

Kurmanji Kurdish Reader

Deniz Ekici

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**To my mother
and all Kurdish mothers,
the real guardians of this language.**

**Bo dayika min
û hemi dayikên kurd,
ku ew parêzgerên rastîn ên vî zimanî ne.**

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Acknowledgments

This Kurmanji Reader has been a few years in the making. Although it is not a grammar book, it has an extensive grammar section in addition to its thirty-one selections and vocabulary lists. The ideas expressed in the selections are those of the authors in their respective articles and they are not intended to represent the position of the author of this book.

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Introduction

This Kurdish newspaper reader is the latest addition to a small corpus of resources available to advanced student of Kurdish.

The articles that Mr. Ekici has chosen for this Kurmanji newspaper reader are timely, and the topics reflected in them give a good idea of how varied Kurdish life is today. The additional explanatory notes which have been provided -- some about cultural matters, others about grammatical points -- add to the book's value. The world of Kurdish studies welcomes a work such as this, showing things as they are in the first decade of the 21st Century. A great deal of effort has been put into this impressive undertaking: the newness of the material is truly refreshing.

With the exception of the correction of obvious typographical errors, the articles have been taken word for word as they appeared in their original format: grammatical inaccuracies have not been altered, although they are pointed out and discussed in the notes. This means that the spelling of certain words may vary from one article to the next, an inevitable situation in a language as rich in multiformity and regional variation as Kurmanji Kurdish. The vocabulary also manifests variability, as some writers borrow liberally from Sorani, while others refrain from this practice.

The articles in this volume have been limited to publications and web sites that use the Latin orthography for Kurdish, although Kurmanji is also written in the Arabic script in Iraq and Iran (but not in Syria, interestingly enough, where it is written in the Latin script), and at least until recently in a modified Cyrillic script in the lands of the former Soviet Union (Armenia, Azerbaijan, Georgia, Kazakhstan).

The very first Kurdish reader was Alexandre Jaba's *Recueil de notices et récits kourdes servant à la connaissance de la langue, de la littérature et des tribus du Kourdistan, réunis et traduits en français* published in St. Petersburg, Russia in 1860. It was in Kurmanji, the northern dialect of Kurdish, and consisted of 40 texts in Arabic script, accompanied by French translations. (A reprint edition is available through APA-Philo Press, Amsterdam.) Not until 1959 did the first modern Kurdish reader for foreigners appear, in the guise of Stig Wikander's *Recueil de textes kurmandji*, which was published in Uppsala. It contained only the texts themselves, without accompanying translations, vocabularies, or explanatory notes. This was reprinted in Istanbul in 1992 under the Kurdish title *Berhevoka Kurdî*, without any editorial changes whatsoever. In 1968, Joyce Blau published a small volume entitled *Kurdish Kurmandji Modern Texts: Introduction, Selection and Glossary*, which includes a glossary. Her

Manuel de kurde: Kurmanji, co-authored with Veysi Barak and published in 1999, contains a larger number of reading passages, with French translations and vocabulary. Geoffrey Haig's *Corpus of Kurmanji Texts* on CD-ROM consists of texts from two Kurdish publications, the weekly newspaper *Azadiya Welat* published in Istanbul, and *CTV*, a company broadcasting news items in Kurdish on the internet. The material in it covers the decade of the 1990's.

This survey would be incomplete without the mention of several important Sorani readers. Sorani is the dialect of central Kurdistan, with its own written tradition in the Arabic script. In 1967 at the University of Michigan, Jamal Jalal Abdulla and Ernest McCarus published three Sorani Kurdish readers (1. Newspaper Kurdish. - 2. Kurdish essays. - 3. Kurdish short stories) together with a textbook and glossary. These readers, which are still in print, and badly in need of an updated second edition, are accompanied by helpful vocabularies and a battery of comprehension exercises. These are still an essential part of the training of any serious student of Sorani. Joyce Blau's *Manuel de kurde: (dialecte sorani)* appeared in 1980 and the second edition, renamed *Methode de kurde: Sorani* appeared in 2000. Both contain several texts with French translation, as well as a glossary.

It is a privilege and an honor to present this new contribution to Kurdish studies to the public. I have gotten to know Deniz Ekici's work over the past few years. He belongs to a new breed of Kurdologist, a native speaker with a respect for the difference between his native dialect and the standardized language that is in the process of being formed. Deniz has several years of experience teaching Kurmanji to foreigners. He is one of an all too small group of native speakers who can do so with an awareness of the grammatical rules that few of his compatriots take seriously.

The book includes a pronunciation key, grammatical explanations with examples taken from the readings in the book, and vocabularies. Because of the English translations, this reader will be of use to people interested in the Middle East who have no knowledge of Kurdish, as well as to the increasing number of students of Kurdish language and culture.

Michael L. Chyet
Washington, D.C.
February 2007

User's Guide

In the selections, notes in the square brackets that indicate either the literal translations of words/sentences or alternative spellings, synonyms, corrections, various explanations, etc., belong to the author of this book. In each grammar section, after the examples with pronouns as the subject and objects of the verb, the reader will find at least two additional examples with proper nouns -Berfin (female) and Ferho (male) - to show how the proper nouns are treated when they are in different positions in the sentence.

Abbreviations

adj:	adjective
f:	feminine
lit:	literally
m:	masculine
pl:	plural
s.o.:	someone
s.t.:	something
vi:	intransitive verb
vt:	transitive verb
v:	verb

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Grammar

The Kurmanji Alphabet and Pronunciation Key

The Kurmanji alphabet consists of 31 letters; 8 vowels, and 23 consonants as follows.

Kurmanji Alphabet	Pronunciation Key	Kurmanji Example
Vowels		
A, a	as in car	adar, sal
E, e	as in pen	endam, xaliçe
Ê, ê	as in fake	êş, hêja
I, i	as in dim	incas, xizan
Î, î	as in seek	îro, pîvaz
O, o	as in boat	olan, bablîsok
U, u	as in wing	urf, kurmancî
Û, û	as in cool	Ûris, pûç
Consonants		
B, b	as in book	bira, Mahabad
C, c	as in John	carinan, encam
Ç, ç	as in cheap	çar, çem
D, d	as in door	derew, kendal
F, f	as in far	Farqîn, serfiraz
G, g	as in bargain	gazin, belengaz
H, h	as in ahead	heval, dahol
J, j	as in leisure, casual	jîyan, bajar
K, k	as in kite	Kurdistan, hêk
L, l	as in lock	leheng, balîf
M, m	as in morning	mijar, name
N, n	as in net	navdar, evîn
P, p	as in poll	payîz, gopal
Q, q	as Arabic ق (qaf)	qawe, paqij
R, r	as Arabic ر (ra)	ronahî, zarok
S, s	as in sad	serma, hesp
Ş, ş	as in shake	şev, peşk
T, t	as in ten	tazî, bazin
V, v	as in victory	vala, havîn
W, w	as in wide	wêne, bawer
X, x	as in German <i>ch</i> auch	xûşk, tax
Y, y	as in young	yar, yek
Z, z	as in zoo	zava, bazin

Grammar

Case Terminology

There are only two cases in Kurmanji: the nominative (direct case) and the oblique case. To lessen the confusion that may arise among students familiar only with English grammar, the term “possessive” will be used when the noun or pronoun appears in an obvious possessive usage, e.g., *my friend* or *friend of mine*. The term “oblique” will be used in all other circumstances of this case. The term “nominative” will be used throughout.

I. PERSONAL PRONOUNS

In Kurmanji, there are two groups of personal pronouns.

A. Nominative Case Personal Pronouns

Ez	I
Tu	You
Ew	He, she, it
Em	We
Hûn	You (pl.)
Ew	They

Copulas

In Kurdish, the verb *bûn* (to be) is the copulative verb that connects a subject with its complement.

The verb *bûn* (to be) is conjugated in the present tense as follows.

Ez...	im	I am...	before vowel:	Ez...	me
Tu...	î	You are...		Tu...	yî
Ew...	e	He, She, It is...		Ew...	ye
Em...	in	We are...		Em...	ne
Hûn...	in	You (pl.) are...		Hûn...	ne
Ew...	in	They are...		Ew...	ne

Note that in Kurmanji, the word order is subject + object + verb.

Ez xwendekar	im.	I am a student.	[lit: I student am]
Tu xwendekar	î.	You are a student.	You student are.
Ew xwendekar	e.	He/she is a student.	He/She student is.
Em xwendekar	in.¹	We are students.	We students are.
Hûn xwendekar	in.	You (pl.) are students.	You students are.
Ew xwendekar	in.	They are students.	They students are.

¹ In Behdini, *in* becomes *în* in the first-person plural, e.g., em xwendekar *în*.

Postvocalic copulas

As stated above, when the noun ends in a vowel:

im becomes **me**

î becomes **yî**

e becomes **ye**

in becomes **ne**

Consider the noun **mamosta** [teacher] which ends in a vowel.

Ez mamosta	me.	I am a teacher.
Tu mamosta	yî.	You are a teacher.
Ew mamosta	ye.	He/she is a teacher.
Em mamosta	ne. ²	We are teachers
Hûn mamosta	ne.	Yo (pl.) are teachers.
Ew mamosta	ne.	They are teachers.

B. Possessive (Oblique Case) Pronouns

Min	I, my
Te	You, your,
Wî	He, it, his, its (masculine)
Wê	She, it, her, its (feminine)
Me	We, our
We	You, your (pl.)
Wan	They, their

II. EZAFEH (NOUN CONNECTOR)

All Kurmanji nouns have grammatical gender. Thus, a Kurmanji noun is either masculine or feminine. Masculine nouns require the ending **-ê**, feminine ones require **-a**, and the plural of both masculine and feminine nouns require **-ên**. These endings are called ezafeh or noun connector. The gender of a noun cannot be deduced from the bare form, i.e., without ezafeh.

In two instances, these endings (ezafeh) can be used: (1) to indicate the possessive (genitive) case, that is, when a noun precedes pronouns such as **min**, **te**, **wî/wê**, **me**, **we**, **wan**, and (2) when a modifier modifies a noun, i.e., **pirtûka sor** (the red book). It is not possible to make a possessive determiner or to modify or qualify a noun without these connectors.

Note that in the second part of a possessive construct, nouns and pronouns should be in the oblique form.

² In Behdini **ne** becomes **yne** in the first-person plural, e.g., em mamosta **yne**.

Grammar

A. Ezafeh with Definite Nouns

1. Ezafeh in the Possessive Structure

To form this structure, suffix the appropriate ezafeh to the head noun and use a possessive pronoun as determiner. Without ezafeh it is not possible to say, for example, *his sister*, *your book*, *my brother*, etc.

The use of ezafeh in the possessive structure is applied as follows:

Note: If the bare noun ends in a vowel, a *y* is inserted between the head noun and the ezafeh ending, e.g., ‘bira-y-ê’ min.

xuşk *f.*: sister

bira *m.*: brother

feminine singular -(y)a	masculine singular -(y)ê	plural -(y)ên ³	
xuška min	birayê min	xuşkên min	birayên min
my sister	my brother	my sisters	my brothers
xuška te	birayê te	xuşkên te	birayên te
your sister	your brother	your sisters	your brothers
xuška wî/wê	birayê wî/wê	xuşkên wî/wê	birayên wî/wê
his/her sister	his/her brother	his/her sisters	his/her brothers
xuška me	birayê me	xuşkên me	birayên me
our sister	our brother	our sisters	our brothers
xuška we	birayê we	xuşkên we	birayên we
your (pl.) sister	your (pl.) brother	your (pl.) sisters	your (pl.) brothers
xuška wan	birayê wan	xuşkên wan	birayên wan
their sister	their brother	their sisters	their brothers

³ In Behdînan *-êt* or *-êd* are used instead of plural ezafeh *-ên*, e.g., birayê^t min [my brothers], xuşkê^d min [my sisters].

Examples

sentences:

Mamostayê min
My (male) teacher

Mamostaya wî
His (female) teacher

Zaroktiya wê
Her childhood

Simbilên genim
Blades of wheat

Idiom:

Hundirê xwe ji wan re vala bikin.
Get it off your chest [lit. Empty your inside for them].

Komara Mahabadê
Republic of Mahabad

Qabîliyeta zarokan
The children's
skill...

Axayê gund
The chief of the village

Al nîşana nasname û hebûna wan e.
The flag is a sign of their identity and existence.

Idiom:

Kurd li zimanê xwe xwedî derdikevin.
The Kurds take pride in their language [lit. The Kurds come out
masters of their language].

Birayê wê
Her brother

Alfabeya Latînî
The Latin alphabet [the alphabet of Latin]

Pirsgirêka perwerdehiyê
The problem of education

Dadgeha Hiqûqê
Court of First Instance

Grammar

Malperên internetê
Web pages on [of] Internet

Rojnamegerên me
Our journalists

Pirsgirêkên rojnamegerên kurd
The problems of Kurdish journalists

2. Ezafeh with a Modifier

As indicated above, the other function of ezafeh is to form an adjective phrase or a noun phrase.

Xalîçe *f.*: carpet, rug

Welat *m.*: country, homeland

feminine singular -(y)a	masculine singular -(y)ê	plural -(y)ên	
xalîçeya nû the new carpet	welatê mezin the great country	xalîçeyên nû the new carpets	welatên mezin the great countries
xalîçeya dirêj the long carpet	welatê dewlemend the wealthy country	xalîçeyên dirêj the long carpets	welatên dewlemend the wealthy countries
xalîçeya kevn the old carpet	welatê azad the free country	xalîçeyên kevn the old carpets	welatên azad the free countries
xalîçeya buha the expensive carpet	welatê dûr the remote country	xalîçeyên buha the expensive carpets	welatên dûr the remote countries

Examples:

Atmosfera giran
Dense atmosphere

Zivistana sar
Cold winter

Nifşê nû
The new generation

Weşanên cûr bi cûr
Various publications

Tv û radyoyên kurdî
Kurdish TV and radio [channels]

Pirsgirêkên sereke
Main problems

Mîr Celadet li ser elfabeya kurdî ya latînî û li ser rêzimana kurdî
xebatên giranbuha kirine.
Prince Celadet carried out valuable studies on Kurdish in the Latin
alphabet and on Kurdish grammar.

Note: With very few exceptions, in Kurmanji the noun always precedes the adjective which modifies it.

3. The verb *hebûn* (to exist/to have/there is/there are)

In addition to its use in expressions such as *there is* and *there are*, the verb *hebûn* also corresponds to the English verbs *to have* and *to exist*. Therefore, in Kurmanji instead of “I have two pens” one would say, “there are two pens to me.”

In the present tense, the singular form of the verb is **heye** and the plural is **hene**. Two different functions of the verb are as follows:

a) In the Northern Dialect, the object is connected to the pronouns through an ezafeh construction as demonstrated in the examples below.

Yek qelema min
heye.
I have one pen.

Du xuşkên min
hene.
I have two sisters.

Li St. Gallenê du sinif û zarokxaneyeye kurdî hene.
In St. Gallen, there are two Kurdish classes and one kindergarten.

Li bajarê Gossau sinifek heye.
There is one class in Gossau.

Gelek gotinên başît hene.
There are many simple words.

Grammar

Negative forms:

Tune *and* tunin (*or* tune ye *and* tune ne) *are the negative forms.*

Têkiliyeke wan bi dîwarên bajêr an bi bajêr bi xwe re tune ye.
They do not have a [an emotional] connection with the walls of the city
or with the city itself.

Helbestvan hene, lê weşanxane tune ne.
There are poets but there are no publishers.

Li ser vî çiyayê Sîpanê Xelatê ji min mêtir kes tune.
On this Sîpanê Xelatê Mountain there is no one braver than me.

Pirtûkxane tune ne.
There are no bookstores.

Mafê tu kesî tune, ku bêje muzîka Ciwan ne polîtîk e.
No one has the right to say Ciwan's music is not political

Lê belê derfêr bi wan re tune ye ku pirtûkên xwe biweşînin
However, they have no opportunity to get their works published.

b) In the Southern (Behdini) Dialect, the object and the appropriate form of the verb hebûn (to have) is preceded by a possessive pronoun or noun in the oblique case.

Min yek xanî
heye.
I have one house.

Min du xuşk
hene.
I have two
sisters.

Wan du zaro[k] hene.
They have two children.

Her neteweyê, xelkê û dewletê alek heye.
Every nation, people, and state has a flag.

Her weşanê li gorî xwe lijneyek heye.
Every publication has its own committee.

Xweseriyeka me ew e ko *me* wekî medya serkaniyên baş yên
enformasyonê hene.

One of our qualities as a news medium is that we have reliable sources of information.

Negative forms:

Nîne is the negative form of *heye* while *nînin* is the negative form of *hene*. *Nîne* and *nînin* are mainly used in Behdinan. The particles *e* (for singular) and *in* (for plural) can be attached to or be separate from *nîn* as in the examples below:

Bi vê statîstîkê em dikarin bibêjin ko di nêv hemî malper û portalên kurdî yên di Înternetê de ti rojnameyên kurdî ko hejmara xwendevanên wan ji yên me zêdetir bin nînin.

On the basis of this statistical information we can say that among all the Kurdish web sites there is no Kurdish newspaper on the Internet that has more readers than ours.

Di albûmê de te bi temamî amûrên rojavayî bi kar anîne û amûrên rojhilatî yên wekî; tembûr, ney, bilûr, erbane, def nîn in.

You have used western instruments for the entire album and there are no eastern instruments such as the tembur [saz], ney, bilur, tambourine, and drum.

Armanceka me ya ticarî yan hizbî nîne.

We have no commercial or partisan purpose.

Gelo di vir de monotonyek nîn e?

Isn't there monotony here?

Ziman nîn be,⁴ netewe jî nîn e.

If there is no language, there is no nation.

Ji ber ku di nav kurdan de lijneyek wekî Lijneya Zimanê Kurdî nîn e, her weşanê li gorî xwe lijneyek heye.

Because there is no organization among the Kurds such as a Kurdish Language Society, every publication has its own [editorial] committee.

B. Indefinite Nouns

1. The Indefinite Singular Article (-ek/-yek):

In Kurmanji Kurdish, nouns with no indefinite article suffix are considered definite.

The *-ek/-yek* indefinite article in Kurmanji Kurdish serves the same purpose as the English indefinite articles *a* and *an*. For nouns ending in a vowel, the indefinite article is represented by the unstressed suffix *-yek*. For

⁴ The present subjunctive form of the verb *bûn* [to be].

Grammar

nouns ending in a consonant, the indefinite article is represented by the unstressed suffix **-ek**.

Examples:

mase: mase**yek** (a table), xanî: xanî**yek** (a house), masî: masî**yek** (a fish), tilî: tilî**yek** (a finger)
welat: welat**ek** (a country), bajar: bajare**ek** (a city), dar: dare**ek** (a tree),
bişkokek: bişkoke**ek** (a button).

*Xanî**yek** li ser rê heye.*
There is *a house* on the road.

Min *masî**yek*** girt.
I caught *a fish*.

Wê *qawey**ek*** vexwar.
She drank *a [cup of] coffee*.

*Name**yek** ji aliyê wî ve hat şandin.*
A letter was sent by him.

Ta ku ziman**ek** di qada fermî ya civakê de neyê bikaranîn...
As long as *a language* is not used at an official level in a society...

Hem di hejmara kovar, rojname û pirtûkan de zêdehiy**ek** heye hem jî di nav rewşenbîrên kurd de hezkirina kurdî zêde dibe.
There is *an increase* in both the number of magazines, newspapers, and books and in devotion to Kurdish among the Kurdish intellectuals.

Her neteweyê, xelkê û dewletê ale**ek** heye.
Every nation, people, and state has *a flag*.

2. The Indefinite Plural Article -(y)in:

The indefinite plural article **-yin** is added to nouns ending with a vowel while **-in** is added to nouns ending with a consonant. The particle **-in** is derived from the determiner **hin** (some). When it is attached to the end of the noun, the letter **h** is omitted.

Note: This usage is regional and particularly common in Mêrdîn [Mardin].

Examples:

mase: **hin** mase (mase**yin**), xanî: **hin** xanî (xanî**yin**), mamoste: **hin** mamoste (mamoste**yin**), tilî: **hin** tilî (tilî**yin**)
welat: **hin** welat (welat**in**), bajar: **hin** bajar (bajar**in**), zilam: **hin** zilam (zilam**in**), welat: **hin** welat (welat**in**)

Mamostey**in** ji dibistanê derdikevin.
[Some] teachers are leaving the school.

Xanî**in** gelek buha ne.
[Some] houses are very expensive.

Gundî**in** gelek xizan in.
[Some] villagers are very poor.

C. Ezafeh with Indefinite Nouns

To connect an indefinite noun to a qualifier or to a possessive determiner, ezafeh will be needed again. In this case, the connector *e* is used for singular feminine nouns after the indefinite article; the ending *î* is used for singular masculine nouns; *e* is used for both feminine and masculine nouns in the plural after *in*.

1. Ezafeh in the Possessive Structure

In the possessive structure, ezafeh is applied as follows:

Pêçî [=tîlî] *f.* finger

Heval *m.& f.* friend

feminine singular -(y)ek-e	masculine singular -(y)ek-î	plural -(y)in-e	
pêçîyeke min	hevalekî min	pêçîyine min	hevaline min
a finger of mine	a (male) friend of mine	some fingers of mine	some friends of mine
one of my fingers	one of my (m.) friends	some of my fingers	some of my friends
pêçîyeke te	hevalekî te	pêçîyine te	hevaline te
pêçîyeke wî/wê	hevalekî wî/wê	pêçîyine wî/wê	hevaline wî/wê
pêçîyeke me	hevalekî me	pêçîyine me	hevaline me
pêçîyeke we	hevalekî we	pêçîyine we	hevaline we
pêçîyeke wan	hevalekî wan	pêçîyine wan	hevaline wan

Grammar

2. Ezafeh with a Modifier

The same endings will be used in conjunctive with an adjectival modifier.

Roj *f.*: day

Bajar *m.*: city

feminine singular -(y)ek-e	masculine singular -(y)ek-î	plural -(y)in-e	
rojeke germ	bajarekî Ewropî	rojine germ	bajarine Ewropî
a hot day	a European city	some hot days	some European cities
rojeke girîng	bajarekî cîran	rojine girîng	bajarine cîran
an important day	a neighboring city	some important days	some neighboring cities
rojeke dijwar	bajarekî pêşketî	rojine dijwar	bajarine pêşketî
a difficult day	an advanced city	some difficult days	some advanced cities
rojeke xweş	bajarekî navdar	rojine xweş	bajarine navdar
a nice day	a famous city	some nice days	some famous cities

Examples:

Gelo cihekî taybet[î] ê vê albûmê ji bo te heye?

I wonder if this album is special to you for some reason.

[lit. Does this album have a special place for you?]

Programeke berfireh

A wide ranging program

Mûsa Anter di bîranînên xwe de qala rêxistineke îllegal dike.

Musa Anter in his memoirs talks about an illegal organization.

Di rewşeke wiha de...

In such a situation...

Demeke kin

A short time

Rojnameyeke rojane

A daily newspaper

Kurekî elman

A German boy

Laşekî gemarî

An impure body [lit. A dirty body]

Goreyine rengîn

Some colorful socks

Pirtûkine buha

Some expensive books

It is important to note that in Behdînan after the indefinite article **-ek**, **-ê** is used for masculine and **-a** is used for feminine **ezafeh**, which are identical with the endings used with definite nouns.

feminine singular ek-a	masculine singular ek-ê
Maleka min	Xaniyekê mezin
A house of mine	A big house

Examples:

Medyaya kurdan medyayeka partî-polîtîk e.

The Kurdish media is a media of party-politics.

Heta ko heqê endamekê PSK-yê bi qasî yê Kemal Burkayî neyêt parastin...

As long as the rights of a PSK [male] member are not protected as much as those of Kemal Burkay...

Civîneka siyasî

A political meeting

Ji ber ko kengê min karekê ne bi dilê wan bikirîya dê bi argûmenta ko ew “li dijî rêxistina azadiyê ye” bi meqesê bibiranda yan jî neweşanda. Because if I did something they didn’t like, they would use the argument that it “is against the Freedom Movement” as a reason to either cut it up with scissors or not publish it at all.

Kontrolnekirina agahdariyên desthilatdarî [rayedarî] xweseriyeka rojnamevanê kurd e.

Lack of control over the information the official is giving is a characteristic of the Kurdish journalist.

Ji ber wêqesê jî zimanê wan hertim zimanekê eskerî û siyasî ye.

Therefore, their language is always military and political language.

Grammar

D. The Secondary Ezafeh

When two modifiers modify the same noun, a secondary ezafeh is needed. To form a secondary ezafeh structure, repeat the same ezafeh ending that is attached to the noun of the first modifier. The secondary ezafeh appears detached from the noun.

An alternative way to perform the secondary ezafeh is as follows: In the second part of the construction instead of repeating the primary ezafeh (**a**, **ê** or **ên**), use the ending **e** for feminine singular and the ending **î** for masculine singular as well as plural nouns. Note that in this case the secondary ezafeh must be attached to the first modifier.

Pirtûka min a nû	<i>or</i>	Pirtûka mine nû
My new book		
Pêşgîra nû ya sor	<i>or</i>	Pêşgîra nûye sor
The new, red towel		
Xanîyê wan ê buha	<i>or</i>	Xanîyê wanî buha
Their expensive house		
Kurê wê yê jîr	<i>or</i>	Kurê wêyî jîr
Her intelligent son		
Pênûsên wê yên reş	<i>or</i>	Pênûsên wêyî reş
Her black pencils		
Xwendekarên dirêj yên jêhatî	<i>or</i>	Xwendekarên dirêjî jêhatî
The tall, hard-working students		

Examples:

Ala kurdî **ya** îro
Today's Kurdish flag

Xeca min **a** delal
My beautiful Khej (woman's name)

Elfabeya kurdî **ya** latînî
Kurdish alphabet in Latin [Roman] script

Qabîliyeta zarokan **ya** guhdarîkirinê bi pêş dikeve.
The children's listening skills are advancing.

Belê, rewşenbîrên kurd li derveyê çanda kurdî dijîn, di xwendingehan de di bin tesîra îdeolojiya fermî de dimînin û di bin atmosfera giran ya bajaran de dijîn.

It is true that Kurdish intellectuals live detached from Kurdish culture [lit: Kurdish intellectuals live outside of Kurdish culture]; in school, they come under the influence of governmental ideology; and live under the dense atmosphere of [big] cities.

Bî rastî ev albûma min a bi navê “Derya” tiştekî nû ye.
Actually, this album of mine named “Derya” is a new thing [style].

Ji ber vê yekê zimanê xwe yê zikmakî nizanin.
That is why they do not speak [lit: know] their mother tongue.

Qursên taybet ên zimanê kurdî
Private Kurdish language courses

Tevgerên siyasî yên kurdan
Kurdish political movements

E. The Secondary Ezafeh with Indefinite Nouns

After an ezafeh construc with an indefinite noun, us ezafeh enings *ê* for masculine and *a* for feminine nouns as secondary ezafeh to connect the second modifier. However, in some regions the indefinite ending is repeated as secondary ezafeh (*î* for masculine and *e* for feminine). Both uses are demonstrated in the examples below.

masculine	feminine
î or ê	e or a

Examples:

Şalekî rind ê erzan
or
Şalekî rind î erzan
A nice, cheap pair of pants

Deriyekî wan ê hesin
or
Deriyekî wan î hesin
An iron door of theirs

Maseyeke darîn a kevn
or
Maseyeke darîn e kevn
An old wooden table

Grammar

Maseyeke min **a** qirase

or

Maseyeke min **e** qirase

A huge table of mine

Gelo cihekî taybet **ê** vê albûmê ji bo te heye?

Is this album special to you for some reason?

[lit. Does this album have a special place for you?]

Mesela ferhengeke me **ya** têgînan nîne.

For instance, we do not have a terminological dictionary.

F. Conjunction “û” as a Secondary Ezafeh

If the noun has two modifiers, the conjunction **û** (*and*) can be used instead of a secondary ezafeh.

Examples:

Keça ciwan **û** delal

The young, beautiful girl

Şalekî rind **û** erzan

A nice, cheap pair of pants

Xwendekarên dirêj **û** jêhatî

The tall, hard working students

Me ê ji xwe re li serê Sîpanê Xelatê çêkîra konekî rind **û** delal.

We would have pitched a delightful and beautiful tent for ourselves on

Sîpanê Xelatê mountain's top.

G. The Comparative Form of Adjectives and Adverbs

The comparative form of adjectives or adverbs can be obtained by suffixing the particle **-tir** as shown in the examples below.

baş:	good, well	→	baş tir [bê tir]:	better
kin:	short	→	kin tir :	shorter
fireh:	wide	→	fireh tir :	wider
hêsan:	easy	→	hêsan tir :	easier
bilind:	high	→	bilind tir :	higher
pir:	very [much]	→	pir tir :	more
zû:	fast	→	zû tir :	faster
hêdî:	slow	→	hêdî tir :	slower

Examples:

Ferho dikare zû**tir** bimeşe.

Ferho can walk faster.

Berfin hêdî**tir** dixwîne.

Berfin reads slower.

Bi vê statîstîkê em dikarin bibêjin ko di nêv hemî malper û portalên kurdî yê di înternetê de ti rojnameyên kurdî ko hejmara xwendevanên wan ji yê me zêde**tir** bin nînin.

On the basis of this statistical information, we can say that among all the Kurdish web sites there is no Kurdish newspaper on the Internet that has more readers than ours.

Bi ya min Tirkiye nasnameya Ciwan a polîtîkî ji me hemûyan baş**tir** dizane.

I think Turkey knows Ciwan's political identity better than any of us.

Siyasetvanên elman niha li ser zagonên li dij zewaca bi zorê guftûgoyê dikin û dixwazin ku keç bê**tir** bêne parastin.

German politicians are currently talking about laws against forced marriages, and they want girls to be better protected.

Divê mirov li şûna peyvên ku zarok jê fêm nakin, peyvên hêsant**tir** bi kar bîne.

One must use easier words in place of words the children don't understand.

Di nav kurdan de kesên ku bi awayekî profesyonel karê dîtbariyê bikin yan nîn in an jî ji astekê derbasî asteke bilind**tir** nebûne.

Among the Kurds there is either no one who can professionally layout pages [lit. perform visual work] or who has reached a higher level.

Ji %49'ê wan, rojê 7 an jî zêde**tir** katjimêr dixebitin.

49% of them work 7 or more hours a day.

Xebata jinan li Sûryayê pirt**tir** e.

There are more works by women in Syria.

Portala me wekî medya niho yeko yeko ji Brayetî, Kurdistan-î Nwê, Hewlatî, Rojev, Ozgur Politika û hemî malperên medyaya kurdî pirt**tir** xwendevan hene.

Our web site, as a medium, has now more readers than Brayeti, Kurdistan News, Hewlati, Rojev, Ozgur Politika, and the rest of the Kurdish media.

Grammar

Li ser vî çiyayê Sîpanê Xelatê ji min mêtîr kes tune
On this Sîpanê Xelatê Mountain there is no one braver than me

Ji bo agahdariyên berfirehtîr li ser vê derê bitikîne.
[Click here for more \[detailed\] information.](#)

III. PRONOUNS AND NOUNS IN THE NOMINATIVE CASE

In the present and future tenses, the subject of the sentence, be it a noun or a pronoun, is always in the nominative case. In the past tenses the subject is in the nominative case only when the verb is intransitive.

A. Nominative Case Personal Pronouns

Ez	I
Tu	you
Ew	he/she/it
Em	we
Hûn	you (pl.)
Ew	they

Examples:

Ez dixwînim.
I am reading *or* I am studying.

Tu dibînî.
You see *or* You find.

Ew dixwe.
He/She eats.

Em ê herin.
We will go *or* We are going to go.

Hûn ê bînin.
You (pl.) will bring.

Ew ê bikirin.
They will buy.

Xwendekar ê lîstikê bîne.
The student will bring the notebook.

Zilam diçe mala xwe.
The man is going [to his] home.

Ferho li wî [lê] digere.
Ferho is looking for him.

Tu çûyî.
You went.

Ew hat.
He/She came.

The direct object of a transitive verb in the past tense is also in the nominative case:

Min **ew** xwend.
I studied it *or* I read (past tense) it.

Te **em** dîtîn.
You saw us.

Berfinê **şîv** xwar.
Berfin ate dinner.

Me **heval** birine dibistanê.
We have taken the friends to the school.

B. Nominative Case Demonstrative Pronouns

Ev: this, these
Ew: that, those

Ev heval
Ew xwendekar

Depending on the context **ev** and **ew** can be singular or plural.

Examples:

Ev hevalê min ji Amedê ye.
This friend of mine is from Amed.

Ev xwendekarên min jî in.
These students of mine are smart.

Ew hevalê min ji Silêmaniyê ye.
That friend of mine is from Sulaimania.

Ew xwendekarên min jêhatî ne.
Those students of mine are talented.

Grammar

Ev stî jina Mîrza Botî ye.
This lady is Mr. Botî's wife.

Ev rêxistin li Tirkîyeyê bi şeweyekî fermî di bin navê "Komeleya PENa Kurd" de hate qeyd kirin.
This organization was officially registered under the name of "The PEN Kurdish Association."

Ev portal bû serkaniyeka herî xurt ya nûçe û enformasyonê.
This portal became the largest web site of news and information.

Ew cih ku piyasa serbest lê serdest e...
[That] place where the open market is dominant...

Ev bar li ser milê kurdan e.
This burden is on the Kurds' shoulders.

Ji xwe **ev** kêmasiya mezin di nav me kurdan de ne nû ye.
This major [lit. great] deficiency is not new among us Kurds, in any case.

Ev peywir a kurdan e.
This is the duty of the Kurds.

C. The Negative Form of the Verb *Bûn* (To Be)

The negative of the verb *bûn* can be obtained in two different ways:

1. By using the particle *ne* before the predicate

Ev pirtûk giran e.	→	This book is heavy (<i>or</i> expensive).
Ev pirtûk ne giran e.	→	This book is not heavy.
Ew mamostaya me ye.	→	That (<i>or</i> she) is our teacher.
Ew ne mamostaya me ye.	→	That is not our teacher.
Ev xwendekarên min in.	→	These are my students.
Ew ne xwendekarên min in.	→	Those are not my students.

2. By prefixing the particle *nîn* to the verb

Ev pirtûk giran e.	→	This book is heavy (<i>or</i> expensive).
Ev pirtûk giran nîn e.	→	This book is not heavy.
Ew mamostaya me ye.	→	That (<i>or</i> she) is our teacher.
Ew mamostaya me nîn e.	→	That is not our teacher.

Grammar

Ev xwendekarên min in.	→	These are my students.
Ew xwendekarên min nînin .	→	Those are not my students.

Examples:

Encama vê yekê jî ew e, ku kurdî **ne** pir balkêş e.
The result is that Kurdish is not very interesting.

Jina Mîrza Botî **ne** kurd e.
Mr. Botî's wife is not Kurdish.

Ev **ne** baş e.
This is not good.

Mûzîka Ciwan **ne** politîk e.
Ciwan's music is not political.

Mûzîka Ciwan politîk **nîne**.
Ciwan's music is not political.

Lê gelo çima rewşenbîrên kurd ji bo ku fêrî zimanê xwe bibin û zimanê xwe biaxivin, di nav hewldaneke mezin de **nînin**?
However, why Kurdish intellectuals don't make a big effort to learn and speak their language.

Note that the negative particle **ne** is written separately while the **nîn** is attached to the verb.

D. The Days of the Week

All the days of the week are feminine.

Şemî	Saturday
Yekşem	Sunday
Duşem	Monday
Sêşem	Tuesday
Çarşem	Wednesday
Pêncşem	Thursday
În[î]	Friday

E. The Periods of the Day

All the times of the day are feminine.

Sibeh	morning
Berî nîvro	mid morning, forenoon
Nîvro	noon, midday

Grammar

Piştî nîvro	afternoon
Êvar	evening
Şev	night
Nîveşev	midnight

F. The Months

All the months are feminine.

Kanûna (Çiley) Paşîn	January
Sibat	February
Adar	March
Nîsan	April
Gulan	May
Hezîran	June
Tîrmeh	July
Tebax/Gelawêj	August
Îlon	September
Çiriya Pêşîn	October
Çiriya Paşîn	November
Kanûna (Çiley) Pêşîn	December

G. The Seasons

All the seasons are feminine.

Havîn	Summer
Payîz	Fall
Zivistan	Winter
Bihar	Spring

IV. PRONOUNS AND NOUNS IN THE OBLIQUE CASE

In Kurmanji, the direct object of a transitive verb in the present and future tenses is in the oblique case. Furthermore, the subject of all transitive verbs in all past tenses, and the object of prepositions, is also in the oblique case. Pronouns have oblique case forms, but nouns take special endings that signify the gender and number of a noun.

A. Oblique Case Personal Pronouns

Min	I, my, mine
Te	you, your, yours
Wî	he, his, it, its
Wê	she, her, hers, it, its
Me	we, our, ours
We	you, your, yours
Wan	they, their, theirs

Note that when nouns are used for the third person singular and plural in the oblique case, the nouns take special endings, too.

The masculine singular nouns take the particle **-î**; the feminine singular ones take the particle **-ê**; and in the plural; the nouns require **-an** for both feminine and masculine.

Also note that the pronouns have the same oblique endings as nouns:

wî	→	î
wê	→	ê
wan	→	an

Wî nan xwar= Ferhoyî nan xwar.

Wê nan xwar =Berfinê nan xwar.

Wan nan xwar= Hevalan nan xwar.

Examples:

Min nan xwar.

I ate [food] *or* I had a meal.

Te tirembêlek ajot.

You drove a car.

Wî em nas nekirin.

He did not recognize us.

Ferhoyî em nas nekirin.

Ferho did not recognize us.

Wê rojname xwend.

She read the newspaper.

Berfinê rojname xwend.

Berfin read the newspaper.

Me mala xwe bar kir.

We moved out.

[lit. We loaded up our home.]

We derî vekir.

You [plural] opened the door.

Hevalan ez anîm.

The friends brought me.

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Wan ez anîm.
They brought me.

Ez **hêkan** dikelînim.
I am boiling the eggs.

Ez **wan** dikelînim.
I am boiling them.

Berfîn **te** dixapîne.
Berfîn is fooling you.

Em Ferhoyî dişînin.
We are sending Ferho.

Em **wî** dişînin.
We are sending him.

Em ji **gulan** hez dikin.
We love roses.

Em ji **wan** hez dikin.
We love them.

Hûn ê bi **me** re werin.
You will come with us.

Ji ber ko partî, rojnameyê wekî organa propagande û şerî dibîne...
Because the party considers [its] newspaper to be a propaganda organ
and an instrument of war...

Bî ya min, heta ko li Kurdistanê qedrê gundiyekî bi qasî yê Abdullah
Ocalanî neyêt girtin...
In my view, in Kurdistan, as long as a villager is not respected as much
as Abdullah Ocalan...

Hon⁵ ew kesên ko di MED-TV-yê de dixebitin û hemî rojnamevanên
kurd pesnê kurdan û rêxistinên wan bidin, lê ezê bi hinek hevkar**an** re
programekê çêkim ko rexney**an** li civat, partî, rewşenbîr, serok,
nivîskar û hwd.-yan bigire.

You people who work at MED-TV and all Kurdish journalists praise
the Kurds and their organizations, but I will work on a program with a
few colleagues that will criticize society, [political] parties,
intellectuals, leaders, writers, etc.

⁵ *Hon* is a variant of *hûn*.

B. Reflexive Pronoun *Xwe*

In Kurmanji, when the object of a sentence is the same as the subject, that is, when the subject performs an action on itself, the special pronoun “xwe” is used.

While in English, each personal pronoun has its own reflexive form — e.g., myself, yourself, herself — in Kurmanji, the reflexive pronoun “xwe” is used for all persons.

“Xwe” is also used as a possessive pronoun when the object is something that belongs to the subject, e.g., my [own], your [own], her [own].

Both uses are demonstrated in the examples below.

Examples:

Berfîn xwe dirêj kir.

Berfîn lay [herself] down.

Ji bo ku ez hînî kurdî bibim û **xwe** bikanibim îfade bikim, têm dibistanê.

I come to school in order to learn Kurdish and to be able to express **myself**.

Di nava bihuşteke sirûştî û hunerê de mirov **xwe** winda dike.

One loses **oneself** in a natural paradise and [architectural] art.

[Wî] Çend sal bi şûn de digel malbata **xwe** koçî Bazîdê kir.

A few years later, he moved to Bazîd [Beyazid] with **his** family.

Divê em bi hevalên **xwe** re tenê bi kurdî biaxivin.

We must speak only Kurdish with **our** friends.

Vê yekê hiştiye ku komîteya Navenda PENa Kurd a Elmanyayê hêrs bibe û hemû hewldanên **xwe** bike, ku nivîskarên li Bakur **xwe** wekî şaxekî rêxistina li Elmanyayê bibînin.

The PEN Kurdish Center in Germany, therefore, has gotten angry and is doing everything in **its** power to make Northern writers perceive **themselves** as a branch of the organization in Germany.

Ev yek dihêle ku helbestvan ji wêjeyê bixeyide û **xwe** jê dûr bixîne.

This causes the poet to become estranged and distance **himself** or **herself** from literature.

Is it clear when xwe is one word and when it is two? Would a student know that the last example should be translated as “himself or herself” or would a Kurmanji speaker just revert to whatever the expected

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referent is? In English, though this is debated, male is assumed.
Perhaps “poet” has a gender component?

In Kurmanji, certain nouns can be of either gender, e.g., poet, friend, etc. The sex of person in question determines the gender of the noun. In the last sentence “helbestvan” (poet) does not have any suffix that signifies the gender of person(s) in question since it is in the nominative case. And since there is no gender distinction in the pronoun “xwe” either, one, either a student or a native speaker, would translate it as “himself or herself.”

Look at these sentences:

Helbestvanê xwe di neynikê de dît. → The (female) poet saw herself in the mirror.

Helbestvanî xwe di neynikê de dît. → The (male) poet saw himself in the mirror.

Here the noun helbestvan is in the oblique case with suffixes that signifies its gender. Therefore, “xwe” in the first sentence is feminine, whereas the second one is masculine.

I hope I understood your question correctly.

Again, thank you very much for your detailed work on this book.

C. Oblique Case Demonstrative Pronouns

As previously mentioned, the nominative case demonstrative pronouns are **ev** and **ew**. However, unlike the nominative case demonstrative pronouns, the oblique case pronouns distinguish gender and number. Therefore, they take on different forms:

Ev becomes:

Vî : masculine singular

Vê: feminine singular

Van: plural (for both masculine and feminine)

Examples:

vî kurî	this boy
vê keçê	this girl
van kuran	these boys
van keçan	these girls

Ez **vî** kurî dibînim.

I see this boy.

Tu ji **vê** keçê hez dikî?

Do you love this girl?

Zarokên kurd ên **wî** bajarî
Kurdish children of this city

Piştî **wê agahiya giring**⁶ ew dê bikaribin Rudank sûcdar derxînin û wî
bixin zindanê.
After this important information they will be able to find Rudank
guilty and throw him in prison.

Hîn ti [tu] berhem li ser **wê bobelatê** nehatiye çap kirin.
No work on this tragedy has so far been printed.

Em heta hetayê bi imkanên xwe yê şexsî nikarin **wî karî** bikin.
We cannot carry out this work forever with our own [limited]
resources.

Ez **van** kuran dibînim.
I see these boys.

Tu ji **van sêvan** hez dikî?
Do you love these apples?

Ew becomes:

Wî: masculine singular

Wê: feminine singular

Wan: plural

Examples:

wî zîlamî that man
wê pirtûkê that book
wan solan those shoes

Em **wî** zîlamî nas din.
We know that man.

Hûn **wê** pirtûkê dixwînin?
Are you reading that book?

Ew **wan** solan difiroşin.
They sell those shoes.

⁶ The ezafeh construction has priority over the oblique case.

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D. Definite Nouns in the Oblique Case

In the oblique case, definite nouns take the following endings:

feminine singular -(y) ê	masculine singular -(y) î	plural -(y) an
Ez pirtûkê dixwînim.	Tu zilamî (<i>or</i> zilêm) ⁷ dibînî.	Hûn sêvan dixwin.
I am reading the book.	You see the man.	You eat the apples.
Ew qaweyê vedixwe.	Ez destî (<i>or</i> dêst) ⁸ dibînim.	Em tûyan dixwin.
He drinks the coffee.	I see the hand.	We eat the mulberries.

Examples:

Berfinê zilamek dît.
Berfin saw a man.

Bayê firoke firandin.
The wind blew the kites.

Ferhoyî pirtûkek xwend.
Ferho read a book (past tense).

Çemî pira kevn xirand.
The river destroyed the old bridge.

Hevalan sêv xwarin.
The friends ate apples.

Gundiyan ez birim.
The villagers took me.

Çanteyek di bin masê de ye.
A bag is under the table.

Çûk li ser banî ye.
The bird is on the roof.

Ew ji fêkiyan hez nake
He/She doesn't like fruit[s].

⁷ In the northern dialect (Behdini), instead of adding an *î* to the masculine noun, the last *a* or *e* of many masculine nouns in the oblique case changes into *ê*. In such a case *zilam* would become *zilêm*. However, if the oblique noun has a demonstrative, the northern (Behdini) form cannot be applied.

⁸ The rule mentioned in footnote 7 is true for *dest*. The northern version of the noun *dest* in the oblique case is *dêst*.

Guhdarên min dê ji vê albûmê hez bikin.
My listeners are going to love this album.

Kurd niha di çapemeniya xwe de du alfabeyan bikar tînin.
Kurds are currently using two alphabets in their press.

E. Indefinite Nouns in the Oblique Case

In the oblique case, indefinite nouns take the following endings:

feminine singular -(y) ekê	masculine singular -(y) ekî	plural -(y) inan
Ez pirtûkekê dixwînim.	Tu zilamekî dibînî.	Ew sêvinan dixwin.
I am reading a book.	You see a man.	They eat [some] apples.

Examples:

Em rojnameyekê dixwînin.
We read a newspaper.

Hûn destekî dibînin.
You see a hand.

Ew tûyinan dixwin.
They eat some mulberries.

Xwendekarekê zilam dît.
A [female] student saw the man.

Kesekî name anî.
Someone [male] brought the letter.

Ez şûşeyekê dixwazim.
I want a bottle.

Hûn ê xaniyekî bikirin.
You will buy a house.

Zarokekî pirtûk xwend.
A [male] child read (past tense) the book.

Ew ji fêkiyan hez nake.
He/She does not like some fruits.

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Şahidekê zilam dît.
A [female] witness saw the man.

Xwendekarekî çay vexwar.
A [male] student drank tea.

Bayekî ji nişkave dest pê kir.
A wind suddenly started up.

Em qet rojekê lê nefikirîn ka dewleta Tirkîyeyê yan her dewleteka di ya cîran dê ji me aciz bibe yan nebe.
We never thought, even for a single day, whether either the Turkish government or another neighboring government would get angry with us.

Ji bo ku mirov tiştêkî bixwaze, berî her tiştî divê mirov wî tiştî wek hewcedariyek[ê] hîs bike.
In order for someone to desire something, first of all, one must feel it [lit. that thing] as a necessity.

Ez dibêjim, însanê ku nikaribe ji pîrekekê hez bike, hezkirina pîrekekê pê re çênebe, nikare ji welatê xwe jî hez bike....
I think one who cannot love a woman, who doesn't experience a woman's love, wouldn't be able to love his own country....

Kesê ku bi tirkî nizanibe, nikare bibe xwedî karekî.
A person who does not speak Turkish cannot find a job.
[lit. A person who does not speak Turkish cannot be a possessor of a job].

Ew dê bikaribe van hestan bîne ser rûpelekê.
He [or she] will be able to put those feelings down on a piece of paper.

Civak gava zimanekî wek hewcedariyeke pêwîst nebîne, ji bo hînbûnê zêde hewl nade xwe.
If society does not consider a language an essential necessity, it does not try hard to learn it.

F. Nouns and Pronouns in the Oblique Case as the Object of a Preposition

Some Kurdish Prepositions:

bi:	with, by
bi ...ra or bi ... re:	with
di:	in, at

di bin ... de:	under
di ... da or di...de:	in, inside
di nav ... de:	inside, among
di ... re:	through
ji:	from
ji ... ra or ji ... re:	for, to
li:	in, at
li ser:	on

Examples:

Wî **ji çanteyî** lînûskek derxist.
He took a notebook out of the bag.

Piyên wê **di bin maseyê de** ne.
Her legs are under the table.

Ferhoyî **ji min re** gogek anî.
Ferho brought me a ball.

Di nav xwendekaran de

Among the students

Ew **li Îranê ye**.
He/She is in Iran.

Alfabeya kurdî heye, lê **li her perçeyê** alfabeyek tê bikaranîn û ev jî dibe ku em nikaribin weşanên birê xwe bixwînin, ên xwe jî **bi wan** bidin xwendin.

While a [standard] Kurdish alphabet exists, each part of Kurdistan uses its own alphabet, which means that we cannot read the publications of our brothers and we cannot have them read ours.

Divê ev zaafîyet **ji holê** bê rakirin.
This weakness must be eliminated.

Li St. Gallenê du sinif û zarokxaneyekê kurdî hene.
In St. Gallen, there are two Kurdish classes and one kindergarten.

Wan **di rêxistinê de** sondek jî dixwar.
In the organization they took an oath as well.

Medyaya partiyan **li ser problemên xelkê** nanivîse.
Party-controlled media [lit. Party's media] do not report on the problems of the people.

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Li Swîsreyê li gelek bajaran perwerdeya kurdî heye.
In many cities of Switzerland, there is Kurdish education.

Di van konan de dê filmên zarokan, şano û govendên gelêrî bên pêşkêş kirin.
Children's movies, plays, and folk dances will be presented in these tents.

Di bin zextê de hebûna xwe domandiye.
[It] has survived under pressure [lit. [It] has continued its existence under pressure].

Her yek **ji wan di temenekî cuda de** ye û **bi şeweyeke cuda** hestên xwe digihînin helbesta kurdî.
Each one of them is at a different age and has a different way of expressing her feelings in Kurdish poetry.

Li ba zarokan germiyek çêdibe, wan nêzî hev dike.
[It] gives children a warm feeling and they become closer to each other [lit. A warm feeling occurs among children and it makes them get closer to each other].

The prepositions **bi**, **di**, **ji**, and **li** can be combined with the third person singular pronouns **wî** and **wê** as demonstrated below.

bi wî or **bi wê** becomes **pê**
di wî or **di wê** becomes **tê**
ji wî or **ji wê** becomes **jê**
li wî or **li wê** becomes **lê**

Note that the gender distinction disappears.

Examples:

Kêfa min **ji wî** re tê.
I like him.

Kêfa min **ji wê** re tê.
I like her.

Kêfa min **jê** re tê.
I like him [or her].

Ez kincên paqij **lê** dikim.
I am dressing him [or her] in clean clothes.

Loma [wan] **jê** re digot Siyabendê Silivî.
Thus, they called him Siyabend of Silivî.

Li hemû welatên ku kurd **lê** dijîn
In all countries in which Kurds live

Mizgefta ku Ehmedê Xanî **tê** de şagirt gihandine li hemberê qesrê ye.
The mosque in which Ahmed-i Khani taught students is opposite the palace.

Lewre di vir de pêdiviya alfabeyek ku hemû kurd **pê** binivîsin û bixwînin heye.
Therefore, now an alphabet in which all Kurds can read and write is needed.

G. The Adverbial Uses of the Oblique Case

1. The Days of the Week in the Oblique Case

All the days of the week are feminine.

Şemîyê	on Saturday
Yekşemê	on Sunday
Duşemê	on Monday
Sêşemê	on Tuesday
Çarşemê	on Wednesday
Pêncşemê	on Thursday
Înê [înîyê]	on Friday

Examples:

Ew, [roja] şemîyê diçin bindarûkê.
They are going on a picnic on Saturday.

Tu yekşemê dixebitî?
Are you working on Sunday?

Ders rojên çarşemê tên dayîn.
Classes are held [lit. are given] on Wednesdays.

Mamosteyên kurdî, di 19ê [nozdehê] adarê de, roja înnîyê saet di 16:00an [şanzdehan] de, li Stockholmê, li “Tansta Traff”ê bi şagirt û dêûbavên wan re Newrozê pîroz dîkin.

On Friday, March 19th at 4:00 p.m. Kurdish teachers in Stockholm are celebrating Newroz with students, and their parents at “Tansta Traff.”

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2. The Periods of the Day in the Oblique Case

All the times of the day are feminine.

Sibehê	in the morning (<i>also</i> tomorrow)
Berî nivroyê	toward noon, in midmorning <i>or</i> in the forenoon
Nîvroyê	at noon
Pîştî nîvroyê	in the afternoon
Êvarê	in the evening
Şevê	at night, by night
Nîveşevê	at midnight

Examples:

Sibehê hevalê min hat û li dêrî xist.

My friend came and knocked on the door in the morning.

Sibehê piştî nivroyê dive ku ez te bibînim.

I need to see you tomorrow afternoon.

Hinek caran me hinek berpîrsên kurd seet 3 yan 4-ê şevê ji xewê

rakirine û pîrs ji wan kirine da em bizanin ka çi ye.

Sometimes we have awoken up Kurdish authorities at three or four o'clock in the middle of the night and questioned them to find out what is what.

3. The Months in the Oblique Case

All the months are feminine.

di kanûna paşîn da	in January
di sibatê da	in February
di adarê da	in March
di nîsanê da	in April
di gulanê da	in May
di hezîranê da	in June
di tîrmehê da	in July
di tebaxê da	in August
di îlonê da	in September
di çiriya Pêşîn da	in October
di çiriya Paşîn da	in November
di kanûna Pêşîn da	in December

or

di meha kanûna paşîn da

di heyva kanûna paşîn da

Examples:

Di sibatê da ew ê herinê dibistanê.
They will go to school in February.

Em ê di [meha] hezîranê de mala xwe bar bikin.
We are going to move in June.

Newroz di heyva adarê de tê pîroz kirin.
Newroz is celebrated in March.

Yekîtiya Rojnamegerên Kurdistanê (YRK) jî di kongreya xwe ya dawî de biryar girt ku 22'ê avrêlê [nîsanê] wekî Roja Neteweyî ya Rojnamegerên Kurd her sal bê pîroz kirin.
The Union of Journalists of Kurdistan (YRK) at its last congress also decided that the 22nd of April would be celebrated every year as the National Day of Kurdish Journalism.

Festîval dê di 12ê gulanê de ji Deriyê Çiyê heta Mizgefta Ofîsê bi meşekê dest pê bike.
The festival will begin on 12 May with a march from Deriyê Çiyê [Dağ Kapı-the Mountain Gate] to the Ofis Mosque.

Yekem car di sala 1921'ê de li Kopenhagînê di konferanseke jinên sosyalist de 8ê adarê weke roja jinên cîhanê hate binav kirin.
The first time that the 8th of March was named as World Women's Day was at a Socialist Women's conference in Copenhagen in 1921.

4. The Seasons in the Oblique Case

All the seasons are feminine in Kurdish.

Havînê	summer, in the summer (time)
Payîzê	fall, in the fall
Zivistanê	winter, in the winter
Biharê	spring, in the spring

Examples:

Zivistanê em hez nakin derkevin derve.
We do not like to go out in the winter.

Biharê kulîlkên daran dibişkivin.
The flowers on the trees blossom [*or* bloom] in the spring.

Havînan, em diçin Kurdistanê.
In the summers, we go to Kurdistan.

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Ez nizanîm çima payîzê pel rengê xwe diguhêrin.
I do not know why leaves change their color in the fall.

H. The Numbers

0 sîfîr	11 yanzdeh	21 bist û yek	105 sed û pênc
1 yek	12 donzdeh / diwazdeh	22 bist û didu	119 sed û nozdeh
2 [di]du	13 sêzdeh	30 sî/sîh	200 du sed/du sid
3 [si]sê	14 çardeh	40 çil	500 pênc sed/pênc sid
4 çar	15 panzdeh	50 pêncî	1.000 hezar
5 pênc	16 şanzdeh	60 şêst	10.000 deh hezar
6 şeş	17 huvdeh/hivdeh	70 heftê	100.000 sed hezar
7 heft	18 hijdeh	80 heştê	1.000.000 yek mîlyon / mîlyonek
8 heşt	19 nozdeh	90 nod/not	
9 neh	20 bîst	100 sed	
10 deh			

In Kurmanji, the number **yek** (1) and all other numbers ending in **yek** are feminine. Therefore, they take the feminine singular particle *ê* when they are in the oblique case as shown in the examples below.

Di sala 1941ê [hezar û nehsed û çil û yekê] de
In [the year] 1941

Ehmedê Xanî, di sala 1651ê de li gundê Xanê ku li ser Colemêrgê ye,
ji dayik bûye.
Ahmed-i Khani was born in 1651 in Khani village of Jolemerg
[Hakkari].

However, when the number **yek** refers to a pronoun, the noun will determine the gender of the number as shown in the examples.

Yekî ji min ra got.
Someone [male] told me.

Yekê ji min ra got.
Someone [female] told me.

Numbers ending in **0** (zero) such as **bîst** (20), **sîh** (30), **çil** (40), and **sed** (100) take the masculine singular ending **-î** as in the example below.

Di sala 1970î [hezar û nehsed û heftêyî] de

The remaining numbers 2 through 9 and all numbers ending in them are plural and therefore take the particle **an**. In some regions numbers ending in **0** (zero) too, are treated as plural and thus take the plural ending **an**.

Examples:

Ez pênc**an** dixwazim.
I want five [of them].

Di sala 1970**an** [hezar û nehsed û heftêyan] de
In [the year] 1970

Mûsa Anter di bîranînên xwe de qala rêxistineke îlegal dike ku di sala 1948**an** [hezar û nehsed û çil û heştan] de li gel Yusif Azîzoglu û çend kurdên din danîye.

Musa Anter in his memoirs talks about an illegal organization which he set up in 1948 with Yusuf Azizoglu and several other Kurds.

Zarokên kuçeyan, di sala 1990'an de ketin rojeva Amedê.
In 1990, street children became a current issue [lit. entered the agenda] in Amed [Diyarbakir].

Di sala 1975**an** [hezar û nehsed û çil û pêncan] de
In [the year] 1975

Apê Mûsa di sala 1992**an** [hezar û nehsed û not û duduyan] de li Diyarbekirê şehîd ket.
Uncle Musa was martyred in Diyarbakir in 1992.

In addition, when a number refers to a plural noun, the number will take the noun's oblique plural ending **-an**. In the sentences given below the number takes the noun's oblique ending when the noun is omitted.

Examples:

Em yek kurî [or kurekî] dibin sûkê. We are taking one boy to the market.

Em yek keçê [or keçekê] dibin sûkê. We are taking one girl to the market.

Em çilûpênc kuran dibin sûkê. We are taking forty-five boys to the market.

Em çilûpênc keçan dibin sûkê. We are taking forty-five girls to the market.

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If we omit the nouns *kur* and *keç* then it will be as followings.

Em yekî dibin Hewlêrê. We are taking one [masculine] to Hewlêr (Erbil).

Em yekê dibin Hewlêrê. We are taking one [feminine] to Hewlêr.

Em çilûpêncan [45an] dibin Hewlêrê. We are taking forty-five [boys or girls, etc.] to Hewlêr.

Other examples:

Yek xwendekarî [or xwendekarekî] bersiva rast da vê pirsê.

One (male) student gave the correct answer to this question.

Yek xwendekarê [or xwendekarekê] bersiva rast da vê pirsê.

One (female) student gave the correct answer to this question.

27 xwendekaran bersiva rast da vê pirsê.

Twenty-seven students gave the correct answer to this question.

Now omit the noun *xwendekar*.

Yekî bersiva rast da vê pirsê.

One (male) person gave the correct answer to this question.

Yekê bersiva rast da vê pirsê.

One (female) person gave the correct answer to this question.

27an bersiva rast da vê pirsê.

Twenty-seven (students) gave the correct answer to this question.

I. Ordinal Numbers

There are several ways to express ordinal numbers in Kurmanji Kurdish. One way is by using the plural oblique case.

Note that because the number *yek* (1) is singular and feminine, it requires the ending *-ê* while the rest of the numbers take the ending *-an*.

In the spoken language, the letter *n* can be omitted, e.g., *heştan* or *heşta*.

yekê ⁹	first
diduya[n]	second
sisîya[n]	third

⁹ *yekê* is synonymous with *pêşî[n]*.

çara[n]	fourth
pênca[n]	fifth
şeşa[n]	sixth
hefta[n]	seventh
heştâ[n]	eight
neha[n]	ninth
deha[n]	tenth
yanzdeha[n]	eleventh
bîsta[n]	twentieth
pênciya[n]	fiftieth
seda[n]	hundredth

Examples:

Meha yekê

The first month (January)

Meha **pêşî[n]**

The first month

Dersa diduyan

The second lesson

Rûpela pêncîûpênca

The fifty-fifth page

Qata heftan

The seventh floor

Xaniyê deha

The tenth house

Dersa **dawîn**

The last class

Piştî xwendina beşê **pêşîn**

After reading the first part

Bi taybetî jî di nava wan salên **dawîn** de

Especially in recent [the last few] years

Yekîtiya Rojnamegerên Kurdistanê (YRK) jî di kongreya xwe ya **dawî[n]** de biryar girt ku 22'ê avrêlê (nisanê) wekî Roja Neteweyî ya Rojnamegerên Kurd her sal bê pîrozkirin.

The Union of Journalists of Kurdistan (YRK) at its last congress also decided that the 22nd of April would be celebrated every year as the National Day of Kurdish Journalism.

Grammar

Additionally, even though the forms above are common in Kurmanji, in Behdinan region the singular feminine article **-ê** is used as the ordinal number ending for all numbers. This ending has also been used in some Kurmanji classical literature.

yekê [êkê]	first
duwê	second
sêyê	third
çarê	fourth
pêncê	fifth
şeşê	sixth
heftê	seventh
heştê	eighth
nehê	ninth
dehê	tenth
yanzdehê	eleventh
çilê	fortieth

Examples:

Meha êkê
The first month

Dersa duwê
The second lesson

Rûpela pêncîûpênciyê
The fifty-fifth page

Qata heftê
The seventh floor

Some other forms of ordinal numbers have become popular in Kurmanji. These forms, which have been taken from the Sorani dialect of Kurdish, are obtained by adding the particles **-em** or **-emîn** at the end of the numbers.

It is important to note that **-emîn** precedes the noun.

Examples:

Meha yek**em**
Yek**emîn** meh
The first month (January)

Firîna yek**em** ya balafirên Kurdistanê
The first flight of the planes of Kurdistan

Dersa duyem
Duyemîn ders
The second lesson

Qata heftem
Heftemîn qat
The seventh floor

Te digot qey ew kes cara yekem derdikeve ser dikê.
You would have thought it was his first time on stage.

Yekemîn doza ku di vê mijarê de hate vekirin, di meha Kanûna [pêşîn-ya] sala 2003an de li Colemêrgê bi encam bû.
The first case filed on this issue concluded in December 2003 in Jolemerg [Hakkari].

Ew cara pêşî ji bo Sêyemîn Festîvala Çand û Hunera Kurdî çûye Amedê.
She went [has gone] to Amed for the first time for the Third Kurdish Culture and Art Festival.

V. IMPERATIVE MOOD

Imperative mode is used to give someone a command. It is always in the second person singular or plural and requires no expressed subject. Conjugating a verb in the imperative mood can be challenging because finding the stem of a verb from the infinitive form does not always follow a predictable pattern. Therefore, each verb should be learned along with its stem. The imperative is formed by prefixing **bi-** to the stem and suffixing the personal ending **-e** (or **-in** to address more than one person) to it.

Infinitive	Stem	Imperative		
		Singular	Plural	
meşîn	meş	bi-meş-e!	bi-meş-in!	walk!
dîtîn	bîn	bi-bîn-e!	bi-bîn-in!	see!
xwarin	xw	bi-xw-e!	bi-xw-in!	eat!
kirin	k	bi-k-e!	bi-k-in!	do/make!
kirîn	kir	bi-kir-e!	bi-kir-in!	buy!
birîn	bir	bi-bir-e!	bi-bir-in!	cut!
şandin	şîn	bi-şîn-e!	bi-şîn-in!	send!

Examples:

Ji bo agahdariyên berfirehtir li ser vê derê **bitikîne**.
Click here for more information.

Grammar

Wan berheman ji min re **bişînin**.
[You (pl.)] Send those works to me.

Negative:

To obtain the negative form, replace the affirmative **bi-** with the negative prefix **ne-**.

Examples:

Nemeşe!

Nemeşin!

do **not** walk!

Neke birayê min **neke**.
Don't do it, my brother, don't do it.

VI. VERB TENSES

Conjugation of a verb in the present and future tenses is similar to the imperative mood, in that, the stem of the imperative mood is used to form the present and future tenses.

A. Present Tense

In Kurmanji, there is only one form of the present tense, which includes both the present progressive and the simple present tenses. To conjugate a verb in the present tense, put the verb stem between the unstressed present tense affirmative prefix **di-** and the appropriate personal endings **im, î, e, in** (**m, yî, n**¹⁰ after stems ending in a vowel). Note that in the present tense, the subject (noun or pronoun) is always in the nominative case while the direct object of a transitive verb is in the oblique case. The subject and the verb must agree in person and number.

The formula for conjugating a verb in the present tense is:

di + [stem] + personal endings

Examples:

meşîn *vi*: to walk

stem: meş

Ez	di-meş-im.	I walk <i>or</i> I am walking.
Tu	di-meş-î.	You walk <i>or</i> you are walking.
Ew	di-meş-e.	He/she/it walks <i>or</i> he/she/it is walking.
Em	di-meş-in.	We walk <i>or</i> we are walking.

¹⁰ The stems ending with a vowel do not take a personal ending in the third person singular.

Hûn	di-meş-in.	You (pl.) walk <i>or</i> you are walking.
Ew	di-meş-in.	They walk <i>or</i> they are walking.

xwarin vt.: to eat**stem: xw**

Ez	sêvekê dixwim.	I eat an apple <i>or</i> I am eating an apple.
Tu	sêvekê dixwî.	You eat an apple <i>or</i> you are eating an apple.
Ew	sêvekê dixwe.	He/she/it eats an apple <i>or</i> he/she/it is eating an apple.
Em	sêvekê dixwin.	We eat an apple <i>or</i> we are eating an apple.
Hûn	sêvekê dixwin.	You (pl.) eat an apple <i>or</i> you are eating an apple.
Ew	sêvekê dixwin.	They eat an apple <i>or</i> they are eating an apple.

sûştin vt.: to wash**stem: şo**

Ez	cilan dişom.	I wash clothes <i>or</i> I am washing clothes.
Tu	cilan dişoyî.	You wash clothes <i>or</i> you are washing clothes.
Ew	cilan dişo. ¹¹	He/she/it washes clothes <i>or</i> he/she/it is washing clothes.
Em	cilan dişon.	We wash clothes <i>or</i> we are washing clothes.
Hûn	cilan dişon.	You (pl.) wash clothes <i>or</i> you are washing clothes.
Ew	cilan dişon.	They wash clothes <i>or</i> they are washing clothes.

Examples:

Ferho dimeşe.
Ferho walks *or* Ferho is walking.

Berfin sêvekê dixwe.
Berfin is eating an apple.

Ez zîlamî [*or* zilêm] dibînim.
I see the man.

Tu vî karî dikî.
You are doing this job.

Ew kincan dikirin.
They are buying clothes.

Em van hirmêyên tamdar dixwin.
We eat these delicious pears.

Hûn çima daran dibirin?
Why are you cutting the trees?

¹¹ The form in Hakkari and Behdînan for the third person singular is **di-şo-t**.

Grammar

Ew min dibînin.
They see [*or* find] me.

Xwendevanên me yê tirk wisa diyar e ko pir ji weşana portala me aciz dibin.
Our Turkish readers seem to be so angry about our web site publication.

Tendens ber bi nivîsandina bi erebî ve diçe.
There is a growing tendency to write in Arabic.

Ciwan Haco bi her berhema xwe ya nû guhdar û hezkiriyên xwe şaşwaz dike.
Ciwan Haco surprises his listeners and fans with each new album

Ez behsa cîranên xwe dikim.
I am talking about my neighbors.

Bi vî rengî hîsên hevaltiyê qewîtir dibin.
In this way, the feeling of friendship grows.

Îmkanên axaftinê dide wan.
[It] gives them opportunities to talk.

Çîrok dunya zarokan fireh dike. [Ew] Îmkanên hilbijartina alternatîfan dide wan.
The story expands the world of children. [It] give them opportunities for alternative choices.

Mûsa Anter di bîranînên xwe de qala rêxistineke îllegal dike.
Musa Anter in his memoirs talks about an illegal organization.

Qabîliyeta zarokan ya guhdarîkirinê bi pêş dikeve.
The children's listening skills are advancing.

Fêrî peyv û têgihînên nû dibin. Wexta ku [ew] li çîrokan guhdarî dikin, di her warî de têgihiştina wan zêdetir dibe.
They learn new words and terms. When they listen to stories, their understanding increases in all areas.

Tv û radyoyên kurdî jî weşanên xwe didomînin.
Kurdish TV and radio [channels] are continuing their broadcasts.

Çîrok cîhana zarokan ya xeyalan (fantazî) firehtir dîkin.
Stories expand children's imaginations [fantasy world].

Serokê Şaredariya Sûrê Abdullah Demîrbaş li ser armancên festîvalê ji DIHAyê¹² re weha dibêje...
Abdullah Demirbaş, the mayor of Sur, told DIHA the following about the goals of the festival...

Em wan jî diweşînin.
We are publishing them, too.

Zimanê wan bi pêş dikeve. Ji zimanê nivîskî hînî zimanê rast dibin.
Their language skills develop. They learn proper language from the written language.

Negative:

Replace the prefix **di-** with **na-** to obtain the negative form. The prefix **na-** is the accented syllable. Note that the verbs **karîn** and **zanîn** require the negative prefix **ni-** instead of **na-**.

Examples:

Ferho **nameşe**.
Ferho is not walking.

Li Sûryayê nivîskarên wêjeyê **nikarin** berhemên xwe bigihînin xwendevanan.
The writers of literature in Syria cannot get their works to the readers.

Ji ber vê yekê zimanê xwe yê zikmakî **nizanin**.
For this reason, they do not speak their mother tongue.

Berfin sêvekê **naxwe**.
Berfin is not eating an apple.

Zimanê kurdî cihekî balkêş di wêje, huner û jiyana rojane de **nagre**.
The Kurdish language doesn't hold an interesting place in literature, art, or [lit. and] daily life.

Ew van tiştan hest **nakin**.
They do not feel these things.

Li çîrokê baş guhdarî **nakin**.
They do not listen well to the story.

¹² Abbreviation for Dicle Haber Ajansı-Dicle News Agency.

Grammar

Ev zarok têkiliya xwe ya bi malbatê re jî qut **nakin**.
These children do not cut their connection with their families.

Pirsgirêk ne ew e ku kurd li zimanê xwe xwedî dernakevin û ji zimanê xwe hez **nakin**.
The problem is not that the Kurds don't like their language and do not take pride in it.

Lê ev têkildarî ne bes e. Rewşenbîrên kurd, mîna gundiyên kurdan li zimanê xwe xwedî dernakevin, jê hez **nakin**.
But this attachment is not enough. Kurdish intellectuals do not appreciate [take pride] in their language and do not like it as much as villagers [peasants] do.

Idiom:

Destê min ji Xecê **nabe**.
I can never let Khej go [lit. My hand cannot be [away] from Khej].

1. Compound Verbs

A compound verb in Kurdish might have a preverb or prefix that precedes the verbal part. To conjugate a compound verb, place the present tense affirmative prefix **di-** between the preverb and the verb stem. For example, **razan** [to sleep] is a compound verb made up of the preverb **ra** and the stem **zan**. To conjugate this verb, place the present tense prefix **di** between the preverb and the conjugated stem. Hence, the present affirmative form of this verb would be **ez ra-di-zê** [I am sleeping].¹³ The formula for compound verbs is:

prefix or preverb + di + stem + personal ending

Here are some common prefixes used in compound verbs:

hil	hildidim	→	hil-di-d-im
jê	jêdikim	→	jê-di-k-im
lê	lêdidim	→	lê-di-d-im
pê	pêdixim	→	pê-di-x-im
ve	vedikim	→	ve-di-k-im
çê	çêdikim	→	çê-di-k-im

Examples:

Hêdî hêdî li Kurdistanê qursên taybet ên zimanê kurdî bi fermî **vedibin**.

Gradually, private Kurdish language courses are [being] opened officially in Kurdistan.

¹³ The form **dîrazê** is used in some dialects.

Tembûrê ez bi xwe lêdîdim.
I myself play tembur.

Ez bi xwe muzîkê çêdîkim.
I myself make the music.

2. Present Tense to Convey Present Progressive Meaning

In order to convey a present progressive meaning, that is, to emphasize that the action is in progress, **va** or **va ye** might be added to a sentence in the present tense. The particle **va** or **va ye** can be placed between the subject and the verb or can precede the subject.

Examples:

Ez **va** diçim/Ez **va ye** diçim. *or* **Va** ez diçim/**Va ye** ez diçim.
I am going.

Em **va** tên/Em **va ye** tên. *or* **Va** em tên/**Va ye** em tên.
We are coming.

Ew **va** şîvê dixwin/ Ew **va ye** şîvê dixwin. *or* **Va** ew şîvê dixwin/**Va ye** ew şîvê dixwin.
They are having [lit. eating] dinner.

3. Present Tense to Convey Present Perfect Progressive Meaning

The present perfect progressive tense refers to the duration of an action or activity that began in the past and continues into the present.

To form this tense in Kurmanji, use the present tense along with the time words, **since** (**ji ... vir de or ji ... ve**) or **for** (**ev ... e/in or ev serê ... e/in**), which will give the meaning of the duration of the activity.

Note that the present perfect progressive tense can also be obtained by combining the time words above with the present perfect tense which will be dealt with later.

since: **ji ... (vir) de or ji ... ve**

for: **ev ... e/in (ku) or ev serê ... e/in (ku)**

Examples:

Ev du saet **in** (ku) ez li benda te **me**.
I have been waiting for you *for two hours*.

Ev heft meh **in** (ku) Ferho dersên inglîzî **werdigre**.
Ferho has been taking English lessons *for seven months*.

Ji hefteya çûyî **ve** Berfin li vir dixebite.
Berfin has been working here *since last week*.

Grammar

Ev hefteyek **e** Berfîn li vir **dixebite**.
Burfîn has been working here *for a week*.

Ev çend sal **in** li hêviya te [**me**].
I have been waiting for you *for years*.

Ev demeke dirêj **e** ku dewletên zilmkar, ji yê ku li dijî wan şoreşgeriyê dikin û li ber xwe didin re **dibêjin** terorîst.
For a long time, the brutal governments have been labeling as terrorists those who are conducting revolutionary actions and resisting against them.

Ji îlonê **ve** Ferho dersên kurdî werdigre.
Ferho has been taking Kurdish lessons *since September*.

Ev hevde sal **in** ew jina Mîrza Botî **ye**.
She has been Mr. Botî's wife *for seventeen years*.

Ev hefteyek **e** ko heroj ji 100 000 [sed hezar] hitsan pirtir **çêdibin**.
For a week, more than 100,000 hits have been made every day.

Ev demeke dirêj **e (ku)** em li Silêmaniyê **dijîn**.
We have been living in Suleimania *for a long time*.

Ji dihi (**vir**) **de** ez li te **digerim**.
I have been looking for you *since yesterday*.

Ji 1996ê (**vir**) **de** hûn li Kerkukê **dijîn**.
You have been living [you have lived] in Kerkuk *since 1996*.

Kurdên Bakur jî **ji** piştî sala 1990'î [ve] **vê** rojê pîroz **dikin**.
Northerner Kurds have been celebrating this day *since the 1990s*.

Piştî wê rojê, heta îro kurd alfabeyên latînî û erebî bikar tînin.
Since that day [lit. after that day, until today] Kurds have been using both the Arabic and the Latin alphabets.

Ev demeke dirêj **e** ku Navenda PENa Kurd **dixwaze** û **hewl dide**, ku li herçar perçeyên Kurdistanê şaxên wê çêbibin.
For a long time, the PEN Kurdish Center has wanted and has been trying to get its branches in all parts of Kurdistan.

Negative:

The negative form is obtained by replacing the affirmative prefix **di-** with the negative prefix **na-**.

Examples:

Ev heft meh in (ku) Ferho dersên inglîzî wernagire.
 Ferho has not been taking English lessons *for seven months*.

Ev hefteyek e (ku) Berfîn li vir naxebite.
 Berfin has not been working here *for a week*.

Ev du saet in em naleyizin.
 We have not been playing for two hours.

Ev demeke dirêj e (ku) ez li kûçikê xwe yê winda nagerim.
 I have not been looking for my lost dog *for a long time*.

Bi sedan sal in ku kurdî di xwendengehan de wek zimanê hindekarî û perwerdehiyê **na**yê bikaranîn.
For hundreds of years it [Kurdish] has not been used in schools as the language of instruction and education.

Ev demeke dirêj e ku zimanê kurdî di qada hindekarî û perwerdehiyê de û wek zimanekî nivîsê **na**yê bikaranîn.
 The Kurdish language has not been used in schooling and education as a written language *for a long time*.

4. The Subjunctive Mood and Its Use in the Present Tense

In Kurmanji, the subjunctive mood is used to express a desire, a wish, or a suggestion. It is used after certain auxiliary verbs such as **xwestin**, **karîn**, **tirsîn**, **zanîn**; after subordinating conjunctions i.e., **da ku**; and after some modal auxiliaries such as **mecbûr bûn/man** and **viyan**, etc.

The subjunctive mood is also used to form the future and conditional tenses that will be dealt with later.

To conjugate a verb in the present subjunctive, simply replace the present tense indicative prefix **di-** with the prefix **bi-**. Use the same personal endings and stems as in the present indicative mood.

Infinitive	Stem	Present Indicative	Present Subjunctive Mood	
meşîn	meş	Ez dimeşim	Ez bimeşim	that I may walk
dîtin	bîn	Tu dibînî	Tu bibînî	that you may see
xwarin	xw	Ew dixwe	Ew bixwe	that he/she may eat
kirin	k	Em dikin	Em bikin	that we may do

Grammar

kirîn	kir	Hûn d ikirin	Hûn b ikirin	that you may buy
rabûn	ra-b	Ew rad ibe	Ew rabin/ rabib in ¹⁴	that they may get up

The negative form is obtained by replacing the affirmative prefix **bi-** with the negative prefix **ne-**.

Ez n emeşim	[that]	I may not walk	<i>or</i>	lest I walk...
Tu n ebînî		You may not see	<i>or</i>	lest you see...
Ew n exwe		He/she may not eat	<i>or</i>	lest he/she eat...
Em n ekin		We may not do	<i>or</i>	lest we do...
Hûn n ekirin		You (pl.) may not buy	<i>or</i>	lest you buy...
Ew ra nebin		They may not get up	<i>or</i>	lest they get up...

Examples:

Herweha nivîskar mecbûr dibin, ku pirtûkên xwe bi destê xwe bigerînin û belav bikin.
Furthermore, writers have to hand out and distribute their own books.

Divê mirov wî tiştî wek hewcedariyek[ê] hîs bike.
One must feel it [lit. that thing] as a necessity.

Divêt tu vê pirtûkê bikirî û daynî ber serê xwe.
You should buy this book and keep it handy [lit. keep it by your head] all the time.

Kîj partî kengê bixwaze dikare bêtî asteng weşana rojnameya ko ew derdixê [derdixê] bide rawestandî.
Any party that wants to stop publishing its newspaper can do so at any time without hindrance.

Celal Talebanî dikare *Kurdistanî Nwê* bigire û Mesûd Barzanî dikare *Xebatê* bigire.
Jalal Talabani can shut down the *Kurdistan News*, and Massoud Barzani can shut down *Xebat*.

Ew kesên ku li Tirkîyeyê dijîn dixwazin ku bi vî zimanî bizanibin.
Those who live in Turkey want to speak [lit. to know] this language.

Cihê ku mirov lê çîrokê bixwîne divê aram be, angû bê deng be. Divê mirov di nava şagirdan de rûnê û çîrokê bixwîne.
The place where one reads the story must be peaceful, that is to say, quiet. One must read the story sitting among the students.

¹⁴The prefix **bi-** is optional with compound verbs.

Maneya vê ew e ko rojnamevan nikare nûçeyên ko ne bi dilê partiyê be binivîse, nikare rexneyan li partiyê bigire û ya rasttir nikare rojnamevaniyê bike.

What this means is that the journalist cannot write news unsanctioned by the party, cannot criticize the party, and, more accurately, they cannot practice journalism.

Negative:

Replace the prefix **bi-** with **ne-** to obtain the negative form.

Examples:

Lê tiştek ta ku wek hewcedariyek pêwîst der**ne**keve holê, zêde rexbet nabîne.

However, as long as something does not appear as an essential necessity, it is not popular.

Ti [tu] kes jî nikare li dijî vê rewşê der**bi**keve.
No one can oppose this situation.

Civak gava zimanekî wek hewcedariyeke pêwîst **ne**bîne, ji bo hînbûnê zêde hewl nade xwe.

If society does not consider a language an essential necessity, it does not try hard to learn it.

Ez bi tirs bûm [*or ez tirsîm*] ku ez ji Amedê hez **ne**kim.
I was afraid that I wouldn't like Amed.

Kesê ku bi tirkî nizanibe, nikare bibe xwedî karekî, heke xwenda be nikare kariyer bike, nikare bibe rektor, dekan, endezyar, bijîşk, dadmend, mamoste, polis, heta nikare bibe dergevan jî.

A person who does not speak Turkish cannot find a job, [for example], if he or she is an educated person, he cannot make a career, cannot become a rector, a dean, an engineer, a doctor, a judge, a teacher or a policeman, in fact, he cannot even become a janitor.

Vê yekê kiriye ku nûçe gelek dirêj bin û **ne**yên xwendin.
This has caused the news to be very long and [therefore] not to be read.

a) Present Tense Optative Mood with *Bila* and *Ka*

bila, ka + subjunctive

Bila, ka: let me (let's), I want (I would like), I suggest

Depending on the context, **bila** and **ka** could mean either *let me/him/us etc.* or *I want or you suggest* as in the examples given below.

Grammar

Examples:

Bila xwendekar bixwînin.

Let the students study/I want the students to study/I suggest the students study.

Bila [ew] ji me re pirtûkan bîne.

I want him [or her] to bring books for us.

Bêdeng bin zarokino; **bila** Ferho dersa xwe ya malê çêbike.

Be quiet kids; let Ferho do his homework.

Ka em herin.

Let's go.

Ka em herine xwaringehê.

Let's go to a restaurant.

Ka ji wê ra jî [or jê ra jî] bibêje.

I would like you to tell her, too.

Bila qaweya min ne pir şîrîn be.

I do not want my coffee too sweet/My coffee should not be too sweet.

Ku îmkanên kopî kirinê hebin, wêneyên ku di çîrokê de ne kopî bike, bide şagirdan **bila** boyax bikin.

If there are opportunities for copying [lit. If copying is possible], copy the pictures that are in the story, give them to the children, and let them color them.

Hema **bila** navê wê muzîka [or mûzîka] Ciwan be.

Let's call it Ciwan's music.

Polat berdewam kir û got: "Her neteweyek dikare 5 navendên xwe yên PENê hebin; **bila** navendên PENê li her perçeyekî Kurdistanê û herweha li sirgûnê jî hebe."

Polat continued as follows, "Each nation can have 5 PEN centers. I suggest that there be [or let there be] PEN centers in each part of Kurdistan, as well as in exile."

b) The Use of the Subordinating Conjunction *da ku*

In Kurmanji, *da ku* is used to form a subordinating clause. It introduces the result of the situation that was mentioned in the main clause. The conjunction *da ku* corresponds to the English conjunctions "*so that*" and "*in order to/that*."

da ku + subjunctive mood.**Examples:**

Paltalk programeke berfireh ya galgalê ye, ku gelek milletên cîhanê ji xwe re bi kar tînin, **da ku** di riya wê re bigihêne hevdu û danûstandinê bi hev re **bikin**.

Paltalk is a widespread chat program that many people of the world use in order to get in touch and interact with each other.

Li vêderê ez careke din bangî hemû kesên ko berhemên li ser şewata sînema Amûdê li cem wan peyda dibin, an jî daxwaza wan û nivîsandinê heye dikim, bi min re têkilî deynin û wan berheman ji min re bişînin, **da ko**¹⁵ **bikaribim** projeya xwe bi awayekî hêja û serketî pêk bînim.

Here, once again I call on all those who have written anything on the burning of the Amud Cinema, or those who would like to write on this topic, to contact me, and send those works to me, so that I can carry out my project in a worthwhile and successful manner.

Dema malbatek jinekê ji welatê xwe ji kurê xwe re bîne, ew keç mecbûr dibe, ku 2 [du] salan bi mêrê xwe re biqedîne **da ku** bikaribe li Elmanyayê bimîne.

When a family brings a woman from their country for their son, she is forced to stay [lit. complete] two years with her husband so that she can [legally] stay in Germany.

Hinek caran me hinek berpîrsên kurd seet 3 yan 4-ê şevê ji xewê rakirine û pîrs ji wan kirine **da [ku]** em bizanin ka çi ye.

Sometimes we have awoken Kurdish authorities at three or four o'clock in the middle of the night and questioned them to find out what is what.

B. Future Tense

To form the future tense, place the future tense particle *ê*¹⁶ between the subject, which is always in the nominative case, and the present tense subjunctive verb. The stem for the present tense and for the future tense is the same; the only difference is that the prefix *bi-*, as in the subjunctive mood, will be used instead of the present tense indicative prefix *di-*. Suffix the same personal endings as in the present tense.

¹⁵ *ko* is a variant of *ku*

¹⁶ The future tense particle *ê* has the variant forms *dê* and *wê*, as is illustrated in the articles.

Grammar

Note that the subject and the verb must agree in person and number.

The formula for conjugating a verb in the future tense is:

Subject + *ê* (*dê*, *wê*) + present subjunctive form of the verb.

Examples:

meşîn *vi.*: to walk

stem: meş

Ez	ê bi-meş-im.	I am going to walk <i>or</i> I will walk.
Tu	ê bi-meş-î.	You are going to walk <i>or</i> you will walk.
Ew	ê bi-meş-e.	He/she is going to walk <i>or</i> he/she will walk.
Em	ê bi-meş-i.	We are going to walk <i>or</i> we will walk.
Hûn	ê bi-meş-in.	You (pl.) are going to walk <i>or</i> you will walk.
Ew	ê bi-meş-in.	They are going to walk <i>or</i> they will walk.

xwarin *vt.*: to eat

stem: xw

Ez	ê sêvekê bi-xw-im.	I am going to eat an apple <i>or</i> I will eat an apple.
Tu	ê sêvekê bi-xw-î.	You are going to eat an apple <i>or</i> you will eat an apple.
Ew	ê sêvekê bi-xw-e.	He/she is going to eat an apple <i>or</i> he/she will eat an apple.
Em	ê sêvekê bi-xw-in.	We are going to eat an apple <i>or</i> we will eat an apple.
Hûn	ê sêvekê bi-xw-in.	You (pl.) are going to eat an apple <i>or</i> you will eat an apple.
Ew	ê sêvekê bi-xw-in.	They are going to eat an apple <i>or</i> they will eat an apple.

Note: Sometimes the particle *ê* is attached to the subject pronouns (e.g., *ezê*, *tuê*, *ewê*).

Examples:

Ferho **ê** bimeşe.

Ferho is going to walk *or* Ferho will walk.

Berfin **dê** sêvekê bixwe.

Berfin will eat an apple.

Di paşerojê de **ezê** dîsan xwe nêzîkî wan bikim.

In the future, I will get close to them.

Ez **ê** dîsa Xecê ji xwe re bînim.

I will still get married to Khej.

Festîval **dê** di 12ê gulanê de ji Deriyê Çiyê heta Mizgefta Ofîsê bi meşekê dest pê bike.

The festival will begin on 12 May with a march from Deriyê Çiyê [Dağ Kapı-the Mountain Gate] to the Ofis Mosque.

Niha ezê di albûma xwe ya bê de, hema bibêje hemû stranan ji meqamê beyat hilbijêrim.

For my next album, I am going to select almost all my songs from the Beyat [melodic] register.

Dê di 16ê gulanê de bi seyran û şahiya firokeyan festîval dawî bibe.¹⁷

The festival will conclude on May 16th with a picnic and kite flying.

Yên din jî ji bo destpêkirinê **wê** peyderpey îzin bistînin.

One by one the others will get permission to start.

Çareseriya pirsgerêka kurd **dê** li hemû welatên ku kurd lê dijîn, bêyî ku sînor werin guherandin, li ser bingeha yekîtiya azad a demokratîk pêk were.

The solution to the Kurdish issue in all countries in which Kurds live will be made on the basis of a free, democratic union, without changing the borders.

Ez **ê** li gorî bîr û baweriya xwe başî û xerabiyên Paltalkê rêz bikim.

I will list the pros and cons of Paltalk from my point of view.

Zarok **dê** bi cilê xwe yên gelêrî beşdarî vê meşê bibin.

The children will participate in this walk wearing traditional outfits.

Di civîna çapemeniyê de, Aydar got ku beşê rêxistina nû yê leşkerî **dê** bimîne. KGK **dê** riya xweparastinê li pêşiya xwe vekirî bihêle.

At the press conference, Aydar said, "The military section of the new organization will remain. The KGK will keep the self-defense option available for itself."

Lê belê ez **ê** di nivîsa xwe de - wek ku min li jor behs kir - tenê li ser odeyên şevbuhêrk û galgalan rawestim.

But in my article, I will -as I mentioned above- just concentrate on traditional evening entertainment and chat rooms.

Kongreya Gel **wê** bi kêra sererastkirinên Emerîka yên li herêmê were.

The People's Congress will be useful for America's realignment in the region.

¹⁷ The future tense particle can come first in the sentence.

Grammar

Negative:

The negative form of the future tense is the same as the present tense. Thus, basically, omit the particle *ê* and replace the prefix *bi-* with *na-* to obtain the negative form.

Examples:

Ferho **nameşe**.

Ferho is not going to walk *or* Ferho will not walk.

Berfin sêvekê **naxwe**.

Berfin is not going to eat an apple *or* Berfin will not eat an apple.

Ez heta roja mirinê ji te dûr **nakevim**.

I will never leave you.

[lit. I will not leave you until the day of death].

However, although the standard is the form above, in some regions the prefix *bi-* is replaced with *ne-* without omitting the particle *ê* to obtain the negative form as in the examples below.

The formula is: *ê* + *ne-*

Ferho *ê* **nemeşe** = Ferho **nameşe**.

Ferho is not going to walk *or* Ferho will not walk.

Berfin *dê* sêvekê **nexwe** = Berfin sêvekê **naxwe**.

Berfin is not going to eat an apple *or* Berfin will not eat an apple.

Heta ko rojnameyek jiyana rojane ya pêşmergeyekî himberî civîneka siyasî ya Mesûd Barzaniyî giranbiha nebîne, **dê** rojnamevanî li Kurdistanê bi pêş **nekeve** û **dê** medya jî rola xwe ya ragihandinê **nelehîze**.

As long as a newspaper does not consider the everyday life of a peshmerga to be as valuable as one of Massoud Barzani's political meetings, then journalism in Kurdistan will fail to make progress, and the media will not fulfill their role of providing information.

Li gorî vê yekê, Muduriyeta Nifûsê **wê** serlêdanên ji bo navên kurdî, qebul **neke**.

The Public Registration Office, therefore, will not accept applications for Kurdish names.

PAST TENSES

In Kurdish, all past tenses are formed from the infinitive form of the verb. To obtain the past tense stem, remove the **-in** or just **-n** (if a vowel other than short **i** precedes the letter **n**) from the infinitive as demonstrated below.

Infinitive	Stem
bir in	bir
çû n	çû
anî n	anî
şûşt in	şûşt
meşî n	meşî
hat in	hat
xwar in	xwar
kir in	kir
kirî n	kirî
rabû n	rabû
firî n	firî
da n	da

The most important factor in the past tenses is whether the verb is transitive or intransitive.

An intransitive verb does not take a direct object. The subject of any intransitive verb in the past tense is in the nominative case, similar to the present and the future tenses.

A transitive verb, on the other hand, takes a direct object. With transitive verbs, there are two very important facts to be aware of in past tenses. The first is that the subject is always in the oblique case, and the direct object is in the nominative case. The second is that the verb must agree with the object, not with the subject. The verb will indicate whether the object is singular or plural. This is called **ergativity** or **ergative construction**. Historically, the ergative construction is similar to the passive voice; in the ergative, the subject becomes the agent of a transitive verb and the direct object becomes the grammatical subject. Therefore, in Kurmanji, “He bought a book” turns into “The book was bought by him.”

C. Simple Past Tense**1. Intransitive Verbs**

As mentioned above, an intransitive verb does not take a direct object. The subject must be in the nominative case and must agree with the verb in person and number. Furthermore, the personal endings are the same as those of the present and the future tenses, except that the third person singular does not require a personal ending.

Grammar

Infinitive	Stem		
girîn	girî	Ez girîm.	I cried.
çûn	çû	Tu çûyî.	You went (<i>or</i> you left).
hatin	hat	Ew hat.	He/she/it came.
bûn	bû	Em bûn.	We were/became.
rabûn	rabû	Hûn rabûn.	You (pl.) got up.
ketin	ket	Ew ketin.	They fell.
man	ma	Ez mam.	I stayed.

Full conjugation of the verbs **hatin** (to come) and **çûn** (to go) in the simple past tense follows:

hatin *vi.*: to come

stem: hat

Ez	hat- im .	I came.
Tu	hat- î .	You came.
Ew	hat.	He/she/it came.
Em	hat- in .	We came.
Hûn	hat- in .	You (pl.) came.
Ew	hat- in .	They came.
Ez	hatim malê.	I came home.
Tu	hatî malê.	You came home.
Ew	hat malê.	He/she/it came home.
Em	hatin malê.	We came home.
Hûn	hatin malê.	You (pl.) came home.
Ew	hatin malê.	They came home.

çûn *vi.*: to go

stem: çû

Ez	çû- m .	I went.
Tu	çû- yî .	You went.
Ew	çû.	He/she/it went.
Em	çû- n .	We went.
Hûn	çû- n .	You (pl.) went.
Ew	çû- n .	They went.
Ez	çûm dibistanê.	I went to school.
Tu	çûyî dibistanê.	You went to school.
Ew	çû dibistanê.	He/she/it went to school.
Em	çûn dibistanê.	We went to school.
Hûn	çûn dibistanê.	You (pl.) went to school.
Ew	çûn dibistanê.	They went to school.

Examples:

Ferho hat malê.
Ferho came home.

Berfin çû dibistanê.
Berfin went to school.

Bavê Xecê kurdekî dewlemend bû.
Khej's father was a rich Kurd.

Rojekê qîz, bûk û xortên êla Zilan top bûn û çûn bindarûkê.
One day, girls, brides, and boys of the Zilan tribe got together and went on a picnic.

Siyabend û Xec sê roj û sê şevan li wir bi hev şa bûn.
There Siyabend and Khej made love for three days and nights.

Fadia keçeke Êzîdî bû.
Fadia was a Yezidi girl.

Li Tîrkiye û bakurê Kurdistanê piştî salên 1990'î rojnamegeriya kurdi pêşket, dengê kurdan zêdetir derket.
After the 1990's, Kurdish journalism advanced in Turkey and Northern Kurdistan [Kurdistan of Turkey], [and] the voice of the Kurds became more prevalent.

Yekemîn doza ku di vê mijarê de hate vekirin, di meha Kanûna sala 2003an de li Colemêrgê bi encam bû.
The first case filed on this issue was concluded in 2003 in Hakkari.

Êdî zarokên kuçeyan bûn pirsgerêkeke civakî.
From then on, street children became a social problem.

Zarokên kuçeyan, di sala 1990'an de ketin rojeva Amedê.
In 1990, street children became a current issue [lit. entered the agenda] in Amed.

Ji nişka ve agirek bi firmeyê ket û 129 jin şewitîn û mirin.
Suddenly a fire broke out at the firm and 129 women burned up and died.

Ez hinekî li hêviyê mam.
I waited for a little bit.

Grammar

Kongreya Gelê Kurdistanê li ser rewşa Iraqê jî rawestiya.
The Kurdistan People's Congress also mentioned [focused on] the situation in [lit. of] Iraq.

Siyabend li pey gakûviyan ket û çû.
Siyabend set out after the deer.

Li ser albûma "Derya" em pêre peyivîn.
We talked to him about the album "Derya."

Negative:

The verb is made negative by prefixing the particle **ne-**.

Examples:

Ferho **nehat** malê.
Ferho did not come home.

Berfîn **neçû** dibistanê.
Berfin did not go to school.

Çawan **nebû** mirazê min û te?
How come our [mutual] wish did not come true?

Ji bo navên ku tê de tîpên "w, x, q, ê" hene destûr **nehat** dayin.
Names including the letters "w," "x," "q," and "ê" were not allowed [to be used].

2. Transitive Verbs

As far as the transitive verbs are concerned, be aware of two essential facts already mentioned above; First, as a rule of the ergative construction, the subject should always be in the oblique case while the direct object should always be in the nominative case. Second, the verb must agree with the object in person and number. As previously stated, in the ergative the subject becomes the agent of a transitive verb and the direct object becomes the grammatical subject. Therefore, in Kurmanji, "He bought a book," turns into "The book was bought by him."

Subject conjugation of the verb **kirîn** (to buy):

Min kirî	I bought	=	was bought by me.
Te kirî	You bought	=	was bought by you.
Wî/wê kirî	He/she bought	=	was bought by him <i>or</i> her.
Me kirî	We bought	=	was bought by us.
We kirî	You (pl.) bought	=	was bought by you.
Wan kirî	They bought	=	was bought by them.

Object conjugation of some verbs:

Infinitive	Stem				
dîtin	dît	We	ez	dîtim	You (pl.) saw me.
anîn	anî	Wan	tu	anî	They brought you.
kirîn	kirî	Min	ew	kirî	I bought it.
girtin	girt	Wi/wê	em	girtin	He/she/it caught us.
birin	bir	Min	hûn	birin	I took you (pl.).
vexwarin	vexwar	Te	ew	vexwarin	You drank them.

Full conjugation of the verbs **hiştin** and **birin**:

hiştin vt.: to leave, to allow
stem: hişt

Subject conjugation

Min	hişt.	I left.
Te	hişt.	You left.
Wi/wê	hişt.	He/she left.
Me	hişt.	We left.
We	hişt.	You (pl.) left.
Wan	hişt.	They left.

Object Conjugation

Te	ez	hiştim.	You left me.
Wan	tu	hiştî.	They left you.
Me	ew	hişt.	We left him/her/it.
We	em	hiştin.	You (pl.) left us.
Wi/wê	hûn	hiştin.	He/she/it left you.
Min	ew	hiştin.	I left them.

birin vt.: to take
stem: bir

Subject conjugation

Min	bir.	I took.
Te	bir.	You took.
Wi/wê	bir.	He/she took.
Me	bir.	We took.
We	bir.	You (pl.) took.
Wan	bir.	They took.

Grammar

Object Conjugation

Wan	ez	birim.	They	took me.
Me	tu	birî.	We	took you.
We	ew	bir.	You (pl.)	took him/her/it.
Te	em	birin.	You	took us.
Wî/wê	hûn	birin.	He/she/it	took you (pl.).
Min	ew	birin.	I	took them.

Examples:

Ferhoyî Berfîn bir?
Did Ferho take Berfîn?

Na. Berfînê Ferho bir.
No. Berfîn took Ferho.

Min li dêrî da.
I knocked on the door.

Partiya Kongreya Gelê Kurdistanê Abdullah Ocalan wekî Serokê Gelê Kurd hilbijart.
The Kurdistan People's Congress chose Abdullah Ocalan as the president of the Kurdish People.

Min her yek nîv mîtro, çar reng qûmaş kirîn.
I bought half a meter each of four colors of fabric.

Wî ez ji nivîsandina helbestê re germ kirim.
He excited my interest in writing poetry [lit: He warmed me to poetry].

Siyabend rabû ser xwe, [wî] şûr û mertalê xwe girêdan. [Wî] Tîr û kevanê xwe hildan.
Siyabend got up and put on his sword and shield. [He] picked up his bow and arrow.

Struyê xwe li Siyabend xist û [wî] ew avêt bin gelî.
[He] struck Siyabend with his antler and threw him down into the ravine.

Negative:

To make the verb negative add the prefix **ne-**.

Ferhoyî Berfîn **nebir**?
Didn't Ferho take Berfîn?

Na. Lê Berfînê jî Ferho **nebir**.
No. But Berfîn did not take Ferho either.

Min li Diyarbekirê helbestvaneke jin nedît.

I was unable to come across [lit. I did not find/see] a single female poet in Diyarbakir.

D. Past Progressive (Continuous) Tense

The past continuous tense expresses repeated or habitual action in the past. In Kurdish, the past progressive tense is formed by adding the continuous (continuative) prefix **di-** to the conjugated form of the verb in the past tense. For instance, while the simple past tense form of the verb **çûn** (to go) in the first-person singular is “**ez çûm**” (I went), the past continuous tense form of the same verb for the first singular person is “**ez diçûm**” (I was going or I used to go).

1. Intransitive Verbs

hatin *vi.*: to come

stem: **hat**

Ez	di-hat-im	I was coming.	<i>or</i>	I used to come.
Tu	di-hat-î	You were coming.	<i>or</i>	You used to come.
Ew	di-hat	He/she was coming.	<i>or</i>	He/she used to come.
Em	di-hat-in	We were coming.	<i>or</i>	We used to come.
Hûn	di-hat-in	You (pl.) were coming.	<i>or</i>	You (pl.) used to come.
Ew	di-hat-in	They were coming.	<i>or</i>	They used to come.

Ez	di-hat-im	malê.	I was coming home.
Tu	di-hat-î	malê.	You were coming home.
Ew	di-hat	malê.	He/she/it was coming home.
Em	di-hat-in	malê.	We were coming home.
Hûn	di-hat-in	malê.	You (pl.) were coming home.
Ew	di-hat-in	malê.	They were coming home.

çûn *vi.*: to go

stem: **çû**

Ez	di-çû-m	I was going.	<i>or</i>	I used to go.
Tu	di-çû-yî	You were going.	<i>or</i>	You used to go.
Ew	di-çû	He/she was going.	<i>or</i>	He/she used to go.
Em	di-çû-n	We were going.	<i>or</i>	We used to go.
Hûn	di-çû-n	You (pl.) were going.	<i>or</i>	You (pl.) used to go.
Ew	di-çû-n	They were going.	<i>or</i>	They used to go.

Ez	di-çû-m	dibistanê.	I was going to school.
Tu	di-çû-yî	dibistanê.	You were going to school.
Ew	di-çû	dibistanê.	He/she was going to school.
Em	di-çû-n	dibistanê.	We were going to school.
Hûn	di-çû-n	dibistanê.	You (pl.) were going to school.
Ew	di-çû-n	dibistanê.	They were going to school.

Grammar

Examples:

Ferho **dihat** malê.

Ferho was coming home. *or* Ferho used to come home.

Berfîn **diçû** dibistanê.

Berfîn was going to school. *or* Berfîn used to go to school.

Li ser çiyayê Sîpanê Xelatê xortekî nêçîrvan digeriya.

A young hunter was wandering on Sipane Xelate Mountain.

Xec digiriya.

Khej was weeping [Khej would weep].

Gelek kurên axayan, began û dewletiyên dihatin.

Many sons of aghas, chiefs, and wealthy families were coming.

Ji ber ku di albûmên te yê din de tembûra te derdiket¹⁸ pêş.

Because in your other albums you featured the tembur.

Du-se heb jî ji dûr ve li pey wan diçûn.

2 or 3 other [deer] were following them.

Di civata kurdan a gundan de, gava ku dibû êvar, hemû gundî li cihekî dicivayan.

In Kurdish village society when evening came, the entire village used to gather at a place.

2. Transitive Verbs

hiştin vt. : to leave

stem: hişt

Subject conjugation

Min	dihişt	I was leaving.	<i>or</i>	I used to leave/would leave.
Te	dihişt	You were leaving.	<i>or</i>	You used to leave/would leave.
Wî/wê	dihişt	He/she was leaving	<i>or</i>	He/she used to leave/would leave.
Me	dihişt	We were leaving.	<i>or</i>	We used to leave/would leave.
We	dihişt	You (pl.) were leaving.	<i>or</i>	You (pl.) used to leave/would leave.
Wan	dihişt	They were leaving.	<i>or</i>	They used to leave/would leave.

¹⁸ In compound verbs, the past continuous indicative prefix di- is put between the preverb and the stem of the verb as in the present tense.

Object conjugation

Te	ez	di-hîşt-im.	You were leaving me.
Wan	tu	di-hîşt-î.	They were leaving you.
Me	ew	di-hîşt.	We were leaving him/her/it.
We	em	di-hîşt-in.	You (pl.) were leaving us.
Wî/wê	hûn	di-hîşt-in.	He/she/it was leaving you (pl.).
Min	ew	di-hîşt-in.	I was leaving them.

birin *v.t.*: to take
stem: bir

Subject conjugation

Min	dibir	I was taking	<i>or</i>	I used to take/I would take
Te	dibir	You were taking	<i>or</i>	You used to take/You would take.
Wî/wê	dibir	He/she was taking	<i>or</i>	He/she used to take/He-she would take.
Me	dibir	We were taking	<i>or</i>	We used to take/We would take.
We	dibir	You (pl.) were taking	<i>or</i>	You (pl.) used to take/You (pl.) would take.
Wan	dibir	They were taking	<i>or</i>	They used to take/They would take.

Object conjugation

Wan	ez	di-bir-im.	They were taking me.
Me	tu	di-bir-î.	We were taking you.
We	ew	di-bir.	You (pl.) were taking him/her/it.
Te	em	di-bir-in.	You were taking us.
Min	hûn	di-bir-in.	I was taking you (pl.).
Wî/wê	ew	di-bir-in.	He/she was taking them.

Examples:

Ferhoyî Berfîn li dibistanê dihişt.
 Ferho was leaving Berfin at school.

Berfînê Ferho dibir malê.
 Berfin was taking Ferho home.

Me bi hev re helbest dixwendin. [*helbest* is plural]
 We used to read poems together.

[Wan] bi hev re henek dikirin. [*henek* is plural]
 They were joking with each other.

Grammar

Min carcaran sirûşa xwe ji van qesîdeyan distand.
Sometimes I would get my inspiration from these qasidas (poems).

[Wan] di rêxistinê de sondek jî dixwar. Ji bo wê destên xwe dadianîn ser ala kurdî û çekekê.

In the organization, they took [they were taking] an oath, as well. To do this they would place their hand upon the Kurdish flag and a weapon.

Her kes berê xwe dida van odeyan û bi rêz beşdarî wan civînan dibû.
Everyone would head to these rooms and participate respectfully in those meetings.

Negative:

The negative is formed by *adding* the prefix **ne-** to the prefix **di-**.

Examples:

Ferho **nedihat** malê.

Ferho was not coming home.

Berfinê Ferho **nedibir** dibistanê.

Berfin was not taking Ferho to school. *or* Berfin did not take Ferho to school.

Lê Xecê ew qebûl **nedikirin**.

But Khej would not accept them. *or* But Khej did not accept them.
[regularly, repeatedly]

Malbata min laşê keça min **nedixwest**.

My family did not want [lit: was not wanting] my daughter's corpse.

3. Past Progressive Tense to Convey Past Perfect Progressive Meaning

This tense indicates the duration of an action or activity that was continuing in the past before another action or activity began in the past.

To form this tense, conjugate the verb in the past progressive tense and use time words **ev ... bû** (*singular*)/ **ev bûn** (*plural*)/ that means "for," or **ji ... [ve] de** that means "since," or **tim** that means "always," to render the meaning that the action was in progress before another action.

Note that as in the present perfect progressive tense, the past perfect progressive is also the combination of a tense and the time words.

For: ev ... bû/bûn

Since: ji ... [ve] de

Always: tim

Examples:

Berfinê projeya xwe axir par xilas kir. Ev pênc sal bûn ku ew li ser vê projeyê dixebitî.

Berfin finally finished her project last year. She had been working on this project for five years.

Berfinê projeya xwe par xilas kir. Ji sala 2000-ê ve ew li ser vê projeyê dixebitî.

Berfin finished her project last year. She had been working on this project since 2000.

Dihî hevaleke min ji Ewropayê vegehiya. Ev salek bû ew li wê derê dijîya.

Yesterday a friend of mine returned from Europe. She had been living there for a year.

Dihî hevaleke min ji Ewropayê vegehiya. Ji sala 2004-an ve ew li wê derê dijîya.

Yesterday a friend of mine came from Europe. She had been living there since 2004.

Wexta ku xwe gihand bajêr ev neh saet bûn ku ew rê diçû.

When he arrived in the city, he had been traveling for nine hours.

Binevş pêrêr şehîd bû. Ev pênc sal bûn ku ew li serê çiyayên Kurdistanê şer dikir.

Binevş was martyred last year. She had been fighting in the mountains of Kurdistan for five years.

Ji zaroktiya min de, Amed tim jî min re xewnek bû.

Ever since my childhood, Amed had always been a dream for me.

Negative:

The negative is formed by adding the prefix *ne-* to the prefix *di-*.

Examples:

Min dihi jî nûve dest bi karê xwe kir. Ji ber ku nexweş bûm ev du hefte bûn ku ez nedixebitîm.

Yesterday I returned to my job. I had not been working for two weeks because I was sick.

Hefteya çûyî Berfinê nan pijand, ji meha çûyî ve li malê nan nedipijand.

Last week Berfin cooked. She had not been cooking at home since last month.

Grammar

E. Present Perfect Tense

The present perfect tense expresses an event or an action that happened before the present at an unspecified time in the past.

To conjugate a verb in this tense simply take the verb stem of the past tense and attach the appropriate personal ending *me, yî, ye, ne* (or *ime, iyî, iye, ine* if the stem ends in a consonant).

Adverbs such as *hêj* (yet), *qet* (never or ever), and *hêja* (just) often accompany this tense.

1. Intransitive Verbs

xebitîn vi.: to work

stem: xebitî

Ez	gelek xebitî- me .	I have worked hard.
Tu	gelek xebitî- yî .	You have worked hard.
Ew	gelek xebitî- ye .	He/she/it has worked hard.
Em	gelek xebitî- ne .	We have worked hard.
Hûn	gelek xebitî- ne .	You (pl.) have worked hard.
Ew	gelek xebitî- ne .	They have worked hard.

ketin vi.: to fall

stem: ket

Ez	ji hespê xwe ket- ime .	I have fallen from my horse.
Tu	ji hespê xwe ket- iyî .	You have fallen from your horse.
Ew	ji hespê xwe ket- iye .	He/she has fallen from his/her horse.
Em	ji hespê xwe ket- ine .	We have fallen from our horse.
Hûn	ji hespê xwe ket- ine .	You (pl.) have fallen from your horse.
Ew	ji hespê xwe ket- ine .	They have fallen from their horse.

Examples:

Ferho gelek xebitîye.
Ferho has worked hard.

Berfin ji hespê xwe ketiye.
Berfin has fallen from her horse.

Ango ‘Paltalk’ li ba hin kesan ketiye dewsa telefon, faks û nameyan.
That is to say, pal talk for some people has taken the place of the telephone, fax, and letters.

Ew cara pêşî ji bo Sêyemîn Festîvala Çand û Hunera Kurdî çûye Amedê.
She went [has gone] to Amed for the first time for the Third Kurdish Culture and Art Festival.

Lê pijîşkan eşkere kir, ku kêr bi xurtî ketiye canê Fadiayê.
However, doctors clarified that Fadia's body has been stabbed forcefully.
[lit. However, doctors clarified that the knife has forcefully entered Fadia's body].

Piraniya van kesan musulman in û ji welatên mîna Tîrkiye, Kosovo û Mexribê (Marokko) hatine.
The majority of these people are Muslims and have come from countries such as Turkey, Kosovo, and Morocco.

Lê belê bi saya serê zanîn û pêşketinê ev cîhana me gelekî biçûk bûye.
However, thanks to knowledge and progress, this world of ours has become so small.

[Ew] bûne mijara roman û helbestan jî.
They have become the subject of novels and poems, as well.

Ev pirsgirêk, pêşî li welatên Latîn Amerîkayê [Amerîkaya Latînî] derketîye holê.
This problem [has] emerged for the first time in Latin American countries.

Negative:

Simply add the negative prefix **ne-** to the verb.

Examples:

Ferho gelek **nexebitîye**.
Ferho has not worked hard.

Berfin ji hespê xwe **neketiye**.
Berfin has not fallen from her horse.

Rojnamevanê kurd hêj fêrî pirsîrînê **nebûye**.
The Kurdish journalist has not yet learned to ask [real] questions.

Di dîwarên qesrê de hunera çînî **nehatiye** bikaranîn.
The porcelain art [of tiling (tiles)] has not been used on the walls of the palace.

Grammar

Li Sûryayê asîmîlekirin **neketiye** nav malan.
In Syria, assimilation has not reached into homes.

Ji ber ku edîtor [redaktor] jî ne edîtokekî/e [redaktor] baş e, nikariye bi vê nûçeyê bilîze, tiştên ku divê jê bêne avêtin **neavêtine**, tiştên ku dubare ne jê der**nexistine** û bi vî awayî nûçe hatiye weşandin.

Because the editor is not a good one, he or she can't edit [lit: play on] this article; things that should be thrown out have not been thrown out, things that are repeated haven't been removed, and the news has been published without editing [lit. in this way].

2. Transitive Verbs

hiştin vt.: to leave

stem: **hişt**

Subject conjugation

Min	hiştiye.	I have left.
Te	hiştiye.	You have left.
Wî/wê	hiştiye.	He/she has left.
Me	hiştiye.	We have left.
We	hiştiye.	You (pl.) have left.
Wan	hiştiye.	They have left.

Object conjugation

Te	ez	hişt-ime.	You have left me.
Wan	tu	hişt-iyî.	They have left you.
Me	ew	hişt-îye.	We have left him/her/it.
We	em	hişt-ine.	You (pl.) have left us.
Wî/wê	hûn	hişt-ine.	He/she/it has left you (pl.).
Min	ew	hiştine.	I have left them.

girtin vt.: to catch, to take

stem: **girt**

Subject conjugation

Min	girtiye.	I have caught/taken.
Te	girtiye.	You have caught/taken.
Wî/wê	girtiye.	He/she has caught /taken.
Me	girtiye.	We have caught/taken.
We	girtiye.	You (pl.) have caught/taken.
Wan	girtiye.	They have caught/taken.

Object conjugation

Wan	ez	girt-ime.	They have caught me.
Me	tu	girt-iyî.	We have caught you.
We	ew	girt-îye.	You (pl.) have caught him/her/it.
Te	em	girt-ine.	You have caught us.
Wî/wê	hûn	girt-ine.	He/she has caught you (pl.).
Min	ew	girt-ine.	I have caught them.

Examples:

Ferhoyî Berfîn hiştiye.
 Ferho has left Berfîn (behind).

Berfinê Ferho girtiye.
 Berfin has caught Ferho.

Min tê de [di albumê de] bi temamî mûzîka modern bi kar anîye.
 I have used modern music for the entire [album].

Seyda got ku wêjeya kurdî herî zêde ji asîmîlekirinê derbe xwariye.
 Seyda asserted that Kurdish literature has received its biggest blow from assimilation.

Wan jî alek an jî li şûna alê sembolek bi kar anîye.
 They have also used a flag or a symbol that stands for it.

Li gor agahiyên ku me ji rayedarên Şaredariya Sûrê ya Amedê girtine...
 According to information that we have received from the officials of Amed's Sur Municipality...

Ji %31'ê [ji sedî sî û yek'ê] wan, beriya heşt saliya xwe dest bi xebatê kiriye.
 31% of them have started to work before the age of 8.

Herweha mamoste Torî Bamerd, bi şagirdan re, li ser girîngiya zimanê zikmakî û daxwaz û pêşniyarên wan yên ji bo baştirkirina perwerdeya kurdî hevpeyivîn kiriye.
 Additionally, teacher Tori Bamerd has had an interview with his students on the importance of the native language and their requests and suggestions for the improvement of Kurdish education.

Di navbera Navenda PENa Kurd a Elmanyayê û Komeleya PENa Kurd a Amedê de şerekî rêxistinî dest pê kiriye.
 An organizational argument has flared up between the PEN Kurdish Center in Germany and the PEN Kurdish Association in Amed.

Grammar

Negative:

By adding the prefix **ne-** the negative form can be obtained.

Examples:

Ferhoyî Berfîn li dû xwe **nehiştiye**.

Ferho has not left Berfin behind.

Berfinê Ferho **negirtiye**.

Berfin has not caught Ferho.

3. Present Perfect Tense to Convey Present Perfect Progressive

Meaning

As we saw, the present perfect progressive tense refers to the duration of an action that began in the past and continues in to the present. In addition to its use in the present tense, it is possible to form this tense with the combination of the present perfect tense along with such time words as **since** and **for** as demonstrated in examples below.

Care should be taken to determine whether the verb is transitive or intransitive.

since: ji ... (vir) de *or* ji ... ve

for: ev ... e/in (ku) *or* ev serê ... e/in (ku)

Examples:

Ev du saet **in (ku)** ez li benda te **mame**.

I have been waiting for you for two hours.

Ji îlonê **ve** Ferhoyî dersên kurdî **wergirtine**.

Ferho has been taking Kurdish lessons since September.

Lê ew kurdên ku **ev serê** 6-7 hezar salan **in** ku li Kurdistanê dijîn, bêgûman wan jî gelek dewlet û îmaret **ava kirine**.

But those Kurds who have lived in Kurdistan for 6-7 thousand years have of course built many states and establishments.

Ev demeke dirêj **e (ku)** em li Xaneqînê jiyane.

We have been living in Xaneqin for a long time.

Negative:

Attach the negative prefix **ne-** to the verb.

Examples:

Ev heft meh in (ku) Ferho dersên inglîzî **werne**girtine.

Ferho has not been taking English lessons for seven months.

Ji çarşemê (vir) de me ew **nedîtine**.

We have not been seeing (have not seen) them since Wednesday.

F. Past Perfect Tense

The past perfect tense expresses an event or action that was completed before another event or action in the past. The conjugation of a verb in the past perfect bears comparison with the present perfect tense; the same stem is used to form both tenses. The only difference is that for the personal ending, the auxiliary verb **bûn** is required with its simple past tense conjugation.

Put the short **i** between the past stem ending in a consonant and the personal ending, e.g., **girt-i-bû**, but **çû-bû**.

The conjugation of the verb **bûn** in the simple past tense provides the personal endings for the past perfect tense. Here is the full conjugation of the auxiliary verb **bûn** in the simple past tense.

bûn *vi.*: to be

stem: **bû**

Ez	bûm
Tu	bûyî
Ew	bû
Em	bûn
Hûn	bûn
Ew	bûn

1. Intransitive Verbs

çûn *vi.*: to go

stem: **çû**

Ez	çû-bûm.	I had gone.
Tu	çû-bûyî.	You had gone.
Ew	çû-bû.	He/she/it had gone.
Em	çû-bûn.	We had gone.
Hûn	çû-bûn.	You (pl.) had gone.
Ew	çû-bûn.	They had gone.

ketin *vi.*: to fall

stem: **ket**

Ez	ket-i-bûm.	I had fallen.
Tu	ket-i-bûyî.	You had fallen.
Ew	ket-i-bû.	He/she/it had fallen.
Em	ket-i-bûn.	We had fallen.
Hûn	ket-i-bûn.	You (pl.) had fallen.
Ew	ket-i-bûn.	They had fallen.

Grammar

Examples:

Wexta ku Ferho hat, Berfîn çûbû.
By the time Ferho came, Berfîn had (already) left/gone.

Gava ku Ferho û Berfîn hatin malê, diz revîbû.
By the time Ferho and Berfîn arrived home, the thief had fled.

Enstîtuyê, ji bo perwerdehiya zimanê kurdî, pirtûka bi navê “Kurdiya Nûjen,” ku salên borî hatibû çap kirin, jinûve di ber çavan re derbas kir.
For the sake of Kurdish language education, the Institute has revised the book *Kurdiya Nûjen* [Modern Kurdish], which had been published some years ago [lit. in past years].

Gelek kesên li dijî giştînameyê derketin, ji bo ku navên xwe bi navên kurdî yên ev tîp di nav de ne biguherin, serî li dadgehê dabû.
Many people who rejected the circular had gone to court to change their names to names containing these letters.

Serokê berê yê Komeleya Mafê Mirovan a Colemêrgê Naîf Kayacan ji bo ku navê xwe bike ‘Xemgîn’ doz vekiribû.
Naif Kayacan, the former president of the Hakkari Human Rights Association, had filed a case to change his name to Xemgin.

Negative:

By adding the prefix *ne-* the negative form is obtained.

Examples:

Wexta ku Ferho hat, Berfîn hêj *ne*çûbû.
By the time Ferho came, Berfîn had not yet left/gone.

Gava ku Ferho û Berfîn hatin malê, diz hêj *ne*revîbû.
When Ferho and Berfîn arrived home, the thief had not yet fled.

2. Transitive Verbs

dîtin vt.: to see, find

stem: *dît*

Subject conjugation

Min	dît-i- bû .	I had seen/found.
Te	dît-i- bû .	You had seen/found.
Wî/wê	dît-i- bû .	He/she had seen/found.
Me	dît-i- bû .	We had seen/found.
We	dît-i- bû .	You (pl.) had seen/found.
Wan	dît-i- bû .	They had seen/found.

Object conjugation

Wan	ez	dît-i-bûm.	They had seen me.
Me	tu	dît-i-bûyî.	We had seen you.
We	ew	dît-i-bû.	You (pl.) had seen him/her/it.
Te	em	dît-i-bûn.	You had seen us.
Wî/wê	hûn	dît-i-bûn.	He/she/it had seen you (pl.).
Min	ew	dît-i-bûn.	I had seen them.

hiştin vt. : to leave**stem: hişt****Subject conjugation**

Min	hişt-i-bû.	I had left.
Te	hişt-i-bû.	You had left.
Wî/wê	hişt-i-bû.	He/she had left.
Me	hişt-i-bû.	We had left.
We	hişt-i-bû.	You (pl.) had left.
Wan	hişt-i-bû.	They had left.

Object conjugation

We	ez	hişt-i-bûm.	You (pl.) had left me.
Wan	tu	hişt-i-bûyî.	They had left you.
Min	ew	hişt-i-bû.	I had left him/her/it.
Wî/wê	em	hişt-i-bûn.	He/she/it had left us.
Me	hûn	hişt-i-bûn.	We had left you (pl.).
Te	ew	hişt-i-bûn.	You had left them.

Examples:

Ferhoyî çanteyê xwe li malê

hiştibû.

Ferho had left his bag at home.

Ferhoyî Berfîn vexwend sînemayê lê Berfînê ew film dîtibû.

Ferho invited Berfîn to the theatre, but Berfîn had already seen that movie.

Hikûmeta Cumhurîyeta Mahabadê Ala Kurdistanê ya ku di 1920'an de ji alî[yê] Teşkilatî İctîmaîye Cemîyetîyê ve hatibû tesbît kirin, girt.

The Government of The Republic of Mahabad adopted the Kurdish flag which had been sanctioned by the Kurdish Social Organization in 1920.

Ji %79'ê [ji sedî heftê û nehê] van zarokan, ji herêma çolterê koç kiribû.

79% of these children had migrated from the rural regions.

Grammar

Negative:

By adding the prefix **ne-**, the negative form is obtained.

Examples:

Ferhoyî çanteyê xwe li malê

nehiştibû.

Ferho had not left his bag at home.

Ferhoyî Berfîn vexwend sînemayê ji ber ku Berfînê jî hêj ew film

nedîtibû.

Ferho invited Berfîn to the theatre because Berfîn had not seen that movie either.

Ji ber ku Ferhoyî dersa xwe ya malê çênekiribû, Berfîn aciz bû.

Because Ferho had not done his homework, Berfîn got angry.

VII. THE PASSIVE VOICE

In the passive structure, the object of an action becomes the subject of the passive verb. The subject of the verb does not perform the action expressed by the verb, but, rather, it is acted upon.

For example, in the sentence “She was elected,” the verb **was elected** is in the passive voice.

To form the passive voice in Kurmanji Kurdish, a verb and an auxiliary verb are needed. While the finite verb appears in its infinitive form, the auxiliary verb **hatin** is conjugated in the appropriate verb tense.

It is important to note that only transitive verbs can be used: intransitive verbs are not made passive.

Another important characteristic of the passive voice is that the subject of an active verb becomes the agent of a passive verb. A noun that tells who performed the action (the agent) is followed by a phrase introduced by the preposition **by**. Without **by**, who performed the action is unknown or not stated. The equivalent of the preposition **by** in Kurmanji is **ji aliyê ... ve**.

The formula for the passive voice is:

hatin + (infinitive of a transitive verb)

Hatin is conjugated according to the appropriate tense and person.

A. Passive Present Tense

Given below is the conjugation of the verb *hatin* in the present tense.

Ez	têm
Tu	têyî
Ew	tê
Em	tên
Hûn	tên
Ew	tên ¹⁹

Example:**şêlandin vt.: to rob**

Ez	têm şandin.	I am (being) sent.
Tu	têyî şandin.	You are (being) sent.
Ew	tê şandin.	He/she is (being) sent.
Em	tên şandin.	We are (being) sent.
Hûn	tên şandin.	You (pl.) are (being) sent.
Ew	tên şandin.	They are (being) sent.

Name *ji aliyê wî* ve tê şandin.
The letter is sent *by him*.

Av *ji aliyê me* ve tê şandin.
The wather is sent *by us*.

Pare *ji aliyê wan* ve tê şandin.
The money is sent *by them*.

Em *ji aliyê wî* ve tên şandin.
We are sent *by him*.

Examples:

Ferho *ji aliyê Berfînê* ve tê parastin.
Ferho is (being) protected *by Berfîn*.

¹⁹ In the Northern dialect, the shortened form above is used. However, in Behdînan, the original form of the verb is still in use: ez dihêm/tu dihêyî/ew dihê[t]/em dihêyn/hûn dihên/ew dihên.

Grammar

Berfîn *ji aliyê Ferhoyî* ve tê parastin.
Berfîn is (being) protected *by Ferho*.

Lê tevî vê rastiyê, zimanê kurdî *ji aliyê kurdan* ve tê hez kirin.
However, in spite of this fact, Kurds love their language [lit: Kurdish is loved *by the Kurds*].

Ala kurdan a ku îro tê bikaranîn...
The Kurdish flag that is used [*or* in use] today...

Heger berjewendiyên xelkê li dijî yên partiyê bin, xeta partiyê têt [*or* têt] parastin.
If the interests of the people run counter to those of the party, the party's interests are [lit. the party's line is] protected.

Li Elmanyayê, her sal bi hezaran keç - û di nav wan de jî keçên kurd - bi zorê têne²⁰ zewicandin.
In Germany, every year thousands of girls -and among them Kurdish girls- are being forced into marriage.

Niha li başûrê Kurdistanê her du alfabe jî têne bikaranîn.
Both alphabets are currently being used in Southern Kurdistan [Iraqi Kurdistan].

Ger mêrê êzîdî jineke ne êzîdî ji xwe re bîne, ew ji ola êzîdî tê avêtin û kêr caran tê kuştin.
If a Yezidi man marries a non-Yezidi girl, he is kicked out of the Yezidi religion and, in rare cases, is killed.

Di 12-16'ê gulanê de li Amedê çaremîn festîvala zarokan tê lidarxistin.
On the 12-16 May, the fourth children's festival is being organized in Amed.

Ders rojên çarşemê tên dayîn.
Classes are held [lit. are given] on Wednesdays.

Negative:

To form the negative, replace the present indicative prefix *dî-* with the negative prefix *na-* on the auxiliary verb *hatin*.

Examples:

Ferho *ji aliyê Berfînê* ve **na**yê [*or nahê*] şêlandin.
Ferho is not robbed *by Berfîn*.

²⁰ In some regions, an optional *-e* can be attached to the verb *hatin*.

Berfîn *ji aliyê Ferhoyî ve* **nayê** şêlandin.
Berfîn is not robbed *by Ferho*.

Li Sûryayê helbestên kurdî ji ber tunebûna weşanxane û pirtûkxaneyan **nayên** xwendin.
In Syria, Kurdish poetry is not being read because of the lack of both publishers and bookstores.

Ji ber vê yekê jî rûpelên weşanên me baş **nayên** saz kirin.
For this reason, the pages of our publications are not well formatted.

B. Passive Future Tense

Ez	ê bêm
Tu	ê bêyî
Ew	ê bê
Em	ê bên
Hûn	ê bên
Ew	ê bên ²¹

The verb **werîn** also means “to come,” but this irregular verb does not have a present or past indicative. **Werîn** can be used only in the subjunctive.

Ez	ê werim
Tu	ê werî
Ew	ê were
Em	ê werin
Hûn	ê werin
Ew	ê werin

vexwendin *vt.*: to invite

Ez	ê bêm/werim vexwendin.	I will be invited.
Tu	ê bêyî/werî vexwendin.	You will be invited.
Ew	ê bê/were vexwendin.	He/she will be invited.
Em	ê bên/werin vexwendin.	We will be invited.
Hûn	ê bên/werin vexwendin.	You (pl.) will be invited.
Ew	ê bên/werin vexwendin.	They will be invited.

Examples:

Ez *ê ji aliyê hevalên xwe ve* bêm vexwendin.
I will be invited *by my friends*.

²¹ In the Northern dialect, the shortened form above is commonly used. However, in Behdînan, the original form of the verb is still in use: ez bihêm/tu bihêyî/ew bihê[t]/em bihên/hûn bihên/ew bihên.

Grammar

Tu ê *ji aliyê hevalên xwe ve bêyî* vexwendin.
You will be invited *by your friends*.

Ew ê *ji aliyê hevalên xwe ve bê* vexwendin.
He/she will be invited *by his/her friends*.

Em ê *ji aliyê hevalên xwe ve bên* vexwendin.
We will be invited *by our friends*.

Hûn ê *ji aliyê hevalên xwe ve bên* vexwendin.
You (pl.) will be invited *by your friends*.

Ew ê *ji aliyê hevalên xwe ve bên* vexwendin.
They will be invited *by their friends*.

Examples:

Berfîn ê *ji aliyê Ferhoyî ve bê* vexwendin.
Berfîn will be invited *by Ferho*.

Ferho ê *ji aliyê Berfînê ve bê* vexwendin.
Ferho will be invited *by Berfîn*.

Zarokên ku ji bajar û welatên din tên Amedê dê li malan, li ba hevsaliyên xwe bên bicîh kirin ku hevûdu nas bikin û hîni kûltûra hev bibin.

The children who come to Amed from other cities and countries will be put up in homes with someone of their own age so that they can get to know each other and learn each other's cultures.

Bi hezaran pirtûkên zarokan yê bi kurdî ku *ji aliyê Weqfa Kultura Kurdî li Stockholmê* û bi alîkariya madî ya dewleta Swêdê *ve* hatine çap kirin jî dê di festîvalê de belav bên kirin.

Thousands of Kurdish children's books that were published *by The Kurdish Cultural Foundation in Stockholm* with financial assistance from the Swedish Government will be handed out for free at the festival.

Di dema festîvalê de, dê li bajêr, li gelek cihan kon bên vekirin. Di van konan de dê filmên zarokan, şano û govendên gelêrî bên pêşkêş kirin. Dê di kargehan (atolye) de xebatên wek çêkirina wêne, peyker, lîstok, mask, mûzîk, çap, boyaxkirina xwezayî bên li darxistin.

Tents will be set up in many places in the city during the festival. Children's movies, plays, and folk dances will be presented in these tents. In these workshops, activities like painting, sculpture, games, mask-making, music, printing, and coloring will be offered.

Piraniya van konan dê li taxên qeraxa bajar bên ava kirin ku zarokên wan taxan yê ji malbatên xizan bikaribin beşdar bibin.

Most of these tents will be set up in outlying neighborhoods so that children from poor families who live in these neighborhoods can participate.

Negative:

As previously mentioned, the standard future negative is identical with the present tense negative. The same rule is true of the negative passive future tense. Accordingly, by replacing the subjunctive prefix *bi-* with the prefix *na-*, the negative form can be obtained.

Examples:

Berfin ji aliyê Ferhoyê ve **na**[h]ê/**na**[y]ê vexwendin.
Berfin will not be invited by Ferho.

Ferho ji aliyê Berfinê ve **na**[h]ê/**na**[y]ê vexwendin.
Ferho will not be invited by Berfin.

Substandard:

Li gorî biryara Dadgeha Hiqûqê ya Esliyê ya Colemêrgê, navên kurdî yê tê de tîpên “w”, “x”, “q” û “ê” hebin, **wê** neyên qebûlkin.

According to a decision by the Jolemerg Court of First Instance Kurdish names containing the letters “w,” “x,” “q,” and “ê” are unacceptable [lit. will not be accepted].

C. Passive Simple Past Tense

Ez	hatim
Tu	hatî
Ew	hat
Em	hatin
Hûn	hatin
Ew	hatin

Example:

hilbijartin *vt.*: to select, to elect

Ez	hatim	hilbijartin.	I was elected.
Tu	hatî	hilbijartin.	You were elected.
Ew	hat	hilbijartin.	He/she was elected.
Em	hatin	hilbijartin.	We were elected.
Hûn	hatin	hilbijartin.	You (pl.) were elected.
Ew	hatin	hilbijartin.	They were elected.

Ez *ji aliyê cîranan* ve hatim hilbijartin.
I was elected *by the neighbors*.

Grammar

Tu *ji aliyê cîranan ve hatî hilbijartin.*
You were elected *by the neighbors.*

Ew *ji aliyê cîranan ve hat hilbijartin.*
He/she was elected *by the neighbors.*

Em *ji aliyê cîranan ve hatin hilbijartin.*
We were elected *by the neighbors.*

Hûn *ji aliyê cîranan ve hatin hilbijartin.*
You (pl.) were elected *by the neighbors.*

Ew *ji aliyê cîranan ve hatin hilbijartin.*
They were elected *by the neighbors.*

Examples:

Berfîn *ji aliyê Ferhoyî ve hat hilbijartin.*
Berfin was selected *by Ferho.*

Ferho *ji aliyê Berfînê ve hat hilbijartin.*
Ferho was selected *by Berfin.*

Rengîn Muhammed û Osman Ocalan *jî wekî alîkarên serokê giştî hatin hilbijartin.*
Rengin Muhammed and Osman Ocalan were elected as assistants to the [general] leader.

Fadia 21-salî bû, dema ku di 3'yê çiriya paşin ya 2000î de li bajarê Elmanî Celleyê *ji aliyê birayê xwê Rudank ve hate kuştin.*
Fadia was 21 years old on November 3, 2003 when she was killed *by her brother Rudank* in the German city of Celle.

Hevgotin, *ji aliyê Hindekarê Beşa Psîkiyatriyê ya Fakulteya Tîbê ya Zanîngeha Dicle Prof. Dr. Remzî Oto ve hate pêşkêş kirin.*
The seminar was presented *by Prof. Dr. Remzi Oto*, a lecturer at Dicle University, in the Psychiatric Division of the Medical Faculty.

Yekem car di sala 1921'ê de li Kopenhagînê di konferanseke jinên sosyalîst de 8ê adarê weke roja jinên cîhanê hate binav kirin.
The first time that the 8th of March was named as World Women's Day was at a Socialist Women's conference in Copenhagen in 1921.

Di van qursan de bi sedan mamoste hatin perwerde kirin.
Hundreds of teachers were educated in these courses.

Di civîna çapemeniyê de, ya ku îro li gundekî Başûrê Kurdistanê hate lidarxistin û *ji aliyê televîzyona erebî El-Cezîre ve* bi şêweyekî zindî hate pêşkêş kirin...

At the press conference, which was held today in a village in Southern Kurdistan [Iraqi Kurdistan] and broadcast live *by Arabic TV Al Jazeera*,...

Negative:

To form the negative, add the prefix **ne-** to the verb.

Examples:

Berfin *ji aliyê Ferhoyî ve* **nehat** hilbijartin.

Berfin was not selected *by Ferho*.

Ferho *ji aliyê Berfînê ve* **nehat** hilbijartin.

Ferho was not selected *by Berfin*.

Ji xwe bi ya min, herdu kasetên dawî jî hem di warê hunerî de, hem jî di warê teknîkî de li Tirkîyeyê **nehatin** ecibandin.

But, in any case, in my opinion, the last two cassettes were not really liked in Turkey for both artistic and technical reasons.

D. Passive Past Progressive Tense

Ez	dihatim
Tu	dihatî
Ew	dihat
Em	dihatin
Hûn	dihatin
Ew	dihatin

perwerde kirin vt.: to educate

Ez	dihatim	perwerde kirin.	I was being educated.
Tu	dihatî	perwerde kirin.	You were being educated.
Ew	dihat	perwerde kirin.	He/she was being educated.
Em	dihatin	perwerde kirin.	We were being educated.
Hûn	dihatin	perwerde kirin.	You (pl.) were being educated.
Ew	dihatin	perwerde kirin.	They were being educated.

Examples:

Ez *ji aliyê mamostayê ve* dihatim pewerde kirin.

I was being educated *by the (female) teacher*.

Tu *ji aliyê mamostayê ve* dihatî perwerde kirin.

You were being educated *by the (female) teacher*.

Grammar

Ew *ji aliyê mamostayê ve dihatin perwerde kirin.*
He/she was being educated *by the (female) teacher.*

Em *ji aliyê mamostayê ve dihatin perwerde kirin.*
We were being educated *by the (female) teacher.*

Hûn *ji aliyê mamostayê ve dihatin perwerde kirin.*
You (pl.) were being educated *by the (female) teacher.*

Ew *ji aliyê mamostayê ve dihatin perwerde kirin.*
They were being educated *by the (female) teacher.*

Examples:

Berfin *ji aliyê Ferhoyî ve dihat perwerde kirin.*
Berfin was being educated *by Ferho.*

Ferho *ji aliyê Berfînê ve dihat perwerde kirin.*
Ferho was being educated *by Berfin.*

Berî wê di nav kurdan de bi tenê alfabeya erebî dihat bikaranîn.
Before that, only the Arabic alphabet was [being] used among the Kurds.

Negative:

By adding the prefix **ne-** to the verb, the negative form can be obtained.

Examples:

Berfin *ji aliyê Ferhoyî ve nedihat perwerdekirin.*
Berfin was not being educated *by Ferho.*

Ferho *ji aliyê Berfînê ve nedihat perwerde kirin.*
Ferho was not being educated *by Berfin.*

Li ser çiyayê Sîpanê Xelatê ewqas qîz, bûk û xort civiyabûn, ku **nedihat**in hejmartin.
On Sîpanê Xelatê Mountain's top there were so many girls, brides and boys that they could not be counted.

E. Passive Present Perfect Tense

Ez	hatime
Tu	hatiyî
Ew	hatiya
Em	hatine
Hûn	hatine
Ew	hatine

tawanbar kirin vt.: to accuse

Ez	hatime tawanbar kirin.	I have been accused.
Tu	hatiyî tawanbar kirin.	You have been accused.
Ew	hatiye tawanbar kirin.	He/she has been accused.
Em	hatine tawanbar kirin.	We have been accused.
Hûn	hatine tawanbar kirin.	You (pl.) have been accused.
Ew	hatine tawanbar kirin.	They have been accused.

Ez *ji aliyê dozgerê* ve hatime tawanbar kirin.
I have been accused *by the (female) prosecutor*.

Tu *ji aliyê dozgerê* ve hatiyî tawanbar kirin.
You have been accused *by the (female) prosecutor*.

Ew *ji aliyê dozgerê* ve hatiye tawanbar kirin.
He/she has been accused *by the (female) prosecutor*.

Em *ji aliyê dozgerê* ve hatine tawanbar kirin.
We have been accused *by the (female) prosecutor*.

Hûn *ji aliyê dozgerê* ve hatine tawanbar kirin.
You (pl.) have been accused *by the (female) prosecutor*.

Ew *ji aliyê dozgerê* ve hatine tawanbar kirin.
They have been accused *by the (female) prosecutor*.

Examples:

Berfîn *ji aliyê Ferhoyî* ve li balafirgehê hatiye pêşwaz kirin.
Berfîn has been met *by Ferho* at the airport.

Ferho *ji aliyê Berfînê* ve li balafirgehê hatiye pêşwaz kirin.
Ferho has been met *by Berfîn* at the airport.

Pirtûk *ji aliyê Endamê Enstîtuya Kurdî ya Stenbulê Çeto Ozel* ve hatiye amade kirin.
The book has been prepared *by Çeto Ozel*, a member of the Istanbul Kurdish Institute.

Beşa gramerê li gor sewiyeya zarokên 9–12 salî hatiye amade kirin.
The grammar section has been prepared for age-appropriate levels for children 9-12.

Grammar

Ev kitêb 160 rûper [rûpel] e û hemî materyalê wê ji hêmanên ko zererê nadin tebî'etê hatine çêkirin.

This book consists of 160 pages and it has been made entirely of environmentally friendly materials.

Ev pirtûk berê parçe-parçe di "Hawarê" de hatiye weşandin.

Formerly, this book has been published piecemeal in "Hawar."

Diyalog bi zimanek[î] hêsan û gotinên ku di nav jiyana rojane de derbas dibin hatine nivîsin.

The dialogues have been written in simple language and with words which are used in everyday life.

Pirtûk li ser kaxeza kuşe hatiye çap kirin.

The book has been printed on quality, glossy paper.

Lê di dema dagirkeriya ûris de *ji aliyê artêşa ûris ve* ev derî ji şûna xwe hatiye derxistin.

But, during the Russian invasion this gate was [lit. has been] removed by the Russian army.

Negative:

To form the negative, add the prefix **ne-** to the auxiliary verb **hatin**.

Examples:

Berfin *ji aliyê Ferhoyî ve* li balafirgehê **nehatiye** pêşwaz kirin.

Berfin has not been met by *Ferho* at the airport.

Ferho *ji aliyê Berfînê ve* li balafirgehê **nehatiye** pêşwaz kirin.

Ferho has not been met by *Berfin* at the airport

Ji bilî van di têgînan de jî problem hene û ev jî **nehatine** sererast kirin.

In addition to this, there are problems concerning terminology, and these have not been resolved either.

F. Passive Past Perfect Tense

Ez	hatibûm
Tu	hatibûyî
Ew	hatibû
Em	hatibûn
Hûn	hatibûn
Ew	hatibûn

şandin vt. : to send

Ez	hatibûm şandin.	I had been sent.
Tu	hatibûyî şandin.	You had been sent.
Ew	hatibû şandin.	He/she had been sent.
Em	hatibûn şandin.	We had been sent.
Hûn	hatibûn şandin.	You (pl.) had been sent.
Ew	hatibûn şandin.	They had been sent.

Ez *ji aliyê wan* ve hatibûm şandin.
I had been sent *by them*.

Tu *ji aliyê min* ve hatibûyî şandin.
You had been sent *by me*.

Ew *ji aliyê te* ve hatibû şandin.
He/she had been sent *by you*.

Em *ji aliyê we* ve hatibûn şandin.
We had been sent *by you (pl.)*.

Hûn *ji aliyê wî* ve hatibûn şandin
You (pl.) had been sent *by him*.

Ew *ji aliyê wê* ve hatibûn şandin.
They had been sent *by her*.

Examples:

Berfîn *ji aliyê Ferhoyî* ve hatibû şandin?
Had Berfîn been sent *by Ferho*?

Na. Ferho *ji aliyê Berfînê* ve hatibû şandin.
No. Ferho had been sent *by Berfîn*.

Gelek kurd *ji aliyê dewleta tirk* ve hatibûn mişext kirin.
Many Kurds had been exiled *by the Turkish government*.

Hikûmeta Cumhurîyeta Mahabadê Ala Kurdistanê ya ku di 1920an de
ji aliyê Teşkilatî Îctîmaîye Cemîyetîyê ve hatibû tesbît kirin girt.
The Government of The Republic of Mahabad adopted the Kurdish
flag which had been sanctioned *by the Kurdish Social Organization* in
1920.

Grammar

Enstîtuyê, ji bo perwerdehiya zimanê kurdî, pirtûka bi navê “*Kurdiya Nûjen*” ku salên borî hatibû çap kirin, jinûve di ber çavan re derbas kir. For the sake of Kurdish language education, the Institute has revised the book *Kurdiya Nûjen* [Modern Kurdish], which had been published some years ago [lit. in past years].

Negative:

The negative is formed by adding the prefix **ne-** to the auxiliary verb **hatin**.

Examples:

Berfîn *ji aliyê Ferhoyî ve* nehatibû girtin.
Berfin had not been caught *by Ferho*.

Ferho *ji aliyê Berfînê ve* nehatibû girtin.
Ferho had not been caught *by Berfin*.

VIII. CAUSATIVE

The causative is used to express an action that a person causes another person to do. In English, causative forms such as *to get/to have something done* or *to get/to have somebody to do something* are used.

In Kurmanji Kurdish, the formation of the causative is very similar to that of the passive voice, in that, it requires two verbs, one of which is conjugated (the auxiliary verb **dan**) while the finite verb remains in the infinitive form. The preposition **bi** is used to indicate that a person is made to do something.

The auxiliary verb **dan** will be conjugated according to the appropriate tense and person, and the main (finit) verb will always remain in the infinitive form.

In addition, because **dan** is a transitive verb, the subject is in the oblique case in the past tenses, but in the present and future tenses in the nominative case.

The formula is:

dan + (infinitive of a transitive verb)

Its use in all tenses is illustrated below.

A. Causative Present Tense

dan:

stem:d

Ez	didim
Tu	didî

Ew	dide
Em	didin
Hûn	didin
Ew	didin

temîr kirin vt.: to repair, to fix

Ez	saeta xwe didim temîr kirin.	I am getting (<i>or</i> having) my watch fixed.
Tu	saeta xwe didî temîr kirin.	You are getting (<i>or</i> having) your watch fixed.
Ew	saeta xwe dide temîr kirin.	He/she is getting (<i>or</i> having) his/her watch fixed.
Em	saeta xwe didin temîr kirin.	We are getting (<i>or</i> having) our watch fixed.
Hûn	saeta xwe didin temîr kirin.	You (pl.) are getting (<i>or</i> having) your watch fixed.
Ew	saeta xwe didin temîr kirin.	They are getting (<i>or</i> having) their watch fixed.

Ez saeta xwe bi wî [*or pê*]²² didim temîr kirin.
I make him fix my watch.

Tu saeta xwe bi wan didî temîr kirin.
You make them fix your watch.

Ew saeta xwe bi min dide temîr kirin.
He makes me fix his watch.

Em saeta xwe bi te didin temîr kirin.
We make you fix our watch.

Hûn saeta xwe bi wê (*pê*) didin temîr kirin.
You make her fix your watch

Ew saeta xwe bi me didin temîr kirin.
They make us fix their watch.

Examples:

Berfin saeta xwe bi Ferhoyî dide temîr kirin?
Does Berfin make Ferho fix her watch?

Berevajiyê wê, Ferho saeta xwe bi Berfînê dide temîr kirin.
On the contrary, Ferho makes Berfin fix his watch.

²² When the prepositions *bi*, *di*, *ji*, and *li* are combined with the third person singular, the gender distinction disappears.

Grammar

Hostetiya bikaranîna teknîka romanê ya nivîskêr bi awayekî vekirî xwe bi mirov dide his kirin

One is obviously moved by the expertise of the author's novel writing technique [lit. The mastery of using the technique of novel [writing] of the author in an obvious manner makes itself felt to man].

Rewş wisa dide xuyakirin ku ne rewşenbîrên kurd, ne jî tevgerên siyasî yên kurdan têra xwe li zimanê kurdî xwedî derdikevin.

The [current] situation seems [lit. shows itself] to be that neither Kurdish intellectuals nor political movements are taking enough pride in the Kurdish language.

Negative:

To form the negative, replace the present indicative prefix **di-** with the negative prefix **na-** attached the auxiliary verb **dan**.

Examples:

Berfîn saeta xwe bi Ferhoyî **nade** temîr kirin.
Berfin does not make Ferho fix her watch.

Ferho jî saeta xwe bi Berfînê **nade** temîr kirin.
Ferho does not make Berfin fix his watch either.

B. Causative Future Tense

dan

Ez	ê bidim
Tu	ê bidî
Ew	ê bide
Em	ê bidin
Hûn	ê bidin
Ew	ê bidin

kirîn vt.: to buy

Ez	ê nê bi wê [pê] bidim kirîn.	I will have her buy bread.
Tu	ê nê bi min bidî kirîn?	Will you have me buy bread?
Ew	ê nê bi wan bide kirîn.	He/she will have them buy bread.
Em	ê nê bi we bidin kirîn.	We wil have you (pl.) buy bread.
Hûn	ê nê bi wî (pê) bidin kirîn.	You (pl.) will have him buy bread.
Ew	ê nê bi te bidin kirîn.	They will have you buy bread.

Examples:

Ferho ê nê bi Berfînê bide kirîn.
Ferho will get Berfin to buy bread.

Berfin dê nê bi Ferhoyî bide kirîn.
Berfin will get Ferho to buy bread.

Negative:

The future negative is identical with the present tense. So, basically, omit the auxiliary verb [*d]*ê and replace the prefix *bi-* with *na-*.

Ferho nê bi Berfinê **nade** kirîn.
Ferho will not get Berfin to buy bread.

Lê Berfin jî nê bi Ferhoyî **nade** kirîn.
But Berfin will not get Ferho to buy bread either.

Substandard

Ferho **dê** nê bi Berfinê **nede** kirîn.
Ferho will not get Berfin to buy bread.

C. Causative Simple Past Tense

dan:

stem: da

Subject conjugation

Min	da
Te	da
Wî/wê	da
Me	da
We	da
Wan	da

Object conjugation

Te	ez dam.
Min	tu dayî.
Me	ew da.
Wî/wê	em dan.
Wan	hûn dan.
We	ew dan.

Examples:

sekinandin vt. : to stop

Wan ez bi mamostayî dam sekinandin.
They got the (male) teacher to stop me.

Wî tu bi mamostayî dayî sekinandin.
He got the (male) teacher to stop you.

Grammar

Me ew bi mamostayî da sekinandin.
We got the (male) teacher to stop him/her.

Te em bi mamostayî dan sekinandin.
You got the (male) teacher to stop us.

Wê hûn bi mamostayî dan sekinandin.
She got the (male) teacher to stop you (pl).

Min ew bi mamostayî dan sekinandin.
I got the (male) teacher to stop them.

Examples:

Ferhoyî ez bi Berfinê dam sekinandin.
Ferho got Berfin to stop me.

Berfinê ez bi Ferhoyî dam sekinandin.
Berfin got Ferho to stop me.

Negative:

To obtain the negative form, add the prefix **ne-** to the auxiliary verb **dan**.

Examples:

Ferhoyî ez bi Berfinê **nedam** sekinandin.
Ferho did not get Berfin to stop me.

Berfinê ez bi Ferhoyî **nedam** sekinandin.
Berfin did not get Ferho to stop me.

D. Causative Past Progressive Tense

dan

Subject conjugation

Min	dida
Te	dida
Wî/wê	dida
Me	dida
We	dida
Wan	dida

Object conjugation

Te	ez	didam
Min	tu	didayî
Me	ew	didan
Wî/wê	em	didan
Wan	hûn	didan

We	ew	didan
----	----	-------

aşt kirin vt. : to calm

Examples:

Wan ez bi te didam aşt kirin.
They were getting you to calm me down.

Min tu bi wê (pê) didayî aşt kirin.
I was getting her to calm you down.

We ew bi wan dida aşt kirin.
You (pl.) were getting them to calm him down.

Wî em bi we didan aşt kirin.
He was getting you (pl.) to calm us down.

Me hûn bi wî (pê) didan aşt kirin.
We were getting him to calm you (pl.) down.

Te ew bi min didan aşt kirin.
You were getting me to calm them down.

Examples:

Ferhoyî ez bi Berfinê didam aşt kirin?
Was Ferho making Berfin calm me down?

Belê, Berfinê jî te bi Ferhoyî dida aşt kirin.
Yes, and Berfin was making Ferho calm you down.

Negative:

To obtain the negative form, add the prefix **ne-** to the auxiliary verb **dan**.

Examples:

Ferhoyî ez bi Berfinê **nedidam** aşt kirin
Ferho was not making Berfin calm me down.

Berfinê ew bi Ferhoyî **nedida** aşt kirin.
Berfin was not making Ferho calm him/her/it down.

E. Causative Present Perfect Tense

Subject conjugation

Min	daye	We	daye
Te	daye	Wan	daye
Wî/wê	daye		
Me	daye		

Grammar

Object conjugation

We	ez	dame
Min	tu	dayî
Me	ew	daye
Wî	em	dane
Me	hûn	dane
Te	ew	dane

hişyar kirin vt. : to wake s.o. up

Examples:

We ez bi wî [pê] dame hişyar kirin.
You (pl.) have had him wake me up.

Min tu bi wê [pê] dayî hişyar kirin.
I have had her wake you up.

Me ew bi te daye hişyar kirin.
We have had you wake him/her up.

Wî em bi te dane hişyar kirin?
Has he had you wake us up?

Me hûn bi wî [pê]dane hişyar kirin.
We have had him wake you (pl.) up.

Te ew bi min dane hişyar kirin.
You have had me wake them up.

Examples:

Berfinê ez bi Ferhoyî dame hişyar kirin.
Berfin has had Ferho wake me up.

Ferhoyî ez bi Berfinê dame hişyar kirin.
Ferho has had Berfin wake me up.

Kongreya Gelê Kurdistanê bang li Emerîkayê jî kir û piştrast kir, ku ew “destwerdana Emerîkayê ya li rejîma Saddam di cih de dibîne, [ji ber] ku vê yekê li Rojhilata Navîn pêvajoyeke nû daye destpêkirin.”
The Kurdistan People’s Congress called on America, too, and confirmed that they “see America’s intervention in Saddam’s regime to be appropriate because it has caused a new process to begin in the Middle East.”

Negative:

Add the negative prefix *ne-* to the verb.

Examples:

Berfinê ez bi Ferhoyî **nedame** hişyar kirin.
 Berfin has not had Ferho wake me up.

Ferhoyî ez bi Berfinê **nedame** hişyar kirin.
 Ferho has not had Berfin wake me up.

F. Causative Past Perfect Tense**dan****Subject conjugation**

Min	dabû
Te	dabû
Wî/wê	dabû
Me	dabû
We	dabû
Wan	dabû

Object conjugation

We	ez	dabûm
Min	tu	dabûyî
Me	ew	dabû
Wî	em	dabûn
Me	hûn	dabûn
Te	ew	dabûn

hildan vt.: to lift, to pick up

We ez bi wan dabûm hildan.
 You had had them lift me up.

Min tu bi wê (pê) dabûyî hildan.
 I had had her lift you up.

Me ew bi we dabû hildan.
 We had had you (pl.) lift him/her up.

Wî em bi te dabûn hildan.
 He had had you lift us up.

Me hûn bi wî (pê) dabûn hildan.
 We had had him lift you up.

Grammar

Te ew bi min dabûn hildan.
You had had me lift them up.

Examples:

Berfinê ew bi Ferhoyî dabû anîn.
Berfin had made Ferho bring her.

Ferhoyî ew bi Berfinê dabû anîn.
Ferho had made Berfin bring her.

Negative:

Add the negative prefix **ne-** to the verb to obtain the negative form.

Examples:

Berfinê ew bi Ferhoyî **nedabû** anîn.
Berfin had not made Ferho bring her.

Ferhoyî ew bi Berfinê **nedabû** anîn.
Ferho had not made Berfin bring her.

IX. CONDITIONAL

A. Present Tense Subjunctive

As previously stated, to conjugate a verb in the present tense subjunctive put the verb stem between the prefix **bi-** and the appropriate personal endings **im, î, e, in (m, yî, n** after stems ending in a vowel). Review the present tense subjunctive under the heading “Subjunctive Mood and Its Use in the Present Tense.”

B. Past Tense Subjunctive

The past tense subjunctive is mainly used in conditional sentences. To conjugate a verb in the past subjunctive mood simply put the past tense stem of the verb, which is obtained by removing the **[i]n** part of the infinitive, between the prefix **bi-** and the appropriate personal suffix **ama, ayî, a, or ana**.

The formula is:

bi + stem + **ama, ayî, a, or ana**

I. Intransitive Verbs

hatin vî.

Ez	bi-hat-ama		Ew	bi-hat-ana
Tu	bi-hat-ayî			
Ew	bi-hat-a			
Em	bi-hat-ana			
Hûn	bi-hat-ana			

2. Transitive Verbs

dîtin vt.

Subject conjugation

with singular object		with plural object	
Min	bi-dît-a	Min	bi-dît-ana
Te	bi-dît-a	Te	bi-dît-ana
Wî/wê	bi-dît-a	Wî/wê	bi-dît-ana
Me	bi-dît-a	Me	bi-dît-ana
We	bi-dît-a	We	bi-dît-ana
Wan	bi-dît-a	Wan	bi-dît-ana

Object conjugation

Te	ez	bi-dît-ama
Wan	tu	bi-dît-ayî
Me	ew	bi-dît-a
We	em	bi-dît-ana
Wî/wê	hûn	bi-dît-ana
Min	ew	bi-dît-ana

C. Conditional Sentences

Conditional sentences indicate a circumstance in which an event or situation might happen, might be happening, or might have happened. It can express true or factual ideas. *If* is used to introduce these circumstances. The equivalent of the conjunction *if* in Kurmanji can take any of the following forms:

heke, hek, eger, heger, ger, ku, heke ku, ger ku, eger ku.

1. Present and Future Tenses (True)

The present and the future tenses are used when the conditional sentence expresses a true, factual situation, a predictable fact, or a habitual activity.

The present subjunctive is used in the conditional clause (*if* clause) while the future tense is used in the result clause to talk about specific things that will happen if a certain condition is met as in examples 1, 2, 3, 4, 5, 6, and 7 below.

The following forms can be used in the conditional sentences to make a statement, to express a particular situation, a case, a general truth, or a habitual activity.

Grammar

A) The present indicative is used in both the conditional clause (*if* clause) and in the result clause after a conjunction as in examples 8, 9, and 10 below.

B) The present indicative is used in the conditional clause, and the future tense is used in the result clause as in the example 11 below.

C) The subjunctive is used in the conditional clause and the present indicative is used in the result clause as in examples 12, 13, 14, 15, and 16 below.

D) The simple past tense or the past tense subjunctive is used in the conditional clause and the present indicative or the future tense is used in the result clause as in examples 17, 18, 19, 20 and 21.

E) The subjunctive is used in both the conditional clause and the if clause as in the example 22.

Examples:

1) Heke baran bibare, kolan ê şil bibin.

If it rains, the streets will get wet [predictable fact].

2) Eger ew kes xwe piçekî biwestîne, ew dê bikaribe van hestan bîne ser rûpelekê.

If that person exerts a little effort, he or she will be able to put these these feelings down on a piece of paper.

3) Eger pêşketinek çêbibe, ew dê li vê derê pêk were.

If any progress is going to be made, it will take place here.

4) Ku ez zimanê dayîka xwe nizanibim, ezê nikanibim bi dayîk, bav û birayê xwe Hesên re biaxivim.

If I don't speak [lit. know] my mother tongue, I will not be able to speak with my mother, father, and my brother, Hesên.

5. Bo nimûne heger ko MED-TV bi hinek reportajan rexneyan li Sûriyeyê bigire, dê desthilatdarên Sûriyeyê bi gixika desthilatdarên PKK-yê bigirin.

If some MED-TV interviews criticize Syria, for instance, then the Syrian authorities will (would) attack the PKK [lit: would grab PKK's authorities by the throat].

6) Ku ez zimanê dayîka xwe nizanibim, kes wê nizanibe ku ez kurd im.

If I don't speak my native language, nobody will know that I am a Kurd.

7) Heger ko bingehê wê civata ko em dixwazin ava bikin ne li ser berjewendiyên mirovê kurd avakirî be, dê em ticaran nekarin bibin xwediyê jiyaneka azad û bextewar.

If the foundation of the society that we want to build is not based on what benefits the Kurdish people, then we will never be able to have a free and happy life.

8) Heger baran dibare kolan şil dibin.

If it rains, the streets get wet [general truth].

9) Ku tu poşman î ez te dibim mala bavê te.

If you are sorry, I will take you to your (father's) home [particular case, situation].

10) Heger ez piştî şîvê qawê vedixwim ez nikarim razê.

If I drink coffee after dinner I cannot sleep [Habitual activity or situation].

11) Heger ko tu li gramera kurdî ya bi ravekên kurdî digerî, hingê dê ev pirtûka mîrê kurmançiya modern mîr Celadet Alî Bedir-Xanî li hewara te bêt.

If you are looking for a Kurdish grammar book with Kurdish explanations, then this book by Celadet Ali Bedirxan [Jaladet Ali Bedirkhan], the master of modern Kurmanji, is just for you [lit: will come to your aid] [Statement].

12) Heke baran bibare kolan şil dibin [factual situation].

If it rains, the streets get wet.

13) Eger têkiliyên hin kesan bi Ewropa re hebin, ew pirtûkên xwe li wê derê diweşînin [case].

If some people have connections with Europe, they publish their books there.

14) Heger ew bixwazin ew dikarin teoriya gramerê û rastnivîsandinê ji wê derê bixwînin û fêr bibin [case].

If they wish, they can study and learn grammatical theory and orthography from there.

15) Ger mêrê êzîdî jineke ne êzîdî ji xwe re bîne, ew ji ola êzîdî tê avêtin û kêman tê kuştin.

If a Yezidi man marries a non-Yezidi girl, he is kicked out of the Yezidi religion and, in rare cases, is killed [case].

Grammar

16) Heger berjewendiyên xelkê li dijî yên partiyê bin, xeta partiyê têt parastin.

If the interests of the people run counter to those of the party, the party's interests are [lit. the party's line is] protected [case].

17) Ger du salên wê neqediyabin û ew bixwaze ku dev ji mêrê xwe berde, ew mecbûr dibe ku vegere welatê xwe.

If she has been there less than two years [lit. If her two years have not passed] and she wants to divorce her husband, she is forced to return to her country [factual situation].

18) Heger ew hat, emê herin.

If he/she comes [lit. came], we will go [condition].

19) Heke me kirî em ê bînin.

If we buy [lit. bought] [it], we will bring [it] [condition].

20) Eger min piştî şîvê qawe vexwar, ez nikarim razêm.

If I drink [lit. drunk] coffee after dinner, I cannot sleep [habitual activity, situation].

21) Ji %90.4'ê zarokan diyar kir ku ger ku derfet hebûna, wan ê bixwesta ku tenê bixwînin.

90.4% of the children said that if they had the opportunity they would just want to study [situation].

22) Ku îmkanên kopîkirinê hebin, wêneyên ku di çîrokê de ne kopî bike.

If there are opportunities for copying, copy the pictures that are in the story [case].

2. Present/Future Tense and Past Tense Unreal Condition (Untrue)

The present and future tenses (untrue) refer to the possible results of an imagined situation. *If* introduces a contrary-to-fact condition in the present or future.

The past tense (untrue) condition, on the other hand, refers to the possible results of an imagined situation that did not exist in the past. *If* introduces a contrary-to-fact condition in the past.

In both cases, the past subjunctive is used in the *if clause* while the future tense marker *ê* is used along with the past subjunctive in the result clause. Because the forms of both the present/future tense untrue and of the past tense untrue condition are the same, the context will make the meaning clear.

Examples:

Heke baran bibariya kolan ê şil bibûna.

If it rained, the streets would get wet.

If it had rained the streets would have gotten wet.

Heke perê min hebûna min ê ev xanî bikiriya

If I had money, I would buy this house.

If I had had money, I would have bought this house.

Ger ku derfet hebûna, wan ê bixwesta ku tenê bixwînin.

If they had the opportunity, they would only want to study.

If they had had the opportunity, they would only have wanted to study.

Ger ku lijneyên civakî yên sivil, girseyên ku ji gund hatine bajêr di

adaptasyonan de derbas bikira, dê pîrsgirêk evqas mezin nebûya.

Had the civil organizations helped the masses that came from the rural areas become accustomed [to the city life] [lit. Had the civil organizations adapted/absorbed the masses that came from rural areas], the problem would not have become so big.

Heke zimanê kurdî bihata bikaranîn, ew pêşveçûnên ku di qada siyasî

û civakî de derketine pêş, dê deh caran jê zêdetir di vê qadê de çêbûna.

If the Kurdish language had been used, the improvement in the language area would have been ten times bigger than the improvement in political and social realms.

Lê dema min ji “Derya” hez nekira min ê [ew] dernexista.

However, if I had not liked Derya, I would not have made it.

3. Optative Mood with *Xwezî****Xwezî* (Wish) + Subjunctive**

Sentences with the particle *xwezî*²³ express a desired action that is different from or opposite to the reality. It is a type of conditional in that it expresses a desire or wish which is contrary-to-fact.

The verb following *xwezî* must be in the simple past subjunctive. Furthermore, because the form used is the past tense, care should be taken to determine whether the verb is transitive or intransitive. For the sake of simplicity in the examples given below, the first sentences will indicate the reality while the second one will indicate the wish or the desired action which is contrary-to-fact. The past tense is used to make a wish about both the present and the past. Therefore, in the absence of the first sentence that

²³ *Xwezî* has many variants such as *xweska*, *xwezila*, *xuzla*, *xwazil*, *xuzî*, etc.

Grammar

indicates the reality, the whole context will determine whether the wish is about the present or the past.

Examples:

Tu ji min hez nakî. Xwezî te ji min hez bikira (wish about present).
You do not love me. I wish you loved me.
Te ji min hez nekir. Xwezî te ji min hez bikira (wish about past).
You did not love me. I wish you had loved me.

Tu naçî. Xwezî tu biçûyayî (wish about present).
You are not going. I wish that you were going.
Tu neçûyî. Xwezî tu biçûyayî (wish about past).
You did not go. I wish you had gone.

Tu me dihêlî. Xwezî te em nehiştana (wish about present).
You are leaving us. I wish you were not leaving us.
Te em hiştin. Xwezî te em nehiştana (wish about past).
You left us. I wish you had not left us.

Em ne azad in. Xwezî em azad bûna (wish about present).
We are not free. I wish we were free.
Em ne azad bûn. Xwezî em azad bûna (wish about past).
We were not free. I wish we had been free.

Selections

Malbata Mîrza Botî

Ji pirtûka *Kolay Kûrtçe* [Kurdiya Hêsan]

Min li dêrî da. Ez hinek li hêviyê mam. Xortekî panzdeh salî hat û derî vekir. Li gel vî xortî keçikek piçûk²⁴ û porzer hebû. Ew xweha Temoyî ye, keça Mîrza Botî. Keçik pênc salî ye. Navê wê Şîrîn e. Di pişt re stiyek hat û gote min:

-Rojbaş, hevalê hêja, bi dîtina we ez gelek kêfxweş bûm.

Ev stî jina Mîrza Botî ye, diya Temoyî û Şîrînê ye. Temo kurê wê û Şîrîn keça wê ye. Temo birayê Şîrînê ye. Şîrîn xweha Temoyî ye. Bavê herdû zaroyan Mîrza Botî, îro ne li mal bû. Mîrza Botî rojnamevan e. Jina Mîrza Botî ne kurd e. Jina wî polonî ye. Ev hevde[h]²⁵ sal in ew jina Mîrza Botî ye. Dê û bavê Temoyî û Şîrînê ciwan in. Mîrza Botî sîh û neh salî ye, jina wî sîh û pênc salî ye. Dê û bavê Mîrza Botî dapîr û bapîrê Temoyî û Şîrînê ne. Mîrza Botî xwehek jî heye. Ew li Îranê ye. Ew di Kirmanşahê de dijî. Kirmanşah di Kurdistanê Îranê de ye. Kirmanşah bajarekî mezin e. Mêrê xweha Mîrza Botî li Kirmanşahê dixebite. Navê wî Sineyî ye. Wan jî du zaro hene²⁶: Sînem û Zozan. Jê pê ve Mîrza Botî birayek heye. Navê wî Pola ye. Mîrza Pola Botî çar zaro hene: du keç û du kur. Pola Botî mamê Temoyî û Şîrînê ye. Zaroyên herdû birayan dotmam û pismamên hev in.

Ferhengok/Vocabulary

bi dîtina filankesî kêfxweş bûn: to be happy to see s.o.; bi dîtina te ez

kêfxweş bûm: I am happy to see you

jê pê ve (ji vê pê ve): besides, furthermore, in addition to, other than, apart from

li dêrî dan: to knock on door

mîrza *m.*: Mr., prince

porzer: yellow-haired, blonde

stî *f.*: lady

xweh [xûşk] *f.*: sister

²⁴ Under foreign influence, the ezafeh construction is sometimes omitted after the indefinite singular article (ek/yek) as in “keçikek piçûk.” Grammatically, the form “keçikeke piçûk” or even “keçikeka piçûk” is preferable.

²⁵ The letter *h* can be omitted, especially in the spoken language.

²⁶ This text exemplifies a southern construction, expressing possession with the oblique case rather than with the ezafeh construction, e.g., in the south: wan jî du zaro hene (possessive pronoun + noun), in the north: du zaroyên wan jî hene (noun with ezafeh + pronoun).

Selection 2

Qesra Îshak Paşa û tirba Ehmedê Xanî

Ji pirtûka Kurdiya Hêsa

Navçeya Bazîdê li nêzîkî Çiyayê Agirî hatiye avakirin. Taybetiyên vê navçeyê pir in. Yek ji wan, Qesra Îshak Paşa ye ku di nav tixûbê vê navçeyê de cihê xwe digire. Mîna Qesrên welatên din, ev qesir jî di cihanê de bi nav û deng e.

Di nava dîwarên qesrê de bi lûleyên herî yê firinkirî ava germ hatiye gerandin. Di zivistana sar de qesir bi vî awayî hatiye germkirin. Ev jî mîna sistemeke qalorîferê hatiye bikaranîn.

Di dîwarên qesrê de hunera çînî nehatiye bikaranîn. Lê hunerên kurdan yê kevirbiriye tev hatine bikaranîn. Kevirên dîwaran bi hostetiyeke xurt, bi çanda kurdan, osmaniyan û selçûqiyan hatine nexişandin.

Deriyê vê qesrê bi zêr hatiye rûkirin. Lê di dema dagirkeriya ûris de, ji aliyê artêşa ûris ve ev derî ji şûna xwe hatiye derxistin. Wekî ku tê gotin, ev derî niha di mûzeyê Moskovayê de tê parastin.

Ehmedê Xanî jî li vê qesrê katibî kiriye. Tê gotin ku, Mem û Zîn jî li vê derê hatiye nivîsandin. Niha tirba Ehmedê Xanî bûye ziyaretgeh. Û ev ziyaretgeh jî li rex qesrê ye.

Ku mirov derdikeve şaneşîna vê qesrê, ji aliyekî Kela Bazîdê, ji aliyekî Navçeya Bazîdê û ji aliyê din ve jî herdu çiyayên Agirî mirovan sermest dîkin.

Mizgefta ku Ehmedê Xanî tê de şagirt gihandine li hemberê qesrê ye.

Dema ku mirov derdikeve cihê herî bilind, ji Kela Bazîdê li dîmenê mêze dike, wekî ku mirov di nava balafîrekê de be; ji wir li dîmenê binêre. Ji aliyekî di nava dîroka kurdan de, ji aliyê din ve jî, di nava bihuşteke sirûştî û hunerê de mirov xwe winda dike. Dixwazî li çiyayên mîstîk, li hunerê, li dîrokê û dixwazî li keç û xortên ku li dora tirba Ehmedê Xanî diçin û tîna mêze bike.

Hêza dîrokê û hunerê dil û mêjiyê mirovan hildide bin bandora xwe û mirov bi saetan nayê ser hemdê xwe.

Ferhengok/Vocabulary

çîni *f.*: porcelain, ceramic
dîmen *f.*: scenery, view, panorama
firinkirî: kiln-baked, kiln-fired
hatin ser hemdê xwe: to come to one's senses
hildan/kirin bin bandorê: influence, to bring s.o. under one's influence
katibî kirin: to work as a clerk/scribe
kevirbirî *f.*: stonecutting
mûze *f.*: museum
navçe *f.*: district
osmanî *m.*: Ottoman
rûkirin: to plate, to inlay
şagirt gihandin: to educate students, to train pupils
şaneşîn *f.*: balcony
selçûqî *m.*: Seljuks
sermest bûn: to be astonished, to become bewitched
sîstema kalorîferê: [central] heating system
ziyaretgeh *f.*: place of pilgrimage

Selection 3

Li Amedê festîvala zarokan

Dibistana Kurdî

Di 12-16'ê [donzdeh-şanzdehê] gulanê de li Amedê çaremîn festîvala zarokan tê lidarxistin. Li gor agahiyên ku me ji rayedarên Şaredariya Sûrê ya Amedê girtine, dê ji bajarên cîran, ji her sê parçeyên Kurdistanê yên din, ji Lûbnan, Ermanîstan, Filistîn, Afrîka û Ewropayê zarok beşdarî vê festîvalê bibin. Bi hezaran pirtûkên zarokan yên bi kurdî, ku ji aliyê Weqfa Kûltûra Kurdî li Stockholmê û bi alîkariya madî ya dewleta Swêdê ve hatine çap kirin, jî dê di festîvalê de belaş bîn belav kirin.

Festîval dê di 12ê [donzdehê] gulanê de ji Deriyê Çiyê heta Mizgefta Ofîsê bi meşekê dest pê bike. Zarok dê bi cilê xwe yên gelêrî beşdarî vê meşê bibin. Dê di 16ê [şanzdehê] gulanê de bi seyrana û şahiya firokeyan festîval dawî bibe.

Di dema festîvalê de, dê li bajêr, li gelek cihan kon bîn vekirin. Di van konan de dê filmên zarokan, şano û govendên gelêrî bîn pêşkêşkirin. Dê di kargehan (atolye) de xebatên wek çekirina wêne, peyker, listok, mask, mûzîk, çap, boyaxkirina xwezayî bîn li darxistin.

Piraniya van konan dê li taxên qeraxa bajar²⁷ bîn ava kirin ku zarokên wan taxan yên ji malbatên xizan bikaribin beşdar bibin. Serokê Şaredariya Sûrê Abdullah Demîrbaş li ser armancên festîvalê ji DIHAyê²⁸ re weha dibêje: “Em dixwazin balê bikişînin ser tiştên ku heta niha qewimîne, li ser pirsên zarokan hestiyariyê li ba rayedaran peyda bikin, em dixwazin zarokên me nasnameya xwe ya kûltûrî û zimanî pêş ve bibin; ya herî girîng jî em dixwazin, bi hefteyekê be jî, zarokên xwe kêfxweş bikin, di atolyeyên ku bîn avakirin de jêhatîbûna wan derxin holê û wan hînî afirandî û parvekirinê bikin.” Zarokên ku ji bajar û welatên din tên Amedê, dê li malan, li ba hevşaliyên xwe bîn bicîh kirin ku hevûdu nas bikin û hînî kûltûra hev bibin.

²⁷ In the oblique case, the last **a** or **e** of many masculine nouns -e.g. bajar- changes into ê. Thus in these sentence the word “bajar” should be written as “bajêr.”

²⁸ Abbreviation for Dicle Haber Ajansı-Dicle News Agency.

Ferhengok/Vocabulary

bicîh kirin: accommodate, offer lodging/housing, to put up, to set up
çap *f.*: print
çapkirin: printing
Ermenîstan *f.*: Armenia
Filistîn *f.*: Palestine, The Palestinian Authority
fîroke *f.*: kite
hestyarî *f.*: sensitivity
hevsal *m.&f.*: people who are the same age as oneself
kargeh *f.*: workshop
kûltûr [=çand] *f.*: culture
Lûbnan *f.*: Lebanon
madî [=maddî]: financial, material (physical, not abstract)
meş *f.*: march, walk, parade
nasname *f.*: identity
parve kirin: to share
şaredarî *f.*: municipality
weqf *f.*: foundation

Selection 4

Çend rewşenbîrên kurd

Ji pirtûka *Kurdiya Hêsa*

Ehmedê Xanî

Ehmedê Xanî, di sala 1651ê [hezar û şeş sed û pêncî û yekê] de li gundê Xanê ku li ser Colemêrgê ye, ji dayik bûye. Çend sal bi şûn de digel malbata xwe koçî Bazîdê kir. Xanî di çardestaliya xwe de dest bi nivîskariyê kiriye. Digel kurdî, zimanê tirkî, farisî û erebî zanibûye. Tê gotin ku gelek berhemên wî yên nivîskî hebûne. Lê mixabin îro di destê me de *Mem û Zîn*, *Nûbihara Biçûkan* û *Eqîda Îmanê* tenê hene.

Xanî di sala 1695an [hezar û şeş sed û not û pêncan] de nivisandina *Mem û Zîn* qedandiye. Agahiyên di derbarê Xanî û pirtûka wî de, di nava ansiklopediyên cihanê yên sereke de cih digirin.

[Xanî] li Bazîdê çûye ser dilovaniyê. Tirba wî li tenîştê Qesra Îshak Paşa ye. Ji aliyê gelek kesan ve tê ziyaret kirin.

Celadet Bedirxan

Celadet Bedirxan ji malbata Bedirxan Paşa, lawê Emîn Elî Bedirxan e. Ew roja 26ê [bîst û şeşê] avrêla 1897an [hezar û heşt sed û not û heftan] ji dayik bûye.

Mîr Celadet li ser elfabeya kurdî ya latînî û li ser rêzimana kurdî xebatên giranbûha kirine. Bingeha rêzimana kurdî ya nûjen daniye.

Di warê rewşenbiriye de jî xebatên girîng pêşkêş kirine. Bi çend hevalên xwe yên wek Osman Sebrî, Cîgerxwîn, Qedrî Cemîl Paşa, Qedrîcan û hwd. re di sala 1932yan de dest bi weşana Hawarê kiriye. Çawa tê zanîn Hawar qîbleha nivîsara kurdî ya nûjen e.

Mîr Celadet di sala 1951ê [hezar û nehsed û pêncî û yekê] de çû ser dilovaniyê.

Cîgerxwîn

Çawa ku di helbesta xwe de jî dibêje di sala 1903yan [hezar û neh sed û sisêyan] de li gundê Hesarê (ku li ser Kercewsa Mêrdînê ye) ji dayik bûye. Navê wî yê rastîn Şêxmûs e. Zarokê malbateke xizan e. Di zarokatiya xwe de dê û bavê xwe wenda dike. Digel birayê xwe yê mezin, li ba xizmên xwe mezin dibe. Ji ber bûyer û tevliheviya demê, digel kekê xwe bar dike diçe binxetê û di navçeya Amûdê de bi cih dibe. Di hijdeh saliya xwe de, di medreseyan kurdî de dest bi xwendinê dike. Di bin bandora Ehmedê Xanî û Melayê Cizîrî de dimîne. Di Hawarê de helbestên xwe bi navê Cîgerxwîn dinivîse.

Di sala 1926an [hezar û neh sed û bîst û şeşan] de di nava rêxistina Xoybûnê de cih digre. Dema ku Partiya Demokrat ya Kurdistanê Suriyê di sala 1950[î] [hezar û neh sed û pêncîyî] de saz dibe, Cîgerxwîn ji wê demê heta mirinê, endamiya wê partiyê domand.

Heşt dîwan helbestên Cîgerxwîn hene. Tevê helbestên wî bi welatparêziyê xemilîne. Gelek kilamên şoreşgeriyê ji helbestên wî hatine girtin. Xasma hozan û dengbêj helbestên wî dixwînin û stranan jê çêdikin. “Ay lê gulê” yek ji wan e.

Seydayê nemir di sala 1984an [hezar û neh sed û heştê û çaran] de li Swêdê, li Stokholmê çû ser dîlovanîyê.

Ferhengok/Vocabulary

ansîklopedî *f.*: encyclopedia

avrêl [nîsan] *f.*: April

bi cîh bûn: to settle, *see* Chyet: cî, pp. 93-94

Binxet *f.*: an expression used by the Kurds to refer to the line [political border] drawn between Syria and Turkey so while *binxet* (below the line) refers to Syrian Kurdistan, *serxet* (above the line) refers to Kurdistan of Turkey

bi şûn de: later, afterwards

çûn ser dîlovanîya xwe: to pass away, *see* Chyet: dîlovanî, p. 153

di ... saliya xwe de: at the age of; di çar desaliya xwe de: at the age of fourteen.

koç kirin: to move, to migrate, *see* Chyet: koç II, p. 328

medrese *f.*: madrasah, school

nivîskî: written

Qibleh *f.*: the direction of Mecca (to which Muslims turn in worship). In the text it refers to the importance of the magazine *Hawar*.

rastîn: real

tev: all

tê gotin: it is said [passive voice]

xasma: especially, particularly

zarokatî *f.*: childhood

Selection 5

Li Swîsreyê perwerdeya kurdî

Dibistana Kurdî

Li Swîsreyê li gelek bajaran perwerdeya kurdî heye. Lê em di vê nivîsê de agahdariyên ku mamoste Torî Bamerd li ser perwerdeya kurdî ya li bajarên St. Gallen, Herisau û Gossau şandine, diweşînin. Herweha mamoste Torî Bamerd bi şagirdan re, li ser girîngiya zimanê zikmakî û daxwaz û pêşniyarên wan yê ji bo baştirkirina perwerdeya kurdî hevpeyivîn kiriye. Em wan jî diweşînin.

Li Bajarên St. Gallen, Herisau û Gossauyê 600 [şêş sed] kurd dijîn. 47 [çil û heft] zarok û 15 [panzdeh] salmezin beşdarî dersên kurdî dibin.

Li St. Gallenê du sinif û zarokxaneyekê kurdî hene. Bi tevahî 22 [bîst û du] şagird beşdarî perwerdeya kurdî dibin. Mamosteyên wan Torî Bamerd û Gulsum Dogan in. Ders rojên çarşemê tên dayin.

Li Herisauyê du sinif hene. 18 [hijdeh] şagird beşdarî dersan dibin. Mamosteyên wan Torî Bamerd û Mistefa Şengel in. Ders rojên sêşem û pêncşeman tên dayin.

Li bajarê Gossau sinifek heye. Heft şagird beşdarî dersan dibin. Mamoste Mistefa Şengel e. Ders rojên pêncşemê tên dayin. Her yekşemê di navbera saet 10.00 - 11.00an [deh – yanzdehan] de, di bin rêbertiya hunermenda “Koma Silbus î Tari” Gulden Dogan de 20 [bîst] zarok beşdarî xebata Koroya Şagirdên Dibistana Kurdî dibin. Herwiha di komelê de jî her roja çarşemê di navbera saet 18.30 [hijdeh û sîh] û 20.30an [bîst û sîhan]²⁹ de, ji bo mezinan dersên kurdî û xebata koroya mezinan tê kirine. Bi hindikayî 15 [panzdeh] mezin beşdarî vê xebatê dibin. Mamoste Hesên Yıldız û Mamostê mûzikê jî Ozan Kawa Urmiye ye.

Di her sinifi de hefteyê 2 [du] saet dersên zimanê zikmakî û çandê tên dayin.

Şagirdên dersa kurdî: Ku em zimanê xwe zanibin, tê wateya ku em kurd in.

Bi minasebeta 21ê [bîst û yekê] sibatê, “roja navnetewî ya zimanê zikmakî,” şagirdên ku li bajarên Swîsreyê St. Gallen û Herisau beşdarî dersên kurdî dibin, dîtînen xwe wiha nivîsîne:

Pirs:

Çima tu beşdarî dersên zimanê zikmakî dibî?

Nêrîna te di derbarê zimanê zikmakî de çi ye?

²⁹ As time expressions: 6:30 şêş û nîv [six thirty], and 8:30 heşt û nîv [eight thirty].

Pêşniyarên te ji bo başbûna dersa zimanê zikmakî çi ne?

Şagirdên ji bajarê St. Gallen:

Enwer Kiliç, 14 [çardeh] salî: Ji bo ku ez bikaribim bi zimanê xwe yê zikmakî bixwînim, binivîsim û xwe îfade bikim beşdarî dersên zimanê zikmakî dibim. Ez bawer dikim, divê her mirov hînî zimanê xwe bibe, ji ber ku mirov bizanibe ew kes ji wî miletî ye. Divê her mirov ji bo ku zimanê wî yê zikmakî li ser piyan bimîne, her tiştê ji destê wî were bike, divê hînî zimanê xwe bibe û bide naskirin. Divê em jî di dersên xwe yên zimanê zikmakî de tenê bi kurdî biaxivin.

Rêber Tutar, 10 [deh] salî: Ji bo ku ez hînî kurdî bibim û zarokên kurdan nas bikim tîm Dîbistana Kurdî. Ku ez zimanê dayîka xwe nizanibim, kes wê nizanibe ku ez kurd im. Divê em li malê dersên xwe dubare bikin û divê em baş li mamostê xwe guhdarî bikin. Divê em di paûsê (navber) de xeberên xirab ji hev re nebêjin.

Anter Dogan, 10 [deh] salî: Ji ber ku ez dixwazim zimanê dayîka xwe hîn bibim beşdarî dersên kurdî dibim û ez dixwazim hînî nivîsandina kurdî bibim. Ez dixwazim hevalên min yên kurd hebin. Zimanê zikmakî ji bo mirovan pêwîst e. Ku şagird heftekî werin û heftekî neyên, ev ne baş e. Ez dixwazim 20 [bîst] deqîqe paûs hebe. Ez dixwazim pirr binivîsim û listik jî bilîzim û em wêneyan jî çêkin.

Yeliz Kiliç, 12 [donzdeh] salî: Ji bo ku bi zimanê kurdî baş bizanibim binivîsim, bixwînim û biaxivim tîm Dîbistana Kurdî. Ez dixwazim hevalên min yên kurd hebin. Nerîna min ya di derbarê zimanê zikmakî de: Eger ez zimanê zikmakî nizanibim, ezê nikanibim bi dayîka xwe re biaxivim. Ku zarokek bi kurdî nizanibe, divê mamoste bi elmanî pê bide fêmkirin. Ji bo ez baş hînî kurdî bibim, divê dayîk û bavê min bi min re bi kurdî biaxivin. Divê em di Dîbistana Kurdî de bi tirkî û elmanî neaxivin. Divê em her hefte werin dibistanê.

Dilan Çalgan, 11 [yanzdeh] salî: Ji bo ku hînî kurdî bibim ez tîm Dîbistana Kurdî. Ku ez zimanê dayîka xwe nizanibim, ezê nikanibim bi dayîk, bav û birayê xwe Hesên re biaxivim. Ji bo dersên me baştir bibin, divê em her çarşemê werin dibistanê û divê em bi hevalên xwe re tenê bi kurdî biaxivin.

Welat Didin, 11 [yanzdeh] salî: Ji bo ku ez hînî kurdî bibim û xwe bikanibim îfade bikim, tîm dibistanê. Zimanê zikmakî pirr rind e ku mirov hîn bibe. Mirov ku zimanê xwe nizanibe, mirov nikane bersiv bide. Divê em jî hevalên xwe re bêjin, “werin Dîbistana Kurdî” ji bo ku em pirrtir bibin. Divê em baş li mamoste guhdarî bikin. Divê mamoste jî xwe baş amade bike. Divê em ji saeta dersê dereng nemînin.

Selection 5

Şagirdên ji bajarê Herisau:

Sedat Mintas, 17 [hivdeh] salî: Ji bo ku baştirîn³⁰ hînî zimanê xwe bibim, xwendin û nivîsandina xwe bi pêş ve bibim, tîm dibistanê. Li gorî nêrîna min, divê zimanê zikmakî tu carî neyê qedexê kirin û bi awayekî berfireh bê bi kar anîn. Zimanê zikmakî nîşana mirov e ku yek ji kîjan qewmî ye. Pêwîst e mirov di serî de li mala xwe bi kurdî biaxive. Û divê mirov bi daxwaz tevî dersan bibe.

Ferhat Tan, 19 [nozdeh] salî: Ji bo ku baştir hînî zimanê dayîka xwe bibim tîm dibistanê. Ji ber ku ez kurd im û dixwazim bi malbat û mîletê xwe re bi kurdî biaxivim, dixwazim hînî zimanê xwe bibim. Pêşniyarên min ji bo başbûna dersê, divê em bi zimanê zikmakî bixwînin, binivîsin, biaxivin û li televîzyonên xwe temaşe bikin.

Ferhengok/Vocabulary

agahdarî *f.*: information

baş guhdarî kirin: to listen carefully

baştir: better

baştirîn: the best

bi filankesî dan fêmkirin: to make s.o. understand

bi hindikayî: at least

bi minasebeta: on the occasion of

her tiştê ji destê filankesî were bike: to do all one can

îfade kirin: to express

koro *f.*: chorus, choir

nêrîn *f.*: opinion, point of view

rêbertî *f.*: guidance, leadership

salmezin: adult

sinif *f.*: class

Swîsre *f.*: Switzerland

tevî [tevlî] bûn: to participate (in), to take part

xeberên xirab: swearwords

zarokxane *f.*: kindergarten

³⁰ Baştirîn is the superlative form of baş.

Li cîhanê jin roja xwe cejn dîkin

Amude.net

Îroj roja jinan a cîhanî ye. Her sal di 8ê [heştê] adarê de, jinên cîhanê roja xwe cejn dîkin û doza wekheviya aborî, civakî, çandî û siyasî dîkin. Li gelek welat û bajaran, xwepêşandanên jinan ji bo bidestxistina mafên wekheviyê di hemî warên jiyanê de, li hemî welatan pêk tên. Yekem car di sala 1921'ê [hezar û neh sed û bîst û yekê] de li Kopenhagînê di konferanseke jinên sosyalîst de 8ê adarê weke roja jinên cîhanê hate binavkirin. Lê çima 8ê adarê?

Di 8ê adara 1908an [hezar û nehsed û heştan] de, karkerên jin di firmeyeke emerîkî de ji bo bidestxistina bêtir ji mafan protesto kir û karê xwe rawestand. Ji nişka ve agirek bi firmeyê ket û 129 [sed û bîst û neh] jin sewitîn û mirin.

Bi înisyatîva sosyalîsta elman Clara Zetkin, di 19'ê [nozdehê] adara 1911ê [hezar û nehsed û yanzdehê] de yekemîn Roja Jinan a Cîhanî li Elmanya, Danmark, Nems, Swêsa û Dewletên Yekbûyî yên Emerîkayê (USA) pêk hat. Bi milyonan jin beşdarî çalakiyên protestoyê bûn. Daxwazên wan ên bingehîn ev bûn: Mafê hîlbijartin û dengdanê, 8 demjimêran kar di rojê de, parastina dayik û zarokan û wekheviya meaşan û dema kar. Di 1912an [hezar û nehsed û diwazdehan] de, jinên li Fransa, Holanda û Swêdê jî beşdar bûn, û di 1913an de jî jinên rusî.

Jinên kurd jî mîna hemî jinên cîhanê doza mafê wekheviyê dîkin.

Ferhengok/Vocabulary

bidestxistin *f.*: achievement; bidest xistin: to achieve (v.)
 demjimêr *f.*: hour, o'clock
 Dewletên Yekbûyî yên Emerîkayê *f.*: The United States of America
 Emerîkî *m.*: American
 firm *f.*: firm, company
 Fransa *f.*: France
 Holanda *f.*: Holland, the Netherlands
 înisyatîv *f.*: initiative
 konferans *f.*: conference
 meaş *m.*: salary, pay
 Nems *f.*: Austria
 rusî *f.*: Russian
 sosyalist *m.&f.*: socialist (person)
 Swêd *f.*: Sweden
 xwepêşandan *f.*: demonstration

Selection 7

Li ser qursên zimanê kurdî yên taybet û rewşenbîrên kurd

Şefîk Beyaz, Zend

Ji bo ku mirov tiştêkî bixwaze, berî her tiştî divê mirov wî tiştî wek hewcedariyek[ê] hîs bike. Mirov dikare daxwazî û hêviyan çêbike. Lê tiştêk ta ku wek hewcedariyek pêwîst dernekeve holê, zêde rexbet nabîne. Nexasim ew cihê ku piyasa serbest lê serdest e û her tişt ji aliyê vê piyaseyê tê kifşkirin, li wir daxwazî ji aliyê hewcedariyê ve tê tayînkirin. Ango pêwîstî, pêdivî û hewcedarî hebe, daxwazî jî çêdibe.

Ji ber ku zimanê tirkî zimanê fermî yê dewletê ye, ew kesê ku dixwîne, ji dibistana destpêkê ta zanîngehê pêwîst e ku bi vî zimanî bizanibe. Ango zimanê tirkî li Tirkîyeyê pêdiviyeye pêwîst e. Kesê ku bi tirkî nizanibe, nikare bibe xwedî karekî, heke xwenda be nikare kariyer bike, nikare bibe rektor, dekan, endezyar, bijîşk, dadmend, mamoste, polîs, heta nikare bibe dergevan jî. Ji bo ‘jiyaneke baş û bextewar’ li Tirkîyeyê pêwîstî bi zanîna zimanê tirkî heye. Heta bi tenê zimanê tirkî jî têrê nake, divê mirov inglîzî jî baş bizanibe.

Ew kesên ku li Tirkîyeyê dijîn; kurd, ereb, ermen, laz, rûm û hwd, ji ber ku zimanê tirkî wek hewcedariyeke pêwîst dibînin, dixwazin ku bi vî zimanî bizanibin. Ango neçar dimînin ku vî zimanî hîn bibin. Ta ku zimanek di qada fermî ya civakê de neyê bikaranîn, di xwendîngehên fermî û ne-fermî de, di sazgehên dewletê de neyê bikaranîn, ji aliyê civakê ve wek hewcedariyeke pêwîst nayê hiskirin û xwestin. Civak gava zimanekî wek hewcedariyeke pêwîst nebîne, ji bo hînbûnê zêde hewl nade xwe. Ev rewş ji bo her gelek û civakek lê ye.

Civaka kurd jî, mîna civakên din ji zimanê xwe-kurdî hez dike, dixwaze ku bi kurdî biaxive. Ev sedan sal in ku zimanê kurdî ji aliyê dijminên kurdan ve biçûk hatiye dîtin û di bin zextê de hebûna xwe domandiye. Lê tevî vê rastiye, zimanê kurdî ji aliyê kurdan ve tê hezkirin û kurd li zimanê xwe xwedî derdikevin. Bi sedan sal in ku kurdî di xwendîngehan de wek zimanê hindekarî û perwerdehiyê nayê bikaranîn, lê dîsa ji aliyê piraniya kurdan ve tê bikaranîn. Ev rewş vê rastiye derdixe holê ku kurd ji zimanê xwe hez dikin û li zimanê xwe xwedî derdikevin.

Pirsgirêk ne ew e ku kurd li zimanê xwe xwedî dernakevin û ji zimanê xwe hez nakin. Ev demeke dirêj e ku zimanê kurdî di qada hindekarî û perwerdehiyê de wek zimanekî nivîsê nayê bikaranîn. Zimanekî ku nebe zimanê nivîsê, nikare bibe standart û zimanê ku nebe standart, nikare bibe zimanê zanistiyê.

Heke em çend mînakên biçûk nehesibînin, kurdî bi derketina rojnameya ‘Kurdistan’ê ku di sala 1898’an [hezar û heşt sed û not û heştan] de derketiye, dibe zimanê nivîsê. Di dema Meşrûtiyetê (1908-1918) [hezar û neh sed û heşt-hezar û neh sed û hijdeh] de hem di hejmara kovar, rojname û pirtûkan de zêdehiyek heye hem jî di nav rewşenbîrên kurd de hezkirina kurdî zêde dibe. Di destpêka 1990’î [hezar û neh sed û notî] de qedexeya li ser zimanê kurdî radibe û bi kurdî rojname, kovar û pirtûk derdikevin. Têkildarî û hezkirina zimanê kurdî di nav rewşenbîrên kurd de zêdetir dibe. Bi kurdî gelek pirtûk û kovar derdikevin. Ango dema rewşa siyasî dest bide, di nav rewşenbîran de hizkirin û têkiliya zimanê kurdî zêdetir dibe.

Lê ev têkildarî ne bes e. Rewşenbîrên kurd, mîna gundiyên kurdan li zimanê xwe xwedî dernakevin, jê hez nakin. Belê, rewşenbîrên kurd, li dervêyî çanda kurdî dijîn, di xwendingehan de di bin tesîra ideolojiya fermî de dimînin û di bin atmosfera giran ya bajaran de dijîn. Ji ber vê yekê zimanê xwe yê zikmakî nizanin yan jî baş nizanin. Mirov dikare vê rewşê fêm bike û têbigihêje. Lê gelo çima rewşenbîrên kurd ji bo ku fêrî zimanê xwe bibin û zimanê xwe biaxivin, di nav hewldaneke mezin de nînin?

Yê ku li vir divê ku rexne lê bê girtin ne bi tenê rewşenbîrên kurd in, tevgera demokrasiyê ya kurdî jî xwedî payeke negatîv e. Heke tevgera siyasî ya kurdan di qada tekoşînê de ta niha zimanê kurdî bi kar anibûya [bianiya], vê gavê rewşa kurdî dê ne weha bûya³¹. Heke zimanê kurdî hatibûya [bihata] bikaranîn, ew pêşveçûnên ku di qada siyasî û civakî de derketine pêş, dê deh caran jê zêdetir di vê qadê de çêbûna.³² Rewş wisa dide xuyakirin ku ne rewşenbîrên kurd, ne jî tevgerên siyasî yên kurdan têra xwe li zimanê kurdî xwedî derdikevin. Ev zaafiyetek e, divê ev zaafiyet ji holê bê rakirin.

Hêdî hêdî li Kurdistanê qursên taybet ên zimanê kurdî bi fermî vedibin, ji bo kurdan û zimanê kurdî ev pêşketinek e. Ta niha li 8 [heşt] bajar û navçeyan ji bo vekirina qursên bi zimanê kurdî serî hatiye lêdan. Ji wan 3 [sê] qurs ji bo destpêkirinê ji Wezareta Perwedehiyê destûr stendine³³. Yen din jî ji bo destpêkirinê wê peyderpey îzin bistînin.

Lê ji bo civateke mezin wek kurdan 8 qurs ne bes in. Divê li her bajar û navçeyên Kurdistanê gelek qursên zimanê kurdî bên vekirin. Ji bo zarok û xortên kurdan, ji bo hînkirina zimanê kurdî pêdivî bi sedan qursên zimanê kurdî heye. Belê, bi tenê bi qursên taybet pêkanîna hewcedariyên zarok û xortên kurd ne mumkun e. Divê di xwendingehên dewletê de bi zimanê kurdî hindekarî û perwerdehî bê kirin. Ev ji bo dewletê peywirek e, dewlet

³¹ “weha nedibû” (the past progressive tense) is preferable to “dê ne weha bûya” (the past subjunctive mood).

³² “deh caran zêdetir di vê qadê de çêdibûn” is preferable to the form “dê deh caran jê zêdetir di vê qadê de çêbûna.”

³³ “girtin” is preferable to “stendin.”

Selection 7

nikare bi tu hincetî ji vê peywîrê xwe bide alî. Ji bo ku zimanê kurdî bibe zimanê perwerdehî, hindekarî û yê pazarê pêdivî bi tekoşîneke mezin heye. Lê ta ev rewş pêk were, divê kurd li qursên zimanê kurdî xwedî derkevin.

Dewlet alîkariya qursên bi vî rengî nake, heke ji destê wê bê, dê astengî derxe. Ji ber vê yekê ev bar li ser milê kurdan e. Ev peywîr a kurdan e. Pêkanîna vê peywîrê hem rûmet, hem jî berpirsiyarî ye. Her kurdek divê vê peywîr û berpirsiyariyê par ve bike.

Enstîtûya Kurdî ya Stenbolê tevî ku ne saziyeke perwerdehiyê ye, disa jî ji bo perwerdekirina mamosteyên zimanê kurdî ta niha gelek qurs pek anîne. Di van qursan de bi sedan mamoste hatin perwerdekirinê. Ji bo hînkirina zimanê kurdî gelek pirtûk û ferheng amade kirine. Enstîtûya Kurdî ya Stenbolê bi derfetên xwe yê pir hindik van xebatan dike. Ji bo geşbûn û pêşketina zimanê kurdî, divê li qursên zimanê kurdî xwedî bê derketin,³⁴ hejmara van qursan bê zêdekirin.

Ferhengok/Vocabulary

asteng(î) derxistin: to prevent, to obstruct, to create difficulties

bi fermî: officially, legally, formally

biçûk dîtin: to look down on, to underestimate

daxwazî *f.*: demand, wish, *see* Chyet: daxwaz, p. 126

dekan *m.&f.*: dean

derketin holê: to appear, to turn out, *see* Chyet: hol II, p. 263

destûr standin: to get permission

dibistana destpêkê: elementary school

endezyar *m.&f.*: engineer

geş bûn: to flourish, to strengthen, to shine, to bloom

geş: shining, blooming, strong,

heta: until, even

hewcedarî *f.*: necessity, need

hindekarî *f.*: schooling (acquisition of knowledge)

ji dest hatin: to be able, to be capable of doing s.t, to have the chance to do s.t.

ji holê rakirin: to eliminate, *see* Chyet: hol II, p. 263

kariyer kirin: to make a career

lê disa jî: but still, but in spite of this

meşrûtiyet *f.*: constitutional monarchy

mimkun [mumkun]: possible

nexasim: particularly

par ve kirin: to share, *see* Chyet: par kirin II, p. 431

pazar *f.*: market

³⁴ Intransitive verbs, e.g., xwedî derketin, cannot be made passive. Such grammatical constructions are foreign to Kurdish and only exist due to Turkish influence.

perdeypey: one by one, gradually
perwerdehî *f.*: education(al)
pêwistî *f.*: need, necessity, obligation
piyaseya serbest: free market
polîs *m.&f.*: police
qad *f.*: area, field, level
qurs *f.*: course
raxbet dîtin: to be popular, to be in demand
rektor *m.&f.*: rector
sazgeh *f.*: office, institution
siyasî: political, politic
taybet: private
tayîn kirin: to determine, to appoint
têkildarî *f.*: involvement
tekoşîn *f.*: struggle, effort
tevî vê rastiyê: in spite of the fact that
Wezareta Perwerdehiyê: Ministry of Education
xuya kirin: to show up, *see* Cheyt: xuya, p. 669
xwe dan alî [=xwe dan paş]: to avoid, to get out of doing something
xwedî derketin: to claim, to make a claim to, to take ownership (of), to take
pride in, to promote, to embrace
xwenda: educated
zaafîyet *f.*: weakness
zêdehî *f.*: increase, abundance
zext *f.*: pressure
zimanê nivîsê: written language

Selection 8

Kerkûk Kurdistan e bûye serkaniyeka herî bingeî ya ragihandina kurdî

Arif Zêrevan, sernivîskar û gerîndeyê giştî,
Kerkuk-kurdistan.com

Berî pênc mehan me dest bi weşana portala *Kerkûk Kurdistan e* [yê] kir û di demekê pir kurt de ev portal bû serkaniyeka herî xurt ya nûçe û enformasyonê bo xwendevanên kurd û biyanî. Di destpêkê de heroj [herroj]³⁵ dor 50–60 000 [pêncî-şêst hezar] hits di portala me de çêdibûn û ev hefteyek e ko heroj [herroj] ji 100 000 [sed hezar] hitsan pirtir çêdibûn û 21 [bîst û yek]-ê adarê 125 593 [sedûbîstûpênc hezar û pêncsedûnodûsisê] hits rekora me bû. Yanî bi hesabekê di heroj [herroj] dor 8–9 000 [heşt-neh hezar] xwendevanên me yên xweser hene.

Bi vê statîstîkê em dikarin bibêjin ko di nêv hemî malper û portalên kurdî yên di înternetê de ti rojnameyên kurdî ko hejmara xwendevanên wan ji yên me zêdetir bin nînin û rojnameyên kurdan yên bi zimanê tirkî jî nagihîn vê hejmarê. Portala me wekî medya niho yeko yeko ji Brayetî, Kurdistan-î Nwê, Hewlatî, Rojev, Ozgur Politika û hemî malperên medyaya kurdî pirtir xwendevan hene. Heger em miqayeseyekê bi rojnameyên tirkî re bikin em dizanin ko hejmara xwendevanên me pir û pir ji ya Turkish Daily Newsa tirkî zêdetir e.

Bêguman medya desthilat e. Gava ko me dest pê kir me tesbît kir ka em dê xeteka çawa bidin ber xwe û me ji xwe re got kurdewariyeka bêminaqeşe û bêkompromîs! û em wisa ketin ser rê. Em qet rojekê lê nefikirîn ka dewleta Tirkiyeyê yan her dewleteka di ya cîran dê ji me aciz bibe yan nebe. Xwendevanên me yên tirk wisa diyar e ko pir ji weşana portala me aciz dibûn û ji ber hindê heroj [herroj] nameyên tehdîdan³⁶ û dijûnan ji me re rêdikin. Hinek li ser navê ordiya Tirkiyeyê me tehdîd dikin û hinek ji wezareta derve ya Tirkiyeyê nameyên tehdîdan ji me re verêdikin û hemî bi hev re ji me re dibêjin “Qîma xwe bi emerîkî û îngilîzan neînin, ji ber rojekê ew dê biçin û kurd û tirk dê bimînin û hingê tirk dê malikê li kurdan bişewitînin.”

Hê ji niho ve portala me bûye serkaniya enformasyonê bo gelek medyayên tirkî û heta niho bi dehan caran wan nûçeyên me wekî serkanî nîşan dane û bi kar anîne. Herwiha gelek radyo û televîzyonên kurdî nûçeyên me bêyî ko me wekî serkanî nîşan bidin bi kar anîne û bi kar tînin. Em bi vê desthilata xwe dihesin û dizanin ko me li Ewropayê û li bakurê Kurdistanê tesîreka pir mezin li raya giştî ya kurdî kir û dikin.

³⁵ “herroj” is preferable to “heroj.”

³⁶ “tehdîd” is the same as “gef,” meaning “threat.”

Şeva 21-ê [bîst û yekê] adarê seet 24:00-ê [bîst û çarê] nivê şevê medyaya tirkî nivîsand ko dor 1000 [hezar] eskerên tirk di hêla Çelê (Çukurca) re ketine başûrê Kurdistanê.³⁷ Her seetekê piştî hingê me têkilî bi Selahedîn, Zaxo û Serzêrî re danî û tesbît kir ko ew nûçe derew e û me nûçeyek bi wêne belav kir. Wê şevê hemî kurd li seranserê cihanê ketin mereqekê ka nûçeya tirkan rast e an derew e. Xwendevanên me ji me re e-mail rêkirin û got piştî ko wan nûçeya me xwend ew bi dilrehetî çûn û razan. Roja piştî wê li ser navê PDK-ê Hişyar Zêbarî derket û ew nûçeya tirkan tekzîb kir. Roja paştir jî serokerkaniya ordiya Tirkîyeyê ew nûçeya medyaya tirkî tekzîb kir. Kurdistan TV 12 [donzdeh] seetan piştî me ew nûçe da, Brayetiye piştî me 20 [bîst] seetan ew nûçe da.

Em niho di serdema ragihandina bi lez û bez de dijîn û nemaze di vê dema şerî de divêt nûçe di seet û deqîqeya xwe de bîn dayîn. Ji ber hindê û ji ber imkanên me yê zûxwegihandina xwendevanan em bûne serkanî û deriyê enformasyonê ji bo xwendevanên kurd. Xweseriyeka me ew e ko me wekî medya serkaniyên baş yê enformasyonê hene û em di wextekê pir zû de xwe digihînin kesên berpirs û ji wan agahdariyan digirin û nûçeyan dinivîsînin. Hinek caran me hinek berpirsên kurd seet 3 [sisê] yan 4-ê [çarê] şevê ji xewê rakirine û pirs ji wan kirine da em bizanin ka çî çî ye. Ji ber hindê baweriya xwendevanên me bi me têt û ew dizanin ko em derewan li wan nakin û armançeka³⁸ me ya ticarî yan hizbî nîne.

Portala Kerkûk Kurdistan e – dibe ko pir kes bawer nekin – heta vê saniyeyê jî bi keda me çend kesan, bi xebateka îdeal derdikeve û ez wekî gerînendeyê giştî û sernivîskarê vê portalê spasiya Mewlayê Benavî, Mistefa Aydogan, Samî Ergoşî, Mihemed Ebdula, Hisênê Hirorî û hemî hevkarên di yê vê portalê dikim û li ser navê xwendevanan jî ji wan camêran re dibêjim her bijîn û destên we sax bin.

Bi weşana vê portalê me tesbît kir ko pêwistiyeka pir mezin bi portaleka nûçeyan ya kurdî ya ko xwidana³⁹ helwêst û siyaseteka misteqîr⁴⁰ û

³⁷ The southern part of Kurdistan is really the area around Kermanshah in Iranian Kurdistan and Central Kurdistan is Iraqi Kurdistan. However, relative to Kurdistan of Turkey, the term “Southern Kurdistan” has come to refer to Iraqi Kurdistan while Northern Kurdistan refers to Kurdistan of Turkey. Likewise, East Kurdistan refers to Iranian Kurdistan, and “the Small North” or Northwest Kurdistan refers to Syrian Kurdistan.

³⁸ This is another use of ezafeh with indefinite nouns. As we can see throughout this article, *a* is used instead of the standard feminine ezafeh *e*.

³⁹ “Xwidan” and “xudan” are southern Kurmanji versions of the word “xwedî” that means “owner, possessor, master.” It is also another way of expressing having or possession.

⁴⁰ From Arabic word “mustaqîll,” the equivalent of which is “serbixwe” in Kurmanji.

Selection 8

bêkompromîs e heye. Pêwistî tiştek e û karîn û derxistin tişteka⁴¹ dî ye. Em heta hetayê bi imkanên xwe yê şexsî nikarin vî karî bikin.

Ferhengok/Vocabulary

bê: without
bêkompromîs: without compromise
bêminaqeşe: without debate
bi dilrehetî: with peace of mind
destê filankesî sax bûn: thank you (lit: may one's hand be health: said in gratitude to someone who has helped one).
dor *f.*: around, approximately, turn
enformasyon *f.*: information
her bijî: well done! bravo!
heta (bi) heta: forever, eternally
hizb *f.*: party; hizbî: partisanship
îngilîz *m.*: British
ji ber hindê: therefore, that is why, because of that, for that reason
ketin mereqê: to worry about, to wonder about
ketin ser rê: to embark, to set out, to start out
li ser navê filankesî: on behalf of someone
malikê li filankesî şewitandin: to wipe someone out [lit. to burn down someone's hearth and home]
malper *f.*: web site
miqayese *f.*: comparison
misteqîr [=serbixwe]: independent
nameyên tehdîdan: hate mail, threatening letters; tehdîd (=gef): threat
nêv: among
ordî [=artêş] *f.*: army
qîma xwe bi filankesî anîn: to count on someone, to rely on someone
rekor *f.*: record
saniye *f.*: second
seranser: throughout
serkanî *f.*: source
têkilî danîn: to contact, to get in touch with
tekzîp kirin: to declare (something) to be false
tesbîr kirin: to figure out, to determine
ticarî: commercial
Wezareta Derve: Foreign Ministry
xet *f.*: line, policy
xweserî *f.*: quality

⁴¹ The word “tişt” is feminine here (in Hekkari), while it is masculine elsewhere.

**Kongreya Gelê Kurdistanê Abdullah Ocalan wekî ‘serokê gelê kurd’
hîlbijart**

Amude.net

Kongreya Gelê Kurdistanê (KGK), ku îro li Başûrê Kurdistanê hate îlan kirin, di danezana damezirandina xwe de daxuyanî kirin [daxuyanî da⁴²], ku ew dê mîna partiyeke siyasî jî bo berjewendiyên gelê kurd bixebite. Herweha wê piştrast kir, ku “hilweşandina sînorên dewletên ku kurd di nav de dijîn”, ne jî armancên wê ye. Di kongreya xwe ya damezirandinê de, KGK’yê Abdullah Ocalan wekî “serokê gelê kurd” hîlbijart.

Di civîna çapemeniyê de, ya ku îro li gundekî Başûrê Kurdistanê hate lidarxistin û jî aliyê televizyona erebî El-Cezîre ve bi şêweyekî zindî hate pêşkêş kirin, serokê Kongreya Gelê Kurdistanê (KGK) Zubeyir Aydar daxuyand ku “çareserîya pîrsgirêka kurd dê li hemû welatên ku kurd lê dijîn, bêyî ku sînor werin guherandin, li ser bîngeha yekîtiya azad a demokratîk pêk were.” Wî berdewam kir û got: “Armanca Kongra⁴³ Gelê Kurdistanê ne hilweşandina sînorên dewletên ku kurd di nav de dijîn e.”

Banga jî bo diyalogê

Konseya Rêvebir a KGK’yê destnîşan kir, ku bûyerên li herêmê û pêvajoya endametiya Tirkîyê di Yekîtiya Ewropayê de çareseriyekê jî bo pîrsa kurdî ferz dike. “Lewra divê organên dewleta tirk dest jî polîtîkayên îmhî û înkare berdin û jî bo çareserîya yekîtiya demokratîk bikevin diyalogê,” got Konseya Rêvebir a KGK’yê di danezana damezrandina partiya xwe de. Herweha wê bang li Sûriye û Îranê jî kir, ku “bikevin ser rêya demokratîkbûnê û pîrsgirêka kurd di vî çarçoweyê de çareser bikin.” KGK’yê gef li van welatan xwar û got: “Eger ev welat li ser rêya demokratîkbûnê li çareseriyê negerin, wê têkoşîna azadî û demokratîk a gelê kurd li van welatan zêde bibe.”

Di civîna çapemeniyê de, Aydar got ku beşê rêxistina nû yê leşkerî dê bimîne. KGK dê riya xweparastinê li pêşîya xwe vekirî bihêle.

⁴² “daxuyanî dan” or “daxuyanî belav kirin” are the correct forms. In addition, the usage of the past tense is ungrammatical in terms of the ergative construction: in this sentence, the transitive verb (vt.) should take the singular personal ending since the object (daxuyanî) is singular.

⁴³ A head noun ending in an *-a*, *-e*, or *-î* can be optionally contracted in the oblique case. As we see, the word “kongre” appears in the forms of both “kongreya” and “kongra” throughout the article. In this particular case, the contracted form (kongra) has been obtained by replacing the last vowel (*-e*) with the feminine singular ezafeh ending (*-a*).

Selection 9

Kongreya Gelê Kurdistanê li ser rewşa Iraqê jî rawestiya û got ku ew “ji bo pêşketina demokrasiya li Rojhilata Navîn, Iraqa federal a demokratîk weke gaveke girîng dibîne.” Wê bangî partî û rêxistinan kir, ku li ser nuqtêya hevbeş a demokrasiyê bigihêjin hev û lihevhatinekê bikin.

Kongreya Gel wê bi kêra sererastkirinên Emerîka yên li herêmê were.

Kongreya Gelê Kurdistanê bang li Emerîkayê jî kir û piştrast kir, ku ew “destwerdana Emerîkayê ya li rejîma Saddam di cih de dibîne, [ji ber] ku vê yekê li Rojhilata Navîn pêvajoyeke nû daye destpêkirin. Lê ji bo ev yek bigihêje qonaxê erênî, divê pirsgrêka kurd were çareser kirin.” Di danezanê de hatiye nivîsandin, ku “damezrandina Kongra Gel wê bi kêra sererastkirinên Emerîka[yê] yên li herêmê were.” Konseya Rêvebir a Kongra Gel bang li Emerîkayê dike, ku ji bo pirsgrêka kurd divê ew “avabûnên siyasî yên kurd qebûl bike û bi wan re bikeve diyalogê.”

Hilbijartina Abdullah Ocalan wekî ‘serokê gelê kurd’

Di kongreya damezirandina Kongra Gelê Kurdistanê de, Abdullah Ocalan wekî ‘serokê gelê kurd’, Remzî Kartal, Abdullah Hîcap, Mizgîn Şen, Riza Altun, Rengîn Muhammed û Osman Ocalan jî wekî alîkarên serokê giştî hatin hilbijartin.

Ferhengok/Vocabulary

civîna çapemeniyê: press conference

destwerdan *f.*: intervention

diyalog *f.*: dialogue

endametî *f.*: membership

lihevhatin *f.*: peacemaking, reconciliation, coming to an agreement

partî *f.*: political party

rejîm *f.*: regime

Rojhilata Navîn: the Middle East

sererastkirin *f.*: correction, realignment

xweparastin *f.*: self-defense

Yekîtiya Ewrûpayê: the European Union

CD-Roma kurdî ji bo zarokan

Nefel.com

Ev CD-Rom ji bo zarokên kurd yê 9–12 [neh-diwarzdeh] salî ye û armanca wê ew e ko kurdiya wan xurt bike û bihêle ko ew ji kurdiyê hez bikin.

CD-Rom ji du beşên sereke pêk têt:

- a) 14 [çardeh] ders ji bo zarokan,
- b) Serkanî (referens) ji bo mamosta û dêûbaban.

Çarde[h]⁴⁴ (14) ders di CD-Romê de hene. Her dersek ji çend parçeyan pêk têt. Di her dersekê de nimûneyên xwefêrkirinê, test û diyalog hene. Beşa serkaniyan (referensan) pirtir ji bo mamosta û dêûbaban e û di wê derê de gramer, rastnivîsandin, alfabe, tekstên xwendinê û hinek beşên di hene. Beşa gramerê li gor sewiyeya zarokên 9–12-salî hatiye amadekirin û heger ew bixwazin ew dikarin teoriya gramerê û rastnivîsandinê ji wê derê bixwînin û fêr bibin.

Ji bo agahdariyên berfirehtir li ser vê derê bitikîne.

Bingehên rastnivîsandina kurdiyê (kirmancî)

Heger ko tu nivîskar bî, heger ko tu rojnamevan bî, heger ko tu mamosta bî, heger ko tu zimanzan bî, heger ko tu redaktor bî, heger ko tu xwendekar bî, heger ko tu siyasetvan bî yan jî heger ko tu ne yek ji van hemiyan bî lê belê rojekê ji rojan te nîyet bi nivîsandina çend rêzan bi zimanê kurdî hebe,⁴⁵ hingê divêt tu vê pirtûkê bikirî û daynî ber serê xwe.

Ev kitêb 160 [sedû şeşt] rûper [rûpel] e û hemî materyalê wê ji hêmanên ko zererê nadin tebî'etê hatine çêkirin. Qabê kitêbê bi paçekê ko navê wî “coral” e hatiye pêçan û kurazeyên wê ji bi tayî hatine kêlî dan. Di dawiya vê kitêbê de endekseka li gora mijarên kitêbê heye.

Elfabêya kurdî & bingehên gramera kurdmancî

Heger ko tu li gramera kurdî ya bi ravekên kurdî digerî, hingê dê ev pirtûka mîrê kirmanciya modern mîr Celadet Alî Bedir-Xanî li hewara te bêt. Pirtûk 112 [sedû diwarzdeh] rûper e û bi kartona hişk hatiye cild kirin. Ev pirtûk berê parçe-parçe di “Hawarê” de hatiye weşandin.

⁴⁴ The letter *h* can be omitted, especially in the spoken language.

⁴⁵ This sentence exemplifies a southern construction, expressing possession with the oblique case rather than with ezafeh construction, e.g., in the south: *te nîyet hebe...*; in the north: *nîyeta te hebe...*

Selection 10

Ferhengok/Vocabulary

cîld kirin: to bind (a book)
danîn ber serê xwe: to keep it handy [lit. to keep next to oneself]
deûbab [=dêûbav] *pl.*: parents
diyalog *f.*: dialogue
endeks *f.*: index
gramer [=rêziman] *f.*: grammar
hêman *f.*: material, component
kartona hişk: hardcover
kuraze bi tayî kêlî dan: to tie the binding with thread
li hewara filankesî hatin: to come to someone's aid
nimûneyên xwefêrkinê: exercises, examples of self-instruction
nîyet hebûn: to intend
paç *m.*: fabric
parçe parçe: piece meal, piece by piece
pitir [=pirtir]: more
qab *m.*: cover
rastnivîsandin *f.*: orthography
ravek *f.*: explanation, *see* Chyet: rave, p. 504
redaktor *m. & f.*: redactor, editor
rojekê ji rojan: one day, some day
sewiye *f.*: level
teorî *f.*: theory
tikandin: to click

Li Amedê heşt hezar zarok li kûçeyan dixebitin

Azadiya Welat

Komeleya Bi Zarokan re ya di bin Heman Baneyê de (ÇAÇA)⁴⁶, li DSM'ê⁴⁷, gotûbêjek bi navê “Pirsgirêka zarokên ku li kûçeyan dixebitin û pêşniyarên ji bo çareseriyê” li dar xist. Hevgotin, ji aliyê Hindekarê Beşa Psîkiyatriyê ya Fakulteya Tibê ya Zanîngeha Dicle Prof. Dr. Remzî Oto ve hate pêşkêşkirin. Oto diyar kir ku di cîhanê de nêzikî 200 [du sed] milyon zarok dixebitin û got: “Ji dîrokê û vir de zarokên ku li kûçeyan dixebitin hene. Bûne mijara roman û helbestan jî. Lê wê demê nedibûn pirsgirêk. Ev yek ji salên 1980-1990'an [hezar û nehsed û heştê-hezar û nehsed û notan] dest pê kir. Êdî zarokên kûçeyan bûn pirsgirêkeke civakî.” Oto da zanîn ku mirov nikare hejmara zarokên ku li kûçeyan dixebitin bi hêsanî kifş bike. Oto, destnîşan kir ku li Amedê 7-8 [heft-heşt] hezar zarok, li kûçeyan dixebitin.

‘Zarokên kûçeyan, di sala 1990'an de ketin rojeva Amedê.’

Oto diyar kir ku pirsgirêka zarokên li kûçeyan ne tenê pirsgirêka Amedê ye û got: “Êdî bûye pirsgirêka hemû welatan. Ev pirsgirêk, pêşî li welatên Latîn Amerîkayê [Amerîkaya Latînî] derketîye holê. Piştî sala 1990'î [hezar û nehsed û notî] ketîye rojeva Amedê.” Oto, da zanîn ku zarok, bi piranî, ji bo lêçûnên xwe yên dibistanê, xerçeyên xwe û tevkariya malbata xwe dixebitin û axaftina xwe bi gotinên weha domand: “Ev zarok têkiliya xwe ya bi malbatê re jî qut nakin. Ev rewş jî ji bo malbatan avantajek e.” Oto, destnîşan kir ku ew bi takekesî li dijî xebata zarokan a li kûçeyê ya di betlaneyê de û li derveyî dibistanê nîn e û gazinan li Lijneyên Civakî yên Sîvîl kir. Oto, gazinên xwe bi gotinên wekî “Ger ku lijneyên civakî yên sîvîl, girseyên ku ji gund hatine bajêr di adaptasyonan de derbas bikira, dê pirsgirêk evqas mezin nebûya” anî ziman. Oto, di berdewama axaftina xwe de, diyar kir ku sedema herî girîng a xebata zarokan a li kûçeyan, xizanî ye. Oto destnîşan kir ku hejmara zarokên di malbateke li Amedê de, li ser nîvekiya Tirkîyeyê ye. Oto, da zanîn ku zarokên ku li Amedê, li kûçeyan dixebitin, pereyên xwe didin dayîkên xwe û wiha got: “Pêwîst e ku ji bo jinan, eleqeyek taybet bê nîşandan. Pêwîst e ku li her taxê, xaniyên jin û zarokan bêne vekirin. Dê ev yek şewqek erênî bide. Zarok tenê dixwazin bixwînin.”

Oto, der barê encamên xebatên xwe yên sala 1996'an [hezar û nehsed û not û şeşan] de jî agahî da. Oto, wiha got: “Di sala 1996'an de li Amedê, 2,200 [du hazar û du sed] zarok li kûçeyan dixebitin. Hejmara zarokên ku bi tiryakê ve girêdayî bûn 250 (du sed û pêncî] bû. Nîvekiya temenên wan 12-16 [donzdeh-şanzdeh] bû. Zarokên 5 [pênc] salî jî hebûn di nav van

⁴⁶ Abbreviation for its Turkish name *Çocuklarla Aynı Çatı Altında*.

⁴⁷ Abbreviation for Dicle Sanat Merkezi [Dicle Art Center].

Selection 11

zarokan de. Ji %79'ê [ji sedî heftê û nehê] van zarokan, ji herêma çolterê koç kiribû. Ji %20'ê [ji sedî bîstê] wan jî yên ku li bajêr dijîn bûn. Ji %67'ê [ji sedî şêst û heftê] wan, xwedî 6 [şêş] an jî zêdetir xwuşk û bira bûn. Ji %31'ê [ji sedî sih û yekê] wan, beriya 8 [heşt] saliya xwe dest bi xebatê kiriye. Ji %49'ê [ji sedî çil û nehê] wan, rojê 7 [heft] an jî zêdetir katjimêr dixebitin. Bi taybetî jî heta demên dereng, li ber navendên hengan dixebitin. Ev yek jî faktorek riskê ya mezin e. Ji %36'ê [ji sedî sih û şeşê] wan hertim, ji %58'ê [ji sedî pêncî û heştê] wan jî piştî dibistanê dixebitin. Ji %90.4'ê [ji sedî nod niqte çarê] zarokan diyar kir ku ger ku derfet hebûna, wan ê bixwesta ku tenê bixwînin. Ji %49'ê [ji sedî çil û nehê] van zarokan, li kûçeyê, bi birçîmayînê re rû bi rû ne. Ji %54'ê [ji sedî pêncî û çarê] wan, dixwazin ku li deverên girtî, germ û debara wî zêde bixebitin. Ji %54'ê [ji sedî pêncî û çarê] wan dixwazin ku bibin bijîşk, ji %33'yê [ji sedî sih û sisê] wan jî dixwazin ku bibin mamoste.”

Ferhengok/Vocabulary

adaptasyon *f.*: adaptation
avantaj *f.*: advantage
beri(ya): before, prior to
betlane *f.*: vacation, break
birçîmayîn: to be starved, to go hungry
çolter *f.*: rural
debar *f.*: living, livelihood, gain
der barê: about, regarding
destnîşan kirin: to point out
faktor *f.*: factor, aspect
fakulte *f.*: faculty
girse *f.*: crowds (of people), the masses
heng *f.*: entertainment
hindekar *m.&f.*: lecturer
ji adaptasyonê derbas kirin: to adapt
katjimêr *f.*: hour, o'clock
lêçûn *f.*: expense
lijneyên civakî yên sivil: non-governmental organizations (NGOs), civil social organizations
navendên hengan: entertainment place, hangouts
nîvekî *f.*: average
psîkiyatî *f.*: psychiatry
qut kirin: to cut, to disconnect
risk *f.*: risk, jeopardy, hazard
rû bi rû: face to face
şewq *f.*: reflection
takekes *m.*: individual, personal
temen *m.*: age (of a person)
tevkari *f.*: cooperation, help, assistance

Selection 11

tib *f.*: medical

tiryak *f.*: drug

bi tiryakê ve girêdayî: drug-addicted

xerce *f.*: pocket money

Selection 12

Şagirdên kurd Newrozê pîroz dikan

Dibistana Kurdî

Di seranserê meha adarê de li cihên ku lê perwerdeya kurdî heye, bi çalakîyên cûrbecûr Newroz tê pîrozkirin. Li Swedê ji 7000an [heft hezaran] zêdetir zarok û ciwanên kurd beşdarî darsa kurdî dibin û hersal bi heyecaneke mezin Newrozê pîroz dikan. Îsal jî li hemû şarevaniyan Newroz tê pîrozkirin. Ji wan şarevaniyan yek jî ya Stockholmê ye.

Mamosteyên kurdî, di 19ê [nozdehê] adarê de, roja îniyê saet di 16:00an [şanzdehan] de, li Stockholmê, li “Tansta Traff”ê bi şagirt û dêûbavên wan re Newrozê pîroz dikan. Di bernameya şahiyê de helbest, mûzîk, skeç û axaftin hene. Hemû şagirdên darsa kurdî û dêûbavên wan bo vê şahiyê hatine ezimandin.

Ferhengok/Vocabulary

cûrbecûr: various
dêûbav *pl.*: parents
ezimandin: to invite
hersal: every year
heyecan *f.*: enthusiasm
şagird *m.&f.*: student, apprentice
şahî *f.*: celebration
skeç *f.*: skit

Ji bo hîndekariya zimanê kurdî *Kurdiya Nûjen* derdikeve

Rojev.com

Enstîtuya Kurdî ya Stenbolê, bi derketina zagonên ji bo beşdarbûna Yekîtiya Ewropayê (YA) re, xebatên xwe yên li ser zimên xurtir⁴⁸ kir. Enstîtuyê, ji bo perwerdehiya zimanê kurdî, pirtûka bi navê *Kurdiya Nûjen*, ku salên borî hatibû çapkirin, jinûve di ber çavan re derbas kir û dê rojên pêş me de derxe piyaseyê. *Kurdiya Nûjen* di encama xebateke zanistî û profesyonelî, ku demeke dirêje tê kirin de hate amadekirin.

Pirtûk ji aliyê endamê Enstîtuya Kurdî ya Stenbolê Çeto Ozel ve hatiye amadekirin. Piştî ku zagonan rê da vekirina qursên zimanê kurdî, Enstîtuya Kurdî jî lez da xebatên xwe yên li ser zimên. Piştî pirtûka bi navê *Kurdiya Hêsa* îcar jî Enstîtuyê, pirtûka Çeto Ozel a bi navê *Kurdiya Nûjen* ji nû ve amade kir. *Kurdiya Nûjen* ji waneyên rêzimana kurdî hatiye pê.

Bi metodên nûjen hatiye amadekirin

Kurdiya Nûjen li gorî asta kesên ku qet kurdî nizanin û kesên hinek kurdî dizanin hatiye amadekirin. Di pirtûkê de zimanê ku xwendekaran aciz neke, hêsan, zelal û herikbar hatiye bikaranîn. Pirtûkê de rêbaza ku niha li hemû deran, bi gelemperî tê bikaranîn, ya li gorî pîvanên zanistî, wekî ku berî mijarê diyalogek derbas dibe û li ser vê diyalogê jî pirs ji xwendekaran tê kirin, hatiye amadekirin. Di heman demê de, famkirina xwendekaran, bi hîndariyên piştî mijarê tê pîvan. Di nav mijarê de rêziman bi awayek pisporî⁴⁹ hatiye nimandin û belavkirin. Ji ber ku rêziman ji bo xwendekaran zêde hişk tê, rêziman bi serê xwe, di nava pirtûkê de cih negirtiye, di nav mijaran de bi awayek nerm hatiye bi cihkirin.

Diyalog li pêş in

Pirtûk ji 160 [sed û şêst] rûpel û 13 [sêzdeh] ûnîteyan pêk tê. Di tevahiya pirtûkê de diyalog li pêş in. Di pirtûka *Kurdiya Nûjen* de tiştek din a balkêş piraniya diyalogan e. Diyalog bi zimanekî hêsan û gotinên ku di nav jiyana rojane de derbas dibin hatine nivîsîn. Bi piranî jiyana bajaran wekî mijara diyalogan hatiye bikaranîn.

Dîtbariyek rengîn heye

Di pirtûkê de figurên dîtbarî pir cih digirin. [Ji] sedî pênciyê rûpelan bi wêneyên mirovan, sewalan, xweza û wêneyên cur bi cur [cûr bi cûr] ên têkildarî waneyan e hatine raçandin. Hebûna wêneyan dibe alîkarê

⁴⁸ “xurtir” (with two t’s) is better.

⁴⁹ Under foreign influence, the ezafeh construction is sometimes omitted after the indefinite singular article (ek/ye) as we see here in such phrases as “awayek pisporî,” “awayek nerm,” and “dîtbariyek rengîn.” Grammatically, “awayekî pisporî,” “awayekî nerm,” and “dîtbariyeke rengîn” are correct forms.

Selection 13

têgiheştina axaftinan. Ji ber ku naveroka mijarê û wêne têkildarî hev in, di warê dîtbarî de ahengsaziyek xweşik derketiye holê. Pirtûk li ser kaxeza kuşe hatiye çapkirin.

Ferhengok/Vocabulary

ahengsazî *f.*: harmony
ast *f.*: level
bi piranî: generally, usually, mostly
bi serê xwe: alone, by oneself
derketin: to go out, to exit, to come out, to be published
di ber çavan re derbas kirin: to revise, to review
dîtbarî* *f.*: look, appearance, visuality (a neologism)
fîgur *f.*: figures
herikbar*: fluent, flowing, smooth (a neologism)
hîndarî *f.*: exercise
hîndekarî *f.*: education, schooling
jinûve: again, newly
jiyana rojane: everyday life, daily life
kaxeza kûşe: glossy
lez dan: to expedite
metod *f.*: method
nerm: subtle, soft
nimandin: to demonstrate
perwerdehî *f.*: education
pirani(ya): abundance (of)
pisporî *f.*: expertise
piyase *f.*: market
profesyonel: professional, expert
raçandin: to illustrate, to spin, to weave
têkildar: related, involved (in/with)
unite *f.*: unit, chapter, part
wane *f.*: lesson

* Examples of neologisms (newly created words) formed with *-bar*.

Kurd û Paltalk

Bendî Welat, Amude.net

Di civata kurdan a gundan de, gava ku dibû êvar, hemû gundî li cihekî dicivayan, ku bi ihtîmala herî xurt mala axayê gund yan jî mala muxtêr bû. Ev mal û ode dibûn cihê şevbuhêrkên gelek çîrok, stran, galgal û pêkenokên kurdan. Herweha piraniya problemên rojane û astengên li pêşîya gundiyan di van odeyan de çareser dibûn, bê ku dewlet û dezgehên wê yên fermî destê xwe bixin nav kar û îşe gundiyan. Rîsipî û mezinên van gundan her gav di van odeyan de amade bûn, da ku xwediyên problêm û gazinan berê xwe bidin wan û hundirê xwe ji wan re vala bikin.

Ev odeyên galgal û şevbuhêrkan her car bûne şahidên mehrbirîna gelek bûk û zavayan, herweha lihevhatina gelek malbat û eşîrên xwedan dijmin û gelek girîftên erd û zeviyên gundiyan di van odeyan de çareser bûne û her kes gihîştîye mafê xwe. Bi vî awayî, odeyên şevbuhêrkan dibûn dadgeh, mizgeft û dezgehên fermî yên gundan. Her kes berê xwe dida van odeyan û bi rêz beşdarî wan civînan dibû.

Îro roj em di cîhanekê de dijîn, ku gelek mezin û gewre ye, lê belê bi saya serê zanîn û pêşketinê ev cîhana me gelekî biçûk bûye, ku mirov dikare li her derê wê qul bi qul bigere û zanyariyan di derheqê wê de bistîne, bê ku ji cihê xwe bileqe (ez li vê derê behsa motorên lêgerîn û agahdariyên internetê dikim).

Mijara internetê mijareke gelekî berfireh e, lê belê ez ê di nivîsa xwe de - wek ku min li jor behs kir - tenê li ser odeyên şevbuhêrk û galgalan rawestim û bi taybetî odeyên Paltalkê, ji ber ku ev demeke ku ez bi Paltalkê mijûl im û hin zanyariyên min li ser wê hene. Di vê nivîsê de, ez ê li gorî bîr û baweriya xwe başî û xerabiyên Paltalkê rêz bikim.

Paltalk programeke berfireh ya galgalê ye, ku gelek miletên cîhanê ji xwe re bi kar tînin da ku di riya wê re bigihêne hevdu û danûstandinê bi hev re bikin.

Di Paltalkê de, mirov dikare binivîse, biaxeve û herweha wêneyên hevdu li ser ekranên wê bibîne, wek ku mirov li ba hev be. Ango Paltalk li ba hin kesan ketiye dewsa telefon, faks û nameyan.

Di gelek odeyên kurdan de, kamera qedexe ne, ez nizanim ji ber çî, lê belê di gelek odeyên miletên din de, mirov kameraya xwe saz dike û her kes dikare wî/wê bibîne. Mirov dikare bikeve hemû odeyan û bîr û ramanên xwe tê de bide diyar kirin. Belê, her gav mafê xwedanên odeyan heye ku

Selection 14

axavtina mirovan bibirin, wan ji nivîsandinê bêpar bikin, herweha wan ji odeyan ji bo 24 [bîst û çar] demjimêran derbixin.

Odeyên galgalê yên Paltalkê bi gelek awayên xwe odeyên galgal û şevbuhêrkên gundan tînin bîra mirov. Ji xwe kurdan navê van odeyan kiriye *koçk*. Di odeyên gundan de, bi tenê xelkên wî gundî bi awayekî gelek berfireh û vekirî li hev dicivîyan, lê belê di koçkên Paltalkê de, kurd ji her çar aliyên cîhanê dikarin beşdar bibin.

(...)

Ferhengok/Vocabulary

berê xwe dan: to head toward
bi saya serê filankesî/filantiştî: thanks to s.o./s.t.
bîr û bawerî (bîr û raman): thoughts and beliefs/ideas
gihîn: to reach, to get in touch, to make contact
gîrîft *f.*: dispute, intricate
hundirê (nava) xwe ji filankesî re vala kirin: to get s.t. off one's chest
ihtîmal *f.*: probability
kamera *f.*: video camera
koçk *f.*: salon, richly decorated room
mehr birîn *f.*: marriage, wedding; mehr birîn: to marry someone off (v.)
mezin: big, adult, the great
qul bi qul: every nook and cranny
saz kirin: to set up, to establish
şevbuhêrk *f.*: passing the evening

Ciwan Haco: “Hema bêjin muzîka⁵⁰ Ciwan!”

Salih Demîrkaya, Amude.net

Ciwan Haco piştî albûma xwe ya bi navê “Destana Egîdekî” ku di sala 1998’an [hezar û neh sed û not û heştan] de derketibû, îcar jî bi berhema xwe ya bi navê “Derya” jî Ses Plakê derket pêşberî hezkiriyên xwe. Ciwan Haco bi her berhema xwe ya nû guhdar û hezkiriyên xwe şaşwaz dike. Di vê berhema ku bi tevahî ji stranên li ser evînê pêk tê de [wî] tarzeke nû ceribandîye⁵¹ û ji bo vê tarzê jî Ciwan Haco ji guhdarên xwe re dibêje, ‘Hema bêjin muzîka Ciwan’.

Li ser albûma “Derya” em pêre peyivîn.

Tu ji bo albûma “Derya” çi difikirî?

Bi rastî ev albûma min a bi navê “Derya” tişteki nû ye. Min tê de bi temamî muzîka modern bi kar anîye û ez hêvîdar im ku guhdarên min dê ji vê albûmê hez bikin.

Te bi çi psîkolojiyê dest bi vê albûmê kir, armanca te ya vê berhemê çi bû?

Armanca min ew bû... pêşî kesên ku li min guhdarî dikin, ez li wan fikirîm. Min xwest tişteki nû ji bo wan çêbikim. Ya duyemîn jî min dixwest, ji xeynî kurdan gelên din jî li muzîka min guhdar[î] bikin. Ez behsa cîranên xwe dikim, cîranê miletê kurd û kesên ewropî, min dixwest ez xwe bigihînim wan û muzîka xwe bi wan bidim guhdarîkirin [guhdaî kirin].⁵² Lê, min ev albûm pêşî ji bo kesên ku li min guhdar[î] dikin, amade kiriye.

Di albûmê de te bi temamî amûrên rojavayî bi kar anîne û amûrên rojhilatî yên wekî; tembûr, ney, bilûr, erbane, def nîn in. Gelo ev helwestek e yan dê Ciwan bi temamî xwe ber bi rojava ve bajo?

Me têra xwe dahol, zirne, bilûr, ney û tembûr lê xistin di kasetên xwe de. Xweş in jî ew amûrên folklorî yên kurdî. Di paşerojê de ezê dîsan xwe nêzîkî wan bikim. Niha ezê⁵³ di albûma xwe ya bê de, hema bibêje hemû stranan ji meqamê beyat hîlbijêrim. Di albûma nû ku niha ezê dest pê bikim de, ezê wan stranên ku min ji 14 [çardeh] saliya xwe de strîne ku bi piranî stranên elewîyan in bibêjim. Dê ji sedî sed saz balkêş be û amûrên kurdî yên din dê diyar bibin.

Gelo cihekî taybet ê vê albûmê ji bo te heye? Ji ber ku di albûmên te yên din de tembûra te derdiket pêş. Tu ji bo vê yekê çi dibêjî?

⁵⁰ *mûzîk* is preferable to *muzîk*.

⁵¹ An alternative way of expressing the same idea: Di vê berhemê da, ya ku bi tevahî ji stranên li ser evînê pêk tê, [wî] tarzeke nû ceribandîye...

⁵² “guhdaî kirin” as two separate words is preferable.

⁵³ Sometimes the future tense particle *ê* is attached to the subject pronouns.

Selection 15

Rast e rast e... Di albûma “Bilûra Min” de jî tembûr hindik hebû. Lê di du sê stranan de tembûr hebû. Bes min xwe jî tembûrê dîr nexistiye. Ez jî tembûrê pir hez dikim. Tembûrê ez bi xwe lêdidim. Lê bi rastî ev albûma “Derya” tiştekî balkêş e.

Gelek gotinên stranên vê albûma te yên mîna; “Kezîzer kezîzer ez xulam memikên gilover”, “Ev çend sal in li hêviya te”, “Xweziya yarê tu ya min ba⁵⁴,” “Ez te nadim bi malê dinê.” Ev qet ji me re xerîb nehatin. Hûn li ser vê yekê çi dibêjin?

Gotin ne gelekî balkêş in. Gelek gotinên basît hene. Niha dema em li muzîka ewropî guhdarî dikin tu carina dibînî gotina “I love you” di stranan de gelek caran tê bikaranîn. Min jî dixwest ez tiştekî wilo bikim. Gotinên stranan basît in. Straneke tenê ku gotinên wê balkêş bin, strana Hekîm Sefkan, “Pero” ye. Ew gotinên wê pir balkêş in, gotinên wê gelekî bi dilê min in. Lê yên din bi awayekî basît min dixwest ez çêbikim. Carinan jî wexta min strana “Diyalog” digot “Bere xeynî min bistrên” gelek kurdan ji gotinên min fêhm nedikir û digotin⁵⁵ ‘yaw tu çima welê gotinên zehmet dibêji?’

Te got muzîka pop. Em dikarin muzîka te têxin bin kîjan navî? Bi rastî yên berê me hinekî dikarîbû bi nav bikira⁵⁶.

(Dikene) Hema bila navê wê muzîka Ciwan be.

Dema mirov bala xwe dide vê albûmê, piraniya gotinên stranan te bi xwe nivîsandine, çima? Ev tercîhek bû yan jî bêgavî bû yan jî hema wisa lê hat?

Bi rastî ez bi xwe gotinên stranan kêr dinivîsim. Vê carê min got, hema ez binivîsim, wek hewldanekê min xwest ez bikim. Ez bi xwe muzîkê çêdikim, lê di vir de min dixwest ez tiştekî nû biceribînim.

Tu ceribandina xwe ya gotina[n]⁵⁷ çawa dibînî, biserkeftî ye an na?

Wexta tu ji min bipirsî, ez gelek ji wan gotinan hez dikim. Gotin bi dilê min in. Gotin pir basît in. Belkî gelek kes jê hez nekin û bêjin “weew Ciwan çi gotiye wisa, ev gotin gelek basît in ev çi mesele ye?” Lê ez hêvîdar im wê kêfa guhdaran jî jê re were.

Di albûmê de tê xuyakirin⁵⁸ ku muzîk ji gotinan bêtir derketiye pêş...

Me bi rastî qeweta xwe da ser muzîkê û deng. Di berhemê de rîtmên cuda û nû me bikar anîne. Tiştekî nû û tiştekî modern derketiye holê. Rast e, gotinên “Derya” basît in lê xweş in, ez gelekî jê hez dikim.

⁵⁴ In spoken language sometimes *bûya* and *bûyayî* becomes *ba*.

⁵⁵ Incorrect use of ergative, it should be “digot.”

⁵⁶ Incorrect use of ergative, it should be “bikirana.”

⁵⁷ The *n* of the plural oblique ending *an* can be omitted especially in the spoken language.

⁵⁸ *xuya ye* is better than *tê xuya kirin*.

Em bandora Miradê Kinê (Miradko) ya li ser te dizanin. Di strana te ya bi navê “Seyro” de gotin ên te ne. Lê dîsa jî Miradko tê de cih digire. Tu ji bo vê yekê çi dibêji?

Niha di muzîka kurdî ya folklorî de tu guhê xwe bidîyê, ev stranên sivik ku rîtm tê de hene gelekî basît in û piraniya stranan jî li ser hezkirinê yanî li ser evînê ne. Rast e gotinên strana “Seyro” nêzikî gotinên folklorî ne. Û bandora Miradko tê de xuya dike.

Dema mirov bala xwe dide albûmê tekane hêm a evîna dilan e, gelo di vir de monotonyek nîn e, gelo Ciwan ji bilî hestên evînî tiştekî najî?⁵⁹

Ez dibêjim, însanê ku nikaribe ji pîrekekê hez bike, hezkirina pîrekekê pê re çênebe, nikare ji welatê xwe jî hez bike, nikare ji miletê xwe jî hez bike. Ez bi vî çavî lê dinêrim. Gotinên di vê albûmê de hemû gotinên evînî ne, hemû li ser eşqê ne. Li ser evîn û eşqa pîrekê ne. Min berê jî ev gotin bi kar anîne. Lê gotinên ku min li ser welatê xwe gotine dîsan jî di dilê min de ne û dîsan jî ezê li ser bêjim. Ew stran stranên min in. “Diyalog...” ez pir jê hez dikim “Bere xeynî min bistrên bo aşîtiyê” ez pir jê hez dikim û ez jî welatê xwe jî pir hez dikim...

Wekî dawî tu ji bo vê albûma xwe çi mesajê ji guhdarên xwe re dişînî?

Ez dibêjim kesên ku kaseta min kete destê wan bila bi dengekî baş û bilind lê guhdarî bikin. Ez dibêjim ewê ji “Derya” hez bikin, ez hêvîdar im. Ji ber ku min “Derya” jî bo ew⁶⁰ kesên ku li min guhdarî dîkin çêkiriye. Rast e, pêşî min jî xwe re çêkiriye. Lê dema min jî “Derya” hez nekira, min ê dernexista. Ez hêvîdar im ku kesên ku li min guhdarî dîkin, dê jê hez bikin, ji ber ku Ciwan bêtî kesên ku lê guhdarî dîkin ne tiştek e. Kesên ku li min guhdarî dîkin, ez jî wan hez dikim, birayên min in, xwişkên min in, hurmeta min pir jî wan re heye.

Ez serkeftinê ji Azadiya Welat re jî dixwazim û ez hêvîdar im di nêzik de emê li welat hev û din bibînin.

⁵⁹ “Jiyan/jîn” is intransitive (vi), however, in this sentence it is used as a transitive verb (vt.) meaning “to experience something.” The usage of “jiyan” as a transitive verb is due to Turkish influence.

⁶⁰ Incorrect use of the demonstrative. Here the demonstrative is the object of the preposition. Thus it should be in the oblique case and should be written as *wan*. This usage is due to Turkish influence (the Turkish *bu* would not change for case).

Selection 15

Ferhengok/Vocabulary

album *f.*: album
amûr *f.*: musical instrument
bala xwe dide [bala xwe dan]: to pay attention, *see* Chyet: bal II, p. 21
basît: simple
bi temamî: entirely, completely
bilûr *f.*: shepherd's flute
bi navê: named, called, by name
biserkeftî: successful
def *f.*: drum
dûr xistin: to get s.t./s.o. away from s.t./s.o., to distance oneself from s.t.
erbane *f.*: tambourine
hema bêje: almost
hema: let's..., simply, just
hezkirî *m.&f.*: fan, admirer
kaset *f.*: cassette
kezîzer *f.*: yellow braided/haired
mesaj *f.*: message
ney *f.*: a reed flute
pîrek *f.*: woman
psîkolojî *f.*: psychology
qeweta xwe dan ser tişteki: to focus one's energy on s.t.
şaşwaz kirin: to surprise
stran (sitran) *f.*: song, to sing (v.)
tarz *f.*: style
tekane: the only, sole
tembûr *f.*: a Kurdish stringed instrument similar to the mandolin
tercîh *f.*: preference
tişteki/f.k. nedan bi malê dinê: to not trade s.t./s.o. for the world
weew: whew!
wekî dawî: in conclusion, lastly
wexta tu ji min bipirsî: if you ask me (used when s.o. expresses his/her opinion about s.t.)
xwe ber bi ... ve bajo [ajotin]: to head toward

Navenda PENa Kurd li dijî serxwebûna bakûriyan e

Sîrwan Hecî Berko, Amude.net

Di navbera Navenda PENa Kurd a Elmanyayê û Komeleya PENa Kurd a Amedê de şerekî rêxistinî dest pê kiriye. Nivîskarên li Amedê dixwazin sibe di kongreya xwe de biryara veqetina xwe ji rêxistina li Elmanyayê bidin û Navenda PENa Kurd li bakurê Kurdistanê damezirînin. Vê yekê hiştiye ku komîteya Navenda PENa Kurd a Elmanyayê hêrs bibe û hemû hewldanên xwe bike, ku nivîskarên li Bakur xwe wekî şaxekî rêxistina li Elmanyayê bibînin û dev ji ramana serxwebûnê berdin. Lê nivîskarên li Kurdistanê dixwazin ku saziya wan “li ser axa welêt be, ne li sirgûnê,” wek ku serokê PENa Kurd a Amedê Edîp Polat û çend endamên wê ji MALPERA AMÛDÊ re eşkere kir.

Ev demeke dirêj e ku Navenda PENa Kurd dixwaze û hewl dide, ku li herçar perçeyên Kurdistanê şaxên wê çêbibin. Hewldanên wê ta niha tenê li bakurê Kurdistanê encam daye. Piştî danûstandinên cuda bi nivîskarên li wê derê re, di 7ê [heftê] sibata borî de “PENa Kurd Şaxê Amedê” hate damezîrandin. Ev rêxistin li Tirkîyeyê bi şêweyekî fermî di bin navê “Komeleya PENa Kurd” de hate qeydkirin.

Di vê civîna damezîrandinê de, gelek kesan xwest ku Komeleya PENa Kurd a Amedê ne wekî beş û tayekî Navenda PENa Kurd a Elmanyayê be. Daxwaz ew bû ku Yekîtiya Nivîskarên Kurd bête avakirin. Rêzan Tovjîn, ku bi xwe yek ji endamên Komeleya PENa Kurd a Amedê ye û di civînên bi nûnerên Navenda PENa Kurd a Elmanyayê de amade bû, berî demekê di nivîsareke xwe de eşkere kir, ku “ji ber giringiya navê PENê, bi piraniya endaman hate pejirandin ku Navenda PENa Kurd li Amedê bête avakirin.”

“PENa li Elmanyayê dikare tevî me bibe”

Di sîsiyê meha borî de, endamên Komeleya PENa Kurd a Amedê li hev civiyan û guftûgoeyeke germ di navbera wan de pêk hat. Serokê komeleyê Edîp Polat wê çaxê diyar kir ku di hevdîtinên bi endamên PENa Navneteweyî re eşkere bûye, ku serokê Navenda PENa Kurd Zerdeşt Haco û hin endamên din ên komîteyê li dijî planên Bakuriyan, bo sazkirina navendeke PENê ya taybetî, dixebitin û di têkiliyên xwe yên bi PENa Navneteweyî re de helwesteke neyênî li hemberî planên PENa Amedê nîşan didin.

Edîp Polat ji MALPERA AMÛDÊ re eşkere kir, ku têkiliyên rêxistina Amedê bi PENa Navneteweyî re hene û PENa Navneteweyî li PENa Kurd a Amedê weke “PENa Kurd a ku di prosêsa avakirinê de ye” dinêrin. Ji bo ku Navenda PENa Kurd li Amedê bê avakirin, divê kongreya PENa Navneteweyî bi 2/3 [ji sisê yek] ji dengên endaman vê daxwazê bipejirîne.

Selection 16

Polat berdewam kir û got: “Her neteweyek dikare 5 [pênc] navendên xwe yê PENê hebin; bila navendên PENê li her perçeyekî Kurdistanê û herweha li sirgûnê jî hebe.” Polat got, ku ew helwesta PENa li Elmanyayê fêhm nake û diyar kir ku ew jî dikare tevî PENa bakurê welêt bibe.

Ferhengok/Vocabulary

bakurî: northerner

bi şêwekeye fermî: officially

guftûgo *f.*: debate, argument, discussion

hevdîtin *f.*: exchange of views, deliberation, conversation, talk

kongre *f.*: congress

neyênî: negative

qeyd kirin: to register, to record

tevî bûn: to join

Siyabend û Xecê

Erebê Şemo, Dibistana Kurdî

Li ser çiyayê Sîpanê Xelatê xortekî nêçîrvan digeriya. Navê wî xortî Siyabend bû. Siyabend ji gundê Silîvê bû. Loma wan jê re digot Siyabendê Silîvî. Siyabend xortekî çeleng û bedew bû. Dilê wî ketibû Xecê. Xecê jî keçeke pir bedew bû. Wisan bedew bû ku çavê kê lê keta hiş û aqil ji serê wî diçû. Siyabend pir xizan bû. Nikaribû ku qelenê Xecê bide û ji xwe re bîne.

Dilê Xecê jî ketibû Siyabend. Bavê Xecê kurdekî dewlemend bû. Wî dizanibû, ku dilê Xecê û Siyabend di hev de heye. Wî jî Siyabend qebûl dikir, lê ji temahiya dinê dixwest keça xwe bide yekî ku qelenekî pir bistîne. Mirov ji mêranî, mêrxasî, hurmet û bedewiya Siyabend têr nedibû. Siyabend û Xecê herdu jî dengbêj bûn. Dema ku wan bi dizî hevûdu didît, dilê wan geş dibû, kêfa wan dihat, bi hev re henek dikirin û dikenyan. Lê dema ku qala qelen dibû, Xec digiriya. Siyabend li ber dilê wê dida û nedihîşt ku ew bigirî. Wî digot, “bi çî awayî dibe bila bibe, dixwaze bila bi rindiyê be, dixwaze bila bi xirabiyê be; heta dixwaze bila kuştin ji tê de hebe, ez ê dîsa Xecê ji xwe re binim, destê min ji Xecê nabe.” Rojekê qîz, bûk û xortên êla Zîlan top bûn û çûn bindarûkê. Paşê, Siyabend û Xecê jî çûn. Gava ku Siyabend û Xeca zer tên wê derê, hemû ecêbmayî dimînin, devê wan xwar dibe û li wan dinêrin. Li ser çiyayê Sîpanê Xelatê ewqas qîz, bûk û xort civiyabûn, ku nedihatin hejmartin. Lê gava ku dibû govend û dengbêjî kes qasî Siyabend û Xecê nedibû.

Gelek kurên axayan, began û dewletiyên dihatin, ku Xecê ji xwe re bixwazin, lê Xecê ew qebûl nedikirin.

Çend sal ketin navberê, rojekê Siyabend[î] Xec revand bir ser çiyayê Sîpanê Xelatê. Siyabend û Xec sê roj û sê şevan⁶¹ li wir bi hev şa bûn. Pir bextewarbûn, ku miradê wan bi hev bûbû.

Roja çaran ber bi nîvroyê bû. Herdu di nav kulîlkan de rûniştibûn. Xewa Siyabend hat. Serê xwe danî ser çoka Xecê û di xew re çû. Dema ku Siyabend di xewa şêrîn de bû û Xec bi porê wî şa dibû; bi carekê de dengê hat. Xecê nihêrî, ku di besta biniya wan de gakûviyek direve û sê gakûviyan jî dane dû wê. Ji wan yekî, ew gakûviya delal ji yên din veqetandîye û daye ber xwe dibe. Lê yên din newêrin herin ser.

Dema ku Xecê ev yeka dît, giriya. Hêsirên wê ji ser sûretên wê yên sor dilop dilop gêr bûn hatin xwarê. Hêsiyek hate ket ser sûretê Siyabend. Siyabend ji xewê bazda ser xwe. Wî bala xwe dayê ku Xec digirî, pirs kir:

⁶¹ The number *sisê* becomes *sê* when it is used before a noun, e.g., *sê şevan*.

Selection 17

-Xecê, tu çima digirî, ma tu poşman bûyî? Bila li ber destê Xwedê ahd û qerar be, bila bi qewlê mêrê berê be; me heta niha mîna xwişk û bira bi hev re derbas kiriye. Ku tu poşman î ez te dibim mala bavê te...

Xecê got:

-Pî... Siyabend, tu çima wisan dibêjî? Na, ez ne poşman im. Ez heta roja mirinê jî te dîr nakevim.

Siyabend:

-Ku wisan e, tu çima digirî?

Xec:

-Gavek berê gakûviyekî, gakûviyeka rind dabû ber xwe û dibir. Du-sê heb jî jî dîr ve li pey wan diçûn û newêribûn xwe bidana ser. Ew gakûvî mêrxasekî mîna te bû. Ji şabûnê û ji eşqa dil giriyê min hat.

Siyabend:

-Ka, bi kîjan alî ve çûn?

Xecê destê xwe dirêj kir û got:

-A bi vî aliyê han de çûn.

Siyabend rabû ser xwe, şûr û mertalê xwe girêdan. Tîr û kevanê xwe hildan û got:

-Li ser vî çiyayê Sîpanê Xelatê jî min mêtir kes tune. Ez neçîrvan im.

Çawan gakûvî werin di cem min re derbas bibin.

Siyabend li pey gakûviyan ket û çû.

Nêzîkî gakûvî bû. Tîrkevanê xwe kişand, dirêjî wî kir, ku lêxe; gakûvî xwe wek mirovekî ceng kir û hat cem Siyabend. Struyê xwe li Siyabend xist û ew avêt bin gelî.

Xecê pa ne pa, Siyabend nehat. Te digot qey dilê wê zanibû, ku tiştek bi serê wî de hatiye. Xec lezekê şûnde li pey Siyabend çû. Li vî alî û wî alî geriya Siyabend tunebû.

Xec gelekî geriya şûnde, hat binê gelî. Çawan ku gihîşt binê gelî, wê dît ku Siyabend li wir e û dinale. Çû ser Siyabend, ku çi bibîne! Darek di piştê wî re çûye û di singê re kiriye der. Xecê li ser derd û kulan re got:

Serê çiyayê Sîpanê Xelatê bi mij e

Binê çiyayê Sîpanê Xelatê bi mij e.

Kê dîtiye, ke bînaye,

Ku nêçîr, nêçîrvan bikuje.

Gakûviyo, strudirêjo weke bejna mino,

Çawan te jî hev kir destê jin û mêro,

Strudirêjo weke dara sûkê,
Çawan te xirab kir bextê xort û bûkê.

Siyabend li Xecê vegerand:

Xecê, Xeca min a delal,
Çawan nebû mirazê min û te?
Me ê ji xwe re li serê Sîpanê Xelatê,
Çêkira konekî rind û delal.
Xecê meke, melûrîne,⁶²
Hêstiran di ser sûretê sor de nebarîne...

Siyabend û Xecê gelek stran li ser hevûdu dibêjin. Xecê jî li wir xwe ji zinêr diavêje jêr.

Ev versiyona Siyabend û Xecê ji pirtûka Erebe Şemo, *Berbang*'ê hatiye wergirtin û ji alîyê Haydar Diljen ve hatiye kinkirin.

Ferhengok/Vocabulary

bi carekê de: suddenly, all of a sudden
bi çî awayî dibe bila bibe: one way or another
bi dizî: in secret, secretly
bi hev re derbas kirin: to spend (a period of time) together
bi qasî filankesî nebûn: not to be as good as s.o.
bin (biniya): under, beneath
bindarûk *f.*: picnic
çawan ku: as soon as
çawan: how, how come
dan ber xwe: drive s.o. in front of s.o.
dî xew re çûn: to fall asleep
dilê filankesî geş bûn: to get ebullient,
dilê filankesî/ê ketin filankesî/ê: to fall in love with s.o.
dilê yekî zanîn: to have a feeling that (s.t. will happen)
gavek berê: a little while ago
gotin qey: it is as if, *see* Chyet: qey, p. 487
herin ser (çûn ser): to get close, to walk toward
hêstiran barandin: to shed tears
hiş û aqil ji serê filankesî çûn: to lose all sense of reason
ji filankesî dûr ketin: to leave s.o., to get/fall away from s.o.
ji filankesî re anîn: to marry s.o. off
ji xwe re (filankesê) anîn: to get married to s.o.
kevan *m.*: arrow
li ber dilê filankesî dan: to try to comfort s.o.

⁶² In some regions, *me-* is used instead of the standard negative imperative particle *ne-* as in the verbs *meke* and *melûrîne* [*neke-nelûrîne*].

Selection 17

li pey tişteki/yekî ketin: to set out after s.o./s.t.

li vî alî û li wî alî gerîn: to search thoroughly

lûrîn: to wail

pî: shame!

şûr û mertal girêdan: to put on bow and arrow

sûret *m.*: cheek, face

temahiya dinê: stinginess, greed, *see* Chyet: tima, p. 619

tîr *f.*: bow

tîrkevan *m.*: bow and arrow, archer

tişteki bi serê yekî de hatin: s.t. bad befall s.o.

versiyon *f.*: version

wisan...ku: so...that

Salvegera 42emîn [çil û duemîn] a şewata sînemeya

Amûdê Sîrwan Hecî Berko, Amude.net

Îro berî 42 [çil û du] salan, roja 13'ê [sêzdehê] çiriya paşîna 1960î, [hezar û nehsed û şeştî] sînemeya bajarê Amûdê li Başûrê Rojavayê Kurdistanê, pê re bêtirî 280 [du sed û heştê] zarokên kurd ên vî bajarî, şewitî.

Ji bilî pirtûka nemir M. Ehmedê Namî *Agirê Sînema Amûdê*, ta roja îro hîn ti berhem li ser vê bobelatê nehatiye çap kirin. Herwiha ti lêkolîn pêk nehatiye.

Ji ber vê yekê min pêwîst dît ko hemû berhemên ko li ser sînemeya Amûdê ya şewitî hatine nivîsandin, bidim hev û biweşînim. Min têkilî bi gelek re danî û min ji wan xwest ko berhemên li ser vê bobelatê hatine nivîsandin, ji min re bişînin, da ko bikaribim wan biweşînim.

Mixabin kêr berhem gihan min. Sedema vê yekê jî ew e ko ta niha kêr berhem hatine nivîsandin. Ji xwe ev kêmasiya mezin di nav me kurdan de ne nû ye û xwedî dîrokeke kevn e. Ji ber vê yekê jî em dîroka xwe baş nas nakin.

Di paşerojê nêzîk de, ezê⁶³ hewl bidim ko hemû berhemên li ser sînemeya Amûdê peyda dibin, bidim hev û di pirtûkekê de biweşînim.

Li vê derê ez careke din bangî hemû kesên ko berhemên li ser şewata sînema Amûdê li cem wan peyda dibin, an jî daxwaza wan û nivîsandinê heye dikim, bi min re têkilî deynin û wan berhemên ji min re bişînin, da ko bikaribim projeya xwe bi awayekî hêja û serketî pêk bînim.

Sala borî, cara yekemîn bû ko doseya şewata sînemeya Amûdê di vê malperê de hate weşandin. Ew jî bêtirî alîkariya nivîskarên beşdar, ên ko di demê kurt de berhemên xwe nivîsandin û ji malperê re rêkirin, bi vî rengî nedihat amade kirin.

Ji wan re û ji Dr. Ebdilbasit Seyda re yê ko ji malperê re erşîva xwe vekir û çend wêneyên sînemeyê bo rengînkirina vê doseyê ji min re şandin, û herwiha di peydakirina berhemên de alîkarî mezin bû, gelek sipas!⁶⁴

⁶³ Sometimes the future tense particle *ê* is attached to the subject pronouns.

⁶⁴ An alternative expression: "Dr. Ebdilbasit Seyda di peydakirina berhemên alîkariyê mezin da; ji malperê re erşîva xwe vekir û çend wêneyên sînemeyê bo rengînkirina vê doseyê ji min re şandin. Ji wî re û ji alîkarên din re gelek sipas!"

Selection 18

Ferhengok/Vocabulary

başûrê rojava: southwest
bobelat *f.*: tragedy, disaster
dose [=dosye] *f.*: file
ji bilî: except, other than, aside from
sala borî: last year
serketî: successful
sînema *f.*: theatre, cinema

Balafirên “Kurdistan Airlines[ê]” berê xwe didin ezmana

Peyama Kurd

Şîrketa “Kurdistan Airlines[ê]” ragihand ku di 21ê [bîst û yêkê] mehê de balafirên wan yên bi ala Kurdistanê û bi amblema Kurdistan Airlines[ê] wê dest bi firên xwe yên navnetewî bikin. Firîna yekem ya balafirên Kurdistanê bê ku xwe li Bexdayê deyne wê di navbera Hewlêr û Dûbaîyê de pêk bê. Berpirsê Kurdistan Airlinesê bi daxuyaniyeke xwe ya ji bo malpera Peyamnêrê eşkere kir ku şîrketa wan xwedîyê çar balafiran e û balafirên wan bi ala Kurdistan û amblema Kurdistan Airlines[ê] hatine xemilandin.

Ferhengok/Vocabulary

ambler *f.*: emblem

berê xwe dan: to head toward, *see* Chyet: ber I. p. 35

eşkere kirin: to announce, to state

fir *f.*: flight

malper *f.*: web site

şîrket *f.*: company

Selection 20

Ala Kurdî

Dibistana Kurdî

Her neteweyê, xelkê û dewletê alek heye. Al nîşana nasname û hebûna wan e. Ala her milletî bi şiklekî ye, reng û sembolên wê bi awayekî ne. Wek her milletî kurd jî xwedî alekê ne. Ala kurdan a ku îro tê bikaranîn sor, sipî, kesk e û di navîna wê de rojeke zer heye.

Di dîrokê de kurdan kengî al, an jî semboleke ku şûna alê bigre bikaranîne⁶⁵ tam ne diyar e. Lê ew kurdên ku ev serê 6-7 [şêş-heft] hezar salan in ku li Kurdistanê dijîn, bêgûman wan jî gelek dewlet û îmarêt avakirine û wekî her dewlet û îmarêtên qedîm, wan jî alek, an jî li şûna alê sembolek bi kar anîye.

Ala kurdî ya îro

Ala kurdî ya îroyîn ji alîyê Teşkilatî Îctîmaîye Cemîyetîya Kurdan (Komela Rekestîna Cîvaki ya Kurdan) li Stenbolê di 1920î [hezar û neh sed û bîstî] de hatiye tesbît kirin. Şiklê wê weha ye; li jor rengê sor, di navînê de sipî, li ser sipî roj û li binî rengê kesk wek ala millî ya kurdan tesbît kirine û îlan kirine⁶⁶.

Kovara Hawarê û ala kurdî, 1932 [hezar û nehsed û sîh û du]

Ala kurdan di 1932'yan de li ser herdû bergên *Hawarê*, no 11 [yanzdeh] bi rengîn hatiye çapkirin û li ser alê gelek nivîs û helbest hatine belavkirin. Celadet Alî Bedirxan di gotareke xwe de ala me ya îroyîn tarîf dike û weha dibêje: "...Ala kurdan, ji jor ber bi jêr ve ser hev, sor, sipî û kesk e, di nava wê de roj diçirise."

Li Mahabadê ala kurdî, 1946 [hezar û neh sed û çil û şeş]

Zinnar Silopî (Qedrî Cemîl Paşa) derheqê ala kurdî ya Komara Mahabadê de weha dibêje: "Hikûmeta Cumhûriyeta Mahabadê Ala Kurdistanê ya ku di 1920'î [hezar û neh sed û bîstan] de ji alî[yê] Teşkilatî Îctîmaîye Cemîyetîyê ve hatibû tesbîtîkirin girt, lê li kêleka roja wê, rismê du simbilên genim û li pişt wê jî çîyayek û dareke çamê lê zêde kir û bi guloverî jî li ser wê Dewletî Cumhûriyetî Kurdistan [Dewleta Komara Kurdistanê]⁶⁷ nivîsî û ew wek ala Cumhûriyeta Mahabadê qebûl kir."

⁶⁵ Incorrect use of ergative. It should be "bikaranîye."

⁶⁶ Incorrect use of ergative. It should be "tesbît kiriye û îlan kiriye." Since the object of the verb is singular (al=the flag) the personal ending attached to the verb should also be singular. In the past tense ergative construction, the verb must agree with the object, not with the subject.

⁶⁷ In Sorani: Dewletî Cumhûriyetî Kurdistan, and in Kurmanji: Dewleta Komara Kurdistanê.

Mûsa Anter di bîranînên xwe de qala rêkxistineke îllegal dike ku di sala 1948an [hezar û nehsed û çil û heştan] de li gel Yusif Azîzoglu û çend kurdên din danîye. [Wan] di rêxistinê de sondek jî dixwarin⁶⁸. Ji bo wê destên xwe dadianîn ser ala kurdî û çekekê û sonda xwe dixwar. Mûsa Anter ji bo vê alê weha dibêje:

“Wezîfeya çêkirina alê li ser min bû. Ez li Stenbolê çûm Kapalıçarşıyê min her yek nîv mîtro, çar reng qûmaş kirîn. Al îro jî tê zanîn: sor, sipî û kesk, li ortê jî rojê zer. Sembola reng û roja li ser alê jî weha ye: sipî aşî ye, sor xwîn û şoreş e, kesk bereketa Kurdistanê û Mezopotamyayê ye. Roj jî sembola dînê millî ye kurdan Zerdûştî ye...”

Ferhengok/Vocabulary

berg *m.*: cover
 bi guloverî: in a circle
 bi rengîn: colored
 çirisîn: to shine
 civakî: social
 cûmhûriyet *f.*: republic
 dara çamê: pine tree
 derheqê ... de: about, concerning
 hebûn *f.*: existence
 îmaret *f.*: establishment
 îroyîn: today's, contemporary
 millî: national
 navîn: center, middle
 qedîm: old
 sembol *f.*: symbol
 sond xwarin: to swear, *see* Chyet: sond, p. 557
 tam: well, perfect, complete
 tarîf kirin: to describe, to give direction
 tesbît kirin: to fix, to determine, to establish

⁶⁸ Incorrect use of ergative. It should be “dixwar.”

Selection 21

Ji bo navên ku tê de tîpên “w, x, q, ê” hene destûr nehat dayin

Azadiya Welat

Dadgeha Bilind biryara Dadgeha Hiqûqê ya Esliyê ya Colemêrgê erê kir. Li gorî biryara Dadgeha Hiqûqê ya Esliyê ya Colemêrgê, navên kurdî yên tê de tîpên “w,” “x,” “q” û “ê” hebin, wê neyên qebûlkin. Li gorî vê yekê, Muduriyeta Nîfûsê wê serlêdanên ji bo navên kurdî qebûl neke.

Wezaretê Karê hundir di derbarê mijarê de giştînameyek weşand û diyar kir, ji ber ku di tirkî de tîpên “w,” “x,” “q” û “ê” tune ne, nabe ku di cûzdanên nîfûsê de jî navên bi van tîpan cîh bigirin. Li gorî vê biryarê, kesên bixwazin navên kurdî li zarokên xwe kin yan jî bi navên ku ev tîp di nav de ne biguhêrin, wê ji Muduriyeta Nîfûsê bersîveke neyên werbigirin. Gelek kesên li dijî giştînameyê derketin û ji bo ku navên xwe bi navên kurdî yên ev tîp di nav de ne biguhêrin, serî li dadgehê dabû.

Yekemîn doza ku di vê mijarê de hate vekirin, di meha kanûna [pêşîn-ya] sala 2003an [du hezar û sisêyan] de li Colemêrgê bi encam bû. Serokê berê yê Komeleya Mafê Mirovan a Colemêrgê Naîf Kayacan ji bo ku navê xwe bike “Xemgîn” doz vekiribû. Dadgeha Hiqûqê ya Esliyê ya Colemêrgê, nêrîna Saziya Ziman a Tirk jî wergirt û daxwaz red kir. Daireyê diyar kir ku biryara dadgeha herêmî li gorî ûsûl û qanûnê ye û biryar erê kir.

Ferhengok/Vocabulary

cûzdanên nîfûsê: identity card

Dadgeha Bilind: The Supreme Court

Dadgeha Hiqûqê ya Esliyê: The Court of First Instance

daîre *f.*: board, bureau, department

doz vekirin: to file a case

giştîname *f.*: circular, printed notice

Muduriyeta Nîfûsê: The Public Registration Office

neyên: negative

Saziya Ziman a Tirkî: Turkish Language Society

serî li filancîhê dan: to apply to somewhere

Wezaretê Karê Hundir: The Ministry of Internal Affairs

Pirsgirêka alfabeyê û pêşniyazek

Cemîl Oguz, Amude.net

Pirsgirêka alfabeyê di nav kurdan de hê didome. Her gelek tenê alfabeyek⁶⁹ bi kar tîne, lê kurd niha çend alfabeyan bi hev re bi kar tînin. Ev yek ji bo me rojnamegeran jî karekî zehmet e, û ji ber vê yekê em nikarin xwe bigihînin hemû kurdan, kurdên ku li her perçeyê dijîn.

Ez dixwazim li ser vê meseleyê bisekinim û pêşniyazên xwe yên di vî warî de pêşkêşî rayedarên kurdan bikim.

Destpêka alfabeya latînî

Pêşîn em li ser derketina alfabeya latînî ya di nav kurdan de bisekinin. Kurdan cara yekem di sala 1932an [hezar û nehsed sîh û diduyan] de bi xêra Celadet Elî Bedirxan dest bi bikaranîna alfabeya latînî kir. Berî wê di nav kurdan de bi tenê alfabeya erebî dihat bikaranîn. Celadet Elî Bedirxan di sala 1919an [hezar û nehsed û nozdehan] de biryarê dide ku di kurdî de alfabeya latînî bi kar bîne, ku alfabeya latînî zêdetir li kurdî tê. Ew piştî xebateke dûvedirêj di sala 1932an de kovara HAWARê bi tîpên latînî derdixe. HAWAR yekem weşana kurdan a bi tîpên latînî ye. Piştî wê rojê, heta îro kurd alfabeyên latînî û erebî bi kar tînin.

Niha li Başûrê Kurdistanê herdu alfabe jî tene bikaranîn. Li Rojhilatê Kurdistanê heta îro alfabeya erebî hate bikaranîn, lê niha latînî jî pêş dikeve. Digel van li Bakurê Kurdistanê bi temamî, li Rûsya, Ewropa û Sûriyeyê jî bi giştî alfabeya latînî tê bikaranîn. Ev ji bo xebatkarên çapemeniya kurd jî, ji bo xwendevanên kurd û neteweya kurd jî kêmasiyek e.

Ji bo neteweyê zimanek

Yek ji hêmanên bingehîn ên neteweyekê jî ziman e. Ziman nîn be, netewe jî nîn e. Zimanê kurdî heye û xurt e jî. Lê zimanê kurdî birîndar e, li her perçeyê bi awayekî aliyên wî yên kêr û zêde hene. Di vir de pirsgirêka herî mezin û ber bi çav alfabe ye. Alfabeya kurdî heye, lê li her perçeyê alfabeyek tê bikaranîn û ev jî dibe ku em nikaribin weşanên birê xwe bixwînin, ên xwe jî bi wan bidin xwendin. Lewre di vir de pêdiviya alfabeyek ku hemû kurd pê binivîsin û bixwînin heye.

Ji bo PDK û YNK'ê pêşniyazek

Di rewşeke wiha de, em dibînin ku hejmara kurdên ku li hemû perçeyan latînî bi kar tînin, zêde ye, û meyla ku zêdetir xwesteka bikaranîna alfabeya latînî jî zêdetir bûye. Dîsa di lêkolîneke biçûk de jî tê dîtin ku li Başûr, ku

⁶⁹ Since the word “alfabe” is in the oblique case, “alfabeyekê” is preferable to “alfabeyek.”

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alfabeya erebî serdest e, lê bi giştî meyla latînî pêş ketiye, heta îro hin kovar û pirtûk bi tîpên latînî hatine weşandin û hê jî têne weşandin. Dîsa li Rojhilat jî bi taybetî di nav nîfşê nû û di nav xwendekaran de, meyla bikaranîna tîpên latînî derketiye holê û ev meyl roj bi roj geş dibe. Ji bilî van yekan ku meyla kurdan li ser bikaranîna alfabeya latînî dixuye, divê rewşa cîhanê jî em bigirin ber çavan. Lewre li cîhanê niha digel alfabeyên cur bi cur [cûr bi cûr] bikaranîna alfabeya latînî serdest e.

Di rewşeke wiha de, bi ya min alfabeya latînî divê hêdî hêdî li her perçeyê bibe serdest û di kurtedemekê de ev alfabe bibe alfabeya fermî ya kurdan. Ji bo vê yekê ez wekî rojnamegerekî kurd bang li rayedarên partiyên me yên başûrî dikim ku bi diyarbûna rewşa nû ya başûr re biryareke bi vî rengî bigirin ku êdî di dibistanan de, di çapemeniyê de alfabeya latînî bi awayekî fermî bê bikaranîn, nîfşên heyî roj bi roj bêne perwerde kirin û nîfşê nû jî perwerdehiya xwe bi latînî bikin.

Her kes dizane ku her gel alfabeyek⁷⁰ tenê bi kar tîne, bi wê perwerdehiya xwe dike, weşanên xwe bi wê alfabeyê derdixe. Lewre ji bo me kurdan jî pêdiviyeke bi vî rengî heye û bi ya min îro şert û merc jî hêdî hêdî çêdibin.

Ferhengok/Vocabulary

ber bi çav: noticeable
bi hev re: together, simultaneously, at the same time
bi kar anîn: to use
bi vî rengî: in this way, so that
bi xêra (serê): thanks to
dûvedirêj: long-term, long lasting; dûr û dirêj: long and drawn out
girtin ber çavan: to consider, to take into consideration
hêman *f.*: component, material
ji bilî: aside from, other than, except for
kurtedem *f.*: short-term
li tiştekî/filankesî hatin: to suit, to fit
perçe *m.*: part
roj bi roj: day by day, gradually
tenê: just, only, merely

⁷⁰ The footnote 68 is true for this sentence: Since the word “alfabe” is in the oblique case “alfabeyekê” is preferable to “alfabeyek.”

Di salvegeriya rojnamegeriya kurdî de problemên rojnamegeriya kurdî

Cemîl Oguz, Amude.net

Piştî derketina rojnameya *Kurdistan* ku di 22yê [bîst û duyê] avrêla [nîsana] 1898an [hezar û heşt sed û not û heştan] de ji aliyê Mîqdad Midhet Bedirxan ve hate derxistin, esreke mezin derbas bû. Em di 22'ê vê mehê de, di vê salvegera *Kurdistan* ê de dixwazin çend tiştan bibêjin li ser rojnamegeriya kurdî ya îro.

Salvegera rojnamegeriya kurdan ji zû de ye li Başûr tê pîrozkirin, kurdên Bakûr jî ji piştî salên 1990'î [ve] vê rojê pîroz dikin. Yekîtiya Rojnamegerên Kurdistanê (YRK) jî di kongreya xwe ya dawî de biryar girt ku 22'ê avrêlê wekî Roja Neteweyî ya Rojnamegerên Kurd her sal bê pîroz kirin.

Li Tîrkiye û bakurê Kurdistanê piştî salên 1990'î [hezar û nehsed û nodî] rojnamegeriya kurdî pêşket, dengê kurdan zêdetir derket. Îro li Başûr du rojnameyên rojane hene, li Bakur jî rojnameya Azadiya Welat wekî heftane xwerû bi kurdî weşanê dike û dest bi nîqaşa derxistina rojnameyeke rojane kiriye. Digel van, li parçeyên din jî weşanên cur bi cur [cûr bi cûr] hene, tv û radyoyên kurdî jî weşanên xwe didomînin. Her wiha malperên înternetê jî li ser karên xwe ne. Di rewşeke wiha de, di vê salvegera rojnamegeriya kurdî de me xwest bi kurtahî pirs û pirsgerêkên rojnamegeriya kurdî raxin ber çavan.

Pirsgirêka alfabeyê

Kurd niha di çapemeniya xwe de du alfabeyan bikar tînin. Ev yek li hemerî weşaneke ku bixwaze bangî hemû kurdan bike, li ser hemû kurdan nûçeyan çêke û tiştan şanî wan bide problemek e. Celadet Elî Bedirxan di sala 1919an [hezar û nehsed û nozdehan] de biryarê dide ku di kurdî de alfabeya latînî bikar bîne ku alfabeya latînî zêdetir li kurdî tê. Ew piştî xebateke dûvedirêj di sala 1932'yan [hezar û nehsed û sîh û duduyan] de kovara HAWAR'ê bi tîpên latînî derdixe. Piştî wê rojê, heta îro kurd alfabeyên latînî û erebî bikar tînin. Li rojhilatê Kurdistanê heta îro alfabeya erebî hate bikaranîn, di van demên dawî de bi taybetî di nav xwendekaran de alfabeya latînî pêşdikeve û wisa diyar e ku wê pêş bikeve jî. Digel van li bakurê Kurdistanê bi temamî, li Rûsya, Ewropa û Suriyeyê jî bi giştî alfabeya latînî tê bikaranîn. Di çapemeniya kurdî de hebûna du alfabeyan yek ji pirsgerêkên sereke ye û divê bi demê re bê çareserkirin.

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Di rojnamegeriya kurdî de problema ziman

Problema ziman di rojnamegeriya kurdî de yek ji pirsgerêkên ku xwe nîşan dide ye. Ji ber ku di nav kurdan de lijneyek wekî Lijneya Zimanê Kurdî nîn e, her weşanê li gorî xwe lijneyek heye û ew lijne li gorî xwe biryaran digire, wan biryaran di weşanê de bikar tîne û gelek deman jî diyar dibe ku ew biryar ne di cih de ne.

Ev yek xwe di bikaranîna navên taybet de, navên mehan û gelek tiştên din de nîşan dide. Carinan ji ber ku weşan peyvên cihê cihê bikar tînin, xwendevan hem aciz dibin, hem jî serê wan tevlihevî dibe ku nizanin kîjan rast e. Ji bilî van, di têgînan de jî problem hene û ev jî nehatine sererastkirin. Mesela ferhengeke me ya têgînan nîn e. Nûçegîhanek gava nûçeyek li ser hiqûqê, yan li ser matematîkê, an jî li ser tiştekî din çêdike, ji ber ku ev têgîn nehatine diyarkirin nûçegîhan gelekî ditengijin û aciz dibin ku êdî naxwazin nûçeyek⁷¹ di vî warî de saz bikin.

Pirsgerêka perwerdehiyê ya rojnamegerên me

Yek ji pirsgerêkên rojnamegerên kurd jî perwerdehî ye. Ji ber ku zankoyên [zanîngeh] ragihandinê yên kurdan nîn in, rojnamegerên kurd xwe bi xwe hîn dibin. Ji ber ku bi zimanê kurdî berhemên kurdan ên ser rojnamegeriyê jî pir kêmtir in, her kes bi awayekî tê gihandin an jî bêyî ku bigihe, vî karî fêr bike, vî karî dimeşîne. Ji ber van yekan di nav kurdan de nûçegîhan jî edîtor [redaktor] jî kêmtir in. Yên ku hene jî di asta nîqaşê de ne; ew çiqas nûçegîhan in, çiqas edîtor [redaktor] in, asta wan çî ye?

Ev yek xwe di nûçeyên wan de dide der. Mesela nûçeyek ku divê bi pîvana A4'ek⁷² [A çarek] bê dayîn, ji ber ku baş nehatiye nivîsîn û ji ber dubareyan di du A4'an de tê dayîn. Ji ber ku edîtor [redaktor] jî ne edîtorêkî/e [redaktorekî/ê] baş e, nikariye bi vî nûçeyê bilîze, tiştên ku divê jê bêne avêtin neavêtine, tiştên ku dubare ne jê dernexistine û bi vî awayî nûçe hatiye weşandin. Vê yekê kiriye ku nûçe gelek dirêj bin û neyên xwendin. Her wiha mesela di nav me kurdan de nûçegîhanên wênekêş ên taybet nîn in, edîtorên [redaktorên] ku baş bizanibin wêneyek di rûpelekê de çawa tê bikaranîn, nivîsa bin wêneyê çawa tê nivîsîn nîn in û hwd. Bi vî rengî problem hene ku giş bi perwerdehiyê ve girêdayîne.

Di çapemeniya me de dîtbarî

Di nav kurdan de kesên ku bi awayekî profesyonel karê dîtbariyê bikin yan nîn in an jî ji astekê derbasî asteke bilindtir nebûne. Ji ber vê yekê jî rûpelên weşanên me baş nayên saz kirin, ji aliyê dîtbarî ve ne xweşik in û ev yek jî balkişîneriyê dakuje. Weşaneke ku ne balkişîner be jî kes naxwîne. Yek ji nexwendina weşanan jî ev alî ye.

⁷¹ “nûçeyekê” is preferable to “nûçeyek.”

⁷² Standard paper.

Ferhengok/Vocabulary

avrêl [=nîsan] *f.*: April
 balkişîner⁷³: attractive (a neologism)
 balkişînerî *f.*: attraction (a neologism)
 bang *f.*: call; to call out, to call on (v.)
 bangî fîlankesî kirin: to call out to s.o.
 bi demê re: as time passes, gradually
 bi giştî: generally, entirely
 bi kurtahî: briefly, in short
 cur bi cur [cûr bi cûr]: various
 dîtbarî⁷⁴ *f.*: visuality (a neologism)
 es[i]r *f.*: century, age
 heftane: weekly
 hiqûq *f.*: law
 hwd. [her wekî din]: etc.
 ji zû de: for a long time
 lijne *f.*: society, committee
 navên taybet: proper names
 nîqaş *f.*: discussion
 nûçegihan [=peyamhinêr] *m.&f.*: correspondent
 raxistin ber çavan: to bring before s.o.'s eyes
 rojane: daily
 salveger *f.*: anniversary
 saz kirin: to set up, to establish
 sereke: main, major
 sererast kirin: to edit, to correct
 şanî ... dan: to show
 têgîn *f.*: terminology
 tengijîn: to have difficulty, to have a hard time
 xwe bi xwe: by oneself; xwe bi xwe hîn bûn: to learn by oneself
 xwe dan der: to show up, to turn out
 zanko⁷⁵ *f.*: university

⁷³ Examples of neologisms (newly created words) formed from “balkêş: interesting.”

⁷⁴ An example of a neologism formed with *-bar*.

⁷⁵ This is a loanword from Sorani. “Zanîngeh” is its Kurmanji equivalent.

Selection 24

Helbestvan hene, lê weşanxane tune ne

Müjde Arslan, Amude.net

Helbestvan Jana Seyda, ya ku bi pirtûka xwe ya pêşî *Roja Dawî* navê xwe di cihana wêjeyê de nivîsand, got:

“Tevlî hebûna hejmareke mezin ji helbestvan û berhemên kurdî li Sûryayê, ji ber kêmbûna weşanxane û pirtûkxaneyên ku pirtûkên kurdî diweşînin û difroşin, tendens ber bi nivîsandina bi erebî ve diçe. Herweha, nivîskar mecbûr dibin, ku pirtûkên xwe bi destê xwe bigerînin û belav bikin. Helbestvan nikare têkiliyeke rû-bi-rû bi xwendevanê xwe re çêke. Encama vê yekê jî ew e ku atmosfêreke helbesta kurdî peyda nabe. Ev yek dihêle ku helbestvan ji wêjeyê bixeyide û xwe jê dûr bixîne.”

Li ser pirsê çawa wê dest bi nivîsandina helbestê kir, Jana Seyda got, ku di rêya helbestên xalê xwe yê helbestvan Jan Dost re têkiliya wê bi nivîsandina helbestê re dest pê kir. Seyda berdewam kir û got:

“Jan Dostî piştgiriya min kir. Wî ez ji nivîsandina helbestê re germ kirim. Me bi hev re helbest dixwendin. Wî hertim helbestên min, ên ku min di temenekî piçûk de dinivîsandin, dixwendin û nêrîna xwe di wan de digot û ew dinirxandin. Vê yekê tesîreke mezin li min kir. Herweha diya min jî “qesîde” dixwendin. Min carcaran sirûşa xwe ji van qesîdeyan distand. Min helbest bi afirandin û hestên xwe dixemilandin.”

Li ser nêrîna wê, ku her kes dikare helbestê binivîsîne, Seyda got:

“Mirovek bitenê divê vegere û li kûratiya jiyana xwe û hestên wê jiyane binêre. Eger ew kes xwe piçekî biwestîne, ew dê bikaribe van hestan bîne ser rûpelekê.”

Li ser pirsê hebûna helbestvan û nivîskarên jin li Sûryayê, Seyda wiha berdewam kir:

“Nêrîna jinê ya wêjeyê di temenekî piçûk de dest pê dike. Karên wan pir xweşik in û hestên wan pir dilsoz û germ in. Axîr Welat, Şêrîn Gêlo û Diya Ciwan tenê sê heb ji wan in. Her yek ji wan di temenekî cuda de ye û bi şêweyeke cuda hestên xwe digihînin helbesta kurdî.”

Seyda eşkere kir, ku li Sûryayê nivîskarên wêjeyê nikarin berhemên xwe bigihînin xwendevanan. Li ser vê yekê wê wiha got:

“Li Sûryayê helbestên kurdî ji ber tunebûna weşanxane û pirtûkxaneyan nayên xwendin. Kesên ku bixwazin pirtûkên xwe biweşînin, mecbûr dibin

ku biçin Beyrûta Libnanê. Eger têkiliyên hin kesan bi Ewropa re hebin, ew pirtûkên xwe li wê derê diweşînin. Dûra problêma firotina wan jî derdikeve holê. Pirtûkxane tune ne û piraniya nivîskaran pirtûkên xwe bi destên xwe difroşin. Lê ev yek jî têr nake, ji ber pirtûk tenê digihên kesên derdora nivîskar. Hemû dixwazin ku bibin navdar, lê ev yek li Sûryayê zehmet e ku pêk were.”

Herweha, Jana Seyda got, ku zimanê kurdî cihekî balkêş di wêje, huner û jiyana rojane de nage, wek ku erebî dike. Encama vê yekê jî ew e ku kurdî ne pir balkêş e.

Tevlî hebûna derfetên baş, li ser kêmbûna hewesê ji bo helbesta kurdî li Turkiyeyê, Seyda wiha got:

“Ji ber tunebûna weşanxaneyan (mebesta wê weşanxaneyên, ku pirtûkên kurdî diweşînin) li Sûryayê, nivîskar ber bi nivîsandina bi erebî ve diçin. Nivîskarên jin û herweha piraniya nivîskarên nîfşê nû berê xwe didin derveyî Sûryayê. Xebata jinan li Sûryayê pirtir e. Li Sûryayê derdora 20 [bîst] an 30 [sîh] helbestvanên jin hene. Lê belê derfet bi wan re tune ye ku pirtûkên xwe biweşînin. Li aliyê din, min li Diyarbekirê helbestvaneke jin nedît, tevî ku weşanxane li Turkiyeyê hene. Li Diyarbekirê hejmareke baş a helbestvanên kurd heye. Lê ew tenê pirtûkxaneyên tirk dewlemend dikin. Min paşeroj di nîfşê nû de li Bakurê Kurdistanê dît. Min têkilî bi çend helbestvan û nivîskarên ciwan û jîr re danî. Eger pêşketineke çêbibe, ew dê li vê derê pêk were.”

Seyda got, ku wêjeya kurdî herî zêde ji asîmîlekirinê derbe xwariye, ji ber ku li Turkiyeyê ev asîmîlekirin pir e, wêjekar jî hindik in, û wiha domand:

“Li Sûryayê asîmîlekirin neketiye nav malan, lê li Amedê asîmîlekirin, digel tirs û valakirina gundan, ketiye nava malan. Li Sûryayê, yên ku li ser şopa Cegerxwîn û Ehmedê Xanî ne, hebûn. Di vê demê de, li Başûrê-Rojavayî Kurdistanê jiyan hebû û paşeroja wêjeya kurdî li Sûryayê bû. Niha nîfşê nû, yê ku dinivîsin, hişyarbûnekê dijîn.⁷⁶ Asîmîlekirin gelek serdest bû.”

Jana Seyda diyar kir, ku ew cara pêşî ji bo Sêyemîn Festîvala Çand û Hunera Kurdî çûye Amedê. Li ser vê yekê wê got:

“Rojê ku min biryara hatina xwe stand, min nikarîbû xew bikira. Ji zaroktiya min de, Amed tim jî min re xewnek bû. Kesên ku li Diyarbakirê dijîn, van hestan nas nakin; têkiliyeke wan bi dîwarên bajêr an bi bajêr bi xwe re tune ye. Ew van tiştan hest nakin. Ji bo min, Diyarbakir çarenûseke

⁷⁶ Incorrect use of intransitive verb. “Jiyan/jîn” is intransitive (vi), but here it is used as a transitive verb (vt.) meaning “to experience something.” This usage is due to Turkish influence.

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xweşik bû, an jî xewneke şêrîn bû. Ez bi tirs bûm, ku ez ji Amedê hez nekim. Ez di hatina xwe de diricifim, û di çûna xwe de jî diricifim. Min helbestek li ser gurbûna hestên xwe yê li Amedê diyarî dîwarên wê kir.”

Ferhengok/Vocabulary

anîn ser rûpel: to put down on paper
asîmîle kirin: to assimilate
atmosfer *f.*: atmosphere, environment, situation
ber bi: toward
bi hev re: together
bi tirs bûn: to fear, to be afraid (of)
çarenûs *f.*: destiny
derbe xwarin: to receive a blow
dest bi filantiştî kirin: to start, to begin to do (s.t.)
dilsoz: sincere
festival *f.*: festival
hişyarbûn *f.*: waking up, awakening; hişyar bûn (v.)
kûratî [kûrahî] *f.*: depth, underlying
rû bi rû: face to face
sirûş standin: to be inspired (by), to receive inspiration (from)
temen *m.*: age (of a person)
tendens [meyl] *f.*: tendency
tevlî: despite, in spite of

Romana evînê: “Leyla Fîgaro”

Azad Şatehî, Kerkuk-kurdistan.com

Dema ko min dest bi xwendina vê romanê kir, di destpêkê de întîbaya ko weke hin biwêjên zimanên biyanî adapteyî zimanê kurdî bibin bi min re çêbû. Lê ji xwirtbûna [xurtbûna] zimanê nivîskarî tu şika min tune bû, zêde wext di ser re derbas nebû ko ez têbighêr bê gûmana hizreke wiha çendî neheqî ye.

Piştî xwendina beşê pêşîn, hostetiyê bikaranîna teknîka romanê ya nivîskêr bi awayekî vekirî xwe bi mirov dide hiskirin, zimanê wî yê sivik û rewan mirov dibe nav xewn û xeyalên dinya evînê û fantazyên erotîk. Her wiha erf û adetên jiyana civatî ya kurdewarî jî xwe bere bere di nav honandina tevna romanê re nîşanî mirov didin.

Roman bi awayekî giştî bîr û boçûnên nivîskêr ên di derbarê evîna beşerî de radixe ber çavên mirov. Lehengên romanê mirovên sade yên ji rêzê ne, ne egît, ne mîrxas, ne jî welatperwer in. Ev yek jî, weke cûreyekî edebî, taybetmendiyeke girîng a romanê ye, ko mirov dikare bêje heta niha tu romannivîsê kurd awayekî wiha eşkere û rohnî bikar naniye. Lê tevî vê sadetî û ji rêzêbûna jiyana lehengan jî, mirov ne ji devê wan lê ji tevger û helwestên jiyana wan a rojane ya ji rêzê, dikare pisîkolojiya mirovê kurd û bi wê ve girêdayî rewşa civata kurdî bi hêsanî hîn bibe û bibîne.

Taybetmendiyeke din a romanê ko dîsa heta niha di tu romanên kurdî de nehatiye bikaranîn jî, ew e ko roman kêr zêde di 14 [çardeh] saetan de diqede; ango roman, bûyerên ko di 14 saetan de li derdora lehengan diqewimin û sereboriyên wan rave dike. Çar lehengên sereke yên romanê: Leyla û Figaro -jin û mîrê hev in-, Dilber û Simsar -dostikên hev in. Dilber cîrana Leyla û Figaro ye. Bûyer ji devê Leyla û Figaro û herwiha ji yê cîrana wan a weke her kesekî/a jî civatên bi şûn de mayî bi mereq, ko çavdêriya jiyana wan a taybetî dike, tê ravekirin.

Roman bi tiştên ko di hişê jin û mîrên ko ji hev xeyidîne û terka hev kirine re derbas dibe dest pê dike û pisîkolojiya wan rave dike. Herçend ji hev qetiyabin jî, dîsa dilê wan bi ser hev de ye û poşman in. Lê ji ber xurura xwe ya feodal, yek li benda yê/a din e ko bêje “şer û xeyda me bê mane ye û ez poşman im.” Piştî xirecir û keftelefte jiyana rojane ya rojekê û bêmecaliya evîndaran her du jî kor poşman, vedigerin malê û hinekî jî bi saya mereqa Dilberê bi miradê xwe şa dibin...

Mekan jî bajarekî ji rêzê ye; mirov nizane bê Diyarbekir, Parîs, Stembol an bajarekî din e. Nivîskar, dema rêwîtiya Leylê ya bi metroyê bahsa mûzisyenên ko tên di metroyê de mûzîka xwe pêşkêş dikin û paşê jî ji

Selection 25

rêwîyan peran [pereyan]⁷⁷ dixwazin dike, ko bêtir Parîsê an bajarekî din ê welatekî Ewropayê tîne bîra mirov. Hengameya çûn û hatê û trafikê; metro, trê û otogar Stembolê û keşmekêşîya trafîka wê tîne bîra mirov, lê bajarê ko çem dîber re derbas dibe dîsa Diyarbekir û Parîsê tîne bîra mirov. Lê belê sahneya zarokekî ko ji bo şekir bi ser bavê xwe de digirî, bav û zarokê ko dixwazin hev bixapînin û dikandarê ko dixwaze herduyan jî bixapîne bêtir bajarekî piçûk ê Kurdistanê; wek Qiziltepe, Farqîn an Batmanê tîne bîra mirov. Lê li eynî dikanê, Leyla qerta telefonê dipirse ko dikandar dipirse “Qerteke 50 [pêncî] an 100 [sed] konturî?”, ko dîsa bi vê yekê mirov xwe li Fransayê his dike, ji ber ko qertên telefonê yên li Kurdistanê û li Tirkîyê 30 [şih], 60 [şêst], 90 [not] û 120 [sed û bîst] kontur in.

(...)

Ferhengok/Vocabulary

adapte bûn: to adapt
bêmecalî *f.*: powerlessness
beşerî *f.*: human, pertaining to human beings
bê [=ka/çika]: sign of an indirect question. *see* Chyet: bê II, p. 50
bêtir: more (of)
bi miradê xwe şa bûn: to attend to one's desire, *see* Chyet: miraz, p. 389
bi saya: thanks to
bi ser filankesî de girîn: to cry to someone
bi şûn de mayî: underdeveloped, backward
bîr û boçûn *f.*: experience, adventure
civatî: social
derdor *f.*: around
dilê filankesan di ser hev de bûn: to have desire for each other
dostik *m.&f.*: lover, date, girlfriend/boyfriend
edebî: literary
erf û adet *m.*: custom
Ewropa *f.*: Europe
fantazî *f.*: fantasy
feodal: feudal
Fransa *f.*: France
hengame *f.*: hustle and bustle, tumult
her çend: even though
întîba bi filankesî re çêbûn: to get impression
ji rêzêbûn *f.*: normalcy, being ordinary
ji rêzê: ordinary, simple
kêm zêde: more or less, approximately, around, roughly

⁷⁷ A head noun ending in an *-a*, *-e* or *-î* can be optionally contracted in the oblique case. As we see, the word “peran” has been used instead of “pereyan.” In this particular case, the contracted form (peran) is obtained by omitting the last vowel *e*.

keşmekeşiya trafikê: traffic jam
kontur *m.*: credit
kor poşman: very regretful, sorry
lê belê: however, on the other hand
mûzîsyen *m.&f.*: musician
neheqî *f.*: injustice
otogar *f.*: bus station, bus depot
qert *m.*: card
rave kirin: to explain, to narrate
rewan: flowing, fluent
roman *f.*: novel
romannivîs *m.&f.*: novelist
sadetî *f.*: simplicity
sereborî *f.*: experience, adventure
taybet: private, special, particular
teknîk *f.*: technique
trafik *f.*: traffic
welatperwer *m.*: patriotic
xirecir û kefteleft *f.*: hustle and bustle
xurur *f.*: pride

Selection 26

Çîroka keça kurd Fadia û problêma zewaca bi zorê li Elmanyayê

S.H. Berko, Amude.net

Li Elmanyayê, her sal bi hezaran keç - û di nav wan de jî keçên kurd - bi zorê têne zewicandin. Siyasetvanên elman niha li ser zagonên li dij zewaca bi zorê guftûgoyê dikin û dixwazin ku keç bêtir bêne parastin.

Kovara elmanî ya heftane ‘Der Spiegel’ di hejmara xwe ya îro de, raporek li ser mijara zewicandina keçan a bi zorê û herweha kuştina ji bo parastina namûsê weşandiye.

Di vê raporê de, rojnamevanên ‘Der Spiegel’ê behsa kuştina keça kurd Fadia H. dikin. Fadia 21 [bîst û yek] salî bû, dema ku di 3’yê [sisêyê] çiriya paşîn ya 2000î [du hezarî] de li bajarê elmanî Celleyê ji aliyê birayê xwê Rudank ve hate kuştin. Dema rojnamevan bi diya Fadia re li ser keça wê ya kuştî re diaxifîn, wê dest bi girînê kir û ji wan re got: “Malbata min laşê keça min nedixwest, wan digot, ku ev laşekî gemarî ye.”

Fadia keçeke Êzîdî bû. Wê ji kurekî elman hez dikir. Lê di ola Êzîdî de, nabe ku ti kes bi mirovekî ji oleke din re bizewice. Ew jî mîna musulmanan dikin, ger ji destê wan were ew keçên xwe yên ku bi kesên ne-Êzîdî re zewicîne dikujin. Ev kuştin ne wacibekî olî ye, lê adetkeke eşîrtî ye. Ger mêrê Êzîdî jineke ne Êzîdî ji xwe re bîne, ew jî ola Êzîdî tê avêtin û kêman caran tê kuştin.

Civata Êzîdiyan ji 3 [sê] beşan pêk tê: Murîd, Şêx û Pîr. Çênabe ku mirovekî/e bi mirovekî/e ji beşekî din re bizewice. Murîd bi murîdan re, şêx bi şêxan re û pîr bi pîran re dizewicin. Ev yek sînoren zewacê teng dike û dibe sedema ku gelek Êzîdî bêtir dilê xwe bizewicin. Encama vê yekê jî ew e, ku piştî demekê mêr û jin dev ji hevdu berdidin an jî ji ber fedya û ji mecbûrî bêtir dilê xwe bi hev re dimînin.

Problêma berdane ne tenê li cem Êzîdiyan, lê belê li cem mirovên Musilman jî heye. Li gor agahiyên ku belav dibin, li Swêdê jimara kurdên ku hevdu berdane gelekî bilind e.

Ji ber ku Fadiyê ji kurekî elman hez dikir, birayê wê ew di kolanekê de bi kêrê kuşt. Wî bi vê yekê xwest “namûsa malbata xwe biparêze.” Piştî vê bûyerê, wî ji polîsan re got, ku xuşka wî êrîşî wî kiriye û ew mecbûr bûye, ku xwe biparêze. Ta niha jî ew hîn serbest e. Lê pijîşkan eşkere kir ku kêr bi xurtî ketiye canê Fadiyê. Ji ber vê yekê, polîs hêvî dikin, ku piştî vê agahiya girîng ew dê bikaribin Rudank sûcdar derxînin û wî bixînzindanê.

‘Der Spiegel’ di vê rapora xwe de, radigihîne ku li Elmanyayê bi hezaran keç bi zorê û bêyî dilê xwe têne zewicandin. Malbatên wan, wan bi zorê didin mêtên ku ew dixwazin, ne yên ku keç ji xwe re heldibjêrin. Piraniya van kesan Musilmanin û ji welatên mîna Tîrkiye, Kosovo û Mexribê (Marokko) hatine. Di van malbatan de, namûs di ser Xwedê, jiyane û hezkirina dêyê ya keça xwe re ye. Namûs di ser her tiştî re ye.

Dema malbatek jinekê ji welatê xwe ji kurê xwe re bîne, ew keç mecbûr dibe, ku 2 [du]⁷⁸ salan bi mêtê xwe re biqedîne da ku bikaribe li Elmanyayê bimîne. Ger du salên wê neqediyabin û ew bixwaze ku dev ji mêtê xwe berde, ew mecbûr dibe ku vegere welatê xwe.

Ferhengok/Vocabulary

bi hev re: together

dev ji ... berdan: to divorce, to give up, to leave, *see* Chyet: dev, p. 142

Êzîdî *m.*: Yezidi, Yezidish, Yezidian

heftane: weekly

ji destê filankesî hatin: for s.o. to be capable of doing s.t.

jin anîn: to get married, *see* Chyet: jin, p. 290

li ser: on, about

murîd *m.&f.*: devoted follower

Musilman *m.&f.*: Muslim

pîr *m.*: master, spiritual guide; pîr: old (adj.)

polîs *m.&f.*: police

rapor *f.*: report

şêx *m.*: shaikh, chief, ruler

⁷⁸ *didu* becomes *du* when it is used before a noun, e.g., *du salan*.

Selection 27

Li Vesoulê du filmên kurdî hatin xelatkirin

Murat Aktaş, Rojev.com

Di 10'emîn [dehemîn] Mîhrîcana Fîlmên Asyayê ya Navneteweyî ya Vesoulê de, filma derhênerê kurd Huner Salem ya bi navê "*Vodka Lemon*" û belgefilma derhêner Kudret Guneş ya bi navê "*Qêrîna Ku Qedexayan Nas Nake*" ku jiyana Leyla Zanayê vedibêje şayanî xelatê hatin dîtin. Derhênerên kurd, diyar kirin⁷⁹ ku sinemaya kurd êdî di qada navneteweyî de cihê xwe yê nîrxdar girtiye.

Mîhrîcana ku her sal di navbera 10 [deh] û 17'ê [hivdehê] reşemiyê⁸⁰ de, li bajarê Fransayê, li Vesoulê tê lidarxistin, bi beşdariya fîlmên ji welatên Asyayê pêk tê. Di mîhrîcanê de, filma derhênerê kurd Huner Salem ya bi navê "*Vodka Lemon*" *Xelata Kikloya Zêrîn* bi dest xist, belgefilma Kudret Guneşê jî *Xelata Jûriyê ya Ciwanan* bi dest xist. Fîlma derhênerê îranî Abolfazl Jalili ya bi navê "*Abjad*" *Xelata Jûriyê NETPAC*, dîsa fîlmê derhênerê îranî Amer Alwan "*Zaman*" ku jî hêla îranî û fransîzan ve bi hevkarî hatiye çêkirin jî *Xelata Gel a Mîhrîcanê* stend. Yek ji xelatên mîhrîcanê ya herî girîng a *Emile Guimet* jî Michel Quinejure bi dest xist.

Ji welatên cihê cihê, 67 [şêst û heft] fîlm beşdarî mîhrîcanê bûn. Ji van filman 37 [sîh û heft] fîlm cara yekem derketin pêşberî temaşevanan. Di mîhrîcana ku bêhtir fîlmên çînî cih girtin de, hêma filman herî zêde li ser evînê hatibû pê. Serokê jûriya mîhrîcanê derhênerê îranî Jafar Panahi ji bo filma kurd "*Vodka Lemon*" ev hevok bilêv kir; "Ev fîlm, êş û jana civakeke ku veguherînê diji⁸¹ bi îroniyeke helbestî tîne zimên."

Derhênerên kurd ji ber ku fîlmên wan di mîhrîcanê de xelat girtin [wan] kêfxweşiya xwe anîn zimên.⁸²

(...)

⁷⁹ "diyar kir" is preferable.

⁸⁰ Iranian solar month name. Confusing "Reşemê" with "Sibat: February" is a practice that is not to be encouraged.

⁸¹ Incorrect use of intransitive verb. "Jiyan/jîn" is intransitive (vi.), but here it is used as a transitive verb (vt.) meaning "to experience something." This usage is due to Turkish influence.

⁸² "xelat girt" and "anî zimên" are preferable to "xelat girtin" and "anîn zimên."

Ferhengok/Vocabulary

anîn zimên: to express, to put into words

Asya *f.*: Asia

belgefîlm *f.*: documentary

bi dest xistin: to achieve, to gain, to get, to obtain

bilêv kirin: to pronounce, to say

dîsa: again, besides, moreover

Fransîz *m.&f.*: French [Turkish influence: Firensî is also used]

helbestî: poetic

îronî *f.*: irony

jurî *m.*: jury

Kîkloya Zêrîn: Golden Cyclo (Cyclo d'Or)

nirxdar: valuable

reşemî *f.*: February

vegotin (vedibêje): to tell, to explain, to narrate

xelat kirin: to reward, to award

Selection 28

UNICEF û tirk bi hev re keçên kurdan asîmîle dîkin

Peyama Kurd

Wek tê zanîn, di parastin û pêşdebirina zimanê kurdî de rol û erka jinên kurd pir mezin e. Dewleta tirk êdî gihaye wê zanînê ku heta jin û keçên kurd asîmîle nekin ewê nikaribin zimanê kurdî ji holê rakin û kurdan bikin tirk. Ji ber vê, rayedarên dewleta tirk dest bi kampanya asîmîlekirina zarok û bi taybet ji keçên kurdan kiriye.

Lê tiştê balkêş ev e ku saziyek mîna UNICEFê ku maf û perwerdeya zimanê zikmakî dixwaze û ev yek ji armancên wê ne, pê li prensîb û daxwazên xwe dike kû di asîmîlekirina zarokên kurdan de alîkarî û piştgiriya dewleta tirk dike. Li gor me ev helwesta UNICEFê helwestek li dij daxwazên gelê kurd e û divê her kurdek UNICEFê protesto û rûreş bike. Ji dêla ku saziyek mîna UNICEFê asîmîlekirina zarokên kurdan bide ber xwe, karibû û kare ji dewleta tirkan mafê zimanê zikmakî ji bo zarokên kurdan bixwaze û erka xwe bîne cîh. Lê mixabin UNICEF bi vê helwesta xwe dibe şîrikê dewleta tirk.

Berî demekê dewleta tirk ji bo asîmîlekirina keçên kurdan dest bi kampanyekê kiribû û heta niha li gelek herêm û bajarên Kurdistanê bi zorê keçên kurdan dibin dibistanê û wan fêrî zimanê tirkî dîkin. Tenê li bajarê Wanê heta niha 5,400 [pênc hezar û çar sed] keçên kurd mecbûrî fêrbûna zimanê tirkî kirine û bi vî awayî dewleta tirk dixwaze ji niha de rê li ber zimanê kurdî bigre.

Ferhengok/Vocabulary

erk *f.*: duty

kampanya *f.*: campaign

pê li tiştê kirin: to step on s.t.; pê li prensîb û daxwazên xwe dike: [It] violates its principles and demands

pêşde birin: to promote, to advance

prensîb *m.*: principle

protesto *f.*: protest

şîrik *m.&f.*: partner

Çima ji zarokan re xwendina çîrokan girîng e?

Sabiha Otlu, Dibistana Kurdî

1. Li ba zarokan germiyek çêdibe, wan nêzî hev dike. Em bêjin di çîrokê de yekî ku xirabiyên dike heye, hemû zarok bi hev re li dij derdikevin. Bi vî rengî hîsên hevaltiyê qewîtir dibin. Îmkanên axaftinê dide wan.
2. Çîrok dinya zarokan fireh dike. Îmkanên hîlbijartina alternatîfan dide wan.
3. Qabîliyeta zarokan ya guhdarîkirinê bi pêş dikeve.
4. Fêrî peyv û têgînên nû dibin. Wexta ku li çîrokan guhdarî dikin, di her warî de têgihiştina wan zêdetir dibe.
5. Çîrok cîhana zarokan ya xeyalan (fantazî) firehtir dikin.
6. Zimanê wan bi pêş dikeve. Ji zimanê nivîskî hîn zimanê rast dibin.

Divê mirov çawa ji zarokan re çîrokan bixwîne?

1. Divê mirov berî ku bixwîne baş li çîrokê binêre.
2. Divê mirov li şûna peyvên ku zarok jê fêm nakin, peyvên hêsantir bi kar bîne.
3. Cihên bi tirs hinekî nerm bike.
4. Berî ku mirov dest bi xwendina çîrokê bike, baştir e, ku mirov bi zarokan re li resmên çîrokê binêre, ji bo ku mereqa zarokan ya li ser resman hinekî sivik bibe. Bê ku zarok li resman mêze bikin çîrokê bixwînin, bala wan tim li ser resman e û li çîrokê baş guhdarî nakin.
5. Divê mirov îmkanê bide her şagirdî, ku di resim de çi heye, çi dibe bêje ku peyvîna wan pêşde biçe. Mirov dikare navên tiştên ku wek wêne xuya dibin (kulîlk, heywan, reng) bipirse ku zarok navên wan hîn bibin.
6. Wexta ku mirov çîrokê dixwîne, li gor bûyer û ahenga çîrokê, divê mirov dengê xwe nizm yan bilind bike. Dema mirov bibîne ku şagirdê guhdarî nake mirov dikare li ser çîrokê pirsekê jê bike. Ku mirov Keça Kumsor dixwîne, mirov dikare bipirse ka “di selika keçikê de çi hebû?”, “Gur çi got?” û hwd.
7. Ku qehremanên çîrokê heywan bin, mirov dikare hewl bide ku zarê dengê wan bike.
8. Cihê ku mirov lê çîrokê bixwîne divê aram be, ango bê deng be. Divê mirov di nava şagirdan de rûnê û çîrokê bixwîne.
9. Ku îmkanên kopîkirinê hebin, wêneyên ku di çîrokê de ne kopî bike, bide şagirdan bila boyax bikin. Û paşê li ser rengan bipeyivin.
10. Bi eynî çîrokê mirov dikare li ser:
 - Têgînên bingeîn (mezin-biçûk, kin-dirêj, berz-nizim û hwd.)
 - Hejmar (navên hejmaran)
 - Reng (navên rengan)
 - Rengkirin (ji bo pêşdebirina motoorîkê) bisekine
11. Mirov dikare ji bo şagirdên ku dikarin bixwînin û binivîsin çend hevokan hîlbijêre ku di deftera xwe de binivîsin û bixwînin.

Selection 29

Ferhengok/Vocabulary

aheng *f.*: rhythm
alternatîf *f.*: alternative
bî tirs: scary
bî vî rengî: in this way, so that
boyax kirin: to color
em bêjin: assume, suppose, let's suppose, say, for example
fantazî *f.*: fantasy
îmkan *f.*: chance, opportunity
Keça Kumsor: Little Red Riding Hood
kopî kirin: to copy
nêzî hev kirin: to cause s.o. or s.t. to come close to each other
qabîliyet *f.*: skill
qehreman *m.&f.*: character
reng kirin: coloring
selik *f.*: basket
zarê (dengê) fê-î/ft-î kirin: to imitate s.o. or s.t.
zimanê niviskî: written language
motoorîk *f.*: motor skill

Çima rojnamevanî li Kurdistanê pêş ve naçe?

Arif Zêrevan, Nefel.com

Divêt em minaqeşeyê li ser rola medyaya kurdan bikin. Lê problema bingeşî rojnamevanê kurd e. Gelo rojnamevanê kurd heye an no? Divêt em tesbîtekê bikin. Medyaya kurdan medyayeka partî-polîtîk e. Kovar, rojname û TV-yên ko heyîn bi destegirîya partiyan derdikevin. Medya polîtîze ye (ne polîtîzebûyî). Xeterên polîtîzetiya medyayê gelek in.

Yek: Kîj partî kengê bixwaze dikare bêyî asteng weşana rojnameya ko ew derdiêxe bide rawestandin, dikare şefredaktor û birêvebirên rojnameyê ji karî derbiêxe û tîkes jî nikare li dijî vê rewşê derbikeve. Maneya vê ew e ko rojnamevan nikare nûçeyên ko ne bi dilê partiye be binivîse, nikare rexneyan li partiye bigire û ya rasttir nikare rojnamevaniyê bike.

Dido: Ji ber ko partî, rojnameyê wekî organa propagande û şerî dibîne, ew tenê rê dide tiştê ko di berjewendiya partiye (ne ya rastî û xwendevanî) de be.

Sê: Kengê serokê Partiya Karkerên Kurdistanê Abdullah Öcalan bixwaze dikare MED-TV-yê bigire, ko ew bixwaze dikare hemî wextê weşana MED-TV- yê ji bo beyanên xwe yê siyasî veqetîne û şeş se'etan li ser hev destî dane ser MED-TV-yê. Kemal Burkay dikare rojnameyekê bide girtin, Partiya Yekîtiya Sosyalîst a Kurdistanê dikare rojnameyekê bide girtin, Celal Talebanî dikare *Kurdistanî Nweyê* bigire û Mesûd Barzanî dikare *Xebatê* bigire. Li ti welatên demokratîk desthilatdarek nikare taserîfek hewqes serbest di medyaya wî welatî de bike.

Çar: Medyaya partiyan li ser problemên xelkê nanivîse. Heger berjewendiyên xelkê li dijî yê partiye bin, xeta partiye têt parastin, ne ya xelkê. Ew tenê berdevkiya partî û serokê partiyan dîkin. Ew hero behsa beyanên serokên partiyan siyasî, berjewendiyên wan, dijayetiyên wan bi hev re û hwd.-yan dîkin. Vêca her partiyeke ne-jî-xwe-ve çend rojnamevan hene ko destên wan dikarin qelemê bigirin.

Bi ya min, heta ko li Kurdistanê qedrê gundiyekî bi qasî yê Abdullah Öcalanî neyêt girtin, heta ko heqê endamekê PSK-yê bi qasî yê Kemal Burkayî neyêt parastin, heta ko nêrînên xwendekarekî himberî yê Celal Talebanîyî hêja neyên dîtin û heta ko rojnameyek jiyana rojane ya pêşmergeyekî himberî civîneka siyasî ya Mesûd Barzanîyî giranbiha nebîne, dê rojnamevanî li Kurdistanê bi pêş nekeve û dê medya jî rola xwe ya ragihandinê nelehîze.

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Ez du-sê caran bi hinek berpirsên MED-TV-yê re li ser rojnamevaniyê axivîme. Min ji wan re wiha got: “Hon ew kesên ko di MED-TV-yê de dixebitin û hemî rojnamevanên kurd pesnê kurdan û rêxistinên wan bidin, lê ezê bi hinek hevkarên re programekê çêkim ko rexneyan li civat, partî, rewşenbîr, serok, nivîskar û hwd.-yan bigire.” Wan ji min re got: “divêt rexne li rêxistina azadiyê û serokê wê neyêt girtin.” Qebûlkirina vî şertî tenê dê bibûya mirina min wekî rojnamevan. Ji ber ko kengê min karekê ne bi dilê wan bikirîya dê bi argûmenta ko ew “li dijî rêxistina azadiyê ye” bi meqesê bibiranda yan jî neweşanda.

(...)

Ji ber çî divêt mirov pir li ser heq û hiqûqên mirovî wekî ferd raweste? Heger ko bingehe wê civata ko em dixwazin ava bikin ne li ser berjewendiyên mirovê kurd avakirî be dê em ticaran nekarin bibin xwediyê jiyaneka azad û bextewar; dê em hertim mirîdê hinek serok û partiyan bin.

Pênc: Xetereka din ya medyaya polîtîk ew e ko rojnamevan nikare rexneyan li dostên partiyên siyasî jî bigire. Bo nimûne heger ko MED-TV bi hinek reportajan rexneyan li Sûriyeyê bigire dê desthilatdarên Sûriyeyê bi gixika desthilatdarên PKK-yê bigirin. Û encama vê rewşê jî diyar e. Ta niho li gor ko ez dizanim MED-TV-yê ti berpirsîyarê partiyên kurdên Sûriyeyê derneexistine û bi wan re hevpeyvînên ko Sûriye pê biêşe nekirine. Heger ko MED-TV ne di bin desthilata partiyekê de bûya dê ew azadtir û rexnegirtir bûya. Hingê ti dewlet û kesan jî nedikarî bi weşaneka rexnegir ya MED-TV-yê hinek partiyên kurd yê siyasî tawanbar bike.

Erê baş e, ev problemên medyayê ne. Vêca çî problemên rojnamevanê kurd hene? Gelo rojnamevanê kurd heye, heger ko hebe ew rojnamevaniyê yan berdevkiyê dike? Praniya mirovên ko di medyaya kurdan de dixebitin xwe wekî milîtanê têkoşîna gelê kurd dibînin. Ji ber wêqesê jî zimanê wan hertim zimanekê eskerî û siyasî ye; nivîsarên xwe li gor berjewendiyên xwediyê medyayê tîj dikin û hero êrişî hinek hêz û kesan dikin.

Rojnamevanê kurd hêj fêrî pirsîrîne nebûye. Mirov dikare bibêje pirê rojnamevanan hinek komekên şablon bi kar tînin. Şabloneka pir belav “ma tu dikarî xwe li xwendevanên me bidî nasîn?” e. Yeka din “ka vê meseleyê hinekê dî ji me re rave bike” ye. Û yeka dî “mesaja te ya dawiyê ji xwendevanên me re çî ye?” ye. Ev hersê komek jî ne pirs in. Ev komekên welê ne ko rê ji desthilatdarekî re vedikin ko ew hêj pirtir nêrînen xwe bibêje, bêyî ko rojnamevan rastî û nerastiya nêrînen desthilatdarî [rayedarî] kontrol bike. Kontrolnekirina agahdariyên desthilatdarî [rayedarî] xweseriyeka rojnamevanê kurd e.

Heta ko rojnamevanên kurd serxwebûna xwe ya meslekî neparêzin, dê desthilatdar jî dest ji desthilata xwe bernedin û dê ew tehemila rexneyan jî nekin. Medyaya polîtîk rojnamevan fetisandîye; divêt rojnamevan li

hember siyasetvanan berxwedanekê bike, xwe biparêze. Heta ko em vê perdeyê neçîrînin ti qîmetê avakirina “Yekîtiya Rojnamevanên Kurdistanê” jî nîne.

(...)

Ferhengok/Vocabulary

argument *f.*: argument
 berpirs *m.&f.*: person in charge
 bi gixika filankesî girtin: to grab s.o. by the throat, to begin to fight with s.o.
 bingehî: basic, fundamental, *see* Chyet: bingehîn, p. 67
 dest dan ser tiştekî: to take control of s.t. forcefully
 destegirî *f.*: support
 desthilatdar [=rayedar] *m.&f.*: official
 dijayetî *f.*: disagreement
 erê baş e: well!, alright
 ferd *m.*: individual
 heq û hiqûq *pl.*: rights
 hero [herroj]: every day
 heta ko: as long as, *see* Chyet: heta, p. 274
 hinekê dî[n]: some more
 hon: variant of the pronoun *hûn*
 hwd [her wekî din]: etc.
 ji ber çi: why, for what reason
 ji ber wêqesê: that is why, for this reason, because of this
 jiyana rojane: everyday life, daily life
 kîj: which, what, *see* Chyet: kîjan, p. 327
 komekên şablon: standard phrases
 kontrol kirin: to have control, to check
 li ser berjewendiyên filankesî: for the benefit of s.o.
 li ser hev: in a row, consecutive, on end
 medya *f.*: media
 mesaj *f.*: message
 meslekî: professional, occupational, vocational
 minaqeşe kirin: to discuss
 minaqeşe *f.*: discussion
 ne-ji-xwe-ve: supposedly, so-called
 organ *m.*: organ
 partî-polîtîk: party-politics
 pêşmerge *m.&f.*: Kurdish freedom fighter
 pirê: most of
 polîtîze: politicized
 polîtîzebûyî: to become politicized
 qedir girtin: to respect, *see* Chyet: qedir I, p. 476

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rê dan: to cause, to allow
rê ji filankesî re vekirin: to pave the way for s.o., to give s.o. the
opportunity
rexnegir: critical
rexnegirtir: more critical⁸³
rojname derxistin: to publish a newspaper
şefredaktor *m.&f.*: editor-in-chief
tawanbar kirin: to accuse, to blame, to bring an accusation against s.o.
tehemil kirin: to put up with, tolerate
tehemil *f.*: patience, to tolerance
tesbîr kirin: to make s.t. clear, to determine, to identify
vêca: then
welê...ko: such...that
xet *f.*: line

⁸³ The comparative degree of *rexnegir*.

Ji polîtîkayê revîna Ciwan Haco xwekustîna wî ye

Rêbiwar Pîremêrd, Amude.net

Navê Ciwan Haco piştî salên nodî li bakûrê Kurdistanê hêdî hêdî belav bû. Ewî, tenê ciwanan li wî guhdarî dikir, bi taybetî jî ciwanên xwendekar. Kasetên wî li Tirkîyeyê tune bûn, lê di bin destan de bi awayekî dihatin peydakirin û kopîkirin. Piştî ku kaseta wî ya bi navê “Sî û Sê Gule” li Tirkîyeyê bi awayekî zagonî derketê piyaseyê, êdî hêdî hêdî ew di nava gel de jî hate naskirin. Dûre kasetên wî yên bi navê “Dûrî”, “Bilûra min”, “Destana Egîdekî” û yên din yek bi yek li Tirkîyeyê hatin derxistin... Ji xwe bi vebûna MED TV re êdî me reng û rûyên wî jî dîtî û konserên wî jî temaşê kirin.

Ciwan Haco di demeke kin de bi hunera xwe ya hêja di dilê me kurdan de cihekî giranbûha girt. Ji çar hêlên welêt ve her kesî ew bi hezkirineke mezin hêmbêz kir. Bi taybetî jî ciwanan. Ew di warê mûzîka kurdî ya nûjen de bû destpêka serdemekê. Bi taybetî jî di nava wan salên dawîn de gelek hunermendên kurd ew ji xwe re wekî mînak girt.

Di destpêka salên 2000î de, ku li Tirkîyeyê gelek zagon guherîn û qedexeya li ser zîmanê kurdî rabû, daxwaza her kesî ew bû ku Ciwan Haco were Amedê konserekê bide... Lê ev yek ji ber sedemên ku em pê nizanin, pêk nehat... Çavên her kesî li rê bû... Gelek kesan xeyalên wê rojê dikir...

Herî dawî xewn bi dawî bû. Ciwan Haco ji bo ku beşdarî Mîhrîcana Heskîfê bibe, hate Tirkîyeyê. Û bi beşdariya 350 [sê sed û pêncî] hezar kesî li Êlihê konsereke mezin da... Ji bo ku beşdarî konsera Ciwan bibin, gelek kes ji bajarên cûr bi cûr çûne Êlihê... Di dawiyê de, konser bi coşê mezin pêk hat... Dûre, di çapemeniya Tirkîyeyê de pê re gelek hevpeyvîn hatin kirin û derbarê wî de gelek nûçe hatin çêkirin. Min ev nûçe û hevpeyvîn yek bi yek şopandin. Ciwan beşdarî televîzyonê jî bû... Min ev jî şopandin... Piştî ku min ev bernamê temaşê kirin û hevpeyvîna di çapemeniya tirk de xwendin, a rast ez ecêb mam: Gelo ew kes Ciwan Haco bû? Ev kesê wisa çilmisî, wisa a-polîtîk! Bi taybetî jî piştî ku min di bernamê Hulya Avşarê de Ciwan Haco temaşê kir, a rast, min wekî kurdekî fedî kir... Min çima fedî kir?

Niha tu hedê min nîn e ez li ser hunera Ciwan Haco zêde tiştekê bêjim. A rast, ez gelek jî mûzîka ku ew çêdike, hez dikim. Fedîkirina min ji ber sekinîn û bersivên wî ye... Yê ku wê vê nivîsê bixwînin, ez nizanim temaşekirine yan an? Lê ji bo kesên ku temaşê nekiribin, ez dixwazim qala çend hevpeyvîn û bernamêyan ku Ciwan Haco beşdarî wan bû, bikim.

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Bernameya Hulya Avşarê

Ez sedemê wê nizamim, lê berê jî me dizanî Ciwan Haco heyranekî Hulya Avşarê ye. Qet nebe wî berê jî ew yek di hevpeyvînan de gotibû... Ev yek tişteke xwezayî ye jî û ji bo vê yekê tu gotinên min nîn in.

Îcar heke em vegerin ser bernameyê. Berî ku Ciwan derkeve, Hulya Avşarê xeziyekî (gazî) ku di herba damezirandina Tirkîyeyê de cih girtiye, derxist bernameya xwe, û pesnê mezinahiya Ataturkî û tirkî da... (Dî vir de tu gunehê Ciwan nîn e). Dûre bangî Ciwan Haco kir. Haco dema ku hate ser dikê, te digot qey ew kes cara yekem derdikeve ser dikê. Xweya bû ku pir bi heyecan e. Wekî kesekî ku bixwaze bibe xwedî şohret, li ber Hulya Avşarê çilmisî bû. Bi rastî ez nikarim sekna wî bînim zimên. Dûre strana xwe ya bi navê “Sê sê” got. Stran bi awayekî playbêk hate pêşkêşkirin. Îcar Ciwanê min jî hem dilîst, hem digot. Ciwan bi awayekî ecêb xwe dihejand... Qaşo dilîst, lê qet samîmî nebû... Yanî te digot ew kes dixwaze xwe bike çavên tirkî. Dûre dema pirsan hat. Hulya Avşarê ji Ciwan pirsî: “Tu li Tirkîyeyê kesekî polîtîk nas dikî yan na?” Wî got “na”. Avşarê got: “Tu kê nas dikî?” Ciwan jî got: “Ez Hulya Avşar, Sezen Aksu...” û hwd... Ne tenê ev, Ciwan di hemû hevpeyvînan xwe de yên bi çapemeniya tirk re ji polîtîkayê direve. Peyva “zimanê kurdî qedexa bû” nagire ser lêvên xwe. Dibêje ‘mûzîka min ne polîtîk e...’ û hwd...

Îcar me di serî de gotibû, em di warê hunerî de ji bo Ciwan tişteke nabêjin. Lê mafê tu kesî tune, ku bêje mûzîka Ciwan ne polîtîk e (ji bilî her du kasetên dawî). Ji xwe bi ya min, herdu kasetên dawî jî hem di warê hunerî de, hem jî di warê teknîkî de li Tirkîyeyê nehatin ecibandin.

Îcar em werin ser naveroka mûzîka Ciwan. Her çiqas Ciwan dibêje ‘mûzîka min polîtîk nîne’ jî, bi ya min nankorîyê dike. Heta ez îdîa dikim ku stranên Ciwan ên polîtîk ew anîn vê rojê. Heke bo vê yekê mînakê gerek be, em navên çend stranan bêjin: “Girtiyên Azadiyê”, “Sî û sê gule”, “Pêşmerge”, “Zinge zinga dilê min”, “Ey hevala evîndar”, “Zîlan”, “Diyarbakir” û bi dehan stranên din... A rastî heke populîteya Ciwan û pêvajoya Yekîtiya Ewropayê nebûya, Tirkîye tenê ji ber gotinên strana “Zîlan” dikare Ciwan bike zindanê. Niha dê hin kes bêjin ‘tu li vir bi nivîsandina van agahiyan hatina Ciwan a li Tirkîyeyê dikî talûkeyê.’ Bi ya min Tirkîye nasnameya Ciwan a polîtîkî ji me hemûyan baştir dizane û nas dike. Dîsa bi ya min ji bo ku Ciwan a-polîtîk bibe, ji polîtîkayê dûr bikeve, ew qas wî derdixin pêş. Ji xwe Ciwan jî wê yekê dike. Yanî heya ku ji wî bê ji tiştên polîtîk direve. Lê bi ya min ji polîtîkayê revîna Ciwan tê wateya xwekuştina wî. Ez nabêjim bila di bernameyan de dirûşman berz bike. Ez nabêjim bila wekî siyasatmedaran siyasatê bike. Lê dikare di hevdîtinan de qedexeya li ser zimanê kurdî bi awayekî polîtîk bîne zimên. Wekî mînak, birêz Behman Qubadî jî hate Tirkîyeyê. Min ew jî ji nêz ve şopand. Her peyv û her gotineke wî ya li ser hunera kurdî, li ser sinemaya kurd dibû tîrek li dilê

tirkan diket. Qubadî qet dirûşm berz nedikir. Lê rastî jî înkâr nedikir. Yanî wekî Ciwan nedigot ‘hunera min polîtîk nîn e...’

Ciwan bi hestên kesekî bindest tevdigere. Di psîkolojiya bindestan de ev yek heye. Lê bi rastî, min digot niha Ciwan bi pêşketin û ronakbûna xwe ew hest kuştine. Lê mixabin...

Wekî encam, Ciwan xeyalên min di avê de birin. Gelo ew kes e, yê ku strana “Min navê xwe kola li bircên Diyarbekir”? Gelo ew kes e, yê ku dibêje “Generalekî tirsonek, zalimekî bêînsaf”? Gelo ew kes e, yê ku dibêje “Diyarbekir mala min e, Diyarbekir paytexta min e...”? Û peyva dawî: Neke birayê min neke.

Ji xwe bi têra xwe tu bi nav û deng î û ti pêdiviya te bi Hulya Avşarê nîn e. Heke tu yê biçî wir jî, bi nasnameya xwe ya rastîn biç. Bi a-polîtîkbûna xwe întîxar neke!

Ferhengok/Vocabulary

a rast: indeed, actually, the truth of the matter is (that), if the truth be told
 anîn ziman: to express, to put into words
 apolîtîk: apolitical
 bêînsaf: unmerciful
 bername *f.*: program
 berz kirin: to shout
 bi dehan: dozens, tens (of)
 bi nav û deng: famous, well-known
 bi ya filankesî: in one’s opinion
 birc *f.*: tower (of a wall)
 bûn xwedî şohret: to become famous
 çilmisî: meek, pale, faded
 coş *f.*: enthusiasm
 derketin piyaseyê: to hit the market, to come out
 derxistin pêş: to promote
 di bin destan de: surreptitiously, illegally, in an underhanded way
 dik *f.*: stage
 dirûşm *f.* (dirûşme): slogan
 dûre: then, *see* Chyet: dûra, p. 169
 general *m.&f.*: general (military)
 giranbûha: valuable, *see* Chyet: giranbiha, p. 214
 girtin ser lêvên xwe: not to pass one’s lips, not to mention
 guneh *m.*: guilt, sin, *see* Chyet: gune II, p. 226
 hedê filankesî nebûn: not to be someone’s place to say something, not to be up to s.o., [for someone] not to have the right to do/say something
 hem...hem: bothand....
 hembêz *f.*: embrace, hug, *see* Chyet: hemêz, p. 271

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her çiqas: even though
herb *f.*: war, combat, conflict
herî dawî: in the end, finally, eventually
heta: even, until
heya ku ji flanksê hatin: as much as one can
heyecan *f.*: nervousness, excitement
heyran *m. & f.*: fan, admirer
îdîa *f.*: claim; îdîa kirin: to claim
întîxar kirin: to commit suicide
ji nêz ve: closely
ketin çavê filanksê: to curry favor with s.o.
kirin talûkeyê: to endanger
konser *f.*: concert
kopî kirin: to copy
mihîrîcan *f.*: festival
nankorî kirin: to act ungratefully
nankorî *f.*: ungratefulness
nivîs *f.*: writing, article
paytext *f.*: capital (city)
playbek *f.*: lip-synching
polîtîk: political
populite *f.*: popularity
qet nebe: at least
rastîn: true
reng û rû *m.*: face, appearance
salên nodî: nineties, 90s
samîmî: sincere, heartfelt
şohret *f.*: fame
te digot qey (-qey gotin): it is as if, one would have thought, *see* Chyet:
qey, p. 487
teknîkî: technical
tevgerîn: to act
xeyalê filanksê di avê de birin: to disappoint s.o., to let s.o. down
xezî *m.*: veteran
yek bi yek: one by one, one after another
zagonî: legally, lawfully

Translations

1. Mr. Botî's Family

Kamuran Bedirxan, *Kolay Kürtçe* [Easy Kurdish], Doz Press, Istanbul, 1997, p. 89.

I knocked on the door. I waited for a little bit. A 15-year-old young man came and opened the door. There was a little yellow-haired [blonde] girl beside this young man. She is Temo's sister, [and] Mr. Botî's daughter. The girl is five years old. Her name is Şîrîn. Then, a lady came and said to me:

-Good day, dear friend. I am happy to see you.

This lady is Mr. Botî's wife, the mother of Temo and Şîrîn. Temo is her son and Şîrîn is her daughter. Temo is Şîrîn's brother. Şîrîn is Temo's sister. Mr. Botî, the father of the two children, was not home today. Mr. Botî is a journalist. Mr. Botî's wife is not Kurdish. His wife is Polish. They have been married for seventeen years [lit. She has been Mr. Botî's wife for seventeen years]. Temo and Şîrîn's parents are young. Mr. Botî is thirty-nine, and his wife is thirty-five years old. Mr. Botî's parents [lit. mother and father] are the grandparents [lit. grandmother and grandfather] of Temo and Şîrîn. Mr. Botî has a sister, too. She is in Iran. She lives in Kirmanshah. Kirmanshah is located in Iranian Kurdistan. Kirmanshah is a big city. Mr. Botî's brother-in-law [lit. sister's husband] works in Kirmanshah. His name is Sineyî. They have two children, too: Sînem and Zozan. Besides, Mr. Botî has a brother. His name is Pola. Mr. Pola Botî has four children, two boys and two girls. Pola Botî is the [parental] uncle of Temo and Şîrîn. The two brothers' children are cousins.

2. Ishak Pasha's Palace and the Tomb of Ahmed-i Khani

Sadik Varli, Ikram Isler, et al., *Kurdiya Hêsa*, Istanbul Kurdish Institute Press, Istanbul, 1992, pp. 35-36.

Bazid [Beyazid] district was [has been] built near Ararat Mountain. The town has many characteristics [specialties]. One of them is Ishak Pasha's Palace, located within the borders of this district. This palace is world-famous, just like the palaces of other countries.

A kiln-baked pipeline, through which hot water runs, has been installed in the walls of the palace. During cold winters the palace was heated in this way. It was [has been] used as a heating system.

The porcelain art [art of tiling (tiles)] has not been used on the walls of the palace. However, all Kurdish stonecutting arts have been used. The stones

Translations

of the walls have been inlaid with the great skill of Kurdish, Ottoman, and Seljuk art.

The gate of this palace has been gold-plated. But, during the Russian invasion, this gate was [has been] removed. It is said that this gate is now kept in the Moscow Museum.

Ehmedê Xanî [pronounced Ahmed-i Khani] worked as a clerk in this palace. Besides, it is said that *Mem û Zîn** was [has been] written here. Now the tomb of Ehmedê Xanî, which is located near the palace, has become a place of pilgrimage.

When you step [lit. one steps] onto the palace's balcony, you are amazed by the Fortress of Bazid on one side, the district of Bazid on another, and both Ararat Mountains on the other side.

The mosque where Ehmedê Xanî taught students is opposite the palace.

When you climb [lit. one climbs] up to the top and view the scenery from the Fortress of Bazid, you feel as if you are in an airplane watching the scenery. On one side, you lose yourself in Kurdish history and on the other in a natural paradise and [architectural] art. If you wish, you can watch the mystic mountains, the [architectural] art, the history, or the girls and boys wandering around the tomb of Ehmedê Xanî.

The power of history and that of art bring one's heart and mind under their influence and one becomes open-mouthed with astonishment for hours.

3. Children's Festival in Amed [Diyarbakir]

Dibistana Kurdî, (2004), Västerås, Sweden, Retrieved April 2004, from <http://www.dibistanakurdi.com/modules.php?name=News&file=article&sid=69>

On the 12-16 May, the fourth children's festival is being organized in Amed. According to information that we have received from the officials of Amed's Sur Municipality, children from neighboring cities, from the other three parts of Kurdistan, from Lebanon, Armenia, The Palestinian Authority, Africa, and Europe will participate in this festival. Thousands of Kurdish children's books that have been published by The Kurdish Cultural Foundation in Stockholm with financial assistance from the Swedish Government will be handed out for free at the festival.

The festival will begin on 12 May with a march from Deriyê Çiyê [Dağ Kapı-the Mountain Gate] to the Ofis Mosque. The children will participate

* The great Kurdish poet Ahmed-i Khani's masterpiece novel.

in this walk wearing traditional outfits. The festival will conclude on May 16th with a picnic and kite flying.

Tents will be set up in many places in the city during the festival. Children's movies, plays, and folk dances will be presented in these tents. In workshops, activities like painting, sculpture, games, mask-making, music, printing, and coloring will be offered.

Most of these tents will be set up in outlying neighborhoods so that children from poor families who live in these neighborhoods can participate. Abdullah Demirbaş, the mayor of Sur, told DIHA⁸⁴ the following about the goals of the festival: "We want to draw attention to things that have happened so far; we want to encourage official sensitivity to children's problems. We want our children to develop their cultural and linguistic identity, and, most importantly, even if only for a week, we want to make our children happy, to bring out their skills in the workshops that will be set up and teach them how to be creative and how to share." The children who come to Amed from other cities and countries will be put up in homes with someone of their own age so that they can get to know each other and learn each other's cultures.

4. A Few Kurdish Scholars

Sadık Varlı, İkrâm İşler, et al., *Kurdiya Hêsa*, Istanbul Kurdish Institute Press, Istanbul, 1992, pp. 103-04.

Ehmedê Xanî [pronounced: Ahmed-i Khani]

Ehmedê Xanî was born in 1651 in Xan [Khan] village of Jolemerg. A few years later he moved to Bazid along with his family. At the age of fourteen, Xanî became a writer. In addition to Kurdish, he spoke Turkish, Farsi, and Arabic. It is said, he had many written works. But, unfortunately, today we only have the *Mem û Zîn* [*Mem and Zin*], *Nûbihara Biçûkan* [*Spring of the Children*], and *Eqîda Îmanê* [*The Path of Faith*].

Xanî finished writing *Mem û Zîn* in 1695. Information about Xanî and his book [*Mem û Zîn*] is included in the world's main encyclopedias.

[Xanî] passed away in Bazid. His tomb is next to Ishak Pasha's Palace. Many people visit [his tomb] [lit. It's being visited by many people].

Celadet Bedirxan [pronounced: Jeladet Bedirkhan]

Celadet Bedirxan, son of Emin Ali Bedirxan, is from Bedirxan Pasha's family. He was born on the 26th of April 1897.

⁸⁴ Abbreviation for Dicle Haber Ajansı-Dicle News Agency.

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Prince Celadet carried out valuable studies on Kurdish in the Latin alphabet and, Kurdish grammar. He established the basis of modern Kurdish grammar.

He presented some important works in the intellectual field also. In 1932, he started publishing the magazine *Hawar* along with his friends such as Osman Sebri, Cîgerxwîn [Jigerkhwin], Qedri Cemil Pasha, Qedrican, and so forth. As is known, *Hawar* is the bible of modern Kurdish literature.

Prince Celadet passed away in 1951.

Cîgerxwîn [pronounced: Jigerkhwin]

As he says in his poetry, he was born in 1903 in the village of Hesar (a village in the Kercews [Gercûş] town of Mêrdîn [province]). His real name is Şêxmûs [Sheykhmus]. He is from a poor family [lit: He is son of a poor family]. He loses his parents in his childhood. He and his brother are raised by their relatives. Because of the incidents and the turmoil of that time, he, along with his brother, packs up and goes to Syrian Kurdistan and settled in the town of Amud. At eighteen he starts studying at Kurdish madrasahs. He falls under the influence of Ehmedê Xanî and Melayê Cizîrî [Malaye Jazari]. He published his poetry in [the magazine] *Hawar* with the pen name Cîgerxwîn.

In 1926, he takes part in the Xoybûn [Khoybun] organization. In 1950, when the Kurdistan Democratic Party of Syrian was established, Cîgerxwîn became a member of it and continued his membership until the end of his life.

Cîgerxwîn has eight anthologies of poetry. All his poems have been embellished with patriotism. Many lyrics of revolutionary songs have been taken from his poems. Poets and singers especially recite and use them for their songs. *Ay lê gulê* [Oh you rosebush] is one of them.

The immortal master passed away in 1984 in Stockholm, Sweden.

5. Kurdish Education in Switzerland

Dibistana Kurdî (2003), Västerås, Sweden, Retrieved March 26, 2004 from <http://www.dibistanakurdi.com/modules.php?name=News&file=article&sid=64>

In many cities of Switzerland there is Kurdish education. But in this essay, we are publishing the information that teacher Torî Bamerd has sent on Kurdish education in the cities of St. Gallen, Herisau, and Gossau. Additionally, teacher Torî Bamerd has had an interview with his students

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on the importance of the native language and their requests and suggestions for the improvement of Kurdish education. We are also publishing them.

Six hundred Kurds live in the cities of St. Gallen, Herisau, and Gossau. Forty-seven children and fifteen teenagers take part in the Kurdish lessons.

In St. Gallen, there are two Kurdish classes and one kindergarten. All together twenty-two students take Kurdish lessons [lit. are participating in Kurdish education.] Their teachers are Torî Bamerd and Gulsum Dogan. Classes are held on Wednesdays.

In Herisau, there are two classes. Eighteen students take part in the classes. Their teachers are Torî Bamerd and Mistefa Şengel. Classes are held on Tuesdays and Thursdays.

In the city of Gossau, there is one class. Seven students take [part in] the classes. Mistefa Şengel is the teacher. Classes are held on Thursdays. Every Sunday, between 10:00 and 11:00 under the direction of Gulden Dogan, a *Silbus and Tari Association's* singer, twenty children participate in The Dibistana Kurdî Students Choir. Additionally, in the association, every Wednesday between 18:30 and 20:30, Kurdish lessons for adults and adults' choral classes are held. At least fifteen adults participate in this work. Their teacher is Hesên Yildiz and their music teacher is Ozan Kawa Urmiye.

In every class, 2 hours a week of native language and cultural lessons are held [lit. given].

Students of Dibistana Kurdî [say]: "If we know our language, that means we are Kurds."

On the occasion of the 21st of February, "International Native Language Day," students in the Swiss cities St. Gallen and Herisau that participate in Kurdish lessons have offered [written] their opinions:

Questions

Why are you participating in native language lessons?

What is your opinion about the native language?

What are your suggestions for the improvement of native language lessons?

Students from the city of St. Gallen:

Enwer Kiliç, 14: In order to be able to read, write, and express myself in my native tongue, I'm participating in native language lessons. I believe that everyone must learn his or her native language so that people will

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know what nation he or she is from. One must do the best one can in order to sustain his or her native language [lit. in order to keep his or her native language alive/standing]. One must learn his or her language and make it familiar to others. In our native language lessons, we must speak only Kurdish.

Rêber Tutar, 10: In order to learn Kurdish and meet Kurdish children, I come to Dibistana Kurdî. If I don't know my native language, nobody will know that I am a Kurd. We must go over our lessons at home. And we must listen well to our teacher. During breaks, we must not say bad words to each other.

Anter Dogan, 10: I'm participating in Kurdish lessons because I want to learn my native tongue and I want to learn how to write Kurdish. I want to have Kurdish friends. Native language is necessary for people. If students come one week and do not come the next week, that's not good. I want a 20-minute break. I want to write a lot, but I want to play a lot of games, too. I also want to make pictures.

Yeliz Kiliç, 12: I come to Dibistana Kurdî in order to know how to write, read, and speak in Kurdish well. I want to have Kurdish friends. My opinion about native language is this: If I don't know [my] native language, I will not be able to speak with my mother. If a child doesn't know Kurdish, the teacher must make him or her understand in German. In order to learn Kurdish well, my mother and father must speak Kurdish with me. We must not speak Turkish and German at Dibistana Kurdî. We must come to school every week.

Dilan Çalgan, 11: I come to Dibistana Kurdî in order to learn Kurdish. If I do not know my native language, I will not be able to speak with my mother, father, and my brother Hesên. We must come to class every Wednesday and we must speak only Kurdish with our friends in order to improve our lessons.

Welat Didin, 11: I come to school in order to learn Kurdish and to be able to express myself. It's very nice that one learns his native language. One who does not know his language cannot answer back. We must tell our friends, "Come to Dibistana Kurdî" in order to grow in numbers. We must pay great attention to our teacher. [lit. we must listen to our teacher well]. The teacher must also be well prepared. We must not be late for class.

Students from the city of Herisau:

Sedat Mintas, 17: I come to school in order to best learn my language and improve my reading and writing. In my opinion, a native language must never be prohibited and must be widely used. Native language shows

people which nation one belongs to. It is essential that first of all one speak Kurdish at his or her home. And one must eagerly participate in classes.

Ferhat Tan, 19: I come to school in order to learn my native language better. Because I am a Kurd and I want to speak with my family and my people in Kurdish, I want to learn my [native] language. My suggestions for improving lessons: We must read, write, and speak in our native language and watch our own TV channels.

6. Women Celebrate Their Day Throughout the World

Amude.net, (2004), Haltern, Germany, Retrieved May 13, 2004 from http://www.amude.net/kurdi/nuce_roja_jinan_cihani.html

Today is World Women's Day. Every year on the 8th of March, women celebrate their day and they request economic, social, cultural, and political equality. In many countries and cities, women's demonstrations take place for the achievement of equal rights in all aspects of life in every country. The first time that the 8th of March was named as World Women's Day was at a Socialist Women's conference in Copenhagen in 1921⁸⁵. But why the 8th of March?

On the 8th of March in 1908, female workers at an American firm protested for the achievement of more rights and went on strike [lit: they stopped their work]. Suddenly a fire broke out at the firm and 129 women burned to death.⁸⁶

On March 19, 1911 the first World Women's Day took place in Germany, Denmark, Austria, Switzerland, and the USA on the initiative of Clara Zetkin, a German socialist. Millions of women participated in protest activities. Their main demands were as follows: The right to elect and be elected, an eight-hour work day, protection of mothers and children, and equal pay for work of equal value. In 1912, women in France, the Netherlands, and Sweden also participated and, in 1913, Russian women.

Kurdish women, like all of the world's women, demand equal rights.

7. About Private Kurdish Language Courses and Kurdish Intellectuals

Şefik Beyaz, Zend (magazine), Issue 1, May 2004, pp. 78-79.

In order for someone to desire something, first of all one must feel it [lit. that thing] as a necessity. One can make up demands and give hopes.

⁸⁵ A typographical error. The conference in question was held in 1910.

⁸⁶ The firm mentioned in the text is the Triangle Shirtwaist Factory. However, the factory fire broke out on March 25, 1911, 3 years after the 1908 protest.

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However, as long as something does not appear as an essential necessity, it is not popular. Necessity determines the demand [lit. demand is determined by necessity] particularly where the open market is dominant, and everything is determined by this market. In other words, if there is compulsion, necessity, and requirement, then demand arises.

Because Turkish is the official language of the government, those who study need to speak this language from elementary school to university. That is to say, Turkish language is a crucial necessity in Turkey. A person who does not speak Turkish cannot find a job; [for example], if one is an educated person, one cannot make a career, cannot become a rector, a dean, an engineer, a doctor, a judge, a teacher or a policeman, in fact, one cannot even become a gatekeeper [janitor]. In order to have “a nice and happy” life in Turkey, the Turkish language is compulsory. In fact, even speaking only Turkish does not suffice; one has to speak English very well, too.

Because they find Turkish language as a vital necessity, those who live in Turkey, Kurds, Arabs, Armenians, Lazes, Greeks, and the rest, want to speak this language. That is, they have no choice but to learn this language. As long as a language is not used at an official level in a society, in state and private schools, and in government offices, it is not considered and demanded by the society as an essential necessity. If society does not consider a language an essential necessity, it does not try hard to learn it. This situation is true for all societies and nations.

Kurdish society loves its language just like other nations love theirs and it wants to speak Kurdish. For hundreds of years, the Kurdish language has been looked down on by its enemies and has survived under pressure [lit. It has continued its existence under pressure]. However, in spite of this fact, Kurds love their language [lit: Kurdish is loved by the Kurds] and take pride in it [lit: take the ownership of their language]. Even though for hundreds of years it has not been used in schools as the language of instruction and education, Kurdish is spoken by a majority of the Kurds. This situation brings to light the fact that Kurds love their language and take pride in it.

The problem is not that the Kurds do not take pride in their language and do not like it. The Kurdish language has not been used in schooling and education as a written language for a long time. A language that has not become a written language cannot be standardized and [as a result] a non-standardized language cannot be a scientific [methodical] language.

With the exception of a couple of small examples, Kurdish became a written language when the newspaper *Kurdistan* was published in 1898. During the [Ottoman] Constitutional Monarchy (1908-1918), there is an increase in both the number of [Kurdish] magazines, newspapers, and

books [on the one hand] and in devotion to Kurdish among the Kurdish intellectuals [on the other]. In early 1990, the ban on the Kurdish language is repealed and newspapers, magazines, and books are published in Kurdish. Attachment and devotion to the Kurdish language are starting to increase among the Kurdish intellectuals. Many books and magazines are published in Kurdish. This indicates when the political conditions are hospitable, the interest in Kurdish and devotion to it rise among Kurdish intellectuals.

Nevertheless, this attachment is not enough. Kurdish intellectuals do not appreciate their language and do not like it as much as Kurdish villagers [peasants] do. It is true that Kurdish intellectuals live detached from Kurdish culture; in schools they come under the influence of governmental ideology and live under the dense atmosphere of [big] cities. For this reason, they either can't speak their native language at all or can barely speak it. One can understand and comprehend this situation. However, why Kurdish intellectuals don't make a greater effort to learn and speak their language?

Those who must be criticized here are not only the Kurdish intellectuals, but also the Kurdish democracy movement must take a share of the blame. If the Kurdish political movement had up until now used Kurdish in its struggle, then the situation of the Kurdish language would not be as it is today. If the Kurdish language had been used, the improvement in the language area would have been ten times bigger than the improvement in political and social realms. The [current] situation seems [lit. shows itself] to be that neither Kurdish intellectuals nor political movements are taking enough pride in the Kurdish language. This is a weakness that must be eliminated.

Gradually private Kurdish language courses are [being] opened officially in Kurdistan. This is progress for both the Kurds and the Kurdish language. Eight cities and towns have applied to open Kurdish language courses so far. Three of them have gotten permission from the Ministry of Education to start. One by one the others will get permission to start.

However, for a community as large as the Kurds, eight courses are not enough. In all cities and towns of Kurdistan, many Kurdish language courses should be opened. To teach the Kurdish language to Kurdish children and youths, hundreds of Kurdish courses are needed. Of course, it is not possible to serve the needs of Kurdish children and youths with private courses alone. Kurdish education must also be offered in public [lit. government] schools. This is a duty of the government. The government cannot make any excuse to avoid this responsibility. A great effort is necessary for the Kurdish language to become an educational, training, and

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trade language. But until this is achieved, Kurds must embrace [lit. take the ownership of] Kurdish language courses.

The government does not help with this kind of courses if it [the government] could, it would even prevent it. For this reason, it is [lit: this burden is] on the Kurds' shoulders. This is the duty of the Kurds. It is both a matter of honor and a responsibility to carry out this obligation. Each and every Kurd must share this duty and responsibility.

Although it is not an educational organization, so far, the Istanbul Kurdish Institute has offered many Kurdish courses to educate Kurdish language teachers. Hundreds of teachers were educated in these courses. [The Istanbul Kurdish Institute] has published many books and dictionaries for Kurdish education. Istanbul Kurdish Institute is carrying out these activities with its very scarce resources. To strengthen and advance the Kurdish language, the Kurds must take pride in Kurdish language courses [and] more courses must be opened.

8. *Kerkuk Kurdistan* (web page) Has Become the Most Fundamental Source of Kurdish Communication

Arif Zêrevan, Editor-in-Chief and General Director,
Kerkuk Kurdistan e, 2003) Stockholm, Sweden, Retrieved May 17, 2004,
from <http://www.kerkuk-kurdistan.com/editorek.asp?ser=1&cep=7&nnimre=1467>

Five months ago, we began the *Kerkuk Kurdistan* web portal and in a very short time, this portal became the largest web site of news and information for Kurdish and foreign readers. In the beginning, every day around 50,000-60,000 hits were made to our site, and, for a week, more than 100,000 hits have been made every day. On the 21st of March, our record was 125,593 hits. By another count, every day there are, on average, around 8,000-9,000 special visitors.

On the basis of this statistical information, we can say that among all the Kurdish web sites there is no Kurdish newspaper on the Internet that has more readers than ours. Even the number of readers of the Kurdish newspapers written in Turkish cannot equal the number of our readers. Our web site, as a medium, has now more readers than *Brayeti*, *Kurdistan News*, *Hewlati*, *Rojev*, *Ozgur Politika*, and the rest of the Kurdish media. If we make a comparison to Turkish newspapers, we know that the number of our readers is much more than [for example] *Turkish Daily News*.

Doubtless, media has power. When we started, we found out what policy we should adopt [lit: what policy we should put in front of ourselves], and we told ourselves “a Kurdishness without debate and compromise!” And

we embarked. We never thought, even for a single day, whether either the Turkish Government or another neighboring government would get angry with us. Our Turkish readers seem to be so angry about our web site publication that they send us hate mail, and they curse [us] everyday. Some threaten us on behalf of the Turkish army and some send hate mail from the Foreign Ministry of Turkey and all tell us “Do not count on the Americans and British, for some day they will be gone, and only Kurds and Turks will remain, and then the Turks will wipe the Kurds out.”

Our web site has already become a source of information for many Turkish media and so far, they have pointed out our news as a source many times and have used our news. In addition, many Kurdish radio and television [channels] have used and are using our news without showing us as the source. We are aware of our power, and we know that we have had and continue to have a big influence on Kurdish public opinion, both in Europe and in Northern Kurdistan [Kurdistan of Turkey].

On the 21st of March, at 12:00 a.m., in the middle of the night, Turkish media reported that around 1000 Turkish soldiers had entered into Southern Kurdistan [Northern Iraq] from Chele [Kurdistan of Turkey]. Exactly an hour later, we got in touch with Selahadin, Zaxo, and Serzeri [cities] and found out that it was a fabrication, and we published a news item with a photo. On that night, all the Kurds throughout the world wondered about whether the news [reported by] the Turks was true or a fabrication. Our readers emailed us and said that after they had read our news they went to sleep with peace of mind. The next day, on behalf of PDK [Kurdistan Democratic Party], Hoshiyar Zebari appeared and declared that it [the news spread by the Turks] was false. The day after, the Turkish General Staff declared that the Turkish media's news was false. Kurdistan TV broadcasted this news twelve hours after us and Brayeti twenty hours.

Today we live in an era of fast communication, and, especially in this war period, the news must be given immediately. For this reason and since we have the opportunity to reach the readers very fast, we have become a source and the conduit of information for Kurdish readers. One of our qualities as a news medium is that we have reliable sources of information, and in no time we get in touch with authorities to get information from them and publish it right away. Sometimes we have awoken Kurdish authorities at three or four o'clock in the middle of the night and questioned them to find out what is what. Thus, our readers have confidence in us, and they know we do not lie to them and that we have no commercial or partisan purpose.

Although many people may find it hard to believe, up until this very moment, Kerkuk Kurdistan web site is being published with the hard work of a few of us, and, as general director and editor-in-chief, I want to thank

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Mewlaye Benavi, Mistefa Aydogan, Sami Ergoshi, Mihemed Ebdulah, Hiseni Hirori, and all other co-workers of this web site, and, on behalf of the readers, I [want to] say to these gentlemen “Bravo, thank you” [lit: may your hand be healthy: said in gratitude to someone who has done something well].

By publishing this web site, we found out that there is a strong need for a news web site in Kurdish that has a stance and an independent and uncompromising policy. Having the necessity is not the same thing as the ability and publishing [necessity do not create possibilities (lit. Need/ necessity is on thing, and ability (to) publish is something else)]. [Unfortunately] we cannot carry out this work forever with our own [limited] resources.

9. The Kurdistan People’s Congress Chose Abdullah Ocalan as “The President of the Kurdish People”

Amude.net (2003) Haltern, Germany, Retrieved March 7, 2004, from <http://www.amude.net/kurdi/nuce-kadek-nu.html>

The establishment of the Kurdistan People’s Congress (KGK), which was announced today in Southern Kurdistan [Iraqi Kurdistan], in its founding declaration, stated that it would work as a political party for the benefit of the Kurdish people. Moreover, it confirmed that the destruction of state borders within which the Kurds live is not one of its goals. In its founding congress, the KGK chose Abdullah Ocalan as the “president of the Kurdish people.”

At the press conference, which was held today in a village in Southern Kurdistan and broadcast live by Arabic TV Al Jazeera, Zubeyr Aydar, the president of the Kurdistan People’s Congress, announced that “the solution to the Kurdish issue in all countries in which Kurds live will be made on the basis of a free, democratic union, without changing the borders.” He continued as following: “The goal of the Kurdistan People’s Congress is not the destruction of the state borders within which the Kurds are living.”

The Call for Dialogue

The executive council of the KGK pointed out that the events in the region and the process of Turkey’s membership in the EU make a solution for the Kurdish issue urgent. “Therefore, it is necessary for Turkish government authorities to end the policies of destruction and denial and enter a dialogue for the solution of democratic union,” said the executive council of the KGK in its founding meeting. In addition, it called upon Syria and Iran to set out on the path of democratization and solve the Kurdish problem in this framework. The KGK threatened these countries and said, “If these

countries don't look for a democratic solution, the struggle for freedom and democracy of Kurds in these countries will increase."

At the press conference, Aydar said, "The military section of the new organization will remain. The KGK will keep the self-defense option available for itself."

The Kurdistan People's Congress also mentioned the situation in [lit. of] Iraq and said that they (KGK) "see a federal democratic Iraq as an important step forward, the advancement of democracy in the Middle East," and called the parties and organizations to reach a democratic point of compromise and make reconciliation.

The People's Congress Will Be Useful for America's Realignment in the Region

The Kurdistan People's Congress called on America, too, and confirmed that they "see America's intervention in Saddam's regime to be appropriate because it has caused a new process to begin in the Middle East. However, for this to reach a positive stage the Kurdish issue must be solved." In the declaration it is stated that "the establishment of the People's Congress will be useful for America's realignment in the region." The executive council of the People's Congress calls upon America to "recognize the Kurdish political institutions and enter into a dialogue with them on the Kurdish Issue."

The Election of Abdullah Ocalan as "the Leader of Kurdish People"

In the founding assembly of the Kurdistan People's Congress, Abdullah Ocalan was elected as leader of the Kurds, and Remzî Kartal, Abdullah Hîcap, Mizgîn Sen, Riza Altûn, Rengîn Muhammed, and Osman Ocalan were elected as assistants to the leader.

10. Kurdish CD-ROM for Children

Nefel (2001), Stockholm, Sweden, Retrieved April 12, 2004 from <http://www.nefel.com/ziman>

This CD-ROM is for Kurdish children aged 9-12 and its purpose is to improve their Kurdish and to help [lit. allow] them to love Kurdish.

The CD-ROM consists of two main sections:

- a) 14 lessons for children
- b) References for teachers and parents

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There are 14 lessons on the CD-ROM. Each lesson has several parts and in each part, there are examples for self-instruction, tests, and dialogues. The reference section is more for teachers and parents and contains grammar, orthography, the alphabet, and reading passages. There are some other sections as well. The grammar section has been prepared for age-appropriate levels for children 9-12, and if they wish, they can study and learn grammatical theory and orthography from this section.

Click here for more information.

The Basics of Kurdish (Kurmanji) Orthography

Whether you are a writer, a journalist, a teacher, a linguist, an editor, a student, a politician, or even if you are not any of these, but if one day you intend to write a few lines in Kurdish, then you should buy this book and keep it handy [lit. keep it by your head].

This book consists of 160 pages and it has been made entirely of environmentally friendly materials. The covers of the book have been bound with a fabric called “coral” and its binding has been tied with thread. At the end of this book there is a subject index.

Kurdish Alphabet & the Basics of Kurdish Grammar

If you are looking for a Kurdish grammar book with Kurdish explanations, then this book by Celadet Ali Bedirxan, the master of modern Kurmanci, is just for you [lit: will come to your aid]. The book has 122 pages and is hand bound. Formerly, this book was [has been] published piecemeal in “Hawar.”

11. Eight Thousand Children Work on Streets in Amed [Diyarbakir]

Azadiya Welat, (2004) Istanbul, Turkey, Retrieved September 1, 2004, from <http://www.azadiyawelat.com/modules.php?name=News&file=article&sid=679>

The Under the Same Roof with the Children’s Association (ÇAÇA)⁸⁷ organized a seminar titled “Children Working on the Streets and Suggestions on How to Solve the Problem” at DSM.⁸⁸ The seminar was presented by Prof. Dr. Remzi Oto, a lecturer at Dicle University, in the Psychiatric Division of the Medical Faculty. Oto declared that throughout the world, 200 million children work on the streets, and continued as follows: “Throughout history, there have been children working on the streets. And they have been the subject of novels and poems. But at that time, it was not yet a [big] problem. This [problem] started during the 1980s-1990s. Subsequently, street children became a social problem.” Oto

⁸⁷ Abbreviation for its Turkish name *Çocuklarla Aynı Çatı Altında*.

⁸⁸ Abbreviation for *Dicle Sanat Merkezi* [Dicle Art Center].

declared that it was not easy to define the number of children working on the streets. He pointed out that 7-8 thousand children were working on the streets in Amed [Diyarbakir]. "In 1990, street children became a current issue [lit. entered the agenda] in Amed."

Oto said that the street children issue was not a problem limited to Amed, and continued as follows, "[It] has become a problem in all countries. This problem [has] emerged for the first time in Latin American countries. After 1990, it became a current issue in Amed." Oto declared that the children work mostly to cover their educational expenses, earn pocket money, and contribute to their families, and continued as follows, "These children do not cut their connection with their families. This is an advantage for the families." Oto stated that he personally was not against children working on the street during vacations and after school, and he complained about non-governmental organizations. He expressed his dissatisfaction using language such as, "Had the civil organizations helped the masses that came from rural areas become accustomed [to city life] [lit. Had the civil organizations adapted/absorbed the masses that came from rural areas], the problem would not have become so big." Oto, in a continuation of his speech, stated that poverty is the most important reason for the children to work on the streets. Oto pointed out that in Amed the number of children in a family was over the average in [other areas of] Turkey. Children working on the streets in Amed, he said, give their money to their mothers and continued as follows, "It is necessary that special care be given to the women. It is necessary to build centers in every neighborhood for children and women. This will [reflect] a positive result. The children just want to study."

Oto also gave some information about the result of his study conducted in 1996. He said the following, "In 1996, 2,200 children were working on the streets in Amed. The number of drug-addicted children was 250. Their average age was 12-16. There were even 5-year-old children among them. 79% of these children had migrated from the rural regions. 20% of them were among those who were already living in the city. 67% of them had 6 or more brothers and sisters. 31% of them had started to work before the age of 8. 49% of them work 7 or more hours a day. They particularly work around entertainment places until late, which is one of the biggest dangers. While 36% of them work full-time, 58% work after school. 90.4% of the children said that if they had the opportunity they would just want to study. 49% of these children are face to face with hunger on the streets. 54% of them want to work in covered (roofed), warm, and upscale places so that they can make more money. 54% of them want to become doctors and 33% of them want to become teachers."

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12. Kurdish Students Celebrate Newroz

Dibistana Kurdî, (2003) Västerås, Sweden, Retrieved July 10, 2004 from www.dibistanakurdi.com/modules.php?name=News&file=article&sid=65

Throughout the month of March, in places where there is Kurdish education, Newroz is celebrated with various activities. In Sweden, more than 7,000 children and Kurdish youth participate in Kurdish classes and every year they celebrate Newroz with great enthusiasm. This year also Newroz is being celebrated in all districts. One of these districts is Stockholm.

On Friday, March 19th at 4:00 p.m. Kurdish teachers in Stockholm are celebrating Newroz with students and their parents at “Tansta Traff.” Among the festivities there will be poetry, music, skits and speeches. All students of the Kurdish classes and their parents have been invited to take part in this celebration.

13. *Kurdiya Nûjen* [Modern Kurdish] is Coming Out for Kurdish Language Teaching

Rojev (2004) Istanbul, Turkey, Retrieved July 6, 2004 from <http://www.rojev.com/news.asp?id=144041>

The Istanbul Kurdish Institute, with the passing of laws for participation in The European Union (EU), increased [strengthened] its efforts on language. For the sake of Kurdish language education, the Institute has revised the book *Kurdiya Nûjen*, which had been published some years ago [lit. in past years]. The book will hit the market in the next few days. *Kurdiya Nûjen* is the result of a scientific and professional effort, which has been a long time in preparation.

The book has been prepared by Çeto Ozel, a member of The Istanbul Kurdish Institute. After laws permitted the opening of Kurdish language courses, the Kurdish Institute expedited its work in language. After the book called *Kurdiya Hêsa* [Easy Kurdish], now the Institute prepared the book by Cheto Ozel called *Kurdiya Nûjen*. *Kurdiya Nûjen* consists [lit. has been made up] of Kurdish grammar lessons.

It's Been Prepared by Modern Methods

Kurdiya Nûjen has been prepared for people who don't know any Kurdish at all and for those who know a little. The language that has been used in the book does not bother the students; it is easy, clear, and fluent. The book was prepared according to scientific measures which are generally in use everywhere: for example, before the subject [of the lesson], there is a dialogue and questions about the dialogue are asked of the students. In

addition, the students' understanding is measured by exercises at the end of the lesson. Grammar has been demonstrated expertly and spread throughout the subject matter. Because grammar seems dry for students, it is not covered separately in the book, [but rather] it has been included in a subtle way within the subject matter.

Dialogues Come First

The book consists of 160 pages and 13 units. Throughout the book, dialogues come first. In the book *Kurdiya Nûjen* another remarkable thing is the abundance of dialogues. The dialogues have been written in simple language and with words used in everyday life. Generally, city life has been used as the theme of the dialogues.

It Has a Colorful Look

In the book there are many illustrations. Fifty percent of the pages are illustrated with pictures of people, animals, nature, and various pictures related to the lessons. The presence of pictures helps [one] to understand the dialogues. Because the subject matter and the pictures are related to each other, a nice visual harmony has been attained. The book has been printed on quality, glossy paper.

14. Kurds and Paltalk

Bendî Welat, Amude.net (2003) Haltern, Germany Retrieved May 17, 2004 from <http://www.amude.net/nerin/bendiwelat-paltalk.html>

In Kurdish village society when evening came, the entire village used to gather at a place, which was most probably the home of the village's agha⁸⁹ or the home of the mukhtar.⁹⁰ These houses and their rooms served as places for traditional evening entertainment [lit. passing the evening =şevbuhêrk] with many Kurdish stories, songs, conversations, and jokes. Furthermore, the majority of daily problems and obstacles confronting the villagers were resolved in these rooms, without government and its official administrations interfering in the affairs of the villagers. The elders and seniors of these villages would always participate in these rooms, so that the people with problems and complaints could present them and get them off their chests.

These rooms of conversation and traditional evening entertainment have always witnessed the marriage of many brides and grooms, moreover, the mediation of many families and tribes who had enemies have taken place and many land and field disputes of the villagers have been resolved in these rooms and everyone has received his due. In this way the rooms for traditional evening entertainment would become courts, mosques, and

⁸⁹ Local big landowner.

⁹⁰ The elected person in charged of a village. The village chief.

Translations

official village administrations. Everyone would head to these rooms and participate respectfully in those meetings.

Today we live in a world that is very large, however, thanks to knowledge and progress, this world of ours has become so small that one can travel everywhere, to every nook and cranny of the globe and get knowledge about it without leaving one's place (here I am talking about search engines and Internet information).

The Internet is a very broad subject, but in my article I will -as I mentioned above- just concentrate on traditional evening entertainment and chat rooms and especially Paltalk rooms, because I have been engaged in Paltalk for a long time so I have some knowledge about it. In this article, I will list the pros and cons of Paltalk from my point of view.

Paltalk is a widespread chat program that many people of the world use in order to get in touch and interact with each other.

On Paltalk one can write, talk, and even see each other's pictures on the screen, as if they were right next to each other. That is, Paltalk for some people has taken the place of the telephone, fax, and letters.

In many Kurdish [chat] rooms, for reasons I do not know, cameras are prohibited, but in many [chat] rooms of other nations, one [can] set up his or her camera and everyone can see him or her. One can go to all [chat] rooms and express his or her thoughts and ideas. But, of course, the owners of the [chat] rooms always have the right to stop people's conversations, to bar them from participating [lit. to deprive them of writing] and also to expel them from the [chat] rooms for 24 hours.

The chat rooms of Paltalk remind one of conversation rooms and the place for traditional evening entertainment of the villages in many ways. The Kurds have named them *kochk*⁹¹ in any case. Only the residents would gather openly in large groups in the rooms of the villages, however, in the [chat] rooms of Paltalk Kurds from all around the world can participate.

(...)

⁹¹ Salon, richly-decorated room.

15. Ciwan Haco [Jiwan Hajo]: “Let’s Call It Ciwan’s Music”

Interview By Salih Demirkaya, Amude.net (2004) Haltern, Germany,
Retrieved July 2, 2004, from <http://www.amude.net/kurdi/ciwan-haco-hevpeyvîn.html>

After his album named *The Legend of a Brave Man*⁹², which had been released in 1998, now Ciwan Haco comes before his fans with his new album named *Derya* [Sea, Ocean] that was released by Ses Plak [Company]. Ciwan Haco surprises his listeners and fans with each new album [lit. with his each new work]. In this album [lit. work], which consists entirely of love songs, Ciwan Haco has tried a new style and, for this style Ciwan Haco tells his fans [audience], “Let’s call it Ciwan’s music.”

We talked to him about the album *Derya*.

What do you think about the album *Derya*?

Actually, this album of mine named *Derya* is a new thing [style]. I have used modern music for the entire album, which I hope my listeners are going to love [lit. and I am hopeful that my listeners are going to love this album].

What were your feelings when you started on this album [lit. with what psychology/philosophy did you begin this album]? What was your goal with this work?

My goal was... First, I considered my audience. I wanted to make something new for them. Second, besides the Kurds, I wanted other people to listen to my music. I am talking about my neighbors, the neighbors of the Kurdish nation and about Europeans. I wanted to reach them and make them listen to my music. But first, I made this album for people who already listen to me.

You have used western instruments for the entire album and there are no eastern instruments such as tembur [saz]⁹³, ney⁹⁴, bilur⁹⁵, tambourine, and drum. I wonder if it is an artistic choice or is Ciwan becoming completely westernized? [lit: I wonder if it is an attitude or will Ciwan completely head toward the West?]

We have played enough drum, zirne⁹⁶, blur, ney, and tembur in our albums for now. Those folk instruments are wonderful as well. In the future, I will

⁹² Destana Eqîdekî (The Legend of a Brave Man) is an epic poem by Mehmet Uzun, a famous Kurdish writer. Uzun in his poem narrates the story of five young men. Ciwan Haco set the poem to music in 1998.

⁹³ A Kurdish stringed instrument similar to the mandolin.

⁹⁴ A reed flute.

⁹⁵ Shepherd’s flute.

⁹⁶ A reed instrument similar to the oboe.

Translations

use them again [lit. I will get close to them again]. For my next album, I am going to select almost all my songs from the *Beyat* [melodic] register. In my new album, which I will start soon, I will sing the songs that I have been singing since I was fourteen, most of which are Alawi [An Islamic sect] songs. The tembur will be one hundred percent the main [lit. interesting, prominent] instrument and the other Kurdish instruments will be used [lit. show up] as well.

Is this album special to you for some reason, because in your other albums you featured the tembur? What do you say about this?

That is true, that is true, in the album *Bilura Min* [My Flute] there was very little tembur. But [still] in a couple of songs there was tembur. However, I haven't distanced myself from the tembur. I love tembur very much. I myself play tembur. But, in fact, this *Derya* album is something interesting.

Many lyrics of this album of yours such as "Yellow-braided hair, I am the slave of those round [well-shaped] breasts," "[I] have been waiting for you for years," "O beloved, I wish you were mine," "I won't trade you for the world" are not unfamiliar to us. What do you say about that?

The lyrics are not that interesting. There are many simple words. Now, when we listen to European music we find words like "I love you" that are being used very often. I wanted to do something similar. The lyrics of the songs are simple. The only song whose lyrics would be interesting is Hekim Sevkan's song *Pero*. Its lyrics are very interesting, and I like them [they are after my own heart]. But I just wanted to make the others in a simple style. Sometimes, when I was singing the song *Dialogue*: "Let them sing without me" many Kurds did not understand my lyrics and they kept saying: "Ahoy! Why do you use such difficult words [to understand]?"

You [once] said pop music. In what genre can we classify your music [lit. Under what name can we put our music]? To tell you the truth, we could classify the previous ones.

(Laughing) Let's call it Ciwan's music.

When we look at [lit. pay attention to] this album, [we notice that] you have written most of the lyrics yourself. Why? Was this a preference or inevitable or was it a coincidence?

To tell you the truth, I rarely write lyrics. This time I said to myself let's do it and I wanted to do it as an experiment. I myself make the music, but in this [album] I wanted to try something new.

What do you think about the experiment with these lyrics? Did you succeed or not? [lit. Was it successful or not?]

If you ask me, I love those lyrics very much. They are after my own heart. The lyrics are very simple. Maybe many people won't like them and say:

“Whoa!! What has Ciwan done [lit. What has he said]; these words are too simple, what is the matter?” But I am also hopeful that the audience is going to like it.

It seems in your album the music is more prominent [noticeable] than the lyrics....

Actually, we focused our energy on the music and sound[s]. In this work we have used different and new rhythms. We created something new and modern [lit. something new, something modern has come out]. It is true that *Derya*'s lyrics are simple, but they are great; I like them so much.

We know Miradê Kinê's (Miradko's)⁹⁷ influence on you. The lyrics of your song *Seyro* belong to you, but still there is Miradko's influence in it. What do you say about this?

Well, when you listen to Kurdish folk music, [you will find that] these light songs, which have a rhythm, are very simple and most of them are about being in love, that is to say, about love. It is true that the lyrics of *Seyro* are close to folk song lyrics. And Miradko's influence appears in them.

When one focuses on the album [will find that] the only theme is love. Isn't there monotony here? Doesn't Ciwan have feelings other than love?

I think one who cannot fall in love with a woman, who doesn't experience a woman's love, wouldn't be able to love his own country or his people. This is how I see it. All of the lyrics on this album are about love and passion. [They are] all about love and passion for a woman. I have used those lyrics, before. However, the lyrics that I have sung about my country are still in my heart. And I will sing of it again. These are my own songs. *Dialogue* [for instance] I love this song, “Let them sing without me for peace.” I love this song and I also love my country very much.

In conclusion, what is your message to your audience about this album?

I say those who get my album should listen to it well and loud. I think that they are going to love *Derya* because I have made *Derya* for those who are listening to me. It is true that first I made it for myself. However, if I had not liked *Derya*, I would not have made it. I hope my audience will love it, because Ciwan is nothing without his audience. I love my listeners, they are my sisters and brothers, and I respect them very much.

Best of luck to *Azadiya Welat* [the interviewer's newspaper], and I hope that we will meet in the country soon.

⁹⁷ Miradko (1943-1984) was a great Kurdish minstrel.

Translations

16. PEN⁹⁸ Kurdish Center Opposes the Independence of Northerners

Sîrwan Hecî Berko, Amude.net (2004) Haltern, Germany, Retrieved September 7, 2004 from http://www.amude.net/Nuce_Kurdi_deep.php?newsLanguage=Kurdi&newsId=110

An organizational argument has flared up between the PEN Kurdish Center in Germany and the PEN Kurdish Association in Amed. Writers in Amed tomorrow during their congress want to make their decision about separation from the organization located in Germany and establishing the PEN Kurdish Center in Northern Kurdistan [Kurdistan of Turkey]. The PEN Kurdish Center in Germany, therefore, has gotten angry and is doing everything in its power to make Northern writers perceive themselves as a branch of the organization in Germany and give up all ideas of independence. However, the writers in Kurdistan want their organization “to be in the homeland, not in exile” as Edip Polat, the president of the PEN Kurdish Association in Amed, and several of its members, have made clear for the Amude web site.

For a long time, the PEN Kurdish Center has wanted and has been trying to open branches in all four parts of Kurdistan. So far, its efforts have only shown results in Northern Kurdistan [Kurdistan of Turkey]. After different individual negotiations with each writer there, on the 7th of last February the PEN Kurdish Amed [Diyarbakir] Branch was established. This organization was officially registered under the name of “The PEN Kurdish Association.”

At this foundational meeting, many people wanted the PEN Kurdish Association in Amed not to be a division or a branch of the PEN Kurdish Center in Germany. The desire was to establish a union of Kurdish writers. Rezan Tovjin, a member of the PEN Kurdish Association who was present at the meetings of the members of the PEN Kurdish Center in Germany, recently stated in one of his articles that “because of the importance of the name of PEN, it was decided by the majority of the members that the Kurdish PEN be established in Amed.”

PEN [Kurdish] in Germany Can Join Us

On the 3rd of last month the members of the PEN Kurdish Association in Amed assembled and a heated argument took place among them. Edip Polat, the president of the association, then stated that, at the meetings with PEN International, it has turned out that Zerdest [Zerdesht] Haco, the president of the PEN Kurdish Center, and some of the members of the committee, tried to prevent [lit: worked against] the Northerner’s plans to

⁹⁸ International PEN is worldwide association of writers that was founded in London in 1921 to promote cooperation among writers. International PEN has 144 centers in 101 countries.

establish a special PEN center and, as to the relationship with PEN International, they have a negative attitude toward the PEN Kurdish Association's plans.

Edip Polat talked to the Amude web site and said that the Amed [branch] organization is in contact with PEN International and PEN International considers PEN Kurdish in Amed as "the PEN Kurdish Center, which is in the process of being established." To establish the PEN Kurdish Center in Amed, the members of PEN International must accept this demand by a vote of 2/3 of the members. Polat continued as follows: "Each nation can have 5 PEN centers. I suggest that there be PEN centers in each part of Kurdistan as well as in exile." Polat asserted that he does not understand the position of PEN Kurdish in Germany and that he may join the PEN in the North of the Country [Kurdistan of Turkey].

17. Siyabend and Khej

Erebê Şemo, Dibistana Kurdî (2003) Västerås, Sweden, Retrieved August 31, 2004 from http://modersmal.skolutveckling.se/nordkurdiska/ders/lise/temrin_lise/siyabend.htm

A young hunter was wandering on Sîpanê Xelatê Mountain. This young man's name was Siyabend. Siyabend was from Siliv village, thus, they called him Siyabend of Siliv. Siyabend was an agile and handsome lad. He was in love with Khej. Khej was also very beautiful. She was so beautiful that everyone who laid eyes on her lost all sense of reason. Siyabend was very poor. He could not pay the bride price to get married to Khej.

Khej was also in love with Siyabend. Khej's father was a rich Kurd. He knew that Siyabend and Khej loved each other. He approved of Siyabend, but because of his greed he wanted to marry his daughter off to someone who would pay a good bride price. One could not get enough of Siyabend's courage, heroism, modesty, and handsomeness. Both Siyabend and Khej were bards. When they met each other in secret, they were very passionate; they would become happy, [and] they would joke with each other and laugh. But when the bride price was mentioned, Khej would weep. Siyabend would comfort her and would not let her cry. He would say: "One way or another, whether peacefully or by force or even at the cost of death, still I will marry Khej, I can never let Khej go. [lit. My hand cannot be [away] from Khej]" One day, girls, brides and boys of the Zilan tribe got together and went on a picnic. Later, Siyabend and Khej also went [there]. When Siyabend and blonde Khej arrived there, everyone was filled with admiration for them and they would gaze at them. On Sîpanê Xelatê Mountain's top there were so many girls, brides and boys that they could not be counted. But when it came to dancing and singing, none of them was as good as Siyabend and Khej.

Translations

Many sons of aghas, chiefs, and wealthy families came to ask for her hand in marriage, but she would not accept them.

A couple of years passed, [and] one day Siyabend eloped with Khej to Sîpanê Xelatê Mountain. There Siyabend and Khej made love for three days and nights. They were so happy, for their [mutual] wish had come true.

On the fourth day, it was almost noon. They were sitting among the flowers. Siyabend felt sleepy. He put his head on Khej's knees and fell asleep. While Siyabend was sleeping and Khej was caressing his hair, a strange sound came all of a sudden. Khej looked and saw that in the ravine beneath them a [female] deer was running along with three other [male] deer following her. One of them took this beautiful deer and separated her from the others and started to drive her in front of himself. But the others did not dare to get close to them.

When Khej saw this [scene], she started to cry. Her tears rolled down her red cheeks and then dripped onto the ground one by one. A tear dropped on Siyabend's face. Siyabend woke up with a start. He realized that Khej was crying, and asked:

-Khej, why are you crying? Have you changed your mind? I promise in the presence of God, I swear on the honor of the ancient heroes, we have so far been like brother and sister. If you are sorry [lit. if you regret that you came] I will take you to your [father's] home.

Khej said:

-O, Siyabend... Why do you speak like that? No, I do not regret it. I will never leave you [lit: I will not leave you until the day of death].

Siyabend:

-If it is so, [then] why are you crying?

Khej:

-A little while ago, a [male] deer was driving a beautiful [female] deer in front of himself and taking her away. Two or three other deer were following them from a distance and were afraid to approach them. That [male] deer was brave just like you. I cried with a tear of happiness and with love deep in my heart.

-So, which direction did they go?

Khej held up her hand and said

- They went right this way.

Siyabend got up and put on his sword and shield. [He] picked up his bow and arrow and said:

-On this Sîpanê Xelatê Mountain there is no one braver than me. I am a hunter. How can a deer come and pass by me?

Siyabend set out after the deer.

He came close to the deer. He drew his bow and arrow, pointed it at him to shoot. The deer jumped like a human and came close to Siyabend. He struck Siyabend with his antler and threw him to down into the ravine.

Khej waited for a long time [lit. Khej waited and waited] but Siyabend did not come [back]. It was as if she had a feeling that something bad had befallen him. After a while Khej went after Siyabend. She searched thoroughly but couldn't find him. After a long search Khej came to the bottom of the ravine. As soon as she arrived there, she saw that Siyabend was there and he was moaning. She came right beside him. What did she see! A tree had been pierced his back and come out of his chest. In grief and sorrow Khej said, [sang]:

The Sîpanê Xelatê mountain's top is foggy,
The bottom of Sîpanê Xelatê Mountain is foggy.
Who has seen, who has heard
That the prey has killed the hunter?
O deer, with long antlers as long as I am tall,
How could you separate us [lit: how could you separate the hands of husband and wife?]
O, you with antlers as long as an oak tree,
How could you ruin the fortune of the groom [lit. youth] and bride?

Siyabend replied to her:

O Khej, my beloved Khej,
How come our [mutual] wish did not come true?
We would pitch a delightful and beautiful tent for ourselves on Sîpanê Xelatê Mountain's top.
Don't do it Khej, don't wail,
Don't shed tears on those red cheeks...

Siyabend and Khej sing many songs to each other. Then, Khej jumps over the cliff.

Translations

This version of *Siyabend and Khej* was taken from the book *Berbang* by Erebe Şemo and abridged by Haydar Diljen.

18. The 42nd Anniversary of the Burning of Amud's Theater

Sîrwan Hecî Berko, Amude.net (2002) Haltern, Germany, Retrieved August 9, 2004 from <http://www.amude.net/kurdi/amudank-rojev.html>

Forty-two years ago today, on 13th November 1960, the cinema of the city of Amud in Southwest Kurdistan [Syrian Kurdistan] burned down along with more than 280 Kurdish children of this city.

Except for the book *The Fire of Amud Cinema* by the immortal M. Ehmedê Nami, no work on this tragedy has so far been published. Moreover, no research has been carried out.

For this reason, I found it necessary to gather and publish all works that have been written about the burned cinema of Amud. I got in touch with many people, and I wanted them to send me whatever has been written on this tragedy so that I could publish.

Unfortunately, I received few responses [lit. works]. The reason for this is that until now few works have been written. This major [lit. great] deficiency is not new among us Kurds, in any case, and has a long history. Thus, we do not know our history well.

In the near future, I will try to gather all the available works on the Amud Cinema and publish them in a book.

Here, once again I call on all those who have written anything on the burning of the Amud Cinema, or those who would like to write on this topic, to contact me, and send those works to me, so that I can carry out my project in a worthwhile and successful manner.

Last year was the first time that a file on the burning of Amud Cinema was published on this [Amude] web site. However, it could not have been prepared in this way without the help of the participating writers who wrote their works in a short time and sent them to the web page.

Dr. Abdulbasit Seyda was very helpful in providing works; he opened his archives for the [Amude] web page and sent me a number of pictures of this cinema to embellish this file. I would like to thank Dr. Abdulbasit and the other people who helped me.

19. The Planes of the Kurdistan Airlines Are Heading Toward the Skies

Peyama Kurd, Bonn, Germany, July 27, 2005, Issue 49, p. 7

The Kurdistan Airlines Company announced that on March 21st its planes, with the Kurdish flag and the emblem of the Kurdistan Airlines on them, will start their international flights. The first flight of the Kurdistan planes will be between Hewlêr [Arbil] and Dubai without landing at Baghdad⁹⁹. An official of Kurdistan Airlines stated for the Peyamnêr [web site] that their company has four planes, and the planes are decorated with the flag of Kurdistan and the emblem of Kurdistan Airlines.

20. The Kurdish Flag

Dibistana Kurdî, (2003) Västerås, Sweden, Retrieved June 19, 2004 from http://modersmal.skolutveckling.se/nordkurdiska/Kurdistan/ala_kurdi.htm

Every nation, people, and state has a flag. The flag is a sign of their identity and existence. Every nation's flag has a different form, color, and symbols. Just like every nation, the Kurds have their own flag. The Kurdish flag that is used today is red, white, and green and it has a yellow sun in its center.

In history it is not well-known when [for the first time] the Kurds used a flag or a symbol that stands for it. But those Kurds who have lived in Kurdistan for 6-7 thousand years have of course built many states and establishments and like every historical state and establishment, they have also used a flag or a symbol in place of a flag.

Today's Kurdish Flag

Today's Kurdish flag was decided upon in Istanbul in 1920 by the Assembly of the Kurdish Social Organization. Its form is as follows: On the top, the color red, white in the middle, on the white the sun, and below the color green has been decided upon and announced as the Kurdish national flag.

The Magazine *Hawar* and the Kurdish Flag, 1932

The Kurdish flag was printed in color on both covers of the eleventh issue of *Hawar* in 1932, and many articles and poems were published about the flag. Celadet Ali Bedirxan describes our flag of today in one of his articles and says "...the Kurdish flag from top to bottom, one after the other is red, white and green, and in the center a sun is shining."

⁹⁹ For the Kurds, direct flights from other countries to Kurdistan indicate that the years of isolation are over.

Translations

The Kurdish Flag in [the Kurdish Republic of] Mahabad [or Mahabad], 1946

Zinnar Silopi (Qedri Cemil Pasha) says the following about the Kurdish flag of the Republic of Mahabad: “The Government of the Republic of Mahabad adopted the Kurdish flag which had been sanctioned by the Kurdish Social Organization in 1920, but they added the pictures of two *blades* of wheat next to the sun and behind it a mountain and a pine tree, and in a circle they wrote ‘The State of the Republic of Kurdistan’ on it, and they accepted this as the flag of The Republic of Mahabad.”

Musa Anter in his memoirs talks about an illegal organization which he set up in 1948 with Yusuf Azizoglu and several other Kurds. In the organization they took an oath, as well. To do this they would place their hand upon the Kurdish flag and a weapon and took their oath. Musa Anter says the following about this flag:

“The duty of making the flag was mine. I went to the Kapalı Çarşı [Covered Bazaar] in Istanbul and I bought half a meter each of four colors of fabric. The flag is known today also: red, white and green, and in the center a yellow sun. The symbolism of the colors and the sun on the flag is as follows: white is for peace, red is for blood and revolution, and green is for the fertility [of the land] of Kurdistan and Mesopotamia. The sun symbolizes the national religion of the Kurds, Zoroastrianism....”

21. Names Including the Letters “W,” “X,” “Q,” and “Ê” Were Not Allowed [To Be Used]

Azadiya Welat (2004) Istanbul, Turkey, Retrieved August 18, 2004 from <http://www.azadiyawelat.com>

The Supreme Court upheld the decision of the Jolemerg [Hakkari] Court of First Instance. According to a decision by the Jolemerg Court of First Instance Kurdish names containing the letters “w,” “x,” “q,” and “ê” are unacceptable [lit. will not be accepted]. The Public Registration Office, therefore, will not accept applications for Kurdish names.

The Ministry of Internal Affairs issued a circular on this issue and stated that, because the Turkish alphabet does not include the letters “w,” “x,” “q,” and “ê,” names including these letters cannot be used on identity cards. The Public Registration Office will therefore reject [applications] from those who want to give their children Kurdish names or who want to change their [children’s] names from Turkish to Kurdish names if they contain these letters. Many people who rejected the circular had gone to court to change their names to names containing these letters.

The first case filed on this issue was concluded in December 2003, in Jolemerg. Naif Kayacan, the former president of the Jolemerg Human Rights Association, had filed a case to change his name to “Xemgîn.” The Jolemerg Court of First Instance sought the opinion of the Turkish Language Society and refused the request. The department [Supreme Court] upheld the decision of the regional court as proper and lawful.

22. The Alphabet Problem and a Suggestion

Cemil Oguz, Amude.net (2003), Haltern, Germany, Retrieved March 17, 2004 from <http://www.amude.net/nerin/cemil-oguz-elfabe.html>

The alphabet problem still continues among the Kurds. Every nation uses a single alphabet, but the Kurds now use several alphabets at the same time. This is a difficult issue for us journalists as well, and because of that we cannot reach all Kurds who live throughout [lit: in all parts of] Kurdistan.

I would like to focus on this problem and offer my suggestions on this issue to Kurdish officials.

The Beginning of the Latin Alphabet

Let's first focus on the emergence of the Latin alphabet among the Kurds. The Kurds started to use the Latin alphabet for the first time in 1932 thanks to Celadet Ali Bedirxan. Before that, only the Arabic alphabet was used among the Kurds. In 1919, Celadet Ali Bedirxan decides to use the Latin alphabet for Kurdish, which suits Kurdish better. In 1932, after a major effort he publishes the magazine *Hawar* in Latin letters. *Hawar* is the first Kurdish publication in Latin letters. Since that day [lit. after that day, until today] Kurds have been using both the Arabic and the Latin alphabets.

Both alphabets are currently being used in Southern [Iraqi] Kurdistan. In Eastern [Iranian] Kurdistan, the Arabic alphabet has been used thus far, but now the Latin one is gaining ground as well. Nevertheless, in Northern Kurdistan [Kurdistan of Turkey] in its entirety and in Russia, in Europe, and in Syria generally the Latin alphabet is used. This [using two alphabets] is a drawback for those who work in the Kurdish press, for Kurdish readers, and for the Kurdish nation.

One Language for the Nation

One of the basic components of a nation is language. If there is no language, there is no nation. The Kurds do have a language, even a strong one. It is handicapped [lit: injured, wounded], however. In each part [of Kurdistan] it somehow has its respective troubles. At this point, the biggest and most noticeable issue is the alphabet. While a [standard] Kurdish alphabet exists, each part of Kurdistan uses its own alphabet, which means that we cannot read the publications of our brothers and we cannot have

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them read ours. Therefore, now an alphabet in which all Kurds can read and write is needed.

A Suggestion for KDP and PUK¹⁰⁰

Given this situation, it is obvious [we see] that the number of Kurds throughout Kurdistan who use Latin letters is large and the tendency towards using the Latin alphabet has grown. In addition, a small study has shown that in the South [Iraqi Kurdistan], where the Arabic script dominates, the overall trend is still toward the Latin alphabet and some magazines and books using Latin letters have already been and still are being published. Furthermore, in the East [Iranian Kurdistan], particularly among the new generation and among students, a tendency toward using Latin letters has made an appearance and it is getting stronger every day. Aside from the fact that Kurds tend to use the Latin alphabet, we must also take the [contemporary] world situation into consideration because in today's world, alongside the use of various alphabets, use of the Latin alphabet is dominant.

Given this situation, I believe the Latin alphabet must gradually take over in all parts [of Kurdistan] and that this alphabet must soon become the official alphabet of the Kurds. As a journalist, I therefore call on our party officials in the South, given the emergence of a new situation there, to make the following decision: that the Latin alphabet henceforth be used officially in schools and in the press, that the current generation be taught the Latin alphabet, and that the new generation be educated in the Latin alphabet.

Everybody knows that every nation uses a single alphabet; it uses it in education as well as in publishing. This is, therefore, also required for us Kurds, and I believe that today the conditions are slowly emerging.

23. The Problems of Kurdish Journalism on Its Anniversary

Cemil Oguz, Amûde.net (2003), Haltern, Germany, Retrieved June 25, 2004 from <http://www.amude.net/nerin/cemil-oguz-rojnamegeri.html>

A whole century has passed since the publication of the newspaper *Kurdistan* on April 22, 1898 by Miqdad Midhe Bedirxan. We want to say a few things about the Kurdish journalism of today on the 22nd of this month, on this particular anniversary of *Kurdistan*.

The anniversary of Kurdish journalism has been celebrated in the South [Iraqi Kurdistan] for a long time, and the Northern Kurds [Kurdistan of

¹⁰⁰ KDP (Kurdistan Democratic Party) and PUK (Patriotic Union of Kurdistan) are two political parties sharing power in the nascent Kurdish Regional Government in northern Iraq.

Turkey] have been celebrating this day since the 1990s. The Union of Journalists of Kurdistan (YRK) at its last congress also decided that the 22nd of April would be celebrated every year as the National Day of Kurdish Journalism.

After the 1990s, Kurdish journalism advanced in Turkey and Northern Kurdistan, [and] the voice of the Kurds became more prevalent. Today there are two daily newspapers in the South; in the North, on the other hand, the newspaper *Azadiya Welat* is published in Kurmanji in its original weekly form and has stimulated discussion about the publication of a daily newspaper¹⁰¹. Moreover, there are various publications in other parts [of Kurdistan], and Kurdish TV and radio are continuing their broadcasts. Additionally, Internet web sites are doing their job. In such a situation, on this anniversary of Kurdish journalism, we wanted to briefly present [lit. bring before your eyes] the problems of Kurdish journalism.

The Alphabet Problem

Kurds are currently using two alphabets in their press.¹⁰² This is a problem for a publication that wants to reach out to all Kurds, report news about all Kurds, and show them things. Celadet Ali Bedirxan in the year 1919 decides to use the Latin alphabet in Kurdish, since the Latin alphabet suits Kurdish better. After a major effort [lit. long-term effort], in 1932 he published the magazine *Hawar* in Latin letters. Since then Kurds have been using [both] the Latin and the Arabic alphabets. In Eastern Kurdistan, only the Arabic alphabet has been used so far. Recently, especially among students, the [use of the] Latin alphabet is gaining ground and it seems that it will continue to advance. Furthermore, in Northern Kurdistan in its entirety and in Russia, in Europe, and in Syria generally the Latin alphabet is used. In the Kurdish press, having two alphabets is one of the main problems that must gradually be resolved.

The Problem of Language in Kurdish Journalism

The issue of language in Kurdish journalism is one of the problems that shows up. Because there is no organization among the Kurds such as a Kurdish Language Society, every publication has its own [language] committee, and this committee makes its own rules [lit. decisions]; they use these rules in their publications, and it usually appears that these rules are not proper.

This [deficiency] shows up in the usage of proper names, [such as] the names of months, and in many other things. Sometimes, because publications use different words [for the same thing], readers became both annoyed and confused because they do not know which one is correct. In

¹⁰¹ On August 15, 2006, *Azadiya Welat* became a daily newspaper.

¹⁰² Actually three alphabets, since the Kurds of the former Soviet Union until recently had been using the Cyrillic alphabet.

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addition to this, there are problems concerning terminology, and these have not been resolved either. For instance, we do not have a terminological dictionary. When a correspondent reports on law or mathematics or on other things, he or she has difficulty and becomes annoyed because specialized terms have not been clarified, consequently they do not want to report on this type of news any more.

The Problem of the Education of our Journalists

One of the problems of Kurdish journalists is education. Because there are no Kurdish schools of journalism, Kurdish journalists learn [journalism] by themselves. Moreover, because there are few books by Kurds written in Kurdish about journalism, everyone is trained in a different way or carries out this work without training or without understanding it. Because of these [problems] among the Kurds there are only few reporters and editors. Those who do exist are questionable; to what extent are they reporters, to what extent are they editors, what is their level?

This [deficiency] shows up in their news. For example, an article that should have been written on a standard page, because of poor writing and repetition, is written on two standard pages. Because the editor is not a good one, he or she can't edit [lit. play on] this article; things that should be thrown out have not been thrown out, things that are repeated haven't been removed, and the news has been published without editing [lit. in this way]. This has caused the news to be very long and [therefore] not to be read. Furthermore, there are no specialized photojournalists and editors who know how a picture can be used on a page and how a caption under the picture can be written and so forth. Problems such as these are all tied to education.

Visual Quality in our Press

Among the Kurds there is either no one who can professionally layout pages [lit. perform visual work] or who has reached a higher level. For this reason, the pages of our publications are not well formatted, they are not nice in terms of visual quality, and this takes away [lit. kills] the attraction. As a result, no one reads a publication that is not attractive. This is yet another reason that the publications are not being read.

24. There Are Poets but There Are No Publishers!

Müjde Arslan, Amude.net (2003) Haltern, Germany, Retrieved August 10, 2004 from <http://www.amude.net/kurdi/nuce-jana-seyda.html>

The poet Jana Seyda, who wrote her name into the world of literature with her first book *The Last Day*, said the following:

“Although there are a great number of Kurdish poets and their works in Syria, because of the scarcity of publishers and bookstores that publish and sell Kurdish books, there is a growing tendency to write in Arabic. Furthermore, writers themselves have to distribute their own books. The poet cannot establish face to face contact with his or her readers. As a result, a favorable atmosphere for Kurdish poetry does not exist. This causes the poet to become estranged and distance himself or herself from literature.”

To the question of how she started to write poetry, Jana Seyda responded that through the poems of her [maternal] uncle Jan Dost, she got involved in poetry writing. Jana continued by saying:

“Jan Dost supported me. He excited my interest in writing poetry [lit: He warmed me to poetry]. We used to read poems together. He would always read the poems that I wrote when I was young and would tell me what he thought of them and would critique them. This was a great influence on me. In addition, my mother would read qasidas.¹⁰³ Sometimes I would get my inspiration from these qasidas. [Then] I would embellish the poems with my creativity and feelings.

About her idea that anyone can write poetry, Seyda said:

“A person must just turn and look into the depths of his or her life and look at the emotions of it. If that person exerts a little effort, he or she will be able to put these feelings down on a piece of paper.”

To the question about the existence of women poets and writers in Syria, Seyda continued as follows:

“The women get their point of view about literature at an early age. Their works are very nice, and their emotions are genuine and warm. Axîn Welat, Şêrîn Gêlo, and Diya Ciwan are just three of them. Each one of them is at a different age and has a different way of expressing her feelings in Kurdish poetry.”

Seyda declared that the writers of literature in Syria couldn't get their works to the readers. On this she went on to say:

“In Syria, Kurdish poetry is not read because of the lack of both publishers and bookstores. Those who want to publish their books have to go to Beirut, Lebanon. If some people have connections with Europe, they publish their books there. Then the problem of selling them arises. There are no bookstores, and most writers sell their books themselves. But even this is not sufficient, because the books only reach those people who are

¹⁰³ Classic poems.

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around the writer. All writers want to become famous, but in Syria it is difficult for this to happen.”

In addition, Jana Seyda said that the Kurdish language doesn't hold an interesting place in literature, art, or [lit. and] daily life, like Arabic does. The result is that Kurdish is not very interesting.

Seyda said the following about the lack of interest in Kurdish poetry in Turkey, even though the conditions are favorable for it:

“Because there are no publishing houses (she means publishers who print Kurdish books) in Syria, authors tend to write in Arabic. Female writers, as well as the majority of the new generation, are looking outside of Syria [for publication opportunities]. There are more works by women in Syria. In Syria there are 20 to 30 female poets. However, they have no opportunity to get their works published. On the other hand, I was unable to come across [lit. I did not find/see] a single female poet in Diyarbakir, despite the fact that there are publishers in Turkey. There are a good number of Kurdish poets in Diyarbakir. However, they only enrich the Turkish bookstores. I saw [see] the future in the new generation in Northern Kurdistan [Kurdistan of Turkey]. I got in touch with some young and intelligent poets and writers. If any progress is going to be made, it will take place there.”

Seyda asserted that Kurdish literature has received its biggest blow from assimilation and because there is a great deal of assimilation in Turkey, there are few writers and she continued as follows:

“In Syria, assimilation has not reached into homes. But assimilation in Diyarbakir, along with fear and the evacuation of villages, has reached into the homes. In Syria, there were those who followed in the footsteps of Cegerxwin [*pronounced* Jigerkhwin] and Ehmedê Xanî [*pronounced* Ahmed-i Khane]. At that time, there was indeed [cultural] life in South-west [Syrian] Kurdistan and the future of Kurdish literature was in Syria [Syrian Kurdistan]. Now the new generation that is writing is experiencing a re-awakening process, [because] the assimilation was predominant.”

Jana Seyda stated that she went to Amed for the first time for the Third Kurdish Culture and Art Festival. She said the following on this subject:

“On the day I decided to come, I couldn't sleep. Ever since my childhood, Amed had always been a dream for me. People who live in Diyarbakir [Amed] do not know how this feels like; they do not have a [an emotional] connection with the Walls of the City [lit. they do not enter into relationship with the Walls of the City] or with the City itself. They don't feel these things. For me, Diyarbakir was a beautiful destiny or else a sweet

dream. I was afraid that I wouldn't like Amed. I was trembling when I arrived, and I was trembling when I departed. I [have] presented a poem about the rush of emotions in Diyarbakir, as a gift to its Walls.

25. The Romance Novel: Leyla Figaro¹⁰⁴

Azad Şatehî, Kerkuk Kurdistan e, (2003), Stockholm, Sweden, Retrieved March 25, 2004 from <http://www.kerkuk-kurdistan.com/kulturek.asp?ser=1&cep=3&nnimre=3118>

When I started reading this novel, at the beginning, I got the impression that some foreign language words were adapted to the Kurdish language. But I never had any doubt about the strength of the writer's language. It wasn't long before I realized how wrong I was to think so [lit. how unjust the doubt of such an idea is].

After reading the first part, one is obviously moved by the expertise of the author's novel writing technique [lit. After reading the first part, the mastery of using the technique of novel [writing] of the author in an obvious manner makes itself felt to man]; his light and flowing language takes one to dreams and images of the world of love and erotic fantasies. Furthermore, the customs of Kurdish social life are gradually presented to one through the weaving of the web of the novel.

The novel generally presents the writer's own experiences about love. The novel's characters are simple and ordinary people; they are neither brave, nor manly, nor patriotic. This feature, as a literary type, is an important characteristic of the novel; one can say that no Kurdish novelist has so far used it in such a clear and bright manner. However, in spite of the simplicity and normalcy of the life of the characters, one can easily learn and see the thinking of the Kurdish people and attribute that to the situation of Kurdish society, not through what the characters say, but through the actions and attitudes of their ordinary daily life.

Another characteristic of the novel, which has thus far never been used in Kurdish novels, is that the story takes place within a 14-hour time frame. In other words, the novel explains events happening to the characters and their experiences during a 14-hour period. The four main characters: Leyla and Figaro are husband and wife, and Dilber and Simsar are lovers. Dilber is the neighbor of Leyla and Figaro. The story is narrated by Leyla and Figaro

¹⁰⁴ Dr. İbrahim Seydo Aydoğan, a well-known Kurdish writer, is the author of the novel *Leyla Figaro*. He earned his doctorate degree in linguistics from the University of Rouen in 2006. His first novel *Reş û Sipî* [Black and White] was published in 1999. He published *Leyla Figaro* in 2003 and *Hezkiriya Xwedê* [God's Beloved] in 2005. He has also published many articles on Kurdish literature. He is currently living in France.

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and also, by their neighbor [Dilber], who, like everyone from underdeveloped societies, is curious about observing their [Leyla and Figaro's] private life.

The novel begins with things [ideas] that go through the minds of the married couple who have offended and walked away from each other and explains their thinking. Although they have broken up, they still have desire for each other, and they are regretful. But because of their feudal pride, each is waiting for the other one to say, "Our fighting and offense is meaningless and I am sorry." After one day of the hustle and bustle of daily life and the lover's feeling of powerlessness, they are both extremely sorry. They return home and, thanks in part to the curiosity of Dilber, they attain their desire [enjoy each other].

The setting is an ordinary city; one doesn't know whether it is Diyarbakir, Paris, Istanbul, or another city. The writer, during Leyla's metro commute, talks about the musicians who come on the metro, play their music, and afterwards ask for money from the passengers, which reminds one more of Paris or another European city. The hustle and bustle of coming and going and the traffic jam, the metro, train, and bus station all bring to mind Istanbul and its traffic jams, yet, the city which has a river flowing through it brings Diyarbakir and again Paris to mind. However, the scene of a child who is crying to his father for candy, the father and child who are trying to cheat each other and the shopkeeper who wants to cheat both of them brings to mind a small city in Kurdistan, like Qiziltepe, Farqîn [Silvan], or Batman. But, in the same store, Leyla asks for a telephone card and the shopkeeper asks [Leyla whether she wants] "a 50 credit or 100 credit telephone card?" which again makes it feel like France because telephone cards in Kurdistan and Turkey are in 30, 60, 90, and 120 increments.

(...)

26. The Story of the Kurdish Girl Fadia and the Problem of Forced Marriage in Germany

S.H. Berko, Amûde.net (2003), Haltern, Germany, Retrieved October 3, 2004 from <http://www.amude.net/kurdi/nuce-jinen-kurd-elmanya.html>

In Germany, every year thousands of girls -and among them Kurdish girls- are forced into marriage. German politicians are currently talking about laws against forced marriages, and they want girls to be better protected.

The weekly German magazine *Der Spiegel*, in today's issue, has published a report on the subject of the forced marriage of girls along with murder for the sake of saving honor.

In this report, journalists of *Der Spiegel* talk about the murder of the Kurdish girl Fadia H. Fadia was 21 years old when she was killed by her brother Rudank on November 3, 2003 in the German city of Celle. When the journalists spoke with Fadia's mother about her murdered daughter, she started to cry and said to them, "My family didn't want my daughter's corpse. They said that the corpse is dirty."

Fadia was a Yezidi¹⁰⁵ girl. She was in love with a German boy. But in the Yezidi religion, one cannot marry anyone from another religion. They do as Muslims: if they can, they kill their daughters married to someone non-Yezidi. This type of killing is not a religious duty, but a tribal custom. If a Yezidi man marries a non-Yezidi girl, he is kicked out of the Yezidi religion and, in rare cases, is killed.

Yezidi society is made up of three divisions: Murid, Sheikh, and Pîr. It is not possible for people of one division to marry someone of another division. Murids marry Murids, Sheikhs marry Sheikhs, and Pîrs marry Pîrs. This causes restrictions on marriage and is the reason that many Yezidis marry unwillingly. The result of this is that after a while husband and wife divorce one another, or, out of shame, they are forced to stay together unwillingly.

The problem of divorce is not only among the Yezidis, but is also prevalent among Muslims. According to information that has been spread, the number of Kurdish couples in Sweden who have divorced is very high.

Because Fadia loved a German boy, her brother killed her on a street with a knife. With this he wanted to "save the honor of his family." After this incident he told the police that his sister attacked him, and he had to defend himself [lit. he was forced to defend himself]. He has not been detained yet [lit. He has been free up until now]. However, doctors clarified that Fadia's body has been stabbed forcefully. Therefore, police anticipate that after this important information they will be able to find Rudank guilty and throw him in prison.

In its report, *Der Spiegel* announces that in Germany thousands of girls are forced against their will to get married. Their families forcefully marry them off to men whom they [families] want, not to those the girls want [choose for themselves]. The majority of these people are Muslims and have come from countries such as Turkey, Kosovo, and Morocco. In these families, honor is above God, life, and a mother's love for her daughter. Honor is above everything.

¹⁰⁵ Yezidis are a Kurdish subgroup who have preserved their ancient religion. Most Yezidis live in Iraqi Kurdistan. There are small Yezidi groups in Turkey, Syria, Armenia, and Iran, as well as in Europe.

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When a family brings a woman from their country for their son, she is forced to stay [lit. complete] two years with her husband so that she can [legally] stay in Germany. If she has been there less than two years [lit. If her two years have not passed] and she wants to divorce her husband, she is forced to return to her country.

27. Two Kurdish Films Awarded in Vesoul

Murat Aktaş, Rojev (2004), Istanbul, Turkey Retrieved March 25, 2004 from <http://www.rojev.com/news.asp?id=137490>

At the 10th International Asian Film Festival in Vesoul, the film of Kurdish director Huner Salem *Vodka Lemon* and the documentary *The Scream That Knows No Prohibition* directed by Kudret Gunes□, that is about the life of Leyla Zana, were found to be worthy of awards. Kurdish directors pointed out that the Kurdish cinema has taken its honored place in the international arena.

The festival, which is organized in the French city of Vesoul every year between February 10th and 17th, is comprised of films from Asian countries. In the festival, the film *Vodka Lemon* by Kurdish director Huner Salem achieved the Golden Cyclo [Cyclo d'Or] award and the documentary by Kudret Gunes□ achieved the Young Jury Award. The film *Abjad* by Iranian director Abolfazl Jalili took the Netpac Jury Award [International Jury's Grand Prize] and the film of Iranian director Amer Alwan, *Zaman*, which was a joint project between Iran and France, took the Festival's People Award. Michel Quinejure achieved the Emile Guimet Award, one of the most important awards at the festival.

Sixty-seven films from various countries participated in the festival. Of these films, thirty-seven were shown [lit. came before viewers] for the first time. In the festival, which was mostly made up of Chinese films, the films were based mostly on a love theme. Iranian Director Jafar Panahi, the President of the Festival Jury, said the following about the Kurdish Film *Vodka Lemon*: "This film explains, with poetic irony, the trials and tribulations of a society undergoing change."

Because their films won awards at the festival, Kurdish Directors expressed their happiness.

(...)

28. UNICEF [United Nations International Children's Emergency Fund], and the Turks Together Assimilate the Kurdish Girls

Peyama Kurd, (2005) Bonn, Germany, July 4, 2005 Issue 46, p. 8.

As is known, the role and the duty of Kurdish women in protecting and promoting the Kurdish language is enormous. The Turkish government has already figured out that it will never be able to eradicate the Kurdish language and Turkicize the Kurds as long as it does not assimilate Kurdish women and girls. Therefore, Turkish authorities have started a campaign of assimilating Kurdish children, particularly Kurdish girls.

However, the interesting thing is that an organization like UNICEF, which insists on the [human] rights and education in native languages as one of its objectives, is violating its principles and demands by helping and supporting the Turkish government in assimilating Kurdish children. We think this action of UNICEF is contrary to the demands of the Kurdish nation and each and every Kurd should protest and condemn UNICEF. Instead of putting assimilation of the Kurds on its agenda, an organization like UNICEF could have demanded, and still can demand, the right to native language education for Kurdish children and [in this way] carry out its work. But, unfortunately, UNICEF, by taking this position, abets the Turkish government [lit. it (UNICEF) makes itself a partner of the Turkish government].

To assimilate Kurdish girls, the Turkish government recently started a campaign, and so far in many areas and cities of Kurdistan they take Kurdish girls to schools by force and teach them the Turkish language. Just in the city of Van [alone], 5,400 Kurdish girls have so far been obliged to learn Turkish, and, in this way, the Turkish government wants to cut the Kurdish language short.

29. Why Is Reading Stories to Children Important?

Sabiha Oflu, Dibistana Kurdî, (2003) Västerås, Sweden, Retrieved May 13, 2004 from <http://www.dibistanakurdi.com/modules.php?name=News&file=article&sid=67>

1. [It] gives children a warm feeling and they become closer [lit. a warm feeling occurs among children and it makes them get closer]. Let's say there is a villain in the story, all the children oppose [this villain] together. In this way, the feeling of friendship grows. [It] gives them opportunities to talk.
2. The story expands the world of children. [It] give them opportunities for alternative choices.
3. The children's listening skills are advancing.

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4. They learn new words and terms. When they listen to stories, their understanding increases in all areas.
5. Stories expand children's imaginations [fantasy world]
6. Their language skills develop. They learn proper language from the written language.

How Should One Read the Stories to Children?

1. Before reading, one must look at the story very well.
2. One must use easier words in place of words the children don't understand.
3. Soften the scary places.
4. Before one begins to read, it is better that one look at the illustrations [story's pictures] with the children in order to lessen the children's interest in the pictures. If the children read the story without first looking at the pictures, their interest will always be on the pictures and they will not listen well to the story.
5. One must give the opportunity to every student to explain what is in the pictures and what is happening to improve his or her speaking skills. One can ask the name of things (flowers, animals, colors) that appear in the pictures so that children can learn their names.
6. When one reads the story, one must make his or her voice low or high according to the story's event and rhythm. When one sees that a student is not listening, one can ask him or her a question about the story. [For instance,] if one is reading "Little Red Riding Hood," one can ask, "What was in the girl's basket?", "What did the wolf say?" etc.
7. If the characters of the story are animals, one can try to imitate them.
8. The place where one reads the story must be peaceful, that is to say, quiet. One must read the story sitting among the students.
9. If there are opportunities for copying [lit. If copying is possible], copy the pictures that are in the story, give them to the children, and let them color them and then talk about the colors.
10. On the same story one can focus on:
 - Basic concepts (large-small, short-tall, high-low, etc.)
 - Numbers (names of the numbers)
 - Colors (names of the colors)
 - Coloring (for improvement of motor skills)
11. For students that can read and write, one can select a number of sentences for them to write in their notebooks and read them.

30. Why Does Journalism in Kurdistan Fail to Make Progress?

Arif Zêrevan, Nefel, 2004 Stockholm, Sweden, Retrieved April 8, 2004 from http://www.nefel.com/nivisar/zerevan_cimarornamevani.htm

We need to discuss the role of the Kurdish media. However, the fundamental problem is the Kurdish journalist. Is there such a thing as

Kurdish journalism or not? One point must be made clear [we should determine a fact]: The Kurdish media is a media of party-politics. The parties support magazines, newspapers, and television stations that exist. The media are politicized from the beginning (as opposed to having become politicized). There are many dangers involved in a politicized media.

One: Any party that wants to stop publishing its newspaper can do so at any time without hindrance. It can fire the paper's editor-in-chief and managers and no one can do anything about it [lit. no one can oppose this situation]. What this means is that the journalist cannot write news unsanctioned by the party, [he or she] cannot criticize the party, and, more accurately, they cannot practice journalism.

Two: Because the party considers [its] newspaper to be a propaganda organ and an instrument of war, it only allows things [to be published] that benefit the party (not the truth or the reader).

Three: The leader of the Kurdistan Workers' Party, Abdullah Ocalan, can shut down MED-TV whenever he wants, if he wants he can devote an entire broadcast to his own political statements, and he can take control of MED-TV for six hours in a row. Kemal Burkay can shut down a newspaper. The Socialist Union Party of Kurdistan can shut down a newspaper; Jalal Talabani can shut down the *Kurdistan News*, and Massoud Barzani can shut down the *Xebat*. In no democratic country can a person in authority so freely assume control of that country's media.

Four: Party-controlled media do not report on the problems of the people [lit. Party's media do not write on the problems of the people]. If the interests of the people run counter to those of the party, the media protect the party's interests, not those of the people. They only act as the spokesmen for [political] parties and the party leaders. Every day they talk about the statements of party leaders, their interests and conflicts between each other and so forth. Then, each party has some so-called journalists who can pick up a pen.

In my view, in Kurdistan, as long as a villager is not respected as much as Abdullah Öcalan, as long as the rights of a PSK [male] member are not protected as much as those of Kemal Burkay, as long as the ideas of a student are not considered worthy when compared to those of Jalal Talabani, and as long as a newspaper does not consider the everyday life of a peshmerga to be as valuable as one of Massoud Barzani's political meetings, then journalism in Kurdistan will fail to make progress, and the media will not play its role of providing information.

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I have spoken about journalism a few times with some of the authorities at MED-TV. I told them [the following]: “You people who work at MED-TV and all Kurdish journalists praise the Kurds and their organizations, but I will work on a program with a few colleagues that will criticize society, [political] parties, intellectuals, leaders, writers, etc.” They said to me: “The Freedom Movement and its leader [PKK and Abdullah Ocalan] must not be criticized.” Accepting this condition alone would have been the death of me as a journalist because if I did something they didn’t like, they would use the argument that “it is against the Freedom Movement” as a reason to either cut it up with scissors or not publish it at all.

(...)

Why [lit. for what reason] should one focus more on the human rights of individuals? If the foundation of the society that we want to build is not based on what benefits the Kurdish people, then we will never be able to have a free and happy life; we will always be the disciples of some leaders or parties.

Five: Another danger of a politicized media is that the journalist cannot even criticize the friends of political parties. If some MED-TV interviews criticize Syria, for instance, then the Syrian authorities will [would] attack the PKK [lit: would grab PKK’s authorities by the throat]. And the result of this situation is obvious. As far as I know, MED-TV has not up till now shown any senior members of Syrian Kurdish parties [on TV] and has not held interviews with them that would hurt Syria. If MED-TV were not under the control of a party, it would be freer and more critical. Hence no government or individual would be able to use MED-TV’s broadcast to make accusations against Kurdish political parties.

Well, these are the problems of the media. Now, what problems does the Kurdish journalist have? Is there a Kurdish journalist and, if there is, is he or she a journalist or a spokesman? The majority of people working in the Kurdish media see themselves as militants in the struggle of the Kurdish people; therefore, their language is always military and political. They sharpen their articles according to the interests of the owner of the news outlet and they attack some parties or persons every day. The Kurdish journalist still has not learned to ask [real] questions. It can be said that most journalists use some standard phrases [patterns]. A very common phrase is “Could you introduce yourself to our readers?”; another one is, “Explain this issue some more to us”; and another one is “What is your final message to our readers?” None of these three phrases are [real] questions. Such phrases allow the speaker to express even more of his ideas, without questioning whether the speaker’s ideas are true or not. Lack of control over the information the speaker [official] is giving is a characteristic of the Kurdish journalist.

As long as Kurdish journalists do not protect their professional independence, the authorities will not give up their power, and they won't tolerate any criticism. Politicized media have obliterated the Kurdish journalist. The journalist should resist politicians and protect himself or herself. As long as we do not look behind the curtain [lit: as long as we do not tear this curtain] forming a "Kurdish Journalists' Union" has no value.

(...)

31. For Ciwan Haco [Jiwan Hajo] to Run from Politics Will Be His Downfall

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The name of Ciwan Haco gradually spread in Northern Kurdistan after the 90's. At first only young people listened to him, especially young students. His cassettes were unavailable in Turkey, but somehow were found and copied surreptitiously [lit. in an underhanded way]. After his cassette *Thirty-Three Bullets*¹⁰⁶ hit the market legally in Turkey, gradually he became known to the people. Subsequently, his cassettes *Far Away*; *My Flute*; *The Legend of a Brave Man*, and others were released in Turkey one by one.... And, in any case, we saw his face and watched his concerts once Med-TV started broadcasting [lit. opened].

In a short amount of time Ciwan Haco took an important place in the hearts of us Kurds with his valuable art. Throughout Kurdistan [lit. from all four parts of the country], everyone enthusiastically embraced him, particularly the young people. He started a new age in the field of modern Kurdish music. Especially in recent years he set an example for many Kurdish singers. [lit. many Kurdish singers took him as an example].

At the beginning of the 2000s, when many laws changed and bans on Kurdish language were repealed in Turkey, everyone wanted [lit: everyone's wish was that] Ciwan Haco to come to Amed and give a concert. But this, for reasons we don't know, did not happen. Everyone was waiting expectantly.... Many people dreamed of that day.

¹⁰⁶ *Sî û Sê Gule* (Thirty-Three Bullets) is a poem by Ahmed Arif (1927-1991), a Kurdish poet from Diyarbakir, a major city in Kurdistan of Turkey. Arif's poem is an elegy to thirty-three Kurds from the Milan tribe who were killed by the Turkish General Mustafa Muğlalı, in 1943, on the political border between Turkey and Iran for having relations with the members of their tribe living on the other side of the border. The poem was set to music by Ciwan Haco in 1991.

Translations

The dream finally came true. Ciwan Haco came to Turkey to participate in the Hasankeyf Festival and gave a big concert in Elih attended by 350,000 people. Many people made their way to Elih [Batman] from various cities in order to attend Ciwan's concert. Finally, the concert was received with great enthusiasm. Later Ciwan was interviewed many times by the Turkish press and much was written about him. I read each one of those interviews and articles. Ciwan was also on television and I watched that as well. After I watched those programs and read the interviews in the Turkish press, I truly was astonished. Was this person, who was so meek and apolitical, Ciwan Haco? Particularly after I watched Ciwan Haco on Hulya Avşar's program, in truth, I was ashamed [of him] as a Kurd. Why was I ashamed?

Who am I to say anything about the art of Ciwan Haco. I truly like the music he makes. [However,] I am ashamed of his attitude and his answers [to the questions]. I don't know if those who will read this article have watched [Ciwan Haco] or not. But, for those who have not, I would like to discuss some of the interviews and programs in which Ciwan Haco has participated.

Hulya Avşar's Program

I don't know why, but we already knew that Ciwan Haco was a fan of Hulya Avşar. At least this is what he had said in former interviews. This is natural, and therefore I have nothing to say about it.

Now let's [lit. if we] return to the program. Before Ciwan came out, Hulya Avşar had a veteran who was among those who fought in the Turkish Independence War on her program, and she praised the greatness of Atatürk and the Turks... (Ciwan bears no blame for that). Then she called out Ciwan Haco. When Ciwan Haco came out on stage, you would have thought it was his first time on stage. He was obviously very nervous, like someone who wants to become famous. He was very meek toward Hulya Avşar. I truly cannot put his attitude into words. He subsequently sang his song *Sê Sê* [Three Three] but it came across like lip-syncing. This Ciwan danced, sang, and gyrated in the strangest way. Supposedly he was dancing but his heart was not in it at all. What I mean is it looked like he was trying to ingratiate himself with the Turks. Then it came the time for questions. Hulya Avşar asked Ciwan: "Do you know any political persons in Turkey?" He said: "No." Avşar asked: "Whom do you know?" Ciwan said: "[I know] Hulya Avşar, Sezen Aksu..." and so forth. Not only in this one, but Ciwan runs from politics in all his interviews with the Turkish press. The words "the Kurdish language was forbidden" do not cross his lips. He says, "My music is not political..." etc.

As we said at the beginning, we wouldn't say anything about Ciwan when it comes to art. But no one has the right to say Ciwan's music is not political (aside from his last two cassettes). But, in any case, in my opinion,

the last two cassettes were not really liked in Turkey for both artistic and technical reasons.

As for the content of Ciwan's music, even though Ciwan says, "my music is not political," I think he is ungrateful. I would even claim that Ciwan's political music brought him to where he is today. If examples are needed here are the names of some of his songs, *The Prisoners of Freedom*, *Thirty Three Bullets*, *Peshmerga*, *The Beating of My Heart*, *O Friend in Love*, *Zilan*, *Diyarbakir*, and dozens of other songs. If truth be told, if it wasn't for Ciwan's popularity and the European Union process, Turkey could throw Ciwan in jail just for the lyrics of the song *Zilan*¹⁰⁷. Now some people will say "You endanger Ciwan's coming to Turkey because of the things you are writing here." But I think Turkey knows Ciwan's political identity better than any of us. In addition, I think that Turkey is promoting him so much in order to make him apolitical and keep him away from politics. Ciwan is already doing this. In other words, he runs from politics as much as he can. In my opinion, Ciwan's flight from politics will be his downfall [lit: will be suicide]. I am not saying that he should shout slogans on TV programs that he attends. I am not saying that he should get involved in politics like politicians. But he can give political expression to the ban on Kurdish in the interviews. For example, Bahman Gobadi¹⁰⁸ also came to Turkey. I watched him closely, too. Every one of his words about Kurdish art and cinema was [became] a dagger [arrow] in the heart of the Turks. Gobadi did not shout any slogans at all. But he did not deny the truth, either. In other words he did not say, "My art is not political..." like Ciwan did.

Ciwan acts like someone who feels subjugated. Subjugated people have this kind of mindset. But, in truth, I thought that by now Ciwan had overcome this mindset because of his accomplishments and intelligence. But unfortunately [not]....

As a result, Ciwan disappointed me. Is this the person who sings "I carved my name on the Walls of Diyarbakir"? Is this the person who sings, "A cowardly General, an unjust tyrant"? Is this the person who sings "Diyarbakir is my home, Diyarbakir is my Capital"? A final word: don't do it, my brother, don't do it.

¹⁰⁷ Zeynep Kinaci (nicknamed Zilan) was a PKK (Kurdistan Worker's Party) female guerilla who carried out a suicide attack against Turkish security forces in Dersim (Tunceli) province, in 1996.

¹⁰⁸ Bahman Gobadi is a Kurdish film director from Iranian Kurdistan. *A Time of Drunken Horses* (2000) was his first feature film that won Caméra d'Or (Golden Camera) at Cannes Film Festival. *Marooned in Iraq* (2002), his second feature film received Golden Plaque at Chicago International Film Festival. His third film *Turtles Can Fly* (2004) brought him the Glass Bear and Peace Film Award from Berlin International Film Festival. His films were also shown in Turkey.

Translations

You are already famous enough, and you don't need Hulya Avşar at all. If you go there go with your true identity. Do not self-destruct yourself [lit. do not commit suicide] by being apolitical.

Glossary

A

a rast: indeed, actually, the truth of the matter is (that), if the truth be told
 adaptasyon *f.*: adaptation
 adapte bûn: to adapt
 agahdarî *f.*: information
 aheng *f.*: rhythm
 ahengsazî *f.*: harmony
 album *f.*: album
 alternative *f.*: alternative
 amblem *f.*: emblem
 amûr *f.*: musical instrument
 anîn ser rûpel: to put down on paper
 anîn ziman [zimên]: to express, to put into words
 ansîklopedî *f.*: encyclopedia
 apolîtîk: apolitical
 argument *f.*: argument
 asîmîle kirin: to assimilate
 ast *f.*: level
 asteng(î) derxistin: to prevent, to obstruct, to create difficulties
 Asya *f.*: Asia
 atmosfer *f.*: atmosphere, environment, situation
 avantaj *f.*: advantage
 avrêl [=nîsan] *f.*: April

B

bakurî: northerner
 bala xwe dide [bala xwe dan]: to pay attention, *see* Chyet: bal II, p. 21

balkişîner¹⁰⁹: attractive
 balkişînerî¹⁰⁹ *f.*: attraction
 bang *f.*: call; to call out, to call on (v.)
 bangî filankesî kirin: to call out to s.o.
 baş guhdarî kirin: to listen carefully
 basît: simple
 baştir: better
 baştirîn: the best
 başûrê rojava: southwest
 bê I [=ka/çika]: sign of an indirect question, *see* Chyet: bê II, p. 50
 bê II: without
 bêînsaf: unmerciful
 bêkompromîs: without compromise
 belgefilm *f.*: documentary
 bêmecalî *f.*: powerlessness
 bêminaqeşe: without debate
 ber bi çav: noticeable
 ber bi: toward
 berê xwe dan: to head toward, *see* Chyet: ber I. p. 35
 berg *m.*: cover
 beri(ya): before, prior to
 bername *f.*: program
 berpirs *m.&f.*: person in charge
 berz kirin: to shout
 beşerî *f.*: human, pertaining to a human being
 bêtir: more (of)
 betlane *f.*: vacation, break
 bi carekê de: suddenly, all of a sudden

¹⁰⁹ Examples of neologisms (newly created words) formed from “balkêş: interesting.”

Glossary

bi çi awayî dibe bila bibe: one way or another	bi qasî filankesî nebûn: not to be as good as s.o.
bi cîh bûn: to settle, <i>see</i> Chyet: cî, pp. 93-94	bi rengîn: colored
bi dehan: dozen, tens (of)	bi saya: thanks to; bi saya serê filankesî/filantiştî: thanks to s.o./s.t.
bi demê re: as time passes, gradually	bi ser filankesî de girîn: to cry to s.o.
bi dest xistin: to achieve, to gain, to get, to obtain	bi serê xwe: alone, by oneself
bi dilrehetî: with peace of mind	bi şêwekeye fermî: officially
bi dîtina filankesî kêfxweş bûn: to be happy to see s.o.; bi dîtina te ez kêfxweş bûm: I am happy to see you.	bi şûn de: later, afterwards; bi şûn de mayî: underdeveloped, backward
bi dizî: in secret, secretly	bi temamî: entirely, completely
bi fermî: officially, legally, formally	bi tirs: scary; bi tirs bûn: to fear, to be afraid (of)
bi fk-î dan fêmkirin: to make s.o. understand	bi tiryakê ve girêdayî: drug-addicted
bi giştî: generally, entirely	bi vî rengî: in this way, so that
bi gixika filankesî girtin: to grab s.o. by the throat, to begin to fight with s.o.	bi xêra (serê): thanks to
bi guloverî: in a circle	bi ya filankesî: in one's opinion
bi hev re: together, simultaneously, at the same time	bicîh kirin: accommodate, offer lodging/housing, to put up, to set up
bi hev re derbas kirin: to spend (a period of time) together	biçûk dîtin: to look down on, to underestimate
bi hindikayî: at least	bidestxistin <i>f.</i> : achievement; bidest xistin: to achieve (v.)
bi kar anîn: to use	bilêv kirin: to pronounce, to say
bi kurtahî: briefly, in short	bilûr <i>f.</i> : shepherd's flute
bi minasebeta: on the occasion of	bin (biniya): under, beneath
bi miradê xwe şa bûn: to attend one's desire, <i>see</i> Chyet: miraz, p. 389	bindarûk <i>f.</i> : picnic
bi navê: named, called	bingehî: basic, fundamental, <i>see</i> Chyet: bingehîn, p. 67
bi nav û deng: famous, well-known	Binxet <i>f.</i> : an expression used by the Kurds to refer to the line [political border] drawn between Syria and Turkey so while <i>binxet</i> (below the line) refers to Syrian Kurdistan, <i>serxet</i> (above
bi piranî: generally, usually, mostly	

the line) refers to Kurdistan of Turkey.
 birc *f.*: tower (of a wall)
 birçîmayîn: to be starved, to go hungry
 biserkeffî: successful
 bîr û bawerî (bîr û raman) *f.*: thoughts and beliefs/ideas
 bîr û boçûn *f.*: experience, adventure
 bobelat *f.*: tragedy, disaster
 boyax kirin: to color
 bûn xwedî şohret: to become famous

C

civakî [civatî]: social
 civîna çapemeniyê: press conference
 cîld kirin: to bind (a book)
 coş *f.*: enthusiasm
 cur bi cur: various
 cûmhûriyet *f.*: republic
 cûr bi cûr [cûrbecûr]: various
 cûzdanên nifûsê: identity card

Ç

çap *f.*: print; çapkirin: printing
 çarenûs *f.*: destiny
 çawan: how, how come
 çawan ku: as soon as
 çilmisî: meek, pale, faded
 çirisîn: to shine
 çînî *f.*: porcelain, ceramic
 çolter *f.*: rural
 çûn ser dilovaniya xwe: to pass away, *see* Chyet: dilovanî, p. 153

D

Dadgeha Bilind: The Supreme Court
 Dadgeha Hiqûqê ya Esliyeyê: The Court of First Instance
 daîre *f.*: board, bureau, department
 dan ber xwe: drive s.o. in front of s.o.
 danîn ber serê xwe: to keep it handy [lit. to keep next to oneself]
 dara çamê: pine tree
 dawiya dawî: last of all, ultimately, finally
 daxwazî *f.*: demand, wish, *see* Chyet: daxwaz, p. 126
 debar *f.*: living, livelihood, gain
 def *f.*: drum
 dekan *m.&f.*: dean
 demjimêr *f.*: hour, o'clock
 der barê: about, regarding
 derbe xwarin: to receive a blow
 derdor *f.*: around
 derheqê ... de: about, concerning
 derketin: to go out, to exit, to come out, to be published
 derketin holê: to appear, to turn out, *see* Chyet: hol II, p. 263
 derketin piyaseyê: to hit the market, to come out
 derxistin pêş: to promote
 dest bi filantîştî kirin: to start, to begin to do (s.t.)
 dest dan ser tiştekî: to take control of s.t. forcefully
 destê filankesî sax bûn: thank you (lit. may ones' hand be health: said in gratitude to s.o. who has helped one).
 destegirî *f.*: support

Glossary

desthilatdar [=rayedar] *m.&f.*: official
 destnîşan kirin: to point out
 destûr standin: to get permission
 [girtin is preferable to *standin*]
 destwerdan *f.*: intervention
 deûbab [=dêûbav] *pl.*: parents
 dev ji ... berdan: to divorce, to give up, to leave, *see* Chyet: dev, p. 142
 Dewletên Yekbûyî yên Emerîkayê *f.*: the United States of America
 di ... saliya xwe de: at the age of;
 di çardesaliya xwe de: at the age of fourteen.
 di ber çavan re derbas kirin: to revise, to review
 di bin destan de: surreptitiously, illegally, in an underhanded way
 di xew re çûn: to fall asleep
 dibistana destpêkê: elementary school
 dijayetî *f.*: disagreement
 dik *f.*: stage
 dilê filankesî/ê ketin filankesî/ê: to fall in love with s.o.
 dilê filankesan di ser hev de bûn: to have desire for each other
 dilê filankesî geş bûn: to get ebullient
 dilê yekî zanîn: to have a feeling that (s.t. will happen)
 dilsoz: sincere
 diyalog *f.*: dialogue
 dûmen *f.*: scenery, view, panorama
 dirûşm (dirûşme) *f.*: slogan
 dîsa: again, besides, moreover

dîtbarî¹¹⁰ *f.*: look, appearance, visuality
 dor *f.*: around, approximately, turn
 dose [=dosye] *f.*: file
 dostik *m.&f.*: lover, date, girlfriend / boyfriend
 doz vekirin: to file a case
 dûr xistin: to get s.t./s.o. away from s.t./s.o., to distance oneself from something
 dûre: then, *see* Chyet: dûra, p. 169
 dûvedirêj: long-term, long-lasting;
 dûr û dirêj: long and drawn out

E

edebî: literary
 em bêjin: assume, suppose, let's suppose, say, for example
 Emerîkî *m.*: American
 endametî *f.*: membership
 endeks *f.*: index
 endezyar *m.&f.*: engineer
 enformasyon *f.*: information
 erbane *f.*: tambourine
 erê baş e: well!
 erf û adet *m.*: custom
 erk *f.*: duty
 Ermenîstan *f.*: Armenia
 es[i]r *f.*: century, age
 eşkere kirin: to announce, to state
 Ewropa [Ewropa] *f.*: Europe
 ezimandin: to invite

¹¹⁰ Examples of neologisms (newly created words) formed with *-bar*.

Ê

Êzîdî *m.*: Yezidi, Yezidish,
Yezidian

F

faktor *f.*: factor, aspect
fakulte *f.*: faculty
fantazî *f.*: fantasy
feodal: feudal
ferd *m.*: individual
festîval *f.*: festival
Filistîn *f.*: Palestine, The
Palestinian Authority
fîr *f.*: flight
firinkirî: kiln-baked, kiln-fired
firm *f.*: firm, company
firoke *f.*: kite
figur *f.*: figures
Fransa *f.*: France
Fransîz *m.&f.*: French (Turkish
influence: Firesî is also
used)

G

gavek berê: a little while ago
general *m.&f.*: general (military)
geş: shining, blooming, strong; geş
bûn: to flourish, to strengthen, to
shine, to bloom
gihîn: to reach, to get in touch
with, to make contact
giranbuha: valuable, *see* Chyet:
giranbiha, p. 214
girîft *f.*: dispute, intricate
girse *f.*: crowds (of people), the
masses
girtin ber çavan: to consider, to
take into consideration

girtin ser lêvên xwe: not to pass
one's lips, not to mention
giştîname *f.*: circular, printed
notice
gotin qey: it is as if, *see* Chyet:
qey, p. 487
gramer [=rêziman] *f.*: grammar
guftûgo *f.*: debate, argument,
discussion
guneh *m.*: guilt, sin, *see* Chyet:
gune II, p. 226

H

hatin ser hemdê xwe: to come to
one's senses
hebûn *f.*: existence
hedê filankesî nebûn: not to be
s.o.'s place to say s.t., not to be
up to s.o., [for s.o.] not to have
the right to do/say s.t.
heftane: weekly
helbestî: poetic
hem...hem: bothand....
hema: let's..., simply, just
hema bêje: almost
hêman *f.*: component, material
hembêz *f.*: embrace, hug, *see*
Chyet: hemêz, p. 271
heng *f.*: entertainment
hengame *f.*: hustle and bustle,
tumult
heq û hiqûq *pl.*: rights
her bijî: well done!, bravo!
her çend: even though
her çiqas: even though
her tiştê ji destê filankesî were
bike: to do all one can
herb *f.*: war, combat, conflict

Glossary

herî dawî: in the end, finally, eventually
 herikbar: fluent, flowing, smooth (a neologism)
 herin ser (çûn ser): to get close, to walk toward
 hero [herroj]: every day
 hersal: every year
 hestyarî *f.*: sensitivity
 heta: even, until
 heta (bi) heta: forever, eternally
 heta ko: as long as, *see* Chyet: heta, p. 274
 hevdiîn *f.*: exchange of views, deliberation, conversation, talk
 hevsal *m.&f.*: people who are the same age as oneself
 hewcedarî *f.*: necessity, need
 heya ku ji flankesî hatin: as much as one can
 heyecan *f.*: nervousness, excitement
 heyran *m.&f.*: fan, admirer
 hezkirî *m.&f.*: fan, admirer
 hêstiran barandin: to shed tears
 hildan/kirin bin bandorê: influence, to bring s.o. under one's influence
 hinekî di[n]: some more
 hiqûq *f.*: law
 hiş û aqil ji serê filankesî çûn: to lose all sense of reason
 hişyarbûn: weaking up, awakening
 hizb *f.*: party; hizbî: partisanship
 hîndarî *f.*: exercise
 hîndekar *m.&f.*: lecturer
 hîndekarî *f.*: education, schooling, (acquisition of knowledge)

Holanda *f.*: Holland, the Netherlands
 hon: a variant of the pronoun *hûn*
 hundirê (nava) xwe ji filankesî re vala kirin: to get s.t. of one's chest
 hwd [her wekî din]: so forth, etc.

I

ihtîmal *f.*: probability

Î

îdîa *f.*: claim; îdîa kirin: to claim
 îfade kirin: to express
 îmareî *f.*: establishment
 îmkan *f.*: chance, opportunity
 îngilîz *m.*: British
 înisîyatîv *f.*: initiative
 întîba bi filankesî re çêbûn: to get on impression
 întîxar kirin: to commit suicide
 îronî *f.*: irony
 îroyîn: today's, contemporary

J

jê pê ve (ji vê pê ve): besides, furthermore, in addition, other than, apart from
 ji adaptasyonê derbas kirin: to adapt
 ji ber çî: why, for what reason
 ji ber hindê: therefore, that is why, because of that, for that reason
 ji ber wêqesê: that is why, for this reason, because of this
 ji bilî: aside from, other than, except for

ji dest hatin: to be able, to be capable of doing s.t., to have the chance to do s.t.
 ji destê filankesî hatin: for s.o. to be capable of doing s.t.
 ji filankesî dûr ketin: to leave s.o., to get away from s.o., to fall away from s.o.
 ji filankesî re anîn: to marry s.o. off
 ji holê rakirin: to eliminate, *see* Chyet: hol II, p. 263
 ji nêz ve: closely
 ji rêzê: ordinary, simple
 ji rêzêbûn *f.*: normalcy, being ordinary
 ji xwe re (filankesê) anîn: to get married to s.o.
 ji zû de: for a long time
 jin anîn: to get married, *see* Chyet: jin, p. 290
 jinûve: again, newly
 jiyana rojane: everyday life, daily life
 jurî *m.*: jury

K

kamera *f.*: video camera
 kampanya *f.*: campaign
 kargeh *f.*: workshop
 kariyer kirin: to make a career
 kartona hişk: hardcover
 kaset *f.*: cassette
 katibî kirin: to work as a clerk/scribe
 kaşimêr *f.*: hour, o'clock
 kaxeza kûşe: glossy
 Keça Kumsor: Little Red Riding Hood

kêm zêde: more or less, approximately, around, roughly
 keşmekeşiya trafikê: traffic jam
 ketin çavê filankesî: to curry favor with s.o.
 ketin mereqê: to worry about, to wonder about
 ketin ser rê: to embark, to set out, to start out
 kevan *m.*: arrow
 kevirbirî *f.*: stonecutting
 kezîzer *f.*: yellow-braided
 kirin talûkeyê: to endanger
 kîj: which, what, *see* Chyet: kîjan, p. 327
 Kîkloya Zêrîn: Golden Cyclo (Cyclo d'Or)
 koç kirin: to move, to migrate, *see* Chyet: koç II, p. 328
 koçk *f.*: salon, richly decorated room
 komekên şablon: standard phrases
 konferans *f.*: conference
 kongre *f.*: congress
 konser *f.*: concert
 kontrol kirin: to have control, to check
 kontur *m.*: credit
 kopî kirin: to copy
 kor poşman: very regretful, sorry
 koro *f.*: chorus, choir
 kuraze bi tayî kêlî dan: to tie the binding with thread
 kurtedem *f.*: short-term
 kûltûr [=çand] *f.*: culture
 kûratî [kûrahî] *f.*: depth, underlying

Glossary

L

lez dan: to expedite
 lê belê: however, on the other hand
 lê disa jî: but still, but in spite of this
 lêçûn *f.*: expense
 li ber dilê filankesî dan: to try to comfort s.o.
 li dêrî dan: to knock on door
 li hewara filankesî hatin: to come to s.o.'s aid
 li pey tiştekî/yekî ketin: to set out after s.o./ s.t.
 li ser berjewendiyên filankesî: for the benefit of s.o.
 li ser hev: in a row, consecutive, on end
 li ser navê filankesî: on behalf of s.o.
 li ser: on, about
 li tiştekî/filankesî hatin: to suit, to fit
 li vî alî û li wî alî gerîn: to search thoroughly
 lihevhatin *f.*: peacemaking, reconciliation, coming to an agreement
 lijne *f.*: society, committee;
 lijneyên civakî yên sivil: non-governmental organizations (NGOs), civil social organizations
 Lûbnan *f.*: Lebanon
 lûrîn: to wail

M

madî [=maddî]: financial, material (physical, not abstract)

malikê li filankesî şewitandin: to wipe s.o. out [lit. to burn down s.o.'s hearth and home]
 malper *f.*: web site
 meaş *m.*: salary, pay
 medrese *f.*: madrasah, school
 medya *f.*: media
 mehrbirîn *f.*: marriage, wedding;
 mehr birîn: to marry s.o. off (v.)
 meş *f.*: march, walk, parade
 mesaj *f.*: message
 meslekî: professional, occupational, vocational
 meşrûtiyet *f.*: constitutional monarchy
 metod *f.*: method
 mezin: big, adult, the great
 mihîcan *f.*: festival
 mihûm: important
 millî: national
 mimkun [mumkun]: possible
 minaqeşe *f.*: discussion; minaqeşe kirin: to discuss (v.)
 miqayese *f.*: comparison
 misteqîr [=serbixwe]: independent
 mîrza *m.*: Mr., prince
 motoorîk *f.*: motor skill
 muduriyeta nifûsê: the public registration office
 murîd *m.&f.*: devoted follower
 Musilman *m.&f.*: Muslim
 mûze *f.*: museum
 mûzisyen *m.&f.*: musician

N

nameyên tehdîdan: hate mail, threatening letters; tehdîd [=gef]: threat

nankorî *f.*: ungratefulness; nankorî
 kirin: to act ungratefully (v.)
 nasname *f.*: identity
 navçe *f.*: district
 navên taybet: proper names
 navendên hengan: entertainment
 place, hangouts
 navîn: center, middle
 neheqî *f.*: injustice
 ne-ji-xwe-ve: supposedly, so-called
 Nemsal *f.*: Austria
 nerm: subtle, soft
 nexasim: particularly
 ney *f.*: a reed flute
 neyênî: negative
 nêrîn *f.*: opinion, point of view
 nêv: among
 nêzî hev kirin: to cause s.o. or s.t.
 to come close to each other
 nimandin: to demonstrate
 nimûneyên xwefêrkirinê:
 exercises, examples of self-
 instruction
 nirxdar: valuable
 nivîs *f.*: writing, article; nivîskî:
 written
 nîqaş *f.*: discussion
 nîyet hebûn: to intend
 nîvekî *f.*: average
 nûçegihan [=peyamhinêr] *m.&f.*:
 correspondent

O

ordî [=artêş] *f.*: army
 organ *m.*: organ
 osmanî *m.*: Ottoman
 otogar *f.*: bus station, bus depot

P

paç *m.*: fabric
 parçe parçe: piece meal, piece by
 piece
 partî *f.*: political party
 partî-polîtîk: party-politics
 parve kirin: to share, *see* Chyet:
 par kirin II, p. 431
 paytext *f.*: capital (city)
 pazar *f.*: market
 perçe *m.*: part
 perdeypey: one by one, gradually
 perwerdehî *f.*: education(al)
 pê li tiştekî kirin: to step on s.t.; pê
 li prensîb û daxwazên xwe dike:
 [It] violates its principles and
 demands.
 pêşde birin: to promote, to advance
 pêşmerge *m.&f.*: Kurdish freedom
 fighter
 pêwistî *f.*: need, necessity,
 obligation
 pirani(ya): abundance (of)
 pirê: most of
 pîsporî *f.*: expertise
 pitir [pirtir]: more
 piyase *f.*: market
 piyaseya serbest: free market
 pî: ouf!, shame!
 pîr *m.*: master, spiritual guide; pîr:
 old (adj.)
 pîrek *f.*: woman
 playbek *f.*: lip-synching
 polîs *m.&f.*: police
 polîtîk: political
 polîtîze: politicized
 polîtîzebûyî: to become politicized
 populite *f.*: popularity
 porzer: yellow-haired, blonde

Glossary

prensîb *m.*: principle
 profesyonel: professional, expert
 protesto *f.*: protest
 psîkiyatî *f.*: psychiatry
 psîkolojî *f.*: psychology

Q

qab *m.*: cover
 qabîliyet *f.*: skill
 qad *f.*: area, field, level
 qedîm: old
 qedir girtin: to respect, *see* Chyet: qedir I, p. 476
 qehreman *m.&f.*: character
 qert *m.*: card
 qet nebe: at least
 qeweta xwe dan ser tişteki: to focus one's energy on s.t.
 qeyd kirin: to register, to record
 Qibleh *f.*: the direction of Mecca (to which a Muslim turns in worship). In the text it refers to the importance of the magazine *Hawar*.
 qîma xwe bi filankesî anîn: to count on s.o., to rely on s.o.
 qul bi qul: every nook and cranny
 qurs *f.*: course
 qut kirin: to cut, to disconnect

R

raçandin: to illustrate, to spin, to weave
 rapor *f.*: report
 rastîn: real
 rastnivîsandin *f.*: orthography
 ravek *f.*: explanation, *see* Chyet: rave, p. 504
 rave kirin: to explain, to narrate

raxbet dîtin: to be popular, to be in demand
 raxistin ber çavan: to bring before s.o.'s eyes
 redaktor *m.&f.*: redactor, editor
 rejîm *f.*: regime
 rekor *f.*: record
 rektor *m.&f.*: rector
 reng kirin: coloring
 reng û rû *m.*: face, appearance
 reşemî *f.*: February
 rewan: flowing, fluent
 rexnegir: critical
 rexnegirtir: more critical
 rê dan: to cause, to allow
 rê ji filankesî re vekirin: to pave the way for s.o., to give s.o. the opportunity
 rêbertî *f.*: guidance, leadership
 risk *f.*: risk, jeopardy, hazard
 roj bi roj: day by day, gradually
 rojane: daily
 rojekê ji rojan: one day, some day
 Rojhilata Navîn: the Middle East
 rojname derxistin: to publish a newspaper
 roman *f.*: novel
 romannivîs *m.&f.*: novelist
 rusî *f.*: Russian
 rû bi rû: face to face
 rûkirin: to plate, to inlay

S

sadetî *f.*: simplicity
 sala borî: last year
 salên nodî: nineties, 90s
 salmezin: adult
 salvager *f.*: anniversary

samîmî: sincere, heartfelt
 saniye *f.*: second
 saz kirin: to set up, to establish
 sazgeh *f.*: office, institution
 Saziya Ziman a Tirkî: Turkish
 Language Society
 selçûqî *m.*: Seljuks
 selik *f.*: basket
 sembol *f.*: symbol
 seranser: throughout
 sereborî *f.*: experience, adventure
 sereke: main, major
 sererastkirin *f.*: correction,
 realignment; sererast kirin: to
 edit, to correct (v.)
 serî li filancihê dan: to apply to
 somewhere
 serkanî *f.*: source
 serketî: successful
 sermest bûn: to be astonished, to
 become bewitched
 sewiye *f.*: level
 sinif *f.*: class
 sirûş standin: to be inspired (by),
 to receive inspiration (from)
 siyasî: political, politic
 sînema *f.*: theatre, cinema
 sîstema kalorîferê: [central]
 heating system
 skeç *f.*: skit
 sond xwarin: to swear, *see* Chyet:
 sond, p. 557
 sosyalîst *m.&f.*: socialist (person)
 stî *f.*: lady
 stran (sitran) *f.*: song, to sing (v.)
 sûret *m.*: cheek, face
 Swêd *f.*: Sweden
 Swîsre *f.*: Switzerland

Ş

şagird *m.&f.*: student, apprentice;
 şagirt gihandin: to educate
 students, to train pupils
 şahî *f.*: celebration
 şaneşîn *f.*: balcony
 şanî ... dan: to show
 şaredarî *f.*: municipality
 şaşwaz kirin: to surprise
 şefredaktor *m.&f.*: editor-in-chief
 şevbuhêrk *f.*: passing the evening,
see Chyet: şevbuhêrk. p. 577
 şewq *f.*: reflection
 şêx *m.*: sheikh, chief, ruler
 şîrîk *m.&f.*: partner
 şîrket *f.*: company
 şohret *f.*: fame
 şûr û mertal girêdan: to put on bow
 and arrow

T

takekes *m.*: individual, personal
 tam: well, perfect, complete
 tarîf kirin: to describe, to give
 direction
 tarz *f.*: style
 tawanbar kirin: to accuse, blame,
 bring an accusation against s.o.
 taybet: private, special, particular
 tayîn kirin: to determine, to
 appoint
 te digot qey (-qey gotin): it is as if,
 one would have thought, *see*
 Chyet: qey, p. 487
 tehemil *f.*: patience, tolerance;
 tehemil kirin: to put up with,
 tolerate (v.)
 tekane: the only, sole
 tê gotin: it is said [passive voice]

Glossary

têgîn <i>f.</i> : terminology	tiştekek bi serê yekî de hatin: s.t. bad befall s.o.
têkildar: related, involved (in/with)	tiştekekî/filankesî nêdan bi malê
têkildarî <i>f.</i> : involvement	dinê: to not trade s.t./s.o. for the world
têkilî danîn: to contact, to get in touch with	trafik <i>f.</i> : traffic
teknîk <i>f.</i> : technique	
teknîkî <i>adj.</i> : technical	U
tekoşîn <i>f.</i> : struggle, effort	unite <i>f.</i> : unit, chapter, part
tekzîp kirin: to declare (s.t.) to be false	
temahiya dinê: stinginess, greed, see Chyet: tima, p. 619	V
tembûr <i>f.</i> : a Kurdish stringed instrument similar to the mandolin	vegotin: to tell, to explain, to narrate
temen <i>m.</i> : age (of a person)	versiyon <i>f.</i> : version
tendens [=meyl] <i>f.</i> : tendency	vêca: then
tenê: just, only, merely	
tengijîn: to have difficulty, to have a hard time	W
teorî <i>f.</i> : theory	wane <i>f.</i> : lesson
tercîh <i>f.</i> : preference	weew: whew!
tesbît kirin: to fix, to determine, to make s.t. clear, to identify	wekî dawî: in conclusion, lastly
tev: all	welatperwer <i>m.</i> : patriotic
teverîn: to act	welê...ko: such...that
tevî [tevlî] bûn: to participate (in), to take part	weqf <i>f.</i> : foundation
tevî vê rastiyê: in spite of the fact that	wexta tu ji min bipirsî: if you ask me (used when s.o. expresses his/her opinion about something)
tevkari <i>f.</i> : cooperation, help, assistance	Wezareta Derve: Foreign Ministry
tevlî: despite, in spite of	Wezareta Karê Hundir: The Ministry of Internal Affairs
tib <i>f.</i> : medical	Wezareta Perwerdehiyê: Ministry of Education
ticarî: commercial	wisan...ku: so...that
tikandin: to click	
tîr <i>f.</i> : bow	X
tîrkevan <i>m.</i> : bow and arrow, archer	xasma: especially, particularly
tiryak <i>f.</i> : drug	xeberên xirab: swearwords
	xelat kirin: to reward, to award
	xerce <i>f.</i> : pocket money

xet *f.*: line, policy
 xeyalê filankesî di avê de birin: to disappoint s.o., to let s.o. down
 xezî *m.*: veteran
 xirecir û kefteleft *f.*: hustle and bustle
 xurur *f.*: pride
 xuya kirin: to show up, *see* Cheyt: xuya, p. 669
 xwe ber bi ... ve bajo [ajotin]: to head toward
 xwe bi xwe: by oneself; xwe bi xwe hîn bûn: to learn by oneself
 xwe dan alî [=xwe dan paş]: to avoid, to get out of doing s.t.
 xwe dan der: to show up, to turn out
 xwedî derketin: to claim, to make a claim to, to take ownership (of), to take pride in, to promote, to embrace
 xweh [=xûşk] *f.*: sister
 xwenda: educated

xweparastin *f.*: self-defense
 xwepêşandan *f.*: demonstration
 xweserî *f.*: quality

Y

yek bi yek: one by one, one after another
 Yekîtiya Ewrûpayê: the European Union

Z

zaafiyet *f.*: weakness
 zagonî: legally, lawfully
 zanko¹¹¹ *f.*: university
 zarê (dengê) filankesî/filantiştî kirin: to imitate s.o. or s.t.
 zarokatî *f.*: childhood
 zarokxane *f.*: kindergarten
 zêdehî *f.*: increase, abundance
 zext *f.*: pressure
 zimanê nivîsê: written language
 ziyaretgeh *f.*: place of pilgrimage

¹¹¹ This is a loanword from Sorani. “Zanîngeh” is its Kurmanji correspondent.

Glossary
