



Metaphor Identification Procedure and Its Application in Kurdish Political Speeches

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ABSTRACT

Due to its ubiquity in our daily life, metaphor has been interlinked with various study fields. Nonetheless, the procedure to linguistic metaphor identification should be equally implemented in all these different areas. Such a procedure, termed Metaphor Identification Procedure (MIP), was designed by a number of scholars in 2007 and was revisited in 2010 and called Metaphor Identification Procedure Vrije Universiteit (MIPVU). Concerning this procedure in English, we have suggested two aspects to consider while identifying metaphors in discourse; one is in regard to a simplification of the procedure and the other is in respect of excluding some examples of personification when the sentence is in middle voice. Since its introduction to English, MIP(VU) has been applied in several other languages and adjustments have been proposed for these distinct languages. Hence, this paper attempts to apply MIP(VU) in Kurdish. Three recent presidential political speeches are analyzed. In light of some lexicographical and lexico-grammatical differences, adjustments have been suggested. Agreement among participants to the procedure and its adjustments is measured by Fleiss's kappa. At first, reliability of agreement among raters appeared to

score "minimal". However, by assessing the cases of those who have closely worked on conceptual metaphor, kappa scores 0.71, which is interpreted as "moderate".

1. Introduction

To identify whether a word is used either literally or metaphorically, there has been a traditional belief that every single word has its literal meaning out of context and when its use does not represent the very meaning, it is treated as metaphorical (Leezenberg, 2001: 1), apart from other tropes, of course. In *John is cleaning his brain*, 'cleaning brain' takes a literal meaning in a scenario in which *John* is a surgeon and *his* is a referent to *Bill*, however, the sentence could be metaphorical if *brain cleaning* represents *relaxing*.

Neither metaphor nor its components had been studied thoroughly systematically until 20th century around 1930s to 1970s by Richards and Black (Holyoak and Stamenkovic, 2018: 643). Then and since 1980 *Metaphors we live by* (Lakoff and Johnson) contributed a great deal of literature to linguistics. There are different definitions of metaphor, with variance in identifying it as conceptual, proposed by Brown, Beardsley, Goodman, Betchelor, Crystal, Gozzi, Finch, dictionaries and encyclopedias (Muhammad, 2014: 16-19), Richards (cited in Bilsky, 1952: 130), Charteris-Black (2011: 31) Weinrich (cited in Jäkel, 1999: 21-22), Kövecses (2010: 14), Nerlich (2010: 423) and so on. However variant they are, they share some similarities: replacing a word in place of another. To give a precise definition so as not to get metaphor confused with other tropes, it can be defined as referring to one entity (usually abstract) in terms of semantically unrelated another (usually concrete) without *like*, *as*, or *as if*.

Metaphor had been thought of as a literary tool until the 1970s. However, since then it has been studied as a linguistic tool that can appear pervasively in our daily life and all scopes of study to the extent that it is embodied (Gibbs, 2006: 455; Gibbs and

Macedo, 2010: 679; Lakoff and Johnson, 1999) in each individual with generating distinctive mental representations (Casasanto, 2009: 351).

Since metaphoric language is ubiquitous and its identification is variably intuitive (Pragglejaz Group, 2007: 2), it is of great significance to identify it in discourse without mistaking it as a literal language or with other tropes; as every trope shares a similar notion of naming something by misnaming something else (Brenkman, 2020: 9). Due to its ubiquity in our daily life, it has been interlinked to various study fields. It can be found in various fields of study and its development has reached to cross-cultural/linguistic studies, education, commercial advertisement, artificial intelligence, neurology, and politics. As shown in Dancygier (2017: 34), metaphor has been used as "a broad analytical tool in" coping with discourse citing Deignan et al. 2013; Charteris-Black & Hart 2010; Musolff & Zinken 2009; Semino 2008; and Chilton 2004 to talk about an issue, interpret a problem and reach inferences.

For any procedure to be transparent and free of bias, it needs a system to comply with its rules and regulations. Several procedures have been introduced in studying tropes such as: Verbal Irony Procedure (VIP) by Burgers et al. (2011), the Hyperbole Identification Procedure (HIP) by Burgers et al. (2016); VMI by Šorm & Steen (2018); Filmic Metaphor Identification Procedure by Mir (2019). For linguistic metaphor identification, there are Kittay (1984), MIV by Cameron (2003: 58-75), Charteris-Black (2004: 35-37), MIP and MIPVU. A group of scholars, Pragglejaz, compiled and introduced a systematic protocol to identify potential metaphors in discourse, called Metaphor Identification Procedure (MIP), which was revisited by Steen and his colleagues and called MIPVU.

2. Difference between MIP and MIPVU

Citing (Pragglejaz Group, 2007: 3) in Steen et al. (2010a: 167), the Pragglejaz procedure is a method for identifying metaphorical lexical units in discourse that is both empirical and systematic. It encompasses a number of steps and is a tool for pinpointing linguistic metaphor in natural discourse that can be employed by

cognitive linguists, stylisticians, discourse analysts, applied linguists, psycholinguists, and sociolinguists (Steen et al., 2010b: P4).

While the essential rules for determining if a word is metaphorically employed in both MIP and MIPVU are the same, the latter protocol is a more thorough, extended version of the former (Nacey et al., 2019: P6). The two most significant changes to MIP are: 1. throwing a thorough light on several characteristics concerning lexical units and identification of their metaphoricity; adding new labels to other types of metaphorically used words, which are direct metaphor, implicit metaphor (Nacey et al., 2019: 4-5), novel compounds, and MFlags (Steen et al, 2010b: 186). Regarding more improvement, apart from indirect metaphors seen in MIP, direct expressions (such as simile) and implicit expressions (such as substitution and ellipsis) are also included in MIPVU. Furthermore, due to the fact that discourse cannot always be interpreted or unclear cases might arise, two tags are introduced in MIPVU, which are WIDLII (*When in doubt, leave it in*) and DFMA (*Discard for metaphor analysis*) (Nacey et al., 2019: p5). Such decluttering in the procedure led to the definition of lexical unit being less broad in MIPVU. Another difference is in relation to tools; while MIP relies on one dictionary, MIPVU added two more, which are Longman and OED, to further analyze the units, if necessary. The reason for calling metaphors linguistic in MIPVU is because it does not make claims about cognitive processes and products (Steen et al., 2010b: P21) (See Nacey et al., 2019 for more details related to the difference between MIP and MIPVU in terms of grammatical features). However, as it has become apparent now, both procedures follow the same principles except adding details to the procedural protocol.

3. Methodology: Towards metaphor identification

To give an overview of the current work, background to MIP(VU) methodology will be presented and then its application in Kurdish will be illustrated. Certain difficulties in its application along with appropriate adjustments will be discussed; consequently we provide some adjustments to the method in Kurdish.



Based on MIPVU (Steen et al., 2010b), there are two **stages** towards metaphor identification: The method and results & discussion, as shown in details in Figure 1. The method to metaphor identification encompasses four **steps**: materials selection, the tools used to examine the lexical units (dictionaries), process (procedure, reliability, protocol, troubleshooting), and database preparation.

In results and discussion stage, two steps are involved: initial exploration and main analysis. In the former step, main metaphor categories (MRW and non-MRW) and lexical complexities (clear cases and borderline cases but we do not cover borderline cases as it has been explained in the protocol that we deal only with indirect metaphors) are dealt with. In the latter step, metaphor across register and word class are to be analyzed; since the only register is political in our work, metaphor across register is left out.

As shown above, the first step in the Methods section is the **material selection**, three presidential political speeches are studied to identify lexical units along with non-/metaphor-related words. Two of the speeches are given by Kurdistan Regional Presidents and one is given by the current Prime Minister. The selected speeches are given in 2017 by Masud Barzani, 2019 by Nechirvan Barzani, and 2021 by Masrur Barzani. Each speech extends to 662¹, 339, and 647 word-length; and they are henceforth referred as Case 1, Case 2, and Case 3, respectively. The dialect of the given speeches is Sorani Kurdish.

¹ Because of its sizeable length, this is an excerpt of the full speech.

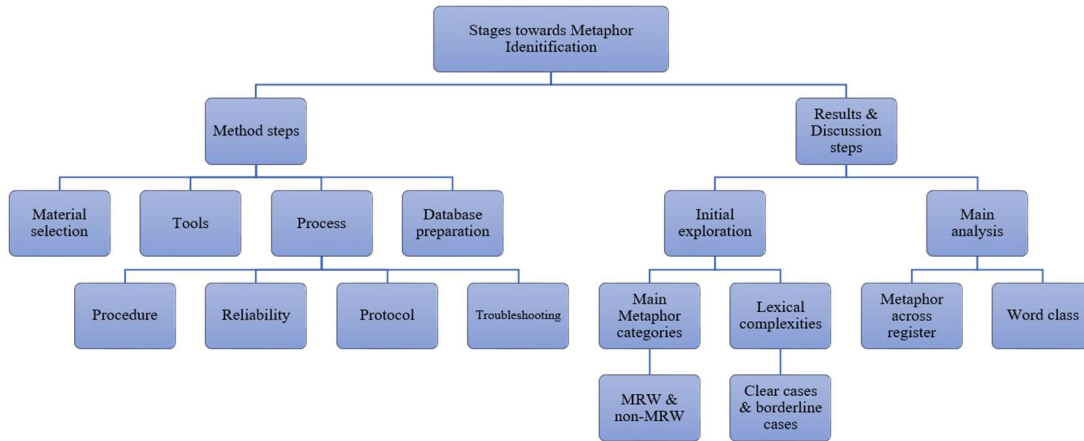


Figure 1: Stages towards metaphor identification

The **tool** used to compare/contrast contextual and basic meanings is Zanistgay Kurdistan Dictionary (2020) as our primary dictionary. The reasons for choosing this dictionary are: it is the most current; it encompasses about 93000 lemmas, which is the biggest number comparing the available ones; it provides definition of entities while most other dictionaries provide a synonym instead; it separates homographic words and identifies their word class (part of speech); it also provides examples for each word, even though they are usually not very helpful since the examples are excerpts of old poems. Because Kurdish does not have a corpus, when a definition is not provided in the said dictionary, two websites are checked which include most of other Kurdish dictionaries virtually; they are lex.vejin.net and bradost.net/ferheng. Because the **procedure** step is similar in both MIP and MIPVU, linguistic metaphors are identified accordingly. As noted above though, even MIP is identical to MIPVU, the latter is more detailed. For our work, we take the former as our main **process** along with considering some **protocol** details from the latter. To be precise, we determine syntactic and morphological contextual modifications into our consideration based on MIPVU but we do not identify direct or implicit metaphors, nor do we provide additional codes for unclear cases such as WDLII and DFMA. Hence, the lexical units in our work are coded as either MRW or non-MRW.



Based on adaptation and adjustments to MIP(VU) protocol for Kurdish, as mentioned below, lexical units are demarcated. After that, we identify metaphor-related words² and non-metaphor related words, accordingly. To test the **reliability** of the protocol in Kurdish, a number of natives, whose study area is Kurdish linguistics or literature, offered to contribute to this project in identifying linguistic metaphors in the selected speeches. The mean value of Fleiss' kappa will be determined based on their and our metaphor identification to reach an agreement level. The level of agreement is interpreted as the following "0–0.20 none; 0.21–0.39 minimal; 0.40–0.59 weak; 0.60–0.79 moderate; 0.80–0.90 strong, above 0.90 almost perfect" citing McHugh (2012) in Nacey et al. (2019: 44)

However, when they were introduced to the **process**, several of the experts admitted that it is too difficult of a task, hence they backed down. Nevertheless, three other experts, one of whose specialty is English linguistics, identified the linguistic metaphors and sent us back their own version. We, the two researchers, did so on our own as well.

After that, we run Fleiss's kappa for reliability. The data was first inserted in SPSS then analyzed to find the agreement level³. For personal reasons it was problematic to have the experts meet and discuss **troubleshooting**. Therefore, this protocol is not double-checked with those who voluntarily participated in our metaphor identification procedure.

Later, the data is prepared in an Excel sheet to depict lexical units, MRW, and non-MRW; that's where the second stage towards metaphor identification starts. In the initial exploration and lexical complexities section, main metaphor categories and clear cases are discussed. In the main analysis step, word class of the selected metaphors and metaphor across registers are dealt with. Though, since this paper

² Here we imply MIP's term for indirect metaphors, not MIPVU's metaphor-related words (MRWs) which apart from indirect includes direct and implicit metaphors.

³ The test was conducted by the first author of this paper and supervised by an expert, Dr Swar Omer Ahmed, whose specialty is statistical mathematics.

deals with linguistic metaphor identification, this step will be copied with somewhere else in the original dissertation.

The following are the four steps to metaphor identification procedure as seen in Steen et al. (2010b):

1. We read the whole text and have an overall understating of it.
2. Lexical units are demarcated in the discourse.
3.
 - a. each unit's sense is established in context (contextual meaning).
 - b. We determine if each unit has a more basic contemporary meaning (basic meaning).
Basic meanings are not necessarily the most frequent sense of the lexical unit. The Kurdish word *babet* 'topic' is common to mean field/subject/title though it is usually used metaphorically, for instance, in the sentence *Babeti emroman leser méjwy Kurde* 'Today's topic is about Kurdish history' since its basic meaning means *material*.
 - c. We compare⁴ and contrast contextual meaning and basic meaning.
4. If contextual meaning is different from basic meaning and they can still be understood in another way, we mark the lexical unit MRW.

These steps are elaborated in the example below.

Let's assume we have already taken **Step 1** for the following sentence:

Pêşmerge qaremanekan lewpeři⁵ naxoši w **sextida** bun.

Peshmerga.SU brave-DEF.PL.SU in-that-edge-IZAFE discomfort-Ø.LOC and **misery**-LOC be-PAST.3PL

The brave Peshmerga were in a very suffering situation.

Step 2: demarcation of lexical units, similar to what Pragglejaz Group, (2007: 4) show:

Pêşmerge | qaremanekan | lewpeři | naxoši | w | sextida | bun.

⁴ As proposed below, we have divided this step into two phases.

⁵ Due to some phonological reasons, this word is a decomposable expression of three: *le ew peři* (in that edge).

Step 3:

- a. contextual meaning: in the context, *sexti* means 'misery' and there is another noun preceding it, *naxoši* (discomfort), which infers a comparable meaning to *misery*. It is used with a preposition *le-* 'in' (lewperi) with which together indicate an abstract containment of a hard life.
- b. basic meaning: basic meaning of *sexti* as noun is 'solidity and roughness [of materials]' in our primary dictionary and one of *sexit*'s meaning as adjective is 'a flowing coldness', we can take either meaning as basic because they are the more concrete senses.
- c. contextual meaning vs basic meaning: are they distinct? The answer is affirmative.
- d. contextual meaning and basic meaning: are they understood in comparison with each other? Also affirmative.

Step 4:

According to Step 3 (a, b, c, and d), is the lexical unit used metaphorically? Yes, we identify *sexti* as a metaphor.

Apart from English now (Pragglejaz Group, 2007; Steen et al., 2010c), this procedure has been tested for many other languages, such as Arabic (Abdelhameed, 2019), Chinese (Wang et al., 2019), Czech (Pavlas et al., 2018), Dutch (Pasma, 2019), French (Reijnierse, 2019), German (Herrmann et al., 2019), isiXhosa (Nokele, 2014), Lithuanian (Urbonaitė, 2015; Urbonaitė et al., 2019), Persian (Assi et al., 2022), Polish (Marhula & Rosiński, 2019), Russian (Badryzlova et al., 2013), Scandinavian (Nacey et al., 2019), Serbian (Bogetić et al., 2019), Sesotho (Seephephe et al., 2019), and Uzbek (Kaya, 2019).

Since languages have their own distinct nature, adjustments have been proposed to MIP(VU) for different languages. This procedure has not been tested in Kurdish. Therefore, linguistic metaphors in three Kurdish political speeches are to be identified and MIP(VU) in Sorani Kurdish is to be used to find metaphorically used words in each. In the light of the case studies, we have proposed some adjustments to MIP(VU) in

the English version and Kurdish. After that, a reliability test is run to realize to what extent this proposal can be successfully used in Kurdish.

4. Adjustments

4.1. Addition to English MIPVU

Related to Step 3 of the MIP(VU) procedure, we find it more suitable to divide it into 4 phases; where we divide *c* into two phases. First, we check if there's difference between contextual meaning and basic meaning; we mark this phase as *c*, and then we check if there is similarity between the two; we mark this phase as *d*; as shown in the example above.

Another change is related to personification; we find personification as indirect metaphor and do not tag it differently; hence it is coded as such, MRW, without signaling any special status as "possible personification" seen in Steen et al. (2010b: 5; 134).

Relevant to a possible addition to MIP(VU) for English or any other language, we are proposing a new direction to draw a thin line between personification and middle voice aspect, in which the subject is categorized as neither actor nor goal. When the syntactic subject of the verb is semantically patient, we do not consider such a noun metaphorical. For instance, in

Sanderson's last book **sold** millions of copies

even though the sentence appears syntactically in active voice, where the subject is considered to be agent, we do not mark such cases as metaphor in our analysis since *book* takes a patient role in middle voice aspect (see Alexiadou & Doron, 2012 and Davidse & Heyvaert, 2007 for more details). To prove the point, it becomes necessary to check the definition/basic meaning(s) of *sell* in different dictionaries. One of the definitions of *sell* in Macmillan Dictionary⁶ is "if something sells, people buy it" as intransitive, in Longman⁷ it is "to be bought by people" as intransitive and transitive,

⁶ <https://www.macmillandictionary.com/>.

⁷ <https://www.ldoceonline.com/>.

and in Oxford Languages⁸ it is "be purchased in specified amounts or for a specified price", and each of these can be considered as basic meaning for that particular context. None of the definitions hints at anything related to human-orientation though; hence we find no signal between the two different domains of humaneness and inanimateness.

However, sometimes in middle sentences, there can be more than one reading to the utterance. In one interpretation of

This pen **writes** exquisitely,

this pen is treated as the agent of writing; in another reading, it can be considered as an instrument dependent on the agent implied by the verb *write* (Davidse & Heyvaert, 2007: 49). Henceforth, if the utterance has the first reading, we count it as MRW but if it has the latter, it is considered non-MRW.

We do not count middle voice as personification, in which the subject is categorized as neither actor nor goal, as mentioned above. In a similar vein, we encountered a similar case in our analysis. Both verbs *come* and *go* in the example below behave as patient; they are not actor or goal. Therefore, they are not coded metaphorical.

Eger barêki çek bo pêşmerge **bihatbaye** debu **biçête** Beğda

When there was a load of weapons to **come** to Peshmerga, it had to first **go** to Baghdad

4.2. Developing Kurdish MIPVU

4.2.1. Specific restrictions

Because this is a section from an ongoing PhD project, we have set some restrictions to our work to suit our original methodology. We identify only those metaphors whose word class is noun, verb, adjective, adverb, and preposition.

Cases of ellipsis is discarded in our work. In *Aya emro dewletêki fîdrali w dimukrati le 'êraq ĥakime yan dewletêki mezhebi?* 'Is a federal and democratic state judge or a doctrinal state?' after *mezhebi* 'doctrinal', *ĥakime* 'is a judge' is ellipted. Even though, *ĥakim* is MRW as personification and clearly there is omitted one in the second clause

⁸ Oxford Languages Dictionary through Google.

of the sentence, we discard such a case because we count only those metaphors that are uttered/written.

Morpho-syntactic alternative uses (pro-form: pronouns, thing, stuff) are discarded for metaphoricity, so are the following cases: **(a)** direct metaphors (*for example: Detwanin Azad be şêr berawird bikeyn* 'We can **compare** Azad to lion'), **(b)** analogy, and **(c)** simile (*wek* 'as', *wekw* 'like', *wek bilêy* 'as if', *pêdeçê* 'seem', *zyatir/kemtir...le* 'more/less...than', *berawirdkirdin be* 'comparing to', *be berawrd be* 'in comparison of', *lewkiridin* 'similar', *binin wek* 'see as', *xeyatkiridin wek* 'imagine as', and *helswketkiridin wek* 'behave as').

4.2.2. Simplification remarks on Kurdish

For homonyms (homograph/homophone) cases, the semantic role is determined according to the context and then its metaphoricity is identified. For instance, *çepe* could mean 1. bouquet, 2. paddle as noun but 1. lefty, 2. sloping and twisting as adjective. However, while analyzing Kurdish texts, setting rules for case of homonyms becomes simplified since all homonymic words are homographic since each Kurdish word is pronounced as it is written, where it involves homograph or homophone.

Unlike English morphological conversion, Kurdish nouns do not stand/converse as/to verbs except by adding 'kirdin (do)' to them. Hence, no protocol is necessary to set to differentiate between grammatical category boundaries of a noun and its counterpart verb form as seen in English *dog* and *to dog*. No protocol appeared to be established for auxiliary, modal, and primary verbs either, since Kurdish does not have them. But for linking verb, similar to how it is treated in MIPVU, such a verb is treated according to dictionary entry, if listed as two different entries. If not, we distinguish its grammatical role based on the discourse.

4.2.3. Lexicographical issues

A major problem for Kurdish is when many words are not found in dictionary, such as *iltizam*, *şeraket*, *sereřay*, *beşêwey*, *becidi*, *carêkitir*, *hêlan*, *munasib*, *teşci'*, *şand*, *qezye*, *eşxas*, *simbul*, *ayinde*, *be ciddi*, *lepênaw*, *reform*, *kontrotkirdin*. Even though many of these words are loans, it is necessary to have them listed in dictionary since



they are used in discourse quite frequently. Hence, when we do not find loan words in dictionary, we discard them for our analysis. However, if they are Kurdish, we use our mental lexicon to distinguish their basic meanings and then compare/contrast them with their contextual meanings.

Sometime the word is listed in dictionary but its definition is not provided; to double-check its definition we check some other Kurdish dictionaries online, such as those found on *bradost.net/ferheng* and *lex.vej.in.net*. There are many words that their definition is not provided, such as *beperosewe*, *berubum*, *bêguman*, *gelek*, *harikar* (nor its variant *arikar*), *bername*, *dîsoz*, and *xem*. Therefore, these two online resources are checked if they can be of any help, which unfortunately have turned out otherwise. Even though, they are not usually useful, some definitions could have been found for some words, such as *karesat* 'catastrophe', which was absent in the primary dictionary.

English MIPVU relies on corpus to determine contextual and basic senses of words which is absent in Kurdish, therefore the only way to check word class is through dictionary. However the dictionary has made some mistakes for words such as *herwekw* 'as', *bineřeti* 'basic', and *řesen* 'authentic'; that is why we double check through our personal knowledge and the text in question. The word *herwekw* in dictionary is considered as preposition but it is an adverb. *Bineřeti* is listed as adjective and adverb but it is only adjective while its adverb form apparently is *bineřetyane*. *Resen*, in *řari řesen* 'authentic city', is adjective not noun as the dictionary claims.

Even though sometimes a word is spelled in different variations, we adhere to dictionary's spelling system to find the sense/definition of all the words (*rê/rêge/rêga* 'road') not the documented text. Other examples are such as *çidike/çitir* for *itir*, *debwaye* for *debw*, *beyawery* for *be yaweri*, *berewpiri hatin* for *berewpil hatin*, *lehemw* for *le hemw* and so on.

Words may have basic and extended senses. Polysemous words have a basic, central sense and they are conceptually simple, frequent, learned by children, and conceptually connected to many other senses (Hilpert, 2015). For example, in the beginning and at early ages children learn the word *bat* 'wing' as a part of animal body,



which is simple, frequent, and related to seeing sense; however it can mean 'a political party' as well. Both senses are not separated in dictionary but listed under one single entry. The first meaning is considered basic but the second is extended sense; therefore the second 'wing' is counted as metaphorically used.

Some words extend their polysemous meaning. *Le şerêki sexti tiorstani Da'şda bun*, the preposition *le* 'in' has multiple meanings in dictionary but we choose the most suitable according to context, which could be either *beranber* 'in front of' or *denaw* 'inside'; if it is either, we mark *le* metaphorical.

Like English, when dictionary shows that a word may have different grammatical categories, we have to examine the various senses of the said word according to the words grammatical category; for example, the word *piř* 'full' can be a noun, adjective, adverb, article, prefix, and suffix.

If the same verb has transitive and intransitive forms, we identify its form based on the sentence and dictionary. If they are not separated as two different entities in dictionary, we determine its transitivity based on the discourse and then decide whether the contextual meaning is different from basic meaning. However, as has been noticed, our selected dictionary separates the verb based on transitivity, it gives different inflectional suffixes; if intransitive, it ends with *-an/-in* but it ends with *-andin/-inewe*, when transitive, such as *damezran* and *damezrandin* 'employ' and *bestin* and *bestinewe* 'tie'. The definition and example given for *damezran* is semantically and grammatically similar to what is given for *damezrandin*, except that the former is used in passive voice. Likewise, definitions/synonyms provided for *bestinewe* and *bestin* are comparable, without putting either in any sentence examples. Additionally, when verb type is compound, no verbal detail is provided in dictionary; for instance, the noun *boya* is paint but *boya kiridin* as verb, apart from definition/synonym, does not include any information regarding its grammaticality. Therefore, when necessary and since dictionary does not always become helpful, we adhere to our mental lexicon in pinpointing similarity between the basic meaning and contextual meaning and determining metaphoricity.

4.2.4. Lexico-grammatical issues

4.2.4.1. Grammatical cases

There are some cases where a noun is case-marked according to the preceding preposition, which is called locative. Such case marking is similar to Russian prepositional case but quite infrequent in Sorani. The following sentence should make it clearer, in which *le* means in and *-da* is a case marker:

Le Kurdistan-**da** dejim.

In Kurdistan-**LOC** live-PRE.1SG

I live in Kurdistan.

It has been stated that *-da* signals a distant object, but it does not seem to be the case anymore; since the same sentence can be uttered as *Le Kurdistan dejim* without having any semantic difference. The marker *-da* does not have any semantic role, nor does it have a grammatical one in, at least, contemporary Sorani. Therefore, such case markers are not considered metaphorical even if they behave otherwise.

Moreover, some of locative markers are embedded in other morphemes and together they stand as one word. Such a word or its definition might not be found in dictionary. Therefore for our analysis, we decompose the morphemes/markers and treat each morpheme separately to analyze their metaphoricality. For instance, the word *lewpeři* 'to the maximum extent' is written/uttered as one element and is not defined in dictionary, though it is a composition of three morphemes, *le ew peři* 'in that edge-**IZAFE**'. Since *lewpeři* superficially does not give MRW sense, but *le ew peři* does, we count such cases metaphorical in our analysis. Therefore, when we encounter any similar embedded words, we decompose them and then analyze each single element separately.

Sorani has another case which denotes instrumental case but seems very basic, having its marker *be-/bebê-* 'with/without' positioned before noun. Sometimes they are misspelled attaching to the word behaving as prefixes while they should be spelled as separate words. It is obvious that when the marker is attached to an abstract now, the unit together stands as metaphor but when the marker is attached to a concrete now, it is usually used literally. For instance, *Be dar lêyanda* 'They hit

him **with** a stick' because *dar* 'wood/stick' is concrete, it is implied that *be dar* as one lexical unit is non-MRW. However, it is MRW when it precedes an abstract noun as *hêz* 'force' in **Be** *hêz deryankîrd* 'they expelled him/her **with** force'.

Since Sorani does not differentiate between pronouns in nominative and possessive cases, context decides which one it is and the words are demarcated accordingly to identify their lexicality. If the pronoun is used as nominative, it stands as one lexical unit but if it is used as possessive it is, together with the possessed word, counted as one lexical unit. For example, *ême* means *we* when it is subject of the sentence and it can mean *our* when it is in possessive case; hence, *hali ême* is one word and treated as a single lexical unit since *ême* here is in possessive not nominative case, similarly for *Kewtwete desti êwe* 'it has been/fell on **your hand**', *desti êwa* is treated as one unit.

4.2.4.2. Cross-reference

The English version of MIPVU usually parallels the lexical unit with the orthographic word. In order to establish a word's meaning we have to cross word-class boundaries as a rule. Sometimes the definition of the word is not provided though its derivative's is, when it has a different part of speech. Therefore, when a definition is not provided for a selected word, we check their derivative definition. If the word *pelkêşkîrdîn* 'dragging/to drag' is not found in dictionary, we rely on *pelkêş* 'drag' to determine its basic meaning. For example, *enfalkîrdîn* 'genocide through Anfal Campaign' as verb is not found in dictionary but *anfâl* 'anfal' as noun is. Therefore, we take the definition of the noun to understand the verb and then we compare the basic meaning with the contextual meaning. Similar cases are found for words such as *bedaxewe* 'unfortunately' whose definition is not found in dictionary but *bedax*'s 'unfortunate' and *dax*'s 'fortune' are. Several other words are encountered; the word *arezumendane* 'voluntarily' is not found in the dictionary but *arazumend* 'volunteer' is; *dupatkîrdînewe*'s nor *dupat*'s is listed in the dictionary but *pat* is found as noun. Therefore, even though the definition of the word is not provided, its derivative's is taken to understand and establish its basic meaning. Similar case for *betam* **be**

hendyan wernegirtt 'but they did not reconsider it', *behendwergirtin* nor *behend* is found in dictionary but *hend* is, all together behaves as one lexical unit.

4.2.4.3. Lexical innovation:

For newly lexical innovation, we decompose the coined unit into its independently separate morphemes and treat each element as such. In '*pêkeweyjanêki arazumendane*', we detach grammatical elements, in this case indefinite *-êk* and *i-izafe*, and we are left with *pêkeweyjan*, which is of *pêkewe/beyekewe* 'together' and *yan* 'life'. If either of elements is metaphorically used, we count the coined word MRW. Similarly, in *karti fişar* 'pressure card', *fişar* 'pressure' behaves as a metaphor, hence *karti fişar* is marked MRW.

Sometimes, for emphasis, a compound is used where both elements have exactly the same meaning, each from different language variation or from a foreign language. We do not consider the second one MRW even if it is used metaphorically. For instance, *layan* in '*... hemw hîzîb w layenane dekem...*' means side/political side and *hîzîb* (political party), they both refer to the same sense, therefore we do not count *layan* as metaphor even though it has all the potential to be. Such compounds seem to happen in Sorani every now and then, such as *qutabi w xwêndkar* 'students and students', *jîn w afret* 'women and women'. Each element of these two compounds is derived from varieties of Sorani Kurdish and they stand for exactly the same referent.

4.2.4.4. Declension

Kurdish is an inflectional language therefore when it comes to counting metaphor-related words the inflectional affixes are extracted from each lexical unit and are considered separately. A verb may sometimes split but the elements are still counted as one lexical unit.

Zor **basman** le mêjwy gely Kurd **kird** (baskirdin).

Very **talk**-1PL.NOM in history-POSS nation-POSS Kurd **do**-PAST (did talk).

We talked very much about the history of Kurdish nation.

When the Kurdish compound verb⁹ is used in a sentence, it tends to split into two parts, spreading over the sentence. Other examples can be depicted such as *yadkirdinewe* in **Yadi şehidekan dekeynewe** 'We **remember** the martyred' and *derfetrexsandin* in **Derfety kar bo xelki xoman derexsênin** 'We **provide** job **opportunity** for our people'.

4.2.4.5. Compound, proper, and poly-/multiwords

If a phrasal verb is not found as one entity in dictionary, we use our mental lexicon such as *geranewe bo* 'to go back to'; *le esto girtin* 'to hold your neck accountable'; *girtinexo* 'to include/to hold it inside oneself'; *seyrkirdiny dwawe* 'to look back' to treat it as single lexical unit.

If the compounds are not found as one entity in dictionary, and since stress is not marked in Kurdish dictionaries, each element is treated separately for metaphor identification such as *gîlopi sewîz* 'green light'; *berdbaran* 'to stone'; *teřdest* 'sleight of hand'; *têr xwardin* 'to sate'.

We usually do not find proper names in dictionary therefore they are treated similar to how polywords and compounds are, i.e. each element is analyzed separately like *Parêzgarî Hawlêr* 'Erbil Governor', *Hêzî Pêşmerge* 'Peshmerga Force', *Dadgaya Bala* 'Superior Court', and *Wezarety Nawxo* 'Ministry of Interior'. In *Parêzgarî Hawlêr* 'Erbil Governor', *Parêzgar* should be a metaphorically used word since its basic meaning is 'defender' and its contextual is 'mayor'; hence, we consider both words as one lexical unit and mark it as MRW; it is a similar case for *Hêz* 'force' in *Hêzî Pêşmerge* 'Peshmerga Force' and others abovementioned.

It should be noted that because Sorani is written with Arabic alphabet, there is no way to recognize a word/compound as a proper name, the same can be stated for compounds, since the first letter of each unit is/cannot be capitalized either as in English. This is the reason we treat elements individually.

⁹ Based on structure, there are simple, complex, and compound verbs in Sorani Kurdish.

A new compound is a complicated lexical unit which is composed of at least one independent unit and is not defined in dictionary with the other dependent element. For any newly coined word, and/or when it is a compound, each element is treated separately, and is explained as elaborated above.

4.2.4.6. Reduplication

In the case of echo words (or as termed ADDITIVE reduplication in Omar, 2013: 34), which is one of the three categories of Sorani reduplications, we treat the second element of the compound differently (for more information about reduplication classification, see Mattes, 2014 and for Sorani reduplication, see Zada, 1988 and Omar, 2013). ADDITIVE reduplications are constructed by adding the coordinator *u* 'and' between the two segments and changing the first sound of the first element to /m/ as *kitêb u mitêb*, *dar u mar* and so on.

Kurdish reduplication words are to some extent treated differently from English when the second word in the set is not superficially related to the first; for instance *dar* means wood and *mar* means snake but in *dar u mar* (wood and *snake)', *mar* is a dependent element of the compound which is in no way related to the animal snake. Hence, it is understood as 'wood and the like'. Therefore, we discard such cases in identifying metaphors.

5. Reliability

As mentioned above, we run a test to find the mean value of Fleiss's kappa and discover to what extent MIP(VU) with its development in Kurdish can be assessed for reliability of agreement. The results, unfortunately, does not seem to be entirely satisfactory. As shown above, our case study was 1648 word-length. We would like to show below, not only that there is an unbelievably big difference between the maximum and the minimum number of identified metaphors, but even between each participant as well. For confidentiality reasons, we have coded participants and arranged the names according to the number of metaphors they have applied from maximum to minimum, as follows: MIR1, MIR2, MIR3, MIR4, and MIR5.

Table 1: Mean value of 3 cases by 4 participants

Number of lexical units	Fleiss' κ Overall Agreement	Interpretation of κ	P-value	Confidence Interval
1394	.31	MINIMAL	<.001	95%

Apart from having several volunteers withdrawn from this project, participant MI3 identified only the first two cases and apologized that he could not continue the third. This leads us to a more problematic situation to run the test.

Table 2: Mean value of 2 cases by 5 participants

Number of lexical units	Fleiss' κ Overall Agreement	Interpretation of κ	P-value	Confidence Interval
845	.45	WEAK	<.001	95%

Therefore, mean value of kappa is taken from all three cases done by four participants out of five, excluding MI3; and we have taken mean value of the first two cases by the five participants, as shown in Table 1 and Table 2. As it appears, the results between MIR1, MIR2, and MIR3 are somehow close, therefore in Table 3 it is shown that agreement between the first three participants is 0.71.

Table 3: Mean value of 2 cases by 3 participants

Number of lexical units	Fleiss' κ Overall Agreement	Interpretation of κ	P-value	Confidence Interval
845	.71	MODERATE	<.001	95%

The maximum number of metaphors identified in three cases by MIR1, who is the first author of the paper, is 239 while the minimum is 14 by MIR5; the mean value appears to be 0.1, which makes the level of agreement *none*. However, agreement level between MIR1 and MIR2, by measuring Cohen's kappa, is **0.66**, which makes it *moderate* as shown in Table 4. The reason for that is because MIR2 is specialized and has intensively, closely worked on conceptual metaphor. Hence, it might be possible

to justify our results that there is a good reason that those participants who have not closely studied conceptual metaphor find it difficult to follow the procedure and identify metaphors that are perhaps not explicit.

Table 4: Mean value of 3 cases by M1 and M2

Number of lexical units	Fleiss' κ Overall Agreement	Interpretation of κ	Confidence Interval
1394	.66	MODERATE	95%

Having several volunteers backed down seems to be one of the indications that the procedure and protocol are found to be complicated to follow which led us to such an unsatisfactory end. Another reason is perhaps because we did not have the opportunity to discuss troubleshooting with the participants after they had identified metaphors.

6. Conclusion

As shown above metaphor is ubiquitous and studying it is apparently inevitable. Due to absence of literature in Kurdish, this paper was an attempt to apply MIP(VU) to identify linguistic metaphor in Kurdish political speeches and to develop it, if necessary. As it appeared a proposal has been suggested to simplify one of the steps in the procedure and take different perspectives when it comes to personification. For Kurdish a number of adjustments have been developed in relation to lexicographical and lexico-grammatical issues. The protocol was applied by 5 participants, only three of whose specialty is metaphor. Mean value of kappa between the five appeared to be 0.31 while kappa's value turned to be 0.71 between those three whose specialty is cognitive metaphor. In this vein, it is possible to conclude that, along with the suggested adjustments, MIP(VU) is applicable in Kurdish only by those who have a rich background in the conceptuality of metaphor.



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رێکاری ناسینهوهی میتافۆر و بهکارهێنانی له وتاره سیاسیهکانی کوردیدا

پوخته

بههۆی بوونی له ژيانی رۆژانهماندا، میتافۆر (خوازه) به بواره جۆراوجۆرهکانی خويندنهوه بهستراوتهوه. سه ره پای ئه وهش، پيوسته رێکارهکانی ناسینهوهی میتافۆری زمانهوانی له هه موو ئه م بواره جياوازانهدا به يه کسانى جيبه جى بکريت. له لایه ن ژماره يه ک له زانایانه وه، رێکارپێکی له و جۆره له سالی 2007 دارپژرا، که به رێکاری ناسینهوهی میتافۆر (MIP) ناوزهد ده کړی، و له سالی 2010 وورده کاری زیاتری بۆ کراو، به ناوی رێکاری ناسینهوهی میتافۆری زانکۆی قریژی (MIPVU). سه باره ت به م رێکاره بۆ زمانى ئینگلیزی، دوو لایه نمان پيشنیا ر کردوو که له کاتی ده ستینشان کردنی میتافۆره کان له گوتاردا له به رچاو بگيریت؛ به کێکیان سه باره ت به ئاسان کردنی رێکاره که و ئه وی دیکه یان سه باره ت به ده رکردنی هه ندیک نمونه ی که سایه تیکردنه کاتیک رسته که به ده نگی ناوه راسته (middle voice). له سه ره تای ها تته ناوه وه ی بۆ زمانى ئینگلیزی، (MIP(VU) له چه ند زمانى دیکه دا جيبه جى کراوه و ریکخستن بۆ ئه م زمانه جياوازانه پيشنیا ر کراوه. لیره وه ئه م توێژینه وه یه هه ول دهدات (MIP(VU) له زمانى کوردیدا به کاربه یتریت. سێ وتاری سیاسى ئه م دواییه ی سه رۆکایه تی شیکاری بۆ ده کړیت. له ژیر رۆشنایی هه ندیک جياوازی فه ره نگی و فه ره نگی-رێزمانیدا، ریکخستن پيشنیا ر کراوه. ره زامه ندی له نیوان به شداربووان له سه ر رێکاره که و ریکخستنه کانى به کاپای فلیس ده پیوریت. سه ره تا، متمانه پیکراوی ره زامه ندی له نیوان هه لسه نگینه راندا وا دیار بوو که نمره ی "که مترین" ی به ده سه ته ینا. به لام به هه لسه نگاندنی حاله ته کانى ئه و شه ره زایانه ی که له نزیکه وه کاریان له سه ر میتافۆری چه مکی کردوو، کاپا نمره ی 0.71 ی به ده ست هیناوه، که به "مامناوه ند" لیکه ده ریتته وه.

إجراءات تحديد الاستعارة وتطبيقها في الخطابات السياسية الكردية

المخلص

تعتبر الإستعارة من المواضيع المهمة والمرتبطة بجميع مجالات حياتنا اليومية العملية و العلمية. لذلك، انه لا بد من إجراء دراسات علمية لتحديد الاستعارة اللغوية في تلك المجالات العلمية. هذه العملية تسمى إجراء تحديد الاستعارة (MIP) التي صم من قبل عدد من اللغويين في عام ٢٠٠٧ و تم إعادة النظر فيها في عام ٢٠١٠. و تم تسميتها كعملية إجراء تحديد الاستعارة من قبل جامعة فريجي (MIPVU). بالنسبة الى اللغة الانجليزية، اقترح الباحث بان يجب مراعاة جانبيين في الخطب السياسية لتحديد الاستعارة. تتعلق الجانب الاول بتبسيط العملية و الاخر باستبعاد بعض الامثلة التسجيد عندما تكون نبرة الصوت للجملة المقصودة متوسطة. تم هذه العملية (MIP(VU) على عديد من اللغات العالمية و تم اقتراح تعديلات لكي تتواءم مع طبيعة اللغات. تسعى هذه الورقة العلمية تطبيق (MIP(VU) على اللغة الكردية و سيعتمد على ثلاث خطابات سياسية رئاسية حديثة كبيانات. تم اقتراح بعض التعديلات في ضوء بعض الاختلافات المعجمية و القواعدية. تم استخدام Fleiss's kappa لقياس الاتفاق بين المشاركين على التعديلات المقترحة. كبدائية، تم تسجيل "الحد الأدنى" لمصادقية الاتفاق بين المشاركين. ومع ذلك، سجل كبا ٠,٧١، التي تعتبر كحد "معتدل"، لتقييم الحالات أولئك الذين عملوا عن كثب على استعارة المفاهيمية.