejar) (poor)	/3/	vision
/G/	(gel) (people)	/g/	game
/B/	(ber) (stone)	/b /	book
/D/	(dar) (wood)	/d /	deep
/X/	(xurt) (strong)	_____	_____
/Z/	(zelam) (man)	/Z/	zoo

## Kurdish

## English

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<b>Symbols</b>	<b>examples</b>	<b>Symbols</b>	<b>examples</b>
/H/	(havîn) (summer)	/h/	help
/H/	(henek) (jokes)	—	—
/X/	(xir) (quite)	—	—
/R/	(ber) (product)	/r/	red
/R/	(roj) (sun)		
/L/	(kal) (old)	/l/	land
/Î/	(maî) (home)		
/Y/	(yan) (club)	/j/	yes
/W/	(werz) (season)	/w/	we
/M/	(mêr) (brave)	/m/	man
/N/	(nan) (bread)	/n/	near
/V/	(vala) (empty)	/v/	verb
/q/	(qaz) (swan)	—	—

## 2- Volwels:

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<b>Symbols</b>	<b>examples</b>	<b>Symbols</b>	<b>examples</b>
/a/	av Water	/a/	map
		/a/	part
/ê/	(pê) (wave)	/e/	end
/i/	(dil) (heart)	/i/	sit
/Î/	(bîr) (thought)	/i/	see
/o/	(qor) (thin)	/o/	spot
		/o/	port

Symbols	examples	Symbols	examples
/u/	(gul) (flower)	/u/	put
/ û/	(dûr) (far)	/u/	school
/e/	(ewir) (clouds)	/a/	ago

## Introduction

Polysemy is alinguistic, semantic\_ progmatic and literary term refers to the case where one lexeme has several different, but closely related senses.

The notion of polysemy, which is relatively new in semantics, is one of the most fundamental features of human speech, since it gives the economical quality to the language. This is why the Researcher chooses it as a research paper.

The present study deals with the phenomenon of polysemy in North Kurmanji dialect, the major Kurdish dialect, but sometimes the term Kurdish, is used instead of it to give the unity, coherence and comprehension to the subject matter. It is restricted only to the morphological level.

The present work primarily aims at clarifying the notion of polysemy and some relevant topics such as homonymy, ambiguity, etc.

This study falls into five sections. Section one deals with the concept of polysemy. It reviews many different definitions by different scholars about polysemy, Then it presents a brief definition about this term. It undertakes The constr-

cution of the Kurdish one (Polwata) and studying it from etymological point of view.

Section two explores The sources of polysemy.

Section Three shows the concept of homonymy by giving a brief definition about it. Then, It undertakes The problem of distinction between polysemy and homonymy.

Section four deals with the notion of ambiguity.

It presents a brief definition of ambiguity and reviews its types, its relation with polysemy and homonymy. Finally, its clarifies The role of contextin resolving ambiguity sithin the polysemous sentences.

Finally, section Five outlines the main findings and conclusions arrived at throughout the study.

## **Section One** **(Polysemy)**

### **1.1 Definition of Polysemy (Polwate):**

The term Polysemy is generally introduced by many dictionaries as (The variety in meaning) Many definitions have been proposed, differently by different scholars, for polysemy. Crystal (1997: 106) defines polysemy as (The case where a lexeme has more than one meaning). leech (1985: 227) argues that polyesmy refers to the phenomenon (when one word having two or more senses.) Wahba (1974: 427) introduces polysemy as a literary term expressing the va-

riety in meaning of the same pronunciation. Palmer (1981: 100) claims that (the same word may have a set of different meanings, this is what they call it (Polysemy). (Fromkin and Rodman (1988: 249) see polysemy as) one word with more than one meaning. Lyons (1977: 550) views polysemy as one lexeme with several different senses. Panman (1982: 108) argues that polysemy is the phenomenon that two or more identical forms have different but related meanings. Germain and leBlanc (1994: 40) define polysemy as a lexeme with several, but related meanings. Also Gairns and Redman (1986), Atlas (1989), Crystal (1985) and Allan (1986) (cited in sigar, 1999: 6) are of the opinion that polysemy refers to one word which has several different but closely related meanings. In addition, The term polysemy is the name given by Breal to the phenomenon of the same word with different meanings (Ullmann, 1962: 159).

In Kurdish, on the other hand, many scholars have dealt with the phenomenon of polysemy. Mavif (1975: 9) applies this term to a word which has many meanings. Fattah (1990: 170) shows polysemy as one form, lexeme, has several, but related senses sigar (1999: 7) argues that polysemy refers to the phenomenon that a single lexeme has several different but obviously related meanings. Bakir (2000: 11) also sees polysemy as a single lexeme having several related senses. Ali (1989: 15) claims that the term polysemy

should cover, in addition to the word, the phrase and sentence, thus he composes his remarkable definition about polysemy as those words phrases and sentences which having the same form and spelling with different but related meanings as separate entities. However, in this study the term polysemy will be restricted to words, i.e. lexemes, only.

Finally there are some other scholars (like Waby, Kurdoiv, Bak and Baban) who have dealt with this subject in a simple way, without entering to its deep details and even determining its main concept or how to differentiate it from Homonymy (Hawdeng). (Marif, 1975: 16)

From the most ideas mentioned above the following definition can be constructed: polysemy is a semantic\_ pragmatic, linguistic and literary term applied to the case of the variety in meaning for the same lexeme when these various meanings are closely related.

The following examples serve to illustrate our argument: ziman language, tongue style of speech heyv month, moon, werz season, a season farm, etc, roj sun, 24 hours, day, pê wave of water or sea, flame, wave of light, heat radio, sound, etc, keftî old, poor, fell or fallen, failure in the exam, etc. xurt young, strong, clever, bir, won, took, mêr man, mrave, husband, bijwîn clean, new, modern, Şêr lion, brave, Xoş delicious, enjoyable, good, pîr old, clergy man, name of a religious class in the old Kurdish religion, ba-

lengaz poor, a man with good features, eynî week, friday, dîyar clear, seen, famous, appeared, etc.

## **1.2 The Construction of polwata, (polysemy):**

The Kurdish semantic term polwata is a linguistic construction consists of two morphemes: por (poly) and wata (semy). Most of the Kurdish lexicographers have defined pol, as, set, class, company, group, etc, while wata means sense, meaning, etc. thus, by mixing the two morphemes, pol and wate, the following term will be constructed: polwata, i.e polysemy, which refers to that phenomenon when one lexeme has several distinct meanings, but these meanings are closely related and they belong to the same origin or source.

## **1.3 The Term polwata, (polysemy) from Etymological point of View:**

Examining the two terms, the Kurdish, polwata and the English, polysemy, carefully one could realize that both of them share one base morpheme which is, pol, or, poly, this is the main reason why the study still be concentrated on it,i.e on, pol, or, poly, morpheme wahba (1974: 427) says that the English or latin morpheme, poly, etymologically belongs to the Greek morpheme, polus, which means many. Then, This morpheme. enters other Indo\_ European lan-

guages (Ali, 1989: 1) In Kurdish, on the other hand, pol, means, class, set, group, etc, when someone makes a comparison between the Kurdish, pol, with the English or Latin or even with the original, olus, could touch that there is a close relation with a little phonetical difference amongs them.

This difference or change is a normal phenomenon. The phenomenon belongs to the nature of the language development. In spite of this phonetical difference, the word still gives a close meaning in all the languages mentioned before. As a result, the morphemes ol, poly, and polus, are related originally, i.e they have the same origin and source.. Moreover, the morpheme, pol, which means, class, or classroom, set, group, etc, is an original Kurdish word kept itself during the history to give the same meaning. This leads us to conclude:

- 1\_ One can assume that either the Kurdish, pol, is the origin, and Greek and Latin, polus, and, poly, are derived from Kurdish.
- 2\_ Or the Greek, polus, is the source of Kurdish and Latin morphemes. As it has been mentioned, this morpheme enters into Latin as, poly, by changing the last suffix and Kurdish borrowed it from Latin by omitting the suffix, y,.

The other part of the term, wata which means sense or

meaning, is completely independent from the Greek, *sema*, which means, symbol, (Fattah, 199 1560m the source of latin, *sêmie*, and English, *semy*,(sense). Thus, they only have similar or related meaning. (see also Ullmann, 1962 159).

## **Section Two** **(Sources of polysemy)**

### **2.1 Sources of polysemy in Kurdish:**

There are various ways in which polysemy can arise in Kurdish (N.K). Among these waye the following are the most important ones:

#### **2.11. Multiplicity of Dialects:**

In language there are many dialects which represent the variety of a language within a particular geographical area (Aitchison, 1987: 106). Hawramany (1981: 68) states three main dialects, for the Kurdish language, which are North Kurmanji (N.K), South Kurmanji (S.K) and Middle Kurmanji (M.K). Within these main dialects there are many other minor dialects (accents). These different dialects or varieties of language may lead to establishing polysemy in Kurdish. For example, the word *Qor* in North, Kurmanji *Şingalî* denotes thin or weak, while in middle Kurmanji *Soranî* the same word *Qor* denotes bad or unimportant thing or speech, another example, the (*Badinanî*) word *mer*

meane shovel, while the (Sorani) mer denotes a sheep.

### **2.1.2. Foreign Words:**

It is clear that there are many different foreign words in the Kurdish language. This due to the nature of the economical, political, military and cultural deep relations between the Kurdish nation and her neighbours. Especially, One could touch the influence of some foreign languages like Arabic, Persian and Turkish on Kurdish (Marif, 1975: 38\_ 44). One of the many ways in which a language can influence another is by changing the meaning of an existing word. Sometimes the borrowed sense remains alongside of the new, the case of polysemy may arise.

For example, the word Faqîr, which is an Arabic word, in North Kurmanji denotes, poor, a man with good features and a name of a religious group in the Yezidian Kurdish religion.

### **1.13.Homonyms\_ Reinterpreted:**

What it is meant by this point is that polysemy may arise through a special form of popular etymology (etymological point of view by the speaker). When the difference between lexical items, which are identical in sound and spelling, is not very great, i.e. it seems to be like a relation in sense. Historical point of view, these lexical items are homonyms

because they belong to different origins and sources, while the modern speaker, without paying attention to the etymological rules, may feel that there is a kind of relation between them depending on some psychological basis. (Ullmann, 1962: 164).

This type of polysemy is very rrove in North Kurmanji Kurdish and most of the examples are somewhat doubtful. This due to the nature of nearness between the different meanings. fore xample, (Şah)king and (Şah) happy. This pair of words have unconnected meanings and different origins, therefore they should be treated as homonyms, while modern speakers see a metaphorical connection between them and thus they are considered to be as polysemous words.

#### **2.1.4 Figurative Language:**

A great number of polysemous arise through figurative language, esecially Metaphor. Fromkin and Rodman (1988: 236) argue that metahorical use of language is language creativity at its highest. Nevertheless, the basis of metahorical use is the ordinary linguistic knowledge a bout words, their semantic properies, and their combining owers that all speakers possess. palmer (1981: 103), on his port, claims that, one of the most familiar kinds of relationships between meanings is that of metaphor where a word appears

to have both a literal meaning and one or more, transferred, meanings, According to Wlmann (1962: 162) a word can be given one or more figurative senses without losing its original meaning: old and new will live on side by side as long as there is no possibility of confusion between them, This allows many metaphors set out of the central sense for example, the word *kevok* (aspî) in North Kurmanji (şingali) denotes a various meanings beside its literal meaning which is, (dove) a kind of pigeon, often with white colour, (*levok*) can be used metaphorically to refer to the (peace) beloved, beauty, innocence, etc.

Ullmann (1962: 163) says that metaphor is not the only figure which can give rise to polysemy. Metonymy which based not on similarity but on some other relations between two terms, may work in the same way. For example, the word (*yane*), in North Kurmanji (*Badinanî*), denotes a team, club for various games of sport, cafe and place for taking rest, entertainment, drinking and having something and which denotes a proper noun, change, a name of a major group of Kurdish people, a name of the Goran dialect as well as the works of Goran, the greatest realistic Kurdish poet, when one says, I read Goran, i.e. he read Gorans works or poetry.

### **2.1.5. The Economical Language:**

Polysem is a fundamental feature of human speech, which can summarize many different but related meanings in a few words or lexemes. Ullmann (1962:168) claims that polysemy is an invaluable factor of economy and flexibility in language. Bakir (2000:116) on his part, argues that polysemy is very important, especially in the lexical field, since without the phenomenon of polysemy, each sense must have its own word or lexeme. This lets to make the process of writing lexicons and learning language more difficult. As contrast, on the other hand, one could find the phenomenon of synonymy, which means the sameness of meaning (Palmer, 1981: 881), against the concept of polysemy. Although many foreign scholars are of the opinion that there are no perfect synonyms, Bakir and Baban (2000: 63) point out the concept of the perfect synonyms in North Kurmanji Kurdish.

However, the concept of synonymy is a negative feature for the language, since it spends many lexical items as a substitute for polysemy. The following examples serve to illustrate our argument: the meanings day, 24 hours, sun are introduced, in North Kurmanjî, by one word which is (roj) the senses language, tongue, style of speech are represented by one lexeme zimane in North Kurmanjî the meanings man, brave, husband are shared in one lexical form (mêr) in North Kurmanjî Kurdish.

### **2.1.6. Changings in use (Shifts in Application):**

one of the most important factor in rising polysemy is through the changings in application. Occasionally, one could find a word with only one meaning (Germain and le-Blanc, 1994: 40). Most of the words have various different meanings, which sometimes are ambiguous, that are defined by context (BUrgess, 1975: 105) Bakir (2000: 3) says occasionally a word has meaning without any contextual support. According to Ullmann (1962: 160) through the shifts in application, some of the various meanings remain constant, while the others may develop into permanent shade of meaning and are regarded as various sense of the same word. He (Ibid) also claims that shifts in application are particularly noticeable in the use of adjectives since these are apt to change. To serve that this phenomenon is existed in North Kurmanjî Kurdish, the following example will be illustrated: the adjective (Keftî) denotes many various senses according to the nouns it modifies sud as (poor) w (old), (useless), (Fell), etc.

### **2.1.7 Specialization in a Social Milieu (Social Environment):**

This is another factor through which polysemy can arise.

The term specialization in a social milieu, means that a sense of a lexical items may reveal itself by a specialized

context, without any need for a qualifying epithet. Ullmann (1962: 162) argues that the extreme form of specialization is reached when a common noun virtually becomes a proper name denoting a single object in a particular environment. For instance, the word (Karmend) means a person who deals with medical actions in hospital, In court, it refers to a person who deals with legal actions, In the agricultural offices, it denotes a person who deals with agricultural actions, it means a person who deals with military affairs in the military offices, etc.

