

The Polysemy of "Head" in English and Kurdish

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Submission date: 3/12/2020

Acceptance date: 4/1/2021

Publication date: 23/ 4/2021

Abstract

Polysemy is the phenomenon where a linguistic unit denotes multiple yet related meanings. These semantic extensions have a clear motivation through either metaphor or metonymy which are central to cognitive linguistic. This paper examines the polysemous meanings of body part term "head" in both the English and the Kurdish languages and reveals certain similarities and differences in terms of metaphor and metonymy. The data of this paper are dictionaries of the English Language. As far as the Kurdish language is concerned, the researchers depend on their experiences, because they are native speakers of the Kurdish language besides some bilingual and explanatory the Kurdish dictionaries. The results show that there is more convergence in meaning than divergence between the two languages when it comes to the lexeme. One of the reasons is that "head" is used in the English and the Kurdish to express more similar metaphorical purposes other than metonymical purposes.

Keyword: polysemy, head, metaphor, metonymy, semantic extension

تعدد معاني "الرأس" في اللغة الإبخليزية والكردية

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المستخلص

تعدد المعاني ظاهرة تشير فيها الوحدة اللغوية إلى معانٍ متعددة لكنها مرتبطة ببعضها البعض. هذه الامتدادات الدلالية لها دافع واضح عبر الاستعارة أو الكناية التي تعتبر أساسية في اللغويات المعرفية. تتفق هذه الدراسة المعاني المتعددة لمصطلح جزء من الجسم "الرأس" باللغتين الإنجليزية والكردية، وتحاول الحصول على نظرة عامة واضحة على المحتوى الدلالي حول تعدد المعاني لـ "الرأس" فيما يتعلق بأوجه التشابه والاختلاف بالاستعارة والكناية. بيانات هذا القاموس هي قواميس للغات الإنجليزية. فيما يتعلق باللغة الكردية، يعتمد الباحثون على خبرتهم، لأنهم يتحدثون اللغة الكردية بشكل أصلي إلى جانب بعض القواميس الكردية ثنائية اللغة والتفسيرية. تظهر النتائج أن هناك تقارباً في المعنى أكثر من الاختلاف بين اللغتين عندما يتعلق الأمر بالمعاجم. أحد الأسباب هو أنه تم استخدام "الرأس" و "سر" للتعبير عن أغراض مجازية أكثر تشابهاً بخلاف الأغراض المجازية. ومع ذلك، يمكن للثقافة أن تفرض نفسها ولها دور بارز فيما يتعلق بمصطلح تعدد أعضاء الجسم، إذ تستخدم اللغة الكردية مصطلحات مختلفة لأجزاء الجسم بدلاً من "الرأس" لمشاركة نفس الأغراض مع اللغة الإنجليزية.

الكلمات الدالة: تعدد المعاني، الرأس، الاستعارة، الكناية، التمديد الدلالي

1. Introduction

The word polysemy originally comes from the Greek word (πολυσμία/ pälisēmē) “ploy” means multi and “sem” means sense of meaning. It is first observed in the writing of Aristotle [1:p84] and confirmed also by [2:p209] who adds that polysemy has gained a significant role in linguistics from various fields. Following [3:p 95] it is the combination between two or more words meanings related with one linguistic form. For [4:p98] it can be attributed to the phenomenon where one linguistic form might have a number of different but yet related meanings. Hence polysemy is regarded as a great concern in cognitive linguistics where a single word [5:p106] can give several meanings depending on the intention of the speaker. Cognitive linguists express the meaning of polysemous word based on their cognition, since the use of polysemy is the outcome reflexion of the conceptualization of everyday life. Human cognition is constructed on bodily experience and everyday language is the reflection of this bodily meaning of human. [6:186] the semantic field of human body gives a widely rich source to draw on composing abstract conceptions and concrete. For that reason, metaphorical use of human body part terms considerably occurs. It is well known that body part terms used in other contexts apart from its physical position [3:p45].

Additionally, theoretical linguistics traditionally divides multitude of word senses into literal, metonymic and metaphorical senses. The conceptual metaphor is defined by [7:p13] as “a general cognitive strategy which involves the conceptualization of abstract or less familiar phenomena by rescue to something more concrete or familiar”. The word “head” in expression (bury one’s head in the sand) which means not wanting to see the truth or reality, is an example of metaphor in which the concrete image of having one’s head buried in sand shows considerable similarity with its metaphorical meaning related. Metonymy, as another concept, has a great role in expressing meaning figuratively which is defined as a phenomenon where the name of one concept is strongly associated with another concept. For example, the body part term “head” in expression (count heads) used to talk about person as a whole.

It is clear the notion of polysemy is of highly relation with metaphor and metonymy [8:p97]. It can simply be motivated metaphorically where one thing is seen in terms of another as a new meaning is created from the literal meaning of a word via metaphorical link. That is to say the meaning of a word is conveyed from its own source domain to another target domain, depending on structural similarities between the two domains. Such as, (pig headed) which refer to a stubborn person. Pig, the source domain metaphorically used to refer to the human being as a target domain. However, the physical body part term “head” is used to talk about an abstract side of human. Moreover, [9:p87] the concept of inherent polysemy which is introduced deals with related meanings of different semantic types. However, [10:p56] asserts that Polysemy and homonymy sometimes have obscure boundaries as even native speakers confuse or are in dispute about it in definite situations. Some native speakers will claim to see a relation between the different senses of polysemous words, on the contrary other native speakers deny that any such relation exists. Relatedness of meaning seems to be matter of degree. That is to say the native speaker’s anticipation of relatedness of meaning in determining

between polysemy and homonymy appear not to be trustworthy. [11:p64] attributes the problem of polysemy to a specific ambiguity. Dictionaries often use history to indicate if a particular entry is a case of one word with two related meanings or two unite words, though this tricky can be. For instance, pupil (eye) and pupil (student) are historically linked and are intuitively as unrelated as bat (implement) and bat (animal). This paper examines the polysemous meaning of body part term "head" in both the English and the Kurdish languages, it tries to reveal certain similarities and differences in terms of metaphor and metonymy. Making an attempt to answer four questions:

- 1-To what extend do the English and the Kurdish differ or similar in the polysemic use of body part term "head"?
- 2-To what extend there is cultural relatedness between the English and the Kurdish languages in terms of using the polysemy of body part term "head".
- 3-To what extend the term polysemy overlaps with metonymy and metaphor?
- 4-To what extend there is cultural relatedness between the English and the Kurdish languages in terms of using the polysemy of body part term "head".?

2. Research Design

2.1. The Sample

The data of this paper are supported by dictionaries of the English Language: such as Longman Dictionary of English Language and Culture. Merriam Webster Dictionary. Oxford Dictionary of English Idioms and The New International Webster's Concise Dictionary of the English Language. Collins Coubold English Dictionary. As far as the Kurdish language is concerned, the researchers depend on their experiences, because they are native speakers of the Kurdish language besides some bilingual and explanatory the Kurdish dictionaries such as, The Azadi English -Kurdish Dictionary. The Sharazoor Kurdish – English Dictionary. Nobera Arabic – Kurdish Dictionary. Kurdistan Dictionary. Being so [12:p233] claims that dictionaries remain a source for lexical semantic research, that is difficult to underestimate, not least because they are often the only large-scale vocabulary description that exists in a given language. In the Kurdish the general term for "head" is "ser" which refers to the upper part of body. similarly, to other languages terms, for physical body and its parts are often used to talk about other things. moreover, ample examples will be conducted to indicate how polysemy can raise a problem specially when they are listed under a single entry in dictionaries. However, it changes from one dictionary to another due to the continuous change of languages [13:p 202]. It seems several body part terms cannot simply be expressed by any others [14:p 101]. The problem of polysemy is due to the overlapping with other figurative terms, such as metaphor and metonymy in particular in which polysemy is expressed through them.

3. Analysis and Discussion

In this section, the analysis and discussion will firstly address the metonymical expressions, then metaphorical expressions and finally there is a section dealing with

some similarities and differences in the English and the Kurdish languages.

3. 1. Metonymical transfer of HEAD and SER

Metonymy is one of the core features of cognition. It is common that people can take one-well understood aspects of something and use it to stand either for the thing as a whole or one aspect of it [15: p 55] The same view is shared by [16: p 194] when he says metonymy is a fundamental part of our conceptual system, because one aspect of something is used by speakers and writers to refer to people, objects and events, hence many of these metonyms have been conceptualized. Metonymy can either be part whole or whole part. See the following section.

A- Part whole metonymy

According to [15:p70] part whole metonymy is “a figure of speech consisting of the use of the name of one thing for that of another of which it is an attribute or with which it is associated”. In each of the following examples “head” as a part stands for something else as a whole.

1-(a) head count

- (b) metonymical purpose: people

For example, to say one need to know how many people are here. The phrase 1-(a) “head count” is used Here HEAD the part refers to the number of people as the whole rather to refer to “head” as the physical part of human body. So, this means counting head is actually counting people, but it is used instead, to refer to people by naming an attributing rather than saying the word “people”.

2-(a) headquarters

-(b) metonymical purpose: main office

In the English “headquarters” in 2-(a) refers to the main office or the most crucial place which is the premises occupied by a military commander and the commander's staff. Head as the part stands for whole, as the most important place from which the fateful decisions of the people are taken.

3-(a) head of cattle

-(b) example: fifty head of cattle.

-(c) metonymical purpose: quantity

Head of cattle in 3 -(a) is another example of part for whole metonymy. where “head” is used to say how many animals of a certain sort farmer has. To say “fifty head of cattle” one can talk about the number of cattle that a farmer owns. Head the part stands for herd as the whole.

Similarly, to the English language, the Kurdish language allows the semantic extension of “ser/head” via the metonymy part for whole relationship. The lexeme “ser/head”, for example:

4 -(a) ser xêzan

-(b) lit. head of family

-(c) Pênc ser xêzan

-(d) metonymical purpose: people

The semantic extension of “ser/head” in 4-(a) ser xêzan is attributed to the number of persons a family consists of, such as in 4-(c) “Pênc ser xêzan”. The metonymy at works is “ser/head” the part stands for the persons in a family (the whole) “Pênc ser xêzan” is the number of person that a family has, rather than mentioning the name of each person individually in the family.

5 -(a) Serî reş.

-(b) lit. black head

-(c) metonymical purpose: main office

The phrase 5-(a) Serî reş , according to metonym refers to a particular place where the president or someone who is responsible in a particular political party and is eligible to make decisions for whole region. More, precisely in Northern of Iraq. “Serî reş” is considered as a statement used in place of the president. In another word “Serî reş” substitutes for the person, since there is natural relationship between the two, where usually the president of a particular political party in Kurdistan region lives in a place called “Serî reş”, and an executive branch of the government. So, “Serî reş” is regarded as the (source) and it is mapped in the concept of the president the (target), since the president is conceptualized as someone who lives in that place. That is to say “ser/head” is a part stands for a place as a whole metonymically.

6-(a) Ser mre

-(b) penca Ser mer

-(c) lit. fifty head of cattle

-(d) metonymical purpose: quantity

In the Kurdish language to know the number of the cattle, that a farmer can own, the lexeme “ser/head” in 6-(a) is used instead. For example, 6-(b) “penca Ser mer” is attributed to the number of the cattle the farmer owns, so each “ser/head” is for each individual cattle. When, we say “penca Ser mer”, means the total number of the cattle in a herd. Being so, “ser” as a part stands of herd as a whole.

B- Whole part metonymy

Metonymy can be used when the whole of something stands for its part. The English lexeme “head” takes role in this type of metonymy too. An expression such as:

7 -(a) to put your heads together

-(b) metonymical purpose: corporate

To put your heads together in 7-(a) is a clear example of whole part metonymy because when two or more people put their heads together, they talk about a problem or a difficulty they have and try to solve it. Here “heads” simply attributed to a number of people as a whole, cooperating together in handling the problem as a part.

Whole part metonymy is fairly true with the Kurdish language as in:

8 -(a) sersipi

-(b) lit. white head

-(c) metonymical purpose: old age

Ser sipî in 8-(a), is the Kurdish example of semantic extension of “head” through metonymy whole part relationship. In some cases, the Kurdish language allows the use of the lexeme “ser/head” to refer to the (hair). The phrase “Ser sipî” belongs to a certain age

group, in the correct term, means an old person, as a result of his old age, his hair got white colour. That is to say, the hair is a part of the head in which the metonymy at work is “head” for HAIR. Therefore, “ser/head” simply can be used in expression like 8 -(a) Ser sipî Head the whole stands for one of its part the HAIR. Here, “ser/head” metonymically mapped as the hair.

3. 2. Metaphorical Transfer of HEAD

In addition to metonymy, polysemy can also be motivated metaphorically. According to Cambridge dictionary, metaphor “is an expression, that describes a person or an object by referring to something that is considered to have similar characteristic to that person or thing. The lexeme “head” for instance is metaphorically alike because its object is concrete and physical. To say that all meanings that (head) can have are metaphorically transferred within the physical domain to refer to (persons that can occupy important positions and they wield high power to make decisions). For example, the head of a company, organization, government or school refers to the person who has got the topmost position. For examples:

9-(a) Heads of government from more than 100 countries.

-(b) metaphorical purpose: presidents

The lexeme “head” in 9- (a) Heads of government from more than 100 countries, metaphorically attributed to the presidents or leaders who have power in their countries and rule people who live in that countries.

10 -(a) the head of the school.

-(b) metaphorical purpose: the person in charge

The head of the school in 10 -(a) according to metaphor is the person who himself is a teacher besides he runs the schools building and in charge of the teachers as well as to the students.

11 -(a) the chef head.

-(b) metaphorical purpose: topmost rank

Head in 11-(a) the chef head, is metaphorically indicates the one having the topmost rank and gives order and authority to a group of other people who work according to his advice.

Furthermore, “head” is used metaphorically to refer to (mind, mental ability and inelegancy). See following examples:

12 – (a) two heads better than one.

-(b) metaphorical purpose: mind

In an expression like 12 -(a) two heads better than one, “head” is denoting the mind, which means that two opinions are better than one to solve a particular problem. The meaning is metaphorically transferred within the concrete source domain the “head” to refer to abstract target domain the “mind”.

Since, polysemy is viewed as the essence part of any language and it can be presented through metaphor. The Kurdish language similar to English can have its own share in suing the body part term “ser/head” metaphorically. In many cases “ser/head” can give

multi metaphorical senses, yet referring to the same purpose, as (top, highest point, end point, beginning point, and starting point).

13 -(a) Ser dar

-(b) lit. head of tree

-(c) Metaphorically purpose: the highest part.

The lexeme “ser/head” in 13 - (a) Ser dar, is metaphorically attributed to the top part of the tree which cannot be reached by hand easily. So, a phrase like,” Ser dar”, literally can mean the head of tree. Since, “head” occupies the upper part of the human body, it can resemble every high thing. Particularly, if it is accounted from ground to the top part of that thing.

Also, the top of the mountain is referred to the highest part of the mountain.

14 -(a) Ser šax

-(b) lit. head of mountain.

-(c) metaphorical purpose: the highest part of the mountain

The Kurdish language makes use of “ser”, as in 14 -(a) Ser šax to refer to the highest part of the mountain which is called peak, that is definitely by metaphorical transferring. However, still “ser/head” in 14- (a) “Ser šax” is considered the highest place in comparison to the surface of earth. Since, “ser/head” is the top upper part of human, for that reason most of the highest places in the Kurdish language take “ser/head”.

Furthermore, “head” can indicate the beginning point of something in a phrase like:

15-(a) serisal

-(b) lit. head of year/ new year

-(c) metaphorical purpose: new year

In accordance to metaphor transferring, “Serî sal” in 15 -(a) refers to the new year, as the year can never have a head but “Serî sal” typically means a specific day in each year namely the first day of the year which is a new day and it is the beginning of the year.

4. The Similarities and Differences of polysemy of HEAD in the English and the Kurdish

4.1. The Similarities

In spite of the cultural diversity and disparity that distinguish the English language from the Kurdish language, still both languages can metaphorically make use of “head/ser” in many similar examples for similar purposes. In the English for example to indicate (a brief or short news) a phrase like.

16-(a) “headlines”

-(b) example: get news headlines around the world.

-(c) metaphorical purpose: short news

So, 16 -(a) “headlines” is metaphorically used to attribute to short news.

This is also quite true with the Kurdish language, to say for instance:

17- (a) Serdêr

-(b) lit. the head of line.

-(c) example: serdêrî hewalêkan

-(d) metaphorical purpose: short news

A phrase like, 17-(a) "serdêr" metaphorically and literally identical to the English language. In another word, the English and the Kurdish languages use the same phrases to indicate the same metaphorical purpose. Since, "head" corresponds to "ser" and "line" corresponds to "dêr". Simpl, this kind of corresponding is considered one -to- one corresponding relationship because "ser" in the Kurdish means "head" in the English and "dêr" in the Kurdish means "line" in the English. So, the English and the Kurdish languages share the same phrase to express the same purpose.

Moreover, a person who enjoys high status and superior authority among a group of people known as the chief of the tribe. Metaphorically, the English and the Kurdish languages use "head/ser" for that purpose. For example:

18 – (a) head of clan.

-(b) metaphorical purpose: the authorized person

In the English 18 –(a) "head of the clan" is the person who leads a group of people in a specific geographical area. So, head metaphorically in 18 -(a) head of clan, resembles the main important figure of the clan.

In the Kurdish language to say that someone has got power and authority among a group of people, a phrase like:

19 -(a) serhoz

-(b) lit. head of clan

-(c) metaphorical purpose: the authorized person

The phrase 19 – (a) Serhoz, is defined as the only person who is entitled to make decision and he is the founder of the clan. The clan is considered to be the chief's heritable estate also the "noble corporation". Thus, there is one -to -one metaphorical and literal corresponding relationship between the English and the Kurdish languages as "head" means "ser" and "clan" means "hoz".

Sometimes, the English and the Kurdish lose the one - to- one correspondence relations between particular phrases, yet they can keep sharing the same metaphorical purpose. As in the English language, to talk about a small amount of something metaphorically, particularly in horse racing, which refers to a distance shorter than the length of horse's head. In an example like, 20 –(b) the metaphorical meaning is denoting that George won the race in a very little difference from his friends.

20 -(a) a short head

-(b) example: George appeared to be winning by a short head

-(c) metaphorical purpose: a little difference

That is fair true with the Kurdish language to express measurement of a small amount of something usually "serimw" is used in 21-(c). This means Zirak preceded Twana by a very little difference. Although, there is no one- to -one corresponding between the words. Thus, the word "ser" in the Kurdish corresponds to "head" in the English, while, "mw" in the Kurdish is not corresponding to "short" in the English. Still, they share the same metaphorical purpose and the favour is due to polysemy which let a word give multi unrelated senses. For more examples see Table (1).

- 21 –(a) Serî mu
 -(b) lit. the head of hair
 -(c) Zirak baqad sarimw la besh Twany bw
 -(d) metaphorical purpose: a little difference

Table no. (1) polysemy of HEAD / SER metaphorically motivated sharing similar purposes in the English and the Kurdish.

The purpose	Examples	
	The English	The Kurdish
Short news	Head lines	Serdêr
Direction	Front head to front head	Sertaser
Surface of something	The head of stairs	Serban
Ability, intelligent, attitude	Somebody had a head for doing something	Serî lê derdeçêt
Person	A head costs five dollars	Serî Pênc dolar
Headquarters	Main office	Serî reş
Counting animal	Head of cattle	Ser mer
The end of an object	Head of table	Sermêz
Leader, ruler, responsible or superior.	Head of team	Serqafle
	Head of clan	Ser hoz/ ser xyl
	Head of band	Serdeste
	The chief head	Sernuser
	Head of labourers	Serkar/ serpate
Top part of an object (especially tool)	Head of hummer	Serî çekuş.
	Head of arrow	serî rim
	Head of axe	Serî biwir
The most important place	Sitting at the head of the table	Serî meclîs
Freedom	To give someone their head	Serî krewe
Calm	Keep one's head	Leser xo
In a copybook	Heading	serî hêl
Whole body	From head to foot	Tewqî ser ta pê
Death	It costs him his head	Serî Leser dana
Embarrassment	Hang one's head	Ser şor
Small amount of something	A short head	Sersereweye mu
Sespect someone	Wiser heads	serî gewre
Disagreement	Nodding head	Sar badan
To be first one	Heads the list of candidates	Nawî leserî sereweye
Running from reality	Bury your head in the sand	Serî lenaw lime wek ne'ame
A tight mass of plant parts.	Head of cabbage	Serke kelerim/serke pyaz/serke sîr
Opposite direction	Head over heels	sermequlat

4.2. The differences

Despite the universal features of polysemy, there still be distinct features that differentiate one culture from another. Beside the similarities, there are a lot of expressions that exist in the English but not in the Kurdish and vice versa. It is worth mentioning the polysemy occupies a wide area in each language because the more polysemous words a language has the richer will be. For that reason, it is pretty normal for languages besides having similarities on polysemous words to share differences as well. But yet the same purpose is shared between them. This kind of differences applicable on the English and the Kurdish languages in using parts of human body in terms of polysemy. Examples like.

22 – (a) a head

- (b) example: Pull a head taller than Andrew.
- (c) metaphorical purpose: a measure for height.

In the English for example to say someone is a little bit taller than another person usually the phrase “a head” is used. So, “a head” in 22- (b) is a metaphorical transferring used as a purpose to measure the height to compare the length of two persons. The phrase “a head” shows that there is a very considerable height between Pull and Andrew in which the difference is equal to the size of head.

On the contrary, the Kurdish language uses the body part term “bist/hand” rather than the English “head” still the purpose is kept the same as in the English . For instance:

23– (a) bist / hand.

- (b) example: Azad bistêk la Pola drêjtire
- (c) lit Azad a hand taller than Pola
- (d) metaphorical purpose: a measure of height

Here, “bist/hand” in 23 –(a) is a metaphorical shift used a measure of height equals to the size of hand to compare the length of two persons as in 23 -(c)” Azad bistek la Pola drejtra”. Literally 23-(b) means Azad is a hand taller than Pola, while metaphorically refers to that Azad is taller than Pola. So, the English and the Kurdish languages are using two different body parts terms yet, keeping the same metaphorical purpose.

Furthermore, in the English language to say somebody hits something such as soccer ball into the goal “headed” is used for that situation.

24 -(a) headed

- (b) Example: He headed the ball into the goal.
- (c) metaphorical purpose: hitting

The purpose of 24-(a) “headed” in 24-(b) He headed the ball into the goal, metaphorically and literally attributing to mean that someone did an action by throwing the ball into the goal using only his head not any other body parts.

Unlike, the English, the Kurdish language makes use of “kelle/skull “instead of “head” itself.

25 –(a) kelle / skull.

- (b). example: Ew be kelle topekey hawîşt.
- (c) lit. He hit the ball by skull
- (d) metaphorical purpose: hitting

It seems, “kelle/ skull” in 25 – (b) Ew be kelle topekey hawîšt. Metaphorically is attributed to “head” and precisely to someone who hit the ball into the goal. While, literally it refers that some used his skull to hit ball into the goal. Nevertheless, the Kurdish language uses “kelle/skull” in place of the English “head”, back to the metaphorical purpose both languages are equivalent “head” and “kelle/skull” perform the action of hitting the ball on one hand. On the other hand when the head is skinned, it can only leave the skull, so, head entails the skull in general.

The English and the Kurdish languages are keeping sharing the same metaphorical purposes regarding different body part terms.

26 –(a) a clear head

(b) He has a clear head in math

-(b) metaphorical purpose: mental ability

In the English to talk about someone has a good mental ability “head” is used. Thus, the metaphorical purpose of “head” in 26-(a) a clear head, is attributed to the mind and mental ability someone has it.

The Kurdish language is identical to the English in this regard but with different body parts.

27-(a) Mêşkêkî baş

-(b) lit. A good brain

- c) ew mêşkêkî başî heye

-(d) metaphorical purpose: mental ability

The Kurdish language unlike the English language makes use of “mêşk/ brain” instead of “head” as in 27 – (c) that is metaphorically refers to someone has a good mental ability in particular area. Whereas, literally means that he has a good brain. However, “head” in the English language is different from “mêşk / brain” in the the Kurdish language. Nevertheless, to talk about mind and mental ability (a clear head) is used in the English) while “mêşkêkî baş” is used in Kurdish language. That’s to say “head” is considered as a container entails the brain which is a common future among all creatures. The following table clarifies more examples.

Table no. (2) polysemy of HEAD metaphorically motivated sharing similar purposes in the English and the Kurdish languages.

No	The purpose	Examples		Literal meaning
		The English	The Kurdish	
1	A measure for height	A head	Bistek	A hand
2	Hitting	Headed	Kelle	Skull
3	Mental ability	A clear head	mêşkêkî baş	A good brain
4	A little difference	Short head	Serî mu	Head of hair
5	Direction	Heading for a particular place	Milî rêga	Neck of head
6	Cooperative	Heads together	Dest lenaw dest	Hand of hand

5. Conclusion

This paper has examined the internal relationship of the body part term “head” in the English and the Kurdish languages. Based on the data analysis the term “head” in the two languages have multiple meanings which are related in a systematic way. The information of body part term “head” is a way of meaning extension. Metaphor and metonymy are two cognitive mechanisms that motivate this extension. This is because there are clear similarities and differences between the two languages concerning the body part term “head”.

The comparison of the different meaning of lexemes “head” in the English and “ser” in the Kurdish showed that there is more convergence in meaning than divergence between the two languages when it comes to the lexemes. In addition, there is a matter of corresponding between some of the phrases in which “head” is used as a polysemy. One of the reasons is that “head” and “ser” have been used to express more similar metaphorical purposes other than metonymical purposes. The reason seems to be due to the different cultures; however, the English and the Kurdish languages are two complete different languages, still they use the same body part term to express the same metaphorical purposes. The reason of having that cultural relatedness is vague to us since, there is not any concrete documents to support the cultural relatedness between the English and the Kurdish. Yet culture can impose itself and has a prominent role making use of body part term to share the same purposes in both languages.

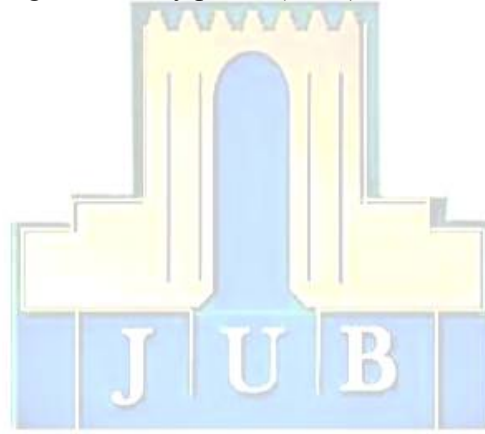
CONFLICT OF INTERESTS

There are no conflicts of interest

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