

(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
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*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, t̄fenkm p̄urr kird, khanjarim kish̄wa, wa bihawālm ferrī bisarī, dām khistī la ard, k̄uzht̄mī.*

*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 *k̄uzht̄m* 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 gaisht̄m 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 میاومیدید would you have come?

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

The sentences would read in SG (1) *dat hāt* (2) *hagar bārī b̄ū, z̄ūr 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 میامیدید 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>dakawtawā</i>	<i>dābī bikawī</i>
<i>dakawa</i>	<i>dakawīnawa</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>hagarin 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 kawtawā</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 bikarwā</i>	<i>ki karwā</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 kawtawā</i>	<i>bimān kawtawā</i>
<i>bit kawtawā</i>	<i>bitān kawtawā</i>
<i>bī kawtawā</i>	<i>bīān kawtawā</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>kewtim, ketim</i>	<i>az ketima, ketina</i>
<i>ta kewt, ket</i>	<i>kewtī, ketī</i>	<i>ta ketina, ketita</i>
<i>aw kewt, ket</i>	<i>kewt, ket</i>	<i>aw ketia</i>
<i>am kewt, ket</i>	<i>kewtin, ketin</i>	<i>am ketina</i>
<i>hūn kewt, ket</i>	<i>kewtin, ketin</i>	<i>hūn ketina</i>
<i>vān kewt, ket</i>	<i>kewtin, ketin</i>	<i>vān ketina</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 ketina</i>	and they fell to lying and slandering
<i>wa le pishlā aila 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 bimizānī wīk ketin</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 aida, 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>dilbanddā 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 *kaftin* is found.)

## Imperfect

I used to fall, I was falling, etc.

(1)	(2)	(3)
<i>ma daket</i>	<i>az katimāwa</i>	<i>daketim, daketima</i>
<i>ta daket</i>	<i>ta katitāwa</i>	<i>daketit, daketita</i>
<i>aw daket</i>	<i>aw katāwa</i>	<i>daketia</i>
<i>am daket</i>	<i>am katināwa</i>	<i>daketin, daketina</i>
<i>hūn daket</i>	<i>hūn katināwa</i>	<i>daketin, daketina</i>
<i>vān daket</i>	<i>vān katināwa</i>	<i>daketin, daketina</i>

## Examples—

<i>bi qunāghī daketina</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—

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

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

<i>zhe chiāi hātina khwāri</i>	they came down from the mountains
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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 keti bū</i>	<i>az ketūna</i>
<i>ta keti bū</i>	<i>ta ketūna</i>
<i>aw keti bū</i>	<i>aw ketūna</i>
<i>am keti bū</i>	<i>am ketūna</i>
<i>hūn keti bū</i>	<i>hūn ketūna</i>
<i>vān keti bū</i>	<i>vān ketūna</i>

Examples—

<i>am awrū chār jār zhe</i>	that day we had fallen four
<i>haspāni khwā keti bū</i>	times from our horses
<i>dī Maimū keti bū</i>	so Muhammad had fallen
<i>pāshī Zilānlī ketūna</i>	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 kewi</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—

<i>ek tu dā zhwī</i>	if thou give of them
<i>ek az harrim</i>	if I go
<i>ek vān kewin</i>	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>
	<i>kewtin, ketim</i>	<i>kewtin</i>	<i>kewtin</i>
	<i>kewtî, ketî</i>	<i>kewtî</i>	<i>kewtî</i>
	<i>kewt, ket</i>	<i>kewt</i>	<i>kewt</i>
	<i>kewtin, ketin</i>	<i>kewtin</i>	<i>kewtin</i>
	do.	do.	<i>-m kewt</i>
	do.	do.	<i>-t kewt</i>
			<i>-î kewt</i>
			<i>-mân kewt</i>
			<i>-tân kewt</i>
			<i>-yân kewt</i>

		THE VERB	
	NG	SG	SG
	<i>daket</i>	<i>dam kewt</i>	<i>makewt</i>
	<i>katinawa</i>	<i>dat kewt</i>	<i>atkewt</i>
	<i>daketim, daketima</i>	<i>dai kewt</i>	<i>îkewt</i>
	<i>daketî, daketîta</i>	<i>damân kewt</i>	<i>kewtiâimin</i>
	<i>katawa</i>	<i>datân kewt</i>	<i>imânkewt</i>
	<i>katinawa</i>	<i>dayân kewt</i>	<i>îîankewt</i>
	do.		<i>yânkewt</i>
	do.		
Imperfect			
	NG	SG	SG
	<i>ketima</i>	<i>kewtiâm</i>	<i>kewtiâm</i>
	<i>ketita</i>	<i>kewtiât</i>	<i>kewtiât</i>
	<i>ketia</i>	<i>ketiâ</i>	<i>ketiâ</i>
	<i>ketina</i>	<i>kewtiân, kewtiâimin</i>	<i>kewtiâimin</i>
	do.	<i>kewtiân, kewtiâin</i>	<i>imânkewt</i>
	do.	<i>kewtiân</i>	<i>îîankewt</i>
			<i>yânkewt</i>
Perfect			
	NG	SG	SG
	<i>ketima</i>	<i>kewtuma</i>	<i>kewtuma</i>
	<i>ketita</i>	<i>kewtuta</i>	<i>kewtuta</i>
	<i>ketia</i>	<i>dat</i>	<i>dam kewtawa</i>
	<i>ketina</i>	<i>dai</i>	<i>dat</i>
	do.	<i>damân</i>	<i>dai</i>
	do.	<i>datân</i>	<i>damân</i>
		<i>dayân</i>	<i>datân</i>
			<i>dayân</i>
			<i>do.</i>
			<i>do.</i>
			<i>-m kewtawa</i>
			<i>-t do.</i>
			<i>-i do.</i>
			<i>-mân do.</i>
			<i>-tân do.</i>
			<i>-yân do.</i>



	<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 farrīn</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 farrīn</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 chīainim</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