On the standardization efforts for a cross-dialect literary language in Zazaki

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Abstract

Despite a textualization through culture magazines and books containing mostly folkloristic texts since the 1980s in the diaspora and since the middle of the 90s in Turkey as well, Zazaki was not able to develop a standardized literary language. Only isolated vernaculars of the three main dialects are thus written down, many of which are already characterized (Paul 1998a, Keskin 2009) but some have been hardly textualized.

The understanding among the various dialects is better in spoken language than in written language because the alphabetization in the mother tounge is not widespread and mostly confined to the own environment and dialect.

Zazaki is labeled as an endangered language by the UNESCO, because it is only spoken in Turkey and to some extent also in the diaspora, and thus subject to the repressive language policy of the state that seek store place it with Turkish. By now, as a consequence of compulsory education and the dissemination of the media even in secluded villages, most Zazas are bilingual, in the diaspora even multilingual.

1. Introduction

Zazaki is a northwest Iranian language based in the easte of Asia Minor at the beginnings of the courses of the rivers Euphrates and Tigris with ca. 3-4 million speakers. It has not any official status as a minority language in Turkey hence it is neither acknowledged as an education language nor is it government-funded. Since 2009 there have been positive developments in Turkey like the opening of a national tv-channel TRT Kurdî (formerly known as TRT 6), where mainly Kurdish but also sparsely Zazaki-programmes are broadcasted. The release of radio broadcasts in various languages or the willingness of the government for opening of research institutions about Kurdish and Zazaki in favor of the local languages of Anatolia and North Mesopotamia could have been perceived as a democratization of the language politics of the state up to now but there are still lacks of essential steps for the acknowledgement of an official status of the local languages.

The textualization through cultural periodicals and books of mainly folkloristic texts since the 80s in the diaspora and since the middle of the 90s also in Turkey, has not effected a development of an unified literary language. Just a few vernaculars of the existing three main dialects are written down whereof many vernaculars have already been described (Paul 1998a, Keskin 2009) but some of them are hardly textualized.

The intelligibility among the dialects is in the spoken language higher than in written form because the alphabetization in the mother tounge is less spread and mostly confined to the particular own environment and vernacular.

Due to the fact that Zazaki is spoken just within the Turkish borders and partly in the diaspora as an everyday language and because of the repressive language politics of the state system always is suppressed by the Turkish language, it is according to UNESCO as a vulnerable language. Through the Turkish compulsory education and the media spreading are meanwhile most of the Zazas bilingual, in the diaspora also multilingual.

2. History of Scholarship

Although the Zaza-Language had not been discovered and textualized for a long time it has been relatively well investigated since the last hundred years. In some Ottoman and Armenian sources the existence of a Zaza-Language is mentioned nevertheless the first records have been made in the years 1857/58 through the Iranologist Peter I. Lerch. In his work *Forschungen über die Kurden und die Iranischen Nordchaldäer* which includes more than 40 pages of texts respectively single sentences with German translation he gives for that time a

first good linguistic overview about a vernacular from Bingöl which he recorded from an Ottoman war prisoner of the Russian-Ottoman Crimean War. Although Lerch considered Zazaki as a Kurdish dialect without giving a reason he already noticed: "The Zaza remained from Kurmacî with the exception of a few words incomprehensible" (Bd. I, S. XXII). After some years Friedrich Müller dedicated an article of 18 pages (1864) based on Lerch's collected texts to the historical phonetics and grammar of Zazaki. Ca. 40 years later two further tales of 5 pages and also four short anecdotes and several hundred single sentences in Zazaki which the Albert van Le Coq "volunteer of an excavation expedition" of the German orient committee had recorded in Damaskus (1903) two years prior. [1]

About at the same time (1906) Oskar Mann collected texts in East Anatolia which until that time has been the most extensive collection of Zazaki texts (incl. German translation ca. 91 p., 5 vernaculars) and published them by Hadank at 1932 from Mann's estate under the title *Mundarten der Zâzâ – Hauptsächlich aus Siverek und Kor* (Mann 1932). Hadank wrote as first a grammatical description of particular vernaculars which should "ease the reader the grammatic comprehension of the texts …" (p. VIII). By the standards of the time and status of research it is an indispenable source for the dialectology and the inverstigation of Zazaki. It should also be noted that Oskar Mann and Karl Hadank at 1909 named at first Zazaki as an independent language and not as a Kurdish dialect until then it was known as that. The independent position of Zazaki is depicted at Mann/Hadank (1932) on the pages 18-23 through a comparison of the phonetical developments with Kurdish and other Iranian languages.

About 50 years later the American linguist Terry Lynn Todd (1985) drafted the first grammar of Zazaki after modern methods of modern linguistics, *A Grammar of Dimili (Also known as Zaza)*, which is based on collected speech material from Çermik (Southern Zaza).

Especially in the 90s the researches upon Zazaki have been enlarged, particular articles about single subjects also have been published like historical phonology (Cabolov 1985, Maurais 1978), negation (Sandonato 1994), ezafe forms (MacKenzie 1995), a general grammatical overview (Asatrian 1996, Asatrian/Gevorgian 1988, Asatrian/Vahman 1990, Blau 1989, Pirejko 1999, Kausen 2006 und 2012, Keskin 2010), treatise about the position of Zazaki amont the Iranian languages (Paul 1998b) as well as a literal (Selcan 1998b) and

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[1] The Iranologist F.C. Andreas mentions in his personal letter to his colleague from 7.7.1909 (probably to Emil Sieg) concernig LeCoq's records and texts that Zazaki doesn't belong to Kurdish. Cf. http://titus.uni-frankfurt.de/personal/galeria/andreas.htm (April 2016).

historical development (Gippert 1996 and 2008), etymology (Bläsing 1995, 1997; Schwartz 2008), orthography and reading primer (Jacobson 1993 und 1997), code switching and bilinguality (Temizbaş 1999), particles (Arslan 2007), dialectology (Keskin 2008) and verb functionality (Arslan 2016).

Although the position of Zazaki in the Iranian Studies since a century insofar is justified there is still –even in contrast to prior getting less- a status quo especially in Turkish sources, media and in the politics. It consists of opinions that Zazaki is a Kurdish dialect which are based on prejudices, knowledge and source gaps or political motivations and infantilizing. Nevertheless until now it is linguistically not proved that Zazaki belongs to the Kurdish languages.

3. Textualization and Orthography

The Zaza-Language was first time written down by themselves at 1899.[2] Later the religious scholar from Diyarbakır-Lice *Eḥmedê Xasi* wrote down at 1899 also in Arabic letters the *Mewlıd* (birth of the prophet) which is widespread among Sunni Zazas. The other work is written by the mufti ʿUsman Esʿad Efendiyo Babıc in Siverek at 1906, his *Mewlıd* was printed indeed in Damascus in 1932.

After the silence period until the 60s there have been occasionally published Zazaki articles also in Kurdish periodicals and newspapers based on the Latin Kurmancî-Alphabet. The first essential steps for the textualization of Zazaki have been taken from 1985 respectively from the 90s when in the leadership of the Zaza authorship multilingual periodicals in the exile had been published also for creating an own alphabet and own orthographic rules. Finally in the 90s there was also books and articles published about the orthography and reading primers by Zaza authors with the aid of linguists and their researches. At the same time, the first time periodicals were also published entirely in Zazaki. When the repressions against the local languages were partly repealed especially in Istanbul the first publishing house was founded; books, periodicals, dictionaries –and for the Zazaki an important component– music albums have been published in the homeland. In the second half of the 90s in Germany and Turkey programs on radio and television was broadcasted 1–2 hours a week in Zazaki with cultural, musical or politic content. Also in the internet the sites in Zazaki have increased.

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[2] According to the author Mustafa Dehqan (2010), the treatise attributed to Sultan Efendi (1798/1831) turned out to be a forgery.

In the religious milieu there are still *Mewlıds* published in the Arabic alphabet but in general the textualization is in Latin alphabet whereby two of these exist which are used in periodicals, books and internet. They distinguish beside of the Turkish alphabet by the additional letters *ê, q, w* and *x* also among each other by these letters: *ı : i, i : î, ü : û; ğ, çh, kh, ph, th (', 'h, dh, lh, sh, ö).* The one alphabet (Ware-Jacobson)[3] used by authors who regard Zazaki like in the linguistic as an independend language and try to distinguish and write down all the phonemes of the language and vernaculars as possible, the other circle, who regard due to political traditional reasons Zazaki as a Kurdish dialect and therefore use the Bedirxan Alphabet which was conceived for Kurmancî. Beyond the Latin alphabet there exist few documents in Zazaki from Dersim based on the Western Armenian pronounciation drafted with the Armenian alphabet containing poems and prayers.

The standardization attempts of the pro-Kurdish authors are not accepted by the other circle because on the one hand they regard it as political motivated Zazaki as a Kurdish dialect, on the other hand there are no linguists in that circle. Some intellectuals and authors who regard Zazaki as an independent language started at the foundation of Zazaki Wikipedia with standardizing steps, further there are etymological researches and seminars about the standardization. A translation of The Little Prince has also been published as an approach to a cross-dialect literary language.

4. The research project for a cross-dialect literary language

The research project as PhD led by me aims to establish bases of a cross-dialect literary language by means of comparisons with other standardization processes especially for collective purposes using the example of Zazaki, so that it should be usable well in these application areas. The choice of the criteria will be made with the help of a methodology which is relevant for the historical linguistic. The limitation of the cross-dialect literary language is useful for the comprehension of maintenance and development of individual dialects and vernaculars and it has already proved itself on the study of written tradition because the authors principally use to write in their own vernacular wheron they also put special value. Because of that it is to reckon with difficulties concerning the acceptance of one literary language which differs from each single dialectal variety, this work attempts to establish criteria which are suitable to reach a maximum acceptance at the dialect speaking communities at the development of the cross-dialect literary language.

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[3] Hierzu Keskin (2011)

4.1 Research Context

The aim of my work is restricted to that case to provide the basis for a long-term project and develop it together with Zazaki-authors. The dialect richness and its cultivation will be preserved here, similar to Swiss-German, but also in written form by means of literature, folklore, music etc. The common literary language should answer the purpose putting texts with collective function (encyclopedia, scientific texts, nationwide newspapers, law texts etc.) into generally intelligible written form.

For that its acknowledgement as a literary language and its institutionalization e.g. in education, science and media as mandatory language can be secured, a generally mandatory cross-dialect form is necessary. A standardized literary language like this could also contribute to maintain the language alive by holding classes in native language at schools or other education institutes.

On the planned project it concerns the process of a new issue and about a new type of combination of until unconnected models and theories which will be updated to the latest states of research. Relevant academic sources are:

1.   the researches on Zazaki until now (Lerch 1858, Mann/Hadank 1932, Todd 1985, Paul 1998, Selcan 1998, Temizbas 1999, Arslan 2007 and 2016, 2016, Keskin 2008),

2.   for the etymologic basis the Iranologistic and Indologic sources and researches (Horn 1893, Hübschmann 1895, Mayrhofer 1986, Korn 2005, Cabolov 2001, Cheung 2007, Bläsing 1992 usw.) also the existing corpus of records and publications until now in Zazaki.

The textualization of the language with a cross-dialect variety contributes in the Zaza-comunity to the serach for language identity as an important provider of the social component. The existence of an available standard language strengthens also the awareness among the reader- and authorship to make also in future use of the language in a unitary form especially in the sience and media and to consolidate it. The Zazas as an ethnicity in Asia Minor and in the Turkish publicity could also have a standard language to present against the Turkish and

Kurdish language, because i.a. the soverty of the Zaza-Language is denied by Turkish or Kurdish nationalist or prejudiced circles and the langauge is discounted as a dialect.

To the other hand by means of a common cross-dialect literary language it will be attended to close the regional and also religious gap (Alevites, Hanafi and Shafii Sunnis) which had existed for centuries, wherein the existence of a common language and the necessity of collaboration in linguo-cultural level can gather the people from different areas and faiths closer to each other and so counteract also against the politization of the question of faith. It should be probative that attempting to maintain a language the religious affiliation is not to be considered as an obstacle.

5. Methodology

5.1 Linguistic criteria will build the basis for the cross-dialect literary language in creation process. The main attention lies thereby on the selection of the word and inflection variants after its most diachronic conservative form of the existing variants. Beyond this a unified alphabet for that will remove the confusion of several alphabets. Existing conflicts about the alphabets could be resolved so that this standardized alphabet also could be used dialect independent or crossing both for the standard language and vernaculars.

The project is realized in dialogic exchange. In its empiric part the data will be collected in field work. This happens in the particular language area (diaspora and core area) i.a. by holding seminars and conducting surveys. Also via social media (Facebook) it is attempted to reach Zaza native speakers from as possible all regions for the purpose of data collection.

The outlined state of research forms the basis for the methodologic procedure. Hence the dissertation will also develop new aspects as a synopsis of investigation on Zazaki up to now in diachronic and dialectologic aspect.

The steps for realizing the designated targets consist of literature search, a comparison of standardization manners of languages, providing case examples for the theoretical approach, presentation of the project in seminars and colloquia for the empirical investigation with the help of authors, staffers of several periodicals and media organs and together with general literate Zaza-authors and of collecting empirical data, impressions and feedback.

5.2 The main criterion for the standardization with linguistic methods is the etymological consideration within the frame of Iranian languages which decide the selection of the synchronic variants. Thus the dispute about the preference of just one dialect would be defused, because in a departure from convention no definite vernacular would be defined to

the standard language and impozed on the other vernaculars and dialects. The linguistic decision depoliticizes the dispute over the leading role of a definite vernacular. The linguistic argument which means from the existing etymological determined variants of the lexemes and morphemes the most original retained ones are to be selected, is in linguistic and social linguisitic respect to be prefered to the approach defining a specific dialect to the standard language. If not all but an important part of the inherited words (also of the Semitic, Armenian, Greek and Turkish loan words) and of the morphemes can be well backtraced and defined thanks to the rich Old and Middle Iranian and Old Indic Corpus (comparisons with other Indo-European languages are not absolutely necessary). For unascertainable or difficult etyma there have to be defined certain laws for etymological approach of dialectal, lingual and synchronic comparisons and also to make compromises (e.g. on the month names).

The parallel existence of the standard language and the dialects in written form without beeing mutually exclusive is the important point here. Like in Switzerland the vernaculars can be maintained unlike the standard language as the vital language in every walk of life dynamically, the cross-dialect literary language should be reserved for scientific and nationwide, medial purposes. As distinct from Switzerland the writing tradition in Zazaki until now, textualizing in the own vernacular should be retained.

5.3. The primary data are compiled from the set criteria and from its determined results. The secundary data is drawed from sources of already existing attempts or steps for standardizing a language, whereby it is considered that they can't always underlie a linguistic approach (e.g.. Vate, Wikipedia Zazaki, Miraz, Şazadeo Qıckek "The little Prince").

Beyond of evaluation of already present researches there are also new data getting collected by means of questionaries, interviews, comparison with other standardizing projects, seminars and other records to dialectology.

5.3.1. The acquired data are analized diachronical and synchronical. The procedure is e.g. like following:

For the word „day" (fem.) in Zazaki exist synchronic severall variants like[4]:

/roǰe ~ rože ~ roze ~ roje ~ roǰɨ ~ rožɨ ~ rozɨ ~ roɟɨ ~ roǰ ~ rož ~ roz ~ rueǰ ~ ruež ~ rioǰɨ/[5]

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[4] For the used transcription for the dialectologic comparison cf. my master thesis, Keskin (2008), http://publikationen.ub.uni-frankfurt.de/volltexte/2009/6284/, p. 16. Whereby the transcription here in this thext is adjusted to L. Paul (1998) and Jost Gippert (2008).
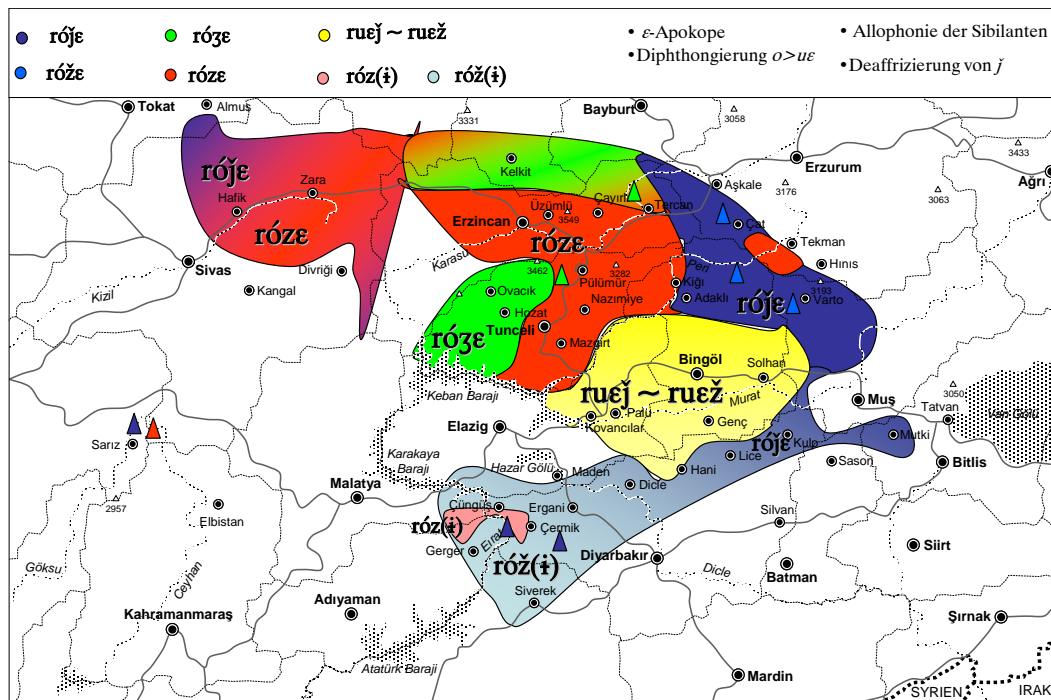
[5] ibd. p. 175.

Figure: Distribution of the word for „day" *<roce>* (From: Keskin 2008: 175)

With the aid of synchronical and diachronical comparison the word for "day" is etymologically determinable:

synchronic with Bal. *roč*, Kurd. *rož*, NP *rūz,* Arm. LW *r̄očik* ппбȟႷ „daily Bread",

diachronic with Parth. *rōž*, MP *rōz,* Avest. *raōča-*, Skr. *roca-*, (Gr. λευκός)

and possible to trace back to Zaz. *róje* (fem.) *<roce>* < Middle Ir. *rōč* < Old Ir. **rauča-* (< PIE **leṷk-es*) and the historically occurred diversification can be reflected.

Hereby the variants underly dependent on dialect and vernacular synchronic phonetic changing processes (cf. following chart from Keskin 2009: 170) like:

- e-Apokope,
- Shifting of *e* to *i,*
- Desaffrication of *ǰ ~ j* in intervocalic or end position,
- Opposition of conservative and innovative sibilants *ǰ : j,*
- Diphthongization of *o* → *ue ~ io.*

+ existing - not existing ± mixed	Varto, Hıns I	daklı	Koçgiri I	West-Dersim	Ost-Dersim	Pülümür-Erz.	Koçgiri II	Hıns II-Tek.	Palu-Bingöl	Solhan	Genç	Lice	Çermik-Siv.	Dicle	Kulp	Aksaray	Mutki

-è ~ -i - Apokope	-	-	-	-	-	-	-	-	+	+	+	-	±	-	-	-	±
Desaffrication of $V\check{j}V$	±	±	-	-	+	±	+	+	±	+	+	+	±		-	-	-
complementary distributed allophony of the sibilants	-	-	-	+	+	±	+	+	-	-	-	-	-	-	-	-	-

5.3.2. Homonyms are added to the cross-dialect literary language for enriching the vocabulary. Neologisms by means of derivation will for now be avoided, for the adjustment to a modern literary language, loan words from Turkish, Persian or Arabic as existing education or influencing languages with phonetical adaption to Zazaki would be unavoidable.

6. Steps up to now

For the project up to now the following steps by means of Zazaki language seminars and works on the etyma have been done:

6.1 Alphabet

The common alphabet with additional letters for the writing of vernacular variants was presented on 17.-19.10.2010 at the language seminar in Bad Neuenahr-Ahrweiler and accepted. The criterion for the selection of the letters for rendition of the phonemes was chiefly the intersection of all common phonemes in the main dialects. Phones which are not represented in at least one dialect in its phone inventory ((e.g. the pharyngeala in Central- and Southern Zazaki or the unaspirata <çh, kh, ph, th> in Northern Zazaki and those as allophones represented alveolar affrikates [tsʰ] and [dz] in the Dersim-vernaculars (cf. figure above)) have not been included as letters in the standard alphabet bu as additional letters for the writing of the vernacular variants. At the seminar on 19.03.2016 in Gießen for the phone velar l [ɫ] the letter *Lh* has been included to the common alphabet, later the letter *th* [t] has been excluded because of no presence in the most vernaculars of Palu-Bingöl (Central Zazaki).

The Alphabet

	IPA	Pronunciation	Example	English	Turkish
A a	[a]	like „a" in „father"	adır	fire	ateş
B b	[b]	like English „b". Intervocalic or in finalposition also pronounciated as „v".	bıra	brother	kardeş
C c	[dʒ]	like „j" in „jungle".	cor	above	yukarı
Ç ç	[tʃʰ]	like „ch" in „chair" (aspirated)	çım	eye	göz
D d	[d]	like „d" in „down"	dı	two	iki
E e	[ɛ]	like English „e" in „get"	des	ten	on
Ê ê	[e]	closed „e" similar with é in French „passé"	dês	wall	duvar
F f	[f]	like English „f"	fek	mouth	ağız
G g	[g]	like English „g" before a, o, u	ga	ox	öküz
Ğ ğ	[ʁ]	close to German or French „r" (arab. غ)	ğerib	foreigner	garip
H h	[h]	like English „h" (Anlaut)	her	donkey	eşek
I ı	[ɨ]	short „i", like in „if"	bılbıl	nightingale	bülbül
İ i	[i]	like (short) „e" in „we"	insan	human	insan
J j	[ʒ]	like French „j"	jû	one	bir
K k	[kʰ]	like English „k" (aspirated)	kay	game	oyun
L l	[l]	like English „l" in „love"	lac	son	oğul
M m	[m]	like English „m"	mae	mother	anne
N n	[n]	like English „n"	new	nine	dokuz
O o	[ɔ]	like etwa „o" in Olive	o	he	o (eril)
P p	[pʰ]	like English „p" in „pause" (aspirated)	pi	father	baba
Q q	[q]	guttural (Arab. ق), an uvular „k"	qatır	mule	katır
R r	[r]	in initial position like rolled „rr" in German „Herr"	roc	sun	güneş
	[ɾ]	in inlaut trilling „r" (flap)	ara	breakfast	kahvaltı
rr	[r]	in inlaut like rolled „rr" in German „Herr"	bırr	forest	orman
S s	[s]	like English „s" in „post"	sae	apple	elma

Ş ş	[ʃ]	like English „sh" in „she"	şêr	lion	aslan
T t	[tʰ]	like English „t" in „tea" (aspirated)	tici	sunshine	güneş ışını
U u	[u]	like a short „oo" in „ooze"	uca	there	ora, orda
Û û	[uː]	like a long „o" in „cool"	dû	smoke	duman
V v	[v]	like English labiodental „v" in „very"	va	wind	rüzgar
W w	[w]	like English bilabial „w" in „water"	wae	sister	kızkardeş
X x	[χ]	like scottish „ch" in „loch" (Arab. خ)	xoz	pig	domuz
Y y	[j]	like English „y"	yare	beloved	yar
Z z	[z]	like English „z"	zıwan	language	dil
		Digraphs			
Lh lh	[ł]	velar „l"	lhınci	mud	çamur

Diacritics and Digraphs for the Vernaculars					
'	[ʕ]	pharyngeal plosive, like Arab. ع	'ef	forgiveness	af
Çh çh	[ts], [tʃ]	unaspirated „ch"	çhep	left	sol
			çhik	spark	kıvılcım
Dh dh	[dˤ]	pharyngealized „d", like Arab. ض	dhadi	mother	anne
'H 'h	[ħ]	pharyngealized „h", like Arab. ح	'heş	bear	ayı
Kh kh	[k]	unaspirated „k"	khej	blond	sarışın
Ö ö	[ø]	like „u" in „curry"	çöwt	askew	yamuk
Ph ph	[p]	unaspirated „p" or French „p" in „pas"	phan	smooth	yassı
Sh sh	[sˤ], [sˠ]	pharyngealized „s", like Arab. ص	sheyd	hunting	av

Th th	[t], [tˤ]	like French „t" in „tu, tonne" (unaspirated), regional also pharyngealized „t" like Arab. ط	theyr	bird	kuş

Ü ü	[y]	like German „ü"	dü	smoke	duman
Zh zh	[ðˤ]	pharyngealized interdental „ð", like Arab. ظ	zhot	curse	beddua
		Free Pronunciation Variants in Vernaculars			
C c	[dz] [dʒ]	For some vernaculars of Northern Zazaki: in final position or inlaut before the vowels *a, e, ı, o, u* like „dz". Intervocalic or in final position in some places also pronounced „z". Before the vowels *i, ü,* in Easter-Dersimian before *ê* also like English „j".	cor cêr	above down	yukarı aşağı
Ç ç Çh çh	[tsʰ], [tʃʰ] [ts], [tʃ]	For some vernaculars of Northern Zazaki: in final position or inlaut before the vowels *a, e, ı, o, u* like „ts". Before the vowels *i, ü,* in Easter-Dersimian before *ê* also like English „ch".	çım çi çhem	eye thing river	göz eşya nehir
Ê ê	[ʲɛ] [e]	In Eastern Dersimian and Palu-Bingöl vernaculars: in inlaut after a consonant like „ye" in „yes" (regional also like *ê* above); in final position like *ê above*.	dês zê, sê	wall like	duvar gibi

6.2 Determination of the months and day names and cardinal directions

After several discussions for the standard language the months and day names and also cardinal directions have been finally determined on 15.11.2014 in the seminar in Mannheim as follows:

6.2.1 Month Names

The alternativ form is given in the brackets

1. Çıle *nr* (Zımıstania Werteyêne)
2. Gucige *mk* (Sıbat)
3. Mart *nr*
4. Nisane *mk*
5. Gulane *mk*
6. Hezirane *mk* (Amnania Verêne)
7. Temuze *mk* (Amnania Werteyêne)
8. Tebaxe *mk* (Amnania Peyêne)
9. Êlule *mk* (Payizia Verêne)
10. Payizia Werteyêne *mk*
11. Payizia Peyêne *mk*
12. Gağand *nr*

nr: neri (masculine)

mk: mayki, maykek (feminine)

6.2.2 Day Names

- ⊙ şeme "Saturday"
- ⊙ yewşeme, bazar "Sunday"
- ⊙ dışeme "Monday"
- ⊙ sêşeme "Tuesday"
- ⊙ çarşeme "Wednesday"
- ⊙ pancşeme "Thursday"
- ⊙ yene "Friday"

(all the names are masculines)

6.2.3 Cardinal Directions

- ⊙ Zıme *nr.* "North"
- ⊙ Veroc *nr.* "South"
- ⊙ Rocawan *nr.* "West"
- ⊙ Rocakewtene *mk.* "East"

6.3 Ascertainment of ca. 3200 Etyma until now

The etymological ascertained words which have 2256 etyma on 116 pages, have been distributed to the participants the first time in collaboration with Umut Akkoç in the language seminar Bad Neuenahr – Ahrweiler on 18.12.2016 as an advance copy. The actual state amounts to ca. 3200 etyma which will be published this year yet in Turkey as a little etymology.

6.4. Further Publications in the conceived Standard Language

Following works and articles have been published until now in the cross-dialect literaay language:

- "Şazadeo Qıckek" – The little Prince in Zazaki (2009, 2. edition 2015), translated by me.
- Hêgayo Bêwahêr („the ownerless field", Kinderbuch) from Medet Can. 2012. Istanbul. 63 p. (Adjusted by me from the Southern Zazaki to the standard)
- Many articles on Zazaki Wikipedia (diq.wikipedia.org)
- Some news articles on Zazakikozmos.com or in the newspaper „Vengê Welatê Zazayan" (Bingöl).

Works

Articles	Februar 2007	„Einige gemeinsame Lehnwörter im Türkeitürkischen des Trabzon und des Zazaki aus Pülümür-Erzincan" unter: http://zazaki.de/deutsch/aufsaezte/trabzon-pulumur-lehnwoerter.pdf
	May 2010	„Zazaca üzerine notlar" (Türkisch) in: Herkesin Bildiği Sır: Dersim - Tarih, Toplum, Ekonomi, Dil ve Kültür (İstanbul, İletişim Yayınları, Hrsg: Şükrü Aslan) oder online: http://www.zazaki.de/turkce/makaleler/zazacauzerinenotlar.pdf
	December 2011	"Zazacadaki alfabe sorununa bir bakış ve çözüm önerisi" (türk. 'Zur Alphabetfrage im Zazaki und ein Lösungsvorschlag': Zaza Dili Sempozyumu (Bingöl, Bingöl Üniversitesi Yayınları) or online: http://zazaki.de/turkce/makaleler/Keskin-Zazacadakialfabesorunu.pdf
	October 2012	"Orta ve Eski İrani Dillerin Zazacaya tuttuğu Işık" (turk. 'Das Zazaki im Lichte der Alt- und Mitteliranischen Sprachen')": Zaza Dili Sempozyumu (Bingöl, Bingöl Üniversitesi Yayınları)
	2014	"Asimilasyon Politikasının Nesiller Üzerindeki Etkisine Bir Örnek" (turk. 'Ein Beispiel zur Auswirkung der Assimilierungspolitik auf die Generationen'). In: 2. Uluslararası Tunceli (Dersim) Sempozyumu Bildiriler Kitabı. Tunceli Üniversitesi. Online: http://www.tunceli.edu.tr/dersimsempozyumu/Dersim%20Sempozyum%20Kitab%C4%B1%20Bitmi%C5%9F%2018.09.2014%20%281%29.pdf
Publications	2008	„Zur dialektalen Gliederung des Zazaki" (master thesis) unter: http://publikationen.ub.uni-frankfurt.de/volltexte/2009/6284
	2009	„Şazadeo Qıckek" – Übersetzung des Weltklassikers

	„Der kleine Prinz" ins Zazaki. Publishied at Edition Tintenfaß, Neckarsteinach. 2. edition 2015.
2012	Teaching book "Zonê Ma Zanena? - Zazaki für Anfängerinnen und Anfänger". Published at Geoaktif Verlag, Istanbul. 2. edition in preparation.

Biography

Mesut Keskin, M.A., is a PhD student at the Goethe-University Frankfurt/M. In the Department of Comparative Indo-European linguistics. Keskin engaged in diverse research on the Zaza-language. His M.A. Thesis was on the dialect classification of Zazaki and his PhD topic is the standardization of the Zaza-language. In 2009 he translated the classic „The Little Prince" into Zazaki as „Şazadeo Qıckek". 2012 he published the textbook "Zonê Ma Zanena? – Zazaki für Anfängerinnen und Anfänger" (Zazaki for beginners). He is a founding member of the Association for the Advancement of the Zaza-language– Enstitüyê Zazaki e.V. (2004) and the Zaza-community in Germany – Cematê Zazayanê Almanya e.V. (2015). Keskin teaches Zazaki at the University of Frankfurt.