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**An Exploration of Dialect Recognition by
researchers through examining non-linguists
reactions to Spoken language: Kurdish dialects as
an illustration**

Salah Jameel Jabrael
Soran University - Faculty of Arts
Salah.jabrael@Soran.edu.iq

Abstract:

Regional dialects and accents have been generally studied and examined in English dialects recognition and perception in folk linguistics. Nevertheless, it is widely argued that a limited number of researches have been carried out concerning this problem particularly regarding the recognition of the Kurdish main dialects : Northern Kurdish , Central Kurdish, Southern Kurdish and Goran Dialect isoglosses by non-specialists people. Thus, the current qualitative and quantitative investigation will explain the most significant approaches, studies and practical academic implications for non-linguists' reactions to spoken language recognition in general with highlighting the main reasons for perceptual dialectology as a whole and presenting the findings of 50 Kurdish male and female second and third students of English Department , Faculty of Arts , Soran University in 2019, by taking advantage of an Approach well-known as Mental Mapping Methodology ,which has already been used by Preston (1982 , 1993) and Demirci (2002). It has been hypothesized that when there are different factors of mass media, mobility, experience and awareness available, then the informants from both genders - male and female in the English Department will be able to perceive regional dialects and accents better. As a result, such hypotheses have been approved in the finding of the study. In this sense, both genders could recognise Central Kurdish and Northern Kurdish dialects better than other Kurdish dialects. This is due to the fact that, firstly, they live in Iraqi Kurdistan and are acquainted with the residents of Kurdistan Region better. Secondly, mass media are broadcasting news in both Central Kurdish and Northern Kurdish dialects.

Key words: Perceptual Dialectology, Kurdish main regional dialects and Accents, Mental Mapping, Factors of Dialects recognition, Stereotype

An Exploration of Dialect Recognition by researchers through examining non-linguists reactions to Spoken language: Kurdish dialects as an illustration

Introduction

Despite the fact that there has been a constant progress in the field of conducting various studies in dialectology in general in English and other languages including Kurdish, Kurdish non-linguists still have the problem of indicating the precise geographical positions of the speakers of the main Kurdish Dialects: Northern Kurdish (Kurmanji), Central Kurdish, Southern Kurdish and Goran Dialect with their relevant accents, subdialects.

It is of great importance to consider two related terminologies in dialectology and variation once the notion of dialect recognition is deliberated. Such vocabularies contain folk linguistics and perceptual dialectology. This is due to the fact that dialect recognition is a variety of dialect perception and the second word exists as a sub-field of folk linguistics. Furthermore, several investigators such as Williams et al (1999) have elaborated on both perceptual dialectology and dialect recognition within one investigation, for example, they employed the method of recording the students via the use of audio tapes for the intention of dialect identification of six areas of Wales. They managed to consider the developing features of awareness and perspectives of teenagers regarding dialects in the UK.

There exist many reasons which lead to a search for dialects recognition by investigators via exploring non-linguists' responses to verbal language. Kerswill and Williams (2002: 200) claim that several factors, for instance own-community recognition among individuals who have strong home-grown ties, the role the mass media playing in broadcasting daily events occurring in an area could be some reasons for studying dialect recognition which acquaints persons with domestic dialects and accents within their own society and external groups in a specific country as well.

The purpose of this study is to explore dialect recognition and perceptual dialectology by non-linguists speakers in general and with the male and female students in the context of English Department, Faculty of Arts, Soran University in 2019. This is expected to assist Kurdish learners and researchers to be familiarised with different ways of methodologies in folk – linguistics regarding regional dialects and accents. The investigation might also be a guide for the students who have a limited deal of information on perceptual dialectology and very often use stereotypical ideas in their comments regarding some specific regional dialects; for instance, according to the comments of some students about the dialects and accents of every speech region of Kurdistan Region of Iraq, some argue that Badini is the worst and Qaladize as a branch of Slaimani subdialect is the best in Kurdish language (Map 3.1.). This might be a stereotype because it will not reflect perspective of the rest of Kurdish people in Iraq. Nevertheless, the main emphasis of the study will be placed on argument of the current study that different methodologies and techniques used by researchers in folk linguistics in the area of dialect recognition may lead to non-linguists' reactions to spoken language.

Research Outline

This investigation begins by providing a literature Review concerning the reactions of non-specialists of linguistics to spoken language in perceptual dialectology and outlines the connected studies to the Kurdish circumstance including its main dialects and subdialects. It then gives a debate of the research methodology, data collection approaches, and comments of the students on the subject. Then each of the section of Analysis, Results, Discussion and Conclusion will be presented. Finally, the list of references will be presented.

Literature Review

Dialect Recognition

A great number of researchers have elucidated the concept of dialect recognition. Williams et al. (1999, p357) elaborated on recognition as follows:

"The cognitive mapping of audible speech features (or stylistic configuration of features in combination) onto individuals' records of the usage norm of particular communities. By this account, recognising a dialect involves identifying values of variable features, and then succeeding or failing to make the appropriate mapping ... dialect recognition is an adequate one for the sociolinguistic processes activating in asking question " where is the speaker from ?" is a cognitive process."

Interpretation of the notion of recognition clarified above requires a vast deal of analysis in certain other associated issues in dialect recognition. One of which is that there are four autonomous continua in folk linguistic awareness: availability, detail, accuracy and control' (Preston 1996 cited in Williams et. al. 1999: 354).

Preston (1996) claims that such degrees of awareness stem from certain factors such as familiarity , advertising in some prominent customs , mass media attention ; correctness (spread formally or informally), and vernacular ritual relics. (ibid p. 355), further clarifying that these features of language can be changed in their level of availability to which they emerge in discussion fluctuates broadly, from greatly normal to low. Conversely, certain additional characteristics might be by no means debated or possibly to be detected basically at different times. Furthermore, detail arises once the comments of speakers concerning language are diverse from each other. Thirdly, accuracy happens once non-specialists' clarifications about language are different. Fourthly, perhaps speakers cannot implement a variation which is well-known as control (ibid).

However, the awareness regarding cognitive mapping explained above about cognition refers to mental mapping in which non-linguists draw some imagined maps in their thoughts to choose frontiers of accents or dialects of communication in an area or a country (Preston 1982, Preston 2002, Demirci 2002). Likewise , Demirci (2002 : 41) argues that such a method was chiefly announced by Preston (1982) in his investigation at the University of Hawaii in which respondents were asked to draw borders along the sections in which they supposed inhabitants had different dialects on the blank map of the United States of America. The results revealed both the informal borders created by these perceived maps and a set of descriptive and evaluated labels for the areas separated. These findings were significant for Preston as he claims that the informants drew these borders fairly correctly on the map without being stereotype in their assignments. Thus, on the basis Preston (1996), respondents were precise in separating dialects from each other instead of being stereotype in their ideas. As a result, stereotype is one of the most stigmatized thoughts

employed by non-speakers once they assess other people's accents or dialects.

Bucholtz et al. (2007: 325) claim that one of the relevant differences as regards the question of stereotypical ideas can be explored between the spoken language of North and South of California in the USA. Moreover, these stereotypical ideas have been echoed in the study of Bucholtz et al. (2008: 62) when they investigated an approach of two open-ended surveys to reply to the issue of where the best and the worst spoken areas in California were. The methodology was vital for Bucholtz et al. study who introduced the first wide-ranging explanation of the perceptual dialectology concerning the people of California of their own state. Furthermore, this research is labelled as one of the chief interpretations about the perceptual dialectology of any distinct areas of the USA.—in which seventy learners from different ethnic minority settings took part in the surveys (ibid p.68). These examinations were considered to appraise a project for an early sociolinguistics course at the University of California. The study method also included a map-labelling task and a short survey in which every informer was demanded to collect accomplished maps and surveys from ten respondents. The findings of these surveys were imperative which confirmed that the informants of California University regarded Northern California as the best dialect, and the Southern California dialect as the worst dialect. The northerners argued that the Southerners have less access to education, use an extreme slang language such as *hella* and *hecka*. In this respect, The Economist Newspaper (2010) has the following explanation for the term *hecka* :

While in California, I remembered that teens and young adults there say "*hella*" as an intensifier: "*she's hella tall*"(from "*hell of*", grammatically suspect as it may be). What I hadn't seen is that this

has been euphemised for the pre-teen set. Sledding with some friends in Yosemite National Park, I heard a seven-year-old boy brag to his father, of his sled, that it was "hecka fast". Of course it was.

This isn't new, of course, but just the first time I'd heard it. There's even a 2004 paper, "It was hecka funny: Some Features Of Children's Conversational Development", by a few western academics, if you care to hear the sociolinguistics of hecka.

Moreover, hecka can be used as an adverb which means very, extremely, for example, he was hecka late yesterday.

Bucholtz et al. (2007) described hella as below:

Hella is a slang term originating in Northern California and one that remains—aside from a few brief moments in the national spotlight due to its circulation in popular culture—largely restricted to that region. The term, which apparently lexicalized from (a) hell of (a), functions as both a quantifier (There were hella people there) and an intensifier (He runs hella fast).

Pearce (2011, p. 8) elaborated on the meaning of hella as following:

Bucholtz et al. (2007: 342-3) in their study of the perceptual dialectology of California, claim that hella - an abbreviation of 'hell of a' - is a 'crucial shibboleth separating the two major regions of the state'. Interestingly, they make no reference to hella as a discourse marker, describing it as 'a quantifier (There were hella people there) and an intensifier (He runs hella fast)'.

The trouble of identifying Californian speech is likely to be due to the effect of minorities and migration and Spanish on its folks and having deprived English (Bucholtz et al. 2008, p. 70).

Regarding Californian dialect borders, this study looks like Preston's analysis in 1993 in which he used a map of the USA without choosing any state frontiers. This was to identify the boundaries of the US dialects. Subsequently, Preston made some variations in his method in which he applied a map with border lines. Preston (1993:335) illuminates the intention behind this variation by asserting that the choice was as a result of the misunderstanding of folk dialectology investigation with the folk geography. Consequently, this new methodology of Preston allowed Bucholtz et al. (2008) to employ a map of California without picking the border of California, since they recognised that many people from California cannot be identified by these frontiers.

Likewise, Preston, A. Krezschmar Jr. (1999) utilized the identical method in their investigation about Japanese dialect borders in which the main priority was given to the Kansai region which is well-known as an area competes with Tokyo and its dialect. Accordingly, it was presumed that Kansai informants would be slightly uncertain to regard the Tokyo County as standard and support terms such as Tokyo-ben. According to Masao (2001: 42) Tokyo-ben, can be regarded as 'closest to standard Japanese'. As a result, linguistically, ben is equivalent to dialect. In this sense, many Kansai respondents still label the Tokyo zone as standard. Kansai informants regularly refer to terms such as 'cold' to demonstrate this regional accent, as they are not fond of the Tokyo standard accent and identify it as unfavourable and cool. Moreover, informers somewhat use linguistic features for cultural-political regions to distinguish their dialects.

Similarly, other researchers have carried out their study on the basis of Preston's methodologies, one of whom is Demirci (2002: 41-50) who used her methodology based on Preston's (1982) technique of hand –drawn or mental map for the intention of dialect recognition and perceptual dialectology in Turkey. Though, unlike Preston, the core significance of Demirci's research was that it placed emphasis on gender distinctions and communications to investigate causes of gender, age and social class in the identifying of Turkish regional dialects.

The approach of this research was that 142 informants were selected from Turkish city of Bursa, situated in the western side of the country. Informants were classified into twelve subdivisions based on age, gender and social class. The ages of both genders were between 17 to 50 years and they were categorized into three subcategories on the basis of intimacy of their ages. Furthermore, there were two social classes: middle class and upper class. Also, each subgroup was given twelve topics and the names of all metropolises of Turkey were given on a map. The informants were then requested to classify the spoken language of each area in Turkey.

The findings revealed that there were five perceived speech areas for female informants and fourteen for male ones. Similarly, male informants recognised more regional dialects than female ones. Moreover, women were less likely to identify the dialect spoken in Bursa, their birthplace. As Demirci (ibid p.50) claimed, one of the key causes of the gender variances in classifying the dialects is the male- dominated custom in Turkish culture generally and especially in the Bursa community. This system of male-dominance has a negative impact on females; as such factors have resulted in a lack of freedom of movement of women inside the society and a lack of ability to interconnect to outside of the public.

Also, the females in their comments regarded Bursa as the best spoken dialect in Turkey, whereas males believed that Bursa is a westernized city.

Kerswill and Williams (2002:200) claim media plays a crucial role in recognition of an accent from outside the informant's own community. It can be stressed that the widespread mobility of men in comparison to women has led to their familiarity with varieties of the language across the country. Thus, based upon Kerswill and Williams' (2002:200) arguments, regarding familiarity with the outside community, it seems that this factor has resulted in the male's better understanding of dialects and accents of other speakers than women's the mobility factor which has broadened their experience.

On the other hand, the methodology of researcher Coupland and Bishop (2007) was associated with the Voice survey. This study was done in the UK, which generated strong and different outlooks of speakers regarding the gender, age, and region of the participants (ibid: 74). The diversities in this research were labelled chiefly on the basis of prestige and labelled high in terms of social attractiveness. Additionally, the other variations were viewed as isolated and disfavoured with equal measurement. These three aforementioned diversities could recognize the evaluative reactions of the informants with regard to the evaluated speech structure. Female respondents generally formed positive assessments. Regarding age, the younger speakers attributed less prestige to the standard accents; however, they were more positive towards casual speech varieties. At the beginning, pupils aged fourteen participated from those zones in Wales where their voices were recorded at secondary schools could recognise regional and local dialects.

According to the methodology used in this study, the pupils were requested to narrate a story that had occurred to them to make the study appear normal. Overall 179 stories were gathered from the seven specific regions. Afterwards, two stories were chosen from six Welsh sections with two more stories from the English county. The whole voice samples were selected by boys. Subsequently, the audio -tapes for collection of data concerning speakers were presented. Nevertheless, because of the variance between the time periods of the stories, thirty- second clips were selected from all of these fourteen recorded stories. Consequently, the technique used in this study was match-guised approach. This method is vital when the voices are recorded as its highest emphasis is on the mental dialect map of informants. Likewise, matched-guise technique comprises the 'presentation of tape recorded voices of one speaker reading the same factually- neutral passage of prose in two or more dialects and languages. (Coupland and Bishop 2007:75)

In the second phase of the research, they visit different schools without altering the six regions in Wales. This phase contained playing the 30- second recorded voices to a school assembly who were chosen as judges to listen and assess speakers' voices. Moreover, for the evaluation, a survey was filled in by the listeners in which they were granted seven replies. The listeners were also demanded to specify the place of citizenship of all talkers. Regarding data collection, they were granted seven answers (the six Welsh English dialect communities and Received Pronunciation); two more questions: 'don't know ' and an open ended option for other replies. Likewise, for the intention of comparison a group of instructors from South Welsh contributed to data collection.

The results proved that teenagers' perceptions of the dialects were low. Though, these findings were not predictable as the main

focus of the research was placed on these teenagers. As Williams et al (1999: 357) claim, this misrecognition of dialects by youths is because of the fact that they do not have sufficient experience and awareness of such diversities. Perhaps, they have proficient lower geographical mobility and less access to speakers of dialects, face to face or in the mass media.

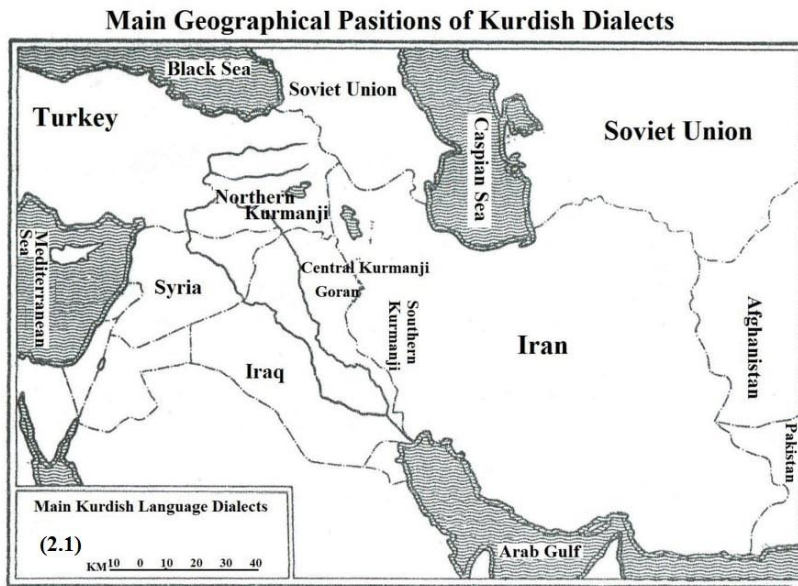
Folk Linguistics

In contrast, for the further explanation of the notion of dialect recognition, it is of particular interest to talk about folk linguistics. Preston and Niedzielski (2009, p356) claim that the core motivation behind folk linguistics is to discover and investigate perspectives of non-linguists concerning their outlooks on language through bringing together and learning clear comments on language. Likewise in some situations folk linguistics is coped within its sub-field perceptual dialectology. Besides, these two together with dialect recognition highlight the non- specialists' reactions to spoken language. Hoengswald (1966: 20) states that the stressing importance to both folk linguistics and dialect perception essentially derives from the view that professionals in linguistics have to concentrate on both benchmarks of what is expressed by speakers and their reactions and viewpoints are important to focus on their opinions as regards language. By the interpretation of Hoengswald, it can be stressed that the thoughts of Preston and Niedzielski about folk linguistics support Hoengswald's notion. As both concepts have been built on the basis of the identical characteristic, namely, the responses and views of folks on verbal language, as the statement 'what is said' can be regarded as a reference to spoken language rather than written one, as the spoken language is spoken by speakers. Moreover, as Labov (2001: 34) maintains spoken language must be experienced amongst members of a public rather than by specific members among people.

Therefore, interactions among members of society, especially non-linguists, contribute to sociolinguists to discover how those members can recognise the roots of other people when their speeches are overheard.

Kurdish Main Dialects and Accents

According to Khorshid (1983, 1985), there are four main Kurdish Dialects distributed among Kurdish speakers living in Iraq, Turkey, Iran and Syria. These dialects contain Northern Kurmanji (Kurdish) Dialect, Central Kurmanji (Kurdish) Dialect, Southern Kurmanji (Kurdish) Dialect and Goran Dialect (See map 2.1).



Map2.1. Geographical Distribution of Main Kurdish Dialects (By Fuad Hamma Khorshid 1983, 1985).

1. The Northern Kurmanji (Kurdish) Dialect

The Northern Kurmanji (Kurdish) Dialect is the largest Kurdish dialect in terms of geography and speakers (Hassanpour (1992). This dialect is mainly spoken in Northern part of Kurdistan, Turkish Kurdistan; however, it possesses its own Kurdish speakers in other three parts of Kurdistan: Iran, Iraq and Syria.

The Kermanci (Kurmanji) dialect group is spoken in Eastern Turkey, the North-Eastern part of Syria, the North-Western part of Iraq, and the Northern part of Iran (ibid : 386) .Likewise , apart from Kurdish Zazai dialect in Turkey - containing the residents of Dersim and Erzican- almost all Kurdish Speakers in Turkey speak in Northern Kurmanji (Kurdish) Dialect. Additionally , this dialect contains some other Kurdish cities in Turkey such as Bayazid , Agri , Malatya , Wan (Van) , Bidlis , Sirit , Mush , Mardin , Jizira , Midyat , Hakari , Shirkh , Diyarbakir (Amed) , Kharpot , Adyaman , Batman , Gazi Antap , Urfa and some Eastern parts of other cities such as Marsh and Siwas , southern parts of Erzurum and Qars speak in this dialect. Likewise, according to (Funk & Wagnalls New World Encyclopedia, p. 1), the largest non-Arab subgroups include Kurds, most of whom are rural people who concerted along the Turkish boundary. In this sense , Kurdish speakers in Syrian Kurdistan , famous for Kurdistan Rojava (Western Kurdistan) communicate in this dialect who predominantly live in the cities of Qamishli , Dirik , Sarekani , Amude , Tirbespi , Kobani , and Afrin.

Ahmed (2016) claims that there are mainly three groups of Syrian Kurdish dialects: The speakers of Aşîti (Ashti) varieties are located between the Iraqi boundary and the eastern outskirts of the urban of Qamishli. The second variety is called ‘Ėerbî’ (Gharbi : western) Which is communicated between Qamishli and the borderline in the middle of Hasaka and Raqqa areas to the west;

The third category is called Afrini distributed amongst Raqqa, Kobani and Afrin urban areas in Western Kurdistan (Rojava).

Similarly, people in Duhok province ,in Kurdistan Region of Iraq, speak in Kurdish Northern Dialect. As a result, apart from Bardarsh town who speak in Sorani (Central Kurdish Dialect), other districts and sub-districts in Duhok speak in the Northern Kurmanji (Kurdish) Dialect.

These areas in Duhok involve Duhok city, Zakho, Amedi, Semel, Akre, Atrush, Bamerni, Sarsing, Shiladize, Derelook and so forth.

Furthermore, Kurdish Northern Dialect covers the most Kurdish areas in Mosul governorate such as Shingal; likewise, it comprises some areas in Erbil governorate such as Mergasour town including the seven Barzan kinfolks containing Beroji , Nizari , Sherwani , Dollamari , Gerdi , Mizouri and Harki Binaji areas who altogether construct Barzan folks.

As an observer who lived there for 10 years , I witnessed that this dialect is spoken in certain areas of Eastern Kurdistan (in Iran) such as city of Urumieh (Warme) , and towns of Salmas , Mako , Khoy , Chaldiran and some other districts of Mirgawar and Tirgawar , Bazirgan , Shot in the province of Warme or Urumieh (Western Azerbaijan).In such areas Tukish Azeris live alongside Kurdish in which Kurds account for the majority of the population. Similarly, in several parts of Khorasan (Khurasan) province, namely, north-east of Iran, this dialect is spoken in Qochan , Bujnord , Sherwan and its suburban areas. However, the greatest local registers on the Kurdish communities of northern Khorasan, in north-east Iran, were written by semi-educated Kurds and Persians (Dehqan 2009).

The accents and their geographical locations of Northern Kurmanji (Kurdish) Dialect can be summarized as following: Bayezidi: in north and north-eastern of Van lake ;Hakari : in south and South-western of Van lake ;Botani : Around Botan dale , Sirit , Jizira (Cizire) , Diyarbakir ;Shamdinani : Southern part of Turkey and eastern part of Big River , and adjacent areas of the river in Iran ; and Badini is a subdialect of Northern Kurdish dialects (Uncer 2014).In this regard , Badini subdialect includes the whole Duhok provincial areas such as Akre , Amedi , Shekhan , Zakho and Shingal (in Mosul Province) ,but excluding Bardarsh town. Also, it covers Western Dialect: Kharpot and Urfa and Marash in Turkish Kurdistan (Northern Kurdistan) and Afrin in Syrian Kurdistan (Western Kurdistan).

2. Central Kurmanji (Kurdish) Dialect

It is the second largest Kurdish dialect ,in terms of the number of speakers and geographical areas ,which in most of Kurdish dialect distributions labelled as bottom Kurmanji, despite the fact that this dialect is geographically located in the middle of Kurdistan, which is why it is better to be named as Central Kurmanji. (Hassanpour (1992: 386) states that Sorani is spoken largely in the North-Eastern part of Iraq and Western part of Iran.

Likewise, according to (Karimi 2007) , this dialect is spoken in the Kurdish parts across the border of Iran and Iraq limited to Kurdistan and Azarbaijan-e Gharbi (Western Ajarbaijan : wurme) provinces in Iran and Sulaymania and Arbil provinces in Iraqi Kurdistan Region , but it is also spoken in Kirkuk governorate, and in Slulaymania (apart from Hawami distict) and in Erbil (except for Barzan district and Mergasour town) , people in Bardarash in Duhok province speak in this Central Kurdish Dialect.

Similarly, in Eastern Kurdistan (Iranian Kurdistan), certain governorates, cities, towns and districts speak in this dialect. Thus, in Kurdistan governorate (Sne), apart from Qurwa and Bejar – speaking in Kalhori dialect - other areas in this province such as Mariwan , Saqiz , Bana , Diwandare , Dehgolan communicate in this dialect. In this sense, Kalhori dialect, is concerned with Southern Kurdish dialects spoken in the current province Ilam (Karimipour, A., Ghaderi, et.al 2017)

Likewise , The cities of Mahabad , Bokaan , Khane (Piranshahr) , Shardsht , Shno (Ushnawiye) , Naqade , Takab in Western Ajarbaijan Province communicate in this dialect. Also , each of Jwanro , Rawansar , Salasi Babajani , Sarpel Zahb in Kirmanshan province.

The importance of the Central dialect lies in its widespread usages in different Kurdish mass Media, TVs, newspapers, magazines and journals in different private and public locations. Today, it has appeared as a Kurdish standard language in Kurdistan Regional government territories which is being studied in Kurdistan Universities, institutes and schools. Likewise, thousands of books, journals and newspapers have been printing in this dialect. Besides, it has emerged as an official language for Kurdistan Regional Government, parliament and other institutions (Hassanpour 1992).

The main accents of the Central Kurdish Dialect and their geographical positions contain:

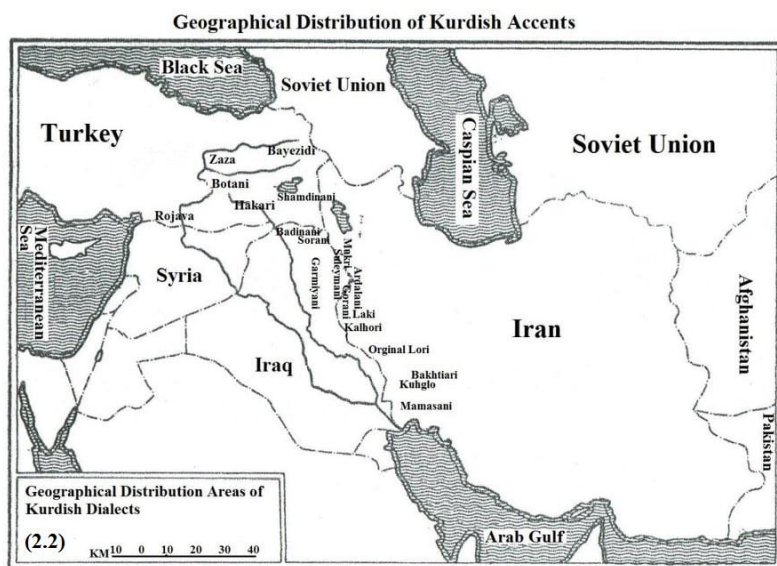
Mokri: it covers urban and rural areas of Mahabad, Shno, Naqada, Maragha, Miyandoab, Saqiz, Bokaan , Bana and Sardasht.

Sorani: apart from Mergasour town and Barzan district, it covers all geographical areas of Erbil governorate.

Ardalani: It contains geographical positions of Sna, Dehgan, Diwandare and Kamyaran.

Slaimani: All its rural and urban areas of Slaimani province except Hawraman District. Even, people in Jwanro, Rawansar, Salasi Babajan, and Serpel Zahab in Kirmanshan province speak in Slaimani accent, however, they are far from Slaimani.

Garmayani: It includes Kirkuk province, and Kalar, Kifri and Qara Tappa areas.



Map 2.2. Geographical Distribution of Main Kurdish Accents (By Fuad Hamma Khorshid 1983,1985).

3. Southern Kurmanji (Kurdish) Dialect

This dialect includes Original Lori, Bakhtiyari, Mamasani, Kohglo, Lak and Kalhor (Khorshid 1985). As (Khanian-Sumari : 2009) states that Lak is possibly, a transitive dialect between

some Kurdish dialects and Lur), typically contains the idioms of two chief groups the Kalhor and the sub-divisions of Fayli ethnic coalition. In this respect ,the Kalhors were labelled by the primary European writers as one of the most influential communities in “Persian Kurdistan” (Khanian-Sumari : 2009). There is also perspective which claims that a combination nature of Lak constitutes a provisional connection between some Kurdish subdialects and Luri ones (Asatrian 2009: 12 , Shahsavari 2010). On other hand, Yusefvand (2008) argues that the Laks are consider as a West Iranian national group linguistically narrowly associated with the Lurs (Lurs) and the Kurds. Such an ethnic group mostly live in the areas of Luristan, Kermanshah, Ilam, and Hamadan in Iran, they live in as Kirkuk and Khanaqin in Iraq as well.

Southern Kurdish Dialect is also one of the largest dialects of Kurdish language. The majority of its speakers live in Eastern and Southern – East of Kurdistan (Iran). It contain some towns in disputed territories between Kurdistan Region and Baghdad such as Khanaqin , Mandali , Badra and Jasan , and Sharaban linked to Diyala province , the rest live in other side of frontier of Iran.

Likewise, this dialect covers a large area in Iran starting from the main road between Qasri Shirin, Kermanshan and Malayar, then it extends from the south to the northern seashore of Arab (Persian) Gulf; this region is well-known as Loristan, which is why the dialect called Lori (Khorshid 1983: P 63). The isolation of this area has led to the poverty, illiteracy and lack of national awareness among its Kurdish tribes of Lor, Kalhori and Mamsani in this area; however, their dialect syntactically, phonetically and lexically is close to other Kurdish dialects especially to the Central Kurdish Dialect.

This dialect contains the following accents and their geographical positions:

Original Lori : it contains half of the population in Loristan province , and half of the residents of Khoramabad , the central city of Loristan ; also , it includes Brojerd , Durood , Azna , Aligodarz in the west part of the province.

Kalhor: The speakers of this accent are located in Kermanshah especially Bestoon, Qasr Shirin, and the whole Ilam province speak in this accent. Ilami Kurdish is a southern variety of Kurdish language, (Karimipour, A., Ghaderi, et al, 2017).

Lak: this subdialect variety is focused on south-western Iran and south-eastern Iraq, at the boundary between the Southern Kurdish and Luri ethno-linguistic zones. Certain minor parts of Lak speakers are stated to reside in other sections of Iran, chiefly in the governorate of Eastern Azerbaijan¹ and Southern Caspian regions (Minorsky 1986).Likewise , it covers some areas in Kermanshah province including Harseen and Kangawar and some other areas in Loristan such as Khoramabad, Dolfan and Kohdasht.

(Mohammed,van W.2015) argue that Kakai (Yarsans) religious community communicate in Gorani dialect of Kurdish language who are distributed across northern Iraq, Iran and a considerable number of them live overseas as refugees in Europe and North America

Chahr Mahal Bakhtyari. According to (Vahman, and Asatrian 2001) the Bakhtiari tribal community is spoken in Khuzistan, Iran as well.

4. Goran Dialect

Amongst the most complex issues in Kurdish dialectology investigations is Gorani (Gorani). This is due to the fact that Gorani is their hypothesis of a mass immigration of the Kurds from the Caucasus and northern Iran to the central Zagros range and a succeeding assimilation of indigenous collections (Chaman, Amiri 2018).

This dialect contains Original Goran, Hawramani, Bajalani and Zazai.

In other words, it includes some areas of eastern part of Kermanshah province and Hawraman Takht (Flat Hawraman). In Iraqi Kurdistan, it includes Bajalani Shabak, in the Mosul Plain. Additionally , it encompasses some accents such as Origin Goran – covering Karand , Kohzaran in Kermanshah province , Hawrami – covering Lihon Hawraman in Iraqi Kurdistan , Hawaraman mountainous areas , Paweh , Palingan and Nawsood in Iran ;

Another accent of Goran dialect is Bajalani covering Shabak community, north – east of Mosul, within the Mosul Plain. They basically live in areas such Bashiqa, Tilkef, and Qaraqosh in Iraqi Kurdistan.

On the other hand , the old Dersim province, seems to be a shift point amid the region controlled by the Turks and Turkish language and the region is subjugated by the Kurds and "Kurdish languages" (Arslan 2018).

Also, the speakers of Zazai (Zazaki) accent as a branch of Goran dialect speak in some areas in Turkish Kurdish areas including Dersim, Arzinjan, Mush, Bingul, Siwas and some other areas in Amed (Diyarbakir) as well. The religious minority of Alewi (Alevi) speaks Zazaki in those areas.

3. Methodology and Techniques

There are a wider range of methodologies and techniques used by researchers in folk linguistics in the field of dialect recognition which may lead to non-linguists' reactions to spoken language. Some of them include match-guised approach, two open-ended surveys and so forth. However, the methodology used by the researcher for showing the geographical distributions of dialects and accents has mainly focused on a combination of Preston (1982, 2002) and Demirci (2002) techniques. The study has used this method for dialects and accents recognitions of the four main Kurdish Dialects with indicating the geographical positions of equivalent accents in Kurdistan map.

In this sense , the idea of cognitive mapping means mental mapping in which non-linguists draw certain imaginary maps in their minds to select boundaries of speech accents or dialects in a region or a country (Preston 1982, Preston 2002, Demirci 2002).As Demirci (2002 : 41) claims, this technique was first introduced by Preston (1982) in his study at the University of Hawaii in which informants were required to draw boundaries along the regions in which they presumed citizens had dissimilar dialects on the blank map of the United States of America.

In addition, it will investigate the argument of Demirci's (2002) factors of age and social class in other research to demonstrate whether these reasons result in the potentiality of non-specialists' reactions to spoken language (Gypsy community).

In this respect, the two major kinds of qualitative and quantitative methods have been used by the researcher in this study. Also, a form containing the Greater Kurdistan map was directed to 50 students from both male and female genders chosen intentionally by the researcher from second and third stages of

English department, Faculty of Arts, Soran University in February 2019 regarding the perception of the isoglosses of the four main Kurdish dialects with their accents. . This is due to the fact that they study in English to indicate that to what extent they perceive the fourth main different dialects of Kurdish language.

As a result , it can be managed to take advantage of Khorshid (1985) , who divided Kurdish dialects into four varieties : Northern Kurmanji , Central Kurmanji , Sothern Kurmanji and Goran Dialect ; however , the researcher preferred to use Kurdish instead of Kurmanji and Mr. Sudad Rasul , a lecturer in Kurdish Department , Faculty of Education , Soran University agreed to allow the researcher to take advantage of some of his unpublished lectures for the analysis of the four main Kurdish Dialects (map 3.1 , attachment 1 , p.27).

Additionally, the age of both male and female respondents was between 19 and 25. Likewise, the map of the Greater Kurdistan contains the names and frontiers of towns and cities of four parts of Kurdistan where Kurds live in Iraq, Turkey, Iran and Syria. Thus, they were given the map within the form and were requested to identify the areas where they believe various Kurdish speakers communicate differently. Also, informants were asked to write labels for every speech region they drew and give comments concerning the dialects and accents of those areas. The map employed in this task is presented in Map 3.1.



1.87

Analysis

As both female and male students could feel free in their desires to draw lines, several maps contained just a limited number of lines, whereas other maps encompassed boundless lines and comprehensive information. Thus, the researcher converted the differences of hand drawn drawings on map 3.1 to the Map 4.1 and Map 4.2, each for separate gender. Thus, the two maps contain the cities and towns of Kurdistan in four parts of Kurdistan. As a result, the variations and similarities of their choices can be witnessed in (Map 4.1 and Map 4.2); each of these locations indicates a specific subdialect and dialect in Kurdish dialects and subdialects isoglosses, however, the priority was given to the main dialects and subdialects of Kurdistan in the Greater Kurdistan.

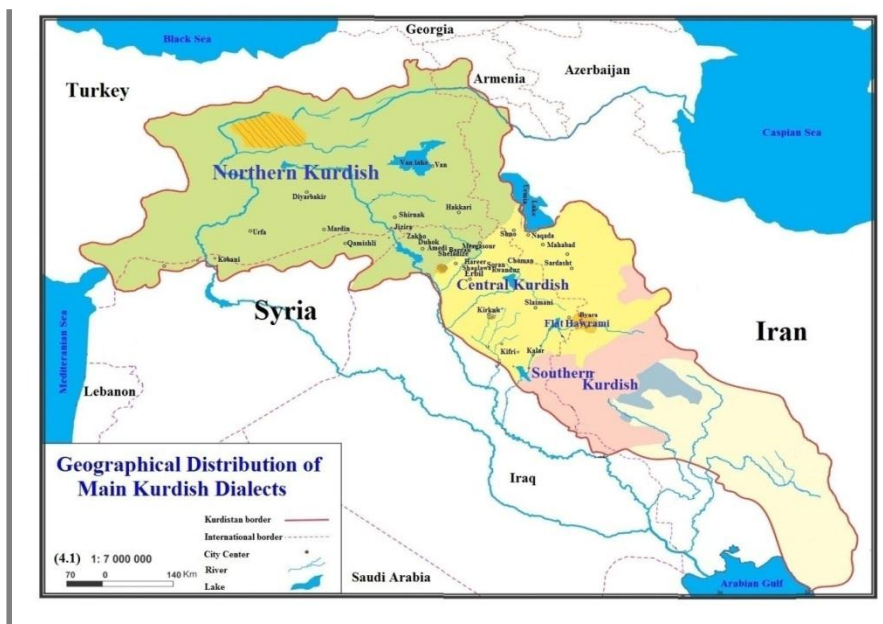
Results

In the study the concept of gender is of great importance; therefore, both male and female students managed to perceive main Kurdish regional dialects and local areas differently.

The combined of these draws illustrates that generally the Female students could identify these two main Kurdish dialects with six varieties of their subdialects along with some of their regional areas, as displayed in map 4.1.

1. Central Kurdish dialect and some varieties of its relevant geographical areas including Sorani (all Erbil governorate : Soran , Choman , Rwanuz , Shaqlawa , Hareer); Slaimani: All its rural and urban areas of Sulaymania province ; Garmayani (Kirkuk province , Kalar , Kifri). Goran (Hawami); Mokri (Mahabad, Shno, Naqada, Sardasht).

2. Northern Kurdish Dialect (Badini: Duhok province areas such as Zakho, Sheladize, Amedi); Barzan district areas and Mergasour), western Kurdistan in Syria (Kobani, Qamishli).



Map 4.1. Perceived dialect areas by female students

On the other hand, there were four main Kurdish dialects with ten varieties of their subdialects along with some of their regional areas identified by male students, as demonstrated in Map 4.2.

1. Central Kurdish dialect containing Sorani (All Erbil governorate territory: Soran , Choman , Rwanuz , Shaqlawa , Hareer , Qushtapa , Banislawa , Daratoo , Baherka) ,Bardarsh in Duhok; Sulaymania: All its rural and urban areas of Sulaymania province ; Garmayani (Kirkuk province , Kalar ,

Kifri). Goran (Hawami);Mokri (Mahabad, Shno , Naqada , Sardasht , Piranshahr , Miyanduab).

2. Northern Kurdish Dialect (Badini : Duhok province areas such as Zakho , Sheladize , Amedi , Akre , Shekhan , and Shingal (in Mosul Province) ; Barzan zone areas and Mergasour , western Kurdistan in Syria (Kobani , Qamishli , Afrin) , werme (Urumieh including Salmas , Mako , Khoy , Mirgawar and Tirgawar zones) , Turkish Kurdistan areas (Diyarbakir , Van , Mardin , Sirit , Mush, Jizira , , Hakari , Shirnkh , Batman , Urfa) ,
3. Southern (Kurdish) Dialect including Original Lori, Bakhtyari, Mamasani , Kohglo , Lak and Kalhor.
4. Goran Dialect containing Original Goran, Hawramani, Bajalani (Shabak community, north – east of Mosul, within the Mosul Plain in zones such Bashiqa, Tilkef, and Qaraqosh in Iraqi Kurdistan).



Map 4.2. Perceived dialect areas by Male students

Discussion

Of particular interest here is that the number of male students in main Kurdish dialects and subdialects recognitions and their geographical areas regarding four parts of Kurdistan: Iraq, Iran, Turkey and Syria is more than the number of female students. Likewise, some regional dialects for the speakers of Kurdish in some areas of Turkey, Iran, Iraq and Syria were not identified by the female students at all. These regional dialects include Southern (Kurdish) Dialect comprising Lori, Bakhtyari, Mamasani, Kohglo, Lak and Kalhor, they think that they are not Kurdish dialects, but some accents within Persian language. Respectively, the majority of female students could identify the exact zones of Goran Dialect encompassing Original Goran, Hawramani, Bajalani (Shabak community, north – east of Mosul, within the Mosul Plain in zones such Bashiqa, Tilkef, and Qaraqosh in Iraqi Kurdistan). On the

contrary, apart from the two major dialects of Central and North (Northern) Kurdish, the majority of male students could perceive the two other main Kurdish dialects: Southern Kurdish and Goran Dialects.

In this sense, both genders could perceive the main dialects of Central and Northern Kurdish with some of their regional subdialects as well. This is due to the fact that they live in Kurdistan Region of Iraq and are familiar with the populations of Kurdistan Region, the language and identity of their people. Likewise, they could recognize the North Dialect because mass media plays a great role in displaying the culture and lifestyle of Kurdish people in Turkey, in particular, there is a continuous war between Kurdistan Worker Party (PKK) and Turkey army in Turkey, Syria and Iraq. Thus, all respondents felt unhappy about the current situations in these nations which Kurdish language is not allowed to be studied at schools and universities formally. They perceived the Kurdish dialects and accents from mass media. Nowadays, the Kurdish broadcasters in Iraqi Kurdistan are trying to broadcast news in the dialect of Northern Kurdish spoken in Turkey probably this can be an identity card for this dialect to be introduced to other parts of Kurdistan like Iraq, Iran, and Syria. However, both female and male students could not recognize the regional dialect of Zazai which is mainly spoken in Dersim, Arzinjan and Mush cities in Turkish Kurdistan. Even, some students consider this dialect as a subdialect of Turkish language because the majority of their expressions resemble Turkish rather than Kurdish language and they tend to adopt Turkish culture as well.

Likewise , Numerous male students drew a dialect zone that encompassed the four cities of Sulaymania, Erbil, Kirkuk and Halabja in one geographical area and (Zakho, Duhok, Akre,

Amedi) in another geographical zone , whereas they placed each of the (Diyarbakir, Van, Batman) in one zone. On the other hand, they mostly placed Bashiqa, Tilkef, and Qaraqosh, Mosel plain in one zone. It is obvious that the selection of these areas is associated with the relevant dialects and accents spoken in such zones. In other words, the above four cities of Sulaymania, Erbil, Kirkuk and Halabja is the area where the majority of the speakers are Sorani which is a part of Central Kurdish Dialect. This is true for the speakers of Duhok province who are Badini and it is a part of regional dialect of Northern Kurdish. Likewise, the speakers of Diyarbakir, Van, and Batman speak in Northern Kurdish, but the majority of the speakers in each of areas of Bashiqa, Tilkef, and Qaraqosh in Mosel plain are Shabak – which is a subdialect of Goran dialect. The rest is true for other areas classifications into their relevant subdialects and main Dialects (see Map 4.2, Map 4.3).

Another interesting point for the discussion and analysis of the finding is the perspectives of the respondents concerning the recognition of the dialects of subdialects of Kurdish language. Some of whom from both genders argue that Qaladize is a distinct accent within Sulaymania subdialect - Central Kurdish main dialect which can be used as a standard Kurdish language. This is due to the fact that the style of their speech is fairly identical to its written style. It is a variety likely to be very attractive and comprehensible. They tend to be stereotype in their argument; therefore, they resemble Bucholtz et al. (2007: 325) ideas who argue that in various circumstances of study, respondents might use some stereotypical ideas in their attitudes towards dialects as if their answers are derived from an identical culture who shares some common values. Thus , one of the significant dissimilarities concerning the question of stereotypical ideas can be found between the spoken language of North and South of California in

the USA. This is due to the fact that , Northern Dialect speakers consider their own dialect the best whereas the Southern California Dialect the worst.

On other hand, some female students highlight that system of male- dominance in Kurdish culture is still vivid. This has an adverse effect on females because such a factor has resulted in immobility of females within the people freely and powerlessness to interconnect to external community. In other words, womenfolk spend a vast amount of their time at home instead of travelling exterior people. Consequently, men – dominated society has unfavourably impacted on women in a way that they rarely have access to educational, societal and political organizations (ibid)

As a result, the dialects recognition in Iraq Kurdistan Region could be achieved through several factors including personal experience, the Armchair Approach in which the researcher can collect data via following up a topic instead of involving directly in the fieldwork. In other words, the term Armchair is concerned with someone who knows, or says they know, a great deal regarding a topic without having direct experience of it. As Fillmore (1992:35) argues that ‘armchair linguist who refuses to give up his old ways but who finds profit in being a consumer of some of the resources that corpus linguists have created. ‘Other factors contain mass media, and study of books and travelling to these areas to have a fieldwork study in which the researcher might have direct information of the topic and socialize directly with people where for example Kurdish is spoken. On other hand, (Jodi Ludwig Marchal 2007 : 50) argues that owing to the problem that speakers from various dialects have with each other, while communicating, is an effective valuation that Kurdish dialects are not fully jointly comprehensible. Nonetheless, since there is the ability of accepting

between the dialects, it is a rational assessment that reciprocal unclearness is not a problem for this speech community. As a result, although there is somehow understanding among the speakers of Kurdish dialects, particularly, in Iraqi Kurdistan, they still lack a standard language. Also, Sorani dialect is of great interest in all arena of Kurdistan Regional Government affairs in a way that this dialect has played a key role in written Standard Kurdish language in different fields; in the first decade of the twenty-first century a great number of novels from Iraqi and Iranian Kurdistan were published and written in Sorani Kurdish (Ghobadi 2015).

On the other hand, sometimes this dialect is well-known as Sorani mistakenly; this is due to the fact that Sorani is a regional dialect of Central Kurdish (Kurmanji) dialect. Therefore, the whole main dialect might not be called Sorani. This might be substantiated with the argument of some Kurdish dialectologists including Fuad Hama Khorshid (1983) who labelled Sorani as a subdialect of Central Kurmanji (Kurdish) Dialect, but it is used mistakenly by non-linguists who consider Sorani as an independent dialect rather than being a regional dialect within Central Kurdish Dialect. Therefore, for Khorshid (1983), the whole main dialect might not be called Sorani rather it is labelled as Central Kurmanji Dialect. Consequently, giving correct information regarding the name of the Kurdish dialects and their geographical distributions over Kurdistan map is vital to be clarified. Likewise, there are stereotypical ideas and hot debates among Kurdish various dialect speakers over the condition of Kurdish standard language resulting in lack of having a unified Kurdish standard language. This is likely to be due to the division of Kurdistan over four parts: Turkey, Iran, Iraq and Syria. Also, there is a tendency among Kurdish communicators in which each dialect speakers prefer theirs to be the standard one. However, this is because of the fact that

informants do not have sufficient information concerning dialects in other districts; their evaluations will be based on stereotypes (Preston, A. Krezschmar Jr 1999).

Equally, there is a distinction among Kurdologists regarding the isoglosses of Kurdish main dialects, for instance, Khorshid (1983, 1985) employed Kurmanji for the whole Kurdish language, whereas Hassanpour (1992), elaborated on the Kurmanji and Sorani as two major Kurdish Dialects. Correspondingly, some other Kurdish researchers prefer to use Kurdish rather than Kurmanji because they consider Kurmanji as a main dialect within Northern Kurdish Dialect. This was the perspectives of the majority of non-linguists of 50 male and female students of the second and third stages of English department, Soran University who were the core of the current study data collection. They stated that the justification is that the majority of Kurdish speakers in Iraq and Iran (Southern and Eastern Kurdistan) communicate in this dialect. Consequently, Sorani can be regarded as an independent regional dialect. This awareness rejects the argument of Khorshid (1983, 1983) who considered Sorani as a subdialect of Central Kurdish. Therefore, it is of great importance for the researchers in Kurdish dialectology to conduct further studies on the regional dialects of Central Kurdish. This is likely due to the fact that none of the sources available in Kurdish including (Fuad Hama Khorshid, Hassanpour, Khoshnaw and so forth) is based on practical evidence or fieldwork. Also, until now, there is none in English or other languages concerning Central Kurdish either. Likewise, conducting some successful researches on all Kurdish regional dialects inspire the non-linguists comprising the researcher's sample of 50 students to perceive the dialects and accents better and correctly.

Conclusion

The dissimilarities between drawing the cognitive maps of both male and female students of English Department, Faculty of Arts, and Soran University seem to be a thinking of a combination of different main factors such as linguistic, topographical, societal, administrative and commercial realities of Kurdish society and a consideration of which ones are the most significant to these students. Likewise, the Kurdish society in general and Soran town populations including its male and female students in particular contributed to the study tend to be influenced by a dominant and customary male-dominated society; consequently, it might be fairly difficult for females to travel freely. In this regard, mass media plays a great role in expanding the level of perception and knowledge of the students to recognise different geographical areas of the four main Kurdish dialects: Northern Kurdish, Central Kurdish, Southern Kurdish and Goran Dialect with their equivalent accents and subdialects within the Greater Kurdistan isoglosses. As a result, altogether, they managed to draw mental map to a great extent truly by taking advantage of the technique of hand drawing map which were already employed by some researchers such as Preston (1983) and Demerci (2002). However, there were some sorts of stereotypes in some students' perspectives who argued that the regional subdialect of Qaladize is the best within the Central Kurdish Dialect and can be labeled as standard language in Kurdistan Region. As a result, because of stereotypical ideas of the respondents the actuality of dialect recognition is likely to be missing. This circumstance was mostly observable in California, Japan studies as well. In California, populaces of the North regard their vernacular the best and the South the poorest and the opposite is true. The people from the North of California maintained that the Southerners are uninformed since they employ awfully colloquial speech and their talks are a combination of Spanish and English

called Spanglish. This was the case of those students who argued that Badini in Duhok has been greatly mixed with Arabic. . Nonetheless, being stereotype is likely not to be true all the times, For example, many Kansai informants consistently regarded the Tokyo zone as standard; this is due to the fact that, no region in the country is labelled as standard dialect variation.

Likewise, the studies of perceptual dialectology can play major roles in which non-specials are likely to have reactions to spoken language. Even from its description, it can be stressed that dialect recognition is a complex and widespread process in which non-speakers, based upon several factors, may distinguish dialects or accents of a particular community within the community or outside it. These factors can be the speakers' familiarity, having personal or family ties and many other factors which lead to speakers attitudes toward the perception of variety of language. However, the main conclusion can be this statement: the previous experience has a crucial impact on the process of dialects and accents recognition since everything in life depends on life experience. It was due to the experience that informants in Demirci (2002) study could recognise dialects in which males from different ages and classes were better than their females' counterparts. Males in Turkey have better access to education, policy because there is a system of male-dominance in the society. However, this is not the case all the time.

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Attachment

Dear teacher Sudad,

Hello. I was wondering if you could allow me to take advantage of some of your unpublished lectures regarding Kurdish dialectology that you are teaching them at Kurdish Department, Faculty of Education, Soran University. This is due to the fact that the researcher needs them for the analysis of the data collection in his study entitled 'An Exploration of Dialect Recognition by researchers through examining non-linguists reactions to Spoken language: Kurdish dialects as an illustration'. For this, the researcher needs your approval as a part of research ethics attached to his research.

Kind regards,

Salah Jameel Jabrael

Assistant lecturer, Researcher,

-English Dep. Faculty of Arts

-Soran University

28/4/2019



Sudad Rahman Rasool

Lecturer
Kurdish department
Faculty of Education
Soran University

Attachment 1

پوخته:

زارو بنزاره هەریمییه‌کان بە شیۆه‌یه‌کی گشتی لەمەر ناسینەوه‌و هەستینکردنی زاره‌کانی ئینگیزی لە بواری زمانەوانی میلی لیکۆلینەوه‌یان لەسەر کراوه بەلام لەگەڵ ئەمەش دا، تیروانینی گشتی لەسەر ئەوه‌یه‌که توێژینه‌وه‌یه‌کی که‌متر لەمەر ئەم بابەته‌ به‌تایبه‌تی سه‌باره‌ت به‌ ناسینه‌وه‌ی جوگرافییای شیۆه‌ زاره‌ سه‌ره‌کییه‌کانی زمانی کوردی واته‌ کوردی باکور، کوردی ناوه‌راست، کوردی باشور و گوران له‌لایه‌ن که‌سانی ناشاره‌زا له‌ زمانەوانی کراوه‌ هەر بۆیه‌ ، ئەم توێژینه‌وه‌یه‌ جووری و بریه‌، پروناکی ده‌خاته‌ سه‌ر پێیازه‌ هه‌ره‌ گرنگه‌کانی شیۆه‌زارناسی و ئەو لیکۆلینه‌وانه‌ی له‌و بواره‌ کراون و کاریگه‌رییه‌ کرداره‌کان له‌هه‌مبەر کاردانه‌وه‌ی ناسینه‌وه‌ی زمانی قسه‌کردن به‌ شیۆه‌یه‌کی گشتی و ئەنجامه‌کانی توێژینه‌وه‌یه‌کی مه‌یدانی که‌ تێیدا پرسیار نامه‌ ئاراسته‌ی په‌نجا قوتابی کوڕ و کچ له‌ هه‌ردوو قوناعی دوو و سیی به‌شی ئینگیزی فاکه‌لتی ئاداب ، زانکۆی سووران له‌ دوو هه‌زار و نۆزده‌ ئاراسته‌کراون ئەویش به‌ سوود وه‌رگرتن له‌ پێیازی لیکۆلینه‌وه‌ی ناسراو به‌ نه‌خشه‌کێشانی هۆشه‌کی که‌ له‌لایه‌ن پرېستن زانای بواری شیۆه‌زارناسی له‌ سالێ (١٩٨٢ و ١٩٩٣) و توێژه‌ری تورک خاتوو ماهیده‌ ده‌میرچی له‌سالێ ٢٠٠٢ ئەنجام دراوه‌. گریمانه‌ی توێژینه‌وه‌که‌ له‌سەر ئەم بنه‌مایه‌ دانراوه‌ که‌ به‌ هه‌بوونی فاکته‌رگه‌لیکی وه‌کو پاگه‌یاندن ، جووله‌ و گواستنه‌وه‌ی شوین ، ئەزموون و هۆشیاری ئەوا هه‌ردوو په‌گه‌زی به‌شداربووی کوڕ و کچ له‌به‌شی ئینگیزی ده‌توانن زارو بنزاره‌ هه‌ریمییه‌کان باشتربناسنه‌وه‌. ده‌رئه‌نجامی گریمانه‌که‌ی توێژینه‌وه‌که‌ هه‌روا ده‌رچوو به‌ جوړیک که‌ هه‌ردوو په‌گه‌زه‌ توانیویان زاره‌ کوردیه‌یه‌کانی کوردی ناوه‌راست و کوردی باکوری باشتربناسنه‌وه‌ی له‌ زاره‌ کوردیه‌یه‌کانی دیکه‌ بناسنه‌وه‌، ئەمەش هۆکاره‌که‌ی بوو ئەوه‌ ده‌گه‌رپه‌ته‌وه‌ که‌ به‌پاده‌ی یه‌که‌م ئەوان خه‌لکی هه‌ریمی کوردستان و باشتربشاره‌زاییان هه‌یه‌ له‌ دانیشتوانی هه‌ریمی کوردستان هۆکاری

دووهم ئەۋەيە راگەياندنەكان بەشيۋەيەكى گشتى دەنگ و باسيان بە
هەردوو زارى كوردى ناوەرپاست و كوردى باكور پەخش دەكەن.

وشە كىلييەكان: شيۋەزارناسى ھەتپىكراو، زارو بنزارە
سەرەككيەكانى كوردى، نەخشەكىشانى ھۆشەكى ، ھۆكارەكانى
ناسىنيەۋەى زارەكان، گشتاندنى بۆچوون.

دراسة للتعرف على اللهجة من قبل الباحثين من خلال دراسة ردود افعال
غير اللغويين على اللغة المحكية : اللهجات الكردية كمثال

ملخص :

اجريت على اللغة الإنجليزية بشكل عام العديد دراسات التي تخص اللهجات
واللكنات الإقليمية والتعرف عليها في اللغويات الشعبية. ومع ذلك ، هناك جدال
على نطاق واسع بحيث انه اجريت عددًا محدودًا من الأبحاث التي تم إجراؤها
بصدد هذه المشكلة ، و خصوصاً فيما يتعلق بشأن اللهجات الكردية الاساسية:
نظائر لهجة الكردية الشمالية والكردية الوسطى والكردية الجنوبية وكوران من
قبل أشخاص غير متخصصين.

وبالتالي ،حيث هذه الدراسة النوعية والكمية الحالي يوضح أهم المناهج والدراسات
والآثار الأكاديمية العملية لردود الفعل غير اللغويين على التعرف على اللغة المنطوقة
بشكل عام مع تسليط الضوء على الأسباب الرئيسية للعلم اللهجات الحسية ككل وعرض
نتائج ٥٠ طلاب وطالبات الكردي من المراحل الثانية والثالثة في قسم اللغة الإنجليزية
بكلية الآداب بجامعة سوران في عام ٢٠١٩ من خلال الاستفادة من منهج معروف باسم
منهجية رسم الخرائط العقلية التي استخدمها بالفعل بريستون (١٩٨٢ ، ١٩٩٣)
وديميرجي (٢٠٠٢).

لقد تم افتراض أنه عندما تكون هناك عوامل مختلفة من وسائل الإعلام والتنقل
والخبرة والوعي ، فإن المخبرين من كلا الجنسين - الذكور والإناث في قسم اللغة
الإنجليزية - سيكونون قادرين على إدراك اللهجات الإقليمية واللهجات بشكل أفضل.
ونتيجة لذلك ، تمت الموافقة على هذه الفرضيات في العثور على الدراسة. وبهذا المعنى
، يمكن لكلا الجنسين التعرف على اللهجات الكردية المركزية والكردية الشمالية بشكل
أفضل من اللهجات الكردية الأخرى. هذا يرجع إلى حقيقة أنهم ، أولاً ، يعيشون في
كردستان العراق ويتعرفون على سكان إقليم كردستان بشكل أفضل. ثانياً ، تبث وسائل
الإعلام الأخبار باللغات الكردية الوسطى واللهجة الكردية الشمالية.

الكلمات المفتاحية: العلم اللهجات الإدراكية ، اللهجات واللكنات الإقليمية الرئيسية
الكردية ، رسم الخرائط الذهنية ، التعرف على عوامل اللهجات ، الصورة النمطية