A Semantic Analysis of Antonymy in Selected Kurdish Proverbs

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ARTICLE INFO	ABSTRACT
	Proverbs are not just a group of words, but linguistic expressions that carry semantic, metaphorical, or non-literal meaning expressing wisdom, experience of the elderly, and the truth of life. They are used to convey different meanings in different situations. Comprehending and using the sense relation of antonymy is important to understand the real meaning of proverbs in communications; however, its function is far more crucial. The data of the study are taken from Khall's book "Pandi Peshinan" (Proverbs) (2007) and Sharaza's book "Pandi berawirdkari le newan Englizi w Arabiu Kurdi" (1983), and the equivalent English proverbs are taken from Collins' book "American English Proverbs" (2009). The study adopts Palmer's classification of antonymy in "Semantics" (1997). This study is an attempt to analyze eleven Kurdish proverbs and sayings with antonymous component to analyze, describe and understand the theme of the proverbs more clearly and to comprehend the relation between linguistic items in a language through the use of antonyms and its types, gradable antonymy, complementary antonymy, relational antonymy and

directional opposite. It is hypothesized that the meaning of the proverbs can be analyzed semantically with identification of antonymy and its types. Consequently, the study concluded that proverbs can be analyzed semantically and four types of antonyms are found in the selected Kurdish proverbs.

1. Introduction

Semantics is one of the linguistic fields that studies the literal meaning of words, and the way they are connected, which form the starting point of constructing the whole meaning of a certain utterance (Kearns, 2011) Semantics is concerned with lexical relations that consist of antonymy, synonymy, polysemy, etc. Antonymy is considered one of the basic semantic relations which gives the oppositeness of meaning. The way humans think and use language is closely connected, and this is mirrored by using antonymy which is inevitably used in daily communication. Furthermore, antonymy is a prominent factor in language teaching and learning for instance the word *short* can be defined as, *not tall*, and *single* as *not married*.

Antonyms are used very commonly by people in proverbs, short linguistic structure and part of cultural heritage formed by old people through experience and crisis, in order to be brief and convincible in communication, such as "*be qsem blke, be ĥemelm meke*" "*Do as I say, not as I do*", or "*Dost eweye em girênê, dujmin eweye em kenênê*". "*A friend's frown is* better *than a fool's smile*" or "*Kari emro mexere sbey*" "*Don't put off for tomorrow what you can do today*". Other examples, like "*le dway her naxoşyek xoşi dêt*" "*After black clouds, clearweather*" , "*Xizm goştt bixwat, esqant naşkênê*" "*Blood is thicker than water*", ,"*Dujmnayatizana le dostayati nazan xoştre*" " *A courageous foe is better than a cowardly friend*" or "*Dana be drkandin nadan be kutak*" "*A sign to the wise, and a whistle to the stupid*".

1.1 Proverbs

In our daily communication, our language should be meaningful, convincible and brief and the best way is through using proverbs. Proverbs are considered as an important record of our forefather's experience. Proverbs are short, concise and meaningful expressions used by people that have wisdom of old people's experience in life. Proverbs have essential values in our life. Medier (2004, p.3) defines proverb as "a short sentence that contains wisdom, the truth, novel and traditional views in a metaphorical and poetic form which is handed down from generation to generation".

Proverbs are very important in our daily social interaction. Norrik describes proverbs as "self, continuum, pithy, traditional expressions with didactic content and fixed poetic form" (1985, p. 31). By "self-contained" it means that their grammatical structure can be replaced by other structures. The word "pithy" means that they have fixed poetic forms, actually, they are "pregnant in meaning". Also, they are traditional as they are part of folklore and national heritage which have wisdom, truth, morals and traditional habits associated with our needs and experiences. Finally, by didactic, Norrik means that proverbs are used to teach people some moral lessons, advice, warn, encourage about experience of our ancestors in concise and meaningful linguistic units.

Proverbs have a cultural component as Rasul (1970, p. 95) says: "proverbs are short sayings of common expressions having a cultural and traditional component full of sagacity of the Kurdish people in all aspects of life". While the famous Kurdish writer Khal (1971, p.14) considers proverbs as "a philosophy and experiment of life that reflect human's experience which is handed down through thousands of years". Furthermore, our language can be more effective, vivid and more attractive with the use of proverbs as they decorate our speech in communication. Hence, proverbs are not only uttering words, sentences or phrases; they are linguistic, meaningful and rhythmic expressions used by various people in various situations with different functions.

1.2 Semantics

Semantics investigates language operation at two grammatical levels: word level and sentence level. At word level, semantics studies the associations that words have with each other within the language as a whole. This forms their sense, which is the meaning a word has by virtue of its position in the language system (Finch,2005). Kearns (2011, p.1) defines semantics as "the study of linguistic meaning which deals with the literal meaning of words and the meaning of the way they are combined, which are taken together from the core of meaning, or the starting point from which the whole meaning of a particular utterance is constructed". It becomes clear that, semantics studies the meaning of words, sentences and phrases without relating it to the context of utterance. Meaning entangles more than the semantic explanation of a sentence. Semantics is the technical word applied to the study of meaning. The meaning of a linguistic expression is affected by the arrangements of words in an utterance or other words (Pennycook, 1997) .

It is worth noting that semantics itself cannot capture the meaning of proverbs, as meaning is affected by many other aspects that are not only interlanguage, but also interlanguage where meaning is affected by society, culture, psychology, background assumptions and beliefs, to name a few but not many. (Al-Sulaimaan, 2010). To apprehend the meaning, philosophers and linguists from the past till the present time proposed theories.

A famous view (sign theory) was pioneered by the Swiss linguist Ferdinand de Saussure, for him the linguistic sign composed of a signifier (sound image) and a signified (mental image) both images are connected by a psychological association link. Both the sounds we produce and the things of the world that we see and talk about, are reflected and mirrored by conceptual entities (Palmer, 1997).

According to Saussure the linguistic symbols belong together along two dimensions, horizontal relationships between words or sentences are described as syntagmatic relation while the vertical one as a paradigmatic relation and these two relations are sorts of lexical relations which show various kinds of relationships within a lexical field as it is shown in figure (1). Both syntagmatic

relation and paradigmatic relation form the statement of a linguistic unit's identity within the language system (Crystal, 2008). So, for Saussure the relation between signs and their reference is symbolic, rather than being labels for things they are labels for concepts. The result of approach is that any linguistic unit "word, or "sign" derives its meaning not from the world but from its existence within a network or semantic field of related signs (Finch, 2005).

paradigmatic relations

| | She | gave | Marry | the | pen |

syntagmatic relations

Her father has sold a new car

uncle   bought blue bicycle

mother   hired   red   taxi

Figure (1) Paradigmatic and syntagmatic relations

1.3 Antonymy

The word "antonymy" is used in semantics to express the opposite of meaning and it includes expressions that demonstrate the oppositeness of meaning. The term "antonymy" derives from Greek and it consists of two parts (ant-+nym) which simply mean "opposite + name". So, antonymy means oppositeness of meaning. (Al-Sulaimaan, 2010, p.207). Cruse (200, p.169) states that "antonymy is used frequently as a similar meaning for opposite". Palmer (1977, p.78) mentions that "antonymy is regular and natural feature of language. If the two forms give the opposite meanings, they are called antonyms".

For Lobner antonyms are "two expressions expressing two opposite extremes out of a range of possibilities" (2013, p. 209). Antonyms can be of different

grammatical units, such as adjectives: *thick/thin , easy/difficult, old/young, deep/shallow,* etc. Their meanings can be clarified by means of a scale of age, size, diameter, quality, difficulty, brightness. In our imaginations objects can be smaller and smaller, for every small objects there could be something smaller. There is no smallest size. The scale of size approaching to zero size but does not include it. (Al-Sulaimaan, 2010, p.207). Also, antonyms can be pairs of nouns for instance, *war/peace, male/female, husband/wife, single/married*. There are pairs of verb antonyms like: *go/come, bring/take, send/receive* or pairs of adverbs such as: *often/seldom, nowhere/everywhere, always/never* (Lobner, 2013).

Egan (1968) considers a word as opposite with the other part of pair in meaning if it is equivalent in range of applications and in breadth. It means that the pairs should contradict or nullify each other of their implication. So, for Egan the pairs which have opposed in meaning might not be antonyms because of their different range of implications.

1.4 Types of Antonymy

In semantics, sense relations can be grouped into three types: sameness relation (synonymy), oppositeness relation (antonymy) and inclusiveness relation (polysemy). According to Palmer (1997) antonymy can be classified into four types which are gradable antonymy, complementary antonymy, relational antonymy and directional opposites, as follows:

1.4.1 Gradable Antonymy

Gradable antonymy is the most common type of antonymy. They are mostly adjectives which don't refer to absolute qualities. They are opposites along a scale such as, *big/small, tall/short, light/dark, happy/sad*. The gradable antonyms have three properties: -

1. As it is clear from its name, they are gradable in the sense that the pairs are different in terms of degree. According to Hu (2001), the first property means that the negation of one of them, isn't synonymous with the other. For example,

hot and *cold* something which is *hot* is not necessarily to be *cold*, and being *not cold* is not necessary to mean "*hot*". Between *hot* and *cold* there are other degrees which are *warm* and *cool* which in turn form a pair of antonyms themselves and may have another intermediate term between them *lukewarm* which is a continuum of gradation, as *hot* (*warm*, *tepid*, *cool*) *cold*. This means that something may be neither *hot* nor *cold* (Saeed, 2009). So, the expressions of neither-nor is normally used to express just the neutral case (Lobner, 2013, p.210) as it is shown in figure (2):

short   tall

shorter   neutral   taller

Figure (2) antonymy of short and tall

Another point is that this type of antonymy has comparative and superlative forms, for instance *hot* and *cold* can be *hotter/colder*, *hottest/coldest*. Also, gradable antonymy can be modified by "*very*" for example, *very hot*, *very good*, *very wide* (Al-Sulaiman, 2010).

2. Members of this pair are graded against different norms. If we look at the second property it means that this kind of antonymy is graded against different norms. There is no absolute criterion but relative by which we may say something is wet or dry, long or short, big or small. This criterion varies with object described. For example, we can say A fly is bigger than another we imply that big is to be understood in the context of *flies*. For example: *A small* elephant is much bigger *than a big mouse. A big ant is much smaller than a small plane* (Hafez,2000).

3. A member of this pair, often the term for the higher degree, becomes the cover term which is known as "unmarked". "Unmarked" is used more widely than "marked" (Hu, 2001). The unmarked pairs symbolize the positive pole of a

scale, which might mutually relate with 'more' of a property (Aarts & McMahon, 2006). The unmarked member is more neutral than the marked one and it is used in questions and answers of degree, for example: we ask *How old are you?* Rather than how young are you? or how long is it? Rather than how short is it? Thus, old and long are unmarked of old/young and long/short. The same concerning hot/cold, tall/short, fast/slow (hot, big, tall, fast) are unmarked while (cold, small, short, slow) are marked. Furthermore, we say, how high is the mountain? Not- How low is it? When we answer, we would say ten thousand feet high, but never ten thousand feet low or we ask: How wide is the road? It is three yards wide, but not How narrow is it? (Palmer,1997). So, the distinction between marked and unmarked reflect the potential value system the people in the society have as the people in the community want to be tall rather than short.

1.4.2 Complementary Antonymy

Antonyms such as *alive/dead*, *male/female*, *shut/open*, *married/single*, *awake/asleep*, *free/occupied* are complementary antonyms. Complementary also called ungradable, binary, and simple antonyms have three properties:

1. There is not intermediate ground between the pairs. As for the first property, dissimilar the gradable antonyms, complementary antonyms admit no possibility between them which means that this type refers to the existence of pairs that the denial of one implies the assertion of the other, i.e. the negative of one implies the positive of the other. If one predicate is applicable, then the other can't be, and vice versa, for example: *true* and *false* are (binary) complementary antonyms. If a sentence is *true*, it cannot be *false* and if it is *false,* it can't be *true*. (Hurford and Heasley, 1983). The pairs of this kind of antonyms are complementary for each other. The denial of *false* is the assertion of *true*. Other examples such as, *not dead=alive*, *not single=married*, *not male=female* (Yule,2010). Such kinds of antonyms do not permit comparative and superlative forms. Also, there is no intermediate ground between the two pairs.

2. The norm of this kind of antonym is absolute. The norm of pairs of antonyms is not relative, which means the norm is similar for all the components of the pairs of this type, for *male* and *female* the criterion is the same if we refer to human beings or to other creatures. And *dead/alive* of human beings are the same as for other creatures. Sometimes a complementary antonymy can be made by adding a prefix "un" for example: *likely/unlikely*, *fortunate/unfortunate*, or adding the prefix non-, for instance, we can say *entirely/non-entirely*, *official/non-official*. Or by adding "in-" prefix like: *tolerant/intolerant*, *discreet/indiscreet* (Lobner, 2013).

3. Another characteristic is that, there is not a cover word for both pairs of antonyms. One cannot ask someone's sex just like asking about h/his age. It means that we cannot say "*howboy/male, is it?*" like "*how old are you?* " One has to ask " *Is it a girl or a boy?*" That is a normal question.

1.4.3 Relational Antonymy (Converse Antonymy)

Relational antonyms are different from gradable antonyms in that they do not admit degree of *opposition. At the same time, they are unlike complementary antonyms from being not either/or in property. Relational antonyms are linguistic expressions which are used to describe a relationship between two words from alternative viewpoints, as in buy/sell, husband/wife, parent/child, own/belong, above/below, employer/employee, and patient/doctor. They express the same relation but with reversed direction (Saeed, 2009, p.68). Hence, we know that if Tom* owns a book, then we know that This book belongs to Tom.

Egan (1968) explains that the meaning of one pair cannot be used without hinting to the other. That is one member presupposes the other. If there is a buyer, then there will be a seller. In this relation one cannot talk about wife without husband and parent without child because there will not be wife without husband and the same concerning parent and child. One relation predicts the other and it involves two participants such as a comparison or kinship relations (palmer, 1997). For Cruse (2000) relational antonyms might be described as two-place antonyms such as above/below and three-place antonyms if it has three like, lend/borrow,

for instance, Liz borrowed a bicycle from Jim/ Jim lent a bicycle to Liz; and four-place converses can be exemplified as Helen sold the house to Ed for $6,0000/ Ed bought the house from Helen for $6000.

1.4.4 Directional Opposites (Reverse Opposites)

Pairs of directional opposites differ in spatial direction. A pair of items are directional opposites if they express opposite cases with respect to a common axis (Lobner, 2013). Opposites may occur in vertical axis such as: "top/bottom, high/low, up/down, upstairs/downstairs, uphill/downhill, rise/fall, ascend/descend" (called antipodals in Cruse (1986)) or they may come in horizontal axis, for instance: forward/backward, advance/retreat, bring/take, go/come, ascend/descend. In all the mentioned examples, there is a reverse movement.

The main property of this relation is between words describing movement where one word describes movement in one direction and the other the same movement but in reverse direction (Saeed, 2009). There is a time axis, when we talk about things happened in the past or future yesterday/tomorrow, 'last/next', 'before/after', 'later/earlier'. Furthermore, relating to time axis are pairs of accomplishment verbs or verbs of change with result condition like"tie/untie, roll/unroll, mount/dismount, pack/unpack, switch on/ switch off, enter/leave, begin/stop, start/finish, fall asleep/ awake up, open/close". A member of a pair shows the coming about of a particular event, whereas the second member shows the reversed act (Lobner, 2013).

Cruse (2000) mentions that the manner of the process does not have to be the same for both actions. For example, the process of tying a bow in a ribbon is likely to be rather distinct from the action of untying the same bow. In the first case the ribbon starts out untied and ends up tied (for tie) and that in the second case it starts out tied and ends up untied (for untie).

2. Methodology

The current sub-section is devoted to analyze and explore antonymy and types of antonymy used in eleven Kurdish proverbs which could be accounted for semantically. The study adopts a descriptive qualitative analysis which involves identifying and analyzing the data to apprehend the concepts and ideas. The data of the study consists of eleven selected Kurdish proverbs taken from Khall's book "*Pandi Peshinan*" (*Proverbs*) (2007) and Sharaza's book "*Pandi berawirdkari le nêwan Englizi w Arabi u Kurdi*" (1983) to be analyzed semantically to identify and analyze them with distinguishing the major types of antonymy such as, gradable antonymy, complementary antonymy, relational antonymy and directional opposites to understand their metaphorical meaning and to enrich our vocabulary.

3. Discussion and Results

Antonymy supports semantic cohesion in interaction. It shows the opposite meaning and unity of words in a language. Using antonyms in Kurdish proverbs shows a strong sense of comparing pairs of things. That is why Kurdish speakers use proverbs widely in their daily communication as it makes their language more convincing and attracting.

1. saĺ be saĺ xozgam be par

Year after year, we long for the preceding year. (literal meaning)

Last year is always better. (equivalent meaning)

Analysis and its meaning:

By using this proverb, the speaker uses the antonyms (*this year* and *preceding year*) to make a comparison between two different times which is the past time and the present time to show that past was always better than this year because as we become older, we become weak and cannot be as active and full of energy as the past when we were young and could do even impossible things without waiting help from anyone. Year after year things would be worse for us as we

grow in age; therefore, we are always longing for the past. Age is one example, there may be comparison of other situations and things as well.

2. sebr taĺe, beri şîrîne

Patience is bitter, but its fruit is sweet (literal meaning).

Everything comes to him who waits. (equivalent meaning)

Analysis and its meaning**:**

This proverb is metaphorical, it makes a comparison between patience and its fruit by using tastes like *bitter* and *sweet* which are two relational antonyms. This proverb is used especially by the elderly for advice. It encourages people and gives them hope to be patient and tolerant to gain their sweet fruit, that is their goal. Sometimes one may wait and try hard for a long time till he gets and reaches his purpose and then succeed. So to succeed in doing something great, one has to burden the hardships. It gives us the idea that patience process and preserving through sufferings may be challenging and unpleasant at the present time, but definitely results in great outcomes. The "bitterness" means difficulties and frustrations one might experience as working towards an aim, but the "sweet fruit" refers to the useful and rewarding outcomes that would be gained from that patience effort. One should stand powerfully in the face of adversity, with hoping that the end result will make the first difficulties worthwhile.

3. Rêwêki gerok le şêrêki nustu baştre

A fox which is trying is better than a sleeping lion (literal meaning)

A living dog is better than a dead lion (equivalent meaning)

Analysis and its meaning:

This proverb is metaphorical, there are two types of animals (fox and lion) as symbols for two types of people (*active* and *passive*). It makes a comparison between two animals (fox and lion) which refer to the weak and strong animals. Also, using two ungradable antonyms (*living*/ dead) to tell us that one should try as hard as possible in life and it is better than just sitting and doing nothing. The literal meaning is a walking fox though weaker than lion, is better than a sleeping lion which is stronger than fox. This proverb encourages us to work hard, depend

on ourselves and do every possible thing rather than relying on others and wasting time without doing any beneficial thing or just waiting for help from others.

4. ç biçêni, awa aduritawa

As you sow, you shall reap (literal meaning)

You reap what you sow (equivalent meaning)

Analysis and its meaning:

In this proverb, the speaker makes a comparison between two opposite actions which are (*so w*and *reap*). Here the speaker indirectly tries to tell the hearer that if you do a good thing, you will face a good thing, but if you do a bad thing definitely you will face a bad thing. This proverb is usually used by the elderly to advice and warn other people to do good deed because they will come to them in their upcoming life and they will get what they have done before either good or bad.The amount of effort and hard work we do to achieve something,decides the amount of reward we will have out of it.The way we behave in life with others will affect the treatment we will get from them. The speaker uses complementary (ungradable) antonyms (*sow/reap*) which are in verb part of speech.

5. Têr agay la brsî nya

The full-man is not aware of a hungry one (literal meaning)

The man who has eaten enough will never believe a hungry one (equivalent meaning)

Analysis and its meaning:

By using gradable antonyms (*full/hungry*) in this proverb, the communicator is comparing between *rich*, the one who is full, and *poor*, who is hungry to show that the wealthy people are not aware of the needy ones and do not understand their pains. Consequently, fortunate people might have difficulty understanding the challenges faced by those who are less fortunate. This proverb is used by unwealthy people to tell the others that the one who has money can do and get whatever he likes without caring about those people who do not have enough

money to live and even eat like them; therefore, rich people who have everything neither understand nor pay attention to the sufferings and the problems of the necessitous people.

6. Ager zman bêĺi, ser reĥete

If you let your tongue, your head is comfortable. (literal meaning)

Loose lips sink ships. (equivalent meaning)

 Analysis and its meaning:

The addresser uses ungradable antonyms, differentiates and compares between *speech* and *silence* metaphorically, and shows the value of silence over speech. It clarifies the benefits of silence in conversation in order to listen and comprehend what other people say and that one's speech may put him in trouble, thus instead of having a comfortable mind, s/he will get headache.

7. Mirdnî mîrî çaktre le jinni esiri

Dying like a king is better than living like a prisoner. (literal meaning)

Either die, or live with honour (equivalent meaning)

 Analysis and its meaning:

This proverb means to die honourably is better than to live in ignominy and hosts complementary antonyms *live/die* and relational antonyms king/*prisoner* to create a differentiation between dying honourably and having self-esteem rather than living in ignominy and without valuable personality. It is important for all of us to think about having freedom in life and in our home even if we are poor is better than being alive in prosperity, without dignity; therefore, to die is much better. This proverb teaches us to love our land and sacrifice for it in order not to be over taken by other countries. The same concerning each individual, we have to have strong personality and try hard to do things by ourselves even this thing is difficult is better than asking others for help. We should trust ourselves and have self-confidence so as to have an hounrable life. If we die like a hero with honour is better than to have a slave life without honour.

8. Her hewrazêk nişêwyekî heye.

Every high ground has its low ground (literal meaning)

Every ascent has its descent (equivalent meaning)

Analysis and its meaning:

The speaker figures out the gradable antonyms *high/low* in this proverb to tell us that life is not paved for us. This proverb is used as an advice and encouragement to show us that in everything we do we may face difficulties and obstacles, but we should trust ourselves and our ability to overcome them. Nothing will come to us easy, especially if this thing is great; therefore, we ought to do our best to gain it even if it is hard. We humans always try to do the impossible and do creative things, so we should persist and combat until we reach our goal because for every problem and worry, there is a solution. We have to be optimistic and hopeful in order to continue in life and not fall down from the first step.

9. Ewey zu dêt, zuş derwa

The thing which comes fast also goes fast. (literal meaning)

Easy come, easy go. (equivalent meaning)

Analysis and its meaning:

In this proverb, oppositeness is established between a pair of directional opposites *go/come* to mean that if something is achieved easily and without effort is lost easily without worrying about it. If we do not make effort in gaining knowledge or wealth, we will not feel sorry for losing them since they are not our tiresome work. This proverb emphasizes the need for consistent attempt and care and that fruitful results come from hard work.

10. le awi xur metrse, le awi meng btrse.

Don't be afraid of rush water, but of stagnant water. (literal meaning)

Still waters run deep. (equivalent meaning)

 Analysis and its meaning:

In this proverb, there is a pair of gradable antonyms *rush* and *stagnant*. The addresser uses a metaphorical image to make a comparison between non-

tranquil people who are symbolized by (awi xur) rush water and silent people who are represented by (awi meng) slow water. This proverb is used as advice and warning so as to be aware of those who are silent and placid-since they are more dangerous.People who are smooth and quiet on the outside, often have a deep personality , i.e. not be read easily. Literally, means that rivers have rough surfaces with waves as the water is shallow there are rocks near the surface so we will take care of it, but deep rivers have no rocks near the surface and the water is smooth and still; therefore, we won't take care of it and may take us with it. The same thing concerning those who are still and silent, they may deceive us as we don't know a lot about them. This proverb tells us that we shouldn't be deceived easily by appearances and serene exterior because it may have astute nature.

11. xwî şîrî hata pîrî

Custom in infancy becomes nature in old age. (literal meaning)

Always has been, always will be. (equivalent meaning)

Analysis and its meaning:

By using this proverb, the communicator proposes a distinction between two different ages (*infancy* and *old*) through using relational antonyms to tell us that it is difficult to change a long-standing pattern of behavior, i.e., it is hard to stop doing things that we have been doing it for a long time because old habits die hard and it is impossible for a leopard to change its spots. When a child is trained in a way he should go, it will not be easy to depart from it.

4. Conclusion:

Proverbs are succinct expressions that carry immeasurable cultural and social implication. They have a major function in advising, warning, encouraging, and criticizing. Antonyms are words with opposite meaning. Antonymy refers to the opposite relation. Antonyms are tremendously measurable in defining the exact meaning of given words and their synonyms. Antonyms help us to express concisely the opposite of a certain idea, usually for the sake of contrast. From

the current study, it is concluded that the major concerns of studying antonym is to determine the properties and types of antonymys. Antonymy has been divided into four different types, that is gradable antonymy, complementary antonymy, relational antonymy and directional oppositeness. Gradable antonymy is described as having a relation of intermediate ground between the pairs. Complementary antonymy is a relation of no intermediate form between them. Relational antonymy refers to a type of reversal relation between the pairs, and directional oppositeness refers to the opposite direction. Antonymy plays crucial roles in Kurdish proverbs. Utilizing antonyms in proverbs disclose the oppositeness of the things and produces the strong sense of comparison. Therefore, people are fond of using the antonyms in their interaction. Based on the Kurdish selected proverbs and sayings analysis, it is concluded that the selected Kurdish proverbs embrace antonyms and its types (gradable antonymy, complementary antonymy, relational antonymy and directional opposites) in order to understand the deep meaning of the selected proverbs.

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شیکردنه وه ی واتا یی دژواتا له پەندی پێشینانی کوردی دا

پوخته‌:

پەندی پێشینان دەربڕینێکی کورت و پوخت و واتادار و پڕمانان لەناو خەڵکدا بڵاوبونەتەوه دەنگی تاقیکردنەوەوباوباپیرانمان له هەزاران ساڵەوه هەڵگری سیمای کەلتوری و نەتەوایەتین. ئەو توێژینەوە سیمانتیکیه هەوڵێکه بۆشیکردنەوەی یازده پەندی پێشینانی کوردی. ئامانجی توێژینەوەکه ئاشناکردنی خوێنەره بەدژواتا و جۆرەکانی که یەکێکه له پەیوەندیه سیمانتیکیەکان. توێژینەوەکه بەوه گەیشتووه که هەر چوار جۆری دژواتا (بەراورد، تەواوکەر، پێچەوانه، ئاراستەی جیاواز) بەکار هاتووه له پەنده کوردیه هەڵبژێردراوەکان.

وشه گرنگەکان: واتاناسی، شیکردنەوەی سیمانتیکی، دژواتا، جۆرەکانی دژواتا، پەندی پێشینان.

التحليل الدلالى لامثال والحكم كردية مختارة

الملخص :

الامثال ليست مجرد تعابير وكلمات وانما تحمل الكثيرمن معانى الدلالية. البحث بعنوان (تحليل الدلالللتضاد فى امثال والحكم كردية مختارة). يتناول هذا البحث دراسة و تحليل احد عشر من الامثال كردية لتفحص استخدام احدى العلاقات الدلالية وهى التضاد من اجل فهم الامثال والحكم فهما صحيحا و بيان وظائفه. تعتمد الدراسة على تحليل الامثال وتصنيف انواع التضاد وهى (التضاد المتدرج, والتضاد الحاد والتضاد التنافرو الاتجاه المعاكس). استنتج من هذه الدراسة ان الامثال الشعبية الكردية المختارة تحتوى على كل انواع التضاد المذكورة في الدراسة الحالية.

الكلمات الدالة: علم المعانى, الامثال الشعبية, التحليل الدلالى, التضاد, انواع التضاد.