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Bilingualism in Kurdish and Turkish and Its Semantical Result in Turkish

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Abstract

The aim of this study is to determine how bilingual people understand two languages, and to see the influence of bilingualism in different situations from a semantic viewpoint. By way of example, sentences are chosen from the daily communication and dialogues of Kurdish and Turkish speakers—not from written texts. In the case of Kurdish, the speakers will probably be uneducated in their mother tongue, whereas their education in Turkish will be what they are taught through the curriculum in Turkish schools, where Kurdish is offered as an elective subject in competition with the Arabic of elective religious subjects. The intention is to scrutinize the mutual influence of Kurdish and Turkish, and to understand and explain how one and the same person processes thoughts in one language to another. Observing and classifying in a way as to bring out thought patterns between the two languages should shape how they transfer or translate on a regular basis, whether cognitively or non-cognitively.

Keywords: Bilingualism, Kurdish, Turkish, Semantics

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Introduction

Language serves as a means for individuals to convey their messages to others. In the present era, the study of language per se has become a prevalent pursuit. And, at this juncture, language holds a significant place in the realm of research. Scholars have categorized languages into various branches of linguistic knowledge. However, it is very common to encounter someone who “falls through the cracks”, and are proficient in two languages, making them “bilingual.” The city in which I reside is a bilingual city, speaking Kurdish and Turkish. It is also bi-dialectical, speaking two dialects of Kurdish: Kurmancî and Kirmanckî.

The usual method for teaching children at elementary schools is to teach them how to pronounce a word, and the synonyms and antonyms of the word by which their lexical level increases. Unfortunately, as Kurds are not educated in their mother tongue, they lack the latter stage of learning and have only the general and common words of daily speech or communication at their disposal, if at all they use the language. As a rule, Kurdish is set aside due to the dominant language from early education, extending through university, and with Turkish predominantly present in the mass media. However, they are raised as bilinguals as the language at home and at school or in various parts of the life tend to shift.

What should be focused on is how to create ideal transformation and language contact between Kurdish and Turkish: to see the contact level and determine the conditions is of great significance and to find the right method along the way to analyse bilingual influence. There are many examples illustrating the semantical drift or semantical interactions in terms of language contact, but as far as future trends in linguistical perspective are concerned, it has not yet been clarified and needs detailed research to pinpoint scientific linguistic rules based on bilingualism and language contact between the languages concerned. The existence studies carried out requires more scientific and general works, surveys and studies to be executed in order that more data could be gathered.

The phenomena of “language contact” is a dynamic process that has played a significant role in which two and more languages encounter each other in determining the linguistic relations of the languages which are in contact. The manifestation of language contact can be accredited to an assortment of features, trade, migration, colonization, conquest, or the influences of globalization. Auer (2020: 147) defines as follows: language contact is usually seen as a result of social factors enabling, encouraging or forcing speakers of different languages to communicate with each other.

The type and amount of linguistic contact appears to be conditioned by these social factors such as cultural, political, or economic superiority and power, etc., as well as the affiliated and concomitant language ideologies.

The General Concept of Bilingualism

Bilingualism refers to the ability of an individual to proficiently communicate, comprehend and interact in two distinct languages. The term “bilingualism” is derived from the Latin words “bi” as “two” and “lingua” as “language” (Cengiz, 2009). Bilingualism can be defined in various categories and extents such as ideal-partial and regular-combined bilingualism (Romaine, 1989:10). Bilingualism is an individual phenomenon that happened because a person can speak two language (Sipra, 2013). The term made of bi (two) and lingual (languages). In its simplest form, bilingualism is defined as “knowing” two languages (Valdez & Figueora, 1994). Nevertheless, a significant challenge arises when attempting to establish the essence of “knowing” a language. Certain bilingual individuals exhibit high competence in both languages they use, whereas others unmistakably favour or possess a dominant language. Hence, when categorizing bilingual individuals, it becomes crucial to acknowledge the diverse levels of bilingual proficiency. This encompasses a spectrum of language skills, including speaking, listening, reading, and writing, in both languages and transitioning between these languages is achieved without significant difficulty. Bilingual individuals are capable of effectively and adeptly navigating various contexts and using either language, often flawlessly transitioning between them. In other words, bilingualism can manifest in dissimilar degrees, from basic conversational skills in both languages to advanced mastery, fluency, and literacy. Bilingualism can be acquired through various means, such as upbringing in a multilingual environment, formal language education, or immersion programs involving cultural exposure, education, and personal experiences. It is important to note that bilingualism exists on a spectrum, with individuals exhibiting different levels of proficiency and dominance in each language, which holds significant cultural, cognitive, and practical implications, contributing to enhanced communication skills and fostering a broader cultural understanding.

Newcomers from any country have to be able to communicate with the local people in order to be able to get on with their lives in their new environment. Therefore, they need to acquire the local language at least to some extent. Thus, these people become bilinguals in various degrees.

Some tend to set aside their previously spoken language as they can no longer use it at home. Crago, Paradis and Genesee (2004) define this situation in their study. They state that subtractive bilingualism occurs when acquisition of the majority language comes at the cost of loss of the native language. In other words, subtractive bilingualism can be called upon as replacement of linguistic competence in the former language with the new one during the acquisition process. An example of this language knowledge loss over time (De Bot, 2001) can be observed in Turkish people who have gone abroad and have worked there for decades and forget all about Turkish language as a consequence of not using their former language at all. Van Els (1986: 4) comments on this situation as follows:

The term “language attrition” is sometimes employed for those changes in usage resulting from language contact situations, which are described as “L1 attrition in an L2 environment”. The reality about language phenomenon always happens however, the rate that they go through is debatable as the laws that are taken for the use of languages in different languages determine the destiny of the language and the stages and interaction of the language. Although people use or tend to use the language a language might easily go through different periods particularly in the case of immigration or the influence of dominant language (the language of education). However, from the sentences used in the study, the transfer of linguistics features is seen in terms of cultural aspects and linguistic philosophy of logic and mind.

One issue to be encountered is that some of the interactions might be evaluated or analysed in accordance with the pragmatics, which will change the way bilingual and semilingual speakers will differ from each other. John Allwood (2000: 177- 189) defines the difference between semantics and pragmatics as follows:

Semantics is the study of the relationship between units of language and their meaning. Pragmatics is concerned with how we use language in communication, and therefore involves the interaction of semantic knowledge with our knowledge of the world, including such things as the contexts in which we use language. In addition, the way that research questions to analyse the sentences in two languages will be in the scope of semantics not pragmatics. Though semantics and pragmatics are related to each other, they are dissimilar in practice. Some pragmatic analysis might contain personal utterances and individually made meanings.

In this research, the method chosen is semantical relationship with comparison of sentences in comparison of Turkish and Kurdish versions. In order to be able to reach a solid conclusion, the limitation is sentence based to see the unit of analysis. The sentences taken as a whole context might bear two or more meanings in the minimal unit of communication determining the meanings and sub-meanings. The framework of the methodology will give rise to classify the meanings.

For an individual to be bilingual, a diversity of motivations is required in these processes. People show tendency to become bilinguals due to several reasons (Özşen and et al, 2020: 42):

- The language(s) to which people are exposed in family, at school or in community,
 - The will to survive in today's globalized world,
 - In the political context, people's desire to develop diplomatic relations with other countries if they are politicians,
 - The desire to understand the principles of their beliefs when their religious doctrine is written or presented in a different language,
 - The must to communicate with local people in the case of immigration,
 - The desire of local people to do trade with minority groups,
- Personal interest in language learning.

The fundamental factors mentioned previously should be particularised to come up with the whole picture. As can be guessed, the bilinguals' environments might be in a group such as family, school or community as the group interaction feeds the languages for bilingual speakers. Another reason is that the movement to a new geography like immigration to a new destination requires language learning or the necessity of two languages. And, as is known, there is a need for language usage in academic fields, and the religious education or beliefs might be carried out in two or more languages. Last but not least is individual interest in language learning.

Background to The Study

To be able to think, understand and express oneself in two languages simultaneously is an stimulating prospect requiring a long period of exposure. However, the level of exposure is not similar for each person due to the divergence in affecting factors. Academic works based on

bilingualism in the case of Kurdish are very limited, whereas research based in Turkish and Arabic bilingualism are common.

Simultaneous Bilingualism is typically the result of prolonged exposure to two languages from birth. This may result, for example, from one parent or primary caregiver speaking to a child in one language and another parent or primary caregiver speaking to the child in another language. In contrast, sequential or consecutive bilingualism is the development of fluency in a second language after fluency in a first language has been reached (Baker, 2001: 7). Bilingualism is a family, social, and cultural phenomenon since it engages a position in families and societies (Jalilian and et al. 2017:156). The children living in Diyarbakır are exposed to both languages within the family, social and other environments which influences them in a natural way and makes them simultaneous bilinguals. A variety of descriptions have been offered for this term, but the approaches taken and thought sometimes were preferred according to the area people lived or the traditional usages. Simultaneous bilinguals are children who are exposed to more than one language prior to age three. This exposure being without anxiety leads to usage of language simultaneously. A variety of descriptions have been offered for this term, with preference going to approaches according to the area people lived in or traditional usages. Simultaneous bilinguals are children who are exposed to more than one language prior to age three. This exposure being without anxiety leads to simultaneous use of languages.

When it comes to the classification of bilingualism, we stumble across with a handful dissimilar researches such as thesis, books and articles. They are accomplished by researchers for certain reasons and motives. One which classifies all bilingual works is the article by Mehmet Yonat named *Türkçenin yerel bir varyasyonu olarak Kürtçe Türkçe iki dillilerin Türkçesi: bazı fonolojik Özelliklerin Analizi (The Indigenous Variation of Kurdish Turkish Bilingual's Turkish: An Analysis of Some Basic Phonological Features)*. Yonat (2023: 50-51) summarizes the function of the article as follows: The focus of the article is on a particular variation known as Kurdish-Turkish bilingual Turkish (KTIT). This variation has arisen primarily within the past fifty years due to the collective bilingualism of Kurdish speakers. It has been influenced by the phonological, morpho-syntactic, lexical, and semantic aspects of Kurdish. Notably, this variation is used by Kurdish-Turkish bilingual communities and has been shaped by the interaction between Kurdish and Turkish. The focus of the article is on a particular variation known as

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Moreover, he classified the works of a very comprehensive article written by Polat, N. and Schallert, D. L., (2013) named “Kurdish Adolescents Acquiring Turkish: Their Self-Determined Motivation and Identification with L1 and L2 Communities as Predictors of L2 Accent Attainment. Yonat (2023: 53) informs the study mentioned as follows:

Polat and Schallert (2013: 750) classify Kurdish-Turkish bilinguals into three levels: (1) those who know very little or no Kurdish but identify themselves ethnically as Kurds, (2) Kurdish monolinguals who are mostly women and elderly individuals, living in rural areas and not included in the Turkish education system, and (3) Kurdish-Turkish bilinguals. The third group is further divided into native bilinguals exposed to both languages before school age and consecutive bilinguals who primarily learn Kurdish during early childhood and Turkish during school age.

A PhD thesis written by Orhan Varol (2014) *Turkish-Kurdish Language Contact: Linguistic Aspects in Bilingual's Data*. Yonat (2023: 53) quotes varol's explanation as such: Varol (2014) provides another classification for Kurdish-Turkish bilinguals. In his study on the influence of Turkish on Kurdish in the Van region, Varol (2014: 123) categorizes them into four classes: (1) Dominant bilingualism, where speakers use Kurdish in rural areas and Turkish in urban centers, (2) Balanced bilingualism, featuring equal proficiency in both languages; often seen in families with strong Kurdish communication in urban areas and Turkish education in rural regions, (3) Receptive Bilingualism, individuals who understand Kurdish but do not speak it proficiently, and (4) Regressive Bilingualism, observed in children of families that migrate from rural to urban areas, resulting in limited exposure to Kurdish due to various socio-linguistic and psycho-linguistic reasons. Moreover, Yonat (2023: 53) adds one more classification from Zafer AÇAR³ who clarifies his comparison opinions about bilinguals which is as follows: Açar (2019) also offers a classification for Kurdish-Turkish bilinguals, dividing them into three categories: (1) those with low proficiency in both languages, (2) those with roughly equal proficiency in Kurdish and Turkish, and (3) those with good proficiency in Turkish and limited proficiency in Kurdish.

³ Açar, Z., (2019). *(The effect of attitudes on language preference among Kurdish speakers- Van case)*. PhD thesis The institute of living languages, Bingöl University.

Another two important works about bilingualisms are two researches of academic ones as master and PhD products by Cemil Güneş and Ergin Öpengin successively. Öpengin has been know for his work⁴ in sociolinguistics, particularly in the study of Kurdish and its sociolinguistic situation in Turkey. His study has focused on the sociolinguistic features and factors affecting Kurdish in Turkey, including issues with regard to language use forms and sociopolitical effects. His studies have explored various aspects of the linguistic landscape in Turkey, with an emphasis on Kurdish language use, the situation of bilingualism related to the language contact, language attitudes, language policy, and the impact of sociopolitical factors on language selections and actions. His research has focused on how language interacts with social, political, and cultural dynamics in the context of Turkey, especially in relation to the Kurdish population. Moreover, in his research mentioned before, in terms of language contact, he approaches the bilingualism theoretically and probes the issue in terms of descriptive references. However, Güneş in his research⁵ named *Bilingualism, Children and The Education*, he starts to define bilingualism types in order to set a foundation for theoretical basis. The topic of the study is the activities of children carried out at school. In order to understand the bilingual approaches, the study was conducted with school children especially to determine the problems of bilinguals arising from being exposed to one instrumental language. In his research he tries to find out the correlation of bilingualism between children in terms of education. His work is mainly based on bilingualism and education relation.

Method and Data Analysis⁶

In the method some points aimed to be taken into account are as follows: the goals of language bilingualism, language resources as data, the influence of parallel learning and usage of the language, the mentality of translation and its reflection in accordance with semantical meanings and drifts. Analysing the sentences of different languages involves examining linguistic (sentence structure, grammar, vocabulary) and contextual aspects (implications, meaning, purpose, pragmatism) of each sentence to clearly understand and analyse their meaning, structure and

⁴ Öpengin, E., (2011). *Rewşa Kurdî ya Sosyolenguîstîk li Tirkiyeyê*. İstanbul. Avesta Yayınları.

⁵ Güneş Cemil, (2020) *Duzimanî, zarok û perwerdehî*, Mesopotamia Foundation Publishing House

⁶ Various prevalent types of educational bilingualism models exist as follows: Transitional, Maintenance, Enrichment, Immersion.

implications. The aim is to achieve qualitative research through analysis. In the sentences below, the transformation and translation of three languages and two Turkish versions will be given: Standard Turkish, Diyarbakır Turkish, Kurdish, and their English version. This is to illustrate the semantic interaction. The Kurdish versions have been collected from the usage by people and noted down by writers in Diyarbakır. Moreover, two letters which do not exist in Turkish have been used in Diyarbakır Turkish version in order to highlight the local voice reflection, namely, “x” and “ê”. In this work, one concept which is paramount importance is the existence of feelings and thoughts being transferred from one language to the other. One previous research about this is by Mehmet Yonat (2023) article named “Bilingualism and Emotion: An Analysis on Kurdish and Turkish Bilingualism. In his article he highlights the role feelings in the context of the mother tongue and first language. He investigates how the person might feel and focus on his/her language and he (2023: 39) concludes that “the first language is the language of one’s feeling. In our data, an assorted conditions, factors and realities will be presented in order to give the whole picture along with the transfer of general mentality in bilinguals.

1-

Kurdish Version: “Sebra xwe bi psîkan tine.”

Diyarbakır Turkish Equivalent: “O sabrını kedilerle getiriyor.”

Standard Turkish Equivalent: “O kedilerle zaman geçiriyor.”

English Equivalent: “She is enjoying her time with the cats.”

A very common idiom in Kurdish reflects itself in Diyarbakır Turkish, with the meaning of “s/he brings his/her patience with the something. It means to enjoy time with something. And the example is with the cat meaning “to spend and enjoy time with the cat. The exact usage is seen in Diyarbakır Turkish. In standard Turkish, the expression changes into “to spend time with something”. Moreover, in English, we can say “She is enjoying her time with the cats”. The mentality of the Kurdish origin is directly uttered in Diyarbakır Turkish.

2-

Kurdish Version: “Ew hatiye ser male.”

Diyarbakır Turkish Equivalent: “O evin üstüne gelmiş.”

Standard Turkish Equivalent: “o iç güveyi gelmiş.”

English Equivalent: “He came to live with the family after marriage.”

When people get married in Turkey, normally they settle down in a different house and start a new life. But due to a variety of reasons sometimes such as the economy, the son-of-the-house cannot start a new life and continues to live with the family. In Kurdish, it is expressed as “he came on the house” which means there has already been one house in the sense of family and it means now there is another family on it. It is seen as a burden, but it has a comic situation as well. While the mentality is “on the house” in Kurdish, in standard Turkish it is “inside the house.”

In English, we can express as “they live together.”

3-

Kurdish Version: “Ew bela xwe bi min dide.”

Diyarbakır Turkish Equivalent: “O belasını bana sürüyor.”

Standard Turkish Equivalent: “O bana karışıyor.”

English Equivalent: “He is bullying me”.

The original version Kurdish means “he rubs his bullying on me” which might be considered as if the bullying is something which can stick to the body. The Diyarbakır version does not make any discrepancy. In standard Turkish it is used as to intervene in someone’s personal space. However, the meaning in English is “to bully someone” to show the sense mentioned. If any speaker thinking in Kurdish and talking in English were to use it in its first meaning and manner of expression, most probably, it would cause semantic confusion.

4-

Kurdish Version: “Serê min jêkin ez derewa nakim.”

Diyarbakır Turkish Equivalent: “Eynî başımı (başimî) kesseler yalan atmiyem.”

Standard Turkish Equivalent: “Asla yalan söylemem.”

English Equivalent: “I never lie.”

To emphasize the meaning sometimes some expressions are target based to give the precise message. The above sentences highlight the sentence with the meaning of “even if they cut off my head, I never lie.” Diyarbakır Turkish has the same connotation and we can see the Kurdish cognizance in Turkish.

5-

Kurdish Version:" Ew pir gûneh_e welle."

Diyarbakır Turkish Equivalent:' O çok günehtir walla."

Standard Turkish Equivalent:" O çok zavallı ya!"

English Equivalent: She/he is so pitiness!

The Kurdish version highlights the word “pitiness” and in Diyarbakır the word is directly taken into English. The usage is foreign to the English native speaker. Moreover, in western Turkey this usage does not mean anything. Kurdish reveals the user’s intention of “pitiness” for someone from a cultural perspective. We can obtain the similar meaning in standard Kurdish as well.

6-

Kurdish Version: “Te xwe tûj kirî. Xêrê law (Birê min)!”

Diyarbakır Turkish Equivalent: “Kendinî tuj (tûj) etmişsen. Xêrdir bire (birê) min!”

Standard Turkish Equivalent: “Çok şık olmuşsun. Ne iş Abi!”

English Equivalent: “You are so fancy. What is the occasion bro!”

The word “tûj” stands for “sharp” but in Kurdish it has a meaning as very “elegant” or “chic.” The direct translation is “you have made yourself very sharp,” which means your elegance attracts attention. One significant point to highlight is in Kurdish the calling word “law” means “son”; however, in Turkish it becomes “brother.” In standard Turkish, the message is the elegance of the person mentioned. The direct translation of Turkish would be as “You are so fancy. What is the occasion bro!”

7-

Kurdish Version: “Ev kurê te ye?” “Kolê te be!”

Diyarbakır Turkish Equivalent:" Çocuk (Çocix) senindir?-Kölen olsun !

Standard Turkish Equivalent:"Çocuk sizin mi? -Evet. -Allah bağışlasın!

English Equivalent: “Is it your child? Yes, he is.”

One common cultural idiom in Kurdish is the expression of “let him be your slave” when introducing someone’s child to an older person. It is a way which is considered as respectful. The usage seems to have come from very old times in which people were used as slaves to pay tribute

to each other. In standard Turkish, as it is translated version, it is understood as “God bless him” given in reply. But the direct translation, “Let him be your slave” would definitely be found very rude and coarse. It is noted that in some east varieties of Turkish, they use this usage. It is possible Kurdish was affected by these Turkish eastern varieties.

8-

Kurdish Version : “Xwe virda wêda ne be!”

Diyarbakır Turkish Equivalent: "Kendini o tarafa bu tarafa götürme! Ne sölisen söyle!"

Standard Turkish Equivalent: " Kıvranıp durma! Ne söyleyeceksen söyle!"

English Equivalent: Stop squirming! Spit it out!

In the Kurdish context, it says not to take yourself to her or there, meaning not to back away from the situation or the question being asked. It is translated as “do not take yourself to this side or that side.” In Diyarbakır, it is directly taken or borrowed and used as in Kurdish. Nevertheless, in Turkish, if someone does not want to answer a question and tries to avoid it, we say ‘do not suffer in pain, say whatever you want to.’ The English version has a similar meaning to the standard Turkish.

9-

Kurdish Version: “Wan derba min şikand.”

Diyarbakır Turkish Equivalent: “Benim derbimî kırdılar.”

Standard Turkish Equivalent: “Konsantrasyonumu bozdular.”

English Equivalent: They messed up my concentration.

In Kurdish, one has a shot to fire to do or to achieve something, if the person is demotivated or someone’s attention is distracted, s/he misses his/her shot. When we say “they broke my target,” it means they distracted me and I could not succeed. It is directly used in Diyarbakır with the same words of translation without change in the semantic approach. In standard Turkish it is used as “they messed up/spoiled my concentration.”

10-

Kurdish Version: “Ji bona zewacê çavê xwe digerîne.”

Diyarbakır Turkish Equivalent: “Evlenmağ için gözünü gezdri.”

Standard Turkish Equivalent: “Evlenmek için bir kız arıyor.”

English Equivalent: “He is glancing through for a girl to get married.”

In Kurdish the metaphorical usage of “s/he uses his/her eyes for someone to marry” it might sound weird in Turkish and English in this connotation. The idiom is directly translated as “he rolls his eyes for someone.” We can see the cultural sense starts from the heart to the eyes. In standard Turkish, we can say “he is looking for or glancing through a girl to get married. However, in Turkish, the verb of search or look for is more common in usage, while in English it might be better to say, “he is thinking/ of marriage or he is planning to get married instead of the version given and mentioned above.” In Turkish, this idiom is used with a different meaning, which is “to skim through”.

11-

Kurdish Version: “Ez ê serê xwe bişom.”

Diyarbakır Turkish Equivalent: “Başımı yıkıyacağam (yixîyacağam).”

Standard Turkish Equivalent: “Banyo yapacağım.”

English Equivalent: “I will take a shower.”

In Kurdish when someone has a shower, they express it as “I will wash my head” instead of myself or my body. The reason why is kind of shame to refer to the body or anything about the body that might remind people of their privacy. But in Turkish when it is used as such some people might think of the washing of the hair. In standard Turkish it is used as in English usage. Moreover, in Turkish they prefer using the expression “washing my hair” just to mean to wash the head but not the body.

12-

Kurdish Version: “Girîyê min tê.”

Diyarbakır Turkish Equivalent: “Ağlamağım geli.”

Standard Turkish Equivalent: “Neredeyse ağlayacağım.”

English Equivalent: “I feel like crying.”

In Kurdish, the usage of the expression means something that not happened is about to be and it means it will happen. The Diyarbakır version is direct translation and in standard equivalent it is

as “I am about to cry, or I feel like crying.” In both sentences, Kurdish and Diyarbakır version the bilinguals express the action to be done referencing the time. We can observe in all sentences, it is a natural feeling which cannot be controlled.

13-

Kurdish Version: “Ew fehş bûye.”

Diyarbakır Turkish Equivalent: “O Çok fa(h)ş olmiş.”

Standard Turkish Equivalent: “O Çok şımarmış.”

English Equivalent: “S/he is so spoiled.”

In Kurdish, if someone behaves in an extraordinary way or out of the ordinary, the word “fehş” is used to emphasize his/her situation. The word becomes a loanword and if used in front of bilinguals it makes people laugh about the usage. However, in Turkish it does not give the cultural meaning and it is not as highlighted as in Kurdish and English. I believe one reason that bilinguals prefer this word as in Kurdish is that they know that the effect of the word in Kurdish is remarkable.

14-

Kurdish Version: “Welle pir gunhê min bi wî tê.”

Diyarbakır Turkish Equivalent: “Walla ona öle (êle) bi yazığım geli.”

Standard Turkish Equivalent: “Ona çok çok acıyorum.”

English Equivalent: “I pity her/him so much.”

In Kurdish, the direct translation is “My pity comes for him from my heart,” and in Diyarbakır it is directly thought, used, and taken from Kurdish. The word “pity” is a very common word in Kurdish to express the feeling of sadness. Therefore, bilingual Kurds prefer to use the exact word among themselves. But in Turkish that meaning comes with the adverb of “very” or “so much.” And in English as it is mentioned in a time frame, it is expressed in an objective way.

15-

Kurdish Version: “Welle hespa me zîtik avêt wî. (lê xist)

Diyarbakır Turkish Equivalent: “Walla atımız, ona çizik atti (Zitik atti)”

Standard Turkish Equivalent: “Atımız, ona çifte attı (onu tepti).”

English Equivalent: Our horse kicked her/him.

In Kurdish, our horse threw kick at him is used with the verb of “throw at” which can be seen in Diyarbakır Turkish as well. The word “zîtik” comes from the echo of kicking. In standard Turkish the same usage exists with the noun of pairs meaning the last pair feet. But in English, we come across with the verb “kick” which does not necessitate a noun. The national perception changes from language to language in which we come across with various usages. Therefore, one starts to wonder about the reasons shaping their perceptions.

16-

Kurdish Version: “Bêhna min teng dibe”.

Diyarbakır Turkish Equivalent: “Gönlüm çok dar oli.”

Standard Turkish Equivalent: “Çok bunaliyorum.”

English Equivalent: “I feel suffocated.

In Kurdish, the sentence means “my breath gets narrow” in a literal translation. In Diyarbakır, as expected the similar usage is taken from Kurdish by bilinguals. However, in Turkish the word means “I feel depressed” or in English “I feel suffocated” to demonstrate the feeling as someone gets suffocated or drown in a situation. Kurdish and Diyarbakır versions are alike, but standard Turkish and English are of dissimilar usages.

17-

Kurdish Version: “Di Feysbukê de xêr nemaye.”

Diyarbakır Turkish Equivalent: “Feys'te xêr kalmamiş.”

Standard Turkish Equivalent: “Facebook’un tadı kalmamış.”

English Equivalent: “Facebook has lost its taste.”

In Kurdish, the expression means it does not have any benefit anymore. Furthermore, it can be seen exactly with the same meaning and phonetics in the Diyarbakır equivalent. In standard Turkish, we use it as having lost its taste. And as seen in English, ‘to lose its taste’ is used.

18-

Kurdish Version: “Ew pir ser hişk e.”

Diyarbakır Turkish Equivalent: “O çok kuru kafadır.”

Standard Turkish Equivalent "O çok inatçıdır."

English Equivalent: S/he is very stubborn.

In Kurdish, if someone does not understand or shows some resistance, the expression of “being or having skull is used”. In Diyarbakır, being a skull is used among bilinguals. However, in Turkish and English the meaning is given with being stubborn. However, the metaphor used in Kurdish highlights and gives a high level of being obstinate.

19-

Kurdish Version: “Topa Xwedê li tekeve.”

Diyarbakır Turkish Equivalent: “Top sahan degsin.”

Standard Turkish Equivalent: “Allah seni kahretsin!”

English Equivalent: “Damn you!”

In Kurdish, the malediction (curse) is taken from religious logic meaning “the fireball of God hits you” if a literal translation is used and it is in Diyarbakır. The bilinguals use it in the exact same way, in Kurdish and Diyarbakır Kurdish. However, in standard Turkish the expression is used as “Damn you.” It can clearly be seen that the Kurdish origin emerged from a religious basis.

20-

Kurdish Version: “Ew pir prêze dike. (derew)

Diyarbakır Turkish Equivalent: “O çok prézucidır. (virekçîdir)”

Standard Turkish Equivalent: "O inanılmaz yalancı biri."

English Equivalent: S/he is such a liar.

In Kurdish, the direct expression means “someone lies a lot”. However, the Diyarbakır equivalent is taken from another Kurdish expression which means the burning of stubble in agriculture for someone who lies a lot to the point that the stubble burns from lying. In standard Turkish the normal usage is preferred as in English.

21-

Kurdish Version: "Xêra bawé xwe xwê bide min.”

Diyarbakır Turkish Equivalent: "Baban xérine tuzi verisen"

Standard Turkish Equivalent: “Tuzu uzatabilir misin?”.

English Equivalent: “Could you pass me the salt?”

In Kurdish, it is used as “please give me the salt,” the direct usage in Diyarbakır Turkish. However, by coincidence both standard Turkish and English mean ‘to pass the salt.’ Normally, in Turkish ‘to give the salt’ has changed into ‘to pass the salt’ which must have been taken from direct translation of English. And in standard Turkish this usage seems as a very polite expression.

22-

Kurdish Version: “Vana hemû (gişt) qilo pilo ne”

Diyarbakır Turkish Equivalent: “Bunların hepsi kılı pılodır.”

Standard Turkish Equivalent: “Bunların hepsi oyun. Komplo.”

English Equivalent: These are all tricks. Conspiracy.

The original Kurdish usage includes an idiom meaning a situation that has some holes and is not trustworthy. Therefore, it is suspect and does not evoke confidence or trust. And the identical usage can be seen in Diyarbakır. Nevertheless, in standard Turkish, the meaning is ‘all of them is conspiracy’ as English prefers.

23-

Kurdish Version: “dev jê berde, ew kesek hawûz e / vala ye”.

Diyarbakır Turkish Equivalent: “Bırax lo! O çok hevuz bi adamdır”.

Standard Turkish Equivalent: “Bırak ya! O çok boş bir adam”.

English Equivalent: “Oh, come on! He is such so vain.”

In Kurdish as in all languages the pool stands for something empty then filled with water. But before being filled its emptiness metaphorically is used for a kind of insult meaning s/he is dumb and not a person of quality. The semantic usage directly appears among Diyarbakır bilinguals. The same meaning is explained in standard Turkish as an “empty man.” In English the usage of expressions such as “vain” or “useless” denote the Kurdish “pool” and Turkish “emptiness.”

24-

Kurdish Version: “Welle min wer lê xist, eynî hincikant.”

Diyarbakır Turkish Equivalent: “Walla onu pis urdım. Eyni hincığımı çıkardım.”

Standard Turkish Equivalent: “Onu çok fena dövdüm. Mahvettim.”

English Equivalent: “I beat him/her so bad. I ate him up / roughed up / devastated him/her.”

In Kurdish, the expression “hincikandin” means and stands for beating and hurting someone badly. The bilinguals prefer using the original word from Kurdish in Diyarbakır, as well to give the exact perception formed on their mind. In English, the precise meaning can be given with various usages as given in the scheme such as “to eat someone up, to rough up” and “to devastate.”

25-

Kurdish Version: “Tû tê nexwê inşallah.”

Diyarbakır Turkish Equivalent: “Sen tox yemiyesen inşallah!”

Standard Turkish Equivalent: “Dilerim hiç mutlu olmazsın!”

English Equivalent: “May God not bless you!”

The expression of “I hope you will not feel full” in Kurdish means a wish that “someone cannot actualize himself/herself” or “someone will not be happy.” It illustrates a cultural perspective. When expressed in Diyarbakır, the expression might sound different to people from other cities. In standard Turkish and English, the expression focuses on wishes for “being happy.”

26-

Kurdish Version: “Eynî ez bûm fitil.”

Diyarbakır Turkish Version: “Eyni fitil oldım.”

Standard Turkish Version: “Çok sinirlendim.”

English Equivalent: “I am pissed off!”

In Kurdish or in all languages the word “fuse” or “candlewick” is something that keeps the fire on. As an idiom if someone is exceptionally angry it stands for being about to be on fire. So, if someone says ‘I became a fuse’ it means they are about to be on fire. Being a fuse means being very angry. Bilinguals use it as taken from the source language, Kurdish and use it in Diyarbakır Turkish. In standard Turkish it is directly given and in English it is used as the verb “to piss off”. In Turkish this expression might be found as a slang form, as well.

27-

Kurdish Version: “Tû li min wer mézedikî.”

Diyarbakır Turkish Equivalent: “Sen bahan oyle (éle) baxisen.”

Standard Turkish Equivalent: “Neler yapabileceğimi henüz bilmiyorsun.”

English Equivalent: “You have no idea what I am capable of.”

In Kurdish, “you look at me in this way, however you don’t know my capacity or my power. You can continue looking at me in that way as much as you want. The Diyarbakır equivalent is directly taken from Kurdish source. In Kurdish as it can be seen the message is not directly being given and it is implied clearly. However, in Turkish and English versions, the message is uttered directly rather than a metaphor or implicit way. In some languages, the meanings may be given in various ways; however, in Kurdish people prefer expressing cultural aspects in different usages.

28-

Kurdish Version :”Em rabin heyra qurban kin.”

Diyarbakır Turkish Version:” Ne yapax yani! Kaxah heyran kurban êdax!”

Standard Turkish Version: Ne yani! Kalkıp rica mı edelim.”

English Equivalent: Oh, my dear! Shall I step back?

In some cases, people do not want to do things such as lowering the walls. In Kurdish an expression like this with direct translation is as follows, “We start again and sacrifice ourselves for them.” It can be understood that the speaker does not want to request or come to terms with someone. It might be due to finding himself/herself in a better or more correct place. In Diyarbakır Turkish it is exactly used in the same form. In Turkish, there is an idiom which is coarse like “shall we lick what we spit out?” It is a kind of slang. In English, a near translation would be “Oh, my dear! Shall I step back?”

29-

Kurdish Version: “Qûrbânê!”

Diyarbakır Turkish Equivalent " Kubanê...”

Standard Turkish Equivalent: Canım ya!”

English Equivalent: Oh, my dear!

In Kurdish, parents express their love for their children by relying on a cultural and religious expression, which is “I sacrifice myself for you.” It is very common in Kurdish and bilinguals in

Diyarbakır come across it so often that they might not separate the origin, taking it as normal. As known very well, the bilinguals naturally will not and do not try to identify the source language of the expressions they use. They use language to convey the messages they would like to give.

30-

Kurdish Version: “Çawê wî bar nabe.”

Diyarbakır Turkish Equivalent: “Onun gözü bar olmî.”

Standard Turkish Equivalent: "O kıskanıyor."

English Equivalent: “S/he is jealous.”

Culture contributes a lot to language. Likewise with Kurdish. The expression in Kurdish translated as, “His eyes are not full,” means s/he is jealous. In Diyarbakır Turkish, the same holds: “His eyes are not full.” In Turkish, and English the sentences are expressed directly without the need of a figurative usage.

Conclusion

During this study, we have come across very influential, important, and key points in the topic *Bilingualism in Kurdish and Turkish and its The Semantical Reflection in Turkish*. I knew it would be a breath-taking topic. However, I never thought the culture and the language I use would have such a great and significant influence. We are totally immersed in culture and language. Surely, we are the visible form of culture and language. They shape us, they form us.

As we had anticipated the study and the research created has brought about a high level of awareness about bilingualism in a language which is archaic and declining day by day. The intermixed usage and connotations were surprising and very logical. And the way that people grasp something and use it in another language is very detailed and requires a deep understanding of language, especially semantics. The nation’s preferences seem subconsciously to be done with great care and contribute to a better communication at a higher level, with the best usage and shortest cut to the target.

From the translation pairs, it is evidently observed and seen that in bilingual situations and mediums, people apply various techniques whether consciously or unconsciously. The most common techniques are as follows:

1. They can directly take some words as loan ones to give the same influence on the listeners. (Item 1)
2. They can, from time to time, translate some ideas and messages with the best way to be able to express and convey the general message wanted to be given. (Item 2)
3. They can sometimes take the direct word from the source language which is Kurdish in this case, to give the optimal connotation in the semantical atmosphere. (Item 3, 4)
4. They can use curse words to express themselves by loaning from Kurdish so as to give the exact message intended. (Item 13)
5. They can use metaphors from resource language by which they can communicate faster and better without thinking about equivalences. (Item 20)
6. They can use echo voices from the source language into the target language and find it natural to do so. (Item 15)
7. The use of idioms is very common, and people use them to a great extent to be able to express more precise meanings, available in one form. They do not find it necessary to look for the target equivalence. (Item 25)
8. One very interesting point to be evaluated in bilingual speakers should be the use of exaggeration among speakers. In some cultures, especially in those where the oral literature is developed, the use of exaggeration is seen as something normal. Kurdish is a case in point. (Item 26)
9. The general culture definitely influences the language regarding such things as food, cinema, clothes, agriculture, life-style, and even geographical features. Agriculture has had remarkable examples in Kurdish and Diyarbakır Turkish.
10. The influence of religion is not something to be underestimated. On the contrary, we come across it in all daily communications from greeting, to praying and making a wish. And in Islamic societies the influence is great as it is blended with culture and practised in all walks of life. (Item 19)
11. There seems to be universal practises, most of which bear basic similarities to each other and embrace all the nations. For example, making a wish is, a very universal practise. (Item 22, 23)

12. The use of figurative speech is also very common with bilingual speakers. Nobody can avoid it in any culture or language. Consequently, it is an accepted natural rule that bilinguals apply themselves to it and use it.

(Item 10 → idiom)

(Item 18 → simile)

(Item 20 → metaphor)

The analysis of bilingualism has revealed unexpected themes, forms, abstract and concrete concepts in terms of language, culture, religion, the influence of resource languages with similar and different points-of-view of nations. One thing that should be bear in mind is that if two or more than two languages are used as official or instrumental language, the languages continue to thrive at a good standard. However, if one language is used officially and found in all walks of life, while the other is forbidden in education or official points, as with Kurdish and its dialects, then the loss in bilingualism is a loss in the richness of the culture and language of all concerned.

Practical educational bilingualism models in accordance with the unique expressions and utterances of the languages under consideration should be investigated. In linguistics, especially in the field of bilingualism a great variety of books, articles, theses, and columns might be found and accessed through digital websites and platforms. Surely studies and research based on Kurdish and Turkish bilingualism are very rare, which elevates this research to a crucial urgency. There are a multitude of challenges, such as the training of teachers, the attitudes of the students and the production of study materials.

As observed and investigated in the study, a variety of reasons contribute to language change of bilinguals. The analysis of bilingual language has definitely shown unexpected themes, forms, abstract and concrete concepts in terms of language, culture, religion, the influence of resource language with similar and different points of nations. Basically, bilinguals might take anything found required in life. One thing should be bear in mind is that if two or more than two languages are used as official or instrumental language, the languages will continue to thrive at a good level, however, if one language is used officially and found in all walks of life, while the other is forbidden in education or official points, as Kurdish and its dialects, then bilingualism means the weakness, loss and then the death of the language.

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