

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 āgerständin</i>	to set light to	<i>dā āgerstainim</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>dîdarinim</i>	NG
<i>dar ainān</i>	to fetch out	<i>dar iainim</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 hātîn</i>	to emerge, appear	<i>dar taim</i>	
<i>hal hātîn</i>	to come up, ferment	<i>hal taim</i>	
<i>hal āwētîn</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 bzhārdîn</i>	to select	<i>hal bzhairim</i>	SG
<i>hal bestîn</i>	to tie up	<i>hal dabesim</i>	NG
<i>hal parrîn</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 pichāinim</i>	SG
<i>hal pichîn</i>	to roll up	<i>hal apîchim</i>	SG
<i>hal parrîn</i>	to jump	<i>hal dipirrim</i>	NG
<i>hal garriān</i>	to return	<i>hal dagarrim</i>	
<i>hal kishān</i>	to spread out	<i>hal dksînû</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 takāinim</i>	
<i>hal wushāndin</i>	to raze, scatter abroad	<i>hal wushainim</i>	
<i>hal wussān</i>	to halt	<i>hal wussim</i>	NG
<i>hal farrîn</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 hainān</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 khwārin</i>	to please	<i>lai dakham</i>	
<i>lai khūrîn</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 garriān</i>	to seek	<i>lai garrim</i>	
<i>lai hātîn</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>rrā bûn</i>	to arise	<i>rrā dabim</i>	SG
<i>rrā birdîn</i>	to pass away, elapse	<i>rrā birdû</i> (has elapsed)	SG
<i>rrā khestin</i>	to spread out	<i>rrā dahkhînim</i>	NG
<i>rrā farrîn</i>	to fly away	<i>rrā aiferrim</i>	SG
<i>rrā zān</i>	to lie down	<i>rrā dizim</i>	NG
<i>rrā wastiān</i>	to pledge, accompany	<i>rrā diwestim</i>	NG
<i>rrā wastin</i>	to stop, remain	<i>rrā wisim</i>	
<i>rrā wussān</i>	to halt, stand	<i>rrā wussim</i>	SG
<i>rrā ketin</i>	to lie down	<i>rrā kewim</i>	
<i>rrā mûsān</i>	to kiss	<i>rrā damûsim</i>	NG
<i>rrā wushāndin</i>	to swing, roll (causative)	<i>rrā 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 dâ</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 dâ nîan</i>	to arrange	<i>wa dâ 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>birîn</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>hâtin</i> to say	<i>tin</i>	<i>hâtin</i>	<i>hâtina</i>	<i>bain</i>	<i>warra</i>	<i>hâtia</i>	<i>tain</i>
<i>wutin</i> to say	<i>dabin</i> (NG)	<i>marwut</i>	<i>wutuma</i>	<i>baizhim</i>	<i>baizha</i>	<i>wutia</i>	<i>dalatimawa</i>
<i>gutin</i> to say	<i>daizhim</i>	<i>ma gut</i>	<i>gutuma</i>	<i>bailim</i>	<i>baila</i>	<i>gutia</i>	<i>daizhimawa</i>
<i>kutin</i> to say	<i>dîlaim</i>	<i>makut</i>	<i>ma wutûa</i>	<i>bibem</i>	<i>bîba</i>	<i>kutia</i>	<i>aishim</i>
			<i>ma gutûa</i>				<i>daishim</i>
			<i>kutîma</i>				
			<i>makutî</i>				
<i>dân</i> (SG) to give	<i>aiyan</i>	<i>madâ</i>	<i>madawa</i>	<i>bâm</i>	<i>bîa</i>	<i>dawa</i>	<i>aimawa</i>
			<i>dâmre</i>				
<i>awîtin</i> (NG) to throw	<i>dawîzhim</i>	<i>awîtim</i>	<i>awîtma</i>	<i>biawîzhim</i>	<i>biawîzh</i>	<i>awîtia</i>	<i>awîm</i>
	<i>dawîm</i>						
<i>pâtin</i> (NG) to cook	<i>dêpâizhim</i>	<i>pâtin</i>	<i>pâtima</i>	<i>bîpâizhim</i>	<i>bîpâizha</i>	<i>pâtia</i>	<i>pâizhim</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>khewârdîn</i> (SG) to eat	<i>dakhwam</i>	<i>khewârdim</i>	<i>makhewârdawa</i>	<i>bîkhewam</i>	<i>bîkhewa</i>	<i>khewârdawa</i>	<i>aikhewamawa</i>
	<i>aikhwam</i>						
<i>mân</i> to remain	<i>daminim</i>	<i>mâm</i>	<i>mâwa</i> (SG)	<i>binînim</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>bûnim</i>	<i>bûna</i>	<i>dî</i>	<i>binim</i>
<i>kirrin</i> (NG) to do	<i>dakem</i>	<i>ma kir</i>	<i>kirîma</i>	<i>bîkam</i>	<i>bîka</i>	<i>kirrîa</i>	<i>ken</i>
<i>kirîn</i> (SG) to make	<i>dakan</i>	<i>ma kir</i>	<i>ma kirîma</i>				
	<i>to do</i>						
	<i>to make</i>						
	<i>to do</i>						
	<i>to make</i>						

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

<i>wushîn</i>	to be disseminated
<i>wushândin</i>	to scatter
<i>shkîân</i>	to break
<i>shkânin</i>	to cause to break
<i>aishin</i>	to ache
<i>aishândin</i>	to hurt
<i>pîchîn</i>	to twist
<i>pîchândin</i>	to cause to twist
<i>tersîn</i>	to fear
<i>tersânin</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 *hâtin*, 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>shkândin</i>	Pres. Indicative	<i>dashkainim</i>
Preterite	<i>shkândim, ma shkând</i>	Perfect	<i>shkândima</i>
Imperfect	<i>ma dashkând</i>	Pluperfect	<i>shkândî bûm</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 wantest, 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 minālakān 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? keñghi?</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>bidumâî, 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), mañgāna, har mañga</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>avwlā, avdîw</i>	on that side
<i>birāmbêr</i>	opposite
<i>nek (NG), naizuk, nezzik</i>	near by
<i>hamû jai, hamû kenār, gishjaî</i>	everywhere
<i>haichjaî, haijkenārî</i>	nowhere
<i>rind, qinj (NG), chāk, zerîf (SG)</i>	well
<i>pîs, kharāv</i>	badly
<i>tuñg, zû</i>	quickly
<i>āista, yawāsh</i>	slowly

THE CONJUNCTIONS

The common conjunctions are—

<i>o, wa, u</i>	and
<i>ne,¹ 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

¹ 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 shimikchī 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) *hazār 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) *pārākāni 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 labāni 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 damā ladulī nā*
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