

Comparing Roudbari Kormanji Dialect with Kormanji Dialects of Khorasan

Moharram Rezayati Kishekhaleh

Associate Professor of Persian Language and Literature, University of Guilan, Rasht, Iran

Mohammad Asgharzadeh¹

Ph.D Student of Persian Language and Literature, University of Guilan, Rasht, Iran

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Extended Abstract

1. Introduction

Nowadays Kurdish language is often divided to 3 main groups:

1-the southern group consists of several incongruous accents that are spoken in the south of Iranian Kurdistan.

2-the central group consists of Iraqi northeastern Kurdish, Kurdistan of Iran and the adjacent areas around it and called Surani.

3-northern Kurdi which is the language of more than $\frac{2}{3}$ of Kurdish people and called Kormanji.

The common Kormanji dialect in Khorasan has some differences with the other Kormanji dialects, the variety of this dialect of course is not that widespread and significant in Khorasan and there aren't many differences among the types of Kormanji in Khorasan.

In the last fifty years, several Kormanji grammar books have been written that we can refer to Kormanji grammar written by Juis Blue and Veisi Barak (1999) as the important one. Among Persian-Kormanji dictionaries, we can refer to Kormanji dictionary (with 27000 entries) that is compiled and edited by Mr. Pakseresht and his colleagues (Omrzadeh, Sh. mahmudi, h. aran, s. kocheh, k. shamsi, m. ajami, n. qolizadeh, m. dolatpur, s. padash, k. yusefi, a) (2012). In the last two decades, surveys related to this dialect and also written books in Khorasani Kormanji have been increasing.

In this research, passive structure, signs of agreement patterns and ergative in Roudbari and Khorasani Kormanji have been compared. Writers in this article didn't find a research that specifically considers the features of Kormanji dialect in Roudbar in their query. It is important to mention that Kormanji dialects in towns and villages of Roudbar, don't have much difference with each other, so the

¹ Corresponding Author: m62.asgharzadeh@gmail.com

extracted results from this survey that are based on Kormanji dialect of the village “Gofol” can be generalized to the whole Roudbar.

2. Methodology

This research is based on data from experiments and libraries in a descriptive-analytic way. One of the writers of the article is a native Kormanji speaker and acquired the experimental data of the article from daily colloquiums of native Kormanji speakers of Roudbar in Guilan province and also by interviews with speakers from different areas of Khorasan. Furthermore, in definiens, historical background and conducted studies have been referred to written resources.

3. Results & Discusssion

3. 1. Passive structure

In standard Kormanji and Khorasani, there is a combinational-grammatical structure for stating the passive form. In Kormanji of Roudbar, combinational construct of passive verb in standard and Khorasani dialects has been changed. In some conditions of present and future tenses, Roudbari speakers, influenced by Persian, use objective adjective construct for stating passive verbs.

In Kormanji of Roudbar, in addition to the structure above, there is another type of passive verb that unlike the first type, is not confusing in its meaning in the past tense and means passive in all of tenses. This construct has been seen in the survey of different Kormanji dialects. In Kormanji, unlike other Kurdish dialects, passive form has a combinational construct. Since in ergative of standard Kormanji and Khorasani verb obeys from object, locating the object of sentence in the subjective place(agent) have caused this obedience to be more fortified and to be used as a kind of grammatical independence toward the second way of the intransitive verb(hatən= to come) in the passive construct of sentence.

Transformation of combinational passive in the Kormanji dialect of Roudbar that caused to the transfer of passive verbs sign from the end of the intransitive verb (hat=came) to the end of the transitive verb (bu=became), can be known as an step in transforming ergative to subjective-objective system.

3. 2. Signs of agreement patterns

Different signs of objective form have been reduced in Roudbari Kormanji. Naturally, the existence of different forms of agreement patterns in prior dialects of Kormanji has had grammatical and phonological reasons. Reduction of these signs and combination of several objective signs in a construct in Roudbari Kormanji is representative of two points: 1- Moving Roudbari Kormanji toward the language simplification. 2- Transformation of ergative to subjective-objective system.

In standard Kormanji, there are signs of gender in nous, proclamative and additional conditions and some pronouns. These signs also have had constancy in Kormanji of Khorasan. Among the new generation of Kormanji speakers the

concept of gender is being collapsed. Of course, this change is more common in virtual male and female nouns. Some times even real male and female nouns are pronounced with irrelevant generic suffixes. To sum up, in addition to real male and female, the way of pronouncing the last added part does not differ so much, but forms of pronunciation which represent generic distinction, have been maintained. Subjective and objective pronouns in Kormanji of Khorasan and Roudbar are like each other except third-person singular that in non-subjective condition in Khorasani Khormanji, the male and female forms are distinguished from each other. Of course, standard Kormanji and Khorasan due to the existence of ergative, non-subjective pronouns can locate in the place of subject and subjective pronouns can locate in the place of object. By paying attention to the transformation of Roudbari Kormanji dialect to subjective-objective system, subjective pronouns only locate in subjective place and non-subjective pronouns locate in objective place. Although this dialect has missed its ergative identity, during this process, unlike Persian, it does not have its distinction between subjective and non-subjective pronouns. Signs of gender have been totally disappeared in Kormanji of Rudbar.

3.3. Ergative

In Kormanji like many other languages, ergative condition is gradually disappearing and transforming to subjective-objective system. In cities of Khorasan the amount and speed of this change is not equal in all of the areas, the more we move towards western and northern points of Khorasan province, the more will be the dominance of subjective-objective system. Totally, it could be said that the rate of the changes in Kormanji dialect of Khorasan is too high. By paying attention to this point that the ergative condition has remained among Kormanj people of Amard plateau and Amarlou tribe in the suburbs of Neishabour (who are parts of Kormanj immigrants in Rudbar) intentionally or unintentionally, deletion of gender signs and transformation of ergative system to subjective-objective system in Kormanj speakers must have occurred during the second period in the time of Nader Shahe Afshar (1728.ad)

4. Conclusions & Suggestions

Kormanji like all of the other languages and dialects, has been undergoing changes in its historical and geographical way. These changes are different according to the rate of communication with speakers of other languages, national and local media and educational system. Some parts of these changes have happened naturally. In Kormanji dialect of Khorasan, signs of gender and agreement patterns have lost the significance. Also, ergative system is gradually being collapsed.

In Roudbari Kormanji, the combinational passive construct has been changed, signs of gender distinction have been decreased as much as possible. Also, grammatical system of this dialect has been changed from ergative to subjective-

objective system. Totally, it could be said that Kormanji of Roudbar, in the way of language simplification, has acquired some of its grammatical and symbolic constructs from Persian, but if adopted and acquired constructs in some verbs, words and grammar rules have been in a contradiction with psychological and eloquent principles of language, have attempted to maintain archaic distinctions or creating new constructs in a dynamic way.

Key Words: Kurdish language, Kormanji dialect, Ergative, Passive, Gender.

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