

Representation of the Kurds in 19th-Century Travel Narratives: A Corpus Stylistic Analysis

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ABSTRACT

In the nineteenth century, European travelers spread across many parts of the world; Kurdistan was no exception in their plans. Many of the travelers focused on exploring Kurds from their perspectives. This research study aims to investigate how Kurds are depicted in the 19th-century travel discourse. For this purpose, the study adopts a corpus-stylistic method within a critical discourse analysis framework. In order to consolidate its analysis and interpretation, the study utilizes principles of the Orientalist framework by Edward Said. The study built a corpus of eight British narrative discourse accounts. By employing AntConc tools, the study constructed a body of text totaling over 1,100,934 tokens, and then analyzed keywords, collocates, clusters, and concordances. Results show that Kurds were repeatedly depicted as homogenizing people and frequently were linked to violence, lawlessness, and tribal people. The use of plural forms like "Kurds/Koords" supports the collective identity while neglecting the potential of individuals. Recurring clusters such as "Kurds are" and collocates like "armed," "ravages," and "savage" indicated negative semantic prosody in line with Orientalist framework principles of Othering and binary oppositions. However, there were neutral and sympathetic representations; they were mainly shaped in comparison to other groups, thus preserving hierarchies that existed in imperial discourse. The study revealed that the corpus stylistic approach offers an experimental basis for detecting textual perspectives and ideological constructs, providing new insights into the connection of language, representation and imperial authority.

KEYWORDS: Corpus Stylistics, Representation, Narratives, Kurds, Travel.

1. INTRODUCTION¹

1.1 Background of the Study

The increasing imperial aspiration, scientific motivation, religious curiosity and romantic passion of "Orientalism triggered a large wave of the 19th century European travelers to Kurdistan and other places in Middle East. It is significant to uncover the construction of Western perspectives towards other peoples and countries, especially, Kurdish people and their culture. The travelogue notes and reports, graphical representations, and scientific examinations had a vital role in forming colonial discourse, giving justification for European involvement and governing. Therefore, it is essential to analyze these material systematically so as to deconstruct the power dynamics embodied in the

colonial encounter and comprehending the impact of this period in history.

Of particular interest here to be mentioned is relevance of representation in colonial discourse. This is due to the fact that the rise of European empires for obtaining knowledge about the places they intended to manage and control pushed European explorer to travel to these regions. Europeans sought to getting knowledge about mapping, assessing resources, and comprehending local cultures to facilitate dominating political and social realities. Furthermore, steamship and transportation developments facilitated accessing farther regions than ever before. Besides, the Romantic movement inspired artists, writers, and adventures to experience exotic, mysterious east and recording them. Part of this exploration was also fueled by religious factors resulted

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in dispatching missionaries and pilgrim to spread Christianity and reach holy places (Said, 1978).

1.2 The Problem of the Study

The way Kurdistan and Middles are depicted are closely related to colonial discourse. Such representations of European travelers include written documents, photographs, and scientific investigations, to frame hierarchical connections between the educated West and uneducated East. The term Orient was always related to backward, stagnant people who are in need of European cooperation and guidance. Such depictions vindicated colonial policies of political exploitations, economic manipulation, cultural assimilations. In this respect, the seminal work of Orientalism by Edward Said provides a detailed analysis of how West created the word Orient, concentrating on the role of representation in disseminating colonial perspectives (Macfie, 2000). It is of a particular necessity to analyze these stylistic patterns of the narratives in a systematic way, particularly the way Kurds are represented by European travelers as it is deeply linked to the discourse of colonialism. Understanding these accounts based on these methods is crucial to discover how Kurds were represented by 19th century visitors.

1.3 Aims of the Study

In order to understand the visions of colonial ideologies, it is important to examine the stylistic features of these travel records. The analysis aims to find out how linguistic patterns, lexical and stylistic features are employed in the narrative frameworks of European visitors. The researchers are able to identify repeated themes, stereotypes, and prejudices that formed Western observations of the Middle East and Kurdistan through systematic analysis of these elements. For instance, linguistically the employment of certain adjectives to depict local inhabitants, framing encounters with local societies, and choosing specific subjects for artistic depiction indicate fundamental power dynamics and conceptual expectations. Likewise, the analysis of the development of stylistic items and patterns across time can illustrate the way European notions and interpretations modified and adjusted in reaction to shifting sociopolitical environments. By systematically analyzing these elements, the researchers are able to better understand the intricate connection between representation and power in the era of colonialism. Once the stylistic patterns are studied, the research is able to deconstruct how Kurdistan is constructed as "other" and gain a deeper realization of long-lasting effect of such representations on the history and identity of the country.

1.4 Research questions

In order to find out how Kurds are represented in the 19th century travel narratives, the research study proposes the following research questions:

- 1-How Kurds are depicted and represented in the travel narratives of the 19th century?
- 2-What lexical and stylistic choices exist in relation to the Kurds?
- 3- How does corpus stylistics support to discover ideological concepts?

1.5 Significance of the Study

This research explores the representation of the Kurds in 19th-century European travel narratives by means of a corpus stylistic method. It establishes that corpus stylistics offers an empirical underpinning for categorizing textual attitudes and ideological constructions, offering new insights into the connection of language, representation, and colonial supremacy. The study is important in it provides one of the first systematic, and corpus-based linguistic analysis of the way Kurds were depicted in the 19th-century Western Travel accounts. Through using corpus stylistics, the study goes beyond subjective and impressionistic readings, it provides empirical evidence of recurring lexical patterns, semantic prosodies, and discourse tendencies surrounding the Kurdish people. Research study fills a significance gap in the studies conducted about post-colonialism and Kurdish studies. In comparison to other Middle Eastern groups, Kurdish representation has received far less attention. The study shows that how linguistic choices can identify underlying ideological constructions in historical texts through combining corpus linguistics with Said's insights on Oriental discourse. The interdisciplinary of this approach reaffirms the importance of integrating quantitative methods with critical theories. This study has also wider sociopolitical relevance through highlighting early sources of Western misunderstanding of Kurds, and it offers a digital corpus that can enhance and support future scholarship in linguistic history and representation investigations.

2. LITERATURE REVIEW

2.1 Theoretical Background

2.1.1 Travel Narratives: Travel Narratives has a significant historic role in framing Westerns understanding of the East, usually acting as a means for building and spreading representations that highlight cultural distinctions and power dynamics. The accounts of British Travelers have had a vital role in creating the

"Orient" as an Imagined space, often differentiated by exoticism, sensuality, and otherness. Such types of representation were not monolithic. While many British accounts disseminating stereotypes and colonial discourse, other writers recorded more nuanced or indecisive depictions that made the binary of East and West more complicated (Kontou, 2018; Leask, 1991; Karakulak, 2021; Chatty, 2022).

2.1.2 Orientalism (Edward Said, 1978): The seminal work of Edward Said, *Orientalism* (1978), basically reframed the examination of travel writings by manifesting how the West represented the East in their discourse of power and dominance. Said claimed that Orientalism was not only an academic subject yet a prevalent cultural framework that legitimated and posited Western domination over the East. Through his analysis, he indicated how travel narratives served as both a source and an outcome of Orientalism representation, framing Western perceptions and discourse toward the Eastern regions (Kontou, 2018; Chatty, 2022; Rubiés, 2016; Behdad, 2019). Yet, previous studies have found that not all travel accounts are suitable or reflecting Said's disciplines, because some of Western records contain ambivalence, self-reflection or even contradiction to the hegemony of Orientalist texts and accounts (Behdad, 2019; Kennedy, 1994; Leask, 1991; Karakulak, 2021).

Edward Said's main ideologies form Orientalism not as unbiased academic research study but as an influential "discourse"—a method of understanding construction complicatedly connected to political authority and colonial objectives, where the construction of information about the East was interweaved with the application of supremacy over it. This discourse vigorously makes the "Orient," constructing a fake depiction, often categorized by labels of being exotic, irrational, despotic, and inferior. This production is primarily Eurocentric, helping to describe the West's individuality as rational and loftier by manufacturing the East as the motionless, homogenous "Other," missing activity, thereby creating an "subjective and fabricated link between the Occident and the Orient". Significantly, these traditional depictions were used to legitimize and underpin European expansionism and power over Eastern cultures, with Western intellects often aiding the hegemonic culture through their textual construction. Said's investigation thus instigated the "sociology of Orientalism" by representing that traditionally built speeches rationalize social patterns linked to substantially originated relationships of authority, creating his work an introductory background for postcolonial evaluation (Said, 1978).

2.1.3 British Travelers and Their Accounts of the East: During the height of imperial expansion, British travelers have produced a substantial body of literature about the East. These written documents usually mirrored and supported colonial discourse, representing the East as mysterious, decadent, or inferior, and portraying the West as rational and superior (Behdad, 2019; Karakulak, 2021; Vejdani, 2022). For instance, Emily Eden's *letters from colonial India* not only justifying the process of "othering" but also revealing a self-directed quest for self-identity rather than clear exemplification of imperial rule (Kontou, 2018). In the same way, T. E. Lawrence's *Seven Pillars of Wisdom* shows replication of imperialist representations and an absence from traditional colonial discourse, leading to a more unsure stereotypes of the East (Karakulak, 2021). Some other British travelers like Edward Granville Browne, demonstrated their admire for the cultures of the East while still working with the wider scope of Orientalist concept (Chatty, 2022). Some other current research studies have investigated the diversity and development of British travel narratives discourse, highlighting over racist representations and an intensive focus on intricate realities of these countries and their peoples (Chatty, 2022; Leask 1991). Some research studies even challenge conventional East and West distinctions, concentrating on contemporary issues like globalizations, awareness of environment, and ethical dilemmas in travel accounts (Chatty, 2022).

The literature shows that the accounts (discourses) of British travelers have been profoundly connected with the expansion and dissemination of Orientalist depictions, as constructed by Edward Said.

2.1.4 Travel Writings about the Kurds

Early Accounts and British Travelers: Kurds were often overlooked in scholarship and sparsely studied in the early British travel documents, especially, from the sixteenth and seventeenth centuries accounts (Discourses). Kurds were described with a mixture of observation and fabrication, the travelers were mainly encountered with Kurds around Aleppo and portrayed them as uncivilized and rootless, in contrast to more comprehensive Venetian records. The travelers' own agendas influenced these written documents. These recorded accounts (Discourses) were affected by the context of British involvement in the Ottoman and Safavid empires (Maclean, 2019).

Nineteenth-Century Perspectives: In the nineteenth century, the travelers and diplomats were more

systematically documenting Kurdish society, culture, and tribal components. These written documents (written discourses) usually focused on the Kurds in comparison to other Muslim communities, sometimes representing them as barbarous but also witnessing exceptional aspects like the role of women and the weakening of nomadism. The identification of sources like oil, was one of the colonial economic motives that pushed the British travelers and even influenced their decisions regarding the region (Muhammad, 2017). In the Qajar era, other travelers from Europe, America and Japan documented detailed records about Kurdish cultural life, centering on ethical values, language, and social customs (Khalandi, 2024).

Throughout these travel accounts (discourses) and orientalist's narrations some prominent works stand out. For instance, "Journeys in Persia and Kurdistan" by Isabella Bird is considered as one of the complex engagements with Kurdish people. Bird's work is significant for its staged self-representation, mixing orientalist viewpoints with sympathetic views on Kurds. Her seminal work embeds the role of an ambiguous woman traveler visiting imperialist and gender boundaries, providing a distinctive voice within the genre (Chamlou, 2024; Heidari, 2022). Other travelers like Rich and Ida Pfeiffer also contributed to the literature, with their perspectives and engagement methods with Kurdish society (Khalandi, 2024).

Contemporary Travel Writings: In the modern era, contemporary travelers like Christiane Bird's "A Thousand Sighs, A Thousand Revolts," navigates through the same traditional exploration of Kurdish culture and life, however with more emphasis on direct involvement and cultural engagement. Such types of works offer rich and historical accounts of Kurdish life, going beyond political narratives to highlight on cultural practices, traditions, norms, and experiential reality of Kurdish men and women (Bird, 2004).

It is revealed through these travel writings that there is a progression from early stereotyped accounts to more detailed and diverse representation of Kurdish life, framed by the backgrounds and colonial interests of the travelers, as well as the evolving literary genres. Male and female travelers have greatly contributed to the development of the existing body of literature that recorded the life and culture of Kurdish society from various perspectives.

2.1.5 Corpus Stylistics in Historical Texts

Corpus stylistics applies the methods and principles from corpus linguistics and literary stylistics to examine literary texts. It works on the statistical analysis of style, especially the relative occurrence of language features in

order to give objective insights into literary interpretation and authorial style. This method of analysis is different from the traditional stylistics in its dependence on computational and quantitative approaches, usually relying on specialized software to study large textual bodies for analyzing elements and patterns not easily accessible and detectable by means of intuition alone (Mahlberg, 2020; Bedggood, 2021; Biber 2017).

Corpus stylistics uses both qualitative and quantitative methods including keyword analysis, frequency of linguistic elements, ratio of tokens/types, frequent phrases, and lexical bundles. Multiple tools like WordSmith, AntConc, and Wmatrix are often employed to identify, and analyze these patterns and features. The method usually employs constructing or selecting a comparator corpus to identify stylistic elements relevant to the body of the text under investigation (Toolan, 2011; Al-Saedi 2024; Al-Saedi, Ali, 2022; Wang 2023).

Corpus stylistics has indicated substantial value in identifying literary meanings and stylistic patterns that are likely to be ignored by traditional methods. This method is utilized to analyze the style of author, speech of character, narrative progression, and thematic aspects in the body of text and corpora. The uses are applicable to author attribution, interpretative stylistics and learning of language, offering empirical support for the analysis and interpretation (Fischer-Starcke, 2009; Toolan 2011; Mahlberg, 2020; Mahlberg, 2012; Bedggood, 2021).

Corpus stylistics employs tools from corpus linguistics. It usually focuses on literature as the item of the study, integrating qualitative stylistic analysis. However, in the context of this study, corpus stylistics concentrates on travel narrations. Therefore, it is not only applying corpus methods to literary texts. This method is unique in that it combines computational analysis with other theories. (Mahlberg, 2020; Bedggood, 2021; Biber, 2017)

Corpus approaches are now regarded as essential devices for literary analysis and historical texts, making large-scale objective, and reproducible insights that exceeds traditional methods of close reading. The approaches and methods mix both computational analysis with linguistic and literary methods

2.1.6 Stylistic Approaches and Theoretical Frameworks

Current corpus stylistic studies on the narratives of orientalism typically related to Edward Said's seminal work of *Orientalism*. The approach moves beyond this limit, it also explores stylistic and narrative strategies that either support or undermine orientalist discourse. Researchers have studied the way avant-garde and new literary forms challenge traditional orientalist travel

writing authority and objectivity, integrating parody, hybridization, and postmodern play to destabilize imperial discourse and expectations (2020, 2021). These methods focus on the value of literary forms and narrative voices in framing the representation of the Eastern Other. For instance, corpus stylistic approaches can be effectively combined with literary stylistics to analyze how language constructs meaning and ideology in texts. For instance, Ahmad and Fahmi (2023) demonstrate the use of foregrounding theory to examine Dylan Thomas's poem "*A Refusal to Mourn the Death, by Fire, of a Child in London*", showing how deviant structures and parallel patterns contribute to the poem's tone, style, and meaning. Similarly, in the present study, corpus stylistics is applied to 19th-century travel narratives to uncover how recurring lexical and collocational patterns shape Western representations of the Kurds, revealing underlying ideological assumptions embedded in the language.

2.1.7 Corpus Stylistics and Orientalist Travel Narratives

Since long time ago, orientalist narrative records have been studied due to their significance in framing Western perception of the Eastern regions. Recent corpus stylistic studies find out that how these written documents (written discourse) construct or challenge orientalist attitudes through studying linguistic elements, narrative strategies, and authorial perspectives.

For instance, a study aimed to analyze Freya Stark's and Robert Byron's travel narratives demonstrate that stylistic choices are deeply connected with orientalist discourse. Stark's travelogues are characterized by indecisive and self-egotistic features, shaped by her gender, whereas Byron's writing texts (written discourse) employs more authoritative, feminizing orientalist perceptions. These distinctions indicate the way stylistic patterns and devices like self-fashioning rhetoric and narration voices, mediating the construction of the self and the "otherness" in travel records (Ghaderi & Habibzadeh, 2019).

There are several previous studies conducted on narrative writings and foreign perceptions towards Kurds and Kurdistan. In a study, Jamil (2021) analyzed the depiction of German and European scholars' views on Kurds, focusing on the biases and the inaccuracies that represented Kurds negatively to support their political interests. In another research study, Maclean (2029) examined the accounts (discourses) of British travelers on Kurd from 1520-1673, highlighting that although Venetian merchants deeply investigated the description of Kurds, British travelers overlooked Kurds and described them as uncivilized nomads. In a parallel

study, Sajjadi (2019) through employing a postcolonial perspective examined the depiction of Kurds in the discourse of Orientalist, noting on Claudius James Rich's narrative writing. These research studies manifest the way Western travelers and researchers misrepresented Kurd, either by ignoring them completely or depicting them in ways that echoed colonial discourse and political attitudes rather than precise cultural understanding (Jamil, 2021; MacLean, 2019; Sajjadi, 2019).

Kurds and Kurdistan have been represented by many scholars and researchers, yet none of the previous studies employed corpus stylistic approach by utilizing lexical and stylistic patterns to uncover how Kurds and Kurdistan are represented and depicted. Besides, there is no study through literature specifically focusing on the 19th century travel narratives. Therefore, the study tries to find out if the corpus stylistic approach is applicable to discover the colonial discourse or not.

In a different effort, Karim and Mohammad's study (2024) relates to Kurdish nationality and representation by analyzing the intellectual thought concerning Kurdish nationhood, specifically comparing this surge of nationalism against the concept of Western Nationalism. This engagement is critical to understanding Kurdish nationality and representation, as the underlying research suggests that the theoretical foundations and roots of Kurdish nationalism in literature and historiography need to be examined outside the typical framework associated with Western Orientalism³. Nabaz's work helps illustrate the different intellectual paradigms used to define Kurdish nationalism, distinguishing it from general Western ideas.

More recently, Abdulla and Kerimi (2024) argue that the Kurdish national movements and their quest for sovereignty have been historically shaped by dominant external discourses. This aligns with Said's notion of *Orientalism*, where the East's political struggles are often interpreted through Western conceptual frameworks. Such a perspective contributes to the ongoing representation of the Kurds as fragmented and dependent, rather than as agents of their own political modernity.

Western ideologies have deeply affected Kurdish language. For instance, Ahmad, Barzani, Meena, and Ali (2024) highlight that "the circumstances of the English texts where they work to perform its purposes are not the same as its target text accomplishing its purposes in the Kurdistan region," emphasizing how political translation reflects ideological and contextual disparities (p. 19). This difference illustrates how translating political discourse into Kurdish not only involves linguistic negotiation but also mirrors broader struggles of representation, nationalism, and cultural identity within postcolonial and

Orientalist frameworks.

2.1.8 Orientalism as Discourse

One of the most significant theoretical models for understanding narrative as a discourse form is still Edward Said's *Orientalism* (1978). Said maintained that Orientalism represents a discourse as well as a discipline of academia, an organized framework of language, symbolism, and expression that the West used to build the East in terms of dominance and authority dynamics (Said, 1978). Contrary to the logical, innovative, and civilized West, this discourse portrayed the Orient as unreasonable, inferior, foreign, or violent (Said, 1978; Young, 2001). In this respect, travelling narratives become equally the origins and the outcomes of Orientalist discourse. Instead of describing the Orient objectively, they create narratives that support Western power. In this sense, Kurds and Kurdistan are linguistically represented as "wild," "savage," or "tribal," which eliminates variety and places Kurds in binary contrasts (Said, 1995; Macfie, 2002). According to Burke and Prochaska (2008), tales function ideologically in this way, turning narrative into a discipline that upheld colonialist inequalities.

On the other hand, Orientalism is hardly a homogenous discourse. According to (Clifford, 1994; Kennedy, 2016; Zacharia, 2021), certain narratives exhibit refusal to accept hegemony paradigms, contemplation, or uncertainty. These difficulties reveal that Orientalist discourse is an ever-changing framework that is occasionally represented in particular publications and at other occasions disputed or disrupted. As a result, Said's theoretical framework is especially helpful for understanding narrative as discourse since it demonstrates both the areas in which Orientalist portrayal can be questioned and its fundamental strength.

3. METHODOLOGY

3.1 Corpus Construction

The study employs a corpus-stylistic approach within a critical discourse analytical framework. It uses both quantitative and qualitative approaches to examine the way Kurds are depicted in the corpus of the 19th-century travel documents. The corpus stylistic adopts the integration of *AntConc* Software to analyze lexical features, collocations, keywords, and concordances that show the repeated linguistic patterns and stylistic elements in the representation of Kurds. Then, these linguistic patterns are interpreted based on the theoretical framework of Edward Said's Orientalism, that offers a critical examination of the way language and linguistic

features construct cultural and ideological depictions. Through using corpus-based evidences with critical integration, this approach enables a systematic exploration of how stylistic features and lexical patterns in the travel accounts add to wider ideological discourses relevant to Kurdish people.

3.2 Selection and Inclusion Criteria

The corpora and the body of the text includes key texts from the 19th century of European travel narratives focusing on Kurds. Texts published during the 19th century are selected. The included texts contain important information about Kurds, Kurdistan Region, culture of Kurds. These references include description of Kurdish society, direct mentioning of Kurds, political and social issues of Kurds. Besides, the availability in digital formats (e.g., txt, pdf, epub) and accessibility for the analysis are also reviewed and studies. Online archives like Project Gutenberg, Internet Archive are usually prioritized. Based on the qualitative historical methodology with which the study integrates, the primary focus of the study centered on the nineteenth century travel writings. The study draws on the first-hand observation from seminal Tables like A. H. Layard's volumes I and II of *Discoveries in the Ruins of Nineveh and Babylon; with Travels in Armenia, Kurdistan and the Desert* 1853, the book draws attention on the archaeological and ethnographic insights appearing from explorations conducted in Mesopotamia. These accounts are supported by travel writings of Isabella. L. Bird *Journeys in Persia and Kurdistan, 1891, Volumes I and II*, whose analysis offers vivid description and valuable insights into the life of Kurds and their regional landscapes. The accounts of Claudius James Rich *Narrative of a Residence in Koordistan and on the site of Nineveh*, 1836, further contributes to corpus of these discourse accounts. The study made use of foundational perspectives on Orientalist discourse and early ethnographic framing of Kurdish society, particularly those contributed by the works of Soane *To Mesopotamia and Kurdistan in Disguise: With Historical Notices of the Kurdish Tribes and the Chaldeans*, 1980, Boston: Small, Maynard and Company. Ontario Legislative Library and Fraser *Travels in Koordistan, Mesopotamia, &c.: Including an Account of Parts of Those Countries Hitherto Unvisited by Europeans, with Sketches of the Character and Manners of the Koordish and Arab Tribes*, Vol. 2, 1840, London: Richard Bentley. Finally, Lady Sheil's writing account, *Journey from Baghdad to Tehran and among the Bakhtiaris and Kurds* (ca. 1850), enriches the corpus with the perspective of a female traveler.

By examining these travel narratives, the study examines the way travel texts are described by

ideologies of orientalism, interests of colonialism and ethnographic sensibilities. These discourse documents function as ethnographic sources and imperial epistemologies. Through this methodology, the study conducts close textual analysis to identify thematic elements such as representation, power, and cultural othering. The methodology also confirms that the travel narratives are analyzed within the framework of history and ideology, permitting extraction of empirical observations and underlying biases.

3.3 Cleaning of the Data:

Cleaning of the Data: After the selection of the texts, they undergo the process of data cleaning to ensure accuracy and consistency, involving Error Correction, Optical Character Recognition. Concerning the texts attained by OCR, errors in the scanned texts are identified and corrected. This process is conducted through manual reviewing and correcting spelling errors, mistakes in punctuation, as well as inaccuracies presented during the process of OCR. Text files are converted to be consistent for the analysis. This process involves the conversion of files to text formats for the ease of use with software corpus analysis. In the pre-processing stage irrelevant content such as table of contents, page numbers, and advertisements are removed. This can involve tokenization and tagging of parts of speech. The process of analysis includes a range of tools and techniques of corpus linguistics in a systematic examination of the selected texts.

3.4 Tools and Techniques for Corpus Analysis

Analytical tools are used to examine the representation of Kurds in the body of the text. AntConc (Anthony, 2024) is a widely free software used for the analysis, including the following toolkit for data analysis:

Keywords: The analysis of keywords are conducted to categorize words that are more frequent in the sections of texts related to Kurds in comparison to the general text. This process supports identifying main themes and concepts linked with Kurds.

The analysis of collocates include the examination of words that appear more frequently in the proximity of words like "Kurds/Kurd/Kurdish." The process includes identifying adjectives, verbs, and nouns that are usually employed to describe or relate them to the Kurds. This supports revealing linguistic associations and stereotypes that are dominant in the corpus.

Clusters/N-Grams: This tool is used to specify the frequency of lexical items and phrases like "wild Kurdish

Tribes," "Kurdish Chief stated". It helps identifying repeated linguistic patterns, and revealing the way certain phrases are employed to create narrations (written discourses) about the Kurds.

The Analysis of Concordance tool is used to carry out an intensive reading of the contexts and tones of particular linguistic items relevant to Kurds. This is usually done through investigating the surrounding texts to comprehend the way such linguistic features are utilized, and the way they carry perspectives and attitudes, and the narrative tones they add to the text.

Plot shows the distribution of the main terms and the intended search words throughout the corpora or inside the specific files. It helps researchers to find out the place the linguistic items most commonly occur, as well as analyze linguistic features and thematic changes in the corpus.

4. DATA ANALYSIS AND FINDINGS

Based on the investigation of the eight narrative records (written discourse) of the nineteenth-century British travelers, this section presents the analysis and the findings. The data is composed of 1,100,934 tokens. The study used the framework of corpus stylistics and main analytical tools like KWIC (Key Word in Context), cluster, and collocates were used through AntConc software to examine the representation of Kurds by exploring lexical stylistic choices. The study concentrated on finding patterns depicting Kurds, identifying repeated lexical features, and ideological aspects existed in the language the travelers used in the narratives. The analysis focused on the plural noun forms such as "Kurds", and "Koords", and culturally embedded collocates that show Orientalist perspectives (discourse). The results indicated according to the three research questions, starting with representation of Kurds, followed by patterns of lexical and stylistic choices, and lastly the ideological representation uncovered through the analysis.

In order to explore the representation of Kurds in the corpus, the study relies on the theory of Orientalism hypothesized by Edward Said. In the study, particular attention was given to principles like othering, essentialism, binary opposition and others. For instance, the frequent use of plural forms such as "Kurds" builds a collective identity, often reduced tribalism, violence, and exoticism. The stylistic framework aligns with orientalist's discourse that depicts Eastern communities as fixed, and inferior needing Western observation and interventions. The study searched for the word "Kurds" in the corpus and through taking 100 random hits, the top 16 results and findings are illustrated in the table 1.

Table (1)
The Top 16 Results of Concordance of the Word “Kurds” in the Corpus

Full text of _Journeys In Persia And Kurdistan Vol.2_.html	that twelve Christians would be no protection against the	Kurds,	and that I must not go without a Government
Full text of _From Batum to Baghdad_ Viâ Tiflis, Tabriz, and Persian Kurdistan_.html	of the latter. But then the inhabitants of Sinna are	Kurds,	and that in itself is enough to explain to
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	galoo for some time past had suffered severely from the	Kurds,	and that just before a heavy demand for taxes
Full text of _From Batum to Baghdad_ Viâ Tiflis, Tabriz, and Persian Kurdistan_.html	the shade, listening to the songs of the pleasure - loving	Kurds	and the babbling of the stream hidden in dense
Full text of _From Batum to Baghdad_ Viâ Tiflis, Tabriz, and Persian Kurdistan_.html	shores of Lake Urmiah. The difference of doctrine between the	Kurds	and the Persians is the cause of the occasionally
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	are nearly 150 villages in the district, peopled almost entirely by	Kurds	and Turks, and there are over 200 nomad tents. The
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	somewhat turbulent, and a conflict is always imminent between the	Kurds	and Turks, who are Sunnis, and the small Persian
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	industrious ; and that his one desire is “ protection from the	Kurds ”	and from the rapacity of minor officials, with security
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	Before this the Persians took a strong castle from the	Kurds,	and garrisoned it with an officer and a company
Full text of _Notes on a Journey from Tabriz, Through Persian Kurdistan, to the Ruins of Takhti-Soleimán, and from Thence by Zenján and Târom, to Gilán, in October and No.html	named the Zei,* the usual pronunciation of Zab among the	Kurds,	and I took some pains to verify its identity
Full text of _From Batum to Baghdad_ Viâ Tiflis, Tabriz, and Persian Kurdistan_.html	could have been kinder than our reception by these wild	Kurds,	and it was only with difficulty that we could
Full text of _Notes on a Journey from Tabriz, Through Persian Kurdistan, to the Ruins of Takhti-Soleimán, and from Thence by Zenján and Târom, to Gilán, in October and No.html	which was kept up all along this frontier between the	Kurds	and Kizilbashs, preceding the rise of the Sefavean dynasty.
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	are practically unconquered by the Turks and unmolested by the	Kurds,	and maintain a fierce semi-independence under their maleks (
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	has eclipsed Turkey altogether in suppressing brigandage, in subduing the	Kurds	and other nomadic tribes, in securing safety for travellers
Full text of _Notes on a Journey from Tabriz, Through Persian Kurdistan, to the Ruins of Takhti-Soleimán, and from Thence by Zenján and Târom, to Gilán, in October and No.html	geographically, to Solduz, the villages are all inhabited by Mikri	Kurds,	and pay their revenue, for the greater part, to
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	horrors of war,” as time increased the fury of both	Kurds	and Persians. But Obeidullah kept his word, and for

The analytical tool of KWIC is used to analyze the word “Kurds” and each occurrence was analyzed qualitatively to reveal the repeated patterns and stylistic features. The interpretation of the results is done relying on Orientalism theory and principles, connecting the linguistic patterns to ideological tendencies. The plural form of “Kurds” appear in 359 hits in 957703 hits, while the plural form of “Koords” appear in 152 hits, together they appear in 511 hits in 957703 tokens in the range of eight files. Also, the plural form of “Kurds” is used more frequently than in the singular form, and this aligns with the one of the principles of Orientalism where the travelers often generalized the peoples of the East. As the single form, the word “Kurd” appear in 80 hits, whereas the single form of “Koord” appears in 43 hits. These two different single forms appear in 120 hits. The total appearance of both different forms and both singular and plural forms is 643 hits.

The Kurds are consistently represented as violent, hostile, and dangerous. For instance, in the description of these two lines., “whose house was entered by Kurds a month ago, who threatened him with death,” and “a community had suffered severely from the Kurds,” they are described as Othering, wherein the subject is dissociated from the viewer and reduced to a monolithic danger. Based on the narrations (discourse), the Kurds are not dealt with as single individuals with agency and variety, yet as undistinguishable group whose existence indicates fear, chaos, and ethical abnormality. By using references like “the rapacity and violence of the Kurds,” the representation of Kurds is further intensified, reinforcing a colonial stereotype of Eastern subject as anarchic and primitive. Moreover, Kurdistan is not depicted as motherland and a cultural place, but as an unsafe and isolated place frightening both natives and travelers. Such depictions are embedded in the principle

of binary opposition as key component of Orientalist perspective, where the civilized West is contrasted with the uncivilized East.

Based on the analysis of the stylistic and lexical choices of Key Words in Context, there is a persistent negative semantic pattern prosody in the context of the word "Kurds". The repetition of words like "threatened," "rapacity," "violence," "savage," and "exactions" reveal the covert unsympathetic semantic field. The plural spelling of the word "Kurds" reinforces the idea of homogenization, where the Kurds are portrayed as an undifferentiated entity. This stylistic choice supports the principle of rhetoric of essentialism, whereby a diverse community is reduced to a set of fixed, and negative traits.

Furthermore, the repetition of structures like "Kurds and..." or "Kurds who..." in formulaic expressions such as "Kurds and Jews collected," or "Kurds who came down into the plains," naturalize stereotypical assumptions and spread the idea that all Kurds have the same behaviors and features. Although sometimes Kurds are represented in neutral and somehow positively like "hardy and industrious", these characteristics are shaped in contrast to other groups like "Armenian Christians". These patterns perpetuate the ideology hierarchy inherent in colonial discourse.

The analytical tools such as KWIC allows the researchers to identify and explicate co-occurrence of ideological structures that might otherwise be neglected in a purely qualitative or close-reading method. The repetition of "Kurds" in the proximity of violence-related verbs and negatively embedded adjectives demonstrate the ideological construction of the East. These analyses reflect the colonial power and knowledge dynamic put forward by Said, whereby the West establishes dominance to determine and represent the East in reductive, typically dehumanizing terms.

Corpus stylistics supports the discovery of what Said called "textual attitudes" by systematically revealing these patterns. In this context the ideology is hidden not only on the content but also in the use of language, phraseology, and collocational behavior. The repetition of negative lexical choices and syntactic patterns supports the assumption of orientalism where Kurds are represented as inherently tribal, rebellious, or violent intertwined with the 19th century British travel narratives textual fabric. Therefore, the corpus analytical tools not only reinforce the traditional discourse analysis but also support its empirical grounding.

The first analyzes the cluster briefly and then analyze the patterns like "Kurds are" "Koords are" "Kurds have", "Kurds were", "Kurds had". In reference to Table. 2, the identity and the essence of the Kurds are shown based on the availability of clusters like "Kurds are" as repeated 12 times and the cluster "Koords are" which is repeated 13

times. For example, the ideology of essentialism as a principle of Orientalism is confirmed in mentioning clusters and phrases such as "Kurds are a race," "Kurds are savage," and "Koords are excellent scouts". In this context, the "Kurds" are reduced to a fixed characteristic. Additionally, the clusters like "Kurds were" (14 times) in structures like "Kurds were once powerful," define historical and nostalgic perspective and apply the decline or loss of glory. This is in line with the Orientalism theme of romanticizing or mourning the vanishing East.

Table (2)

A Sample of the Cluster "Kurds"

Cluster	Rank	Freq	Range	NormFreq	NormRange
kurds and	1	44	5	0.123	0.625
kurds who	2	24	4	0.067	0.500
kurds the	3	21	5	0.058	0.625
kurds of	4	20	5	0.056	0.625
kurds are	5	12	4	0.033	0.500
kurds with	5	12	4	0.033	0.500
kurds were	7	11	3	0.031	0.375
kurds they	8	8	3	0.022	0.375
kurds a	9	7	2	0.019	0.250
kurds had	9	7	3	0.019	0.375
kurds have	11	6	2	0.017	0.250
kurds in	11	6	3	0.017	0.375
kurds or	11	6	3	0.017	0.375
kurds on	14	5	3	0.014	0.375
kurds to	14	5	3	0.014	0.375
kurds that	16	4	3	0.011	0.375
kurds whose	16	4	2	0.011	0.250

Table (3)

A Sample of the Cluster "Koords"

Cluster	Rank	Freq	Range	NormFreq	NormRange
koords are	1	13	2	0.086	0.250
koords and	2	11	1	0.072	0.125
koords who	2	11	2	0.072	0.250
koords the	4	7	1	0.046	0.125
koords in	5	6	2	0.039	0.250
koords of	5	6	2	0.039	0.250
koords as	7	5	2	0.033	0.250
koords call	7	5	1	0.033	0.125
koords have	9	4	1	0.026	0.125
koords to	9	4	1	0.026	0.125
koords on	11	3	1	0.020	0.125
koords say	11	3	1	0.020	0.125
koords appear	13	2	1	0.013	0.125
koords arc	13	2	1	0.013	0.125
koords at	13	2	1	0.013	0.125
koords	13	2	1	0.013	0.125
bayazeed					
koords but	13	2	1	0.013	0.125
koords from	13	2	2	0.013	0.250
koords great	13	2	1	0.013	0.125

In table.2 the clusters such as “Kurds have” (12 times) and in table. 3 the cluster “Koords have” (4 times) show possession. Additionally, phrases like “Kurds had” (7 times) and “Koords had” (2 times) indicate past conditions or show past actions. In the analysis of “Kurds had” in the context as it is mentioned in table.4

Table (4)
the Cluster of “Kurds had”

Full text of _Journeys In Persia And Kurdistan Vol.2_.html	tliat twelve Christians would be no protec- tion against the	Kurds, and	that I must not go without a Government
Full text of _From Batum to Baghdad_ Viâ Tiflis, Tabriz, and Persian Kurdistan_.html	of the latter. But then the inhabitants of Sinna are	Kurds, and	that in itself is enough to explain to
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	galoo for some time past had suffered severely from the	Kurds, and	that just before a heavy demand for taxes
Full text of _From Batum to Baghdad_ Viâ Tiflis, Tabriz, and Persian Kurdistan_.html	the shade, listening to the songs of the pleasure - loving	Kurds and	the babbling of the stream hidden in dense
Full text of _From Batum to Baghdad_ Viâ Tiflis, Tabriz, and Persian Kurdistan_.html	shores of Lake Urmiyah. The difference of doctrine between the	Kurds and	the Persians is the cause of the occasionally
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	are nearly 150 villages in the district, peopled almost entirely by	Kurds and	Turks, and there are over 200 nomad tents. The
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	somewhat turbulent, and a conflict is always imminent between the	Kurds and	Turks, who are Sunnis, and the small Persian
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	industrious ; and that his one desire is “ protection from the	Kurds ” and	from the rapacity of minor officials, with security
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	Before this the Persians took a strong castle from the	Kurds, and	garrisoned it with an officer and a company

For instance, there is a neutral tone and a slightly positive portrayal in the phrase “Kurds had arrived, who... treated us” through which the Kurds are differentiated from the Turks and represented as more welcoming. Though it is less apparent, in reference to Orientalism, yet the comparative framing “Unlike the Turki population”, is in line with binary opposition of Orientalism. In another example, the plural form of Kurds in “Kurds had attacked a large caravan” depicts Kurds as threatening nomadic people, reflecting Orientalism principles of stereotyping and essentialism where nomadic people are characterized as groups of bandits and lawless people, enhancing the idea that the East is hectic. To give an example for the idea indicating that the Kurds are submissive and tribal, where the phrase “Kurds had been sent down by their chief to help...” is emphasizing hierarchical obedience, echoing Orientalist tropes of tribal people rather than rational governance. This implies with Orientalist principles where they are embedded within unmodern societal structure, highlighting the cultural inferiority or exoticism. In another phrase, “Kurds had driven off the sheep of...”, portrays Kurds as source of raiding or theft and threats to property, this representation supports the idea of primitive society or nomadic warrior image. Similarly, in “Kurds had dug through the roof of the granary...”,

Kurds are depicted as uncivilized and lawless, reflecting Westerns superiority narrations. In the same vein, the structures like “Kurds had plundered the convent of its books and its...” reinforces the barbaric and anti-civilizational depiction, uncovering the Orientalists discourse where Eastern peoples are shown as destroyers of culture and religion.

The frequency of these clusters shows common syntactic framing features employed to create meaning about Kurds. Besides, these lexical choices illustrate the way representational ideologies appear implicitly in language.

The analysis of KWIC results of the cluster “Kurds are” in Table. 5, with which the phrase is followed by predicate and descriptive attributes, creating categorical statements that show Kurdish identity as fixed and uniform. Besides, the consistent use of this phrase constructs generic statements about entire groups, enforcing the Oriental theme of homogenization. The statements following the phrase structures include lexical items like “savage,” “tribal,” “wild mountains” show the idea of primitivism. Other words such as “race of Jinn,” and “Persian legend” indicate mystification. The uses of “aggressors,” “outrages,” and “armed and ungoverned” reveal the concept of violence and conflict.

Table (5)
The Concordance of the Cluster “Kurds are”

Full text of _Notes on a Journey from Tabriz, Through Persian Kurdistan, to the Ruins of Takhti-Soleimán, and from Thence by Zenján and Tárom, to Gilán, in October and No.html	abuse and violence upon the other. Still, however, the	Kurds are	half savages, and have no idea of personal
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	KURD. relations with the Christians. The strongholds of the tribal	Kurds are	in LETTER XXXIII THREE NATIONALITIES \$73 the wild mountains
Full text of _From Batum to Baghdad_ Viâ Tiflis, Tabriz, and Persian Kurdistan_.html	of many races and denominations, Afghans, Indians, Africans, Turkmans, and	Kurds are	met daily in the bazaars, engaged in trade
Full text of _From Batum to Baghdad_ Viâ Tiflis, Tabriz, and Persian Kurdistan_.html	of Lahijan and in the district of Solduz, where the	Kurds are	more thickly settled ; for near Serdasht and in
Full text of _Notes on a Journey from Tabriz, Through Persian Kurdistan, to the Ruins of Takhti-Soleimán, and from Thence by Zenján and Tárom, to Gilán, in October and No.html	of 4000 toman. The Zerzas, however, in common with all the	Kurds, are	of the Sonni religion ; and thus, differing in
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	the Armenian highlands will proclaim the “ Truce of God,” the	Kurds are	still on the alert. Nor are their outrages
Full text of _From Batum to Baghdad_ Viâ Tiflis, Tabriz, and Persian Kurdistan_.html	little known doctrine found existing amongst people who like the	Kurds are	Sunnis by tradition, but also is not unknown
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	expected ; hvi unfortunately in nearly every instance armed and ungoverned	Kurds are	the aggressor and unarmed and unprotected Armenian Christians
Full text of _Nineveh and its remains _ with an account of a visit to the Chaldaean Christians of Kurdistan, and the Yezidis, or devil-worshippers, and an enquiry into th.html	Mosul, and the neighbouring towns, the tents of Arabs and	Kurds are	frequently seen amongst the houses ; and such it
Full text of _Nineveh and its remains _ with an account of a visit to the Chaldaean Christians of Kurdistan, and the Yezidis, or devil-worshippers, and an enquiry into th.html	into hills. It consists of three wretched houses, whose inhabitants “ (	Kurds) “ are	in an equally destitute condition. I had
Full text of _From Batum to Baghdad_ Viâ Tiflis, Tabriz, and Persian Kurdistan_.html	was out of the question, as the Mangur tribe of	Kurds are	well known as highwaymen and robbers. So, turn-
Full text of _From Batum to Baghdad_ Viâ Tiflis, Tabriz, and Persian Kurdistan_.html	for while the new arrivals professed the former doctrine, the	Kurds are,	with very few exceptions, all Sunnis, for in

As shown in Table. 6 the analysis of collocates reveals the semantic prosody around “Kurds”. For instance, the frequency of collocation of “Kurds” with words such as “armed,” “ravages,” and “depredations” uncover the semantic field of violence and conflict surrounding “Kurds”. The cumulative frequency of the lexical items referring to Kurds—including the variants Kurd, Koord, Kurds, Koords, Kurdish, Koordish, Kurdistan, and Koordistan—amounts to 1,487 hits across the corpus of 957,703 tokens. This equates to approximately 1,553 hits per million words, which is considered highly significant in corpus stylistic analysis. A frequency of this magnitude suggests not only the thematic centrality of Kurdish-

related topics in these nineteenth-century travel narratives but also highlights the travelers’ sustained linguistic attention to the Kurdish people and region. In line with the analytical lens of Orientalism, such repeated mention of Kurdish identity—particularly in plural forms—reflects a generalizing tendency, often associated with the Western depiction of Eastern communities. These frequencies, therefore, offer a statistically grounded basis for deeper stylistic and ideological analysis and validate the corpus selection as robust and representative for addressing the study’s research questions.

Table (6)
the Collocate of the Word “Kurds”

Collocate	Rank	Freq(Scaled)	FreqLR	FreqL	FreqR	Range	Likelihood	Effect
chichi	9	60	4	4	0	1	33.767	7.474
ravages	10	70	3	3	0	2	22.618	6.837
wild	11	3110	9	8	1	2	21.157	2.949
zerza	12	90	3	2	1	1	21.095	6.474
persian	13	6240	12	7	5	3	19.963	2.359
dressed	14	1230	6	5	1	3	19.747	3.702
persians	15	1910	7	1	6	3	19.384	3.289
christians	16	1280	6	3	3	3	19.305	3.644
number	17	3540	9	8	1	3	19.145	2.762
disdayi	18	20	2	1	1	1	18.567	8.059
hartushi	18	20	2	2	0	1	18.567	8.059
subduing	18	20	2	2	0	1	18.567	8.059
reconquered	18	20	2	2	0	1	18.567	8.059
guns	22	840	5	3	2	2	18.312	3.989
flocks	23	1420	6	2	4	3	18.162	3.495
prized	24	160	3	2	1	1	17.651	5.644
rapacity	24	160	3	1	2	2	17.651	5.644
sunnis	26	170	3	1	2	3	17.292	5.557
inhabitants	27	3130	8	6	2	5	17.088	2.769

Table. 6 shows some of the most common items where the word Kurds collocate with. One of the frequent collocates is the word “armed” as seen in Table. 7. This collocation reveals multiple Orientalism mechanism. In these phrases “village Kurds, armed with clubbed sticks”, “Kurds armed with guns,” and “armed and ungoverned Kurds” the structure defines characteristics of essential violence rather than contextual circumstance. Other phrase like

“splendidly-dressed”, and “armed and ungoverned” create implicit West/East and civilized/savage align with binary opposition, suggesting that Kurds are inherently violent while others are civilized. Besides, the phrase focuses on weaponry without political, social, and historical context which is typical of Orientalist de-contextualization.

Table (7)
The Concordance of the Collocate “armed” with “Kurds”

Full text of _Journeys In Persia And Kurdistan Vol.2_.html	My tents were guarded by eight wild-looking village Kurds,	armed	with clubbed sticks and long guns. I asked the
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	in the outer door, and saw a number of Kurds	armed	with guns. I retreated and fired my revolver in
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	had only three matchlock guns, and that the Kurds were	armed	with rifles. I felt that I could scarcely touch
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	that the village was rich. Lately a cloud of Kurds	armed	with rifles swooped down upon it towards evening, drove
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	a reputation as that of the Kurds. They are well	armed,	and defy the local government. They are robbers and
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	tea-cups. Two Persian officials and a number of well-	armed	and splendidly-dressed Kurds, with jewelled khanjars and revolvers
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	is to be expected ; hvi unfortunately in nearly every instance	armed	and ungoverned Kurds are the aggressorst and unarmed and
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	the stable were carried away by a party of well-	armed	Kurds in the bright moonlight, the helpless shepherds not
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	to Kara Kapru, and on the road passed thirty well-	armed	Kurds, driving a number of asses, which the zajptiehs
Full text of _Discoveries in the ruins of Nineveh and Babylon; with travels in Armenia, Kurdistan and the desert_ being the result of a second expedition undertaken for t.html	under a mountain of human beings. The Kurds, who were	armed,	resisted manfully ; and, ignorant of our intentions, might have
Full text of _From Batum to Baghdad_ Viâ Tiflis, Tabriz, and Persian Kurdistan_.html	to-day that they pay no taxes, and are fully	armed	to repel either the Kurds or the official tax-

As it is seen in the Table. 6 the word “ravages” is one of the collocates. Yet when it is analyzed as it is indicated in Table.8 the concordance reveals several main Orientalist

principles. All three examples of “ravages of the Kurds” and instances like “threats of the Kurdish Beys” and “insecurity of their persons” demonstrate the systematic

othering. All three examples, show Kurds as uniform threat as the principles of homogenization without acknowledging different Kurdish groups, political motivations, historical contexts, and legitimate grievances. In this respect, the westerns narrator assumes

authority to depict the whole population as causes of “ravages” without investigating underlying factors. This type of representation is in line with power and knowledge dynamics.

Table (8)
The Concordance of the Collocate “ravages” with “Kurds”

Full text of _Journeys In Persia And Kurdistan Vol.2_.html	troubles " of last June, – the seizure of arms, the unchecked	ravages	of the Kurds, the threats of the Kurdish Beys,
Full text of _Journeys In Persia And Kurdistan Vol.2_.html	insecurity of their lives and properties, owing to the habitual	ravages	of the Kurds. " 2. The insecurity of their persons and
Full text of _Discoveries in the ruins of Nineveh and Babylon; with travels in Armenia, Kurdistan and the desert_ being the result of a second expedition undertaken for t.html	as having been the only one that had escaped the	ravages	of the Kurds, and as containing therefore its ancient

In reference to Table. 9 the analysis demonstrates extra dimensions of Orientalism discourse by studying “Koords” and its collocational patterns.

Table. 9
the Collocate of the Word “Koords”

Collocate	Rank	Freq(Scaled)	FreqLR	FreqL	FreqR	Range	Likelihood	Effect
auxiliary	2	24	4	4	0	2	49.088	10.163
millingen	4	24	3	2	1	1	34.949	9.748
clannish	7	48	3	3	0	1	30.597	8.748
crowd	8	762	5	5	0	1	28.378	5.497
attachment	9	108	3	3	0	1	25.642	7.578
peasant	15	294	3	3	0	1	19.634	6.134
appellation	19	66	2	2	0	1	17.444	7.704
incursions	21	72	2	2	0	1	17.092	7.578
diversion	21	72	2	2	0	1	17.092	7.578

One of the key collocates of “Koords” is the word “auxiliary” wherein its concordance specific political-military discourse pattern is revealed. For examples, in Table.10 the main patterns like “Turks, led a division of the Turkish troops and auxiliary Koords”, “Koords of the deposed party in the Turkish army,” and “Turks and Koords at Zeribat” reveal several Orientalist implications. These linguistic features uncover subordination discourse because it consistently presents Kurds as auxiliary people never as independent political actors,

always introducing them as subordinate military instruments of Turkish authority. The references to “deposed party” and military divisions reduce Kurds to mere military pawns, stripping away them agency and political motivations. Besides all Kurdish political complexity is reduced to military function. They exist only in connection to Turkish state authority. This is in accordance with homogenization through military identity.

Table (10)
The Concordance of the Collocate “auxiliary” with “Koords”

Full text of _Narrative of a residence in Koordistan _ and on the site of ancient Nineveh; with journal of a voyage down the Tigris to Bagdad and an account of a visit to.html	the Turks, led a division of the Turkish troops and	auxiliary	Koords up the mountain, by a pass only known
Full text of _Narrative of a residence in Koordistan _ and on the site of ancient Nineveh; with journal of a voyage down the Tigris to Bagdad and an account of a visit to.html	facilitated by there being ahvays a consider- able body of	auxiliary	Koords of the deposed party in the Turkish army.
Full text of _Narrative of a residence in Koordistan _ and on the site of ancient Nineveh; with journal of a voyage down the Tigris to Bagdad and an account of a visit to.html	Persia . .1218 33 Khaled Pasha . . . 1219 1 34 Adurrahman Pasha returned from Persia, defeated the	auxiliary	Turks and Koords at Zeribai-, and took Suliraan Kiahya

Out of the collocates, the word “clannish” is also one of the frequent companies of “Koords”. In reference to KWIC analysis, several key patterns of anthropological othering are indicated. As it is shown in Table. 11 the “clannish” evokes pre-modern, and tribal social aspects, putting Kurds as evolutionarily backward in comparison to Western nation powers. In another case, “bear no

proportion to the peasant race” categorizes 19th century racial discourse, creating hierarchical differentiation between ethnic fractions. In naming themselves as “call themselves Sijjah” Western narrator’s authority over Kurdish identity is demonstrated. This aligns with self-designation appropriation.

Table (11)
The Concordance of the Collocate “clannish” with “Koords”

Full text of _Narrative of a residence in Koordistan_ and on the site of ancient Nineveh; with journal of a voyage down the Tigris to Bagdad and an account of a visit to.html	Bey, on the subject of Koordistan. He says the	clannish	Koords bear no proportion to the peasant race in
Full text of _Narrative of a residence in Koordistan_ and on the site of ancient Nineveh; with journal of a voyage down the Tigris to Bagdad and an account of a visit to.html	on the other hand, the peasants are never soldiers. The	clannish	Koords call themselves Si))ah, or the military Koords,
Full text of _Narrative of a residence in Koordistan_ and on the site of ancient Nineveh; with journal of a voyage down the Tigris to Bagdad and an account of a visit to.html	round the room. JMy fortune was now made with the	clannish	Koords ; and the pasha, with more than his usual

When searching for the cluster of singular form of “Kurd” and plural form of Kurds” these results appeared, “wild Kurds”, “rebellious Kurds”, “ferocious Kurds”, “nomadic Kurds”, “savage tribes of Kurdistan”, “tribes of Kurds”, “chiefs of the Kurds”, “lands of Kurdistan”, “villages of Kurds”, “Kurds attacked”, “Kurds threatened”, “Kurds entered”, “Kurds raided”, “Kurds who refused...”, “Kurds who came down”, “Kurds who dwell...”, “Kurds who cultivate...”. The clausal patterns of like “Kurds who...” show generalization and essentialization.

Though the total frequency is somehow low per cluster, but for “Kurds and their country” which appears 17 times, is statistically significant. These cluster patterns echo detailed lexical patterns, such as identity descriptions, actions, comparisons, and interactions with others. Many of these features reflect stylistic, cultural and ideological attitudes consistent with the discourse of Orientalists. One of the dominant cluster is the 17 occurrences of “Kurds and their country”, showing strong association of the ethnic group attached to a specific geography. The structure also asserts collective identity and supports the homogenization principle in Orientalism. In their narrative records (written discourse), the travelers also employed some clusters that imply description and evaluate identity. For instance, “Kurds are a race” supports ethnic classification, “Kurds are descendants of...” shapes Kurds as ancient and static in lineage, “Kurds a hardy reckless” indicates Orientalist trope of the brave but wild Easterner, “Kurds a sedentary tribe” contradicts nomad stereotype but still essentialist, and “Kurds are the aggressors” is the negative phrase, depicting Kurds as violent and instigators. There are several other clusters which show social and political

relationships. To give an example, “Kurds and Armenians” is used to demonstrate ethnic conflict or comparison,” Kurds and their camels” reinforces nomadic primitive stereotype, and “Kurds and Jews collected” implies grouping or ethnic classification. Although some clusters are unique and rare, they convey ideologies. For instance, “Kurds a crystal stream” carries romantic and poetic exoticism, “Kurds and for rapacity” is a strongly negative structure, aligns with rapacious stereotype, and “Kurds although ever alive” probably implies resilience and persistence. The analysis of the clusters shows some stylistic and ideological constructions around the word “Kurds”. As an example, the repetition of “Kurds and their country” confirm territorial associations, whereas, phrases that carries evaluation like “Kurds are a race” and “Kurds a hardy reckless” reflect Orientalist essentialism. Although a range of clusters appear very rarely or only once, yet they transfer rich insight into how oriental records discursively frame “Kurds” in ways that are in accordance with Edward Said’s Orientalism framework—especially through principles of othering, stereotyping, and the lens of colonialism. Additionally, Koords” shows colonial and outsider perspectives, enhancing the “naming power of Orientalism. Though they have low frequencies, they still carry significant ideological and stylistic meaning. A cluster frame “Koords” as a unified racial or tribal group, indicating fixed traits and roles. For instance, “Koords are a most savage” aligns with Orientalist stereotyping and dehumanization, “Koords are excellent scouts” manifesting praising for physical ability, not intellect, and reflecting instrumentalization, “Koords are in genral”, “Koords are much more”, and “Koords are perfect

gentle" indicating generalizations that is typical of ideology of essentialist. Other phrase such as "Koords are bold but", and "Koords are greatly given" show double-sided stereotyping of brave but dangerous. Some other cluster in the corpora emphasize feudal relationship, representing Kurds as loyal to chiefs, or engaged in hierarchical structures. For example, "Koords to their chiefs", depicts Kurds loyalty. This is in line with Orientalist feudal imagery. Other phrases like "Koords deserting their chiefs" suggests instability or betrayal. In another case, the cluster like "Koords and their country", and "Koords and their appearance" connect identities to geography and outward appearance. Moreover, clusters where Kurds are mentioned with other ethnic and religious groups or people, are usually to compare and mix identity. For instance, in phrases like "Koords and Turks Creagh", and "Koords and Turks extracts", are grouping Kurds with Turks, likely in military and political situations. In another example, "Koords and Chaldeans" Kurds are grouped with Christian people, and this implies religious contrast. These examples are in accordance with principles of binary opposition and hierarchization of groups.

5. CONCLUSION

The analysis demonstrates that Kurds were consistently represented in the lens of Orientalist narrative discourse who were typically featured as violent, and tribal people having cultural inferiority. The study also revealed that through a systematic corpus stylistic analysis lexical and stylistic patterns like plural forms, negative collocations, using other clusters were repeatedly used to homogenize and fabricate Kurdish identity. Such representations not only mischaracterized the Kurds but also helped visitors to legalize their imperial attitudes and power over the East and the Orient. Simultaneously, the occasional use of neutral and positive depictions highlights the intricacy of travel records and its potential for uncertainty. Besides, the research pinpoints of the value of corpus stylistics in discovering ideological paradigms which may still be obscure in traditional close reading methods. Thus bridging quantitative examples with qualitative understanding is constructed through this method. Through analyzing textual strategies employed to represent Kurds, the research study adds to wider debate of colonial narrations, depiction, and the effect of Orientalist reports. Future studies may exceed the scope of this research to more comparative corpora between divers countries, peoples, or periods, thus, highlighting changing dynamics of depiction and power in travel accounts.

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ویناگردنی کورد له گیرانه‌وهی کهشته‌کانی سه‌دهی تۆزده‌هه‌مدا: شیکارییه‌کی شیوازاناسی کورپه‌سه

پوخته

ئەم توۋرىنەنە يە لىكۈلىنەنە لە ويناكردنى كورد لە گۈرەنەنە گەشتىارىيە ئەوروپىيەكەنى سەدەدى تۈزدەھەم دەكات، بە بەكارهينانى رېئازىكى شىۋازناسى كۈرپەس. بە پىشتەستەن بە چۈرچىنەۋى رۈژۋەلەنئاسىي ئىدوارد سەعید، ئەم توۋرىنەنە يە سود لە كۈرپەسىنكى ھەشت گۈرەنەۋىي گەشتىارانى بەرئىتائى سەدەدى تۈزدەھەمەۋە ۋەردەگرېت، كە كۈى گىشتى زىاتر لە ۱،۱۰۰،۹۳۴ تۈكەن لە خۇدەگرېت، بە بەكارهينانى بەرنامەى ئانتىكۈنك ۋ شىكارىكردنى وشە كلىلەكان، ھاۋاۋرىككەۋەن (collocates)، ھېشۋە وشەكان (clusters)، ۋ ھاۋەرىيەكان (concordances). ئەنجامەكان ناماژە بەۋە دەكەن كە كوردەكان بە بەردەۋامى لە رېگەى زمائىكى ھاۋىشۋە ويناكرون، كە زۇرجار بە كەسانى توندوتېژى و ېن ياسا و خىنگەرا ناوزەند كراۋن. ھەروەھا بەكارهينانى شىۋەى كۈكراۋەى "كوردەكان، كوردەكان بە شىۋەى بە كۈمەل ۋەسفەدەكات لەكاتىكدا لايەنى تاكەكەسى گرنكى پىن نادىرت. وشە دوۋبارەبوۋەكان ۋەك "كوردەكان (Kurds are)" ھەروەھا ئەۋ وشانەى لەگەل وشەى كوردەكان بەكاردىت ۋەك "چەكدار"، "ۋىزىكارى" ۋ "دېندە" رەنگدانەۋەى تىۋروائىنى گەپدەكان دەخاتە رۈۋ، كە ھاۋكات لەگەل بئەماكانى رۈژۋەلەنئاسىي لە جىاكردنەۋەى ئەۋانى تر ۋ پىچەۋانەكردنى دوۋانەپى رۈژۋەلەت ۋ رۈژاۋا دەگونجىت. ھەرچەندە ويناكردنى بىللايەنانە لە ھەندىك كاتدا بەدىدەگرېت، بەلام ئەمانە تا رادەيكى زۇر بە كەمى دەردەكەۋن. توۋرىنەنەۋەك دەرىدەخات كە شىۋازناسى كۈرپەس بئەمايكى ئەزمۈۋىي ھەيە بۇ دەستىبىشاكردنى ھەلۋىستى دەفەكان ۋ پىنكەتە ئايدىۋلۇژىيەكان، بىششىنى گرنك پىشكەش دەكات سەبارەت بە بەكارهينانى زمان، ويناكردن، ۋ دەسەلاق كۈلۈنبالى.

وشه سهره کپیه کان: شیوازی کورپهس، ویناکردن، گیرانه وه کان، کورد، گهشت.

الكلمات المفتاحية: الأسلوب اللغوي القائم على المتن، التمثيل، روايات الرحلات، الكرد، السفر.