

## Kurmanji PTP Guidelines for Listening Skills

Listening skills in this guideline are defined by the level of the individual's ability to understand the speech of one or more speakers in the following circumstances: listening to face-to-face conversations and phone conversations; listening to media (radio and TV broadcasts); listening to public lecturers or presentations; and listening to public announcements.

**Novice:** This level is characterized by the ability to identify isolated words and phrases, and to understand some short utterances supported by context. The text sources can be taken from the following: Public announcements & instructions, traffic information, weather forecasts, and TV/radio commercials.

### Novice 1

- The listener can understand short utterances including simple questions and statements about one's personal background, routine tasks, and simple instructions and directions, particularly when they are spoken slowly and clearly articulated.
- Repetition, rephrasing, or a slowed rate of speech is often requested for comprehension.

<Example>

Navê te çi ye? Tu ji ku derê yî? Tu çend salî yî? Tu çi karî dikî? Beşa te çi ye? Ew kî ye? Ew Elî ye? Ew ji ku derê ne? Ez ne mamoste me. Ez xwendekar im. Erê, ew Elî ye. Ev çi ye? Ew çi ne? Ev pêûs e. Ew pirtûk in.

<Translation>

*What is your name? Where are you from? How old are you? What is your job? What is your major? Who is he/she? Is it Eli? Where are they from? I am not a teacher. I am a student. Yes, he is Eli. What is this? What are those? This is a pen. Those are books.*

### Novice 2

- The listener can understand longer sentence-length utterances and some short paragraph-length utterances, in face-to-face conversations and short phone conversations that are clearly articulated.
- Limited knowledge in vocabulary and grammar often results in misunderstanding of aural texts at this level.
- The listener can follow monologue text with a clear internal structural.
- The listener can catch the main points in short and clear announcements and to extract specific information from a short and clear aural input dealing with everyday matters (i.e., weather forecasts, traffic reports).

<Example>

Mase li ku derê ye? Pirtûk li vir e. Lênûskin li ser maseyê ne. Rastek di bin sendelîyê ye. Di odê de çi heye? Di odê de xwendekar hene. Di polê de mamoste heye. Rabe! Rune! Ez diçim cî karê. Ez saet 9an de radikevîm. Xwîşkeke min heye. Du birayên min hene.

<Translation>

*Where is the desk? The book is here. Notebooks are on the table. The ruler is under the chair. What is in the room. There are students in the room. There is a teacher in the classroom. Stand up! Sit down! I go to work. I sleep at 9 pm. I have a sister. I have two brothers.*

**Intermediate:** This level is characterized by the listener's ability to understand factual information and main ideas from paragraph-length aural texts delivered in an articulated manner. Lectures, presentations, and news broadcasts can be example text sources.

### **Intermediate 1**

- The listener can identify main ideas and supporting details from short stretches of narrative and descriptive discourse about current events and everyday matters spoken at a normal rate.
- The subject matter in the aural texts is familiar to the listeners and clearly structured at this level (i.e., interviews, short lectures on familiar topics, and news reports about factual information).
- Limited vocabulary of the listeners results in frequent requests for repetition or rephrasing.

<Example I: Lecture>

Piraniya mirovan dixwazin li barajan bijîn. Lê, jiyana li bajarana gelek bizehmet e. Li bajarana hatûçû zêdeye û hewa zehf qirêj e. Wekî din, li bajarana darûber û şînahî kêma in. Lewma, mirov zu nexweş dikevin. Wextê bajarî dixwazin bêhnê xwe vedin, dawîya hefteyê diçin zozan, gund û baxçeyan. Bin daran rudinin, xwe dirêj dikin û şînahîya zevî û daristanan temaşa dikin. Bi malabat û hevalên xwe re diaxifin û bi hev re çîroka dibêjin. Zarok bi hev re dilîzin. Ji ber vê yekê, em dikarin bêjin ku siruşt ji bo silameti û tendurusti mirovan gelek giring e.

<Translation>

*Most of people want to live in cities. However, life in cities has many challenges. In the cities, there is a lot of traffic and the weather is very dirty. On the other hand, there is little amount of green areas in the cities. Therefore, people get sick so quickly. When those who live in cities want to relax, they go to plateaus, villages, and gardens. They sit and lie down under the trees, and watch the scene of land and trees. They talk to their friends and they tell stories to one another. Children play with each other. Nature is very important for the health and wellbeing of people.*

## Intermediate 2

The listener can identify main ideas and supporting details from longer stretches of discourse, including abstract and technical discussions.

- The listener may not be able to understand longer texts that are syntactically and lexically complex.
- The listener may not fully understand culturally implied meanings (connotations) beyond the surface-level meanings (denotations).

<Example: Radio broadcast>

Egîde Cimo hunermendeke Kurd yê herî navdar bû. Ew di sala 1932'an de li gundê Erdeşîrê ya Ermenîstanê hatiye dînê. Evîna muzîkê hîn di temenê biçûk de ketibû dilê Cimoyî û wî di zaroktîya xwe de ji qamişê bilûr çêkirin û bi wî awayî wî dest bi rêwîtiya hûnerê kir. Wextê 12 salî bû, dîya xwe winda dike û sêwî dimîne. Piştî mirina dayîka xwe, malbata Cimoyî mala xwe bar dike dibe Ermenîstanê û Cimo li wir mezin dibe. Cimo, di sala 1955'an de dest bi xebitîna di Radyoya Yerevanê de kir û hem jî di Enstîtuya Romanosa Melîkyan ya Muzîkê perwerde dît. Di sala 1967'an de Cimo, enstîtu qedand û heta 1995'an di Radyona Yerevanê de xebitî. Wextê ew li Yerevan a paytexta Ermenîstanê mir, ew 87 salî bû.

<Translation>

*Egid Cimo was one of the most well-known Kurdish artists. He was born in 1932 in the village of Erdeşir in Armenia. His passion for love got into his heart when he was very young, and when he was a little boy, he made flutes from cane, and this is how he started his journey towards art. When he was twelve, he lost his mother and he was left an orphan. After his mother passed away, Cimo's family moved to (the center of) Armenia and Cimo grew up there. Cimo started his job at Radio Yerevan, at same time he started studying at Institute of Romanosa Melikyan. Cimo graduated from the institute in 1967 and worked at Yerevan Radio until 1995. When he did in the capital city Yerevan of Armenia, he was 87 years old.*

**Advanced:** This level is characterized by the listener's ability to extract main ideas and detailed information from extended spoken input on a variety of topics produced at various speeds in standard (and some nonstandard) dialects, and to make appropriate inferences about the aural text. TV, radio documentaries, debates, discussions, drama, shows, and movies can be used as potential text sources at this level.

## Advanced 1

- The listener can identify the hierarchical level of information (i.e., the main points and relevant supporting details) from extended well-organized speech in a standard dialect.
- Insufficient target-language cultural knowledge or limited vocabulary may still interfere with complete understanding of an aural text.
- The listener can make appropriate inferences regarding the given text.

- The recognition of culture-specific idiomatic expressions, proverbs and sayings, and register shifts begins to emerge.

< Example: Lecture on Xelil Xeyali >

Bi rastî ez divê derbarê mirovekî zana û hişmend, û Kurdekî gelek mezin de çend gotinan bêjim. Ev mirov Xelîl Xeyaliyê Motkî Beg e. Xelîl Xeyalî li navçeya Motkî ya Bilîsê ji dayika xwe bûye û ew ji eşîra Modan e. Lê, agahîyên derbarê dîroka dayikbûna wî ne teqez in. Li pêş cavên Xeyalî perwerdehî zehf girin bû. Perwedehiya xwe ya sereke li Amedê girtiye. Piştî berê xwe daye Stenbolê û li wir di zanîngehek de xwendiyê. Xelîl Xeyalî di bin bandora ramanên Seîdê Kurdî de maye û wî gelek xebat li ser zimana Kurdî çêkirin. Xeyalî di dewleta Osmaniyê de karên cûda kirin. Di dawiyê de li Halkaliyê li Mekteba bilind a Zîreetê hesabgirî kiriye. Wekî din, li Stenbolê ji xwendekarên Kurd re Mamostatî kiriye û ji bo perwedehiya ciwanên Kurd yê mîna Qedrî Cemîl Paşa, Ekrem Cemîl Paşa, û Celadet Bedirxan çî ji dest hatibe kiriye. Xeyalî zimanê Firansîzî û Erebi gelek baş zanibû.

Xeyalî welatparêzekî rewşenbîr bû. Min vî şexsê di sala 1909an de li Stenbolê nas kir. Ew çax temenê wî nêzîkî pêncî salî bû. Rojên îne li Çayxana Diyarbakir ya li Divanyoluyê, em kom dibûn. Li ser dîroka Kurdistanê û li ser hevaltî û dijmintayiya kurdan gelek tiştan vedigot. Dawiya axaftinê wî yê dîrokî, netewî û edebî, ji xweşbûnê nediqediyan. Me bi eleqeyek, zewqek û elecaniyekê bê dawî guhdar dikir û em gelek tiştan jî hîn dibûn. Herçiqas li Stenbolê qasê 20 salan mamostetî kiriye jî, tu car jê nekerixiye. Piştî re ew nexweş ket û hema hema qasê du salan di nav cîh de bûye. Tê gotin ku wî di sala 1950an de serê danîye.

<Translation>

Indeed, I should tell few words about a knowledgeable and wise man, and a great Kurd. This person is Xelil Xeyali Motki Beg. Xelil Xeyali was born in the town of Motki in Bilis and he is from Modan tribe. But, the information about his birth date is not certain. Xeyali considered education to be very important. He received his initial education in Amed. Then, he went to Istanbul and studied in a university. Xelil Xeyali was much under the influence of Seide Kurdi's opinions of, and he did a lot of work on Kurdish language. Xeyali did varying jobs in Ottomans. Finally, he worked as an accountant at Higher School of Agriculture in Halkali. On the other hand, he taught Kurdish students in Istanbul and he did everything he could for the educations of Kurdish youth including Qedri Cemil Paşa, Ekrem Cemil Paşa, and Celadet Bedirxan. Xeyali knew French and Arabic very well.

Xeyalî was intellectual patriot. I met this person in 1909 in Istanbul. He was about fifty. By then, he was fifty years old. We used to get together at Diyarbakir Teahouse on Divanyolu (street). He used to tell a lot about Kurdish history and friendship and hostility towards Kurds. His conversations on history, nation and literature were so pleasing that they would not end. We were listening to (his conversations) with a great care, interest and excitement and we would learn a lot from (them). Although he taught in Istanbul for twenty years he was not fed up with. Then, he got sick and he was in the bed for about two years. It is told that he passed away in 1950.

## Advanced 2

- The listener can comprehend discourse organization of an aural input that is longer than advanced 1–level oral texts, and can understand nonstandard dialects to some degree.
- The listener can detect the speaker’s attitude or values in the main topics addressed in the aural text.
- The listener can show awareness of socio-culturally implied meanings of the oral message (connotations).

< Example: Lecture on the Kurdish scholar Mele Ciziri >

Melayê Cizîrî ji eşîra Bextîyan e û navê wî yê rastin Ahmed e. Mele sala 1570ê li Cizîra Botan ji dayika xwe bûye. Navê bavê wî Şêx Muhammed bû û ew alimekî navdar bû. Di destpêkê de Mele li cem bavê xwe xwendinî kirîye, pişt re jî li medresên Hekarî û Îmadîyê xwendîye. Dawîyê jî li gundekî Dîyarbekirê ku jê re Sitrabês tê gotin, li cem Mela Taha xwendina xwe bi dawî anîye û ji vî zatî îcazeta xwe sitendîye. Piştî ku îcazeta wergirtîye, li medresa Heskîfê darsa feqîyan daye û dûv re çûye Cizîrê, li medresa xwe ya navdar, Medrasa Sor, dest bi fêrkirinê kirîye û heta sala ku çûye rehmetê li vê medresa meşhûr mamostatî kirîye. Gora Melê îro li Cizîrê di vê medresê de ye û rehm li ser wî be. Em hîn nezanin ku ew zewicîye, ya nezewicîye.

Mele bi xwe qet tiştek li ser jîyana xwe nenivîsîye û tu wesîqeyên derbarê jîyana wî de jî tunene. Hemû agahîyên derbarê Melê de gihîştinê îro, ji ragihandinên devkî pêk tên. Di be ku ji dilnizmîyê be, an ji nekirina adetê be. Di dema Melê de gelekî alim jîyana xwe nenivîsîne. Dibe ku hêjayî behskirina xwe nedîtibin, an jî dibe ku gotibin; eger em hêjayî behskirinê bin, bila hinin dîn me binivîsin.

Di şî'rên Melê de meriv dibîne ku ew ji hemû ilmên dema xwe weke tesewif, felsefe, mantiq hwd. agehdar e û lêkolîn li ser wan kirîye. Di şî'rên xwe de Mele, behsa mijarên cuda dike weke qeder, dîrok, erdnîgarî, hûnerên ciwan û siyaset. Ev jî tê vê maneyê ku Mele jî van mijaran jî agehdar e. Zimanê ku Melê pê şî'rên xwe lêkirîye, zimanê medresê û ilmê ye. Ew zimanê erebî, farisî û tirkî zanibû. Kelîmeyên erebî, farisî di şî'rên wî de gelekî zêde ne û yek peyvên tirkî jî bi kar anîye. Sebeba vê yekê meriv dikare bêje ku wî di şî'rên xwe de tixûbên ziman zêde nedaye pêş çavê xwe, a duduyan, di dema wî de zimanê xwendin û perwerdê û zimanê kitêban bi erebî û farisî bû.

<Translation>

*Mele Ciziri is from Bextiyan tribe and his real name is Ahmed. Mele was born in 1570 in Botan. His father's name was Sheik Muhammed and he was a well-known scholar. Mele, at the beginning, started his education with his father, then he studied at Hekari and Imadiye madrasas. Finally, he finished his education with Mela Taha and received his diploma from this person in a village called Sitrabes in Diyarbakir. After getting his diploma, he taught some students at Heskif madrasa, and then he went to Cizir where he started teaching students in his well-known The Red Madrasa and he taught here until he died. Today his grave is still in this madrasa and May his (soul) be blessed. We still do not know whether he married or he did not.*

*Mele himself did not write anything on his life and there is not any documents about his life.*

*All of the information (we have) today about Mele consists of verbal accounts. It is possible that it was due to his humbleness or it was a tradition of `not writing` (one`s own biography). In Mele`s time many scholars did not write about their life story. It is possible that they did not consider documenting (their life) to be important, or they might have thought that `if we are of importance to be documented, let others to document us`.*

*In Mele`s poems, one can see that he was aware of and benefited from all sciences of his time including tasawwuf, philosophy, logic etc., and he did research on them. He mentions various topics such as destiny, history, geography, fine arts, and politics. This means that Mele was aware of all these issues. The language that Mele utilized to write his poems was the language of the madrasa and science. He knew Arabic, Persian, and Turkish. There are many Arabic and Persian words in his poems and he used few Turkish words as well.*