A Practical Kurdish Grammar

L. O. Fossum
A Practical Kurdish Grammar

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

and

VOcabulary

by

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

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

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TO

Colonel Alexander Iyas

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

As a Token of Admiration

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

This Volume is Dedicated.

By The Author
INTRODUCTORY REMARKS

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

The Kurdish language embraces several dialects spoken in large districts of eastern Turkey, western Persia, and in the Persian province of Khorazan. To define this territory more accurately, we may mention the Turkish provinces of Erzeroum, Bitlis, Diarbekr, Mamuret-el-Aziz, Van and Mosul, and the Persian provinces of Azerbaijan, 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 Turco-
mans.

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, northeast 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)
A PRACTICAL KURDISH GRAMMAR

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 Hakkar 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:

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L. O. F.
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CHAPTER I

THE KURDISH ALPHABET

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

2. Form of Letters

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<tr>
<td></td>
<td></td>
<td>Final</td>
<td>Medial</td>
</tr>
<tr>
<td>Alif</td>
<td>ا</td>
<td>ا</td>
<td>ا</td>
</tr>
<tr>
<td>Ba</td>
<td>ب</td>
<td>ب</td>
<td>ب</td>
</tr>
<tr>
<td>Pa</td>
<td>پ</td>
<td>پ</td>
<td>پ</td>
</tr>
<tr>
<td>Ta</td>
<td>ت</td>
<td>ت</td>
<td>ت</td>
</tr>
<tr>
<td>Sa</td>
<td>س</td>
<td>س</td>
<td>س</td>
</tr>
<tr>
<td>Jim</td>
<td>چ</td>
<td>چ</td>
<td>چ</td>
</tr>
<tr>
<td>Chîm</td>
<td>چ</td>
<td>چ</td>
<td>چ</td>
</tr>
<tr>
<td>Hi</td>
<td>ه</td>
<td>ه</td>
<td>ه</td>
</tr>
<tr>
<td>Khî</td>
<td>خ</td>
<td>خ</td>
<td>خ</td>
</tr>
<tr>
<td>Dal</td>
<td>د</td>
<td>د</td>
<td>د</td>
</tr>
<tr>
<td>Zal</td>
<td>ذ</td>
<td>ذ</td>
<td>ذ</td>
</tr>
<tr>
<td>Ra</td>
<td>ر</td>
<td>ر</td>
<td>ر</td>
</tr>
</tbody>
</table>
3. There is also a double or combination letter composed of ی (Alif) and ل (Lām), called 'lām-alif', and written thus: ی

<table>
<thead>
<tr>
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<th>Arabic</th>
<th>English</th>
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<tbody>
<tr>
<td>Za</td>
<td>ز</td>
<td>z</td>
</tr>
<tr>
<td>Zha</td>
<td>شر</td>
<td>zh</td>
</tr>
<tr>
<td>Sin</td>
<td>ش</td>
<td>s</td>
</tr>
<tr>
<td>Shīn</td>
<td>شين</td>
<td>sh</td>
</tr>
<tr>
<td>Sād</td>
<td>ض</td>
<td>s</td>
</tr>
<tr>
<td>Zād</td>
<td>د</td>
<td>z</td>
</tr>
<tr>
<td>Ti</td>
<td>ت</td>
<td>t</td>
</tr>
<tr>
<td>Zi</td>
<td>ز</td>
<td>z</td>
</tr>
<tr>
<td>Eyīn</td>
<td>ع</td>
<td>a (spir. asper)</td>
</tr>
<tr>
<td>Ghāin</td>
<td>غ</td>
<td>gh</td>
</tr>
<tr>
<td>Fa</td>
<td>ف</td>
<td>f</td>
</tr>
<tr>
<td>Qāf</td>
<td>ق</td>
<td>q</td>
</tr>
<tr>
<td>Kāf</td>
<td>ك</td>
<td>k</td>
</tr>
<tr>
<td>Gāf</td>
<td>ج</td>
<td>g</td>
</tr>
<tr>
<td>Lām</td>
<td>ل</td>
<td>l</td>
</tr>
<tr>
<td>Mim</td>
<td>م</td>
<td>m</td>
</tr>
<tr>
<td>Nun</td>
<td>ن</td>
<td>n</td>
</tr>
<tr>
<td>Ha</td>
<td>ه</td>
<td>h</td>
</tr>
<tr>
<td>Waw</td>
<td>و</td>
<td>w</td>
</tr>
<tr>
<td>Ya</td>
<td>يا</td>
<td>y</td>
</tr>
</tbody>
</table>

4. The letters و و ز ژ ز and can only be joined to a preceding letter.

5. In joining ی to گ or گ، is formed the ligature گ and گ.
6. In joining \( \text{ه} \text{ت} \text{و} \) and many other letters to the letters \( \text{خ} \text{ح} \text{ص} \text{ج} \), is formed the ligature \( \text{جم} \text{نم} \), 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:

- \( \text{أ} \) as in father, arm, palm
- \( \text{ا} \) as in am, add, fat.
- \( \text{ئ} \) as in end, pet, ten.
- \( \text{i} \) as in pique, machine, intrigue.
- \( \text{i} \) as in ill, pit, sin.
- \( \text{و} \) as in old, row, bone.
- \( \text{о} \) as in not, odd, occur.
- \( \text{û} \) as in tune, lute, jury.
- \( \text{u} \) as in up, under, tub.

**Phonetic Value of the Letters**

8. \( \text{ة} \) (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. \( \text{پادشا} \) (pâd-ishâ) ‘King’. As an initial it is sometimes pronounced ‘a’, and sometimes ‘i’, according to its supposed or indicated vowel mark. Ex. \( \text{ارض} \) (arz) ‘earth’, and \( \text{إنسان} \) (insân) ‘man’; and sometimes as an initial it only serves as a brace for a follow-

9. ب (Ba) as a rule, has the phonetic value of our ‘b’. Ex. باب (bâb) ‘father’. As a final, however, it sometimes has the sound of ‘p’. Ex. شرآن (sharâp) ‘wine’.

10. ب (Pa) and ت (Ta) have the phonetic values of our ‘p’ and ‘t’, respectively. Ex. پیاو (pîâu) ‘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. مثالان (masalân) ‘for instance’.

12. ج (Jîm) has the phonetic value of our ‘j’. Ex. جل (jil) ‘clothes’.

13. چ (Chîm) is pronounced like ‘ch’ in the word ‘church’. Ex. چکی (kich) ‘girl’.

14. ح (Hî) is a strong aspirate, and has the phonetic value of our ‘h’ in ‘hurrah’. Ex. حروف (hirûf) ‘letter’.

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

16. د (Dâl) as a rule, has the phonetic value of our ‘d’, but as a final it sometimes has the sound of ‘t’. Ex. دایک (dâîk) ‘mother’.

17. ذ (Zâl) 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. ر (re) 'road', زار (zār) 'mouth',
19. ز (Zha) is pronounced like 's' in 'pleasure'. Ex.
20. س (Sin) has the sound of 's' in 'Esther'. Ex.
21. ش (Shin) has the phonetic value of 'sh' in 'sha'de'. Ex.
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. ضرب ضار (zarar) 'damage', طبّغ (tabagh) 'August', ظلم (zulm) 'op-
pression'.
23. ع (Eyin) is a guttural, peculiar to the Oriental lan-
guages, and has the phonetic value of the Greek 'spiritus asper'
('). Ex. عمل (amal) 'deed'.
24. غ (Ghaīn) is a hard guttural, pronounced like 'gh' in
'ghost'. Ex. غيرت غhairat) 'courage', 'zeal'.
25. ف (Fa), ق (Qāf), ك (Kāf), and ك (Gāf)
are the same as our 'f', 'q', 'k', and 'g', respectively. Ex. فرش (farsh) 'rug', قلم (qalam) 'pen', كور (kur) 'boy', كوشت (gosht) 'meat'.
26. ل (Lām), م (Mim), and ن (Nun) are the
same as our 'l', 'm', and 'n', respectively. Ex. لال (lāl)
dumb', مار (mar) 'sheep', نان (nān) 'bread'. ن followed
by is sometimes pronounced like 'm'. Ex. انبار (ambār)
'store room'.
27. 

(_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', پُبار (bahār) 'spring', نیورو (nīw-ā-rō) 'mid-day', پشیلّة (pishīlā) 'cat'.

28. 

(_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. یاویک و زنیکم دی (piāw-ek ō zhin-ek-im di) 'I saw a man and a woman', او دخوا و دخواتوه (aū 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 (shawe) 'in the night'; but as a medial or final, it is pronounced 'û', or 'ö'. Ex. روز (rōzh) 'day', روس (rūs) 'Russian', چاو (chāū) 'eye', برو (birō) 'go!'.

29. 

(_Ya_) is also occasionally used as a vowel. As an initial, or followed by 1, 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 'î'. Ex. کیب (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:

(i.) The nine hard letters are ط ح خ س ض ع غ ق

(2.) The eight soft letters are ات ذ ز س ک

(3.) The remaining fifteen neutral letters are ب ب ث ث ج ج د د ز ز ر ل ن و

31. The Kurdish sometimes substitutes غ خ for خ غ, in words borrowed from the Arabic and Persian. Ex. غم (gham) 'sorrow', is usually written خم (kham); mashghol 'occupied', is written مشخول (mashkhol), etc. In the same manner and and and and and and and and sometimes interchange.

32. The consonant د, used as a final, usually loses its sound when preceded by ن. Ex. پشتند (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 رى and را.

34. Initial غ is sometimes pronounced like 'h'. Ex. عاجز
(ājiz) 'disgusted', and ʿājum 'disgusted', is sometimes pronounced 'hājiz', and ʿajam ‘Ajam’, is sometimes pronounced 'hajam’, etc.

35. The consonant  is often substituted for initial 1, and sometimes prefixed to 1, both in foreign and native words. Ex.  holster (haũwal) ‘first’, for 1 (aũwal);  horse, for  (asp);  hope, for  (hūmid);  mule, for  (estir);  dry, for  (ishk);  companion, for  (awal);  iron, for  (āsin);  ‘balcony’, for  (aũwān);  ‘to hit’, for  (angaũtin), etc.

36. The consonant  is sometimes dropped when followed by . Ex.  ‘to bring’, for  (henan);  ‘to leave’, for  (heshtin);  (shāid or shāyid) ‘witness’, for  (shāhid), etc.

37. For the letter  used as a final in words borrowed from the Arabic, the Kurdish substitutes  ।. Ex.  ‘trouble’, for  . In the same way  is sometimes substituted for final  ।. Ex.  ‘inheritance’, for  (mīrāt).

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  (shadd), is placed over it. Ex.  ‘Mollah’, for  (khullā) ‘God’, for  (dallem) ‘I say’, for  (ammā) ‘but’, for  , etc.
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 ی and ی.

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

(2.) Their Phonetic values:—The letter ی and ی are equivalent to our 'a'; ی is equivalent to 'û' and 'ö', and ی is equivalent to 'e' and 'i'.

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 ی 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: ی is called زبر (zabar)

ی is called زیر (zīr)

and ی is called پوش (pūsh)
(2.) Their Phonetic values:

\[
\begin{align*}
\_ & \text{ is equivalent to 'a' or 'e'} \\
\_ & \text{ is equivalent to 'i'} \\
\_ & \text{ is equivalent to 'u' or 'o'}
\end{align*}
\]

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

42. When an initial َ is to be made long, it is doubled, or one small 'Alif' is written over the other thus: َ This duplication mark is called مُ دَأ (maddâ).

43. Other signs used considerably in Arabic, but scarcely ever employed in Turkish and Persian, and very seldom met with in Kurdish, are the following: The sign َ placed over a letter to indicate that it should be followed by the sound of 'an' or 'en'. Example: مثالا (masalân) '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 َ '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 َ the two dots of that letter are left out, and when put at the end of a word after َ it is pronounced 'i'. Examples: اسرائيل (isrâyîl) 'Israel'; قصة خلايا (qissa-i khullâi) '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 امن (amin) 'I', we say: Alif-zabar (a), Mim-zîr-Nun' (min), 'a-min'.
45. **Exercise in Spelling:**

- باب (bāb) 'father', Ba-Alif-Ba, 'bāb'.
- دايك (dāik) 'mother', Dāl-Alif-Ya-Kāf, 'dāik'.
- كور (kūr) 'boy', Kāf-Waw-Ra, 'kūr'.
- كچ (kich) 'girl', Kāf-zīr-Chīm, 'kich'.
- وره (warā) 'come!', Waw-zabar (wa), Ra-Ha (rā), 'warā!'
- برو (birō) 'go!', Ba-zīr (bi), Ra-Waw (rō), 'birō.'
- هاتيم (hātim) 'I came', Ha-Alif (hā), Ta-zīr-Mim (tim), 'hātim'.
- أورو (aūrō) 'to-day', Alif-Waw (aū), Ra-Waw (rō), 'aūrō'.
- ليره (lerā) 'here', Lām-ya (le), Ra-Ha (rā), 'lerā'.
- سيبهين (sibhāīne) 'to-morrow', Sād-zīr-Ba (sib), Ha-zabar-Ya (haī), 'sib-hai', Nun-Ya (ne), 'sibhāīne'.

**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: بيشيلك (pishilek) 'a cat', for بيشيلک (pishila-ek); ميشيلك (meshek) 'a forest', for ميشيلک (mesha-ek); قصيلك (qissek) 'a word', for قسيهيلک (qissa-ek); امش (amash) 'we also', for امش (ama-ish). The latter is sometimes also written امش (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: اتُش (atūsh) ‘thou also’, for اتُیش (atū-îsh); انگُوش (angōsh) ‘you also’, for انگُیش (angō-îsh).

Note.—Exceptions to this rule are met with in words in which the preceding vowel is an ə. Examples: پادشاک (pādishāek) ‘a King’; برایک (brāck) ‘a brother’; خرایک (chrāck) ‘a light’; خلّایک (khullāek) ‘a God’.

(3.) Of three succeeding vowels, or a vowel and a diphthong, the first vowel is often assimilated. Examples: ñî (daû) ‘in that’ or ‘in this’, for ña (da-aû); ñą (bāû) ‘by that’ or ‘by this’, for ñe (ba-aû). And sometimes ‘zabar’ is substituted for the first vowel of the diphthong. Ex. ñu (daû) for ña; ñy (baû) for ña; ña (laû) ‘from this’ or ‘from that’, for ña (la-aû).

(4.) Initial 1 is generally assimilated by final 1 of the preceding word. Examples: ëم (i min) ‘mine’, for ëم (i amin); ëوٰ (i wān) ‘theirs’, for ëئ اوٰ (i awān); مالی مه (mālī mà) ‘our house’, for مالی مه (mālī mà).

(5.) The vowel ë (i) is sometimes assimilated by a preceding vowel ë (e), when they appear as two successive medial or final vowels. Examples: پیان (peān) ‘to or by them’, for پیئان (peēan); لیئان (leēan) ‘from them’, for لیئان (le-īan); جی (je) ‘place’, for جِی (jeî); ری (re) ‘road’, for رِی (re-î); پی (pe) ‘foot’, for پِی (pe-î).

48. Contraction:—Two successive identical vowels are oc-
 Occasionally contracted into one vowel. Examples: دیک (dek) ‘a village’, for دیک (de-ek); ریک (rek) ‘a road’, for ریک (re-ek); پیک (pek) ‘a foot’, for پیک (pe-ek). But very often both vowels are retained.

49. Substitution:—In the pronunciation of the Kurdish vowels we often hear ‘u’ substituted for ‘û’, ‘o’ for ‘ö’, and ‘ö’ for ‘û’. The pronoun تو ‘thou’, is sometimes pronounced (tû) and sometimes (tô); and the verb چو ‘he, she, or it went’, is sometimes pronounced (chû) and sometimes (chô).

Medial or final ‘e’ is sometimes pronounced ‘î’, and vise versa. Examples: هینان ‘to bring’, is usually pronounced (henân), but we sometimes hear (hinan); دماری ‘he, she, or it dies,’ is usually pronounced (damre), but we sometimes hear (damrî).

50. Prolonged Pronunciation:—

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

آخیر (ākhîr) ‘last’, is pronounced (āākhîr)
آو (āō) ‘water’, is pronounced (āāō).
درینی (drûnî) ‘sewing’, is pronounced (drûûnî).
دکوژم (dakûžhim) ‘I kill’, is pronounced (dakûûžhim).
سی (se) ‘three’, is pronounced (see).
شیست (sheest) ‘sixty’ is pronounced (sheest).
کوره (kûrâ) ‘stove’, is pronounced (kûûrâ).
(estā) ‘now), is pronounced (eestā).

(ishk) ‘dry’, is pronounced (iishk).

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) (aî) (ai), which is an interjection; (2) (aû) (aux), which is sometimes a Demonstrative, and sometimes a Personal Pronoun; (3) (oi) (oi); (4) (eî) (ei) ; and (5) (eû) (eû).

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: (aî chî dakaî) ‘O, what are you doing?’; (aû piawâ châk-â) ‘This or that man is good’; (aû wa dällî) ‘He, she, or it says so’; (aû jär châk dabe) ‘Then it will be good’; and the compound words: (aû-rö) ‘to-day’; (aû-shaû) ‘to-night’; (aî-wân)
'balcony'; أولاد (aû-lād) 'descendant'; أويش (aû-îsh) 'he, she, or it also'. The other three diphthongs cannot stand alone, nor constitute the very first character in a word. Ex.

روي (r-oî) 'he, she or it went'; خوئ (kh-oî) 'him, her or itself'; ري (r-eî) 'road'; بئي (p-eî) 'foot'; نيو (n-eû) '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) ىى (ai), and (2) و (aû).

55. The combination diphthongs cannot stand alone, but may occupy any syllable in a word. Examples: گوره (gaû-rā) 'large'; حوت (haût) 'seven'; خون (khaûn) 'sleep'; ميت (maît) 'corpse'; مايني (mâ-baî-ne) 'between'; هلكوتين (hal-kâû-tin) 'to happen', etc.

56. When a word ending in ى is to add the ى is assimilated by the ى and the 'Combination Diphthong' ى- is formed; and this again is sometimes contracted into ى 'e'. Examples: أو هسي (aû haspaî) 'that horse', is usually written أو هسي or هسي (aû haspe). In the same way أو مالي (aû mâlai) 'that house', becomes أو مالي or مالي (aû mâle), 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 \( \text{ل} \) is distinctively long, either by virtue of the \( \text{م} \) (mad-dā) or prolongation mark placed over it, or by virtue of its position as a medial.

These are: (1) \( \text{آي} \) (āi), and (2) \( \text{أو} \) (āū).

58. The long diphthongs may stand alone, or occupy any position in a word. Examples: \( \text{آي} \) (āi) 'Ah!' (Is a vulgar interjection expressing disgust); \( \text{أو} \) (āū) 'water'; \( \text{چای} \) (chāi) 'tea'; \( \text{چاو} \) (chāū) 'eye'; \( \text{تاو} \) (tāū) 'sun'; \( \text{خوراى} \) (khō-rāi) 'free'; \( \text{امريکاي} \) (am-rī-kāi) 'an American'; \( \text{زرداو} \) (zar-dāū) 'bile'; \( \text{درداو} \) (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 (\( \text{ٌ} \text{ٍ} \)) 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 هَسْپُ (hasp) ‘horse’, and مَایِن (mâyîn) ‘mare’; گُلْبُ (kalabâb) ‘rooster’, and مَرسُکُ (marîshk) ‘hen’; گُولسُکُ (gîl-â-sag) ‘dog’ (m), and دِینسُکُ (del-â-sag) ‘bitch’, etc.

The female of mankind also has a special name designating gender. Ex. کِچُ (kich) ‘girl’; زَنُ (zhin) ‘woman’.

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

Examples—پَشیله نَیرُ (pîshîlà-ner) male-cat.
You will notice in the examples given above, that when the final letter of the noun is a consonant, the vowel letter 'ä' or 'ı' is used as a connective between the noun and the gender suffix.

Instead of ğošk (göl-ä-sag) and dilšk (del-ä-sag), we may also employ the gender suffixes niş (ner) and mi (me) and say niş (sag-ä-ner) and mi (sag-ä-me).

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

Another example is met with in the word maŋā (mā-n-gā) 'cow' (lit. 'female ox'). The m (mā) is undoubtedly the same as the gender suffix mi (me), but prefixed to the word gā (gā) 'ox'. In both cases a vowel change from 'ë' to 'ä' may have taken place.
68. Plurals are generally formed in Kurdish by suffixing 
(ān) to the singular.
‘houses’, etc.

69. When a noun in the singular ends in (ā), that vowel 
is usually assimilated by the of the plural ending 
(ān). Examples:  (qiss-ān) ‘words’, for  (qissa-ān);  (pišīl-ān) ‘cats’, for  (pišīla-
ān);  (mesh-ān) ‘forests’, for  (mesha-ān).

70. When a noun ends in (ā), the connective (y) is 
placed between it and the plural ending (ān). Examples:  (galā) ‘leaf’,  (galā-y-ān) ‘leaves’;
 (brā) ‘brother’,  (brā-y-ān) ‘brothers’;  (pād-
ishā) ‘King’,  (pādishā-y-ān) ‘Kings’;

71. The singular is often used with a plural signification.
Examples:  (chand hasp hayā) ‘how many horses 
are there?’;  (galak hasp hayā) ‘there are 
many horses’;  (bīst piāw wa se 
habār 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 گل (gal) is used as a plural ending. Ex. کورگل (kûr-a-gal) 'boys', چئگل (kich-a-gal) 'girls', etc. The connective vowel ـ (a) is inserted between the noun and the plural ending.

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

In some parts of Kurdistan, according to Prof. Beresin, the suffix ی (te) or یه (تā), with the connective vowel ـ (a) inserted, is employed as a plural ending. This would make the word کوریتی (kûr-a-te) or کوریته (kûr-a-tā) for 'boys'. It is not impossible, however, that this (a-tā) is a Definite Article suffix, similar to our (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 ک (kā), and the vowel ـ (a) is inserted as a connective
between the suffix and all substantives, except those ending in ١ or ٤.

Examples: كور (kūr-a-kā) 'the boy'; كچ (kich-a-kā) 'the girl'; پیا (piāw-a-kā) 'the man'; دراو (drāw-a-kā) 'the money'; چا (chāy-a-kā) 'the tea'; تای (tāy-a-kā) 'the bale', etc.

75. In the plural the definite article suffix ک (kā) precedes the plural ending ان (ān), and ت is assimilated by ل. Examples: كور کان (kūr-a-kān) 'the boys'; كچ کان (kich-a-kān) 'the girls'; پیا کان (piāw-a-kān) 'the men' دراو کان (drāw-a-kān) 'the moneys'; چا کان (chāy-a-kān) 'the teas'; تای کان (ta-y-a-kān) 'the bales', etc.

76. In some substantives, final ١ or ٦ may take the duplication mark † before suffixing ک (kā), in other words it is absolutely necessary to employ the duplication mark.

Examples: The word 'man' may be written پیا ک (piāw-a-kā) 'the man', or پیا ک (piāw-wa-kā); and دراو ک (drāw-a-kā) may also be written دراو ک (drāw-a-kā) چا ک (chāy-a-kā) may be written چا ک (chā-y-a-kā); تای ک (tā-y-a-kā) may be written تای ک (tā-y-a-kā); but درو ک (drū-wa-kā) 'the thorn', cannot be written differently تری ک (tre-y-a-kā) 'the grape', cannot be written differently, and many other words must take the duplication mark † when the definite article ک (kā) is suffixed.

77. Final ٤ is usually substituted by 'zabar', when followed by the definite article suffix ک (kā). Examples: قص (qisa-kā) 'the word', for قص ک (قص ک) شک (mesha-
78. The Definite Article may also be expressed by the suffix \( a \) (\( a \)), employed in connection with the Demonstrative Pronoun \( a \) (\( a \)).

Examples: \( a \) (\( a \) kûr-\( a \)) 'the boy' (lit. 'this or that boy'); \( a \) (\( a \) kich-\( a \)) 'the girl'; \( a \) (\( a \) piaw-\( a \)) 'the man'; \( a \) (\( a \) drâw-\( a \)) 'the money'; \( a \) (\( a \) chây-\( a \)) 'the tea'; \( a \) (\( a \) tâ \( a \)) 'the bale', etc.

Note.—The demonstrative pronoun \( a \) (\( a \)) may also be used in connection with the suffix \( k \) (\( k \)), forming a compound definite article. Ex. \( a \) (\( a \) haspa-kâ) 'the (this or that) horse'; \( a \) (\( a \) se haspa-kânâ) 'the (these or those) three horses.'

79. In the plural the definite article suffix \( a \) (\( a \)) follows the plural ending \( an \) (\( an \)). Examples: \( a \) kûran-\( a \) (\( a \) kûran-\( a \)) 'the boys' (lit. 'these or those boys'); \( a \) kich-\( an-\( a \) (\( a \) kich-\( an-\( a \)) 'the girls'; \( a \) piaw-\( an-\( a \) (\( a \) piaw-\( an-\( a \)) 'the men'; \( a \) drâw-\( an-\( a \) (\( a \) drâw-\( an-\( a \)) 'the moneys'; \( a \) chây-\( an-\( a \) (\( a \) chây-\( an-\( a \)) 'the teas'; \( a \) tâ \( a \) (\( a \) tâ \( a \) an-\( a \) (\( a \) tâ \( a \) an-\( a \)) '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 \( k \) (\( k \)).

81. Substantives ending in \( w \) or \( y \), frequently only employ the Demonstrative Pronoun \( a \) (\( a \)). In case the suffix \( a \) (\( a \)) is used, the connective \( y \) (\( y \)) is employed. Ex-
amples: اً او اً (aū aghā) 'the landlord' (lit. 'this or that landlord'), may also be written اً او اً (aū aghā-yā); اً اً (aū qisā) 'the word', may be written اً اً (aū qisā-ya); اً او اً (aū re) 'the road', may also be written اً او اً (aū re-yā), etc.

82. Substantives ending in ٌ or ٌ, may even omit the Demonstrative Pronoun, and still retain the Definite Article signification. Examples: پادیشا گوره یه (pādishā gaurā yā) 'the King is great'; قاضی یرد (qāzi mird) 'the judge died'; پشیله حالات (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?'; خلک رخته (khalk rahat-a) 'the people are quiet'; کرد فقیره (kūrd faqīr-ā) 'the Kurds are poor (humble).

84. Other substantives are so definite in themselves, that no Definite Article is necessary. Examples: حاکم هات (hākim hāt) 'the Governor came'; حکایم روی (hakīm roī) 'the Doctor went'; خانم نخوش (khānim nakhōsh-ā) 'the lady is sick'; حاجب مال لیره زیه (sāhib mal lera niā) 'the landlord is not here', etc.

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

Examples: کوریک (kūr-ek) 'a boy'; چچیک (kich-ek) 'a girl'; پاولیک (pi-āw-ek) 'a man'; دراوایک (drāw-ek) 'a coin'; چایک (chā-y-ek) 'a tea'; تایک (tā-y-ek) 'a bale', etc.

86. Final ا in a substantive, is usually assimilated by
the \( \text{i} \) of the Indefinite Article suffix \( \text{ek} \). Examples:  
\( \text{quis-ek} \) 'a word'; \( \text{mesh-ek} \) 'a forest';  \( \text{pishil-ek} \) 'a cat'. (See 47, 1.)

87. Final \( \text{w} \), in a substantive, is usually pronounced and transcribed 'w', when followed by the Indefinite Article suffix \( \text{ek} \). Examples: \( \text{chaw-ek} \) 'an eye'; \( \text{shaw-ek} \) 'a night'; \( \text{laghaw-ek} \) 'a bridle'. The \( \text{w} \) is occasionally written 'û' even in these words, and especially so if it is preceded by a consonant. Ex. \( \text{jüanû-ek} \) 'a colt'.

88. Final \( \text{y} \), in a substantive, is sometimes contracted with the \( \text{y} \) of the suffix \( \text{ek} \), (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: \( \text{tre-yek} \) 'a grape', may also be written \( \text{kursi-yek} \) 'a chair'; \( \text{darzi-yek} \) 'a needle', 'a tailor', etc.

89. A substantive with the Indefinite Article suffix \( \text{ek} \), is very often used in a plural sense in connection with the definite and indefinite numerals. Examples: \( \text{bist māl-ek} \) 'twenty houses'; \( \text{chand māl-ek} \) 'several houses', or if used interrogatively, it means: 'How many houses?'; \( \text{hamū kār-ekī dākam} \) 'I do all kinds of work'; \( \text{khēr-ekī zūr dūn} \) 'They do much charity.'

To this peculiar class of words may also be classed the Adverb \( \text{hend-ek} \) 'some', 'a few', which is a com-
bination of hend (hend) 'some', or 'a few', and the Indefinite Article suffix (ek).

90. In the Oblique Cases the Definite and Indefinite Articles are very often expressed without any other suffix than the Case ending 'c' or 'i'. Examples: darkai (darkai pewāda) 'close the door!'; hātim-ā shāri (hātim-ā shāri) 'I came to the City'; marîshki (marîshki dâkūzim) 'I kill a hen'; hanāri (hanāri 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 (i) or (e); the Vocative Case is distinguished by its suffixes (ā) or (e) in the singular, and (īnā) in the plural, or by the interjections (āi) or (yā).

93. It is very difficult to give a perfect rule as to which nouns take (i) and which take (e) as case-endings; but most nouns ending in the vowels ɪ or ʊ, or in the consonants, usually take the case-ending (i); and most nouns ending in the vowels ɔ or ɪ, or in the consonants ɔ or ɛ.
(preceded by ١, 'zabar', or ٧, or in the consonants ُل (preceded by ١ or 'zabar'), usually take the case-ending (٧).)

Examples: (Nouns taking the case-ending '٧'): ٧برای (brā-٧) 'brother'; ٧قضاء (qissa-٧) 'word'; ٧بای (bāb-٧) 'father'; ٧داکی (dāik-٧) 'mother', etc. (Nouns taking the case-ending '٧'): ٧شَوَى (shaw-٧) 'night'; ٧سِبْحَین (sibhaíne) 'morning'; ٧قور (chöm-٧) 'river'; ٧وانی (wān-٧) 'Wan'; ٧قور (qōrr-٧) 'mud'; ٧مال (māl-٧) 'house'; ٧سَوْجَلَاغی (sāuj-balāgh-٧) '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: ٧MAL (mālaka) 'the house', ٧أو ماله (aū mālā) 'the house' (lit. 'this or that house'), ٧مالیک (mālek) 'a house'; ٧باوک (piāwakā) 'the man', ٧أو باوه (aū piāwā) 'the man', ٧باوک (piāwek) 'a man'; ٧کَتَبِک (katebakā) 'the book', ٧أو کَتَب (aū katebā) 'the book', ٧کَتَب (katebek) 'a book,' etc.

95. The Genitive Case is formed by employing the preposition ٧ی (٧) 'of', with or without the article suffixes.

Examples: ٧ی مالی (٧ی māl-e) 'of the house' (without any definite article), ٧ی مالکی (٧ی mālaka-٧) 'of the house', ٧ی اور مالی (٧ی aū māla-٧) 'of the (this or that) house'.

96. In a sentence, the preposition ٧ی (٧) is contracted into the prepositional suffix ٧ی (-٧). Ex. ٧همَسْیكَی بْرای پادِنشای (haspaka-٧ brā-٧ pādishā-٧) 'the horse of the King’s brother'.

A PRACTICAL KURDISH GRAMMAR
97. The preposition د (da) or (ta) sometimes placed after the (î), and thus forming the combination 'î-da' or 'î-ta', is undoubtedly the Syriac Genetive-sign ى، unnecessarily added.

98. 'The Dative Case' is formed by employing one of the prepositions ب (ba) or پ (pe) ‘to’, or د (bô) ‘to’ or ‘for’, or the prepositional suffixes ا (â) or î (î) ‘to’—with or without the definite article suffix.

99. The prepositions ب (ba) and پ (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. ب (ba) is usually written separately, and may be employed in the declension of both nouns and pronouns, alike. The پ (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’, î (î) ‘him’, ‘her’, or ‘it’, مان (mân) ‘us’, تان (tân) or و (û) ‘you’, يان (yân) ‘them’.

'Examples: بِ مالی (ba mäl-e) ‘to the house’ (Without any definite article suffix): بِ مالکی (ba mälaka-i) ‘to the house’, بِ او مالی (ba aû mala-i) or بِ او مالی (b-âû mala-i) ‘to the house’ (lit. ‘to this or that house’), بِ مالکی (ba mäle-kî) ‘to a house’, بِ حاکیم دلیم (bä hâkim-i-dallem) ‘I shall tell the Governor’, بِ توشه کلیم (bä tûsh dallem) ‘I shall also tell you’, بِ کس ییدم (bä kas na-i-dam) ‘I give it
to nobody';  پیت (pe-m) 'to me',  پیت (pe-t) 'to thee',  پیت (pe-i) or contracted to (pe) 'to him, her, or it',  پیت (pe-mān) 'to us',  پیت (pe-tān) or  پیت (pe-ū) 'to you',  پیت (pe-yān) sometimes contracted to  پیت, but pronounced the same way, meaning 'to them';  پیت (pe-m dalle) 'he tells me';  پیت (pe dasperim) 'I intrust (it) to him';  پیت (pe tīshān dadam) 'I shall show you.'

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

101. The prepositions  ِب (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:  ِب (ba māl-e āzād dabim) 'I shall be free by (means of) the house';  ِب (ba mālaka-ī) 'by the house';  ِب او مل (ba aū māla-ī) or  ِب او مل (b-āū māla-ī) 'by the house' (lit. 'by this or that house';  ِب (ba mālek-ī) 'by a house';  ِب خوئن (ba khwendin-ī fīr dabim) 'I shall learn by reading';  ِب (ba chakō-ī da-i-brim) 'I shall cut it with the knife';  ِب (pe dabrim) 'I cut with it';  ِب (peyān daniisim) 'I write with them.'

102. In connection with a few words like  تلیم (taslim) 'deliver',  نیشان (nīshān) 'show', etc., a Dative is formed by the suffix  ی (i), of the same meaning as  ِب and  پی. Ex-
amples: تَسْلِيمُي وَيَ دَكُمَ (taslīm-i wī dakam) 'I shall deliver (it) to him'; نِیشنِی توَ دَکا (nishān-i tū da-dā) 'he will show you'. This usage, however, is quite limited.

103. The preposition بَو (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 بَ (ba) and the بَی (pe), in this respect, that it may stand alone like the بَ (ba), or it may take the pronominal suffixes like the بَی (pe). Examples: بَ مَلِی (bō māl-e) 'to or for the house'; بَ مَلِکی (bō mālaka-ī) 'to or for the house'; بَ او مَلِی (bō aū māla-ī) 'to or for the house' (lit. 'to or for this or that house'); بَ وَانِی ۵ (bō wān-e dachim) 'I am going to Wan'; بَ تو دِینِرِم (bō tū da-i-nerim) 'I will send it to you'; زِمَانِی کُردِی بَ تو زُور زُحمَتَه (zimān-i kurd-ī bō tū zōr zūhmātē) 'The Kurdish language is very difficult for you'; بَ او وَرِه آوی بَم هَلگَرِه (warā, awā-ī bō-m halgr-ā) 'Come! (and) carry this for me!'; بَ لِی بَم هَلگَرِم (ba-li bō-t-haldagrim) 'Yes, I will carry (it) for you'.

104. The preposition بَو (bō) is also used to express the 'Dative of Cause or Purpose'. Ex. بَ او کارَی هَاتِم (bō aū kara-ī hātim) 'I came for this work (cause or purpose)'; بَ خویدنِی هَاتِم (bō khwendin-ī hātim) 'I came for (the purpose of) reading'; بَ لِی بَوی هَاتِم (balī bō-e hātim) 'Yes, I came for it (for that purpose)'.

105. The prepositional suffix ۴ (ā), attached to verbs, is very much used instead of the preposition بَو (bō). Ex. هَاتِم مَلِی (hātim māli) (hāt-ā chōm-e) 'he came to the river';
(hāt-ā māl-e) ‘he came to the house’, or ‘he came home’;
(dem-ā arzarōm) ‘I will come to Erzeroum’;
(da-ī-kam-ā nōkar) ‘I shall make him servant’;
(ənğō dākam-ā tōrawān-ī insānān) ‘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 چو (wā), which means ‘ward’ or ‘toward’. Example: چو مالو (chū māla-wā) ‘he, she or it went home’ (lit.—homeward). A very common Dative without a preposition is introduced by employing the ‘Suffix Pronouns’. Examples:

نا نی چو (nān-ī dadā) ‘he, she or it gives him, her or it bread’; دراویان چو (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 چو (mālaka-ī dafrōshim) ‘I shall sell the house’; مالکی چو (aū māla-ī dafrōshim) ‘I shall sell the (this or that) house’; مالکی چو (mālek-ī dafrōshim) ‘I shall sell a house’. Without using the articles: مالکی چو (māl-e dafrōshim) ‘I shall sell the house’; مالکی چو (māl-e drust dākā) ‘he is building a house’; مالکی چو (sher-ī dākūzhim) ‘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 نيو (neû), لنيو (la-neû) دنيو دا (da-neû-da) 'in' or 'among', or به نيو دا (ba neû-da) 'through', etc.

Examples: ده ماليكیدا (da mālaka-i-dā) 'in the house'; داو ماليكیدا (d-āū māla-i-dā) 'in the house', or 'in this or that house'; ده ماليكيدا (da mālek-i-dā) 'in a house'. Without the definite article suffix: ده ماليكیدا (da māl-e-dā) 'in the house'; به ريدا (ba re-dā) or به ريكيدا (ba regai-dā) 'in the road'; لسر باني (la-sar bān-i) 'on the roof'; لنيو اوانني (la-neû awāna-i) 'among them (these or those)'; به نيو زوياندا (ba neû 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 ماليكیدا زور گوره و جواندا (da mālek-i zōr gūrā 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 جوليدا (da chōl-i dā), or ده جولي دا (da chōl-i da) in the desert'.

111. The suffix هو (wā), with the vowel (a) as a connective, is sometimes used instead of the postposition دا (dā). Examples: به ريكوه (ba re-a-wā) 'in the road; جو نيو براثانوه (chū neû barāzān-a-wā) 'entered (went) into the swine'. A peculiar meaning is sometimes expressed by the use of the suffix هو (wā). Examples: به مالوه جو (ba
māl-a-wā chū) 'he went with his whole house (household)';
(ba hasp ō māngā ō nōkar ō zhīn ō min-dāl-a-wā chū) 'he went with horse and cow and servant and wife and children'。

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

113. َلَّوِ مَالَكِي (la mālaka-i) 'from the house'; َلَّوِ مَالَكَي (l-aū māla-i) 'from the (this or that) house'; َلَّوِ مَالَكَي (la mâlek-i) 'from a house'. Or without the definite article suffix: َلَّوِ مَالَي (la māl-e) 'from the house'. َلَّوِ وُحَتِيُّوُهُ (la ārmī rā) or َلَّوِ وُحَتِيُّوُهُ (la ārmī-a-wā) 'from Urmia on'; َلَّوِ وُحَتِيُّوُهُ (l-aū wakhti-a-wā) 'from that time on'; َلَّوِ وُحَتِيُّوُهُ (la sibhāine-a-wā) 'from to-morrow on'.

114. The preposition َلَّا (la), in the form of َلِي (le), is employed with the Pronouns only, and takes suffixes in the same manner as َيِ (pe). (See 99.) Examples: َلِيمِ دَكَتِيْنِ (le-m dastene) 'he takes (it) from me'; َلِوْ دَكَتِيْنِ (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 َأَ (ā) or َئِ (e) in the singular, and َيِهُ (iňā) in the plural, or by employing the Interjections َأَيُّ (āi) or َيَأَ (yā) 'O!'.

116. Masculine nouns ending in a consonant, or in َيِ, usually take the suffix َأَ Exs.: َكُورُهُ (kūr-ā) 'O boy!'
117. Masculine nouns ending in \(a\) or \(e\), usually employ the Interjections \(\text{ا} \ (\text{يا})\) or \(\text{ي} \ (\text{يا})\). Examples: 
\(\text{ا} \ (\text{ابرا})\) 'O brother!'; 
\(\text{ا} \ (\text{زاوا})\) 'O son-in-law!'; 
\(\text{ا} \ (\text{بياو})\) 'O man!'; 
\(\text{ا} \ (\text{داروغه})\) 'O chief of police!'; 
\(\text{يا} \ (\text{الله})\) 'O God!'. The same words may be employed vocatively without any interjection, or the suffix \(\text{ا} \ (\text{ا})\) may be used by inserting the connective letter \(\text{يا}\). Examples: 
\(\text{برایه} \ (\text{يرام})\) 'O brother!', or \(\text{برایه} \ (\text{يرام-يا})\); 
\(\text{خيرا} \ (\text{الله})\) 'O God!', or \(\text{خيرا} \ (\text{الله-يا})\).

118. Feminine nouns usually take the suffix \(\text{ي} \ (\text{ي})\). Examples: 
\(\text{خوشک} \ (\text{خوشك-ي})\) 'O sister!'; 
\(\text{پوکر} \ (\text{پور-ي})\) 'O aunt!'; 
\(\text{ناني} \ (\text{نان-ي})\) 'O grandmother!'; 
\(\text{پوکر} \ (\text{بوک-ي})\) 'O daughter-in-law!', or 'O bride!'.

119. Exceptions to these rules are met with in the words 
\(\text{رزي} \ (\text{رزي})\) 'O Lord!', and \(\text{ديه} \ (\text{ديه-يا})\) 'O mother!'.

120. There is no distinction between genders in the Vocative plural. Examples: 
\(\text{پوکرین} \ (\text{پوکرین-ين})\) 'O men!'; 
\(\text{پوکرین} \ (\text{پوکرین-ين})\) 'O women!'; 
\(\text{پرایه} \ (\text{پرایه-ين})\) or \(\text{پرایه} \ (\text{پرایه-ين})\) 'O brothers!'; 
\(\text{پااین} \ (\text{پااین-ين})\) 'O fathers!'. The interjections may or may not be used.

121. The interjection \(\text{يا} \ (\text{يا})\) is employed when beseeching, and \(\text{ابي} \ (\text{ابي})\) 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: 
\(\text{کوره} \ (\text{k"-ر})\), 
\(\text{خوشکي} \ (\text{kush-ke})\).
Table of Declension

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

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</table>

Plural

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>مالکان (mālakan)</td>
<td>the houses</td>
</tr>
<tr>
<td>Gen.</td>
<td>ای مالکانی (ī mālakan-ī)</td>
<td>of the houses</td>
</tr>
<tr>
<td>Dat.</td>
<td>به مالکانی (ba mālakan-ī)</td>
<td>to the houses</td>
</tr>
<tr>
<td>Acc.</td>
<td>مالکانی (mālakan-ī)</td>
<td>the houses</td>
</tr>
<tr>
<td>Loc.</td>
<td>ده مالکانیدا (da mālakan-ī-dā)</td>
<td>in the houses</td>
</tr>
<tr>
<td>Abl.</td>
<td>له مالکانی را (la mālakan-ī rā)</td>
<td>from the houses</td>
</tr>
<tr>
<td>Voc.</td>
<td>ای مال (ai māl-īnā)</td>
<td>O houses!</td>
</tr>
</tbody>
</table>

124. The declension of the noun مال, with the Definite Article suffix أ (ā), employed in connection with the Demonstrative Pronoun أ (āu). By virtue of the article suffix أ, the Oblique Cases take the ending (i), and the combination diphthong ك (ai) is formed.
TABLE OF DECLENSION

**Singular**

Nom. ـ 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 را (la aū māl-ī rā) from the (this or that) house  
Voc. ای او ماله (ai 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 مالیته (ai 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. ـ(ـ māle) the house
Gen. ـ(i māle) of the house
Dat. ـ(ba māle) to the house
Acc. ـ(ـ māle) the house
Loc. ـ(da māle-dā) in the house
Abl. ـ(la māle rā) from the house
Voc. ـ(aī māl) O house!

Plural
Nom. ـ(ـ mālân) the houses
Gen. ـ(i mālân-i) of the houses
Dat. ـ(ba mālân-i) to the houses
Acc. ـ(ـ mālân-i) the houses
Loc. ـ(da mālân-i-dā) in the houses
Abl. ـ(la mālân-i rā) from the houses
Voc. ـ(aī māl-īnā) O houses!

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

Singular
Nom. ـ(ـ katebakā) the book
Gen. ـ(i katebi) of the book
Dat. ـ(ba katebi) to the book
Acc. ـ(ـ katebi) the book
Loc. ـ(da katebi-dā) in the book
Abl. ـ(la katebi rā) from the book
Voc. ـ(aī kateb) O book!
TABLE OF DECLENSION

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
<th>Nominal Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>كتبان (katebān)</td>
<td>كتبانان (katebānān)</td>
<td>the books</td>
</tr>
<tr>
<td>Gen.</td>
<td>كتباني (katebāni)</td>
<td>كتباني (katebānī)</td>
<td>of the books</td>
</tr>
<tr>
<td>Dat.</td>
<td>كتباني (katebānī)</td>
<td>كتباني (katebānī)</td>
<td>to the books</td>
</tr>
<tr>
<td>Acc.</td>
<td>كتباني (katebānī)</td>
<td>كتباني (katebānī)</td>
<td>the books</td>
</tr>
<tr>
<td>Loc.</td>
<td>كتباندا (katebāndā)</td>
<td>كتباندا (katebāndā)</td>
<td>in the books</td>
</tr>
<tr>
<td>Abl.</td>
<td>كتباني (katebānī)</td>
<td>كتباني (katebānī)</td>
<td>from the books</td>
</tr>
<tr>
<td>Voc.</td>
<td>كتب (kateb)</td>
<td>كتبان (katebān)</td>
<td>O books!</td>
</tr>
</tbody>
</table>

127. Nouns ending in ـَ، may be declined without employing any definite article. In the Oblique Cases the case-ending ـَ is contracted with the preceding ـَ into the combination diphthong (ـِ) (aï). Examples: قصه (qisā) 'the word'; كتباني (katebānī) 'of the word'; كتباني (katebānī) 'to or by the word', etc.

128. Nouns ending in ـُ or ـِ, sometimes insert 'ي' before adding the case-ending ـَ. Examples: دنيا (duniyā) 'in the world'; ريدا (reydā) 'in the road'; روي (rewi) 'from the fox', etc.

129. Final ـَ, preceded by a vowel, is pronounced and transcribed 'ـَ', when followed by the case-ending ـَ. Examples: آوى (āw-e) 'the water'; ده آوي (da āw-e-dā) 'in the water'; لسر كيو (la-sar kewī) 'on the mountain', etc.

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
<th>Nominal Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>مال (malek)</td>
<td>ماليك (maliyik)</td>
<td>a house</td>
</tr>
<tr>
<td>Gen.</td>
<td>ماليك (maliyik)</td>
<td>ماليك (maliyik)</td>
<td>of a house</td>
</tr>
<tr>
<td>Dat.</td>
<td>ماليك (maliyik)</td>
<td>ماليك (maliyik)</td>
<td>to a house</td>
</tr>
</tbody>
</table>
Vocabulary

<table>
<thead>
<tr>
<th>Kurdish</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>(pîãû) man</td>
<td>میش (meshā) forest</td>
</tr>
<tr>
<td>(bāb) father</td>
<td>زین (zhin) woman, wife</td>
</tr>
<tr>
<td>(kur) boy</td>
<td>کیچ (kich) girl</td>
</tr>
<tr>
<td>(äû) water</td>
<td>جوم (chom) river</td>
</tr>
<tr>
<td>(pishîlã) cat</td>
<td>قصه (qisā) word</td>
</tr>
<tr>
<td>(kateb) book</td>
<td>ریوی (rewî) fox</td>
</tr>
<tr>
<td>(mirîshik) hen</td>
<td>میش (meshā) forest</td>
</tr>
</tbody>
</table>

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.
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 (i) is suffixed to the preceding noun, as connective. Examples: کوریکی چالک (kūrek-î chāk) 'a good boy'; مالیکی گرته (mālek-î gaūrā) 'a large house; پیاواکی پیر (pi-āwaka-î pîr) 'the old man'; یسکی یش (haspaka-î 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 ئ (a) is generally inserted as a connective. Examples: (For emphasis). زور کس (zōr kas) 'many people'; زور بار (zōr bār) 'many loads'; جالک سال (galak sāl) 'many years'; زور 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 (pîr-ā-merd) 'old man'; پیره زن (pîr-ā-zhin) 'old woman'; کونه بازار (kōn-ā-bāzār) 'old market'; نیوهرو (nîw-ā-rō) 'mid-day' or 'noon'; نیوهرو (nîw-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 (chak) ‘good’; جوان (jüan) ‘beautiful’; بند (blind) ‘high’ (tall), etc.

(2) The Comparative degree is formed by suffixing تر (tir) to the positive. Examples: گرمر (garm-tir) ‘warmer’; سردتر (sard-tir) ‘colder’; چاکتر (chak-tir) or چاتر (cha-tir) ‘better’; جوانتر (jüan-tir) ‘more beautiful’; بندتر (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 و (wā) are omitted. Ex. ی (ناه (ناه la min gaûra-tir-ā) ‘He is greater than (from) I’; بنان ل کمی به قیمت تره I (nān la ganam-i ba qîmat-tir-ā) ‘Bread is dearer than (from) wheat’, etc.

(3) The Superlative degree is formed by putting the words له هموئی (la hamū-i) or له هموئیان (la hamūan-i) ‘than all’ (lit. ‘from all’), before the comparative. Examples: له هموئی گرمتر (la hamū-i garm-tir) ‘warmer than all’ (warmest); له هموئی سردتر (la hamū-i sard-tir) ‘colder than all’ (coldest); له هموئی چاتر (la hamū-i cha-tir) ‘better than all’ (best); له هموئیان جوانتر (la hamūan-i jüan-tir) ‘more beautiful than all’ (most beautiful); له هموئیان بندتر (la hamūan-i blind-tir) ‘higher than all’ (highest), etc.
Note.—The superlative may also be said to be formed by the ablative of the word هَامٌ (hamû) or هَمَوَان (humûan) ‘all’, placed before the comparative. The preposition لَه (la) ‘from’, is in this connection the same as our English ‘than’.

136. VOCABULARY

| بلند (blind) tall, high | جوان (jûan) beautiful |
| جاک (châk) good | رش (rash) black |
| پیر (pir) old | كوره (gâûra) big |
| سرد (sard) cold | گرم (garm) warm |

EXERCISE II


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:

<table>
<thead>
<tr>
<th>Number</th>
<th>Kurdish Word</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>یک (yek)</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>دو (dō)</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>س (se)</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>چوآر (chūār)</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>پنج (penj)</td>
<td>5</td>
</tr>
<tr>
<td>6</td>
<td>شەش (shash)</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td>هەوت (haūt)</td>
<td>7</td>
</tr>
<tr>
<td>8</td>
<td>هەشت (hasht)</td>
<td>8</td>
</tr>
<tr>
<td>9</td>
<td>نو (nō)</td>
<td>9</td>
</tr>
<tr>
<td>10</td>
<td>دە (dā)</td>
<td>10</td>
</tr>
<tr>
<td>11</td>
<td>یازە (yāzdā)</td>
<td>11</td>
</tr>
<tr>
<td>12</td>
<td>دوژە (dūazdā)</td>
<td>12</td>
</tr>
<tr>
<td>13</td>
<td>سەزە (sezā)</td>
<td>13</td>
</tr>
<tr>
<td>14</td>
<td>چوەزە (chūārdā)</td>
<td>14</td>
</tr>
<tr>
<td>15</td>
<td>پازە (pāzdā)</td>
<td>15</td>
</tr>
<tr>
<td>16</td>
<td>شازە (shāzdā)</td>
<td>16</td>
</tr>
<tr>
<td>17</td>
<td>خۆە (haūdā)</td>
<td>17</td>
</tr>
<tr>
<td>18</td>
<td>ەژە (hazhdā)</td>
<td>18</td>
</tr>
<tr>
<td>19</td>
<td>نۆژە (nōzdā)</td>
<td>19</td>
</tr>
<tr>
<td>20</td>
<td>بەست (bīst)</td>
<td>20</td>
</tr>
<tr>
<td>21</td>
<td>بەست و یک (bīst ő yek)</td>
<td>21</td>
</tr>
<tr>
<td>22</td>
<td>بەست و دو (bīst ő dō)</td>
<td>22</td>
</tr>
<tr>
<td>30</td>
<td>سر (sē)</td>
<td>30</td>
</tr>
<tr>
<td>40</td>
<td>چەل (chil)</td>
<td>40</td>
</tr>
<tr>
<td>50</td>
<td>پەنجا (penjā)</td>
<td>50</td>
</tr>
<tr>
<td>60</td>
<td>شەست (shest)</td>
<td>60</td>
</tr>
</tbody>
</table>
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 hazar), is called کلور (kulur), 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, نیو کلور (neû kulur) 'half a kulur', and in speaking of a million, they usually say دو صد کلور (dô kulur) '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 کلور (dô sat kulur) 'two hundred kulurs'.

As an exception to the general rule for the position of adjectives, all the cardinals, except the یک (yek) 'one', precede the noun. The یک (yek) also usually precedes the noun, but sometimes as a suffix, it has the meaning of 'one'. Examples: سه پیاو (se-piâu) ‘three men’; حوت کور (haut...
141. After cardinal numbers, the noun is usually employed in the singular, but it may also be used in the plural. Examples: دو هاسپ (dō hasp) ‘two horses’; شش کتاب (shash kateb) ‘six books’; بیست روز (bist 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 نفر (nafar) ‘individual’, for persons; سر (sar) ‘head’, for animals; and دانه (dānā) ‘unit’, for things. Examples: چیل نفر عسكر بیست سر مر بینج دانه کرسی (chil nafar askar) ‘forty (individual) soldiers’; بیست سر مر بینج دانه کرسی (bist sar mar) ‘twenty (head) sheep’; پنج دانه کرسی (penj dānā kursi) ‘five (unit) chairs’.

**Ordinals**


144. Another form of the ordinals, which is nearly identical with the Persian, is also much used. It is formed by dropping the final ین (in) of the ordinals given above. Ex-
ADJECTIVES 57

amples: یکم (yek-um) ‘first’, دوم (dō-yum) ‘second’, سوم (se-yum) or سیم ‘third’, etc.

145. Still another way of forming the ordinals, but less used, is by simply suffixing ی (i) to the cardinals. Examples: یکی (yek-i) ‘first’, دوی (dō-i) or (dō-yi) ‘second’, سی (se-i) or (se-yi) ‘third’, etc.

146. The Arabic ordinal اول (aûwal) ‘first’, kurdified into هوُل (haûwal), is usually employed instead of the یکمین (yek-umin), یکم (yek-um), or یکی (yek-i). Sometimes we also hear the forms هوُلی (haûwal-i) and هوُلین (haûwal-in).

147. The ordinals take the accent on the stem syllable. Examples: یکمین (yek-umin), یکم (yek-um), یکی (yek-i); دومین (dō-yumin), دوم (dō-yum), دوی (dō-i); سیمین (se-yumin), سیم (se-yum), سی (se-i) or (se-yi), etc.

Fractionals

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

\[
\begin{align*}
1/2 & \quad یویک (neû) \text{ or (new-ek)} \\
1/3 & \quad یسیک (se-yek) \\
1/4 & \quad یچرک (charak) \text{ or (charak-ek)} \\
1/5 & \quad یبنجیک (penj-ek) \\
1/6 & \quad یشیک (shash-ek)
\end{align*}
\]
149. When a whole number and a fraction are used together, the conjunction و (ö) or (wa) 'and', is put between them. Examples: دو (dô ö se haût-ek) '2 and 3/7'; چوار و بینج (chûar ö penj hasht-ek) '4 and 5/8'; یازده و حوت (yâzda ö haût nö-ek) '11 and 7/9'.

150. To express a fractional part of a building, orchard, field, village, etc., the Kurdish usually employs the word دنگ (dang) شش دنگ (shash dang) 'six dangs' represent the whole property. یک دنگ (yek dang) or دنگیک (dang-ek) is 1/6 of the whole; دنگ و نیویک (dô dang) is '1/3'; دنگ و نیویک (dô dang ö niw-ek) is '1/4'; دنگ و نیویک (dô dang ö niw-ek) is '5/12'; دنگ (se dang) is '1/2', etc.

151. The fractional number چرک (charak) '1/4' or 'a quarter', is also used in Kurdish to express 'a quarter of an hour'. Examples: سه چرک (se charak) 'three quarters of an hour'; ساعت دو سه چرک (sa'at dô wa se charak) 'two
and three quarters o'clock', or 'three quarters of an hour past two'; پنچ و یک چارک (penj ۰ yek charak) 'five and a quarter o'clock'. The latter may also be rendered پنچ و چوارک (penj ۰ charak-ek).

Multiples-

152. The multiple numbers are formed by suffixing انا (anā) to the cardinals. Examples: تاق‌یک (tāq-ānā) 'the only one' (only begotten). The Persian یک‌ن (yek-ānā) is also used. دو‌ان (do-ānā) 'twin'; سی‌ن (se-ānā) 'triplet'; چوار‌ن (chūār-ānā) 'quadruplet', etc.

153. For the multiple term 'fold', like 'two fold', 'five fold', 'ten fold', 'an hundred fold', etc., the Kurdish employs یک (yek) 'one', as the basis. After saying یک (yek), they state the number of the 'fold', and put the conjunction و (ö) 'and' between them. Examples: یک و دو (yek ۰ do) 'two fold' (lit. 'one and two'); یک و پنچ (yek ۰ penj) 'five fold' (lit. 'one and five'); یک و صد (yek ۰ 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 نویک (dā ba new-ek) '5%' (lit. 'ten for (by) a half'); ده به یک (dā ba yek) '10%'; ده به یک و نیو (dā ba yek ۰ neū) '15%'; ده به دو (dā ba dō) '20%', etc. The second system: ده به نیو یده یک (dā ba neū dā-yek) '5%' (lit. 'ten for (by) half a tenth'); ده به یده یک
As it is necessary to introduce a more uniform, complete, and simple system of 'percentage' and 'interest', the author proposes the following: 

1% (sat ba yek) '1%'; 2% (sat ba dō) '2%'; 3% (sat ba se) '3%'; 4% (sat ba chûar) '4%'; 5% (sat ba penj) '5%', etc. And in this connection the may also be written (satî):

Distributives

155. The distributive numbers in Kurdish are formed by employing the cardinals in pairs, with or without using the preposition (ba) 'by', or the prepositional suffix (ä) 'to', as a connective. Examples: (yek yek), (yek ba yek), or (yek-ä yek) 'one by one'; (dû dû), or (dō ba dō) 'two by two'; (jût jût), or (jût ba jut) 'pair by pair'; (se se), or (se ba se) 'three by three', etc.

156. VOCABULARY

| جوار (chûár) four | حسب (hasp) horse |
| مانگا (mângâ) cow | حوت (haût) seven |
| مار (mar) sheep | هول (hâûwal) first |
| نئ (neû) half | جوت (jût) 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 (سال 'sâle') one thousand nine hundred and sixteen. Two thousand one hundred and twenty tomans (تومان 'tomân'). Sixty tomans, four krans (قران 'grân'), and eight shais (شی 'shaî'). 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 (ساعت 'sa'ät'). Five pounds (ليرة 'lîrâ') and a half. One sixth. One ninth. Seven and three fifths. Eleven and four sixths. Two o'clock (ساعت 'sa'ät'). 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.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>امن (amin)  از (az) I</td>
<td>ایمه (amâ), ایمه (emâ) we</td>
</tr>
<tr>
<td>اتاو (atû) thou</td>
<td>ایوه (angö), ایوه (ewâ)</td>
</tr>
<tr>
<td>اوُ (aû) he, she, it</td>
<td>هون, (hûn) 'you'</td>
</tr>
<tr>
<td></td>
<td>اوَان (awan) 'they'</td>
</tr>
</tbody>
</table>
Note.—The pronunciation of او (aũ) 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 (i), 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 ی is dropped, when their respective prepositions are placed before them. In the second person plural or ینگ (angö), however, the initial ی is usually retained, but it occasionally changes its vowel-sound from 'a' to 'i'.

159. The separate personal pronouns are thus declined:—

<table>
<thead>
<tr>
<th>First Person</th>
<th>Second Person</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>Nom. امن - (- amin) I</td>
<td>امه - (- amā)</td>
</tr>
<tr>
<td>Gen. (i min) of me</td>
<td>(i mā) of us</td>
</tr>
<tr>
<td>Dat. (ba min) to me</td>
<td>(ba mā) to us</td>
</tr>
<tr>
<td>Acc. امن - (- amin) me</td>
<td>امه - (- amā) us</td>
</tr>
<tr>
<td>Loc. (da min dā) in me</td>
<td>ده مه دا (da mā dā) in us</td>
</tr>
<tr>
<td>Abl. لا من را (la min rā) from me</td>
<td>لمه را (la mā rā) from us</td>
</tr>
<tr>
<td>Voc. (ai amin) O me!</td>
<td>(ai amin) O us!</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. (atū) thou</td>
<td>(angö) you</td>
</tr>
<tr>
<td>Gen. (i tū) of thee</td>
<td>(i ingö) of you</td>
</tr>
</tbody>
</table>
### PRONOUNS

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ـأو (- aū) he, she, it</td>
<td>ـأوان (- awān) they</td>
</tr>
<tr>
<td>Gen.</td>
<td>إـي وـي (ī wi)</td>
<td>إـي وـان (ī wān) of them</td>
</tr>
<tr>
<td>Dat.</td>
<td>به وـي (ba wi)</td>
<td>به وـان (ba wān) to them</td>
</tr>
<tr>
<td>Acc.</td>
<td>أـي وـي (- awī)</td>
<td>أـي وـان (- awān) him, her, it</td>
</tr>
<tr>
<td>Loc.</td>
<td>ده وـي دا (da wi dā)</td>
<td>ده وـان دا (da wān dā) in him</td>
</tr>
<tr>
<td>Abl.</td>
<td>له وـي را (la wi rā)</td>
<td>له وـان را (la wān rā) from him</td>
</tr>
<tr>
<td>Voc.</td>
<td>ـأي اوـي (aī awī) O he!</td>
<td>ـأي اوـان (aī awān) O they!</td>
</tr>
</tbody>
</table>

160. Occasionally, when special emphasis is required, the initial ـ is also retained in the oblique cases. Examples: 

ba amin (to me); la atū (from thee); da awī-dā (in him); ba angō (to you); ḍa angō dā (in you); da ango ra (from you); ḍa ango dā (in you); la angō rā (from you); da ango ra (from thee); aī angō (O thou!); aī awī (O he!); aī awān (O they!).
### Separate Possessive Pronouns

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ای من (i min)</td>
<td>ای مه (i mā)</td>
</tr>
<tr>
<td>ای تو (i tū)</td>
<td>ای انگو (i ingō)</td>
</tr>
<tr>
<td>ای وی (i wi)</td>
<td>ای وان (i wān)</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Person: ام‘(i)m’</td>
<td>1. Person: مان‘mān’</td>
</tr>
<tr>
<td>2. Person: ات‘(i)t’</td>
<td>2. Person: تان‘-tan’ or ‘ی’</td>
</tr>
</tbody>
</table>

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

#### Possessively:—

- کتاب ای (kateb-(i)m) my book
- کتاب ای (kateb-(i)t) thy book
- کتاب ای (kateb-i) his, her, or its book

#### Objectively:—

- نان ای (nān-(i)m dadan) they give me bread
PRONOUNS

164. When joined to verbs, the suffix pronouns are employed subjectively and objectively, denoting the Nominative and Accusative Case. Examples: (khoárd-yân) 'they ate'; (da-t-kûzhin) '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: (pe-t dallem) 'I shall tell you (sing.)', (See 99); (bô-m bikhûene) 'read for me', (See 103); (le-tân dastenim) 'I shall take it from you', (See 114), (le-m dadan) 'they strike me'; (le-mân dadan) 'they strike-us'.

166. Declension of a Noun with a Pronominal Suffix

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. دَرَسُم</td>
<td>نَسُم دَرَسُم-م</td>
</tr>
<tr>
<td>( - dars-(i)m)</td>
<td>( - darsân-(i)m)</td>
</tr>
<tr>
<td>my lesson</td>
<td>my lessons</td>
</tr>
<tr>
<td>Gen. دَرَسُم</td>
<td>نَسُم دَرَسُم-م</td>
</tr>
<tr>
<td>(i das-(i)m)</td>
<td>(i darsân-(i)m)</td>
</tr>
<tr>
<td>of my lesson</td>
<td>of my lessons</td>
</tr>
</tbody>
</table>
Dat. به درسًم (ba dars-(i)m) 
Acc. درسًم (-dars-(i)m) 
Loc. ده درسًدا (da dars-(i)m) 
Abl. له درسًم (la dars-(i)m) 
Voc. یا درسًم (aī dars-(i)m) 

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

خو (khō-m) myself
خوته (khō-t) thyself
خوئی (khō-i) himself, herself, itself

Plural

خوُمان (khō-mān) ourselves
خوُتان (khō-tān) yourselves
خوُیان (khō-yān) themselves

Declension of a Reflexive Pronoun

168. A reflexive pronoun is declineable as follows:

Singular

Nom. خوته (khōt) yourself
Gen. یا خوته (i khōt) of yourself

Plural

Nom. خوُتان (- khōtān) yourselves
Gen. یا خوُتان (i khōtān) of yourselves
### PRONOUNS

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dat.</td>
<td>به خوّت (ba khōt)</td>
<td>به خوّتان (ba khōtān)</td>
</tr>
<tr>
<td>Acc.</td>
<td>خوّت (- khōt)</td>
<td>خوّتان (- khōtān)</td>
</tr>
<tr>
<td>Loc.</td>
<td>ده خوّت دا (da khōt dā)</td>
<td>ده خوّتان دا (da khōtān dā)</td>
</tr>
<tr>
<td>Abl.</td>
<td>له خوّت (la khōt)</td>
<td>له خوّتان (la khotān)</td>
</tr>
<tr>
<td>Voc.</td>
<td>ای خوّت (ai khōt)</td>
<td>ای خوّتان (ai khōtān)</td>
</tr>
</tbody>
</table>

O yourself! O yourselves!

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

170. 'A separate emphatic possessive' is formed by employing the preposition ای (i) 'of', with the reflexive pronouns. Examples: ای خوّت (i khōt) 'my own'; ای خوّت (i khōt) 'thine own'; ای خوّت (i khōi) 'his, her, or its own'; ای خوّمان (i khōmān) 'our own'; ای خوّتان (i khōtān) 'your own'; ای خوّمان (i 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 خوّت (atū bō khōt) 'thou thyself'; او بو خوّت (aū bō khōi) 'he, she, or it -himself, -herself, -itself'; امه بو خومان (amā bō khōmān) 'we ourselves'; انگو بو خوّتان (angō bō khō-
tān) ‘you yourselves’; аوان بو خویان (awān bo khōyān) ‘they themselves’; аوانه چای کن (awānā chākin) ‘these are good’; аوانه دستیم (awānāi dastenim) ‘I shall take these’; аوانه چترن (awān chātirin) ‘those are better’; аوانه چترن (awānī dagrim) ‘I shall catch those’.

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>اوه (awā)</td>
<td>this</td>
</tr>
<tr>
<td>او (aū)</td>
<td>that</td>
</tr>
<tr>
<td>هووه (hōwā)</td>
<td>that yonder</td>
</tr>
</tbody>
</table>

**Declension of the Demonstrative Pronoun**

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. اوه (awā)</td>
<td>this</td>
</tr>
<tr>
<td>Gen. اي وی (i wāi)</td>
<td>of this</td>
</tr>
<tr>
<td>Dat. بي وی (ba wāi)</td>
<td>to this</td>
</tr>
<tr>
<td>Acc. اوی (- awāi)</td>
<td>this</td>
</tr>
<tr>
<td>Loc. ده ویدا (da wāi dā)</td>
<td>in this</td>
</tr>
<tr>
<td>Abl. له وی (la wāi)</td>
<td>from this</td>
</tr>
</tbody>
</table>
Voc. ای اوه (ai awai) Voc. ای اوانه (ai awanah)

O this! O these!

Note 1.—For the declension of ای اوه (au) and ای اوانه (awan), see 159. But as a demonstrative, ای اوانه (awan) usually takes the case-ending ای (i).

Note 2.—هواه (howa) and هوانه (howanah) are declined like اوه (aw) and اوانه (awan).

174. The demonstratives ای اوانه, ای اوه, are only employed substantively, and stand alone. Examples: اوه زور (awai zur) ‘this is very bad’; اوی قبول ناکم (awai qabul nakam) ‘I do not accept this’.

175. The demonstrative اوه (au) is often employed substantively, like the ای اوه, but it is usually placed before a substantive and employed adjectively for both the singular and plural. Examples: اوه چالک نیه (au chak ni) ‘that is not good’; اوه گوره یه (au kura gaurya) ‘that boy is big’; اوه کچانه چکون (au kichanah chukan) ‘those girls are small’; اوه کتبه جوانه (au kateba juan) ‘this book is beautiful’; اوه قلمه چالک نیه (au qalam chak ni) ‘this pen is not good’.

Demonstrative Pronouns

176. When the demonstrative اوه (au) is employed with a substantive, that substantive takes the suffix ا (â), the same as when ای اوه is use with the suffix ا (â) in forming the definite article. Example: اوه مالانه (au malan) ‘these or those) houses’. (See 78 and 124.)

177. Instead of اوه (aw) and اوانه (awan), we occasionally hear اوه (auha) and اوهانه (auhanah); and besides او (au) we sometimes hear هو (ha) ‘this one’ or ‘that one’. The two latter are also frequently used together. Ex-
amples: اوه هوه (awâ hawâ) 'this is he', or 'this is the one'; اوه هوه (aû hawâ), 'that is he', or 'that is the one'.

178. For a distant past time, season, or period, the Accusative of او (aû) is employed. Examples: اوى روژه (awe rôzhe) 'that day'; اوى شوی (awe shawe) 'that night', or 'that same night'; اوى دمی (awe dame) 'that time', or 'that same time'; اوى زستانی (awe zistâne) 'that winter', or 'that same winter'.

179. In some districts of Sinna and Sakis, م is substituted for او, in the demonstratives. They say امه (amâ) for اوه (awâ), امانه (amânâ) for اوانه (awânâ), ام (am for اوه (aû)), and امان (amân) for اوان (awân).

180. The word (adi) or هدی (hadi) 'that is so', or 'it is so', seems to be a corruption of the Ancient Syriac feminine هدی (hâdi), for which we have هدی (hâdâ) 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 (chî) 'what?', and کیه (kiehâ) 'which?', or 'which of two?'.

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

Declension of the Interrogative Pronouns

182. They are thus decline:

Nom. کی - (kie) who?
Gen. یک (i kie) of whom?, or whose?
### The Interrogative Pronoun كیه، With Pronominal Suffixes

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

<table>
<thead>
<tr>
<th>Form</th>
<th>Arab</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dat.</td>
<td>كیه (ba kie)</td>
<td>to whom?</td>
</tr>
<tr>
<td>Acc.</td>
<td>- (kie)</td>
<td>whom?</td>
</tr>
<tr>
<td>Loc.</td>
<td>ده کیه دا (da kie dā)</td>
<td>in whom?</td>
</tr>
<tr>
<td>Abl.</td>
<td>له (la kie)</td>
<td>from whom</td>
</tr>
<tr>
<td>Voc.</td>
<td>ای (aī kie)</td>
<td>O who?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Form</th>
<th>Arab</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>کیه (chi)</td>
<td>what?</td>
</tr>
<tr>
<td>Gen.</td>
<td>ای کیه (i kiehā)</td>
<td>of what?</td>
</tr>
<tr>
<td>Dat.</td>
<td>کیه (ba kiehā)</td>
<td>to what?</td>
</tr>
<tr>
<td>Acc.</td>
<td>- (kiehā)</td>
<td>what?</td>
</tr>
<tr>
<td>Loc.</td>
<td>ده کیه دا (da kiehā dā)</td>
<td>in what?</td>
</tr>
<tr>
<td>Abl.</td>
<td>له کیه (la kiehā)</td>
<td>from what?</td>
</tr>
<tr>
<td>Voc.</td>
<td>ای کیه (aī kiehā)</td>
<td>O what?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Form</th>
<th>Arab</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>کیه (kiehā)</td>
<td>which?</td>
</tr>
<tr>
<td>Gen.</td>
<td>ای کیه (i kiehā)</td>
<td>of which?</td>
</tr>
<tr>
<td>Dat.</td>
<td>کیه (ba kiehā)</td>
<td>to which?</td>
</tr>
<tr>
<td>Acc.</td>
<td>- (kiehā)</td>
<td>which?</td>
</tr>
<tr>
<td>Loc.</td>
<td>ده کیه دا (da kiehā dā)</td>
<td>in which?</td>
</tr>
<tr>
<td>Abl.</td>
<td>له کیه (la kiehā)</td>
<td>from which?</td>
</tr>
<tr>
<td>Voc.</td>
<td>ای کیه (aī kiehā)</td>
<td>O which?</td>
</tr>
</tbody>
</table>

Note.—The latter is occasionally contracted to کیهان (kiehān).
184. These suffixed interrogative pronouns may be declined in the usual way. Examples: 

- ای کیه‌مان (i kiehā-mān) ‘of which one of us?’
- به کیه‌تان (ba kiehā-tān) or به کیه‌و (ba kieha-ū) ‘to which one of you?’
- له کیه‌یان (la kiehā-yān) ‘from which one of them?’

185. The indeclinable interrogatives چلون (chilōn) and چو (chū) ‘how?’ are quite frequently employed instead of چي (chi) ‘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 ک (kā), which is equivalent to ‘who’, ‘which’, or ‘that’, in English.

Besides this, the impersonal interrogative pronouns چي (chi) 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 چي دکا (nāzānim chi dakā) ‘I do not know what he is doing’;

- اگر او بی که امن کیوه : زورچا که (agar aū be kā amin dīūmā : zör chāk-ā) ‘If he comes whom I have seen, it is very good’;
- پیم بلی کیه‌و نخوش (pe-m bille kieha-ū nakhōsh-ā) ‘tell me which one of you is sick’.
Note.—The pronunciation of گ (kā) is not ‘kî’, as in Persian and Turkish, but it is pronounced like ‘co’ in ‘copy’.

187. Nouns preceding the relative pronoun گ ، take the suffix ی ، as a connective. And when such nouns end in ی (ä), by virtue of the definite article suffix or otherwise, the vowel ی and the connective vowel ی are contracted into the combination diphthong ی (ai). Examples:

پیواکی که لیره بو روى (piāwaka-i kā lerā bū rōi) ‘The man who was here, went away (left)’;

او پیاوی که امن دیئم خرایپ نیه (aū piāwa-i kā amin dabīnim kharāp nīa) ‘The man whom I see is not bad’;

کرویه چا که (aū māla-i kā amin krīumā chāk-ā) ‘The house that I have bought, is good’.

188. Compound Relatives are formed by employing the personal pronoun اوه ، and that demonstrative pronoun او ی , in connection with the relative pronoun گ . Examples:

اوی که (aw-i kā) ‘he who,’ or ‘she who’, (used for persons only); اوی که (awa-i kā) ‘that which’, (used for things only);

اوی که مرد یادش اب (aw-i kā mirt, pā-dishā bū) ‘he who died was King’;

اوی که اتود کی چاک نیه (awa-i 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:

پیاویچاوائی کوره سه که امین (piāwek chāwāni kūer, hātā kin amin) ‘A man, his eyes blind, came to me’. We should expect to find these words:

پیاویکی که چاوائی کوره بون سه که امین (piāwek-i kā chā-
wêna rûr bûn:hattê kin amin) ‘A man whose eyes were blind, came to me’.

190. Occasionally āgar is employed as a relative pronoun. Ex. žêla āgar amin ê atû-i ba rozhêi henow (khullê āgar amin a atû-i ba rozhaî henawâ) ‘God, who has created you and me’ (lit. ‘God, who has brought you and me to light (day)’).

In the dialect of Rawandooz akû is employed for the relative pronoun, and farther north, around Wan and Erzeroum, the 1 disappears and kû (kû) 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 kîj and bîhj, preceded by the Persian word har (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.

\[
\begin{array}{ll}
\text{har} & \text{every (all)} \\
\text{hamû} & \\
\text{kulî} & \\
\text{har kie} & \\
\text{har kas} & \text{whoever} \\
\text{har kasek} & \\
\text{har kamek} & \\
\text{kas} & \text{anybody (somebody)} \\
\text{kasek} & \\
\text{hamû kas} & \\
\end{array}
\]
<table>
<thead>
<tr>
<th>Persian (Farsi)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>هر چی (har chi)</td>
<td>whatever</td>
</tr>
<tr>
<td>تشیک (tishtek)</td>
<td>anything</td>
</tr>
<tr>
<td>چیک (chitek)</td>
<td></td>
</tr>
<tr>
<td>هر چیک (har chitek)</td>
<td>everything</td>
</tr>
<tr>
<td>همو چیک (hamū chitek)</td>
<td></td>
</tr>
<tr>
<td>یکی (yekī)</td>
<td>one (some one)</td>
</tr>
<tr>
<td>یکی یک (yek-yek)</td>
<td>anyone</td>
</tr>
<tr>
<td>هر یک (har yek)</td>
<td>everyone</td>
</tr>
<tr>
<td>همو چی (hamū je)</td>
<td>everywhere</td>
</tr>
<tr>
<td>همو چیک (hamū je-ek)</td>
<td></td>
</tr>
<tr>
<td>هر چی (har je)</td>
<td>wherever</td>
</tr>
<tr>
<td>هر چیک (har je-ek)</td>
<td></td>
</tr>
<tr>
<td>همو لای (hamū lāī)</td>
<td>everywhere (direction)</td>
</tr>
<tr>
<td>هر لای (har lāī)</td>
<td>wherever (whatever direction)</td>
</tr>
<tr>
<td>هر لاییک (har lāīek)</td>
<td></td>
</tr>
<tr>
<td>هر وقت (har wakht)</td>
<td>whenever</td>
</tr>
<tr>
<td>هر وقتیک (har wakhtek)</td>
<td></td>
</tr>
<tr>
<td>همو وقت (hamū wakht)</td>
<td></td>
</tr>
<tr>
<td>همیشه (hamīshā)</td>
<td>always</td>
</tr>
<tr>
<td>دائم (dāyīm)</td>
<td></td>
</tr>
<tr>
<td>دائمان (dāyīmān)</td>
<td></td>
</tr>
<tr>
<td>هر روز (har rōz)</td>
<td>every day</td>
</tr>
<tr>
<td>هر روزیک (har rōzhek)</td>
<td></td>
</tr>
<tr>
<td>همو روز (hamū rōz)</td>
<td>all day</td>
</tr>
<tr>
<td>هر شو (har shaū)</td>
<td>every night</td>
</tr>
<tr>
<td>هر شویک (har shawek)</td>
<td></td>
</tr>
<tr>
<td>همو شو (hamū shau)</td>
<td>all night</td>
</tr>
</tbody>
</table>
day and night

day and night

every time

every time

both

other (next)

the other

one another

so and so

nothing

nothing

nobody

nobody

some (a little)

some (a little)

some (a few)

some (a few)

several

several

as many as

as many as

many (much)

many (much)

not at all (never)

not at all (never)
192. **VOCABULARY**

<table>
<thead>
<tr>
<th>اوه (awā) this</th>
<th>کی (kie) who?</th>
</tr>
</thead>
<tbody>
<tr>
<td>او (aū) that, this</td>
<td>درسی (dars) lesson</td>
</tr>
<tr>
<td>جی (chī) what?</td>
<td>کیه (kiehā) which?</td>
</tr>
</tbody>
</table>

**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 (دکحیئنین) 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 'daki')? Nothing. Who did (کردن '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 (tir-san) 'to fear', بترسي (bitirse) 'fear thou!'; سوتان (süt-an) 'to burn'; بسوتي (bisüte) 'burn thou!'; خويندن (khwendin) 'to read', بخويني (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 (hätin 'to come', بي (be) or وره (warä) 'come thou!'; كتن (kutin) 'to say', بلبي (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 süt-an) or زگ سوتان (zig süt-an) to pity (lit. 'to hear-burn' or 'to stomach-burn'); ومير هاتن (wa-bir hätin) or ومير هاتنوه (wa-bir hätin-a-wä) to remember (lit. 'to come memory-ward'); حاضر كردن (hâzir kirdin) to prepare (lit. 'to make ready'); أميت كيتان (azyet keshân) 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:
Verbs 79

By dropping the final ن (n), we have ترمس (tir-san), چور (chûn), بارین (bârîn), and هاتن (hâtin). These present the four kinds of verbs, as recognized by their ending in او و 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), ی (â), or و (û). Examples: بترسی (bitirs-e) ‘fear thou!’; بکو (bikaw-â) ‘fall thou!’; بچو (bich-û) or برو (bir-ô) ‘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 ی, and و (û) is changed to ی (e), and و (ô) adds ی to form the 3rd person singular, present Subjunctive. Examples: بکه (bikâ) ‘do thou!’, becomes بکا (bikâ) ‘he, she, it may do’; بچو (bichû) ‘go thou!’, becomes بچه (biche) ‘he, she, it may go’; and برو (birô) ‘go (away) thou!’, becomes بروا (birwâ) ‘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 (dakâ) ‘he, she, it does’; دچی (dache) ‘he, she, it goes’; دروا (darwâ) ‘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', ور (war) for 'back', or 'around', را (rā) for 'straight', or 'firm', ل (le) for 'on', ل (lā) for 'away', تي (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: دادنیش (dā-da-nishim) or رودنیش (rō-da-nishim) 'I sit down'; هلبگره (hal-bi-grā) or هلق (hal-grā) 'carry thou!', or 'take thou up!'; ورگر (war-bi-grā) or ور (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-wa) or ولستن (wa-listin) 'to lick'; ورشانو (rish-an-a-wa) or وورشان (wa-rishan) 'to vomit' (lit. 'to spill repeatedly'); كردنوه (kirdin-a-wa) or وه كردن (wa-kirdin) 'to open' (lit. 'to do over again), etc. In the following words it may be considered as separable: خربونوه (khir bün-a-wa) 'to assemble'; قسه كردنوه (qisä kirdin-a-wa) 'to speak'; بلابونوه (blaū bün-a-wa) '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'.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Person: م (i)m, I</td>
<td>نٍ in, we</td>
</tr>
<tr>
<td>2. ى i, thou</td>
<td>نٍ (i)n, you</td>
</tr>
</tbody>
</table>
3. (e)ā | (i)n, they
or o 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’; سرد (sard-i) ‘thou art cold’; بلند (blind-ā) he, she or it is tall’; لیرین (lerā-in) ‘we are here’; لوین (lawāi-n) ‘you or they are there’.

198. In the 3rd person singular, ی (e) and 5 (ā) are about equally much employed. The imperative stem generally shows which one to use. Examples: بسوت (bisūt-e) ‘burn thou!’, دموم (dasūt-e) ‘he, she, it burns’; بک (bik-ā) ‘do thou!’; دک (dak-ā) ‘he, she, it does’, etc. There are many exceptions to this rule, however. Examples: بکوه (bikaw-ā) ‘fall thou!’, دکو (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 5 (ā) or ی (yā). The latter follows when the word ends in a vowel. Examples: پیاو (piāw-ā) ‘it is a man’; گرم (garm-ā) ‘it is warm’; کی ی (kie-yā) ‘who is it?’; اووه ی (awa-yā) ‘it is he’, or ‘it is this one’.

200. In case the prepositional suffix 4 (ā), or the suffix 5 (wā) is added to the 3rd person singular, the consonant 5 (t) is inserted as a connective. Examples: دیته شار (det-ā shāre) ‘he comes to the City’; دیشوه (de-t-a-wā) ‘he comes back’, ‘he returns’; هیتی (haya-t-i) ‘he, she, it has’ (possesses); هاتوه (hā-tū-t-a-wā) ‘he has returned’, etc.
201. In the Mongur dialect (i) is very often employed for
(e), in the 3rd person singular, present tense. Example: داب–ي
(dab–i) 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: دكاثتن (dakā–tin) ‘he does’; يتين (be–tin)
‘he may be’. The ending ت (t), sometimes heard, is bor-
rowed 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: دكوزریم (dakūzhre–m) ‘I am be-
ing (or will be) killed’; قوزراونين (kuzhrāw–īn) ‘we have
been killed’; دكوزتون (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.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Person: م (i)m, I</td>
<td>مان mân, we</td>
</tr>
<tr>
<td>2. ت (i)t, thou</td>
<td>تان tān, or و (u) you</td>
</tr>
<tr>
<td>3. ي i, he, she, it</td>
<td>يان yān, they</td>
</tr>
</tbody>
</table>

(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. Ex-
ample: کتیان (kuti–yān) ‘they said’; کردویا نه (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: گت (پیاواکان-یان gut) 'the men said'; گت (کار-یان کرده) '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: دکتم (دکت-(i)m) 'I was saying' (This form is possible, but it is not best); دمگت (da-m-gut) 'I was saying'; دیانگت (da-yان-gut) 'they were saying', etc. When another word is employed in connection with the verb, the personal ending is usually joined to it. Examples: به پیاواکم دگت (ب پیاواک-م دگت) 'I was telling the man'; به منیان دگت (ب منیان دگت) '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: كتبوت (کت-ب-t) 'thou hadst said'; كتوبیان (کت-ب-yان) 'they had said', etc. If another word is employed in connection with the verb, the personal ending is usually joined to it. Examples: او قسم کتبو (اوت-قسا-م کت-ب) 'I had spoken that word'; کارمان کردم بو (کار-م-کر-(e)-ب) 'we had worked'.

The Negative and Prohibitive Particle

207. In all present and future tenses, negatives are formed by substituting ئ (نا)—a contracted form of the negative particle ع (نا)—, or by substituting ل (نا), for the prefixes د (da) and ئ (bi). ئ (نا) is a plain negative, and ل (نا) is
an emphatic negative. Examples: 

\[\text{نا-تيرسن} (nā-tirs-(i)-m) \text{ 'I will not fear'}\]; 
\[\text{نا-خويننم} (nā-khwen-(i)-m) \text{ 'I will not read'}\].

208. In the past tenses of intransitive verbs, the negative particle \(\text{نا} \) or \(\text{لا} \) is simply prefixed, and the personal endings occupy their regular suffix position. Examples: 

\[\text{نا-تيرسن} (nā-tirsā-m) \text{ 'I feared not'}\]; 
\[\text{نا-خويننم} (nā-khwen-(i)-m) \text{ 'I have not come'}\].

In the latter case emphasis is laid on the word 'not'. In the past tenses of transitive verbs, the negative particle \(\text{نا} \) is also simply prefixed, but the personal endings usually follow immediately after. Examples: 

\[\text{نا-خويننم} (nā-khwend-(i)-m) \text{ 'I did not read'}\], is acceptable, but it is better to say  
\[\text{نا-خويننم} (nā-khwend-(i)-m) \text{ 'I was not reading'}\], is acceptable, but it is better to say  
\[\text{نا-خويننم} (nā-khwend-(i)-m) \text{ 'they had not read'}\].

209. In the simple imperative, 2nd person singular and plural, the prohibitive particle \(\text{ما} \) (ma) is employed. Examples: 

\[\text{ما-تيرسن} (ma-tirs-e) \text{ 'fear thou not'}\]; 
\[\text{ما-خويننم} (ma-khwen-ā) \text{ 'read thou not'}\]; 
\[\text{ما-تيرسن} (ma-tirs-(i)n) \text{ 'fear ye not'}\]; 
\[\text{ما-خويننم} (ma-khwen-(i)n) \text{ 'read ye not'}\].

But in the other persons of the imperative, the negative particle \(\text{نا} \) or \(\text{لا} \) is employed. Ex-
amples: (bā na-tirs-(i)m) 'let me not fear!'; (bā na-khwen-e) 'let him not read'; (bā na-tirs-ǐn) 'let us not fear!'; (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: (war-na-gr-(i)m) 'I do not receive', or 'I shall not receive'; (war-yān-na-girtūā) 'they have not received'; (hal-na-gr-(i)m) 'I will not carry'; (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 rangā (dashkam), bashkam, or balki, 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 agar (agar), 'if', is employed.

(5) The optative indicates wishing or desiring. The optative sense is emphasized by employing the conjunction birya (biryā) 'would that,' and occasionally khozga (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 ـ، a connective vowel which is placed between it and the Copula, usually takes the accent.

(4) In all forms where the prefix ـ (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 ـ or ـ، prefixed to any form of the verb, and the prohibitive particle ـ 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**

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ترسان (tirsān)</td>
<td>بترسي (bi-tirs-e)</td>
</tr>
<tr>
<td>'to fear'</td>
<td>'fear thou!'</td>
</tr>
</tbody>
</table>

**INDICATIVE MOOD**

Present Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>امن دترسُ (amin da-tirs-(i) m) I fear</td>
<td>امه دترسین (amā da-tirs-īn) we fear</td>
</tr>
<tr>
<td>او دترسُ (atū da-tirs-i) thou fearest</td>
<td>انگو دترسین (angō da-tirs-(i)-n) you fear</td>
</tr>
<tr>
<td>او دترس (aū da-tirs-e) he, she, it fears</td>
<td>اوان دترسین (awān da-tirs-(i)n) they fear</td>
</tr>
</tbody>
</table>

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 finalت (e) to its stem. Examples: دترس (da-tirse-m), دترس (da-tirse-i), دترس (da-tirse-ī), دترسین (da-tirse-īn), دترسین (da-tirse-n), دترسین (da-tirse-n).
218. The accompanying separate personal pronouns are the most common, but the others, as از(az) 'I', ایمه(emâ) 'we', and ایوه(ewâ) or هون(hûn) '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 î or نا for the prefix د(da), in all the persons, and in both numbers. Examples: امن ترس(امین na-tirs-(i)m) 'I fear not'; اتو ترس(اتû na-tirs-î) 'thou fearest not'; او ترس(اû 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 ترس(امین 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: ظو دچم(zû da-ch-(i)m) 'I shall soon go'; اورو دچی(اûrû 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):

\[
\text{(bi-tirs-(i)m) 'shall I fear?'; (bi-tirs-in) 'shall we fear?'}
\]

(With interrogative pronoun):

\[
\text{(kie bi-tirs-e) 'who will fear?' (la chî bi-tirs-(i)m) 'what shall I fear?'}
\]

(With interrogative adverbs):

\[
\text{(bo bi-tirs-(i)m) or (bô chî bi-tirs-(i)m) 'why shall I fear?' (kange bi-tirs-(i)m) 'when shall I fear?'}
\]

(With interrogative particle):

\[
\text{(are bi-tirs-(i)m) or (mârk bi-tirs-(i)m) 'shall I fear?' (bi-tirs-(i)m yan nà) or (are bi-tirs-(i)m yan nà) 'shall I fear or no?''.}
\]

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 (dabe) ‘he, she, it will be’; but employed as an auxiliary, in this way, (dabe) does not particularly indicate futurity, but ‘necessity’, as M. Auguste Jaba correctly states in the sentence: ‘insân hemû di be-mirin’ (all men must die). In more complete forms the same sentence would read thus; انان همو دیب بیرن (insân hamû dabe bi-mrîn).
### Imperfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(amin da-tirsa-m) I was fearing</td>
<td>(amā da-tirsā-īn) we were fearing</td>
</tr>
<tr>
<td>(atū da-tirsā-ī) thou wast fearing</td>
<td>(angō da-tirsā-n) you were fearing</td>
</tr>
<tr>
<td>(awān da-tirsā-ī) he, she, it was fearing</td>
<td>(awān da-tirsā-n) they were fearing</td>
</tr>
</tbody>
</table>

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. Examples: امن ندترسام (amin na-da-tirsa-m) 'I was not fearing'; اتو ندترسام (atū na-da-tirsā-ī) 'thou wast not fearing'; او ندترسام (awān na-da-tirsā-ī) 'he, she, it was not fearing', etc.
### Preterite Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>امن ترسام (amin tirsā-m) I feared</td>
<td>امه ترساين (amā tirsa-īn) we feared</td>
</tr>
<tr>
<td>اتو ترساى (atū tirsā-i) thou fearedest</td>
<td>انگو ترسان (angō tirsā-n) you feared</td>
</tr>
<tr>
<td>او ترسا (aū tirsā-) he, she, it feared</td>
<td>اوان ترسان (awān tirsā-n) they feared</td>
</tr>
</tbody>
</table>

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 نا (na). Examples: امن ترسام (amin-na-tirsā-m) ‘I feared not’; اتو ترساى (atū na-tirsā-i) ‘thou feardest not’; او ترسا (aū na-tirsā-) ‘he, she, it feared not’, etc.

### Perfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>امن ترساوم (amin tirsāū-m) I have feared</td>
<td>امه ترساوین (ama tirsāw-īn we have</td>
</tr>
<tr>
<td>اتو ترساوى (atū tirsāw-i) thou hast feared</td>
<td>انگو ترساون (angō tirsāū-n) you have</td>
</tr>
</tbody>
</table>

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 نا (na). Examples: امن ترسام (amin-na-tirsā-m) ‘I feared not’; اتو ترساى (atū na-tirsā-i) ‘thou feardest not’; او ترسا (aū na-tirsā-) ‘he, she, it feared not’, etc.
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(û), we have the perfect participle stem.

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

232. In the 3rd person singular, the present tense suffix or personal ending هو(a) or يو(yä) is employed. And when the prepositional suffix هو(a) 'to' or 'toward', or the separable suffix هو(wä) 'again', denoting 'repeated action', is added to this ending, the connective Dental ت(t) is inserted between them, and sometimes the و(û) is pronounced. Example: هاتوتوه (hätü-t-a-wä) '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 هو(a) to the preterite tense. Examples: از ترساه (az tirsä-m-a), او ترسایه (tû tirsä-i-), او ترسایه (aû tirsä-yä), ام ترسانه (am tirsä-n-a), هون ترسانه (hün tirsä-n-a), وان ترسانه (wän tirsä-n-a). 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 و (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 یا or ی. Examples امن نترساوم (amin na-tirsāūm) ‘I have not feared’; اتو نترساوی (atū na-tirsā-w-ī) ‘thou hast not feared’; او نترساوه (aū na-tirsāw-ā) ‘he, she, it has not feared’.

<table>
<thead>
<tr>
<th>Pluperfect Tense</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>امن ترسا بوم (amin tirsā bū-m) I had feared</td>
<td>امه ترسا بون (amā tirsā bū-īn) we had feared</td>
</tr>
<tr>
<td>(atū tirsā bū-i) thou feared</td>
<td>انگو ترسا بون (angō tirsā bū-n) you had feared</td>
</tr>
<tr>
<td>او ترسا بو (aū tirsā bū-) he, she, it had feared</td>
<td>اوان ترسا بون (awān tirsā bū-n) they had feared</td>
</tr>
</tbody>
</table>
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 ٍîٌٌ to the preterite participle stem of the verb. Examples: امن ترسا یوم (amin na-tirsā bû-m) 'I had not feared'; اتو ترسا یوی (atū na-tirsā bû-i) 'thou hadst not feared'; او ترسا یو (aū-na-tirsā bû-) 'he, she, it had not feared', etc.

SUBJUNCTIVE MOOD

Present Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>امن بترس (amin bi-tirs-(i))</td>
<td>امه بترسین (amā bi-tirs-in)</td>
</tr>
<tr>
<td>m) I may fear</td>
<td>we may fear</td>
</tr>
<tr>
<td>اتو بترسی (atū bi-tirs-i)</td>
<td>انگو بترسین (angō bi-tirs-(i))</td>
</tr>
<tr>
<td>thou mayest fear</td>
<td>n) you may fear</td>
</tr>
<tr>
<td>او بترسی (aū bi-tirs-e)</td>
<td>اوان بترسین (awān bi-tirs-(i))</td>
</tr>
<tr>
<td>she, it may fear</td>
<td>n) they may fear</td>
</tr>
</tbody>
</table>

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 
( rangā), 
(bashkam), 
(dashkam), or 
(balkī), which all mean 'perhaps', is usually employed.

240. Conditional sentences are formed by employing one of 
the conditional conjunctions, especially 
(agar) 'if'. Examples:
(agar amin bi-tirs-(i)m) 'if I fear', or 'if I should fear';
(agar atū bi-tirs-i) 'if thou fearest', or 'if thou shouldest fear';
(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 
(kā), 
(hatā), or 
(hatākū), which all mean 'that', 'so that', 'in order that'. Examples:
(kā amin bi-tirs-(i)m), or
(hatā amin bi-tirs-(i)m), or
(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 
(dabe) 'must', inserted between the verb and the 
pronoun, in case the latter is employed. Examples:
(dabe bi-tirs-(i)m), or
(amin dane bi-tirs-(i)m) 'I must fear', etc.

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>امین ترسا بِم</td>
<td>امیر ترسا بِین</td>
</tr>
<tr>
<td>(amin tirsā b-(i)m)</td>
<td>(amā tirsā b-īn)</td>
</tr>
<tr>
<td>I may have feared</td>
<td>we may have feared</td>
</tr>
<tr>
<td>اتو ترسا بِی</td>
<td>انگو ترسا بَن</td>
</tr>
<tr>
<td>(atū tirsā b-ī)</td>
<td>(angō tirsā b-(i)n)</td>
</tr>
<tr>
<td>thou mayest have feared</td>
<td>you may have feared</td>
</tr>
<tr>
<td>او ترسا بِی</td>
<td>اوان ترسا بَن</td>
</tr>
<tr>
<td>(aū tirsā b-e)</td>
<td>(awān tirsā b-(i)n)</td>
</tr>
<tr>
<td>he, she, it may have feared</td>
<td>they may have feared</td>
</tr>
</tbody>
</table>

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 ُا or ِن to the preterite participle stem. Example: امین ترسا بِم (amin na-tirsā bi-(i)m) 'I may not have feared', etc.

Pluperfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>امین ترسا بُو بِم</td>
<td>امیر ترسا بُو بِین</td>
</tr>
<tr>
<td>(amin tirsā bū b-(i)m)</td>
<td>(amā tirsā bū b-īn)</td>
</tr>
<tr>
<td>I might have feared</td>
<td>we might have feared</td>
</tr>
<tr>
<td>اتو ترسا بُو بِ</td>
<td>انگو ترسا بَو بَن</td>
</tr>
<tr>
<td>(atū tirsā bū b-i)</td>
<td>(angō tirsā bū-b-(i)n)</td>
</tr>
<tr>
<td>thou mightest have feared</td>
<td>you might have feared</td>
</tr>
<tr>
<td>او ترسا بُو بِ</td>
<td>اوان ترسا بَو بَن</td>
</tr>
<tr>
<td>(aū tirsā bū b-e)</td>
<td>(awān tirsā bū b-(i)n)</td>
</tr>
<tr>
<td>he, she, it might have feared</td>
<td>they might have feared</td>
</tr>
</tbody>
</table>

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 ِ or ِ ِ, to the preterite participle stem. Example: امٌ م ن ترسَا بو م (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: اَكْ رام بترسِم هِل دِيم (agar amin bi-tirs-(i)m, halde-m) 'If I fear, I shall run' or 'If I should fear, I would run'.

Preterite Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>امٌ م بترسا بام (amin bi-tirsā bā-m) If I feared</td>
<td>امٌ م بترسا باین (amā bi-tirsā bā-īn) if we feared</td>
</tr>
<tr>
<td>اتو بترسا بای (atū bi-tirsā bā-ī) if thou feardest</td>
<td>انگَو بترسا بان (angō bi-tirsā bā-n) if you feared</td>
</tr>
<tr>
<td>او بترسا با (aū bi-tirsā bā-ī) if he, she, it feared</td>
<td>اوان بترسا بان (awān bi-tirsā bā-n) if they feared</td>
</tr>
</tbody>
</table>

253. This tense also has a perfect sense. Examples: اَكْ رام بترسا بام (agar amin bi-tirsā bā-m) 'if I should have feared'; اَكْ رام اتو بترسا بای (agar atū bi-tirsā bā-ī) 'if thou shoulddest have feared'; اَكْ رام او بترسا با (agar aū bi-tirsā bā-ī)
'if he, she, it should have feared', etc.

254. The 'apodosis', or clause containing the conclusion, is put in the imperfect indicative. Example:  

\[
\text{اگر امان بترسا بام هلدهتم (agar amin bi-tirsā bā-m, hal-da-hāt-(i)m) 'if I feared (should have feared) I would have fled'.}
\]

255. The prefix  \( \text{ب} \) (bi) may be omitted, without altering the meaning; but it is more perfect Kurdish to employ it. Examples: We very often hear,  

\[
\text{اگر امان بترسا بام (agar amin tirsā bā-m), but it is better to say, اگر امان بترسا بام (agar amin bi-tirsā bā-m). This rule holds good in all the tenses of the conditional and optative moods.}
\]

256. The negative is formed by substituting the negative particle  \( \text{نا} \) or  \( \text{ن} \) for the prefix  \( \text{ب} \) (bi). Example:  

\[
\text{اگر امان ناترسا بام (agar amin na-tirsā bā-m) 'if I feared not', or 'if I should not have feared', etc.}
\]

**Perfect or Pluperfect Tense**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>اامن بترسا بوبام</td>
<td>امه بترسا بو باین</td>
</tr>
<tr>
<td>(amin bi-tirsā bā bā-m) if I had feared</td>
<td>(amā bi-tirsā bū bā-in) if we had feared</td>
</tr>
<tr>
<td>اتاو بترسا بو بای</td>
<td>انگو بترسا بو بان</td>
</tr>
<tr>
<td>(atū bi-tirsā bū bā-i) if thou wast feared</td>
<td>(angō bi-tirsā bū bā-n) if you had feared</td>
</tr>
<tr>
<td>او بترسا بو بای</td>
<td>اوان بترسا بو بان</td>
</tr>
<tr>
<td>(aū bi-tirsā bū bā-) if he, she, it had feared</td>
<td>(awān bi-tirsā bū bā-n) if they had feared</td>
</tr>
</tbody>
</table>

257. This tense has also a perfect sense. Examples:  

\[
\text{اگر امان بترسا بام (agar amin bi-tirsā bū bā-m) 'if I should have feared'; اگر اتاو بترسا بو بای (agar atū bi-tirsā bū bā-i) 'if thou shouldest have feared', etc.}
\]
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: 

\[ \text{اقرأ من بترسأ بابم: هلدهاتم} \]

(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 دب (dabe) 'must'. Examples: 

\[ \text{امن دبا بترسأ بابم} \]

(amin dabā bi-tirsā bā-m), or 

\[ \text{امن دبا بترسأ بابم} \]

(amin dabā bi-
tirsā bū bā-m) 'I ought to have feared'; 

\[ \text{اتو دبا بترسأ بابي} \]

(atū dabā bi-
tirsā bū bā-i) 'thou oughtest to have feared', etc.

260. The negative is formed by substituting the negative particle ئا or ئا for the prefix ب (bi). Examples: 

\[ \text{اقرأ من ترسأ بو بابم: جاك دبوه} \]

(agar amin na-tirsā bū bā-m, chāk da-bū)'if I had not feared, it would have been good'; 

\[ \text{اقرأ أو ترسأ بو بابه} \]

(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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>امن بترسأماه (amin bi-tirsā-māyā) would that I feared</td>
<td>امه بترساياه (amā bi-tirsā-īn-āyā) would that we feared</td>
</tr>
<tr>
<td>اتو بترسایه (atū bi-tirsā-i-āyā) would that thou feardest</td>
<td>انگو بترساياه (angō bi-tirsā-sā-(i)n-āyā) would that</td>
</tr>
</tbody>
</table>
4) لَ (اَلْيَأُنَّ بِتَرْسَائِهِ) \(\) would that he, she, it feared

اوَانَ بِتَرْسَائِهِ (اَوْانَ بِتَرْسَائِهِ) \(\) would that they feared

261. The conjunction بَرْيَا (بَرْيَا) 'would that', and occasionally خوْزْكَه (خوْزْكَه), of about the same meaning, are usually employed before the optative. Examples: بَرْيَا اَمْنَ بِتَرْسَائِهِ (بَرْيَا اَمْنَ بِتَرْسَائِهِ) 'would that I feared'; بَرْيَا اَمْهَ بِتَرْسَائِهِ (بَرْيَا اَمْهَ بِتَرْسَائِهِ) 'would that we feared', etc.

262. The negative is formed by substituting the negative particle ظ or لـ for the prefix بَرْيَا (بَرْيَا). Example: بَرْيَا اَمْنَ بِتَرْسَائِهِ (بَرْيَا اَمْنَ بِتَرْسَائِهِ) 'would that I had not feared', etc.

### Pluperfect Tense

#### Singular

<table>
<thead>
<tr>
<th>نَ (اَمْنَ بِتَرْسَائِهِ)</th>
<th>نَ (اَمْنَ بِتَرْسَائِهِ)</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَرْيَا اَمْنَ بِتَرْسَائِهِ (بَرْيَا اَمْنَ بِتَرْسَائِهِ) () would that I had feared</td>
<td></td>
</tr>
<tr>
<td>Bَرْيَا اَمْهَ بِتَرْسَائِهِ (Bَرْيَا اَمْهَ بِتَرْسَائِهِ) () would that thou hadst feared</td>
<td></td>
</tr>
<tr>
<td>اوَ بِتَرْسَائِهِ (اوَ بِتَرْسَائِهِ) () would that he, she, it had feared</td>
<td></td>
</tr>
</tbody>
</table>

#### Plural

<table>
<thead>
<tr>
<th>Nَ (اَمْنَ بِتَرْسَائِهِ)</th>
<th>Nَ (اَمْنَ بِتَرْسَائِهِ)</th>
</tr>
</thead>
<tbody>
<tr>
<td>اَمْهَ بِتَرْسَائِهِ (اَمْهَ بِتَرْسَائِهِ) () would that we had feared</td>
<td></td>
</tr>
<tr>
<td>انَگَوَ بِتَرْسَائِهِ (انَگَوَ بِتَرْسَائِهِ) () would that you had feared</td>
<td></td>
</tr>
<tr>
<td>اوَانَ بِتَرْسَائِهِ (اوَانَ بِتَرْسَائِهِ) () would that they had feared</td>
<td></td>
</tr>
</tbody>
</table>

263. The negative is formed by substituting the negative particle ظ or لـ for the prefix بَرْيَا (بَرْيَا). Examples: بَرْيَا اَمْنَ بِتَرْسَائِهِ
264. The conditional mood is very often employed instead of the optative, by using the conjunction بْرِيا (biryā) with it, and the optative is very often employed instead of the conditional, by using the conjunction أَكْرُ (agar) with it. Examples: We very often hear بْرِيا اَمْنُ بِتَرْسَابَمِ (biryā amin bi-tirsā bā-m), which is the optative conjunction employed with the conditional form of the verb, and we often hear أَكْرُ اَمْنُ بِتَرْسَابَمِ (agar amin bi-tirsā bā-m-ayā), which is the conditional conjunction employed with the optative form of the verb.

IMPERATIVE MOOD

Singular

| (bā amin bi-tirsā (i)m) let me fear! |
| (atū bi-tirs-e) fear thou! |
| (bā aū bi-tirs-e) let him, her, it fear! |

Plural

| (bā amā bi-tirsā (i)n) let us fear! |
| (āngā bi-tirsā (i)n) fear ye! |
| (bā awān bi-tirsā (i)n) let them fear! |

265. The negative is formed by prefixing the prohibitive particle مَا (ma) to the 2nd person singular and plural, and by prefixing the negative particle ُ (ma-tirs-e) 'fear thou not!' مَتَرْسِن (ma-tirs-(i)n) fear ye not! بَا تَرْسِمِ (bā na-tirs-(i)m) let me not fear! بَا تَرْسِمِ (bā na-tirs-(i)n) let us not fear!
tirs-e) 'let him, her, it not fear!' (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 bā (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 نولک (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: کیچکی ترسه نولک (kicheki tirs-ā-nūk) 'a fearing girl'; پیاواکی راوکر (pīweki rāū-kar) 'a hunting man'; پیاوکی نویکر (pīweki nuezh-kar) 'a praying man'; کوریکی حرمتکر (kūreki hurmat-gir) 'an honoring (obeying) boy'; رعیتکی غیرنکشک (ra'yatəki ghaïrat-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 (tirsāū)

'feared'

270. The perfect participle is usually employed adjectively. Examples: قايكی شکاو (qābekī shikāū) 'a broken dish'; قايكی قلشاو (qābekī qalshāū) or قايكی قلشيو (qābekī qalshīū) 'a cracked dish'; جلی دراو (jilli dirrāū) 'torn clothes'; نانی ستاد (nānī sūtāū) 'burnt bread'; کوشت برذاو (gōshī birzhāū) 'roasted meat'; ماليکی روجااو ماليکی روجااو (māleki rūkhāū) 'a ruined house'; هسپکی ترساو (haspeki tirsāū) 'a feared horse'.

Verbal Noun

ترسان (tirsān)

'fearing'

(The act of fearing)

271. VOCABULARY

دايه (aī dāyā) O mother!
با (bā) let
أرو (aū-rō) to-day
نان (nān) bread
کوشت (gosht) meat
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 (دباري ‘da-bār-e). O boys! don't go (مجن ‘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 (دگرین ‘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 هاتن (hātin) Imperative بي (b-e) or (war-ā) come thou!

INDICATIVE MOOD

Present Tense

Singular Plural

أمن ديم (amin de-m) آمه دنين (amā de-in)

I come, etc. we come, etc.

Note.—The future is the same as the present.
## Imperfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>امن دهاتم (amin da-hät-(i)m)</td>
<td>امه دهاتين (amā da-hät-in)</td>
</tr>
<tr>
<td>I was coming, etc.</td>
<td>we were coming, etc.</td>
</tr>
</tbody>
</table>

## Preterite Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>امن هاتم (amin hät-(i)m)</td>
<td>امه هاتين (amā hät-in)</td>
</tr>
<tr>
<td>I came, etc.</td>
<td>we came, etc.</td>
</tr>
</tbody>
</table>

## Perfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>امن هاتوم (amin hätū-m)</td>
<td>امه هاتوين (amā hätū-in)</td>
</tr>
<tr>
<td>I have come, etc.</td>
<td>we have come, etc.</td>
</tr>
</tbody>
</table>

Note. — (See 231.)

## Pluperfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>امن هات بوم (amin hät-(e) bū-m)</td>
<td>امه هات بوعن (amā hät-(e) bū-in)</td>
</tr>
<tr>
<td>I had come, etc.</td>
<td>we had come, etc.</td>
</tr>
</tbody>
</table>

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: هاتبوين هاتبوم

## Subjunctive Mood

### Present Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>امن يم (amin be-m)</td>
<td>امه بين (amā be-ìn)</td>
</tr>
<tr>
<td>I may come, etc.</td>
<td>we may come, etc.</td>
</tr>
</tbody>
</table>
### Perfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>امن هات بم (amin hāt-(e) b-)</td>
<td>امه هات بين (amā hāt-(e) b-)</td>
</tr>
<tr>
<td>(i)m I may have come, etc.</td>
<td>(in) we may have come, etc.</td>
</tr>
</tbody>
</table>

### Pluperfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>امن هات بو بم (amin hāt-(e) bū b-(i)m)</td>
<td>امه هات بو بين (amā hāt-(e) bū b-in)</td>
</tr>
<tr>
<td>I might have come, etc.</td>
<td>we might have come, etc.</td>
</tr>
</tbody>
</table>

### Conditional Mood

#### Preterite Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>امن بات بام (amin bi-hāt-(e) bā-m)</td>
<td>امه بات باین (amā bi-hāt-(e) bā-in)</td>
</tr>
<tr>
<td>If I came, or</td>
<td>if we came, or</td>
</tr>
<tr>
<td>if I should have come, etc.</td>
<td>if we should have come, etc.</td>
</tr>
</tbody>
</table>

#### Perfect or Pluperfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>امن بات بو بام (amin bi-hāt-(e) bū bā-m)</td>
<td>امه بات بو باین (amā bi-hāt-(e) bū bā-in)</td>
</tr>
<tr>
<td>if I had come, or</td>
<td>if we had come, or</td>
</tr>
<tr>
<td>if I should have come, etc.</td>
<td>if we should have come, etc.</td>
</tr>
</tbody>
</table>

### Optative Mood

#### Preterite or Perfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>امن باتايه (amin bi-hāt-(i)m-ayā)</td>
<td>امه باتينايه (amā bi-hāt-īn-ayā)</td>
</tr>
</tbody>
</table>
would that I came, etc. | would that we came, etc.

**Pluperfect Tense**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>امن بواتباييه (amin bi-hat- (e)-bā-m-āyā)</td>
<td>امه بواتباييه (amā bi-hāt- (e)-bā-īn-āyā)</td>
</tr>
<tr>
<td>would that I had come, etc.</td>
<td>would that we had come, etc.</td>
</tr>
</tbody>
</table>

**IMPERATIVE MOOD**

<table>
<thead>
<tr>
<th>Singular (2nd pers.)</th>
<th>Plural (2nd pers.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>اتو بي (atū b-e) or</td>
<td>انجو بين (angō be-n) or</td>
</tr>
<tr>
<td>اتو وره (atū war-ā)</td>
<td>انگو ورن (angō war-(i)n)</td>
</tr>
<tr>
<td>come thou!</td>
<td>come ye!</td>
</tr>
</tbody>
</table>

**PARTICIPLES**

**Present Participle**

| (none) |

**Preterite Participle**

| هات (hāt) |
| ‘came’ |

**Perfect Participle**

| هاتو (hātū) |
| ‘come’ |

*Note.—This is very seldom used adjectively.*

**Verbal Noun**

| هاتن (hātin) |
| ‘coming’ |

*(The act of coming)*
273. VOCABULARY

bashkam (bashkam) perhaps | dūr (dūr) far
brā (brā) brother | rei (rei) road
kharāp (kharāp) bad | shār (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 (سبحنى sibhaïnē). I fear that he will not come. He must come. You ought to come too (also). They may come to-day, or (پان 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, (نخص na-kher) don’t fear if I come. My brother will come with me (دکلم 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 (زوت zūtīr). Would that it had not rained. When will you come to the city? Your coming is very necessary (لازم lāzim-ā). O, that you would come to-day.
274. Conjugation of the Irregular Intransative Auxiliary verb

(būn) ‘to be’, or ‘to become’.

**ACTIVE VOICE**

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>(būn) to be</td>
<td>(bā) be thou!</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>(būn) to become</td>
<td>(bi-bā) become thou!</td>
</tr>
</tbody>
</table>

**INDICATIVE MOOD**

<table>
<thead>
<tr>
<th>Present Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>I am</td>
</tr>
<tr>
<td>(amin-(i)m)</td>
</tr>
<tr>
<td>thou art</td>
</tr>
<tr>
<td>(atū-i)</td>
</tr>
<tr>
<td>he, she, it is</td>
</tr>
<tr>
<td>(awa-yā)</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>we are</td>
</tr>
<tr>
<td>(ama-in)</td>
</tr>
<tr>
<td>you are</td>
</tr>
<tr>
<td>(angō-n)</td>
</tr>
<tr>
<td>they are</td>
</tr>
<tr>
<td>(awān-(i)n)</td>
</tr>
</tbody>
</table>

275. The adverb of time, (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: *j.> iLjjI (awista da-b-(i)m) 'now I become',  
(awista da-b-i) 'now thou becomest',  
(awista 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:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(amin ha-m)</td>
<td>(amā ha-in)</td>
</tr>
<tr>
<td>I am (I exist)</td>
<td>we are (we exist)</td>
</tr>
<tr>
<td>(atū ha-i)</td>
<td>angō ha-n</td>
</tr>
<tr>
<td>thou art</td>
<td>you are</td>
</tr>
<tr>
<td>(aū ha-yā)</td>
<td>awān ha-n</td>
</tr>
<tr>
<td>he, she, it is</td>
<td>they are</td>
</tr>
</tbody>
</table>

277. The 3rd person singular, or ḥe (ha-yā), when not connected with the personal pronoun ā (aii), signifies 'there is', or 'there exists', and the 3rd person plural, or ह (ha-n), when not connected with the pronoun awān (awān), signifies 'there are'. Example. ใ (zor nān ha-yā) 'there is much bread'; ใ (galak kas ha-n)' there are many persons', etc.

Note.—As to the reason why the 3rd. person singular ends in ā (ā) or ḥe (yā), and not in ē (e) or ā (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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>(amin nī-m)</td>
<td>(amin na-b-(i)m)</td>
</tr>
<tr>
<td>I am not</td>
<td>I do not become</td>
</tr>
<tr>
<td>(atū n-ī)</td>
<td>thou art not</td>
</tr>
</tbody>
</table>
VERBS 113

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(aū ni-yā) he, she, it is not</td>
<td></td>
</tr>
<tr>
<td>(atū na-b-i) thou dost not become</td>
<td></td>
</tr>
<tr>
<td>(aū na-b-e) he, she, it does not become</td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td></td>
</tr>
<tr>
<td>(amā nī-in) we are not</td>
<td></td>
</tr>
<tr>
<td>(angō nī-n) you are not</td>
<td></td>
</tr>
<tr>
<td>(awan nī-n) they are not</td>
<td></td>
</tr>
<tr>
<td>(amā na-b-in) we do not become</td>
<td></td>
</tr>
<tr>
<td>(angō na-b-(i)n) you do not become</td>
<td></td>
</tr>
<tr>
<td>(awan na-b-(i)n) they do not become</td>
<td></td>
</tr>
</tbody>
</table>

278 Some dialects unnecessarily use a double form of the negative Examples: az nī-n-(i)m ‘I am not’; tū nī-n-i ‘thou are not’; aū nī-n-a ‘he, she, it is not’, etc.

Future Tense

Singular

(amin da-b-(i)m) I shall be, or I shall become
(atū da-b-i) thou wilt be, or thōu wilt become
(aū da-b-e) he, she, it will be’, or ——will become

Plural

(amā da-b-in) we shall be, or we shall become
(angō da-b-(i)n) you will be, or you will become
(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 ُ for the prefix ُ (da), which is identical
with the negative of the present tense of 'to become'. Examples: ام نبم (amin na-b-(i)m) 'I shall not be', or 'I shall not become', اتو نبی (atū na-b-i) 'thou wilt not be', or 'thou wilt not become'; او نبی (aū na-b-e) 'he, she, it will not be', or 'he, she, it will not become', etc.

**Imperfect Tense**

**Singular**

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

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

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

**Plural**

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

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

اووان 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 ; or ٖ . Example ام ندیوم (amin na-da-bū-m) 'I was not being', 'I was not becoming', or 'I did not use to be', etc.
Singular

(amin bū-m) I was, or I become
(ātu bū-ī) thou wast, or thou becamest
(aū bū-) he, she, it was, or he, she, it became

Plural

(āmā bū-īn) we were, or we became
(āngō bū-n) you were, or you became
(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 بوي, بوي, بوي, بوي. بوي, بوي, بوي, بوي. 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

(amin ha-bū-m) I was, or I existed
(ātu ha-bū-ī) thou wast, or thou didst exist
(aū ha-bū-) he, she, it was, or he, she, it existed

Plural

(āmā ha-bū-īn) we were, or we existed
(āngō ha-bū-n) you were, or you existed
(awān ha-bū-n) they were, or they existed

Preterite Tense, negatively

283 The negative is formed by simply prefixing ০ or া,
or by substituting them for the prefix ำ (ha). Example:

امن نبوم (amin na-bû-m) ‘I was not’, ‘I did not become’, or ‘I did not exist’, etc.

Perfect Tense

Singular

امن نبوم (amin bû-w-(i)m) I have been, or I have become

اثو بروي (atû bû-w-i) thou hast been, or thou hast become

او بروه (aû bû-wâ) he, she, it has been, or he, she, it has become

Plural

امه بروين (amâ bû-w-in) we have been, or we have become

انگو برون (angô bû-w-(i)n) you have been, or you have become

وان برون (awân bû-w-(i)n) they have been, or they have become

Perfect Tense, negatively

284. The negative is formed by simply prefixing the negative particle ำ or ً. Examples:

امن نبوم (amin na-bû-w-(i)m) ‘I have not been’,

اثو نبوعي (atû na-bû-w-i) ‘thou hast not been’,

او نبوعه (aû na-bû-w-ä) ‘he, she, it has not been’, etc.

Pluperfect Tense

Singular

امن بوبوم (amin bû bû-m) I had been, or I had become

اثو بوبوي (atû bû bû-î) thou hadst been, or thou hadst become

او بوبو (aû bû bû-) he, she, it had been, or he, she, it had become
Plural

(āmā bū bū-īn) we had been, or we had become
(āngō bū bū-n) you had been, or you had become
(āwān bū bū-n) they had been, or they had become

285. The pluperfect tense is sometimes written more contracted. Examples: ṣumm (bū-bū-m), bo (bu-bū-i), bo (bu-bū-), bo (bu-bū-in), bo (bu-bū-n).

Pluperfect Tense, negatively

286. The negative is formed by simply prefixing the negative particle ʾ or ʾa. Examples: ṣumm na-bū bū-m) or ṣumm (āmā na-bū bū-m) ‘I had not been’, or ‘I had not become’, etc.

SUBJUNCTIVE MOOD

Present Tense

Singular

(āmān b-(i)m)
I may be
(atū b-ī)
thou mayest be
(aū b-e)
he, she, it may be

Plural

(āmā b-īn)
we may be
(āngō b-(i)n)
you may be

Singular

(āmān b-(i)m)
I may become
(atū b-ī)
thou mayest become
(aū b-e)
he, she, it may become

Plural

(āmā b-īn)
we may become
(āngō b-(i)n)
you may become
they may be

---

287. All the tenses of the subjunctive mood usually employ one of the conjunctions رَنْگَه (rangā), بِشَکُمَ (bashkam), دِشَکُمَ (dashkam), or بَلْکِی (balkī), which all mean ‘perhaps’, to emphasize the ‘intentional’ or ‘dubitive’ sense. Examples:

(raqā amīn b-(i)m) ‘I may be’ (lit. ‘perhaps I may be’)
(raqā atū b-i) ‘thou mayest be’ (lit. ‘perhaps thou mayest be’), etc.

288. Conditional sentences are formed by employing the conjunction أَگَر (agar) ‘if’. Examples: أَگَر أَنْتوَ چاَک بَیی (agar atū chāk b-i, katebekī ba tū dadam) ‘if you (sing.) be good, I shall give you a book’;
أَگَر اَنْگُو لِیِر ه بِن اَمْن تَرْسِم (agar angō lerā b-(i)n, amin na-tirs-(i)m) ‘if you be here, I shall not fear’, etc.

289. Conclusive clauses are usually introduced by one of the conjunction کَ (kā), هَتَا (hatā), or هَتَا کُو (hatākū), which all mean ‘that’, so that’, ‘in order that’. Examples

کَی دَلَّیْن کَه اَمْن بِمْ (kie dal-len kā amīn b-(i)m) ‘who do they say that I may be?’;
او سَنیر کَی هَلْکِر هَتَا کُو رَحْت بِی (aū sanīrakaī halgr-ā hatākū rahat b-i) ‘take this pillow so that you (sing) may be comfortable’.

290. Necessitative sentences are formed by employing the auxiliary دِبَی (dabe) ‘must’. Examples: دِبَی لِیِر ه بِن (awān dabe lerā b-(i)n) ‘they must be here’;
دِبَی وَا بِی (dabe wā be) ‘it must be so’.

291. When employed with the conjunction کَ (kā), the
present subjunctive very often serves as an infinitive. Examples: (amin hāt-(i)m kā bi-bin-(i)m) ‘I came to see’; (aū hāt kā bi-khwens-e) ‘he came to read’; (amin da-khwens-(i)m kā fer b-(i)m) ‘I read to learn’, or ‘I read that I may learn’.

Perfect Tense

**Singular**

(amin bū b-(i)m) I may have been, or I may have become
(atū bū b-i) thou mayest have been, or —— become
(aū bū b-e) he, she, it may have been, or —— become

**Plural**

(amā bū b-īn) we may have been, or we may have become
(angō bū b-(i)n) you may have been, or —— become
(awān bū b-(i)n) they may have been, or —— become.

292. In this tense, the verb ‘to become’, occasionally prefixes another (bi), consistent with its form in the present subjunctive. Examples: (rangā amin chāk bū bi-b-(i)m) ‘I may have become well’; (aū dabe khārāptir 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 ەتاکو (hatā), and (hatākū). Examples: ەمەن نازانم او کی بو بی (amin nāzānim aū kie bū b-e) ‘I do not know who he may have been’; رنجە قادر بو بی (rangā Qādir bū b-e) ‘it may have been kadir’; گماو ەاتەمی زور چا کە (agar aū hāt-(e) b-e, zār chāk-ā) ‘if he has come, it is very well’; ممکەنە کە اوەن ەاتەن (mumkin-ā kā awān hāt-(e) b-(i)n) ‘it is possible that they may have come’; دەیە وە بە بی (dabe wā bū b-e) ‘it must have been so’.

**Pluperfect Tense**

**Singular**

(amin bū bū b-(i)m) I might have been, or I might have become
(اتو بو بیبی) thou mightest have been, or thou mightest have become
(او بو بیبی) he, she, it might have been, or he, she, it might have become

**Plural**

(امە بو بو بین) we might have been, or we might have become
(انکە بو بو بەن) you might have been, or you might have become
(اووان بو بو بەن) they might have been, or they might have become

294. We often find this tense written in a more contracted form. Examples: اتو بو بی (اتو بو بی) (atū bu-bū b-(i)m), او بە بی (او بە بی) (aū bu bū b-e), etc. See 285.)
295. The same conjunctions are employed with this tense as are employed with the perfect subjunctive. (See 287 and 293.)

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

**CONDITIONAL MOOD**

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

**Preterite Tense**

**Singular**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>amin</td>
<td>(amin bi-bā-m) if I were, or if I became</td>
</tr>
<tr>
<td>atū</td>
<td>(atū bi-bā-i) if thou wert, or if thou becamest</td>
</tr>
<tr>
<td>aū</td>
<td>(aū bi-bā-) if he, she, it were, if he, she, it became</td>
</tr>
</tbody>
</table>

**Plural**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>amin</td>
<td>(amā bi-bā-īn) if we were, or if we became</td>
</tr>
<tr>
<td>atū</td>
<td>(angō bi-bā-n) if you were, or if you became</td>
</tr>
<tr>
<td>aū</td>
<td>(awān bi-bā-n) if they were, or if they became</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>amin</td>
<td>(agar amin bā-m), (agar atū bā-ī)</td>
</tr>
<tr>
<td>aū</td>
<td>(agar aū bā-), etc. See 255.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>amin</td>
<td>(agar amin na-bā-m) ‘if I were not’, (agar aū na-bā-ī) ‘if he, she, it were not’, etc.</td>
</tr>
</tbody>
</table>

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:
\[\text{agar amin lawai bi-bä-m, chäk da-bü}\] 'If I were there, it would
have been good';
\[\text{agar atû lawai bä-i, chäk na-da-bü}\] 'if you (sing) were there, it would not
have been well', etc.

201. By employing the conjunction \(\text{biryä}\) 'would
that', instead of \(\text{agar}\), we obtain an optative sense. Ex¬
amples: \(\text{biryä amin bi-bä-m}\) 'would that I
were'; \(\text{biryä atû la-wai bä-i}\) 'would that thou
wert there', etc.

**Perfect Tense**

**Singular**

\(\text{amin bi-bü bä-m}\) (if I have been, or if I have
become

\(\text{atû bi-bü bä-i}\) (if thou hast been, or if thou
hast become

\(\text{aü bi-bü bä-}\) (if he, she, it has been, or if he,
she, it has become

**Plural**

\(\text{amä bi-bü bä-în}\) (if we have been, or if we have
become

\(\text{angö bi-bü bä-n}\) (if you have been, or if you
have become
VERBS

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 ٍل or ل for the prefix ج (bi), or if the latter is not used, simply prefix the negative particle. Example: اكر 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 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 ٍل or ل for the prefix ج (bi), or if the latter is not employed, by simply prefixing the negative particle. Examples: اكر امن نبو بام (agar amin na-bū bū bā-m) ‘if I had not been’, or ‘if I had not become’; اكر اتو نبو بو باي
(agar atū na-bū bā-ī) 'if thou hadst not been';
(agar au na-bū bā-) 'if he, she, it had not been,' etc.

304. By employing the conjunction بَيرْيَا (biryā) 'would that', instead of أَكْرَم (agar), we obtain an optative sense of all the tenses of the conditional mood. Examples:

<table>
<thead>
<tr>
<th>Sentence</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَيرْيَا انْگُو لِیْرِه بَان (biryā angō lera bā-n) 'would that you were here';</td>
</tr>
<tr>
<td>بَيرْيَا انْگُو لِیْرِه بَان (biryā angō lera bū bā-n) or لِیْرِه بَان بو بَان (biryā angō lera bū bā-n) 'would that you had been here', etc.</td>
</tr>
</tbody>
</table>

OPTATIVE MOOD

Preterite Tense

<table>
<thead>
<tr>
<th>Subject</th>
<th>Optative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
</tr>
<tr>
<td>اَمِن بَیَامَايْه (amin bi-bā-m-āyā) would that I were, or would that I became</td>
<td></td>
</tr>
<tr>
<td>اَتَو بَیَامَايْه (atū bi-bā-l-āyā) would that thou wert, or would that thou becamest</td>
<td></td>
</tr>
<tr>
<td>او بَیَايْه (au bi-ba-ya) would that he, she, it were, or would that he, she, it became</td>
<td></td>
</tr>
</tbody>
</table>

Plural

<table>
<thead>
<tr>
<th>Subject</th>
<th>Optative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>اَمِه بَیَانَايْه (amā bi-bā-ln-āyā) would that we were, or would that we became</td>
<td></td>
</tr>
<tr>
<td>انْگُو بَیَايْه (angō bi-bā-n-āyā) would that you were, or would that you became</td>
<td></td>
</tr>
<tr>
<td>اوُان بَیَايْه (awān bi-bā-n-āyā) would that they were, or would that they became</td>
<td></td>
</tr>
</tbody>
</table>

305. The negative is formed by substituting the negative particle ئ or لَّا for the prefix بَ (bi), or if the latter is omit-
ted, by simply prefixing the negative particle. Example:

(bir-yā amin na-bā-m-āyā) 'would that I were not', or 'would that I became not', etc.

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

Perfect Tense

Singular

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

(atu bi-bū-i-yāyā) would thou wert, or would that thou hadst been

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

Plural

(amā bi-bū-in-āyā) would that we were, or would that we had been

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

(awan bi-bū-n-āyā) would that they were, or would that they had been

307. The negative is formed by substituting the negative particle ُ or ُ for the prefix ُ(bi), or if the latter is omitted, by simply prefixing the negative particle. Example:

(bir-yā amin na-bū-m-āyā) 'would that I were not', or 'would that I had not been', etc.
Pluperfect Tense

Singular

אָמִיָּנְיָה (אָמִיָּנְיָה בֵּי-בֵי-בֵי-בֵי-בֵי) would that I had been, or would that I had become

אָטּוּ בֵּי-בֵי-בֵי-בֵי (אָטּוּ בֵּי-בֵי-בֵי-בֵי) would that thou hadst been, or would that thou hadst become

או בֵּי-בֵי-בֵי (או בֵּי-בֵי-בֵי) would that he, she, it had been, or would that he, she, it had become

Plural

אָמָה בֵּי-בֵי-בֵי-בֵי (אָמָה בֵּי-בֵי-בֵי-בֵי) would that we had been, or would that we had become

אָנָגּוּ בֵּי-בֵי-בֵי-בֵי (אָנָגּוּ בֵּי-בֵי-בֵי-בֵי) would that you had been, or would that you had become

אָוָאנָ בֵּי-בֵי-בֵי-בֵי (אָוָאנָ בֵּי-בֵי-בֵי-בֵי) would that they had been, or would that they had become

308. The negative is formed by substituting the negative particle ל or ל for the prefix ב (bi), or if the latter is omitted, by simply prefixing the negative particle. Examples: בָּירָא אָמִיָּנְיָה (בָּירָא אָמִיָּנְיָה בֵּי-בֵי-בֵי-בֵי) '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.
VERBS

IMPERATIVE MOOD

Singular

(bā amin b-(i)m) let me be!
(atū bā) be thou!
(bā aū b-e) let him, her, it be!

Plural

(bā amā b-īn) let us be!
(āngō b-(i)n) be ye!
(bā awān b-(i)n) let them be!

Singular

(bā amin bi-b(i)m) let me become!
(atū bi-bā) become thou!
(bā aū bi-b-e) let him, her, it be!

Plural

(bā amā bi-b-īn) let us become!
(āngō bi-b-(i)n) become ye!
(bā awān bi-b-(i)n) let them become!

310. The negative is formed by prefixing the prohibitive particle (ma) to the 2nd person singular and plural, and by prefixing (ma) or (ān) to the others. The exhortative particle (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 ب (bū). It cannot be used adjectively, but in compound verbs it is sometimes used as a noun. Examples:

\[
\begin{align*}
\text{وين بوى} & \quad (\text{win bū-i}) \text{ 'the lost one'}, \\
\text{وان بوان} & \quad (\text{win bū-ăn}) \text{ 'the lost ones'}; \\
\text{بلاو بوى} & \quad (\text{blāū bū-i}) \text{ 'the scattered (part')}, \\
\text{بلاو بوان} & \quad (\text{blāū bū-ăn}) \text{ 'the scattered ones'}; \\
\text{وئشک بوى} & \quad (\text{wishk bū-i}) \text{ 'the dry one'}, \\
\text{وئشک بوان} & \quad (\text{wishk bū-ăn}) \text{ 'the dry ones'}. \\
\end{align*}
\]

Verbal Noun

\[
\begin{align*}
\text{بون} & \quad (būn) \\
\text{ 'being'}
\end{align*}
\]

(The act of being)

A List of Intransitive Verbs

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

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

Very many Kurdish verbs employ the separable prefixes (see 195, 1), which give them various significations, and nearly all the Kurdish verbs may take the suffix و (-wā), and some
of them do not exist in their real simple form, but must have a certain prefix, or take the suffix و (wā). (See 195, 3.)

The following verbs are conjugated like و تر (wā tar) 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

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>حلاوسان (hal-āwisān) to hang</td>
<td>حلاوسه (hal-āwis-ā)</td>
</tr>
<tr>
<td>ايسان (āisān) to burn</td>
<td>بايسه (bi-āis-e)</td>
</tr>
<tr>
<td>بارين (bārīn) to rain</td>
<td>بارى (bi-bār-e)</td>
</tr>
<tr>
<td>البرزان (birzhan) to roast, to scald</td>
<td>بحرژه (bi-birzh-ā)</td>
</tr>
<tr>
<td>بيزرگان (birzirkān) to shudder, to jerk</td>
<td>بيزرگي (bi-bizirk-e)</td>
</tr>
<tr>
<td>بيزري (bīzīn) to move</td>
<td>بيزو (bi-biz-ū)</td>
</tr>
<tr>
<td>بيزين (bāzīn) to leap, to run</td>
<td>بيزي (bi-baz-e)</td>
</tr>
<tr>
<td>دابزين (dā-bazīn) to dismount</td>
<td>دابزي (dā-baz-e)</td>
</tr>
<tr>
<td>بورين (būrīn) to pass over, to forgive</td>
<td>بوره (bi-būr-ā)</td>
</tr>
<tr>
<td>پراناوه (pārān-a-wā) to beseech</td>
<td>پاوه (bi-pār-a-wā)</td>
</tr>
<tr>
<td>پرين (parīn) to straddle, to breed</td>
<td>پره (bi-pār-ā)</td>
</tr>
<tr>
<td>پرين (parīn-a-wā) to cross</td>
<td>پروه (bi-par-ā-wā)</td>
</tr>
<tr>
<td>تي پرين (te parīn) to pass by</td>
<td>ته پره (te par-ā)</td>
</tr>
<tr>
<td>هلپرين (hal-parīn) to dance</td>
<td>هلپره (hal-par-ā)</td>
</tr>
<tr>
<td>پريزان (pirzhan) to sprinkle</td>
<td>پيزه (bi-pirzh-e)</td>
</tr>
<tr>
<td>پسان (pisān) to break (rope)</td>
<td>پيسي (bi-pis-e)</td>
</tr>
</tbody>
</table>
(pishkûtin) to bud
(pishmîn) to sneeze
(pôshân) to cover
dâ-pôshân) to cover up
tazîn) to freeze, to benumb
tirsân) to fear
takân) to shake out
tillâsân) to slip
tûân) to melt
tûân-a-wâ) to melt away
tûqîn) to burst, to fear
töpin) to die (animal)
töqîn) to burst, to fear
töllân-awâ) to roll over
torân) to be offended, to be angry
(chirzhân) to startle (become pale)
(chrîkân) to scream
(chînîn) to pick, to gather
(chînîn-awâ) to knit, to mend
(chûn) to go
(tî chûn) to go in, to contain
تیوه چون (tewā chūn) to go through
روچون (rō chūn) to sink
لچون (lā chūn) to go aside, to depart
هچچون (hal-chūn) to spring up, to grow
حجمین (hajmīn) to be quiet
حسان (hasān) to rest
حسا نوه (hasān-a-wā) to rest out
حاوان (hāwān) to endure, to stand
خلتان (khalatān) to mistake
خوتن (khuṭ tin) to sleep
خنگان (khinkān) to strangle, to choke
خولانوه (khūlān-a-wā) to seek
خوران (khūrān) or خورین (khūrīn) to itch, to scratch
دران (dirrān) or درین (dirrīn) to tear
را کتان (rākshān) to lie down, to stretch out
رنجان (ranjān) to be disgusted
رشان (rishān) to spill (rishān-a-wā) to vomit
رژان (rizhān) to shed, to pour out
رژین (rizīn) to rot, to putrefy
روین (rōīn) to go, to depart
روخان (rūkhān) to go to ruin, to fall down
زان (zān) to bear, to give birth
زیران (zirān) or
زرین (zirīn) to bray (like an ass)
ژان (zhān) or
ژین (zhīn) to live
سروان (sirawān) to be quiet, to sit quiet
سروانه (sūrān-a-wā) to whirl repeatedly
سوتان (sūtān) or
سوتین (sūtīn) to burn
شکان (shikān) to break
شیوان (shewān) to be perplexed, to be troubled
غملانووه (ghamlān-a-wā) to beautify, to dress up
فرین (frīn) to fly
قلشان (qualshān) or

(rizhān) to shed, to pour out
(riżīn) to rot, to putrefy
(rōīn) to go, to depart
(rūkhān) to go to ruin, to fall down
(ztān) to bear, to give birth
(zirān) or
(zirīn) to bray (like an ass)
(zhān) or
(zhīn) to live
(sirawān) to be quiet, to sit quiet
(sūrān-a-wā) to whirl repeatedly
(sūtān) or
(sūtīn) to burn
(shikān) to break
(shewān) to be perplexed, to be troubled
(ghamlān-a-wā) to beautify, to dress up
(frīn) to fly
(qualshān) or

(riżīn) to rot, to putrefy
(riż-e)
(rō-ō)
(rūkh-e)
(zē)
(zir-ā)
(zh-e)
(bi-siraw-ā)
(bi-sūr-e)
(bi-sūr-e-a-wā)
(bi-sōzh-e)
(bi-sūt-e)
(bi-shik-e)
(bi-shew-e)
(bi-ghaml-e-a-wā)
(bir-fr-ā)
VERBS 133

(qlashin) to crack, to burst  (bi-qlash-e)
(qaum) or (bi-qaum-e)
(qaumin) to happen (bi-qaumin-e)
(kishan-a-wa) to withdraw, to retreat (bi-kish-e-a-wa)

(ken) to happen (bi-ken-e)
(kulan) or
(kuln) to boil, to bubble, to ferment (bi-kul-e)
(katun) to fall (bi-kaü-ä)
(hal-kaatun) to happen (hal-kaü-ä)
(kukhin) to cough (bi-kökh-ä)

(garan) to walk, to travel (bi-gar-e)
(garan-a-wa) to return (bi-gar-e-a-wa)
(le garan) to seek (le bi-gar-e)
(le garan) to leave alone
(not touch) (le gar-ä)
(war-garan) or (war-gar-ä)
(war-garan-a-wa) to turn about, to repent (war-gar-ä-wa)
(giran) to weep (bi-gir-ye)
(gor-ä) or (bi-gör-ä)
(gor-a-wa) to change, to exchange (bi-gör-ä-wa)
(guran) to sprout, to germinate (bi-gör-ä)
(gūestin) to remove (bi-gōes-ā)
(ga’in) or
(gaīshtin) to reach, to attain, to ripen (bī-gā)
(larzīn) to tremble, to shiver (bī-larz-ā)
(lawarān) or
(lawarīn) to feed, to grass
(māshīn) to sweep (bī-māsh-e)
(hal-musān) to swell up (hal-bī-mus-e)
(mirdīn) to die (bī-mir-ā)
(mān) to remain (bī-men-ā)
(dā-mazrān) to arrange (dā-mazr-e)
(mīstīn) to urinate (bī-mīs-ā)
(nīshtīn) to sit, to settle (bī-nīsh-ā)
(dā-nīshtīn) or (dā-nīsh-ā)
(rō-nīshtīn) to sit down (rō-nīsh-ā)
(hal-nīshtīn) to roost (hal-nīsh-ā)
(nūstīn) to sleep (bī-nū)
(worīn) to bark (bī-wor-ā)
(wastān) to stop (bī-wast-ā)
(ra-wastān) to stand, to stop (rā-bī-wast-ā)
(ra-washān) to shake out (rā-wash-e)
(hātin) to come (b-e) or wore (war-ā)
(dā-hātin) or (dā-b-e) or
The intransitive verbs, or the verbs of the 'First Conjugation', have infinitives ending in َـَـَٰٔ (ān), َـََٰٔ (iān), or َـََٰٔ (in); and a few of them have infinitives ending in ُـَـٰٔ (ūn) or َـََِٰٔ (tin). In other words, verbs of the 'First Conjugation'...
are chiefly ١ (ا) and ى (ی) verbs, and a few are ٠ (٩) verbs, and consonant verbs ending in ت (ت). See 193, 1.

315. The ١ (ا) and ى (ی) verbs, as a rule, change the ٠ or ى to ٠ (ا) or ى (ی) in the imperative, and to ى (ی) in the 3rd person singular present tense, but retain the ٠ (ا) or ى (ی) in the preterite and following tenses. An exception to this rule is met with in the ى (ی) verb روبين (روين) ‘to go’. In this verb ى is rejected in the imperative وروب (بی-ر-ود)، and it is substituted by ١ (ا) in the 3rd person singular present tense; but it is retained in the preterite and following tenses. (See 193, 2.)

316. The ٠ (٩) verbs usually change the ٠ to ى (ی) in the 3rd person singular present, but retain it in the imperative and in the preterite and following tenses.

317. The ت (ت) verbs, as a rule, reject the (ت) in the imperative and present, but retain it in the preterite and following tenses. One verb also rejects the preceding س (س) in the imperative and present. Examples: نوستن (ئوستين) ‘to sleep’; imperative دنو (بی-ن-ود); present 3rd per. sing. دنو (دا-نود) or دنوى (دا-ودی).

318. All the verbs in the above list are intransitive when conjugated according to the ‘First Conjugation,’ but many of them, and especially the ى (ی), ٠ (٩), and ت (ت) 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
(en) to the present stem, and (änd) 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-sän) is the intransitive verb ‘to fear’, ترساندن (tirs-änd-(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-ä) ‘frighten thou!’

If the original verb has a passive sense, like دسوت (da-süt-(i)m) ‘I burn’, or دکیم (da-kule-m) ‘I boil’, the causal suffix makes it active: دسوتینم (da-süt-en-(i)m) ‘I burn (something)’, دکیمینم (da-kul-en-(i)m) ‘I boil (something)’.

Many verbs ending in (änd-(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 بخوینه (bi-khwen-(i)n) to read

Active Voice بخوینه (bi-khwen-(i)n) to read thou!
INDICATIVE MOOD

Present Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>امن دخوينم (amin da-khwen-im) I read</td>
<td>امه دخوينين (amâ da-khwen-in) we read</td>
</tr>
<tr>
<td>اتو دخويني (atû da-khwen-i) thou readest</td>
<td>انگو دخوينن (angô da-khwen-in) you read</td>
</tr>
<tr>
<td>او دخويني (aû da-khwen-e) he, she, it reads</td>
<td>اوان دخوينن (awân da-khwen-in) they read</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>امن دم دخوينک (amin da-mân-khwend) I was reading</td>
<td>امه دمان خويند (amâ da-mân-khwend) we were reading</td>
</tr>
<tr>
<td>اتو دت خوينک (atû da-tân-khwend) thou wast reading</td>
<td>انگو دتان خويند (angô da-tân-khwend) or</td>
</tr>
<tr>
<td>او ديخوينک (aû da-û-khwend) he, she, it was reading</td>
<td>اوان ديان خويند (awân da-yân-khwend) they were reading</td>
</tr>
</tbody>
</table>

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

Preterite Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>امن خويند (amin khwend-im) I read</td>
<td>امه خويندنمان (amâ khwend-(e)-mân) we read</td>
</tr>
</tbody>
</table>
### Present Tense

**Singular**

<table>
<thead>
<tr>
<th>PerfecT Tense</th>
<th>Plural</th>
</tr>
</thead>
</table>
| (atū khwend-
  (i)t) thou readest | (angō khwend-
  (e)-tān) you read |
| (aū khwend-
(i) ) | (awān khwend-
(i)-yān) they read |

**Perfect Tense**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
</table>
| (amin khwend-
  dū-mā) I have read | (amā khwend-
  dū-mānā) we have read |
| (atū khwend-
  tā) thou hast read | (angō khwend-
  tānā) you have read |
| (aū khwend-
  ā) he, she, it has read | (awān khwend-
  dū-yānā) they have read |

**Pluperfect Tense**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
</table>
| (amin khwend-
  (e) bū-m) I had read | (amā khwend-
  (e) bū-mān) we had read |
| (atū khwend-
  (e) bū-t) thou hadst read | (angō khwend-
  (e) bū-tān) you had read |
| (aū khwend-
  (e) bū-i) he, she, it had read | (awān khwend-
  (e) bū-yān) they had read |

### SUBJUNCTIVE MOOD

#### Present Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
</table>
| (amin bi-khwen-
  (i) m) I may or might read | (amā bi-khwen-
  (i)n) we may or might read |
| (atū bi-khwen-
(i) ) thou mayest or mightest read | (angō bi-khwen-
(i)n) you may or might read |
### Perfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>امَن بِمَان خوَند (amin bi-mān khwend-(e) b-e)</td>
<td>امَه بِمَان خوَند (amā bi-mān khwend-(e) b-e)</td>
</tr>
<tr>
<td>I may have read</td>
<td>we may have read</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>اثَو بِتْ خوَند (atū bi-tān khwend-(e) b-e)</td>
<td>انَگ بِتْ خوَند (angō bi-tān khwend-(e) b-e)</td>
</tr>
<tr>
<td>thou mayest have read</td>
<td>you may have read</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>اوُنِ بِخوَند (aū b-i- khwend-(e) b-e)</td>
<td>اوُنِ بِخوَند (awān bi-yān khwend-(e) b-e)</td>
</tr>
<tr>
<td>he, she, it may have read</td>
<td>they may have read</td>
</tr>
</tbody>
</table>

### Pluperfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>امَن بِمَان خوَند بو بّي (amin bi-mān khwend-(e) bū b-e)</td>
<td>امَه بِمَان خوَند بو بّي (amā bi-mān khwend-(e) bū b-e)</td>
</tr>
<tr>
<td>I might have read</td>
<td>we might have read</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>اثَو بِتْ خوَند بو بّي (atū bi-tān khwend-(e) bū b-e)</td>
<td>انَگ بِتْ خوَند بو بّي (angō bi-tān khwend-(e) bū b-e)</td>
</tr>
<tr>
<td>thou mightest have read</td>
<td>you might have read</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>اوُنِ بِخوَند بو بّي (aū b-i- khwend-(e) bū be)</td>
<td>اوُنِ بِخوَند بو بّي (awān bi-yān khwend-(e) bū b-e)</td>
</tr>
<tr>
<td>he, she, it might have read</td>
<td>they might have read</td>
</tr>
</tbody>
</table>
### CONDITIONAL MOOD

#### Preterite Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>(amin bi-m-khwend-(e) bā)</em> if I read or if I should read <em>(atū bi-t-khwend-(e) ba)</em> if thou readest or if thou shouldst read <em>(awān bi-yān-khwend-(e) bā)</em> if he, she, it read or if he, she, it should read</td>
<td><em>(amā bi-mān-khwend-(e) bā)</em> if we read or if we should read <em>(angō bi-tān-khwend-(e) bā)</em> if you read or if you should read <em>(awān bi-yān-khwend-(e) bā)</em> if they read or if they should read</td>
</tr>
</tbody>
</table>

#### Perfect or Pluperfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>(amin bi-m-khwend-(e) bū bā)</em> if I had read or if I should have read <em>(atū bi-t-khwend-(e) bū bā)</em> if thou hadst read or if thou shouldst have read <em>(awān bi-yān-khwend-(e) bū bā)</em> if he, she, it read or if he, she, it should have read</td>
<td><em>(amā bi-mān-khwend-(e) bū bā)</em> if we had read or if we should have read <em>(angō bi-tān-khwend-(e) bū bā)</em> if you had read or if you should have read <em>(awān bi-yān-khwend-(e) bū bā)</em> if they read or if they should have read</td>
</tr>
</tbody>
</table>
if he, she, it had read
or if he, she, it should have read

OPTATIVE MOOD

Preterite or Perfect Tense

Singular

would that I read
would that thou readest
would that he, she, it read

Plural

would that we read
would that you read
would that they read

Pluperfect Tense

Singular

would that I had read
would that thou hadst read
would that he, she, it had read

Plural

would that we had read
would that you 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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(bā amin bi-khwen-(i)m) let me read!</td>
<td>(bā amā bi-khwen-īn) let us read!</td>
</tr>
<tr>
<td>(atū mi-khwen-ā) read thou!</td>
<td>(angō bi-khwen-(i)n) read ye!</td>
</tr>
<tr>
<td>(bā aū bi-khwen-e) let him, her, it read!</td>
<td>(bā awān bi-khwen-(i)n) let them read</td>
</tr>
</tbody>
</table>

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

PARTICIPLES

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

Verbal Noun

خوئند (khwend-(i)n)
‘reading’
(The act of reading)

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

to say

Infinitive كتَن (kutin) | Imperative بَلِي (bi-lī-e)
‘to say’ | ‘say thou!’
ACTIVE VOICE

INDICATIVE MOOD

Present Tense

Singular  Plural

I say, etc.  we say, etc.

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

Imperfect Tense

Singular  Plural

I was saying, etc.  we were saying, etc.

Preterite Tense

Singular  Plural

I said, etc.  we said, etc.

Note.—When the personal ending is suffixed, the accent on that ending causes the \( k \) \((k)\) to be sounded naturally; but in the imperfect tense no personal ending is employed, and consequently there is no accent, and therefore the \( k \) \((k)\) is pronounced and even written \( g \) \((g)\).

Perfect Tense

Singular  Plural

I have said, etc.  we have said, etc.

Pluperfect Tense

Singular  Plural

\( bû-m \) \((bû-m)\) I had said, etc.  \( bû-man \) \((bû-mân)\) we had said, etc.
VERBS

SUBJUNCTIVE MOOD

Present Tense

Singular

(amin bi-ille-m)  
I may or might say, etc.

Plural

(amma bi-il-lin)  
we may or might say, etc.

Perfect Tense

Singular

(bi-m-kut-e)  
I may have said, etc.

Plural

(bi-man-kut-e)  
we may have said, etc.

Pluperfect Tense

Singular

(amin bi-m-kut-e bii b-e)  
I might have said, etc.

Plural

(amma bi-man-kut-e bii b-e)  
we might have said, etc.

CONDITIONAL MOOD

Preterite Tense

Singular

(amin bi-m-kut-e bii b)  
if I said

Plural

(amma bi-man-kut-e bii b)  
if we said

or if I should say, etc.

or if we should say, etc.

Perfect or Pluperfect Tense

Singular

(amin bi-m-kut-(e) bii b)  
if I had said or

Plural

(amma bi-man-kut-(e) bii b)  
if we had said or

if I should have said, etc.

if we should have said, etc.
### OPTATIVE MOOD

**Preterite or Perfect Tense**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>انم بیمکتایه (amin bi-m-kut-âyâ) would that I said, etc.</td>
<td>امه بیمان کایه (amā bi-mān-kut-âyâ) would that we said, etc.</td>
</tr>
</tbody>
</table>

**Pluperfect Tense**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>انم بیمکتایه (amin bi-m-kut-e) ba-ya)</td>
<td>امه بیمان کایه (amā bi-mān-kut-(e) bā-ya)</td>
</tr>
<tr>
<td>would that I had said, etc.</td>
<td>would that we had said, etc.</td>
</tr>
</tbody>
</table>

### IMPERATIVE MOOD

<table>
<thead>
<tr>
<th>Singular (2nd pers.)</th>
<th>Plural (2nd pers.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>اتو بله (atū bi-ll-e)</td>
<td>انگو بلين (angō bi-lle-n)</td>
</tr>
<tr>
<td>say thou!</td>
<td>say ye!</td>
</tr>
</tbody>
</table>

### PARTICIPLES

323. The only participial forms are the preterite كت (gut), employed as basis for the past tenses, and كتو (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 (re) to the present stem, and (rā) to the preterite stem of the verb. Example: (da-tirsen-(e)-re-m) 'I am being frightened'; (tirsand-(e)-rā-m) 'I was frightened'; (da-khwen-(e)-re-m) 'I am being read'; (khwend-(e)-rā-m) 'I was read'; (da-kūzh-re-m) 'I am being killed'; (kūzh-rā-m) 'I was killed'; (kūzh-rā-w-(i)-m) 'I have been killed'; (kūzh-rā bū-m) 'I had been killed', etc.

The 2nd method is by placing the preposition (ba) 'by', and the infinitive of the verb conjugated, before any tense desired of the verb (chūn) 'to go'. Example: (ba kushtin dach-(i)m) 'I am being (shall be) killed' (lit, 'by killing he went')

325. Some dialects use the verb (hātin) 'to come', instead of (chūn), and append the same to the infinitive of the verb by the prepositional suffix (ā) 'to', or the preposition (l) 'to'. Example: (de-m-ā kushtin) 'I am being (shall be) killed' (lit. 'I am coming (shall come) to killing'; (hāt-(i)m-ā kushtin) 'I am killed'; (hāt-ā kushtin) 'he, she, it was killed' (lit. 'he, she, it came to killing'); (hāt-(i)n l'kushtin) 'they were killed'. This latter form with the preposition (l), is quite similar to the Syriac (bitāya nā l'qitlā) 'they are being (will be) killed' (lit. 'they are coming to killing'.

This '2nd. method', however, whether the preposition (ba), (ā), or (l) is employed, or whether the auxiliary...
(chûn) or (hâtin) 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, كۆزراو (kuzran) 'to be killed'
   Imperative پکۆزره (bi-kûzhr-ä) 'be thou killed!'

**INDICATIVE MOOD**

**Present Tense**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>د کۆزريم (da-kûzh-re-m)</td>
<td>د کۆزرين (da-kâzh-re-în)</td>
</tr>
<tr>
<td>I am being killed, etc.</td>
<td>we are being killed, etc.</td>
</tr>
</tbody>
</table>

**Imperfect Tense**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>د کۆزرام (da-kûzh-râ-m)</td>
<td>د کۆزراين (da-kuzh-ra-in)</td>
</tr>
<tr>
<td>I was being killed, etc.</td>
<td>we were being killed, etc.</td>
</tr>
</tbody>
</table>

**Preterite Tense**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>کۆزرام (kûzh-râ-m)</td>
<td>کۆزراين (kûzh-râ-în)</td>
</tr>
<tr>
<td>I was killed, etc.</td>
<td>we were killed, etc.</td>
</tr>
</tbody>
</table>

**Perfect Tense**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>کۆزراو (kûzh-râ-w-(i)m)</td>
<td>کۆزراوين (kûzh-râ-w-în)</td>
</tr>
<tr>
<td>I have been killed, etc.</td>
<td>we have been killed, etc.</td>
</tr>
</tbody>
</table>

**Pluperfect Tense**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>کۆزراووم (kûzh-râ bû-m)</td>
<td>کۆزراوين (kûzh-râ bû-în)</td>
</tr>
<tr>
<td>I had been killed, etc.</td>
<td>we had been killed, etc.</td>
</tr>
</tbody>
</table>
### SUBJUNCTIVE MOOD

#### Present Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(bi-kūzh-re-m)</td>
<td>(bi-kūzh-re-în)</td>
</tr>
<tr>
<td>I may or might be killed, etc.</td>
<td>we may or might be killed, etc.</td>
</tr>
</tbody>
</table>

#### Perfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(kūzh-rā b-(i)m)</td>
<td>(kūzh-rā b-în)</td>
</tr>
<tr>
<td>I may have been killed, etc.</td>
<td>we may have been killed, etc.</td>
</tr>
</tbody>
</table>

#### Pluperfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(kūzh-rā bū b-(i)m)</td>
<td>(kūzh-rā bū b-în)</td>
</tr>
<tr>
<td>I-might have been killed, etc.</td>
<td>we might have been killed, etc.</td>
</tr>
</tbody>
</table>

### CONDITIONAL MOOD

#### Preterite Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(bi-kūzh-rā bā-m)</td>
<td>(bi-kūzh-rā bā-în)</td>
</tr>
<tr>
<td>If I were killed, etc.</td>
<td>if we were killed, etc.</td>
</tr>
</tbody>
</table>

#### Perfect or Pluperfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(bi-kūzh-rā bū bā-m)</td>
<td>(bi-kūzh-rā bū bā-în)</td>
</tr>
<tr>
<td>If I had been killed or if I should have been killed, etc.</td>
<td>If we had been killed or if we should have been killed, etc.</td>
</tr>
</tbody>
</table>
OPTATIVE MOOD
Preterite or Perfect Tense

Singular

Aiyā (bi-kūzh-rā-m-āyā)
would that I were killed, etc.

Plural

Aiyā
would that we were killed, etc.

Pluperfect Tense

Singular

Aiyā
would that I had been killed, etc.

Plural

Aiyā
would that we had been killed, etc.

IMPERATIVE MOOD

Singular (2nd. pers.)

Bkūzh-ra
be thou killed!

Plural (2nd. pers.)

Bkūzh-ra
be ye killed!

PARTICIPLES

327. The participles are the preterite participle kūzh-ra (kūzh-rā) which forms the basis of all the past tenses, and the perfect participle kūzh-ra (kūzh-rā-ū) ‘killed’, which is quite extensively used both as an adjective and as a noun.

Verbal Noun

Kūžran (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 خوئند (khwend-(i)n) 'to read', كن (kutin) 'to say', or the passive verb كوزران (küzhran) 'to be killed'.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ākhinīn)</td>
<td>(bi-ākhin-ā)</td>
</tr>
<tr>
<td>to press down</td>
<td>باخنه</td>
</tr>
<tr>
<td>(āngāūtin)</td>
<td>(bi-ngū-ā)</td>
</tr>
<tr>
<td>to hit</td>
<td>بنکوه</td>
</tr>
<tr>
<td>(hal-āngāūtin)</td>
<td>(hal-bi-ngū-ā)</td>
</tr>
<tr>
<td>to hit upon, to offend at</td>
<td>هل انکوه</td>
</tr>
<tr>
<td>(angūāndin)</td>
<td>(bi-ngūen-ā)</td>
</tr>
<tr>
<td>to cause to hit, to cause to offend'</td>
<td>بنکوه</td>
</tr>
<tr>
<td>(aspārdin)</td>
<td>(bi-sper-ā)</td>
</tr>
<tr>
<td>to deliver, to entrust</td>
<td>بسپره</td>
</tr>
</tbody>
</table>
ra aspârdin (rā-as-pârdin) to tell, to command
astândin (astândin) to take
hal astândin (hal-astândin) to raise up
astîrin (astîrîn) to clean (blow the nose)
hal awasin (*) to hang up
âwîtin (âwîtin) or
âwishtin (âwishtîn) to throw, to shoot
azhmârdin (azhmârdin) to count
âzwan (âzwan) to drive
afirândin (afirândin) to create
eshândin (eshândin) to injure, to cause pain, to vex
bakhshîn (*) to forgive, to present
bashîn (bashîn) to divide
bastîn (bastîn) to tie
dâ-bastîn (dâ-bastîn) to tie down
rizâ bi-sper-â (rä bi-sper-â) râ-astîn-â (bi-astîn-â)
hal bi-sten-â (hal-bi-sten-â) hal astîn-â (hal-astîn-â)
bi-stîn-â (bi-stir-â)
hal awis-â (hal-âwis-â)
bi-āw-e (bi-âw-e)
bi-āwezh-â (bi-âwezh-â)
bizmer-â (bi-zhimer-â)
bi-āzh-û (bi-āzh-û)
biziren-â (bi-firen-â)
bishîne (bi-eshen-â)
bihesh-â (bi-bakhsh-â)
bi-bash-â (bi-bash-â)
bishte (bi-bast-â)
dabast-â (dâ-bast-â)
VERBS

Helbstan (hal-bastin)
- to tie up

Bardin (birdin)
- to carry away

Rabardin (rā-birdin)
- to pass by

Lā birdin (lā birdin)
- to carry aside

Brin (brin)
- to cut, to bear, to measure

Bītin (bītin)
- to hear

Bizhardin (bizhardin)
- or

Hal-bizhardin (hal-bizhardin)
- to pick, to choose

Būardin (būardin)
- to pass over, to forgive

Rabuardin (rā-būardin)
- to pass by

Birāndin (birāndin)
- to cause to cut, to finish

Boghzāndin (boghzāndin)
- to hate

Būrin (būrin)
- to low, to bellow, to roar

Palautin (palautin)
- to strain
(pārāstīn) to abstrain, to keep from
(pēchān) *
to wrap
(pēchān-a-wā) *
to wrap up
(pēchāndīn)
to cause to wrap
(pichirīn)
to rip, to go apart
(parastīn)
to worship
(pīrsīn)
to ask, to inquire
(pishāūtn)
to rub
(pishkīnīn)
to search, to loot
(pōshīn) to cover
(dā-pōshīn) *
to cover up
(pīsāndīn)
to cause to break
(pirzhandīn)
to cause to sprinkle
(tānish) to weave
(tāshīn)
to hew, to shave
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>تكانتد (takändin)</td>
<td>to shake off</td>
</tr>
<tr>
<td>تواندن (tūändin)</td>
<td>to cause to melt</td>
</tr>
<tr>
<td>توانين (tūānin)</td>
<td>to be able</td>
</tr>
<tr>
<td>ترساندن (tirsāndin)</td>
<td>to frighten</td>
</tr>
<tr>
<td>تروسكان (trūskān)</td>
<td>to shine, to reflect</td>
</tr>
<tr>
<td>تروسکاندن (trūskāndin)</td>
<td>to cause to shine</td>
</tr>
<tr>
<td>جون (jūn)</td>
<td>to chew</td>
</tr>
<tr>
<td>جواندن (jūāndin)</td>
<td>to cause to chew</td>
</tr>
<tr>
<td>جاندن (chāndin)</td>
<td>to sow</td>
</tr>
<tr>
<td>جين (chinīn)</td>
<td>to pick, to gather</td>
</tr>
<tr>
<td>جيشتن (cheshtin)</td>
<td>to taste</td>
</tr>
<tr>
<td>جینوه (chinīn-a-wā)</td>
<td>to knit, to crochet, to mend</td>
</tr>
<tr>
<td>ققاندن (chaqāndin)</td>
<td>to plant, to cause to stick</td>
</tr>
<tr>
<td>هلالن (hālān)</td>
<td>to lift (one self), to rise</td>
</tr>
<tr>
<td>بتكینه (bi-taken-ā)</td>
<td></td>
</tr>
<tr>
<td>بتوینه (bi-tūen-ā)</td>
<td></td>
</tr>
<tr>
<td>بتوانه (bi-tūān-ā)</td>
<td></td>
</tr>
<tr>
<td>بترسینه (bi-tirsen-ā)</td>
<td></td>
</tr>
<tr>
<td>بتروسکی (bi-trūsk-e)</td>
<td></td>
</tr>
<tr>
<td>بتروسکینه (bi-trūskān ā)</td>
<td></td>
</tr>
<tr>
<td>بجوه (bi-jū-ā)</td>
<td></td>
</tr>
<tr>
<td>بجوینه (bi-jūen-ā)</td>
<td></td>
</tr>
<tr>
<td>بجنیه (bi-chen-ā)</td>
<td></td>
</tr>
<tr>
<td>بجنیه (bi-chin-ā)</td>
<td></td>
</tr>
<tr>
<td>بجنیه (bi-chezh-ā)</td>
<td></td>
</tr>
<tr>
<td>بجنیه (bi-chin-ā-wā)</td>
<td></td>
</tr>
<tr>
<td>بیچینه (bi-chaquen-ā)</td>
<td></td>
</tr>
<tr>
<td>پهله (bi-hāl-ā)</td>
<td></td>
</tr>
</tbody>
</table>
(hālāndin)  (bi-hālen-ā)
to cast about
(hal-āndin)  (bi-halan-ā)
to raise up
(hasāndin)  (bi-hasan-ā)
to cause to rest
(hakāndin)  (bi-haken-ā)
to relate, to narrate
(hubāndin)  (bi-huben-ā)
to love
(khistin)  (bi-kh-ā)
to throw, to thrust
da-khistin)  (dā-bi-kh-ā)
to throw down, to bow
(rā-khistin)  (rā-bi-kh-ā)
to spread, to stretch
dar-khistin)  (dar-bi-kh-ā)
to drive out, to cast off
(le khistin)  (le bi-kh-ā)
to suspend, to expell
(khōrīn)  (bi khōr-ā)
to itch, to scratch
(le khōrīn)  (le khōr-ā)
to drive, to rebuke
(khirāndin)  (bi-khiren-ā)
to gargle, to foam
VERBS 157

(할-히 vinden) 
\[\text{to hack up, to foam up}\]

(까와르딘) 
\[\text{to eat}\]

(까와르딘-아-와) 
\[\text{to drink}\]

(까와스틴) 
\[\text{to ask, to wish, to betrot}\]

(까 hendin) 
\[\text{to read}\]

(까사만) 
\[\text{to castrate}\]

(까inkel) 
\[\text{to cause to strangle}\]

(까호란) 
\[\text{to cause to itch}\]

(دان) 
\[\text{to give}\]

(라이 다난) 
\[\text{to beat, to strike}\]

(바르 다난) 
\[\text{to let go, to set free}\]

(다시틴) 
\[\text{to water, to irrigate}\]

(할다시틴) 
\[\text{to thrown down, to run violently}\]

(دين) 
\[\text{(din) or}\]

(ديث) 
\[\text{(ديث) to see}\]
(dîn-a-wä) or (bî-bîn-ä-wä)
dîn-tö (dîtin-a-wä) bî-bîn-tö

to find. (bî-dîr-rä)

dîr-rîn (bî-dir-rän-rä)
to tear, to rip (bî-dr-û)

dîl-dîr-rîn (bî-bîl-dir-rän-rä)
to tear up, to rip up (bî-dr-û)

drûn (bî-dr-û)
to sew, to stitch, to cut down, to reap (bî-dîz-ä)

dîzîn (bî-dûeen-ä)
to steal (bî-dirren-ä)

dûândîn (bî-dirren-ä)
to take notice of, to speak to (bî-dîz-ä)

dîr-rândîn (bî-dirren-ä)
to cause to tear, to devour (bî-dûeen-ä)

dôshîn (bî-dôsh-ä)
to milk (bî-rin-ä)

rinîn (bî-rezh-ä)
to scrape (bî-rizhen-ä)

rishtîn (bî-rizhen-ä)
to spill, to pour (bî-res-ä)

rîzhandîn (bî-rizhen-ä)
to cause to shed, to cause to spill (bî-rafen-ä)

ristîn (bî-res-ä)
to spin (bî-rafen-ä)

rafândîn (bî-rafen-ä)
to ravish, to snatch away (bî-rûân-ä)

rûânîn (bî-rûân-ä)
to gaze (bî-zân-ä)

zânîn (bî-zân-ä)
to know (bî-zân-ä)
VERBS

(zingændin)
to cause to ring, to sound

(zhändin)
to churn

(sürändin)
to cause to whirl, to spin

(sütändin)
to cause to burn, to scorch

(shärđin-a-wā)
to hide, to conceal

(shāūtin) to rub

(shikändin)
to cause to break

(shelan) to
tramp on, to kneed, to strip

(sheländin)
to cause to tramp on, etc.

(shūshtin)
to wash

(shabhändin) or

(shabändin)
to compare, to liken

(a'limändin)
to discipline, to correct

(fāmändin)
to understand
160 A PRACTICAL KURDISH GRAMMAR

فرمون (farmûn)
to command, to request

فریواندن (fiwandîn) or
هلفریواندن (hal-fiwandîn)
to defraud

فرتون (frûtin) or
فرشتن (frûshîn) to sell

پسا ندن (pasandîn)
to select, to choose

خلسکاندن (khliskandîn)
to cause to slip

قیرناندن (qîzhandîn)
to cry

قندن (qandin) to dig

هلقندن (hal-qandîn)
to dig up

هلخلسکاندن (hal-khliskandîn) to cause to slip

کردن (kirdîn)
to do, to make

کردنهو (kirdîn-a-wâ)
to open, to loosen

هلکردن (hal-kirdîn)
to light, to make fire

درکردن (dar-kirdîn)
to put out

کرین (kirîn) to buy

بفرمو (bi-farmû)

بفریوته (bi-fiwên-â)

هلفریوته (hal-fiwêne-â)

بفروشه (bi-frôsh-â)

پسینه (bi-pasen-â)

بخلسکنه (bi-khliskên-â)

بقیرینه (bi-qîzhen-â)

بقننه (bi-qan-â)

هلقننه (hal-qan-â)

هلخلسکنه (hal-khlisken-â)

بکه (bi-k-â)

بکهوه (bi-k-a-wâ)

هلکه (hal-k-â)

دریکه (dar bi-k-â)

بکره (bi-kir-â)
**VERBS**

(κτάν) (kutān)
to beat, to flog, to vaccinate

(κοσίν) (kushīn) or
(κοσίν-α-ω) (kushin-α-wa)
to press, to squeeze

(κοσθάδιν) (kushandin or
(κοσθάδιν-α-ω) (kushandin-α-wa)
to cause to press

(κοζάδιν) (kūzhandin) or
(κοζάδιν-α-ω) (kūzhandin-α-wa)
to cause to extinguish

(κόσθαδιν-α-ω) (kōzhandin-α-wa)
to cause to withdraw, to
to cause to retreat

(ράκισθαδιν) (rākishandin)
to cause to lie down,
to cause to stretch out

(κοσθίν) (kushtin)
to kill

(κοσθίν-α-ω) (kushtin-α-wa)
to slaughter

(δά-κανδιν) (dā-kandin)
to undress

(κεσθάν) (keshān)
to draw, to endure, to suffer

(κεσθάδιν) (keshandin)
to cause to draw
(dā-keshān) to pull down
dā-kish (dā-kesh-ā)
(ra-keshān) to pull out, to force
rā-kish (rā-kesh-ā)
(hal-keshān) to draw up, to hoist
hal-kish (hal-kesh-ā)
(gastin) to bite bi-gash (bi-gas-ā)
(gerān) or bi-gerā (bi-ger-ā)
(gerān-a-wā) bi-gerā-wā (bi-gerā-wā)
to tell, to narrate
(bi-girā)
(girtin) to take, to catch, to seize
hal-girā (hal-gir-ā)
(hal-girtin) to take up, to carry
war-girā (war-gir-ā)
(görin) or bi-gorā (bi-gor-ā)
(görin-a-wā) bi-gorā-wā (bi-gorā-wā)
to change, to exchange
hal-gorā-wā (hal-gor-ā-wā)
to gather, to take up
bi-gorā-wā (bi-gor-ā-wā)
to wallow, to roll up
(bi-gaūz-ā)
(gurūn) bi-gurū (bi-gur-ū)
to skin, to strip off
ra-girā (ra-gir-ā)
(ra-girtin) to keep, to hold
ra-girā (ra-gir-ā)
VERBS

دا گرتن (da-girtin)

to attack, to press

کتن (kutin) to say

گرداندن (garandin)
to cause to walk, to lead

گرداندن-wā (garandin-a-wā)
to cause to turn

ورگرداندن (war-garandin)
ورگرداندن-a-wā (war-garandin-a-wā) to cause to turn back,
to cause to repent, to invert

گیاندن (gaîandin)
to cause to arrive

لستن (listin) or
لستن-wā (listin-a-wā) to lick up

لارزاندن (larzandin)
to cause to tremble

لاوراندن (laûrandin)
to cause to feed, to herd

میتین (mizhtin)
to suck, to nurse

مالین (mâlin)
to sweep, to scrape off

مراندن (mirandin)
to cause to die, to kill
(nān)  

to put, to place

dā-nān) or  

rō-nān)  

to put down, to set down

nārdin) to send  
nāshtin)  

to bury

nāsīn)  

to know, to recognize

nōrīn)  

to growl, to roar

nūāndin)  

to put to sleep, to compare

nūārīn) to gaze,  

to consider, to stare at

nūsān) or  
nūsān-a-wā)  

to stick

nūsīn) to write  
nūārāndin)  

to cause to gaze

werān)  

to dare, to venture

wīstin)  

to wish, to want
VERBS

(165)

(waständin) (bo-waštín) to cause to stop, to arrest

(rā-waständin) (ra-waštín) to cause to stand

(rā-washändin) (ra-waššín) to cause to shake

(hāwitín) or (bi-aw-e) (bi-awezh-ā)

(hāwishtín) (bi-aw-e) (bi-awezh-ā) to throw, to shoot

(henān) or (bi-hen-ā)

(enān) to bring (bi-en-ā)

dā-henān (dā-ben-ā) to bring forth, to apply

(heshtín) (bi-el-ā) to leave, to let, to permit

(eshtín) or (bi-el-ā)

(helān) or (bi-el-ā)

dā-heshtín (dā-el-ā) or (bi-el-ā)

dā-eshtín (bi-el-ā) to lower, to suspend, to delay

(ba je heshtín) or (bi-el-ā)

(ba je eshtín) (ba je bi-el-ā) to leave (behind)

(hārān) or (bi-her-ā)

(herān) (bi-her-ā) to grind, to make fine
330. A large majority of the transitive verbs, or the verbs of the 'Second Conjugation', have infinitives ending in 

\( \text{ذن} \) (\( \text{دین} \)), some have infinitives ending in 

\( \text{ین} \) (\( \text{تین} \)) or 

\( \text{ین} \) (\( \text{تین} \)), and a very few have endings in 

\( \text{ان} \) (\( \text{آن} \)) or 

\( \text{و} \) (\( \text{وین} \)). In other words, verbs of the 'Second Conjugation' are mostly causatives, or consonant verbs ending in 

\( \text{ت} \) (\( \text{ت} \)), some are 

\( \text{ی} \) (\( \text{ی} \)) verbs, and a very few are 

\( \text{ا} \) (\( \text{ا} \)) or 

\( \text{و} \) (\( \text{و} \)) verbs. (See 193, 1, and 314.)

331. An un-prolongated initial \( \text{\textbackslash} \) in the infinitive is dropped in the imperative and in all tenses employing the inseparable prefixes \( \text{\textbackslash} \) (\( \text{بي} \)) or \( \text{\textbackslash} \) (\( \text{دا} \)). Examples: 

\( \text{استاندن} \) (\( \text{استاندن} \)) ‘to take’, 

\( \text{بستن} \) (\( \text{بستن} \)) (\( \text{داستن} \) (\( \text{داستن} \)) (\( \text{داستن} \)) ‘I take’ or ‘I shall take’. An exception to this rule in regard to the prefix \( \text{\textbackslash} \) (\( \text{بي} \)) is met with in composite verbs. Examples: 

\( \text{هلا نكواندن} \) (\( \text{هلا نكواندن} \)) ‘to cause to offend’; 

\( \text{هلا نكوبن} \) (\( \text{هلا نكوبن} \)) or 

\( \text{هلا بكن} \) (\( \text{هلا بكن} \)).
ngūn-ā) 'cause thou to offend!'. The same holds good in the present subjunctive, and other forms of the verb, where the prefix ٌ (bi) is employed.

332. All the causative verbs, and nearly all the other transitives, take ُ (ā) as the imperative ending, which can be clearly seen from the above list.

Irregularity of the Verb َكَيْتُنَ (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: دمَوي (da-m-awe) 'I want', دَتيو (da-t-awe) 'thou wantest', دِيوي (da-i-awe) 'he, she, it wants', دمَانيو (da-mān-awe) 'we want', دَتيانو (da-tān-awe) or دوو (da-ū-awe) 'you want', and دِيوانو (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: بَيِوي (bi-m-awe) 'I may or might want', بَتيو (bi-t-awe) 'thou mayest or mightest want', بِيوي (bi-i-awe) 'he, she, it may or might want', بَيانو (bi-mān-awe) 'we may or might want', بَتيانو (bi-tān-awe) 'you may or might want', بِييوانو (bi-yān-awe) 'they may or might want'.

The Impersonal 'must'

334. The impersonal verb 'must', employed as auxiliary in forming necessitative sentences, is دَبي (dabe) for the present tense, and دَبا (dabā) or دَبُ (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:

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>كردن (kirdin) to do, to make</td>
<td>بیکه (bi-k-ā)</td>
</tr>
<tr>
<td>كردنو (kirdin-a-wā) to re-make, to open</td>
<td>بیکوه (bi-k-ā-wā)</td>
</tr>
<tr>
<td>بون (būn)* to be, to become</td>
<td>به (b-ā), بیه (bi-b-ā)</td>
</tr>
<tr>
<td>بونو (būn-a-wā)* to be or to become (repeatedly)</td>
<td>بیوه (bi-b-ā-wā)</td>
</tr>
<tr>
<td>دان (dān) to give</td>
<td>بده (bi-d-ā)</td>
</tr>
<tr>
<td>دادان (dā-dān) to give (down)</td>
<td>داده (dā-bi-d-ā)</td>
</tr>
<tr>
<td>کوتن (kaūtin) to fall</td>
<td>بکوه (bi-kaw-ā)</td>
</tr>
<tr>
<td>کیشان (keshān) to endure, to suffer</td>
<td>بکوه (bi-kesh-ā)</td>
</tr>
<tr>
<td>هینان (henān) to bring</td>
<td>بینه (bi-hen-ā)</td>
</tr>
<tr>
<td>گرتن (girtin) to take, to seize</td>
<td>بگره (bi-gr-ā)</td>
</tr>
<tr>
<td>مان (mān) to remain</td>
<td>بینه (bi-men-ā)</td>
</tr>
<tr>
<td>هاتن (hātin)* to come</td>
<td>بی (b-e), وره (war-ā)</td>
</tr>
<tr>
<td>داهاتن (dā-hātin)* to come (down)</td>
<td>دابی (dā-b-e-)</td>
</tr>
<tr>
<td>جون (chūn)* to go</td>
<td>بجو (bi-ch-ū)</td>
</tr>
</tbody>
</table>
VERBS

(heshtin) to leave, to permit (bi-el-ā)
(khwardin) to eat (bi-kh-ō)
(sütān) to burn (bi-shūt-e)
(wīstin) to want, to wish (bi-w-e)

Note.—Verbs marked with a star (*) belong to the ‘First Conjugation’.

336. Model of the Conjugation of a Compound Active Verb

(hāzir kirdin) 'to prepare'

ACTIVE VOICE

Infinitive (hāzir) | Imperative (hāzir bi-kirdin) to prepare

INDICATIVE MOOD

Present Tense

Singular | Plural
(hāzir da-ka-m) | (hāzir da-ka-īn)
I prepare, etc. | we prepare, etc.

Imperfect Tense

Singular | Plural
(hāzir-(i)m da-kirt) I was preparing, etc. | (hāzir-mān da-kirt) we were preparing, etc.

Preterite Tense

Singular | Plural
(hāzir-(i)m kirt) I prepared, etc. | (hāzir-mān kirt) we prepared, etc.
Perfect Tense

Singular

(ḥāzir-(i)m ḫir-dū-ā) I have prepared, etc.

Plural

(ḥāzir-mān ḫir-dū-a) we have prepared, etc.

Pluperfect Tense

Singular

(ḥāzir-(i)m kird-(e) bu) I had prepared, etc.

Plural

(ḥāzir-mān kird-(e) bū) we had prepared, etc.

SUBJUNCTIVE MOOD

Present Tense

Singular

(ḥāzir bi-ka-m) I may or might prepare, etc.

Plural

(ḥāzir bi-ka-in) we may or might prepare, etc.

Perfect Tense

Singular

(ḥāzir-(i)m kird-(e) b-e) I may have prepared, etc.

Plural

(ḥāzir-mān kird-(e) bū b-e) we may have prepared, etc.

Pluperfect Tense

Singular

(ḥāzir-(i)m kird-(e) bū b-e) I might have prepared, etc.

Plural

(ḥāzir-mān kird-(e) bū b-e) we might have prepared, etc.
CONDITIONAL MOOD

Preterite Tense

Singular

(حاضرم بکرد یا)
(بیکرد (ی) بای)
if I prepared, or
if I should prepare, etc.

Plural

(حاضرمان بکرد یا)
(بیکرد (ی) بای)
if we prepared, or
if we should prepare, etc.

Perfect or Pluperfect Tense

Singular

(حاضرم بکرد یا)
(بیکرد (ی) بای)
if I had prepared, or
if I should have prepared, etc.

Plural

(حاضرمان بکرد یا)
(بیکرد (ی) بای)
if we had prepared, or
if we should have prepared, etc.

OPTATIVE MOOD

Preterite or Perfect Tense

Singular

(حاضرم بکردم یا)
(بیکردم (ی) بای)
would that I prepared, etc.

Plural

(حاضرمان بکردم یا)
(بیکردم (ی) بای)
would that we prepared, etc.

Pluperfect Tense

Singular

(حاضرم بکردم یا)
(بیکردم (ی) بای)
would that I had prepared, etc.

Plural

(حاضرمان بکردم یا)
(بیکردم (ی) بای)
would that we had prepared, etc.
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 ۵ or ۷ to the tense stem. In all tenses employing the inseparable prefixes د (da) or ب (bi), except in the imperfect indicative, the negative particles are substituted for the prefixes. Examples: حاضر نکم (hāzir na-k-(a)m) or حاضر ناکم (hāzir nā-k-(a)m) 'I do not prepare', or 'I will not prepare'; رنگ خاضر نکم (rangā hāzir na-k-(a)m) 'I may or might not prepare'; حاضری نکرده (hāzir-ī ()m na-da-kirt) I was not preparing'; حاضری نکردوه (hāzir-ī na-kirdū-ā) 'you have prepared'; حاضری نکردوه (hāzir-ī na-kirdū-ā) 'he, she, it has not prepared'; حاضری نکردوه (hāzir-ī na-kird-(e) bū), or حاضری نکردوه (hāzir-ū na-kird-(e) bū) 'you had not prepared', etc.

338. Model of the Conjugation of a Compound Passive Verb

حاضر کران (hāzir kirān)

'to be prepared'
**INDICATIVE MOOD**

**Present Tense**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>حاضر د کریم (hāzir da-ki-re-m) I am being prepared, etc.</td>
<td>حاضر د کریم (hāzir da-ki-re-m) we are being prepared, etc.</td>
</tr>
</tbody>
</table>

**Imperfect Tense**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>حاضر د کریم (hāzir da-ki-rā-m) I was being prepared, etc.</td>
<td>حاضر د کریم (hāzir da-ki-rā-m) we were being prepared, etc.</td>
</tr>
</tbody>
</table>

**Preterite Tense**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>حاضر کرام (hāzir ki-rām)</td>
<td>حاضر کرام (hāzir ki-rā-īn) we were prepared, etc.</td>
</tr>
</tbody>
</table>

**Perfect Tense**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>حاضر کراویم (hāzir ki-rā-w-(i)m) I have been prepared, etc.</td>
<td>حاضر کراویم (hāzir ki-rā-w-īn) we have been prepared, etc.</td>
</tr>
</tbody>
</table>

**Pluperfect Tense**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>حاضر کراویم (hāzir ki-rā-bū-m) I had been prepared, etc.</td>
<td>حاضر کراویم (hāzir ki-rā-bū-īn) we had been prepared, etc.</td>
</tr>
</tbody>
</table>
SUBJUNCTIVE MOOD

Present Tense

Singular

(hāzir bi-ki-re-
m) I may or might be prepared, etc.

Plural

(hāzir bi-ki-re-
(m) we may or might be prepared, etc.

Perfect Tense

Singular

(hāzir ki-rā b-
(i)m) I may have been prepared, etc.

Plural

(hāzir ki-rā b-
(m) we may have been prepared, etc.

Pluperfect Tense

Singular

(hāzir ki-rā b-
(bā-m) I might have been prepared, etc.

Plural

(hāzir ki-
(bā-
) we might have been prepared, etc.

CONDITIONAL MOOD

Preterite Tense

Singular

(hāzir bi-ki-rā b-
(bā-m) If I were prepared, etc.

Plural

(hāzir bi-ki-rā b-
(bā-
) If we were prepared, etc.

Perfect or Pluperfect Tense

Singular

(hāzir bi-ki-
(bā-
) If I were prepared, etc.

Plural

(hāzir bi-ki-
(bā-
) If we were prepared, etc.
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

would that I were prepared,
Plural

would that we were pre-
pared, etc.

Pluperfect Tense

Singular

would that I had been pre-
pared, etc.
Plural

would that we had been pre-
pared, etc.

IMPERATIVE MOOD

Singular (2nd pers.)

be thou prepared! etc.
Plural (2nd. pers.)

be ye prepared! etc.

PARTICIPLES

339. The preterite participle حاضر كرر (hāzir ki-rā) ‘pre-
pared’, forms the basis for all the past tenses. The perfect part-
iciple حاضر كراو (hāzir ki-rā-ū) ‘prepared’, is used ad-
jectively, and may also be used substantively. Examples:

پیاواوکی حاضر كراو (pīaweki hāzir ki-rā-ū) ‘a prepared man’;
Verbal Noun

Verbal Noun

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.

- امر كردن (amir kirdin) to command, to decree
- اقرار كردن (iqirār kirdin) to confess
- امضا كردن (imzā kirdin) to sign
- اشک كردن (ishk kirdin) to dry
- ازاد كردن (azād kirdin) to free
- اواله كردن (awālā kirdin) to open
- اشکرا كردن (ashkarā kirdin) to reveal, to expose
- ارق كردن (araq kirdin) to perspire
- ادا كردن (adā kirdin) to pay
- اطاعت كردن (itā'a't kirdin) to obey
- با نک كردن (bāng kirdin) to call
- باور كردن (bāwar kirdin) to believe
- دان كردن (bayān kirdin) to reveal, to expose
(barālā kirdin) to set free, to divorce
(bash kirdin) to divide, to suffice
(bizmār kirdin) to nail
(bökhtān kirdin) to slander
(brīn kirdin) to wound
(batāl kirdin) to empty, to make idle
(blāū kirdin) to scatter
(bakhīl kirdin) to envy
(bezhing kirdin) to sift
(pīs kirdin) to soil, to polute
(pir kirdin) to fill
(pāda kirdin) to find, to gain
(pāk kirdin) to cleanse
(paighambaratī kirdin) to prophesy
(pirsār kirdin) to question, to inquire
(tōbā kirdin) to repent
(taslim kirdin) to surrender, to betray
(takht kirdin) to level, to devastate
(tark kirdin) to quit, to abandon
(tālān kirdin) to rob, to spoil
(ta’lim kirdin) to teach, to discipline
(tarjumā kirdin) to translate, to interpret
(tajrābā kirdin) to tempt, to try
(tākī kirdin) to try, to examine
(ter kirdin) to satisfy
(terr kirdin) to wet, to moisten
(tāzī kirdin) to mourn, to lament
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A PRACTICAL KURDISH GRAMMAR

تام ٚ (تام ٚ كرتن) to taste
تاوو ٚ (تاوو ٚ كرتن) to complete
تیز ٚ (تیز ٚ كرتن) to sharpen
تکیز كردن (تکیز كردن) to request, to beg
tأمیر كردن (تأمیر كردن) to repair
تگیز كردن (تگیز كردن) to counsel, to advise
تکسیر كردن (تکسیر كردن) to withhold
تاپن كردن (تایین كردن) to appoint, to ordain
تیگل كردن (تیگل كردن) to mix
تیمآر كردن (تیمار كردن) to curry
ثابت كردن (ثابت كردن) to prove
جرت كردن (جرت كردن) to dare
جریمه كردن (جریمه كردن) to fine
جوت كردن (جوت كردن) to plow, to unite
جوی كردن (جوی كردن) to separate
حظر كردن (حظر كردن) to wish, to want, to like
حرمت كردن (حرمت كردن) to honor, to obey
حساب كردن (حساب كردن) to count, to figure
حفظ كردن (حفظ كردن) to protect, to guard
حكم كردن (حكم كردن) to command
حكومت كردن (حكومت كردن) to govern, to rule
خلاص كردن (خلاص كردن) to finish, to save
خدمت كردن (خدمت كردن) to serve
خلق كردن (خلق كردن) to create
خالص كردن (خالص كردن) to empty
VERBS

خوابحن کردن (kharāp kirdin) to ruin, to destroy, to corrupt

خوپ کردن (kharj kirdin) to expend

خوی کردن (khwe kirdin) to salt

خوار کردن (khwār kirdin) to bend, to make crooked

خواهشت کردن (khwāhisht kirdin) to request, to beg

دوا کردن (duā kirdin) to pray, to supplicate

درک کردن (dark kirdin) to feel

ده بر کردن (da bar kirdin) to dress, to put on

دلویه کردن (dilōpā kirdin) to drip, to leak

دار کردن (diār kirdin) to reveal, to show, to make appear

دزی کردن (dizi kirdin) to steal

دست پی کردن (dast pe kirdin) to begin

درمان کردن (darmān kirdin) to doctor

درست کردن (drust kirdin) to make, to create

دفتر کردن (daftar kirdin) to register

راست کردن (rāst kirdin) to straighten, to level, to rectify

راش کردن (rash kirdin) to blacken

راضی کردن (râzi kirdin) to satisfy, to make willing

روان کردن (rawān kirdin) to send away

روت کردن (rūt kirdin) to undress, to rob

رد کردن (rad kirdin) to refuse, to put away

رجا کردن (rijā kirdin) to request, to beg

رحم کردن (ruhum kirdin) to have mercy

رقص کردن (raqs kirdin) to dance
(rāwī kirdin) to hunt
(riswā kirdin) to reproach
(zīyād kirdin) to increase, to multiply, to grow
(zedā kirdin) (same meaning as the above)
(zinā kirdin) to fornicate
(zōr kirdin) to force, to do violence
(zīn kirdin) to saddle
(zem kirdin) to blame, to scold
(salaū kirdin) to salute, to greet
(sajdā le kirdin) to worship, to bow down before
(sōakh kirdin) to plaster
(saīr kirdin) to promenade, to look at (for pleasure)
(siyārat kirdin) to visit, to pay homage to
(siyāhat kirdin) to promenade, to picnic
(spī kirdin) to whiten, to white-wash
(sard kirdin) to cool
(saūdā kirdin) to make a trade, to buy
(shar kirdin) to fight, to war
(shikāyat kirdin) to accuse, to complain
(shirīn kirdin) to sweeten
(shū kirdin) to marry
(sharīa’t kirdin) to judge
(shukīr kirdin) to praise, to thank
(sabīr kirdin) to wait, to be patient
VERBS

صلح (sulh kirdin) to make peace
صاغ (sâgh kirdin) to heal
ضوط (zaût kirdin) to subject
ضرر (zarar kirdin) to loose, to injure
طلب (talab kirdin) to request, to pray
ظلم (zulm kirdin) to oppress
عادت (âdat kirdin) to accustom
عرض (a’rûz kirdin) to request, to beg
عمل (a’mal kirdin) to act, to perform
عذاب (âzâb kirdin) to torment
عاجز (âjîz kirdin) to distress, to trouble, to provoke

عزم (a’zim kirdin) to digest
عزل (a’zîl kirdin) to depose
غثبت (ghaîbat kirdin) to slander
غرق (gharq kirdin) to sink
فيم (fer kirdin) to teach
فكر (fikir kirdin) to think
فيل (fel kirdin) to cheat
قيمت (qîmat kirdin) to price
قم (qum kirdin) to sink
قد (qad kirdin) to fold
قبول (qabûl kirdin) to accept
قبض (qabz kirdin) to constipate
قرض (qarz kirdin) to borrow, to credit
قالو (qalâû kirdin) to fatten
كار (kâr kirdin) to work
(kam kirdin) to diminish, to decrease
(kurt kirdin) to shorten
(kun kirdin) to perforate, to punch
(kaül kirdin) to skin
(kifil kirdin) to lock
(kaf kirdin) to foam
(komag kirdin) to help
(kifir kirdin) to blaspheme
(garm kirdin) to heat, to warm
(gerâ kirdin) to thresh
(gasik kirdin) to sweep
(gunâh kirdin) to sin
(gre kirdin) to tie
(lat kirdin) to piece, to break
(laghaũ kirdin) to bridle
(mârâ kirdin) to marry
(man’a kirdin) to prevent, to stop
(mâch kirdin) to kiss
(mishâr kirdin) to saw
(mohor kirdin) to seal
(muqaddas kirdin) to sanctify
(ma’zûl kirdin) to depose, to degrade
(mashk kirdin) to practice, to train
(march kirdin) to race, to bet
(nüezh kirdin) to worship, to pray
(narm kirdin) to soften
(na’lat kirdin) to curse
(na'l kirdin) to shoe
(nishān kirdin) to show, to mark, to espouse
(newi kirdin) or
(nazim kirdin) to humiliate, to abase
(nān kirdin) to bake
(wasīyat kirdin) to bequeath
(wurd kirdin) to crumb, to grind
(wā-bīr kirdin) to remember
(wadā kirdin) to promise, to appoint
(werān kirdin) to ruin, to desolate
(win kirdin) to conceal, to hide
(wishk kirdin) to dry
(hāwār kirdin) to cry (for help)
(hilāk kirdin) to destroy, to annihilate, to kill
(yāridā kirdin) to help
(chāk kirdin-a-wā) to heal
(khilūr kirdin-a-wā) to roll
(awālā kirdin-a-wā) to open
(khir kirdin-a-wā) to assemble, to gather
(bláū kirdin-a-wā) to scatter
(jū'ē kirdin-a-wā) to separate
(fer būn) to learn
(dākhil būn) to enter
(sūār būn) to ride
(awā būn) to set (as the sun)
(hōshiyār būn) to watch
(ghālib būn) to conquer

(waż būn) to disappear

(a’jāyib būn) to wonder

(rāst būn-a-wā) to rise up

(baar būn-a-wā) to fall down

(ta’līm dān) to teach

(nīshān dān) to show

dast le dān (dast le dān) to touch

(jūāb dān) to answer

(ling dān) to run

(awir dān) to turn around

(gap pe dān) to mock, to revile

(se-dār-ā dān) to crucify

(gre dān) to tie

(fre dān) to throw, to cast (away)

(āū dān) to water

(izin dān) to permit

(azyat dān) to trouble, to pain

(chūk dā-dān) to kneel (down)

(wa-gīr kautīn) to find, to get

(wa-zhūr kautīn) to enter

(wa-dar kautīn) to leave, to go out

(wa-dūāi kautīn) to follow

(wa-sar kautīn) to ascend, to go up

(nafas keshān) to breathe

(hasrat keshān) to long for

(azyat keshān) to suffer
(zahmat keshan) to labor
(zarar keshan) to lose, to suffer loss
(kham keshan) to worry
(keshki keshan) to guard, to watch

(īmān henān) to believe
(wa-bīr henān) to recall, to remember
(wa-khabar henān) to awaken
(ba je hanān) to keep, to hold
(hurmat girten) to honor, to obey
(mīrāt girten) to inherit
(gīō girten) to listen

(sān girten) to review (soldiers or cavalry)
(māsī girten) to fish
(a‘jāyib mān) to be astonished
(wāq mān) to marvel
(wa-bīr hātin) or
(wa-bīr hātin-a-wā) to remember

(ruhum pe dā-hātin) to pity, to have mercy on

(la bīr chūn) to forget
(tek chūn) to be perplexed, to come to naught

(ba je heshtin) or
(ba je eshtin) to leave
(kham khwārdin) to worry

(swind khwārdin) to swear, to take an oath
(shikast khwārdin) to be defeated
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 حرم و كردن(hurmat kirdin) for ‘to honor’, ‘to obey’, another dialect may prefer to use حرم و كرتن(hurmat girtin); one dialect may use خم(gham), (Arab.) for خم(kham), (Kurd.), and one may employ خم كيسان(kham keshān) and another may employ خم خواردن(kham khwārdin) ‘to worry’, etc. One dialect may employ the auxiliary without the suffix و هو(wā). Examples: بلاو كردن(blāū kirdin) ‘to scatter’, and another dialect may nearly invariably add the suffix and say بلاو كردن هو(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’

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: هم (ha-mā) ‘I have’
In the 'independent form' the pronominal suffixes are inserted between the prefix د (da), ب (bi), or ه (ha), or the negative particle ن or ل، 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**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>هم (ha-mä) I have</td>
<td>همانه (ha-män-ä) we have</td>
</tr>
<tr>
<td>هته (ha-tä) thou hast</td>
<td>هته (ha-tän-ä) you have</td>
</tr>
<tr>
<td>هتى (ha-ya-t-i)</td>
<td>هيانه (ha-yän-ä) they have</td>
</tr>
</tbody>
</table>

He, she, it has

343 The negative is formed by substituting ن (ni) for the prefix ه (ha). Examples: نية (ni-mä) 'I have not'; نية (ni-tä) 'thou hast not'; نية (ni-ya-t-i) 'he, she, it has not'.

344 The positive and negative 'dependent forms' are هية (ha-yä) and هية (ni-yä). Examples: مالم هية (mäl-(i)m ha-yä) 'I have a house', هالة هية (mäl-(i)-t ha-yä) 'thou hast a house', مقلاق هية (mäl-i ha-yä) 'he, she, it has a house', مققق هية (mäl-män ha-yä) 'we have a house', مققق هية (mäl tän ha-yä) or مقلاق هية (mäl-ū ha-yä) 'you have a house', and مققق مققق (mäl-yän ha-yä) 'they have a house'.
For the negative نه (ni-yā) is employed instead of هيه (ha-yā). Examples: مالم نه (māl-(i)m ni-yā) ‘I have not a house’, or ‘I have no house’, مالت نه (māl-(i)t ni-yā) ‘thou hast not a house’, مالي نه (māl-i ni-yā) ‘he, she, it has not a house’, etc.

Future Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>دمبي (da-m-be)</td>
<td>دمانبي (da-mān-be)</td>
</tr>
<tr>
<td>I shall have</td>
<td>we shall have</td>
</tr>
<tr>
<td>دتبي (da-t-be)</td>
<td>دتانبي (da-tān-be) or</td>
</tr>
<tr>
<td>thou wilt have</td>
<td>دوبی (da-ū-be)</td>
</tr>
<tr>
<td>دي بي (da-i-be)</td>
<td>ديانبي (da-yān-be)</td>
</tr>
<tr>
<td>he, she, it will have</td>
<td>they will have</td>
</tr>
</tbody>
</table>

345. The negative is formed by substituting the negative particle ی or ل for the prefix د da). Example: نمبي (na-m-be) ‘I shall not have’, etc.

346. The positive and negative ‘dependent forms’ are دبی (da-be) and نبی (na-be). Examples: مالم دبی (māl-(i)m da-be) I shall have a house’, مالم نبی (māl-(i)m na-be) ‘I shall not have a house’, etc.

Imperfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>دمبو (da-m-bū)</td>
<td>دمانبو (da-mān-bū)</td>
</tr>
<tr>
<td>I was having</td>
<td>we were having</td>
</tr>
<tr>
<td>دتبو (da-t-bū)</td>
<td>دتانبو (da-tān-bū) or</td>
</tr>
<tr>
<td>thou wast having</td>
<td>دوبو (da-ū-bū)</td>
</tr>
<tr>
<td></td>
<td>you were having</td>
</tr>
</tbody>
</table>
347. The negative is formed by prefixing the negative particle ِ or ٌ to (da) and inserting the 'suffix pronouns' between them. Examples: نَمَدَبُو (na-m-da-bû) 'I was not having', نَتَدَبُو (na-t-da-bû) 'thou wast not having', نَزَدَبُو (na-i-da-bû) 'he, she, it was not having', etc. The positive and negative 'dependent forms' are دَبُو (da-bû) and نَدَبُو (na-da-bû). Examples: مَالِ-(i)m دَبُو (māl-(i)m da-bû) 'I was having a house', مَالِ-(i)m نَدَبُو (māl-(i)m na-da-bû) 'I was not having a house', etc.

Preterite Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ha-m-bû)</td>
<td>(ha-mān-bû)</td>
</tr>
<tr>
<td>I had</td>
<td>we had</td>
</tr>
<tr>
<td>(ha-t-bû)</td>
<td>(ha-tān-bû)</td>
</tr>
<tr>
<td>thou hadst</td>
<td>you had</td>
</tr>
<tr>
<td>(ha-i-bû)</td>
<td>(ha-yān-bû)</td>
</tr>
<tr>
<td>he, she, it had</td>
<td>they had</td>
</tr>
</tbody>
</table>

348. The negative is formed by substituting the negative particle ِ or ٌ for the prefix ِ (ha). Examples: نَبُو (na-m-bû) 'I had not', etc. The positive and negative 'dependent forms' are نَبُو or نَبُو and مَلِ-(i)m نَبُو. Examples: مَلِ-(i)m نَبُو (māl-(i)m bû) or مَلِ-(i)m مَلِ-(i)m (ha-bû) 'I had a house', مَلِ-(i)m نَبُو (māl-(i)m na-bû) 'I had not a house', etc.
### Perfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ھامبۇ (ha-m-bû-ā)</td>
<td>ھامانبۇ (ha-mān-bû-ā)</td>
</tr>
<tr>
<td>I have had</td>
<td>we have had</td>
</tr>
<tr>
<td>ھتتۇ (ha-t bû-ā)</td>
<td>ھتانبۇ (ha-tân-bû-ā)</td>
</tr>
<tr>
<td>thou hast had</td>
<td>you have had</td>
</tr>
<tr>
<td>ھىيى (ha-î-bû-ā)</td>
<td>ھىيئانبۇ (ha-yân-bû-ā)</td>
</tr>
<tr>
<td>he, she, it has had</td>
<td>they have had</td>
</tr>
</tbody>
</table>

349. The negative is formed by substituting the negative particle ئ (or ب) for the prefix ھ (ha). Example: ٛبەن (na-m-bû-ā) 'I have not had', etc. The positive and negative 'dependent forms' are ھ (or ب) and ھ (ب). Examples:

\[
\text{ملام بە (māl-(i)m bû-ā) or ملام بە (māl-(i)m habû-ā) 'I have had a house',}
\]

\[
\text{ملام بە (māl-(i)m na-bû-ā) 'I have not had a house', etc.}
\]

### Pluperfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ھامبۇ (ha-m-bû-bû)</td>
<td>ھامانبۇ (ha-mān-bû-bû)</td>
</tr>
<tr>
<td>I had had</td>
<td>we had had</td>
</tr>
<tr>
<td>ھتتۇ (ha-t-bû-bû)</td>
<td>ھتانبۇ (ha-tân-bû-bû)</td>
</tr>
<tr>
<td>thou hadst had</td>
<td>you had had</td>
</tr>
<tr>
<td>ھىيى (ha-î-bû-bû)</td>
<td>ھىيئانبۇ (ha-yân-bû-bû)</td>
</tr>
<tr>
<td>he, she, it had had</td>
<td>they had had</td>
</tr>
</tbody>
</table>

350. The negative is formed by substituting the negative particle ئ (or ب) for the prefix ھ (ha). Example: ٛبەن (na-m-bû-bû) 'I had not had', etc. The positive and negative 'dependent forms' are ھ (ب) and ھ (ب). Examples:
VERBS

(māl-(i)m bū-bū) or (māl-(i)m ha-bū-bū) ‘I had had a house’, (māl-(i)m na-bu-bu) ‘I had not had a house’, etc.

**SUBJUNCTIVE MOOD**

**Present Tense**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(bi-m-be)</td>
<td>(bi-mān-be)</td>
</tr>
<tr>
<td>I may or might have</td>
<td>we may or might have</td>
</tr>
<tr>
<td>(bi-t-be)</td>
<td>(bi-tān-be) or</td>
</tr>
<tr>
<td>thou mayest have</td>
<td>(bi-ū-be)</td>
</tr>
<tr>
<td>(b-i-be)</td>
<td>you may or might have</td>
</tr>
<tr>
<td>he, she, it may or might have</td>
<td>(bi-yān-be)</td>
</tr>
<tr>
<td></td>
<td>they may or might have</td>
</tr>
</tbody>
</table>

351. The negative is formed by substituting the negative particle or  for the prefix (bi). Example: ḫānā  (rangā na-m-be) ‘I may or might not have’, etc. The positive and negative ‘dependent forms’ are (rangā māl-(i)m be) or (rangā māl-(i)m ha-be) ‘I may or might have a house’, (rangā māl-(i)m na-be) ‘I may or might not have a house’, etc.

352. The prefix  (ha) may be substituted for the prefix (bi). Examples:  (ha-m-be),  (ha-t-be),  (ha-ī-be), etc.; but the prefix (bi) is the better form.

**Perfect Tense**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(bi-m-bū-be)</td>
<td>(bi-mān-bū-be)</td>
</tr>
<tr>
<td>I may have had</td>
<td>we may have had</td>
</tr>
</tbody>
</table>
(bi-t-bû-be) thou mayest have had
(b-i-bû-be) he, she, it may have had

Note.—The prefix ُهُ (ha) may be employed instead of the prefix ُبُ (bi). (See 352.)

353. The negative is formed by substituting the negative particle ُنُ or ُنُا for the prefix ُبُ or ُهُ. Example: ُبُبُ (na-m-bû-be) 'I may not have had', etc. The positive and negative 'dependent forms' are ُبُبُ and ُبُبُ. Examples: ُبُبُ (ranga mäl-(i)m bû-be) or ُبُبُ (ranga mäl-(i)m ha-bû-be) 'I may have a house', ُبُبُ (rangā mäl-(i)m na-bû-be) 'I may not have a house', etc.

Pluperfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(bi-m-bû-bû-be)</td>
<td>(bi-man-bû-bû-be)</td>
</tr>
<tr>
<td>I might have had</td>
<td>we might have had</td>
</tr>
<tr>
<td>(bi-t-bû bû be)</td>
<td>(bi-tân-bû-bû-be)</td>
</tr>
<tr>
<td>thou mightest have had</td>
<td>you might have had</td>
</tr>
<tr>
<td>(bi-i-bû-bû-be)</td>
<td>(bi-yân-bû-bû-be)</td>
</tr>
<tr>
<td>he, she, it might have had</td>
<td>they might have had</td>
</tr>
</tbody>
</table>

Note.—The prefix ُهُ (ha) may be employed instead of the prefix ُبُ (bi). (Sec 352.)

354. The negative is formed by employing the negative particle ُنُ or ُنُا instead of the prefix ُبُ (bi) or ُهُ (ha). Example: ُبُبُ (rangā na-m-bû-bû-be) 'I might not have had', etc. The positive and negative 'dependent forms'
VERBS

Examples:

(\textit{rangā māl-(i)m bū-bū-be}) or  
(\textit{rangā māl-(i)m ha-bū-bū-be}) ‘I might have had a house’,  
(\textit{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

\begin{align*}
\textbf{Singular} & \quad \textbf{Plural} \\
\text{bi-m-bā} & \quad \text{bi-mān-bā} \\
\text{bi-t bā} & \quad \text{bi-tān bā} \\
\text{b-i bā} & \quad \text{bi-yān bā}
\end{align*}

if I had 
if thou hadst 
if he, she, it had

if we had 
if you had 
if they had

Note.—The prefix  (ha) may be substituted for \textit{bi}.

356. The negative is formed by employing ; or ṣ instead of the prefix \textit{bi} or  . Example: \textit{agar na-m-bā} ‘if I had not’, etc. The positive and negative ‘dependent forms’ are \textit{na} and \textit{ha}. Examples: \textit{agar māl-(i)-bi-bā} or \textit{agar māl-(i)m (ha-bā)} ‘if I had a house’, \textit{agar māl-(i)m na-bā} ‘if I had not a house’, etc.

Perfect or Pluperfect Tense

\begin{align*}
\textbf{Singular} & \quad \textbf{Plural} \\
\text{bi-m-bū-bā} & \quad \text{bi-mān-bū-bā} \\
\text{if I had had, or} & \quad \text{if we had had, or} \\
\text{if I should have had} & \quad \text{if we should have had}
\end{align*}
194 A PRACTICAL KURDISH GRAMMAR

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(bi-t-bū-bā) if thou hadst had, or (bi-tān-bū-bā) if you had had, or (bi-yān-bū-bā) if they had had, or</td>
<td>(b-i-bū-bā) if he, she, it had had, or (bi-yān-bū-bā) if they should have had</td>
</tr>
<tr>
<td>(b-i-bū-bā) if he, she, it had had, or</td>
<td></td>
</tr>
<tr>
<td>(b-i-bū-bā) if he, she, it should have had</td>
<td></td>
</tr>
</tbody>
</table>

Note.—The prefix ٍ (ha) may be substituted instead of ٕ (bi).

357. The negative is formed by substituting the negative particle ٍ or ٕ for the prefix ٕ or ٍ. Example: (agar na-m-bū-bā) ‘if I had not had’, etc. The positive and negative ‘dependent forms’ are ِب (bi) and ِب (bi) Examples: (agar māl-(i)m bi-bū-bā) or (agar māl-(i)m ha-bū-bā) ‘if I had had a house’, or ‘if I should have had a house’, ِب (bi) (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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(bi-mān-bā-ya) would that I had</td>
<td>(bi-mān-bā-ya) would that we had</td>
</tr>
<tr>
<td>(bi-t-bā-ya) would that thou hadst</td>
<td>(bi-tān-bā-ya) would that you had</td>
</tr>
<tr>
<td>(b-i-bā-ya) would that he, she, it had</td>
<td>(bi-yān-bā-ya) would that they had</td>
</tr>
</tbody>
</table>

Note.—The prefix ٍ (ha) may be employed instead of ٕ (bi).

358. The negative is formed by substituting ٍ or ٕ for the
prefix ۰ or ۰ . Example: (biryā na-m-bā-yā) 'would that I had not', etc. The positive and negative 'dependent forms' are ۰ and ۰ . Examples:

(biryā māl-(i)m bī-bā-yā) or ۰ (biryā māl-(i)m ha-bā-yā) 'would that I had a house', ۰ (biryā māl-(i)m na-bā-yā) 'would that I had not a house', etc.

Perfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>بیمبویاه (bi-m-bū-yā-yā)</td>
<td>بیمنبویاه (bi-mān-bū-yā-yā)</td>
</tr>
<tr>
<td>would that I had had</td>
<td>would that we had had</td>
</tr>
<tr>
<td>بیتیبویاه (bi-t-bū-yā-yā)</td>
<td>بیتانبویاه (bi-tān-bū-yā-yā)</td>
</tr>
<tr>
<td>would that thou hadst had</td>
<td>would that you had had</td>
</tr>
<tr>
<td>بیبیبویاه (b-i-bū-yā-yā)</td>
<td>بییانبویاه (bi-yān-bū-yā-ya)</td>
</tr>
<tr>
<td>would that he, she, it had had</td>
<td>would that they had had</td>
</tr>
</tbody>
</table>

Note.—The prefix (ha) may be employed instead of (bi).

359. The negative is formed by substituting ۰ or ۰ for the prefix ۰ or ۰ . Example: (biryā na-m-bū-yā-yā) 'would that I had not had', etc. The positive and negative 'dependent forms' are ۰ and ۰ . Examples: ۰ (biryā māl-(i)m bī-bū-yā-yā) or ۰ (biryā māl-(i)m ha-bū-yā-yā) 'would that I had had a house', ۰ (biryā māl-(i)m na-bū-yā-yā) 'would that I had not had a house', etc.

Pluperfect Tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>بیمبویاه (bi-m-bū-bā-yā)</td>
<td>بیمنبویاه (bi-mān-bū-ba-yā)</td>
</tr>
<tr>
<td>would that I had had</td>
<td>would that we had had</td>
</tr>
</tbody>
</table>
would that thou hadst had
would that he, she, it had had
would that you had had
would that they had had

Note.—The prefix ە (ha) may be employed instead of ی (bi).
360. The negative is formed by substituting the negative particle یا or یا یا for the prefix ە or یا. Example: بیریا (biryā na-m-bū-bā-yā) 'would that I had not had', etc.
The positive and negative 'dependent forms' are بیریا بیریا and بیریا بیریا. Examples: بیریا مال (biryā māl-(i)m ha-bū-bā-yā) 'would that I had had a house', بیریا مال (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**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>بابسی (bā bi-m-be)</td>
<td>بابسی (bā bi-mān be)</td>
</tr>
<tr>
<td>یبیر (bī tā)</td>
<td>یبیر (bī-tān bā)</td>
</tr>
<tr>
<td>بایی بی (bā bī bi)</td>
<td>بایی بی (bā bi-yān bī)</td>
</tr>
</tbody>
</table>

Note.—The prefix ە (ha) may be employed instead of ی (bi).
(See 352.)

361. The negative is the same as the negative of the present subjunctive, prefixed by the exhortative particle ی (bā)
in the 1st and 3rd persons of both numbers. The 2nd person sing. and plur. employ the prohibitive particle ـ (ma). Examples: ـ (ma-t-bā) ‘have thou not!’, or ‘possess thou not!’; ـ (ma-tān-bā) ‘have ye not!’, or ‘possess ye not!’.

Verbal Noun

٢ون (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.
Adverbs of Manner and Quality

- **(openly, publicly)**: (ba ashkaräi)
- **easily**: (ba häsäni)
- **beautifully, prettily**: (ba jüäni)
- **in vain, unavailingly, freely**: (ba khöräi)
- **freely**: (har-wä)
- **stealthy, secretly**: (ba dizï)
- **secretly**: (ba winï)
- **badly, ruinously**: (ba kharäpï)
- **wisely**: (ba a'qili)
- **comfortably**: (ba rahati)
- **quickly**: (ba tälökaï)
- **topsy-turvy**: (ba sar û bin)
- **willingly**: (ba räzi)
- **unwillingly**: (ba nä-räzï)
- **angrily**: (ba riqï)
- **harshly**: (ba tUNDï)
- **strongly, severely, strictly**: (ba qäyîmi)
- **pleasantly, well**: (ba chäkï) or
- **gladly**: (ba qanjï) or
- **shamefully, ashamed**: (ba khäsï)
- **shamefully, ashamed**: (ba khösï)
- **prettily**: (ba dil sardï) or
- **prettily**: (ba rü rashï)
- **pretendingly**: (ba kästï)
- **uinterestingly, carelessly**: (ba DEL SARDï)
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ba bākī)</td>
<td>unconcerningly</td>
</tr>
<tr>
<td>(ba bākī)</td>
<td>sorrowfully, worringly</td>
</tr>
<tr>
<td>(ba dil tangī)</td>
<td>interestingly</td>
</tr>
<tr>
<td>(ba ājizī)</td>
<td>completely</td>
</tr>
<tr>
<td>(ba khamnākī)</td>
<td>after a sort</td>
</tr>
<tr>
<td>(ba ghamgīnī)</td>
<td>slowly, quietly, patiently</td>
</tr>
<tr>
<td>(ba saīrī)</td>
<td>tumultuously</td>
</tr>
<tr>
<td>(ba tawāwī)</td>
<td>safely, peacefully</td>
</tr>
<tr>
<td>(ba jūreki)</td>
<td>thoroughly, completely</td>
</tr>
<tr>
<td>(ba haīdī)</td>
<td>finally</td>
</tr>
<tr>
<td>(ba sabirī)</td>
<td>alone</td>
</tr>
<tr>
<td>(ba hūrāi)</td>
<td>so, in that manner</td>
</tr>
<tr>
<td>(ba salāmatī)</td>
<td>together</td>
</tr>
<tr>
<td>(ba yekjārī)</td>
<td>with, together with</td>
</tr>
<tr>
<td>(duāī)</td>
<td>not at all</td>
</tr>
</tbody>
</table>

### 364. Adverbs of Number

- (galak)
- (zōr)
- (zedā)
- (ziād)

\{ very, much, many \}
### Adverbs of Place and Order

<table>
<thead>
<tr>
<th>Kurdish</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hend</td>
<td>some, several, a few</td>
</tr>
<tr>
<td>Hendek</td>
<td>so much (as much as)</td>
</tr>
<tr>
<td>Chand</td>
<td>a little</td>
</tr>
<tr>
<td>Chandek</td>
<td>a very little</td>
</tr>
<tr>
<td>Baz</td>
<td>enough</td>
</tr>
<tr>
<td>Bazek</td>
<td>nothing</td>
</tr>
<tr>
<td>Awandä</td>
<td></td>
</tr>
<tr>
<td>Hendä</td>
<td></td>
</tr>
<tr>
<td>Kam</td>
<td></td>
</tr>
<tr>
<td>Kamek</td>
<td></td>
</tr>
<tr>
<td>Kam-kam</td>
<td></td>
</tr>
<tr>
<td>Bas</td>
<td></td>
</tr>
<tr>
<td>Hich</td>
<td></td>
</tr>
<tr>
<td>Pitir</td>
<td></td>
</tr>
<tr>
<td>Zörtir</td>
<td>more</td>
</tr>
<tr>
<td>Galaktir</td>
<td></td>
</tr>
<tr>
<td>Zedatir</td>
<td></td>
</tr>
<tr>
<td>Ziadätir</td>
<td></td>
</tr>
<tr>
<td>Kamtir</td>
<td>less</td>
</tr>
<tr>
<td>Jüt jüt</td>
<td>pairs</td>
</tr>
<tr>
<td>Dö dö</td>
<td>twos</td>
</tr>
<tr>
<td>Se se</td>
<td>threes</td>
</tr>
<tr>
<td>Kue</td>
<td>where</td>
</tr>
<tr>
<td>L'kue</td>
<td></td>
</tr>
<tr>
<td>Aü je kä</td>
<td></td>
</tr>
<tr>
<td>Bö kue</td>
<td>whither</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
</tr>
<tr>
<td>----------------</td>
<td>---------------</td>
</tr>
<tr>
<td>(la kūe)</td>
<td>whence</td>
</tr>
<tr>
<td>(erā)</td>
<td></td>
</tr>
<tr>
<td>(l'erā)</td>
<td>}</td>
</tr>
<tr>
<td>(bō erā)</td>
<td>hither</td>
</tr>
<tr>
<td>(la erā)</td>
<td>hence</td>
</tr>
<tr>
<td>(awe)</td>
<td></td>
</tr>
<tr>
<td>(l'awe)</td>
<td>there</td>
</tr>
<tr>
<td>(l'e)</td>
<td>}</td>
</tr>
<tr>
<td>(bō awe)</td>
<td>thither</td>
</tr>
<tr>
<td>(la awe)</td>
<td>hence</td>
</tr>
<tr>
<td>(har je)</td>
<td></td>
</tr>
<tr>
<td>(har je-ek)</td>
<td>everywhere,</td>
</tr>
<tr>
<td>(hamū je)</td>
<td>wherever</td>
</tr>
<tr>
<td>(hīch je)</td>
<td>nowhere</td>
</tr>
<tr>
<td>(lāi rāst)</td>
<td>to the right</td>
</tr>
<tr>
<td>(lāi chap</td>
<td>to the left</td>
</tr>
<tr>
<td>(newe)</td>
<td>}</td>
</tr>
<tr>
<td>(l'newe)</td>
<td>}</td>
</tr>
<tr>
<td>(da newe dā)</td>
<td>in the midst</td>
</tr>
<tr>
<td>(newa-rāste)</td>
<td>}</td>
</tr>
<tr>
<td>(l'neū)</td>
<td>among, midst</td>
</tr>
<tr>
<td>(da neū dā)</td>
<td>}</td>
</tr>
<tr>
<td>(zhūre)</td>
<td>inside, within</td>
</tr>
<tr>
<td>(l'zhūre)</td>
<td>}</td>
</tr>
<tr>
<td>(da zhūre dā)</td>
<td>}</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>درى (dare)</td>
<td>outside, without</td>
</tr>
<tr>
<td>لدرى (l'dare)</td>
<td></td>
</tr>
<tr>
<td>درووه (dar-a-wā)</td>
<td></td>
</tr>
<tr>
<td>به در (ba dar)</td>
<td></td>
</tr>
<tr>
<td>سرى (sare)</td>
<td>on, upon, above</td>
</tr>
<tr>
<td>لسرى (l'sare)</td>
<td></td>
</tr>
<tr>
<td>لبرهژور (bar-a-zhūr)</td>
<td>above</td>
</tr>
<tr>
<td>لابرهژور (l'bar-a-zhūr)</td>
<td></td>
</tr>
<tr>
<td>له هورازى (lahaūrāze)</td>
<td></td>
</tr>
<tr>
<td>بن (bin)</td>
<td>beneath, under, below</td>
</tr>
<tr>
<td>لبن (l'bin)</td>
<td></td>
</tr>
<tr>
<td>زهير (zhīr)</td>
<td></td>
</tr>
<tr>
<td>لزهير (l'zhīr)</td>
<td></td>
</tr>
<tr>
<td>لبرهژير (bar-a-zhīr)</td>
<td></td>
</tr>
<tr>
<td>لابرهژير (l'bar-a-zhīr)</td>
<td></td>
</tr>
<tr>
<td>خوارى (khwāre)</td>
<td>below</td>
</tr>
<tr>
<td>لخوارى (l'khwāre)</td>
<td></td>
</tr>
<tr>
<td>پيش (pesh)</td>
<td>before, in front of</td>
</tr>
<tr>
<td>لپيش (l'pesh)</td>
<td></td>
</tr>
<tr>
<td>بر (bar)</td>
<td></td>
</tr>
<tr>
<td>پاش (pāsh)</td>
<td>after, behind</td>
</tr>
<tr>
<td>لپاش (l'pāsh)</td>
<td></td>
</tr>
<tr>
<td>پشت (pisht)</td>
<td></td>
</tr>
<tr>
<td>لپشت (l'pisht)</td>
<td></td>
</tr>
<tr>
<td>دوياى (dūāi)</td>
<td></td>
</tr>
<tr>
<td>لدوياى (l'dūāi)</td>
<td></td>
</tr>
<tr>
<td>وهدواى (wa-dūāi)</td>
<td></td>
</tr>
</tbody>
</table>
Adverbs of Time

har awîsta (har awîsta) or
الآن (al-ān)
اویستا (awîsta)
هتا اویستا (hata awîsta)
له اویستا (la awîsta)
له اویستاوه (la awîsta-wa)

just now
now
until now
henceforth, from now on
(kange) (wakhtekî) (aû wakhtai kâ) (dameki) (aû damaî kâ) (kâ) (aû wakhtai) (aû damaî) (aû jâr) (da waî dâ) (tâwek) (ibdi) (je b'je) (la mezhâ) (hamishâ) (dâyîm) (dâyîmân) (hamû wakht) (har wakht) (har wakhtekî) (har damekî) (qat) (hîch wakht) (tâzâ) (zû) (dirang) when then, at that time while thereupon immediately long ago always any time never lately early late
<table>
<thead>
<tr>
<th>Arabic Words</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>وختة وخت (wakht-a wakht)</strong></td>
<td>sometimes, off and on</td>
</tr>
<tr>
<td><strong>جه جار (jär jär)</strong></td>
<td></td>
</tr>
<tr>
<td><strong>كأ (gā gā)</strong></td>
<td></td>
</tr>
<tr>
<td><strong>جه و بار (jär o bār)</strong></td>
<td></td>
</tr>
<tr>
<td><strong>بيدش (pesh)</strong></td>
<td>to-day</td>
</tr>
<tr>
<td><strong>يبيش (l’pesh)</strong></td>
<td>to-night</td>
</tr>
<tr>
<td><strong>ياش (pāsh)</strong></td>
<td>in the evening</td>
</tr>
<tr>
<td><strong>لياش (l’pāsh)</strong></td>
<td>in the night</td>
</tr>
<tr>
<td><strong>ياشان (pāshān)</strong></td>
<td>in the day-time</td>
</tr>
<tr>
<td><strong>لياشان (l’pāshān)</strong></td>
<td>in the morning, to-morrow</td>
</tr>
<tr>
<td><strong>لياش اوي (l’pāsh awaj)</strong></td>
<td>day after to-morrow</td>
</tr>
<tr>
<td><strong>أورو (aūrō)</strong></td>
<td>after three days</td>
</tr>
<tr>
<td><strong>أو شو (aū shaū)</strong></td>
<td>in the early morning, at dawn</td>
</tr>
<tr>
<td><strong>ياواري (ewāre)</strong></td>
<td>at tea time</td>
</tr>
<tr>
<td><strong>شوي (shawe)</strong></td>
<td>mid-day</td>
</tr>
<tr>
<td><strong>روزي (rōzhe)</strong></td>
<td>noon</td>
</tr>
<tr>
<td><strong>صبينة (sibhāine)</strong></td>
<td>midnight</td>
</tr>
<tr>
<td><strong>دو صبية (dō sibhāine)</strong></td>
<td>midnight</td>
</tr>
<tr>
<td><strong>سي صبية (se sibhāine)</strong></td>
<td>midnight</td>
</tr>
<tr>
<td><strong>باي ني (bayāne)</strong></td>
<td>midnight</td>
</tr>
<tr>
<td><strong>كولتوني (kawaltūne)</strong></td>
<td>midnight</td>
</tr>
<tr>
<td><strong>نيوهرو (nīwarō)</strong></td>
<td>midnight</td>
</tr>
<tr>
<td><strong>هار (nahār)</strong></td>
<td>midnight</td>
</tr>
<tr>
<td><strong>نيوهشو (newa-shaū)</strong></td>
<td>midnight</td>
</tr>
<tr>
<td><strong>دورني (dūene)</strong></td>
<td>midnight</td>
</tr>
<tr>
<td><strong>بيري (pere)</strong></td>
<td>midnight</td>
</tr>
<tr>
<td><strong>يرو (sibhāine)</strong></td>
<td>day before yesterday</td>
</tr>
<tr>
<td><strong>نواري (nīwarō)</strong></td>
<td></td>
</tr>
</tbody>
</table>
three days ago
evening, vesper
as yet, while as yet
a little while
again
in the beginning
from the beginning
from the beginning on
once, once upon a time
suddenly
in the spring
in the summer
in the autumn
in the winter
this year
last year
year before last
three years ago
eternally
367. Adverbs of Interrogation

- (chi) (what?)
- (bō) (why?)
- (I'bō)
- (bō chi) (how? in what manner?)
- (I'bar chi,)
- (chilōn)
- (chī jūr)
- (chī tarzā)
- (kūe)
- (l'kūe)
- (bō kūe) (whither?)
- (la kūe) (whence?)
- (kange)
- (kīhā) (which?)
- (hatā kange) (how long?)
- (chand) (how many?, how much?)
- (na qadar) (how much?)
- (are) (yes?)
- (wāqīyān) (is it true?)
- (kōwā) (where?)

368. Adverbs of Affirmation

- (balī) (yes)
- (adi) (certainly, of course)
- (are) (assuredly, truly)
A PRACTICAL KURDISH GRAMMAR

really, in fact
truly
no doubt, undoubtedly
perhaps
also (Adverbial suffix)

Declarative Adverbs

that; namely, to wit

Negative Adverbs

no
hardly, with difficulty
only

as, like as

alone, merely

in short, consequently

forbid, God forbid!

together
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:

- (da-dā) in
- (ba-dā) through
- (ba-(sar)-dā) on

Note.—Occasionally we meet with the preposition (la-da) for 'in' or 'on', (ba-a-wā) for 'in', and (da-neu-dā) for 'in'. (See 109-114.)

374. The prepositions that are sometimes joined to the following word are:

- (b') to, by, with (in)
- (l') from (in)
- (le-) from

Note.—The (b') is a contraction of (ba), and retains its whole signification in its contracted form. The (l') is a contrac-
tion of ل (la), but it has less of the signification 'from', when it is contracted. پ (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:

- پ (ba) to, by, with
- ب (bô) to, for
- ل (la) from (in)
- ب (be) without
- بر (bar) before, in front of
- پش (pesh)
- لپش (l'pesh)
- له بر (la bar)
- پاش (pāsh) after
- لپاش (l'pāsh)
- ب (pc)
- دوای (dūâî)
- لدوای (l'dūâî)
- وهمدوای (wa-dūâî)
- بر (l'bar) on account of, for the sake of
- بر خاطر (l'bar khatir) or
- بو خاطر (bō khātir)

- پوي (bō-e) therefore
- لبوي (l'bō-e)
- لبر اوي (l'bar awāi)
- زور (zhūr) in, into
- ده نيو دا (da neū da) in, into, among
- ده نيو وراستي دا (da newa-rasti da) in the midst, in the middle
- بره ثور (bar-a-zhûr) above
- بره ثير (bar-a-zhîr) below, beneath
- بن (bin) under, beneath
- لب (l'bin)
- ثير (zhîr)
- لزير (l'zhîr)
The prepositional suffixes are:

* -ā to, unto, into
* -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:

(ò) or (wa) and (See 27.)  
(ò or wa-ìsh) also  
-ìsh) also (suffix form)  
-him (ham-ham) also

Note.— is pronounced (ò) when it connects words in a phrase, and (wa) when it connects sentences or clauses of a sentence.

379. The disjunctive conjunctions are:

(yān) or

(yān) either—or

(nā-nā) neither—nor

Note.—The and are often used with the same signification.

380. The adversative conjunctions are:

(ballā) but  
(ballakā) but that  
(lakin) but,  
(illā) but, or else, except

 otherwise, or else  
(used in comparison)  
while, while as yet

Note. The and are often used with the same signification.
CONJUNCTIONS

دیسان (dísān) הנبا (nabā)
yet, still, nevertheless lest, for fear that
مگار (magar) unless (bajgā là)
نواک (nawakū) except, apart from
مباد (mabādā)

381. The conditional conjunctions are:

(agar) if گرچه (agar chī)
(agar nā) if not, although, even though
era چند (har chand)
otherwise, lest, or else گرچه گر چند (agar chī)

Note.—The گر چند requires the verb to be in the conditional mood.
گرچه, گر چند, and گرچه گر چند, may also be classified as ad-
versative conjunctions.

382. The casual conjunctions are:

(ka) or چو (kū) (wahā-kā) so that
(hatā) or گو (tākū) (chūnkā)
(hatākū) because, since

that, so that, in order that سبب (sabab)

383. The conclusive conjunctions are:

(ja) (da-nā) (l’bar awai)
(ja) (da-ja) (pas) therefore
(パス) بس (bas) (aū jār) (kholāsā) finally
(بس) بس (hatā) (hatākū) consequently, in conclusion,
او جار (أو جار) (hatākū) idī (iđī)
با جار (بسا جار) until, so long as
(بسا) بس (ilāchī)

especially, particularly (faqat) only
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.

أي (aî)  
أي (äyî)  
أيهو (aî-hö)  
أخ (äkh)  
وأي (wäî)  
أي واي (aî-wäî)  
يا (yä)  
هأوار (häwär)  
أي لاوأر (aî häwär)  
امان (amän)  
ها (hä)  
اوتا (awatä)  
داي (daî)  
دي ها (daî hä)  
هي دي (haï de)  
باه (bä’h)  
پاكو (pakö)  
أفرین (afarin)  
بار ك الله (bärik-ällä)  
صوص (süs)  
O!, Oh! (See 52, 115 and 121)  
ah! (expresses disgust)  
 alas!  
woe!, woe is me!  
O! (expresses attention or emotion) (See 121)  
O my!, mercy!, help!  
behold!, see!  
get!, go ahead!, push on!  
hurry up!  
go away!, get out!  
well done!  
well done! bravo!  
well done!, bless O God  
hush!, silence!
**CHAPTER X**

**THE FORMATION OF KURDISH WORDS**

**Nouns**

385. Abstract nouns are generally formed in Kurdish by adding یتی (yatī), (atī), or (iti) to nouns and adjectives. If the word ends in a consonant, usually 'zir' (i), and occa-

386. Abstract nouns may also be formed from adjectives in the Persian way, by employing the ending ی (i) or (aī). Examples: سپئي (spi-aī), نخؤئي (nakhōsh-i), گوردئي (kūer-i) or (kūer-aī), تئي (tirsh-i) or (tirsh-aī), تئي (tāal-i), دژئئي (drezh-i), گرمئي (garm-aī).


(باغ-وان) (barāz-a-wān)

a gardener

(در کوان) (qāz-a-wān)

a goose-herder
FORMATION OF KURDISH WORDS

Names of trades or professions are formed by adding 

**yatî** (yatî), **ati** (ati), or **iti** (iti), or simply سی (i), or (ai), to the nouns designating the persons who exercise them. Examples:

- **باغوانيتی** (bâgh-wân-i-yatî) or **باغواني** (bâgh-wân-i) ‘the work or trade of a gardener’;
- **درکوانیتی** (dark-a-wân-i-yatî) or **درکوانی** (dark-a-wân-i) ‘the work or trade of a porter’;
- **نانکریتی** (nân-kar-i-yatî) or **نانکری** (nân-kar-i) ‘the trade of a baker’, etc.
Diminutive Nouns

389. The diminutive in Kurdish is expressed by suffixes. The most common suffixes are وله (ólâ) and یله (ilâ), and sometimes we hear یژگه (îzhgâ). Examples: کوروله (kûr-ulâ) 'a little boy'; کچوله (kich-ölâ) 'a little girl'; ژوله (zhin-ölâ) 'a little woman'; پاووله (piaw-ölâ) 'a little man'. In the same way we may use the یله (ilâ): کوروله (kûr-ilâ), کچوله (kich-ilâ), پاووله (piaw-ilâ), etc. Occasionally we hear کوریژگه (kûr-îzhgâ), کچیرگه (kich-îzhgâ), پاویرگه (piaw-îzhgâ), 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: خانونله (khan-ölâ) or خانونلله (khan-ilâ) 'a small house', instead of خانونلله (khanû-ölâ) or خانونلله (khanû-ilâ).

391. When the noun ends in ی, the initial vowel of the diminutive suffix is sometimes assimilated by it. Example: پرلله (bra-lâ) 'little brother', instead of پرولله (bra-ölâ) or پرلله (bra-ilâ).

392. The Turkish diminutive suffix چی (çi) or چه (çâ), also used in Persian, is sometimes employed in Kurdish. Examples: دریچی (dari-çi) or دریچه (dari-çâ) 'a small sea', 'a lake'; باغچه (bâgh-çâ) 'a small garden', etc.

393. Some nouns have original diminutive forms. Examples: پیشلله (piş-ölâ) 'cat', کارلله (kûr-ölâ) 'kid', چوجلله (jû-ölâ) 'a small chicken', etc. The diminutive روله (ro-lâ)
'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 پ (ba) 'with', and occasionally صاحب (sāhib) 'possessor', before the noun. Examples: به قوت (ba qōwat) 'strong'; به غیرت (ba ghai-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 جرات (sāhib jurāt), etc.

395. Adjectives are formed from nouns denoting 'material' by adding اوی (āwī). Examples: پرداوی (bard-āwī) 'stony'; داراوی (dār-āwī) 'woody', 'wooden'; آساناوی (āsin-āwī) 'irony'; زیرواوی (zew-āwī) 'silvely'; قوراوی (zer-āwī) 'golden'; هوراوی (haûr-āwī) 'cloudy'; قوراوی (qūrr-āwī) 'muddy', etc.

396. Adjectives are also formed by adding ی (i) or the syllables ان (ānā) 'like', مند (mand) 'full', دار (dār) 'having', وار (wār) 'possessing', ناک (nāk) 'full', نوک (nūk) 'full', زن (zin) 'striking' or 'moulding', to nouns. Examples: روزی (rözh-e) or روزانه (rözh-ānā) 'daily'; سالی (sāl-e) or سالانه (sāl-ānā) 'yearly'; دولة (dōla-mand) 'rich'; خمیلک (khamnāk) 'sorrowful'; ترسه نوک (tirsa-nūk) 'fearing'; آسمانی (āsmān-i) 'heavenly'; آدمی (ādam-i) 'human'; رقان (riq-dār) 'angry'; بریندار (brīn-dār) 'wounded'; هومیدار (hūmed-a-wār) 'hopeful'; دروزن (drō-zin) 'lying'. 


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.

**Words Formed of an Adjective and a Noun**

(\texttt{khôsh-hâl}) 'happy condition'; happy

(\texttt{sar-khôsh}) 'head-happy'; intoxicated

(\texttt{rû-rash}) 'black-face'; ashamed

(\texttt{rû-spî}) 'white-face'; pure, innocent

(\texttt{dil-rash}) 'black-heart'; bad, impure

(\texttt{dil-spî}) 'white-heart'; innocent

(\texttt{dil-khôsh}) 'heart-happy'; glad

(\texttt{dil-pâk}) pure-heart, pure

(\texttt{dil-sâf}) smooth-heart; frank, open

(\texttt{dil-sard}) 'cold-heart'; careless, uninterested

(\texttt{dil-shikast}) 'heart-broken'; sad

(\texttt{rû-khôsh}) happy-face; pleasant

(\texttt{khôsh-raftâr}) 'walking gracefully, mannerly

(\texttt{kapâ-gûlâ}) homely (lit. big-nose).

(\texttt{kaîf-khôsh}) 'happy condition'; happy

(\texttt{milâ-a werân}) 'house desolate; ruined

(\texttt{rash-bakht}) 'black-fortune'; unfortunate

(\texttt{hâwîr-tirsh}) 'sour-dough'; leaven

(\texttt{riden-spî}) 'white-beard'; elder

(\texttt{mô zarî}) yellow hair, fair, blonde

(\texttt{dil-tang}) 'narrow-heart'; depressed

(\texttt{bôn-khôsh}) pleasant smell, perfume
401 Words Formed of a Participle and a Noun

- (gā-wān) ox-keeper, herdsman (See 387)
- (khizmat-kār) service-doer, servant
- (tamā-kār) avarice-doer, avaricious
- (sanat-kār) art-doer, artificer, tradesman
- (mīrāt-gīr) inheritance-taker, inheritor, heir
- (karwa-dār) donkey-possessor, caravan driver
- (gīō-dār) having ears, listener
- (din-dār) having religion, religious
- (qarz-dār) having debt, debtor
- (na’l-bānd) shoe-tyer, horse-shoer
- (tōbā-kār) penance-doer, penitent
- (zinā-kār) forication-doer, fornicator
- (takhta-band) board-tying, ceiling
- (kārwan-kūzh) caravan-killer, Morning star
- (bāng-kar) cry-maker, cryer, herald
- (bār-gīr) load-taker, caravan horse or mule
- (bār-gīn) full load, riding horse
- (khollā-gīr) God-taker, unfortunate, punished

402 Words Formed of Two Nouns

- (kurd-i-stān) country of the Kurd, Kurdistan
- (kūe-i-stān) country of the mountain, mountain-plateau (place of summer camping and feeding)
KURDISH COMPOUND WORDS

403. Words Formed of an Adjective and a Verbal Noun

بر بون (bar bûn) free-being, freedom
پیر بون (pir bûn) full-being, fullness
دریژ بون (drezh bûn) long-being, longness, length
شاد بون (shâd-bun) ‘dry-being’, dryness
شکست خواردن (shikast khwârdin) retreat-eating, retreating

404. Words Formed of a Numeral Adjective and a Noun

سی کوز (se kôz) three-corner, triangle
سی پی (se pe) three-feet, three footed
چوار کوز (chûâr kûz) four-corner, four cornered, rectangle
چوار گوش (chûâr gôshâ) four-side, square
یک پالک (yek palk) one leaved, single
dو پالک (dô palk) ‘two leaved’, double
224 A PRACTICAL KURDISH GRAMMAR

(dō re-yân) two roads, cross road
(se re-yân) three roads, cross roads
(dō rū) two-face, false, hypocrite
(dō dil) two-heart, false, hypocrite

Note.—Instead of کور (koz) we may use موچ (such) or قرنه (qornā), or قلنجک (qolinchik).

405. Words Formed of a Noun and a Verbal Noun

کل رژان (gul-rizhān) rose scattering
خوین رژان (khwen rizhān) blood shedding
رو یشان دان (re nishān dān) road-showing, guiding
جرک 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

(See 397)

(See 397)

(See 397)

(See 397)

(See 397)

(See 397)

(See 397)

(See 397)

407. In the words اووشو (aũ-shau) ‘to night’, and اوورو (aũ-rũ) ‘to-day’, and the combination consists of ‘a pronoun and a noun’.
408. Words Formed by Repeating the Noun

(kā-kā) brother (elder brother)

(lag-lak) stork

(ma-mak) breast

(mamkek) a breast (lit. ‘mamma’)

(brīq-a brīq) sparkling, flashing, lightning

(taq-a-taq) knocking, gun reports

(hara-harā) noise, tumult

(shilp-a shilp) rippling

(bör-a bōr) bawling, braying

(girm-a girm) thundering

(chak-a chak) splashing (as when fish hop on the surface of the water).

(qirt-a qirt) crackling

(qizh-a qizh) screaming, crying

(pirt-a pirt) murmuring, complaining

(böl-a bōl) murmuring, complaining

(qār qārā) crow (the bird)

(qar-a qar) cawing (like a crow)

(rang rang) or

(rang-a rang) various colors

(sar-ān sar) from end to end

(kōmalā kōmalā) in bunches, in piles

409. Words Designating Relationship

(khwār-zā) or

(khūshk-a zā) sister-born, nephew or niece

(brā-zā) brother-born, nephew or niece
(amō-zā) uncle or aunt-born, cousin
(bin-amō-zā) ‘under cousin’, second cousin
(mām) uncle (father’s side)
(khāl) uncle (mother’s side)
(pūr) aunt (both sides)
(zhin-brā) brother-wife, sister-in-law
(zhin-mām) uncle-wife, aunt (by marriage)
(zir-dāïk) under-mother, step-mother
(zir-bāb) under-father, step-father
(dā-pīr) ‘old-mother’ or
(nank) grand-mother
(bā-pīr) ‘old-father’, grand-father
(bāb-ī ba-pīr) great grand-father
(zāwā) son-in-law
(būk) bride, daughter-in-law
(khazūr) father-in-law
(khasū) mother-in-law
(nawā) grand-son, or grand-daughter

Note.—The word (zāwā) ‘bridegroom’ or ‘son-in-law’ is also
used for ‘brother-in-law’, unless a person prefers the clause
(merd-i kūshk-(i)m) ‘husband of my sister’. Most of these
words belong under 401. Other words of the same class are

CHAPTER XII
KURDISH ORTHOGRAPHY

410. A chapter on ‘Kurdish orthography’ may seem to be
supurfluous, 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 (sä’at) ‘hour’ (Ar.), instead of giving it the
Kurdish pronunciation and accept by writing it (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 راحت (rahat).

The letter ١ is less prominent in Kurdish than in its neighboring tongues. In words employing the negative particle ّا (nā), the ١ is often omitted and the contraction (na) is employed. Example: نخوش (na-khōsh) ‘sick’, ‘unpleasant’; and in other words the ١ is substituted by ه (ha) or ی (e). Examples: هومید (hūmed) ‘hope’, for هومید (ūmed); خواندن (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 ی and ى 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
Designation of Seasons

 bahār (spring) \(\rightarrow\) pāiz (autumn)
 hāwīn (summer) \(\rightarrow\) zīstān (winter)

Names of the Months of the Year

ādār (March)
nīsan (April)
gulpōn (May)
khazīrān (June)
tamūz (July)
tabāgh (August)
ilūn (September)
tishrīn peshī (October)
tishrīn pāshī (November)
kānūn peshī (December)
kānūn pāshī (January)
shubāt (February)

Note.—ālūn (gulān) means 'roses'. The month in which they bloom bears their name. ālūn (ilūn) is Syriac; many Kurds use ilūl (Ar.). Instead of peshī (peshī), some Kurds use pichūk (pichūk) 'small', or hawāl (hawāl) 'first'; instead of pāshī (pāshī), some Kurds use mazīn (mazīn) 'great', or ākhīr (ākhīr) 'last'. shubāt (shubāt) may also be written shūāt (shūāt).

Names of the Days in the Week

yek shamū (Sunday)
A PRACTICAL KURDISH GRAMMAR

دوشمو (dō shamū) Monday
سيشمو (se shamū) Tuesday
چوارشمو (chūār shamū) Wednesday
پنجشمو (penj shamū) Thursday
جوعه (jū'mā) Friday
شمو (shamū) Saturday

Note.—Some Kurds use the Persian شب (shambā), but the purer Kurdish is شمو (shamū) or (shamo). Persian ب (b) often becomes (u) or (o) in Kurdish. Example: اب (āb) becomes او (āū) ‘water’.

415. Names of Days, Present, Past and Future

اورو (aū-rū) to-day
دوئینی (dūaine) yesterday
پیری (pere) day before yesterday
بسر پیری (basar pere) three days ago
چوار روز لیاش (chūār rōzh l’pash) four days ago, etc.
صبحنی (sibhaīne) to-morrow
دو صبحی (dō sibhaī) day after to-morrow
سئ صبحی (se sibhaī) after three days
چوار صبحی (chūār sibhaī) after four days
لیاش پنج روز (l’pash penj rōzh) after five days, etc.

Note.—The contraction صبحی (sibhai) is preferable to صبحینی (sibhaīne), when used in connection with the numerals; but the complete form would also be correct.

416. Various Periods of Day and Night

نیوارو (nīwā-rū) mid-day
نیار (nahār) mid-day, noon
پاش نیوارو (pāsh nīwā-rū) after-noon
با نگی ایواری (bāng-i ewāre) or

Note.
(asir) afternoon prayer (about 3 o'clock)
(ewàre) evening
(rozh ìwàî) sun-set
(bâng-ì shaàûn) sun-set
(bâng-ì khaûtûnà) evening prayer (hour after sun-set)
(shaû) night
(nìwà-shaû) mid-night
(karwàûn küûh) Morning star (time it appears)
(màlì bàng dàû) morning cry, morning prayer
(bàïyàû) early dawn (day-break to sun-rise)
(rozh halàûûn) sun-rise
(sibhàiîî) morning
(kawàltûûn) tea (about 10 o'clock A. M.)

417. Divisions of Time
(sàl) year
(màng) month
(hàûùû) week
(rozh) day
(saàût) hour
(neû saàût) half hour
(charàk) quarter of an hour
(se charàk) three quarters of an hour
daquire (daqîqû) minute
MISCELLANEOUS

418. The Human Body

(bridan) body
(bazhin) or
(qamit) stature
(mo) or
(tük) hair
(qala) skull, scalp
(sar--qala) summit
(lit. "top-skul")
(neu-chaúan) forehead
(lit. between the eyes')
gesht) flesh
(reg) sinew, muscle
(khūwen) blood
(meshk) brain
(birú) eyebrows
(rúmat) cheek
(kapó) nose
(cháu) eye
(galina) pupil
(dam) or
(zar) mouth
(leü) lip
(chäng) (changa) chin
dadan) tooth
(pök) gums
(ziman) tongue
(gió) ear
(pisht) back
(charm) skin
(riden) beard
(simil) mustach
(garú) throat
(astú) or
(mil) neck
(pisht astú) nape of neck
(pirch) braid
(bask) small arm
(änisk) elbow
(dast) hand
(grai dast) or
(jungi dast) wrist
(barí dast) palm
(shán) shoulder
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:

(ämin nân dakhom) 'I eat bread';
(piâück haspekî kri) 'A man bought a horse'.

The Accusative generally precedes the dative. Example:

(äü katabaî halgrâ wâ bidâ ba wi) 'Take this (or that) book and give (it) to him'.

Same with the ablative. Ex. (katebekim lâ wi astând) 'I took a book from him'.

In case the accusative forms a part of the verb, it very often follows the dative. Example: (ba tü da-i-dam) 'I will give it to you'.

If the object is a pronoun, it is often omitted. Example:

(dakûzhim) 'I will kill (it)'; (denim) 'I will bring (it); (ditim) 'I saw him'.

The verb is almost always placed at the end of the sentence. Example:

(lä pâsh dô rôzh dem) 'I shall come after two days'.

A few verbs sometimes precede their datives. Example:

(hâtim-a shârî) 'I came to town';
(gaîshtin-a mâle) 'they arrived at home';
(chûn-a khware) 'they went down', 'they descended' (lit. they went to the below).

Dependent Sentences are generally introduced by the conjunction (kâ), which, however, may be omitted. Example:

(ämin râzi bûm kî atû Lîrê bi) 'I was willing (that) you should be here'.
Interrogative Sentences are generally introduced by the interrogative particle اری (are) 'yes'. Example: اری پران دور (اره باران دابره) 'Does it rain?' (lit. Yes, rain rains?); اری کردستان زور گوره و (اره کردستان زور گوره و) 'Is Kurdistan very large?'.

The Oblique Narative is little used in Kurdish. The words of another are generally quoted in direct speech and introduced by که (kā) 'that'. Example: او کی که هسپگان حاضرن، (ئیو کی که هسپگان حاضرن،) '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 (روز زور گرمه) or تاو زور گرمه (تاو زور گرمه) 'The sun is very hot'; اسمان ساوع (امن ساوع) 'The sky is clear'; دنيا شلوه (دنيا شلوه) 'The world is disturbed'.

The indefinite article suffix یک (ek) 'a' or 'an', is also sometimes omitted. Example: (کسی ندی (کسی ندی) 'I did not see (a) person'; هسپ له منگا به قیطره (هسپ له منگا به قیطره) 'A horse is more valuable than (a) cow'.

Nouns

Between nouns in opposition, the conjunction (ینی) 'namely', is sometimes employed. Example: هیچکس چاک نیه بجگه له یکیک یعنى خلا (هیچکس چاک نیه بجگه له یکیک یعنى خلا)
yekyek (ya’ni) khullä) ‘Nobody is good but one, namely God’;
piaeki gaūra (ya’ni) hākim roi) ‘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: jōr jōr ‘kinds’; rang rang ‘colors’;
jüi jüi ‘various’; so also in Adverbs:
haîdî haîdî ‘slowly’.

The repetition may also be employed to give ‘intensity.’ Ex.
wûrdâ ‘minutely’;
zôr zôr ‘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: töz m-öz ‘dust, and everything of that sort’;
qör m-ör ‘mud, and everything of that sort’;
wûrdâ m-ûrdâ ‘every little thing’;
shûra m-ûra ‘every little useless thing’.

An accusative of time, like the accusative of object, may be formed without any preposition. Example: shû-e ‘in the night’; or it may be formed by the preposition ba (ba) or da (dā) ‘by’ or ‘in’, the latter taking the postposition da (dā).

Example: ba shau or ba shau-e or dâ shû-î dâ ‘in the night’.

An accusative of direction may be formed by the prefix wâ (wā) ‘ward’, denoting direction. Example: wî dûstî da (wâ-
dastī dā) ‘he delivered him (lit. ‘he gave him hand-ward’);

wē sar kaut) ‘he ascended’ (Lit. ‘he fell upward’); and sometimes the wē (wā) is suffixed. Example:

wa wahā-wā chū (wā-wā chū) ‘he went his way’ (lit. ‘he went thus-ward’);

chū khwāra-wā) ‘he descended’ (lit. ‘he went down-ward’);

chū zhūra-wā) ‘he entered’ (lit. ‘he went in-ward’).

Adjectives

In a great majority of cases the adjective follows its noun, and yi (i) is suffixed to the latter as a connective. Example:

angustilek-i zer) ‘a silver ring’. The same holds good when two or more adjectives are joined to one noun. Example: mālek-i gūrā, tāzā wā jūān) ‘a large new and beautiful house’.

The numeral adjectives, however, with the exception of (yek) ‘one’, uniformly precede the noun. Example: shash kas hātin) ‘six persons came’; penj hasp(i)m frot) ‘I sold five horses’.

When emphasis is to be laid upon the numeral, yek (yek) is also placed before the noun, otherwise it usually follows as a suffix. Example: 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: zor kūs hātin) ‘many people came’.

When numeral adjectives are employed, the nouns they refer
to usually remain in the singular. Example: دو کیس (dō kateb(i)m ḥāyā) ‘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 نجیبین (āū chuār kur-ān-i mölla zūr najībin) ‘The (these or those) four sons of the Mollah are very refined’.

The Arabic numeral واحد (wāḥid) is sometimes used, as well as the Persian تنها (tanḥā), instead of the more Kurdish تنیا (tanyā) ‘only’, ‘one’.

Pronouns

The nominatives امن (amin), اتو (atū), او (āū), ام (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 هیشنا اتو وخب نبوی هلستام (amin, heshta 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: چج دوی که ب تو بکم (chi-t dwē kā bō tū bikam) ‘What do you want me to do for you?’; کی کتی که براو دباری (kie kuti kā bārān dabāre) ‘Who said that it rains?’; اووه چیه (awā chi-ā) ‘What is this?’; اتو کیی (ātū kī-ī) ‘Who art thou?’.
In polite conversation the pronouns ایام (amin) 'I' and،\n(min) 'me', is often avoided. Such words as نوکرت (nokar-(i)t) or خدمتکارت (khizmatkar-(i)t) 'thy servant',
are employed instead. Example: In answering the question:
Who did this? a Kurd will often politely say، نوکرت (nokar-(i)t); and if asked: Who shall I give this to? he will say،
بده به نوکرت (bidâ ba nokar-(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: هلئی گرتم (hal-(i)t girt-(i)m) 'Thou didst carry me', consists of هلئی گرتم (hal-(i)t girt) 'Thou didst carry' + م (i)m, the 'enclitic' personal ending used objectively؛ هلئی گرتم (hal-i girt-i) 'He, she or it carried you', consists of هلئی گرتم (hal-i girt) 'He, she or it carried' + ی (i), the 'enclitic' form for 'thou art', used objectively؛ هلئی گرتم (dâ-i girt-(i)m) 'He attacked me'؛ هلئی گرتم (a-zâd-mân kird-i) 'We made you (sing.) free'؛ هلئی گرتم (na-t kusht-în) 'You did not kill us'؛ هلئی گرتم (angû ba khullâ-m ãspârd(i)n) 'I delivered you to God'؛ هلئی گرتم (lerâ-m dar kird-(i)n) 'I put them out of here'؛ هلئی گرتم (kie ångô mîchî kird-(i)n) 'Who kissed you?'; هلئی گرتم (da-i-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: 

(’autres wa amin dach-in) ‘You and I will go’; 

(’autres wa awán hât-(i)n) ‘You and they came’.

The object of the verb is usually designated by the case ending (i) or (e). Example: 

(mal-e drust da-kam) ‘I am building a house’. Sometimes, however, it omits this ending. Ex. 

(mal 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: 

(har dûazdaî kusht-(i)n) ‘He killed them all twelve’; 

(hâkim girt(i)n-i) ‘The Governor caught them’; 

(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: 

(atû girt-(i)n-i) ‘Thou didst catch them’; 

(girt-mân-(i)n) ‘We caught them’; 

(bird-(i)n-tân) ‘You carried them (away); 

(dûazdaî kusht-(i)n) or (kusht-(i)n-i duûazdâ) ‘He killed the (them) twelve’; 

(chilôn baralā-t kirdū-m) ‘How have you left me?’ 

(bô na-i-kushtu-in) ‘Why has he not killed us?’; 

(hâkim girt-a bûn-i) ‘The Gov-
ernor had caught them';  

سریاًک گشت پیا‌ئین (sarba-zān kusht-a bū-yān-(i)n) ‘The soldiers had killed them’;

(1) (bi-yān-dā-m-āyā) ‘Would that they had given me!;

هلیاں گرت پیامیه (hal-yān-girta-bā-m-āyā) ‘Would that they had carried me!

(2) (agar-bi-tān-henā bā) ‘If you had brought (it)’;

अگर پیا‌وینابان (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 هاتوجوی دکا(chūār sāl hāt-ō-chūi dakā) ‘He is (has been) coming and going four years’.

(2) Instead of the future. Example:  

لیاش 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 کیشتم(tai gaṅsh-(i)m) ‘I understand’ (lit. ‘I arrived into’);  

میردم (mird-(i)n) ‘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:  

अگر 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, منگ (rangā), دشکم (dashkam), بلک (balke) 'perhaps', 'maybe'; اگر (agar) 'if'; هتا کو (hatākū) 'that', 'in order that'; مبادا (mabāda), نو کو (nawakū, نا (nabā) 'lest'; اگرچی (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 lawai bām) 'If I were there'. By employing the optative particle بیرا (biryā) 'would that', making it بیرا امن لوی بام (biryā āmin lawai 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 بیرا امن لوی بام (biryā āmin lawai bām-āyā). With the بیرا (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: چیتک نیه بو فروشئن (chitek nīyā bō frōšhtin) 'There is nothing (for) to sell'; چیتک نیه که بفروشئ (chitek nīyā ka bifrōshe) 'there is nothing that he (a person) might sell; دستی بی کرده روئئنی (dastī pe kirt ba roinī) or ارئی بو کوئی (are bō gūe girtin hāt-i) or
(are ħāt-i kā gū bi-grī) ‘Did you(sing.) come to hear?’

Adverbs

An adverb is placed before the verb, adjective, or other adverb which it qualifies. Examples: لە مێژە هاتەم (lā mez-a ħāt-(i)m) ‘I came long ago’; او خانەوە زۆر تەریکە (aū khānūā zör tārik-ā) ‘This house is very dark’; اورو کەمیکە درنگە هاتە (āūrō kameki drang hāt-ī) ‘You came a little late to-day’.

Two negatives are usually employed in Kurdish. Examples: هێچ چێک نێیم (hich chitek na-bin-(i)m) ‘I see nothing’ (lit. ‘I do not see nothing’); هێچ چێک نێ (hich chitek ni-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 دەی (are atū deī) ‘Will you come?’; بە دەیم (bālī de-m) ‘Yes, I will come’, or simply دەیم (de-m) ‘I will come’; اری نەخوەی (are na-khōsh-ī) ‘Are you sick?’; نەخوەی (na-khōsh-(i)m) ‘I am sick’, or نەخوەی نییم (na-khōsh n-(i)m) ‘I am not sick.’

Prepositions

The preposition کی (kī) of the Genitive Case also indicates genus, species, or material. Examples: یەزینی کێوی (bizin-ī kewī) ‘a mountain goat’, ‘a wild goat’; ەکنووی کێوی (hangūn-ī kewī) ‘wild honey’ (lit. ‘mountain honey’); ژنجری (zanjīr-ī āsin) ‘an iron chain’. The latter may also be expressed by the ablative preposition لە (lā) ‘from’.
The preposition ب (bō) ‘to’, may sometimes be used in connection with the suffix و (wā) ‘wards’. Examples: ب خواروم چو (bō khū-āra-wā chū) ‘He went down-ward’; ب ژوروم چو (bō zhūra-wā chū) ‘He went in-ward’.

In like manner the prepositional suffix ین (-ā) may be used with و (wā) for the locative. Example: هاته شارئوه (hāt-ā shārīa-wā) ‘He came into the City’.

Conjunctions

The copulative conjunction ین (yān) ‘or’, is often omitted between the cardinals. Example: سی جوار کس (se chūārkas) ‘Three (or) four persons’. On the other hand, it is often repeated at the head of successive clauses: ین امن دیب او کاری بکم : ین اتو (yān amin dabe au kāraif 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 ینابی (janābi) ‘honorable’, and تشریفی (tashrīfī) ‘his lordship’, ‘his excellency’. ینابی (janābi) is much used in letter-writing instead of Mr.

Supplications

A very common phrase of supplication is, (bō khāter khollāi) ‘For God’s sake’. They also frequently say, (bō khātir-i peghambar) ‘For the prophet’s sake!’; (bō khātir-i kūrit) ‘For your son’s sake!’, etc.

The most common phrase of suplication, however, is
(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, (bā bich-in bō sarā-khōsh-i) ‘Let us go to comfort him’. The first words usually spoken are, (sar-(i)t khōsh be) ‘May you (sing.) be comforted!’ (lit. “May your head be well!”). If spoken to several, the plural is employed, (sar-ū khōsh be).

The comforted usually answers, (bō khot khōsh be) or (atū khōsh be) ‘May you be comforted!’ or (khulla kār-(i)t rāst bi-kā) ‘May the Lord prosper your work!’ (lit. “May the Lord make your work straight!”), or (khulla shukhul-(i)t rāst bi-kā), same meaning.

Salutations

The most common salutation is, (salām alai-kūm) ‘How do you do?’ (lit. “Peace be with you”). The answer is (alaikum ā’salām) ‘How do you do?’ (lit. “With you be peace”). Occasionally the men add the following to the answer: (wā rakh-mat ūllā wā barakatahū) ‘and the mercy of God and His blessing’. The women substitute the words, (sar chāūfi min) ‘on my eyes’, instead of the words, (wa barakatahū).

Other customary greetings are (marhabā) ‘hail!’,
(sibhāi b'kher) 'good-morning', (niwārrō b'kher) 'good afternoon!', (ewāre b'kher) or (ākhshām b'kher) ‘good evening!’, ‘good night!’

For welcoming a visitor one uses (ba khere) ‘welcome!’ (zōr ba khere) ‘very welcome!’.

**Idiomatic Phrases**

(dabe ba re bi-ch-(i)n) ‘You or they must agree’ (lit. “You must go by the road”); (chāwara būm) ‘I was awaiting’ (lit. “I was eye to road”);
(chāwara-nūr būm) ‘I was expecting’ (lit. “I was eye-fire or eye-bright”); (dārī dakhwā) ‘He, she or it will be beaten’ (lit. “He, she or it will eat wood”);
(dast hal-da-gr-(i)m) ‘I will quit’ (lit. “I will lift hand”); (milī re girt) ‘He, she or it started out’ (lit. “His neck took the road”);
(wadar kāût) ‘He, she or it departed’ (lit. “He fell out”);
(wā-dast dakhawe) ‘It will be found’ (lit. “It will fall hand-ward”);
(wā-gīr dakhawe), same meaning (lit. “It will fall arrest-ward”);
(pem nā-kre) ‘It is impossible’ (lit. “By me it cannot be done”);
(dast-(i)m na-rōā) ‘I can’t do it’ (lit. “My hand does not go”);
(lā bin gīō-i) ‘From necessity’ (lit. “From under his ear”);
(dil-i chū) ‘He, she or it fainted’ (lit. “His heart went”);
(māl-(i)t wērān na-be) ‘O my!’ (lit. “May your house not be desolate”).
Some Common Kurdish Proverbs

مار ماري ناخوا سک سکي نابري (mar marî na-khwâ, sag sagî na-бри) 'A snake will not eat a snake, a dog will not forsake a dog'.

اوی که ضدی بایی تفی بگا: ده روى خوبدی تفی دگا (awi kâ ziddî bâi tifaî bikâ, dâ rui khoi-dâ tifai dakâ) 'He who spits against the wind, spits himself in the face'.

جی ایشات بی دندا زمانت دنگوی (jei eshanî dadânî, zimân dangûe) 'The tongue touches where the tooth hurts'.

بردیگی پچول سری دقلشی (bardêkî pîchûk sar-i daqâîshe) 'A small stone will crack his head'.

کره میره: بار دی گیا شین دبی (karâ mamîrâ, bahâr de, ga shin dabe) 'Donkey, don't die! Spring is coming and the grass will be green'.

هزار دوست بی کمه: یک دشن بی زوره (hazâr dôst bibe ka-mâ, yek dishmin bibe zør-â) 'A thousand friends is little, one enemy is much'.

کاروان دروا سک دوری (kârwân darwâ, sag daware) 'The caravan passes, the dog barks'.

سیرکی بلاش له هیگوین شرینتەه (sirkaî balâsh lâ hangûín shirîntar-â) 'Free vinigar is sweeter than honey'.

اوی که له تو به قوت ترە: ودواى مکوەه (awi kâ lâ tû ba qowattir-â, wadûai makawâ) 'He that is stronger than you, pursue him not'.

اوی که شارى دیوه بلچی می چیه (awi kâ shârî diwâ,
baladshi bô chiä) ‘He who has seen the City, what does he want a guide for?’

(kaɾa mamirä, bahäär de, kurta-nil bô là shäre de) ‘Donkey, don’t die! Spring is coming and you will get a pack-saddle from the City’.

bûxtût nûyût bî: nourûwan hà-kîm bî ẑejar

(bakhtak nãib be, no-shirawän hàkim be hazär kalawä ba pôleki) ‘If Bakhtak be vizier, and Noshirawan be Governor, a thousand ruins may be had for a penny’.

(îwî rûz ëk ûrî: sêt fîstî bå shâicky)

‘Every day a donkey don’t die, (that you may have) a hundred meat-balls for a shai’.

(lâ je fîkri näkaî, rewî wadar dakewe) ‘From a place you think not, the fox comes out’.


(har kas lâkî là baraî bikä, lâkî dabrinawä) ‘Anybody who stretches his feet beyond his carpet, they will cut his feet off’.

(har kasekî darki khalkî bitaqene, khalkî darki wi dataqene)

‘Whoever knocks on people’s doors, the people will knock on his door’.

(äwî kà halâwisre, dâ äwî-dâ nà-khanke) ‘He who is hung up, will not drown in the water’.
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-î bâpîr-(i)m
kurdistân qadîm
keû o shâkh o dashtî
khôs-(i)n bô dil-(i)m
je-i daîk o bâb-(i)m-ä
mâl-i khûshk o brâ
har têzekî wâ bardeki
bô'm mirwârî-ä
::watan-î bâpîr-(i)m-::
kurdistân qadîm
keû o shâkh o dashtî
khôsh-(i)n bô dil-(i)m-::

watan-î mahâbûb-î
kurdistâni blind
arzek pir yadgârî
lâ jahîlai min
hawâî khôsh wâ rônâk
äwî sard o pâk
shwânân ba hazârân
wā sohbatānī chāk
::watan-i bāpīr-(i)m-::
qölkā, ashkaūt, dōdī
har wā-bīr-(i)m de
lerā būm bō rāwī
lawe bō sharī
hamū āū chitānā
rābirdūn wistā
kharāpā afū-(i)m bikā
yā rab khullā gaurā
::watan- bapīr-(i)m-::
dangi zōrnā, dahōl
hawāī pirī bikā
zawī, meshā, blindāī, qūl
hamū pekāwā
bikhwenīn laū qāūmaī
kā neū wān dāyā
bir nachī āū zahmatī

و صحبتانی چاک
::وطنی پایئرم - ::
قولکه: اشکوئت: دولی
هر و هیرم دی
لیره بوم بو راوئی
لوئ یو شرئی
همئ او چئانه
راپردئون ویستا
خراپه عفوم بکه
یا رب خلّا گوره
::وطنی پایئر-م - ::
دنگئی زورنه: دهول
هوئای پرئی بکه
زؤی: مئشئ: بلئدنئ: قول
همئ پاکوئه
بخوئئن لو قومئی
کھ نیو وان دئانئه
پیر نئئی او زحمنئی
wa khamiyan keshawa
::watan-i bapir-(i)m-::

khulla bara' ta'ala
rahnam wa rahim
har chi chak wa lazim-a
leit talab daka'in
chawit lau watanim be
dayim ziadi bikâ
salamati wa rahati
hamishâ bîdâ
::watan-i bapir-(i)m-::

TRANSLATION
(I Gave My Life For Thee.)
مایل خلای روناک
و تخت ده جلالدا
هیشتم بو ارضی تاریک
جیبکی ظلم و گناح
هیشتم: هیشتم بو خاطرتن
اری بو من چی هیشتم

امن بو توم هیناوه
له او منزلي بلند
خلاصي که خورایه
و رحم بر له بخشین
هینام: هینام رحمي خلا
بو من چت هیناوه

تنیبکی چاک
ضر بازیک خطایی کردو. سرکرده وی اوی بو گنی خوی
طلب کرد چه ای وی بو گنی باک. وختیکی سرکرده نیوی سربازی
پیست کنی: دکل او سربازی چلون بکم؟ زور جاران گناحی
کردو و به هی تنپی کراوه: اما تنپی هچ کار ناکا.
دونشیکی سرکرده چوبی داوه کنی: امن تنیبکی دزانم که
اوی چاک دکا. سرکرده پرسی: او چیه؟ دوستی کنی: اوی
بخشه!

سرکرده زور تعبی کرد و فرمودی که سربازیت به شوری
سرباژ هات. سرکرده بی وی گنت: بو تو زور تنپی لازمه: بلآ
او جار هیچ تنپیت ناکم. امن اتوم بخشی. سربازی عجباب ما و زمانی
گیرا. له پاگان کنی: اری به راستی امکن بخشی؟ سرکرده چوبی
داوه کنی: بلی قصی من راسته: اورو بی تنپی برو!
او محبتئه ده لی سربازیدا زور گاری كرد. له او روزیه ایدی
گناحي نکرد: پاوايکی پاک وب خاوبین بو: روز به روز زیادی کرد
هتا بو به صاحب رته.

پاوايکی دوستی هيه
دوستيكي که تجره نگرايی اعتبار به وي مكه. اگر چتيكي
خواردنی بي: دوست زور پيدا دين: اماً لدركي دوسخانه و هگر
ناتكوی.

پاوايک سی دوستی بو. دوی لو دوستانی زور خوش دویست:
بلا به دوستی طسي هيج خيالي ندرك و زور وختان به سردی
تماشاي دكر.

روزيک واجب بو كه اوياني بو ديواني طلب كرد. او ديزياني كه
تقصیري نیه: اماً درحقی وی شایدي ناحقان دابو و دیوانی دویست
كه تنیکی گوره بکری.

او پاواي هر سیک دوستکانى بانگ كرد: كي: ورن بو من
شايديکي چاك بدن چونکه پادشا زور له من رقیه هلستاوه.
دوستي هولی كتی: امن بخشه: چونکه كاريکي ديم هيه.
دوستي دوبي داگل اوی هتا درکي دیوانخانى چو: اماً له
ديوانى ترمى: گراوه.
دوستان سیمی که بو وی هیچ فکری ندکردوه دگل اوی چوه
دیوانخانی و شایدیگی چاکی بو دا هتا پادشا اؤی بخشی و ازادی
کرد.
لو حکایتی درسیگی چاک فیر دین . داو دیـایی دا پیاو سی جوری
دوستی هیه . ارى لو دوستانه کیهیان دی ده دیوانی خلای دا و لسر
پیاوی وجراب دی?
هولی : مالی دینایی یکیک له دوستانی خوشویسته : اما او دوسته
دگل امه نای.
ای دویی : خزانمان و دوستانن که هتا سر قری دین : اما
اوانیش دگرنه.
دوستی سیمی : عملی چاکن که هتا دیوانی خلای دین و شاپید
چاک ددن.

فرقی عملان
پیاویک سی کوری هبوب . روزیک بابی وان له سفرکری زور
دور هاتوه و انگستیکی زیری بو دیواری هینابو . هر یک له کور کانی
خیالیان دکرد که اؤی به کیهیان ددا . هر یک دیویست که
انگشیگه ایوی تی . تیمی انگستیکی جواهربی به قیمت بو.
امن ابابی وان کی : بزانن سی کورم هیه : بلا انگشیگم به
قد هر چکنک له انگویم خوشه یو. امن دزانم که هر سيکو طالي
انکستيکن. اگر بيدم به یکیکو: بو وانی دیکه هیچ چت نامینی.
امن بایی سيرکوم. دموی که عدلتی بکم. بلا به انگو دویم
که چلون دکم. له پاش ساليکی هر سيکو ورنه کن امن. کیپو
عملی چاکو کردبی: انکستيکی به وی ددم. کردنی عملی چاک
له ینو نچی.

له پاش توای بونی ساليکی کور کان هانه کن بایی خویان.

بابین له وانی پرسي کی: کیپو عملی چاکو کردوه پین!
کوری گوره دستی پی کرد: ای بابی: امن فکر دکم که
انکستيکی به من ددی چونکه امن له سفریکی گوره دکرام.
زور پاواي قفير و روتم دی. هرچی بوم دام به وان.

بابی کنی: چاکت کردوه: امآ کردنی عملی وا بو همو کس
واجیه: زورت نکردوه.

کوری دومیي هات کی: ای بابی: دیب انکستيکی بدت به من
چونکه امن روثیکی لچومیکی گوره دریبوه: دیتی مندالیک که آو
دیآ. هیچ فکری گیاني خومم نکرد: بلا چومه نیو آوی و به
زحمتیکی زور مندالکم خلاص کرد:
بابی کنی چاکت کردوه: کردنی عملی وا بو همو کس واجیه:

اتوش هنریکی زورت نکردوه.
SHORT STORIES

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زورم دلخوشی دا. له باش مردنی تو امن مندالکانت بخیو دکم.

بابی کتی: اتو له هموان عملی چاترت کردوه. انگشتیکی ددم به تتو. او انگشتیکی ور گرت و زور کیفخوش بو.

زنیل فروش

زنیل فروش پادشا بو، روزیکی سوار بو، جو راوی. لسر قبران غلیکی بو. پرستی: اوه چیه؟ کتیان: پیاوازی مردوه.


پادشا کتی: اوه رعیته? ای ملّا: جی منیش هر وا دبی؟

ملّا کتی: اوه رعیته: خرچی دا و یکاری کرد. جی وی له جی تو خوشتره. بشکم اتو فری ددن و نیلن لیره بینی. کتی: آخر امنیش دمرم. ملّا کتی: اتو دایکت ماوه و بابت ماوه پلا اتوش هر دمری. کتی: ای ملّا: وختیکی امن دمرم اری لیفیک یان

donshگیک بو من راناخن؟ کتی: ناوالله: ہیچت بو راناخن.
پادشا کُتی: با بروینوُه مالی و جاری را کیشین که امن ایدی
پادشاپناکِی. هاتشِه مالی: دابژِ و کُتی: بابه: کُس پُم
نَکی پادشا. ظنی خوی با نَگ کرده دری و کُتی: امن او پادشایتم
تاوی. مردن لداإیه: اتو کُیفی خوته: خداهاَفظ! ظنی کُتی:
باین لبایت ماقولتر نیه: اکر اتو دست له پادشایته هَل بگری امنیش
دست له خانمیتی هَل دَگرم. هر جییکی اتو دوری امنیش دیم.

له شاری و هدر کوت و ظنیکشی و هدر کوت. به پبان روین
گُشتنگه گاوانیکِی که لیو گَارانی بو. پادشا کُتی: ای گاوان:
بَقربانتم بِم: وره با جَّلان بگرینَوُه. سر و برگیان پیکوه
گوریوُه. دیسان رُوی و خانم رادواِی کوت.

تیماشایان کرد: ظنیکی گیر فقیر به ریدا دروی. خانم کُتی:
وره با سر و برگان پیکوه بگورینُوُه. جیِّان گوریوُه و هر دوک
روت و رجال دروین هتا گُشتنگه شاریکی. چونه ماییکی. صاحب
مال کُتی: جوتی دزاتی؟ کُتی: بَلِی دزاتم. گرتیان به نوکر
صبخینی زو چوتیکی گایان به وی دا: کُتیان: برو جوتی بِگه.
کُتی: به خلای جوتی کُم کروده: بوم لی خورن هتا فیر دیم.
بریک جوتی کرد. هاتشِه مالی و دستی دا به ییل و سَوتِه و
خریکی بین رشتی بو. صبخینی جَوَه جوتی و جوتی کرد هتا ایواری.

إنجيل يوحنا

باب 1

ده هوليدا كلمه هبو و او كلمه لكن خلاي بو و كلمه خلا بو
اهو ده هوليدا لەکن خڵای بو * هەمو چێچێک بە وی بو و بی وی هەچ
چێچێک نبو لە وی کە بوە.

ده ویدا زیان بو و او زیانە ڕۆناکای بەر نەدەکەی بو و او ڕۆناکای
ده تاریکای یەکە دەدە و تاریکایە دەاوی نەگیشت * بێاویک بو:
لە لای خڵای نازدراو: نیوی یوەکان یەکە بو * او بو شایدەیەت کە لە
سر او ڕۆناکای شایدە بەدا هتاکو هەمو بە سەبیی وی ایمان بینن
* او او ڕۆناکای نبو: پەڵا هەتە یەکە لە سەر ڕۆناکای شایدە بەدا
او ڕۆناکای راستە یەکە هەر کسیک رۆناک دەکە: بو نیو دەنایەی

ده دەنایەدا بو : و دەنیا به وی بو : و دەنیا اوی ناسی * بو گە
ایکەیەت و ایکەیەوەوەیە وایەن قەبەل نەکرد * پەڵا هەر کەمیکی کە وایەن
قەبەل کرەد بەوان حەکەتی دا یەکە بەنەوەیەیەنەوەیەیەیەن خڵایەیەنی بەوانە
کە بە نیوی وی ایمان بینن * اوانیەیەکە نەکە لە خۆیەوە و نەکە لە ارەدای
بەنە و نەکە لە ارادەی انسان پەڵا لە خڵای بۆڵد بۆن *

و او کلە بو بو بەدەن و منزێلی نێویەکە گرێت و جەڵەی ویمان دی:
جلەڵیکی و کەوای تادەیەنی لە بابب : پەر لە رەم و رەستەی * یوەنەکە لە سەر
اوی شایدەی دا و قێزانیەدەکەت : او هو بو کە بەتی وەم گەت: اوی
کە لە دەوای من دی لە پێش امن بوە: چۆنگە لە من پێشەڕ بو
چۆنگە لە پری وی هەمەن قەبەیەن کردوە : و رەم لە جی رەم:
VOCABULARY

The following words are intended to cover the Exercises, Short Stories, Poetry and Prose, found in this Grammar only.

اتو (atū) thou.
اتوш (atū-ish) you also
آخر (ākhir) (1) finally, lastly; (2) well, of course
آدم (ādam) man, human being.
آذیت (aziyat) pain, trouble, embarrassment, suffering.
آراده (irādā) will
آردن (ardan) Jordan.
ارض (arz) earth.
اري (are) yes, indeed; also introduces an interrogative sentence.
ازادی (azādi) freedom, liberty.
استاندن (astandin) to take, to seize; see ستاندن ; impera.
بسته (bistē) Isaias.

اشکرا کردن (ashkarā kirdin) to reveal, to declare, to make known; impera.
اشکوئت (ashkaūt) cave, dugout.
اعتبار (atibar) confidence, trust,
آقرار کردن (iqirār kirdin) to confess; Impera.
آگر (agar) if.
الیاس (aliās) Elias.
اما (āmmā) but.
امن (amin) pers. pron. I.
امنیش (amin-îsh) I also

امه (amā) we, us.
انسان (Insān) man (as a human being).
انگستیله (angustilā) ring.
انگو (āngō) you.
آو (āū) water.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>(aū)</td>
<td>(1) pers. pron. he, she, it (2) dem. pron. this, that; (3) def. art. the.</td>
</tr>
<tr>
<td>(awān)</td>
<td>(1) they, them; (2) these those.</td>
</tr>
<tr>
<td>(ā damī)</td>
<td>then, at that time.</td>
</tr>
<tr>
<td>(ārō)</td>
<td>to-day.</td>
</tr>
<tr>
<td>(āwā)</td>
<td>this, this one, the same.</td>
</tr>
<tr>
<td>(āwī)</td>
<td>that same.</td>
</tr>
<tr>
<td>(āi)</td>
<td>(1) voc. part. O!</td>
</tr>
<tr>
<td>(āy)</td>
<td>(1) prep. of.</td>
</tr>
<tr>
<td>(ikōi)</td>
<td>his, her, its own.</td>
</tr>
<tr>
<td>(īdī)</td>
<td>again, then, accordingly, furthermore.</td>
</tr>
<tr>
<td>(īmān)</td>
<td>(1) to believe; impera.</td>
</tr>
<tr>
<td>(bā)</td>
<td>(1) wind; (2) rheumatism, goitre; (3) let (used as a vocative particle).</td>
</tr>
<tr>
<td>(bāb)</td>
<td>(1) father; (2) chapter.</td>
</tr>
<tr>
<td>(bābā)</td>
<td>(1) O father! (2) O dear! look here!</td>
</tr>
<tr>
<td>(bāpīr)</td>
<td>grand-father, ancestor.</td>
</tr>
<tr>
<td>(bārī)</td>
<td>light.</td>
</tr>
<tr>
<td>(bāzār)</td>
<td>market, square, downtown.</td>
</tr>
<tr>
<td>(bāngkar)</td>
<td>crier, sounder, caller, inviter,</td>
</tr>
<tr>
<td>(bāng kirdin)</td>
<td>to call, to invite, to summon; impera.</td>
</tr>
<tr>
<td>(bāwash)</td>
<td>bosom, lap.</td>
</tr>
<tr>
<td>(b‘je heshtin)</td>
<td>to leave, to depart; impera.</td>
</tr>
<tr>
<td>(bahs)</td>
<td>about, concerning, tale, news.</td>
</tr>
<tr>
<td>(bakhshīn)</td>
<td>pardon, forgiveness, concession.</td>
</tr>
<tr>
<td>(b‘kheū kirdin)</td>
<td>to support, to feed; impera.</td>
</tr>
<tr>
<td>(badan)</td>
<td>body.</td>
</tr>
<tr>
<td>(brā)</td>
<td>brother.</td>
</tr>
</tbody>
</table>
iy (bard)
stone, rock.

birdin (birdin) to carry,
to bear; impera.

birzhan (birzhan) to roast, to scald; impera.

bir (birek)
going! depart!

brin (birek)
some, a little, a few.

brin (brin) (1) sore, wound, ulcer; (2) to cut, to cut short; impera.

bastasmân (bastasmân)
poor dumb creature.

bashkam (bashkam)
perhaps, maybe; see

baqorbânit (baqorbânit)
(bim) have mercy on me!
(lit. 'may I be your sacrifice').

bikâ (bikâ)
do; imperative of

ballâ (ballâ)
but, nevertheless.

blind (blind)
high, elevated, tall.

balî (balî)
yes, certainly, indeed.

band (band) (1) cord, string, lace; (2) ridge, dam, lock, dyke; (3) verse, rhyme.

banî (banî)
son of, descendant of.

ba (ba)
prep. to, by, with, in.

bô (bô) (1) prep. to, for; (2) interrog. why?

bû (bû) he, she, it was, or became; 3rd pers. sing. of

bûm (bûm) (bû-m)
for me.

bûm (bûm) there was to me, I possessed

bawlad bûn (bawlalad bûn)
to be born, to be begotten; impera.

bûlûd bê (bûlûd bê)
to be, to become; impera.

be (be) (1) be (from bê ); (2) without.
<table>
<thead>
<tr>
<th>English</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Bethany</td>
<td>بَيت عَنْيا (ba'it-aniya)</td>
</tr>
<tr>
<td>memory, mind</td>
<td>بَير (bîr)</td>
</tr>
<tr>
<td>to hear; impera.</td>
<td>بِيْسَتْن (bîstîn)</td>
</tr>
<tr>
<td>pole-tax, subject-tax.</td>
<td>بِيْگَارَه (begârâ)</td>
</tr>
<tr>
<td>shovel (wooden-shovel).</td>
<td>بَل (bel)</td>
</tr>
<tr>
<td>king, emperor, ruler.</td>
<td>بَادَنَا (pâdishâ)</td>
</tr>
<tr>
<td>kingdom, reign.</td>
<td>بَادَنَا يَاتٍ (pâdishâyâtî)</td>
</tr>
<tr>
<td>after, behind.</td>
<td>بَاش (pâsh)</td>
</tr>
<tr>
<td>afterwards.</td>
<td>بَاشَان (pâshân)</td>
</tr>
<tr>
<td>neat, clean, pure, holy.</td>
<td>بَک (pâk)</td>
</tr>
<tr>
<td>much, full.</td>
<td>پِر (pir)</td>
</tr>
<tr>
<td>fullness.</td>
<td>پِرائ (pirâî)</td>
</tr>
<tr>
<td>to ask, to question, to enquire; impera.</td>
<td>پِرَسَن (pirîn)</td>
</tr>
<tr>
<td>misery, hunger, distraction</td>
<td>پَرِيزَانَی (parîzhanî , parîshanî)</td>
</tr>
<tr>
<td>to cross, to pass over; impera.</td>
<td>پَرَنْوُه (parîn-awâ)</td>
</tr>
<tr>
<td>cat.</td>
<td>پِشِلَة (pishilâ)</td>
</tr>
<tr>
<td>(1) foot; (2) prep, to, on.</td>
<td>پِئ (peî)</td>
</tr>
<tr>
<td>man.</td>
<td>پِئو (piâû)</td>
</tr>
<tr>
<td>to happen, to take place, to become evident, to appear; impera.</td>
<td>پُیدا بَن (paîdâ bûn)</td>
</tr>
<tr>
<td>old, aged.</td>
<td>پِر (pir)</td>
</tr>
<tr>
<td>before, in front of.</td>
<td>پِش (pesh)</td>
</tr>
<tr>
<td>prophet.</td>
<td>پِغَمَبَر (peghambar)</td>
</tr>
<tr>
<td>to-gether.</td>
<td>پِکَو (pekawâ)</td>
</tr>
<tr>
<td>manure.</td>
<td>پَیِن (paîn)</td>
</tr>
<tr>
<td>dark, obscure.</td>
<td>تَارِیک (târîk)</td>
</tr>
<tr>
<td>darkness, obscurity.</td>
<td>تَارِیکَی (târîkâî)</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
</tr>
<tr>
<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>تاقانة (تاقانة)</td>
<td>only begotten, only child.</td>
</tr>
<tr>
<td>تجریه (تجریه)</td>
<td>temptation, test, trial.</td>
</tr>
<tr>
<td>تخت (تخت)</td>
<td>bench, bed; (2) throne; (3) board, plank.</td>
</tr>
<tr>
<td>تر (تار)</td>
<td>wet, moist.</td>
</tr>
<tr>
<td>ترسان (ترسان)</td>
<td>sub. fear; v. to fear; impera.</td>
</tr>
<tr>
<td>برسی تعلیم (تاًالا)</td>
<td>highest, (in reference to God).</td>
</tr>
<tr>
<td>تعمید کردن (تذبیح کردن)</td>
<td>to admire, to wonder; impera.</td>
</tr>
<tr>
<td>تعمید (تاًمید)</td>
<td>baptism.</td>
</tr>
<tr>
<td>تعمید کردن (تاًمید کردن)</td>
<td>to baptize; impera.</td>
</tr>
<tr>
<td>تقصیر (تقصیر)</td>
<td>fault, guilt.</td>
</tr>
<tr>
<td>تیانش کردن (تیانش کردن)</td>
<td>to see, to look, to view; impera.</td>
</tr>
<tr>
<td>تیانش (تاماشا)</td>
<td>punishment.</td>
</tr>
<tr>
<td>تو (تُو)</td>
<td>pron. thou; see تو.</td>
</tr>
<tr>
<td>توائین (تُوائین)</td>
<td>to be able; impera.</td>
</tr>
<tr>
<td>توائو (تَوَائو)</td>
<td>all, complete, entire.</td>
</tr>
<tr>
<td>توز (تُوز)</td>
<td>dust.</td>
</tr>
<tr>
<td>جار (جَار)</td>
<td>times, often</td>
</tr>
<tr>
<td>جاری (جَاری)</td>
<td>once, once for all, once upon a time.</td>
</tr>
<tr>
<td>جلال (جَلال)</td>
<td>glory.</td>
</tr>
<tr>
<td>جَهَیلی</td>
<td>youth, childhood.</td>
</tr>
<tr>
<td>جِزیره (جِزیره)</td>
<td>island, see ادا</td>
</tr>
<tr>
<td>جل (جِل)</td>
<td>clothes, attire, garb.</td>
</tr>
<tr>
<td>جواب (جواب)</td>
<td>answer, reply.</td>
</tr>
<tr>
<td>جواب دان (جواب دان)</td>
<td>to answer; impera.</td>
</tr>
<tr>
<td>جوان (جوان)</td>
<td>pretty, beautiful, nice.</td>
</tr>
<tr>
<td>جواهر (جواهر)</td>
<td>diamond.</td>
</tr>
</tbody>
</table>
**VOCABULARY**

(jūt) pair, couple, twins, yoke.

(jūtī) ox-driving, plowing.

(jūt kirdin) to plow; impera.

(jūr) kind, sort.

(jai) room, part, residence, place.

(chāk) good, well, sound, healthy.

(chāu) eye, eyesight, bud, mesh, stitch.

(chit) thing; see "تست" which? that.

(chit) a contraction of ت + چی what thou

(chaqāndin) to plant, to stake down; impera.

(chilōn) how, how?

(chilōneki) as.

(chand) (1) how many? how; (2) some, several, few.

(chūār) four.

(chōlī, chōl) desert, wilderness.

(chōm) river, creek, stream.

(chōn) to go, to leave, to depart; impera.

(chünkā) because, since.

(chunāwā) to go again, to return. impera.

(chi) what? which? that.

(hāshā kirdin) to deny; impera.

(hikāyat) story, tale, history.

(hukmāt) power, authority.

(haūt) seven.

(khānīm) lady, Miss or Mrs.

(khānimiyati) lady-ship, lady-hood
Yû (khatir) (1)  
good-will, benevolence, (2) for 
the sake of.

Jiî (khawen)  
clean.

Jaî (khödahafiz)  
goodbye! good-day!

Tî (kharap)  
bad, wicked, ruined.

Tî (kharj)  
expense, cost, tax.

Xîr (khir kirdina)  
to gather, to pick; impera.

Xîr bêk (kharik)  
busy, occupied.

Xîz (khizm)  
relative

Xîl (khollà)  
God.

Xîlas kîrîn (khalas kirdin)  
to finish, to save, to set free, to 
liberate, to end; impera.

Xîlas bêk (khalasî)  
salvation, redemption.

Xîlasî (khollà-yà)  
O God! O Lord!

Xêm (kham)  
worry, sorrow.

Xêm (khêmà)  
sin, transgression, fault.

Xôm (khô)  
reflex. pron. self; see

Xôrûn (khôrûn)  
to eat; impera.

Xôr (khôt)  
thyself.

Xûn (khôrû)  
free.

Xûn (khosh)  
good, pleasant, splendid.

Xûn (khôshû)  
pleasanter, more splendid.

Xûn (khûshk)  
sister

Xûn (khôshûn)  
beloved, amiable.

Xûn (khôshûn)  
to like, to admire, to love;
impera.

Xôm (khôm)  
myself.

Xûn (khaûn)  
sleep, dream.

Xûn (khoû)  
self (own) him, her, itself.

Xûn (khûn)  
blood.

Xûn (khûn)  
to 
read, to proclaim; impera.
(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 euphony, and is never translated.

دا (dā-bazin) to jump down, to dismount; impera.
دا (dā-kirdin) to lay on, to put on; impera.

د (dān) to give, to present; impera.
داو (da-aū) in this, in that.

دا (dāik) mother.
دا (dāimān, dāīm) always, constantly.

دا (dāyā)
O mother! vocative of د (dabe) it must be; he, she, it will be; see بون

(درā) pass. of دان he, she, it was given.
(درحق) concerning, about.
(دارحق) (darhaq) door, gate.
(داري) (dare) outside, outdoors.
(داريا) (darīyā) sea.
(دزمن) (dizhmin) enemy, foe.

(دست) hand, handle, aid.
(دست بي كردن) to begin, to commence; impera.
(دست دان) to begin, to start, to take hold; impera.

(دست بي بکه)

(دست) (dasht) plain, prairie.
(ذعا) (dō‘ā) prayer, supplication, petition.
(دگل) (dagal) with, along, together.
(dill) heart, sympathy.
(dill-khōshi) consolation, condolence.
(danā) then, therefore.
(dang) noise, voice, cry, sound.
(duniyā) world.
(dā) (1) prep. in, within; (2) ten.
(dahöl) drum.
(dō) two.
(dōāī) after, behind.
(dūr) far, distant.
(dūsākhānā) prison.
(dost) friend.
(doshag) mattress, bed, couch.
(dūk) both.
(dōl) valley.
(dawe) he, she, it wishes or wants (see ḡešen).
(dūwī, dūyūm) second.
(duaîne) yesterday.
(de) he, she, it comes; see ḡan.
(dī) he, she, it saw; see ḡan.
(dīr) another.
(diyarī) present, gift.
(diîtin) to see, to view; impera.
(dīsan) again, once more.
(dikā) another.
(dīwān) judgment, court.
(dīwān-khānā) court-house.
(ra-birdin) to pass, to pass by; impera.
(ra-bir)
(ra-khistin) to spread, to stretch, to extend; impera.
(ra-bir)
(rāst) (1) true, sure, certain; (2) straight.
VOCABULARY

راست (rašt) kirdin) to make straight; impera. 

راست (ra-keshān) to draw out, to announce; impera. 

راکیشان (bākhe) 

راوستن (ra-wistin, ra-wistān) to stop, to wait, to stand; impera. 

راوسته (raštī) truth. 

راوی (rāvī) hunting. 

رايل كردن (rāyil kirdin) to cover, to span; impera. 

راب (rabb) Lord. 

رته (rutbā) rank, title, degree. 

راجال (rajāl) begging. 

راحاتي (rahatī) comfort, quiet, ease; see 

رحم (ruhum) mercy, pity, compassion. 

راحم (raḥman) merciful, compassionate. 

راحيم (raḥīm) pitiful, graceful. 

رژان (rizhān) to shed, to pour out; impera. 

راک (risk) food, sustenance. 

راش (raš) black. 

ریشتن (rishtin) to scatter, to spread; impera. 

بریش (braḵ) subject, citizen. 

رق (riq) anger, wrath. 

روت (rūt) naked. 

روز (rōz) day, sun. 

روزى (rōzī) by day, in the day time. 

روناک (rūnāk) bright, clear. 

روناگای (rūnākāi) light, brightness, clearness, illumination. 

روین (rūn) to go, to leave, to depart; impera. 

برو (roīnawā) to go again, to return; impera. 

برووه (roī) road, way, route, passage. 

روی (rewī) fox. 

زان (zānin) to know; impera. 

پزانه (zahmat) trouble, torment, pain.
(zimān) (1) tongue; (2) language.
(zambil) basket.
(zū) quick, fast, prompt, soon, early.
(zōr) (1) very, many, very many; (2) force.
(zōrnā) flute.
(zawī) field.
(zīād) more, increase; see more.
(zīād kirdin) to increase, to progress; impera.
(zer) silver.
(zhin) woman, wife.
(zhūre) inside, within.
(zhiān) life, existence.
(sāl) year, age.
(sabab) cause, reason, motive.
(sar) (1) head, leader; (2) on, on top, upon, over; (3) against.
(sarbāz) soldier.
(sard) adj. cold.
(sarkardā) officer.
(safar) journey, voyage, trip.
(salāmatī) safety, well being.
(sūār būn) to ride, impera.
(sūtin, sūtān) to burn; impera.
(sawatā) basket, large basket (used for carrying manure).
(se) three.
(seyum) third.
(shākh) cliff, peak, horn.
(shār) city.
(shāyīdī) testimony.
VOCABULARY

(Shar)  fight, quarrel, war, battle.

(Sharm)  shame, modesty.

(Shari'at)  law, code of law.

(Shwan)  shepherd.

(Shawe)  in the night.

(Sahib)  (1) Mr., mister; (2) possessor.

(Sahib Māl)  landlord.

(Sibhāne)  morning, to-morrow in the morning.

(Sōhbat)  conversation, chat.

(Talab)  request, prayer, demand.

(Talab Kirdin)  to request, to pray, to demand; impera.
<table>
<thead>
<tr>
<th>English</th>
<th>Kurdish</th>
</tr>
</thead>
<tbody>
<tr>
<td>poor, destitute, miserable.</td>
<td>فقیر (faqîr)</td>
</tr>
<tr>
<td>to think, to meditate, to imagine; impera.</td>
<td>فکر کردن (fikir kirdin)</td>
</tr>
<tr>
<td>to learn; impera.</td>
<td>فیر بکه (fer bûn)</td>
</tr>
<tr>
<td>to teach, to instruct; impera.</td>
<td>فیر کردن (fer kirdin)</td>
</tr>
<tr>
<td>vessel, dish.</td>
<td>قاب (qâb)</td>
</tr>
<tr>
<td>sepulcher, tomb, grave.</td>
<td>قبر (qabir)</td>
</tr>
<tr>
<td>graves, graveyard, cemetery.</td>
<td>قبران (qâbirân)</td>
</tr>
<tr>
<td>about.</td>
<td>قد (qad)</td>
</tr>
<tr>
<td>to accept, to receive; impera.</td>
<td>قبول بکه (qabûl kirdin)</td>
</tr>
<tr>
<td>ancient, old.</td>
<td>قديم (qadîm)</td>
</tr>
<tr>
<td>word, news, story, anecdote.</td>
<td>قصه (qissâ)</td>
</tr>
<tr>
<td>not at all, never.</td>
<td>قت (qat)</td>
</tr>
<tr>
<td>deep.</td>
<td>قول (qol)</td>
</tr>
<tr>
<td>mud, clay.</td>
<td>قر (kûr)</td>
</tr>
<tr>
<td>multitude, people, relative.</td>
<td>قوم (qaûm)</td>
</tr>
<tr>
<td>to cry, to scream; impera.</td>
<td>قیزاندن (qîzândin)</td>
</tr>
<tr>
<td>price, value.</td>
<td>قیمت (qîmat)</td>
</tr>
<tr>
<td>work, deed, business.</td>
<td>کار (kûr)</td>
</tr>
<tr>
<td>(1) priest, (esp. of the Jews); (2) astrologer.</td>
<td>کاهن (kâhin)</td>
</tr>
<tr>
<td>to say; impera.</td>
<td>بلی (bâli)</td>
</tr>
<tr>
<td>book.</td>
<td>کتاب (kateb)</td>
</tr>
<tr>
<td>Kurdistan.</td>
<td>کردستان (kurdistân)</td>
</tr>
<tr>
<td>to do, to make; impera.</td>
<td>کردن (kirdin)</td>
</tr>
<tr>
<td>do, to repeat, to open, to loosen; impera.</td>
<td>کردنوه (kirdin-a-wâ)</td>
</tr>
<tr>
<td>girl, daughter, maid.</td>
<td>کچ (kich)</td>
</tr>
<tr>
<td>to buy; impera.</td>
<td>بکرى (krîn)</td>
</tr>
<tr>
<td>person.</td>
<td>کس (kas)</td>
</tr>
<tr>
<td>English</td>
<td>Arabic</td>
</tr>
<tr>
<td>---------</td>
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</tr>
<tr>
<td>term, word, (divine) word, Scriptures.</td>
<td>(kalimā)</td>
</tr>
<tr>
<td>straw.</td>
<td>(kulōsh)</td>
</tr>
<tr>
<td>little, few.</td>
<td>(kam)</td>
</tr>
<tr>
<td>with, by, beside, at; see</td>
<td>(kin)</td>
</tr>
<tr>
<td>that, who.</td>
<td>(kā)</td>
</tr>
<tr>
<td>son, boy</td>
<td>(kūr)</td>
</tr>
<tr>
<td>shoe.</td>
<td>(kaūsh)</td>
</tr>
<tr>
<td>who?</td>
<td>(kīe)</td>
</tr>
<tr>
<td>to endure, to draw; impera.</td>
<td>(keshān)</td>
</tr>
<tr>
<td>pleasure, liking, desire.</td>
<td>(ka'īf)</td>
</tr>
<tr>
<td>happy, joyful.</td>
<td>(ka'īf-khōsh)</td>
</tr>
<tr>
<td>which? which one.</td>
<td>(kīehā)</td>
</tr>
<tr>
<td>mountain, cliff.</td>
<td>(keū)</td>
</tr>
<tr>
<td>ox.</td>
<td>(gā)</td>
</tr>
<tr>
<td>herd, flock, drove, cattle.</td>
<td>(gārān)</td>
</tr>
<tr>
<td>cattle-herder.</td>
<td>(gā-wān)</td>
</tr>
<tr>
<td>heavy, high priced, dear.</td>
<td>(grān)</td>
</tr>
<tr>
<td>to return; impera.</td>
<td>(gārān)</td>
</tr>
<tr>
<td>to turn back, to return; impera.</td>
<td>(gārān-a-wā)</td>
</tr>
<tr>
<td>to catch, to seize, to take hold of; impera.</td>
<td>(girtin)</td>
</tr>
<tr>
<td>warm, hot.</td>
<td>(gil)</td>
</tr>
<tr>
<td>sin, transgression, fault.</td>
<td>(gunāh)</td>
</tr>
<tr>
<td>large, big, important.</td>
<td>(gaūrā)</td>
</tr>
<tr>
<td>to exchange; impera.</td>
<td>(gōrīnāwā)</td>
</tr>
<tr>
<td>meat, flesh, carnal lust.</td>
<td>(gōsht)</td>
</tr>
<tr>
<td>soul, spirit, self, life.</td>
<td>(gīyān)</td>
</tr>
<tr>
<td>to reach, to attain, to ripen, to understand; impera.</td>
<td>(gain, ga'īshtin)</td>
</tr>
<tr>
<td>لُ (l')</td>
<td>prep. from, in, on; a contraction of.</td>
</tr>
<tr>
<td>---</td>
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</tr>
<tr>
<td>لاَزِمُ (lāzim)</td>
<td>necessary, important.</td>
</tr>
<tr>
<td>لَاَيُ (lāi)</td>
<td>direction, side of, beside.</td>
</tr>
<tr>
<td>لاَيِقُ (lāiq)</td>
<td>worthy, deserving, suitable, fit.</td>
</tr>
<tr>
<td>لَآَرُ (labar)</td>
<td>on account of, because of, for.</td>
</tr>
<tr>
<td>لَآَرَ (la-sar)</td>
<td>on, at, over, against.</td>
</tr>
<tr>
<td>لَكْنُ (lakin)</td>
<td>with, at, beside; contraction of لِكَن لَكَوُيَ (l'kūe) where.</td>
</tr>
<tr>
<td>لَنِقُو (l'neū)</td>
<td>in, among, between.</td>
</tr>
<tr>
<td>لَنِقُوُو (l'neū-ū)</td>
<td>among you.</td>
</tr>
<tr>
<td>لِهُ (lā)</td>
<td>from.</td>
</tr>
<tr>
<td>لِهْ سُرُ (lā sar)</td>
<td>about, concerning, against.</td>
</tr>
<tr>
<td>لَوُ (laū)</td>
<td>from this, from that; contraction of لَوُأَوَ لَوُيَ (lawāi) there, from there; contraction of لَوُيَ (lawāi) there, from there; contraction of لِهْ أَوَيَ (le) (1) on him, her or it; (2) there.</td>
</tr>
<tr>
<td>لَيْ خُوُرُن (le khōrin)</td>
<td>to drive; impera. لَيْ خُوُرُ دَان (le dān) to beat, to strike; impera. لَيْ بَهُ دِ (lerē) here. لَيْفُ (lefa) blanket, quilt, cover.</td>
</tr>
<tr>
<td>لَيُو (lewē)</td>
<td>Levi, a levite</td>
</tr>
<tr>
<td>مَانُ (man)</td>
<td>to remain; impera. بِمِتِّهِ مَحَبُوبُ (mahabūb) beloved.</td>
</tr>
<tr>
<td>مَالُ (māl)</td>
<td>(1) house, home; (2) goods, riches. مَانَگا (māngā) cow. مَاقُول (māqol) respectable, famous</td>
</tr>
<tr>
<td>مَحَبَتُ (mahabat)</td>
<td>love, affection.</td>
</tr>
<tr>
<td>مَرُ (mar)</td>
<td>sheep. مَرَدَنُ (mirdin) to die; impera. مَرَّ مَي (mirī) pearl. مَرَفُوُ (mirwār) hen. مَرَشْكُ (mirīshik) hen.</td>
</tr>
</tbody>
</table>
VOCABULARY

Mallā (mallā)
priest (Mohammedan).

Min (min) pers. pron.
me, my; from amn

Mindāl (mindāl)
infant, child.

Minzil (manzil) room,
lodging, station, day's journey.

Me (mā) us; see ame

Mosā (mōsā) Moses.

Meshā (meshā)
woods, forest, grove.

Nā-haq (nā-haq) unjust.

Nādirāū (nādirāū) sent.

Nārdūn (nārdin) to send,
to dispatch; impera.

Nāsīn (nāsin) to know,
to recognize, impera.

Nān (nān) (1) bread;
(2) lunch, meal; (3) to place,
to put; impera.

Nā-āllah (nā-āllah) no,
by God!

Nāqīmā (naqīmā)
setting, mounting.

Nā (nā) not, no.

Nā kher (nā kher) no.

Nāker (nōker) servant.

Na-elin (na-elin)
they will not permit; from

Elān (elān) to allow, to permit; impera.

Niyā (niyā) not,
nothing, no.

Nē (neū) (1) in, inside, within; (2) name; (3) half.

Nūmārast (newā-rāst)
middle, center.

Nā (ā) (1) verbal
suffix, contracted from yā (yā)
he, she, it is; (2) to, unto, into.

Hātin (hātin) to come,
to arrive; impera.

Bi wērēn Hātin (hātin-a-wā) to
come again, to return; impera.

Wērēn (wērēn)
to exist; impera.

Habūn (habūn)
to be, to exist; impera.

Hatā (hatā) until, so

Hatā (hatā) until, so
in order that, so that.

(1) only, each, every; (2) just, exactly, surely.

what-ever, whatsoever.

whosoever.

thousand, 1,000.

horse.

to rise, to get up; impera.

to take away, to lift up, to carry, to accept; impera.

all, every, each.

always, continually.

feat, deed.

that one.

weather, temperature, climate

first, initial.

first, at first, beginning.

nothing

no person, no one, no body.

to leave; impera. 

to being; impera.

there is, there exists.

conj. and.

(pronomial suffix, you.

so thus;

contraction from

necessary.

sure.

by God!

them; the

oblique cases of
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>wakht</strong></td>
<td>time, when.</td>
</tr>
<tr>
<td><strong>wakhtekī</strong></td>
<td>when, once.</td>
</tr>
<tr>
<td><strong>war-girtin</strong></td>
<td>to take hold, to seize; impera.</td>
</tr>
<tr>
<td><strong>wakī, wakū, wak</strong></td>
<td>as, like, similar to.</td>
</tr>
<tr>
<td><strong>wā</strong></td>
<td>(1) used with verbs as a prefix or affix signifies the action to open, to repeat; (2) also denotes direction, -ward:</td>
</tr>
<tr>
<td><strong>wā-bīr</strong></td>
<td>memory.</td>
</tr>
<tr>
<td><strong>wā-dar kaūtin</strong></td>
<td>to go out, to depart; impera.</td>
</tr>
<tr>
<td><strong>wā-jōāb hātīn</strong></td>
<td>to give account; impera.</td>
</tr>
<tr>
<td><strong>wā-gīr kaūtin</strong></td>
<td>to be found; impera.</td>
</tr>
<tr>
<td><strong>wāy (wā) (1) O!</strong></td>
<td></td>
</tr>
<tr>
<td><strong>yān (yān)</strong></td>
<td>or.</td>
</tr>
<tr>
<td><strong>yadgārī</strong></td>
<td>remembrance.</td>
</tr>
<tr>
<td><strong>yasū masīh</strong></td>
<td>Jesus Christ.</td>
</tr>
<tr>
<td><strong>yēh (yēh)</strong></td>
<td>he, she, it.</td>
</tr>
<tr>
<td><strong>yēk (yēk)</strong></td>
<td>one, ā,</td>
</tr>
<tr>
<td><strong>yahūdī</strong></td>
<td>a Jew.</td>
</tr>
<tr>
<td><strong>jōhannā</strong></td>
<td>John.</td>
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</tbody>
</table>