

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’)
Chû 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 bāya, ‘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'
Dasānim 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 dānaī 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 *Pirsīm kird kīa*

NG *Azī pirsyār kir kīa*

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.

Vān gu ma nazānin, 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 mdī I saw a thousand horses

Instead of *hazhār haspān mdī*, 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 dī hazār qurūsh wa haspekī 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 *haspī penja līraī*, and not *haspī penja līrakānī*.

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 rūshānī tir bū*

That was in other days; but

(5) *Penj rāj shundā taim*

I will come five days later

(6) *Dū māng shundā*

Two months afterwards

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

(7) *Pāshī dū mahān warra*

Come after two months

(8) *Hatā dū hīwān 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 *hātīn*.

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 tarzī darjā insāf o insāniyatā

Here we have a long phrase governed by the preposition *bi*, and the nouns governed are *insāf* and *insāniyat*. *Vai tarzī darjā* (this degree and extent of . . .) is but a qualificative. It is seen that *insāniyat* takes the accusative *ā*.

8. Consecutive Genitives and Chaldean Genitives

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

Khizmatā shāhī Airānī

The service of the King of Persia

Zha karamā hazratī shāhī

From the mercy of His Majesty [of] the King

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

Min habūn haf sad zhinī d gurjīya

Min habūn haf sad zhinī d shāfa'īya

Min habūn haf sad zhinī hanafīya

The first and second lines (last word) have the Chaldean *d*, while the last shows only the Kurmānjī 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 *dā* comes at the end of a phrase—

(1) *Dinyā khaiālī sahar barw dīdāī bai khwābdā*

A world of thoughts at early morn to those sleepless eyes

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

SG (2) *Qurr bi serī chūrochāwī bāvī hīzbāv karāmbāokīdā*

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

Karāmbāokī, which takes the dative *-dā* relating to *ser* and *chūrochāw*, is part of the qualificative phrase thereto relative.

10. Compound Locatives

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

dedevī kizhikīedā 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—

dīmāl o odādā in the house and rooms

dīdīl o zerdā 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
-m	-mān
-it	-tān
-ī	-iān

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 krdn*, or *rūtiānit krd*. They stripped thee, or, thou hast stripped them.
- (4) *Kizhdniān*. They killed them.
- (5) *Birdī*. He took it.
- (6) *Dagirrimīan*. I take them.
- (7) *Bikhwāī*. Eat it.
- (8) *Tadāīmī*. Thou gavest it to me.
- (9) *Kāsh ku bimbaya*. Oh that he might take me!
- (10) *Chwār pasm bistaiinim*. That I may buy myself four goats.
- (11) *Chan pārāyānit dā?* How much money gavest thou to them?
- (12) *Saw jārit blaim qait niyya*. A hundred times I may say to thee and thou heededst not.
- (13) *Pārām dā*. He gave me money.
- (14) *Pārāīmdā* and (15) *Pārā dāmī*. I gave him money.
- (16) *Qst krd?* 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 krdn*, or *rūtiānit krd*.

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 krd*.

(4) *Kizhdniān*. 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: *Kizhdn + 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 bistainim*. 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 bistainim*.

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 bistainim*.

(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 jārit 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) *Pārāim dā* 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, *Qsai 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 bîrd = money + of us + you took.

(18) *Serîm birrîwa*

Analysis :

ser + î + m birrîwa = the head + of him + I have cut off.

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

(19) *Wutishî*

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

N.B. *Wutishî* may also mean simply 'he said also', for the form *wutî* 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) *Irû hât, dî 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 dakûzhî, bikûzh !*

[If] thou wouldst kill me, kill !

SG (3) *Saw jârit blaim qait niyya*

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

SG (4) *Has bikam dakirrimawa*

[If] I please, I shall buy it

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

(5) *lât 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 *dî* and *nâw* = 'inside'. In some cases the dative or locative termination replaces the omission, but in others there is neither inflexion nor preposition.

Examples—

(1) *Hât khwâr dânisht mâl*

He came down and sat in the house

Or, fully inflected,

NG *Hât a khwârî, dânisht dî mâldâ*

SG *Hât lakhwâro, dânisht lamâl*

(2) *Chûn Haolîr, for Chûn a Haolîrî*

They went to Erbil

- SG (3) *Namdāz* for *Namdā pā*
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 rāfizī zhe atrāfīd ī Marāghāī yānza hazār savār o pā 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 braīdī 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>Amrūsh</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>Zhe yek o dū</i> From one another <i>Ijarī</i>	<i>jūshishī tāba</i> fierce turmoil <i>vān</i> they <i>awī askerī khānī rāfizī</i>	<i>la nīwi dīdai giri-</i> <i>yānmūdā-</i> in my tearful eyes
Then	that infidel Asker Khani	

Object.	Word or Phrase complementary to the Object.	Verb.	Word or Phrase complementary to the Verb.
<i>derī awdaī</i> the room door		<i>wakam</i> will open <i>hātīn</i> came	
<i>miqdārekī dirāf</i> much money		<i>ketīn</i> fell <i>birīn</i> took <i>hātī</i> came <i>dakhwan</i>	<i>a malekī va</i> upon a house and <i>mālī</i> to his house
<i>sadī</i> the meal		eats	
<i>jaiga ī khwai</i> his own place		<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>tālān</i> plunder <i>yānza hazār</i> <i>savār o piā</i> eleven thousand horse and foot		is <i>dibirrin</i> take <i>ber hew</i> <i>kerī</i> collected	<i>zhe atrāfid ī</i> <i>Marāghāī</i> from around Maragha

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

Rriyā khwa girt galūnā khwa tai kir āgir dāna sar, galūna kaishā : gazdā 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 juthkariān digeriā, dī mārīk la sar berfi qafilā, la vai merhemet kir, bir, la sar pākhiria diraiṣh kir. Mār garm bū, sari khwa blind kir, lasari gundiān hujūm kir. Gundiān gu ki, mārīk kotia, az būm sababī jān ī ta, azī 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 Tiyārī,

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

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

SG *barneyam hagar birrūim la bāldirekī gawrā bigirrim, bash chāom paī 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</i>	<i>La wakhtī hukū-</i>	In the time of
<i>Ibrāhīm Pāshā la</i>	<i>matī Iwrām Pāshā la</i>	the Governorship of
<i>Bāzidī zhe āghāidī</i>	<i>Bāzid la gawrākānī</i>	Ibrahim Pasha at
<i>vai derī mairūfī daulat</i>	<i>aw dīw pīaoekī bū ku</i>	Bayazid, of the chiefs
<i>dushgūnī habū, pīr o</i>	<i>daulatī taik chū bū.</i>	of that district was

NG	SG	TRANSLATION
<i>hafta sālî, bi hâl, nâwî Delî Ismâil Aghâ dagûtin har jâranân dacha nek Ibrâhîm Pâshâ wa ahwâlî khwa ifâda daka Pâshâ zâf o hendek tishteki didata vai. Rûzheki dîsânî Ismâil Aghâ dacheta nek Ibrâhîm Pâshâ wa kharjekî dakhwâza Pâshâ dabaizha vai ki îrûkî pârâ hâzir nînin ku hinâda. Ismâil Aghâ aw zhi zhwaî khaberi sel daba wa taita mâlâ khwa kitek tapâncha habûya tizhî daka wa hendekî bârût ogulladati na gewerikâ khwa wa khenchairâ khwa dibar pishtâ khwa rrâ daka magar murâmâ vai kushîna Ibrâhîm Pâshâ habuya, ku chirâm îjârî kherjî nadâya min. Avî Ismâil Aghâ zhînekî pîr o kûrekî dah dwânza sâlî habû Ismâil Aghâ tadarekî durus daka, îjârî dabai zha zhînâ khwa ku rrâ ba, kûrî khwa biba wa harra mâlâ Shaikh Ibrâhîm. Îjârî zhînî gulîa ku zhîbo chî an bichîna mâlâ shaikhî?</i>	<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 chishtekî 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 tizhî daka wa tûzekî dermân o gullâ tai dakha wa rrâ dabasa pishtî khwaî wa kîerdî khwaîsh debasa pishtî. Qasdî whâ bo kizhdîni Iwrâm Pâshâ bûa ku bochî amjarekî kharjekim nadâwa. Am Ismâil Aghâ zhînekî pîr o kurrekî deh dwânza sâlî bû. Ismâil Aghâ tagbîrî hal dagirra jârek dalaî bo zhînî ku halsa, kurra-kî bîba mâlî Shaikh Iwrâm. Zhînî kutî ku bo aîma burrûin bo mâlî Shaikh?</i>	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.

NG	SG	TRANSLATION
<i>Ismâil dabaizha av ujâgha, hûn bichîna vai derî îrûka shûlaka min hayya, balkî durust biba. Zhîn wa kûr dachina mâlâ Shaikhî. Vai rûzhî zhî rûzhâ îni bûya ku Pâshâ wa khalq hamû zheboî nmaizhâ îni tainâ mizgastî Waqtî salâî Ismâil Aghâ tapâncha dibîni benishî dakata ber pishtâ khwa vai kharjârî zhî dakata bar pushtâ khwaî wa dachata mizgastî wa lasarî riâ Ibrâhîm Pâshâ naizûkî rûtîna Pâshâ wa khalq zhî taina mizgastî wa namaizha îni dakan wa khalâs debî, bar herw bîder dikewî. Ismâil Aghâ bîder nakewî wakî Pâshâ taitî ku zhi nekî Ismâil Aghâ bibûrî wa bîder kewî Ismâil Aghâ tapâncha didata tanishtâ Ibrâhîm Pâshâ wa âgir dakatin Gulla la shâla pishtâ Pâshâî dikawî wa dabûra zhi sarî pârîsûyan larûî charmî dacha wa darbâz daba. Digalî Pâshâî chil</i>	<i>Ismâil dalaî nazar-gâî aiwa bichîn lewai ishekîm hayya bash châ bibî. Zhînaka wa kurraka darrûin a mâlî Shaikh. Aw rûjîsh rûjî jûma bû, ku Pâshâ o khalq gishtî bo nwaizhî jâma dhain bo mizgaotaka. Wakhtî salâm Ismâil Aghâ damâncha lazhîrî kawâî lapishtî daka, wa kîerdîsh aîka la pishtî wa darrûa bo mizgâot wa la sarî rraîga Iwrâm Pâshâ wa khalqîsh dhaina mizgaotowanwaizhî jâma dakhûînin wa khalâs debî dasta gal yek o dû bî dar dachî. Ismâil Aghâ der nâchit sâtkî Pâshâ dhait ku lai Ismâil Aghâ bibûrî wa bîrrûa bî der Ismâil Aghâ damânchaka armâj dekîshî bânî Pâshâ wa dataqainî. Gulâ la shâlî pishtî Pâshâ lâ daka lapuostî bâoshî, whâ rrâ dafarrî bî dîrawa. Lagalî Pâshâ chil painja khîzmachî bûn. Amjâr Ismâil Aghâ tai agat</i>	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,