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Govarekî zimannasî ya werzî ye

Desteya şîretgerî:

d.wirya omer emîn
d,hogir mehmûd
d.mizgim çali
d.bêsțûn hesen ehmed
kameran rehimî

Rawêjkara kargêrî:
Evîn ehmed

Rawêjkarî Yasayî:
Salim Selman Kûbeçî

Ziman **U** Zar

THE PROCESS OF KURDISH LANGUAGE STANDARDIZATION

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Preface

This article is primarily intended who interested in the policy of languages including Kurdish language, and the pressing need of the educators who have no background about the Kurdish language; its evolution, process of its standardization. This article can be considered as part of my Ph.D Dissertation entitled "The Process of Standardiztion With Reference to English and Kurdish Languages" since the process of Kurdish Language standardization has been presented init, and for its significant even nowadays after passing more than twenty years on gaining its reward as a part in fulfilment of the requirement for Ph.D degree, I decided to extract and taken from the mentioned dissertation with a bit of editing in order to be suitable for readers and its significance of its contribution to an understanding of language standardization, which has both practical and theoretical significance. At the practical level it can help to solve the educational problems that face students, educated people, and people in general. At the theoretical level it is of value in establishing propositions that are required in theory building for Kurdish language standardization. In this article we will attempt to present only which is devoted to the introduction, in which the title, the problem, the theoretical framework, the aim, the procedures and significance of the study are presented. Also it presents the concepts of standardization and Roger Bell's presentation of Stewart and Hymes' models for the classification of language varieties which provides a universal perspective for this study. The section presents Haugen's model and refers to the Garvin's model and Gallardo's cultural qualities of the standard language. The section also presents some theoretical issues to identify the process of standardization with the general historical and comparative context to the language Standardization.

In the Section two we will try to present a part of the section especially which contains a review of previous works on the Kurdish standardization

of at that time. Then it presents a brief survey of the history of the Kurdish language and its evolution. Then it explains the language situation in Iraqi-Kurdistan, the other parts will be continued in the next issues.

SECTION ONE
THE MAIN CONCEPTS OF STANDARDIZTION

10- INTRODUCTION

As the title indicates, this study is restricted to the process of standardization, which is somewhat imprecise, but a typical standard language will have passed through all the process. The study refers to the process of Kurdish standardization. It is generally recognized that newly emerging nations on the international arena are facing linguistic as well as economical, social and political problems which need urgently to be resolved but linguistic problems are barriers hindering the progress. They are also barriers to the evolution of national consciousness, because the evolution of one or more major dialects into a national standard language gradually minimizes national disputes. It is true that language is a main key to solve problems, therefore it is natural for any state to try to plan for the formation of a standard and dominating language within its boundaries which can be used for formal and official purposes. Since April 1991 Kurds in Iraqi-Kurdistan took steps for nation-building and development in the form of federalist framework, which needs a standard language as a key for solving national as well as individual problems which have resulted from the former language policies adopted by Iraqi-governments, such that Iraqi-Kurdistan had linguistically become heterogeneous nation, but it is clear that homogeneity of the language, on the other hand, is closely related to the attainment of ends of nationalism, since it is a major factor that requires the choice of indegenouses or dialects as standard language,

because it is always assumed to be the medium of laws, administrative documentations, records and the whole cultural aspects of a nation.

The study aims to contribute to the emergence of a standard language, that may facilitate the unification of the nation, the status of education, press media, and consequently raise national and political consciousness and reduce the biases and prejudices that arise from language centrism. It can be expected that any language can be standardized in the course of its history, the decision makers whether a state, a government or a political body, can interfere with standardization particularly with the selection of a dialect which is to become the standard language. We also expect that a language should pass through stages of selection, codification, functional elaboration and acceptance before gaining the status of a standard. In the light of universality of western experience in general and English experiments in particular four possibilities are available; to select and develop one of the current and prevalent vernacular, to have an amalgam of the various current varieties, to have two standard vernaculars each enjoying the status of a formal written language or to import a prestigious world language.

This study is a characterization of the standardization concept in relation to the universality of Western Experience, linguistic and socio-economic modernization, nation-building and language maintenance as well as the Hagen's model and Garvin's standardization design. The study is devoted to the standardization process of Kurdish language through its situation, codification and functional elaboration in Kurdish speech community. The theory and the purpose of the study can be applicable to a particular domain. Researches on this aspect are presumably rare.

This study is an attempt to establish the general principles of the process of standardization depending on Kurdish attempts that are required for Kurdish language standardization, which is a complex social and linguistic process that involves the interaction of numerous factors. This

is an attempt to do so on the generalizable parameters can be formulated and their significance evaluated. The procedures to be employed in this study consist of: -

1- An adoption of the general standardization concept in relation to the British experience, linguistic and socio-economic modernization, nation building and language maintenance.

11- A standardization process of Kurdish language, in which it presents a brief survey of language situation in the region, Kurdish speech community, also it deals with changing trends in the development of the codification of Kurdish language, the scope of its literary growth, and the obstacles of standardization and to provide the basis for the identifying standardization trends through the Kurdish history as well as the codification and the functional elaboration of the language in speech community.

111-The final procedure will be the conclusion and the proposal for theoretical and practical standardization.

One requirement of the model is the involvement of all the four processes in a standard language. The model must not only relate "selection "and "acceptance "to society, but also to predict how and why they are related. Also, "form" and "function" enter into complex interaction, as do "language" and "society".

The "codification" and "elaboration" are related to the language promotion, "selection" and "acceptance" are related to the society, and their dynamic interrelationships, all need explanation.

The significance of this study is its contribution to an understanding of language standardization, which has both practical and theoretical significance. At the practical level it can help to solve the educational problems that face students, educated people, and people in general. At the theoretical level it is of value in establishing propositions that are required in theory building for Kurdish language standardization.

The main concepts concerning standardization, including review of various definitions of standardization can be presented so the study presents the main models of the process such as Haugen's and Garvin's, in addition to Gallardo's cultural qualities of standard language as well as other theoretical issues of standardization.

11-. Aspects of the standardization:

While a definition of standardization process cannot be, it is to be assumed, sufficiently precise, it may be suggested that a cognition, perception and apprehension of it can be construed in the following observations and indications:

1- The existence of codification of a language is an essential but not a satisfactory condition for standardization; but its actual occurrence and acceptance are two conditions to call a language standardized (Bell 1976: 148).

2- The promotion of a dialect into a language is thoroughly related to the development of writing and the rise of national aspiration. The process involves the selection, codification, elaboration of function and acceptance of linguistic norm" (Haugen 1966, in Pride and Holms 1972: 97).

3- The standardization process is embodied in "that languages are the result of a direct and deliberate intervention by society. This intervention, called "standardization", produces a standard language where before there were just dialects" (Hudson 1980: 32).

4- Standardization itself acts different functions. It unifies the speakers of a certain language within a larger community while at the same time separating the community that results from other communities (Wardhaugh 1986: 31).

5- The process of standardization is simply not to provide something in contrast to any special dialect but perhaps it serves as a common denominator, which is a form of speech, embraces the elements common

to the dialects without taking elements particular to one dialect (Janson 1991: 106).

6- Standardization is a special relationship that connects society and the language. The one variety that can be construed as the standard language as long as it serves as a common means of communication in a specific societal condition is liable to extensive normalization, which is controlled and passed on through the mass media and situation but certainly via the formal educational system (Bussmann 1996: 45).

7- Standardization is the process in which "any vernacular (Language or dialect) may be standardized by being given a uniform and consistent norm of writing that is widely accepted by its speakers" (Haugen 1994: 4340).

 It is obvious that most definitions of standardization concentrate on that the standardization process is an effort at selecting a dialect or an amalgamation of various varieties as a norm to be promoted into a standard, through the process of elaboration of function, codification of form and wide acceptance.[1] But there are different concepts in these observations in accordance with the importance of each step of the process, for instance, the first one concentrates on the acceptance, while the seventh one concentrates on the uniformity of codification.

   Some of these indications concentrate on the consequences of the standardization. The fourth, for example, concentrates on the unification of individuals and groups within a larger community, and it sets off the community from other communities. At the same time some of these observations concentrate on the qualities and properties of the standard language such as the fifth one.

   As Bolinger (1975, 575) states standardization as a "formal attempt to impose one dialect as standard on all the speakers of a language, is usually superfluous, because the conditions that make it desirable-closer communication and greater economic and political interdependence-are

already at work in informal ways to bring about a kind of standardization." But conditions are so diverse that no two nations face identical problems and no one typical case can be cited. For instance, the one problem facing the process of standardization exemplified by many standardizations indicate that most languages have been settled by choosing the dialect of the administrative center of the region involved, without being dominated from the beginning (Hall 1972:144).

The preceding discussion reveals that it is next to impossible to produce a rigid definition of standardization. Therefore, it is more reasonable to attempt to distinguish the term standard language from other varieties of language that share some of its features. For example, Bell (1976:147) sets the term standard language apart from dialects, vernaculars, classic language, lingua franca, etc., in which Bell refers to Stewart and Hymes who proposed seven attributes of language variance by means of which languages can be differentiated and sociolinguistically defined in terms of social attitude toward them.

Stewart suggested a typology based on four attributes as follows;

1- Standardization; Stewart does not recognize the necessity of codification but also the acceptance of the norm before a language can be said to have been standardized. According to him, standardization is a feature imposed upon rather than inherent in a language and it can take place at any time.

2- Vitality; is an attribute that distinguishes types of language, particularly the first and second languages. It depends on whether the language possesses a living community of native speakers or not. A language may lose its vitality when its language community dies out.

3- Historicity is the attribute by which the language can be divided into first and second languages, especially in the case of pidgin language which is in origin an artificial language in this sense, and it can develop overtime through use by social groups for whom it is not the first language

but functions as a lingua franca.

4- Homogenicity: According to Stewart whether the basic grammar and lexicon of the language are derived from the same pre-stages of the language or not. It can be seen that most of the languages of the world are homogenitic but some are not.

In 1968, when a number of problems arose with his first model, particularly its inability to distinguish "vernacular" from "dialect", Stewart revised it by dropping the attribute "homogenicity" and replaced it by new attribute "autonomy".

5- Autonomy; is concerned with whether the language is accepted by the users or not as being distinct from other languages or varieties. No question arises as the autonomy of the two varieties' systems where there are substantial differences between them. But disputes will arise where there are substantial similarities between the standard language and the regional social dialect, especially by those who claim autonomy for the lower variety.

Several problems arose with Stewart's suggestions because of the subjectivity of the attribute "autonomy", which tends to partial standardization, i.e., the existence of a codification, but its not-acceptance by users. So Hymes added three new attributes with a restatement of the attribute "historicity".

In his restatement of the attribute historicity Hymes depends on Fishman (1971) whether or not the community is concerned to find for the language a "…….." ancestry in the times long past which leads to the attempt to create and cultivate myths and genealogies concerning the origin and the development of their standard varieties…" (Bell,1976:150- 151).

6- Mixture; this category means "whether or not the language consists essentially of the items and structures derived from no source outside itself". But it can be confessed that there is no entirely pure language and some languages in their development are more or less willing to borrow

items from other languages.

7- Reduction; It means whether or not the language makes use of a smaller set of phonology and structural relation and a smaller set of lexicon that an associated variety of the same language (Bell,1976:151).

8- De facto norms; It means whether or not the language possesses norms of usage which, though uncodified, are accepted by the community (Bell,1976:152).

The above typologies indicate a distinction between the structure of codes and the internal form, but in their sociolinguistic attitudes influence the social functions and social attributes to them.

12-. Types of Kurdish language:

Depending on these attributes, ten types of languages have been drawn by Hymes.

11-2-. Standard Kurdish:

As Hymes defined English standard which is defined as a variety of English which has been standardized. It is autonomous, non-reduced, somewhat mixed and possesses, of necessity, defacto norms. The norms of standard English in the major tongue communities of North America, Britain, Central and Southern Africa, Australasia have their codifications of the grammatical, lexical and to a lesser extend phonological conventions of the dominant socioeconomic groups and they consist of an essentially shared grammar, lexis and rhetoric, alongside a considerable degree of tolerance of phonological variation. According to these attributes, the dialect which is common in Kurdistan Region approximately can be considered a Kurdish standard language that is a Central Kurmanji since it has passed through the process of the standard language, at the same time it has the same features such as autonomous, non-reduced, somewhat mixed and possesses, of necessity, defacto norms. The norms of standard Kurdish in the major tongue communities of Iraqi –Kurdistan and Irani -Kurdistan, have their codifications of the grammatical, lexical and to a

lesser extend phonological conventions of the dominant socioeconomic groups and they consist of an essentially shared grammar, lexis and rhetoric, alongside a considerable degree of tolerance of phonological variation. It has approximately an elaboration of function in mass media, it is used as an official language in governmental affairs, internet communications and it's a medium of instructions in the education system, especially in public schools.

12-2-. Classical Kurdish:

It seems possible to accept that a type (or types) of classical Kurdish, If we take the language of classical literature into consideration as a classic Kurdish language; If we take the Southern Kurmanji dialect, the language of the great poets Baba Tahir Hamadani can be considered as a classic language or if we take the Northern Kurmanji dialect the language of Melay Jiziri and Ahmedi Xani can be a classic language , but if we take Centeral Kurmanji dialect, the language of pioneer poets of Baban ;Nali, Salim and Kurdi can be considered a classic Kurdish language. It is the variety of Kurdish which differs from the present–day standard only in vitality.

13-2-. Vernacular Kurdish:

The definition of the term "vernacular" has been proposed by UNESCO as "…the mother tongue of a group which is usually or politically dominated by another group speaking a different language…" (Bell, 1976:153). This definition distinguishes it legally from "dialect" only in the possession of autonomy which a dialect lacks.

14-2-. Dialects of Kurdish:

Trask defines dialect as "a distinctive variety of a language used by speakers in a particular geographical region or in a particular social group." (1993: 82) Most dialeclogists agree that dialects are variants, but mutually intelligible forms of one language (Bell 1976:154). But on the notion of mutual intelligibility the definition is not precise enough.

By contrast a language can be defined as a form of speech which is not completely intelligible to speaker of others of other languages. Concerning Kurdish language, it has four main dialects which can be taken into account later in detail in the aspect of Mutual intelligibility.

15-2-. Pidgin Kurdish:

Pidgin English is characterized by the lack of vitality attribute because a pidgin unlike a creol and natural languages, has no first language community but has de facto norms usage. Pidgins have developed to creols and it is possible for a pidgin to progress rapidly to the status of standard.

16-2-. Creol Kurdish:

Creols differ from vernaculars and dialects in the degree to which they are mixed and reduced in their structures, sine till aftermath of Kurdish uprising 1991, Kurdish speakers didn't have its political national framework and entity, and their language was not a dominant landuage, so the creol Kurdish was not created as it was required, but after Kurdish Uprising 1991, the Kurdish language is the dominant language and because of peace and stability in the area many peoples such as Turkmen, Christians , Arabs foreign labors and came to the Kurdistan Region in which Kurdish is the dominant Language and the process of pidgin, the creols Kurdish began to be created in which Kurdish creols are based on Kurdish and several Turkmani, Siraic and Arabic languages, The nature and features of these creols are that their grammar, phonology and lexis contain a smaller number of items than the contributory languages, although they will be rapidly developed in their structure. But yet they have not achieved a dialect status and they demand autonomy and vernacular status because of the rights of languages which granted to such peoples in the region.

17-2-. Artificial Kurdish:

An artificial variety of a language lacks the first language community and historicity attributes. Even In Kurdish no attempt appeared for creating artificial language, till nowadays, in which the Ministry of Education attempted to create an artificial language by amalgamation both kurmanji; Central and Northern Kurmanji, or some others to create an artificial language "Surmanji; Sorani and Kurmanji" as a medium of instruction in Education system. This is as the attempts which have been done in Europe for creating Soprano as an artificial language. Artifical language is a highly codified norm of usage. It shows considerable reduction. It contrasts with a pidgin variety, in the attributes of mixture and autonomy.

18-2-. Xized Kurdish:

This variety of Kurdish language is a mixed but not a reduced variety. An example of this would be Kurdish language which Arabs, Turkmen or Christian or Bangladesh use it or its converse, this language is a "full" version of Kurdish containing elements of Arabic, Turkmani and Bangladesh language systems. Xized varieties of Kurdish, whether autonomy is claimed for them or not, seem to be a common feature of the Kurdish of the second language users in a second language situation.

19-2-. Interlanguage Kurdish:

It is a correlate to the xized variety of Kurdish in that both are non-standard, both lack vitality and historicity, and both of them are characterized by the mixture attribute. The interlanguage can be further differentiated from xized variety of Kurdish language by being reduced like pidgins and creols. The interlanguage lacks de facto norms of usage and no one claims autonomy for it. The interlanguage has a norm in the sense that it is a rule-governed activity, but its norm is not common knowledge nor may it be cognitively accessible even to the user himself. (Bell 1976:156)

110-2-. Foreigner Talk Kurdish:

This type shares six of attributes and may have a seventh, that of mixture.

It is a language which has been learned by foreigners via learning language; reading and writing, this language is influenced by foreigners' mothers' tongue which is a mixed language in the aspect of phonology and system and many times the speaker thinks in his /her mother tongue which cause the spoil of Kurdish system and structures. A hypothetical example of "foreigner talk Italian" is given by Hall (Bell ,1976:157) as an example of pidginization.

13-. Models:

There are main models in the standardization process: Haugen's and Garvin's. Haugen's is a model of language standardization that can be taken into account since it has ever since become generally agreed on by sociolinguists, while Garvin's can be assumed as inadequate because the qualities imposed for the standard language may manifest incomparable features, therefore, the model is not taken into consideration in this study, but for further manifestation, the main concepts of both models are presented in the following:

1.3.1. Haugen's Model:

In the article entitled "Dialect, Language, Nation" (1972: 97) published in 1966, Haugen presents a model of language standardization, in which, it is illustrated that the change of a dialect into a language is closely related to the process of codification and the development of nationalism. This process is shown to involve four steps:

1.3.1.1. Selecting a norm:

A variety of the language is usually chosen as a standard or it may be a language of an important center or an amalgam of various varieties (Hudson 1980: 33).

However, selecting a norm may prove difficult, because it largely depends upon the attitude of the speech community either to overcome a difficulty in choice or succumb to even a small difficulty (Wardaugh 1986: 31).

22-1-3-. Codification of form:

To "fix" a variety, some dictionaries and grammar books ought to be written that would make the members of the community agree on what is correct. The codification requires the least variation in form and meaning and it is necessary that those members have to learn the accurate forms and not use in writing any incorrect ones it may have had in the native variety (Hudson 1980: 33). So this may be one of the reasons why many national academies had encountered problems in their task. They are fundamentally not in a very positive working position, for they always face the results of continuous changes that they have to reckon with and forced to present studies on new linguistic matters.2

To distinguish between codification and standardization is theoretically important, because codification of a language takes place within various socioeconomic circumstances, the type, scope, and degrees of codification depend on the social use of the codified language, such that the language would extend in use, in order to be the medium of mass education, mass literacy, vast public reading and to be the means of retaining and dominating power as well as the vehicles of the larger middle class, then it can be considered a standard language (Hassanpour 1992: 466).

13-1-3-. Elaboration of function:

The codified form attains the highest variation in function. It ought to be capable of being used in all functions connected with central government and with writing as an official language. For example, in parliament, in business of government, legislative, executive, judicial and in bureaucratic, scientific documents of various sorts and educational system as a language of instruction; it has to be a medium of primary, secondary, or higher education. As a language of instruction, it is usually registered in the legislation of the Ministry of Education and sometimes also in the constitution of the state. And it must be possible to use it in various forms of literature as a national language, which is the language

of a political, social, and cultural entity. This may necessitate additional linguistic items, especially technical words, but it is also imperative to develop new conventions for using actually acquired forms (Hudson 1980: 33).

1.3.1.4. Acceptance by a community:

The variety has to be accepted by speakers of a community, as the national language. Once this has happened, the standard language is activated to become a force, a unifying factor for the national state, as a symbol of its independence from other nations and as a marker of a separate status. It is exactly this function that makes the nation further develop (Wardhaugh1986: 30).

Haugen relates the first two processes primarily to the form, and the last two to the function of language. The first and last are concerned with society, the second and third with language (Haugen 1972: 110).

Haugen's model is useful to a great extend in forming relationships among major processes of standardization and in understanding them, but there is a wide range of controversy about the desirability of certain aspects of standardization. As an example, it is not necessary that standardization should contain matters of pronunciation as well as of writing (Macauly, 1973) or that the standard language should be held as the only adequate variety (Hudson 1980:34).

12-3-. Garvin's Standardization Model: Garvin predicates his model of the standardization on two structural qualities; flexible stability and intellectualization; that they are replying to the challenge of the cultural change of the speech community (Shorrab 1984:211).

1.3.2.1. Flexible Stability:

According to Garvin, the standard language must be flexible and stabilized by the suitable norms, such that it has to function normally, and permits new alterations, and progress corresponding to the cultural change of the speech community. This trait can be gained when the language contains

the artifices and rules that make room for new modifications in the norm when it encounters changing conditions. These changes do not occur in quick steps, but usually through passage of time.

The standard language should be ready to absorb the changes that occur. This may be attained through accumulation of lexical variations, which is open to receive new vocabulary and arrangement of stylistic innovations.

But the constancy of the standard language is assured by codification, which specifies the grammatical rules and stylistic devices that govern the language, to be imposed by some kind of administrative institutions or authority.

These authorities are duty bound to effect development that comes by in the standard language in the domain of the new vocabulary which is either loaned from other languages or stems from its lexicon and they take into account the changes in style that the language may need. This perhaps, suggests that academic authorization here is dominant in reality this is not the way it is meant to be. The academies are authorized to suggest new concepts whenever the language faces the challenge from new eventualities. But it is for both different educational systems and the learned men of the nation to decide on the adoption of these changes.

1.3.2.2. Intellectualization:

The intellectualization of a standard language can be defined as "its adaptation to the goal of making possible precise and vigorous, If necessary, abstract statements. This tendency affects primarily the lexical, and in part, the grammatical structure" (Garvin 1975: 4).

The lexicon of the standard language leans towards precision and clarification. This can be done by creating new abstract words that will encompass the new concepts. Here the synonymy in the language multiplies. Synonymy in a typical language takes a large domain that cannot be comprehended since a great quantity of words indicate the same meaning. Consequently, their users can be sure that they can use precise

terminology without much need for loanwords from other languages.

In any grammar, the language has to have definite stylistic devices that embrace certain new and precise notions. This aim is obtained by the flexible use of the sentence system in the language, particularly by working out sentences. The logic behind these notions is precision and abstraction in the language.

In accordance with Garvin the flexibility of syntax and lexicon is possible, as Garvin thinks that the syntax of the standard language be precise and flexible to make room for the future alterations and in any way flexibility of syntax can be included as optional and not essential.

Relevant to Garvin's model, and in a sense, compensating for its defects, are Gallardo's cultural qualities of the standard language, namely rootedness and urbanity (Gallardo 1979: 32 -49).

1.3.3. Gallardo's cultural qualities:

1.3.3.1. Rootedness

The standard language should have historical roots in order to be accepted in a speech community, because a typical group of people through the use of a particular language obtains a sense of identity. Religious, social, political or ethnic bonds may also be significant for the group. But the strongest connection of all may be the affinity, which is supplied by a common language, and its historicity can be of long duration. Among jeopardized people, it can also be a consolidating power (Wardaugh 1986; 34.5).

1.3.3.2. Urbanicity

Urbanicity is the evolution of the standard language from a rural variety to an urban norm to fulfil the new cultural change in the society. Urbanization is connected with the far-reaching development of the written usage of language, mass literacy and mass education, which are outcomes of the industrial society that involves extensive social interaction and optimized communication (Sjoberg 1964: 89394-).

It is a fact that towns and cities are a more suitable medium of the development of all types of intellectual endeavors than the country. This is typically true concerning the use of language in literature, science, philosophy and religion, because the language used in these activities is more purified and varied. The industrial city is also the procreation basis of the language standardization. In all aspects of life, including the use of language, the industrial city can be distinguished from the pre-industrial one. Diversity and uniformity are two distinct products of the influence of the industrial city. Despite the great multiplicity of economy produced by industrialization, production and exchange will be debilitated without standardization. While in a pre-industrial city, the characteristic of economy is liable to non-standard measurements of various types.3 The same proceeding operates in language use. "The degree of language standardization is taken as a measure of the urbanization of the culture of the speakers" (Garvin and Mathio 1960, 783) (Hudson 1980: 31).

In fact, according to the school of Prague, a standard language can be considered a major linguistic concomitant to urban culture. Even in a non-industrial town the standardizing impact of urbanization can be perceived (Cardo, 1970).

14-. Functions of standard language:

Garvin states that the standard language has to fulfill symbolic and objective functions:

11-4-. Symbolic Functions:

Three symbolic functions should be achieved by the standard language, which are:

11-1-4-. Unifying function:

As a means of identity, the standard language performs its role through the unification of diverse vernaculars, which symbolizes them by one norm of speech, to make the speech community more compact. Through the use of the standard norm, the various speech communities can be unified.

In this way, the standard norm can be regarded as a symbol of national unity. Since by which the members of communities can communicate and be a force of unification of these members through the unification of different dialects rather than the use of different varieties of language; but this does not eliminate the possibility of using the various varieties among these individuals as a means of communication.

12-1-4-. Separatist Function:

Standard language separates one speech community from another and it contrasts one standard language to another. The consequence is that it symbolizes the national identity as a basic cause of the aspiration for the rise of nationality. Thus in the context of nationalism which has become a secular conviction, language has a significant role to play in national movements; and these movements assert their languages' rights as an important means in their struggle for their independence.

13-1-4-. Prestige Function:

The standard language is a means of prestige for the speech community and it can be brought about in a group prestige or an individual prestige. According to Haugen (1966:103) linguists usually overlook the dimension of functional superiority and inferiority. The extent of prestige of the standard language is determined by people and for most this is an obvious idea that depends on whether it is used in codification (Hudson 1980:32).4 Sociolinguists, as a principal part of their duty, draw attention to the dimension of social functions of language. It is a specific and complicated duty of a sociolinguist to take into account the social functions of each language that the other have not taken the burden of promotion into what is generally attributed to as a "standard language" or a vernacular and the prestige that allocated to each of these.

The prestige range of the standard language is temperamental and presumably excites strong feeling that it deserves the prestige because of its appropriation for learning usage and so on (Wardhaugh 1986: 88).

12-4-. Objective Function:

A standard language must fulfil two objective functions: participatory and frame of reference function: -

11-2-4-. Participatory Function: -

In the worldwide communications, the members of a speech community via language have access to the advancement and cultural development of other nations; either directly or through translation. Standard language secures the contact of individuals with the technological and scientific progression of other speech communities, because it is taught and it is the medium of instruction.

When a standard language becomes one of the world languages, is universally recognized and widely used, and comprehensively understood, then it can be considered as a vehicle for transmitting beliefs and concepts of other nations, and it makes them obtainable to its speakers; the members of its speech community will have ample access to the educational systems of the outside world.

The participatory function of languages has magnified quickly in the last decade due to the globalization process and the New World Order, by which communication has become easier through electronic networks.

12-2-4-. Frame of Reference Function:

In a speech community, the standard language as a norm has to be in the service of the norm for the correct usage of speech. It is the criterion that can be depended on to evaluate the personnel loyalty to the language, and the use of dictionary as a frame of reference can be utilized for treating the norm of speech.

There is an ample scope for dispute and polemics about the correct usage. For example, it is not basic either that the process of standardization has to take into account the matter of orthography as well as of phonological level or that the standard language ought to be shown as the mere "correct" norm.5

According to frame of reference, many linguists and sociolinguists debate the last idea; for instance, Trudgill (1974:3) states that evaluations of some vernaculars being better than others have no ground in fact, and that the same is also true of apparently aesthetic appreciation's of the comparative appeal of various accents.

From a simply linguistic viewpoint, it makes no sense to talk about "right" and "wrong" in language. "No one would suggest that French is" more correct "than English, and there is no reason for treating dialects of the same language in anything other than the same way". No one dialect of a language is more "right" or "wrong" than any other (Trudgill 1978: 3).

15-. An attitude towards a Standard language:

The function of a standard language brings about a set of cultural attitudes towards the standard language. The unifying and separatist functions give rise to an attitude of language loyalty, the prestige function stimulates an attitude of pride, the participatory function leads to a desire to participate, and the frame of reference function leads to an attitude of awareness of the norm (Garvin1975: 9).

11-5-. Language Loyalty:

The concept of loyalty is maintaining and improving the standard language. The users of the language are ready to defend their standard language against any foreign intrusion that threatens to eradicate or to alter the use of the standard language. The speakers of a language are always loyal to their native language. They regard their language as a symbol of their national identity. They do anything possible in order to preserve their language and protect it against any foreign interference, especially when they are under foreign control, they try to purge it from any loanwords and foreign elements.

12-5-. Pride: When the speech community has a standard norm, it may be the cause of pride for both the individual and group. This sometimes leads to an attitude of partiality against any other language, especially

when the speakers of the language regard their language as a matchless one in the sense that there is no other language that can be expressive, lovely and copious in vocabulary as their language.

13-5-. Awareness of the Norm:

The users of a standard language are usually conscious that they have a codified norm, which is the source of pride. This belief is reinforced in the case of the community, which is composed of a large number of bilinguals who are sensitive about preserving their native norm from being mingled with their acquired language.

The previous discussion proves that the criteria that Garvin used in his frame of reference about standardization are inadequate. In addition, each individual language may illustrate unique features, for which Garvin's model does not account. This determines the need for a more extensive frame of reference that will compensate for the lacking of the structural perspective.

16-. Standardization and some theoretical issues:

Generalization is the base of scientific research, but empirical generalization necessitates distinction between at least two specific cases.6 Theoretical issues, which are raised here, are to identify our case with the general historical and comparative context of language standardization.

11-6-. Standardization and Nation-building:

By the advent of the Renaissance, the relation between national advancement and standardization was comprehended to perceive unity and identity by the correlation of the expression "language" with the rise of the nation. George Puttenham stated in his book, which was entitled, (The Arte of English Poesi 1589) "After a speech is fully fashioned to the common understanding, and accepted by consent of a whole country and nation, it is called a language". This sort of historical evolution brought about the merging at the expense of deviating varieties. The national

aspiration requires the communication to occur through a single linguistic convention. It is known that French revolutionaries authorized a decree in 1790, proscribing the dialects as a remnant of feudal society (Haugen 1972: 191 -104).

By the 19th century, the fast proliferation of liberated European nation-states has been akin to the rapid increase in the number of autonomous, national and official languages (Trudgill 1974: 188). The indication of this evolution was the promotion of the "vernacular" of one region into a national language (Hassanpour 1992: 34).

The national languages were adequate to substitute the Latin language in all functions but after undertaking tedious conflict with domination, since only the small group of literati could effectively use Latin in all written communication before the modern period of history of West European, and the majority was unable to master this foreign language and use it in domains such as trade, education, journalism, and even religion. The replacement of Latin was an important step for the modern society (Hassanpour 1992:465). Later the number of the independent nation-states increased from sixteen to thirty, and since that time has risen to over fifty (Trudgill 1974:138).7 But this progression has not been completely in one direction. For instance, the function of some languages as standardized official languages discontinued during the Middle Ages -Provençal and Arabic for example (the latter in Europe alone) (Trudgill 1974: 139), while others emerged (or reemerged) as standardized national, official or written languages. In a later period all European nations gained independence or nationhood, and in many cases, even where minorities have not achieved independence, their languages had been granted fuller recognition. But the worst case is that when a minority lives in a country and the state is openly hostile to it. In such a case, the actual existence of the national identity and of the language is jeopardized.

But sometimes the status of the linguistic minorities, even in a liberal,

democratic, legal state, is unstable, and this can be for different reasons. Generally, it is roughly the minority's delight for past dignity and the nostalgia for the honey days; it would seem that such is the situation of the speakers of Welsh in Wales, or of Provençal in Southern France (Zgusta 1992: xxxv).

 Though there is ample evidence to the interaction between standardization and nation building, but because of the diversity of theoretical postulations on the quality of language and society relationships, consensus is far from universal. According to Grimshow; (1971, 174) there are at least four essential perspectives on the interrelated correlation between social structure and languages; "language is fundamental, social structure is determinant, the two are co-determining and co-occurring, both by a third factor e.g.: the human condition, the organization of human mind, etc". Before the formation of nations, standard languages could not survive. This is due to a causal link between the formation of nations and standardization (Zgusta, 1971: 174). It also would be suitable to theorize that standardization, in the development of national integration, is both of cause and effect; without a national language, a nation cannot be formed, while in a tribally organized society, such a language hardly arises (Hassanpour1992: 465).

12-6-. Standardization and language Maintenance:

According to various sources the occurrence of language death is old everywhere in the world (Adler 1977:2). Whereas circumstances contributing to this abundantly vary, it is obvious that for non- linguistic reasons, especially the role of state policy, languages decay. The policy of building a "nation-state" requires the centralization of authority, language, culture and economy. Armed with a monopoly of the educational system, mass media and unlimited application of coercion, the "modern" etatist states are capable of planning the elimination of unwanted language; therefore, status planning undertakes an important role in standardization,

frequently determining the direction and the result of the whole planning.

The process of standardization does not set aside the prospects of peril, deprivation, elimination or linguicide, even though the process of standardization gives rise to the entity of a growing community of national speakers of a language, committed to promoting their speech.

In fact some languages, which are subjected to standardization in the advanced world, are encountered with tremendous obstruction including, especially assimilation state attempts. Despite the spread of writing, the number of languages is quickly diminishing. Standardization relies upon formal education and language usage in the mass media. "The experience of minority languages in the modern world shows that they cannot survive, let alone become standardized, if used in interpersonal communication alone" (Hassanpour1992:466).

13-6-. Linguistic and Socio-Economic Modernization:

Modernization has been the transition from Medieval to Modern society, in which the standardization of language was historically a concurrent sector of the process of social and economic development in the West Europe. Modernization altered all situations of Western society. In the scope of economic life, it involved, among other modifications, the substitute of self-satisfactory agrarian production by commercial and, thereafter industrial capitalist economy. Changes in social construction contained the alteration of rural peasantry into urban wage earners. The main significant transformation was the democratization of the system of political rule.

As the result several innovations in culture took place like secularization, the expansion of literacy, mass media and public education. "These concomitant transformations which brought the entire population into intensive contact could hardly materialize without a new form of speech" (Hassanpour 1992: 33).7

14-6-. Typology and Periodization and Measurement:

Several attempts have been made for more precise periodization and typological investigation of the process of standardization. Therefore, preliminaries for more accurate comparative and diachronic studies in standardization are available. While "quantifying qualitative phenomena in language development may not be possible or desirable" (Hassanpour1992: 34), because the grade of the use of written language and extent of standardization may be regarded as principles for the evolution of language development. Ferguson (1968) points out to "three dimensions relevant for measuring language development";

(a) "Graphization" the standardized use of writing in a speech community.

(b) "Standardization" the cultivation of a norm which overrules provincial and social varieties and

(c) "Modernization, the development of inter-translatability with other languages in a range of topics and forms of discourse characteristic of industrialized, secularized, modern societies structurally differentiated. "These frames are not a linear set but rather a hierarchy of factors, all three being inherent, but imperative traits of standard language development" (Hassanpour1992: 36).

Haugen's (1966) four-dimensional matrix supplies another basis for classification, elaboration of function and acceptance of the standard norm. But Kloss (1978); as an evaluating means, emphasizes the importance of "literary growth" in general and the development of non- fictional prose. Notes

1- For further information, many observations can be presented as follows:

A. The Standardization process is also characterized by flexible stability, intellectualization and inter-translatability (Garvin 1975: 3- 11).

B. The standardization process is a specific administrative need for procedures to conduct its business, to keep its records, and to communicate

with the citizen of the land. (Pyles1982:182).

C. Standardization is an embodiment of codification of a language in one or another way "that usually involves the development of such things as grammars and dictionaries, and possibly a literature" (Wardhaugh 1986: 30).

D. The Standardization process is obviously one, which attempts either to reduce or to eliminate diversity and variety (Wardhaugh 1986: 33).

E. The standardization process is a complex social and linguistic process that involves the interaction of numerous factors. (Hassanpour 1992:37).

F. Standardization can be cognized as an evolved process through passage of time when a variety (dialect) of a language becomes elaborated in function codified in form and widely accepted (Hassanpour 1992:45).

2- i.e., They have to fix up the consequences of the changes that cannot be prevented, and continually being compelled to issue new pronouncement on linguistic matters.

3- The economy of the pre-industrial city is characterized by its non-standard measurements-currency, prices, weights, measures, manufacturing and marketing of goods, and so on.

4- Standard language depends on how much prestige one thinks it has, and for most people this is a clear-cut matter, which depends on whether it is used in formal writing.

5- At any rate, there is ample scope for debate and disagreement about the correct usage. For example, it is not essential that the standardization has to involve matter of writing as well as of pronunciation or that the standard has to be presented as the only correct ″ norm.

6- Such as English and Kurdish or in Kurdish, like Northern and Central Kurmanji;

7- According to Deutsche; "in the hundred years between 1800 and 1900, the number of full-fledged national languages in Europe increased from 16 to 30, that is, at a faster rate than in any of the preceding ten centuries".

(1942:542) (Quoted from Hassanpour 1992: 48).

8- Especially the standard norm has four levels; "popular", "refined", "learned" and "all around" non-narrative prose. Each level is simply "measured" or indicated by yardsticks like correspondence to level of education, type of research, books and periodicals, subject matter, etc. (Hassanpour 1992: 36).

SECTION TWO
THE MAIN WORKS ON THE PROCESS OF KURDISH LANGUAG STANDARDIZATION

This section deals with previous works on the process of standardization, the history of the Kurdish language, the language situation in Iraqi-Kurdistan, the Kurdish speech community, mutual intelligibility, dialect grouping and the selection of the dialect base. It provides documentation of the languages' acquisition of new functions in print, media, broadcast, administration and expansion of its traditional use in education. The section also presents the codification of the Kurdish language, particularly its phonology, orthography, morphology, vocabulary, lexicography and codification of grammar. The section closes off with the acceptance of the norm and some conclusion.

21-. Previous Works on Kurdish Standardization:

Although many descriptive studies of the Kurdish Language are available, this section reviews and presents only the major existing works concerned with standardization, which have almost been neglected.

The first study on the standardization process entitled "Education in Kurdish language" was presented by Jamal Nebez in 1957.

 The second part is devoted to the future obligations incumbent on the Kurdish people, lays the foundation for the union of Kurdish writers (pp.27 -31), Kurdish academy (pp.31- 34) and general Kurdish library (pp.34- 38). But the study maintains that without the creation of a unified literary language, Kurdish cannot be widely used (Nebez 1957).

Rasul's "A Notice on the Unified literary Kurdish Language" (1971) is another monograph that concerns some aspects of standardization, and it contains a summary of a Marxist point of view on the national literary language (pp. 8 -16). It deals with a theory of language…a unified language and a unified literary language, as well as a unified literary language of the peoples such as Arabs, Persians, English and Russians. Then, it presents a survey of the historical background of the unified literary Kurdish language and literary dialects (pp.17 -25). The study also dwells on the recent literary language and states that the present written language has become the unified literary language in a large area and of those Kurds who speak three (Sorani, Gurani and some of Lur writers). It claims that the present written Sorani (Central Kurmanji) standard has deviated a little from the Subdialect of Sulemania (pp.43 -44).

The study also deals with a prescriptive investigation into the unification of the two principal dialects: Northern and Central Kurmanji (pp.5269-), but as Hassanpour states "the study is not based on any concrete research and the conclusion is mostly impressionistic" (Hassanpour 1992:37). Thus, the study doesn't rely on linguistic and sociolinguistic basis, but it makes some suggestions that are based mostly on personal impressions with reference to the role of the daily broadcasting of the Kurdish section of Baghdad radio, and that of Iran. The study admits that Sorani (Central Kurmanji) has not been accepted by the entire Northern Kurmanji Speech Community, but it asserts that it is the only literary language (p.46- 9). This view is mostly untenable.

In another of his works, "Kurdish Language Dialects and Their Problem and Solution" (1973), relying on linguistic grounds, Rasul refers to differences and similarities between the two principal dialects: Northern and Central Kurmanji. The study maintains that they are similar enough to allow for the Central Kurmanji to be the standard language once enriched with vocabularies from the other dialects. This concept gained

currency and was widely accepted in 1980s and onwards, and "Standard language" of Central Kurmanji has already started to borrow vocabularies from other dialects.

Jamal Nebez published a second study concerning Kurdish national language under the title "Towards a unified Kurdish language" in 1976. This can be considered a descriptive study because it is an attempt at the unification of Northern and Central Kurmanji. The topic of this study is the problem of a unified written language for all Kurds in general. It deals with factors which contribute to the formation of a literary language in general (pp. 8- 9). The study traces the historical, religious, geographical, political and social obstacles, which have hindered the development of a unified Kurdish written form (pp.9- 12), but the study neglects the sociolinguistic grounds, which are very important criteria for standardization.

There is also another work concerned with Kurdish Standardization entitled "the Kurdish National language" (1984) by K. Al-Basir. It is a proposal for the "National" Kurdish language. The study is submitted to the Iraqi Academy-Kurdish Corporation. It explains the concept of speech, dialect and language, and illustrates the differences among them(pp.1011-). Then it presents distribution the Kurdish dialects introduced by Nebez (1957: 22- 26) and Zabihy (1977: 39- 55), of which he disapproves since Gorani and Dimili are considered marginal dialects. It also examines the ways by which the Kurdish national language can be attained. The study presents a prescriptive investigation of the unification of the two chief dialects, which have been studied by Rasul and Nebez, and also Al-Basir discusses their opinions and the approaches which can pave the ways for attaining the national language. Then the study presents the basis for obtaining a national language that will meet the needs of the future. It can be furnished by an analytic study of the entire Kurdish dialects in which the phonetic, morphological and syntactic

as well as lexicological features of Kurdish language should be taken into account (pp.42- 44). But the study as a prescriptive survey aimed at dialect unification is of limited interest.

Many articles and books on Kurdish language were published from 1920-onwards, in which some writers provided empirical proposals on the purification of Sorani Kurdish in Iraq, especially from the period beginning with 1920; in which there is a sharp reduction of loanwords. This period marks a stage in the development of the Kurdish written language since these writers treated purism and the development of Kurdish written form as manifestation of nationalism. Some writers tried to prove the independence of Kurdish language and claim that the Kurdish written form can be developed by using words borrowed from each of the existing Kurdish dialects as an attempt at standardization. But some writers insist on using both the written form of(Northern and Central Kurmanji) as standard because they think amalgamation and pidginization of various varieties are impossible.

In 1986, Amir Hassanpour presented a dissertation on Kurdish national language entitled "The language Factor in National Development: The Standardization of the Kurdish Language" 1918- 1985, which he later published under the title "Nationalism and Language in Kurdistan, 1918-1985" in 1992. This study is considered a recent work in this area. The study is a research to explicate the magnitude of the contribution of the Kurdish experience to the understanding of language and linguistic form as well as nation and nationalism.

The study reveals that the struggle to cultivate and enhance the Kurdish language did not come to bloom until the 20th century when Kurdish language found an urban, literate, and middle-class social base. The study indicates the relationship between language development and the socio-economic system, and maintains that the inequality between under-developed and developed languages has nothing to do with the structure of

language; i.e., no language is inferior or superior in terms of phonological, morphological or syntactic structure. The inequality is, rather, rooted in the non-linguistic grounds. The study states that "developing a dialect or a spoken language into a national medium of communication requires a major social and economic transformation, even in the age of electronic media of communication" (p.xxv).

The study focuses on a contemporary critical social theory in which it provides considerable details about the relationship between the literary language and nation building (pp. 49 -305). It attempts at presenting the history of the Kurdish language and national development and concentrates largely on the post World War I; when Kurdistan was redivided among five [four] countries (pp. 49- 67), The study presents the struggle for the enhancement of the Kurdish language and the rights of Kurds. This is achieved in printing presses, mosque schools, caves and prisons where writers, poets, lexicographers, political activists, students and teachers paid a high price for securing their national identity (pp. 1851.(434-

In general, the study examines the language factors in the struggle of theKurdish people for national emancipation.

22-. The History of Kurdish language:

21-2-. The Origin of Kurdish Language:

The origins of Kurds and Kurdish Language are subject to considerable scholarly dispute and they have been the source of controversy and uncertainty. The question of Kurds and Kurdish Language origins has for too long remained an enigma and an unsettled problem because there are a few reference works on an origin of the Kurds. A major reason for this is that the Kurds have lacked the organized apparatus of state. At the same time the countries which have been assuming supremacy in Kurdistan have attempted to obstruct the growth of the Kurdish people as a distinct and separate national entity. They have glossed over the ancient Kurdish culture and prevented original research on any subject

of national importance concerning Kurdish ethnicity, and they were not ready to give appropriate information on Kurds. So, a number of opinions were presented randomly without enough scientific or logical basis by travelers and writers concerning the origin of Kurdish Language, its historical development, its dialects and its relation to the neighboring languages. But one can reasonably assume that Kurdish Language and its history are the products of thousands of years of continuous evolution, especially of the intermingling and the assimilation of peoples, such as the Indo-Europeans whose languages were represented in Kurdistan.

The Kurds live in a region called Kurdistan. Much of the region consists of areas in the central and northern Zagros Mountains, the eastern two-thirds of the Taurus and Pontus Mountains, and the northern half of the Amanus Mountains (Izady 1992: I). Kurds are the fourth-largest ethnic group in the Middle East. They are the ancient people who trace their history back to thousand years. But identifying the roots and the course of evolution of the present Kurdish language and its ethnic identity calls for greater efforts. Any pioneering effort to reconstruct Kurdish history from fragments long buried and neglected is bound to raise many questions and generate controversy. Ethnically, Kurds had developed from the intermarriage of the aboriginal people of the ancient Kurdistan and successive waves of the indo-European and Aryan people who swept over the region (Brifcani 2000: 2).

Most of the scholars agree that Kurdish language is one of eastern Indo-European language group and like other Iranian languages, has an Indo-European origin.

In common with all ancient peoples, the Kurdish people too have their independent language, but between the Kurdish and other Iranian language groups, there is a very close etymological relationship; therefore, a considerable exchange of words. In spite of this, Kurdish is a completely independent language, with its own living vocabulary and grammar. But

it cannot be denied that there is a genetic and other relations between the dialects of Kurdish and other Indo-Iranian languages.

To give an idea of the genetic relations among them, the following table lists the most important phonetic traits: in which some isoglosses of Western Iranian languages are given:

(Table No.1)
Genetic Relation

Old Iranian	New Persian	Northern Curmanji	Central Curmanji
* hw	Kh		
Khord-eat	X w/X o		
X war	X o-		
X ward/X o			
* j	Z		
Zen-woman	z		
zin	J		
Jin			
* Z	D		
Dân –know	Z		
Zan-	Z		
Zan-			
Vm/x-sm	M		
Nam-name	v		
nav	w		
naw			

The Kurdish language has preserved many features of older Iranian languages. Grammatical features such as ergativity and clitic movement still exist in Kurdish. Kurdish exhibits different aspects of tense/aspect ergativity in its dialects. Ergativity has been also reported in Eastern Iranian

languages, Pushto. Eragtivity in Kurdish might be a result of the influence of the Hurrian language, which was spoken in the region. Another feature is the existence of clitic movement in verbs. Gender distinction is also found in Northern Kurmanji dialect (Siamko Rezaei Durroei 2001: 2).

The Indo-European people who settled permanently in the Iranian plateau developed a sacred language «Avesta» that was preserved in the religious book «Avesta», which was the language of the Sage Zarathustra, «Zardasht», after which the language is named. None of the modern Iranian languages can alone claim to be the sole descendant of the Avesta language. Avesta can be considered a cultural written document for the whole Iranic people and the common ancestor for each group because some of their vocabularies originated in the Avesta language, whether they are used by Kurds, Baluchior or Persian, with reference to relative difference of sharing between their living languages and Avesta. But some believe Avesta to be especially the language of the Medes, the ancestors of modern Kurdish by the evidence that the followers of Zarathustra were called (Bedinan) «the right religion» and this resembles the name of the modern area «Bahdinan» in Iraqi-Kurdistan (Muhammed 1987:162.(19-

From the previous presentation one can conclude that there are two points of view on the origin of Kurdish language. Some insist on its Iranian (Indo-European) origin and the others assert that Kurdish language is the product of amalgamation of the languages of various peoples; eventually, these different peoples and their languages merged into one, so that by about the time of the Arab conquest «a single ethnic term of Kurd» was being applied to an amalgamation of different tribes (Nikitine 2001:52).

If the puzzle of the origins of Kurds and their language is ever unraveled, the view will, perhaps, be established that the Kurds and their language are an amalgam of various tribes and peoples (probably including the Medes and the Karduchoi) who had evolved into a distinct people in their own right by the 7th century AD.

22-2-. Kurdish language After the Islamic Conquest:

After the Islamic conquest the majority of Kurds became Muslims. Since Kurds did not expand too far from the mountain, they were not Arabized in language such as the Copts. Though the rugged mountainous terrain has historically impeded communication between Kurdish tribes and clans which caused heterogeneous dialects, at the same time the Kurdish language has preserved many of its original characteristics. Kurdish language is considered to be pure and to resemble closely the original primitive Aryan tongue, although Kurdish language and culture were affected by the new religion and Arabic language, which formed pillars of the power structure of the Caliphate (Hassanpour 1992:50). As a result of Islamic conquest, Arabic language bequeathed two exotic Semitic sounds into the speech of many Kurds; glottal a and h (Izady1999:8). After three centuries of Islamic rule, the Kurds reemerged powerfully again, with the establishment of several Kurdish principalities. In spite of existence of those principalities, it is difficult to find any manuscripts in Kurdish language. The official affairs and even the intellectual elite amongst the Kurds, for centuries, expressed and recorded their works in the conqueror's languages such as Arabic, Persian and Turkish. And they wrote just as easily in Arabic, because Islam introduced literacy in the Arabic language in Kurdistan and elsewhere. Arabic is the language of the religion of Islam. It is a vital spiritual element of the Islam's daily lives. It is the language of the Qur'an; Islam's sacred book. To safeguard the divine character of the Holy book until only recent time, it would not be translated. Even the daily prayers and other rituals would not be in the native language. Therefore; one had to be trained to learn reading the Qur'an in order to be able to interpret and adopt the religious law "Shari'at".

Those who learned to read the Qur'an and to interpret its "Ayat" were Known as "Mala" the clergyman in Islam and "Mirza" who had to

record the official affairs for the princes of the principalities. "Mala" and "Mirza" were trained in schools called "Hujra" which formed part of the mosque system. Even though Arabic was the language of the sacred book the "Qur'an", the Persian language had already restored its prestige in the epoch of Mahmud of Ghazna (1000- 1030) (Isma'il 1984:82). The Firdawsi`s epic of Shânama embodied the Iranic national question which can be distinguished from the national awakening of the Kurds, in that Shânama did not promote the cultural heritage of any particular ethnic group or the idea of a single political entity, but the Kurdish writers of 17th century did (Izady 1992:52).

The first well-known Kurdish poet is Bâbâ Tahir of Hamadan (937-1010AD). He was one of the very first poets in the East to write rubaiyats, the medium of Omer Khayyam's fame. Bâbâ Tahir`s mastery of Laki/Gorani, Persian and Arabic made his works unusually dear to the common people of these nations. His poetic expression is probably a legacy of older tradition pertaining to pre-Islami period in south-eastern and central Kurdistan (Isma'il1984:86).

Dimili (local Kurdish) or Zaza and Gorani are closely related to each other. This relationship and the name of contemporary tribes indicate the time when a single form of a language (Pahlawani) was spoken throughout much of Kurdistan, especially when after the late classical period Kurdistan was homogenized through massive internal migrations. At that time the domain of this single form of the language was uninterrupted across Kurdistan. Today, Gorani and Dimili are still neighbor with each other in only one place, around Mosul, Gorani in the form of the Bajalan dialect and Dimili in the form of the Shabak dialect. But the main bodies of Dimili and Gorani-speaking Kurds are now at the extreme opposite ends of Kurdistan (Izady 1992:173- 174).

Gorani predominates in an area extending from Halabja and Marivan to Dinawar, Hamadân, Kêrmanshah, and Khanaqin, all the way to Mandali,

in far southern Kurdistan, both in Iraq and Iran. It is also the language of the pockets of Kâkâ`i tribe near Kirkuk and Zanganas near Kifri. A major dialect of Gorani, i.e., the prestigious Awramani, now spoken in a small pocket between the town of Halabja, Marivan and Pawa, was the predominant language of Central Kurdistan, where now Central Kurmanji (Sorani) is spoken. Also to the far north along the upper courses of the Euphrates, Kizilirmaq, and Murat rivers in Turkey, the Dimili branch of Gorani, which commonly was known as Zaza, is spoken by about 45-million Kurds (Izady1992:169). Dimili served as the prime language of sacred of the Alevis, but not the exclusive one. Despite this, not much written material survives to give an indication of the older forms of Dimili and its evolution (Izady 1992:174).

By about the second half of the eleventh century, the entry of Seljuk Turks into western Asia forms one of the greatest epochs of the World history and added a third nation, after the Arab and Persian, to the dominant races of Islam.

In Consequence numerous Kurdish elites wrote easily in Persian and Turkish as well as in Arabic, for instance in 13th Century, Ibn-al-Assir, Kurdish historian and biographer, wrote in Arabic, whilst Idris Bitlisi, a high Ottoman dignitary, wrote the "Hesht Behesht" (The Eight Paradises) in 1501, which recount the first story of the eight first Ottoman Sultans, in Persian (Blau 1998: I). The first pan-Kurdish history, Sharafnâma "History of the Kurdish nation" was written in 1596 -1597 by Prince Sharafaldin (Sharafkhan), Sovereign of the Kurdish principality of Bitlis. It is a brilliant medieval source about the history of the Kurds in Persian (Izady 1992:52).

Gorâni and its dialects (Awrâmani and Laki) began their retreat in the 17th and 18th Centuries. It was the language of the important Kurdish princely houses of Ardalân, until its fall in 1867. Most of the popular and polished poetry written under the auspices of the Bâban princely house

of Central Kurdistan, even though itself a house of Central Kurmanji speakers, was written in this dialect, until the beginning of the 19th Century.

The better known poets in Gorani and its dialects of Awrâmani and Laki were Muhammad Faqê-Tayerân (1590- 1660), Muṣtafâ Bêsârâni (1642-1701), Muhammad Khandulayi (late 17th century), Khâna Qubâdi (ca 17001759-), Sarhang Almâs Khân and Mirzâ Shâfi Dinawri (mid-18th century), Shaydâ Awrâmi (1784 -1852), Ahmed Beg Kumasi (1796-1889), Muhammad Zangana Ghamnâki Kirkuki (early 18th century) Muhammad Wali Kirmanshani (dc.ca.1901) and grand poetess Maṣtura Mah-Sharaf Khatun Qâdri Zand (1805- 1848) (Izady 1992:174- 176).

The switch to Central Kurmanji is traditionally ascribed to the early 19th Century Bâbân prince Abdul-Rahman Pâshâ. Nevertheless, some of the greatest works of Kurdish secular literature presently extant in toto are in the North Kurmanji Dialect. Except for Ali Harriri, all other Kurmanji poets of whom we know and whose works are extant today began their careers after the beginning of the wars and deportations of the 16th century in Kurdistan. Although works in Kurmanji are generally of recent writing, a Yazidi religious work, the Mes`hafi Resh is in a classical form of Kurmanji (closer to Bâhdinâni than Sorâni) and could well have been written by Shykh Hassan (born ca. 1195), a nephew of Shykh Adi ibn-Musafir, the sacred prophet of the Yazidis.»If this date can be further authenticated, Mes`haf will be the oldest piece of Kurdish literature in Kurmanji, predating anything else in that vernacular by hundreds of years» (Izady1992:176).In this dialect the first well-known Kurdish poet is Ali Harriri (14261495-)who was born in 1426 in the town of Harrir in the Soran principality (Sajadi 1952:182). His poems are in the dialect, which is an amalgam of both Bahdinâni and Sorani. That is the same as the variety of the Kurdish speaking population of Harrir in which, because of the nature of the geographical area, both dialects amalgamate.

In the 16th century, Salim Salman composed his romance of "Yousif u Zulaykha" in 1586; Shykh Ahmed Jaziri, better known as Malâ -i-Jaziri (1570- 1640) of Buhtan, who is considered one of the greatest of all Kurdish poets and Ismail of Bâyazid (1654- 1710) composed a small Kurmanji -Arabic- Persian glossary for the use of the young, entitled Gulshen, and several poems (Izady 1992:176).

As a result of the division of Kurdistan and the conflict between Persian and Ottoman Empires in the 16th Century, gradually the feeling of belonging to the same entity developed amongst the Kurds. This epoch saw the birth of the poet Ahmedi Khani (1650- 1707) who was one of the Khaniyân tribe of Hakkari whose forefathers had settled early at Bayazed in northern Kurdistan. He versified in 1694 the epic drama of Mem u Zin (more properly, Mami Alan u Zini Buhtân), in which he embodied a wealth of mythological and historical events in the national life of Kurds and their national aspiration.

In the 19th Century, a Kurdish national movement slowly developed. New literature blossomed, the first great poet to write in the dialect of Central Kurmanji (Sorani) was Mala Khidri Ahmed Shawaysi Mikayill of the Jaf tribe, better known as Nali. Throughout the past two centuries, Central Kurmanji has spread to cover much areas of central and eastern Kurdistan at the expense of Gorani, thus obtaining a large number of speakers and hence the political and the status required for a literary language. In fact, the greatest of the Central Kurmanji-Speaking princely houses, the Bâbâns, used Gorâni exclusively for their court language and literature until the beginning of the 19th Century (Izady 1992:177).

The present unusual importance of Central Kurmanji is the outcome of several unusual historical events. After the end of the 1st world war, the Kurds found themselves divided between four States; Turkey, Syrian, Iraq and Iran. Enjoying relative freedom in Iraq, Central Kurmanji has flourished with large volumes of printed material produced in those two

countries in the last 80 years, while Northern Kurmanji was retarded in its main domain in Turkey in the same period. The development of the Kurdish language and literature will depend on the freedom they acquire within the boundary of these states. But the situation is rapidly changing for Northern Kurmanji to regain previous predominance. Since 1992, the production of Northern Kurmanji language printed matter has been greatly increased. But it is important to emphasize that the reconstruction of Kurdish language genealogy was not based on grammatical or structural analysis of the dialects concerned. It was, rather rooted in the experience of speech communities that have communicated mostly through the oral, rather than written medium.

23-. Language Situation in Iraqi Kurdistan Region:

The language situation in Iraqi-Kurdistan is characterized by the fact that two or more languages are spoken and written at the same time and in the same place, especially in the big cities or districts. Names of streets, shops, hotel and restaurant menus are mostly in Arabic. Newspapers and magazines are mostly issued in both Kurdish and Arabic. Kurdish is the prevalent language, which is the everyday spoken language even of those who are not Kurds, and it is the symbol of Kurdish national identity, especially in Sulemania province, while in Duhok and Arbil Kurdish is the language of the majority of the inhabitants. At the same time, in addition to Kurdish, the language of minorities like Turkmani and Syraic are spoken, but they are limited to specific districts. On all levels of society Kurdish is used in oral communication. Kurdish and Arabic are taught in schools, but Arabic is mostly restricted and confined to higher educational studies of the University levels because of the limits of vocabulary in the Kurdish language in addition to the lack of references in Kurdish, as a result of the successive central Iraqi governments' policies. So a number of attempts have been made to establish Kurdish as a written language. But these attempts were

not able to displace Arabic in Iraqi-Kurdistan because of the political situation, in which the Iraqi-Kurdistan has been exposed to anti-Kurdish policy such as expulsion and Arabization. They were implemented by the successive central governments, which turned most Krikuk, Diyala and Mosul into multi-ethnic and multi-language areas, therefore, the switch-over to Arabic and sometimes to English is a necessity in written communication.

Thus, Arabic still remains the official language of most parts of the area; parliamentary documents, proposed bills, procedures in courts are written in Arabic alongside Kurdish. Although the official language of the liberated region is Kurdish, the mother tongue of most of the population, still Kurdish is a bi-standard written language of the two principal dialects; Northern and Central Kurmanji. Certain texts are multilingual because of the need to make sure that the information is brought to all sectors of the population.

Iraqi-Kurdistan has been home to diverse linguistic minorities. In addition to Kurdish language, Turkmani is spoken by enclaves of Turkumans. As the consequence of the Kurdish uprising of March 1991, Turkish has become the Turkmans' language of instruction. The Turkmani speaking populations are multilingual; they speak Arabic, Kurdish and their mother tongue. Also the Syraic dialects are spoken in some Christian areas in Iraqi-Kurdistan Region. As the result of the uprising, Syraic has become the Christians' language of instruction. The speakers of Syraic are also multilingual.

There are some pockets of Arab, in Iraqi-Kurdistan, as a consequence of the policy of Arabization embodied in the projects of the settlement of the Arabs in Al-Jazira and Al-Hawija and through other means in provinces of Mosul, Duhok, Arbil, Kirkuk and Diyala. They can be divided into urban and nomadic, and they speak the Arabic vernacular, most of these are monolingual.

The Persian language is also spoken but not as a mother tongue, especially by the young Kurdish people who were refugees in Iran in the aftermath of the collapse of Kurdish national movement in March 1975, as the result of the notorious treaty, Algerie`s treaty, in which nearly 129000 Kurds became diaspora in Iran. They lived there till the Uprising of March 1991. Most of their children learned Persian and were educated in Persian standard language. When they returned to their homes, they were bi-lingual in their mother tongue (Kurdish) and Persian.

In Diyala, Kirkuk and Mosul provinces, Arabic acts as a lingua franca because of the ethnic diversity. During the British mandate of Iraq, the English language was introduced to be taught as a foreign language. English became one of the means of educational and social advancement. English language became a means of communication in the Oil Company and in neighboring areas. So some Kurdish laborers learned English. In Iraqi-Kurdistan like in Iraq, English instruction typically begins in the 5th grade of the primary level and takes up an equal number of hours (four per a week) as Arabic and Kurdish. In secondary schools it takes up five hours per a week. In higher education, English language is a means of teaching scientific subjects especially in the scientific colleges, such as the colleges of engineering, medicine, pharmacy, and…. etc.

So in Iraqi-Kurdistan, English, Persian and Turkumani can be used as exo-glossia, while Arabic can be used as a second language, but the homogeneity of a language is a goal of Kurdish nationalism.

Hindek Peyvên Kurdî li gel Hindek Ronîya Etîmolojî

(Beşê yekem)

● Emîna Emer (Keça Kurd)

abirr: Ev peyv navdêr e. Lê, zayenda wê çiye, ez nizanim, min ji kesekî nebihîstiye. Di baweriya min de, ev tîpa (a) di vê peyvê de û di hin peyvên dî de, weke pêşgirekê ye, bi pêşiya bêjeyekê ve dibe, peyveke nû bi wateyeke nû dirust dike. Wek: Abirr, afir, ageh, agir, arênc, axur..Û ezê her yek ji wan peyvan di cihê wan de ravebikim. Tîpa (a) di peyva abir de weke tîpa erebî (ع) bilêv dibe. Lê di baweriya min de ew (a)ya kurdî ye. Abirr, ev peyva ha di pirtûka Mela Mehmûdê bayezîdî de min dît û bi vî rengê xwarê şîrove dike: "Şayed weko tirsek hebe îcar ew êl hemî berhev çiya û deştekê dibin û li ser hevûdu nêzûkî yekûdu konan hêşî li hêşî weke ordiyan vedigirin. Ji bo vê berheviya konan re abirr dibêjin, filan aşîr bi Abirr danîne dibêjin..."

Çawe ev peyv hatiye pê?

Weke ku li ber çavan xuyadibe, ji pêşgira (a) + bêjeya (birr) hatiye pê. Kurd dibêjin, birrek mirov li wê naverastê ne. Bêguman ev birr ne hemî mirovên gundî ne, lê, ew beşek, an jî komek ji mirovên gundî ne. Dîse dibêjin leşkerê dewletê girte ser gundî û birr bi birr derbasî gundî bûn. Birrek pez an jî birrek kon.. Û dibêjin jî, konên xwe birr bi birr vedane. Vêce ez dibêjim ku komkirina wan kesan jî dibe ku rengê danîna konan birr bi birr be. Lê, ji hemiyan re abirr gotine. Û ev birr ne ji makdera birrîn hatiye, belê ji makdera birrkirin hatiye. Birrîn, ango bi kêrê, an jî bi birrekê darekî dibirin. Birrkirin, ji hev cudakirin.

Ji bo zayenda vê peyvê, eger em bêjeya birr bistênin û li ser wê zayendê bistênin, gereke zayenda nêr bistêne, ji ber ku peyvên birr û parçe, zayenda nêr distênin. Herweha em peyva kerî dibînin ku ji peyva abir nedûr e, zayenda nêr standiye. Lê dibe jî ez şaş bim, divê ji zimanê kesine ku vê peyvê bi kar tênin em rastiyê bizanin.

Ez dibêjim ev peyv, ango abir li serdema koçerî peyda bûye

afirr: Cihê dewara sitûr, ya ku têde dimîne û firfirê dike. An jî ew cihê ku avê jê firr dike; ji ber ku firrkirin jî bi wateya vexwarinê tê. Peyv bi vî

rengî hatiye pê: Pêşgira (a)+bêjeya(firr) ku binyata firrkirinê ye, pêkhatiye. Ev gotin bi sê wateyan têt:1. Dema te av vexwar bila firrfirr ji vexwarina te neyê, ango bila deng jê neyê. Firrefirr, an jî firrfirr ducarîkirina (firr) e; navê deng e. Deng bi xwe zayenda nêr disîtne, lê navên dengan, zayenda mê disîtnin, wek: firrfirra te, qîjqîja wê, şirşira avê..htd. 2. Ka firrek av bide bavê xwe! ango hinek (qurtek) av bide bavê xwe; bi wateya hindikî hatiye, bi yek carê tê firrkirin; ango tê vexwarin. Firekê bide min. Li vir zayenda firrek mê ye

Ev hersê navdêr jî zayenda mê disîtnin. Û hemî ew navên ku bi wateya hinek, hindik, libek, peşkek, qurtek, firek,..zayenda mê disîtnin.

Lê alavê (afirr) zayenda nêr disîtne. Di baweriya min de, ji ber ku cihê avvexwarinê ye, ji lewra zayenda nêr sitandiye; di zimanê kurmancî de hemî ew alavên ku av dikevinê zayenda nêr disîtnin, wek, misîn, kun, sewîlk, cerik û kedûn,..

ageh: Te ageh li xwe heye? Bi wateya bêjê, te haj ji xwe heye? Haya te ji te hebê! Ango te hay ji xwe hebê! Di baweriya min de, ev peyv ji pêşgira (a)+(guh) hatiye pê. Di civaka kurdî de û bi vê wateyê bi çend rengan tê gotin, weke ku dibêjin: guhê te li xweha te bê! Ango te ageh jê hebê! Bi wateya ku te hay jê hebê. Dibêjin te guh lê ye bê çi li bajarê Qamişlo çêbûye?! Mirov dema ji hiş diçe, dibêjin, ageh li xwe ne bû; li vir mirov dikare bêje ku peyva ageh bi hiş ve jî girêdayî ye. Herweha bêjeya ageh û ya ha bi yek wateyê diyar dibin. Lê ev peyvik tim di yek reng û darêjê de dimîne; ango nayête guhertin. Û weke navekî nayê nivîsîn. Melayê cizîrî gotiye:

Ew bi hal ageh bi hal bû Şubhê wê şefeq e û eta ye

agir: Navdêr e. Ev peyv, peyveke bingehî ye. Lê ez dibêjim dibe ku peyveke dula be, ango ji pêşgira (a)+bêjeya(gurr)an jî (girr) hatibe pê. Ev bêje, ango gurr navê deng e. Dibêjin gurgura agirî ye. Bi wateyeke dî jî têt ku dibêjin, esker gurbûne gund, ango hemî bi hev re û bi xurtî hatin. Eger mirov benzînê bavêje ser darinan û bi çeqmeqî pêxe, agir gurdibe.

Vêce bêjeya (gur)+(î) bûye bi (gurî); guriya agirî ango pêta agirî.

Rayeke dî jî tê bîra min, tîpa (a), şûnmaya ar e, ji ber ku peyva ar jî navê agir e. Vêce ez dibêjim ku peyva ar ji berî peyva agir hebûye, paşê dibe ku arê gur, bûbe bi agur û paşê agir.

agirdaran jî: ev peyv makder e. Bi angoya agirpêxiştin. Te agirê tenûrê dara? Agirê şerî daran; ango şer gur kirin. Peyva agirdaran ji bêjeya (agir)+makdera (daran) hatiye pê, ango agirpêxiştin. Dibêjin te tenûr daraye, ango te agir pêxiştiye. Di hin devokan de dibêjin, te dergeh dara, ango te derî dada (girt)? Ji peyva (agir) çend peyvên ku wateyine cuda hatine pê, wek: agirkuj. Navdêra (agir)+(kuj) ku binyata makdera kuştinê ye.

Mirovê ku karmendê agirvemirandinê ye; bi terembêla avê re diçe û bi avê agirî Dikuje (divemirîne). Li hin deveran agirvekuj dibêjin, ku ew jî agirkuj e. Lê di baweriya min de agirvekuj ji agirkuj raştir e. Ji ber ku bêjeya kuj ji kuştinê hatiye û agir nayê kuştin, tê vekuştin, herwekî di bêjeya vemirandinê de jî her waye; agir namire, lê divemire; ji ber ku mirineke demikî ye; agir divemirê lê careke dî pêdixin. Her bi zaravayê Soranî jî dibêjin: Agir bîkujewe, paşgira(we) jî (ve) ya kurmancî ye. Agirkuj an jî agirvekuj dibe karek ji wî/wê kesa ku pê radibe, wî karî dike. Herweha mirov dikare ji tirimbêla ku agir divemirîne, vemirek (ve+mir+ek) an jî vekujek (ve+kuj+ek) bibêje. Pêşgira (ve)+bêjeya (kuj) ku binyata lêkera kuştinê ye+paşgira (ek). Ew jî weke peyva birek, pêçek û..htd.

agirok: Navdêr e. Peyva agirok ji navdêra(agir)+paşgira (ok)ê hatiye pê. Ji hin pirzikên himbiz re dibêjin agirok. Dema pirzik çêdibe divegire, ango zêde dibe, gelekan li dora xwe der dixe; hingê jê re agirok dibêjin, ji ber ku dema çermê mirovî bi agirî dişewite, hemî dibe pirzik û avzerêlik. Vêce ev agirok jî weke ku agir bi pijike çerm û agirokan di cihê xwe de çêdike.

agirpij: (Kangurr). Navdêr e. Navdêra (agir)+binyata pijandin ku (pij) e. Li ser vê peyvê ez van çend rayan dinivîsim:

1.Agirpij: Ji ber ku agirê ji nava erdê weha ax û kevir pijandî derdikevin; vêce mirov ji wî cihî re dikare agirpij bibêje; agirekî pijandî ye (kelandî).

2. Agirpijj; ango ew cih, agir ji nava xwe dipijjikîne. Û Leyiştikeke kurdî heye jêre

garsopijj dibêjin; weke çawe garis li ser agirî dipijjike, leyiştikvan direvin û xwe diveşêrin...heriyeke agirîn ji devê wê derdikeve. Zayenda agirpijê mê ye, ji ber ku navê cihekî diyar dike. Ev nav di ferhenga Sîdo Goranî de hatiye. Û Navên bi vî rengî di zimanê me de hene; angu ji navek û binyata lêkerekê, wek: Avrêj, darrêj(qalib). Ew nav jî her û her zayenda mê diştênin.

ajnê: avjenî; tîpa (v) di bêjeya (av) de ne maye û tîpa (e) ji binyata lêkera jenîn (jen) winda bûye. Peyv bi vî rengî ye (av+jen+î) Melevanî jî dibêjin. Avjenî ji bêjeya (av)+binyata jenîn (jen)+paşgira (î); Avjenvan avjenî dike. Zayenda ajnê û avjenî mê ye.

ar: ard. Ev peyv navdêr e. 1. Ji ar (ard) hevîr û paşê nanî çê dikin. Navdêra ar an jî ard ji peyva hêrtin hatiye, herwekî ku di peyva (deştar) î de xuya dibe; (deşt+ar). Dibe jî ku di koka xwe de (har) be, ango berheva hêrtinê.. ji ber ku ji karê deştarî re, yê ku jinan bi hev re dikirin deştarhêrk gotine. 2. Agir. Ar jî weke agir, zayenda nêr diştîne.

arav: Navdêr e. Peyva arav, ji du navdêran (ar+av) hatiye pê. Arav navdêreke ji bo ava germkirî, ya ku cilan di nav de dişon. Jin dibêjin cilên paqij bişo û cilên qerêj bide arava ên paqij. Ji vî karî tê bîra mirovî ku arav, ava şûştinê, ya ku carekê cil di nav de hatine şiştin (bi deştan). Hin caran xesûyan digot ku bûk cilê xesûya xwe di aravên cilên xwe de dişoyê. Li vir ez dibêjim ku Peyv, paşarav e; ango ew arava qirêj ya ku paş şiştinê dimîne. Lê bêjeya arav, bi wateya ava germkirî hatiye; ew

ava li ser agrî (ar) ye. Zayenda peyva aravê mê ye, ji ber ku mebes̲ta me ji vê peyvê av e û av jî zayenda mê dis̲tînê. Elî ekber kurdis̲tanî di ferhenga xwe de peyvek bi navê paşarav nivîsiye û bi vî rengî şîrove kiriye:"Paşaraw, ava ku di ser hewzekî re biqulibe, û her ava zêde.“ Ez dibêjim ku nivîser di wateya vê bêjeyê de şaş çûye; ji ber ku ev peyv ji van bêjeyan(paş+ar+aw)pêk hatiye; ango ava li ser agirî germ bûye û cil di nav de hatine şiştin; Di devokê me de ku em jêre arav dibêjin, ango (ar+av); ava germkirî, ya ku carek dido cil di nav de hatine şiştin. Vêce bêjeya(paş) ji nav peyvê ketiye û arav maye; ango paşarav ji arav ras̲tir e.

arçen: Navdêr e û zayenda mê s̲tandiye. Ez dibêjim, di bingeh de alçem e; (al+çem); rexê ku hatiye çemandin (xwarbûn). Dibe jî ku ev du peyv(çen, çem)yekwate bin. Li gor şirovekirina mamos̲te Hejarî gotina (arware) aliyên çenagê(arçen) ne, û ne binê çenagê (çenê) ye. Vêce ne dûre (ar) di van du peyvan de (arçen û argûşk) bi wateya al û rex hatibe. arzen ji zendina farisî ya ku bi wateya jenîn têt; ango aliyê dijene û arçen jî dibe ku alçinîn be û dîse bi wateya alçem ji xwehrbûnê têt. Arçen be an jî arzen be, zayenda mê dis̲têne. Ji ber ku arçen endamekî ne serbixwe ye û nikare bi karekî rabe, zayenda mê dis̲têne. Çi endamên ku bi laş ve ne û neserbixwe ne û nikarin bi xwe bi karekî rabin zayenda mê dis̲tênin, wek: Kemaxa wê, eniya min, arzena min. Lê endamên ku serbixwe ne û bi karekî radibin zayenda nêr dis̲tênin, wek: lingê min guhê min, çavê min..htd. Arçen, çenage û arzen ji vê bendê derin; zayenda mê dis̲tîne.

ardû: Navdêr e. Zayenda nêr s̲tandiye. Ev peyv ji du navdêran hatiye pê; ar (agir)+(dû); ew êzing, an jî qirşik û darik, yên ku li dema şewatê agir û dû peyda dikin. Ev ardûyê ha li dema berê êzing (dar), sergîn, tepik û qurmik bûn. Lê arduwê vê serdemê li welatê me gaz, mazot û kûmir e. Her çende alavên li ser kehrebê jî çêbûne, lê ew nabin ardû, ji ber ku agir

û dû jê ve ne xuya ye. Peyva ardû, navek e û zayenda nêr diştîne, ji ber ku ev peyv ji du navên ku zayenda wan nêr e, pêkhatiye, ji lewra divê ew jî nêr be.

arênc: Navdêr e û zayenda mê ştandiye. Li dema ku jin, dayik bi şîr e û bi sedemekê nikare zaroka xwe di dema gerek de şîr bide, singên wê tejî şîr dibin û weha hişk dibin û diqerimin. Vêce arênc di rengê çend girêkên di bin goşt de, di bin herdu çengên wê de çêdibin û ji wan girêkan re arênc dibêjin. Û ne tenê bi jina şîrdar re çêdibe, lê bi her kesî re, li encamê weştekê(renc), ya ku mirov bi deştên xwe demeke dirêj kar bike, deştên wî/wê diqerimin û arêncên wê weştê tavêjin binçengan. Herweha eger kuînêrek, an jî pirzikek li ser çeng, an jî mil çêdibe, careke dî arênc di bin çengan de çêdibin. Û bi nemana êşa laş re , arênc jî diçin. Peyva renc jî di zimanê me de, bi wateya weşt û êşê hatiye. Vêce arenc, büye arênc, pêşgira (a)+(renc). Hemî ew peyvên ku bi nexweşiyê ve girêdayî ne, zayenda mê diştînin, ji lewra jî zayenda vê peyvê mê hatiye. Pirzikek li bin çengê min çêbûye, arênca xwe avêtiye bin çengê min.

argûşk: Navdêr e û zayenda mê diştêne. Heştiyê ku diran di nav goştê piduwan de, li ser çandîne; argûşka xwar û a banî dibêjin. Bi zimanê Farisî, arware dibêjin. Di baweriya min de ku ev bêje di bingehê xwe de, ji yek ji van du rayan hatiye:

1. Alguşk; rexên ku diguşîn e, ango diguvêş e.

2. Argoştik; bi wateya heştû û goşt e, ji ber ku di farisî de arûbend heye û bi wateya girêdana heştî hatiye. Vêce ez dibêjim, eger ku em raya diduwê biştînin, dibe ku raşttir be. Û nedûre jî ku ar an jî arû bêjeyeke kevnî di nav me û Farisan de hevpişk be. Zayenda vî endamî awerte hatiye û mê ye.

arî: Navdêr e. Dar Ku şewitîn û sar bûn, ew xweliya bi şûn şewata daran de dimîne. Ev peyv ji navdêra(ar)+(î) pêk hatiye. Ar, ango agir, belê arî bi xwe xwelîya bi şûn agir de dimîne, nemaze agirê daran. Û li vir peyva ar bû bi arî; navdêra (ar)+paşgira (î). Û peyvek bi wateyeke cuda peyda bû..

Ariya dara di tifikê de maye, Ev peyv zayenda mê standiye ji ber ku hemî ew tiştên ku li ax û xweliyê diçin, zayenda axê ku mê ye distînin; ji lewra zayenda ariyê jî mê hatiye, weke ku em bêjin: Ariya daran.

Ev arî di nav avê de dikelandin û weşî (guşî) yên tirî li nav wê ava ariyê hiltanîn û paşê li ber tavê ziwa dikirin û bi vî rengî mewîjan çêdikin. Bi vî rengî di Kurmancî de hin gotinên dî jî hene, wek, ser dibe serî, an jî sarî. Dibêjin min piyanek sarî (serî) ard kir û min da xweha xwe. Par(beş) jî bûye parî (par+î). Ezê pariyek nan bixum.

arkolk: Navdêre û zay enda wê mê ye.Ev peyv weha ye (ar+kol+k). Ew di koka xwe de, arkolk e, ango agir dikole (dixepêre). Bista tenûrê jî arkolk e. dartenûr, û darkolk jî jê re dibêjin. Zayenda bista tenûrê mê ye. Lê dartenûr nêr e, zayenda arkolk û darkolk gereke mê be, ji ber ku peyva dawî binata kolan e.

arzî: Navdêr e. Û zayenda nêr standiye. Ev peyva ha bi wateya xwemalî têt; malê min e; arziyê min e. Navdêra arzî gelekî kêm bikar têt. Reşîdê kurd ev peyv di pirtûka xwe de bi kar aniye. Gelo ev peyv bêjeyeke bingehî ye, an jî dirustkirî ye? Di baweriya min de, ku ji bêjeya (ar) ango agir û paşgira(zî)pêk hatibe. An jî ji van du navdaran(ar+kozî)hatibe pê, weke çawe di kevin de mirovekî ji ê dî re digot, ma filan tişt êzingê bavê te ye!? Bi wateya ku bêjin, ma milkê te ye, arziyê te ye. Vêce ez dibêjim ku koziya agirî jî weke êzingê agirî ye. Agir û xwarin bi heve girêdayî bûn, bê agir xwarin çênedibû. Ji mirovê hejar an jî ê çirûk re digotin, dû ji mala wî dernakeve, ango agirê wî nîne. Dema ku dibêjin, ma ev tişt êzingê bavê te ye, weke ku bêjin, ma ew tişt arziyê te ye. Reşîdê kurd , zayenda vê peyvê nêr nivîsiye.

Zimanê Kurdî û zimanê paytextê, pirrengiya çandî

● Fereydun saman

Yek ji teoriyên zimanê standard ên her neteweyek îro zimanê axaftinê yê paytextê ye. Gelek sedem hene ku meriv behs bike ku paytexta her welatekî dibe navenda bazara aborî û navenda bazirganî ya welêt ku di heman paytextê de koman çêdike. Mînakî, zimanê axaftinê yê xelkê Tehranê bûye zimanê hevpar ê hemî zaravayên Farisî li deverên cûda yên Îranê û heta li derveyî welêt, û zimanê axaftinê yê Tirkî yê Stenbol, London, Parîs û piraniya paytextên cîhanê bûye zimanê hevpar ê standard.

Ji ber vê yekê, normal e ku zaravayê paytextê di pêşeroja nêzîk de li ser hemî zaravayên din serdest be. Mebesta min ne ew e ku zarava dê bibe zimanê standard ê welêt. Wekî din, ne mimkûn e ku ev pêvajo bi ser bikeve.

Ji bo me Kurdan, zaravayê Botanî, ku girêdayî zaravayê Kurmancî yê Zhuru bû, bû ziman û wêjeya fermî ya girav û mîrnişînên Botan û tevahiya Bakurê Kurdistanê. Her çend zimanê wêjeyî û fermî bêtir taybetmendiya zaravayê Silêmanî bû jî, bandora xwe li ser zimanê standard ê Kurmancî ya Navendî an Kurmancî ya Jêrîn hiştiye. Ji ber vê yekê, pirsgirêka zaravayê bajar an herêmekê, pirzimanî û pirzimanî û guhertina wateyan bandorê li ser ziman dike.

Di vê serdema şoreşa agahdarî û teknolojiyê de, dema ku em dixwazin zaravayên Kurdî bi rêya zekaya sûnî nêzîkî hev bikin, ku zehmetiyên mijûlbûna bi zimanê paytextê, ku zimanê fermî yê hikûmetê ye, zêde dike. Ew li ser zimanên din ferz dike. Baş e çima

Ji ber ku di vê çarçoveyê de, ku têgeha zaravayê di Kurdî de celebek zimanê Kurdî ye, ne celebek diyalogê ye, ferqek bingehîn di navbera wateya zaravayan an zaravayan di têgeha heyî de û wateya ku behsa çend zaravayên Kurdî dike de heye.

Devokên Kurdî, mîna zimanên her neteweyek li ser rûyê erdê, diyardeyek zimannasî ne ku di analîz, danûstandin û avahiyê de beşdarî pergala klasîk bûne, lê di axaftina heyî de her yek bi dûrbûnek erdnîgarî ve girêdayî ye.

Her çend awayê derbirînê û pergala fonetîk ji axaftinekê bo axaftinek din di zaravayek duyemîn an sêyemîn de diguhere, ku yek ji astengiyên ku zimanek standard an standard pê re rû bi rû dimîne ye, zimanê paytext di dawiyê de xwe li ser zaravayên din ferz dike.

Zimanê desthilatdariyê dibe zimanê fermî yê paytextê û bi tevlihevkirina bi zaravayên din re, yekîneyên îdarî yên bajar û bajarokan neçar dike ku bi heman zimanê standard-fermî re li hev bikin.

Zimanê bazarê navenda aborî û bazirganî ya li paytextê ye. Ew dibe zimanê hevpar ê tevahiya herêm an welat. Zimanê saziyên dadwerî û yasayî yên paytextê dê zaravayê paytextê be. Li ser van bingehan, heke ezmûna rêveberiyê li Herêma Kurdistanê di pêşerojê de berdewam bike, ku ez hêvî dikim ku berdewam bike, zimanê paytextê bê guman dê bibe zimanê fermî yê hikûmetê û tevahiya zimanê Kurdî li herêma Başûrê Kurdistanê.

hewler wek mozaîkek çandî

Zimanê her neteweyekê nasname û kesayetiya çandî ya wê neteweyê ye. Paytext, Erbîl, ji demên kevnar ve Kurdî ye û paytexta çend împaratorî, dewlet û mîrektiyan bû. Piştî hilweşîna Asûriyan û fetihkirina Nînewa ji aliyê Medyan ve, ku wekî bav û kalên Kurdên îroyîn têne zanîn, Erbîl bû navenda pîroz a Medyan. Ew bûn Xiristiyan û ferman hat dayîn ku ji aliyê împarator ve bên xeniqandin. Lêbelê, Xwedayê Yezdandoxtî bi dizî rojane av û xwarin ji bo girtiyan peyda dikir.

Carekê xelkê Erbîlê ji eşîra mezin a Hozabaniyan bûn û bûn ola Mûsa. Erbîl bû paytexta Împeratoriya Adiyabîn. Şahbanû Helena Erbîl û derdora wê hukum dikir. Gora wê niha li Orşelîmê, Îsraîlê ye.

Di serdema Siltan Muzeffer El-Dîn Gokbarî de, Erbîl bi dehan zanyarên mezin hebûn wek Îbn Adem Balakî, Îbn Xelkan û Îbn Mistefa, dîroknasê desthilatdariya Eyûbiyan, ku dîroka bajêr di çend cildan de nivîsand. Her kesê ku xwe xwediyê vî bajarê kevnar dibîne. Hewler, paytexta Herêma Kurdistanê, ji serdema Sumerî ve paytexta gelek şaristaniyan bûye.

Ew di gelek qonaxên pêşketina şaristaniyê, dagirkirin û wêrankirinê re derbas bûye. Ji ber vê yekê, em dibînin ku zimanê ku li bajêr tê axaftin, ku di bingeh de ji du zaravayên sereke yên Kurmanciya Jêrîn (Soranî û Badînî), û her weha ji çend dîmenên zimanî yên wekî neteweyên Keldanî, Tirkmenî û Ereb pêk tê. Çanda van neteweyan mozaîkek şaristanî, mirovî û demokratîk a civaka Hewler û Kurdistanê ye.

Diyardeya nivîsandina bi zarava û devok

Rewşenbîrek azad e ku peyv û zaravên bajar, gund an eşîra xwe li gorî daxwaza xwe bikar bîne, lê her nivîskarek ku hewl dide bi zarava, devok an devoka xwe binivîse, pirs ev e ku ew çiqas xizmeta zimanê standard dike. Ev sedemek ji bo veqetandina zaravayan ji zimanê standard ê Kurdî ye, ji ber ku zaravayek herêmî formeke zimannasî ya taybetî ye ku niştecihên wê xwedî mîrateke çandî, civakî û dîrokî ya hevpar in.

Ziman, ku berhema tevliheviya faktorên çandî, erdnîgarî û dîrokî ye ku zaravaya herêmî ya ku tê bikar anîn pêk tînin, her çend eslê ziman di destpêkê de ji mirovan hatibe wergirtin û bigihîje nifşên wan jî, ev çerx berdewam dike ku dubare bibe. Ev çerx berfireh dibe da ku eşîr, dûv re bajar û welatan jî bigire nav xwe.

Ziman li gorî eslê xwe yê orîjînal ji hev cuda dibin û zimanê nifşên paşîn berhema tevlihevkirina van zimanan e, dûv re jî zaravayên herêmî ava dibin, formeke zimannasî ya ku di herêmeke erdnîgarî de ku ji hêla komek ku bi zaravaya herêmî ya zimanekî mezintir diaxivin ve tê niştecîkirin, pêşketiye. Cudahiya di navbera her du zaravayan de eşkere ye, her wekî zimanê Kurdî yê ku ji hêla xelkê Badînanê ve tê axaftin ji zaravayekî herêmîtir hîn piçûktir e, wekî cudahiya di navbera Silêmanî û Hewlêrê de.

Lêkolînên ku teoriyên zimannasî yên wekî eslê peyv û termên zaravayên herêmî dihewînin, ku hin ji wan hewl didin zaravayên ku niha têne bikar anîn bi zimanê dayikê ve girêbidin û rastbûna vê termê piştrast bikin, yên din armanc dikin ku lêkolînên zanistî yên abstrakt bikin. Ev ji

pileya xurt a deştwerdana çandî û civakî û bandorên wê li ser guherîna avahiya peyvan û pêşkeftina semantîk a ferhengî derdikeve holê.

Ji ber vê yekê, lêkolîner divê li ser nivîsandina pirtûkan li ser cûdahiyên zaravayan bisekinin, ku armanca wan a sereke nêzîkkirina zaravayan û hêsantirkirina ragihandinê bi zimanê standard re ye.

Zaravayên Kurdî, ku şaxên zimanê Kurdî ne, îfadeyên ku ji hêla raya giştî ve di sûkê de di formên din ên ragihandina devkî de têne bikar anîn in, di heman demê de zimanê standard zimanê zanist, perwerde û nameya fermî ye ji bo zaravayê wan ê herêmî.

Pirzimanî, pirçandî

Civaka Kurdî tevlîheviyek ji neteweyên ne-kurd ên wekî Ereb, Tirk, Faris, Ermenî, Keldanî û Asûrî ye. Ziman û çandên van neteweyan kêm-zêde bandor li hev kirine. Mînakî, piraniya Kurdên li Başûrê Kurdistanê bi zimanekî duyemîn, Erebî, diaxivin, ku zimanê fermî yê dewleta Iraqê ye. Li Bakurê Kurdistanê, hûn kêm kêm Kurdekî dibînin ku bi Tirkî nizanibe. Paşê, li Herêma Kurdistanê, ji ber hebûna dibistanên taybet, Îngilîzî heta radeyekê hate nasandin. Nifşek, nemaze nifşê piştî 2003-an, bi piranî Îngilîzî diaxivin.

Ziman, ku stûnên sereke yên mîrata mirovahiyê ne, nasnameya mirovan temsîl dikin û amûrek pêwîst in ji bo avakirina têkiliyên di navbera mirovan û civaka wan de. Zimannas bawer dikin ku ziman bingeha raman û îfadeya mirovan e. Ew yek ji şiyanên ku cureyên mirovan ji afirîdên din cuda dike ye û bi taybetmendiyên wekî zanîna mirovan, aqil, civakîbûn û nasnameya çandî ve girêdayî ye. Diyardeya pirzimanî, pirçandîbûn

Bi karanîna sîstemeke kodê ya bi navê «ziman», mirov têgehên xwe yên xwestî ji yên din re vediguhezînin, bi yên din re têkilî daynin û bi hêsanî bûyer, xewn, xwestek û hestên xwe vedibêjin (Ortega, 2009: 1).

Ew bi karanîna ziman dixwînin û dinivîsin; Ew zanînê bi dest dixin û didin yên din. Dema ku zarokek çêdibe, ew hewl dide ku bi hawîrdora

xwe re têkilî daynin. Ew li gorî hawîrdora xwe zimanekî, zimanê xwe yê dayikê, fêr dibe.

Di nihêrîna pêşîn de, pênasekirina pirzimanîyê hêsan xuya dike, lê dema ku em hewl didin ku bigihîjin pênaseyeke berfireh û bêalî ku hemî pîvan û aştan dihewîne û sînorên wê diyar dike, em fêm dikin ku ev ne hêsan e û pirsgirêkên xwe hene.

Pirzimanî li gelek deverên cîhanê diyardeyeke hevpar e, û bûye beşek ji jiyana rojane ya axaftvanên di gelek çand, civak û herêman de. Pirzimanî ew kes in ku dikarin bi du an jî zêdetir zimanan têkilî daynin. Lêkolînên ku di vî warî de têne kirin dê werin lêkolînkirin û nirxandin.

Li gorî encamên van lêkolînan, bersiva vê pirsê tê dayîn: «Gelo pirzimanî jêhatîbûnên wekî aqil, têgihîştin û afirîneriyê zêde dike?»

Pirzimanî diyardeyek e ku xwedî dîrokeke dirêj e, lê pêşveçûna wê di sedsala borî de ev diyarde kiriye yek ji pirsgirêkên sereke yên siyaseta perwerdehiyê. Gelek kes li cîhanê duzimanî an jî pirzimanî ne. Ew dizanin da ku ew bikaribin di têkiliyan, perwerdehiyê, karsaziyê û jiyanek çêtir de biserkevin.

Pênaseyên pirzimanî yên hatine dayîn di warê şiddet, qelsî û aşta duzimanî de ji hev cuda ne û jê re «cuda» tê gotin. Mînakî, li gorî Ferhenga Webster (1961), kesek duzimanî kesek e ku dikare bi du zimanan rehet biaxive, wekî axaftvanek xwemalî.

Mînakî, têkiliya di navbera şiyanên zanînî û duzimanî de yek ji mijarên herî balkêş û nakok ên duzimanî bûye, û baweriyên pisporan û heta encamên lêkolînê di vî warî de jî diguherin.

Pirrengiya Ziman û Çandî

Derfeteke baş bû ku helbestvan û nivîskarê navdar ê Rojhilatê Kurd û welatiyê Kanadayî Profesor Caferî Şîxoleslamî di dawiya Gulanê de mêvanê konferansa Koleja Perwerdehiyê ya Zanîngeha Selahedîn û Enstîtuya Ruanga li Hewlêrê bû. Dr. Cafer Şîxoleslamî yek ji rewşenbîrên

Kurd ên Rojhilatê Kurdistanê bû. Wî bi berdewamî bi Emîr Hesenpûr, Mehrdad Yazedî, Mihemed Mukrî û Reşîd Yasemî re nivîsand û nîqaş kir, ku bawer dikirin ku tiştek wekî zimanê Kurdî tune. Di semînera wî de, min ji nerînên wî yên nû sûd wergirt, nemaze li ser teza pirzimanî û pirçandî an pirrengiya zimanî û çandî di civaka Kurdî de, nemaze paytexta Hewlêrê, mînakî.

Li gorî Profesor Caferî Şîxoleslamî, çanda Kurdî ne tenê komek baweriyan e, lê asoyek hebûnê ye; Ew rêyek e ku meriv bi yên din re be, bi cîhanê re bijî, ku di dilê çiyayên bilind, di laşê axên berhemdar û di fısıltandina hezar salî ya welêt de derketiye holê.

Di cîhana çandî ya Kurdî de, dilovanî ne tenê kiryarek baş an jî fezîletek exlaqî ye; Çawa ku zarokek di nav hembêza diya xwe de, di çanda Kurdî de wateyekê dibîne, mirov jî di civakê de, di têkiliyên bi eşîr, cîran, xerîb û nasên xwe re wateyekê dibînin. Ev dilovanî ne sûnî ye û ne jî encama hînkirinên fermî ye, lê ewqas kûr tê jiyîn ku bûye xwezaya duyemîn, beşek ji karakterê wan.

Xwebexşiya Kurd ji têgeha kevnar a «dostaniyê» derdikeve; Dostanî di demên baş û xirab de, peyvek ku ji têkiliyek takekesî wêdetir diçe û avahiyek kolektîf vedibêje: baweriya bi çarenûsa hevpar, di çandek sedsalan a zilm, cudakarî, şer û neheqiyê de, xwebexşî bûye celebek berxwedanê.

Çanda Kurd her gav bingeha xwe ya mirovî parastiye, tijî jiyan û helbest, muzîk, reqs, cilên rengîn, zimanê bilind û vegotina dilsoz, hemî mîna xalîçeyek. Bi hev re, ew portreyek zindî ya mirovekî comerd û xwedîderketî diafirînin, kesek ku, tevî birînên xwe, hîn jî baweriya xwe bi rojê, bi jiyanê û bi evînê tîne. Dibe ku ev sirra mayîndetiya Kurdîtiyê be. Li cihê ku gelek kes dikevin, Kurd radibin, distirên, nan parve dikin û di şert û mercên herî dijwar de jî bi serbilindî dijîn, xwe dispêrin heman taybetmendiyên mirovî.

Ev demek e ku di medyaya civakî ya Kurdî de gelek nîqaş li ser zekaya sûnî têne kirin. Dibe ku ji bo xwendevanên Kurd hinekî dijwar be ku bi hêsanî vê teknolojiya nû fam bikin. Zekaya sûnî dikare xizmeta zimanê standard ê Kurdî bike û ji bo zimanê me nivîsarek hevpar û standard peyda bike. Tevî hemî zaravayên Kurdî, zimanê me yê şîrîn hîn ji bo hemî kom û komên etnîkî yên Kurd li Kurdistana Mezin nebûye zimanek standard.

Dûr ji şoreşa agahdarî û zekaya sûnî, Kurdî nikare bikeve pêvajoya perwerde û fêrbûnê û tiştê ku gelek kes wekî gef û tirs dibînin dikare bibe derfetek ji bo hêsankirina hînkirina zimanê Kurdî, û hêsankirina rastkirina xwendin û nivîsan.

Pêşî, divê em vegerin ser têgeh û wateya zekaya sûnî wekî termek nû, ku bi salan e ketiye qada medyaya civakî û perwerdehiya ziman, û dûv re li ser şopandina bandorên wê yên neyînî û erênî li ser pêvajoya perwerdehiyê biaxivin.

Jiriya deskird makîneya karê mirovan û şiyana berdewamkirina bi wê re ji bo pêkanîna karên ku ji zekaya mirovan hewce ne ku pêk bîne, teqlîd dike, lê di leza pêkanînê û rastbûna lêkolîn û serkeftinê de.

Gelo bername û sepanên zekaya sûnî dikarin mamoste bi hemû ezmûn û têkiliyên mirovan ên bi derdora wî, hevkar û xwendekarên wî/wê re biguherînin?

Gelo xwendekar dê di pêvajoya fêrbûna zimanê Kurdî û şiyanên xwe de bigihîjin armancên xwe dema ku zekaya sûnî şûna mamosteyan bigire?

Rîska bêmirovkirinê di perwerdehiyê de çi ye û gelo ev îhtîmal bi rastî jî derbasdar e? Bandora vê yekê li ser mamosteyan ji aliyekî ve, xwendekaran ji aliyê din ve û tevahiya pêvajoya perwerdehiyê ji aliyê din ve çi ye?

Gotinek heye ku dibêje, ji bilî zarokên xwe, kes nikare teknolojiya nûjen biguncîne da ku bi zimanekî û axaftvanên wê re mijûl bibe.

Ji bilî lêkolînên ku li ser têkiliya di navbera zimanê Kurdî û komputeran

de û astengiyên ku ziman pê re rû bi rû dimîne, yên têkildarî xwezaya zimanê Kurdî, ferheng û qaîdeyên morfolojîk, ne tenê çareserî pêşniyar kirin, lê di heman demê de mekanîzmay û avakirina otomatîk û yên din jî pêş xistin, û bandora van bernameyan wekî domdar derketiye holê.

Ma zekaya sûnî fonksiyonên perwerdehiyê di warê xizmetên zimanê Kurdî de tehdît dike?

Bi rastî, em êdî nikarin rola bi bandor a zekaya sûnî di perwerdehiyê de paşguh bikin, lê divê em karanîna wê û çawaniya mijûlbûna bi wê re maqûl bikin. Pirs ev e: gelo mirov îro xwedî şiyana maqûlkirin û rêvebirina zekaya sûnî ye, an jî ew ji me derbas bûye? Bandora li ser erkên perwerdehiyê di warê xizmetên zimanê Kurdî de çi ye?

Zekaya sûnî li ser hesabkirina zimanê disekine, ango bernameyên ku ziman fam dikin û bi berhemên teknîkî yên ku şiyana mirovan a mijûlbûna bi ziman re bazirganî dikin diweşînin.

Her kesê ku Word-ê ji bo nivîsandinê bikar aniye, rastnivîsa elektronîkî dizane ku xeletiyan destnîşan dike û nivîskar hişyar dike ku wan rast bike. Belê, ev yek ji xuyangên zekaya sûnî ye bi awayê herî hêsan di warê rastkirina nivîsandinê bi Kurdî de, ji bilî ferhengên dîjîtal û wergerandina hevdem bo ziman û derana deng.

You sent

Îro, her kesê ku dixwaze bêyî destwerdana mirovan fêrî Kurdî bibe û guh bide wêjeya Kurdî dûrî bernameyên dengî, yên ku xwe dispêrin xwendin û tomarkirina mirovan, dikare bi rêya sepanên zekaya sûnî guh bide nivîsa wêjeyî ya ku ew dixwaze hilbijêre, çi helbest be çi roman be.

Ev bernameyên analîzkirina nivîsê yên zêdekirî ku dikarin dubarekirinên peyvan bi gelemperî bihejmêrin, dubarekirinên di nivîsan de bi xwe bihejmêrin, bernameyên plagîarîzm û tespîtkirina plagîarîzmê, bêyî ku rastbûna wan çi be, hewce ne ku werin pêşve xistin da ku ji dubarekirinên qanûnî dûr bikevin ku ji destpêkê ve di nav plagîarîzmê de nînin; Bernameyên ji bo derxistina nivîsê ji wêneyan an lê zêdekirina

wan li wan, ji bilî bernameyên cûrbecûr, sererastkirina otomatîk a belaş û her weha bernameyên wergerandinê.

Tevî pirbûna wan, van bernameyan hîn jî şiyana xwe ya ji şiyana mirovan derbasbûnê îspat nekirine, ji ber ku ew bi rêjeyek ecêb mezin dibin û dibe ku di pêşerojê de me matmayî bikin, rêjeya xeletiya hêvîkirî dema ku van mekanîzmayan bikar tînin kêm dikin, nemaze bi zekaya sûnî ya ku li ser mekanîzmayên dengî ye.

Dibe ku ez zêde nekim ger ez bibêjim ku roja ku ev bername û yên din dikarin bi kêmtirîn xeletiyan bi zimanê Kurdî re mijûl bibin. Çi dike ku mijûlbûna bi zimanê Kurdî ji yên din di warê zekaya sûnî de dijwartir be?

Cewhera zimanê Kurdî, rastnivîsîn, xalbendî û cudahîyên di navbera dibistanên zimannasî de di rêzikên rastnivîsînê de, dewlemendiya zimanê morfolojîk, xwezaya ferhengî û cudahîyên zaravayên Kurdî, em li van bernameyên analîzkirina nivîsê zêde dikin Rastbûna wan, pêwîstiya wan bi pêşxistina wan da ku ji dubarekirina qanûnî dûr bikevin, ku ji destpêkê ve ne di çarçoveya plagîarîzmê de ye.

Lêbelê, tevî pirbûna wan, van bernameyan hîn jî şiyana xwe ya ji bo derbasbûna ji kapasîteya mirovan îspat nekirine, ji ber ku ew bi lezeke ecêb mezin dibin û dibe ku pêşeroj di derbarê rêjeyên xeletiyên çaverêkirî de dema ku van mekanîzmayan bikar tînin surprîzên me bîne.

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kêm bike, nemaze bi girêdana zekaya sûnî li ser mekanîzmaya deng di gelek sepanên wê de, roja ku ev bername û yên din dikarin zimanê Kurdî bi kêmtirîn xeletiyan birêve bibin,

Ger em vê pirsê ji AI bi xwe bipirsin çi dibe?

Dema ku li ser zekaya sûnî hat pirsîn, wî bersiv da ku mijûlbûna bi Kurdî re di warê zekaya sûnî de ji mijûlbûna bi zimanên din dijwartir e û ji ber tevliheviya zimannasî di rêziman, morfolojî û semantîkê de dijwariyek taybetî derdixe holê.

Hebûna kok, giranî û lêkeran tevliheviya dermankirin û analîzkirina zimannasî ya hevokên Kurdî zêde dike, ji bilî pirzimanî û zaravayan û cûdahiyên di navbera zaravayên Kurdî û heta di navbera bajarên heman welatî de, ku pêşkeftina modelên zimannasî dijwartir dike.

Her weha, ji ber nebûna daneyan, tevî belavbûna berfireh a zimanê Kurdî li cîhanê, daneyên berdest ji bo perwerde û fêrbûna di zekaya sûnî de li gorî zimanên din ên wekî Îngilîzî sînordar in.

Tiştê ku herî ecêb û dibe ku bandorker di derbarê bersiva AI de ev e ku ew bala xwe dide alîgiriyên çandî û civakî yên ziman, alîgiriyên ku têgihîştinek kûr a nivîs û çandê hewce dikin. Lêbelê, ew tekez dike ku tevî van astengiyan jî, di warê zekaya sûnî û sepandinên wê li ser zimanê Kurdî de pêşveçûnek berdewam heye û xebat û hewldanên bênavber hene ji bo pêşxistina model û amûran da ku di vî warî de sepanên raştir û bibandortir werin bidestxistin. Derbarê sedemên qelsiya di warên din ên lêkolînê de ku ji bo gihîştina agahdariyê xwe dispêrin Kurdî, sedema sereke nebûna çavkaniyan bi Kurdî ye, wek pirsîna li ser bûyerek bi Kurdî.

Zimani kurdi u jiriya deskird

Pirsgirêka pirzimanî, qaîdeyên morfolojîk û guherîna wateyan zehmetiyên mijûlbûna bi jiriya deskird zimanê Kurdî de zêde dike, ji ber ku her zaravayek xwedî pergala xwe ye û li ser awayê nivîsandina wê lihevkirinek standard tune.

Di vê çarçoveyê de, hêjayî gotinê ye ku têgeha zaravayê di zimanê Kurdî de celebek zimanê klasîk ê Kurdî ye, ne celebek diyalogê ye. Di navbera wateya zarava an zimanan de di têgeha heyî û wateyê de, ku behsa çend zaravayên cûda yên Kurdî dike, ferqek bingehîn heye.

Zarava an ziman diyardeyên zimannasî ne ku di pergala klasîk de beşdarî analîz, danûstandin û avahiyê bûne, lê axaftina heyî her yek bi dûrbûnek cografîk a cûda ve girêdayî ye. Ew bi zimanê Kurdî re rû bi rû dimînin.