

A Practical Kurdish Grammar

L. O. FOSSUM

A Practical Kurdish Grammar

*with English Phonetic Pronunciation
Exercises for translation into Kurdish
Short stories illustrating Kurdish
Composition and Syntax*

and

VOCABULARY

by

L. O. FOSSUM, Ph. D.
American Missionary

*Translator of Vogt's Bible History, Luther's Catechism and Sverdrup's Explanation
into Modern Syriac, and the New Testament and Luther's Catechism into
Kurdish. Author of a Hymn Book, and Editor of a monthly
newspaper, also in the Kurdish language.*



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TO

Colonel Alexander Iyas

*first resident Russian Imperial Consul
at Soujbulak, Kurdistan, Persia,
who fell in the battle of Mianduab, Dec. 28th, 1914*

As a Token of Admiration

*for his Diplomatic talents, his Heroic spirit, his great
interest in the Kurdish People and their tongue, and
in grateful remembrance of many acts of kindness,*

This Volume is Dedicated.

By The Author

INTRODUCTORY REMARKS

The Kurdish people have a very ancient history. Their existence and movements in the Zagros, Niphates, and upper Tigris-Euphrates regions, can be traced back to the early Assyrian period. It is claimed by many learned men, that there is a strong historic connection between the conquered Chaldeans and the Kurds, and that one or other of the Assyrian Dynasties and their successors were of Kurdish origin. Others claim that the Kurds belong to the great Medo-Persian group. Be that as it may, we know for a certainty that the Kurdish nation has produced a Saladin, a Nadir-Schah, a Kerim Khan (†1779), and many other eminent figures.

The Kurdish language embraces several dialects spoken in large districts of eastern Turkey, western Persia, and in the Persian province of Khorazan. To define this territory more accurately, we may mention the Turkish provinces of Erzeroum, Bitlis, Diarbekr, Mamuret-el-Aziz, Van and Mosul, and the Persian provinces of Azerbijan, Ardelen, and Luristan. And besides these, the Kurdish Colonies in Khorazan, which Schah Abbas I (1587-1628) transferred from the Turco-Persian frontier to serve as a buffer state against the Turcomans.

Just as the learned historians disagree as to the sources of ancient Kurdish ancestry, so the linguists also disagree as to the ancient source and mother of the Kurdish tongue. Some claim with considerable certainty that it springs from the Pehlewi language, others remotely link it to the Chaldean group, in the way that Armenian is linked to the Persian. Rawlinson opposes the former opinion in the following words: "These dialects of the Mountaineers of Zagros have been hitherto assumed by all writers as remnants of the ancient Pehlewi, but it appears to me on insufficient grounds: I regard them as derived from the old Farsi, the Farsi-Kadim, as it is called." Some claim that it is derived from the old Median language, others claim that Kurdish is one of the

Modern Iranian languages, a sister language of Modern Persian, containing a considerable element directly borrowed from the latter, while others again make it simply a derivative of the New-Persian.

From whatever language it may have derived, it has certainly in many respects, undergone an individual and peculiar development of its own. For, as true as it is that it has a great many words directly borrowed or developed from the Persian, Arabic, Turkish, and other neighboring languages, so true it is also, that it has a great many words that are not to be found in any other tongue.

It is to be feared that too much has been made of the New-Persian as its mother. The reason for this tendency has been the fact that most writers who have made a study of the Kurdish language, have done so through Persian glasses, and have ridden the Persian 'pony' as the 'key' to every root and form.

It is well known that the Kurdish language embraces several dialects which differ as you approach the borders of the various tribal districts. Nearly all of these dialects, or groups of dialects, have been treated by eminent European linguists, and from the conclusion that these men have come to, as well as by a thorough study of their treatises, it does not at all seem impossible to bring these dialects together on a wider basis, so as to use one language for several groups of dialects.

The Pioneer Kurdish Grammarian was P. M. Garzoni, who spent nearly twenty years as a Missionary at Amadia, north-east of Mosul. His Grammar was printed in Rome, year 1779. Fortunately this first treatise on the Kurdish language was written at Amadia, within the borders of that district where, as was discovered later on, some of the best Kurdish dialects are spoken.

Since the time of Garzoni, some very able treatises on the same dialects of Amadia, and the dialects farther north, have been written by Justi, Lerch, and Rhea. We also have a splendid treatise on the dialects of the Bebeh Kurds around Suleimania by Chodsko; and another treatise on the dialects of the Mosul district, and of the Kurdish Colonists in Khorazan, by Prof. Beresin. Some years ago an Outline (Schitze)

of the dialects of East-Central Kurdistan was written by Oscar Mann. And only a few years ago a very able treatise on the Kurdish language was written by E. B. Soane.

To discover the best Kurdish among these many dialects is not an easy task. Lerch states that it is useless to ask the Kurds as to which dialect is the best, for every Kurd claims that his own dialect is the purest and best. The linguists themselves have a tendency to give the same kind of an answer: The dialect they study the most becomes the purest and best 'for them.'

Prof. Beresin claims that the purest and best Kurdish is spoken in the district east of Mosul. Ker Porter comes very near to the same opinion when he claims that the Ravandoos group of dialects is one of the purest and best. Lerch, in comparing his Kermanji with other dialects, says: "I have found that the Kermanji that I have learned, agrees very much with that of Garzoni and Beresin." And in speaking of the dialects still farther south, he says: "The Kurdish language of Suleimania also, according to the words collected by Rich, belongs to the Kermanji." By these two statements, Lerch has practically linked together all the dialects of West-Central Kurdistan, from Hakkari to Suleimania, into one large group which he calls 'Kermanji.'

As to the dialects spoken in East-Central Kurdistan, beginning with the districts north and west of Urmia, and going south through Ushno, Soujbulak, Sardesht, and Sakis, to the districts of Senna, it is interesting to hear what Missionary Hornli has to say. He visited those parts in 1835, and employed as teachers, two Somai Kurds who also knew the Hakkari dialect, one Bradost Kurd who also knew the Schikak dialect, and one Mukri Kurd. Besides these his private servant was a Soar Kurd from Mardin.

From the comparative study of these dialects, and from his attempt to translate the Gospel of St. John into Mukri Kurdish so as to be serviceable to them all, Missionary Hornli made the following discovery: "I found to my great joy, that the Kurds of these tribes understood each other quite well, and understood what I read to them in the Mukri dia-

lect." And in speaking of the near relationship of the Somai, Bradost, Schikak, and Mukri dialects, he concludes in these words: "Ihre zusammenfassung unter einen gemeinschaftlichen Dialekt scheint mir nicht unmöglich." He further claims that the entire series of Kurdish dialects could be collected into two large groups, one for the North, and one for the South. In this statement, however, he undoubtedly overlooked the difficulty connected with the Zaza group of dialects in the extreme North. But even of these Zaza Kurds, Lerch, the greatest authority on that group of dialects, says: "In general the Zaza Kurds also understand the Kermanji."

As a conclusion, we seem to be justified in making the assertion, that for linguistic purposes, we may collect all the Kurdish dialects into three large groups, covering the three large districts of North, Central, and South Kurdistan. In North Kurdistan we have the Zaza group, in Central Kurdistan we have the Kermanji group, and in South Kurdistan we have the Lur and Kelhur group.

As to which of these three groups represents the purest and best Kurdish, we would join with Garzoni, Lerch, Rhea, Chodsko, Beresin, Hornli, and Parter in referring to Central Kurdistan, and more particularly to the group of dialects spoken by the noble Bebeh tribes in the districts of Suleimania. Among this group of tribes we find the best Kurdish literature in the form of history, legends, poetry, and prose.

In speaking of the Mukri tribe, which inhabits Persian territory south of Lake Urmia, Mr. E. B. Soane, in his book, "To Mesopotamia and Kurdistan in Disguise" says: "They speak the Kurdish language in all its purity of accent and grammatical form. Their dialect is the most ancient of all, and while its antiquity is probably not greater than that of its neighbors, its excellent preservation of ancient forms gives it a claim to be considered the standard by which to compare other dialects."

Much time has been spent on the preparation of this Grammar; but it has not been subjected to so thorough a revision as I should have liked. My design has been to discover the best Kurdish in the dialects of Central Kurdistan, particularly in the Somai-Soujbulak-Suleimania Groups, and to put it into

as clear and simple a system as possible, so that others, like myself, may learn some practical Kurdish and labor for the social, moral, and spiritual uplift of the Kurds.

Hoping that this book will be of some use, I submit it to the favorable consideration of the public.

L. O. FOSSUM.

Soujbulak, Kurdistan, Persia, 1916

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CHAPTER I

THE KURDISH ALPHABET

1. There are thirty-two letters in the Kurdish alphabet. Four of these, namely گ (Gāf), ژ (Zha), چ (Chīm), and پ (Pa), are strictly Persian letters, and the other twenty-eight have been borrowed from the Arabic.

2. Form of Letters

Name	Unconnect- ed Char- acters	Joined to Letters			Pronunciation and Transcription
		Final	Medial	Initial	
Alif	ا	ا	ا	ا	ā ^h (spir. lenis)
Ba	ب	ب	ب	ب	b
Pa	پ	پ	پ	پ	p
Ta	ت	ت	ت	ت	t
Sa	ث	ث	ث	ث	s
Jīm	ج	ج	ج	ج	j
Chīm	چ	چ	چ	چ	ch
Hī	ح	ح	ح	ح	h
Khī	خ	خ	خ	خ	kh
Dal	د	د	د	د	d
Zal	ذ	ذ	ذ	ذ	z
Ra	ر	ر	ر	ر	r

Za	ز	ز	ز	ز	z
Zha	ژ	ژ	ژ	ژ	zh
Sîn	س	س	س	س	s
Shîn	ش	ش	ش	ش	sh
Sād	ص	ص	ص	ص	s
Zād	ض	ض	ض	ض	z
Tî	ط	ط	ط	ط	t
Zî	ظ	ظ	ظ	ظ	z
Eyîn	ع	ع	ع	ع	a ^e (spir. asper)
Ghain	غ	غ	غ	غ	gh
Fa	ف	ف	ف	ف	f
Qāf	ق	ق	ق	ق	q
Kāf	ک	ک	ک	ک	k
Gāf	گ	گ	گ	گ	g
Lām	ل	ل	ل	ل	l
Mim	م	م	م	م	m
Nun	ن	ن	ن	ن	n
Ha	ه	ه	ه	ه	h
Waw	و	و	و	و	w
Ya	ی	ی	ی	ی	y

3. There is also a double or combination letter composed of **ا** (Alif) and **ل** (Lām), called 'lām-alif', and written thus: **لا**

4. The letters **ا** **د** **ذ** **ر** **ز** **ژ** and **و** can only be joined to a preceding letter.

5. In joining **ا** to **ک** or **گ**, is formed the ligature **کا** and **گا**

6. In joining **ن ب ت ص** and many other letters to the letters **ج چ ح خ**, is formed the ligature **ن ج ب ت ص**, etc.

Key to the Pronunciation

7. To get the best results in the pronunciation of the transcribed Kurdish words, the reader should try to observe the following diacritical marks:

ā, as in fāther, ārm, pālm

a, as in am, add, fat.

e, as in end, pet, ten.

ī as in pique, machīne, intrigue.

i as in ill, pit, sin.

ō as in ōld, rōw, bōne.

o, as in not, odd, occur.

ū, as in tūne, lūte, jūry.

u, as in up, under, tub.

Phonetic Value of the Letters

8. | (Alif) has an aspirated sound. Like all other letters in the Kurdish alphabet, this letter is theoretically a consonant, but it is being used more and more as a vowel, and as a medial or final it is pronounced like 'a' in 'father'. Ex. پادشا (pād-ishā) 'King'. As an initial it is sometimes pronounced 'a', and sometimes 'i', according to its supposed or indicated vowel mark. Ex. ارض (arz) 'earth', and انسان (insān) 'man'; and sometimes as an initial it only serves as a brace for a follow-

ing 'vowel letter' and remains silent. Ex. ایواری (ewāre) 'evening', ایران (īrān) 'Persia', اورمی (ūrmī) 'Urmia', etc.

9. ب (Ba) as a rule, has the phonetic value of our 'b'. Ex. باب (bāb) 'father'. As a final, however, it sometimes has the sound of 'p'. Ex. شراب (sharāp) 'wine'.

10. پ (Pa) and ت (Ta) have the phonetic values of our 'p' and 't', respectively. Ex. پیاو (piāū) 'man', تری (tre) 'grapes'.

11. ث (Sa) is used only in words borrowed from the Arabic, and has the sound of sharp 's' in 'seek'. Ex. مثلاً (masalān) 'for instance'.

12. ج (Jīm) has the phonetic value of our 'j'. Ex. جل (jil) 'clothes'.

13. چ (Chīm) is pronounced like 'ch' in the word 'church'. Ex. کچ (kich) 'girl'.

14. ح (Hī) is a strong aspirate, and has the phonetic value of our 'h' in 'hurrah'. Ex. حروف (hirūf) 'letter'.

15. خ (Khī) is a harsh guttural which has no equivalent in English, but comes very near to the German 'ch' in 'loch'. Ex. خرج (kharj) 'expense'.

16. د (Dāl) as a rule, has the phonetic value of our 'd', but as a final it sometimes has the sound of 't'. Ex. دایک (dāik) 'mother'.

17. ذ (Zāl) is used only in words borrowed from the Arabic, and has the phonetic value of 'z' in 'brazen'. Ex. خدمت (khizmat) 'service'.

18. ر (Ra) and ز (Za) are pronounced like our 'r' and

'z', respectively. Ex's. رى (re) 'road', زار (zār) 'mouth',

19. ژ (Zha) is pronounced like 's' in 'pleasure'. Ex.

ژن (zhin) 'woman'.

20. سین (Sīn) has the sound of 's' in 'Esther'. Ex.

سپی (spī) 'white'.

21. ش (Shīn) has the phonetic value of 'sh' in 'shade'.

Ex. شش (shash) 'six'.

22. ظ (Zī) are used only in words borrowed from the Arabic, and have the hard sounds of 's' in 'hissing', 'z' in 'zone', 't' in 'toss', and 'z' in 'buzzing', respectively. Ex's. صابون sābūn 'soap', ضرر (zarar) 'damage', طباع (tabagh) 'August', ظلم (zulm) 'oppression'.

23. ع (Eyin) is a guttural, peculiar to the Oriental languages, and has the phonetic value of the Greek 'spiritus asper' (ء). Ex. عمل (amal) 'deed'.

24. غ (Ghaīn) is a hard guttural, pronounced like 'gh' in 'ghost'. Ex. غیرت (ghāirat) 'courage', 'zeal'.

25. ف (Fa), ق (Qāf), ک (Kāf), and گ (Gāf) are the same as our 'f', 'q', 'k', and 'g', respectively. Ex. فرش (farsh) 'rug', قلم (qalam) 'pen', کور (kur) 'boy', گوشت (gōsht) 'meat'.

26. ل (Lām), م (Mim), and ن (Nun) are the same as our 'l', 'm', and 'n', respectively. Ex. لال (lāl) 'dumb', مر (mar) 'sheep', نان (nān) 'bread'. ن followed by ب is sometimes pronounced like 'm'. Ex. انبار (ambār) 'store room'.

27. ه (Ha) is also sometimes used as a vowel. It is a soft aspirate which, in all initial, and in most medial positions, has the phonetic value of 'h' in 'heart'; but in some medial, and in all final positions, it is pronounced like 'a' in the word 'Mekka'. Ex. هاوین (hāwīn) 'summer', بهار (bahār) 'spring', نیوهر (nīw-ā-rō) 'mid-day', پشیلہ (pishilā) 'cat'.

28. و (Waw) although theoretically a consonant, it is often used as a vowel. Standing alone as a conjunction, it has the phonetic value of 'o', in 'omit', or 'wa' in 'wagon'. Ex.

پیاویک و ژنیکم دی (pīāw-ek ō zhīn-ek-im dī) 'I saw a man and a woman', او دخوا و دخواتوه (āu dakhōā wa dakhōā-tawā) 'He eats and he drinks'. As an initial, or between two vowels, it has the value of 'w'. Ex. وره (warā) 'come!', شوی (shawē) 'in the night'; but as a medial or final, it is pronounced 'ū', or 'ō'. Ex. روز (rōzh) 'day', روس (rūs) 'Russian', چاو (chāū) 'eye', برو (birō) 'go!'.

29. ی (Ya) is also occasionally used as a vowel. As an initial, or followed by ا, it has the phonetic value of 'y' in 'yard'. Ex. یخسیر (yakhsīr) 'prisoner', دنیا (dunyā) 'world', قایم (qā-yīm) 'hard'. As a medial or final it is sometimes pronounced 'e', and sometimes 'ī'. Ex. کتب (kateb) 'book', خیز (khīz) 'sand'.

Note.—It may here be remarked, that several serious difficulties are in the way of an orthography which shall perfectly represent the sound of each word.

One great difficulty is met with in regard to words which have been transferred from the Persian, Turkish, Arabic, and other languages. These words in Kurdish, are often completely disguised, and years will pass before we successfully trace out their origin. Others are more or less corrupted, though not properly made over; and still others retain very much of their original form and sound.

The varieties in dialect present another great obstacle not easily surmounted. As familiarity is acquired with the language spoken in all the dialects, reasons are found for changing orthography which was supposed to be definitely settled.

CONSONANTS

30. Theoretically, all the letters in the Kurdish Alphabet are consonants, and as such, may be divided into three classes, namely, 'hard', 'soft', and 'neutral' letters, as follows:

(1.) The nine *hard* letters are ط ظ ح خ ص ض

ق and ع غ

(2.) The eight *soft* letters are ا ت ذ ز س ک

ه and گ

(3.) The remaining fifteen *neutral* letters are ب پ ث

ی and ج چ د ر ژ ش ف ل م ن و

31. The Kurdish sometimes substitutes خ for غ, in words borrowed from the Arabic and Persian. Ex. غم (gham) 'sorrow', is usually written خم (kham); مشغول mashghöl 'occupied', is written مشخول (mashkhöl), etc. In the same manner ا and ع, ب and پ, ت and ط, ژ and ڙ, sometimes interchange. گ and ک, ک and ق, ص and س, ش

32. The consonant د, used as a final, usually loses its sound when preceded by ن. Ex. پشینه (pishtend) 'girdle', sounds like 'pishten—'.

33. The consonant ر, as a final, in the verbal stem, Passive Voice, is assimilated by initial ر in the passive suffixes ری and را.

34. Initial ع is sometimes pronounced like 'h'. Ex. عاجز

(ājiz) 'disgusted', is sometimes pronounced 'hājiz', and عجم (ajam) 'Ajam', is sometimes pronounced 'hajam', etc.

35. The consonant ه is often substituted for initial ا , and sometimes prefixed to ا , both in foreign and native words. Ex. هول (haūwal) 'first', for اول (aūwal); هسپ (hasp) 'horse', for اسپ (asp); هومید (hūmīd) 'hope', for اومید (ūmīd); هستر (hestir) 'mule', for ایستر (estir); هشک (hishk) 'dry', for اشک (ishk); هاوال (hāwāl) 'companion', for اوال (awāl); هاسن (hāsin) 'iron', for آسن (āsin); هیوان (haīwān) 'balcony', for ایوان (aīwān); هنگوتن (hangaūtin) 'to hit', for انگوتن (angaūtin), etc.

36. The consonant ه is sometimes dropped when followed by ی . Ex. ینان (enān) 'to bring', for هینان (henān); یشتن (eshtin) 'to leave', for هیشن (heshtin); شاید (shāīd or shāyīd) 'witness', for شاهید (shāhīd), etc.

37. For the letter ة used as a final in words borrowed from the Arabic, the Kurdish substitutes ت Ex. زحمت ; zah-mat) 'trouble', for زحمة . In the same way ت is sometimes substituted for final ث Ex. میرات (mīrāt) 'inheritance', for میراث (mīrās).

38. When the same consonant ends one syllable and begins the next syllable in the same word, it is not written twice, but one single letter is made to serve for the two, and a special duplication mark َ or ُ called شَد (shadd), is placed over it. Ex. ملا (mallā) 'Mollah', for ملا خلا (khullā) 'God', for دلیم خلا (dallem) 'I say', for اما دلیم (ammā) 'but', for اما , etc.

VOWELS

39. It is becoming more and more practicable to employ four letters of the Arabic-Persian alphabet as vowels. With these letters representing the long vowels, and certain marks placed over or under the consonants for short vowels, it becomes easier to distinguish between long and short vowels.

40. **The Long Vowels:**—There are four letters in Kurdish used as long vowels, namely ا و ه and ی .

(1.) Their Positions: In all medial and final positions

ا و and ی usually represent long vowels, and ه is usually long as a final, and sometimes long as a medial.

(2.) Their Phonetic values:—The letter ا and ه are equivalent to our 'ā'; و is equivalent to 'ū' and 'ō', and ی is equivalent to 'e' and 'ī'.

Note.—These letters are used as long vowels only in syllables where they are connected with one or more consonants.

41. **The Short Vowels:**—There are no letters in Kurdish used independently as short vowels. The letters ا و ه and ی when standing alone in a syllable, are treated as consonants.

The short vowels are represented by certain marks placed over or under the consonants which the vowel-sounds are to follow.

(1.) Their Marks: َ is called زیر (zabar)

ِ is called زیر (zīr)

and ُ is called پُوش (pūsh)

(2.) Their Phonetic values:

- ˘ is equivalent to 'a' or 'e'
 ˙ is equivalent to 'i'
 and ˚ is equivalent to 'u' or 'o'

Note.—These vowel marks are usually unwritten; they are supposed to be known.

42. When an initial **ا** is to be made long, it is doubled, or one small 'Alif' is written over the other thus: **آ**. This duplication mark is called **مَدَّة** (maddā).

43. Other signs used considerably in Arabic, but scarcely ever employed in Turkish and Persian, and very seldom met with in Kurdish, are the following: The sign **َ** placed over a letter to indicate that it should be followed by the sound of 'an' or 'en'. Example: **مثلاً** (masalān) 'for instance'; or the same sign may be placed below a letter to show that it should be followed by the sound of 'in' or 'un'.

The sign **(ء)** 'hamza' is used in different ways in accordance with the rules of Arabic and Persian grammar; but it suffices here to note, that when put over a medial **ي** the two dots of that letter are left out, and when put at the end of a word after **ا** it is pronounced 'ī'. Examples: **إسرائيل** (isrāyīl) 'Israel'; **قصة خَلَّي** (qissa-ī khullāi) 'The word of God'.

44. When a word is spelt, the name of the consonant is first spoken, and immediately after it, is said the name of the vowel mark accompanying it. Example: In spelling the word **أَمِنْ** (amin) 'I'. we say: Alif-zabar (a), Mim-zīr-Nun' (min), 'a-min'.

45. Exercise in Spelling:—

بَاب (bāb) 'father', Ba-Alif-Ba, 'bāb'.

دَايَك (dāik) 'mother', Dāl-Alif-Ya-Kāf, 'dāik'.

كُور (kūr) 'boy', Kāf-Waw-Ra, 'kūr'.

كِچ (kich) 'girl', Kāf-zīr-Chīm, 'kich'.

وَرِه (warā) 'come!', Waw-zabar (wa), Ra-Ha (rā),
'warā!'

بِرُو (birō) 'go!', Ba-zīr (bi), Ra-Waw (rō), 'birō.'

هَاتِم (hātim) 'I came', Ha-Alif (hā), Ta-zīr-Mīm (tim),
'hātim'.

اُورُو (aūrō) 'to-day', Alif-Waw (aū), Ra-Waw (rō), 'aūrō'.

لِيرِه (lerā) 'here', Lām-ya (le), Ra-Ha (rā), 'lerā'.

سَبْحِیْنِی (sibhaïne) 'to-morrow', Sād-zīr-Ba (sib), Ha-zabar-
Ya (haī), 'sib-haī', Nun-Ya (ne), 'sibhaïne'.

Vowel Changes

46. The vowels in Kurdish are often changed by assimilation, contraction, and substitution, and sometimes by a prolonged pronunciation. These changes, however, are very irregular, and there are many exceptions to the rules.

47. **Assimilation:**—(1.) A short vowel is often assimilated by a preceding or following long vowel. Examples: پَشِیْلِک (pishīlek) 'a cat', for پَشِیْلَهْیَک (pishīla-ek); مِشِیْک (meshek) 'a forest', for مِشَهْیَک (mesha-ek); قِصِیْک (qissek) 'a word', for قِصَهْیَک (qissa-ek); اَمِش (amash) 'we also', for اَمِش (ama-ish). The latter is sometimes also written اَمَش (amash), the 'zabar' being substituted for the short medial vowel .

(2.) Of two succeeding long vowels, the following vowel is often assimilated by the preceding. Examples: اتوش (atūsh) 'thou also', for اتویش (atū-īsh); انگوش (angōsh) 'you also', for انگویش (angō-īsh).

Note.—Exceptions to this rule are met with in words in which the preceding vowel is an ا . Examples: بادشایک (pādishāek) 'a King'; برایک (brāek) 'a brother'; چرایک (chrāek) 'a light'; خلایک (khullāek) 'a God'.

(3.) Of three succeeding vowels, or a vowel and a diphthong, the first vowel is often assimilated. Examples: داو (dāu) 'in that' or 'in this', for ده او (da-aū); باو (bāu) 'by that' or 'by this', for به او (ba-aū). And sometimes 'zabar' is substituted for the first vowel of the diphthong. Ex. دَو (daū) for داو, بَو (baū) for باو; and لَو (laū) 'from this' or 'from that', for له او (la-aū).

(4.) Initial ا is generally assimilated by final ی of the preceding word. Examples: ای من (ī min) 'mine', for ای امن (ī amin); ای وان (ī wān) 'theirs', for ای اوان (ī awān); مالی مه (mālī mā) 'our house', for مالی امه (mālī amā).

(5.) The vowel ی (ī) is sometimes assimilated by a preceding vowel ی (e), when they appear as two successive medial or final vowels. Examples: پیان (peān) 'to or by them', for پیان (peīān); لیان (leān) 'from them', for لیان (le-īān); جی (je) 'place', for جیی (jeī); ری (re) 'road', for ریی (re-ī); پی (pe) 'foot', for پیی (pe-ī).

48. **Contraction:**—Two successive identical vowels are oc-

casionally contracted into one vowel. Examples: جيك (jek) 'a place', for جىيك (je-ek); ديك (dek) 'a village', for دىيك (de-ek); ريك (rek) 'a road', for رىيك (re-ek); پيك (pek) 'a foot', for پىيك (pe-ek). But very often both vowels are retained.

49. **Substitution:**—In the pronunciation of the Kurdish vowels we often hear 'u' substituted for 'ū', 'o' for 'ō', and 'ö' for 'ü'. The pronoun تو 'thou', is sometimes pronounced (tū) and sometimes (tō); and the verb چو 'he, she, or it went', is sometimes pronounced (chū) and sometimes (chō).

Medial or final 'e' is sometimes pronounced 'ī', and vice versa. Examples: هينان 'to bring', is usually pronounced (henān), but we sometimes hear (hīnān); دمرى 'he, she, or it dies,' is usually pronounced (damre), but we sometimes hear (damrī).

50. **Prolonged Pronunciation:**—

The vowels ا و and ی are naturally pronounced long in some words, in other words the prolonged pronunciation is due to rhyme in poetry, and in other words again the prolongation is made for the sake of emphasis. Examples

آخر (ākhir) 'last', is pronounced (āākhir)

آو (āō) 'water', is pronounced (āāō).

درونى (drūnī) 'sewing', is pronounced (drūūnī).

دکۆزم (dakūzhim) 'I kill', is pronounced (dakūūzhim).

سى (se) 'three', is pronounced (see).

شەست (shest) 'sixty' is pronounced (sheest).

کۆره (kūrā) 'stove', is pronounced (kūūrā).

یستا (estā) 'now', is pronounced (eestā).

یشک (īshk) 'dry', is pronounced (īīshk).

Note.—Many of these vowel changes, and especially the 'substitution', and the 'prolonged pronunciation', are due to dialectic differences. The more educated class will not use them as much as the more ignorant, and some will not recognize them at all, but they nevertheless really exist.

DIPHTHONGS

51. The Kurdish diphthongs are five in number. Two of these are sometimes formed by vowel letters, and sometimes by a vowel letter and a vowel mark, and sometimes they are long and sometimes short, according as to what position they occupy in a word, and we may classify them as 'Simple', 'Combination', and 'Long Diphthongs'. The other three, which are very little used, are formed by vowel letters only, and are always 'simple' or short.

52. **Simple Diphthongs:**—The simple diphthongs are formed by two vowel letters. These are: (1) ائى (āī), which is an interjection; (2) او (aū), which is sometimes a Demonstrative, and sometimes a Personal Pronoun; (3.) وى (oī); (4) ىى (eī); and (5) يو (eū).

53. The two first simple diphthongs may stand alone as an interjection or as a pronoun, and occasionally constitute the first syllable in a compound word. Examples: ائى چى دكى (āī chī dakaī) 'O, what are you doing?'; او پياوه چا كه (aū piāwā chāk-ā) 'This or that man is good'; او وا دلى (aū wā dalle) 'He, she, or it says so'; او جار چاك دى (aū jār chāk dabe) 'Then it will be good'; and the compound words: اورو (aū-rō) 'to-day'; اوشو (aū-shaū) 'to-night'; ايوان (āī-wān)

'balcony'; اولاد (aū-lād) 'descendant'; اویش (aū-īsh) 'he, she, or it also'. The other three diphthongs cannot stand alone, nor constitute the very first character in a word. Ex.

روی (r-oī) 'he, she or it went'; خوی (kh-oī) 'him, her or itself'; ری (r-eī) 'road'; پی (p-eī) 'foot'; نیو (n-eū) 'half', 'in', 'into'.

54. **Combination Diphthongs:**—The combination diphthongs have the same phonetic values as their corresponding 'Simple Diphthongs'. They are only formed differently, being a combination of a vowel letter and a vowel mark. This formation is often due to vowel changes.

These are: (1) اِی (āī), and (2) اُو (aū).

55. The combination diphthongs cannot stand alone, but may occupy any syllable in a word. Examples: گوره (gaū-rā) 'large'; حوت (haūt) 'seven'; خون (khaūn) 'sleep'; میت (maīt) 'corpse'; ماینی (mā-baī-ne) 'between'; هَلْکُوتِن (hal-kaū-tin) 'to happen', etc.

56. When a word ending in ه is to add ی the ه is assimilated by the ی and the 'Combination Diphthong' اِی is formed; and this again is sometimes contracted into اِی 'e'. Examples: او هَسپِی (aū haspaī) 'that horse', is usually written او هَسپی and that again is occasionally contracted to او هَسپی (aū haspe). In the same way او مالِی (aū mālaī) 'that house', becomes او مالِی and is sometimes even contracted to او مالی (aū māle), etc.

57. **Long Diphthongs:**—The long diphthongs are like their corresponding 'Simple Diphthongs' as to form. The

reason for their being characterized as long is, that their initial **ا** is distinctively long, either by virtue of the **مدّه** (mad-dā) or prolongation mark placed over it, or by virtue of its position as a medial.

These are: (1) **آی** (āī), and (2) **آو** (āū).

58. The long diphthongs may stand alone, or occupy any position in a word. Examples: **آی** (āī) 'Ah!' (Is a vulgar interjection expressing disgust); **آو** (āū) 'water'; **چای** (chāī) 'tea'; **چاو** (chāū) 'eye'; **تاو** (tāū) 'sun'; **خورای** (khō-rāī) 'free'; **امریکای** (am-rī-kāī) 'an American'; **زرداو** (zar-dāū) 'bile'; **دراو** (drāū) 'money', etc.

ACCENT

59. The Kurdish nouns, pronouns, adjectives and adverbs have three distinct accents.

These are: (1) **The individual accent**—or the accent which the word has as it stands alone, which is usually on the last syllable.

(2) **The combination accent**—or the accent which the word has in the sentence, which is very irregular; but it is usually on the second syllable.

(3) **The poetic accent**—or as the word is accentuated in verse, which is usually a 'trochaic' accent (' ~) on the last two syllables.

60. The accentuation of the Kurdish words is somewhat irregular, owing to the fact that words borrowed from other languages are not accented alike, but have, more or less, brought their peculiar accent with them.

61. In vowel changes, the accent of an assimilated vowel falls on the vowel that assimilated it.

PUNCTUATION

62. It has been deemed advisable to introduce a few marks of punctuation. These are, the period (.), as we use it; the colon (:), as a substitute for our comma and semi-colon; and the question mark, exclamation point and parenthesis, as we use them in English.

CHAPTER II

NOUNS

63. There are two genders in Kurdish, masculine and feminine, and the nouns are of two numbers, the singular and the plural.

Gender

64. In Kurdish most animals have names designating the masculine and feminine, as هَڤ (hasp) 'horse', and ماین (māyīn) 'mare'; کَلَب (kalabāb) 'rooster', and مَرِشْک (marīshk) 'hen'; گولەسَگ (gōl-ā-sag) 'dog' (m), and دِلەسَگ (del-ā-sag) 'bitch', etc.

The female of mankind also has a special name designating gender. Ex. کِچ (kich) 'girl'; ژن (zhin) 'woman'.

But the gender of some animals is designated, as with us, by the word 'male', نیر (ner), and by the word 'female', می (me), which are usually placed after the noun.

Examples— پشیلە نیر (pishilā-ner) male-cat.

بشيله می (pishilā-me) female-cat.

کو تره نیر (kōtir-ā-ner) male-dove.

کو تره می (kōtir-ā-me) female-dove.

قازی نیر (qāz-ī-ner) gander (lit. male-goose).

قازی می (qāz-ī-me) goose (lit. female-goose).

مراوی نیر (mirāwī-ner) drake (lit. male duck)

مراوی می (mirāwī-me) duck (lit. female-duck).

65. You will notice in the examples given above, that when the final letter of the noun is a consonant, the vowel letter 'ā' or ی 'ī' is used as a connective between the noun and the gender suffix.

66. Instead of گوله سگ (gōl-ā-sag) and دیله سگ (del-ā-sag), we may also employ the gender suffixes نیر (ner) and می (me) and say سگه نیر (sag-ā-ner) and سگه می (sag-ā-me).

67. In a few instances it seems that the gender suffix می (me) may be prefixed to the masculine noun to form the feminine. Example: میکر (me-kar) 'female-donkey'. This, however, is not exactly used, but something practically the same, namely ماکر (mā-kar).

Another example is met with in the word مانگا (mā-n-gā) 'cow' (lit. 'female ox'). The ما (mā) is undoubtedly the same as the gender suffix می (me), but prefixed to the word گا (gā) 'ox'. In both cases a vowel change from 'e' to 'ā' may have taken place.

Number

68. Plurals are generally formed in Kurdish by suffixing ان (ān) to the singular.

Examples: کور (kūr) 'boy', کوران (kūr-ān) 'boys'; کِچ (kich) 'girl', کِچان (kich-ān) 'girls'; کَتیب (kateb) 'book', کَتیبان (kateb-ān) 'books'; پیاو (piāū) 'man', پیاوان (piāw-ān) 'men'; مال (māl) 'house', مالان (māl-ān) 'houses', etc.

69. When a noun in the singular ends in ا (ā), that vowel is usually assimilated by the ا of the plural ending ان (ān). Examples: قِصان (qiss-ān) 'words', for قِصهان (qissa-ān); پِشیلان (pishil-ān) 'cats', for پِشيلهان (pishila-ān); مِشان (mesh-ān) 'forests', for مِشهان (mesha-ān).

70. When a noun ends in ا (ā), the connective ی (y) is placed between it and the plural ending ان (ān). Examples:

گَلا (galā) 'leaf', گَلايان (galā-y-ān) 'leaves'; برا (brā) 'brother', برايان (brā-y-ān) 'brothers'; پادِشا (pād-ishā) 'King', پادِشايان (pādishā-y-ān) 'Kings'; چرا (chrā) 'light', چرايان (chrā-y-ān) 'lights'.

71. The singular is often used with a plural signification. Examples: چَند هَسپ هَیه (chand hasp hayā) 'how many horses are there?'; گَلاک هَسپ هَیه (galak hasp hayā) 'there are many horses'; یِست پیاو و سِی هَزار مَر (bīst piāū wa se hazār mar) 'twenty men and three thousand sheep'. This employment of the singular in a plural sense, is always the case after a numeral.

72. There are also other ways of forming the plural in Kurdish, which we find employed in some local dialects, and which the student should know.

Around Sinna, the suffix گَل (gal) is used as a plural ending. Ex. کورگَل (kūr-a-gal) 'boys', کِچگَل (kich-a-gal) 'girls', etc. The connective vowel ا (a) is inserted between the noun and the plural ending

Around Garroose, and at Kermanshah, the suffix یل (il) is employed as a plural ending. Ex. کوریل (kūr-īl) 'boys', کِچیل (kich-il) 'girls', etc.

In some parts of Kurdistan, according to Prof. Beresin, the suffix تی (te) or ته (tā), with the connective vowel ا (a) inserted, is employed as a plural ending. This would make the word کورتی (kūr-a-te) or کورته (kūr-a-tā) for 'boys'. It is not impossible, however, that this ته (a-tā) is a Definite Article suffix, similar to our كه (a-kā), mistaken for a plural ending.

ARTICLES

73. The Kurdish language has no independent articles like our 'the' and 'a' or 'an' in English; but there are three suffixes, two for the Definite Article, and one for the Indefinite Article, which, as a rule, take their place. One of the Definite Article suffixes is usually employed in connection with the Demonstrative Pronoun او (aū).

74. **The Definite Article** is generally expressed by the suffix كه (kā), and the vowel ا (a) is inserted as a connective

between the suffix and all substantives, except those ending in | or ۴ .

Examples: کورَکَ (kūr-a-kā) 'the boy'; کچَکَ (kich-a-kā) 'the girl'; پیاوُکَ (piāw-a-kā) 'the man'; دراوُکَ (drāw-a-kā) 'the money'; چایَکَ (chāy-a-kā) 'the tea'; تايَکَ (tāy-a-kā) 'the bale', etc.

75. In the plural the definite article suffix کَ (kā) precedes the plural ending ان (ān), and ۴ is assimilated by | . Examples: کورَکان (kūr-a-kān) 'the boys'; کچَکان (kich-a-kān) 'the girls'; پیاوُکان (piāw-a-kān) 'the men'; دراوُکان (drāw-a-kān) 'the moneys'; چایَکان (chā-y-a-kān) 'the teas'; تايَکان (ta-y-a-kān) 'the bales', etc.

76. In some substantives, final و or ی may take the duplication mark ۴ before suffixing کَ (kā), in other words it is absolutely necessary to employ the duplication mark.

Examples: The word 'man' may be written پیاوُکَ (piāw-a-kā) 'the man', or پیاوُکَ (piāū-wa-kā); and دراوُکَ (drāw-a-kā) may also be written دراوُکَ (drāū-wa-ka) چایَکَ (chā-y-a-kā) may be written چایَکَ (chāī-ya-kā); تايَکَ (tā-y-a-kā) may be written تايَکَ (tāī-ya-kā); but دروُکَ (drū-wa-kā) 'the thorn', cannot be written differently تريَکَ (tre-ya-kā) 'the grape', cannot be written differently, and many other words must take the duplication mark ۴ when the definite article کَ (kā) is suffixed.

77. Final ۴ is usually substituted by 'zabar', when followed by the definite article suffix کَ (kā). Examples: قصَکَ (qisa-kā) 'the word', for قصَکَ ; ميشَکَ (mesha-

kā) 'the forest', for **میشه که** ; **ریگه که** (rega-kā) 'the road', for **ریگه که** , etc.

78. **The Definite Article** may also be expressed by the suffix **ا** (ā), employed in connection with the Demonstrative Pronoun **او** (aū).

Examples: **اوه کوره** (aū kūr--ā) 'the boy' (lit. 'this or that boy'); **او کچه** (aū kich-ā) 'the girl'; **او پیاوه** (aū piāw-ā) 'the man'; **او دراوه** (aū drāw-ā) 'the money'; **او چایه** (aū chāy-ā) 'the tea'; **او تایه** (aū tā yā) 'the bale', etc.

Note.—The demonstrative pronoun **او** (aū) may also be used in connection with the suffix **که** (kā), forming a compound definite article. Ex. **او سی هسپکه** (aū haspa-kā) 'the (this or that) horse'; **او سی هسپکه** (aū se haspa-kānā) 'the (these or those) three horses.'

79. In the plural the definite article suffix **ا** (ā) follows the plural ending **ان** (ān). Examples: **او کورانه** (aū kūr-ān-ā) 'the boys' (lit. 'these or those boys'); **او کچانه** (aū kich-ān-ā) 'the girls'; **او پیاوانه** (aū piāw-ān-ā) 'the men'; **او دراوانه** (aū drāw-ān-ā) 'the moneys'; **او چایانه** (aū chā-y-ān-ā) 'the teas'; **او تایانه** (aū-tā-y-ān-ā) 'the bales', etc.

80. This form of expressing the definite article, however, is less perfect and regular, as it leans heavily towards the Demonstrative meaning, and it cannot be used as regularly with all substantives as the simple suffix **که** (kā).

81. Substantives ending in **و** or **ی**, frequently only employ the Demonstrative Pronoun **او** (aū). In case the suffix **ا** (ā) is used, the connective **ی** (y) is employed. Ex-

amples: **اوا** (aū aghā) 'the landlord' (lit. 'this or that landlord'), may also be written **اواغیه** (aū aghā-yā); **او قسه** (aū qisā) 'the word', may be written **او قسه یه** (aū qisa-ya); **اورى** (aū re) 'the road', may also be written **اورى یه** (aū re-yā), etc.

82. Substantives ending in **ا** or **ی**, may even omit the Demonstrative Pronoun, and still retain the Definite Article signification. Examples: **پادشا گوره یه** (pādishā gaūrā yā) 'the King is great'; **قاضى مرد** (qazi mird) 'the judge died'; **پشيله هلات** (pishilā halāt) 'the cat fled', etc.

83. Substantives used collectively, very often omit the Definite Article suffixes. Examples: **ولات چلونه** (walāt chilōn-ā) 'How is the country?'; **خلك رحته** (khalk rahat-a) 'the people are quiet'; **كرد فقيره** (kurd faqīr-ā) 'the Kurds are poor (humble)'.

84. Other substantives are so definite in themselves, that no Definite Article is necessary. Examples: **حاكم هات** (hākīm hāt) 'the Governor came'; **حكيم روى** (hakīm roī) 'the Doctor went'; **خانم نخوشه** (khānim nakhōsh-ā) 'the lady is sick'; **صاحب مال ليره نيه** (sāhib mal lerā nīā) 'the landlord is not here', etc.

85. The Indefinite Article is generally expressed by employing the numeral **يك** (ek) as a suffix.

Examples: **كوريك** (kūr-ek) 'a boy'; **كچيك** (kich-ek) 'a girl'; **پياويك** (pī-āw-ek) 'a man'; **دراويك** (drāw-ek) 'a coin'; **چايك** (chā-y-ek) 'a tea'; **تايك** (tā-y-ek) 'a bale', etc.

86. Final **ا**, in a substantive, is usually assimilated by

the **ی** of the Indefinite Article suffix **یک** (ek). Examples: **قِصِیک** (quis-ek) 'a word'; **مِشِیک** (mesh-ek) 'a forest'; **پِشِیلِیک** (pishil-ek) 'a cat'. (See 47, 1.)

87. Final **و**, in a substantive, is usually pronounced and transcribed 'w', when followed by the Indefinite Article suffix **یک** (ek). Examples: **چاویک** (chāw-ek) 'an eye'; **شَوِیک** (shaw-ek) 'a night'; **لَغاویک** (laghāw-ek) 'a bridle'. The **و** is occasionally written 'ū' even in these words, and especially so if it is preceded by a consonant. Ex. **جوانویک** (jūānū-ek) 'a colt'.

88. Final **ی**, in a substantive, is sometimes contracted with the **ی** of the suffix **یک** (ek), (See 48); but very often both are retained, or only one is written with a duplication mark placed over it, and in either case, 'y' is inserted as a connective. Examples: **تَریِیک** (tre-yek) 'a grape', may also be written **تَریِک**; **کُرسیِیک** (kursī-yek) 'a chair'; **دَرزِیِیک** (darzī-yek) 'a needle', 'a tailor', etc.

89. A substantive with the Indefinite Article suffix **یک** (ek), is very often used in a plural sense in connection with the definite and indefinite numerals. Examples: **بِست مالِیک** (bīst māl-ek) 'twenty houses'; **چَند مالِیک** (chand māl-ek) 'several houses', or if used interrogatively, it means: 'How many houses?'; **هَمو کارِیکِی دَکَم** (hamū kār-ekī dakam) 'I do all kinds of work'; **خِیرِیکِی زور دَکَن** (kher-ekī zōr dakan) 'They do much charity.'

To this peculiar class of words may also be classed the Adverb **هِنْدِیک** (hend-ek) 'some', 'a few', which is a com-

bination of هیند (hend) 'some', or 'a few', and the Indefinite Article suffix يك (ek).

90. In the Oblique Cases the Definite and Indefinite Articles are very often expressed without any other suffix than the Case ending ی 'e' or 'ī'. Examples: دَر کِی پیو ده (darkāi pewādā) 'close the door!'; هَاتِمه شاری (hātim-ā shārī) 'I came to the City'; مَرِشکِی دَکُوزِم (marīshkī dakūzhim) 'I kill a hen'; هَناری دَدَم (hanārī dadam) 'I give an orange', etc.

DECLENSION

91. There is really no declension of nouns in Kurdish; but the different relations are generally expressed by prepositions, as in English and many other languages, and by a few postpositions.

92. There are seven Cases, of which the Nominative is distinguished by its ending, having, as a rule, either the definite or the indefinite article suffix; the Genitive, Dative, Accusative, Locative, and the Ablative Cases are distinguished by various prepositions, and a few postpositions, and generally take the case-ending ی (ī) or (e); the Vocative Case is distinguished by its suffixes ا (ā) or ی (e) in the singular, and ینه (īnā) in the plural, or by the interjections آئی (aī) or یا (yā).

93. It is very difficult to give a perfect rule as to which nouns take (ī) and which take (e) as case-endings; but most nouns ending in the vowels ا or ه, or in the consonants, usually take the case-ending (ī); and most nouns ending in the vowels و or ی, or in the consonants ن or ز

(preceded by ا , 'zabar', or و), or in the consonants ل or غ (preceded by ا or 'zabar'), usually take the case-ending (e).

Examples: (Nouns taking the case-ending 'ī'): برای (brā-ī) 'brother'; قصی (qissa-ī) 'word'; بابی (bāb-ī) 'father'; دایکی (dāik-ī) 'mother', etc. (Nouns taking the case-ending 'e'): شوی (shaw-e) 'night'; صبحینی (sibhaïne) 'morning'; چومی (chôm-e) 'river'; وانی (wān-e) 'Wan'; قوری (qōrr-e) 'mud'; مالی (māl-e) 'house'; ساوجبلاغی (sāuj-balāgh-e) 'Soujbulak', etc.

94. **The Nominative Case** is formed, as a rule, by suffixing the definite or indefinite article to the original stem of the noun.

Examples: مالکه (mālakā) 'the house', او ماله (āu mālā) 'the house' (lit. 'this or that house'), مالیک (mālek) 'a house'; پیاوکه (piāwakā) 'the man', او پیاوه (āu piāwā) 'the man', پیایک (piāwek) 'a man'; کتیکه (katebakā) 'the book', او کتیه (āu katebā) 'the book', کتیک (katebek) 'a book', etc.

95. **The Genitive Case** is formed by employing the preposition ای (ī) 'of', with or without the article suffixes.

Examples: ای مالی (ī māl-e) 'of the house' (without any definite article), ای مالگی (ī mālaka-ī) 'of the house', ای او مالی (ī āu mālā-ī) 'of the (this or that) house'.

96. In a sentence, the preposition ای (ī) is contracted into the prepositional suffix یی (-ī). Ex. هسپکی برای پادشای (haspaka-ī brā-ī pādishā-ī) 'the horse of the King's brother'.

97. The preposition د (da) or (ta) sometimes placed after the (ī), and thus forming the combination 'ī-da' or 'ī-ta', is undoubtedly the Syriac Genetive-sign ܕ , unnecessarily added.

98. **The Dative Case** is formed by employing one of the prepositions به (ba) or پی (pe) 'to', or بو (bō) 'to' or 'for', or the prepositional suffixes ۹ (ā) or ی (ī) 'to'—with or without the definite article suffix.

99. The prepositions به (ba) and پی (pe) have the same meaning as our English 'to', denoting 'to what object' or 'to whom' anything is 'said', 'showed', 'given', 'intrusted', etc.

There is a great difference, however, as to the connections in which the two prepositions are used. به (ba) is usually written separately, and may be employed in the declension of both nouns and pronouns, alike. The پی (pe), however, cannot stand alone, and consequently cannot be used in the declension of nouns. It is used with the pronouns only, and it is always suffixed by one of the pronominal suffixes م (m) 'me', ت (t) 'thee', ی (ī) 'him', 'her', or 'it', مان (mān) 'us', تان (tān) or و (ū) 'you', یان (yān) 'them'.

Examples: به مالی (ba māl-e) 'to the house' (Without any definite article suffix): به مالکی (ba mālaka-ī) 'to the house', به او مالی (ba āu mālā-ī) or باو مالی (b-āu mālā-ī) 'to the house' (lit. 'to this or that house'), به مالیکی (ba mālek-ī) 'to a house', به حاکمی دلیم (ba hākim-ī-dallem) 'I shall tell the Governor'; به توش دلیم (ba tūsh dallem) 'I shall also tell you'; به کس نیدم (ba kas na-ī-dam) 'I give it

to nobody'; پیم (pe-m) 'to me', پیت (pe-t) 'to thee', پیی (pe-ī) or contracted to (pe) 'to him, her, or it', پیمان (pe-mān) 'to us', پیتان (pe-tān) or پیو (pe-ū) 'to you', پیان (pe-yān) sometimes contracted to پيان, but pronounced the same way, meaning 'to them'; پیم دلی (pe-m dalle) 'he tells me'; پی دسیرم (pe dasperim) 'I intrust (it) to him'; پیت نشان ددم (pe-t nishān dadam) 'I shall show you.'

100. Sometimes, for emphasis, the prepositions به (ba) and پی (pe) are used together in the same sentence. Example: به حاکمی پی دلیم (ba hākīm-ī pe dallem) 'I shall tell the Governor', (lit. 'To the Governor, to him, I shall tell (it)').

101. The prepositions به (ba) and پی (pe) are also used to express the 'Dative of Instrument or Agent', denoting 'by', 'with', or 'through' what 'instrument' or 'agent' anything is accomplished.

Examples: به مالی ازاد دیم (ba māl-e āzād dabim) 'I shall be free by (means of) the house'; به مالکی (ba mālaka-ī) 'by the house'; به او مالی (ba āu mālā-ī) or باو مالی (ba-āu mālā-ī) 'by the house' (lit. 'by this or that house'); به مالیکی (ba mālek-ī) 'by a house'; به خویندنی فیر دیم (ba khwendin-ī fer dabim) 'I shall learn by reading'; به چکوی دیرم (ba chakō-ī da-ī-brim) 'I shall cut it with the knife'; پی دبرم (pe dabrim) 'I cut with it'; پیان دنوسیم (peyān danūsīm) 'I write with them.'

102. In connection with a few words like تسلیم (taslīm) 'deliver', نشان (nishān) 'show', etc., a Dative is formed by the suffix ی (i), of the same meaning as به and پی. Ex-

amples: *تَسْلِمِي وَي دَكَم* (taslīm-i wī dakam) 'I shall deliver (it) to him'; *نِشَانِي تُو دَدَا* (nīshān-i tū da-dā) 'he will show you'. This usage, however, is quite limited.

103. The preposition *بو* (bō) is the same as our English 'to' or 'for', denoting the object 'whither', 'for which', or 'for whom' anything 'goes', 'is sent', 'transferred', etc. This preposition has the peculiarities of both the *به* (ba) and the *پی* (pe), in this respect, that it may stand alone like the *به* (ba), or it may take the pronominal suffixes like the *پی* (pe). Examples: *بو مالی* (bō māl-e) 'to or for the house'; *بو مالِکِی* (bō mālaka-i) 'to or for the house'; *بو او مالی* (bō āu māla-i) 'to or for the house' (lit. 'to or for this or that house'); *بو وانی دِچِم* (bō wān-e dachim) 'I am going to Wan'; *بو تُو دِنیَرِم* (bō tū da-i-nerim) 'I will send it to you'; *زِمَانِ کُردی بو تُو زور زَحْمَتِه* (zimān-i kurd-i bō tū zōr zahmat-ā) 'The Kurdish language is very difficult for you'; *وَرِه او ی بوم هَلْگَرِه* (warā, awā-i bō-m halgr-ā) 'Come! (and) carry this for me!'; *بَلِی بوت هَلْدَ گِرِم* (ba-lī bō-t-haldagrim) 'Yes, I will carry (it) for you'.

104. The preposition *بو* (bō) is also used to express the 'Dative of Cause or Purpose'. Ex. *بو او کارِی هَاتِم* (bō āu kāra-i hātim) 'I came for this work (cause or purpose)'; *بو خَویندِنِی هَاتِم* (bō khwendin-i hātim) 'I came for (the purpose of) reading'; *بَلِی بوی هَاتِم* (balī bō-e hātim) 'Yes, I came for it (for that purpose)'.

105. The prepositional suffix *آ* (ā), attached to verbs, is very much used instead of the preposition *بو* (bō). Ex. *هَاتِه چومی* (hāt-ā chōm-e) 'he came to the river'; *هَاتِه مالی*

(hāt-ā māl-e) 'he came to the house', or 'he came home';
 دیمه ارزروم (dem-ā arzarōm) 'I will come to Erzeroum';
 دیکمه نوکر (da-ī-kam-ā nōkar) 'I shall make him servant';
 انگو دکمه توروانی انسان (angō dakam-ā tōrawān-ī insān-ān) 'I will make you to become fishers of men', or 'I will make you into fishers of men'.

106. There is also a Dative without any preposition or prepositional suffix, in connection with the verb چو (chū) 'he, she, or it went'. Example: چو مالی (chū māl-e) 'he went home', or 'he went to the house'.

107. Some dialects, especially around Sakiz, employ the suffix وه (wā), which means 'ward' or 'toward'. Example: چو مالوه (chū māla-wā) 'he, she or it went home' (lit.—home-ward). A very common Dative without a preposition is introduced by employing the 'Suffix Pronouns'. Examples:

نانی ددا (nān-ī dadā) 'he, she or it gives him, her or it bread'; دراویان ددم (drāū-yān dadam) 'I give (or will give) them money'. See 162, 163.

108. **The Accusative Case** is usually the same in form as the Nominative; but it less frequently takes the article suffixes.

Examples: مالکی دفروشم (mālaka-ī dafrōshim) 'I shall sell the house'; او مالی دفروشم (aū māla-ī dafrōshim) 'I shall sell the (this or that) house'; مالیکی دفروشم (mālek-ī dafrōshim) 'I shall sell a house'. Without using the articles: مالی دفروشم (māl-e dafrōshim) 'I shall sell the house'; مالی درست دکا (māl-e drust dakā) 'he is building a house'; شیر دکوژم (sher-ī dakūzhim) 'I shall kill the (or a) lion'.

109. The **Locative Case** is formed by employing one of the prepositions ده (da) or به (ba) 'in', with the postposition دا (dā), or لسر (la-sar) 'on', or any other prepositions denoting place or position, like نیو (neū), لَنیو (la-neū) ده نیو دا (da-neū-dā) 'in' or 'among', or به نیو دا (ba neū-da) 'through', etc.

Examples: ده مالکیدا (da mālaka-ī-dā) 'in the house'; داو مالیدا (d-āū māla-ī-dā) 'in the house', or 'in this or that house'; ده مالیکیدا (da mālek-ī-dā) 'in a house'. Without the definite article suffix: ده مالیدا (da māl-e-dā) 'in the house'; به ریدا (ba re-dā) or به ریگیدا (ba regaī-dā) 'in the road'; لسر بانی (la-sar bān-ī) 'on the roof'; لَنیو اوانی (la-neū awāna-ī) 'among them (these or those)'; به نیو زویاندا (ba neū zawīān-dā) 'through the fields', etc.

110. The postposition دا (dā), may follow directly after the word preceded by the preposition, or it may be placed after the whole clause. Ex.: ده مالیکی زور گوره و جواندا (da mālek-ī zōr gaūrā wa jūān-dā) 'In a very large and beautiful house'. And it may either be written separately or connected to the preceding word. Example: ده چولیدا (da chōl-ī dā), or ده چولی دا (da chōl-ī-dā) 'in the desert'.

111. The suffix وه (wā), with the vowel ا (a) as a connective, is sometimes used instead of the postposition دا (dā). Examples: به ریتوه (ba re-a-wā) 'in the road'; چو نیو برازانوه (chū neū barāzān-a-wā) 'entered (went) into the swine'. A peculiar meaning is sometimes expressed by the use of the suffix وه (wā). Examples: به مالوه چو (ba

māl-a-wā chū) 'he went with his whole house (household)';
 به هَسپ و مانگا و نو کَر و ژن و مِندالوَه چو (ba hasp ō māngā
 ō nōkar ō zhin ō min-dāl-a-wā chū) 'he went with horse and
 cow and servant and wife and children'.

112. **The Ablative Case** is formed by employing the preposition له (la) 'from', and the postposition را (rā) or وه (wā-) is sometimes used with it to express continuation 'from a certain place, position, or time—on'.

113. له مالکِی (la mālaka-ī) 'from the house'; له مالِی (l-aū māla-ī) 'from the (this or that) house'; له مالِکِی (la mālek-ī) 'from a house'. Or without the definite article suffix: له مالِی (la māl-e) 'from the house'. له اورمِی را (la ūrmī rā) or له اورمِی وه (la ūrmī-a-wā) 'from Urmia on'; له وِختِی وه (l-aū wakhtī-a-wā) 'from that time on'; له صِبْحِیْنِی وه (la sibhaïne-a-wā) 'from to-morrow on'.

114. The preposition له (la), in the form of لی (le), is employed with the Pronouns only, and takes suffixes in the same manner as پی (pe). (See 99.) Examples: لِم دَسْتِنی (le-m dastene) 'he takes (it) from me'; لِیو دَسْتِنی (le-ū dastenim) 'I shall take it from you'.

115. **The Vocative Case** is expressed in the shortest possible form of the noun, without any article suffixes, or by suffixing ا (ā) or ی (e) in the singular, and یه (īnā) in the plural, or by employing the Interjections ای (āī) or یا (yā) 'O!'.

116. Masculine nouns ending in a consonant, or in ی, usually take the suffix ا Exs.: کوره (kūr-ā) 'O boy!'

کُرْدِه (bāb-ā) 'O father!'; مامه (mām-ā) 'O uncle!'; کُرْدِه (kurd-ā) 'O Kurd!'; نَزمیه (naz-mī-ā) 'O police!', etc.

117. Masculine nouns ending in و or ا or ه, usually employ the Interjections اِی (āi) or یا (yā). Examples: اِی برادر (āi brā) 'O brother!'; اِی زَوا (āi zāwā) 'O son-in-law!'; اِی پیاو (āi piāu) 'O man!'; اِی دَرَوَغه (āi darōghā) 'O chief of police!'; یا خَلا (yā khullā) 'O God!'. The same words may be employed vocatively without any interjection, or the suffix ا (ā) may be used by inserting the connective letter (y). Examples: برادر (brā) 'O brother!', or برادرِی (brā-yā); خَلا (khullā) 'O God!', or خَلاِی (khullā-yā).

118. Feminine nouns usually take the suffix ی (e). Examples: خوشکی (khūshk-e) 'O sister!'; پوری (pūr-e) 'O aunt!'; ننی (nan-e) 'O grandmother!'; بوکی (būk-e) 'O daughter-in-law!', or 'O bride!'.
 119. Exceptions to these rules are met with in the words رَبِّی (rabb-ī) 'O Lord!', and دایه (dā-yā) 'O mother!'.

120. There is no distinction between genders in the Vocative plural. Examples: پیاوینِه (piāw-īnā) 'O men!'; ژنینه (zhin-īnā) 'O women!'; برادرینِه (brā-īnā) or (brā-yīnā) 'O brothers!'; بابینِه (bāb-īnā) 'O fathers!'. The interjections may or may not be used.

121. The interjection یا (yā) is employed when beseeching, and اِی (āi) is used when mere attention is called for.

122. Nouns in the Vocative Case take the accent as far forward as possible, usually on the first syllable. Examples: کوره (kū-rā), خوشکی (khūsh-ke).

Table of Declension

123. The declension of the noun مال (māl) 'house', with the Definite Article suffix كه (kā). Nouns ending in ا , by virtue of the article suffix كه (kā), take (ī) in the Oblique Cases, and this vowel is contracted with the preceding ا , into the combination diphthong اِی (āi).

Singular

Nom.	مالكه — (— mālakā) the house
Gen.	اِی مالکِی (ī mālaka-ī) of the house
Dat.	به مالکِی (ba mālaka-ī) to the house
Acc.	مالکِی — (— mālaka-ī) the house
Loc.	ده مالکِیدا (da mālaka-ī-dā) in the house
Abl.	له مالکِی را (la mālaka-ī rā) from the house
Voc.	اِی مال (āi māl) O house!

Plural

Nom.	مالکان — (— mālakān) the houses
Gen.	اِی مالکانِی (ī mālakān-ī) of the houses
Dat.	به مالکانِی (ba mālakān-ī) to the houses
Acc.	مالکانِی — (— mālakān-ī) the houses
Loc.	ده مالکانِیدا (da mālakān-ī-dā) in the houses
Abl.	له مالکانِی را (la mālakān-ī rā) from the houses
Voc.	اِی مالینه (āi māl-īnā) O houses!

124. The declension of the noun مال , with the Definite Article suffix ا (ā), employed in connection with the Demonstrative Pronoun او (aū). By virtue of the article suffix ا , the Oblique Cases take the ending (ī), and the combination diphthong اِی (āi) is formed.

Singular

- Nom. او ماله (- aū mālā) the (this or that) house
 Gen. ای او مالی (ī aū mālā-ī) of the (this or that) house
 Dat. به او مالی (ba aū mālā-ī) to the (this or that) house
 Acc. او مالی (-aū mālā-ī) the (this or that) house
 Loc. ده او مالیدا (da aū māl-ī-dā) in the (this or that) house
 Abl. له او مالی آرا (la aū māl-ī rā) from the (this or that) house
 Voc. ای او ماله (āī aū mālā) O the (this or that) house!

Plural

- Nom. او مالانه (— aū mālānā) the (these or those)
 houses
 Gen. ای او مالانی (ī aū mālāna-ī) of the (— or—)
 houses
 Dat. به او مالانی (ba aū mālāna-ī) to the (— or—)
 houses
 Acc. او مالانی (— aū mālāna-ī) the (— or —)
 houses
 Loc. ده او مالانیدا (da aū mālāna-ī-dā) in the (—or —)
 houses
 Abl. له او مالانی را (la aū mālāna-ī rā) from the (— or
 —) houses
 Voc. ای او مالینه (āī aū māl-īnā) O the (— or—)
 houses!

125. Nouns which take (e) as case-ending in the singular (See 93), may be declined without employing any definite article suffix. Examples:-

Singular

Nom.	مالی — (— mālē) the house
Gen.	ای مالی (ī mālē) of the house
Dat.	به مالی (ba mālē) to the house
Acc.	مالی — (— mālē) the house
Loc.	ده مالیدا (da mālē-dā) in the house
Abl.	له مالی را (la mālē rā) from the house
Voc.	ای مال (āi māl) O house!

Plural

Nom.	مالان — (— mālān) the houses
Gen.	ای مالانی (ī mālān-ī) of the houses
Dat.	به مالانی (ba mālān-ī) to the houses
Acc.	مالانی — (— mālān-ī) the houses
Loc.	ده مالانیدا (da mālān-ī-dā) in the houses
Abl.	له مالانی را (la mālān-ī rā) from the houses
Voc.	ای مالینه (āi mal-inā) O houses!

126. Nouns which take (ī) as case-ending in the singular (See 93), may be declined without employing any definite article suffix in the Oblique Cases. Examples:

Singular

Nom.	کتیبه — (— katebakā) the book
Gen.	ای کتبی (ī katebī) of the book
Dat.	به کتبی (ba katebī) to the book
Acc.	کتبی — (— katebī) the book
Loc.	ده کتبییدا (da katebī-dā) in the book
Abl.	له کتبی را (la katebī rā) from the book
Voc.	ای کتب (āi kateb) O book!

Plural

Nom.	کتابان — (— katebān) the books
Gen.	ای کتابانی (ī katebān-ī) of the books
Dat.	به کتابانی (ba katebān-ī) to the books
Acc.	کتابانی — (— katebān-ī) the books
Loc.	ده کتابانیدا (da katebān-ī-dā) in the books
Abl.	له کتابانی را (la katebān-ī rā) from the books
Voc.	ای کتیبینه (āi kateb-īnā) O books!

127. Nouns ending in ا , may be declined without employing any definite article. In the Oblique Cases the case-ending (ī) is contracted with the preceding ه , into the combination diphthonge ای (āi). Examples: قصه (qisā) 'the word'; ای قصی (ī qisa-ī) 'of the word'; به قصی (ba qisa-ī) 'to or by the word', etc.

128. Nouns ending in ا or ی , sometimes insert 'y' before adding the case-ending ی . Examples: ده دنیایدا (da dunyā-yī-dā) 'in the world'; به رییدا (ba re-yī-dā) 'in the road'; له ریوی را (la rewī-yī rā) 'from the fox', etc.

129. Final و , preceded by a vowel, is pronounced and transcribed 'w', when followed by the case-ending ی . Examples: آوی (āw-e 'the water'; ده آویدا (da āw-e-dā) 'in the water'; لُسَر کیوی (la-sar kew-ī) 'on the mountain', etc.

130. The declension of the noun مال , with the Indefinite Article suffix يك (ek):

Nom.	مالیک — (— mālek) a house
Gen.	ای مالیکی (ī mālek-ī) of a house
Dat.	به مالیکی (ba mālek-ī) to a house

Acc. مالیکى — (— mālek-ī) a house

Loc. ده مالیکى (da mālek-ī-dā) in a house

Abl. له مالیکى را (la mālek-ī rā) from a house

Voc. اى مالیک (aī mālek) O a house!

131. VOCABULARY

پاو (piāū) man
 باب (bāb) father
 کور (kur) boy
 آو (āū) water
 پشيله (pishilā) cat
 کيب (kateb) book
 مريشک (mirishik) hen

ميشه (meshā) forest
 ژن (zhin) woman, wife
 کچ (kich) girl
 چوم (chom) river
 قصه (qisā) word
 ريوى (rewī) fox

EXERCISE I

The man (nom.). In the forest. O father! A man. In the house. Of the woman. The boy (nom.). Of the man. From the forest. The girls (nom.). In the houses. Of the forests. To the boys. O boys! From the houses. To the water. In the river. The cats (nom.). Of the girls. Of the women. The words (nom.). Of the men. From the book. To the women. The wife (nom.). To the man. O man! The cat (nom.). In the water. The fox (nom.). On the hen. The cat fled. From the house. To the forest. The hen (nom.). From the fox. To the woman. From the words. In the book.

Note.—Translate this Exercise into Kurdish, writing each sentence as neatly as possible.

CHAPTER III

ADJECTIVES

132. In Kurdish the adjectives undergo no change of termination for gender, number, or case; being the same whether it qualifies a singular or plural substantive, a masculine or a feminine noun.

Position

133. In a great majority of instances, the Kurdish adjective follows its noun, and vowel ی (ī) is suffixed to the preceding noun, as connective. Examples: کوریکى چاک (kūrek-ī chāk) 'a good boy'; مالیکى گوره (mālek-ī gaūrā) 'a large house'; پیاویکى پیر (pī-āwaka-ī pīr) 'the old man'; هسپکى رش (haspaka-ī rash) 'the black horse'.

134. In a few instances the adjective precedes the noun, either for the sake of emphasis, or to form compounds. In the latter case, the vowel ا (a) is generally inserted as a connective. Examples: (For emphasis). زور کس (zōr kas) 'many people'; زور بار (zōr bār) 'many loads'; گلاک سال (galak sāl) 'many years'; گلاک جار (galak jār) or زور جار (zōr jār) 'often'; and nearly all combinations with the definite or indefinite Numeral Adjectives.

Examples: (In compounds), پیره میرد (pīr-ā-merd) 'old man'; پیره ژن (pīr-ā-zhīn) 'old woman'; کوته بازار (kōn-ā-bāzār) 'old market'; نیوه رو (nīw-ā-rō) 'mid-day' or 'noon'; نیوه شو (nīw-ā-shaū) 'mid-night', etc.

Comparison

135. There are three degrees to the Kurdish adjective: the Positive, the Comparative, and the Superlative.

(1) The **Positive** degree is the adjective in its uninflected form. Examples: **گرم** (garm) 'warm'; **سرد** (sard) 'cold'; **چاک** (chāk) 'good'; **جوان** (jūān) 'beautiful'; **بلند** (blind) 'high' (tall), etc.

(2) The **Comparative** degree is formed by suffixing **تر** (tir) to the positive. Examples: **گرمتر** (garm-tir) 'warmer'; **سردتر** (sard-tir) 'colder'; **چاکتر** (chāk-tir) or **چاتر** (chā-tir) 'better'; **جوانتر** (jūān-tir) 'more beautiful'; **بلندتر** (blind-tir) 'higher' (taller), etc.

Note.—The noun or pronoun with which comparison is made, is put in the ablative case, except that the postposition **را** (rā) or **وه** (wā) are omitted. Ex. **او له من گوره تره** (āu la min gaūrā-tir-ā) 'He is greater than (from) I'; **نان له گنمی به قیمت تره** (nān la ganam-i ba qī-mat-tir-ā) 'Bread is dearer than (from) wheat', etc.

(3) The **Superlative** degree is formed by putting the words **له هَموی** (la hamū-i) or **له هَموانی** (la hamūān-i) 'than all' (lit. 'from all'), before the comparative. Examples: **له هَموی گرمتر** (la hamū-i garm-tir) 'warmer than all' (warmest); **له هَموی سردتر** (la hamū-i sard-tir) 'colder than all' (coldest); **له هَموی چاتر** (la hamū-i chā-tir) 'better than all' (best); **له هَموانی جوانتر** (la hamūān-i jūān-tir) 'more beautiful than all' (most beautiful); **له هَموانی بلندتر** (la hamūān-i blind-tir) 'higher than all' (highest), etc.

Note.—The superlative may also be said to be formed by the ablative of the word هَمُو (hamū) or هَمُوَان (humūān) 'all', placed before the comparative. The preposition لَه (la) 'from', is in this connection the same as our English 'than'.

136.

VOCABULARY

بَلَنْد (blind) tall, high	جَوَان (jūān) beautiful
چَاك (chāk) good	رَش (rash) black
پِیر (pīr) old	گَوْرَه (gaūrā) big
سَرْد (sard) cold	گَرْم (garm) warm

EXERCISE II

A tall man. A beautiful house. A good boy. A better boy. The good horse. The best horse. The blackest horse. The old man. The oldest man. The best book. The biggest book. A cold day. A colder day. The coldest day. The tallest boy. This big boy. That beautiful book. A warm day. A warmer day. The warmest day. The coldest night.

Numeral Adjectives

137. The numeral adjectives are the 'cardinals', 'ordinals', 'fractionals', 'multiples', and 'distributives.' Like other adjectives, they usually follow the noun. Exceptions to this rule, however, will be referred to under 'cardinals' and 'fractionals'.

Cardinals

138. The cardinal numbers in Kurdish are so nearly alike the cardinals of the Persian language, that it is sometimes very difficult to distinguish them.

Table:

١	يک (yek)	1
٢	دو (dō)	2
٣	سێ (se)	3
٤	چوار (chūār)	4
٥	پنج (penj)	5
٦	شش (shash)	6
٧	هه‌ت (haūt)	7
٨	هه‌شت (hasht)	8
٩	نو (nō)	9
١٠	ده (dā)	10
١١	يازده (yāzdā)	11
١٢	دوازده (dūāzdā)	12
١٣	سێزده (sezdā)	13
١٤	چوارزده (chūārdā)	14
١٥	پازده (pāzdā)	15
١٦	شازده (shāzdā)	16
١٧	هه‌وده (haūdā)	17
١٨	هه‌ژده (hazhdā)	18
١٩	نوزده (nōzdā)	19
٢٠	بیست (bīst)	20
٢١	بیست و یک (bīst ō yek)	21
٢٢	بیست و دو (bīst ō dō)	22
٣٠	سێ (sī)	30
٤٠	چل (chil)	40
٥٠	پنججا (penjā)	50
٦٠	شیشته (shesh)	60

٧٠	هفتا (haftā)	70
٨٠	هشتا (hashtā)	80
٩٠	نوت (nōāt)	90
١٠٠	صد (sat)	100
٢٠٠	دو صد (dō sat)	200
١٠٠٠	هزار (hazār)	1000
٥٠٠٠	پنج هزار (penj hazār)	5000
١٠٠٠٠٠	صد هزار (sat hazār)	100.000
٥٠٠٠٠٠	پنج صد هزار (penj sat hazār)	500.000
١٠٠٠٠٠٠	مليون (milyūn)	1.000.000

139. There is really no 'Million' in Kurdish, but as it is employed in Turkish and Persian, we introduce it. The half-million, or پنج صد هزار (penj sat hazār), is called کُور (kulūr), and that seems to be the limit of their counting. From there on, they count the 'kulurs'. In speaking of 250,000 they also very often say, نيو کُور (neū kulūr) 'half a kulūr', and in speaking of a million, they usually say دو کُور (dō kulūr) 'two kulurs'. Giving the number of the inhabitants of the United States of America at 100,000,000, we would express it the best in Kurdish by saying, دو صد کُور (dō sat kulūr) 'two hundred kulurs.'

140. As an exception to the general rule for the position of adjectives, all the cardinals, except the يک (yek) 'one', precede the noun. The يک (yek) also usually precedes the noun, but sometimes as a suffix, it has the meaning of 'one'. Examples: سى پياو (se-piāū) 'three men'; حوت کور (haūt

kūr) 'seven boys'; **روژیک** (rōzh-ek) 'one day', or **یک روژ** (yek rōzh.)

141. After cardinal numbers, the noun is usually employed in the singular, but it may also be used in the plural. Examples: **دو هَسپ** (dō hasp) 'two horses'; **شش کتب** (shash kateb) 'six books'; **بیست روژ** (bīst rōzh) 'twenty days'; **چوار کوران** (chūār kūrān) 'four boys'.

142. In ordinary conversation, when a numeral is employed in connection with a noun, a second noun is occasionally introduced between the two. The nouns used are **نَفر** (nafir) 'individual', for persons; **سَر** (sar) 'head', for animals; and **دانه** (dānā) 'unit', for things. Examples: **چل نفر عسکر** (chil nafar askar) 'forty (individual) soldiers'; **بیست سر مر** (bīst sar mar) 'twenty (head) sheep'; **پنج دانه کرسی** (penj dānā kursī) 'five (unit) chairs'.

Ordinals

143. The ordinal numbers are usually formed by suffixing **مین** (umīn) to the cardinals ending in a consonant, and **یمن** (yumīn) to the cardinals ending in a vowel. Examples: **یکمین** (yek-umīn) 'first', **دویمین** (dō-yumīn) 'second', **سییمین** (se-yumīn) or **سیمین** 'third', **چوارمین** (chūār-umīn) 'fourth', **پنجمین** (penj-umīn) 'fifth', **ششمین** (shash-umīn) 'sixth', **هفتمین** (haūt-umīn) 'seventh', **هشتمین** (hasht-umīn), **نویمین** (nō-yumīn) 'ninth', **دهیمین** (dā-yumīn) 'tenth', etc.

144. Another form of the ordinals, which is nearly identical with the Persian, is also much used. It is formed by dropping the final **ین** (īn) of the ordinals given above. Ex-

amples: **يَكُم** (yek-um) 'first', **دَوْنَم** (dō-yum) 'second', **سَيَم** (se-yum) or **سَيَم** 'third', etc.

145. Still another way of forming the ordinals, but less used, is by simply suffixing **ي** (ī) to the cardinals. Examples: **يَكِي** (yek-ī) 'first', **دَوِي** (dō-ī) or (dō-yī) 'second', **سَيِي** (se-ī) or (se-yī) 'third', etc.

146. The Arabic ordinal **أَوَّل** (aūwal) 'first', kurdified into **هَوَّل** (haūwal), is usually employed instead of the **يَكْمِن** (yek-umīn), **يَكُم** (yek-um), or **يَكِي** (yek-ī). Sometimes we also hear the forms **هَوَّلِي** (haūwal-ī) and **هَوَّلِين** (haūwal-īn).

147. The ordinals take the accent on the stem syllable. Examples: **يَكْمِن** (yek-umīn), **يَكُم** (yek-um), **يَكِي** (yek-ī); **دَوْنَمِين** (dō-yumīn), **دَوْنَم** (dō-yum), **دَوِي** (dō-ī; **سَيَمِين** (se-yumīn), **سَيَم** (se-yum), **سَيِي** (se-ī) or (se-yī), etc.

Fractionals

148. The fractional numbers are formed by employing a cardinal, just as it is, for the numerator, and by suffixing **يَك** (ek) to a cardinal, for the denominator. In case the numerator is only **يَك** (yek) 'one', it may be omitted in the reading, as the suffix **يَك** (ek) of the denominator usually suffices for both. Examples:

1/2	نِيَوِيَك (neū) or (new-ek)	1/2
1/3	سَيِيَك (se-yek)	1/3
	چَرَك (charak) or	
1/4	چَرَكِيَك (charak-ek)	1/4
1/5	پَنجِيَك (penj-ek)	1/5
1/6	شَشِيَك (shash-ek)	1/6

1/7	هَوْتِيك (haüt-ek)	1/7
1/8	هَشْتِيك (hasht-ek)	1/8
1/9	نَوِيك (nō-yek)	1/9
1/10	دَهِيك (dā-yek)	1/10
2/3	دَوَسِيك (dō se-yek)	2/3
	سَي چَرَك (se charak) or	
3/4	سَي چَرَكِيك (se charak-ek)	3/4
4/5	چَوَار پِينجِيك (chūār penj-ek)	4/5
2/7	دَو هَوْتِيك (dō haüt-ek)	2/7
3/11	سَي يازدِيك (se yāzda-ek)	3/11
13/40	سِيژده چِيلِيك (sezda chil-ek)	13/40

149. When a whole number and a fraction are used together, the conjunction و (ō) or (wa) 'and', is put between them. Examples: دَو و سَي هَوْتِيك (dō ō se haüt-ek) '2 and 3/7'; چَوَار و پِينج هَشْتِيك (chūār ō penj hasht-ek) '4 and 5/8'; يازده و هَوْت نَوِيك (yāzda ō haüt nō-ek) '11 and 7/9'.

150. To express a fractional part of a building, orchard, field, village, etc., the Kurdish usually employs the word دَنگ (dang). شَش دَنگ (shash dang) 'six dangs' represent the whole property. يَك دَنگ (yek dang) or دَنگِيك (dang-ek) is 1/6 of the whole; دَو دَنگ (dō dang) is 1/3; دَنگ و نَوِيك (dang ō nīw-ek) is 1/4; دَو دَنگ و نَوِيك (dō dang ō nīw-ek) is 5/12; سَي دَنگ (se dang) is 1/2, etc.

151. The fractional number چَرَك (charak) '1/4' or 'a quarter', is also used in Kurdish to express 'a quarter of an hour'. Examples: سَي چَرَك (se charak) 'three quarters of an hour'; سَاعَات دَو و سَي چَرَك (sa'āt dō wa se charak) 'two

and three quarters o'clock', or 'three quarters of an hour past two'; **پنج و يك چراك** (penj ō yek charak) 'five and a quarter o'clock'. The latter may also be rendered **پنج و چروك** (penj ō charak-ek).

Multiples-

152. The multiple numbers are formed by suffixing **انه** (ānā) to the cardinals. Examples: **تاقانه** (tāq-ānā) 'the only one' (only begotten). The Persian **يکانه** (yek-ānā) is also used. **دوانه** (dō-ānā) 'twin'; **سَيانه** (se-ānā) 'triplet'; **چوارانه** (chūār-ānā) 'quadruplet', etc.

153. For the multiple term 'fold', like 'two fold', 'five fold', 'ten fold', 'an hundred fold', etc., the Kurdish employs **يك** (yek) 'one', as the basis. After saying **يك** (yek), they state the number of the 'fold', and put the conjunction **و** (ō) 'and' between them. Examples: **يك و دو** (yek ō dō) 'two fold' (lit. 'one and two'); **يك و پنج** (yek ō penj) 'five fold' (lit. 'one and five'); **يك و ده** (yek ō dā) 'ten fold'; **يك و صد** (yek ō sat) 'an hundred fold', etc.

154. For the terms 'percentage' and 'interest', the Kurdish has no uniform and complete system of reckoning. There are three different and very incomplete systems, however, in general use. All of these employ **ده** (dā) 'ten', as their basis. The first system: **ده به نيوك** (dā ba new-ek) '5%' (lit. 'ten for (by) a half'); **ده به يك** (dā ba yek) '10%'; **ده به يك و نيو** (dā ba yek ō neū) '15%'; **ده به دو** (dā ba dō) '20%', etc. The second system: **ده به نيو ده يك** (dā ba neū dā-yek) '5%' (lit. 'ten for (by) half a tenth'); **ده به ده يك**

(dā ba dā-yek) '10%'; ده به يك و نيو (dā ba dā-yek ō neū) '15%'; ده به دو ده يك (dā ba dō da-yek) '20%', etc. The third system: ده به ده و نيو (dā ba dā ō neū) '5%' (lit. 'ten for (by) ten and a half'); ده به يازده (dā ba yāzdā) '10%'; ده به يازده و نيو (dā ba yāzdā ō neū) '15%'; ده به دوازده (dā ba dūāzdā) '20%', etc.

As it is necessary to introduce a more uniform, complete, and simple system of 'percentage' and 'interest', the author proposes the following: صد به يك (sat ba yek '1%'; صد به دو (sat ba dō) '2%'; صد به سى (sat ba se) '3%'; صد به چوار (sat ba chūār) '4%'; صد به پنج (sat ba penj) '5%', etc. And in this connection the صد may also be written صتى (satī):

Distributives

155. The distributive numbers in Kurdish are formed by employing the cardinals in pairs, with or without using the preposition به (ba) 'by', or the prepositional suffix ا (ā) 'to', as a connective. Examples: يك يك (yek yek), يك به يك (yek ba yek), or يكه يك (yek-ā yek) 'one by one'; دو دو (dū dū), or دو به دو (dō ba dō) 'two by two'; جوت جوت (jūt jūt), or جوت به جوت (jūt ba jūt) 'pair by pair'; سى سى (se se), or سى به سى (se ba se) 'three by three', etc.

156.

VOCABULARY

چوار (chūār) four	هسپ (hasp) horse
مانگا (māngā) cow	خوت (haūt) seven
مر (mar) sheep	هول (hāūwal) first
نيو (neū) half	جوت (jūt) pair

EXERCISE III

Four horses, seven cows, and twelve sheep. Fifteen head of sheep. Forty-eight men, twenty-six women, eighteen boys, and seven girls. The year (سالی 'sālī') one thousand nine hundred and sixteen. Two thousand one hundred and twenty tomans (تومان 'tomān'). Sixty tomans, four krans (قران 'grān'), and eight shais (شی 'shāī'). Fourteen tomans, seven krans, and sixteen shais. The first horse. The second cow. The fourth book. The seventh word. The three first words. Half a day. Half an hour (ساعات 'sa'āt'). Five pounds (لیره 'lirā') and a half. One sixth. One ninth. Seven and three fifths. Eleven and four sixths. Two o'clock (ساعات 'sa'āt'). Four o'clock. Two and a half o'clock. The only begotten. Triplet. Twenty fold. Sixty fold. Ten percent. Eight percent. Fifteen percent. Pair by pair. Three by three.

CHAPTER IV

PRONOUNS

Separate Personal Pronouns

157. The separate personal pronouns vary a little in the different dialects. In the following table, those forms, however, which are considered the best, and are most commonly used, are written first.

Singular	Plural
امن (amin) از (az) I	آمه (amā), ایمه (emā) we
اتو (atū) thou	آنگو (angō), ایوه (ewā)
او (āu) he, she, it	هون (hūn) 'you'
	آوان (awan) 'they'

Note.—The pronunciation of **او** (aū) is not like that of the Turkish or Persian, but like 'ow' in the word 'cow'.

158. The separate personal pronouns are declined like the nouns, with a few exceptions. The case-ending **ی** (ī), is not so regularly employed as in the nouns, excepting in the 3rd. person singular. In all cases, except in the nominative, accusative, and vocative, the initial **ا** is dropped, when their respective prepositions are placed before them. In the second person plural or **انگو** (angō), however, the initial **ا** is usually retained, but it occasionally changes its vowel-sound from 'a' to 'i'.

159. The separate personal pronouns are thus declined:—

First Person

Singular		Plural	
Nom.	امن - (- amin) I	امه - (- amā) we	
Gen.	ای من (ī min) of me	ای مه (ī mā) of us	
Dat.	به من (ba min) to me	به مه (ba mā) to us	
Acc.	امن - (- amin) me	امه - (- amā) us	
Loc.	ده من دا (da min dā) in me	ده مه دا (da mā dā) in us	
Abl.	له من را (la min rā) from me	له مه را (la mā rā) from us	
Voc.	ای امن (āi amin) O me!	ای امه (āi amā) O us!	

Second Person

Singular		Plural	
Nom.	اتو - (- atū) thou	انگو - (- angō) you	
Gen.	ای تو (ī tū) of thee	ای انگو (ī ingō) of you	

Dat.	به تو (ba tū)	to thee	به انگو (ba angō)	to you
Acc.	اتو - (- atū)	thee	انگو - (- angā)	you
Loc.	ده تو دا (da tū da)	in thee	ده انگو دا (da angō dā)	in you
Abl.	له تو را (la tū rā)	from thee	له انگو را (la angō rā)	from you
Voc.	ای اتو (āi atū)	O thou!	ای انگو (āi angō)	O you!

Third Person

Singular	Plural
Nom. او - (- aū) he, she, it	اوان - (- awān) they
Gen. ای وی (ī wī) of him, etc.	ای وان (ī wān) of them
Dat. به وی (ba wī) to him, etc.	به وان (ba wān) to them
Acc. اوی - (- awī) him, her, it	اوان - (- awān) them
Loc. ده ویدا (da wī dā) in him	ده وان دا (da wān dā) in them
Abl. له وی را (la wī rā) from him	له وان را (la wān rā) from them
Voc. ای اوی (āi awī) O he!	ای اوان (āi awān) O they!

160. Occasionally, when special emphasis is required, the initial **l** is also retained in the oblique cases. Examples: ده اویدا (ba amin) 'to me'; له اتو (la atū) 'from thee'; ده اویدا (da awī-dā) 'in him'; به انگو (ba angō) 'to you'; ای اوان (ī awān) 'of them'; ده امیدا (da amāi-dā) 'in us'.

Separate Possessive Pronouns

161. The separate possessive pronouns are formed by employing the preposition **ای** (ī) 'of', with the separate personal pronouns.

Singular		Plural	
ای من (ī min)	mine	ای مه (ī mā)	ours
ای تو (ī tū)	thine	ای انگو (ī ingō)	yours
ای وی (ī wī)	his, hers, its	ای وان (ī wān)	theirs

Note.—As to vowel changes, see 47, 4.

Suffix Pronouns

162. The suffix pronouns cannot stand alone. They consist of a letter or a syllable which is added to the end of nouns, verbs, and prepositions, and have the value of pronouns.

Singular	Plural
1. Person: م '-(i)m'	1. Person: مان 'mān'
2. Person: ت '-(i)t'	2. Person: تان 'tan' or و 'ū'
3. Person: ی 'i'	3. Person: یان 'yan', or 'ian'

163. When joined to nouns, the suffix pronouns are employed possessively and objectively, denoting the Genitive and Dative Case. Examples:

Possessively:—

کټټټم (kateb-(i)m)	my book	کټټټمان (kateb-mān)	our book
کټټټت (kateb-(i)t)	thy book	کټټټتان (kateb-tān)	or
کټټټی (kateb-i)	his, her, or its	کټټټو (kateb-ū)	your book
	book	کټټټیان (kateb-yān)	their book

Objectively:—

نټټټن (nān-(i)m) dadan they give me bread

نانت ددن (nān-(i)t dadan) they give thee bread
 نانی ددن (nān-ī dadan) they give him, her, or it bread
 نانمان ددن (nān-mān dadan) they give us bread
 نانتان ددن (nān-tān dadan) or
 نانوددن (nān-ū dadan) they give you bread
 نانیان ددن (nān-yān dadan) they give them bread

164. When joined to verbs, the suffix pronouns are employed subjectively and objectively, denoting the Nominative and Accusative Case. Examples: خواردیان (khōārd-yān) 'they ate'; دت کوژن (da-t-kūzhin) 'they will kill you (sing.)' Further explanation of the 'Suffix Pronouns', employed in connection with verbs, is given under 'The Personal Endings'.

165. When joined to verbs, the suffix pronouns are employed objectively, denoting the Dative, Accusative, and Ablative Case. Examples: پیت دلیم (pe-t dallem) 'I shall tell you (sing.)', (See 99); بوم بحونی (bō-m bikhūene) 'read for me', (See 103); لیان دسینم (le-tān dastēnim) 'I shall take it from you', (See 114), لیم ددن (le-m dadan) 'they strike me'; لیمان ددن (le-mān dadan) 'they strike-us'.

166. Declension of a Noun with a Pronominal Suffix

Singular	Plural
Nom. درس - (- dars-(i)m) my lesson	درسان - (- darsān-(i)m) my lessons
Gen. ای درس (ī das-(i)m) of my lesson	ای درسان (ī darsān-(i)m) of my lessons

Dat. به درسم (ba dars-(i)m)	به درسانم (ba darsān-(i)m)
to my lesson	to my lessons
Acc. درسم - (-dars-(i)m)	درسانم - (-darsān-(i)m)
	my lessons
Loc. ده درسمدا (da dars-(i)m)	ده درساندا (da darsān-(i)m)
da) in my lesson	da) in my lessons
Abl. له درسم (la dars-(i)m)	له درسانم (la darsān-(i)m)
from my lesson	from my lessons
Voc. ای درسم (āi dars-(i)m)	ای درسانم (āi darsān-(i)m)
O my lesson!	O my lessons!

Note.—For the omission of the postposition را (rā) in the Ablative Case, see 112 and 113.

Reflexive Pronouns

167. The reflexive pronouns are formed by adding the suffix pronouns to the pronominal adverb خو (khō) 'self'.

Singular		Plural
خوم (khō-m)	myself	خومان (khō-mān) ourselves
خوت (khō-t)	thyself	خوتان (khō-tān) yourselves
خوی (khō-ī)		خویان (khō-yān) themselves
	him-, her-, itself	

Declension of a Reflexive Pronoun

168. A reflexive pronoun is declinable as follows:—

Singular		Plural
Nom. خوت - (khōt)		خوتان - (- khōtān)
	yourself	yourselves
Gen. ای خوت (ī khōt)		ای خوتان (ī khōtān)
	of yourself	of yourselves

Dat. به خوت (ba khōt)	به خوتان (ba khōtān)
to yourself	to yourselves
Acc. خوت - (- khōt)	خوتان - (- khōtān)
	yourselves
Loc. ده خوت دا (da khōt dā)	ده خوتان دا (da khōtān dā)
in yourself	in yourselves
Abl. له خوت (la khōt)	له خوتان (la khotān)
from yourself	from yourselves
Voc. ای خوت (āi khōt)	ای خوتان (āi khōtān)
O yourself!	O yourselves!

169. The reflexive pronouns are used very much as 'emphatic possessives'. Examples: مالی خوم (mālī khōm) 'my (own) house'; کتیبی خوی (katebī khōi) 'his, her, or its (own) book'.

170. 'A separate emphatic possessive' is formed by employing the preposition ای (ī) 'of', with the reflexive pronouns. Examples: ای خوم (ī khōm) 'my own'; ای خوت (ī khōt) 'thine own'; ای خوی (ī khōi) 'his, her, or its own'; ای خومان (ī khōmān) 'our own'; ای خوتان (ī khōtān) 'your own'; ای خویان (ī khōyān) 'their own'.

171. 'An emphatic reflexive' may be formed by employing the separate personal pronouns with the reflexive pronouns, and placing the preposition بو (bō) 'for' between them. Examples: امن بو خوم (amin bō khōm) 'I myself' (lit. 'I for myself'); اتو بو خوت (atū bō khōt) 'thou thyself'; او بو خوی (āu bō khōi) 'he, she, or it -himself, -herself, -itself'; امه بو خومان (amā bō khōmān) 'we ourselves'; انگو بو خوتان (angō bō khō-

tān) 'you (yourselves)'; اوان بو خویان (awān bo khōyān) 'they themselves'; اوانه چا کن (awānā chākin) 'these are good'; اوانی دستنیم (awānāi dastenim) 'I shall take these'; اوان چاترین (awān chātirin) 'those are better'; اوانی دگرم (awānī dagrim) 'I shall catch those'.

172. The separate personal pronouns, 3rd. person singular and plural, are employed as demonstratives.

Singular		Plural	
اوه (awā)	this	اوانه (awānā)	these
او (aū)	that	اوان (awān)	those
ههوه (hōwā)	that yonder	ههوانه (hōwānā)	those yonder

Declension of the Demonstrative Pronoun

173. The demonstrative pronouns او (awā) and اوانه (awānā) are thus declined:—

Singular		Plural	
Nom. اوه - (-awā)	this	Nom. اوانه - (-awānā)	these
Gen. ای وی (ī wai)	of this	Gen. ای وانی (ī wānāi)	of these
Dat. به وی (ba wai)	to this	Dat. به وانی (ba wānāi)	to these
Acc. اوی - (-awāi)	this	Acc. اوانی - (-awānāi)	these
Loc. ده ویدا (da wai dā)	in this	Loc. ده وانیدا (da wānāi-dā)	in these
Abl. له وی (la wai)	from this	Abl. له وانی (la wānāi)	from these

Voc. ای اوه (āi awāi)

Voc. ای اوانه (āi awānā)

O this!

O these!

Note 1.—For the declension of او (āū) and اوان (awān), see 159. But as a demonstrative, اوان usually takes the case-ending ی (ī).

Note 2.—هوه (howā) and هوانه (howānā) are declined like اوه (āwā) and اوانه (āwānā).

174. The demonstratives اوه , اوانه and اوان , are only employed substantively, and stand alone. Examples: اوه زور خرابه (awā zōr kharāp-ā) 'this is very bad'; اوی قبول ناکم (awāi qabul nākam) 'I do not accept this'.

175. The demonstrative او (āū) is often employed substantively, like the اوه , but it is usually placed before a substantive and employed adjectively for both the singular and plural. Examples: او چاک نه (āū chāk nīā) 'that is not good'; او کوره گوره یه (āū kūrā gaūrā yā) 'that boy is big'; او کچانه چکولن (āū kichānā chkōlan) 'those girls are small'; او کتیه جوانه (āū katebā jūān-ā) 'this book is beautiful'; او قلمه چاک نه (āū qalamā chāk nīā) 'this pen is not good'.

Demonstrative Pronouns

176. When the demonstrative او (āū) is employed with a substantive, that substantive takes the suffix ا (ā), the same as when او is used with the suffix ا (ā) in forming the definite article. Example: او مالانه (āū mālān-ā) 'these or those houses'. (See 78 and 124.)

177. Instead of اوه (awā) and اوانه (awānā), we occasionally hear اوهه (āūhā) and اوهانه (āūhānā); and besides او (āū) we sometimes hear هو (hāū) 'this one' or 'that one'. The two latter are also frequently used together. Ex-

amples: **او هوه** (awā hawā) 'this is he', or 'this is the one';
او هوه (aū hawā), 'that is he', or 'that is the one'.

178. For a distant past time, season, or period, the Accusative of **او** (aū) is employed. Examples: **اوی روژی** (awe rōzhe) 'that day'; **اوی شوی** (awe shawe) 'that night', or 'that same night'; **اوی دمی** (awe dame) 'that time', or 'that same time'; **اوی زستانی** (awe zistāne) 'that winter', or 'that same winter'.

179. In some districts of Sinna and Sakis, **م** is substituted for **و**, in the demonstratives. They say **امه** (amā) for **او هوه** (awā), **امانه** (amānā) for **اوانه** (awānā), **ام** (am) for **او** (aū), and **امان** (amān) for **اوان** (awān).

180. The word **ادی** (adī) or **هدی** (hadī) 'that is so', or 'it is so', seems to be a corruption of the Ancient Syriac feminine **ܗܕܝܗ** (hādī), for which we have **ܗܕܐ** (hādā) in the New Syriac.

Interrogative Pronouns

181. The interrogative pronouns in Kurdish are of two classes, personal and impersonal.

(1) The personal interrogative pronoun is **کی** (kie) 'who?'

(2) The impersonal interrogative pronouns are **چی** (chī) 'what?', and **کیه** (kiehā) 'which?', or 'which of two?'.

Note.—The interrogative pronoun **کیه** is equally applicable to persons and inanimate things.

Declension of the Interrogative Pronouns

182. They are thus decline:

Nom.	کی - (kie) who?
Gen.	ای کی (ī kie) of whom?, or whose?

Dat.	کی به (ba kie) to whom?
Acc.	کی - (kie) whom?
Loc.	دا کی ده (da kie dā) in whom?
Abl.	کی له (la kie) from whom
Voc.	کی ای (aī kie) O who?

Nom.	چی - (chī) what?
Gen.	ای چی (ī chī) of what?
Dat.	چی به (ba chī) to what?
Acc.	چی - (chī) what?
Loc.	دا چی ده (da chī dā) in what?
Abl.	چی له (la chī) from what?
Voc.	ای چی (aī chī) O what?

Nom.	کيه - (kiehā) which?
Gen.	ای کيه (ī kiehā) of which?
Dat.	کيه به (ba kiehā) to which?
Acc.	کيه - (kiehā) which?
Loc.	دا کيه ده (da kiehā dā) in which?
Abl.	کيه له (la kiehā) from which?
Voc.	ای کيه (aī kiehā) O which?

The Interrogative Pronoun کيه , With Pronominal Suffixes

183. The interrogative pronoun کيه may take the plural 'Suffix Pronouns', as follows:

کيه مان (kiehā-mān) which one of us?

کيه تان (kiehā-tān) or

کيهو (kieha-ū) which one of you?

کيه يان (kiehā-yān) which one of them?

Note.—The latter is occasionally contracted to کيهان (kiehān).

184. These suffixed interrogative pronouns may be declined in the usual way. Examples: *ای کیه مان* (ī kiehā-mān) 'of which one of us?'; *به کیه تان* (ba kiehā-tān) or *به کیهو* (ba kiehā-ū) 'to which one of you?'; *له کیه یان* (la kiehā-yān) 'from which one of them?', etc.

185. The indeclinable interrogatives *چلون* (chilōn) and *چو* (chū) 'how?', are quite frequently employed instead of *چی* (chī) 'what?'. Examples: When a question is not well heard or understood, the person questioned very often asks, *چلون* (chilōn?) 'what?', 'what did you say?'. And the expression *چو زانم* (chū zānim) 'what do I know?', is very common.

Relative Pronouns

186. The relative pronouns in Kurdish, as in Persian and Turkish, are somewhat unsettled and uncertain; but the most common relative pronoun is *که* (kā), which is equivalent to 'who', 'which', or 'that', in English.

Besides this, the impersonal interrogative pronouns *چی* (chī) for 'that', and *کیه* (kiehā) 'which', are also quite frequently employed as relative pronouns.

Examples: *امن حظ دکم که او بی* (amin haz dakam kā āu be) 'I wish that he would come'; *نازانم چی دکا* (nāzānim chī dakā) 'I do not know what he is doing'; *اگر او بی که امن دیومه : زورچا که* (agar āu be kā amin dīūmā : zōr chāk-ā) 'If he comes whom I have seen, it is very good'; *پیم بلی کیهو نخوشه* (pe-m bille kiehā-ū nakhōsh-ā) 'tell me which one of you is sick'.

Note.—The pronunciation of **که** (kā) is not 'ki', as in Persian and Turkish, but it is pronounced like 'co' in 'copy'.

187. Nouns preceding the relative pronoun **که**, take the suffix **ی**, as a connective. And when such nouns end in **ا** (ā), by virtue of the definite article suffix or otherwise, the vowel **ا** and the connective vowel **ی** are contracted into the combination diphthong **ای** (āi). Examples:
پیاوکی که لیره بو : روی (piāwaka-ī kā lerā bū rōi) 'The man who was here, went away (left)';
او پیای که امن (āu piāwa-ī kā amin dabīnim kharāp nīa) 'The man whom I see is not bad';
او مالی که امن (āu māla-ī kā amin krīūmā chāk-ā) 'The house that I have bought, is good'.

188. Compound Relatives are formed by employing the personal pronoun **او**, and that demonstrative pronoun **او**, in connection with the relative pronoun **که**. Examples:
اوی که (aw-ī kā) 'he who,' or 'she who', (used for persons only);
اوی که (awa-ī kā) 'that which', (used for things only);
اوی که مرد پادشا بو (aw-ī kā mirt, pā-dishā bū) 'he who died was King';
اوی که اتو دکى چاک نیه (awa-ī kā atū dakaī, chāk nīa) 'that which thou doest is not good'.

189. We very often, however, find the relative pronoun omitted in Kurdish, where we invariably should look for it in English. Examples:
پیایک چاوانی کویر هاته کن امن (piāwek chāwānī kūer, hātā kin amin) 'A man, his eyes blind, came to me'. We should expect to find these words:
پیایکی که چاوانی کویر بون هاته کن امن (piāwek-ī kā chā-

wānī kūer būn:hātā kin amin) 'A man whose eyes were blind, came to me'.

190. Occasionally اگر (agar) 'if' is employed as a relative pronoun. Ex. خـلا اگر امن و اتوی به روژی هیناوه (khullā agar amin ā atū-i ba rōzhaī henāwā) 'God, who has created you and me' (lit. 'God, who has brought you and me to light (day)').

In the dialect of Rawandooz اکو (akū) is employed for the relative pronoun, and farther north, around Wan and Erzeroum, the ا disappears and کو (kū) remains as the relative pronoun. Although these forms cannot be recognized as the best Kurdish, it is well that the student should know them.

Indefinite Pronouns

191. The interrogative pronouns کی and چی, preceded by the Persian word هر (har) 'every', or 'each', are also employed as indefinite pronouns. These and other indefinite and distributive pronouns given in the following list require no particular notice. As adjectives they are all indeclinable.

هر (har)	}	every (all)
همو (hamū)		
کلی (kulī)		
هر کی (har kie)	}	whoever
هر کس (har kas)		
هر کسک (har kasek)		
هر کامیک (har kāmek)		
کس (kas)	}	anybody (somebody)
کسک (kasek)		
همو کس (hamū kas)		

هر چی (har chī)	whatever
تشتیک (tishtek)	} anything
چتیک (chitek)	
هر چتیک (har chitek)	} everything
همو چتیک (hamū chitek)	
یکی (yekī)	one (some one)
یکیک (yek-yek)	anyone
هر یک (har yek)	everyone
همو جی (hamū je)	} everywhere
همو جیک (hamū je-ek)	
هر جی (har je)	} wherever
هر جیک (har je-ek)	
همو لای (hamū lāi)	everywhere (direction)
هر لای (har lāi)	} wherever (whatever
هر لایک (har lāiek)	
direction)	
هر وخت (har wakht)	} whenever
هر وختیک (har wakhtek)	
همو وخت (hamū wakht)	} always
همیشه (hamīshā)	
دایم (dāyīm)	
دایمان (dāyīmān)	
هر روز (har rōzh)	} every day
هر روزیک (har rōzhek)	
همو روز (hamū rōzh)	all day
هر شو (har shaū)	} every night
هر شویک (har shawek)	
همو شو (hamū shau)	
	all night

شو و روژ (shaū ō rōzh)	day and night
هر جار (har jār)	every time
هر جارێك (har jārek)	
همو جار (hamū jār)	
همو جارێان (hamū jārān)	
هر دوێك (har dōk)	both
ایدی (īdī)	other (next)
ایدیكه (īdīkā)	the other
یكی دی (yekī dī)	one another
یكتری (yektirī)	
فلان (filān)	so and so
هیچ (hich)	nothing
چش (chish)	
چو (chū)	
هیچكس (hīch-kas)	nobody
كم (kam)	some (a little)
كمكم (kam-kam)	
كمێك (kamek)	
هه‌ند (hend)	some (a few)
هه‌ندێك (hendek)	
بعضیك (b'azek)	
چند (chand)	several
چندێك (chandek)	
هر چندێك (har chandek)	as many as
گه‌لك (galak)	many (much)
زور (zōr)	
قط (qat)	not at all (never)

192.

VOCABULARY

اوه (awā) this	کی (kie) who?
او (aū) that, this	درسی (dars) lesson
چی (chī) what?	کیه (kīehā) which?

EXERCISES

This is my book. Whose book is that? That is your book. What is this? This is a lesson, and it is a big lesson. What is he doing (دکا 'daka')? I am reading (دخوینم dakhūenim) my lesson. This is good. Who is your friend (دوست 'dost')? My book is my friend. There are (هن han) many lessons in this book. Whose (کین 'kie-n' books are these? These are (is) my father's books. Which book is the most beautiful, this one or (یان 'yān') that one? This one. Is that your house? This house is larger and better for me. Which one of them is better for you? That one. What are you doing (دکی 'dakī')? Nothing. Who did (کرد 'kirt') this? Nobody.

Note.—Always put the verb at the end of the sentence.

CHAPTER V

VERBS

193. The Kurdish verbs are of two large classes, transitive and intransitive, and in each one of these classes there are both regular and irregular, both simple and compound verbs.

Note.—A transitive verb expresses an action which passes from the agent to an object, and an intransitive verb expresses an action or state that is limited to the agent.

(1) A **regular verb** is one that employs one stem in all its tenses. Examples: ترسان (tirsān) 'to fear', بترسى (bitirse) 'fear thou!'; سوتان (sūtān) 'to burn'; بسوتى (bisūte) 'burn thou!'; خویندن (khwendin) 'to read', بخوینى (bikhwene) 'read thou!', etc.

(2) An **irregular verb** is one in which no connection is to be seen between its fundamental parts or stems. Examples: هاتن (hātin) 'to come', بى (be) or وره (warā) 'come thou!'; کتن (kutin) 'to say', بلى (bille) 'say thou!', etc.

(3) A **simple verb** is one that does not employ an auxiliary verb. All the examples given above under regular and irregular verbs are simple verbs.

(4) A **compound verb** is one that employs a noun or an adjective in connection with an auxiliary verb. Examples: دل سوتان (dill sūtān) or زگ سوتان (zig sūtān) to pity (lit. 'to hear-burn' or 'to stomach-burn'); وهیر هاتن (wa-bīr hātin) or وهیر هاتنوه (wa-bīr hātin-a-wā) to remember (lit. 'to come memory-ward'); حاضر کردن (hāzīr kirdin) to prepare (lit. 'to make ready'); اذیت کیشان (azyet keshān) to suffer (lit. 'to drag torment'), etc.

The 'Stems' of the Kurdish Verb

194. All the tenses of the Kurdish verb are based on two fundamental parts called 'stems' of the verb. These are most conveniently found in the Infinitive and Imperative, as in the Turkish and Persian languages.

(1) **The infinitive**, which forms the basis or 'stem' for all the past tenses of all moods, ends in ن (n). Examples:

هاتن (hātin), بارین (bārīn), چون (chūn), ترسان (tir-sān). By dropping the final ن (n), we have ترسا (tirsā), چو (chū), باری (bārī), and هات (hāt). These present the four kinds of verbs, as recognized by their ending in ا و ی, and in a consonant. The infinitive is identical with the Preterite Participle Active, or the 3rd person singular of the Preterite tense.

(2) **The simple imperative**, or 2nd person singular imperative, which forms a convenient basis or 'stem' for all the present and future tenses of all moods, ends in ی (e), ا (ā), or و (ū). Examples: ترسی (bitirs-e) 'fear thou!'; بکوه (bikaw-ā) 'fall thou!'; بچو (bich-ū) or برو (bir-ō) 'go thou!'. This stem, with a few exceptions, is identical with the 3rd person singular, present Subjunctive. The exceptions are, that final ه in the imperative is changed to ا, and و (ū) is changed to ی (e), and و (ō) adds ا to form the 3rd person singular, present Subjunctive. Examples: بکه (bikā) 'do thou!', becomes بکا (bikā) 'he, she, it may do'; بچو (bichū) 'go thou!', becomes بچی (biche) 'he, she, it may go'; and برو (birō) 'go (away) thou!', becomes بروا (birwā) 'he, she, it may go (away)'. And by substituting د (da) for the prefix ب (bi) in the imperative, we have the 3rd person singular Indicative present. Examples: دکا (dakā) 'he, she, it does'; دچی (dache) 'he, she, it goes'; دروا (darwā) 'he, she, it leaves'.

Prefixes and Suffixes

195. The prefixes and suffixes of the Kurdish verbs are of

two kinds, separable, and inseparable

(1) The separable prefixes are دا (dā) or رو (rō) for 'down', هل (hal) for 'up', در (dar) or وەدر (wa-dar) for 'out', وەر (war) for 'back', or 'around', را (rā) for 'straight', or 'firm', لی (le) for 'on', لا (lā) for 'away', تی (te) for 'in', and occasionally وە (wa) for 'ward' (direction). Verbs employing any of these separable prefixes are called 'Composite Verbs'.

(2) The inseparable prefixes are ب (bi) and د (da). The prefix ب (bi) forms the imperative, the present, perfect, and pluperfect subjunctive, and is considerably used in all tenses of the conditional and optative. The prefix د (da), when substituted for the imperative prefix ب (bi), forms the present and future indicative, and when prefixed to the preterite, forms the imperfect indicative. In 'composite verbs' the prefixes ب (bi) or د (da), are inserted between the verb and the separable prefix. Examples: ددانیشم (dā-da-nishim) or رودنیشم (rō-da-nishim) 'I sit down'; هلبگره (hal-bi-grā) or هلبگره (hal-grā) 'carry thou!', or 'take thou up!'; وربگره (war-bi-grā) or ورگره (war-grā) 'receive thou!' or 'take thou back!'. The prefix ب (bi) is very often omitted in composite verbs.

(3) The prefix وە (wa), given under 'separable prefixes' above, is one of the most difficult subjects in the Kurdish language. It is sometimes employed as a prefix, and sometimes as a suffix. In some words it is separable, and in others it is inseparable. Some dialects employ it as a prefix to a

certain word, and other dialects use it as a suffix to the same word. In general it means 'again', or 'repeatedly'. In connection with verbs, it has the same meaning whether it is employed as a prefix or as a suffix. The purer and better Kurdish, however, generally use it as a suffix. In the following words it may be considered as inseparable: **لستنوه** (listin-a-wā) or **ولستن** (wa-listin) 'to lick'; **رشانوه** (rish-ān-a-wā) or **وهرشان** (wa-rishān) 'to vomit' (lit. 'to spill repeatedly'); **کردنوه** (kirdin-a-wā) or **وه کردن** (wa-kirdin) 'to open' (lit. 'to do over again'), etc. In the following words it may be considered as separable: **خربونوه** (khir būn-a-wā) 'to assemble'; **قسه کردنوه** (qisā kirdin-a-wā) 'to speak'; **بلاوونوه** (blaū būn-a-wā) 'to be scattered', etc.

The Personal Endings

196. The Kurdish verb is inflected by adding certain suffixes or endings to the different tense stems. These are called 'personal endings', because they indicate what person is acting or acted upon. These are two forms of personal endings employed. The first is called the 'enclitic form', and the second the 'suffix pronoun form'.

197. The following is the enclitic form of personal endings which is employed in all moods and tenses of the 'First Conjugation', and in the present and future tenses of the 'Second Conjugation'.

Singular

Plural

1. Person:	م (i)m, I	ین	īn, we
2.	ی i, thou	ن	(i)n, you

3. ی e; | ā | ن (i)n, they
 or • ā, he, she, it

Note.—Suffixed to nouns, adjectives or adverbs, these endings constitute the present tense of the verb 'to be'. Ex. گرم (garm-(i)m) 'I am warm'; سردی (sard-i) 'thou art cold'; بلند (blind-ā) he, she or it is tall'; لیره‌ین (lerā-in) 'we are here'; لوین (lawāi-n) 'you or they are there'.

198. In the 3rd person singular, ی (e) and ا (ā) are about equally much employed. The imperative stem generally shows which one to use. Examples: بسوتی (bisūt-e) 'burn thou!'; دسوتی (dasūt-e) 'he, she, it burns'; بکه (bik-ā) 'do thou!'; دکا (dak-ā) 'he, she, it does', etc. There are many exceptions to this rule, however. Examples: بکوه (bikaw-ā) 'fall thou!'; دکوی (dakaw-e) 'he, she, it falls'.

199 When the 'enclitic form' of personal endings is joined to nouns, adjectives, or pronouns, the 3rd person singular is always • (ā) or یه (yā). The latter follows when the word ends in a vowel. Examples: پیاو (piāw-ā) 'it is a man'; گرم (garm-ā) 'it is warm'; کی‌یه (kie-yā) 'who is it?'; او‌یه (awa-yā) 'it is he', or 'it is this one'.

200. In case the prepositional suffix ا (ā), or the suffix وه (wā) is added to the 3rd person singular, the consonant ت (t) is inserted as a connective. Examples: دته‌ شاری (de-t-ā shāre) 'he comes to the City'; دته‌ وه (de-t-a-wā) 'he comes back', 'he returns'; هستی (haya-t-i) 'he, she, it has' (possesses); هاتوته (hā-tū-t-a-wā) 'he has returned', etc.

201. In the Mongur dialect (ī) is very often employed for (e), in the 3rd person singular, present tense. Example: دبی (dab-ī) for (dab-e) 'it will be', or 'it must be'. And in other dialects, especially that of Sinna, we meet with the suffix تن (tin). Examples: دکاتن (dakā-tin) 'he does'; بیتن (be-tin) 'he may be'. The ending ت (t), sometimes heard, is borrowed from the New Persian.

202. These endings are also used objectively in all tenses of the Passive Voice, and in the preterite tense of transitive verbs, of which we shall hear more fully later. Two or three examples will suffice here: دکوژریم (dakūzhre-m) 'I am being (or will be) killed'; کوژراوین (kuzhrāw-īn) 'we have been killed'; هلت گرتین (hal-(i)t-girt-īn) 'thou didst carry us'.

203. The following is the suffix pronoun form of personal endings, which is employed in the past tenses of the 'Second Conjugation' only.

Singular

Plural

- | | |
|----------------------|-----------------------|
| 1. Person: م (i)m, I | مان mān, we |
| 2. ت (i)t, thou | تان tān, or و (u) you |
| 3. ی i, he, she, it | یان yān, they |

(See 163 and 165.)

204. In the preterite and perfect tenses, if the verb is used alone, the personal ending is joined to the verb itself. Example: کتیان (kutī-yān) 'they said'; کردویانه (kirdū-yān-ā) 'they have done'. But when another word is employed in connection with the verb, either subjectively or objectively, the pronominal suffix or personal ending is usually joined to

it. Examples: **پیاو کانیاں گت** (piāwakān-yān gut) 'the men said'; **کاریان کرده** (kār-yān kirdūā) 'they have worked' (lit. 'they have done work').

205. In the imperfect tense, if the verb is used alone, the personal ending is very seldom suffixed, but it is usually inserted between the prefix **د** (da) and the verbal stem. Examples: **دگتم** (dakut-(i)m) 'I was saying' (This form is possible, but it is not best); **دمگت** (da-m-gut) 'I was saying'; **دیان گت** (da-yān-gut) 'they were saying', etc. When another word is employed in connection with the verb, the personal ending is usually joined to it. Examples: **دگت به پیاو کم** (ba piāwaka-m dagut) 'I was telling the man'; **دگت به میان** (ba min-yān dagut) 'they were telling me'.

206. In the pluperfect tense, if the verb is used alone, the personal endings are joined to the preterite participle of the auxiliary verb 'to be'. Examples: **کتبوت** (kut-(e)-bū-t) 'thou hadst said'; **کتبویان** (kut-(e)-bū-yān) 'they had said', etc. If another word is employed in connection with the verb, the personal ending is usually joined to it. Examples: **کتبو او قصه** (aū qisa-m kut-(e)-bū) 'I had spoken that word'; **کرد بو کارمان** (kār-mān kird-(e)-bū) 'we had worked'.

The Negative and Prohibitive Particle

207. In all present and future tenses, negatives are formed by substituting **ئ** (na)—a contracted form of the negative particle **نه** (na)—, or by substituting **ن** (nā), for the prefixes **د** (da) and **ب** (bi). **ئ** (na) is a plain negative, and **ن** (nā) is

an emphatic negative. Examples: ترسم (na-tirs-(i)-m) 'I do not fear', or 'I shall not fear'; ناترسم (nā-tirs-(i)-m) 'I will not fear'; نخوینم (na-khwen-(i)-m) 'I do not read', or 'I shall not read'; ناخوینم (nā-khwen-(i)-m) 'I will not read'.

208. In the past tenses of intransitive verbs, the negative particle *ī* or *ī* is simply prefixed, and the personal endings occupy their regular suffix position. Examples: ترسام (na-tirsā-m) 'I feared not'; ناترسام (nā-tirsā-m) 'I did not fear'; نهاتوم (na-hātū-m), ناها توم (nā-hātū-m) 'I have not come'. In the latter case emphasis is laid on the word 'not'. In the past tenses of transitive verbs, the negative particle *ī* or *ī* is also simply prefixed, but the personal endings usually follow immediately after. Examples: نخویندم (na-khwend-(i)-m) 'I did not read', is acceptable, but it is better to say نمخویند (na-m-khwend); ندخویندم (na-dakhwend(i)m) 'I was not reading), is acceptable, but it is better to say نمدخویند (na-m-dakhwend). In the same manner نماں خویندوه (na-mān-khwendūā) 'we have not read', is better than نخویندماں (na-khwend-mān), and نیان خویند بو (nā-yān-khwend-(e) bū) 'they had not read', is better than نخویند بویان (na-khwend-(e) bū-yān).

209. In the simple imperative, 2nd person singular and plural, the prohibitive particle *ma* is employed. Examples: مترسی (ma-tirs-e) 'fear thou not!'; مخوینه (ma-khwen-ā) 'read thou not!'; مترسن (ma-tirs-(i)n) 'fear ye not!'; مخوینن (ma-khwen-(i)n) 'read ye not!' But in the other persons of the imperative, the negative particle *ī* or *ī* is employed. Ex-

amples: **با ترسم** (bā na-tirs-(i)m) 'let me not fear!';
با نخوینى (bā na-khwen-e) 'let him not read'; **با ترسین** (bā na-tirs-în) 'let us not fear!'; **با نخوینن** (bā na-khwen-(i)n) 'let them not read!'

210. In the case of 'composite verbs', the negative particle is inserted between the separable prefix and the verb. Examples: **ورنگرم** (war-na-gr-(i)m) 'I do not receive', or 'I shall not receive'; **وریان نگرته** (war-yān-na-girtūā) 'they have not received'; **ههنا گرم** (hal-nā-gr-(i)m) 'I will not carry'; **ههلیان نگرتهبو** (hal-yān-na-girt-(e)-bū) 'they had not carried'.

The Tenses of the Verb

211. There are six tenses, the present, future, imperfect, preterite, perfect, and pluperfect. And in each tense there are two numbers, singular and plural.

(1) The present tense indicates that the action is going on at the present moment, while one is speaking.

(2) The future tense is missing in the inflection of the Kurdish verb. The present and future tenses are usually alike as to form, but confusion, nevertheless, seldom arises as to which tense is meant, as usually some 'adverb of time' is associated with the verb, revealing its future meaning.

(3) The imperfect tense indicates that an action was taking place, but was not finished at a given moment. It also denotes the duration or frequency of an action.

(4) The preterite tense indicates that an action took place in the indefinite past, either a long time ago, or quite recently.

(5) The perfect tense indicates that an action has taken place and is completed quite recently.

(6) The pluperfect tense indicates that an action had taken place and was finished in the past, usually quite long ago.

The Moods of the Verbs

212. The Kurdish verb has six moods: the infinitive, the indicative, the subjunctive, the conditional, the optative, and the imperative.

(1) The infinitive is both verbal and substantive in nature. It may be declined like a noun, and takes suffixes, and occasionally has a plural.

(2) The indicative expresses a simple, absolute assertion.

(3) The subjunctive is generally employed when an 'intention' or a 'doubt' is to be expressed. The subjunctive sense is very often emphasized by employing one of the conjunctions

رنگه (rangā) دشکم (dashkam), بشکم (bashkam), or بلکی (balkī), which all mean 'perhaps', 'maybe'.

(4) The conditional states the condition on which another action takes place, has taken place, or will take place. Usually the conditional conjunction اگر (agar) 'if', is employed.

(5) The optative indicates wishing or desiring. The optative sense is emphasized by employing the conjunction بیا (biryā) 'would that,' and occasionally خوزگه (khōzgā), of the same meaning. The optative is very often used instead of the conditional, and the conditional instead of the operative.

(6) The imperative is used to express commands, exhorta-

tions, and prohibitions.

The Accent of the Verb

213. The Kurdish verbs are very irregularly accentuated, but the following may be considered as general rules.

(1) In the present and future tenses, the accent usually falls on the final syllable, or on the personal endings.

(2) In the past tenses, the accent usually falls on the syllable which precedes the Copula.

(3) In the participles, the accent usually falls on the final syllable of the participial stem. When a participle ends in **ئ**, a connective vowel which is placed between it and the Copula, usually takes the accent.

(4) In all forms where the prefix **ب** (bi) is used, especially in the Infinitive and Imperative, the accent is brought forward as far as possible, usually on the prefix itself.

(5) The negative particle **ن** or **نە**, prefixed to any form of the verb, and the prohibitive particle **م** of the Imperative, usually take the accent.

CONJUGATIONS

214. There are two conjugations of the Kurdish verbs. The **First Conjugation**, which is chiefly for intransitive verbs, and the **Second Conjugation**, to which most of the transitive verbs belong.

To conjugate a verb is to give all its voices, moods, tenses, numbers, and persons in their proper order.

The First Conjugation

215. The common peculiarity of the first conjugation, or

the conjugation of the intransitive verb is, that it employs the first or **enclitic form** of personal endings in all its tenses. And these endings are always directly suffixed to the various tense stems.

Conjugation of the 'regular intransitive verb', ترسان (tirsān)
'to fear'

ACTIVE VOICE

Infinitive	ترسان (tirsān)	Imperative	بترسی (bi-tirs-e)
	'to fear'		'fear thou!'

INDICATIVE MOOD

Present Tense

Singular	Plural
امن دترسم (amin da-tirs-(i) m) I fear	امه دترسین (amā da-tirs-īn) we fear
اتو دترسی (atū da-tirs-ī) thou fearest	انگو دترسن (angō da-tirs-(i)- n) you fear
او دترسی (aū da-tirs-e) he, she, it fears	اوان دترسن (awān da-tirs- (i)n) they fear

216. The present tense is based on the imperative stem. By substituting the present tense prefix د (da), for the imperative prefix ب (bi), we have the 3rd person singular, present tense.

217. The same verb is sometimes employed with a final ی (e) to its stem. Examples: دترسیم (da-tirse-m), دترسی (da-tirse-ī), دترسین (da-tirse-īn), دترسن (da-tirse-n), دترسین (da-tirse-n).

218. The accompanying separate personal pronouns are the most common, but the others, as **از** (az) 'I', **ایمه** (emā) 'we', and **ایوه** (ewā) or **هون** (hūn) 'you', may be substituted if desired. All separate personal pronouns, however, may be omitted in the conjugation of the verbs, as the personal endings, excepting in the 2nd and 3rd person plural, prevent any ambiguity in regard to person and number.

219. The dialects of Hakkari and adjacent districts employ the Dental 't' as a final in the 3rd person singular of all verbs, and employ the ending 'n' for all persons in the plural. Some dialects, especially around Amadia, employ the 't' as a final both in the 2nd and 3rd person singular and plural. This is nearly identical with the New Persian suffix **د** (d), which as a final is pronounced 't'.

220. The negative is formed by substituting the negative particle **ن** or **نا** for the prefix **د** (da), in all the persons, and in both numbers. Examples: **امن نترسم** (amin na-tirs-(i)m) 'I fear not'; **اتو نترسی** (atū na-tirs-ī) 'thou fearest not'; **او نترسی** (aū na-tirs-e) 'he, she, it fears not', etc.

Future Tense

221. The present tense, both positive and negative, is employed for the future tense. Example: **امن ترسم : دچم** (amin na-tirs-(i)m : da-ch-(i)m) 'I do (shall) not fear, I shall go'.

The sense of futurity is very often clarified by employing an adverb of time. Examples: **زو دچم** (zū da-ch-(i)m) 'I shall soon go'; **اورو دچی** (aūrō da-ch-e) 'he will go to-day'.

Interrogatively, the future indicative is expressed by the present subjunctive, either by employing an interrogative tone of voice, or by employing an interrogative pronoun, adverb, or particle. Examples: (With interrogative tone of voice):

بترسم (bi-tirs-(i)m) 'shall I fear?'; بترسین (bi-tirs-īn)

'shall we fear?' (With interrogative pronoun): کی بترسی

(kie bi-tirs-e) 'who will fear?' له چی بترسم (la chī bi-tirs-

(i)m) 'what shall I fear?' (With interrogative adverbs):

بو بترسم (bō bi-tirs-(i)m) or بوچی بترسم (bō chī bi-tirs-

(i)m) 'why shall I fear?' کنگی بترسم (kange bi-tirs-(i)m)

'when shall I fear?' (With interrogative particle): اری بترسم

(are bi-tirs-(i)m) or مگر بترسم (magar bi-tirs-(i)m) 'shall I

fear?'; اری بترسم یان نه (bi-tirs-(i)m yān nā) or نه

اری بترسم یان نه (arē bi-tirs-(i)m yān nā) 'shall I fear or no?'

Note.—The separate personal pronouns are usually omitted except for emphasis.

222. Prof. Bresin (p. 151) and Ferdinand Justi (p. 176) attempt to form a distinct future tense by employing, as auxiliary, the 3rd person singular of the future tense of the verb 'to be', which is دبی (dabe) 'he, she, it will be'; but employed as an auxiliary, in this way, دبی (dabe) does not particularly indicate futurity, but 'necessity', as M. Auguste Jaba correctly states in the sentence: 'insān hemū di be-mirin' (all men must die). In more complete forms the same sentence would read thus; انسان هو دبی برن (insān hamū dabe bi-mrin).

Imperfect Tense

Singular

امن دترسام (amin da-tirsā-m) I was fear-
ing

اتو دترسای (atū da-tirsā-ī) thou wast fear-
ing

او دترسا (aū da-tirsā-) he,
she, it was
fearing

Plural

امه دترساین (amā da-tirsā-īn) we were fear-
ing

انگو دترسان (angō da-tirsā-n) you were fear-
ing

اوان دترسان (awān da-tirsā-n) they were
fearing

223. The imperfect tense is based on the infinitive stem. By dropping the final ن (n) of the infinitive, we have the preterite participle, and by prefixing د (da) to the preterite participle, we have the 3rd person singular, imperfect tense.

224. The general characteristic of the imperfect tense of all verbs is the employment of the present tense prefix د (da) with the preterite stem, which combination indicates a continuous past.

225. The 3rd person singular is the naked preterite participle prefixed by د (da), without any pronominal suffix or personal ending.

226. The negative is formed by simply prefixing the negative particle نا or نە. Examples: امن نەدترسام (amin na-da-tirsā-m) 'I was not fearing'; اتو نەدترسای (atū na-da-tirsā-ī) 'thou wast not fearing'; او نەدترسا (aū na-da-tirsā-) 'he, she, it was not fearing', etc.

Preterite Tense

Singular

Plural

امن ترسام (amin tirsā-m) I
feared

اتو ترسای (atū tirsā-ī) thou
fearest

او ترسا (aū tirsā-) he,
she, it feared

امه ترساین (amā tirsā-īn) we
feared

انگو ترسان (angō tirsā-n)
you feared

اوان ترسان (awān tirsā-n)
they feared

227. The preterite tense is based on the infinitive stem. By dropping the final ن (n) of the infinitive, we have the preterite participle, which is identical with the 3rd person singular, preterite tense.

228. The general characteristic of the preterite tense of all verbs is the employment of the naked preterite participle, without any prefix or suffix except the personal endings, and even that is omitted in the 3rd person singular.

229. The negative is formed by simply prefixing the negative particle ن or نا. Examples: امن نترسام (amin-na-tirsā-m) 'I feared not'; اتو نترسای (atū na-tirsā-ī) 'thou fearest not'; او نترسا (aū na-tirsā-) 'he, she, it feared not', etc.

Perfect Tense

Singular

Plural

امن ترساوم (amin tirsāū-m)
I have feared

اتو ترساوی (atū tirsāw-ī)
thou hast
feared

امه ترساوین (ama tirsāw-īn)
we have

انگو ترساون (angō tirsāū-n)
you have

او ترساوه (aū tirsāw-ā) he,	feared
she, it has	او ان ترساون (awān tirsāū-n)
feared	they have
	feared

230. The perfect tense is based on the infinitive, the same as the imperfect and the preterite. By dropping the final ن (n) of the infinitive and suffixing و (ū), we have the perfect participle stem.

231. The general characteristic of the perfect tense of all verbs is the vowel-suffix و (ū), which is added to the preterite participle stem.

232. In the 3rd person singular, the present tense suffix or personal ending ا (ā) or ی (yā) is employed. And when the prepositional suffix ا (ā) 'to' or 'toward', or the separable suffix وه (wā) 'again', denoting 'repeated action', is added to this ending, the connective Dental ت (t) is inserted between them, and sometimes the و (ū) is pronounced. (ō). Example: هاتوتوه (hātū-t-a-wā) 'he, she, it has returned' (lit. '— has come again').

233. Most Kurdish dialects show a weakness as to distinct perfect forms. The dialects of Hakkari and adjacent districts form the perfect tense of intransitive verbs by simply adding ا (ā) to the preterite tense. Examples: از ترسامه (az tirsā-m-ā), تو ترسای (tū tirsā-ī-), او ترسایه (aū tirsā-yā), ام ترسانه (am tirsā-n-a), هون ترسانه (hūn tirsā-n-ā), وان ترسانه (wān tirsā-n-ā). The 2nd person singular usually remains identical with the preterite tense.

234. The perfect tense forms in Kurdish, however, are quite clear and distinct. The only difficulty met with is, to distinguish between the 3rd person singular, perfect tense, and the 3rd person singular, preterite tense, when the latter employs the separable suffix وه (wā) 'again', denoting 'repeated action'. Examples: او ترساوه (aū tirsāw-ā) 'he has feared', او ترساوه (aū tirsā-a-wā) 'he feared again', or 'he feared repeatedly'; او هاتوه (aū hātū-ā) 'he has come', او هاتوه (aū hāt-a-wā) 'he returned', or 'he came again'; او هلستاوه (aū halistāw-ā) 'he has risen', او هلستاوه (aū halistā-a-wā) 'he rose again'.

235. The negative is formed by simply prefixing the negative particle نه or نا. Examples: امن ترساوم (amin na-tirsāū-m) 'I have not feared'; اتو ترساوی (atū na-tirsāw-ī) 'thou hast not feared'; او ترساوه (aū na-tirsāw-ā) 'he, she, it has not feared'.

Pluperfect Tense

Singular

Plural

امن ترسا بوم (amin tirsā
bū-m) I had
feared
اتو ترسا بوی (atū tirsā bū-
ī) t h o u
hadst feared
او ترسا بو (aū tirsā bū-)
he, she, it
had feared

امه ترسا بوین (amā tirsā bū-
īn) we had
feared
انگو ترسا بون (angō tirsā
bū-n) you
had feared
اوان ترسا بون (awān tirsā
bū-n) they
had feared

236. The pluperfect tense is formed by employing the preterite participle stem of the verb, with the preterite participle stem of the auxiliary verb 'to be'.

237. **The negative** is formed by simply prefixing the negative particle *î* or *lî* to the preterite participle stem of the verb. Examples: *امن نترسا بوم* (amin na-tirsā bū-m) 'I had not feared'; *اتو نترسا بوی* (atū na-tirsā bū-î) 'thou hadst not feared'; *او نترسا بو* (aū-na-tirsā bū-) 'he, she, it had not feared', etc.

SUBJUNCTIVE MOOD

Present Tense

Singular

امن بترسم (amin bi-tirs-(i)
m) I may fear

اتو بترسی (atū bi-tirs-î)
thou mayest
fear

او بترسی (aū bi-tirs-e) he,
she, it may
fear

Plural

امه بترسین (amā bi-tirs-în)
we may fear

انگو بترسن (angō bi-tirs-(i)
n) you may
fear

اوان بترسن (awān bi-tirs-(i)
n) they may
fear

238. The present tense, subjunctive, is based on the imperative stem. The simple imperative, or 2nd. person singular, is often identical with the 3rd. person singular, present subjunctive.

239. The subjunctive mood is usually employed after all conjunctions, excepting the 'copulative' and 'disjunctive' conjunctions. To strengthen the general 'intentional' or 'dubi-

tive' sense of the subjunctive mood, one of the conjunctions رنگه (rangā), بشکم (bashkam), دشکم (dashkam), or بلکی (balkī), which all mean 'perhaps', is usually employed.

240. Conditional sentences are formed by employing one of the conditional conjunctions, especially اگر (agar) 'if'. Examples: اگر امن بترسم (agar amin bi-tirs-(i)m) 'if I fear', or "if I should fear"; اگر اتو بترسی (agar atū bi-tirs-i) 'if thou fearest', or 'if thou shouldest fear'; اگر او بترسی (agar aū bi-tirs-e) 'if he fears', or 'if he should fear', etc.

241. Conclusive sentences are formed by employing one of the conjunctions که (kā), هتا (hatā), or هتا کو (hatākū), which all mean 'that', 'so that', 'in order that'. Examples: که امن بترسم (kā amin bi-tirs-(i)m), هتا امن بترسم (hatā amin bi-tirs-(i)m), or هتا کو امن بترسم (hatākū amin bi-tirs-(i)m) 'that, so that, or in order that I may fear', etc.

242. Necessitative sentences are formed by employing the auxiliary دبی (dabe) 'must', inserted between the verb and the pronoun, in case the latter is employed. Examples: دبی بترسم (dabe bi-tirs-(i)m), or امن دبی بترسم (amin dabe bi-tirs-(i)m) 'I must fear', etc.

243. The employment of the conjunction که (kā) with the present subjunctive, very often takes the place of the infinitive. Examples: هاتم که بگرم (hāt-(i)m kā bi-gar(i)m) 'I came to travel'; هاتم که بمرم (hāt-(i)m kā bi-mr-(i)m) 'I came to die'.

244. In interrogative sentences, the present subjunctive is used in a future sense. (See 220.)

245. The negative form of the present subjunctive is identi-

cal with the negative of the present indicative. (See 219.)

Perfect Tense

Singular	Plural
امن ترسا بيم (amin tirsā b-(i)m) I may have feared	امه ترسا بين (amā tirsā b-īn) we may have feared
اتو ترسا بي (atū tirsā b-ī) thou mayest have feared	انگو ترسا بن (angō tirsā b-(i)n) you may have feared
او ترسا بي (aū tirsā b-e) he, she, it may have feared	اوان ترسا بن (awān tirsā b-(i)n) they may have feared

246. The perfect subjunctive is formed by employing the present subjunctive of the auxiliary verb 'to be', with the preterite participle.

247. The same conjunctions that are employed with the present tense, are also employed with this tense.

248. The negative is formed by simply prefixing the negative particle *na* or *ni* to the preterite participle stem. Example: امن نترسا بيم (amin na-tirsā bi-(i)m) 'I may not have feared', etc.

Pluperfect Tense

Singular	Plural
امن ترسا بويم (amin tirsā bū b-(i)m) I might have feared	امه ترسا بو بين (amā tirsā bū b-īn) we might have feared
اتو ترسا بوي (atū tirsā bu b-ī) thou mightest have feared	انگو ترسا بو بن (angō tirsā bū b-(i)n) you might have feared
او ترسا بوي (aū tirsā bū b-e) he, she, it might have feared	اوان ترسا بو بن (awān tirsā bū b-(i)n) they might have feared

249. The pluperfect subjunctive is formed by employing

the present subjunctive of the verb 'to be', with the pluperfect indicative stem.

250. The same conjunctions that are employed with the present and perfect subjunctive, are also used with this tense.

251. The negative is formed by prefixing the negative particle **ن** or **نا**, to the preterite participle stem. Example: **امن ترسا بو بم** (a-min na-tirsā bū b-(i)m) 'I might not have feared', etc.

CONDITIONAL MOOD

252. For the 'present tense' of the 'conditional mood', the Kurdish employs the 'present subjunctive' (See 239.) And the clause containing the conclusion, which is called the 'apodosis', is put in the present indicative. Example: **اگر امن ترسم هلدیم** (agar amin bi-tirs-(i)m, halde-m) 'If I fear, I shall run' or 'If I should fear, I would run'.

Preterite Tense

Singular

Plural

امن ترسا بام (amin bi-tirsā
bā-m) If I feared
اتو ترسا بای (atū bi-tirsā
bā-ī) if thou fearedst
او ترسا با (aū bi-tirsā
bā-) if he, she, it feared

امه ترسا باین (amā bi-tirsā
bā-īn) if we feared
انگو ترسا بان (angō bi-tirsā
bā-n) if you feared
اوان ترسا بان (awān bi-tirsā
bā-n) if they feared

253. This tense also has a perfect sense. Examples: **اگر امن ترسا بام** (agar amin bi-tirsā bā-m) 'if I should have feared'; **اگر اتو ترسا بای** (agar atū bi-tirsā bā-ī) 'if thou shouldst have feared'; **اگر او ترسا با** (agar aū bi-tirsā bā-)

'if he, she, it should have feared', etc.

254. The 'apodosis', or clause containing the conclusion, is put in the imperfect indicative. Example: **اگر امن بترسا** (agar amin bi-tirsā) 'if I feared (should have feared) I would have fled'.

255. The prefix **ب** (bi) may be omitted, without altering the meaning; but it is more perfect Kurdish to employ it. Examples: We very often hear, **اگر امن ترسا** (agar amin tirsā), but it is better to say, **اگر امن بترسا** (agar amin bi-tirsā). This rule holds good in all the tenses of the conditional and optative moods.

256. The negative is formed by substituting the negative particle **ن** or **نا** for the prefix **ب** (bi). Example: **اگر امن نترسا** (agar amin na-tirsā) 'if I feared not', or 'if I should not have feared', etc.

Perfect or Pluperfect Tense

Singular

امن بترسا بو بام (amin bi-tirsā bā-m) if I had feared
اتو بترسا بو باى (atū bi-tirsā bā-ī) if thou hadst feared
او بترسا بو با (aū bi-tirsā bā-) if he, she, it had feared

Plural

امه بترسا بو باين (amā bi-tirsā bā-īn) if we had feared
انگو بترسا بو بان (angō bi-tirsā bā-n) if you had feared
اوان بترسا بو بان (awān bi-tirsā bā-n) if they had feared

257. This tense has also a perfect sense. Examples: **اگر امن بترسا بو بام** (agar amin bi-tirsā bā-m) 'if I should have feared'; **اگر اتو بترسا بو باى** (agar atū bi-tirsā bā-ī) 'if thou shouldst have feared', etc.

258. The 'apodosis', or clause containing the conclusion, after this tense, is put in the imperfect indicative, the same as after the preterite conditional. Examples: اگر امن (agar amin bi-tirsā bū bā-m, hal-da-hāt-(i)m) 'if I had (should have) feared, I would have fled'.

259. Necessitative conditional sentences are formed in the preterite, perfect, and pluperfect conditional, by employing the auxiliary دبا (dabā) 'ought', which is the conditional form of دبی (dabe) 'must'. Examples: امن دبا بترسا بام (amin dabā bi-tirsā bā-m), or امن دبا بترسا بو بام (amin dabā bi-tirsā bū bā-m) 'I ought to have feared'; اتو دبا بترسا بای (ātū dabā bi-tirsā bā-ī), or اتو دبا بترسا بو بای (atū dabā bi-tirsā bū bā-ī) 'thou oughtest to have feared', etc.

260. The negative is formed by substituting the negative particle ن or نا for the prefix ب (bi). Examples: اگر امن نترسا (agar amin na-tirsā bū bā-m, chāk da-bū) 'if I had not feared, it would have been good'; اگر او نترسا بو با (agar aū na-tirsā bū bā-, amin-ish na-da-tirsā-m) 'if he had not feared, I would not have feared either'.

OPTATIVE MOOD

Preterite or Perfect Tense

Singular

امن بترسامایه (amin bi-tir-sā-m-āyā) would that I feared
 اتو بترسایایه (atū bi-tirsā-i-āyā) would that thou
 fearest

Plural

امه بترسایایه (amā bi-tir-sā-īn-āyā) would that we
 feared
 انگو بترسایایه (angō bi-tir-sā-(i)n-āyā) would that

او بترسایه (aū bi-tirsā- yā) would that he, she, it feared	you feared او ان بترسانایه (awān bi-tir- sā-(i)n-āyā) would that they feared
--	---

261. The conjunction بریا (biryā) 'would that', and occasionally خوزگه (khōzgā), of about the same meaning, are usually employed before the optative. Examples: بریا امن بترسامایه (biryā amin bi-tirsā-m-āyā) 'would that I feared'; بریا امه بترسانایه (biryā amā bi-tirsā-in-āyā) 'would that we feared', etc.

262. The negative is formed by substituting the negative particle ن or نا for the prefix ب (bi). Example: بریا امن نترسامایه (biryā amin na-tirsā-m-ayā) 'would that I had not feared', etc.

Pluperfect Tense

Singular

امن بترسابامایه (amin bi-tir-
sā bā-m-ayā) would that I
had feared
اتو بترسابایامه (atū bi-tirsā
bā-ī-ayā) would that thou
hadst feared
او بترسابایه (aū bi-tirsā
bā-yā) would that he, she,
it had feared

Plural

امه بترسابانایه (amā bi-tir-
sā bā-in-ayā) would that
we had feared
انگو بترسابانایه (angō bi-tir-
sā bā-n-ayā) would that
you had feared
او ان بترسابانایه (awān bi-tir-
sā bā-n-ayā) would that
they had feared

263. The negative is formed by substituting the negative particle ن or نا for the prefix ب (bi). Examples: بریا امن

ترساباميه (biryā amin na-tirsā bā-m-ayā) 'would that I had not feared'; بریا او ترسابايه (biryā āu na-tirsā bā-yā) 'would that he had not feared', etc.

264. The conditional mood is very often employed instead of the optative, by using the conjunction بریا (biryā) with it, and the optative is very often employed instead of the conditional, by using the conjunction اگر (agar) with it. Examples: We very often hear بریا امن ترسابام (biryā amin bi-tirsā bā-m), which is the optative conjunction employed with the conditional form of the verb, and we often hear اگر امن ترساباميه (agar amin bi-tirsā bā-m-ayā), which is the conditional conjunction employed with the optative form of the verb.

IMPERATIVE MOOD

Singular

با امن ترسم (bā amin bi-tirs-
(i)m) let me fear!
اتو ترسی (atū bi-tirs-e)
fear thou!
با او ترسی (bā āu bi-tirs-e)
let him, her, it fear!

Plural

با امه ترسین (bā amā bi-tirs-
in) let us fear!
انگو ترسین (āngō bi-tirs-
(i)n) fear ye!
با اوان ترسن (bā awān bi-tirs-
(i)n) let them fear!

265. The negative is formed by prefixing the prohibitive particle م (ma) to the 2nd person singular and plural, and by prefixing the negative particle ؛ to the others. Examples:

ترسی (ma-tirs-e) 'fear thou not!' ترسن (ma-tirs-(i)n)
fear ye not! با ترسم (bā na-tirs-(i)m) let me not fear!
با ترسین (bā na-tirs-in) let us not fear!

tirs-e) 'let him, her, it not fear!' **بَا تِرسِن** (bā na-tirs-(i)n)
'let them not fear!'

266. The 1st and 3rd persons, singular and plural, of the imperative, are identical with the present subjunctive, prefixed by the exhortative particle **بَا** (bā) 'let'.

PARTICIPLES

267. A participle, as its name implies, is a word that usually participates or partakes both of the nature of a verb and an adjective, and sometimes it is even used as a noun, in which case it is declinable.

Present Participle

ترسه نوک (tirs-ā-nūk)
'fearing'

268. The present participle has no distinct form in Kurdish, but it is occasionally expressed by combining a substantive with the naked present tense stem of the verb. Examples: **کچیکى ترسه نوک** (kichekī tirs-ā-nūk) 'a fearing girl'; **پیاویکی راو کر** (piāwekī rāū-kar) 'a hunting man'; **پیاویکی نوێژ کر** (piāwekī nūezh-kar) 'a praying man'; **کوریکى حرمت گر** (kūrekī hurmat-gir) 'an honoring (obeying) boy'; **رعیتیکى غیر تکیش** (ra'yatekī ghāīrat-kesh) 'a zealous citizen' (lit. 'a zeal-drawing citizen').

Preterite Participle

ترسا (tirsā)
'feared'

269. The preterite participle has already often been referred to. It forms the basis for all the past tenses, but it can-

not stand alone and be used adjectively.

Perfect Participle

ترساو (tirsāu)

'feared'

270. The perfect participle is usually employed adjectively. Examples: قاييكي شكاو (qābekī shikāu) 'a broken dish'; قاييكي قلشاو (qābekī qualshāu) or قاييكي قلشيو (qābekī qal-shiū) 'a cracked dish'; جلی دراو (jilli dirrāu) 'torn clothes'; نانی سوتاو (nānī sūtāu) 'burnt bread'; گوشتی برژاو (gōshti birzhāu) 'roasted meat'; ماليکي روخاو (mālekī rūkhāu) 'a ruined house'; هسيکي ترساو (haspekī tirsāu) 'a feared horse'.

Verbal Noun

ترسان (tirsān)

'fearing'

(The act of fearing)

271.

VOCABULARY

دبی (dabe)	ای دایه (āi dāyā) O mother!
must, ought to	با (bā) let
امنیش (amin-īsh) I also	آورو (āu-rō) to-day
ديسان (disān) again	نان (nān) bread
سوتان (sūtān) burnt	گوشت (gosht) meat
برژاو (birzhāu) roasted	قاب (qāb) dish

EXERCISE V

I am fearing. I do not fear. Do you fear? You must not fear. If you fear, I shall fear also. If you do not fear, I shall not fear either. I may fear. I may not fear. I ought to fear. She had not feared. I ought not to fear. I ought

to have feared. I ought not to have feared. Let us not fear. Who does not fear? Fear ye! Who fears that man? He is a good man. This is an easy (هاسان 'hā-sān') lesson. I am afraid it will rain (دباری 'da-bār-e). O boys! don't go (مچن 'ma-ch(i)n) far (دور 'dūr'), it may rain. It has not rained to-day. Let us go! It has rained to-day, and I fear it will rain again. Walking (گران 'garān') is not good. If it does not rain, we will walk. They may have feared. They might have feared. If you had feared, it would have been (دبو 'da-bū') better. Would that I feared. Would that he had not feared. You ought to have feared. I will return (دگریموه 'da-gare-m-a-wā') home (to the house). Burnt bread it good. Roasted meat is better. O mother! the girl broke (شکا 'shikā') that dish. This lesson is not difficult (زحمت 'zahmat').

272. Synopsis Of An Irregular Intransitive Verb

هاتن (hātin) 'to come'

Note.—(See 192, 2.)

ACTIVE VOICE

Infinitive	هاتن (hātin)	Imperative	بی (b-e) or وره (war-ā) come thou!
	'to come'		

INDICATIVE MOOD

Present Tense

Singular

Plural

امن دیم (amin de-m)

امه دین (amā de-īn)

I come, etc.

we come, etc.

Note.—The future is the same as the present.

Imperfect Tense**Singular**

امن دهاتم (amin da-hāt-
(i)m) I was coming, etc.

Plural

امه دهاتين (amā da-hāt-īn)
we were coming, etc.

Preterite Tense**Singular**

امن هاتم (amin hāt-(i)m)
I came, etc.

Plural

امه هاتين (amā hāt-īn)
we came, etc.

Perfect Tense**Singular**

امن هاتوم (amin hātū-m)
I have come, etc.

Plural

امه هاتوين (amā hātū-īn)
we have come, etc.

Note.—(See 231.)

Pluperfect Tense**Singular**

امن هات بوم (amin hāt-(e)
bū-m) I had come, etc.

Plural

امه هات بوين (amā hāt-(e)
bū-īn) we had come, etc.

Note.—When the preterite participle stem ends īn ت (t) or د (d), an unwritten connective vowel (e) or (i) is employed between it and the auxiliary, and the two may be written separately, as above, or connected.

Example: هات بوين هات بوم

SUBJUNCTIVE MOOD**Present Tense****Singular**

امن ييم (amin be-m)
I may come, etc.

Plural

امه يين (amā be-īn)
we may come, etc.

Perfect Tense**Singular**

امن هات بـم (amin hāt-(e) b-
(i)m I may have come, etc.

Plural

امه هات بين (amā hāt-(e) b-
īn) we may have come, etc.

Pluperfect Tense**Singular**

امن هات بو بـم (amin hāt-(e) b-
bū b-(i)m)
I might have come, etc.

Plural

امه هات بو بين (amā hāt-(e) b-
bū b-īn)
we might have come, etc.

CONDITIONAL MOOD**Preterite Tense****Singular**

امن بهات بـم (amin bi-hāt-
(e) bā-m)
If I came, or
if I should have come, etc.

Plural

امه بهات بين (amā bi-hāt-
(e) bā-īn)
if we came, or
if we should have come, etc.

Perfect or Pluperfect Tense**Singular**

امن بهات بو بـم (amin bi-hāt-
(e) bū bā-m)
if I had come, or
if I should have come, etc.

Plural

امه بهات بو بين (amā bi-hāt-
(e) bū bā-īn)
if we had come, or
if we should have come, etc.

OPTATIVE MOOD**Preterite or Perfect Tense****Singular**

امن بهاتيايه (amin bi-hāt-
(i)m-āyā)

Plural

امه بهاتيايه (amā bi-hāt-īn-
āyā)

would that I came, etc. |

would that we came, etc.

Pluperfect Tense**Singular****Plural**

امن بہا تبامایہ (amin bi-hāt-
(e)-bā-m-āyā)

امہ بہا تباینایہ (amā bi-hāt-
(e)-bā-īn-āyā)

would that I had come, etc. |

would that we had come, etc.

IMPERATIVE MOOD**Singular (2nd pers.)****Plural (2nd pers.)**

اتو بی (atū b-e) or
اتو ورہ (atū war-ā)

انگو بین (angō be-n) or
انگو ورن (angō war-(i)n)

come thou! |

come ye!

PARTICIPLES**Present Participle**

(none)

Preterite Participle

ہات (hāt)

'came'

Perfect Participle

ہاتو (hātū)

'come'

Note.—This is very seldom used adjectively.

Verbal Noun

ہاتن (hātin)

'coming'

(The act of coming)

273.

VOCABULARY

بشکم (bashkam) perhaps	دور (dūr) far
برا (brā) brother	ری (rei) road
خراب (kharāp) bad	شار (shār) city

EXERCISE VI

I come. He does not come. We shall come. They will not come. I was coming. She was not coming. They were coming. Thou camest. We did not come. You came. He did not come to-day. Perhaps he will come to-morrow (صبحینی sibhāiné). I fear that he will not come. He must come. You ought to come too (also). They may come to-day, or (یان yān) they may come to-morrow. If he comes, she will come also. I have come very far. Have you come very far? He may have come home (to the house). We had come home. You had come home. You had not come home. O boys, come! Let us come! Let them not come! I fear that he may not come. He might have come. They may have come. You might have come. I ought to have come. They ought to have come too. If I come, will you fear? No, (نخیر na-kher) don't fear if I come. My brother will come with me (دگلم dagal-(i)m). If I should have come home, the boys would have feared. If it had rained, the roads would have been bad. Would that he came to-day. Would that I had come sooner (زوتر zūtir). Would that it had not rained. When will you come to the city? Your coming is very necessary (لازمه lāzim-ā). O, that you would come to-day.

274. Conjugation of the Irregular Intransative Auxiliary verb

بُون (būn) 'to be', or 'to become'.

ACTIVE VOICE

Infinitive	بُون (būn) to be	Infinitive	بُون (būn)
Imperative	بِه (bā) be thou!		to become
		Imperative	بِه (bi-bā)
			become thou!

INDICATIVE MOOD

Present Tense

Singular

امِن (amin-(i)m) I am
 اَتُو (atū-ī) thou art
 اَوِيه (awa-yā) he, she, it is

Plural

اَمِن (ama-īn) we are
 اَنگُون (angō-n) you are
 اَوَان (awān-(i)n) they are

Singular

اَمِن دَبِم (amin da-b-(i)m)
 I become
 اَتُو دَبِي (atū da-b-ī)
 thou becomest
 اَو دَبِي (aū da-b-e)
 he, she, it becomes

Plural

اَمِه دَبِن (amā da-b-īn)
 we become
 اَنگُو دَبِن (angō da-b-(i)n)
 you become
 اَوَان دَبِن (awān da-b-(i)n)
 they become

275. The adverb of time, اَوِيستَا (awīstā) 'now', is often employed with the above form of the verb 'to become', to denote its present tense, as it otherwise has a future sense. Ex-

amples: **اوڤستا دبم** (awistā da-b-(i)m) 'now I become',
اوڤستا دبی (awistā da-b-ī) 'now thou becomest', **اوڤستا دبی**
 (awistā da-b-e) 'now he, she, it becomes', etc.

276. The above form of the verb 'to be' is called the suffix form. There is also an independent or more emphatic form of the verb 'to be', denoting 'existence'. It is only found in two tenses, the present and the preterite, and it has no individual negative forms. The present tense is conjugated thus:

Singular**Plural**

امن هم (amin ha-m)

I am (I exist)

اتو هی (atū ha-ī) thou art

او هیه (aū ha-yā) he, she, it is

امه هین (amā ha-īn)

we are (we exist)

انگو هن (angō ha-n) you are

اوان هن (awān ha-n) they are

277. The 3rd person singular, or **هیه** (ha-yā), when not connected with the personal pronoun **او** (aū), signifies 'there is', or 'there exists', and the 3rd person plural, or **هن** (ha-n), when not connected with the pronoun **اوان** (awān), signifies 'there are'. Example. **زور نان هیه** (zōr nān ha-yā) 'there is much bread'; **اگلک کس هن** (galak kas ha-n) 'there are many persons', etc.

Note.—As to the reason why the 3rd. person singular ends in **ا** (ā) or **یه** (yā), and not in **ی** (e) or **ه** (ā), as the verbs otherwise usually do, see 198. Also notice that it is the same when appended to nouns or adjectives.

Present Tense, negatively**Singular****Singular**

امن نیم (amin nī-m) I am not

اتو نی (atū n-ī) thou art not

امن نبم (amin na-b-(i)m)

I do not become

(aū nī-yā) او نيہ

he, she, it is not

(atū na-b-ī) اتو نبی

thou dost not become

(aū na-b-e) او نبی

he, she, it does not become

Plural

(amā nī-īn) امہ نین

we are not

Plural

(amā na-b-īn) امہ نین

we do not become

(angō nī-n) انگو نین

you are not

(angō na-b-(i)n) انگو نین

you do not become

(awān nī-n) اوان نین

they are not

(awān na-b-(i)n) اوان نین

they do not become

278 Some dialects unnecessarily use a double form of the negative Examples: (āz nī-n-(i)m) از نینم 'I am not';

(tū nī-n-ī) تو نینی 'thou are not'; (aū nī-n-ā) او نینہ 'he, she, it is not', etc.

Future Tense

Singular

(amin da-b-(i)m) امن دبم I shall be, or I shall become

(atū da-b-ī) اتو دبی thou wilt be, or thou wilt become

(aū da-b-e) او دبی he, she, it will be', or —will become

Plural

(amā da-b-īn) امہ دین we shall be, or we shall become

(angō da-b-(i)n) انگو دین you will be, or you will become

(awān da-b-(i)n) اوان دین they will be, or they will become

Future Tense, negatively.

279. The negative is formed by substituting the negative particle ; or نا for the prefix د (da), which is identical

with the negative of the present tense of 'to become'. Examples: **امن نېم** (amin na-b-(i)m) 'I shall not be', or 'I shall not become', **اتو نې** (atū na-b-ī) 'thou wilt not be', or 'thou wilt not become'; **او نې** (aū na-b-e) 'he, she, it will not be', or 'he, she, it will not become', etc.

Imperfect Tense

Singular

امن دبوم (amin da-bū-m) I was being,—becoming,—used to be

اتو دبوی (atū da-bū-ī) thou wast being,—becoming,—used to be

او دبو (aū da-bū) he, she, it was being,—becoming,—used to be

Plural

امه دبوین (amā da-bū-īn) we were being,—becoming,—used to be

انگو دبون (angō da-bū-n) you were being,—becoming,—used to be

اوان دبون (awān da-bū-n) they were being,—becoming,—used to be

Imperfect Tense, negatively

280. The negative is formed by simply prefixing the negative particle **ن** or **نا**. Example: **امن ندبوم** (amin na-da-bū-m) 'I was not being', 'I was not becoming', or 'I did not use to be', etc.

Preterite Tense

Singular

امن بوم (amin bū-m) I was, or I become

اتو بوی (atū bū-ī) thou wast, or thou becamest

او بو (aū bū-) he, she, it was, or he, she, it became

Plural

امه بوین (amā bū-īn) we were, or we became

انگو بون (angō bū-n) you were, or you became

اوان بون (awān bū-n) they were, or they become

281 The preterite tense of the verb 'to be', when employed as an auxiliary with transitive verbs, takes the 'suffix pronouns' as personal ending. Examples بوی , بوت , بوم . بویان , بوتان , بومان . This explanation belongs under transitive verbs, but to make the point clearer, it is mentioned here where comparison is near.

282. There is a more emphatic form of the preterite, denoting 'existence'. (See 276.) It is conjugated thus:—

Singular

امن هبوم (amin ha-bū-m) I was, or I existed

اتو هبوی (atū ha-bū-ī) thou wast, or thou didst exist

او هو (aū ha-bū-) he, she, it was, or he, she, it existed

Plural

امه هبوین (amā ha-bū-īn) we were, or we existed

انگو هبون (angō ha-bū-n) you were, or you existed

اوان هبون (awān ha-bū-n) they were, or they existed

Preterite Tense, negatively

283. The negative is formed by simply prefixing ; or ٚ ,

or by substituting them for the prefix ه (ha). Example:
 امن نبوم (amin na-bū-m) 'I was not', 'I did not become', or 'I
 did not exist', etc.

Perfect Tense

Singular

امن بووم (amin bū-w-(i)m) I have been, or I have become
 اتو بووی (atū bū-w-ī) thou hast been, or thou hast become
 او بووه (aū bū-wā) he, she, it has been, or he, she, it has
 become

Plural

امه بووین (amā bū-w-in) we have been, or we have become
 انگو بوون (angō bū-w-(i)n) you have been, or you have be-
 come
 اوان بوون (awān bū-w-(i)n) they have been, or they have
 become

Perfect Tense, negatively

284. The negative is formed by simply prefixing the neg-
 ative particle نه or نا. Examples: امن نبووم (amin na-bū-w-
 (i)m) 'I have not been', اتو نبووی (atū na-bū-w-ī) 'thou hast
 not been', او سووه (aū na-bū-w-ā) 'he, she, it has not been', etc.

Pluperfect Tense

Singular

امن بووبوم (amin bū bū-m) I had been, or I had become
 اتو بووبوی (atū bū bū-ī) thou hadst been, or thou hadst be-
 come
 او بووبو (aū bū bū-) he, she, it had been, or he, she, it had
 become

Plural

امه بوبون (amā bū bū-īn) we had been, or we had become
 انگو بو بون (angō bū bū-n) you had been, or you had become
 اوان بو بون (awān bū bū-n) they had been, or they had become

285. The pluperfect tense is sometimes written more contracted. Examples: **بوم** (bū-bū-m), **بیو** (bu-bū-ī), **یو** (bu-bū-), **بیون** (bu-bū-īn), **یون** (bu-bū-n), **یون** (bu-bu-n).

Pluperfect Tense, negatively

286. The negative is formed by simply prefixing the negative particle **ن** or **نا**. Examples: **امن نبو بوم** (amin na-bū bū-m) or **امن نبیوم** (āmin na-bu-bū-m) 'I had not been', or 'I had not become', etc.

SUBJUNCTIVE MOOD

Present Tense

Singular

امن بـم (amin b-(i)m)
 I may be

اتو بی (atū b-ī)
 thou mayest be

او بی (aū b-e)
 he, she, it may be

Plural

امه بین (amā b-īn)
 we may be

انگو بن (angō b-(i)n)
 you may be

Singular

امن بـیم (amin bi-b-(i)m)
 I may become

اتو بیی (atū bi-b-ī)
 thou mayest become

او بیی (aū bi-b-e)
 he, she, it may become

Plural

امه بین (amā bi-b-īn)
 we may become

انگو بین (angō bi-b-(i)n)
 you may become

اوان بن (awān b-(i)n)

they may be

اوان بین (awān bi-b-(i)n)

they may become

287. All the tenses of the subjunctive mood usually employ one of the conjunctions رنگه (rangā), بشکم (bashkam), داشکم (dashkam), or بلکی (balkī), which all mean 'perhaps', to emphasize the 'intentional' or 'dubitive' sense. Examples: رنگه امن بم (rangā amin b-(i)m) 'I may be' (lit. 'perhaps I may be'); رنگه اتو بی (rangā atū b-ī) 'thou mayest be' (lit. 'perhaps thou mayest be'), etc.

288. Conditional sentences are formed by employing the conjunction اگر (agar) 'if'. Examples: اگر اتو چاک بی (agar atū chāk b-ī, katebekī ba tū dadam) 'if you (sing.) be good, I shall give you a book'; اگر انگو لیره بن امن ترسم (agar angō lerā b-(i)n, amin n-tirs-(i)m) 'if you be here, I shall not fear', etc.

289. Conclusive clauses are usually introduced by one of the conjunction که (kā), هتا (hatā), or هتا کو (hatākū), which all mean 'that', 'so that', 'in order that'. Examples: کی دلین که امن بم (kie dal-len kā amin b-(i)m) 'who do they say that I may be?'; او سنیر کی هلگره هتا کو رحا بی (aū sanīrakāi halgr-ā hatākū rahat b-ī) 'take this pillow so that you (sing) may be comfortable'.

290. Necessitative sentences are formed by employing the auxiliary دی (dabe) 'must'. Examples: اوان دی لیره بن (awān dabe lerā b-(i)n) 'they must be here'; دی وا بی (dabe wā be) 'it must be so'.

291. When employed with the conjunction که (kā), the

present subjunctive very often serves as an infinitive. Examples: **امن هاتم که بینم** (amin hāt-(i)m kā bi-bīn-(i)m) 'I came to see'; **او هات که بخونی** (āu hāt kā bi-khwen-e) 'he came to read'; **امن دخوینم که فیر بم** (amin da-khwen-(i)m kā fer b-(i)m) 'I read to learn', or 'I read that I may learn'.

Perfect Tense

Singular

امن بو بم (amin bū b-(i)m) I may have been, or I may have become

اتو بو بی (atū bū b-ī) thou mayest have been, or — become

او بو بی (āu bū b-e) he, she, it may have been, or — become

Plural

امه بو بین (amā bū b-īn) we may have been, or we may have become

انگو بو بن (angō bū b-(i)n) you may have been, or — become

اوان بو بن (awān bū b-(i)n) they may have been, or — become.

292. In this tense, the verb 'to become', occasionally prefixes another : (bi), consistent with its form in the present subjunctive. Examples: **رنگه امن چاک بو بیم** (rangā amin chāk bū bi-b-(i)m) 'I may have become well'; **او دبی خراپتر بو بی** (āu dabe kharāptir bū bi-b-e) 'he must have become worse'. Usually, however, both verbs employ the form given above.

293. The same conjunctions are employed with the perfect subjunctive as are employed with the present subjunctive,

excepting the conclusive conjunctions هتا (hatā), and هتا کو (hatākū). Examples: امن نازانم او کی بو بی (amin nāzā-nim aū kie bū b-e) 'I do not know who he may have been'; رنگه قادر بو بی (rangā Qādir bū b-e) 'it may have been kadir'; اگر او هات بی زور چاکه (agar aū hāt-(e) b-e, zār chāk-ā) 'if he has come, it is very well'; ممکنه که او ان هات بن (mum-kin-ā kā awān hāt-(e) b-(i)n) 'it is possible that they may have come'; دبی وایو بی (dabe wā bū b-e) 'it must have been so'.

Pluperfect Tense

Singular

امن بو بو بم (amin bū bū b-(i)m) I might have been, or I might have become

اتو بو بو بی (atū bū bū b-ī) thou mightest have been, or thou mightest have become

او بو بو بی (aū bū bū b-e) he, she, it might have been, or he, she, it might have become

Plural

امه بو بو بین (amā bū bū b-īn) we might have been, or we might have become

انگو بو بو بن (angō bū bū b-(i)n) you might have been, or you might have become

او ان بو بو بن (awān bū bū b-(i)n) they might have been, or they might have become

294. We often find this tense written in a more contracted form. Examples: امن بو بو بم (amin bu-bū b-(i)m), اتو بو بو بی (atū bu-bū b-ī), او بو بو بی (aū bu bū b-e), etc. See 285.)

295. The same conjunctions are employed with this tense as are employed with the perfect subjunctive. (See 287 and 293.)

296. As to the negative forms of the present, perfect, and pluperfect subjunctive, see 244, 247 and 250.

CONDITIONAL MOOD

297. For the present tense of the conditional mood, see 251 and 288.

Preterite Tense

Singular

امن بیا (amin bi-bā-m) if I were, or if I became

اتو بای (atū bi-bā-ī) if thou wert, or if thou becamest

او بیا (aū bi-bā-) if he, she, it were, if he, she, it became

Plural

امه بیان (amā bi-bā-īn) if we were, or if we became

انگو بیان (angō bi-bā-n) if you were, or if you became

اوان بیان (awān bi-bā-n) if they were, or if they became

298. The prefix ب (bi) is very often omitted. Examples:

اگر امن بام (agar amin bā-m), اگر اتو بای (agar atū bā-ī)

اگر او با (agar aū bā-), etc. See 255.

299. The negative is formed by substituting the negative particle نه or نا for the prefix ب (bi), or if that is not employed, simply prefix the negative particle. Examples:

اگر امن نبام (agar amin na-bā-m) 'if I were not,' اگر اتو نبای (agar atū na-bā-ī) 'if thou wert not,'

اگر او نبا (agar aū na-bā-) 'if he, she, it were not', etc.

300. In conditional sentences, if the 'protasis', or the

clause containing the condition, is in the present tense, the 'apodosis', or clause containing the conclusion, is put in the present indicative. (See 251.) But if the 'protasis' is in the past tense, the 'apodosis' is put in the imperfect indicative. (See 254 and 258.) Examples: **چاک دبو: بام** (agar amin lawaī bi-bā-m, chāk da-bū) 'If I were there, it would have been good'; **چاک ندبو: بای** (agar atū lawaī bā-ī, chāk na-da-bū) 'if you (sing) were there, it would not have been well', etc.

201. By employing the conjunction **بریا** (biryā) 'would that', instead of **اگر** (agar), we obtain an optative sense. Examples: **بریا امن بام** (biryā amin bi-bā-m) 'would that I were'; **بریا اتو لوی بای** (biryā atū la-waī bā-ī) 'would that thou wert there', etc.

Perfect Tense

Singular

امن ببو بام (amin bi-bū bā-m) if I have been, or if I have become

اتو ببو بای (atū bi-bū bā-ī) if thou hast been, or if thou hast become

او ببو با (aū bi-bū bā-) if he, she, it has been, or if he, she, it has become

Plural

امه ببو باین (amā bi-bū bā-īn) if we have been, or if we have become

انگو ببو بان (angō bi-bū bā-n) if you have been, or if you have become

اوان بيو بان (awān bi-bū bā-n) if they have been, or if they have become

302. The negative is formed by substituting the negative particle ڻ or نا for the prefix ڀ (bi), or if the latter is not used, simply prefix the negative particle. Example: اگر امن نيو بام (agar amin na-bū bā-m) 'if I have not been', or 'if I have not become', etc.

Pluperfect Tense

Singular

امن بيو بو بام (amin bi-bū bū bā-m) if I had been, or if I had become

اتو بيو بو باي (atū bi-bū bū bā-ī) if thou hadst been, or if thou hadst become

او بيو بو با (aū bi-bū bū bā-) if he, she, it had been, or if he, she, it had become

Plural

امه بيو بو باين (amā bi-bū bū bā-īn) if we had been, or if we had become

انگو بيو بو بان (angō bi-bū bū bā-n) if you had been, or if you had become

اوان بيو بو بان (awān bi-bū bū bā-n) if they had been, or if they had become

303. The negative is formed by substituting the negative particle ڻ or نا for the prefix ڀ (bi), or if the latter is not employed, by simply prefixing the negative particle. Examples: اگر امن نيو بو بام (agar amin na-bū bū bā-m) 'if I had not been', or 'if I had not become'; اگر اتو نيو بو باي

(agar atū na-bū bū bā-ī) 'if thou hadst not been'; اگر او نبو بو با (agar au na-bū bū bā-) 'if he, she, it had not been,' etc.

304. By employing the conjunction بریا (biryā) 'would that', instead of اگر (agar), we obtain an optative sense of all the tenses of the conditional mood. Examples: بریا انگو (biryā angō) 'would that you were here'; لیره بان (biryā angō lerā bā-n) 'would that you were here'; بریا انگو لیره بو بان (biryā angō lerā bū bā-n) or بریا انگو لیره بو بو بان (biryā angō lerā bū bū bā-n) 'would that you had been here', etc.

OPTATIVE MOOD

Preterite Tense

Singular

امن بیامایه (amin bi-bā-m-āyā) would that I were, or would that I became

اتو بیامایه (atū bi-bā-ī-āyā) would that thou wert, or would that thou becamest

او بیایه (au bi-ba-ya) would that he, she, it were, or would that he, she, it became

Plural

امه بیاینیه (amā bi-bā-īn-āyā) would that we were, or would that we became

انگو بیاینیه (angō bi-bā-n-āyā) would that you were, or would that you became

اوان بیاینیه (awān bi-bā-n-āyā) would that they were, or would that they became

305. The negative is formed by substituting the negative particle **ن** or **نا** for the prefix **ب** (bi), or if the latter is omit-

ted, by simply prefixing the negative particle. Example: *بریا امن نبامایه* (bir-yā amin na-bā-m-āyā) 'would that I were not', or 'would that I became not', etc.

306. By employing the conjunction *اگر* (agar) 'if', instead of the *بریا* (biryā), we obtain a conditional sense of all the tenses of the optative mood. Example: *اگر امن بیامایه* (agar amin bi-bā-m-āyā) 'if I were', or 'if I became', etc.

Perfect Tense

Singular

امن بیومایه (amin bi-bū-m-āyā) would that I were, or would that I had been

اتو بیویایه (atū bi-bū-ī-yāyā) would thou wert, or would that thou hadst been

او بیویایه (aū bi-bū-yāyā) would that he, she, it were, or would that he, she, it had been

Plural

امه بیونایه (amā bi-bū-īn-āyā) would that we were, or would that we had been

انگو بیونایه (angō bi-bū-n-āyā) would that you were, or would that you had been

اوان بیونایه (awān bi-bū-n-āyā) would that they were, or would that they had been

307. The negative is formed by substituting the negative particle *ن* or *نا* for the prefix *ب* (bi), or if the latter is omitted, by simply prefixing the negative particle. Example: *بریا امن نبومایه* (bir-yā amin na-bū-m-āyā) 'would that I were not', or 'would that I had not been', etc.

Pluperfect Tense

Singular

امن ببوامایه (amin'bi-bū-bā-m-āyā) would that I had been, or
would that I had become

اتو ببواییه (atū bi-bū-bā-ī-āyā) would that thou hadst been,
or would that thou hadst become

او ببوایه (aū bi-bū-bā-yā) would that he, she, it had been,
or would that he, she, it had become

Plural

امه ببواینایه (amā bi-bū-bā-īn-āyā) would that we had been,
or would that we had become

انگو ببواینایه (angō bi-bū-bā-n-āyā) would that you had been,
or would that you had become

اوان ببواینایه (awān bi-bū-bā-n-āyā) would that they had been,
or would that they had become

308. The negative is formed by substituting the negative particle **ن** or **نا** for the prefix **ب** (bi), or if the latter is omitted, by simply prefixing the negative particle. Examples:

بریا امن نبوامایه (bir-yā amin na-bū-bā-m-āyā) 'would that I had not been', or 'would that I had not become'.

309. The preterite tense of the conditional and the optative moods of the verb 'to be' and 'to become', are peculiar to this verb and do not exist in other verbs. The regular conjugations employ only two tenses in these moods, the preterite, and the perfect or pluperfect. For further notes on these moods, see 194, 4, 5, 260 and 263.

IMPERATIVE MOOD

Singular

با امن بم (bā amin b-(i)m)
 let me be!
 اتو به (atū bā) be thou!
 با او بی (bā āu b-e)
 let him, her, it be!

Plural

با امه بین (bā amā b-īn)
 let us be!
 انگو بن (angō b-(i)n)
 be ye!
 با اوان بن (bā awān b-(i)n)
 let them be!

Singular

با امن بیم (bā amin bi-b(i)m)
 let me become!
 اتو به (atū bi-bā)
 become thou!
 با او بی (bā āu bi-b-e)
 let him, her, it become!

Plural

با امه بین (bā amā bi-b-īn)
 let us become!
 انگو بن (angō bi-b-(i)n)
 become ye!
 با اوان بن (bā awān bi-b-(i)n)
 let them become!

310. The negative is formed by prefixing the prohibitive particle م (ma) to the 2nd person singular and plural, and by prefixing ن or تا to the others. The exhortative particle با (bā) 'let', is always employed with the 1st and 3rd persons, singular and plural.

311. The difference between the verb 'to be', and 'to become', and the two extra forms of the verb of 'existence', or the independent and stronger form of the verb 'to be', is very small as to form, and sometimes even as to meaning. Therefore they have been conjugated parallel, so as to make it easier for the reader to distinguish between them.

Their great similarity has been misleading, even to the gran

marians, as we may see from the table of comparison given by Ferdinand Justi, No. 170, page 214-217.

PARTICIPLES

312. These two very similar verbs have no other participial forms than **بو** (bū). It cannot be used adjectively, but in compound verbs it is sometimes used as a noun. Examples:

ون بوی (win bū-ī) 'the lost one', **ون بوان** (win bū-ān) 'the lost ones'; **بلاو بوی** (blāū bū-ī) 'the scattered (part)', **بلاو بوان** (blāū bū-ān) 'the scattered ones'; **وشك بوی** (wishk bū-ī) 'the dry one', **وشك بوان** (wishk bū-ān) 'the dry ones'.

Verbal Noun

بون (būn)

'being'

(The act of being)

A List of Intransitive Verbs

313. It is not to be presumed that all the regular and irregular intransitive verbs are given here. An effort has, however, been made to collect as many of the verbs in common use as possible.

Although one or two meanings are placed opposite each verbal root, this is by no means a dictionary. Frequently a verb is used in four or five or more meanings. Only one, or at the most two, of these are given.

Very many Kurdish verbs employ the separable prefixes (see 195, 1), which give them various significations, and nearly all the Kurdish verbs may take the suffix **و** (-wā), and some

of them do not exist in their real simple form, but must have a certain prefix, or take the suffix وه (-wā). (See 195, 3.)

The following verbs are conjugated like **بون هاتن . ترسان** and belong to the 'First Conjugation'. A few of these verbs may also be used transitively, of which reference will be made later. (See 330.)

Infinitive**Imperative**

هلاوسان (hal-āwisān) to hang	هلاوسه (hal-āwis-ā)
ایسان (āisān) to burn	بایسی (bi-āis-e)
بارین (bārīn) to rain	بیاری (bi-bār-e)
برژان (birzhān) to roast, to scald	بیژه (bi-birzh-ā)
بزرکان (birzirkān) to shudder, to jerk	بیزرکی (bi-bizirk-e)
بزوتن (bizūtin) to move	بیزو (bi-biz-ū)
بازین (bazīn) to leap, to run	بیزی (bi-baz-e)
دابزین (dā-bazīn) to dismount	دابزی (dā-baz-e)
بورین (būrīn) to pass over, to forgive	بیوره (bi-būr-ā)
پارانوه (pārān-a-wā) to beseech	پیاره وه (bi-pār-a-wā)
پرین (parīn) to straddle, to breed	پیره (bi-pār-ā)
پرینوه (parīn-a-wā) to cross	پیره وه (bi-par-ā-wā)
تی پرین (te parīn) to pass by	تی پره (te par-ā)
هلپرین (hal-parīn) to dance	هلپره (hal-par-ā)
پرژان (pirzhān) to sprinkle	بیژزی (bi-pirzh-e)
پسان (pisān) to break (rope)	بپسی (bi-pis-e)

پشکوتن (pishkūtin) to bud	پیشکوی (bi-pishkū-e)
پشمن (pishmīn) to sneeze	پیشمه (bi-pishm-ā)
پوشان (pōshān) to cover	پیوشه (bi-pōsh-ā)
داپوشان (dā-pōshān) to cover up	دابوشه (dā-pōsh-ā)
تازین (tazīn) to freeze, to benumb	بتزی (bi-taz-e)
ترسان (tirsān) to fear	بترسی (bi-tirs-e)
تکان (takān) to shake out	پتکی (bi-tak-e)
تلاسان (tillāsān) to slip	بتلاسی (bi-tillās-e)
توان (tūān) to melt	بتوی (bi-tū-e)
توانوه (tūān-a-wā) to melt away to fail	بتویوه (bi-tū-e-wā)
توپین (tōpīn) to die (animal)	بتوپه (bi-tōp-ā)
توقین (tōqīn) to burst, to fear	بتوقه (bi-tōq-ā)
جولانوه (jüllān-awā) to roll over	بجولیوه (bi-jüll-e-wā)
توران (tōrān) to be offended, to be angry	بتوری (bi-tūr-e)
چرژان (chirzhān) to startle (be- come pale)	بچرژی (bi-chirzh-e)
چریکان (chrīkān) to scream	بچریکه (bi-chrīk-ā)
چنین (chinīn) to pick, to gather	بچنه (bi-chin-ā)
چنینوه (chinīn-awā) to knit, to mend	بچنهوه (bi-chin-ā-wā)
چوَن (chūn) to go	بچو (bi-ch-ū)
تی چوَن (te chūn) to go in, to contain	تی بچو (te bi-ch-ū)

تیوه چون (tewā chūn) to go	
through	تیوه بچو (tewā bi-ch-ū)
روچون (rō chūn) to sink	رو بچو (rō bi-ch-ū)
لاچون (lā chūn) to go aside, to	
depart	لا چو (lā ch-ū)
هلیچون (hal-chūn) to spring up,	
to grow	هلیچو (hal-ch-ū)
حجمین (hajmīn) to be quiet	بحجمی (bi-hajm-e)
حسان (hasān) to rest	بحسی (bi-has-e)
حسانوه (hasān-a-wā) to rest out	بحسیوه (bi-has-e-a-wā)
حاوان (hāwān) to endure, to	
stand	بحاوی (bi-hāw-e)
خلتان (khalatān) to mistake	بخلتی (bi-khalat-e)
خوتن (khaūtin) to sleep	بخوه (bi-khaū-ā)
خنکان (khinkān) to strangle, to	
choke	بخنکی (bi-khink-e)
خولانوه (khūlān-a-wā) to seek	بخولیوه (bi-khūl-e-a-wā)
خوران (khōrān) or	
خورین (khōrīn) to itch, to	
scratch	بخوری (bi-khōr-e)
دِرَآن (dirrān) or	
دِرَین (dirrīn) to tear	بدری (bi-dirr-e)
راکشان (rākshān) to lie down, to	
stretch out	براکشی (bi-rāksh-e)
رنجان (ranjān) to be disgusted	برنجی (bi-ranj-e)
رشان (rishān) to spill	برشی (bi-rish-e)
(rishān-a-wā) to vomit	برشیوه (bi-rish-e-a-wā)

رژان (rizhān) to shed, to pour out	برژی (bi-rizh-e)
رژین (rizīn) to rot, to putrefy	برزی (bi-riz-e)
روین (rōīn) to go, to depart	برو (bi-r-ō)
روخان (rūkhān) to go to ruin, to fall down	بروخی (bi-rūkh-e)
زان (zān) to bear, to give birth	بزی (bi-z-e)
زران (zirān) or زرین (zirīn) to bray (like an ass)	بیره (bi-zir-ā)
ژان (zhān) or ژین (zhīn) to live	بژی (bi-zh-e)
سروان (sirawān) to be quiet, to sit quiet	بسروه (bi-siraw-ā)
سوران (sūrān) to whirl, to turn	بسوری (bi-sūr-e)
سورانوه (sūrān-a-wā) to whirl repeatedly	بسوریوه (bi-sūr-e-a-wā)
سوتان (sūtān) or سوتن (sūtīn) to burn	بسوژی (bi-sōzh-e)
شکان (shikān) to break	بسوتی (bi-sūt-e)
شیوان (shewān) to be per- plexed, to be troubled	بشکی (bi-shik-e)
شیوانه (ghamlān-a-wā) to beau- tify, to dress up	بشیوی (bi-shew-e)
فرین (frīn) to fly	بغملیوه (bi-ghaml-e-a-wā)
قلشان (qualshān) or	بغره (bir-fr-ā)

قلشین (qalshīn) to crack, to burst	بقلشی (bi-qalsh-e)
قومان (qaūmān) or قومین (qaūmīn) to happen	بقومی (bi-qaūm-e)
کشانوه (kishān-a-wā) to with- draw, to retreat	بکشویه (bi-kish-e-a-wā)
کینین (pe kanīn) to laugh	پی بکنه (pe bi-kan-ā)
کلان (kulān) or کلین (kulīn) to boil, to bubble, to ferment	بکلی (bi-kul-e)
کوتن (kaūtin) to fall	بکوه (bi-kaū-ā)
هلوکوتن (hal-kaūtin) to happen	هلوکوه (hal-kaū-ā)
کوخین (kūkhīn) to cough	بکوخه (bi-kōkh-ā)
گران (garān) to walk, to travel	بگری (bi-gar-e)
گرانوه (garān-a-wā) to return	بگریوه (bi-gar-e-a-wā)
لی گران (le garān) to seek	لی بگری (le bi-gar-e)
لی گران (le garān) to leave alone (not touch)	لی گره (le gar-ā)
ور گران (war-garān) or ور گرانوه (war-garān-a-wā) to turn about, to repent	ور گره (war-gar-ā)
گریان (giryān) to weep	بگریه (bi-gir-ye)
گوران (gōrān) or گورانوه (gōrān-a-wā) to change, to exchange	بگوره (bi-gōr-ā)
گوران (gūrān) to sprout, to germinate	بگوره (bi-gōr-ā)

گوستن (güestīn) to remove	بگویشه (bi-gōes-ā)
گین (gaīn) or	
گیشن (gaīshīn) to reach, to attain, to ripen	بگه (bi-g-ā)
لرزین (larzīn) to tremble, to shiver	بلرزه (bi-larz-ā)
لوران (lawarān) or	
لورین (lawarīn) to feed, to grass	بلوری (bi-lawar-e)
ماشتن (māshīn) to sweep	بماشی (bi-māsh-e)
هلمسان (hal-musān) to swell up	هلبمسی (hal-bi-mus-e)
مردن (mirdīn) to die	بمره (bi-mir-ā)
مان (mān) to remain	بمینه (bi-men-ā)
دامزران (dā-mazrān) to arrange	دامزری (dā-mazr-e)
میستن (mīstīn) to urinate	بمیشه (bi-mīs-ā)
نیشن (nīshīn) to sit, to settle	بنیشه (bi-nīsh-ā)
دانیشن (dā-nīshīn) or	دانیشه (dā-nīsh-ā)
رونیشن (rō-nīshīn) to sit down	رونیشه (rō-nīsh-ā)
هلنیشن (hal-nīshīn) to roost	هلنیشه (hal-nīsh-ā)
نوستن (nūstīn) to sleep	بنو (bi-n-ū)
ورین (wōrīn) to bark	بوژه (bi-wōr-ā)
وستان (wastān) to stop	بوسته (bi-wast-ā)
راوستان (rā-wastān) to stand, to stop	رابوسته (rā-bi-wast-ā)
راوشان (rā-washān) to shake out	راوشی (rā-wash-e)
هاتن (hātīn) to come	بی (b-e) or وره (war-ā)
داهاتن (dā-hātīn) or	دابی (dā-b-e) or

	داوره (dā-war-ā)
داها تنوه (dā-hātin-a-wā) to stoop	دایوه (dā-b-e-a-wā) or
	داوره وه (dā-war-ā-wā)
هاژان (hāzhān) to move, to	
waver	بهاژی (bi-hāzh-e)
هستان (hal-i-stān) to rise, to	
stand	هسته (hal-i-st-ā)
هستان وه (hal-i-stān-a-wā) to rise	
again	هسته وه (hal-i-st-ā-wā)
رقصین (raqsīn) to dance	برقصه (bi-raqs-ā)
هلاوسین (hal-aūsīn) to hang	هلاوسه (hal-āūs-ā)
نرین (narrīn) to roar, to howl	بنره (bi-narr-ā)
شهان (shabhān) or	بشبحی (bi-shabh-e)
شبان (shabān) to resemble	بشبی (bi-shab-e)
چقان (chaqān) to stand fast,	
to stick	بچقه (bi-chaq-ā)
پچان (pechān) to wind, to	
bundle	پیچه (bi-pech-ā)
حبان (hubān) to love	بحبی (bī-hub-e)
هاران (hārān) to noise, to	
speak loud	بهاری (bi-hār-e)
خلسکان (khliškān) or	بخلسکی (bi-khlišk-e)
هاخلسکان (hal-khliškān) to slip	هاخلسکی (hal-khlišk-e)

314. The intransitive verbs, or the verbs of the 'First Conjugation', have infinitives ending in ان (ān), یان (iān), or ین (īn); and a few of them have infinitives ending in ون (ūn) or تن (tin). In other words, verbs of the 'First Conjugation'

are chiefly | (ā) and ی (ī) verbs, and a few are و (ū) verbs, and consonant verbs ending in ت (t). See 193, 1.

315. The | (ā) and ی (ī) verbs, as a rule, change the | or ی to • (ā) or ی (e) in the imperative, and to ی (e) in the 3rd person singular present tense, but retain the | (ā) or ی (ī) in the preterite and following tenses. An exception to this rule is met with in the ی (ī) verb روین (rōin) 'to go'. In this verb ی is rejected in the imperative برو (bi-r-ō), and it is substituted by | (ā) in the 3rd person singular present tense; but it is retained in the preterite and following tenses. (See 193, 2.)

316. The و (ū) verbs usually change the و to ی (e) in the 3rd person singular present, but retain it in the imperative and in the preterite and following tenses.

317. The ت (t) verbs, as a rule, reject the (t) in the imperative and present, but retain it in the preterite and following tenses. One verb also rejects the preceding س (s) in the imperative and present. Examples: نوشتن (nūstin) 'to sleep'; imperative بنو (bi-n-ū); present 3rd per. sing. دنو (da-nū) or دنوی (da-u-e).

318. All the verbs in the above list are intransitive when conjugated according to the 'First Conjugation,' but many of them, and especially the ی (ī), و (ū), and ت (t) verbs, may be conjugated according to the 'Second Conjugation,' and when thus conjugated they become transitive.

The Causal Form of the Verb

319. The causal form of the verb is obtained by adding

ین(en) to the present stem, and اند(ānd) to the preterite stem. This changes a verb from an intransitive to a transitive and from a transitive to a double or strong transitive. Example: ترسان(tir-sān) is the intransitive verb 'to fear',

ترساندن(tirs-ānd-(i)n) is its causal or transitive form for 'to frighten' (lit. 'to cause to fear'); بترسی(bi-tirs-e) 'fear thou!'; بترسینه(bi-tirs-en-ā) 'frighten thou!'

If the original verb has a passive sense, like دوستم(da-sūt-(i)m) 'I burn', or دکلیم(da-kule-m) 'I boil', the causal suffix makes it active: دوستنیم(da-sūt-en-(i)m) 'I burn (something)', دکلینم(da-kul-en-(i)m) 'I boil (something)'.

Many verbs ending in اندن(ānd-(i)n) in the infinitive, are by nature causal verbs, and do not exist in any other form, but most of them have corresponding intransitive forms. All causal verbs are conjugated according to the 'Second Conjugation'.

The Second Conjugation

320. The peculiarity of the 'Second Conjugation', or the conjugation of the transitive verb is, that it employs the suffix pronouns as personal endings in all its past tenses, and these occupy various positions in the verb, or are joined to a preceding word. (See 204, 205 and 206.)

Conjugation of the regular transitive verb

جویندن(khwend-(i)n) 'to read'

ACTIVE VOICE

Infinitive	جویندن(khwend-(i)n)	Imperative	بخوین(bi-khwen-ā)
	to read		read thou!

INDICATIVE MOOD

Present Tense

Singular

امن دڅوښم (amin da-khwen-
(i)m) I read

اتو دڅوښي (atū da-khwen-ī)
thou readest

او دڅوښي (aū da-khwen-e)
he, she, it reads

Plural

امه دڅوښن (amā da-khwen-
īn) we read

انگو دڅوښن (angō da-khwen-
(i)n) you read

اوان دڅوښن (awān da-khwen-
(i)n) they read

Note.—There is no difference between the 'First' and 'Second' conjugation, in the present and future tenses. For the negative form, see 220, and for the future tense, see 221.

Imperfect Tense

Singular

امن دمڅوښد (amin da-m-
khwend) I was reading

اتو دتڅوښد (atū da-t-
khwend) thou wast reading

او ديڅوښد (aū da-ī-
khwend) he, she, it
was reading

Plural

امه دمان څوښد (amā da-mān-
khwend) we were reading

انگو دتان څوښد (angō da-tān-
khwend) or

انگو دوڅوښد (angō da-ū-
khwend) you were reading

اوان ديان څوښد (awān da-yān-
khwend) they were reading

Note.—For the negative forms of all the past tenses, see 208.

Preterite Tense

Singular

امن څوښدم (amin khwend-
(i)m) I read

Plural

امه څوښدمان (amā khwend-
(e)-mān) we read

اتو خویندت (atū khwend-	انگو خویندتان (angō khwend-
(i)t) thou readest	(e)-tān) you read
او خویندی (aū khwend-ī)	اوان خویندیان (awān khwen-
he, she, it read	(i)-yān) they read

Perfect Tense

Singular

Plural

امن خویندوم (amin khwen-	امه خویندومان (amā khwen-
dū-m-ā) I have read	dū-mān-ā) we have read
اتو خویندوت (atū khwendū-	انگو خویندوتان (angō khwendū-
tā) thou hast read	tān-ā) you have read
او خویندوه (aū khwendū-	اوان خویندویان (awān khwen-
ā) he, she, it has read	dū-yān-ā) they have read

Pluperfect Tense

Singular

Plural

امن خویندبوم (amin khwend	امه خویندبومان (amā khwend-
-(e) bū-m) I had read	(e) bū-mān) we had read
اتو خویندبوت (atū khwend-	انگو خویندبوتان (angō khwend
(e) bū-t) thou hadst read	-(e) bū-tān) you had read
او خویندبوی (aū khwend-	اوان خویندبویان (awān khwend
(e) bū-ī) he, she, it had read	-(e) bū-yān) they had read

SUBJUNCTIVE MOOD

Present Tense

Singular

Plural

امن بخوینم (amin bi-khwen-	امه بخوینن (amā bi-khwen-
(i) m) I may or might read	īn) we may or might read
اتو بخوینی (atū bi-khwen-ī)	انگو بخوینن (angō bi-khwen-
thou mayest or mightest read	(i)n) you may or might read

او بخوینی (aū bi-khwen-e) اوآن بخوینن (awān bi-khwen-
he, she, it may or might read (i)n they may or might read

Perfect Tense

Singular

Plural

امن بمخویند بی (amin bi-m- khwend-(e) b-e) I may have read	امه بمان خویند بی (amā bi-mān -khwend-(e) b-e) we may have read
اتو بت خویند بی (atū bi-t- khwend-(e) b-e) thou mayest have read	انگو بتان خویند بی (angō bi-tān -khwend-(e) b-e) you may have read
او بیخویند بی (aū b-i- khwend-(e) b-e) he, she, it may have read	اوآن بیان خویند بی (awān bi- yān-khwend-(e) b-e) they may have read

Pluperfect Tense

Singular

Plural

امن بمخویند بو بی (amin bi-m- khwend-(e) bū b-e) I might have read	امه بمان خویند بو بی (amā bi-mān khwend-(e) bū b-e) we might have read
اتو بت خویند بو بی (atū bi-t- khwend-(e) bū b-e) thou mightest have read	انگو بتان خویند بو بی (angō bi-tān -khwend-(e) bū b-e) you might have read
او بیخویند بو بی (aū b-i- khwend-(e) bū be) he, she, it might have read	اوآن بیان خویند بو بی (awān bi- yān-khwend-(e) bū b-e) they might have read

CONDITIONAL MOOD

Preterite Tense

Singular

من بخویند با (amin bi-m-
khwend-(e) bā)

if I read

or if I should read

اتو بت خویند با (atū bi-t-
khwend-(e) bā)

if thou readest

or if thou shouldst read

او ییخویند با (aū b-i-
khwend-(e) bā)

if he, she, it read

or if he, she, it should read

Plural

امه بمان خویند با (amā bi-mān
-khwend-(e) bā)

if we read

or if we should read

انگو بتان خویند با (angō bi-tān
-khwend-(e) bā)

if you read

or if you should read

اوان بیان خویند با (awān bi-
yān-khwend-(e) bā)

if they read

or if they should read

Perfect or Pluperfect Tense

Singular

امن بخویند بو با (amin bi-m-
khwend-(e) bū bā)

if I had read

or if I should have read

اتو بت خویند بو با (atū bi-t-
khwend-(e) bū bā)

if thou hadst read

or if thou shouldst have read

او ییخویند بو با (aū b-i-
khwend-(e) bū bā)

Plural

امه بمان خویند بو با (amā bi-mān-
khwend-(e) bū bā)

if we had read

or if we should have read

انگو بتان خویند بو با (angō bi-tān
-khwend-(e) bū bā)

if you had read

or if you should have read

اوان بیان خویند بو با (awān bi-
yān-khwend-(e) bū bā)

if he, she, it had read	if they had read
or if he, she, it should have read	or if they should have read

OPTATIVE MOOD

Preterite or Perfect Tense

Singular

امين بمخويندایه (amin bi-m-
khwend-āyā)

would that I read

اتو بتخويندایه (atū bi-t-
khwend-āyā)

would that thou readest

او بیخويندایه (aū b-ī-
khwend-āyā)

would that he, she, it read

Plural

امه بمانخويندایه (amā bi-mān-
khwend-āyā)

would that we read

انگو بتانخويندایه (angō bi-tān-
khwend-āyā)

would that you read

اوان بیانخويندایه (awān bi-
yān-khwend-āyā)

would that they read

Pluperfect Tense

Singular

امين بمخويند بایه (amin bi-m-
khwend-(e) bā-yā)

would that I had read

اتو بتخويند بایه (atū bi-t-
khwend-(e) bā-yā)

would that thou hadst read

او بیخويند بایه (aū b-ī-
khwend-(e) bā-yā)

would that he, she, it had read

Plural

امه بمانخويند بایه (amā bi-mān-
khwend-(e) bā-yā)

would that we had read

انگو بتانخويند بایه (angō bi-tān-
khwend-(e) bā-yā)

would that you had read

اوان بیانخويند بایه (awān bi-
yān-khwend-(e) bā-yā)

would that they had read

Note.—As to the regular conjunctions employed with the subjunctive, conditional, and optative moods, see 239-243, 259-261, 264-266.

IMPERATIVE MOOD

Singular

Plural

با امن بخوینم (bā amin bi-
khwen-(i)m)

let me read!

اتو بخوینه (atū mi-khwen
-ā) read thou!

با او بخوینی (bā aū bi-
khwen-e)

let him, her, it read!

با امه بخوینن (bā amā bi-
khwen-īn)

let us read!

انگو بخوینن (angō bi-
khwen-(i)n) read ye!

با اوان بخوینن (bā awān bi-
khwen-(i)n)

let them read

Note.—For the negative forms, see 265 and 310.

PARTICIPLES

321. There are no other participial forms to this verb than the preterite participle **خویند** (khwend), which is employed as a basis for all past tenses, and the perfect participle **خویندو** (khwendū) 'read', which is very seldom employed adjectively.

Verbal Noun

خویندن (khwend-(i)n)

'reading'

(The act of reading)

322. Synopsis of the Irregular Transitive Verb, **کتن** (kutin)

to say'

Infinitive **کتن** (kutin)

'to say'

Imperative **بلی** (bi-lī-e)

'say thou!'

ACTIVE VOICE

INDICATIVE MOOD

Present Tense

Singular	Plural
امن دڵم (amin da-lle-m)	امه دڵین (amā da-lle-în)
I say, etc.	we say, etc.

Note.—The future is the same as the present.

Imperfect Tense

Singular	Plural
امن دمگت (amin da-m-gūt)	امه دمان گت (amā da-mān-gūt)
I was saying, etc.	we were saying, etc.

Preterite Tense

Singular	Plural
امن کتم (amin kūt-(i)m)	امه کتمان (amā kūt-(e)-mān)
I said, etc.	we said, etc.

Note.—When the personal ending is suffixed, the accent on that ending causes the **ک** (k) to be sounded naturally; but in the imperfect tense no personal ending is employed, and consequently there is no accent, and therefore the **ک** (k) is pronounced and even written **گ** (g).

Perfect Tense

Singular	Plural
امن کوتومه (amin kutū-m-ā)	امه کوتومانه (amā kutū-mān-ā)
I have said, etc.	we have said, etc.

Pluperfect Tense

Singular	Plural
امن کت بوم (amin kut-(e) bū-m)	امه کت بومان (amā kut-(e) bū-mān)
I had said, etc.	we had said, etc.

SUBJUNCTIVE MOOD

Present Tense

Singular

امن بلیم (amin bi-lle-m)

I may or might say, etc.

Plural

امه بلین (amā bi-lle-īn)

we may or might say, etc.

Perfect Tense

Singular

بمکت بی (bi-m-kut-(e)

b-e) I may have said, etc.

Plural

بمان کت بی (bi-mān-kut-(e)

b-e) we may have said, etc.

Pluperfect Tense

Singular

امن بمکت بو بی (amin bi-m-kut-(e) bū b-e)

I might have said, etc.

Plural

امه بمان کت بو بی (amā bi-mān-kut-(e) bū b-e)

we might have said, etc.

CONDITIONAL MOOD

Preterite Tense

Singular

امن بمکت با (amin bi-m-kut-(e) bā) if I said

or if I should say, etc.

Plural

امه بمان کت با (amā bi-mān-kut-(e) bā)

if we said

or if we should say, etc.

Perfect or Pluperfect Tense

Singular

امن بمکت بو با (amin-bi-m-kut-(e) bū bā)

if I had said or

if I should have said, etc.

Plural

امه بمان کت بو با (amā bi-mān-kut-(e) bū bā)

if we had said or

if we should have said, etc.

OPTATIVE MOOD

Preterite or Perfect Tense

Singular

امين بكتايه (amin bi-m-kut-
āyā) would that I said, etc.

Plural

امه بمان بكتايه (amā bi-mān-
kut-āyā)
would that we said, etc.

Pluperfect Tense

Singular

امين بكتايه (amin bi-m-kut-
(e) ba-yā)
would that I had said, etc.

Plural

امه بمان بكتايه (amā bi-mān-
kut-(e) bā-yā)
would that we had said, etc.

IMPERATIVE MOOD

Singular (2nd pers.)

اتو بلي (atū bi-lī-e)

say thou!

Plural (2nd pers.)

انگو بلين (angō bi-līe-n)

say ye!

PARTICIPLES

323. The only participial forms are the preterite گت (gut), employed as basis for the past tenses, and کتو (kutū), the perfect participle form, which hardly ever is employed as adjective

Verbal Noun

کتن (kutin)

'saying'

(The act of saying)

THE PASSIVE VOICE

324. There are two ways of forming the passive in Kurdish. The 1st. method, which is the simplest and most thoroughly

Kurdish, is by adding **ری** (re) to the present stem, and **را** (rā) to the preterite stem of the verb. Example: **دترسینریم** (da-tirsēn-(e)-re-m) 'I am being frightened'; **قرساندرام** (tirsānd-(e)-rā-m) 'I was frightened'; **دخوینریم** (da-khwen-(e)-re-m) 'I am being read'; **خویندرام** (khwend-(e)-rā-m) 'I was read'; **دکوژریم** (da-kūzh-re-m) 'I am being killed'; **کوژرام** (kūzh-rā-m) 'I was killed'; **کوژراوم** (kūzh-rā-w-(i)-m) 'I have been killed'; **کوژرا بوم** (kūzh-rā bū-m) 'I had been killed', etc.

The 2nd method is by placing the preposition **به** (ba) 'by', and the infinitive of the verb conjugated, before any tense desired of the verb **چون** (chūn) 'to go'. Example: **به کشتن دچم** (ba kushtin dach-(i)m) 'I am being (shall be) killed'; **به کشتن چو** (ba kushtin chū) 'he, she, it was killed' (lit. 'by killing he went!')

325. Some dialects use the verb **هاتن** (hātin) 'to come', instead of **چون** (chūn), and append the same to the infinitive of the verb by the prepositional suffix **ا** (ā) 'to', or the preposition **ل** (l) 'to'. Example: **دیمه کشتن** (de-m-ā kushtin) 'I am being (shall be) killed' (lit. 'I am coming (shall come) to killing'); **هاتمه کشتن** (hāt-(i)m-ā kushtin) 'I am killed'; **هاته کشتن** (hāt-ā kushtin) 'he, she, it was killed' (lit. 'he, she, it came to killing'); **هاتن لکشتن** (hāt-(i)n l'kushtin) 'they were killed'. This latter form with the preposition **ل** (l), is quite similar to the Syriac **ܒܬܝܐܢܐܢܐ ܢܐ ܩܬܠܐ** (bitāya nā l'qitlā) 'they are being (will be) killed' (lit. 'they are coming to killing').

This '2nd. method', however, whether the preposition **به** (ba), **ا** (ā), or **ل** (l) is employed, or whether the auxiliary

چون (chūn) or هاتن (hātin) is used, is not as practicable and not by far so much employed as the first method.

326. A Synopsis of the Conjunction of a Passive Verb,

کوژران (kuzhran) 'to be killed'

Imperative بکوژره (bi-kūzhr-ā) 'be thou killed!'

INDICATIVE MOOD

Present Tense

Singular

د کوژریم (da-kūzh-re-m)
I am being killed, etc.

Plural

د کوژرین (da-kāzh-re-īn)
we are being killed, etc.

Imperfect Tense

Singular

د کوژرام (da-kūzh-rā-m)
I was being killed, etc.

Plural

د کوژراین (da-kuzh-ra-īn)
we were being killed, etc.

Preterite Tense

Singular

کوژرام (kūzh-rā-m)
I was killed, etc.

Plural

کوژراین (kūzh-rā-īn)
we were killed, etc.

Perfect Tense

Singular

کوژراوم (kūzh-rā-w-(i)m)
I have been killed, etc.

Plural

کوژراوین (kūzh-rā-w-īn)
we have been killed, etc.

Pluperfect Tense

Singular

کوژرا بوم (kūzh-rā bū-m)
I had been killed, etc.

Plural

کوژرا بوین (kūzh-rā bū-īn)
we had been killed, etc.

SUBJUNCTIVE MOOD

Present Tense

Singular

بکوژریم (bi-kūzh-re-m)

I may or might be killed, etc.

Plural

بکوژرین (bi-kūzh-re-īn)

we may or might be killed, etc.

Perfect Tense

Singular

کوژا یم (kūzh-rā b-(i)m)

I may have been killed, etc.

Plural

کوژا ین (kūzh-rā b-īn)

we may have been killed, etc.

Pluperfect Tense

Singular

کوژا بو یم (kūzh-rā bū b-(i)m)

I might have been killed, etc.

Plural

کوژا بو ین (kūzh-rā bū b-īn)

we might have been killed, etc.

CONDITIONAL MOOD

Preterite Tense

Singular

بکوژا بام (bi-kūzh-rā bā-m)

If I were killed, etc.

Plural

بکوژا باین (bī-kūzh-rā

bā-īn)

if we were killed, etc.

Perfect or Pluperfect Tense

Singular

بکوژا بو بام (bi-kūzh-rā bū bā-m)

If I had been killed

or if I should have been killed,

etc.

Plural

بکوژا بو باین (bi-kūzh-rā bū bā-īn)

If we had been killed

or if we should have been

killed, etc.

OPTATIVE MOOD

Preterite or Perfect Tense

Singular

بکوژرامایه (bi-kūzh-rā-m-
āyā)

would that I were killed, etc.

Plural

بکوژرایناه (bi-kūzh-rā-īn-
āyā)

would that we were killed, etc.

Pluperfect Tense

Singular

بکوژرابامایه (bi-kūzh-rā bā-m
āyā)

would that I had been killed,
etc.

Plural

بکوژراباینایه (bi-kūzh-rā bā-īn
-āyā)

would that we had been killed,
etc.

IMPERATIVE MOOD

Singular (2nd. pers.)

بکوژره (bi-kūzh-r-ā)

be thou killed!

Plural (2nd. pers.)

بکوژرین (bi-kūzh-re-n)

be ye killed!

PARTICIPLES

327. The participles are the preterite participle کوژرا (kūzh-rā) which forms the basis of all the past tenses, and the perfect participle کوژراو (kūzh-rā-ū) 'killed', which is quite extensively used both as an adjective and as a noun.

Verbal Noun

کوژران (kūzhrān)

'killing'

(The action of being killed)

328. The passive verb employs the 'enclitic' form of personal endings, the same as the intransitive verb. For all the

conjunctions employed with the various moods and tenses, and for all the negative forms, see 214 to 269.

A List of Transitive Verbs

329. The following list contains a large number of transitive verbs that are in common use. To these the student may add all the verbs given in the 'List of Intransitive Verbs' (See 315), after adding the 'causal' suffixes that change them into transitives. (See 319.)

The star (*) appearing opposite a verb, denotes that the verb may be conjugated both as intransitive and as a transitive, or according to either the 'First' or the 'Second' conjugation, usually with a change of meaning.

These verbs are all conjugated like **خویندن** (khwend-(i)n) 'to read', **کتن** (kutin) 'to say', or the passive verb **کوژران** (kūzhrān) 'to be killed'.

Infinitive

Imperative

آخنین (ākhinīn)

باخته (bi-ākhin-ā)

to press down

انگوتن (angaūtin) to hit

بنگوه (bi-ngū-ā)

to offend

هل انگوتن (hal-angaūtin)

هلبنگوه (hal-bi-ngū-ā)

to hit upon, to offend at

هل انگوه (hal-angū-ā)

انگواندن (angūāndin) to

بنگوینه (bi-ngūen-ā)

cause to hit, to cause to

offend'

اسپاردن (aspārdin) to de-

بسپیره (bi-sper-ā)

liver, to entrust

را اسپاردن (rā-aspārdin) to tell, to command	را بـسپـیره (rā bi-sper-ā)
استانـدن (astāndin) to take	بـستـینه (bi-sten-ā)
هـل استانـدن (hal-astāndin) to raise up	هـل بـستـینه (hal-bi-sten-ā)
استـرین (astirīn) to clean (blow the nose)	هـل استـینه (hal-āsten-ā)
هـل اوسـین (hal-awasīn) * to hang up	بـستـره (bi-stir-ā)
آوـیتـن (āwītin) or آوـیشـتن (āwīsh-tin) to throw, to shoot	هـل اوسـه (hal-āwis-ā)
اژمارـدن (azhmārdin) to count	باوـی (bi-āw-e)
آژواـن (āzhūān) to drive	باوـیرـه (bi-āwezh-ā)
افرانـدن (afirāndin) to create	بژمـیره (bi-zhmer-ā)
ایشانـدن (eshāndin) to in- jure, to cause pain, to vex	باژو (bi-āzh-ū)
بخشـین (bakhshīn) * to forgive, to present	بفرینـه (bi-firen-ā)
بشـین (bashīn) to divide	بیشینـه (bi-eshen-ā)
بستن (bastin) to tie	ببخشـه (bi-bakhsh-ā)
دابـستن (dā-bastin) to tie down	ببشـه (bi-bash-ā)
	بیسته (bi-bast-ā)
	دابسته (dā-bast-ā)

هلبستن (hal-bastin)	هلبسته (hal-bast-ā)
to tie up	
بردن (birdin)	بیه (bī-b-ā)
to carry away	
رابردن (rā-birdin)	راییه (rā-bī-b-ā)
to pass by	
لابردن (lā birdin)	لاییه (lā-bī-b-ā)
to carry aside	
برین (brīn) to cut, to	بیره (bi-bir-ā)
bear, to measure	
یستن (bīstin) to hear	بییه (bi-bī-yā)
بژاردن (bizhārdin) or	بیژیره (bi-bizher-ā)
هلبژاردن (hal-bizhārdin)	هلبژیره (hal-bizher-ā)
to pick, to choose	
بواردن (būārdin)	بیویره (bi-būwer-ā)
to pass over, to forgive	
رابواردن (rā-būārdin)	رابویره (rā-būwer-ā)
to pass by	رابیویره (rā-bi-būwer-ā)
برانندن (birāndin) to	بیرینه (bi-biren-ā)
cause to cut, to finish	
بغضاندن (boghzāndin)	بیغزینه (bi-boghzen-ā)
to hate	
بورین (bōrīn) to low,	بیوره (bi-bōr-ā)
to bellow, to roar	
پالوتن (pālaūtin)	پالیوه (bi-pāl-e-a-wā)
to strain	

پاراستن (pārāstin) to ab-	پار/پزاه (bi-pārez-ā)
strain, to keep from	
پیچان (pechān) *	بییچه (bi-pech-ā)
to wrap	
پیچانوه (pechān-a-wā) *	بییچهوه (bi-pech-a-wā)
to wrap up	
پیچاندن (pechāndin)	بییچینه (bi-pechen-ā)
to cause to wrap	
پچرین (pichirīn)	بیچره (bi-pichir-ā)
to rip, to go apart	
پرستن (parastin)	پیرسه (bi-pares-ā)
to worship	
پرسین (pirsīn)	پیرسه (bi-pirs-ā)
to ask, to inquire	
پشاوتن (pishāūtīn)	بییشوه (bi-pishew-ā)
to rub	
پشکین (pishkinin)	پشکنه (bī-pishkin-ā)
to search, to loot	
پوشین (pōshīn) to cover	پیوشه (bi-pōsh-ā)
داپوشین (dā-pōshīn) *	داپوشه (dā-pōsh-ā)
to cover up	
پساندن (pisāndin)	پیسینه (bi-pisen-ā)
to cause to break	
پرژاندن (pirzhāndin)	پیرژینه (bi-pirzhen-ā)
to cause to sprinkle	
تین (tanīn) to weave	بتنه (bi-tan-ā)
تاشین (tāshīn)	بتاشه (bi-tāsh-ā)
to hew, to shave	

تکا ندن (takāndin)	بتکینه (bi-taken-ā)
to shake off	
تواندن (tūāndin)	بتوینه (bi-tūen-ā)
to cause to melt	
توانین (tūānīn)	بتوانه (bi-tūān-ā)
to be able	
ترساندن (tirsāndin)	بترسینه (bi-tirsen-ā)
to frighten	
ترو سکان (trūs-kān)	بترو سکی (bi-trūs-k-e)
to shine, to reflect	
ترو سکاندن (trūs-kāndin)	بترو سکینه (bi-trūsken-ā)
to cause to shine	
جون (jūn) to chew	بجوہ (bi-jū-ā)
جواندن (jūāndin)	بجوینه (bi-jūen-ā)
to cause to chew	
چا ندن (chāndin)	بچینه (bi-chen-ā)
to sow	
چنین (chinīn)	بچنه (bi-chin-ā)
to pick, to gather	
چیشتن (cheshtin)	بچیژہ (bi-chezh-ā)
to taste	
چنینوہ (chinīn-a-wā)	بچنہوہ (bi-chin-ā-wā)
to knit, to crochet, to mend	
چقانندن (chaqāndin)	بچقینہ (bi-chaquen-ā)
to plant, to cause to stick	
ہالان (hālān)	بہالہ (bi-hāl-ā)
to lift (one self), to rise	

هالاندن (hālāndin)	بہالینہ (bi-hālen-ā)
to cast about	
ہالاندن (hal-āndin)	بہلینہ (bi-halen-ā)
to raise up	ہلینہ (hal-en-ā)
حساندن (hasāndin)	بحسینہ (bi-hasen-ā)
to cause to rest	
حکاندن (hakāndin)	بحکینہ (bi-haken-ā)
to relate, to narrate	
حباندن (hubāndin)	بحبینہ (bi-huben-ā)
to love	
خستن (khistin)	بخہ (bi-kh-ā)
to throw, to thrust	
داخستن (dā-khistin)	دابخہ (dā-bi-kh-ā)
to throw down, to bow	
راخستن (rā-khistin)	رابخہ (rā-bi-kh-ā)
to spread, to stretch	
درخستن (dar-khistin)	دربخہ (dar-bi-kh-ā)
to drive out, to cast off	
لی خستن (le khistin)	لی بخہ (le bi-kh-ā)
to suspend, to expell	
خورین (khōrīn)	بخورہ (bi khōr-ā)
to itch, to scratch	
لی خورین (le khōrīn)	لی خورہ (le khōr-ā)
to drive, to rebuke	
خراندن (khirāndin)	بخرینہ (bi-khiren-ā)
to gangle, to foam	

هَلْخِرَاندَن (hal-khirāndin)	هَلْخِرِينِه (hal-khiren-ā)
to hack up, to foam up	
خَوَارْدَن (khwārdin)	بِخَو (bi-kh-ō)
to eat	
خَوَارْدَنوَه (khwārdin-a-wā)	بِخَووَه (bi-kh-ō-a-wā)
to drink	
خَوَاسْتَن (khwāstin)	بِخَوَازِه (bi-khwāz-ā)
to ask, to wish, to betrot	
خَوِیْنَدَن (khwendin)	بِخَوِیْنِه (bi-khwen-ā)
to read	
خَصَا نَدَن (khasāndin)	بِخَصِیْنِه (bi-khasen-ā)
to castrate	
خَنْكَانَدَن (khinkāndin)	بِخَنْکِه (bi-khinken-ā)
to cause to strangle	
خَوْرَانَدَن (khōrāndin)	بِخَوْرِیْنِه (bi-khōren-ā)
to cause to itch	
دَان (dān) to give	بِدِه (bi-d-ā)
لِی دَان (le dān)	لِی بِدِه (le bi-d-ā)
to beat, to strike	
بَر دَان (bar dān)	بَر بِدِه (bar bi-d-ā)
to let go, to set free	
دَاشْتَن (dāshtin)	بَدِیْرِه (bi-der-ā)
to water, to irrigate	
هَلْدَاشْتَن (hal-dāshtin)	هَلْدِیْرِه (hal-der-ā)
to thrown down, to run violently	
دِیْن (dīn) or	بِیْنِه (bi-bīn-ā)
دِیْتَن (dītin) to see	

دینه (dīn-a-wā) or دیتنه (dītin-a-wā) to find.	بینهوه (bi-bīn-ā-wā)
دژین (dirrīn) to tear, to rip	بدره (bi-dirr-ā)
هلبدرین (hal-dirrīn) to tear up, to rip up	هلبدره (hal-bi-dirr-ā)
درون (drūn) to sew, to stitch, to cut down, to reap	بدرو (bi-dr-ū)
دزین (dizīn) to steal	بلزه (bi-diz-ā)
دواندن (dūāndin) to take notice of, to speak to	بدوینه (bi-dūen-ā)
دژاندن (dirrāndin) to cause to tear, to devour	بدرینه (bi-dirren-ā)
دوشین (dōshīn) to milk	بدوشه (bi-dōsh-ā)
رین (rinīn) to scrape	برنه (bi-rin-ā)
رشتن (rishtin) to spill, to pour	بریره (bi-rezh-ā)
رژاندن (rizhāndin) to cause to shed, to cause to spill	برژینه (bi-rizhen-ā)
رستن (ristin) to spin	بریه (bi-res-ā)
رفاندن (rafāndin) to ravish, to snatch away	برفینه (bi-rafen-ā)
روانین (rūānīn) to gaze	براونه (bi-rūān-ā)
زانین (zānīn) to know	بزانه (bi-zān-ā)

زرنگاندن (ziringāndin)	بزرنگه (bi-ziringen-ā)
to cause to ring, to sound	
ژاندن (zhāndin)	بژینه (bi-zhen-ā)
to churn	
سورانندن (sūrāndin)	بسورینه (bi-sūren-ā)
to cause to whirl, to spin	
سوتاندن (sūtāndin)	بسوتینه (bi-sūten-ā)
to cause to burn, to scorch	
شاردنوه (shārdin-a-wā)	بشیره وه (bi-sher-ā-wā)
to hide, to conceal	
شاوتن (shāūtin) to rub	بشیوه (bi-shew-ā)
شکاندن (shikāndin)	بشکینه (bi-shiken-ā)
to cause to break	
شیلان (shelān) to	بشيله (bi-shel-ā)
tramp on, to kneed, to strip	
شیلانندن (shelāndin)	بشیلینه (bi-shelen-ā)
to cause to tramp on, etc.	
شوشتن (shūshtin)	بشو (bi-sh-ū)
to wash	
شبهانندن (shabhāndin) or	بشهبینه (bi-shabhen-ā)
شبا نندن (shabāndin)	بشهبینه (bi-shaben-ā)
to compare, to liken	
علمانندن (a'limāndin)	بعلمینه (bi-a'lmen-ā)
to discipline, to correct	
فامانندن (fāmāndin)	بقامینه (bi-fāmen-ā)
to understand	

فرمون (farmūn)	بفرمو (bi-farm-ū)
to command, to request	
فریواندن (frīwāndin) or	بفریوینه (bi-frīwen-ā)
هلفریواندن (hal-frīwāndin)	هلفریوینه (hal-frīwen-ā)
to defraud	
فروتن (frōtin) or	بفروشه (bi-frōsh-ā)
فروشتن (frōshtin) to sell	
پساندن (pasāndin)	پیسینه (bi-pasen-ā)
to select, to choose	
خلسکاندن (khliškāndin)	بخلسکینه (bi-khlisken-ā)
to cause to slip	
قیزانندن (qīzhāndin)	بقیزینه (bi-qīzhen-ā)
to cry	
قندن (qandin) to dig	بقنه (bi-qan-ā)
هلقندن (hal-qandin)	هلقنه (hal-qan-ā)
to dig up	
هالخلسکاندن (hal-khliskān-	هالخلسکینه (hal-khlisken-ā)
din) to cause to slip	
کردن (kirdin)	بکه (bi-k-ā)
to do, to make	
کردنوه (kirdin-a-wā)	بکهوه (bi-k-a-wā)
to open, to loosen	
هالکردن (hal-kirdin)	هالکه (hal-k-ā)
to light, to make fire	
درکردن (dar-kirdin)	در بکه (dar bi-k-ā)
to put out	
کیرین (kirīn) to buy	بکیره (bi-kir-ā)

کټان (kutān)	بکته (bi-kut-ā)
to beat, to flog, to vaccinate	
کشین (kushīn) or	بکته (bi-kush-ā)
کشینوه (kushīn-a-wā)	بکشهوه (bi-kush-ā-wā)
to press, to squeeze	
کشاندن (kushāndin or	بکشینه (bi-kushen-ā)
کشاندنوه (kushāndin-a-wā)	بکشینهوه (bi-kushen-ā-wā)
to cause to press	
کوژاندن (kūzhāndin) or	بکوژینه (bi-kūzhen-ā)
کوژاندنوه (kūzhāndin-a-	بکوژینهوه (bi-kūzhen-ā-wā)
wā) to cause to extinguish	
کشاندنوه (kishāndin-a-wā)	بکشینهوه (bi-kishen-ā-wā)
to cause to withdraw, to	
cause to retreat	
راکشاندن (rākishāndin)	رابکشینه (rā-bi-kishen-ā)
to cause to lie down,	براکشینه (bi-rākshen-ā)
to cause to stretch out	
کشتن (kushtin) to kill	بکوژه (bi-kūzh-ā)
کشتوه (kushtin-a-wā)	بکوژهوه (bi-kūzh-ā-wā)
to slaughter	
داکندن (dā-kandin)	داکته (dā-kan-ā)
to undress	
کیشان (keshān)	بکیشه (bi-kesh-ā)
to draw, to endure, to suffer	
کشاندن (keshāndin)	بکشینه (bi-keshen-ā)
to cause to draw	

داکیشان (dā-keshān)	داکیشه (dā-kesh-ā)
to pull down	
راکیشان (rā-keshān)	راکیشه (rā-kesh-ā)
to pull out, to force	
هلیکیشان (hal-keshān)	هلیکیشه (hal-kesh-ā)
to draw up, to hoist	
گستن (gastin) to bite	بگسه (bi-gas-ā)
گیران (gerān) or	بگیره (bi-ger-ā)
گیرانوه (gerān-a-wā)	بگیرهوه (bi-ger-ā-wā)
to tell, to narrate	
گرتن (girtin)	بگره (bi-gir-ā)
to take, to catch, to seize	
هلیگرتن (hal-girtin)	هلیگره (hal-gir-ā)
to take up, to carry	
ورگرتن (war-girtin)	وربگره (war-gir-ā)
to receive	
گورین (gōrīn) or	بگوره (bi-gōr-ā)
گورینوه (gōrīn-a-wā)	بگورهوه (bi-gōr-ā-wā)
to change, to exchange	
هلیگرتنوه (hal-girtin-a-wā)	هلیگرهوه (hal-gir-ā-wā)
to gather, to take up	
گوزین (gaūzin)	بگوزه (bi-gaūz-ā)
to wallow, to roll up	
گرون (gurūn)	بگرو (bi-gur-ū)
to skin, to strip off	
راگرتن (rā-girtin)	راگره (rā-gir-ā)
to keep, to hold	

دا گرتن (dā-girtin)

to attack, to press

کتن (kutin) to say

گراندين (garāndin)

to cause to walk, to lead

گراندينوا (garāndin-a-wā)

to cause to turn

ور گراندين (war-garāndin)

ور گراندينوا (war-garāndin-a-wā) to cause to turn back,

to cause to repent, to invert

گياندين (gaī āndin)

to cause to arrive

لستن (listin) or

لستينوا (listin-a-wā)

to lick up

لرزاندن (larzāndin)

to cause to tremble

لوراندين (laūrāndin)

to cause to feed, to herd

مژتن (mizhtin)

to suck, to nurse

مالين (mālin)

to sweep, to scrape off

مراندين (mirāndin)

to cause to die, to kill

دا گره (dā-gir-ā)

بلي (bi-ll-e)

بگرينه (bi-garen-ā)

بگرينهوا (bi-garen-ā-wā)

ور گرينه (war-garen-ā)

ور گرينهوا (war-garen-ā-wā)

بگيانه (bi-gāien-ā)

بليسه (bi-les-ā)

بليسهوا (bi-les-ā-wā)

بلرزينه (bi-larzen-ā)

بلورينه (bi-laūaren-ā)

بمژه (bi-mizh-ā)

بماله (bi-māl-ā)

بميرينه (bi-miren-ā)

نان (nān)	بنی (bi-n-e)
to put, to place	
دانان (dā-nān) or	دابنی (dā-bi-n-e)
رونان (rō-nān)	روبنی (rō-bi-n-e)
to put down, to set down	
ناردن (nārdin) to send	بنیره (bi-ner-ā)
ناشتن (nāshtin)	بنیره (bi-nezh-ā)
to bury	°
ناسین (nāsīn)	بنامه (bi-nās-ā)
to know, to recognize	
نورین (nōrīn)	بنوره (bi-nōr-ā)
to growl, to roar	
نواندن (nūāndin)	بنوینه (bi-nūen-ā)
to put to sleep, to compare	
نوارین (nūārīn) to gaze,	بنواره (bi-nūār-ā)
to consider, to stare at	
نوسان (nūsān) or	بنوسه (bi-nūs-ā)
نامانوه (nūsān-a-wā)	بنوسه وه (bi-nūs-ā-wā)
to stick	
نوسین (nūsīn) to write	بنوسه (bi-nūs-ā)
نواراندن (nūārāndin)	بنوارینه (bi-nūāren-ā)
to cause to gaze	
ویران (werān)	بویره (bi-wer-ā)
to dare, to venture	
ویستن (wīstin)	بوی (bi-w-e)
to wish, to want	

وستاندن (wastāndin) to cause to stop, to arrest	بوستینه (bi-wasten-ā)
راوستاندن (rā-wastāndin) to cause to stand	راوستینه (rā-wasten-ā)
راوشاندن (rā-washāndin) to cause to shake	راوشینه (rā-washen-ā)
هاویتن (hāwitin) or هاویشن (hāwishtin) to throw, to shoot	باوی (bi-āw-e) باویژه (bi-āwezh-ā)
هینان (henān) or ینان (enān) to bring داهینان (dā-henān) to bring forth, to apply	بهینه (bi-hen-ā) ینه (bi-en-ā) دایینه (dā-ben-ā)
هیشن (heshtin) to leave, to let, to permit	یله (bi-el-ā)
یشن (eshtin) or هیلان (helān) or داهیشن (dā-heshtin) or دایشتن (dā-eshtin) to lower, to suspend, to delay	دایله (dā-el-ā) دایله (dā-el-ā)
به جی هیشن (ba je heshtin) or به جی یشن (ba je eshtin) to leave (behind)	به جی یله (ba je bi-el-ā)
هاران (hārān) or هیران (herān) to grind, to make fine	بہاری (bi-hār-ā) ہیری (bi-her-ā)

ه‌اراندن (hārāndin)	ب‌ارینه (bi-hāren-ā)
to cause to grind	
ه‌لاندن (hal-āndin) or	ه‌لینه (hal-en-ā)
ه‌لیناندن (hal-enādin)	ه‌لینینه (hal-enen-ā)
to lift, to raise	
ه‌لاتن (hal-ātin)	ه‌لی (hal-e)
to rise, to appear, to flee	ب‌ه‌لی (bi-hal-e)
ه‌ژاندن (hāzhāndin)	ب‌ه‌ژینه (bi-hāzhen-ā)
to shake, to jolt	
ه‌نگوتن (hangaūtin)	ب‌ه‌نگوی (bi-hangū-e)
to hit, to touch	ب‌ه‌نگوی (bi-ngū-e)

330. A large majority of the transitive verbs, or the verbs of the 'Second Conjugation', have infinitives ending in **دن** (din), some have infinitives ending in **تن** (tin) or **ین** (īn), and a very few have endings in **ان** (ān) or **ون** (ūn). In other words, verbs of the 'Second Conjugation' are mostly causatives, or consonant verbs ending in **د** (d), some are **ت** (t) or **ی** (ī) verbs, and a very few are **ا** (ā) or **و** (ū) verbs. (See 193, 1, and 314.)

331. An un-prolongated initial **ا** in the infinitive is dropped in the imperative and in all tenses employing the inseparable prefixes **ب** (bi) or **د** (da). Examples: **استاندن** (astāndin) 'to take', **ب‌ستینه** (bi-sten-ā) 'take thou!', **د‌ستیم** (da-sten-(i)m) 'I take' or 'I shall take'. An exception to this rule in regard to the prefix **ب** (bi) is met with in composite verbs. Examples: **ه‌ل‌انگواندن** (hal-āngūān-din) 'to cause to offend'; **ه‌ل‌انگوینه** (hal-āngūen-ā) or **ه‌ل‌ب‌نگوینه** (hal-bi-

ngūen-ā) 'cause thou to offend!'. The same holds good in the present subjunctive, and other forms of the verb, where the prefix ب (bi) is employed.

332. All the causative verbs, and nearly all the other transitives, take ا (ā) as the imperative ending, which can be clearly seen from the above list.

Irregularity of the Verb **ويستن (wistin)**

'to want', 'to wish'

333. This verb is different from all others in this respect, that it usually takes the 'suffix pronouns' for personal endings in the present tense. Examples: **دموی (da-m-awe)** 'I want', **دتوی (da-t-awe)** 'thou wantest', **دیوی (da-ī-awe)** 'he, she, it wants', **دمانوی (da-mān-awe)** 'we want', **دتانوی (da-tān-awe)** or **دووی (da-ū-awe)** 'you want', and **دیانوی (da-yān-awe)** 'they want'. It is perfectly regular in all its other tenses, except in the present tense indicative, as shown above, and in the present subjunctive. Examples: **بیوی (bi-m-awe)** 'I may or might want', **بتوی (bi-t-awe)** 'thou mayest or mightest want', **بیوی (bi-ī-awe)** 'he, she, it may or might want', **بتانوی (bi-mān-awe)** 'we may or might want', **بتانوی (bi-tān-awe)** 'you may or might want', **بیانوی (bi-yān-awe)** 'they may or might want'.

The Impersonal 'must'

334. The impersonal verb 'must', employed as auxiliary in forming necessitative sentences, is **دبی (dabe)** for the present tense, and **دبا (dabā)** or **دبو (dabū)** for the past tenses. (See 241 and 258.)

Compound Verbs

335. A very large number of 'compound verbs' are formed in Kurdish by combining a noun or an adjective with a number of auxiliary verbs. (See 192, 4). These verbs are either transitive or intransitive, and are used both in the 'active' and in the 'passive' voice, just like any other verbs.

The verbs most frequently employed as auxiliaries in forming compounds are the following:

Infinitive

Imperative

کردن (kirdin) to do, to make	بکە (bi-k-ā)
کردنوه (kirdin-a-wā) to re-make, to	بکەوه (bi-k-ā-wā)
open	
بون (būn)* to be, to become	به (b-ā), بیه (bi-b-ā)
بونوه (būn-a-wā)* to be or	بهوه (b-ā-wā)
to become (repeatedly)	بیهوه (bi-b-ā-wā)
دان (dān) to give	بدە (bi-d-ā)
دادان (dā-dān) to give (down)	دابده (dā-bi-d-ā)
کوژن (kaūtin) to fall	بکوه (bi-kaw-ā)
کیشان (keshān) to endure, to suffer	بکیشه (bi-kesh-ā)
هینان (henān) to bring	بهینه (bi-hen-ā)
	بینه (bi-en-ā)
گرتن (girtin) to take, to seize	بگره (bi-gr-ā)
مان (mān) to remain	بمینه (bi-men-ā)
هاتن (hātin)* to come	بی (b-e), وهره (war-ā)
داهاتن (dā-hātin)* to come (down)	دابیی (dā-b-e-)
	داوره (dā-war-ā)
چون (chūn)* to go	بچو (bi-ch-ū)

هيشتن (heshtin) to leave, to permit	بيله (bi-el-ā)
خواردن (khwārdin) to eat	بخو (bi-kh-ō)
سوتان (sūtān) to burn	بسوتی (bi-shūt-e)
ويستن (wīstin) to want, to wish	بوی (bi-w-e)

Note.—Verbs marked with a star (*) belong to the 'First Conjugation'.

336. Model of the Conjugation of a Compound Active Verb

حاضر کردن (hāzir kirdin)

'to prepare'

ACTIVE VOICE

Infinitive حاضر کردن (hāzir kir-din) to prepare	Imperative حاضر بکه (hāzir bi-k-ā) prepare thou!
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INDICATIVE MOOD

Present Tense

Singular	Plural
حاضر دکم (hāzir da-ka-m) I prepare, etc.	حاضر دکین (hāzir da-ka-īn) we prepare, etc.

Imperfect Tense

Singular	Plural
حاضر می دکرد (hāzir-(i)m da-kirt) I was preparing, etc.	حاضر میان دکرد (hāzir-mān da-kirt) we were preparing, etc.

Preterite Tense

Singular	Plural
حاضر می کرد (hāzir-(i)m kirt) I prepared, etc.	حاضر میان کرد (hāzir-mān kirt) we prepared, etc.

Perfect Tense

Singular

حاضرَم کرده (hāzir-(i)m kir-
dū-ā) I have prepared, etc.

Plural

حاضرمان کرده (hāzir-mān kir-
dū-a) we have prepared, etc.

Pluperfect Tense

Singular

حاضرَم کرد بو (hāzir-(i)m
kird-(e) bū)

I had prepared, etc.

Plural

حاضرمان کرد بو (hāzir-mān
kird-(e) bū)

we had prepared, etc.

SUBJUNCTIVE MOOD

Present Tense

Singular

حاضر بکم (hāzir bi-ka-m)
I may or might prepare, etc.

Plural

حاضر بکین (hāzir bi-ka-īn)
we may or might prepare,
etc.

Perfect Tense

Singular

حاضرَم کرد بی (hāzir-(i)m
kird-(e) b-e)

I may have prepared, etc.

Plural

حاضرمان کرد بی (hāzir-mān
kird-(e) b-e)

we may have prepared, etc.

Pluperfect Tense

Singular

حاضرَم کرد بو بی (hāzir-(i)m
kird-(e) bū b-e)

I might have prepared, etc.

Plural

حاضرمان کرد بو بی (hāzir-mān
kird-(e) bū b-e)

we might have prepared, etc.

CONDITIONAL MOOD

Preterite Tense

Singular

با حاضر م بکرد با
(hāzir-(i)m
bi-kird-(e) bā)

if I prepared, or

if I should prepare, etc.

Plural

با حاضر مان بکرد با
(hāzir-mān
bi-kird-(e) bā)

if we prepared, or

if we should prepare, etc.

Perfect or Pluperfect Tense

Singular

با حاضر م بکرد بو با
(hāzir-(i)m
bi-kird-(e) bū bā)

if I had prepared, or

if I should have prepared,
etc.

Plural

با حاضر مان بکرد بو با
(hāzir-mān
bi-kird-(e) bū bā)

if we had prepared, or

if we should have prepared,
etc.

OPTATIVE MOOD

Preterite or Perfect Tense

Singular

با حاضر م بکرد ایه
(hāzir-(i)m
bi-kird-āyā)

would that I prepared, etc.

Plural

با حاضر مان بکرد ایه
(hāzir-mān
bi-kird-āyā)

would that we prepared, etc.

Pluperfect Tense

Singular

با حاضر م بکرد بایه
(hāzir-(i)m
bi-kird-(e) bā-yā)

would that I had prepared,
etc.

Plural

با حاضر مان بکرد بایه
(hāzir-mān
bi-kird-(e) bā-yā)

would that we had prepared,
etc.

IMPERATIVE MOOD

Singular (2nd pers.)

حاضر بکه (hāzīr bi-k-ā)

prepare thou!

Plural (2nd pers.)

حاضر بکن (hāzīr bi-k-(a)n)

prepare ye!

Verbal Noun

حاضر کردن (hāzīr kirdin)

'preparing'

(The act of preparing.)

337. The peculiarity of the compound transitive verb is that in all the past tenses the 'suffix pronouns' or personal endings are joined to the noun or adjective employed, and the auxiliary appears in its simple tense stem. The negative is formed by simply prefixing the negative particle *na* or *nā* to the tense stem. In all tenses employing the inseparable prefixes *da* (da) or *bi* (bi), except in the imperfect indicative, the negative particles are substituted for the prefixes. Examples: حاضر نکم (hāzīr na-k-(a)m) or حاضر ناکم (hāzīr nā-k-(a)m) 'I do not prepare', or 'I will not prepare'; حاضر رنگه نکم (rangā hāzīr na-k-(a)m) 'I may or might not prepare'; حاضرم ندکرد (hāzīr-i()m na-da-kirt) 'I was not preparing'; حاضر و کردوه (hāzīr-ū kirdū-ā) 'you have prepared'; حاضر ی نکرده (hāzīr-ī na-kirdū-ā) 'he, she, it has not prepared'; حاضر تان نکرد بو (hāzīr-tān na-kird-(e) bū), or حاضر و نکرد بو (hāzīr-ū na-kird-(e) bū) 'you had not prepared', etc.

338. Model of the Conjugation of a Compound Passive Verb

حاضر کران (hāzīr kirān)

'to be prepared'

Infinitive حاضر اکران (hāzir kirān) to be prepared	Imperative حاضر بکه (hāzir bi-kir-ā) be thou prepared!
--	--

INDICATIVE MOOD

Present Tense

Singular	Plural
حاضر دکریم (hāzir da-ki-re-m) I am being prepared, etc.	حاضر دکرین (hāzir da-ki-re-in) we are being prepared, etc.

Imperfect Tense

Singular	Plural
حاضر دکرām (hāzir da-ki-rā-m) I was being prepared, etc.	حاضر دکراین (hāzir da-ki-rā-in) we were being prepared, etc.

Preterite Tense

Singular	Plural
حاضر کرام (hāzir ki-rām) I was prepared, etc.	حاضر کراین (hāzir ki-rā-in) we were prepared, etc.

Perfect Tense

Singular	Plural
حاضر کراوم (hāzir ki-rā-w-i)m I have been prepared, etc.	حاضر کراوین (hāzir ki-rā-w-in) we have been prepared, etc.

Pluperfect Tense

Singular	Plural
حاضر کرا بوم (hāzir ki-rā bū-m) I had been prepared, etc.	حاضر کرا بوین (hāzir ki-rā-bū-in) we had been prepared, etc.

SUBJUNCTIVE MOOD

Present Tense

Singular

حاضر بکرم (hāzīr bi-ki-re-
m) I may or might be pre-
pared, etc.

Plural

حاضر بکرمین (hāzīr bi-ki-re-
(īn) we may or might be
prepared, etc.

Perfect Tense

Singular

حاضر کرا بـ (hāzīr ki-rā b-
(i)m) I may have been pre-
pared, etc.

Plural

حاضر کرا بـین (hāzīr ki-rā b-
īn) we may have been pre-
pared, etc.

Pluperfect Tense

Singular

حاضر کرا بو بـ (hāzīr ki-rā
bū b-(i)m)
I might have been prepared,
etc.

Plural

حاضر کرا بو بـین (hāzīr ki-rā
bū b-īn)
we might have been pre-
pared, etc.

CONDITIONAL MOOD

Preterite Tense

Singular

حاضر بکرا بام (hāzīr bi-ki-rā
bā-m) If I were prepared,
etc.

Plural

حاضر بکرا باين (hāzīr bi-ki-rā
bā-īn) If we were prepared,
etc.

Perfect or Pluperfect Tense

Singular

حاضر بکرا بو بام (hāzīr bi-ki-
rā bū bā-m)

Plural

حاضر بکرا بو باين (hāzīr bi-ki-
rā bū bā-īn)

if I had been prepared, or
if I should have been pre-
pared, etc.

if we had been prepared, or
if we should have been pre-
pared, etc.

OPTATIVE MOOD

Preterite or Perfect Tense

Singular

حاضر بکرامایه (hāzīr bi-ki-
rā-m-āyā)

would that I were prepared,
etc.

Plural

حاضر بکرایناه (hāzīr bi-ki-
rā-īn-āyā)

would that we were pre-
pared, etc.

Pluperfect Tense

Singular

حاضر بکرا بامایه (hāzīr bi-ki-
rā bā-m-āyā)

would that I had been pre-
pared, etc.

Plural

حاضر بکرا باینایه (hāzīr bi-ki-
rā bā-īn-āyā)

would that we had been pre-
pared, etc.

IMPERATIVE MOOD

Singular (2nd pers.)

حاضر بکره (hāzīr bi-ki-r-ā)
be thou prepared! etc.

Plural (2nd. pers.)

حاضر بکراین (hāzīr bi-ki-re-n)
be ye prepared! etc.

PARTICIPLES

339. The preterite participle حاضر کرا (hāzīr ki-rā) 'pre-
pared', forms the basis for all the past tenses. The perfect
participle حاضر کراو (hāzīr ki-rā-ū) 'prepared', is used ad-
jectively, and may also be used substantively. Examples:
پیاویکی حاضر کراو (piāweki hāzīr ki-rā-ū) 'a prepared man';

حاضر (hāzir ki-rā-ū-ek-i) 'a prepared one'; کراویکی حاضر (hāzir ki-rā-w-ān) 'the prepared ones', etc.

Verbal Noun

کران حاضر (hāzir ki-rā-n)
'preparing'

(The action of being prepared.)

A List of Compound Verbs in Common Use

340. It happens very often that one Kurdish dialect employs a simple verb where another dialect employs a compound verb, and vice versa. It is therefore impossible to give a complete list of compound verbs. In fact, there is no limit to compound verbs in Kurdish. The following list contains a number of combinations that are in common use. For the imperative forms, see 335.

- کران امر (amir kirdin) to command, to decree
- کردن اقرار (iqirār kirdin) to confess
- کردن امضا (imzā kirdin) to sign
- کردن اشک (ishk kirdin) to dry
- کردن آزاد (azād kirdin) to free
- کردن اواله (awālā kirdin) to open
- کردن اشکرا (ashkarā kirdin) to reveal, to expose
- کردن ارق (araq kirdin) to perspire
- کردن ادا (adā kirdin) to pay
- کردن اطاعت (itāa't kirdin) to obey
- کردن بانگ (bāng kirdin) to call
- کردن باور (bāwar kirdin) to believe
- کردن بیان (bayān kirdin) to reveal, to expose

- کردن برلا (barālā kirdin) to set free, to divorce
 کردن بش (bash kirdin) to divide, to suffice
 کردن بزمار (bizmār kirdin) to nail
 کردن بوختان (bōkhtān kirdin) to slander
 کردن برین (brīn kirdin) to wound
 کردن بطل (batāl kirdin) to empty, to make idle
 کردن بلاو (blāū kirdin) to scatter
 کردن بخیل (bakhīl kirdin) to envy
 کردن بیژنگ (bezhing kirdin) to sift
 کردن پیس (pīs kirdin) to soil, to pollute
 کردن پر (pir kirdin) to fill
 کردن پیدا (paīdā kirdin) to find, to gain
 کردن پاک (pāk kirdin) to cleanse
 کردن پیغمبریتی (paīghambaratī kirdin) to prophesy
 کردن پرسیار (pirsiār kirdin) to question, to inquire
 کردن توبه (tōbā kirdin) to repent
 کردن تسلیم (taslīm kirdin) to surrender, to betray
 کردن تخت (takht kirdin) to level, to devastate
 کردن ترک (tark kirdin) to quit, to abandon
 کردن تالان (tālān kirdin) to rob, to spoil
 کردن تعلیم (ta'līm kirdin) to teach, to discipline
 کردن ترجمه (tarjumā kirdin) to translate, to interpret
 کردن تجربه (tajrabā kirdin) to tempt, to try
 کردن تاکی (tākī kirdin) to try, to examine
 کردن تیر (ter kirdin) to satisfy
 کردن تر (terr kirdin) to wet, to moisten
 کردن تازی (tāzī kirdin) to mourn, to lament

- کردن تام (tām kirdin) to taste
 کردن تواو (tawāū kirdin) to complete
 کردن تیژ (tīzh kirdin) to sharpen
 کردن تعریف (ta'rīf kirdin) to praise
 کردن تکالی (tikā le kirdin) to request, to beg
 کردن تامیر (tāmīr kirdin) to repair
 کردن تگبیر (tagbīr kirdin) to counsel, to advise
 کردن تقصیر (taqsīr kirdin) to withhold
 کردن تاین (tāyīn kirdin) to appoint, to ordain
 کردن تیکل (tekal kirdin) to mix
 کردن تیمار (tīmār kirdin) to curry
 کردن ثابت (sābit kirdin) to prove
 کردن جرت (jurat kirdin) to dare
 کردن جریمه (jarīmā kirdin) to fine
 کردن جوت (jūt kirdin) to plow, to unite
 کردن جوی (jūe kirdin) to separate
 کردن حظ (haz kirdin) to wish, to want, to like
 کردن حرمت (hurmat kirdin) to honor, to obey
 کردن حساب (hisāb kirdin) to count, to figure
 کردن حفظ (hifz kirdin) to protect, to guard
 کردن حکم (hukim kirdin) to command
 کردن حکومت (hukūmat kirdin) to govern, to rule
 کردن خلاص (khalās kirdin) to finish, to save
 کردن خدمت (khizmat kirdin) to serve
 کردن خلق (khalq kirdin) to create
 کردن خالی (khālī kirdin) to empty

کردن خراب (kharāp kirdin) to ruin, to destroy, to corrupt

کردن خرج (kharj kirdin) to expend

کردن خوی (khwe kirdin) to salt

کردن خوار (khwār kirdin) to bend, to make crooked

کردن خواهشت (khwāhisht kirdin) to request, to beg

کردن دعا (duā kirdin) to pray, to supplicate

کردن درك (dark kirdin) to feel

کردن ده بر (da bar kirdin) to dress, to put on

کردن دلوپه (dilōpā kirdin) to drip, to leak

کردن دیار (diār kirdin) to reveal, to show, to make appear

کردن دزی (dizī kirdin) to steal

کردن دست پی (dast pe kirdin) to begin

کردن درمان (darmān kirdin) to doctor

کردن درست (drust kirdin) to make, to create

کردن دفتر (daftar kirdin) to register

کردن راست (rāst kirdin) to straighten, to level, to rectify

کردن راش (rash kirdin) to blacken

کردن راضی (rāzī kirdin) to satisfy, to make willing

کردن روان (rawān kirdin) to send away

کردن روت (rūt kirdin) to undress, to rob

کردن رد (rad kirdin) to refuse, to put away

کردن رجا (rijā kirdin) to request, to beg

کردن رحم (ruhum kirdin) to have mercy

کردن رقصی (raqs kirdin) to dance

کردن راوی (rāwī kirdin) to hunt

کردن رسوا (riswā kirdin) to reproach

کردن زیاد (zīyād kirdin) to increase, to multiply, to grow

کردن زیده (zedā kirdin) (same meaning as the above)

کردن زنا (zinā kirdin) to fornicate

کردن زور (zōr kirdin) to force, to do violence

کردن زین (zīn kirdin) to saddle

کردن زم (zam kirdin) to blame, to scold

کردن سلاو (salaū kirdin) to salute, to greet

کردن سجده لی (sajdā le kirdin) to worship, to bow down before

کردن سواخ (sōākh kirdin) to plaster

کردن سیر (saīr kirdin) to promenade, to look at (for pleasure)

کردن سیارت (sīyārat kirdin) to visit, to pay homage to

کردن سیاحت (sīyāhat kirdin) to promenade, to picnic

کردن سپی (spī kirdin) to whiten, to white-wash

کردن سرد (sard kirdin) to cool

کردن سوده (saūdā kirdin) to make a trade, to buy

کردن شر (shar kirdin) to fight, to war

کردن شکایت (shikāyat kirdin) to accuse, to complain

کردن شیرین (shirīn kirdin) to sweeten

کردن شو (shū kirdin) to marry

کردن شریعت (sharia't kirdin) to judge

کردن شکر (shukir kirdin) to praise, to thank

کردن صبر (sabir kirdin) to wait, to be patient

- کردن صلح (sulh kirdin) to make peace
 کردن صاغ (sāgh kirdin) to heal
 کردن ضوط (zaūt kirdin) to subject
 کردن ضرر (zarar kirdin) to loose, to injure
 کردن طلب (talab kirdin) to request, to pray
 کردن ظلم (zulm kirdin) to oppress
 کردن عادت (ādat kirdin) to accustom
 کردن عرض (a'rz kirdin) to request, to beg
 کردن عمل (a'mal kirdin) to act, to perform
 کردن عذاب (āzāb kirdin) to torment
 کردن عاجز (ājiz kirdin) to distress, to trouble, to pro-
 voke

- کردن عزم (a'zim kirdin) to digest
 کردن عزل (a'zil kirdin) to depose
 کردن غیبت (ghaībat kirdin) to slander
 کردن غرق (gharq kirdin) to sink
 کردن فیر (fer kirdin) to teach
 کردن فکر (fikir kirdin) to think
 کردن فیل (fel kirdin) to cheat
 کردن قیمت (qīmat kirdin) to price
 کردن قم (qum kirdin) to sink
 کردن قد (qad kirdin) to fold
 کردن قبول (qabūl kirdin) to accept
 کردن قبض (qabz kirdin) to constipate
 کردن قرض (qarz kirdin) to borrow, to credit
 کردن قلاو (qalāū kirdin) to fatten
 کردن کار (kār kirdin) to work

- کم کردن (kam kirdin) to diminish, to decrease
 کُرت کردن (kurt kirdin) to shorten
 کن کردن (kun kirdin) to perforate, to punch
 کول کردن (kaûl kirdin) to skin
 کفل کردن (kifl kirdin) to lock
 کف کردن (kaf kirdin) to foam
 کومک کردن (kōmag kirdin) to help
 کفر کردن (kifir kirdin) to blaspheme
 گرم کردن (garm kirdin) to heat, to warm
 گِرا کردن (gerā kirdin) to thresh
 گسک کردن (gasik kirdin) to sweep
 گناح کردن (gunāh kirdin) to sin
 گری کردن (gre kirdin) to tie
 لت کردن (lat kirdin) to piece, to break
 لغاو کردن (laghaû kirdin) to bridle
 ماره کردن (mārā kirdin) to marry
 منع کردن (man'a kirdin) to prevent, to stop
 ماچ کردن (māch kirdin) to kiss
 میشار کردن (mīshār kirdin) to saw
 مهر کردن (mohor kirdin) to seal
 مقدس کردن (muqaddas kirdin) to sanctify
 معزول کردن (ma'zûl kirdin) to depose, to degrade
 مشک کردن (mashk kirdin) to practice, to train
 مرچ کردن (march kirdin) to race, to bet
 نویژ کردن (nūezh kirdin) to worship, to pray
 نرم کردن (narm kirdin) to soften
 نعلت کردن (na'lat kirdin) to curse

- کردن نعل (na'l kirdin) to shoe
 کردن نشان (nīshān kirdin) to show, to mark, to espouse
 کردن نیوی (newī kirdin) or
 کردن نزم (nazim kirdin) to humiliate, to abase
 کردن نان (nān kirdin) to bake
 کردن وصیت (wasīyat kirdin) to bequeath
 کردن ورد (wurd kirdin) to crumb, to grind
 کردن وهیر (wā-bīr kirdin) to remember
 کردن وعده (wadā kirdin) to promise, to appoint
 کردن ویران (werān kirdin) to ruin, to desolate
 کردن ون (win kirdin) to conceal, to hide
 کردن وشک (wishk kirdin) to dry
 کردن هاوړ (hāwār kirdin) to cry (for help)
 کردن هلاک (hilāk kirdin) to destroy, to annihilate, to
 kill
 کردن یاریده (yārīdā kirdin) to help
 کردن چاک (chāk kirdin-a-wā) to heal
 کردن خلور (khilūr kirdin-a-wā) to roll
 کردن اواله (awālā kirdin-a-wā) to open
 کردن خر (khir kirdin-a-wā) to assemble, to gather
 کردن بلاو (blāū kirdin-a-wā) to scatter
 کردن جوی (jūe kirdin-a-wā) to separate
 کردن فیر بون (fer būn) to learn
 کردن داخل بون (dākhl būn) to enter
 کردن سوار بون (sūār būn) to ride
 کردن اوا بون (awā būn) to set (as the sun)
 کردن هوشیار بون (hōshīyār būn) to watch

- غالب بون (ghālib būn) to conquer
 ون بون (win būn) to disappear
 عجایب بون (a'jāyīb būn) to wonder
 راست بونوه (rāst būn-a-wā) to rise up
 بر بونوه (bar būn-a-wā) to fall down
 تعلیم دان (ta'līm dān) to teach
 نشان دان (nīshān dān) to show
 دست لی دان (dast le dān) to touch
 جواب دان (jūāb dān) to answer
 لنگ دان (ling dān) to run
 اور دان (awir dān) to turn around
 گپ پی دان (gap pe dān) to mock, to revile
 سیداره دان (se-dār-ā dān) to crucify
 گری دان (gre dān) to tie
 فری دان (fre dān) to throw, to cast (away)
 آو دان (āu dān) to water
 این دان (īzin dān) to permit
 اذیت دان (azyat dān) to trouble, to pain
 دادان چوک (chūk dā-dān) to kneel (down)
 کوتن وه گیر (wa-gīr kaūtin) to find, to get
 کوتن وه ژور (wa-zhūr kaūtin) to enter
 کوتن وه در (wa-dar kaūtin) to leave, to go out
 کوتن وه دوای (wa-dūāi kaūtin) to follow
 کوتن وه سر (wa-sar kaūtin) to ascend, to go up
 کیشان نفس (nafas keshān) to breathe
 کیشان حسرت (hasrat keshān) to long for
 کیشان اذیت (azyat keshān) to suffer

- زحمت کیشان (zahmat keshan) to labor
 ضرر کیشان (zarar keshān) to lose, to suffer loss
 خم کیشان (kham keshān) to worry
 کیشکی کیشان (keshkī keshān) to guard, to watch
 ایمان هینان (īmān henān) to believe
 وهیر هینان (wa-bīr henān) to recall, to remember
 وه خبر هینان (wa-khabar henān) to awaken
 به جی هینان (ba je hanān) to keep, to hold
 حرمت گرتن (hurmat girtin) to honor, to obey
 میرات گرتن (mīrāt girtin) to inherit
 گیو گرتن (giō girtin) to listen
 سان گرتن (sān girtin) to review (soldiers or cavalry)
 ماسی گرتن (māsī girtin) to fish
 عجایب مان (a'jāyib mān) to be astonished
 واق مان (wāq mān) to marvel
 وهیر هاتن (wa-bir hātin) or
 وهیر هاتنوه (wa-bir hātin-a-wā) to remember
 رحم پی داهاتن (ruhum pe dā-hātin) to pity, to have mercy
 on
 له بیر چون (la bīr chūn) to forget
 تیک چون (tek chūn) to be perplexed, to come to
 naught
 به جی هیشتن (ba je heshtin) or
 به جی یشتن (ba je eshtin) to leave
 خم خواردن (kham khwārdin) to worry
 سوند خواردن (swind khwārdin) to swear, to take an oath
 شکست خواردن (shikast khwārdin) to be defeated

دل سوتان (dill sūtān) or
 زگ سوتان (zig sūtān) to pity
 خوش ویستن (khōsh wistin) to love

341. The dialectic differences play a great part in these verbs, as the dialectic peculiarity may either appear in the noun or the adjective employed, or the auxiliary verb may not be the same. Examples: One dialect may prefer to employ حرمت کردن (hurmat kirdin) for 'to honor', 'to obey', another dialect may prefer to use حرمت گرفتن (hurmat girtin); one dialect may use غم (gham), (Arab.) for خم (kham), (Kurd.), and one may employ خم کیشان (kham keshān) and another may employ خم خواردن (kham khwārdin) 'to worry', etc. One dialect may employ the auxiliary without the suffix وه (wā). Examples: بلاو کردن (blāū kirdin) 'to scatter', and another dialect may nearly invariably add the suffix and say بلاو کردن وه (blāū kirdin-a-wā).

These dialectic differences, however, are not essential, and they will gradually disappear as the better and purer Kurdish forms become better known and more established.

Conjugation of the Verb 'to have'

342. There is no distinct verb in Kurdish corresponding to our verb 'to have'; but possession is expressed by combining the 'suffix pronouns' (see 162, 203) with the stems of the various tenses of the verb 'to be' or the verb 'to exist'. There are two forms, the 'independent form', or when the verb stands alone, and the 'dependent form', or when the verb is used in a sentence. Examples: همه (ha-m-ā) 'I have'

(lit. 'there is or exists to me'); **نَانِم هِيه** (nān-(i)m ha-yā) 'I have bread' (lit. 'bread is or exists to me').

In the 'independent form' the pronominal suffixes are inserted between the prefix **د** (da), **ب** (bi), or **ه** (ha), or the negative particle **ي** or **لَا**, and the stem of the various tenses of the verb.

In the 'dependent form' the pronominal suffixes are appended to the preceding word or object of the verb, and the naked tense stems of the verb follows, just as in the employment of any other transitive verb. (See 205, 206 and 208.)

INDICATIVE MOOD

Present Tense

Singular

هَمِه (ha-m-ā) I have

هَتِه (ha-t-ā) thou hast

هِيَتِي (ha-ya-t-ī)

he, she, it has

Plural

هَمَانِه (ha-mān-ā) we have

هَتَانِه (ha-tān-ā) you have

هِيَانِه (ha-yān-ā) they have

343 The negative is formed by substituting **نِي** (nī) for the prefix **ه** (ha). Examples: **نِمِه** (nī-m-ā) 'I have not'; **نِتِه** (nī-t-ā) 'thou hast not'; **نِيَتِي** (nī-yā-t-ī) 'he, she, it has not'.

344. The positive and negative 'dependent forms' are **هِيه** (ha-yā) and **نِيه** (nī-yā). Examples: **مَالِم هِيه** (māl-(i)m ha-yā) 'I have a house', **مَالَت هِيه** (māl-(i)-t ha-yā) 'thou hast a house', **مَالِي هِيه** (māl-ī ha-yā) 'he, she, it has a house', **مَالَمَان هِيه** (māl-mān ha-yā) 'we have a house', **مَالَتَان هِيه** (māl tān ha-yā) or **مَالُو هِيه** (māl-ū ha-yā) 'you have a house', and **مَالِيَان هِيه** (māl-yān ha-yā) 'they have a house'.

For the negative **نیه** (nī-yā) is employed instead of **هیه** (ha-yā). Examples: **مالم نیه** (māl-(i)m nī-yā) 'I have not a house', or 'I have no house', **مالت نیه** (māl-(i)t nī-yā) 'thou hast not a house', **مالی نیه** (māl-i nī-yā) 'he, she, it has not a house', etc.

Future Tense

Singular

دمبی (da-m-be)

I shall have

دتبی (da-t-be)

thou wilt have

دی بی (da-ī-be)

he, she, it will have

Plural

دمان بی (da-mān-be)

we shall have

دتان بی (da-tān-be) or

دوبی (da-ū-be)

you will have

دیان بی (da-yān-be)

they will have

345. The negative is formed by substituting the negative particle **ن** or **نا** for the prefix **د** (da). Example: **نمبی** (na-m-be) 'I shall not have', etc.

346. The positive and negative 'dependent forms' are **دبی** (da-be) and **نبی** (na-be). Examples: **مالم دبی** (māl-(i)m da-be) 'I shall have a house', **مالم نبی** (māl-(i)m na-be) 'I shall not have a house', etc.

Imperfect Tense

Singular

دمبو (da-m-bū)

I was having

دتبو (da-t-bū)

thou wast having

Plural

دمان بو (da-mān-bū)

we were having

دتان بو (da-tān-bū) or

دوبو (da-ū-bū)

you were having

دی بو (da-ī-bū)

he, she, it was having

دیان بو (da-yān-bū)

they were having

347. The negative is formed by prefixing the negative particle ; or نا to د (da) and inserting the 'suffix pronouns' between them. Examples: نمدبو (na-m-da-bū) 'I was not having', نتدبو (na-t-da-bū) 'thou wast not having', نی دبو (na-ī-da-bū) 'he, she, it was not having', etc. The positive and negative 'dependent forms' are دبو (da-bū) and ندبو (na-da-bū). Examples: مالم دبو (māl-(i)m da-bū) 'I was having a house', مالم ندبو (māl-(i)m na-da-bū) 'I was not having a house', etc.

Preterite Tense

Singular

همبو (ha-m-bū) I had

هت بو (ha-t-bū) thou hadst

هی بو (ha-ī-bū)

he, she, it had

Plural

همان بو (ha-mān-bū)

we had

هتان بو (ha-tān-bū)

you had

هیان بو (ha-yān-bū)

they had

348. The negative is formed by substituting the negative particle ; or نا for the prefix ه (ha). Examples: نمبو (na-m-bū) 'I had not', etc. The positive and negative 'dependent forms' are بو or هبو and نبو. Examples: مالم بو (māl-(i)m bū) or مالم هبو (māl-(i)m (ha-bū) 'I had a house', مالم نبو (māl-(i)m na-bū) 'I had not a house', etc.

Perfect Tense

Singular

هه‌به‌و (ha-m-bū-ā)

I have had

هت‌به‌و (ha-t bū-ā)

thou hast had

هه‌به‌و (ha-ī-bū-ā)

he, she, it has had

Plural

هه‌مان‌به‌و (ha-mān-bū-ā)

we have had

هت‌مان‌به‌و (ha-tān-bū-ā)

you have had

هه‌یان‌به‌و (ha-yān-bū-ā)

they have had

349. The negative is formed by substituting the negative particle ; or ٴ for the prefix ه (ha). Example: نه‌به‌و (na-m-bū-ā) 'I have not had', etc. The positive and negative 'dependent forms' are به‌و or هه‌و and نه‌و. Examples:

مالم به‌و (māl-(i)m bū-ā) or مالم هه‌و (māl-(i)m ha-bū-ā) 'I have had a house', مالم نه‌و (māl-(i)m na-bū-ā) 'I have not had a house', etc.

Pluperfect Tense

Singular

هه‌به‌به‌و (ha-m-bū-bū)

I had had

هت‌به‌به‌و (ha-t-bū-bū)

thou hadst had

هه‌به‌به‌و (ha-ī-bū-bū)

he, she, it had had

Plural

هه‌مان‌به‌به‌و (ha-mān-bū-bū)

we had had

هت‌مان‌به‌به‌و (ha-tān-bū-bū)

you had had

هه‌یان‌به‌به‌و (ha-yān-bū-bū)

they had had

350. The negative is formed by substituting the negative particle ; or ٴ for the prefix ه (ha). Example: نه‌به‌به‌و (na-m-bū-bū) 'I had not had', etc. The positive and negative 'dependent forms' are به‌به‌و or هه‌به‌به‌و and نه‌به‌و. Examples:

مالم ھوبو (māl-(i)m bū-bū) or مالم ھوبو (māl-(i)m ha-bū-bū) 'I had had a house', مالم نبو (māl-(i)m na-bu-bu) 'I had not had a house', etc.

SUBJUNCTIVE MOOD

Present Tense

Singular

بمی (bi-m-be)

I may or might have

بتبی (bi-t-be)

thou mayest have

بیبی (b-i-be)

he, she, it may or might have

Plural

بمانبی (bi-mān-be)

we may or might have

بتانبی (bi-tān-be) or

بوئی (bi-ū-be)

you may or might have

بیانبی (bi-yān-be)

they may or might have

351. The negative is formed by substituting the negative particle *na* or *ن* for the prefix *bi* (بی). Example: رنگه نمبی (rangā na-m-be) 'I may or might not have', etc. The positive and negative 'dependent forms' are بی or ھبی and نبی. Examples: رنگه مالم بی (rangā māl-(i)m be) or رنگه مالم ھبی (rangā māl-(i)m ha-be) 'I may or might have a house', رنگه مالم نبی (rangā māl-(i)m na-be) 'I may or might not have a house', etc.

352. The prefix *ha* (ھ) may be substituted for the prefix *bi* (بی). Examples: ھمبی (ha-m-be), ھتبی (ha-t-be), ھیبی (ha-i-be), etc.; but the prefix *bi* (بی) is the better form.

Perfect Tense

Singular

بمبوی (bi-m-bū-be)

I may have had

Plural

بمانبوی (bi-mān-bū-be)

we may have had

بت بویی (bi-t-bū-be)
 thou mayest have had
 بی بویی (bi-ī-bū-be)
 he, she, it may have had

بتان بویی (bi-tān-bū-be)
 you may have had
 بیان بویی (bi-yān-bū-be)
 they may have had

Note.—The prefix ه (ha) may be employed instead of the prefix ب (bi). (See 352.)

353. The negative is formed by substituting the negative particle ن or نا for the prefix ب or ه. Example: نمبویی (na-m-bū-be) 'I may not have had', etc. The positive and negative 'dependent forms' are بویی or هبویی and نبویی. Examples: رنگه مالم بویی (rangā māl-(i)m bū-be) or رنگه مالم هبویی (ranga māl-(i)m ha-bu-be) 'I may have a house', رنگه مالم نبویی (rangā māl-(i)m na-bū-be) 'I may not have a house', etc.

Pluperfect Tense

Singular

بمبویی (bi-m-bū-bū-be) I might have had
 بت بویی (bi-t-bū bū be) thou mightest have had
 بی بویی (bi-ī-bū-bū-be) he, she, it might have had

Plural

بمان بویی (bi-man-bū-bū-be) we might have had
 بتان بویی (bi-tān-bū-bū-be) you might have had
 بیان بویی (bi-yān-bū-bū-be) they might have had

Note.—The prefix ه (ha) may be employed instead of the prefix ب (bi). (See 352.)

354. The negative is formed by employing the negative particle ن or نا instead of the prefix ب (bi) or ه (ha). Example: رنگه نمبویی (rangā na-m-bū-bū-be) 'I might not have had', etc. The positive and negative 'dependent forms'

are **بو بوی** or **هـ بو بوی** and **نبو بوی** Examples:
رنگه مالم بو بوی (rangā māl-(i)m bū-bū-be) or **رنگه**
مالم هـ بو بوی (rangā māl-(i)m ha-bū-bū-be) 'I might have had
 a house', **رنگه مالم نبو بوی** (rangā māl-(i)m na-bū-bū-be) 'I
 might not have had a house', etc.

CONDITIONAL MOOD

355. For the present tense, see 251 and 288.

Preterite Tense

Singular

بمبا (bi-m-bā) if I had
بتبا (bi-t bā)
 if thou hadst
بیبا (b-ī bā)
 if he, she it had

Plural

بمانبا (bi-mān bā) if we had
بتانبا (bi-tān bā)
 if you had
بیانبا (bi-yān bā)
 if they had

Note.—The prefix **هـ** (ha) may be substituted for **بـ** (bi).

356. The negative is formed by employing **نا** or **نـ** instead of the prefix **بـ** or **هـ**. Example: **اگر نمبا** (agar na-m-bā) 'if I had not', etc. The positive and negative 'dependent forms' are **پیا** or **هبا** and **نبا**. Examples: **اگر مالم پیا** (agar māl-(i)-bi-bā) or **اگر مالم هبا** (agar māl-(i)m (ha-bā) 'if I had a house', **اگر مالم نبا** (agar māl-(i)m na-bā) 'if I had not a house', etc.

Perfect or Pluperfect Tense

Singular

بمبوبا (bi-m-bū-bā)
 if I had had, or
 if I should have had

Plural

بمانبوبا (bi-mān-bū-bā)
 if we had had, or
 if we should have had

بت بوبا (bi-t-bū-bā)	بتان بوبا (bi-tān-bū-bā)
if thou hadst had, or	if you had had, or
if thou shouldst have had	if you should have had
بی بوبا (b-i-bū-bā)	بیان بوبا (bi-yān-bū-bā)
if he, she, it had had, or	if they had had, or
if he, she, it should have had	if they should have had

Note.—The prefix ه (ha) may be substituted instead of ب (bi).

357. The negative is formed by substituting the negative particle ; or نا for the prefix ب or ه. Example: گر نمبوبا (agar na-m-bū-bā) 'if I had not had', etc. The positive and negative 'dependent forms' are ببوبا or هبوبا and نبوبا. Examples: گر مالم ببوبا (agar māl-(i)m bi-bū-bā) or اگر مالم هبوبا (agar māl-(i)m ha-bū-bā) 'if I had had a house', or 'if I should have had a house', گر مالم نبوبا (agar māl-(i)m na-bū-bā) 'if I had not had a house', or 'if I should not have had a house', etc.

OPTATIVE MOOD

Preterite Tense

Singular	Plural
بمبایه (bi-m-bā-yā)	بمان بایه (bi-mān-bā-yā)
would that I had	would that we had
بت بایه (bi-t-bā-yā)	بتان بایه (bi-tān-bā-yā)
would that thou hadst	would that you had
بی بایه (b-i-bā-yā)	بیان بایه (bi-yān-bā-yā)
would that he, she, it had	would that they had

Note.—The prefix ه (ha) may be employed instead of ب (bi).

358. The negative is formed by substituting ; or نا for the

prefix ب or ه . Example: بریا نهایه (biryā na-m-bā-yā) 'would that I had not', etc. The positive and negative 'dependent forms' are بایه or هیاه and نایه . Examples: بریا مالم هیاه (biryā māl-i)m bi-bā-yā or بریا مالم بایه (biryā māl-(i)m ha-bā-yā) 'would that I had a house', بریا مالم نایه (biryā māl-(i)m na-bā-yā) 'would that I had not a house', etc.

Perfect Tense

Singular

Plural

بمبویاه (bi-m-bū-yā-yā)	بمان بویاه (bi-mān-bū-yā-
would that I had had	yā) would that we had had.
بت بویاه (bi-t-bū-yā-yā)	بتان بویاه (bi-tān-bū-yā-
would that thou hadst had	yā) would that you had had
بی بویاه (bi-i-bū-yā-yā)	بیان بویاه (bi-yān-bū-yā-
would that he, she, it had had	ya) would that they had had

Note.—The prefix (ha) may be employed instead of (bi).

359. The negative is formed by substituting ; or نا for the prefix ب or ه . Example: بریا نمبویاه (biryā na-m-bū-yā-yā) 'would that I had not had', etc. The positive and negative 'dependent forms' are بویاه or هبویاه and نبویاه . Examples: بریا مالم بویاه (biryā māl-(i)m bi-bū-yā-yā) or بریا مالم هبویاه (biryā māl-(i)m ha-bū-yā-yā) 'would that I had had a house', بریا مالم نبویاه (biryā māl-(i)m na-bū-yā-yā) 'would that I had not had a house', etc.

Pluperfect Tense

Singular

Plural

بمبویاه (bi-m-bū-bā-yā)	بمان بویاه (bi-mān-bū-ba-yā)
would that I had had	would that we had had

بت بویه (bi-t-bū-bā-yā)	بتان بویه (bi-tān-bū-bā-yā)
would that thou hadst had	would that you had had
بی بویه (b-i-bū-bā-yā)	بیان بویه (bi-yān-bū-bā-yā)
would that he, she, it had had	would that they had had

Note.—The prefix ه (ha) may be employed instead of ب (bi).

360. The negative is formed by substituting the negative particle ؛ or نا for the prefix ب or ه. Example: بریا

نمویه (biryā na-m-bū-bā-yā) 'would that I had not had', etc.

The positive and negative 'dependent forms' are بویه or

بریا مالم بویه and نویه. Examples: بریا مالم بویه (biryā māl-(i)m bi-bū-bā-yā) or بریا مالم هویه (biryā māl-(i)m ha-bū-bā-yā) 'would that I had had a house',

بریا مالم نویه (biryā māl-(i)m na-bū-bā-yā) 'would that I had not had a house', etc.

Note.—The perfect and pluperfect have different forms, but the same signification.

IMPERATIVE MOOD

Singular

بابمی (bā bi-m-be)
let me have!

بت به (bi-t bā)
have thou!

بابی بی (bā b-i be)
let him, her, it have!

Plural

بابمان بی (bā bi-mān be)
let us have!

بتان به (bi-tān bā)
have ye!

بیان بی (bā bi-yān be)
let them have!

Note.—The prefix ه (ha) may be employed instead of ب (bi).
(See 352.)

361. The negative is the same as the negative of the present subjunctive, prefixed by the exhortative particle با (bā)

in the 1st and 3rd persons of both numbers. The 2nd person sing. and plur. employ the prohibitive particle م (ma). Examples: متبه (ma-t-bā) 'have thou not!', or 'possess thou not!'; متان به (ma-tān-bā) 'have ye not!', or 'possess ye not!'.

Verbal Noun

هـون (ha-būn)

'having'

or 'possessing'

CHAPTER VI

ADVERBS

362. An adverb is a word which qualifies a verb, an adjective, or another adverb.

In Kurdish there are no adverbs, properly so called; but nouns with or without prepositions, and pronouns, and especially adjectives, are used adverbially. Consequently, it is impossible to give a complete list of Kurdish adverbs.

Many of the adverbs and adverbial expressions given below are borrowed from other languages, and as might be expected, many of these have been modified and corrupted.

An attempt is made to classify them; but such an attempt must always be somewhat unsatisfactory, as the same adverb in one connection may be an adverb of place, in another, of time, etc. In the following list there are adverbs of 'manner and quality', 'number', 'time', 'place and order', and there are also affirmative and negative adverbs.

363. Adverbs of Manner and Quality

به اشکرای (ba ashkarāi)	openly, publicly
به هاسانی (ba hāsānī)	easily
به جوانی (ba jūānī)	beautifully, prettily
به خواری (ba khōrāi)	in vain, unavailingly, freely
هر وه (har-wā)	freely
به دزی (ba dīzī)	stealthy, secretly
به ونی (ba winī)	secretly
به خرابی (ba kharāpī)	badly, ruinously
به عقلی (ba a'qilī)	wisely
به راحتی (ba rahatī)	comfortably
به تالوکی (ba tālōkaī)	hurridly
به زوی (ba zūi)	quickly
به سرو بن (ba sar ū bin)	topsy-turvy
به راضی (ba rāzī)	willingly
به ناراضی (ba nā-rāzī)	unwillingly
به رقی (ba riqī)	angrily
به تندی (ba tundī)	harshly
به قایمی (ba qāyīmī)	strongly, severely, strictly
به چاکی (ba chākī) or	
به قنجی (ba qanjī) or	
به خاصی (ba khāsī)	pleasantly, well
به خوشی (ba khōshī)	gladly
به شرمی (ba sharmī) or	
به رو رشی (ba rū rashī)	shamefully, ashamed
به کاستی (ba kāstī)	pretendingly
به دل سردی (ba dil sardī)	uninterestingly, carelessly

به باکی (ba bākī) or	
به بی باکی (ba be bākī)	unconcerningly
به دل تنگی (ba dil tangī) or	
به عاجزی (ba ājizī) or	
به خمنایگی (ba khamnākī)	
به غمگینی (ba ghamgīnī)	sorrowfully, worryingly
به سیری (ba saīrī)	interestingly
به تواوی (ba tawāwī)	completely
به جوربکی (ba jūrekī)	after a sort
به هیدی (ba haīdī) or	
به صبری (ba sabirī)	slowly, quietly, patiently
به هوری (ba hūrāī)	tumultuously
به سلامتی (ba salāmatī)	safely, peacefully
به یکجاری (ba yekjārī)	thoroughly, completely
دوای (dūāī) or	
آخری (ākhirī)	finally
تنیا (taniyā) or	
بتنی (batanī)	alone
وها (wa-hā)	so, in that manner
پیکوه (pekawa)	together
دگل (dagal)	with, together with
قط (qat)	not at all

364.

Adverbs of Number

گالک (galak)	} very, much, many
زور (zōr)	
زیده (zedā)	
زیاد (ziād)	

هيند (hend)	}	some, several, a few
هينديك (hendek)		
چند (chand)		
چنديك (chandek)		
بعض (baz)		
بعضيك (bazek)	}	so much (as much as)
اونده (awandā)		
هينده (hendā)		
کم (kam)	}	a little
کميک (kamek)		
کمکم (kam-kam)		a very little
بس (bas)		enough
هيچ (hīch)		nothing
پتر (pitir)	}	more
زورتر (zōrtir)		
گلکتر (galaktir)		
زیده تر (zedatir)		
زیادتر (ziādtir)		
کمتر (kamtir)		less
جوت جوت (jūt jūt)		pairs
دو دو (dō dō)		twos
سی سی (se se)		threes

365. Adverbs of Place and Order

کوی (kūe)	}	where
لکوی (l'kūe)		
او جی که (āu je kā)		
بو کوی (bō kūe)		whither

له کوی (la kūe)	whence
ایره (erā)	} here
لیره (l'erā)	
بو ایره (bō erā)	hither
له ایره (la erā)	hence
اوی (awe)	} there
لوی (l'awe)	
لی (l'e)	
بو اوی (bō awe)	thither
له اوی (la awe)	thence
هر جی (har je)	} everywhere, wherever
هر جیک (har je-ek)	
همو جی (hamū je)	
هیچ جی (hich je)	nowhere
لای راست (lāi rāst)	to the right
لای چپ (lāi chap)	to the left
نیوی (newe)	} in the midst
لنیوی (l'newe)	
ده نیوی دا (da newe dā)	
نیوهراست (newa-rāste)	} among, midst
لنیو (l'neū)	
ده نیو دا (da neū dā)	
ژوری (zhūre)	} inside, within
لژوری (l'zhūre)	
ده ژوری دا (da zhūre dā)	

دری (dare)	}	outside, without
لدری (l'dare)		
دروه (dar-a-wā)		
به در (ba dar)		
سری (sare)	}	on, upon, above
لسری (l'sare)		
بره ژور (bar-a-zhūr)	}	above
لبره ژور (l'bar-a-zhūr)		
له هورازی (la haūrāze)		
بن (bin)	}	beneath, under, below
لبن (l'bin)		
ژیر (zhīr)		
لژیر (l'zhīr)		
بره ژیر (bar-a-zhīr)		
لبره ژیر (l'bar-a-zhīr)		
خواری (khwāre)	}	below
لخواری (l'khwāre)		
پیش (pesh)	}	before, in front of
لپیش (l'pesh)		
بر (bar)		
پاش (pāsh)	}	after, behind
لپاش (l'pāsh)		
پشت (pisht)		
لپشت (l'pisht)		
دوای (dūāi)		
لدوای (l'dūāi)		
وه دوای (wa-dūāi)		

دوری (daūrai)	}	around
لدوری (l'daūrai)		
دورندوری (daūran-daūrai)	}	round about
لدورندوری (l'daūran-daūrai)		
او لای (aū lāi)		this way
لو لای (l'aū lāi)		that way
دور (dūr)		far
له دوری (la dūre)	}	from afar
له دوروه (la dūr-a-wā)		
هووی (hōwai)	}	yonder
لهووی (l'hōwai)		
نیزیک (nezik)		near
تښت (tanisht)	}	beside
لتنښت (l'tanisht)		
له قراغی (la qarāghī)		
له کناری (la kinārī)		
برامبر (barāmbār)		opposite
بڼی (baīne)	}	between
مابڼی (mabaīne)		

366.

Adverbs of Time

هر اویستا (har awistā)	or	
الان (al-ān)		just now
اویستا (awistā)		now
هتا اویستا (hatā awistā)		until now
له اویستا (la awistā)	}	henceforth, from now on
له اویستاه (la awistā-wā)		

گنگی (kange)	}	when
وختیکی (wakhtekī)		
او وختی که (aū wakhtaī kā)		
دمیکی (damekī)		
او دمی که (aū damaī kā)		
که (kā)	}	then, at that time
او وختی (aū wakhtaī)		
او دمی (aū damaī)		
او جار (aū jār)		
ده وی دا (da waī dā)		
تاویک (tāwek)	}	while
ایدی (īdī)		thereupon
جی بجی (je b'je)		immediately
له میزه (la mezhā)		long ago
همیشه (hamīshā)		}
دایم (dāyīm)		
دایمان (dāyīmān)		
همو وخت (hamū wakht)		
هر وخت (har wakht)	}	
هر وختیکی (har wakhtekī)		
هر دمیکی (har damekī)		
قط (qat) or	}	never
هیچ وخت (hīch wakht)		
تازه (tāzā)		
زو (zū)		
درنگ (dirang)		

وقت (wakht-a wakht)	}	sometimes, off and on
چار جا (jār jār)		
گاگا (gā gā)		
چار و بار (jār ō bār)	}	before
پیش (pesh)		
لپیش (l'pesh)	}	after
پاش (pāsh)		
لپاش (l'pāsh)	}	afterwards, thereupon
پاشان (pāshān)		
لپاشان (l'pāshān)		
لپاش اوی (l'pāsh awāi)		
اورو (aūrō)		
او شو (aū shaū)		
ایواری (ewāre)		
شوی (shawe)		
روژی (rōzhe)		
صبحینی (sibhaīne)		
دو صبحینی (dō sibhaīne)		
سی صبحینی (se sibhaīne)		
بیانی (bayāne)		
کولتونی (kawaltūne)		
نیوہرو (nīwarō)		
نہار (nahār)		
نیوہشو (newa-shaū)		
دوینی (dūene)		
پیری (pere)		

بسر پیری (basar pere)	three days ago
عصر (a'sir)	evening, vesper
هیشتا (heshtā)	as yet, while as yet
کمیەک (kamek)	
تاویک (tāwek)	a little while
دیسان (disān)	again
گالاک جاوړ (galak jār) or	
زور جار (zōr jūr) or	
چند جار (chand jār)	often
آخري (ākhiri)	finally
ده آخري دا (da ākhiri dā)	at last
هولي (hawale) or	
ده هولي دا (da hawale dā)	in the beginning
له هولي (la hawale)	from the beginning
له هولو (la hawal-a-wā)	from the beginning on
جاريکی (jāreki)	once, once upon a time
لنکاو (lanakāū)	suddenly
بهار (bahār)	in the spring
هاوین (hāwīn)	in the summer
پایز (pāiz)	in the autumn
زستان (zistān)	in the winter
او سال (aū sāl)	this year
پار (pār)	last year
پیرار (perār)	year before last
بسر پیرار (basar perar)	three years ago
ابدي (abadi)	eternally

367.

Adverbs of Interrogation

چی (chī)	what?
بو (bō)	} why?
لبو (l'bō)	
بو چی (bō chī)	
لبر چی (l'bar chī,	
چلون (chilōn)	} how? in what manner?
چی جور (chī jūr)	
چی طرزه (chī tarzā)	
کوی (kūe)	} where?
لکوی (l'kūe)	
بو کوی (bō kūe)	whither?
له کوی (la kūe)	whence?
کنگی (kange)	when?
کیه (kihā)	which?
هتا کنگی (hatā kange)	how long?
چند (chand)	how many?, how much?
نه قدر (na qadar)	how much?
اری (are)	yes?
واقیان (wāqiyān)	is it true?
کوه (kōwā)	where?

368.

Adverbs of Affirmation

بلی (balī)	} yes
ادی (adī)	
اری (are)	
هلبته (halbatā)	certainly, of course
یاقین (yāqīn)	assuredly, truly

واقیان (waqīyān)	really, in fact
درست (drūst)	truly
بی شک (be shik)	no doubt, undoubtedly
رنگه (rangā)	} perhaps
بشکم (bashkam)	
دشکم (dashkam)	
بلکی (balkī)	
یش (-ish)	also (Adverbial suffix)

369. Declarative Adverbs

که (kā) that; یعنی (ya-nī) namely, to wit

370. Negative Adverbs

نه (na) or	} no
نخیر (na-kher)	
زحمت (zahmat)	hardly, with difficulty
تنیا (tanīyā)	} only
فقط (faqat)	
انجق (ānjaq)	

371. Miscellaneous Adverbs

و کو (wakū)	} as, like as
مثلی (misli)	
چلون (chilūn)	
چلونیکی (chilōnekī)	
تک (tak)	alone, merely
خلاصه (kholāsā)	in short, consequently
حاشا (hāshā)	forbid, God forbid!
تیک (tek)	together

جا (jā)	} therefore, then
دجا (da-jā)	
دنا (da-nā)	
پس (pas)	
بس (bas)	

CHAPTER VII

PREPOSITIONS

372. There are very few prepositions of Kurdish origin. Many Turkish, Persian, and Arabic prepositions are employed. Some prepositions take postpositions, others stand alone; some are joined to the following word, others are written separately; and there are a few prepositional suffixes.

The following list contains, besides real prepositions, a great many substantives that are used as prepositions.

373. The prepositions that take postpositions are:

دا ده (da-dā) in	له (la-rā) or
به (ba-dā) through	له (la-a-wā) from, on
به سردا (ba-(sar)-dā) on	

Note.—Occasionally we meet with the preposition له (la-dā) for 'in' or 'on', به (ba-a-wā) for 'in', and ده نیو (da-neū-dā) for 'in'. (See 109-114.)

374. The prepositions that are sometimes joined to the following word are:

ب (b') to, by, with (in)	په (pe-) to, by with
ل (l') from (in)	بو (bō) for
له (le-) from	

Note.—The ب (b') is a contraction of به (ba), and retains its whole signification in its contracted form. The ل (l') is a contrac-

tion of له (la), but it has less of the signification 'from', when it is contracted. په (pe-) is only joined to the 'suffix pronouns'. بو (bo-) is also joined to the 'suffix pronouns' only. (See 99, 103, and 113.)

375. The prepositions that are written separately are:

به (ba)	بوی (bō-e)
to, by, with	therefore
بو (bō) to, for	لبوی (l'bō-e)
له (la) from (in)	لبر اوی (l'bar awai)
بی (be) without	
بر (bar)	ژور (zhūr) in, into
before, in front of	وه ژور (wa-zhūr)
پیش (pesh)	نیو (neū) into
لپیش (l'pesh)	لنیو (l'neū)
له بر (la bar)	ده نیو دا (da neū da)
	in, into, among
پاش (pāsh) after	ده نیوی دا (da newe dā)
لپاش (l'pāsh)	ده نیوه راستی دا (da newa-rāstī
پی (pe)	da) in the midst, in the middle
دوای (dūāi)	بره ژور (bar-a-zhūr)
لدوای (l'dūāi)	above
وه دوای (wa-dūāi)	بره ژیر (bar-a-zhīr)
	below, beneath
لبر (l'bar) on ac-	بن (bin)
count of, for the sake of	under, beneath
لبر خاطر (l'bar khatir)	لبن (l'bin)
or	ژیر (zhīr)
بو خاطر (bō khātir)	لژیر (l'zhīr)

ای (ī) of	سبب (sabab)
سر (sar)	because, on account of
on, upon	لباتی (l'bātī)
لِسر (l'sar)	لِجیاتی (l'jeātī)
دگل (dagal) or	له بدل (la badal)
رگل (ragal)	instead of, in place of
with, together with	چونکه (chūnkā)
هتا (hatā)	because
until, to	بجگه له (bajgā la) be-
کن (kin) or	fore, beside (in preference to)
لکن (l'kin) by the	به در (ba dar) ex-
side of, with (unto)	cepting, outside of
بینی (baīne)	له حضوری (la hīzūrī) be-
between	fore, in the presence of
مبینی (mabaīne)	چوار دور (chūār daūr)
له سر (la sar)	around
ضد (zid) against	دورندور (daūrān-daūr)
بحث (bahs)	برامبر (barāmbār)
about, concerning	opposite
له سر (la sar)	له تښت (la tanīst)
	beside

376. The **prepositional suffixes** are:—

ا (-ā) to, unto, into

ی (-ī) to

Note.—(See 98 and 105.)

CHAPTER VIII

CONJUNCTIONS

377. Most of the Kurdish conjunctions, like the prepositions, are borrowed from the neighboring tongues. The following is a classified list of the conjunctions in most common use.

378. The copulative conjunctions are :

و (ō) or (wa) and (See 27.) ش — (ō or wa-ish) also
 یش (-ish) also (suffix form) هم — هم (ham-ham) also

Note.— و is pronounced (o) when it connects words in a phrase, and (wa) when it connects sentences or clauses of a sentence.

379. The disjunctive conjunctions are :

یان (yān) or
 یان — یان (yān-yān) either—or
 نه — نه (nā-nā) neither—nor

Note.—The یان — یان and نه — نه are often used with the same signification.

380. The adversative conjunctions are :—

بلا (ballā)	but	و الا (wa illā)
بلكه (ballakā) but that		otherwise, or else
لكن (lakin) but,		و یان (wa yān)
		(la) than
furthermore		له (used in comparison)
الا (illā)		هشتا (heshtā)
but, or else, except		while, while as yet

ديسان (dīsān)	نا (nabā)
yet, still, nevertheless	lest, for fear that
مگر (magar)	بجگه له (bajgā lā)
unless	except, apart from
نوڪر (nawakū)	
مبادا (mabādā)	

381. The conditional conjunctions are:—

اگر (agar)	if	اگر چي (agar chī)
اگر نه (agar nā)	if not,	although, even though
otherwise, lest, or else	هر چند (har chand)	

Note.—The اگر requires the verb to be in the conditional mood.
اگر چي , and هر چند , may also be classified as ad-
versative conjunctions.

382. The casual conjunctions are:

که (kā) or	کو (kū)	وہا کہ (wahā-kā) so that
هتا (hatā) or	تا کو (tākū)	چونکہ (chūnkā)
هتا کو (hatākū)		because, since
that, so that, in order that	سبب (sabab)	

383. The conclusive conjunctions are:—

جا (jā)	دنا (da-nā)	لبر اوی (l'bar awai)
دجا (da-ja)	پس (pas)	therefore
بس (bas)	او جار (aū jār)	خلاصہ (kholāsā) finally
then, therefore, moreover	هتا کو (hatākū)	consequently, in conclusion,
هتا (hatā)		ایدی (īdī)
until, so long as		then, thereupon, also
الاچی (ilāchī)		فقط (faqat) only
especially, particularly		

CHAPTER IX

INTERJECTIONS

384. Interjections are words which express a sudden and violent emotion. It should be understood that the interjections given in the following list are not all classical, and that some of them may even be called vulgar.

آی (aī)	O!, Oh! (See 52, 115 and 121)
ایی (āyī)	ah! (expresses disgust)
ایهو (aī-hō)	alas!
اخ (ākh)	
وای (wāī)	woe!, woe is me!
ای وای (aī-wāī)	
یا (yā)	O! (expresses attention or emotion) (See 121)
هاوار (hāwār)	O my!, mercy!, help!
ای هاوار (aī hāwār)	
امان (amān)	
ها (hā)	behold!, see!
اوتا (awatā)	
دیی (daī)	get!, go ahead!, push on!
دیی ها (daī hā)	hurry up!
هی دی (haī de)	go away!, get out!
باه (bā'h)	well done!
پکو (pakō)	
آفرین (afarīn)	well done! bravo!
بار کاله (bārik-āllā) (برکله)	well done!, bless O God
صوص (sūs)	hush!, silence!

حيف (haif)	pity!, it's a pity!
ژاری (zhāre)	poor thing!
واه (wā'h)	wonderful, dear me!
ما شاء الله (māsh-āllā)	
اوخ (ōkh)	Oh, I am glad!
اوخی (ōkh-ai)	Oh, I am glad!, hurrah!
حاشا (hāshā)	God forbid!
استغفر الله (astaghfarullā)	God forbid!, God forgive me!
انشاء الله (insh-āllā)	please God!, God willing!
الحملی (al ham-lai) or	
الحمد لله (al hamdu lillā)	praise be to God!
عيبه (a'ibā)	shame!
پاه (pā'h) or	poh!, listen to that!, look at that!
پاك (pak)	pshaw!, thrash!, nonsense!
پياه (piā'h)	
مرحبا (marhabā)	hail! (friendly greeting)
والله (ō āllā)	} by God!
بالله (billā)	
وتالله (ū tāllā)	

CHAPTER X

THE FORMATION OF KURDISH WORDS

Nouns

385. Abstract nouns are generally formed in Kurdish by adding يتي (yati), (ati), or (iti) to nouns and adjectives. If the word ends in a consonant, usually 'zir' (i), and occa-

sionally 'zabar' (a), is inserted as a connective vowel. Examples: (nouns) باييتى (bāb-i-yatī) 'fatherhood'; کوريتى (kūr-i-yatī) 'sonship'; دوستيتى (dōst-i-yatī) 'friendship'; انسانيتى (insān-i-yatī) 'humanity'; پياويتى (piāw-i-yatī) or پياوتى (piāw-atī) 'manliness'; دژمينيتى (dizhmin-i-yatī) or دژمينيتى (dizhmin-a-yatī) 'enmity'; خلالتى (kholā-yatī) 'divinity'; (adjectives) سپيتى (spī-yatī) 'whiteness', انخوشيتى (nakhōsh-i-yatī) 'sickness'; کويريتى (kūer-i-yatī) 'blindness'; ترشيتى (tirsh-i-yatī) 'sourness'; تاليتى (tāl-i-yatī) 'bitterness'; دريزيتى (drezh-i-yatī) or (drezh-a-yatī) 'length'; گرميتى (garm-a-yatī) 'heat'.

386. Abstract nouns may also be formed from adjectives in the Persian way, by employing the ending ى (ī) or (āi). Examples: سپى (spī-āi), کورى (kūer-ī) or (kūer-āi), ترشى (tirsh-ī) or (tirsh-ai), تالى (tāl-ī) or (tāl-ai), دريزى (drezh-āi), گرمى (garm-āi).

387. Nouns indicating persons who carry on a trade or profession, or habitually perform some action, are formed by adding the syllables وان (wān) 'keeper', بار (bār) or کار (kār), and کر (kar) 'doer', 'maker', دار (dār) 'having', 'holding', بار (bār) 'playing', ساز (sāz) 'making', بند (band) 'tying', گر (gir) 'taker', چى (chī) 'trader', 'employer', etc., to substantives. Examples:

باغوان (bāgh-wān)

a gardener

برازوان (barāz-a-wān)

a swine-herder

درکوان (dark-a-wān)

a door-keeper, a porter

قازوان (qāz-a-wān)

a goose-herder

گاوان (gā-wān)	گویلکوان (güelk-a-wān)
a herdsman (of cattle)	a calf-herder
برکوان (bark-a-wān)	سعاتساز (sa'āt-sāz)
a lamb-herder	a watch-maker
وشتروان (wūshtir-a-wān)	جوتبند (jūt-band) or
a camel-driver	جوتیر (jūt-ter)
توروان (tör-a-wān)	a plougher, a farmer
a fisher (with net)	آسنگر (āsin-gir)
گناحار (gunāh-bār) or	a blacksmith
گناحکار (gunāh-kār)	زرنگر (zarin-gir)
a sinner	a goldsmith
نانکر (nān-kar) a baker	توتونچی (tütün-chī)
خلاصکر (khalas-kar)	a tobacconist
a savior	پینچی (pīn-a-chī)
خزینہ دار (khazīna-dār) or	a cobbler
خز ندار (khazna-dār)	طوپچی (töp-chī)
a treasurer	an artillerist
قومار باز (qōmār-bāz)	
a gambler	

388. Names of trades or professions are formed by adding *یتی* (yatī), (atī), or (itī), or simply *ی* (i), or (ai), to the nouns designating the persons who exercise them. Examples:

باغوانیتی (bāgh-wān-i-yatī) or باغوانی (bāgh-wān-ī) 'the work or trade of a gardener';
 درکوانیتی (dark-a-wān-i-yatī) or درکوانی (dark-a-wān-ī) 'the work or trade of a porter';
 نانکریتی (nān-kar-i-yatī) or نانکری (nān-kar-ī) 'the trade of a baker', etc.

Diminutive Nouns

389. The diminutive in Kurdish is expressed by suffixes. The most common suffixes are **وله** (ōlā) and **يله** (ilā), and sometimes we hear **یژگه** (īzhgā). Examples: **کوروله** (kūr-ōlā) 'a little boy'; **کچوله** (kich-ōlā) 'a little girl'; **ژنوله** (zhin-ōlā) 'a little woman'; **پیاووله** (pīāw-ōlā) 'a little man'. In the same way we may use the **يله** (ilā): **کوريله** (kūr-ilā), **کچيله** (kich-ilā), **ژنيله** (zhin-ilā), **پیاويله** (pīāw-ilā), etc. Occasionally we hear **کوریزگه** (kūr-īzhgā), **کچیزگه** (kich-īzhgā), **ژنیزگه** (zhin-īzhgā), **پیاويزگه** (pīāw-īzhgā), etc.

390. When the noun ends in the vowel **و** or **ی**, the same is usually assimilated by the initial vowel of the diminutive suffix. Examples: **خانوله** (khān-ōlā) or **خانيله** (khān-ilā) 'a small house', instead of **خانووله** (khānū-ōlā) or **خانويله** (khānū-ilā).

391. When the noun ends in **ـل**, the initial vowel of the diminutive suffix is sometimes assimilated by it. Example: **براله** (brā-lā) 'little brother', instead of **براوله** (brā-ōlā) or **برايله** (brā-ilā).

392. The Turkish diminutive suffix **چی** (chī) or **چه** (chā), also used in Persian, is sometimes employed in Kurdish. Examples: **دریاچی** (dariā-chī) or **دریاچه** (dariā-chā) 'a small sea', 'a lake'; **باغچه** (bāgh-chā) 'a small garden', etc.

393. Some nouns have original diminutive forms. Examples: **پشيله** (pish-ilā) 'cat', **کاريله** (kār-ilā) 'kid', **جوجيله** (jūj-ilā) 'a small chicken', etc. The diminutive **روله** (rō-lā)

'little child', as well as (brā-lā) 'little brother' (See 391), are both very affectionate expressions, and are chiefly employed vocatively.

ADJECTIVES.

394. A great many adjectives are formed in Kurdish by placing به (ba) 'with', and occasionally صاحب (sāhib) 'possessor', before the noun. Examples: به قوت (ba qōwat) 'strong'; به غیرت (ba ghaī-rat) 'zealous'; به جرات (ba jurāt) 'brave'; به ادب (ba adab) 'polite', etc. In the same way we often hear صاحب قوت (sāhib qūwat), صاحب غیرت (sāhib ghaīrat), صاحب جرات (sāhib jurāt), etc.

395. Adjectives are formed from nouns denoting 'material' by adding اوی (āwī). Examples: برداوی (bard-āwī) 'stony'; داراوی (dār-āwī) 'woody', 'wooden'; آسناوی (āsin-āwī) 'irony'; زیواوی (zew-āwī) 'silvery'; زوراوی (zer-āwī) 'golden'; هوراوی (haūr-āwī) 'cloudy'; قوراوی (qōrr-āwī) 'muddy', etc.

396. Adjectives are also formed by adding ی (ī) or the syllables انه (ānā) 'like', مند (mand) 'full', دار (dār) 'having', وار (wār) 'possessing', ناک (nāk) 'full', نوک (nūk) 'full', زن (zin) 'striking' or 'moulding', to nouns. Examples: روزی (rōzh-e) or روزانه (rōzh-ānā) 'daily'; سالی (sāl-e) or سالانه (sāl-ānā) 'yearly'; دوله مند (dōla-mand) 'rich'; خمناک (kham-nāk) 'sorrowful'; ترسه نوک (tirsa-nūk) 'fearing'; آسمانی (āsmān-ī) 'heavenly'; آدمی (ādam-ī) 'human'; رقتدار (riq-dār) 'angry'; بریندار (brīn-dār) 'wounded'; هومیدار (hūmed-a-wār) 'hopeful'; دروزن (drō-zin) 'lying'.

397. Adjectives expressing the want or absence of a thing are formed by employing the particle **بی** (be) 'without', 'less', or **نا** (nā) 'not', 'without', with nouns. Examples: **بی عقل** (be a'qil) 'unwise'; **بی قوت** (be qōwat) 'weak'; **بی چاره** (be chārā) 'helpless'; **بی دراو** (be drāū) 'fundless', 'penniless'; **بی شرم** (be sharm) 'impudent', 'shameless'; **بی بخت** (be bakht) 'unfortunate'; **بی ادب** (be adab) 'impolite'; **بی دین** (be dīn) 'irreligious'; **بی سیم** (be sīm) 'wireless'; **بی توبه** (be tōbā) 'impenitent'; **بی منت** (be minat) 'ungrateful'; **نا پاک** (nā-pāk) 'unclean', 'impure'; **نا زان** (nā-zān) 'ignorant'; **نا مرد** (nā-mard) 'fearing'.

398. Adjectives describing one's nationality or place of birth are formed by adding **ی** (ī) 'of' to the noun. Examples: **کردستانی** (kur-distān-ī) 'of Kurdistan', 'Kurd'; **کردی** (kurd-ī) 'Kurdish'; **ستمبولی** (stambūl-ī) 'Constantinopolitan'; **عثمانی** (osmān-ī) 'Turk'; **قره داغی** (qara dāgh-ī) 'Montenegrin'; **المانی** (almān-ī) 'German'; **ایرانی** (īrān-ī) 'Persian'; **عربی** (arab-ī) 'Arabic', 'Arabian'; **امریکای** (amrīkā-ī) 'American'.

CHAPTER XI

KURDISH COMPOUND WORDS

399. The Kurdish employs a multitude of compound words, some of which have been given as illustrating the formation of Kurdish words in the preceding chapter.

The employment of these compound words, chiefly borrowed from the Persian, is one of the most beautiful features of the Kurdish tongue.

The following list of compound words illustrates their construction, and will enable the student to understand other compound words which he may meet with.

400. **Words Formed of an Adjective and a Noun**

- خوشحال (khōsh-hāl) 'happy condition'; happy
 سرخوش (sar-khōsh) 'head-happy'; intoxicated
 رورش (rū-rash) 'black-face'; ashamed
 روسپی (rū-spī) 'white-face'; pure, innocent
 دلرش (dil-rash) 'black-heart'; bad, impure
 دل سپی (dil-spī) 'white-heart'; innocent
 دلخوش (dil-khōsh) 'heart-happy'; glad
 دل پاک (dil-pāk) pure-heart, pure
 دل صاف (dil-sāf) smooth-heart; frank, open
 دل سرد (dil-sard) 'cold-heart'; careless, uninterested
 دل شکست (dil-shikast) 'heart-broken'; sad
 روخوش (rū-khōsh) happy-face; pleasant
 خوش رفتار (khōsh-raftār) walking gracefully, mannerly
 کپه گوله (kapā-gulā) homely (lit. big-nose).
 کیف خوش (kaif-khōsh) 'happy condition'; happy
 مال ویران (māl-a werān) 'house desolate'; ruined
 رش بخت (rash-bakht) 'black-fortune'; unfortunate
 هاویر ترش (hāwīr-tirsh) 'sour-dough'; leaven
 ردین سپی (riden-spī) 'white-beard'; elder
 مو زرد (mō zard) yellow hair, fair, blonde
 دلتنگ (dil-tang) 'narrow-heart'; depressed
 بون خوش (bōn-khōsh) pleasant smell, perfume

401 Words Formed of a Participle and a Noun

- گاوان (gā-wān) ox-keeper, herdsman (See 387)
 خدمتکار (khizmat-kār) service-doer, servant
 تماکار (tamā-kār) avarice-doer, avaricious
 صنعتکار (sanat-kār) art-doer, artificer, tradesman
 میراثگیر (mīrāt-gir) inheritance-taker, inheritor, heir
 کرویادار (karwa-dār) donkey-possessor, caravan
 driver
 گیودار (gīō-dār) having ears, listener
 دیندار (dīn-dār) having religion, religious
 قرضدار (qarz-dār) having debt, debtor
 نعلبند (na'l-bānd) shoe-tyer, horse-shoer
 توبهکار (tōbā-kār) penance-doer, penitent
 زناکار (zinā-kār) fornication-doer, fornicator
 تخته‌بند (takhta-band) board-tying, ceiling
 کاروان‌کُژ (kār-wān-kūzh) caravan-killer, Morning star
 بانگ‌گر (bāng-kar) cry-maker, cryer, herald
 بارگیر (bār-gīr) load-taker, caravan horse or mule
 بارگین (bār-gīn) full load, riding horse
 خلاگیر (khollā-gīr) God-taker, unfortunate,
 punished

402 Words Formed of Two Nouns

- کردستان (kurd-i-stān) country of the Kurd, Kurd-
 istan
 کوهستان (kūe-i-stān) country of the mountain,
 mountain-plateau (place of summer camp-
 ing and feeding)

- دارچین (dār-chîn) china-wood, cinnamon
 پی چرا (pe-chirā) light-foot, candlestick
 مانگه شو (mānga-chaū) moon-night, moonlight
 دل فریو (dil-frīv) 'heart-deceit', deception
 حوض خانه (haūz khānā) tank-house, private bath
 سرخت (sar-khat) head-writing, heading
 درجنامه (daraj-nāmā) degree-document, thermo-
 meter
 حبسخانه (habs-khānā) prison-house, prison
 گرتوخانه (girtū-khānā) 'caught-house',
 بندیخانه (bandī-khānā) 'tying-house',
 رادار (rādār) road-holding, duty collector, pub-
 lican

403. Words Formed of an Adjective and a Verbal Noun

- بر بون (bar būn) free-being, freedom
 پر بون (pir būn) full-being, fullness
 دریژ بون (drezh būn) long-being, longness, length
 شان بون (shād-bun) 'dry-being', dryness
 شکست خواردن (shikast khwārdin) retreat-eating, retreating

404. Words Formed of a Numeral Adjective and a Noun

- سی کوز (se kōz) three-corner, triangle
 سی پی (se pe) three-feet, three footed
 چوار کوز (chūār kōz) four-corner, four cornered, rect-
 angle
 چوار گوشه (chūār gōshā) four-side, square
 یک پلک (yek palk) one leaved, single
 دو پلک (dō palk) 'two leaved', double

- دو ری یان (dō re-yān) two roads, cross road
 سی ری یان (se re-yān) three roads, cross roads
 دو رو (dō rū) two-face, false, hypocrite
 دو دل (dō dil) two-heart, false, hypocrite

Note.—Instead of کور (koz) we may use سوچ (sūch) or قرنه (qornā), or قلنچک (qolinchik).

405. Words Formed of a Noun and a Verbal Noun

- گل رژان (gul-rizhān) rose scattering
 خوين رژان (khwen rizhān) blood shedding
 ری نیشان دان (re nishān dān) road-showing, guiding
 جرگ سوتان (jarg sūtān) liver-burning, sorrowing,
 mourning

Note.—This form corresponds with the Verbal Noun of 'compound verbs', formed by a noun and an auxiliary. (See 192, 4., 335, and 336.)

406. Words Formed by the Use of Particles

- بی بخت (be bakht) without fortune, unfortunate
 (See 397)

- بی ژن (be zhin) without wife, widower
 بی میرد (be merd) without man, widow
 بیوه ژن (bewa-zhin)
 بی رنگ (be rang) colorless
 بی هویه (be haūyā) hopeless
 ناچاره (nā-chārā) helpless
 نامعلوم (nā-ma'lōm) uncertain
 ناگیشتو (nā-gaishtū) not attained, unripe

407. In the words اورو (aū-rō) 'to-day', and اوشو (aū-shaū) 'to night', the combination consists of 'a pronoun and a noun'.

408. Words Formed by Repeating the Noun

- کا کا (kā-kā) brother (elder brother)
 لگلاک (lag-lak) stork
 مام (ma-mak) breast
 مامک (mamkek) a breast (lit. 'mamma')
 بریقہ بریقہ (brīq-a brīq) sparkling, flashing, lightning
 تقہ تقہ (taq-a-taq) knocking, gun reports
 ہرہ ہرہ (hara-harā) noise, tumult
 شلپہ شلپہ (shilp-a shilp) rippling
 بورہ بورہ (bōr-a bōr) bawling, braying
 گرمہ گرمہ (girm-a girm) thundering
 چکہ چکہ (chak-a chak) splashing (as when fish hop
 on the surface of the water).

- قرتہ قرتہ (qirt-a qirt) crackling
 قیزہ قیزہ (qīzh-a qīzh) screaming, crying
 پرتہ پرتہ (pirt-a pirt) murmuring, complaining
 بولہ بولہ (bōl-a bōl) murmuring, complaining
 قار قارہ (qār qārā) crow (the bird)
 قرہ قرہ (qar-a qar) cawing (like a crow)

رنگ رنگ (rang rang) or

رنگہ رنگہ (rang-a rang) various colors

سران سر (sar-ān sar) from end to end

قوملہ قوملہ (kōmalā kōmalā) in bunches, in piles

409. Words Designating Relationship

خوارزا (khwār-zā) or

خوشکہزا (khūshk-a zā) sister-born, nephew or niece

برازا (brā-zā) brother-born, nephew or niece

- اموزا (amō-zā) uncle or aunt-born, cousin
 بن‌اموزا (bin-amō-zā) 'under cousin', second cousin
 مام (mām) uncle (father's side)
 خال (khāl) uncle (mother's side)
 پور (pūr) aunt (both sides)
 ژن‌برا (zhin-brā) brother-wife, sister-in-law
 ژن‌مام (zhin-mām) uncle-wife, aunt (by marriage)
 زیر‌دایک (zir-dāik) under-mother, step-mother
 زیر‌باب (zir-bāb) under-father, step-father
 داپیر (dā-pīr) 'old-mother' or
 نناک (nank) grand-mother
 باپیر (bā-pīr) 'old-father', grand-father
 بابی‌باپیر (bāb-ī ba-pīr) great grand-father
 زاوا (zāwā) son-in-law
 بوک (būk) bride, daughter-in-law
 خزور (khazūr) father-in-law
 حسو (khasū) mother-in-law
 نوه (nawā) grand-son, or grand-daughter

Note.—The word زاوا (zāwā) 'bridegroom' or 'son-in-law' is also used for 'brother-in-law', unless a person prefers the clause میردی خوشکم (merd-ī khūshk-(i)m) 'husband of my sister'. Most of these words belong under 401. Other words of the same class are ییگزاده (beg-zādā) 'nobleman'; شازاده (shā-zāda) 'prince'.

CHAPTER XII

KURDISH ORTHOGRAPHY

410. A chapter on 'Kurdish orthography' may seem to be superfluous, as the written Kurdish language, from which we have to draw our conclusions and make our rules, is very limited.

There are a great many short 'love poems' and 'songs of triumph' memorized by the singers and poets of the various tribes; but few of these exist in written form, and they vary in words and pronunciations peculiar to the individual tribe.

The written poems, legends and stories, on the other hand, are so full of words unnecessarily borrowed from the neighboring tongues, like Arabic, Turkish, Persian, and even Syriac, that one hardly knows which language is represented the most. This, of course, is not the fault of the language, but the fault of the Kurdish writer.

It has not yet become a custom to do much writing in Kurdish, and therefore, a great many of the purer Kurdish words and expressions, as well as the Kurdified foreign words, are looked upon as more or less unclassical and vulgar. The Kurdish writers, aware of this, try to evade criticism by employing many foreign words instead, or by using the original orthography of a word rather than the one peculiarly Kurdish.

Where this fear of ridicule is absent, another motive or reason for employing unnecessary foreign words and orthography, is often a desire to display one's knowledge of Arabic, Turkish, or Persian, or on account of insufficient knowledge of 'real Kurdish'.

In Kurdish writings a word is often met with spelt in two or three different ways, the same as is often the case in Turkish, Syriac, and even Persian. And this is done by writers of equal ability and repute. Example: Some will invariably write **ساعت** (sā'at) 'hour' (Ar.), instead of giving it the

Kurdish pronunciation and accept by writing it **سعات** (sa'āt). See 59, 1 and 2.) Some write **راحت** (rāhat) 'quiet', 'comfortable', (a Turkification of the Ar. **راحة**), instead of adhering more closely to Kurdish accentuation and write **رحت** (rahat).

The letter **ا** is less prominent in Kurdish than in its neighboring tongues. In words employing the negative particle **نا** (nā), the **ا** is often omitted and the contraction (na) is employed. Example: **نخوش** (na-khōsh) 'sick', 'unpleasant'; and in other words the **ا** is substituted by **ه** (ha) or **ی** (e). Examples: **هومید** (hūmed) 'hope', for **اومید** (ūmed); **خویندن** (khwendin) 'to read', 'reading', for **خواندن** (khwāndin), etc. (See 35, 47, 4, 160 and 207.)

In short, the general rule for Kurdish orthography is to write Kurdish words with Kurdish pronunciation and accent, and to express the vowel sounds more frequently by the letters **ه** **و** **ا** and **ی** than is usually the case in Arabic, Turkish or Persian.

If this rule is followed out, a more uniform Kurdish orthography will gradually be established, and the individuality of the Kurdish language, as to sounds and accents, will be preserved. (See 8-29, and Note.)

CHAPTER XIII

MISCELLANEOUS

411.

Designation of Years

او سال (aū sāl)	this year
پار (pār)	last year

پیرار (perār)	year before last
بسر پیرار (basar perār)	three years ago
او سالی دی (aū sāl-i dī)	the next year
پاش دو سال (pāsh dō sāl)	after two years, etc.
سالیکی دی (sālekī dī)	another year

412. Designation of Seasons

بهار (bahār)	spring	پایز (pāīz)	autumn
هاوین (hāwīn)	summer	زستان (zistān)	winter

413. Names of the Months of the Year

آدار (ādār)	March
نیسان (nīsan)	April
گلان (gulān)	May
خزیران (khazīrān)	June
تموز (tamūz)	July
طباغ (tabāgh)	August
ایلون (īlūn)	September
تشرین پیشی (tishrīn peshī)	October
تشرین پاشی (tishrīn pāshī)	November
کانون پیشی (kānūn peshī)	December
کانون پاشی (kānūn pāshī)	January
شباط (shubāt)	February

Note.— گلان (gulān) means 'roses'. The month in which they bloom bears their name. ایلون (īlūn) is Syriac; many Kurds use ایلول (īlūl) Ar. Instead of پیشی (peshī), some Kurds use پچوک (pichūk) 'small', or هول (haūwal) 'first'; instead of پاشی (pāshī), some Kurds use مزین (mazīn) 'great', or آخر (ākhir) 'last'. شباط (shubāt) may also be written شواط (shūāt).

414. Names of the Days in the Week

یک شمو (yek shamū)	Sunday
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دو شمو (dō shamū)	Monday
سی شمو (se shamū)	Tuesday
چوار شمو (chūār shamū)	Wednesday
پنج شمو (penj shamū)	Thursday
جو عمه (jū'mā)	Friday
شمو (shamū)	Saturday

Note.—Some Kurds use the Persian شنبه (shambā), but the purer Kurdish is شمو (shamū) or (shamo) Persian ب (b) often becomes (ū) or (o) in Kurdish. Example: آب (āb) becomes آو (āu) 'water'.

415. Names of Days, Present, Past and Future

اورو (aūrō)	to-day
دوینى (dūāine)	yesterday
پیری (pere)	day before yesterday
بسر پیری (basar pere)	three days ago
چوار روژ لپاش (chūār rōzh l'pash)	four days ago, etc.
صبحینی (sibhaïne)	to-morrow
دو صبحی (dō sibhai)	day after to-morrow
سی صبحی (se sibhai)	after three days
چوار صبحی (chūār sibhai)	after four days
لپاش پنج روژ (l'pash penj rōzh)	after five days, etc.

Note.—The contraction صبحی (sibhai) is preferable to صبحینی (sibhaïne), when used in connection with the numerals; but the complete form would also be correct.

416. Various Periods of Day and Night

نیوه‌رو (nīwā-rō)	mid-day
نهار (nahār)	mid-day, noon
پاش نیوه‌رو (pāsh nīwā-rō)	after-noon
بانگی ایواری (bāng-ī ewāre)	or

عصر (asir) afternoon prayer (about 3 o'clock)

ایواری (ewāre) evening

روژ آوای (rōzh āwāi) sun-set

بانگی شوان (bāng-i shaūān) sun-set

بانگی خوتنان (bāng-i khaūtinān) evening prayer (hour after sun-set)

شو (shaū) night

نیوہ شو (nīwā-shaū) mid-night

کروان کوژ (karwān kūzh) Morning star (time it appears)

ملا بانگ دانی (mallā bāng dāne) morning cry, morning prayer

بیانی (baīyāne) early dawn (day-break to sunrise)

روژ هلاتن (rōzh halātin) sun-rise

صبحینی (sibhaīne) morning

کولتون (kawaltūn) tea (about 10 o'clock A. M.)

417.

Divisions of Time

سال (sāl) year

مانگ (māng) month

حوتو (haūtū) week

روژ (rōzh) day

سعات (sa'āt) hour

نیو سعات (neū sa'āt) half hour

چرك (charak) quarter of an hour

سی چرك (se charak) three quarters of an hour

دقیقه (daqīqā) minute

MISCELLANEOUS

418.

The Human Body

بدن (badan) body	زار (zar) mouth
بژن (bazhin) or	لیو (leū) lip
قامت (qāmit) stature	چنگه (changa) chin
مو (mō) or	ددان (dadān) tooth
توک (tūk) hair	پوک (pōk) gums
قله (qala)	زمان (ziman) tongue
skull, scalp	گیو (giō) ear
سر قله (sar--qala)	پشت (pisht) back
summit	چرم (charm) skin
(lit. "top-skul")	ردین (riden) beard
نیوچاوان (neū-chaūān)	سمیل (simil) mustach
forehead	گرو (garū) throat
(lit. between the	استو (astū) or
eyes')	مل (mil) neck
گوشت (gesht) flesh	پشت استو (pisht astū)
رگ (reg)	nape of neck
sinew, muscle	پرچ (pirch) braid
خوین (khūwen) blood	باسک (bask) small arm
میشک (meshk) brain	انیسک (ānisk) elbow
برو (birū) eyebrows	دست (dast) hand
رومت (rūmat) cheek	گری دست (grai dast) or
کپو (kapō) nose	جونگی دست (jūngi dast)
چاو (chaū) eye	wrist
گلینه (galina) pupil	بری دست (bari dast) palm
دم (dam) or	شان (shān) shoulder

مست (mist) fist	جیگاری رش (jīgār-ī rash)
نینوک (nīnūk) nail	liver (lit. black liver)
قامک (qāmik) finger	دل (dil) heart
گری قامک (graī qāmik)	ریخول (rekhōl)
knuckle	intestines
پوک (pūk) eye-lid	سمت (simt) hip
مژول (mizhūl)	نیوک (neūk) navel
eye-lash	ران (rān) thigh
سنگ (sing) chest	اژنو (azhnū) or
ممک (mimk) breast	چوک (chūk) knee
زک (zik) stomach	لولاک (lūlāk) foreleg
پراسو (parāsū) rib	گری پی (graī pe) or
تنیشت (tanīst) side	جنگی پی (jangī pe) ankle
موسلدان (mōsildān)	پی (pe) or
bladder	لاک (lāk) foot
جیگاری سپی (jīgār-ī spī)	پانی (pānī) heel
lung (lit. white liver)	قامکی پی (qāmki pe) toe

CHAPTER XIV

SYNTAX

A complete system of Syntax of the Kurdish language is not to be expected in this first attempt to present a systematic Grammar of this tongue. Many questions are yet too unsettled. Furthermore, much that might be said under this heading has been virtually anticipated in the numerous examples given in the preceding pages. Attention will therefore merely be directed to some of the principle features.

General Construction of a Kurdish Sentence

The order of the parts of a Kurdish sentence, is very much

the same as in Latin, i.e., subject, object, and verb. Example:

پیاویک (pīāwīk) 'I eat bread'; امن نان دخوم (āmin nān dakhom) 'A man bought a horse'; هسپیکى کرى (pīāūek haspekī krī) 'A man bought a horse'.

The Accusative generally precedes the dative. Example:

او کتیبى هلگره و بده به وى (āu katabaī halgrā wā bidā ba wī) 'Take this (or that) book and give (it) to him'.

Same with the ablative. Ex. کتیبکم له وى استاند (katebekim lā wī astānd) 'I took a book from him'.

In case the accusative forms a part of the verb, it very often follows the dative. Example: به تو دىدم (ba tū da-ī-dam) 'I will give it to you'.

If the object is a pronoun, it is often omitted. Example: د کوژم (dakūzhim) 'I will kill (it)'; دىنم (denim) 'I will bring (it)'; دىتم (dītim) 'I saw him'.

The verb is almost always placed at the end of the sentence. Example: او کتیبم خویندوه (āu katebam khūendūā) 'I have read this book'; له پاش دو روژ دىم (lā pāsh dō rōzh dem) 'I shall come after two days'.

A few verbs sometimes precede their datives. Example: گىشته هاتمه شارى (hātīm-ā shārī) 'I came to town'; چونه مالى (gaīshtin-ā māle) 'they arrived at home'; خواری (chūn-ā khwāre) 'they went down', 'they descended' (lit. they went to the below).

Dependent Sentences are generally introduced by the conjunction که (kā), which, however, may be omitted. Example: امن رازى بوم که اتو لیره بى (āmin rāzi būm (kā) ātū lerā bī) 'I was willing (that) you should be here'.

Interrogative Sentences are generally introduced by the interrogative particle **اری** (are) 'yes'. Example: **اری باران دباری** (āre bārān dabāre) 'Does it rain?' (lit. Yes, rain rains?); **اری کردستان زور گوره یه** (are kurdistān zōr gaūrā-yā) 'Is Kurdistan very large?'.

The Oblique Narrative is little used in Kurdish. The words of another are generally quoted in direct speech and introduced by **که** (kā) 'that'. Example: **او کتی که هسپکان حاضرین با بروین** (āu kutī kā haspakān, hāzirn, bā birōin) 'He said (that) the horses are ready, let us go'.

SPECIAL EMPLOYMENT OF VARIOUS PARTS OF SPEECH

Articles

When the definite article in English denotes preeminence, as 'the sun', 'the sky', 'the world', etc., it is usually omitted in Kurdish. Example: **روژ زور گرمه** (rōzh zōr germ-ā) or **تاو زور گرمه** (tāu zōr germ-ā) '(The) sun is very hot'; **آسمان صاوه** (āsmān sāu-ā) '(The) sky is clear'; **دنیا شلوقه** (dunyā shulūq-ā) '(The) world is disturbed'.

The indefinite article suffix **یک** (ek) 'a' or 'an', is also sometimes omitted. Example: **کسم ندی** (kasim na-dī) 'I did not see (a) person'; **هسپ له مانگا به قیمتیره** (hasp lā māngā ba qīmattir-ā) '(A) horse is more valuable than (a) cow'.

Nouns

Between nouns in opposition, the conjunction **یعنی** (y'nī) 'namely', is sometimes employed. Example: **هیچکس چاک** (hichkas chāk nīyā bajgā lā) **یه بجگه له یکیک یعنی خلا**

yekyek (ya'nī) khullā) 'Nobody is good but one, namely God';
 پیاویکی گوره یعنی حاکم روی (pīāuekī gaūrā (ya'nī) hākim
 roī) 'A great man, namely the Governor, went away'.

The **repetition of nouns** and other words, so common to all languages of the East, is also employed in Kurdish.

This repetition sometimes denotes 'distribution' or 'variety'.
 Examples: جور جور (jūr) 'kinds'; رنگ رنگ (rang rang) 'colors';
 جوی جوی (jūi jūi) 'various'; so also in Adverbs:

هیدی هیدی (hāidī hāidī) 'slowly'.

The repetition may also be employed to give 'intensity.' Ex.

ورده (wūrdā) 'minutely'; زور زور (zōr zōr) 'exceedingly'.

Another repetition of nouns which is perhaps more vulgar, is to substitute م (m) for the first letter of the repeated noun, if it begins with a consonant, and prefixing م (m), if it begins with a vowel. This kind of repetition denotes 'generalization'.
 Examples: توز توز (tōz m-ōz) 'dust, and everything of that sort';
 قور قور (qōr m-ōr) 'mud, and everything of that sort';
 ورده ورده (wūrdā m-ūrdā) 'every little thing';
 شوره شوره (shūrā m-ūrā) 'every little useless thing'.

An **accusative of time**, like the accusative of object, may be formed without any preposition. Example: شوی (shaū-e) 'in the night'; or it may be formed by the preposition به (ba) or ده (dā) 'by' or 'in', the latter taking the postposition دا (dā).
 Example: به شوی (ba shaū) or به شوی (ba shaū-e) or
 ده شویدا (dā shaū-e dā) 'in the night'.

An **accusative of direction** may be formed by the prefix وه (wā) 'ward', denoting direction. Example: وه دستی دا (wā-

dastī dā) 'he delivered him (lit. 'he gave him hand-ward');

وہ سر کُوت (wā-sar kaūt) 'he ascended' (Lit. 'he fell upward'); and sometimes the وہ (wā) is suffixed. Example:

واوہ چو (wahā-wā chū) or contracted to (wā-wā chū) 'he went his way' (lit. 'he went thus-ward');

چو خواروہ (chū khwāra-wā) 'he descended' (lit. 'he went down-ward'); چو ژوروہ (chū zhūra-wā) 'he entered' (lit. 'he went in-ward').

Adjectives

In a great majority of cases the adjective follows its noun, and ی (i) is suffixed to the latter as a connective. Example:

انگستیلیکی زیر (āngustīlek-i zer) 'a silver ring'. The same holds good when two or more adjectives are joined to one noun. Example: مالیکی گورہ تازہ و جوان (mālek-i gaūrā, tāzā wā jūān) 'a large new and beautiful house'.

The numeral adjectives, however, with the exception of (yek) 'one', uniformly precede the noun. Example: شش پینج ہسپم (shash kas hātin) 'six persons came'; فروت (penj hasp(i)m frot) 'I sold five horses'

When emphasis is to be laid upon the numeral, یک (yek) is also placed before the noun, otherwise it usually follows as a suffix. Example: فقط کتیبکم دی (faqat kateb-ek-(i)m dī) 'I only saw (one) a book'.

A few adjectives are also placed before the noun for the sake of emphasis. Example: زور کس ہاتن (zor kas hātin) 'many people came'.

When numeral adjectives are employed, the nouns they refer

to usually remain in the singular. Example: **دو کتیم هیه** (dō kateb(i)m hāyā) 'I have two books' (lit. two book(s) exist to me').

Occasionally, however, the plural is also met with. Example: **او چوار کورانی ملاً زور نجین** (āu chūār kur-ān-ī mōlla zōr najibin) 'The (these or those) four sons of the Mollah are very refined'.

The Arabic numeral **واحد** (wāhid) is sometimes used, as well as the Persian **تنها** (tanhā), instead of the more Kurdish **تیا** (tanyā) 'only', 'one'.

Pronouns

The nominatives **امن** (amin), **اتو** (atū), **او** (āu), **امە** (amā), **انگو** (angō), and **اوان** (awān), are usually omitted before the verb, unless for the sake of specification or emphasis, as the termination of the verb, except in the 2nd. and 3rd. person plural, prevents all ambiguity in regard to number and person.

Used as a **subject nominative**, the pronoun is occasionally separated from its verb by an intermediate clause. Example: **امن هیشتا اتو ومخبر نبوی هلستام** (amin, heshtā ātū wā-khabar na-būi, halistām) 'I, while as yet you were not awake, arose'.

Interrogative Pronouns are sometimes placed at the beginning of a sentence, and sometimes at the end, directly before the verb. Example: **چت دوی که بو تو بکم** (chī-t dawē kā bō tū bikam) 'What do you want me to do for you?'; **کی**

کتی که باران دباری (kie kutī kā bārān dabāre) 'Who said that it rains?'; **اتو اوه چیه** (awā chī-ā) 'What is this?'; **کی** (ātū kie-ī) 'Who art thou?'.

In polite conversation the pronouns *امن* (amin) 'I' and, (min) 'me', is often avoided. Such words as *نو کرت* (nōkar-(i)t) or *خدمتکارت* (khizmatkār-(i)t) 'thy servant', are employed instead. Example: In answering the question: 'Who did this? a Kurd will often politely say, *نو کرت* (nōkar-(i)t); and if asked: 'Who shall I give this to?' he will say, *بده به نو کرت* (bidā ba nōkar-(i)t) 'Give (it) to your servant'.

Pronouns used as the object of transitive verbs, are usually joined to the verb in their 'enclitic' form. Example: *هلت گرتم* (hal-(i)t girt-(i)m) 'Thou didst carry me', consists of *هلت* (hal-(i)t girt) 'Thou didst carry' + *م* (i)m, the 'enclitic' personal ending used objectively; *هلی گرتی* (hal-ī girt-ī) 'He, she or it carried you', consists of *هلی* (hal-ī girt) 'He, she or it carried' + *ی* (i), the 'enclitic' form for 'thou art', used objectively; *دای گرتم* (dā-ī girt-(i)m) 'He attacked me'; *ازادمان کردی* (ā-zād-mān kird-ī) 'We made you (sing.) free'; *نت کشتین* (na-t kusht-īn) 'You did not kill us' *انگو به خلام اسپاردن* (angō ba khullā-m āspārd(i)n) 'I delivered you to God'; *لیروم درکردن* (lerā-m dar kird-(i)n) 'I put them out of here' *کی انگوماچی کردن* (kie āngō māchī kird-(i)n) 'Who kissed you?'; *دی بردن* (da-ī-bird-(i)n) 'He, she or it carried them away.'

Verbs

In general the Kurdish verb agrees with its subject nominative in number and person.

In case the subject nominative consists of two or more pronouns, the same rule is followed as in Latin, Greek, and

other languages, that the first person is preferred to the second, and the second to the third. Example: **اتو و امن دچین** (atū wa amin dach-in) 'You and I will go'; **اتو و او ان هاتن** (atū wa awān hāt-(i)n) 'You and they came'.

The object of the verb is usually designated by the case ending **ی** (i) or (e). Example: **مالی درست دکم** (māl-e drust da-kam) 'I am building a house'. Sometimes, however, it omits this ending. Ex. **مال درست دکم** (māl drust da-kam) 'I am building (a) house'.

In the 3rd person preterite of intransitive verbs, the object is usually expressed without any suffix. Example: **سگ هلی کرت** (sag hal-ī girt) 'The dog carried (it)'; **اری هیناتان** (are henā-tān) 'Did you bring (it)?'; **هر دوازدی کشتن** (har dūāzdaī kusht-(i)n) 'He killed them all twelve'; **حاکم گرتنی** (hākim girt(i)n-ī) 'The Governor caught them'; **امن گرتتم** (amin girt-(i)n-(i)m) 'I caught them'.

A verb may employ both the 'enclitic' form and the 'personal ending' form of the pronoun, and in that case the 'personal ending' form indicates the subject, and the 'enclitic' form the object. Example: **اتی گرتنی** (atū girt-(i)n-ī) 'Thou didst catch them'; **گرتمان** (girt-mān-(i)n) 'We caught them'; **بردتان** (bird-(i)n-tān) 'You carried them (away)'; **کشتی دوازده** (dūāzda-i kusht-(i)n) or **چلون** (kusht-(i)n-ī dūāzda) 'He killed the (them) twelve'; **برلات کردوم** (chilōn baralā-t kirdū-m) 'How have you left me?'; **بو نی کشتوین** (bō na-ī-kushtu-īn) 'Why has he not killed us?'; **حاکم گرت بونی** (hākim girt-a būn-ī) 'The Gov-

ernor had caught them'; **سربازان کشت بویان** (sarba-zān kusht-a bū-yān-(i)n) 'The soldiers had killed them';
بیان دامایه (bi-yān-dā-m-āyā) 'Would that they had given me!';
هلیان گرت بامایه (hal-yān-girta-bā-m-āyā) 'Would that they had carried me!';
اگر بتان هینا با (agar-bi-tān-henā bā) 'If you had brought (it)';
اگر بیان هینا بویان (agar-bi-yān-henā-bū bān) 'If they had brought them'.

Indicative Mood

The **Present Tense** is sometimes used,

- (1) As a perfect. Example: **چوار سال هات وچوی دکا** (chūār sāl hāt-ō-chūī dakā) 'He is (has been) coming and going four years'.
- (2) Instead of the future. Example: **لپاش سی روژ دچم** (la-pāsh se rōzh da-ch(i)m) 'I (will) go after three days'.

The **Preterite Tense** is sometimes used in a present sense. Examples: **تی گیشتم** (taī gaīsht-(i)m) 'I understand' (lit. 'I arrived into'); **مردم** (mird-(i)m) 'I am dying' (lit. 'I died'); **خنکام** (khin-kā-m) 'I am choking', 'I am drowning' (lit. 'I choked'); **لیم گوره** (le-(i)m gōrā) 'I am bewildered' (lit. 'It changed from me').

The **Imperfect Tense**, 3rd person sing., is used in a perfect or pluperfect sense in the 'apodosis' or clause containing the conclusion of a conditional sentence. Example: **اگر**

اتو چوبای چاتر دبو (agar ātū chū-bā-ī chātir da-bū) 'If you had gone, it would have (or had) been better'.

Subjunctive Mood

The particles which take the subjunctive mood are, رنگه (rangā), بشکم (bashkam), دشکم (dashkam), بلکی (balke) 'perhaps', 'maybe'; اگر (agar) 'if'; که (kā), هتا (tā), هتا کو (hatākū) 'that', 'in order that'; وختیکی (wakhtekī) 'while'; مبادا (ma-bādā), نو کو (nawakū), نبا (nabā) 'lest'; اگر چی (agar chī), هر چند (har chand) 'though', 'even though'.

Conditional Mood

The conditional mood is very often used instead of the optative, and vice versa. Example: اگر امن لوی بام (agar āmin lawaī bām) 'If I were there'. By employing the optative particle بریا (biryā) 'would that', making it بریا

امن لوی بام (biryā āmin lawaī bām) 'would that I were there', the conditional form of the verb بام (bām) may also be used optatively. This, however, is not the most correct form for the optative. It should rather be بریا امن لوی

بامایه (biryā āmin lawaī bām-āyā). With the بریا (biryā) should go the suffix ایه (āyā), to make it a perfect optative.

Infinitive

Instead of the regular infinitive, ending in ن (n), the present subjunctive, 3rd person sing., in connection with the conjunction که (kā) 'that', is very often employed. Example: چتیک نیه بو فروشتن (chitek nīyā bō frōshtin) 'There is nothing (for) to sell'; چتیک نیه که بفروشی (chitek nīyā ka bi-frōshe) 'there is nothing that he (a person) might sell'; دستی پی کرد به روینی (dastī pe kirt ba roīnī) or دستی پی کرد که بروا (dastī pe kirt kā bi-rōwā) 'He started to go'; اری بو گوی اری هاتی که (are bō gūe girtin hāt-ī) or گرتن هاتی

کوی بگری (are hāt-ī kā gūe bi-grī) 'Did you(sing.) come to hear?'

Adverbs

An adverb is placed before the verb, adjective, or other adverb which it qualifies. Examples: له میژه هاتم (lā mez-a hāt-(i)m) 'I came long ago'; او خانوه زور تاریکه (aū khānūā zōr tārīk-ā) 'This house is very dark'; اورو (āūrō kamekī drang hāt-ī) 'You came a little late to-day'.

Two negatives are usually employed in Kurdish. Examples:

هیچ چتیک نینم (hich chitek na-bīn-(i)m) 'I see nothing' (lit. 'I do not see nothing'); هیچ چتیک نیه (hich chitek nī-ya) 'There is nothing' (lit. 'There is not nothing').

Instead of simply answering 'yes' or 'no' in reply to a question, the Kurds often repeat the words of the interrogator, or at least the verbal part. Examples: اری اتو دیی (are atū deī) 'Will you come?'; بلی دیم (balī de-m) 'Yes, I will come', or simply دیم (de-m) 'I will come'; اری نخوشی (are na-khōsh-ī) 'Are you sick?'; نخوشم (na-khōsh-(i)m) 'I am sick', or نخوشی نیم (na-khōsh n-(i)m) 'I am not sick.'

Prepositions

The preposition ی (ī) of the Genitive Case also indicates genus, species, or material. Examples: بزنی کیوی (bizin-ī kewī) 'a mountain goat', 'a wild goat'; هنگوینی کیوی (hangūin-ī kewī) 'wild honey' (lit. 'mountain honey'); زنجیری (zanjīr-ī āsin) 'an iron chain'. The latter may also be expressed by the ablative preposition له (lā) 'from'.

The preposition بو (bō) 'to', may sometimes be used in connection with the suffix وه (wā) 'wards'. Examples:

بو خواروه چو (bō khū-āra-wā chū) 'He went down-ward';

بو ژوروه چو (bō zhūra-wā chū) 'He went in-ward'.

In like manner the prepositional suffix آ (-ā) may be used with وه (wā) for the locative. Example: هاته شاریوه (hāt-ā shārīa-wā) 'He came into the City'.

Conjunctions

The copulative conjunction یان (yān) 'or', is often omitted between the cardinals. Example: سی چوار کس (se chūār kas) 'Three (or) four persons'. On the other hand, it is often repeated at the head of successive clauses: یان امن دبی او (yān amin dabe āu kāraī bikam, yān atū) 'Either I must do this work, or you (must do it)'.

Modes of Address in Kurdish

The various Arabic, Turkish and Persian modes of address are often employed; but the more suitable words in Kurdish are جنابی (janābī) 'honorable', and تشریف (tashrīfī) 'his lordship', 'his excellency'. جنابی (janābī) is much used in letter-writing instead of Mr.

Supplications

A very common phrase of supplication is, یو خاطری خلای (bō khāter khōllāi) 'For God's sake'. They also frequently say, بو خاطری پیغمبر (bō khātir-i peghambar) 'For the prophet's sake!'; بو خاطری کورت (bō khātir-i kūrīt) 'For your son's sake!', etc.

The most common phrase of supplication, however, is

به قربانت بم (ba kurbān-(i)t bi-m) 'O help me!' (lit. 'May I be your sacrifice!').

Condolences

When a Kurd is in deep sorrow it is customary to go and comfort him. Then they say, با بچین بو سرهخوشی (bā bich-în bō sarā-khōsh-î) 'Let us go to comfort him'. The first words usually spoken are, سرت خوش بی (sar-(i)t khōsh be) 'May you (sing.) be comforted!' (lit. "May your head be well!"). If spoken to several, the plural is employed, سرو خوش بی (sar-ū khōsh be).

The comforted usually answers, بو جوت خوش بی (bō khōt khōsh be) or اتو خوش بی (atū khōsh be) 'May you be comforted!' or خلا کارت راست بکا (khulla kār-(i)t rāst bi-kā) 'May the Lord prosper your work!' (lit. "May the Lord make your work straight!"), or خلا شخولت راست بکا (khullā shukhul-(i)t rāst bi-kā), same meaning.

Salutations

The most common salutation is, سلام غلیکم (salām alaī-kūm) 'How do you do?' (lit. "Peace be with you"). The answer is علیکم اسلام (alaīkum ā'salām) 'How do you do?' (lit. "With you be peace"). Occasionally the men add the following to the answer: و رحمت الله و برکاتہو (wā rakh-mat ūllā wā barakatahū) 'and the mercy of God and His blessing'. The women substitute the words, سرچاوی من (sar chāūi min) 'on my eyes', instead of the words, و برکاتہو (wa barakatahū).

Other customary greetings are مرحبا (marhabā) 'hail',

نیوه‌رو بخیر (sibhāi b'kher) 'good-morning',
 (nīwārrō b'kher) 'good afternoon!' ایواری بخیر (ewāre b'
 kher) or اخشام بخیر (ākhshām b'kher) 'good evening!'
 'good night!'

For welcoming a visitor one uses به خیری (ba khere)
 'welcome!' زور به خیری (zōr ba khere) 'very welcome!'

Idiomatic Phrases

دبی به ری بچن (dabe ba re bi-ch-(i)n) 'You or they must
 agree' (lit. "You must go by the road"); چاوه‌ری بوم (cha-
 wa-re būm) 'I was awaiting' (lit. "I was eye to road");

چاوه‌نور بوم (chāwa-nūr būm) 'I was expecting' (lit. "I
 was eye-fire or eye-bright"); داری دخوا (dārī dakhwā) 'He,
 she or it will be beaten' (lit. "He, she or it will eat wood");

دست هلدگرم (dast hal-da-gr-(i)m) 'I will quit' (lit. "I will
 lift hand"); دست پی دکم (dast pe da-ka-m) 'I begin', or
 'I will begin' (lit. "I make hand to it"); ملی ری گرت (mil-ī
 re girt) 'He, she or it started out' (lit. "His neck took the
 road"); ودر کوت (wadar kaūt) 'He, she or it departed' (lit.
 "He fell out"); وه‌دست دکوی (wā-dast dakawe) 'It will be
 found' (lit. "It will fall hand-ward"); وه‌گیر دکوی (wā-gīr
 dakawe), same meaning (lit. "It will fall arrest-ward"); پیم

ناکری (pem nā-kre) 'It is impossible' (lit. "By me it can-
 not be done"); دستم نروا (dast-(i)m na-rōā) 'I can't do it'
 (lit. "My hand does not go"); له بن گیوی (lā bin giō-ī)
 'From necessity' (lit. "From under his ear"); دلی چو (dil-ī
 chū) 'He, she or it fainted' (lit. "His heart went"); مالت

ویران نبی (māl-(i)t werān na-be) 'O my!' (lit. "May your
 house not be desolate").

Some Common Kurdish Proverbs

مار ماری ناخوا : سگ سگی نابری (mār mārī nā-khwā, sag sagī nā-brī) 'A snake will not eat a snake, a dog will not forsake a dog'.

اوی که ضدی بای تفی بکا : ده روی خویدا تفی دکا (awī kā ziddī bāi tifaī bikā, dā rui khōi-dā tifaī dakā) 'He who spits against the wind, spits himself in the face'.

جی ایشانی ددان : زمان دنگوی (jī eshanī dadānī, zi-mān dangū) 'The tongue touches where the tooth hurts'.

بردیکی پچوک سری دقلشی (bardekī pichūk sar-ī daqāl-she) 'A small stone will crack his head'.

کره ممره : بهار دی گیا شین دبی (karā māmīrā, bahār de, giā shin dabe) 'Donkey, don't die! Spring is coming and the grass will be green'.

هزار دوست بیی کهه : یک دشمن بیی زوره (hazār dōst bibe kamā, yek dishmin bibe zōr-ā) 'A thousand friends is little, one enemy is much'.

کاروان دروا : سگ دوری (kārwan darwā, sag daware) 'The caravan passes, the dog barks'.

سیرکی بلاش له هبگون شیرنتره (sirkaī balāsh lā hangūn shirīntar-ā) 'Free vinegar is sweeter than honey'.

اوی که له تو به قوت تره : ودوای مکوه (awī kā lā tū ba qōwattir-ā, wadūāi makawā) 'He that is stronger than you, pursue him not'.

اوی که شاری دیوه بللچی بو چیه (awī kā shārī dīwā,

baladshi bō chiā) 'He who has seen the City, what does he want a guide for?'

کَرِه مَرِه : بهار دی : کورتانت بو له شاری دی

(karā māmīrā, bahār de, kurtānit bō lā shāre de) 'Donkey, don't die! Spring is coming and you will get a pack-saddle from the City'.

بختک نایب بی : نوشیروان حاکم بی هزار

کَلَو به پولیکی (bakhtak nāib be, no-shīrawān hākīm be hazār kalawā ba pōlekī) 'If Bakhtak be vizier, and Noshirawan be Governor, a thousand ruins may be had for a penny'.

هَمُو رَوژ کَر نَمَری : صد گفته به شاییکی

kar na-mire, sat kiftā ba shāīkī) 'Every day a donkey don't die, (that you may have) a hundred meat-balls for a shai'.

لَه جی فکری ناکی ریوی ودر دکوی (lā je fikrī nākāī,

rewī wadar dakawe) 'From a place you think not, the fox comes out'.

کَوِره : چت دوی ؟ دو چاوی صاغ (kūcērā chit dawē? dō chāwī sāgh) 'Blind man, what do you want? Two good eyes'.

هَر کَس لاکی له بری دریژ بکا : لاکی دبرنوه

(har kas lākī lā barāī bikā, lākī dabrinawā) 'Anybody who stretches his feet beyond his carpet, they will cut his feet off'.

هَر کَسِیکی درکی خلکی بتقینی : خلکی درکی وی دتقینی

(har kasekī darkī khalkī bitaqene, khalkī darkī wī dataqene) 'Whoever knocks on people's doors, the people will knock on his door'.

اوی که هلاوسری : ده آویدا ناخنکی

(āwī kā halāwisre, dā āwī-dā nā-khanke) 'He who is hung up, will not drown in the water'.

اوی که گلی دوی : دبی دروشی بوی (awī kā gulī dawē, dabe drūshī biwē) 'He who wishes roses, must also wish for thorns.'

دستی که ناتوانی بیری : ماچی بکه (dastī kā nātūānī bibarī, māchī bikā) 'The hand that you can't cut off, kiss it'.

دژمنیکی عقل چاتره له دوستیکی شیت (dizhminekī ā' qil chātīrā lā dōstekī shet) 'A sensible enemy is better than a foolish friend'.

پچوک لازمه تابعی مزنان بیی (pichūk lāzimā tābi'ai mazinān bibe) 'The small must submit to the great'.

سری خوت به دوست ملی : دوستی خوت به دژمن ملی (sirrī khōt ba dōst malai, dōstī khōt ba dizhmin malai) 'Don't reveal your secrets to your friends, (and) don't reveal your friends to your enemies'.

له دو شیتان عقلیکی پیدا بکه (lā dō shetān ā'qilekī paīda bikā) 'From two fools discover one word of wisdom'.

اوی که له گورگی دترسی : جوی ناچینی (awī kā lā gūrgī datirse, jōi nā-chene) 'He who fears the tares, sows no barley'.

گسکی کون داوینه سر بانی (gaskī kōn dāwenā sar bāni) 'They throw old brooms upon the roof'.

Poetry

Some attempts have been made to introduce sacred poetry into the Kurdish language. There are already quite a collection of hymns, both original and translations. The following is a Kurdish national hymn composed by the author to the tune 'Onward Christian Soldiers':

watan-ī bāpīr-(i)m	وطني باپيرم
kurdistān qadīm	کردستان قدیم
keū ō shākh ō dashtī	کیو و شاخ و دشتی
khōs-(i)n bō dil-(i)m	خوشن بو دلم
je-ī daīk ō bāb-(i)m-ā	جیی دایک و بابمه
māl-ī khūshk ō brā	مالی خوشک و برا
har tōzekī wā bardekī	هر توزیکی و بردیکی
bō'm mirwārī-ā	بوم مرواریه
::watan-ī bāpīr-(i)m-::	:: وطنی باپيرم ::
kurdistān qadīm	کردستان قدیم
keu ō shākh ō dashtī	کیو و شاخ و دشتی
khōsh-(i)n bō dil-(i)m::	خوشن بو دلم ::
watan-ī mahabūb-ī	وطني محبوبی
kurdistānī blind	کردستانی بلند
arzek pir yadgārī	ارضیه پریدگاری
lā jahilāi min	له جحیلی من
hawāi khōsh wā rōnāk	هواوی خوش و روناک
āwī sard ō pāk	آوی سرد و پاک
shwānān ba hazārān	شوانان به هزاران

wā sohbatānī chāk

و صحبتانی چاک

::watan-ī bāpīr-(i)m-::

:: وطنی باپیرم — ::

qōlkā, ashkaūt, dōdī

قولکه : اشکوت : دولی

har wā-bīr-(i)m de

هر وه بیرم دی

lerā būm bō rāwī

لیره بوم بو راوی

lawe bō sharī

لوی بو شری

hamū aū chitānā

همو او چتانه

rābirdūn wistā

رابردون ویستا

kharāpā afū-(i)m bikā

خرابه عفوم بکه

yā rab khullā gaurā

یا رب خلا گوره

::watan- bapir-(i)m-::

:: وطنی باپیرم — ::

dangī zōrnā, dahōl

دنگی زورنه : دهول

hawāī pirī bikā

هوا ی پری بکه

zawī, meshā, blindaī, qōl

زوی : میشه : بلندی : قول

hamū pekāwā

همو پیکوه

bikhwenīn laū qaūmaī

بخوینن لو قومی

kā neū wān dāyā

که نیو وان دایه

bīr nachī aū zahmatī

بیر نچی او زحمتی

wā khamiyān keshāwā

و خمیان کیشاوه

::watan-ī bāpīr-(i)m-::

:: وطنی باپیرم — ::

khullā bārāī ta'alā

خلا باری تعالی

rahnām wā rahīm

رحمن و رحیم

har chī chāk wā lāzim-ā

هر چی چاک و لازمه

leit talab dakāin

لیت طلب د کین

chāwit laū watanim be

چاوت لو وطنم بی

dāyīm ziādi bikā

دایم زیادی بکه

sālāmatī wā rahatī

سلامتی و راحتی

hamīshā bīdā

همیشه بیده

::watan-ī bāpīr-(i)m-::

:: وطنی باپیرم — ::

TRANSLATION

(I Gave My Life For Thee.)

گیانم بو توم دا

اذیت بو توم کیشاوه

خوینم بو توم رڙا

هیچکس نازانی که

خلاصی توم کریوه

او عذاب چند گران بوه

اتوم چاک کردوه

ای گناحت سر خلا

گیان : گیانم بو توم دا

همو : هموم هلگرتوه

اری به من چت داوه

بو من چت کردوه

امن بو نوم هیناوه	مالی خلای روناک
له او منزلی بلند	و تخت ده جلالدا
خلاصی که خورایه	هیشتم بو ارضی تاریک
و رحم پر له بخشین	جییکی ظلم و گناح
هینام : هینام رحمی خلا	هیشتم : هیشتم بو خاطرت
بو من چت هیناوه	اری بو من چی هیشتم

تنبیکی چاک

سربازیک خطایکی کردبو . سرکردی وی اوی بو کنی خوی طلب کرد که اوی تنبی بکا . وختیکی سرکرده نیوی سربازی یست کنی : دکل او سربازی چلون بکم ؟ زور جاران گناهی کردوه و به وی تنبی کراوه : امّا تنبی هیچ کار نا کا . دوستیکی سرکردی جوابی داوه کنی : امن تنبیکی دزانم که اوی چاک دکا . سرکرده پرسى : او چیه ؟ دوستی کنی : اوی پخشه !

سرکرده زور تعجبی کرد و فرموی که سرباز بیه ژوری . سرباز هات . سرکرده بی وی گت : بو تو زور تنبی لازمه : بلا او جار هیچ تنبیت نا کم . امن اتوم بخشی . سرباز عجایب ما و زمانی گیرا . له پاشان کنی : اری به راستی امت بخشی ؟ سرکرده جوابی داوه کنی : بلی قصی من راسته : او رو بی تنبی برو !

او محبته ده لى سربازيدا زور كارى كرد . له او روژبوه ايدى
گناحى نكرد : پياويكى پاك و خاوين بو : روژ به روژ زيادى كرد
هتا بو به صاحب رتبه .

پياوسى دوستى هيه

دوستيكي كه تجربه نكرابى اعتبار به وى مكه . اگر چتيكى
خواردنى بى : دوست زور پيدا دبن : امّا لدركى دوساخانه وه گير
ناكوى .

پياويك سى دوستى بو . دوى لو دوستانى زور خوش دويست :
بلا بو دوستى سيمى هيچ خيالى نديكرد و زور وختان به سردى
تماشاى دكرد .

روژيك واجب بو كه اويان بو ديوانى طلب كرد . او ديزانى كه
تقصيرى نيه : امّا درحقى وى شايدى ناحقيان دابو و ديوان ديويست
كه تنبيكى گوره بكرى .

او پياوه هر سيبك دوستكاني بانگت كرد : كتى : ورن بو من
شايدىيكي چاك بدن چونكه پادشا زور له من رقى هلساوه .
دوستى هولى كتى : امن بېخشه : چونكه كاريكى ديم هيه .
دوستى دويى دگل اوى هتا دركى ديوانخانى چو : امّا له
ديوانى ترسا : گراوه .

دوستی سیمی که بو وی هیچ فکری ندکړوه دگل اوی چوه دیوانخانی و شایدیکې چاکی بو دا هتا پادشا اوی بخشی و ازادی کړد .

لو حکایتی درسیکی چاک فیر دین . داو دنیایی دا پیاو سی جوری دوستی هیه . اری لو دوستانه کپهپان دی ده دیوانی خلای دا و لسر پیاوی وه جواب دی ؟

هولی : مالی دنیایی یکیک له دوستانی خوشویسته : امّا او دوسته دگل امه نای .

ای دویمی : خزمان و دوستانن که هتا سر قبری دین : امّا او انیش دگرڼوه .

دوستی سیمی : عملی چاکن که هتا دیوانی خلای دین و شایدی چاک ددن .

فرقی عملان

پیاویک سی کوری هبو . روژیک بابی وان له سفریکری زور دور هاتوه و انگستیلیکی زیری بو دیاری هینابو . هر یک له کورکانی خیالیان دکرد که اوی به کپهپان ددا . هر یک دیویست که انگستیلکه ایوی بی : نقیمي انگستیلیکی جواهریکی به قیمت بو .

امّا بابی وان کتی : بزنانن سی کورم هیه : بلا انگستیلکم به

قد هر يکێک له انگویم خوش دوی . امن دزانم که هر سیکو طالبی
 انکستیلکن . اگر ییدم به ییکو : بو وانی دیکه هیچ چت نامینی .
 امن بابی هر سیکوم . دموی که عدالتی بکم . بلا به انگو دلیم
 که چلون دکم . له پاش سالیکی هر سیکو ورنه کن امن . کیهو
 عملی چاکو کردبی : انکستیلکی به وی ددم . کردنی عملی چاک
 له ییرو نچی .

له پاش تواو بونی سالیکی کورکان هاتنه کن بابی خویان .
 بایان له وانی پرسى کتى : کیهو عملی چاکو کردوه بئین !
 کوری گوره دستی پی کرد : ای بابه : امن فکر دکم که
 انکستیلکی به من ددی چونکه امن له سفریکی گوره دگرام .
 زور پیاوی فقیر و روتم دی . هر چی بوم دام به وان .
 بابی کتى : چاکت کردوه : امّا کردنی عملی وا بو هو کس
 واجبه : زورت نکرده .

کوری دویمی هات کتى : ای بابه : دبی انکستیلکی بدی به من
 چونکه امن روژیکی لچومیکی گوره دپريموه : دیتم مندالیک که آو
 دیا . هیچ فکری گیانی خومم نکرد : بلا چومه نیو آوی و به
 زحمتیکی زور مندالکم خلاص کرد :

بابی کتى چاکت کردوه : کردنی عملی وا بو هو کس واجبه :
 اتوش هنریکی زورت نکرده .

کوری سیمی کتی : ای بابہ : امن هیچ چتیکم نکر دوه . بحث
 کردنیشی شرمی دکم . لایقی استاندنی انگستیلکش نیم : بلا
 دوینی چومه کن پیاویکی که دمرد : و او پیاوی که دمرد دژمنی
 گوری من بو . به دلکی تو او اویم بخشی و دگل اوی دعام کرد .
 زورم دلخوشی دا . له پاش مردنی تو امن مندالکانت بخيو دکم .
 بابی کتی : اتو له هموان عملی چاترت کردوه . انگستیلکی ددم
 به تو . او انگستیلکی ورگرت و زور کیفخوش بو .

زنبیل فروش

زنبیل فروش پادشا بو . روژیکی سوار بو . چو راوی . لَسَر
 قبران غلبیک بو . پرسى : اوه چیه ؟ کُتیان : پیاویکی مردوه .
 پادشا کتی : امن دبی بچم بزائم قبر چلونه . پادشا هلستا و هاته
 سر قبران . پیاویکیان هینا : ده قبریان نا : بردیان پی رایل کرد :
 قُریان دادا و گلیان پی دا کرد .

پادشا کُتی : اوه رعیتہ ؟ ای مَلا : جی منیش هر وا دبی ؟
 مَلا کُتی : اوه رعیتہ : خر جی دا و بیگاری کرد . جی وی له جی
 تو خوشتره . بشکم اتو فری ددن و نیلن لیره بَمینی . کُتی : آخر
 امنیش دمرم . مَلا کُتی : اتو دایکت ماوه و بابت ماوه بلا اتوش
 هر دمری . کُتی : ای مَلا : وختیکی امن دمرم اری لِفیک یان
 دوشگیک بو من راناخن ؟ کُتی : ناوالله : هیچت بو راناخن .

پادشا کُتی : با بروینۆه مالی و جاری راکیشین که امن ایدی
 پادشایتی ناکم . هاتنۆه مالی : دابزی و کُتی : بابە : کَس پیم
 نکی پادشا . ژنی خوی بانگ کرده دری و کُتی : امن او پادشایتیم
 ناوی . مردن لداویه : اتو کیفی خوته : خداحافظ ! ژنکه کُتی :
 بایم لبابت ماقولتر نیه : اگر اتو دست له پادشایتی هل بگری امنیش
 دست له خانمیتی هل دگرم . هر جییکی اتو دوری امنیش دیم .

له شاری وه در کوت و ژنکشی وه در کوت . به پیمان روین
 گیشته گاوانیکی که لنیو گارانی بو . پادشا کُتی : ای گاوان :
 بقربات بم : وره با جلان بگرینۆه . سر و برگیان پیکوه
 گوریۆه . دیسان روی و خانم رادوای کوت .

تماشایان کرد : ژنیککی کویر فقیر به ریدا دروی . خانم کُتی :
 وره با سر و برگان پیکوه بگورینۆه . جلایان گوریۆه و هر دوک
 روت و رجال دروین هتا گیشته شاریکی . چونه ماییکی . صاحب
 مال کُتی : جوتی دزانی ؟ کُتی : بلی دزانم . گرتیان به نوکر .
 صبحینی زو جوتیکی گایان به وی دا : کیان : برو جوتی بکه .
 کُتی : به خلای جوتم کم کودوه : بوم لی خورن هتا فیر دبم .

بریك جوتی کرد . هاتۆه مالی و دستی دا به پیل و سۆته و
 خریکی پین رشتنی بو . صبحینی چووه جوتی و جوتی کرد هتا ایواری .

هاتوه و به صاحب مال کتی : خلا هل ناگری چونکه ناتوانم
 بکيفی صاحب بکم . اويشی بجی هيشت و چو شاريکی دی و دست
 به زنبيل کردنی کرد . روژی دچو کلوشي خر دکردوه : دی هينا :
 دی کرد به زنبيله و ده بازاريدا دی فروت .

تماشای کرد که او کلوشه گاران و مر له پريژانی دی خون :
 کتی : خلا هل ناگری که امن رسکی او بستزمانانه بیرم . او
 کاریشی نکرد .

چو شاريکی دی . ده شوی دا خونیکي دی . صبحینی هلستا و
 چو سر دریای . ده نیوه راستی او دریایدا جزیرک بو و میشیکی
 لی بو . کتی : خلایه اوه کس نی چقاندوه . بلا چی بکم : لبر
 دریای ریم نیه که بچم و بریکی بینم بو خوم و ییکمه زنبيل .
 اوی روژی زور بعا جزی هاتوه . شوی ده خونی دا پبيان گت :
 صبحینی برو و داو میشیدا بو خوت کاری بکه . زو هلستا چو سر
 دریای : پایه له دریای دا لَسر آوی روی و هیچ پی تر نبو .
 هاتوه شاری و دستی خوی به زنبيل کردنی کرد .

ST. JOHN I:1-28.

انجيل یوحنا

باب ۱

ده هولیدا کلمه هبو : و او کلمه لکن خلای بو : و کلمه خلا بو *

اوه ده هولیدا لکن خلای بو * همو چتیک به وی بو و بی وی هیچ
چتیک نبو له وی که بوه *

ده ویدا ژیان بو و او ژیا نه رونا کای بنی آدمی بو * و او رونا کای
ده تاریکایدا رونا کای ددا و تاریکای ده اوی نگشت * پیاویک بو :
له لای خلای ناردراو : نیوی یوحنّا بو * او بو شایدی هات که له
سر او رونا کای شایدی بدا هتا کو همو به سبی وی ایمان بینن *
او او رونا کای نبو : بّلا هات که له سر رونا کای شایدی بدا *
او رونا کای راست که هر کسێک روناک دکا : بو نیو دنیایی
دهات *

ده دنیایدا بو : و دنیا به وی بو : و دنیا اوی نناسی * بو کن
ایخوی هات و ایخوی اویان قبول نکرد * بّلا هر کامیکی که اویان
قبول کرد به وان حکماتی دا که بینه مندالانی خلای یعنی به وانی
که به نیوی وی ایمان بینن * اوانی که نه له خوین و نه له ارادی
بدن و نه له ارادی انسان بّلا له خلای بولد بون *

و او کلمه بو به بدن و منزلی لنیو مه گرت و جلالی ویمان دی :
جلالیکی و کو ای تاقانی له باب : پر له رحم و راستی * یوحنّا له سر
اوی شایدی دا و قیژاندی دیگت : او هو بو که بخشی ویم گت : اوی
که له دواي من دی له پیش امن بوه : چونکه له من پیشتر بو *
چونکه له پری وی همومان قبولمان کردوه : و رحم له جي رحم :

چونکه شریعت به موسی درا : رحم و راستی به یسوع مسیح بو *
 هیچکس قسط خلای ندیوه : کوری تاقانی که ده باوشی بابی دایه
 او اوی اشکرا کردوه *

و اویه شایدي یوحنا وختیکی یهودیان له اورشلمی کاهنان و
 لیویانان ناردده کن اوی که لی پرسن : اتو کیی ؟ * و اقراری کرد
 و حاشای نکرد و اقراری کرد : امن مسیح نیم * و لیان پرسى :
 دنا چی ؟ اری اتو الیاسی ؟ و کتى : نیم : اری اتو او پیغمبری ؟
 و جوابی دا : نه خیر * او دمی به ویان گت : اتو کیی ؟ هتا کو
 جواب بدین به اوانی که امه یان ناردده : چی دلی بحثی خوت ؟ *
 کتى : امن دنگی بانگگریکم که ده چولیدا دلی : ریی رب راست
 بکن : چلونیکى اشعیا پیغمبر کتى * و ناردراوان له فرسیان بون *
 و لیان پرسى و به ویان گت : اگر اتو مسیح نی : و نه الیاس و
 نه او پیغمبر : دنا بو چی تعید دکی ؟ * یوحنا به وان
 جوابی دا دیگت : امن به آوی تعید دکم : لنیوو کسک راوستاوه
 که انگو نایناسن * اوی که له دواى من دی : که امن لایق نیم که
 بندى کوشى وی بکموه * او چتانه ده بیت عنیا دا بون : لو لای اردن
 لکوی که یوحنا بو و تعیدی دکرد *

VOCABULARY

The following words are intended to cover the Exercises, Short Stories, Poetry and Prose, found in this Grammar only.

اتو (atū) thou.	اشکرا کردن (ashkarā kirdin)
اتوش (atū-ish)	to reveal, to declare, to make
you also	known; impera. اشکرا بکه
آخر (ākhir) (1) finally, lastly; (2) well, of course	اشکوت (ashkaūt)
آدم (ādam)	cave, dugout.
man, human being.	اعتبار (atibār)
اذیت (azīyat) pain,	confidence, trust,
trouble, embarrassment, suffering.	اقرار کردن (iqirār kirdin)
	to confess; impera. اقرار بکه
	اگر (agar) if.
اراده (irādā) will	الیاس (aliās) Elias.
اردن (ardan) Jordan.	اما (āmmā) but.
ارض (arz) earth.	امن (amin)
اری (are) yes, indeed; also introduces an interrogative sentence.	pers. pron. I.
ازادی (azādī) freedom,	امینش (amin-īsh) I also
liberty.	
استانیدن (astandin) to	امه (amā) we, us.
take, to seize; see ستانیدن ;	انسان (insān)
impera. بستینه	man (as a human being).
اشیا (īshā'yā) Isaias.	انگستیه (angustilā) ring.
	انگو (āngō) you.
	آو (āū) water.

او (aū) (1) pers.
pron. he, she it (2) dem. pron.
this, that; (3) def. art. the.

اون (awān) (1) they,
them; (2) these those.

او دمی (aū damī)
then, at that time.

اورشلیم (ōrishalīm)
Jerusalem.

اورو (āurō) to-day.

اوه (awā)
this, this one, the same.

اوی (awī) that same.

آی (āi) voc. part. O!

ای (ī) prep. of.

ایخوی (īkoī)
his, her, its own.

ایدی (īdī) again, then,
accordingly, furthermore.

ایمان هینان (īmān henān)
to believe; impera. ایمان یینه
ایواری (ewāre, ewār)
evening.

با (bā) (1) wind;
(2) rheumatism, goitre; (3)
let (used as a vocative par-
ticle).

باب (bāb)

(1) father; (2) chapter.

بابه (bābā) (1) O
father! (2) O dear! look here!

باپیر (bāpīr)
grand-father, ancestor,

باری (bārī) light.

بازار (bāzār)
market, square, downtown.

بانگکر (bāngkar)
crier, sounder, caller, inviter,

بانگ کردن (bāng kirdin) to
call, to invite, to summon;

بانگ بکه (imper. bāwash)
bosom, lap.

بجی هیشن (b'je heshtin) to
leave, to depart; impera. بجی

بیله (bahs) بحث
about, concerning, tale, news.

بشین (bakhshīn) par-
don, forgiveness, concession.

بخو کردن (b'kheū kirdin)
to support, to feed; impera.

بخو بکه (badan) body.

برا (brā) brother.

بَرَد (bard)
 stone, rock.
 بردن (birdin) to carry,
 to bear; impera. بیه
 برژان (birzhān) to
 roast, to scald; impera. بیرژه
 برو (birō)
 go! depart!
 بریک (birek)
 some, a little, a few.
 برین (brīn) (1) sore,
 wound, ulcer; (2) to cut, to
 cut short; impera. بیره
 بستَرمان (bastasmān)
 poor dumb creature.
 بشکم (bashkam)
 perhaps, maybe; see دشکم
 بَقْرَبَانَت (ba-qorbānit)
 (bim) have mercy on me!
 (lit. 'may I be your sacrifice').
 بکه (bikā)
 do; imperative of
 بلا (ballā)
 but, nevertheless.
 بلند (blind)
 high, elevated, tall.

بَلِی (balī)
 yes, certainly, indeed.
 بَند (band) (1) cord,
 string, lace; (2) ridge, dam,
 lock, dyke; (3) verse, rhyme.
 بنی (banī)
 son of, descendant of.
 به (ba)
 prep. to, by, with, in.
 بو (bō) (1) prep. to,
 for; (2) interog. why?
 بو (bū) he, she, it
 was, or became; 3rd pers.
 sing. of
 بوم (bōm) (bō-m)
 for me.
 بوم (būm) there was
 to me, I possessed
 (م + بو).
 بَوْلَد بون (bawalad būn)
 to be born, to be begotten;
 impera. بَوْلَد به
 بون (būn) to be, to
 become; impera.
 بی (be) (1) be
 (from به); (2) without.

بیت عیا (baīt-aniyā)

Bethany.

یر (bīr)

memory, mind.

یستن (bīstin)

to hear; impera. بیه

یگاره (begārā)

pole-tax, subject-tax.

یل (bel)

shovel (wooden-shovel).

پادشا (pādishā)

king, emperor, ruler.

پادشایستی (pādishāyati)

kingdom, reign.

پاش (pāsh)

after, behind.

پاشان (pāshān)

afterwards.

پاک (pāk)

neat, clean, pure, holy.

پر (pīr) much, full.

پری (pīrāi) fullness.

پرسن (pīrsin) to ask,

to question, to enquire; im-

pera. پرسه

پریزانی (parīzhanī, par-

īshanī) misery, hunger, dis-
traction پریشانی.

پرنسوه (parīn-awā) to

cross, to pass over; impera.

پرهوه

پشله (pishilā) cat.

پی (pēi)

(1) foot; (2) prep, to, on.

پیاو (piāū) man.

پیدا بون (paidā būn) to

happen, to take place, to be-
come evident, to appear; im-

pera. پیدا به

پیر (pīr) old, aged.

پیش (pesh)

before, in front of.

پیغمبر (peghambar)

prophet.

پیکوه (pekawā)

to-gether.

پین (pāin) manure.

تاریک (tārīk)

dark, obscure.

تاریکای (tārīkāi)

darkness, obscurity.

تاقانه (tāqānā)

only begotten, only child.

تَجْرِبَه (tajrubā)

temptation, test, trial.

تخت (takht) (1)

bench, bed; (2) throne; (3)

board, plank.

تَر (tar) wet, moist.

ترسان (tirsān) sub.

fear; v. to fear; impera. بترسی

تَعَالَى (ta'ālā)

highest, (in reference to God).

تَعَجُّبُ كَرْدَن (ta'jub kirdin)

to admire, to wonder; impera.

تَعَجُّبُ بَكِه

تَعْمِيد (ta'mīd)

baptism.

تَعْمِيدُ كَرْدَن (ta'mīd kirdin)

to baptize; impera. تَعْمِيدُ بَكِه

تَقْصِير (taqsīr)

fault, guilt.

تَمَاشَا كَرْدَن (tamāshā kirdin)

to see, to look, to view; im-

pera. تَمَاشَا بَكِه

تَنْبَه (tambā)

punishment.

تُو (tū)

pron. thou; see تَو

تَوَانِین (tūānīn) to be

able; impera. بَتَوِی

تَوَاو (tawāw)

all, complete, entire.

تَوُز (tōz) dust.

جَار (jār) times, often

جَارِی (jārī) once, once

for all, once upon a time.

جَلَال (jalāl) glory.

جَحِیلِی (jahīlī)

youth, childhood.

جَزیره (jazīrā)

island, see ادا

جِل (jil)

clothes, attire, garb.

جَوَاب (joāb)

answer, reply.

جَوَابِ دَان (joāb dān) to an-

swer; impera. جَوَابِ بَدِه

جَوَان (jūān)

pretty, beautiful, nice.

جَوَاهِر (jawjāhir)

diamond.

جوت (jūt)

pair, couple, twins, yoke.

جوتی (jūti)

ox-driving, plowing.

جوت کردن (jūt kirdin)

to plow; impera. جوت بکه

جور (jūr) kind, sort.

جای (jai)

room, part, residence, place.

چاک (chāk)

good, well, sound, healthy.

چاو (chāu) eye, eye-

sight, bud, mesh, stitch.

چت (chit)

thing; see تشت

چت (chit) a contrac-

tion of چی + ت what thou

چقاندن (chaqāndin) to

plant, to stake down; impera.

بحقیقه

چلون (chilōn)

how, how?

چلونیکی (chilōnekī) as.

چند (chand) (1) how

many? how; (2) some, sev-
eral, few.

چوار (chūār) four.

چولی : چول (chōlī, chōl)

desert, wilderness.

چوم (chōm)

river, creek, stream.

چون (chūn) to go, to

leave, to depart; impera. بچو

چونکه (chūnkā)

because, since.

چونوه (chūnawā) to go

again, to return. impera. بچووه

چی (chī)

what? which? that.

حاشا کردن (hāshā kirdin)

to deny; impera. حاشا بکه

حکایت (hikāyat)

story, tale, history.

حکمت (hukmāt)

power, authority.

حوت (haūt) seven.

خانم (khānim)

lady, Miss or Mrs.

خانمیتی (khānimīyatī)

lady-ship, lady-hood

خاطر (khātir) (1)
good-will, benevolence, (2) for
the sake of.

خاوين (khāwen) clean.
خدا حافظ (khōdāhāfiz)
goodbye! good-day!

خراب (kharāp)
bad, wicked, ruined.
خرج (kharj)
expense, cost, tax.

خر کردنوه (khir kirdinawā)
to gather, to pick; impera.

خر بکهوه
خريك (kharik)
busy, occupied.

خيزم (khizm) relative
خلا (khollā) God.
خلاص کردن (khalās kirdin)
to finish, to save, to set free, to
liberate, to end; impera.

خلاص بکه
خلاصی (khalāsī)
salvation, redemption.

خالیه (khollā-yā)
O God! O Lord!

خم (kham)
worry, sorrow.

خطا (khatā)
sin, transgression, fault.

خو (khō)
reflex. pron. self; see خوم
خواردن (khōārdin)
to eat; impera. بخو

خوت (khōt) thyself.
خورای (khōrāi) free.
خوش (khosh)
good, pleasant, splendid.

خوشتر (khōshtir)
pleasanter, more splendid.

خوشك (khūshk) sister
خوشويست (khōshawīst)
beloved, amiable.

خوش ويستن (khōsh wīstin)
to like, to admire, to love;
impera. خوش بوی

خوم (khōm) myself.
خون (khaūn)
sleep, dream.

خوی (khoī)
self (own) him, her, itself.
خوين (khūen) blood.
خويندن (khūendin) to
read, to proclaim; impera.

خیال (khīyāl) thought,
mind, imagination, illusion.

د (d')

abbreviation for ده, in.

دا (dā) a particle
which usually follows a noun
preceded by the prep. د (d')
or ده (dā), for the sake of eu-
phony, and is never translated.

دابزين (dā-bazīn) to
jump down, to dismount; im-
pera. دابزی

دا کردن (dā-kirdin)
to lay on, to put on; impera.

دایکه

دان (dān) to give, to
present; impera. بده

داو (da-aū)

in this, in that.

دایک (dāik) mother.

دایمان (dāimān, dāim)
: دایم always, constantly.

دایه (dāyā)

O mother! vocative of دایک

دبی (dabe) it must
be; he, she, it will be; see بون

درا (drā) pass. of دان
he, she, it was given.

درحق (darhaq)
concerning, about.

درس (dars) lesson.

درک (dark)
door, gate.

دری (dare)
outside, outdoors.

دریا (darīyā) sea.

دژمن (dizhmin)
enemy, foe.

دست (dast)
hand, handle, aid.

دست پی کردن (dast pe kirdin)
to begin, to commence; im-
pera. دست پی بکه

دست دان (dast dān) to
begin, to start, to take hold;
impera. دست بده

دشت (dasht)
plain, prairie.

دعا (dō'ā) prayer,
supplication, petition.

دگل (dagal)
with, along, together.

دل (dill)
 heart, sympathy.
 دلخوشی (dill-khōshī)
 consolation, condolence.
 دنا (danā)
 then, therefore.
 دنگ (dang)
 noise, voice, cry, sound.
 دُنیا (duniyā) world.
 ده (dā) (1) prep. in,
 within; (2) ten.
 دهل (dahōl) drum.
 دو (dō) two.
 دواى (dōāī)
 after, behind.
 دور (dūr)
 far, distant.
 دوساخانه (dūsākhānā)
 prison.
 دوست (dōst) friend.
 دوشگ (doshag)
 mattress, bed, couch.
 دوک (dūk) both.
 دول (dōl) valley.
 دوى (dawe) he, she, it
 wishes or wants (see ویستن).
 دووی (dūwī, dūyūm)
 second.

دوینى (dūāine)
 yesterday.
 دى (de) he, she, it
 comes; see هاتن
 دى (dī)
 he, she, it saw; see دیتن
 دى (dī) another.
 دیاری (dīyārī)
 present, gift
 دیتن (dītin) to see, to
 view; impera. بینه
 دیسان (dīsān)
 again, once more.
 دیکه (dikā) another.
 دیوان (dīwān)
 judgment, court.
 دیوانخانه (dīwān-khānā)
 court-house.
 —————
 رابردن (rā-birdin) to
 pass, to pass by; impera. رابره
 راخستن (rā-khistin) to
 spread, to stretch, to extend;
 impera. رابخه
 راست (rāst) (1) true,
 sure, certain; (2) straight.

کردن راست (rāst kirdin) to
 make straight; impera. راست
 راکیشان (rā-keshān) to
 draw out, to announce; im-
 pera. راکیشه
 : راوستن (rā-wistin, rā-
 وستان wistān) to stop, to
 wait, to stand; impera. راوسته
 راستی (rāstī) truth.
 راوی (rāvī) hunting.
 کردن رایل (rāyīl kirdin) to
 cover, to span; impera. رایلبکه
 رب (rabb) Lord.
 رتبه (rutbā)
 rank, title, degree.
 رجال (rajāl) begging.
 راحتی (rahatī) comfort,
 quiet, ease; see
 رحم (ruhum)
 mercy, pity, compassion.
 رحمن (rahman)
 merciful, compassionate.
 رحیم (rahīm)
 pitiful, graceful.
 رژان (rizhān) to shed,
 to pour out; impera. برژی
 رسک (risk)
 food, sustenance.

رش (rash) black.
 رشتن (rishtin) to scat-
 ter, to spread; impera. بریشه
 رعیت (ra'yet)
 subject, citizen.
 رق (riq)
 anger, wrath.
 روت (rūt) naked.
 روز (rōzh) day, sun.
 روزی (rōzhī)
 by day, in the day time.
 روناك (rōnāk)
 bright, clear.
 روناكای (rōnākāi) light,
 brightness, clearness, illumi-
 nation.
 روین (rōīn) to go, to
 leave, to depart; impera. برو
 روینوه (roīnawā) to go
 again, to return; impera. برووه
 ری (raī)
 road, way, route, passage.
 ریوی (rewī) fox.
 زانن (zānin)
 to know; impera. بزانه
 زحمت (zahmat)
 trouble, torment, pain.

زمان (zimān)	سَر (sar) (1) head,
(1) tongue; (2) language.	leader; (2) on, on top, upon,
زنبیل (zambīl) basket.	over; (3) against.
زُو (zū) quick, fast,	سرباز (sarbāz) soldier.
prompt, soon, early.	سَرْد (sard) adj. cold.
زور (zōr) (1) very,	سَر کَرْدِه (sarkardā)
many, very many; (2) force.	officer.
زورنه (zōrnā) flute.	سَفَر (safar)
زوی (zawī) field.	journey, voyage, trip.
زیاد (ziād)	سلامتی (salāmātī)
more, increase; see زیاتر	safety, well being.
زیاد کردن (ziād kirdin) to	سوار بون (sūār būn)
increase, to progress; impera.	to ride, impera. سوار به
زیاد بکه	سوتن : سوتان (sūtīn, sūtān)
زیر (zer) silver.	to burn; impera. بسوتی
—•—•—	سوته (sawatā) basket,
ژن (zhin)	large basket (used for carry-
woman, wife.	ing manure).
ژوری (zhūre)	سی (se) three.
inside, within.	سیم (seyum) third.
ژیان (zhiān)	—•—•—
life, existence.	شاخ (shākh)
—•—•—	cliff, peak, horn.
سال (sāl) year, age.	شار (shār) city.
سَبَب (sabab)	شایدی (shāyidī)
cause, reason, motive.	testimony.

شر (shar)
fight, quarrel, war, battle.

شرم (sharm)
shame, modesty.

شریعت (sharī'at)
law, code of law.

شوان (shwān)
shepherd.

شوی (shawe)
in the night.

صاحب (sāhib) (1) Mr.,
mister; (2) possessor.
صاحب مال (sahib māl)
landlord.

صبحینی (sibhaīne)
morning, to-morrow in the
morning.

صحبت (sōhbat)
conversation, chat

طلب (talab)
request, prayer, demand.
طلب کردن (talab kirdin) to
request, to pray, to demand;
imper. طلب بکه (talab beke)

ظلم (zulm) injustice,
abuse, tyranny, oppression.

عاجز (ā'jis)
disgusted, weary, provoked.
عذاب (āzāb)
pain, torment.

عجایب (ajāyīb)
wonderful, marvelous.
عدالت (adālat)
equity, justice.

عفو (afū)
pardon, forgiveness.
عمل (amal) deed, act.

غلبه (ghalibā)
tumult, confusion, noise.

فرمن (farmin) to re-
quest, to order; impera. بفرو
فروستن: فروتن (frōshtin, frōtin)
to sell; impera. بفروته: بفروشه
فروش (frōsh)
vender, seller.

فری دان (frai dān)
to throw away, to cast away;
imper. فری بده (frai bede)
فریسی (farīsī) Pharisee.

فقیر (faqīr)

poor, destitute, miserable.

فکر کردن (fikir kirdin) to
think, to meditate, to imagine;
imper. فکر بکه

فیر بون (fer būn)

to learn; impera.

فیر کردن (fer kirdin) to
teach, to instruct; impera.فیر بکه
قاب (qāb)

vessel, dish.

قبر (qabir)

sepulcher, tomb, grave.

قبران (qabirān)

graves, graveyard, cemetery.

قد (qad) about.

قبول کردن (qabūl kirdin) to
accept, to receive; impera.

قبول بکه

قدیم (qadīm)

ancient, old.

قصه (qissā)

word, news, story, anecdote.

قط (qat)

not at all, never.

قول (qōl) deep.

قر (kōr) mud, clay.

قوم (qaūm)

multitude, people, relative.

قیزاندن (qīzhāndin) to
cry, to scream; impera. بقیژینه

قیمت (qīmat)

price, value.

کار (kār)

work, deed, business.

کاھن (kāhin)

(1) priest, (esp. of the Jews);

(2) astrologer.

کتن (kutin)

to say; impera. بلی

کتیب (kateb) book.

کردستان (kurdistān)

Kurdistan.

کردن (kirdin) to do, to
make; impera. بکهکردنوه (kirdin-a-wā) to
do, to repeat, to open, to
loosen; impera. بکهوه

کچ (kich)

girl, daughter, maid.

کرین (krīn)

to buy; impera. بکری

کس (kas) person.

کلمه (kalimā)

term, word, (divine) word,
Scriptures.

کُلُوش (kulōsh) straw.

کَم (kam) little, few.

کَن (kin) with, by,
beside, at; see

کِه (kā) that, who.

کُور (kūr) son, boy

کُوش (kaūsh) shoe.

کِی (kīe) who?

کِشَان (keshān) to en-
dure, to draw; impera.

بکِشی

کِیف (kaif)

pleasure, liking, desire.

کِیفخُوش (kaif-khōsh)

happy, joyful.

کِیَه (kīehā)

which? which one.

کِیو (keū)

mountain, cliff.

گَا (gā) ox.

گَارَان (gārān)

herd, flock, drove, cattle.

گَاوَان (gā-wān)

cattle-herder.

گَرَان (grān)

heavy, high priced, dear.

گَرَان (garān)

to return; impera. بَگَرِی

گَرَانَوَه (garān-a-wā) to

turn back, to return; impera.

بَگَرِیَوَه

گَرْتِن (girtin) to take,

to catch, to seize, to take hold

of; impera. بَگَرِه

گَرْم (garm)

warm, hot.

گِل (gil)

earth, clay.

گُنَاه (gunāh)

sin, transgression, fault.

گُورِه (gaūrā)

large, big, important.

گُورِیَنَوَه (gōrīnawā) to

exchange; impera. بَگُورِیَوَه

گُوشْت (gōsht)

meat, flesh, carnal lust,

گِیَان (gīyān)

soul, spirit, self, life.

گِیَن : گِیَشْتِن (gāin, gaīshtin)

to reach, to attain, to ripen, to

understand; impera. بَگِه

ل (l') prep. from,
 in, on; a contraction of.
 لازم (lāzim)
 necessary, important.
 لای (lāi)
 direction, side of, beside.
 لایق (lāiq) worthy,
 deserving, suitable, fit.
 لبر (labar)
 on account of, because of, for.
 لسر (la-sar)
 on, at, over, against.
 لکن (lakin) with, at,
 beside; contraction of له کن
 لکوی (l'kūe) where.
 لنیو (l'neū)
 in, among, between.
 لنیوو (l'neū-ū)
 among you.
 له (lā) from.
 له سر (lā sar)
 about, concerning, against.
 لو (laū) from this,
 from that; contraction of له او
 لوی (lawai) there,
 from there; contraction of
 له او ی
 لی (le) (1) on him,

her or it; (2) there.
 لی خورن (le khōrin)
 to drive; impera. لی خوری
 لی دان (le dān) to beat,
 to strike; impera. لی بده
 لیره (lerā) here.
 لیفه (lefa) blanket,
 quilt, cover.
 لیوی (lewī) Levi,
 a levite
 -- . . .
 مان (man) to
 remain; impera. مینه
 محبوب (mahabūb)
 beloved.
 مال (māl) (1) house,
 home; (2) goods, riches.
 مانگا (māngā) cow.
 ماقول (māqōl)
 respectable, famous
 محبت (mahabat)
 love, affection.
 مر (mar) sheep.
 مردن (mirdin)
 to die; impera. بری
 مروار (mirwār) pearl.
 مریشک (mirishik) hen.

مَلَّا (mallā)	نه (nā) not, no.
priest (Mohammedan).	نه خیر (nā kher) no.
من (min) pers. pron.	نوکَر (nōker) servant.
me, my; from	نیلن (na-elin)
مندال (mindāl)	they will not permit; from
infant, child.	یلان (elān) to allow, to per-
منزل (manzil) room,	mit; impera. ییله
lodging, station, day's jour-	نیه (nīyā) not,
ney.	nothing, no.
مه (mā) us; see	نیو (neū) (1) in, in-
موسی (mōsā) Moses.	side, within; (2) name; (3)
میشه (meshā)	half.
woods, forest, grove.	نیوه راست (newā-rāst)
—•—	middle, center.
ناحق (nā-haq) unjust.	ا (ā) (1) verbal
ناردراو (nārdirāū) sent.	suffix, contracted from یه (yā)
ناردن (nārdin) to send,	he, she, it is; (2) to, unto, into.
to dispatch; impera. بنیره	هاتن (hātin) to come,
ناسن (nāsin) to know,	to arrive; impera. بی وره
to recognize, impera. بناسی	هاتنوه (hātin-a-wā) to
نان (nān) (1) bread;	come again, to return; impera.
(2) lunch, meal; (3) to place,	ورده (wōdeh) ییوه
to put; impera. بنی	هوبون (habūn)
ناوالله (nā-ōāllah) no,	to exist; impera. هبی
by God!	هتا (hatā) until, so
نقیمه (naqīmā)	that, in order that.
setting, mounting.	

هتاكو (hatā-kū)

in order that, so that.

هر (har) (1) only,
each, every; (2) just, exactly,
surely.

هر چی (har chī)

what-ever, whatsoever.

هر کامیکی (har kāmekī)

whosoever.

هزار (hazār)

thousand, 1,000.

هسپ (hasp) horse.

هلیستان (hal-istān) to

rise, to get up; impera.

هلیگرتن (hal-girtin)

to take away, to lift up, to
carry, to accept; impera. هلیگره

همو (hamū)

all, every, each.

همیشه (hamīsha)

always, continually.

هنر (hunar)

feat, deed.

هو (haū) that one.

هوا (hawā) weather,
temperature, climate

هول (hawal)

first, initial.

هولی (hawale)

first, at first, beginning.

هیچ (hīch) no,

nothing

هیچکس (hīch-kas)

no person, no one, no body.

هیشتن (heshtin)

to leave; impera. یله

هینان (henān)

to being; impera. یینه

هیه (hayā)

there is, there exists.

.—

و (ō, wā) conj. and.

و (ū) pronomial

suffix, you.

وا (wā) so thus;

contraction from ها

واجب (wājib)

necessary.

والله (ōāllah) sure,

by God!

وان (wān) them; the

oblique cases of اوان

وقت (wakht)

time, when.

وختیکی (wakhtekī)

when, once.

ورگرتن (war-girtin)

take hold, to seize; impera.

وربگره

ورن (warin)

come ye! (see هاتن).

وره (warā) come!

وطن (watan)

native land, country.

وکو : وکی (wakī, wakū,

وڪ wak) as, like, similar to.

وه (wā) (1) used

with verbs as a prefix or affix signifies the action to open, to repeat; (2) also denotes direction, -ward:

وهیر (wā-bīr)

memory.

وهدر کوتن (wā-dar kaūtin)

to go out, to depart; impera.

وهدر بکوه

وهجواب هاتن (wā-jōāb hātin)

to give account; impera.

وهجواب بی

وه گیر کوتن (wā-gīr kaūtin)

to be found; impera.

وه گیر بکوه

وی (wāi) that which,

usually preceded by له

وی (wī) him, her, it;

اوی : او (the oblique cases of او)

ویستا (wīstā) now;

اویستا see

ویستن (wīstin) to wish,

to want, to like; impera. بوی

یا (yā) (1) O!

(2) or.

یان (yān) or.

یدگاری (yadgārī)

remembrance.

یسوع مسیح (yasū masih)

Jesus Christ

یش (īsh)

adverbial suffix, also.

یعنی (ya'nī) that is,

namely.

یک (yek) one, ā,

یه (yā) he, she, it is.

یهودی (yahūdī) a Jew.

یوحنا (jōhannā) John.

