

Grammar  
of the  
Kurmanji or Kurdish Language

By

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## INTRODUCTORY NOTICE

IT is not so long ago that Kurdish was described by travellers as a harsh jargon, a very corrupt dialect of Persian, unintelligible to any but the folk who spoke it naturally; or again by others as an artificial language composed of Persian, Armenian, and Turkish words. It is neither of these. A little research proves it to be as worthy of the name of a separate and developed language as Turkish or Persian themselves. The early Medes and Persians spoke two different languages, Medic or Avestic and Old Persian (that of the inscriptions), but the two tongues have grown further apart than was originally the case; and while Persian has adopted almost as great a proportion of Arabic words as our own Anglo-Saxon did of Latin and Greek words to form modern English, Kurdish, eschewing importations, has kept parallel, but on different lines of grammar; and while frequently adopting a phrase or turn of expression from its sister language, has retained an independence of form and style that marks it as a tongue as different from the artificial Persian as the rough Kurd himself is from the polished Persian.

The seclusion and exclusiveness which have been its preservation have also been the means of allowing a certain development into dialects in the almost inaccessible mountains which are the home of the Kurdish nation. As little literature arose to exercise its fixing influence upon the language, there has been no impediment to the growth—each along its own lines—of the dialects, which are now very numerous.

Some years of study and residence among the Kurds of various parts of Kurdistan have enabled the author to ascertain that there is a main Kurdish tongue, purest in the most central districts of Kurdistan and giving the foundation for all the various dialects.

From the changes which have taken place in the last two thousand years in the lands where Kurds are either a large proportion or the whole of the population, it appears probable that the Kurds inhabited the regions between Urūmia and Vān Lakes and the mountains of the headwaters of the two great rivers of Mesopotamia, and also the Zagros mountain system to the south of that line, as far as the Northern Lurish tribes or the ancient tribes of the Gūrān and Ardalān, now termed Kurds. Within these bounds was spoken the language of the *Kurdmāh* or *Kurdmānj*; but when the power of the surrounding States waned, these warlike people pushed north and west till now they have established themselves as far as Bāyazid (long in the hands of Kurdish Beys, and a purely Kurdish city), Erzerūm, Erzinjān, and to the mountains north of Aleppo.<sup>1</sup>

In these northern bounds they live to some extent as strangers and nomads, though there has been a tendency to settlement within the last two centuries; but while in the nomadic and semi-settled state they are ever the

<sup>1</sup> 'Leurs émigrations vers la Perse et la Susiane sont plus anciennes, les écrivains orientaux du moyen-âge les y connaissent déjà. Mais c'est vers l'Occident que ses colonies se sont dirigées de préférence. Là ils habitent la plaine de Nisibe, Mardin, et Urfa jusqu'à Alep, et en Arménie jusqu'à Erzeroum, Ani, et Alagoz, on trouve même des Kurdes jusque dans la province géorgienne de Somchethi. Dans l'Asie-Mineure on les rencontre dans l'Albistan sur le Dscheihan supérieur, et ils s'étendent de là jusqu'à Césarée et plus loin encore' (Eugene Wilhelm, pamphlet entitled *La Langue des Kurdes*, Paris, 1883).

terror of the surrounding peoples, and are ready for guerrilla warfare at any time.

In stating the fact that these tribes all speak the Kurmānji language, which is the Kurdish language, mention must be made of the tribes which, living among the Kurds, have received the name Kurd, and whose language—among Europeans and Turks—has been called a Kurdish dialect. Chief of these is the Zāzā, a tribe with many ramifications in Middle and Western Kurdistan.<sup>1</sup> The language of the Zāzā, while a pure Iranian tongue, has little in common with Kurdish in grammatical construction and choice of words, and shows a few common features with the Gūrān and Lurish. Theorists have surmised that Zāzā may be an offshoot of the later Zoroastrian population of Persia.

In the Darsīm Province of Asiatic Turkey, among Kurd and Zāzā, is found the Bālakī tribe, which uses as a vehicle of thought a mixture of Arabic, Armenian, and Kurdish.

The purest Kurdish races are probably the Hakkārī and Mukrī.

That the Kurds had in and about what we now know as Central Kurdistan been settled, and gained power and security, finds a proof in the fact that a number of quite brilliant poets existed in the Hakkārī domains in the Middle Ages, beginning with 'Alī Ḥāriri, whose works are still known, and who wrote in the eleventh century of our era in the Shamisdīnān district of the Hakkārī (on the Persian frontier, one of the wildest and most inaccessible parts of the country).

<sup>1</sup> For some specimens of Zāzā the reader is referred to *Forschungen über die Kurden und die iranischen Nordchaldäer*, Lerch, St. Petersburg, 1858.

After him we know of Shaikh Aḥmad Jezrī of the Hakkārī, who wrote in the twelfth century, and whose entire *Dīwān* has been discovered and reproduced by the photolithograph process in Germany recently.<sup>1</sup>

No other poet of note is known till Muḥammad Feqi Tairān of Mikis of the Hakkārī, whose works are known and who wrote in the fourteenth century. Following him is Mulla Aḥmad of Bāta of the Hakkārī, whose *Mewlūd*, a work on the birth of the Prophet, is still renowned. Between this poet and the next the Hakkārī had spread to Bāyazid, where they became firmly established, and here one of the most famous of all the Kurdish poets and authors lived in the sixteenth century, Aḥmadī Khānī of the Hakkārī, whose many works, both educational and otherwise, are perhaps the best known of all. He established in Bāyazid a school, and built also a mosque. A manuscript of his *No bahār*, a metrical Arabic-Kurdish dictionary for children, is preserved in the British Museum.

A pupil of his, but of little fame, one Ismail, followed him in the next century at Bāyazid.

The end of the same century saw the birth of probably the most famous of all the writers of the Kurds, Sharif Khān of the Hakkārī, who wrote in Persian the history of the Kurds, the *Sharaf Nāma*, which is still the only authoritative record that exists of the history of the nation. Besides this he wrote innumerable Kurdish books and poems.

Murād Khān of Bāyazid of the Hakkārī is the next poet of whom there is definite record, but he was of no

<sup>1</sup> *Der Kurdische Dīwān des Shēch Ahmed von Gezret ibn 'Omar genannt Mālā'i Gizri*, with a notice by Martin Hartmann (S. Calvary and Co., Berlin, 1904).

great account and died in the year 1784. In the south there were a large number of poets at the court of the Gūrān Khāns of Ardalān at Sina, but these wrote for the greater part in the idiom of the Gūrān, and no great poets arose in Southern Kurdistan until the end of the eighteenth century at Sulaimānia, since when that place and Kirkūk have been the home of many poets and writers, both great and small, too numerous to mention here.

The main tribal groups of the Kurdish nation are to-day the Milli Kurds of Western Kurdistan, the Hasanānlū of the Armenian Plateau, the Hakkārī of the lands including Van, Bitlis, and east to the Persian frontier, the Upper Zāb Valley, Jazīra ibn 'Umar, and as far south as near Erbil; the Rawāndüz tribes south of these, as well as the tribes west and north of Sulaimānia, are of the Kurmānj and Hakkārī stock, and further south yet, their lands extending to Qizil Rubāt and the Baghdād-Kermānshāh road, are the Jāf, a Kurdish nomad tribe of great strength, speaking an original Kurdish language much corrupted and mingled with Lurish forms.

On the Persian side south of Urūmia are the Mukrī race, whose language is probably the purest Kurdish to-day existing,<sup>1</sup> though each of these tribes has a large number of subsections, that of the Hasanānlū including such famous robber tribes as the Sibkī, Haidarānlū, and Adamānlū, while the Shekāk, the noted fighting frontier tribe, are an offshoot of the Hakkārī. The Bilbās are probably a branch of the Hakkārī, and were once a famous and powerful race, like that of Rawāndüz, whose Pāshā in

<sup>1</sup> Though differing considerably from the great bulk of the Kurdish tongues, and classed here as of the Southern Group, which is vastly inferior, numerically, to the Northern Group.

the early part of last century was independent and ruled with an iron hand over wide lands.

It must be confessed that very little attention has been paid to the Kurdish language by English students; in fact, I think it may not be a misstatement when I say that so far none in this country have directed their attention to this extremely interesting branch of Oriental study.

Among Continental linguists between the years 1850 and 1890 some interest was evinced, for the greater part by Russians, but since then there are but two works, one of which was published by the French Government, and which attempted somewhat feebly to treat of various Persian and Kurdish dialects. The other is nothing but a photolithograph of a large manuscript in Kurdish (the *Dīwān* of Shaikh Aḥmad above mentioned) without any attempt at translation or notation.

It must be admitted that the acquisition of any one of the many dialects is attended with great difficulties, and it is not within the powers of all of us to spend long periods in Kurdistan, nor do I think many, even linguists, would look upon such an uncomfortable sojourn with any feeling of pleasurable anticipation.

We thus find that most of the literature on the subject is the work of persons whose occupation led them to reside in Kurdistan, and among the best of these are the Russian students who had been employed in the Consular Service, as was Jaba, who in 1860 published his *Recueil de Notices et Récits Kourdes* at St. Petersburg, a collection of stories and poems in the Northern Kurmānjī dialect, translated into French but without notes or commentary, the introduction being written by Lerch, who himself had published through the same medium the *Forschungen über die Kurden*

*und die iranischen Nordchaldäer* in 1857, a comprehensive work treating of the Kurmānjī and Zāzā languages with a long review of works on Persian and Kurdish dialects, and comparative notes and a glossary of Kurmānjī and Zāzā, the main portion of the work being devoted to a number of stories with translations.

In 1887 Prym and Socin published a collection of poems in the dialects of Tūr Abidīn and Bohtān (Hakkārī), with translations, entitled *Kurdische Sammlungen* (St. Petersburg, 1887). Many of these had been collected during a voyage in the Tiyāri and Hakkārī country. These were unsupported by any grammatical section, though a glossary was appended, a book full of interest to one who already knows the language, but of little to him who has no means of learning it for lack of grammars on the subject.

This deficiency had been filled to a degree by Justi in his *Kurdische Grammatik* (St. Petersburg, 1880), but as 105 pages out of a total of 250 are devoted to lengthy dissertations on the vocalization and dissection of the vowel and consonant sounds, which for practical purposes might have been confined to twenty pages, the student is liable to be somewhat dismayed by the apparent complications of sound. The grammar, too, is somewhat obscurely arranged, though very complete.

A year previous to this Jaba had published his *Dictionnaire Kurde-Française*, a small volume containing about 14,000 words, mostly culled from northern dialects, as presented in the works above mentioned.

These are the principal works on the language, supplemented by de Morgan in his *Études Linguistiques*, already mentioned, and by Martin Hoffmann, also noticed above, in the same year.

The following is a list of the published studies and works on the language :—

- CHODZKO, 'Études philologiques sur la langue Kurde (Soleimanie)': *Journal Asiatique*, série v, tome ix, p. 297, 1853.
- BRUGSCH, *Gesandtschaft in Persien*. Leipzig, 1862.
- FRIEDRICH MÜLLER, *Kurmangi-dialect der Kurdensprache*. Vienna, 1864.
- *Kurdisches und syrisches Wörterverzeichnis*. Vienna, 1863.
- RHEA, 'Brief Grammar and Vocabulary of the Kurdish Language of the Hakari Dialect': *Journal of the American Oriental Society*, vol. x, No. 1, 1872.
- LERCH, *Forschungen über die Kurden und iranischen Nordchaldäer*. St. Petersburg, 1857.
- *Obratitsi shritov tipografie i slovolitni Imperatorski Akademii Nauk*. St. Petersburg, 1870.
- PRYM & SOCIN, *Kurdische Sammlungen*. 4 vols. St. Petersburg, 1887.
- JABA, *Recueil de Notices et Récits Kourdes*. St. Petersburg, 1860.
- *Dictionnaire Kurde-Française*. St. Petersburg, 1879.
- JUSTI, *Kurdische Grammatik*. St. Petersburg, 1880.
- WILHELM, *La Langue des Kurdes*. Paris, 1883.
- GARZONI, *Grammatica e Vocabolario della lingua kurda*. 1787.
- HOUTUM-SCHINDLER, *Beiträge zum Kurdischen Wortschatze*. German Oriental Society, 1884, 1888.
- ZIA UD DIN PASHA, *Al Hadia al Ḥamīdiya fi'l lughat ul Akrād*. Constantinople, 1892.
- SOCIN, 'Die Sprache der Kurden,' in the *Grundriss der Iranischen Philologie*, Geiger & Kuhn, tome i, pt. ii, p. 249.
- DE MORGAN, *Mission Scientifique en Perse*, tome v. Paris, 1904.
- KLAPROTH, *Various Studies on Kurdish*. Vienna, 1808.
- HAMMER, *Ueber der Kurdische Sprache und ihre Mundarten*. Vienna, 1814.
- RODIGER & POTT, *Kurdische Studien*. 1840.
- BERESINE, *Recherches sur les dialectes Musulmans*. Casan, 1853.

SANDRECKZI, *Reise nach Mossul und durch Kurdistan nach Urmia, unternommen im Auftrage der Church Missionary Society*. Stuttgart, 1857.

POTT, some articles on Kurdish in *Zeitschrift für die Kunde des Morgenlandes*. Detmold.

CHANYKOW, *Vermittelung in Sau'd Bulak*. St. Petersburg, 1856.

The languages of Kurdistan are principally dialects of a main tongue termed by the Kurds *Kurmānjī* or *Kurdmānjī* or *Kurmāngī*, a word probably originally *Kurdmahī*;<sup>1</sup> and as the syllable *mah* has been thought by some authorities to mean 'Mede'<sup>2</sup> and produced, where it occurs in the names of places in Kurdistan, in support of the theory that the Kurds are the sons of the Medes, that theory here receives strong and unexpected confirmation, for this peculiarity of the name of the race itself had up to the present remained undetected.

This Kurmānjī language is spoken by the Aryan population of a very large area, in numbers calculated at about four to five millions, which has gradually spread wherever there are mountain-sides for the grazing of their flocks and herds, and retreats for their brigands, as has already been indicated.

The bulk of these tribes speak the Kurmānjī tongue, and there is through all the various dialects the same construction and radical unity, and wherever the Kurmānjī is spoken it is so termed by the Kurds. In the extreme south of Kurdistan the language is spoken which the natives term 'Kurdī' (Kermānshāhi, Kalhur, Gūrān, Sina), and which does not show the same affinity to Kurmānjī as even the remoter dialects of that language, which at first

<sup>1</sup> Many words ending in *ā* or *āh* in Old Persian appear in Kurdish as *āñg* or *āñj*.

<sup>2</sup> See Professor Browne's *Literary History of Persia*, vol. i, p. 19.

sight often appear to be further from it than the Kurdi. These Kurdi tongues are to a great extent Perso-Lurish dialects, in which a large number of Kurmānjī words appear and occasionally some verb forms.

Owing to the number of dialects of Kurmānjī, it is impossible always to quote but one word or form for an English equivalent, and the necessity arises of noting the differences between the main branches, which may roughly be stated as Southern Hakkārī and Mukrī (Sauj Bulaq), Bābān, Sulaimānīa for the Southern Group, and Northern Hakkārī and Erzerūm and Bāyazīd dialects for the Northern Group, which will be indicated in the text by NG and SG. Unmarked passages and words are those common to both.

Sulaimānīa has some forms peculiar to itself which will be adequately distinguished, and reference will be made to the dialect of Kermānshāh, which, however, cannot properly be termed Kurmānjī. Of the Zāzā and Old Gūrān tongues it is not proposed to treat, as the latter is not Kurdish and the former, though probably a form of Kurdish, is so different as to demand separate notice. Moreover, Zāzā forms but a small portion of the whole, and cannot claim place among Kurmānjī tongues.

No attempt has been made here to describe the various vowel-sounds to which Justi among others devoted so much space, for the differences in sound are so subtle and so slight, and above all so inconstant, that full description can give no rule for pronunciation nor serve any other purpose than display the various distortions of any one vowel-sound possible. I have therefore confined myself to what may be termed the working sounds; the others can only be learned by the student while in actual contact with the Kurds, and then as often as not, having learned

the peculiarities of the vowel-sounds in one dialect, he will find himself quite at sea with another which reverses these and uses others. The working sounds are, however, universally understood, and are really the constant factors. This view finds confirmation in the following: 'M. Justi a traité longuement la phonétique kurde, les voyelles ont une prononciation peu fixe, ce que l'on doit attribuer, au fait, que le Kurde n'a jamais été écrit. Au reste, le même phénomène se présente dans d'autres dialectes.'<sup>1</sup>

For the many inaccuracies which must exist in such a first exposition of a hitherto almost untouched tongue all my apologies are tendered, and I can but trust that the student will look leniently upon errors and apparent inconsistencies which are inevitable in a language which boasts so few of its own people who have ever given a thought to the subject themselves. The acquisition of Kurdish in Kurdistan is no easy task, and there have been times when it has been uncertain whether the seeker would not be left with his trove to stiffen upon the cold hills of Kurdistan.

<sup>1</sup> Eugene Wilhelm, *La langue des Kurdes*, p. 5.

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## PART I

## THE ALPHABET AND PRONUNCIATION

THE Kurds have adopted in all their writings the Arabic alphabet, adapted slightly to meet their own needs, as has been done by other Mussulman nations; but the Arabic alphabet, particularly in its vowel signs and sounds, does not serve at all adequately to express the Kurdish values, unless one has learned to attach purely Kurdish values to the letters, when they are still deficient numerically. It is in fact very much like Turkish in this respect, for the Arabic letters fail in exactly the same way with the vowels of that language.

It is useless, then, to go to the trouble of writing everything in the Arabic character and transliterating it, as the word written in the Arabic character cannot give any nearer approach to its pronunciation than can English literation, and therefore its only reason for presentation here is lost. For instance, we may quote—

بخون *bikhün*  
گوز *gues*  
روز *ruozh*  
شیر *shîr*  
شیر *shair*

The Arabic cannot express the vowel distinction, while English can. I have therefore adopted English literation, adapted throughout.

For the information of those who may read Kurdish works the Arabic adapted alphabet is quoted here.



CHARACTERS TRANSLITERATED IN ENGLISH  
CHARACTERS

ARABIC	ENGLISH	ARABIC	ENGLISH
ا	a, if with $\bar{\sim}$ as $\bar{a}$	ق	q
ب	b	ك	k
پ	p	گ	g
ت	t	ل	l as 'l' in English; ! when pronounced as л in Russ. слово
ج	j	م	m
چ	ch	ن	n
خ	kh	و	v, ū, ü, ue, ūo
ح	h	و	w, o, ao
د	d	س	h
ر	r	ی	ī, y, ai, yai
ز	z	ـَ	a, e (short)
ژ	zh	ـُ	u
س	s	ـِ	i, yai, u (as in 'but'), iai
ش	sh		
غ	gh		
ف	f		

The letters ص *s*, ظ *z*, ط *t*, and ع *spiritus lenis* are used whenever foreign words demand their use.

VALUES OF THE LETTERS

(a) *Vowels*

1.  $\bar{a}$  is encountered generally between two consonants, and when unaccompanied by any other vowel has the value of 'a' in the word 'father', but not so broad as

the 'a' in 'ball', nor as is the equivalent vowel in Persian. Ex.: *khwāzin*, to wish; *pān*, broad; *āl*, dark red; *māng*, a month; *sāhul*, ice; *ālat*, pepper.

2. *a*. The simple or short sound, as of 'a' in 'flat', is very common, as: *warra*, come; *harra*, go; *rrash*, black; *krdawā*, accomplished; *khalūs*, charcoal.

3. *e*. This vowel, for which the Arabic alphabet has no sign, occurs only in its short form, as 'e' in 'bet', the long form as pronounced in English being represented by  $\bar{i}$ . Ex.: *ek*, if; *hendek*, a little; *henk*, a bee; *ters*, fear; *hek*, *helka*, an egg.

4.  $\bar{i}$ . This has the long sound of 'ee' in 'beet'. Ex.: *dīn*, *dīnā*, mad; *hīw*, light; *īsh*, work.

5. *i* unmarked represents short 'i', as in 'bit'. Ex.: *mil*, the shoulders.

6. *o* represents the long 'o' in English, and is but seldom heard without being accompanied by another vowel. Ex.: *bo*, for.

7.  $\bar{u}$  marked has the sound of 'oo' in 'boot', as: *būn*, to become; *chlū*, a leaf.

8. *u* unmarked is like the short 'u' in 'put', the combination of the two (*u* and  $\bar{u}$ ) being seen in *ustū*, the neck.

9.  $\bar{u}$  has the value of 'u' in 'but', and is but rarely met with. Ex.: *mukh*, the brain; *dul*, the heart.

10.  $\bar{u}$  modified has the sound of 'u' in Fr. 'rendu', as: *khūn*, blood.

11.  $\bar{a}\bar{i}$  gives a sound resembling 'oy' in 'boy'. Ex.: *dāik*, SG, mother; *khwāi*, self.

12. *ai*. Very much like 'ê' in Fr. 'bête'. Ex.: *aizhin*, they will say; *pai*, a foot.

13.  $\bar{a}o$  can hardly be represented by any English diphthong; it is midway between the sound of 'a' in

'father' and 'ow' in 'now', and is usually only seen in words of the SG. Ex.: *klāo*, a skull-cap; *pīāo*, a man.

14. *ao* is similar to the above, but shorter in duration, as: *haot*, seven; *chao*, the eye.

15. *ūo* has no equivalent in English, and is a correct combination of the two vowels composing the diphthong, as: *gūol*, SG, a flower; *chūol*, SG, desert.

16. *yai*, where the 'y' sound is very weak indeed, giving the sound of 'iè' in Fr. 'bière', as: *gyailās*, a cherry; *byaina*, bring. The sound is usually only met with in words of the SG, the NG using in its place *z̄*.

#### (b) Consonants

1. *b*. As in English but softer, as: *bāl*, the side.
2. *p*. „ Ex.: *pur*, very.
3. *t*. „ Ex.: *tanisht*, beside.
4. *j*. „ Ex.: *jār*, a time.
5. *ch*. „ Ex.: *cherchī*, a pedlar.
6. *kh*. The same as x in Russian, or 'ch' of the Scotch, but harder. Ex.: *khenjair*, a dagger.
7. *h*. A hard 'h' not often heard, except in certain dialects of the NG. Ex.: *haz*, NG, pleasure, wish.
8. *d*. Softer than the English 'd', as: *dīsān*, yet, again.
9. *r*. As in English, but fully pronounced and rolled. It is one of the strongest letters, as: *kurmānj*, Kurd; *berrin*, to cut.
10. *z*. As in English, as: *zairīn*, gold.
11. *zh*. The same as 'j' in French. Ex.: *rūozh*, a day.
12. *s*. As in English 'sister'. Ex.: *sūstir*, more idle.
13. *sh*. As in English. Ex.: *shew*, night.
14. *gh*. A soft guttural, not existing in any language

except Russian in Europe, but best described as a very soft 'kh'. Ex.: *gheltī*, rolling.

15. *f*. As in English. Ex.: *ferrīn*, to fly.
16. *q*. A hard 'k' pronounced well back in the throat, as: *sqān*, SG, bone.
17. *k*. As 'k' in English. Ex.: *kezwin*, to fall.
18. *g*. The hard 'g' in English, as: *gund*, a village.
19. *l*. As in English. Ex.: *lūw*, a lip.
20. *l̄*. The Russian or 'liquid l', mostly heard in the SG, as: *blāo*, scattered.
21. *m*. As 'm' in English. Ex.: *mimk*, a breast.
22. *n*. As 'n' in English. Ex.: *nān*, bread.
23. *ñg*. As in the English words 'hang', 'bang', etc. This is common to the SG. Ex.: *hañg*, a bee
24. *v*. As in English. Ex.: *vān*, Vān. The letter is pronounced more like 'w' in SG.
25. *w*. As in English. Ex.: *wāin*, to wish.
26. *h*. As in English. Ex.: *hāwin*, summer.

#### (c) The Accent

As a general rule the accent falls (1) upon the first syllable in a word complete in itself, (2) upon the main syllable in a built-up word, i.e. one to which a preposition is prefixed, or a verb form with tense prefixes and affixes, i.e. the enclitic word is never accented. Ex.: *La Māirawānda ki lāmlāi khūolī Hardalāna ráiga har lalāi rūhalāt tā nézzāki kéwī Gárrān dabī, ki kéwaka la dāsī chépdā dabī, wa chāmaka ladāsī rāzdā kawtū.*<sup>1</sup> There are, however, many exceptions to the rule of accent, and it is only by use that of many words can be learned.

<sup>1</sup> Middle Kurdish of the SG (Mukrī). All enclitic words have a line under them.

## THE PARTS OF SPEECH

In Persian<sup>1</sup> but three parts of speech are acknowledged by Persian grammarians—noun, verb, and particle, called respectively, after the Arabs, *ism*, *fi'l*, and *ḥarf*, and since the construction of words with adverbial and adjectival meanings is ruled consistently thus—the language theoretically containing no pure adjectives nor adverbs—the definition is adequate.

It is not proposed to treat Kurdish on these lines, however, as its words fall readily into the groups used by European grammar. An elasticity of use certainly permits many words to undertake more than one function, a property which, while (as it is the same in Persian) it facilitates the task of the Oriental grammarian in his collection into three parts of speech, does nothing to prevent us from classifying it in our own more analytical ways.

## THE NOUN

The noun in Kurdish is simple in its use, following regular laws in its cases, and since there are few but pure Kurdish words in the language, and those few submitted to Kurdish rule, it has no multiplicity of forms such as occurs in the neighbouring Turkish and Persian, whose imported nouns have brought with them often enough the plural forms of their language of origin.

## THE GENDER

The Kurds do not recognize any distinction of gender, and where it is necessary to distinguish between male and

<sup>1</sup> For purposes of comparison Persian, as an allied language, will have to be referred to frequently.

female employ the words *nair*, male, and *mā* or *mañg*, female, as—

<i>psink-î-nair</i>	a male cat
<i>psink-î-mā</i>	a female cat

Where the simple form indicates the masculine naturally, the word *mā* or *mañg* usually precedes the noun, as—

<i>gāmîsh</i>	a buffalo
<i>māñgāmîsh</i>	a buffalo cow

and even precedes on occasion where the *nair* is also employed for distinction, as—

<i>würch-i-nair</i>	a male bear
<i>māñgāwürch</i>	a female bear

The use of the female distinctive word is largely ruled by euphony, and may be used almost indifferently in either position except in a few instances.

## THE NUMBER

The numbers of the noun are diminutive, singular, and plural, each with its own form.

*Diminutive*

*ek, aka, k.* Final *ek* and *aka* or *k.* This form, which is one found in Old Persian in the final *ak*, must not be confused with the termination *ek* signifying the singular number. In modern Kurdish it has lost to a great extent its diminutive signification, and has obtained such a wide use as to render it possible to appear at the termination of almost any word. Examples—

<i>pāoaka</i> , from <i>pāo</i>		a man (SG)
<i>kurreka</i>	<i>kurr</i>	a boy
<i>mārek</i>	<i>mār</i>	a snake
<i>shūwtîk</i>	<i>shūwtî</i>	a melon
<i>dîzhmînka</i>	<i>dîzhmîn</i>	an enemy

*aila, ailaka, ūlek.* A further set of diminutive forms is *aila, ailaka* (double diminutive), and *ūlek* (NG form of *ailaka*, which is SG)—

<i>pshāula</i> , from <i>pshī</i>		a cat
<i>jūalaika</i>	<i>jū</i>	a Jew
<i>pchūkaila</i>	<i>pchūk</i>	anything small
<i>gulūlek</i>	<i>gul</i>	a flower

*ga.* SG uses in very rare instances the affix *ga* instead of *ka, aka*—

<i>rraiga</i> , from <i>rrai</i>	a road
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*cha.* The affix *cha*, which is also found in Persian, is employed in certain words, as—

<i>bākhcha</i> , from <i>bākh</i>	a garden	
<i>paicha</i>	<i>pai</i>	a foot
<i>señgīcha</i>	<i>señgī</i>	a tray (SG)

The most general of all is the first quoted here, the termination in *ek, aka, or k.*

#### Singular

The noun in its simple form is naturally in the singular number, but is devoid of any indication of number, and may then be used in the plural, or signify a plurality of objects without necessarily being inflected.

This confusion is guarded against by the use of final *ek* and final *ī* as distinctives for the singular—

<i>mīr</i>	man	<i>mīrī, mīrek</i>	one man
<i>pīāo</i>	man	<i>pīāoek</i>	one man
<i>hasp</i>	horse	<i>haspek</i>	one horse
<i>kich</i>	girl	<i>kichī, kichek</i>	one daughter

This form must not be confused with the diminutive termination, and its use with it is very frequent. Since, however, it would be a very clumsy combination to have

the syllable *ek* repeated to make the singular of a diminutive, whenever it is desired to form the singular of a diminutive noun the singular termination in *ī* is used, as will be seen in the examples below—

<i>pīāo</i>	the man	<i>kurrakāī</i>	a boy (dim.)
<i>pīāoaka</i>	the man (dim.)	<i>dishmin</i>	an enemy
<i>pīāoakāī</i>	a man (dim.)	<i>dishminaka</i>	an enemy (dim.)
<i>kurr</i>	a boy	<i>dishminakāī</i>	an enemy (dim.)
<i>kurrek</i>	a boy (dim.)		

In no case would the singular diminutive be, for instance, *pīāoakek* or *dishminakek*.

Care must be taken at all times with these affixes to distinguish between the singular and the diminutive termination, and the various combinations in phrases are instanced by the following examples :—

<i>kurrekim hayya</i>	I have one son
<i>kurrakim hayya</i>	I have a son (dim.)
<i>kurrakāim hayya</i>	I have one son (dim.)
<i>dishminim hayya</i>	I have an enemy
<i>dishminekim hayya</i>	I have one enemy
<i>dishminakam hayya</i>	I have an enemy (dim.)
<i>dishminakāim hayya</i>	I have one enemy (dim.)
<i>lawān pīāoek kaot</i>	one man of them fell
<i>lawān pīāoakāi kaot</i>	somebody of them fell

In this instance the singular form of the diminutive gives also a certain indefiniteness to the statement, and the *pīāoakāī* may be a man or a boy, the diminutive relieving it of the absolute certainty of the first form that *one man* fell. These two last examples are both SG; the NG would give—

<i>livān mīrūek kewt</i>
<i>livān mīrūekī kewt</i>

*Plural*

*ān.* The most general way of forming the plural is by the addition of *ān* to the singular (simple or diminutive form), though as a general rule among the dialects of the SG it is formed upon a word already furnished with the *aka*, which in this instance would appear to be now but a euphonic use only, as the meaning is not necessarily affected thereby.<sup>1</sup>

In the NG, as the diminutive form is not so generally used, plurals are as a rule formed more from the ordinary singular noun.

We have, then, the following forms in plural and singular:—

SINGULAR		PLURAL	
<i>āshī</i>	<i>āshaka</i>	<i>āshān</i>	<i>āshakān</i>
<i>sag</i>	<i>sagaka</i>	<i>sagān</i>	<i>sagakān</i>
<i>māl</i>	<i>mālaka</i>	<i>mālān</i>	<i>mālakān</i>

The NG presents a few examples similar to that quoted as the Persian use in the footnote preceding, as—

<i>stirieh</i>	<i>stiriakān</i>
<i>kādīneh</i>	<i>kādīnakān</i>

*īd.* The NG has the monopoly of a plural in *īd* which is very frequently met with, as—

<i>bchūk</i>	<i>bchūkīd</i>	children
<i>mīrūf</i>	<i>mīrūfīd</i>	men
<i>zhen</i>	<i>zhenīd</i>	women
<i>ser</i>	<i>serīd</i>	heads

<sup>1</sup> Old Persian made a plural in the same way, and where the singular ended in *ak* the same use took place. In modern Persian the *ak* has become *eh* and the old plural almost entirely replaced by *hā*. One of the few remaining examples is the word *bandeh*, which, while it has lost the final *ak*, has retained it in the *ag* of the plural *bandagān*.

*ā.* The NG and occasionally Mukrī of the SG presents also *ā* as a plural termination—

<i>kurmānj</i>	<i>kurmānjā</i>	Kurds
<i>kurr</i>	<i>kurrā</i>	boys

but it is not very generally used.

*gal, al.* Though never met with in NG and very rarely in SG, and not being strictly speaking a Kurdish termination, for the sake of record it is well to mention here the termination *gal* and *al*, which is used in all the dialects approximating to Kermānshāh, and occasionally in a few of those around Sulaimānia, which lean in most respects to the Kurmānjī uses—

<i>dushmin</i>	<i>dushmingal</i>	enemies
<i>araw</i>	<i>arawal</i>	Arabs
<i>khā</i>	<i>khāgal</i>	eggs

## THE CASES

*Nominative*

The noun uninflected by any save the signs of number is in the nominative case, as—

haistīr	<i>dachī</i>	the mule	<i>goes</i>
zhenka	<i>nān dakat</i>	the woman	<i>makes bread</i>
bārān	<i>dabārī</i>	the rain	<i>rains</i>
Khwa	<i>āferī</i>	God	<i>created</i>

*Accusative*

*z.* The SG has lost the signs of the accusative case which it at one time possessed in common with the NG, with the exception of the affix *z*, which is by no means general and which is gradually dying out.

There thus occurs very naturally some confusion with

the nominative, as one may be confronted with a phrase such as—

<i>pīāo pīāo kuzht</i>	the man killed the man
<i>diz pārā bird</i>	the thief took the money
<i>Ḥama zhin girt</i>	Aḥmad took a wife

In the last two the sense of the words supplies the meaning, but in the first, unless we know the regular order of subject and object in a sentence, it is impossible to distinguish the case of either one of the two *pīāo*. On the other hand, such a phrase as *Ḥama diz kuzht* is ambiguous, for though according to the syntactical rule *Ḥama* should be the subject and the meaning of the sentence 'Aḥmad killed the robber', it is also possible for the signification of the sentence to be 'the robber killed Aḥmad'.<sup>1</sup> In such a case the termination *i* may be used, or, as is sometimes done, the diminutive form *aka* is employed to denote the objective, thus—

<i>pīāo pīāoī kuzht</i> or <i>pīāo pīāoaka kuzht</i>
<i>Ḥama dizī kuzht</i> or <i>Ḥama dizakaī kuzht</i>

The final *ī*, however, is in general use in the NG for pure accusative or for nouns governed by prepositions; for example—

<i>zhe shātiri</i>	from the messenger
<i>nek Mahmūd Pāshāī</i>	before Mahmūd Pasha
<i>kichī kusht</i>	he killed the girl

<sup>1</sup> The usually quoted example in Persian is a verse which runs somewhat as follows:—

این شیراست که آدم میخورد  
و آن شیراست که آدم میخورد

where *آدم* is objective in one case and nominative in the next, a play occurring upon the two different meanings of *شیر*.

The use of any affix is not compulsory, and as often as not the accusative will be found to be absolutely undistinguished in form from the nominative.

*ā*. NG also uses the termination *ā* in exactly the same way as it does the final *ī*, but as a rule it will only be found with a noun preceded by a preposition, and seldom, if ever, as a pure accusative.

#### Dative

*rā*. The true dative in Kurdish is formed with the affix *rā*, with or without *bi* prefixed to the noun, as in the following examples:—

<i>bi kizhikairā gū</i>	he said to the raven
<i>Memedrā dā</i>	he gave to Muhammad
<i>Khawājerā gū</i>	he said to the Khwaja

This form is used, however, as a rule only for animate objects, and when it is desired to indicate the dative of inanimate objects by an affix the termination *ī* is employed (which may also be used for animate objects), either with or without the introductory *bi*, as in the following examples:—

<i>chūma Salmāsī</i>	I went to Salmas
<i>dā sālkerī</i>	he gave to the beggar
<i>ki rūsh birūzhī</i>	which from day to day
<i>shīrīm dā bipsinkī</i>	I gave milk to the cat

This affix *ī* is common to all Kurmānjī, but the termination *rā* will only be met with in the NG.

In many instances, both in NG and SG, no inflection of the noun is made in the dative case, which can only be discerned by inspection in such instances, as—

<i>hātm māl minālakān</i>	I came to the house and gave
<i>nānm dā</i>	the bread to the children

Or, again, the preposition *bi* may introduce the noun without any affix being employed—

*bi hamuyān tishtek kutī* he said something to all of them

*pai*. The SG sometimes employs in the place of *bi* the prefixial word *pai*, as—

*paim dā* he gave (to) me

*chīt kūrd pai zhenaka?* what have you done to the woman?

*dā*. Here and there an isolated example may be found of the dative in final *dā* with prefixed *bi*, as in the following example:—

*chūn birāvūdā* they went to the road

#### Genitive

*izāfa*. The simplest form of genitive, and that employed exclusively by the SG, is that which adds *ī* to the qualificative or word possessed, the parallel use to the *izāfa* in Persian. Kurdish, however, lengthens the short *i* and nearly always pronounces it *ī*, as in the following examples:—

*māl ī min* my house  
*pāra ī zhenka* the woman's money  
*tfenk ī diz* the robber's gun

*ī, hī, hīnī, īa*. When, however, the object possessed is not indicated and it is desired to say, for instance, 'It is the robber's,' a prefixial *ī, hī, hīnī, īa* is used, the second and third being more usually heard in the SG. Examples—

*īa Rezū* Reza's  
*hīnī pīāo* the man's  
*hī bāwakim* my father's

Final *ī*. The second form of the genitive, and that very generally in use among the dialects of the NG, is the *ī* affixed, as—

*nān īrushī* to-day's bread  
*rūsh hāwīnī* a day of summer  
*Khānīd wilātī* the Khans of the province

*ā*. The third form, also very common in the NG, even more so than the preceding, is the replacement of initial *ī* by initial *ā*, as in the following examples:—

*bi khātirā Khwadī* for the sake of God  
*haspā Mukho* Muhammad's horse  
*zhinā mirūf* the man's wife  
*dināvūdā paighamberā* in the name of the Prophet

*ā* with *ī*. It may be used also with the final *ī* to the noun in the genitive case, as—

*gelā shewānī* the shepherd's flock  
*parā tairī* the bird's feathers  
*lāukā dāikī* the child of the mother

*d*. In one or two of the dialects of the NG, particularly those which have been in contact with the Chaldeans of the Tiyari and the Upper Zāb, the Chaldean genitive is heard, namely, the prefixed *d*, but in such cases the usual Kurdish genitive forms are also understood. Example—

*zhinī dfārsī* a woman of Persia

#### Locative

*dī . . . dā*. The multiplicity of forms noticeable in *la . . . dā*. other cases is not seen here. NG employs *dī* before the noun and *dā* after it, and SG employs *la* before and *dā* after the noun, as in the following examples:—

<i>dīm kābrā kāotū</i>	I saw the fellow fallen in the
<i>lamāldā</i>	house
<i>cherchī labāzairdā bū</i>	the pedlar was in the bazar
<i>dināvdā paighambarā</i>	in the name of the Prophet
<i>didewīdā girtū</i>	seized in his mouth

The initial *dī* or *la*, however, may be dispensed with if it is desired to use a preposition which has the meaning 'in', e.g. *bi* or *tai* or *nāw* (*nāv*), as in the following and similar cases:—

<i>nāwdastīdā girt</i>	he took it in his hand
<i>bīdizīdā khīst</i>	he threw it in the pot
<i>taibīrdā bū</i>	it was in the well
<i>nāwāodā khañqībū</i>	he was drowned in the water

With *nāw* (*nāv*) it is permissible to use *dī* and *la*, considering *nāw* as a noun qualifying the one following it (see Part II, p. 111).

#### Ablative

*zhe* . . . *dā*. This case resembles in its general use and form the locative, for it is generally formed with the final *dā* and in NG initial *zhe*, while in the SG it remains exactly the same, for it uses the initial *la*, as—

NG. <i>zhebāghairdā hātīm</i>	} I came from town
SG. <i>lashārdā hātīm</i>	

*zhe* . . . *rā*. In the Bitlis district of the NG is encountered the form with final *rā*, as—

<i>bainin zhevilātrā</i>	bring from the country
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and occasionally the form with final *ī* may occur, as—

<i>zhedizī stānd</i>	took from the thief
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*la* . . . *-o*. Extreme SG invariably uses this form, as—

<i>la shāro hātīm</i>	I came from town
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#### Vocative

The vocative is a case which may be formed with any one of a very large number of expressions, usually *ho*, *halo*, *hoi*, *oh*, *yā*, the last being employed in expressions of a religious nature. The first three are mountain calls, and follow the name of the person addressed.

#### Auxiliary Words and Affixes used with Nouns

It is possible in Kurdish, as in Persian, to form certain classes of nouns from others by the addition of certain syllables which give the original noun<sup>1</sup> a fuller or different meaning, of which the following are commonly used:—

1. *ī*, with the meaning of 'appertaining to', 'of', as—

<i>āqilī</i>	forethought, from <i>āqil</i>	wise
<i>dizī</i>	robbery	<i>diz</i> a robber
<i>draizhī</i>	length	<i>draizh</i> long
<i>zānāī</i>	erudition	<i>zānā</i> wise
<i>garmī</i>	warmth	<i>garm</i> warm
<i>rāsī</i>	truth	<i>rās</i> true

2. *īk*, with the above meaning and employed in the same words—

<i>garmīk</i>	warmth, from <i>garm</i>	warm
<i>sārīk</i>	coldness	<i>sār</i> cold

3. *īā*, with the same meaning and application.

4. *āna*, with the meaning 'that which occurs'—

<i>māñgāna</i>	a monthly wage
<i>sālāna</i>	a yearly affair
<i>rūozhāna</i>	a daily occurrence

5. *chī*, 'one who does' or 'performs'—

<i>jārchī</i>	a watchman,	from <i>jār</i>	a call
<i>nāowachī</i>	a sentinel	<i>nāowa</i>	a beat
<i>kemāchī</i>	a cooked meat seller	<i>kemāw</i>	a 'kebab'

<sup>1</sup> Or an adjective to form a noun.



6. *ger*, 'a worker in,' 'maker of'—  
*zairinger* a goldsmith, from *zairin* gold  
*āsinger* a blacksmith *āsin* iron
7. *in*, 'full of,' 'at'—  
*ghamīn* distressed, from *gham* sorrow  
*drāwshīn* a glittering *drāwsh* scintillation  
*paishīn* the foremost *paish* the front
8. *bār*, 'bearing,' 'producing'—  
*derāōbār* a fertile land, from *derāō* the reaping
9. *kār*, 'one who does' or 'makes'—  
*jūotkār* a peasant, from *jūot* a plough  
*drūkār* a liar *drū* a lie
10. *īān*, 'appertaining to'—  
*gundīān* a villager from *gund* a village
11. *dār*, 'holder of,' 'possessor of'—  
*gāōdār* a cowherd, from *gāō* a cow  
*bāldār* a bird *bāl* a wing  
*khiznadār* a treasurer *khizna* a treasury  
*zewīdār* a landowner *zewī* land
12. *ātī* and *ītī*, 'the condition of'—  
*sepīhītī* beauty, from *sepī* white  
*hīngīwītī* contact *hīngīwtin* to touch  
*khūītī* possession *khūī* an owner  
*kūrātī* depth *kūr* deep  
*zimātī* cold (n.) *zim* cold (adj.)
13. *ākḥ*, 'the condition of'—  
*garmākḥ* heat, from *garm* warm

14. *ūk* an attributive suffix—  
*khudūk* sorrowful, from *khud* sorrow  
*khapūk* deceitful *khap* deception  
*tersūk* coward *ters* fear  
*khwāzūk* importunate *khwāz* wish
15. *yār*, signifying the agent—  
*bakhtyār* fortunate, from *bakht* luck  
*kiryār* purchaser *kir* purchase  
*jūtyār* ploughman *jūt* ploughing
16. *er*, *ir*, *ar*, signifying the agent, or 'pertaining to'—  
*kūcher* emigrant, from *kūch* wandering  
*tūr* mulberry-tree *tū* mulberry  
*hīngulir* ring *hīngul* finger
17. *wān*, 'a keeper,' also 'pertaining to'—  
*dergawān* gatekeeper, from *derga* gate  
*pasawān* shepherd *pas* sheep  
*sekwān* hunter *sek* dog  
*gāwān* cowherd *gā* cow  
*amuswān* a ring *amus* finger
18. *wer*, 'he who takes'—  
*ranjwer* workman, from *ranj* trouble  
*muzdwer* workman *muzd* wages
19. *āī*, *āhī*, *āya*, 'the condition of,' 'the act of'—  
*sermāya* cold (n.), from *sār* cold (adj.)  
*dumāhī* arrears *dumā* behind  
*shīnāya* blueness *shīn* blue  
*keskāī* making green *kesk* green
20. *āl*, signifying the agent—  
*sūtāl* incendiary, from *sūt* burning

Besides these there are a few others, such as *nāk* and *lū*, already attached to words imported from Persian and Turkish, but not employed apart from them.

### THE PRONOUN

#### PERSONAL PRONOUNS

The personal pronouns differ slightly in the main groups NG and SG, and are as follows:—

	NG	SG
I	<i>az, azî, ma, min</i>	<i>min</i>
thou	<i>ta</i>	<i>tû, atû</i>
he, she, it	<i>av, va</i>	<i>wo, arwa</i>
we	<i>am, ma</i>	<i>aima</i>
you	<i>hûn</i>	<i>airwa</i>
they	<i>vân, wai</i>	<i>awân</i>

These, the primary forms of the pronouns, are the nominative form also. It must be noted that Kurdish is strict in its use of the 2nd persons singular and plural. When speaking to one person the 2nd person singular alone is used, no complimentary use of the 2nd person plural being permitted, as is common in both Persian and Turkish. The 2nd person plural is reserved for addressing more than one person. As nominatives they take their place in the sentence as nominative nouns—

<i>az tirrim</i>	I am going
<i>min dakirrim</i>	I will buy
<i>awa bâsha</i>	he is good

#### Genitive

The rules for forming the genitive are practically the same as those for forming the genitive of nouns, that is to say, the name of the object possessed takes the final *î* or

*â*, but the pronoun is not inflected, the only difference between the nominative and genitive pronoun being one of change in the actual pronoun in one or two cases, as seen below—

	NG	SG
of me	<i>î min, â min</i>	<i>î min</i>
of thee	<i>î ta, â ta</i>	<i>î tu</i>
of him, her, it	<i>î wai, â wai</i>	<i>î awa</i>
of us	<i>î ma, â ma</i>	<i>î aima</i>
of you	<i>î hûn, â hûn, î wai</i>	<i>î airwa</i>
of them	<i>î vâh, â vâh</i>	<i>î awân</i>

#### Examples—

<i>kichî min</i>	my daughter
<i>zhenâ wai</i>	his wife
<i>masârî awân</i>	their graves

In the SG is found the wide use of the suffixial pronouns, which appear particularly frequently in the use of genitive pronouns, and as these are constantly recurring in all sentences, they are now detailed below—

<i>-am</i>	me, of me	<i>-imân</i>	us, of us
<i>-it</i>	thee, of thee	<i>-itân</i>	you, of you
<i>-î</i>	him, of him	<i>-ayân</i>	them, of them

which forms give us the types *charwam*, my eyes, *serî*, thy head, *serî*, his head, etc., which is much more general in SG than the first forms given. The SG, however, makes use of both in giving them a slightly different signification, for the first form has a stronger meaning than the second, and it is always used when the pronoun qualified (i.e. the possessor) is doubtful or where clear distinction is needed. The second form is used when (as is usually the case) there exists no doubt as to the possessor of the quality

or attribute expressed in the preceding word. For example—

*tfenkit bāsha tfenkī mīn bāshтира*

thy gun is good, (but) *my* gun is better

*fisheklāoī batāla, fishekī min yā fishekī tū dakirrī?*

*his* bandolier is empty, will he buy *my* cartridges or *your* cartridges?

*nāzānim brā-ī min bū yā kurr ī tū*

I do not know whether it was *thy* brother or *my* son

but *nāzānim brāit bū yā kurrīt*

I do not know whether it was *thy* brother or *thy* son

#### Accusative

The accusative pronouns are practically the same as the nominative, the only difference being that NG does not use the form *az* in the accusative, but *min* or *ma* for the 1st person singular and *wi* in the 3rd person singular. The SG pronouns remain exactly the same as the nominative, and the suffixial pronouns are also used. Examples—

NG *ma dakūzhin* } you are killing me  
SG *min dakūzhin* }

NG *az ta dīt* } I saw thee  
SG *min dīmit* }

NG *waī khist* } he struck him  
SG *khistī* }

NG *vān ma dakhūin* } they will eat us  
SG *dakhwanimān* }

NG *hūn tīnim* } I shall bring you  
SG *dhainimitān* }

NG *vān dakhwāzim* } I want those  
SG *awāna dawīm* }

NG *vān inān* } they brought them  
SG *haināniyān* }

It will be noticed that the SG used the suffixial pronoun where possible, and in preference in all cases to the separate pronouns, which it very seldom uses for the objective except for emphasis, as—

*qat dakūzhimīt* verily I will kill thee  
*min dakūzhī?* thou wilt kill *me*?  
*arai, har tū dakūzhim* yes, *thee* I will kill  
*min rūt nākrdn, awa rūt krdn, chāk rutī krdn*  
they did not loot *me*, they looted *him*, and looted  
*him* well

In the last sentence, where a definite distinction was required showing which one was looted, the prefixial pronouns are used, but immediately that necessity is provided for the suffixial is employed—*chāk rutī krdn*.

#### Dative

The pronouns in the dative are little altered from the nominative, and follow the general use of nouns in that they may be used without prefix or affix, or with them as desired. As a general rule, however, they take the affix *rā*, as do nouns of the NG—

NG *min, merā, bimerā* } to me  
SG *min, painin, binin, -m* }

NG *ta, tarā, bitarā* } to thee  
SG *tu, bitu, paitu, -t* }

NG *wī, wīrā, biwīrā* } to him  
SG *awa, pai awa, bi awa, -ī* }

NG	<i>ma, mara, bimarā</i>	} to us
SG	<i>aima, biaima, pai aima, -mān</i>	
NG	<i>hūn, waīra, biwaīra, hūnrā</i>	} to you
SG	<i>aiwa, biaiwa, pai aiwa, -tān</i>	
NG	<i>vān, vānrā, bivānrā</i>	} to them
SG	<i>awān, bi awān, pai awān, -yān</i>	

Of this multiplicity of forms the second in NG is the most correct and most used; the third is but a compound or amplification of it, whose use is alternative. The first or uninflected form is used around Bāyazid and by the frontier tribes of the north. The SG forms are also complicated by their numbers, but as with all the other forms of the pronouns the suffixial are used whenever possible, and the following examples will show better than explanation the various uses, as far as is possible briefly; the general use can only be acquired after the student is more familiar with Kurdish style:—

NG	<i>wa kutina vān</i>	} and they said to them
SG	<i>wa kutina pai awāna wa kutina paiyān</i>	
NG	<i>az bi werā gut</i>	} I said to him
SG	<i>min kutmī min kutm paiī</i>	
NG	<i>dā merā</i>	} he gave to me
SG	<i>dā bi min</i>	
NG	<i>az dī kwai bidama ta</i>	} I, then, will give it to thee
SG	<i>min dī awa biamit</i>	
NG	<i>dar hāt pāra dā bihūn</i>	} came out and gave money to you
SG	<i>dar hāt pārā dā pai aiwa</i>	
NG	<i>ek gut marā</i>	} if he should say to us
SG	<i>hagar wutī paimān</i>	

As has been said, the SG prefers the use of the suffixial pronoun wherever it is possible, but in some cases its use would lead to confusion, as in the last example, for were one to say *hagar wutimān* it would mean 'if we said', as the verb form has no indication of the pronominal ending, the *ī* meaning 'he' being merged in the final *ī* of the verb itself. *Mān* would therefore supply a pronominal form which would be appropriated to the verb.

#### THE POSSESSIVE PRONOUNS

The possessive pronouns are exactly the same as those of the genitive case, but Kurdish uses to a great extent the genitive of the reflexive pronouns, which are as follows:—

#### THE REFLEXIVE PRONOUNS

These are formed by the addition of the word *khwa* to the pronoun itself, which has the meaning of 'self'. The NG differs from the SG in that it does not join the pronouns to the syllable *khwa*, while the SG prefixes *khwa* to the pronominal suffix. The reflexive pronouns are therefore as follows:—

	NG	SG
I myself	<i>ma khwa, az khwa</i>	<i>khwam</i>
thou thyself	<i>ta khwa</i>	<i>khwat</i>
he himself	<i>ow khwa</i>	<i>khwaī</i>
we ourselves	<i>ma khwa</i>	<i>khwamān</i>
you yourselves	<i>hūn khwa</i>	<i>khwatān</i>
they themselves	<i>vān khwa</i>	<i>khwayān</i>

In the genitive the NG omits the pronoun which precedes the reflexive particle, and the genitive form

stands entirely as *î khwa* or *ā khwa*, following the rule of the genitive for nouns and pronouns, as—

*chü ser khānā khwa* he went on the roof of his house  
*az kenjî khwa dashüm* I am washing my clothes

The number and person can therefore only be ascertained from the context in the NG. As the SG uses almost invariably the synthetic form, there is no doubt about the person intended, as—

*mîn jilikî khwam dashüm* I am washing my own clothes  
*chü serî khānî khwaî* he went on his roof  
*ama pārāî khwamāna* this is our money  
*îslû khwatān khwatān* you know your own affairs best  
*dazānîn* (literally, your own affairs  
 you yourselves know)

When the SG uses this form in preference to the genitive of the ordinary pronoun it has, as in Persian, a slightly stronger meaning, and should be translated in most cases by its true equivalent, 'myself,' 'thyself,' etc., whereas in the NG it has merely replaced the ordinary genitive.

The reflexive pronouns form their cases in exactly the same way as nouns and are treated as such grammatically. We therefore get the forms—

	NG	SG
Nominative	<i>mîn khwa, az khwa</i>	<i>khwam</i>
	<i>ta khwa</i>	<i>khwat</i>
	<i>aw khwa</i>	<i>khwaî</i>
	<i>ma khwa</i>	<i>khwamān</i>
	<i>hün khwa</i>	<i>khwatān</i>
	<i>vān khwa</i>	<i>khwayān</i>

Genitive	<i>î khwa, ā khwa</i>	<i>î khwam</i>
	do. do.	<i>î khwat</i>
	do. do.	<i>î khwaî</i>
	do. do.	<i>î khwamān</i>
	do. do.	<i>î khwatān</i>
	do. do.	<i>î khwayān</i>
Accusative	<i>khwaî</i>	<i>khwama</i>
	do.	<i>khwat</i>
	do.	<i>khwaî</i>
	do.	<i>khwamān</i>
	do.	<i>khwatān</i>
	do.	<i>khwayān</i>
Dative	<i>bi khwa, khwarā</i>	<i>bi khwām, khwam</i>
	do. do.	<i>bi khwat, khwat</i>
	do. do.	<i>bi khwaî, khwaî</i>
	do. do.	<i>bi khwamān, khwamān</i>
	do. do.	<i>bi khwatān, khwatān</i>
	do. do.	<i>bi khwayān, khwayān</i>

In all emphatic phrases, as 'I myself,' this pronoun is used—

*az khwa dazānîn* I myself know  
*atu khwat burrua* go thyself, i.e. thou thyself go

#### THE DEMONSTRATIVE PRONOUNS

These are as follows:—

	NG	SG
this	<i>av, va, vā, vaî, vî</i>	<i>am, hün</i>
that	<i>aw, wî</i>	<i>āo</i>
these	<i>vān</i>	<i>amāna</i>
those	<i>vān, wān</i>	<i>awāna</i>

## Examples—

<i>bi wī merūrā gū</i>	he said to that man
<i>līwān sarhaditān</i>	from those your boundaries
<i>līwān āghāit</i>	from these chiefs
<i>am pīāo</i>	this man
<i>vīa gū</i>	he said this
<i>lamāna nīyya, bash</i>	it is not of these, perhaps it
<i>lawāna bū</i>	was of those
<i>hīn bu</i>	it was this

It should be noted that in the NG the demonstrative pronoun agrees in number with the noun it precedes and indicates, but in the SG the plural form of the demonstrative pronoun is only used when the noun is *understood only*, and whenever the noun is indicated the singular form of the demonstrative pronoun is invariably used, whether the noun be plural or singular; thus we must say—

*am pīāogān*, these men, not *amān pīāogān*  
*aw kābrakān*, those fellows, not *awān kābrakān*

Besides these demonstrative pronouns are the pronouns—

<i>ītir, īdīn, īdī, dītereka</i>	the other
<i>haram, haraw, av . . . khwa</i>	this same
<i>haraw, wī . . . khwa</i>	that same

the first being used after the noun, as—

<i>haisterīdīn</i>	the other mule
<i>mālītir</i>	the other house

The first of the four forms of ‘the other’ quoted is SG, the second and third are NG, and the last is common to both. *Haram* and *haraw* are the SG forms and are used before the noun, as—

*haram pīāo paīm wutī* this same man said it to me  
*haraw gundaka tālānīān kird* they looted that same village

*Haraw* is sometimes used in the same manner in the NG, and the forms *av . . . khwa* and *wī . . . khwa*, which are found in the NG only, are used as follows:—

*av mīrūf khwa merā wut* that same man said it to me  
*vān wī gundī khwa tālānī kir* they looted that same village

## THE INTERROGATIVE PRONOUNS

The interrogative pronouns are as follows:—

	NG	SG
who?	<i>kī?</i>	<i>kī?</i>
what?	<i>chī, chīk?</i>	<i>chī?</i>
which?	<i>kīzhki, kīzh, kīzhān?</i>	<i>kām, kāmīn?</i>
what sort of?	<i>chtūn?</i>	<i>chūn, chlūn?</i>

Examples—

*kī hāt wa chī kerīa?* who has come and what has he done?  
*zheva dūān kīzh kī girt?* which of these two did he take?  
*kīzhān dār rīnda?* which tree is a good one?  
*kām gāojakarwā kirdarwa?* which idiot has done this?  
*chūn pīāoīa?* what kind of a man is he?

The first three of the pronouns above, ‘who,’ ‘what,’ and ‘which,’ are declined in every respect like nouns.

## THE RELATIVE PRONOUNS

The word *ku* does the duty of the relative pronouns, as—

*mīrūi ku hāt* the man who came  
*hasp ku az kirrī* the horse which I bought  
*gal'a ku askarakān girt* the castle that the soldiers took

This pronoun is indeclinable, and when it is desired to construct such a phrase as ‘the woman to whom he gave

money' the phrase must be reconstructed to 'the woman who to her he gave money', where the relative pronoun is considered as a conjunctive particle, thus, *zhenaka ku bi awa pārāi dā*. Similarly, in the case where the relative pronoun is in the genitive in English, as 'the house of which I built the doorway', the sentence is inverted to 'the house which its door I built'; thus, *khānā ku az derē wī chī-kir*, or 'the man from whom I took the money'; *mīrūfī ku az shīwī pārā girt*, 'the man who I from him took the money.'

#### THE INDEFINITE PRONOUNS

These are—

<i>kas</i>	one
<i>yekodīn, yekitīr</i> , etc.	each other
<i>hamūkas, gishkas, harkas</i>	everybody
<i>flān</i>	such a one, so and so
<i>chishtek, tishtek, naghdek</i>	something
<i>hūch, pūch, kwot, chī, tū</i>	nothing
<i>dītirī, itirī, dīn, adīn</i> , etc.	the other
<i>chan, chand</i>	some
<i>hardū, hardūān, herdūk</i>	both
<i>zūr, pūrr, galēk</i>	many
<i>hamū, gishk</i>	all

Examples—

<i>kas nāzānī</i>	no one knows (one knows not)
<i>gutīn yekodīn</i>	they said to one another
<i>hamūkas dazānīn</i>	everybody knows
<i>flānī paīm wutī</i>	so and so said to me
<i>tishtek dā</i>	he gave something
<i>hīchim nīyya</i>	I have nothing
<i>chī namdīwa</i>	I have seen nothing
<i>aw itirī bā</i>	give me the other

<i>chan layān</i>	some of them
<i>hardū ketīn</i>	both fell
<i>pūrr hātīn</i>	many came
<i>hamū luōsh kird</i>	all understood

#### THE ADJECTIVE

The adjective or qualifying word follows the noun it qualifies, and is connected to it by the particles *ī, ā*, and *kī*, the last two being exclusively NG and the first common to all dialects, as—

<i>hasp-ī-spī</i>	the white horse
<i>mīrūf-ā-pīr</i>	the old man
<i>tāifa-kī-rūnd</i>	the good tribe

In a few cases the adjective may precede the noun, as—

<i>rrashwāla</i>	a swift (the black one)
<i>zardwāla</i>	a hornet (the yellow one)
<i>hūzbāo</i>	a rascal (shameful father)

It must be noticed that the qualificative is treated in every way as a noun in the genitive case, and so constant is this rule that a noun thus treated becomes practically an adjective, as, for instance—

*hātīn zhe ser-ī-chīān o deshtān-ī-chwōl*

they came from the mountain-tops and desert plains

where *chīān* and *chwōl*, in themselves pure nouns, become adjectives or qualificatives, and indistinguishable from pure adjectives in their connexion with the nouns they qualify.

Inversely, pure adjectives may be considered as substantives in the genitive case when they qualify indicated nouns, as in the case of

*qish-ī-rrash* black hair

which would be equally correctly translated 'hair of blackness'.

This substantival value of the apparent adjective appears in such a phrase as

*rrashaka dakirrim na ālaka* I will take black, not red

An even better example is furnished by a word so purely qualificative in English as 'good'—

SG *pīāoek-î-bāsh* } a good man  
NG *mîrû-ki-rund* }

Also

*az yekî zhe rundakân girt* I took one of the good ones where *rundakân* is a perfect plural noun and its value and use absolutely substantival.

It may be said, then, that to arrive at the Kurdish idea of an adjective we must turn our adjective into a noun, and say 'goodness' for 'good', for the Kurdish idea on the last phrase is 'I took one of the goodnesses'.

In English we have in some instances arrived at the same use, for we may say 'will you have a short or a long?' meaning a short drink or a long drink, etc. The Kûrmânjî has always done the same thing, and thus—

*draizhaka dakirrî yâ kurtaka?*  
will you have a long or a short?

where the object indicated may be any article, the name of which is understood either by immediately previous reference or by optical demonstration.

The sense in which the word may be said to be purely adjectival is in the instance where an auxiliary verb is used to join the noun and its qualificative, as—

*raiga draizha* the road is long  
*bard girāna* the stone is heavy

for we can immediately proceed to the comparison form, which can only be used in this situation, and which alone

proves the existence of the purely adjectival idea in Kûrmânjî, as—

*raiga draizhtira* the road is longer  
*bard girāntira* the stone is heavier

the comparative form being made by the addition of *tir* to the positive. To express the superlative degree a compound phrase is necessary, as there is no affix for the superlative degree. We must say 'than all . . . -er', as—

*raiga la hamû draishtira* the road is the longest, i.e. the road than all (others) is longer

and the use may lead to such a complicated phrase as—

NG *Hama zhe hamû-â-mîrûfân ku azî dît mezintir a*  
SG *Hama la hamû-î-pīāoagân ki min dîm qalāotir a*  
Ahmad is the heaviest man I ever saw; literally,  
Ahmad than all the men that I saw heavier is

It will be noticed that the comparative form is placed at the end of the sentence immediately before the verb, which has always to be the last word, and this position, that of penultimate, is that which it usually assumes.

To say 'give me a better one' the same construction has to be resorted to, and one must say 'give me one better than this' (or 'that' as the case may be), thus—

NG *zhi wî yekî rundtir bida* than this one better give

#### THE COMPARATIVE PHRASES

##### I. 'as . . . as.'

'This mountain is as high as that'

There is no parallel construction to the English; one must say—

'The height of both mountains is one'

NG *bilindîa hardû chiân yekîa*  
SG *barzûî har dû keûân yekîka*



or

'The height of this mountain and the height of that mountain are one'

NG *bilindā va kew bi bilindā wī kew yekā*

SG *'barzūi am kūi wa barzūi aw kūi yekika*

2. 'not so . . . as.'

'This is not so dear as that'; one must say,

'This is not of the dearness of that'

SG *ama wa girānī awa nīyya*

3. '. . . -er . . . -er.'

A parallel construction for this phrase does not appear to occur in NG, but the SG gives an exact parallel in any phrase desired, provided always that it be introduced by *har*, 'ever.'

*har nezziktir, diyārtir* the nearer, the clearer

The NG would have to use an elliptical phrase.

### THE NUMERALS

#### Cardinal Numbers

These are as follows:—

	NG	SG
1	<i>yek, ek</i>	<i>yek</i>
2	<i>dū</i>	<i>dūān</i>
3	<i>sī, sīsa</i>	<i>sīān</i>
4	<i>chār</i>	<i>chār, chwār</i>
5	<i>pañj</i>	<i>pañj</i>
6	<i>shash</i>	<i>shash</i>
7	<i>haft</i>	<i>haot</i>
8	<i>hesht</i>	<i>haisht</i>
9	<i>neh, nah</i>	<i>nih</i>
10	<i>deh</i>	<i>dah</i>

### NG

### SG

11	<i>dehoyek, yānza</i>	<i>yānza</i>
12	<i>dehudū, dehudūdū, dwānza</i>	<i>dwānza</i>
13	<i>dehūsī, saizda</i>	<i>siānza, zīāda</i>
14	<i>dehuchār, chārda</i>	<i>chārda, chwārda</i>
15	<i>dehupenj, pānza</i>	<i>pānza</i>
16	<i>dehushash, shānza</i>	<i>shānza</i>
17	<i>dehuhaft, havda</i>	<i>hevda</i>
18	<i>dehuhesht, heshda</i>	<i>haizhda</i>
19	<i>dehuneh, nūzda</i>	<i>nūezda</i>
20	<i>bīst</i>	<i>bīs</i>
21	<i>bīst u yek</i>	<i>bīs o yek</i>
30	<i>sī</i>	<i>sī</i>
40	<i>chel</i>	<i>chel</i>
50	<i>pañja, pañjī</i>	<i>pañjā</i>
60	<i>shest</i>	<i>shaist</i>
70	<i>hefta</i>	<i>heftā</i>
80	<i>haishtā, heshlā</i>	<i>haishtā</i>
90	<i>nūt, nūd</i>	<i>naūd</i>
100	<i>sad</i>	<i>so, süot</i>
200	<i>dū sad</i>	<i>dūsüo, dūsāt</i>
300	<i>sīsad</i>	<i>saisāt</i>
1,000	<i>hezār</i>	<i>hazār, hezhār</i>
10,000	<i>deh hezār</i>	
100,000	<i>sat hezār</i>	

14,528 *chārda hezār o pañj sat o bīst o haisht*

The formation of the numbers, as is seen from the above, is the same as in Old English—'fourteen thousand and five hundred and twenty and eight.'

The words *hezār*, 'thousand,' and *sat, so*, etc., 'hundred,' take no plural form. One says, as in English, 'three thousand,' *sai hezār*, 'several hundred,' *chan sat*. Nor is it

essential that a noun thus given a plural number shall take the plural form, as in the following example:—

*haot pīāo* (not *haot pīāogān*) seven men

The plural form is, however, sometimes used (SG) to emphasize the sense of number, as—

*hezār mālakānī hayya* he has a thousand (i.e. many)  
houses

The only fractional number in general use is *nīw*, *nīma*, half; whenever it is desired to enumerate any other fractional number the Persian method is used, as—

*yek zhi sī* one third (one of three)

*yek zhe chār* (or *chārek*) one quarter

and so on.

#### Ordinal Numbers

These are formed from the cardinal numbers by the addition of *ān* or *ī*, with the exception of the 'first'—

first *paishīn*, *awwal* (Arabic), *yekī*, *eyek*

second *dūwī*, *dūwānī*, *dedūān*

third *sīī*, *sīyān*

fourth *chāran*, *chārī*, *chwārī*

fifth *painji*, *painjān*, etc.

twenty-first *bīs o yekī*

twenty-sixth *bīs o shashī*, etc.

The adverbs 'firstly', etc., are not used, the ordinal numbers in their simple form being invariably employed.

## THE VERB

### THE AUXILIARIES 'TO BE' AND 'TO BECOME'

As a knowledge of the auxiliary verbs 'to be' and 'to become' is essential before the regular verbs can be learned, and as they serve in a measure as a guide to the formation

of the ordinary Kurmānjī verb, it is well to thoroughly learn them before proceeding to the more difficult section of this part of the Kurdish grammar. As these auxiliaries are almost identical in form and use, they are treated here side by side in order that the little differences which distinguish them may be the more readily detected.

The verb 'to become' is one which is used with nouns and past participles (verbal nouns) to form passive verbs, and is encountered frequently. Where the English uses the verb 'to be', with part of the active to form the passive, the Kurmānjī uses the verb 'to become', as—

English 'to throw' is the active

'to be thrown' is the passive

Kurdish 'to throw' is the active

'to become thrown' is the passive

As the SG and NG show some considerable differences, the forms of each group are shown side by side here.<sup>1</sup>

#### Infinitive

*hain*, *būin* to be

*būn* to become

#### Present Indicative

##### Affirmative

I am, etc.

#### NG

*az haima*, *hem*, *-em*

*tu haī*, *-ī*

*aw hayya*, *-a*

*aim haina*, *-in*

*hūn hain*, *-in*

*vān haina*, *-in*

#### SG

*min haim*, *ham*, *-im*

*tu haī*, *haīt*, *-ī*

*aw hayya*, *-a*

*aima hain*, *haimān*, *-in*

*aiwa hain*, *haitān*, *-in*

*awān hain*, *hayān*, *-in*

<sup>1</sup> It will be seen that each group also has several forms, each form being separated from one another by a comma.

I become, etc.

<i>az dabûm, dabûin</i>	<i>min dabim, abim</i>
<i>ta dabî, dabît, bît</i>	<i>tu dabûi, abûi</i>
<i>aw dabî, dabit, bit, dabitin</i>	<i>aw dabî, abî</i>
<i>am dabîn, dabîm</i>	<i>aima dabîn, abîn</i>
<i>hûn dabîn, dabît</i>	<i>awwa dabûin, abin</i>
<i>vân dabîn, dabît</i>	<i>awân dabîn, abin</i>

Negative

I am not, etc.

I do not become, etc.

NG	SG	NG	SG
<i>az nîm, nînim</i>	<i>min nîm</i>	<i>az nâbim</i>	<i>min nâbim</i>
<i>ta nî, nînî</i>	<i>tu nît</i>	<i>ta nâbî</i>	<i>tu nâbî</i>
<i>aw nîna, nîyya, tûnna</i>	<i>aw nîyya</i>	<i>aw nâbî</i>	<i>aw nâbî</i>
<i>am nînin, tûnînin</i>	<i>aima nîn</i>	<i>am nâbîn</i>	<i>aima nâbîn</i>
<i>hûn nînin, tûnînin</i>	<i>awwa nîn</i>	<i>hûn nâbîn</i>	<i>awwa nâbîn</i>
<i>vân nînin, tûnînin</i>	<i>awân nîan</i>	<i>vân nâbîn</i>	<i>awân nâbîn</i>

Preterite

I was, etc.

I became, etc.

NG	SG	NG	SG
<i>bûm, az hâbûm, az bû</i>	<i>bûm</i>	<i>az bûm</i>	<i>min bûm</i>
<i>bûî, ta hâbûî, ta bû</i>	<i>bûî</i>	<i>ta bûî</i>	<i>tu bûî</i>
<i>bû, aw hâbû, aw bû</i>	<i>bû</i>	<i>aw bû</i>	<i>aw bû</i>
<i>bûn, am hâbûn, am bû</i>	<i>bûn</i>	<i>am bûn</i>	<i>aima bûn</i>
<i>bûn, hûn hâbûn, hûn bû</i>	<i>bûn</i>	<i>hûn bûn</i>	<i>awwa bûn</i>
<i>bûn, vâh hâbûn, vâh bû</i>	<i>bûn</i>	<i>vân bûn</i>	<i>awân bûn</i>

Negative

I was not, etc.

I did not become, etc.

Both Groups

<i>nâbûm</i>	<i>nâbûn</i>
<i>nâbûî</i>	<i>nâbûn</i>
<i>nâbû</i>	<i>nâbûn</i>

Imperfect

Affirmative

I used to be, etc.

I used to become, etc.

NG	SG
<i>az dabûm</i>	<i>dam bû, ambû, bûâm</i>
<i>ta dabûî</i>	<i>dat bû, atbû, bûâit</i>
<i>aw dabû</i>	<i>daîbû, îbû, bûâ</i>
<i>am dabûn</i>	<i>damânbû, mânbû, bûâmân</i>
<i>hûn dabûn</i>	<i>datân bû, tânbû, bûâitân</i>
<i>vân dabûn</i>	<i>dayân bû, yânbû, buâyân</i>

Negative

I used not to be, etc.

I used not to become, etc.

<i>az nadibûm</i>	<i>nambû</i>
<i>ta nadibûî</i>	<i>natbû</i>
<i>aw nadibû</i>	<i>naîbû</i>
<i>am nadibûn</i>	<i>namânbû</i>
<i>hûn nadibûn</i>	<i>natânbû</i>
<i>vân nadibûn</i>	<i>nayânbû</i>

Perfect

Affirmative

I have been, etc.

I have become, etc.

NG	SG
<i>az bûma, bûina, habûya, bûya</i>	<i>dambûa, ambûa, bûma</i>
<i>ta bûta, bûita, habûya, bûya</i>	<i>datbûa, atbûa, bûta, bûya</i>
<i>aw bûya, bûna, habûya, bûya</i>	<i>daîbûa, aîbûa, bûa</i>
<i>am bûna, bûina, habûya, bûya</i>	<i>damânbûa, amânbûa, bûna</i>
<i>hûn bûna, bûina, habûya, bûya</i>	<i>datânbûa, atânbûa, bûna</i>
<i>vân bûna, bûina, habûya, bûya</i>	<i>dayânbûa, ayânbûa, bûna</i>

*Negative*

I have not been, etc.      I have not become, etc.

NG	SG
<i>nābūma, tunabūm</i>	<i>nambūa, nābūma</i>
<i>nābūta, tunabū</i>	<i>natbūa, nābūta</i>
<i>nābūya, tunabūa</i>	<i>nabūa, nābūa</i>
<i>nābūna, tunabūn</i>	<i>namānbūa, nābūna</i>
<i>nābūna, tunabūn</i>	<i>natānbūa, nābūna</i>
<i>nābūna, tunabūn</i>	<i>nayānbūa, nābūna</i>

*Pluperfect**Affirmative*

I had been, etc.      I had become, etc.

*Both Groups*

<i>būbūm</i>	<i>būbūn</i>
<i>būbū</i>	<i>būbūn</i>
<i>būbū</i>	<i>būbūn</i>

*Negative*

<i>nābūbūm</i>	<i>nābūbūn</i>
<i>nābūbū</i>	<i>nābūbūn</i>
<i>nābūbū</i>	<i>nābūbūn</i>

*Subjunctive and Optative*

I may be, May I be, etc.      I may become, May I become, etc.

NG	SG	NG	SG
<i>bām</i>	<i>bām</i>	<i>bim</i>	<i>bim</i>
<i>bā</i>	<i>bā</i>	<i>bit</i>	<i>bit</i>
<i>bā, bāt</i>	<i>bāt</i>	<i>bī</i>	<i>bī, bibāya, bāya</i>
<i>bān</i>	<i>bān</i>	<i>bin</i>	<i>bin</i>
<i>bān</i>	<i>bān</i>	<i>bin</i>	<i>bin</i>
<i>bān</i>	<i>bān</i>	<i>bin</i>	<i>bin</i>

*Negative*As above, with *nā* prefixed.*Conditional**Affirmative*

If I be or become

*Both Groups*

<i>bibim, büm</i>	<i>bibin, búiāin</i>
<i>bibit, büā</i>	<i>bibin, búiāin</i>
<i>biba, büya</i>	<i>bibin, búiān</i>

*Negative*

<i>nābim, nābüm</i>	<i>nābin, nābúiāin</i>
<i>nābit, nabüā</i>	<i>nābin, nābúiāin</i>
<i>nāba, nabüya</i>	<i>nābin, nabúiān</i>

*Future**Affirmative*

I shall be or become

NG	SG
<i>bibim, debūm</i>	<i>dabimawa, dabim, dabūm</i>
<i>bibī, debū</i>	<i>dabitawa, dabī, dabū</i>
<i>biba, debū</i>	<i>dabīwa, dabī, dabū</i>
<i>bibin, debūn</i>	<i>dabinawa, dabin, dabūn</i>
<i>bibin, debūn</i>	<i>dabinawa, dabin, dabūn</i>
<i>bibin, debūn</i>	<i>dabinawa, dabin, dabūn</i>

*Negative*With *nā* in the place of *bi* in NG and in place of *da* in SG.*Imperative**Positive*

Become! be!

NG	SG
<i>bai</i>	<i>bī</i>
<i>bin</i>	<i>bin</i>

*Prohibitive*NG and SG *maba*

*Past Participle*

Been, become

NG	SG
<i>būa, bīa, habūa</i>	<i>būa</i>

## USES OF THE TENSES

(a) *Present Indicative*

While the future has its own form, it is not at all unusual for the present indicative of the verb 'to become' to perform its duties, and it is permissible to say, for example—

<i>hailak dabūm</i>	I shall be tired
<i>hailak dabimarwa</i>	I shall be tired

without there being any difference in the sense.

(b) *Present Indicative, second form (affixial form).*

This form is that which is most generally used, and it attaches to whatever is the penultimate word of the sentence, the ultimate position being its own, as a verb. Examples of present indicative uses—

1. *Hawā sār-a.* The weather is cold.
2. *Hīw rūzhin-a.* The moon is bright.
3. *Mīn karwāni-m.* I am a caravaneer.
4. *Atū gāoj-ī.* Thou art a fool.
5. *Aīma jengkar-in.* We are fighting men.
6. *Aīwa sālker-in.* You are beggars.
7. *Awān pīska-in.* They are miserly.
8. *Dāorīshī gedā shāh dabī, shāh gedā abī.* The beggar priest becomes a king, the king becomes a beggar.
9. *Mīn mazānī chūn dabī.* I knew how it would be.
10. *Mīn mastī khiālātī kasīk-im.* I am drunk with the thoughts of one.

11. *Dabaizhī mīn sultān-im.* He says, 'I am the Sultan'
12. *Mīn sairkirrī tu nīm.* I am not thy slave.
13. *Ziānī wī tunna.* It is not his loss.
14. *Gūt mīrū wā nīna wī nābit.* He said to the man, 'This is not and cannot be.'
15. *Aw gat wā tunīna.* Verily it is not so.
16. *Dimāldā nīnin.* They are not in the house.
17. *Sālī tir rasm dabī.* Next year it will become the custom.

In example 9 it is noticed that the word *dabī* is translated as 'it would be'. This is owing to the rule that narrative of any kind must be an exact quotation of what happened in the past, as if it were in the present. The literal translation is, then, 'I knew "how it will be";' where the use of the present indicative of the verb 'to become' is used as a future for the verb 'to be'—see (a). The same use is noticed in example 14, where the word *nābit* indicates a future sense.

In this manner the 3rd person singular verb 'to become' acquires the meaning 'to be possible', and is used in that signification very frequently, for by saying 'it will not be' a meaning is conveyed that 'it cannot be', and this is one of the commonest uses of the verb 'to become', as—

<i>pīāo nābī bifarrī</i>	a man cannot fly, lit. 'it will not be that a man fly'
<i>hagar abī bom bīaināī</i>	if you can, bring it for me
<i>azānīm nābī</i>	I know it will be impossible

(c) *Present Indicative form—haima, haim, ham, etc.*

It will have been remarked that the affixial form of the verb as exemplified in (b) could not be used unless it had a word to which to affix itself. Where none exists, then, the complete form must be used, as—

*kich limāl-a?* is the girl at home?  
*arai, hayya* yes, she is

Whenever it is desired to contradict a statement or to emphasize one, this form of the verb is used, as—

*irūozh sār niyya* it is not cold to-day  
*chūn niyya, zūr sār hayya* how is it not, it is very cold  
*tū āghāi minī?* are you my master?  
*āghāit haim* I am thy master

This form of the verb is also separate whenever it has the meaning of 'to exist', 'to have being', which is one of the most general of its meanings, as in the following examples:—

NG *dīsani labigirīwī hayya, va qawī māmūrā vān hain*  
 so there is (of them) at Bigiriwi, and their appointments  
 are many

*la har kas duḷ sūozī hayya*  
 in every man there exists mercy

*dikurdistānī zāf hain*  
 there are many in Kurdistan, lit. 'in Kurdistan  
 many they are'

*zhinā min hayya*  
 it is my wife, or I have a wife, i.e. 'there is to me  
 a wife'

SG *am ghazala wurda khiālakī hayya*  
 there is but a little idea in this sonnet

(d) *Preterite*

It will be noticed that both the verb 'to be' and the verb 'to become' are the same in the SG, and that the NG also possesses identical forms which are very generally used. It is possible, then, to encounter two words in a sentence exactly the same, one having the meaning

'was' or 'were' and the other the meaning 'became', as in the following sentence:—

SG *jārān nāsākh bū pāshī dū māng chāk bū*  
 formerly he was ill, but after two months became well

where the first *bū* signifies 'was' and the second *bū* 'became'. Examples—

*na jhū būm na musarmāna*  
 nor Jew was I nor Mussulman

*haf sad khulām mīn habūn*

I had seven hundred servants, lit. 'there were seven  
 hundred servants to me'

*Khosrū o Mahmūd o Farhād, har sī shāzda būn*

Khosru and Farhad and Mahmud, all three were  
 princes

*har chī haistr habūna birrīn*

they took all the mules there were

Besides the ordinary signification of the preterite it may also stand for the perfect in describing an action which has just occurred, as in the following example:—

SG *har īsta sūār bū* he has just mounted, lit. 'just  
 now a rider he became'

This use, which would appear to be incorrect grammatically, is common to Persian also, which makes free use of the form. The NG, however, does not appear to employ it to such an extent as does the SG.

(e) *Perfect*

Examples of the use of the perfect, the one form of which expresses both the perfect of the verb 'to be' and of the verb 'to become'—

NG	<i>Kerhî o Ahmî büina</i>	Karhi and Ahmad have been
	<i>nāwî kasikî tûna bûn</i>	there has not been the name of anyone
	<i>nāsākham bûa</i>	I have been ill (SG)
	<i>hashtîa wî hishkabûn,</i>	his bones dried up and had
	<i>bûna vnkâ dâra</i>	become like wood
	<i>sâla haftâ tamâm</i>	seventy years have been
	<i>bûya</i>	finished
SG	<i>hîzum î mutbakh sîoz</i>	the wood within the grate
	<i>bûa</i>	has been burnt

It will be noticed that the perfect is used in instances where the preterite would often be used in English, as in the first two examples, which are taken from a story which relates events which might in English well be in the preterite. This use of the perfect is governed by no regular rule, and must be learned by inspection. The SG makes some certain slight modifications in the sentence which indicate whether the word used is part of the verb 'to be' or part of the verb 'to become', and the following examples may serve to illustrate to a certain extent this idiom.

If we say *jārân shāraka gāorâ bûa*, the meaning is 'once the town has been a big one', but if we put the word *jārân* in the definite singular and say *jāreka shār gāorâ bûa*, the meaning is properly 'it is a long time that the town has become a big one', though this rule is not absolute. In the word *jār* and its inflections we have the reason for the different interpretations of the verb. The word *jārân* denotes a definitely past time, and since the action of becoming denotes a progression or duration of time, it is obvious that the verb 'to become' is not that which is intended by *bûa*, but a word which will agree in sense with *jārân*, which word is *bûa*, 'has been.' *Jāreka*, meaning

'a long time', also has the meaning 'since a long time', and with this meaning it is possible to imagine the progression of the action of becoming great, wherefore the interpretation of the word *bûa* as 'has become' is logical.

In Sina (Ardalan) and occasionally in Sulaimānia (Southern Turkish Kurdistan) the form is encountered which inserts a *g* to strengthen the word, making *bûgûma* for *bûma*, *bûgûta* for *bûta*, etc.

(f) *Pluperfect*

This form, though met with in poetry, will seldom be encountered in colloquial language, its duties being performed to a great extent by the perfect itself.

(g) *Subjunctive and Optative*

Examples of the use of subjunctive—

SG	<i>hagar sātî labîrim chû hailakî zhāmî izhdar bin</i>	if I should forget for an hour, may I be slain with a dragon's wound
	<i>khwash bî shālâ</i>	May it be pleasant, God willing
NG	<i>zhibo bchukîdî Kurmānjān, wakî la Qur'an khalâs bin, lâzîma la sawādî chāf nâs bin</i>	

For Kurdish children, what time they may have learned the Qur'an it is necessary that they be acquainted with writing.<sup>1</sup>

(h) *Conditional*

Examples of the use of the conditional—

SG	<i>hagar bîba darrûim</i>	if it be possible, I will go
SG	<i>diyâr bûyâ, bâsha</i>	if it be visible, it is well
	<i>genjtira ki rrash bûiân</i>	it is better that they be black

<sup>1</sup> From the *Nobhâr* of Aḥmadî Khanî Hakkârî (see Introduction).

(i) *Future*

With the exception of the form *bibim*, *dabimarwa*, etc., all those quoted are the same as those of the present indicative of the verb 'to become', which, as has been already remarked, performs the duties of future for both verbs.

(j) *The imperative* is used after the object or subject, as—

<i>hājiz maba, jānū</i>	do not be downcast, my soul
<i>wāndā baī, bāohiz</i>	begone, rascal! (lit. be lost)
<i>la sarhaditān hūoshyār bin</i>	be alert for your frontiers

## THE REGULAR VERB

All verbs have, as the sign of the infinitive, one of the syllables *in*, *ān*, *tin*, or *din* terminally, as—

<i>bhistin</i>	to hear	<i>inān</i>	to bring
<i>kawtin</i>	to fall	<i>kūtiān</i>	to pound
<i>gūrin</i>	to change	<i>arwaitin</i>	to throw
<i>bshairdin</i>	to choose	<i>kuliān</i>	to boil

## CLASS I: THE SIMPLE REGULAR VERB OF THE SOUTHERN GROUP

*Infinitive*

*kawtin*, to fall

*Present Indicative*

I fall, etc.

(1)	(2)
<i>dakarwan</i>	<i>akarwan</i>
<i>dakarwī</i>	<i>akarwī</i>
<i>dakarwa</i>	<i>akarwa</i> or <i>akawit</i>
<i>dakarwin</i>	<i>akarwin</i>
<i>dakarwin</i>	<i>akarwin</i>
<i>dakarwin</i>	<i>akarwin</i>

The present indicative has, as well as its own particular signification, the meaning of the future tense, much as in English we say 'I go to-morrow', meaning 'I shall go to-morrow'. Examples—

<i>pāshī dakarwa</i>	it will fall at last
<i>hūoshyār bī dakarwī</i>	be careful, thou wilt fall

The negative sense is formed by dropping the *da* or *a*, which are the signs of the present indicative, and substituting *nā*—

<i>dizī daka, hamma chishtek bi dasī nākarwa</i>	he is a thief, but nothing falls to his hand
--	--

*Preterite*

I fell, etc.

(1)	(2)	(3)
<i>kawtm</i>	<i>kawtim</i>	<i>-m kawt</i>
<i>kawtī</i>	<i>kawtit</i>	<i>-t kawt</i>
<i>kawt</i>	<i>kawtī</i>	<i>-ī kawt</i>
<i>kawtin</i>	<i>kawtimān</i>	<i>-mān kawt</i>
<i>kawtīn</i>	<i>kawttān</i>	<i>-tān kawt</i>
<i>kawtīn</i>	<i>kawtiān</i>	<i>-yān kawt</i>

*Negative*

*nakarwm*, etc.    *nakarwim*, etc.    *nam kawt*, etc.

The form (2) is, more correctly speaking, a form appertaining to extreme Southern Kurdish and the Lurish forms, but it is used among the tribes in the neighbourhood of Sulaimānia who speak the Kurmānjī language.

The third form is a slight variation on the use of the NG which will be treated of later, and is the purest Kurmānjī form. It will be noticed, however, that a word is required



to precede the verb in form (3), and in any case where this does not occur it is of course essential to use form (1), and their respective use is best seen from the examples below (preterite forms in Roman characters)—

*hātim lasarī mildā, p̄āoekm dī, sawārī haister b̄ū, tfenkm p̄urr kird, khanjarim kishīwa, wa bihawālm ferrī bisarī, dām khistī la ard, kuzhtmī.*

*I came to the pass, and saw a man, he was riding a mule, I loaded my gun, and I had drawn my knife, and with a cry I leaped upon him, I threw him to the earth, I killed him.*

In the above example the words *hātim* and *kuzhtm* are unsupported by any other words upon which they may depend for the completion of the description of the action, and thus with a succession of preterite forms independent of phrases to amplify the narrative, form (1) would be used, as—

*chūm o gaishtm o dīm o nānm khwārd, o hātim*

*I went, and arrived, and saw, and ate my meal, and returned.*

The fourth preterite form, since it has an object to amplify the narrative, can take the form (3) and does so.

<i>Imperfect</i>		
I used to fall, etc.		
(1)	(2)	(3)
<i>dam kawt</i>	<i>kawtiām</i>	<i>makawt</i>
<i>dat kawt</i>	<i>kawtiāit</i>	<i>atkawt</i>
<i>daī kawt</i>	<i>kawtiā</i>	<i>ikawt</i>
<i>damān kawt</i>	<i>kawtiāin</i> or <i>kawtiāimin</i>	<i>imānkawt</i>
<i>datān kawt</i>	<i>kawtiāin</i> or <i>kawtiāitin</i>	<i>itānkawt</i>
<i>dayān kawt</i>	<i>kawtiān</i>	<i>yānkawt</i>

The imperfect in Kurmānjī does not confine itself strictly to the expression of an habitual past action, but allows itself great latitude in its use. This latitude is upon exactly the same lines as followed by the imperfect in Persian, and the best description of the tense is found in the following: 'The imperfect is used to denote actions which are not real but only supposed' (subjunctive), example—

شما میاید would you have come?

اگر باران میاید خیلی بد میگذشت<sup>1</sup>

The sentences would read in SG (1) *dat hāt* (2) *hagar bārī b̄ū, zūr nāchāk b̄ū*. Here we have a more correct use than the Persian, for where Persian uses an imperfect form in می Kurdish uses the pluperfect in its *bārī b̄ū*, but the imperfect میاید of the Persian is translated exactly by the *dat hāt* of the Kurdish 'would you have come?'

Comparing again Persian, 'if I had known I should have gone,' SG *hagaramzānī, damchū* or Kermānshāhi *hagar zānūsīām, chīām*.

The imperfect is also used in its own sense whenever necessary, as—

<i>jārān damrū</i>	}	I used to go
<i>jārānm rū</i>		
<i>har rū dahāt o dachū</i>		he used to come and go every day
<i>har rū jarekī kawt</i>		it used to fall every day

*Negative*

(1) and (3) *namkawt*, etc.      (2) *nakawtiām*

<sup>1</sup> Rosen, *Persian Grammar*, p. 43.

*Perfect*

I have fallen, etc.

(1)	(2)	(3)
<i>kawtuma</i>	<i>dam kawtawa</i>	<i>am kawtawa</i>
<i>kawtula</i>	<i>dat kawtawa</i>	<i>at kawtawa</i>
<i>kawtua</i>	<i>dai kawtawa</i>	<i>ī kawtawa</i>
<i>kawtuna</i>	<i>damān kawtawa</i>	<i>mān kawtawa</i>
<i>kawtuna</i>	<i>datān kawtawa</i>	<i>tān kawtawa</i>
<i>kawtuna</i>	<i>dayān kawtawa</i>	<i>yān kawtawa</i>

Examples—

*chwār jār la haspam kawtawa*

I have fallen three times from my horse

*halqa halqa zilfi hāori qubbai wa naorās kawtawa*ring by ring the tresses of the heavens' clouds have  
fallen in the midst

It will be noticed that here a singular is apparently used to agree with a plural noun, but as *hāor*, 'clouds,' may be considered as a collective noun it is not incorrect, although the verb does not always agree with its subject in number (see Part II)

*pai kutuma* I have said to him

The perfect may be used where it would appear that the preterite should occur, as in the example quoted under the heading of preterite in *khanjarm kishūwa*. This use follows no rule and is optional.

*The Perfect in rā*

In Sulaimānia and the Southern Mukri a number of verbs form the past participle (and from it the perfect) with a final *rā*, as *nwīsrā*, written, and *chūrā*, gone, and others.

The regular perfect from these forms would be *nwīsrām* and *chūrām*, but in the second case the perfect would be *chūmrā*, the pronominal particle being placed between the root of the verb and the sign of the past participle for euphony. We may then have—

<i>chūmrā</i>	<i>nwīsrām</i>
<i>chūtrā</i>	<i>nwīsrāt</i>
<i>chūrā</i>	<i>nwīsrā</i>
<i>chūmānrā</i>	<i>nwīsrān</i>
<i>chūtānrā</i>	<i>nwīsrān</i>
<i>chūyānrā</i>	<i>nwīsrān</i>

The general rule for this formation is that whenever the root of the verb ends in a vowel the pronominal particle precedes the sign of the past participle, and when the root ends in a consonant the pronominal particle follows the sign of the past participle. Where the root of the verb ends in a vowel, necessitating insertion of the pronominal article, the extended form of the affixial pronoun is generally used, as seen in *chūmrā*, etc. A few verbs form their past participles and perfects in both this and the manner first quoted, one of which is the verb *chūn* above cited, which has an ordinary perfect in *chūma*, *dam chūwa*, etc.

*Pluperfect*

I had fallen, etc., lit. 'I was fallen'

(1)	(2)	(3)	(4)
<i>am kawtūwa</i>	<i>kawtū būm</i>	<i>dam kawtūwa</i>	<i>kawtūm</i>
<i>at kawtūwa</i>	<i>kawtū bū</i>	<i>dat kawtūwa</i>	<i>kawtūt</i>
<i>ī kawtūwa</i>	<i>kawtū bū</i>	<i>daī kawtūwa</i>	<i>kawtūwa</i>
<i>mān kawtūwa</i>	<i>kawtū būn</i>	<i>damān kawtūwa</i>	<i>kawtūna</i>
<i>tān kawtūwa</i>	<i>kawtū būn</i>	<i>datān kawtūwa</i>	<i>kawtūna</i>
<i>yān kawtūwa</i>	<i>kawtū būn</i>	<i>dayān kawtūwa</i>	<i>kawtūna</i>

The use of these four forms is quite optional; the first three are more generally used in the northern portion of the SG district and the last in the south of it.

Sulaimānia—

*meskīnim o bo khwolī hatr nekīkī hātūm bo būnawa*

*hātūm* (local song)

I am poor, and for a sweet-smelling earth had I come to her, for the smell of it I had come

*la saridām kawtūwa* I had fallen upon him

#### Future

I shall fall, etc.

(1)	(2)	(3)
<i>dakawam</i>	<i>dakawmawa</i>	<i>dābī bikawam</i>
<i>dakawī</i>	<i>dakawtāwa</i>	<i>dābī bikawī</i>
<i>dakawa</i>	<i>dakawāwa</i>	<i>dābī bikawa</i>
<i>dakarwin</i>	<i>dakawnawa</i>	<i>dābī bikarwin</i>
do.	do.	do.
do.	do.	do.

The use of the future is exactly as in English and has no idiomatic use. The SG sometimes uses the NG form of the future, which is the same as the first form quoted but without the prefix *da*. The second form is very common in Sulaimānia and the surrounding districts, while the third is an emphatic form which is not very often employed, having the meaning 'I certainly shall . . .' This third form is a combination of the future indicative of the verb 'to become' and the conditional of the main verb, meaning in detail 'it will happen that I . . .', whence its emphatic signification.

#### Conditional

As with Persian, the conditional mood is considered to be formed by the prefix *agar*, 'if' (*hagar*), to the preterite, either form (1) or form (3), as follows:—

If I should fall

(1)	(2)
<i>hagar kawtm</i>	<i>hagarw kawt</i>
<i>hagar kawtī</i>	<i>hagarit kawt</i>
<i>hagar kawt</i>	<i>hagarī kawt</i>
<i>hagar kawtin</i>	<i>hagarmān kawt</i>
<i>hagar kawtīn</i>	<i>hagartān kawt</i>
<i>hagar kawtīn</i>	<i>hagarīān kawt</i>

The future conditional is formed with the perfect tense, as—

(1)	(2)
<i>hagar kawtima</i> , etc.	<i>hagaram kawtawa</i> , etc.

Strictly speaking, then, the Kurmānji cannot be said to have any real conditional mood.

#### Subjunctive and Optative

##### Present

I may fall, etc.

(1)	(2)
<i>ki bikawam</i>	<i>ki karwam</i>
<i>ki bēkarwī</i>	<i>ki karwī</i>
<i>ki bikarwa</i>	<i>ki kawa</i>
<i>ki bikarwin</i>	<i>ki karwin</i>
<i>ki bēkarwin</i>	<i>ki karwin</i>
<i>ki bikarwin</i>	<i>ki karwin</i>

##### Past

<i>bim kawtawa</i>	<i>bimān kawtawa</i>
<i>bit kawtawa</i>	<i>bitān kawtawa</i>
<i>bī kawtawa</i>	<i>biān kawtawa</i>

For the present tense of the subjunctive another form exists in such verbs as permit of it without producing an ill-sounding word, which is but the form (2) of the future with the particle *ki* and *bi* or *bē* or *bī* instead of *da*.

*has dakam baitawa* I desire that he may come

In the verb under consideration, however, the word *bikawawa* is very clumsy, and its use would be avoided owing to the junction of the weak consonant *w* and the short vowels. In such words as *baimawa*, *bikhamawa*, etc., the use is perfectly euphonious. Examples—

<i>aī ki bichim!</i>	oh that I might go!
<i>baizha baitawa</i>	tell him to come (lit. tell him that he come)
<i>bailm birrūa?</i>	may I tell him that he may go?
<i>bida bikhwan</i>	give me that I may eat
<i>wā kird ki bim kawtawa</i>	he did so that I might fall

#### Imperative

This is formed of the root of the verb, with or without the prefix *bī*, the prefix usually being omitted with compound verbs only. For the simple verb the form is

<i>bikaw</i>	fall (thou)
<i>bikawin</i>	fall (you)

A very general use is also with *da* prefixed to *bi*, as

*dabikawa*, *dabikawin*

With the first form the negative is

*nākawa*, *nākawin*, or *makawa*, *makawin*

and with the second

*dānākawa*, *dānākawin*, or *dāmakawa*, *dāmakawin*

#### Participle Past

The participle past is formed from the root with the addition of *ū* or *ī*, as *kawtū*, *kawī*, or in some cases of

*rā*, as: *kīshrā*, 'drawn,' *kūzhrā*, 'killed,' *nwisrā*, 'written,' *kūtrā*, 'pounded.'

This form is not met with outside the middle and southern Kurmānjī.

#### Particle Present

This part of the verb, used only as a verbal noun, is very seldom encountered and is formed by the addition of *ī* to the root, as, *kewī*, 'one who falls.'

A second form exists, also a verbal noun, which has the value of the present participle in final *-ān*, as *mīrān*, 'dying,' *rūān*, 'going, current.'

#### CLASS II: THE REGULAR VERB OF THE NORTHERN GROUP

##### Infinitive

*kewtin* or *ketin*, to fall

It will be well while perusing the forms of the NG to keep those of the SG in view, for though there are considerable differences, it will be seen that in the main they agree in at least one form for each tense.

##### Present Indicative

I fall

(1)	(2)
<i>az dikewim</i>	<i>az dikewima</i> , <i>dikewina</i> (Erzerūm)
<i>ta dikewī</i>	<i>ta dikewita</i>
<i>aw dikewa</i> , <i>dikewī</i> , <i>dikewitin</i>	<i>aw dikewina</i>
<i>am dikewin</i>	<i>am dikewina</i>
<i>hūn dikewin</i>	<i>hūn dikewina</i>
<i>vān dikewin</i>	<i>vān dikewina</i>

## Examples—

<i>waku du gūr jawāni</i>	like two young wolves they
<i>dikewina nāwī</i>	fall in the midst
<i>wa dikewina rīa qishlāghī</i>	and falls to the road to the summer lands
<i>zhe sarā mālī dikewin</i>	and they fall from the roof
<i>khwāra</i>	to the ground

## Preterite

I fell, etc.

(1)	(2)	(3)
<i>min, ma, az kewt, ket</i>	<i>kewtīm, ketīm</i>	<i>az ketīma, ketīna</i>
<i>ta kewt, ket</i>	<i>kewtī, ketī</i>	<i>ta ketīna, ketīta</i>
<i>aw kewt, ket</i>	<i>kewt, ket</i>	<i>aw ketīa</i>
<i>am kewt, ket</i>	<i>kewtīn, ketīn</i>	<i>am ketīna</i>
<i>hūn kewt, ket</i>	<i>kewtīn, ketīn</i>	<i>hūn ketīna</i>
<i>vān kewt, ket</i>	<i>kewtīn, ketīn</i>	<i>vān ketīna</i>

Forms (1) and (2) are the pure preterite form and are most generally encountered among the eastern of the northern dialects, while form (3) will be met with in the central and western dialects of the NG.

## Examples—

<i>tu bider ketī</i>	thou falledst outside (thou wert evicted)
<i>wa drū wa iftirān ketīna</i>	and they fell to lying and slandering
<i>wa le pishlā aīla Gesā ketīa</i>	and he fell in pursuit of the relations of Gesa
<i>chār 'unsurān chār tabi'atān</i>	four elements are there, and
<i>ar aw bīmizānī wīk ketīn</i>	four natures, if they fell in their proper stations

As in the SG the preterite will be found to be used in place of the perfect, as—

<i>dīsā aīda, wa nekī qurbān</i>	once more it is the festival
<i>kat</i>	and it is come near to the Sacrifice (fallen near to . . .)

<i>dīlbanddā ma zilfakāi kaftī</i>	a lock of my beloved in
<i>kamān</i>	a bow fell

(In some of the dialects of the NG, notably that of Jazīra and the surroundings, the correct and original form *kaftīn* is found.)

## Imperfect

I used to fall, I was falling, etc.

(1)	(2)	(3)
<i>ma daket</i>	<i>az katīmāwa</i>	<i>daketīm, daketīma</i>
<i>ta daket</i>	<i>ta katītāwa</i>	<i>daketīt, daketīta</i>
<i>aw daket</i>	<i>aw katāwa</i>	<i>daketīa</i>
<i>am daket</i>	<i>am katināwa</i>	<i>daketīn, daketīna</i>
<i>hūn daket</i>	<i>hūn katināwa</i>	<i>daketīn, daketīna</i>
<i>vān daket</i>	<i>vān katināwa</i>	<i>daketīn, daketīna</i>

## Examples—

<i>bi qunāghī daketīna</i>	they were coming to a stage
<i>aw harrū zhe sarī khainā</i>	every day he used to fall from the roof
<i>daket</i>	

The first form is the purest and is used in the north-eastern of the NG dialects, the second in the west of the Hakkārī country, and the third is very general in the western portion of the NG generally and also in the Hakkārī and south.

The forms above quoted may be met with as *dekewt*, *dekeft*, etc., according to the pronunciation adopted locally, and this applies to all parts of the verb, as has already been seen in the preterite.

*Perfect*

I have (am) fallen, etc.

(1)	(2)
<i>ma</i> or <i>min ketiā</i>	<i>az ketima</i>
<i>ta ketiā</i>	<i>ta ketita</i>
<i>aw ketiā</i>	<i>aw ketia</i>
<i>am ketiā</i>	<i>am ketina</i>
<i>hūn ketiā</i>	<i>hūn ketina</i>
<i>vān ketiā</i>	<i>vān ketina</i>

Examples—

*az la ishqdā pai ta kotī ketima* I from love of thee am fallen,  
miserable, at thy feet  
*wa ketina paidā haspī* and they have fallen at the  
feet of his horse

The perfect will be found frequently used for the preterite, as—

*zhe chiāi hātina khwārī* they came down from the  
mountains

In such case the context will indicate whether the verb is used in the preterite or perfect sense, and this use will be found most generally in the dialects of Erzerūm and the surroundings.

*Pluperfect*

I had fallen, etc.

(1)	(2)
<i>min, ma, az ketī bū</i>	<i>az ketūna</i>
<i>ta ketī bū</i>	<i>ta ketūna</i>
<i>aw ketī bū</i>	<i>aw ketūna</i>
<i>am ketī bū</i>	<i>am ketūna</i>
<i>hūn ketī bū</i>	<i>hūn ketūna</i>
<i>vān ketī bū</i>	<i>vān ketūna</i>

Examples—

*am awrū chār jār zhe* that day we had fallen four  
*haspānī khwā ketī bū* times from our horses  
*dī Maimū ketī bū* so Muhammad had fallen  
*pāshī Zilānlī ketūna* after that the Zilanlu had  
fallen

*Conditional*

If I should fall, etc.

(1)	(2)
<i>ek kewim</i>	<i>ek kewtim</i>
<i>ek kewit</i>	<i>ek kewtī</i>
<i>ek kewī</i>	<i>ek kewt</i>
<i>ek kewin</i>	<i>ek kewtin</i>
<i>ek kewin</i>	<i>ek kewtin</i>
<i>ek kewin</i>	<i>ek kewtin</i>

The conditional in its correct form (1) will seldom be encountered, and when met with will be seen in form (2), which as in SG is but an adaptation of the preterite to meet the needs of the conditional, and examples of its use are not very common. Examples—

*ek tu dā zhwī* if thou give of them  
*ek az harrim* if I go  
*ek vān kewin* if they fall

*Subjunctive*

I may fall, etc.

(1)	(2)
<i>kewim</i>	<i>bikewim</i>
<i>kewit</i>	<i>bikewi</i>
<i>kewa</i>	<i>bikewa</i>
<i>kewin</i>	<i>bikewin</i>
<i>kewin</i>	<i>bikewin</i>
<i>kewin</i>	<i>bikewin</i>

## Examples—

<i>wa ki talaf nākewin</i>	that they may not fall aside
<i>gishk harra nāv dishmenā</i>	they may all go and fall
<i>kewa gishk bimerra</i>	among the enemy, and may all die
<i>kāsh bikewa bimerra</i>	may he fall and die
<i>baizha bichā</i>	tell him to go

*Subjunctive Past*

I might fall, etc.

<i>biketim</i>	<i>biketin</i>
<i>biketī</i>	<i>biketin</i>
<i>biketa</i>	<i>biketin</i>

## Example—

*amirī dā ki lashundā dizān biketin*  
he gave the word that they might fall in pursuit of  
the robbers

*Future*

I shall fall, etc.

(1)	(2)	(3)
<i>kewam</i>	<i>dibikewim</i>	<i>bikewim</i>
<i>kewī</i>	<i>dibikewī</i>	<i>bikewī</i>
<i>kewa, kewit</i>	<i>dibikewa</i>	<i>bikewa</i>
<i>kewin</i>	<i>dibikewin</i>	<i>bikewin</i>
<i>kewin</i>	<i>dibikewin</i>	<i>bikewin</i>
<i>kewin</i>	<i>dibikewin</i>	<i>bikewin</i>

In form (2) we encounter the same use as in the SG in the use of part of the verb 'to become' to form the future tense, but the first form will be found to be more generally used. Examples—

<i>ek whā bikem pāshī kewim</i>	if I do thus I shall fall
<i>stāka dizān hātin lasarī ta</i>	when the robbers come
<i>kewin</i>	they will fall upon thee
<i>dilem dibikewa khwāra</i>	my heart will fall

*Imperative*

Fall

(1)	(2)
<i>bikewa</i>	<i>dabikewa</i>
<i>bikewin</i>	<i>dabikewin</i>

In the second form the prefix *dā* may be separated from the rest of the word, as in the following example:—

*gu dā tū bizānī jihīmīna na jihūtūa*  
he said, know that it is my place, not yours

*Participle Present*Falling, *kewī*

This form is very seldom seen.

*Participle Past*Fallen, *ketīa, kewī*

The second form is very frequently met with in NG with the meaning 'wretched', 'miserable', and in that form seldom has any other meaning, the first form being generally used to signify the pure past participle.

*zhe sardā ketīa khwārī* fallen from above

For the purpose of more facile comparison the verb of the SG is here tabulated side by side with that of the NG.

*Infinitive*

To fall

NG	SG
<i>ketin, katin, kewtin, kaftin</i>	<i>kawtin</i>

		Present Indicative	
	NG	SG	SG
	<i>dikewim</i>	<i>dakawim</i>	<i>akawim</i>
	<i>dikewî</i>	<i>dakawî</i>	<i>akawî</i>
	<i>dikewa, dikewî</i>	<i>dakawa</i>	<i>akawa, akawî</i>
	<i>dikewin</i>	<i>dakawin</i>	<i>akawin</i>
	do.	do.	do.
	do.	do.	do.
Preterite			
	NG	SG	SG
	<i>kewt, ket</i>	<i>kewtim</i>	<i>kewtim</i>
	do.	<i>kewtî</i>	<i>kewtî</i>
	do.	<i>kewt, ket</i>	<i>kewt</i>
	do.	<i>kewtin, ketin</i>	<i>kewtimân</i>
	do.	do.	<i>kewtitân</i>
	do.	do.	<i>kewtitân</i>
			<i>-m kewt</i>
			<i>-t kewt</i>
			<i>-î kewt</i>
			<i>-mân kewt</i>
			<i>-tân kewt</i>
			<i>-yân kewt</i>

		Imperfect		Perfect	
	NG	SG	SG	SG	SG
	<i>daket</i>	<i>dam kewt</i>	<i>kewtiâm</i>	<i>dam kewtawa</i>	<i>kewtuma</i>
	do.	<i>dat kewt</i>	<i>kewtiît</i>	<i>dat</i>	<i>kewtuta</i>
	do.	<i>dai kewt</i>	<i>ketiâ</i>	<i>dai</i>	<i>kewtua</i>
	do.	<i>damân kewt</i>	<i>kewtiân, kewtiâimin</i>	<i>damân</i>	<i>kewtuma</i>
	do.	<i>datân kewt</i>	<i>kewtiân, kewtiâitn</i>	<i>datân</i>	do.
	do.	<i>dayân kewt</i>	<i>kewtiân</i>	<i>dayân</i>	do.
					<i>-m kewtawa</i>
					<i>-t do.</i>
					<i>-i do.</i>
					<i>-mân do.</i>
					<i>-tân do.</i>
					<i>-yân do.</i>



		SG	
		Pluperfect	
		am kawtūwa	
ketî bu	ketûna	kawî bûm	dam kawtūwa
do.	do.	do. bû	dat do.
do.	do.	do. bû	dai do.
do.	do.	do. bûn	damân do.
do.	do.	do. bûn	datân do.
do.	do.	do. bûn	dayân do.
		Future	
		SG	
		dakarwam	
kewam	bikewim	dakarwam	dakarwama
kewî	bikewî	dakarwî	dakarwawî
kewu, kawit	bikewa	dakawa	dakarwawa
kewin	bikewin	dakarwin	dakarwawin
do.	do.	do.	do.
do.	do.	do.	do.

		SG	
		Conditional	
		NG	
ek kewim	ek kewtim	hagar kawtim	hagarm kawt
ek kewit	ek kewtî	hagar kawtî	hagarit kawt
ek kewî	ek kewt	hagar kawt	hagari kawt
ek kewin	ek kewtin	hagar kawtin	hagarmân k awt
do.	do.	do. do.	hagartân kawt
do.	do.	do. do.	hagariân kawt

		SG	
		Subjunctive	
		NG	
kewim	bikewim	ki bikawam	ki kawam
kewit	bikewî	ki bikawî	ki kawî
kewa	bikewa	ki bikawa	ki kawa
kewin	bikewin	ki bikawin	ki kawin
do.	do.	do.	do.
do.	do.	do.	do.

		SG	
		Subjunctive Past	
		NG	
bikawim	bikawî	bim kawtawa	
bikawî	bikawî	bit do.	
bikatu	bikawî	bi do.	
bikatin	bikawî	bimân do.	
do.	bikawî	bitân do.	
do.	bikawî	biyân do.	

		SG	
		Imperative	
		NG	
bikawa	dabikewa	bikaw	dâbikawa
bikewin	dabikewin	bikawin	dâbikawin

		SG	
		Participle Present	
		NG	
kewî	kawî		

	<i>Participle Past</i>	
NG		SG
<i>ketiā, kaoti</i>		<i>kawtū, kawtī, kawtrā</i>

## CLASS III: THE REGULAR COMPOUND VERB

Kurdish generally uses a number of one-syllabled words to form compound verbs, some of which are as follows, and which give certain modifications to the meaning of the verb with which they occur. The commonest are—

*dā, rū*, with the sense of 'down'.

*lai*, with the sense of 'flattening', 'breaking'.

*hal, bar, wa, war*, with the sense of 'up', 'over', 'again', 'back', 'off'.

*wa*, with the sense of 'open'.

*rā, rrā*, with the sense of 'stopping', 'stilling', 'up', 'on'.

*der*, with the sense of 'out'.

*taī*, with the sense of 'in', 'with', 'to'.

*awa*, with the sense of 'open', 'out' (SG only).

Common examples of the use of these and others are—

<i>bar dān</i>	to give up, re- linquish	<i>lai khūrīn</i>	to blame
<i>bar khestin</i>	to cover, fold	<i>hal stān</i>	to rise (SG)
<i>dā nishtin</i>	to sit down (SG)	<i>hal girrin</i>	to lift up
<i>dā nīān</i>	to place	<i>hal garīān</i>	to return
<i>dā khestin</i>	to cast down, take off	<i>hal bzhārdin</i>	to pick out
<i>dā girtin</i>	to surround	<i>hal farrin</i>	to leap high
<i>lai dān</i>	to strike hard	<i>rrā kirdin</i>	to runaway (SG)
<i>lai khestin</i>	to beat, hammer	<i>rrā wussān</i> <sup>1</sup>	to halt
<i>lai kirdin</i>	to squeeze (SG)	<i>rrā farrin</i>	to fly away
		<i>rrā wushīn</i>	to cause to roll (SG)

<sup>1</sup> This verb is doubly compound, being *rrā-wa-sān* or *stān*, and in other dialects (particularly Kermānshāhi) the prefix *rrā* is not used.

<i>rrā būn</i>	to rise, exceed	<i>wā khestin</i>	to light
<i>rrā ketin</i>	to lie down	<i>wa reshīān</i>	to vomit
<i>wa garīān</i>	to turn back	<i>wa shārdin</i>	to hide, preserve
<i>wa hātin</i>	to come back	<i>wa kirin</i>	to open (NG)
<i>rū hishtin</i>	to throw on, get under way	<i>war girtin</i>	to take back
<i>rū nīshhtin</i>	to sit down (NG)	<i>war ānīn</i>	to wrap up, place within
<i>rū khestin</i>	to throw down	<i>war garīān</i>	to turn back
<i>dar hainān</i> (SG)		<i>taī kirrin</i>	to pour into, fill
<i>dar ānīn</i>	to extract, separate (NG)	<i>taī gaishtin</i>	to understand (SG)
<i>dar hātin</i>	to emerge	<i>taī khestin</i>	to cast into
<i>dar kirrin</i>	to evict	<i>taī dān</i>	to fill
<i>hiw khestin</i>	to collect, throw together	<i>shārdenawa</i>	to choose
		<i>kirdnawa</i>	to open

The affix *awa* is used only in the Mukri, Hamawand, Rawandiz, and South Mukri dialects, while all the prefixes are common to all Kurmānji. There are, however, a few differences in the form of conjugation of the compound verbs in SG and NG which are shown below. As the student will recognize the parts of the tense by seeing the 1st person singular, that person alone is quoted for each tense.

The NG uses three forms in certain parts of the verb—

(1) Where *da* is part of the formative of the tense it is omitted in the compound verb.

(2) Where *da* is part of the formative of the tense it precedes the verbal qualificative particle.

(3) Where *da* is part of the formative of the tense it retains its normal position.

There is no rule governing this usage.

In the SG rules (1) and (3) will be found to be prevalent,

but rule (1) will be found to be more general. In both cases the imperative loses the prefixial *bi*.

For purposes of comparison three verbs are quoted here—

*Infinitives*

- NG *tai kirrin*, to pour into; *der khestin*, to take off;  
*wa kirrin*, to open.  
 SG *tai kirdin*, to pour into; *der khestin*, to take off.

*Present Indicative*

- NG *az tai kem*, *az diderkhem*, *az wa dikem*.  
 SG *min tai kam*, *tai akam*, *tai dakam*, *min der khem*.

*Negative*

- NG *az tai nākem*, *az nāderkhem*, *az wa nākem*.  
 SG *min tai nākem*, *der nākhem*.

*Preterite*

- NG *az tai kir*, *az der khest*, *az wa kir*.  
 SG *min tai kirdm*, *taim kird*, *der khestim*, *derm khest*.

*Imperfect*

- NG *az tai dikir*, *az diderkhest*, *az wa dikir*.  
 SG *min tai makird*, *min der makhest*.

*Perfect*

- NG *az tai kirā*, *az der khestā*, *az wa kirā*.  
 SG *min taim kirdawa*, *min derm khestawa*.

*Pluperfect*

- NG *az tai kirī bū*, *az der khestūna*, or *khestī bū*, *az wa kirī bū*.  
 SG *min taim kirdūwa*, or *tai kirdū būm*, *min der khestūma*, or *khestū būm*.

*Future*

- NG *az tai kem*, or *bikem*, *az der khenim*, *az wa kem*.  
 SG *min tai kemawa*, *min der khemawa*.

In the conditional and subjunctive, as the prefix *da* is not used, the verbal prefixes *tai*, *der*, etc., are used as words preceding the verb, and do not alter its construction in any way. The pronoun, however, precedes the verbal prefix.

*Imperative*

- NG *tai ka*, *der kha*, *wa kir*, or *wa ka*.  
 SG *tai ka*, *der kha*.

The following table of most of the qualified verbs shows the usual treatment of the present indicative, and is quoted at length, as no rule governs the usage of the particle *da*.

Verbs are marked with NG or SG according to their use, and those unmarked are common to both sections of the language.

INFINITIVE		PRES. INDIC.	GROUP
<i>bar āwītīn</i>	to slip, fail, happen	<i>bar dirwaishim</i>	NG
<i>bar khestin</i>	to cover	<i>bar dikhem</i> , <i>dikhenm</i>	NG
<i>bar dān</i>	to leave go, abandon	<i>bar dem</i> , <i>didem</i>	NG
		<i>bar tam</i>	SG
<i>bar ainān</i>	to take away	<i>bar ainim</i>	
<i>bar girtin</i>	to raise	<i>bar digirrim</i>	NG
<i>dā chikāndin</i>	to plant	<i>dā dachikānim</i>	NG
<i>dā chiaīnin</i>	to plant	<i>dā chiaīnim</i>	SG
<i>dā dān</i>	to close	<i>dā didim</i>	NG
<i>dā raitin</i>	to pour out	<i>dā diraisim</i>	NG
<i>dā rishānin</i>	to pour out	<i>dā rishainim</i>	SG
<i>dā ketin</i>	to fall down	<i>dā kewim</i>	NG
<i>dā kawtin</i>	to fall down	<i>dā kawim</i>	SG
<i>dā girtin</i>	to surround	<i>dā girrim</i>	
<i>dā nān</i>	to put down	<i>dā dīnim</i>	NG
<i>dā nān</i>	to put down	<i>dā inim</i>	SG

INFINITIVE		PRES. INDIC.	GROUP
<i>dā liqîn</i>	to be hanging	<i>dā liqim</i>	NG
<i>dā liqāndin</i>	to hang	<i>dā liqinim</i>	NG
<i>dā weshîn</i>	to tumble	<i>dā weshim</i>	NG
<i>dā āgerstāndin</i>	to set light to	<i>dā āgerstānim</i>	SG
<i>dā weshāndin</i>	to throw, cast	<i>dā weshinim</i>	
<i>dā hātîn</i>	to come back	<i>dā taim</i>	
<i>dā khaftin</i>	to lie down	<i>dā khawam</i>	SG
<i>dā nishtin</i>	to sit down	<i>da nishim</i>	SG
<i>dā hishtin</i>	to place	<i>dā dhilim</i>	
<i>dar ānin</i>	to fetch out	<i>dîdarînim</i>	NG
<i>dar ainân</i>	to fetch out	<i>dar îainim</i>	SG
<i>dar khestin</i>	to separate	<i>dîdarkhem</i>	NG
<i>dar kewtin</i>	to fall out	<i>dar dikewim</i>	
<i>dar hâtin</i>	to emerge, appear	<i>dar taim</i>	
<i>hal hâtin</i>	to come up, ferment	<i>hal taim</i>	
<i>hal āwêtin</i>	to throw oneself	<i>hal awîzhim</i>	NG
<i>hal ānîn</i>	to rise	<i>hal dînim</i>	NG
<i>hal birrin</i>	to raise	<i>hal dabim</i>	NG
<i>hal birrin</i>	to chop up	<i>hal dabirrim</i>	SG
<i>hal birdîn</i>	to raise	<i>hal dabim</i>	SG
<i>hal bzhârdin</i>	to select	<i>hal bzhairim</i>	SG
<i>hal bestin</i>	to tie up	<i>hal dabesim</i>	NG
<i>hal parrin</i>	to dance violently	<i>hal parrim</i>	SG
<i>hal kewtin</i>	to happen, light	<i>hal kewim</i>	
<i>hal paskîn</i>	to grip	<i>hal pazim</i>	NG
<i>hal pichāndin</i>	to cause to roll up	<i>hal pichâinim</i>	SG
<i>hal pichîn</i>	to roll up	<i>hal apîchim</i>	SG
<i>hal parrin</i>	to jump	<i>hal dipirrim</i>	NG
<i>hal garriân</i>	to return	<i>hal dagarrim</i>	
<i>hal kishîân</i>	to spread out	<i>hal dksîinn</i>	NG
<i>hal wastin</i>	to suspend	<i>hal awasim</i>	SG
<i>hal girtin</i>	to lift	<i>dal dagirrim</i>	

INFINITIVE		PRES. INDIC.	GROUP
<i>hal takāndin</i>	to shake	<i>hal takîainim</i>	
<i>hal wushāndin</i>	to raze, scatter abroad	<i>hal wushainim</i>	
<i>hal wussân</i>	to halt	<i>hal wussim</i>	NG
<i>hal farrin</i>	to jump up	<i>hal difarrim</i>	
<i>hal kandin</i>	to uproot utterly	<i>hal dakenim</i>	
<i>lai ānîn</i>	to bring together	<i>lai dhînim</i>	NG
<i>lai hainân</i>	to bring together	<i>lai ainim</i>	SG
<i>lai khestin</i>	to strike	{ <i>dîlaikhim</i>	NG
		{ <i>lai kham</i>	SG
<i>lai khwârin</i>	to please	<i>lai dakham</i>	
<i>lai khûrîn</i>	to blame	<i>lai dakhwaran</i>	
<i>lai dān</i>	to pulverize	{ <i>lai didem</i>	NG
		{ <i>lai aiam</i>	SG
<i>lai garriân</i>	to seek	<i>lai garrim</i>	
<i>lai hâtin</i>	to be able, con- venient	<i>lai taim</i>	
<i>lai kirrin</i>	to smash	<i>lai dakam</i>	NG
<i>lai kirdin</i>	to smash	<i>lai kam</i>	SG
<i>rrâ bûn</i>	to arise	<i>rrâ dabim</i>	SG
<i>rrâ birdin</i>	to pass away, elapse	<i>rrâ birdû</i> (has elapsed)	SG
<i>rrâ khestin</i>	to spread out	<i>rrâ dahkhînim</i>	NG
<i>rrâ farrin</i>	to fly away	<i>rrâ aiferrim</i>	SG
<i>rrâ zân</i>	to lie down	<i>rrâ dizim</i>	NG
<i>rrâ wastiân</i>	to pledge, accompany	<i>rrâ diwestim</i>	NG
<i>rrâ wastin</i>	to stop, remain	<i>rrâ wisim</i>	
<i>rrâ wussân</i>	to halt, stand	<i>rrâ wussim</i>	SG
<i>rrâ ketin</i>	to lie down	<i>rrâ kewim</i>	
<i>rrâ mûsân</i>	to kiss	<i>rrâ damûsim</i>	NG
<i>rrâ wushāndin</i>	to swing, roll (causative)	<i>rrâ wushainim</i>	

INFINITIVE		PRES. INDIC.	GROUP
<i>rrā wuṣhîn</i>	to swing, roll	<i>rrā wuṣhim</i>	
<i>rrā hishtîn</i>	to leap	<i>rrā dhîlim</i>	NG
<i>rrā girtîn</i>	to maintain	<i>rrā dagirrim</i>	
<i>rrā kirdîn</i>	to flee	<i>rrā aikam</i>	SG
<i>rrā hizhândin</i>	to swing (causative)	<i>rrā hizhainim</i>	
<i>rû bûn</i>	to fall out	<i>rû debim</i>	
<i>rû kshândin</i>	to pull out	<i>rû dshkainim</i>	NG
<i>rû khestin</i>	to throw, fall down	<i>rû akham</i>	SG
<i>rû kirrin</i>	to bury (a thing)	<i>rû dakam</i>	
<i>rû khânin</i>	to demolish	<i>darûkhâinim</i>	SG
<i>rû nishtin</i>	to sit down	<i>rû nishim, nîm</i>	NG
<i>rû hishtin</i>	to get under way	<i>rû hîlim</i>	SG
<i>tai kirrin</i>	to pour into	<i>tai kem</i>	NG
<i>tai kirdin</i>	to pour into, wrap up, place inside	<i>tai kam</i>	SG
<i>tai war ânin</i>	to rinse, wash	<i>tai war dhînim</i>	NG
<i>tai khestin</i>	to throw into	<i>tai kham</i>	SG
<i>tai war dān</i>	to rinse, wash	<i>tai war didem</i>	NG
<i>tai gaishtin</i>	to understand	<i>tai digaim</i>	SG
<i>tai hilânin</i>	to immerse	<i>tai dhilainim</i>	NG
<i>taikbirdin</i>	to stir	<i>taik abem</i>	SG
<i>wa bastan</i>	to immure	<i>wa dabasim</i>	NG
<i>wa bahîn</i>	to seize	<i>wa bahim</i>	NG
<i>wa palzhin</i>	to clean	<i>wa palzhim</i>	NG
<i>wa jenkin</i>	to shy, be alarmed	<i>wa jenkim</i>	NG
<i>wa khestin</i>	to light	<i>wa dkhînim</i>	NG
<i>wa khwârin</i>	to drink, consume	<i>wa khwam</i>	NG
<i>wa dā nîan</i>	to arrange	<i>wa dā nim</i>	NG
<i>wa risîan</i>	to untwist	<i>wa dirîsim</i>	
<i>wa raishîan</i>	to vomit	<i>wa draishim</i>	
<i>wa rûtin</i>	to cut, split	<i>wa dirûzhim</i>	
<i>wa stân</i>	to stop (involun- tarily)	<i>wa sim</i>	

INFINITIVE		PRES. INDIC.	GROUP
<i>wa stândin</i>	to cause to stop	<i>wa stainim</i>	
<i>wa shârtin</i>	to hide	<i>wa dishirim</i>	NG
<i>wa keftin</i>	to predict	<i>wa kawem</i>	NG
<i>wa kirrin</i>	to open	<i>wa dakem</i>	
<i>wa kûshin</i>	to extinguish	<i>wa dakûzhim</i>	
<i>wa keshîn</i>	to withdraw	<i>wa dkishînm</i>	NG
<i>wa keshîn</i>	to withdraw	<i>wa kishim</i>	SG
<i>wa girândin</i>	to turn back	<i>wa dagirainim</i>	NG
<i>wa garriân</i>	to turn back	<i>wa dagarrim</i>	SG
<i>wa girtin</i>	to take back	<i>wa dagirim</i>	
<i>wa gûrin</i>	to change	<i>wa dagûrim</i>	
<i>wa gûrândin</i>	to exchange	<i>wa dagûrainim</i>	
<i>wa mân</i>	to be left behind	<i>wa dimainim</i>	
<i>wa hâtin</i>	to come back	<i>wa taim</i>	
<i>war garândin</i>	to overturn	<i>war garainim</i>	
<i>war girtin</i>	to dress, raise	<i>war dagirim</i>	
<i>war girîan</i>	to turn round	<i>war dagarim</i>	

## CLASS IV: IRREGULAR VERBS

There are but few irregular verbs, and they are for the most part the same in NG as in SG, and in most cases have the same irregularities as the corresponding verbs in Persian.

For more facile reference they are tabulated on p. 91, the 1st person singular only being quoted.

## CLASS V: THE CAUSAL VERB

A large number of verbs which are by nature intransitive may be made transitive by the insertion of the syllable *-ân-* between the root and the infinitive termination, and

Infinitive.	Pres. Indic.	Preterite.	Perfect.	Subjunctive.	Imperative.	Past Part.	Future.
<i>harrin</i> to go	<i>terrin</i>	<i>marûi</i>	<i>machûta</i>	<i>birrin</i>	<i>harra</i>	<i>harri</i>	<i>harrin</i>
<i>hishîin</i> to place	<i>dîlîin</i>	<i>hishîim</i>	<i>hishîima</i>	<i>billim</i>	<i>bhîla</i>	<i>hishîia</i>	<i>hîim</i>
<i>birrîn</i> (NG) to take	<i>abem</i>	<i>as bir</i>	<i>birrîa</i>	<i>bîbem</i>	<i>bîba</i>	<i>birrîa</i>	<i>bim</i>
<i>birrîn</i> (SG) to bring	<i>abem</i>	<i>mabîrd</i>	<i>mabîrdawa</i>	<i>bîbem</i>	<i>bîba</i>	<i>birduwa</i>	<i>abemawa</i>
<i>ânîn</i> (NG) to bring	<i>tinim</i>	<i>as îna, îna</i>	<i>ânîma</i>	<i>binim</i>	<i>bîna</i>	<i>ânîa</i>	<i>ânîm</i>
<i>hainân</i> (SG) to come	<i>dainim</i>	<i>hainâm</i>	<i>hainawa</i>	<i>bîainim</i>	<i>bîaina</i>	<i>ainawa</i>	<i>ainawa</i>
<i>hâtîn</i> to say	<i>tin</i>	<i>hâtîm</i>	<i>hâtîna</i>	<i>bain</i>	<i>warra</i>	<i>hâtîa</i>	<i>tain</i>
<i>wutîn</i> to say	<i>dabin</i> (NG)	<i>marwut</i>	<i>wutuma</i>	<i>baizhîm</i>	<i>baizha</i>	<i>wutîa</i>	<i>dalatimawa</i>
<i>gutîn</i> to say	<i>daizhim</i>	<i>ma gut</i>	<i>gutuma</i>	<i>bailîm</i>	<i>baila</i>	<i>gutîa</i>	<i>daizhimawa</i>
<i>kutîn</i> to say	<i>dîlîaim</i>	<i>makut</i>	<i>ma wutîa</i>	<i>bîbem</i>	<i>bîba</i>	<i>kutîa</i>	<i>aishim</i>
			<i>ma gutîa</i>				<i>daishîm</i>
			<i>kutîma</i>				
			<i>makutî</i>				
<i>dân</i> (SG) to give	<i>aiyan</i>	<i>madâ</i>	<i>madawa</i>	<i>bîim</i>	<i>bîa</i>	<i>dawa</i>	<i>aimawa</i>
			<i>dâmrâ</i>				
<i>awîtin</i> (NG) to throw	<i>dawîzhim</i>	<i>awîtim</i>	<i>awîtma</i>	<i>bîawîzhîm</i>	<i>bîawîzh</i>	<i>awîtîa</i>	<i>awîm</i>
	<i>dawîm</i>						
<i>pâtîn</i> (NG) to cook	<i>dêpîaizhîm</i>	<i>pâtîm</i>	<i>pâtîma</i>	<i>bîpîaizhîm</i>	<i>bîpîaizha</i>	<i>pâtîa</i>	<i>pîaizhîm</i>
<i>khawârîn</i> (NG) to eat	<i>dakhwam</i>	<i>ma khewar</i>	<i>khewarîma</i>	<i>bîkhewam</i>	<i>bîkhewa</i>	<i>khewarîa</i>	<i>khewam</i>
<i>khewârîin</i> (SG) to eat	<i>dakhwam</i>	<i>khewârîim</i>	<i>makhewâr-dawa</i>	<i>bîkhewam</i>	<i>bîkhewa</i>	<i>khewâr-duwa</i>	<i>aikhewamawa</i>
	<i>aikhwam</i>						
<i>mân</i> to remain	<i>damînîm</i>	<i>mâm</i>	<i>mâwa</i> (SG)	<i>binînîm</i>	<i>binîna</i>	<i>mâ</i>	<i>nînim</i>
	<i>to be tired</i>		<i>mâya</i> (NG)				
<i>dîn</i> to find	<i>dêlîim</i>	<i>dîm</i>	<i>dâma</i>	<i>bûrîim</i>	<i>bûrîna</i>	<i>dî</i>	<i>binîm</i>
<i>kirrîn</i> (NG) to do	<i>dakem</i>	<i>ma kir</i>	<i>kirîma</i>	<i>bîkam</i>	<i>bîka</i>	<i>kirrîa</i>	<i>kem</i>
	<i>to make</i>						
<i>kirdîn</i> (SG) to do	<i>dakan</i>	<i>ma kird</i>	<i>ma kirdawa</i>	<i>bîkam</i>	<i>bîka</i>	<i>kirdawa</i>	<i>dakanawa</i>
	<i>to make</i>						

which changes in most parts of the verb to *-îm-* or *-iain-*.  
Examples—

<i>wushîin</i>	to be disseminated
<i>wushândîn</i>	to scatter
<i>shkîân</i>	to break
<i>shkânîn</i>	to cause to break
<i>aishîn</i>	to ache
<i>aishândîn</i>	to hurt
<i>pîchîn</i>	to twist
<i>pîchândîn</i>	to cause to twist
<i>tersîn</i>	to fear
<i>tersânîn</i>	to affright

The present indicative of these verbs is (causal form) *dawushainim*, *dashkîainim* (SG), *dashkînim* (NG), *daishînim*, *dapîchînim*, *datersînim*, while the preterite (which is but the verb with the infinitive termination dropped) will be *wushândim*, *shkânim*, *aishândim*, *pîchândim*, *tersânim*.

This rule is applicable to any intransitive verb where a separate verb does not exist to express the transitive meaning, as in the case of *hâtîn*, to come, which has *înan*, to bring, i.e. to cause to come.

Following the rule above-mentioned, the verb is quite regular, the main parts being as follows:—

Infinitive	<i>shkândîn</i>	Pres. Indicative	<i>dashkainim</i>
Preterite	<i>shkândim, ma shkând</i>	Perfect	<i>shkândima</i>
Imperfect	<i>ma dashkând</i>	Pluperfect	<i>shkândî bîm</i>
Conditional	<i>shkainim</i>	Subjunctive	<i>bîshkainim</i>
Future	<i>shkainim</i>	Imperative	<i>bîshkaina</i>

From this form a verbal noun is formed of the past participle as *shkândî*, a broken thing, *wushândî*, that which

is spread about, *rīshāndī*, a thing poured about, and so on, and so from these a passive verb may be formed with the verb *būn*, to become, as we may say

*shkāndi dabī* it will become broken  
*wūshāndi dabī* it will be spread about

which avoids the ambiguity which we have in English, for instance, when we say 'it is broken', when it is not evident whether the object has broken of itself, or whether a known cause has caused it to break. The Kurmānji must say either *shīkāwa* or *shikīa*, 'it has broken,' or *shkāndī hayya*, 'it has been broken.'

An example of the use is seen in the phrases—

*dulī shkāwam shkāndīta, khwāi la khwāi shkā, atū dashkāinī, cha mā?*

my broken heart thou hast broken, it broke of itself  
 (if) thou art breaking it, what shall be left?

*az tañg o bālātāñgī dashidīnim*

I will tighten the girths and the overgirths

*deshidīnim*, from *shedāndin*, to cause to become tight, of which the intransitive verb is *shedān*, to become tight.

*rumā khwa hezhāndīa*, he shook his lance, from *hezhāndin*, to cause to tremble, of which the intransitive verb is *hezhān*.

#### THE VERB IN *-awa*

This is only met with in the Southern Group of dialects, and only in such verbs as those which in the Northern Group prefix *wa* with the meaning of 'open', as *wa hirrin*, to open, which appears in SG as *kirdināwā*.

Such verbs are rare, the only others much used being *shārdināwā*, an alternative to *hal bzhārdin*, meaning 'to select'; *hātinaawa*, 'to return'; *g'hāstinawa*, 'to shift,' etc.

The construction of the parts of the verb presents no difficulty, and they are as follows:—

Infinitive	<i>kirdināwā</i>	Preterite	<i>kirdmāwā</i>
Pres. Indicative	<i>dakamāwā</i>	Perfect	<i>wā kirdma,</i> <i>wām kirduwa</i> <i>makirduāwā</i>
Imperfect	<i>makirdāwā</i>	Conditional	<i>kamāwā</i>
Pluperfect	<i>kirduwā būm</i> <i>wām kirdū bū</i>	Future	<i>dahamāwā</i>
Subjunctive	<i>bikamāwā</i>	Imperative	<i>bikarāwā</i>

In the perfect and pluperfect, as the natural form of the verb ends in *awa* and the addition of *āwā* makes a cumbersome word, the prefixial forms are generally used.

It will be noticed that in the imperative the verb takes its true form *bikar*, which it does not do when used simply and without any affix.

#### Infinitive

The infinitive is not the fundamental part of the verb. This is found in the imperative, and to the imperative (less the prefix *bi*) is added whatever syllable provides the infinitive, which strictly speaking is a verbal noun. For example—

<i>bi-rrū</i> , root is <i>rrū</i> ,	infinitive <i>rrūin</i> ,	to go
<i>bi-shār</i>	<i>shār</i>	<i>shārdin</i> to choose
<i>bi-kha</i>	<i>kha</i>	<i>khestin</i> to throw
<i>bi-shū</i>	<i>shū</i>	<i>shūstin</i> to wash
<i>bi-kaw</i>	<i>kaw</i>	<i>kawtin</i> to fall
<i>bi-kulān</i>	<i>kulān</i>	<i>kulānin</i> to cook
<i>bi-garī</i>	<i>garī</i>	<i>garān</i> to wander

From the above it will be remarked that the terminations which form an infinitive from a root are *-in*, *-din*, *-stin*, *-tin*, *-n*, and *-ān*.

With the root thus supplied the present indicative, future, conditional, and subjunctive are formed: root, *rrû*; present indicative, *darrûim*; future, *darrûimawa*; conditional, *rrûim*; subjunctive, *birrûim*.

From the infinitive less the final *n* and its supporting vowel the other parts of the verb are formed: root, *zhâr*; infinitive, *zhârdîn*; infinitive less *n* with supporting vowel *-i-*, *zhârd*; preterite, *zhârdim*, *ma zhârd*; imperfect, *dam zhârd*, *ma dazhârd*; perfect, *zhârdîma*, *mazhârdawa*; pluperfect, *zhârdûma*, *zhârdû bûm*; subjunctive past, *bizhârdim*, *bim zhârdawa*; past participle, *zhârdîa*, *zhardawa*.

From the above it will be noticed that, given the imperative and the infinitive, all present tenses are constructed from the former, and all past tenses from the latter, and with these peculiarities in mind any verb (except the irregular verbs specially mentioned) may be conjugated.

The infinitive alone is not always sufficient to form the verb, as in some cases what appears to be an infinitive termination is part of the verb, as in the case of *bestîn*, where the infinitive termination appears to be *stîn*. This, however, is not the case, and by the imperative, which is *bibesta*, it is seen that *in* is the indication of the infinitive only.

(In the dialects of the Kermanshah district this verb follows the Persian form, and makes its imperative in *biwana*—Persian *biband*—thus making the infinitive termination *stîn*, and the verb an irregular one.)

#### THE DEFECTIVE VERBS

##### (1) THE VERB 'TO HAVE'

Neither NG nor SG possesses any verb 'to have', in this respect resembling both Turkish and Arabic, and the sense

of possession is expressed by the verb 'to be' in the following manner:—

I have = there is to me, *min*, or *ma hayya*, or where the pronoun or noun is separated from the verb by another word, *min . . . -a*

Thou hast = there is to thee, *ta hayya* or *ta . . . -a*

Example—

*hai bâzîrgân, derdî min pûrra, gû cha derdî ta hayya?*

'O merchant, I have great sorrow,' he said; 'what sorrow hast thou?'

Similarly, other parts of the verb 'to have' are furnished by corresponding parts of the verb 'to be', as, for example, *haf sad sûwâri min habûn* I had seven hundred horsemen

When the pronoun is preceded by another word the suffixial pronouns are often used, and this is by far the most general use in the SG—

<i>pârâm hayya</i>	I have money
<i>pârât hayya</i>	thou hast money
<i>pârâî hayya</i>	he has money
<i>pârâm bû</i>	I had money

When no word precedes the pronoun, and it is still desired to use the suffixial form, one says—

*haima*, I have *haita*, thou hast *hayyatî*, he has

the word being formed of *hay* (= *hayya*) + pronoun + *a*. In the same manner a preterite is formed—

*bûma*, I had *bûta*, thou hadst *bûî* (SG), he had, etc.

The extreme southern (Lurish-Kurdish) uses the Persian verb *dâshtan*, which may also be heard among the Jaf (a tribe speaking corrupt Kurmânjî), with its southern terminations—



<i>min dairim</i>	<i>îma dairimin</i>
<i>tû dairît</i>	<i>îwa dairitin</i>
<i>awa dairit</i>	<i>yâna dairiyân</i>

The NG uses also the following form :—

<i>marâ hayya</i> , I have	<i>mârâ hayya</i> , we have
<i>tarâ hayya</i> , thou hast	<i>târâ hayya</i> , you have
<i>vîrâ hayya</i> , he has	<i>vânîrâ hayya</i> , they have
<i>marâ bû</i> , I had	<i>tarâ bû</i> , thou hadst, etc.

The SG, as a rule, does not use the full form *hayya*, except to emphasize the statement, and will be generally found to use the forms *-ma*, *-ta*, *-a*, *-mâna*, *-tâna*, *-yâna*, as : *pârâma*, I have money ; *pârâta*, thou hast money, etc.

From this use originate such common expressions as *chîta?* 'what is the matter with thee?' literally 'what hast thou?' and the possible answer, *chîma? hîchm nîyya*, 'what is the matter with me? nothing is the matter with me,' and in the preterite, as : *aw rûozha ki rûyî na âwit bû na amit bû*, 'that day that thou hadst not "this" nor "that" in thy face,' meaning 'that day thine expression was inscrutable.'

#### (2) THE VERB 'TO WISH' IN THE SOUTHERN GROUP

While the NG possesses the verb *khwâzin*, 'to wish,' 'to want,' the SG has lost the use of any such verb, and now possesses nothing but fragments of the old verb *wâin* or *wîstn*, 'to wish,' 'to love,' 'to desire,' which was conjugated thus—

Present Indicative: *dawâim*, *dawâî*, *dawai*, *dawâin*,  
*dawâim*, *dawâin*, *dawîm*, *dawît*, *dawî*, *dawîn*, *dawîn*,  
*dawîn*.

Preterite: *marwîst*, *tawîst*, *awîst*, *mânwîst*, *tânwîst*,  
*yânwîst*.

It will now be encountered rarely except in poetry.

To fill this deficiency the modern language has made use of two compound verbs, the meanings of which approximated to that of *wâin*, and which are *haz kirdin*, to take pleasure in, and by development of the meaning, to want, and *gerek bûn*, to be necessary, and by development of the meaning, to want, to desire.

The first verb is conjugated exactly as a compound verb which does not change any of its verbal forms, simply prefixing the word *haz* to the various parts of the verb *kirdin*, which is set forth in detail in the section on irregular verbs. The use is as follows :—

*Shaikh dalai haz dakam naghdekî lalâi tû baimawa*

the Shaikh says, 'I should like to come and see you for a little while'

The conjugation of the verb *gerek bûn* follows as a compound of the verb 'to be' when used in the sense of 'to have', so that if we replace the word *pârâ* in the examples quoted under (1) by the word *gerek*, following the last rule given for its use in SG we obtain the meaning 'to wish', thus—

<i>gerekma</i> , I want	<i>gerekita</i> , thou wantedst, etc.
<i>gerekm bû</i> , I wanted	<i>gerekit bû</i> , thou wantedst
<i>gerekm dabî</i> , I shall want, etc.	

Examples of the use of these verbs is as follows :—

<i>haz aikam shâr birrûim</i>	I want to go to town
<i>harmî haz nakain?</i>	do you not want a pear?
<i>nâ, haz nâkam laî</i>	no, I do not like them
<i>haz aikam chwâr pazm bisîainim, khu aw wakhtâ gerekm bû</i>	

I want to buy four goats, which I wanted at that time  
*haz aikai wa paî birrûî* if you please, go on foot  
*bûo? mâ bûn chi gerekma?* why? what do I want  
with fatigue?

## (3) THE VERB 'TO SEE' IN THE SG

Like the verb 'to wish' this has lost most of its parts, and the preterite and perfect are the only two at all generally used, and those usually in the sense of 'to find'.

*madī*, I saw or found      *mdīwa*, I have seen or found

The meaning of the verb 'to see' is achieved by a clumsy compound, *chāo pai kawtin*, which means 'the eyes falling upon'. This is used for past tenses, while for the present and sometimes the past also the compound *pai diyār bûn*, 'to be apparent to one,' is used. Examples—

*aw jār chāom pai kawt, mar pai tu diyār niyya?*  
I saw it that time, canst thou not see it?

*hagar chāom pai kawtawā dam kūzhdawā.*  
if I had seen him I would have killed him.

*Kābrā hāta māl, mināl ī khwāi paishī chāoakānī diyār nābū, le zhenakāi persī, chāoit pai minālākān nākawtī?*  
*kutī bāokim chlūn pait diyār nīn, diyāra chāoakānit nāsākha.*

A fellow came home, but could not see his children. He asked his wife, 'Hast thou not seen the children?' She said, 'Little father, how is it thou seest them not? it is obvious that thine eyes are not whole.'

## THE ADVERB

As in Persian, no particular form marks the adverb, which is such by its meaning only, and in many cases the adjective is employed in what we should call a purely adverbial position. For example,

*tuñgu hāt wa rind qsai kir* he came quickly and spoke well

where *tuñgu* and *rind* are both adjectives used adverbially. This is extremely common.

Nouns and a preposition may be used together to form an adverb, and the usual prepositions used in such connexion are *ba*, 'with,' *bai*, *bī*, 'without,' *wa*, 'with' (SG), as—

*ba danga pürr hāt, bī dangī chū*  
he came very noisily, and went silently

The common adverbs are as follows:—

<i>arai, barī, balī</i>	yes
<i>nā, nāo</i>	no
<i>belā, balānī, baskī, bashkī</i> (SG)	perhaps
<i>labī, shāyad</i>	possibly
<i>būo</i> (SG), <i>zherā</i> (NG), <i>chūnka, labarī</i>	because
<i>chtūr, chtün, wakū</i> (NG), <i>chlün, chī</i> (SG), <i>chün</i>	how
<i>hāo, avqās</i> (NG), <i>wā, whā, arwandā,</i> <i>kūsān</i> (NG)	thus, so, in this manner
<i>anjākh</i>	hardly
<i>zhibocha? sebebcha? chirā? chitū?</i> (all NG), <i>būo? buochī?</i> (SG), <i>labarīcha?</i>	why? why not?
<i>maanā cha?</i> (SG)	why not?
<i>qat</i>	absolutely
<i>albet, halbet</i>	certainly, of course
<i>chiqās</i> (NG), <i>chan</i>	how much or many
<i>bas</i>	enough
<i>chaudek, chanī</i>	some
<i>biqās</i> (NG)	as much as
<i>gelak, qawī</i> (NG), <i>purr, zūr</i>	extremely, much, very
<i>hindā</i> (NG), <i>amchanī</i> (SG), <i>arwanda</i>	so much
<i>hindek, hing, endusk, hinda</i> (all NG), <i>kam, tuzek</i>	little, a little
<i>nikā, nhā, anukā</i> (all NG), <i>īsta, hīsta</i>	now

<i>paishîn, jārān, bārî</i>	formerly
<i>pāshiwî, ākhirî, dumāya</i>	eventually, at last
<i>aw wakht, aw jār, îjarî, wechāghî</i>	then
<i>kai? cha sâ? chi wakht? keŋghi?</i>	when?
<i>gāwā, har wakht, ki</i>	whenever
<i>amjār (SG), îjār, avjār</i>	this time
<i>awjār, wakhtî</i>	that time
<i>chanjār?</i>	how often?
<i>hanî, ehz, dahā, hizhî</i>	yet
<i>dî, dîsā, dîsān</i>	yet again
<i>beleztir (NG), bartir, wartir, zûtir</i>	sooner
<i>zhwî shundâtir (NG), dîrtir, shûntir,</i> <i>bidumâi, dûtir</i>	later
<i>jārek</i>	once
<i>naghdek (SG), him (NG)</i>	a little while
<i>zhî hingîda, zhî wirudā (NG), lam</i> <i>wakhta (SG)</i>	henceforth, in future
<i>law wakhtā (SG), hendî, zhî, aw</i> <i>wakhta (NG)</i>	since then
<i>dwāra, ver, järekitir, järekidîn</i>	again
<i>hamû wakht, hamû jār, dāim, gish-</i> <i>wakhti, temî, dhîw (NG)</i>	always
<i>hîchwakhtā</i>	never
<i>sabah, sūbî (NG), subhainî</i>	the morning
<i>milābāng, spîtî, ruoj</i>	the dawn time
<i>nîvrû, nîmarû</i>	the midday time
<i>pāshinîmarû</i>	the afternoon
<i>îwarî, îwara</i>	the late afternoon
<i>shāo</i>	the night-time
<i>îrû, amrûozh, avrû</i>	to-day
<i>duaika (SG), dî (NG), duaina, dûtî</i>	yesterday
<i>pair, pairî</i>	day before yesterday
<i>bayānî, subhainî, sabakh</i>	to-morrow morning

<i>shewidî, dūshiw</i>	yesterday night
<i>har rûzh</i>	every day, daily
<i>gallek, paikarwa</i>	mutually, from one to the other
<i>wa hevudin, layekudû, yekedin (NG),</i> <i>lagaliek</i>	together
<i>har hîwî (NG), maŋgāna, har maŋga</i>	monthly
<i>har sāl, wasālî, sālāna</i>	yearly
<i>amsāl, avsāl, îsāl</i>	this year
<i>pār</i>	last year
<i>pairār</i>	the year before last
<i>lakûî? kûî? kiwa?</i>	whence? where?
<i>aira, hira, laira, airda, wira, lawai,</i> <i>wirda, îjahî</i>	here
<i>lawra, awrda, awra, awjahî</i>	there
<i>hundûr (NG), taidā, nāvda, nāw,</i> <i>lanāw, zyar</i>	within
<i>zuqā (NG), lader, derî, desht, der,</i> <i>bider, bera</i>	without
<i>labān, laser, lazhûr</i>	above
<i>zher, lazher, khwar</i>	below, down
<i>lawar, labari, paish</i>	forwards, ahead
<i>lapāsh, lapisht, dû, dumā</i>	behind, backward
<i>avlā, amlā, avdîw</i>	this side
<i>awlā, awdîw</i>	on that side
<i>birāmbur</i>	opposite
<i>nek (NG), naizuk, nezzik</i>	near by
<i>hamû jai, hamû kenār, gishjai</i>	everywhere
<i>haichjai, haijkenārî</i>	nowhere
<i>rind, qinj (NG), chāk, zerîf (SG)</i>	well
<i>pîs, kharāv</i>	badly
<i>tuŋg, zû</i>	quickly
<i>āista, yawāsh</i>	slowly

## THE CONJUNCTIONS

The common conjunctions are—

<i>o, wa, u</i>	and
<i>ne,<sup>1</sup> ānī, yā, nā</i>	or
<i>walī, hemā, ammā, lākīn</i>	but
<i>magar, mar</i>	but if
<i>chūnka, buoya</i>	because, then
<i>ish, zhi, ī</i>	also
<i>nek, neku</i>	not that
<i>pāsh</i>	then, so
<i>hagar, agar, ek</i>	if
<i>wekna, wagarna</i>	if not
<i>būo, labar</i>	because
<i>na . . . na . . .</i>	neither . . . nor
<i>bashk</i>	perhaps
<i>cha . . . cha . . .</i>	whether

## THE PREPOSITIONS

Though Kurdish possesses a full complement of prepositions, they are often, as in Persian, omitted, and it is necessary to know which may be so omitted to converse correctly. Their use should be observed from the examples of style cited in the second part of this book, which will enlighten the student as to the use of the prepositions more than would explanation here.

The common prepositions are—

1. *la*, at, from, to, with, for, on, by, according to the context. In SG it is extremely widely used, and a few examples are here given—

- (a) *sāghirī tū la bāda dāim purra*  
thy goblet with wine is eternally full

<sup>1</sup> Justi, *Kurdische Grammatik*, p. 164.

- (b) *labarī chi wāt kutī*  
for what reason didst thou speak?
- (c) *min lam bāno tu law khwārawa*  
I at this height and thou at that depth (owing to its conjunction with the first vowel of the words *am* and *aw, la* joins itself to them, dropping the final -a)
- (d) *ku wāllah, āw la pāshī iwa la rüh khwāshī baizāra*  
that by God, he, after you (lit. at the afterwards of you), from (i.e. by the reason of) the happiness of his soul, shall be free
- (e) *la rawāndiz hātīm, la keui darrūim*  
from Rawāndiz I came, by Keui I go
- (f) *gū, la sarī wai khest*  
(thus) said, he struck him on the head
- (g) *bai chār la nāsākhi kūzhrā bū*  
unfortunate, he was killed by illnesses

2. *zhe*, from by, to. This is only used in NG and replaces *la*, having exactly the same use. *La*, however, is also employed in a number of the dialects of the NG as well as *zhe*. Examples—

- (a) *behraek zhī zheboi khwa haldigirtin*  
he used to take a portion of it for himself
- (b) *Mirzui Rashū habū zhe tāifaīdi Yezīdī*  
there was one Mirza Rashid, of the Yezidi tribes
- (c) *pāshī zhe dūrawa min merūek warī kir*  
afterwards from afar I sent a man

3. *di*, in. This proposition nearly always demands the addition of *da* to the noun, as it is then in the locative case. Examples—

- (a) *rū nīshīm di bāzhīrdā*  
I sat in the bazar
- (b) *di mālīdā rrā ketīa*  
asleep in his house

4. *ā*, to, for. Often demanding a final *ī* to the noun.  
Example—

*hātimā shārī* I came to town

5. *ba*, *būi*, with. The use is not very general. Example—  
*ama hāt būi berāī* this one came with his brother

6. *lāgal*, *lāgar*, *digal*, *digar*, with. Examples—

(a) *aw shūlā digalī min kirī*  
that work he did with me

(b) *min lagalī hama hātim*  
I came with Ahmad

(c) *dābinin nān digarī tū*  
bring bread with the buttermilk

*Note.*—It must be noticed that though we use the word ‘with’ to translate *lagal*, etc., it is confined to the meaning ‘accompanying’, and the word *lagal* cannot be used for such meanings as ‘by means of’ which we express also by ‘with’ in English.

7. *bi*, *wa*, at, to, in, by; *wa* is only used in the southern dialects of the SG. Examples—

(a) *bi rūozh chākī, bi shāo zeriftir*  
by day thou art beautiful, by night more beautiful

(b) *chūm bi shārdā*  
I went to the town

(c) *bimāl mām*  
I stayed in the house

(d) *amr bi shimikchē kir*  
he commanded to the shoemaker

Where the preposition means ‘in’ it may frequently be omitted, and two of the above phrases may quite correctly be—

(b) *chūm shārdā* and *māldā mām*

Further examples of the omission of the preposition—

(a) *zhwi shundātir tarrim Vān*  
after that I shall go (to) Van

(b) *gāinim hayya harrim chān*  
I have the idea to go (to) the hills

(c) *hazār qurūsh wi dā*  
he gave a thousand piastres (to) him

8. *bī*, *bai*, without.

9. *pai*, *pev*, for, to, after. Examples—

(a) *hazhār qurūsh paīm dā*  
he gave (to) me a thousand piastres

(b) *az purr lūmā pai wīrā gū*  
I said many evil things to him

(c) *paī buchū paīm bīaina*  
go after him, and bring him to me

It may also be omitted as—

(d) *saw qurūshī dāī*, for *saw qurūshī paī dā*  
he gave him a hundred piastres

(e) *gutīm*, for *gutī paī min*, or *gutī paīm*  
he said to me

10. *būo*, *zhibo*, for, to. Examples—

(a) *baizha būo kābrā*  
tell the fellow, lit. say to the fellow

(b) *būo hamūī bas daka*  
it will be enough for all

(c) *zhebo hātini ta haisterek khwāzī*  
for thy coming thou wilt need a mule

11. *bāi*, for, with the meaning of ‘in exchange for’, as—  
*bāi chen aidī* (SG) for how much wilt thou give it?

12. *ber*, *lebar*, *lawar*, *warī*, *paish*, *lapaish*, *hindā*, *zhibar* (NG), on, in front of. Examples—

- (a) *bari charwakani*  
on his eyes
- (b) *labari khwat*  
in front of thee
- (c) *lapaishi karwana*  
he is in front of the caravan
- (d) *bar deri sikini*  
he stopped before the door
- (e) *azi labari kulā ta rünim sālekī*  
I will sit before thy hole for a year
- (f) *az zhibari darga wai derwani kir*  
I was guardian before his door

13. *dumā, duwā, shūn, shündā, lapisht, pisht*, behind, after.  
Examples—

- (a) *harra dumai*  
go after him
- (b) *mā būm la shündā karwan hātīm*  
I was tired, and came on after the caravan
- (c) *benairi lashūni*  
send after him
- (d) *la pishti chian hātin, wa māli khwa la dumai khwa bū*  
they came from behind the mountains, and their tents  
came after them

14. *ber, dour, ladour, lagair*, around. Example—  
*lehem ber min rund ta di?*  
hast thou seen that they who are around me are good?

15. *lalā* (NG), *ling*, *nek* (NG), *paish*, beside, to, before.  
Examples—

- (a) *harra Bāzidi lingi Ahmad Pashai*  
go to Bayazid before Ahmad Pasha
- (b) *pārākani khwam har lalāi khwam damiaina*  
my own money shall rest beside myself

- (c) *dizān inān nek Rashū Beg*  
they brought the robbers before Rashid Beg
- (d) *har jaranān dacha nek Ibrahim Pasha*  
every now and then he goes to Ahmad Pasha

16. *nezūk, nezzik*, near. Example—

*gundek nezūka Khoi* a village near Khoi

17. *lasar, zhūr, zūr, sar, labān, belin*, on to. Examples—

- (a) *chū sarī giliā dāri sekini*  
went on a branch and stood there
- (b) *rrāwussān lasari rraiga*  
they stopped on the road
- (c) *lasari āo chūm*  
I went to the water
- (d) *dalak labani keiakān ziṅgai daka*  
the marten lives upon the mountains

18. *zhūr, bin, lebin, khwār, lakhwār*, under. The second  
and third are NG only. Examples—

- (a) *bin arddā*  
under the earth
- (b) *lakhwari shākhaya*  
it is under the spur (of the hill)

19. *tai, taidā*, inside. This is generally used with the  
meaning of 'at the bottom of'. Example—

*āvaka tai diziā?* is there water in the pot?

20. *zhināv, dināv, dinīw* (NG), *lanāv, nāo, dāng*, in, among.  
Examples—

- (a) *dinīwi akrād aw shūlā qawi zaida āra*  
among the Kurds that action is a most shameful thing
- (b) *kir nāv nekūli khwai*  
he took it in his beak
- (c) *aw ki lanāwi damāa ladulī nāa*  
what is in his mouth is not in his heart

21. *berāmbēr, barābar, berūi*, opposite. Example—

*mālā ma berāmbērā khainā Āghā bū*

my tent was opposite to the house of the Agha

22. *nāorās, lanāorās*, between. Also means (as a noun) 'the middle', 'the centre'. Example—

*nāorās am dū shākhān rraigaya*

between these two spurs the road runs

23. *tir, tirik, dītir, khair, bil, jūāla*, excepting, other than.

These propositions require the use of the *izāfa* or conjunctive *-i-* when used with a noun or pronoun, as will have been noticed from the examples given, excepting *būo, bo, zhebo, pai, bī, bai, ba, bāi, būi, wa, ā, dī, zhe*, and *la*, which are true prepositions. All the others are really nothing but nouns used prepositionally.

## PART II

### IDIOMATIC USES AND CONSTRUCTION

#### THE SUBJUNCTIVE MOOD

1. There is in English a certain class of sentence which we construct by the use of the subjunctive mood following a present indicative or preterite, as in the phrases—

'I know I should fall'

'I knew I should fall'

'I think I should say'

'I think I know what he would say'

In all such instances the Kurmānjī uses for the second phrase the present indicative, thereby changing the narrative to a direct one, making the transposition of the above sentences—

'I know "I am falling"'

'I knew "I am falling"'

'I think "I say"'

'I think I know "what he says"'

which are in Kurmānjī the literal translations—

*dazānim dakewim*

*ma zānī dakewim*

*dafukrim debatzhim*

*hush dakam dazānim chi dlai* (SG)

2. In a somewhat similar manner in English we express the meaning of necessity by the use of an implied or

expressed infinitive in the complementary portion of the sentence, in such phrases as—

- ‘I know what you should say,’ i.e. ‘ought to say’  
 ‘Tell him he should pay a lira,’ i.e. ‘ought to say’  
 ‘Tell him to lift it’

In this connexion the Kurmānjī very properly uses the subjunctive (which has an indirect imperative value, as is evident from its distinguishing imperative prefix *bi-*), and would form the above sentences in the following manner:—

- Dazānim chi baizhn*, ‘I know what you would say’  
 SG *Baizha paî lîraek bîda*, ‘Tell him he may pay a lira’  
 SG *Baizha paî halî bigirrat*, ‘Tell him he may lift it’

In the second and third examples the absolute direct form may be used, and often is employed in preference to the subjunctive, as follows:—

- SG *Baizha paî lîraek bîda*, ‘Tell him, “Give a lira!”’  
 SG *Baizha paî halî girra*, ‘Tell him, “Lift it!”’

3. The use of the verbal noun in the infinitive form is very usual in English, as in the sentences—

- ‘I want to go’  
 ‘He went to town to buy a horse’

where in both cases the infinitive is a verbal noun, admitting of the following transposition—

- ‘I wish that I may go’  
 ‘He went to town that he might buy a horse’

The Kurmānjī uses only this latter form of expression, omitting, however, the pronoun ‘that’. The translations of the above then read—

- Dakhwāzim bichim* (*bichim* = ‘that I may go’)  
*Chû shārda haspek bikirra* (*bikirra* = ‘that he may buy’)

In the second sentence it should be noticed that the present tense is used, not the past: this is a constant rule.

4. The past tense of the subjunctive is but rarely used, and then only as a rule with imperfect tense forms of the indicative mood, as—

‘I was wanting to kill him’

The infinitive form should be transposed to ‘that I might kill him’, the Kurmānjī being then *Ma dakhāzî bikuzhdmî*.

5. The NG occasionally uses the future in the sense of the subjunctive, as in the example *Dakhwāzim harrim*, ‘I should like to go,’ the word *harrim* being a future form. The use, however, is rare.

6. In Middle Kurmānjī and SG a division of the form of the subjunctive is permissible, as—

*Kāsh ku bim bāya*, ‘Oh! that he might take me’

instead of *Kāsh ku ma bibaya*, or

*Chi waqit bit kawtawā*, ‘Whenever thou mightest fall’

instead of *Chi waqit bikawtita*, which is also permissible.

## 2. The Preterite of the Indicative Mood

7. It will have been noted from the chapter on regular verbs that there is a good deal of intermingling of the tenses in Kurmānjī narrative, and one use of the preterite is to express the future or future perfect in cases where the future perfect follows another phrase as a consequence of the action thereby expressed, or as a sequel to it, as in the sentence—

‘As soon as I hit thee, thou wilt die’

The thought, in Kurmānjī, so soon as the first part of the sentence is uttered, leaps to the time described by it, and expresses itself as if from that standpoint of time,



when 'having hit thee', 'thou art dead'. This peculiarity of the language will have been noticed in other cases, where the most graphic form of narrative is sought after by means of this utterance of part of the sentence in one time, and the sudden transition of thought and expression to the moment indicated as a sequence of the introductory phrase.

The above sentence must be translated therefore as—

NG *Tā va lai bikhenim, hūn mir*, literally  
'So soon as I may hit you, you died'.

The following is a more involved instance—

'I know that before I get there he will have died'  
*Dasānim ki bigaim, mir*, literally  
'I know so soon as I may arrive, he died.'

The graphic nature of the narrative may here lead it one step further than the preterite to describe the future, and it would be equally correct to use the perfect *miria* for the preterite *mir*.

It will often be found that the preterite, perfect, and imperfect are interchanged and mingled in the sentence and with exactly the same value, but to all appearances unguided by any rule, except, perhaps, that of euphony, or in poetry, rhythm, as will be seen from the following—

SG *Yār gu dīn am gedā das bi das mada*  
*Gutima durr dānaī ama zha ta, o ta zhi minī*

There can be no reason here for the use of the perfect, for *gutima* (perf.) should logically have exactly the same value as *gu* in the first line: 'She said,' and 'I said'.

Part of a poem here quoted, which in English would use the imperfect throughout, shows the interchangeability of the use in Kurmānjī—

*Harru hafta berkh va chūn a shlāna*  
*Harru hafta min dekerrin zhgāna*  
*Haf sad min debardān zh'qaid o zindāna*  
*Haf sad min lebās kirrin bivān dastāna*  
*Haf sad min dekerrin zhgāna*

'Every day seventy lambs went out to graze' (pret. *chūn*)

'Every day seventy drew their sustenance from me'  
(imp. *dekerrin*)

'Seven hundred I freed from chains and prison' (imp. *debardān*)

'Seven hundred of mine took clothing from my hands'  
(pret. *kirrin*)

'Seven hundred drew their sustenance from me' (imp. *dekerrin*)

The preterite will be found in subjunctive and conditional phrases, in the following manner:—

NG *Hekā khwadī fursan dā*  
'If God should give opportunity,' the preterite *dā*,  
'gave,' being used for *bidai*, 'should give'

*Hagar whā bū*

'If it should be thus,' the preterite *bū* being used  
for *bibuāya*, 'should be'

### 3. Oblique Narrative

This form does not exist in Kurmānjī, which presents all narrative as direct, i.e. as a quotation.

Example—

(1) He said he would like to see you.

SG *Gutī haz dakam lalātān bhaim*

NG *Gu dukhwāzim nek ta baim*

Both, literally translated, 'He said, "I wish to come to you."'

(2) I asked who he was.

SG *Pirsîm kird kîa*

NG *Azî pîrsyâr kir kîa*

Both, literally translated, 'I asked, "Who is he?"'

(3) They said they did not know, so I told them to tell him to come to-morrow.

*Vân gu ma nazânin, gutim baizha sūbedā bait*

Literally, 'They said, "We know not"; I said, "Say that he come to-morrow."'

#### 4. Plural in Nouns

It is not always imperative that the noun, even when obviously indicating a plurality, should take a plural form,<sup>1</sup> though the Kurmānji is more attentive to the use of the plural form than the Persian, the colloquial language of which almost forbids the employment of the plural form in the majority of cases.

Examples—

(1) Of plural form omitted.

*Hazhār hasp mdî* I saw a thousand horses

Instead of *hazhār haspân mdî*, which is technically correct and just as often heard.

(2) *Sat qurūsh dāî*, instead of *Sat qurūshân dāî*

He gave him a hundred piastres.

(3) *Az dî hazār qurūsh wa haspekî cha bidama*

I will give him a thousand piastres and a horse.

(2) and (3) In these instances the singular use is regular, for the plural form is very seldom employed with the names of coins, and just as we say, 'a fifty pound horse,' and not 'a fifty pounds horse', the Kurd says *haspî penja lîraî*, and not *haspî penja lîrakânî*.

<sup>1</sup> See also Justi, *Kurdische Grammatik*, p. 246.

This custom also applies very regularly to names of spaces of time, which, as a rule, are only given the plural form when a definite number is not specified, as—

(4) *Aw la rûzhânî tir bû*

That was in other days; but

(5) *Penj rûj shundâ taim*

I will come five days later

(6) *Dû mâng shundâ*

Two months afterwards

On the other hand, we find, not agreeing with the above rule,

(7) *Pâshî dû mahân warra*

Come after two months

(8) *Hatâ dû hîwân pai airadâ maya*

Till two months do not come back here

No absolute rule exists for the whole language, but certain dialects observe that above quoted, while others prefer the plural in every case. Examples (4), (5), and (6) are from the North-Western NG, and (7) and (8) from the North-Eastern NG.

#### 5. Agreement of Plural in Nouns and Verbs

When the noun has a plural sense, without showing a plural termination, the verb must be in the plural just as if the noun were correctly inflected.

Example—

SG *Diz la barzawa hâtina khwâr*

Robbers came down from above

where the singular form *diz* agrees with the plural form of the verb *hâtin*.

On the other hand, nouns which are properly inflected in the plural do not always secure a fully developed verb,

but this is sometimes more apparent than real, as the preterite, particularly in the NG, does not show the pronominal terminations in all cases, while the SG sometimes does so (from which the disagreement of noun and verb may be noted).

Example—

*Hefta Turk bû*

There were seventy Turks

This is NG, and might equally correctly be *Hefta Turk bûn*, but as SG would also use *bû*, thereby ignoring the plural verb, it appears that NG does the same, as it seems that in narrative the subject of the verb is regarded as concrete, and its component details disregarded, for in the rest of the phrase of which the above is a part there exists a good example of the use, which the student can better appreciate by observation than by rule.

*Rāste Turkān o Kurdān hāt, hefta Turk bû, sed Kurd bû, epur Aghā bûn, hātin teslīmī Urūs bûn.*<sup>1</sup>

It is noticeable (1) that where the actual numbers of Turk and Kurd are not mentioned, the plural forms are given to the nouns, except in the fourth sentence (*epur Aghā bûn*), but where they are specified the nouns take the singular form. (2) The verbs all disagree in number from the apparent number of their subjects until the last two sentences, where, by contrast with the preceding singular verb forms, the plurals appear, for we have

{ *sed Kurd bû*  
 { *epur Aghā bûn*  
 { . . . *Kurdān hāt*  
 { *hātin teslīmī Urūs bûn*

<sup>1</sup> From *Forschungen über die Kurden und die Iranischen Nord-chaldaer*, Lerch, 1858.

It would seem impossible to fix any rule for the exercise of this peculiar elasticity of the grammatical agreement.

One more example, from Middle Kurmānjī, further demonstrates the peculiarity—

*Shim'ūn o Isā chūn bi rāvīdā*

*Kelokhāya dīd bi redā*

Simon and Jesus went out on the road

And saw a skull before them

#### 6. Dative Case in Nouns

The dative case properly so called is formed with certain prepositions, or by the addition of *ī*, and sometimes *dā*. But these prepositions may be omitted, as may the final *ī*, which occurs only in NG, nor is there any rule to determine any such procedure.

Example—

*Hāt māl, dirāf dā zhinka, chū chīān*

He came to the house, gave money to the woman,  
and went to the hills

Here *māl*, *zhinka*, and *chīān* are all datives without showing any sign of the fact.

One may say also—

*Hāt a mālī, dirāf dā bi zhinka, chū bi chīān*

which is correct and equally usual.

This peculiarity may be noted among the exercises in style which are cited later.

#### 7. The Government of Consecutive Nouns by the Preposition

The preposition precedes the noun and its qualificatives and the noun takes an accusative ending, as—

*Nek Mahmūd Pāshā*

Before Mahmūd Pāsha

But when a number of nouns be governed by one preposition, the last only takes the inflexion, as—

*Awa bi vai tarzī darjā insāf o insāniyatā*

Here we have a long phrase governed by the preposition *bi*, and the nouns governed are *insāf* and *insāniyat*. *Vai tarzī darjā* (this degree and extent of . . .) is but a qualificative. It is seen that *insāniyat* takes the accusative *ā*.

#### 8. Consecutive Genitives and Chaldean Genitives

(1) When two or more nouns, each acting adjectivally, follow one another, and the affix *ā* is to be used as qualificative inflexion, the first qualifying noun only is so inflected, the following ones using the form *ī*, thus—

*Khizmatā shāhī Airānī*

The service of the King of Persia

*Zha karamā hazratī shāhī*

From the mercy of His Majesty [of] the King

(2) Chaldean genitives, which are confined as a rule to Middle Kurmānjī, will be found intermingled with the *ī* inflexion used by these dialects, as—

*Min habūn haf sad zhinī d gurjīya*

*Min habūn haf sad zhinī d shāfa'īya*

*Min habūn haf sad zhinī hanafīya*

The first and second lines (last word) have the Chaldean *d*, while the last shows only the Kurmānjī inflexion to *zhin*.

#### 9. Dative Phrases

Where the dative is formed with a prefixed *bi*.

The dative may be applied to a whole phrase, and the actual noun which is in the dative case may perform the duty also of the subject and of a qualificative. In such cases the dative *dā* comes at the end of a phrase—

(1) *Dinyā khaiālī sahar barw dīdāī bai khwābdā*

A world of thoughts at early morn to those sleepless eyes

Here the word *khwāb*, or rather the compound *bai khwāb*, is a qualificative of the noun *dīdā*, but being the final word of a dative phrase (governed by the *b* of *barw*) takes the dative inflexion.

SG (2) *Qurr bi serī chūrochāwī bāvī hīzbāv karāmbāokīdā*

Mud to the face and head of him whose father was the son of a ruffian, a son of a rogue

*Karāmbāokī*, which takes the dative *-dā* relating to *ser* and *chūrochāw*, is part of the qualificative phrase thereto relative.

#### 10. Compound Locatives

(1) Where the locative is formed by *dī* . . . *-dā*, and the noun to be put in the locative is qualified by one following, the second takes the final *-dā*, as—

*dedevī kizhikīedā* in the mouth of the crow

This rule is invariable.

(2) In consecutive locatives the first takes the prefix and the last the affix, as the whole phrase is considered a locative unit, as—

*dīmāl o odādā* in the house and rooms

*dīdīl o zerdā* in heart and soul (lit. in heart and heart)

#### 11. The Suffixial Pronouns of the SG

It will be recollected that the suffixial pronouns of the SG are—

SINGULAR	PLURAL
-m	-mān
-it	-tān
-ī	-iān

and the difficulty of their use occurs in the absence of any case ending for them and their occurrence in every case and position. Consequently their use must be carefully followed in a number of examples to gain a knowledge of the custom that rules their use. Below are a number of examples which are analysed. It will be noticed that it is quite possible to confuse them with the pronominal terminations of the verb forms in some cases.

- (1) *Laīmdā*. I struck him.
- (2) *Laimdā*. He struck me.
- (3) *Rūtīt krdn*, or *rūtiānit krd*. They stripped thee, or, thou hast stripped them.
- (4) *Kizhdniān*. They killed them.
- (5) *Birdī*. He took it.
- (6) *Dagirrimīan*. I take them.
- (7) *Bikhwāī*. Eat it.
- (8) *Tadāīmī*. Thou gavest it to me.
- (9) *Kāsh ku bimbaya*. Oh that he might take me!
- (10) *Chwār pasm bistaiinim*. That I may buy myself four goats.
- (11) *Chan pārāyānit dā?* How much money gavest thou to them?
- (12) *Saw jārit blaim qait niyya*. A hundred times I may say to thee and thou heededst not.
- (13) *Pārām dā*. He gave me money.
- (14) *Pārāīmdā* and (15) *Pārā dāmī*. I gave him money.
- (16) *Qst krd?* Did he speak of thee?
- (17) *Pārāmānitān bird*. You took our money.
- (18) *Serīm birrīwa*. I have cut off his head.
- (19) *Wutishī*. He also said to him.

Analysis of the foregoing—

(1) and (2) *Laīmdā* and *Laimdā*

(1) *lai + ī + mdā* = verbal prefix + him + I struck.

(2) *lai + m + dā* = verbal prefix + me + he struck.

The only apparent difference is the length of the vowel in the middle of the word.

This furnishes a rule that the accusative suffixial pronoun in a compound verb comes after the verbal prefix and before the verb and its pronominal prefix (the subject).

When the verb is simple, the accusative suffix also precedes the verb and its pronominal prefix, as in—

(3) *Rūtīt krdn*, or *rūtiānit krd*.

Analysis: Naked + thee + they made.

Naked + them + thou madest.

Following the above rule. In the first example the suffixial form of the preterite is used, for the sake of a more convenient word, but it is also permissible to use the rarer form, *rūtitiān krd*.

(4) *Kizhdniān*. Here is seen the objective suffixial pronoun with a simple verb, and when the suffixial form of the preterite is used (i.e. the form using pronominal suffixes instead of having the subject before and detached from the verb) the objective pronoun comes last of all.

Analysis: *Kizhdn + iān* = they killed + them.

(5) *Birdī*

Analysis: *bird + ī* = he took + it.

The preterite alone may furnish the form *birdī* (thou tookest), the meaning must be gained from the context. This example, it will be observed, follows the rule for the suffixial pronominal objective and simple verb.

(6) *Dagirrimiān*, as in No. 5

Analysis: *Dagirrim* + *iān* = I take + them.

(7) *Bikhwā*

Analysis: *Bikhwā* + *ī* = eat + it.

This follows the rule in No. 2, but must not be confused with the subjunctive *bikhwā*, 'thou mayst eat.'

(8) *Tadāimī*. This example is somewhat involved, and is analysed as follows: *tadāi* + *m* + *ī* = thou gavest + to me + it, which shows a new use, the dative taking precedence of the objective.

(9) *Kāsh ku bimbaya*. The formation of this is an example of the splitting of the actual verb form to admit the objective pronoun. The analysis is: . . . *ku bi* + *m* + *baya* = that + sign of the subjunctive + me + take.

(10) *Chwār pasm bistaiinim*. The pronoun (-*m* of *pasm*) is here in the dative, and must not be confused with the genitive value also applicable, giving the meaning 'I may buy my four sheep', which meaning cannot assert itself save by the use of the reflexive *khwa* and the formation of the sentence as *chwār pasī khwam bistaiinim*.

As a rule the dative particle will be found in a position precedent to the verb where possible (i.e. where there are other words in the sentence). When a pronominal particle follows the verb it cannot have the genitive significance, and must be either accusative or dative. To obviate confusion between the possible readings of such a phrase where the dative is intended, the preposition *bo* may be used immediately before the verb, as *Chwār pasm bo bistaiinim*.

(11) *Chan pārāyānit dā?* If the genitive meaning of *-yān* be taken, the translation is 'how much of their money gavest thou?'

Analysis:

*pārā* + *yān* + *it* + *dā* = money + to them + gavest thou.

To place the dative meaning of *-yān* beyond doubt it would be possible to say *chan pārāitdā paiyān*, or *Chan pārāyānit bo dā*.

(12) *Saw jārit blaim qait niyya*

Analysis:

*Saw jar* + *it*, *blaim*, *qai* + *t niyya* = a hundred times + to thee, I may say, heed + to thee is not.

This follows the general rules.

(13) *Pārām dā*. This must not be confused with *Pārā mda*, 'I gave money.' The meaning in this case can only be ascertained from the context, but in using the phrase, to obviate any confusion, one can say *pārā paim dā*, or *pārām bo dā*, 'he gave money to me,' using a dative preposition.

Analysis: *Pārā* + *m* + *dā* = money to me he gave.

(14) and (15) *Pārāimdā* and *Pārā dāmī*. We have examples here of the two positions of the pronoun, as cited in (10).

(16) *Qst krd?* or with the vowels omitted in pronunciation, *Qsai krd?* This is an example of the genitive, and must not be confused with *qsa itkird* = 'didst thou speak?' which sounds precisely the same, the short vowels being inaudible. To define exactly the meaning one could say *qsa lait krd?* using a preposition (*la* = from, of), or *qsaī tu krd?*

Analysis: *Qs* + *t krd* = speech + of thee did he make?

(17) *Pārāmānitān bird*. This, though apparently somewhat confusing, can have but the one meaning, as may be ascertained by eliminating the impossible readings of the

two suffixial pronouns *mān* and *tān*. If we dissect it, assuming *mān* to be nominative, *tān* remains without any logical meaning, by virtue of the significance of the verb used, also, according to use, the objective precedes the nominative.

Analysis :

*Pārā + mān + itān bīrd* = money + of us + you took.

(18) *Serīm birrīwa*

Analysis :

*ser + ī + m birrīwa* = the head + of him + I have cut off.

Note that a short vowel (*i* instead of *ī*) reverses the meaning, as in Nos. (1) and (2), mispronunciation (*serim birrīwa*) giving the meaning 'he has cut off my head'.

(19) *Wutishī*

We have here an example of the verb and dative separated to admit a particle, for euphony. The analysis is : *wut + ish + ī* = he said + also + to him. The regular construction *wutīsh* would have run the risk of losing the value of the *ī*, 'to him,' by a shortening of the sound, implying then 'he said also'.

N.B. *Wutishī* may also mean simply 'he said also', for the form *wutī* is a simple preterite 3rd singular, and it separates its final vowel to admit *-ish*, particularly in the dialect of Sulaimania. This, of course, is the case with all verbs, not only with *wutin*.

In perusing these paragraphs, the student should keep before him the table of SG verb forms, Classes I and III, which will help to elucidate the duties of the suffixial pronouns.

### 12. Omission of Conjunctions

The conjunction *agar* (*hagar, hakā, ek, eg*) is often omitted (as in Persian) both in NG and SG.

Examples—

(1) *Irū hāt, dī nazānim chi dakat*

Literally, to-day he came, then I know not what he will do, i.e. if he should come to-day, I know not what he will do.

(2) *Min dakūzhī, bikūzh !*

[If] thou wouldst kill me, kill !

SG (3) *Saw jārit blaim qait niyya*

[If] I tell thee a hundred times, thou heededst not

SG (4) *Has bikam dakirrimawa*

[If] I please, I shall buy it

The conjunction *tā*, 'up to,' till, 'as soon as,' can be omitted where its sense approximates or could be exchanged with *agar*.

(5) *lāt bikhem, damirri*

[As soon as, if] I strike thee thou wilt die

This is not very generally encountered.

The conjunction *wa, o* = and, is sometimes omitted, particularly in NG.

### 13. Omission of Prepositions

The prepositions which may be omitted are *bi, pai, a, la, di* = 'to', and *dī* and *nāw* = 'inside'. In some cases the dative or locative termination replaces the omission, but in others there is neither inflexion nor preposition.

Examples—

(1) *Hāt khwār dānisht māl*

He came down and sat in the house

Or, fully inflected,

NG *Hāt a khwārī, dānisht dī māl dā*

SG *Hāt lakhwāro, dānisht lamāl*

(2) *Chūn Haolīr, for Chūn a Haolīrī*

They went to Erbil

- SG (3) *Namdāz* for *Namdā pāz*  
I gave it not to him

The omissions of prepositions should be noted from the Specimens of Style.

#### 14. *Cardinal Numbers*

It sometimes occurs that it is desired while enumerating a quantity to impress upon the hearer its magnitude. In such case the numeral may take the sign of the plural, as—

- (1) *Zhe pānzdahān zaidā habūn*  
There were more than fifteen
- (2) *Hazārān jār laanat bisarī bāvīdā*  
Curses a thousand times on his father's head

#### CONSTRUCTION OF THE SENTENCE

In all simple sentences the almost invariable rule for the order of the main components thereof is (1) subject, (2) object, (3) verb.

Compound sentences may present, apparently, some difficulty in their resolution into this order, but no difficulty will be experienced in separating them into (1) subject + qualificative (whether adjectival or adverbial), (2) object + qualificative, and (3) verb + qualificative; when it will be seen that the order usually observed is—

- (1) Adverb or adverbial phrase.
- (2) Subject.
- (3) Complement to the subject.
- (4) Object.
- (5) Complement to the object.
- (6) Verb.
- (7) Complement to the verb.

Though the rule is very regularly observed, the demands of effect or emphasis permit reversals of the positions of the adverbial phrases, more particularly the transfer of the complement of the verb to a position before the object. Note the last sentence, which, in the text from which it is taken, reads: *Ijārī awī askerī khānī rāfizī zhe atrāfīd ī Marāghāi yānza hazār savār o pāz ber hew kerī*. Also in the sentence *subai khwai hātī mālī*, it is permissible to place *mālī* after the subject.

Poetry, however, avails itself of its licence to a wide extent, and inverts the sentence or disorders it just as the demands of form, metre, or rhyme may demand.

In sentences containing only pronouns for the object, where they are enclitic, the order is naturally reversed, the pronoun in its affixial form coming last (see Remarks on Pronouns in the Accusative Case, in Part I).

For the rest, as above remarked, granted this main rule of construction governing subject, object, and verb be observed, the non-essential and complementary parts of the sentence are placed at will of the speaker where they best express their value in the whole phrase.

#### STYLE AND COMPARISONS

As in most simple languages, the style of Kurmānjī is, as a rule, direct and forcible, particularly in the most northerly groups. In Persian and dialects allied thereto a weakness of narrative appears in the superabundance of conjunctions employed, and Southern Kurdish also shows this feature in a measure. The NG, however, by omitting them very often, gains in force, if somewhat abrupt, and hesitates to use any word that is not essential.



Adverb or Adverbial Phrase.	Subject.	Word or Phrase complementary to the Subject.
	<i>Az</i> I <i>hardu braīdī vai</i> both his brothers	<i>dī</i> certainly <i>īwāra zhe nachīrī</i> at evening from hunting
<i>Subai</i> In the morning	<i>diz</i> thieves [ <i>diz</i> ] [thieves](understood) <i>khwai</i> he himself <i>Beg</i>  Beg	<i>digalī chand āghālarān</i> <i>ku digalī Pāshā</i> <i>rūnishtin</i> with several gentlemen who are seated with the pasha
<i>Digalī</i> With <i>Rūki</i> One day <i>Lasarī khānī</i> On the housetop <i>Amrūsh</i> To-day <i>Ista</i> Now	<i>chand āghālarān</i> some gentlemen <i>khwāja</i> the khwaja <i>īshī vai</i> his work <i>kas</i> one [ <i>awa</i> ]  <i>jūshishī tāba</i>  fierce turmoil <i>vān</i> they <i>awī askerī khānī rāfizī</i>	<i>ku digalī pāshā</i> who with the pasha  <i>la nīwi dīdai giri-</i> <i>yānmūdā-</i> in my tearful eyes
<i>Zhe yek o dū</i> From one another <i>Ijarī</i>  Then	that infidel Asker Khani	

Object.	Word or Phrase complementary to the Object.	Verb.	Word or Phrase complementary to the Verb.
<i>derī awdaī</i> the room door		<i>wakam</i> will open <i>hātīn</i> came	
<i>miqdārekī dirāf</i> much money		<i>ketin</i> fell <i>birin</i> took <i>hātī</i> came <i>dakhwan</i>	<i>a malekī va</i> upon a house and  <i>mālī</i> to his house
<i>sadī</i>  the meal		eats	
<i>jaiga ī khwai</i> his own place		<i>rūnishtin</i> are sitting <i>chū</i> went <i>hayya</i> is <i>nāsānī</i> knows not <i>telab daka</i> seeks <i>-ya</i>  is <i>dibirrin</i> take <i>ber hew</i> <i>kerī</i> collected	<i>ser khāniā khwa</i> to his housetop           <i>zhe atrāfid ī</i> <i>Marāghāī</i> from around Maragha
<i>tālān</i> plunder <i>yānza hazār</i> <i>savār o piā</i> eleven thousand horse and foot			

The following examples display this simplicity of style, and are translated literally :—

*Rriyā khwa girt galūnā khwa tai kir āgir dāna sar, galūna kaishā : gazdā bāzhairī kir, gaishā bāzhairī, zhinā dīd buchūka dīd : mazinā dīd, etc.* He took his road : filled his pipe : put fire to it, his pipe smoked : set out to town, arrived at town : saw women, saw children, saw men, etc.

*Gundiān juthkariān digeriā, dī mārīk la sar berfi qafilā, la vai merhemet kir, bir, la sar pākhiria diraiṣh kir. Mār garm bū, sari khwa blind kir, lasari gundiān hujūm kir. Gundiān gu ki, mārīk kotia, az būm sababī jān ī ta, azī jānī khwa zhata bigirim. Gu : la sari vai khīst.* A village labourer walking, saw a snake on some snow curled up, to him he showed mercy, took, stretched him on an oven. The snake was warm, raised his head, wounded the head of the peasant. The peasant said, 'Miserable snake ! I was the means of saving thy life, I will take thy life from thee.' Said : struck him on the head.

*Bilbil chū ser giliā dārī bān kir Bāzek hāt ek vīa bilbila bikhwa. Bilbil bān kir ka, az tair ki pchūkim tu ma dakhwui, pāshī cha hāsīl dabī ? Harra fenī khwa tair ki bibīna, bukhwa. Bāz go ki, az aīn nīnim, az dastī khwa khazīrdā nainim ek az harrim la pariā mazin bigirim, balki az nābīnim, pāshī az mahrūm damīnim, girt, khwār.* A nightingale went on a tree branch, sang. An eagle came, perchance he might eat the nightingale. The nightingale cried, 'I am a small bird, thou eatest me, afterwards what result is there ? Go, like thyself a bird find : eat !' The eagle said, 'I am not mad, I give not from my hand my prey ; if I go to catch a big bird, perhaps I find not, then I remain disappointed.' Seized, ate.

This terse economy of language is typical of the northern part of the NG, and finds little place in the SG, where, as the student will have noticed, the language is softer and given to more syllables and more conjunctival words. The middle Kurmānji (Bitlis, Mūsh, S'airt, the Tiyārī,

Jazīra ibn 'Umar, etc.) is by no means so simple or direct as the pure NG, nor so forcible.

Putting the last example into SG Kurmānji we should obtain the results below :—

NG *Bilbil chū ser giliā dārī, bān kir. Bāzek hāt ek vīa bilbila bikhwa*

SG *Bilbil chū lasarī chikī dāraka, wa bāngī kird. Sargarekish hāt ku aw bilbila bilān bikhwatīn*

NG *Bilbil bān kir, ki az tair ki pchūkim tu ma dakhwui*

SG *Bilbil hawārī kird, ku min bāldirekī pchūkim, atū ma dakhwui*

NG *pāshī chi hāsīl dabī. Harra fenī khwa tair ki bibīna*

SG *lapāshīwa chūt bo debī. Burrūwa wakū khwat bāldirekī*

NG *bukhwa. Bāz go ki, az dīn nīnim, az dastī khwa khazīrdā nainim*

SG *būina bikhwa. Sargar gutī ku min shūt nīm, wa ladazī khumīsh machīraka*

NG *ek az harrim la variā mazin bigirim balki az nābīnim*

SG *barneyam hagar birrūim la bāldirekī gawrā bigirrim, bash chāom paī nakāot*

NG *pāshī az mahrūm damīnim : girt : khwār*

SG *lapāsharwa pakim dakawī, itir girtī o khwārdī*

1. For the purposes of comparisons, at length, of styles of the different sections, the Kurmānji of Erzerūm is here placed beside that of Sulaimānia, with English translation.

NG	SG	TRANSLATION
<i>Diwakhtī hukūmatī</i>	<i>La wakhtī hukū-</i>	In the time of
<i>Ibrāhīm Pāshā la</i>	<i>matī Iwrām Pāshā la</i>	the Governorship of
<i>Bāzidī zhe āghāidī</i>	<i>Bāzid la gawrākānī</i>	Ibrahim Pasha at
<i>vai derī mairūfī daulat</i>	<i>aw dīw pīaoekī bū ku</i>	Bayazid, of the chiefs
<i>dushgūnī habū, pīr o</i>	<i>daulatī taik chū bū.</i>	of that district was

NG	SG	TRANSLATION
<i>hafta sālî, bî hâl, nâwî Delî Ismâil Aghâ dagûtin har jârânân dacha nek Ibrâhîm Pâshâ wa ahwâlî khwa ifâda daka Pâshâ zâf o hendek tishteki didata vai. Rûzheki dîsânî Ismâil Aghâ dacheta nek Ibrâhîm Pâshâ wa kharjekî dakhwâza Pâshâ dabaizha vai ki îrûkî pârâ hâzir nînin ku hinâda. Ismâil Aghâ aw zhi zhwaî khaberi sel daba wa taita mâlâ khwa kitek tapâncha habûya tizhî daka wa hendekî bârût ogulladati na gewerikâ khwa wa khenchairâ khwa dibar pishtâ khwa rrâ daka magar murâmâ vai kushîna Ibrâhîm Pâshâ habuya, ku chirâm îjârî kherjî nadâya min. Avî Ismâil Aghâ zhînekî pîr o kûrekî dah dwânza sâlî habû Ismâil Aghâ tadarekî durus daka, îjârî dabai zha zhînâ khwa ku rrâ ba, kûrî khwa biba wa harra mâlâ Shaikh Ibrâhîm. Îjârî zhînî gulîa ku zhîbo chî an bichîna mâlâ shaikhî?</i>	<i>Pîrish bû o haftâ sâlekî, wa zîwîr, nâwî Delî Ismâil Aghâ yân degûtî. Jârân bî bî jârekî darrûî lîi Iwrâm Pâshâ wa hâl hawâlî khwa dagûtî. Pâshâ paî chishtekî hendek o zûrî didâwa. Dîsân rûzheki Ismâil Aghâ darrûa lîi Iwrâm Pâshâ dâwâî pârâ lai daka. Pâshâ paî dalaî ku amrûj pârâm paî nîyya ku bîamit. Ismâil Aghâ lam qsa kîni hât wa dhait bo mâlî khwaî. Damânchaekî hayya tizhî daka wa tûzekî dermân o gullâ tai dakha wa rrâ dabasa pishtî khwaî wa kierdî khwaîsh debasa pishtî. Qasdî whâ bo kizhdîni Iwrâm Pâshâ bûa ku bochî amjarekî kharjekim nadâwa. Am Ismâil Aghâ zhînekî pîr o kurrekî deh dwânza sâlî bû. Ismâil Aghâ tagbîrî hal dagirra jârek dalaî bo zhînî ku halsa, kurra-kî bîba mâlî Shaikh Iwrâm. Zhînî kutî ku bo aîma burrûin bo mâlî Shaikh?</i>	A man who had lost his fortune. He was old, seventy years, and enfeebled, and his name was Deli Ismail Agha. Now and then he would go before Ibrahim Pasha and recount his circumstances. The Pasha would give him more or less. One day again Ismail Agha went before Ibrahim Pasha and claimed money from him. The Pasha says 'that to day I have no ready money to give thee'. Ismail Agha at this news becomes infuriated and comes to his house. He has a blunderbuss, and primes it, pours in a little powder and a bullet with the object of killing Ibrahim Pasha, for 'why this time did he not give me alms?' This Ismail Agha had an old wife, and a son of ten or twelve years.

NG	SG	TRANSLATION
<i>Ismâil dabaizha av ujâgha, hûn bichîna vai derî îrûka shûlaka min hayya, balki durust biba. Zhîn wa kûr dachina mâlâ Shaikhî. Vai rûzhî zhî rûzhâ îni bûya ku Pâshâ wa khalq hamû zheboî nmaizhâ îni tainâ mizgastî Waqtî salâî Ismâil Aghâ tapâncha dibîni benishî dakata ber pishtâ khwa vai kharjârî zhî dakata bar pushtâ khwaî wa dachata mizgastî wa lasarî riâ Ibrâhîm Pâshâ naizûkî rûtîna Pâshâ wa khalq zhî taina mizgastî wa namaizha îni dakan wa khalâs debîn, bar herw bider dikewîn. Ismâil Aghâ bider nakewî wakî Pâshâ taitîin ku zhi nekî Ismâil Aghâ bibûrîit wa bider kewîit Ismâil Aghâ tapâncha didata tanishtâ Ibrâhîm Pâshâî wa âgir dakatin Gulla la shâla pishtâ Pâshâî dikawîit wa dabûra zhi sarî pârîsûyan larûî charmî dacha wa darbâz daba. Digalî Pâshâî chil</i>	<i>Ismâil dalaî nazar-gâî aiwa bichîn lewai ishekîm hayya bash châ bibî. Zhînaka wa kurraka darrûin a mâlî Shaikh. Aw rûjîsh rûjî jûma bû, ku Pâshâ o khalq gishtî bo nwaizhî jâma dhain bo mizgaotaka. Wakhtî salâm Ismâil Aghâ damâncha lazhîrî karwâî lapishtî daka, wa kîerdîsh aîka la pishtî wa darrûa bo mizgâot wa la sarî rraîga Iwrâm Pâshâ bar dhait Pâshâ wa khalqîsh dhaina mizgaotowanwaizhî jâma dakhûînin wa khalâs debîn dasta gal yek o dû bî dar dachîn. Ismâil Aghâ der nâchit sâtkî Pâshâ dhait ku lai Ismâil Aghâ bibûrîit wa bîrrûa bî der Ismâil Aghâ damânchaka armâj dekîshî bânî Pâshâ wa dataqainî. Gulâ la shâlî pishtî Pâshâ lâ daka lapuostî bâoshî, whâ rrâ dafarrî bî dîrawa. Lagalî Pâshâ chil painja khîzmachî bûn. Amjâr Ismâil Aghâ tai agat</i>	Ismail makes his arrangements, and then says to his wife, 'Get up, take thy son to Shaikh Ibrahim's house.' His wife said, 'Why should we go to the Shaikh's house?' Ismail says, 'It is a place of pilgrimage; go there, I have an affair, perhaps it will chance well.' The wife and boy go to the Shaikh's house. That day, too, was Friday, when the Pasha and all the common people went for common prayer to the mosque. At the finish Ismail Agha puts his pistol under his tunic in his belt, and his dagger also in his belt, and goes to the mosque, and on the road of Ibrahim Pasha, near to him, takes his stand. The Pasha and people come to the mosque and read the prayers, and being finished disperse and go out in groups. Ismail Agha does not go out, and when the Pasha passes near him to go out,

NG	SG	TRANSLATION
<i>penja khulamām habūn. Ijārī Ismāil Aghā dwagara ku Pāshā bi gulla nākat dada khanjarī kūra wadaka. Ibrāhīm Pāshā ku bi khanjar bikūzha. Aw khulamī khwā darwī nīwā Pāshā wa Ismāil Aghāki dūān zhi zhwaī brīndār daka, wa awān chil penja khulamān dinīwā mizgaftī parān parān daka. Chūn ku aw Ismāil pīr o haftī sāli bū ijārī pā la sijādaiki dā la wa daka. Ijārī khulam gahāna sari vai idi mijālā rrā būn nadāi aw dāina bar khanjarān dī nīwa mizgaftī dā kushtin wa bi derawa der ānin lashī vai bi āgir sūtīn. Wa Ibrāhīm Pāshā zhī brīndār bū miqdār dū mahān maalaja kirin sāgh bū. Aw zhin o kūr ī vai zhai zhi bāzhīrī surgūn kirin wa dū seh pī-māmīdī vai habūn bi ghair haq girtin wa kushtin wa māl wa khānidī wān kharāb kirin. Tāifādi Akrād</i>	<i>ku Iwrām Pāshā bigulāi nakaot. Istāka Ismāil Aghā khen-jairī dakīsha ku bi khenjairaka bikū-zhīwa. Ao pīaoagān khwāyān farriān lanāo Pāshā wa Ismāil Aghā wa dūān layān brīndār daka, wa āo chil painja pīaoagān lanāwī mizgaot blāo dabin. Chun ku ao Ismāil pīr o haftā salī bū jārek pāi giri dakh-watin wa dakawa Amjār pīaoagān bānz dāna milī jai halstāni-yān bo nadā wa bi kīerdakan har lanāoi mizgāotaka laidān o kuzhdinī. Lashī hai-nān ladarawa wa bi āgir sūtāndin. Iwrām Pāshāish brīndār būa wādai dū māng dar-mānī dakat chā bū. Zhin o kurrakāi la shārdā bi derriān kird, dūān siān kurrī-māmishlai bū, awānish bi bai qezāi yān girt o kuzhd, wa māl o khānūyān darūkhest. Tāifakānī Kurdān har whā bai hūoshk la shundā ishī fikir nākan, chi baitawa</i>	Ismail Agha aims his pistol at the Pasha and fires it. The bullet passes through the stuff of the Pasha's waistband, and scores the skin of his side, and glancing off goes afar. With the Pasha there were forty or fifty attendants. Then Ismail Agha sees that Ibrahim Pasha has not fallen by his bullet. This time Ismail Agha draws his dagger that he may kill him with the dagger. Those attendants throw themselves between the Pasha and Ismail Agha, and he wounds two of them, and the forty or fifty servants scatter in the mosque. Ismail Agha being an old man and some seventy years, his foot catches in a prayer rug and he falls. This time the attendants quickly throw themselves upon him, and giving him no time to rise plunged their daggers into him and killed him there in the mosque. They brought his body

NG	SG	TRANSLATION
<i>wa bi aqlān dumāhiā shūli mūlahaza nākan har chi baita aqli wān ilā dakan mirin wa zhin ozārūk wa ghamā vāndā nīnin.</i>	<i>ladilyān gat dabi bikan, mirdin o zhārī zhin o minālakāniān khamiyān niyya.</i>	outside and burned it with fire. Ibrahim Pasha, too, had been wounded, and for the space of two months underwent cures and became well. The wife and boy were expelled from the town, and there were two or three cousins of his whom unjustly they seized and killed, and destroyed their houses and homes. The Kurdish tribes in this manner do not think of the consequences of a deed. Whatever comes into their heads they must do; the death and bereavement of their wives and children cause them no sorrow.

2. The following specimen of NG<sup>1</sup> is of the dialects of North-Eastern Kurdistan. For purposes of comparison the middle column is a SG rendering of the same.

NG	SG	TRANSLATION
<i>Ruvik ba bizin la māl digariān: vānā purr tī būn: la birka digariān bīrek dīn. Debindā khebik āw</i>	<i>Rewī ba bizink bo māl digariān, wān zur tīnī bū, bo bir digarin bīr yān dī, lebin tuozekeī ao bū. Wāna zūr</i>	A fox and a goat were going home; they were very thirsty, and looked for and found a well. In it was a

<sup>1</sup> From Lerch, *Forschungen über die Kurden und die Iranischen Nordchaldaer.*

NG	SG	TRANSLATION
<i>habû. Vana purr ti bûbûn be hirs hâtin, bâshî saimish nekerin, ketin bire, purr av khwârin, pashâ ek beder kavin khwâst, reik naainnâchârmân. Bizin bi ruvîrâ gû ki, ma berâ av khwâr, ek am beder kevin rai tunîna. Ruvî gû ki, gasavat maka, hevâlî min, ezî dîbâreki bibînim îsh alla aima beder kavin. Bizin gû ki tûî tertîbîbîka. Ruvî gû ki rrâ ba sar niŋgâ niŋgî khwa paishîn biber dîvârdî serî khwâî bikûlocha khwâve be berî dîvîr dî ez bikshîm serî pû ta beder kevin. Pashî azî ta bikshînim der ema her dû zhe khalâs bibin. Bizin vâ tertîba purr begânmish kir, kaif bû, gû va firsenda la min tuna, fenî ruvî ki taalîm bikai az fenî vavî bikem. Hamâ ruvî bâz dâ ser pû bezin beder ket, lehandâ bîra dîgerîâ. Bezin îsh vîâ dî, gû kî, hevâlî min, min o tû vaira bû, ma bitarâ yârdîm kir, tû beder ketî ta az</i>	<i>tînîti hayya hâjiz bûn hsaib yân nakîrd dâ farrîna bîraka wa aoyân zur khwârd. Tuozekî tir dâ khwâz-tin bider bhainawa, rraîga biberî châo dîâr niyya, pakyân kaot. Bezinka gutî pai rewî ku brâkam aomân khwârd bo der bikewîn raimân niyya. Rewî gû halopal maka, bâokim, dîsân, bzânim, shâlâ der kewînawa. Bezin gutî atû fendek bîka. Rewî gutî halsâ râst ba, destîl lebarî dîvâr ser o shâkhitîsh dâina sîngî ta min bichîm bânî paî ta, der chîm, wa lapâshîsh min dekshainîmit ladarawa, aima her dûk lamma khalâs bibin. Bizin lam tagbîr zur hazî kird, shâd bû, gutî awânda zairîkî la min niyya, huoshkî rewî ku fuirîm bikat minish wakû hîshkî awa bikam. Hamâ rewî bânz dâ lasarî paî bizin, lâ chû, lagerî bîraka degarî. Bizink am îshâ aî, gutî, Jânim, min o tû larwai bûn, min bo</i>	<p>little water. They were very thirsty, and so, disgusted, and without thinking, hurled themselves into the well and drank much water. A little while after they would like to come out, but could see no way before them, and so remained helpless. The goat said to the fox, 'Brother, we have drunk water, but for our egress there is no way.' The fox said, 'Do not make a fuss, little father; let me see, please God we shall get out.' The goat said, 'You think of a plan.' The fox said, 'You get up on your hind legs, put your fore legs, head, and horns against the wall, I will go up on your shoulders and get out, and then I will pull you out too, so both of us will be clear of this.' The goat was delighted at this plan, and very glad, and said, 'I could not have thought of such a plan till the fox taught me it, and I too must agree</p>

NG	SG	TRANSLATION
<i>nakshândîm der. Ruvî bi pîrsâ vai dekenî gû ki, hai ek aqilî ta dî rîâ tedâ bîta, fenî purt ki bûa, pashî tû neketî bîra, ta vai châghî aqilek dushârmish bûâ. Bi khâtîrî ta, shughûlî min hayya, gû, chû.</i>	<i>yârîm kird, tû lader chû, minish nakshândî biderawa. Rewî lam qsa kenî kird, wutî ku, wo bezin hagar aqil la zinjî tu awânda qish bû, tu dai nakâotî la bîraka, lam zerifî aqilit hûshkî dakir-dawa, khair hâtî, îshîm hayya, Ama gutî o rrû.</i>	<p>with him.' But the fox jumped up on the goat's legs, and got out and walked round the well. The goat saw this and said, 'Comrade, we were both here, I befriended you, and you got out, but you have not helped me to get out.' The fox at this laughed, and said, 'O goat! if thine intelligence were as much as the hairs in thy beard, thou wouldst not have fallen in, thy wits would have been at work. Good-bye! I have work.' This he said and departed.</p>

3. The Kurmânjî in the left-hand column<sup>1</sup> of the following is NG of the Central districts. As in the previous examples the middle column is the SG rendering of the same.

NG	SG	TRANSLATION
<i>Rustam suvâr bû, aw o Baizhan, Gurnîs, kâfir barkat, barâî va chûâkîr dîd bâzhairî mâzînderâne gutâvaye bâzhairâ mâzînderâne, pa falkîrit</i>	<i>Rustam suvâr bû, awo Baizhan o Gurnîs, kâfir kâota barî, la chîân birdî. Shârî Mâzanderân î dî, gu shârî Mâzanderân amata. Tamashâyân</i>	<p>Rustam mounted with Baizhan and Gurnis. The pagan led, and took them over the mountains. They saw Mazanderan town. He said, 'This is</p>

<sup>1</sup> From *Kurdische Sammlungen, Erzählungen, und Lieder im Dialekte von Bohtan*, by Albert Socin.

<p>NG bāzhairai mazīnderān gallak mazina. Baizhan guti khālū tu dai chāvī bāzhairi dastinī? Gū az nazānim. Baizhan gu az leta tegbīrī bikem. Gu debaizha Baizhan. Baizhan guti khālū gū chakāi d khwa, jūlī d khwa o rakhshī khwa behela lehera tu harra bāzhairi bi-iassasina beraina chāvā destīni. Gutī Baizhan, dai bikhabarī ta kem. Rustam rrā bū, chakī o jūlī khwa hamniya khestin heilān lewiderī. Gurnīs, Baizhan, khulām, rakhshī, balak, ham-mūū heilān luviderī, riyā khwa girt, qalūnā khwa tāi kir, āgīr dāna ser, qalūna khwa kīshā, qazdā bāzhairī kir. Chū bāzhairī, ghaishta bāzhairī zhenā dīd, buchūkā dīd, mazinā dīd, lebarī chāvī vān bī jūja. Gū hai gedī jūja yārī pai kerin, dā bar berā pchūka biūū ketin, mazinā bāūūv ketin, dā bar berā, dā bar tafa serā. Vai gedā iūja</p>	<p>SG kird, shārī Māzanderān galik gāorāya. Baizhan guti māmū atū itir am shāraka chlūn astiainī Gutī, min nāzānim. Baizhan guti, min bo tu tagbīrī bikam. Gutī, dabelai, Baizhan. Baizhanish gut, māmū, chikī khwat o jilka khwat wa rakhshī khwat laira bar da, atū birrūa la shārdā jāsīsī bika, bizān chlūn bigirrū. Kutī Baizhan, har bi fandī tu dakamarawa. Rustam halsā, chik o jilikī khwāi gishkī dā khest, dāniā lewāi. Gurnīs o Baizhan o Rakhshī o khulām o balk gish dā niā laora, rraiga khwāi dī, qaliānī tai kird, dā agerständī, qaliānī kīshā, rāi girt bo shārdā Chū bo shār o gaishta shār zhinakān o minālakan o piāoagānish dī, lebarī chāoyān bū bī zhūzhik. Gutin, hai zhūzh baohīz, hanekyān kird, bardyān kird berā. Minālakan ketin la-shūnī gawrākān la-shūnī kāotin, bard pai</p>
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TRANSLATION  
Mazanderan town.' They looked, Mazanderan is a great town. Baizhan said, 'Uncle, how then wilt thou take the town?' He said, 'I know not.' Baizhan said, 'I will make a plan for thee.' He said, 'Speak, Baizhan.' Baizhan said, 'Uncle, thine armour and thy clothing and thy Rakhsh leave here, go thou in the town and spy out, see how thou mayst take it.' He said, 'Baizhan, I will follow thy plan.' Rustam arose, his armour and clothing, all, he laid down, put them there. Gurnis, Baizhan, servants, Rakhsh, clothing, all, he left, and set his face towards the road, he filled his pipe and lit it, and smoked it, and turned his face townwards. He went to the town, and arrived there, saw women, children, and men, and before their eyes became a hedgehog. They said, 'O wretched hedgehog!'

<p>NG tu lchī tgarhī? Gu az limālā dīvī Māzanderānī dgarhim. Yekī guti kul māl hāhāhā aw qasrāā ledawī māzenderānīa, gāvag āvaitera, gāvag avait pusht paira, ākhir lezī lakhwa kir chū gaishta qasrī, chū nai dergahī qasrī khulāmā guti jūja dī kīva chī? Gu az dachum salal ladī-vānī. Khulāmā guti wagarra. Gu dharrī hoshhāl aw darī wakarī chañgīla khulāma girt halekī pālak pairāna, rīya khwa vakir. Chū ber derī dīvānī, guti salām alaik. Hū fatkirin āva jūjaik, guti na alaik na salām na rehmētulla, na berekāt, avī chu tof jūjaya ho mair sar. Dīvī Mazānderānī guti jūja tu shkīva tāi? Gutī az jūjaī irānīma Gutī tu jūgāī irānī? Gu balī. Gu tu lachī tgarhī? Gu az banī az hātima nik ta khulāmyā ta bekam.</p>	<p>SG khestin, lalapulayān derī kird Gutin 'oi zhūzhka bāo hīz bo ku arrūi?' Gutī min bo mālī dīvī Māzanderānī dagarrimawa. Yekūān gut, 'Mālī mālūn, hāhā, āwa qasrī dīvī Māzanderānīa.' Bāñzekī dā, dīsān bāñz dā pshtī purt, pāshī rraigāī dī, chū wa gaishta qasrī, chū nāwī dergāi.</p> <p>Khulāmāngutnzhūzhī, lakū dachī, gutī min arrūim la pillakānī dīvān. Khulām guti wagarra, gu achī bāsha āo derī bikerawa. Bālī piāo girt, pāraī pai nīa rraī khwāi kirdwa Chū labarī derī dīvānkhānī, wu salām alaik. Har tamāshayān kird, zhūzhīeka, na salāmyān gut, na rahmatulla, ona bari-kātū, ama chlūn zhūzhkaya, har wak piū Dīvī Māzanderān guti, 'Zhūzhk lakūo dhāi?' Kutī, 'Min zhūzhka airānim.' Gutī, 'Atu zhuzhi airānīti?' Gutī, 'Ba.' Kutī, 'Tu pai chī digarri.' Kutī, 'Khulā-</p>	<p>TRANSLATION and laughed and stoned him. The children followed him, and the elders followed him, and stoned him, and turned him from their hillock, saying, 'O wretched hedgehog, what art thou after?' He said, 'I seek the house of the Devil of Mazanderan.' One said, 'Accursed, there! There is the castle of the Devil of Mazanderan.' He leaped forward, jumped over the bridge, then hastened, and arrived at the castle, and went inside the castle gate. The servants said, 'Hedgehog, where goest thou?' He said, 'I go to the stairs of the Divan.' The servant said, 'Turn back.' He replied, 'Go, it is well, and open that door.' He seized the servant's arm and pushed him, and opened his road. He came before the door of the Divan, and said, 'Salam alaik.' They all stared at him, 'It</p>
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NG

SG  
*mît, hâtima lât khiz-  
 matit bekam.*

TRANSLATION  
 is but a hedgehog,<sup>1</sup> and  
 said neither 'salâm'  
 nor 'rahmatullah' nor  
 'barikatihu'. 'What  
 hedgehog is this, like  
 a man?' The Devil  
 of Mazanderan said,  
 'Whence comest  
 thou?' He said, 'I  
 am a hedgehog of  
 Persia.' He said,  
 'Thou art a hedgehog  
 of Persia?' He said,  
 'Yes.' He said, 'For  
 what camest thou?'  
 He said, 'I am thy  
 slave, I am come to  
 serve thee.'

## POETRY

The NG example<sup>1</sup> (left-hand column) is of Middle  
 Kurmānjî, of the NG, and the right-hand column is the  
 SG rendering of the same.

Dalaila aishāna, Dalaila aishāna, Chîā bilinda, ta nabînim, Dastîkhwasarsîngātabigarînim, Ladinyāi vakā ta az nabînim.	Dalaila aishāna, Dalaila aishāna, Kaifaka berza tu nauînim, Dasî khwam ser sîngî tu begarînim Ladinyāi waku tu min nauînim.
Dalaila aishāna, Dalaila aishāna, Azî tambûrek chîkem çârda pârda,	Dalaila aishāna, Dalaila aishāna, Min tammûrek bikenu, chwârda pârda,

<sup>1</sup> From *Kurdische Sammlungen, Erzählungen, und Lieder im Dialekte  
 des Tür 'Abdîn.* Prym & Socin.

Azî telai bikhemî zhekulla zhe darda Zhinî delâl zhe mîrî kotî, Mairî delâl zhe zhînî kotî, natai kushtin o natai bardân.	Amin telaka taikhem la aish o la darda, Zhinî juāna la pîao nāfasâl, pîao zlāmî la zhin nā shîrîn, nayana kuzhdin o nayana bardân.
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Dalaila aishāna, Dalaila aishāna, Azî tambûrek chîkem zhe khastuwa mārā Azî telā bikhemî zhebiskî yārā, Azî davî dainim lebin güi gühārā.	Dalaila aishāna, Dalaila aishāna, Amin tammûrek bikem, la hiskânî mārā, Amin tailaka taikhem la gūdāla yāra Amin damakam dānim bino güie güāra
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Dalaila aishāna, Dalaila aishāna. Azî tambûrek chîkem zhe khastuwa chûka Azî telā bikhemî zhe biska bûka, Nhā az nazawîjim, dostî ma pchûka.	Dalaila aishāna, Dalaila aishāna Amin tammûrek bikem, la hiskânî chûlka, Amin tailaka taikhem la pîrchaka bûka Ista zhinî nakhwāzim, ku duosîm pchûka.
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Dalaila aishāna, lemin o lewai dilî, lemin o lewai dilî. Baznā ta kulilka nū hamîlî, De o bāvî ta sar min o ta chûna gelî.	Dalaila aishāna, lemin o lam dilî, lemin o lam dilî, Bazmî tu gupika, nāo shikāwî, Dāik o bāokî tu la min o tu, dakan gilāwî.
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Lailā leminî, Lailā leminî, Tarkî ta nādîm hattā kherîni mîrîni, Az tîr bûma zhe vai gütîni.	Lailā leminî, Lailā leminî, Barî tu nayam, tā kherrîni mîrdîni, Ma tîr bûa lam kutîna.
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## TRANSLATION

Dalaila Aishana, Dalaila Aishana,  
The hills are high and I see thee not;  
Oh! that my hand might reach to thy breast,  
There is none other on earth like thee.

Dalaila Aishana, Dalaila Aishana,  
A lute will I make of fourteen strings,  
And the strings shall be made of my ills and griefs;  
A comely wife and an ugly man, a handsome man and  
an ugly wife, come neither to killing nor forsaking.

Dalaila Aishana, Dalaila Aishana,  
A lute will I make of serpents' bones,  
With strings made from the loved one's locks,  
And my mouth shall be for its rings and pendants.

Dalaila Aishana, Dalaila Aishana,  
A lute will I make of sparrows' bones,  
With strings of a young bride's curls.  
Not for me the wife, my love's yet young.

Dalaila Aishana, mine, and of this heart!  
Thy form a new budding flower.  
Thy father and mother complain of us.

Laila, thou art mine, Laila, thou art mine!  
Nor will I leave thee go till the moment of death,  
My plaint has wearied me.

1. The foregoing examples display in the NG three separate dialects, that of Erzerūm, that of Bāyazīd and the Caucasian and Azarbaijān districts, and that of the Middle or Hakkārī Kurdistān, and they should be carefully examined by the student, who will learn from them many

differences of actual word use, of pronunciation, and of construction. It will be found that the Erzerūm dialect (the first specimen) is a well-formed and expressed language, complete, dignified, direct, and free from those elementary types of expression common to the other two examples of prose. A certain use of Arabic words is permissible, occurring in the same context as that in which Persian employs them.

2. The second prose example is very elementary, absolutely simple and direct, with good enunciation and but little corruption of sound, while the third, the dialect of Bohtān, is slovenly and corrupt, badly pronounced, and showing signs here and there of the Nestorian dialects which are spoken by the Christians of those districts. Also, while the other dialects select a certain set of grammatical usages, making each its own, the Middle dialect mingles them, here appearing like SG and there resembling NG, with often involved style and sometimes omissions of conjunctions which make it apparently difficult, defective, and involved.

3. Yet the same dialect lends itself to a well-sounding poetry, sonorous, of a ringing metre admirably adapted to the spirited yet mournful tones of the Kurdish music, which is, as we should describe it, 'in the Gregorian scale.'

Reverting to the comparative features of the three prose examples, as an opening and introductory sentence to the narrative, we have in each, respectively—

- (1) *Diwakhtī hukumatī Ibrāhīm Pāshā la Bāzīdī, zhe āghāidī vai derī mairūfī daulat dushgūni habū.*
- (2) *Ruvik ba bizin la māl digariān, vāna purr tī būn.*
- (3) *Rustam suvār bū, aw o Baizhan Gurnīs, kāfir barkat barai va chā kir.*



The adequacy of the first sentence is remarked, in that it is direct, introducing immediately to the hearer the two principal persons in the narrative, the time, and place. Inflections are full and regular, the grammar is exact, displaying a specimen of an already formed language, ceding no point of style to Persian itself, which would read—

در وقت حکومت ابراهیم پاشا در بایزید از آقایان آنجا مرد  
دولت افتاده بود

The second introductory sentence (2) gives an equally direct and adequate narrative, but very simply put, no redundant word being used: the verb is, as is precisely correct, in the imperfect indicative, 'they were going,' but the secondary sentence, *vānā purr tī būn*, is not connected by a conjunction to its predecessor, and this omission, which occurs throughout the story, makes for a great deal of the apparent simplicity of the style. No attempt being made at elegance of construction the result is less pleasing than in the example (1), but the narrative is very forcible, as is well exemplified in the curt last sentence, *Shughūlī min hayya, gū, chū*, lit. 'My work is, said, went'.

In the third article of prose (3) every characteristic of weak and involved style is found, together with a corruption of pronunciation and misuse of words not remarked in the other examples. Most noticeable of all is the repetition of the word *gut*, *gutī*, *gū*, meaning 'he said', as *Baizhan gutī, khālū gū*, 'Baizhan said, "Uncle," he said,' a type of narrative seen nowhere in English except in its most illiterate dialects, where an exact parallel will be frequently met with. Then, too, the preposition *la* is used for several meanings; the precision

of example (1) in its use of prepositions is absent here, and while the preposition is to be expected frequently in this dialect, approaching more nearly, as it does, to the real SG language, which uses it so freely, it has not adopted any of the SG prepositions, while ignoring those of the North.

To be remarked also is the use of the Chaldean genitive, the prefixial *d*, which appears in *chakī d<sup>1</sup> khwa* and *julī d<sup>1</sup> khwa*.

The plurals are irregular; *-ān*, *-ā*, and *-īd* are all used, as opposed to regular uses in other dialects.

Such phrases as *chū bazhairī, ghaishta<sup>2</sup> bāzhairī, zhinā dīd, pchūka dīd*, of which tautology is the distinguishing feature, are very common, and as a result of the apparent poverty of the style doubtful meanings occur, and the style itself appears weak and ungraceful, a hybrid, having alike missed the inflections of the SG dialects and the simple narrative of the NG tongues.

In poetic forms, however, this same style stands out in creditable contrast to the florid and artificial verses of the SG, by its very repetition and fine periods, which the SG does not attain. The comparison between two in Dalaila Aishāna may be noted, but not sufficiently well, for here being a translation SG gains in form and choice of words.

The little differences in the uses are too various among the NG styles to be fully remarked here, and the student can only, by making himself familiar with their characteristics, detect the variations which, apart from

<sup>1</sup> This combination may be mistaken for the northern plural in *-īd*; the Chaldean genitive is, however, typical of this dialect, which usually forms the plural in *-ā* or *-ān*.

<sup>2</sup> This word occurs once or twice in this example, and it should be noted that *g* and *h* are pronounced separately, not as if representing the guttural *gh*, but the combination *gh*.

general style, mark one dialect from another. Nor is it to be imagined that every dialect is represented by these three examples of NG and one of SG. Every village and canton has its differences, minor, certainly, and insufficient to nullify the general knowledge of the main stem variations, but differences none the less.

It is a good plan, for determining the principal variant features, to compare the verb forms employed, when the diversities exemplified in the verb tables will be seen possible of allocation to various groups.

In the verb 'to be', it will be noticed that while all three examples above use the forms *habū* and *habūya* in preterite or perfect, (1) confines itself to *habū* and uses it regularly, while (2) uses both indiscriminately sometimes and (3) uses *bū* in preference. The use of *habū* extends as far south as Rawandūz, the dialect of which is otherwise entirely SG.

In the present indicative of the ordinary verb all three use *da-* as the verbal prefix, but (3) employs the form *dai* + {adverb  
object} + verb, as *dai kīva chī*, for *kīva dachī*.

In the preterite, while (1) and (3) use regularly the correct preterite form, i.e. the infinitive minus the terminal *-n*, (2) takes a final *-n* which again brings it to the infinitive form, as in *bīrka dīn*, which in (1) or regular NG should be *bīrka dī*. This dialect, however, uses to a great extent the preterite form which affixes pronominal particles.

Example (3) uses *da* with the imperative, as *da baizha*, which is a feature of the SG. It also uses *-ī* as a suffixial pronoun, as *-ī* in *paī kirin*, 'they did to him,' for the NG *bī vaira kerin*. Another SG feature in example (3) is the word *hū* or *ho* (SG *har*, *her*, *ha*, 'ever, every'), which is rarely seen in pure NG.

The indiscriminate occurrence of all three genitive forms will also be noticed, while (1) and (2) preserve a more regular use.

Prepositions and conjunctions are omitted continually, and corrupt pronunciation exists throughout, noticeable in such instances as *hailān* for *hailānd*, *chitof* for *chitun*, *ho* for *her*, *chāvī* for *chūn*, *gāvag* for *gāvakht*, *shkīva* for *zhkūa*, and many others.

Example (2) makes free use of the Turkish verbal noun in *-mish*, which is not generally employed in other examples—

<i>saimish</i>	forethought	<i>chātlāmish</i>	burst
<i>qazānmish</i>	profit	<i>chālīshmish</i>	worked
<i>dushūmish</i>	pondering	<i>gechmish</i>	passed, missed
<i>shīshmish</i>	blown up	<i>kurmish</i>	well thought
<i>tapmish</i>	stamping	<i>goānmish</i>	betraying

and many others.

## ANNOTATED SPECIMENS OF

The following is one of the stories from Jaba's *Notices* N.W. Kurmānji.

## TEXT

Mirzū Rashī habū<sup>1</sup> zhe tāifidī Izīdīdī Vānī<sup>2</sup> bū lākin qawī<sup>3</sup> diz o harānzāda, awī bi khwa naql dīkir<sup>4</sup> ku az dīgalī yekī Salmāsī nāwī Memed būina<sup>5</sup> berā o dūst. Dāim az dachūm zha atrāfān min dizī dekerin<sup>6</sup> wa haivān wa māl bi shaw taina Salmāsī mālā dastī berākai khwa Memed wa dū shaw wa seh shaw lamālā Memedī demām<sup>7</sup>: ijārī Memedī aw māl wa haivānidī dizī dibirra Khoi o Urūmī, vān darān<sup>8</sup> dafurūtin wa bahāidī vān tanīn, bahrekī dirāfī<sup>9</sup> dadāya min, we bahrāek zhī zhebuī khwa haldigirtin whā bivai tarzī shash haft sālakān ma dastā berāi<sup>10</sup> dīgal yek o dū kirin, va qawī dūst o āshnā būin. Pāshī chārekī<sup>11</sup> az chūma kenārī<sup>12</sup> Tabrizī, bishaw naizūki

<sup>1</sup> Rashī. The Kurds, particularly of the north, corrupt nearly all Muhammadan names, as Mukho for Muḥammad, Ahmu for Aḥmad, etc., while in the south the corruptions take different forms, being Ḥama for Muḥammad, Aḥa for Aḥmad, etc.

<sup>2</sup> *tāifidī Izīdīdī Vānī*. An example of the extended genitive, 'of the tribes of the Yezīdīs of Vān.' Note that the form quoted in Part I for the genitive of nouns is used.

<sup>3</sup> *qawī*, from Arabic قوی; other dialects usually use *gallek* or *purr*.

<sup>4</sup> *bi khwa naql dīkir*, lit. 'to himself relation he used to make'.

<sup>5</sup> *būina*. Note the use of the perfect.

<sup>6</sup> *dekerin*. *Dekir* would be more usual, but this is one of the dialects which affix *-n* to the singular of the imperfect.

<sup>7</sup> *demām*, imperfect, as with other verbs in the context.

<sup>8</sup> *vān darān*, regular plural of the compound *awderī*, 'there.'

<sup>9</sup> *dirāf*, 'money,' from the old word *dirham*.

<sup>10</sup> *dastā berāi*, 'assistance,' lit. 'the hand of brotherhood'.

<sup>11</sup> *chārekī*, for *jārekī*.

<sup>12</sup> *kenārī* in this dialect means 'district'.

## PROSE AND POETRY

*et Récits Kourdes*, being in the dialect of Erzerūm and the

## TRANSLATION

One Mirza Rashīd there was, he was of the tribes of the Van Yezīdī,<sup>1</sup> but a great thief and ruffian: he used to relate of himself the following, that I, with one of Salmās,<sup>2</sup> by name Muhammad, was brother and friend. Frequently I would go, and from the surroundings I would rob, and the animals and goods at night I would bring to Salmās to the hand of my brother Muhammad, and would stay two nights and three nights in the house of Muhammad: then Muhammad would take the animals and goods to Khoi and Urūmīa<sup>3</sup> and at those places would sell them, and would bring their price, and would give me a part of the money, and would take a part for himself, and in this manner for six or seven years we assisted one another, and we were very great friends and acquaintances. After some time I had gone to the Tabriz district, and at night

<sup>1</sup> Yezīdī. The Yezīdī are a peculiar sect of people who exist among the Kurds, but include also in their ranks Armenians, Turks, and Georgians, though in very small numbers. They are widely spread, being found from the Sinjār province of Mesopotamia to the Caucasus at Tiflis. Their tenets are based upon a veneration of Satan, and explanations of the little that is known of them and their religion may be found in Layard's *Nineveh and its Remains*, Professor T. Williams Jackson's *Persia, Past and Present*, and other works.

<sup>2</sup> Salmās. A town in Persian territory, in Azarbajjān, inhabited by Persians, Turks, and Kurds.

<sup>3</sup> Khoi and Urūmīa, two towns near Salmās, in Persian territory.

bāzhīrī zhe qāfilāi bishawa māi.<sup>1</sup> Hājīekī tujār<sup>2</sup> digalī seh bārī haisterānī qumāsh zhe kārwan hendekī dūr dachit<sup>3</sup> min khwa lasarī rai wakū<sup>4</sup> mārīān dirāizh kir, wakū haistīr naizūkī min būin, haizhī shaw wa tārī bu, wa jinqīn, wa tujārī ku lasarī bārekī suvār bū zhe haistīrī kata ardī, idī<sup>5</sup> min amān o zamān nadāi, ghāma<sup>6</sup> ser tujārī va bilā muhlat bi rihān girtī sarī zhaī kirrī<sup>7</sup> di jhīdā hisht<sup>8</sup> har seh haistīr digalī bārānī awa rī kirī: hīdī min khwa āwīta nhālekī<sup>9</sup> wa bi rūzhī di nwālīdā<sup>10</sup> khwa wishārtī, wakū būya shāwī tārī min haistīr digalī bārān naizūkī sūbai ināna<sup>11</sup> derī mālā dūstī khwa Memed, wa az chūma sarī kūlaka min hīdī<sup>9</sup> kāzī Memdī kerī. Memed hātīa derawa<sup>12</sup> ma bārā ināna khwārī wa birīna māli wa haistīr kishāna twīlāi wakū Memdī aw haistīrān va bārīdī qumāshān ditin qawī shā būi, izzat wa ikrāmā min kirin az zhi dikhānikai khalwat rāzām va hisāi būm, wakū būya shaw Memdī gutī min, ku Mīrzū, tu ijārī harra shūlā khwa, lākin hatā dū hiwān pai airadā<sup>13</sup> maya lewīrānī awa māl

<sup>1</sup> *bishawa māi*. Note that the form *shawwa* is the result of affixing *awa* to *shaw*, giving the meaning, not of 'night', but of 'night-time', a use throughout Kurmānji, cf. *ruozhawwa*, 'daytime.' The phrase means literally 'left by night-time', i.e. left on the road at nightfall.

<sup>2</sup> *tujār*. Kurdish, like Turkish, from which it has adopted the word, uses the plural of the Arabic *tājir* to express the singular meaning.

<sup>3</sup> *dachit*. Use of the present indicative for graphic narrative.

<sup>4</sup> *wakū*. Note, *wakū* meaning 'like' and *wakū* meaning 'when'. The latter appears more correctly in the other NG dialects as *wakai*.

<sup>5</sup> *idī*, *hīdī*, 'more, again, yet.' Other dialects use *dī*, *dīn*, *idīn*, and SG *itir*.

<sup>6</sup> *ghāma*, غامه, not غامة. From *ghaishitīn*, گهیشتن, 'to arrive.'

<sup>7</sup> Lit. 'and the head from took'.

<sup>8</sup> *hisht*. Note that the nominative *min* serves as a subject for *nadāi*, *ghāma*, *girtī*, *kirrī*, *hisht*, without repetition.

near the town encountered a caravan night-befallen. A Haji, a merchant, with three mule loads of cloths, gets a little way away from the caravan. Then I gave no mercy nor leisure. I sprang upon the merchant, and without delay seized him by the beard and beheaded him and left him there. All three mules with their loads I took, then I hid in a ravine, and by day I concealed myself in gullies, and when it was become dark night I brought the mules and loads, near dawn to the door of my friend Muhammad's house, and I went to the skylight and I then called Muhammad. Muhammad came to the doorway, I brought the loads down, and took the animals into the stable. When Muhammad saw those animals and the loads of goods he was very delighted, and paid me honour and compliments. I then stayed in quietness in the house, and was at ease. At night Muhammad said to me, 'Now, Mīrza, go to your own affairs, but until two months are past do not come near here, till I have sold the goods, which are a large quantity. Then after two months, come here and take your share.' I said,

<sup>9</sup> *hīdī min khwa āwīta nhālekī*, lit. 'then I myself threw into a ravine'. The use of *a* before and *-ī* after the noun is very regularly observed in this dialect for the oblique cases, and recurs frequently, the *-a* being written in the original as part of the verb, though really a prefix to the noun. See also such examples as *chūma kenārī Tabrizī*, *kata ardī*, *kishāna twīlāi*, and many others, the verbs of which, being preterite forms, normally have no final *-a*.

<sup>10</sup> *dī nwālīdā* = *dī* + *nwālī* + *dā*, the locative of *nwālī*, the same word as *nhāla*, the *h* changing to *w*.

<sup>11</sup> *ināna*. Use of the perfect for the preterite.

<sup>12</sup> *derawa*, 'in the doorway.' Note the use of *awa*, as with *shawwa*, which gives an indefinite or approximate meaning to the original noun.

<sup>13</sup> *pai airadā*, 'to this place,' but with the fuller meaning given by *pai*, of 'approaching, coming to the environs of'; *-dā* is of course the case termination to *aira*.

mālaka zāwa<sup>1</sup> hatā az dafrūshim, pāshī dū mahān<sup>2</sup> warra aira bahrā khwa bība. Min gut kū bilānī wusā bība.<sup>3</sup> Az chūma mālā khwa Wakū muddāi dū mahān tamām būya az dīsānī bishāwa hātima bar derī Memdī. Min dīt awī zhī boī khwa khānī nanū wa mazin binā kirīna.<sup>4</sup> Min khwa bi khwa gut kū Wallāh Memdī zhi vān mālī dizī<sup>5</sup> gallak dirāf paidā kirīna, awa khānī mānī<sup>6</sup> inshā kirīna, awa chand sal bū ku az dabātīm o dachūm khānī vai har whā bū. Khalāsa az chūma sarī bānī barī kūlaka min kāzī kir kū Memed! Memed! warra! derī waka! Idī Memdī javābā min nadāi dast bi jairān kirī<sup>7</sup> tufenk bidastidā hatā berī derī wa āgirī min kerī. Kirīa hawār ku diz hātīa mālā min. Idī az rūwīm va jairān ber hew būin ku diz hātīa. Az zhī rewīm wa zhe dūrawa min khwa wushārī. Pāshī birūzhī min zhe dūrawa mairūfek warī kir wa Memed kāzī nekī khwa kirī,<sup>8</sup> Memed hāta nekī min va hew dū dīt<sup>9</sup> wa min gūta Memedī awa chabū kū bishaw ta bisarī min inā,<sup>10</sup> wa ta zheboī cha whā kir? Memdī jawāb dāya ku pāshī ta khūī mālī wa haistirān paidā būya wa zahmat dāya min, khwa hamū istāndin wa birīn, idī tishtek didastī mindā namāya, wa pāshīn nhā idī dūstīa min o ta nīna, bibālī min wa maya,<sup>11</sup> agar idī jārekī dīnī ta bī<sup>12</sup> Salmāsī az dī baizhim awa dīza wa ta bidama girtin.<sup>13</sup> Har chend min lawāhī Memdī kir gu insāf

<sup>1</sup> *zāwa*, 'much.'

<sup>2</sup> *mahān*. Note *mahān* and *hīwān*, both used in the same sense and context, being alternative.

<sup>3</sup> *bība*, 'let it be!' *wusā*, 'in this manner.' Other dialects use *īsān* or *whā*, the latter also occurring in this dialect.

<sup>4</sup> *binā kirīna*. Unusual in Kurmānjī, being an Arabic compound adopted from the Persian. The Kurmānjī is *chī kirin*.

<sup>5</sup> *vān mālī dizī*, lit. 'those proceeds of robbery'.

<sup>6</sup> *khānī mānī*. A pair of rhyming words such as is met with also in both Persian and Turkish, the second amplifying the meaning of the first, while without signification itself. Cf. *hūrda mūrda*, 'tiny

'Well, let it be so.' I went to my own house. When the period of two months was up, I again came by night before the door of Muhammad's house. I saw that he had built for himself a new and large house. I said to myself that, 'By God! Muhammad has truly reaped much from the stolen property, to have built such a house. These many years it is that I come and go, and his house had always remained the same.' In short, I went upstairs before the lattice and called out, 'Muhammad, Muhammad, come and open the door!' Then Muhammad gave no answer, and called to his neighbours that a robber was come to his house. So I fled, for the neighbours were all gathered together because a robber had come there. So I fled away, and hid myself far away. Afterwards by day I sent a man to Muhammad and called him to me. Muhammad came to me and we saw one another, and I said, 'Muhammad, what was it that by night you did to me, and what for?' Muhammad answered that 'After you went the owner of the goods and mules appeared and gave trouble, and took all from me, and took it away, so that nothing remained in my hands, and after now the friendship between you and me is finished, come not near me! If once more you should come to Salmās, I will say, "This is a robber," and give you to captivity'. However,

pieces'; *na tarramāsh na marramāsh*, 'neither robbers nor [the signs of] robbers.'

<sup>7</sup> *dast . . . kirī*, lit. 'extended the hand to'.

<sup>8</sup> *kāzī nekī khwa kirī*. Note that the subject of *kirī* is *min* in the preceding sentence, otherwise the meaning would be 'called Muhammad to him'.

<sup>9</sup> *hew dū dīt*, lit. 'saw one another'.

<sup>10</sup> *bisarī min inā*, lit. 'thou hast brought upon my head'.

<sup>11</sup> *bibālī min wa maya*, lit. 'to my side come not again'.

<sup>12</sup> *bī*, subjunctive of *hātīn*.

<sup>13</sup> *ta bidama girtin*, lit. 'I will give thee to the seizing'.

bika zhe hindā māli tishtekī bīda min Memdī chīri miñ kirī.<sup>1</sup> Az qūrāndim.<sup>2</sup> Pāshī min zhe jairānīdī vai bikhaf pirsārā hālī Memdī kir. Gūtina min Wallāh am nazānin zhi kīderia Memed qawī khwai māl o ḥāl<sup>3</sup> būya, va zheboī khwa khānamāna zhi nīwa binā kirīna, wa āshek zheboī khwa kirīna wa nhā qawī khwashhāl būya, magar Memdī aw māl o aistir birīna Tiflisī wa ferūtina wa zāf derāf nāya. Wa bihīla aw shūla digalī min kirīa ku āvī māli bitinī bīkhwat<sup>4</sup> va nadādīta<sup>5</sup> min. Idī az nāchār būi bishawa hātima mālā khwa, lākin derdī Memdī māya didilī mindā, hatā ku safarā Rūmī va Airānī qūmī<sup>6</sup> va būya dizhmināi. Ijārī min shawekī chil suvārīdī Rashī<sup>7</sup> pīw khestī,<sup>8</sup> az būma balad, wa min ināya kenārī Salmāsī, nīwī shawī dāorī āwāhī am zhi haspān piā būin, va dā mairūf liṅgī haspān māi, min sī mairūf ināya dāorī māli Memdī az bimālā vai balad būm, zhe kūlaka piā būm wa min derī vakerī, am chūina nīwā māli wa min Memed o zhin o zārūk girtin. Memed debaizha Amān! Mīrzū! min kerīa, ta maka!<sup>9</sup> Amān! har chi ku māl hayya bība, min nakūzha, min guhdārī nakerī<sup>10</sup> serī Memdī zhaī kirī, wa har chi māl o ashīā būn tālān kirī wa ināyī, bishawa hātin, wa min zheboī ḥaifā Memdī av māl o tālān livān suvārān<sup>11</sup> pāri vakerin, dā<sup>12</sup> ḥaifā min zheboī Memdī namīna.<sup>13</sup>

<sup>1</sup> *chir kirin*, 'to abuse' or 'insult'.

<sup>2</sup> *qūrāndim*. From the causative verb *qurandīn*, formed from the Turkish *قُرْن*, 'prohibition, forbidding.'

<sup>3</sup> *qawī khwai māl o ḥāl*, lit. 'himself powerful in goods and condition'.

<sup>4</sup> *bitinī bīkhwat*, lit. 'that he might eat in solitude'.

<sup>5</sup> *nadādīta*. Negative subjunctive *na + dādi + t + a*. In SG the second *d*, or both, disappear, and the word would be *nadaiyatī* or *naiyyatī*.

<sup>6</sup> *qūmī* or *qaomī*, from *qūmin*, 'to happen.'

<sup>7</sup> *rashī*. 'The Black Ones,' a northern tribe.

<sup>8</sup> *pīw khestin*, 'to collect.'

I entreated Muhammad and said, 'Be just, give me something from these goods.' Muhammad abused me, so I expelled him. Then I asked secretly of the neighbours regarding Muhammad. They replied to me, 'By God! we know not whence Muhammad has become so rich and wealthy, that for himself he has built a mansion quite new, and bought a mill for himself, and now is most happy, unless Muhammad has sold those goods and mules at Tiflis and brought back much money.' So by meanness he did this to me that he might consume the proceeds himself, and give nothing to me. So, helpless, I came by night to my house, but the ache of Muhammad was in my heart, till the expeditions of Persia and Turkey occurred and war broke out. Then I, by night, took forty horsemen of the Rashī. I was the guide, and I brought them near to Salmās. At midnight near the town we dismounted from our horses, ten men remained with the horses. I brought thirty men round Muhammad's house, I knew my way about it, and descended at the lattice and opened the door. We all went in, and I seized Muhammad and his wife and children. Muhammad cried, 'Mercy, Mīrza, I have done wrong, do not likewise. Mercy! what there is take! but kill me not!' I did not heed, I cut off Muhammad's head, and took all he had and came away at night, and for revenge of Muhammad I divided his goods among the horsemen, so that now my enmity against Muhammad exists no longer.

<sup>9</sup> *min kerīa, ta maka!* lit. 'I have done, do not thou [likewise]!'

<sup>10</sup> *guhārī kirin*, 'to listen,' lit. 'to do + the action of + having ears.'

<sup>11</sup> *suvārān*. Note that when a genitive particle *-ī* follows, the plural in *īd* is generally used, but when the plural noun is not inflected it takes the plural form in *-ān*.

<sup>12</sup> *dā*, 'so, finally.'

<sup>13</sup> Lit. 'the revenge of me for Muhammad does not remain'.

The following is a story in the

TEXT

Mairūfī ki kāl la Mūsh chīrūkī kir ku sālān bhūrtīa, azī purr daulatlu va zengīn va khodī la Diārbekrī bū, māli min di dastī mindā purr habū, khizmachīā min habū, savārā min habū, zārūkā min habū, laukek min zhī habū jawānik fenī vai nabū bidiltir, nāvī vai Ahmī. Rūekī Ahmī di charshūidā digarīā qizī purr delālī dī. Chū shundā vai, chū ber derī māli qizī belānī bezānit bāv o dai qizaka kīa. Purr pirsā vai la jairān dikir, gutin va qizī mīrū ki diza, shukhlā vai purr kharāpa, tālānā kārwanā daka, zhen o mīr dekūzhīn zārūk purr lidast vaidā būn bi sivī, khwadī qezāka vai didat. Ahmī vairā bhīst, hīvī kho zhaī neket, hātā māli, gū, bāvakam, qat qizī zwijim. Kho zhaī hirs hāt, gu, kurrī min, nāvā bāvā kho goānmish maka, nāvā ma nuhā rrunda, dīdeva khalqīdā purr rrunda zhe boī chī shukhulā nāsākhī dakirī, nāvā ma kotī dabū.

Ahmī gū, purr rrund daba, gū, chū zuqāi, wa idīn māñgek gechmish būi nahāt. Dū māñg wa seh māñg zhaī bhūrt ehzi nahāt. Azī rā bū chū ber derī mālā merū ki diz sekīnī, bān kir, zhīnekī der hāt, gū chī ishī ta hayya? Az perā gū laukā min vāndā bū lakīderīa? Gu azī chāva bezānim? Az gū mairūi ta kho dikhainīdā tunna? Gū, na, chū chīān la rriā Bāshqalāi. Azī pirsā vai kir nāvī mairūfō ta chīa? gū Baināva,<sup>1</sup> gū, der ber hew khest, chū.

<sup>1</sup> Baināv, i.e. 'The Nameless', or Baināva, 'He has no name,' a refusal to disclose it.

dialect of Mūsh and Van districts:—

TRANSLATION

An old man at Mūsh told a story that years ago I was wealthy and rich, and owner of a house at Diārbekr, and my wealth was much. I had servants and I had horsemen, I had children, and I had also a son who than all the young men was braver and more clever, by name Ahmad. One day Ahmad was walking in the bazaar and saw a very beautiful girl. He followed her, and went to the door of the girl's house, that perchance he might learn who were her father and mother. He asked much of the neighbours, and they replied, 'This is the daughter of a robber, whose works are very evil, he robs caravans and kills men and women, many are the children made orphans at his hands. God will overtake him.'

Ahmad heard this, but was not dismayed, and came home, said, 'Father, assuredly I will marry this girl.' I was angered at this, and said, 'My son, betray not thy father's name; our name is now respected in the mouths of men. Why do an unworthy deed? our name will be ruined.'

Ahmad said, 'Very well.' This he said, went out, and then a month passed, and he came not; two months and three months passed, and yet he came not. I arose and went before the door of the house of the robber, and stood, calling. A woman came forth and said, 'What business hast thou?' I said, 'My son is lost, where is he?' She said, 'How should I know?' I said, 'Is not thy man within the house?' She said, 'No, he is gone to the mountains and the Bashqal'a road.' I asked her, 'What is thy man's name?' She said, 'Baināv.' This she said, and shut the door, and went away.

Dilî min purr bû, hât khainâ kho, dît zhîn o zârûk gishk bihev o dîn rû nîshtîa, digrîn. Azî pirsîa vãn, gû, khabarâ hûn chîa? Gûtin, yâzmishek zheboî ma ghaisht, ek bikhûinî, kho zhî gerî bikaî. Azî gû bida min, dâ dastî mindâ, vai khwân, dît yâzmishâ laukâ khoia, diba, Bâvî min, azî la pishtâ chiânâ digalî Baināv chûma dizî, am purr tâlân kirîa, la kenârî Sairt o Bedlisî gallak māl o paira bi hew inâ, kir bin ardî, askar hât a serî ma, ma rewîn, askar māl dîn, birîn, idî azî o Baināv birchî o tî o bai tain mā, purr sâra, zwisâna dakhwâzin baina Diarbekrî. Ek mairûk werî kir lawaira henek paira pai ma bîda, disâi bîma mālî kho, ânî laukî kho lawai chîân o berfî dimirî.

Az dushûmish bû, brâkî kho bân kir, ku mairîfatâ vai purr bû. Gu gishk rrund dabû me ek tu be mērâ am pevrâ harrin Sairtî<sup>1</sup> laukâ ta bibînin, binîn waira. Azî gû fenî ta rrunda, firsend bû,<sup>2</sup> bichîn Sairtî. Am savâr bûn ketina riâ Sairt, pâshî châr painj shewân ghaishtina Sairtî zheboî khabarâ laukâ kho pai helând. Vaiderî awderî persâ kir, khabar zhai tunîna, mahrûm mā.

Am dî wagarîna riâ Diarbekrî ghaishtin bijemî dergaî, bîst o sî zaftîa ser î ma ket, me gîrt, na persâ na mersâ<sup>3</sup> kir, ma dibîrin mapis khâna, dakhinîn mapisî. Rûkî dîn râ ketîa bû bûm, danġî dhait, difikrim mairûfek sekîni ber derî, dakenî, dabaizha, Ta laumâ min kir, azî zheboî dizhmîniâ ta laukâ ta birîa chûlî, diz bû wasâ min, wa pâshî am tâlânî purr kerîna hâtina Diarbekrî, tâlânânî ma

<sup>1</sup> *am pevrâ harrin Sairtî*: the final *-ra* of *pevrâ* is the oblique case-ending, which affixed to *pev* gives the meaning of 'together'. The final *-î* of *Sairtî* is of course the *-î* of the dative case.

<sup>2</sup> *firsend bû*. Use of the preterite to express the future.

<sup>3</sup> *persâ na mersâ*. See previous story, '*khânî mânî*'.

My heart was full of grief. I came to my house and saw my wife and children all seated while they wept. I asked of them, saying, 'What is your news?' They said, 'A writing has come for us, if thou read thou wilt also weep.' I said, 'Give it me.' They gave it me and I read, and saw it was the letter of my son; it says: 'My father, I went to the robbery, to the backs of the mountains with Baināv, and secured much loot, and collected much wealth around Sairt and Bitlîas, and buried it underground. Soldiers came after us and we fled, the soldiers found the goods and took them. Now I and Baināv are hungry and thirsty and have no food. It is very cold, and winter, we desire to come to Diarbekr. Send a man then here, and give me a little money, once more that I come home, or thy son will die in these mountains and this snow.'

I pondered, and I summoned my brother, for he was a man of much wisdom. He said, 'It is very well that we go together to Sairt and find thy son and bring him here.' I said, 'Thy thought is good, if possible we shall go to Sairt.' We mounted and set out on the Sairt road. After four or five nights we arrived at Sairt, and sought news of my son. Here and there we asked, [but] there was no news of him, we remained disappointed.

So again we took the road to Diarbekr and came nigh the gate. Twenty or thirty gendarmes fell upon us, seized us, neither asked nor inquired, and took us to the prison, threw us into confinement. Another day I was lying down, a sound comes, I look and see a man standing before the door, he laughs, says, 'Thou reviledst me; I for enmity took thy son to the wilds, he became a robber like myself, and after we had plundered much, and we were come to Diarbekr, I accused thee of our thefts: the



la ustūi ta khestīa<sup>1</sup> zābitlarān khainīa ta girtina wa mālā ta bīrīna, wa zhen o zārūkī ta būn khīzān. Nuhā qizā mīn zhenā laukā taya, am dī māl o khainī mazindā rū nishtīa bi hisāi ta ketī bi zhārī o zahma. Va gū, chū.

The following story is in the Central

TEXT

Jārek zha jāra,<sup>2</sup> rahmat le dei o bāvī guhdāra,<sup>3</sup> gundek habū mazin, sultānek tai habū, yek kāhnī le gund hayya zhe kāhnīa āv vadakhwan. Ghairī kāhnīaī āvī vai nīna : mārek mazin hāt, kat davī kāhnīa, āv girt, nahailī āv bain. Khalqī gund merīn, zhī tihnā, gūtin sultān, āvī<sup>4</sup> kāhnīa namā tai,<sup>5</sup> sultān rābū hāt serī kāhnīa, nārīn<sup>6</sup> dīn mārek mazin ledavī kahniā. Sultān gū bukūzhin, mār davī vai chaī bū,<sup>7</sup> zumānī vai gariā, gū, Yā sultān khwadī ma nakūzha<sup>8</sup> ta nākārī ma bikūzha, gū chimā?<sup>9</sup> gu wulo.<sup>10</sup> Gu murādī ta chīa? Gu harrūzha īna kachikek bīda mīn az bükhwīm, azī āv bardim. Kerin o nākārīn<sup>11</sup> ulāj zhaī nābū. Rūozhā īna hāt, kachkeg dānai,<sup>12</sup> kachikaī khwār<sup>13</sup> āv bardā, bardā hatā īvārī, īvārī āv girt, dīsā hatā ruozhī

<sup>1</sup> Lit. 'I threw it on thy neck'.

<sup>2</sup> Lit. 'one time of times'.

<sup>3</sup> One of the common forms of introduction to a story, cf. *gu habū o nabū* (in the same dialect), or the Persian کت بود و نود بود, from which it is possibly taken.

<sup>4</sup> Note that this dialect seldom uses the genitive particle -ā, but shows the tendency to the SG -ī throughout.

<sup>5</sup> *tai*. Also *tai habū*, a purely SG idiom.

<sup>6</sup> *nārīn*, from *nairīn*, 'to look at,' a SG word. NG *fakirin*.

<sup>7</sup> *davī vai chaī bū*. Lit. 'his mouth took form' or, as we should say, 'he found his tongue.'

<sup>8</sup> *khwadī ma nakūzha*. Note omission of the preposition *ek* ('if') before *khwadī*.

police seized thy house and took thy goods, and thy wife and children became beggars and mendicants. Now is my daughter thy son's wife, and we are installed in a great house in comfort: thou art fallen to grief and misery.' This he said and departed.

dialect of Northern Group:—

TRANSLATION

Once upon a time, mercy upon the father and mother of the hearer, there was a village, and there was a lord of it. There is one spring in the village, from which they drank water. Besides the spring there was no other water. A great serpent came and fell upon the mouth of the spring, and stopped the water, did not let it flow. The people of the village [had nearly] died from thirst and said to the Chief, 'The spring has no more water in it.' The Chief arose and came to the spring, and looked in, and saw a great serpent at its mouth. The Chief said, 'Kill it,' but the snake spoke and wagged his tongue, and said, 'O Chief, till God does not kill me thou canst not.' He said, 'How?' It said, 'It is thus.' He asked, 'What desirest thou?' He said, 'Every Friday give me a maiden to eat, and I will free the water.' Do what they would, there was no help for it. Friday came, and they gave a maiden, whom it ate, and released the water till evening; at evening closed it again till Friday. Every

<sup>9</sup> *chimā* for *chitun*.

<sup>10</sup> *wulo* for *whā + y + a*, or the SG *whāta*.

<sup>11</sup> Lit. 'they did and did not'.

<sup>12</sup> Notice SG use of suffixial pronoun -āi, 'to him.'

<sup>13</sup> Notice SG use of suffixial -ai in the objective.

ina har in kachkeg dedenaī, o āv bar dedāi, Bū dāori kachi sultān, kachi sultān khammelāndin,<sup>1</sup> zhzhiv o zhzhair, av betanī chū davī kāhnīa afrīt la kichī sultān digarī hāt davī kāhnīa, kachi sultan dī, rā hisht kachi sultān,<sup>2</sup> mār dī afrīt rā hisht kechikaī sultān, mār deder ket hāt afrīt.<sup>3</sup> Sultān o bāzhair defarrejin.<sup>4</sup> Afrīt o mār sharr dekan. Afrīt shūr kishānd o mār davī kho vakir, rā hisht liŋgi afrīt, didavī khwa dānī. Afrīt shūrek linivī vaī khest, kir dū pārchā<sup>5</sup> kachik sāgh zhzikī mār beder ketin. Khalqī bāzhair shā būn hātin, afrīt birin mālā sultān, liŋgi khwa dermān kir. Sultān gutīa, gū yā Afrīt māli dinyā bikhwāzi azī bidem ta, chimā ta kachi min khalās kir? gu Khair yā Sultan, az na mehtaiji māli dinyāima<sup>6</sup> gu lai Ta che devī.<sup>7</sup> Gū iro deh sāla la kachi ta degarim, gū Vaya kachik shkhwārā<sup>8</sup> bība. Afrīt kachik ānī, bīnāi māl.

Sultānī mārā<sup>9</sup> behist, afrīt brāvī kusht, mārek nehisht<sup>10</sup> bekhwārā ānī, hāt paishīa afrīt. Mār ledāori afrīt jevīān<sup>11</sup> dedū zhemārā kusht, wadān, mair, kachik zhī stāndin. Sultānī mārā kechig bir ker khwāhī khwa.<sup>12</sup> Gu brāvī min ta hebāndī, zheboyī ta hāt, ket kāhnīa. Rozhī ta

<sup>1</sup> *khammelāndin*. A word apparently peculiar to Middle Kurmānji.

<sup>2</sup> Note here and in other instances the inversion of regular order of object and verb.

<sup>3</sup> Omission of preposition *ser*. NG would give *hāt serī afrīt*, and SG the same, or *hāt bo afrīt*.

<sup>4</sup> Peculiar to this dialect, and a foreign word.

<sup>5</sup> Lit. 'made two pieces'.

<sup>6</sup> *na . . . dinyāima*. Note separation of *na* and *ma*, 'I am not.'

<sup>7</sup> *devī*, from *wāin*, 'to wish,' a different verb from *khwāzin*, which also occurs here.

<sup>8</sup> *shkhwārā*, would be NG *zhe bo khwārā*.

<sup>9</sup> *mārā*. Note plural in *-ā*.

<sup>10</sup> *nehisht*, 'left not,' i.e. he collected them all.

Friday they gave a maiden, and it released the water, till it came to the turn of the Chief's daughter. They adorned her with gold and silver, and alone she went to the spring. A demon sought the Chief's daughter, and came to the spring, saw the girl, threw himself upon her. The serpent saw the demon had seized the Chief's daughter, and came out at the demon. The Chief and the people peeped at the snake and the demon fighting. The demon drew a scimitar and the snake opened his mouth and seized the demon's leg in his mouth. The demon slashed at him, and cut him in two, and the maiden came out whole from the snake's belly. The people were delighted, and took the demon to the Chief's house, and cured his leg. The Sultan said, he said, 'O Demon, ask [what thou wilt] of the world's goods, and I will give thee, how hast thou, released my daughter?' He said, 'No, O Chief, I am not in need of the world's goods.' He said, 'What desirest thou?' He said, 'To-day it is ten years that I seek thy daughter.' He said, 'Here she is, take her for thyself.' The demon took the maiden, to bring her to his house.

The Lord of the serpents heard of it, that the demon had killed his brother; and collected round him all the serpents and came after the demon. The serpents collected around the demon, and he killed two, they bit him, and he died, and they took the girl from him. The Lord of the serpents took her, as for his sister. He said, 'My brother loved thee, and came for thee, and fell upon the spring. The day thou camest the demon came and killed

<sup>11</sup> *jevīān*, 'collected,' from Arabic root جَمَعَ.

<sup>12</sup> Lit. 'made her his sister'.

hātī afrīt hāt, brāyī min kusht, ma afrīt kusht o ma tu ānī, nābī ta lekhwa mahar bekem. Rūnisht lemālā Sultān. Chalañg Afdāl lekalāhā jumānīa bū, zhenik vai habū, gallik qanj bū, mārek zhenī vai wadā. Hāt le Sultānī mārā depirsī dermān zhai bikhwāzī. Hāt lemālā Sultān pīā bū. Chī dī? Kachikek zhe shiklī insāna hayya lemālā Sultānī mārā, chaitir zhai nīna,<sup>1</sup> habānd. Sultānī mārā gū, Tu che devī? Chalañg Afdāl? gu Yeg zhemārā zhini min wadā az hātīm jem ta dermān dekhwāzīm. Gu mair, namairā.<sup>2</sup> Gu Mair. Gu wakī mair, az khwādaima azī rā kim?<sup>3</sup> Vaya af kechikī zhe tarā badalī zhenī ta. Gu barā bī. Kachik ber, lakalāhī dānī, kaif dekin.

Yek shaw zlamēk<sup>4</sup> zhegundī kechika levaiderī mīhwān bū, kachik nās kir, daī naker. Hāt māl, chū, gut Sultān, gū, Yā Sultān, gū Chīa? gū Kīcha ta lakīderīa? gu Afrīt bīr. Gū Khair, na le jamī afrīta<sup>5</sup> gū Vai lejamī Chalañg Afdāla, gu Berāst? Gu, Ma dī. Sultān rā bū askerik chaikir o chū kalāhī Jumānīa, lakalāhā pīā būn, kechā khwa zhe Chalañg Afdālī khwāst, gu Az nādīm, gu Kī dā ta? gū Sultānī mārā. Sharr kerin lakalāhā Chalañg Afdāl deh mair kusht. Asker gallig bū, laī kawm bu kushtin. Kachik ānīn, da rūzha lamāl mā, kachik mair, tu zhmerā sāgh.<sup>6</sup>

<sup>1</sup> *chaitir zhai nīna*, 'the most beautiful.' *Chai* appears in SG in the form *chāk* and *chāg*, words which have nothing to do with the Persian word *چاق*, meaning 'fat'.

<sup>2</sup> Omission of *ānī*, 'or.'

<sup>3</sup> Omission of *ku* before *azi*.

<sup>4</sup> *zlamēk*, a word common in SG, there meaning a young armed man on foot.

<sup>5</sup> Separation of two parts of the negative.

<sup>6</sup> *Tu zhmerā sāgh*. This is addressed to the listener.

my brother, I killed the demon and brought thee, therefore I cannot marry thee.' She stayed at the Lord's house. Chalañg Afdāl was at his castle of Jumānīa, he had a wife, very pretty, a snake bit her. He came to the Lord of the serpents to ask and desire a cure. He came, and alighted at the Lord's house. What saw he? A maiden in the likeness of mankind, most beautiful, there in the house of the Lord of the serpents. He loved her. The Lord of the serpents said, 'What seekest thou, Chalañg Afdāl?' He said, 'One of the serpents bit my wife, and I am come to you for a medicine.' He said, 'Is she dead or not?' He said, 'She died.' He said, 'When she is dead, am I God, to raise her again? See this maiden is thine in exchange for thy wife.' He said, 'Brother, let it be so.' He took the girl, set her in his castle, and they were merry.

One night a youth from the girl's village was a guest and recognized the girl, but said naught. He came home and said to the Chief, 'O Chief!' He said, 'What is it?' He said, 'Where is thy daughter?' He said, 'The demon took her.' He said, 'No, she is not with the demon, but with Chalañg Afdāl.' He said, 'Is that true?' He said, 'I saw her.' The Chief arose and gathered an army, and went to Jumānīa Castle, and dismounted there, and desired his daughter of Chalañg Afdāl. He said, 'I give her not.' He said, 'Who gave her thee?' He said, 'The Lord of the serpents.' They fought, and ten men of Chalañg Afdāl's castle were killed. The army was numerous, and few killed of them. They took the girl, she remained ten days in her home, then died. Mayst thou be haler than am I.

The following story is in the

TEXT

Daḷain<sup>1</sup> li wakhtāi<sup>2</sup> Amānullāh Khān ku Vālīi Hardalān bū, piāoek habū la dazgāi āwa, la khalqī Soblākh bū. Dibaizhīn jūānmirekī azā<sup>3</sup> o zerifī bū la ishī khwaī, dilī<sup>4</sup> har wakū dilī shair bū, sawārekī zūr<sup>5</sup> ajāibish bū. Kābrā nāoī Hama<sup>6</sup> habū, wa paī dakutin Hamaī Muñgūr.<sup>7</sup>

Rūojekī Amānullāh Khān Hamaī chīri lalāi khwāi, paī gutī, kurrekīm dazānī lāw parrī Bānāi piāoī hayya nāoī Rashī Bega, ku la dasalāti min berī būata? Wutī, na, ama namazānī, damzānī<sup>8</sup> piāoekī nāchāgī hayya, namazānī whā sūchī kurdawa. Amānullāh Khān farmūi datwānī laī bigāi?<sup>9</sup> Wutī chūn nātwanīm, ma ḥaddī chīa?<sup>10</sup> ku jerdaī o rrashadizi<sup>11</sup> bikātin, o tujārān o bāzīrgānān, o rewānān la rraiga ruitī bikātin? Khān wutī piāoagānī debī bi painja. Jawāoī dā, wut, Bī, bāshīra, zūrtir layānit bo dhainimawa<sup>12</sup> Khānish gutī chanī ligalī khwat gereka? Kutī bis piāoim bes debī<sup>13</sup> Kutī chāga kurra. Kutī Rraiga shārazāi? Kutī Mānā chī?<sup>14</sup> Ākhir bis piāoī zī bo Hamāyān hal bzhārd la sawārānī khwāyān,<sup>15</sup> haspekānī bāsh o rrahwān

<sup>1</sup> *Daḷain*. The irregular SG verb *lūn*, 'to speak.'

<sup>2</sup> *li wakhtāi*. Cf. NG (No. 1 specimen) *diwakhtīdā*.

<sup>3</sup> *āsā*, 'bold,' not 'free,' which is the Persian meaning of *āsād*.

<sup>4</sup> Note use of suffixial pronouns throughout; in this instance NG would have *dilā vai*, or *dilī vai*, etc.

<sup>5</sup> *zūr*, 'very,' for NG *purr*, *zāf*, etc. SG also uses *gallek*, which is common to all Kurmānjī.

<sup>6</sup> Note Hama for Muhammad. SG pronounces the *h* very gutturally, exactly as in Arabic.

<sup>7</sup> One of the main tribes of Sauch Bulāq district.

<sup>8</sup> *Wutī* . . . *damzānī*. Note that the nominative *min* is understood here, being the subject of *namazānī* and *damzānī*.

<sup>9</sup> *bigāi*, from *lai gaishtīn*, 'to catch,' 'to overtake.'

<sup>10</sup> Lit. 'what is his limit?'

dialect of the Southern Group :—

TRANSLATION

They say that in the time of Amānullāh Khān, who was Vālī of Ardalān, there was a man of his retinue who was of Sauch Bulāq. They say he was a good and intelligent man at his own work, his heart was like a lion's heart, a brave man and a most wonderfully bold man was he. The fellow's name was Muhammad, and they called him Muhammad the Muñgūr.

One day Amānullāh Khān called Muhammad to his side, and said, 'My son, dost thou know that on the other side towards Bāna is a man called Rashīd Beg, who has rebelled against my authority?' He said, 'No, this I knew not, I knew there is a bad man, but knew not that he had committed such an offence.' Amānullāh Khān commanded, 'Canst thou seize him?' He said, 'Why can I not? Who is he that he should rob and loot merchants and traders and passengers on the road?' The Khān said, 'His men will be about fifty.' He answered and said, 'So be it, it is better, the more of them can I bring to thee.' The Khān then said, 'How many men with thee are necessary?' He said, 'Twenty will be enough for me.' He said, 'It is well, my son.' He said, 'Knowest thou the road?' He said, 'How not?' At last twenty strong and big men for Muhammad were chosen, big strong horses were given to them, and

<sup>11</sup> *jerdaī*, a highway robber; *rrashadiz*, a night raider.

<sup>12</sup> Notice the involved construction. Lit. 'the more of them to thee for will I bring?'

<sup>13</sup> Note synthetic effect of pronominal termination, where *-m* = 'to me', and replaces the NG phrase *zhe bo marā*.

<sup>14</sup> Lit. 'what meaning has it?'

<sup>15</sup> Lit. 'from their own horsemen'.

o gawrā paiyān dān. Hama wutī her piāo aozenḡū khwāi bi chūkh o khūrī hal pichainin, ku hagar la bānī berdī dā da daṅḡakaī lai der nayat. Whāyān kurd. Nālī haspekānīshyān hal girt ku daṅḡī lawānīsh nābī, wa pāshī khurāwā o māṅḡishāwīsh nābū suwār būn, rraigai Garrāniān girt. Pāshī dūān o siān ruozh, gaisht la nezikī Bānada. Hama gutī ku piā bin, dānīshin la ard ta huishkimān bekain, īshimān bi palopal nābī. Shāwekī hāwin bū, fainuk o khwash bū, dānishtin lichī chamakaī ku lanāorāsī dū shākhānī keuvī lo doḷiek dar dahāt, bertenkiān kurdnāwā haspakāniān wurralāi kird lwarin. Pāshī ku zūr fikrī kurdawa, Hama piāoekī bāṅḡ kurd, pai kutī Bāokim, atū sawār ba da burrūa lalāi Rashī Begī bo whā blai ku kārwanekī bū la Saqqizī da hātawa bo Sulaimānī, blai, Khwam o pānza piāoi tirmān lasariān hāto bo ruitiān bikain,<sup>1</sup> shūnī wān kārwanī tir gaishtūw aima tersin ku wāna zūr būn, rrāmān kurd min labero hātim la lāi tu, halsa! warra! bā burrūin<sup>2</sup> bo sarī kārwanīān<sup>3</sup> ruitiān bikain. Kābrā kutī bāsha sawār bū rrai girt. Hama piāogānī khwāi bakhabar kurd, paiyān wū bichin lapishtī bardakāndā wa lapishtī dārakāndā khwatān biwushairin. Jārī ku Rashī Beg baitawa<sup>4</sup> awstāka min daṅḡī ssk akamawa, ki aiwa bhīstin warrin la khwārawa, bifarrin la serī. Har whāyān kurd ku Hama wutī, wa chwārīān chārwakān bird pishtī shākhī, wa hamūi lāora dānishtin ku Rashī Beg baitawa. Hā nezikī spīti bū o chāoakāniān la khāo mikrīi dakurd, hammā kesik layān nanūstū bū, la dūrawa daṅḡī hāt. Aw piāogān har chāoakāniān la

<sup>1</sup> Note use of subjunctive *bikain*, with *bo*, which replaces the *ki* of NG. Lit. 'for that we might loot them.'

<sup>2</sup> *bā*, peculiar to SG, part of a defective verb meaning 'to let.'

<sup>3</sup> Lit. 'for upon the caravaneers', *kārwanīān* being the plural of *kārwanī*, 'a person of a caravan.'

Muhammad told each man to bind his stirrups in wool and cloth, that if they should cast against a stone, no noise come from them. They did thus. The horses' shoes they also removed, so that they should make no noise, and when the sun was set, there being no moon, they mounted and went on the Garrān road. After two or three days they came near Bāna. Muhammad said, 'Dismount and sit on the ground that we may consider, let not our work be hurried.' It was a summer's night, cool and pleasant, they sat at the brink of a stream which emerged from a valley between two spurs of the mountain. They slackened the girths, and loosed their horses to graze. When he had thought much, Muhammad called one man, said to him, 'Little father, mount and go to Rashī Beg, and say to him thus, "A caravan was coming to Sulaimānia," say, "I and fifteen other men fell upon them, to loot them, behind that another caravan arrived, we feared, for they were many, and we fled, and after I came to thee. Arise! Come! Let us go to the caravan people to loot them."' The fellow said, 'Good,' and mounted and went. Muhammad roused his men, and said to them, 'Go behind the rocks and behind the trees and hide yourselves, when Rashī Beg comes then I will make the cry of a partridge, and when you hear it come down upon him.' This they did as Muhammad said, and four of them led the horses behind a spur, and all of them sat down till Rashī Beg should come. It was quite near to dawn, and their eyes were blinking from sleepiness, but no one of them lay down. From afar a noise came. Those men, ever were their eyes open upon the road, that perhaps they might see a rider. A little while more, a partridge call came, once, twice, thrice, and some horsemen were  
<sup>4</sup> *baitawa*, 'shall come.'

rraiga bû ki bashk suwârek paî chawiân bikawî.<sup>1</sup> Tuozeki tir danîgi kaw hât, jârek o dū jâr o sîa jâr ku chan suwâr la khwârawa diyâr bû. Amâna yekjâr halsân, lamlâ lawlâ hâr o hâwariân barz kurd, kâotin serî Rashî Beg. Wâna la palopal nazânin kîo bûa, dînâoyek ekjâr sariân kâotawa wa taqqî tfenkakân wa gullâ la garrakayân bû, chanî layân kuzhrâwa, Rashî Begish dî lanawî dizhmin kâotawa, rrâi kurd bighâr bo serî mildâ, hammâ dūân la pîaoagânî Hama lapishtî berdekî der bâz dâñ yekî laghâoî girtî, itirî khenjairî laî khest la bâoshî brîndâr bû wa kâot a ard. Pîaoagânî khwaî har blâo bûn, wa Hama hât lasarî Rashî Beg, bizûî ligalî sawarakânî khwaî birdî la rraigai Haotdesht. Birdî Sina laî Amânullâh Khân. Amânullâh Khânish daî khest la zîngân wa pâshî chan ruozhî tir kaishânî lebarî châoakânî khalq, dârkeshî kurd. Lashî la bânî dâr whâ mâ tâ hishik bûa, kallarrashân o sîsârkakechelân<sup>2</sup> guoshti khwârd, hiskânî bû spî, wa razîn.

Dañain Hama bû la gawrakânî Hardalânî, wa pâshî chan sâl chû bo lādî khwaî, ku la Serdesht bû, wa Khân zûr pârâ o mâl paî dâ.<sup>3</sup>

For purposes of comparison with Kurmânjî a short Kurdî is quoted below.

#### TEXT

Ruzhî hazrat î resûl î khudâ wa gird<sup>4</sup> î ashâb î khoî la kûcha ubûr kirdiân<sup>5</sup> rasîn<sup>6</sup> wa pîrî zhînî ki charkh risîait.<sup>7</sup> Farmâi ai pîra zhîn khudâ î khwat chî jûr<sup>8</sup> shenâkhtî?<sup>9</sup>

<sup>1</sup> . . . *bikawa*, lit. 'to their eyes might fall'.

<sup>2</sup> *sîsârkakechelân*, the bald-headed vulture.

<sup>3</sup> Throughout this example of SG prose comparison should be drawn with the NG style and use of words. The consistent use of the suffixial pronouns and the absence of some case-endings are the most noticeable details.

<sup>4</sup> *wa gird*, Kurmânjî *dîgal*, *ligal*.

visible below. These ones at once arose, this side and that side, shouted loudly, fell upon Rashîd Beg. Those ones in the confusion do not know what has happened, suddenly a confusion is upon them, and the noise of guns and bullets was around them. Rashîd Beg then saw that he was fallen among enemies and fled at a gallop up the pass, but two of Muhammad's men sprang out from behind a rock: one seized his bridle, the other stabbed him in the side, and he fell to earth. His own men were scattered, and Muhammad came upon Rashîd Beg and quickly with his horsemen took him on the road to Haftdasht. Took him to Sina to Amânullâh Khân. Amânullâh Khân then threw him into prison, and after some days took him, and before men's eyes crucified him. His body remained thus upon the cross till it became dry, the crows and vultures ate his flesh, and his bones became dry and rotted.

They say Muhammad became of the great of Ardalân, and after some years went to his own district, which was in Sardasht, and the Khân gave him much goods and money.

example of the semi Lur dialect of Kermânsih (called

#### TRANSLATION

One day the Prophet of God with his companions were walking in a street; they arrived at an old woman who was turning a spindle. He said, 'Oh, old woman, in what manner dost thou know thy God?' She withdrew her

<sup>5</sup> Imperfect, Kurmânjî *vân dabhûrt*.

<sup>6</sup> 'They arrived,' being the Persian *رسیدند*, Kurmânjî *ghaishtin*.

<sup>7</sup> Imperfect, Kurmânjî *zwîrîn*, *zwîrandîn*, *risî*, *tîshî kirin*.

<sup>8</sup> Kurmânjî *chûn*, *chitun*, *chimâ*, etc., Persian *چگونگی*.

<sup>9</sup> The Persian verb *شناختن*, Kurmânjî *nâs kirin*.

Dast la charkh i khwai al gird<sup>1</sup> wa hazrat rū wa ashāb i khwai kirdan wa farmāin 'Alaikum bi dīni 'l 'ajūza, yānī lwish<sup>2</sup> bin la dīni ī<sup>3</sup> pīra zhin. Ashāw arz kirdan, fedāi tu bīmīn yeh<sup>3</sup> farmāsh ki watit<sup>4</sup> ima nafahmīm<sup>5</sup> Hazrat farmāi yeh ki das la charkh i khwai al gird yānī ūshit<sup>6</sup> ki ī charkh wa ī būchikī ki la dast i mīna, tā nagerdānīm<sup>7</sup> awa nagerdit.<sup>8</sup> Āyā<sup>9</sup> ī zamīnal<sup>10</sup> wa āsmānal wa ī gawrāi wa gardīn i sitāral chī taur bī sān'a girdīn ?

<sup>1</sup> Kurmānji *hal girt, bar girt*.

<sup>2</sup> *lwish* = *lwa* + *ish*, 'you also.'

<sup>3</sup> *ī, yeh*, Kurmānji *am, wa*, Persian ای, vulgar Persian *ī*, Lur *yeh*.

<sup>4</sup> Kurmānji *gu, kutī, wutī*.

<sup>5</sup> Kurmānji *nās kirin, tai gaishtin*, Persian نهمیدن. Note in this and other verb forms all absence of particle to replace the Persian *mī-* or Kurmānji *du-*, which omission is a feature of most Lur and Lek dialects. Bakhtiāri and Southern Lur dialects use *ī-* for this prefix.

<sup>6</sup> *ūshit*. Infinitive *ūshin*, Kurmānji *gutin, wutin*, etc.

<sup>7</sup> Kurmānji *garrāndin, kherr dān*, etc., Persian گردانیدن.

<sup>8</sup> Kurmānji *garriān, kherr kirin*, etc., Persian گردیدن.

<sup>9</sup> *Āyā*, the Persian interrogative introductory word.

<sup>10</sup> Kurmānji *ardān, khuolān*, Persian زمینها. Note the Lur and Lek plural in *-al*.

hand from the spindle, and the Prophet turned to his companions and said, 'Alaikum bi dīni 'l 'ajūza,' that is to say, 'Become also of this old woman's faith.' The companions pleaded, 'May we be thy sacrifice, this that thou hast commanded, we do not understand.' The Prophet commanded, 'This, that she withdrew her hand from the spindle, that is, she says that "This spindle, of such smallness, which is in my hand, till I turn it not, it spins not". How would these earths and heavens, of this magnitude, turn without a Creator, and the revolution of the stars occur?'

The reader will not fail to remark at once the closeness with which this dialect follows Persian. Being translated word for word into Persian, it requires no abbreviation, amplification, nor re-arrangement to make it perfectly correct Persian. It has also adopted the Arabic words used in Persian, besides borrowing many words from that language not originally in the dialect. The idiom is, in Kermānshāh, becoming merely a Perso-Lur tongue, and the people who use it adopt with avidity new words, particularly of Arabic origin; for example, a sentence like the following is reckoned quite good 'Kurdi': *Bi vāsītāi kisrat i mashghalā u kisālat i mizāj, fursāt i sharafyābī nayāshīm*, where the only purely non-Arabic word (besides the conjunction) is *nayāshīm*, and that mongrel Persian. It is hardly necessary to state that Kurmānji is not understood in Kermānshāh nor its surroundings.

## POETRY

As the heading 'Prosody' to this section would have demanded more space than is at our disposal, it is better to limit the subject to a brief and elementary examination of the poetry of the Kurmānjī without going into technical details.

Kurmānjī poetry, of which an enormous quantity exists, mostly in the form of folk-songs, is of the simplest types, the rhyme and metre being of that elemental nature to be expected where the poetic is the outcome of an uneducated metrical prompting sense. The Kurds being generally a people who love legends, bravery, freedom, and withal are naturally gifted with the linguistic sense, have evolved, or, we may say, perhaps always possessed, songs, some of which are worthy of high rank as dignified verse, the finer that it is purely spontaneous. The folk-songs are untrammelled by the intricate conventions of the 'ilm i 'arūd which makes Persian, Turkish, and Arabic verse so unconvincing, and often so floridly pointless.

It is true that some poets of note have lived in Kurdistān who have adopted the laws recognized by the Arabic and Persian languages, and written verse in the conventional forms, usually the *qasīda* ('purpose-poems'), *ghazal* (ode), *tarjī'*- and *tarkīb-band* (strophe poems), and occasionally *ruba'īyyāt* (quatrains), and there is one well-known poet, Ahmadī Khānī Hakkārī of Bayāzid, who has actually employed a large number of conventional metres for the *qit'a* (fragments) which compose his No Behar. Those used are the following:—

1. (1) *Hazaj i makfūf i mahdhūf* (feet *mafā'ilun, fa'ūlun*)  
 — — — — — (twice)

each *misra'* or line being the same, of which the poet says

*chi khwash wazna bibiaitin*  
*hazaj makfūf i mahdhūf.*

- (2) *Rajaz i Makhbūn* (*muftā'ilun mufā'ilun*, twice)  
 — — — — — (twice) as in the lines  
*zauj o rajul cha mair o zhin*  
*mīrata zaujata nisā.*
- (3) *Ramal i mahdhūf* (*fā'ilātu fā'ilātu fā'ilātu*)  
 — — — — — as in the line  
*Fakhadh rāna dharas dāna shifā līwa.*
- (4) *Rajaz i muthamman i sālīm* (*mustaf'ilun*, four times)  
 — — — — — as  
 in the line  
*Ij'il bikar, ishaq bihir, idrib biqat, andar binair.*
- (5) *Rajaz i muraffal* (*mustaf'ilātun*, twice)  
 — — — — — as in the line  
*akhdar chi kiska, ahmar chi sūra.*
- (6) *Rajaz i akhrab* (*maf'ūlu, fā'ilātun*, twice)  
 — — — — — as in the line  
*pāshī bigūra markab.*
- (7) *Munṣarih i muthamman i akhrab* (*maf'ulu, fā'ilātun*, twice)  
 — — — — —
- (8) *Hazaj i akhrab i muthamman* (*maf'ūlu, mafā'ilun*, twice)  
 — — — — —
- (9) *Ramal i maṭwī* (*muftā'ilun*, four times)  
 — — — — —
- (10) *Hazaj i muthamman i sālīm* (*mufā'ilun*, four times)  
 — — — — —
- (11) *Munqarīb i maqṣūr* (a metre peculiar to Persian)  
 (*fa'ūlu*, four times)  
 — — — — —



2. Turning from these very conventional metres and verses to those of Shaikh Ahmad Jezrî, also writer of a *divân* or complete collection of poems, we find among his verses *qasîda*, *ghazal*, and *ruba'îyyat*, but the diversity of metre is less, resulting in greater simplicity of styles. The ordinary Persian rule for rhyme is observed in the *qasîda* and *ghazals*, i.e. lines 1 and 2 rhyme, and after these every second line. This is the form which has also commended itself to a large number of Kurmānjî poets ignorant of the rules of both '*ilm i 'arûd* and '*ilm i qāfîa* (prosody and rule of rhyme).

The most usually remarked metres in Shaikh Ahmad Jezrî are—

- (1) *Rajaz* (*mustaf'ilun* — — ∪ — four times) and some of its variations.
- (2) *Hazaj* (*maf'â'ilun* ∪ — — — four times) and some of its variations.
- (3) *Ramal* in some of its varied forms is used, but the complete unchanged, or *sâlim*, metre does not appear at all. The poet has avoided all the peculiar and rarer metres and has contented himself with these simple straightforward ones throughout his *divân*, which is a bulky work.

As is usually the case with poets using the conventional metres, a good deal of Arabic occurs in the verses.

A fair specimen of his style, in the metre *rajaz i sâlim* (*mustaf'ilun*, four times to the line), is the following:—

*Chârî halîn bârî bibîn nad parda yâ târî bibîn*  
*Sad jârî az kârî bibîn gul vai dinâwa bakhhadâ.*

*Bâ'î awînî law lewâi kud qisht o zulfâ ser chiqî*  
*Her dam hezâr dil dâ kewî khâl law dedâ mîdânadâ.*

## TRANSLATION

Find a way to see her beauty, unveiled and not in  
darkness,  
A hundred times I can see her flower in the garden.  
When a wind comes from here and there, throwing  
her curls in confusion,  
At every breath a hundred hearts fall caught there  
in the net.

*Note.*—Though one or two Persian words, foreign to Kurmānjî, are in the verses (*her dam* and *zulfâ*), the phrase *az kârî bibîn*, which would give a Persian meaning read as Persian, signifies 'I can see', which in Persian would be *man mîtavānam bibīnam*.

Of the Northern and Middle poets these are the only two whose works are available here for inspection, and the consideration of the folk-song verses is really more important, as they are the true songs of the people.

As Kurdish poetry, so long as it is confined to the memories of succeeding generations, is inseparable from the simple tunes to which it is sung, stress and pause are very marked, and as the music is very usually syncopated, unexpected accents and stresses occur.

3. From Socin's Collection of Middle Kurdish Folk-songs (stressed syllables are accented)—

*Zambîl ferûsh lâukê ruvâla*  
*Bakîflêt u dîhel u ayâla*  
*Hûsnîyâ Yûsîf labâla*  
*Dâs la kûrsî san'âtai.*

*Âw san'ât salk ó tabâgh bû*  
*Dâimdâ lerâste hágh bû*  
*Peshîa sálkalvarâgh bû*  
*Hâqqe rezîya qismâtai.*

*Zambîla ferûsh chûî pāvâsta*  
*Sallîga birîn bâzhâira bkhâsta*  
*Nân o âmak pai tâid lidâsta*  
*Hâqqe rezâya qismâtai.*

(1) The metre of the poem is irregular, considered in comparison of syllables to the line and accents, and only when set to a melody can it be properly fixed. To give it a name according to the rules of Oriental prosody (various forms on the base *fa'ala*) would be impossible. To a Kurdish tune, however, it goes regularly enough. The metre is generally speaking a variation of

— — — — — — — — — —

and the first lines of each verse, respectively, give the following results, the redundant short syllables being slurred and almost lost in the recitation.

1. — — — — — — — — — —  
 2. — — — — — — — — — —  
 3. — — — — — — — — — —

The second lines give—

1. — — — — — — — — — —  
 2. — — — — — — — — — —  
 3. — — — — — — — — — —

The third lines give—

1. — — — — — — — — — —  
 2. — — — — — — — — — —  
 3. — — — — — — — — — —

The fourth lines give—

1. — — — — — — — — — —  
 2. — — — — — — — — — —  
 3. — — — — — — — — — —

being uniform.

To appreciate the actual values of the short syllables, it must be noted that the song is to a melody counting three beats to a bar, the song commencing on the third beat. The long (or accented) syllables usually therefore, as is natural, should fall upon the first beat, and such will be found to be the case. Where two short syllables occur together they are equal to one short syllable occurring between two long ones. This peculiarity is common in European verse. Placing beats of the bar above the syllables, the pause-lengths of the syllables would be as below—

Verse 1—

Line 1: 3 1 2 3 1 2 3 1 2 3 1 2 3  
 — — — — — — — — — —  
 Line 2: 3 1 2 3 1 2 3 1 2 3  
 — — — — — — — — — —  
 Line 3: 1 2 3 1 2 3 1 2 3  
 — — — — — — — — — —  
 Line 4: 1 2 3 1 2 3 1 2 3  
 — — — — — — — — — —

A false accent sometimes occurs, as is seen on the fourth syllable of line 3.

(2) The rhyme which runs throughout the poem (which is a very long one) is *-atai* on the fourth lines. The first, second, and third lines in each verse rhyme with one another, but with considerable latitude allowed for differences of vowel quantities, witness example in second and third lines of the last strophe quoted.

4. From the same source as 3—

*Benaira min imâmî*      *Nâdim avân qad az dūr*  
*Azim khâlîdî mashûr*      *Qad nâkhwumâ ta'âmî*  
*Qenj ô kharâb o âmî*      *Hatâ sarî nâkam zûr.*

(1) Metre. The above displays a very regular and simple metre, alternating long and short or rather accented and unaccented syllables, the lines commencing alternately with and without stresses and the number of syllables in the line being, as a general rule, regular.

(2) Rhyme. Each verse contains eight lines, and without exception alternate lines rhyme.

5. The next extract is from one of the long poems which are called in the South *qatâr*, or 'string-poems', which may be extended to any length, according to the singer's memory or powers of improvisation. In many cases one line is sung by the leader, and the next by a chorus, or where, as sometimes, a line recurs, such line is sung by the leader in solo. As the Kurds say, 'You may start anywhere, and cease when the breath gives out.'

As in 3, a long or stressed syllable is twice as long as a single unstressed one, two of which together equal in pause the single stressed. As a guide to the metre, each line is translated so that the stress falls with the same values in English as in the original—

<i>Yeg Âmar uyeg Alîna</i>	One Úmar the other Âli
<i>Ashâbî hâtîna</i>	Their fóllovers with them
<i>Nezîkî dairî búna</i>	Approaching nigh the cónvent
<i>Kâfir jamâ búna</i>	Róund it were the págans
<i>Ashâba barî khwá lai dáina</i>	The cómrades let him gó before them
<i>Âmar zhe dairî dér ketîya</i>	Úmar from out of the cónvent came then
<i>Paizhî meqâbilî kâfîra kâtîa</i>	Húrling himsélf in the fáce of the págan
<i>Ashâbiya Amar dîtiya</i>	The fóllovers saw thus Úmar
<i>Báiraq hailânîya</i>	Hígh they bore the stándard
<i>Âsker hilkesîya</i>	Chárgéd then the ármý

<i>Chârakhai kâféra girtîa</i>	Clósed around the héathenish foemen
<i>Hâchi aî kushtîa</i>	Áll there were they sláughtered
<i>Yedî vai girtîa.</i>	All of them they cáptured.

(1) In general the metre is regular, being variations on

— — — — —

Certain groups of lines will be seen to exactly coincide with one another, when, a phrase of the music ceasing to repeat, the metre slightly changes as well.

(2) Rhyme. There is no regular rule for the rhyme in this type of poem, except that it seems to be to continue the same rhyme as long as possible. The rhyme in *-îa* (*-iya*), being a simple one in this dialect, will be noticed to persist for some distance, that in *-na*, being as common, finishing after less duration.

6. The following example is from a poem of the same type as the foregoing, but shows a greater regularity of metre. A certain arrangement into couplets may be noticed, i.e. as in the type referred to under heading 2, where alternate lines rhyme, with this difference, that in the type quoted in 2 the rhyme continues through the whole poem, it changes here after an uncertain number of couplets.

<i>Sûtîu îro jân lebarvî</i>	<i>Târi kir shamsa minâower</i>
<i>Âgirî eshqâ qadîm</i>	<i>Sâyaî zulfâ 'abîr</i>
<i>Mihnat o derdî ferâqî</i>	<i>Sham'î der bûdî zelâmî</i>
<i>Bûma azâbûn 'alîm</i>	<i>Mâya parvâna 'asîr</i>
<i>Az dukhum sundî bejânân</i>	<i>Min gvazânî hâtîâya</i>
<i>Ham bequr'âna 'azîm</i>	<i>Yauman 'abûsan qanterîr</i>
<i>Gar nabî zâhir zheboma</i>	<i>Gar nabî bo mâ la zulfân</i>
<i>Chan chî Mûsâi kalîm</i>	<i>Nafasek bâyi nesîm</i>
<i>Minnavaitin khuld o kausar</i>	<i>Minnavaitin khuld o kausar</i>
<i>Bâghî jannât innâ'im</i>	<i>Bâghî jannât innâ'im.</i>

(1) Metre. Each line consists of two feet corresponding to the Arabic measure *fā'ilātun* — ◡ — —, but in reciting the poem the first and third syllables are slightly stronger than the fourth. The metre according to Arabic nomenclature is *ramal*. The second, fourth, sixth, etc., lines drop a syllable at the end of the second foot, presenting — ◡ — — — ◡ —, instead of — ◡ — — — ◡ — —, giving for the couplet the very common Arabic and Persian metre *ramal i mahdhūf*, or couplet type, of which the poem itself is an example.

(2) Rhyme. The last lines of the couplets rhyme as a rule, but it will be noticed that the rhyming syllable *-īm* is interrupted by two lines ending in *-ir*, when the first rhyme again resumes its place. Farther on in the poem the rhyme changes continually.

7. Between the poetry of the Middle NG and that of the SG there is a considerable difference. That of the SG poetry which has been committed to writing is mostly by the numerous poets of Sulaimānia, who, in touch with the education of Baghdād, have imported a very large quantity of Arabic into their verse, which is also more conventional than that of the Middle Kurmānjī.

The following is from the poems of Nālī, a well-known writer of the early eighteenth century:—

(a) *Bo har kasī min dūla, tariqī ki amānat*  
*Har 'āshuqī bī chāra, la rrai khauf o khatar mā,*  
*Daidīm hamū shaw rrāwa, bishāw rāwī ser shakim*  
*Lam kū ha nāvrīna, na 'ainu na athar mā.*

(1) Metre. The metre will be found to be regularly as follows:—

◡ — ◡ — — — ◡ — — — ◡ — — —  
 ◡ — ◡ — — — ◡ — — — ◡ — — —  
*har 'āshuq ī bī chāra, la rrai khaufu khatar mā.*

(b) *Hagar dil ghairī ḥubb tūyī taidā bī*  
*Bidastī khwat dilam der bīna qurbān.*

(1) Metre—

◡ — ◡ — — — ◡ — — — ◡ — — —  
 ◡ — ◡ — — — ◡ — — — ◡ — — —

The penultimate stress syllable in the first line is equivalent to the two last short syllables in the second line, and is therefore paused upon and accented more than the other strong syllables.

The same metre will be observed in the following couplet:—

*Labo khalqī khelātī bakhshān mācha*  
*Khalātī min hamu khu khūna qurbān*  
*Faturī chāwakānit nā nawīnī*  
*Binālī fitna bas nabūna qurbān.*

(2) Rhyme. It will be noticed that the rhyme in all three couplets is on the penultimate word of the second lines, in *-īna qurbān*.

8. A poem by Nālī written according to Arabic rule of prosody is quoted below—

*Ki tū hatūī la naomīdī namā bās*  
*La hijr ū intizārūdī namā bās.*  
*La sāyī zulf ī tu wa shaw dirāisha*  
*La subh ū nūr ī khwarshīdī namā bās.*  
*Falak tūī wa ka imshaw ruozhimān bī*  
*La zakhm ō bakhm ī nāhīdī namā bās.*  
*Hawādīs jān o dūrān bu bī sāqī*  
*La bāzm ī jān ī jamshīdī namā bās.*  
*Raqīb o mudda'ī har dūk la khwadān*  
*Hatā chan sā'atikūdī namā bās.*  
*La sāyī qadd ī maozūn ī dī zulfī*  
*La Nālī sha'r ī taswīdī namā bās.*

(1) Metre. The metre is that termed *Hazaj i musaddas i mahdhūf*, of the model feet *mafā'īlun, mafā'īlun, fi'ūlun*.

(2) Rhyme. The second lines of each couplet rhyme on *-īdī namā bās*.

These few examples suffice to show that the study of Kurmānjī poetry, in its form and metre, demands far more space than is at disposal here. Also for the correct understanding of much of it an intimate knowledge of the colloquial language is essential, while to appreciate its apparently irregular metres the music which accompanies it should be familiar to the student.

#### VOCABULARY

The division of words into NG and SG has been made as carefully as possible, but it is impossible to set any line definitely separating the two groups. Many words, too, while existing in both, may be generally used in one only, and a great number of other words not employed in a group at all will be nevertheless understood.

It has been impossible to give in a great many cases all the variations of pronunciation of the same word as occurring in different dialects, and such differences of pronunciation must be expected frequently. For instance, such a word as Kurmānjī *kur* appears according to its district as *kul, gul, qul, gur*, etc.

The following abbreviations have been used:—

- (v) verb  
 (n) noun  
*b.* for *būn, būn*, to be  
*k.* „ NG *kirīn*, SG *kirdīn*, to do, make  
*kh.* „ NG *khwārīn*, SG *khwārdīn*, to eat

- bi.* for NG *birīn*, SG *birdīn*, to take  
*ki.* „ *kīshān, kīshīān*, to draw, suffer, pull  
*d.* „ *dān, dān*, to give  
*ch.* „ *chūn, chūn*, to go  
*ka.* „ *kaftīn, kewtīn, kāotīn, ketīn*, to fall

Although it is beyond the powers of a vocabulary of but a few thousand words to give any great selection, it has been sought to present such words as are of most general occurrence, avoiding the rarer forms and words and those confined to certain districts, of which there are many thousands.

		NG	SG
abandon	(v) <i>bar dān, hīlān, hishtīn</i>		
abandoned	<i>chūl, vairān, bardāia, wīr</i>		
abdomen	<i>zīk</i>		
abduction	<i>rewāndīn</i>		
ability	<i>qābiliyat, zairekī</i>	<i>khurtī</i>	
able	(v) 'to be able'	<i>kārīn, kānīn, shīn</i>	<i>twānīn</i>
ablutions	<i>awdas, dasnwaizh, dasmīzh</i>		
above	<i>lasar, lazhūr</i>	<i>shesar</i>	<i>labān</i>
abreast	<i>berāmbēr</i>		
abscess	<i>dumāl, kūlāba</i>	<i>ādāp</i>	
absolutely	<i>ilā, qat, dī</i>		
absorb	(v) <i>hal kh</i>	<i>hishāwtīn</i>	<i>khisūdīn</i>
abundant	<i>zaid, ferā, ferākh, fera, purr, galek</i>	<i>zāf, zāw</i>	<i>zūr</i>
abuse	(n) <i>laoma, dizhminī, dushūn</i>	<i>chūr</i>	
accept	(v) <i>qāul k.</i>		<i>rās b.</i>
accompany	(v) <i>ligal chūn, digal chūn</i>		<i>wayeko chūn</i>
—	(on a journey for one stage)		<i>rwāndīn</i>
according to		<i>guera</i>	<i>binū</i>

		NG	SG
account	<i>hsaib, hzhmār, heshmār</i>	<i>sān</i>	
accustomed	<i>fair</i>	<i>hūrī</i>	
ache	(n) <i>aish</i>		<i>zhān</i>
—	(v) <i>aishīn</i>		<i>zhān k.</i>
achieve	<i>gehīn, gehāndīn</i>		
acorn	<i>barū, balū, palūt</i>		
acquaintance	<i>nāsī</i>	<i>hūgīrī</i>	<i>duoskhā</i>
acquainted	<i>nāskīr</i>		<i>shārazā</i>
action	<i>kār, īsh, shukhl</i>		
active		<i>jest</i>	<i>tungotūzh</i>
adder	<i>mārgisk</i>		
adhere	(v) <i>chaspīn</i>		<i>likān</i>
adjacent	<i>tenisht, tenish</i>		<i>laqai, lalā</i>
adorn	(v) <i>ārā k., zerīf k.</i>	<i>khamme- lāndīn</i> (mid. dia.)	<i>jūān k., rās kirdīn</i>
adultery	<i>gāna</i>		
advance	(money in) <i>paishakī, paishīn, (loan) qarz, dūn</i>		
—	(v) <i>bībar ch. laber ka. lapaish ka. chūna paish, chūna berī, labar ch.</i>		
adze	<i>tishwa, twshī</i>		
affair	<i>īsh, umur, shukhl, kār</i>	<i>lawbastī</i>	
affection	<i>dūostī</i>	<i>khwāzin</i>	<i>khwash gerek būn</i>
affright	(v) <i>tersāndīn</i>		
after	<i>shūn, pāsh, dūwā, dumā</i>	<i>pai, inā</i>	
afternoon	<i>pāshīnīmarū, (late afternoon) iwāra</i>	<i>hiñgūr</i>	<i>nīmarūdu- wā</i>
afterwards	<i>lapāsh, pāsh, pāshāwā</i>	<i>zhēpāsh</i>	
again	<i>dīsān, idī, dwāra, hīzh</i>	<i>idīn, dīn, zhī</i>	<i>ish, itir, dujāra</i>
age	<i>sāl, (old age) pīrī</i>	<i>kālī</i>	<i>fartūtī</i>

	NG	SG
agony		<i>jānkeshī</i>
agree	(v) <i>bihew b. gaul k.</i>	<i>paik inān</i>
ague	<i>lersī</i>	
aim	(n) <i>paik</i>	<i>marāz</i>
—	(v) <i>rū kīshān, bān kīshān, armānj khestīn</i>	<i>marām</i>
air	<i>hawā</i>	<i>ruozhgār</i>
alcove	<i>haiwān, aiwān</i>	
alight	(in flames) <i>bi rūhinaī</i>	<i>bigarr</i>
alike	<i>wakū yek</i>	<i>wasā yek</i>
alive	<i>zīnda</i>	<i>zīnga, zinig</i>
all	<i>gishk, gisht, gish, hamū</i>	
allow	<i>hishtīn, hīlān</i>	
almond	<i>bāām, bādām</i>	<i>bāiv, bāif</i>
alone	<i>tinyā, tinī</i>	<i>bāyim</i>
also	<i>īzh, ish</i>	<i>hīzh, shi</i>
alternative	<i>chār</i>	
always	<i>gishwakht, hamū- wakht</i>	<i>tem</i>
ambush	<i>kemīn, heshār</i>	
amidst	<i>lanew, lanāw, lanāv</i>	<i>nīw</i>
ammunition	<i>dermān o gulla</i>	<i>bārūt o gulla</i>
among	see 'amidst'	<i>gullabārūt</i>
amulet	<i>dazbañg, bāzūbañg, dazwāna</i>	<i>birbezhin, betik</i>
ancient	<i>kuhan, kewīn</i>	<i>kewnār</i>
and	<i>o, u, va, wa</i>	
anemone	<i>dīāzilka</i>	
anger	<i>kīn, qīn, harrūsha, rik</i>	<i>garrūsha, wasū</i>
angry	<i>zīz, bihirs, hājiz</i>	<i>wasū, sīl</i>
animal	<i>haiwān, chārīvā, jāndār</i>	<i>bezhā</i>
ankle	<i>qulapaī</i>	<i>chip</i>
anklet	<i>pāmūra, pāwāna</i>	<i>raqāla, qāpik</i>
annihilate	<i>telefāndīn</i>	<i>halaila</i>
annoyed	<i>tangazār, hājiz</i>	
annuity	<i>sālāna</i>	<i>sīl</i>

		NG	SG
another	<i>dūtūr, îdî</i>	<i>dîn, îdîn</i>	<i>îtir</i>
answer	<i>javāb, jâb</i>		
—	(v) <i>javāb, jâb dān</i>		
ant	<i>mūr, mairū</i>		<i>mairūla</i>
antelope	<i>âsk</i>		
anvil	<i>sindān</i>		
any	<i>hîch</i>	<i>hach, kut, tu</i>	<i>tishtek, chishtek</i>
anyone	<i>hachkas, herkas</i>		
anything	<i>hachî, herchî</i>		
anywhere	<i>chijî</i>		
apart	<i>jû</i>		
apparent	<i>dîyâr, âshikarâ</i>	<i>khuyâ</i>	
appeal	(v) <i>dâd gutîn, arz kirin</i>		
appear	(v) <i>dîyâr, ashikarâ bûn</i>	<i>khuyâ bûn</i>	<i>nemâyân bûn, hal hâtin</i>
appearance	<i>rañg, dîyârî</i>	<i>khuyâitî</i>	
appease	(v) <i>âsh kirin, râm kirin</i>	<i>tanâ kirin</i>	
apple	<i>sîf, sîw</i>		
apportion	(v) <i>pârva dānûn, kut k.</i>	<i>pâr wa k.</i>	<i>bash k.</i>
apprentice	<i>shâgird</i>	<i>khustî</i>	
approval		<i>begenî</i>	<i>pesen</i>
approve	(v)	<i>begen k., guzîdan b.</i>	<i>bzhârdin, pesen k.</i>
approved		<i>begen, guzîdan</i>	<i>pesen, bzhârdû shlâna</i>
apricot	<i>qaisî, mishmisha</i>		
aqueduct	<i>rîāv, jûghâo, jû</i>		
Arab	<i>Arab</i>		<i>Haraw</i>
Arabic	<i>Arauî</i>		<i>Harawî</i>
arbitrator	<i>nâwchî, berewân</i>		
arch	<i>tâq, kîwân, keshk</i>		
ardour	<i>taw</i>		
arid	<i>hîshk, bîāv, chûl, shûrâkh</i>	<i>kevâl</i>	
arise	(v) <i>hal stân, hal wastân</i>	<i>rrâ b.</i>	
arm	<i>bâsk, bâl</i>	<i>chepil</i>	<i>ask, qûl</i>

		NG	SG
armed	<i>pewketî</i>		
Armenian	<i>Armenî</i>	<i>Felekî, Felâ</i>	
armour	<i>zîr</i>	<i>binî chenk</i>	<i>binî bâosh, hanğûl</i>
armpit			
arms	<i>chek, silâh</i>		
army	(Turkish) <i>asker</i>		
—	(generally) <i>sîpâh</i>	<i>amjerg</i>	
—	(Persian) <i>leshker</i>		
around	<i>garâ, geshpar, dâor</i>	<i>zhedour</i>	<i>ledâor</i>
arrange	(v) <i>hal bestin, hal mishtin</i>		
arrangement	<i>hal bestî, paikat</i>		
arrest	(v) <i>girtin, mîl girtin</i>	<i>pesîr girtin</i>	
arrive	(v) <i>g'haishtin, gaishtin, guhân, gelîn</i>		
	(causative) <i>g'hândin</i>		
	<i>jabakhâna</i>		
arsenal			
arsenic	<i>mergamûsh, zernîkh</i>	<i>biqâs</i>	
as much	<i>hindâ, awânda, bichanî</i>		
ascend	(v) <i>bîrâs, hâorâz, râs ch.</i>		<i>halâwishk, barozhûr</i>
ascent	<i>havrâs, havrâz</i>		<i>shermasâr</i>
ashamed	<i>shermûk</i>		
ashes	<i>khwârish, khûolâmîzh</i>		
ask	(v) <i>pîrsyâr k. pîrsîân, pîrsîn</i>		
asleep	<i>khafî, khafî, khâotû</i>		
asparagus	<i>kañgar, kargûr</i>	<i>hîliz, châr-shûr</i>	
ass	<i>kar</i>	<i>har</i>	<i>kerulâkh</i>
assault	<i>arûsh, pelamâr</i>		
assessment	<i>dîd</i>	<i>pelâtî</i>	
assiduity	<i>talâsh</i>		
assignment	<i>bash, pelâtî</i>		
assimilate	(v) <i>taî bi.</i>		
assistance	<i>pârî, bârî</i>	<i>ârî</i>	<i>yârî, hwâr</i>
asthma	<i>tenghinâs</i>		
astounded	<i>shâsh, mat</i>		

		NG	SG
astride	<i>sawār</i>		
at	<i>bi, la, di</i>		
atom	<i>wūrdik, hūrdik, dānḡn</i>	<i>hūrik</i>	
attack	(v) <i>biridā bi., palāmārdān</i>		
attempt	(v) <i>talāsh ki.</i>	<i>bzāva k. jere- bāndin</i>	
attention	<i>perestī, guedārī</i>		
auction	<i>mazād</i>		
aunt	<i>pūr, mātā, khāltik, mātik</i>	<i>dīsh</i>	
austere	<i>hishk</i>	<i>srt</i>	
authority	<i>das'halāt</i>		
autumn	<i>pāiz, pāizān, khazān</i>		
avalanche	<i>āshūta</i>	<i>renī</i>	<i>khūrniāwa pīskāi</i>
avarice	<i>rezilī, hishknīnūkī</i>		
await	(v) <i>pāin, chāwarī b., chāw k.</i>		
awake	<i>hishyār</i>		<i>wurrā</i>
awhile	<i>damek</i>	<i>chāghek</i>	
awl	<i>dīrāosh</i>		
axe	<i>twr</i>		
babbler	<i>dewshil, dewderiā</i>		<i>purwurrā mndāl</i>
baby	<i>pchūk, zārūk</i>		
bachelor	<i>bizhin, bizawāj</i>		
back	<i>pisht, milān</i>		
backbiting	<i>ghaibat, lāoma</i>		
backwards	<i>pishtāpisht</i>		
bad	<i>kāotī, pīs, kharāp</i>	<i>kāwil</i>	<i>nāchāk</i>
bag	<i>kīsa, (leather) jānta, tūr, tilik</i>	<i>arvān, (for milk) tūzhān, parzūn</i>	
baggage	<i>kelomel, kerpāl</i>		<i>prroplās, (of a woman) prtuprai- zhik</i>

		NG	SG
bake	(v) <i>pahtin, paizhin</i>		
baker	<i>nānwā, nānwān, nān- paizh</i>	<i>fernīchī</i>	<i>kulīān</i>
balance	<i>maizān, qapān, maizīn</i>	<i>shīnī</i>	
—	(of an account) <i>māi</i>		
—	(v) (an account) <i>girī dān</i>		<i>rūzhin k. pāk k.</i>
balcony	<i>aiwān, turma</i>		
bald	<i>kechel</i>		<i>kal</i>
bale	<i>tāi</i>	<i>pishtī</i>	<i>lūḡa</i>
ball	<i>gīlūk</i>	<i>ḡlomisk</i>	<i>tuop</i>
band	<i>band, kizhī</i>		
bandage	<i>pechik</i>		
—	(v) <i>pechāndin</i>	<i>jebrāndin</i>	
banish	(v) <i>surgūn k.</i>		<i>shārbedar k.</i>
bankrupt	<i>hat shikiā, mendebūr</i>		
banquet	<i>cheshn, jaizhn</i>	<i>shāi, frāwīn</i>	<i>maiwānī</i>
barefooted	<i>paikhāos, pairūt</i>		
bareheaded	<i>serrūt, serkol, tāzī</i>	<i>serqut, serwekirī</i>	<i>serkhāos</i>
bark	<i>pūost</i>	<i>twl, qālik</i>	
—	(v) <i>pās k., āwtīn</i>		<i>haphap k. juh</i>
barley	<i>jil</i>		
barn	<i>kādīn, amār, mārak, kānū</i>		
barren	(of females) <i>hishk, istiūr</i>	<i>klustik, qisīr</i>	
barricade	<i>chapār</i>		
barter	(v) <i>wā ḡhāstīn</i>		<i>bāzār k.</i>
basin	<i>kāshī</i>		
basket	<i>sebed, serwī, muchik, selā</i>		
bastard	<i>terāz, kerām</i>	<i>pīch</i>	<i>zūl</i>
bat	<i>barchemik, shemshema</i>		<i>chākkhāk- kūḷa</i>
bath	<i>hamām</i>		
bathe	(v) <i>hamām k.</i>	<i>blāva k.</i>	
battalion	<i>tābūr</i>		



		NG	SG
battle	<i>sharr, dawā, jeng</i>		
be	(v) <i>būn, būn, hain</i>		
bead	<i>mūr, (black) shawā,</i> (small) <i>gū</i>		
beak	<i>nūk, tūk, kūp</i>	<i>dindek</i>	<i>mukūl,</i> <i>dandūk</i> <i>tīr</i>
beam	<i>kuzhulk, nairga, dastek</i>		
bean	<i>lūbia</i>		
bear	<i>hirsch, wirch, birch</i>		
beard	<i>rī, rih</i>	<i>rūdāin</i>	
beardless	<i>kuesa</i>	<i>rawāl</i>	<i>kuesta</i>
beat	(v) <i>lai dān, lai khestin</i>	<i>hiṅgāwtin</i>	<i>dān</i>
beautiful	<i>jūān, khujūāl, shūrīn</i>	<i>delāl, spūh,</i> <i>kesil</i>	<i>raṅgīn</i>
beauty	<i>zerīfī</i>	<i>sepīhītī, zerī,</i> <i>zhiha</i>	<i>reṅgīnī,</i> <i>khuoshgīlī</i>
beaver	<i>meikāvī</i>		
because	<i>bo</i>	<i>zhebo</i>	<i>lebar, buo</i>
beckon	(v) <i>dast libā k.</i>		<i>bidas bāṅg k.</i>
become	(v) <i>būn</i>	<i>chai būn</i>	
bed	<i>paikhaf, bestek, nizwīn</i> (of a garden) <i>kart</i>	<i>istīr</i>	<i>dūshek</i>
—	<i>heng, maishāhingīw</i>		<i>wawa</i>
bee	<i>qālūncha</i>	<i>kizik</i>	<i>gazūlik</i>
beetle	<i>lāsik, sāq</i>		
beetroot	(time) <i>jārān, paishūn</i>	<i>bartir</i>	
before	(place) <i>labar, barī</i>	<i>hindā</i>	
—	<i>sālkir, pārsik, parsāi</i>	<i>ruchukār</i>	<i>khwāzūk</i>
beggar	(v) <i>dast pai k.</i>		<i>hal k.</i>
begin	<i>barī</i>		<i>nuwā</i>
beginning	(v) <i>ser birīn</i>	<i>serzhaīgirtin</i>	
behead	<i>pisht, lepisht</i>		
behind	(in the rear of) <i>dumā,</i> <i>pāsh, lidumā, pai,</i> <i>shundā</i>	<i>didūw</i>	<i>lashūn</i>
—	<i>bāvīr</i>	<i>īnānmish</i>	
belief	(v) <i>bāvīr k.</i>	<i>īnānmish k.</i>	
believe	<i>zaiṅg, (small) zeṅgūla</i>	<i>zhenk, chenk</i>	
bell			

	NG	SG
bellow	(v) <i>borīn, horīn, herrīn</i>	
bellows	<i>kūradam</i>	
belly	<i>zik</i>	
below	<i>libīn, bin, zhīr</i>	
belt	<i>pishtīn, pishbenk, pisht</i>	<i>sharik</i>
bench	<i>pekā, takhit</i>	<i>kemar</i>
bend	(v) <i>chamīn, (caus.) cha-</i> <i>māndin kewāndin</i>	<i>lar k. cheft b.</i>
benevolence	<i>guhārī, khātīr</i>	
bent	<i>kevān, cheft</i>	<i>lar</i>
benumbed	(to become) <i>tewzīn,</i> <i>terzīn</i>	<i>tesīān</i>
bereaved		<i>kurdunda</i>
beside	<i>tanish, lejem</i>	<i>mirdīk-</i>
besides	<i>zhī, hīzh, jaikīdīn, idī</i>	<i>lālā</i>
bet	<i>merj</i>	<i>ish, zīr</i>
—	(v) <i>merj k.</i>	<i>ser dānīān</i>
betray	(v) <i>hapāndin</i>	<i>gīrū bestin</i>
better	<i>chetir, chāktir</i>	<i>bīduosti gūl</i>
between	<i>nāv, nāvīrāst, bain</i>	<i>dān</i>
bewitch	(v) <i>jādū k.</i>	<i>bāshīr,</i>
bier	<i>dār-i-mait, dārātarm</i>	<i>khāstīr</i>
biestings	<i>ferū, ferāshū</i>	<i>qenjīr</i>
big	<i>mazīn, fera, gir</i>	
bind	(v) <i>bestin, gīrī dān</i>	<i>gāorā</i>
bird	<i>bāldār, tair, qush</i>	<i>cherwāndin</i>
birth	<i>zā</i>	<i>mal</i>
—	(v) (to give birth) <i>zān</i>	<i>zweledāndin</i>
bit	(of horse) <i>zwāna</i>	(rare)
bitch	<i>daiīlik, dallā</i>	<i>bizmik</i>
bite	(v) <i>wa dān, gāzīn, paidān</i>	<i>naodamī</i>
biter	<i>gāzūk</i>	<i>gāz girtin,</i>
bitter	<i>tal, blāsh</i>	<i>qap girtin</i>

		NG	SG
bitterness	<i>talītī, tālī</i>		
bitumen	<i>zift</i>		
black	<i>rrash</i>		
blackness	<i>rrashiatī</i>		
blacksmith	<i>āsenger</i>		
bladder	<i>rūdāin, rīkhlū</i>		<i>mizilga</i>
blade	<i>gūzān, dam, marvdā</i>		<i>tāwān</i>
blame	(v) <i>lai khūrīn</i>		<i>khestin</i>
blanket	(hairy) <i>māoj</i>		
—	(coloured) <i>jājīm</i>		
blaze	<i>garr</i>		
bleat	(v) <i>bārīn, mārīn, kālīn</i>		
blind	<i>kūer</i>		
blister	<i>tuqla</i>		
blond	<i>chūr</i>		<i>chāokāo</i>
blood	<i>khūn</i>		
blossom	<i>khuncha, rāoz</i>	<i>gulilk</i>	<i>shkāv</i>
blow	(v) <i>pf k.</i> , (as the wind) <i>vezzīn, vezīn, lidān</i> , (a whistle) <i>fikāndīn</i>		<i>hal k.</i>
—	(n) <i>sīl, sīlka, sīkharma, shlpaina, kulm</i>	<i>psīr, kulmān, sihintī, derbekai</i>	<i>mishtakuera</i>
bludgeon	<i>chumāgh, kutek</i>		
blue	<i>shīn</i>	<i>heshīn</i>	<i>kaw</i>
blunt	<i>kūl, kū, kūd</i>		
boar	<i>burāz, vurāz</i>		
board	<i>takhta</i> , (for bread) <i>pīna</i>		
boat		<i>gāmī</i>	<i>qufa, belem</i>
boatman	<i>kelekwān, gāmīchī</i>		
bodkin	(for tinting eyes) <i>kil</i>		
body	<i>lesh</i>	<i>bezhen</i>	
boil	<i>dumāl</i>	<i>ādāp</i>	
—	(v) <i>kulīān, kul b.</i>		
	(caus.) <i>kulāndīn</i>	<i>khashāndīn</i>	
boiler	<i>qāzān, berosh</i>		

	NG	SG
bold	<i>āzā, jindī</i>	
bolt	<i>cheft, mārān</i>	
bomb	<i>qumbārā</i>	
bondage	<i>asīrī, hapīs, hastī</i>	<i>mapīs</i>
bone	<i>hastī, estik, esk, hashī</i>	<i>jesk, khastū</i>
book	<i>defter, ktaib</i>	
book-keeper	<i>defterdār</i>	
boot	<i>kāosh, sūrān, chekme</i>	(of wood) <i>reslik</i>
bootmaker	<i>kāoshdūr, chekmechī</i>	
booty	<i>tālān</i>	<i>tirhez, tālekī</i>
border	<i>kenār</i> , (of a robe) <i>atak</i>	(of a robe) <i>chak, parāvīz</i>
born	<i>zā</i>	
—	(to be born) <i>zā būn</i>	
borrow	(v) <i>bī dāin girīn</i>	
bosom	<i>sīng, pašī</i>	<i>pāshil, kosh</i>
both	<i>herdūān, herdūk</i>	
bottle	<i>shūsha</i>	
bottom	<i>bin</i>	
bough	<i>gelī, leq, shākh</i>	<i>tira</i>
bounce	(v) <i>hal parrīn</i>	<i>teripīn</i>
bounds	<i>hidūd, serhad</i>	<i>sāmān, senūr</i>
bow	<i>kiwān</i>	(for carding) <i>wirishik</i>
bowels	<i>rūdāin, rīkhlū</i>	
bowl	<i>kāshī, tās</i>	<i>kās, baadīa</i>
—	(wooden) <i>kamūla</i>	
box	<i>sanūq</i> , (small) <i>qūtū</i>	
boy	<i>kurr</i>	<i>lāok, zārū, kūr</i>
bracelet	<i>bāzīn, dasband</i>	
brag	(v) <i>kho pasīnīn, kho āzā k.</i>	
brain	<i>mezhū, maizhk</i>	
branch	<i>gelī, leq, shākh</i>	<i>chik, chikil</i>
brand	(for horses) <i>dākh</i>	<i>mukh</i>
brass	<i>pīrinj, birinj</i>	<i>pāl</i>

		NG	SG
brave	<i>juānmîr, āzā, dildār</i>	<i>shûrhiñgîw,</i> <i>jindî, bikair</i>	<i>matirs</i>
bray	(v) <i>zerrîn</i>		<i>sarrasarr k.</i>
breach	<i>rîch, ged</i>		(thin) <i>raqqi,</i>
bread	<i>nān, (thick) kulaira,</i> <i>fernî</i>		<i>tirî, (for a</i> <i>journey)</i> <i>nairdû</i>
breadth	<i>pānî</i>	<i>pehnî, frāitî</i>	
break	(v) (intrans.) <i>shikān</i> (trans.) <i>shkândin</i>	<i>bizdîān</i> (rare) <i>shknāndin,</i> <i>bzdāndin</i>	
break down	<i>taik chûn, pak kewtin</i>		
break forth	<i>feriqîn, qûmîn</i>		
break open	<i>qalāshtin, shkândin</i>		
breakfast	<i>taisht, sertāst</i>		
breast	<i>siñg</i>	<i>pashil</i>	
—	(woman's) <i>guhān, mimk</i>	<i>fstān, pākhil</i>	
breath	<i>hinās</i>	<i>bihîn</i>	
breeches	<i>dêrpai</i>		
bribe	<i>rushwa</i>		
brick	<i>hājûr, kerpîch</i>		(unbaked) <i>khisht-î-</i> <i>brshîā</i> <i>bûkzāwān</i>
bride	<i>bûk</i>	<i>dazgîn</i>	
bridegroom	<i>zāwā</i>		
bridge	<i>prt, prr, keuprî</i>		
bridle	<i>laghāo, gem, dizgîn</i>		
brigand	<i>diz, harāmî, ashqîā,</i> <i>jêrda</i>		
bright	<i>ruhna, runāk</i>		<i>rûozhin</i>
brilliant	<i>drāoshîn</i>		
brine	<i>shûrāw</i>		
bring	(v) <i>înān</i>	<i>ānû</i>	<i>henān</i>
bring back	<i>înān awa</i>	<i>tauzāndin</i>	
brittle	<i>zûshikest</i>		<i>turd</i>
broad	<i>pān</i>	<i>pehn, ferā</i>	
brocade	<i>khirsh, kulāpdûn</i>		

	NG	SG
broken	<i>shikūā, shkā</i> (ground for sowing)	<i>pastîwa</i>
—		<i>ispār</i>
broker	<i>jumāz</i>	
bronze	<i>tunj, zerîn</i>	
brook	<i>āwîk</i>	<i>jûbār</i>
broom	<i>gesik, gezik, gîzî</i>	<i>sîwnik</i>
broth	<i>shûrba</i>	
brother	<i>brā, kāk</i>	(by one mother) <i>brāmāk</i>
brother-in- law	<i>brāshin</i>	
brow	<i>brû, nāochāw</i>	
brown	<i>gûer, rañgîlārî</i>	<i>asmer</i>
bruise	<i>brûn</i>	
brush		<i>swnakejilî</i>
bubble	<i>kel</i>	<i>qampushk</i>
bubo	<i>pizik</i>	
buck	<i>tekā, nairî, sever</i>	
bucket	<i>duol</i>	<i>alb</i>
buckle	<i>awzum, aghzuñg</i>	
bud	<i>shkîw, rāoz</i>	<i>gupik</i>
—	(of a leaf) <i>mîvik</i>	
buffalo	<i>gāmish, kel</i>	
bug	<i>ispî, ishpish</i>	
build	(v) <i>chai k.</i>	<i>qai k.</i>
building	<i>khānî</i>	
bulb	<i>pîwāz</i>	
bull	<i>gānair, gā, kalek, kûrî</i>	<i>boghā</i>
bullet	<i>gullā</i>	<i>berk</i>
bullock		<i>bûlāgh</i>
bunch	<i>dastek, chenk, kûshî</i>	<i>ûshî, bāq</i>
bundle	<i>gurz, bukhcha</i>	
burn	(v) (intrans.) <i>sûtin, sûtîān,</i>	<i>sûchîān,</i> <i>shwtin</i>
—	(trans.) <i>sûtāndin,</i> <i>shwtāndin</i>	

		NG	SG
burn	(n) <i>sūtī</i>		<i>sūtrā</i>
bury	<i>wushārtin</i>	<i>kirī k.</i>	
bush	<i>belek, binjik, dārek</i>		
business	<i>īsh, kār</i>	<i>shukhul, shūl</i>	
busy	<i>kharrīk</i>		
busybody	<i>dāmdirīā</i>	<i>pīzevenk</i>	<i>chqachnāwa</i>
but	<i>ammā, walāk, magar</i>		
butcher	<i>qasāb, guoshtferūsh</i>	<i>chūbān, serbir</i>	
—	(non-Muslim)	<i>dastkūzh</i>	
butter	<i>rūn, kerā, kelek, niwīshk</i>		
butterfly	<i>pāpūla, pilpilūk</i>	<i>perpeshūk</i>	
buttermilk	<i>dū</i>	<i>tū</i>	
—	(strained)	<i>tūrughīdan</i>	<i>chilqamāst, dūīna</i>
button	<i>duḡme, mivik, banda</i>	<i>pishkush</i>	<i>pūlak</i>
buttress	<i>spira</i>		
buy	(v) <i>kirrīn, stāndin</i>		
buyer	<i>kiryār, bikir</i>		<i>bisīain, sīain</i>
by	<i>bi</i>		
—	(near) <i>nezīk, nek</i>		
cabbage	<i>kelem</i>	<i>lahana</i>	<i>kelarm</i>
cage	<i>kefes, qefes</i>		
calculate	(v) <i>zhmārtin, hsaib k.</i>		
calf	<i>guerik, guelika, kūlik</i>	<i>chelek, jūnaga</i>	
—	(of the leg) <i>gūtīr</i>		<i>mūzik, gulma</i>
calico	<i>khāmik</i>		
caligraphy	<i>desnwisār, nwisān</i>		
call	(v) <i>bāñg k. chrīn</i>	<i>khurīn</i>	<i>hanā k.</i>
calm	(v) <i>āsh k.</i>		<i>bīdāñg k.</i>
camel	<i>hushtir, wushtir, deva</i>		
camp	(military) <i>ūrdī, hūrdū</i>		
—	(nomad) <i>var, verga</i>	<i>jerga, cvir</i>	<i>havārga</i>
can	(v) <i>twānīn</i>	<i>kārīn, shūīn, kānīn</i>	

		NG	SG
can	(n) <i>tanaka</i>		
cancel	(v) <i>taik dān</i>	<i>rada kishān-din</i>	<i>shīwāndin</i>
candle	<i>mūm</i>	<i>shemāl</i>	
candlestick	<i>mūmmān</i>	<i>shemāldān</i>	
candour	<i>dilpākī, rāsgūī</i>		
cane	<i>qamīsh</i>		
cannon	<i>tūp, tuop</i>		
cap	(of a cartridge) <i>kāsk, karsk, talāqa</i>		
—	(of a child) <i>klū</i>	<i>qamtik, temezī</i>	
—	(for the head) <i>klāo</i>	<i>qāogh</i>	
capable	see 'clever'		
capers	<i>kaper</i>		<i>mārgīr</i>
capricious	<i>demdemī</i>		
captive	<i>hasīr, girtī</i>		
caravan	<i>kārvān</i>		
caravanserai	<i>khān, serā</i>		
carcase	<i>lesh</i>		
card	(v) (of wool) <i>hal khestin</i>		
care	<i>talāsh, perestī</i>		
—	(v) (care for) <i>perestīn</i>		
careful	<i>hushyār, āgāh, pāi-khatī</i>		
careless	<i>kemhush, lāqaid</i>		
caress	<i>hanek, bāosh</i>		
carpenter	<i>dartāsh, darterāsh, najār</i>		
carpet	<i>qālī, fersh, berzīlū, berzīn, berāk, māfūra</i>		
—	(felt) <i>klāo, gildik</i>		
carriage	<i>harāwa, darūshka, arabāna</i>		
carrion	<i>kelākh</i>		
carrot	<i>gezar, jezar, cherkin-daiļa</i>		
carry	(v) <i>hal girtin, hal bi.</i>	<i>birīn</i>	<i>birdin</i>
cartridge	<i>fshck</i>		

		NG	SG
carve	(v) <i>trāshīn, klāshītīn</i>	<i>renīn</i> (of stones only)	<i>tlāshīn</i>
case	see 'box'		
cash	<i>pārā, paira</i>	<i>dirāf</i>	
cask	<i>khād, kodī</i>		
castle	<i>kushk, kuchk, qala</i>		
castrate	(v) <i>hashāndīn, kishāndīn, akhta k.</i>		
cat	<i>psūk, psīnk, ketka</i>		<i>pīshī</i>
cataract	<i>slurrik</i>		
catch	(v) <i>girtīn</i>		<i>qapān</i>
caterpillar	<i>tutkḷa</i>	<i>bojīk</i>	
cattle	<i>davār</i>	<i>sawāt</i>	<i>galagā, dusimnia</i>
cauldron	<i>qāzān</i>		
cause	<i>sebeb, sedem</i>	<i>mak</i>	
cavalry	<i>suwār</i>		
cave	<i>zāgha, zhgāot, mughāra</i>		<i>kalwaz</i>
cease	(v) <i>bes k.</i>		
ceiling	<i>bān, serbān</i>		
celery	<i>kerāus, kerefs</i>		
cellar	<i>zāgha</i>		<i>serdāo, shirkhān</i>
cemetery	<i>mazāristān, gūristān, qabrān</i>		
centipede	<i>hazhārpai, khishī</i>		
centre	<i>nāvās</i>		
century	<i>satsālān</i>		
certainly	<i>dī</i>		
chain	<i>zenjīr</i>		
chair	<i>kursī, pekā, tekhtcha</i>		<i>chwārpai</i>
chalk	<i>kedān</i>	<i>tabāshīr</i>	<i>sifāo</i>
chamber	<i>zhūr, odā, hujra</i>		
champ	(v) <i>jūin</i>	<i>kūtīn, kāin</i>	<i>jāoīn</i>
chance	(by chance) <i>yekjār</i>		
chandelier	<i>paichirā</i>		
change	(v) <i>gūrīn, g'hūrīn</i>		<i>bzhārdīn, ālishtīn</i>

		NG	SG
change	(n) (small cash) <i>gūrīn</i> (v) (change place) <i>guhāstīn</i>		<i>twīrdapārā</i> <i>gāstīnawā</i>
—			
chap	(v) <i>terekīn</i>		<i>shaq bi.</i>
character	<i>dil</i>	<i>demīn</i>	
charcoal	<i>pel, pul, -ik</i>	<i>rezhū</i>	<i>zukhāl,</i> <i>khalūs</i>
chaste	<i>pākīs, sharmdār</i>		
cheek	<i>gup</i>		
cheese	<i>painīr, churtān</i>	<i>kesk, gawī</i>	
chemist	<i>dermānferūsh, ajzāchī</i>		
cherry	<i>giailās, (sour) balālūk</i>		
chess	<i>setrinjān</i>	<i>keshik</i>	
chest	<i>siṅg</i>		
chestnut	<i>shāhbalū, shāhbarū</i> (colour)	<i>shī</i>	<i>kūrān, kwē</i>
—			
chew	(v) <i>jūin</i>	<i>kāin, kūtīn</i>	<i>jāoīn</i>
chicken	<i>jūjik, jūchka</i>	<i>chūchālok,</i> <i>dikelok</i> (cockerel)	
chicks	<i>frūka, jūjik</i>		
chief	<i>serek, khān</i>	<i>khundikār</i>	
child	<i>zāvruk, zārū</i>	<i>pchūk, lāuk</i>	<i>mināl,</i> <i>mudāl</i>
childhood	<i>zāvrukī, zārūtī</i>	<i>pchūkī</i>	<i>minālī,</i> <i>mndālī</i>
chill	<i>sārītī, sārī</i>		<i>zuqum</i>
chin	<i>chin, chinka</i>		<i>zinj</i>
chisel	<i>askana, qalam</i>		
choke	(v) <i>khenqīn, khenkīn</i> (causative) <i>khenkāndīn,</i> <i>khenqāndīn</i>		
choose	(v) <i>bzhārāin, hal bzhārāin,</i> <i>shārdīnawā</i>		<i>hal chinīn</i>
chop	(v) <i>shikāndīn</i>	<i>qilāshtīn</i>	<i>hanjāndīn</i>
chopper	<i>twr, bīwr, balta</i>		<i>chapajāgh</i>
Christian	<i>gāor, nasārā</i>		
churn	<i>meshka</i>		

		NG	SG
cigarette	<i>jghāra</i>		
cinders	<i>khoī</i>		<i>khoīakewū</i>
cinnamon	<i>qāqūla</i>		
circle	<i>khisht, ger</i>	<i>dūgh, hāwīr</i>	<i>khirr</i>
cistern	<i>chāl, chār, hāoz, sārinj</i>	<i>lich</i>	
citron	<i>turunj</i>		
city	<i>shār</i>	<i>bāzhair</i>	
civil	<i>terzamān, khushrū</i>		
clan	<i>khāl, birik, tīra</i>		<i>hūz</i>
clap	(v) <i>terqāndin</i>		<i>chapla k.</i>
clash	(v) <i>cheqāndin</i>		
claws	<i>chirnūk, nikūk</i>		<i>chiñgr</i>
clay	<i>kūr, hūr</i>		<i>qurr</i>
clean	<i>pākizh, pāk, temīz</i>		
—	(v) <i>pākīzh k., temīz k.</i>	<i>wa balezhīn,</i> <i>wa mishtin</i>	
clear	<i>ruhāk, sāf, sā</i>		<i>zulāl,</i> <i>rāozhin</i>
clench	(v)	<i>michāndin,</i> <i>nikāndin</i>	<i>wuzhārdin</i>
clever	<i>zairik, zher, āqil</i>	<i>shātir</i>	
cliff	<i>kan, kandāl, kamar</i>		
cloak	(camel hair) <i>abā</i>		
—	(felt) <i>farajī</i>		
—	(woman's) <i>chārūkhā</i>		
clod	<i>pāch, chīm</i>		
close	(v) <i>bestin, dādān</i>	<i>michāndin,</i> <i>nikāndin</i>	<i>quechāndin</i>
—	(the eyes or teeth)		
—	<i>nek, nezik</i>		
cloth	<i>qamush, khūrī, chūkh,</i> <i>māhūt</i>		(for a tent) <i>dawār</i>
—	(for a tent) <i>kewn</i>		
—	(of cotton) <i>jāw</i>		
clothe	(v) <i>ber k., ver girtin</i>		
clothing	<i>jil, kenj, jilik</i>		<i>barg</i>
cloud	<i>awr, hawr</i>		
—	(storm-cloud) <i>tawī</i>		

		NG	SG
clove	<i>maikhek</i>		
cloven	(hoofs)	<i>kift</i>	<i>dusumma</i>
clover	<i>sai parha</i>	<i>ket</i>	
club	<i>kutek, chumāgh</i>	<i>kūpāl</i>	
clumsy	<i>desgīrān, deschep</i>		
coagulated	<i>tīr, has, khas</i>		<i>rich, hal</i> <i>brzikīa</i>
coal	<i>keumerībardī</i>		<i>bardīkhaūsī</i> <i>gawrā</i>
coarse	<i>mezīn</i>		
coast	<i>kenār</i>		
coat	<i>satr, pāch</i>		
cock	<i>kalabāb, kalashīr</i>	<i>dīk</i>	
cockerel	<i>farrūj</i>		<i>farkh</i>
cock's-comb	<i>kākūl, pāpona</i>	<i>katār</i>	
cocoon	<i>kūza, kulusink</i>		
coffee	<i>qāwa</i>		
coin	see 'money'		
coition	<i>gān</i>		
colander	<i>pāla</i>		<i>āshpālū</i>
cold	<i>sār, zum</i>	<i>zib, zw, shoba</i>	<i>zuqum</i>
colic	<i>dilgirtin</i>		
collar	<i>ustuwānka, miltwānka</i>	<i>psīr</i>	
collect	(v) <i>pīw khestin, biherw</i> <i>khestin, hal khestin</i>	<i>jerwīn</i>	<i>gilīr k.</i>
collyrium	<i>kil</i>		
colocynth	<i>qirzhāla</i>		
colour	<i>reñg</i>		
coloured	<i>reñgīn, naqshīn</i>		
comb	<i>shānek, shā</i>		
come	(v) <i>hātīn, varīn</i>		
comfort	<i>āsā, hisāi</i>		<i>askān</i>
comfortable	<i>hisā, tanā</i>		<i>askān</i>
command	(v) <i>farmūn</i>	<i>naid k.</i>	
commence- ment	<i>barī, barīn</i>		<i>nuwā</i>
commerce	<i>tujāret, dāostāndin,</i> <i>bīdāobistīn</i>		<i>ālishverish</i>
commission	(errand) <i>sepārish</i>		

		NG	SG
common	(quality)	<i>chitîān, chîntîān</i>	
commotion	<i>qālubāliq</i>		
companion	<i>hewāl, hewdas, dūst</i>		<i>rafîkh</i>
compare	(v) <i>dilzîz, dilnarm</i>	<i>maināndin</i>	<i>lāyek dānîān</i>
com- passionate			
compelled	<i>nāchār</i>	<i>bikarw</i>	
complain	(v) <i>gilî k.</i>		
complaint	<i>gilî, shikāt</i>	<i>ghazānda</i>	<i>palp</i>
complete	<i>tawāw, khalās</i>		
complicated	<i>āsî, nāwryek</i>		
compose	<i>chî k., girî d.</i>		
compressed	<i>kūrsha</i>		<i>tilāndîa</i>
comrade	see 'companion'		
conceal	(v) <i>wushārtin, krî k.</i>	<i>khef k.</i>	
concede	(v) <i>hewrû k.</i>		<i>dān</i>
conceited	<i>khwapasan, zaidakār</i>		
concentrate	(v) <i>berhew khestin</i>	<i>jewāndin</i>	<i>jemāwarî k.</i>
condensed	<i>kūrsha</i> (particularly of snow)		<i>tilāndîa</i>
condition	<i>hāl, ahwāl</i>		
condolence	<i>serkhoshî</i>		<i>hemderdî</i>
confederate	<i>taikel</i>		
confidence	<i>dilhisāî, îmān</i>		<i>dilaskānî, dilgermî</i>
confident	<i>berdewk</i>	<i>bista</i>	
conflagration	<i>shavāt, āgir</i>		
confronting	<i>rûbarî, hewrû</i>		
confuse	(v) <i>shîwāndin, sharqāndin</i>		
confusion	<i>halopal, āsh</i>	<i>dinūyek</i>	
congealed	see 'coagulated'		
congratulation	<i>pîrûzî</i>	<i>chāwrûnî</i>	
conjecture	<i>gumān</i>		
consent	(v) <i>qabûl k.</i>	<i>paik înan</i>	<i>rāz b.</i>
console	(v) <i>wākhāndin</i>		
constipation	<i>gîrîān, gîrîî</i>		<i>qabz</i>

		NG	SG
consummation	<i>pak înan</i>		
contact		<i>hîngîwtî</i>	
contemporary	<i>hiwbāz</i>		
contented	<i>kādîn, rāzî</i>		
continual	<i>dāim</i>	<i>tim</i>	<i>har</i> (used prefixially) <i>taibir</i>
contract	<i>muqawli</i>		
contradict	<i>lej k., lepîsh gûtin</i>		
contribution	<i>tār, bash, pār, kut</i>		
conversation	<i>qsa, gûtin, aîzhu</i>	<i>akhāftin, lāqirdî</i>	<i>khberdān, guftigû</i>
cook	(n) <i>āshchî</i>		
—	(v) <i>pashîn, āsh k., kulān- dîn</i>	<i>pahitîn, khashāndin</i>	
cool	<i>fainûk, hūnik</i>	<i>hūn</i>	
copper	<i>fākhîr, mis</i>		
copulate	(v) <i>gāin</i>		
copulation	<i>gān</i>		
copy	(v) <i>shekil der ānîn</i>		
coral	<i>shailān</i>		<i>merjān</i>
cord	<i>band, bañg, risî wārîs, qātma</i>		
coriander	<i>kishnîsh</i>		
corn	<i>ganum</i>	<i>dekhel</i>	
corner	<i>sūcha, kurna, kur, gūa, kwāna</i>	<i>kūshî, kuḷā- chik</i>	<i>qurna</i>
corpse	<i>lesh, berāta, jendek</i>	<i>term, kalāsh, kalākh</i>	
corpulent	<i>qalāo, zikser</i>	<i>gumrā</i>	
correct	<i>rāst</i>		
correction	(reprimand)	<i>hewrushk</i>	<i>āmūzhārî</i>
correspon- dence	<i>uwîsîān</i>		
cost	<i>bhā, bā</i>		<i>bash, qaimet</i>
—	(v)	<i>hîzhîān</i>	
cottage	<i>māl</i>		
cotton	<i>lūka, pamû</i>		
couch	<i>bestek, niwîn</i>		

		NG	SG
cough	<i>kof, quf</i>		
—	(v) <i>kofîn, qufîn</i>	<i>kûkhîn</i>	
council	<i>henjûmen</i>		
count	(v) <i>îshmârtin, hishmârtin</i>		<i>zhmiridin</i>
countenance	<i>chûr, rû, sûrat</i>		<i>damchâo</i>
country	<i>walât</i>	<i>keushen</i>	
couple	<i>jût</i>		
couplet	<i>gîra, lâûzh</i>		
courage	<i>jûânîmîrî, dildârî</i>		<i>âzâî</i>
court	<i>dîwân</i>		
courtyard	<i>hosh</i>	<i>beden</i>	
cousin	<i>kurr-i-mâmû, kich-i-mâmû, pismâm</i>	<i>tûrin</i>	
cover	(v) <i>pûshândin</i>	<i>ortmish k.</i>	
covey	<i>bir</i>		<i>gala</i>
cow	<i>mânîgâ</i>	<i>kaço</i>	
—	(milch cow) <i>chil</i>		
coward	<i>tersûk, tersûnek</i>	<i>qils, gidî</i>	
cowering	<i>temsî</i>		
cowherd	<i>gâbân, garwâna</i>		
crab	<i>kerkinj, kerzhnik</i>		<i>qerrzhiîng</i>
crack	(v) <i>dîrzî bi.</i>		<i>shaq bi.</i>
—	(n) <i>dîrzî</i>	<i>jewsîr</i>	<i>shaq</i>
crackle	(v) <i>chîqîân, chaqâchaq k.</i>		
cradle	<i>bîshka, jualâna</i>	<i>mâtik</i>	<i>baishik</i>
craftsman	<i>wussâ</i>		
cramp	<i>fîrik, serr</i>		
cranium	<i>kalo, shilk</i>		
cream	<i>tûkhâw, rûshîr, sershîr.</i>		
	<i>qaimâ, sertû, tûshîr</i>		
credit	<i>dain, dîn</i>		
creditor	<i>khûdain, telabkâr</i>		
crevasse	<i>kan, shîw, qalâshî</i>		
crime	<i>qabâhat, gunâ, sûch</i>		
crooked	<i>kîwân, chift, kir, kirw, khâr, kîl</i>	<i>kezh, khûrî</i>	<i>lâr, lârâsaîng</i>
crop	(of a bird) <i>ruwî</i>		<i>chîqildân</i>
cropped	(of ears, etc.)	<i>kemik</i>	<i>qâl</i>

		NG	SG
cross	(n) <i>khâch</i>		
—	(v) <i>derbâz b., bhûrtin</i>		
crosslegged	(attitude in sitting) <i>chârmîrgî</i>		<i>chwârmishqî</i>
cross-roads	<i>chârrî</i>	<i>rîâsîkenâr</i>	
crow	<i>kîzhik, kallarrâsh, qîrik</i>	<i>gohîn, qur</i>	<i>qâzh</i>
crowd	(n) <i>jewât, qarabârigh</i>		
—	(v) <i>wa pastin, halamâta d.</i>		
crown	<i>tânj</i>		
crumb	<i>wûrd, hûrd</i>	<i>âwrîzh, bermâî</i>	
crumple	(v) <i>qîrmichândin</i>		<i>dasâzhû k.</i>
crupper	<i>pâldûw, qushqûn</i>		
crush	(v) <i>lai k.</i>	<i>meresândin</i>	<i>tiliqândin</i>
cry out	(v) <i>bân k., hawâr ki.</i>	<i>kâlîn, nâlîn</i>	
cuckoo	<i>pepûk</i>		<i>kepû</i>
cucumber	<i>khûiâr</i>		<i>trûzî</i>
cultivate	(v) <i>chândin, sarât k., jût k.</i>	<i>âzhûtin</i>	
cup	<i>pîala, finjân, piân</i>		
—	(wooden) <i>kuodik</i>		
cupboard	<i>kûlîn, dûlâw</i>		
cupping	<i>dûzh</i>		
curds	<i>mâst</i>		
currants	<i>rezâla</i>		
currycomb	<i>rrîîng</i>		<i>qashâw</i>
curtain	<i>parda, khîwt</i>		
curved	<i>ker, cheft, kîwân</i>		
cushion	<i>pâlaka, bâlga</i>		
cut	(v) <i>birrin, anjândin</i>	<i>bâlîv, ain</i>	<i>serîngniâ</i>
		<i>jîghîzîn,</i>	
		<i>kîrîn (rare)</i>	
—	(n) <i>brîn, jîghîz</i>	<i>âvrest</i>	<i>sâwr</i>
cypress			
dagger	<i>khenjer</i>		
—	(small) <i>chekchekî</i>		
daily	<i>rûozhâna</i>		



		NG	SG
dale	<i>daolî</i>		
dam	<i>bend, sadda</i>		
—	(v) <i>chikandin, lebar girtin</i>		
damage	<i>zân, khesâr, zerar</i>		
damp	<i>tarr, shil, nim</i>		
dampness	<i>tarrâi, shilî</i>		
dance	<i>hal parkîn, chopî, rakhs</i>	<i>guwand</i>	<i>samâ girtin</i>
danger	see 'risk'		
dare	(v) <i>werîn</i>	<i>verân</i>	<i>zâor b.</i>
dark	<i>târ, târk</i>	<i>dârî, dârk</i>	
darkness	<i>târîti, târkî, târî, (pitch darkness) rrashi</i>	<i>dârik, dârîti</i>	
date	(fruit) <i>khurmâ</i>		
daughter	<i>kich, kanî</i>		<i>kanishk</i>
dawn	<i>ruozh, spîdâ</i>	<i>spîti, lend, bânîgin</i>	<i>milâbânîg, spîdarûozh</i>
day	<i>ruozh, rûj, rûch</i>	<i>hîw</i>	
—	(after to-morrow) <i>dû sabah, dû baiânî</i>		<i>dû subhainî</i>
dead	<i>mîria</i>		<i>mirdû</i>
deaf	<i>karr, biguh</i>		
dear	(price) <i>girân</i>		
death	<i>merk, mir, merîn, merg</i>		<i>wâm</i>
debt	<i>dain, qarz, bida</i>		<i>dâ razîân</i>
decay	(v) <i>raziân, hareshîn, fautîn</i>		
deceit	<i>drû, hîla</i>		
deceive	(v) <i>khepândin, lepândin</i>	<i>gharrândin</i>	<i>khalatândin</i>
deceiver	<i>khepûk</i>		
deception	<i>drû, drûkârî, îshadrû</i>	<i>fîl</i>	
decrease	(v) <i>kem k., kem b.</i>		
decree	<i>îrâda, farmân</i>	<i>wilâwînî</i>	
dedicate	(v) <i>pîshwa bi</i>		
deep	<i>kûr, kûl, châl</i>		<i>quol</i>
deer	<i>âsik, sever</i>		
defamation	<i>nawnû</i>		<i>bukhtân</i>
defeat	(v) <i>bezândin</i>		
defence	<i>bervânî, pishbandî</i>		<i>nigahdârî</i>
defend	(v) <i>bervân b., khudâi k.</i>		

		NG	SG
defender	<i>bervân, pishband</i>		
defile	<i>tang, nwâla, derband, dertenk, kala</i>	<i>nahâla, istank</i>	<i>dûtwân</i>
defraud	(v) <i>khepândin</i>		<i>khalatândin</i>
delay	<i>drañg</i>		<i>dir</i>
delicate	<i>nâzik, âl</i>	<i>telîz</i>	
delicious	<i>khwâshâm, chwîr</i>		
delight	<i>khwâshî, haz</i>	<i>shâ, guwand</i>	
delirium		<i>pîawîn</i>	<i>wurravâi, wurrumândin</i>
demolish	(v) <i>rû khestin, hal wushândin, hareshândin</i>		
dentist	<i>dîânsâz, dinânsâz</i>		
deny	(v) <i>lezhîr ch., inkâr k.</i>		
depart	(v) <i>chûin, kûch k.</i>		<i>rrûin</i>
departure	<i>chiûma, chûna</i>		
depillate	(v) <i>chîrchû k.</i>		<i>rû hal girtin</i>
deposit	<i>sîpârta, amânat</i>		
depression	(of ground) <i>châl, gûl</i>		
—	(temper) <i>muruz, zîwîr</i>		
depth	<i>châlî, kûrîti, kûlî</i>		<i>quolî</i>
derange	(v) <i>pak khestin</i>		
descend	(v) <i>khwâr hâtin, dâ bazîn, âwâ chûn</i>		<i>warrokhwâr hâtin</i>
descendants	<i>zâya, zâho, zâd, ashîret</i>		
desert	<i>barî, chûlî, chwol</i>	<i>bezhî</i>	
—	(v) <i>bar dân</i>		
desire	<i>ârzû, khwâst, murâz</i>	<i>tamarzû, murâm</i>	<i>tîwîstin</i>
—	(v) <i>wâin, khwâzin, wîstin</i>		
desist	(v) <i>bar dân, dast hal girtin</i>	<i>terkândin</i>	<i>dast kishânawwa, wâz hâwrdin</i>
despair	<i>nâ awî</i>		
despatch	(v) <i>henârdin, birî k.</i>		
destroy	(v) <i>merândin, fûtândin, kharâp k., vîrân k., hal wushândin</i>	<i>areshândin</i>	

		NG	SG
detach	(v) <i>wa resîān, wa k.</i>		
detour	<i>pîchîk</i>		<i>pulûch</i>
devil	<i>dîw, shaitân</i>		
devour	(v) <i>dirândin, dâwurân</i>		<i>shkândin</i>
dew	<i>shewnîm, azwînk</i>		
dexterity	<i>dastlîzî</i>		
diamond	<i>halmâs</i>		
dice	<i>chik</i>		<i>tâs</i>
—	(v) <i>chik laiztin</i>		<i>tâs khestin</i>
die	(v) <i>jân dān</i>	<i>mirîn, siqitin</i>	<i>mirdin</i>
difference	<i>nāv, ferq, bain</i>		
difficult	<i>sakht, dîzhwār</i>		
dig	(v) <i>kandin, hal kandin</i>	<i>bar kandin, kulān</i>	
digest	(v) <i>giwîrîn, giwîrândin</i>		<i>azm bi.</i>
dignity	<i>pāya</i>		
dinner	<i>nānishāo</i>		<i>shām</i>
dip	(v) <i>nuqum k., nimândin</i>		
direction	<i>beravān, lā</i>		<i>hanā</i>
dirt	<i>chirk, mirārî, murtāo, pîsî</i>		
dirty	<i>chirkîn, pîs, dzhûn</i>		
—	(v) <i>chalpândin, pîs k.</i>		
disagreement	<i>dîl māin, dîl chirkîn</i>		
disappear	(v) <i>taik chûn, wundā b., nāashikār b</i>	<i>nāwîn b.</i>	<i>nādiyār b.</i>
disappointed	<i>pak kotîa, kākûl kotîa</i>		
disaster	<i>belā, qāma</i>		
discomfort	<i>bîhisāî, nāhisāî</i>		<i>nāaskānî, chatûn</i>
discord	see 'quarrel'		
discover	(v) <i>dîn, dozînawa</i>		<i>dînawa</i>
disease	<i>nāsākhî, bîmār</i>		
disgrace	(v) <i>zhechāw îkhestin</i>		<i>le nazar khestin</i>
dish	<i>dāorî</i>		
dishonour	<i>sharm, khajālet</i>		
dismiss	(v) <i>javāp k., rhā k.</i>		<i>harda k.</i>

	NG	SG
dismount	(v) <i>pîā b., dā bazîn</i>	
disorder	<i>tîwliherw, tiyeku</i>	
dispel	(v) <i>blāo k., parān k.</i>	
dispersed	<i>blāo, parān, parîwa</i>	<i>paishikîā</i>
displaced	<i>lek, leq</i>	
disposition	<i>khû, khulq, tebîet</i>	
dispute	<i>qirān, gelj, dûz</i>	
dissimulate	(v) <i>lidîl, didîl girtin</i>	
dissolve	<i>āv k., biāv bi.</i>	<i>tāwîān</i>
distance	<i>dûrî, dūraka</i>	
distant	<i>dûr</i>	
distil	(v) <i>spî k., araq girtin</i>	
distinct	<i>dîār, āshikār, paidā</i>	
distress	<i>teñgāv, teñgazārî, teñgî</i>	
district	<i>lādî, dîw, kenārî</i>	
ditch	<i>chāl, khanaq, jawer</i>	
divide	(v) <i>kut k., pârî va k., bahrî dā nān</i>	<i>wa qatândin bash k.</i>
divine	<i>khudî</i>	
diviner	<i>fālchî, pildār</i>	
dizzy	<i>gajj</i>	
do	(v)	<i>kirîn</i>
dock	(v) (tails and manes)	<i>qurtesândin</i>
doctor	<i>hakîm</i>	<i>kirîn</i>
dog	<i>seh, seg, kûchik</i>	<i>kirîn</i>
		<i>qurtesândin</i>
		<i>yaludûw girtin</i>
		<i>siyān, sān, (watch-) gumāl</i>
		<i>āvî, (wild) tûrî, (hunt- ing) jevrîk, (shep- herd's) gûrîkh</i>
doll	<i>bûk</i>	<i>wai/kân</i>
dome	<i>gumîs</i>	
domestic	(animal) <i>kedî, mālî</i>	
donkey	<i>ker, her</i>	
door	<i>derî, derga, qāpî</i>	<i>dastî</i>
		<i>kerulākh</i>

		NG	SG
doorkeeper	<i>derwān, dergawān, qāpīchī</i>		
doorpost	<i>shemik, kūlaka</i>		
dough	<i>hawīr</i>		
dove	<i>tiwirik, qumrī</i>	<i>kilik</i>	
down	<i>dā, khwār, zhīr, āwā</i>		<i>barokhwār, barozhīr</i>
downhill	<i>serābin, serākhwār</i>		<i>barokhwār</i>
dowry	<i>kābīn</i>	<i>shikirt</i>	<i>shīrwāī</i>
dragon	<i>āzhdahāka</i>		
drain	<i>nāokhā, nāv, shurrik</i>		<i>nākhūrā</i>
draper	<i>chūkhferūsh, bazāz</i>		
draw	(v) <i>kīshān</i> (caus.) <i>kīshāndīn</i>		
drawers	<i>shawāl, derpāī</i>		
dread	<i>sām, ters</i>		
dream	<i>khevīn, khāv dītin</i>	<i>pasnān</i>	
—	(v) <i>khevīn dītin, khāv dītin</i>		
dregs	<i>khult, turt, binī</i>		<i>khāosh, taikel</i>
dress	<i>jilik, jil, barg, kinj</i>		
—	(v) <i>bar k. pūshāndīn, pūshīn</i>		
drink	(v) <i>va khwārīn</i>		<i>khwārdīn</i>
drip	(v) <i>palāndīn, dlopa k.</i>	<i>parzinīn, nikūtīn</i>	<i>tika k.</i>
drizzle	<i>rashīsha, namīn</i>		
drop	<i>dlopa, shīrtā, chīr</i>		<i>tika</i>
—	(v) <i>dā khestīn, bar dān, īkhestīn, khestīn</i>		
drove	(birds) <i>pal, gaḷa</i>		
drover	<i>shūān, gāvān</i>		
drown	(v) <i>khenkīn, khenkīān</i> (trans.) <i>khenkāndīn</i>		
drug	<i>dermān</i>		
drum	<i>dāwil</i>		
—	(kettledrums) <i>tapul</i>		

		NG	SG
drunk	<i>sarkhwash</i>		
drunkard	<i>maikhwār</i>		
dry	<i>hīshik</i>	<i>zūwā</i>	
dryness	<i>hīshikī</i>	<i>zuwāī</i>	
duck	<i>hūrdek, wūrdek, ūrdek, mūrāvī</i>		
dug	<i>guhān</i>		
dull	<i>kūh, kūd, kūl</i>		
dumb	<i>bīzamān, lāl</i>		
dusk	<i>īwāra, hīngūr, khurāwā, khurazerd</i>		
dust	<i>tūoz, khūol</i>		
dwelling	<i>māl, khānī</i>	<i>rūnīshīā</i>	<i>gard</i>
dye	<i>reñg</i>		
each	<i>her, ho, chi, gish, gishk</i>		
each other	<i>yekīdī, yekītir, yekodīn</i>	<i>hezvodīn</i>	
eagle	<i>ailo, qartāl, ailorashka</i>		<i>kuelāra</i>
ear	<i>gūh, gūa</i>		
early	<i>zū</i>		
earring	<i>gwāra, guhara</i>		
earth	<i>āk, khwāl, rrash, ard</i>		<i>zwi</i>
earthquake	<i>gurmalarza, bilalarza</i>		
ease	<i>hisā, īsāī</i>		<i>askān</i>
easily	<i>hāsān, hisā</i>		
east	<i>khwārāsān, tāfhalsān</i>		<i>khuralāt</i>
easy	<i>hāsān, sānāī</i>		
eat	(v) <i>khwārīn</i>		<i>khwārdīn</i>
eatable	<i>khwārek</i>		
eclipse	<i>rūj girtīn</i>		<i>khur girtīn</i>
ecstasy	<i>shādamerģī</i>		
eddy	(dust or snow)	<i>bhāwīzh</i>	<i>kūlū</i>
edge	<i>kenār, lāv, dam</i>		
edict	<i>fermān</i>		
edifice	<i>khānū</i>		
educated	<i>khwandā</i>		<i>khwandawār</i>
eel	<i>māraka āwī</i>		

		NG	SG
efface	(v) <i>hishāwtin, pāk k.</i>		
effervescent	<i>kul, juosh</i>		
efficient	<i>khurt</i>		<i>bāwī</i>
egg	<i>hek, hilka, hā</i>		<i>khā</i>
egg-plant	<i>bāinjān</i>		
Egypt	<i>Misir</i>		
eight	<i>hesht</i>		
either	(whichever) <i>chī kām,</i> <i>her kām, her kizhān</i>		<i>her yek</i>
—	(when followed by 'or') <i>ānī na</i>		<i>yā</i>
elbow	<i>enishk, bālanishk,</i> <i>kunārishk</i>		<i>bālamilka</i>
elder	(old man) <i>rīspī</i>		
eldest	(child) <i>nukhrī</i>		<i>nūzik</i>
elegant	<i>zarif, jūān</i>		
eleven	<i>yānza, dehojek</i>		
elm	<i>qaradār, qaraāghāch</i>		
else	<i>idī, itir, dīn, dūtir</i>		
elsewhere	<i>kūtir, jaiūtir, jaidīn</i>		
embarrassed	<i>shermūt, shermūk</i>		
embers	<i>pāl, pārañg, mishka,</i> <i>askil, pūl</i>	<i>pait, kherūs</i>	
embrace	(v) <i>bāosh k.</i>		
—	(n) <i>khamish, kūsh, bāosh</i>		
emerge	(v) <i>der hātīn, der ka., hal</i> <i>hātīn</i>		
emigration	<i>kūch</i>		
eminence	<i>barzī, barzhūr, zhūr,</i> <i>bilinī</i>		
empire	<i>daulet, orket</i>		
employment	<i>īsh, sanat</i>		
empty	<i>pūch, batāl, khālī</i>	<i>zwālā</i>	
encampment	<i>havār, havārgā, vār</i>	<i>evir</i>	
enclosed	<i>girtīa</i>		<i>kip</i>
enclosure	<i>beden, chūt, dāgirtīa</i>		
encounter	<i>berāika</i>		
end	<i>pāshīn, sara</i>		

		NG	SG
end	(aim, object) <i>pak,</i> <i>paik</i>		
endeavour	<i>talāsh, bzāva</i>		
endive	<i>vasāluk, tālatarra</i>	<i>hindūba</i>	
endorse	(v) <i>rūbar k.</i>		
endure	(v) <i>māin</i>		
enduring	(indefatigable) <i>bitaw,</i> <i>jānhshik</i>		<i>bitun</i>
enemy	<i>dīshmin</i>		
energy	<i>taw, ghairēt</i>		
enfeeble	(v) <i>zibirāndin</i>		
engineer	<i>muhandīs</i>		
engulf	(v) <i>dāzwurān</i>		
enlarge	(v)	<i>mazīn k.</i>	<i>gawrā k.</i>
enmity	<i>dīshmināhī, dīshminī,</i> <i>khūn</i>	<i>nāyārī</i>	
enormous	<i>bīpīzwān</i>		
enough	<i>bas</i>		
enquire	(v) <i>pīrsār k. pai halāndin</i>		<i>pīrsār</i>
enrage	(v) <i>qīn īnān, hār k.</i>		<i>qīn hainān</i>
entangle	(v) <i>nāvyeq k. taik bi.</i>		<i>shīzwāndin</i>
enter	(v) <i>hātīnanāv</i>		
entertain	(v) <i>maivānī k.</i>	<i>khūī k.</i>	
enthusiasm	<i>talāsh</i>		
entrails	see 'intestines'		
entrance	<i>derī, derga</i>		
entreat	(v) <i>lāwāhī k.</i>		<i>derkhāst k.</i>
envelop	(v) <i>pūshāndin, pīchāndin</i>		
envoy	<i>nairdā, werikerīa</i>		
envy	<i>dikhesin, hasrat</i>		
equal	<i>heveyek, hewrī, wa-</i> <i>kūyek, berāamber</i>	<i>mīnā</i>	
equinox	<i>norūj, kernāmūt</i>		
equip	(v) <i>rā bestin</i>		
equipped	<i>pawketī, hal bestīa,</i>		
equity	<i>īnsāf, dād</i>		
equivalent	<i>berāik</i>		
eradicate	(v) <i>hal k., hal kandin</i>		

		NG	SG
erect	<i>rāst</i>		
—	(v) <i>chai k., qai k., hal khestin</i>		<i>drust k.</i>
ermine	<i>wershāk, marshāk, qāqūm</i>		
errand	<i>īsh, kār, sepārik</i>		
error	<i>khalat, sūch, shāsh</i>		
eruption	(skin) <i>dāñga</i>		
escape	(v) <i>rā būn, rrā k.</i>		
essence	<i>haraq</i>		
establish	(v) <i>dā nān, dā mazrāndin</i>	<i>sekināndin</i>	
Europe	<i>Farangistān</i>		
evaporate	(v) <i>būn bi hawā, blāo b.</i>		
even	(smooth) <i>takht, sur, sādā</i>		
—	(so much) <i>hatā, hayā, tā</i>		
evening	<i>īwāra, hingūr, khu-rāwā</i>		
eventually	<i>pāshīn, dumāhī</i>		
ever	<i>hichwakh</i>		
every	<i>galek, gishk, her, ho</i>		
evident	<i>dīyār, āshikār</i>	<i>khūyā</i>	
evil	<i>pīs, kāwil, kotī</i>		<i>nāchāk</i>
ewe	<i>mīh, birindir, shak</i>		
exaggeration	<i>zaidā</i>		
examine	(v) <i>tamāshā k.</i>	<i>maiza k., jisisāndin</i>	
excavate	(v) <i>kandin, kulan</i>		
exceed	(v) <i>zād k.</i>	<i>zāf b.</i>	<i>zūrtir b.</i>
except	<i>magar, mar</i>		
excess	<i>ferāhī, zaidī</i>		
exclude	(v) <i>na hīlān</i>		
excrement	<i>gū, (of animals) lās</i>		
excuse	(n) <i>bhāna</i>	<i>gāzin</i>	<i>palp</i>
exempt	<i>bekhshīa, terkhan</i>		
exercise	(v) <i>garrāndin garr dān</i>		
exhausted	<i>mā, māya</i>		<i>hailak, mānī</i>

		NG	SG
exile	(v) <i>surgūn k., der k.</i>		<i>shārbider k.</i>
—	(v) <i>surgūn, tarramāsh</i>		<i>shārbider</i>
exist	(v) <i>bhūrtin, būn, hain</i>		
exit	<i>der, rī</i>		
expect	(v) <i>pān, chāwarī b.</i>		
expel	(v) <i>der k.</i>	<i>āzhūtin, qūrāndin</i>	
expenses	<i>kherj, makhārij</i>		
expensive	<i>girān</i>		
experience	<i>shārazāi, gerebān</i>		
experienced	<i>zhīhātīa, derhātīa</i>		<i>kār derhātīa</i>
experiment	<i>imtān</i>		
expert	<i>wussā, hussā, shārazā</i>		
expire	(v) <i>jān dān, hīnās dān</i>		
explain	(v) <i>tai gehāndin, hal gutin</i>		
explode	(v) <i>tughīān, taqāndin</i>		
extend	(v) <i>pār ka. rā khestin</i>		
exterior	<i>derī</i>		
exterminate	(v) <i>hal kandin, der kandin, labin or dibindā kandin, merāndin</i>		<i>latai kandin</i>
extinguish	(v) <i>kūzhdin, wa kūzhdin</i>	<i>wa merāndin sonder k.</i>	<i>kūzhdināwā tīfāndin</i>
extract	(v) <i>der ki., der kishāndin, der inān</i>		
extravagant	<i>tīrabār, dasbād</i>		
eyebrow	<i>brī, brū</i>		
eyelashes	<i>barzhān, mīzhānk</i>		
eyelid	<i>pishtāchāw, gīlāra</i>		
eyes	<i>chāw, chāf</i>		
—	(of a needle) <i>kuri, kul</i>		
fable	<i>hikāt</i>	<i>chūrūk</i>	
face	<i>rū, chūr, chūrochāw</i>		<i>damochāw, fasāl</i>
factory	<i>kārkhānī</i>		
faggot	<i>taga, tagha</i>		<i>kul</i>

		NG	SG
fail	(v) <i>paik ka.</i>		
faint	<i>gaij</i>		
—	(v) <i>bîhîosh b., laser chûn</i>		
fair	(equitable) <i>râskâr</i>		
faith	<i>bâwir</i>		
falcon	<i>shâhîn, bâz, girghû</i>		
fall	(v) <i>keftin, kewtin, rû b.</i>	<i>ketin</i>	<i>kaotin</i>
—	(v) (fall forward) <i>rû</i>		<i>damokhwâr</i>
—	<i>khestin</i>		<i>kaotin</i>
—	(v) (fall out) <i>rû bûn</i>		<i>riziân</i>
—	(v) (fall short) <i>kaim hâtin</i>		<i>nuqsân b.</i>
—	(v) (fall upon) <i>âzhûtin,</i> <i>rrâ hishtin</i>		<i>pâlomar dân</i>
false	<i>drû, churûk</i>		
falsehood	<i>drû</i>		
fame	<i>manshûrî, nâv</i>		
family	<i>khânû, tîra, khûyân,</i> <i>ojâgh</i>		
famine	<i>bîrsîtî, kaimî</i>		<i>qahtî</i>
famous	<i>manshûr</i>		
fan	<i>bâwushain</i>		<i>barûsha</i>
—	(v) <i>bâwushândin</i>		<i>bâwushainî</i> <i>k.</i>
fanaticism	<i>talashâdîn, tâsîb</i>		
fancy	<i>fênî, fend, fukr</i>		
far	<i>dûr</i>		
farrier	<i>nâlband, sûlband</i>		
farther	<i>dûrtîr</i>		
fashion	<i>rasm, tarz</i>		
fast	<i>tuñg, tind</i>		
fasten	(v) <i>bestin, gîrî dân</i>		
fasting	<i>perhîz, rûzhî girtin</i>	<i>chîmî</i>	<i>rûzhû girtin</i>
fat	(n) <i>châor</i>	<i>bazrûn, bazâ</i>	
—	(adj) <i>qalâo, wîz</i>		
fatal	<i>kîzhîdînî</i>		
father	<i>bâb, bâv, bâok</i>		
father-in-law	<i>khwasûra, khazûra</i>		
fathom	<i>bâwishk</i>		

		NG	SG
fatigue	<i>mâbûn</i>		
fault	<i>sûch, taqsîr</i>	<i>harâ</i>	<i>tâwân</i>
fear	<i>gûnâ, ters, khauf</i>		
—	(v) <i>tersîn</i>		
fearless	<i>bidîl, bîters</i>		
feast	<i>jaizhn</i>		
feather	<i>tûk, par, parra</i>		
features	<i>dîm, chûr</i>		
fee	<i>mîz, muzd</i>		
feeble	<i>zâr, zibîr, kûh</i>	<i>tîzmîrî, pot,</i> <i>bîwâshî</i>	
feebleness	<i>kurûm, zibîrî, zârîtî</i>		
feel	(v)	<i>bhîn, hesiân</i>	<i>lapakû k.</i>
feign	(v) <i>bîdrû k.</i>		
felt	<i>libâd, niwid, birîd,</i> <i>kwîr kulk, bokusînî</i>		
female	<i>mai, mâ</i>	<i>dâil</i>	
fence	<i>taimân</i>		<i>zinj</i>
ferry	<i>sefîna, kalak</i>	<i>gâmî</i>	
fervour	<i>talâsh</i>		
festival	<i>jezhn</i>		
feud	<i>khûîn</i>		
fever	<i>tw, ta</i>		
—	(scarlet fever) <i>khûrik,</i> <i>berow, khushrûk</i>		<i>sûrîsha</i>
—	(to have fever) <i>tw k.</i>	<i>rijifândin</i>	
few	<i>kaim</i>	<i>tenâr</i>	
field	<i>chemen, mirkân</i>	<i>dîrwang,</i> <i>berkum</i>	
fierce	<i>bâzhia, bisâm</i>		
fifteen	<i>pânza, delopenj</i>		
fifth	<i>penjî, penjân</i>		<i>penjimîn</i>
fifty	<i>penja</i>		
fig	<i>hanjîr, hazhîr</i>		
fight	<i>jeñg, awzshî, sharr</i>	<i>piwchûn,</i> <i>kaughâ,</i> <i>jarranîkh</i>	
—	(v) <i>sharr k. jengîn</i>	<i>piwchûn,</i> <i>jarnîkhûn</i>	

		NG	SG
figure	<i>bezhîn, bazm, bazhn</i>		<i>anām</i>
filbert	<i>finūq</i>		
file	(v) <i>swāndîn, swān k.</i>		
—	(n) <i>swān, mirāt</i>		
fill	(v) <i>purr k.</i>		
—	(by ramming in)	<i>pestîn</i>	<i>akhāndîn</i>
—	(cartridges) <i>hal bestîn</i>		
filter	(v) <i>parznîn, sâf k.</i>		
filth	<i>chirkîn, qirizhî, mir-dârî, khult, chepelî, dshünî</i>		
final	<i>pāshîn</i>		
find	(v) <i>dîtin, dozîn, paidā k.</i>		<i>dozînarwa</i>
fine	(of material) <i>wûrd, hûrd</i>		
finger	<i>anî, anwiska, tilî</i>	<i>tipil, paichî, khānik</i>	<i>amust</i>
finger-ring	<i>amûsir, amuswānka</i>	<i>hiñgûlir</i>	
finger-tips	<i>sertilî, tipilka</i>		
finish	<i>pāshîn, ser, tamām</i>		
—	(v) <i>qatāndîn, tamām k., paik inān</i>		
fire	<i>āgir</i>		
—	(v) (a gun) <i>āwîtin, wālā k. āgir dān</i>		<i>taqāndîn, khestin</i>
—	(set fire to) <i>āgir dān</i>		
—	(catch fire) <i>biāgir b. āgir girtin</i>		
firewood	<i>ārdû, chulka, shiwātî</i>	<i>hîzhink, ezhink</i>	<i>āgirdû</i>
firm	<i>hishik, qawî, rrag</i>		
first	<i>yekî, yekān, berîn, berākî</i>	<i>berākî</i>	<i>avval</i>
firstborn	<i>nukhrî</i>		<i>nāozik</i>
firstfruits	<i>nobār</i>		
fish	<i>māsî</i>		
fisherman	<i>māsîgir, māsîchî</i>		
fist	<i>must, misht, chenik</i>		<i>mishtakûla</i>

		NG	SG
five	<i>penj</i>		
fix	(v) <i>chai k., qāz k., hal khestin</i>		<i>masrāndîn</i>
fixed	<i>girîā, kutîā</i>		
flabby	<i>sîs</i>		
flag	<i>nîshān, baidāq</i>		
flames	<i>garr, gurî</i>	<i>paît</i>	
flash	<i>gash</i>		
flat	<i>takht, sāya, pān</i>		
flattery	<i>shatāw</i>		<i>pāchikhî</i>
flatulence	<i>kilpik</i>		
flavour	<i>tām</i>		
flea	<i>kaich</i>		
flee	(v) <i>rrā k., rāwin</i>		
fleece	<i>puost</i>		
flesh	<i>guosht</i>		
flight	<i>rrā, kûch</i>		
fling	(v) <i>ferî dān, barî dān</i>		
flint	<i>chaqmāq</i>		
flock	<i>bir, rān, gārān, guhir</i>		
flocks and herds	<i>tarsh o tālān, gārāma</i>		
flood	(v) <i>āw pîchāwtin, wishārtin</i>		
—	(v) <i>lāfāw, sairāw, tofāna</i>		
floor	<i>ard</i>		
flour	<i>ārd, arvān, ār</i>		
—	(stored for winter) <i>zemher</i>		
flow	(v) <i>rîzhān, parznîn</i>	<i>swirîn</i>	
flower	<i>gul, gulîk, kulîk</i>	<i>mûm</i>	
fluid	<i>āwî</i>		
flute	<i>dudek</i>	<i>bilyûr</i>	
fly	<i>maîsh</i>	<i>mûs, mûsî</i>	
—	(v) see 'flee'		
—	(v) <i>farrîn, ferāndîn</i>		
foal	<i>jānû, jūānû</i>		<i>nomā</i>
foam	<i>kef</i>		

		NG	SG
fodder	<i>khwārīnā chārva</i>	<i>tain, sād</i>	
fog	<i>tam, mīzh, hubā</i>		
fold	(v) <i>qat k. labar khestin</i>		
—	(n) <i>tā, pechiā</i>		
—	(sheep) <i>gum, kūrishk</i>		
—	(for sheep in winter)		
—	<i>birūsh</i>		
—	(for lambs) <i>kūoza</i>		
—	(for cattle generally)		<i>maghalgā</i>
—	<i>paijān, shewīn, gūw</i>		
foliage	<i>glā, balg, valka</i>		
follow	(v) <i>lashūn ka. or hātin,</i> <i>bishundā hātin,</i> <i>lepai chūn, dumā</i> <i>hātin</i>		
fond	<i>duost</i>		
food	<i>taisht, chaisht, nān,</i> <i>khwārīn</i>	<i>tain, sād</i>	
fool	<i>gāoj, nāzān</i>		<i>pākhma</i>
foot	<i>pāi</i>		<i>zelām</i>
footman	<i>pā</i>		
footpath	<i>pārī</i>		
for	<i>bo</i>	<i>zhebo</i>	
—	(because) <i>ku</i>	<i>lwarānī</i>	
forbidden	<i>harām</i>		
force	<i>zūr, hāzh</i>		
ford	<i>būār, derbās</i>		<i>bigār</i>
forearm	<i>zīnd, qūr</i>		<i>bālamilk</i>
forehead	<i>nāwchāw, jēnik, ānī,</i> <i>silk</i>		<i>tewīl</i>
foreign	<i>gharīb</i>		
forelock	<i>tolik</i>		
foreman	<i>serī, wussā, hustā</i>		
forenoon	<i>tāsh, baiānī, beranī-</i> <i>marū</i>		<i>chāsht</i>
foresee	(v) <i>labar dītin, lapīshwa</i> <i>dītin</i>		
forget	(v)	<i>zhebīr chūn</i>	<i>lebīr chūn</i>

		NG	SG
forgive	(v) <i>lai bhūrtin, bakhsh k.</i>	<i>zhaī bhūrtin</i>	
fork	<i>chenk, khenj</i>		<i>cheñgr</i>
formerly	<i>jārān, paishīn, barīn,</i> <i>diberidā, paishwa</i>	<i>zhimizhīn</i>	<i>lamobar</i>
forsake	(v) <i>ber dān</i>		
forswear	(v) <i>pārīz k., tark k.</i>		
fort	<i>qala, kuchk</i>		
fortnight	<i>du heftī</i>		
fortunate	<i>bakhtyār, khudānbakht</i>		<i>warīwān</i>
forty	<i>chil</i>		
foul	<i>pīs, mirdār, chirkīn</i>		
foundation	<i>bināgha, beñgī, bin</i>		<i>binchīna</i>
fountain	<i>kānī</i>		
four	<i>chār</i>		<i>chwār</i>
fourth	<i>chāran, chārī, echārān</i>		<i>chwārmīn</i>
fowl	<i>mirishk</i>		
fox	<i>rūwī, rūwī</i>		
fragment	<i>wūrd, ker, pelek,</i> <i>talāshek</i>		
fragrant	<i>khuoshbuon</i>		
francolin	<i>sīsk, kūet, pār, pūr</i>		
fraud	<i>drūkār, dizkār, chirūkī</i>	<i>lip, āshīw</i>	
fraudulent	<i>chirūk</i>		
free	(at liberty) <i>āsā, barī</i> (gratis) <i>khurāi</i>		
—	<i>juldū</i>		
freehold	<i>sāhul bestin, qārīsīn</i>	<i>qārīmīn,</i> <i>shāpīrzā b.</i>	<i>yakh b.</i>
freeze			
freight	<i>bār</i>		
fresh	<i>tāzā, nū</i>		
Friday	<i>ainā, īnā, juma</i>		
friend	<i>dūost</i>		
friendliness	<i>dūostī, dād</i>		
fright	<i>ters</i>		
frighten	<i>tersāndīn</i>		
frightful	<i>sāmnāk</i>		
frigid	(temperament) <i>khūnsār</i>		



		NG	SG
frill	<i>firishk, rüsha</i>		
fringe	<i>rüsha, rüshuk, bisk</i>		
frog	<i>boq</i>		
from	<i>la</i>	<i>zhe</i>	
front	<i>ber, berä, debardä</i>		
frontier	<i>serhad, sämän, senür</i>		
froth	<i>kef, kewek</i>		
frown	<i>gurjichaw</i>		
—	(v) <i>merekîn</i>		
frozen	<i>sähul girtä, yakh büa</i>	<i>shäpirzä</i>	
frugal	<i>nînuq hishik</i>		
fruit	<i>mîw, fikî, fiqîa</i>		
frustrate	(v) <i>bîpar k., bîfar k.</i>		
fry	(v) <i>birîän, birishtin</i>		
fryingpan	<i>täwa, sail</i>		
fuel	<i>shäwiti, shewäti, ärdü</i>		
fugitive	<i>rewi, rewik</i>		
full	<i>pirr, tish, tir</i>		
fullness	<i>pirri, tizhi, tiri</i>		
funeral	<i>shin, mazär bi. qabr</i>		
funnel	<i>qifa, ratî</i>		
fur	<i>kulk, khüri, tük</i>		
furious	<i>gharrän, qin</i>		
furnace	<i>agir, furi</i>		
furrow	<i>hel, küri, külîsh</i>		
fury	<i>qin, wasü, sil</i>		
fuss	<i>halopal, perpitin</i>		
futile	<i>püch, bikhud</i>		
future	<i>päshin, päshawa, lîwîpash, perwa</i>		
gable	<i>shirwani</i>		
gadfly	<i>kermaish</i>		
gain	<i>gädän, gändän, qazänj</i>		
gale	<i>tüfan</i>		
gallop	<i>chärlep, chärpel, ghär</i>	<i>baz, bez</i>	<i>chwärnä</i>
—	(v) <i>bezändin chärlep bi.</i>	<i>bazin, bazändin</i>	

	NG	SG
gallows	<i>där, qannära</i>	
gamble	(v) <i>bazin</i>	<i>düränin, dänian</i>
gangrene	<i>heu, näsür</i>	
gaol	<i>hapis, mapis, düsakhäna</i>	
garden	<i>raz, bakhcha</i>	<i>päris</i> (rare)
gardener	<i>razwän, bakhchawän</i>	
garlic	<i>sir</i>	
garment	<i>jilik, jil, barg, kenj</i>	
gate	<i>derga, qäpi</i>	
gather	<i>chinin, chiändin, hal k. chiqändin, birherw k.</i>	
gathering	(of persons) <i>qäom, jewät</i>	
gay	<i>shä, äzä</i>	
gaze	<i>tamäshä</i>	
gazelle	<i>äsik, häsik</i>	
generally	<i>epirri, zürtir</i>	<i>herwakht</i>
generous	<i>merd, dastwakirri, dilmezin, karam, jüänmîr</i>	
genius	<i>äqil</i>	
gentle	<i>ästa, yawäsh</i>	
gentleman	<i>jüamîr, ujäghzä, äghlä</i>	
gentleness	<i>uarmi</i>	
genuine	<i>asil</i>	
get	(v) <i>girtin</i>	
giddiness	<i>gaiji, sergarriän</i>	
giddy	<i>gaij, sergarri, ghish</i>	
gift	<i>pämüz, diyari</i>	
gigantic	<i>purr mäzin, qawi mäzin</i>	<i>zur gawrä</i>
gilt	<i>zerkishiä, zerkildäi</i>	
gimlet	<i>burghi, bitüt</i>	
ginger	<i>zenjafil, kok</i>	
gipsy	<i>qarachî, jingana</i>	
girdle	see 'belt'	

		NG	SG
girl	<i>kich, qiz, kanī</i>		<i>kanishk</i>
girths	<i>kūrīs, bertank</i>		
give	(v) <i>dān, dān</i>		
glad	<i>shā, shād, khuosh</i>		
glass	<i>shūshā, jān</i>		
glistening	<i>drāoshīn, chemitūk</i>		
glitter	(v) <i>drāoshīn, bereqīn</i>		
glove	<i>lapīch, dastkesh</i>	<i>lepik, shelik</i>	
glow	<i>ruhnāi</i>		
glue	<i>māsīrinj, chesp</i>		
glutton	<i>khūra, ferekhwār</i>		
gnash	(v) <i>cheqāndin</i>		
gnat	<i>maishk, maishūla</i>	<i>paishū,</i> <i>paishik</i>	
go	(v) <i>chūn, harrin</i>		<i>rrūn</i>
go out (fire)	<i>wa mirīn, fautīn</i>	<i>mirīn</i>	<i>mirīn</i>
goat	<i>bizīn, siāwun, tishūr</i>		
goblet	<i>jām</i>		
God	<i>Khwadī, Khwā</i>		
gold	<i>zair, āltūn</i>		
goldsmith	<i>zairinger</i>		
good	(adj) <i>rrund, qenj, cha,</i> <i>khwash</i>	<i>bikīr</i>	<i>bāsh, chāk,</i> <i>wash</i>
—	(n) <i>rrundī, kīr, fāida</i>		
goose	<i>sonā, qāz</i>		
gorge	<i>kal, nwāl, shīw</i>	<i>galī, āstank</i>	
gourd	<i>gundak, küela</i>		<i>kūlaka</i>
government	<i>daulat</i>		
gradually	<i>kemkem</i>		
graft	(v) <i>patrūma</i> or <i>paivān k.</i>		
grain	<i>dānğa, dendek, dān, lib</i>		
grandfather	<i>bāpīr, pīrik</i>		
grandmother	<i>dāpīr, dīyāmāzīn, dāya</i>		
grandson	<i>nava</i>		
grape	<i>traī, miwīzh</i>		(unripe) <i>birsāila</i>
grass	<i>gīā</i>		
grasshopper	<i>kula, kulī, chekurjik</i>		

	NG	SG
grassy	<i>bigāā</i>	
grating	<i>tūr</i>	
gratis	<i>harva, belāsh, khurīāt</i>	
gratuity	<i>pāmūsd, bakhshīsh</i>	
grave	<i>gūr, mazār, gūrn, qabī</i>	
gravel	<i>rīkh, kiwirmain</i>	
gravy	<i>awgūsh</i>	
gray	<i>boz, jūn</i>	
graze	(v) <i>lwarīn, cherīn</i> (caus.) <i>lwarāndin,</i> <i>cherāndin</i>	
grease	<i>chāor</i>	<i>charm</i>
greasy	<i>chāorīn</i>	<i>charmīn</i>
great	<i>māzīn, gir, bilind, mezīn</i>	<i>gawrā</i>
Greece	<i>Rūm</i>	
green	<i>chīnāī, kesk, sāoz, shīn</i>	
greeting	<i>salāv</i>	
grief	<i>khuduk, kul, dilsūtī</i>	<i>kham</i>
grind	(v) <i>lai bi., lai k.</i> (flour) <i>hiritīn, hirān</i>	<i>hūrīn</i>
—	(v) <i>girtīn, hal paskīn</i>	
grip	<i>baqāl</i>	
grocer	<i>mīlter</i>	
groom	(v) <i>timār k.</i>	
—	<i>qalāo</i>	
gross	<i>zāgha</i>	
grotto	<i>ard, khūol</i>	<i>zewī</i>
ground	<i>dasta, tīra, bir</i>	
group	(v) (a plant) <i>haishīn b.</i>	<i>rūn, sāoz b.</i>
grow	<i>khasīān</i>	
growl	<i>gurrma</i>	
grumble	<i>gūrīzhīn, merīzhīn,</i> <i>ghummān</i>	<i>gurragurr k.</i>
guard	<i>pāswān</i>	
guest	<i>maivān</i>	
guide	<i>serek, shārazāī</i>	<i>keloshk</i>
guilt	<i>sūch, gūnā</i>	<i>benāsa</i>
guitar	<i>tamūra</i>	<i>tāwān</i>

		NG	SG
gullet	<i>zengelūk, gelī</i>		
gully	<i>jūmī, shīw, jūr</i>		
gum	<i>benisht, saqiz</i>		<i>jājk</i>
gums (teeth)	<i>pū, kūrī</i>		
gun	<i>tfenk, tfek</i>		<i>tāīcha</i>
gunny	<i>lūska</i>		
gunpowder	<i>dermān, taizek, bārūt</i>	<i>shākhlaiz</i>	
gutter	<i>nāv, nāwkh, nāwkhā, shurrik</i>		
gypsum	<i>gaj, jēs</i>		
habit	<i>ain, khū, rasm</i>		
habitation	<i>ābādān, āvānī</i>		
hail	<i>tairk, tarza, zīpek</i>	<i>serk</i>	<i>terg</i>
hair	<i>qizh, pūr, mū</i>		
hairly	<i>purraqizh, bimū</i>		
half	<i>nāw</i>	<i>nāwīshkān</i>	
hall	<i>dīwānkhān</i>		
halt	(v) <i>rrā wustān, wustān</i>	<i>sikinīn</i>	
—	(as on a journey)	<i>evirīn</i>	<i>dā bāzīn</i>
halter	<i>paiābeñg, harwsār</i>		<i>bīkhāo</i>
halting-place	<i>vār, evir, qunāgh</i>		<i>manzil, havārga</i>
hammer	<i>chakuch, tukhmākh</i>		
hand	<i>dast</i>		<i>daz</i>
handful	<i>misht, chenk, kurmik</i>		<i>gumal, güel</i>
handkerchief	<i>lāchik, dasmāl</i>		<i>mañgīl</i>
handle	<i>dasak, kūrī</i>		
handsome	<i>jūān, dalāl</i>		<i>khujūāl</i>
hang	(v) (trans.) <i>hal āwīstin, hal bestīn, rā bestīn, hal kishāndīn</i>	<i>diliqāndīn</i>	<i>āwīzh k.</i>
	(intrans.) <i>āwīz b.</i>		
hangman	<i>qannārachī</i>	<i>diliqān</i>	
happen	(v) <i>qawmīn, kewtīn, jīrīn</i>		
—	(auspiciously) <i>pak īnān, rāst b.</i>		

		NG	SG
happiness	<i>shā, shādī, khuoshī, dilsewkī</i>		
happy	<i>shā, khuosh, dilsewk</i>		
hard	<i>heshk, eshk, sakht</i>	<i>kursha, tīr</i>	<i>rraq</i>
hardly	<i>tenī, anjākh</i>		
hardness	<i>heshkī, eshkī, sakhtī</i>	<i>kurshatī, tīrītī</i>	<i>rraqī</i>
hare	<i>kerwrishk, kerwishk, kergū</i>		
harm	<i>ziān, zerar, khesār</i>		
harness	<i>tākhīm, jilān</i>	<i>pūsāt</i>	
harvest	<i>dirūn, jūkhīn, kharman</i>		
haste	<i>halopal, ajala</i>	<i>lezī k.</i>	<i>gurj b.</i>
hasten	(v) <i>zū b., zū k.</i>	<i>lez k.</i>	
—	(of horsemen) <i>āzhūtīn</i>		
hasty	<i>sergerm</i>		
hat	<i>klāo, kiola</i>	<i>qāūgh</i>	
hatch	(v) <i>hal īnān, kirr kewtīn</i>	<i>kurk dā nīān</i>	
hatchet	<i>biwer, twr, tūshak</i>		
hatred	<i>dizhminī, dizhminatī</i>		
hatter	<i>klāoker</i>		
have	(v) <i>būn, būn, dirān</i> (rare)		
hawk	<i>wāshā, serger, bū</i>		<i>charkh, mishkgerek</i>
hawthorn	<i>gwaizh</i>		
hay	<i>gīā</i>		
haze	<i>tam, mī, mīzh, hubā</i>		
hazel	<i>finūq</i>		
he	<i>āv, āo, āwa</i>		
head	<i>ser, kala</i>		
headman	<i>kekhuā</i> (Persian Kurds), <i>mālkhūī</i>	<i>dīkatī</i>	
health	<i>hāl, paristī, khwashī</i>		
healthy	<i>sākh</i>		
hear	(v) <i>bhīstin</i>		
heart	<i>dīl, zer</i>		
heat	<i>germī, germākh</i>		

		NG	SG
heathen	<i>gāwr</i>		
heaven	<i>behisht, jinnat</i>		
heavy	<i>girān, qurs, qavī</i>	<i>mulāsānġ</i>	
hedge	<i>pezh</i>		
hedg hog	<i>jūjī, zhūzhī, zhūjka</i>		
heed	(v) <i>guhđārī k.</i>		<i>muqayid b.</i>
heel	<i>pānī, āfdark</i>		<i>pāzhna</i>
height	<i>berzī, berzhūrī, belinī</i>		
hell	<i>dūzhā, dūzhākh,</i> <i>jehannim</i>		
help	<i>yārī, bārī, ārī, pārī, hār</i>		<i>hāwār,</i> <i>pistāwānī</i>
helpless	<i>baichār</i>		
hem	(v)	<i>balīnān</i>	<i>baqīa dān</i>
hen	<i>mīrishk</i>		
hence	<i>līwai, lairadā</i>	<i>zherā,</i> <i>zheradā,</i> <i>zhwīderī</i>	
henceforth	<i>pāshiwī, līwīpāshī</i>	<i>zhwīpāshī,</i> <i>pīwa</i> <i>zhnhāpīwa</i>	<i>pāshīama,</i> <i>lamodūwa</i>
herbage	<i>hashīnāī, shīnītī</i>		
herd	<i>galak, dawir, gārān,</i> <i>ker, gal</i>	<i>pāhin, birk,</i> <i>rewū</i>	<i>rān</i>
herdsman	<i>shūān, gāwān</i>		
here	<i>airā, airda, laira,</i> <i>lairda, wīr, wīrda,</i>	<i>hera, lera,</i> <i>wīr, līwīr,</i> <i>zhīwīr</i>	
heretic	<i>gāwr</i>		
hermit	<i>avdāl</i>		
heron	<i>kułānġ</i>		
hidden	<i>wundā, wushārtīa</i>	<i>derkhum</i>	
hide	(v) <i>wushārīn, wushārtīn</i>	<i>kef k.</i>	<i>hashār k.,</i> <i>qām k.</i>
hideous	<i>nāshīrīn, gūshītāl</i>	<i>kotī</i>	
hiding-place	<i>lāna, tāldā</i>		
high	<i>barz, bilin, zhūr</i>	<i>tīk, halīn</i>	
high road	<i>shahrī, shāredār</i>		<i>shārā</i>

	NG	SG
highlands	<i>chīān</i>	
hill	<i>chīā, bail, girik, halata</i>	<i>hardā, tapāl</i>
hillock	<i>beñġa</i>	<i>tapūla</i>
him	<i>vai, ī, ai</i>	
hinge	<i>raiz, rīz</i>	
hip		<i>kulinj</i>
hire	<i>kirā, kiru</i>	<i>klūk</i>
his	<i>-ī, -īwai</i>	
hit	(v) <i>lai d., lai khestin,</i> <i>lai khūrīān, qat k.</i>	
hive	<i>kaawār</i>	<i>kanūlka</i>
hoar-frost	<i>qarm, qirāw</i>	<i>khūīsar</i>
hoarse	<i>dañġ girtīa</i>	
hog	<i>varāz, buīāz</i>	<i>wurāz</i>
hold	(v) <i>girtin, dast girtin</i>	
hole	<i>kunā, kul</i>	
homeless	<i>baimāl, vīl, baiwār</i>	
honest	<i>rāsdīl, dīlpāk, rāst</i>	
honey	<i>hiñġwīn</i>	<i>hiñġwīn, gwīn</i> (wild) <i>shādera,</i> <i>shāmatrānka</i>
honour	<i>āwrū, nāmūs, rūspūtī,</i> <i>ābūr</i>	
hoof	<i>lep, sum</i>	
hook	<i>chañġāl, huchk</i>	<i>ser kelūn</i>
hoopoe	<i>dunūk</i>	<i>qullāf</i> <i>gananasma,</i> <i>pāpūsulūi-</i> <i>māna</i> <i>qulqulān</i>
hop	(v) <i>bebez ch.</i>	
hope	<i>urwī, hiwī</i>	
horn	<i>ustūrī, koch, kułoch</i>	<i>pail</i>
horse	<i>hasp</i> (pack-horse) <i>bārgīr</i> (saddle-horse) <i>nīshā</i> (pure-bred) <i>hūr, khārū</i> (mixed breed) <i>chekma</i> (puller) <i>ser hishk</i> (biter) <i>gezūk</i>	
—		
—		
—		<i>jīsīn</i>
—		<i>yābū</i>
—		<i>serkish</i>
—		

		NG	SG
horse	(strong) <i>chor, gürchik</i>		<i>hastûr,</i> <i>quchâq</i>
—	(good goer) <i>rrâwân</i>		
—	(stumbler) <i>dasîgîr</i>		
—	(gelding) <i>hashâ, kîshâ,</i> <i>akhta</i>	<i>igdich</i>	
—	(ambler)	<i>îba</i>	
—	(race-horse)	<i>beza</i>	
—	(stallion)	<i>tamâzalk, fâl</i>	
horseman	<i>suvâr</i>		
horseshoe	<i>nâl</i>	<i>sol</i>	
hospitable	<i>nândâr, karam</i>		<i>maivânperest</i>
hospital	<i>mâristân, bîmârkhâna</i>		
host	(of the house) <i>khûimâl</i>		<i>khâvandmâl</i>
hot	<i>germ</i>		
—	(as of spice) <i>tuñg, tund</i> <i>mîvânkhânî</i>		
hotel			
hound		<i>kûchik</i>	
hour	<i>sât</i>		
house	<i>mâl, khânî, qunâgh</i>	<i>rûnîshîtîa</i>	
housekeeper	<i>karwânû</i>		
how	<i>chûn, châwân, chtun</i>	<i>kûsân, chtof,</i> <i>chtûr</i>	<i>chlûn</i>
how much	<i>chan, chiqâs</i>		
howl	(v) <i>zurîn, lûrîn</i>		
hug	<i>bâosh, bâzk</i>		
huge	see 'gigantic'		
humanity	<i>merdagî, merîtî</i>		<i>pîâoatî,</i> <i>pîâoi</i>
humble	<i>dîlnîzm</i>		
humiliate	(v) <i>shkândîn</i>	<i>shknândîn</i>	
humility	<i>dîlnîzmî</i>		
hump	<i>kûz</i>		<i>qûez</i>
hunchbacked	<i>kûz, karwân</i>	<i>kâbûs</i>	<i>qûez</i>
hundred	<i>sat, so</i>		
hunger	<i>bîrsîtî, bîrchî, bîrchîtî,</i> <i>bîrchîân</i>		
hungry	<i>bîrsî, bîrchî</i>		

		NG	SG
hunt	<i>rrâw, nachîr</i>		
hunter	<i>rrâwwân, nachîwân</i>	<i>sekmân</i>	<i>rrâwchî</i>
hurricane	<i>frtûna, tofân, garrabhâ</i>		
hurry	(v) see 'hasten' (n) see 'haste'		
hurt	(v) (intrans.) <i>aishîn</i> (trans.) <i>aishândîn</i>	<i>qalishîn</i>	<i>zhân k.</i>
husband	<i>shû, merd</i>		
hut	<i>kûkh, kepar, shikîw</i>		
hyena	<i>keftâr, palîng</i>		<i>kemtâr,</i> <i>gûrkanka</i>
hypocrisy	<i>râ, drû, durûtî</i>		
hypocrite	<i>râkâr, dûlchîrûk, durû</i>	<i>sâlûs</i>	
hypothecate	(v) <i>gîrû dân</i>		
I		<i>az, ma</i>	<i>min</i>
ibex	<i>pasâkewî</i>	<i>bîzinâchîâ</i>	<i>bîzinîkewî</i>
ice	<i>sâhul, sâhir, bestelek</i>		
idea	<i>fen, hush, fikr, gumân</i>		
idiom	<i>zemân</i>		
idiot	<i>shît, dîn, kelegûez</i>		
idle	<i>pûch, batâl, tenber</i>	<i>wâlâ</i>	
idol	<i>put</i>		
if	<i>ak, agar, hagar, ar, var</i>	<i>hakâ, hak</i>	
ignite	(v) <i>âgîrdân, wa khestîn</i>		<i>dâgerstândîn</i>
ignorance	<i>nazânî</i>	<i>kaukerî</i>	
ignorant	<i>nazân, nakhwîndî</i>		
ill	<i>bîmâr, nâsâkh</i>		
illegitimate	(child) <i>turâz, karâm</i>		<i>zûl, harâmzâ</i>
illness	<i>aish, nâkhushîtî,</i> <i>nâsâkhî</i>		
ill-omened	<i>wâishûm, shûm</i>		
ill-tempered	<i>rîk, badfasâl</i>		
illumination	<i>chîrâkhwânî</i>		
illumine	(v) <i>chîrûstîn, ruhînâ k.</i>		<i>rûzhîn k.</i>
imagination	<i>fîkr, huosh, hush</i>		
imagine	(v) <i>gumân k.</i>		

		NG	SG
immediately	<i>vajārī, bijārek, jārī</i>	<i>warrina</i>	<i>herīsta, herīstāka</i>
immense	<i>bīpīwān</i>		
immerse	(v) <i>nuq</i> or <i>nuqum k.</i>		
immersion	<i>jum, nuqmī</i>		
immune	<i>berī, hisā</i>		<i>askān</i>
impatient	<i>nāsubūr, nāsabāt</i>		
impolite	<i>ustūr, nāsāz</i>		<i>adabsiz</i>
importunate	<i>ruchūkār, khwāzīk</i>	<i>bārHINGŪw, sūrpena</i>	
impossible	<i>nāī, nābī, nāīta</i>		<i>nāwū</i>
imprison	(v) <i>hastī, mapīs, hapīs k.</i>		<i>dūsākh k.</i>
impudent	<i>bīhaiā, bīābūr</i>		
in	<i>nēw, tai, dīnīw, nīw, dī</i>		<i>nāo</i>
incendiary	<i>sūtāl</i>		
incense	<i>bukhūr, bsma</i>		
incident	<i>serhātī, qāomī</i>		
incision	<i>brīn, jīghīz</i>		
inclination	<i>khwāstagānī, khwāst</i>		<i>nātaraww</i>
incomplete	<i>kem, kīm, nuqsān</i>		<i>nātwāwī</i>
incomplete-ness	<i>kemāsī, kemī, nīwīsh-kān</i>		
incurable	<i>būdarmān</i>		
indeed	<i>dī, qat, rāstī</i>		
independent	<i>khuser, khūsh</i>		<i>khukhāvand</i>
indication	<i>nīshān, dīyārī, shūn</i>		
indiscreet	<i>dem dīrīā, dew wakerī</i>		
infect	(v)	<i>belqītīn</i> (rare)	
inferior	(n) <i>zhīrīn, zhīrdast</i>	<i>teshenek</i>	
inflammation			<i>amās</i>
inflate	(v) <i>bā k., pf k.</i>		
influence	<i>dashalāt (das-halāt)</i>		
information	<i>khabar</i>	<i>nabā, hāzh</i>	
inhabit	(v) <i>rū nīshīn, dā nīshīn</i>		
inhabitants	<i>ahl, merdum, khalq</i>		
inheritance	<i>īrās</i>		
iniquity	<i>gūna, sūch, qabāḥat</i>		
injury	<i>zīān, zerar</i>		

		NG	SG
injustice	<i>bīhaq, bīdādī</i>		<i>bai qezāī</i>
ink	<i>mūrakew</i>	<i>hobīr</i>	
inkstand	<i>dwt</i>		
innate	<i>zīkīmākī</i>		<i>mairzā, dāīkzā</i>
innocent	<i>bīgūna, bīsūch, bīgusūr</i>		
innumerable	<i>bī hīzhmār, bīgās</i>	<i>nāchāgh, bīchāgh</i>	
inopportune	<i>batwakht</i>		
inquire	(v) <i>pirsyār k.</i>		
inquisitive	<i>bīpīrs</i>	<i>kemkuzh</i>	
insane	<i>shūt. dīn</i>		
insatiable	<i>chawbīrsī</i>		
insect	<i>jānbar, kermīk</i>		
insert	(v) <i>tāī k., tīrā k., tāī bī.</i>		
inside	<i>dīnīw, tūī, taidā</i>		<i>nāo, lanāo</i>
insomnia	<i>bīkhāwī</i>	<i>kushkū</i>	
instant	(of time) <i>dem, tūzek</i>	<i>behnek, pel, gaw</i>	
instead	<i>zhepezh, jāī</i>	<i>zhejāī</i>	<i>lajāī, labāt</i>
instruct	(v) <i>destūr d., tenbīh k.</i>		
instructions	<i>destūr, tenbīh</i>		
insufficient	<i>kem, kīm, kaim</i>		
insult	<i>dīzhmīn, chūr, zīwī</i>		
intelligence	<i>hush, huosh, aql</i>	<i>bederk</i>	<i>tūzhfām</i>
intelligent	<i>zānā, khūīhush</i>		
intention	<i>mīrām, murāz, khwāst, fand</i>		
intercede	(v) <i>khātīr girtīn</i>		<i>rījā k.</i>
interest	<i>zaidī, qāsānj, tanzīl</i>		<i>salaf</i>
interfere	(v) <i>tāīkel</i> or <i>tīw b.</i>		
interference	<i>tāīkel, tīw</i>		
interior	<i>nīw, zhūr</i>		<i>nāo</i>
interpret	(v) <i>terzumānī k.</i>		
interrupt	(v) <i>berīn, berāndīn</i>		
intestines	<i>rīkhwār, hūr, zīrāw, rūwī</i>		<i>sūchgār, rīkhlū</i>
into	see 'in'		

		NG	SG
intoxicated	<i>serkhwash</i>		
intrigue	<i>dūbāra, hewūtin</i>		<i>chīnī</i>
inundate	(v) see 'flood'		
invade	(v) <i>āzhūtīn, kewtinaser</i>		
invaluable	<i>bībhā, bīqīmat</i>		
invasion	<i>azhūtīn</i>		
invent	(v) <i>dītīn</i>		
inverted	<i>bidamū, wāzhī, serābin</i>		<i>damokhwār</i>
investigate	(v) <i>pai hilāndīn, pīrsyār k.</i>	<i>jesesāndīn</i>	
invisible	<i>wundā, nādīyār, nāshkār</i>		
invite	(v) <i>wāda girtīn, dāwat k.</i>	<i>gāzī k.</i>	
invoice	<i>sīāhī</i>		
involved	<i>biterwhezw, taik</i>		
iron	<i>āsīn, hāsīn</i>		
irresolute	<i>dūdīl</i>		
irrigate	(v) <i>āw dān</i>		
irrigation	<i>āwdāī</i>		
irritable	<i>dīlnāzīk, khapkhapūk</i>		
island	<i>jezīra</i>	<i>hāwīga (rare)</i>	
it	<i>av, va, vaī</i>		<i>awa, o</i>
itch	(v) <i>khurīn, gir k.</i>		<i>hīnīāwa</i>
its	<i>hīvai, iāvai</i>		<i>khwai</i>
itself	<i>khwa, kho</i>		
jackal	<i>chaqāl</i>		
jacket	<i>satr, salta</i>	<i>kiāsara, chekmān</i>	
jail	<i>dūsākhāna, mapis, hapis</i>		
jar	<i>kūpa, khum, jēr, mirgāna</i>		
javelin	<i>pelindār</i>		
jaw	<i>eskāchīngā, hastiā</i>		
jealous	<i>chīngā</i>	<i>dīkhesī</i>	
	<i>kumresh, reshagumān, dilpis</i>		
jelly	<i>nishaista</i>		

		NG	SG
jerk	(v) <i>jumbāndīn, laizāndīn</i>		
jewel	<i>zīnat, gawher</i>		
jingling	<i>jinjil, jinḡil</i>		<i>zringāzring</i>
join	(v) <i>biyek k., or bestīn, tiw khestīn</i>		<i>likāndīn</i>
joint	<i>junishgā, gārechīk, baṅgā</i>		<i>jaijumish</i>
joking	<i>terāna, laiz, mahanak</i>		<i>hanaka, serwaser</i>
journey	<i>rrī, rrewitī, safer</i>		
joyful	<i>shād</i>		
judge	<i>qāzī</i>		
juice	<i>āw, gewīshī</i>		
juicy	<i>āwdār</i>		
jump	(v) <i>bānz dān, hal ferrīn or parrīn, hal āwītīn</i>	<i>jenqīn, bkshīn, khol k.</i>	
just	<i>rāst, haq, tizhī</i>		
justice	<i>mīrānī, berāberī, adālat</i>		<i>merdumdārī (extreme SG)</i>
keen	<i>taizh</i>		
keep	(v) <i>girtīn, dīrān (rare)</i>		
keeper	<i>-wān (affixial)</i>		
kernel	<i>hasī, dānik, kākul</i>		<i>chinja</i>
kettle	<i>tenjūr, sitil</i>		
key	<i>klīla</i>		
kick	(n) <i>pāinek, shaq</i>		
—	(v) <i>pai lai dān, tai hal dān</i>		
kid	<i>kahr</i>		<i>gīsk</i>
kidney	<i>gurchī, gurchīk</i>		<i>gulchīla, gurdāla</i>
kill	(v) <i>kushtīn, kuzhdīn</i>		
kind	<i>dīlsuoz, hebbī</i>		
kindred	<i>khizm</i>		
king	<i>pādshāh, sultān</i>		

		NG	SG
kingdom	<i>daulet, orket</i>		
kiss	<i>būsa, būsha, rrāmūsān, bāzka</i>		<i>māch</i>
kitchen	<i>āshkhānī, matbakh</i>		
kitten	<i>kittik, jūjkapsiŋga</i>		<i>bchkapshī</i>
knapsack	<i>turwa, kheltik</i>		
knead	(v) <i>gīrik k., paipex k.</i>		<i>shailāndin</i>
knee	<i>zhnū, hizhnī, chūk</i>	<i>kodk, mīwān</i>	<i>zrānī</i>
knife	<i>kaird, kair</i>		
knit	(v) <i>bāftin</i>		
knock	(v) <i>lai dān</i>		
knoll	<i>girdik, tapulk, chūā</i>		
knot	<i>giri</i>		
know	(v) <i>zānīn</i>		
knowledge	<i>zānī, zānāi</i>		
knuckle	<i>gīrīātīpel</i>		<i>harmāta, razmīamust</i>
Kurd	<i>Kurd, Kurmānj</i>		
Kurdish	<i>Kurmānjī</i>		
labour	<i>īsh, kār</i>		
labourer	<i>muzdwer, ranjber, jūtkār</i>	<i>shūl, shukhul</i>	<i>kārger</i>
lace	<i>hāshīa</i>		
lad	<i>kūrr, rūla</i>	<i>lāo, lāv, lāok</i>	
ladder	<i>paizha, paizhina</i>	<i>ster, paistair</i>	<i>pilakān</i>
ladle	<i>āvgerdān, kefgīr</i>	<i>keskū</i>	<i>galāogha</i>
lady	<i>kairwānū, bibī, khātūn</i>		<i>khānim</i>
lair	<i>kil, meghel</i>		<i>lāna</i>
lake	<i>kūlāw, kūl</i>		
lamb	<i>berkh, kawr, gwrik</i>		
—	(v) <i>ser ketin, berkh dānīān</i>		
lame	<i>shal, leŋg, khirtik</i>		
lamentations	<i>nāla, kālī, gāsī, shīn</i>	<i>wishair</i>	<i>zārī</i>
lamp	<i>chirā</i>	<i>pīsūs, pchirā</i>	<i>chirādān</i>
lance	<i>ram</i>		
land	<i>ard, khuol, būm</i>		<i>zwī</i>

	NG	SG
land	(for ploughing)	
—	<i>gāokhān</i>	
—	(cultivated)	<i>shiār</i> (rare)
lane	<i>kū, kūī, kūlān</i>	<i>ward</i>
language	<i>zimān, zwān, hizwān</i>	
languid	<i>sīs, shil</i>	
lantern	<i>fānūs, fanar</i>	
lard	<i>chāor, rūn</i>	
large	<i>māzīn, gir</i>	
lark	<i>chāhir</i>	<i>gawrā</i>
lass	<i>kich, kenī</i>	<i>kļāona</i>
last	<i>pāshīn, pāshī, ākhir</i>	<i>kenishk</i>
latch	<i>cheŋgel, qullāf, rais</i>	<i>duwāin</i>
late	<i>draŋg</i>	<i>halqarais</i>
later	<i>pāsh</i>	
laudanum	<i>teriāk, lāduwa</i>	
laugh	(v) <i>kanīn</i>	
—	(n) <i>kana, kanī</i>	
laundress	<i>jīlshū</i>	<i>pālaw</i>
lawless	<i>berī, yāghī</i>	
lawsuit	<i>daawā, dehka</i>	
lay	(v) <i>dā nīān, hīlān</i>	
laziness	<i>batālī, temberī, pūchī</i>	
lazy	<i>batāl, tembel, pūch</i>	<i>tirāl</i>
lead	<i>qlā, qurqushūn</i>	<i>zirijī</i>
lead	(v) <i>pīshwa girtin, birīn</i>	
leader	<i>derawa, pīshwa</i>	
—	(of caravan)	<i>berāhik</i>
leaf	<i>chlū, glā, barak</i>	<i>pal, pak</i>
leak	<i>tīka, shirta, dlāopa</i>	
lean	(adj.) <i>larr</i>	<i>hūqil, rezhī</i>
—	(v) <i>paldān</i>	
leap	(v) <i>bāñz dān, hal ferrīn</i>	<i>jenqīn, khol</i>
—	or <i>parrīn, hal āwītin,</i>	<i>k., bkshūn</i>
—	<i>rrā hishtin</i>	
learn	(v) <i>das girtin</i>	<i>hūrī b.</i>
learned	<i>zānā</i>	<i>fair b.</i>
lease	<i>kirī, kerā</i>	



		NG	SG
least (at least)	<i>blānī, dibī, khu</i>	<i>tenū, blā</i>	<i>daskam</i>
leather	<i>charm</i>	<i>kūderī</i>	
—	(morocco) <i>sakhtiyān</i>		
leave	(v) <i>hūlān, nīān</i>		<i>hishtin</i>
—	(go away) <i>der chūn, rrī girtin</i>		
leave alone	<i>hūlān, jai hishtin, dā nīān</i>	<i>līwān</i>	
leave go	(v) <i>bar dān</i>		
leaven	<i>māya, hewīn, khām</i>	<i>kharmūd</i>	
ledge	<i>līch, līw</i>		<i>laba</i>
leech	<i>zhālī, zūrī, dizrūk</i>		
left	<i>chep, cheb</i>		
leg	<i>leñg, lenk, pai</i>		<i>qāch</i>
legging	<i>paipūch, paichek</i>		<i>muchpaich</i>
legible	<i>khwāna</i>		
leisure	<i>tanāī, bataḷī, fursan</i>		
lemon	<i>līmū</i>		
lemonade	<i>āwlīmū</i>		
lend	(v) <i>sipārtin, bidain dān, biqarā dān</i>		
length	<i>draizhī</i>		
lengthen	(v) <i>draizh k.</i>		
lenient	<i>nerm, sīs</i>		
lentil	<i>nīsik, māsh</i>		<i>nūzhī</i>
leopard	<i>peleñg</i>		
leper	<i>gūrī, bāzik</i>		
less	<i>kemter, kem</i>		
lessee	<i>kirīyār, kirigir</i>		
lessen	(v) <i>kem k.</i>		
lesson	<i>ders, khwāndin</i>		
let	(v) (allow) <i>hūlān, hishtin</i>		
letter	<i>nwisīa, kāghad, mektūb</i>	<i>yāzmish</i>	
lettuce	<i>kāhū</i>		
level	<i>takht, rās, sāda</i>		
liar	<i>durūkār, drīvīn</i>	<i>wīrīkār</i>	<i>durūzin</i>
liberal	<i>dast wakirī, bikaram</i>		
liberation	<i>rhā</i>		

		NG	SG
library	<i>ktwibkhānī</i>		
lice	<i>ispī, ishpish, ishpa</i>		
licence	<i>rukhsat</i>		
lick	(v) <i>līstīn, līs k.</i>		<i>laisāndin, līstīn</i>
lid	<i>ser, derī, dam</i>		
lie	(n) <i>drū</i>	<i>wīr</i>	
—	(v) <i>drū k.</i>		
lie down	<i>rrā khewtin, rra kewtin, draizh būn, nūstīn</i>	<i>rrā zān</i>	<i>par kewtin, pal dān</i>
life	<i>zhī, zhiñgāī, umir</i>		
lifeless		<i>mirīa</i>	<i>mirdūa, mirdīa</i>
lift	(v) <i>bar girtin, hal ānīn</i>		<i>hal girtin, lā bi.</i>
light	(n) <i>ruhnāī, ruozhnāī</i>	<i>hīw</i>	
—	(adj.) <i>sūk</i>		
—	(v) <i>āgir dān, āgir k., wa khestin, ruozhin k.</i>		<i>dāgerständin</i>
lightning	<i>brūske, shamārta</i>		
like	(v) (to be pleased with) <i>begen or pesen k.</i>		
—	(to love) <i>khwāstin, wāin</i>	<i>hebāndin</i>	
—	(adj.) <i>wak, wakū, wakī, wasā</i>	<i>hackvaka, hāwakū, hevsān, tesek, fenī, mīna</i>	<i>mīnāna</i>
likewise	<i>whā</i>		
lily	<i>sausan</i>		
lime	<i>āhek, qisir</i>		
limekiln	<i>kūra</i>		
limp	<i>sīs</i>		
—	(v) <i>kūlīān, shelīn</i>		
line	<i>rāza, rez, rāsta</i>	<i>khaz, līz</i>	<i>tīlīma, tel</i>
linen	<i>jāw, ketān</i>		
linger	(v) <i>drañg k.</i>		

		NG	SG			NG	SG
liniment	<i>merhem</i>			look	(v) <i>berewāndin, tamāshā k.</i>	<i>fikrān, seh k., maiza k., ferejān</i>	<i>rwāndin, nwārīn</i>
lining	<i>hāsir, āstar</i>			looking-glass	<i>ābgīna, nīnik</i>		
link	<i>khishtāzinjir, halqa</i>			loom	<i>tāūn</i>		
linseed	<i>bazr, twketān</i>	<i>krkrk</i>		loose	<i>shil</i>		<i>barralāi</i>
lion	<i>shair</i>			loot	<i>tālān, chapāw</i>	<i>tirhew, tālekī, birīda</i>	
lip	<i>līw, līch</i>	<i>bewil</i>		lose	(v)(as a battle) <i>bazīn</i> (mislay) <i>wundā k., gum k.</i>	<i>berzā k.</i>	
liquid	<i>āwakī, rūnī</i>			loss	<i>zān, khusrān</i>		
list	<i>defter, sīāhī</i>			lost	<i>wundā, taikchīa, gum</i>	<i>berzā</i>	
listen	(v) <i>guedārī k., gūh girtin</i> <i>bhīstin</i>	<i>seh k.</i>		lot	<i>pār, pārt, bahr, bār</i>		<i>bash</i>
litter	<i>takhtaravān</i>			lottery	<i>pīshk</i>		<i>pianqū</i>
little	(adj.) <i>pchūk, wūrd</i> (quantity) <i>hendek, kemek, tūzek, henek, qāsek</i>		<i>naqdek</i> <i>andūska</i>	loud	<i>badang</i>		
live	(v) <i>zhīn, zīngāi k.</i>	<i>bhūrtin</i>		love	(v) <i>khwāzīn, wāīn, ewīn</i>	<i>hebīn, hewīn</i>	
livelihood	<i>īsh, shukhul</i>			lover	(n) same as infinitives <i>berdilīk, khuzgīn, dilka</i>		<i>khushāwīs</i>
lively	<i>paisūk, chaspān</i>			low	<i>nīsīm, khwār, bin</i>		
liver	<i>jerg, jerk</i>	<i>geseb</i>		lower	<i>nīsīnter, zhīrī, khwārīn</i>		
living	<i>zhī, zīndū</i>		<i>mārmalūka,</i> <i>qumqu-</i> <i>mak</i>	luck	(v) <i>nīsīm</i> or <i>khwār īnān</i> <i>bakht</i>		
lizard	<i>mārījūk, mārīmilka,</i> <i>mārū, bīzīnmīzhīnk</i>			luggage	<i>kelomel</i>		<i>kerpāl</i>
load	<i>bār</i>	<i>persenk</i>		lukewarm	<i>shīla, shīrgerm</i>		
loaf	<i>nān</i>			luscious	<i>āwdār, shīrīn</i>		
loan	<i>qarz, dain</i>			lustre	<i>drāoshīn, ruhñāī</i>		
loathe	(v) <i>dil tew b., dil tīr b.</i>			machine	<i>cherkh, makīna</i>		
lock	<i>qifil</i> (hair) <i>qīzhik, kezī, gul,</i> <i>pīrch</i>	<i>bīsk, tūlik,</i> <i>temerū</i>		mad	<i>shīt, dīn, jīnū</i>		
locksmith	(v) <i>qifilāndīn, qifil k.</i> <i>qifilger</i>	<i>chīlīnger</i>		maggot	<i>kīrw</i>		
locust	<i>kulā</i>	<i>chekurjek</i>		magic	<i>jādū</i>		
lodging	<i>khān, khānū</i>	<i>pesīn</i>		magistrate	<i>qāzī, dūshek, muftī</i>		
lofty	<i>barz, belīnd</i>			maid	see 'girl'		
lonely	<i>tinī, tinīā</i>			mail	<i>pūsta</i>		
long	<i>draīzh</i>			maize	<i>zurāt</i>		
longing	<i>ārezū</i>						

		NG	SG
make	(v) <i>cha k.</i>	<i>chai k., qāi k.</i>	<i>drus k.</i>
malady	<i>bīmārī, nāsākhī</i>		<i>ranjūr</i>
male	<i>nair</i>		
malevolent	<i>dilrrash, dilpīs</i>	<i>kanākish</i>	
malice	<i>rīk, kīn</i>		
mallow	<i>tuola, tuolka</i>		
man	<i>mair, pīāo, mairūf</i>		
manager	<i>serek, serkirdā</i>		
mane	<i>bizhū</i>		
manger	<i>hākhur, ākhūa</i>	<i>āfer</i>	
manhood	<i>mairūtī, merdītī</i>		
manifest	<i>āshikār, diyār</i>	<i>khūā</i>	
mankind	<i>merdum, ādam, insān</i>		
manliness	<i>mīrānī, pīāoatī, merītī</i>		
manna	<i>gezo</i>		
manner	<i>sān, jūr, terz</i>		
mantelpiece	<i>paishtakhta, rafa</i>		
manure	<i>rūā, zibil</i>		
manuscript	<i>dasnwīs</i>		
many	<i>galek, purr, zaid</i>	<i>zāf</i>	<i>zūr</i>
map	<i>naqsha</i>		
marble	<i>mermer</i>		
mare	<i>māin</i>		
margin	<i>gūa, rekh, kenār</i>		<i>chārsūka</i>
mark	<i>nīshān</i>	<i>durūw</i>	
market	<i>chārsū, chārclū, bāzhār</i>		
marriage	<i>mārī, zāwān, gīrī</i>	<i>girdekī, nisā</i>	<i>sūrān</i>
marry	(v) <i>mārī k., mahr k.</i>	<i>zwījīn,</i> <i>gohāstīn</i>	
marsh	<i>maraza, baisha</i>	<i>hez</i>	<i>lejan</i>
marten	<i>daḷak, samūrck</i>	<i>kūzik, kūzha</i>	
mason	<i>jūotkar, benā</i>		
massacre	<i>kuzhdin</i>		
massage	<i>bshāilīn, shelen</i>		
master	<i>khudī, khāvend, mīr,</i> <i>āghā</i>		
mastic	<i>binisht, saqiz</i>	<i>khiriā</i>	
mat	<i>chīkh, hasīr</i>		<i>lawān</i>

		NG	SG
match	<i>kirbīt, shkhārta,</i> <i>gūgird</i>		
matter	see 'affair'		
—	(pus) <i>kīm, chirk</i>		
mattress	<i>dūshek</i>		
mauve	<i>tolek</i>		
me	<i>me, ma, min</i>		
meadow	<i>maraza, maisha,</i> <i>chamen, mīrk,</i> <i>mīrkān</i>	<i>mair, bzhūn,</i> <i>chīmen</i>	
meals	<i>chaisht</i>	<i>zād, tāin,</i> <i>ferāwīn</i>	
mean	<i>dastenck, daskurt</i>	<i>lachar</i>	<i>pīska</i>
meaning	<i>taī, mānā</i>		
meanness	<i>dastenki, khistī</i>	<i>qirchūk,</i> <i>rizhd</i> <i>jānchū,</i> <i>kūp, nizim</i>	
measles	<i>sūrik, sūrīza</i>		
measure	<i>pīwān, pīwa</i>		
—	(v) <i>pīwān, pīwīn, pīwān k.</i>		
meat	<i>gūosh, govd</i>		
mediator	<i>nāwchī, berewān,</i> <i>nāwāngī</i>		
medicine	<i>dermān</i>		
meditate	(v) <i>hishk or hish or fikr k.</i> <i>zwamāin</i>		
meek	<i>ketīa, kewtīa, faqīr</i>		
meet	(v) <i>rāst hātin, leberiyek b.</i>	<i>berhewīya</i>	<i>tūsh hatin</i>
meeting	<i>hanjumen</i> (encounter) <i>rāst hāt</i>	<i>berāika</i>	<i>tūsh</i>
melon	<i>qarpūs, kālak, gundūr</i>	<i>qarwī</i>	
melt	(v) (trans.) <i>āw k.</i> (intrans.) <i>āw b.</i>	<i>hiliān</i>	
memorandum	<i>sīāhi</i>		
memory	<i>bīr, bair</i>		
mend	(v) (patch) <i>pīna k.,</i> <i>dūrānin</i>		

merchandise	<i>kutāl, pertāl</i>
merchant	<i>bāzīrgān, tujār</i>
mercury	<i>zīwa, jīwa</i>
mercy	<i>dād, rahm</i>
message	<i>khaber</i>
messenger	<i>qāsīd, paik</i>
metal	<i>maadan</i>
mew	(v) <i>mīū k.</i>
mews	<i>tāolī, pāga</i>
midday	<i>nīwarū</i>
midden	
middle	<i>nāwerās, nīwik</i>
middle-aged	<i>rashkāl</i>
midge	<i>mizhik, mizh</i>
midnight	<i>nīwashāw</i>
midwife	
migration	<i>kūch</i>
milk	<i>shīr</i>
—	(v) <i>dūshīn, dūtīn</i>
mill	<i>āsh</i>
miller	<i>āshawān</i>
millet	<i>gārīs</i>
mince	(v) <i>wūrd, hūrd k.</i>
mine	(pron.) <i>īmīn, hīmīn, īmarā,</i> <i>hīmāra, iāmin</i>
minimum	<i>kemterī</i>
mint	<i>puñga, pūshān</i>
minute	<i>daqīqa</i>
mire	<i>hurr, kharrīk, qurr</i>
mirror	<i>āwīna, nīñga, nīnek</i>
miserable	<i>nāchār</i>
misery	<i>shārī</i>
misfortune	<i>kāwīlī, badbakhtī</i>
miss	(v) (in shooting)
—	<i>bilā chūn</i> (to one side)
—	<i>ser k.</i> (too high)

NG	SG
<i>warīkirīa</i>	<i>nārdū,</i> <i>paighām</i>
<i>warīkirīa</i>	<i>nārdū</i>
<i>kulīwek,</i> <i>gārīs</i> <i>holī</i>	<i>sīrkwān</i>
<i>shīwinīwī</i> <i>dāika</i>	<i>māmān</i>
<i>bachik</i>	<i>gai!</i>
<i>kāwīl, kotīa</i>	

miss	<i>pai dān</i> (too low)	NG	SG
mist	<i>mīsh, tam, tūoz</i>	<i>dūmān, khūz</i>	
mistake	<i>sūch, qusūr, khalat</i>	<i>shāsh</i>	
—	(v)	<i>khepīn,</i> <i>khepīān,</i> <i>shāsh b.</i>	<i>gūl</i> <i>khwārdīn</i>
mix	(v) <i>taik k., taik bi., tiw k.</i>		<i>taik dān</i>
mixed	<i>taik, tiw, liherw</i>	<i>tiwhew</i>	<i>laik</i>
mixture	<i>tīkil</i>		
moan	<i>hūwār, ākh, wāi, wākh</i>		
moat	<i>chāl, khaṇaq, jāwr</i>		
moist	<i>shil, tarr</i>		
molars	<i>āzu, āsh</i>		<i>kākīla</i>
mole	<i>mishākewera</i>		
moment	<i>gāw, pel, dem</i>	<i>behnek</i>	<i>tūozek</i>
monarch	<i>khundkār, shāh, sultān</i>		
Monday	<i>dūshemū</i>	<i>dūshem</i>	
money	<i>pāra, pūl</i> (rare)	<i>dīrāf</i>	
mongoose		<i>boagān</i>	<i>mūsha-</i> <i>khurmā</i>
monkey	<i>maimūn</i>		
monopoly	<i>imtīāz</i>	<i>nikhīr</i>	
month	<i>māñg</i>	<i>hīw, mah</i>	
moon	<i>māñg, māñgashāw</i>	<i>hīw</i>	
more	<i>purrtīr, zaitīr</i>	<i>pītir, bītir</i>	<i>zūrtīr</i>
morning	<i>sūbī, subhainī</i>		<i>baiānī</i>
morsel	<i>kut, pār</i>	<i>pelek, junek,</i> <i>chitī, zuwāl</i>	<i>lep</i>
mortal	<i>mīrīn, mīrdīn</i>		
mortar	<i>hāvan, hāwañg</i>		
mosque	<i>mīsgewt</i>	<i>urnīkh</i>	
moss	<i>berkamar</i>		<i>zūrtīr</i>
most	<i>epur, purrī, zīā, zūr</i>		
moth	<i>pāpūla</i>	<i>pīlpīlūk,</i> <i>perpeshūk</i>	
mother	<i>dā, dāik</i>	<i>dāv, dī, dīya,</i> <i>māk</i>	
mother-in-law	<i>khsū, khaur, dāmār</i>		

		NG	SG
motion	<i>takān, jūn, hariket</i>	<i>lipāt</i>	
mould	<i>qālib</i>		
moult	(v) <i>pūr weshūān</i>		<i>kulk</i>
			<i>weshāndin</i>
mound	<i>tepūla, tepūlek</i>		
mount	(v) <i>suwār b.</i>		
mountain	<i>kef, kizh, kīw, chūā</i>		
mountebank	<i>lūtī, qarachī</i>		
mouse	<i>mush, mishk</i>		
mousetrap	<i>tela</i>		
moustache	<i>simīr</i>		
mouth	<i>dam, daw</i>	<i>zār (rare)</i>	
mouthful	<i>farrūk, quppurr</i>	<i>chūtī, jun</i>	
move	(v)(caus.) <i>takāndin,</i>	<i>lepītāndin</i>	
	<i>jumāndin</i>		
—	(intrans.) <i>takān kh.</i>	<i>lepātīn,</i>	
		<i>lewīān,</i>	
		<i>herikīn,</i>	
		<i>herīdīn,</i>	
		<i>bezafīn</i>	
—	(from place to place)		
	<i>rā guhāstin, guhāstin</i>	<i>hiṅgīwīn</i>	<i>guwāsti-</i>
			<i>nāwā</i>
movement	<i>jemūsh, takān</i>	<i>lipāt, shīk</i>	
much	<i>gaḷek, saīd, purr</i>	<i>zāf</i>	<i>zūr</i>
—	(so much) <i>awanda,</i>	<i>awqās</i>	
	<i>hinda</i>		
mud	<i>herī, kharrīk, qurr, kur</i>	<i>gerrek</i>	<i>qum</i>
mug	<i>sherba, sherbīk, tās</i>		
mulberry	<i>tw</i>		
mulberry-tree	<i>twir, tuhir</i>		<i>dārītw</i>
mule	<i>aistīr, haistīr</i>		
muleteer	<i>aistīrwān, kārwānī</i>		
murder	(v) <i>khūn k.</i>		
murderer	<i>khūnī, khūndār</i>	<i>meruf kūzh</i>	<i>pāo kūzh</i>
murmur	(v)(as of water) <i>shurīn</i>		
muscle	<i>bāz, bāush, māīcha</i>		
mushroom	<i>kārī, kiārīk, qārch</i>	<i>kivār, gūbelek</i>	

		NG	SG
music	<i>khwāndin, sterān</i>		
musician	<i>mutrib, sterānī</i>		<i>āvāzakhwān</i>
musk	<i>misk</i>		
muslin	<i>khām, khāma</i>		
must	<i>dī, gerek</i>	<i>wī</i>	<i>bāyest</i>
mustard	<i>kherdel</i>		
Musulman	<i>Muslim, Islām</i>		
mutter	(v) <i>merīzhīn, wurr k.,</i>		
	<i>gurīzhīn</i>		
	<i>gūshā paz</i>		
mutton			
nail	<i>bismār, mismār</i>		
—	(finger-) <i>nīnuk</i>		
naked	<i>rūt, rūš</i>	<i>tāzī</i>	<i>khāos, lūit</i>
name	<i>nāw, nāv</i>		
nape	<i>stū, pīshāmīl, pāshustū</i>		
napkin	<i>pīshāmāl, pīshkīr</i>	<i>pāshīk</i>	
narrow	<i>teuk</i>	<i>jemīk</i>	<i>task</i>
nasty	<i>pīs, nākhwash, chepel</i>		
nation	<i>millat</i>		
nature	<i>dīl, khū</i>	<i>tabīs, demīn</i>	<i>tebī'at</i>
nauseated	<i>dīltīr, dīltew</i>		
navel	<i>nāwk, nāvek</i>		
near	<i>nezīk, nek</i>		
neat	<i>pākezh, tamīz</i>	<i>wī</i>	<i>qat</i>
necessarily	<i>dī</i>		
necessary	<i>gerek, lāzīm, hawjī</i>		
neck	<i>ustū, mīl</i>	<i>hafk, afk</i>	
necklace	<i>mīlwānk, ustūwānk</i>	<i>mīlājīm,</i>	<i>gulwāz</i>
		<i>mīlāgū</i>	
needle	<i>derzī</i>		
—	(packing-needle)	<i>bzhūzhīn</i>	<i>guwūzh</i>
	<i>sūzhīn</i>		
needy	<i>bītīsh, bīchīsh</i>		
negotiate	<i>bāzhār k., wa guhāstin</i>		
neigh	(v) <i>kūlān k.</i>	<i>shehīn</i>	<i>hīlān, herrīn</i>
neighbour	<i>drawsī, jairān, dūāwka</i>		<i>hawsamāl</i>

		NG	SG
neighbourhood	<i>lādī</i>	<i>der</i>	
neither	<i>nā . . . nā . . .</i>		
nephew	<i>kurrmām, kurrkhālū</i>	<i>pīsmām</i>	<i>brāsā, khwārzā</i>
nerves	<i>rīk, rīh, paī</i>		
nest	<i>hailān, kūlāna, lān</i>	<i>tkhoma, pūn</i>	
net	<i>tuer, dam</i>		
—	(for holding chaff)		
	<i>rrashka, reshik</i>		
never	<i>haichwakhit</i>		
new	<i>no, new, tāza</i>	<i>nishk</i>	
news	<i>khabar</i>	<i>nibā</i>	
new year	<i>sersāl</i>		
nice	<i>khwosh</i>		
niece	<i>kichmām, kichkhālū, dūmām</i>		
nigh	<i>nezīk, nek</i>		
night	<i>shew, shāw</i>		
nightmare	<i>rrasha khāw</i>		
nine	<i>nu, neh</i>		
nineteen	<i>nuzda</i>	<i>dahonuh</i>	
ninety	<i>nūt, navait</i>		
nipple	<i>chūchik</i>	<i>emzik</i>	<i>sermīnk</i>
no	<i>no, nā</i>		
nobility	<i>begzāti, ujāgh</i>	<i>mīrānī, māzīnīti</i>	<i>gāwrāi</i>
noble	<i>begzā, ujāghzā</i>		
noise	<i>dañg</i>		
noisy	<i>bidañg</i>		
nomads	<i>ashāir, il</i>	<i>kūchir, kūchirgī, revendān</i>	
none	<i>kut, tu, haich</i>		
nonsense	<i>pūchi, pūchābaizha, qsapūch</i>	<i>sozāpūch, bervāzhi</i>	<i>qsabatāl</i>
nook	<i>kūsha, kurna</i>		<i>qurna</i>
noon	<i>nīmarū, nīwarū</i>		

		NG	SG
nose	<i>luot, puoz</i>	<i>kep, difink, bivil</i>	<i>qupu</i>
nosebag	<i>tūra, tūrik</i>	<i>jhūr</i>	
nostrils	<i>khūrkhink, luot</i>	<i>dīwīng, difink</i>	<i>kunālūt</i>
not	<i>nā</i>		
notch	<i>kemch</i>		
nothing	<i>haich, hīzh, kut, tu</i>		
notorious	<i>āshkarā, manshūr</i>		
nourishment	<i>taisht, khwārīn</i>	<i>zād, tāin</i>	<i>khwārdīn</i>
now	<i>īsta, hevīstān, henūska, aneka</i>	<i>nikā, nhā, nohā, anūhā</i>	<i>īstāka</i>
		<i>heñgī, aneka</i>	
nuisance	(of a person)	<i>berhīñgīw, teklevai</i>	<i>sarharz</i>
number	<i>azhmār, hizhmār</i>		
nuptials	<i>gīrdek, gīrī</i>		<i>sūr</i>
nurse	<i>dāin</i>		
nurture	(v)	<i>bikhodī k., khudānī k.</i>	<i>khāwandī k.</i>
nut	<i>finūq</i>		
nutmeg	<i>jāoz</i>		
oak-tree	<i>dārībarī</i>		
oath	<i>sund</i>		<i>sūind, sūīñg</i>
obedience	<i>itāt, farmān, halgīrī</i>		<i>farmānbarī</i>
obey	(v) <i>itāt k., farmān hal girtin</i>		
obituary	<i>fātīha, shīn</i>		
obscene	<i>pīs</i>	<i>chāwshūr</i>	
obscure	<i>tār, tārī</i>		
obstinate	<i>kalahishk</i>		
obtain	(v) <i>girtin, hal girtin</i>		
obvious	<i>dīyār, āshkarā</i>	<i>khūtā</i>	
occasionally	<i>bījārān jārek, jārijārī</i>	<i>zhījār jārek, jārnān</i>	

		NG	SG
occupied	<i>kharrîk, gîr, dastgîr</i>		
occurrence	<i>paîdâ, qâomîn</i>		
ocean	<i>derîâ</i>	<i>denizî, bahr</i>	
odd	<i>tak</i>		<i>liñg</i>
odorous	<i>buondâr, bendâr</i>		
odour	<i>buon, ben</i>		
offal	<i>qirîshî, kirîshî, gemâr</i>		<i>pîsî</i>
offend	(v) <i>aîshândîn, tûrândîn</i>	<i>sîl k.</i>	<i>dîlgîr k.</i>
offended	(v) (to be) <i>aîshîn, tûrîn</i>	<i>sîl b., wasû</i>	<i>dîlâîshîk b.</i>
		<i>hatin</i>	
offering	<i>qurbân</i>	<i>gûrî</i>	
often	<i>purrjârân, zaid</i>		
oil	<i>rûn</i>	<i>dûn</i>	
ointment	<i>merhem, seradûkâi</i>		
old	<i>kuhan</i>		
—	(persons, etc.) <i>pîr, kâl,</i>	<i>serspî</i>	
	<i>îkhtiâr</i>		
olive	<i>zait</i>		
omit	(v) <i>labîr kewtin</i>	<i>zhebîr ketin</i>	
on	<i>ser, laser, lîzhûr</i>	<i>zheser</i>	<i>labân</i>
once	<i>jârek, dânek</i>	<i>jârda, dahna</i>	
one	<i>ek, yek</i>		
one-sided	<i>walâ</i>		
onion	<i>pîwâz, paîwâz</i>		
open	<i>wa</i>		
—	(v) <i>wa k.</i>		<i>kirdinâwâ</i>
	(intrans.) <i>wa b.</i>		<i>gaîshînâwâ</i>
opening	<i>kunâ, derî, shaq</i>		
ophthalmia	<i>châwaîsh, châwzhân</i>		
opinion	<i>hîshîk, fend, rai</i>		
opium	<i>teriâk, âfîûn</i>		
oppose	(v) <i>lapîsh wusân</i> or	<i>lapîsh sîkinîn</i>	
	<i>kîshân</i>		
opposite	<i>berâmbêr, lebar, pîsh</i>		
option	<i>kaîf, îkhtiâr</i>		
opulence	<i>dauletmandî, zehîngînî</i>		
or	<i>ânî, nâ, yânî, yân</i>		<i>yâ</i>
orange	<i>purtuqâl</i>		

		NG	SG
order	(v) <i>fermûn</i>	<i>naid k.</i>	
—	(n) <i>fermân</i>	<i>naid</i>	
origin	<i>binyâd, pîshîn, berîn</i>	<i>mâk</i> (rare)	<i>binachak</i>
ornament	(v) <i>khammelândîn</i>		<i>khujûan k.</i>
orphan	<i>sîwî</i>		<i>hatîm</i>
ostler	<i>mîhter</i>		
other	<i>îdî, dîtîr, îdîn, îtir, dî</i>		
otter	<i>sagâwi, mîâwi, sahâwî</i>		
Ottoman	<i>Rûmî, Usmânî</i>		
ought	<i>bayst, (inf.) bâîn, (pres. ind.) 'he ought,' 'it must,' etc., dibaa</i>		
	<i>dibaî</i>		
our	<i>îmâ, hîmâ, îâma, îam,</i>		<i>îmân</i>
	<i>etc.</i>		
out	<i>derî, derawâ, bider,</i>	<i>zheder, teber</i>	
	<i>bîderawâ, lîder</i>		
outcome	<i>pâshîn</i>		
outlaw	<i>surgûn, tarramâsh</i>		
outlet	<i>derî, rî, kunâ</i>		
out-of-the-way	<i>awarî, lârî</i>		
outside	same as 'out'		
oven	<i>fûrî, tendûr</i>		
over	<i>leser</i>	<i>zheser</i>	<i>labân</i>
overcast	<i>hâwr girtîa</i>	<i>bârzhîa</i> (inf., 'to cloud up'), <i>bârzhîn</i>	
			<i>hal reshîân</i>
overflow	(v) <i>rrâ b.</i>		
overhead	<i>leser</i>	<i>zheser</i>	
overhear	(v) <i>bhîstin</i>		
overlook	(v) (to pardon) <i>bhûrtin</i>		<i>bûrdin</i>
overtake	(v) <i>pîw gaîshîn, gaîshîn,</i>		
	<i>lâi gaîshîn</i> (or compounds and the simple verb form <i>gehîn</i> )		
overthrow	(v) <i>rû, or dâ khestin</i>		

		NG	SG
overturn	(v) <i>var</i> or <i>hal garāndin</i> , <i>qalbāndin</i> , <i>qalb k.</i> , <i>dā wushāndin</i> , <i>hal</i> <i>wushīn</i> , <i>hal</i> <i>wushāndin</i>		
owe	(v) <i>qarz b.</i> , <i>dain b.</i>		
owl	<i>baiqush</i> , <i>būm</i>		
owner	<i>khūz</i> , <i>khudā</i> , <i>khāvand</i> , <i>khudā</i> , <i>khudān</i> , <i>khwadā</i>		
ox	<i>gā</i>		
pace	<i>kāw</i> , <i>kāv</i> , <i>gāv</i>		<i>hañgāo</i>
pack	<i>bār</i> , <i>tā</i>		
packet	<i>bestek</i>		
packhorse	<i>bergīr</i> , <i>dawār</i>		
pack-saddle	<i>kurtān</i> , <i>mālik</i> , <i>pālik</i>		
padlock	<i>qifil</i>		
pagan	<i>butperest</i>		
pail	<i>satil</i> , <i>dūol</i> , <i>alb</i> , (for milking) <i>childūsh</i>		
pain	(n) <i>aish</i> , <i>zhān</i> , <i>zār</i> , <i>kul</i> (v) <i>aishīn</i>		
—	(causal) <i>aishāndin</i>	<i>no</i>	
painful	<i>aishīn</i> , <i>zhānīn</i>		<i>buyāgh</i>
paint	<i>reñg</i>		
painter	<i>reñgkār</i> , <i>naqāsh</i>		
pair	<i>jūt</i>		
palace	<i>serāi</i>		
palanquin	<i>takhtirevān</i>		
palate		<i>chenkāzhūrī</i>	<i>ārū</i>
pale	<i>bereñg</i>	<i>ajārūkī</i> , <i>azhārūwī</i>	<i>kemreñg</i>
paleness	<i>spitī</i>		
palm	(hand) <i>kef</i> , <i>qamch</i> , <i>nivmist</i> (tree) <i>dārīkhurmā</i>		<i>nāolep</i>

		NG	SG
palsy	<i>lerzīn</i>		
pan	<i>tasht</i>		<i>shwena</i> , <i>lanjīna</i>
pane	<i>jām</i>		
pannier	<i>īsir</i> , <i>hīstīr</i>		<i>cheñgāla</i>
panther	<i>ūsek</i> , <i>pelenk</i>		
paper	<i>kāghad</i> , <i>kāqaz</i>		
parasol	<i>saiwān</i> , <i>shemsī</i>		
parcel	<i>bestek</i>		
pardon	(v) <i>bekhshīn</i> , <i>bhūrtīn</i> (caus.) <i>bekhshāndin</i>		<i>lai būrdin</i>
—	(n) <i>bekhsh</i> , <i>buhir</i> , <i>būr</i> <i>bekhshkār</i> , <i>bekhshyār</i>		<i>guzasht</i>
pardonable	(v) <i>talāshīn</i> , <i>kelāshīn</i>		<i>terāshīn</i>
pare	<i>dai o bav</i> , <i>dāv o bāb</i>		<i>dāik o bāok</i>
parents	<i>mahal</i>		
parish	<i>hanjuman</i> , <i>mejlis</i>		
parliament	<i>tūtī</i>		
parrot	<i>pār</i> , <i>pāra</i> , <i>kut</i> , <i>qut</i> , <i>bahr</i> , <i>kutek</i> , <i>kutaka</i>	<i>zuvāl</i> , <i>shop</i>	<i>bash</i> , <i>qāt</i>
part	(district, country) <i>derān</i> , <i>lādī</i> , <i>lādīw</i>		
—	(as in 'to take one's part') <i>tīm</i>		
—	<i>lāgir</i> , <i>rumt</i>		<i>lāin</i>
partiality	<i>hew-</i> affixed to any of the words meaning 'part', <i>paidār</i> , <i>sherīk</i> , <i>hewbāz</i>		<i>lāingīr</i>
partner	<i>hew-</i> affixed to any of the words meaning 'part'.		<i>hām-</i> affixed to any of the words meaning 'part'.
partnership	<i>hewbāzī</i> , <i>sheraka</i>		
partridge	<i>kuot</i> , <i>sīsk</i> , <i>kew</i> , <i>pūr</i>		
pass	(v) <i>bhūrtin</i> , <i>būrīn</i> , <i>bhūrīn</i> , <i>bhārtin</i> , also with <i>rrā</i> prefixed to above, <i>dibar kirīn</i> , <i>dibar kewtin</i> , <i>dar-</i> <i>bāz b.</i>		



		NG	SG
pass	(v) (causal) <i>bhūrtāndin, bhūrāndin</i>		
passage	<i>bhūr, būhr, bwār, rābūrī, dibār</i>		
passenger	<i>sernishīn, rewī</i>		
passport	<i>tezkeri</i>		
past	<i>bhūrīa, bhūrtīa, būrīa, bhāria</i> , also with <i>rrā</i> prefixed, <i>buhir, chūina</i>		
paste	<i>pūkhīn, hewīr</i>		
pastime	<i>bāzī</i>		
pastoral	<i>shewīn, shūānī</i>		
pastry	<i>hewīr</i>		
pasture	<i>lwar, dūn</i>	<i>cherīa, bzhūn</i>	
patch	<i>pīna</i>	<i>zhanda</i>	
—	<i>pīnān, pīna k.</i>	<i>parispān</i>	
path	<i>rrī</i>	<i>shīwarī</i>	
patient	<i>bīdeŋg, tabāt</i>		<i>pīshū</i>
patrol	<i>pāsbān, nāwachī, keshikchī</i>		
pattern	<i>nemūna</i>		
pause	(v) <i>wustān, wussān</i>		
paving	<i>berdpuosh</i>		
paw	<i>lep</i>		
payment	<i>pāra, bhā, pūl, muza, muzhd</i>		
pea	<i>nūk</i>	<i>polik, gulūl, guluk</i>	
peace	<i>āshī</i>	<i>āsh</i>	
peaceable	<i>dilāsā, diltanā, bīdeŋg</i>		
peach	<i>khūkh, khilū</i>		
peacock	<i>tāūs</i>		
peak	<i>dūzhik, kerā, ker, ser</i>		<i>tūk</i>
pear	<i>harmī, armū</i>	<i>kerishī, kerchīn, chirish</i>	
pearl	<i>sūf, merālī, merārī</i>		<i>merwārī</i>

		NG	SG
pebble	<i>zulārī</i>	<i>harūḷa, berbarik</i>	<i>rīkh</i>
peculate	(v) <i>ashīw k., dizī k.</i>		
pedigree	<i>zāya, zā</i>		
pedlar	<i>cherchī, kāojīr</i>		
peel	<i>puost</i>	<i>tūwil, qāḷik</i>	
—	(v) (intrans.) <i>girwār k.</i>		<i>puost hal hātīn</i>
	(trans.) <i>qishārtīn</i>		<i>puost kandīn</i>
peg	<i>senk, siŋg, kalūka, mīkh</i>		
Pehlevi	<i>Pahlwānī</i>		
pellet	<i>gulūk</i>		
pen	<i>qalam, khāma</i>	<i>muzelān</i>	<i>āghil, maghalgā</i>
—	(for animals) <i>shewīn, paijān, tā, birūzh, paichīa, gūw, kurishk</i>		
—	(for lambs) <i>kuoza</i>		
pencil	<i>midād, khonwīs</i>		
penitent	<i>pashimān, pashī</i>		
penknife	<i>chaqī, qalamterāsh</i>		
people	<i>merdum, khalq</i>	<i>mūrūfān, merūfīd</i>	
pepper	<i>beber</i>		<i>ālat</i>
perceive	<i>dītīn</i>		<i>dīn</i>
perch	<i>shākla</i>		
perfect	<i>sākh, temām</i>	<i>bekemāsī</i>	
perfume	<i>būon, behīn</i>		
perhaps	<i>bal, balānī, debī</i>		<i>bashk</i>
peril	see 'risk'		
period	<i>dām, mudda</i>	<i>chāgh, mezh</i>	
perish	(v) <i>nuq b.</i>		<i>taik chūn</i>
perjure	(v) <i>sund bidrū kh.</i>		
perjury	<i>sundā drū</i>		<i>sūindī drū, sūiŋgīdrū</i>
permission	<i>destūr, izin</i>		
permit	(v) <i>hūlān, hishtīn</i>		
Persia	<i>Ajem, Fāris, Airān</i>		

		NG	SG			NG	SG
Persian	<i>Ajem, Fāris</i>			pistol	<i>damāncha</i>		
persistent	<i>bārhiṅgīw</i>	<i>sūrpena</i>		pit	<i>kūrī, gīr, gūl</i>		<i>gūom, qūl</i>
person	<i>kas, mair</i>	<i>tan</i>	<i>pāo</i>	pitch	<i>zift, qir</i>		
perspiration	<i>khū, chū, haraq</i>			place	<i>gah, jī, jaiga, shūn</i>	<i>dāūs</i>	
perspire	(v) <i>khū dān, chū k., haraq k.</i>			—	(v) <i>nān, dā nān</i>		
perturb	(v) (reflexive) <i>tūrīān</i>	<i>khūrīān,</i> <i>khūrīzhīn</i>		plague	<i>derd</i>	<i>zhān, kul</i>	
		<i>teṅgāv, khūrīā</i>		plain	<i>desht</i>		
perturbed	<i>teṅgīl, tūrīā</i>			plait	<i>gīs, bīsk, bīshk</i>		
petroleum	<i>naft</i>			plane	(v) <i>renīn, rena k.</i>	<i>mīs dān</i>	
photograph	<i>akīs, ask</i>			—	(n) <i>renda, rena</i>		
physic	<i>darmān</i>			plane-tree	<i>chenār</i>		
pickaxe	<i>kulaṅg</i>			plank	<i>takhta</i>		<i>chīāndīn</i>
pickle	<i>tīrshī</i>			plant	(v) <i>dā chikāndīn, wushān-</i> <i>dīn, da wushāndīn</i>	<i>chiklāndīn</i>	
piece	<i>pār, pāra, kut, qut</i>	<i>zuvāl, shop,</i> <i>lima, tan,</i> <i>pelek</i>	<i>pārcha</i>	plaster	<i>gej, kāgīr</i>		
		<i>tīrā chūn,</i> <i>sūntīn</i>		plate	<i>tēpsī, dāorī</i>	<i>bīṅgīr</i>	
pierce	(v) <i>tī chūn</i>	<i>wash, pūrs</i>	<i>darr</i>	plateau	<i>deshtā berz</i>		
				platform	<i>sakū</i>		
pig	<i>wurāz, burāz</i>			play	(v) <i>bāzīn</i>	<i>rīnd, qenj,</i> <i>wash</i>	
pigeon	<i>kāwtīr, kāwok</i>			pleasant	<i>khwosh</i>		
pilfering	<i>hūrdadīzī, dastdirīzhī</i>		<i>daladīzī</i>	please	(v) <i>lai khwārīn</i>		<i>lai khwārīn</i>
pill	<i>dāṅga, habb</i>			pleasure	<i>khwoshī, shā, kaif,</i> <i>rāhet</i>		
pillage	see 'loot'			pledge	<i>gīrū</i>		
pillar	<i>kūlān, kūlaka, kel,</i> <i>kilaka, kūeraka, stūna</i>	<i>khāziq</i>	<i>dāṅgaka,</i> <i>pāya</i>	plenty	<i>galek, zaid, bas, ferā</i>		<i>zūr</i>
pillow	<i>bālgī, bālīf, bālaka,</i> <i>pālaka</i>		<i>serīṅgnā</i>	pliant	<i>narm</i>		
pimple	<i>dāṅga</i>	<i>khūrī, rīsh</i>	<i>serdarezh</i>	plough	<i>jūt, kūtān</i>	<i>zaishīn</i>	
pin	<i>sanjāq</i>			—	(v) <i>jūt k.</i>		
pincers	<i>gāz, gāzek, miqāsh</i>	<i>māshik</i>		ploughman	<i>jūtyār</i>	<i>ruhtīn</i>	<i>halchqāndīn,</i> <i>bzhārīdīn</i>
pine-tree	<i>dārāchāmī</i>			pluck	(v) <i>ru chkāndīn, shkārīn</i>		
pipe	<i>būrī, lūl, bilūl</i>	<i>kizān,</i> <i>pukhrank</i>		—	(fowl) <i>pūr kandīn</i>	<i>ālūk, erūk</i>	<i>halūsha</i>
—	(tobacco) <i>sabīl</i> (a short pipe)	<i>shīw, qaṅga</i> (a long pipe)		plum	<i>ālūch, helūchek, helūk</i>	<i>tāleka, tīrhez</i>	
pips	<i>dendik, chenjik</i>	<i>nshī, veshīk</i>	<i>dānek</i>	plunder	<i>tālān</i>		
pistachio	<i>bīsta, kizgwān,</i> <i>qizgwān</i>			plunge	(v) (intrans.) <i>dā kewtīn</i> (trans.) <i>dā khestīn,</i> <i>āvītīn</i>		

		NG	SG
pocket		<i>pāshik, arvān, berik, alghān</i>	<i>girifān</i>
poem	<i>sterān, lūk</i>		<i>gūrānī</i>
point	<i>nūk, tūk, sargīr</i>		
pointed	<i>sertīzh</i>		
poison	<i>zhār</i>		
pole (tent-)	same as 'pillar'		
police	<i>pūlīs</i>		
polish	(v) <i>rūhna</i> or <i>rūnek dan, bergāndin</i>	<i>miz dān, perdāq k.</i>	<i>rūniq dān</i>
pomegranate	<i>hanār</i>		
pommel	<i>qarpūs</i>		
pond	<i>kūlāw, dalāw</i>		<i>gūlāw</i>
ponder	(v) <i>fukurīn, wa māin</i>		<i>tai fikrīn</i>
poniard	<i>khenchair, khenjūr, kiard</i>		
poor	<i>faqīr, sergardān, bīchār, khīzān, chārchemk, zhār</i>	<i>khīrī, tesī</i>	
poplar	<i>ispīndār</i>		
poppy	<i>khashkhāsh</i>		
population	<i>khalq, merdum</i>		
porcelain	<i>faghfūr, chīnī</i>		
porch		<i>sīwdār, shekāl</i>	<i>sawāta</i>
porcupine	<i>sīkhūr k</i>		
porridge		<i>pūkhīn, sāwār, werik</i>	
port	<i>bender</i>		
porter	<i>bārgīr, hamāl</i>		
portion	same as 'part'		
portrait	<i>paikar, ask</i>		
possess	(v) <i>khūī būn</i>		<i>khāvand b.</i>
possession	<i>khūītī</i>	<i>khudānī</i>	<i>khāvandī</i>
possible	<i>debī</i>		
—	(to be)	<i>paik dān</i>	<i>ashaī b.</i>
post	<i>posta, pushta</i>		
pot	<i>mān, amān, manjala, kuoz, kulūs, dīz, dīza, tanjūra</i>		

		NG	SG
pot	(water-) <i>jar, kūz, kulūs, khum</i>		
potato	<i>sifhardi, binard</i>		
potsherd	<i>dīza, qafek</i>		
pouch	<i>tūrwa, kīs, girifān</i>		
pound	(v) <i>kūtīān</i>		
pour	(v) <i>raishīn, tai k., richīān</i>	<i>rihtin, dā rihtin</i>	
	(trans.) <i>rezhāndin, richāndin, dā richāndin</i>		
pout	(v) <i>rīk k.</i>		
poverty	<i>khīzānī, bīchārī</i>	<i>tesītī</i>	
powder	<i>tūz</i>		
powder-flask	<i>kundir, kūlaka</i>		
power	<i>shīn, qudret, tāw</i>		<i>dashalāt, hāzh</i>
powerless	<i>betāw, bīzūr</i>		
prairie	<i>desht</i>		
prayer	<i>nwaizh, khwāzīn</i>		
precede	(v) <i>lepīshwa chūn, ber kewtin</i>	<i>zhopīsh chūin</i>	
precious	<i>qīmatī</i>		
precipice	<i>kan</i>	<i>pāl, nishīw</i>	
predecessors	<i>pīshiwān, pīshwagān</i>		<i>paishīnān</i>
predict	(v) <i>lapīshwa gūtin, lebar gūtin</i>	<i>wa gūtin, fāl wa k.</i>	
pregnant	<i>avis, afsū, bārdār</i>		
prepare	(v) <i>āmān k., paik dītin</i>	<i>paik īnān</i>	
present	(gift) <i>dīyārī, mīzgīn, pāmuz, bakhshish</i> ( <i>dīyārī</i> and <i>sūghāt</i> are presents brought by a returning traveller; the other words signify 'pour boire')		<i>sūghāt</i>
—	(time) see 'now'		

		NG	SG
present	(v) <i>dāin</i> , (as a person) <i>bibar inān</i>		
presently	<i>pāshī, liwîpāsh, pāstir</i>		
preserve	(v) <i>pāristin, washārtin</i>	<i>āvîz k.</i>	
press	(v) <i>lai k., gewāsttin,</i> <i>gîwishāndin</i>		
pressure	<i>gîwishîn</i>		
pretext	<i>bhāna, gāzîn</i>		
pretty	<i>jūān, chî, chāk, chāg</i>	<i>shapāl, spîh,</i> <i>dalāl, kesî</i>	<i>palp</i> <i>khujūāl,</i> <i>khujūān</i>
prevent	(v) <i>pîshwa girtin, bar</i> <i>girtin, pak or paik</i> <i>khestin</i>		
previously	see 'formerly'		
price	<i>bhā, bā, pāra, qîmat,</i> <i>hîzhān</i>		
pride	<i>kāw, kalahishkî</i>		
priest	(Christian) <i>keshish</i>	<i>aerîs, hirîs,</i> <i>pātrî</i>	
—	(Muslim) <i>feqa, malā</i>		
prince	<i>beg, shāhzā</i>	<i>khundkār</i>	
print	(v) <i>chāp k.</i>		
prison	<i>hapis, mapis, dūsākhāna</i>	<i>girtikhānî</i>	
prisoner	<i>hapischî, siŋgānî,</i> <i>dūsākh</i>	<i>ziwāl</i>	
probable	<i>dabî</i>		<i>raŋga</i>
proclamation	<i>firmān</i>		
produce	(v) <i>der inān</i>	<i>der ānin</i>	
profit	<i>gazānj, zaidî</i>		
profound	<i>kūr, kûl</i>		<i>qûl</i>
progeny		<i>sārûk,</i> <i>pchūkān</i>	<i>minālān</i>
progress	<i>barchūn, berkewtin</i>	<i>wagār</i>	
prohibit	(v) <i>man' k.</i>	<i>wa dān,</i> <i>zangîn</i>	
prolong	(v) <i>draizh k.</i>		
promise	<i>pawār, qawl, wāda</i>		
promontory	<i>shākh, pūoz, kîsh</i>		<i>git</i>

		NG	SG
promote	(v) <i>mezîn k.</i>		<i>gāwrā k.</i>
prompt	<i>serpāiān, zû</i>	<i>chilink</i>	<i>gurj</i>
property	<i>î, hî, khudānî</i>	<i>khūitî</i>	<i>khāvandî</i>
prophet	<i>paikhamber</i>		
proportion	see 'portion'		
proprietor	<i>khudān, khūî</i>	<i>khudā, khūrû</i>	<i>khāvand</i>
prostitute	<i>fāhisha, ajem</i>	<i>lecher</i>	<i>gāndār</i>
protect	(v) <i>khudānî k., khūî k.,</i> <i>pishtawānî k.,</i> <i>pāwānî k.</i>	<i>khudānî k.,</i> <i>halesîn</i>	<i>khāvandî k.</i>
protection	<i>pāwān, khudānî,</i> <i>khūitî, pishtawānî</i>	<i>khudāî</i>	<i>khāvandî</i>
protector	<i>pishtawān, pāwān</i>		
provisions	<i>khwārîni, khwardîni</i>	<i>tāin, zād</i>	
prudence	<i>hush</i>		
prune	see 'plum'		
public	(adj.) <i>āshkarā, dîyār</i>	<i>khūiyā</i>	
pull	(v) <i>kishīān, kishāndin</i>		
—	(out) <i>der inān</i>		
—	(up)	<i>rā or rû</i>	<i>kal kishīān</i>
—	(down) <i>dā kishīān or</i> <i>kishāndin</i>	<i>kishīān</i>	
pullet	<i>jūjik</i>		<i>jūlik, ferrik,</i> <i>wārrik</i>
pumice-stone	<i>berr- or berdā hamām</i>		<i>kuchkazebra</i> (extreme SG)
punish	(v) <i>pai girtin, pai gehîn</i>		
punishment	<i>jazā</i>		
pupil	<i>shāgird</i>		
—	(of the eye) <i>rashīāna</i>		<i>giłāra</i>
purchaser	<i>kiryār, bikirr</i>		
pure	<i>asîl, khārû</i>		
purple	<i>āl</i>		
purse	<i>kîs, kîsa</i>		
pursue	(v) <i>pîw or pai k., bishūwa</i> <i>or bishūn or bishundā</i> <i>ka.</i>	<i>barā dāin</i>	

		NG	SG
pus	<i>kīm, zūkh</i>		
push	(v) <i>pāl dāin, pālamār dān, pāla wa k.</i>	<i>pastīn, āshūtīn</i>	<i>pārā nīān, halamāt dān</i>
put	(v) <i>nīān, dā nīān, hīlān, dā hīlān hishtīn, dā hishtīn</i>		
—	(on) <i>ber k.</i>		
—	(aside) <i>lā dāin or dān</i>		
putrefaction	<i>razī</i>		
putrefy	(v) <i>razīān, dā razīān</i> (caus.) <i>razāndīn</i>		
quadruped	<i>chār wā</i>		
quagmire	<i>hur, harrik, kharrik, kurr</i>		<i>qurr</i>
quail	<i>karawāra, qarawāra, baldānīrāsh</i>	<i>qatik, verdī</i>	
quaking	<i>lerzīn, jumūn</i>	<i>hashīn</i>	
quality	<i>jūr, jīns, jīsin</i>		
quarrel	(v) <i>tūrīān</i>		
—	(n) <i>furtāna, tūr, sharr</i>	<i>gelj, dūz, shamāta, benāsa, gīlta, geljgīr, sāvīr</i>	
quarrelsome	<i>sharrker</i>		
quarry	(hunting) <i>nachīr, rrāw</i>		<i>chwārek</i>
quarter	<i>īwārka, chārek</i>		
question	<i>pirsyār, pirsī, pirsā</i>		
quick	<i>zū, tuñg</i>	<i>hañga</i>	<i>gurj</i>
quicksilver	<i>zīwa, jīwa</i>		
quilt	<i>laif, urghān</i>		
—	(v) <i>hūnīn, wā hūnīn</i>		
quince	<i>beh</i>		
rabbit	<i>kerwishk, herwishk</i>	<i>kargū, hargū</i>	
rabble	<i>qarabāriq</i>		

		NG	SG
race	(n)(horses) <i>bāz, bez</i> (of men) <i>millat, tāifa</i>	<i>qush</i>	
—	<i>rūhnek, draoshī</i>		
radiance	<i>turp</i>		
radish	<i>kalak</i>		<i>gūrīng</i>
raft	<i>gurga, tīr, dastak</i>	<i>ripāl, kirkūn</i>	<i>kuhan</i>
rafter	<i>derika, pilāska, kewn,</i>		
rag	<i>kut, kerpāl</i>	<i>wasū, kirba</i>	
rage	<i>tūr, qīn, kīn</i>	<i>chapā, chata</i>	
raid	<i>chapāw</i>	<i>jāgh</i>	
railing	<i>taimān, mahjar</i>	<i>kenj</i>	<i>barg</i>
raiment	<i>jil</i>		
rain	(v) <i>bārīn</i>	<i>nikhtīa</i>	
—	(n) <i>bārān</i>		
rainbow	<i>keskāsūr, āshūfātma</i>		<i>sarrīnosī- mina, pirchī- āsmāñg</i>
rainy	<i>bārīzh, bārīsh</i>		
raise	(v) <i>hal girtīn, rāst k., blīn k., berz k., hal īnān, hal keshāndīn</i>	<i>rā k.</i>	
raisins	<i>mīw, kishmīsh</i>		
ram	<i>baran, quch</i>		
rampart	<i>beden</i>		
ramrod	<i>suma, hirba</i>		
rancid	<i>tīrsh</i>		
range	<i>hañgaw</i>		
rape	<i>zurpestī</i>		
rare	<i>kem</i>		
rascal	<i>tarāzbāv, tarāmbāwk, karāmbāwk, hīzbāw, daghal</i>	<i>īdīz, zaqāl, sūtār, tulāz</i>	
rase	(v) <i>rumāndīn</i>		
rattle	(v) <i>che īān</i> (death rattle) <i>kherīn</i>		
—			
rave	(v) <i>paiāwtīn</i>	<i>shemirāndīn</i> (rare)	<i>wurrawāi k.</i>

		NG	SG
raven	<i>kalarrash, qāzh</i>		
ravine	<i>kendāl, shīw, nishīw</i>	<i>sāsūn, nhāl,</i> <i>nwāl</i>	<i>kan</i>
raw	<i>khāw, nāpazhā</i>	<i>nāpahā</i>	<i>nākuliā</i>
ray	<i>ruhnek, ruhnaī, tāw,</i> <i>brūsk</i>	<i>tairīzh</i>	
razor	<i>gūzān, jūzān</i>		<i>tīkh</i>
read	(v) <i>khuīnīn, khwāndīn</i>		
ready	<i>āmān, hāzir, amāwa</i>		
reap	(v) <i>dirūn, dirūtīn, derū k.,</i> <i>chūnīn</i>		
rear	(n) <i>dūw, dumāhī, dūwāī</i>		
reason	<i>sebeb, sedem</i>		
rebel	(v) <i>berī b., āsī b.</i>	<i>zorba der ka.</i>	
receipt	<i>gaisht, ilmikhabar</i>	<i>barībūn</i>	
recently	<i>lazūwa, lanū</i>	<i>zhazūwa</i>	
reckon	(v) <i>zhmār or hizhmār or</i> <i>hishmar k., hsaib k.</i>		
reckoning	<i>hizhmār, zhmār,</i> <i>hishmār, hsaib</i>	<i>zhmārī</i>	
recline	(v) see 'lie down'		
recognition	<i>nās</i>		
recognize	(v) <i>nāsīn, nās k.</i>		
recollection	<i>bīr</i>		
recommend	(v) <i>sipārtin, rā sipārtin</i>		
recompense	<i>muzd, bahr, ujrat,</i> <i>pairenj</i>		<i>bash</i>
reconcile	(v) <i>āsh or āshī d.</i>		
recover	(v) <i>hal or rā or wa girtin</i> (to get well) <i>sākh b.,</i> <i>khwosho b.</i>		<i>sandinawa</i>
—			
rectangular	<i>chārgūhī</i>		<i>chwargurna</i>
red	<i>sūhra, sūr, āl</i>		
redbreast	<i>fendegūla</i>		
reduce	(v) <i>kem k.</i>		
redundant	<i>zaid, purr, gallek</i>		
reed	<i>qamīsh</i>		
reel	<i>teshī</i>		

		NG	SG
refine	(v) <i>sepī k. (metals), qal k.</i>		
reflect	(v) <i>hush k., fikir k., wa</i> <i>mān</i>		<i>fukurīn</i>
refrigerate	(v) <i>sār k., zum or zuqm k.</i>	<i>hīzāndīn,</i> <i>tiwizāndīn</i>	<i>chai k.</i>
refuse	(v) <i>qabūl nā k.</i>	<i>paik khestin</i>	<i>rās nābūn</i>
regard	(v) <i>nairīn, nwārīn,</i> <i>tamāshā k.</i>	<i>fikirīn</i>	
regiment	<i>fauj</i>		
register	<i>defter</i>		
regret	see 'sorrow'		
reinforcement	<i>pārī, arī, imdād</i>		<i>yārī</i>
reins	<i>laghāw</i>		
rejoice	(v) <i>shādī k.</i>		
relapse	(v) <i>wa ka.</i>		<i>dujāra ka.</i>
relatives	<i>khizm, khaun, khīsh</i>		
release	(v) <i>ber dān</i>		
relief	<i>hisāī, īsāī</i>		<i>askān</i>
religion	<i>dīn, bāwir</i>		
remain	(v) <i>mān, rā westīn</i>		
remainder	<i>māī, māyā</i>	<i>mākū</i>	<i>māwa</i>
remark	(v) <i>dai k., dañg k.</i>		
remedy	<i>darmān</i>		
remember	(v) <i>bīr k., labīr b., bīrīn</i>		
remorse	<i>pashīmānī</i>		
remote	<i>dūr</i>		
remove	(v) <i>lā bi.</i>	<i>bezaftin,</i> <i>lepītāndīn</i>	
renew	(v) <i>tāsa k.</i>		
renounce	(v) <i>dast hal girtin, dast rā</i> <i>girtin, toba k.</i>		
renowned	<i>blāw, manshūr, āshi-</i> <i>karā</i>	<i>hewshī</i>	
rent	<i>kirā, kirī</i>		
—	(v) <i>kirā or kirī k.</i>	<i>pesināndīn,</i> <i>pesnīn</i>	
reopen	(v)(awound) <i>kulāndīnāwā.</i>		
repairs	<i>azgārī, handū, cha k.</i>	<i>qai k.</i>	<i>pīnapārū</i>

		NG	SG
repent	(v) <i>pashmān b., toba k.</i>		
replete	<i>tīr, tizhī</i>		
repletion	<i>tīrī, tizhītī</i>		
reply	(v) <i>jāb</i> or <i>jawāb d.</i>		
repose	<i>hisāi, īsāi, tanā</i>		
reprimand		<i>hewrizhk</i>	
reptile	<i>jānawār, jānwār</i>		
reputation	<i>nāw</i>		
request	(v) <i>khāzīn, derkhās k.</i>	<i>dakhāz k.</i>	<i>askān</i>
—	(n) <i>khāzīn, derkhās</i>	<i>dakhāz, tīka,</i> <i>murāz</i>	<i>amuzhārī</i>
require	(v) <i>gerek b., bāin</i>		
rescue	(v) <i>rhā k.</i>		
resemblance	<i>sān, hewsān, hewreng</i>		
resemble	(v) <i>māin, mīnin</i>	<i>shebīn,</i> <i>shebāndin</i>	
resentment	<i>kīn, qīn</i>	<i>haif, sīl</i>	
reserve	<i>barshū, dāniā, halgirtīa</i>		<i>dāgirtīa</i>
reservoir	<i>hāoz</i>	<i>lich, sarinj</i>	
residence	<i>māl, khānū</i>		
resin	<i>benusht</i>	<i>khirī</i>	
resist	(v) <i>nāhīlān, nāhishtin,</i> <i>barrīa wussān</i>		
respect	<i>rū, ābūr, ābrū, ḥurmat</i>		
rest	(v) <i>hisāi, īsāi b.</i>	<i>tanā k.</i>	<i>askān b.</i>
result	<i>dumāhī, dūwāi, pāshīn</i>		
retain	(v) <i>gīrī d., gilā d.</i>		
retainers	<i>pishtmāl, bermāl,</i> <i>paishmāl, khulām</i>		
retire	(v) <i>pāsh ch., pāshidā ch.</i>	<i>hishwīn</i>	
retribution	<i>qezā, sezā</i>		
return	(v) <i>wagarīān, hal garīān,</i> <i>wa hātin, beshūwa</i> <i>hātin, dāhātin, hātin</i> <i>āwā</i>		
revelation	<i>karosh</i>		
revenge	<i>dizhminī</i>	<i>tol</i>	
—	(v) <i>dizhminī stāndin</i>	<i>tol stāndin</i>	

		NG	SG
revolt	(v) <i>berī, āsī, yākhī</i>	<i>zorbetī, qarpīn</i>	
revolve	(v) <i>garrīān, cherkhāndin</i>	<i>zewirīn</i>	<i>gīr</i> <i>khwārdin</i>
revolving	<i>gīrr, garr, guez</i>		
reward	<i>muzd, pāmuzd</i>		
rheumatism	<i>bā</i>		<i>zhānabā</i>
rhubarb	<i>rīvās, rāvand</i>		<i>rīwang</i>
rib	<i>pārsū, pārsū</i>	<i>kilichk</i>	
rich	<i>zeñgin, maldār</i>	<i>astarān</i>	
—	(of food) <i>rūnī, dūnī</i>		
riches	<i>māl, dāwlet, khūtī</i> <i>dawlamanī</i>	<i>khudūtī</i>	<i>khāvandī</i>
ride	(v) <i>suwār b.</i>		
rider	<i>suwār</i>		
rifle	<i>tfenk, tfek, tfeng</i>		
right	<i>rāst</i>		
rim	<i>līw, kenār</i>		
rince	(v) <i>taī ber dān, kelan</i>	<i>chiliqān</i>	
rind	<i>pūost</i>	<i>tuwīl, qālik</i>	
ring	<i>amuswāna, amuswānk</i>	<i>hañgustīr,</i> <i>gustīr</i> <i>hañgūlīr</i>	
ringlet	<i>bā, pīrch, bīsk</i>		
ripe	<i>gehiā, kīshā</i>		<i>gaishtū</i>
ripen	(v) <i>gehīn</i>		<i>gaishtīn</i>
rise	(v) <i>hal hātin, hal wustān,</i> <i>rā hātin</i>	<i>rā būn</i>	
risk	<i>jukum, khatar, biamnī</i>	<i>qimish</i>	
river	<i>cham, āw</i>	<i>rūbār, ktār, sī</i>	
road	<i>rrī, rrai, rī</i>		<i>raiga</i>
roar	(v) <i>gurīn</i>		
roast	(v) (intrans.) <i>berishtīn,</i> <i>berzhān</i>		
—	(trans.) <i>berchāndin</i>		
rob	(n) <i>berishtīa, kebāb</i>	<i>kizik, kelezorī</i>	
robber	(v) <i>dizīn, rūit k.</i>	<i>dūishāndin</i>	<i>khāos k.</i>
robbery	<i>diz, jerda</i> <i>dizī</i>	<i>cheta</i>	

		NG	SG
robust	<i>qavî, khurt</i>	<i>pehl, gurbîz</i>	<i>zil, bitâw</i>
rock	<i>bard, nizâr, zinâr</i>	<i>gâvir, sîg</i>	<i>tiş, gît</i>
rod	<i>tilâna</i>		
rogue	see 'rascal'		
roll	(n) <i>tûp</i>		
—	(v) <i>girr b., rā wushîn</i>	<i>guvezîn,</i> <i>gindûr b.</i>	<i>gilo b.</i>
—	(up) <i>hal pechândin, wa</i> <i>pechândin</i>		
roller	<i>bāngirān, bāngirriān</i>	<i>gindûr, gir</i>	<i>bān gilān,</i> <i>bāngirdiān</i>
rolling-pin	<i>tîrwaik, tîrnān</i>		
roof	<i>ser, bān, serkhānî</i>		
room	<i>zhûr, odā</i>		
—	(in the meaning 'there is room') <i>shun</i>		
root	<i>rîhû, rîshûk, rîh</i>	<i>kok</i>	
rope	<i>band, pank, bāng, rîst</i>		<i>resen</i>
rose	<i>gul, guol</i>		<i>guolbâkh</i>
rose-tree	<i>guldâr, dâragul</i>		
rot	(v) <i>raziān, hareshîn</i>		
rotten	<i>raziā, dā raziā, pûch</i>	<i>paît, mîrâr,</i> <i>mîrdâr</i>	
rough	<i>zebîr</i>	<i>hat</i>	
round	<i>khisht, girr, girover,</i> <i>cherkh</i>	<i>gilâowir</i>	<i>khirr</i>
royal	<i>shâhî</i>	<i>khundkârî</i>	
rub	(v) <i>shilîn, bshatîlîn, hisûn</i>	<i>bshiwîtin, sûin</i> <i>nîshîtin,</i> <i>prkândin,</i> <i>frkândin,</i> <i>mîzdân,</i> <i>lîshîwtin</i>	
rubbish	<i>mîrdâr</i>	<i>khâr</i>	
rude	<i>ustûr, bîadab, bîhaiā</i>		<i>adabsîz</i>
rug	<i>fersh, barrak</i>		
ruin	<i>kelâwa, wairân</i>	<i>shâpurzâ,</i> <i>kelâwir</i>	

	NG	SG
ruler	(for lines) <i>râstâkesh</i>	
run	(v) <i>râwîn, liñg dān, rā k.</i>	
Russia	<i>Urûs</i>	
rust	<i>zhēng, zhenk</i>	
rustic	<i>gundî, lādîwî</i>	
rye	<i>rashrash</i>	
sable	<i>semûr</i>	
sabre	<i>shîr</i>	
sack	<i>juwâl, lûska, habân</i>	
sacrifice	<i>qurbân, gûrî</i>	
sad	<i>dîlsûtî, dilgîr,</i> <i>bîdamâkh</i>	<i>damâî</i>
saddle	<i>zîn</i>	
saddlebag	<i>khurj, khurjîn</i>	
saddler	<i>pînadûr</i>	
saddlery	<i>pûsât</i>	
safe	<i>panâ, amîn</i>	
safety	<i>panâî</i>	
saint	<i>pîrî</i>	
salary	<i>māngāna</i>	
sale	<i>frûsh</i>	
saline	<i>shûer</i>	
salt	<i>khûî</i>	
salute	<i>salâw</i>	
same	<i>harâw, harâw</i>	
sample	<i>nîmûna</i>	<i>cheshnî</i>
sanction	<i>qabûl, râz</i>	
sand	<i>mâsa, ramîl, khîz, rikh</i>	<i>lîm</i>
Satan	<i>Shaitân</i>	
satchel	<i>turba</i>	
Saturday	<i>Shamû</i>	
saucepan	<i>qazân, teñzhûra</i>	
saucer	<i>shîrpiāla, bintās</i>	
savings	<i>halkhestîa, dāniā</i>	<i>shirkart</i>
savour	<i>tām</i>	
saw	<i>harra, harrak, mashâr</i>	



		NG	SG
say	(v) see 'speak'		
scaffold	<i>dār, qannāra</i>		
scale	(fish) <i>benek</i>		
scales	(balance) <i>terāzūn, terāzū</i>	<i>shīn</i>	
scalp	<i>pūostāser</i>	<i>shilik</i>	
scar	<i>dākh, durūw</i>		
scare	(v) <i>khārīān, wa jenkāndin</i>		
scared	(v) (to be) <i>wa jenkīn</i>		
scatter	(v) (intrans.) <i>blāw b., parān b., hal wushīn</i>	<i>zhīk rā b., pishīkin, barwushīn, dhabīn, felishīn</i>	
	(trans.) <i>blāw k., parān k., hal wushāndin</i>	<i>dhabāndin, bar wushāndin, warāndin</i>	
scattered	<i>blāw, parān, berishṭa</i>		
school	<i>maitāb, milākhānī</i>		
science	<i>zānā, ilm</i>		
scissors	<i>miqāsh</i>		
—	(for sheep-shearing)	<i>hibrink</i>	<i>cherā</i>
scorch	(v) <i>sūtāndin</i>		
scorpion	<i>dūpishk, kulizh, dumārakula</i>		
scoundrel	see 'rascal'		
scout	<i>jāsīs, qāsīd</i>		
scraps	<i>pārī, kut, kartū</i>	<i>pirtik, āwrīzh, barmā, pelek, ker</i>	
scratch	(v) <i>kharāshīn</i>		
scratching	<i>kharūjīnk</i>		
screech-owl	<i>tūk</i>		
screw	<i>paich, garr, jarr, burghī</i>		
scum	<i>kef</i>		
scurf	<i>rīshk, krīshk</i>		

		NG	SG
sea	<i>deryā, dinizī, baḥr</i>		
seal	<i>mūr</i>		
sealing-wax	<i>lūk, lāk, mūm</i>		
search	(v) <i>garriān, lai garriān, pai garriān</i>	<i>lai wa garriān</i>	<i>mīna k.</i>
season	<i>fasil</i>		
second	<i>dū, dūānī, dūwī, dūmīn</i>		
secret	<i>penhānī</i>		
secretary	<i>mirzā, kātib</i>		
secretly	<i>bīdizī, bikhaf</i>	<i>zhepānī</i>	
security	<i>panhānī, amniyat</i>		
sedentary	<i>gundī</i>	<i>gūrān</i>	
sediment	<i>khult, lurt</i>		
see	(v) <i>dītin</i>	<i>sāh k., maiza k.</i>	<i>chaw pāi k.</i>
seed	<i>tūm, tūw, kīla</i>		
seem	(v)	<i>shībīn</i>	<i>raṅg dān</i>
seer	<i>jādūkār</i>	<i>jīndār</i>	
seesaw	<i>tīraṅgūza</i>		
seize	(v) <i>girtin, rā girtin</i>	<i>rā hishtin, dirān</i>	<i>das wushāndin, shārdin, shār-dināwā</i>
select	(v) <i>bzhārin, hal bzhārdin</i>		
self	<i>kho, khwa</i>	<i>sī</i> (rare)	
self-control	<i>khogirtin, khogirtī</i>		
selfish	<i>khopesen, pīska</i>	<i>khohebīn, jānhebīn</i>	
sell	(v) <i>ferūshṭin, ferūhtin</i>		
send	(v) <i>nārdin, henārdin, birī k.</i>	<i>shāndin</i>	
sentinel	<i>pāsban, pāsārī</i>		
separate	(adj.) <i>zhī, jū</i>		
—	(v) <i>jū k., jidā., der khestin</i>	<i>wa qatīān, zhiberhew k</i>	
	(into equal parts)	(intrans.) <i>pishirīn</i>	
		(trans.) <i>pishi-rāndin</i>	

		NG	SG
separately	<i>jā, tenī, zhī</i>		
serpent	<i>mār</i>		
servant	<i>khizmachī, khulām</i>		<i>nāwker</i>
serve	(v) <i>khizmet k.</i>		
service	<i>khizmet, perestārī</i>		
sesame	<i>gunjī</i>		
set	(n) <i>destek</i>		
—	(v) <i>dā nīān, wa dā nīān, dā hīlān, dā hishtin, hal bestin</i>		
	(of the sun) <i>āwā b.</i>		
settle	(v) (as of people settling in camp) <i>dā maz-rāndin</i>	<i>skinin, war, or evir k.</i>	
settled	(as of people) <i>dānīā, dā mazrāndīa</i>	<i>khujihī</i>	
seven	<i>hewt, heft</i>		
seventeen	<i>hefda, daohewt</i>		
seventh	<i>hewti, hewtān, heftī</i>		
seventy	<i>hewta, hefta</i>		
several	<i>chan</i>		
severe	<i>tuñg, tūzh, sakht</i>	<i>srt</i>	
severity	<i>tuñgi, tundī, sakhtī</i>	<i>srtī</i>	
sew	(v) <i>dūrāndin</i>	<i>dīrūn</i>	
shackle	<i>paibend, kelewcha</i>		
shade, shadow	<i>saiber, sī</i>	<i>keresī</i>	
shake	(v) (intrans.) <i>takīān, shakīān, jumīn</i> (caus.) <i>takāndin, shakāndin, hal takāndin, jumāndin</i>		<i>wūshāndin</i>
sham	<i>drū</i>		
shame	<i>sherm, rusvāī</i>		
shamefulness	<i>rusvāī</i>		
shameless	<i>bīābūr, bīnāmūs, bīhāīā</i>	<i>bīhetik</i>	
share	(v) <i>qat, qut, or kut k., bahr or pār k., lyek wa k., pārī wa k.</i>		<i>bash k.</i>

		NG	SG
share	(v) see 'portion'		
shareholder	<i>paidār, bahrdār</i>		
sharp	<i>tūzh, tīzh</i>		
sharpen	<i>tūzh or tīzh k.</i>		<i>mushtamāl k.</i>
sharply	<i>tūzh, tīzh</i>		
sharpness	<i>tūzhī, tīzhī</i>		
sharpwitted	<i>tūzhhām, zairek</i>		
shattered	<i>shikā, shikā, pārāpārā</i>		<i>kutkut</i>
shave	(v) <i>tirāsh k.</i>	<i>kūr k.</i>	
shavings	<i>talāsha, pūsh</i>		
she	<i>vaī, āv, āwa</i>		
sheaf	<i>kūlish, bāwsh</i>		
shears	(for sheep)	<i>hebrink</i>	<i>cherā</i>
sheath	<i>kailān</i>		
shed	<i>hamār</i>		
—	(v) <i>rā b., dā rishāndin</i>		
sheen	<i>drāosh</i>	<i>tirtir</i>	
sheep	<i>paz, pas, marr, shak</i>		
shelf	<i>tekhta, rafa</i>		
shell	<i>pūost</i>	<i>qālik, derār</i>	
shelter	<i>sīwān, chārdaq</i>		
shepherd	<i>shūān</i>		
shew	(v) <i>nishān dān</i>		
shin	<i>sīvīk</i>		
shine	(v) <i>rūhnāk d., drāoshin</i>	<i>chirūstin</i>	
shiny	<i>rūhnāk, āfdār, āwdār</i>		
ship	<i>gāmī, keshī</i>		
shirt	<i>kirās</i>		
shiver	<i>lerz</i>		
shoemaker	<i>kawshchī</i>	<i>shimikchī, shoechī</i>	
shoes	<i>kawsh, kalāsh, yemenī</i>	<i>sōl, pāl, nachik, palāw, chārūkh, shimik, chimīsh</i>	

		NG	SG			NG	SG
shoot	(v) <i>āvītīn, tīr k.</i>	<i>hiñgāwtīn</i>	<i>taqāndīn</i>	silent	(to be) <i>dāw girī d.</i>		
shop	<i>dukān</i>			silk	<i>harmūsh, āwrshem</i>		
short	<i>kurt, kīn, kūl</i>	<i>tanār,</i> <i>gurover</i>		silkworm	<i>kirma harmūsh, —</i> <i>hāwrmish, — āwr-</i> <i>shem</i>		
shot	<i>sāchma</i>			silly	<i>pūch, batāl, wālā</i>		<i>befarr, līwa</i>
shoulder	<i>shān, sermīl, mil</i>	<i>gīrk, pīl,</i> <i>pāwl</i>		silver	<i>zīw</i>		<i>rūkesh</i>
shout	(v) <i>bān k., hawār kīshān</i>	<i>zīnār k.,</i> <i>kālīn, kāzīn</i>		silver-gilt	<i>zīwāldūz, zīwkesh</i>		
shovel	<i>pārū</i>	<i>hestīw</i>		similar	<i>wasān, wakū, wakī</i>		
show	<i>nīwāndīn, nīshān d.</i>			simpleton	<i>gauj</i>	<i>khīw, khīwk</i>	
shower	<i>pala, pelek</i>			simplify	(v) <i>hāsān k.</i>	<i>khūrū k.</i>	
shrine	<i>nazarga, imāmzā</i>			sin	<i>gunā, sūch, qusur</i>		<i>wabāl,</i> <i>tāwān</i>
shut	(v) <i>bestīn</i>	<i>dā dān, pai</i> <i>dā dān</i>	<i>kuchāndīn</i>	since	<i>lawakht, larūj</i>	<i>hindī,</i> <i>shawakht</i>	
shut down	(v) <i>dā bestīn, dā dān</i>			sincerity	<i>dīlpākī, rāstī</i>		
shuttle	<i>mākū, mākūk</i>			sing	(v) <i>khūnīn, khwandīn</i>	<i>istīrān, zīrīn</i>	
shy	(v) <i>wa jenkīn, rāw k.</i>			single	<i>tek</i>		
—	(adj.) <i>shermūk</i>	<i>bairūrīa</i>		sink	(v) <i>nuq or nuqum b.,</i> <i>debindā ch.</i>		
sick	<i>nāsākh, nākhwosh,</i> <i>bīmār</i>			sinner	<i>gunākār, sūchkār</i>		
sickle	<i>dās, turdās</i>		<i>dāsūla</i>	sister	<i>khoīshk, khū, khāh,</i> <i>khoēng</i>	<i>hoēng</i>	
sickness	<i>nāsākhī, nākhwashī,</i> <i>bīmārī</i>			sister-in-law	<i>brāzhīn, khwāzhīn</i>	<i>dīsh</i>	<i>zhinkhoīshk</i>
side	<i>dīn, dīw, alī, lā, par,</i> <i>teref</i>	<i>bāsk, chenk,</i> <i>takha yāl</i>		sit	(v) <i>rū nīstīn, dā nīstīn</i>		
sieve	<i>bezhenk, hailik, tūlak,</i> <i>pāla</i>			situate	(v) (to be) <i>ketīn, kewtīn,</i> <i>keftīn</i>		
sift	(v) <i>bezhāndīn, bezhīn</i>	<i>bītin</i>		situated	<i>ketīa, kewtīa, keftīa</i>		<i>keftiga</i>
sigh	<i>ākh, wākh</i>	<i>hertīn</i>		six	<i>shash</i>		<i>gāwrāī</i>
—	<i>ākh kīshīān</i>	<i>hertāndīn</i>		size	<i>anāza, māzīnatī</i>		
sight	(vision) <i>chāw, chāf,</i> <i>dītīn</i>	<i>dīghīn</i>	<i>bīmāī</i>	skewer	<i>shīsh</i>		
—	(gun) <i>garāwul, sipā</i>			skin	<i>pūost, purt, charm</i>	<i>wa rūtīn</i>	
sign	<i>nīshān, dīyārī</i>	<i>berāta</i>		—	(v) <i>pūost hal kandīn,</i> <i>gūrān, gūrzhīn,</i> <i>puost kandīn</i>		
signet	<i>mūr</i>			skirts	<i>dāng, dāwān, atak</i>	<i>rekh</i>	<i>chak</i>
silence	<i>bīdāngī, khamūshī</i>			skull	<i>kelūkh, kelūkhāya</i>	<i>shilik,</i> <i>jemjema</i>	<i>kuchalasar</i>
silent	<i>bīdāng, lāl, sus</i>						

		NG	SG
sky	<i>āsmānīg</i> , (blue' sky) <i>kewū shīn</i> , (twilight) <i>zargatāw</i>		
slab	<i>īakhta</i> , <i>alāsh</i> , <i>alān</i>		
slain	<i>kushrāwān</i> , <i>kushtīān</i>		
slash	(v) <i>bhāndin</i>		
slave	<i>bendī</i> , <i>zerkirrī</i>	<i>reben</i> , <i>gūin</i>	
slavery	<i>benūtī</i>		
slay	(v) <i>kuzhdin</i> , <i>kushtin</i>		
sledge		<i>pākhil</i> , <i>kirsha</i>	
sleep	(v) <i>kheftin</i> , <i>nīwistin</i> , <i>nūstin</i> , <i>rrā kheftin</i> (caus.) <i>khefāndin</i> , <i>nwāndin</i>	<i>rrā zān</i>	
—	(n) <i>khāw</i> , <i>khāun</i> , <i>nūst</i>	(heavy) <i>khil-</i> <i>māsh</i>	
sleepless	<i>bīkhāw</i>		
sleepy	<i>hūnīzhin</i> , <i>nūstī</i>		<i>khāwapinka</i>
sleeve	<i>bāl</i> , <i>kūrī</i> , <i>qūl</i>	<i>hūchik</i>	
slender	<i>naftaṅgok</i> , <i>bārik</i>	<i>zrāw</i>	
slice	<i>qāsh</i>		
slide	(n) <i>kheshik</i> , <i>surr</i>		
slim	<i>nawteng</i> , <i>nawtenk</i>	<i>zrāw</i> , <i>zirāva</i>	
sling	<i>dāf</i>		<i>qalmāseṅg</i>
slip	(v) <i>surīn</i> , <i>kheshikīn</i>	<i>alīstin</i> , <i>zelīn</i>	
slippers	<i>shimik</i> , <i>kalāsh</i>		
slippery	<i>surr</i> , <i>kheshikī</i>		
slope	(upwards) <i>hawrāz</i> , <i>berzhūr</i> (downwards) <i>berzhūr</i> , <i>pāl</i> , <i>derberzhūrī</i>	<i>berwār</i>	<i>berozhūr</i> , <i>serabān</i>
slouch	(v) <i>pai kishāndin</i>	<i>nishāw</i> , <i>ni-</i> <i>shīw</i> , <i>terāzīn</i>	<i>serākhwār</i> , <i>berokhwārī</i>
slow	<i>askān</i> , <i>hisāi</i> , <i>yawāsh</i> (of a person) <i>paigirān</i>		
—	<i>hūla</i> , <i>zairak</i>		
sly	<i>pchūk</i> , <i>bchūk</i> , <i>bchkūla</i>	<i>kichik</i> , <i>kin</i>	
small	<i>wūrd</i> , <i>hūrd</i> , <i>hūr</i>		
smallpox	<i>hāwla</i> , <i>āwlek</i> , <i>khūrī</i>		

		NG	SG
smell	<i>būen</i> , <i>būon</i> , <i>behin</i>		
—	(v) <i>būen</i> , <i>būon</i> , <i>behin k.</i>		
smelt	(v) <i>āw k</i> , <i>helāndin</i>		
smith	<i>āsenger</i>		
smithy	<i>āsengerkhānī</i>		
smoke	(v) <i>khwārdin</i> , <i>khwārīn</i>	<i>wa khwārīn</i>	
—	(n) <i>dū</i> , <i>dūd</i> , <i>dūk</i> , <i>dūkal</i>		
smoky	<i>dūin</i>		
smooth	<i>hulū</i> , <i>sā</i> , <i>takht</i>		
smuggle	(v) <i>qāchāqī bi.</i>		
smuggler	<i>qāchāqī</i>		
snake	<i>mār</i>		
snare	<i>dāf</i> , <i>tala</i> , <i>fākh</i>		
snatch	(v) <i>halmātī d.</i> , <i>pālāmār bi.</i>		
sneeze	(v) <i>pizhmīn</i> , <i>behnzhīn</i>	<i>kulīn</i>	
snore	(v) <i>pirkhāpirkh k.</i>		
snort	(v) <i>ferrmāndin</i> , <i>ferrījin</i>		
—	(n) <i>frrma</i> , <i>prrrma</i> , <i>frrzha</i>		
snout	<i>lūt</i> , <i>kep</i> , <i>kepū</i> , <i>pūoz</i>		
snow	<i>bafr</i> , <i>bawr</i> , <i>wafr</i>		
snow-shoes	<i>lakān</i>		
so	<i>whā</i> , <i>wusā</i> , <i>vusān</i> , <i>wulo</i> , <i>ulo</i> , <i>hindā</i> , <i>āwand</i>		
so much	<i>enda</i> , <i>āwanda</i> , <i>hindā</i> , <i>heṅgī</i> , <i>awqās</i>		
so soon as	<i>tā</i> , <i>ki</i> , <i>wajārī</i> , <i>ijārī</i>		
soak	(v) <i>khisūdīn</i> , <i>khisāndīn</i>		<i>waraniska</i>
sobs	<i>ask</i> , <i>iska</i>		
—	(v) <i>kālīn</i> , <i>iska ki.</i>		
socks	<i>gūerāwa</i>		
sod	<i>chīm</i>		
soft	<i>narm</i>		
soil	<i>ard</i> , <i>khwol</i> , <i>ākh</i> , <i>rrash</i>		
—	(v) <i>pīs k.</i> , <i>lewītīn</i>		
solder	(v) <i>līm k.</i>		
soldier	<i>esker</i> , <i>nizām</i>		
sole	<i>binīpāi</i>		
solid	<i>kursha</i> , <i>qawī</i> , <i>qāim</i>		

		NG	SG
solidity	<i>qumiatî, kurshatî</i>		
some	<i>chan, henek</i>		
someone	<i>kasek</i>		
something	<i>tishtek, chishtek, tishkî</i>		
sometimes	<i>jâreki, jârnâ, rûshna, jârjâr</i>		
son	<i>kurr, kûr, lâok, zârû</i>		
son-in-law	<i>sâwâ</i>	<i>birîta</i>	<i>gûerânî</i>
song	<i>istîrân, lâwîzh, khûrnd</i>		
soon	<i>zû</i>		
sorcerer	<i>jâdûkâr</i>		
sorcery	<i>jâdû</i>		
sore	(adj.) <i>aishîn</i>	<i>konîr</i>	
—	(n) <i>kulâba</i>	<i>khudûk</i>	
sorrow	<i>tenkî, diltenkî, kham</i>		
sorry	<i>pashî, pashimân, khamîn</i>		
soul	<i>jân</i>		
sound	(n) <i>dañg</i>		
—	(adj.) <i>sâkh</i>		
soup	<i>shûrwa, âwguosht</i>	<i>brûsh, girâr</i>	
sour	<i>tîrsh</i>		
source	<i>mâk</i>		
sow	(v) <i>tû âwîtin, tûm wu-shândin, chândin</i>	<i>kalândin</i>	
—	(n) <i>mâlûs</i>		
space	<i>pânî, jaî, jîh</i>		
spade	<i>bîal, bair</i>		
span	<i>bîst, bûst</i>		
spanner	<i>kulûch</i>		
spare	(v) <i>parîzîn, bhûrtin</i>		
spark	<i>bruska, pîrisk, chirsk, pesek, jîrik</i>	<i>pârânk, pâl</i>	
sparrow	<i>kuchaiîa, chûkî, chûlî, chuîaika, maîuchka</i>		
spate	<i>lâfâw, lâ, shilîr</i>		
spawn	<i>mâsikera</i>		

		NG	SG
speak	(v) <i>gutîn, wutin, baishin, avzhîn, alîn</i>	<i>âkhaftin</i>	<i>qsa k., kutin</i>
specimen	<i>nimûna</i>	<i>khâberdân</i>	
speck	<i>bîrek, dânek</i>		
spectacles	<i>châwânk, châwainek, ainekî</i>		
speech	<i>zumân, zûân</i>		
speed	<i>tuñgi, tundî, zûî</i>	<i>lezî, tîñgîa</i>	
speedy	<i>tuñg, tund, tun</i>		
spend	(v) <i>kherj k.</i>	<i>qedîn</i>	
sphere	<i>gullî, gulover</i>		
spider	<i>pîrik, jâotâna</i>		<i>sîsârka</i>
spill	(v) <i>richândin, rishândin</i>		<i>khîr</i>
spin	(v) <i>garrân, zîbirîn</i>		<i>khwârdin</i>
—	(caus.) <i>garr dâ, gîrr dâ, zîbirândin</i>		<i>khîrr dân</i>
spindle	(v) (wool) <i>risîn, tîshî k.</i>		
spirit	(wool-) <i>dûkh</i>		
spit	<i>jân, hinâs, nûs</i>		
spite	(v) <i>tw k.</i>		
splash	<i>dîshminî, rik</i>		
spleen	<i>prûsha, pîrizk</i>		
split	<i>pîshîk, zarâw</i>		
—	(v) (intrans.) <i>shikîân, shaqq bi., derz bi.</i>	<i>wa rûtin,</i>	
—	(trans.) <i>shikândin, derzdân, shaqq wa k.</i>	<i>qalîshîn</i>	
—		<i>qalashândin</i>	
—		<i>wa rutân-din</i>	
spoil	(v) <i>khârâp k., merândin</i>		
spoon	<i>fawtândin</i>		
spoor	<i>kawsha, kewchik</i>	<i>hask, hasku</i>	
—	<i>ta, rich, shûnâpâ, jaîpâ</i>		
sport	<i>rrâw, nachûr</i>		
spot	<i>dâñga</i>		
spout	(v) (for water) see 'gutter'		

sprain	(v) <i>bā dān, bā verdān</i>
spray	(v) <i>āwushāndin</i>
spread	(v) <i>pān k., rā khestin, wā dāniān</i>
spring	(water) <i>kānī</i> (season) <i>bahār, bahārān</i>
sprinkle	(v) <i>wushāndin, paiver k.</i>
sprout	(v) <i>rūn, rāwz k.</i>
spur	(of a hill) <i>shākh</i> (equestrian) <i>pishsīn</i>
spy	<i>jāsūs</i>
squalid	<i>kotiā, nāchār, chār-chenk</i>
square	<i>chārgūh</i>
squeak	(v) <i>chirīn, jirīn, jiqīn, zikīn</i>
squeeze	(v) <i>lai k., palkhāndin, hal felkhāndin, giwīshīn</i>
squint	<i>chāwmiān, chaw-khwār, chawshāsh, dūbīn</i>
stable	<i>paiga, pāga, tawli</i>
stage	(of a journey) <i>manzil, qunāgh</i>
staggers	(horses) <i>shiwīsh</i>
staircase	<i>pīlakān, erdavān, pāwarabān, salāl, stair</i> (rare)
stallion	<i>tamāzalk, tamamasp</i>
stamina	<i>hāzh, hāz</i>
stammering	<i>guṅg, lāl, tāt</i>
stamp	(v) <i>ard kūtān, khwol kūtān</i>
stand	(v) <i>rā wustān, wustān, hal wustān</i>
star	<i>astārā, stār, stiriā, histiriā</i>

NG

SG

chāwāzhī

tilāndin

khil

rā b.

hassāra

starch	<i>nishāī, nishāsa</i>		
start	(v) (journey) <i>kewtin a rī, rī kewtin, birī kewtin, rī girtin</i>		
state	<i>mīrī</i>		
station	<i>qunāgh, manzil</i>		
stature	<i>bezhn, bashm</i>		<i>anām</i>
stay	(v) <i>mān, rā wustān</i>		
steady	<i>qāim, qawī</i>		
steal	(v) <i>dizīn</i>		
steam	<i>bukhār</i>		<i>hulm, bāq</i>
steed	<i>chār wā</i>		
steel	<i>pūlā</i>	<i>stā</i>	
stench	<i>buonīpīs, behinā-kharāp</i>		<i>būnikharāw</i>
step	<i>kāw, gāw</i>	<i>mishā</i>	
stepfather	<i>bāmāra</i>		
stepmother	<i>dāmāra</i>		
stick	(n) <i>dār, (for burning) ārdū, chīleka, hīzhink</i>		
—	(v) <i>chespīn</i> (caus.) <i>chespāndin</i>		<i>lekiān</i>
sticky	<i>chespīn</i>		
stiff	<i>hīshik, raqq</i>		
stiletto	<i>kīrik</i>		
sting	(n) <i>zhūzhī, chīz</i>		
—	(v) <i>gezīn</i>		<i>qap girtin</i>
stingy	<i>nīnuk hishik, pīska</i>		
stir	(v) <i>taik bi., sharaqāndin</i>		
stirrup	<i>āwzum, hāwzhum, awzeṅgī, hawzsheṅgī, zeṅgī</i>		
stitch	<i>taqāla, druāra</i>		
stocking	<i>gūrāwa</i>		
stolen	<i>dizīa, (of goods) īdizī, yādizī</i>	<i>pizī</i>	
stomach	<i>zik</i>		
stomach-ache	<i>zikāish, pīshāish</i>		

		NG	SG
stone	<i>bard, barr, kāwir, gāwir</i> (of fruit) <i>cheqāla, dānik</i> see also 'kernel'	<i>kisk, zughūr</i>	
stonemason	<i>barterāsh, kewīrbir, barbīr</i>		
stool	<i>chārpaī</i>		
stop	(v) <i>wustān, rā wustān</i>	<i>skīnin, clukīān</i>	
	(caus.) <i>wustāndin</i>	<i>skināndin</i>	
stopped up	<i>gīrā, gīrīwa</i>		
stopper	<i>tkhānj, derī</i>		
store	<i>amār, kādīn</i>	<i>mārak</i>	
storm	<i>tūfān, furtuna, bāger</i>	<i>bohāwr</i>	
story	<i>chirūk, serbuhirk, dāstān</i>		<i>serguzasht</i>
stout	<i>qalāo</i>		
stove	<i>āgirdān, bughairī</i>	<i>urghān, kūchik</i>	<i>kwānik</i>
straight	<i>rāst</i>		
stranger	<i>gharīb</i>		
strangle	(v) <i>khankāndin</i>		
strap	<i>qāish</i>		
straw	<i>kah</i>		
stream	<i>cham, chāw</i>		
street	<i>kūlān, kū</i>		
strength	<i>taw, zūr, hīz, hāz</i>	<i>vāzha, vez, birī</i>	<i>hāzh</i>
stretch	(v) <i>draish k.</i>		
stretch out	(v) <i>rā khestīn</i>	<i>rāzāndin, rāchāndin</i>	
	(reflexive) <i>rā kewtin</i>		
strike	(v) <i>qatīān, lai khestīn, khestīn, lai dān</i>	<i>hīngāwtin, shenīn</i>	
string	<i>risī, pat</i>		
strip	(v) <i>rūt or lūt or rūs or tāzī b., shlāndin</i>		<i>khāos b.</i>
stripe	<i>tīlma, tel</i>		

		NG	SG
strong	<i>khurt, bitaw, vāzhi, pehl, bizūr, zī, qawī</i>	<i>gurbīz</i>	
struggle	<i>kushtī, jernīkh</i>		
stubble	<i>galāsh, surūt</i>		
stud	<i>dugma</i>		
study	(v) <i>khwāndin, māi k.</i>		
stuff	(v) <i>lai pestīn, pestīn</i>		
stumble	(v) <i>rū khestīn</i>		<i>pai lai dān</i>
stump	<i>kotara</i>		
stupid	<i>ker, gāoj, paigirān</i>	<i>kākil, baimeshū</i>	
submission	<i>fīrmānberī</i>		
such	<i>whā, wulo, wusān</i>		
suck	(v) <i>mezshīn, mīzhtin, mītin</i>		
suckle	(v) <i>mezshāndin</i>		
sudden	<i>bijārik, zhenishkīwa</i>		
suffer	(v) <i>kishīān, zārīn, aishīān, kīshān, parīshān b. zār, aish</i>		
suffering	<i>zār, aish</i>		
suffice	(v) <i>dast d., bes b.</i>		
sufficient	<i>bes</i>		
suffocate	(v) <i>khankāndin</i>		
suffocation	<i>khankīn, khankūk</i>		
sugar	<i>shakar</i>		
suit	(v) <i>lai hātīn, lai khwārīn</i>		
sulk	(v) <i>rīk k.</i>		
sulphur	<i>gūird</i>		
summer	<i>hāwīn</i>		
summer	<i>sārīān, sārān, ilāq, zōzān</i>		
quarters	<i>ser, sergīr</i>		
submit	<i>tāw, tāf, atāf, hatāf, hatāw, hīw, rūch, rāoch, rūozh, rū, khur, khāwir</i>	<i>gez, gaz, hesū</i>	
sun	<i>Yekshamū, Yeksham</i>		
Sunday	<i>rūshīānperest, beraftāw</i>		
sunflower	<i>khwarhalāt, rūhalāt</i>		
sunrise			

		NG	SG
sunset	<i>khwarāwā, khurāzerd, khurāwā, ruznihān</i>		
supervise	(v) <i>chāw k.</i>		
supper	<i>āsh, chaishtāshāw, shīw</i>		
supplicate	(v) <i>lāwāhī k., lālkiān</i>		
suppose	(v) <i>gumān k., ferz k.</i>		
suppuration	<i>chirk, kīm, rīm</i>		
surly	<i>ustūr, rīk</i>		
surround	(v) <i>chārpar girtin, pai garāndin, dā girtin</i>		
surroundings	<i>chārpar, chārākh, garraka</i>		
suspicion	<i>gumān</i>		
sustenance	<i>khwārdin, khwārīn, zī, zīngāi, zgāna, zhgāna</i>		
swallow	(n) <i>rashwāla, rashk, parasilka</i>		
—	(v) same as 'to eat'		
swarm	(bees) <i>kuwār, kuma</i>		
swear	(v) <i>sund khwārīn</i>		
sweat	<i>chīr, khū, haraq</i>		
swede	<i>turp, tur</i>		
sweep	(v) <i>mālīn, gesīk k.</i>		
sweet	<i>shīrīn</i>		
sweetheart	<i>khūzgīn, dilka, dasgirān</i>	<i>berdilek</i>	
sweets	<i>shīrīnī</i>		
swell	(v) <i>perchewīn, panāmīān, bā k.</i>		
swim	(v) <i>mala k., malewān b., subāi k.</i>		
swimmer	<i>malawān</i>		
swindle	(v) <i>khepāndin, lepāndin, dru ferūshtin</i>		
swollen	<i>āwsa, bā girtia</i>		
sword	<i>shūr, shīr</i>		

		NG	SG
swordsman	<i>shīrgar</i>		
sympathy	<i>hezwerd, serkhwashī</i>		
syrup	<i>dushāp, shīw, dims</i>		
table	<i>chārpaī, paishtakhta, chāshīn, dastakhān</i>		
tag	<i>dūk</i>		
tail	<i>kīlk, dūw, dunk, dūlik</i>	<i>boch</i>	
tailor	<i>derzi, terzi</i>		
take	(v) <i>birīn, girtin, stāndīn</i>		<i>birdin</i>
take off	(v) <i>dā khestin, hal girtin, ber girtin, hal khestin, der khestin</i>		<i>serguzasht</i>
tale	<i>chīrūk, dāstān, serbuhirk</i>		
talk	<i>qsa k., baizhīn, gutin</i>	<i>ākhaftin</i>	
talker	(excessive) <i>purrbaizh purrqa, dambitakān</i>		<i>chaqa-chināwa</i>
tall	<i>draizh, bilin</i>		
talons	<i>chīrnūk</i>		
tamarisk	<i>gezūk, gezūwa, dāragezī</i>		
tambourine	<i>dūw, dhūk, dhūl, dāu!</i>		
tame	<i>dastī, kedī</i>		
—	(v) <i>kedī k., dastī k.</i>		
tangle	<i>līyek or lihew pīchīa</i>		
tank	<i>lagan, hāoz, lich</i>	<i>sārinj, bermā</i>	
tanner	<i>dabāgh</i>		
tap	<i>cherik</i>		
tape	<i>qaitān</i>		
tar	<i>qīr, zift</i>		
target	<i>armānj, āmāj</i>		
task	<i>īsh, kār, shūl, shukhul</i>		
tassel	<i>rīshūk</i>		
taste	<i>tām</i>		
tattooing	<i>kūtīn, kūtrān, khāl</i>		
tax	<i>bāj</i>		
tax-collector	<i>bājgīr, ambāshar</i>		



tea	<i>chāī</i>
teach	(v) <i>dast d., fair k., hair k., hūrī k., bīr d.</i>
teacher	<i>khwāja, hūrīker, fairker</i>
teapot	<i>chāidān</i>
tear	(v) (intrans.) <i>kilāshṭin, tilishīn, tilāshṭin, bīsdān</i>
	(trans.) <i>deriān, bīsdāndin, tilishāndin, qatāndin</i>
—	(n) <i>termaishk, fermaizik, ashk</i>
tease	(v) <i>serbiser dān, lāqirdī k.</i>
teeth	<i>dān, dinān, didān, dirān, dgān</i>
telescope	<i>dūrbīn</i>
tell	(v) see 'speak'
temper	<i>khū</i>
tempest	<i>garrabā, bāger, bāhawr, tūfān frtuna</i>
temples	same as 'forehead'
ten	<i>dah</i>
tenant	<i>kerchī, kerīker</i>
tender	<i>nāzik, geushek, nerm</i>
tenderness	<i>nāzikī, narmātī</i>
tent	<i>māl, chādir, dāwur, kāwn, rashkūn, rashmāl, khewt</i>
tenth	<i>dahī, dahān</i>
terminate	(v) <i>wā bi., paik dīn, tamām k.</i>
terrify	(v) <i>tersāndin</i>
terror	<i>ters, sām</i>
test	(v) <i>tām k.</i>
testicles	<i>gun</i>
than	<i>la, zha</i>

NG

SG

*stir, histir  
rūnek**asr**shil*

thanks	<i>shukur</i>	NG	SG
that	(dem.) <i>āv, āw, vai</i> (rel.) <i>ki, ku</i>		
thatch	<i>keparī</i>		
theft	<i>dīsī</i>	<i>pīsī</i>	
them	<i>vān, awān, wān</i>		
then	<i>āwjar, ijār, waichāghī, waijārī, ina, idīn, itir</i>		
thence	<i>lāwderī, zhāwderī, lewra zhorda, zhera</i>		<i>lāwlā</i>
there	<i>āwderī, oarda, āora, lāora, lūwai, āwdīw, bīwaida, hā, iwī, āwpar, iwīdā</i>		
there is	<i>hayya, hā</i>		
there is not	<i>nīna, nīyya, tunna</i>		
these	<i>vān, amān</i>		
they	<i>vān, wān, awān</i>		
thick	<i>hastūr, ustūr</i>		
—	(of liquids) <i>has, khas, tūr, tīrn</i>		
thickness	<i>hastūrī, ustūrī</i>		
thick-set	<i>hestikgirān, kujūr</i>		
thief	<i>diz</i>		
thigh	<i>tīshk, rān, khed</i>		
thin	<i>tanūk, zrāwa</i>		
—	(of beings) <i>larr</i>		
thing	<i>tīshṭ, chīshṭ</i>		
think	(v) <i>hush</i> or <i>hushk k., fukirīn, wa mān</i>		
thinness	<i>tanūkī</i>		
third	<i>sīān, sīī, sūmīn</i>		
thirst	<i>tīnītī, tī, tīhna</i>		<i>tīnagī</i>
thirsty	<i>tīnī, tī</i>		
thirteen	<i>sīānza, zīāda, dehosī</i>		
thirty	<i>sai</i>		
this	<i>av, va, vai, avaya</i>		<i>ama</i>

		NG	SG
thistle	<i>kewar</i>		
thong	<i>qāsh</i>		
thorn	<i>derrick, duiru, istirī</i>		
those	<i>vān, wān, awāna, āw</i>		
thou	<i>tu, atu</i>		
though	<i>hek, bilān, agarchī, magari</i>		
thought	<i>hush, hushk, fenī</i>		
thousand	<i>hezhar, hezār</i>		
thread	<i>risī, tā, wush, dezhi</i>	<i>dresha</i>	<i>machīr</i>
three	<i>sīān, sisīān, sesī</i>		
threshing-ground	<i>jūkhīn, jūghīn</i>	<i>bīdar</i>	<i>jaikhirman</i>
threshold	<i>shpāna, derāzink, berīderī</i>		<i>kawshkan</i>
throat	<i>gīru, gūrī, gilū</i>		<i>qurrig</i>
throne	<i>takht, arāika</i>		
through	<i>lenāw, nāwrāst, zhinīw</i>		
throw	(v) <i>āvītin, khestin, ferī d., āwīzhin</i>		
throw away	(v) <i>ferī d.</i>		
throw down	(v) <i>dā khestin, dā āvītin</i>		
thunder	<i>brusk, dandar, gurīzhī-āsmānī, dañgīhāsmān</i>		<i>hāwrataga</i>
Thursday	<i>Penshemū, Peshem, Penshem</i>		
thus	<i>whā, wusā, īsān, wulo, ulo wasānī, īsā</i>		
tie	(v) <i>bestin, gīrī k., gīrī d., chewāndīn, shedāndīn, chīwīān</i>		
tiger	<i>peleñg</i>		
tight	<i>teñg, tenk</i>		
till	<i>tā, hatā, hayā</i>		
time	(one time) <i>jārek, karrat</i>		
—	(space of) <i>wakht, dam, zamān, chāgh pel, muūda, mesh</i>		

		NG	SG
time	(a long) <i>chāghek, damek, mudaek, naghdek, zamānek</i>		
—	(a short) <i>pelek</i>		<i>tūezek</i>
timid	<i>tersūk, kemdil, gīdī</i>		<i>kemsāwīr</i>
tin	<i>tanuka, chinkū</i>		
tinder	<i>pūsha, pīshū</i>		
tingle	(v) <i>chiñgīn</i>		
tinkling	<i>chriñgīn, zriñgīn</i>		
tiny	<i>wūrd, hūrd, hūr</i>		
tip	<i>tūk, sargīr, dūcheka</i>		
tire	(v) (intrans.) <i>wa stīān</i>		
	<i>mā b., sheqān</i>		
	(trans.) <i>mā k., sheqāndīn, wa stāndīn</i>		
tired	<i>mā, wastā, hailak</i>	<i>shepaiketīa</i>	<i>mānīg</i>
—	(v) (to be) <i>pai khestin</i>	<i>she pai ketin</i>	
tireless	<i>jānhishik</i>		
to	<i>bi, ba, wa, tā, pai, a, la, zhi</i>	<i>nik, hindā</i>	
tobacco	(for cigarettes) <i>titūn</i>		
	(for hookah) <i>temākū</i>		
	(dust) <i>dummār</i>		
to-day	<i>ārū, avrū, varūj</i>		<i>amrū</i>
toe	<i>penja, gāzek</i>		
together	<i>digaliyek, wayek, biyekodīn, hewodīn, biyekitir, biyeko, legaliyek, biherw, biyekodū, gallek</i>	<i>wiyekrā, pewrā, digalherw, pewtī, bipew, pew, tikdā, liherw, biherwā</i>	
toil	<i>īsh, shukhul, zahma</i>		
token	<i>nishān</i>		
toll	<i>bāj</i>		
tomb	<i>mazār, mezel, qabr</i>		
to-morrow	<i>batānī, subhainī, sūbī</i>		
tongs	<i>gāz, gāzek, miqāsh</i>		

		NG	SG
tongue	<i>zwān, hiswān, zemān, azmān</i>	<i>sār</i>	
to-night	<i>avshāw, ishawī</i>		<i>amshāw</i>
too	<i>ish, sī, zhī</i>		
tool	<i>dastkār, asbāb, avisa</i>		
top	<i>ser, sergīr</i>	<i>tāp</i>	
torment	<i>āzār, zār, zārītī, kul</i>		
torn	<i>dirūā, charānd</i>		
torpid	<i>sīs</i>		
torrent	<i>cham, rūda, lāi, lāfaw</i>		
tortoise	<i>kīsal, kesalāwī, kuīsī</i>	<i>gurūrik, pishthastī</i>	
touch	(v) <i>dast k., hiṅgāwtin</i>		
—	(n) <i>bermās, pelmās</i>		
touchy	<i>dilnāzik</i>		
towards	<i>hindā, nik, lalā</i>		
towel	<i>khaolī</i>		
tower	<i>burj</i>		
town	<i>shār, bāzhār, bāzhair</i>		
townspeople	<i>khalqībāzhair, merd-umībāzhair, khalqī-shār</i>		
tracks	see 'spoor'		
trade	(n) <i>paishī, sanat, bāzargānī</i>		
—	(v) <i>wā guhāstin, bāzargānī k.</i>		
tradesman	<i>paishakār, sanatkār</i>		
traitor	<i>khamṣī, khāin</i>		
trample	(v) <i>wā pastīn</i>		
transcribe	(v) <i>ver garrāndin, shekl der inān</i>		
translate	(v) <i>terzwānī k., terjumānī k., ver garrāndin</i>		
translator	<i>terzwān, tarzumān, tarchīmān, ver</i>		
trap	<i>dāf, dāw, tala</i>		
travel	<i>rewīn, rewītī, garrān, safar</i>		

		NG	SG
traveller	<i>reweṅgī, revendī, re-waṅg, rewī, rewīk</i>		
traverse	(v) <i>derbās b., bhūrtin</i>		
tray	<i>sīnī</i>		
treacle	<i>dūshāp</i>		
treasure	<i>khezān, ganj</i>		
tree	<i>aār</i>		
trefoil	<i>separra</i>		
trellis	<i>qirish</i>		
tremble	(v) <i>lerzin, rejefin, haishin</i>		
trench	see 'ditch'		
triangle	<i>sehgūha</i>		
tribe	<i>bir, tīra, qāom, il, tāfa, ashāir, ashiret</i>		
trickle	(v) <i>āwzim k.</i>		
trigger	<i>pāya</i>		
trinkets	<i>khishir</i>		
trip	(v) <i>pai khestin, pai dā khestin tiripin</i>		
tripod	<i>sehpaī</i>		
trot	<i>lūk, lok, rawān</i>		
trouble	<i>perīshānī, zāmat</i>	<i>tikil, khudūk</i>	
trough	<i>kūr, kūrīn, māran</i>		
trousers	<i>derpaī, shwāl, pesma</i>		
trout	<i>keshīna</i>		
trowel	<i>māla, mālinj</i>		
true	<i>rāst, sarast</i>		
trunk	<i>sannūq</i>		
truth	<i>rāsī, rāstī, sarastī</i>		
try	(v) <i>talāsh k.</i>	<i>bzāva k., hīn k.</i>	
tub	<i>shwaina, shekīw</i>		
tube	<i>lūl, būrī, shīw</i>		
Tuesday	<i>Seshemū, Seshem</i>		
tuft	<i>kākul, tumjik, pūkhik</i>		
tumult	<i>āsh, āshīw</i>		
turf	<i>maira, mirk, chīm, chīn</i>	<i>panjār</i>	

	NG	SG
Turk	<i>Turk</i>	
Turkey	<i>Rum</i>	
turkey	<i>mirishkîmisrî</i>	
Turkish	<i>Rumî, Turkî</i>	
turn	(v)(intrans.) <i>wā</i> or <i>hal</i> or <i>war garrîân,</i> <i>zwîrîn</i> (trans.) <i>wā</i> or <i>hal</i> or <i>war garrândîn, wā</i> <i>girtîn, bā dān</i> <i>zwîrândîn</i>	
—	(n) <i>nāoba, bash</i>	
turnip	<i>shailam</i>	
turpentine	<i>kizwân, derebin</i>	
turtle	<i>raqqa, jîlak</i>	
tusks	<i>kalp</i>	
twelfth	<i>duânzaî</i>	
twelve	<i>duânza, dehudûân,</i> <i>dehudûdû</i>	
twenty	<i>bîs</i>	
twice	<i>dûjâr, dúbâr</i>	
twig	<i>chû, rût</i>	
twitch	(v) <i>mûrîâna k.</i>	
twins	<i>jîwî, jîwik, jîmik, jût</i>	
twist	(v) <i>pîchîn</i> (caus.) <i>pîchândîn,</i> also the same use as for the trans. of 'to turn'	
twisted	<i>walâ, lâbilâ</i>	
two	<i>dedû, dūân</i>	
ugly	<i>nâshîrîn, nâjûân,</i> <i>chirkîn, kirît</i>	
umbrella	<i>saiwân, shemsî</i>	
un-	<i>nâ-</i>	
unanimous	<i>bizwânek, bizârekî</i>	

NG

SG

*wach**lifâno*

	NG	SG
uncle	<i>mâmû, âm, âp</i>	
unclean	<i>nâpâk</i>	
—	(ceremoniously) <i>nejis</i>	
uncultivable	<i>nââzhûtî, nâkârî</i>	
uncultivated	<i>bîshîâr</i>	<i>mishkhâf</i>
undecided	<i>dûdil</i>	
under	<i>zhîr, lazhîr, zhezhîr,</i> <i>zhîrdâ, bindâ</i>	<i>lazzhîro,</i> <i>lebino</i>
understand	(v) <i>tai gehîn, tai gaishtîn,</i> <i>nâs k.</i>	<i>wa garrîn</i>
undertake	(v) <i>das girtîn</i>	<i>wa mâlîn,</i> <i>bzâwa k.</i>
undo	(v) <i>wa k., dâ wa k.</i>	<i>kirdinâwâ</i>
undress	(v) <i>jîl der înan, jîlder</i> <i>khestîn, shîliân</i> (trans.) <i>shlândîn</i>	
uneasiness	<i>nâhisâî, tûsh</i>	<i>bîaskâni</i>
unequaled	<i>bîhevâl, barwasâ,</i> <i>baihemâl</i>	
uneven	<i>nâsâ, ged</i>	
unexpectedly	<i>lenishkîwa,</i> <i>shenishkîwa</i>	
unfortunate	<i>badbakht, bî bakht</i>	
unfriendly	<i>nâyâr, dishmin</i>	
unhappiness	<i>diltenkî, kul, kham</i>	
unhappy	<i>diltenk, khamîn, bîda-</i> <i>mâgh, kâwil</i>	<i>bilingâz</i>
uniform	(adj.) <i>yeksân, yekjûr</i>	
unjust	<i>bîdâd, bîqezâ, chirûk</i>	
unleavened	<i>bîmâya</i>	
unpack	<i>dâ wa k., wa k.</i>	
unparalleled	<i>bîhevâl</i>	
unpick	(v) <i>hal behîn, hal chîân, hal</i> <i>chândîn, hal takîân,</i> <i>wa rishândîn</i>	
unravel	(v) <i>wa risândîn</i>	
untie	(v) <i>sharmâtîn, dâ wa k.,</i> <i>wa k.</i>	

		NG	SG
untrue	<i>nārāst</i>		
untruth	<i>drū</i>		
unwell	<i>bīdamāgh, kaifsiz</i>		
unwillingly	<i>bīdīl, bīkaif, bīkhwās</i>	<i>olāmī</i>	
unwind	(v) <i>wa resāndīn, wa pī-chāndīn</i>		
up	<i>zhūr, bān, barz, hal, ber, berozhūr</i>		
uphill	<i>hewrās, awrās</i>		<i>serozhūrki</i>
upon	<i>leser, lazhūr, zheser, leserdā</i>		<i>labān</i>
upper	<i>zhūrīn, zhūrīna</i>		<i>bānīna</i>
upright	<i>rāst</i>		
uproot	(v) <i>hal kandīn, ber kandīn, hal k., lebīn kandīn</i>		
upside down	<i>bidannū, serābīn, wāzhī, berwāzh, kelewāzhī</i>	<i>sernisīf</i>	<i>damokhwār</i>
urge	(v) (animals) <i>rwāndīn, rāndīn, āshūtīn, hāshūtīn, bzāndīn</i>		<i>tai khūrīn</i>
urine	<i>mīs, mīs</i>		
use	<i>īsh, kīr, kār</i>		
useful	<i>bīsh, bikair, bikīr</i>		
useless	<i>bīsh, bikaira, bikīra</i>		<i>bīfar</i>
vacillate	(v) <i>jūmīn, jēwīchīn</i>	<i>chevīchīn</i>	
vacuous	<i>bīmāzhū, bīmukh, serbatāl</i>		
vagina	<i>quz, kus</i>	<i>piṣfk</i>	
valley	<i>cham, nīshīw, dōl, dōlī, shīw</i>	<i>nwāl, nhāla</i>	<i>kital</i>
value	see 'price'		
vanquish	(v) <i>bazāndīn</i>		
vanquished	<i>bazā, bazāndīa, shkāndīa</i>	<i>bīrewīn</i>	
vapour	<i>hawā</i>		

	NG	SG
various		<i>rāmārām</i>
vegetables		
veil		
vein		
velvet		
verandah		
verbal		
verdure		
very		
vest		
vibrate		
victory		
view		
vigilant		
vigorous		
vile		
village		
vine		
vinegar		
violate		
violence		
violent		
viper		
virgin		
visible		
voice		
volley		
vomit		
vulture		

<i>jūrān</i>		
<i>sewzī</i>		
<i>chāshūr, rūwand</i>		
<i>reg, rek, paī</i>		
<i>makhmar</i>		
<i>aīwān, qirish</i>		
<i>bedaw, bizwān, zwānī, zmānī</i>	<i>zhedef</i>	
<i>keskī, sewzī, hīshnū</i>		
<i>purr, zaid, fera, galla, qawī</i>		<i>zūr</i>
<i>kurtek</i>		
(v) <i>kheshūn</i>		
<i>bezānd, ber, bird</i>		
<i>sali, assa, kabīna, chawbīna</i>		
<i>chāwākiri</i>		<i>chawkirdo</i>
<i>khurt, bitāw, kurbāzo</i>		
<i>chapal, gārīs, jārīs</i>		
<i>gund, āwāya, dī</i>		<i>dīkaya, awbā</i>
<i>raz, mīw, mut, dāritirī</i>		
<i>sirka</i>		
(v) (as of property) <i>rā</i>		
<i>hīlān</i>		
(a woman) <i>zurpestī k., bi abūr k.</i>		
<i>kuteh, tūzhī, pehlī</i>		
<i>tūzh</i>		
<i>kūramār</i>		
<i>kich, qiz, kanī, serresha</i>		
<i>diyār, āshūkār paida</i>	<i>khūā</i>	<i>kanishk</i>
<i>dañg</i>		
<i>chenlik, shilik</i>		
(v) <i>richiān, wa richāndīn, rishiān, wa rishāndīn</i>	<i>rihtin</i>	<i>hal āwirdin</i>
<i>sīsār, sīsālik, sīsārka, sīsārik</i>		

		NG
wag	(v) <i>jumîn, takândin</i>	<i>lepîtîn</i>
wager	(v) <i>ra westiân, girû bestin, ser dâniân</i>	
wages	<i>muzd, mângâna, mâsh</i>	
wail	(v) <i>shîn k., kâlîn, nâlîn, zârîn</i>	
waist	<i>pisht</i>	
waistband	<i>pishiti, dûkhîn, bandî-khûin</i>	
waistcoat	<i>salta, chapek, yalak, chapkin</i>	
wait	(v) <i>châwwarî k., châw k., châw va k., pân</i>	
wake	(v) <i>hishyâr k., wa khaber k.</i>	
walk	(v) <i>bipai chûn, piâ chûn gâw niân</i>	
wall	<i>dîwâr</i>	
wallet	<i>turba</i>	
walnut	<i>gûez</i>	
wander	(v) <i>garrîân</i>	
want	(v) <i>wâin, vâin, khwâsîn, wîn</i>	
wanting	<i>kem</i>	
war	<i>sharr, jeng</i>	
warble	(v) <i>chikchikân</i>	
warm	<i>garm</i>	
warmth	<i>garmî, garmâtî</i>	<i>germâkh</i>
warrior	<i>merd, jûânmer</i>	
wart	<i>kûnâmirishk</i>	
wash	(v) <i>shstîn, shtin, shûtîn</i>	<i>blâvin, blâva k.</i>
wasp	<i>muşîzer, sîrâmûz</i>	
watch	(n) <i>sât</i>	
—	(v) <i>pâin, âgâh b., muqayid b.</i>	
watchmaker	<i>sâtchî</i>	
water	<i>âw</i>	
—	(v) <i>âwushândin</i>	

		SG		NG	SG
water-carrier	<i>âwdirî, âwkişh</i>				
watercress	<i>kuozala</i>				
waterless	<i>bâre, daim</i>				
water-melon	<i>shûtî</i>				
waterpot	<i>kuzâla, kûpa, awdân, jar</i>				
waterproof	<i>bârânî, mushammâ</i>				
waterskin	<i>hîza, mashk, kuna, kul, khur</i>				<i>jarwâna</i>
waterspout	<i>plusk</i>	<i>nîmtana</i>			
waterway	<i>jûga, sulîna</i>				
water-wheel	<i>gerdûn</i>				
wax	<i>mûm, lûk</i>				
way	<i>rrî, rraiga</i>				
we	<i>am, ma, aima</i>	<i>bzlâmî chûn, bipai rrûin</i>			
weak	<i>ziwîr, sîs, kû, kalaj, bîwâshî saif, sabûn</i>			<i>bîwezsh, zhâr, kurumîu</i>	
weaken	(v) <i>ziwirândin</i>				
wealthy	<i>zeîgîn, khûimâl, maldâr, dolamaîg</i>				
weather	<i>hawâ, rûjgâr</i>				
weave	<i>hûnîn, hûrîn</i>				<i>chînîn</i>
web	(v) <i>hailâna, châlîjûka</i>				
wedding	<i>shâhîn, zâwân, sûr</i>				
Wednesday	<i>Charshemû, Charshem</i>				
weed	(v) <i>bzhâr k., kâzhank k.</i>				
weeds	<i>pûsh</i>				
week	<i>haftî</i>				
weep	(v) <i>gîrîân, gîrîn</i>				
weevil	<i>sûs</i>				
weigh	(v) <i>kîshân, pîwân</i>				
weight	<i>kîsh, girânî, girânîâ, qursî</i>	<i>zardawâla</i>			
welcome	<i>khwashhâtî, bikhair-hâtî</i>				
well	(adj.) <i>qinj, rrund, girr, sâkh, chî</i>	<i>âwshân k.</i>			<i>bâsh, châk</i>
well	(n) <i>gir, bîr, kânî</i>				

		NG	SG
west	<i>rūjāwāi, khūrāwā,</i> <i>nihān</i>		
wet	<i>tarr, shil</i>		
what	<i>chī, katisht</i>		
whatever	<i>chīk, hachī, herchī</i>		
wheat	<i>ganun, dekhel</i>		
wheel	<i>khisht, cherkeh, verver,</i> <i>tekar</i>		
when	(interr.) <i>kai, keŋgī</i>		
—	(pos.) <i>kī, wakī, chū,</i> <i>chirwakhit, gengī</i>		
whence	<i>lakū, zhekū, lakūderī,</i> <i>kīva</i>		
where	<i>kū, kūderī, kānī</i>		
whet	(v) <i>tūzh k., hasūn</i>		
whetstone	<i>hasān, zampāra</i>		
whew	<i>māst</i>		
which	(interr.) <i>kām, kizhān,</i> <i>kīzhk</i>		
—	(rel.) <i>ku</i>		
whine	(v) <i>zūrāsūr k.</i>		
whinny	(v) <i>hishūn, shahīn, herrīn</i>		
whip	<i>qamchī</i>		
whirlpool	<i>garrāw, garrīnek, garr</i>		
whirlwind	<i>garrabā, bāgarr, gara-</i> <i>lūlān</i>	<i>bābilisk</i>	
whistling	<i>frūzī, fika, fīkīn, fīshī</i>		
white	<i>spī, boz, sipān</i>		
whiteness	<i>spītī, spīatī</i>		
who	<i>kī, kū</i>		
whoever	<i>kīk, ai, herkām</i>		
whole	<i>sākh</i>		
why	<i>bocha, charā, chimā,</i> <i>chirānī</i>		
wick	<i>pīlta, pīlta, fītīl</i>		
wide	<i>ferāh, pān, pehn</i>		
widen	(v) <i>ferāh or pān or pehn k.</i>		
widow	<i>bī, zhinābī, bīmerd</i>		

		NG	SG
widower	<i>bīshin</i>		
width	<i>pānī, ferāhī, berāhī,</i> <i>phīn</i>	<i>chārchek</i>	
wife	<i>zhin</i>		
wild	(of animals) <i>kūī, dāba,</i> <i>dābān, kīfā</i>	<i>bizīya</i>	
wilderness	<i>derī, chūl</i>		
willow	<i>bī, shūrābī</i>		
win	(v) <i>birīn</i>		<i>birdīn</i>
wind	<i>bā, bhā</i>		<i>wā</i>
wind	(v) (trans.) <i>pīchāndin</i> (intrans.) <i>pīchīn,</i> <i>chwiān</i>		
windfall	<i>bākhestā, ghasām</i>		
window	<i>kūrkhāna, pādā, kūlek</i>		<i>tishāwī,</i> <i>penjara</i>
wine	<i>mai, sharāp</i>		
wing	<i>bāl, parwāz, bāsk</i>		
wink	<i>mīkrī, chawtīrek</i>		
winnowing-	<i>shan, shana</i>		
fork			
winter	<i>zwistān, wīstān</i>		
winter	<i>germīān</i>	<i>mishī</i>	
quarters			
wire	<i>tel</i>	<i>haishī</i>	
wise	<i>zānā</i>		
wish	(v) <i>wāīn, wīstīn, khwāzīn</i>		
—	(n) <i>murām, murāz, tevīā</i>		
with	<i>dīgel, ligel, diger</i>		
within	<i>dīnīw, nīw, taidā, nāw,</i> <i>lenāw lenīw,</i> <i>lenāwdā, nāwdā</i>		<i>lel</i>
without	<i>bī, bāī, ghaina</i>		
witness	<i>gāwāhī, shāhid</i>		
wolf	<i>gurg, gūr</i>		
woman	<i>zhin, pīta</i> (in the Bohtan)		
wonder	(v) <i>shiketīn, tājīb k.</i>		

		NG	SG
wonderful	<i>ajab, ajāib</i>		
wood	<i>dār</i>		
wooden	<i>dārīn</i>		
wood-louse	<i>kermādārī</i>		
wool	<i>hurī, khurī, hirī</i>		
—	(short, of sheep) <i>kilk</i>		
—	(uncarded) <i>shilia</i>		
—	(of lambs) <i>shilī, līwā</i>		
word	<i>gota, begota, gsa, soz</i>	<i>zār</i>	<i>wācha</i>
work	<i>ish, kār, shūl, shukhul</i>		
—	(v) <i>ish k., shūl k., shukhul k., kār k.</i>		
workman	<i>kārger, muzwer, rānjwer</i>		
workshop	<i>dasak, kārkhānī</i>		
world	<i>dinyā, dinī</i>		
worm	<i>kerma</i>		
worm-eaten	<i>kermakh</i>		
worry	(n) <i>hish, fikr, girānī</i>		
worship	(v) <i>perestān</i>		
worth	(v) (to be) <i>hishhān</i>		
worthless	<i>bikair, bikāra, kotā, mirdār</i>		
worthy	<i>bikair, gābil</i>		
would that!	<i>khuzī, kāsh</i>		
wound	<i>brīn, kul, zhān</i>		
—	(v) <i>brīndār k., qalāshīn</i>		
wrap	(v) <i>pīchāndīn, hal pī-chāndīn, tai ver inān, ver inān</i>	<i>pīchāwtin</i>	
wrath	<i>qīn, kīn, tūr, sīl</i>		
wrestler	<i>pālawān</i>		
wrinkle	(v) <i>qīrmichīn, qīrmī-chāndīn</i>		
wrinkles	<i>kūrīshk, chirch</i>		
write	(v) <i>nwisīn, nwisīān</i>		
writing	<i>nwisīā, nwisār</i>		
written	<i>nwisār, nwisīā</i>		<i>nwisrāwa nwisrāwa</i>

		NG	SG
yard	<i>gez</i>		
yarn	<i>risī, lūka</i>		
yawn	(v) <i>hūnizhīn</i>		
—	(n) <i>damakarwa, ashāzhka</i>		
year	<i>sāl, sār</i>		
—	(last) <i>pār, pārīn</i>		
—	(before last) <i>pairār</i>		
yearly	<i>sālāna</i>		
yellow	<i>zar, kīsk</i>		
yes	<i>barī, lebe, ba, hārī, balī</i>		
yesterday	<i>dhū, dū, dīwā, duhī, duhīn</i>		<i>dīwāika</i>
yet	<i>hishī, hīshām, ishī, dīsān</i>		
yoke	<i>jil, nil, rīla</i>		
yokel	<i>lādīw</i>		
yolk	<i>zerāhak, serihilka</i>		
you	<i>tīwa, vaī, yūwa, yūwa</i>	<i>hūn</i>	
young	<i>jūān</i>	<i>khūrīn</i>	
—	(of animals) <i>chīchuka</i>		
youth	(n) <i>jūānī, (young man)</i>	<i>khūrīn, ruwāl</i>	
	<i>khurt</i>		
zeal	<i>dīlsūtī, perestārī</i>		
zealous	<i>perestār</i>		
zigzag	<i>pīchpīch, cheft, chīwān</i>		
zinc	<i>qal</i>		



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