

زمانی کوردی سورانی

—Sorani Kurdish—

A Reference Grammar
with Selected Readings

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PREFACE

KURDISH BELONGS to the Western Iranian group of the Indo-Iranian branch of the Indo-European family. The two principal branches of modern literary Kurdish are (1) Kurmanji, the language of the vast majority of Kurds in Turkey, Syria, Armenia, and Azerbaijan, the area designated by Kurdish nationalists as “North Kurdistan,” with an estimated fifteen to seventeen million speakers, and (2) Sorani, the language of most Kurds in Iraq (four to six million speakers) and Iran (five to six million speakers), the area designated as “South Kurdistan.” Although the two are closely related, Kurmanji and Sorani are not mutually intelligible and differ at the basic structural level as well as in vocabulary and idiom. Since Kurdish is fairly closely related to and has been massively influenced by Persian, the dominant literary and cultural language of the area for the last millennium, Kurdish is best approached with a basic knowledge of Persian.

While Kurmanji is still far from being a unified, normalized, or standardized language, Sorani has been the second official language of Iraq since the creation of that country after World War I and has many decades of literary activity behind it. In Iran, Kurdish has never been accorded official status, but in Iranian Kurdistan there has been noteworthy publication in Kurdish, particularly after the Iranian revolution. The area in which Sorani is spoken in Iran is more or less the region designated as Kurdistan. Outside of that area, south to Kermanshah and east as far as Bijar, the language is known as Gorani, or South Sorani, which is a *Mischsprache* that is basically Persian in structure but Kurdish in vocabulary.

The readings, chosen to give samples of a broad range of prose writing ranging from fairy tales to the internet, are provided with running glosses beneath the texts, and the glosses in the readings are also contained in the Kurdish–English vocabulary at the end of the book. Words considered to be absolutely basic vocabulary are not glossed in the notes, since it is assumed that these words either are known already or will be actively acquired by looking them up in the vocabulary in the back. Generally words are not glossed more than once in the notes because any word encountered a second

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time should be learned actively. Words are glossed after the first instance only if they are considered rare enough to warrant being ignored for acquisition. Because Sorani Kurdish dictionaries are not easily obtainable, I have made the vocabulary as large as possible. It contains around 4,000 words, which represent a basic working vocabulary for the language.

For dictionaries of Sorani, the following may be consulted:

Hazhâr, *Hanbâna borîna: Farhang-i Kurdî-Fârsî*, 2 vols. Tehran: Surûsh, 1368 [1989]. With definitions in both Kurdish and Persian, this is by far the most comprehensive dictionary of Kurdish, but Kurmanji words are also included without any differentiation. Hazhâr uses *û* instead of *û* for *û*; otherwise the orthography is standard.

McCarus, Ernest N. *Kurdish–English Dictionary, Dialect of Sulaimania*. Ann Arbor: University of Michigan Press, 1967.

Qazzaz, Shafiq. *The Sharezoor Kurdish–English Dictionary*. Erbil: Aras, 2000.

Sulaymân, Mustafâ. *Ferhengê zarawey zanistî*. Sulaymani, 2001.

Wahby, Taufiq. *A Kurdish–English Dictionary*. Oxford: Clarendon Press, 1966.

An on-line Sorani dictionary is available at www.namonet.com.

The Phonology of Sorani Kurdish

Vowels:

<i>î</i>	<i>û</i>
<i>i</i>	<i>u</i>
<i>e</i>	<i>o</i>
<i>a</i>	<i>â</i>

- î* is like the ‘ee’ in ‘beet’ and ‘tree,’ International Phonetic Alphabet (IPA) [i], as in *hîch* [hitʃ] ‘nothing.’
- i* is like the ‘i’ in ‘bit,’ IPA [ɪ], as in *girtin* [gɪrˈtɪn] ‘to take’
- e* is like the ‘ai’ in ‘bait,’ IPA [e], without the y-offglide of English, as in *hez* [hez] ‘power’
- a* is like the ‘a’ in ‘bat,’ IPA [æ], as in *tanaka* [tænæˈkæ] ‘tin can,’ except (1) in the sequence *aw*, where it is pronounced [ə], (2) when it is followed in the same syllable by y, in which case it is pronounced [ə], as in *tanakakay* [tænæˈkæˈkəy] ‘his tin can,’ and (3) when it is followed by y but not in the same syllable, in which case it is pronounced [ɛ], as in *tanakayek* [tænæˈkeyek] ‘a tin can.’
- û* is like the ‘oo’ in ‘boot,’ IPA [u], as in *gûr* [gʊr] ‘calf’
- u* is like the ‘u’ in ‘put’ and ‘pull,’ IPA [ʊ], as in *gurg* [gʊrg] ‘wolf’
- o* is like the ‘oa’ in ‘boat,’ IPA [o], without the w-offglide of English, as in *goŕ* [gɔr] ‘level’
- â* is like the ‘a’ in ‘father’ and ‘balm,’ IPA [ɑ], as in *gâ* [gɑ] ‘cow’

Consonants:

	bilabial	labiodental	dental/alveolar	palatal	velar	uvular	glotto-pharyngeal
plosive	<i>p</i>		<i>t</i>		<i>k</i>	<i>q</i>	
		<i>b</i>		<i>d</i>	<i>g</i>		
fricative		<i>f</i>	<i>s</i>		<i>kh</i>		<i>ħ, h</i>
		<i>v</i>	<i>z</i>		<i>gh</i>		

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		<i>sh</i>	<i>ch</i>
		<i>zh</i>	<i>j</i>
nasal	<i>m</i>	<i>n</i>	
approximants	<i>w</i>		<i>y</i>
flap, trill		<i>r, ř</i>	
laterals		<i>l</i>	<i>ł</i>

- b* is like the ‘b’ of English, IPA [b]
- ch* is like the ‘ch’ in ‘church,’ IPA [tʃ]
- d* is like the ‘d’ of English, IPA [d]
- f* is like the ‘f’ of English, IPA [f]
- g* is the hard ‘g’ of English in ‘go’ and ‘get,’ IPA [g]
- gh* is a voiced velar fricative, IPA [ɣ], like the Arabic غ; it rarely occurs word-initially and is usually replaced by *kh* in borrowed words (e.g. غم *gham* ‘grief’ > *kham*); word-finally it is often in free variation with *kh*.
- h* is like the ‘h’ of English, IPA [h]
- ħ* where it exists (according to regional dialect: fairly generalized in Iraq, rare in Iran), it is a voiceless pharyngeal fricative, IPA [ħ], like the Arabic ح; otherwise it is not distinguished from *h*
- j* is like the ‘j’ in ‘judge,’ IPA [dʒ]
- k* is like the ‘k’ of English, IPA [k]
- kh* is a voiceless velar fricative, IPA [x], like the *ch* in German *Bach* and the Arabic خ
- l* is a liquid ‘l’ [l] as in Persian, like the ‘l’ in ‘lee’
- ł* is like the dull ‘l’ of English in ‘all’ [ʌ]; in some areas it is a lateral fricative, like the *ll* of Welsh [ɬ]; it does not occur word-initially (cf. *gul* ‘leper’ with *gut* ‘flower’ and *chil* ‘forty’ with *chil* ‘stalk’)
- m* is like the ‘m’ of English, IPA [m]
- n* is like the ‘n’ of English, IPA [n]

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- p* is like the ‘p’ of English, IPA [p]
- q* is a voiceless uvular stop, like the Arabic ق, IPA [q]
- r* is a flap as in Persian and Italian, IPA [ɾ]; does not occur word-initially
- ř* and *rr* are trills, IPA [r], like the *rr* of Spanish (cf. *chor* [xor] ‘sun’ with *khorř* [xor] ‘blood’ and *bar* [bær] ‘breast’ with *bař* [bær] ‘rug’); all initial *r*’s are trilled (verbal stems beginning with *r* are trilled regardless of prefixes, as in *řoysht* ‘he went’ and *dařoysht* ‘he was going’)
- s* is like the ‘s’ of English in ‘see,’ IPA [s]
- sh* is like the ‘sh’ in ‘ship,’ IPA [ʃ]
- t* is like the ‘t’ of English, IPA [t]
- v* is like the ‘v’ of English, IPA [v], but it is of rare occurrence in Sorani
- w* is like the English ‘w’ except before *e*, *i*, and *î*, when it is a close back unrounded semivowel, IPA [u], like the ‘u’ in French *cuire* and *huit*.
- y* is like the ‘y’ of English, IPA [j]
- z* is like the ‘z’ of English, IPA [z]
- zh* is like the French ‘j’ and the ‘g’ in ‘beige,’ IPA [ʒ]

Stress. All nouns and adjectives are stressed on the final syllable: *tanaká* [tænæˈkæ] ‘tin can,’ *gawrá* [gəwˈræ] ‘big’. When enclitic endings are added, stress remains on the final syllable of the base word: *tanakáyèk* [tænæˈkeyek] ‘a tin can,’ *tanakáyèk i gawrá* [tænæˈkeyeki gəwˈræ] ‘a big tin can.’ The definite suffix is stressed: *tanakayaká* [tænækeyæˈkæ] ‘the tin can.’

The hierarchy of stress in verbs is as follows:

(1) The negative prefixes *na-* and *nâ-*, as in *náchû* [ˈnætʃu] ‘he didn’t go’ and *nâˈche* [ˈnatʃe] ‘he doesn’t go.’

(2) Preverbs like *war-*, *hał-*, and *dâ-*, as in *wárgeřâm* [ˈwærgeram] ‘I returned,’ *háłdagirim* [ˈhæłdægırım] ‘I pick up,’ and *dâˈnîshtim* [ˈdaniʃ-tim] ‘I sat down.’

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(3) The modal prefixes (*d*)*a*- and *bi*- as in *dábînim* [ˈdæbinim] ‘I see’ and *bîbînim* [ˈbîbinim] ‘let me see.’

(4) When there are no prefixes on finite verbal forms, the final syllable of the verb stem is stressed, as in *hâ’tin* [ˈhatin] ‘they came’ and *kîrdîbet-mânawa* [ˈkirdîbetmanəwæ] ‘that we have opened it.’

(5) The infinitive is stressed on the final syllable, as in *hâtîn* [haˈtîn] ‘to come.’

The Writing System

The Kurdo-Arabic alphabet consists of the following letters:

ا <i>alif</i>	د <i>d</i>	(ض <i>z</i>)	گ <i>g</i>
ب <i>b</i>	(ذ <i>z</i>)	(ط <i>t</i>)	ل <i>l</i>
پ <i>p</i>	ر <i>r</i>	(ظ <i>z</i>)	ئ <i>t̤</i>
ت <i>t</i>	ڕ <i>ř</i>	ع ‘	م <i>m</i>
(ث <i>s</i>)	ز <i>z</i>	غ <i>gh</i>	ن <i>n</i>
ج <i>j</i>	ژ <i>zh</i>	ف <i>f</i>	و <i>w</i>
چ <i>ch</i>	س <i>s</i>	ڤ <i>v</i>	ه <i>h</i>
ح <i>h</i>	ش <i>sh</i>	ق <i>q</i>	ی <i>y</i>
خ <i>kh</i>	(ص <i>s</i>)	ك <i>k</i>	ء <i>hamza</i>

Letters in parentheses are not normally used. Some writers occasionally “import” these specifically Arabic letters for use in words borrowed from Arabic, even though the vowels are written in the Kurdish manner. Thus, *khâsatan* ‘especially’ (from the Arabic *خاصَّة*), usually written *خاسه‌ته‌ن*, may be written *خاصه‌ته‌ن*; and *khat* ‘line’ (from the Arabic *خط*), usually written *خه‌ت*, may be written as *خه‌ط*. There are very few doubled consonants in Kurdish; the few that exist are written with a double consonant, as in *شائلا* *shâllâ* ‘God willing.’ ‘*Ayn* (ع) is almost always retained in Arabic words (for example *ma’nâ* ‘meaning’ and *arab* ‘Arab’); in Iraq the ‘*ayn* is usually pronounced as it is in Arabic; in Iran it is either a glottal stop or a prolonga-

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tion of a preceding vowel, as in Persian.

The vowels are written as follows:

- a* is written (1) word-initially with *hamza* + final *h*, as in ئەم *am*
 (2) elsewhere with a final (or alone) *h*, as in بەم *bar* and دەم *dam*
- â* is written (1) word-initially with *hamza* + *alif*, as in ئاوات *âwât*, or, alternatively, with *alif-madda*, as in آوات *âwât*
 (2) elsewhere with an *alif*, as in بار *bâr*
- e* is written (1) word-initially with *hamza* + *y* with a caret above, as in ئیوارە *ewâra*
 (2) elsewhere with *y* with a caret above, as in بێر *ber*
- i* is written (1) word initially as *alif*, as in امرۆ *imřo*
 (2) elsewhere *i* is not indicated in the writing system, as in بر *bir* and گرتن *girtin*; it is the only vowel not indicated in the writing system (see below)
- î* is written (1) word-initially with *hamza* + *y*, as in ئێتر *îtir*
 (2) elsewhere with *y*, as in بێر *bîr*
- o* is written (1) word-initially as *hamza* + *vâv* with a caret above, as in ئۆدە *oda*
 (2) elsewhere with a *wâw* with a caret above, as in بۆر *bor*
- u* is written (1) word-initially as *hamza* + *vâv*, as in ئومید *umed*; alternatively initial *u* can be written as *alif* + *vâv*, as in اومید *umed*
 (2) elsewhere with one *wâw*, as in بۆر *bur*
- û* is written with two *wâws*, as in بوور *bûr*.

The vowel *i* of the *izâfa* is written as *y* (ی) attached directly to words ending in letters that join to the left. Thus, *kurdakân i kurdistân i* ‘*erâq*’ (‘the Kurds of Iraqî Kurdistan’) is written: کوردەکانی کوردستانی عێراق. When added to words ending in letters that do not join to the left, the *y* is written in the alone form, as in *tanaka i gawraká*, written تەنەکی گەورە کە.

The trilled *ř* is indicated by a caret over or under the *r*, as in فرۆکە or فرۆکە. Since all initial *r*’s are trilled, they are rarely marked.

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The “dull *l*,” called *lâm i qataw* “fat *l*” in Kurdish, is indicated by a caret over the *l*, as in *قەڵەو* *qataw*.

The only illogicality in the system lies in the writing of the sequence *ye*, which is written *يه*, as though it were *ya*, as in *nâmayek*, written *نَامَه‌يه‌ك*, and *دایه* *dâyè*. For this and other orthographic peculiarities and variants, see §41.

The letters with their various initial, medial, final, and alone shapes are as follows (those marked with an asterisk do not connect to the left and are followed by an initial or alone form):

NAME	ALONE	FINAL	MEDIAL	INITIAL
<i>alif*</i>	ا	ا	ا	ا
<i>alif + madda</i> (initial only)				آ
<i>hamza</i>	ء	ء	ء	ء
<i>b</i>	ب	ب	ب	ب
<i>p</i>	پ	پ	پ	پ
<i>t</i>	ت	ت	ت	ت
<i>s</i>	ث	ث	ث	ث
<i>j</i>	ج	ج	ج	ج
<i>ch</i>	چ	چ	چ	چ
<i>h</i>	ح	ح	ح	ح
<i>kh</i>	خ	خ	خ	خ
<i>d*</i>	د	د	د	د
<i>z*</i>	ذ	ذ	ذ	ذ
<i>r*</i>	ر	ر	ر	ر
<i>ř*</i>	ړ	ړ	ړ	ړ
<i>z*</i>	ز	ز	ز	ز
<i>zh*</i>	ژ	ژ	ژ	ژ
<i>s</i>	س	س	س	س
<i>sh</i>	ش	ش	ش	ش
<i>s</i>	ص	ص	ص	ص
<i>z</i>	ض	ض	ض	ض
<i>t</i>	ط	ط	ط	ط

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<i>z</i>	ظ	ظ	ظ	ظ
'	ع	ع	ع	ع
<i>gh</i>	غ	غ	غ	غ
<i>f</i>	ف	ف	ف	ف
<i>v</i>	ف	ف	ف	ف
<i>q</i>	ق	ق	ق	ق
<i>k</i>	ك	ك	ك	ك
<i>g</i>	گ	گ	گ	گ
<i>l</i>	ل	ل	ل	ل
<i>ɫ</i>	ل	ل	ل	ل
<i>m</i>	م	م	م	م
<i>n</i>	ن	ن	ن	ن
<i>w*</i>	و	و	و	و
<i>h</i>	ه	ه	ه	ه
<i>y</i>	ی	ی	ی	ی

Vowels:

<i>a</i>	ه	ه	ه	ه
<i>â</i>	ا	ا	ا	ا
<i>e</i>	ی	ی	ی	ی
<i>i</i>	-	-	-	ا
<i>î</i>	ی	ی	ی	ی
<i>o</i>	و	و	و	و
<i>u</i>	و	و	و	و
<i>û</i>	وو	وو	وو	وو

THE GRAMMAR OF SORANI KURDISH

SUBSTANTIVES

§ 1. **The Absolute State of the Noun.** A Kurdish noun in the absolute state, i.e. without any ending of any kind, gives a generic sense of the noun. It is also the “lexical” form of the noun, i.e. the form in which a noun is given in a vocabulary list or dictionary. The absolute state is normally used for the generic sense, as in *qâwa rash a* ‘coffee is black’ and *wafir spî a* ‘snow is white’.

§ 2. **The Indefinite State.** The sign of the indefinite singular (‘a, any, some’) is an unstressed enclitic *-(y)èk* (i.e. *-èk* after consonants and *-yèk* after vowels) added to the end of the absolute singular noun.

pyâw ‘man’ > *pyâwèk* ‘a man’
roz ‘day’ > *rozhek* ‘a day’
dargâ ‘door’ > *dargâyèk* ‘a door’
nâma ‘letter’ > *nâmayèk* ‘a letter’

Among the modifiers that demand that a following noun be indefinite are *chand* ‘a few,’ *hamû* ‘every,’ *chi* ‘what?,’ and *har* ‘each,’ as in

<i>chand pyâwèk</i>	a few men
<i>hamû rozhek</i>	every day
<i>chi lâpařayèk?</i>	what page?
<i>har lâyèk</i>	each direction

The construction *...i zor* ‘many, a lot of’ also takes a preceding indefinite singular noun:

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کوردیکی زۆر *kurdèk i zor* a lot of Kurds

پیاویکی زۆر *pyâwèk i zor* many men

The indefinite plural is formed by adding *-ân* to the absolute singular. If the absolute singular ends in *-â*, the indefinite plural ending is *-yân*. Nouns with absolute singulars ending in *-a*, like *nâma*, form the indefinite plural by dropping the final *-a* and adding *-ân*.

پیاو <i>pyâw</i> >	پیاوان <i>pyâwân</i> (some) men
دەرگا <i>dargâ</i> >	دەرگایان <i>dargâyân</i> (some) doors
نامه <i>nâma</i> >	نامان <i>nâmân</i> (some) letters
ئەمەریکی <i>amarikî</i> >	ئەمەریکیان <i>amarikîân</i> (some) Americans

§ 3. The Definite State. Singular nouns are made definite ('the') by adding the suffix *-(a)ká* (i.e. *-aká* after consonants, *u*, *e*, and *î*, and *-ká* after the vowels *a*, *â*, and *o*). The combination *îaká* often results in a vowel contraction to *eká*, sometimes so spelled in Kurdish.

پیاو <i>pyâw</i> >	پیاوەکە <i>pyâwaká</i> the man
ئەمەریکی <i>amarikî</i> >	ئەمەریکیەکە <i>amarikîaká</i> the American
کتاوی <i>ktâwî</i> >	کتاویەکە <i>ktâwiaká</i> the student
دێ <i>de</i> >	دێکە <i>deaká</i> the village
دەرگا <i>dargâ</i> >	دەرگاکە <i>dargâkâ</i> the door
نامه <i>nâma</i> >	نامەکە <i>nâmaká</i> the letter

The definite plural is made by adding *(a)kân* to the singular, i.e. by changing the *-(a)ká* of the definite singular to *-(a)kân*.

پیاوەکە <i>pyâwaká</i> >	پیاوەکان <i>pyâwakân</i> the men
کتاویەکە <i>ktâwiaká</i> >	کتاویەکان <i>ktâwiakân</i> the students
دەرگاکە <i>dargâkâ</i> >	دەرگاکان <i>dargâkân</i> the doors
نامەکە <i>nâmaká</i> >	نامەکان <i>nâmakân</i> the letters

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§ 4. **Demonstratives.** As attributive adjectives the demonstratives ('this, that') envelop the nouns they modify. 'This' is ه(ب)ـم... (y)á, and 'that' is ه(ب)ـو... (y)á. The forms of nouns enveloped by demonstratives are the absolute singular and the indefinite plural.

پیاو *pyâw* > ئەم پیاو *am pyâwá* this man, ئەم پیاوانه *am pyâwâná* these men
 كتاوی *ktâwî* > ئەم كتاویه *am ktâwîá* this student, ئەم كتاویانه *am ktâwîâná* these students
 ده‌رگا *dargâ* > ئەم ده‌رگایه *am dargâyá* this door, ئەم ده‌رگایانه *am dargâyâná* these doors
 نامه *nâma* > ئەو نامه *aw nâmayá* that letter, ئەو نامانه *aw nâmâná* those letters
 The demonstrative pronouns are ئەمه *amá* 'this,' ئەمانه *amâná* 'these,' ئەوه *awá* 'that,' and ئەوانه *awâná* 'those.'

§ 5. **Attributive Adjectives: The Open Adjectival *Izâfa*.** The attributive adjective following a noun that is (1) absolute singular, (2) indefinite singular, or (3) indefinite plural is linked to the noun by the unstressed vowel *i* (called the *izâfa* vowel). The *izâfa* is written as *ی* added directly to words that end in joining letters or an alone *ی* after non-joining letters.

□	هۆتیلی باش <i>hotel i bâsh</i>	good hotel ¹
{	هۆتیلیکی باش <i>hotelèk i bâsh</i>	a good hotel
{	هۆتیلانی باش <i>hotelân i bâsh</i>	(some) good hotels
{	نامه‌ی درێژ <i>nâma i drezh</i>	long letter
{	نامه‌یه‌کی درێژ <i>nâmayèk i drezh</i>	a long letter
{	نامانی درێژ <i>nâmân i drezh</i>	(some) long letters

§ 6. **Possession: The *Izâfa* Construction.** The same *izâfa* vowel *i* links the two parts of a possessive construction and is equivalent to the English 'of.'

کتاویه‌کانی قوتابخانه‌یه‌ک *ktâwîakân i qutâbkhâna-* the students of a school
yèk

¹ This also has the generic sense, as in "good hotels are hard to find" or "a good hotel is hard to find." It contrasts with the following indefinite *hotelek i bâsh*, as in "there is a good hotel on the corner."

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دیهکەمی ئەو پیاوێ <i>deaká i aw pyâwá</i>	that man's village
ماله‌کانی پیاوێکانی دیه‌که <i>mâtakân i pyâwakân i deaká</i>	the houses of the men of the village
دەرگاکی چایخانه‌که <i>dargâkâ i châykhânakâ</i>	the door of the teahouse
دەرسەکانی ئەم کتێاوێ <i>darsakân i am ktâwá</i>	the lessons of this book

§ 7. **Attributive Adjectives with Demonstratives and Definites: The Close *Izâfa* Construction.** When noun-adjective constructions are enveloped by the demonstratives or modified by the definite suffix, the linking vowel changes to *a*. The indefinite is, of course, excluded from this category.

{ هۆتێله باشه‌که <i>{hotel a bâsh}akâ</i>	the good hotel
{ ئەم هۆتێله باشه <i>am {hotel a bâsh}á</i>	this good hotel
{ پیاوێ ئەمەریکیه‌که <i>{pyâw a amarîkî}akâ</i>	the American man
{ ئەو پیاوێ ئەمەریکیه <i>aw {pyâw a amarîkî}á</i>	that American man
{ دەرسانه ئاسانه‌که <i>{darsân a âsân}akâ</i>	the easy lessons
{ ئەم دەرسانه ئاسانه <i>am {darsân a âsân}á</i>	these easy lessons
{ دەرسانه سه‌خته‌که <i>{darsân a sakht}akâ</i>	the hard lessons
{ ئەو دەرسانه سه‌خته <i>aw {darsân a sakht}á</i>	those hard lessons

If the noun in a close-*izâfa* construction ends in *-a*, the linking *a* is omitted, as in the following:

قوتابخانه ابتدائیه‌کان <i>{qutâbkhâna ibtidâî}akân¹</i>	the elementary schools
چایخانه گه‌وره‌که <i>{châykhâna gawra}kâ</i>	the big teahouse
ئەم چایخانه گه‌وره‌یه <i>am {châykhâna gawra}yá</i>	this big teahouse
نه‌ته‌وه یه‌که‌گرتوو‌ه‌کان <i>{natawa yekgirtû}akân</i>	the United Nations

¹ *ibtidâîakân* may contract to *ibtidâekân*. For the contraction *îa > e*, see §42.

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The envelopment of the demonstrative is extendable indefinitely and includes all matter immediately related to a demonstrative phrase.

بو توانینی ئەم دیاری کردنی چیگای میر گهوره به	<i>bo twânîn i am {dyârî</i> <i>kirdin i jegâ i Mîr Gaw-</i> <i>ra}yá</i>	in order to enable this clarification of Mir Gawra's position
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Close *izâfa* constructions may be mixed with open *izâfa* constructions, as in the following:

چایخانه گهوره کهی سه شه قامه سه ره کهی شار	<i>{châykhâna gawrakâ} i</i> <i>sar {shaqâm a sarakî-</i> <i>akâ} i shâr</i>	the big teahouse on the major street in town
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§ 8. Attributive Adjectives with Definite Nouns. Attributive adjectives modifying definite nouns also are linked to the noun by the *izâfa* vowel *i*, but the placement of the definite suffix, both singular and plural, is variable.

<i>darsakân i sakht</i> <i>darsân a sakhtakâ</i> <i>dars a sakhtakân</i>	} the hard lessons ¹
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Noun–adjective constructions in which the *izâfa* is embedded (the second and third examples above), where plural and definite suffixes fall at the end of the *izâfa* “string,” represent a very close connection, inseparable in the mind of the speaker, between noun and adjective.

¹ These three examples all have the same meaning in English, but they connote different aspects of noun-adjective linkage to the speaker of Kurdish. *darsakân i sakht* are the lessons (about which we already know), which happen to be hard, not necessarily in contrast to anything else. *darsân a sakhtakâ* points out the specific lessons that are hard, as in *دهرسی چوارهم و دهرسی ههوتهم دههسانه سهخته که*. *dars i chwâram u dars i hawtam darsân a sakhtakâ i am ktâwân* “lesson four and lesson seven are the hard lessons in this book.” *dars a sakhtakân* is “the hard lessons” as opposed to, say, *dars a âsânakân* “the easy lessons,” where the adjectives “hard” and “easy” are inextricably linked to “lessons,” i.e. we are considering “hard-lessons” vs. “easy-lessons.”

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A good example is *gut i sîr* 'red flower, rose.' If the speaker is thinking of a flower that simply happens to be red, say a red carnation, the indefinite is *gutêk i sîr*, the definite is *gutaká i sîr*, the indefinite plural is *gutân i sîr*, and the definite plural is *gutakân i sîr*. If by *gut i sîr* the speaker means the 'rose,' in which case *sîr* is inseparable from *gut*, the indefinite is *gut a sîrêk*, the definite is *gut a sîraká*, the indefinite plural is *gut a sîrân*, and the definite plural is *gut a sîrakân*. Similar close constructions are the following:

mez hûnûs a 'arabakân the Arab historians

Here we are considering only Arab historians, not historians who happen to be Arabs, who would be *mez hûnûsakân i 'arab*.

qutâbî a kurdakân the Kurdish students

Similarly here only students who are Kurdish are under consideration. The students who happen to be Kurdish, but not as an exclusive category, would be *qutâbîakân i kurd*.

§ 9. Synopsis of Noun States.

		SINGULAR	PLURAL
absolute	{	كتاو ktâw 'book'	—
		نامه nâma 'letter'	—
indefinite	{	كتاویك ktâwêk	كتاوان ktâwân
		نامه‌یهك nâmayêk	نامان nâmân
definite	{	كتاوهكه ktâwaká	كتاوهكان ktâwakân
		نامهكه nâmaká	نامهكان nâmakân
demonstrative	{	ئهم كتاوه am ktâwá	ئهم كتاوانه am ktâwâná
		ئهم نامهیه am nâmayá	ئهم نامانه am nâmâná

LOOSE-IZÁFA NOUN-ADJECTIVE CONSTRUCTIONS

absolute	{	كتاوی گه‌وره ktâw i gawra	—
		نامه‌ی درێژ nâma i drezh	—

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indefi- nite	{	کتاویکی گهوره ktâwèk i gawra	کتاوانی گهوره ktâwân i gawra
		نامه‌یه‌کی درێژ nâmayèk i drezh	نامانی درێژ nâmân i drezh
definite	{	کتاوه‌که‌ی گهوره ktâwaká i gawra	کتاوه‌کانی گهوره ktâwakân i gawra
		نامه‌که‌ی درێژ nâmaká i drezh	نامه‌کانی درێژ nâmakân i drezh
demon- strative	{	ئهم کتاوه am ktâw a gaw-	ئهم کتاوانه am ktâwân a
		گهوره‌یه rayá	گهوره‌یه gawrayá
		ئهم نامه درێژه am nâma drezhá	ئهم نامانه درێژه am nâmân a drezhá

CLOSE-IZÁFA NOUN-ADJECTIVE CONSTRUCTIONS

absolute	{	کتاوه گهوره ktâw a gawra	—
		نامه درێژ nâma drezh	—
indefi- nite	{	کتاوه گهوره‌یه‌ك ktâw a gawrayèk	کتاوه گهوران ktâw a gawrân
		نامه درێژێك nâma drezhèk	نامه درێژان nâma drezhân
definite	{	کتاوه گهوره‌که ktâw a gawraká	1. کتاوه گهوره‌کان 1. ktâw a gawrakân
			2. کتاوانه گهوره‌که 2. ktâwân a gawraká
		نامه درێژه‌که nâma drezhaká	1. نامه درێژه‌کان 1. nâma drezhakân
			2. نامانه درێژه‌که 2. nâmân a drezhaká
demon- strative	{	ئهم کتاوه am ktâw a gaw-	ئهم کتاوه am ktâw a gawrâná
		گهوره‌یه rayá	گهورانه
		ئهم نامه درێژه am nâma drezhá	ئهم نامه درێژانه am nâma drezhâná

§ 10. **Personal Pronouns.** The independent personal pronouns are as follows:

من min I	ئیمه ema we
تۆ to you (sing.)	ئیوه ewa you (pl.)
ئهو aw he, she, it	ئەوان awân they

The independent personal pronouns are used as (1) subjects of equational sentences:

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Min kurdîm. من کوردم. I'm a Kurd.

(2) emphatic subjects of verbs and topics of topic-comment sentences:

Aw hât; ewa nâhâtin. ئه‌و هات، ئیوه نه‌هاتن. He came; you didn't.
Min awim balâwa giring niya. من ئه‌وم به‌لاوه گرنگ نیه. For me, that's not important.

and (3) emphatic possessors in an *izâfa* string:

ktâwaká i min کتاوه‌که‌ی من my book
nîshtimânaká i ema نیشته‌انه‌که‌ی ئیمه our homeland

For pronominal objects of verbs, see §23.

§ 10.1. Possessive Pronouns. The normal possessive pronouns are unstressed enclitics added to the noun. They take the following forms:

AFTER CONSONANTS		AFTER VOWELS	
م -im	مان -mân	م -m	مان -mân
ت -it	تان -tân	ت -t	تان -tân
ی -î	یان -yân	ی -y	یان -yân

Examples of possessive pronouns with *kuř* 'son' and *pâra* 'money':

کۆرم kúřim	کۆرمان kúřmân	پاره‌م pâram	پاره‌مان pâramân
کۆرت kúřit	کۆرتان kúřtân	پاره‌ت pârat	پاره‌تان pâratân
کۆری kúřî	کۆریان kúřyân	پاره‌ی pâray	پاره‌یان pârayân

The enclitic possessive pronouns may be added to the absolute (*kúřim*, *pâram*), the definite (*kuřakám*, *pâarakám*), or the indefinite (*kúřekim*, *pârayekim*) forms of the noun. When added to the absolute, the noun has a figurative meaning; for actual, concrete meanings the definite form is used. For instance, money (*pâra*) you can hold in your hand you would call *pâarakám* 'my money,' while *pâram* is figurative, more like 'my wealth.' Someone who writes for a living can be said to earn his livelihood by means of *qatamî* 'his pen,' but what he actually holds in his hand is *qatamakay* 'his pen.' Compare and contrast the following:

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FIGURATIVE	ACTUAL
پارهت <i>pârat</i> your money, your wealth	پاره‌کەت <i>pârakât</i> your (real) money, your cash
کۆرم <i>kuřim</i> my son, “sonny”	کۆره‌کەم <i>kuřakám</i> my (real) son
ناڤمان <i>nân mân</i> our livelihood	ناڤنه‌کەمان <i>nânakámân</i> our bread
ماڵتان <i>mâtân</i> your home	ماڵه‌کەتان <i>mâtakâtân</i> your house

Exceptions to the general rule. Prominent exceptions to the general formation are the family members (باوک *bâwk* ‘father,’ دایک *dâyik* ‘mother,’ برا *birâ* ‘brother’ and خوه‌یشک *khwayshk* ‘sister’) and ناو *nâw* ‘name.’ When modified by pronominal possessives, these nouns are the reverse of the formation described above. *Birâkám* براکەم and *khwayshkakám* خوه‌یشکه‌کەم are used to address or refer to anyone other than one’s real brothers and sisters, who are called *birâm* برام and *khwayshkim* خوه‌یشکم. *Nâwî* ناوی means ‘his (real) name,’ as opposed to *nâwakáy* ناوه‌که‌ی, which means ‘his name’ in the sense of a label or sobriquet given to someone, not his actual name.

When possessives are added to the indefinite form of the noun, they mean ‘a ... of mine,’ &c., e.g. *kuřekim* کۆرێکم ‘a son of mine,’ *ktâwekit* کتاویکت ‘a book of yours,’ and *qalamekî* قه‌لامه‌میکی ‘a pen of his,’ &c.

§ 11. **Enclitic -îsh.** The enclitic particle *-îsh* (‘too, also, even’ and often equivalent to a simple raised voice inflection in English) is added to nouns, noun–adjective phrases and pronouns. It cannot follow a finite verb form. When added to words ending in vowels, *-îsh* loses its own vowel in favor of the preceding vowel, becoming *’sh*. When added to words that have an enclitic pronoun attached, *-îsh* intervenes between the noun and pronoun.

من <i>min</i> I/me >	مینیش <i>mînîsh</i> I/me too
ئێمه <i>ema</i> we/us >	ئێمه‌ش <i>ema’sh</i> we/us too
باوکی <i>bâwkî</i> his father >	باوکیشی <i>bâwkîshî</i> his father too
پاره‌که‌یان <i>pârakâyân</i> their money >	پاره‌که‌شیان <i>pâraká’shyân</i> their money too

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ره‌فیکه‌کانیم *raftqakânîm* my friends > ره‌فیکه‌کانیشم *raftqakânîshim* even my friends

§ 12. Cardinal Numbers. The cardinal numbers are as follows:

۱ یەك 1 yek	۲۰ بیست 20 bîst
۲ دوو 2 dû	۲۱ بیست و یەك 21 bîst u yek
۳ سێ 3 se	۲۲ بیست و دوو 22 bîst u dû
۴ چوار 4 chwâr	۲۳ بیست و سێ 23 bîst u se, &c.
۵ پێنج 5 penj	۳۰ سێ 30 sî
۶ شەش 6 shash	۳۱ سێ و یەك 31 sî u yek
۷ هەوت 7 hawt	۳۲ سێ و دوو 32 sî u dû
۸ هەشت 8 hasht	۳۳ سێ و سێ 33 sî u se, &c.
۹ نۆ 9 no	۴۰ چل 40 chil
۱۰ دە 10 da	۵۰ پەنججا 50 panjâ
۱۱ یانزە 11 yânza	۶۰ شەست 60 shast
۱۲ دوانزە 12 dwânza	۷۰ هەفتا 70 haftâ
۱۳ سیانزە 13 syânza	۸۰ هەشتا 80 hashtâ
۱۴ چوارده 14 chwârda	۹۰ نەوهد 90 nawad
۱۵ پانزده 15 pânza	۱۰۰ سەد 100 sad
۱۶ شانزە 16 shânza	۱۰۰۰ هەزار 1000 hazâr
۱۷ هەژده 17 hawda	۲۰۰۰ دوو هەزار 2000 dûhazâr
۱۸ هەژده 18 hazhda	۳۰۰۰ سێ هەزار 3000 sehazâr
۱۹ نۆزده 19 nozda	۴۰۰۰ چوار هەزار 4000 chwâr hazâr, &c

All words having to do with time and instance follow the cardinal number immediately in the absolute state:

دوو رۆژ <i>dû rozh</i>	two days
شەش مانگ <i>shash mâng</i>	six months
سەد سأل <i>sad sât</i>	a hundred years

With other words the cardinal number is followed by a classifier, which is followed by the singular noun in the absolute state, as in Persian. The most common classifiers, and those which can be used, practically speaking, for almost anything are *dâna* for things, *nafar* for people, and *sar*

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for animate beings other than people.

چوار دانه کتاو <i>chwâr dâna ktâw</i>	four books
پنج نفر <i>penj nafar</i>	five people
ده سەر مەر <i>da sar mâr</i>	ten sheep

§ 12.1 **Ordinal numbers.** The ordinal numbers are formed from the cardinal numbers plus the suffix *-(h)am*, as follows:

1st یه کم yekam	7th هه و ته م hawtam
2nd دوو هه م dûham	8th هه شته م hashtam
3rd سه ته م seham	9th نو هه م noham
4th چوار هه م chwâram	10th ده هه م daham
5th پنج هه م penjam	11th یانزه هه م yânzaham
6th شه شه م shasham	12th دوانزه هه م dwânzaham, &c.

§ 12.2 **Days of the Week and Months of the Year.** The days of the week, made up mostly of cardinal numbers and شه م *shamma*, are as follows:

شه م shamma Saturday	چوار شه م chwârshamma Wednesday
یه ک شه م yekshamma Sunday	پنج شه م penjshamma Thursday
دوو شه م dûshamma Monday	جومعه jum'a Friday
سه شه م seshamma Tuesday	

§ 12.3 **Months of the Year and the Kurdish Calendar.** The traditional months of the year, which correspond to the signs of the zodiac, are as follows:

بههار BAHÂR SPRING	تاوستان TÂWISTÂN SUMMER
خاکه لیه khâkalêwa Aries, March 21–April 20	پوشپه ر pushpař Cancer, June 22–July 22
بانهمه ر bânamař or گولان gulân Taurus, April 21–May 21	گه لاوز galâwezh Leo, July 23–August 22
جوزه ردان jozardân Gemini, May 22–June 21	خه رمانان kharmânân Virgo, August 23–September 22

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<p>خهزان XAZÂN AUTUMN رهزبه‌ر razbar Libra, September 23– October 22 خهزه‌لوه‌ر khazalwar or گه‌لاريزان galâ- rezân Scorpio, October 23– November 21 سه‌رماوه‌ز sarmâwaz Sagittarius, November 22–December 21</p>	<p>زستان ZISTÂN WINTER به‌فرانبار bafrânbâr Capricorn, Decem- ber 22–January 20 ريبه‌ندان rebandân Aquarius, January 21–February 19 ره‌شه‌مه rashama Pisces, February 20– March 20</p>
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The names of the Western (Roman) months are as follows:

<p>کانوونی دووه‌م kânûn i dûham January شوبات shubât February ئادار âdâr March نیسان nîsân April ئایار âyâr May حه‌زیران huzayrân or حه‌زیران hazîrân June</p>	<p>ته‌موز tamûz July ئاب âb August ئه‌یلوول aylûl September تشرینی یه‌که‌م tîshrîn i yekam October تشرینی دووه‌م tîshrîn i dûham Novem- ber کانوونی یه‌که‌م kânûn i yekam December</p>
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The recently instituted “Kurdish era” dates from 612 B.C., and the Kurdish year, like the Iranian, begins on *nawroz* — نه‌ورۆز, the vernal equinox, on or about March 21.

§ 13. Comparative and Superlative Adjectives. The comparative degree of the adjective is made by suffixing *-tir*, e.g. گه‌وره‌تر *gawra* ‘big’ > گه‌وره‌تر *gawratir* ‘bigger,’ گه‌رم *garm* ‘warm’ > گه‌رم‌تر *garmtir* ‘warmer,’ and زی‌یا *zyâ* ‘much’ > زی‌یا‌تر *zyâtir* ‘more.’ The preposition of comparison is *la*, as in the following examples.

ئه‌مه‌رۆ له‌ دوینی ساردتره. *Amro la dwene sârdtir a.* Today is colder than yesterday.

ئه‌مه‌ له‌وه‌ چاکتره. *Ama l' awa châktir a.* This is better than that.

The superlative degree is formed by suffixing *-tirîn*. Superlative adjectives so formed precede the nouns they modify, as in

ساردترین رۆژ *sârdtirîn rozh* the coldest day

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چاکترین شتان <i>châktîrîn shitân</i>	the best things
جواترین مندال <i>jwântîrîn mindât</i>	the most beautiful child

§ 14. Prepositions, Postpositions, Circumpositions. Certain prepositions, in particular the prepositions به *ba* ‘in, at,’ ده *da* ‘to, in, into’ and له *la* ‘by, to, in, at’ and ‘from,’ occur as circumpositions that envelop the complement, that is, the preposition itself marks the beginning of the prepositional phrase, and the end of the complement is marked by a postpositional element like *-awa*, *-(d)â*, or *-râ*.

له دووره وه <i>la dûrawa</i>	from afar
له خو وه <i>la khoawa</i>	by itself, by oneself
ده ئه زیدا <i>da arzîdâ</i>	on the ground
له خورا <i>la khor'â</i>	by itself, by oneself
له نیوه شه ودا <i>la nîwashawdâ</i>	in the middle of the night
له م وه خته دا <i>l' am wakhtâdâ</i>	at this time

The *d* of *dâ* is often dropped, particularly but not necessarily after *n*, giving *-'â*, as in

له کوردستانا <i>la Kurdistân'â</i>	in Kurdistan
له ناوچه ی سوران <i>la nâwcha i Sorân'â</i>	in the district of Soran
له شویننه وار هکانی ناحیه ی خورمالیشا <i>la shwenawârakân i nâhiya i Khormâl'ish'â</i>	in the monuments of the Khormal region too
له پاشا <i>la pâsh'â</i>	after(wards)
له گهل منا <i>lagal min'â</i>	with me

The postpositional element does not usually, in and of itself, add anything substantial to the meaning of the prepositional phrase, and most prepositions occur without the postpositional element without any significant change in meaning—with the important exception of *la...dâ* ‘in, at’ and *la...awa* ‘from,’ where the postpositions define the meaning of *la*. When *la* lacks the postpositional element, the meaning must be ascertained from con-

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text.

Common prepositions and circumpositions:

به <i>ba</i> (په) to; with, by (instrumental)	له بابهت... سه وه <i>labâbat ...awa</i> concern- ing, about
به... سه وه <i>babe ...awa</i> without	له باره ی... سه وه <i>labâra i ...awa</i> concerning
به دهم... سه وه <i>badam ...awa</i> along with, while, during	له باقی <i>labât i</i> instead of
به لای... سه وه <i>balâ i ...awa</i> in the opin- ion of	له بن <i>labin</i> beside
به پینی <i>bape i</i> according to	له بریتی <i>labiret i</i> instead of
به ر له <i>bar la</i> before (temporal)	له دهم... دا <i>ladam ...dâ</i> behind
به ر هوی... دا <i>baraw i ...dâ</i> in the direc- tion of	له گهل... (دا) <i>lagat ... (dâ)</i> with, together with
به ر ه وه <i>baraw</i> in front of, toward	له لایهن... سه وه <i>lalâyan ...awa</i> by (passive agent)
به ر دهم <i>bardam</i> before, in the face of	له ناو <i>lanâw</i> within
به <i>be</i> without	له نیو... دا <i>lanew ...dâ</i> between, among
به یجگه له... سه وه <i>bejiga la ...awa</i> except for	له پیناوی... دا <i>lapenâw i ...dâ</i> for the sake of
بو <i>bo</i> for	له ر هوی <i>laraw i</i> with respect to
ده (تی) <i>da (te)</i> on, in	له ری... سه وه <i>lare i ...awa</i> by means of; for
ده گهل <i>dagat</i> with	له ریگا... دا <i>laregâ ...dâ</i> for the sake of
دوای <i>dwâ i</i> after	له سهر <i>lasar</i> on, on top of; according to
جگه له <i>jiga la</i> except for, aside from	له ژیر... دا <i>lazher ...dâ</i> under
له (لی) <i>la (le)</i> in, from	ناو <i>nâw</i> between, among
له... (دا) <i>la ... (dâ)</i> in, at	نیوان <i>newân</i> between, among
له... سه وه <i>la ...awa</i> from, than	پاش <i>pâsh</i> after
له بهر... (دا) <i>labar ... (dâ)</i> in front of, before	پیش <i>pesh</i> before (spacial)
له بهر... سه وه <i>labar ...awa</i> because of	ولهک <i>wak</i> like
له بهینی... دا <i>labayn i ...dâ</i> between, among	

§ 14.1. Preposed Pronominal Prepositional Complements. When pro-

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therefore not particularly stressed) as

پرسیاریکم لئ دهکا *pirsyârèkim le dâkâ* he asks a question of **me**

It is important to realize that, for Kurdish speakers, the preposed enclitic pronoun is inextricably linked to the word to which it is attached—i.e., in the example above *pirsyârèkim* must be pronounced as one word. If there is any pause, the place for it is between the pronoun and the preposition.

Other examples are:

- لهوان گوی دهگرم < گویان لئ *l' awân gwe dâgirim* > I'm listening **to them**.
 دهگرم *gweyân le dâgirim*.
- دهرگا بکهنهوه بؤ من < دهرگام بؤ *dargâ bikanawa bo min* > Open the door **for me**.
 بکهنهوه *dargâm bo bikanawa*.
- پوولئه که له وهر دهگری < *pûtaka l' aw war dagire* > He takes the money **from**
 پوولئه که لئ وهر دهگری *pûtakay le war dagire*. **him**.
- قسه بکهم بؤ تو < قسههت بؤ *qsa bikam bo to* > *qsat bo* Let me tell **you** a story.
 بکهم *bikam*.
- ئهمه بلیم به تو < ئهمهت پی *ama bîtem ba to* > *amat pe* Let me say this **to you**.
 بلیم *bîtem*.
- راوچی یهک هیندهی نهماوه بگاته *râwchîyèk henday namâ-* A hunter almost came
 ریوی < راوچی یهک هیندهی *wa bigâtâ rewî* > *râwchî-* upon the fox > A hunter
 نهماوه بیگاتی. *yèk henday namâwa biy-* almost came **upon it**.
gâtè.
- بهلکوو شتیک بداته من < *batkû shitèk bidâtâ min* > Maybe he'll give **me**
 بهلکوو شتیکم بداتی *batkû shitèkim bidâtè*. something.
- قسه دهکا دهگهل تو < قسههت *qsa dakâ dagat to* > *qsat* He speaks **with you**.
 دهگهل دهکا *dagat dakâ*.
- ئهو به لای منهوه گرنکتره < ئهوم *aw balâ i minawa giring-* He is more important **to**
 بهلاوه گرنکتره *tir a* > *awim balâwa* **me**.
giringtir a.

Similar is the construction involved in the idiom *khaw- le kawtin*—literally “for sleep to fall on (someone)” — ‘to fall asleep,’ as in *kha-*

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wî le kawt ‘he fell asleep,’ نه کهوت *khawim le nâkawt* ‘I didn’t/couldn’t fall asleep.’ In this construction the person upon whom sleep falls is expressed by a pronominal enclitic on *khaw-*; if a 3rd-person “subject” is expressed, the resumptive construction is used, as in

کچهکان خهویان لئ کهوت *kichakân khawyân le kawt* the girls fell asleep (lit.,
“the girls—sleep fell
upon them”)

In all the previous examples, the preposed complement has preceded the preposition immediately, and generally this is the position it takes. However, a preposed complement separated from the preposition by other matter also occurs.

دهبی خیههتیکم له دهروهی شار *Dabe khewatèkim la dara-* They will have to pitch a
بو ههلبدن. *wa i shâr bo hatbidan.* tent **for me** outside the
city.

For the special cases in which preposed postpositional complements displace enclitic possessive pronouns, see §27.4.

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§ 16. **‘To Have.’** There is no verb in Kurdish equivalent to the English verb ‘to have.’ Kurdish expresses possession through the following formula:

noun possessed (indefinite or absolute) + possessive pronoun + *háya/níya* (present) or *hábû/hanábû* (past) or some form of the verb *bûn* ‘to be’

.پرسیاریکم ههیه. <i>Pirsyârèkim háya.</i>	I have a question.
.پرسیاریکم ههبوو. <i>Pirsyârèkim hábû.</i>	I had a question.
.پارهت ههیه. <i>Pârat háya.</i>	You have money.
.کتاویکی باشی نیه. <i>Ktâwèk i bâshî níya.</i>	He doesn't have a good book.
.قهلهمانمان ههبوو. <i>Qatamânman hábû.</i>	We had some pens.
.چهند کورتان ههیه؟ <i>Chand kuřtân háya?</i>	How many sons do you have?
.زور پارهیان ههتهبوو. <i>Zor pârayân hanábû.</i>	They didn't have much money.
.تاقه کوریکی دهی. <i>Tâqa kuřekî dabe.</i>	He has an only son.

§ 17. **The Present Habitual/Progressive.** The present habitual tense corresponds to the English simple present used for habitual action (‘I go’), progressive action (‘I’m going’), and the future (‘I’ll go, I’m going to go’¹). It is formed from the present stem of the verb with a prefixed modal marker, which receives the stress, and the following suffixed personal endings.

CONSONANT STEMS		VOWEL STEMS	
-im	-în	-m	-yn
-î(t)	-in	-y(t)	-n
-e(t)	-in	-â(t)/-(t)	-n

The inherent (*t*) shown for the 2nd- and 3rd-persons singular is characteristic of literary Kurdish and seldom appears in the more informal spoken lan-

¹ Unlike Kurmanji, Sorani Kurdish has no future tense. The future may be expressed periphrastically (“I want to go,” e.g.), but normally the future sense is gained from context.

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guage. It is recovered, however, when any enclitic or suffix is added to the verb form (see §18 below).

The modal prefix in Sulaymani Kurdish is *á-*; in most other dialects the modal prefix is *dá-*. Since otherwise verbs are conjugated identically in all varieties of Sorani Kurdish, the modal marker will be shown in this book as *dá-*, and examples will be given with *á-* or *dá-* as they occur in the texts from which they have been taken. Examples of the conjugation of verbs with present stems ending in a consonant are as follows (examples are *-ch-* ‘go’ and *-nûs-* ‘write’):

	چوون chûn ‘to go’		نووسین nûsîn ‘to write’
1	دهچم dáchim	دهچین dáchîn	دهنووسم dánûsim دهنووسین dánûsîn
2	{ دهچیت dáchît دهچی dáchî¹	{ دهچن dáchin	{ دهنووسیت dánûsît دهنووسی dánûsî دهنووسن dánûsin
3	{ دهچیت dáchet دهچی dáche	{ دهچن dáchin	{ دهنووسیت dánûset دهنووسی dánûse دهنووسن dánûsin

In the negative, the modal marker *á-* is replaced by stressed *nâ´-* (< *na* + *a-*).

ناچم náchim	ناچین náchîn	نانووسم nânûsim	نانووسین nânûsîn
ناچیت náchî(t)	ناچن náchin	نانووسیت nânûsî(t)	نانووسن nânûsin
ناچیت náche(t)	ناچن náchin	نانووسیت nânûse(t)	نانووسن nânûsin

The negative of the modal marker *dá-* is *náda-*:

نهدهچم nádachim	نهدهچین nádachîn	نهدهنووسم nádanûsim	نهدهنووسین nádanûsîn
نهدهچیت nádachî(t)	نهدهچن nádachin	نهدهنووسیت nádanûsî(t)	نهدهنووسن nádanûsin
نهدهچیت nádache(t)	نهدهچن nádachin	نهدهنووسیت nádanûse(t)	نهدهنووسن nádanûsin

The negative of the Sulaymani habitual is occasionally used as an emphatic

¹Henceforth the second- and third-person singular forms will normally be given as *dáchî(t)* and *dáche(t)*, with only the literary form in Arabic script but with both forms in transcription.

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negative in dialects that normally have the negative in *náda-*, as in نانووسم *nânûsim* ‘I don’t ever write’ (which would then contrast with نه‌ده‌نووسم *ná-danûsim* ‘I’m not writing’) and قه‌یدی نا‌کا *qaydè nâkâ* ‘it doesn’t matter at all.’

For verbs with stems ending in a vowel, the personal endings combine with stems in *-a*, *-o*, and *-e* as follows (examples, کردن *kirdin* ‘to do,’ present stem *ka-*; که *ka-*; رۆ‌یشتن *royshtin* ‘to go away,’ present stem *ro-*; گه‌ران *gařân* ‘to turn,’ present stem *gaře-*). The only forms that show changes in the stem vowel are the 3rd-person singular of the *-a-* and *-o-* stems, which change to *-â(t)* and *-wâ(t)* respectively.

A-STEMS

ده‌که‌م dákam	ده‌که‌ین dákayn
ده‌که‌یت dákay(t)	ده‌که‌ن dákan
ده‌که‌(ت) dákâ(t)	ده‌که‌ن dákan

Common verbs conjugated in the present tense like *kirdin/ka-* are خ‌ستن *khistin*/خه *kha-* ‘to throw,’ بردن *birdin*/به *ba-* ‘to carry,’ دان *dân*/ده *da-* ‘to give,’ and گه‌یشتن *gayshthin*/که *ga-* ‘to reach.’

O-STEMS

ده‌رۆم dárom	ده‌رۆین dároyn
ده‌رۆیت dároyt	ده‌رۆن dáron
ده‌روا(ت) dárwâ(t)	ده‌رۆن dáron

Like *ro-* are خواردن *khwârdin*/خو *kho-* ‘to eat’ and ش‌تن *shitin* (or شوردن *shurdin*)/شو *sho-* ‘to wash.’

Verbs with present stems in *-e*, of which there are many, keep the theme vowel unchanged throughout the conjugation, and in the 3rd-person singular nothing is added other than the inherent *-t*.

E-STEMS

ده‌که‌رێم dágařem	ده‌که‌رێین dágařeyn
ده‌که‌رێیت، ده‌که‌رێی dágařey(t)	ده‌که‌رێن dágařen
ده‌که‌رێت، ده‌که‌رێی dágaře(t)	ده‌که‌رێن dágařen

Like *gaře-* are all verbs with infinitives ending in *-ân*.

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One verb with a peculiar present tense is هاتن *hâtin* ‘to come’ (present stem *-ye*). In Sulaymani Kurdish the present stem, *ye-*, is regularly conjugated but without the modal marker *a-*. In most other dialects, particularly Iranian varieties, the present stem combines with the modal marker *da-* to become *de-*. The two variants are conjugated in the present as follows:

SULAYMANI		NON-SULAYMANI	
یەم yem	یەین yeyn	دەیم dem	دەین deyn
یەیت yey(t)	یەن yen	دەیت، دەیی dey(t)	دەن den
یە(ت) ye(t)	یەن yen	دە(ت) de(t)	دەن den

The negative is regularly conjugated on the stem *nâye-*:

نایەم nâyem	نایەین nâyeyn
نایەیت nâyey(t)	نایەن nâyen
نایە(ت) nâye(t)	نایەن nâyen

§ 18. **Verbs in -awa.** Many Kurdish verbs end with the suffix *-awa*, which has the following basic meanings: (1) ‘again, back, re-,’ as مان *mân* ‘to remain, be left’ > مانەو *mânawa* ‘to be left behind,’ گۆتن *gotin*/وتن *witin* ‘to say’ > گۆتەو *gotinawa*/وتەو *witinawa* ‘to say again, repeat,’ گەران *garân* ‘to turn’ > گەرانی *garânawa* ‘to return,’ (2) ‘open,’ as in کردنەو *kirdinawa* ‘to open,’ and (3) to give a nuance of meaning to a verb, as سوور کردن *sûr-kirdin* ‘to make red’ > سوور کردنەو *sûr-kirdinawa* ‘to sauté.’ This said, it should also be noted that *-awa* often adds nothing of any real lexical significance to the verb but gives a perfective aspect instead. All such verbs are regularly conjugated. With verbs ending in *-awa*, the *-awa* suffix is added after the personal ending, as in

دەرگا دەکەمەو <i>dargâ dakamawa</i>	I(‘ll) open the door
دەگەرینەو <i>dâgařenawa</i>	you/they(‘ll) return

Second- and third-person forms always recover the *t* inherent in the personal endings before *-awa*, as in

دەگەریتەو <i>dâgařetawa</i>	he’ll return
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ده كه يته وه *dakaytawa* you open

Full inflections of گه رانه وه *gařanawa* and كرده وه *kirdinawa* are as follows:

ده كه ريمه وه dágařemawa	ده كه رينه وه dágařeynawa
ده كه رينته وه dágařeytawa	ده كه رينه وه dágařenawa
ده كه رينته وه dágařetawa	ده كه رينه وه dágařenawa
ده كه مه وه dákamawa	ده كه ينه وه dákaynawa
ده كه يته وه dákaytawa	ده كه نه وه dákanawa
ده كه اته وه dákâtawa	ده كه نه وه dákanawa

§ 19. **The Present Subjunctive.** Like the present habitual, the present subjunctive is formed from the present stem of the verb and the personal suffixes. The modal marker for the subjunctive is *bi-*.

چوون chûn	كرده وه kirdinawa
بچيم bíchim	بكه مه وه bíkamawa
بچين bíchîn	بكه ينه وه bíkaynawa
بچيت، بچي bíchî(t)	بكه يته وه bíkaytawa
بچيت، بچي bíche(t)	بكه نه وه bíkanawa
بچين bíchîn	بكه اته وه bíkâtawa
	بكه نه وه bíkanawa

In compound verbs, the *bi-* prefix is optional, and when it is omitted the lack of a modal prefix identifies the verb as subjunctive. The modal prefix is regularly omitted with close compound verbs with prefixes like *war-* and *hař-*.

بانگ بكم bâng (bî)kam	بانگ بكه ين bâng (bî)kayn
بانگ بكه يت bâng (bî)kay(t)	بانگ بكه ن bâng (bî)kan
بانگ بكا (ت) bâng (bî)kâ(t)	بانگ بكه ن bâng (bî)kan
وه رگرم wargirim	وه رگرين wargirîn
وه رگري، وه رگريت wargirî(t)	وه رگرن wargirin
وه رگري، وه رگريت wargire(t)	وه رگرن wargirin

When the preceding word ends in a vowel and the verb stem begins with a

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single consonant, the vowel of the modal prefix may be elided, giving, e.g.,

wa b'zânim I think (lit., if I know thus)
 وا بزنام
 am wushayâ b'nûsîn let's write this word
 ئەم وووشە یە بنووسین

This feature is not represented in the Kurdo-Arabic writing system.

The negative prefix for the subjunctive is *nâ-*, which replaces *bî-* where it occurs.

نەچم nâchim	نەچین nâchîn	نەکەم nâkam	نەکەین nâkayn
نەچیت nâchî(t) ، نەچی	نەچین nâchin ، نەکەیت	نەکەیت nâkay(t) ، نەکە	نەکەن nâkan
نەچیت nâche(t) ، نەچی	نەچین nâchin ، نەکە (ت)	نەکە (ت) nâkâ(t)	نەکەن nâkan

The present subjunctive of the verb *bûn* 'to be' is based on the stem *b-*. It occurs both with and without the *bî-* prefix with the following conjugations:

WITHOUT PREFIX		WITH PREFIX	
بم bim	بین bîn	بیم bîbim	بیین bîbîn
بیت bî(t) ، بی	بین bin	بییت bîbî(t) ، بی	بیین bîbin
بیت be(t) ، بی	بین bin	بییت bîbe(t) ، بی	بیین bîbin

When the verb means 'to be' the *bî-* prefix is omitted, but when it means 'to become' or is part of a compound verb like *nîzîk-bûn* 'to get near' or *âshkirâ-bûn* 'to be revealed' in the following examples, the *bî-* prefix is present.

Mirov nâbe nâhumed be . مەروەف نای ناھومەید بی.	One should not be despondent.
Nâyândawerâ nîzîk i mâtakânyân bîbinawa . نەیان دەویرا نەزیک مائەکانیان ببنەو.	They didn't dare get near their houses.
Dâtirse rozhêk bet am nihenâ âshkirâ bibe . دەترسێ روژیک بێت ئەم نەبێتی ئەشکرا بی.	She fears there will come a day this secret will be revealed.

The present subjunctive of *hâtin* 'to come' is regularly conjugated on the stem *be-* (for **bîye-*). Note that the 3rd-person singular subjunctive of *hâtin* is identical to the 3rd-person singular subjunctive of *bûn*, i.e. both are *be(t)*.

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هاتن *hâtin*

بیم bem	بین beyn
بینی، بینیت bey(t)	بین ben
بی، بیئت be(t)	بین ben

The verbs *henân* ‘to bring’ and *heshtin* ‘to let’ have subjunctives formed both on the regular stems *bîhen-* and *bîhet-* and on the contracted stems *ben-* and *bet-*:

REGULAR SUBJUNCTIVE		CONTRACTED SUBJUNCTIVE	
هینان <i>henân</i>			
بهنیم bîhenim	بهینین bîhenîn	بینم benim	بینین benîn
بهینیت bîhenî(t)	بهین bîhenin	بینیت benî(t)	بین benin
بهینیت bîhene(t)	بهین bîhenin	بینیت bene(t)	بین benin
هیشتن <i>heshtin</i>			
بهیلیم bîhelim	بهیلین bîhelîn	بینم behim	بینین behîn
بهیلیت bîheli(t)	بهیلن bîhelin	بینیت behi(t)	بین behin
بهیلیت bîhele(t)	بهیلن bîhelin	بینیت befe(t)	بین behin

The present subjunctive is used in the following instances:

(1) independently—i.e. not dependent upon a preceding construction—as a deliberative (English ‘should’). In literary style, the interrogative particle *âyâ* often introduces the construction.

آیا پاشه‌وپاش بگه‌ریتته‌وه؟ <i>Âyâ pâshawpâsh bigäre-tawa?</i>	Should he retrace his steps?
سبه‌ینی بیم؟ <i>Sbaynî bem?</i>	Should I come tomorrow?
دەرگا بکه‌ینه‌وه؟ <i>Dargâ bikaynawa?</i>	Should we open the door?

(2) in the 1st persons as a cohortative (‘let me, let’s’) and in the 3rd persons as a hortatory (‘let him..., may he ...’). The 1st-person is often preceded by *bâ* or *wâra* (‘c’mon’).

بآ بروین. <i>Bâ biroyn.</i>	C’mon, let’s go.
وهره، فیلیکی لی بکه‌ین. <i>Wâra, fetêki le bikayn.</i>	C’mon, let’s play a trick on him.
نه‌بیته دی. <i>Nâbetà dî.</i>	May it not happen.

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داینبشینهوه. *Dâ-binîshinawa.* Let them sit back down.

(3) as complement to all verbs and constructions of wanting (see §20), ability (see §21), necessity, etc.

ئەمەوی بچمە مائی. *Amawe bîchimà mâte.* I want to go home.

دەتوانم بتینم. *Datwânim búbinim.* I can see you.

پێویستە کە سەری لەو مروقە
کۆلۆ بەدات کە چاوەروانی ئەکا. *Pewîst a ka sar i l' aw
mîrov a kitoká bîdât ka
châwařwânî akâ.* It is necessary for her to
pay a visit to that mis-
erable man who is wait-
ing.

پێویست نیه کە بلیم ... *Pewîst nîya ka bîtem...* It is not necessary that I
say...

(4) after a number of conjunctions like بەرلهوهی *bar l' awaî* 'before' and
ba be awaî 'without'¹

بەرلهوهی بچی ... *bar l' awaî biche...* before he goes/went...

بەرلهوهی ئیوه دابنیشن ... *bar l' awaî ewa dâ-
binîshin...* before you sit/sat down...

بە بێ ئەوهی قسه بکا، رویشت. *Ba be awaî qsa bikâ,
roysht.* Without speaking, he left.

بە بێ ئەوهی بتینی ... *ba be awaî bitbine...* without his/her seeing
you...

(5) in the protasis of a possible conditional:

ئەمە ئەگەر بێتە دی، ئەتوانین
بلیین ... *Ama agar betà dî, atwânin* If this should come about,
bîteyn... we can say that...

ئەگەر بتەوی، دەتوانی. *Agar bitawe, datwânî.* If you want to, you can.

¹ *Bar l' awaî* is always followed by the present subjunctive; the proper tense for English translation is gained from context. In English 'without' is followed by a gerund, but in Kurdish it is followed by a subjunctive clause, which is necessarily personal.

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ئه‌گه‌ر بێت و هه‌یزی ئه‌تۆم بو شه‌ر و کۆشتار و له‌ ناو بردن به کار به‌ینترئ ...	<i>Agar bet u hez i atom bo shař u kushtâr u la nâw birdin ba kêr bîhenre...</i>	If it should be that the power of the atom be used for war, slaughter, and destruction...
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§ 20. ‘To Want.’ The Kurdish verb corresponding to the English verb ‘want’ is *wîstin* (present stem *we-*). The construction that serves as the present tense of this verb is compounded of the prefix (*d*)*â-* (negative *nâ-*) + possessive pronoun enclitic + *-awe*. The full inflection of the present tense is as follows:

AFFIRMATIVE PRESENT

دهمه‌وئ dámawe	دهمانه‌وئ dámânawe
دهته‌وئ dátawe	دهتانه‌وئ dátânawe
دهیه‌وئ dáyawe	دهیانه‌وئ dáyânawe

NEGATIVE PRESENT

نهمه‌وئ námawe	نهمانه‌وئ námânawe
نهته‌وئ nátawe	نهتانه‌وئ nátânawe
نهیه‌وئ náyawe	نهیانه‌وئ náyânawe

PRESENT SUBJUNCTIVE

به‌وئ bímawe	بمانه‌وئ bímânawe
بته‌وئ bítawe	بتانه‌وئ bítânawe
بیه‌وئ bíyawe	بیانه‌وئ bíyânawe

When the complement, or logical object, of *wîstin* (i.e. what one wants) precedes the verb, the “subject” pronominal enclitics are usually attached to the complement, and the verb is the invariable 3rd-person singular (*d*)*awe* (negative *nâwe*). The full present “conjugation” of this construction is:

AFFIRMATIVE

NEGATIVE

-im dáwe م ده‌وئ	-mân dáwe مان ده‌وئ	-im nâwe م ناوئ	-mân nâwe مان ناوئ
-it dáwe ت ده‌وئ	-tân dáwe تان ده‌وئ	-it nâwe ت ناوئ	-tân nâwe تان ناوئ
-î dáwe ی ده‌وئ	-yân dáwe یان ده‌وئ	-î nâwe ی ناوئ	-yân nâwe یان ناوئ

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as in the following examples:

ئەو دەم ئەوى <i>Awám awe.</i>	I want that.
ئەم شتاتەى ناوى <i>Am shitânáy nâwe.</i>	He doesn't want these things.

All verbal complements of 'want' are in the subjunctive, as in the following paradigm of 'want to go':

دەمەوى بچىم dámawe bíchim	دەمانەوى بچىن dámânawe bíchîn
دەتەوى بچىت dátawe bíchî(t)	دەتانەوى بچىن dâtânawe bíchin
دەيەوى بچىت dáyawe bíche(t)	دەيانەوى بچىن dáyânawe bíchin

Other examples are as follows:

ئەتەوى نامەيەك بنووسى. <i>Atawe nâmayèk binûsî.</i>	You want to write a letter.
ئەيەوى كىتاپنىڭ بىكرى. <i>Ayawe ktâwèk bikře.</i>	He wants to buy a book.
دەمانەوى نامەيەك بنووسىن. <i>Damânawe nâmayèk binûsîn.</i>	We want to write a letter.
ئەتانەوى پرسىياريك بىكەن؟ <i>Atânawe pirsyârèk bikan?</i>	Do you (pl) want to ask a question?
نەيانەوى دەرس بىخوينىن. <i>Nâyânawe dars bikhwe-nin.</i>	They do not want to study.

Wîstin is conjugated as a transitive verb in the past (see §27 below).

§ 21. 'To Be Able.' The verb 'to be able' is *twânîn* (pres. stem *twân-*). *Twânîn* is regularly conjugated in the present, and it is necessarily followed by a subjunctive complement. Below is given the full present conjugation, affirmative and negative, of 'can/can't say':

دەتوانم بلىم dátwânim bílem	دەتوانىن بلىين dátwânîn bífeyn
دەتوانىت بلىيت dátwânî(t) bíley(t)	دەتوان بلىن dátwânin bífen
دەتوانىت بلىت dátwâne(t) bíle(t)	دەتوان بلىن dátwânin bífen
ناتوانم بلىم nâtwânim bílem	ناتوانىن بلىين nâtwânîn bífeyn
ناتوانىت بلىيت nâtwânî(t) bíley(t)	ناتوان بلىن nâtwânin bífen

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ناتوانیت بلیت **nâtwâne(t) bîle(t)** ناتوانن بلین **nâtwânin bîlen**

The subjunctive is regularly formed: بتوانم *bîtwânim*, بتوانیت *bîtwânî(t)*, بتوانیت *bîtwâne(t)*, &c., negative subjunctive: نهتوانم *nâtwânim*, نهتوانیت *nâtwânî(t)*, &c. *Twânîn* is conjugated as a transitive verb in the past (see §27 below).

§ 22. ‘To Remember.’ The idiom used for ‘to remember’ is له بیر بوون *la bîr bûn*, literally “to be in the mind.” The construction of the idiom, like the present of *wîstin*, depends upon whether or not there is preposed matter.

NOTHING PREPOSED	WITH PREPOSED MATTER
له بیرمه la bîrim a له بیرمانه la bîrmân a	سم له بیرمه -im la bîr a جان له بیرمه -mân la bîr a
له بیرته la bîrit a له بیرتانه la bîrtân a	ست له بیرته -it la bîr a ستان له بیرته -tân la bîr a
له بیریه la bîrî a له بیریانه la bîryân a	ی له بیریه -î la bîr a بیان له بیریه -yân la bîr a

Simple ‘I remember,’ ‘you remember,’ &c. (without mentioning what one remembers) are له بیرمه *la bîrim a*, له بیرته *la bîrit a*, &c. (negative له بیرمه نیه *la bîrim nîya*, له بیرته نیه *la bîrit nîya*). However, if anything is preposed to the construction, that is, what one remembers, the enclitic pronouns are detached from *bîr* and attached to the preposed matter, as in the following:

ئهو رۆژانهه له بیرمه *Aw rozhânâm la bîr a.* **I remember** those days.

Hence, the prepositional phrase is actually *-m la bîr*, where the complement to *la bîr*, *-(i)m*, has been preposed, or placed before the preposition. Other examples are the following:

ناومی له بیر نیه <i>Nâwimî la bîr nîya.</i>	He doesn’t remember my name.
وه لایم پرسیاره کهت له بیر نه بوو. <i>Wakâm i pirsyâarakât la bîr nâbû.</i>	You didn’t remember the answer to the question.

Other constructions involving *bîr* are *-î ba bîrâ hâtin* and *-î bîr kawtinawa* ‘to remember,’ all of which usually take preposed pronominal enclitics.

وات به بیرا هات که ... *Wât ba bîrâ hât ka...* Thus you remembered that...

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شتیکم هات به بیرا. <i>Shitèkim hât ba bîrâ.</i>	I remembered something.
دایکیان کهوته وه بیر. <i>Dâykyân kawtawâ bîr.</i>	They remembered their mother.
وه کوو شتیکیان بیر کهوتیتته وه. <i>wakû shitèkyân bîr kawti-betawâ</i>	as though they remembered something
and <i>la bîr chûn</i> ‘to forget.’	
ناوی نهو پیاهوم له بیر چوو. <i>Nâw i aw pyâwâm la bîr chû.</i>	I forgot that man’s name.
شتیکت له بیر چوو؟ <i>Shitèkit la bîr chû?</i>	Did you forget something?

§ 23. **Pronominal Objects of Verbs.** Direct-object pronouns of verbs in the present tense and the present subjunctive mood are normally enclitics attached to some part of the verbal conglomerate (i.e. the verb, any preverbal prefixes, compounding agent). Identical to the possessive enclitic pronouns, the direct-object pronouns are as follows:

AFTER CONSONANTS		AFTER VOWELS	
م -im	مان -mân	م -m	مان -mân
ت -it	تان -tân	ت -t	تان -tân
ی -î	یان -yân	ی -y	یان -yân

The enclitic pronouns are attached in the following order:

1. If the verb is compound, the pronoun object is added to the preverb:¹

بانگم ده کهن. <i>bângim dákan.</i>	They are calling me .
وه ری ده گرین. <i>warî dagirîn.</i>	We’ll take it up.
ئه حمده هلیان ده گری. <i>Ahmad hatyân dagire.</i>	Ahmad will pick them up.
فیری ئه بم. <i>ferî âbim.</i>	I’ll learn it .

¹A preverb may be (1) a noun like *bâng* ‘call’ as in *bâng kirdin* ‘to call,’ (2) an adjective like *âshkirâ* ‘obvious’ as in *âshkirâ kirdin* ‘to clarify,’ or (3) a directional element like *war* ‘up’ as in *war-girtin* ‘to take up.’

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2. If the verb is not compound, the pronoun object is added to the model prefix (*á-*, *dá-*, *bí-*) or the negative prefix (*nâ-*, *ná-*):

دهیانینی. <i>dáyânbîne.</i>	He'll see them .
دهتینیم. <i>dâtbînim.</i>	I'll see you .
نەیدەناسم، نایناسم. <i>nâyânâsim/nâydanâsim.</i>	I don't know him .
نایکرم. <i>nâykřim.</i>	I'm not going to buy it .
ئەمەوی بیکرم. <i>amawe bîykřim.</i>	I want to buy it .
هەز ئەکەم بێنێرمەو بو رفیقێکم. <i>Haz akam bîynerimawa bo rafîqèkim.</i>	I'd like to send it to a friend of mine.
روو بکەینە ولاتیک کەس نەمانناسی. <i>Rû bikaynà wiâtèk kas namânnâse.</i>	Let's go to a country where nobody knows us .

§ 24. **The Imperative.** The singular imperative of verb stems ending in vowels is formed from *bí-* + the present stem. The plural imperative is exactly like the 2nd-person plural subjunctive. As in the subjunctive of close compound verbs, the *bí-* prefix is usually omitted; in open compounds it is generally found but may be omitted.

INFINITIVE	PRES. STEM	SINGULAR IMPERATIVE	PLURAL IMPERATIVE
kirdin	ka-	بکە bîka	بکەن bîkan
royshtin	ro-	برۆ bîro	برۆن bîron
tawâw-kirdin	tawâw-ka-	تەواو (ب)کە tawâw-(bi)ka	تەواو (ب)کەن tawâw-(bi)kan

If the present stem ends in a consonant, the singular imperative is formed from *bí-* + present stem + *-a*. The plural imperative is identical to the 2nd-person plural subjunctive.

bûn	b-	ببە bîba	ببن bîbin
chûn	ch-	بچە bîcha ¹	بچبن bîchin

¹ In addition to *bîcha*, *chûn* has several alternative imperatives, viz. *bîcho* and *bîchora*.

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girtin	gir-	بگره bígira	بگرن bígirin
nûsîn	nûs-	بنووسه bínûsa	بنووسن bínûsin
gwe-girtin	gwe-gir-	گوئی (ب)گره gwe-(bi)gira	گوئی (ب)گرن gwe-(bi)girin
dâ-nîshtin	dâ-nîsh	دا (ب)نیشه dâ-(bi)nîsha	دا (ب)نیشن dâ-(bi)nîshin
wis-bûn	wis-b-	وس به wis-ba	وس بن wis-bin

Note the irregular singular imperatives of *birdin*, *dân*, *khistin*, and the totally irregular imperative of *hâtin*:

birdin	ba-	به‌ره bîbara	به‌ن bîban
dân	da-	ده‌ره bîdara	ده‌ن bîdan
khistin	kha-	بخ‌ره bîkhara	بخ‌ن bîkhan
hâtin	ye-	وه‌ره wâra	وه‌ن wârin

The *bî-* prefix of the imperative takes pronominal direct objects exactly like the subjunctive prefix:

<p>به چاوی خۆت بمینه چون پیاویم! <i>Ba châw i khot bîmbîna</i> <i>chon pyâwèkim!</i></p>	<p>See (me) with your own eyes what kind of man I am!</p>
<p>بینه له گه‌ل خۆت! <i>Bîyhena lagat khot!</i></p>	<p>Bring him/her/it with you!</p>

Imperatives are often preceded by the “attention-getting” particle *de da*.

The negative imperative prefix is *má-*, which replaces *bî-* where it occurs.

مه‌گری! <i>Mágrî!</i>	Don't cry!
مه‌مینه! <i>Máyhena!</i>	Don't bring it!
دامه‌نیشه! <i>Dâ-mánîsha!</i>	Don't sit down!

§ 25. The Simple Past (Intransitive). The simple past (preterite) of intransitive verbs is formed by adding unstressed personal suffixes to the past stem of the verb. The past stem is derived by deleting the *-(i)n* ending of the infinitive, e.g., *hâtin* > *hât-*, *bûn* > *bû-*.

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AFTER CONSONANTS

-im	-în
-î(t)	-in
—	-in

AFTER VOWELS

-m	-yn
-y(t)	-n
—	-n

Examples of the simple past inflection are from هاتن *hâtin* ‘to come,’ بوون *bûn* ‘to be,’ گهیین *gayîn* ‘to arrive’ (int.), and مان *mân* ‘to remain.’

هاتم <i>hâtim</i>	هاتین <i>hâtîn</i>	بووم <i>bûm</i>	بووین <i>bûyn</i>
هاتیت <i>hâtî(t)</i>	هاتن <i>hâtin</i>	وویت <i>bûy(t)</i>	بوون <i>bûn</i>
هات <i>hât</i>	هاتن <i>hâtin</i>	بوو <i>bû</i>	بوون <i>bûn</i>
گهیم <i>gayîm</i>	گهیین <i>gayîyn</i>	مام <i>mâm</i>	ماین <i>mâyyn</i>
گهیییت <i>gayîy(t)</i>	گهیین <i>gayîn</i>	مایت <i>mây(t)</i>	مان <i>mân</i>
گهپی <i>gayî</i>	گهیین <i>gayîn</i>	ما <i>mâ</i>	مان <i>mân</i>

The negative is formed by prefixing *nâ-*:

نهاتم <i>nâhâtim</i>	نهاتین <i>nâhâtîn</i>	نهبووم <i>nâbûm</i>	نهبووین <i>nâbûyn</i>
نهاتیت <i>nâhâtî(t)</i>	نهاتن <i>nâhâtin</i>	نهوویت <i>nâbûy(t)</i>	نهبوون <i>nâbûn</i>
نهات <i>nâhât</i>	نهاتن <i>nâhâtin</i>	نهووو <i>nâbû</i>	نهبوون <i>nâbûn</i>
نهگهیم <i>nâgayîm</i>	نهگهیین <i>nâgayîyn</i>	نهمام <i>nâmâm</i>	نهماین <i>nâmâyyn</i>
نهگهیییت <i>nâgayîy(t)</i>	نهگهیین <i>nâgayîn</i>	نهمایت <i>nâmây(t)</i>	نهمان <i>nâmân</i>
نهگهپی <i>nâgayî</i>	نهگهیین <i>nâgayîn</i>	نهما <i>nâmâ</i>	نهمان <i>nâmân</i>

The *t* of the 2nd-person singular form is recovered if the verb has any suffixed ending like *-awa* or the directional suffix *-à*. For example, the verbs *hâtinawa* ‘to come back’ and *chûnà mâl* ‘to go home’ are conjugated as follows:

هاتمهوه <i>hâtimawa</i>	هاتینهوه <i>hâtinawa</i>	چومه مأل <i>chûmà mâl</i>	چووینه مأل <i>chûynà mâl</i>
هاتیتهوه <i>hâtîtawa</i>	هاتنهوه <i>hâtinawa</i>	چووینه مأل <i>chûytà mâl</i>	چووینه مأل <i>chûnà mâl</i>
هاتمهوه <i>hâtawa</i>	هاتنهوه <i>hâtinawa</i>	چوو مأل <i>chûà mâl</i>	چووینه مأل <i>chûnà mâl</i>

§ 26. The Past Habitual/Progressive (Intransitive). The past habitual (‘I used to go’) and progressive (‘I was going’) is formed by adding the habitu-

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al/progressive prefix (*d*)*á*- to the simple past.

دههاتم dáhâtîm	دههاتین dáhâtîn	دهه گهیم dágayîm	دهه گهیین dágayîyn
دههاتیت dáhâtî(t)	دههاتن dáhâtîn	دهه گهیییت dágayîy(t)	دهه گهیین dágayîyn
دههات dáhât	دههاتن dáhâtîn	دهه گهپی dágayî	دهه گهیین dágayîyn

For past habituals in *á*-, the negative is formed by prefixing *ná*- to the affirmative, but, unlike the present, the negative prefix does not combine with the modal prefix:

نهههاتم náhâtîm	نهههاتین náhâtîn	نههه گهیم nágayîm	نههه گهیین nágayîyn
نهههاتیت náhâtî(t)	نهههاتن náhâtîn	نههه گهیییت nágayîy(t)	نههه گهیین nágayîyn
نهههات náhât	نهههاتن náhâtîn	نههه گهپی nágayî	نههه گهیین nágayîyn

For past habituals in *dá*-, the negative is regularly formed by prefixing *ná*- to the affirmative:

نهدههاتم nádahâtîm	نهدههاتین nádahâtîn
نهدههاتیت nádahâtî(t)	نهدههاتن nádahâtîn
نهدههات nádahât	نهدههاتن nádahâtîn
نهدهه گهیم nádagayîm	نهدهه گهیین nádagayîyn
نهدهه گهیییت nádagayîy(t)	نهدهه گهیین nádagayîyn
نهدهه گهپی nádagayî	نهدهه گهیین nádagayîyn

As in the present tense, in the Suleymani dialect the marker is *á*-, and it is used as both past habitual and past progressive; in other dialects the marker is *dá*-.

§ 27. The Simple Past (Transitive): The Ergative. The simple past tense of transitive verbs is formed from the past stem of the verb and an agent affix—the ergative construction.¹ The agent affixes are identical to the enclitic

¹ In ergative-type constructions what we think of as the subject is the “agent” (or “logical subject”) and what we think of as the direct object is the “patient” (for Sorani we will also call it “logical object”). In ergative languages that also have case, the agent is in an oblique case (and/or otherwise marked) and the patient is in the nominative (or subjective) case with the verb agreeing in number (and gender if applica-

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possessive pronouns:

م - (i)m	مان - mân
ت - (i)t	تان - tân
ی - î/-y	یان - yân

The agent affix usually precedes the verb and is attached to some preverbal matter (more about which shortly) to give the following “conjugation” of *khwârdin* ‘to eat.’

م خوارد - im khwârd	مان خوارد - mân khwârd
ت خوارد - it khwârd	تان خوارد - tân khwârd
ی خوارد - î khwârd	یان خوارد - yân khwârd

If only the verb is expressed, or only the verb and its logical subject, the agent affixes are added to the end of the past stem, as

خواردم khwârdim	خواردمان khwârdmân
خواردت khwârdit	خواردتان khwârdtân
خواردی khwârdî	خواردیان khwârdyân

If anything other than the verb is expressed, then the agent is affixed to the first available preverbal matter—“available preverbal matter” includes the following categories in hierarchical order:

(1) the negative prefix, as in

نه‌خوارد <i>námkhwârd</i>	I didn’t eat (it).
نه‌تدیت <i>nâtdît</i>	you didn’t see (him/her/it).

ble) with the patient. In Kurmanji Kurdish, for example, where a distinction between independent subject and oblique pronouns has been retained, the subject pronoun for ‘he’ is *ew*, and the oblique ‘him’ is *wî*; the subject ‘I’ is *ez*, and the oblique ‘me’ is *min*. ‘He saw me’ in Kurmanji is *wî ez dîtîm* (where *dîtîm* agrees with the patient *ez*), and ‘I saw him’ is *min ew dîtî*. Sorani, having lost independent oblique pronouns, resorts to pronominal enclitics to express the agent. An oversimplification is to think of the ergative as a passive (e.g., ‘the dog bit the man’ expressed as ‘by the dog the man was bit’), but it is important to realize that speakers of ergative-type languages by no means think of the construction as passive (particularly since Sorani Kurdish has a passive, see §34 below).

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نه‌ینوسی *náyñûsî*

he didn't write (it).

Full inflection of the negative past tense of *khwârdin* is as follows:

نه‌مخوارد **námkhwârd**

نه‌مانخوارد **námânkhwârd**

نه‌تخوارد **nátkhwârd**

نه‌تانخوارد **nátânkhwârd**

نه‌یخوارد **náykhwârd**

نه‌یانخوارد **náyânkhwârd**

(2) the progressive prefix, as in

ده‌منوسی *dámnûsî*

I was writing (it).

ده‌په‌ست *daybast*

he was tying (it).

Full inflection of the progressive past tense of *khwârdin* is as follows:

ده‌مخوارد **dámkhwârd**

ده‌مانخوارد **dámânkhwârd**

ده‌تخوارد **dátkhwârd**

ده‌تانخوارد **dátânkhwârd**

ده‌یخوارد **dáykhwârd**

ده‌یانخوارد **dáyânkhwârd**

(3) a compounding preverb as in

هه‌لمگرت *halimgirt*.

I took (it).

ده‌په‌ینا *darîhenâ*

he took (it) off/out.

Full inflections of the past tenses of *hał-girtin* 'to pick up' and *nâma-nûsîn* 'to write letters' are as follows:

هه‌لمگرت **halimgirt**

هه‌لم‌انگرت **halmângirt**

هه‌لتگرت **halitgirt**

هه‌لت‌انگرت **haltângirt**

هه‌لیگرت **halfigirt**

هه‌لی‌انگرت **halýângirt**

نامه‌م نووسی **nâmam nûsî**

نامه‌مان نووسی **nâmamân nûsî**

نامه‌ت نووسی **nâmat nûsî**

نامه‌تان نووسی **nâmatân nûsî**

نامه‌ی نووسی **nâmay nûsî**

نامه‌یان نووسی **nâmayân nûsî**

(4) the logical object (patient) of the verb, as in

نامه‌که‌م نووسی. *nâmakám nûsî.*

I wrote the letter.

ئه‌و کاره‌ی نه‌کرد. *aw kêrây nâkird.*

He didn't do that.

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When the logical object is modified by the enclitic *-îsh/-ysh* ‘too, also,’ the enclitic comes between the logical object and the agent affix:

برآکانی ژنه که یشی بانگ کرد. <i>birâkân i zhinakâyshî</i> <i>bâng kird.</i>	He invited his wife’s brothers also.
-----------------------------------------------------------------------------------	------------------------------------------------

(5) a prepositional phrase other than temporal or manner,¹ as in

بۆ ره فیتیکیان نووسی. <i>Bo rafîqèkyân nûsî.</i>	They wrote it to a friend.
به پینو بیستم زانی بیانووسمه وه و چاپیان بگه م. <i>Ba pewîstim zânî bîyân-</i> <i>nûsimawa u châpyân</i> <i>bikam.</i>	I considered it necessary to write them down and get them printed.

Generally speaking, the only things to which the agent affix cannot be joined are (1) the expressed logical subject to which the agent affix refers (*pyâwakâ wîfî* ‘the man said’), (2) temporal adverbs and phrases like ‘today’ and ‘at that time,’ and (3) prepositional phrases of manner (generally with the preposition *ba*) like *ba tûrîîawa* ‘in anger,’ *ba pêlê* ‘in haste,’ and *ba hata* ‘in error.’

An overtly expressed logical subject in no way obviates the necessity for a third-person agent affix, but the agent affix cannot be attached to the logical subject.

کابرای پیر دره مه کانی وه رگرت. <i>Kâbrâ i pîr diramakânî</i> <i>wargîrt.</i>	The old gent took the dir- hems.
کوره کان به منیان وت. <i>Kuřakân ba minyân wit.</i>	The boys said to me.
من به کوره کانم وت. <i>Min ba kuřakânîm wit.</i>	I said to the boys.

Each and every transitive verb in the past tense must have its own agent affix, i.e. one agent affix cannot serve more than one verb. For example, in the phrase *rûy kird u gutî* (‘he faced him and said’), the first agent affix, *-y*, serves only the verb *rû-kird*; the second verb, *gut*, must also have an agent affix, and since there is no preposed matter, the affix is on the end of the verb.

¹ Prepositional phrases with pronominal complements present a special problem. See §27.3 below.

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When a phrase consists only of an expressed logical subject (agent), prepositional matter to which the agent affix cannot be attached, and verb, then the agent affix is attached to the verb:

... کیچکه به توور هئیه وئی *kichaká ba tûřařawa* the girl said angrily...
witî...

§ 27.1. **The Ergative in South Sorani.** In North Sorani the past tense of all transitive verbs is made on the ergative model with agent affixes as described above. In South Sorani, however, a split has occurred. Generally, the ergative construction has been displaced by the non-ergative construction on the model of intransitive past verbs (and doubtlessly under the influence of Persian). However, the older ergative construction has remained for certain figurative expressions. Although the ergative is theoretically available for any past transitive verb, its use may produce a statement on the figurative plane that sounds “funny” or odd—i.e. a figurative use that really has no conventional application. For instance, the verb مأل سووتن *mât sûtin* ‘to burn someone’s house’ may have an actual, literal application, as in

مآله کهی دارا سووتم *mâtaká i Dârâ sûtin* I burned Dara’s house
down

or it may have a figurative application, as in

مآله کهی دارام سووت *mâtaká i Dârâm sût* “I burned Dara’s house”

but here, since it is ergative, it is figurative and really means “I ruined him,” “I did him in.” The verb نان خواردن *nân-khwârdin* ‘to eat bread’ may be either actually ‘to eat (some) bread’ or figuratively ‘to break bread, have a meal, enjoy someone’s hospitality.’ On the actual level the past tense is *nân khwârdim*, as in

نان خوادم *nân khwârdim* I ate bread.

while on the figurative level the past tense is *nânim khwârd*, as in

لهتهك ئیه نامم خوارد *Latak ewa nânim khwârd*. I broke bread with you (I
enjoyed your hospitality).

North Sorani, with no such differentiation, expresses these two examples as

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mâtaká i Dârâm sûtâ and *nânim khwârd* in all situations (*nân khwârdim* is meaningless in North Sorani).

§ 27.2. **Pronouns as Logical Objects of Past Transitive Verbs.** With past transitive verbs, when the agent affix precedes the verb, enclitic pronominal logical objects are attached to the past stem of the verb, but the enclitics used are the subject endings for the intransitive past,¹ as in the following paradigm of the verb *âgâ-kirdin* ‘to inform’ with the 3rd-person singular agent affix -y.

ئاگای کردم *âgây kirdim* he informed **me** ئاگای کردین *âgây kirdîn* he informed **us**
 ئاگای کردیت *âgây kirdît(t)* he informed **you** ئاگای کردن *âgây kirdin* he informed **you**
 ئاگای کرد *âgây kird* he informed **him/her** ئاگای کردن *âgây kirdin* he informed **them**

A 3rd-person singular logical object is not overtly expressed with a pronominal suffix since it is implicit in the zero ending of the verb (as in the second example below).

نه‌مدیتیت <i>nâmdîtî(t)</i>	I didn't see you
نه‌مدیت <i>nâmdît</i>	I didn't see him/her/it
هه‌لتنگرتن <i>haîtngirtin</i>	you picked them up
نه‌ماندیتین <i>nâmândîtin</i>	we didn't see you (pl)
ده‌تانکیشان <i>dâtânkeshân</i>	you (pl) were pulling them

With a 3rd-person plural inanimate logical object, the verb optionally agrees in number with the logical object. In the example, کابرای پیر دره‌مه‌کانی وه‌رگرت *kâbrâ i pîr diramakânî wargirt* ‘the old gent took the dirhems,’ the verb could also be وه‌رگرتن *wargirtin* to agree with the plural logical object. Similarly, in the sentence

پیاویک کتاوه‌کانی کری (کپین) *Pyâwèk ktâwakânî křî(n)*. A man bought the books.

the verb *křî* may agree with the plural logical object as *křîn*. With 1st- and

¹ Another way of analyzing this pattern is to think of the past transitive verb *dît* as meaning “saw him/her/it.” Similarly, *dîtim* means “saw me,” *dîtî(t)* means “saw you.” The logical subjects of these verbs must be expressed by agent affixes.

THE VERB

2nd-person logical objects and with animate 3rd persons, the verb performs agrees with the object in both number and person.

When the agent affix does not precede the verb (i.e. if only the verb, or verb + logical subject, and no other element is present), the logical subject agent affix is suffixed to the verb first, and the logical object follows the agent affix **except for the 3rd-person singular agent**. When the logical subject is 3rd-person singular, the order is reversed: the logical object cedes the logical subject. In the table below are all available forms using *dîtin* ‘to see’ as an example; the logical objects are given in boldface. Again, a 3rd-person singular logical-object pronoun is not expressed; it is built into the verb.

	me	you	him/her	us	you	them
I saw	—	دیتمیت <i>dîtimi(t)</i>	دیتم <i>dîtim</i>	—	دیتمن <i>dîtimin</i>	دیتمن <i>dîtimin</i>
you saw	دیتتم <i>dîtitim</i>	—	دیتت <i>dîtit</i>	دیتتین <i>dîtitîn</i>	—	دیتتن <i>dîtitin</i>
s/he saw	دیتمی <i>dîtimi</i>	دیتتی <i>dîtitî</i>	دیتی <i>dîtî</i>	دیتینی <i>dîtinî</i>	دیتی <i>dîtinî</i>	دیتی <i>dîtinî</i>
we saw	—	دیتمانیت <i>dîtmânî(t)</i>	دیتمان <i>dîtmân</i>	—	دیتمان <i>dîtmânin</i>	دیتمان <i>dîtmânin</i>
you saw	دیتتاتم <i>dîttânim</i>	—	دیتتان <i>dîttân</i>	دیتتانین <i>dîttânîn</i>	—	دیتتاتن <i>dîttânin</i>
they saw	دیتتاتم <i>dîtyânim</i>	دیتتاتیت <i>dîtyânî(t)</i>	دیتتان <i>dîtyân</i>	دیتتانین <i>dîtyânîn</i>	دیتتاتن <i>dîtyânin</i>	دیتتاتن <i>dîtyânin</i>
	me	you	him/her	us	you	them
I didn't see	—	نہمدیتیت <i>nâmdîti(t)</i>	نہمدیت <i>nâmdît</i>	—	نہمدیتن <i>nâmdîtin</i>	نہمدیتن <i>nâmdîtin</i>
you didn't see	نہتدیتتم <i>nâtdîtim</i>	—	نہتدیت <i>nâtdît</i>	نہتدیتین <i>nâtdîtin</i>	—	نہتدیتتن <i>nâtdîtin</i>
s/he didn't see	نہیدیتمی <i>nâydîmi</i>	نہیدیتتی <i>nâydîti(t)</i>	نہیدیت <i>nâydît</i>	نہیدیتینی <i>nâydîtin</i>	نہیدیتن <i>nâydîtin</i>	نہیدیتن <i>nâydîtin</i>

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we didn't	—	نه‌ماندیتیت	نه‌ماندیت	—	نه‌ماندیتین	نه‌ماندیتین
see		<i>námândîtî(t)</i>	<i>námândît</i>		<i>námândîtîn</i>	<i>námândîtîn</i>
you didn't		نه‌تان‌دیتیم	نه‌تان‌دیت		نه‌تان‌دیتین	نه‌تان‌دیتین
see		<i>nátândîtîm</i>	<i>nátândît</i>		<i>nátândîtîn</i>	<i>nátândîtîn</i>
they didn't		نه‌یان‌دیتیم	نه‌یان‌دیتیت		نه‌یان‌دیتین	نه‌یان‌دیتین
see		<i>náyândîtîm</i>	<i>náyândîtî(t)</i>		<i>náyândîtîn</i>	<i>náyândîtîn</i>

In South Sorani the situation is altogether different. Since, with the few exceptions noted above, the ergative construction has been lost, transitive verbs are regularly conjugated exactly like intransitives, and pronominal objects are added directly to the end of the verb form—all on the Persian model. The normal forms for South Sorani are as follows (note that the normal South Sorani third-person plural ending is *-an* instead of *-in*):

	me	you	him/her	us	you	them
I saw	—	دیتیمت	دیتیمی	—	دیتیمان	دیتیمیان
		<i>dîtîmî</i>	<i>dîtîmî</i>		<i>dîtîmîtan</i>	<i>dîtîmîyan</i>
you saw	دیتیم	—	دیتیتی	دیتیمان	—	دیتیتیان
	<i>dîtîtîm</i>		<i>dîtîtî</i>	<i>dîtîtmân</i>		<i>dîtîtîyan</i>
s/he saw	دیتیم	دیتیت	دیتی	دیتیمان	دیتیمان	دیتیمان
	<i>dîtîm</i>	<i>dîtît</i>	<i>dîtî</i>	<i>dîtîmân</i>	<i>dîtîtan</i>	<i>dîtîyan</i>
we saw	—	دیتیتیت	دیتیتینی	—	دیتیتیمان	دیتیتیمیان
		<i>dîtîtînit</i>	<i>dîtîtînî</i>		<i>dîtîtîntân</i>	<i>dîtîtînyân</i>
you saw	دیتیم	—	دیتیتی	دیتیمان	—	دیتیتیان
	<i>dîtînim</i>		<i>dîtîtînî</i>	<i>dîtîtmân</i>		<i>dîtîtîyan</i>
they saw	دیتیمهم	دیتیمهنت	دیتیمهنی	دیتیمهمان	دیتیمهنتان	دیتیمهنیان
	<i>dîtînim</i>	<i>dîtîtanit</i>	<i>dîtîtanî</i>	<i>dîtîtanmân</i>	<i>dîtîtantân</i>	<i>dîtîtanîyan</i>

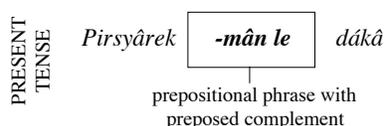
§ 27.3. Pronominal Prepositional Complements with Agent Affixes. In past transitive verbs the space normally available for a preposed pronominal complement is taken by the agent affix. In this case, the preposition and its complement are split—the preposition precedes the verb, and the complement of the preposition is “bumped” to the end of the verb, but the pronouns

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used are the endings used for intransitive past verbs (*-im/-m*, *-î(t)/-y(t)*, *-*, *-în/-yn*, *-in/-n*, *-in/-n*). Note especially that when the prepositional complement is 3rd-person singular, nothing is added to the verb stem. Since the past verb has built-in logical objects, these logical objects are used in such constructions as prepositional complements. The example

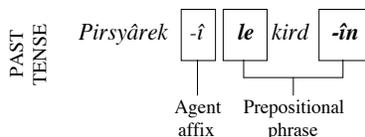
پرسیاریکمان لی دهکا. *Pirsyârèkmân le dakâ.* He asks a question of us.

(present tense), can be viewed diagrammatically as follows:



But in the past tense—‘he asked a question of us’—the agent affix takes the place that would be occupied by the preposed complement to the preposition, so the complement of the preposition is removed to the end of the verb stem,

پرسیاریکی لی کردین. *Pirsyârèkî le kirdîn.*¹ He asked a question of us.

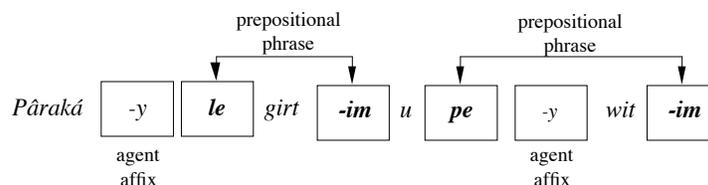


In another example,

¹ Or, the incomplete sequence *pirsyârek-le-kird-* can be thought of as meaning “asked-a-question-of” and the personal ending *-în* supplies the “object” “us.” Such an approach is probably closer to how native speakers “feel” all such constructions involving a preposition + verb. In the next example, *bo-nârd-* is certainly felt to mean “sent-to” and *-in* supplies the “object” “them.” Even in the present-tense example *bo-dânerim* is felt to mean “I-am-sending-to” and the preposed *-yân* supplies the object “them.” Native speakers do not seem to feel that *-yân bo* really “go together” as a coherent unit in any way separable from the verb; they think of *bo-dânerim* as the coherent unit and feel that the proper place to pause is between *-yân* and *bo*, not between *bo* and *dânerim*. To a certain extent, in the minds of native speakers *bo-nârdin* is not felt to differ substantially from *hat-girtin* or any other compound verb.

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... پاره‌کەمی لی گرتم و پیی وتم *pârakây le girtim u pey witim...* he took the money from me and said to me...



Here the *-y* on *pârakâ* and on *pe* is the agent affix ('he'), and the *-im* suffix in the verbs *girt* and *wit* are complements to the prepositions *le* and *pe* respectively.

Other examples are as follows:

- < ده‌رگایان کرده‌وه بو من (بوم) > *dargâyân kirdawa bo min* They opened the door **for** me.
 ده‌رگایان بو کردمه‌وه (*bom*) > *dargâyân bo kirdimawa*
- < پووله‌کەمی وه‌رگرت لیمه (لیمان) > *pûlakay wargirt l' ema* He took the money **from** us.
 پووله‌کەمی لی وه‌رگرتین (*lemân*) > *pûlakay le wargirtîn*
- < ئەمه‌مان وت به تو (پیت) > *amâmân wit ba to (pet)* > We said this **to you**.
 ئەمه‌مان پیی وتیت (*amâmân pe witî(t)*)
- وتم پیت < پیی وتیت > *witim pet* > *pem witî(t)* I said **to you**.
- < قسه‌م کرد بو ئیوه (بوتان) > *qsam kird bo ewa* I told **you** a story.
 قسه‌م بو کردن (*botân*) > *qsam bo kirdîn*
- گویم گرت له‌و (لیی) < گویم لی گرت > *gwem girt l' aw (ley)* > I listened **to him**.
 گرت *gwem le girt*
- ونی به ئەوان (پیلان) < پیی وتن > *witî ba awân (peyân)* > He said **to them**.
pey witîn

Since the ergative construction is not in normal use in South Sorani, the placement of these pronouns is quite the reverse of North Sorani. Therefore, while in North Sorani *pey witim* means 'he said to me,' in South Sorani it means 'I said to him.' *Bot kirdim* means 'you did it for me' in North Sorani but 'I did it for you' in South Sorani, and *bomân kirdin* means 'we did it for

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كۆرە كۆرپەكەمان ديتت. *kuř a korpaká'mân dîtî(t)*. We saw **your** infant son.

كۆرە كۆرپەكانيان ديتت. *kuř a korpakân'yân dîtîñ*. They saw **our** infant sons.

The first example could also be expressed as *kuř a korpakám'î dît*, but the combination of possessive pronoun + agent affix is generally avoided. Hence the “bumped” possessive.

§ 28. The Perfect Active Participle. The perfect active participle is formed by adding *-û* to the past stem of the verb. With past stems that end in vowels the participle takes the form *-w*.

CONSONANT STEMS		VOWEL STEMS	
INFINITIVE	PARTICIPLE	INFINITIVE	PARTICIPLE
هاتن <i>hâtin</i> >	هاتوو <i>hâtû</i>	مان <i>mân</i> >	ماو <i>mâw</i>
تيگه‌يشتن <i>te-gayshtin</i> >	تيگه‌يشتوو <i>te-gayshtû</i>	روودان <i>rû-dân</i> >	رووداو <i>rûdâw</i>
کردوهه <i>kirdinawa</i> >	کردوووهه <i>kirdûawa</i>	کړين <i>křîn</i> >	کړيو <i>křîw</i>

In meaning the perfect active participle corresponds roughly to the English present perfect participle: هاتوو *hâtû* ‘having come,’ تېگه‌يشتوو *te-gayshtû* ‘having understood,’ کړيو *křîw* ‘having bought’ in the active sense, not ‘bought’ in the passive sense. (For the perfect passive participle, see §34.1 below.)

The perfect active participle is principally used to form the present perfect tense (see §29 below), but it can also be used both adjectivally (پاشکەوتوو *pâshkawtû* ‘fallen behind, backward,’ دانېشتوو *dânîshhtû* ‘having sat down, seated,’ and نوستوو *nustû* ‘having gone to sleep, asleep’) and nominally (رووداو *rûdâw* ‘event’ < روودان *rû-dân* ‘to happen, take place’).

§ 29. The Present Perfect Tense (Intransitive). The present perfect tense of intransitive verbs is formed from the perfect active participle plus the present copulas. Examples from مان *mân* ‘to remain’ (perfect active participle ماو *mâw*) and هاتن *hâtin* ‘to come’ (perfect active participle هاتوو *hâtû*) are:

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ماوم mâwim	ماوین mâwîn	هاتووم hâtûm	هاتووین hâtûyn
ماویت mâwî(t)	ماون mâwin	هاتوویت hâtûy(t)	هاتوون hâtûn
ماوه mâwa	ماون mâwin	هاتوه hâtûa	هاتوون hâtûn

The negative is formed by prefixing *nâ-*

نهماوم nâmâwim	نهماوین nâmâwîn	نهاتووم nâhâtûm	نهاتووین nâhâtûyn
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&c.

Verbs ending in *-awa* are conjugated as follows. Note especially the infix *-t-* in the 3rd-person singular.

ماومه mâwimawa	ماوینهوه mâwînawa	هاتوومهوه hâtûmawa	هاتووینهوه hâtûynawa
ماوینهوه mâwîtawa	ماونهوه mâwinawa	هاتووینهوه hâtûytawa	هاتوونهوه hâtûnawa
ماوتهوه mâwatawa	ماونهوه mâwinawa	هاتووتهوه hâtûatawa	هاتوونهوه hâtûnawa

For general purposes, the present perfect tense of Kurdish is equivalent to the English present perfect ('I have come'). It is in all respects the exact equivalent of the Persian past narrative (هاتووم *hâtûm* = آمده‌ام and ماوه *mâwa* = مانده‌است), and this means that in Kurdish the present perfect is used in situations where an action or change of state in the past is felt to be of particular relevance to a present situation.

§ 29.1. The Present Perfect Tense (Transitive). The present perfect tense of transitive verbs is made from the agent affixes plus the past participle plus the 3rd-pers. pres. copula (*-a*), as in *khwardin* 'to eat' and *křîn* 'to buy.'

م خواردووہ -im khwârdûa	مان خواردووہ -mân khwârdûa
ت خواردووہ -it khwârdûa	تان خواردووہ -tân khwârdûa
ی خواردووہ -î khwârdûa	یان خواردووہ -yân khwârdûa
م کریوه -im křîwa	مان کریوه -mân křîwa
ت کریوه -it křîwa	تان کریوه -tân křîwa
ی کریوه -î křîwa	یان کریوه -yân křîwa

Verbs in *-awa* have a *-t-* inserted between the copula *a* and *-awa*, as in کردنهوه

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kirdinawa ‘to open’ and *dozînwawa* ‘to discover.’

م کردووتهوه -im kirdûatawa	مان کردووتهوه -mân kirdûatawa
ت کردووتهوه -it kirdûatawa	تان کردووتهوه -tân kirdûatawa
ی کردووتهوه -î kirdûatawa	یان کردووتهوه -yân kirdûatawa
م دوزیوهتهوه -im dozîwatawa	مان دوزیوهتهوه -mân dozîwatawa
ت دوزیوهتهوه -it dozîwatawa	تان دوزیوهتهوه -tân dozîwatawa
ی دوزیوهتهوه -î dozîwatawa	یان دوزیوهتهوه -yân dozîwatawa

When nothing else is available to which the agent affixes may be joined, they fall on the participle and are followed by the 3rd-person singular copula *-a* (except the 3rd singular, which has the form *-yatî*¹), as in *khwârdin* خواردن and *křîn* کړین:

خواردوو مه khwârdûma	خواردوو مانه khwârdûmâna
خواردوو ته khwârdûta	خواردوو تانه khwârdûtâna
خواردوو یه تی khwârdûyatî	خواردوو یانه khwârdûyâna
کړیو مه křîwima	کړیو مانه křîwmâna
کړیو ته křîwita	کړیو تانه křîwtâna
کړیو یه تی křîwyatî	کړیو یانه křîwyâna

When any other element is available, the agent affixes are joined thereto, as in the negative:

نه بخواردوو námkhwârdûa	نه مان بخواردوو námânkhwârdûa
نه ت بخواردوو nátkhwârdûa	نه تان بخواردوو nátânkhwârdûa
نه ی بخواردوو náykhwârdûa	نه یان بخواردوو náyânkhwârdûa
نه م کړیو námkřîwa	نه مان کړیو námânkřîwa
نه ت کړیو nátkřîwa	نه تان کړیو nátânkřîwa
نه ی کړیو náykřîwa	نه یان کړیو náyânkřîwa

¹ The same *-yatî* that results consistently from the 3rd-person singular enclitic *-î/-y* plus the 3rd-person singular copula. The spelling of this suffix is inconsistent. See §15 above.

THE VERB

transitive verbs is formed, like that of intransitive verbs, from the past stem + *-i-* + the past tense of *bûn*—with the addition of the agent affixes somewhere. Past stems that end in vowels add *bû* directly without the *-i-*. Examples: *dîtin* and *dân*:

م دیتبوو -im dîtibû	مان دیتبوو -mân dîtibû	م دابوو -im dâbû	مان دابوو -mân dâbû
ت دیتبوو -it dîtibû	تان دیتبوو -tân dîtibû	ت دابوو -it dâbû	تان دابوو -tân dâbû
ی دیتبوو -î dîtibû	یان دیتبوو -yân dîtibû	ی دابوو -î dâbû	یان دابوو -yân dâbû

As with all past transitives, if there is nothing else to which the agent affixes can be attached, they go onto the end of the verb form, as in

دیتبووم dîtibûm	دیتبوومان dîtibûmân	دابووم dâbûm	دابوومان dâbûmân
دیتبووت dîtibût	دیتبووتان dîtibûtân	دابووت dâbût	دابووتان dâbûtân
دیتبووی dîtibûy	دیتبوویان dîtibûyân	دابووی dâbûy	دابوویان dâbûyân

And if there is any available preverbal matter, the agent affixes are attached thereto, as in negative and compound verbs. Examples: *dîtin* and *dar-hênân*.

نه مدیتبوو námdîtibû	نه مان دیتبوو námândîtibû
نه ت دیتبوو nátâtîtibû	نه تان دیتبوو nátândîtibû
نه ی دیتبوو náyâtîtibû	نه یان دیتبوو náyândîtibû
دهر مهینابوو darimhenâbû	دهر مان مهینابوو darmânhenâbû
دهر تهینابوو darithenâbû	دهر تان مهینابوو dartânhenâbû
دهر یهینابوو darîhenâbû	دهر یان مهینابوو daryânhenâbû

§ 31. The Past Subjunctive. The intransitive past subjunctive is formed like the past perfect, but instead of the past tense of *bûn*, the present subjunctive of *bûn* is added. Examples: *hâtin* and *chûn*:

هاتیم hâtibim	هاتین hâtibîn	چوویم chûbim	چووین chûbîn
هاتیت hâtibî(t)	هاتین hâtibin	چوویت chûbî(t)	چووین chûbin
هاتییت hâtibe(t)	هاتین hâtibin	چوویت chûbe(t)	چووین chûbin

The negative is formed by prefixing *ná-* to the verb:

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نه‌هاتبم **náhâtîbîm** نه‌هاتبîn **náhâtîbîn** نه‌چوو بم **náchûbîm** نه‌چوو بîn **náchûbîn**
 نه‌هاتبیت **náhâtîbî(t)** نه‌هاتبîn **náhâtîbîn** نه‌چوو بیت **náchûbî(t)** نه‌چوو بîn **náchûbîn**
 نه‌هاتبیت **náhâtîbe(t)** نه‌هاتبîn **náhâtîbîn** نه‌چوو بیت **náchûbe(t)** نه‌چوو بîn **náchûbîn**

Transitive verbs are similarly formed (here, as usual, a 3rd-person singular patient is assumed). Examples: *dîtin* and *dân*:

م دیتبی -im dîtibe(t)	مان دیتبی -mân dîtibe(t)
ت دیتبی -it dîtibe(t)	تان دیتبی -tân dîtibe(t)
ی دیتبی -î dîtibe(t)	یان دیتبی -yân dîtibe(t)
م دانی -im dâbe(t)	مان دانی -mân dâbe(t)
ت دانی -it dâbe(t)	تان دانی -tân dâbe(t)
ی دانی -î dâbe(t)	یان دانی -yân dâbe(t)

If there is no preverbal matter available, the agent affixes are attached to the verb, as follows in the examples *dîtin* and *kirdinawa*:

دیتبیم dîtibetîm	دیتبیمان dîtibetmân
دیتبیت dîtibetit	دیتبیتان dîtibettân
دیتبیت dîtibetî	دیتبیتیان dîtibetyân
کردیتبیمه‌وه kirdibetîmawa	کردیتبیمانه‌وه kirdibetmânawa
کردیتبیته‌وه kirdibetitawa	کردیتبیتانه‌وه kirdibettânawa
کردیتبیته‌وه kirdibetîawa	کردیتبیتانه‌وه kirdibetyânawa

And if there is any available preverbal matter, the agent affixes are attached thereto, as in *dîtin* and *dar-henân*:

نه‌مدیتبیت nâmdîtibe(t)	نه‌ماندیتبیت nâmândîtibe(t)
نه‌تدیتبیت nâtdîtibe(t)	نه‌تان‌دیتبیت nâtândîtibe(t)
ته‌یدیتبیت nâyâtibe(t)	نه‌یان‌دیتبیت nâyândîtibe(t)
ده‌رمه‌یناییت darimhenâbe(t)	ده‌رمانه‌یناییت darmânhenâbe(t)
ده‌ره‌یناییت darithenâbe(t)	ده‌رتانه‌یناییت dartânhenâbe(t)
ده‌ره‌یناییت darîhenâbe(t)	ده‌ریانه‌یناییت daryânhenâbe(t)

THE VERB

The past subjunctive is used (1) after all constructions that take subjunctive complements when the complement is in the past, as, for example

(a) after دهی *dábe* ‘must,’ as in

پیاوه‌کان دهی رویشتبین. *Pyâwakân dábe royshtibin.* The men must have gone.

دهی ئه‌و شتانه‌ت دیتبې (دیتبې). *Dábe aw shitânát dîtibe (dîtibin).* You must have seen those things.

(b) for a past tense complement to a predicate adjective. Such complementary clauses are often introduced by the conjunction که *ka* ‘that,’ but it is optional.

ره‌نگه‌که باران باریبې (باریبیت). *Rang a ka bârân bârîbe(t).* It’s possible that it (has) rained.¹

لازم نیه (که) دیتبیم. *Lâzim niya (ka) dîtibetim.* It’s not necessary for me to have seen it.

(2) in past clauses after superlatives (note that a relative-clause antecedent modified by a superlative is in the indefinite state, ...*èk*).

یه‌که‌مین که‌سینکه که هه‌ولی دایې ... *yekamîn kasèk a ka hawî dâbe...* He is the first person who has attempted...

In this type of clause the subject of the relative clause must be the same as the noun modified by the superlative. In an example such as

یه‌که‌مین که‌سینکه که دیتوومه *yekamîn kasèk a ka dîtûma* he’s the first person I’ve seen

the relative clause is not subjunctive because the subjects of the main clause (‘he’) and of the relative clause (‘I’) are different.

(3) in past relative clauses after negatives (‘there isn’t anyone who has ...’) or expressions with an essentially negative sense (‘there are few who have...’)

¹Compare this with the present subjunctive: *rang a ka bârân bibâre(t)* ‘it’s possible that it will rain.’

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<p>کەس نیە کە ئەم کتاوی نەخویندبێ. <i>Kas niya (ka) am ktâwáy</i> <i>nákhwendibe.</i></p>	<p>There isn't anyone who hasn't read this book.</p>
<p>کەم کەس هەیه حکایەتە کۆن و لەمێژینەکانی کوردی لە دایە پیرە و باب و دایک و کەس و کاری خۆی نەبێستبێ. <i>Kam kas haya hikâyat a</i> <i>kon u lamezhînakân i</i> <i>kurdî la dâypîra u bâb u</i> <i>dâyk u kasukâr i khoy</i> <i>nâbîstibe.</i></p>	<p>Rare is the person who has not heard old Kurdish stories of long ago from his grandmother, grand- father, mother, and rela- tives.</p>

(4) after *wak(û)* 'as though' in the past for hypothetical situations (note that *wak(û)* followed by the indicative means 'just as' for situations that have actually occurred)

<p>وەکۆو شتیکیان بیر کەوتبێتەو... <i>Wakû shitèkyân bîr kawti-</i> <i>betawa...</i></p>	<p>As though they remem- bered something...¹</p>
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(5) in the past protasis of a possible conditional

<p>ئەگەر گیانی خۆم بەخت کردبێ لە پیناوی کورما، من هیچی کەم ناوئ. <i>Agar gyân i khom bakht</i> <i>kirdibe la penâw i</i> <i>kuřim'â, min hîch i ka'm</i> <i>nâwe.</i></p>	<p>If I have sacrificed my life for the sake of my son, I do not want anything else.</p>
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§ 32. **The Irrealis Mood.** The irrealis mood, which expresses an unfulfilled or unfulfillable contrafactual statement, usually dependent upon an unrealized conditional, is identical to the past habitual tense (*a-* or *da-* + past tense).

(a) The irrealis is used in the apodosis of contrafactual conditionals (see §33 below) and expressions that are contrafactual apodoses with ellipsis, as in

<p>نەمەتوانی هیچی تر بکەم. <i>Namatwânî hîch i tir</i> <i>bikam.</i></p>	<p>I couldn't have done any- thing else (even if I had wanted to).</p>
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¹ This may be contrasted with *wakû aw shitâyân bîr kawt* 'just as they remembered that thing.'

THE VERB

Har kasè wây dazânî. هر کسه وای ده زانی. Anybody would have known.

(b) The irrealis is used after *khozga* 'would that' for unfulfilled wishes in the past:

Khozga jârèk i tirîsh ahâtî! خوزگه جاريکی تيريش نه هاتيت! Would that you had come some other time!

Khozga zîstân nâdahât! خوزگه زستان نه ده هات! Would that winter had not come!

§ 33. **The Past Conditional.** There are two forms of the past conditional mood ('if I had gone,' 'had I gone'). The first past conditional mood is formed of the subjunctive prefix *bî-* (negative *nâ-*) + the simple past conjugation + *-âya*.

INTRANSITIVE

بہاتیمہ bîhâtîmâya	بہاتینمہ bîhâtînmâya
بہاتیتیمہ bîhâtîtîmâya	بہاتینتیمہ bîhâtîntîmâya
بہاتیمہ bîhâtîmâya	بہاتینمہ bîhâtînmâya

TRANSITIVE

¹ -im bînûsîâya م بنووسیاہ	-mân bînûsîâya مان بنووسیاہ
-it bînûsîâya ت بنووسیاہ	-tân bînûsîâya تان بنووسیاہ
-î bînûsîâya ی بنووسیاہ	-yân bînûsîâya یان بنووسیاہ

The second past conditional is similarly formed, but the *bî-* prefix is optional, and instead of the personal endings + *-âya*, the verb is formed like the past subjunctive but based on *bâ-*, a variant of the subjunctive of *bûn*.

INTRANSITIVE

ہاتیم (bî)hâtîbâm، ہاتیم	ہاتین، ہاتین (bî)hâtîbâyn
ہاتیت (bî)hâtîbâyt، ہاتیت	ہاتن، ہاتن (bî)hâtîbân

¹ Or, if there is nothing preceding to which the agent affix can be attached, the forms are *bîmûsîâya* بنووسیاہ، *bîtnûsîâya* بتووسیاہ، *bîynûsîâya*، &c.

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هاتبان، هاتبان (bî)hâtibân هاتبان(یه)، هاتبان(یه) (bî)hâtibâ(ya)

TRANSITIVE

مان بنوسبا(یه) -mân (bî)nûsibâ(ya) م بنوسبا(یه) -im (bî)nûsibâ(ya)
 تان بنوسبا(یه) -tân (bî)nûsibâ(ya) ت بنوسبا(یه) -it (bî)nûsibâ(ya)
 یان بنوسبا(یه) -yân (bî)nûsibâ(ya) ی بنوسبا(یه) -î (bî)nûsibâ(ya)

The past conditional mood is used in the following instances:

(a) In contrafactual conditional sentences, the protasis (the 'if' clause) contains a verb in the past conditional mood, and in the apodosis (the result clause) the verb is in the irrealis. Note, as in the last three examples below, that *agar* may be elipsed from the protasis.

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>ئه‌گه‌ر دوینئ هاتبان(یه)، ئازادت
 <i>Agar dwene bîhâtîtâya,</i>
 ده‌دیت. <i>Âzâdît dâdît.</i></p> | <p>If you had come yesterday, you would've seen Azad.</p> |
| <p>ئه‌گه‌ر نامه‌کەت بناردایه، ئه‌گه‌ی.
 <i>Agar nâmakat bînârdâya,</i>
 ا‌گای.<i>âgayî.</i></p> | <p>If you had sent the letter, it would've arrived.</p> |
| <p>ئه‌گه‌ر بتنوسبایه، له‌ بیره
 <i>Agar bitnûsîyâya, la bîrit</i>
 نه‌ده‌چوو. <i>nâdachû.</i></p> | <p>If you had written it, you wouldn't have forgotten it.</p> |
| <p>من ئه‌گه‌ر بمزانیبایه ئه‌وه‌امان
 به‌سه‌ر دئ، ئه‌م ریکایه‌م
 نه‌ده‌گرت به‌ر و خۆم و
 باوکیشم تووشی ئه‌م هه‌موو
 به‌ده‌ختی و مألویرانیه
 نه‌ده‌کرد.
 <i>Min agar bimzânîbâya</i>
 <i>awhâmân basar de, am</i>
 <i>regâyâ'm nadagirtâ bar u</i>
 <i>khom u bâwkîshimim tûsh</i>
 <i>i am hamû badbakhî u</i>
 <i>mâtwerânîâ nadakird.</i></p> | <p>If I had known that it would happen thus to us, I wouldn't have taken this road and I wouldn't have caused myself and my father to encounter all this misfortune.</p> |
| <p>مأل به‌ مأل بگه‌رایتایه، بینه‌گه‌ له
 ئافره‌ت و منال هیه‌چ که‌سیکی
 تیرت نه‌ده‌دی.
 <i>Mât ba mât bîgařâytâya,</i>
 <i>bejîga la âfrat u minât</i>
 <i>hîch kasêk i tirit nâdadî.</i></p> | <p>Had you gone around house by house, you wouldn't have seen any-one other than women and children.</p> |

THE VERB

<p>نه ناسياونك بيديبان، به هر دو کيانی ده گوت چوله که.</p>	<p><i>Nanâsyâwèk biydîbân, ba har dûkyânî dagut choṭa-ka.</i></p>	<p>Were someone who didn't know to see them, he would call them both swallows.</p>
<p>بيوتايه برؤ لهو به رزائی به خوت بخه خواره وه، خوم ده خسته خواره وه.</p>	<p><i>Biywitâya biro l' aw bar-zââ khot bikha khwârawa, khom dakhistâ khwârawa.</i></p>	<p>Had he said, "Go throw yourself off that high place," I would have thrown myself off.</p>

(b) The past conditional mood is used for past complements to شاللا *shâḥâ* ('I wish') and بريا *biryâ* ('would that,' functionally equivalent to *khozga* + ir-realis [see §32, above]) for unfulfilled wishes.

<p>شاللا سواری که ریکیشیان بکردیتایه و کولان به کولانی شار بیانگیدايتايه.</p>	<p><i>Shâḥâ swâr i karêkîshyân bîkirdîtâya u koṭân ba koṭân i shâr biyângeřâyâtâya.¹</i></p>	<p>I wish they had mounted you on an ass and paraded you through every street in town.</p>
<p>بريا نهو کاره ی نه کردبایه.</p>	<p><i>Biryâ aw kârây nakirdî-bâya.</i></p>	<p>Would that he hadn't done that.</p>

§ 34. The Passive Voice. The past passive stem is constructed from the present stem of a transitive verb + *-râ*. The present passive stem is the present stem + *-re-*. For example, from the stem *bîn* 'see' comes بینران *bîn-rân* 'to be seen,' بینرا *bîn-râ* 'it was seen,' and ده بینریت *dâbîn-re(t)* 'it is/can be seen'; from the stem *ner* 'send' comes نیرران *nerrân*² 'to be sent,' نیررا *nerrâ* 'it was sent,' and ده نیرریت *dâner-re(t)* 'it is sent.' The past and present passives are regularly conjugated:

PAST PASSIVE

بینرام bîn-râm	بینراین bîn-râyn	نیررام nerrâm	نیرراین nerrâyn
بینرایت bîn-rây(t)	بینران bîn-rân	نیررایت nerrây(t)	نیرران nerrân

¹ *Bîyângeřâyâtâya* = *bî* (subjunctive prefix) + *yân* (agent affix) + *gerâ* (verb stem) + *yt* (2nd-person singular patient suffix) + *âya* (conditional suffix).

² Since *rr* = *ř*, the verb *nerrân* is often written alternatively as نیران.

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بینرا **bînrâ** بینران **bînrân** نیررا **nerrâ** نیرران **nerrân**

PRESENT PASSIVE

ده بینریم **dábînrem** ده بینرین **dábînreyn** ده نیریم **dánerrem** ده نیرین **dánerreyn**
 ده بینریت **dábînrey(t)** ده بینرین **dábînren** ده نیریت **dánerreyt** ده نیرین **dánerren**
 ده بینری **dábînre(t)** ده بینرین **dábînren** ده نیریت **dánerre(t)** ده نیرین **dánerren**

The past perfect passive conjugation is regularly formed as a vowel stem ('I had been seen, I had been sent' &c.):

بینرابووم bînrâbûm	بینرابوون bînrâbûyn
بینرابوویت bînrâbûy(t)	بینرابوون bînrâbûn
بینرابوو bînrâbû	بینرابوون bînrâbûn
نیررابووم nerrâbûm	نیررابوون nerrâbûyn
نیررابوویت nerrâbûy(t)	نیررابوون nerrâbûn
نیررابوو nerrâbû	نیررابوون nerrâbûn

Irregular passives. Although the passive is regularly and predictably formed from the vast majority of verbs, the following common verbs have irregularly formed passives:

ACTIVE	PASSIVE
یستین <i>bîstin</i> >	یستران <i>bîstrân bîstre-</i> , as well as the regularly formed یسران <i>bîsrân bîsre-</i>
دان <i>dân</i> >	دران <i>d(i)rân d(i)re-</i>
دیتین <i>dîtin</i> >	بیدران <i>bîndrân bîndre-</i> , as well as the regularly formed بیران <i>bînrân bînre-</i>
گرتن <i>girtin</i> >	گیران <i>gîrân gîre-</i>
گوتن <i>gotin</i> >	گوتران <i>gutrân gutre-</i>
خستین <i>khistin</i> >	خران <i>khîrân khire-</i>
خواردن <i>khwârdin</i> >	خوران <i>khurân khure-</i>
کردن <i>kirdin</i> >	کران <i>k(i)rân k(i)re-</i>

THE VERB

ناردین <i>nârdîn</i> >	ناردران <i>nâdrân nâdre-</i> , نیردران <i>nerdrân nerdre-</i> , and the regularly formed نیرران <i>nerrân nerre-</i>
نان <i>nân</i> >	نرا <i>n(i)rân n(i)re-</i>
وتین <i>witîn</i> >	وتران <i>witrân witre-</i>

Other moods and tenses of the passive are regularly formed. All passive verbs are intransitive by definition and therefore never form their past tenses on the ergative model. Examples of passive constructions are as follows:

پینویسته ئه‌م حکایه‌تانه بنووسرینه‌وه و له چاپ درین و بلاو بکرینه‌وه.	<i>Pewîst a am hikâyatânâ binûsrenawa u la châp dren u bihaw bikrenawa.</i>	It is necessary that these stories be written down, printed, and published.
تەنەکه‌یه‌که له بهر دوکانه‌که دانرايوو.	<i>Tanakayêk la bar dukâna- ká dâ-nrâbû.</i>	A can had been set down in front of the shop.

§ 34.1. The Past Passive Participle. The past passive participle is regularly formed from the past passive stem in *-râ + -w*, giving, for example, *bînraw* ‘having been seen,’ *nerraw* ‘having been sent,’ and *nûsrâw* ‘having been written.’ The negative participle is regularly made by prefixing *nâ-* (نه‌بینه‌وه *nâbînraw* ‘not having been seen,’ نه‌نیرراو *nânerraw* ‘not having been sent’).

From the past passive participle is made the present perfect passive conjugation (‘I have been seen, I have been invited,’ &c.):

بینراوم bînrawim	بینراوین bînrawîn
بینراویت bînrawî(t)	بینراون bînrawin
بینراوه bînrawa	بینراوین bînrawin
بانگ کراوم bâng krâwim	بانگ کراوین bâng krâwîn
بانگ کراویت bâng krâwî(t)	بانگ کراون bâng krâwin
بانگ کراوه bâng krâwa	بانگ کراوین bâng krâwin

Examples of passive constructions:

وتوو کردن <i>witû-kirdîn</i> ‘to iron’ >	وتوو کران <i>witû-kirân</i> ‘to be ironed’
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ریز لیگرتن *rez le-girtin* 'to respect' > ریز لیگیران *rez le-gîrân* 'to be respected'
 نووسینهوه *nûsînawa* 'to write down' > نووسراوهوه *nûsrânawa* 'to be written
 down'

بەرگه پاک و تەمیزه وتووکراره کەهێ *barg a pâk u tamîz a wîtû-* his nice, clean, **ironed**
kirâwakây clothes

پیاویکی بەرزێ ریزلیگیراو *pyâwêk i barz i rezlegîrâw* an eminent, **respected**
 man

زۆریهێ زۆری ئەم حکایهتانه *Zorba i zor i am hikâya-* The vast majority of these
 نه نووسراوهوه. *tânâ nanûsrâwinawa.* stories **have not been**
written down.

§ 35. **Postposed Verbal Complements.** With verbs of motion many verbal complements are postposed, i.e. they come after the verb and are linked it by the unstressed vowel *à*. For example, *chûn* is 'to go,' but *chûnà mâlê* is 'to go home.' The linking vowel occurs in all persons in all tenses. In the present tense the *t* inherent in the 2nd and 3rd persons singular is recovered before the *à*. An example of the present tense is that of *chûnà mâlê*:

ده چمه مائی <i>dâchimâ mâlê</i>	ده چینه مائی <i>dâchînâ mâlê</i>
ده چیتته مائی <i>dâchîtâ mâlê</i>	ده چنه مائی <i>dâchinâ mâlê</i>
ده چیتته مائی <i>dâchetâ mâlê</i>	ده چنه مائی <i>dâchinâ mâlê</i>

In the past tenses, the linking *à* also comes between the verb and its complement. The *t* inherent in the 2nd person singular is always recovered. An example of the paradigm for verbs with consonant-final stems is *hâtinâ darê*, 'to come out.'

هاتمه دهري <i>hâtimâ darê</i>	هاتینه دهري <i>hâtînâ darê</i>
هاتیتته دهري <i>hâtîtâ darê</i>	هاتنه دهري <i>hâtinâ darê</i>
هاته دهري <i>hâtâ darê</i>	هاتنه دهري <i>hâtinâ darê</i>

In 3rd-person singular past verbs ending in *-û* and *-î*, a *t* may be infix (depending upon dialect) between the verb and the linking *à*, as in *chûnâ shârawa* 'to go to town' and *gayînâ mâtawa* 'to reach home.'

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چوومه شارهوه chûmà shârawa	چووبنه شارهوه chûynà shârawa
چووبته شارهوه chûytà shârawa	چوونه شارهوه chûnà shârawa
چووته شارهوه chûtà shârawa¹	چوونه شارهوه chûnà shârawa
که بییمه مالهوه gayîmà mâlawà	که بیینه مالهوه gayîynà mâlawà
که بییته مالهوه gayîytà mâlawà	که بیینه مالهوه gayînà mâlawà
که بییته مالهوه gayîtà mâlawà	که بیینه مالهوه gayînà mâlawà

In past verbs that end in *-â*, a *y* is infixed between the verb and the linking *à*, as in *dânà yek* ‘to throw together’:

دامه یهك dâmà yek	دامانه یهك dâmânà yek
داته یهك dâtà yek	داتانه یهك dâtânà yek
دایه یهك dâyà yek	دایانه یهك dâyânà yek
م دایه یهك -im dâya yek	مان دایه یهك -mân dâya yek
ت دایه یهك -it dâya yek	تان دایه یهك -tân dâya yek
ی دایه یهك -î dâya yek	یان دایه یهك -yân dâya yek

With verbs in *-awa*, the *-awa* suffix takes precedence over the directional *-à*, which is deleted. Compare the following:

هاتمه هوش <i>Hâtimà hosh.</i>	I came to consciousness.
هاتمهوه هوش <i>Hâtimawa hosh.</i>	I regained consciousness.

When a postposed directional complement is turned into a preposed pronominal enclitic, the directional *-à* becomes *-è*.

ئهیهوئ بگاته شار < ئهیهوئ <i>Ayawe bigâtà shâr</i> >	He wants to get to town >
بیگاتی <i>Ayawe biygâtè.</i>	He wants to get to it .
هه رگیز ناگه مه ئه وکیوه <i>Hargîz nâgamà aw kew a</i>	I'll never make it to those
دوورانه < نایانگه من <i>dûrânâ</i> > <i>nâyângamè.</i>	far-away mountains >
	I'll never make it to them .

¹ چووه شارهوه *Chûà shârawa* also exists in some regions.

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This also happens occasionally with the verb *دان بـه* *dân ba* 'to give to,' in which case the preposition *ba* is deleted, its place taken by the directional *-ê*. A full conjugation of this phenomenon is illustrated by the following:

- ئەمەت دەدەمێ **ama't dadamè** 'I'll give this to you'
 ئەمەم دەدەیتێ **ama'm dadaytè** 'you'll give this to me'
 ئەمەیان دەداتێ **ama'yân dadâtè** 's/he'll give this to them'
 ئەمەى دەدەینێ **ama'y dadaynè** 'we'll give this to him/her'
 ئەمەمان دەدەنێ **ama'mân dadanè** 'you'll give this to us'
 ئەمەتان دەدەن **ama'tân dadanè** 'they'll give this to you (pl)'

Examples:

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------|
| <p>شتیک بە سۆالکەرەکان بەدات <
 <i>Shitèk ba suâlkarakân</i>
 شتیکیان بەداتی <i>bîdât > Shitèkyân bîdâtè.</i></p> | <p>Let him give something to the beggars > Let him give them something.</p> |
| <p>شتیکم بەو پیاوێ دا < دامی
 <i>Shitèkim b' aw pyâwâ</i>
 دای > <i>dâmè</i></p> | <p>I gave something to that man > I gave it to him.</p> |
| <p>دە دراوم بەدری. <i>Da dirâwim bidarè.</i></p> | <p>Give me ten dirhems.</p> |
| <p>دە هەزار لیرەت دەدەمێ. <i>Da hazâr lîrat dadamè.</i></p> | <p>I'll give you ten thousand liras.</p> |

§ 36. **Factitive Verbs.** The factitive infinitive is formed from the present stem of the intransitive (if the intransitive stem ends in *-e*, it is dropped) + *-(y)ândin*. The present stem of all such verbs is in *-(y)en-*. Examples are:

- | | |
|---------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------|
| <p>روخان <i>rukhân</i> (pres. stem <i>rukhe-</i>)
 'to be destroyed' ></p> | <p>روخانندن <i>rukhândin rukhen-</i> 'to
 destroy'</p> |
| <p>مردن <i>mirdin</i> (pres. stem <i>mir-</i>)
 'to die' ></p> | <p>مراندن <i>mirândin miren-</i> 'to make
 die, to kill'</p> |
| <p>گەیشتن <i>gayshthin</i> (pres. stem <i>ga-</i>)
 'to reach' ></p> | <p>گەیانندن <i>gayândin gayen-</i> 'to make
 reach, to deliver'</p> |
| <p>تێ گەیشتن <i>te-gayshthin</i> (pres. stem <i>te-</i>
 <i>ga-</i>) 'to understand' ></p> | <p>تێ گەیانندن <i>te-gayândin te-gayen-</i> 'to
 make understand'</p> |

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- رئوی خیرا راکیشا و خوی مراند. *rewî kherâ râkeshâ u khoy mirând.* The fox quickly stretched out and played 'possum ("made himself dead").
- لاوهکان خویان گه یاندی. *lâwakân khoyân gayândè.* The youths got themselves to him.
- ئه گهر هه زه له م هاتنه نه کردایه، ده متوانی به جوریک تیی بگه ییم. *agar hazim l' am hâtinâ nakirdâya, damtwânî ba jorèk tey bigayenim.* If I hadn't wanted to come on this trip, I could have made him understand somehow.

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§ 37. **Expressions of Temporal Duration.** For statives ('X state has been going on for X amount of time'), the Kurdish temporal expression consists of: the temporal + -(y)a + present perfect tense verb:

<p>چەند سالیکیە باسی چۆنییەتی یە ککرتنی شیوەکانی زمانی کوردی هاتوووە گۆری.</p>	<p><i>Chand sâtek a bâs i cho- neî i yekgirtin i shewa- kân i zimân i kurdî hâtû- atà gořè.</i></p>	<p>For several years now dis- cussion of how to unite the dialects of the Kurd- ish language has come to the fore.</p>
<p>چەند ساعەتیکە لێرە نیشتمومە.</p>	<p><i>Chand sâ'atek a l' era nîshtûma.</i></p>	<p>I've been sitting here for several hours.</p>

For present statives with the verb 'to be' ('he's been here for X amount of time') the formula is: temporal + -(y)a + present copula:

<p>چوار سألە لێرە یە.</p>	<p><i>Chwâr sât a l' era ya.</i></p>	<p>He's been here for four years.</p>
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For on-going, progressive action continuing to the present ('it's been raining for X amount of time') the formula is: temporal + -(y)a + present progressive verb.

<p>چەند رۆژیکە باران دەباری.</p>	<p><i>Chand rozhèk a bârân dabâre.</i></p>	<p>It's been raining for sever- al days.</p>
<p>زۆر لە میژوووە دەزانم...</p>	<p><i>Zor la mezhû a dazânim...</i></p>	<p>I've known for a very long time...</p>

For negatives ('I haven't done X for X amount of time') the formula is: temporal + -(y)a + negative present perfect verb.

<p>چوار سألە نەماندیتوونە.</p>	<p><i>Chwâr sât a námândîtûna.</i></p>	<p>We haven't seen them for four years.</p>
<p>چەند رۆژیکە باران نەباریوە.</p>	<p><i>Chand rozhèk a bârân nâbârîwa.</i></p>	<p>It hasn't rained for several days.</p>

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For the past ('something had been going on for X amount of time'), the formula is: temporal + (*da*)*bû* + past progressive for affirmative or past perfect for the negative ('I hadn't done X for X amount of time'):

چەند روژنك دەبوو باران دەبارى. <i>Chand rozhèk dabû bârân dabârî.</i>	It had been raining for several days.
چەند روژنك بوو باران نەبارىبوو. <i>Chand rozhèk bû bârân nâbârîbû.</i>	It hadn't rained for several days.
نەمەدیتبوو سى چوار مانگ دەبوو. <i>Nizîka i se-chwâr mâng dabû namdîtîbû.</i>	I hadn't seen him for nearly three or four months.
زور لە میژوو بوو دەمزانى ... <i>Zor la mezhû bû dam-zânî...</i>	I had known for a long time that...

§ 38. **Subordinating Conjunctions.** Subordinating conjunctions generally consist of prepositions + *awaî* (*ka*), where the relative *ka*, as in relative clauses (see §39), is optional.

Conjunctions that mean 'after,' like *la dwâî ka* (له دوایا که), *la dwâ i awaî ka*, and *la pâsh awaî ka* (له پاش ئەوەی که), are followed by an indicative verb, present or past according to sense.

له دوایا که چاک ئەبیتەو ئەبینى. <i>la dwâî'â ka châk abîtawa, aybînî.</i>	After you are well again, you'll see him.
دوای ئەوەی که شار خروشا <i>dwâ i awaî ka shâr khiroshâ, ...</i>	After the city was thrown into an uproar, ...

Conjunctions that mean 'before' (*bar l' awaî ka* بەر لەوەی که), *pesh awaî ka* پێش ئەوەی که) are invariably followed by a present subjunctive verb. The correct tense for English translation is gained from context.

بەر لەوەی لافاوەکه هورژم بێنیتە سەر ژوورەکانمان منالەکان پێکەوێ یاریان ئەکرد. <i>bar l' awaî lâfâwakâ hurizhm benetâ sar zhû-rakân mân, minâtakân pekawa yârîyân akird.</i>	Before the torrent hurled down on our rooms, the children were playing together.
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Other conjunctions that demand a subjunctive verb include *ba be awaî* (*ka*) 'without'

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... به بی ئه وهی بیبیم ده مزانی که... *ba be awaî biybînim, dâm-zânî ka...* **Without my seeing it, I knew that...**

and (که) *bo awaî (ka)* 'in order that'

ئهو یه که م روژی بو خورا هینان، *aw yekam rozh'î bo kho-* He had set that first day
 بو مەشق دانا بوو، بو ئه وهی پی *râhenan, bo mashq dâ-nâ-* for getting ourselves ac-
 و پلیمان رابیت و له هه موو *bû, bo awaî pe u pilmân* customized, for practice, **in**
 رووینیکه وه خومان بو ئه و ریگه *râbet u la hamû rîyêk-* **order that** our legs and
 دوور و درێژه ناماده بکهین. *awa khomân bo aw rega* feet **become accustomed**
dûr u drezhâ amâda bi- and that **we make** our-
kayn. selves ready in every way
 for that long road.

بو ئه وهی پاکێ و بی گوناھی خوی *bo awaî pâkî u begunâhî i* **in order that he prove his**
 بسه لمینی... *khoy bisal'mene...* innocence...

A short list of common subordinating conjunctions:

به و مه رجی (که) *b' aw marjâî (ka)* provided that, on condition that (+ subj.)

به بی ئه وهی (که) *ba be awaî (ka)* without (+ pres. subj.)

به ر له وهی (که) *bar l' awaî (ka)* before (+ pres. subj.)

بو ئه وهی (که) *bo awaî (ka)* in order that (+ pres. subj.)

چونکوو *chunkû* since

دوای ئه وهی (که) *dwâ i awaî (ka)* after

جا که *jâ ka* inasmuch as

که *ka* when

کاتی، کاتی *kâtè(k)* when

پاش ئه مهی / ئه وهی (که) *pâsh amâi/awaî (ka)* after

پیش ئه وهی (که) *pesh awaî (ka)* before (+ pres. subj.)

§ 39. **Relative Clauses.** Relative clauses in Kurdish are often, but not necessarily, introduced by the relative pronoun *ka* 'who, which, that.' Syntactically Kurdish relative clauses do not differ significantly from Persian relative clauses, with the exception of the omission of the relative pronoun,

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which does not happen in Persian. The antecedent of any relative pronoun, expressed or omitted, is usually but not necessarily marked by enclitic *-î*, *-e*, or *-èk*. Generally speaking, the relative pronoun *ka* may be omitted, particularly when it functions as the object of the verb in the relative clause. The relative pronoun is not often omitted when it functions as the subject (logical or real) of the verb in the relative clause—as in English ('the man whom I met' and 'the man with whom I went' may be equally well expressed as 'the man I met' and 'the man I went with,' but 'the man who came' cannot become *'the man came').

If the syntactical function of the relative pronoun within the relative clause is other than subject of the verb, the grammatical place is marked within the clause by a "referent pronoun" that refers back to the relative. The verb inside a relative clause modifying a true indefinite or nonspecific antecedent is in the subjunctive, as in Persian. Examples follow.

<p>سهری کوره‌کهی که نوستیوو له سهر رانی برد.</p>	<p><i>sar i kuřakât ka nustibû,</i> <i>la sar rânî bird.</i></p>	<p>She took the head of the boy, who had fallen asleep, from her lap.</p>
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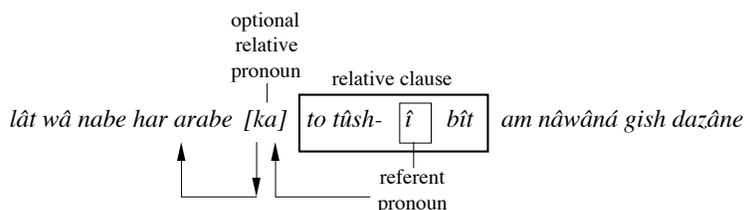
In this example the relative pronoun *ka* functions as the subject of *nustibû*—and is therefore not omissible—and the antecedent is marked by *-î*.

<p>یه‌کیک له لاه‌کان که بو فروشتنی به‌ره‌م چوو بووه شار که‌رایه‌وه و مزگینی پی دان.</p>	<p><i>yekèk la lâwakân, ka bo</i> <i>froştin i barham chû-</i> <i>bûa shâr, gařâyawa u</i> <i>mizgeni pe dân.</i></p>	<p>One of the young men, who had gone to town to sell produce, returned and gave them the good news.</p>
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Here the relative pronoun *ka* refers to the antecedent *yekèk la lâwakân*. The *-èk* ending on *yekèk* functions as the marker of the antecedent.

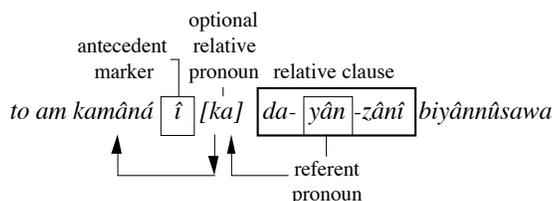
<p>لات وا نه‌بی هر عه‌ره‌بی تو تووشی بیت ئەم ناوانه‌گش ده‌زانی.</p>	<p><i>lât wâ nabe har 'arabè to</i> <i>tûshî bît, am nâwânâ gish</i> <i>dazâne.</i></p>	<p>Don't think every Arab you meet knows all these names.</p>
-----------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------

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In this example the referent pronoun *-î* complementing *tûshî* refers to the antecedent, *har arab*, marked with the enclitic *-e*. The relative pronoun is omitted. The verb *tûsh-bît* is in the subjunctive because the antecedent is nonspecific and the clause is hypothetical ('any and every Arab you may meet'¹).

تو ئەم کەمانەیی دەیانزانی *to am kamânâi dayânzânî*, Write down these few
 بیاننوسەو. *biyânnûsawa*. **things you know.**



In this example the referent pronoun *-yân* in *dayânzânî* refers to the antecedent *am kamânâ*, which is marked as antecedent by *-î* without the relative pronoun. The *-yân-* in *biyânnûsawa* is a resumptive object pronoun, which, strictly speaking, is optional since the object of *binûsawa* has already been stated (*am kamânâ*). Such resumptive object pronouns are often used after a relative clause to make clear that the antecedent of the relative clause is actually the object of the main verb.

لەوانەیی گڵای لی کردوون *l' awânâi gilay le kirdûn*, It is different from those
 جیاوازه. *jyâwâz a*. **things he has complained of.**

¹ Compare the hypothetical subjunctive clause with the actual *هەر عەرەبێ من تووشی* *har 'arabê min tûshî bûma* "every Arab I've met," where the antecedent is definite and the verb of the relative clause describes something that has actually happened.

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Here the referent pronoun *-n*, the “bumped” complement of the preposition *le*, refers to the antecedent *awâna*, which is so marked by *-î* without the relative pronoun.

زۆری له خۆی ئەکرد که ئەو دوو فرمیسکه گهورهیهی ئەیانەوی بکەونه خواری بیانشاریتەوه.	<i>zorî la khoy akird ka aw</i> <i>dû firmesk a gawayât</i> <i>ayânawe bikawinà</i> <i>khwârè biyânshâretawa.</i>	He was forcing himself to hide those two large tears, which were about to dribble down.
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In this example the antecedent of the relative clause, *dû firmesk a gawayâ*, is marked by *î*, and the relative pronoun is omitted. The *-yân-* in *biyânshâretawa* is another example of a resumptive object pronoun.

بیرم له هەر شتیك کردیتەوه، بیرم له مردن نەمکردبووه.	<i>bîrim la har shitèk kirdi-</i> <i>betawa, bîrim la mirdin</i> <i>namkirdibûawa.</i>	Whatever I had thought about, I hadn't thought about dying.
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In this example, *هەر شتیك har shitèk* ‘whatever’ produces an indefinite relative clause; thus the verb *bîrim kirdibetawa* is subjunctive, and in this case, past subjunctive.

§ 40. Directional Nouns in è. Certain nouns become quasi-adverbial directionals with the addition of unstressed *-è*. Among these are *مائی mâtè* ‘homeward,’ *ژووری zhûrè* ‘inward,’ and *دەری darè* ‘outward.’ These directionals tend to occur as postposed directionals after *-à* (see §35).

§ 41. Orthographic Peculiarities of Sorani Kurdish. For the most part, Sorani Kurdish is written in a “phonetic” version of the Arabic alphabet in which all but one of the vowels are given graphic representations. Only the vowel *i* is not represented internally in a word.

The only real inconsistency in the writing system is the representation of the sequence *ye*, which is written *یە*, as though it were *ya*, which is written the same. Both the writing of *ye* and the lack of indication of *i* go back to early twentieth-century attempts to render Ottoman spelling more “phonetic” and actually have nothing to do with Kurdish, but since Kurdish spelling was devised during the late Ottoman period, it has been saddled with *یە* for *ye* and nothing for *i*.

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Writers of Kurdish, as well as writers of other languages using the Arabic alphabet, are loathe to write several *y*'s in sequence. It is probably safe to say that a word like *gayîyn* 'we arrived,' which technically should be spelled گهییین, with three *y*'s in a row (one for the first *y*, a second for the *î*, and a third for the second *y*), will never be seen with all three *y*'s. At most it will appear as گهین, the same spelling as *gayîn* 'you/they arrived.' The same applies to the sequence *-î i*, i.e. a word ending in *î* followed by the *i* of the *izâfa*: rarely is this sequence spelled with two *y*'s; generally the *-î* ending of the word is spelled with *y* and the *izâfa y* is omitted, as in

بو دڤنهر می ئهوانه	<i>bo dîhnarmî i awâna</i>	for placating them
حکایهت ئه‌ندازه و بارسه‌تایی	<i>hikâyat andâza u bâristâî i</i>	A story does not have a
دیاری‌کراوی نیه.	<i>dyârîkrâwî niya.</i>	clearly defined size or length.

In the reading passages occasionally a *zer* vowel point has been inserted under the *y* (ی) to indicate the missing vowel of the *izâfa*.

The same applies to the sequence *îy*, where a word ends in *î* and is followed by the 3rd-person singular pronominal enclitic (possessive or agent affix). Occasionally the sequence is spelled in full with the correct number of *y*'s, but normally only one *y* is written. This is particularly true when there would be three *y*'s, as in

مال‌ئاوایی له خه‌لک کرد.	<i>mâtâwâîy la khatk kird.</i>	He bade farewell to the people.
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The sequence *îa*, as in *tânjîtaká* 'the hunting dog,' is written as either تانجیه‌که or تانجی‌یه‌که, as though the sequence were *î-ya*. The sequence *îèk*, given the orthographic peculiarity of the *-ek* suffix after vowels, may be written as *îek* or as *îyek*, as in *tânjîèk* 'a hunting dog,' which can be written either as تانجی‌یه‌ک or more commonly as تانجی‌یه‌ک.

There is also no unanimity among writers of Kurdish with regard to the writing of compound words. Some put all the elements together, and others leave each element separate. Thus, *dîhnarmî* is spelled either دڤنهر می or دڤنهر می, and *dyârîkrâw* is either دیاری‌کراو or دیاری‌کراو. This is rarely troubling to the reader, but the longer compounds like سهرنج‌راکیش *sarinjîrâkesh* 'attrac-

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tive' become, the more difficult they become to recognize.

§ 42. **Vowel Contractions.** (1) The sequence *-îa-* is often contracted to *-e-*, as in ئەمەرىكىيەكە *amarîkîaká* > ئەمەرىكەكە *amarîkeká*.

(2) The sequences *-ûwa-* and *-ûa-* can be contracted to *-o-*, as in بووئەتەوہ *bûwatawa* > بوتەوہ *botawa*, دیتوئەتەوہ *dîtûatawa* > دیتوتەوہ *dîtota*, and بیوئەوہ *bîbûatawa* > بیوہ *bîbowa*.

Verb Tenses and Moods

Present Habitual/Progressive (*kawtin* 'fall,' *nûsîn* 'write,' & *qsa-kirdin* 'speak')

SINGULAR	PLURAL
ده كهوم <i>dákawim</i>	ده كهوين <i>dákawîn</i>
ده كهويت <i>dákawî(t)</i>	ده كهون <i>dákawin</i>
ده كهويت <i>dákawe(t)</i>	ده كهون <i>dákawin</i>
ناكهوم <i>nâkawim</i>	ناكهوين <i>nâkawîn</i>
نده كهوم <i>nâdakawim</i>	نده كهوين <i>nâdakawîn</i>
<hr/>	
ده نووسم <i>dânûsim</i>	ده نووسين <i>dânûsîn</i>
ده نووسيت <i>dânûsî(t)</i>	ده نووسن <i>dânûsin</i>
ده نووسيت <i>dânûse(t)</i>	ده نووسن <i>dânûsin</i>
نانووسم <i>nânûsim</i>	نانووسين <i>nânûsîn</i>
نده نووسم <i>nâdanûsim</i>	نده نووسين <i>nâdanûsîn</i>
<hr/>	
قسه ده كهوم <i>qsa dâkam</i>	قسه ده كهين <i>qsa dâkayn</i>
قسه ده كهويت <i>qsa dâkay(t)</i>	قسه ده كهين <i>qsa dâkan</i>
قسه ده كهات <i>qsa dâkâ(t)</i>	قسه ده كهين <i>qsa dâkan</i>
قسه ناكهوم <i>qsa nâkam</i>	قسه ناكهين <i>qsa nâkayn</i>
قسه نده كهوم <i>qsa nâdakam</i>	قسه نده كهين <i>qsa nâdakayn</i>

Present Subjunctive ('that I fall,' &c.)

بكهوم <i>bîkawim</i>	بكهوين <i>bîkawîn</i>
بكهويت <i>bîkawî(t)</i>	بكهون <i>bîkawin</i>
بكهويت <i>bîkawe(t)</i>	بكهون <i>bîkawin</i>
ناكهوم <i>nâkawim</i>	ناكهوين <i>nâkawîn</i>
<hr/>	
بنووسم <i>bînûsim</i>	بنووسين <i>bînûsîn</i>
بنووسيت <i>bînûsî(t)</i>	بنووسن <i>bînûsin</i>
بنووسيت <i>bînûse(t)</i>	بنووسن <i>bînûsin</i>
نانووسم <i>nânûsim</i>	نانووسين <i>nânûsîn</i>

VERB TENSES AND MOODS

قسه (ب)کدم <i>qsa (bí)kam</i>	قسه (ب)کدین <i>qsa (bí)kayn</i>
قسه (ب)کدیت <i>qsa (bí)kay(t)</i>	قسه (ب)کدن <i>qsa (bí)kan</i>
قسه (ب)کات <i>qsa (bí)kâ(t)</i>	قسه (ب)کن <i>qsa (bí)kan</i>
قسه نهکدم <i>qsa nákam</i>	قسه نهکدین <i>qsa nákayn</i>

Simple Past ('I fell,' &c.)

FOR INTRANSITIVE: کەوتن *KAWTIN* 'TO FALL'

کەوتم <i>káwtim</i>	کەوتین <i>káwtîn</i>
کەوتیت <i>káwtî(t)</i>	کەوتن <i>káwtin</i>
کەوت <i>káwt</i>	کەوتن <i>káwtin</i>
<hr/> نهکەوتم <i>nákawtim</i>	<hr/> نهکەوتین <i>nákawtîn</i>
نهکەوتیت <i>nákawtî(t)</i>	نهکەوتن <i>nákawtin</i>
نهکەوت <i>nákawt</i>	نهکەوتن <i>nákawtin</i>

FOR TRANSITIVE VERB FOLLOWED BY AGENT AFFIX: نووسین *NŪSĪN* 'TO WRITE'

نووسم <i>nūsîm</i>	نووسیان <i>nūsîmân</i>
نووسیت <i>nūsîy(t)</i>	نووسیتان <i>nūsîtân</i>
نووسی <i>nūsîy</i>	نووسیان <i>nūsîyân</i>
<hr/> نه‌م‌نووسی <i>námnnūsî</i>	<hr/> نه‌مان‌نووسی <i>námânnnūsî</i>
نه‌ت‌نووسی <i>nátnūsî</i>	نه‌تان‌نووسی <i>nátânnūsî</i>
نه‌ین‌نووسی <i>náynūsî</i>	نه‌یان‌نووسی <i>náyânnūsî</i>

FOR AGENT AFFIX PRECEDING A TRANSITIVE VERB: قسه کردن *QSA-KIRDIN* 'TO SPEAK'

قسه‌م کرد <i>qsám kird</i>	قسه‌مان کرد <i>qsámân kird</i>
قسه‌ت کرد <i>qsát kird</i>	قسه‌تان کرد <i>qsátân kird</i>
قسه‌ی کرد <i>qsáy kird</i>	قسه‌یان کرد <i>qsáyân kird</i>
<hr/> قسه‌م نه‌کرد <i>qsam nákird</i>	<hr/> قسه‌مان نه‌کرد <i>qsamân nákird</i>
قسه‌ت نه‌کرد <i>qsat nákird</i>	قسه‌تان نه‌کرد <i>qsatân nákird</i>
قسه‌ی نه‌کرد <i>qsay nákird</i>	قسه‌یان نه‌کرد <i>qsayân nákird</i>

Past Habitual/Progressive (= Irrealis) ('I used to fall,' 'I would have fallen,' &c.)

SORANI KURDISH

ده‌که‌وتم <i>dákawtim</i>	ده‌که‌وتین <i>dákawtîn</i>
ده‌که‌وتیت <i>dákawtî(t)</i>	ده‌که‌وتن <i>dákawtin</i>
ده‌که‌وت <i>dákawt</i>	ده‌که‌وتن <i>dákawtin</i>
نه‌که‌وتم <i>nákawtim</i> (Sul.)	نه‌که‌وتین <i>nákawtîn</i> (Sul.)
نه‌ده‌که‌وتم <i>nádakawtim</i>	نه‌ده‌که‌وتین <i>nádakawtîn</i>
<hr/>	
ده‌مئووسی <i>dámnûsî</i>	ده‌مانئووسی <i>dámânnûsî</i>
ده‌تنووسی <i>dâtûsî</i>	ده‌تانئووسی <i>dâtânnûsî</i>
ده‌بنووسی <i>dáyûsî</i>	ده‌یانئووسی <i>dáyânnûsî</i>
نه‌مه‌نووسی <i>námanûsî</i> (Sul.)	نه‌مانه‌نووسی <i>námânanûsî</i> (Sul.)
نه‌مده‌نووسی <i>námdanûsî</i>	نه‌مانده‌نووسی <i>námândanûsî</i>
<hr/>	
قسه‌م ده‌کرد <i>qsam dákird</i>	قسه‌مان ده‌کرد <i>qsamân dákird</i>
قسه‌ت ده‌کرد <i>qsat dákird</i>	قسه‌تان ده‌کرد <i>qsatân dákird</i>
قسه‌ی ده‌کرد <i>qsay dákird</i>	قسه‌یان ده‌کرد <i>qsayân dákird</i>
قسه‌م نه‌که‌کرد <i>qsam náakird</i> (Sul.)	قسه‌مان نه‌که‌کرد <i>qsamân náakird</i>
قسه‌م نه‌ده‌کرد <i>qsam nádakird</i>	قسه‌مان نه‌ده‌کرد <i>qsamân nádakird</i>

Present Perfect ('I have fallen', &c.)

که‌وتووم <i>kawtûm</i>	که‌وتوین <i>kawtûyn</i>
که‌وتووت <i>kawtûy(t)</i>	که‌وتوون <i>kawtûn</i>
که‌وتوو <i>kawtûa</i>	که‌وتوون <i>kawtûn</i>
نه‌که‌وتووم <i>nákawtûm</i>	نه‌که‌وتوین <i>nákawtûyn</i>
<hr/>	
نووسیومه <i>nûsîwima</i>	نووسیومانه <i>nûsîwmâna</i>
نووسیوته <i>nûsîwita</i>	نووسیوتانه <i>nûsîwtâna</i>
نووسیویه‌تی <i>nûsîwyatî</i>	نووسیویانه <i>nûsîwyâna</i>
نه‌مئووسیوه <i>námnûsîwa</i>	نه‌مانئووسیوه <i>námânnûsîwa</i>
<hr/>	
قسه‌م کردوو <i>qsam kirdûa</i>	قسه‌مان کردوو <i>qsamân kirdûa</i>
قسه‌ت کردوو <i>qsat kirdûa</i>	قسه‌تان کردوو <i>qsatân kirdûa</i>
قسه‌ی کردوو <i>qsay kirdûa</i>	قسه‌یان کردوو <i>qsayân kirdûa</i>
قسه‌م نه‌کردوو <i>qsam nákirdûa</i>	قسه‌مان نه‌کردوو <i>qsamân nákirdûa</i>

VERB TENSES AND MOODS

Past Perfect ('I had fallen,' &c.)

که‌وتبوم <i>kawtibûm</i>	که‌وتبوین <i>kawtibûyn</i>
که‌وتبویت <i>kawtibûy(t)</i>	که‌وتبوون <i>kawtibûn</i>
که‌وتبوو <i>kawtibû</i>	که‌وتبوون <i>kawtibûn</i>
نه‌که‌وتبوم <i>nâkawtibûm</i>	نه‌که‌وتبوین <i>nâkawtibûyn</i>
نوسبووم <i>nûsibûm</i>	نوسبوومان <i>nûsibûmân</i>
نوسبووت <i>nûsibût</i>	نوسبووتان <i>nûsibûtân</i>
نوسیبوی <i>nûsibûy</i>	نوسیبویان <i>nûsibûyân</i>
نهمنوسبوو <i>nâmnûsibû</i>	نهماننوسبوو <i>nâmnûsibû</i>
قسه‌م کردبوو <i>qsam kirdibû</i>	قسه‌مان کردبوو <i>qsamân kirdibû</i>
قسه‌ت کردبوو <i>qsat kirdibû</i>	قسه‌تان کردبوو <i>qsatân kirdibû</i>
قسه‌ی کردبوو <i>qsay kirdibû</i>	قسه‌یان کردبوو <i>qsayân kirdibû</i>
قسه‌م نه‌کردبوو <i>qsam nâkirdibû</i>	قسه‌مان نه‌کردبوو <i>qsamân nâkirdibû</i>

Past Subjunctive ('that I have fallen,' &c.)

که‌وتبم <i>kawtibim</i>	که‌وتبن <i>kawtibîn</i>
که‌وتبیت <i>kawtibû(t)</i>	که‌وتبن <i>kawtibin</i>
که‌وتبیت <i>kawtibe(t)</i>	که‌وتبن <i>kawtibin</i>
نه‌که‌وتبم <i>nâkawtibim</i>	نه‌که‌وتبن <i>nâkawtibîn</i>
نوسیبیم <i>nûsibetim</i>	نوسیبیمان <i>nûsibetmân</i>
نوسیبیت <i>nûsibetit</i>	نوسیبیتتان <i>nûsibettân</i>
نوسیبیتی <i>nûsibetî</i>	نوسیبیتیان <i>nûsibetyân</i>
نهمنوسیبیت <i>nâmnûsibet</i>	نهماننوسیبیت <i>nâmnûsibet</i>
قسه‌م کردبم <i>qsam kirdibe</i>	قسه‌مان کردبم <i>qsamân kirdibe</i>
قسه‌ت کردبم <i>qsat kirdibe</i>	قسه‌تان کردبم <i>qsatân kirdibe</i>
قسه‌ی کردبم <i>qsay kirdibe</i>	قسه‌یان کردبم <i>qsayân kirdibe</i>
قسه‌م نه‌کردبم <i>qsam nâkirdibe</i>	قسه‌مان نه‌کردبم <i>qsamân nâkirdibe</i>

Past Conditional I ('had I fallen,' &c.)

بکه‌وتمایه <i>bîkawtimâya</i>	بکه‌وتینایه <i>bîkawtînâya</i>
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SORANI KURDISH

بکهوتتا یه <i>bikawtîtâya</i>	بکهوتتا یه <i>bikawtinâya</i>
بکهوتتا یه <i>bikawtâya</i>	بکهوتتا یه <i>bikawtinâya</i>
نهکهوتتا یه <i>nâkawtimâya</i>	نهکهوتتا یه <i>nâkawtînâya</i>
بمئوسیا یه <i>bîmnûsîâya</i>	بمئوسیا یه <i>bîmânnûsîâya</i>
بتئوسیا یه <i>bîtnûsîâya</i>	بتئوسیا یه <i>bîtânnûsîâya</i>
ببئوسیا یه <i>bîynûsîâya</i>	ببئوسیا یه <i>bîyânnûsîâya</i>
نهمئوسیا یه <i>nâmnûsîâya</i>	نهمئوسیا یه <i>nâmânnûsîâya</i>
قسهه بکردا یه <i>qsam bikirdâya</i>	قسهه مان بکردا یه <i>qsamân bikirdâya</i>
قسهه ت بکردا یه <i>qsat bikirdâya</i>	قسهه تان بکردا یه <i>qsatân bikirdâya</i>
قسهه ی بکردا یه <i>qsay bikirdâya</i>	قسهه یان بکردا یه <i>qsayân bikirdâya</i>
قسهه نهکردا یه <i>qsam nâkirdâya</i>	قسهه مان نهکردا یه <i>qsamân nâkirdâya</i>

Past Conditional II ('were I to have fallen,' &c.)

بکهوتبا م <i>bikawtibâm</i>	بکهوتبا یه <i>bikawtibây</i>
بکهوتبا یه <i>bikawtibây</i>	بکهوتبا یه <i>bikawtibân</i>
بکهوتبا <i>bikawtibâ</i>	بکهوتبا یه <i>bikawtibân</i>
نهکهوتبا م <i>nâkawtibâm</i>	نهکهوتبا یه <i>nâkawtibây</i>
بمئوسیا <i>bîmnûsîbâ</i>	بمئوسیا <i>bîmânnûsîbâ</i>
بتئوسیا <i>bîtnûsîbâ</i>	بتئوسیا <i>bîtânnûsîbâ</i>
ببئوسیا <i>bîynûsîbâ</i>	ببئوسیا <i>bîyânnûsîbâ</i>
نهمئوسیا <i>nâmnûsîbâ</i>	نهمئوسیا <i>nâmânnûsîbâ</i>
قسهه بکردبا <i>qsam bikirdîbâ</i>	قسهه مان بکردبا <i>qsamân bikirdîbâ</i>
قسهه ت بکردبا <i>qsat bikirdîbâ</i>	قسهه تان بکردبا <i>qsatân bikirdîbâ</i>
قسهه ی بکردبا <i>qsay bikirdîbâ</i>	قسهه یان بکردبا <i>qsayân bikirdîbâ</i>
قسهه نهکردبا <i>qsam nâkirdîbâ</i>	قسهه مان نهکردبا <i>qsamân nâkirdîbâ</i>

PASSIVE TENSES AND MOODS

Present Passive ('I am seen')

دهبیر ئه م <i>dabînrem</i>	دهبیر ئه یه <i>dabînreyn</i>
دهبیر ئه ت <i>dabînrey(t)</i>	دهبیر ئه <i>dabînren</i>

VERB TENSES AND MOODS

دهیتریت <i>dabînre(t)</i>	دهیترین <i>dabînren</i>
ناییتریم <i>nâbînrem</i>	ناییترین <i>nâbînreyn</i>
نهدهیتریم <i>nâdabînrem</i>	نهدهیترین <i>nâdabînreyn</i>

Present Subjunctive Passive ('that I be seen')

بییتریم <i>bîbînrem</i>	بییترین <i>bîbînren</i>
بییترییت <i>bîbînrey(t)</i>	بییترین <i>bîbînren</i>
بییترییت <i>bîbînre(t)</i>	بییترین <i>bîbînren</i>
نهییتریم <i>nâbînrem</i>	نهییترین <i>nâbînreyn</i>

Past Passive ('I was seen')

بیترام <i>bînrâm</i>	بیترین <i>bînrâyn</i>
بیترییت <i>bînrây(t)</i>	بیترین <i>bînrân</i>
بیترام <i>bînrâ</i>	بیترین <i>bînrân</i>
نهییترام <i>nâbînrâm</i>	نهییترین <i>nâbînrâyn</i>

Present Perfect Passive ('I have been seen')

بیترام <i>bînrâwim</i>	بیترین <i>bînrâwîn</i>
بیترام <i>bînrâwî(t)</i>	بیترین <i>bînrâwîn</i>
بیترام <i>bînrâwa</i>	بیترین <i>bînrâwîn</i>
نهییترام <i>nâbînrâwim</i>	نهییترین <i>nâbînrâwîn</i>

Past Perfect Passive ('I had been seen')

بیترام <i>bînrâbûm</i>	بیترین <i>bînrâbûyn</i>
بیترام <i>bînrâbûy(t)</i>	بیترین <i>bînrâbûn</i>
بیترام <i>bînrâbû</i>	بیترین <i>bînrâbûn</i>
نهییترام <i>nâbînrâbûm</i>	نهییترین <i>nâbînrâbûyn</i>

Past Subjunctive Passive ('that I have been seen')

بیترام <i>bînrâbim</i>	بیترین <i>bînrâbîn</i>
بیترییت <i>bînrâbî(t)</i>	بیترین <i>bînrâbîn</i>

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ببیراییت *bînîrâbe(t)*
نەببیراییم *nâbînîrâbîm*

ببیراین *bînîrâbin*
نەببیرایین *nâbînîrâbîn*

Past Conditional Passive ('had I been seen')

بببیرایامایه *bibînîrâmâya*
بببیرایتایه *bibînîrâtâya*
بببیرایانه *bibînîrânâya*
نەبببیرایامایه *nâbînîrâmâya*

ببببیرایینایه *bibînîrâynâya*
ببببیرایانایه *bibînîrânâya*
ببببیرایانایه *bibînîrânâya*
نەببببیرایینایه *nâbînîrâynâya*

Synopsis of Tenses and Moods

	INTRANSITIVE	TRANSITIVE	PASSIVE
infinitive	چوون <i>chûn</i> to go	بانگ کردن <i>bâng kirdîn</i> to invite	بانگ کران <i>bâng krân</i> to be invited
past	چووم <i>chûm</i> I went	بانگم کرد <i>bângim kird</i> I invited him/her ¹	بانگ کرام <i>bâng krâm</i> I was invited
past habitual	ده‌چووم <i>dachûm</i> I used to go	بانگم ده‌کرد <i>bângim dakird</i> I used to invite him	بانگ ده‌کرام <i>bâng dakrâm</i> I used to be invited
pres. perf.	چووم <i>chûwim</i> I have gone	بانگم کردووه <i>bângim kirdûa</i> I have invited him	بانگ کراوم <i>bâng krâwim</i> I have been invited
past perf.	چوووبوم <i>chûbûm</i> I had gone	بانگم کردبوو <i>bângim kirdibû</i> I had invited him	بانگ کرابوم <i>bâng krâbûm</i> I had been invited
present	ده‌چم <i>(d)achim</i> I('ll) go	بانگ ده‌کام <i>bâng (d)akam</i> I('ll) invite	بانگ ده‌کریم <i>bâng (d)akrem</i> I am (will be) invited
pres. subj.	بیچم <i>bichim</i> that I go	بانگ بکام <i>bâng bikam</i> that I invite	بانگ بکریم <i>bâng bikrem</i> that I be invited
past subj.	چووبیم <i>chûbim</i> that I have gone	بانگم کردبیت <i>bângim kirdibe(t)</i> that I have invited him	بانگ کرابیم <i>bâng krâbim</i> that I have been invited

¹ Because of the ergative nature of the past tenses, a 3rd-person singular object is built into the verb.

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past cond. I	بچوو مایه <i>bichûmâya</i>	بانگم بکردایه <i>bângim bikirdâya</i>	بانگ بکرامایه <i>bâng bikrâmâya</i>
past cond. II	(ب)چوو بام <i>(bi)chûbâm</i>	بانگم (ب)کردبا <i>bângim (bi)kirdibâ</i>	بانگ (ب)کرابام <i>bâng (bî)krâbâm</i>
	had I gone	had I invited him	had I been invited
irrealis (=	ده چوووم <i>(d)achûm</i>	بانگم ده کرد <i>bângim (d)akird</i>	بانگ ده کرام <i>bâng (d)akrâm</i>
past			
habitual)	I would have gone	I would have invited him	I would have been invited

Conditional Sentence Types

present/future possible (present subjunctive or simple past indicative protasis, indicative apodosis)

ئهگەر بچیت (چوو)، دهیانینیت.	<i>Agar biche(t) (or chû), dayânînet.</i>	If he goes, he'll see them.
ئهگەر بچیته (چووینه) کوردستان، فیری کوردی دهی.	<i>Agar bîchîtà (or chûytà) Kurdîstân, fer i kurdî dabî.</i>	If you go to Kurdistan, you'll learn Kurdish.

past possible (past subjunctive protasis, indicative apodosis)

ئهگەر لهوی وهفر بارین، نایه.	<i>Agar l'awe wafr bârîbe, nâyen.</i>	If it has snowed there, they won't be coming.
ئهگەر چووین، نازاتم کهی چوو دهی.	<i>Agar chûbe, nâzânim kay chûa darè.</i>	If he has gone, I don't know when he went out.
ئهگەر چووینه کوردستان، دهی فیری کوردی بی.	<i>Agar chûbîtà Kurdîstân, dabe fer i kurdî bibî.</i>	If you have gone to Kurdistan, you must have learned Kurdish.
ئهگەر نه چووینه کوردستان، ناتوانی فیری کوردی بی.	<i>Agar nâchûbîtà Kurdîstân, nâtwânî fer i kurdî bibî.</i>	If you haven't gone to Kurdistan, you can't have learned Kurdish.

contrafactual (past conditional protasis, past habitual apodosis)

SYNOPSIS OF TENSES AND MOODS

ئەگەر بچووايه دەبديتن. <i>Agar bichûâya, daydîtin.</i>	If he had gone, he would have seen them./ If he were to go, he would see them.
ئەگەر بچوويتايە کوردستان، فیری کوردی دەبووی. <i>Agar bíchûytâya Kurdis-tân, fer i kurdî dabûy.</i>	If you had gone to Kurdistan, you would have learned Kurdish.
ئەگەر نهچوويتايە کوردستان، فیری کوردی نهدهبووی. <i>Agar nâchûytâya Kurdis-tân, fer i kurdî nâdabûy.</i>	If you hadn't gone to Kurdistan, you wouldn't have learned Kurdish.

Conversion Table for the Sorani and Kurmanji Alphabets

Recently there have been attempts, particularly on the internet and on the part of Kurds influenced by speakers of Kurmanji Kurdish, to write Sorani in the Latin-based Kurmanji alphabet. The conversion is as follows:

Sorani	Sorani Arabic	Kurmanji
<i>a</i>	ه	<i>e</i>
<i>â</i>	ا	<i>a</i>
<i>b</i>	ب	<i>b</i>
<i>ch</i>	چ	<i>ç</i>
<i>d</i>	د	<i>d</i>
<i>e</i>	ئ	<i>ê</i>
<i>f</i>	ف	<i>f</i>
<i>g</i>	گ	<i>g</i>
<i>gh</i>	غ	<i>x</i>
<i>h</i>	ح، ه	<i>h</i>
<i>i</i>	ی	<i>i</i>
<i>î</i>	ئ	<i>î</i>
<i>j</i>	ج	<i>c</i>
<i>k</i>	ک	<i>k</i>
<i>kh</i>	خ	<i>x</i>
<i>l</i>	ل	<i>l</i>
<i>ł</i>	ل	<i>ll</i>
<i>m</i>	م	<i>m</i>
<i>n</i>	ن	<i>n</i>
<i>o</i>	و	<i>o</i>
<i>p</i>	پ	<i>p</i>
<i>q</i>	ق	<i>q</i>
<i>r</i>	ر	<i>r</i>
<i>ř</i>	ر	<i>rr</i>
<i>s</i>	س	<i>s</i>
<i>sh</i>	ش	<i>ş</i>
<i>t</i>	ت	<i>t</i>
<i>u</i>	و	<i>u</i>
<i>û</i>	وو	<i>û</i>
<i>v</i>	ف	<i>v</i>

CONVERSION TABLE FROM SORANI TO KURMANJI

w	و	w
y	ی	y
z	ز	z
zh	ژ	j
‘	ع	(not indicated)

In writing Sorani in the Kurmanji alphabet, a one-to-one correspondence is observed. The *i* of the *izâfa* after consonants is written as *î* joined directly to the preceding word, but after vowels it is usually written as *y*, as in *ray gîştî* for زارووی زانستی *râ i gîştî* ‘public opinion’ and *zaraway zanistî* for زارووی زانستی *zârâwa i zânistî* ‘scientific language.’ An example of such transcribed text is given below:

Ber le Sedam Husên hîç berpîrsêkî Êraqî newêrawe îmza le ser rêkkewtinêk bikat ke otonomî bidate kurd, ewîş le 11-î adarî 1970 rêkkewtin-name benawbangekey adarî legell Mela Mistefa Barzanî mor kird, tefsîrî ciyaciya bo karekey (cêgirî berrêz) dekira. Hendê deyanut be rastî deyewê ew birîne qûlley cestey Êraq tîmar bikat, hendêkî dîkeş deyanut deyewê piştgirî hêzî serbazîy bo xoy misoger bikat û bîxate jêr rikêfî xoyewe, diway ewey le biwarekanî emnî û rageyandin û hizbî da ew pallpiştîyey misoger kirdibû.¹

In Arabic script the passage is as follows:

بەر له سه‌دام حوسین هه‌یج به‌رپرسیکی عێراقی نه‌وێراوه ئیمزا له سه‌ر ریککه‌وتنیک بکات که ئۆتۆنۆمی بده‌ته‌ کورد، ته‌ویش له ۱۱ی ئاداری ۱۹۷۰ ریککه‌وتنامه به‌ناوبانگه‌که‌ی ئاداری له‌که‌م‌مه‌لا مسته‌فا بارزانی مۆر کرد، ته‌فسیری جیاجیا بو‌ کاره‌که‌ی (جیگری به‌ریز) ده‌کرا. هه‌ندێ ده‌یانوت به‌ راستی ده‌یه‌وی ئه‌و برینه‌ قووله‌ی جه‌سته‌ی عێراق تیار بکات، هه‌ندیکێ دیکه‌ش ده‌یانوت ده‌یه‌وی پشستگیری هه‌یزی سه‌ربازی بو‌ خۆی مسۆگه‌ر بکات و بیه‌خاته ژیر رکیفی خۆیه‌وه، دوا‌ی ئه‌وه‌ی له‌ بواره‌کانی ئه‌منی و راگه‌یاندن و حزبی دا ئه‌و پالپشتی به‌ی مسۆگه‌ر کردبوو.

An example of a slightly different form of transcription sometimes used on the internet is as follows:

Ke dellín zimaní Kurdí, mebest ew zimaneye ke ésta Kurd qisey pédeken. Gelé zimanwan u rojh hellatnasí henderí (ferengí) degell zimaní Kurdí xerék búne, zurbey ew zanayaney ke be shéweyéki gishtí ya taybetí le zimaní Kurdí duwawin gutúyane ke em zimane le biney zimanekaní Hínd

¹Taken from the internet at www.kerkuk-kurdistan.com/hevpeyvinek.asp?ser=1&cep=4&nnimre=281).

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u Urupayí u binemalley Hínd u Éraní u le xézane zimaní Éraní ye u degell zimaní Farsí xizmayetí nizíkí heye. Ja zimaní Kurdí ke ewe rewishtí con peyda buwe? Ashkiraye zimaní hemú willaté zimaní daníshtiwani willateke debé, eger rodawekaní méjhúyí all u gorrékí neteweyíyan le willatekeda pék nehénabé ewa zimanekesh her zimaní daníshtiwekaní koní willatekeye u pécewaney emesh pécewane debé. Ja bizanín babeteke bo zimaní Kurdí cone?¹

In Arabic script, this text is as follows:

که ده‌لین زمانی کوردی، مه‌به‌ست ئەو زمانه‌یه که ئیستا کورد قسه‌ی بیده‌کن. گه‌لی زمانوان و روژه‌ه لاتناسی هه‌نده‌ری (فه‌ره‌نگی) ده‌گه‌ل زمانی کوردی خه‌ریک بوونه، زوریه‌ی ئەو زانایانه‌ی که به‌ شینوه یه‌کی گشتی یا تایه‌تی له‌ زمانی کوردی دواون گوتویانه که ئەم زمانه له‌ بنه‌ی زمانه‌کانی هندوئوروپایی و بنه‌ماله‌ی هندوئیرانی و له‌ خیزانه‌ زمانی ئیرانی‌یه و ده‌گه‌ل زمان فارسی خزمایه‌تی نزیک‌ی هه‌یه. جا زمانی کوردی که ئەوه ره‌وشتی چۆن په‌یدا بووه؟ ئاشکرایه‌ زمانی هه‌موو ولاتی زمانی دانیش‌توانی ولاته‌که ده‌ی، ئەگه‌ر رو‌داوه‌کانی میژووی ئالوگوریکی نه‌ته‌وه‌ی‌یان له‌ ولاته‌که‌دا بێک نه‌هیناین ئەوا زمانه‌که‌یش هه‌ر زمانی دانیش‌توه‌کانی کونی ولاته‌که‌یه و پینچه‌وانه‌ی ئەمه‌ش پینچه‌وانه‌ ده‌ی. جا بزاین بابه‌ته‌که بو زمانی کوردی چۆنه‌؟

¹Taken from the website www.kurdishacademy.org/ku/history/history.html.