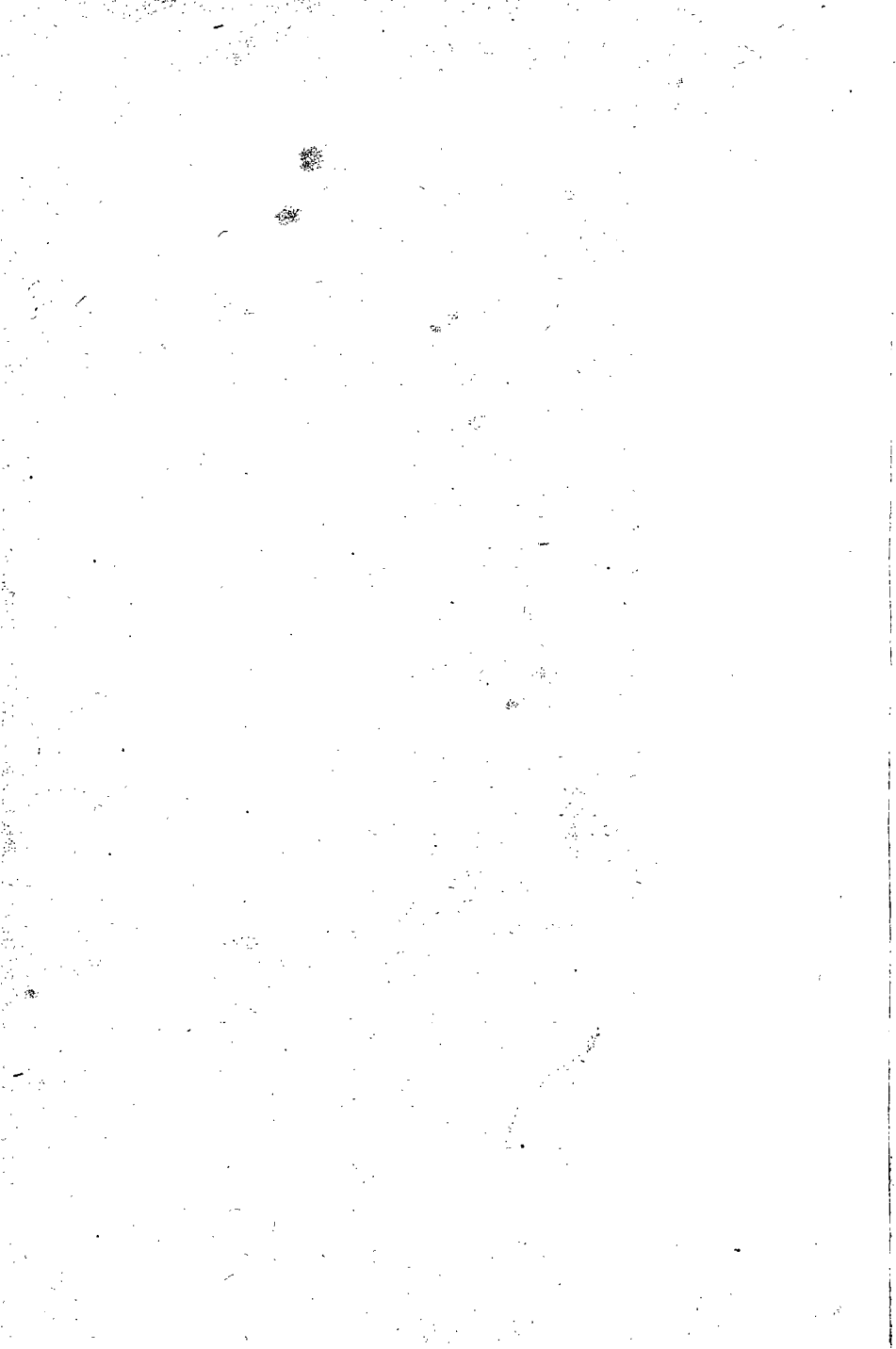


**A Practical
Kurdish Grammar**

L. O. FOSSUM



A Practical Kurdish Grammar

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

and

VOCABULARY

by

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

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



Published by THE INTER-SYNODICAL EV.
LUTHERAN ORIENT-MISSION SOCIETY
1919

Printed by
AUGSBURG PUBLISHING HOUSE
MINNEAPOLIS, MINN.

TO

Colonel Alexander Iyas

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

As a Token of Admiration

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

This Volume is Dedicated.

By The Author



INTRODUCTORY REMARKS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

L. O. FOSSUM.

Soujbulak, Kurdistan, Persia, 1916

SINCERE GRATITUDE is expressed to the following educators and linguists, for examining the manuscript of this book, and for their corrections, suggestions, and encouraging remarks:

Prof A. V. W. Jackson, Ph.D., L.L.D., and Prof. A. Johannan, Ph.D., both of Columbia University, New York City; Prof. Carl D. Buck, Ph.D., University of Chicago; Prof. F. Klaeber, Ph.D., University of Minnesota; Prof. M. Reu, D.D., Wartbury Seminary, Iowa; Prof. O. G. Felland, M.A., St. Olaf College, Minn.; Prof. Martin Hegland, Ph.D., Waldorf College, Iowa, and Rev. A. H. Gjevre, M.A., Minneapolis, Minn.

L. O. F.

Table of Contents

Introductory Remarks Pages 7-11

CHAPTER I.—THE KURDISH ALPHABET

Form of Letters.....	13	Vowel Changes	23
Phonetic Values of the Letters	15	Diphthongs	26
Consonants	19	Accent	28
Vowels	21	Punctuation	29

CHAPTER II.—NOUNS

Gender	29	Declension	37
Number	31	Table of Declension	46
Articles	32	Exercise I.	50

CHAPTER III.—ADJECTIVES

Position	51	Ordinals	56
Comparison	52	Fractionals	57
Exercise II.	53	Multiples	58
Numeral Adjectives	53	Distributives	60
Cardinals	53	Exercise III.	61

CHAPTER IV.—PRONOUNS

Separate Personal Pronouns	61	Declension of the Demonstrative Pronouns	70
Declension of the Separate Personal Pronouns	61	Interrogative Pronouns ...	70
Separate Possessive Pronouns	64	Declension of the Interrogative Pronouns	71
Suffix Pronouns	64	The Interrogative Pronoun (kieha) with Pronominal Suffixes	71
Declension of a Noun with a Pronominal Suffix	65	Relative Pronouns	72
Reflexive Pronouns	66	Indefinite Pronouns	74
Declension of a Reflexive Pronoun	66	Exercise	77
Demonstrative Pronouns ...	69		

CHAPTER V.—VERBS

The 'Stems' of the Kurdish Verbs	78	The Negative and Prohibitive Particles	84
Prefixes and Suffixes.....	79	The Tenses of the Verb....	86
The Personal Endings.....	81	The Moods of the Verbs....	87

The Accent of the Verb....	88	din)	137
Conjugations	88	Synopsis of an 'Irregular	
The First Conjugation.....	88	Transitive Verb' (kutin)..	143
Conjugation of the 'Regular		The Passive Voice.....	146
Intransitive Verb' (tirsan)	89	A Synopsis of the Conjugation	
Exercise V.	105	of a Passive Verb...148	
Synopsis of an 'Irregular In-		A List of Transitive Verbs..	151
transitive Verb' (hatin)...106		Irregularity of the Verb	
Exercise VI.	110	(wistin)	167
Conjugation of the 'Irregular		The Impersonal 'must'.....	167
Intransitive Auxiliary		Compound Verbs	92
Verb (bun) 'to be'.....111		Model of the Conjugation of	
A List of Intransitive Verbs	128	a Compound Active Verb..	169
The Causal Form of the		Model of the Conjugation of	
Verb	136	a Compound Passive Verb..	172
The Second Conjugation...137		A List of Compound Verbs..	176
Conjugation of the 'Regular		Conjugation of the Verb 'to	
Transitive Verb' (khwen-		have'	186

CHAPTER VI.—ADVERBS

Adverbs of Manner and		Adverbs of Interrogation...207	
Quality	198	Adverbs of Affirmation.....207	
Adverbs of Number.....199		Declarative Adverbs	208
Adverbs of Place and Order.200		Negative Adverbs	208
Adverbs of Time.....203		Miscellaneous Adverbs	208

CHAPTER VII.—PREPOSITIONS

Prepositions that take Post-		ing words	209
positions	209	Prepositions that are written	
Prepositions that are some-		separately	210
times joined to the follow-		Prepositional Suffixes	211

CHAPTER VIII.—CONJUNCTIONS

Copulative Conjunctions	212	Conditional Conjunctions	213
Disjunctive Conjunctions	212	Causal Conjunctions	213
Adversative Conjunctions	212	Conclusive Conjunctions	213

CHAPTER IX.—INTERJECTIONS

(214-215)

CHAPTER X.—FORMATION OF KURDISH WORDS

Nouns	215	Adjectives	219
Diminutive Nouns	218		

CHAPTER XI.—KURDISH COMPOUND WORDS

Words formed of an Adjective		Words formed of a Participle	
and a Noun.....221		and a Noun.....222	

Words formed of two Nouns	222	and a Verbal Noun.....	224
Words formed of an Adjective and a Verbal Noun...	223	Words formed by the use of Particles	224
Words formed of a Numeral Adjective and a Noun.....	223	Words formed by repeating the Noun	225
Words formed of a Noun		Words Designating Relationship	225

CHAPTER XII.—KURDISH ORTHOGRAPHY

(226-228)

CHAPTER XIII.—MISCELLANEOUS

Designation of Years.....	228	Names of Days, present, past, and future	230
Designation of Seasons.....	229	Various Periods of Day and Night	230
Names of the Months of the Year	229	Divisions of Time.....	231
Names of the Days in the Week	229	The Human Body.....	232

CHAPTER XIV.—SYNTAX

233-249

Poetry	249-253
Short Stories	253-259
Gospel of St. John 1:1-28.....	259-261
Vocabulary	262-279

A Practical Kurdish Grammar

CHAPTER I

THE KURDISH ALPHABET

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

2. Form of Letters

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

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

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

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

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

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

Key to the Pronunciation

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

ā, as in fāther, ārm, pālm

a, as in am, add, fat.

e, as in end, pet, ten.

ī as in pique, machīne, intrigue.

i as in ill, pit, sin.

ō as in ōld, rōw, bōne.

o, as in not, odd, occur.

ū, as in tūne, lūte, jūry.

u, as in up, under, tub.

Phonetic Value of the Letters

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

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

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

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

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

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

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

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

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

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

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

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

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

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

20. س (Sīn) has the sound of 's' in 'Esther'. Ex. سپی (spī) 'white'.

21. ش (Shīn) has the phonetic value of 'sh' in 'shade'. Ex. شش (shash) 'six'.

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

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

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

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

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

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

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

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

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

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

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

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

CONSONANTS

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

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

ق and ع غ

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

گ and ه

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

ی and ج چ د ر ژ ش ف ل م ن و

31. The Kurdish sometimes substitutes خ for غ, in words borrowed from the Arabic and Persian. Ex. غم (gham)

'sorrow', is usually written خم (kham); مشغول mashghöl

'occupied', is written مشخول (mashkhöl), etc. In the same manner ا and ع, ب and پ, ت and ط, ژ and

ش and س, ق and ک, گ sometimes interchange.

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

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

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

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

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

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

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

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

VOWELS

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

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

(1.) Their Positions: In all medial and final positions ا و and ی usually represent long vowels, and ه is usually long as a final, and sometimes long as a medial.

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

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

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

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

- (1.) Their Marks: َ is called زبر (zabar)
 ِ is called زیر (zīr)
 ُ is called پوش (pūsh)

(2.) Their Phonetic values:

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

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

42. When an initial $\bar{\bar{}}$ is to be made long, it is doubled, or one small 'Alif' is written over the other thus: $\bar{\bar{\bar{}}}$ This duplication mark is called $\bar{\bar{\bar{}}}$ (maddā).

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

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

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

45. Exercise in Spelling:—

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

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

كُور (kūr) 'boy', 'Kāf-Waw-Ra, 'kūr'.

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

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

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

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

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

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

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

Vowel Changes

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

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

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

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

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

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

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

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

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

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

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

50. **Prolonged Pronunciation:**—

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

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

آو (āō) 'water', is pronounced (āāō).

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

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

سى (se) 'three', is pronounced (see).

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

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

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

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

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

DIPHTHONGS

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

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

53. The two first simple diphthongs may stand alone as an interjection or as a pronoun, and occasionally constitute the first syllable in a compound word. Examples: ائی چی دکی (āī chī dakaī) 'O, what are you doing?'; او پیاوه چاکه (aū piāwā chāk-ā) 'This or that man is good'; او وا دلی (aū wā dalle) 'He, she, or it says so'; او جار چاک دبی (aū jār chāk dabe) 'Then it will be good'; and the compound words: اورو (aū-rō) 'to-day'; اوشو (aū-shaū) 'to-night'; ایوان (āī-wān)

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

روي (r-oī) 'he, she or it went'; خوي (kh-oī) 'him, her or itself'; ربي (r-eī) 'road'; پي (p-eī) 'foot'; نيو (n-eū) 'half', 'in', 'into'.

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

These are: (1) اِي (aī), and (2) اُو (aū).

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

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

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

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

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

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

ACCENT

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

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

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

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

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

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

PUNCTUATION

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

CHAPTER II

NOUNS

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

Gender

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

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

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

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

- پشيله می (pishilā-me) female-cat.
 کوتره نیر (kōtir-ā-ner) male-dove.
 کوتره می (kōtir-ā-me) female-dove.
 قازی نیر (qāz-i-ner) gander (lit. male-geese).
 قازی می (qāz-i-me) goose (lit. female-geese).
 مروای نیر (mirāwī-ner) drake (lit. male duck)
 مروای می (mirāwī-me) duck (lit. female-duck).

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

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

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

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

Number

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

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

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

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

گِلا (galā) 'leaf', گِلیان (galā-y-ān) 'leaves'; برا (brā) 'brother', برایان (brā-y-ān) 'brothers'; پادشا (pādishā) 'King', پادشایان (pādishā-y-ān) 'Kings'; چرا (chrā) 'light', چرایان (chrā-y-ān) 'lights'.

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

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

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

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

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

ARTICLES

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

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

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

Examples: کورَکِه (kūr-a-kā) 'the boy'; کِچکِه (kich-a-kā) 'the girl'; پِیاوِکِه (piāw-a-kā) 'the man'; دراوِکِه (drāw-a-kā) 'the money'; چایکِه (chāy-a-kā) 'the tea'; تایکِه (tāy-a-kā) 'the bale', etc.

75. In the plural the definite article suffix کِه (kā) precedes the plural ending ان (ān), and ۴ is assimilated by | . Examples: کورَکَان (kūr-a-kān) 'the boys'; کِچکَان (kich-a-kān) 'the girls'; پِیاوِکَان (piāw-a-kān) 'the men'; دراوِکَان (drāw-a-kān) 'the moneys'; چایکَان (chā-y-a-kān) 'the teas'; تایکَان (ta-y-a-kān) 'the bales', etc.

76. In some substantives, final و or ی may take the duplication mark ۲ before suffixing کِه (kā), in other words it is absolutely necessary to employ the duplication mark.

Examples: The word 'man' may be written پِیاوِکِه (piāw-a-kā) 'the man', or پِیاوِکِه (piāū-wa-kā); and دراوِکِه (drāw-a-kā) may also be written دراوِکِه (drāū-wa-ka) چایکِه (chā-y-a-kā) may be written چایکِه (chāi-ya-kā); تایکِه (tā-y-a-kā) may be written تایکِه (tāi-ya-kā); but دروِکِه (drū-wa-kā) 'the thorn', cannot be written differently تریکِه (tre-ya-kā) 'the grape', cannot be written differently, and many other words must take the duplication mark ۳ when the definite article کِه (kā) is suffixed.

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

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

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

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

Note.—The demonstrative pronoun **او** (aū) may also be used in connection with the suffix **که** (kā), forming a compound definite article.

Ex. **او سی هسپکه** (aū haspa-kā) 'the (this or that) horse'; **او سی هسپکه بکانه** (aū se haspa-kānā) 'the (these or those) three horses.'

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

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

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

amples: او اغا (aū aghā) 'the landlord' (lit. 'this or that landlord'), may also be written او اغا يه (aū aghā-yā); او قصه (aū qisā) 'the word', may be written او قصه يه (aū qisa-ya); او رى (aū re) 'the road', may also be written او رى يه (aū re-yā), etc.

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

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

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

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

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

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

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

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

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

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

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

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

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

DECLENSION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

113. له مالکِی (la mālaka-ī) 'from the house'; له مالِی (la māla-ī) 'from the (this or that) house'; له مالِکِی (la mālek-ī) 'from a house'. Or without the definite article suffix: له مالِی (la māl-e) 'from the house'. له اورمی را (la ūrmī rā) or له اورمیوه (la ūrmī-a-wā) 'from Urmia on'; له صِبحِینِیوه (la sibhāine-a-wā) 'from to-morrow on'.

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

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

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

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

117. Masculine nouns ending in و or ا or ه, usually employ the Interjections اِی (āi) or یَا (yā). Examples: اِی برَا (āi brā) 'O brother!'; اِی زَاوَا (āi zāwā) 'O son-in-law!'; اِی پِیَاو (āi pīāu) 'O man!'; اِی دَرَوَغِه (āi darōghā) 'O chief of police!'; یَا خَلَا (yā khullā) 'O God!'. The same words may be employed vocatively without any interjection, or the suffix ا (ā) may be used by inserting the connective letter (y). Examples: برَا (brā) 'O brother!', or برَایِه (brā-yā); خَلَا (khullā) 'O God!', or خَلَایِه (khullā-yā).

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

120. There is no distinction between genders in the Vocative plural. Examples: پِیَاوِیَنِه (pīāw-īnā) 'O men!'; ژِنِیَنِه (zhin-īnā) 'O women!'; برَایِنِه (brā-īnā) or (brā-yīnā) 'O brothers!'; بَایِنِه (bāb-īnā) 'O fathers!'. The interjections may or may not be used.

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

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

Table of Declension

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

Singular

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

Plural

Nom.	مالکان	— (— mālakān) the houses
Gen.	اى مالکانى	(ī mālakān-ī) of the houses
Dat.	به مالکانى	(ba mālakān-ī) to the houses
Acc.	مالکانى	— (— mālakān-ī) the houses
Loc.	ده مالکانيدا	(da mālakān-ī-dā) in the houses
Abl.	له مالکانى را	(la mālakān-ī rā) from the houses
Voc.	اى مالينه	(aī māl-īnā) O houses!

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

Singular

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

Plural

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

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

Singular

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

Plural

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

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

Singular

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

Plural

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

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

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

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

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

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

- Acc. مالیکى — (— mālek-ī) a house
 Loc. ده مالیکىدا (da mālek-ī-dā) in a house
 Abl. له مالیکى را (la mālek-ī rā) from a house
 Voc. اى مالیک (aī mālek) O a house!

131. VOCABULARY

پاو (pīāū) man	میشه (meshā) forest
باب (bāb) father	ژن (zhin) woman, wife
کور (kur) boy	کچ (kich) girl
آو (āū) water	چوم (chom) river
پشيله (pishilā) cat	قسه (qisā) word
کيب (kateb) book	رېوى (rewī) fox
مريشک (mirīshik) hen	

EXERCISE I

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

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

CHAPTER III

ADJECTIVES

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

Position

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

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

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

Comparison

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

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

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

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

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

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

136.

VOCABULARY

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

EXERCISE II

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

Numeral Adjectives

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

Cardinals

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

Table:

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

٧٠	هفتا (haftā)	70
٨٠	هشتا (hashtā)	80
٩٠	نوت (nōāt)	90
١٠٠	صد (sat)	100
٢٠٠	دو صد (dō sat)	200
١٠٠٠	هزار (hazār)	1000
٥٠٠٠	پنج هزار (penj hazār)	5000
١٠٠٠٠٠	صد هزار (sat hazār)	100.000
٥٠٠٠٠٠٠	پنج صد هزار (penj sat hazār)	500.000
١٠٠٠٠٠٠٠	مليون (milyūn)	1.000.000

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

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

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

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

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

Ordinals

143. The ordinal numbers are usually formed by suffixing ²مین (umīn) to the cardinals ending in a consonant, and ¹مین (yumīn) to the cardinals ending in a vowel. Examples: یکمین (yek-umīn) 'first', دویمین (dō-yumīn) 'second', سییمین (se-yumīn) or سییمین 'third', چوارمین (chūār-umīn) 'fourth', پنجمین (penj-umīn) 'fifth', ششمین (shash-umīn) 'sixth', هَوتَمین (haūt-umīn) 'seventh', هَشمین (hasht-umīn), نَویمین (nō-yumīn) 'ninth', دَهیمین (dā-yumīn) 'tenth', etc.

144. Another form of the ordinals, which is nearly identical with the Persian, is also much used. It is formed by dropping the final ¹ین (īn) of the ordinals given above. Ex-

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

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

146. The Arabic ordinal **أول** (aūwal) 'first', kurdified into **هَوَل** (haūwal), is usually employed instead of the **يَكْمِين** (yek-umīn), **يَكُم** (yek-um), or **يَكِي** (yek-ī). Sometimes we also hear the forms **هَوَلِي** (haūwal-ī) and **هَوَلِين** (haūwal-īn).

147. The ordinals take the accent on the stem syllable. Examples: **يَكْمِين** (yek-umīn), **يَكُم** (yek-um), **يَكِي** (yek-ī); **دَوْنِين** (dō-yumīn), **دَوْنُم** (dō-yum), **دَوِي** (dō-ī; **سَيِّمِين** (se-yumīn), **سَيُّم** (se-yum), **سَيِي** (se-ī) or (se-yī), etc.

Fractionals

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

1/2	نِيو : نِيوِيَك (neū) or (new-ek)	1/2
1/3	سَيِّك (se-yek)	1/3
	چَرَك (charak) or	
1/4	چَرَكِيَك (charak-ek)	1/4
1/5	پِنَجِيَك (penj-ek)	1/5
1/6	شَشِيَك (shash-ek)	1/6

1/7	حَوْتِيك (haüt-ek)	1/7
1/8	هَشْتِيك (hasht-ek)	1/8
1/9	نَوِيك (nō-yek)	1/9
1/10	دِهِيك (dā-yek)	1/10
2/3	دو سَيِيك (dō se-yek)	2/3
	سَيِي چَرَك (se charak) or	
3/4	سَيِي چَرَكِيك (se charak-ek)	3/4
4/5	چوار پينجِيك (chūār penj-ek)	4/5
2/7	دو حَوْتِيك (dō haüt-ek)	2/7
3/11	سَيِي يازدِيك (se yāzda-ek)	3/11
13/40	سيزده چِيلِيك (sezdā chil-ek)	13/40

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

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

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

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

Multiples-

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

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

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

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

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

Distributives

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

156.

VOCABULARY

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

EXERCISE III

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

CHAPTER IV

PRONOUNS

Separate Personal Pronouns

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

Singular	Plural
امن (amin) از (az) I	أَمِه (amā), اِيْمِه (emā) we
اتو (atū) thou	أَنْگُو (angō), اِيْوِه (ewā)
اُو (aū) he, she, it	هُون (hūn) 'you'
	اَوَان (awan) 'they'

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

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

159. The separate personal pronouns are thus declined:—

First Person

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

Second Person

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

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

Third Person

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

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

Separate Possessive Pronouns

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

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

Note.—As to vowel changes, see 47, 4.

Suffix Pronouns

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

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

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

Possessively:—

کتابم (kateb-(i)m) my book	کتابمان (kateb-mān) our book
کتابت (kateb-(i)t) thy book	کتابتان (kateb-tān) or
کتابی (kateb-i) his, her, or its	کتابو (kateb-ū) your book
book	کتابیان (kateb-yān) their book

Objectively:—

نانم ددان (nān-(i)m dadan) they give me bread

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

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

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

166. Declension of a Noun with a Pronominal Suffix

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

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

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

Reflexive Pronouns

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

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

Declension of a Reflexive Pronoun

168. A reflexive pronoun is declinable as follows:—

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

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

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

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

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

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

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

Singular		Plural	
او (awā)	this	اوانه (awānā)	these
او (aū)	that	اوان (awān)	those
هوه (hōwā)	that yonder	هوانه (hōwānā)	those yonder

Declension of the Demonstrative Pronoun

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

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

Voc. ای اوه (āi awāi)

Voc. ای اوانه (āi awānā)

O this!

O these!

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

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

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

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

Demonstrative Pronouns

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

177. Instead of اوه (awā) and اوانه (awānā), we occasionally hear اووه (āuhā) and اووانه (āuhānā); and besides او (āu) we sometimes hear هو (hāu) 'this one' or 'that one'. The two latter are also frequently used together. Ex-

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

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

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

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

Interrogative Pronouns

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

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

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

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

Declension of the Interrogative Pronouns

182. They are thus decline:

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

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

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

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

The Interrogative Pronoun **کیه**, With Pronominal Suffixes

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

- کیه مان (kiehā-mān) which one of us?
- کیه تان (kiehā-tān) or
- کیه او (kiehā-ū) which one of you?
- کیه یان (kiehā-yān) which one of them?

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

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

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

Relative Pronouns

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

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

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

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

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

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

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

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

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

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

Indefinite Pronouns

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

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

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

شو و روژ (shaū ō rōzh)	day and night
هر جار (har jār)	} every time
هر جاریک (har jārek)	
همو جار (hamū jār)	
همو جاران (hamū jārān)	
هر دوک (har dōk)	both
ایدی (īdī)	other (next)
ایدیکه (īdikā)	the other
یکی دی (yekī dī)	} one another
یکتری (yektirī)	
فلان (filān)	so and so
هیچ (hich)	} nothing
چش (chish)	
چو (chū)	
هیچکس (hīch-kas)	nobody
کم (kam)	} some (a little)
کمکم (kam-kam)	
کیمک (kamek)	
هیند (hend)	} some (a few)
هیندیک (hendek)	
بعضیک (b'azek)	
چند (chand)	} several
چندیک (chandek)	
هر چندیک (har chandek)	as many as
گالک (galak)	} many (much)
زور (zōr)	
قط (qat)	not at all (never)

192.

VOCABULARY

اوه (awā) this

او (aū) that, this

چی (chī) what?

کی (kie) who?

درسی (dars) lesson

کیه (kīehā) which?

EXERCISES

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

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

CHAPTER V

VERBS

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

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

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

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

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

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

The 'Stems' of the Kurdish Verb

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

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

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

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

Prefixes and Suffixes

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

two kinds, separable, and inseparable

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

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

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

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

The Personal Endings

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

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

Singular

Plural

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

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

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

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

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

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

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

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

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

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

(See 163 and 165.)

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

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

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

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

The Negative and Prohibitive Particle

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

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

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

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

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

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

The Tenses of the Verb

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

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

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

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

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

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

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

The Moods of the Verbs

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

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

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

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

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

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

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

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

tions, and prohibitions.

The Accent of the Verb

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

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

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

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

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

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

CONJUGATIONS

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

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

The First Conjugation

215. The common peculiarity of the first conjugation, or

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

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

ACTIVE VOICE

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

INDICATIVE MOOD

Present Tense

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

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

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

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

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

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

Future Tense

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

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

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

بترسم (bi-tirs-(i)m) 'shall I fear?'; بترسين (bi-tirs-īn) 'shall we fear?' (With interrogative pronoun): کی بترسی (kie bi-tirs-e) 'who will fear?' له چی بترسم (la chī bi-tirs-(i)m) 'what shall I fear?' (With interrogative adverbs):

بو بترسم (bō bi-tirs-(i)m) or بوچی بترسم (bō chī bi-tirs-(i)m) 'why shall I fear?' کنگی بترسم (kange bi-tirs-(i)m) 'when shall I fear?' (With interrogative particle): اری بترسم (are bi-tirs-(i)m) or مگر بترسم (magar bi-tirs-(i)m) 'shall I fear?'; اری بترسم یان نه (bi-tirs-(i)m yān nā) or نه اری بترسم یان نه (arē bi-tirs-(i)m yān nā) 'shall I fear or no?'

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

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

Imperfect Tense

Singular

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

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

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

Plural

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

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

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

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

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

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

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

Preterite Tense

Singular

امن ترسام (amin tirsā-m) I feared
اتو ترسای (atū tirsā-ī) thou fearest
او ترسا (aū tirsā-) he, she, it feared

Plural

امه ترساین (amā tirsā-īn) we feared
انگو ترسان (angō tirsā-n) you feared
اوان ترسان (awān tirsā-n) they feared

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

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

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

Perfect Tense

Singular

امن ترساوم (amin tirsāū-m) I have feared
اتو ترساوی (atū tirsāw-ī) thou hast feared

Plural

امه ترساوین (ama tirsāw-īn) we have feared
انگو ترساون (angō tirsāū-n) you have

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

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

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

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

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

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

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

Pluperfect Tense

Singular

Plural

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

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

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

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

SUBJUNCTIVE MOOD

Present Tense

Singular

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

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

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

Plural

امه بترسین (amā bi-tirs-î-n)
we may fear

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

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

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

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

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

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

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

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

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

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

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

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

Perfect Tense

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

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

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

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

Pluperfect Tense

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

249. The pluperfect subjunctive is formed by employing

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

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

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

CONDITIONAL MOOD

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

Preterite Tense

Singular

Plural

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

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

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

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

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

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

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

Perfect or Pluperfect Tense

Singular

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

Plural

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

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

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

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

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

OPTATIVE MOOD

Preterite or Perfect Tense

Singular

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

Plural

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

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

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

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

Pluperfect Tense

Singular

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

Plural

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

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

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

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

IMPERATIVE MOOD

Singular

با امن ترسم (bā amin bi-tirs-
(i)m) let me fear!

اتو ترسی (atū bi-tirs-e)
fear thou!

با او ترسی (bā aū bi-tirs-e)
let him, her, it fear!

Plural

با امه ترسین (bā amā bi-tirs-
in) let us fear!

انگو ترسین (āngō bi-tirs-
(i)n) fear ye!

با اوان ترسن (bā awān bi-tirs-
(i)n) let them fear!

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

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

با ترسین (bā na-tirs-in) let us not fear! ترسی (bā na-

tirs-e) 'let him, her, it not fear!' با تیرسن (bā na-tirs-(i)n)
'let them not fear!'

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

PARTICIPLES

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

Present Participle

ترسه نوك (tirs-ā-nūk)
'fearing'

268. The present participle has no distinct form in Kurdish, but it is occasionally expressed by combining a substantive with the naked present tense stem of the verb. Examples: كچيكى ترسه نوك (kichekī tirs-ā-nūk) 'a fearing girl'; پياويكى راو كر (pīāwekī rāū-kar) 'a hunting man'; پياويكى نويژ كر (pīāwekī nūezh-kar) 'a praying man'; كوريكى حرمت كر (kūrekī hurmat-gir) 'an honoring (obeying) boy'; رعيتيكى غير تكيش (ra'yatekī ghāirat-kesh) 'a zealous citizen' (lit. 'a zeal-drawing citizen').

Preterite Participle

ترسا (tirsā)
'feared'

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

not stand alone and be used adjectively.

Perfect Participle

ترساو (tirsāu)

'feared'

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

Verbal Noun

ترسان (tirsān)

'fearing'

(The act of fearing)

271.

VOCABULARY

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

EXERCISE V

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

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

272. Synopsis Of An Irregular Intransitive Verb

هاتن (hatin) 'to come'

Note.—(See 192, 2.)

ACTIVE VOICE

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

INDICATIVE MOOD

Present Tense

Singular		Plural
<i>امن دیم</i> (amin de-m)		<i>امه دین</i> (amā de-īn)
I come, etc.		we come, etc.

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

Imperfect Tense**Singular**

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

Plural

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

Preterite Tense**Singular**

امن هاتم (amin hāt-(i)m)
I came, etc.

Plural

امه هاتين (amā hāt-īn)
we came, etc.

Perfect Tense**Singular**

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

Plural

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

Note.—(See 231.)

Pluperfect Tense**Singular**

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

Plural

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

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

Example: هات بوين هات بوم

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

امن ييم (amin be-m)
I may come, etc.

Plural

امه ييين (amā be-īn)
we may come, etc.

Perfect Tense

Singular

Plural

امن هات بيم (amin hāt-(e) b- (i)m I may have come, etc.	امه هات بين (amā hāt-(e) b- īn) we may have come, etc.
--	---

Pluperfect Tense

Singular

Plural

امن هات بو بيم (amin hāt-(e) b- bū b-(i)m)	امه هات بو بين (amā hāt-(e) bū b-īn)
I might have come, etc.	we might have come, etc.

CONDITIONAL MOOD

Preterite Tense

Singular

Plural

امن بهات بام (amin bi-hāt- (e) bā-m)	امه بهات باين (amā bi-hāt- (e) bā-īn)
If I came, or if I should have come, etc.	if we came, or if we should have come, etc.

Perfect or Pluperfect Tense

Singular

Plural

امن بهات بو بام (amin bi-hāt- (e) bū bā-m)	امه بهات بو باين (amā bi-hāt- (e) bū bā-īn)
if I had come, or if I should have come, etc.	if we had come, or if we should have come, etc.

OPTATIVE MOOD

Preterite or Perfect Tense

Singular

Plural

امن بهاتمايه (amin bi-hāt- (i)m-āyā)	امه بهاتمايه (amā bi-hāt-īn- āyā)
---	--------------------------------------

would that I came, etc. |

would that we came, etc.

Pluperfect Tense**Singular**امين بہا تبا ما یہ (amin bi-hāt-
(e)-bā-m-āyā)

would that I had come, etc. |

Pluralامہ بہا تبا نیا یہ (amā bi-hāt-
(e)-bā-īn-āyā)

would that we had come, etc.

IMPERATIVE MOOD**Singular (2nd pers.)**اتو بی (atū b-e) or
اتو ورہ (atū war-ā)

come thou! |

Plural (2nd pers.)انگو بین (angō be-n) or
انگو ورن (angō war-(i)n)

come ye!

PARTICIPLES**Present Participle**

(none)

Preterite Participle

ہات (hāt)

'came'

Perfect Participle

ہاتو (hātū)

'come'

Note.—This is very seldom used adjectively.

Verbal Noun

ہاتن (hātin)

'coming'

(The act of coming)

273.

VOCABULARY

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

EXERCISE VI

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

274. Conjugation of the Irregular Intransitive Auxiliary
verb

یون (būn) 'to be', or 'to become'.

ACTIVE VOICE

Infinitive	یون (būn) to be	Infinitive	یون (būn) to become
Imperative	به (bā) be thou!	Imperative	به (bi-bā) become thou!

INDICATIVE MOOD

Present Tense

Singular

امین (amin-(i)m) I am
آتوی (atū-ī) thou art
اویه (awa-yā) he, she, it is

Plural

امین (ama-īn) we are
انگون (angō-n) you are
اوانن (awān-(i)n) they are

Singular

امن دیم (amin da-b-(i)m)
I become
آتو دبی (atū da-b-ī)
thou becomest
او دبی (aū da-b-e)
he, she, it becomes

Plural

امه دین (amā da-b-īn)
we become
انگو دین (angō da-b-(i)n)
you become
اوان دین (awān da-b-(i)n)
they become

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

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

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

Singular**Plural**

امين هم (amin ha-m)	امه هين (amā ha-īn)
I am (I exist)	we are (we exist)
اتو هي (atū ha-ī) thou art	انگو هن (angō ha-n) you are
او هيه (aū ha-yā) he, she, it is	اوان هن (awān ha-n) they are

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

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

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

امين نيم (amin nī-m) I am not	امين نيم (amin na-b-(i)m)
اتو ني (atū n-ī) thou art not	I do not become

او نيہ (aū nī-yā)
he, she, it is not

Plural

امہ نيين (amā nī-īn)
we are not

انگو نين (angō nī-n)
you are not

اوان نين (awān nī-n)
they are not

اتو نبی (atū na-b-ī)
thou dost not become

او نبی (aū na-b-e)
he, she, it does not become

Plural

امہ نيين (amā na-b-īn)
we do not become

انگو نين (angō na-b-(i)n)
you do not become

اوان نين (awān na-b-(i)n)
they do not become

278 Some dialects unnecessarily use a double form of the negative. Examples: از نينم (āz nī-n-(i)m) 'I am not'; تو نيني (tū nī-n-ī) 'thou are not'; او نيہ (aū nī-n-ā) 'he, she, it is not', etc.

Future Tense

Singular

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

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

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

Plural

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

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

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

Future Tense, negatively.

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

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

Imperfect Tense

Singular

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

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

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

Plural

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

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

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

Imperfect Tense, negatively

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

Preterite Tense

Singular

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

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

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

Plural

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

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

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

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

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

Singular

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

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

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

Plural

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

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

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

Preterite Tense, negatively

283. The negative is formed by simply prefixing ؛ or ن ,

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

Perfect Tense

Singular

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

Plural

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

Perfect Tense, negatively

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

Pluperfect Tense

Singular

امن بووم (amin bū bū-m) I had been, or I had become
اتو بووی (atū bū bū-ī) thou hadst been, or thou hadst become
او بووه (aū bū bū-) he, she, it had been, or he, she, it had become

Plural

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

285. The pluperfect tense is sometimes written more contracted. Examples: بیوم (bū-bū-m), بیوی (bu-bū-ī, یو (bu-bū-), بیوین (bu-bū-īn), بیون (bu-bū-n), بیون (bu-bu-n).

Pluperfect Tense, negatively

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

SUBJUNCTIVE MOOD

Present Tense

Singular

امن بوم (amin b-(i)m)
I may be

اتو بی (atū b-ī)
thou mayest be

او بی (aū b-e)
he, she, it may be

Plural

امه بین (amā b-īn)
we may be

انگو بین (angō b-(i)n)
you may be

Singular

امن بوم (amin bi-b-(i)m)
I may become

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

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

Plural

امه بین (amā bi-b-īn)
we may become

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

اوان بن (awān b-(i)n)

they may be

اوان بین (awān bi-b-(i)n)

they may become

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

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

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

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

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

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

Perfect Tense

Singular

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

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

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

Plural

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

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

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

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

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

excepting the conclusive conjunctions هتا (hatā), and هتاكو (hatākū). Examples: امن نازانم او كى بو بى (amin nāzā-nim aū kie bū b-e) 'I do not know who he may have been'; رنگه قادر بو بى (rangā Qādir bū b-e) 'it may have been kadir'; اگزاو هات بى زور چا كه (agar aū hāt-(e) b-e, zār chāk-ā) 'if he has come, it is very well'; ممكه كه او ان هات بن (mum-kin-ā kā awān hāt-(e) b-(i)n) 'it is possible that they may have come'; دى و ابو بى (dabe wā bū b-e) 'it must have been so'.

Pluperfect Tense

Singular

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

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

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

Plural

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

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

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

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

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

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

CONDITIONAL MOOD

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

Preterite Tense

Singular

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

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

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

Plural

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

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

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

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

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

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

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

اگر امن نبام (agar amin na-bā-m) 'if I were not,'

اگر اتو نبای (agar atū na-bā-ī) 'if thou wert not,'

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

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

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

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

Perfect Tense

Singular

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

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

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

Plural

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

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

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

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

Pluperfect Tense

Singular

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

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

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

Plural

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

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

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

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

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

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

OPTATIVE MOOD

Preterite Tense

Singular

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

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

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

Plural

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

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

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

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

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

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

Perfect Tense

Singular

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

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

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

Plural

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

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

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

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

Pluperfect Tense

Singular

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

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

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

Plural

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

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

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

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

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

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

IMPERATIVE MOOD

Singular

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

Plural

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

Singular

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

Plural

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

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

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

Their great similarity has been misleading, even to the gran

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

PARTICIPLES

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

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

Verbal Noun

بون (būn)

'being'

(The act of being)

A List of Intransitive Verbs

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

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

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

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

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

Infinitive**Imperative**

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

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

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

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

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

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

	داوره (dā-war-ā)
داهاتنوه (dā-hātin-a-wā) to stoop	دایوه (dā-b-e-a-wā) or
	داورهوه (dā-war-ā-wā)
هاژان (hāzhān) to move, to	
waver	بهاژی (bi-hāzh-e)
هلهستان (hal-i-stān) to rise, to	
stand	هلهسته (hal-i-st-ā)
هلهستانوه (hal-i-stān-a-wā) to rise	
again	هلهستهوه (hal-i-st-ā-wā)
رقصین (raqsīn) to dance	برقصه (bi-raqs-ā)
هلاوسین (hal-aūsīn) to hang	هلاوسه (hal-āūs-ā)
نرین (narrīn) to roar, to howl	بنره (bi-narr-ā)
شبهان (shabhān) or	بشبحی (bi-shabh-e)
شبان (shabān) to resemble	بشبی (bi-shab-e)
چقان (chaqān) to stand fast,	
to stick	بچقه (bi-chaq-ā)
پچان (pechān) to wind, to	
bundle	پیچه (bi-pech-ā)
حبان (hubān) to love	بحبی (bī-hub-e)
هاران (hārān) to noise, to	
speak loud	بهاری (bi-hār-e)
خلسکان (khliskān) or	بخلسکی (bi-khlisk-e)
هلهخلسکان (hal-khliskān) to slip	هلهخلسکی (hal-khlisk-e)

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

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

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

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

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

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

The Causal Form of the Verb

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

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

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

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

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

The Second Conjugation

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

Conjugation of the regular transitive verb

جویندن (khwend-(i)n) 'to read'

ACTIVE VOICE

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

INDICATIVE MOOD

Present Tense

Singular

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

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

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

Plural

امه دخوینن (amā da-khwen-
īn) we read

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

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

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

Imperfect Tense

Singular

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

اتو دت خویند (atū da-t-
khwend) thou wast reading

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

Plural

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

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

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

اوان دیان خویند (awān da-yān-
khwend) they were reading

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

Preterite Tense

Singular

امن خویندم (amin khwend-
(i)m) I read

Plural

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

اتو خونیدت (atū khwend-	انگو خونیدتان (angō khwend-
(i)t) thou readest	(e)-tān) you read
او خونیدی (aū khwend-ī)	اوان خونیدیان (awān khwen-
he, she, it read	(i)-yān) they read

Perfect Tense

Singular

امن خونیدوم (amin khwen-
dū-m-ā) I have read
اتو خونیدوته (atū khwendū-
tā) thou hast read
او خونیدوه (aū khwendū-
ā) he, she, it has read

Plural

امه خونیدومانه (amā khwen-
dū-mān-ā) we have read
انگو خونیدوتانه (angō khwendū-
tān-ā) you have read
اوان خونیدویانه (awān khwen-
dū-yān-ā) they have read

Pluperfect Tense

Singular

امن خونیدبوم (amin khwend
-(e) bū-m) I had read
اتو خونیدبوت (atū khwend-
(e) bū-t) thou hadst read
او خونیدبوی (aū khwend-
(e) bū-ī) he, she, it had read

Plural

امه خونیدبومان (amā khwend-
(e) bū-mān) we had read
انگو خونیدبوتان (angō khwend
-(e) bū-tān) you had read
اوان خونیدبویان (awān khwend
-(e) bū-yān) they had read

SUBJUNCTIVE MOOD

Present Tense

Singular

امن بخوینم (amin bi-khwen-
(i) m) I may or might read
اتو بخوینی (atū bi-khwen-ī)
thou mayest or mightest read

Plural

امه بخوینین (amā bi-khwen-
īn) we may or might read
انگو بخوینین (angō bi-khwen-
(i)n) you may or might read

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

Perfect Tense

Singular

Plural

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

Pluperfect Tense

Singular

Plural

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

CONDITIONAL MOOD

Preterite Tense

Singular

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

if I read

or if I should read

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

if thou readest

or if thou shouldst read

او یخونید با (aū b-ī-
khwend-(e) bā)

if he, she, it read

or if he, she, it should read

Plural

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

if we read

or if we should read

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

if you read

or if you should read

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

if they read

or if they should read

Perfect or Pluperfect Tense

Singular

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

if I had read

or if I should have read

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

if thou hadst read

or if thou shouldst have read

او یخونید بو با (aū b-ī-
khwend-(e) bū bā)

Plural

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

if we had read

or if we should have read

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

if you had read

or if you should have read

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

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

OPTATIVE MOOD

Preterite or Perfect Tense

Singular	Plural
امين بمخويندايه (amin bi-m-khwend-āyā)	امه بمان خويندايه (amā bi-mān-khwend-āyā)
would that I read	would that we read
اتو بت خويندايه (atū bi-t-khwend-āyā)	انگو بتان خويندايه (angō bi-tān-khwend-āyā)
would that thou readest	would that you read
او بيخويندايه (aū b-ī-khwend-āyā)	اوان بيان خويندايه (awān bi-yān-khwend-āyā)
would that he, she, it read	would that they read

Pluperfect Tense

Singular	Plural
امين بمخويند بايه (amin bi-m-khwend-(e) bā-yā)	امه بمان خويند بايه (amā bi-mān-khwend-(e) bā-yā)
would that I had read	would that we had read
اتو بت خويند بايه (atū bi-t-khwend-(e) bā-yā)	انگو بتان خويند بايه (angō bi-tān-khwend-(e) bā-yā)
would that thou hadst read	would that you had read
او بيخويند بايه (aū b-ī-khwend-(e) bā-yā)	اوان بيان خويند بايه (awān bi-yān-khwend-(e) bā-yā)
would that he, she, it had read	would that they had read

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

IMPERATIVE MOOD

Singular

Plural

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

let me read!

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

با او بخوینی (bā aū bi-
khwen-e)

let him, her, it read!

با امه بخوینن (bā amā bi-
khwen-īn)

let us read!

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

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

let them read

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

PARTICIPLES

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

Verbal Noun

خویندن (khwend-(i)n)

'reading'

(The act of reading)

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

to say'

Infinitive **کتن** (kutin)

'to say'

Imperative **بلی** (bi-lī-e)

'say thou!'

ACTIVE VOICE
INDICATIVE MOOD

Present Tense

Singular	Plural
امن دڵيم (amin da-lle-m) I say, etc.	امه دڵيين (amā da-lle-īn) we say, etc.

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

Imperfect Tense

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

Preterite Tense

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

Note.—When the personal ending is suffixed, the accent on that ending causes the ك (k) to be sounded naturally; but in the imperfect tense no personal ending is employed, and consequently there is no accent, and therefore the ك (k) is pronounced and even written گ (g).

Perfect Tense

Singular	Plural
امن کتومه (amin kutū-m-ā) I have said, etc.	امه کتومانه (amā kutū-mān-ā) we have said, etc.

Pluperfect Tense

Singular	Plural
امن کت بوم (amin kut-(e) bū-m) I had said, etc.	امه کت بومان (amā kut-(e) bū-mān) we had said, etc.

SUBJUNCTIVE MOOD

Present Tense

Singular

امن بليم (amin bi-lle-m)

I may or might say, etc.

Plural

امه بليين (amā bi-lle-īn)

we may or might say, etc.

Perfect Tense

Singular

بي بيمت (bi-m-kut-(e)

b-e) I may have said, etc.

Plural

بيمان كت بي (bi-mān-kut-(e)

b-e) we may have said, etc.

Pluperfect Tense

Singular

امين بيمت بو بي (amin bi-m-kut-(e) bū b-e)

I might have said, etc.

Plural

امه بيمان كت بو بي (amā bi-mān-kut-(e) bū b-e)

we might have said, etc.

CONDITIONAL MOOD

Preterite Tense

Singular

امين بيمت با (amin bi-m-kut-(e) bā) if I said

or if I should say, etc.

Plural

امه بيمان كت با (amā bi-mān-kut-(e) bā)

if we said

or if we should say, etc.

Perfect or Pluperfect Tense

Singular

امين بيمت بو با (amin-bi-m-kut-(e) bū bā)

if I had said or

if I should have said, etc.

Plural

امه بيمان كت بو با (amā bi-mān-kut-(e) bū bā)

if we had said or

if we should have said, etc.

OPTATIVE MOOD

Preterite or Perfect Tense

Singular

امن بکتایه (amin bi-m-kut-
āyā) would that I said, etc.

Plural

امه بمان کتایه (amā bi-mān-
kut-āyā)
would that we said, etc.

Pluperfect Tense

Singular

امن بکتایه (amin bi-m-kut-
(e) ba-yā)
would that I had said, etc.

Plural

امه بمان کتایه (amā bi-mān-
kut-(e) bā-yā)
would that we had said, etc.

IMPERATIVE MOOD

Singular (2nd pers.)

اتو بلی (atū bi-ll-e)
say thou!

Plural (2nd pers.)

انگو بلین (angō bi-lle-n)
say ye!

PARTICIPLES

323. The only participial forms are the preterite گت (gut), employed as basis for the past tenses, and کتو (kutū), the perfect participle form, which hardly ever is employed as adjective

Verbal Noun

کتن (kutin)

'saying'

(The act of saying)

THE PASSIVE VOICE

324. There are two ways of forming the passive in Kurdish. The 1st. method, which is the simplest and most thoroughly

Kurdish, is by adding *ری* (re) to the present stem, and *را* (rā) to the preterite stem of the verb. Example: *دترسینریم* (da-tirsēn-(e)-re-m) 'I am being frightened'; *قرساندرام* (tirsānd-(e)-rā-m) 'I was frightened'; *دخوینریم* (da-khwen-(e)-re-m) 'I am being read'; *خویندرام* (khwend-(e)-rā-m) 'I was read'; *دکوژریم* (da-kūzh-re-m) 'I am being killed'; *کوژرام* (kūzh-rā-m) 'I was killed'; *کوژراوم* (kūzh-rā-w-(i)-m) 'I have been killed'; *کوژرا بوم* (kūzh-rā bū-m) 'I had been killed', etc.

The 2nd method is by placing the preposition *به* (ba) 'by', and the infinitive of the verb conjugated, before any tense desired of the verb *چون* (chūn) 'to go'. Example: *به کشتن دچم* (ba kushtin dach-(i)m) 'I am being (shall be) killed'; *به کشتن چو* (ba kushtin chū) 'he, she, it was killed' (lit. 'by killing he went!')

325. Some dialects use the verb *هاتن* (hātin) 'to come', instead of *چون* (chūn), and append the same to the infinitive of the verb by the prepositional suffix *ا* (ā) 'to', or the preposition *ل* (l) 'to'. Example: *دیمه کشتن* (de-m-ā kushtin) 'I am being (shall be) killed' (lit. 'I am coming (shall come) to killing'); *هاتمه کشتن* (hāt-(i)m-ā kushtin) 'I am killed'; *هاته کشتن* (hāt-ā kushtin) 'he, she, it was killed' (lit. 'he, she, it came to killing'); *هاتن لکشتن* (hāt-(i)n l'kushtin) 'they were killed'. This latter form with the preposition *ل* (l'), is quite similar to the Syriac *ܒܝܬܝܢܐܢܐ ܕܝܩܬܠܐ* (bitāya nā l'qitlā) 'they are being (will be) killed' (lit. 'they are coming to killing').

This '2nd. method', however, whether the preposition *به* (ba), *ا* (ā), or *ل* (l') is employed, or whether the auxiliary

چون (chūn) or هاتن (hātin) is used, is not as practicable and not by far so much employed as the first method.

326. A Synopsis of the Conjunction of a Passive Verb,

کوژران (kuzhran) 'to be killed'

Imperative بکوژره (bi-kūzhr-ā) 'be thou killed!'

INDICATIVE MOOD

Present Tense

Singular

د کوژریم (da-kūzh-re-m)
I am being killed, etc.

Plural

د کوژرین (da-kāzh-re-īn)
we are being killed, etc.

Imperfect Tense

Singular

د کوژرام (da-kūzh-rā-m)
I was being killed, etc.

Plural

د کوژراین (da-kuzh-ra-īn)
we were being killed, etc.

Preterite Tense

Singular

کوژرام (kūzh-rā-m)
I was killed, etc.

Plural

کوژراین (kūzh-rā-īn)
we were killed, etc.

Perfect Tense

Singular

کوژراوم (kūzh-rā-w-(i)m)
I have been killed, etc.

Plural

کوژراوین (kūzh-rā-w-īn)
we have been killed, etc.

Pluperfect Tense

Singular

کوژرا بوم (kūzh-rā bū-m)
I had been killed, etc.

Plural

کوژرا بوین (kūzh-rā bū-īn)
we had been killed, etc.

SUBJUNCTIVE MOOD

Present Tense

Singular

بکوژریم (bi-kūzh-re-m)

I may or might be killed, etc.

Plural

بکوژرین (bi-kūzh-re-īn)

we may or might be killed, etc.

Perfect Tense

Singular

کوژا یم (kūzh-rā b-(i)m)

I may have been killed, etc.

Plural

کوژا یین (kūzh-rā-b-īn)

we may have been killed, etc.

Pluperfect Tense

Singular

کوژا بو یم (kūzh-rā bū b-(i)m)

I-might have been killed, etc.

Plural

کوژا بو یین (kūzh-rā bū b-īn)

we might have been killed, etc.

CONDITIONAL MOOD

Preterite Tense

Singular

بکوژا بام (bi-kūzh-rā bā-m)

If I were killed, etc.

Plural

بکوژا باین (bī-kūzh-rā

bā-īn)

if we were killed, etc.

Perfect or Pluperfect Tense

Singular

بکوژا بو بام (bi-kūzh-rā bū bā-m)

If I had been killed

or if I should have been killed,

etc.

Plural

بکوژا بو باین (bi-kūzh-rā bū bā-īn)

If we had been killed

or if we should have been

killed, etc.

OPTATIVE MOOD

Preterite or Perfect Tense

Singular

بکوژرامایه (bi-kūzh-rā-m-
āyā)

would that I were killed, etc.

Plural

بکوژراینايه (bi-kūzh-rā-in-
āyā)

would that we were killed, etc.

Pluperfect Tense

Singular

بکوژرا بامایه (bi-kūzh-rā bā-m
āyā)

would that I had been killed,
etc.

Plural

بکوژرا باینایه (bi-kūzh-rā bā-in
-āyā)

would that we had been killed,
etc.

IMPERATIVE MOOD

Singular (2nd. pers.)

بکوژره (bi-kūzh-r-ā)

be thou killed!

Plural (2nd. pers.)

بکوژرین (bi-kūzh-re-n)

be ye killed!

PARTICIPLES

327. The participles are the preterite participle کۆژرا (kūzh-rā) which forms the basis of all the past tenses, and the perfect participle کۆژراو (kūzh-rā-ū) 'killed', which is quite extensively used both as an adjective and as a noun.

Verbal Noun

کۆژران (kūzhrān)

'killing'

(The action of being killed)

328. The passive verb employs the 'enclitic' form of personal endings, the same as the intransitive verb. For all the

conjunctions employed with the various moods and tenses, and for all the negative forms, see 214 to 269.

A List of Transitive Verbs

329. The following list contains a large number of transitive verbs that are in common use. To these the student may add all the verbs given in the 'List of Intransitive Verbs' (See 315), after adding the 'causal' suffixes that change them into transitives. (See 319.)

The star (*) appearing opposite a verb, denotes that the verb may be conjugated both as intransitive and as a transitive, or according to either the 'First' or the 'Second' conjugation, usually with a change of meaning.

These verbs are all conjugated like **خویندن** (khwend-(i)n) 'to read', **کتن** (kutin) 'to say', or the passive verb **کوژران** (kūzhrān) 'to be killed'.

Infinitive

آخنین (ākhinīn)

to press down

انگوتن (angaūtin) to hit

to offend

هل انگوتن (hal-angaūtin)

to hit upon, to offend at

انگواندن (angūāndin) to

cause to hit, to cause to

offend'

اسپاردن (aspārdin) to de-

liver, to entrust

Imperative

باخنه (bi-ākhin-ā)

بنگوه (bi-ngū-ā)

هلبنگوه (hal-bi-ngū-ā)

هل انگوه (hal-angū-ā)

بنگوينه (bi-ngūen-ā)

بسپيره (bi-sper-ā)

را اسپاردن (rā-aspārdin) to tell, to command	را بسپیره (rā bi-sper-ā)
استانندن (astāndin) to take	بستینه (bi-sten-ā)
هل استانندن (hal-astāndin) to raise up	هلبستینه (hal-bi-sten-ā)
استرین (astirīn) to clean (blow the nose)	هل استینه (hal-āsten-ā) بستره (bi-stir-ā)
هل اوسین (hal-awasīn) * to hang up	هل اوسه (hal-āwis-ā)
آویتن (āwītin) or آویشتن (āwīsh-tin) to throw, to shoot	باوی (bi-āw-e) باویژه (bi-āwezh-ā)
اژماردن (azhmārdin) to count	بژمیره (bi-zhmer-ā)
آژوان (āzhūān) to drive	باژو (bi-āzh-ū)
افرانندن (afirāndin) to create	بفرینه (bi-firen-ā)
ایشانندن (eshāndin) to in- jure, to cause pain, to vex	یشینه (bi-eshen-ā)
بخشین (bakhshīn) * to forgive, to present	بیخشه (bi-bakhsh-ā)
بشین (bashīn) to divide	یشه (bi-bash-ā)
بستن (bastin) to tie	بیسته (bi-bast-ā)
دابستن (dā-bastin) to tie down	دابسته (dā-bast-ā)

هلبستن (hal-bastin) to tie up	هلبسته (hal-bast-ā)
بردن (birdin) to carry away	بیره (bī-b-ā)
رابردن (rā-birdin) to pass by	رایبیره (rā-bī-b-ā)
لابردن (lā birdin) to carry aside	لابیره (lā-bī-b-ā)
برین (brīn) to cut, to bear, to measure	بیره (bi-bir-ā)
یستن (bīstin) to hear	بیره (bi-bī-yā)
بژاردن (bizhārdin) or هلبژاردن (hal-bizhārdin) to pick, to choose	بیزیره (bi-bizher-ā) هلبیزیره (hal-bizher-ā)
بواردن (būārdin) to pass over, to forgive	بویوره (bi-būwer-ā)
رابواردن (rā-būārdin) to pass by	رابویوره (rā-būwer-ā) رایبویوره (rā-bi-būwer-ā)
برانندن (birāndin) to cause to cut, to finish	بیرینه (bi-biren-ā)
بغضاندن (boghzāndin) to hate	ببغضینه (bi-boghzen-ā)
بورین (bōrīn) to low, to bellow, to roar	بیوره (bi-bōr-ā)
پالوتن (pālaūtin) to strain	پالیوه (bi-pāl-e-a-wā)

پاراستن (pārāstin) to ab- strain, to keep from	پار/پزاه (bi-pārez-ā)
پهچان (pechān) * to wrap	پهچه (bi-pech-ā)
پهچانوه (pechān-a-wā) * to wrap up	پهچهوه (bi-pech-a-wā)
پهچاندن (pechāndin) to cause to wrap	پهچینه (bi-pechen-ā)
پهچرین (pichirīn) to rip, to go apart	پهچره (bi-pichir-ā)
پرستن (parastin) to worship	پرسه (bi-pares-ā)
پرسین (pirsīn) to ask, to inquire	پرسه (bi-pirs-ā)
پشاوتن (pishāūtīn) to rub	پیشوه (bi-pishew-ā)
پشکین (pishkinin) to search, to loot	پشکنه (bī-pishkin-ā)
پوشین (pōshīn) to cover	پوشه (bi-pōsh-ā)
داپوشین (dā-pōshīn) * to cover up	داپوشه (dā-pōsh-ā)
پساندن (pisāndin) to cause to break	پسینه (bi-pisen-ā)
پرزاندن (pirzhāndin) to cause to sprinkle	پرزینه (bi-pirzhen-ā)
تین (tanīn) to weave	بتنه (bi-tan-ā)
تاشین (tāshīn) to hew, to shave	بتاشه (bi-tāsh-ā)

تکاندن (takāndin)	بتکینه (bi-taken-ā)
to shake off	
تواندن (tūāndin)	بتوینه (bi-tūen-ā)
to cause to melt	
توانین (tūānīn)	بتوانه (bi-tūān-ā)
to be able	
ترساندن (tirsāndin)	بترسینه (bi-tirsen-ā)
to frighten	
تروسهکان (trūsūkān)	بتروسکی (bi-trūsuk-e)
to shine, to reflect	
تروسکاندن (trūsūkāndin)	بتروسکینه (bi-trūsuk-en ā)
to cause to shine	
جون (jūn) to chew	بجوه (bi-jū-ā)
جواندن (jūāndin)	بجوینه (bi-jūen-ā)
to cause to chew	
چانندن (chāndin)	بچینه (bi-chen-ā)
to sow	
چنین (chinīn)	بچنه (bi-chin-ā)
to pick, to gather	
چیشتن (cheshtin)	بچیزه (bi-chezh-ā)
to taste	
چینوه (chinīn-a-wā)	بچنه‌وه (bi-chin-ā-wā)
to knit, to crochet, to mend	
چقانندن (chaqāndin)	بچقینه (bi-chaquen-ā)
to plant, to cause to stick	
هالان (hālān)	بهاله (bi-hāl-ā)
to lift (one self), to rise	

هالاندن (hālāndin)	بہالینہ (bi-hālen-ā)
to cast about	
ہالاندن (hal-āndin)	بہلینہ (bi-halen-ā)
to raise up	ہلینہ (hal-en-ā)
حساندن (hasāndin)	بہسینہ (bi-hasen-ā)
to cause to rest	
حکاندن (hakāndin)	بہکینہ (bi-haken-ā)
to relate, to narrate	
حباندن (hubāndin)	بہبینہ (bi-huben-ā)
to love	
خستن (khistin)	بخہ (bi-kh-ā)
to throw, to thrust	
داخستن (dā-khistin)	دابخہ (dā-bi-kh-ā)
to throw down, to bow	
راخستن (rā-khistin)	رابخہ (rā-bi-kh-ā)
to spread, to stretch	
درخستن (dar-khistin)	دربخہ (dar-bi-kh-ā)
to drive out, to cast off	
لی خستن (le khistin)	لی بخہ (le bi-kh-ā)
to suspend, to expell	
خورین (khōrīn)	بخورہ (bi khōr-ā)
to itch, to scratch	
لی خورین (le khōrīn)	لی خورہ (le khōr-ā)
to drive, to rebuke	
خراندن (khirāndin)	بخرینہ (bi-khiren-ā)
to gargle, to foam	

هَلخِرَانْدِن (hal-khirāndin)	هَلخِرِينِه (hal-khiren-ā)
to hack up, to foam up	
خَوَارْدِن (khwārdin)	بِخُو (bi-kh-ō)
to eat	
خَوَارْدِنُوِه (khwārdin-a-wā)	بِخُوُوِه (bi-kh-ō-a-wā)
to drink	
خَوَاسْتِن (khwāstin)	بِخَوَازِه (bi-khwāz-ā)
to ask, to wish, to betrot	
خَوِينْدِن (khwendin)	بِخَوِينِه (bi-khwen-ā)
to read	
خَصَا نْدِن (khasāndin)	بِخَصِينِه (bi-khasen-ā)
to castrate	
خَنگَا نْدِن (khinkāndin)	بِخَنگِه (bi-khinken-ā,
to cause to strangle	
خَوِرَا نْدِن (khōrāndin)	بِخَوِرِينِه (bi-khōren-ā)
to cause to itch	
دَان (dān) to give	بِدِه (bi-d-ā)
لِی دَان (le dān)	لِی بِدِه (le bi-d-ā)
to beat, to strike	
بَر دَان (bar dān)	بَر بِدِه (bar bi-d-ā)
to let go, to set free	
دَاسْتِن (dāshtin)	بَدِيرِه (bi-der-ā)
to water, to irrigate	
هَلدَاسْتِن (hal-dāshtin)	هَلدِيرِه (hal-der-ā)
to thrown down, to run violently	
دِیْن (dīn) or	بِیْنِه (bi-bīn-ā)
دِیْتِن (dītin) to see	

دینوه (dīn-a-wā) or دیتنوه (dītin-a-wā) to find.	بیینهوه (bi-bīn-ā-wā)
دژین (dirrīn) to tear, to rip	بدره (bi-dirr-ā)
هلبدرین (hal-dirrīn) to tear up, to rip up	هلبدره (hal-bi-dirr-ā)
درون (drūn) to sew, to stitch, to cut down, to reap	بدرو (bi-dr-ū)
دزین (dizīn) to steal	بلزه (bi-diz-ā)
دواندن (dūāndin) to take notice of, to speak to	بدوینه (bi-dūen-ā)
دژاندن (dirrāndin) to cause to tear, to devour	بدرینه (bi-dirren-ā)
دوشین (dōshīn) to milk	بدوشه (bi-dōsh-ā)
رینین (rinīn) to scrape	برنه (bi-rin-ā)
رشتن (rishtīn) to spill, to pour	بریره (bi-rezh-ā)
رژاندن (rizhāndin) to cause to shed, to cause to spill	برژینه (bi-rizhen-ā)
رستن (ristin) to spin	بریه (bi-res-ā)
رفاندن (rafāndin) to ravish, to snatch away	برفینه (bi-rafen-ā)
روانین (rūānīn) to gaze	براونه (bi-rūān-ā)
زانین (zānīn) to know	بزانه (bi-zān-ā)

زرنگاندن (ziringāndin)	بزرنگه (bi-ziringen-ā)
to cause to ring, to sound	
ژاندن (zhāndin)	بژينه (bi-zhen-ā)
to churn	
سورانندن (sūrāndin)	بسورينه (bi-sūren-ā)
to cause to whirl, to spin	
سوتانندن (sūtāndin)	بسوتينه (bi-sūten-ā)
to cause to burn, to scorch	
شاردنوه (shārdin-a-wā)	بشيره وه (bi-sher-ā-wā)
to hide, to conceal	
شاوتن (shāūtin) to rub	بشيوه (bi-shew-ā)
شکانندن (shikāndin)	بشکينه (bi-shiken-ā)
to cause to break	
شیلان (shelān) to	بشيله (bi-shel-ā)
tramp on, to kneed, to strip	
شیلانندن (shelāndin)	بشيلينه (bi-shelen-ā)
to cause to tramp on, etc.	
شوشتن (shūshtin)	بشو (bi-sh-ū)
to wash	
شبهانندن (shabhāndin) or	بشهبينه (bi-shabhen-ā)
شبانندن (shabāndin)	بشهبينه (bi-shaben-ā)
to compare, to liken	
علمانندن (a'limāndin)	بعلمينه (bi-a'lmen-ā)
to discipline, to correct	
فامانندن (fāmāndin)	بفامينه (bi-fāmen-ā)
to understand	

فرمون (farmūn) to command, to request	بفرمو (bi-farm-ū)
فریواندن (frīwāndin) or هلفریواندن (hal-frīwāndin) to defraud	بفریوینه (bi-frīwen-ā) هلفریوینه (hal-frīwen-ā)
فروتن (frōtin) or فروشتن (frōshtin) to sell پساندن (pasāndin) to select, to choose	بفروشه (bi-frōsh-ā) پیسینه (bi-pasen-ā)
خلسکاندن (khliskāndin) to cause to slip قیزانندن (qīzhāndin) to cry	بخلسکینه (bi-khliskcn-ā) بقیزینه (bi-qīzhen-ā)
قندن (qandin) to dig هلقندن (hal-qandin) to dig up	بقنه (bi-qan-ā) هلقنه (hal-qan-ā)
هالخلسکاندن (hal-khliskān- din) to cause to slip	هالخلسکینه (hal-khlisken-ā)
کردن (kirdin) to do, to make	بکه (bi-k-ā)
کردنوه (kirdin-a-wā) to open, to loosen	بکهوه (bi-k-a-wā)
هالکردن (hal-kirdin) to light, to make fire	هالکه (hal-k-ā)
درکردن (dar-kirdin) to put out	دربکه (dar bi-k-ā)
کیرین (kirīn) to buy	بکیره (bi-kir-ā)

کتان (kutān)	بکته (bi-kut-ā)
to beat, to flog, to vaccinate	
کشین (kushīn) or	بکته (bi-kush-ā)
کشینوه (kushīn-a-wā)	بکشوه (bi-kush-ā-wā)
to press, to squeeze	
کشاندن (kushāndin or	بکشینه (bi-kushen-ā)
کشاندنوه (kushāndin-a-wā)	بکشینهوه (bi-kushen-ā-wā)
to cause to press	
کوژاندن (kūzhāndin) or	بکوژینه (bi-kūzhen-ā)
کوژاندنوه (kūzhāndin-a-	بکوژینهوه (bi-kūzhen-ā-wā)
wā) to cause to extinguish	
کشاندنوه (kishāndin-a-wā)	بکشینهوه (bi-kishen-ā-wā)
to cause to withdraw, to	
cause to retreat	
راکشاندن (rākishāndin)	رابکشینه (rā-bi-kishen-ā)
to cause to lie down,	براکشینه (bi-rākshen-ā)
to cause to stretch out	
کشتن (kushtin) to kill	بکوژه (bi-kūzh-ā)
کشتوه (kushtin-a-wā)	بکوژهوه (bi-kūzh-ā-wā)
to slaughter	
داکندن (dā-kandin)	داکنه (dā-kan-ā)
to undress.	
کشان (keshān)	بکیشه (bi-kesh-ā)
to draw, to endure, to suffer	
کشاندن (keshāndin)	بکشینه (bi-keshen-ā)
to cause to draw	

داکیشان (dā-keshān)	داکیشه (dā-kesh-ā)
to pull down	
راکیشان (rā-keshān)	راکیشه (rā-kesh-ā)
to pull out, to force	
هلیکیشان (hal-keshān)	هلیکیشه (hal-kesh-ā)
to draw up, to hoist	
گستن (gastin) to bite	بگسه (bi-gas-ā)
گیران (gerān) or	بگیره (bi-ger-ā)
گیرانوه (gerān-a-wā)	بگیرهوه (bi-ger-ā-wā)
to tell, to narrate	
گرتن (girtin)	بگره (bi-gir-ā)
to take, to catch, to seize	
هلیگرتن (hal-girtin)	هلیگره (hal-gir-ā)
to take up, to carry	
ورگرتن (war-girtin)	وربگره (war-gir-ā)
to receive	
گورین (gōrīn) or	بگوره (bi-gōr-ā)
گورینوه (gōrīn-a-wā)	بگورهوه (bi-gōr-ā-wā)
to change, to exchange	
هلیگرتنوه (hal-girtin-a-wā)	هلیگرهوه (hal-gir-ā-wā)
to gather, to take up	
گوزین (gaūzin)	بگوزه (bi-gaūz-ā)
to wallow, to roll up	
گرون (gurūn)	بگرو (bi-gur-ū)
to skin, to strip off	
راگرتن (rā-girtin)	راگره (rā-gir-ā)
to keep, to hold	

دا گرتن (dā-girtin)	دا گره (dā-gir-ā)
to attack, to press	
گتن (kutin) to say	بلی (bi-ll-e)
گراندن (garāndin)	بگرینه (bi-garen-ā)
to cause to walk, to lead	
گراندهوا (garāndin-a-wā)	بگرینه‌وه (bi-garen-ā-wā)
to cause to turn	
ور گراندن (war-garāndin)	ور گرینه (war-garen-ā)
ور گرانده‌وه (war-garāndin-a-wā)	ور گرینه‌وه (war-garen-ā-wā)
to cause to turn back, to cause to repent, to invert	
گیا آمدن (gaī āndin)	بگینه (bi-gaiēn-ā)
to cause to arrive	
لستن (listin) or	بلیسه (bi-les-ā)
لستنه‌وه (listin-a-wā)	بلیسه‌وه (bi-les-ā-wā)
to lick up	
لرزاندن (larzāndin)	بلرزینه (bi-larzen-ā)
to cause to tremble	
لورانندن (laūrāndin)	بلورینه (bi-laūaren-ā)
to cause to feed, to herd	
مژتن (mizhtin)	بمژه (bi-mizh-ā)
to suck, to nurse	
مالین (mālin)	بماله (bi-māl-ā)
to sweep, to scrape off	
مراندن (mirāndin)	بمیرینه (bi-miren-ā)
to cause to die, to kill	

نان (nān) to put, to place	بنی (bi-n-e)
دانان (dā-nān) or رونان (rō-nān) to put down, to set down	دابنی (dā-bi-n-e) روبنی (rō-bi-n-e)
ناردن (nārdin) to send ناشتن (nāshtin) to bury	بنیره (bi-ner-ā) بنیره (bi-nezh-ā)
ناسین (nāsīn) to know, to recognize	بناسه (bi-nās-ā)
نورین (nōrīn) to growl, to roar	بنوره (bi-nōr-ā)
نواندن (nūāndin) to put to sleep, to compare	بنوینه (bi-nūen-ā)
نوارین (nūārīn) to gaze, to consider, to stare at	بنواره (bi-nūār-ā)
نوسان (nūsān) or ناسانوه (nūsān-a-wā) to stick	بنوسه (bi-nūs-ā) بنوسه وه (bi-nūs-ā-wā)
نوسین (nūsīn) to write نواراندن (nūārāndin) to cause to gaze	بنوسه (bi-nūs-ā) بنوارینه (bi-nūāren-ā)
ویران (werān) to dare, to venture	بویره (bi-wer-ā)
ویستن (wīstin) to wish, to want	بوی (bi-w-e)

وستاندن (wastāndin) to cause to stop, to arrest	بوستینه (bi-wasten-ā)
راوستاندن (rā-wastāndin) to cause to stand	راوستینه (rā-wasten-ā)
راوشاندن (rā-washāndin) to cause to shake	راوشینه (rā-washen-ā)
هاویتن (hāwitin) or هاویشتن (hāwishtin) to throw, to shoot	باوی (bi-āw-e) باویژه (bi-āwezh-ā)
هینان (henān) or ینان (enān) to bring	بینه (bi-hen-ā) ینه (bi-en-ā)
داهینان (dā-henān) to bring forth, to apply	دایینه (dā-ben-ā)
هیشتن (heshtin) to leave, to let, to permit	یله (bi-el-ā)
یشتن (eshtin) or هیلان (helān) or داهیشتن (dā-heshtin) or دایشتن (dā-eshtin) to lower, to suspend, to delay	دایله (dā-el-ā) دایله (dā-el-ā)
به جی هیشتن (ba je heshtin) or به جی یشتن (ba je eshtin) to leave (behind)	به جی یله (ba je bi-el-ā)
هاران (hārān) or هیران (herān) to grind, to make fine	بپاری (bi-hār-ā) بپیری (bi-her-ā)

ه‌اراندن (hārāndin)	ب‌ارینه (bi-hāren-ā)
to cause to grind	
ه‌لاندن (hal-āndin) or	ه‌لینه (hal-en-ā)
ه‌لیناندن (hal-enādin)	ه‌لینینه (hal-enen-ā)
to lift, to raise	
ه‌لاتن (hal-ātin)	ه‌لی (hal-e)
to rise, to appear, to flee	ب‌ه‌لی (bi-hal-e)
ه‌ژاندن (hāzhāndin)	ب‌ه‌ژینه (bi-hāzhen-ā)
to shake, to jolt	
ه‌نگوتن (hangaūtin)	ب‌ه‌نگوی (bi-hangū-e)
to hit, to touch	ب‌ه‌نگوی (bi-ngū-e)

330. A large majority of the transitive verbs, or the verbs of the 'Second Conjugation', have infinitives ending in دن (din), some have infinitives ending in تن (tin) or ین (īn), and a very few have endings in ان (ān) or ون (ūn). In other words, verbs of the 'Second Conjugation' are mostly causatives, or consonant verbs ending in د (d), some are ت (t) or ی (ī) verbs, and a very few are ا (ā) or و (ū) verbs. (See 193, 1, and 314.)

331. An un-prolongated initial ا in the infinitive is dropped in the imperative and in all tenses employing the inseparable prefixes ب (bi) or د (da). Examples: استاندن (astāndin) 'to take', ب‌ستینه (bi-sten-ā) 'take thou!', د‌ستینم (da-sten-(i)m) 'I take' or 'I shall take'. An exception to this rule in regard to the prefix ب (bi) is met with in composite verbs. Examples: ه‌ل‌انگواندن (hal-āngūān-din) 'to cause to offend'; ه‌ل‌انگۆینه (hal-āngūen-ā) or ه‌ل‌ب‌نگۆینه (hal-bi-

ngūen-ā) 'cause thou to offend!'. The same holds good in the present subjunctive, and other forms of the verb, where the prefix ب (bi) is employed.

332. All the causative verbs, and nearly all the other transitives, take آ (ā) as the imperative ending, which can be clearly seen from the above list.

**Irregularity of the Verb ویستن (wistin)
'to want', 'to wish'**

333. This verb is different from all others in this respect, that it usually takes the 'suffix pronouns' for personal endings in the present tense. Examples: دموی (da-m-awe) 'I want', دتوی (da-t-awe) 'thou wantest', دیوی (da-ī-awe) 'he, she, it wants', دمانوی (da-mān-awe) 'we want', دتانوی (da-tān-awe) or دووی (da-ū-awe) 'you want', and دیانوی (da-yān-awe) 'they want'. It is perfectly regular in all its other tenses, except in the present tense indicative, as shown above, and in the present subjunctive. Examples: بموی (bi-m-awe) 'I may or might want', بتوی (bi-t-awe) 'thou mayest or mightest want', بیوی (bi-ī-awe) 'he, she, it may or might want', بمانوی (bi-mān-awe) 'we may or might want', بتانوی (bi-tān-awe) 'you may or might want', بیانوی (bi-yān-awe) 'they may or might want'.

The Impersonal 'must'

334. The impersonal verb 'must', employed as auxiliary in forming necessitative sentences, is دبی (dabe) for the present tense, and دبا (dabā) or دبو (dabū) for the past tenses. (See 241 and 258.)

Compound Verbs

335. A very large number of 'compound verbs' are formed in Kurdish by combining a noun or an adjective with a number of auxiliary verbs. (See 192, 4). These verbs are either transitive or intransitive, and are used both in the 'active' and in the 'passive' voice, just like any other verbs.

The verbs most frequently employed as auxiliaries in forming compounds are the following :

Infinitive	Imperative
کردن (kirdin) to do, to make	بکە (bi-k-ā)
کردنوه (kirdin-a-wā) to re-make, to open	بکەوه (bi-k-ā-wā)
بون (būn)* to be, to become	به (b-ā), بیه (bi-b-ā)
بونوه (būn-a-wā)* to be or to become (repeatedly)	بهوه (b-ā-wā) بیهوه (bi-b-ā-wā)
دان (dān) to give	بدە (bi-d-ā)
دادان (dā-dān) to give (down)	دابده (dā-bi-d-ā)
کوژن (kaūtin) to fall	بکوژە (bi-kaw-ā)
کیشان (keshān) to endure, to suffer	بکیشه (bi-kesh-ā)
هینان (henān) to bring	هینە (bi-hen-ā) هینە (bi-en-ā)
گرتن (girtin) to take, to seize	بگرە (bi-gr-ā)
مان (mān) to remain	بمێنە (bi-men-ā)
هاتن (hātin)* to come	بێ (b-e), وەرە (war-ā)
داهاتن (dā-hātin)* to come (down)	دابێ (dā-b-e-) داوهرە (dā-war-ā)
چون (chūn)* to go	بچو (bi-ch-ū)

هیستن (heshtin) to leave, to permit	بیله (bi-el-ā)
خواردن (khwārdin) to eat	بخو (bi-kh-ō)
سوتان (sūtān) to burn	بسوتی (bi-shūt-e)
ویستن (wīstin) to want, to wish	بوی (bi-w-e)

Note.—Verbs marked with a star (*) belong to the 'First Conjugation'.

336. Model of the Conjugation of a Compound Active Verb

حاضر کردن (hāzīr kirdin)

'to prepare'

ACTIVE VOICE

Infinitive حاضر کردن (hāzīr kir-din) to prepare	Imperative حاضر بکه (hāzīr bi-k-ā) prepare thou!
---	--

INDICATIVE MOOD

Present Tense

Singular حاضر دکم (hāzīr da-ka-m) I prepare, etc.	Plural حاضر دکین (hāzīr da-ka-īn) we prepare, etc.
---	--

Imperfect Tense

Singular حاضر م دکرد (hāzīr-(i)m da-kirt) I was preparing, etc.	Plural حاضر مان دکرد (hāzīr-mān da-kirt) we were preparing, etc.
---	--

Preterite Tense

Singular حاضر م کرد (hāzīr-(i)m kirt) I prepared, etc.	Plural حاضر مان کرد (hāzīr-mān kirt) we prepared, etc.
--	--

Perfect Tense

Singular

حاضرَم کرده (hāzir-(i)m kir-
dū-ā) I have prepared, etc.

Plural

حاضرمان کرده (hāzir-mān kir-
dū-a) we have prepared, etc.

Pluperfect Tense

Singular

حاضرَم کرد بو (hāzir-(i)m
kird-(e) bū)

I had prepared, etc.

Plural

حاضرمان کرد بو (hāzir-mān
kird-(e) bū)

we had prepared, etc.

SUBJUNCTIVE MOOD

Present Tense

Singular

حاضر بکم (hāzir bi-ka-m)
I may or might prepare, etc.

Plural

حاضر بکین (hāzir bi-ka-īn)
we may or might prepare,
etc.

Perfect Tense

Singular

حاضرَم کرد بی (hāzir-(i)m
kird-(e) b-e)

I may have prepared, etc.

Plural

حاضرمان کرد بی (hāzir-mān
kird-(e) b-e)

we may have prepared, etc.

Pluperfect Tense

Singular

حاضرَم کرد بو بی (hāzir-(i)m
kird-(e) bū b-e)

I might have prepared, etc.

Plural

حاضرمان کرد بو بی (hāzir-mān
kird-(e) bū b-e)

we might have prepared, etc.

CONDITIONAL MOOD

Preterite Tense

Singular	Plural
با حاضرَم بکرد با (hāzīr-(i)m bi-kird-(e) bā)	با حاضرمان بکرد با (hāzīr-mān bi-kird-(e) bā)
if I prepared, or if I should prepare, etc.	if we prepared, or if we should prepare, etc.

Perfect or Pluperfect Tense

Singular	Plural
با حاضرَم بکرد بو با (hāzīr-(i)m bi-kird-(e) bū bā)	با حاضرمان بکرد بو با (hāzīr-mān bi-kird-(e) bū bā)
if I had prepared, or if I should have prepared, etc.	if we had prepared, or if we should have prepared, etc.

OPTATIVE MOOD

Preterite or Perfect Tense

Singular	Plural
با حاضرَم بکردایه (hāzīr-(i)m bi-kird-āyā)	با حاضرمان بکردایه (hāzīr-mān bi-kird-āyā)
would that I prepared, etc.	would that we prepared, etc.

Pluperfect Tense

Singular	Plural
با حاضرَم بکرد بایه (hāzīr-(i)m bi-kird-(e) bā-yā)	با حاضرمان بکرد بایه (hāzīr-mān bi-kird-(e) bā-yā)
would that I <u>had</u> prepared, etc.	would that we <u>had</u> prepared, etc.

IMPERATIVE MOOD

Singular (2nd pers.)

حاضر بکه (hāzīr bi-k-ā)

prepare thou!

Plural (2nd pers.)

حاضر بکن (hāzīr bi-k-(a)n)

prepare ye!

Verbal Noun

حاضر کردن (hāzīr kirdin)

'preparing'

(The act of preparing.)

337. The peculiarity of the compound transitive verb is that in all the past tenses the 'suffix pronouns' or personal endings are joined to the noun or adjective employed, and the auxiliary appears in its simple tense stem. The negative is formed by simply prefixing the negative particle *ne* or *na* to the tense stem. In all tenses employing the inseparable prefixes *da* or *bi*, except in the imperfect indicative, the negative particles are substituted for the prefixes. Examples: حاضر نکم (hāzīr na-k-(a)m) or حاضر ناکم (hāzīr nā-k-(a)m) 'I do not prepare', or 'I will not prepare'; حاضر رنگه نکم (rangā hāzīr na-k-(a)m) 'I may or might not prepare'; حاضرم ندکرد (hāzīr-i()m na-da-kirt) 'I was not preparing'; حاضر و کردوه (hāzīr-ū kirdū-ā) 'you have prepared'; حاضری نکرده (hāzīr-ī na-kirdū-ā) 'he, she, it has not prepared'; حاضران نکرد بو (hāzīr-tān na-kird-(e) bū), or حاضر و نکرد بو (hāzīr-ū na-kird-(e) bū) 'you had not prepared', etc.

338. Model of the Conjugation of a Compound Passive Verb

حاضر کران (hāzīr kirān)

'to be prepared'

Infinitive حاضر اکران (hāzīr kirān) to be prepared	Imperative حاضر بکه (hāzīr bi-kir-ā) be thou prepared!
--	--

INDICATIVE MOOD

Present Tense

Singular حاضر د کریم (hāzīr da-ki-re-m) I am being prepared, etc.	Plural حاضر د کرین (hāzīr da-ki-re-īn) we are being prepared, etc.
--	---

Imperfect Tense

Singular حاضر د کرام (hāzīr da-ki-rā-m) I was being prepared, etc.	Plural حاضر د کراین (hāzīr da-ki-rā-īn) we were being prepared, etc.
---	---

Preterite Tense

Singular حاضر کرام (hāzīr ki-rām) I was prepared, etc.	Plural حاضر کراین (hāzīr ki-rā-īn) we were prepared, etc.
---	--

Perfect Tense

Singular حاضر کراوم (hāzīr ki-rā-w-i-m) I have been prepared, etc.	Plural حاضر کراوین (hāzīr ki-rā-w-īn) we have been prepared, etc.
---	--

Pluperfect Tense

Singular حاضر کرا بوم (hāzīr ki-rā bū-m) I had been prepared, etc.	Plural حاضر کرا بوین (hāzīr ki-rā bū-īn) we had been prepared, etc.
---	--

SUBJUNCTIVE MOOD

Present Tense

Singular

حاضر بکرم (hāzīr bi-ki-re-
m) I may or might be pre-
pared, etc.

Plural

حاضر بکرین (hāzīr bi-ki-re-
(īn) we may or might be
prepared, etc.

Perfect Tense

Singular

حاضر کرا بم (hāzīr ki-rā b-
(i)m) I may have been pre-
pared, etc.

Plural

حاضر کرایین (hāzīr ki-rā b-
īn) we may have been pre-
pared, etc.

Pluperfect Tense

Singular

حاضر کرا بو بم (hāzīr ki-rā
bū b-(i)m)
I might have been prepared,
etc.

Plural

حاضر کرا بو یین (hāzīr ki-rā
bū b-īn)
we might have been pre-
pared, etc.

CONDITIONAL MOOD

Preterite Tense

Singular

حاضر بکرا بام (hāzīr bi-ki-rā
bā-m) If I were prepared,
etc.

Plural

حاضر بکرا باین (hāzīr bi-ki-rā
bā-īn) If we were prepared,
etc.

Perfect or Pluperfect Tense

Singular

حاضر بکرا بو بام (hāzīr bi-ki-
rā bū bā-m)

Plural

حاضر بکرا بو باین (hāzīr bi-ki-
rā bū bā-īn)

if I had been prepared, or
if I should have been pre-
pared, etc.

if we had been prepared, or
if we should have been pre-
pared, etc.

OPTATIVE MOOD

Preterite or Perfect Tense

Singular

حاضر بکراما یہ (hāzīr bi-ki-
rā-m-āyā)

would that I were prepared,
etc.

Plural

حاضر بکرایا یہ (hāzīr bi-ki-
rā-in-āyā)

would that we were pre-
pared, etc.

Pluperfect Tense

Singular

حاضر بکرا بامایہ (hāzīr bi-ki-
rā bā-m-āyā)

would that I had been pre-
pared, etc.

Plural

حاضر بکرا بایا یہ (hāzīr bi-ki-
rā bā-in-āyā)

would that we had been pre-
pared, etc.

IMPERATIVE MOOD

Singular (2nd pers.)

حاضر بکره (hāzīr bi-ki-r-ā)
be thou prepared! etc.

Plural (2nd. pers.)

حاضر بکریں (hāzīr bi-ki-re-n)
be ye prepared! etc.

PARTICIPLES

339. The preterite participle حاضر کرا (hāzīr ki-rā) 'pre-
pared', forms the basis for all the past tenses. The perfect
participle حاضر کراو (hāzīr ki-rā-ū) 'prepared', is used ad-
jectively, and may also be used substantively. Examples:
پیاویکی حاضر کراو (piāweki hāzīr ki-rā-ū) 'a prepared man';

حاضر (hāzīr ki-rā-ū-ek-i) 'a prepared one'; حاضر
 کراویکی (hāzīr ki-rā-w-ān) 'the prepared ones', etc.

Verbal Noun

کران حاضر (hāzīr ki-rā-n)
 'preparing'

(The action of being prepared.)

A List of Compound Verbs in Common Use

340. It happens very often that one Kurdish dialect employs a simple verb where another dialect employs a compound verb, and vice versa. It is therefore impossible to give a complete list of compound verbs. In fact, there is no limit to compound verbs in Kurdish. The following list contains a number of combinations that are in common use. For the imperative forms, see 335.

- کران امر (amir kirdin) to command, to decree
 کردن اقرار (iqirār kirdin) to confess
 کردن امضا (imzā kirdin) to sign
 کردن اشک (ishk kirdin) to dry
 کردن آزاد (azād kirdin) to free
 کردن اواله (awālā kirdin) to open
 کردن اشکرا (ashkarā kirdin) to reveal, to expose
 کردن ارق (araq kirdin) to perspire
 کردن ادا (adā kirdin) to pay
 کردن اطاعت (itāa't kirdin) to obey
 کردن بانگ (bāng kirdin) to call
 کردن باور (bāwar kirdin) to believe
 کردن بیان (bayān kirdin) to reveal, to expose

- کردن برلا (barālā kirdin) to set free, to divorce
 کردن بش (bash kirdin) to divide, to suffice
 کردن بزمار (bizmār kirdin) to nail
 کردن بوختان (bōkhtān kirdin) to slander
 کردن برین (brīn kirdin) to wound
 کردن بطل (batāl kirdin) to empty, to make idle
 کردن بلاو (blāū kirdin) to scatter
 کردن بخیل (bakhīl kirdin) to envy
 کردن بیژنگ (bezhing kirdin) to sift
 کردن پیس (pīs kirdin) to soil, to pollute
 کردن پر (pir kirdin) to fill
 کردن پیدا (paīdā kirdin) to find, to gain
 کردن پاک (pāk kirdin) to cleanse
 کردن پیغمبریتی (paīghambaratī kirdin) to prophesy
 کردن پرسیار (pīrsiār kirdin) to question, to inquire
 کردن توبه (tōbā kirdin) to repent
 کردن تسلیم (taslīm kirdin) to surrender, to betray
 کردن تخت (takht kirdin) to level, to devastate
 کردن ترک (tark kirdin) to quit, to abandon
 کردن تالان (tālān kirdin) to rob, to spoil
 کردن تعلیم (ta'līm kirdin) to teach, to discipline
 کردن ترجمه (tarjumā kirdin) to translate, to interpret
 کردن تجربه (tajrabā kirdin) to tempt, to try
 کردن تاکی (tākī kirdin) to try, to examine
 کردن تیر (ter kirdin) to satisfy
 کردن تر (terr kirdin) to wet, to moisten
 کردن تازی (tāzī kirdin) to mourn, to lament

- کردن تام (tām kirdin) to taste
 کردن تواو (tawāū kirdin) to complete
 کردن تیژ (tīzh kirdin) to sharpen
 کردن تعریف (ta'rif kirdin) to praise
 کردن تکالی (tikā le kirdin) to request, to beg
 کردن تامیر (tāmīr kirdin) to repair
 کردن تگبیر (tagbīr kirdin) to counsel, to advise
 کردن تقصیر (taqsīr kirdin) to withhold
 کردن تاین (tāyīn kirdin) to appoint, to ordain
 کردن تیکل (tekal kirdin) to mix
 کردن تیمار (tīmār kirdin) to curry
 کردن ثابت (sābit kirdin) to prove
 کردن جرت (jurat kirdin) to dare
 کردن جریمه (jarīmā kirdin) to fine
 کردن جوت (jūt kirdin) to plow, to unite
 کردن جوی (jūe kirdin) to separate
 کردن حظ (haz kirdin) to wish, to want, to like
 کردن حرمت (hurmat kirdin) to honor, to obey
 کردن حساب (hisāb kirdin) to count, to figure
 کردن حفظ (hifz kirdin) to protect, to guard
 کردن حکم (hukim kirdin) to command
 کردن حکومت (hukūmat kirdin) to govern, to rule
 کردن خلاص (khalās kirdin) to finish, to save
 کردن خدمت (khizmat kirdin) to serve
 کردن خلق (khalq kirdin) to create
 کردن خالی (khālī kirdin) to empty

کردن خراب (kharāp kirdin) to ruin, to destroy, to corrupt

کردن خرج (kharj kirdin) to expend

کردن خوی (khwe kirdin) to salt

کردن خوار (khwār kirdin) to bend, to make crooked

کردن خواهشت (khwāhisht kirdin) to request, to beg

کردن دعا (duā kirdin) to pray, to supplicate

کردن درك (dark kirdin) to feel

کردن ده بر (da bar kirdin) to dress, to put on

کردن دلوپه (dilōpā kirdin) to drip, to leak

کردن دیار (diār kirdin) to reveal, to show, to make appear

کردن دزی (dizī kirdin) to steal

کردن دست پی (dast pe kirdin) to begin

کردن درمان (darmān kirdin) to doctor

کردن درست (drust kirdin) to make, to create

کردن دفتر (daftar kirdin) to register

کردن راست (rāst kirdin) to straighten, to level, to rectify

کردن راش (rash kirdin) to blacken

کردن راضی (rāzī kirdin) to satisfy, to make willing

کردن روان (rawān kirdin) to send away

کردن روت (rūt kirdin) to undress, to rob

کردن رد (rad kirdin) to refuse, to put away

کردن رجا (rijā kirdin) to request, to beg

کردن رحم (ruhum kirdin) to have mercy

کردن رقص (raqs kirdin) to dance

- کردن راوی (rāwī kirdin) to hunt
 کردن رسوا (riswā kirdin) to reproach
 کردن زیاد (zīyād kirdin) to increase, to multiply, to
 grow
 کردن زیده (zedā kirdin) (same meaning as the above)
 کردن زنا (zinā kirdin) to fornicate
 کردن زور (zōr kirdin) to force, to do violence
 کردن زین (zīn kirdin) to saddle
 کردن زم (zam kirdin) to blame, to scold
 کردن سلاو (salaū kirdin) to salute, to greet
 کردن سجده لی (sajdā le kirdin) to worship, to bow down
 before
 کردن سواخ (sōākh kirdin) to plaster
 کردن سیر (saīr kirdin) to promenade, to look at (for
 pleasure)
 کردن سیارت (siyārat kirdin) to visit, to pay homage to
 کردن سیاحت (siyāhat kirdin) to promenade, to picnic
 کردن سپی (spī kirdin) to whiten, to white-wash
 کردن سرد (sard kirdin) to cool
 کردن سوده (saūdā kirdin) to make a trade, to buy
 کردن شر (shar kirdin) to fight, to war
 کردن شکایت (shikāyat kirdin) to accuse, to complain
 کردن شیرین (shirīn kirdin) to sweeten
 کردن شو (shū kirdin) to marry
 کردن شریعت (sharia't kirdin) to judge
 کردن شکر (shukir kirdin) to praise, to thank
 کردن صبر (sabir kirdin) to wait, to be patient

- کردن صلح (sulh kirdin) to make peace
 کردن صاغ (sāgh kirdin) to heal
 کردن ضوط (zaūt kirdin) to subject
 کردن ضرر (zarar kirdin) to loose, to injure
 کردن طلب (talab kirdin) to request, to pray
 کردن ظلم (zulm kirdin) to oppress
 کردن عادت (ādat kirdin) to accustom
 کردن عرض (a'rz kirdin) to request, to beg
 کردن عمل (a'mal kirdin) to act, to perform
 کردن عذاب (āzāb kirdin) to torment
 کردن عاجز (ājiz kirdin) to distress, to trouble, to pro-
 voke

- کردن عزم (a'zim kirdin) to digest
 کردن عزل (a'zil kirdin) to depose
 کردن غیبت (ghaībat kirdin) to slander
 کردن غرق (gharq kirdin) to sink
 کردن فیر (fer kirdin) to teach
 کردن فکر (fikir kirdin) to think
 کردن فیل (fel kirdin) to cheat
 کردن قیمت (qīmat kirdin) to price
 کردن قم (qum kirdin) to sink
 کردن قد (qad kirdin) to fold
 کردن قبول (qabūl kirdin) to accept
 کردن قبض (qabz kirdin) to constipate
 کردن قرض (qarz kirdin) to borrow, to credit
 کردن قلاو (qalāū kirdin) to fatten
 کردن کار (kār kirdin) to work

- کردن کم (kam kirdin) to diminish, to decrease
 کردن کورت (kurt kirdin) to shorten
 کردن کن (kun kirdin) to perforate, to punch
 کردن کول (kaül kirdin) to skin
 کردن کفل (kifil kirdin) to lock
 کردن کف (kaf kirdin) to foam
 کردن کومگ (kōmag kirdin) to help
 کردن کفر (kifir kirdin) to blaspheme
 کردن گرم (garm kirdin) to heat, to warm
 کردن گیرا (gerā kirdin) to thresh
 کردن گسک (gasik kirdin) to sweep
 کردن گناح (gunāh kirdin) to sin
 کردن گری (gre kirdin) to tie
 کردن لت (lat kirdin) to piece, to break
 کردن لغاو (laghaū kirdin) to bridle
 کردن ماره (mārā kirdin) to marry
 کردن منع (man'a kirdin) to prevent, to stop
 کردن ماچ (māch kirdin) to kiss
 کردن میشار (mīshār kirdin) to saw
 کردن مهر (mohor kirdin) to seal
 کردن مقدس (muqaddas kirdin) to sanctify
 کردن معزول (ma'zūl kirdin) to depose, to degrade
 کردن مشک (mashk kirdin) to practice, to train
 کردن مرچ (march kirdin) to race, to bet
 کردن نویژ (nūezh kirdin) to worship, to pray
 کردن نرم (narm kirdin) to soften
 کردن نعلت (na'lat kirdin) to curse

- کردن نعل (na'l kirdin) to shoe
 کردن نشان (nīshān kirdin) to show, to mark, to espouse
 کردن نیوی (newī kirdin) or
 کردن نزم (nazim kirdin) to humiliate, to abase
 کردن نان (nān kirdin) to bake
 کردن وصیت (wasīyat kirdin) to bequeath
 کردن ورد (wurd kirdin) to crumb, to grind
 کردن وهیر (wā-bīr kirdin) to remember
 کردن وعده (wadā kirdin) to promise, to appoint
 کردن ویران (werān kirdin) to ruin, to desolate
 کردن ون (win kirdin) to conceal, to hide
 کردن وشك (wishk kirdin) to dry
 کردن هاور (hāwār kirdin) to cry (for help)
 کردن هلاك (hilāk kirdin) to destroy, to annihilate, to
 kill
 کردن یاریده (yārīdā kirdin) to help
 کردن چاك (chāk kirdin-a-wā) to heal
 کردن خلور (khillūr kirdin-a-wā) to roll
 کردن اواله (awālā kirdin-a-wā) to open
 کردن خر (khir kirdin-a-wā) to assemble, to gather
 کردن بلاو (blāū kirdin-a-wā) to scatter
 کردن جوی (jūe kirdin-a-wā) to separate
 فیر بون (fer būn) to learn
 بون داخل (dākhl būn) to enter
 سوار بون (sūār būn) to ride
 اوا بون (awā būn) to set (as the sun)
 هوشیار بون (hōshiyār būn) to watch

- غالب بون (ghālib būn) to conquer
 ون بون (win būn) to disappear
 عجایب بون (a'jāyīb būn) to wonder
 راست بونوه (rāst būn-a-wā) to rise up
 بر بونوه (bar būn-a-wā) to fall down
 تعلیم دان (ta'līm dān) to teach
 نشان دان (nīshān dān) to show
 دست لی دان (dast le dān) to touch
 جواب دان (jūāb dān) to answer
 لنگک دان (ling dān) to run
 اور دان (awir dān) to turn around
 گپ پی دان (gap pe dān) to mock, to revile
 سیداره دان (se-dār-ā dān) to crucify
 گری دان (gre dān) to tie
 فری دان (fre dān) to throw, to cast (away)
 آو دان (āū dān) to water
 ایندن دان (īzin dān) to permit
 اذیت دان (azyat dān) to trouble, to pain
 دادان چوک (chūk dā-dān) to kneel (down)
 کوتن وه گیر (wa-gīr kaūtin) to find, to get
 کوتن وه ژور (wa-zhūr kaūtin) to enter
 کوتن وه در (wa-dar kaūtin) to leave, to go out
 کوتن وه دوای (wa-dūāi kaūtin) to follow
 کوتن وه سر (wa-sar kaūtin) to ascend, to go up
 کیشان نفس (nafas keshān) to breathe
 کیشان حسرت (hasrat keshān) to long for
 کیشان اذیت (azyat keshān) to suffer

- زحمت کیشان (zahmat keshan) to labor
 ضرر کیشان (zarar keshān) to lose, to suffer loss
 خم کیشان (kham keshān) to worry
 کیشکی کیشان (keshki keshān) to guard, to watch
 ایمان هینان (īmān henān) to believe
 وهیر هینان (wa-bīr henān) to recall, to remember
 وهخبر هینان (wa-khabar henān) to awaken
 به جی هینان (ba je hanān) to keep, to hold
 حرمت گرتن (hurmat girtin) to honor, to obey
 میرات گرتن (mīrāt girtin) to inherit
 گیو گرتن (giō girtin) to listen
 سان گرتن (sān girtin) to review (soldiers or cavalry)
 ماسی گرتن (māsī girtin) to fish
 عجایب مان (a'jāyib mān) to be astonished
 واق مان (wāq mān) to marvel
 وهیر هاتن (wa-bir hātin) or
 وهیر هاتنوه (wa-bir hātin-a-wā) to remember
 رحم پی داهاتن (ruhum pe dā-hātin) to pity, to have mercy
 on
 له بیر چون (la bīr chūn) to forget
 تیک چون (tek chūn) to be perplexed, to come to
 naught
 به جی هیشتن (ba je heshtin) or
 به جی یشتن (ba je eshtin) to leave
 خم خواردن (kham khwārdin) to worry
 سوند خواردن (swind khwārdin) to swear, to take an oath
 شکست خواردن (shikast khwārdin) to be defeated

دل سوتان (dill sūtān) or

زگ سوتان (zig sūtān) to pity

خوش ویستن (khōsh wīstin) to love

341. The dialectic differences play a great part in these verbs, as the dialectic peculiarity may either appear in the noun or the adjective employed, or the auxiliary verb may not be the same. Examples: One dialect may prefer to employ **حرمت کردن** (hurmat kirdin) for 'to honor', 'to obey', another dialect may prefer to use **حرمت گرتن** (hurmat girtin); one dialect may use **غم** (gham), (Arab.) for **خم** (kham), (Kurd.), and one may employ **خم کیشان** (kham keshān) and another may employ **خم خواردن** (kham khwārdin) 'to worry', etc. One dialect may employ the auxiliary without the suffix **وه** (wā). Examples: **بلاو کردن** (blāū kirdin) 'to scatter', and another dialect may nearly invariably add the suffix and say **بلاو کردنوه** (blāū kirdin-a-wā).

These dialectic differences, however, are not essential, and they will gradually disappear as the better and purer Kurdish forms become better known and more established.

Conjugation of the Verb 'to have'

342. There is no distinct verb in Kurdish corresponding to our verb 'to have'; but possession is expressed by combining the 'suffix pronouns' (see 162, 203) with the stems of the various tenses of the verb 'to be' or the verb 'to exist'. There are two forms, the 'independent form', or when the verb stands alone, and the 'dependent form', or when the verb is used in a sentence. Examples: **همه** (ha-m-ā) 'I have'

(lit. 'there is or exists to me'); نانم هیه (nān-(i)m ha-yā)
'I have bread' (lit. 'bread is or exists to me').

In the 'independent form' the pronominal suffixes are inserted between the prefix د (da), ب (bi), or ه (ha), or the negative particle ؛ or لا , and the stem of the various tenses of the verb.

In the 'dependent form' the pronominal suffixes are appended to the preceding word or object of the verb, and the naked tense stems of the verb follows, just as in the employment of any other transitive verb. (See 205, 206 and 208.)

INDICATIVE MOOD

Present Tense

Singular

همه (ha-m-ā) I have

هته (ha-t-ā) thou hast

هيتي (ha-ya-t-ī)

he, she, it has

Plural

همانه (ha-mān-ā) we have

هتانه (ha-tān-ā) you have

هيانه (ha-yān-ā) they have

343 The negative is formed by substituting ني (nī) for the prefix ه (ha). Examples: نيمه (nī-m-ā) 'I have not'; نيته (nī-t-ā) 'thou hast not'; نييتي (nī-yā-t-ī) 'he, she, it has not'.

344. The positive and negative 'dependent forms' are هيه (ha-yā) and نيه (nī-yā). Examples: مالم هيه (māl-(i)m ha-yā) 'I have a house', مالت هيه (māl-(i)t ha-yā) 'thou hast a house', مالي هيه (māl-ī ha-yā) 'he, she, it has a house', مالمان هيه (māl-mān ha-yā) 'we have a house', مالتان هيه (māl tān ha-yā) or مالو هيه (māl-ū ha-yā) 'you have a house', and ماليان هيه (māl-yān ha-yā) 'they have a house'.

For the negative نیه (nī-yā) is employed instead of هیه (ha-yā). Examples: مالم نیه (māl-(i)m nī-yā) 'I have not a house', or 'I have no house', مالت نیه (māl-(i)t nī-yā) 'thou hast not a house', مالی نیه (māl-i nī-yā) 'he, she, it has not a house', etc.

Future Tense

Singular

دمبى (da-m-be)	I shall have
دتبى (da-t-be)	thou wilt have
دىبى (da-ī-be)	he, she, it will have

Plural

دمانبى (da-mān-be)	we shall have
دتانبى (da-tān-be) or دوبى (da-ū-be)	you will have
ديانبى (da-yān-be)	they will have

345. The negative is formed by substituting the negative particle *ne* or *na* for the prefix *da*. Example: نمبى (na-m-be) 'I shall not have', etc.

346. The positive and negative 'dependent forms' are دىبى (da-be) and نبى (na-be). Examples: مالم دىبى (māl-(i)m da-be) 'I shall have a house', مالم نبى (māl-(i)m na-be) 'I shall not have a house', etc.

Imperfect Tense

Singular

دمبو (da-m-bū)	I was having
دتبو (da-t-bū)	thou wast having

Plural

دمانبو (da-mān-bū)	we were having
دتانبو (da-tān-bū) or دوبو (da-ū-bū)	you were having

دی بو (da-ī-bū)

he, she, it was having

دیان بو (da-yān-bū)

they were having

347. The negative is formed by prefixing the negative particle ; or نا to د (da) and inserting the 'suffix pronouns' between them. Examples: نمدبو (na-m-da-bū) 'I was not having', نتدبو (na-t-da-bū) 'thou wast not having', نی دبو (na-ī-da-bū) 'he, she, it was not having', etc. The positive and negative 'dependent forms' are دبو (da-bū) and ندبو (na-da-bū). Examples: مالم دبو (māl-(i)m da-bū) 'I was having a house', مالم ندبو (māl-(i)m na-da-bū) 'I was not having a house', etc.

Preterite Tense

Singular

همبو (ha-m-bū) I had

هت بو (ha-t-bū) thou hadst

هی بو (ha-ī-bū)

he, she, it had

Plural

همان بو (ha-mān-bū)

we had

هتان بو (ha-tān-bū)

you had

هیان بو (ha-yān-bū)

they had

348. The negative is formed by substituting the negative particle ; or نا for the prefix ه (ha). Examples: نمبو (na-m-bū) 'I had not', etc. The positive and negative 'dependent forms' are بو or هبو and نبو. Examples: مالم بو (māl-(i)m bū) or مالم هبو (māl-(i)m (ha-bū) 'I had a house', مالم نبو (māl-(i)m na-bū) 'I had not a house', etc.

Perfect Tense

Singular

هه‌مبوه (ha-m-bū-ā)

I have had

هت‌بوه (ha-t bū-ā)

thou hast had

هه‌ی‌بوه (ha-ī-bū-ā)

he, she, it has had

Plural

هه‌مان‌بوه (ha-mān-bū-ā)

we have had

هت‌ان‌بوه (ha-tān-bū-ā)

you have had

هه‌یان‌بوه (ha-yān-bū-ā)

they have had

349. The negative is formed by substituting the negative particle $\bar{\text{h}}$ or $\bar{\text{t}}$ for the prefix ه (ha). Example: نه‌مبوه (na-m-bū-ā) 'I have not had', etc. The positive and negative 'dependent forms' are بوه or هه‌بوه and نه‌بوه. Examples:

بوه مالم (māl-(i)m bū-ā) or هه‌بوه مالم (māl-(i)m ha-bū-ā) 'I have had a house', نه‌بوه مالم (māl-(i)m na-bū-ā) 'I have not had a house', etc.

Pluperfect Tense

Singular

هه‌مبوه‌بو (ha-m-bū-bū)

I had had

هت‌بوه‌بو (ha-t-bū-bū)

thou hadst had

هه‌ی‌بوه‌بو (ha-ī-bū-bū)

he, she, it had had

Plural

هه‌مان‌بوه‌بو (ha-mān-bū-bū)

we had had

هت‌ان‌بوه‌بو (ha-tān-bū-bū)

you had had

هه‌یان‌بوه‌بو (ha-yān-bū-bū)

they had had

350. The negative is formed by substituting the negative particle $\bar{\text{h}}$ or $\bar{\text{t}}$ for the prefix ه (ha). Example: نه‌مبوه‌بو (na-m-bū-bū) 'I had not had', etc. The positive and negative 'dependent forms' are بوه‌بو or هه‌بوه‌بو and نه‌بوه‌بو. Examples:

مالم بوبو (māl-(i)m bū-bū) or مالم هبوبو (māl-(i)m ha-bū-bū) 'I had had a house', مالم نبوبو (māl-(i)m na-bu-bu) 'I had not had a house', etc.

SUBJUNCTIVE MOOD

Present Tense

Singular

بمی (bi-m-be)

I may or might have

بت بی (bi-t-be)

thou mayest have

بی بی (b-ī-be)

he, she, it may or might have

Plural

بمان بی (bi-mān-be)

we may or might have

بتان بی (bi-tān-be) or

بوی (bi-ū-be)

you may or might have

بیان بی (bi-yān-be)

they may or might have

351. The negative is formed by substituting the negative particle $\bar{}$ or \bar{n} for the prefix \bar{b} (bi). Example: رنگه نمبی (rangā na-m-be) 'I may or might not have', etc. The positive and negative 'dependent forms' are بی or هبی and نبی. Examples: رنگه مالم بی (rangā māl-(i)m be) or رنگه مالم هبی (rangā māl-(i)m ha-be) 'I may or might have a house', رنگه مالم نبی (rangā māl-(i)m na-be) 'I may or might not have a house', etc.

352. The prefix ه (ha) may be substituted for the prefix \bar{b} (bi). Examples: همبی (ha-m-be), هت بی (ha-t-be), هی بی (ha-ī-be), etc.; but the prefix \bar{b} (bi) is the better form.

Perfect Tense

Singular

بمبوی (bi-m-bū-be)

I may have had

Plural

بمان بوی (bi-mān-bū-be)

we may have had

بت بویی (bi-t-bū-be)	بتان بویی (bi-tān-bū-be)
thou mayest have had	you may have had
بی بویی (b-ī-bū-be)	بیان بویی (bi-yān-bū-be)
he, she, it may have had	they may have had

Note.—The prefix ه (ha) may be employed instead of the prefix ب (bi). (See 352.)

353. The negative is formed by substituting the negative particle ن or نا for the prefix ب or ه. Example: نمبویی (na-m-bū-be) 'I may not have had', etc. The positive and negative 'dependent forms' are بویی or هبویی and نبویی. Examples: مالم بویی رنگه (rangā māl(i)m bū-be) or مالم هبویی رنگه (ranga māl(i)m ha-bu-be) 'I may have a house', مالم نبویی رنگه (rangā māl(i)m na-bū-be) 'I may not have a house', etc.

Pluperfect Tense

Singular

بمبویی (bi-m-bū-bū-be)	I might have had
بت بویی (bi-t-bū bū be)	thou mightest have had
بی بویی (bi-ī-bū-bū-be)	he, she, it might have had

Plural

بمان بویی (bi-man-bū-bū-be)	we might have had
بتان بویی (bi-tān-bū-bū-be)	you might have had
بیان بویی (bi-yān-bū-bū-be)	they might have had

Note.—The prefix ه (ha) may be employed instead of the prefix (bi). (See 352.)

354. The negative is formed by employing the negative particle ن or نا instead of the prefix ب (bi) or ه (ha). Example: رنگه نمبویی (rangā na-m-bū-bū-be) 'I might not have had', etc. The positive and negative 'dependent forms'

are **بو بوی** or **ه بو بوی** and **نبو بوی** Examples:
بو بوی مالم رنگه (rangā māl-(i)m bū-bū-be) or **رنگه**
ه بو بوی مالم (rangā māl-(i)m ha-bū-bū-be) 'I might have had
a house', **بو بوی مالم رنگه** (rangā māl-(i)m na-bū-bū-be) 'I
might not have had a house', etc.

CONDITIONAL MOOD

355. For the present tense, see 251 and 288.

Preterite Tense

Singular	Plural
بمبا (bi-m-bā) if I had	بمان با (bi-mān bā) if we had
بت با (bi-t bā)	بتان با (bi-tān bā)
if thou hadst	if you had
بی با (b-ī bā)	بیان با (bi-yān bā)
if he, she it had	if they had

Note.—The prefix **ه** (ha) may be substituted for **ب** (bi).

356. The negative is formed by employing **ن** or **نا** instead of the prefix **ب** or **ه**. Example: **اگر نمبا** (agar na-m-bā) 'if I had not', etc. The positive and negative 'dependent forms' are **پا** or **ها** and **نا**. Examples: **اگر مالم پا** (agar māl-(i)-bi-bā) or **اگر مالم ها** (agar māl-(i)m (ha-bā) 'if I had a house', **اگر مالم نا** (agar māl-(i)m na-bā) 'if I had not a house', etc.

Perfect or Pluperfect Tense

Singular	Plural
بمبوبا (bi-m-bū-bā)	بمان بوبا (bi-mān-bū-bā)
if I had had, or	if we had had, or
if I should have had	if we should have had

بت بو با (bi-t-bū-bā) if thou hadst had, or if thou shouldst have had بی بو با (b-i-bū-bā) if he, she, it had had, or if he, she, it should have had	بتان بو با (bi-tān-bū-bā) if you had had, or if you should have had بیان بو با (bi-yān-bū-bā) if they had had, or if they should have had
---	--

Note.—The prefix ه (ha) may be substituted instead of ب (bi).

357. The negative is formed by substituting the negative particle ن; or نا for the prefix ب; or ه. Example: گر نمبو با (agar na-m-bū-bā) 'if I had not had', etc. The positive and negative 'dependent forms' are ببو با or هبو با and نبو با. Examples: گر مالم ببو با (agar māl-(i)m bi-bū-bā) or اگر مالم هبو با (agar māl-(i)m ha-bū-bā) 'if I had had a house', or 'if I should have had a house', گر مالم نبو با (agar māl-(i)m na-bū-bā) 'if I had not had a house', or 'if I should not have had a house', etc.

OPTATIVE MOOD

Preterite Tense

Singular

بمبايه (bi-m-bā-yā)	would that I had
بتبايه (bi-t-bā-yā)	would that thou hadst
بىبايه (b-i-bā-yā)	would that he, she, it had

Plural

بمانبايه (bi-mān-bā-yā)	would that we had
بتانبايه (bi-tān-bā-yā)	would that you had
بیانبايه (bi-yān-bā-yā)	would that they had

Note.—The prefix ه (ha) may be employed instead of ب (bi).

358. The negative is formed by substituting ن; or نا for the

prefix ب or ه . Example: بریا نهبایه (biryā na-m-bā-yā) 'would that I had not', etc. The positive and negative 'dependent forms' are بایه or هبایه and نبایه . Examples: بریا مالم هبایه (biryā māl-i)m bi-bā-yā) or بریا مالم بایه (biryā māl-(i)m ha-bā-yā) 'would that I had a house', بریا مالم نبایه (biryā māl-(i)m na-bā-yā) 'would that I had not a house', etc.

Perfect Tense

Singular

Plural

بمبویایه (bi-m-bū-yā-yā)	بمان بویایه (bi-mān-bū-yā-yā)
would that I had had	would that we had had
بت بویایه (bi-t-bū-yā-yā)	بتان بویایه (bi-tān-bū-yā-yā)
would that thou hadst had	would that you had had
بی بویایه (bi-i-bū-yā-yā)	بیان بویایه (bi-yān-bū-yā-yā)
would that he, she, it had had	would that they had had

Note.—The prefix (ha) may be employed instead of (bi).
 359. The negative is formed by substituting ن or نا for the prefix ب or ه . Example: بریا نهبویایه (biryā na-m-bū-yā-yā) 'would that I had not had', etc. The positive and negative 'dependent forms' are بویایه or هبویایه and نبویایه . Examples: بریا مالم بویایه (biryā māl-(i)m bi-bū-yā-yā) or بریا مالم هبویایه (biryā māl-(i)m ha-bū-yā-yā) 'would that I had had a house', بریا مالم نبویایه (biryā māl-(i)m na-bū-yā-yā) 'would that I had not had a house', etc.

Pluperfect Tense

Singular

Plural

بمبویایه (bi-m-bū-bā-yā)	بمان بویایه (bi-mān-bū-ba-yā)
would that I had had	would that we had had

بت بویه (bi-t-bū-bā-yā)	بتان بویه (bi-tān-bū-bā-yā)
would that thou hadst had	would that you had had
بی بویه (b-ī-bū-bā-yā)	بیان بویه (bi-yān-bū-bā-yā)
would that he, she, it had had	would that they had had

Note.—The prefix ه (ha) may be employed instead of ب (bi).

360. The negative is formed by substituting the negative particle ؛ or نا for the prefix ب or ه. Example: بریا نمویه (biryā na-m-bū-bā-yā) 'would that I had not had', etc.

The positive and negative 'dependent forms' are بویه or بویه and بویه. Examples: بریا مالم بویه (biryā māl-(i)m bi-bū-bā-yā) or بریا مالم بویه (biryā māl-(i)m ha-bū-bā-yā) 'would that I had had a house', بریا مالم بویه (biryā māl-(i)m na-bū-bā-yā) 'would that I had not had a house', etc.

Note.—The perfect and pluperfect have different forms, but the same signification.

IMPERATIVE MOOD

Singular

بابمی (bā bi-m-be)	let me have!
بت به (bi-t bā)	have thou!
بابی بی (bā b-ī be)	let him, her, it have!

Plural

بابمان بی (bā bi-mān be)	let us have!
بتان به (bi-tān bā)	have ye!
بیان بی (bā bi-yān be)	let them have!

Note.—The prefix ه (ha) may be employed instead of ب (bi). (See 352.)

361. The negative is the same as the negative of the present subjunctive, prefixed by the exhortative particle با (bā)

in the 1st and 3rd persons of both numbers. The 2nd person sing. and plur. employ the prohibitive particle م (ma). Examples: مت به (ma-t-bā) 'have thou not!', or 'possess thou not!'; متان به (ma-tān-bā) 'have ye not!', or 'possess ye not!'.

Verbal Noun

هبون (ha-būn)

'having'

or 'possessing'

CHAPTER VI

ADVERBS

362. An adverb is a word which qualifies a verb, an adjective, or another adverb.

In Kurdish there are no adverbs, properly so called; but nouns with or without prepositions, and pronouns, and especially adjectives, are used adverbially. Consequently, it is impossible to give a complete list of Kurdish adverbs.

Many of the adverbs and adverbial expressions given below are borrowed from other languages, and as might be expected, many of these have been modified and corrupted.

An attempt is made to classify them; but such an attempt must always be somewhat unsatisfactory, as the same adverb in one connection may be an adverb of place, in another, of time, etc. In the following list there are adverbs of 'manner and quality', 'number', 'time', 'place and order', and there are also affirmative and negative adverbs.

363. Adverbs of Manner and Quality

به اشکرای (ba ashkarāi)	openly, publicly
به هاسانی (ba hāsānī)	easily
به جوانی (ba jūānī)	beautifully, prettily
به خواری (ba khōrāi)	in vain, unavailingly, freely
هر وه (har-wā)	freely
به دزی (ba dīzī)	stealthy, secretly
به ونی (ba winī)	secretly
به خرابی (ba kharāpī)	badly, ruinously
به عقلی (ba a'qilī)	wisely
به راحتی (ba rahatī)	comfortably
به تالوکی (ba tālōkai)	hurridly
به زوی (ba zūi)	quickly
به سر و بن (ba sar ū bin)	topsy-turvy
به راضی (ba rāzī)	willingly
به ناراضی (ba nā-rāzī)	unwillingly
به رقی (ba riqī)	angrily
به تندی (ba tundī)	harshly
به قایمی (ba qāyīmī)	strongly, severely, strictly
به چاکلی (ba chākī) or	
به قنجی (ba qanjī) or	
به خاصی (ba khāsī)	pleasantly, well
به خوشی (ba khōshī)	gladly
به شرمی (ba sharmī) or	
به رو رشی (ba rū rashī)	shamefully, ashamed
به کاستی (ba kāstī)	pretendingly
به دل سردی (ba dil sardī)	uninterestingly, carelessly

به باکی (ba bākī) or	
به بی باکی (ba be bākī)	unconcerningly
به دل تنگی (ba dil tangī) or	
به عاجزی (ba ājizī) or	
به خمنایگی (ba khamnākī)	
به غمگینی (ba ghamgīnī)	sorrowfully, worryingly
به سیری (ba saīrī)	interestingly
به تواوی (ba tawāwī)	completely
به جوریکی (ba jūrekī)	after a sort
به هیدی (ba haīdī) or	
به صبیری (ba sabirī)	slowly, quietly, patiently
به هوری (ba hūrāī)	tumultuously
به سلامتی (ba salāmatī)	safely, peacefully
به یکجاری (ba yekjārī)	thoroughly, completely
دوای (dūāī) or	
آخری (ākhirī)	finally
تیا (taniyā) or	
بتی (batanī)	alone
وها (wa-hā)	so, in that manner
پیکوه (pekawa)	together
دگل (dagal)	with, together with
قط (qat)	not at all

364.

Adverbs of Number

گلاک (galak)	} very, much, many
زور (zōr)	
زیده (zedā)	
زیاد (ziād)	

هیند (hend)	}	some, several, a few
هیندیک (hendek)		
چند (chand)		
چندیک (chandek)		
بعض (baz)	}	so much (as much as)
بعضیک (bazek)		
اوانده (awandā)		
هینده (hendā)	}	a little
کم (kam)		
کمیك (kamek)		
کمکم (kam-kam)		a very little
بس (bas)		enough
هیچ (hīch)		nothing
پتر (pitir)	}	more
زورتر (zōrtir)		
گلکتر (galaktir)		
زیدهتر (zedatir)		
زیادتر (ziādtir)		
کمتر (kamtir)		less
جوت جوت (jūt jūt)		pairs
دو دو (dō dō)		twos
سی سی (se se)		threes

365. Adverbs of Place and Order

کوی (kūe)	}	where
لکوی (l'kūe)		
او جی که (āū je kā)		
بو کوی (bō kūe)		whither

له کوی (la kūe)	whence
ایره (erā)	} here
لیره (l'erā)	
بو ایره (bō erā)	hither
له ایره (la erā)	hence
اوی (awe)	} there
لوی (l'awe)	
لی (l'e)	
بو اوی (bō awe)	thither
له اوی (la awe)	thence
هر جی (har je)	} everywhere, wherever
هر جیک (har je-ek)	
همو جی (hamū je)	
هیچ جی (hīch je)	nowhere
لای راست (lāi rāst)	to the right
لای چپ (lāi chap)	to the left
نیوی (newe)	} in the midst
لنیوی (l'newe)	
ده نیوی دا (da newe dā)	
نیوه راست (newa-rāste)	} among, midst
لنیو (l'neū)	
ده نیو دا (da neū dā)	} inside, within
ژوری (zhūre)	
لژوری (l'zhūre)	
ده ژوری دا (da zhūre dā)	

دری (dare)	}	outside, without
لدری (l'dare)		
دروه (dar-a-wā)		
به در (ba dar)		
سری (sare)	}	on, upon, above
لسری (l'sare)		
بره ژور (bar-a-zhūr)	}	above
لبره ژور (l'bar-a-zhūr)		
له هورازی (la haūrāze)		
بن (bin)	}	beneath, under, below
لبن (l'bin)		
ژیر (zhīr)		
لژیر (l'zhīr)		
بره ژیر (bar-a-zhīr)		
لبره ژیر (l'bar-a-zhīr)		
خواری (khwāre)	}	below
لخواری (l'khwāre)		
پیش (pesh)	}	before, in front of
لپیش (l'pesh)		
بر (bar)		
پاش (pāsh)	}	after, behind
لپاش (l'pāsh)		
پشت (pisht)		
لپشت (l'pisht)		
دوای (dūāi)		
لدوای (l'dūāi)		
وه دوای (wa-dūāi)		

دوری (daūrai)	}	around
لدوری (l'daūrai)		
دورندوری (daūran-daūrai)	}	round about
لدورندوری (l'daūran-daūrai)		
او لای (aū lāi)		this way
لو لای (l'aū lāi)		that way
دور (dūr)		far
له دوری (la dūre)	}	from afar
له دوروه (la dūr-a-wā)		
هوی (hōwāi)	}	yonder
لهوی (l'hōwāi)		
نیزیک (nezik)		near
تیشٹ (tanīst)	}	beside
لتیشٹ (l'tanīst)		
له قراغی (la qarāghī)		
له کناری (la kinārī)		
برامبر (barāmbār)		opposite
بنی (baīne)	}	between
مینی (mabaīne)		

366.

Adverbs of Time

هر اویستا (har awīstā) or		
الان (al-ān)	just now	
اویستا (awīstā)	now	
هتا اویستا (hatā awīstā)	until now	
له اویستا (la awīstā)	}	henceforth, from now on
له اویستاه (la awīstā-wā)		

گنگی (kange)	}	when
وختیکی (wakhtekī)		
او وختی که (aū wakhtai kā)		
دمیکی (damekī)		
او دمی که (aū damaī kā)		
که (kā)		
او وختی (aū wakhtai)	}	then, at that time
او دمی (aū damaī)		
او جار (aū jār)		
ده وی دا (da waī dā)		
تاویک (tāwek)		while
ایدی (īdī)		thereupon
جی بجی (je b'je)		immediately
له میزه (la mezhā)		long ago
همیشه (hamīshā)	}	always
دایم (dāyīm)		
دایمان (dāyīmān)		
همو وخت (hamū wakht)		
هر وخت (har wakht)	}	any time
هر وختیکی (har wakhtekī)		
هر دمیکی (har damekī)		
قط (qat) or		
هیچ وخت (hīch wakht)		never
تازه (tāzā)		lately
زو (zū)		early
درنگ (dirang)		late

وخته وخت (wakht-a wakht)	}	sometimes, off and on
چار چار (jār jār)		
گاگا (gā gā)		
چار و بار (jār ō bār)	}	before
پیش (pesh)		
لپیش (l'pesh)	}	after
پاش (pāsh)		
لپاش (l'pāsh)	}	afterwards, thereupon
پاشان (pāshān)		
لپاشان (l'pāshān)		
لپاش اوی (l'pāsh awāi)		
اورو (aūrō)		to-day
او شو (aū shaū)		to-night
ایواری (ewāre)		in the evening
شوی (shawe)		in the night
روژی (rōzhe)		in the day-time
صبحینی (sibhaīne)		in the morning, to-morrow
دو صبحینی (dō sibhaīne)		day after to-morrow
سی صبحینی (se sibhaīne)		after three days
بیانی (bayāne)		in the early morning, at dawn
کولتونی (kawaltūne)		at tea time
نیوہرو (nīwarō)		mid-day
نہار (nahār)		noon
نیوہشو (newa-shaū)		midnight
دوینی (dūene)		yesterday
پیری (pere)		day before yesterday

بسر پیری (basar pere)	three days ago
عصر (a'sir)	evening, vesper
هیشتا (heshtā)	as yet, while as yet
کمیك (kamek)	
تاویك (tāwek)	a little while
دیسان (dīsān)	again
گالک جاوړ (galak jār) or	
زور جار (zōr jūr) or	
چند جار (chand jār)	often
آخری (ākhirī)	finally
ده آخری دا (da ākhirī dā)	at last
هولی (hawale) or	
ده هولیدا (da hawale dā)	in the beginning
له هولی (la hawale)	from the beginning
له هولوه (la hawal-a-wā)	from the beginning on
جاریکی (jāreki)	once, once upon a time
لنکاو (lanakāū)	suddenly
بهار (bahār)	in the spring
هاوین (hāwīn)	in the summer
پایز (pāiz)	in the autumn
زستان (zistān)	in the winter
او سال (aū sāl)	this year
پار (pār)	last year
پیرار (perār)	year before last
بسر پیرار (basar perar)	three years ago
ابدی (abadi)	eternally

367.

Adverbs of Interrogation

چی (chī)	what?
بو (bō)	} why?
لبو (l'bō)	
بو چی (bō chī)	
لبر چی (l'bar chī,	
چلون (chilōn)	} how? in what manner?
چی جور (chī jūr)	
چی طرزہ (chī tarzā)	
کوی (kūe)	} where?
لکوی (l'kūe)	
بو کوی (bō kūe)	whither?
له کوی (la kūe)	whence?
کنگی (kange)	when?
کیہ (kihā)	which?
هتا کنگی (hatā kange)	how long?
چند (chand)	how many?, how much?
نه قدر (na qadar)	how much?
اری (are)	yes?
واقیان (wāqiyān)	is it true?
کووه (kōwā)	where?

368.

Adverbs of Affirmation

بلی (balī)	} yes
ادی (adī)	
اری (are)	
هلبتہ (halbatā)	certainly, of course
یاقین (yāqīn)	assuredly, truly

واقیان (waqīyān)	really, in fact
درست (drūst)	truly
بی شک (be shik)	no doubt, undoubtedly
رنگه (rangā)	} perhaps
باشکم (bashkam)	
دشکم (dashkam)	
بالکی (balkī)	
یش (-ish)	also (Adverbial suffix)

369. Declarative Adverbs

که (kā)that; یعنی (ya-nī)namely, to wit

370. Negative Adverbs

نه (na) or	} no
نخیر (na-kher)	
زحمت (zahmat)	hardly, with difficulty
تنیا (tanīyā)	} only
فقط (faqat)	
انجق (ānjaq)	

371. Miscellaneous Adverbs

و کو (wakū)	} as, like as
مثلی (mislī)	
چلون (chilūn)	
چلونیکه (chilōnekī)	
تک (tak)	alone, merely
خلاصه (kholāsā)	in short, consequently
حاشا (hāshā)	forbid, God forbid!
تیک (tek)	together

جا (jā)	} therefore, then
دجا (da-jā)	
دنا (da-nā)	
پس (pas)	
بس (bas)	

CHAPTER VII PREPOSITIONS

372. There are very few prepositions of Kurdish origin. Many Turkish, Persian, and Arabic prepositions are employed. Some prepositions take postpositions, others stand alone; some are joined to the following word, others are written separately; and there are a few prepositional suffixes.

The following list contains, besides real prepositions, a great many substantives that are used as prepositions.

373. The prepositions that take postpositions are:

دا ده (da-dā) in	له (la-rā) or
به (ba-dā) through	له (la-a-wā) from, on
به سردا (ba-(sar)-dā) on	

Note.—Occasionally we meet with the preposition له (la-dā) for 'in' or 'on', به (ba-a-wā) for 'in', and ده نیو دا (da-neū-dā) for 'in'. (See 109-114.)

374. The prepositions that are sometimes joined to the following word are:

ب (b') to, by, with (in)	په (pe-) to, by with
ل (l') from (in)	بو (bō) for
له (le-) from	

Note.—The ب (b') is a contraction of به (ba), and retains its whole signification in its contracted form. The ل (l') is a contrac-

tion of له (la), but it has less of the signification 'from', when it is contracted. بـ (pe-) is only joined to the 'suffix pronouns'. بو (bo-) is also joined to the 'suffix pronouns only'. (See 99, 103, and 113.)

375. The prepositions that are written separately are:

به (ba)	بوی (bō-e)
to, by, with	therefore
بو (bō) to, for	لبوی (l'bō-e)
له (la) from (in)	لبر اوی (l'bar awai)
بی (be) without	
بر (bar)	ژور (zhūr) in, into
before, in front of	وه ژور (wa-zhūr)
پیش (pesh)	نیو (neū) into
لپیش (l'pesh)	لنیو (l'neū)
له بر (la bar)	ده نیو دا (da neū da)
پاش (pāsh) after	in, into, among
لپاش (l'pāsh)	ده نیوی دا (da newe dā)
پی (pe)	ده نیوه راستی دا (da newa-rāstī da)
دوای (dūāi)	in the midst, in the middle
لدوای (l'dūāi)	بره ژور (bar-a-zhūr)
وه دوای (wa-dūāi)	above
لبر (l'bar) on ac-	بره ژیر (bar-a-zhīr)
count of, for the sake of	below, beneath
لبر خاطر (l'bar khatir)	بن (bin)
or	under, beneath
بو خاطر (bō khātir)	لبن (l'bin)
	ژیر (zhīr)
	لژیر (l'zhīr)

ای (ī) of	سبب (sabab)
سر (sar)	because, on account of
on, upon	لباتی (l'bātī)
لسر (l'sar)	لجیاتی (l'jeātī)
دگل (dagal) or	له بدل (la badal)
رگل (ragal)	instead of, in place of
with, together with	چونکه (chünkā)
هتا (hatā)	because
until, to	بجگه له (bajgā la) be-
کن (kin) or	fore, beside (in preference to)
لکن (l'kin) by the	به در (ba dar) ex-
side of, with (unto)	cepting, outside of
بینی (baīne)	له حضوری (la hizūrī) be-
between	fore, in the presence of
مبینی (mabaīne)	چوار دور (chūār daūr)
له سر (la sar)	around
ضد (zid) against	دورندور (daūrān-daūr)
بحث (bahs)	برامبر (barāmbār)
about, concerning	opposite
له سر (la sar)	له تیشٹ (la tanīshṭ)
	beside

376. The prepositional suffixes are:—

ا (-ā) to, unto, into

ی (-ī) to

Note.—(See 98 and 105.)

CHAPTER VIII

CONJUNCTIONS

377. Most of the Kurdish conjunctions, like the prepositions, are borrowed from the neighboring tongues. The following is a classified list of the conjunctions in most common use.

378. The copulative conjunctions are :

و (ō) or (wa) and (See 27.) ش — و (ō or wa-ish) also
 یش (-ish) also (suffix form) هم — هم (ham-ham) also

Note.— و is pronounced (o) when it connects words in a phrase, and (wa) when it connects sentences or clauses of a sentence.

379. The disjunctive conjunctions are :

یان (yān) or
 یان — یان (yān-yān) either—or
 نه — نه (nā-nā) neither—nor

Note.—The یان — یان and نه — نه are often used with the same signification.

380. The adversative conjunctions are :—

بلا (ballā)	but	و الا (wa illā)
بلکه (ballakā) but that		otherwise, or else
لکن (lakin) but,		و یان (wa yān)
furthermore		(la) than
		له (used in comparison)
الا (illā)		هیشتا (heshtā)
but, or else, except		while, while as yet

ديسان (dīsān)	yet, still, nevertheless	نہ (nabā)	lest, for fear that
مگر (magar)	unless	بجگہ لہ (bajgā lā)	except, apart from
نوڪر (nawakū)			
مبادا (mabādā)			

381. The conditional conjunctions are:—

اگر (agar)	if	اگر چي (agar chī)	
اگر نه (agar nā)	if not,		although, even though
	otherwise, lest, or else	هر چند (har chand)	

Note.—The اگر requires the verb to be in the conditional mood. اگر چي , and هر چند , may also be classified as ad-
versative conjunctions.

382. The casual conjunctions are:

که (kā) or کو (kū)	وہا کہ (wahā-kā)	so that
هتا (hatā) or تا کو (tākū)	چونکہ (chūnkā)	
هتا کو (hatākū)		because, since
that, so that, in order that	سبب (sabab)	

383. The conclusive conjunctions are:—

جا (jā)	دنا (da-nā)	لبر اوی (l'bar awāi)	
دجا (da-ja)	پس (pas)		therefore
بس (bas)	او جار (āu jār)	خلاصہ (kholāsā)	finally
then, therefore, moreover			consequently, in conclusion,
هتا (hatā) کو هتا کو (hatākū)		ایدی (īdī)	
until, so long as			then, thereupon, also
الاچی (ilāchī)		فقط (faqat)	only
especially, particularly			

CHAPTER IX INTERJECTIONS

384. Interjections are words which express a sudden and violent emotion. It should be understood that the interjections given in the following list are not all classical, and that some of them may even be called vulgar.

آی (aī)	O!, Oh! (See 52, 115 and 121)
ایی (āyī)	ah! (expresses disgust)
ایهو (aī-hō)	alas!
اخ (ākh)	
وای (wāī)	woe!, woe is me!
ای وای (aī-wāī)	
یا (yā)	O! (expresses attention or emotion) (See 121)
هاوار (hāwār)	O my!, mercy!, help!
ای هاوار (aī hāwār)	
امان (amān)	
ها (hā)	behold!, see!
اوتا (awatā)	
دیی (daī)	get!, go ahead!, push on!
دیی ها (daī hā)	hurry up!
هی دی (hāī de)	go away!, get out!
باه (bā'h)	well done!
پکو (pakō)	
آفرین (afarīn)	well done! bravo!
بار کاله (bārik-āllā) (برکله)	well done!, bless O God
صوص (sūs)	hush!, silence!

حيف (haif)	pity!, it's a pity!
ژاری (zhāre)	poor thing!
واه (wā'h)	wonderful, dear me!
ما شاء الله (māsh-āllā)	
اوخ (ōkh)	Oh, I am glad!
اوخی (ōkh-āi)	Oh, I am glad!, hurrah!
حاشا (hāshā)	God forbid!
استغفر الله (astaghfarullā)	God forbid!, God forgive me!
انشاء الله (insh-āllā)	please God!, God willing!
الحملی (al ham-laī) or الحمد لله (al hamdu lillā)	praise be to God!
عیبه (a'ībā)	shame!
پاه (pā'h) or	poh!, listen to that!, look at that!
پاک (pak)	pslaw!, thrash!, nonsense!
پياه (piā'h)	
مرحبا (marhabā)	hail! (friendly greeting)
والله (ō āllā)	} by God!
بالله (billā)	
وتالله (ū tāllā)	

CHAPTER X

THE FORMATION OF KURDISH WORDS

Nouns

385. Abstract nouns are generally formed in Kurdish by adding **یتی** (yati), (atī), or (itī) to nouns and adjectives. If the word ends in a consonant, usually 'zir' (i), and occa-

sionally 'zabar' (a), is inserted as a connective vowel. Examples: (nouns) باييتى (bāb-i-yatī) 'fatherhood'; کوريتى (kūr-i-yatī) 'sonship'; دوستيتى (dōst-i-yatī) 'friendship'; انسانيتى (insān-i-yatī) 'humanity'; پياويتى (piāw-i-yatī) or پياوتى (piāw-atī) 'manliness'; دژمينيتى (dizhmin-i-yatī) or دژمينيتى (dizhmin-a-yatī) 'enmity'; خالائيتى (kholā-yatī) 'divinity'; (adjectives) سپييتى (spī-yatī) 'whiteness', نخوشيتى (nakhōsh-i-yatī) 'sickness'; کويريتى (kūer-i-yatī) 'blindness'; ترشيتى (tirsh-i-yatī) 'sourness'; تاليتى (tāl-i-yatī) 'bitterness'; دريزيتى (drezh-i-yatī) or دريزيتى (drezh-a-yatī) 'length'; گرميتى (garm-a-yatī) 'heat'.

386. Abstract nouns may also be formed from adjectives in the Persian way, by employing the ending ى (ī) or (āī). Examples: سپيى (spī-āī), نخوشى (nakhōsh-ī), کويرى (kūer-ī) or (kūer-āī), ترشى (tirsh-ī) or (tirsh-ai), تالى (tāl-ī), دريزى (drezh-āī), گرمى (garm-āī).

387. Nouns indicating persons who carry on a trade or profession, or habitually perform some action, are formed by adding the syllables وان (wān) 'keeper', بار (bār) or کار (kār), and کر (kar) 'doer', 'maker', دار (dār) 'having', 'holding', بار (bār) 'playing', ساز (sāz) 'making', بند (band) 'tying', گر (gir) 'taker', چى (chī) 'trader', 'employer', etc., to substantives. Examples:

باغوان (bāgh-wān)

a gardener

درکوان (dark-a-wān)

a door-keeper, a porter

برازوان (barāz-a-wān)

a swine-herder

قازوان (qāz-a-wān)

a goose-herder

گاوان (gā-wān)	گويلکوان (güelk-a-wān)
a herdsman (of cattle)	a calf-herder
برکوان (bark-a-wān)	سعاتساز (sa'āt-sāz)
a lamb-herder	a watch-maker
وشتروان (wūshtir-a-wān)	جوتبند (jüt-band) or
a camel-driver	جوتير (jüt-ter)
توروان (tör-a-wān)	a plougher, a farmer
a fisher (with net)	آسنگر (āsin-gir)
گناچار (gunāh-bār) or	a blacksmith
گناحکار (gunāh-kār)	زرنگر (zarin-gir)
a sinner	a goldsmith
نانکر (nān-kar) a baker	توتونچى (tütün-chī)
خلاصکر (khalas-kar)	a tobacconist
a savior	پينچى (pīn-a-chī)
دار خزينه (khazāna-dār) or	a cobbler
خزندهار (khazna-dār)	طوپچى (töp-chī)
a treasurer	an artillerist
قومار باز (qömār-bāz)	
a gambler	

388. Names of trades or professions are formed by adding يتى (yatī), (atī), or (itī), or simply ى (i), or (ai), to the nouns designating the persons who exercise them. Examples:

باغوانيتى (bāgh-wān-i-yatī) or باغوانى (bāgh-wān-ī) 'the work or trade of a gardener'; درکوانيتى (dark-a-wān-i-yatī) or درکوانى (dark-a-wān-ī) 'the work or trade of a porter'; نانکريتى (nān-kar-i-yatī) or نانکرى (nān-kar-ī) 'the trade of a baker', etc.

Diminutive Nouns

389. The diminutive in Kurdish is expressed by suffixes. The most common suffixes are **وله** (ōlā) and **يله** (ilā), and sometimes we hear **يزه** (īzhgā). Examples: **کوروله** (kūr-ōlā) 'a little boy'; **کچوله** (kich-ōlā) 'a little girl'; **ژنوله** (zhin-ōlā) 'a little woman'; **پیاووله** (pīāw-ōlā) 'a little man'. In the same way we may use the **يله** (ilā): **کوريله** (kūr-ilā), **کچيله** (kich-ilā), **ژنيله** (zhin-ilā), **پیاويله** (pīāw-ilā), etc. Occasionally we hear **کوريزه** (kūr-īzhgā), **کچيزه** (kich-īzhgā), **ژنيزه** (zhin-īzhgā), **پياويزه** (pīāw-īzhgā), etc.

390. When the noun ends in the vowel **و** or **ی**, the same is usually assimilated by the initial vowel of the diminutive suffix. Examples: **خانوله** (khān-ōlā) or **خانيله** (khān-ilā) 'a small house', instead of **خانووله** (khānū-ōlā) or **خانويله** (khānū-ilā).

391. When the noun ends in **ل**, the initial vowel of the diminutive suffix is sometimes assimilated by it. Example: **براله** (brā-lā) 'little brother', instead of **براووله** (brā-ōlā) or **برايله** (brā-ilā).

392. The Turkish diminutive suffix **چی** (chī) or **چه** (chā), also used in Persian, is sometimes employed in Kurdish. Examples: **درياچی** (dariā-chī) or **درياچه** (dariā-chā) 'a small sea', 'a lake'; **باغچه** (bāgh-chā) 'a small garden', etc.

393. Some nouns have original diminutive forms. Examples: **پشيله** (pish-ilā) 'cat', **کاريله** (kār-ilā) 'kid', **جوجيله** (jūj-ilā) 'a small chicken', etc. The diminutive **روله** (rō-lā)

'little child', as well as (brā-lā) 'little brother' (See 391), are both very affectionate expressions, and are chiefly employed vocatively.

ADJECTIVES.

394. A great many adjectives are formed in Kurdish by placing به (ba) 'with', and occasionally صاحب (sāhib) 'possessor', before the noun. Examples: به قوت (ba qōwat) 'strong'; به غیرت (ba ghaī-rat) 'zealous'; به جرات (ba jurāt) 'brave'; به ادب (ba adab) 'polite', etc. In the same way we often hear صاحب قوت (sāhib qūwat), صاحب غیرت (sāhib ghaīrat), صاحب جرات (sāhib jurāt), etc.

395. Adjectives are formed from nouns denoting 'material' by adding اوی (āwī). Examples: برداوی (bard-āwī) 'stony'; داراوی (dār-āwī) 'woody', 'wooden'; آسناوی (āsin-āwī) 'irony'; زیواوی (zew-āwī) 'silvelly'; زوراوی (zer-āwī) 'golden'; هوراوی (haūr-āwī) 'cloudy'; قوراوی (qōrr-āwī) 'muddy', etc.

396. Adjectives are also formed by adding ی (ī) or the syllables انه (ānā) 'like', مند (mand) 'full', دار (dār) 'having', وار (wār) 'possessing', ناک (nāk) 'full', نوك (nūk) 'full', زن (zin) 'striking' or 'moulding', to nouns. Examples: روزی (rōzh-e) or روزانه (rōzh-ānā) 'daily'; سالی (sāl-e) or سالانه (sāl-ānā) 'yearly'; دوله مند (dōla-mand) 'rich'; خمناک (kham-nāk) 'sorrowful'; ترسه نوك (tirsa-nūk) 'fearing'; آسمانی (āsmān-ī) 'heavenly'; آدمی (ādam-ī) 'human'; رقیدار (riq-dār) 'angry'; بریندار (brīn-dār) 'wounded'; هومیدار (hūmed-a-wār) 'hopeful'; دروزن (drō-zin) 'lying'.

397. Adjectives expressing the want or absence of a thing are formed by employing the particle **بی** (be) 'without', 'less', or **نا** (nā) 'not', 'without', with nouns. Examples: **بی عقل** (be a'qil) 'unwise'; **بی قوت** (be qōwat) 'weak'; **بی چاره** (be chārā) 'helpless'; **بی دراو** (be drāū) 'fundless', 'penniless'; **بی شرم** (be sharm) 'impudent', 'shameless'; **بی بخت** (be bakht) 'unfortunate'; **بی ادب** (be adab) 'impolite'; **بی دین** (be dīn) 'irreligious'; **بی سیم** (be sīm) 'wireless'; **بی توبه** (be tōbā) 'impenitent'; **بی منت** (be minat) 'ungrateful'; **ناپاک** (nā-pāk) 'unclean', 'impure'; **نازان** (nā-zān) 'ignorant'; **نامرد** (nā-mard) 'fearing'.

398. Adjectives describing one's nationality or place of birth are formed by adding **ی** (ī) 'of' to the noun. Examples: **کردستانی** (kur-distān-ī) 'of Kurdistan', 'Kurd'; **کردی** (kurd-ī) 'Kurdish'; **ستمبولی** (stambūl-ī) 'Constantinopolitan'; **عثمانی** (osmān-ī) 'Turk'; **قره داغی** (qara dāgh-ī) 'Montenegrin'; **المانی** (almān-ī) 'German'; **ایرانی** (īrān-ī) 'Persian'; **عربی** (arab-ī) 'Arabic', 'Arabian'; **امریکای** (amrīkā-ī) 'American'.

CHAPTER XI

KURDISH COMPOUND WORDS

399. The Kurdish employs a multitude of compound words, some of which have been given as illustrating the formation of Kurdish words in the preceding chapter.

The employment of these compound words, chiefly borrowed from the Persian, is one of the most beautiful features of the Kurdish tongue.

The following list of compound words illustrates their construction, and will enable the student to understand other compound words which he may meet with.

400. **Words Formed of an Adjective and a Noun**

- خوشحال (khōsh-hāl) 'happy condition; happy
 سرخوش (sar-khōsh) 'head-happy; intoxicated
 رورش (rū-rash) 'black-face; ashamed
 روسپی (rū-spī) 'white-face; pure, innocent
 دل رش (dil-rash) 'black-heart; bad, impure
 دل سپی (dil-spī) 'white-heart; innocent
 دل خوش (dil-khōsh) 'heart-happy; glad
 دل پاک (dil-pāk) pure-heart, pure
 دل صاف (dil-sāf) smooth-heart; frank, open
 دل سرد (dil-sard) 'cold-heart; careless, uninterested
 دل شکست (dil-shikast) 'heart-broken; sad
 روخوش (rū-khōsh) happy-face; pleasant
 خوش رفتار (khōsh-raftār) walking gracefully, mannerly
 کپه گوله (kapā-gulā) homely (lit. big-nose).
 کیف خوش (kaif-khōsh) 'happy condition; happy
 مال ویران (māl-a werān) 'house desolate; ruined
 رش بخت (rash-bakht) 'black-fortune', unfortunate
 هاویر ترش (hāwīr-tirsh) 'sour-dough; leaven
 ردین سپی (riden-spī) 'white-beard; elder
 مو زرد (mō zard) yellow hair, fair, blonde
 دل تنگ (dil-tang) 'narrow-heart; depressed
 بون خوش (bōn-khōsh) pleasant smell, perfume

401 Words Formed of a Participle and a Noun

- گاوان (gā-wān) ox-keeper, herdsman (See 387)
 خدمتکار (khizmat-kār) service-doer, servant
 تماکار (tamā-kār) avarice-doer, avaricious
 صنعتکار (sanat-kār) art-doer, artificer, tradesman
 میراتگر (mīrāt-gīr) inheritance-taker, inheritor, heir
 کردار (karwa-dār) donkey-possessor, caravan
 driver
 گیودار (gīō-dār) having ears, listener
 دیندار (dīn-dār) having religion, religious
 قرضدار (qarz-dār) having debt, debtor
 نعلبند (na'l-bānd) shoe-tyer, horse-shoer
 توبهکار (tōbā-kār) penance-doer, penitent
 زناکار (zinā-kār) fornication-doer, fornicator
 تخته‌بند (takhta-band) board-tying, ceiling
 کاروان‌کُژ (kār-wān-kūzh) caravan-killer, Morning star
 بانگ‌گر (bāng-kar) cry-maker, cryer, herald
 بارگیر (bār-gīr) load-taker, caravan horse or mule
 بارگین (bār-gīn) full load, riding horse
 خلاگیر (khollā-gīr) God-taker, unfortunate,
 punished

402

Words Formed of Two Nouns

- کردستان (kurd-i-stān) country of the Kurd, Kurd-
 istan
 کوهستان (kūe-i-stān) country of the mountain,
 mountain-plateau (place of summer camp-
 ing and feeding)

- دارچین (dār-chīn) china-wood, cinnamon
 پی چرا (pe-chirā) light-foot, candlestick
 مانگه شو (mānga-chaū) moon-night, moonlight
 دل فریو (dil-frīv) 'heart-deceit', deception
 حوض خانه (haūz khānā) tank-house, private bath
 سرخت (sar-khat) head-writing, heading
 درجنامه (daraj-nāmā) degree-document, thermo-
 meter
 حبسخانه (habs-khānā) prison-house, prison
 گرتوخانه (girtū-khānā) 'caught-house',
 بندیخانه (bandī-khānā) 'tying-house',
 رادار (rādār) road-holding, duty collector, pub-
 lican

403. Words Formed of an Adjective and a Verbal Noun.

- بر بون (bar būn) free-being, freedom
 پر بون (pir būn) full-being, fullness
 دریژ بون (drezh būn) long-being, longness, length
 شان بون (shād-bun) 'dry-being', dryness
 شکست خواردن (shikast khwārdin) retreat-eating, retreating

404. Words Formed of a Numeral Adjective and a Noun

- سی کوز (se kōz) three-corner, triangle
 سی پی (se pe) three-feet, three footed
 چوار کوز (chūār kōz) four-corner, four cornered, rect-
 angle
 چوار گوشه (chūār gōshā) four-side, square
 یک پلک (yek palk) one leaved, single
 دو پلک (dō palk) 'two leaved', double

- دو ری یان (dō re-yān) two roads, cross road
 سی ری یان (se re-yān) three roads, cross roads
 دو رو (dō rū) two-face, false, hypocrite
 دو دل (dō dil) two-heart, false, hypocrite

Note.—Instead of کور (koz) we may use سوچ (sūch) or قرنه (qornā), or قلنچک (qolinchik).

405. Words Formed of a Noun and a Verbal Noun

- گل رژان (gul-rizhān) rose scattering
 خون رژان (khwen rizhān) blood shedding
 ری نیشان دان (re nishān dān) road-showing, guiding
 جرگ سوتان (jarg sūtān) liver-burning, sorrowing,
 mourning

Note.—This form corresponds with the Verbal Noun of 'compound verbs', formed by a noun and an auxiliary. (See 192, 4., 335, and 336.)

406. Words Formed by the Use of Particles

- بی بخت (be bakht) without fortune, unfortunate
 (See 397)

بی ژن (be zhin) without wife, widower

بی میرد (be merd) without man, widow

بیوه ژن (bewa-zhin)

بی رنگ (be rang) colorless

بی هویه (be haūyā) hopeless

ناچاره (nā-chārā) helpless

نامعلوم (nā-ma'lōm) uncertain

ناگیشتو (nā-gāishtū) not attained, unripe

407. In the words اورو (aū-rō) 'to-day', and اوشو (aū-shaū) 'to night', the combination consists of 'a pronoun and a noun'.

408. Words Formed by Repeating the Noun

کا کا (kā-kā) brother (elder brother)

لگلاک (lag-lak) stork

مامم (ma-mak) breast

مامکک (mamkek) a breast (lit. 'mamma')

بریقہ بریقہ (brīq-a brīq) sparkling, flashing, lightning

تقہ تقہ (taq-a-taq) knocking, gun reports

ہرہ ہرہ (hara-harā) noise, tumult

شلپہ شلپہ (shilp-a shilp) rippling

بورہ بورہ (bōr-a bōr) bawling, braying

گرمہ گرمہ (girm-a girm) thundering

چکہ چکہ (chak-a chak) splashing (as when fish hop
on the surface of the water).

قرتہ قرتہ (qirt-a qirt) crackling

قیزہ قیزہ (qīzh-a qīzh) screaming, crying

پرتہ پرتہ (pirt-a pirt) murmuring, complaining

بولہ بولہ (bōl-a bōl) murmuring, complaining

قار قارہ (qār qārā) crow (the bird)

قرہ قرہ (qar-a qar) cawing (like a crow)

رنگ رنگ (rang rang) or

رنگہ رنگہ (rang-a rang) various colors

سران سر (sar-ān sar) from end to end

قوملہ قوملہ (kōmalā kōmalā) in bunches, in piles

409. Words Designating Relationship

خوارزا (khwār-zā) or

خوشکہزا (khūshk-a zā) sister-born, nephew or niece

برازا (brā-zā) brother-born, nephew or niece

- اموزا (amō-zā) uncle or aunt-born, cousin
 بن اموزا (bin-amō-zā) 'under cousin', second cousin
 مام (mām) uncle (father's side)
 خال (khāl) uncle (mother's side)
 پور (pūr) aunt (both sides)
 ژن برا (zhin-brā) brother-wife, sister-in-law
 ژن مام (zhin-mām) uncle-wife, aunt (by marriage)
 ضر دایک (zir-dāik) under-mother, step-mother
 ضر باب (zir-bāb) under-father, step-father
 داپیر (dā-pīr) 'old-mother' or
 نناک (nank) grand-mother
 باپیر (bā-pīr) 'old-father', grand-father
 بابی باپیر (bāb-ī ba-pīr) great grand-father
 زاوا (zāwā) son-in-law
 بوک (būk) bride, daughter-in-law
 خزور (khazūr) father-in-law
 حسو (khasū) mother-in-law
 نوه (nawā) grand-son, or grand-daughter

Note.—The word زاوا (zāwā) 'bridegroom' or 'son-in-law' is also used for 'brother-in-law', unless a person prefers the clause میردی خوشکم (merd-ī khūshk-(i)m) 'husband of my sister'. Most of these words belong under 401. Other words of the same class are بیگزاده (beg-zādā) 'nobleman'; شازاده (shā-zāda) 'prince'.

CHAPTER XII

KURDISH ORTHOGRAPHY

410. A chapter on 'Kurdish orthography' may seem to be superfluous, as the written Kurdish language, from which we have to draw our conclusions and make our rules, is very limited.

There are a great many short 'love poems' and 'songs of triumph' memorized by the singers and poets of the various tribes; but few of these exist in written form, and they vary in words and pronunciations peculiar to the individual tribe.

The written poems, legends and stories, on the other hand, are so full of words unnecessarily borrowed from the neighboring tongues, like Arabic, Turkish, Persian, and even Syriac, that one hardly knows which language is represented the most. This, of course, is not the fault of the language, but the fault of the Kurdish writer.

It has not yet become a custom to do much writing in Kurdish, and therefore, a great many of the purer Kurdish words and expressions, as well as the Kurdified foreign words, are looked upon as more or less unclassical and vulgar. The Kurdish writers, aware of this, try to evade criticism by employing many foreign words instead, or by using the original orthography of a word rather than the one peculiarly Kurdish.

Where this fear of ridicule is absent, another motive or reason for employing unnecessary foreign words and orthography, is often a desire to display one's knowledge of Arabic, Turkish, or Persian, or on account of insufficient knowledge of 'real Kurdish'.

In Kurdish writings a word is often met with spelt in two or three different ways, the same as is often the case in Turkish, Syriac, and even Persian. And this is done by writers of equal ability and repute. Example: Some will invariably write **ساعت** (sā'at) 'hour' (Ar.), instead of giving it the

Kurdish pronunciation and accept by writing it **سعات** (sa'āt). See 59, 1 and 2.) Some write **راحت** (rāhat) 'quiet', 'comfortable', (a Turkification of the Ar. **راحة**), instead of adhering more closely to Kurdish accentuation and write **رحت** (rahat).

The letter **ا** is less prominent in Kurdish than in its neighboring tongues. In words employing the negative particle **نا** (nā), the **ا** is often omitted and the contraction **نا** (na) is employed. Example: **ناخوش** (na-khōsh) 'sick', 'unpleasant'; and in other words the **ا** is substituted by **ه** (ha) or **ی** (e). Examples: **هومید** (hūmed) 'hope', for **اومید** (ūmed); **خویندن** (khwendin) 'to read', 'reading', for **خواندن** (khwāndin), etc. (See 35, 47, 4, 160 and 207.)

In short, the general rule for Kurdish orthography is to write Kurdish words with Kurdish pronunciation and accent, and to express the vowel sounds more frequently by the letters **ه** **و** **ا** and **ی** than is usually the case in Arabic, Turkish or Persian.

If this rule is followed out, a more uniform Kurdish orthography will gradually be established, and the individuality of the Kurdish language, as to sounds and accents, will be preserved. (See 8-29, and Note.)

CHAPTER XIII MISCELLANEOUS

411. Designation of Years

او سال (aū sāl)	this year
پار (pār)	last year

پیرار (perār)	year before last
بسر پیرار (basar perār)	three years ago
او سالی دی (aū sāl-i dī)	the next year
پاش دو سال (pāsh dō sāl)	after two years, etc.
سالیکی دی (sālekī dī)	another year

412. Designation of Seasons

بهار (bahār)	spring	پایز (pāīz)	autumn
هاوین (hāwīn)	summer	زستان (zistān)	winter

413. Names of the Months of the Year

آدار (ādār)	March
نیسان (nīsan)	April
گلان (gulān)	May
خزیران (khazīrān)	June
تموز (tamūz)	July
طباغ (tabāgh)	August
ایلون (īlūn)	September
تشرین پیشی (tishrīn peshī)	October
تشرین پاشی (tishrīn pāshī)	November
کانون پیشی (kānūn peshī)	December
کانون پاشی (kānūn pāshī)	January
شباط (shubāt)	February

Note.— گلان (gulān) means 'roses'. The month in which they bloom bears their name. ایلون (īlūn) is Syriac; many Kurds use ایلول (ilūl) Ar. Instead of پیشی (peshī), some Kurds use پچوک (pichūk) 'small', or هول (haūwal) 'first'; instead of پاشی (pāshī), some Kurds use مزین (mazin) 'great', or آخر (ākhir) 'last'. شباط (shubāt) may also be written شواط (shūāt).

414. Names of the Days in the Week

یک شمو (yek shamū)	Sunday
--------------------	--------

دو شمو (dō shamū)	Monday
سی شمو (se shamū)	Tuesday
چوار شمو (chūār shamū)	Wednesday
پینچ شمو (penj shamū)	Thursday
جو عمه (jū'mā)	Friday
شمو (shamū)	Saturday

Note.—Some Kurds use the Persian شنبه (shambā), but the purer Kurdish is شمو (shamū) or (shamo) Persian ب (b) often becomes (ū) or (o) in Kurdish. Example: آب (āb) becomes آو (āu) 'water'.

415. Names of Days, Present, Past and Future

اورو (aūrō)	to-day
دوینى (dūāine)	yesterday
پیری (pere)	day before yesterday
بسر پیری (basar pere)	three days ago
چوار روژ لپاش (chūār rōzh l'pash)	four days ago, etc.
صبحینی (sibhaïne)	to-morrow
دو صبحی (dō sibhaï)	day after to-morrow
سی صبحی (se sibhaï)	after three days
چوار صبحی (chūār sibhaï)	after four days
لپاش پینچ روژ (l'pash penj rōzh)	after five days, etc.

Note.—The contraction صبحی (sibhai) is preferable to صبحینی (sibhaïne), when used in connection with the numerals; but the complete form would also be correct.

416. Various Periods of Day and Night

نیوهرو (nīwā-rō)	mid-day
نهار (nahār)	mid-day, noon
پاش نیوهرو (pash nīwā-rō)	after-noon
بانگی ایواری (bāng-ī ewāre)	or

عصر (asir) afternoon prayer (about 3 o'clock)

ایواری (ewāre) evening

روژ آوای (rōzh āwāi) sun-set

بانگی شوان (bāng-i shaūān) sun-set

بانگی خوتنان (bāng-i khaūtinān) evening prayer (hour after sun-set)

شو (shaū) night

نیوه شو (nīwā-shaū) mid-night

کروان کوژ (karwān kūzh) Morning star (time it appears)

ملا بانگ دانی (mallā bāng dāne) morning cry, morning prayer

بیانی (baiyāne) early dawn (day-break to sunrise)

روژ هلاتن (rōzh halātin) sun-rise

صبحینی (sibhaīne) morning

کولتون (kawaltūn) tea (about 10 o'clock A. M.)

417.

Divisions of Time

سال (sāl) year

مانگ (māng) month

حوتو (haūtū) week

روژ (rōzh) day

سعات (sa'āt) hour

نیو سعات (neū sa'āt) half hour

چرك (charak) quarter of an hour

سی چرك (se charak) three quarters of an hour

دقیقه (daqīqā) minute

MISCELLANEOUS

418. The Human Body

بدن (badan) body	زار (zar) mouth
بژن (bazhin) or	لیو (leū) lip
قامت (qāmit) stature	چنگه (changa) chin
مو (mō) or	ددان (dadan) tooth
توک (tūk) hair	پوک (pōk) gums
قله (qala)	زمان (ziman) tongue
skull, scalp	گیو (giō) ear
سر قله (sar--qala)	پشت (pisht) back
summit	چرم (charm) skin
(lit. "top-skul")	ردین (riden) beard
نیوچاوان (neū--chaūan)	سمیل (simil) mustach
forehead	گرو (garū) throat
(lit. between the	استو (astū) or
eyes')	مل (mil) neck
گوشت (gesht) flesh	پشت استو (pisht astū)
رگ (reg)	nape of neck
sinew, muscle	پریچ (pirch) braid
خوین (khūwen) blood	باسک (bask) small arm
میشک (meshk) brain	انیسک (ānisk) elbow
برو (birū) eyebrows	دست (dast) hand
رومت (rūmat) cheek	گری دست (grai dast) or
کپو (kapō) nose	جونگی دست (jūngi dast)
چاو (chaū) eye	wrist
گلینه (galina) pupil	بری دست (bari dast) palm
دم (dam) or	شان (shān) shoulder

مست (mist) fist	جیگاری رش (jīgār-ī rash)
نینوک (nīnūk) nail	liver (lit. black liver)
قامک (qāmik) finger	دل (dil) heart
قامک گری (graī qāmik)	ریخول (rekhōl)
knuckle	intestines
پوک (pūk) eye-lid	سمت (simt) hip
مژول (mizhūl)	نیوک (neūk) navel
eye-lash	ران (rān) thigh
سنگ (sing) chest	اژنو (azhnū) or
ممک (mimk) breast	چوک (chūk) knee
زک (zik) stomach	لولاک (lūlāk) foreleg
پراسو (parāsū) rib	گری پی (graī pe) or
تانیشت (tanīshht) side	جنگی پی (jangī pe) ankle
موسلدان (mōsildān)	پی (pe) or
bladder	لاک (lāk) foot
جیگاری سپی (jīgār-ī spī)	پانی (pānī) heel
lung (lit. white liver)	قامکی پی (qāmki pe) toe

CHAPTER XIV

SYNTAX

A complete system of Syntax of the Kurdish language is not to be expected in this first attempt to present a systematic Grammar of this tongue. Many questions are yet too unsettled. Furthermore, much that might be said under this heading has been virtually anticipated in the numerous examples given in the preceding pages. Attention will therefore merely be directed to some of the principle features.

General Construction of a Kurdish Sentence

The order of the parts of a Kurdish sentence, is very much

the same as in Latin, i.e., subject, object, and verb. Example:

پیاویک (pīāwīk) 'I eat bread'; امن نان دخوم (āmin nān dakhom) 'A man bought a horse'; هسپیکى گری (pīāūek haspekī krī)

The Accusative generally precedes the dative. Example:

او کتیبی هلگره و بده به وی (āu katabāi halgrā wā bidā ba wī) 'Take this (or that) book and give (it) to him'.

Same with the ablative. Ex. کتیبکم له وی استاند (katebekim lā wī astānd) 'I took a book from him'.

In case the accusative forms a part of the verb, it very often follows the dative. Example: به تو دیدم (ba tū da-ī-dam) 'I will give it to you'.

If the object is a pronoun, it is often omitted. Example: د کوژم (dakūzhim) 'I will kill (it)'; دینم (denim) 'I will bring (it)'; دیتیم (dītim) 'I saw him'.

The verb is almost always placed at the end of the sentence. Example: او کتیبم خویندوه (āu katebam khūendūā) 'I have read this book'; له پاش دو روز دیم (lā pāsh dō rōzh dem) 'I shall come after two days'.

A few verbs sometimes precede their datives. Example: هاتمه شاری (hātīm-ā shāri) 'I came to town'; گیشته مالی (gāishtin-ā māle) 'they arrived at home'; چونه خواری (chūn-ā khwāre) 'they went down', 'they descended' (lit. they went to the below).

Dependent Sentences are generally introduced by the conjunction که (kā), which, however, may be omitted. Example: امن رازی بوم که اتو لیره بی (āmin rāzi būm (kā) ātū lerā bī) 'I was willing (that) you should be here'.

Interrogative Sentences are generally introduced by the interrogative particle اری (are) 'yes'. Example: اری باران دباری (āre bārān dabāre) 'Does it rain?' (lit. Yes, rain rains?); اری کردستان زور گوره یه (are kurdistān zōr gaūrā-yā) 'Is Kurdistan very large?'.

The Oblique Narrative is little used in Kurdish. The words of another are generally quoted in direct speech and introduced by که (kā) 'that'. Example: او کتی که هسپکان حاضرین با بروین (āu kutī kā haspakān, hāzirn, bā birōin) 'He said (that) the horses are ready, let us go'.

SPECIAL EMPLOYMENT OF VARIOUS PARTS OF SPEECH

Articles

When the definite article in English denotes preeminence, as 'the sun', 'the sky', 'the world', etc., it is usually omitted in Kurdish. Example: روز زور گرمه (rōzh zōr germ-ā) or تاو زور گرمه (tāu zōr germ-ā) '(The) sun is very hot'; آسمان صاوه (āsmān sāu-ā) '(The) sky is clear'; دنیا شلوقه (dunyā shulūq-ā) '(The) world is disturbed'.

The indefinite article suffix يك (ek) 'a' or 'an', is also sometimes omitted. Example: کسم ندی (kasim na-dī) 'I did not see (a) person'; هسپ له مانگا به قیمتره (hasp lā māngā ba qimattir-ā) '(A) horse is more valuable than (a) cow'.

Nouns

Between nouns in opposition, the conjunction یعنی (y'nī) 'namely', is sometimes employed. Example: هسپکس چاک (hichkas chāk) نیه بجگه له یکیک یعنی خلا (hichkas chāk niyā bajgā lā

yekyek (ya'nī) khullā) 'Nobody is good but one, namely God';
 پیاویکی گوره یعنی حاکم روی (pīāuekī gaūrā (ya'nī) hākim
 roī) 'A great man, namely the Governor, went away'.

The repetition of nouns and other words, so common to all languages of the East, is also employed in Kurdish.

This repetition sometimes denotes 'distribution' or 'variety'.
 Examples: جور جور (jūr) 'kinds'; رنگ رنگ (rang rang) 'colors';
 جوی جوی (jūi jūi) 'various'; so also in Adverbs:

هیدی هیدی (haīdī haīdī) 'slowly'.

The repetition may also be employed to give 'intensity.' Ex.

ورده (wūrdā) 'minutely'; زور زور (zōr zōr) 'exceedingly'.

Another repetition of nouns which is perhaps more vulgar, is to substitute م (m) for the first letter of the repeated noun, if it begins with a consonant, and prefixing م (m), if it begins with a vowel. This kind of repetition denotes 'generalization'.
 Examples: توز توز (tōz m-ōz) 'dust, and everything of that sort';
 قور قور (qōr m-ōr) 'mud, and everything of that sort';
 ورده ورده (wūrdā m-ūrdā) 'every little thing';
 شوره شوره (shūrā m-ūrā) 'every little useless thing'.

An accusative of time, like the accusative of object, may be formed without any preposition. Example: شوی (shaū-e) 'in the night'; or it may be formed by the preposition به (ba) or ده (dā) 'by' or 'in', the latter taking the postposition دا (dā).
 Example: به شوی (ba shaū) or به شوی (ba shaū-e) or
 ده شویدا (dā shaū-e dā) 'in the night'.

An accusative of direction may be formed by the prefix وه (wā) 'ward', denoting direction. Example: وه دستی دا (wā-

dastī dā) 'he delivered him (lit. 'he gave him hand-ward');

کوت و سر (wā-sar kaūt) 'he ascended' (Lit. 'he fell upward'); and sometimes the و (wā) is suffixed. Example:

واوه چو (wahā-wā chū) or contracted to واهو چو (wā-wā chū) 'he went his way' (lit. 'he went thus-ward');

چو خواروه (chū khwāra-wā) 'he descended' (lit. 'he went down-ward'); چو ژوروه (chū zhūra-wā) 'he entered' (lit. 'he went in-ward').

Adjectives

In a great majority of cases the adjective follows its noun, and ی (i) is suffixed to the latter as a connective. Example:

انگستیلیکی زیر (āngustīlek-i zer) 'a silver ring'. The same holds good when two or more adjectives are joined to one noun. Example: مالیکی گوره تازه و جوان (mālek-i gaūrā, tāzā wā jūān) 'a large new and beautiful house'.

The numeral adjectives, however, with the exception of (yek) 'one', uniformly precede the noun. Example: شش کس هاتن (shash kas hātin) 'six persons came'; پنج هسپم فروت (penj hasp(i)m frot) 'I sold five horses'

When emphasis is to be laid upon the numeral, یک (yek) is also placed before the noun, otherwise it usually follows as a suffix. Example: فقط کتیبکم دی (faqat kateb-ek-(i)m dī) 'I only saw (one) a book'.

A few adjectives are also placed before the noun for the sake of emphasis. Example: زور کس هاتن (zor kas hātin) 'many people came'.

When numeral adjectives are employed, the nouns they refer

to usually remain in the singular. Example: **دو کتیم هیه** (dō kateb(i)m hāyā) 'I have two books' (lit. two book(s) exist to me').

Occasionally, however, the plural is also met with. Example: **او چوار کورانی ملا زور نجین** (āu chūār kur-ān-ī mōlla zōr najībin) 'The (these or those) four sons of the Mollah are very refined'.

The Arabic numeral **واحد** (wāhid) is sometimes used, as well as the Persian **تنها** (tanhā), instead of the more Kurdish **تیا** (tanyā) 'only', 'one'.

Pronouns

The nominatives **امن** (amin), **اتو** (atū), **او** (āu), **امه** (amā), **انگو** (angō), and **اوان** (awān), are usually omitted before the verb, unless for the sake of specification or emphasis, as the termination of the verb, except in the 2nd. and 3rd. person plural, prevents all ambiguity in regard to number and person.

Used as a **subject nominative**, the pronoun is occasionally separated from its verb by an intermediate clause. Example: **امن هیشتا اتو وهخبر نبوی هلستام** (amin, heshtā ātū wā-khabar na-būi, halistām) 'I, while as yet you were not awake, arose'.

Interrogative Pronouns are sometimes placed at the beginning of a sentence, and sometimes at the end, directly before the verb. Example: **چی ت دوی که بو تو بکم** (chi-t dawē kā bō tū bikam) 'What do you want me to do for you?'; **کی که باران دباری** (kie kutī kā bārān dabāre) 'Who said that it rains?'; **اتو اوه چیه** (awā chī-ā) 'What is this?'; **کی** (ātū kie-ī) 'Who art thou?'.

In polite conversation the pronouns *امن* (amin) 'I' and, (min) 'me', is often avoided. Such words as *نو کورت* (nōkar-(i)t) or *خدمتکارت* (khizmatkār-(i)t) 'thy servant', are employed instead. Example: In answering the question: 'Who did this?' a Kurd will often politely say, *نو کورت* (nōkar-(i)t); and if asked: 'Who shall I give this to?' he will say, *نو کورت* *بده* (bidā ba nōkar-(i)t) 'Give (it) to your servant'.

Pronouns used as the object of transitive verbs, are usually joined to the verb in their 'enclitic' form. Example: *هلت گرتم* (hal-(i)t girt-(i)m) 'Thou didst carry me', consists of *هلت* (hal-(i)t girt) 'Thou didst carry' + *م* (i)m, the 'enclitic' personal ending used objectively; *هلی گرتی* (hal-ī girt-ī) 'He, she or it carried you', consists of *هلی* (hal-ī girt) 'He, she or it carried' + *ی* (i), the 'enclitic' form for 'thou art', used objectively; *دای گرتم* (dā-ī girt-(i)m) 'He attacked me'; *ازادمان کردی* (ā-zād-mān kird-ī) 'We made you (sing.) free'; *نت کشتین* (na-t kusht-īn) 'You did not kill us' *انگو به خلام اسپاردن* (angō ba khullā-m āspārd(i)n) 'I delivered you to God'; *لیروم درکردن* (lerā-m dar kird-(i)n) 'I put them out of here' *کی انگو ماچی کردن* (kie āngō māchī kird-(i)n) 'Who kissed you?'; *دی بردن* (da-ī-bird-(i)n) 'He, she or it carried them away.'

Verbs

In general the Kurdish verb agrees with its subject nominative in number and person.

In case the subject nominative consists of two or more pronouns, the same rule is followed as in Latin, Greek, and

other languages, that the first person is preferred to the second, and the second to the third. Example: اتو و امن دچین (atū wa amin dach-in) 'You and I will go'; اتو و او ان هاتن (atū wa awān hāt-(i)n) 'You and they came'.

The object of the verb is usually designated by the case ending ی (i) or (e). Example: مالی درست دکم (māl-e drust da-kam) 'I am building a house'. Sometimes, however, it omits this ending. Ex. مال درست دکم (māl drust da-kam) 'I am building (a) house'.

In the 3rd person preterite of intransitive verbs, the object is usually expressed without any suffix. Example: سگ هلی کرت (sag hal-ī girt) 'The dog carried (it)'; اری هیناتان (are henā-tān) 'Did you bring (it)?'; هر دوازدهی کشتن (har dūāzdaī kusht-(i)n) 'He killed them all twelve'; حاکم گرتنی (hākim girt(i)n-ī) 'The Governor caught them'; امن گرتتم (amin girt-(i)n-(i)m) 'I caught them'.

A verb may employ both the 'enclitic' form and the 'personal ending' form of the pronoun, and in that case the 'personal ending' form indicates the subject, and the 'enclitic' form the object. Example: اتی گرتنی (atū girt-(i)n-ī) 'Thou didst catch them'; گرتمان (girt-mān-(i)n) 'We caught them'; بردتان (bird-(i)n-tān) 'You carried them (away)'; کشتی دوازده (dūāzda-i kusht-(i)n) or کشتی دوازده (kusht-(i)n-ī dūāzda) 'He killed the (them) twelve'; چلون برلات کردوم (chilōn baralā-t kirdū-m) 'How have you left me?'; بو نی کشتوین (bō na-ī-kushtu-īn) 'Why has he not killed us?'; حاکم گرت بونی (hākim girt-a būn-ī) 'The Gov-

ernor had caught them'; سربازان کشت بویانن (sarba-zān kusht-a bū-yān-(i)n) 'The soldiers had killed them'; بیان دامایه (bi-yān-dā-m-āyā) 'Would that they had given me!'; هلیان گرت بامایه (hal-yān-girta-bā-m-āyā) 'Would that they had carried me!'; اگر بتان هینا با (agar-bi-tān-henā bā) 'If you had brought (it)'; اگر بیان هینا بوبان (agar-bi-yān-henā-bū bān) 'If they had brought them'.

Indicative Mood

The **Present Tense** is sometimes used,

- (1) As a perfect. Example: چوار سال هات وچوی دکا (chūār sāl hāt-ō-chūi dakā) 'He is (has been) coming and going four years'.
- (2) Instead of the future. Example: لپاش سی روژ دچم (la-pāsh se rōzh da-ch(i)m) 'I (will) go after three days'.

The **Preterite Tense** is sometimes used in a present sense. Examples: تی گیشتم (taī gāisht-(i)m) 'I understand' (lit. 'I arrived into'); مردم (mird-(i)m) 'I am dying' (lit. 'I died'); خنکام (khin-kā-m) 'I am choking', 'I am drowning' (lit. 'I choked'); لیم گوره (le-(i)m gōrā) 'I am bewildered' (lit. 'It changed from me').

The **Imperfect Tense**, 3rd person sing., is used in a perfect or pluperfect sense in the 'apodosis' or clause containing the conclusion of a conditional sentence. Example: اگر

اتو چوبای چاتر دبو (agar ātū chū-bā-ī chātir da-bū) 'If you had gone, it would have (or had) been better'.

Subjunctive Mood

The particles which take the subjunctive mood are, رنگه (rangā), بشکم (bashkam), دشکم (dashkam), بلکی (balke) 'perhaps', 'maybe'; اگر (agar) 'if'; که (kā), هتا (hātā), هتا کو (hatākū) 'that', 'in order that'; وختیکی (wakhtekī) 'while'; مبادا (mabādā), نو کو (nawakū), نبا (nabā) 'lest'; اگر چی (agar chī), هر چند (har chand) 'though', 'even though'.

Conditional Mood

The conditional mood is very often used instead of the optative, and vice versa. Example: اگر امن لوی بام (agar āmin lawaī bām) 'If I were there'. By employing the optative particle بریا (biryā) 'would that', making it بریا

امن لوی بام (biryā āmin lawaī bām) 'would that I were there', the conditional form of the verb بام (bām) may also be used optatively. This, however, is not the most correct form for the optative. It should rather be بریا امن لوی

بامایه (biryā āmin lawaī bām-āyā). With the بریا (biryā) should go the suffix ایه (āyā), to make it a perfect optative.

Infinitive

Instead of the regular infinitive, ending in ن (n), the present subjunctive, 3rd person sing., in connection with the conjunction که (kā) 'that', is very often employed. Example: چتیک نیه بو فروشتن (chitek nīyā bō frōshtin) 'There is nothing (for) to sell; چتیک نیه که بفروشی (chitek nīyā ka bi-frōshe) 'there is nothing that he (a person) might sell; دستی پی کرد به روینی (dastī pe kirt ba roīnī) or دستی پی کرد که بروا (dastī pe kirt kā bi-rōwā) 'He started to go'; اری بو گوی (are bō gūe girtin hāt-ī) or اری هاتی که

کوی بگری (are hāt-ī kā gūe bi-gri) 'Did you(sing.) come to hear?'

Adverbs

An adverb is placed before the verb, adjective, or other adverb which it qualifies. Examples: له میژه هاتم (lā mez-a hāt-(i)m) 'I came long ago'; او خانوه زور تاریکه (aū khānūā zōr tārik-ā) 'This house is very dark'; اورو (aūrō) 'You came a little late to-day'.

Two negatives are usually employed in Kurdish. Examples:

هیچ چتیک نینم (hich chitek na-bīn-(i)m) 'I see nothing' (lit. 'I do not see nothing'); هیچ چتیک نیه (hich chitek nī-ya) 'There is nothing' (lit. 'There is not nothing').

Instead of simply answering 'yes' or 'no' in reply to a question, the Kurds often repeat the words of the interrogator, or at least the verbal part. Examples: اری اتو دیی (are atū deī) 'Will you come?'; بلی دیم (balī de-m) 'Yes, I will come', or simply دیم (de-m) 'I will come'; اری نخوشی (are na-khōsh-ī) 'Are you sick?'; نخوشم (na-khōsh-(i)m) 'I am sick', or نخوشی نیم (na-khōsh n-(i)m) 'I am not sick.'

Prepositions

The preposition ی (ī) of the Genitive Case also indicates genus, species, or material. Examples: بزنی کیوی (bizin-ī kewī) 'a mountain goat', 'a wild goat'; هنگوینی کیوی (hangūin-ī kewī) 'wild honey' (lit. 'mountain honey'); زنجیری (zanjīr-ī āsin) 'an iron chain'. The latter may also be expressed by the ablative preposition له (lā) 'from'.

The preposition بو (bō) 'to', may sometimes be used in connection with the suffix وه (wā) 'wards'. Examples:

بو خواروه چو (bō khū-āra-wā chū) 'He went down-ward';

بو ژوروه چو (bō zhūra-wā chū) 'He went in-ward'.

In like manner the prepositional suffix آ (-ā) may be used with وه (wā) for the locative. Example: هاته شاریوه (hāt-ā shārīa-wā) 'He came into the City'.

Conjunctions

The copulative conjunction یان (yān) 'or', is often omitted between the cardinals. Example: سی چوار کس (se chūār kas) 'Three (or) four persons'. On the other hand, it is often repeated at the head of successive clauses:

یان امن دبی او : یان اتو کاری بکم (yān amin dabe aū kāraī bikam, yān atū) 'Either I must do this work, or you (must do it)'.

Modes of Address in Kurdish

The various Arabic, Turkish and Persian modes of address are often employed; but the more suitable words in Kurdish are جنابی (janābī) 'honorable', and تشریفی (tashrifī) 'his lordship', 'his excellency'. جنابی (janābī) is much used in letter-writing instead of Mr.

Supplications

A very common phrase of supplication is, بو خاطری خلی (bō khāter khöllāi) 'For God's sake'. They also frequently say, بو خاطری پیغمبر (bō khātir-ī peghambar) 'For the prophet's sake!'; بو خاطری کورت (bō khātir-ī kūrit) 'For your son's sake!', etc.

The most common phrase of supplication, however, is

به قربانت بم (ba kurbān-(i)t bi-m) 'O help me!' (lit. 'May I be your sacrifice!').

Condolences

When a Kurd is in deep sorrow it is customary to go and comfort him. Then they say, با بچین بو سره خوشی (bā bich-în bō sarā-khōsh-i) 'Let us go to comfort him'. The first words usually spoken are, سرت خوش بی (sar-(i)t khōsh be) 'May you (sing.) be comforted!' (lit. "May your head be well!"). If spoken to several, the plural is employed, سرو خوش بی (sar-ū khōsh be).

The comforted usually answers, بو جوت خوش بی (bō khōt khōsh be) or اتو خوش بی (atū khōsh be) 'May you be comforted!' or خلا کارت راست بکا (khulla kār-(i)t rāst bi-kā) 'May the Lord prosper your work!' (lit. "May the Lord make your work straight!"), or خلا شخولت راست بکا (khullā shukhul-(i)t rāst bi-kā), same meaning.

Salutations

The most common salutation is, سلام غلیکم (salām alaī-kūm) 'How do you do?' (lit. "Peace be with you"). The answer is علیکم اسلام (alaīkum ā'salām) 'How do you do?' (lit. "With you be peace"). Occasionally the men add the following to the answer: و رحمت الله و برکاتہو (wā rakhmat ūllā wā barakatahū) 'and the mercy of God and His blessing'. The women substitute the words, سرچاوی من (sar chāūī min) 'on my eyes', instead of the words, و برکاتہو (wā barakatahū).

Other customary greetings are مرحبا (marhabā) 'hail!',

نیوهر و بخیر (sibhāi b'kher) 'good-morning',
 صبحی بخیر (nīwārrō b'kher) 'good afternoon!',
 ایواری بخیر (ewāre b'kher) or
 اخشام بخیر (ākshām b'kher) 'good evening!',
 'good night!'

For welcoming a visitor one uses به خیری (ba khere)
 'welcome!' زور به خیری (zōr ba khere) 'very welcome!'

Idiomatic Phrases

دبی به ری بچن (dabe ba re bi-ch-(i)n) 'You or they must agree' (lit. "You must go by the road");
 چاوهری بوم (chawa-re būm) 'I was awaiting' (lit. "I was eye to road");
 چاوهر نور بوم (chāwa-nūr būm) 'I was expecting' (lit. "I was eye-fire or eye-bright");
 داری دخوا (dārī dakhwā) 'He, she or it will be beaten' (lit. "He, she or it will eat wood");
 دست هلدگرم (dast hal-da-gr-(i)m) 'I will quit' (lit. "I will lift hand");
 دست پی دکم (dast pe da-ka-m) 'I begin', or 'I will begin' (lit. "I make hand to it");
 ملی ری گرت (mil-ī re girt) 'He, she or it started out' (lit. "His neck took the road");
 ودر کوت (wadar kaūt) 'He, she or it departed' (lit. "He fell out");
 وه دست دکوی (wā-dast dakawe) 'It will be found' (lit. "It will fall hand-ward");
 وه گیر دکوی (wā-gīr dakawe), same meaning (lit. "It will fall arrest-ward");
 پیم ناکری (pem nā-kre) 'It is impossible' (lit. "By me it cannot be done");
 دستم نروا (dast-(i)m na-rōā) 'I can't do it' (lit. "My hand does not go");
 له بن گیوی (lā bin giō-ī) 'From necessity' (lit. "From under his ear");
 دلی چو (dil-ī chū) 'He, she or it fainted' (lit. "His heart went");
 مالت ویران نبی (māl-(i)t werān na-be) 'O my!' (lit. "May your house not be desolate").

Some Common Kurdish Proverbs

مار ماری ناخوا : سگ سگی نابری (mār mārī nā-khwā, sag sagī nā-brī) 'A snake will not eat a snake, a dog will not forsake a dog'.

اوی که ضدی بای تفی بکا : ده روی خویدا تفی دکا (awī kā ziddī bāi tifaī bikā, dā rui khōi-dā tifaī dakā) 'He who spits against the wind, spits himself in the face'.

جیی ایشانی ددان : زمان دنگوی (jīi eshanī dadānī, zīmān dangūi) 'The tongue touches where the tooth hurts'.

بردیکی پچوک سری دقلشی (bardekī pichūk sar-ī daqāl-she) 'A small stone will crack his head'.

کره ممره : بهار دی گیا شین دبی (karā mamirā, bahār de, giā shin dabe) 'Donkey, don't die! Spring is coming and the grass will be green'.

هزار دوست بیی کهه : یک دشمن بیی زوره (hazār dōst bibe kamā, yek dishmin bibe zōr-ā) 'A thousand friends is little, one enemy is much'.

کاروان دروا : سگ دوری (kārwan darwā, sag daware) 'The caravan passes, the dog barks'.

سیرکی بلاش له هبگوین شیرینتره (sirkaī balāsh lē hangūin shirīntar-ā) 'Free vinegar is sweeter than honey'.

اوی که له تو به قوت تره : ودوای مکوه (awī kā lē tū ba qōwattir-ā, wadūāi makawā) 'He that is stronger than you, pursue him not'.

اوی که شاری دیوه بلچی بوچه (awī kā shārī dīwā,

baladshi bō chiā) 'He who has seen the City, what does he want a guide for?'

کَرِه مَرِه : بهار دی : کورتانت بو له شاری دی
(karā mamirā, bahār de, kurtānit bō lā shāre de) 'Donkey, don't die! Spring is coming and you will get a pack-saddle from the City'.

بختک نایب بی : نوشیروان حاکم بی هزار
کَلَوَه به پولیکی (bakhtak nāib be, no-shīrawān hākim be hazār
kalawā ba pōlekī) 'If Bakhtak be vizier, and Noshirawan be
Governor, a thousand ruins may be had for a penny'.

هَمُو رُوژ کَر نَمَرِي : صد کَفْتِه به شاییکی
کَر نا-میره، سات کِفْتِه با شاییکی (hamū rōzh
kar na-mire, sat kiftā ba shāīckī) 'Every day a donkey don't
die, (that you may have) a hundred meat-balls for a shai'.

لِه جِي فِکْرِي نَا کِي رِيوِي وِدِر دَاکَوِي
رَوِي وَادِر دَاکَوِه (lā je fikri nākāi,
rewī wadar dakawe) 'From a place you think not, the fox
comes out'.

کُوِرِه : چِت دَوِي ؟ دُو چَاوِي صَاغ
سَاغ (kūcra chit dawē? dō chāwī
sāgh) 'Blind man, what do you want? Two good eyes'.

هَر کَس لَا کِي لِه بَرِي دَرِيژ بَکَا : لَا کِي دَبَرَنُوَه
لَا کِي لَا بَارَا بِي کَا، لَا کِي دَابَرِنَاوَا (har kas
lākī lā barāi bikā, lākī dabrinawā) 'Anybody who stretches his
feet beyond his carpet, they will cut his feet off'.

هَر کَسِي کِي دَر کِي خَل کِي بَتَقِينِي : خَل کِي دَر کِي وِي دَتَقِينِي
(har kasekī darki khalkī bitaqene, khalkī darki wī dataqene)
'Whoever knocks on people's doors, the people will knock on
his door'.

اَوِي کِه هَلَاوَسَرِي : دِه آوِي دَا نَاخَن کِي
دَا آوِي-دَا نَا-خَان کِه (āwī kā halāwisre,
dā āwī-dā nā-xanke) 'He who is hung up, will not drown
in the water'.

اوی که گلی دوی : دبی دروشی بوی (awī kā gulī dawē, dabe drūshī biwe) 'He who wishes roses, must also wish for thorns.'

دستی که ناتوانی بیری : ماچی بکه (dastī kā nātūānī bibarī, māchī bikā) 'The hand that you can't cut off, kiss it'.

دژمنیکی عقل چاتره له دوستیکی شیت (dizhminekī ā' qil chātīrā lā dōstekī shet) 'A sensible enemy is better than a foolish friend'.

پچوک لازمه تابعی مزنان بیی (pichūk lāzimā tābi'ai mazinān bibe) 'The small must submit to the great'.

سری خوت به دوست ملی : دوستی خوت به دژمن ملی (sirrī khōt ba dōst malai, dōstī khōt ba dizhmin malai) 'Don't reveal your secrets to your friends, (and) don't reveal your friends to your enemies'.

له دو شیتان عقلیکی پیدا بکه (lā dō shetān ā'qilekī paīda bikā) 'From two fools discover one word of wisdom'.

اوی که له گورگی دترسی : جوی ناچینی (awī kā lā gūrgī datirse, jōi nā-chene) 'He who fears the tares, sows no barley'.

گسکی کون داوینه سر بانى (gaskī kōn dāwenā sar bāni) 'They throw old brooms upon the roof'.

Poetry

Some attempts have been made to introduce sacred poetry into the Kurdish language. There are already quite a collection of hymns, both original and translations. The following is a Kurdish national hymn composed by the author to the tune 'Onward Christian Soldiers':

watan-ī bāpīr-(i)m	وطنی باپیرم
kurdistān qadīm	کردستان قدیم
keū ō shākh ō dashtī	کیو و شاخ و دشتی
khōs-(i)n bō dil-(i)m	خوشن بو دلّم
je-ī daīk ō bāb-(i)m-ā	جیی دایک و بابمه
māl-ī khūshk ō brā	مالی خوشک و برا
har tōzekī wā bardekī	هر توزیکی و بردیکی
bō'm mirwārī-ā	بوم مرواریه
::watan-ī bāpīr-(i)m-::	:: وطنی باپیرم ::
kurdistān qadīm	کردستان قدیم
keu ō shākh ō dashtī	کیو و شاخ و دشتی
khōsh-(i)n bō dil-(i)m::	خوشن بو دلّم ::
watan-ī mahabūb-ī	وطنی محبوبی
kurdistānī blind	کردستانی بلند
arzek pīr yadgārī	ارضیه پریدگاری
lā jahīlāi min	له جحیلی من
hawāi khōsh wā rōnāk	هوای خوش و روناک
āwī sard ō pāk	آوی سرد و پاک
shwānān ba hazārān	شوانان به هزاران

wā sohbatānī chāk
 ::watan-ī bāpīr-(i)m-::

و صحبتانی چاک
 :: وطنی باپیرم — ::

qōlkā, ashkaūt, dōdī
 har wā-bīr-(i)m de
 lerā būm bō rāwī
 lawe bō sharī
 hamū aū chitānā
 rābirdūn wistā
 kharāpā afū-(i)m bikā
 yā rab khullā gaurā
 ::watan- bapir-(i)m-::

قولکه : اشکوت : دولی
 هر وه بیرم دی
 لیره بوم بو راوی
 لوی بو شری
 همو او چتانه
 رابردون ویستا
 خراپه عفوم بکه
 یا رب خلا گوره
 :: وطنی باپیرم — ::

dangī zōrnā, dahōl
 hawāī piri bikā
 zawī, meshā, blindāī, qōl
 hamū pekāwā
 bikhwenīn laū qaūmaī
 kā neū wān dāyā
 bīr nachī aū zahmatī

دنگی زورنه : دهول
 هوای پری بکه
 زوی : میشه : بلندی : قول
 همو پیکوه
 بخوینن لو قومی
 که نیو وان دایه
 بیر نچی او زحمتی

wā khamiyān keshāwā	و خمیان کیشاوه
::watan-ī bāpīr-(i)m-::	:: وطنی باپیرم — ::
khullā bārāi ta'alā	خلا باری تعالی
rahnām wā rahīm	رحمن و رحیم
har chī chāk wā lāzim-ā	هر چی چاک و لازمه
leit talab dakāin	لیت طلب دکین
chāwit laū watanim be	چاوت لو وطنم بی
dāyīm ziādi bikā	دایم زیادی بکه
sālāmatī wā rahatī	سلامتی و راحتی
hamīshā bīdā	همیشه بیده
::watan-ī bāpīr-(i)m-::	:: وطنی باپیرم — ::

TRANSLATION

(I Gave My Life For Thee.)

گیانم بو توم دا	اذیت بو توم کیشاوه
خوینم بو توم رژا	هیچکس نازانی که
خلاصی توم کریوه	او عاذاب چند گران بوه
اتوم چاک کردوه	ای گناحت سر خلا
گیان : گیانم بو توم دا	همو : هموم هلگرتوه
اری به من چت داوه	بو من چت کردوه

امن بو نوم هیناوه	مالی خلای روناك
له او منزلی بلند	و تخت ده جلالدا
خلاصی که خورابه	هیشتم بو ارضی تاریك
و رحم پر له بخشین	جییکی ظلم و گناح
هینام : هینام رحمی خلا	هیشتم : هیشتم بو خاطر
بو من چت هیناوه	اری بو من چی هیشتم

تنبیکی چاك

سر بازیک خطایکی کردبو . سر کردی وی اوی بو کنی خوی طلب کرد که اوی تنبی بکا . وختیکی سر کرده نیوی سر بازی بیست کنی : دکل او سر بازی چلون بکم ؟ زور جاران گناهی کرده و به وی تنبی کراوه : اما تنبی هیچ کار نا کا . دوستیکی سر کردی جوابی داوه کنی : امن تنبکی دزانم که اوی چاک دکا . سر کرده پرسى : او چیه ؟ دوستی کنی : اوی بخشه !

سر کرده زور تعجیبی کرد و فرموی که سر باز بیته ژوری . سر باز هات . سر کرده بی وی گت : بو تو زور تنبی لازمه : بلا او جار هیچ تنبیت نا کم . امن اتوم بخشی . سر باز عجایب ما و زمانی گیرا . له پاشان کنی : اری به راستی امت بخشی ؟ سر کرده جوابی داوه کنی : بلی قصی من راسته : او رو بی تنبی برو !

او مجتبه ده ئی سربازیدا زور کاری کرد . له او روژبوه ایدی گناهی نکرد : پیاویکی پاک و خاوین بو : روژ به روژ زیادی کرد هتا بو به صاحب رتبه .

پیاوسی دوستی هیه

دوستیکی که تجربه نکرابی اعتبار به وی مکه . اگر چتیکیی خواردنی بی : دوست زور پیدا دبن : امّا لدرکی دوساخانه وه گیر ناکوی .

پیاویک سی دوستی بو . دوی لو دوستانی زور خوش دویست : بلا بو دوستی سیمی هیچ خیالی ندکرد و زور وختان به سردی تماشای دکرد .

روژیک واجب بو که اویان بو دیوانی طلب کرد . او دیزانی که تقصیری نیه : امّا درحقی وی شایدی ناحقیان دابو و دیوان دیویست که تنبیکیی گوره بکری .

او پیاوه هر سیک دوستکانی بانگ کرد : کتی : ورن بو من شایدیکیی چاک بدن چونکه پادشا زور له من رقی هلستاوه . دوستی هولی کتی : امن بیخشه : چونکه کاریکی دیم هیه . دوستی دویمی دگل اوی هتا درکی دیوانخانی چو : امّا له دیوانی ترسا : گراوه .

دوستی سیمی که بو وی هیچ فکری ندکردوه دگل اوی چوه دیوانخانی و شایدیکی چاکی بو دا هتا پادشا اوی بخشی و ازادی کرد .

لو حکایتی درسیکی چاک فیر دین . داو دنیایی دا پیاو سی جوری دوستی هیه . اری لو دوستانه کیهه یان دی ده دیوانی خلای دا و لسر پیاوی وه جواب دی ؟

هولی : مالی دنیایی یکیک له دوستانی خوشویسته : امّا او دوسته دگل امه نای .

ای دویمی : خزمان و دوستانن که هتا سر قبری دین : امّا او انیش دگرینوه .

دوستی سیمی : عملی چاکن که هتا دیوانی خلای دین و شایدی چاک ددن .

فرقی عملان

پیاویک سی کوری هبو . روژیک بابی وان له سفریکری زور دور هاتوه و انگستیلیکی زیری بو دیاری هینابو . هر یک له کورکانی خیالیان دکرد که اوی به کیهه مان ددا . هر یک دیویست که انگستیلکه ایوی بی . تقیمی انگستیلیکی جواهریکی به قیمت بو .

امّا بابی وان کسی : بزنانن سی کورم هیه : بلا انگستیلکم به

قد هر يکيک له انگويم خوش دوی . امن دزانم که هر سیکو طالبی
 انکستیلکن . اگر بیدم به یکیکو : بو وانی دیکه هیچ چت نامینی .
 امن بابی هر سیکوم . دموی که عدالتی بکم . بلا به انگو دلیم
 که چلون دکم . له پاش سالیکی هر سیکو ورنه کن امن . کیهو
 عملی چاکو کردبی : انکستیلکی به وی ددم . کردنی عملی چاک
 له بیرو نچی .

له پاش تواو بونی سالیکی کورکان هاتنه کن بابی خویان .
 بایان له وانی پرسى کتى : کیهو عملی چاکو کردوه بلین !
 کوری گوره دستی پی کرد : ای بابه : امن فکر دکم که
 انکستیلکی به من ددی چونکه امن له سفریکی گوره دگرام .
 زور پیاوی فقیر و روتم دی . هر چی بوم دام به وان .
 بابی کتى : چاکت کردوه : اما کردنی عملی وا بو همو کس
 واجبه : زورت نکرده .

کوری دویمی هات کتى : ای بابه : دبی انکستیلکی بدی به من
 چونکه امن روژیکی لچومیکی گوره دپريموه : دیتم مندالیک که آو
 دیا . هیچ فکری گیانی خوم نکرد : بلا چومه نیو آوی و به
 زحمتیکی زور مندالکم خلاص کرد :

بابی کتى چاکت کردوه : کردنی عملی وا بو همو کس واجبه :
 اتوش هنریکی زورت نکرده .

کوری سیمی کتی : ای بابہ : امن ہیچ چتیکم نکر دوه . بحث
 کردنیشی شرمی دکم . لایقی استاندنی انگستیلکش نیم : بلا
 دوینی چومه کن پیاویکی که دمرد : و او پیاوی که دمرد دژمنی
 گوری من بو . به دلکی تو او اویم بخشی و دگل اوی دعام کرد .
 زورم دلخوشی دا . له پاش مردنی تو امن مندالکانت بخيو دکم .
 بابی کتی : اتو له هموان عملی چاترت کردوه . انگستیلکی ددم
 به تو . او انگستیلکی ورگرت و زور کیفخوش بو .

زنبیل فروش

زنبیل فروش پادشا بو . روژیکی سوار بو . چو راوی . لسر
 قبران غلبیک بو . پرسى : اوه چیه ؟ کتیاں : پیاویکی مردوه .
 پادشا کتی : امن دبی بچم بزائم قبر چلونه . پادشا هلستا و هاته
 سر قبران . پیاویکیان هینا : ده قبریاں نا : بردیاں پی رایل کرد :
 قریان دادا و گلپان پی دا کرد .
 پادشا کتی : اوه رعیتہ ؟ ای ملا : جی منیش هر وا دبی ؟
 ملا کتی : اوه رعیتہ : خر جی دا و بیگاری کرد . جی وی له جی
 تو خوشتره . بشکم اتو فری ددن و نیلن لیره بمني . کتی : آخر
 امنیش دمرم . ملا کتی : اتو دایکت ماوه و بابت ماوه بلا اتوش
 هر دمری . کتی : ای ملا : وختیکی امن دمرم اری لیفیک یان
 دوشگیک بو من راناخن ؟ کتی : ناوالله : هیچت بو راناخن .

پادشا کُتی : با بروینۆه مالی و جاری راکیشین که امن ایدی
 پادشایتی نا کم . هاتۆه مالی : دابزی و کُتی : بابه : کَس پیم
 نَلی پادشا . ژنی خوی بانگ کرده دری و کُتی : امن او پادشایتیم
 ناوی . مردن لداویه : اتو کیفی خوته : خداحافظ ! ژنکه کُتی :
 بایم لبابت ماقولتر نیه : اگر اتو دست له پادشایتی هل بگری امنیش
 دست له خانمیتی هل دگرم . هر جییکی اتو دوری امنیش دیم .

له شاری وه در کوت و ژنکشی وه در کوت . به پیمان روین
 گیشته گاوانیکی که لئو گارانی بو . پادشا کُتی : ای گاوان :
 بقریانت بم : وره با جلان بگورینۆه . سر و برگیان پیکوه
 گوریۆه . دیسان روی و خانم رادوای کوت .

تماشایان کرد : ژنیکی کویر فقیر به ریدا دروی . خانم کُتی :
 وره با سر و برگان پیکوه بگورینۆه . جلایان گوریۆه و هر دوک
 روت و رجال دروین هتا گیشته شاریکی . چونه ماییکی . صاحب
 مال کُتی : جوتی دزانی ؟ کُتی : بلی دزنام . گرتیان به نوکر .
 صبحینی زو جوتیکی گایان به وی دا : کیان : برو جوتی بکه .
 کُتی : به خلای جوتم کم کودوه : بوم لی خورن هتا فیر دبم .

بریك جوتی کرد . هاتۆه مالی و دستی دا به پیل و سۆته و
 خریکی پین رشتنی بو . صبحینی چووه جوتی و جوتی کرد هتا ایواری .

هاتوه و به صاحب مال کتی : خلا هل ناگری چونکه ناتوانم
بکیفی صاحب بکم . اویشی بجی هیشت و چو شاریکی دی و دست
به زنبیل کردنی کرد . روژی دچو کلوشی خر د کردوه : دی هینا :
دی کرد به زنبیله و ده بازاریدا دی فروت .

تماشای کرد که او کلوشه گاران و مر له پرېژانی دی خون :
کتی : خلا هل ناگری که امن رسکی او بستزمانانه بیرم . او
کاریشی نکرد .

چو شاریکی دی . ده شوی دا خونیکی دی . صبحینی هلستا و
چو سر دریای . ده نیوه راستی او دریایدا جزیرک بو و میشیکی
لی بو . کتی : خلایه اوه کس نی چقاندوه . بلا چی بکم : لبر
دریای ریم نیه که بچم و بریکی بینم بو خوم و بیکمه زنبیل .
اوی روژی زور بعا جزئی هاتوه . شوی ده خونی دا بیان گت :
صبحینی برو و داو میشیدا بو خوت کاری بکه . زو هلستا چو سر
دریای : پایه له دریای دا لَسر آوی روی و هیچ پی تر نو .
هاتوه شاری و دستی خوی به زنبیل کردنی کرد .

ST. JOHN I:1-28.

انجیل یوحنا

باب ۱

ده هولیدا کلمه هبو : و او کلمه لکن خلائی بو : و کلمه خلا بو *

اوه ده هولیدا لکن خلای بو * همو چتیک به وی بو و بی وی هیچ
چتیک نبو له وی که بوه *

ده ویدا ژیان بو و او ژیا نه رونا کای بنی آدمی بو * و او رونا کای
ده تاریکایدا رونا کای ددا و تاریکای ده اوی نگیشت * پیاو یک بو :
له لای خلای ناردراو : نیوی یوحنأ بو * او بو شایدی هات که له
سر او رونا کای شایدی بدا هتا کو همو به سببی وی ایمان بینن *
او او رونا کای نبو : بلا هات که له سر رونا کای شایدی بدا *
او رونا کای راست که هر کسیک روناک دکا : بو نیو دنیایی
دهات *

ده دنیایدا بو : و دنیا به وی بو : و دنیا اوی نناسی * بو کن
ایخوی هات و ایخوی اویان قبول نکرد * بلا هر کامیکی که اویان
قبول کرد به وان حکماتی دا که بینه مندالانی خلای یعنی به وانی
که به نیوی وی ایمان بینن * اوانی که نه له خوین و نه له ارادی
بدن و نه له ارادی انسان بلا له خلای بولد بون *

و او کلمه بو به بدن و منزلی لنیو مه گرت و جلالی ویمان دی :
جلالیکی و کو ای تاقانی له باب : پر له رحم و راستی * یوحنأ له سر
اوی شایدی دا و قیزاندی دیگت : او هو بو که بختی ویم گت : اوی
که له دواي من دی له پیش امن بوه : چونکه له من پیشتر بو *
چونکه له پری وی همومان قبولمان کردوه : و رحم له جی رحم :

چونکه شریعت به موسی در ا : رحم و راستی به یسوع مسیح بو *
هیچکس قسط خلای ندیوه : کوری تا قانی که ده باوشی بابی دایه
او اوی اشکرا کردوه *

و اویه شاید یوحنا وختیکی یهودیان له اورشلمی کاهنان و
لیویانان نارده کن اوی که لی پرسن : اتو کیی ؟ * و اقراری کرد
و حاشای نکرد و اقراری کرد : امن مسیح نیم * و لیان پرسى :
دنا چی ؟ اری اتو الیاسی ؟ و کتی : نیم : اری اتو او پیغمبری ؟
و جوابی دا : نه خیر * او دمی به ویان گت : اتو کیی ؟ هتا کو
جواب بدین به اوانی که امه یان نارده : چی دلّی بحثی خوت ؟ *
کتی : امن دنگی بانگگریکم که ده چولیدا دلّی : ریبی رب راست
بکن : چلونیکى اشعیا پیغمبر کتی * و ناردر اوان له فرسیان بون *
و لیان پرسى و به ویان گت : اگر اتو مسیح نی : و نه الیاس و
نه او پیغمبر : دنا بو چی تعمید دکی ؟ * یوحنا به وان
جوابی دا دیگت : امن به آوی تعمید دکم : لنیوو کسک راوستاوه
که انگو نایناسن * اوی که له دواى من دی : که امن لایق نیم که
بندی کوشی وی بکموه * او چتانه ده بیت عنیا دا بون : لو لای اردن
لکوی که یوحنا بو و تعمیدی دکرد *

VOCABULARY

The following words are intended to cover the Exercises, Short Stories, Poetry and Prose, found in this Grammar only.

اتو (atū) thou.	اشکرا کردن (ashkarā kirdin)
اتوش (atū-ish)	to reveal, to declare, to make
you also	known; impera. اشکرا بکه
آخر (ākhir) (1) finally, lastly; (2) well, of course	اشکوت (ashkaūt)
آدم (ādam)	cave, dugout.
man, human being.	اعتبار (atibar)
اذیت (azīyat) pain, trouble, embarrassment, suffering.	confidence, trust,
اراده (irādā) will	اقرار کردن (iqirār kirdin)
اردن (ardan) Jordan.	to confess; impera. اقرار بکه
ارض (arz) earth.	اگر (agar) if.
اری (are) yes, indeed; also introduces an interrogative sentence.	الیاس (aliās) Elias.
ازادی (azādī) freedom, liberty.	اما (āmmā) but.
استانیدن (astandin) to take, to seize; see ستانیدن; impera. بستینه	امن (amin)
بستینه	pers. pron. I.
اشعیا (īshā'yā) Isaias.	امینش (amin-īsh) I also
	امه (amā) we, us.
	انسان (insān)
	man (as a human being).
	انگستیه (angustilā) ring.
	انگو (āngō) you.
	آو (āū) water.

او (aū) (1) pers.
pron. he, she it (2) dem. pron.
this, that; (3) def. art. the.

اوان (awān) (1) they,
them; (2) these those.

او دمی (aū damī)
then, at that time.

اورشلیم (ōrishalīm)
Jerusalem.

اورو (āurō) to-day.

اوه (awā)
this, this one, the same.

اوی (awī) that same.

آی (āī) voc. part. O!

ای (ī) prep. of.

ایخوی (īkoī)
his, her, its own.

ایدی (īdī) again, then,
accordingly, furthermore.

ایمان هینان (īmān henān)
to believe; impera. ایمان یینه
ایوار (ewāre, ewār)
evening.

با (bā) (1) wind;
(2) rheumatism, goitre; (3)
let (used as a vocative par-
ticle).

باب (bāb)

(1) father; (2) chapter.

بابه (bābā) (1) O
father! (2) O dear! look here!

باپیر (bāpīr)

grand-father, ancestor,

باری (bārī) light.

بازار (bāzār)

market, square, downtown.

بانگکر (bāngkar)

crier, sounder, caller, inviter,

بانگ کردن (bāng kirdin) to
call, to invite, to summon;

imper. بانگ بکه

باوش (bāwash)

bosom, lap.

بجی هیشتن (b'je heshtin) to

leave, to depart; impera. بجی

بحث (bahs)

یله
about, concerning, tale, news.

بشین (bakhshīn)

par-
don, forgiveness, concession.

بخوی کردن (b'kheū kirdin)

to support, to feed; impera.

بخوی بکه

بدن (badan) body.

برا (brā) brother.

بَرَد (bard)
 stone, rock.
 بَرْدَن (birdin) to carry,
 to bear; impera. بيه
 بَرزَان (birzhān) to
 roast, to scald; impera. بیره
 بَرَو (birō)
 go! depart!
 بَرِيك (birek)
 some, a little, a few.
 بَرِين (brīn) (1) sore,
 wound, ulcer; (2) to cut, to
 cut short; impera. بیره
 بَسْتَرْمَان (bastasmān)
 poor dumb creature.
 بَشْكَم (bashkam)
 perhaps, maybe; see دَشْكَم
 بَقْرَبَانَت (ba-qorbānit)
 (bim) have mercy on me!
 (lit. 'may I be your sacrifice').
 بَكِه (bikā)
 do; imperative of
 بَلَا (ballā)
 but, nevertheless.
 بَلَنَد (blind)
 high, elevated, tall.

بَلِي (balī)
 yes, certainly, indeed.
 بَنَد (band) (1) cord,
 string, lace; (2) ridge, dam,
 lock, dyke; (3) verse, rhyme.
 بَنِي (banī)
 son of, descendant of.
 بَه (ba)
 prep. to, by, with, in.
 بَو (bō) (1) prep. to,
 for; (2) interog. why?
 بُو (bū) he, she, it
 was, or became; 3rd pers.
 sing. of
 بَوْم (bōm) (bō-m)
 for me.
 بَوْم (būm) there was
 to me, I possessed
 (م + بو).
 بَوْلَد بُون (bawalad būn)
 to be born, to be begotten;
 impera. بَوْلَد بَه
 بُون (būn) to be, to
 become; impera.
 بِي (be) (1) be
 (from بَه); (2) without.

بیت عنیا (baīt-aniyā)
Bethany.
بیر (bīr)
memory, mind.
بیستن (bīstin)
to hear; impera. بیه
بیگاره (begārā)
pole-tax, subject-tax.
بیل (bel)
shovel (wooden-shovel).
پادشا (pādishā)
king, emperor, ruler.
پادشایستی (pādishāyati)
kingdom, reign.
پاش (pāsh)
after, behind.
پاشان (pāshān)
afterwards.
پاک (pāk)
neat, clean, pure, holy.
پر (pīr) much, full.
پری (pīrāi) fullness.
پرسن (pīrsin) to ask,
to question, to enquire; im-
pera. پرسه

پریزانی (parīzhanī, par-
īshanī) misery, hunger, dis-
traction . پریشانی
پرنسوه (parīn-awā) to
cross, to pass over; impera.
پرهوه
پشیلہ (pishilā) cat.
پی (pī)
(1) foot; (2) prep, to, on.
پیاو (piāū) man.
پیدا بون (paidā būn) to
happen, to take place, to be-
come evident, to appear; im-
pera. پیدا به
پیر (pīr) old, aged.
پیش (pēsh)
before, in front of.
پیغمبر (peghambar)
prophet.
پیکوه (pekawā)
to-gether.
پین (pāin) manure.
تاریک (tārik)
dark, obscure.
تاریکای (tārikāi)
darkness, obscurity.

تاقانه (tāqānā)
only begotten, only child.

تَجْرِبَه (tajrubā)
temptation, test, trial.

تخت (takht) (1)
bench, bed; (2) throne; (3)
board, plank.

تَر (tar) wet, moist.

ترسان (tirsān) sub.
fear; v. to fear; impera. بترسی

تَعَالَى (ta'ālā)
highest, (in reference to God).

تَعَجُّبِ كَرْدَن (ta'jub kirdin)
to admire, to wonder; impera.

تَعَجُّبِ بَكِه
تَعْمِيد (ta'mīd)
baptism.

تَعْمِيدِ كَرْدَن (ta'mīd kirdin)
to baptize; impera. بکِه

تَقْصِير (taqsīr)
fault, guilt.

تَمَاشَا كَرْدَن (tamāshā kirdin)
to see, to look, to view; im-
pera. تَمَاشَا بَكِه

تَنْبِه (tambā)
punishment.

تُو (tū)
pron. thou; see اَتُو

تَوَانِین (tūānīn) to be
able; impera. بَتَسُو

تَوَاو (tawāw)
all, complete, entire.

تَوُز (tōz) dust.

جَار (jār) times, often

جَارِی (jārī) once, once
for all, once upon a time.

جَلَال (jalāl) glory.

جَحِیلِی (jahīlī)
youth, childhood.

جَزیره (jazīrā)
island, see ادا

جِل (jil)
clothes, attire, garb.

جَوَاب (joāb)
answer, reply.

جَوَابِ دَان (joāb dān) to an-
swer; impera. جَوَابِ بَدِه

جَوَان (jūān)
pretty, beautiful, nice.

جَوَاهِر (jawjāhir)
diamond.

جوت (jūt)

pair, couple, twins, yoke.

جوتی (jūti)

ox-driving, plowing.

جوت کردن (jūt kirdin)

to plow; impera. جوت بکه

جور (jūr) kind, sort.

جایی (jai)

room, part, residence, place.

چاک (chāk)

good, well, sound, healthy.

چاو (chāu) eye, eye-

sight, bud, mesh, stitch.

چت (chit)

thing; see تشت

چت (chit) a contrac-

tion of چی + ت what thou

چقاندن (chaqāndin) to

plant, to stake down; impera.

بجقینه

چلون (chilōn)

how, how?

چلونیکی (chilōneki) as.

چند (chand) (1) how

many? how; (2) some, several, few.

چوار (chūār) four.

چولی : چول (chōlī, chōl)

desert, wilderness.

چوم (chōm)

river, creek, stream.

چون (chūn) to go, to

leave, to depart; impera. بچو

چونکه (chūnkā)

because, since.

چونوه (chūnawā) to go

again, to return. impera. بچووه

چی (chī)

what? which? that.

حاشا کردن (hāshā kirdin)

to deny; impera. حاشا بکه

حکایت (hikāyat)

story, tale, history.

حکمت (hukmāt)

power, authority.

حوت (haūt) seven.

خانم (khānim)

lady, Miss or Mrs.

خانمیتی (khānimiyatī)

lady-ship, lady-hood

خاطر (khātir) (1)
good-will, benevolence, (2) for
the sake of.

خاوين (khāwen) clean.

خدا حافظ (khōdāhāfiz)
goodbye! good-day!

خراب (kharāp)
bad, wicked, ruined.

خرج (kharj)
expense, cost, tax.

خر کردنوه (khir kirdinawā)
to gather, to pick; impera.

خر بکوه
خریک (kharik)
busy, occupied.

خیزم (khizm) relative

خلا (khollā) God.

خلاص کردن (khalās kirdin)
to finish, to save, to set free, to
liberate, to end; impera.

خلاص بکه
خلاصی (khalāsī)
salvation, redemption.

خلاه (khollā-yā)
O God! O Lord!

خم (kham)
worry, sorrow.

خطا (khatā)
sin, transgression, fault.

خو (khō)
reflex. pron. self; see خوم

خواردن (khōārdin)
to eat; impera. بخو

خوت (khōt) thyself.

خورای (khōrāi) free.

خوش (khosh)
good, pleasant, splendid.

خوشتر (khōshtir)
pleasanter, more splendid.

خوشک (khūshk) sister
خوشویست (khōshawīst)
beloved, amiable.

خوش ویستن (khōsh wīstin)
to like, to admire, to love;
impera. خوش بوی

خوم (khōm) myself.

خون (khaūn)
sleep, dream.

خوی (khoī)
self (own) him, her, itself.

خوین (khūien) blood.

خویندن (khūendin) to
read, to proclaim; impera.

خیال (khīyāl) thought,
mind, imagination, illusion.

د (d')

abbreviation for ده, in.

دا (dā) a particle
which usually follows a noun
preceded by the prep. د (d')
or ده (dā), for the sake of eu-
phony, and is never translated.

دابزین (dā-bazīn) to
jump down, to dismount; impera.
دابیزی

دا کردن (dā-kirdīn)
to lay on, to put on; impera.

دایکه

دان (dān) to give, to
present; impera. بده

داو (da-aū)

in this, in that.

دایک (dāik) mother.

دایمان : دایم (dāimān, dāim)

always, constantly.

دایه (dāyā)

O mother! vocative of دایک

دبی (dabe) it must
be; he, she, it will be; see بون

درا (drā) pass. of دان
he, she, it was given.

درحق (darhaq)

concerning, about.

درس (dars) lesson.

درک (dark)

door, gate.

دری (dare)

outside, outdoors.

دریا (darīyā) sea.

دژمن (dizhmin)

enemy, foe.

دست (dast)

hand, handle, aid.

دست بی کردن (dast pe kirdīn)

to begin, to commence; im-
pera. دست پی بکه

دست دان (dast dān) to
begin, to start, to take hold;
impera. دست بده

دشت (dasht)

plain, prairie.

دعا (dō'ā) prayer,
supplication, petition.

دگل (dagal)

with, along, together.

دل (dill)
 heart, sympathy.
 دلخوشی (dill-khōshī)
 consolation, condolence.
 دنا (danā)
 then, therefore.
 دنگ (dang)
 noise, voice, cry, sound.
 دُنیا (duniyā) world.
 ده (dā) (1) prep. in,
 within; (2) ten.
 دِهول (dahōl) drum.
 دو (dō) two.
 دَوای (dōāi)
 after, behind.
 دور (dūr)
 far, distant.
 دوساخانه (dūsākhānā)
 prison.
 دوست (dōst) friend.
 دوشگ (doshag)
 mattress, bed, couch.
 دوک (dūk) both.
 دول (dōl) valley.
 دوی (dawe) he, she, it
 wishes or wants (see **ویستن**).
 دووی: دووی (dūwī, dūyūm)
 second.

دوینی (dūāine)
 yesterday.
 دی (de) he, she, it
 comes; see **هاتن**
 دی (dī)
 he, she, it saw; see **دیتن**
 دی (dī) another.
 دیاری (dīyārī)
 present, gift
 دیتن (dītin) to see, to
 view; impera. **بینه**
 دیسان (dīsān)
 again, once more.
 دیکه (dīkā) another.
 دیوان (dīwān)
 judgment, court.
 دیوانخانه (dīwān-khānā)
 court-house.
 رابردن (rā-birdin) to
 pass, to pass by; impera. **رابره**
 راخستن (rā-khistin) to
 spread, to stretch, to extend;
 impera. **رابخه**
 راست (rāst) (1) true,
 sure, certain; (2) straight.

راست کردن (rāst kirdin) to
make straight; impera. راست
راکیشان (rā-keshān) to
draw out, to announce; im-
pera. راکیشه
راوستن (rā-wistin, rā-
راوستان wistān) to stop, to
wait, to stand; impera. راوسته
راستی (rāstī) truth.
راوی (rāvī) hunting.
رایل کردن (rāyīl kirdin) to
cover, to span; impera. رایلبکه
رب (rabb) Lord.
رتبه (rutbā)
rank, title, degree.
رجال (rajāl) begging.
راحتی (rahatī) comfort,
quiet, ease; see
رحم (ruhum)
mercy, pity, compassion.
رحمن (rahman)
merciful, compassionate.
رحیم (rahīm)
pitiful, graceful.
رژان (rizhān) to shed,
to pour out; impera. برژی
رِسک (risk)
food, sustenance.

رش (rash) black.
رشتن (rishtin) to scat-
ter, to spread; impera. بریشه
رعیت (ra'yet)
subject, citizen.
رق (riq)
anger, wrath.
روت (rūt) naked.
روژ (rōzh) day, sun.
روژی (rōzhī)
by day, in the day time.
روناک (rōnāk)
bright, clear.
روناکای (rōnākāi) light,
brightness, clearness, illumi-
nation.
روین (rōin) to go, to
leave, to depart; impera. برو
روینوه (roīnawā) to go
again, to return; impera. برووه
ری (raī)
road, way, route, passage.
ریوی (rewī) fox.
زانن (zānin)
to know; impera. بزانه
زحمت (zahmat)
trouble, torment, pain.

زمان (zimān)	سَر (sar) (1) head,
(1) tongue; (2) language.	leader; (2) on, on top, upon,
زنبیل (zambīl) basket.	over; (3) against.
زُو (zū) quick, fast,	سَرَباز (sarbāz) soldier.
prompt, soon, early.	سَرَد (sard) adj. cold.
زور (zōr) (1) very,	سَر کَرْدِه (sarkardā)
many, very many; (2) force.	officer.
زورنه (zōrnā) flute.	سَفَر (safar)
زوی (zawī) field.	journey, voyage, trip.
زیاد (zīād)	سَلَامَتِی (salāmati)
more, increase; see زیاتر	safety, well being.
زیاد کردن (zīād kirdin) to	سَوَار بُون (sūār būn)
increase, to progress; impera.	to ride, impera. سَوَار بِه
زیاد بکه	سَوَتَان (sūtīn, sūtān)
زیر (zer) silver.	to burn; impera. بَسَوَتِی
—•—•—	سَوَتِه (sawatā) basket,
ژن (zhin)	large basket (used for carry-
woman, wife.	ing manure).
ژوری (zhūre)	سِی (se) three.
inside, within.	سِیْم (seyum) third.
ژیان (zhiān)	—•—•—
life, existence.	شَاخ (shākh)
—•—•—	cliff, peak, horn.
سال (sāl) year, age.	شَار (shār) city.
سَبَب (sabab)	شَايِدِی (shāyidī)
cause, reason, motive.	testimony.

شر (shar)
fight, quarrel, war, battle.

شرم (sharm)
shame, modesty.

شریعت (sharī'at)
law, code of law.

شوان (shwān)
sheperd.

شوی (shawe)
in the night.

صاحب (sāhib) (1) Mr.,
mister; (2) possessor.

صاحب مال (sahib māl)
landlord.

صبحینی (sibhāine)
morning, to-morrow in the
morning.

صحبت (sōhbat)
conversation, chat

طَلَب (talab)
request, prayer, demand.
طلب کردن (talab kirdin) to
request, to pray, to demand;
imper. طلب بکه imper.

ظلم (zulm) injustice,
abuse, tyranny, oppression.

عاجز (ā'jis)
disgusted, weary, provoked.

عذاب (āzāb)
pain, torment.

عجایب (ajāyīb)
wonderful, marvelous.

عدالت (adālat)
equity, justice.

عفو (afū)
pardon, forgiveness.

عمل (amal) deed, act.

غلبه (ghalibā)
tumult, confusion, noise.

فرمن (farmin) to re-
quest, to order; impera. بفرمو
فروشتن: فروتن (frōshtin, frōtin)
to sell; impera. بفروشه
فروش (frōsh)

vender, seller.

فَری دان (frai dān)
to throw away, to cast away;
imper. فری بده

فَریسی (farīsī) Pharisee.

فقير (faqīr)
poor, destitute, miserable.

فكر كردن (fikir kirdin) to
think, to meditate, to imagine;
impera. فكر بکه

فير بون (fer būn)
to learn; impera.

فير كردن (fer kirdin) to
teach, to instruct; impera.

فير بکه

قاب (qāb)
vessel, dish.

قبر (qabir)
sepulcher, tomb, grave.

قبران (qabirān)
graves, graveyard, cemetery.

قد (qad) about.

قبول كردن (qabūl kirdin) to
accept, to receive; impera.

قبول بکه

قدیم (qadīm)
ancient, old.

قصه (qissā)
word, news, story, anecdote.

قط (qat)
not at all, never.

قول (qōl) deep.

قر (kōr) mud, clay.

قوم (qaūm)
multitude, people, relative.

قیزاندن (qīzhāndin) to
cry, to scream; impera. بقیژینه

قیمت (qīmat)
price, value.

کار (kār)
work, deed, business.

کاهن (kāhin)
(1) priest, (esp. of the Jews);
(2) astrologer.

کتن (kutin)
to say; impera. بلی

کتیب (kateb) book.

کردستان (kurdistān)
Kurdistan.

کردن (kirdin) to do, to
make; impera. بکه

کردنوه (kirdin-a-wā) to
do, to repeat, to open, to
loosen; impera. بکهوه

کچ (kich)
girl, daughter, maid.

کرین (krīn)
to buy; impera. بکری

کس (kas) person.

کَلِمَه (kalimā)
term, word, (divine) word,
Scriptures.

کَلُوش (kulōsh) straw.

کَم (kam) little, few.

کِن (kin) with, by,
beside, at; see

کِه (kā) that, who.

کُور (kūr) son, boy

کُوش (kaūsh) shoe.

کِی (kiē) who?

کِشَان (keshān) to en-
dure, to draw; impera.

بکِشِی

کِیْف (kaif)

pleasure, liking, desire.

کِیْفخُوش (kaif-khōsh)

happy, joyful.

کِیْهَه (kiēhā)

which? which one.

کِیُو (keū)

mountain, cliff.

گَا (gā) ox.

گَارَان (gārān)

herd, flock, drove, cattle.

گَاوَان (gā-wān)

cattle-herder.

گَرَان (grān)

heavy, high priced, dear.

گَرَان (garān)

to return; impera. بگَرِی

گَرَانِوَه (garān-a-wā) to

turn back, to return; impera.

بگَرِیَوَه

گَرْتِن (girtin) to take,

to catch, to seize, to take hold

of; impera. بگَرِه

گَرْم (garm)

warm, hot.

گِل (gil)

earth, clay.

گُنَاح (gunāh)

sin, transgression, fault.

گُورَه (gaurā)

large, big, important.

گُورِنِوَه (gōrīnawā) to

exchange; impera. بگُورِیَوَه

گُوشْت (gōsht)

meat, flesh, carnal lust.

گِیَان (gīyān)

soul, spirit, self, life.

گِیْسْتِن (gīstīn, gāishtīn)

to reach, to attain, to ripen, to

understand; impera. بگِه

ل (l') prep. from,
 in, on; a contraction of.
 لازم (lāzim)
 necessary, important.
 لای (lāi)
 direction, side of, beside.
 لایق (lāiq) worthy,
 deserving, suitable, fit.
 لَبر (labar)
 on account of, because of, for.
 لَسر (la-sar)
 on, at, over, against.
 لَکن (lakin) with, at,
 beside; contraction of لَکن
 له لکوی (l'kūe) where.
 لَنیو (l'neū)
 in, among, between.
 لَنیوو (l'neū-ū)
 among you.
 له (lā) from.
 له سر (lā sar)
 about, concerning, against.
 لو (laū) from this,
 from that; contraction of له او
 لوی (lawai) there,
 from there; contraction of
 له اوی
 لی (le) (1) on him,

her or it; (2) there.
 لی خورن (le khōrin)
 to drive; impera. لی خوری
 لی دان (le dān) to beat,
 to strike; impera. لی بده
 لیره (lerā) here.
 لیفه (lefa) blanket,
 quilt, cover.
 لیوی (lewī) Levi,
 a levite
 -- . . .
 مان (man) to
 remain; impera. بمینه
 مَحَبُوب (mahabūb)
 beloved.
 مال (māl) (1) house,
 home; (2) goods, riches.
 مانگا (māngā) cow.
 ماقول (māqōl)
 respectable, famous
 مَحَبَّت (mahabat)
 love, affection.
 مر (mar) sheep.
 مردن (mirdin)
 to die; impera. ببری
 مروار (mirwār) pearl.
 مریشک (mirishik) hen.

مَلَّا (mallā)
 priest (Mohammedan).
 من (min) pers. pron.
 me, my; from
 مندال (mindāl)
 infant, child.
 منزل (manzil) room,
 lodgigng, station, day's jour-
 ney.
 مه (mā) us; see
 موسى (mōsā) Moses.
 ميشه (meshā)
 woods, forest, grove.
 —•—
 ناحق (nā-haq) unjust.
 ناردراو (nārdirāū) sent.
 ناردن (nārdin) to send,
 to dispatch; impera. بنيره
 ناسن (nāsin) to know,
 to recognize, impera. بناسي
 نان (nān) (1) bread;
 (2) lunch, meal; (3) to place,
 to put; impera. بنی
 نا والله (nā-ōāllah) no,
 by God!
 نقيمه (naqīmā)
 setting, mounting.

نه (nā) not, no.
 نه خير (nā kher) no.
 نوکر (nōker) servant.
 نيلن (na-elin)
 they will not permit; from
 يلان (elān) to allow, to per-
 mit; impera. ييله
 نيه (niyā) not,
 nothing, no.
 نيو (neū) (1) in, in-
 side, within; (2) name; (3)
 half.
 نيوه راست (newā-rāst)
 middle, center.
 آ (ā) (1) verbal
 suffix, contracted from يه (yā)
 he, she, it is; (2) to, unto, into.
 هاتن (hātin) to come,
 to arrive; impera. بي وره
 هاتنوه (hātin-a-wā) to
 come again, to return; impera.
 وره وه (wōh)
 هبون (habūn)
 to exist; impera. هبي
 هتا (hatā) until, so
 that, in order that.

هتا کو (hatā-kū)

in order that, so that.

هر (har) (1) only,
each, every; (2) just, exactly,
surely.

هر چی (har chī)

what-ever, whatsoever.

هر کامیکی (har kāmeki)

whosoever.

هزار (hazār)

thousand, 1,000.

هَسَب (hasp) horse.

هلستان (hal-istān) to

rise, to get up; impera.

هلگرتن (hal-girtin)

to take away, to lift up, to
carry, to accept; impera. هلگره

همو (hamū)

all, every, each.

همیشه (hamīsha)

always, continually.

هنر (hunar)

feat, deed.

هو (haū) that one.

هوا (hawā) weather,
temperature, climate

هول (hawal)

first, initial.

هولی (hawale)

first, at first, beginning.

هیچ (hīch) no,

nothing

هیچکس (hīch-kas)

no person, no one, no body.

هیستن (heshtin)

to leave; impera. بیله

هینان (henān)

to being; impera. بینه

هیه (hayā)

there is, there exists.

.—

و (ō, wā) conj. and.

و (ū) pronomial

suffix, you.

وا (wā) so thus;

contraction from وها

واجب (wājib)

necessary.

والله (ōāllah) sure,

by God!

وان (wān) them; the

oblique cases of اوان

وخت (wakht)
 time, when.
 وختیکی (wakhtekī)
 when, once.
 ورگرتن (war-girtin) to
 take hold, to seize; impera.
 وربگره
 ورن (warin)
 come ye! (see هاتن).
 وره (warā) come!
 وطن (watan)
 native land, country.
 وکوی وکوی (wakī, wakū,
 وک wak) as, like, similar to.
 وه (wā) (1) used
 with verbs as a prefix or affix
 signifies the action to open, to
 repeat; (2) also denotes direc-
 tion, -ward:
 وهبیر (wā-bīr)
 memory.
 وهدر کونن (wā-dar kaūtin)
 to go out, to depart; impera.
 وهدر بکوه
 وهجواب هاتن (wā-jōāb hātin)
 to give account; impera.
 وهجواب بی

وهگیر کونن (wā-gīr kaūtin)
 to be found; impera.
 وهگیر بکوه
 وی (wāi) that which,
 usually preceded by له
 وی (wī) him, her, it;
 اوی : او (the oblique cases of او)
 ویستا (wīstā) now;
 اویستا see
 ویستن (wīstin) to wish,
 to want, to like; impera. بوی
 یا (yā) (1) O!
 (2) or.
 یان (yān) or.
 یدگاری (yadgārī)
 remembrance.
 یسوع مسیح (yasū masih)
 Jesus Christ
 یش (īsh)
 adverbial suffix, also.
 یعنی (ya'nī) that is,
 namely.
 یک (yek) one, ā,
 یه (yā) he, she, it is.
 یهودی (yahūdī) a Jew.
 یوحنا (jōhannā) John.

