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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 *shīr*
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 ث s, ظ ض 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. $\bar{a}\bar{o}$ 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 *ī*.

(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 nézzīkī kéwī Gárrān dabī, ki kéwaka la dāsī chépdā dabī, wa chámaka ladāsī rāzdā kawtū.*¹ There are, however, many exceptions to the rule of accent, and it is only by use that of many words can be learned.

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

THE PARTS OF SPEECH

In Persian¹ 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

¹ 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>gāmīsh</i>	a buffalo
<i>māñgāmīsh</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>shūwtīk</i>	<i>shūwtī</i>	a melon
<i>dīshminka</i>	<i>dīshmin</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.¹

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

¹ 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 goes
zhenka	<i>nān dakat</i>	the woman makes bread
bārān	<i>dabārī</i>	the rain rains
Khwa	<i>āferī</i>	God created

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'.¹ 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

¹ 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 kūrīd 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

di . . . dā. The multiplicity of forms noticeable in *la . . . dā*. other cases is not seen here. NG employs *di* 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 khanqībū</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>zhedīzī 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 noun¹ 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>māngāna</i>	a monthly wage
<i>sālāna</i>	a yearly affair
<i>rūoshāna</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'

¹ 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
hīngiwītī contact *hīngiwīn* 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* }