

Grammar
of the
Kurmanji or Kurdish Language

By

E. B. Soane

Author of 'To Kurdistan and Mesopotamia in Disguise', etc.

FONDS
ROGER LESCOT

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INTRODUCTORY NOTICE

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

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

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

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

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

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

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

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

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

The purest Kurdish races are probably the Hakkārī and Mukrī.

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

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

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

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

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

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

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

¹ *Der Kurdische Diwan des Shēch Ahmed von Gezret ibn 'Omar genannt Mūlā'i Gīzri*, with a notice by Martin Hartmann (S. Calvary and Co., Berlin, 1904).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

¹ Many words ending in *ā* or *āh* in Old Persian appear in Kurdish as *āñg* or *ānj*.

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

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

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

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

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

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

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

¹ Eugene Wilhelm, *La langue des Kurdes*, p. 5.

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PART I

THE ALPHABET AND PRONUNCIATION

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

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

بخون *bikhün*
 گوز *guez*
 روز *ruozh*
 شیر *shīr*
 شیر *shair*

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

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

CHARACTERS TRANSLITERATED IN ENGLISH
CHARACTERS

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

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

VALUES OF THE LETTERS

(a) *Vowels*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(b) Consonants

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

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

15. *f*. As in English. Ex.: *ferrin*, to fly.

16. *q*. A hard 'k' pronounced well back in the throat, as: *sqān*, SG, bone.

17. *k*. As 'k' in English. Ex.: *kewtin*, to fall.

18. *g*. The hard 'g' in English, as: *gund*, a village.

19. *l*. As in English. Ex.: *līw*, a lip.

20. *l̄*. The Russian or 'liquid l', mostly heard in the SG, as: *blāo*, scattered.

21. *m*. As 'm' in English. Ex.: *mimk*, a breast.

22. *n*. As 'n' in English. Ex.: *nān*, bread.

23. *ng*. As in the English words 'hang', 'bang', etc. This is common to the SG. Ex.: *hañg*, a bee

24. *v*. As in English. Ex.: *vān*, Vān. The letter is pronounced more like 'w' in SG.

25. *w*. As in English. Ex.: *wāin*, to wish.

26. *h*. As in English. Ex.: *hāwin*, summer.

(c) The Accent

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

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

THE PARTS OF SPEECH

In Persian¹ but three parts of speech are acknowledged by Persian grammarians—noun, verb, and particle, called respectively, after the Arabs, *ism*, *fi'l*, and *ḥarf*, and since the construction of words with adverbial and adjectival meanings is ruled consistently thus—the language theoretically containing no pure adjectives nor adverbs—the definition is adequate.

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

THE NOUN

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

THE GENDER

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

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

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

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

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

<i>gāmīsh</i>	a buffalo
<i>māñgāmīsh</i>	a buffalo cow

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

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

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

THE NUMBER

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

Diminutive

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

<i>pīāoaka</i> , from <i>pīāo</i>		a man (SG)
<i>kurreka</i>	<i>kurr</i>	a boy
<i>mārek</i>	<i>mār</i>	a snake
<i>shūwtīk</i>	<i>shūwtī</i>	a melon
<i>dīzhmīnka</i>	<i>dīzhmīn</i>	an enemy

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

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

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

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

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

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

Singular

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

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

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

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

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

<i>pīāo</i>	the man	<i>kurrakāī</i>	a boy (dim.)
<i>pīāoaka</i>	the man (dim.)	<i>dizhmin</i>	an enemy
<i>pīāoakāī</i>	a man (dim.)	<i>dizhminaka</i>	an enemy (dim.)
<i>kurr</i>	a boy	<i>dizhminakāī</i>	an enemy (dim.)
<i>kurrek</i>	a boy (dim.)		

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

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

<i>kurrekim hayya</i>	I have one son
<i>kurrakim hayya</i>	I have a son (dim.)
<i>kurrakāim hayya</i>	I have one son (dim.)
<i>dizhminim hayya</i>	I have an enemy
<i>dizhminekim hayya</i>	I have one enemy
<i>dizhminakam hayya</i>	I have an enemy (dim.)
<i>dizhminakāim hayya</i>	I have one enemy (dim.)
<i>lawān pīāoek kaot</i>	one man of them fell
<i>lawān pīāoakai kaot</i>	somebody of them fell

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

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

Plural

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

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

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

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

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

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

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

<i>bchük</i>	<i>bchükīd</i>	children
<i>mīrūf</i>	<i>mīrūfīd</i>	men
<i>zhen</i>	<i>zhenīd</i>	women
<i>ser</i>	<i>serīd</i>	heads

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

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

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

but it is not very generally used.

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

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

THE CASES

Nominative

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

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

Accusative

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

There thus occurs very naturally some confusion with

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

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

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

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

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

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

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

این شیراست که آدم میخورد
و آن شیراست که آدم میخورد

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

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

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

Dative

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

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

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

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

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

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

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

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

bi hammuyān tishtek kutī he said something to all of them

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

paim dā he gave (to) me
chūt kürd pai zhenaka? what have you done to the woman?

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

chūn birāvūdā they went to the road

Genitive

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

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

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

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

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

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

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

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

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

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

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

zhinī dfārsī a woman of Persia

Locative

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

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

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

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

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

Ablative

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

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

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

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

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

<i>la shāro hātim</i>	I came from town
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Vocative

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

Auxiliary Words and Affixes used with Nouns

It is possible in Kurdish, as in Persian, to form certain classes of nouns from others by the addition of certain syllables which give the original noun¹ a fuller or different meaning, of which the following are commonly used:—

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

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

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

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

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

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

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

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

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

¹ Or an adjective to form a noun.

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

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

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

THE PRONOUN

PERSONAL PRONOUNS

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

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

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

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

Genitive

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

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

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

Examples—

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

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

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

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

or attribute expressed in the preceding word. For example—

tfenkit bāsha tfenkī mīn bāshтира

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

fisheklāōi batāla, fishekī min yā fishekī tū dakirrī?

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

nāzānim brā-i min bū yā kurr ī tū

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

but *nāzānim brāit bū yā kurrīt*

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

Accusative

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

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

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

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

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

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

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

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

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

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

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

Dative

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

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

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

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

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

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

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

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

THE POSSESSIVE PRONOUNS

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

THE REFLEXIVE PRONOUNS

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

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

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

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

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

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

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

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

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

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

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

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

az khwa dazānim I myself know
atu khwat burrua go thymself, i.e. thou thymself go

THE DEMONSTRATIVE PRONOUNS

These are as follows:—

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

Examples—

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

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

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

Besides these demonstrative pronouns are the pronouns—

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

the first being used after the noun, as—

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

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

<i>haram pīāo paim wutī</i>	this same man said it to me
<i>haraw gundaka tālānīān kird</i>	they looted that same village

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

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

THE INTERROGATIVE PRONOUNS

The interrogative pronouns are as follows:—

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

Examples—

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

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

THE RELATIVE PRONOUNS

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

<i>mīrūi ku hāt</i>	the man who came
<i>hasp ku az kirrī</i>	the horse which I bought
<i>gal’a ku ’askarakān girt</i>	the castle that the soldiers took

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

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

THE INDEFINITE PRONOUNS

These are—

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

Examples—

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

<i>chan layān</i>	some of them
<i>hardū ketin</i>	both fell
<i>pūrr hātin</i>	many came
<i>hamū hūosh kird</i>	all understood

THE ADJECTIVE

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

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

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

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

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

hātin zhe ser-i-chiān o deshtān-i-chwāl

they came from the mountain-tops and desert plains

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

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

qizh-ī-rrash black hair

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

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

rrashaka dakirrim na ālaka I will take black, not red

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

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

Also

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

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

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

draishaka dakirri yâ kurtaka?
will you have a long or a short?

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

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

raiga draisha the road is long
bard girāna the stone is heavy

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

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

raiga draishtira the road is longer
bard girāntira the stone is heavier

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

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

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

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

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

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

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

THE COMPARATIVE PHRASES

I. 'as . . . as.'

'This mountain is as high as that'

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

'The height of both mountains is one'

NG *bilindîâ hardû chîân yekîâ*
SG *barzûî har dû keûân yekîka*

or

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

NG *bilindîa va kew bi bilindîa wî kew yekîa*

SG *barzûi am kûi wa barzûi aw kûi yekîka*

2. 'not so . . . as.'

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

SG *ama wa girânî awa nîyya*

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

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

har nezzîktir, diyârtir the nearer, the clearer

The NG would have to use an elliptical phrase.

THE NUMERALS

Cardinal Numbers

These are as follows:—

	NG	SG
1	<i>yek, ek</i>	<i>yek</i>
2	<i>dû</i>	<i>dûân</i>
3	<i>sî, sîsa</i>	<i>sîân</i>
4	<i>châr</i>	<i>châr, chwâr</i>
5	<i>pañj</i>	<i>pañj</i>
6	<i>shash</i>	<i>shash</i>
7	<i>haft</i>	<i>haot</i>
8	<i>hesht</i>	<i>haisht</i>
9	<i>neh, nah</i>	<i>nih</i>
10	<i>deh</i>	<i>dah</i>

NG

SG

11	<i>dehoyek, yânza</i>	<i>yânza</i>
12	<i>dehudû, dehudûdû, dwânza</i>	<i>dwânza</i>
13	<i>dehûsî, saizda</i>	<i>siânza, zîâda</i>
14	<i>dehuchâr, chârda</i>	<i>chârda, chwârda</i>
15	<i>dehupenj, pânza</i>	<i>pânza</i>
16	<i>dehushash, shânza</i>	<i>shânza</i>
17	<i>dehuhaft, havda</i>	<i>hewda</i>
18	<i>dehuhesht, heshda</i>	<i>haizhda</i>
19	<i>dehuneh, nûzda</i>	<i>nûezda</i>
20	<i>bîst</i>	<i>bîs</i>
21	<i>bîst u yek</i>	<i>bîs o yek</i>
30	<i>sî</i>	<i>sî</i>
40	<i>chel</i>	<i>chel</i>
50	<i>pañja, pañjî</i>	<i>pañjâ</i>
60	<i>shest</i>	<i>shaist</i>
70	<i>hefta</i>	<i>heftâ</i>
80	<i>haishtâ, heshtâ</i>	<i>haishtâ</i>
90	<i>nût, nûd</i>	<i>naûd</i>
100	<i>sad</i>	<i>so, sûot</i>
200	<i>dû sad</i>	<i>dûsûo, dûsat</i>
300	<i>sîsad</i>	<i>saisat</i>
1,000	<i>hezâr</i>	<i>hazâr, hezhâr</i>
10,000	<i>deh hezâr</i>	
100,000	<i>sat hezâr</i>	

14,528 *chârda hezâr o pañj sat o bîst o haisht*

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

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

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

haot pīāo (not *haot pīāogān*) seven men

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

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

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

yek zhi sī one third (one of three)
yek zhe chār (or *chārek*) one quarter

and so on.

Ordinal Numbers

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

first	<i>paishīn</i> , <i>awwal</i> (Arabic), <i>yekī</i> , <i>eyek</i>
second	<i>dūwī</i> , <i>dūwānī</i> , <i>dedūān</i>
third	<i>sīī</i> , <i>sīyān</i>
fourth	<i>chāran</i> , <i>chārī</i> , <i>chwārī</i>
fifth	<i>painji</i> , <i>painjān</i> , etc.
twenty-first	<i>bīs o yekī</i>
twenty-sixth	<i>bīs o shashī</i> , etc.

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

THE VERB

THE AUXILIARIES 'TO BE' AND 'TO BECOME'

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

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

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

English	'to throw' is the active
	'to be thrown' is the passive
Kurdish	'to throw' is the active
	'to become thrown' is the passive

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

Infinitive

<i>hain</i> , <i>būin</i>	to be
<i>būn</i>	to become

Present Indicative

Affirmative

I am, etc.

NG	SG
<i>az haima</i> , <i>hem</i> , <i>-em</i>	<i>min haim</i> , <i>ham</i> , <i>-im</i>
<i>ta haī</i> , <i>-ī</i>	<i>tu haī</i> , <i>haī</i> , <i>-ī</i>
<i>aw hayya</i> , <i>-a</i>	<i>aw hayya</i> , <i>-a</i>
<i>am haina</i> , <i>-in</i>	<i>aima hain</i> , <i>haimān</i> , <i>-in</i>
<i>hūn hain</i> , <i>-in</i>	<i>arwa hain</i> , <i>haitān</i> , <i>-in</i>
<i>vān haina</i> , <i>-in</i>	<i>arwān hain</i> , <i>hayān</i> , <i>-in</i>

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

I become, etc.

<i>az dabûm, dabûin</i>	<i>min dabim, abim</i>
<i>ta dabî, dabît, bît</i>	<i>tu dabûî, abûî</i>
<i>aw dabî, dabît, bit, dabîtin</i>	<i>aw dabî, abî</i>
<i>am dabîn, dabîm</i>	<i>aima dabîn, abîn</i>
<i>hûn dabîn, dabît</i>	<i>aiwa dabûin, abîn</i>
<i>vân dabîn, dabît</i>	<i>awân dabîn, abîn</i>

Negative

I am not, etc.

I do not become, etc.

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

Preterite

I was, etc.

I became, etc.

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

Negative

I was not, etc.

I did not become, etc.

Both Groups

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

Imperfect

Affirmative

I used to be, etc.

I used to become, etc.

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

Negative

I used not to be, etc.

I used not to become, etc.

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

Perfect

Affirmative

I have been, etc.

I have become, etc.

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

Negative

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

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

*Pluperfect**Affirmative*

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

Both Groups

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

Negative

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

Subjunctive and Optative

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

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

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

If I be or become

Both Groups

<i>bibim, būm</i>	<i>bibin, būiāin</i>
<i>bibit, būā</i>	<i>bibin, būiāin</i>
<i>biba, būya</i>	<i>bibin, būiān</i>

Negative

<i>nābim, nābūm</i>	<i>nābin, nābūiāin</i>
<i>nābit, nabūāi</i>	<i>nābin, nābūiāin</i>
<i>nāba, nabūya</i>	<i>nābin, nabūiān</i>

*Future**Affirmative*

I shall be or become

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

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

Become! be!

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

*Prohibitive*NG and SG *maba*

Past Participle

Been, become

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

USES OF THE TENSES

(a) *Present Indicative*

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

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

without there being any difference in the sense.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

la har kas du! sūozī hayya
 in every man there exists mercy

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

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

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

(d) *Preterite*

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

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

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

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

na jhū būm na musarmāna
 nor Jew was I nor Mussulman

haf sad khulām mīn habūn
 I had seven hundred servants, lit. 'there were seven
 hundred servants to me'

Khosrū o Mahmūd o Farhād, har sī shāzda būn
 Khosru and Farhad and Mahmud, all three were
 princes

har chī haistr habūna birrīn
 they took all the mules there were

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

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

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

(e) *Perfect*

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

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

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

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

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

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

(f) *Pluperfect*

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

(g) *Subjunctive and Optative*

Examples of the use of subjunctive—

SG *hagar sâtî labîrim chû hailakî zhâmî izhdar bin*
if I should forget for an hour, may I be slain with
a dragon's wound

khwash bî shâlâ May it be pleasant, God willing

NG *zhîbo bchukîdî Kurmânjân, wakî la Qur'an khalâs*
bin, lâzîma la sarwâdî châf nâs bin

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

(h) *Conditional*

Examples of the use of the conditional—

SG *hagar bîba darrûim* if it be possible, I will go

SG *diyâr bûyâ, bâsha* if it be visible, it is well

qenjîra kî rrashî bûân it is better that they be black

¹ From the *Nobhâr* of Ahmadi Khanî Hakkârî (see Introduction).

(i) *Future*

With the exception of the form *bibim*, *dabimawa*, 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—
hājiz maba, jānu do not be downcast, my soul
wāndā bā, bāohiz begone, rascal! (lit. be lost)
la sarhaditān hūshyār bin 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>karwtin</i>	to fall	<i>kūtiān</i>	to pound
<i>gūrin</i>	to change	<i>awaitin</i>	to throw
<i>bzhairdin</i>	to choose	<i>kuliān</i>	to boil

CLASS I: THE SIMPLE REGULAR VERB OF THE SOUTHERN GROUP

Infinitive

karwtin, to fall

Present Indicative

I fall, etc.

(1)	(2)
<i>dakarwam</i>	<i>akarwam</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—

pāshī dakawa it will fall at last
hūshyār bī dakawī 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*—

dizī daka, hamma chishtek bī dasī nākarwa
 he is a thief, but nothing falls to his hand

Preterite

I fell, etc.

(1)	(2)	(3)
<i>karwtm</i>	<i>karwtim</i>	<i>-m karwt</i>
<i>karwtī</i>	<i>karwtit</i>	<i>-t karwt</i>
<i>karwt</i>	<i>karwtī</i>	<i>-ī karwt</i>
<i>karwtin</i>	<i>karwtimān</i>	<i>-mān karwt</i>
<i>karwtin</i>	<i>karwtān</i>	<i>-tān karwt</i>
<i>karwtin</i>	<i>karwtiān</i>	<i>-yān karwt</i>

Negative

nakarwtm, etc. *nakarwtim*, etc. *nam karwt*, 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 Kurmānji language.

The third form is a slight variation on the use of the NG which will be treated of later, and is the purest Kurmānji 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, pīāoekm dī, sawārī haister bū, tfenkm pūrr kird, khanjarim kishīwa, wa bihawālm ferrī bisarī, dām khistī la ard, küzhtmī.

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

chūm o gaishtm o dīm o nānm khwārd, o hātim

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

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

<i>Imperfect</i>		
I used to fall, etc.		
(1)	(2)	(3)
<i>dam kawt</i>	<i>karwtiām</i>	<i>makawt</i>
<i>dat kawt</i>	<i>karwtiāit</i>	<i>atkawt</i>
<i>daī kawt</i>	<i>karwtiā</i>	<i>ikawt</i>
<i>damān kawt</i>	<i>karwtiāin</i> or <i>karwtiāimin</i>	<i>imānkawt</i>
<i>datān kawt</i>	<i>karwtiāin</i> or <i>karwtiāitin</i>	<i>itānkawt</i>
<i>dayān kawt</i>	<i>karwtiān</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 میامدید would you have come?

اگر باران میامد خیلی بد میگذشت¹

The sentences would read in SG (1) *dat hāt* (2) *hagar bārī bū, zūr nāchāk bū*. 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 bū*, but the imperfect میامدید 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 zānīsīām, chūām*.

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

<i>jārān damrūī</i>	}	I used to go
<i>jārānm rūī</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*

¹ Rosen, *Persian Grammar*, p. 43.

Perfect

I have fallen, etc.

(1)	(2)	(3)
<i>karwtuma</i>	<i>dam karwtawa</i>	<i>am karwtawa</i>
<i>karwtuta</i>	<i>dat karwtawa</i>	<i>at karwtawa</i>
<i>karwtua</i>	<i>dai karwtawa</i>	<i>ī karwtawa</i>
<i>karwtuna</i>	<i>damān karwtawa</i>	<i>mān karwtawa</i>
<i>karwtuna</i>	<i>datān karwtawa</i>	<i>tān karwtawa</i>
<i>karwtuna</i>	<i>dayān karwtawa</i>	<i>yān karwtawa</i>

Examples—

chwār jār la haspam karwtawa
I have fallen three times from my horse
halqa halqa zilfi hāori qubbai wa naorās karwtawa
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 Mukrī 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 karwtūwa</i>	<i>karwtū būm</i>	<i>dam karwtūwa</i>	<i>karwtūm</i>
<i>at karwtūwa</i>	<i>karwtū bū</i>	<i>dat karwtūwa</i>	<i>karwtūt</i>
<i>ī karwtūwa</i>	<i>karwtū bū</i>	<i>dai karwtūwa</i>	<i>karwtūwa</i>
<i>mān karwtūwa</i>	<i>karwtū būn</i>	<i>damān karwtūwa</i>	<i>karwtūna</i>
<i>tān karwtūwa</i>	<i>karwtū būn</i>	<i>datān karwtūwa</i>	<i>karwtūna</i>
<i>yān karwtūwa</i>	<i>karwtū būn</i>	<i>dayān karwtūwa</i>	<i>karwtūna</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 būnarwa

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>dakawīarwa</i>	<i>dābī bikawa</i>
<i>dakawin</i>	<i>dakawnarwa</i>	<i>dābī bikawin</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>hagarm 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 kawtarwa</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 bīkawam</i>	<i>ki kawam</i>
<i>ki bēkarwī</i>	<i>ki kawī</i>
<i>ki bīkarwa</i>	<i>ki kawā</i>
<i>ki bīkawin</i>	<i>ki kawin</i>
<i>ki bēkarwin</i>	<i>ki kawin</i>
<i>ki bīkarwin</i>	<i>ki kawin</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*.

haz 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 bikhwam</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>bīkaw</i>	fall (thou)
<i>bīkawin</i>	fall (you)

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

With the first form the negative is

nākawawa, *nākawin*, or *makawawa*, *makawin*

and with the second

dānākawawa, *dānākawin*, or *dāmakawawa*, *dāmakawin*

Participle Past

The participle past is formed from the root with the addition of *ū* or *ī*, as *kawtū*, *kawtī*, 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, dikewina</i> (Erzerūm)
<i>ta dikewī</i>	<i>ta dikewita</i>
<i>aw dikewa, 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 rā 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, kelin</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 fallest outside (thou wert evicted)
<i>wa drū wa iftirān ketina</i>	and they fell to lying and slandering
<i>wa le pishlā aila Gesā ketia</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 bimīsānī 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 kalāwa</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>bī 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 Hakkāri country, and the third is very general in the western portion of the NG generally and also in the Hakkāri 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</i>	I from love of thee am fallen,
<i>ketima</i>	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 khwārī</i>	they came down from the
	mountains

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

Pluperfect

I had fallen, etc.

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

Examples—

<i>am awrū chār jār zhe</i>	that day we had fallen four
<i>haspānī khwā ketī bū</i>	times from our horses
<i>dī Maimū ketī 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 kewī</i>	<i>ek kewt</i>
<i>ek kewin</i>	<i>ek kewtin</i>
<i>ek kewin</i>	<i>ek kewtin</i>
<i>ek kewin</i>	<i>ek kewtin</i>

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

<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 jihītūa

he said, know that it is my place, not yours

*Participle Present*Falling, *kewī*

This form is very seldom seen.

*Participle Past*Fallen, *ketīa, kewtī*

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	
		SG	SG
NG	dikerwim	dakarwam	akarwam
	dikerwî	dakarwî	akarwî
	dikerwa, dikerwî	dakarwa	akarwa, akarwî
	dikerwin	dakarwin	akarwin
	do.	do.	do.
	do.	do.	do.

		Preterite	
		SG	SG
NG	kewt, ket	karwm	karwm -m karwt
	kewtim, ketim	karwtim	karwtim -t karwt
	kewtî, ketî	karwtî	karwtî -î karwt
	kewt, ket	karwt	karwt -mân karwt
	kewtin, ketin	karwtin	karwtin -tân karwt
	do.	do.	do.
	do.	do.	do.

		Imperfect	
		SG	SG
NG	diket	dam karwt	makarwt
	kaimarwa	dam karwt	atkarwt
	daketim, daketima	dat karwt	îkarwt
	daketî, daketîa	dai karwt	imânkarwt
	daketa	damân karwt	itânkarwt
	katarwa	datân karwt	yânkarwt
	dakinawa	dayân karwt	
	do.	do.	
	do.	do.	

		Perfect	
		SG	SG
NG	ketîa	karwtuma	-m karwtarwa
	do.	karwtuta	-t do.
	do.	karwtua	-î do.
	do.	karwtuna	-mân do.
	do.	do.	-tân do.
	do.	do.	-yân do.

		Pluperfect			
		SG			
		am kawtûwa		dam kawtûwa	
		at do.		dat do.	
		î do.		dai do.	
		mân do.		damân do.	
		tân do.		datân do.	
		yân do.		dayân do.	
		ketûna		kawtûm	
		do.		kawtût	
		do.		kawtûwa	
		do.		kawtûna	
		do.		do.	
		do.		do.	
		ketî bu			
		do.			
		do.			
		do.			
		do.			
		do.			
		ketwam			
		kewî			
		kewa, kawit			
		kewin			
		do.			
		do.			
		NG		SG	
		dibikewim		dakawmawa	
		dibikewî		dakawtawa	
		dibikewa		dakawtawa	
		dibikewin		dakawtawa	
		do.		dabî bikawam	
		do.		dabî bikawî	
		do.		dabî bikawa	
		do.		dabî bikawin	
		do.		do.	
		do.		do.	
		Future			

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

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

		Subjunctive Past			
		NG		SG	
		bikatim		bim kawtawa	
		bikatî		bit do.	
		bikata		bi do.	
		bikatin		bimân do.	
		do.		bitân do.	
		do.		biyân do.	

		Imperative			
		NG		SG	
		bikawa		bikaw	
		bikewin		bikawin	
		dabikewa		dâbikawa	
		dabikewin		dâbikawin	

		Participle Present			
		NG		SG	
		kewî		kawî	

	<i>Participle Past</i>	
NG		SG
<i>ketiā, kaotī</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> ¹	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)

¹ 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>hīw 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 Kurmānjī. 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 dīwaizhīm</i>	NG
<i>bar khestīn</i>	to cover	<i>bar dikhem</i> , <i>dikhenn</i>	NG
<i>bar dān</i>	to leave go, abandon	<i>bar dem</i> , <i>didem</i> <i>bar iam</i>	NG SG
<i>bar ainān</i>	to take away	<i>bar ainim</i>	
<i>bar girtīn</i>	to raise	<i>bar digirrin</i>	NG
<i>dā chikāndīn</i>	to plant	<i>dā dachikānim</i>	NG
<i>dā chīainīn</i>	to plant	<i>dā chīainim</i>	SG
<i>dā dān</i>	to close	<i>dā didim</i>	NG
<i>dā raitīn</i>	to pour out	<i>dā diraisim</i>	NG
<i>dā rishānīn</i>	to pour out	<i>dā rishainim</i>	SG
<i>dā ketīn</i>	to fall down	<i>dā kewim</i>	NG
<i>dā kawtīn</i>	to fall down	<i>dā kawim</i>	SG
<i>dā girtīn</i>	to surround	<i>dā girrim</i>	
<i>dā nān</i>	to put down	<i>dā dānim</i>	NG
<i>dā nān</i>	to put down	<i>dā inim</i>	SG

INFINITIVE		PRES. INDIC.	GROUP
<i>dā liqîn</i>	to be hanging	<i>dā liqim</i>	NG
<i>dā liqāndîn</i>	to hang	<i>dā liqînim</i>	NG
<i>dā weshîn</i>	to tumble	<i>dā weshim</i>	NG
<i>dā âgerstāndîn</i>	to set light to	<i>dā âgersâinim</i>	SG
<i>dā weshāndîn</i>	to throw, cast	<i>dā weshînim</i>	
<i>dā hâtîn</i>	to come back	<i>dā taim</i>	
<i>dā khaftîn</i>	to lie down	<i>dā khawam</i>	SG
<i>dā nishtîn</i>	to sit down	<i>da nishim</i>	SG
<i>dā hishtîn</i>	to place	<i>dā dhîlim</i>	
<i>dar ânin</i>	to fetch out	<i>didarînim</i>	NG
<i>dar ainân</i>	to fetch out	<i>dar îainim</i>	SG
<i>dar khestîn</i>	to separate	<i>didarkhem</i>	NG
<i>dar kewtîn</i>	to fall out	<i>dar dikewim</i>	
<i>dar hâtîn</i>	to emerge, appear	<i>dar taim</i>	
<i>hal hâtîn</i>	to come up, ferment	<i>hal taim</i>	
<i>hal âwîtin</i>	to throw oneself	<i>hal awîzhim</i>	NG
<i>hal ânîn</i>	to rise	<i>hal dînim</i>	NG
<i>hal birrîn</i>	to raise	<i>hal dabim</i>	NG
<i>hal birrîn</i>	to chop up	<i>hal dabirrim</i>	SG
<i>hal birdîn</i>	to raise	<i>hal dabim</i>	SG
<i>hal bzhârdîn</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 kewtîn</i>	to happen, light	<i>hal kewim</i>	
<i>hal paskîn</i>	to grip	<i>hal pazim</i>	NG
<i>hal pichāndîn</i>	to cause to roll up	<i>hal pichîainim</i>	SG
<i>hal pichîn</i>	to roll up	<i>hal apichim</i>	SG
<i>hal parrîn</i>	to jump	<i>hal dipirrim</i>	NG
<i>hal garriân</i>	to return	<i>hal dagarrim</i>	
<i>hal kishâân</i>	to spread out	<i>hal dksînim</i>	NG
<i>hal wastîn</i>	to suspend	<i>hal awasim</i>	SG
<i>hal girtîn</i>	to lift	<i>dal dagirrim</i>	

INFINITIVE		PRES. INDIC.	GROUP
<i>hal takāndîn</i>	to shake	<i>hal takîainim</i>	
<i>hal wushāndîn</i>	to raze, scatter abroad	<i>hal wushainim</i>	
<i>hal wussân</i>	to halt	<i>hal wussim</i>	NG
<i>hal farrîn</i>	to jump up	<i>hal difarrim</i>	
<i>hal kandîn</i>	to uproot utterly	<i>hal dakenim</i>	
<i>lai ânîn</i>	to bring together	<i>lai dhînim</i>	NG
<i>lai hainân</i>	to bring together	<i>lai ainim</i>	SG
<i>lai khestîn</i>	to strike	{ <i>dilaikhim</i>	NG
		{ <i>lai kham</i>	SG
<i>lai khwârin</i>	to please	<i>lai dakham</i>	
<i>lai khûrin</i>	to blame	<i>lai dakhwaran</i>	
<i>lai dān</i>	to pulverize	{ <i>lai didem</i>	NG
		{ <i>lai aiam</i>	SG
<i>lai garriân</i>	to seek	<i>lai garrim</i>	
<i>lai hâtîn</i>	to be able, con- venient	<i>lai taim</i>	
<i>lai kirrîn</i>	to smash	<i>lai dakam</i>	NG
<i>lai kirdîn</i>	to smash	<i>lai kam</i>	SG
<i>rrâ bûn</i>	to arise	<i>rrâ dabim</i>	SG
<i>rrâ birdîn</i>	to pass away, elapse	<i>rrâ birdû</i> (has elapsed)	SG
<i>rrâ khestîn</i>	to spread out	<i>rrâ dahkînim</i>	NG
<i>rrâ farrîn</i>	to fly away	<i>rrâ aiferrim</i>	SG
<i>rrâ zân</i>	to lie down	<i>rrâ dizim</i>	NG
<i>rrâ wastiân</i>	to pledge, accompany	<i>rrâ diwestim</i>	NG
<i>rrâ wastîn</i>	to stop, remain	<i>rrâ wisim</i>	
<i>rrâ wussân</i>	to halt, stand	<i>rrâ wussim</i>	SG
<i>rrâ ketin</i>	to lie down	<i>rrâ kewim</i>	
<i>rrâ mûsân</i>	to kiss	<i>rrâ damûsim</i>	NG
<i>rrâ wushāndîn</i>	to swing, roll (causative)	<i>rrâ wushainim</i>	

INFINITIVE		PRES. INDIC.	GROUP
<i>rrā wuṣhūn</i>	to swing, roll	<i>rrā wuṣhim</i>	
<i>rrā hishtin</i>	to leap	<i>rrā dhilim</i>	NG
<i>rrā girtin</i>	to maintain	<i>rrā dagirrim</i>	
<i>rrā kirdin</i>	to flee	<i>rrā aikam</i>	SG
<i>rrā hizhāndin</i>	to swing (causative)	<i>rrā hizhainim</i>	
<i>rū būn</i>	to fall out	<i>rū debim</i>	
<i>rū kshāndin</i>	to pull out	<i>rū dshkainim</i>	NG
<i>rū khestin</i>	to throw, fall down	<i>rū akham</i>	SG
<i>rū kirrin</i>	to bury (a thing)	<i>rū dakam</i>	
<i>rū khānin</i>	to demolish	<i>darūkhāinim</i>	SG
<i>rū nishtin</i>	to sit down	<i>rū nishim, nīm</i>	NG
<i>rū hishtin</i>	to get under way	<i>rū hīlim</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 ānin</i>	to rinse, wash	<i>tai war dhīnim</i>	NG
<i>tai khestin</i>	to throw into	<i>tai kham</i>	SG
<i>tai war dān</i>	to rinse, wash	<i>tai war didem</i>	NG
<i>tai gaishtin</i>	to understand	<i>tai digaim</i>	SG
<i>tai hilānin</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 bahin</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 dkhīnim</i>	NG
<i>wa khwārin</i>	to drink, consume	<i>wa khwam</i>	NG
<i>wa dā nān</i>	to arrange	<i>wa dā nim</i>	NG
<i>wa risiān</i>	to untwist	<i>wa dirisim</i>	
<i>wa raishiān</i>	to vomit	<i>wa draishim</i>	
<i>wa rūtin</i>	to cut, split	<i>wa dirūzhim</i>	
<i>wa stān</i>	to stop (involun- tarily)	<i>wa stm</i>	

INFINITIVE		PRES. INDIC.	GROUP
<i>wa stāndin</i>	to cause to stop	<i>wa stainim</i>	
<i>wa shārtin</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 kūshtin</i>	to extinguish	<i>wa dakūzhim</i>	
<i>wa keshin</i>	to withdraw	<i>wa dkishim</i>	NG
<i>wa keshūn</i>	to withdraw	<i>wa kishim</i>	SG
<i>wa girāndin</i>	to turn back	<i>wa dagirainim</i>	NG
<i>wa garrān</i>	to turn back	<i>wa dagarrim</i>	SG
<i>wa girtin</i>	to take back	<i>wa dagirim</i>	
<i>wa gūrin</i>	to change	<i>wa dagūrim</i>	
<i>wa gūrāndin</i>	to exchange	<i>wa dagūrainim</i>	
<i>wa mān</i>	to be left behind	<i>wa dimainim</i>	
<i>wa hātin</i>	to come back	<i>wa taim</i>	
<i>war garāndin</i>	to overturn	<i>war garainim</i>	
<i>war girtin</i>	to dress, raise	<i>war dagirim</i>	
<i>war girān</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 *-ān-* 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>machûa</i>	<i>birrim</i>	<i>harrâ</i>	<i>harrî</i>	<i>harrim</i>
<i>hishîin</i> to place	<i>dûlîin</i>	<i>hishîin</i>	<i>hishîina</i>	<i>billim</i>	<i>bhîla</i>	<i>hishîia</i>	<i>hîim</i>
<i>birrîn</i> (NG) to take	<i>dîben</i>	<i>az bir</i>	<i>birrîa</i>	<i>bîbem</i>	<i>bîba</i>	<i>birrîa</i>	<i>bim</i>
<i>birîn</i> (SG) to take	<i>abem</i>	<i>abîrîd</i>	<i>mabîrdawâ</i>	<i>bîbem</i>	<i>bîba</i>	<i>birîdewa</i>	<i>abemawew</i>
<i>ânîn</i> (NG) to bring	<i>tinim</i>	<i>az înd, înd</i>	<i>ânîma</i>	<i>binim</i>	<i>bîna</i>	<i>ânîa</i>	<i>ânîm</i>
<i>hainân</i> (SG) to bring	<i>dainîin</i>	<i>hainâm</i>	<i>hainawea</i>	<i>biainim</i>	<i>biaina</i>	<i>ainawea</i>	<i>ainimawew</i>
<i>hâtîn</i> to come	<i>tin</i>	<i>hâtîm</i>	<i>hâtîna</i>	<i>bainim</i>	<i>warra</i>	<i>hâtîa</i>	<i>tainim</i>
<i>wutîn</i> to say	<i>dabim</i> (NG)	<i>awut</i>	<i>wutumama</i>	<i>baizhim</i>	<i>baizha</i>	<i>wutîa</i>	<i>daizimawewa</i>
<i>gutîn</i> to say	<i>daizhim</i>	<i>ma gut</i>	<i>gutuma</i>	<i>baîim</i>	<i>baîla</i>	<i>gutîa</i>	<i>daizhimawewa</i>
<i>kutîn</i> to say	<i>dâlâim</i>	<i>makut</i>	<i>ma wutûa</i>	<i>bîbem</i>	<i>bîba</i>	<i>kutîa</i>	<i>aizhim</i> <i>daizhim</i>
<i>dân</i> (SG) to give	<i>aiyan</i>	<i>madâ</i>	<i>makutîa</i> <i>madawea</i>	<i>biâm</i>	<i>bîa</i>	<i>dâwa</i>	<i>aimawea</i>
<i>awîim</i> (NG) to throw	<i>dawîzhim</i> <i>dawîm</i>	<i>awîim</i>	<i>dawîma</i>	<i>biawîzhim</i>	<i>biawîzh</i>	<i>awîia</i>	<i>awîim</i>
<i>pâtîn</i> (NG) to cook	<i>dapaizhim</i>	<i>pâtîm</i>	<i>pâtîma</i>	<i>bîpâizhim</i>	<i>bîpâizha</i>	<i>pâtîa</i>	<i>pâizhim</i>
<i>khawârîn</i> (NG) to eat	<i>dakhawam</i>	<i>ma khawar</i>	<i>khawarîma</i>	<i>bîkhwam</i>	<i>bîkhwaw</i>	<i>khawarîa</i>	<i>khawam</i>
<i>khawârdîn</i> (SG) to eat	<i>dakhwam</i> <i>aikhwam</i>	<i>khawârdîm</i>	<i>makhwârdawea</i>	<i>bîkhwam</i>	<i>bîkhwaw</i>	<i>khawârdewea</i>	<i>aikhwamawewa</i>
<i>mân</i> to remain	<i>damânîim</i>	<i>mân</i>	<i>mâwewa</i> (SG)	<i>bimînîm</i>	<i>bimîna</i>	<i>mâ</i>	<i>mînim</i>
<i>dân</i> to be tired	<i>debînim</i>	<i>dâm</i>	<i>mâya</i> (NG)	<i>bûnim</i>	<i>bûna</i>	<i>dî</i>	<i>bînim</i>
<i>kirrîn</i> (NG) to do	<i>dakem</i>	<i>ma kir</i>	<i>dâma</i>	<i>bikam</i>	<i>bîka</i>	<i>kirrîa</i>	<i>kem</i>
<i>kirîin</i> (NG) to make	<i>dakan</i>	<i>ma kirî</i>	<i>kirîma</i>	<i>bikam</i>	<i>bîka</i>	<i>kirîawea</i>	<i>dakanawewa</i>
<i>kirîin</i> (SG) to make	<i>dakan</i>	<i>ma kirî</i>	<i>ma kirîawea</i>	<i>bikam</i>	<i>bîka</i>	<i>kirîawea</i>	<i>dakanawewa</i>

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

<i>wûshîn</i>	to be disseminated
<i>wûshândin</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) *dawûshainim*, *dashkîainim* (SG), *dashkînim* (NG), *daishînim*, *dapîchînim*, *datersînim*, while the preterite (which is but the verb with the infinitive termination dropped) will be *wûshândim*, *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 *înd*, 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>shkândîma</i>
Imperfect	<i>ma dashkând</i>	Pluperfect	<i>shkândî bûm</i>
Conditional	<i>shkainim</i>	Subjunctive	<i>bishkainim</i>
Future	<i>shkainim</i>	Imperative	<i>bishkaina</i>

From this form a verbal noun is formed of the past participle as *shkândî*, a broken thing, *wûshândî*, 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 Kurmānjī must say either *shikāwa* or *shikia*, 'it has broken,' or *shkāndi hayya*, 'it has been broken.'

An example of the use is seen in the phrases—

dulī shkāwam shkāndīta, khwaī la khwai 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 taṅg o bālātāngī 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'hāstināwa*, '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 cumbrous 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>zhār</i>	<i>zhārdin</i> to choose
<i>bi-kha</i>	<i>kha</i>	<i>khestin</i> to throw
<i>bi-shū</i>	<i>shū</i>	<i>shūstn</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>garīān</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, *zhârdin*; infinitive less *n* with supporting vowel *-i-*, *zhârd*; preterite, *zhârdim*, *ma zhârd*; imperfect, *dam zhârd*, *ma dazhârd*; perfect, *zhârdima*, *mashârdawa*; pluperfect, *zhârdûma*, *zhârdû bûm*; subjunctive past, *bizhârdim*, *bim zhârdawa*; past participle, *zhârdia*, *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 *bestin*, where the infinitive termination appears to be *stin*. 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 *stin*, 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>pârâi 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 *bûi* (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 rîozha 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 *wistn*, 'to wish,' 'to love,' 'to desire,' which was conjugated thus—

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

Preterite: *mawist*, *tawist*, *awist*, *mânwist*, *tânwist*, *yânwist*.

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

I want to buy four goats, which I wanted at that time
has aikai wa paî birrûi 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'.

madî, I saw or found *mdîwa*, 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 kūzhdawa.
if I had seen him I would have killed him.

Kābrā hāta māl, mināl î khwaî paishî chāoakānî diyār nābû, le zhenakāî persî, chāoit pai minālākān nākawtî? kutî bāokim chlûn pait diyār nîn, 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*, *bî*, 'without,' *wa*, 'with' (SG), as—

ba danga pûrr hāt, bî dangî chû

he came very noisily, and went silently

The common adverbs are as follows:—

<i>arai, barî, balî</i>	yes
<i>nâ, nâo</i>	no
<i>belâ, balânî, baskî, bashkî</i> (SG)	perhaps
<i>dabî, shâyad</i>	possibly
<i>bûo</i> (SG), <i>zherâ</i> (NG), <i>chûnka, labarî</i>	because
<i>chtûr, chtûn, wakû</i> (NG), <i>chlûn, chî</i> (SG), <i>chûn</i>	how
<i>hâo, avqâs</i> (NG), <i>wâ, whâ, arwandâ,</i> <i>kûsân</i> (NG)	thus, so, in this manner
<i>anjâkh</i>	hardly
<i>zhibocha? sebebcha? chirâ? chitû?</i> (all NG), <i>bûo? buochî?</i> (SG), <i>labarîcha?</i>	why? why not?
<i>maanâ cha?</i> (SG)	why not?
<i>qat</i>	absolutely
<i>albet, halbet</i>	certainly, of course
<i>chiqâs</i> (NG), <i>chan</i>	how much or many
<i>bas</i>	enough
<i>chandek, chanî</i>	some
<i>biqâs</i> (NG)	as much as
<i>gelak, qawî</i> (NG), <i>purr, zûr</i>	extremely, much, very
<i>hindâ</i> (NG), <i>amchanî</i> (SG), <i>arwanda</i>	so much
<i>hindek, hing, endusk, hinda</i> (all NG), <i>kam, tuzek</i>	little, a little
<i>nikâ, nhâ, anukâ</i> (all NG), <i>îsta, hîsta</i>	now

<i>paishîn, jārân, 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, awjār</i>	this time
<i>awjār, wakhtî</i>	that time
<i>chanjār?</i>	how often?
<i>hanî, ehz, dahā, hizhî</i>	yet
<i>dî, disā, disân</i>	yet again
<i>beleztir (NG), bartir, wartir, sûtir</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, jārekitir, jārekidîn</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>pāshinûmarû</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, dūî</i>	yesterday
<i>pair, pairî</i>	day before yesterday
<i>bayāni, subhainî, sabakh</i>	to-morrow morning

<i>shewidî, dūshiw</i>	yesterday night
<i>har rûsh</i>	every day, daily
<i>gallek, paikawa</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 sâl, wasâlî, sâlāna</i>	yearly
<i>amsâl, avsâl, isâl</i>	this year
<i>pār</i>	last year
<i>pairār</i>	the year before last
<i>lakû? kû? 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), taidâ, nāvda, nāv,</i> <i>lanāv, zyar</i>	within
<i>zuqā (NG), lader, derî, desht, der,</i> <i>bider, bera</i>	without
<i>labân, laser, lazhûr</i>	above
<i>zher, lazher, khwar</i>	below, down
<i>lawar, labari, paish</i>	forwards, ahead
<i>lapâsh, lapisht, dū, dumā</i>	behind, backward
<i>avlâ, amlâ, avdîw</i>	this side
<i>awlâ, avdîw</i>	on that side
<i>birâmber</i>	opposite
<i>nek (NG), naisuk, nezzik</i>	near by
<i>hamû jai, hamû kenâr, gishjai</i>	everywhere
<i>haiçjai, haijkenârî</i>	nowhere
<i>rind, qinj (NG), chāk, zerîf (SG)</i>	well
<i>pîs, kharāv</i>	badly
<i>tuñg, zû</i>	quickly
<i>âista, 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>chünka, 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 īwa la rūh 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 Rawandiz 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 Yezidī*
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. *dī*, in. This proposition nearly always demands the addition of *da* to the noun, as it is then in the locative case. Examples—

- (a) *rū nīshtim dī bāzhirdā*
I sat in the bazar
- (b) *dī mālīdā rrā ketā*
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*, *dīgal*, *dīgar*, with. Examples—

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

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

(c) *dābīnin nān dīgarī tū*
bring bread with the buttermilk

Note.—It must be noticed that though we use the word ‘with’ to translate *lāgal*, etc., it is confined to the meaning ‘accompanying’, and the word *lāgal* 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 shūmikchī 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) *gānim hayya harrim chīān*
I have the idea to go (to) the hills

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

8. *bi*, *bai*, without.

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

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

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

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

It may also be omitted as—

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

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

10. *būo*, *zhībo*, 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 hātīnī ta haisterek khwāzī*
for thy coming thou wilt need a mule

11. *bāzī*, for, with the meaning of ‘in exchange for’, as—
bāī 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 chawakani*
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 sāleki*
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, shün, shündā, lapisht, pisht*, behind, after.

Examples—

- (a) *harra dumai*
go after him
- (b) *mā būm la shündā karwan hātim*
I was tired, and came on after the caravan
- (c) *benairi lashuni*
send after him
- (d) *la pishiti chiān 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 Pāshai*
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 jārānān 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 ketiakān ziṅgai daka*
the marten lives upon the mountains

18. *zhīr, 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 dizā? is there water in the pot?

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

- (a) *dināwi akrād aw shūlā qawī 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 damia laduḷi 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, jūla*, excepting, other than.

These propositions require the use of the *iḡāfa* or conjunctive *-ī-* when used with a noun or pronoun, as will have been noticed from the examples given, excepting *būo, bo, zhebo, pai, bī, bai, ba, bāī, būi, wa, ā, di, 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 debaishim
hush dakam dazānim chi dīai (SG)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

‘I was wanting to kill him’

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

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

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

- Kāsh ku bim baya*, ‘Oh! that he might take me’
 instead of *Kāsh ku ma bibaya*, or
Chi waqit bit kawtawā, ‘Whenever thou mightest fall’
 instead of *Chi waqit bikawtita*, which is also permissible.

2. The Preterite of the Indicative Mood

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

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

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

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

The above sentence must be translated therefore as—

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

The following is a more involved instance—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Hagar whā bū

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

3. Oblique Narrative

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

Example—

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

SG *Gutī haz dakam lalātān bhaim*

NG *Gu dukhwāzim nek ta baim*

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

(2) I asked who he was.

SG *Pirsîm kird kîa*

NG *Azî pirsyâr kir kîa*

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

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

Vân gu ma nazânin, gutim baizha sūbedā bait

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

4. Plural in Nouns

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

Examples—

(1) Of plural form omitted.

Hazhār hasp mdî I saw a thousand horses

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

(2) *Sat qurūsh dāi*, instead of *Sat qurūshān dāi*

He gave him a hundred piastres.

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

I will give him a thousand piastres and a horse.

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

¹ See also Justi, *Kurdische Grammatik*, p. 246.

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

(4) *Aw la rûzhānî tir bû*

That was in other days; but

(5) *Penj rûj shundā taim*

I will come five days later

(6) *Dû māng shundā*

Two months afterwards

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

(7) *Pāshî dû mahān warra*

Come after two months

(8) *Hatā dû hîwān pai airadā maya*

Till two months do not come back here

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

5. Agreement of Plural in Nouns and Verbs

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

Example—

SG *Diz la barzawa hātina khwār*

Robbers came down from above

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

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

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

Example—

Hefta Turk bû

There were seventy Turks

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

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

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

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

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

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

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

Shim'ūn o Isā chūn bi rāvīdā

Kelokhāya dīd bi redā

Simon and Jesus went out on the road

And saw a skull before them

6. Dative Case in Nouns

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

Example—

Hāt māl, dirāf dā zhinka, chū chīān

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

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

One may say also—

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

which is correct and equally usual.

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

7. The Government of Consecutive Nouns by the Preposition

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

Nek Mahmūd Pāshā

Before Mahmūd Pāsha

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

Awa bi vai tarzî darjâ insâf o insâniyatâ

Here we have a long phrase governed by the preposition *bi*, and the nouns governed are *insâf* and *insâniyat*. *Vai tarzî darjâ* (this degree and extent of . . .) is but a qualificative. It is seen that *insâniyat* takes the accusative *â*.

8. Consecutive Genitives and Chaldean Genitives

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

Khizmatâ shâhî Airânî

The service of the King of Persia

Zha karamâ hazratî shâhî

From the mercy of His Majesty [of] the King

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

Min habûn haf sad zhinî d gurjîya

Min habûn haf sad zhinî d shâfî iya

Min habûn haf sad zhinî hanafîya

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

9. Dative Phrases

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

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

(1) *Dinyâ khaiâlî sahar baw dîdâ bai khwâbdâ*

A world of thoughts at early morn to those sleepless eyes

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

SG (2) *Qurr bi serî chûrochâwî bâvî hîzbâv karâmbâokîdâ*

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

Karâmbâokî, which takes the dative *-dâ* relating to *ser* and *chûrochâw*, is part of the qualificative phrase thereto relative.

10. Compound Locatives

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

dedevî kizhikîedâ in the mouth of the crow

This rule is invariable.

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

dimâl o odâdâ in the house and rooms

didîl o zerdâ in heart and soul (lit. in heart and heart)

11. The Suffixial Pronouns of the SG

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

SINGULAR	PLURAL
<i>-m</i>	<i>-mân</i>
<i>-it</i>	<i>-tân</i>
<i>-î</i>	<i>-iân</i>

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

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

Analysis of the foregoing—

(1) and (2) *Laīmdā* and *Laimdā*

- (1) *lai + ī + mdā* = verbal prefix + him + I struck.
- (2) *lai + m + dā* = verbal prefix + me + he struck.

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

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

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

(3) *Rūtīt krđn*, or *rūtiānit krđ*.

Analysis: Naked + thee + they made.

Naked + them + thou madest.

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

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

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

(5) *Birdī*

Analysis: *bird + ī* = he took + it.

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

(6) *Dagirrimiān*, as in No. 5

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

(7) *Bikhwā*

Analysis: *Bikhwā* + *ī* = eat + it.

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

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

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

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

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

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

Analysis:

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

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

(12) *Saw jārīt blaim qait niyya*

Analysis:

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

This follows the general rules.

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

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

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

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

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

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

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

Analysis:

Pārā + mān + itān bird = money + of us + you took.

(18) *Serīm birrīwa*

Analysis:

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

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

(19) *Wutishī*

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

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

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

12. *Omission of Conjunctions*

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

Examples—

(1) *Irū hāt, dī nazānim chi dakat*

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

(2) *Min dakūzhī, bikūzh!*

[If] thou wouldst kill me, kill!

SG (3) *Saw jārīt blaim qait niyya*

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

SG (4) *Haz bikam dakirrimawa*

[If] I please, I shall buy it

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

(5) *lāt bikhem, damirri*

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

This is not very generally encountered.

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

13. *Omission of Prepositions*

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

Examples—

(1) *Hāt khwār dānisht māl*

He came down and sat in the house

Or, fully inflected,

NG *Hāt a khwārī, dānisht dī māl dā*

SG *Hāt lakhwāro, dānisht lamāl*

(2) *Chūn Haolīr*, for *Chūn a Haolīrī*

They went to Erbil

SG (3) *Namdāi* for *Namdā paī*
I gave it not to him

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

14. *Cardinal Numbers*

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

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

CONSTRUCTION OF THE SENTENCE

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

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

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

Though the rule is very regularly observed, the demands of effect or emphasis permit reversals of the positions of the adverbial phrases, more particularly the transfer of the complement of the verb to a position before the object. Note the last sentence, which, in the text from which it is taken, reads: *Ijārī awī askerī khānī rāfisī zhe atrāfīd ī Marāghāi yānsa hazār savār o pīā ber hew kerī*. Also in the sentence *subai khwai hātī mālī*, it is permissible to place *mālī* after the subject.

Poetry, however, avails itself of its licence to a wide extent, and inverts the sentence or disorders it just as the demands of form, metre, or rhyme may demand.

In sentences containing only pronouns for the object, where they are enclitic, the order is naturally reversed, the pronoun in its affixial form coming last (see Remarks on Pronouns in the Accusative Case, in Part I).

For the rest, as above remarked, granted this main rule of construction governing subject, object, and verb be observed, the non-essential and complementary parts of the sentence are placed at will of the speaker where they best express their value in the whole phrase.

STYLE AND COMPARISONS

As in most simple languages, the style of Kurmānjī is, as a rule, direct and forcible, particularly in the most northerly groups. In Persian and dialects allied thereto a weakness of narrative appears in the superabundance of conjunctions employed, and Southern Kurdish also shows this feature in a measure. The NG, however, by omitting them very often, gains in force, if somewhat abrupt, and hesitates to use any word that is not essential.

Adverb or Adverbial Phrase.	Subject.	Word or Phrase complementary to the Subject.
	<i>Az</i> I <i>hardu braidē vai</i> both his brothers	<i>dī</i> certainly <i>īwāra zhe nachīrī</i> at evening from hunting
<i>Subai</i> In the morning	<i>diz</i> thieves [<i>diz</i>] [thieves](understood) <i>khwai</i> he himself <i>Beg</i> Beg	<i>digalī chand āghālarān</i> <i>ku digalī Pāshā</i> <i>rūnishtin</i> with several gentlemen who are seated with the pasha
<i>Digalī</i> With <i>Rūki</i> One day <i>Lasarī khānī</i> On the housetop <i>Amrūzh</i> To-day <i>Ista</i> Now	<i>chand āghālarān</i> some gentlemen <i>khwāja</i> the khwaja <i>īshī vai</i> his work <i>kas</i> one [<i>awa</i>]	<i>ku digalī pāshā</i> who with the pasha
	<i>jūshishī tāba</i> fierce turmoil <i>vān</i> they <i>awī askerī khānī rāfīzī</i>	<i>la nīwi dīdai giri-</i> <i>yānmā-</i> in my tearful eyes
<i>Zhe yek o dū</i> From one another <i>Ijarī</i> Then	that infidel Asker Khani	

Object.	Word or Phrase complementary to the Object.	Verb.	Word or Phrase complementary to the Verb.
<i>derī awdāi</i> the room door		<i>wakan</i> will open <i>hātīn</i> came	
<i>miqdārekī dirāf</i> much money		<i>ketin</i> fell <i>birin</i> took <i>hātī</i> came <i>dakhwan</i>	<i>a malekī va</i> upon a house and <i>mātī</i> to his house
<i>sadī</i> the meal		eats	
		<i>rūnishtin</i> are sitting <i>chū</i> went <i>hayya</i> is <i>nāsānī</i> knows not <i>telab daka</i> seeks <i>-ya</i>	<i>ser khāniā khwa</i> to his housetop
<i>jaiga ī khwai</i> his own place		is <i>dibirrin</i> take <i>ber hew</i> <i>kerī</i> collected	<i>zhe atrāfid ī</i> <i>Marāghāi</i> from around Maragha
<i>tālān</i> plunder <i>yānsa hasār</i> <i>savār o piā</i> eleven thousand horse and foot			

The following examples display this simplicity of style, and are translated literally:—

Rriyā khwa girt qalūnā khwa tai kir āgir dāna sar, qalūna kaishā: qazdā bāzhairī kir, gaishā bāzhairī, zhinā dīd buchūka dīd: mazinā dīd, etc. He took his road: filled his pipe: put fire to it, his pipe smoked: set out to town, arrived at town: saw women, saw children, saw men, etc.

Gundiān jutkāriān digeriā, dī mārīk la sar berfī qafliā, la vai merhemet kir, bir, la sar pākhiriā dirāizh kir. Mār garm bū, sari khwa blind kir, lasari gundiān hujūm kir. Gundiān gu ki, mārīk kotia, az bīm sababi jān i ta, azi jānī khwa zhata bigirim. Gu: la sari vai khīst. A village labourer walking, saw a snake on some snow curled up, to him he showed mercy, took, stretched him on an oven. The snake was warm, raised his head, wounded the head of the peasant. The peasant said, 'Miserable snake! I was the means of saving thy life, I will take thy life from thee.' Said: struck him on the head.

Bilbil chū ser giliā dārī bān kir Bāzek hāt ek vīa bilbila bikhwa. Bilbil bān kir ka, az tair ki pchūkim tu ma dakhwui, pāshī cha hāsīl dabī? Harra fenī khwa tair ki bibīna, bukhwa. Bāz go ki, az aīn nīnim, az dastī khwa khazīrdā nainim ek az harrim la pariā mazin bigirim, balki az nābīnim, pāshī az mahrūm damīnim, girt, khwār. A nightingale went on a tree branch, sang. An eagle came, perchance he might eat the nightingale. The nightingale cried, 'I am a small bird, thou eatest me, afterwards what result is there? Go, like thyself a bird find: eat!' The eagle said, 'I am not mad, I give not from my hand my prey; if I go to catch a big bird, perhaps I find not, then I remain disappointed.' Seized, ate.

This terse economy of language is typical of the northern part of the NG, and finds little place in the SG, where, as the student will have noticed, the language is softer and given to more syllables and more conjunctival words. The middle Kurmānji (Bitlis, Mūsh, S'airt, the Tiyāri,

Jazīra ibn 'Umar, etc.) is by no means so simple or direct as the pure NG, nor so forcible.

Putting the last example into SG Kurmānji we should obtain the results below:—

NG *Bilbil chū ser giliā dārī, bān kir. Bāzek hāt ek vīa bilbila bikhwa*

SG *Bilbil chū lasarī chikī dāraka, wa bāngī kird. Sargarekish hāt ku aw bilbila bilān bikhwatīn*

NG *Bilbil bān kir, ki az tair ki pchūkim tu ma dakhwui*

SG *Bilbil hawārī kird, ku min bāldirekī pchūkim, atū ma dakhwui*

NG *pāshī chi hāsīl dabī. Harra fenī khwa tair ki bibīna*

SG *lapāshīwa chūt bo debī. Burrūwa wakū khwat bāldirekī*

NG *bukhwa. Bāz go ki, az dīn nīnim, az dastī khwa khazīrdā nainim*

SG *būna bikhwa. Sargar gutī ku min shūt nīm, wa ladazī khumīsh machīraka*

NG *ek az harrim la pariā mazin bigirim balki az nābīnim*

SG *bar nāyam hagar birrūim la bāldirekī gawrā bigirrim, bash chāom pāi nakāot*

NG *pāshī az mahrūm damīnim: girt: khwār*

SG *lapāsharwa pakim dakawī, itir girtī o khwārdī*

1. For the purposes of comparisons, at length, of styles of the different sections, the Kurmānji of Erzerūm is here placed beside that of Sulaimānia, with English translation.

NG	SG	TRANSLATION
<i>Diwakhtī hukūmatī Ibrāhīm Pāshā la Bāzīdī zhe āghātdī vai derī mairūfī daulat dushgūnī habū, pīr o</i>	<i>La wakhtī hukūmatī Iwrām Pāshā la Bāzīd la gawrākānī aw dīw pīāoekī bū ku daulatī taik chū bū.</i>	In the time of the Governorship of Ibrahim Pasha at Bayazid, of the chiefs of that district was

NG	SG	TRANSLATION
<p><i>hafta salî, bi hâl, nâwî Delî Ismâil Aghâ dagûtin har jâranân dacha nek Ibrâhîm Pâshâ wa ahwâlî khwa îfâda daka Pâshâ zâf o hendek tîshteki didata vai. Rûzheki dîsânî Ismâil Aghâ dacheta nek Ibrâhîm Pâshâ wa kharjekî dakhwâza Pâshâ dabaizha vai ki îrûkî pârâ hazîr ninîn ku hinâda. Ismâil Aghâ waw zhi zhwaî khaberî sel daba wa taita mâlâ khwa kitek tapâncha habûya tîzhî daka wa hendekî bârût ogulladatîna gewerikâ khwa wa khenchairâ khwa rrâ daka magar murâmâ vai kushîna Ibrâhîm Pâshâ habuya, ku chirâm îjârî kherjî nadâya min. Avî Ismâil Aghâ zhînekî pîr o kûrekî dah dîwânza salî habû Ismâil Aghâ tudârekî durus daka, îjârî dabaiizha zhinâ khwa ku rrâ ba, kûrî khwa bîba wa harra mâlâ Shaikh Ibrâhîm. Îjârî zhinî gutîa ku zhibo chî an bîchîna mâlâ shaikhî?</i></p>	<p><i>Pîrish bû o haftâ sâlekî, wa zîwîr, nâwî Delî Ismâil Aghâ yân degûtî. Jârân bî bi jârekî darrûî lîi Iwrâm Pâshâ wa hâl hawâlî khwa dagûtî. Pâshâ paî chîshteki hendek o zûrî didâwa. Dîsân rûzheki Ismâil Aghâ darrûa lîi Iwrâm Pâshâ dâwâî pârâ laî daka. Pâshâ paî dalaî ku amrûj pârâm paî nîyya ku bîamî. Ismâil Aghâ lam qsa kîni hât wa dhait bo mâlî khwaî. Damânchaekî hayya tîzhî daka wa tûzekî dermân o gullâ tai dakha wa rrâ dabasa pîshîî khwaî wa kîerdî khwaîsh debasa pîshîî. Qasdî whâ bo kîzhîdîni Iwrâm Pâshâ bûa ku bochî anjârekî kharjekîm nadâwa. An Ismâil Aghâ zhînekî pîr o kurrekî deh dîwânza salî bû. Ismâil Aghâ tagbîrî hal dagîrra jârekî dalaî bo zhinî ku halsa, kurra-kî bîba mâlî Shaikh Iwrâm. Zhinî kutî ku bo aîma burrûin bo mâlî Shaikh?</i></p>	<p>a man who had lost his fortune. He was old, seventy years, and enfeebled, and his name was Deli Ismail Agha. Now and then he would go before Ibrahim Pasha and recount his circumstances. The Pasha would give him more or less. One day again Ismail Agha went before Ibrahim Pasha and claimed money from him. The Pasha says 'that to day I have no ready money to give thee'. Ismail Agha at this news becomes infuriated and comes to his house. He has a blunderbuss, and primes it, pours in a little powder and a bullet with the object of killing Ibrahim Pasha, for 'why this time did he not give me alms?' This Ismail Agha had an old wife, and a son of ten or twelve years.</p>

NG	SG	TRANSLATION
<p><i>Ismâil dabaizha av ujâgha, hûn bîchîna vai derî îrûka shûlaka minhayya, balkî durust bîba. Zhîn wa kûr dachîna mâlâ Shaikhî. Vai rûzhî zhî rûzhâ îni bûya ku Pâshâ wa khalq hamû zheboî nmaîzhâ îni tainâ mîzgaftî Waqtî salâî Ismâil Aghâ tapâncha dibîni benîshî dakata ber pîshîî khwa vai kharjârî zhî dakata bar pushtâ khwa wa dachata mîzgaftî wa lasarî riâ Ibrâhîm Pâshâ naîzûkî rûtîna Pâshâ wa khalq zhî tainâ mîzgaftî wa namaîzha îni dakan wa khalâs debîn, bar hew bîder dikewîn. Ismâil Aghâ bîder nakewî wakî Pâshâ taitîn ku zhi nekî Ismâil Aghâ bîbûrî wa bîder kewî Ismâil Aghâ tapâncha didata tanîshîta Ibrâhîm Pâshâî wa âgîr dakatîn Gulla la shâla pîshîî Pâshâî dikawî wa dabûra zhi sarî pârûyan larîî charnî dacha wa darbâz daba. Dîgalî Pâshâî chîl</i></p>	<p><i>Ismâil dalaî nazar-gâî avwa bîchîn lewâî îshekîm hayya bash châ bîbî. Zhînaka wa kurraka darrûin a mâlî Shaikh. Av rûjîsh rûjî jûma bû, ku Pâshâ o khalq gîshî bo nwaîzhî jâma dhain bo mîzgaotaka. Wakhtî salâm Ismâil Aghâ damâncha lashîrî kawâî lapîshîî daka, wa kîerdîsh aîka la pîshîî wa darrûa bo mîzgaot wa la sarî rraîga Iwrâm Pâshâ bar dhait Pâshâ wa khalqîsh dhainâ mîzgaotorwanwaîzhî jâma dakhûînin wa khalâs debîn dasta gal yek o dû bî dar dachîn. Ismâil Aghâ der nâchît sâtkî Pâshâ dhait ku laî Ismâil Aghâ bîbûrî wa bîrrûa bî der Ismâil Aghâ damânchaka armâj dekîshî bânî Pâshâ wa dataqainî. Gulla la shâlî pîshîî Pâshâ la daka lapuostî bâoshî, whâ rrâ dafarri bî dûrawa. Lagaî Pâshâ chîl painja khîzmachî bûn. Amjâr Ismâil Aghâ tai agat</i></p>	<p>Ismail makes his arrangements, and then says to his wife, 'Get up, take thy son to Shaikh Ibrahim's house.' His wife said, 'Why should we go to the Shaikh's house?' Ismail says, 'It is a place of pilgrimage; go there, I have an affair, perhaps it will chance well.' The wife and boy go to the Shaikh's house. That day, too, was Friday, when the Pasha and all the common people went for common prayer to the mosque. At the finish Ismail Agha puts his pistol under his tunic in his belt, and his dagger also in his belt, and goes to the mosque, and on the road of Ibrahim Pasha, near to him, takes his stand. The Pasha and people come to the mosque and read the prayers, and being finished disperse and go out in groups. Ismail Agha does not go out, and when the Pasha passes near him to go out,</p>

NG	SG	TRANSLATION
<i>penja khulāmām habūn. Ijārī Ismāīl Aghā dwagara ku Pāshāi bi gulla nākat dada khanjarī kūra wadaka. Ibrāhīm Pāshā ku bi khanjar bikūzha. Aw khulāmī khwā dawī nīwā Pāshāi wa Ismāīl Aghāki dūān zhi zhwaī brīndār daka, wa awān chil penja khulāmān dīnīwā mizgaftī parān parān daka. Chūn ku aw Ismāīl pīr o haftī salī bū ijārī paī la sijādaiķī dā la wa daka. Ijārī khulām gahāna sari vai idī mijālā rrā būn nadāi aw dāina bar khanjarān dī nīwa mizgaftī dā kushtin wa bi derawa der ānin lashī vai bi āgir sūtīn. Wa Ibrāhīm Pāshā zhī brīndār bū miqdār dū mahān maālaja kirin sāgh bū. Aw zhin o kūr ī vai zhai zhī bāzhīrī surgūn kirin wa dū seh pīs-māmīdī vai habūn bi ghair haq girtin wa kushtin wa māl wa khānīdī wān kharāb kirin. Tāīfaīdī Akrād</i>	<i>ku Iwrām Pāshā bigulāī nakaot. Istāka Ismāīl Aghā khen-jairī dakīsha ku bi khenjairaka bikū-zhīwa. Ao pīaoagān khwāyān farriān lanāo Pāshā wa Ismāīl Aghā wa dūān layān brīndār daka, wa āo chil painja pīaoagān lanāwī mizgaot blāo dabīn. Chun ku ao Ismāīl pīr o haftī salī bū jārek paī girī dakh-watīn wa dakawa Amjār pīaoagān bānz dāna milī jāi halstānī-yān bo nadā wa bi kīerdakan har lanāoi mizgāotaka laidān o kuzhdīnī. Lashī hai-nān ladarawa wa bi āgir sūtāndīn. Iwrām Pāshāish brīndār būa wādai dū māng dar-mānī dakat chā bū. Zhin o kurrakāī la shārdā bi derriān kīrd, dūān siān kurrī-māmishlāī bū, awānish bi bai qezāī yān girt o kuzhd, wa māl o khānūyān darūkhest. Tāīfakānī Kurdān har whā bai hūoshk la shundā ishī fikīr nākan, chī baitawa</i>	<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</i>

NG	SG	TRANSLATION
<i>wa bi aqlān dumāhīā shūlī mūlāhaza nākan har chī baita aqlī wān ilā dakan mirin wa zhin ozārūk wa ghamā vāndā nīnin.</i>	<i>ladilyān gat dabī bīkan, mīrdīn o zhārū zhin o minālakanīān khamiyān niyya.</i>	<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.</i>

2. The following specimen of NG¹ 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 tū būn: la birka digariān bīrek dīn. Debīndā khebik āw</i>	<i>Rewī ba bizink bo māl digariān, wān zur tīmī bū, bo bīr digarin bīr yān dī, lebin tuozekī ao bū. Wāna zūr</i>	<i>A fox and a goat were going home; they were very thirsty, and looked for and found a well. In it was a</i>

¹ From Lerch, *Forschungen über die Kurden und die Iranischen Nordchaldaer*.

NG	SG	TRANSLATION
<i>habū. Vānā purr tī bībūn be hirs hātin, bāshī saimish nekerin, ketin bire, purr āv khwārin, pāshā ek beder kavin khwāst, reik naaīn nāchār mān. Bizin bi ruvirā gū ki, ma berā āv khwār, ek am beder kevin rai tunīna. Ruvī gū ki, qasavat maka, hevālī min, ezī dūbāreki bibinim īsh ālla aima beder kavin. Bizin gū ki tūī tertībī bika. Ruvī gū ki rrā ba sar nīngā nīngī khwa paishin biber divārī serī khwāī bikūlocha khwāve be berī divār dī ez bikshim serī pū ta beder kevin. Pāshū azī ta bikshinim der ema her dū zhe khalās bibin. Bizin vā tertiba purr begānmish kir, kaif bū, gū va firsenda la min tuna, fenū ruvī ki taalim bikai az fenū wai bikem. Hamā ruvī bāz dā ser pū bezin beder ket, lehanda bira dgeriā. Bezin īsh vā dī, gū kī, hevālī min, min o tū vaira bū, ma bitarā yārdim kir, tū beder ketī ta az</i>	<i>tinīti hayya hājiz būn hsaib yān nakird dā farrīna biraka wa āoyān zūr 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 bikevīn raimān niyya. Rewī gū halopal maka, bāokim, dīsān, bzānim, shālā der kewīnawa. 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 lapāshūish min dekshainimit ladarawa, aima her dūk lamma khalās bibin. Bizin lam tagbīr zūr hazī kird, shād bū, gutī awānda zairikī la min niyya, huoshkī rewī ku fūrim bikat minish wakū hishkī awa bikam. Hamā rewī bānz dā lasarī paī bizin, lā chū, lagerī biraka degarī. Bizink am īshā 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 riā tedā būa, fenī purt ki būa, pāshī tū neketī bira, 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, wuī 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 column¹ 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, awo Baizhan, Gurnīs, kāfir barkat, barāī va chūākir dīd bāzhairī māzinderāne gutāvaye bāzhairāī māzinderāne, pa Jalkirīt</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>

¹ From *Kurdische Sammlungen, Erzählungen, und Lieder im Dialekte von Bohtan*, by Albert Socin.

NG	SG	TRANSLATION
<i>bāzhairai māzinderān gallak mazina. Baizhan guti khālū tu dai chāvī bāzhairi dastīnī? Gū az nazānim. Baizhan gu az leta tegbīrī bikem. Gu debaizha Baizhan. Baizhan guti khālū gū chakāi d khwa, iulī d khwa o rakhshī khwa behela lehera tu harra bāzhairi bi-iassasīna beraina chāvā destīnī. Gutī Baizhan, dai bikhabarī ta kem. Rustam rrābū, chakī o julī khwa hammūya khestin heilān lewiderī. Gurnīs, Baizhan, khulām, rakhshī, balak, hammū heilān luvīderī, riyā khwa girt, qalūnā khwa tāi kir, āgīr dāna ser, qalūna khwa kīshā, qazdā bāzhairī kir. Chū bāzhairī, ghaishta bāzhairī zhenā dīd, buchūkā dīd, mazinā dīd, lebarī chāvī vān bī jūja. Gū hai gedī jūja yārī pai kerin, dā bar berā pchūka bāvū ketin, dā mazinā bāvū ketin, dā bar berā, dā bar topa serā. Vai gedā iūja</i>	<i>kird, shārī Māzanderān galik gāorāya. Baizhan guti māmū atū itir am shāraka chlūn astiainī Gutī, min nāzānim. Baizhan guti, min bo tu tagbīrī bikam. Gutī, dabelai, Baizhan. Baizhanish gut, māmū, chikī khwat o jilka khwat wa rakhshī khwat laira bar da, atū birrūa la shārdā jāsīsī bika, bizān chlūn bigirrū. Kutī Baizhan, har bi fandī tu dakamawa. Rustam halsā, chik o jilikī khwāi gishkī dā khest, dānū lewāi. Gurnīs o Baizhan o Rakhshī o khulām o balk gish dā nā laora, rraiga khwāi dī, qaliānī tai kird, dā agerständī, qaliānī kīshā, rāi girt bo shārdā Chū bo shār o gaishta shār zhinakān o minālakan o piāogānīsh dī, lebarī chāvōyān bū bi zhūzhik. Gutin, hai zhūzh baohīz, hanekyān kird, bardyān kird berā. Minālakan kewtin la-shūnī gawrākān la-shūnī kaotin, bard pai</i>	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 towards. 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 tgarhī? Gu az limālā dīvī Māzanderānī dgarhim. Yekī guti kul māl hāhāhā aw qasrāā ledawī māzenderānīa, gāvag āwaitera, gāvag avait pusht paira, ākhir lezī lakhwa kir chū gaishta qasrī, chū nai dergahī qasrī khulāmā guti jūja di kīva chī? Gu az dachum salal ladivānī. Khulāmā guti wagarra. Gu dharrī hoshhāl aw darī wakarī chaṅgīla khulāma girt halekī pālak pā-rāna, rīya khwa vakir. Chū ber derī dīvānī, guti salām alaik. Hū fatkirin āva jūjaik, guti na alaik na salām na rehetmetulla, na berekāt, avī chu tof jūjaya ho mair sar. Dīvī Mazānderānī guti jūja tu shkīva tāi? Gutī az jūjaī irānīma Gutī tu jūgaī iranī? Gu balī. Gu tu lachī tgarhī? Gu az banī az hātima nik ta khulāmyā ta bekam.</i>	<i>khestin, lalapulayān derī kird Gutin 'oi zhūzhka bāo hiz bo ku arrūi?' Gutī min bo mālī dīvī Māzanderānī dagarrimawa. Yekīān gut, 'Mālī mālūn, hāhā, āwa qasrī dīvī Māzanderānīa.' Bānzekī dā, dīsān bānīz dā pshī purt, pāshū rraigāi dī, chū wa gaishta qasrī, chū nāvī dergāi. Khulāmāngutnzhūzhī, lakū dachī, guti min arrūim la pillakānī dīvān. Khulām guti wagarra, gu achī bāsha āo derī bikerawa. Bālī piāo girt, pāraī pai nīa rraī khwāi kirdwa Chū labarī derī dīvān khānī, wu salām alaik. Har tamāshāyān kird, zhūzhieka, na salāmyān gut, na rahmatulla, ona bari-kātū, ama chlūn zhūzhkaya, har wak piā Dīvī Māzanderān guti, 'Zhūzhk lakūo dhāi?' Kutī, 'Min zhūzhka airānīm.' Gutī, 'Atu zhūzhi airānīti?' Gutī, 'Ba.' Kutī, 'Tu pai chī digarri.' Kutī, 'Khulā-</i>	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

NG	SG	TRANSLATION
	<i>mît, hâtima lât khizmatit bekam.</i>	is but a hedgehog, ¹ and said neither 'salam' nor 'rahmatullah' nor 'barikatibu'. '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 comest thou?' He said, 'I am thy slave, I am come to serve thee.'

POETRY

The NG example¹ (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,

¹ 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 zhebiski yārā, Azî davî dainim lebin 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 zhinî nakhwāzim, ku duosim pchûka.
Dalaila aishāna, lemin o lewai diî, lemin o lewai diî. Baznā ta kulilka nū hamilî, De o bāvî ta sar min o ta chûna geli.	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 Gurmīs, 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 d¹ khwa* and *julī d¹ khwa*.

The plurals are irregular; *-ān*, *-ā*, and *-īd* are all used, as opposed to regular uses in other dialects.

Such phrases as *chū bashairī, ghaishta² 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

¹ 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*.

² 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. Kurmānjī.

TEXT

Mirzū Rashī habū¹ zhe tāifidī Izīdīdī Vānī² bū lākin qawī³ diz o harāmzāda, awī bi khwa naql dikir⁴ ku az digalī yekī Salmāsī nāwī Memed būna⁵ berā o dūst. Dāim az dachūm zha atrāfān min dizī dekerin⁶ wa haivān wa māl bi shaw taina Salmāsī mālā dastī berākai khwa Memed wa dū shaw wa seh shaw lamālā Memedī demām⁷: ijārī Memedī aw māl wa haivānīdī dizī dibirra Khoi o Urūmī, vān darān⁸ dafurūtin wa bahāidī vān tanīn, bahrekī dirāfī⁹ dadāya min, we bahrāek zhī zhebuī khwa haldigirtin whā bivai tarzī shash haft sālākān ma dastā berāi¹⁰ digal yek o dū kirin, va qawī dūst o āshnā būin. Pāshī chārekī¹¹ az chūma kenārī¹² Tabrizī, bishaw naizūki

¹ 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, Aha for Aḥmad, etc.

² *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.

³ *qawī*, from Arabic قوی; other dialects usually use *gallek* or *purr*.

⁴ *bi khwa naql dikir*, lit. 'to himself relation he used to make'.

⁵ *būna*. Note the use of the perfect.

⁶ *dekerin*. *Dekir* would be more usual, but this is one of the dialects which affix *-n* to the singular of the imperfect.

⁷ *demām*, imperfect, as with other verbs in the context.

⁸ *vān darān*, regular plural of the compound *awderī*, 'there.'

⁹ *dirāf*, 'money,' from the old word *dirham*.

¹⁰ *dastā berāi*, 'assistance,' lit. 'the hand of brotherhood'.

¹¹ *chārekī*, for *jārekī*.

¹² *kenārī* in this dialect means 'district'.

PROSE AND POETRY

et Récits Kourdes, being in the dialect of Erzerūm and the

TRANSLATION

One Mirza Rashid there was, he was of the tribes of the Van Yezīdī,¹ but a great thief and ruffian: he used to relate of himself the following, that I, with one of Salmās,² 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 Urūmīa³ 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

¹ 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 Satans, 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.

² Salmās. A town in Persian territory, in Azarbaijān, inhabited by Persians, Turks, and Kurds.

³ Khoi and Urūmīa, two towns near Salmās, in Persian territory.

bāzhīrī zhe qāfilāi bishawa māi.¹ Hājīekī tujār² digalī seh bārī haisterānī qumāsh zhe kārwan hendekī dūr dachit³ min khwa lasarī rai wakū⁴ mārīān dīraizh kir, wakū haistīr naizūkī min būn, haizhī shaw wa tārī bu, wa jinqīn, wa tujārī ku lasarī bārekī suvār bū zhe haistīrī kata ardī, īdī⁵ min amān o zamān nadāi, ghāma⁶ ser tujārī va bilā muhlat bi rihān girtī sarī zhaī kirrī⁷ dī jhīdā hisht⁸ har seh haistīr digalī bārānī awa rī kirī: hīdī min khwa āwīta nhālekī⁹ wa bi rūzhī dī nwālīdā¹⁰ khwa wishārtī, wakū būya shāwī tārī min haistīr digalī bārān naizūkī sūbai ināna¹¹ derī mālā dūstī khwa Memed, wa az chūma sarī kūlaka min hīdī⁵ kāzī Memdī kerī. Memed hātīa derawa¹² ma bārā ināna khwārī wa birīna mālī wa haistīr kīshāna twīlāi wakū Memdī aw haistīrān va bārīdī qumāshān dītīn qawī shā būi, izzat wa ikrāmā min kirīn az zhi dikhānikāi khalwat rāzām va hisāi būm, wakū būya shaw Memdī gutī min, ku Mirzū, tu ijārī harra shūlā khwa, lākin hatā dū hiwān pai airadā¹³ maya lewīrānī awa māl

¹ *bishawa māi*. Note that the form *shawwa* is the result of affixing *awa* to *shaw*, giving the meaning, not of 'night', but of 'night-time', a use throughout Kurmānji, cf. *ruozhawa*, 'daytime.' The phrase means literally 'left by night-time', i.e. left on the road at nightfall.

² *tujār*. Kurdish, like Turkish, from which it has adopted the word, uses the plural of the Arabic *tājir* to express the singular meaning.

³ *dachit*. Use of the present indicative for graphic narrative.

⁴ *wakū*. Note, *wakū* meaning 'like' and *wakū* meaning 'when'. The latter appears more correctly in the other NG dialects as *wakai*.

⁵ *īdī*, *hīdī*, 'more, again, yet.' Other dialects use *dī*, *dīn*, *īdīn*, and SG *itir*.

⁶ *ghāma*, غامه, not غامه. From *ghaishtin*, غهشتن, 'to arrive.'

⁷ Lit. 'and the head from took'.

⁸ *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, Mirza, 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,

⁹ *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*.

¹⁰ *dī nwālīdā* = *dī* + *nwālī* + *dā*, the locative of *nwālī*, the same word as *nhāla*, the *h* changing to *w*.

¹¹ *ināna*. Use of the perfect for the preterite.

¹² *derawa*, 'in the doorway.' Note the use of *awa*, as with *shawwa*, which gives an indefinite or approximate meaning to the original noun.

¹³ *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 zāwa¹ hatā az dafrūshim, pāshī dū mahān² warra aira bahrā khwa bība. Min gut kū bilānī wusā bība.³ Az chūma mālā khwa Wakū muddaī dū mahān tamām būya az dīsānī bishāwa hātima bar derī Memdī. Min dīt awī zhi boī khwa khānī nanū wa mazin binā kirīna.⁴ Min khwa bi khwa gut kū Wallāh Memdī zhi vān māli dizi⁵ gallak dirāf paidā kirīna, awa khānī mānī⁶ inshā kirīna, awa chand sal bū ku az dabātīm o dachūm khānī vai har whā bū. Khalāsa az chūma sarī bānī barī kŭlaka min kāzī kir kū Memed! Memed! warra! derī waka! Idī Memdī javābā min nadāi dast bi jairān kirī⁷ 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 zhi rewīm wa zhe dūrawa min khwa wushārī. Pāshī birūzhī min zhe dūrawa mairūfek warī kir wa Memed kāzī nekī khwa kirī,⁸ Memed hāta nekī min va hew dū dīt⁹ wa min gūta Memedī awa chabū kū bishaw ta bisarī min inā,¹⁰ wa ta zheboī cha whā kir? Memdī jawāb dāya ku pāshī ta khūi māli 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,¹¹ agar idī jārekī dīnī ta bī¹² Salmāsī az dī baizhīm awa dīza wa ta bidama girtin.¹³ Har chend min lawāhī Memdī kir gu insāf

¹ *zāwa*, 'much.'

² *mahān*. Note *mahān* and *hīwān*, both used in the same sense and context, being alternative.

³ *bība*, 'let it be!' *wusā*, 'in this manner.' Other dialects use *isān* or *whā*, the latter also occurring in this dialect.

⁴ *binā kirīna*. Unusual in Kurmānjī, being an Arabic compound adopted from the Persian. The Kurmānjī is *chī kirīn*.

⁵ *vān māli dizi*, lit. 'those proceeds of robbery'.

⁶ *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.'

⁷ *dast . . . kirī*, lit. 'extended the hand to'.

⁸ *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'.

⁹ *hew dū dīt*, lit. 'saw one another'.

¹⁰ *bisarī min inā*, lit. 'thou hast brought upon my head'.

¹¹ *bibālī min wa maya*, lit. 'to my side come not again'.

¹² *bī*, subjunctive of *hātīn*.

¹³ *ta bidama girtin*, lit. 'I will give thee to the seizing'.

bika zhe hindā mālī tishtekī bīda min Memdī chīrī mīn kirī.¹ Az qūrāndim.² Pāshī min zhe jairānīdī vai bikhaf pirsārā hālī Memdī kir. Gūtina min Wallāh am nazānīn zhi kīderia Memed qawī khwai māl o ḥāl³ būya, va zheboī khwa khānamāna zhi nīwa binā kirīna, wa āshek zheboī khwa kirīna wa nhā qawī khwashhāl būya, magar Memdī aw māl o aistīr birīna Tiflisī wa ferūtina wa zāf derāf nāya. Wa biḥīla aw shūla digalī min kirīa ku āvī mālī bitinī bīkhwat⁴ va nadādīta⁵ mīn. Idī az nāchār būi bishawa hātima mālā khwa, lākin derdī Memdī māya didilī mindā, hatā ku safarā Rūmī va Airānī qūmī⁶ va būya dizhmināi. Ijārī min shawekī chil suvārīdī Rashī⁷ pīw khestī,⁸ az būma balad, wa mīn ināya kenārī Salmāsī, nīwī shawī dāorī āwāhī am zhi haspān piā būin, va dā mairūf liṅgī haspān māi, mīn sī mairūf ināya dāorī mālī Memdī az bimālā vai balad būm, zhe kūlaka piā būm wa mīn derī vakerī, am chūina nīwā mālī wa mīn Memed o zhin o zārūk girtin. Memed debaizha Amān! Mīrzū! mīn kerīa, ta maka!⁹ Amān! har chi ku māl hayya bība, mīn nakūzha, mīn guhdārī nakerī¹⁰ serī Memdī zhaī kirī, wa har chi māl o ashīā būn tālān kirī wa ināyī, bishawa hātīn, wa mīn zheboī ḥaifā Memdī av māl o tālān livān suvārān¹¹ pāri vakerin, dā¹² ḥaifā mīn zheboī Memdī namīna.¹³

¹ *chīr kirin*, 'to abuse' or 'insult'.

² *qūrāndim*. From the causative verb *qurandīn*, formed from the Turkish قورق, 'prohibition, forbidding.'

³ *qawī khwai māl o ḥāl*, lit. 'himself powerful in goods and condition'.

⁴ *bitinī bīkhwat*, lit. 'that he might eat in solitude'.

⁵ *nadādīta*. Negative subjunctive *na + dādī + t + a*. In SG the second *d*, or both, disappear, and the word would be *nadaiyatī* or *naiyyatī*.

⁶ *qūmī* or *qaomī*, from *qūmīn*, 'to happen.'

⁷ *rashī*. 'The Black Ones,' a northern tribe.

⁸ *pīw khestīn*, '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.

⁹ *mīn kerīa, ta maka!* lit. 'I have done, do not thou [likewise]!'

¹⁰ *guhārī kirin*, 'to listen,' lit. 'to do + the action of + having ears'.

¹¹ *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*.

¹² *dā*, 'so, finally.'

¹³ 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 Dīārbekrī 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 dīgarīā qizī purr delālī dī. Chū shundā vai, chū ber derī māli qizī belānī bezānit bāv o dai qizaka kīā. 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 sivi, 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 īdīn māñgek gechmish būi nahāt. Dū māñg wa seh māñg zhaī bhūrt ehzi nahāt. Azī rā bū chū ber derī māli merū ki dīz 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,¹ gū, der ber hew khest, chū.

¹ 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 Dīārbekr, 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 Bāshqal'a road.' I asked her, 'What is thy man's name?' She said, 'Baināv.' This she said, and shut the door, and went away.

Dilî min purr bû, hât khainâ kho, dît zhîn o zârûk gishk bihev o dîn rû nîshtîa, digrîn. Azî pîrsîa vãn, gû, khabarâ hûn chîa? Gûtin, yâzmishek zheboî ma ghaisht, ek bikhûinî, kho zhî gerî bikaî. Azî gû bida min, dâ dastî mindâ, vai khwân, dît yâzmishâ laukâ khoia, diba, Bâvî min, azî la pishtâ chiânâ digalî Baināv chûma dizî, am purr tâlân kirîa, la kenârî Sairt o Bedlisî gallak mâl o paira bi hew inâ, kir bin ardî, askar hât a serî ma, ma rewîn, askar mâl dîn, birîn, idî azî o Baināv birchî o tî o bai tain mâ, purr sâra, zwisâna dakhwâzin baina Diarbekrî. Ek mairûk werî kir lawaira henek paira pai ma bîda, disâi bîma mâlî kho, ânî laukî kho lawai chîân o berfî dimirî.

Az dushûmish bû, brâkî kho bân kir, ku mairîfatâ vai purr bû. Gu gishk rrund dabû me ek tu be mērâ am pevrâ harrin Sairtî¹ laukâ ta bibinin, binin waira. Azî gû fenî ta rrunda, firsend bû,² bichîn Sairtî. Am savâr bûn ketina rîâ Sairt, pâshî châr painj shewân ghaishtina Sairtî zheboî khabarâ laukâ kho pai helând. Vaiderî awderî persâ kir, khabar zhai tunîna, mahrûm mâ.

Am dî wagarîna rîâ Diarbekrî ghaishtin bijemî dergaî, bîst o sî zaftîa ser î ma ket, me gîrt, na persâ na mersâ³ kir, ma dibirin mapis khâna, dakhinin mapisî. Rûkî dîn râ ketîa bû bûm, danġî dhait, difikrim mairûfek sekîni ber derî, dakenî, dabaizha, Ta laumâ min kir, azî zheboi dizhmîniâ ta laukâ ta birîa chûlî, diz bû wasâ min, wa pâshî am tâlânî purr kerîna hâtina Diarbekrî, tâlânânî ma

¹ *am pevrâ harrin Sairtî*: the final *-ra* of *pevrâ* is the oblique case-ending, which affixed to *pev* gives the meaning of 'together'. The final *-î* of *Sairtî* is of course the *-î* of the dative case.

² *firsend bû*. Use of the preterite to express the future.

³ *persâ na mersâ*. See previous story, '*khânî mânî*.'

My heart was full of grief. I came to my house and saw my wife and children all seated while they wept. I asked of them, saying, 'What is your news?' They said, 'A writing has come for us, if thou read thou wilt also weep.' I said, 'Give it me.' They gave it me and I read, and saw it was the letter of my son; it says: 'My father, I went to the robbery, to the backs of the mountains with Baināv, and secured much loot, and collected much wealth around Sairt and Bitlîas, and buried it underground. Soldiers came after us and we fled, the soldiers found the goods and took them. Now I and Baināv are hungry and thirsty and have no food. It is very cold, and winter, we desire to come to Diarbekr. Send a man then here, and give me a little money, once more that I come home, or thy son will die in these mountains and this snow.'

I pondered, and I summoned my brother, for he was a man of much wisdom. He said, 'It is very well that we go together to Sairt and find thy son and bring him here.' I said, 'Thy thought is good, if possible we shall go to Sairt.' We mounted and set out on the Sairt road. After four or five nights we arrived at Sairt, and sought news of my son. Here and there we asked, [but] there was no news of him, we remained disappointed.

So again we took the road to Diarbekr and came nigh the gate. Twenty or thirty gendarmes fell upon us, seized us, neither asked nor inquired, and took us to the prison, threw us into confinement. Another day I was lying down, a sound comes, I look and see a man standing before the door, he laughs, says, 'Thou reviledst me; I for enmity took thy son to the wilds, he became a robber like myself, and after we had plundered much, and we were come to Diarbekr, I accused thee of our thefts: the

la ustūi ta khestiā¹ zābitlarān khainiā ta girtina wa mālā ta birīna, wa zhen o zārūki ta būn khizān. Nuhā qizā mīn zhenā laukā taya, am dī māl o khaini mazindā rū nishtīa bi hisāi ta ketī bi zhārī o zahma. Va gū, chū.

The following story is in the Central

TEXT

Jārek zha jārā,² rahmat le dei o bāvī guhdāra,³ gundek habū mazin, sultānek tai habū, yek kāhnī le gund hayya zhe kāhnīa āv vadakhwan. Ghairī kāhnīaī āvī vai nīna : mārek mazin hāt, kat davī kāhnīa, āv girt, nahailī āv bain. Khalqī gund merīn, zhi tihnā, gūtin sultān, āvī⁴ kāhnīa namā tai,⁵ sultān rābū hāt serī kāhnīa, nārīn⁶ dīn mārek mazin ledavī kahniā. Sultān gū bukūzhin, mār davī vai chaī bū,⁷ zumānī vai gariā, gū, Yā sultān khwadī ma nakūzha⁸ ta nākārī ma bikūzha, gū chimā?⁹ gu wulo.¹⁰ Gu murādī ta chīa? Gu harrūzha īna kachikek bīda min az būkhwīm, azī āv bardim. Kerin o nākārīn¹¹ ūlāj zhai nābū. Rūozhā īna hāt, kachkeg dānāi,¹² kachikaī khwār¹³ āv bardā, bardā hatā īvārī, īvārī āv girt, dīsā hatā ruozhī

¹ Lit. 'I threw it on thy neck'.

² Lit. 'one time of times'.

³ One of the common forms of introduction to a story, cf. *gu habū o nabū* (in the same dialect), or the Persian گفت بود و نبود, from which it is possibly taken.

⁴ Note that this dialect seldom uses the genitive particle -ā, but shows the tendency to the SG -ī throughout.

⁵ *tai*. Also *tai habū*, a purely SG idiom.

⁶ *nārīn*, from *nairīn*, 'to look at,' a SG word. NG *fakirin*.

⁷ *davī vai chaī bū*. Lit. 'his mouth took form' or, as we should say, 'he found his tongue.'

⁸ *khwadī ma nakūzha*. Note omission of the preposition *ek* ('if') before *khwadī*.

police seized thy house and took thy goods, and thy wife and children became beggars and mendicants. Now is my daughter thy son's wife, and we are installed in a great house in comfort: thou art fallen to grief and misery.' This he said and departed.

dialect of Northern Group:—

TRANSLATION

Once upon a time, mercy upon the father and mother of the hearer, there was a village, and there was a lord of it. There is one spring in the village, from which they drank water. Besides the spring there was no other water. A great serpent came and fell upon the mouth of the spring, and stopped the water, did not let it flow. The people of the village [had nearly] died from thirst and said to the Chief, 'The spring has no more water in it.' The Chief arose and came to the spring, and looked in, and saw a great serpent at its mouth. The Chief said, 'Kill it,' but the snake spoke and wagged his tongue, and said, 'O Chief, till God does not kill me thou canst not.' He said, 'How?' It said, 'It is thus.' He asked, 'What desirest thou?' He said, 'Every Friday give me a maiden to eat, and I will free the water.' Do what they would, there was no help for it. Friday came, and they gave a maiden, whom it ate, and released the water till evening; at evening closed it again till Friday. Every

⁹ *chimā* for *chitun*.

¹⁰ *wulo* for *whā + y + a*, or the SG *whāta*.

¹¹ Lit. 'they did and did not'.

¹² Notice SG use of suffixial pronoun -āi, 'to him.'

¹³ Notice SG use of suffixial -ai in the objective.

ina har in kachkeg dedenaī, o āv bar dedāī, Bū dāorī kachi sultān, kachī sultān khammelāndin,¹ zhzhiv o zhzhair, av betanī chū davī kāhnīa afrīt la kichī sultān digarī hāt davī kāhnīa, kachī sultan dī, rā hisht kachī sultān,² mār dī afrīt rā hisht kechikaī sultān, mār deder ket hāt afrīt.³ Sultān o bāzhair defarrejin.⁴ Afrīt o mār sharr dekan. Afrīt shūr kishānd o mār davī kho vakir, rā hisht liŋgī afrīt, didavī khwa dānī. Afrīt shūrek linivī vaī khest, kir dū pārchā⁵ kachik sāgh zhikī mār beder ketin. Khalqī bāzhair shā būn hātin, afrīt birin mālā sultān, liŋgī khwa dermān kir. Sultān gutīa, gū yā Afrīt māli dinyā bikhwāzī azī bide m ta, chimā ta kachī min khalās kir? gu Khair yā Sultan, az na mehtajī māli dinyāima⁶ gu lai Ta che devī.⁷ Gū iro deh sāla la kachī ta degarim, gū Vaya kachik shkhwārā⁸ bība. Afrīt kachik ānī, bīnāī māl.

Sultānī mārā⁹ behīst, afrīt brāvī kusht, mārek nehīst¹⁰ bekhwārā ānī, hāt paishīa afrīt. Mār ledāorī afrīt jevīān¹¹ dedū zhemārā kusht, wadān, mair, kachik zhī stāndin. Sultānī mārā kechig bir ker khwāhī khwa.¹² Gu brāvī min ta hebāndī, zheboyī ta hāt, ket kāhnīa. Rozhī ta

¹ *khammelāndin*. A word apparently peculiar to Middle Kurmānjī.

² Note here and in other instances the inversion of regular order of object and verb.

³ Omission of preposition *ser*. NG would give *hāt serī afrīt*, and SG the same, or *hāt bo afrīt*.

⁴ Peculiar to this dialect, and a foreign word.

⁵ Lit. 'made two pieces'.

⁶ *na . . . dinyāima*. Note separation of *na* and *ma*, 'I am not.'

⁷ *devī*, from *wān*, 'to wish,' a different verb from *khwāzin*, which also occurs here.

⁸ *shkhwārā*, would be NG *zhe bo khwārā*.

⁹ *mārā*. Note plural in *-ā*.

¹⁰ *nehīst*, 'left not,' i.e. he collected them all.

Friday they gave a maiden, and it released the water, till it came to the turn of the Chief's daughter. They adorned her with gold and silver, and alone she went to the spring. A demon sought the Chief's daughter, and came to the spring, saw the girl, threw himself upon her. The serpent saw the demon had seized the Chief's daughter, and came out at the demon. The Chief and the people peeped at the snake and the demon fighting. The demon drew a scimitar and the snake opened his mouth and seized the demon's leg in his mouth. The demon slashed at him, and cut him in two, and the maiden came out whole from the snake's belly. The people were delighted, and took the demon to the Chief's house, and cured his leg. The Sultan said, he said, 'O Demon, ask [what thou wilt] of the world's goods, and I will give thee, how hast thou, released my daughter?' He said, 'No, O Chief, I am not in need of the world's goods.' He said, 'What desirest thou?' He said, 'To-day it is ten years that I seek thy daughter.' He said, 'Here she is, take her for thyself.' The demon took the maiden, to bring her to his house.

The Lord of the serpents heard of it, that the demon had killed his brother; and collected round him all the serpents and came after the demon. The serpents collected around the demon, and he killed two, they bit him, and he died, and they took the girl from him. The Lord of the serpents took her, as for his sister. He said, 'My brother loved thee, and came for thee, and fell upon the spring. The day thou camest the demon came and killed

¹¹ *jevīān*, 'collected,' from Arabic root جَمَعَ.

¹² Lit. 'made her his sister'.

hātī afrīt hāt, brāyī mīn kusht, ma afrīt kusht o ma tu ānī, nābī ta lekhwa mahar bekem. Rūnisht lemālā Sultān. Chalañg Afdāl lekalāhā jumānīa bū, zhenik vai habū, gallik qanj bū, mārek zhenī vai wadā. Hāt le Sultānī mārā depirsī dermān zhai bikhwāzī. Hāt lemālā Sultān pīa bū. Chī dī? Kachikek zhe shiklī insāna hayya lemālā Sultānī mārā, chaitir zhai nīna,¹ ḥabānd. Sultānī mārā gū, Tu che devī? Chalañg Afdāl? gu Yeg zhemārā zhinī mīn wadā az hātīm jem ta dermān dekhwāzīm. Gu mair, namairā.² Gu Mair. Gu wakī mair, az khwādaima azī rā kim?³ Vaya af kechikī zhe tarā badalī zhenī ta. Gu barā bī. Kachik ber, lakalāhī dānī, kaif dekin.

Yek shaw zlāmek⁴ zhegundī kechika levaiderī mīhwān bū, kachik nās kīr, daī naker. Hāt māl, chū, gut Sultān, gū, Yā Sultān, gū Chīa? gū Kīcha ta lakīderīa? gu Afrīt bir. Gū Khair, na le jamī afrīta⁵ gū Vai lejāmī Chalañg Afdāla, gu Berāst? Gu, Ma dī. Sultān rā bū askerik chaikīr o chū kalāhī Jumānīa, lakalāhā pīa būn, kechā khwa zhe Chalañg Afdālī khwāst, gu Az nādīm, gu Kī dā ta? gū Sultānī mārā. Sharr kerin lakalāhā Chalañg Afdāl deh mair kusht. Asker gallig bū, lai kawm bu kushtin. Kachik ānīn, da rūzha lamāl mā, kachik mair, tu zhmerā sāgh.⁶

¹ *chaitir zhai nīna*, 'the most beautiful.' *Chai* appears in SG in the form *chāk* and *chāg*, words which have nothing to do with the Persian word چاق, meaning 'fat'.

² Omission of *ānī*, 'or.'

³ Omission of *ku* before *azī*.

⁴ *zlāmek*, a word common in SG, there meaning a young armed man on foot.

⁵ Separation of two parts of the negative.

⁶ *Tu zhmerā sāgh*. This is addressed to the listener.

my brother, I killed the demon and brought thee, therefore I cannot marry thee.' She stayed at the Lord's house. Chalañg Afdāl was at his castle of Jumānīa, he had a wife, very pretty, a snake bit her. He came to the Lord of the serpents to ask and desire a cure. He came, and alighted at the Lord's house. What saw he? A maiden in the likeness of mankind, most beautiful, there in the house of the Lord of the serpents. He loved her. The Lord of the serpents said, 'What seekest thou, Chalañg Afdāl?' He said, 'One of the serpents bit my wife, and I am come to you for a medicine.' He said, 'Is she dead or not?' He said, 'She died.' He said, 'When she is dead, am I God, to raise her again? See this maiden is thine in exchange for thy wife.' He said, 'Brother, let it be so.' He took the girl, set her in his castle, and they were merry.

One night a youth from the girl's village was a guest and recognized the girl, but said naught. He came home and said to the Chief, 'O Chief!' He said, 'What is it?' He said, 'Where is thy daughter?' He said, 'The demon took her.' He said, 'No, she is not with the demon, but with Chalañg Afdāl.' He said, 'Is that true?' He said, 'I saw her.' The Chief arose and gathered an army, and went to Jumānīa Castle, and dismounted there, and desired his daughter of Chalañg Afdāl. He said, 'I give her not.' He said, 'Who gave her thee?' He said, 'The Lord of the serpents.' They fought, and ten men of Chalañg Afdāl's castle were killed. The army was numerous, and few killed of them. They took the girl, she remained ten days in her home, then died. Mayst thou be haler than am I.

The following story is in the

TEXT

Daḷain¹ li wakhtāi² Amānullāh Khān ku Vālī Hardalān bū, pīaoek habū la dazgāi āwa, la khalqī Soblākh bū. Dibaizhīn jūānmīrekī azā³ o zerifī bū la īshī khwai, dilī⁴ har wakū dilī shair bū, sawārekī zūr⁵ ajāibish bū. Kābrā nāoī Ḥama⁶ habū, wa paī dakutin Ḥamaī Muñgūr.⁷

Rūojekī Amānullāh Khān Ḥamaī chīrī lalāi khwāi, paī gutī, kurrekīm dazānī lāw parrī Bānaī pīaoī hayya nāoī Rashī Bega, ku la dasalātī min berī būata? Wutī, na, ama namazānī, damzānī⁸ pīaoekī nāchāgī hayya, namazānī whā sūchī kurdawa. Amānullāh Khān farmūi datwānī laī bigāi?⁹ Wutī chūn nātwanīm, ma ḥaddī chīa?¹⁰ ku jerdaī o rrashadizī¹¹ bikātin, o tujārān o bāzīrgānān, o rewānān la rraiga ruitī bikātin? Khān wutī pīaoagānī debī bi painja. Jawāoī dā, wut, Bī, bāshīra, zūrtir layānit bo dhainimawa¹² Khānish gutī chanī līgalī khwat gereka? Kutī bis pīaoim bes debī¹³ Kutī chāga kurra. Kutī Rraiga shārazāi? Kutī Mānā chī?¹⁴ Ākhir bis pīaoī zī bo Hamāyān hal bzhārd la sawārānī khwāyān,¹⁵ haspekānī bāsh o rrahwān

¹ *Daḷain*. The irregular SG verb *lūn*, 'to speak.'

² *li wakhtāi*. Cf. NG (No. 1 specimen) *dīwakhtīdā*.

³ *āzā*, 'bold,' not 'free', which is the Persian meaning of *āzād*.

⁴ Note use of suffixial pronouns throughout; in this instance NG would have *dilā vai*, or *dilī vai*, etc.

⁵ *zūr*, 'very,' for NG *purī*, *zāf*, etc. SG also uses *gallek*, which is common to all Kurmānjī.

⁶ Note Ḥama for Muhammad. SG pronounces the *h* very gutturally, exactly as in Arabic.

⁷ One of the main tribes of Sauch Bulāq district.

⁸ *Wutī* . . . *damzānī*. Note that the nominative *min* is understood here, being the subject of *namazānī* and *damzānī*.

⁹ *bigāi*, from *lai gaishtin*, 'to catch,' 'to overtake.'

¹⁰ Lit. 'what is his limit?'

dialect of the Southern Group :—

TRANSLATION

They say that in the time of Amānullāh Khān, who was Vālī of Ardalān, there was a man of his retinue who was of Sauch Bulāq. They say he was a good and intelligent man at his own work, his heart was like a lion's heart, a brave man and a most wonderfully bold man was he. The fellow's name was Muhammad, and they called him Muhammad the Muñgūr.

One day Amānullāh Khān called Muhammad to his side, and said, 'My son, dost thou know that on the other side towards Bāna is a man called Rashīd Beg, who has rebelled against my authority?' He said, 'No, this I knew not, I knew there is a bad man, but knew not that he had committed such an offence.' Amānullāh Khān commanded, 'Canst thou seize him?' He said, 'Why can I not? Who is he that he should rob and loot merchants and traders and passengers on the road?' The Khān said, 'His men will be about fifty.' He answered and said, 'So be it, it is better, the more of them can I bring to thee.' The Khān then said, 'How many men with thee are necessary?' He said, 'Twenty will be enough for me.' He said, 'It is well, my son.' He said, 'Knowest thou the road?' He said, 'How not?' At last twenty strong and big men for Muhammad were chosen, big strong horses were given to them, and

¹¹ *jerdaī*, a highway robber; *rrashadiz*, a night raider.

¹² Notice the involved construction. Lit. 'the more of them to thee for will I bring?'

¹³ Note synthetic effect of pronominal termination, where *-m* = 'to me', and replaces the NG phrase *zhe bo marā*.

¹⁴ Lit. 'what meaning has it?'

¹⁵ Lit. 'from their own horsemen'.

o gawrā paiyān dān. Hama wutī her piāo aozenṅū khwāi bi chūkh o khūrī hal pichainin, ku hagar la bānī berdī dā da daṅṅakaī lai der nayat. Whāyān kurd. Nālī haspekānīshyān hal girt ku daṅṅī lawānīsh nābī, wa pāshī khurāwā o māṅṅishāwīsh nābū suwār būn, rraigāi Garrāniān girt. Pāshī dūān o siān ruozh, gaisht la nezikī Bānada. Hama gutī ku piā bin, dānīshin la ard ta huishkimān bekain, īshimān bi palopal nābī. Shāwekī hāwin bū, fainuk o khwash bū, dānishtin lichī chamakaī ku lanāorāsī dū shākhānī keuvī lo doḷiek dar dahāt, bertenkiān kurdnāwā haspakāniān wurrālāi kird lwarīn. Pāshī ku zūr fikrī kurdawa, Hama piāoekī bāṅṅ kurd, pai kutī Bāokim, atū sawār ba da burrūa lalāi Rashī Begī bo whā blai ku kārwanekī bū la Saqqizī da hātawa bo Sulaimānī, blai, Khwam o pānza piāoi tirmān lasariān hāto bo ruitiān bikain,¹ shūnī wān kārwanī tir gaishtūw aima tersin ku wāna zūr būn, rrāmān kurd min labero hātīm la lāi tu, halsa! warra! bā burrūin² bo sarī kārwanīān³ ruitiān bikain. Kābrā kutī bāsha sawār bū rraī girt. Hama piāogānī khwāi bakhabar kurd, paiyān wū bichin lapishtī bardakāndā wa lapishtī dārakāndā khwatān biwushairin. Jārī ku Rashī Beg baitawa⁴ awstāka min daṅṅī ssk akamawa, ki aiwa bhīstin warrin la khwārawa, bifarrin la serī. Har whāyān kurd ku Hama wutī, wa chwārīān chwāwakān bird pishtī shākhī, wa hamūi lāora dānishtin ku Rashī Beg baitawa. Hā nezikī spītī bū o chāoakāniān la khāo mikrīi dakurd, hammā kesik layān nanūstū bū, la dūrawa daṅṅī hāt. Aw piāogān har chāoakāniān la

¹ Note use of subjunctive *bikain*, with *bo*, which replaces the *ki* of NG. Lit. 'for that we might loot them'.

² *bā*, peculiar to SG, part of a defective verb meaning 'to let'.

³ Lit. 'for upon the caravaneers', *kārwanīān* being the plural of *kārwanī*, 'a person of a caravan.'

Muhammad told each man to bind his stirrups in wool and cloth, that if they should cast against a stone, no noise come from them. They did thus. The horses' shoes they also removed, so that they should make no noise, and when the sun was set, there being no moon, they mounted and went on the Garrān road. After two or three days they came near Bāna. Muhammad said, 'Dismount and sit on the ground that we may consider, let not our work be hurried.' It was a summer's night, cool and pleasant, they sat at the brink of a stream which emerged from a valley between two spurs of the mountain. They slackened the girths, and loosed their horses to graze. When he had thought much, Muhammad called one man, said to him, 'Little father, mount and go to Rashīd Beg, and say to him thus, "A caravan was coming to Sulaimānia," say, "I and fifteen other men fell upon them, to loot them, behind that another caravan arrived, we feared, for they were many, and we fled, and after I came to thee. Arise! Come! Let us go to the caravan people to loot them."' The fellow said, 'Good,' and mounted and went. Muhammad roused his men, and said to them, 'Go behind the rocks and behind the trees and hide yourselves, when Rashīd Beg comes then I will make the cry of a partridge, and when you hear it come down upon him.' This they did as Muhammad said, and four of them led the horses behind a spur, and all of them sat down till Rashīd Beg should come. It was quite near to dawn, and their eyes were blinking from sleepiness, but no one of them lay down. From afar a noise came. Those men, ever were their eyes open upon the road, that perhaps they might see a rider. A little while more, a partridge call came, once, twice, thrice, and some horsemen were
⁴ *baitawa*, 'shall come.'

rraiga bû ki bashk suwârek paî chawîan bikawî.¹ Tuozekî tir danîgî kaw hât, jârek o dū jar o sîa jar ku chan suwâr la khwârawa diyâr bû. Amâna yekjâr halsân, lamlâ lawlâ hâr o hâwârîan barz kurd, kâotîn serî Rashî Beg. Wâna la palopal nazânin kîo bûa, dînâoyek ekjâr sariân kâotawa wa taqqî tfenkakân wa gullâ la garrakayân bû, chanî layân kuzhrâwa, Rashî Begish dî lanâwî dizhmin kâotawa, rrâi kurd bighâr bo serî mildâ, hammâ dūân la piâogâni Hama lapishti berdekî der bâz dân yekî laghâoi girtî, itirî khenjairî lai khest la bâoshî brîndâr bû wa kâot a ard. Piâogâni khwaî har blâo bûn, wa Hama hât lasari Rashî Beg, bizûi ligalî sawârakâni khwaî birdî la rraigai Haot-desht. Birdî Sina lai Amânullâh Khân. Amânullâh Khânish dai khest la ziîgân wa pâshî chan ruozhî tir kaishânî lebarî châoakâni khalq, dârkeshî kurd. Lashî la bânî dâr whâ mâ tâ hishik bûa, kallarrashân o sîsârkakechelân² guoshtî khwârd, hiskânî bû spî, wa razîn.

Daîain Hama bû la gawrakâni Hardalânî, wa pâshî chan sâl chû bo ladi khwaî, ku la Serdesht bû, wa Khân zûr pârâ o mâl paî dâ.³

For purposes of comparison with Kurmânjî a short Kurdî) is quoted below.

TEXT

Ruzhî hazrat i resûl i khudâ wa gird⁴ i ashâb i khoi la kûcha ubûr kirdîan⁵ rasîn⁶ wa pîrî zhinî ki charkh risîait.⁷ Farmâi ai pîra zhin khudâ i khwat chi jûr⁸ shenâkhtî?⁹

¹ . . . *bikawa*, lit. 'to their eyes might fall'.

² *sîsârkakechelân*, the bald-headed vulture.

³ Throughout this example of SG prose comparison should be drawn with the NG style and use of words. The consistent use of the suffixial pronouns and the absence of some case-endings are the most noticeable details.

⁴ *wa gird*, Kurmânjî *digal*, *ligal*.

visible below. These ones at once arose, this side and that side, shouted loudly, fell upon Rashî Beg. Those ones in the confusion do not know what has happened, suddenly a confusion is upon them, and the noise of guns and bullets was around them. Rashî Beg then saw that he was fallen among enemies and fled at a gallop up the pass, but two of Muhammad's men sprang out from behind a rock: one seized his bridle, the other stabbed him in the side, and he fell to earth. His own men were scattered, and Muhammad came upon Rashî Beg and quickly with his horsemen took him on the road to Hafdasht. Took him to Sina to Amânullâh Khân. Amânullâh Khân then threw him into prison, and after some days took him, and before men's eyes crucified him. His body remained thus upon the cross till it became dry, the crows and vultures ate his flesh, and his bones became dry and rotted.

They say Muhammad became of the great of Ardalân, and after some years went to his own district, which was in Sardasht, and the Khân gave him much goods and money.

example of the semi Lur dialect of Kermânshâh (called

TRANSLATION

One day the Prophet of God with his companions were walking in a street; they arrived at an old woman who was turning a spindle. He said, 'Oh, old woman, in what manner dost thou know thy God?' She withdrew her

⁵ Imperfect, Kurmânjî *vân dabhûrt*.

⁶ 'They arrived,' being the Persian *رسیدند*, Kurmânjî *ghaishtin*.

⁷ Imperfect, Kurmânjî *zwîrîn*, *zwîrândîn*, *risî*, *tîshî kirin*.

⁸ Kurmânjî *chûn*, *chitun*, *chimâ*, etc., Persian *چطور*.

⁹ The Persian verb *شناختن*, Kurmânjî *nâs kirin*.

Dast la charkh i khwai al gird¹ wa hazrat rū wa ashāb i khwai kirdan wa farmāin 'Alaikum bi dīni 'l 'ajūza, yānī lwish² bin la dīni ī³ pīra zhin. Ashāw arz kirdan, fedāi tu bīmīn yeh³ farmāsh ki watit⁴ ima nafahmīm⁵ Hazrat farmāi yeh ki das la charkh i khwai al gird yānī ūshīt⁶ ki ī charkh wa ī būchikī ki la dast i mīna, tā nagerdānim⁷ awa nagerdit.⁸ Āyā⁹ ī zamīnal¹⁰ wa āsmānal wa ī gawrāi wa gardīn i sitāral chi taur bī sān'a girdīn ?

¹ Kurmānji *hal girt, bar girt*.

² *lwish* = *lwa* + *ish*, 'you also.'

³ *ī, yeh*, Kurmānji *am, va*, Persian این, vulgar Persian *ī*, Lur *yeh*.

⁴ Kurmānji *gu, kutī, wutī*.

⁵ Kurmānji *nās kirin, tai gaishtin*, Persian نهیدن. Note in this and other verb forms all absence of particle to replace the Persian *mī-* or Kurmānji *du-*, which omission is a feature of most Lur and Lek dialects. Bakhtiārī and Southern Lur dialects use *z-* for this prefix.

⁶ *ūshīt*. Infinitive *ūshin*, Kurmānji *gutin, wutin*, etc.

⁷ Kurmānji *garrāndin, kherr dān*, etc., Persian گرداندین.

⁸ Kurmānji *garriān, kherr kirin*, etc., Persian گردیدن.

⁹ *Āyā*, the Persian interrogative introductory word.

¹⁰ Kurmānji *ardān, khuolān*, Persian زمینها. Note the Lur and Lek plural in *-al*.

hand from the spindle, and the Prophet turned to his companions and said, 'Alaikum bi dīni 'l 'ajūza,' that is to say, 'Become also of this old woman's faith.' The companions pleaded, 'May we be thy sacrifice, this that thou hast commanded, we do not understand.' The Prophet commanded, 'This, that she withdrew her hand from the spindle, that is, she says that "This spindle, of such smallness, which is in my hand, till I turn it not, it spins not". How would these earths and heavens, of this magnitude, turn without a Creator, and the revolution of the stars occur?'

The reader will not fail to remark at once the closeness with which this dialect follows Persian. Being translated word for word into Persian, it requires no abbreviation, amplification, nor re-arrangement to make it perfectly correct Persian. It has also adopted the Arabic words used in Persian, besides borrowing many words from that language not originally in the dialect. The idiom is, in Kermānshāh, becoming merely a Perso-Lur tongue, and the people who use it adopt with avidity new words, particularly of Arabic origin; for example, a sentence like the following is reckoned quite good 'Kurdi': *Bi vāsitaī kisrat i mashghala u kisālat i mizāj, fursāt i sharafyābī nayāshīm*, where the only purely non-Arabic word (besides the conjunction) is *nayāshīm*, and that mongrel Persian. It is hardly necessary to state that Kurmānjī is not understood in Kermānshāh nor its surroundings.

POETRY

As the heading 'Prosody' to this section would have demanded more space than is at our disposal, it is better to limit the subject to a brief and elementary examination of the poetry of the Kurmānjī without going into technical details.

Kurmānjī poetry, of which an enormous quantity exists, mostly in the form of folk-songs, is of the simplest types, the rhyme and metre being of that elemental nature to be expected where the poetic is the outcome of an uneducated metrical prompting sense. The Kurds being generally a people who love legends, bravery, freedom, and withal are naturally gifted with the linguistic sense, have evolved, or, we may say, perhaps always possessed, songs, some of which are worthy of high rank as dignified verse, the finer that it is purely spontaneous. The folk-songs are untrammelled by the intricate conventions of the 'ilm i 'arūd which makes Persian, Turkish, and Arabic verse so unconvincing, and often so floridly pointless.

It is true that some poets of note have lived in Kurdistān who have adopted the laws recognized by the Arabic and Persian languages, and written verse in the conventional forms, usually the *qasīda* ('purpose-poems'), *ghazal* (ode), *tarji'*- and *tarkīb-band* (strophe poems), and occasionally *rubā'īyyāt* (quatrains), and there is one well-known poet, Ahmadī Khānī Hakkārī of Bayāzid, who has actually employed a large number of conventional metres for the *qit'a* (fragments) which compose his No Behar. Those used are the following:—

1. (1) *Hazaj i makfūf i mahdhūf* (feet *mafā'ilun, fa'ulun*)
 — — — — — (twice)

each *misra'* or line being the same, of which the poet says

chi khwash wazna bibiain
hazaj makfūf i mahdhūf.

- (2) *Rajaz i Makhbūn* (*mufta'ilun mufā'ilun*, twice)
 — — — — — (twice) as in the lines
zauj o rajul cha mair o zhin
mīrata zaujata nisā.
- (3) *Ramal i mahdhūf* (*fā'ilātu fā'ilātu fā'ilātu*)
 — — — — — as in the line
Fakhadh rāna dharas dāna shifā līwa.
- (4) *Rajaz i muthamman i sālīm* (*mustaf'ilun*, four times)
 — — — — — as
 in the line
Ij'il bikar, ishaq bihir, idrib biqat, andar binair.
- (5) *Rajaz i muraffal* (*mustaf'ilātun*, twice)
 — — — — — as in the line
akhdar chi kiska, ahmar chi sūra.
- (6) *Rajaz i akhrab* (*maf'ulu, fā'ilātun*, twice)
 — — — — — as in the line
pāshī bigīra markab.
- (7) *Munṣarih i muthamman i akhrab* (*maf'ulu, fā'ilātun*, twice)
 — — — — —
- (8) *Hazaj i akhrab i muthamman* (*maf'ulu, mafā'ilun*, twice)
 — — — — —
- (9) *Ramal i maṭwī* (*mufta'ilun*, four times)
 — — — — —
- (10) *Hazaj i muthamman i sālīm* (*mafā'ilun*, four times)
 — — — — —
- (11) *Munqarib i maqṣūr* (a metre peculiar to Persian)
 (*fa'ulu*, four times)
 — — — — —

2. Turning from these very conventional metres and verses to those of Shaikh Ahmad Jezrī, also writer of a divān or complete collection of poems, we find among his verses *qasīda*, *ghazal*, and *ruba'īyyat*, but the diversity of metre is less, resulting in greater simplicity of styles. The ordinary Persian rule for rhyme is observed in the *qasīda* and *ghazals*, i.e. lines 1 and 2 rhyme, and after these every second line. This is the form which has also commended itself to a large number of Kurmānjī poets ignorant of the rules of both 'ilm i 'arūd and 'ilm i qāfīa (prosody and rule of rhyme).

The most usually remarked metres in Shaikh Ahmad Jezrī are—

- (1) *Rajaz* (*mustaf'ilun* — — ∪ — four times) and some of its variations.
- (2) *Hazaj* (*mafā'ilun* ∪ — — — four times) and some of its variations.
- (3) *Ramal* in some of its varied forms is used, but the complete unchanged, or *sālim*, metre does not appear at all. The poet has avoided all the peculiar and rarer metres and has contented himself with these simple straightforward ones throughout his divān, which is a bulky work.

As is usually the case with poets using the conventional metres, a good deal of Arabic occurs in the verses.

A fair specimen of his style, in the metre *rajaz i sālim* (*mustaf'ilun*, four times to the line), is the following:—

Chārī halīn bārī bibīn nad parda yā tāvī bibīn
Sad jāvī az kāvī bibīn gul vai dīnāwa bakhchadā.

Bā'i awīnī law lewāi kud qisht o zulfā ser chiqī
Her dam hezār dil dā kewī khāl law dedā mīdānadā.

TRANSLATION

Find a way to see her beauty, unveiled and not in
 darkness,
 A hundred times I can see her flower in the garden.
 When a wind comes from here and there, throwing
 her curls in confusion,
 At every breath a hundred hearts fall caught there
 in the net.

Note.—Though one or two Persian words, foreign to Kurmānjī, are in the verses (*her dam* and *zulfā*), the phrase *az kāvī bibīn*, which would give a Persian meaning read as Persian, signifies 'I can see', which in Persian would be *man mītavānam bibīnam*.

Of the Northern and Middle poets these are the only two whose works are available here for inspection, and the consideration of the folk-song verses is really more important, as they are the true songs of the people.

As Kurdish poetry, so long as it is confined to the memories of succeeding generations, is inseparable from the simple tunes to which it is sung, stress and pause are very marked, and as the music is very usually synco-pated, unexpected accents and stresses occur.

3. From Socin's Collection of Middle Kurdish Folk-songs (stressed syllables are accented)—

Zambīl ferūsh lānkē ruvāla
Bakiflēt u āhel u ayāla
Hūsniyā Yūsif labāla
Dās la kūrīs san'ātai.
Áw san'āt salk ó tabágh bū
Dāimdā lerāste hágh bū
Peshā sálkatvarágh bū
Háqqe rezāya qismātai.

(1) Metre. The above displays a very regular and simple metre, alternating long and short or rather accented and unaccented syllables, the lines commencing alternately with and without stresses and the number of syllables in the line being, as a general rule, regular.

(2) Rhyme. Each verse contains eight lines, and without exception alternate lines rhyme.

5. The next extract is from one of the long poems which are called in the South *qatār*, or 'string-poems', which may be extended to any length, according to the singer's memory or powers of improvisation. In many cases one line is sung by the leader, and the next by a chorus, or where, as sometimes, a line recurs, such line is sung by the leader in solo. As the Kurds say, 'You may start anywhere, and cease when the breath gives out.'

As in 3, a long or stressed syllable is twice as long as a single unstressed one, two of which together equal in pause the single stressed. As a guide to the metre, each line is translated so that the stress falls with the same values in English as in the original—

<i>Yeg Amar ugeg Alīna</i>	One Úmar the other Áli
<i>Ashābī hātīna</i>	Their fóllovers with them
<i>Nezāki dairī būna</i>	Approaching nigh the cónvent
<i>Kāfir jamā būna</i>	Róund it were the págans
<i>Ashāba barī khwá lai dáina</i>	The cómrades let him gó before them
<i>Ámar zhe dairī dér ketīya</i>	Úmar from out of the cónvent came then
<i>Patzhī meqābilī káfira kátīa</i>	Húrling himsélf in the fáce of the págan
<i>Ashābiya Amar dātiya</i>	The fóllovers saw thus Úmar
<i>Bāiraq hailānīya</i>	Hígh they bore the stándard
<i>Ásker hilkeshiya</i>	Chárgéd then the ármy

<i>Chārahai kāfēra girtīa</i>	Clósed around the heáthenish foemen
<i>Háchi aī kushtīa</i>	Áll there were they sláughtered
<i>Yedī vai girtīa.</i>	All of them they cáptured.

(1) In general the metre is regular, being variations on

— — — — —

Certain groups of lines will be seen to exactly coincide with one another, when, a phrase of the music ceasing to repeat, the metre slightly changes as well.

(2) Rhyme. There is no regular rule for the rhyme in this type of poem, except that it seems to be to continue the same rhyme as long as possible. The rhyme in *-īa* (*-iya*), being a simple one in this dialect, will be noticed to persist for some distance, that in *-na*, being as common, finishing after less duration.

6. The following example is from a poem of the same type as the foregoing, but shows a greater regularity of metre. A certain arrangement into couplets may be noticed, i.e. as in the type referred to under heading 2, where alternate lines rhyme, with this difference, that in the type quoted in 2 the rhyme continues through the whole poem, it changes here after an uncertain number of couplets.

<i>Sūtīn īro jān lebarvī</i>	<i>Tāri kir shamsa mināowēr</i>
<i>Āgirī eshqā qadīm</i>	<i>Sāyaī zulfā 'abīr</i>
<i>Mihnat o derdī ferāqī</i>	<i>Sham'i der būdī zelāmī</i>
<i>Būma azābūn 'alīm</i>	<i>Māya parvāna 'asīr</i>
<i>Az dukhum sundī bejānān</i>	<i>Min gvazānī hātīāya</i>
<i>Ham bequr'āna 'azīm</i>	<i>Yauman 'abūsan qanterīr</i>
<i>Gar nabī zāhīr zheboma</i>	<i>Gar nabī bo mā la zulfān</i>
<i>Chan chī Mūsāī kalīm</i>	<i>Nafasek bāyī nesīm</i>
<i>Minnavaitīn khuld o kausar</i>	<i>Minnavaitīn khuld o kausar</i>
<i>Bāghī jannāt innā'im</i>	<i>Bāghī jannāt innā'im.</i>

(1) Metre. Each line consists of two feet corresponding to the Arabic measure *fā'ilātun* — ◡ — —, but in reciting the poem the first and third syllables are slightly stronger than the fourth. The metre according to Arabic nomenclature is *ramal*. The second, fourth, sixth, etc., lines drop a syllable at the end of the second foot, presenting — ◡ — — — ◡ —, instead of — ◡ — — — ◡ — —, giving for the couplet the very common Arabic and Persian metre *ramal i mahdhūf*, or couplet type, of which the poem itself is an example.

(2) Rhyme. The last lines of the couplets rhyme as a rule, but it will be noticed that the rhyming syllable *-īm* is interrupted by two lines ending in *-ir*, when the first rhyme again resumes its place. Farther on in the poem the rhyme changes continually.

7. Between the poetry of the Middle NG and that of the SG there is a considerable difference. That of the SG poetry which has been committed to writing is mostly by the numerous poets of Sulaimānia, who, in touch with the education of Baghdād, have imported a very large quantity of Arabic into their verse, which is also more conventional than that of the Middle Kurmānjī.

The following is from the poems of Nālī, a well-known writer of the early eighteenth century:—

(a) *Bo har kasī min dūla, tariqī ki amānat*
Har 'āshuqī bī chāra, la rrai khauf o khatar mā,
Daidim hamū shaw rrāwa, bishāw rāwī ser shakim
Lam kū ha nāirina, na 'ainu na athar mā.

(1) Metre. The metre will be found to be regularly as follows:—

◡ — ◡ — — — ◡ — — — ◡ — — —
 for instance—
 ◡ — ◡ — — — ◡ — — — ◡ — — —
har 'āshuq ī bī chāra, la rrai khaufu khatar mā.

(b) *Hagar dil ghairi ḥibb tūyī taidā bī*
Bidastī khwat dilam der bina qurbān.

(1) Metre—

◡ — ◡ — ◡ — ◡ — — —
 ◡ — ◡ — ◡ — ◡ — — —

The penultimate stress syllable in the first line is equivalent to the two last short syllables in the second line, and is therefore paused upon and accented more than the other strong syllables.

The same metre will be observed in the following couplet:—

Labo khalqī khelātī bakhshān mācha
Khalātī min hamu khu khūna qurbān
Faturī chāwakānit nā nawinī
Binālī fitna bas nabūna qurbān.

(2) Rhyme. It will be noticed that the rhyme in all three couplets is on the penultimate word of the second lines, in *-ina qurbān*.

8. A poem by Nālī written according to Arabic rule of prosody is quoted below—

Ki tū hatūi la naomīdī namā bās
La hijr ū intizārūdī namā bās.
La sāyī zulf i tu wa shaw dirāizha
La subh ū nūr i khwarshīdī namā bās.
Falak tūi wa ka imshaw ruozhimān bī
La zakhm ō bakhm i nāhīdī namā bās.
Hawādīs jān o dūrān bu bi sāqī
La bāsm i jān i jamshīdī namā bās.
Raqīb o mudda'ī har dūk la khwadān
Hatā chan s'atīkīdī namā bās.
La sāyī qadd i maozūn ī di zulfī
La Nālī shā'r i taswīdī namā bās.

(1) Metre. The metre is that termed *Hazaj i musaddas i mahdhūf*, of the model feet *mafā'ūlun, mafā'ūlun, fi'ūlun*.

— — — — —

(2) Rhyme. The second lines of each couplet rhyme on *-īdī namā bās*.

These few examples suffice to show that the study of Kurmānjī poetry, in its form and metre, demands far more space than is at disposal here. Also for the correct understanding of much of it an intimate knowledge of the colloquial language is essential, while to appreciate its apparently irregular metres the music which accompanies it should be familiar to the student.

VOCABULARY

The division of words into NG and SG has been made as carefully as possible, but it is impossible to set any line definitely separating the two groups. Many words, too, while existing in both, may be generally used in one only, and a great number of other words not employed in a group at all will be nevertheless understood.

It has been impossible to give in a great many cases all the variations of pronunciation of the same word as occurring in different dialects, and such differences of pronunciation must be expected frequently. For instance, such a word as Kurmānjī *kur* appears according to its district as *kul, gul, qul, qur, gur*, etc.

The following abbreviations have been used:—

- (v) verb
 (n) noun
b. for *būn, būnu*, to be
k. „ NG *kirīn*, SG *kirdin*, to do, make
kh. „ NG *khwārīn*, SG *khwārdin*, to eat

- bi.* for NG *birīn*, SG *birdin*, to take
ki. „ *kīshān, kīshiān*, to draw, suffer, pull
d. „ *dān, dāin*, to give
ch. „ *chūn, chūin*, to go
ka. „ *kaftin, kewtin, kāotin, ketin*, to fall

Although it is beyond the powers of a vocabulary of but a few thousand words to give any great selection, it has been sought to present such words as are of most general occurrence, avoiding the rarer forms and words and those confined to certain districts, of which there are many thousands.

		NG	SG
abandon	(v) <i>bar dān, hīlān, hishtin</i>		
abandoned	<i>chūl, vairān, bardāia, wīr</i>		
abdomen	<i>zīk</i>		
abduction	<i>rewāndin</i>		
ability	<i>qābiliyat, zairekī</i>	<i>khurtī</i>	
able	(v) 'to be able'	<i>kārin, kānīn, shīn</i>	<i>twānin</i>
ablutions	<i>awdas, dasnwaizh, dasmīzh</i>		
above	<i>lasar, lazhūr</i>	<i>zhesar</i>	<i>labān</i>
abreast	<i>berāmbēr</i>		
abscess	<i>dumāl, kūlāba</i>	<i>ādāp</i>	
absolutely	<i>ilā, qat, dī</i>		
absorb	(v) <i>hal kh</i>	<i>hishāwtin</i>	<i>khisūdin</i>
abundant	<i>zaid, ferā, ferākh, fera, purr, galek</i>	<i>zāf, zāw</i>	<i>zūr</i>
abuse	(n) <i>laoma, dizhminī, dushūn</i>	<i>chūr</i>	
accept	(v) <i>qāul k.</i>		<i>rās b.</i>
accompany	(v) <i>līgal chūn, digal chūn</i>		<i>wayeko chūn</i>
—	(on a journey for one stage)		<i>rawāndin</i>
according to		<i>guera</i>	<i>binū</i>

		NG	SG
account	<i>hsaib, hzhmār, heshmār</i>	<i>sān</i>	
accustomed	<i>fair</i>	<i>hūrī</i>	
ache	(n) <i>aish</i>		<i>shān</i>
—	(v) <i>aishīn</i>		<i>shān k.</i>
achieve	<i>gehīn, gehāndīn</i>		
acorn	<i>barū, balū, palūt</i>		
acquaintance	<i>nāsī</i>	<i>hūgīrī</i>	<i>duoskhā</i>
acquainted	<i>nāskir</i>		<i>shārazā</i>
action	<i>kār, īsh, shukhl</i>		
active		<i>jest</i>	<i>tungotūzh</i>
adder	<i>mārgisk</i>		
adhere	(v) <i>chaspīn</i>		<i>likīān</i>
adjacent	<i>tenisht, tenish</i>		<i>laqai, lolā</i>
adorn	(v) <i>ārā k., zerif k.</i>	<i>khamme- lāndīn</i> (mid. dia.)	<i>jūān k., rās kirdīn</i>
adultery	<i>gāna</i>		
advance	(money in) <i>paishakē,</i> <i>paishīn, (loan) qarz,</i> <i>dūn</i>		
—	(v) <i>bibar ch. laber ka.</i> <i>lapaish ka. chūna</i> <i>paish, chūna berī,</i> <i>labar ch.</i>		
adze	<i>tishwa, twshī</i>		
affair	<i>īsh, umur, shukhl, kār</i>	<i>lawbastī</i>	
affection	<i>dūostī</i>	<i>khwāzīn</i>	<i>khwash</i>
affright	(v) <i>tersāndīn</i>		<i>gerek būn</i>
after	<i>shūn, pāsh, dūwā,</i> <i>dumā</i>	<i>pai, inā</i>	
afternoon	<i>pāshīnīmarū, (late afternoon) īwāra</i>	<i>hūngūr</i>	<i>nīmarūdu- wā</i>
afterwards	<i>lapāsh, pāsh, pāshāwā</i>	<i>zhēpāsh</i>	
again	<i>dīsān, īdī, dūwāra, hīzh</i>	<i>īdīn, dīn, zhī</i>	<i>ish, ītir, dujāra</i>
age	<i>sāl, (old age) pīrī</i>	<i>kālī</i>	<i>fartūtī</i>

	NG	SG
agony	<i>jānkeshī</i>	
agree	(v) <i>bihew b. qaul k.</i>	<i>paik inān</i>
ague	<i>lerzī</i>	
aim	(n) <i>paik</i>	<i>marāz</i>
—	(v) <i>rū kīshān, bān kīshān, armānj khestīn</i>	<i>marām</i>
air	<i>hawā</i>	<i>ruozhgār</i>
alcove	<i>haiwān, aiwān</i>	
alight	(in flames) <i>bi rūhīnāi</i>	<i>bigarr</i>
alike	<i>wakū yek</i>	<i>wasā yek</i>
alive	<i>zīnda</i>	<i>zīngā, zinig</i>
all	<i>gishk, gisht, gish, hamū</i>	
allow	<i>hishtīn, hīlān</i>	
almond	<i>bāām, bādām</i>	<i>bāiv, bāif</i>
alone	<i>tinyā, tinī</i>	<i>bāyim</i>
also	<i>īzh, ish</i>	<i>hīzh, zhi</i>
alternative	<i>chār</i>	
always	<i>gishwakht, hamū- wakht</i>	<i>tem</i>
ambush	<i>kemīn, heshār</i>	
amidst	<i>lanew, lanāw, lanāv</i>	<i>nīw</i>
ammunition	<i>dermān o gulla</i>	<i>bārūt o gulla</i>
among	see 'amidst'	<i>nāo</i>
amulet	<i>dazbañg, bāzūbañg, dazwāna</i>	<i>gullābārūt</i>
ancient	<i>kuhan, kewīn</i>	<i>birbezhin, betik</i>
and	<i>o, u, va, wa</i>	<i>kewnār</i>
anemone	<i>dīāzilka</i>	
anger	<i>kīn, qīn, harrūsha, rik</i>	<i>garrūsha, wasū</i>
angry	<i>zīz, bihirs, hājiz</i>	<i>wasū, sīl</i>
animal	<i>haiwān, chārīvā, jāndār</i>	<i>bezhīa</i>
ankle	<i>qulapāi</i>	<i>chip</i>
anklet	<i>pāmūra, pāwāna</i>	<i>raqāla, qāpik</i>
annihilate	<i>telefāndīn</i>	<i>halāila</i>
annoyed	<i>tangazār, hājiz</i>	
annuity	<i>sālāna</i>	<i>sīl</i>

		NG	SG
another	<i>dūtīr, īdī</i>	<i>dīn, īdīn</i>	<i>ītīr</i>
answer	<i>jawāb, jāb</i>		
—	(v) <i>jawāb, jāb dān</i>		
ant	<i>mūr, mairū</i>		<i>mairūla</i>
antelope	<i>āsk</i>		
anvil	<i>sindān</i>		
any	<i>hīch</i>	<i>hach, kut, tu</i>	<i>tishtek, chishtek</i>
anyone	<i>hachkas, herkas</i>		
anything	<i>hachī, herchī</i>		
anywhere	<i>chijī</i>		
apart	<i>jūā</i>		
apparent	<i>dīyār, āshikarā</i>	<i>khuyā</i>	
appeal	(v) <i>dād gutīn, arz kirin</i>		
appear	(v) <i>dīyār, ashikarā būn</i>	<i>khuyā būn</i>	<i>nemāyān būn, hal hātīn</i>
appearance	<i>rañg, dīyārī</i>	<i>khuyāitī</i>	
appease	(v) <i>āsh kirin, rām kirin</i>	<i>tanā kirin</i>	
apple	<i>sīf, sīw</i>		
apportion	(v) <i>pārva dānīān, kut k.</i>	<i>pār wa k.</i>	<i>bash k.</i>
apprentice	<i>shāgird</i>	<i>khustī</i>	
approval		<i>begenī</i>	<i>pesen</i>
approve	(v)	<i>begen k., guzīdan b.</i>	<i>bzhārdin, pesen k.</i>
approved		<i>begen, guzīdan</i>	<i>pesen, bzhārdū shlāna</i>
apricot	<i>qaisī, mishmisha</i>		
aqueduct	<i>rīāv, jūghāo, jū</i>		
Arab	<i>Arab</i>		<i>Haraw</i>
Arabic	<i>Arauī</i>		<i>Harawī</i>
arbitrator	<i>nāwchī, berewān</i>		
arch	<i>tāq, kīwān, keshk</i>		
ardour	<i>taw</i>		
arid	<i>hīshk, bīāv, chūl, shūrākh</i>	<i>kevāl</i>	
arise	(v) <i>hal stān, hal wastān</i>	<i>rrā b.</i>	
arm	<i>bāsk, bāl</i>	<i>chepil</i>	<i>ask, qūl</i>

		NG	SG
armed	<i>pewketī</i>		
Armenian	<i>Armenī</i>	<i>Felekī, Felā</i>	
armour	<i>zīr</i>		<i>binī chenk</i>
armpit			<i>binī bāosh, hañgūl</i>
arms	<i>chek, silāh</i>		
army	(Turkish) <i>asker</i>		
—	(generally) <i>sīpāh</i>	<i>amjerg</i>	
—	(Persian) <i>leshker</i>		
around	<i>garā, geshpar, dāor</i>	<i>zhedour</i>	<i>ledāor</i>
arrange	(v) <i>hal bestin, hal mishtin</i>		
arrangement	<i>hal bestī, paikat</i>		
arrest	(v) <i>girtin, mil girtin</i>	<i>pesīr girtin</i>	
arrive	(v) <i>g'haishtin, gaishtin, guhān, gelīn</i>		
	(causative) <i>g'hāndin</i>		
	<i>jabakhāna</i>		
arsenal	<i>mergamūsh, zernīkh</i>		
arsenic	<i>hindā, awānda, bichanī</i>	<i>biqās</i>	
as much			
ascend	(v) <i>bīrās, hāorāz, rās ch.</i>		<i>halāwishk,</i>
ascent	<i>havrās, hawrāz</i>		<i>barozhūr shermasār</i>
ashamed	<i>shermūk</i>		
ashes	<i>khwārish, khūolāmish</i>		
ask	(v) <i>pīrsyār k. pīrsīān, pīrsīn</i>		
asleep	<i>khāftī, khāftū, khāotū</i>		
asparagus	<i>kañgar, kargūr</i>	<i>hīliz, chār-shūr</i>	
ass	<i>kar</i>	<i>har</i>	<i>kerulākh</i>
assault	<i>arūsh, pelamār</i>		
assessment	<i>dīd</i>	<i>pelātī</i>	
assiduity	<i>talāsh</i>		
assignment	<i>bash, pelātī</i>		
assimilate	(v) <i>taī bi.</i>		
assistance	<i>pārī, bārī</i>	<i>ārī</i>	<i>yārī, hzwār</i>
asthma	<i>tenghinās</i>		
astounded	<i>shāsh, mat</i>		

		NG	SG
astride	<i>sawār</i>		
at	<i>bi, la, di</i>		
atom	<i>wūrdik, hūrdik, dāñga</i>	<i>hūrik</i>	
attack	(v) <i>biridā bi., palāmārdān</i>		
attempt	(v) <i>talāsh ki.</i>	<i>bzāva k. jere- bāndin</i>	
attention	<i>perestī, guedārī</i>		
auction	<i>mazād</i>		
aunt	<i>pūr, mātā, khāltik, māttik</i>	<i>dīsh</i>	
austere	<i>hishk</i>	<i>srt</i>	
authority	<i>das'halāt</i>		
autumn	<i>pāiz, pāizān, khasān</i>		
avalanche	<i>āshūta</i>	<i>renī</i>	<i>khūrmāwa</i>
avarice	<i>rezilī, hishknīnūkī</i>		<i>pīskāi</i>
await	(v) <i>pāin, chāwarī b., chāw k.</i>		
awake	<i>hishyār</i>		<i>wurrīā</i>
awhile	<i>damek</i>	<i>chāghek</i>	
awl	<i>dirāosh</i>		
axe	<i>twr</i>		
babbling	<i>dewshil, dewderiā</i>		<i>purwurrā</i>
baby	<i>pchūk, zārūk</i>		<i>mundāl</i>
bachelor	<i>bīshin, bīzawāj</i>		
back	<i>pisht, milān</i>		
backbiting	<i>ghaibat, lāoma</i>		
backwards	<i>pishtāpisht</i>		
bad	<i>kāotī, pis, kharāp</i>	<i>kāwil</i>	<i>nāchāk</i>
bag	<i>kīsa, (leather) janta, tūr, tilik</i>	<i>arvān, (for milk) tūshān, parzūn</i>	
baggage	<i>kelomel, kerpāl</i>		<i>prroplās, (of a woman) prtuprai- shik</i>

		NG	SG
bake	(v) <i>pahtin, paizhin</i>		<i>kulīān</i>
baker	<i>nānwā, nānwān, nān- paizh</i>	<i>fernīchī</i>	
balance	<i>maizān, qapān, maizīn</i>	<i>shīnī</i>	
—	(of an account) <i>māi</i>		
—	(v) (an account) <i>girī dān</i>		<i>rūshin k. pāk k.</i>
balcony	<i>airwān, turma</i>		
bald	<i>kechel</i>		<i>kal</i>
bale	<i>tāi</i>	<i>pishtī</i>	<i>līngā</i>
ball	<i>gīlūk</i>	<i>glomisk</i>	<i>tuop</i>
band	<i>band, kizhī</i>		
bandage	<i>pechik</i>		
—	(v) <i>pechāndin</i>	<i>jebrāndin</i>	
banish	(v) <i>surgūn k.</i>		<i>shārbedar k.</i>
bankrupt	<i>hal shikiā, mendebūr</i>		
banquet	<i>cheshn, jaizhu</i>	<i>shāi, frāwīn</i>	<i>maiwānī</i>
barefooted	<i>paikhāos, pairūt</i>		
bareheaded	<i>serrūt, serkol, tāzī</i>	<i>serqut, serwekirī</i>	<i>serkhāos</i>
bark	<i>pūost</i>	<i>twl, qālik</i>	
—	(v) <i>pās k., āwtīn</i>		<i>haphap k. juh</i>
barley	<i>jūh</i>		
barn	<i>kādīn, amār, mārak, kānū</i>		
barren	(of females) <i>hishk, istiūr</i>	<i>khustik, qisīr</i>	
barricade	<i>chapār</i>		
barter	(v) <i>wa gulāstin</i>		<i>bāzār k.</i>
basin	<i>kāshī</i>		
basket	<i>sebed, serwī, muchik, selā</i>		
bastard	<i>terāz, kevām</i>	<i>pīch</i>	<i>zūl</i>
bat	<i>barchemik, shemshema</i>		<i>chākchāk- kūla</i>
bath	<i>hamām</i>		
bathe	(v) <i>hamām k.</i>	<i>blāva k.</i>	
battalion	<i>tābūr</i>		

		NG	SG
battle	<i>sharr, dawā, jeng</i>		
be	(v) <i>būn, būn, hain</i>		
bead	<i>mūr, (black) shawa,</i> (small) <i>gū</i>		
beak	<i>nūk, tūk, kûp</i>	<i>dindek</i>	<i>nukûl,</i> <i>dandûk</i> <i>tîr</i>
beam	<i>kuzhulk, nairga, dastek</i>		
bean	<i>lûbia</i>		
bear	<i>hîrch, wirch, birch</i>		
heard	<i>rî, rîh</i>	<i>rûdain</i>	
beardless	<i>kuesa</i>	<i>rawâl</i>	<i>kuesta</i>
beat	(v) <i>lai dān, lai khestin</i>	<i>hîngāwtin</i>	<i>dān</i>
beautiful	<i>jūān, khujuāl, shîrîn</i>	<i>delāl, spîh,</i> <i>kesil</i>	<i>rañgîn</i>
beauty	<i>zerîfî</i>	<i>sepihîti, zerî,</i> <i>zhiha</i>	<i>reñgînî,</i> <i>khuoshgîlî</i>
beaver	<i>meikāvî</i>		
because	<i>bo</i>	<i>zhebo</i>	<i>lebar, buo</i>
beckon	(v) <i>dast libā k.</i>		<i>bidas bāng k.</i>
become	(v) <i>būn</i>	<i>chai būn</i>	
bed	<i>paikhaf, bestek, niwîn</i> (of a garden) <i>kart</i>	<i>istîr</i>	<i>dûshek</i>
—	<i>heng, maishāhingîw</i>		<i>wawa</i>
bee	<i>qālûncha</i>	<i>kisik</i>	<i>gazûlik</i>
beetle	<i>lāsik, sāq</i>		
beetroot	(time) <i>jārān, paishûn</i>	<i>bartîr</i>	
before	(place) <i>labar, barî</i>	<i>hindā</i>	
—	<i>sālkîr, pārsik, parsāî</i>	<i>ruchukār</i>	<i>khwāzûk</i>
beggar	(v) <i>dast pai k.</i>		<i>hal k.</i>
begin	<i>barî</i>		<i>nuzwā</i>
beginning	(v) <i>ser birîn</i>	<i>serzhaîgirtin</i>	
behead	<i>pisht, lepisht</i>		
behind	(in the rear of) <i>dumā,</i> <i>pāsh, lidumā, pai,</i> <i>shundā</i>	<i>didûw</i>	<i>lashûn</i>
—	<i>bāvîr</i>	<i>înānmish</i>	
belief	(v) <i>bāvîr k.</i>	<i>înānmish k.</i>	
believe	<i>zañg, (small) zeñgûla</i>	<i>zhenk, chenk</i>	
bell			

		NG	SG
bellow	(v) <i>borîn, horîn, herrîn</i>		
bellows	<i>kûradam</i>		
belly	<i>zik</i>		
below	<i>libin, bin, zhîr</i>		
belt	<i>pishtîn, pishbenk, pisht</i>	<i>sharik</i>	<i>kemar</i>
bench	<i>pekā, takhit</i>		
bend	(v) <i>chamîn, (caus.) cha-</i> <i>māndin kewāndin</i>		<i>lar k. cheft b.</i>
benevolence	<i>guhdarî, khâtîr</i>		
bent	<i>kevān, cheft</i>		<i>lar</i>
benumbed	(to become) <i>tewzîn,</i> <i>terzîn</i>		<i>tezîān</i>
bereaved		<i>kurdunda</i>	<i>mîrdîk-</i> <i>mîrdîā</i> <i>lalā</i> <i>ish, îtîr</i>
beside	<i>tanish, lejem</i>		
besides	<i>zhî, hîzh, jaikîdîn, îdî</i>		
bet	<i>merj</i>		
—	(v) <i>merj k.</i>	<i>ser dāuān</i>	<i>gîrû bestin</i>
betray	(v) <i>hapāndin</i>		<i>biduosti gûl</i> <i>dān</i> <i>bāshîr,</i> <i>khāshîr</i>
better	<i>chetir, chāktîr</i>	<i>rundîr,</i> <i>qenjîr</i>	
between	<i>nāv, nāvrast, bain</i>		
bewitch	(v) <i>jādû k.</i>		
bier	<i>dār-i-mait, dārātarm</i>		
biestings	<i>ferû, ferāshû</i>	<i>khilindur</i>	
big	<i>mazîn, fera, gir</i>		<i>gāorā</i>
bind	(v) <i>bestin, gîrî dān</i>	<i>chewāndin</i>	
bird	<i>bāldār, tair, qush</i>		<i>mal</i>
birth	<i>zā</i>		
—	(v) (to give birth) <i>zān</i>	<i>weledāndin</i> (rare) <i>bîzmik</i>	
bit	(of horse) <i>zwāna</i>		<i>naodamî</i>
bitch	<i>dailik, dalla</i>		
bite	(v) <i>wa dān, gāzîn, paidān</i>		<i>gāz girtin,</i> <i>qap girtin</i>
biter	<i>gāzûk</i>		
bitter	<i>tal, blāsh</i>		

		NG	SG
bitterness	<i>talūtī, tālī</i>		
bitumen	<i>zift</i>		
black	<i>rrash</i>		
blackness	<i>rrashiatī</i>		
blacksmith	<i>āsenger</i>		
bladder	<i>rūdāin, rīkhlū</i>		<i>mizilga</i>
blade	<i>gūzān, dam, marwā</i>		<i>tāwān</i>
blame	(v) <i>lai khūrīn</i>		<i>khestin</i>
blanket	(hairy) <i>māoj</i>		
—	(coloured) <i>jājīm</i>		
blaze	<i>garr</i>		
bleat	(v) <i>bārīn, mārīn, kālīn</i>		
blind	<i>kūer</i>		
blister	<i>tuqla</i>		
blond	<i>chūr</i>		<i>chāokāo</i>
blood	<i>khūin</i>		
blossom	<i>khuncha, rāoz</i>	<i>gulilk</i>	<i>shkāv</i>
blow	(v) <i>pf k.</i> , (as the wind) <i>vezīn, vezīn, lidān,</i> (a whistle) <i>fikāndīn</i>		<i>hal k.</i>
—	(n) <i>sīl, sīlka, sīkharma,</i> <i>shlpaina, kulm</i>	<i>psīr, kulmān,</i> <i>sihintī, der-</i> <i>bekai</i>	<i>mishtakuera</i>
bludgeon	<i>chumāgh, kutek</i>		
blue	<i>shīn</i>	<i>heshīn</i>	<i>kaw</i>
blunt	<i>kūl, kū, kūd</i>		
boar	<i>burāz, vurāz</i>		
board	<i>takhta</i> , (for bread) <i>pīna</i>		
boat		<i>gāmī</i>	<i>qufa, belem</i>
boatman	<i>kelekwān, gāmīchī</i>		
bodkin	(for tinting eyes) <i>kil</i>		
body	<i>lesh</i>	<i>bezhen</i>	
boil	<i>dumāl</i>	<i>ādāp</i>	
—	(v) <i>kulān, kul b.</i> (caus.) <i>kulāndīn</i>	<i>khashāndīn</i>	
boiler	<i>qāzān, berosh</i>		

	NG	SG
bold	<i>āsā, jindī</i>	
bolt	<i>cheft, mārān</i>	
bomb	<i>qumbārā</i>	
bondage	<i>asīrī, hapīs, hastī</i>	<i>mapīs</i>
bone	<i>hastī, estik, esk, hashtī</i>	<i>jesk, khastū</i>
book	<i>defter, ktaib</i>	
book-keeper	<i>defterdār</i>	
boot	<i>kāosh, sūrān, chekme</i>	(of wood) <i>reshik</i>
bootmaker	<i>kāoshdūr, chekmechū</i>	
booty	<i>tālān</i>	<i>tirhezv, tālekī</i>
border	<i>kenār</i> , (of a robe) <i>atak</i>	(of a robe) <i>chak,</i> <i>parāwīz</i>
born	<i>zā</i>	
—	(to be born) <i>zā būn</i>	
borrow	(v) <i>bi daīn girtīn</i>	
bosom	<i>sīng, paish</i>	<i>pāshil, kosh</i>
both	<i>herdūān, herdūk</i>	
bottle	<i>shūsha</i>	
bottom	<i>bin</i>	
bough	<i>gelī, leq, shākh</i>	<i>tira</i>
bounce	(v) <i>hal parrīn</i>	<i>teripīn</i>
bounds	<i>hidūd, serhad</i>	<i>sāmān, senūr</i>
bow	<i>kīwān</i>	(for carding) <i>wirishik</i>
bowels	<i>rūdāin, rīkhlū</i>	
bowl	<i>kāshī, tās</i>	<i>kās, baadīa</i>
—	(wooden) <i>kamūla</i>	
box	<i>sanūq</i> , (small) <i>qūtū</i>	
boy	<i>kurr</i>	<i>lāok, zārū, kūr</i>
bracelet	<i>bāzīn, dasband</i>	
brag	(v) <i>kho pasīnīn, kho āzā k.</i>	
brain	<i>mezlū, maizhk</i>	
branch	<i>gelī, leq, shākh</i>	<i>chik, chikil</i>
brand	(for horses) <i>dākh</i>	<i>pāl</i>
brass	<i>pīrinj, birinj</i>	

		NG	SG
brave	<i>juānmîr, āsā, dildār</i>	<i>shûrhiñgîw, jindî, bikair</i>	<i>matirs</i>
bray	(v) <i>zerrîn</i>		<i>sarrasarr k.</i>
breach	<i>rîch, ged</i>		
bread	<i>nân, (thick) kulaira, fernî</i>		(thin) <i>raqqî, tirî, (for a journey) nairdû</i>
breadth	<i>pānî</i>	<i>pehnî, frāîtî</i>	
break	(v) (intrans.) <i>shikān</i> (trans.) <i>shkândîn</i>	<i>bizdîān</i> (rare) <i>shknândîn, bzdândîn</i>	
break down	<i>tak chûn, pak kewtin</i>		
break forth	<i>feriqîn, qûmîn</i>		
break open	<i>qalâshîtin, shkândîn</i>		
breakfast	<i>taisht, sertâst</i>		
breast	<i>siñg</i>	<i>pashil</i>	
—	(woman's) <i>guhân, mimk</i>	<i>fstân, pâkhill</i>	
breath	<i>hinâs</i>	<i>bihîn</i>	
breeches	<i>derpai</i>		
bribe	<i>rushwa</i>		
brick	<i>hājûr, kerpîch</i>		(unbaked) <i>khisht-î-brshîā</i>
bride	<i>bûk</i>	<i>dazgîn</i>	<i>bûksâwân</i>
bridegroom	<i>zâwâ</i>		
bridge	<i>prt, prr, keuprî</i>		
bridle	<i>laghâo, gem, dizgîn</i>		
brigand	<i>diz, harâmî, ashqîā, jerda</i>		
bright	<i>ruhna, runāk</i>		<i>rûozhin</i>
brilliant	<i>drâoshîn</i>		
brine	<i>shûrâw</i>		
bring	(v) <i>înân</i>	<i>ânîn</i>	<i>henân</i>
bring back	<i>înân awa</i>	<i>tauzândîn</i>	
brittle	<i>zûshikest</i>		<i>turd</i>
broad	<i>pân</i>	<i>pehn, ferâ</i>	
brocade	<i>khirsh, kulâpdûn</i>		

	NG	SG
broken	<i>shikîā, shkâ</i> (ground for sowing)	<i>pastîwa</i>
—		<i>ispâr</i>
broker	<i>jumâz</i>	
bronze	<i>tunj, zerîn</i>	
brook	<i>âwîk</i>	<i>jûbâr</i>
broom	<i>gesik, gezik, gîzî</i>	<i>sîwnik</i>
broth	<i>shûrba</i>	
brother	<i>brâ, kâk</i>	(by one mother) <i>brâmâk</i>
brother-in-law	<i>brâshin</i>	
brow	<i>brû, nâochâw</i>	
brown	<i>gûer, rañgîlârî</i>	<i>asmer</i>
bruise	<i>brûn</i>	
brush		<i>swnakejilî</i>
bubble	<i>kel</i>	<i>qampushk</i>
bubo	<i>pizik</i>	
buck	<i>tekâ, nairî, sever</i>	
bucket	<i>duol</i>	<i>alb</i>
buckle	<i>awzum, aghzuñg</i>	
bud	<i>shkîw, râoz</i>	<i>gupik</i>
—	(of a leaf) <i>mîvik</i>	
buffalo	<i>gâmish, kel</i>	
bug	<i>ispî, ishpish</i>	
build	(v) <i>chai k.</i>	<i>qai k.</i>
building	<i>khânî</i>	
bulb	<i>pîwâz</i>	
bull	<i>gânair, gâ, kalek, kûrî</i>	<i>boghâ</i>
bullet	<i>gullâ</i>	<i>berk</i>
bullock		<i>bûlâgh</i>
bunch	<i>dastek, chenk, kûshî</i>	<i>ûshî, bâq</i>
bundle	<i>gurz, bukhcha</i>	
burn	(v) (intrans.) <i>sûtîn, sûtîān,</i>	<i>sûchîān, shwtîn</i>
—	(trans.) <i>sûtândîn, shwtândîn</i>	

		NG	SG
burn	(n) <i>sūtī</i>		<i>sūtrā</i>
bury	<i>wushārtin</i>	<i>kirī k.</i>	
bush	<i>belek, binjik, dārek</i>		
business	<i>īsh, kār</i>	<i>shukhul, shūl</i>	
busy	<i>kharrīk</i>		
busybody	<i>damdirīā</i>	<i>pīzevenk</i>	<i>chqachnāwa</i>
but	<i>ammā, walāk, magar</i>		
butcher	<i>qasāb, guoshtferūsh</i>	<i>chūbān, serbir</i>	
—	(non-Muslim)	<i>dastkūzh</i>	
butter	<i>rūn, kerā, kelek, niwīshk</i>		
butterfly	<i>pāpūla, pilpilūk</i>	<i>perpeshūk</i>	
buttermilk	<i>dū</i>	<i>tū</i>	
—	(strained)	<i>tūrughīdan</i>	<i>chilqamāst, dūīna</i>
button	<i>duḡme, mivik, banda</i>	<i>pishkush</i>	<i>pūlak</i>
buttress	<i>spira</i>		
buy	(v) <i>kirrīn, stāndin</i>		
buyer	<i>kiryār, bikir</i>		<i>bisīain, sīain</i>
by	<i>bi</i>		
—	(near) <i>nezīk, nek</i>		
cabbage	<i>kelem</i>	<i>lahana</i>	<i>kelarm</i>
cage	<i>kefes, qefes</i>		
calculate	(v) <i>zhmārtin, hsaib k.</i>		
calf	<i>guerik, guelika, kūlik</i>	<i>chelek, jūnaga</i>	
—	(of the leg) <i>gūtīr</i>		<i>mūzik, gulma</i>
calico	<i>khāmik</i>		
caligraphy	<i>desnwisār, nwisān</i>		
call	(v) <i>bāñg k. chrīn</i>	<i>khurīn</i>	<i>hanā k.</i>
calm	(v) <i>āsh k.</i>		<i>bīdāñg k.</i>
camel	<i>hushtir, wushtir, deva</i>		
camp	(military) <i>ūrdī, hūrdū</i>		
—	(nomad) <i>var, verga</i>	<i>jerga, evir</i>	<i>havārga</i>
can	(v) <i>twānīn</i>	<i>kārīn, shūīn, kānīn</i>	

		NG	SG
can	(n) <i>tanaka</i>		
cancel	(v) <i>taik dān</i>	<i>rada kishān-din</i>	<i>shīwāndin</i>
candle	<i>mūm</i>	<i>shemāl</i>	
candlestick	<i>mūmmān</i>	<i>shemāldān</i>	
candour	<i>dilpākī, rāsgūī</i>		
cane	<i>qamīsh</i>		
cannon	<i>tūp, tuop</i>		
cap	(of a cartridge) <i>kāsk, karsk, talāqa</i>		
—	(of a child) <i>klū</i>	<i>qamtik, temezī</i>	
—	(for the head) <i>klāo</i>	<i>qāogh</i>	
capable	see 'clever'		
capers	<i>kaper</i>		<i>mārgīr</i>
capricious	<i>demdemī</i>		
captive	<i>hasīr, girtī</i>		
caravan	<i>kārwan</i>		
caravanserai	<i>khān, serā</i>		
carcase	<i>lesh</i>		
card	(v) (of wool) <i>hal khestin</i>		
care	<i>talāsh, perestī</i>		
—	(v) (care for) <i>perestīn</i>		
careful	<i>hushyār, āgāh, paikhatī</i>		
careless	<i>kemhush, lāqaid</i>		
caress	<i>hanek, bāosh</i>		
carpenter	<i>dartāsh, darterāsh, najār</i>		
carpet	<i>qālī, fersh, berzīlū, berzīn, berāk, māfūra</i>		
—	(felt) <i>klāo, gildik</i>		
carriage	<i>harāwa, darūshka, arabāna</i>		
carrion	<i>kelākh</i>		
carrot	<i>gezar, jezar, cherkin-daiļa</i>		
carry	(v) <i>hal girtin, hal bi.</i>	<i>birīn</i>	<i>birdin</i>
cartridge	<i>fshck</i>		

		NG	SG
carve	(v) <i>trāshîn, klāshîn</i>	<i>renîn</i> (of stones only)	<i>tlāshîn</i>
case	see 'box'		
cash	<i>pārā, paira</i>	<i>dirāf</i>	
cask	<i>khād, kodī</i>		
castle	<i>kushik, kuchk, qala</i>		
castrate	(v) <i>hashāndîn, kishāndîn, akhta k.</i>		
cat	<i>psūk, psînk, ketka</i>		<i>pîshî</i>
cataract	<i>shurrik</i>		
catch	(v) <i>girtîn</i>		<i>qapān</i>
caterpillar	<i>tutklā</i>	<i>bojîk</i>	
cattle	<i>davār</i>	<i>sawāt</i>	<i>galagā, dusimnia</i>
cauldron	<i>qāzān</i>		
cause	<i>sebeb, sedem</i>	<i>mak</i>	
cavalry	<i>suwār</i>		
cave	<i>zāgha, zhgāot, mughāra</i>		<i>kalwaz</i>
cease	(v) <i>bes k.</i>		
ceiling	<i>bān, serbān</i>		
celery	<i>kerāus, kerefs</i>		
cellar	<i>zāgha</i>		<i>serdāo, zhirkhān</i>
cemetery	<i>mazāristān, gūristān, qabrān</i>		
centipede	<i>hazhārpai, khishî</i>		
centre	<i>nāvrās</i>		
century	<i>satsālān</i>		
certainly	<i>dî</i>		
chain	<i>zenjîr</i>		
chair	<i>kursî, pekā, tekhtcha</i>		<i>chwārpaî</i>
chalk	<i>kedān</i>	<i>tabāshîr</i>	<i>sifāo</i>
chamber	<i>zhūr, odā, hujra</i>		
champ	(v) <i>jūîn</i>	<i>kūtîn, kâîn</i>	<i>jāoîn</i>
chance	(by chance) <i>yekjār</i>		
chandelier	<i>paichirā</i>		
change	(v) <i>gūrîn, g'hūrîn</i>		<i>bzhārdîn, ālishtîn</i>

		NG	SG
change	(n) (small cash) <i>gūrîn</i>		<i>wūrdapārā</i>
—	(v) (change place) <i>guhāstîn</i>		<i>gāstînarwa</i>
chap	(v) <i>terekîn</i>		<i>shaq bi.</i>
character	<i>dîl</i>	<i>demîn</i>	
charcoal	<i>pel, pul, -ik</i>	<i>rezhū</i>	<i>zukhāl, khalūs</i>
chaste	<i>pākîs, sharmdār</i>		
cheek	<i>gup</i>		
cheese	<i>painîr, churtān</i>	<i>kesk, gawî</i>	
chemist	<i>dermānferûsh, ajzāchî</i>		
cherry	<i>giailās, (sour) balātûk</i>		
chess	<i>setrinjān</i>	<i>keshik</i>	
chest	<i>sîng</i>		
chestnut	<i>shāhbalū, shāhbarū</i>		
—	(colour)	<i>shî</i>	<i>kūrān, kwet</i>
chew	(v) <i>jūîn</i>	<i>kâîn, kūtîn</i>	<i>jāoîn</i>
chicken	<i>jūjik, jūchka</i>	<i>chūchālok, dikelok</i>	
		(cockerel)	
chicks	<i>frūka, jūjik</i>	<i>khundikār</i>	
chief	<i>serek, khān</i>	<i>pchūk, lāuk</i>	<i>mināl,</i>
child	<i>zāvruk, zārū</i>		<i>mudāl</i>
childhood	<i>zāvrukî, zārūtî</i>	<i>pchūkî</i>	<i>minālî,</i>
			<i>mndālî</i>
chill	<i>sārîtî, sārî</i>		<i>zuqum</i>
chin	<i>chîn, chînka</i>		<i>zinj</i>
chisel	<i>askana, qalam</i>		
choke	(v) <i>khenqîn, khenkîn</i>		
	(causative) <i>khenkândîn, khenqândîn</i>		
choose	(v) <i>bzhārdîn, hal bzhārdîn, shārdînawa</i>		<i>hal chinîn</i>
chop	(v) <i>shikândîn</i>	<i>qilāshtîn</i>	<i>hanjāndîn</i>
chopper	<i>twr, bîwr, balta</i>		<i>chapajāgh</i>
Christian	<i>gāor, nasārā</i>		
churn	<i>meshka</i>		

		NG	SG
cigarette	<i>jghāra</i>		
cinders	<i>kholī</i>		<i>kholakewū</i>
cinnamon	<i>qāqūla</i>		
circle	<i>khisht, ger</i>	<i>dūgh, hāwīr</i>	<i>khirr</i>
cistern	<i>chāl, chār, hāoz, sārīnj</i>	<i>lich</i>	
citron	<i>turunj</i>		
city	<i>shār</i>	<i>bāzhair</i>	
civil	<i>terzamān, khushrū</i>		
clan	<i>khil, birik, tīra</i>		<i>hūz</i>
clap	(v) <i>terqāndin</i>		<i>chapla k.</i>
clash	(v) <i>cheqāndin</i>		
claws	<i>chirnūk, nikūk</i>		<i>chiñgr</i>
clay	<i>kūr, hūr</i>		<i>qurr</i>
clean	<i>pākizh, pāk, temiz</i>		
—	(v) <i>pākizh k., temiz k.</i>	<i>wa balezhin,</i> <i>wa mishtin</i>	
clear	<i>ruhnāk, sāf, sā</i>		<i>zulāl,</i> <i>rāozhin</i>
clench	(v)	<i>michāndin,</i> <i>nikāndin</i>	<i>wuzhārdin</i>
clever	<i>zairik, zher, āqil</i>	<i>shātir</i>	
cliff	<i>kan, kandāl, kamar</i>		
cloak	(camel hair) <i>abā</i>		
—	(felt) <i>farajī</i>		
—	(woman's) <i>chārūkhā</i>		
clod	<i>pāch, chīm</i>		
close	(v) <i>bestin, dādān</i>	<i>michāndin,</i> <i>nikāndin</i>	<i>quechāndin</i>
—	(the eyes or teeth)		
—	<i>nek, nezik</i>		
cloth	<i>qamush, khūrī, chūkh.</i> <i>māhūt</i>		(for a tent) <i>dawār</i>
—	(for a tent) <i>kezw</i>		
—	(of cotton) <i>jāw</i>		
clothe	(v) <i>ber k., ver girtin</i>		
clothing	<i>jil, kenj, jilik</i>		<i>barg</i>
cloud	<i>awr, hawr</i>		
—	(storm-cloud) <i>tawī</i>		

	NG	SG
clove	<i>maikkhek</i>	
cloven	(hoofs)	<i>kift</i>
clover	<i>saiarra</i>	<i>ket</i>
club	<i>kutek, chumāgh</i>	<i>kūpāl</i>
clumsy	<i>desgīrān, deschep</i>	
coagulated	<i>tir, has, khas</i>	
coal	<i>keumerībardī</i>	
coarse	<i>mezīn</i>	
coast	<i>satr, pāch</i>	
coat	<i>satr, pāch</i>	
cock	<i>kalabāb, kalashīr</i>	<i>dik</i>
cockerel	<i>farrūj</i>	
cock's-comb	<i>kākūl, pāpona</i>	<i>katār</i>
cocoon	<i>kūza, kulusink</i>	
coffee	<i>qāwa</i>	
coin	see 'money'	
coition	<i>gān</i>	
colander	<i>pāla</i>	
cold	<i>sār, zum</i>	<i>zib, zw, shoba</i>
colic	<i>dilgirtin</i>	
collar	<i>ustuzwānka, milwānka</i>	<i>psir</i>
collect	(v) <i>pirw khestin, biherw</i> <i>khestin, hal khestin</i>	<i>jewin</i>
collyrium	<i>kil</i>	
colocynth	<i>qirzhāla</i>	
colour	<i>reñg</i>	
coloured	<i>reñgīn, naqshīn</i>	
comb	<i>shānek, shā</i>	
come	(v) <i>hātīn, varīn</i>	
comfort	<i>āsā, hisā</i>	
comfortable	<i>hisā, tanā</i>	
command	(v) <i>farmūn</i>	<i>naid k.</i>
commence- ment	<i>barī, barīn</i>	
commerce	<i>tujāret, dāostāndin,</i> <i>bīdāobistīn</i>	
commission	(errand) <i>sepārīsh</i>	
		<i>dusumma</i>
		<i>rich, hal</i> <i>brzikū</i> <i>bardīkhalūsi</i> <i>gawrā</i>
		<i>farkh</i>
		<i>āshpālū</i> <i>zuqum</i>
		<i>askān</i> <i>askān</i>
		<i>nuwā</i>
		<i>ālīshverīsh</i>

		NG	SG
common	(quality)	<i>chitān, chintān</i>	
commotion	<i>qālubāliq</i>		
companion	<i>hewāl, hewdas, dūst</i>		<i>rafīkh</i>
compare	(v) <i>dilziz, dilnarm</i>	<i>maināndin</i>	<i>lāyek dānān</i>
com- passionate			
compelled	<i>nāchār</i>	<i>bikaw</i>	
complain	(v) <i>gilī k.</i>		
complaint	<i>gilī, shikāt</i>	<i>ghazānda</i>	<i>palp</i>
complete	<i>tawāw, khalās</i>		
complicated	<i>āsī, nāwyeq</i>		
compose	<i>chī k., girī d.</i>		
compressed	<i>kūrsha</i>		<i>tilāndā</i>
comrade	see 'companion'		
conceal	(v) <i>wushārtin, krī k.</i>	<i>khef k.</i>	
concede	(v) <i>hewrū k.</i>		<i>dān</i>
conceited	<i>khwapasan, zaidakār</i>		
concentrate	(v) <i>berhew khestin</i>	<i>jewāndin</i>	<i>jemāwarī k.</i>
condensed	<i>kūrsha</i> (particularly of snow)		<i>tilāndā</i>
condition	<i>hāl, ahwāl</i>		
condolence	<i>serkhoshī</i>		<i>hemderdi</i>
confederate	<i>taikel</i>		
confidence	<i>dilhisāi, imān</i>		<i>dilaskānī,</i> <i>dilgermī</i>
confident	<i>berdewk</i>	<i>bista</i>	
conflagration	<i>shavāt, āgir</i>		
confronting	<i>rūbarī, hewrū</i>		
confuse	(v) <i>shiwāndin, sharqāndin</i>		
confusion	<i>halopal, āsh</i>	<i>dinūyek</i>	
congealed	see 'coagulated'		
congratulation	<i>pīrūzī</i>	<i>chāwrūnī</i>	
conjecture	<i>gumān</i>		
consent	(v) <i>qabūl k.</i>	<i>paik inān</i>	<i>rāz b.</i>
console	(v) <i>wākhāndin</i>		
constipation	<i>gīrān, gīrāi</i>		<i>qabz</i>

		NG	SG
consummation	<i>pak inān</i>		
contact		<i>hūngiwtī</i>	
contemporary	<i>hiwbāz</i>		
contented	<i>kādīn, rāsī</i>		
continual	<i>dāim</i>	<i>tim</i>	<i>har</i> (used prefixially) <i>taibir</i>
contract	<i>muqawli</i>		
contradict	<i>lej k., lepīsh gūtin</i>		
contribution	<i>tār, bash, pār, kut</i>		
conversation	<i>qsa, gūtin, aizhn</i>	<i>akhāftin,</i> <i>lāqirdī</i>	<i>khberdān,</i> <i>guftigū</i>
cook	(n) <i>āshchī</i>		
—	(v) <i>pashīn, āsh k., kulān-</i> <i>din</i>	<i>pahitīn,</i> <i>khashāndin</i>	
cool	<i>fainūk, hūnik</i>	<i>hūn</i>	
copper	<i>fākhir, mis</i>		
copulate	(v) <i>gāin</i>		
copulation	<i>gān</i>		
copy	(v) <i>shekil der ānīn</i>		
coral	<i>shailān</i>		<i>merjān</i>
cord	<i>band, bañg, risī wārīs,</i> <i>qātma</i>		
coriander	<i>kishnīsh</i>		
corn	<i>ganum</i>	<i>dekhel</i>	
corner	<i>sūcha, kurna, kur, gūa,</i> <i>kwāna</i>	<i>kūshī, kuḷā-</i> <i>chik</i>	<i>qurna</i>
corpse	<i>lesh, berāta, jendek</i>	<i>term, kalāsh,</i> <i>kalākh</i>	
corpulent	<i>qalāo, zikser</i>	<i>gumrā</i>	
correct	<i>rāst</i>		
correction	(reprimand)	<i>hewrushk</i>	<i>āmūzhārī</i>
correspon- dence	<i>uwīsān</i>		
cost	<i>bhā, bā</i>		<i>bash, qaimet</i>
—	(v)	<i>hizhūn</i>	
cottage	<i>māl</i>		
cotton	<i>lūka, pamū</i>		
couch	<i>bestek, nirwīn</i>		

		NG	SG
cough	<i>kof, quf</i>		
—	(v) <i>kofîn, qufîn</i>	<i>kûkhîn</i>	
council	<i>henjumen</i>		
count	(v) <i>ishmârtin, hishmârtin</i>		<i>zhmirdin</i>
countenance	<i>chûr, rû, sûrat</i>		<i>damchâo</i>
country	<i>walât</i>	<i>keushen</i>	
couple	<i>jût</i>		
couplet	<i>gîra, lâûzh</i>		
courage	<i>jûânîrî, dildârî</i>		<i>âzâî</i>
court	<i>dîwân</i>		
courtyard	<i>hosh</i>	<i>beden</i>	
cousin	<i>kurr-i-mâmû, kich-i-mâmû, pismâm</i>	<i>tûrin</i>	
cover	(v) <i>pûshândin</i>	<i>ortmish k.</i>	
covey	<i>bir</i>		<i>gala</i>
cow	<i>mânîgâ</i>	<i>kaço</i>	
—	(milch cow) <i>chil</i>		
coward	<i>tersûk, tersûnek</i>	<i>qils, gidî</i>	
cowering	<i>temsî</i>		
cowherd	<i>gâbân, garwâna</i>		
crab	<i>kerkinj, kerzhnik</i>		<i>qerrzhiñg</i>
crack	(v) <i>dîrzî bi.</i>		<i>shaq bi.</i>
—	(n) <i>dîrzî</i>	<i>jewsîr</i>	<i>shaq</i>
crackle	(v) <i>chiqîân, chaqâchaq k.</i>		
cradle	<i>bîshka, jualâna</i>	<i>mâtik</i>	<i>baishik</i>
craftsman	<i>wussâ</i>		
cramp	<i>fîrik, serr</i>		
cranium	<i>kalo, shilk</i>		
cream	<i>tûkhâw, rûshîr, sershîr.</i>		
	<i>qaimâ, sertû, tûshîr</i>		
credit	<i>dain, dûn</i>		
creditor	<i>khûddain, telabkâr</i>		
crevasse	<i>kan, shîw, qalâshî</i>		
crime	<i>qabâhat, gunâ, sûch</i>		
crooked	<i>kîwân, chift, kir, kirw,</i>	<i>kezh, khûrî</i>	<i>lâr, lârâsañg</i>
	<i>khâr, kîl</i>		
crop	(of a bird) <i>ruwî</i>		<i>chîqildân</i>
cropped	(of ears, etc.)	<i>kemik</i>	<i>qâl</i>

		NG	SG
cross	(n) <i>khâch</i>		
—	(v) <i>derbâz b., bhûrtin</i>		
crosslegged	(attitude in sitting)		<i>chwârmishqî</i>
	<i>chârmîrgî</i>		
cross-roads	<i>chârrî</i>	<i>rîâsîkenâr</i>	
crow	<i>kîzhik, kallarrâsh,</i>	<i>gohîn, qur</i>	<i>qâzh</i>
	<i>qîrik</i>		
crowd	(n) <i>jewât, qarabârigh</i>		
—	(v) <i>wa pastin, halamâta d.</i>		
crown	<i>tânj</i>		
crumb	<i>wûrd, hûrd</i>	<i>âwrîzh,</i>	
		<i>bermâî</i>	
crumple	(v) <i>qirmichândin</i>		<i>dasâzhû k.</i>
crupper	<i>pâldûw, qushqûn</i>		
crush	(v) <i>lai k.</i>	<i>meresândin</i>	<i>tiliqândin</i>
cry out	(v) <i>bân k., hawâr ki.</i>	<i>kâlîn, nâlîn</i>	
cuckoo	<i>pepûk</i>		<i>kepû</i>
cucumber	<i>khaiâr</i>		<i>trûzî</i>
cultivate	(v) <i>chândin, zarât k., jût k.</i>	<i>âzhûtin</i>	
cup	<i>piâla, finjan, piân</i>		
—	(wooden) <i>kuodik</i>		
cupboard	<i>kûlîn, dûlâw</i>		
cupping	<i>dûzh</i>		
curds	<i>mâst</i>		
currants	<i>rezâla</i>		
currycomb	<i>rriñg</i>		<i>qashâw</i>
curtain	<i>parda, khîwt</i>		
curved	<i>ker, cheft, kîwân</i>		
cushion	<i>pâlaka, bâlga</i>		
cut	(v) <i>birrin, anjândin</i>	<i>bâlîv, ain</i>	<i>serîgnîâ</i>
		<i>jîghîzîn,</i>	
		<i>kîrîn (rare)</i>	
—	(n) <i>brîn, jîghîz</i>	<i>âvrest</i>	<i>sâwr</i>
cypress			
dagger	<i>khênjer</i>		
—	(small) <i>chekchekî</i>		
daily	<i>rûozhâna</i>		

		NG	SG
dale	<i>daolî</i>		
dam	<i>bend, sadda</i>		
—	(v) <i>chikândin, lebar girtin</i>		
damage	<i>zîân, khesâr, zerar</i>		
damp	<i>tarr, shil, nim</i>		
dampness	<i>tarrâi, shilî</i>		
dance	<i>hal parkîn, chopî, rakhs</i>	<i>guwand</i>	<i>samâ girtin</i>
danger	see 'risk'		
dare	(v) <i>werîn</i>	<i>verân</i>	<i>zâor b.</i>
dark	<i>târ, târk</i>	<i>dârî, dârk</i>	
darkness	<i>târîti, târkî, târî, (pitch darkness) rrashi</i>	<i>dârik, dârîti</i>	
date	(fruit) <i>khurmâ</i>		
daughter	<i>kich, kanî</i>		<i>kanishk</i>
dawn	<i>ruozh, spîdâ</i>	<i>spîti, lend, bânîgin</i>	<i>milâbânîg, spîdarûozh</i>
day	<i>ruozh, rûj, rûch</i>	<i>hîw</i>	
—	(after to-morrow) <i>dû sabah, dû baiânî</i>		<i>dû subhainî</i>
dead	<i>mîria</i>		<i>mirdû</i>
deaf	<i>karr, biguh</i>		
dear	(price) <i>girân</i>		
death	<i>merk, mir, merîn, merg</i>		<i>wâm</i>
debt	<i>dain, qarz, bida</i>		<i>dâ razîân</i>
decay	(v) <i>raziân, hareshîn, fautîn</i>		
deceit	<i>drû, hîla</i>		
deceive	(v) <i>khepândin, lepândin</i>	<i>gharrândin</i>	<i>khalatândin</i>
deceiver	<i>khepûk</i>		
deception	<i>drû, drûkârî, îshadrû</i>	<i>fil</i>	
decrease	(v) <i>kem k., kem b.</i>		
decree	<i>îrâda, farmân</i>	<i>wilâwînî</i>	
dedicate	(v) <i>pîshwa bi</i>		
deep	<i>kûr, kûl, châl</i>		<i>quol</i>
deer	<i>âsik, sever</i>		
defamation	<i>narwû</i>		<i>bukhtîân</i>
defeat	(v) <i>bezândin</i>		
defence	<i>bervânî, pishbandî</i>		<i>nigahdârî</i>
defend	(v) <i>bervân b., khudâi k.</i>		

		NG	SG
defender	<i>bervân, pishband</i>		
defile	<i>tang, nwâla, derband, dertenk, kala</i>	<i>nahâla, istank</i>	<i>dûtwân</i>
defraud	(v) <i>khepândin</i>		<i>khalatândin</i>
delay	<i>drañg</i>		<i>dir</i>
delicate	<i>nâzik, âl</i>	<i>telîz</i>	
delicious	<i>khwâshâm, chiwr</i>		
delight	<i>khwâshî, haz</i>	<i>shâ, guwand</i>	
delirium		<i>pîawtîn</i>	<i>wurrawâi, wurrumândin</i>
demolish	(v) <i>rû khestin, hal wushândin, hareshândin</i>		
dentist	<i>dîânsâz, dinânsâz</i>		
deny	(v) <i>lezhîr ch., inkâr k.</i>		
depart	(v) <i>chûin, kûch k.</i>		<i>rrûin</i>
departure	<i>chiûma, chûna</i>		
depillate	(v) <i>chîrchû k.</i>		<i>rû hal girtin</i>
deposit	<i>sîpârtâ, amânat</i>		
depression	(of ground) <i>châl, gûl</i>		
—	(temper) <i>muruz, ziwîr</i>		
depth	<i>châlî, kûrîti, kûlî</i>		<i>quolî</i>
derange	(v) <i>pak khestin</i>		
descend	(v) <i>khwâr hâtin, dâ bazîn, âwâ chûn</i>		<i>warrokhwâr hâtin</i>
descendants	<i>zâya, zâho, zâd, ashîret</i>		
desert	<i>barî, chûlî, chwol</i>	<i>bezhî</i>	
—	(v) <i>bar dâ</i>		
desire	<i>ârzû, khwâst, murâz</i>	<i>tamarzû, murâm</i>	<i>tîwîstin</i>
—	(v) <i>wâin, khwâzin, wîstin</i>		
desist	(v) <i>bar dâ, dast hal girtin</i>	<i>terkândin</i>	<i>dast kishâ-nawwa, wâz hâwrdin</i>
despair	<i>nâ awî</i>		
despatch	(v) <i>henârdin, birî k.</i>		
destroy	(v) <i>merândin, fûtândin, kharâp k., vîrân k., hal wushândin</i>	<i>areshândin</i>	

		NG	SG
detach	(v) <i>wa resîān, wa k.</i>		
detour	<i>pîchîk</i>		<i>pulûch</i>
devil	<i>dîw, shaitân</i>		
devour	(v) <i>dirândin, dâwûrân</i>		<i>shkândin</i>
dew	<i>shewûm, azwînk</i>		
dexterity	<i>dastlîzî</i>		
diamond	<i>halmâs</i>		
dice	<i>chik</i>		<i>tâs</i>
—	(v) <i>chik laiztin</i>		<i>tâs khestin</i>
die	(v) <i>jân dān</i>	<i>mirîn, siqitin</i>	<i>mirdin</i>
difference	<i>nāv, ferq, bain</i>		
difficult	<i>sakht, dîzhwār</i>		
dig	(v) <i>kandin, hal kandin</i>	<i>bar kandin, kulān</i>	
digest	(v) <i>giwîrîn, giwîrândin</i>		<i>azm bi.</i>
dignity	<i>pāya</i>		
dinner	<i>nānishāo</i>		<i>shām</i>
dip	(v) <i>nuqum k., nimândin</i>		
direction	<i>beravān, lā</i>		<i>hanā</i>
dirt	<i>chirk, mirārî, murtāo, pîsî</i>		
dirty	<i>chirkîn, pîs, dzhûn</i>		
—	(v) <i>chalpândin, pîs k.</i>		
disagreement	<i>dîl māin, dîl chirkîn</i>		
disappear	(v) <i>taik chûn, wundā b., nāashikār b</i>	<i>nāwîn b.</i>	<i>nādiyār b.</i>
disappointed	<i>pak kotîa, kākûl kotîa</i>		
disaster	<i>belā, qāma</i>		
discomfort	<i>bîhisāî, nāhisāî</i>		<i>nāaskānî, chatûn</i>
discord	see 'quarrel'		
discover	(v) <i>dîn, dozînawa</i>		<i>dînawa</i>
disease	<i>nāsākhî, bîmār</i>		
disgrace	(v) <i>zhechāw îkhestin</i>		<i>le nazar khestin</i>
dish	<i>dāorî</i>		
dishonour	<i>sharm, khajālet</i>		
dismiss	(v) <i>javāp k., rhā k.</i>		<i>harda k.</i>

	NG	SG
dismount	(v) <i>pîā b., dā bazîn</i>	
disorder	<i>tîwliherw, tiyeku</i>	
dispel	(v) <i>blāo k., parān k.</i>	
dispersed	<i>blāo, parān, parîwa</i>	<i>paishikîā</i>
displaced	<i>lek, leq</i>	
disposition	<i>khû, khulq, tebîet</i>	
dispute	<i>qirān, gelj, dūz</i>	
dissimulate	(v) <i>lidîl, didîl girtin</i>	
dissolve	<i>āv k., biāv bi.</i>	<i>tāwîān</i>
distance	<i>dûrî, dūraka</i>	
distant	<i>dûr</i>	
distil	(v) <i>spî k., araq girtin</i>	
distinct	<i>dîār, āshikār, paidā</i>	
distress	<i>teñgāv, teñgazārî, teñgî</i>	
district	<i>lādî, dîw, kenārî</i>	
ditch	<i>chāl, khanaq, jawr</i>	
divide	(v) <i>kut k., pârî va k., bahrî dā nūān</i>	<i>wa qatândin bash k.</i>
divine	<i>khudî</i>	
diviner	<i>fālchî, pildār</i>	
dizzy	<i>gajj</i>	
do	(v)	<i>kirîn</i>
dock	(v) (tails and manes)	<i>qurtesândin</i>
doctor	<i>hakîm</i>	<i>kirîn</i>
dog	<i>seh, seg, kûchik</i>	<i>qurtesândin</i>
		<i>kirîn</i>
		<i>yāludûw girtin</i>
		(watch-)
		<i>gumāl</i>
		<i>āvî, (wild)</i>
		<i>tûrî, (hunt-</i>
		<i>ing) jevrîk,</i>
		<i>(shep-</i>
		<i>herd's)</i>
		<i>gûrîkh</i>
doll	<i>bûk</i>	<i>wai!kân</i>
dome	<i>gumîs</i>	
domestic	(animal) <i>kedî, mālî</i>	
donkey	<i>ker, her</i>	<i>dastî</i>
door	<i>derî, derga, qāpî</i>	<i>kerulākh</i>

		NG	SG
doorkeeper	<i>derwān, dergawān, qāpīchī</i>		
doorpost	<i>shemik, kūlaka</i>		
dough	<i>hawīr</i>		
dove	<i>tiwirik, qumrī</i>	<i>kilik</i>	
down	<i>dā, khwār, zhūr, āwā</i>		<i>barokhwār, barozhūr, barokhwār, shūr wāī</i>
downhill	<i>serābin, serākhwār</i>		
dowry	<i>kābin</i>	<i>shikirt</i>	
dragon	<i>āzhdahāka</i>		
drain	<i>nāokhā, nāv, shurrik</i>		<i>nākhūrā</i>
draper	<i>chūkhferūsh, bazās</i>		
draw	(v) <i>kīshān</i> (caus.) <i>kīshāndin</i>		
drawers	<i>shawāl, derpāī</i>		
dread	<i>sām, ters</i>		
dream	<i>khevīn, khāv dītīn</i>	<i>pasuān</i>	
—	(v) <i>khevīn dītīn, khāv dītīn</i>		
dregs	<i>khult, turt, binī</i>		<i>khāosh, taikel</i>
dress	<i>jilik, jil, barg, kinj</i>		
—	(v) <i>bar k. pūshāndin, pūshīn</i>		
drink	(v) <i>va khwārīn</i>		<i>khwārdin</i>
drip	(v) <i>palāndin, dlopa k.</i>	<i>parzinīn, nikūtīn</i>	<i>tika k.</i>
drizzle	<i>rashīsha, namīn</i>		
drop	<i>dlopa, shirta, chūr</i>		<i>tika</i>
—	(v) <i>dā khestin, bar dān, ikhestin, khestin</i>		
drove	(birds) <i>pal, gaḷa</i>		
drover	<i>shūān, gāvān</i>		
drown	(v) <i>khenkīn, khenkīān</i> (trans.) <i>khenkāndin</i>		
drug	<i>dermān</i>		
drum	<i>dāwil</i>		
—	(kettledrums) <i>tapul</i>		

		NG	SG
drunk	<i>sarkhwash</i>		
drunkard	<i>maikhwār</i>		
dry	<i>hīshik</i>	<i>zūwā</i>	
dryness	<i>hīshikī</i>	<i>zuwāī</i>	
duck	<i>hūrdek, wūrdek, ūrdek, mūrāvī</i>		
dug	<i>guhān</i>		
dull	<i>kūh, kūd, kūl</i>		
dumb	<i>bīzamān, lāl</i>		
dusk	<i>īwāra, hīngūr, khurāwā, khurazerd</i>		
dust	<i>tūoz, khūol</i>	<i>rūnīshīā</i>	<i>gard</i>
dwelling	<i>māl, khānū</i>		
dye	<i>reñg</i>		
each	<i>her, ho, chi, gish, gishk</i>	<i>herwodīn</i>	
each other	<i>yekidī, yekitūr, yekodīn</i>		
eagle	<i>ailo, qartāl, ailorashka</i>		<i>kuelāra</i>
ear	<i>gūh, gūa</i>		
early	<i>zū</i>		
earring	<i>gwāra, guhara</i>		
earth	<i>ākh, khwōl, rrash, ard</i>		<i>zowī</i>
earthquake	<i>gurmalarza, bilalarza</i>		
ease	<i>hisā, isāī</i>		<i>askān</i>
easily	<i>hāsān, hisā</i>		
east	<i>khwārāsān, tāfhalsān</i>		<i>khuralāt</i>
easy	<i>hāsān, sānāī</i>		
eat	(v) <i>khwārīn</i>		<i>khwārdin</i>
eatable	<i>khwārek</i>		
eclipse	<i>rūj girtin</i>		<i>khur girtin</i>
ecstasy	<i>shādamerģī</i>		
eddy	(dust or snow)	<i>bhāwīsh</i>	<i>kūlū</i>
edge	<i>kenār, līv, dam</i>		
edict	<i>fermān</i>		
edifice	<i>khānū</i>		
educated	<i>khwandīā</i>		<i>khwandawār</i>
eel	<i>māraka āwī</i>		

		NG	SG
efface	(v) <i>hishāwtin, pāk k.</i>		
effervescent	<i>kul, juosh</i>		
efficient	<i>khurt</i>		<i>bāwī</i>
egg	<i>hek, hilka, hā</i>		<i>khā</i>
egg-plant	<i>bāinjān</i>		
Egypt	<i>Misir</i>		
eight	<i>hesht</i>		
either	(whichever) <i>chī kām,</i> <i>her kām, her kizhān</i>		<i>her yek</i>
—	(when followed by 'or') <i>ānī na</i>		<i>yā</i>
elbow	<i>enishk, bālanishk,</i> <i>kunārishk</i>		<i>bālamilka</i>
elder	(old man) <i>rīspī</i>		
eldest	(child) <i>nukhrī</i>		<i>nūzik</i>
elegant	<i>zarif, jūān</i>		
eleven	<i>yānza, dehoyek</i>		
elm	<i>qaradār, qaraāghāch</i>		
else	<i>idī, itir, dīn, dītir</i>		
elsewhere	<i>kītir, jaitir, jaidīn</i>		
embarrassed	<i>shermūt, shermūk</i>		
embers	<i>pāl, pārañg, mishka,</i> <i>askil, pūl</i>	<i>pait, kherūz</i>	
embrace	(v) <i>bāosh k.</i>		
—	(n) <i>khamish, kūsh, bāosh</i>		
emerge	(v) <i>der hātn, der ka., hal</i> <i>hātin</i>		
emigration	<i>kūch</i>		
eminence	<i>barsī, barzhūr, zhūr,</i> <i>bilīnī</i>		
empire	<i>daulet, orket</i>		
employment	<i>īsh, sanat</i>		
empty	<i>pūch, batāl, khālī</i>	<i>zwālā</i>	
encampment	<i>havār, havārgā, vār</i>	<i>evir</i>	
enclosed	<i>girtīa</i>		<i>kip</i>
enclosure	<i>beden, chīt, dāgirtīa</i>		
encounter	<i>berāika</i>		
end	<i>pāshūn, sara</i>		

		NG	SG
end	(aim, object) <i>pak,</i> <i>paik</i>		
endeavour	<i>talāsh, bzāva</i>		
endive	<i>vasāluk, tālatarra</i>	<i>hindūba</i>	
endorse	(v) <i>rūbar k.</i>		
endure	(v) <i>māin</i>		
enduring	(indefatigable) <i>bitaw,</i> <i>jānhshik</i>		<i>bitun</i>
enemy	<i>dīshmin</i>		
energy	<i>taw, ghairēt</i>		
enfeeble	(v) <i>zibirāndin</i>		
engineer	<i>muhandis</i>		
engulf	(v) <i>dāzourān</i>		
enlarge	(v)	<i>mazīn k.</i>	<i>gawrā k.</i>
enmity	<i>dīshmināhī, dīshminī,</i> <i>khūn</i>	<i>nāyārī</i>	
enormous	<i>bīpīwān</i>		
enough	<i>bas</i>		
enquire	(v) <i>pirsār k. pai halāndin</i>		<i>pirsān</i>
enrage	(v) <i>qīn īnān, hār k.</i>		<i>qīn hainān</i>
entangle	(v) <i>nāvyeq k. taik bi.</i>		<i>shiwāndin</i>
enter	(v) <i>hātinanāv</i>		
entertain	(v) <i>maivānī k.</i>	<i>khūī k.</i>	
enthusiasm	<i>talāsh</i>		
entrails	see 'intestines'		
entrance	<i>derī, derga</i>		
entreat	(v) <i>lāwāhī k.</i>		<i>derkhāst k.</i>
envelop	(v) <i>pūshāndin, pīchāndin</i>		
envoy	<i>nairdīa, werikerīa</i>		
envy	<i>dikhesīn, hasrat</i>		
equal	<i>hevyek, hewrī, wa-</i> <i>kūyek, berāamber</i>	<i>mīnā</i>	
equinox	<i>norūj, kernāmūt</i>		
equip	(v) <i>rā bestīn</i>		
equipped	<i>pwketī, hal bestīa,</i>		
equity	<i>īnsāf, dād</i>		
equivalent	<i>berāik</i>		
eradicate	(v) <i>hal k., hal kandin</i>		

		NG	SG
erect	<i>rāst</i>		
—	(v) <i>chai k., qai k., hal khestin</i>		<i>drust k.</i>
ermine	<i>wershāk, marshāk, qāqūm</i>		
errand	<i>īsh, kār, sepārik</i>		
error	<i>khalat, sūch, shāsh</i>		
eruption	(skin) <i>dāñga</i>		
escape	(v) <i>rā bûn, rrā k.</i>		
essence	<i>haraq</i>		
establish	(v) <i>dā nān, dā mazrāndin</i>	<i>sekināndin</i>	
Europe	<i>Farangistān</i>		
evaporate	(v) <i>bûn bi hawā, blāo b.</i>		
even	(smooth) <i>takht, sur, sādā</i>		
—	(so much) <i>hatā, hayā, tā</i>		
evening	<i>īwāra, hingūr, khu-rāwā</i>		
eventually	<i>pāshîn, dumāhî</i>		
ever	<i>hichwakht</i>		
every	<i>galek, gishk, her, ho</i>		
evident	<i>dīyār, āshikār</i>	<i>khūyā</i>	
evil	<i>pīs, kārwil, kotî</i>		<i>nāchāk</i>
ewe	<i>mîh, birindir, shak</i>		
exaggeration	<i>zaidā</i>		
examine	(v) <i>tamāshā k.</i>	<i>maiza k., jisisāndin</i>	
excavate	(v) <i>kandin, kûlān</i>		
exceed	(v) <i>zād k.</i>	<i>zāf b.</i>	<i>zûrtir b.</i>
except	<i>magar, mar</i>		
excess	<i>ferāhî, zaidî</i>		
exclude	(v) <i>na hîlān</i>		
excrement	<i>gû, (of animals) lās</i>		
excuse	(n) <i>bhāna</i>	<i>gāzin</i>	<i>palp</i>
exempt	<i>bekhshîa, terkhan</i>		
exercise	(v) <i>garrāndin garr dān</i>		
exhausted	<i>mā, māya</i>		<i>hailak, mānî</i>

		NG	SG
exile	(v) <i>surgūn k., der k.</i>		<i>shārbider k.</i>
—	(v) <i>surgūn, tarramāsh</i>		<i>shārbider</i>
exist	(v) <i>bhūrtin, bûn, hain</i>		
exit	<i>der, rî</i>		
expect	(v) <i>pāin, chāwarî b.</i>		
expel	(v) <i>der k.</i>	<i>āzhūtin, qūrāndin</i>	
expenses	<i>kherj, makhārij</i>		
expensive	<i>girān</i>		
experience	<i>shārazāi, gerebān</i>		
experienced	<i>zhîhātîa, derhātîa</i>		<i>kār derhātîa</i>
experiment	<i>imtān</i>		
expert	<i>wussā, hussā, shārazā</i>		
expire	(v) <i>jān dān, hinās dān</i>		
explain	(v) <i>tai gehāndin, hal gutin</i>		
explode	(v) <i>tughīān, taqāndin</i>		
extend	(v) <i>pār ka. rā khestin</i>		
exterior	<i>derî</i>		
exterminate	(v) <i>hal kandin, der kandin, labin or dibindā kandin, merāndin</i>		<i>latai kandin</i>
extinguish	(v) <i>kūzhdin, wa kūzhdin</i>	<i>wa merāndin sonder k.</i>	<i>kūzhdināwā tîfāndin</i>
extract	(v) <i>der ki., der kishāndin, der inān</i>		
extravagant	<i>tirabār, dasbād</i>		
eyebrow	<i>brî, brû</i>		
eyelashes	<i>barzhān, mîzhānk</i>		
eyelid	<i>pishtāchāw, gîlāra</i>		
eyes	<i>chāw, chāf</i>		
—	(of a needle) <i>kuri, kul</i>		
fable	<i>hikāt</i>	<i>chîrûk</i>	
face	<i>rû, chûr, chûrochāw</i>		<i>damochāw, fasā!</i>
factory	<i>kārkhānî</i>		
faggot	<i>taga, tagha</i>		<i>kul</i>

		NG	SG
fail	(v) <i>paik ka.</i>		
faint	<i>gaij</i>		
—	(v) <i>bihūosh b., laser chūn</i>		
fair	(equitable) <i>rāskār</i>		
faith	<i>bāwir</i>		
falcon	<i>shāhīn, bāz, qirglū</i>		
fall	(v) <i>keftin, kewtin, rū b.</i>	<i>ketin</i>	<i>kaotin</i>
—	(v) (fall forward) <i>rū</i>		<i>damokhwār</i>
—	<i>khestin</i>		<i>kaotin</i>
—	(v) (fall out) <i>rū būn</i>		<i>riziān</i>
—	(v) (fall short) <i>kaim hātin</i>		<i>nuqsān b.</i>
—	(v) (fall upon) <i>āzhūtin,</i> <i>rrā hishtin</i>		<i>pālomār dān</i>
false	<i>drū, churūk</i>		
falsehood	<i>drū</i>		
fame	<i>manshūrī, nāv</i>		
family	<i>khānū, tīra, khūyān,</i> <i>ojāgh</i>		
famine	<i>birsitī, kaimī</i>		<i>qahitī</i>
famous	<i>manshūr</i>		
fan	<i>bāwushain</i>		<i>barūsha</i>
—	(v) <i>bāwushāndin</i>		<i>bāwushainī</i> <i>k.</i>
fanaticism	<i>talāshādīn, tāsīb</i>		
fancy	<i>fenī, fend, fukr</i>		
far	<i>dūr</i>		
farrier	<i>nālband, sūlband</i>		
farther	<i>dūrtir</i>		
fashion	<i>rasm, tarz</i>		
fast	<i>tuñg, tind</i>		
fasten	(v) <i>bestin, gīrī dān</i>		
fasting	<i>perhīz, rūzhī girtin</i>	<i>chīmī</i>	<i>rūzhū girtin</i>
fat	(n) <i>chāor</i>	<i>bazrūn, bazā</i>	
—	(adj) <i>qalāo, wīs</i>		
fatal	<i>kizhdinī</i>		
father	<i>bāb, bāv, bāok</i>		
father-in-law	<i>khwasūra, khazūra</i>		
fathom	<i>bāwishk</i>		

		NG	SG
fatigue	<i>mābūn</i>		
fault	<i>sūch, taqsīr</i>	<i>harā</i>	<i>tāwān</i>
fear	<i>gūnā, ters, khauf</i>		
—	(v) <i>tersin</i>		
fearless	<i>bidil, bīters</i>		
feast	<i>jaizhu</i>		
feather	<i>tūk, par, parra</i>		
features	<i>dīm, chūr</i>		
fee	<i>miz, muzd</i>		
feeble	<i>zār, zibīr, kūh</i>	<i>tismīrī, pot,</i> <i>bīwāshī</i>	
feebleness	<i>kurūm, zibīrī, zārītī</i>		
feel	(v)	<i>bhūn, hesiān</i>	<i>lapakū k,</i>
feign	(v) <i>bidrū k.</i>		
felt	<i>libād, niwid, birīd,</i> <i>kwīr kulk, bokusīnī</i>		
female	<i>mai, mā</i>	<i>dāil</i>	
fence	<i>taimān</i>		<i>zinj</i>
ferry	<i>sefīna, kaḷak</i>	<i>gāmī</i>	
fervour	<i>talāsh</i>		
festival	<i>jezhu</i>		
feud	<i>khūin</i>		
fever	<i>tw, ta</i>		
—	(scarlet fever) <i>klūrik,</i> <i>berow, khushrūk</i>		<i>sūrīsha</i>
—	(to have fever) <i>tw k.</i>	<i>rijifāndin</i>	
few	<i>kaim</i>	<i>tenār</i>	
field	<i>chemen, mirkān</i>	<i>dirwang,</i> <i>berkum</i>	
fierce	<i>bāzhia, bisām</i>		
fifteen	<i>pānza, delhopenj</i>		
fifth	<i>penjī, penjān</i>		<i>penjimīn</i>
fifty	<i>penja</i>		
fig	<i>hanjīr, hazhīr</i>		
fight	<i>jeñg, awshī, sharr</i>	<i>piwchūn,</i> <i>kaughā,</i> <i>jarranīkh</i>	
—	(v) <i>sharr k. jengīn</i>	<i>piwchūn,</i> <i>jarnikhū</i>	

		NG	SG
figure	<i>bezhîn, bazm, bazhn</i>		<i>anâm</i>
filbert	<i>finûq</i>		
file	(v) <i>swândîn, swân k.</i>		
—	(n) <i>swân, mirât</i>		
fill	(v) <i>purr k.</i>		
—	(by ramming in)	<i>pestîn</i>	<i>akhândîn</i>
—	(cartridges) <i>hal bestîn</i>		
filter	(v) <i>parznîn, sâf k.</i>		
filth	<i>chirkîn, qirîshî, mir-dâvî, khult, chepelî, dzhûnî</i>		
final	<i>pâshîn</i>		
find	(v) <i>dîtîn, dozîn, paidâ k.</i>		<i>dozînawa</i>
finé	(of material) <i>wûrd, hûrd</i>		
finger	<i>anî, anwîska, tilî</i>	<i>tipil, paichî,</i>	<i>amust</i>
		<i>khânik</i>	
finger-ring	<i>amûsir, amûswânka</i>	<i>hûngûlîr</i>	
finger-tips	<i>sertîlî, tipîlka</i>		
finish	<i>pâshîn, ser, tamâm</i>		
—	(v) <i>qatândîn, tamâm k., paik inân</i>		
fire	<i>âgir</i>		
—	(v) (a gun) <i>âwîtin, wâlâ k. âgir dân</i>		<i>taqândîn,</i>
—	(set fire to) <i>âgir dân</i>		<i>khestîn</i>
—	(catch fire) <i>biâgir b. âgir girtîn</i>		
firewood	<i>ârdû, chîlka, shiwâtî</i>	<i>hûshînk,</i>	<i>âgirdû</i>
		<i>ezhînk</i>	
firm	<i>hîshîk, qawî, rrag</i>		
first	<i>yekî, yekân, berîn, berâkî</i>	<i>berâhî</i>	<i>avval</i>
firstborn	<i>nukhrî</i>		<i>nâozîk</i>
firstfruits	<i>nobâr</i>		
fish	<i>mâsî</i>		
fisherman	<i>mâsîgir, mâsîchî</i>		
fist	<i>must, misht, chenik</i>		<i>mishtakûla</i>

		NG	SG
five	<i>penj</i>		
fix	(v) <i>chai k., qâî k., hal khestîn</i>		<i>mazrândîn</i>
fixed	<i>girîâ, kutîâ</i>		
flabby	<i>sîs</i>		
flag	<i>nîshân, baidâq</i>		
flames	<i>garr, gurî</i>	<i>pait</i>	
flash	<i>gash</i>		
flat	<i>takht, sâya, pân</i>		
flattery	<i>shatâw</i>		
flatulence	<i>kîlpîk</i>		<i>pâchîkhî</i>
flavour	<i>tâm</i>		
flea	<i>kaich</i>		
flee	(v) <i>rrâ k., râwin</i>		
fleece	<i>puost</i>		
flesh	<i>guosht</i>		
flight	<i>rrâ, kûch</i>		
fling	(v) <i>ferî dân, barî dân</i>		
flint	<i>chaqmâq</i>		
flock	<i>bir, rân, gârân, guhir</i>		
flocks and herds	<i>tarsh o tâlân, gârâma</i>		
flood	(v) <i>âw pîchâwtîn, wishârtîn</i>		
—	(v) <i>lâfâw, sairâw, tofâna</i>		
floor	<i>ârd</i>		
flour	<i>ârd, arvân, âr</i>		
—	(stored for winter) <i>semher</i>		
flow	(v) <i>rîshîân, parznîn</i>	<i>swirîn</i>	
flower	<i>gul, gulîlk, kuîlk</i>	<i>mûm</i>	
fluid	<i>âwî</i>		
flute	<i>dudek</i>	<i>bilyûr</i>	
fly	<i>maîsh</i>	<i>mûz, mûzî</i>	
—	(v) see 'flee'		
—	(v) <i>farrîn, ferândîn</i>		
foal	<i>jânû, jûânû</i>		<i>nomâ</i>
foam	<i>kef</i>		

		NG	SG
fodder	<i>khwārīnā chārṡā</i>	<i>tain, zād</i>	
fog	<i>tam, mīzh, hubā</i>		
fold	(v) <i>qat k. labar khestin</i>		
—	(n) <i>tā, pechā</i>		
—	(sheep) <i>gum, kūrishk</i>		
—	(for sheep in winter)		
—	<i>birūzh</i>		
—	(for lambs) <i>kūoza</i>		
—	(for cattle generally)		<i>maghalgā</i>
—	<i>paijān, shewīn, gūw</i>		
foliage	<i>glā, balg, vaḷka</i>		
follow	(v) <i>lashūn ka. or hātin,</i> <i>bishundā hātin,</i> <i>lepai chūn, dumā</i> <i>hātin</i>		
fond	<i>duost</i>		
food	<i>taisht, chaisht, nān,</i> <i>khwārīn</i>	<i>tain, zād</i>	
fool	<i>gāoj, nāzān</i>		<i>pākhma</i>
foot	<i>pā</i>		<i>zelām</i>
footman	<i>pā</i>		
footpath	<i>pārī</i>		
for	<i>bo</i>	<i>zhebo</i>	
—	(because) <i>ku</i>	<i>lwarānī</i>	
forbidden	<i>ḥarām</i>		
force	<i>zūr, hāzh</i>		
ford	<i>būār, derbāz</i>		<i>bigār</i>
forearm	<i>zind, qūr</i>		<i>bālamīlk</i>
forehead	<i>nāwchāw, jēnik, ānī,</i> <i>silk</i>		<i>tewīl</i>
foreign	<i>gharīb</i>		
forelock	<i>tolīk</i>		
foreman	<i>serī, wussā, hustā</i>		
forenoon	<i>tāsh, baiānī, beranī-</i> <i>marū</i>		<i>chāsh</i>
foresee	(v) <i>labar dītin, lapīshwa</i> <i>dītin</i>		
forget	(v)	<i>zhebīr chūn</i>	<i>lebīr chūn</i>

		NG	SG
forgive	(v) <i>lai bhūrtin, bakhsh k.</i>	<i>zhaī bhūrtin</i>	
fork	<i>chenk, khenj</i>		<i>cheṅgr</i>
formerly	<i>jārān, paishīn, barīn,</i> <i>dīberīdā, paishwa</i>	<i>zhimishīn</i>	<i>lamobar</i>
forsake	(v) <i>ber dān</i>		
forswear	(v) <i>pārīz k., tark k.</i>		
fort	<i>gala, kuchk</i>		
fortnight	<i>du heftī</i>		
fortunate	<i>bakhtyār, khudānbakht</i>		<i>warīwān</i>
forty	<i>chil</i>		
foul	<i>pīs, mirdār, chirkīn</i>		
foundation	<i>bināgha, beṅgī, bin</i>		<i>binchīna</i>
fountain	<i>kānī</i>		
four	<i>chār</i>		<i>chwār</i>
fourth	<i>chāran, chārī, echārān</i>		<i>chwārmīn</i>
fowl	<i>mirīshk</i>		
fox	<i>rīwī, rūwī</i>		
fragment	<i>wūrd, ker, pelek,</i> <i>talāshek</i>		
fragrant	<i>khuoshbuon</i>		
francolin	<i>sisk, kūet, pār, pūr</i>		
fraud	<i>drūkār, dizkār, chirūkī</i>	<i>lip, āshīw</i>	
fraudulent	<i>chirūk</i>		
free	(at liberty) <i>āzā, barī</i> (gratis) <i>khurāī</i>		
—	<i>juldū</i>		
freehold	<i>sāhul bestin, qārīsīn</i>	<i>qārīmīn,</i> <i>shāpirzā b.</i>	<i>yakh b.</i>
freeze			
freight	<i>bār</i>		
fresh	<i>tāzā, nū</i>		
Friday	<i>ainā, īnā, juma</i>		
friend	<i>dūost</i>		
friendliness	<i>dūostī, dād</i>		
fright	<i>ters</i>		
frighten	<i>tersāndīn</i>		
frightful	<i>sāmnāk</i>		
frigid	(temperament) <i>khūnsār</i>		

		NG	SG
frill	<i>firishk, rüsha</i>		
fringe	<i>rüsha, rüshuk, bisk</i>		<i>zinj</i>
frog	<i>boq</i>		<i>qurwākh</i>
from	<i>la</i>	<i>she</i>	
front	<i>ber, berā, debardā</i>		
frontier	<i>serhad, sāmān, senūr</i>		
froth	<i>kef, kewek</i>		
frown	<i>gurjichāw</i>		
—	(v) <i>merekin</i>		
frozen	<i>sāhul girtia, yakh būa</i>	<i>shāpirzā</i>	
frugal	<i>nūnuk hishik</i>		
fruit	<i>mīw, fikī, fīqā</i>		<i>kāl</i>
frustrate	(v) <i>bīpar k., bīfar k.</i>		
fry	(v) <i>birān, birishtin</i>		<i>brizhāndin</i>
fryingpan	<i>tāwa, sail</i>		
fuel	<i>shāwītī, shewātī, ārdū</i>		<i>āgirdū</i>
fugitive	<i>rewī, rewīk</i>		<i>harra</i>
full	<i>pīrr, tizh, tīr</i>		
fullness	<i>pīrrī, tizhī, tīrī</i>		
funeral	<i>shīn, mazār bi. qabr</i>		
funnel	<i>qīfa, rātī</i>		
fur	<i>kulk, khūrī, tūk</i>		
furious	<i>gharrān, qīn</i>		
furnace	<i>āgir, fūrī</i>		<i>kuma-āgir</i>
furrow	<i>hel, kūrī, kūlish</i>		
fury	<i>qīn, wasū, sīl</i>		
fuss	<i>halopal, perpītīn</i>		
futile	<i>pūch, bīkhud</i>		
future	<i>pāshīn, pāshawa, lūwīpash, pewa</i>		
gable	<i>shīrwānī</i>		
gadfly	<i>kermaish</i>		
gain	<i>gādān, gāndān, qazānj</i>		
gale	<i>tūfān</i>		
gallop	<i>chārlep, chārpel, ghār</i>	<i>baz, bez</i>	<i>chwārnāl</i>
—	(v) <i>bezāndīn chārlep bi.</i>	<i>bazīn, bazāndīn</i>	

	NG	SG
gallows	<i>dār, qannāra</i>	
gamble	(v) <i>bazīn</i>	<i>dūrānīn, dānīān</i>
gangrene	<i>heu, nāsūr</i>	
gaol	<i>hapīs, mapīs, dūsākhāna</i>	
garden	<i>raz, bākhcha</i>	<i>pārīs</i> (rare)
gardener	<i>razwān, bākhchawān</i>	
garlic	<i>sīr</i>	
garment	<i>jīlik, jīl, barg, kenj</i>	
gate	<i>derga, qāpī</i>	
gather	<i>chīnīn, chīāndīn, hal k. chīqāndīn, birhew k. (of persons) qāom, jewāt</i>	
gathering	<i>shā, āzā</i>	
gay	<i>tamāshā</i>	
gaze	<i>āsik, hāsik</i>	
gazelle	<i>epīrrī, zūrtir</i>	<i>herwakht</i>
generally	<i>merd, dastwakīrrī, dilmezīn, karam, jūānmīr</i>	
generous	<i>āqil</i>	
genius	<i>āsta, yawāsh</i>	
gentle	<i>jūāmīr, ujāghzā, āghā</i>	
gentleman	<i>uarmī</i>	
gentleness	<i>asil</i>	
genuine	(v) <i>girtin</i>	
get	<i>gaijī, sergarriān</i>	
giddiness	<i>gaij, sergarri, ghīzh</i>	
giddy	<i>pāmūs, dīyārī</i>	
gift	<i>purr māzīn, qawī māzīn</i>	<i>zūr gawrā</i>
gigantic	<i>zerkīshīā, zerkildāi</i>	
gilt	<i>burghī, bitūt</i>	
gimlet	<i>zenjafīl, kok</i>	
ginger	<i>qarachi, jīngāna</i>	
gipsy	see 'belt'	
girdle		

		NG	SG
girl	<i>kich, qiz, kanī</i>		<i>kanishk</i>
girths	<i>kūrīs, bertank</i>		
give	(v) <i>dān, dān</i>		
glad	<i>shā, shād, khuosh</i>		
glass	<i>shūsla, jām</i>		
glistening	<i>drāoshūn, chemitūk</i>		
glitter	(v) <i>drāoshūn, bereqīn</i>	<i>lepik, shelik</i>	
glove	<i>lapīch, dastkesh</i>		
glow	<i>ruhnāi</i>		
glue	<i>māsīrinj, chesp</i>		
glutton	<i>khūra, ferekhwār</i>		
gnash	(v) <i>cheqāndin</i>		
gnat	<i>maishk, maishūla</i>	<i>paishū, paishik</i>	
go	(v) <i>chūn, harrin</i>		<i>rrūn</i>
go out (fire)	<i>wa mirīn, fautīn</i>	<i>mirīn</i>	<i>miridin</i>
goat	<i>bizīn, siāwun, tishtūr</i>		
goblet	<i>jām</i>		
God	<i>Khwadī, Khwā</i>		
gold	<i>zair, āltūn</i>		
goldsmith	<i>zairinger</i>		
good	(adj) <i>rrund, qenj, cha, khwash</i>	<i>bikīr</i>	<i>bāsh, chāk, wash</i>
—	(n) <i>rrundī, kīr, fāida</i>		
goose	<i>sonā, qāz</i>		
gorge	<i>kal, nwāl, shīw</i>	<i>galī, āstank</i>	
gourd	<i>gundak, küela</i>		<i>kūlaka</i>
government	<i>daulat</i>		
gradually	<i>kemkem</i>		
graft	(v) <i>patrūma</i> or <i>paiwān k.</i>		
grain	<i>dānğa, dendek, dān, lib</i>		
grandfather	<i>bāpīr, pīrik</i>		
grandmother	<i>dāpīr, dīyāmāzīn, dāya</i>		
grandson	<i>nava</i>		
grape	<i>traī, miwīzh</i>		(unripe) <i>bīrsāila</i>
grass	<i>gā</i>		
grasshopper	<i>kula, kulī, chekurjik</i>		

	NG	SG
grassy	<i>bigā</i>	
grating	<i>tūr</i>	
gratis	<i>harva, belāsh, khurāi</i>	
gratuity	<i>pāmūzd, bakhshūsh</i>	
grave	<i>gūr, mazār, gūrīn, qabī</i>	
gravel	<i>rīkl, kīwirmain</i>	
gravy	<i>awgūosht</i>	
gray	<i>boz, jūn</i>	
graze	(v) <i>lwarīn, cherīn</i> (caus.) <i>lwarāndin, cherāndin</i>	
grease	<i>chāor</i>	<i>charm</i>
greasy	<i>chāorīn</i>	<i>charmīn</i>
great	<i>māzīn, gir, bilind, mezīn</i>	<i>gawrā</i>
Greece	<i>Rūn</i>	
green	<i>chīnāī, kesk, sāoz, shīn</i>	
greeting	<i>salāv</i>	
grief	<i>khuduk, kul, dilsūtī</i>	<i>kham</i>
grind	(v) <i>lai bi., lai k.</i> (flour) <i>hiritīn, hirān</i>	<i>hūrīn</i>
—	(v) <i>girtīn, hal paskīn</i>	
grip	<i>baqāl</i>	
grocer	<i>mīlter</i>	
groom	(v) <i>timār k.</i>	
—	<i>qaļāo</i>	
gross	<i>zāgha</i>	
grotto	<i>ard, khūol</i>	<i>zewī</i>
ground	<i>dasta, tīra, bir</i>	
group	(v) (a plant) <i>haishīn b. khasiān</i>	<i>rūn, sāoz b.</i>
grow	<i>gurrma</i>	
growl	<i>gūrīzhīn, merīzhīn, ghumman</i>	<i>gurragurī k.</i>
grumble	<i>pāswān</i>	
guard	<i>maiwān</i>	
guest	<i>serek, shārazāī</i>	<i>keloshk</i>
guide	<i>sūch, gūnā</i>	<i>benāsa</i>
guilt	<i>tamūra</i>	
guitar		<i>tāwān</i>

		NG	SG
gullet	<i>zengelūk, gelī</i>		
gully	<i>jūmī, shūw, jūr</i>		
gum	<i>benisht, saqiz</i>		<i>jājik</i>
gums (teeth)	<i>pū, kūrī</i>		
gun	<i>tfenk, tfek</i>		<i>tāīcha</i>
gunny	<i>lūska</i>		
gunpowder	<i>dermān, taizek, bārūt</i>	<i>shākhṭaiz</i>	
gutter	<i>nāv, nāwkh, nāwkhā, shurrik</i>		
gypsum	<i>gaj, jēs</i>		
habit	<i>ain, khū, rasm</i>		
habitation	<i>ābādān, āvānī</i>		
hail	<i>tairk, tarza, zīpek</i>	<i>serk</i>	<i>terg</i>
hair	<i>qizh, pūr, mū</i>		
hairly	<i>purraqizh, bimū</i>		
half	<i>nāw</i>	<i>nāwīshkān</i>	
hall	<i>dīwānkhān</i>		
halt	(v) <i>rrā wustān, wustān</i>	<i>sikinīn</i>	
—	(as on a journey)	<i>evirīn</i>	<i>dā bāzīn</i>
halter	<i>paiābeñg, harwsār</i>		<i>bīkhāo</i>
halting-place	<i>vār, evir, qunāgh</i>		<i>manzil,</i> <i>havārga</i>
hammer	<i>chakuch, tukhmākh</i>		
hand	<i>dast</i>		<i>daz</i>
handful	<i>nisht, chenke, kurmik</i>		<i>gumal, güel</i>
handkerchief	<i>lāchik, dasmāl</i>		<i>mañgīl</i>
handle	<i>dasak, kūrī</i>		
handsome	<i>jūān, dalāl</i>		<i>khujūāl</i>
hang	(v) (trans.) <i>hal āwīstin,</i>	<i>diliqāndin</i>	<i>āwīzh k.</i>
	<i>hal bestīn, rā bestīn,</i>		
	<i>hal kishāndin</i>		
	(intrans.) <i>āwīz b.</i>	<i>diliqān</i>	
hangman	<i>qannārachī</i>		
happen	(v) <i>qawmīn, kewtin, jīrīn</i>		
—	(auspiciously) <i>pak</i>		
	<i>īnān, rāst b.</i>		

		NG	SG
happiness	<i>shā, shādī, khuoshī, dilsewke</i>		
happy	<i>shā, khuosh, dilsewke</i>		
hard	<i>heshk, eshk, sakht</i>	<i>kursha, tīr</i>	<i>rraq</i>
hardly	<i>tenī, anjākh</i>		
hardness	<i>heshkī, eshkī, sakhtī</i>	<i>kurshatī, tīrītī</i>	<i>rraqī</i>
hare	<i>kerwrishk, kerwishk, kergū</i>		
harm	<i>ziān, zerar, khesār</i>		
harness	<i>tākhim, jilān</i>	<i>pūsāt</i>	
harvest	<i>dirūn, jūkhīn, kharman</i>		
haste	<i>halopal, ajala</i>	<i>lezī k.</i>	<i>gurj b.</i>
hasten	(v) <i>zū b., zū k.</i>	<i>lez k.</i>	
—	(of horsemen) <i>āzhūtīn</i>		
hasty	<i>sergerm</i>		
hat	<i>klāo, kiola</i>	<i>qāūgh</i>	
hatch	(v) <i>hal īnān, kirr kewtin</i>	<i>kurk dā nīān</i>	
hatchet	<i>biwer, twr, tūshak</i>		
hatred	<i>dizhminī, dizhminatī</i>		
hatter	<i>klāoker</i>		
have	(v) <i>būn, būn, dirān</i> (rare)		
hawk	<i>wāshā, serger, bū</i>		<i>charkh, mishkgerek</i>
hawthorn	<i>gwaizh</i>		
hay	<i>gā</i>		
haze	<i>tam, mī, mīzh, hubā</i>		
hazel	<i>finūq</i>		
he	<i>āv, āo, āwa</i>		
head	<i>ser, kala</i>		
headman	<i>kekhūa</i> (Persian Kurds), <i>mālkhūī</i>	<i>dākatī</i>	
health	<i>hāl, paristī, khwashī</i>		
healthy	<i>sākh</i>		
hear	(v) <i>bhīstin</i>		
heart	<i>dil, zer</i>		
heat	<i>germī, germākh</i>		

		NG	SG
heathen	<i>gāwr</i>		
heaven	<i>behisht, jinnat</i>		
heavy	<i>girān, qurs, qavī</i>	<i>mulāsaŋg</i>	
hedge	<i>pezh</i>		
hedgehog	<i>jūjī, zhūzhī, zhūjka</i>		
heed	(v) <i>guhđārī k.</i>		<i>mugayid b.</i>
heel	<i>pānī, āfdark</i>		<i>pāzhna</i>
height	<i>berzī, berzhūrī, belinī</i>		
hell	<i>dūzhā, dūzhākh,</i> <i>jehannim</i>		
help	<i>yārī, bārī, ārī, pārī, hār</i>		<i>hāwār,</i> <i>pistāwānī</i>
helpless	<i>baichār</i>		
hem	(v)	<i>balīnān</i>	<i>baqīa dān</i>
hen	<i>mirishk</i>		
hence	<i>liwai, lairadā</i>	<i>zherā,</i> <i>zheradā,</i> <i>zhwīderī</i>	
henceforth	<i>pāshiwī, liwīpāshī</i>	<i>zhwīpāshī,</i> <i>pīwa</i> <i>zhnhāpīwa</i>	<i>pāshīama,</i> <i>lamodūwa</i>
herbage	<i>hashīnāī, shīnītī</i>		
herd	<i>galak, dawir, gārān,</i> <i>ker, gal</i>	<i>pāhin, birk,</i> <i>rewū</i>	<i>rān</i>
herdsman	<i>shūān, gāwān</i>		
here	<i>airā, airda, laira,</i> <i>lairda, wīr, wīrda,</i>	<i>hera, lera,</i> <i>wīr, liwīr,</i> <i>zhīwīr</i>	
heretic	<i>gāwr</i>		
hermit	<i>avdāl</i>		
heron	<i>kuḷaŋg</i>		
hidden	<i>wundā, wushārtīa</i>	<i>derkhum</i>	
hide	(v) <i>wushārīn, wushārtīn</i>	<i>khef k.</i>	<i>hashār k.,</i> <i>qāim k.</i>
hideous	<i>nāshīrīn, gūshītāl</i>	<i>kotī</i>	
hiding-place	<i>lāna, tāldā</i>		
high	<i>barz, bilīn, zhūr</i>	<i>tīk, halīn</i>	
high road	<i>shahrī, shāredār</i>		<i>shārā</i>

		NG	SG
highlands	<i>chīān</i>		
hill	<i>chīā, bail, girik, halata</i>		<i>hardā, tapāl</i>
hillock	<i>beŋga</i>		<i>tapūḷa</i>
him	<i>vai, ī, ai</i>		
hinge	<i>raiz, rīz</i>		
hip		<i>kulinj</i>	<i>klūk</i>
hire	<i>kirā, kiru</i>		
his	<i>-ī, -īwai</i>		
hit	(v) <i>lai d., lai khestin,</i> <i>lai khūrīān, qat k.</i>		
hive	<i>kawār</i>		<i>kanūlka</i>
hoar-frost	<i>qarm, qirāw</i>	<i>qisha</i>	<i>khūšar</i>
hoarse	<i>daŋg girtīa</i>		
hog	<i>varāz, buwāz</i>		<i>wurāz</i>
hold	(v) <i>girtin, dast girtin</i>		
hole	<i>kunā, kul</i>		
homeless	<i>baimāl, vīl, baiwār</i>		
honest	<i>rāsdīl, dīlpāk, rāst</i>		
honey	<i>hiŋgwin</i>	<i>hiŋgīw, gwīn</i>	(wild) <i>shādera,</i> <i>shāmatrānka</i>
honour	<i>āwrū, nāmūs, rūspītī,</i> <i>ābūr</i>		
hoof	<i>lep, sum</i>		
hook	<i>chaŋgāl, huchk</i>	<i>ser kelūn</i>	<i>qullāf</i>
hoopoe	<i>dunūk</i>		<i>gananasma,</i> <i>pāpūsulūi-</i> <i>māna</i> <i>qulqulān</i>
hop	(v) <i>bebez ch.</i>		
hope	<i>uwī, hīwī</i>		
horn	<i>ustūrī, koch, kuḷoch</i>	<i>pail</i>	<i>shākh</i>
horse	<i>hasp</i>		
—	(pack-horse) <i>bārgīr</i>		
—	(saddle-horse) <i>nīshīa</i>		
—	(pure-bred) <i>hūr, khārū</i>		<i>jīsīn</i>
—	(mixed breed) <i>chekma</i>		<i>yābū</i>
—	(puller) <i>ser hishk</i>		<i>serkish</i>
—	(biter) <i>gezūk</i>		

		NG	SG
horse	(strong) <i>chor, gürclîk</i>		<i>hastûr,</i> <i>quchâq</i>
—	(good goer) <i>rrâwân</i>		
—	(stumbler) <i>dastgîr</i>		
—	(gelding) <i>hashâ, kîshâ,</i> <i>akhta</i>	<i>igdich</i>	
—	(ambler)	<i>îba</i>	
—	(race-horse)	<i>beza</i>	
—	(stallion)	<i>tamâzalk, fâl</i>	
horseman	<i>suvâr</i>		
horseshoe	<i>nâl</i>	<i>sol</i>	
hospitable	<i>nândâr, karam</i>		<i>maivânperest</i>
hospital	<i>mâristân, bîmârkhâna</i>		
host	(of the house) <i>khûimâl</i>		<i>khâvandmâl</i>
hot	<i>germ</i>		
—	(as of spice) <i>tuñg, tund</i> <i>mîvânkhânî</i>		
hotel			
hound		<i>kûchik</i>	
hour	<i>sât</i>		
house	<i>mâl, khânî, qunâgh</i>	<i>rûnîshîta</i>	
housekeeper	<i>karwânû</i>		
how	<i>chûn, châwân, chtun</i>	<i>kûsân, chtof,</i> <i>chtûr</i>	<i>chlûn</i>
how much	<i>chan, chiqâs</i>		
howl	(v) <i>zurîn, lûrîn</i>		
hug	<i>bâosh, bâzk</i>		
huge	see 'gigantic'		
humanity	<i>merdagî, merîti</i>		<i>pîaoati,</i> <i>pîaoi</i>
humble	<i>dîlnîzm</i>		
humiliate	(v) <i>shkândîn</i>	<i>shknândîn</i>	
humility	<i>dîlnîzmî</i>		
hump	<i>kûz</i>		<i>qûez</i>
hunchbacked	<i>kûz, karwân</i>	<i>kâbûs</i>	<i>qûez</i>
hundred	<i>sat, so</i>		
hunger	<i>bîrsûtî, bîrchî, bîrchîtî,</i> <i>bîrchîân</i>		
hungry	<i>bîrsî, bîrchî</i>		

		NG	SG
hunt	<i>rrâw, nachîr</i>		
hunter	<i>rrâwwân, nachîwân</i>	<i>sekmân</i>	<i>rrâwchî</i>
hurricane	<i>frtûna, tofân, garrabhâ</i>		
hurry	(v) see 'hasten' (n) see 'haste'		
hurt	(v) (intrans.) <i>aishîn</i> (trans.) <i>aishândîn</i>	<i>qalishîn</i>	<i>zhân k.</i>
husband	<i>shû, merd</i>		
hut	<i>kûkh, kepar, shikîw</i>		
hyena	<i>keftâr, palîng</i>		<i>kemtâr,</i> <i>gûrkanka</i>
hypocrisy	<i>râ, drû, durûtî</i>		
hypocrite	<i>râkâr, dûlchîrûk, durû</i>	<i>sâlûs</i>	
hypothecate	(v) <i>gîrû dân</i>		
I		<i>az, ma</i>	<i>min</i>
ibex	<i>pasâkewî</i>	<i>bîzinâchîâ</i>	<i>bîzinîkewî</i>
ice	<i>sâhul, sâhir, bestelek</i>		
idea	<i>fen, hush, fikr, gumân</i>		
idiom	<i>zemân</i>		
idiot	<i>shît, dîn, kelegûez</i>		
idle	<i>pûch, batâl, tenber</i>	<i>wâlâ</i>	
idol	<i>put</i>		
if	<i>akê, agar, hagar, ar, var</i>	<i>hakâ, hak</i>	
ignite	(v) <i>âgîrdân, wa khestîn</i>		<i>dâgerstândîn</i>
ignorance	<i>nazânî</i>	<i>kaukerî</i>	
ignorant	<i>nazân, nakhwîndî</i>		
ill	<i>bîmâr, nâsâkh</i>		
illegitimate	(child) <i>turâz, karâm</i>		<i>zûl, harâmzâ</i>
illness	<i>aish, nâkhushîtî,</i> <i>nâsâkhî</i>		
ill-omened	<i>waishûm, shûm</i>		
ill-tempered	<i>rîk, badfasâl</i>		
illumination	<i>chîrâkhwânî</i>		
illumine	(v) <i>chîrûstîn, ruhînâ k.</i>		<i>rûzhîn k.</i>
imagination	<i>fikr, huosh, hush</i>		
imagine	(v) <i>gumân k.</i>		

immediately	<i>vajārī, bijārek, jārī</i>
immense	<i>bîpîwân</i>
immerse	(v) <i>nuq</i> or <i>nuqum k.</i>
immersion	<i>jum, nuqmî</i>
immune	<i>berî, hisâ</i>
impatient	<i>nâsubûr, nâsabât</i>
impolite	<i>ustûr, nâsâz</i>
importunate	<i>ruchûkâr, khwâzik</i>
impossible	<i>nâî, nâbî, nâîta</i>
imprison	(v) <i>hastî, mapis, hapis k.</i>
impudent	<i>bîhaiâ, biâbûr</i>
in	<i>new, tai, dinîw, nîw, di</i>
incendiary	<i>sûtâl</i>
incense	<i>bukhûr, bsma</i>
incident	<i>serhâtî, qâomî</i>
incision	<i>brîn, jîghîz</i>
inclination	<i>khwâstaganî, khwâst</i>
incomplete	<i>kem, kim, nuqsân</i>
incomplete- ness	<i>kemâsî, kemî, nîwish-</i> <i>kân</i>
incurable	<i>bûdarmân</i>
indeed	<i>dî, gat, râstî</i>
independent	<i>khuser, khuîsh</i>
indication	<i>nîshân, dîyârî, shûn</i>
indiscreet	<i>dem dirîâ, dew wakerî</i>
infect	(v)
inferior	(n) <i>zhîrîn, zhîrdast</i>
inflammation	
inflate	(v) <i>bâ k., pf k.</i>
influence	<i>dashalât (das-halât)</i>
information	<i>khabar</i>
inhabit	(v) <i>rû nîshîtin, dâ nîshîtin</i>
inhabitants	<i>ahl, merdum, khalq</i>
inheritance	<i>îrâs</i>
iniquity	<i>gûna, sûch, qabâhat</i>
injury	<i>zîân, zerar</i>

NG	SG
<i>warrîna</i>	<i>herîsta,</i> <i>herîstâka</i>
	<i>askân</i>
	<i>adabsîz</i>
<i>bârhingîw,</i> <i>sûrpena</i>	<i>nâwû</i> <i>dûsâkh k.</i>
	<i>nâo</i>
	<i>nâtawâw</i> <i>nâtawâwî</i>
	<i>khukhâvand</i>
<i>belqîtin</i> (rare)	
<i>teshenek</i>	<i>amâs</i>
<i>nabâ, hâzh</i>	

injustice	<i>bîhaq, bîdādî</i>	NG	SG
ink	<i>mûrakew</i>	<i>lobîr</i>	<i>bai qezâî</i>
inkstand	<i>dwît</i>		
innate	<i>zikîmâkî</i>		<i>mairzâ,</i> <i>dâikzâ</i>
innocent	<i>bîgûna, bîsûch, bîqusûr</i>		
innumerable	<i>bî hîzhmâr, bîqâs</i>	<i>nâchâgh,</i> <i>bîchâgh</i>	
inopportune	<i>baiwakht</i>		
inquire	(v) <i>pirsyâr k.</i>	<i>kemkuzh</i>	
inquisitive	<i>bîpîrs</i>		
insane	<i>shît. dîn</i>		
insatiable	<i>chawbîrsî</i>		
insect	<i>jâubar, kernîk</i>		
insert	(v) <i>taî k., tîrâ k., taî bi.</i>		
inside	<i>dinîw, tûî, taidâ</i>		<i>nâo, lanâo</i>
insomnia	<i>bîkhâwî</i>	<i>kushkû</i>	
instant	(of time) <i>dem, tûzek</i>	<i>behnek, pel,</i> <i>garw</i>	
instead	<i>zhepezh, jaî</i>	<i>zhejaî</i>	<i>lajaî, labât</i>
instruct	(v) <i>destûr d., tenbîh k.</i>		
instructions	<i>destûr, tenbîh</i>		
insufficient	<i>kem, kim, kaim</i>		
insult	<i>dîzhmîn, chîr, zîwî</i>		
intelligence	<i>hush, huosh, aql</i>	<i>bederk</i>	<i>tûzhfâm</i>
intelligent	<i>zânâ, khuihush</i>		
intention	<i>mirâm, murâz, khwâst,</i> <i>fand</i>		
intercede	(v) <i>khâtîr girtin</i>		<i>rijâ k.</i>
interest	<i>zaidî, qazânj, tanzîl</i>		<i>salaf</i>
interfere	(v) <i>taikel</i> or <i>tîw b.</i>		
interference	<i>taikel, tîw</i>		
interior	<i>nîw, zhûr</i>		<i>nâo</i>
interpret	(v) <i>terzumânî k.</i>		
interrupt	(v) <i>berîn, berândîn</i>		
intestines	<i>rîkhwâr, hûr, zirâw,</i> <i>rûwî</i>		<i>sûchgâr,</i> <i>rîkhlû</i>
into	see 'in'		

		NG	SG
intoxicated	<i>serkhwash</i>		
intrigue	<i>dūbāra, hewūtin</i>		<i>chīnī</i>
inundate	(v) see 'flood'		
invade	(v) <i>āzhūtīn, kewtinaser</i>		
invaluable	<i>bībhā, bīqīmat</i>		
invasion	<i>azhūtīn</i>		
invent	(v) <i>dītīn</i>		
inverted	<i>bidamū, wāzhī, serābin</i>		<i>damokhwār</i>
investigate	(v) <i>pai hilāndīn, pirsyār k.</i>	<i>jesesāndīn</i>	
invisible	<i>wundā, nādīyār, nāshkār</i>		
invite	(v) <i>wāda girtīn, dāwat k.</i>	<i>gāzī k.</i>	
invoice	<i>sīāhī</i>		
involved	<i>bitewhew, taik</i>		
iron	<i>āsīn, hāsīn</i>		
irresolute	<i>dūdīl</i>		
irrigate	(v) <i>āw dān</i>		
irrigation	<i>āwdāī</i>		
irritable	<i>dīlnāzīk, khapkhapūk</i>		
island	<i>jezīra</i>	<i>hāwīga (rare)</i>	
it	<i>av, va, vaī</i>		<i>awa, o</i>
itch	(v) <i>khurīn, gir k.</i>		<i>hīnīāwa</i>
its	<i>hīvai, iāvai</i>		<i>khwai</i>
itself	<i>khwa, kho</i>		
jackal	<i>chaqāl</i>		
jacket	<i>satr, salta</i>	<i>kiāsara, chekmān</i>	
jail	<i>dūsākhāna, mapis, hapis</i>		
jar	<i>kūpa, khum, jēr, mirgāna</i>		
javelin	<i>pelīndār</i>		
jaw	<i>eskāchīngā, hastiā</i>		
jealous	<i>chīngā</i>	<i>dīkhesī</i>	
	<i>kumresh, reshagumān, dīlpis</i>		
jelly	<i>nishaista</i>		

		NG	SG
jerk	(v) <i>jumbāndīn, laizāndīn</i>		
jewel	<i>zīnat, gawher</i>		
jingling	<i>jinjil, jinḡil</i>		<i>zringāzring</i>
join	(v) <i>biyek k., or bestīn, tiw khestīn</i>		<i>likāndīn</i>
joint	<i>junishgā, gārechīk, baṅgā</i>		<i>jaijumish</i>
joking	<i>terāna, laiz, mahanak</i>		<i>hanaka, serwaser</i>
journey	<i>rrī, rrewitī, safer</i>		
joyful	<i>shād</i>		
judge	<i>qāzī</i>		
juice	<i>āw, gewīshī</i>		
juicy	<i>āwdār</i>		
jump	(v) <i>bānz dān, hal ferrīn or parrīn, hal āwītīn</i>	<i>jenqīn, bkshīn, khol k.</i>	
just	<i>rāst, haq, tizhī</i>		
justice	<i>nīrānī, berāberī, adālat</i>		<i>merdumdārī (extreme SG)</i>
keen	<i>taizh</i>		
keep	(v) <i>girtīn, dīrān (rare)</i>		
keeper	<i>-wān (affixial)</i>		
kernel	<i>hastī, dānik, kākul</i>		<i>chinja</i>
kettle	<i>tenjūr, sitil</i>		
key	<i>klīla</i>		
kick	(n) <i>pānek, shaq</i>		
—	(v) <i>pai lai dān, tai hal dān</i>		
kid	<i>kahr</i>		<i>gīsk</i>
kidney	<i>gurchī, gurchīk</i>		<i>gulchīla, gurdāla</i>
kill	(v) <i>kushtīn, kuzhdīn</i>		
kind	<i>dīlsuoz, hebbī</i>		
kindred	<i>khizm</i>		
king	<i>pādshāh, sultān</i>		

		NG	SG
kingdom	<i>daulet, orket</i>		
kiss	<i>būsa, būsha, rrāmūsān, bāzka</i>		<i>māch</i>
kitchen	<i>āshkhānī, matbakh</i>		
kitten	<i>kittik, jŷkapsiŷga</i>		<i>bchkapshī</i>
knapsack	<i>turwa, kheltik</i>		
knead	(v) <i>gīrik k., paipex k.</i>		<i>shailāndin</i>
knee	<i>zhnū, hizhnī, chūk</i>	<i>kodk, mīwān</i>	<i>zrānī</i>
knife	<i>kaird, kair</i>		
knit	(v) <i>bāftin</i>		
knock	(v) <i>lai dān</i>		
knoll	<i>girdik, tapulk, chā</i>		
knot	<i>giri</i>		
know	(v) <i>zānīn</i>		
knowledge	<i>zānī, zānā</i>		
knuckle	<i>gīrātīpel</i>		<i>harmāta, razmīamust</i>
Kurd	<i>Kurd, Kurmānj</i>		
Kurdish	<i>Kurmānjī</i>		
labour	<i>īsh, kār</i>		
labourer	<i>muzdwer, ranjber, jŷtkār</i>	<i>shŷl, shukhul</i>	<i>kārger</i>
lace	<i>hāshīa</i>		
lad	<i>kŷrr, rŷla</i>	<i>lāo, lāv, lāok</i>	
ladder	<i>paizha, paizhina</i>	<i>ster, paistair</i>	<i>pilakān</i>
ladle	<i>āvgerdān, kefgīr</i>	<i>keskŷ</i>	<i>galāogha</i>
lady	<i>kairwānū, bibī, khātŷn</i>		<i>khānīm</i>
lair	<i>kil, meghel</i>		<i>lāna</i>
lake	<i>kŷlāv, kŷl</i>		
lamb	<i>berkh, kawr, gwrik</i>		
—	(v) <i>ser ketin, berkh dānān</i>		
lame	<i>shal, leŷg, khirtik</i>		
lamentations	<i>nāla, kālī, gāzī, shīn</i>	<i>wishair</i>	<i>zārī</i>
lamp	<i>chirā</i>	<i>pīsŷs, pchirā</i>	<i>chirādān</i>
lance	<i>ram</i>		
land	<i>ard, khuol, bŷm</i>		<i>zawī</i>

	NG	SG
land	(for ploughing) <i>gāokhān</i>	
—	(cultivated) <i>kŷ, kŷī, kŷlān</i>	<i>shīār (rare)</i>
lane	<i>zimān, zwān, hizwān</i>	
language	<i>sīs, shil</i>	
languid	<i>fānŷs, fanar</i>	
lantern	<i>chāor, rŷn</i>	
lard	<i>māzīn, gir</i>	
large	<i>chāhīr</i>	<i>gawrā</i>
lark	<i>kich, kenī</i>	<i>klāona</i>
lass	<i>pāshīn, pāshī, ākhīr</i>	<i>kenishk</i>
last	<i>cheŷgel, qullāf, rais</i>	<i>duwān</i>
latch	<i>draŷg</i>	<i>halqaraiz</i>
late	<i>pāsh</i>	
later	<i>teriāk, lāduwa</i>	
laudanum	(v) <i>kanīn</i>	
laugh	(n) <i>kana, kanī</i>	
—	<i>jilshŷ</i>	<i>pālāw</i>
laundress	<i>berī, yāghī</i>	
lawless	<i>daawā, dehka</i>	
lawsuit	(v) <i>dā nīān, hīlān</i>	
lay	<i>batālī, temberī, pŷchī</i>	
laziness	<i>batāl, tembel, pŷch</i>	<i>tirāl</i>
lazy	<i>qlā, qurgushŷn</i>	<i>zirijī</i>
lead	(v) <i>pīshwa girtin, birīn</i>	
lead	<i>derawa, pīshwa</i>	
leader	(of caravan)	<i>berāhīk</i>
—	<i>chlŷ, glā, barak</i>	<i>pal, pak</i>
leaf	<i>tīka, shirta, dlāopa</i>	
leak	(adj.) <i>larr</i>	<i>hŷqil, rezhī</i>
lean	(v) <i>paldān</i>	
—	(v) <i>bāŷz dān, hal ferrīn</i>	<i>jenqīn, khol</i>
leap	or <i>parrīn, hal āwītīn,</i>	<i>k., bkshīn</i>
	<i>rrā hishtīn</i>	
learn	(v) <i>das girtīn</i>	<i>hūrī b.</i>
learned	<i>zānā</i>	<i>fair b.</i>
lease	<i>kirī, kerā</i>	

		NG	SG
least (at least)	<i>blānī, dibī, khu</i>	<i>tenū, blā</i>	<i>daskam</i>
leather	<i>charm</i>	<i>kūderī</i>	
—	(morocco) <i>sakhtiyān</i>		
leave	(v) <i>hūlān, nān</i>		<i>hishtin</i>
—	(go away) <i>der chūn,</i> <i>rrī girtin</i>		
leave alone	<i>hūlān, jai hishtin, dā</i> <i>nān</i>	<i>lūwān</i>	
leave go	(v) <i>bar dān</i>		
leaven	<i>māya, hewīn, khām</i>	<i>kharmūd</i>	
ledge	<i>lāch, lāw</i>		<i>laba</i>
leech	<i>zhālī, zūrī, dizrūk</i>		
left	<i>chep, cheb</i>		
leg	<i>leñg, lenk, pai</i>		<i>qāch</i>
legging	<i>paipūch, paichek</i>		<i>muchpaich</i>
legible	<i>khwāna</i>		
leisure	<i>tanāī, bataḷ, fursan</i>		
lemon	<i>līmū</i>		
lemonade	<i>āwlīmū</i>		
lend	(v) <i>sipārtin, bidain dān,</i> <i>biqarz dān</i>		
length	<i>draishī</i>		
lengthen	(v) <i>draish k.</i>		
lenient	<i>nerm, sīs</i>		
lentil	<i>nīsik, māsh</i>		<i>nūzhī</i>
leopard	<i>peleñg</i>		
leper	<i>gūrī, bāzik</i>		
less	<i>kemter, kem</i>		
lessee	<i>kirīyār, kirigir</i>		
lessen	(v) <i>kem k.</i>		
lesson	<i>ders, khwāndin</i>		
let	(v) (allow) <i>hūlān, hishtin</i>		
letter	<i>nwisīa, kāghad, mektūb</i>	<i>yāzmish</i>	
lettuce	<i>kāhū</i>		
level	<i>takht, rās, sāda</i>		
liar	<i>durūkār, drīvīn</i>	<i>wīrīkār</i>	<i>durūzin</i>
liberal	<i>dast wakirī, bikaram</i>		
liberation	<i>rhā</i>		

		NG	SG
library	<i>ktwibkhānī</i>		
lice	<i>ispī, ishpish, ishpa</i>		
licence	<i>rukhsat</i>		
lick	(v) <i>līstīn, līs k.</i>		<i>laisāndin,</i> <i>līstīn</i>
lid	<i>ser, derī, dam</i>		
lie	(n) <i>drū</i>	<i>wīr</i>	
—	(v) <i>drū k.</i>		
lie down	<i>rrā khewtin, rra kewtin,</i> <i>draish būn, nūstīn</i>	<i>rrā zān</i>	<i>par kewtin,</i> <i>pal dān</i>
life	<i>zhī, zhiñgā, umir</i>		
lifeless		<i>mirīa</i>	<i>mirdūa,</i> <i>mirdīa</i> <i>hal girtin,</i> <i>lā bi.</i>
lift	(v) <i>bar girtin, hal ānīn</i>		
light	(n) <i>ruhnāī, ruozhnāī</i>	<i>hīw</i>	
—	(adj.) <i>sūk</i>		
—	(v) <i>āgir dān, āgir k., wa</i> <i>khēstin, ruozhīn k.</i>		<i>dāgerstāndin</i>
lightning	<i>brūske, shamārta</i>		
like	(v) (to be pleased with) <i>begen or pesen k.</i>		
—	(to love) <i>khwāstin,</i> <i>wāīn</i>	<i>hebāndin</i>	
—	(adj.) <i>wak, wakū, wakī,</i> <i>wasā</i>	<i>hachvaka,</i> <i>hāwakū,</i> <i>hevsān,</i> <i>tesek, fenī,</i> <i>mīna</i>	<i>mīnāna</i>
likewise	<i>whā</i>		
lily	<i>sausan</i>		
lime	<i>āhek, qisir</i>		
limekiln	<i>kūra</i>		
limp	<i>sīs</i>		
—	(v) <i>kūlīān, shelīn</i>		
line	<i>rāza, rez, rāsta</i>	<i>khaz, līz</i>	<i>tīlīma, tel</i>
linen	<i>jāw, ketān</i>		
linger	(v) <i>drañg k.</i>		

		NG	SG
liniment	<i>merhem</i>		
lining	<i>hāsir, āstar</i>		
link	<i>khishtāzinjir, halqa</i>		
linseed	<i>bazr, twketān</i>	<i>krkrk</i>	
lion	<i>shair</i>		
lip	<i>līw, līch</i>	<i>bewil</i>	
liquid	<i>āwakī, rūnī</i>		
list	<i>defter, sīālī</i>		
listen	(v) <i>guedārī k., gūh girtin</i> <i>bhīstin</i>	<i>seh k.</i>	
litter	<i>takhtaravān</i>		
little	(adj.) <i>pchūk, wūrd</i>		<i>naqdek</i>
—	(quantity) <i>hendek,</i> <i>kenek, tūzek, heuk,</i> <i>qāsek</i>		<i>andūska</i>
live	(v) <i>zhūn, ziŋgāi k.</i>	<i>bhūrtin</i>	
livelihood	<i>īsh, shukhul</i>		
lively	<i>paīsūk, chaspān</i>		
liver	<i>jerg, jerk</i>	<i>gezeb</i>	
living	<i>zhī, zindū</i>		
lizard	<i>mārījūk, mārmilka,</i> <i>mārū, bīzinmīshink</i>		<i>mārmalūka,</i> <i>qumqu-</i> <i>mak</i>
load	<i>bār</i>	<i>persenk</i>	
loaf	<i>nān</i>		
loan	<i>qarz, dain</i>		
loathe	(v) <i>dil tew b., dil tīr b.</i>		
lock	<i>qifil</i>		
—	(hair) <i>qizhik, kezī, gul,</i> <i>pīrch</i>	<i>bisk, tūlik,</i> <i>temerū</i>	
—	(v) <i>qifilāndin, qifil k.</i>		
locksmith	<i>qifilger</i>	<i>chilinger</i>	
locust	<i>kula</i>	<i>chekurjek</i>	
lodging	<i>khān, khānū</i>	<i>pesin</i>	
lofty	<i>barz, belind</i>		
lonely	<i>tinī, tiniā</i>		
long	<i>draizh</i>		
longing	<i>ārezū</i>		

		NG	SG
look	(v) <i>berewāndin, tamāshā</i> <i>k.</i>	<i>fikrīān, seh k.,</i> <i>maiza k.,</i> <i>ferejīn</i>	<i>rwāndin,</i> <i>nwārīn</i>
looking-glass	<i>ābgīna, nīmik</i>		
loom	<i>tāun</i>		
loose	<i>shil</i>		<i>barralāi</i>
loot	<i>tālān, chapāw</i>	<i>tirhew, tālekī,</i> <i>birīda</i>	
lose	(v)(as a battle) <i>bazīn</i> (mislay) <i>wundā k.,</i> <i>gum k.</i>	<i>berzā k.</i>	
—			
loss	<i>zīān, khusrān</i>		
lost	<i>wundā, taikchīa, gum</i>	<i>berzā</i>	
lot	<i>pār, pārt, bahr, bār</i>		<i>bash</i>
lottery	<i>pishk</i>		<i>pianqū</i>
loud	<i>badang</i>		
love	(v) <i>khwāzīn, wāzn, ewīn</i>	<i>hebīn, herwīn</i>	
—	(n) same as infinitives		
lover	<i>berdilīk, khuzgīn, dilka</i>		<i>khushāwīs</i>
low	<i>nizim, khwār, bin</i>		
lower	<i>nizimter, zhīrī,</i> <i>khwārīn</i>		
—	(v) <i>nizim</i> or <i>khwār inān</i>		
luck	<i>bakht</i>		
luggage	<i>kelomel</i>		<i>kerpāl</i>
lukewarm	<i>shīla, shīrgerm</i>		
luscious	<i>āwdār, shīrīn</i>		
lustre	<i>drāoshīn, ruhñā</i>		
machine	<i>cherkh, makīna</i>		
mad	<i>shīt, dīn, jinū</i>		
maggot	<i>kirw</i>		
magic	<i>jādū</i>		
magistrate	<i>qāzī, dūshek, muftī</i>		
maid	see 'girl'		
mail	<i>pūsta</i>		
maize	<i>zurat</i>		

		NG	SG
make	(v) <i>cha k.</i>	<i>chai k., qāi k.</i>	<i>drus k.</i>
malady	<i>bimārī, nāsākhī</i>		<i>ranjūr</i>
male	<i>nair</i>		
malevolent	<i>dilrrash, dilpīs</i>	<i>kanākish</i>	
malice	<i>rīk, kīn</i>		
mallow	<i>tuola, tuolka</i>		
man	<i>mair, pīāo, mairūf</i>		
manager	<i>serek, serkirđia</i>		
mane	<i>bizhū</i>		
manger	<i>hākhur, ākhā</i>	<i>āfer</i>	
manhood	<i>mairīti, merđiti</i>		
manifest	<i>āshikār, dīyār</i>	<i>khūā</i>	
mankind	<i>merdum, ādam, insān</i>		
manliness	<i>mīrānī, pīāoatī, merīti</i>		
manna	<i>gezo</i>		
manner	<i>sān, jūr, terz</i>		
mantelpiece	<i>paishtakhta, rafa</i>		
manure	<i>rīā, zibil</i>		
manuscript	<i>dasnawīs</i>		
many	<i>galek, purr, zaid</i>	<i>zāf</i>	<i>zūr</i>
map	<i>naqsha</i>		
marble	<i>mermer</i>		
mare	<i>māin</i>		
margin	<i>gūa, rekh, kenār</i>		<i>chārsūka</i>
mark	<i>nishān</i>	<i>durūtū</i>	
market	<i>chārsū, chārclī, bāzhār</i>		
marriage	<i>mārī, zāwān, gīrī</i>	<i>girdekī, nisā</i>	<i>sūrān</i>
marry	(v) <i>mārī k., mahr k.</i>	<i>zwijīn,</i> <i>gohāstīn</i>	
marsh	<i>maraza, baisha</i>	<i>hez</i>	<i>lejan</i>
marten	<i>daḷak, samūr</i>	<i>kūzik, kūzha</i>	
mason	<i>jūotkar, benā</i>		
massacre	<i>kuzhdin</i>		
massage	<i>bshāilin, shelen</i>		
master	<i>khudī, khāvend, mīr,</i> <i>āghā</i>		
mastic	<i>binisht, saqiz</i>	<i>khiriā</i>	
mat	<i>chīkh, hasīr</i>		<i>lawān</i>

		NG	SG
match	<i>kirbīt, shkhārta,</i> <i>gūgurd</i>		
matter	see 'affair'		
—	(pus) <i>kīm, chirk</i>		
mattress	<i>dūshek</i>		
mauve	<i>tolek</i>		
me	<i>me, ma, min</i>		
meadow	<i>maraza, maisha,</i> <i>chamen, mīrk,</i> <i>mīrkān</i>	<i>mair, bzhūn,</i> <i>chīmen</i>	
meals	<i>chaisht</i>	<i>zād, tāin,</i> <i>ferāwīn</i>	
mean	<i>dasten</i> , <i>daskurt</i>	<i>lachar</i>	<i>pīska</i>
meaning	<i>taī, mānā</i>		
meanness	<i>dastenki, khistī</i>	<i>qirchūk,</i> <i>rizhd</i> <i>jānchū,</i> <i>kūp, nisim</i>	
measles	<i>sūrik, sūrīza</i>		
measure	<i>pīwān, pīwa</i>		
—	(v) <i>pīwān, pīwīn, pīwān k.</i>		
meat	<i>gūosh</i> , <i>govd</i>		
mediator	<i>nāwchī, berewān,</i> <i>nāwāngī</i>		
medicine	<i>dermān</i>		
meditate	(v) <i>hishk</i> or <i>hish</i> or <i>fīkr k.</i> <i>zwamān</i>		
meek	<i>ketīa, kewtīa, faqīr</i>		
meet	(v) <i>rāst hātīn, leberiyek b.</i>		<i>tūsh hatin</i>
meeting	<i>hanjumen</i> (encounter) <i>rāst hāt</i>	<i>berhewīya</i>	
melon	<i>qarpūs, kālak, gundūr</i>	<i>berāika</i>	<i>tūsh</i>
melt	(v) (trans.) <i>āw k.</i> (intrans.) <i>āw b.</i>	<i>qarwī</i>	
memorandum	<i>sīahī</i>	<i>hilān</i>	
memory	<i>bīr, bair</i>		
mend	(v) (patch) <i>pīna k.,</i> <i>dūrānīn</i>		

merchandise	<i>kutāl, pertāl</i>
merchant	<i>bāzīrgān, tujār</i>
mercury	<i>zīwa, jīwa</i>
mercy	<i>dād, rahm</i>
message	<i>khaber</i>
messenger	<i>qāsīd, paik</i>
metal	<i>maadan</i>
mew	(v) <i>mū k.</i>
mews	<i>tāolī, pāga</i>
midday	<i>nīwarū</i>
midden	
middle	<i>nāwerās, nīwik</i>
middle-aged	<i>rashkāl</i>
midge	<i>mizhik, mizh</i>
midnight	<i>nīwashāw</i>
midwife	
migration	<i>kūch</i>
milk	<i>shīr</i>
—	(v) <i>dūshīn, dūtīn</i>
mill	<i>āsh</i>
miller	<i>āshawān</i>
millet	<i>gārīs</i>
mince	(v) <i>wūrd, hūrd k.</i>
mine	(pron.) <i>īmīn, hīmīn, īmarā, hīmara, iāmīn</i>
minimum	<i>kenterī</i>
mint	<i>puṅga, pūzhān</i>
minute	<i>daqīqa</i>
mirre	<i>hurr, kharrīk, qurr</i>
mirror	<i>āwīna, nīnga, nīnek</i>
miserable	<i>nāchār</i>
misery	<i>shārī</i>
misfortune	<i>kāwīlī, badbakhtī</i>
miss	(v) (in shooting)
—	<i>bilā chūn</i> (to one side)
—	<i>ser k.</i> (too high)

NG	SG
<i>warīkirīa</i>	<i>nārdū,</i> <i>paighām</i>
<i>warīkirīa</i>	<i>nārdū</i>
<i>kulīwek,</i> <i>gārīs</i> <i>holī</i>	<i>sīrkewān</i>
<i>shīwinīwī</i> <i>dāika</i>	<i>māmān</i>
<i>bachīk</i>	<i>gail</i>
<i>kāwīl, kotīa</i>	

miss	<i>pai dān</i> (too low)	NG	SG
mist	<i>mīsh, tam, tūoz</i>	<i>dūmān, khūz</i>	
mistake	<i>sūch, qusūr, khalat</i>	<i>shāsh</i>	
—	(v)	<i>khepīn,</i> <i>khepīān,</i> <i>shāsh b.</i>	<i>gūl</i> <i>khwārdīn</i>
mix	(v) <i>taik k., taik bi., tiw k.</i>		<i>taik dān</i>
mixed	<i>taik, tiw, liherw</i>	<i>tiwhew</i>	<i>laik</i>
mixture	<i>tīkil</i>		
moan	<i>huwār, ākh, wāī, wākh</i>		
moat	<i>chāl, khanaq, jāwr</i>		
moist	<i>shil, tarr</i>		
molars	<i>āzu, āsh</i>		<i>kākila</i>
mole	<i>mishākewera</i>		
moment	<i>gāw, pel, dem</i>	<i>behnek</i>	<i>tūozek</i>
monarch	<i>khundkār, shāh, sultān</i>		
Monday	<i>dūshemū</i>	<i>dūshem</i>	
money	<i>pāra, pūl</i> (rare)	<i>dirāf</i>	
mongoose		<i>boagān</i>	<i>mūsha-</i> <i>khurmā</i>
monkey	<i>maimūn</i>		
monopoly	<i>imtīāz</i>	<i>nikhīr</i>	
month	<i>māng</i>	<i>hīw, mah</i>	
moon	<i>māng, māngashāw</i>	<i>hīw</i>	
more	<i>purrtīr, zaitīr</i>	<i>pītir, bītir</i>	<i>zūrtīr</i>
morning	<i>sūbī, subhainī</i>		<i>baiānī</i>
morsel	<i>kut, pār</i>	<i>pelek, junek,</i> <i>chitī, zuwal</i>	<i>lep</i>
mortal	<i>mīrīn, mirdīn</i>		
mortar	<i>hāvan, hāwaṅg</i>		
mosque	<i>misgewt</i>	<i>urnīkh</i>	
moss	<i>berkamar</i>		<i>zūrtīr</i>
most	<i>epur, purrī, zīā, zūr</i>		
moth	<i>pāpūla</i>	<i>pūlpūlūk,</i> <i>perpeshūk</i>	
mother	<i>dā, dāik</i>	<i>dāv, dī, dīya,</i> <i>māk</i>	
mother-in-law	<i>khsū, khaur, dāmār</i>		

		NG	SG
motion	<i>takān, jūn, hariket</i>	<i>lipāt</i>	
mould	<i>qālib</i>		
moult	(v) <i>pūr weshān</i>		<i>kulk</i>
			<i>weshāndin</i>
mound	<i>tepūla, tepūlek</i>		
mount	(v) <i>suwār b.</i>		
mountain	<i>kef, kizl, kēw, chū</i>		
mountebank	<i>lūtī, qarachī</i>		
mouse	<i>mush, mishk</i>		
mousetrap	<i>tela</i>		
moustache	<i>simīr</i>		
mouth	<i>dam, daw</i>	<i>sār</i> (rare)	
mouthful	<i>farrūk, quppurr</i>	<i>chīlī, jum</i>	
move	(v) (caus.) <i>takāndin,</i> <i>jumāndin</i>	<i>lepitāndin</i>	
—	(intrans.) <i>takān kh.</i>	<i>lepātin,</i> <i>lewān,</i> <i>herikīn,</i> <i>herūdīn,</i> <i>bezaftin</i>	
—	(from place to place) <i>rā guhāstin, guhāstin</i>	<i>hiṅṅrīwīn</i>	
movement	<i>jemūsh, takān</i>	<i>lipāt, zhik</i>	
much	<i>galēk, zaid, purr</i>	<i>sāf</i>	<i>zūr</i>
—	(so much) <i>awanda,</i> <i>hinda</i>	<i>awqās</i>	
mud	<i>herī, kharrīk, qurr, kur</i>	<i>gerrek</i>	<i>qum</i>
mug	<i>sherba, sherbīk, tās</i>		
mulberry	<i>tw</i>		
mulberry-tree	<i>twir, tuhir</i>		<i>dārītw</i>
mule	<i>aistīr, haistīr</i>		
muleteer	<i>aistīrwān, kārzwānī</i>		
murder	(v) <i>khūn k.</i>		
murderer	<i>khūnī, khūndār</i>	<i>meruf kūsh</i>	<i>pāo kūsh</i>
murmur	(v) (as of water) <i>shurīn</i>		
muscle	<i>bāz, bāush, māicha</i>		
mushroom	<i>kārī, kiār k, qārch</i>	<i>kivār, gūbelek</i>	

		NG	SG
music	<i>khwāndin, sterān</i>		
musician	<i>mutrīb, sterānī</i>		<i>āvāzakhwān</i>
musk	<i>misk</i>		
muslin	<i>khām, khāma</i>		
must	<i>dī, gerek</i>	<i>wī</i>	<i>bāyest</i>
mustard	<i>kherdel</i>		
Musulman	<i>Muslim, Islām</i>		
mutter	(v) <i>merīzhīn, wurr k.,</i> <i>gurīzhīn</i>		
	<i>gūshā paz</i>		
mutton			
nail	<i>bismār, mismār</i> (finger-) <i>nīnuk</i>		
—			
naked	<i>rūt, rūs</i>	<i>tāzī</i>	<i>khāos, lūit</i>
name	<i>nāw, nāv</i>		
nape	<i>stū, pishāmīl, pāshustū</i>		
napkin	<i>pishāmāl, pishkīr</i>	<i>pāshik</i>	
narrow	<i>teuk</i>	<i>jemik</i>	<i>task</i>
nasty	<i>pīs, nākhwash, chepel</i>		
nation	<i>millat</i>		
nature	<i>dīl, khū</i>	<i>tabis, demīn</i>	<i>tebī at</i>
nauseated	<i>diltīr, diltew</i>		
navel	<i>nāwk, nāvek</i>		
near	<i>nezik, nek</i>		
neat	<i>pākezh, tamīz</i>	<i>wī</i>	<i>qat</i>
necessarily	<i>dī</i>		
necessary	<i>gerek, lāzīm, hawjī</i>		
neck	<i>ustū, mil</i>	<i>hafk, afk</i>	
necklace	<i>milwānk, ustūwānk</i>	<i>milājim,</i> <i>milāgū</i>	<i>gulwās</i>
needle	<i>derzī</i>		
—	(packing-needle) <i>sūzhin</i>	<i>bzhūzhin</i>	<i>guwūsh</i>
needy	<i>bītisht, bīcht</i>		
negotiate	<i>bāzhār k., wa guhāstin</i>		
neigh	(v) <i>kūlān k.</i>	<i>shehīn</i>	<i>hilān, herrīn</i>
neighbour	<i>drawsī, jairān, dūāwka</i>		<i>hawwsamāl</i>

		NG	SG
neighbour- hood	<i>lādī</i>	<i>der</i>	
neither	<i>nā . . . nā . . .</i>		
nephew	<i>kurrmām, kurrkhālū</i>	<i>pīsmām</i>	<i>brāzā, khwārzā</i>
nerves	<i>rīk, rīh, paī</i>		
nest	<i>hailān, kūlāna, lān</i>	<i>tkhoma, pūn</i>	
net	<i>tuer, dam</i> (for holding chaff)		
—	<i>rrashka, reshik</i>		
never	<i>haichwakhit</i>		
new	<i>no, new, tāza</i>	<i>nishk</i>	
news	<i>khabar</i>	<i>nibā</i>	
new year	<i>sersāl</i>		
nice	<i>khwosh</i>		
niece	<i>kichmām, kichkhālū, dūmām</i>		
nigh	<i>nezīk, nek</i>		
night	<i>shew, shāw</i>		
nightmare	<i>rrasha khāw</i>		
nine	<i>nu, neh</i>		
nineteen	<i>nuzda</i>	<i>dahonuh</i>	
ninety	<i>nūt, navait</i>		
nipple	<i>chīchik</i>	<i>emsik</i>	<i>sermīnk</i>
no	<i>no, nā</i>		
nobility	<i>begzāūtī, ujāgh</i>	<i>mīrānī, māzīnītī</i>	<i>gāwrāī</i>
noble	<i>begzā, ujāghzā</i>		
noise	<i>dañg</i>		
noisy	<i>bīdañg</i>		
nomads	<i>ashāir, il</i>	<i>kūchir, kūchirgī, revendān</i>	
none	<i>kut, tu, haich</i>		
nonsense	<i>pūchī, pūchābaizha, qsapūch</i>	<i>sozāpūch, bervāshi</i>	<i>qsabatāl</i>
nook	<i>kūsha, kurna</i>		<i>qurna</i>
noon	<i>nīmarū, nīwarū</i>		

		NG	SG
nose	<i>luot, puos</i>	<i>kep, difink, bivil</i>	<i>gupu</i>
nosebag	<i>tūra, tūrik</i>	<i>jhūr</i>	
nostrils	<i>khūrkhink, luot</i>	<i>dīwīng, difink</i>	<i>kunālūt</i>
not	<i>nā</i>		
notch	<i>kemch</i>		
nothing	<i>haich, hīzh, kut, tu</i>		
notorious	<i>āshkarā, manshūr</i>		
nourishment	<i>taisht, khwārīn</i>	<i>zād, tāin</i>	<i>khwārdin</i>
now	<i>īsta, hewistān, henūska, aneka</i>	<i>nikā, nhā, nohā, anūhā heñgī, aneka</i>	<i>īstāka</i>
nuisance	(of a person)	<i>berhūngiw, teklevai</i>	<i>sarharz</i>
number	<i>azhmār, hizhmār</i>		
nuptials	<i>girdek, girī</i>		<i>sūr</i>
nurse	<i>dāin</i>		
nurture	(v)	<i>bikhodī k., khudānī k.</i>	<i>khāwandī k.</i>
nut	<i>finūq</i>		
nutmeg	<i>jāoz</i>		
oak-tree	<i>dārībarū</i>		
oath	<i>sund</i>		<i>sūind, sūiñg</i>
obedience	<i>itāt, farmān, halgīrī</i>		<i>farmānbarī</i>
obey	(v) <i>itāt k., farmān hal girtin</i>		
obituary	<i>fātīha, shīn</i>		
obscene	<i>pīs</i>	<i>chāwshūr</i>	
obscure	<i>tār, tārī</i>		
obstinate	<i>kalahishk</i>		
obtain	(v) <i>girtin, hal girtin</i>		
obvious	<i>dīyār, āshkarā</i>	<i>khūiā</i>	
occasionally	<i>bījārān jārek, jārijārī</i>	<i>zhījār jārek, jārnan</i>	

		NG	SG
occupied	<i>kharrik, ḡv, dastḡr</i>		
occurrence	<i>paidā, qāomīn</i>		
ocean	<i>deriā</i>	<i>denizī, bahr</i>	
odd	<i>tak</i>		<i>liṅg</i>
odorous	<i>buondār, bendār</i>		
odour	<i>buon, ben</i>		
offal	<i>qirishī, kirizhī, gemār</i>		<i>pīsī</i>
offend	(v) <i>aishāndīn, tūrāndīn</i>	<i>sīl k.</i>	<i>dilḡr k.</i>
offended	(v) (to be) <i>aishīn, tūrīn</i>	<i>sīl b., wasū</i> <i>hatin</i>	<i>dilaishik b.</i>
offering	<i>qurbān</i>	<i>gūrī</i>	
often	<i>purrjārān, zaid</i>		
oil	<i>rūn</i>	<i>dūn</i>	
ointment	<i>merhem, seradūkāi</i>		
old	<i>kuhan</i>		
—	(persons, etc.) <i>p̄r, kāl,</i> <i>ikhtiār</i>	<i>sersp̄i</i>	
olive	<i>zait</i>		
omit	(v) <i>lab̄r kewtin</i>	<i>zheb̄r ketin</i>	
on	<i>ser, laser, lazhūr</i>	<i>zheser</i>	<i>labān</i>
once	<i>jārek, dānek</i>	<i>jārda, dahna</i>	
one	<i>ek, yek</i>		
one-sided	<i>walā</i>		
onion	<i>p̄wās, p̄aiwās</i>		
open	<i>wa</i>		
—	(v) <i>wa k.</i> (intrans.) <i>wa b.</i>		<i>kirdināwā</i> <i>gaishtināwā</i>
opening	<i>kunā, derī, shaq</i>		
ophthalmia	<i>chāwaish, chāwzhān</i>		
opinion	<i>hishik, fend, rai</i>		
opium	<i>teriāk, āfūn</i>		
oppose	(v) <i>lap̄ish wusān</i> or <i>kīshān</i>	<i>lap̄ish sikinīn</i>	
opposite	<i>berāmb̄er, lebar, p̄ish</i>		
option	<i>kaif, ikhtiār</i>		
opulence	<i>dauletmandī, zēṅgīnī</i>		
or	<i>ānī, nā, yānī, yān</i>		<i>yā</i>
orange	<i>purtuqāl</i>		

		NG	SG
order	(v) <i>fermūn</i>	<i>naid k.</i>	
—	(n) <i>fermān</i>	<i>naid</i>	
origin	<i>binyād, p̄ishīn, berīn</i>	<i>māk (rare)</i>	<i>binachak</i>
ornament	(v) <i>khammelāndīn</i>		<i>khujūan k.</i>
orphan	<i>sīwī</i>		<i>hatīm</i>
ostler	<i>mih̄ter</i>		
other	<i>īdī, dītīr, īdīn, ītir, dī</i>		
otter	<i>sagāwi, mīāwi, sahāwī</i>		
Ottoman	<i>Rūmī, Usmānī</i>		
ought	<i>bayst, (inf.) bāīn, (pres. ind.) 'he ought,' 'it must,' etc., dibaa</i> <i>dibaī</i>		
our	<i>īmā, hīmā, iāma, iam,</i> etc.		<i>īmān</i>
out	<i>derī, derawā, bider,</i> <i>biderawā, lider</i>	<i>zheder, teber</i>	
outcome	<i>pāshīn</i>		
outlaw	<i>surgūn, tarramāsh</i>		
outlet	<i>derī, rī, kunā</i>		
out-of-the-way	<i>azwarī, lārī</i>		
outside	same as 'out'		
oven	<i>fūrī, tendūr</i>		
over	<i>leser</i>	<i>zheser</i>	<i>labān</i>
overcast	<i>hāwr girtā</i>	<i>bārzhā (inf., 'to cloud up'), bārzhīn</i>	
overflow	(v) <i>rrā b.</i>		<i>hal reshīān</i>
overhead	<i>leser</i>	<i>zheser</i>	
overhear	(v) <i>bhāstin</i>		
overlook	(v) (to pardon) <i>bhūrtin</i>		<i>būrdin</i>
overtake	(v) <i>p̄iw gaishtin, gaishtin,</i> <i>lai gaishtin</i> (or compounds and the simple verb form <i>gehīn</i>)		
overthrow	(v) <i>rū, or dā khestin</i>		

		NG	SG
overturn	(v) <i>var</i> or <i>hal garāndin</i> , <i>qalbāndin</i> , <i>qalb k.</i> , <i>dā wushāndin</i> , <i>hal</i> <i>wushān</i> , <i>hal</i> <i>wushāndin</i>		
owe	(v) <i>garz b.</i> , <i>dān b.</i>		
owl	<i>baiqush</i> , <i>būm</i>		
owner	<i>khūī</i> , <i>khudī</i> , <i>khāvand</i> , <i>khudā</i> , <i>khudān</i> , <i>khwadī</i>		
ox	<i>gā</i>		
pace	<i>kāw</i> , <i>kāv</i> , <i>gāw</i>		<i>hañgāo</i>
pack	<i>bār</i> , <i>tā</i>		
packet	<i>bestek</i>		
packhorse	<i>bergir</i> , <i>dawār</i>		
pack-saddle	<i>kurtān</i> , <i>mālik</i> , <i>pālik</i>		
padlock	<i>qifil</i>		
pagan	<i>butperest</i>		
pail	<i>satil</i> , <i>dūol</i> , <i>alb</i> , (for milking) <i>childūsh</i>		
pain	(n) <i>aish</i> , <i>zhān</i> , <i>zār</i> , <i>kul</i> (v) <i>aishin</i>		
—	(causal) <i>aishāndin</i>	<i>no</i>	
painful	<i>aishin</i> , <i>zhānīn</i>		<i>buyāgh</i>
paint	<i>reñg</i>		
painter	<i>reñgkār</i> , <i>naqāsh</i>		
pair	<i>jūt</i>		
palace	<i>serā</i>		
palanquin	<i>takhtirevān</i>		
palate		<i>chenkāzhūrī</i>	<i>ārū</i>
pale	<i>berēng</i>	<i>ajārūkī</i> , <i>ashārūwī</i>	<i>kemreñg</i>
paleness	<i>spitī</i>		
palm	(hand) <i>kef</i> , <i>qamch</i> , <i>nivmīst</i>		<i>nāolep</i>
—	(tree) <i>dārīkhurmā</i>		

		NG	SG
palsy	<i>lerzīn</i>		
pan	<i>tasht</i>		<i>shwena</i> , <i>lanjīna</i>
pane	<i>jām</i>		
pannier	<i>īsir</i> , <i>hīstīr</i>		<i>cheñgāla</i>
panther	<i>ūsek</i> , <i>pelenk</i>		
paper	<i>kāghad</i> , <i>kāqaz</i>		
parasol	<i>saiwān</i> , <i>shemsī</i>		
parcel	<i>bestek</i>		
pardon	(v) <i>bekhshīn</i> , <i>bhūrtīn</i> (caus.) <i>bekhshāndin</i>		<i>lai būrdin</i>
—	(n) <i>bekhsh</i> , <i>buhir</i> , <i>būr</i> <i>bekhshkār</i> , <i>bekhshyār</i>		<i>guzasht</i>
pardonable	(v) <i>talāshīn</i> , <i>kelāshhtīn</i>		<i>terāshīn</i>
pare	<i>dai o bav</i> , <i>dāv o bāb</i>		<i>dāik o bāok</i>
parents	<i>mahal</i>		
parish	<i>hanjuman</i> , <i>mejlīs</i>		
parliament	<i>tūtī</i>		
parrot	<i>pār</i> , <i>pāra</i> , <i>kut</i> , <i>qut</i> , <i>bahr</i> , <i>kutek</i> , <i>kutaka</i>	<i>zuvāl</i> , <i>shop</i>	<i>bash</i> , <i>qāt</i>
part	(district, country) <i>derān</i> , <i>lādī</i> , <i>lādīw</i>		
—	(as in 'to take one's part') <i>tīm</i>		
—	<i>lāgir</i> , <i>rumt</i>		<i>lāin</i>
partiality	<i>hew-</i> affixed to any of the words meaning 'part', <i>paidār</i> , <i>sherik</i> , <i>hewbās</i>		<i>lāingir</i>
partner	<i>hewbāzī</i> , <i>sheraka</i>		<i>hām-</i> affixed to any of the words meaning 'part'.
partnership	<i>kuot</i> , <i>sīsk</i> , <i>kew</i> , <i>pūr</i>		
partridge	(v) <i>bhūrtin</i> , <i>būrīn</i> , <i>bhūrīn</i> , <i>bhārtin</i> , also with <i>rrā</i> prefixed to above, <i>dibar kirīn</i> , <i>dibar kewtin</i> , <i>dar-</i> <i>bās b.</i>		
pass			

		NG	SG
pass	(v) (causal) <i>bhūrtāndin, bhūrāndin</i>		
passage	<i>bhūr, būhr, bwār, rābūrī, dibār</i>		
passenger	<i>sernishin, rewī</i>		
passport	<i>tezkeri</i>		
past	<i>bhūrīa, bhūrtīa, būrīa, bhāria</i> , also with <i>rrā</i> prefixed, <i>buhir, chūina</i>		
paste	<i>pūkhīn, hewīr</i>		
pastime	<i>bāzī</i>		
pastoral	<i>shewīn, shūānī</i>		
pastry	<i>hewīr</i>		
pasture	<i>lwar, dūn</i>	<i>cherīa, bzhūn</i>	
patch	<i>pīna</i>	<i>zhandā</i>	
—	<i>pīnān, pīna k.</i>	<i>parispān</i>	
path	<i>rrī</i>	<i>shīwārī</i>	
patient	<i>bīdeŋg, tabāt</i>		<i>pīshū</i>
patrol	<i>pāsbān, nāwachī, keshikchī</i>		
pattern	<i>nemūna</i>		
pause	(v) <i>wustān, wussān</i>		
paving	<i>berdpuosh</i>		
paw	<i>lep</i>		
payment	<i>pāra, bhā, pūl, muza, muzhd</i>		
pea	<i>nūk</i>	<i>polik, gulūl, guluk</i>	
peace	<i>āshī</i>	<i>āsh</i>	
peaceable	<i>dilāsā, diltanā, bīdeŋg</i>		
peach	<i>khūkh, khilū</i>		
peacock	<i>tāūs</i>		
peak	<i>dūshik, kerā, ker, ser</i>		<i>tūk</i>
pear	<i>harmī, armū</i>	<i>kerishī, kerchīn, chirish</i>	
pearl	<i>sūf, merālī, merārī</i>		<i>merwārī</i>

		NG	SG
pebble	<i>zulārī</i>	<i>harūla, berbarik</i>	<i>rīkh</i>
peculate	(v) <i>ashīw k., dizī k.</i>		
pedigree	<i>zāya, zā</i>		
pedlar	<i>cherchī, kāojīr</i>		
peel	<i>puost</i>	<i>tūwil, qālik</i>	
—	(v) (intrans.) <i>girwār k.</i>		<i>puost hal hātin</i>
peg	(trans.) <i>qishārtin senk, siŋg, kalūka, mīkh</i>		<i>puost kandin</i>
Pehlevi	<i>Pahlwānī</i>		
pellet	<i>gulūk</i>		
pen	<i>qalam, khāma</i>	<i>muzelān</i>	<i>āghil, maghalgā</i>
—	(for animals) <i>shewīn, pajān, tā, birūzh, paichīa, gūw, kurishk</i>		
—	(for lambs) <i>kuoza</i>		
pencil	<i>midād, khonwīs</i>		
penitent	<i>pashimān, pashī</i>		
penknife	<i>chaqī, qalamterāsh</i>		
people	<i>merdum, khalq</i>	<i>mīrūfān, merūfīd</i>	
pepper	<i>beber</i>		<i>ālat</i>
perceive	<i>dītin</i>		<i>dīn</i>
perch	<i>shākla</i>		
perfect	<i>sākh, temām</i>	<i>bekemāsī</i>	
perfume	<i>būon, behin</i>		
perhaps	<i>bal, balānī, debī</i>		<i>bashk</i>
peril	see 'risk'		
period	<i>dam, mudda</i>	<i>chāgh, mezh</i>	
perish	(v) <i>nuq b.</i>		<i>taik chūn</i>
perjure	(v) <i>sund bīdrū kh.</i>		
perjury	<i>sundā drū</i>		<i>sūindī drū, sūiŋgīdrū</i>
permission	<i>destūr, izin</i>		
permit	(v) <i>hīlān, hishtin</i>		
Persia	<i>Ajem, Fāris, Airān</i>		

		NG	SG
Persian	<i>Ajem, Fāris</i>		
persistent	<i>bārhiṅgîw</i>	<i>sûrpena</i>	
person	<i>kas, mair</i>	<i>tan</i>	<i>pîao</i>
perspiration	<i>khû, chû, haraq</i>		
perspire	(v) <i>khû dān, chû k., haraq k.</i>		
perturb	(v) (reflexive) <i>tûriān</i>	<i>khûriān,</i> <i>khûriṣhîn</i>	
perturbed	<i>teṅdil, tûriā</i>	<i>teṅgāv, khûriā</i>	
petroleum	<i>naft</i>		
photograph	<i>akis, ask</i>		
physic	<i>darmān</i>		
pickaxe	<i>kulaṅg</i>		
pickle	<i>tîrshî</i>		
piece	<i>pār, pāra, kut, qut</i>	<i>zuvāl, shop,</i> <i>lima, tan,</i> <i>pelek</i>	<i>pārcha</i>
pierce	(v) <i>tî chûn</i>	<i>tîrā chûn,</i> <i>sûntîn</i>	
pig	<i>wurās, burās</i>	<i>wash, pûrs</i>	<i>darr</i>
pigeon	<i>kāwtîr, kāwok</i>		<i>daladizi</i>
pilfering	<i>hûrdadizi, dastdirîzhî</i>		
pill	<i>dāṅga, habb</i>		
pillage	see 'loot'		
pillar	<i>kûlān, kûlaka, kel,</i> <i>kilaka, kûeraka, stîna</i>	<i>khāziq</i>	<i>dāṅgaka,</i> <i>pāya</i> <i>seriṅgnā</i>
pillow	<i>bālgî, bālîf, bālaka,</i> <i>pālaka</i>		
pimple	<i>dāṅga</i>	<i>khûrî, rîsh</i>	<i>serdarezsh</i>
pin	<i>sanjāq</i>		
pincers	<i>gās, gāzek, miqāsh</i>	<i>māshik</i>	
pine-tree	<i>dārāchāmî</i>		
pipe	<i>bûrî, lûl, bilûl</i>	<i>kisān,</i> <i>pukhrank</i>	
—	(tobacco) <i>sabîl</i> (a short pipe)	<i>shîw, qaṅga</i>	
	(a long pipe)	<i>ushî, veshîk</i>	<i>dānek</i>
pips	<i>dendik, chenjik</i>		
pistachio	<i>bîsta, kizgwān,</i> <i>qizgwān</i>		

		NG	SG
pistol	<i>damāncha</i>		<i>gûom, qûl</i>
pit	<i>kûrî, gîr, gûl</i>		
pitch	<i>zift, qîr</i>		
place	<i>gah, jî, jaiga, shûn</i>	<i>dāūs</i>	
—	(v) <i>nîān, dā nîān</i>		
plague	<i>derd</i>	<i>zhān, kul</i>	
plain	<i>desht</i>		
plait	<i>gis, bîsk, bîshk</i>		
plane	(v) <i>renîn, rena k.</i>	<i>mîz dān</i>	
—	(n) <i>renda, rena</i>		
plane-tree	<i>chenār</i>		
plank	<i>takhta</i>		<i>chîāndin</i>
plant	(v) <i>dā chikāndin, wushān-</i> <i>dîn, da wushāndin</i>	<i>chiklāndin</i>	
plaster	<i>gej, kâgîr</i>		
plate	<i>têpsi, dāorî</i>		
plateau	<i>deshtā berz</i>	<i>bîṅgîr</i>	
platform	<i>sakû</i>		
play	(v) <i>bāzîn</i>		
pleasant	<i>khwosh</i>	<i>rînd, qenj,</i> <i>wash</i>	
please	(v) <i>lai khwārîn</i>		<i>lai khwārdin</i>
pleasure	<i>khwoshî, shā, kaif,</i> <i>râhet</i>		
pledge	<i>gîrû</i>		
plenty	<i>galek, zaid, bas, ferā</i>		<i>zûr</i>
pliant	<i>narm</i>		
plough	<i>jût, kûtān</i>	<i>zaishîn</i>	
—	(v) <i>jût k.</i>		
ploughman	<i>jûtyār</i>		
pluck	(v) <i>ru chkāndin, shkāwin</i>	<i>ruhtin</i>	<i>halchqāndin,</i> <i>bzhārdin</i>
—	(fowl) <i>pûr kandin</i>		
plum	<i>âlûch, helûchek, helûk</i>	<i>âlûk, erûk</i>	<i>halûsha</i>
plunder	<i>tālān</i>	<i>tāleka, tirhew</i>	
plunge	(v) (intrans.) <i>dā kewtin</i> (trans.) <i>dā khestin,</i> <i>āvîtin</i>		

		NG	SG
pocket		<i>pāshik, arvān, berik, alghān</i>	<i>girīfān</i>
poem	<i>sterān, lūk</i>		<i>gūrānī</i>
point	<i>nūk, tūk, sargīr</i>		
pointed	<i>sertīzh</i>		
poison	<i>zhār</i>		
pole (tent-)	same as 'pillar'		
police	<i>pūlīs</i>		
polish	(v) <i>rūhna</i> or <i>rūnek dan, bergāndin</i>	<i>miz dān, perdāq k.</i>	<i>rūniq dān</i>
pomegranate	<i>hanār</i>		
pommel	<i>qarpūs</i>		
pond	<i>kūlāw, dalāw</i>		<i>gūlāw</i>
ponder	(v) <i>fukurīn, wa māin</i>		<i>tai fikrīn</i>
poniard	<i>khenchair, khenjūr, kiard</i>		
poor	<i>faqīr, sergardān, bīchār, khīzān, chārchemk, zhār</i>	<i>khīrī, tesī</i>	
poplar	<i>ispīndār</i>		
poppy	<i>khashkhāsh</i>		
population	<i>khalq, merdum</i>		
porcelain	<i>faghfūr, chīnī</i>		
porch		<i>sīwdār, shekāl</i>	<i>sawāta</i>
porcupine	<i>sīkhūr k</i>		
porridge		<i>pūkhīn, sāvār, werik</i>	
port	<i>bender</i>		
porter	<i>bārgīr, hamāl</i>		
portion	same as 'part'		
portrait	<i>paikar, ask</i>		
possess	(v) <i>khūī būn</i>		
possession	<i>khūītī</i>	<i>khudānī</i>	<i>khāvand b. khāvandī</i>
possible	<i>debī</i>		
—	(to be)	<i>paik dān</i>	<i>ashaī b.</i>
post	<i>posta, pushta</i>		
pot	<i>mān, amān, manjala, kuoz, kulūz, dīz, dīza, tanjūra</i>		

		NG	SG
pot	(water-) <i>jar, kūz, kulūs, khum</i>		
potato	<i>sifhardī, binard</i>		
potsherd	<i>dīza, qafek</i>		
pouch	<i>tūrwa, kīs, girīfān</i>		
pound	(v) <i>kūtīān</i>		
pour	(v) <i>raizhīn, tai k., richīān</i>	<i>rihtin, dā rihtin</i>	
	(trans.) <i>rezhāndin, richāndin, dā richāndin</i>		
pout	(v) <i>rīk k.</i>		
poverty	<i>khīzānī, bīchārī</i>	<i>tesītī</i>	
powder	<i>tūz</i>		
powder-flask	<i>kundir, kūlaka</i>		
power	<i>shīn, qudret, tāw</i>		<i>dashalāt, hāzh</i>
powerless	<i>betāw, bīzūr</i>		
prairie	<i>desht</i>		
prayer	<i>nwaizh, khwāzīn</i>		
precede	(v) <i>lepīshwa chūn, ber kewtin</i>	<i>zhapīsh chūin</i>	
precious	<i>qīmatī</i>		
precipice	<i>kan</i>	<i>pāl, nishīw</i>	
predecessors	<i>pīshiwān, pīshwagān</i>		<i>paishīnān</i>
predict	(v) <i>lapīshwa gūtīn, lebar gūtīn</i>	<i>wa gūtīn, fāl wa k.</i>	
pregnant	<i>avis, afsū, bārdār</i>		
prepare	(v) <i>āmān k., paik dītin</i>	<i>paik īnān</i>	
present	(gift) <i>dīyārī, mīzgīn, pāmuz, bakhshīsh</i> (<i>dīyārī</i> and <i>sūghāt</i> are presents brought by a returning traveller; the other words signify 'pour boire')		<i>sūghāt</i>
—	(time) see 'now'		

		NG	SG
present	(v) <i>dāin</i> , (as a person) <i>bībar inān</i>		
presently	<i>pāshī, liwīpāsh, pāshtir</i>		
preserve	(v) <i>pāristīn, washārtin</i>	<i>āvīz k.</i>	
press	(v) <i>lai k., gewāshṭin,</i> <i>giwīshāndin</i>		
pressure	<i>giwīshīn</i>		
pretext	<i>bhāna, gāzīn</i>		
pretty	<i>jūān, chī, chāk, chāg</i>	<i>shapāl, spīh,</i> <i>dalāl, kesī</i>	<i>palp</i> <i>khujūāl,</i> <i>khujūān</i>
prevent	(v) <i>pīshwa girtin, bar</i> <i>girtin, pak or paik</i> <i>khestin</i>		
previously	see 'formerly'		
price	<i>bhā, bā, pāra, qīmat,</i> <i>hīzhān</i>		
pride	<i>kāw, kalahīshkī</i>		
priest	(Christian) <i>keshish</i>	<i>aerīs, hirīs,</i> <i>pātrī</i>	
—	(Muslim) <i>feqa, malā</i>		
prince	<i>beg, shāhzā</i>	<i>khundkār</i>	
print	(v) <i>chāp k.</i>		
prison	<i>hapīs, mapīs, dūsākhāna</i>	<i>girtīkhānī</i>	
prisoner	<i>hapīschī, ziīgānī,</i> <i>dūsākh</i>	<i>ziwāl</i>	
probable	<i>dabī</i>		<i>rañga</i>
proclamation	<i>fīrmān</i>		
produce	(v) <i>der inān</i>	<i>der ānīn</i>	
profit	<i>qazānj, zaidī</i>		
profound	<i>kūr, kūl</i>		<i>qūl</i>
progeny		<i>sārūk,</i> <i>pchūkān</i>	<i>minālān</i>
progress	<i>barchūn, berkewtin</i>	<i>wagār</i>	
prohibit	(v) <i>man' k.</i>	<i>wa dān,</i> <i>zangīn</i>	
prolong	(v) <i>draizh k.</i>		
promise	<i>pawār, qawl, wāda</i>		
promontory	<i>shākh, pūoz, kīsh</i>		<i>gīt</i>

		NG	SG
promote	(v) <i>mezīn k.</i>		<i>gāwrā k.</i>
prompt	<i>serpāiān, zū</i>	<i>chilink</i>	<i>gurj</i>
property	<i>ī, hī, khudānī</i>	<i>khūṭī</i>	<i>khāvandī</i>
prophet	<i>paikhamber</i>		
proportion	see 'portion'		
proprietor	<i>khudān, khūī</i>	<i>khudā, khūrū</i>	<i>khāvand</i>
prostitute	<i>fāhīsha, ajem</i>	<i>lecher</i>	<i>gāndār</i>
protect	(v) <i>khudānī k., khūī k.,</i> <i>pīshṭawānī k.,</i> <i>pāwānī k.</i>	<i>khudānī k.,</i> <i>halesīn</i>	<i>khāvandī k.</i>
protection	<i>pāwān, khudānī,</i> <i>khūṭī, pīshṭawānī</i>	<i>khudāī</i>	<i>khāvandī</i>
protector	<i>pīshṭawān, pāwān</i>		
provisions	<i>khwārīnī, khwardīnī</i>	<i>tāin, zād</i>	
prudence	<i>hush</i>		
prune	see 'plum'		
public	(adj.) <i>āshkāra, dīyār</i>	<i>khūiyā</i>	
pull	(v) <i>kīshīān, kīshāndīn</i>		
—	(out) <i>der inān</i>		
—	(up)	<i>rā or rū</i>	<i>kal kīshīān</i>
—	(down) <i>dā kīshīān or</i> <i>kīshāndīn</i>	<i>kīshīān</i>	
pullet	<i>jūjik</i>		<i>jūlik, ferrik,</i> <i>wārrīk,</i> <i>kuchkazebra</i> (extreme SG)
pumice-stone	<i>berr- or berdā hamām</i>		
punish	(v) <i>pai girtin, pai gehīn</i>		
punishment	<i>jazā</i>		
pupil	<i>shāgīrd</i>		
—	(of the eye) <i>rashīāna</i>		<i>giḷāra</i>
purchaser	<i>kīryār, bikīrr</i>		
pure	<i>asīl, khārū</i>		
purple	<i>āl</i>		
purse	<i>kīs, kīsa</i>		
pursue	(v) <i>pīw or pai k., bīshūwa</i> <i>or bīshūn or bīshundā</i> <i>ka.</i>	<i>barā dāin</i>	

		NG	SG
pus	<i>kīm, zūkh</i>		
push	(v) <i>pāl dāin, pālamār dān, pāla wa k.</i>	<i>pastin, āshūtīn</i>	<i>pārā nīān, halāmāt dān</i>
put	(v) <i>nīān, dā nīān, hīlān, dā hīlān hishtin, dā hishtin</i>		
—	(on) <i>ber k.</i>		
—	(aside) <i>lā dāin or dān</i>		
putrefaction	<i>razi</i>		
putrefy	(v) <i>raziān, dā raziān</i> (caus.) <i>raziāndin</i>		
quadruped	<i>chār wā</i>		
quagmire	<i>hur, harrīk, kharrīk, kurr</i>		<i>qurr</i>
quail	<i>karawāra, qarawāra, baldānīrash</i>	<i>qatik, verdī</i>	
quaking	<i>lersīn, jumīn</i>	<i>hashīn</i>	
quality	<i>jūr, jīs, jisīn</i>		
quarrel	(v) <i>tūrīān</i>		
—	(n) <i>furtāna, tūr, sharr</i>	<i>gelj, dūz, shamāta, benāsa, gilta, geljgir, sāwir</i>	
quarrelsome	<i>sharrker</i>		
quarry	(hunting) <i>nachīr, rrāw</i>		<i>chwārek</i>
quarter	<i>iwārka, chārek</i>		
question	<i>pirsyār, pirsī, pirsā</i>		
quick	<i>zū, tuñg</i>	<i>hañga</i>	<i>gurj</i>
quicksilver	<i>zīwa, jīwa</i>		
quilt	<i>laif, urghān</i>		
—	(v) <i>hūnin, wā hūnin</i>		
quince	<i>beh</i>		
rabbit	<i>kerwishk, herwishk</i>	<i>kargū, hargū</i>	
rabble	<i>qarabāriq</i>		

		NG	SG
race	(n)(horses) <i>bāz, bez</i> (of men) <i>millat, tāifa</i>	<i>qush</i>	
—	<i>rūhnek, drāoshī</i>		
radiance	<i>turp</i>		
radish	<i>kalak</i>		<i>gūrīng</i>
raft	<i>gurga, tīr, dastak</i>		
rafter	<i>derika, pilāska, kewn,</i>	<i>ripāl, kirkūn</i>	<i>kuhan</i>
rag	<i>ku, kerpāl</i>		
rage	<i>tūr, qīn, kīn</i>	<i>wasū, kirba</i>	
raid	<i>chapāw</i>	<i>chapā, chata</i>	
railing	<i>taimān, mahjar</i>	<i>jāgh</i>	
raiment	<i>jil</i>	<i>kenj</i>	<i>barg</i>
rain	(v) <i>bārīn</i>		
—	(n) <i>bārān</i>	<i>nikhtīa</i>	
rainbow	<i>keskāsūr, āshūfātma</i>		<i>sarrīnosī- mina, pirchī- āsmāng</i>
rainy	<i>bārīzh, bārīsh</i>		
raise	(v) <i>hal girtin, rāst k., blīn k., berz k., hal īnān, hal keshāndin</i>	<i>rā k.</i>	
raisins	<i>mīw, kishmish</i>		
ram	<i>baran, quch</i>		
rampart	<i>beden</i>		
ramrod	<i>suma, hirba</i>		
rancid	<i>tīrsh</i>		
range	<i>hañgaw</i>		
rape	<i>zurpestī</i>		
rare	<i>kem</i>		
rascal	<i>tarāzbāv, tarāmbāwk,</i>	<i>īdīz, zaqāl,</i>	
—	<i>karāmbāwk, hīzbāv,</i>	<i>sūtār, tulāz</i>	
—	<i>daghal</i>		
rase	(v) <i>rumāndin</i>		
rattle	(v) <i>che īān</i> (death rattle) <i>kherīn</i>		
—			
rave	(v) <i>paiāwtin</i>	<i>shemirāndin</i> (rare)	<i>wurrawāi k.</i>

		NG	SG
raven	<i>kalarrash, qāzh</i>		
ravine	<i>kendāl, shīw, nishīw</i>	<i>sāsūn, nhāl,</i> <i>nwāl</i>	<i>kan</i>
raw	<i>khāw, nāpashīa</i>	<i>nāpahtīa</i>	<i>nākuliā</i>
ray	<i>ruhnek, ruhnaī, tāw,</i> <i>brūsk</i>	<i>tairīzh</i>	
razor	<i>gūzān, jūzān</i>		<i>tīkh</i>
read	(v) <i>khuinīn, khwāndīn</i>		
ready	<i>āmān, hāzīr, āmāwa</i>		
reap	(v) <i>dirūn, dirūtīn, derū k.,</i> <i>chīnīn</i>		
rear	(n) <i>dūw, dumāhī, dūwāī</i>		
reason	<i>sebeb, sedem</i>		
rebel	(v) <i>berī b., āsī b.</i>	<i>zorba der ka.</i>	
receipt	<i>gaisht, ilmikhābar</i>	<i>barībūn</i>	
recently	<i>lazūwa, lanū</i>	<i>zhazūwa</i>	
reckon	(v) <i>zhmār</i> or <i>hizhmār</i> or <i>hishmar k., hsaib k.</i>		
reckoning	<i>hizhmār, zhmār,</i> <i>hishmār, hsaib</i>	<i>zhmārtī</i>	
recline	(v) see 'lie down'		
recognition	<i>nās</i>		
recognize	(v) <i>nāsīn, nās k.</i>		
recollection	<i>bīr</i>		
recommend	(v) <i>sipārtīn, rā sipārtīn</i>		
recompense	<i>muzd, bahr, ujrāt,</i> <i>pairenj</i>		<i>bash</i>
reconcile	(v) <i>āsh</i> or <i>āshtī d.</i>		
recover	(v) <i>hal</i> or <i>rā</i> or <i>wa girtīn</i> (to get well) <i>sākh b.,</i> <i>khwoshō b.</i>		<i>sandinawa</i>
rectangular	<i>chārgūhī</i>		<i>chwargurna</i>
red	<i>sūhra, sūr, āl</i>		
redbreast	<i>fendegūla</i>		
reduce	(v) <i>kem k.</i>		
redundant	<i>zaid, purr, gallek</i>		
reed	<i>qamīsh</i>		
reel	<i>teshī</i>		

		NG	SG
refine	(v) <i>sepī k.</i> (metals), <i>gal k.</i>		
reflect	(v) <i>hush k., fikir k., wa</i> <i>mān</i>		<i>fukurīn</i>
refrigerate	(v) <i>sār k., zum</i> or <i>zuqm k.</i>	<i>hīzāndīn,</i> <i>tīwīzāndīn</i>	<i>chai k.</i>
refuse	(v) <i>qabūl nā k.</i>	<i>paik khestīn</i>	<i>rās nābūn</i>
regard	(v) <i>nairīn, nwārīn,</i> <i>tamāshā k.</i>	<i>fikirīn</i>	
regiment	<i>fauj</i>		
register	<i>defter</i>		
regret	see 'sorrow'		
reinforcement	<i>pārī, ārī, imdād</i>		<i>yārī</i>
reins	<i>laghāw</i>		
rejoice	(v) <i>shādī k.</i>		
relapse	(v) <i>wa ka.</i>		<i>dujāra ka.</i>
relatives	<i>khīzm, khaun, khīsh</i>		
release	(v) <i>ber dān</i>		
relief	<i>hisāī, īsāī</i>		<i>askān</i>
religion	<i>dīn, bāwir</i>		
remain	(v) <i>mān, rā westīn</i>		
remainder	<i>māī, māyā</i>	<i>mākū</i>	<i>māwa</i>
remark	(v) <i>dai k., dañg k.</i>		
remedy	<i>darmān</i>		
remember	(v) <i>bīr k., labīr b., bīrīn</i>		
remorse	<i>pashīmānī</i>		
remote	<i>dūr</i>		
remove	(v) <i>lā bi.</i>	<i>bezafīn,</i> <i>lepītāndīn</i>	
renew	(v) <i>tāsa k.</i>		
renounce	(v) <i>dast hal girtīn, dast rā</i> <i>girtīn, toba k.</i>		
renowned	<i>blāw, manshūr, āshi-</i> <i>karā</i>	<i>hewshī</i>	
rent	<i>kīrā, kīrī</i>		
—	(v) <i>kīrā</i> or <i>kīrī k.</i>	<i>pesināndīn,</i> <i>pesnīn</i>	
reopen	(v)(a wound) <i>kulāndīnāwā</i>		
repairs	<i>azgārī, handū, cha k.</i>	<i>qai k.</i>	<i>pīnapārū</i>

		NG	SG
repent	(v) <i>pashimān b., toba k.</i>		
replete	<i>tīr, tizhī</i>		
repletion	<i>tīrī, tizhītī</i>		
reply	(v) <i>jāb</i> or <i>jawāb d.</i>		
repose	<i>hisāi, isāi, tanā</i>		
reprimand		<i>hewrizhk</i>	
reptile	<i>jānawār, jānwār</i>		
reputation	<i>nāw</i>		
request	(v) <i>khāzīn, derkhās k.</i>	<i>dakhās k.</i>	<i>askān</i>
—	(n) <i>khāzīn, derkhās</i>	<i>dakhās, tīka,</i> <i>murās</i>	<i>amuzhārī</i>
require	(v) <i>gerek b., bāin</i>		
rescue	(v) <i>rhā k.</i>		
resemblance	<i>sān, hewsān, hewreng</i>		
resemble	(v) <i>māin, mīnin</i>	<i>shebīn,</i> <i>shebāndin</i>	
resentment	<i>kīn, qīn</i>	<i>haif, sīl</i>	
reserve	<i>barsū, dāniā, halgirtīa</i>		<i>dāgirtīa</i>
reservoir	<i>hāoz</i>	<i>lich, sarinj</i>	
residence	<i>māl, khānū</i>		
resin	<i>benusht</i>	<i>khirī</i>	
resist	(v) <i>nāhīlān, nāhishīn,</i> <i>barrīa wussān</i>		
respect	<i>rū, ābūr, ābrū, ḥurmat</i>		
rest	(v) <i>hisāi, isāi b.</i>	<i>tanā k.</i>	<i>askān b.</i>
result	<i>dumāhī, dūwāi, pāshīn</i>		
retain	(v) <i>gīrī d., gilīa d.</i>		
retainers	<i>pishtmāl, bermāl,</i> <i>paishmāl, khulām</i>		
retire	(v) <i>pāsh ch., pāshidā ch.</i>	<i>hishwīn</i>	
retribution	<i>qezā, sezā</i>		
return	(v) <i>wagariān, hal gariān,</i> <i>wa hātin, beshūwa</i> <i>hātin, dāhātin, hātin</i> <i>āwā</i>		
revelation	<i>karosh</i>		
revenge	<i>dizhminī</i>	<i>tol</i>	
—	(v) <i>dizhminī stāndin</i>	<i>tol stāndin</i>	

		NG	SG
revolt	(v) <i>berī, āsī, yākhī</i>	<i>zorbetī, garpīn</i>	
revolve	(v) <i>garrīān, cherkhāndin</i>	<i>zewirīn</i>	<i>gir</i> <i>khwārdin</i>
revolving	<i>girr, garr, guez</i>		
reward	<i>muzd, pāmuzd</i>		
rheumatism	<i>bā</i>		<i>zhānabā</i>
rhubarb	<i>rīvās, rāvand</i>		<i>rīwang</i>
rib	<i>pārsū, pārasū</i>	<i>kilichk</i>	
rich	<i>zeñgin, maldār</i>	<i>astarān</i>	
—	(of food) <i>rūnī, dūnī</i>		
riches	<i>māl, dāwlet, khūitī</i> <i>dawlamani</i>	<i>khudāitī</i>	<i>khāvandī</i>
ride	(v) <i>suzwār b.</i>		
rider	<i>suzwār</i>		
rifle	<i>tfenk, tfek, tfeng</i>		
right	<i>rāst</i>		
rim	<i>līw, kenār</i>		
rince	(v) <i>taī ber dān, kelan</i>	<i>chiliqān</i>	
rind	<i>pūost</i>	<i>tuzwīl, qālik</i>	
ring	<i>amuswāna, amuswānk</i>	<i>hañgustīr,</i> <i>gustīr</i> <i>hañgulīr</i>	
ringlet	<i>bā, pīrch, bīsk</i>		
ripe	<i>gehiā, kīshā</i>		<i>gaishtū</i>
ripen	(v) <i>gehīn</i>		<i>gaishtīn</i>
rise	(v) <i>hal hātin, hal wustān,</i> <i>rā hātin</i>	<i>rā būn</i>	
risk	<i>jukum, khatar, biāmnī</i>	<i>qimish</i>	
river	<i>cham, āw</i>	<i>rūbār, ktār, zī</i>	
road	<i>rrī, rrai, rī</i>		<i>raiga</i>
roar	(v) <i>gurīn</i>		
roast	(v) (intrans.) <i>berishtīn,</i> <i>berzhān</i>		
—	(trans.) <i>berzhāndin</i>		
rob	(n) <i>berishtīa, kebāb</i>	<i>kizik, kelezorī</i>	
robber	(v) <i>dizīn, rūit k.</i>	<i>dūishāndin</i>	<i>khāos k.</i>
robbery	<i>diz, jerda</i> <i>dizī</i>	<i>cheta</i>	

		NG	SG
robust	<i>qavî, khurt</i>	<i>pehl, gurbîz</i>	<i>zil, bitaw</i>
rock	<i>bard, nizâr, zinâr</i>	<i>gâvir, sûg</i>	<i>til, gît</i>
rod	<i>tilâna</i>		
rogue	see 'rascal'		
roll	(n) <i>tûp</i>		
—	(v) <i>girr b., rā wushîn</i>	<i>guvezîn,</i> <i>gindûr b.</i>	<i>gilo b.</i>
—	(up) <i>hal pechândin, wa</i> <i>pechândin</i>		
roller	<i>bāngirân, bāngirriân</i>	<i>gindûr, gir</i>	<i>bân gilân,</i> <i>bāngirriân</i>
rolling-pin	<i>tîrwaik, tîrnân</i>		
roof	<i>sev, bân, serkhânî</i>		
room	<i>zhûr, odâ</i>		
—	(in the meaning 'there is room') <i>shun</i>		
root	<i>rîhû, rîshûk, rîh</i>	<i>kok</i>	
rope	<i>band, pank, bañg, rîst</i>		<i>resen</i>
rose	<i>gul, guol</i>		<i>guolbâkh</i>
rose-tree	<i>guldâr, dâragul</i>		
rot	(v) <i>raziân, hareshîn</i>		
rotten	<i>raziâ, dâ raziâ, pûch</i>	<i>paît, mîrdâr,</i> <i>mîrdâr</i>	
rough	<i>zebîr</i>	<i>hat</i>	
round	<i>khisht, girr, girover,</i> <i>cherkh</i>	<i>gilâowir</i>	<i>khirr</i>
royal	<i>shâhî</i>	<i>khundkârî</i>	
rub	(v) <i>shîlîn, bshaiîin, hisûn</i>	<i>bshîwtîn, sûin</i> <i>mishtîn,</i> <i>prkândîn,</i> <i>frkândîn,</i> <i>mîzdân,</i> <i>hîshîwtîn</i>	
—		<i>khâr</i>	
rubbish	<i>mîrdâr</i>		
rude	<i>ustûr, biadab, bîhaiâ</i>		<i>adabsîz</i>
rug	<i>fersh, barrak</i>		
ruin	<i>kelâwa, wairân</i>	<i>shâpurzâ,</i> <i>kelâwir</i>	

	NG	SG
ruler		(for lines) <i>râstâkesh</i>
run		(v) <i>râwîn, lîng dâin, râ k.</i>
Russia		<i>Urrûs</i>
rust		<i>sheñg, zhenk</i>
rustic		<i>gundî, lâdîwî</i>
rye		<i>rashrash</i>
sable		<i>semûr</i>
sabre		<i>shîr</i>
sack		<i>juwâl, lûska, habân</i>
sacrifice		<i>qurbân, gurî</i>
sad	<i>damâi</i>	<i>dîlsûtî, dilgîr,</i> <i>bîdamâkh</i>
saddle		<i>zîn</i>
saddlebag		<i>khurj, khurjîn</i>
saddler		<i>pînadûr</i>
saddlery		<i>pûsât</i>
safe		<i>panâ, amîn</i>
safety		<i>panâi</i>
saint		<i>pîrî</i>
salary		<i>mânîgâna</i>
sale		<i>frûsh</i>
saline		<i>shûer</i>
salt		<i>khûi</i>
salute		<i>salâw</i>
same		<i>harâw, harâw</i>
sample		<i>nîmûna</i>
sanction		<i>gabûl, râs</i>
sand		<i>mâsa, ramil, khîz, rîkh</i>
Satan		<i>Shaitân</i>
satchel		<i>turba</i>
Saturday		<i>Shamû</i>
saucepan		<i>gazân, teñzhûra</i>
saucer		<i>zhîrpiâla, bintâs</i>
savings		<i>halkhestîa, dâniâ</i>
savour	<i>shirkart</i>	<i>tâm</i>
saw		<i>harra, harrak, mashâr</i>
		<i>khamûn, kiz</i>
		<i>lim</i>

		NG	SG
say	(v) see 'speak'		
scaffold	<i>dār, qannāra</i>		
scale	(fish) <i>benek</i>		
scales	(balance) <i>terāzūn, terāzū</i>	<i>shīn</i>	
scalp	<i>pūostāser</i>	<i>shilik</i>	
scar	<i>dākh, durūw</i>		
scare	(v) <i>khārīān, wa jenkāndin</i>		
scared	(v) (to be) <i>wa jenkīn</i>		
scatter	(v) (intrans.) <i>blāw b., parān b., hal wushīn</i>	<i>zhīk rā b., pishikin, barwushīn, dhabīn, felishīn</i>	
	(trans.) <i>blāw k., parān k., hal wushāndin</i>	<i>dhabāndin, bar wushāndin, warāndin</i>	
scattered	<i>blāw, parān, berishta</i>		
school	<i>maitāb, milākhānī</i>		
science	<i>zānā, ilm</i>		
scissors	<i>miqāsh</i>		
—	(for sheep-shearing)	<i>hibrink</i>	<i>cherā</i>
scorch	(v) <i>sūtāndin</i>		
scorpion	<i>dūpishk, kulizh, dumārakula</i>		
scoundrel	see 'rascal'		
scout	<i>jāsīs, qāsīd</i>		
scraps	<i>pārī, kut, kartū</i>	<i>pirtik, āwrīzh, barmā, pelek, ker</i>	
scratch	(v) <i>kharāshīn</i>		
scratching	<i>kharūjīnk</i>		
screech-owl	<i>tūk</i>		
screw	<i>paich, garr, jarr, burghī</i>		
scum	<i>kef</i>		
scurf	<i>rishk, krishk</i>		

		NG	SG
sea	<i>deryā, dinizī, bahr</i>		
seal	<i>mūr</i>		
sealing-wax	<i>lūk, lāk, mūm</i>		
search	(v) <i>garriān, laī garriān, pai garriān</i>	<i>laī wa garriān</i>	<i>mīna k.</i>
season	<i>fasil</i>		
second	<i>dūī, dūānī, dūwī, dūmīn</i>		
secret	<i>penhānī</i>		
secretary	<i>mīrzā, kātib</i>		
secretly	<i>bīdizī, bikhaf</i>	<i>zhepānī</i>	
security	<i>panhānī, amniat</i>		
sedentary	<i>gundī</i>	<i>gūrān</i>	
sediment	<i>khult, lurt</i>		
see	(v) <i>dītin</i>	<i>sāhk., maiza k.</i>	<i>chaw pāī k.</i>
seed	<i>tūm, tūw, kīla</i>		
seem	(v)	<i>shibīn</i>	<i>rañg dān</i>
seer	<i>jādūkār</i>	<i>jīndār</i>	
seesaw	<i>tīrañgūza</i>		
seize	(v) <i>girtin, rā girtin</i>	<i>rā hishtin, dīrān</i>	<i>das wushāndin, shārdin, shār-dināwā</i>
select	(v) <i>bzhārin, hal bzhārdin</i>		
self	<i>kho, khwa</i>	<i>sī</i> (rare)	
self-control	<i>khogirtin, khogirtī</i>		
selfish	<i>khopesen, pīska</i>	<i>khohebīn, jānhebīn</i>	
sell	(v) <i>ferūshutin, ferūhtin</i>		
send	(v) <i>nārdin, henārdin, birī k.</i>	<i>shāndin</i>	
sentinel	<i>pāsbān, pāsārī</i>		
separate	(adj.) <i>zhī, jā</i>		
—	(v) <i>jā k., jidā., der khestin</i> (into equal parts)	<i>wa qatiān, zhiberhez k</i> (intrans.) <i>pishirin</i> (trans.) <i>pishi-rāndin</i>	

		NG	SG
separately	<i>jā, tenī, zhī</i>		
serpent	<i>mār</i>		
servant	<i>khizmachī, khulām</i>		<i>nāwker</i>
serve	(v) <i>khizmet k.</i>		
service	<i>khizmet, perestārī</i>		
sesame	<i>gunjī</i>		
set	(n) <i>destek</i>		
—	(v) <i>dā nīān, wa dā nīān, dā hīlān, dā hishtin, hal bestin</i>		
	(of the sun) <i>āwā b.</i>		
settle	(v) (as of people settling in camp) <i>dā maz-rāndin</i>	<i>skinin, war, or evir k.</i>	
settled	(as of people) <i>dānīā, dā mazrāndīa</i>	<i>khujihī</i>	
seven	<i>hewt, heft</i>		
seventeen	<i>hefda, daohewt</i>		
seventh	<i>hewti, hewtān, heftī</i>		
seventy	<i>hewta, hefta</i>		
several	<i>chan</i>		
severe	<i>tuñg, tūzh, sakht</i>	<i>srt</i>	
severity	<i>tuñgi, tundī, sakhtī</i>	<i>srtī</i>	
sew	(v) <i>dūrāndin</i>	<i>dīrūn</i>	
shackle	<i>paibend, kelewcha</i>		
shade, shadow	<i>saiber, sī</i>	<i>keresī</i>	
shake	(v) (intrans.) <i>takīān, shakīān, jumīn</i> (caus.) <i>takāndin, shakāndin, hal takāndin, jumāndin</i>		<i>wūshāndin</i>
sham	<i>drū</i>		
shame	<i>sherm, rusvāī</i>		
shamefulness	<i>rusvāī</i>		
shameless	<i>bīābūr, bīnāmūs, bīhāīā</i>	<i>bīhetik</i>	
share	(v) <i>qat, qut, or kut k., bahr or pār k., lyek wa k., pārī wa k.</i>		<i>bash k.</i>

		NG	SG
share	(v) see 'portion'		
shareholder	<i>paidār, bahrdār</i>		
sharp	<i>tūzh, tīzh</i>		
sharpen	<i>tūzh or tīzh k.</i>		<i>mushtamāl k.</i>
sharply	<i>tūzh, tīzh</i>		
sharpness	<i>tūzhī, tīzhī</i>		
sharpwitted	<i>tūzhfām, zairek</i>		
shattered	<i>shikā, shikāā, pārāpārā</i>		<i>kutkut</i>
shave	(v) <i>tirāsh k.</i>	<i>kūr k.</i>	
shavings	<i>talāsha, pūsh</i>		
she	<i>vaī, āv, āwa</i>		
sheaf	<i>kūlish, bāwsh</i>		
shears	(for sheep)	<i>hebrink</i>	<i>cherā</i>
sheath	<i>kailān</i>		
shed	<i>hamār</i>		
—	(v) <i>rā b., dā rishāndin</i>		
sheen	<i>drāosh</i>	<i>tirtir</i>	
sheep	<i>paz, pas, marr, shak</i>		
shelf	<i>tekhta, rafa</i>		
shell	<i>pūost</i>	<i>qālik, derār</i>	
shelter	<i>sīwān, chārdaq</i>		
shepherd	<i>shūān</i>		
shew	(v) <i>nishān dān</i>		
shin	<i>sīwīk</i>		
shine	(v) <i>rūhnāk d., drāoshīn</i>	<i>chirūstin</i>	
shiny	<i>rūhnāk, āfdār, āwdār</i>		
ship	<i>gāmī, keshī</i>		
shirt	<i>kirās</i>		
shiver	<i>lerz</i>		
shoemaker	<i>kawshchī</i>	<i>shimikchī, shoechī</i>	
shoes	<i>kawsh, kalāsh, yemenī</i>	<i>sōl, pāl, nachik, palāw, chārūkh, shimik, chimīsh</i>	

		NG	SG
shoot	(v) <i>āvītīn, tīr k.</i>	<i>hiñgāwtīn</i>	<i>taqāndīn</i>
shop	<i>dukān</i>		
short	<i>kurt, kīn, kūl</i>	<i>tanār,</i> <i>gurover</i>	
shot	<i>sāchma</i>		
shoulder	<i>shān, sermil, mil</i>	<i>girk, pīl,</i> <i>pāwl</i>	
shout	(v) <i>bān k., harwār kishān</i>	<i>zinār k.,</i> <i>kālīn, kāzīn</i>	
shovel	<i>pārū</i>	<i>hestīw</i>	
show	<i>nīwāndīn, nishān d.</i>		
shower	<i>pala, pelek</i>		
shrine	<i>nazarga, imāmzā</i>		
shut	(v) <i>bestīn</i>	<i>dā dān, pai</i> <i>dā dān</i>	<i>kuchāndīn</i>
shut down	(v) <i>dā bestīn, dā dān</i>		
shuttle	<i>mākū, mākūk</i>		
shy	(v) <i>wa jenkīn, rāw k.</i>		
—	(adj.) <i>shermūk</i>	<i>bairūrīa</i>	
sick	<i>nāsākh, nākhwosh,</i> <i>bimār</i>		
sickle	<i>dās, turdās</i>		<i>dāsūla</i>
sickness	<i>nāsākhī, nākhwashī,</i> <i>bimārī</i>		
side	<i>dīn, dīw, alī, lā, par,</i> <i>teref</i>	<i>bāsk, chenk,</i> <i>takha yāl</i>	
sieve	<i>bezhenk, hailik, tūlak,</i> <i>pāla</i>		
sift	(v) <i>bezhāndīn, bezhīn</i>	<i>bītīn</i>	
sigh	<i>ākḥ, wākḥ</i>	<i>hertīn</i>	
—	<i>ākḥ kishīān</i>	<i>hertāndīn</i>	
sight	(vision) <i>chāw, chāf,</i> <i>dītīn</i>	<i>dīghīn</i>	<i>bīnāī</i>
—	(gun) <i>qarāwul, sipā</i>		
sign	<i>nishān, diyārī</i>	<i>berāta</i>	
signet	<i>mūr</i>		
silence	<i>bīdañgī, khamūshī</i>		
silent	<i>bīdañg, lāl, sus</i>		

		NG	SG
silent	(to be) <i>dāw girī d.</i>		
silk	<i>harmūsh, āwrshem</i>		
silkworm	<i>kīrma harmūsh, —</i> <i>hāwrmish, — āwr-</i> <i>shem</i>		
silly	<i>pūch, batāl, wālā</i>		<i>befarr, līwa</i>
silver	<i>zīw</i>		
silver-gilt	<i>zīwyāldūs, zīwkesh</i>		<i>rūkesh</i>
similar	<i>wasān, wakū, wakī</i>		
simpleton	<i>gauj</i>	<i>khīw, khīwek</i>	
simplify	(v) <i>hāsān k.</i>	<i>khūrū k.</i>	
sin	<i>gunā, sūch, qusur</i>		<i>wabāl,</i> <i>tāwān</i>
since	<i>lawakht, larūj</i>	<i>hindī,</i> <i>zharwakht</i>	
sincerity	<i>dīlpākī, rāstī</i>		
sing	(v) <i>khūinīn, khwandīn</i>	<i>istīrān, zīrīn</i>	
single	<i>tek</i>		
sink	(v) <i>nuq or nuqum b.,</i> <i>debindā ch.</i>		
sinner	<i>gunākār, sūchkār</i>		
sister	<i>khoishk, khū, khāh,</i> <i>khoēng</i>	<i>hoēng</i>	
sister-in-law	<i>brāzhīn, khwāzhīn</i>	<i>dīsh</i>	<i>zhinkhoishk</i>
sit	(v) <i>rū nishtīn, dā nishtīn</i>		
situate	(v) (to be) <i>ketīn, kewtīn,</i> <i>keftīn</i>		
situated	<i>ketīa, kewtīa, keftīa</i>		<i>keftiga</i>
six	<i>shash</i>		
size	<i>anāza, māzīnatī</i>		<i>gāwrāī</i>
skewer	<i>shīsh</i>		
skin	<i>pūost, purt, charm</i>		
—	(v) <i>pūost hal kandīn,</i> <i>gūrān, gūrzhīn,</i> <i>puost kandīn</i>	<i>wa rūtīn</i>	
skirts	<i>dāñg, dāwān, atak</i>	<i>rekh</i>	<i>chak</i>
skull	<i>kelūkh, kelūkhāya</i>	<i>shilik,</i> <i>jemjema</i>	<i>kuchalasar</i>

		NG	SG
sky	<i>āsmānġ</i> , (blue' sky) <i>kerwū shġn</i> , (twilight) <i>zargatāw</i>		
slab	<i>takhta, alāsh, alān</i>		
slain	<i>kushrāwān, kushtġān</i>		
slash	(v) <i>bhāndġn</i>		
slave	<i>bendġ, zerkirri</i>	<i>reben, gūġn</i>	
slavery	<i>benġtġ</i>		
slay	(v) <i>kuzhdġn, kushtġn</i>		
sledge		<i>pākhil, kirsha</i>	
sleep	(v) <i>kheftġn, nġwistġn,</i> <i>nġstġn, rrā kheftġn</i> (caus.) <i>khefāndġn,</i> <i>nwāndġn</i>	<i>rrā zān</i>	
—	(n) <i>khāw, khāun, nġst</i>	(heavy) <i>khil-</i> <i>māsh</i>	
sleepless	<i>bġkhāw</i>		
sleepy	<i>hūnġzhġn, nġstġ</i>		<i>khāwapinka</i>
sleeve	<i>bāl, kūrġ, qġl</i>	<i>hūchik</i>	
slender	<i>naftāġġok, bārik</i>	<i>zrāw</i>	
slice	<i>qāsh</i>		
slide	(n) <i>kheshik, surr</i>		
slim	<i>nawteng, nawtenk</i>	<i>zrāw, zirāwa</i>	
sling	<i>dāf</i>		<i>qalmāseġġ</i>
slip	(v) <i>surġn, kheshikġn</i>	<i>alġstġn, zelġn</i>	
slippers	<i>shimik, kalāsh</i>		
slippery	<i>surr, kheshikġ</i>		
slope	(upwards) <i>hawrāz,</i> <i>berzhūr</i> (downwards) <i>berzhūr,</i> <i>pāl, derberzhūrġ</i>	<i>berwār</i>	<i>berozhūr,</i> <i>serabān</i> <i>serākhwār,</i> <i>berokhwārġ</i>
slouch	(v) <i>pai kishāndġn</i>		
slow	<i>askān, hisāġ, yawāsh</i> (of a person) <i>paġgirān</i>	<i>nishāw, ni-</i> <i>shġw, terāzġn</i>	
—			
sly	<i>hūla, zairek</i>		
small	<i>pchūk, bchūk, bchkġla,</i> <i>wūrd, hūrd, hūr</i>	<i>kichik, kin</i>	
smallpox	<i>hāwla, āwlek, khūrġ</i>		

		NG	SG
smell	<i>būen, būon, behġn</i> (v) <i>būen, būon, behġn k.</i>		
—	(v) <i>āw k, helāndġn</i>		
smelt	<i>āsenger</i>		
smith	<i>āsengerkhānġ</i>		
smithy	(v) <i>khwārġn, khwārġn</i>	<i>wa khwārġn</i>	
smoke	(n) <i>dū, dūd, dūk, dūkāl</i> <i>dūġn</i>		
—	<i>hulū, sā, takht</i>		
smoky	(v) <i>qāchāqġ bi.</i>		
smooth	<i>qāchāqġ</i>		
smuggle	<i>mār</i>		
smuggler	<i>dāf, tala, fākh</i>		
snake	(v) <i>halmātġ d., pālāmār bi.</i>		
snare	(v) <i>pizhmġn, behnzhġn</i>	<i>kulġn</i>	
snatch	(v) <i>pirkhāpirkh k.</i>		
sneeze	(v) <i>ferrmāndġn, ferrġġn</i>		
snore	(n) <i>frrma, prrma, frrzha</i>		
snort	<i>lūt, kep, kepū, pūoz</i>		
—	<i>bafr, bawr, wafr</i>		
snout	<i>lakān</i>		
snow	<i>whā, wusā, vusān, wulo,</i> <i>ulo, hindā, āwand</i>		
snow-shoes	<i>enda, āwanda, hindā,</i> <i>heġġġ, arwqās</i>		
so	<i>tā, ki, wajārġ, ġjārġ</i>		
so much	(v) <i>khisūdġn, khisāndġn</i>		<i>waraniska</i>
so soon as	<i>ask, iska</i>		
soak	(v) <i>kālġn, iska ki.</i>		
sobs	<i>gūerāwa</i>		
—	<i>chġm</i>		
socks	<i>narm</i>		
sod	<i>ard, khwol, ākh, rrash</i>		
soft	(v) <i>pġs k., lewtġn</i>		
soil	(v) <i>lġm k.</i>		
—	<i>esker, nizām</i>		
solder	<i>binġpai</i>		
soldier	<i>kursha, qawġ, qāim</i>		
sole			
solid			

		NG	SG
solidity	<i>qunîatî, kurshatî</i>		
some	<i>chan, henek</i>		
someone	<i>kasek</i>		
something	<i>tishtek, chishtek, tishkî</i>		
sometimes	<i>jâreki, jârîna, rûzhna,</i> <i>jârjâr</i>		
son	<i>kurr, kûr, lâok, sârû</i>		
son-in-law	<i>sâwâ</i>	<i>birîta</i>	<i>gûerânî</i>
song	<i>istîrân, lâwîzh,</i> <i>khûrnd</i>		
soon	<i>zû</i>		
sorcerer	<i>jâdûkâr</i>		
sorcery	<i>jâdû</i>		
sore	(adj.) <i>aishîn</i>	<i>konîr</i>	
—	(n) <i>kulâba</i>	<i>khudûk</i>	
sorrow	<i>tenkî, diltenkî, kham</i>		
sorry	<i>pashî, pashîmân,</i> <i>khamûn</i>		
soul	<i>jân</i>		
sound	(n) <i>dañg</i>		
—	(adj.) <i>sâkh</i>		
soup	<i>shûrwa, âwguosht</i>	<i>brûsh, girâr</i>	
sour	<i>tîrsh</i>		
source	<i>mâk</i>		
sow	(v) <i>tû âwîtin, tûm wu-</i> <i>shândin, chândin</i>	<i>kalândin</i>	
—	(n) <i>mâlûs</i>		
space	<i>pânî, jaî, jîh</i>		
spade	<i>bîal, bair</i>		
span	<i>bîst, bûst</i>		
spanner	<i>kulûch</i>		
spare	(v) <i>parîzîn, bhûrtin</i>		
spark	<i>bruska, pîrisk, chirsk,</i> <i>pesek, jîrik</i>	<i>pârânk, pâl</i>	
sparrow	<i>kuchaiîa, chûkî, chûlî,</i> <i>chulâika, maîuchka</i>		
spate	<i>lâfâw, lâ, shilîr</i>		
spawn	<i>mâsikera</i>		

		NG	SG
speak	(v) <i>gutin, wutin, baishin,</i> <i>avzhin, alîn</i>	<i>âkhaftin</i>	<i>qsa k., kutin</i>
specimen	<i>nimûna</i>	<i>khâberdân</i>	
speck	<i>bîrek, dânek</i>		
spectacles	<i>châwânk, châwainek,</i> <i>ainekî</i>		
speech	<i>zumân, zûân</i>		
speed	<i>tuñgi, tundî, zûî</i>	<i>lezî, tîlîngîa</i>	
speedy	<i>tuñg, tund, tun</i>		
spend	(v) <i>kherj k.</i>	<i>qedîn</i>	
sphere	<i>gullî, gulover</i>		
spider	<i>pîrik, jâotâna</i>		<i>sîsârka</i>
spill	(v) <i>richândin, rishândin</i>		<i>khirr</i>
spin	(v) <i>garrîân, zîbirin</i>		<i>khwârdin</i>
—	(caus.) <i>garr dâ, gîrr</i> <i>dâ, zîbirândin</i>		<i>khirr dâ</i>
spindle	(v) (wool) <i>risîn, tîshî k.</i>		
spirit	(wool-) <i>dûkh</i>		
spit	<i>jân, hinâs, nûs</i>		
spite	(v) <i>tw k.</i>		
splash	<i>dîzhminî, rik</i>		
spleen	<i>prûsha, pîrizk</i>		
split	<i>pîshîk, zarâw</i>		
—	(v) (intrans.) <i>shikîân,</i> <i>shaqq bi., derz bi.</i>	<i>wa rûtin,</i>	
—	(trans.) <i>shikândin,</i> <i>derzdân, shaqq wa k.</i>	<i>qalîshîn</i> <i>qalashândin</i>	
—		<i>wa rutân-</i> <i>din</i>	
spoil	(v) <i>khârâp k., merândin</i> <i>fawtândin</i>		
spoon	<i>kawsha, kewchik</i>	<i>hask, hasku</i>	
spoor	<i>ta, rich, shûnâpâ,</i> <i>jaîpâ</i>		
sport	<i>rrâw, nachîr</i>		
spot	<i>dâñga</i>		
spout	(v) (for water) see 'gutter'		

sprain	(v) <i>bā dān, bā verdān</i>
spray	(v) <i>āwushāndin</i>
spread	(v) <i>pān k., rā khestin, wā dāniān</i>
spring	(water) <i>kānī</i> (season) <i>bahār, bahārān</i>
sprinkle	(v) <i>wushāndin, paiver k.</i>
sprout	(v) <i>rūūn, rāwz k.</i>
spur	(of a hill) <i>shākh</i> (equestrian) <i>pishsīn</i>
spy	<i>jāsūs</i>
squalid	<i>kotiā, nāchār, chār-chenk</i>
square	<i>chārgūh</i>
squeak	(v) <i>chirīn, jirīn, jiqīn, zikīn</i>
squeeze	(v) <i>lai k., palkhāndin, hal felkhāndin, giwīshīn</i>
squint	<i>chāwmiān, chaw-khwār, chawshāsh, dūbīn</i>
stable	<i>paiga, pāga, tarwī</i>
stage	(of a journey) <i>manzil, qunāgh</i>
staggers	(horses) <i>shiwīsh</i>
staircase	<i>pīlakān, erdavān, pāwarabān, salāl, stair</i> (rare)
stallion	<i>tamāzalk, tamamasp</i>
stamina	<i>hāzh, hās</i>
stammering	<i>guñg, lāl, tāt</i>
stamp	(v) <i>ard kūtān, khwol kūtān</i>
stand	(v) <i>rā wustān, wustān, hal wustān</i>
star	<i>astārā, stār, stiriā, histiriā</i>

NG

SG

*chāwāzhī**tilāndin**khil**rā b.**hassāra*

starch	<i>nishāī, nishāsa</i>		
start	(v) (journey) <i>kewtin a rī, rī kewtin, birī kewtin, rī girtin</i>		
state	<i>mīrī</i>		
station	<i>qunāgh, manzil</i>		<i>anām</i>
stature	<i>bezhn, bashm</i>		
stay	(v) <i>māin, rā wustān</i>		
steady	<i>qāim, qawī</i>		
steal	(v) <i>dizīn</i>		
steam	<i>bukhār</i>		<i>hulm, būq</i>
steed	<i>chār wā</i>		
steel	<i>pūlā</i>	<i>stā</i>	
stench	<i>buonīpīs, behinā-kharāp</i>		<i>būnikharāw</i>
step	<i>kāw, gāw</i>	<i>mishā</i>	
stepfather	<i>bāmāra</i>		
stepmother	<i>dāmāra</i>		
stick	(n) <i>dār, (for burning) ārdū, chīleka, hīzhink</i>		
—	(v) <i>chespīn</i> (caus.) <i>chespāndin</i>		<i>lekiān</i>
sticky	<i>chespīn</i>		
stiff	<i>hīshik, raqq</i>		
stiletto	<i>kīrik</i>		
sting	(n) <i>zhūzhī, chīz</i>		
—	(v) <i>gezīn</i>		<i>qap girtin</i>
stingy	<i>nīnuk hīshik, pīska</i>		
stir	(v) <i>taik bi., sharaqāndin</i>		
stirrup	<i>āwzum, hāwzhum, awzeñgī, hawzheñgī, señgī</i>		
stitch	<i>taqāla, druāra</i>		
stocking	<i>gūrāwa</i>		
stolen	<i>dizīa, (of goods) īdizī, yādizī</i>	<i>pizī</i>	
stomach	<i>zik</i>		
stomach-ache	<i>zikaish, pīshaiish</i>		

		NG	SG
stone	<i>bard, barr, kāwir, gāwir</i> (of fruit) <i>cheqāla, dānik</i> see also 'kernel'	<i>kisk, zughūr</i>	
stonemason	<i>barterāsh, kewīrbir, barbīr</i>		
stool	<i>chārpaī</i>		
stop	(v) <i>wustān, rā wustān</i>	<i>skīnin, clukīān</i>	
	(caus.) <i>wustāndin</i>	<i>skināndin</i>	
stopped up	<i>gīrā, gīrīwa</i>		
stopper	<i>tkhānj, derī</i>		
store	<i>amār, kādīn</i>	<i>mārak</i>	
storm	<i>tūfān, furtuna, bāger</i>	<i>bohāwr</i>	
story	<i>chirūk, serbuhīrk, dāstān</i>		<i>serguzasht</i>
stout	<i>qalāo</i>		
stove	<i>āgirdān, bughairī</i>	<i>urghān, kūchik</i>	<i>kwānik</i>
straight	<i>rāst</i>		
stranger	<i>gharīb</i>		
strangle	(v) <i>khankāndin</i>		
strap	<i>qāish</i>		
straw	<i>kah</i>		
stream	<i>cham, chāw</i>		
street	<i>kūlān, kū</i>		
strength	<i>taw, zūr, hīz, hāz</i>	<i>vāzha, vez, birī</i>	<i>hāzh</i>
stretch	(v) <i>draish k.</i>		
stretch out	(v) <i>rā khestīn</i>	<i>rāzāndin, rāchāndin</i>	
	(reflexive) <i>rā kewtin</i>		
strike	(v) <i>qatīān, lai khestīn, khestīn, lai dān</i>	<i>hīngāwtin, zhenīn</i>	
string	<i>risī, pat</i>		
strip	(v) <i>rūtīt</i> or <i>lūtīt</i> or <i>rūs</i> or <i>tāzī b., shlāndin</i>		<i>khāos b.</i>
stripe	<i>tīlma, tel</i>		

		NG	SG
strong	<i>khurt, bitaw, vāzhi, pehl, bizūr, zī, qawī</i>	<i>gurbīz</i>	
struggle	<i>kushtī, jernīkh</i>		
stubble	<i>galāsh, surūt</i>		
stud	<i>dugma</i>		
study	(v) <i>khwāndin, māi k.</i>		
stuff	(v) <i>lai pestīn, pestīn</i>		
stumble	(v) <i>rū khestīn</i>		<i>pai lai dān</i>
stump	<i>kotara</i>		
stupid	<i>ker, gāoj, paigirān</i>	<i>kākil, baimeshū</i>	
submission	<i>fīrmānberī</i>		
such	<i>whā, wulo, wusān</i>		
suck	(v) <i>mezshīn, mīzhtīn, mītin</i>		
suckle	(v) <i>mezshāndin</i>		
sudden	<i>bijārik, zhenīshkīwa</i>		
suffer	(v) <i>kīshīān, zārīn, aīshīān, kīshān, parīshān b. zār, aīsh</i>		
suffering	<i>zār, aīsh</i>		
suffice	(v) <i>dast d., bes b.</i>		
sufficient	<i>bes</i>		
suffocate	(v) <i>khankāndin</i>		
suffocation	<i>khankīn, khankūk</i>		
sugar	<i>shakar</i>		
suit	(v) <i>lai hātīn, lai khwārīn</i>		
sulk	(v) <i>rīk k.</i>		
sulphur	<i>gūird</i>		
summer	<i>hāwīn</i>		
summer	<i>sārīān, sārān, ilāq, zōzān</i>		
quarters	<i>ser, sergīr</i>		
summit	<i>tāw, tāf, atāf, hatāf, hatāw, hīw, rūch, rāoch, rūozh, rū, khur, khāwir</i>	<i>gez, gaz, hesū</i>	
sun	<i>Yekshamū, Yeksham</i>		
Sunday	<i>rūshīānperest, beraftāw</i>		
sunflower	<i>khwarhalāt, rūhalāt</i>		
sunrise			

		NG	SG
sunset	<i>khwarāwā, khurāzerd,</i> <i>khurāwā, ruznihān</i>		
supervise	(v) <i>chāw k.</i>		
supper	<i>āsh, chāishtāshāw,</i> <i>shēw</i>		
supplicate	(v) <i>lāwāhī k., lālkiān</i>		
suppose	(v) <i>gumān k., ferz k.</i>		
suppuration	<i>chirk, kīm, rīm</i>		
surly	<i>ustūr, rīk</i>		
surround	(v) <i>chārpar girtin, pai</i> <i>garāndin, dā girtin</i>		
surroundings	<i>chārpar, chārākh,</i> <i>garraka</i>		
suspicion	<i>gumān</i>		
sustenance	<i>khwārdin, khwārīn,</i> <i>zī, zīngā, zgāna,</i> <i>zhgāna</i>		
swallow	(n) <i>rashwāla, rashk,</i> <i>parasilka</i>		
—	(v) same as 'to eat'		
swarm	(bees) <i>kuwār, kuma</i>		
swear	(v) <i>sund khwārīn</i>		
sweat	<i>chīr, khū, haraq</i>		
swede	<i>turp, tur</i>		
sweep	(v) <i>mālīn, gesīk k.</i>		
sweet	<i>shīrīn</i>		
sweetheart	<i>khūzgīn, dilka,</i> <i>dasgirān</i>	<i>berdilek</i>	
sweets	<i>shīrīnī</i>		
swell	(v) <i>perchewīn, panāmīān,</i> <i>bā k.</i>		
swim	(v) <i>mala k., malewān b.,</i> <i>subāī k.</i>		
swimmer	<i>malawān</i>		
swindle	(v) <i>khepāndin, lepāndin,</i> <i>dru ferūshīn</i>		
swollen	<i>āwsa, bā girtia</i>		
sword	<i>shūr, shīr</i>		

		NG	SG
swordsman	<i>shīrgar</i>		
sympathy	<i>hewderd, serkhwashī</i>		
syrup	<i>dushāp, shēw, dīms</i>		
table	<i>chārpaī, paishtakhta,</i> <i>chāshīn, dastakhān</i>		
tag	<i>dūk</i>		
tail	<i>kilk, dūw, dunk, dūlik</i>	<i>boch</i>	
tailor	<i>derzi, terzi</i>		
take	(v) <i>birīn, girtin, stāndīn</i>		<i>birdin</i>
take off	(v) <i>dā khestīn, hal girtin,</i> <i>ber girtin, hal</i> <i>khestīn, der khestīn</i>		
tale	<i>chīrūk, dāstān,</i> <i>serbuhirk</i>		<i>serguzasht</i>
talk	<i>qsa k., baizhīn, gutin</i>	<i>ākhaftin</i>	
talker	(excessive) <i>purbaizh</i> <i>purqsa, dambitakān</i>		<i>chaqa-</i> <i>chināwa</i>
tall	<i>draizh, bilin</i>		
talons	<i>chīrnūk</i>		
tamarisk	<i>gezūk, gezūwa, dāragezī</i>		
tambourine	<i>daw, dhūk, dhūl, dāul</i>		
tame	<i>dastī, kedī</i>		
—	(v) <i>kedī k., dastī k.</i>		
tangle	<i>liyek or lihew pīchīa</i>		
tank	<i>lagan, hāoz, lich</i>	<i>sārinj, bermā</i>	
tanner	<i>dabāgh</i>		
tap	<i>cherik</i>		
tape	<i>qaitān</i>		
tar	<i>qīr, zift</i>		
target	<i>armānj, amāj</i>		
task	<i>īsh, kār, shūl, shukhul</i>		
tassel	<i>rīshūk</i>		
taste	<i>tām</i>		
tattooing	<i>kūtīn, kūtrān, khāl</i>		
tax	<i>bāj</i>		
tax-collector	<i>bājgīr, ambāshar</i>		

tea	<i>chāī</i>
teach	(v) <i>dast d., fair k., hair k., hūrī k., bīr d.</i>
teacher	<i>khwāja, hūrīker, fairker</i>
teapot	<i>chāidān</i>
tear	(v) (intrans.) <i>kilāshṭin, tilishīn, tilāshṭin, bīzdān</i>
	(trans.) <i>deriān, bīz-dāndin, tilishāndin, qatāndin</i>
—	(n) <i>termaishk, fermaizik, ashk</i>
tease	(v) <i>serbiser dān, lāqirdī k.</i>
teeth	<i>dān, dinān, didān, dirān, dgān</i>
telescope	<i>dūrbīn</i>
tell	(v) see 'speak'
temper	<i>khū</i>
tempest	<i>garrabā, bāger, bāhawr, tūfān frtuna</i>
temples	same as 'forehead'
ten	<i>dah</i>
tenant	<i>kerchī, kerīker</i>
tender	<i>nāzik, geushek, nerm</i>
tenderness	<i>nāzikī, narmātī</i>
tent	<i>māl, chādir, dāwur, kāwn, rashkūn, rashmāl, khewt</i>
tenth	<i>dahī, dahān</i>
terminate	(v) <i>wā bi., paik dīn, tamām k.</i>
terrify	(v) <i>tersāndin</i>
terror	<i>ters, sām</i>
test	(v) <i>tām k.</i>
testicles	<i>gun</i>
than	<i>la, sha</i>

NG

SG

*stir, histir
rūnek**asr**shil*

thanks	<i>shukur</i>	NG	SG
that	(dem.) <i>āv, āw, vai</i> (rel.) <i>ki, ku</i>		
thatch	<i>keparī</i>		
theft	<i>dizī</i>	<i>pizī</i>	
them	<i>vān, awān, wān</i>		
then	<i>āwjār, ijār, waichāghī, waijārī, ina, idīn, itir</i>		
thence	<i>lāwderī, shāwderī, lewra zhorda, zhera</i>		<i>lāwlā</i>
there	<i>āwderī, oarda, āora, lāora, liwai, āwdīw, biwaida, hā, iwī, āwpar, iwīdā</i>		
there is	<i>hayya, hā</i>		
there is not	<i>nīna, nīyya, tunna</i>		
these	<i>vān, amān</i>		
they	<i>vān, wān, awān</i>		
thick	<i>hastūr, ustūr</i>		
—	(of liquids) <i>has, khas, tīr, tīrn</i>		
thickness	<i>hastūrī, ustūrī</i>		
thick-set	<i>hestikgirān, kujūr</i>		
thief	<i>diz</i>		
thigh	<i>tīshk, rān, khed</i>		
thin	<i>tanūk, zrāwa</i>		
—	(of beings) <i>larr</i>		
thing	<i>tīshṭ, chīshṭ</i>		
think	(v) <i>hush</i> or <i>hushk k., fukirīn, wa mān</i>		
thinness	<i>tanūkī</i>		
third	<i>sīān, sīī, sūmīn</i>		
thirst	<i>tīnītī, tī, tīhna</i>		<i>tīnagī</i>
thirsty	<i>tīnī, tī</i>		
thirteen	<i>sīānza, zīāda, dehosī</i>		
thirty	<i>sai</i>		
this	<i>āv, va, vai, avaya</i>		<i>ama</i>

		NG	SG
thistle	<i>kezar</i>		
thong	<i>qāsh</i>		
thorn	<i>derrik, dūru, istirī</i>		
those	<i>vān, wān, awāna, āw</i>		
thou	<i>tu, atu</i>		
though	<i>hek, bilān, agarchī, magari</i>		
thought	<i>hush, hushk, fenī</i>		
thousand	<i>hezhar, hezār</i>		
thread	<i>risī, tā, wush, dezhi</i>	<i>dresha</i>	<i>machir</i>
three	<i>sān, sisān, sesī</i>		
threshing-ground	<i>jūkhin, jūghin</i>	<i>bīdar</i>	<i>jaikhirman</i>
threshold	<i>shpāna, derāzink, berīderī</i>		<i>kawshkan</i>
throat	<i>gūru, gūrī, gilū</i>		<i>qurriq</i>
throne	<i>īakht, arāika</i>		
through	<i>lenāw, nāwrāst, zhināw</i>		
throw	(v) <i>āvītin, khestin, ferī d., āwīzhin</i>		
throw away	(v) <i>ferī d.</i>		
throw down	(v) <i>dā khestin, dā āvītin</i>		
thunder	<i>brusk, dandar, gurīzhī-āsmānī, daṅḡihāsmān</i>		<i>hāwrataqa</i>
Thursday	<i>Penshemū, Peshem, Penshem</i>		
thus	<i>whā, wusā, īsān, wulo, ulo wasānī, īsā</i>		
tie	(v) <i>bestin, girī k., girī d., chewāndin, shedāndin, chizwān</i>		
tiger	<i>peleṅg</i>		
tight	<i>teṅg, tenk</i>		
til	<i>tā, hatā, hayā</i>		
time	(one time) <i>jārek, karrat</i>		
—	(space of) <i>wakht, dam, zamān, chāgh pel, mudda, mezh</i>		

		NG	SG
time	(a long) <i>chāghek, damek, mudaek, naghdek, zamānek</i>		
—	(a short) <i>pelek</i>		<i>tūezek</i>
timid	<i>tersūk, kemdil, gīdī</i>		<i>kemzāwīr</i>
tin	<i>tanuka, chinkū</i>		
tinder	<i>pūsha, pīshū</i>		
tingle	(v) <i>chiṅḡin</i>		
tinkling	<i>chriṅḡin, zriṅḡin</i>		
tiny	<i>wūrd, hūrd, hūr</i>		
tip	<i>tūk, sargīr, dūcheka</i>		
tire	(v) (intrans.) <i>wa stān mā b., sheqān</i>		
	(trans.) <i>mā k., sheqāndin, wa stāndin</i>		
tired	<i>mā, wastā, hailak</i>	<i>shepaiketīa</i>	<i>mānig</i>
—	(v) (to be) <i>pai khestin</i>	<i>she pai ketin</i>	
tireless	<i>jānhishik</i>		
to	<i>bi, ba, wa, tā, pai, a, la, zhi</i>	<i>nik, hindā</i>	
tobacco	(for cigarettes) <i>titūn</i>		
	(for hookah) <i>temākū</i>		
	(dust) <i>dummār</i>		
to-day	<i>ārū, avrū, varūj</i>		<i>amrū</i>
toe	<i>penja, gāzek</i>		
together	<i>digalīyek, wayek, biyekodīn, herwodīn, biyekītir, biyeko, legalīyek, biherw, biyekodū, gallek</i>	<i>wiyekrā, pewrā, digalherw, perwī, bipew, perw, tikdā, liherw, biherwā</i>	
toil	<i>īsh, shukhul, zahma</i>		
token	<i>nishān</i>		
toll	<i>bāj</i>		
tomb	<i>mazār, mezel, qabr</i>		
to-morrow	<i>baiānī, subhainī, sūbī</i>		
tongs	<i>gāz, gāzek, miqāsh</i>		

		NG	SG
tongue	<i>zwān, hizwān, zemān, azmān</i>	<i>zār</i>	
to-night	<i>avshāw, īsharwī</i>		<i>amshāw</i>
too	<i>ish, zī, zhī</i>		
tool	<i>dastkār, asbāb, avisa</i>		
top	<i>ser, sergīr</i>	<i>tāp</i>	
torment	<i>āzār, zār, zārītī, kul</i>		
torn	<i>dīrūā, charānd</i>		
torpid	<i>sīs</i>		
torrent	<i>cham, rūda, lāi, lāfaw</i>		
tortoise	<i>kīsāl, kesalāwī, kuīsī</i>	<i>gurūrik, pishthastī</i>	
touch	(v) <i>dast k., hiñgāwtin</i>		
—	(n) <i>bermās, pelmās</i>		
touchy	<i>dīlnāzik</i>		
towards	<i>hīndā, nik, lalā</i>		
towel	<i>khaolī</i>		
tower	<i>burj</i>		
town	<i>shār, bāzhār, bāshair</i>		
townspeople	<i>khalqībāzhair, merd-umībāzhair, khalqī-shār</i>		
tracks	see 'spoor'		
trade	(n) <i>paishī, sanat, bāzargānī</i>		
—	(v) <i>wā guhāstin, bāzargānī k.</i>		
tradesman	<i>paishakār, sanatkār</i>		
traitor	<i>khausī, khāin</i>		
trample	(v) <i>wā pastin</i>		
transcribe	(v) <i>ver garrāndin, shekl der inān</i>		
translate	(v) <i>terzwānī k., terjumānī k., ver garrāndin</i>		
translator	<i>terzwān, tarzumān, tarchīmān, ver</i>		
trap	<i>dāf, dāw, tala</i>		
travel	<i>rewīn, rewītī, garrīān, safar</i>		

		NG	SG
traveller	<i>reveñgī, revendī, re-wañg, rewī, rewīk</i>		
traverse	(v) <i>derbāz b., bhūrtin</i>		
tray	<i>sīnī</i>		
treacle	<i>dūshāp</i>		
treasure	<i>khezān, ganj</i>		
tree	<i>aār</i>		
trefoil	<i>separra</i>		
trellis	<i>qirish</i>		
tremble	(v) <i>lerzin, rejefīn, haishīn</i>		
trench	see 'ditch'		
triangle	<i>sehgūha</i>		
tribe	<i>bīr, tīra, qāom, il, tāifa, ashāir, ashīret</i>		
trickle	(v) <i>āwzim k.</i>		
trigger	<i>pāya</i>		
trinkets	<i>khīshir</i>		
trip	(v) <i>pai khestin, pai dā khestin tiripīn</i>		
tripod	<i>sehpaī</i>		
trot	<i>lūk, lok, rawān</i>		
trouble	<i>perīshānī, zāmat</i>	<i>tikil, khudūk</i>	
trough	<i>kūr, kūrīn, māran</i>		
trousers	<i>derpaī, shwāl, pesma</i>		
trout	<i>keshīna</i>		
trowel	<i>māla, mālinj</i>		
true	<i>rāst, sarast</i>		
trunk	<i>sannūq</i>		
truth	<i>rāsī, rāstī, sarastī</i>		
try	(v) <i>talāsh k.</i>	<i>bzāva k., hīn k.</i>	
tub	<i>shwaina, shekīw</i>		
tube	<i>lūl, būrī, shīw</i>		
Tuesday	<i>Seshemū, Seshem</i>		
tuft	<i>kākul, tumjik, pūkhik</i>		
tumult	<i>āsh, āshīw</i>		
turf	<i>maira, mirk, chīm, chīn</i>	<i>panjār</i>	

Turk	<i>Turk</i>
Turkey	<i>Rum</i>
turkey	<i>mîrîshkîmîsrî</i>
Turkish	<i>Rumî, Turkî</i>
turn	(v) (intrans.) <i>wā</i> or <i>hal</i> or <i>war garrān</i> , <i>zwîrîn</i> (trans.) <i>wā</i> or <i>hal</i> or <i>war garrāndîn</i> , <i>wā</i> <i>girtîn</i> , <i>bā dān</i> <i>zwîrāndîn</i>
—	(n) <i>nāoba</i> , <i>bash</i>
turnip	<i>shailam</i>
turpentine	<i>kizwān</i> , <i>derebin</i>
turtle	<i>raqqa</i> , <i>jîlak</i>
tusks	<i>kalp</i>
twelfth	<i>duānsaî</i>
twelve	<i>duānsa</i> , <i>dehudūān</i> , <i>dehudūdū</i>
twenty	<i>bîs</i>
twice	<i>dūjār</i> , <i>dūbār</i>
twig	<i>chû</i> , <i>rût</i>
twitch	(v) <i>mûriāna k.</i>
twins	<i>jîwî</i> , <i>jîwik</i> , <i>jîmik</i> , <i>jût</i>
twist	(v) <i>pîchîn</i> (caus.) <i>pîchāndîn</i> , also the same use as for the trans. of 'to turn'
twisted	<i>walā</i> , <i>lābilā</i>
two	<i>dedû</i> , <i>dūān</i>
ugly	<i>nāshîrîn</i> , <i>nājūān</i> , <i>chirkîn</i> , <i>kirît</i>
umbrella	<i>saiwān</i> , <i>shemsî</i>
un-	<i>nā-</i>
unanimous	<i>bizwānek</i> , <i>bizārekî</i>

NG

SG

*wach**lifāno*

uncle	<i>māmû</i> , <i>ām</i> , <i>āp</i>	NG	SG
unclean	<i>nāpāk</i>		
—	(ceremoniously) <i>nejîs</i>		
uncultivable	<i>nāāzhūtî</i> , <i>nākārî</i>		
uncultivated	<i>bîshîār</i>		<i>mîshkhāf</i>
undecided	<i>dūdîl</i>		
under	<i>zhîr</i> , <i>lāzhîr</i> , <i>zhezhîr</i> , <i>zhîrdā</i> , <i>bindā</i>		<i>lāzhîro</i> , <i>lebîno</i>
understand	(v) <i>tai gehîn</i> , <i>tai gaishtîn</i> , <i>nās k.</i>	<i>wa garrîn</i>	
undertake	(v) <i>das girtîn</i>	<i>wa mālîn</i> , <i>bzāwa k.</i>	
undo	(v) <i>wa k.</i> , <i>dā wa k.</i>		<i>kirdināwā</i>
undress	(v) <i>jîl der înan</i> , <i>jîlder</i> <i>khestîn</i> , <i>shîlîān</i> (trans.) <i>shlāndîn</i>		
uneasiness	<i>nāhîsāî</i> , <i>tûsh</i>		<i>bîashkāni</i>
unequaled	<i>bîhevāl</i> , <i>bairwasā</i> , <i>baihcām</i>		
uneven	<i>nāsā</i> , <i>ged</i>		
unexpectedly	<i>lenîshkîwa</i> , <i>shenîshkîwa</i>		
unfortunate	<i>badbakht</i> , <i>bî bakht</i>		
unfriendly	<i>nāyār</i> , <i>dîzhmîn</i>		
unhappiness	<i>dîltenkî</i> , <i>kul</i> , <i>kham</i>		
unhappy	<i>dîltenk</i> , <i>khamîn</i> , <i>bîda-</i> <i>māgh</i> , <i>kāwîl</i>	<i>bilingāz</i>	
uniform	(adj.) <i>yeksān</i> , <i>yekjûr</i>		
unjust	<i>bîdād</i> , <i>bîgezā</i> , <i>chîrûk</i>		
unleavened	<i>bîmāya</i>		
unpack	<i>dā wa k.</i> , <i>wa k.</i>		
unparalleled	<i>bîhevāl</i>		
unpick	(v) <i>hal behîn</i> , <i>hal chîān</i> , <i>hal</i> <i>chāndîn</i> , <i>hal takîān</i> , <i>wa rîshāndîn</i>		
unravel	(v) <i>wa rîsāndîn</i>		
untie	(v) <i>sharmâtîn</i> , <i>dā wa k.</i> , <i>wa k.</i>		

		NG	SG
untrue	<i>nārāst</i>		
untruth	<i>drū</i>		
unwell	<i>bīdamāgh, kaifsiz</i>		
unwillingly	<i>bīdil, bīkaif, bīkhwās</i>	<i>olāmī</i>	
unwind	(v) <i>wa resāndin, wa pī-chāndin</i>		
up	<i>zhūr, bān, barz, hal, ber, berozhūr</i>		
uphill	<i>hewrās, awrās</i>		<i>serozhūrki</i>
upon	<i>leser, lazhūr, sheser, leserdā</i>		<i>labān</i>
upper	<i>zhūrīn, zhūrīna</i>		<i>bānīna</i>
upright	<i>rāst</i>		
uproot	(v) <i>hal kandin, ber kandin, hal k., lebin kandin</i>		
upside down	<i>bidamū, serābin, wāshī, berwāsh, kelewāshī</i>	<i>sernisīf</i>	<i>damokhwār</i>
urge	(v) (animals) <i>rwāndin, rāndin, āshūtīn, hāzhūtīn, bsāndin</i>		<i>tai khūrīn</i>
urine	<i>mīs, mīs</i>		
use	<i>īsh, kīr, kār</i>		
useful	<i>bīsh, bikair, bikīr</i>		
useless	<i>bīsh, bikaira, bikīra</i>		<i>bīfar</i>
vacillate	(v) <i>jumīn, jēwichīn</i>	<i>chevichīn</i>	
vacuous	<i>bīmazhū, bīmukh, serbatāl</i>		
vagina	<i>quz, kus</i>	<i>piṭfk</i>	
valley	<i>cham, nishīrw, dōl, dōlī, shīw</i>	<i>nwāl, nhāla kītal</i>	
value	see 'price'		
vanquish	(v) <i>bazāndin</i>		
vanquished	<i>bazā, bazāndīa, shkāntīa</i>	<i>birewīn</i>	
vapour	<i>harwā</i>		

		NG	SG
various	<i>jūrān</i>		<i>rāmārām</i>
vegetables	<i>sewzī</i>		
veil	<i>chāshūr, rūwand</i>		
vein	<i>reg, rek, paī</i>		
velvet	<i>makhmar</i>		
verandah	<i>aiwān, qirish</i>		
verbal	<i>bedaw, bizwān, zwānī, zmanī</i>	<i>zhedef</i>	
verdure	<i>keskī, sewzī, hīshnāī</i>		
very	<i>purr, zaid, fera, galla, qawī</i>		<i>zūr</i>
vest	<i>kurtek</i>		
vibrate	(v) <i>keshlūn</i>		
victory	<i>bezānd, ber, bird</i>		
view	<i>sah, assa, kābīna, chawbīna</i>		
vigilant	<i>chāwākīrī</i>		<i>chawkirdo</i>
vigorous	<i>khurt, bitāw, kūrbāzo</i>		
vile	<i>chapal, gārīs, jārīs</i>		
village	<i>gund, āwāya, dī</i>		<i>dīkaya, awbā</i>
vine	<i>raz, mīw, mut, dāritirī</i>		
vinegar	<i>sirka</i>		
violate	(v) (as of property) <i>rā hīlān</i>		
	(a woman) <i>zurpestī k., bi abūr k.</i>		
violence	<i>kuteh, tūzhī, pehlī</i>		
violent	<i>tūzh</i>		
viper	<i>kūramār</i>		
virgin	<i>kich, qiz, kanī, serresha</i>		<i>kanishk</i>
visible	<i>diyār, āshikār paida</i>	<i>khūā</i>	
voice	<i>dañg</i>		
volley	<i>chenlik, shilik</i>		
vomit	(v) <i>richiān, wa richāndin, rishiān, wa rishāndin</i>	<i>rihtin</i>	<i>hal āwirdin</i>
vulture	<i>sīsār, sīsālik, sīsārka, sīsārik</i>		

		NG	SG
wag	(v) <i>jumîn, takândin</i>	<i>lepitîn</i>	
wager	(v) <i>ra westiân, girû bestin, ser dâniân</i>		
wages	<i>muzd, mângâna, mâsh</i>		
wail	(v) <i>shîn k., kâlîn, nâlîn, zârîn</i>		
waist	<i>pisht</i>		
waistband	<i>pishti, dûkhîn, bandî-khûn</i>		
waistcoat	<i>salta, chapek, yalak, chapkin</i>		<i>nîmtana</i>
wait	(v) <i>châwwarî k., châw k., châw va k., pân</i>		
wake	(v) <i>hishyâr k., wakhaber k.</i>		
walk	(v) <i>bîpai chûn, pîa chûn gâw nîan</i>		<i>bzlâmî chûn, bîpai rrûn</i>
wall	<i>dîwâr</i>		
wallet	<i>turba</i>		
walnut	<i>gûez</i>		
wander	(v) <i>garriân</i>		
want	(v) <i>wân, vân, khwâzîn, wîn</i>		
wanting	<i>kem</i>		
war	<i>sharr, jeng</i>		
warble	(v) <i>chikchikân</i>		
warm	<i>garm</i>		
warmth	<i>garmî, garmâtî</i>	<i>germâkh</i>	
warrior	<i>merd, jûanner</i>		
wart	<i>kûnâmirishk</i>		
wash	(v) <i>shstîn, shtîn, shûtîn</i>	<i>blâvin, blâva k.</i>	
wasp	<i>musîser, sîrâmûz</i>		
watch	(n) <i>sât</i>		<i>sardawâla</i>
—	(v) <i>pân, âgâh b., muqayid b.</i>		
watchmaker	<i>sâtchî</i>		
water	<i>âw</i>		<i>âwshân k.</i>
—	(v) <i>âwushândin</i>		

		NG	SG
water-carrier	<i>âwdirî, âwkish</i>		
watercress	<i>kuozala</i>		
waterless	<i>bîaw, daim</i>		
water-melon	<i>shûtî</i>		
waterpot	<i>kuzâla, kûpa, awdân, jâr</i>		
waterproof	<i>bârânî, mushammâ</i>		
waterskin	<i>hîza, mashk, kuna, kul, khur</i>		<i>jawâna</i>
waterspout	<i>plusk</i>		
waterway	<i>jûga, sulîna</i>		
water-wheel	<i>gerdûn</i>		
wax	<i>mûm, lûk</i>		
way	<i>rrî, rraîga</i>		
we	<i>am, ma, aima</i>		
weak	<i>ziwîr, sîs, kû, kalaj, bîwâzhî saif, zabûn</i>	<i>bîwezh, zhâr, kurumîn</i>	
weaken	(v) <i>ziwirândin</i>		
wealthy	<i>zeûgin, khûmâl, mâldâr, dolamaûg</i>		
weather	<i>hawâ, rûjgâr</i>		
weave	<i>hûnîn, hûrîn</i>		<i>chînîn</i>
web	(v) <i>hailâna, châljuka</i>		
wedding	<i>shâhîn, zâwân, sûr</i>		
Wednesday	<i>Charshemû, Charshem</i>		
weed	(v) <i>bzhâr k., kâzhank k.</i>		
weeds	<i>pûsh</i>		
week	<i>haftî</i>		
weep	(v) <i>gîriân, gîrîn</i>		
weevil	<i>sûs</i>		
weigh	(v) <i>kîshân, pîwân</i>		
weight	<i>kîsh, girânî, girânîâ, qursî</i>		
welcome	<i>khwashhâtî, bikhair-hâtî</i>		
well	(adj.) <i>qinj, rrund, girr, sâkh, chî</i>		<i>bâsh, châk</i>
well	(n) <i>gir, bîr, kânî</i>		

		NG	SG
west	<i>rūjāwāī, khūrāwā,</i> <i>nihān</i>		
wet	<i>tarr, shil</i>		
what	<i>chū, katisht</i>		
whatever	<i>chik, hachī, herchū</i>		
wheat	<i>ganun, dekhel</i>		
wheel	<i>khisht, cherkeh, verver,</i> <i>tekar</i>		
when	(interr.) <i>kai, keŋgī</i>		
—	(pos.) <i>kī, wakī, chū,</i> <i>chirwakhit, qengī</i>		
whence	<i>lakū, zhekū, lakūderī,</i> <i>kīva</i>		
where	<i>kū, kūderī, kānī</i>		
whet	(v) <i>tūzh k., hasūn</i>		
whetstone	<i>hasān, zampāra</i>		
whew	<i>māst</i>		
which	(interr.) <i>kām, kizhān,</i> <i>kīzhk</i>		
—	(rel.) <i>ku</i>		
whine	(v) <i>zūrāzūr k.</i>		
whimny	(v) <i>hishūn, shahīn, herrīn</i>		
whip	<i>qamchī</i>		
whirlpool	<i>garrāw, garrineq, garr</i>		
whirlwind	<i>garrabā, bāgarr, gara-</i> <i>lūlān</i>	<i>bābilisk</i>	
whistling	<i>frūzī, fika, fīkīn, fīshī</i>		
white	<i>spī, boz, sipān</i>		
whiteness	<i>spītī, spīatī</i>		
who	<i>kī, kū</i>		
whoever	<i>kīk, ai, herkām</i>		
whole	<i>sākh</i>		
why	<i>bocha, charā, chimā,</i> <i>chī ānī</i>		<i>bo</i>
wick	<i>pīlta, pīlta, fitil</i>		
wide	<i>ferāh, pān, pehn</i>		
widen	(v) <i>ferāhor pān or pehn k.</i>		
widow	<i>bī, shīnābī, bīmerd</i>		

		NG	SG
widower	<i>bīshin</i>		
width	<i>pānī, ferāhī, berāhī,</i> <i>phūn</i>	<i>chārcheq</i>	
wife	<i>zhin</i>		
wild	(of animals) <i>kūī, dāba,</i> <i>dābān, kīfā</i>	<i>bizīya</i>	
wilderness	<i>derī, chūl</i>		
willow	<i>bī, shūrābī</i>		
win	(v) <i>birīn</i>		<i>birdin</i>
wind	<i>bā, bhā</i>		<i>wā</i>
wind	(v) (trans.) <i>pīchāndin</i> (intrans.) <i>pīchīn,</i> <i>chwiān</i>		
windfall	<i>bākhestīa, ghasām</i>		
window	<i>kūrkhāna, pādā, kūlek</i>		<i>tishāwī,</i> <i>penjara</i>
wine	<i>mai, sharāp</i>		
wing	<i>bāl, parwāz, bāsk</i>		
wink	<i>mīkrī, charwīrek</i>		
winnowing-	<i>shan, shana</i>		
fork			
winter	<i>zwistān, wīstān</i>		
winter	<i>germīān</i>	<i>mīshī</i>	
quarters			
wire	<i>tel</i>	<i>haizhī</i>	
wise	<i>zānā</i>		
wish	(v) <i>wāīn, wīstin, khwāzīn</i>		
—	(n) <i>murām, murāz, tevīā</i>		
with	<i>digel, ligel, diger</i>		<i>lel</i>
within	<i>dinīw, nīw, taidā, nāw,</i> <i>lenāw lenīw,</i> <i>lenāwdā, nāwdā</i>		
without	<i>bī, bāī, ghaina</i>		
witness	<i>gāwāhī, shāhid</i>		
wolf	<i>gurg, gūr</i>		
woman	<i>zhin, pīta</i> (in the Bohtan)		
wonder	(v) <i>shiketīn, tājīb k.</i>		

		NG	SG
wonderful	<i>ajub, ajāib</i>		
wood	<i>dār</i>		
wooden	<i>dārīn</i>		
wood-louse	<i>kermādārī</i>		
wool	<i>hurī, khurī, hirī</i>		
—	(short, of sheep) <i>kilk</i>		
—	(uncarded) <i>shilia</i>		
—	(of lambs) <i>shilī, līwā</i>		
word	<i>gota, begota, qsa, soz</i>	<i>sār</i>	<i>wācha</i>
work	<i>īsh, kār, shūl, shukhul</i>		
—	(v) <i>īsh k., shūl k., shukhul k., kār k.</i>		
workman	<i>kārger, muzwer, rānjwer</i>		
workshop	<i>dasak, kārkhānī</i>		
world	<i>dinyā, dinī</i>		
worm	<i>kerma</i>		
worm-eaten	<i>kermakh</i>		
worry	(n) <i>hish, fikr, girānī</i>		
worship	(v) <i>perestīn</i>		
worth	(v) (to be) <i>hishīān</i>		
worthless	<i>bikair, bikāra, kotīa, nīrdār</i>		
worthy	<i>bikair, qābil</i>		
would that!	<i>khuzī, kāsh</i>		
wound	<i>brīn, kul, shān</i>		
—	(v) <i>brīndār k., qalāshīn</i>		
wrap	(v) <i>pīchāndīn, hal pī-chāndīn, taiverīnān, verīnān</i>	<i>pīchāwtin</i>	
wrath	<i>qīn, kīn, tūr, sīl</i>		
wrestler	<i>pālāwān</i>		
wrinkle	(v) <i>qīrmichīn, qīrmichāndīn</i>		
wrinkles	<i>kūrishk, chīrch</i>		
write	(v) <i>nwisīn, nwisīān</i>		
writing	<i>nwisīā, nwisār</i>		
written	<i>nwisār, nwisīā</i>		<i>nwisrāwa nwisrāwa</i>

		NG	SG
yard	<i>gez</i>		
yarn	<i>risī, lūka</i>		
yawn	(v) <i>hūnīshīn</i>		
—	(n) <i>damakawā, ashāzhka</i>		
year	<i>sāl, sār</i>		
—	(last) <i>pār, pārīn</i>		
—	(before last) <i>pairār</i>		
yearly	<i>sālāna</i>		
yellow	<i>zar, kīsk</i>		
yes	<i>barī, lebe, ba, hārī, balī</i>		
yesterday	<i>dhū, dū, dīwā, duhī, duhīn</i>		<i>dīwāika</i>
yet	<i>hishī, hīshām, ishī, dīsān</i>		
yoke	<i>jil, nil, rūla</i>		
yokel	<i>lādīw</i>		
yolk	<i>zerāhak, zerihilka</i>		
you	<i>īwā, wā, yūwā, yūwā</i>	<i>hūn</i>	
young	<i>jūān</i>		<i>khūrīn</i>
—	(of animals) <i>chīchuka</i>		
youth	(n) <i>jūānī, (young man)</i>	<i>khūrīn, ruwāl</i>	
	<i>khurt</i>		
zeal	<i>dīlsūtī, perestārī</i>		
zealous	<i>perestār</i>		
zigzag	<i>pīchpīch, cheft, chīwān</i>		
zinc	<i>gal</i>		

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