

Adversative Discourse Markers in Kurdish Literary Texts

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Received: November 13, 2018 Accepted: December 12, 2018 Online Published: December 15, 2018

doi: 10.5539/elt.v12n1p154

URL: <https://doi.org/10.5539/elt.v12n1p154>

Abstract

Discourse Markers are one of an uninvestigated aspect of language in old and modern Kurdish linguistics, that has not been given due attention, neither by native nor non-native researchers. On this ground, it is hoped that the present study sheds light on this almost entirely ignored aspect of the language and this study is meant to be a systematic treatment of this group of lexical items known as Discourse Markers (henceforth, DMs), more specifically one category of them; Adversative DMs.

DMs are words, phrases and even clauses that enhance discourse coherence and are found in all languages, as tapped on by researches and investigations. Numerous terminologies are utilized to refer to such group of markers by different researchers in English and other languages, such as ‘Discourse Particles, Cue Phrases, Small Words, Pragmatic Markers, Discourse Connectives... and even they are defined differently.

It is postulated that DMs are meaningless and lay outside the domain of sentence structure. Likewise, lexical expressions that have different grammatical functions such as ‘and, also, but, or, simultaneously, at the same moment ...etc, can also function as DMs to connect the previous utterance with the upcoming discourse segment.

The current investigation endeavors to answer certain specific questions: first, the extents to which DMs are operated in literary texts; second, discourse functions DMs implement. Thirdly, the word categories DMs are derived from, and to which extent Halliday and Hassan (1976)’s framework is applicable to Kurdish DMs?

For achieving the aims, the researchers analyzed one of the contemporary novels of a famous novelist entitled ‘Xezlenûs w Bâxekâni Xejâl’. By applying Halliday and Hasan’s (1976) framework and also by taking insights from Fraser (2009), DMs are categorized into different classes. One of which is Adversative DMs, which are the concern of the present study.

For obtaining the frequency of each marker, the data are scrutinized manually, since there are no corpus analysis tools that can facilitate such measurements.

The study concludes that Adversative DMs are frequently used in selected Kurdish literary texts and that they are similar to those found in English in terms of derived grammatical categories, taxonomy, and they have different characteristics in terms of form, position and discourse functions. Withal, it has been arrived that Adversative DMs are of different kinds analogous to those investigated in English by Halliday and Hassan (1976).

Keywords: discourse markers, adversative DMs, adversative DMs in Kurdish, classification of adversative DMs, application of Halliday and Hasan’s (1976) model

1. Introduction

One of the vital constituents of the spoken and written discourse is a certain group of words and phrases such as ‘*but, whereas, rather, in fact, however, yet, on the contrary,* etc.’ that serve to have grammatical functions, despite their discourse utilities. They are considered the salt and flavor of utterance. Such lexical items are labeled differently since they are up-to-date subject under investigation and each researcher studies them from a different perspective. They are studied in English, French, Germanic, Arabic, Persian, Finnish and some other languages under different terms and in different contexts whether spoken or written, but in Kurdish they are left almost untouched. Hence, the researchers endeavor to study these markers within the written context, namely within one of the contemporary novels.

1.1 Discourse Markers

DMs are of important in both semantic and pragmatic aspects of language as recent investigations expose. Blakemore (2002), for instance, in the introduction of his book outlines the significance of these markers, reporting that; “They are regarded as central to semantics because they raise problems for standard theories of meaning, and to pragmatics because they seem to play a role in the way discourse is understood”. However, defining the term DMs is not as straightforward, since it is one of the recent fields under investigations presently that researchers and scholars study them from distinctive perspectives and approaches. Thus, there is not a single term for such a group of lexical elements that function on discourse level, even the definitions are not unified, and each researcher defines them from a different standpoint. Not only that, but also deciding on what lexical element (s) is a DM and what is not a DM is dissimilar and each scholar studies a group of lexical elements and considers them as these markers.

In the 1970^s linguists described DMs as mysterious elements in language, for instance Langocre (1976; 468) refers to DMs, as a group of ‘mystery particles’, which were in free variation; according to him the word-class, distribution and meaning, of DMs are opaque. Therefore, they are described as “simply salt-and-peppered through a text to give it flavor”. Schiffrin (1987: 31) whose work is considered one of the comprehensive works on DMs and embraces a coherence approach to the study of these markers defines them as ‘sequentially dependent elements, which bracket units of talk’. On the other hand, Fraser (1999) and Andersen (2001: 39) pursue a pragmatic approach and recognize DMs as a class of short, recurrent linguistic items that generally have little lexical import but serve significant pragmatic functions in conversation. On behalf of Blakemore (2002: 151) who adopts a structural approach, states that “discourse, like a sentence, exhibits hierarchical structure” and that “discourse markers or connectives are defined in terms of the role they play in ‘marking’ these structural relations between segments, and the key to their analysis lies in the classification of the kinds of relations that exist between text segments”. From the functional perspective, Castro (2009: 59) and Ford and Thompson (1996) describe them as a set of elements, which help participants negotiate the boundaries of conversational actions. Whereas Mosegaard Hansen (1998: 73) defines them as “non- propositional linguistic items whose primary function is connective, and whose scope is variable”,

From what has been reviewed above, it can concluded that DMs are certain linguistic elements formally diverse, i.e., from different parts of speech but functionally analogous that beckon text coherence, and attain text relevance through which different pragmatic functions of the text or discourse can be achieved , such as managing and initiating the discourse

1.2 Classifications of Adversative DMs in Kurdish

In order to isolate the DMs of adversative in the novel, the researchers depend on Halliday and Hasan (1976) framework. Since the classification does not cover conditions or certain criteria to recognize DMs; henceforward, Frasers’ (2009) model is utilized for that purpose. Fraser proposes that (2009: 297) DMs must meet three requirements:

- 1) A DM is a *lexical expression*, for example, *but*, *so*, and *in addition*.
- 2) In a sequence of discourse segments S1-S2, a DM must occur as a part of the second discourse segment, S2.
- 3) A DM does not contribute to the semantic meaning of the segment but signals a specific semantic relationship, which holds between the interpretations of the two Illocutionary Act segments, S1 and S2.

However, sorting out Kurdish DMs depending on the proposed model is not an easy task. Since there are certain DMs that can be classified under two sub-categories, for instance ‘heštâ’ (however) is categorized as ‘a’ and ‘b’ sub-types of Adversative DMs. Correspondingly and depending on the two models, the following sub-categories are identified as adversative DMs in Kurdish.

a. Adversative relations ‘proper’ (‘in spite of external and internal)

Simple: *heštâ (yet)*, *eger çî/ ger çî (though)*, *tenhâ (only)*.

b. Contrastive relations (‘as against’) (external):

Simple: *belâm, welé, belkû (but)*,

c. Contrastive relations (‘as against’) (internal):

Avowa: *le râstîdâ (in fact)/ (as matter of fact), (râstjeki) to tell the truth, be râstî (actually), in point of fact.*

d. Corrective relations (‘not... but’) (internal):

Correction of meaning: *keçî (instead)*, *belkû (rather)*, *be pêçewânewe (on the contrary)*.

Correction of wording: *at least, rather, I mean.*

e. Dismissive (generalized adversative) relations ('no matter...still') (external internal):

Dismissal, closed: *in any case, in either case, whichever.*

Dismissal, open-ended: *(anyhow, at any rate, in any case.*

1.3 Adversative DMs

Adversative denotes contrary to the fact. Adversative DMs are the second group of markers within the taxonomy of Halliday and Hasan (1976). This kind of relation can be conveyed by a number of markers categorized by Halliday and Hasan (1976) as: simple, complex, emphatic, contrastive, etc., and meaning, cohesion can be found on both planes of talk, external and internal (i.e.,) the expectation may be derived from the content of what is being said, or from the communication process, the speaker-hearer situation.

Fraser (2009) labels most of the adversative DMs as 'contrastive'. He (ibid) relies upon Hallidayan (1976) framework in his classifications; though, his taxonomy includes a smaller number of DMs and he (ibid) does not discriminate between internal and external meanings.

Adversative DMs, which are chosen from the Kurdish novel then investigated and analyzed turn out to be from different parts of speech, such as correlative conjunctions (baâm), prepositional phrases (le hemân kâtdâ), adverbials (hetâ) and even from grade particles such as 'héštâ', and prepositions 'le péš', complex preposition.

In pinpointing the markers, difficulties arose in identifying the appropriate translation and even the function of each marker, since no proper study is conducted in this concern, for instance 'héštâ' is translated as both 'yet' and 'still', but no studies differentiate between them, while in English numerous studies are accomplished in this area. Meanwhile, 'but' is studied on the syntactic level, whereas its real meaning within the context is left untreated, which can be diverse as those found in English. Even in detecting the parts of speech of the markers difficulties ascend, as there is no such a dictionary that embraces all the lexical items of the language. Therefore, the researchers draw insights from the small number of studies (if found) on the lexical items, and take insights from findings on these markers on English DMs and apply them to Kurdish DMs (if applicable).

1.4 Adversative Proper

In spite of is the meaning that is implied by this group of markers, as reported by Halliday and Hasan (1976), Adversative meaning can be expressed internally or externally. In its simplest form, adversative proper in Kurdish can be articulated as follows:

1.4.1 Simple Adversative

hešta, eger çî (ger çî), tenhâ

Heštâ (yet)

Kurdish grammarians have not given an authentic account to this linguistic expression. McCarus (1958: 79) proffer only little information about 'héštâ'. He (ibid, 1958: 79) estimates it within 'time adverb', and glossed as 'yet' and 'still'. However, further account is not reported in this concern. In *The Sharazoor* (2000: 594) Kurdish-English dictionary, it is pinpointed as an adverb and exemplified to mean 'yet' and 'still' as follows:

1) heštâ nweja.

It is still new.

2) heštâ le nebutetewe.

You haven't finished yet. (The Sharazoor Dictionary, 2000: 594)

On the other hand, In English, study results on this topic report different outcomes concerning this marker, for instance Ranger (2015: 163) in his study on *yet and since*, characterizes 'yet' as locating an occurrence on the offline position (IE) on a notional domain of discourse with a preconstructed position (I or E) on the same domain, whereas 'still' locates an occurrence at notional domain, contains with a preconstructed position on the same domain" (Ranger, 2015: 163). Ranger's investigation is done through TEPO theory; however, in the current study, details are not provided of the theory.

Ranger (2015: 163) concludes that 'yet' and 'still' have three DM values; concessive 'yet, concessive 'still', and conclusive 'still', but what seems vague is that he does not refer to the contrastive meaning of these markers.

Fraser (2009) and Fraser (2010) classify 'yet' as a 'contrastive DM, by "contrastive" he means the relationship between "the S2 they introduce and a foregoing S1, although in some cases they signal more than simple

contrast”, (Fraser, 1998: 301), whereas in the Hallidayan (1976) framework, ‘yet’ is one of the simple adversative relation, as he affirms that “ An external Adversative relation is expressed in its simple form by the word ‘yet’ occurring initially in the sentence”, (Halliday & Hasan, 1976: 250). So, the condition for English ‘yet’ to be considered as an Adversative device is *Initiality* within the sentence.

In the novel ‘Xazalnus w Baghakani Xayâll’, ‘heštâ’ occurs in different contexts, the following excerpts clarify certain uses;

3) legel ewei dunjâ mał ewâi le dwâhamîn gelâ weriwekâni xezân dekrîd, *heštâ* hendê goliçkei wird Leser gorekei mâbûn. (Ali, 2014: 736).

4) Trîfe Jâ behrî le midâlyewe bunewareki xejâlâwî bû, *heštâ* minâl bû ke serî be ser bermîlî hemâmakedâ şor dekirde w seirî ew bunewere xejâlâwîjânei dekirde ... (Ali, 2004: 214).

In the above selections, ‘heštâ’ functions as an adverb describing the verb ‘bûn’ (verb BE) in both sentences, which is correspondent to English ‘still’. Considering the occurrences of ‘heštâ’ in the following extract;

5) *heštâ* pei nexistbûa nâw dergâi žûrekei , xânmi Afsâna le dwawe be çipejeki afsûnâwî gûtî (Ali, 2014: 217).

‘*Hêštâ*’ in such a context functions as an aspectual adverb, and it is glossed as ‘yet. It can be called aspectual *hêštâ*, as an equivalent term for English aspectual ‘yet’. But in the following excerpt;

6) dwâ jâr pâşâkân legel jekdâ dwžmniş bin, *heštâ* berâber be şâ3îrân her brân. (Ali, 2014: 812).

In (6), it can be deduced that *heštâ* is a DM in terms of position, meaning and discourse function and entails the ‘opposite’ meaning that can be a counterpart to ‘balâm, (but).

Applying Ranger’s (2015) conclusions to ‘heštâ’, the first two extracts can be considered as ‘concessive’ DM functioning on ‘argument’ level (as Ranger, 2015 refers to it), whereas the excerpt (5) can be regarded as aspectual one. And in the last example (6) ‘heštâ’ is an Adversative DM, as stated in Halliday and Hassan (1976).

Being so, the frequency of ‘heštâ’ as an Adversative DM in the novel is only once, which is, (%0. 1) of the whole of the Adversative DMs, though the researchers single out a large tokens in the novel as DM first, depending on their positions within the segments, but when applied Ranger (2015) meaning, and from insights of Halliday and Hasan (1976), it has been resolved that only one instance is Adversative DM, and the pattern is as follows:

S1, DM S2.

Hence, it is observed that ‘heštâ’ does not befall initially in the sentence as the condition, which is constrained for English ‘yet’ to be a DM.

Eger çî / ger çî (though)

Eger çî and *ger çî* are two other elements that bear Adversative meaning in Kurdish and generally glossed as *although* and *though*. *Ger çî* is the phonologically reduced form of *eger çî*, similar to *although*. In English (al) though is considered as a DM if it “occurs after the full stop in writing”, (Halliday & Hasan, 1976: 250).

On the syntactic level, Shwani (2003) provides certain information about *eger çî* and situates it within the list of subordinate particles. In terms of form, it is not counted within the group of simple particles, which has an independent structure and conveys a specific meaning; and in terms of position, (like any other relative particle), it occurs initially within the main clause in complex sentence structure. The main clause usually occupies the first position within complex sentences, though sometimes it exchanges its position with the subordinate clause, but this does not affect the entire meaning of the sentence.

In order to identify the status of (*e*) *ger çî* as a DM in the Kurdish novel, the researchers identified (63) tokens while they are part of the second segment, and befall after comma or full stop. Applying the conditions of Fraser (2009) to DMs, the following excerpts are identified to be attested:

7) **ke be** regâdâ rûew ew şaxe 3âşî serkeşe serdekewt , diñjâ bû, **ger çî** žjânî pre le kirdârî bed feł w nâmerdâne, **belâm** xoi keseki dił req w roheki reş w reftâr nje (Ali, 2014: 8).

8) *ger çî* xoi w gazalakâni žjâni emajân pir krdbû le himet, **belâm** xoi sârdâw kem terxem danwând (Ali, 2014: 24).

9) *eger çî* min zor hewł dedem wek âmêreki beé rehm îş bikem , ew lâperâna rek bixam ke le berdestmân, ew qisâne polân bikem ke zor câr nârêk w pertawêze le lâpere w kâset w çiroki zârakjawa warm girtûn (Ali, 2014: 39).

10) eger çî nâmakâni ew kurem hemû sûtân, eger çî dwâ câr pem gût namawet îtir bit bînm, eger çî hiç âfratek nje le dunjâdâ bew kûre ble nâmwe bit bînm. **Belâm** šitekân zor tirsînak dačna peše (Ali, 2014: 122).

11) gerçî min Xezal nûsim le nâw bâxa xajâljakândâ nâsî, belâm leber hojakî nâdjâr hastim dakird min hargîz roh labarekî xajâfî nîm (Ali, 2014: 283).

12) eger çî min bâgi xajâlim nje wek cenâbtân defermûn, belâm cenâbi Bârûn ...ba! wistim bîem wâ bîem. (Ali, 2014: 44).

From the above data, (*e*) *ger çî* is followed by *belâm* in (7 and 8). Salih (2014: 128) reports that: when *ger çî* initiates the first segment, the S2 usually starts with ‘*belâm*’. However, only two instances of ‘*ger çî*’ initiates a segment followed by ‘*belâm*’ from the (63) instances analyzed. According to Shwani (2002: 111) the structure of (*e*) *ger çî* as a subordinate conjunction would be as follows:

eger çî (opposite) +nominal clause+ V. + opposite particle+ (*balâm*) +main clause.

Probing all the (63) samples according to this formula, only *one* of the occurrences of ‘*eger çî*’ can be considered as a DM, which is the extract NO (9), thus the percentage would be (% 0.2). Therefore, all the remaining (62) instances are considered as coordinators and function on the syntactic level, rather than on the discourse level.

Tenhâ, tenjâ (only)

The third linguistic element within Adversative proper is *tenhâ*, which is translated as ‘only’ in English. It occurs in different positions within the novel, however again only those instances are identified which are considered to be DMs by applying (Fraser 2009) ‘s conditions. The novelist does not only implement *tenhâ* but also the Arabic equivalent expression ‘*bes*’, as his peculiar style of writing. The Arabic term is used (6) times and each time it is followed by *Xwâ*, which means ‘*Alla only*’, or ‘*only Alla*’, for instance:

13) çunke feqet roh leberêk lem hikâjata hâlî debêt ke le 3eşiq bfâmêt, bes xwâş dezânet ...âxo estâ to le 3aşiq te decait jân nâ? Bes xwâ dazânet..xwâ (Ali, 2014: 90)

On the grammatical status of ‘*tenhâ*’, Mahwi (2011: 244-246) offers some explanations and tags it as ‘focus or grade particle’. These particles are free in terms of their positions to some extent on the sentence level and every occasion they convey a new semantic domain, for instance:

14) *tenhâ* Ârâm dwéné çû bo şânogerjeke. (Only Aram went).

15) Ârâm *tenhâ* dwéné çû bo şânogerjeke. (Only yesterday, but not another day), (Mahwi, 2011: 246).

Besides, Fattah (1997: 199) classifies it as specifier (Note 1) / distributive, it is like ‘*her*’ (just), which is located before the noun head. Considering the following data:

16) le cile ûtû krâwekeidâ , le péşdem qutâbxânekeidâ westâm w çâwarém kird, *tenjâ* çend deqêqejak ber le dest pé kirdnî dewâm , be nâz w 3îşwei mâmostâjeki cwânewe geişte qutâbxâne. (Ali, 2014: 208).

17) ew tope spjei be dâr nûkaka dei âwažûn, *tenjâ* séberi komaçek dike bet ke eme nâjân binîn. (Ali, 2014: 18).

Accordingly and as reported by Fattah (ibid: 199) all the instances which are like the above in meaning, position and even semantic effect can be considered as a specifier, not a DM.

If observing the following occurrences from the novel;

18) to zor le meza êrat nabîniwa, wâ nje? Zor demeka? Zuhdî be mândû bûneki zorewe gûtî “ *bes* *tenhâ* xwâ dezânet çend sâla min riştûm (Ali, 2014: 319).

In the above discourse segment, *bes* functions as a DM whereas *tenjâ* is a specifier, which specifies the meaning of the following word *Xûâ*. Even depending on Fattah (1997) the sequencing order of specifiers, *bes* can be considered as a DM, as he organizes the sequence of specifiers as follows;

Distributive+ demonstrative + qualifier + head

Among the specifiers, he demonstrates *her* (just) and *tenhâ* (only); nevertheless, he (ibid) does not report on the occurrence of two specifiers in cluster or sequence.

B. Contrastive Relation

Belâm, welê, belkû (but)

Belâm is the stereotyped linguistic element to express different meanings in utterance, among which is ‘contrast’. Literature on Kurdish grammar comprises certain treatments of ‘*belâm*’ as one of the commonly used words in both spoken and written forms. Ibrahim (1986: 25) indexes *belâm* as a simple syntactic particle that junctions two sentences. *Belâm* is designated as one of the relative particles that glues or combines two simple

independent sentences, but does not belong to either of them. Semantically, it balances simple sentences, Shwani (2002: 88). As for Mahwi (2011: 238) *belâm* is a non-inflectable coordinate conjunction that links identical sentences or parts of sentences, as in;

19) Ârâm pêwista kêr bikât belâm tâqeti nje.

Whereas McCarus (1958: 186) marks *belâm* as a member of conjunctive class, just like ‘we’ (and). Correspondingly, in generative grammar, *belâm* is treated as a coordinate conjunction that functions as “ linker between words, phrases or clauses” and that the clauses they link are ‘ sequentially fixed’, Fattah 1997: 186). *Belâm* is like ‘w’ and ‘yân’ restricted to initial position in the clause and does not permit to be preceded by another coordinate conjunction, as:

*zîn belâm pjâw.

Nonetheless, in Kurdish literature a comprehensive account on its semantic and pragmatic aspects cannot be found. On the discourse level, Salih (2014) considers it as ‘connective marker; though, he (2014) takes insights from Halliday and Hasan (1976), but he considers such a treatment of Adversative relation as ambiguous if applied to Kurdish; therefore, he recommends another ‘less ambiguous’ treatment of ‘belâm’ depending on Blakemore (1987) procedural meaning.

In English, a number of researchers such as Blakemore (1987) and Blakemore (2002), Schifirin (1987), Fraser (2009) and Fraser (1998) and Halliday and Hasan (1976) reviewed the function of ‘but’ from its different perspectives. Halliday and Hasan (1976: 250) identify two types of ‘but’; ‘but’ which contains ‘and’, and the other is ‘contrastive ‘but’, which is applied to Kurdish ‘but’ in this study.

It is worth notice that in Kurdish *belâm* is a complicated linguistic element with different implications, and sometimes in one context, it can have two interpretations. In terms of frequency, *belâm* is another DM which is most widely used, though according to Hallidayan (1976) framework it has two types in terms its category as a DM, yet its use and meaning bear more than two types; therefore, insights from Fraser (2009) would be adapted, since it is more elaborative, especially for identifying the contrastive meaning of *but*. Halliday and Hasan (1976) have a detail discussion on its contrast meaning without providing detailed treatment, but Fraser (2009) offers a comprehensive and detailed exposition that differentiates between direct and indirect (implied) contrast.

It is revealed that most of the instances of *belâm* from the novel are predominantly implied contrast that may be due to the nature of the novel, which is an imaginative one. But the taxonomy of Halliday and Hasan (1976) would be applied as the basic framework. As for Blakemore (1987) isolates four uses of ‘but’ which are ‘denial of expectation’, ‘contrast’, ‘correction’ and ‘cancellation’.

Fraser (1998) and Fraser (2009) have a detailed treatment of ‘but’. For Fraser (1998) and (2009) and all his works on DMs, he (ibid) categorizes ‘but’ as Contrastive. For every use of ‘but’ there is a relevant contrast between the segments of the S1-but-S2 sequence, Fraser (2009: 308). For him (ibid) the segments contrasted are not always identical, sometimes the contrast is direct, (i.e.,) the segments being contrasted have one semantically contrasted sets (SC Sc) and sometimes two and the segments contrasted are either declarative, imperative or parallel in structure. On the other hand, in indirect contrast both the segments contrasted or involved include an implied comparison, such as;

20) A. My father is a professor. B. But your father is NOT a professor (Direct).

21) A. The king is dead. B. But there is no king. (Indirect) (Fraser, 2009).

On the discourse level, there are uses of ‘but’ which do not function as DM, but reflect pragmatic function such as that for ‘topic change’ as in;

22) A. It is unbelievable. B. But John got married. (Fraser, 2009).

What is more, ‘but’ can also be used in contexts followed by ‘of course’, which Fraser (2009) treats as *certain cases*, but without exposing any clarification for them; therefore he (2009) only states ‘I have no adequate analysis’. Such as’

23) It is done. B. But of course it’ done (Fraser, 2009).

In such a case as the above one, ‘but’ may or may not function as a DM.

As its reflected in the frequency of uses, the contrast use is more than of ‘but’ containing ‘and’.

As follows, a number of instances would be chosen from the novel and the type of ‘belâm’ would be decided upon with an interpretation;

In the novel, *belâm* is sometimes used in a meaning that contains ‘and’,

24) detewêt hendê nâbînâ leğal xot berît bo sefereke? Min gûtm belê, *belâm* sefêrakei min seferêkiî xejâlje (Ali, 2014: 26).

In the above extract, *balâm* is not used in a sense that the speaker wants to add a contrastive information to the interlocutor, rather the speaker agrees to take some blind people with him to the journey, but he adds information to the type of the journey, which is not like any journey (this is expressed by but, *belâm*) and it is also an imaginative one, too.

According to Schifirin (1987: 164), interpretation of such an example is that “the speaker tries to return to prior concern-to return to the fulfillment of a prior expectation imposed upon them by the question”.

25) diñ xoi bewe xoş kirdwe ke endâmeki berzî hizbe, *belâm* bewe râ nedehat kiçekei nabête hiç (Ali, 2014: 58).

In the above excerpt, the novelist reports on one of his characters, Said Bajo. Ali (2014:58) negotiates the state of the mind of this father that he is happy to be a known figure in the party, but (and) this is not the whole pleasure, since his daughter cannot achieve what his family wishes, since she is not successful in her study.

26) tâke şték be zârîmdâ hât ewe bû blém lé gerén âsûde bixawêt, *belâm* râsjeki xoşim nem dezânî mebestim çje. (Ali, 2014: 31).

27) râst daikait bâzâr xejâl dekužet , heq be toje, âh *belâm* žjân le bâzâreki čapał w pir xoł w xaşâk bew lâwe hiçi tir nja (Ali, 2014: 216).

28) dengeki qûł bû. tirsnağ bû, *balâm* pir bû la xajâl (Ali, 2014: 141).

29) sjânjân zin bûn sûjân kirdbû, *belâm* hersejân bed bext u çare reş bûn (Ali, 2014: 176).

The last example can be decoded in two ways; first, to show two aspects of those three women who were married but their marriage does not bring them happiness (as an additional meaning). Or as contrast, that despite of being married; they were not happy.

The frequency of *belâm* that contains ‘w’ is (300) times, other examples of this sort of meaning of *balâm* can be found in pages (61, 65, 88, 95, 97, 133, 137, 146, 148, 153, 161, 171, 179, 137, 186, 195, 196, 197, 199, 198, 199, 200, 206, 216, 217, 222, 230, 254, 262, 270, 392, 357, 389, 448, 459, 469, 511, 515, 530, etc....)

The second sort of meaning conveyed by *belâm* is *contrast*. As indicated, the contrast mentioned by Halliday and Hassan (1976: 252) is that contrast means ‘against that’. For Schifirin (1987: 176) contrast is part of the meaning of every use of ‘but’ it “marks an upcoming unit as a contrast with a prior unit”.

However, Halliday and Hasan (1976) do not provide details whether the contrast is forward, direct or implied, which is clarified by Fraser (1998: 336). He (ibid) describes that contrast meaning is expressed by lexes such as ‘but’ as “These discourse markers signal that the speaker intends the explicit message conveyed by S2 to contrast with an explicit or indirect message conveyed by S1”. Furthermore, in such a sense *however* can alternate ‘but’, *but* not vice versa. Thus, the meaning of contrast is explicit, which can be noticed in the following examples from the novel;

30) to her bte **dro dekât**, *belâm* Mâcalâni xoşawist, to haleit, Dersîm Tâhir **dro nâkât** (Ali, 2014: 22).

31) hendék çâr hest be lâwâzî dekem, *balâm* hendék çâr hest dekem zor behézm (Ali, 2014:125).

32) ger çi be ruxsâr w rengi pêstidâ genc djâr bû, *belâm* seri tewâw spî bû bû (Ali, 2014:117).

Or the contrast between the two segments is implied as Fraser (2009) terms it. Schifirin (1987: 156) filters the meaning of implied contrast in her own way stating that “the semantic content does not always explain why two units stand in a contrastive relationship” and that “many contrasts are inferable only because a particular proposition violates speaker/hearer expectation-expectation which are grounded not in prior propositions in the discourse, but...in background knowledge about the world”. Similarly, Blakemore (2002:104) argues that “the assumption which the speaker cancels through his use of *but* is not always one which may be derived inferentially from the preceding segment. It is simply an assumption derived from the hearer’s encyclopedic knowledge,”

Halliday and Hasan (1976) and Schifirin (1987: 170) suggest that in its *contrast* sense, ‘*belâm*’ (but) means ‘*leğel eweşdâ*’ (however or despite that) and *leğel eweşdâ* alternates *belâm*, but not vice-versa.

33) Mâcidi gûł solâv min çûmete cengewe w mirovm kûştwe, *belâm* bûke şûşeşem firoştwe...(Ali, 2014: 232).

The above sentence can be re-written in this way;

34) Mâcidi gûl solâv min çûmete cengewe w mirovm kûştwe, legeł eweşdâ bûke şûşešem firoştwe.

As the following extracts from the novel are considered as implied contrast

35) min w Megholi herdukmân gemža bûin. belâm demân zâni çon kâspi be 3aqli xomânewe bkein (Ali, 2014: 47).

36) min be drežâi ew şawe wistim seirî nekem, belâm pâş mâwejek hâta ser mezekemân (Ali, 2014: 124).

37) ême dezânin pjâw kuž lem šâredâ hezâri ea filséke, belâm ezânin ewe xałki xâwen birwân , dest w xeti ewa šteki tre, mitmâne w nâwi éwe bo éme šweneki zor degret. (Ali, 2014: 128).

In the last extract (37), the disparity is between two mindsets, which is one of the uses of ‘but’ pointed out by Schifirin (1987: 153). Moreover, ‘belâm’ is used for self-repair in certain settings, as in:

38) . wek ewe bû šikistî žinân lew tajafa ma3ûnadâ râ bigajanin, bałâm nâ... (Ali, 2014: 376).

In its contrast meaning, belâm can also be substituted or alternated by *her çonék bét* (any way), which is pointed out by Schifirin (1987: 170), as in;

39) Šibir râsti dekird ,kes be âsâni nedageište Newmirân, belâm dozînewei Ca3fari maghol bû be xûljâm. (Ali, 2014: 254).

Which can be expressed by using *har çonek bet* (any way) as an alternate, as follows;

40) šibir râsti dakird ,kas ba âsâni nadagaišta newmirân, *har çonek bet* dozînewei ca3fari maghol bû ba xûljâm. (Ali, 2014: 254).

Thus, it can be detected that belâm is transposable with two other contrastive elements, *legal eweš* and *herçonek bét*, (as in English). The frequency of using *belâm is* (407) which is (%38) and *walé* in *contrastive* sense is only twice, (, i.e.), (% 0.2), that can be considered a conservable frequency. However, in the novel, there are instances of ‘belâm’, which neither conveys contrast nor Adversative proper, but they can be deemed as Topic shift markers.

41) Mûrtezâ wek Leser šânojak westâ bet, destî berz krdewe w wîf, Megholi hâwerei...ei pjâwa gewre mîr zâdakân..ewe nâbet ewe le bîr bken.belâm iš, îlâhî , legel išdâ deleit či... (Ali, 2014: 588).

42) tâke štek be zârmâdâ hât ewe bû blêm “lé gerén âsûde bixawét”, belâm râstjakai xošm nem dezânî eabestm çje? (Ali, 2014: 31).

43) zor câr nexša tâzekânâmân Leser naxša konakânâmân dakešînawa, îdî ba corek hełakân ba jakdâ daçin âsân la jakdî cjà nâkrenawa. Âh...bałâm îtir be dang ba ai âzâri zor bte w bad go... (Ali, 2014: 18).

In the novel, (59) samples of the use of *balâm* for topic shift has been used, that can be found in pages (13, 34, 42,135, 62, 73, 88, 55, 100, 102, 135, 154, 155, 147, 168, 176, 320, 365, 376, 509, 625, 726, etc....). Furthermore, there are certain cases that cannot be dealt with either of the previous cases, hence; it can be treated as vague or especial cases of belâm (but).

44) debé te bigait **am kiča xajâli nja**, dabet te bigain, min çand roža damawet te bigam ka handek zindawar haja zor biçûkin, zor zor biçûkin ba çâw nâbinren, handek zindawari dîkaš han zor gawran,ba hastawara âsâi w be twânâkâni ema nâdozrenawa. Damawe te bigam rwak haja datwânin mirov bixon, bałe datwânin mirov bixon. Bałâm kešai am kiçai to awaja ke **xajâli nja**. (Ali, 2014: 54).

In the above extract, belâm is not used for contrast, in such a context, as if the novelist brings out various examples, which seems to be unrelated to the main idea ‘xajâli nja’, which is also mentioned at the last part of the segment.

45) dabét emro tâ ewäre mâmostâjaki xejâl bidozmawa, Husni be kemék te râmânewe gûti “ belâm ç core xejâtek ? šewai zore (Ali, 2014: 75).

46) belâm Heseni pîro bew šewaje. Heseni, belâm pâki xošjân ecgâr xoši dewé (Ali, 2014).

These different uses and senses of *belâm* (but) expose the statement as why they are known as problematic. Though, it has meaning which is mainly of *contrast*, but the meaning is not a semantic one, but rather a pragmatic one; since the context identifies different interpretation of *belâm*, whether it is Adversative proper, contrast, topic shift, speakers’ return function or else. In terms of position, *belâm* mostly appears medially,

S1, DM S2

S1.DM S2

There is only one sample from the data that the author initiates a section with ‘belam’, however, it is connected

to a discourse segment which is not ended formerly in the previous. The section starts with;

47) *belâm* , ei melâ Gherîbi Hâcer çi be ser hât? (Ali, 2014: 86).

The researchers also consider this use of *belâm* for topic shift, because the last words of the section states that “kameki tir tewâwi çîrokakatân bo degermawa...kemeki tir. (Ali, 2014: 86).

Welê (but)

It can be detected that the novelist utilizes **welê** on behalf of *belâm* in certain locus. *Welê* is a Persian word and conveys contrast meaning, the following are the tokens from the novel;

48) *ezmûni sâlâni pêşû le hizbdâ fêri kirdbûm zor derbârei kûzrâwakân nepirsm, ewe nebû fizulm nabet, wale ezmûn ferî krdim nâstinî neçirakân eş w âzâri zori ba dwâwaja* (Ali, 2014: 51).

49) *ew lew core kesâna bû ke herdem çâwerwâni qâsi w pajâmheeneki xajâfin, bet w žjân bigoret, wele lê aw terz w şewa xalkadâ xazallnûs le rîzi rastgokândâ bû.* (Ali, 2014: 88).

As it is uncovered, *welê* is analogous to *belâm* in terms of meaning and even position. It appears twice in the novel, which is (%0. 2) of the whole of Adversative DMs.

S1, DM S2

Belkû (but)

Contrastive meaning is also verbalized by another reciprocal lexical expressions to *belâm*, such as *belkû*. This lexical item is of frequent use in the novel in different positions in contrastive meaning, which arrives (27) times, with the percentage (%3).

The following are some extracts from the novel;

50) *hiç jekêk le ême ke be rêgâdâ deroîn nexşeeak le girfânmandâ nje, belkû komellek nexşei tekelâw pekdâcû le sermandâje.* (Ali, 2014: 17).

51) *Trîfa jâ behri w ewâni itr wâ dezânin min derjâwâneki tirsnokim , balâm min tirsnok nîm , balkû pem wâje nâşet bew core xejâl tekelâwi žjân bikeit.* (Ali, 2014: 22).

52) *nâ leber aw eawâw hewese kilâsikjai la belâget w dârîştinî nûsînekedâ heje, belkû leber ewej xwendnewei başî em kiteba tûşî be bâwerî w gûmânman deken* (Ali, 2014: 38).

53) *pedşâ le râştîdâ pedşâi garîm w dûžmnî nekûştwa, belkû pādşâkai nâw rohi xoi kuştwe* (Ali, 2014: 759).

Accordingly, *belkû* can be alternated by *belâm* with the same effective contrastive meaning in the above instances.

Thus, it can be grasped that there are more than one allomorph for *belâm* in Kurdish that bears a ‘contrastive meaning. This diverse meaning may result in semantic ambiguity, similar to *but* in English, which is claimed to be ambiguous by Abraham (1979), yet this claim is confronted by (Hussein, ND: 2) who sustains that “*but* is not ambiguous, but it is *sense-general* linguistic expression” he (Ibid:2) backs up his argument by toting up data from standard Arabic as there are four different non-synonymous linguistic expressions in Arabic ‘*lakinna*, *bainama*, *bal* and *lakin*’ representing the four different meanings of ‘denial of expectation’, ‘contrast’, ‘correction’ and ‘cancellation’ respectively.

As a matter of fact, (Huseni, ND) gets insight from the relevance theory of Blakemore (1987), who detects four meanings of *but*, as Salih (2014) also does. Though, in this study, the instances of ‘*but*’ convey the four dissimilar meanings; however, there are instances that can not be dealt with by Relevance Theory. Additionally, Blakemore (2002), herself, in her latest study of ‘*but*’, states that her “definition of the procedure encoded by *but* requires modification”, furthermore her approach is a cognitive one. Blakemore (2002; 108) relates *but* to a specific cognitive effect that “*but* encodes the information that the relevance of the segment it introduces lies in the cognitive effect of contraction and elimination”.

Therefore, the researchers get insights from the pragmatic view of Halliday and Hassan (1987), Fraser (2009) and Schifirin (1987), who deal with *but* in more detail and what is more distinguishable of these works is that, the data are mostly from real conversation and from daily discourse rather than noncontextualized sentences. Since contrastive meaning is not so straightforward and mostly inferred from the context, it is not easy to pick a theory from English and apply it to the lexical items in Kurdish. Blakemore (2002) asserts the fact that, “Contrasts are not always determined by the linguistically encoded meanings of the words used”, but rather it “must be derived inferentially on the basis of contextual assumptions”, (Blakemore, 2002: 99). Therefore, distinct meanings of *belâm* are identified which are:

- a) *but* containing *and*.
- b) Contrastive; direct and implied, self-correction, topic-shift.
- c) Other cases that seem to be vague.

Additionally, there are two synonymous lexical items used in the novel with the same sense and pragmatic effect *contrast*, which are *wale and belkû*. These DMs also have the same position of *belâm*, which is the middle position between the two discourse segments; S1 and S2.

1.4.2 Contrastive

Avowal; le rastîdâ (in fact), râstjakei (to tell the truth), be rât

Adversative relation in Kurdish can be spoken by a number of items such as *le rastîdâ, râstjakei, râtît pe blêm* which are counterparts to English *in fact, as a matter of, to tell (you) the fact*. These expressions are within the internal use of Adversative relative meanings within Halliday and Hasan (1976: 253)'s framework. They imply that "as against what the current state of the communication process would lead us to expect, the fact of the matter is...", rather than 'in spite of the facts', (Halliday & Hasan, 1976: 254). Biber and Finegan (1988) label *in fact* and *actually* as stance adverbs. For them (1988: 1) stance adverbial are adverbials that show "some aspect of speakers' (or writers') attitudes towards their messages, as a frame of reference for the messages, an attitude toward or judgment of their contents, or an indication of the degree of commitment towards their truthfulness", (ibid: 1988: 2).

The discourse functions of such adverbials are "often at variance with their literal meaning" (ibid, 1988: 17), such as solidarity, shared familiarity, emphasis, rather than actuality (as indicates in British spoken and written corpora, ibid, 1988: 30).

However, the study done by Oh (2000) demonstrates that *actually* and *in fact* has dual functions, one of them is "contradicting prior expectations", (Oh, 2000: 252). The following excerpts has been chosen from the novel,

54) ew hendêk câr râ guzer pei gutbûm ked dlî mnî lâ mabasta, balâm zû zû ew qsânai bîr daçwawa w le jekem derfatdâ pjâmîdâ heş saxâ. *Le rastîdâ* pitr le çwâr sâl bû ke le Trîfa jâ behrî zjâir kêeki dikam nendenâsi. (Ali, 2014: 207).

55) xwdâje âfrat lew ştanadâ çende le emai pjâw zirek tirn, râtîtân dewêt éme lew core kêrânêdâ berember be xânman hîç nîn (Ali, 2014: 204).

56) her kes le dâik debé beşi xoi xajâli xoi heje, *le rastîdâ* min be nâçârî wâ delem (Ali, 2014: 275).

57) min çâwere dekem lem rožânadâ bimkûžin, *râstjakai* herdukmân çâwerei ewe dekein bimân kužin (Ali, 2014: 560).

58) hewlîm dâ be zmâneki sâde lejân biprsim, ke be nâwbangtrîn bâzrgâni mriška, belkû lew regâjewew dergâm bo bikenewe w bigem ber qâpî nhenjak. *Le rastîda* kes neidezâni ke benâwbangtrîn bâzrgâne (Ali, 2014: 255).

In the above extracts, the italicized convey a contrastive meaning and denote that "as against what the current state of the communication process would lead us to expect, the fact of the matter is...". Hence, they are DMs of adversative type. They are utilized (33) times, (6.2%) within the following loci;

S1, DM S2

S1. DM S2

Accordingly, they occupy the middle position, after comma or full stop and the meaning they indicate is that, prepares the reader for an idea opposite the preceding one.

1.4.3 Correction Relation

Correction

The general meaning of this sort of adversative relation is 'contrary to expectation' but the specific meaning is 'as against what just has been said', and "one formulation is rejected in favor of what you have been told' or 'in favor of another". (Halliday & Hassan, 1987: 254), The selected lexical elements in this group in the novel are as follows:

a. Correction of Meaning

Keçî (instead)

Keçî is the item that conveys 'correction of meaning' within the Adversative meaning. In The Sharazoor's (2000) dictionary, it is listed as a conjunction. *Keçî* is studied within the grammatical scaffold in Kurdish language.

Ibrahim (1986: 250) considers it as one of the syntactic particles that relates the subordinate clause with the main clause. And in terms of position, he (ibid) reports that it occupies the middle position, whereas Mahwi (2011: 229) terms 'keçî' as a conjunctive adverb that ties up sentences rather than words or phrases, whereas Fattah (1997: 250) considers it as a member within concessive/ conservative coordinators, like 'belâm' and 'egînâ'. In order to recognize the status of *keçî* as a DM the following instances are designated;

59) câr bwe Leser şti biçûk tûre bwe. *Keçî* gutî "cwân dabet, bo cwân nâbet, xerike xwendnekei bo derdeçet derwât bo Ingilterâ jân Almân. (Ali, 2014: 124).

60) ger çî qsekânî bawki zor be eşw âzâr w brîndâr ker bû, *keçî* kiçeka diî tengî w brîndârî pew djâr eabû. (Ali, 2014: 200).

61) hîç kes peştir be âgâdârî w rezâmendi ew çâwi bew nexşeje nekewtbû, *keçî* bo jekem câr le zjânîdâ dâweteki Xezel nûsî krd (Ali, 2014: 460).

Fraser (ND) pins a number of uses of 'instead' that can be applied to the above examples from the novel and the result is that they can be considered as DMs;

S1 specifies a state or action that was not done while S2 specifies a state or action that was done as an alternative. (There are other constraints such as the subjects of S1 and S2 be the same unless there is a negative pronoun as the subject of S1).

He (ibid: 1) identifies a number of limitations for each use as,

(A) The main verb of S1 to be explicitly negated or should have negative pronoun, such as (*nobody, nothing*)

(B) Negative adverbs such as (few, hardly ever, rarely, seldom, never...)

(C) Negative message may be implied in S1.

(D) And S1 includes 'positive conditional modal verbs.

A second use occurs when S1 specifies a state or action that **did** occur and S2 specifies another action, which serves as an alternate for the S1 action. (Fraser, ND: 1-2). It can be observed that the same conditions are met within the extracts from the Kurdish novel regarding the use of 'keçî' (instead). *keçî* is almost seen in the middle, and the procedures take the following forms:

S1, DM S2

S1. DM S2

The frequency of this DM in the novel is (6) times, in percentage (1.13 %).

b. Correction of Wording

Belkû (rather)

When the meaning of Adversative/contrastive is explained in the previous sub-section, this lexical item appeared as an alternative for 'but'; however, in the following examples 'belkû' conveys another meaning, which is translated as 'rather', as follows:

62) nâbet wâ bizânin ke Trîfe jâ behrî be pilân şti wehâi kirdwe, *belkû* xejât cûratî bexşje ew kiçâne qise biken, xejâlîş kîseleki xawe, zori dewet tâ ferî debîn (Ali, 2014: 174).

63) estâ griftî gewrei min ewe nje çon dâr w dîwâr berz bikememewe, *belkû* çon şârek dirûst bikem pir xejât bet. (Ali, 2014: 567).

64) nâ leber ew hewse klâsikjai le belâget w dârşynî nûsînekedâ heje, *belkû* leber ewej xwendnewai hendê beşî em ktêbe tûşî dû dî w be baweri w gûmânman dekât (Ali, 2014: 38).

In the above examples, if *belkû* were substituted by *belâm*, the resultative meaning would not be the same. Consequently, in such contexts the meaning of *belkû* is not *belâm* for contrast, but rather expresses 'correction' meaning.

On the syntactic level, Ibrahim (1986: 43) tackles *belkû* stating that, it is "one of the commonly used elements in Kurdish, used to join two simple sentences". *Belkû* is explained by grammarians, like McCarus (1958). He sets down *belkû* as a conjunction and glosses it as 'perhaps'. This is an indication that *belkû* can also be used for possibility; however, he (ibid, 1958: 100) does not comment on any 'contrastive' or 'correction' use of this element. In the novel, *belkû* is utilized in this sense as the following example reveals;

65) be râi min tâ kâteki tir dâi pošînewa, *belkû* bîreki wrd trî lé bkainawa (Ali, 2014: 32).

Shwani (2000:113) also confirms on the use of *belkû* as a conjunction relating ‘suspect’ subordinate clause.

66) *belkû* hezârân kesiş hebûn le câde râwestâbûn.

67) Xot bigre *belkû* degeme cé (Shwani, 2000: 49).

It is worth mentioning that *belkû* is usually used in the middle position, though in examples above, Shwani (ibid) uses it initially, but here, the first part of the conversation is ignored, since the study is not grammatical, and does not mean to have pragmatic interpretation.

Fraser (2006) in his study on *rather* and *instead*, reports on the uses of ‘rather’ as a DM and the conditions for its utilization, as mentioned in the previous section in ‘keçî’. Applying the same conditions to the data from the novel, it is found out that *belkû* is a DM. In all the three other instances, S1 is negative. Similarly in:

68) wesfî xânuekân xojân nâkât, *belkû* bâseki xajâlî le zjâni awâne dekât ke le newîdâ dežîn (Ali, 2014: 80).

69) hendék le xâwljakânîş bo ifroştin nebûn, bo dest le dâni nebûn, *belkû* bo ewe bûn sirjân bikeit w gwé le hikâjete dwrû drežekânjân bigrît ke Hûsnî be lezetekî be endâze deigerâjewe (Ali, 2014: 80).

It can be predicted from the data that,

- a) when S1 is positive ‘but’ has a contrastive meaning(, i.e.,) means *balâm*, but,
- b) when S1 is negative whether explicitly or implicitly, *belkû* reveals correction sense.

Belkû is used in correction sense (49) times, that is (9.3 %), and it occupies middle position.

S1, DM S2.

Be peçewânewe (on the contrary)

The prepositional phrase *be peçewânewe*, which is translated as ‘on the contrary’ bears ‘correction’ meaning. In English ‘on the contrary’ signals that the speaker of S2 considers S1 to be an incorrect representation of the same action, state or property attributed to an aspect of that segment, and offers S2 as the correct representation”, Fraser (2009: 88). *be peçewânewe* appears in the novels so frequently in two different forms, different positions and functions, the segments of S1 and S2 are contrastable. The following are a handful of the its occurrences;

70) pêt sejr nabetke blem ewei minî gejënde ew birwaje , ewe bû ke min w to le jek deçîn, *be peçewânewe*, min w to sed der sed çjâwâzîn (Ali, 2014: 558).

And also occurs as ‘*be peçewânwei*’ as in;

71) dwâi gerâneki dûkândareki câmâne beser, be xoj w smelegejawa, *be peçewânai* froşjare deng wişk w be dengkâni em şare (Ali, 2014: 256).

72) leber hojeki nezânraw çiroki em mämostâjai xejâlî le hâwrekâni xoi şaredewe. *Be peçewânei* Şemsewe ke be şânâzjewe bâsi bâş bûn w zîrekî kiçakai dekird (Ali, 2014: 292).

As indicated, the first instance can be considered as a DM, while there are (11) other cases are not DMs; hence, the percentage of utilizing this marker is (0.1 %). This DM occurs in the middle and the procedure is:

S1, DM S2

1.4.4 Dismissive

Dismissive simply denotes ‘let’s leave that aside and turn to something else’, Halliday and Hasan (1976: 255). There are a number of listed DMs that express dismissal in English, such as *however*, *anyhow*, *in any rate*, *any way*, etc. In the Kurdish novel, there are a number lexical expressions convey this meaning, except for ‘*her çende*’ (any way), which functions as a DM.

Be her hâl (any way)

Be her hâl is the adverb in terms of its syntactic function and the English translation is ‘anyhow or anyway’. Marif (2004: 24) labels such adverbs that are composed of a group of words without containing any verb in its component as ‘syntactic adverb’.

In order to study the statues of this expression as a DM, the following occurrences which are (5) instances; as *be her hâl* would be investigated to decide their being as a DM.

1) Hûsnî wek hemû kâsbe diş frâwânekanî bâzâr serî bîdâ w gutî *be her hâl* em segâne her rože w ştek dedoznewe bo ewei pâre bikeşewe, her rožai hikâjetek dâdehenin” (Ali, 2014: 74).

2) Sâfâneki dûrw drež le bendixâne debet, *be her hâl* heştâ xoş bexît, estâ bendixânekan wek cârân nemâwn, pâktr w bâştrin, balâm âşân nja (Ali, 2014: 755).

Be her hâl occupies middle position within the discourse segments, whether after a comma or after a full stop, but it does not occur initially or finally, as a DM.

S1, DM S2

S1.DM S2

Coll (2009: 141) in her study on ‘any way, describes this DM as a ‘marker of digression’. Digression is a “deviation from the main point, central theme or topic, or purpose of discourse” that can be conscious or unconscious. The same notion of ‘digression’ is applicable to the segments in the Kurdish novel, as the discourse topic deviates from one topic into another. It can also be observed that *be her hâl* connects more than one discourse segments. This is the case for English ‘any way’ as Ferrara (1997: 355) points out that *any way* “connects more than two’. The percentage of use of this marker is (0.94%) as revealed in the table bellow:

Table 1. Adversative DMS in the Novel

	Sub-types	DMs	English translation	Frequency	Percentage	
Types of Relation	Simple	Hêştâ	yet	1	0.1%	
		(E)ger çî	(al) though	1	0.1%	
		Tenhâ	Only	0	00%	
	contrastive	Belâm			407	38 %
		Welê	but	2	0.2%	
		Belkû			27	3 %
		Le râstîdâ	In fact			
		Râstjekei	To tell the truth	33	6.3%	
		Be râstî	Actually			
		Ke çî	Instead	6	1.13%	
	Correction	Belkû	Rather	49	9.3%	
		Be pêçewânewe	On the contrary	1	0.1%	
	Dismissive	Be her hâl	Anyhow	5	0.94%	
		Total			531	100%

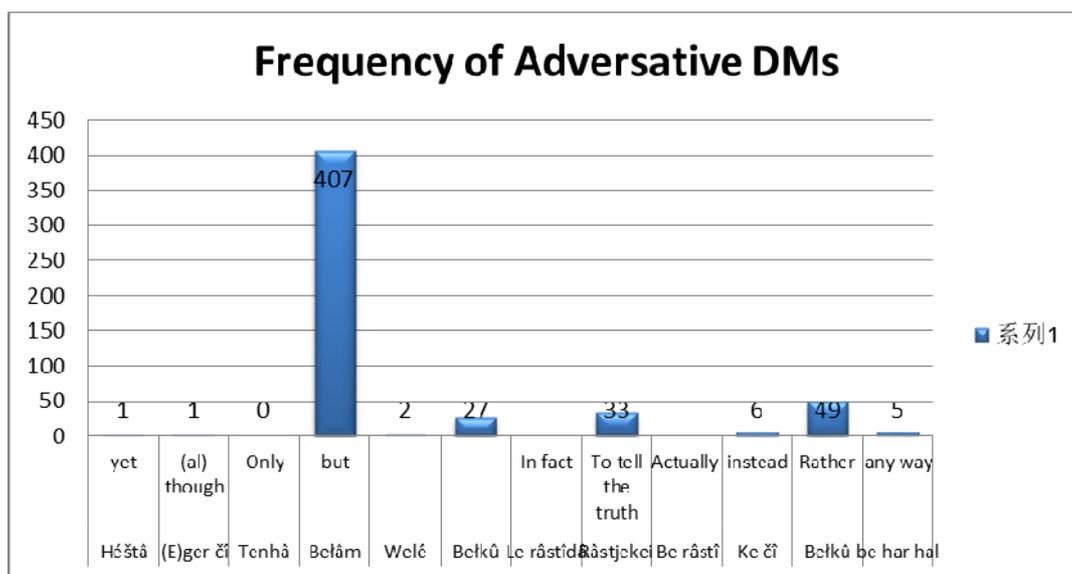


Figure 2. Frequency of adversative DMs in the Novel

2. Conclusions

From the previous investigation of Adversative DMs in Kurdish literary text, it can be concluded that, Kurdish discourse structure like other living languages, contains DMs and have different forms, meanings and also different discourse functions.. Therefore, it can be stated that in Kurdish DMs are lexical expressions that are part of the discourse segments, and they are derived from different grammatical categories such as conjunctions, adverbs, prepositional phrases etc.

Through qualitative research methods that are by analyzing the DMs manually, and converting them into statistical means the researchers could answer the research questions that DMs are used to a large extent in Kurdish literary texts, which is reflected in various frequency of uses, and they are derived from adverbs, conjunctions, prepositional phrases.

It is also concluded that the model proposed by Halliday and Hassan (1976) is applicable to the DMs in Kurdish. Accordingly, Adversative DMs in Kurdish have the same categories of that of English proposed by the Hallidayan frame, which are; simple, contrastive, correction and dismissive' though, it is not as easy as it can be perceived to categorize these markers under the sub-categories of Halliday and Hassan (1976), since the markers convey different meanings and can be utilized under more than one categorization; for that purpose, other models have been implemented to treat those certain cases which turned out to be untreated by the basic mode, such as Fraser (2009). And in terms of position they either initiate discourse or occur medially to connect discourse segments, but there are not instances of final position DMs in the literary text.

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Note

Note 1. Since Fattah (1997) adopts a TGG approach in his study of Kurdish Grammar, drawn from Chomskayan tradition, he (1997) makes use of such terms as 'specifiers', by which he means those dependents preceding the

Noun head within the external structure of the noun phrase (NP).

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