

Kurds, Turkish language in Nishabur (Karan Village)

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ABSTRACT

During the history about the movement of the Kurdish people to land of Khorasan, different views have been proposed. But it certainly can be said that moving from West to East and staying the Kurds in Khorasan, in a given time period has not been done. But it happened in different stages and different forms, such as mandatory immigration and migration. In any case it is clear that the biggest (largest) movement and forced displacement of Kurds happened in the early Safavid dynasty to Khorasan region, from the late 16th century and early 17th century. It is noteworthy that the late Safavid period and after that, the composition of the population was in favor of Kurdish immigrants in the Khorasan region which many tourists and writers, called North of Khorasan, Kordestan or North East Kurdistan.

KEYWORDS: Kurd; Nishabur; Turkish language; Iran

INTRODUCTION

Most Kurds in Khorasan forcibly transferred to this region during Shah Ismail Safavi, Shah Tahmasp Safavi and culminated in Shah Abbas Safavi era.

By strengthening the Shia Safavid rule in the 16th century, several problems arose by the Ottoman Empire in the West of Iran. Stimulate the Uzbek and Turkmen in northern Iran against safavie's government and directed war between Sultan Selim from Ottoman Empire and Shah Abbas Safavid at Chalderan were among these problems. Shah Ismail Safavi to protect and defend of northern and north-eastern borders, transferred a massive of Kurds people living in the West of Iran on that era (around West Lake and North West Kurdistan today) in the East and in the Khorasan region[1-3].

In the early eleventh century was Shah Abbas the Great also influenced by Ibn Amid's philosophy, who said: "The Kurds should be placed as a scapegoat" he decided to transfer the Kurds in Khorasan. Shah Abbas I, was pursuing two goals: one is that the transfer of the Kurds in Khorasan, united force, In the West and North of the country have weakened and central government's position was strengthened in this area, Second, by using Kurds, Turkmen and Uzbek invasion of Khorasan region and the North East of the country was neutral and was also strengthened its strategic position in this area[4].

It should be noted that in the past, the majority of Kurds immigrants to Khorasan have been nomadic life and their economy, was based on moving livestock during the winter and summer [5]. While the majority of Kurds now, settling and is expected in the next few years, the nomadic Kurds inhabit [6].

Karan Village

Karan village by coordinates 58 degrees 40 minutes longitude (east) and 36 degrees 31 minutes latitude (north) and 50 km northwest of the ancient city of Nishabur is located [7].

Karan village with a height of 1600 meters from sea level in the province of Sarvelayat and the city of Nishabur along the road of the Nishabur to Ghoochan is located [8].

Culture and the language spoken in the Karan village

Perhaps it could be said that there is less rural residential point of its small population which, three languages are prevalent. One of the most interesting and rare, this village. Historically and culturally because the village dates goes back before the arrival of nomadic and Kermanj tribes to this region, in the past Turkic-speaking population were dominators. It seems like the Turkish culture (customs, rituals and traditions) is prevail over Kurdish. Of course, this means the removal of Kermanji's culture in Turkish culture, but rather to highlight the Turkish culture to Kermanji's.

Languages spoken in the Karan village are bound together are very rare, so that the overwhelming majority of villages are familiar and speak well in Kurdish and Turkish.

It should be mentioned that Persian language is the language most widely used, and everyone in the village under age of 20, minimum poses of 5 years degree in elementary education in the Persian language, therefore, the dominant language and dominant in the overall interaction and communication, especially those outside the village, is the Persian language.

Now, Karan in vast geographical resources and divisions is considered to be a Kurdish village, while the field research conducted in the same village, apart from the Persian language, the ratio of Kurdish and Turkish is speakers are equal. In other words, half of the speakers, use Kurdish language and the other half, are using Turkish [9].

It should be noted that according to the sources and documents available in many Turkish speaking inhabitants is in Sarvelayat region's (located between three city of Nishapur, Ghoochan and Esfarayen) to the central city of Chekneh are Kermanj immigrant which at the Safavid period and the time of Shah Abbas the Great have been forced to migrate from this area to West of the country.

It can be concluded with a review of existing documents many Kurdish speaking population of the villages in this region are Kurds migrant who learned Turkish and during the last two centuries they became Turkish speaking people and Kurdish language has been forgotten. Review the current state of Karan village is evidence. Because of Kurdish Ammarlo settling in the past 50 years in the same location and marriage with the Turks (especially local Turkish language speaking girls) is a widening of the Turkish language.

The question is how and why the marriage of a Kurd speaking male is leading to the development of the Turkish language. While the man (father) the language is Kurdish?

By doing original research and interviews in the area has been concluded that children who has born of the Turkish mother and Kurdish father where native language is Turkish, because of the mother's influence Turkish becomes mother tongue. On the one hand the growth and development of children left with his mother tongue and the absence of his Kurdish speaking father in the practice of moving away from the family's farm, more children, with association with the passage of time then the Kurdish language is less and eventually turned into oblivion. However, this trend is not observed in all regions of Khorasan. For example, all of the Kurdish language speaking Topkanloo tribe, were all left, Kurdish language speakers and the reason for that is the boundary of not getting married to other people of their tribe. That is why in the language they have a very high purity.

It should be noted that the inhabitants of the Karan village boundary from linguistic research in the field has been investigated and did not comment on the ethnicity of individuals. In the Karan village a human phenomenon "change language" is another very important factor in shaping the development of the Persian language with very high speeds, so that now, in the village all daily conversations and dialogues, especially among the village youth is in Persian and replacement of Turkish and Kurdish languages has been observation to be trimmed or replacing the language is quite predictable.

Another important factor in the rapid pace of change is the psychological and social norms which have been increased.

Increasing migration of young people from the village to cities such as Nishapur and absolute dialect of Persian language on one side and on the one hand and reluctance of Kurdish and Turkish speaking people to introduce themselves and also digestion of the urban culture of the Kurdish and Turkish will lead to a slow death. Of course this change will occur, within a couple of decades or even a few centuries in future [10].

According to the researchers, the process of language changes in this village, from the time point of view first the Kurdish language and those in not a long period of time the Turkish language will be forgotten and they will be digested in Persian language.

Close proximity of Kurdish language to the Persian language, modern high speed in their evolution with very high speed is getting close to modern Persian language and it will be digested, but the lack of close proximity of Turkish language to Persian language will delay this digestion.

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