

5.5. Message qualification

When speakers code switch for message qualification, the main content is expressed in one language, while additional explanation or detail is given in another.

Example (6), was a conversation between two friends, Samir who is 34 years old and Haval who is 31 years old. They were talking about a football match.

Example (6)

Samir: *nokə beršilona ja ?ikejjah*
(Now Barcelona is first)

“Barcelona is the first now.”

Haval: *beršilona aqwa: fari:q. ?əv ti:pə le xer ti:pen*
(Barcelon strongest team. This team is all teams
esspani: zi:ra:k tera ?o hər ?o de fajjdəbi:t.
espanish best and it will win)

“Barcelona is the best. This team is better than all other Spanish teams and it will win.”

Above Haval first used Arabic when he said (**beršilona aqwa: fari:q**) (**Barcelona is the strongest team**), and then he gave an additional explanation when he switched to Kurdish.

Another example of code-switching of message qualification was found in the bulk of the current data. The following example is an illustration of this point. Example (7) describes the speech of a contractor, Khalil, in his sixties talking to his friend about a construction project.

Example (7)

Khalil: *walla:h mašro:9 fašil. heštta çe pa:rə ?o*
(swear project bad, till yet no money and
çeh ?o wa:xtiș dijjar nəgrtja
place and date specify not)

“[swear] it is a bad project, until now they did not specify the funding, the started date, and the location of the project”

Khalil first used Arabic when he said *wallah mašro:9 fašil* (I swear it is a bad project), to give a general background of the project. Then he switched to Kurdish to indicate that he could supplement more information about the project.

5.2 Personalization vs. Objectivization

In Gumperz' typology, speakers may code switch in order to make their message more personal or more objective. By switching languages, speakers can express their emotional involvement with the content and their interlocutors or they can distance themselves from the subject matter and other speakers. Such functional use of CS was present in the current data. The researcher considers instances of greetings and praises are analogous to the personalization and objectification that Gumperz identifies. From the present data it is apparent that Kurds sometimes use Arabic for the social functions of greeting and praising.

Consider the following example which expresses greeting. In example (8) Khaled in his early thirties visits his friend Sardar in his early thirties.

Example (8)

Khaled: *çəwni: ba:ši:*
“how are you”

Sardar: *ahla:n wasahla:n, to le ki:re bu:j ?əm kəla:k jel tə xari:bu:j*

(wellcome you where we too are you miss)

“Welcome, where have you been? We really miss you”

Here, Sardar used the Arabic expression (**ahla:n wasahla:n**) (welcome) it is the typical greeting used by hosts or hostesses to express their welcome.

Kurds also engage in this type of CS in order to praise others. The speaker switched into Arabic to express one's favorable judgment, since some Arabic terms do not have equivalent expressions in Kurdish or they might be unknown to the speakers of Kurdish. The majority of praise in this data set consisted of short comments in Arabic; it may be one or two words.

In example (9) below, a grandmother, 67 years old, went on a visit to her daughter who was abroad for 7 years. When her granddaughter came in, she immediately kissed her grandmother's hand.

Example (9)

Grandmother: *?əva çənt ?axla:qke çawa:ne tə həj*
(This how behavior is good you have)
“What a good behaviour you have?”

In example (9), the Grandmother switched to Arabic when she used (**?axla:q**) (**behaviors**) to praise her Granddaughter. The Grandmother used it because she was so surprised of her Granddaughter's good behavior.

In sum, the conversational functions of CS that were proposed by Gumperz (1982) found in the present study.

6. Conclusion

This study shed light on conversational functions of code-switching between Kurdish and Arabic among Kurds speakers in Duhok city. As a result of the analysis of gathered recordings, the main six conversational functions of code switching identified by Gumperz (1982) were found.

Conversational code-switching was used by Kurds in their conversation to serve a number of discourse functions, such as, quotations, interjections, addressee specification, reiteration, message qualification, and personalization versus objectivization (Gumperz, 1982).

Kurds resorted to Arabic to highlight quotations; that is the speaker recalls a speech report directly or indirectly, not necessarily in the language used by the person quoted. Gumperz (1982, 75) noted “in many instances the code switched passages are clearly identifiable either as direct quotations or as reported speech”. They also switched to Arabic to reiterate or emphasize what has already been said. Frequently a message in one code is repeated in the other

code, either literarily or in somewhat modified form (Gumperz, 1982, 78).

Along the same line, the data showed that Kurds speakers switched to serve the discourse function of message qualification in order to give additional explanation or details in another language. Interjections used by Kurds speakers to serve as sentence fillers. In addition, switching languages by speakers served as addressee specification to exclude other from the portion of the conversation. Finally, Kurds speakers switch to express their emotional involvement with the content and their interlocutors.

In sum, the sociolinguistic approach of Conversational functions of code-switching (Gumperz, 1982) was useful in analyzing the data of this study.

Future researches and studies in this field highly required because according to my knowledge this is the first case of study of Kurdish-Arabic CS conducted among Kurds in Dohuk city, Iraq. Results of the study suggest some similar characteristics of Kurdish-Arabic CS. It is highly recommended that similar CS research can be embarked on by other researchers to investigate the following topics:

- 1) Structural (morphological, syntactic) analysis on the speech of Kurds.
- 2) Linguistic constraints on the speech of Kurds.
- 3) CS among bilinguals Kurds in Mosul and Kirkuk cities, due to the huge existence of Kurds.

Future studies will be valuable if it focus on the motivations behind using this phenomena among the educated, and also the grammatical aspects of CS. It is also recommended for future studies to

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