

NG	SG	TRANSLATION
<i>penja khulāmām habūn. Ijārī Ismāil Aghā dwagara ku Pāshā bi gulla nākat dada khanjarī kūra wadaka. Ibrāhīm Pāshā ku bi khanjar bikūzha. Aw khulāmī khwā darwī nīwā Pāshā wa Ismāil Aghāki dūān zhi zhwaī brīndār daka, wa awān chil penja khulāmān dinīwā mizgaftī parān parān daka. Chūn ku aw Ismāil pīr o haftī sāli bū ijārī pā la sijādaiki dā la wa daka. Ijārī khulām gahāna sari vai idi mijālā rrā būn nadāī 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-māmish lai 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>habū. Vānā purr tī būbūn be hirs hātin, bāshī saimish nekerin, ketin bire, purr av khwārin, pāshā ek beder kavin khwāst, reik naaīn nāchārmān. Bizin bi ruvūrā gū ki, ma berā av khwār, ek am beder kevin rai tunīna. Ruvī gū ki, qasavat maka, hevālī min, ezī dūbāreki bibinim ish ālla aima beder kavin. Bizin gū ki tūī tertībī bika. Ruvī gū ki rrā ba sar nīngā nīngī khwa paishin biber dīvārī serī khwāī bikūlocha khwāve be berī dīvār dī ez bikshim serī pū ta beder kevin. Pāshī azī ta bikshinim der ema her dū zhe khalās bibin. Bizin vā tertība purr begānmish kir, kaif bī, gū va firsenda la min tuna, fenī ruvī ki taalīm bikai az fenī vāi bikem. Hamā ruvī bāz dā ser pū bezin beder ket, lehandā bira dīgeriā. Bezin ish vūā dī, gū kī, hevālī min, min o tū vaira bū, ma bitarā yārdīm kir, tū beder ketī ta az</i>	<i>tīnīti hayya hājiz būn hsaib yān nakird dā farrīna biraka wa āoyān zur khwārd. Tuozekī tir dā khwāz-tin bider bhainawa, rraiga biberī chāo dīār niyya, pakyān kaot. Bezinka gutī pai rewī ku brākam āomān khwārd bo der bikewin raimān niyya. Rewī gū halopal maka, bāokim, dīsān, bzānim, shālā der kewinawa. Bezin gutī atū fendek bika. Rewī gutī halsā rāst ba, destit lebarī dūwār ser o shākhītish dāina sīngī ta min bichim bānī paī ta, der chim, wa lapāshūsh min dekshainimit ladarawa, aima her dūk lamma khalās bibin. Bizin lam tagbīr zur hazī kird, shād bū, gutī awānda zairikī la min niyya, huoshkī rewī ku fuirīm bikat minish wakū hīshkī awa bikam. Hamā rewī bānz dā lasarī paī bizin, lā chū, lagerī biraka degarī. Bizink am ishā aī, gutī, jānim, min o tū larwai būn, 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>nakshāndim der. Ruvī bi pīrsā vai dekenī gū ki, hai ek aqilī ta dī rīā tedā bīta, fenī purt ki būa, pāshī tū neketī bīra, ta vai chāghī aqilek dushārmish būā. Bi khātirī ta, shughūlī min hayya, gū, chū.</i>	<i>yārīm kird, tū lader chū, minish nakshāndī biderawa. Rewī lam qsa kenī kird, wutī ku, wo bezin hagar aqil la zinjī tu awānda qish bū, tu dai nakāotī la biraka, lam zerifī aqilit hūshkīt dakir-dawa, khair hātī, īshim hayya, Ama gutī o rrū.</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 Kurmānjī 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 suvār bū, aw o Baizhan, Gurnīs, kāfir barkat, barāī va chūātkir dūd bāzhairī māzinderāne gutāvaye bāzhairāī māzinderāne, pa falkirit</i>	<i>Rustam suvār bū, awo Baizhan o Gurnīs, kāfir kāota barī, la chīān birdī. Shārī Māzanderān ī dī, gu shārī Māzanderān amata. Tamāshāyān</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.

NG	SG
<i>bāzhairai mazīnderān gallak mazina. Baizhan guti khālū tu dai chāvī bāzhairi dastinī? Gū az nazānim. Baizhan gu az leta tegbiri 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 bikhbarī 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 kishā, qazdā bāzhairi kir. Chū bāzhairi, ghaishta bāzhairi 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 bdiūv ketin, dā bar berā, dā bar tafa serā. Vai gedā iūja</i>	<i>kird, shāri Māzanderān galik gāorāya. Baizhan guti māmū atū itir am shāraka chlūn astiainī Gutī, min nāzānim. Baizhan guti, min bo tu tagbiri bikam. Gutī, dabelai, Baizhan. Baizhanish gut, māmū, chikī khwat o jilka khwat wa rakhshī khwat laira bar da, atū birrūa la shārdā jāsisi bika, bizān chlūn bigirrū. Kutī Baizhan, har bi fandī tu dakamarawa. Rustam halsā, chik o jiliki khwāi gishkī dā khest, dāniā lewāi. Gurnīs o Baizhan o Rakhshī o khulām o balk gish dā niā laora, rraiga khwāi dī, qaliāni tai kird, dā agerständī, qaliāni kishā, rāi girt bo shārdā Chū bo shār o gaishta shār zhinakān o minālakan o piāoagānish dī, lebarī chāoyān bū bi zhūzhik. Gutin, hai zhūzh baohiz, hanekyān kird, bardyān kird berā. Minālakan ketin la-shūnī gawrākān la-shūnī kāotin, bard pai</i>

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!'

NG	SG	TRANSLATION
<i>tu lchī tgarhi? Gu az limālā dīvī Māzanderāni dgarhim. Yekī guti kul māl hāhāhā aw qasrāā ledawī māzenderāniā, gāvag āvaitera, gāvag avait pusht paira, ākhir lezī lakhwa kir chū gaishta qasri, chū nai dergahī qasri khulāmā guti jūja dī kīva chī? Gu az dachum salal ladī-vāni. Khulāmā guti wagarra. Gu dharrī hoshhāl aw darī wakarī chañgīla khulāma giri halekī pālak pairāna, rīya khwa vakir. Chū ber derī dīvāni, guti salām alaik. Hū fatkirin āva jūjaik, guti na alaik na salām na rehmētulla, na berekāt, avī chu tof jūjaya ho mair sar. Dīvī Mazānderāni guti jūja tu shkīva tāi? Gutī az jūjai irānīma Gutī tu jūgāi irānī? Gu balī. Gu tu lachī tgarhi? Gu az banī az hātima nik ta khulāmyā ta bekam.</i>	<i>khestin, lalapulayān deri kird Gutin 'oi zhūzhka bāo hīz bo ku arrūi?' Gutī min bo māli dīvī Māzanderāni dagarrimawa. Yekūān gut, 'Māli mālūn, hāhā, āwa qasri dīvī Māzanderāniā.' Bāñzekī dā, dīsān bāñz dā pshtī purt, pāshī rraigāi dī, chū wa gaishta qasri, chū nāwī dergāi. Khulāmāngutnzhūzhī, lakū dachī, guti min arrūim la pillakāni dīvān. Khulām guti wagarra, gu achī bāsha āo deri bikerawa. Bālī piāo girt, pāraī pai nīa rraī khwāi kirdwa Chū labarī deri dīvānkhāni, wu salām alaik. Har tamāshayān kird, zhūzhika, 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-</i>	<p>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>

NG	SG	TRANSLATION
	<i>mît, hâtima lât khizmatit bekam.</i>	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 Tûr '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.
Dalaila aishāna, Dalaila aishāna, Azî tambûrek chîkem zhe khastuwa mārā Azî telā bikhemî zhebiskî yārā, Azî davî dainim lebîn güi gühārā.	Dalaila aishāna, Dalaila aishāna, Amin tammûrek bikem, la hiskānî mārā, Amin tailaka taikhem la güdāla yāra Amin damakam dānim bino güe güāra
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 hiskānî chûlka, Amin tailaka taikhem la pirchaka bûka Ista zhini nakhwāzim, ku duosim pchûka.
Dalaila aishāna, lemin o lewai diî, lemin o lewai diî. Baznā ta kulilka nū hamîlî, De o bāvî ta sar min o ta chûna gelî.	Dalaila aishāna, lemin o lam diî, lemin o lam diî, Bazmî tu gupika, nāo shikāwî, Dāik o bāokî tu la min o tu, dakan gilāwî.
Lailā leminî, Lailā leminî, Tarkî ta nādîm hattā kherîni mîrîni, Az tîr bûma zhe vai gütinî.	Lailā leminî, Lailā leminî, Barî tu nayam, tā kherrîni mîrdinî, Ma tîr bûa lam kutîna.

## 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 *ḡ*, but the combination *ḡ*.

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* +  $\left\{ \begin{array}{l} \text{adverb} \\ \text{object} \end{array} \right\}$  + 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 rīhān 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 kīshāna twīlāi wakū Memdī aw haistīrān va bārīdī qumāshān dītīn 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 *shawa* is the result of affixing *awa* to *shaw*, giving the meaning, not of 'night', but of 'night-time', a use throughout Kurmānji, cf. *ruozhawa*, '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*, *گهامة*, not *گهامة*. From *ghaishitīn*, *گهيشتين*, '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, kīshāna 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 *shawa*, 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 muddaī 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 zhī vān mālī dizi<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 nadāī 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 va 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 tsān 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 dizi, 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 *hātin*.

<sup>13</sup> ta bidama girtin, lit. 'I will give thee to the seizing'.

bika zhe hindā māli tishtekī bīda min Memdī chīri miū 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 *qurandin*, 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 chi 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 chi īshī 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.