

زمانی کوردی سورانی
—Sorani Kurdish—
A Reference Grammar
with Selected Readings

W. M. Thackston

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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 *’* instead of *ﻻ* 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* [ɡɪrˈtɪn] ‘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* [ɡur] ‘calf’
- u* is like the ‘u’ in ‘put’ and ‘pull,’ IPA [ʊ], as in *gurg* [ɡʊrg] ‘wolf’
- o* is like the ‘oa’ in ‘boat,’ IPA [o], without the w-offglide of English, as in *goŕ* [ɡor] ‘level’
- â* is like the ‘a’ in ‘father’ and ‘balm,’ IPA [ɑ], as in *gâ* [ɡɑ] ‘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, ʀ</i>	
laterals		<i>l</i>	<i>ɭ</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’

ɭ is like the dull ‘l’ of English in ‘all’ [ʌ]; in some areas it is a lateral fricative, like the *ll* of Welsh [ɭ]; it does not occur word-initially (cf. *gul* ‘leper’ with *gut* ‘flower’ and *chil* ‘forty’ with *chiɭ* ‘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 *choř* [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* [tænæˈkɛyɛk] ‘a tin can,’ *tanakáyèk i gawrá* [tænæˈkɛyɛki gəwˈræ] ‘a big tin can.’ The definite suffix is stressed: *tanakayaká* [tænæˈkɛyæˈkæ] ‘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 *nâ’che* [ˈnatʃe] ‘he doesn’t go.’

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

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(3) The modal prefixes (*d*)a- and bi- as in *dâbînîm* [ˈdæbɪnɪm] ‘I see’ and *bîbînîm* [ˈbɪbɪnɪm] ‘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’tîn* [ˈhɑtɪn] ‘they came’ and *kîrdîbet-mânawa* [ˈkɪrdɪbetmɑnəwæ] ‘that we have opened it.’

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

The Writing System

The Kurdo-Arabic alphabet consists of the following letters:

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

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

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 kurdîstân i* ‘erâq’ (‘the Kurds of Iraqi 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 گەورەکە.

The trilled *ř* is indicated by a caret over or under the *r*, as in *frûkê* or *frôkê* فروکە or فروکە. 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 *qataw* ^لقەڵاو.

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 *نایمهكه*, and *dâyê* *دایه*. 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
<i>‘</i>	ع	ع	ع	ع
<i>gh</i>	غ	غ	غ	غ
<i>f</i>	ف	ف	ف	ف
<i>v</i>	ڤ	ڤ	ڤ	ڤ
<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>	ل̣	ل̣	ل̣	ل̣
<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	ئه
<i>â</i>	ا	ا	ا	ئا
<i>e</i>	ی	ی	ی̣	ئید
<i>i</i>	—	—	—	ا
<i>î</i>	ی	ی	ی̣	ئید
<i>o</i>	و̣	و̣	و̣	ئو̣
<i>u</i>	و	و	و	ئو
<i>û</i>	وو	وو	وو	ئوو

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 *قه‌شه رەشە qâwa rash a* ‘coffee is black’ and *هه‌فر سپیه wafîr 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. *ـێک -èk* after consonants and *ـێك -yèk* after vowels) added to the end of the absolute singular noun.

پیاو pyâw ‘man’ > *پیاوێک pyâwèk* ‘a man’
رۆژ rozh ‘day’ > *رۆژێک rozhèk* ‘a day’
دەرگا dargâ ‘door’ > *دەرگاێک dargâyèk* ‘a door’
نامه nâma ‘letter’ > *نامه‌ێک nâmayèk* ‘a letter’

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

<i>چەند پیاوێک chand pyâwèk</i>	a few men
<i>هه‌موو رۆژێک hamû rozhèk</i>	every day
<i>چ لاپه‌ره‌یه‌ک chi lâpařayèk?</i>	what page?
<i>هه‌ر لایه‌ک 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>amarîkî</i> >	ئەمەریکیان <i>amarîkîân</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>amarîkî</i> >	ئەمەریکیەکە <i>amarîkîaká</i> the American
کتاوی <i>ktâwî</i> >	کتاویەکە <i>ktâwîaká</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>ktâwîaká</i> >	کتاویەکان <i>ktâwîakân</i> the students
دەرگاکە <i>dargâkâ</i> >	دەرگاگان <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 هـ...ئەم *am...(y)á*, and 'that' is هـ...ئەو *aw...(y)á*. The forms of nouns enveloped by demonstratives are the absolute singular and the indefinite plural.

ئەم پیاو *am pyâwá* this man, ئەم پیاوانە *am pyâwâná* these men
 ئەم کتاوی *am ktâwîá* this student, ئەم کتاویانە *am ktâwîâná* these students
 ئەم دەرگا *am dargâá* this door, ئەم دەرگایانە *am dargâyâná* these doors
 ئەو نامە *aw nâmayá* that letter, ئەو نامانە *aw nâmâná* those letters
 The demonstrative pronouns are ئەمە *amá* 'this,' ئەمانە *amâná* 'these,' ئەو *awá* 'that,' and ئەوانە *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
{	نامە ی درێژ <i>nâma i drezh</i>	long letter
	نامە یەکی 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.'

کتاویەکانی قوتابخانە *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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دیهکمی ئه پیاوه <i>deaká i aw pyâwá</i>	that man's village
مالهکانی پیاوهکانی دیهکمه <i>mâtakân i pyâwakân i deaká</i>	the houses of the men of the village
دەرگاهه‌ی چایخانهکه <i>dargâká i châykhânaká</i>	the door of the teahouse
دەرسه‌کانی ئهم کتاوه <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.

{	هۆتيله باشهکه <i>{hotel a bâsh}aká</i>	the good hotel
{	ئهم هۆتيله باشه <i>am {hotel a bâsh}á</i>	this good hotel
{	پیاوه ئهمه‌ریکیهکه <i>{pyâw a amarîkî}aká</i>	the American man
{	ئهو پیاوه ئهمه‌ریکیه <i>aw {pyâw a amarîkî}á</i>	that American man
{	دەرسانه ئاسانهکه <i>{darsân a âsân}aká</i>	the easy lessons
{	ئهم دەرسانه ئاسانه <i>am {darsân a âsân}á</i>	these easy lessons
{	دەرسانه سهختهکه <i>{darsân a sakht}aká</i>	the hard lessons
{	ئهو 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}ká</i>	the big teahouse
ئهم 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	<i>bo twânî i am {dyârî</i>	in order to enable this
جیگای میر گه‌وره‌یه	<i>kirdin i jegâ i Mîr Gaw- ra}yâ</i>	clarification of Mir Gawra's position

Close *izâfa* constructions may be mixed with open *izâfa* constructions, as in the following:

چایخانه گه‌وره‌کی سەر شه‌قامه	<i>{châykhâna gawrakâ} i</i>	the big teahouse on the
سەر هه‌یکه‌کی شار	<i>sar {shaqâm a sarakî- akâ} i shâr</i>	major street in town

§ 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.

ده‌سه‌کانی سه‌خت	<i>darsakân i sakht</i>	} the hard lessons ¹
ده‌سه‌نه سه‌خته‌که	<i>darsân a sakhtakâ</i>	
ده‌سه سه‌خته‌کان	<i>dars a sakhtakân</i>	

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 چه‌وتهم ده‌سه‌نه ده‌سه‌نه *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, ده‌سه ئاسانه‌کان *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 گۆلی سوور *guṭ i sūr* ‘red flower, rose.’ If the speaker is thinking of a flower that simply happens to be red, say a red carnation, the indefinite is گۆلێکی سوور *guṭèk i sūr*, the definite is گۆلێکه‌ی سوور *guṭaká i sūr*, the indefinite plural is گۆلانی سوور *guṭân i sūr*, and the definite plural is گۆلێکه‌کانی سوور *guṭakân i sūr*. If by *guṭ i sūr* the speaker means the ‘rose,’ in which case *sūr* is inseparable from *guṭ*, the indefinite is گۆلێ سوورێک *guṭ a sūrèk*, the definite is گۆلێ سوورێکه *guṭ a sūraká*, the indefinite plural is گۆلێ سووران *guṭ a sūrân*, and the definite plural is گۆلێ سوورێکه‌کان *guṭ a sūrakân*. Similar close constructions are the following:

میژوونوسه‌ عه‌ربه‌کان *mezhûnûs a ‘arabakân* the Arab historians

Here we are considering only Arab historians, not historians who happen to be Arabs, who would be میژوونوسه‌کانی عه‌رب *mezhûnûsakân i ‘arab*.

قوتابیه‌ کۆرده‌کان *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 قوتابیه‌کانی کۆرد *qutâbîakân i kurd*.

§ 9. Synopsis of Noun States.

	SINGULAR	PLURAL
absolute	{ کتاو ktâw ‘book’ نامه nâma ‘letter’	— —
indefinite	{ کتاوێک ktâwèk نامه‌یه‌ک nâmayèk	کتاوان ktâwân نامان nâmân
definite	{ کتاوه‌که ktâwaká نامه‌که nâmaká	کتاوه‌کان ktâwakân نامه‌کان nâmakân
demon- strative	{ ئهم کتاوه am ktâwá ئهم نامه‌یه am nâmayá	ئهم کتاوانه am ktâwâná ئهم نامانه am nâmâná

LOOSE-IZÁFA NOUN-ADJECTIVE CONSTRUCTIONS

absolute	{ کتاوی گه‌وره ktâw i gawra نامه‌ی درێژ nâma i drezh	— —
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indefi- nite	{	کتاویکی گهواره ktâwèk i gawra	کتاوانی گهواره ktâwân i gawra
		نامه‌یه‌کی درێژ nâmayèk i drezh	نامانی درێژ nâmân i drezh
definite	{	کتاوه‌که‌ی گهواره ktâwaká i gawra	کتاوه‌کانی گهواره 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
		گهواره‌یه rayá	گهواره‌یه gawrayá
		ئهم نامه درێژه am nâma drezhá	ئهم نامانه درێژه am nâmân a drezhá

CLOSE-IZÁFA NOUN-ADJECTIVE CONSTRUCTIONS

absolute	{	کتاوه گهواره ktâw a gawra	—
		نامه درێژ nâma drezh	—
indefi- nite	{	کتاوه گهواره‌یه‌ك ktâw a gawrayèk	کتاوه گه‌وران ktâw a gawrân
		نامه درێژێك nâma drezhèk	نامه درێژان nâma drezhân
definite	{	کتاوه گه‌وره‌كه ktâw a gawraká	1. کتاوه گه‌وره‌كان 1. ktâw a gawrakân
			2. کتاوانه گه‌وره‌كه 2. ktâwân a gawraká
		نامه درێژه‌كه nâma drezhaká	1. نامه درێژه‌كان 1. nâma drezhakân
			2. نامانه درێژه‌كه 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	ئێمه ema we
تۆ to you (sing.)	ئێوه 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 کوردیم. 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 awîm balâwa giring niya. من ئه‌وم به‌لاوه گرنگ نیه. For me, that's not important.

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

ktâwakâ i min کتاوه‌که‌ی من my book
nîshtimânakâ i ema نیشته‌خانه‌که‌ی 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*, کۆرم), the definite (*kuřakám*, کۆره‌که‌م), or the indefinite (*pârayekim*, پاره‌یه‌که‌م) 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*, پاره) you can hold in your hand you would call *pârakám* '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
پارەت <i>pârat</i> your money, your wealth	پارەکەت <i>pârakât</i> your (real) money, your cash
کۆرم <i>kuřim</i> my son, “sonny”	کۆرەکەم <i>kuřakâm</i> my (real) son
ناڤمان <i>nânman</i> our livelihood	ناڤه‌که‌مان <i>nânakâmân</i> our bread
ماڵتان <i>mâtân</i> your home	ماڵه‌که‌تان <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,’ بر *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. براکەم *Birâkâm* and خوه‌یشکه‌که‌م *khwayshkakâm* are used to address or refer to anyone other than one’s real brothers and sisters, who are called برام *birâm* and خوه‌یشکم *khwayshkim*. ناوی *Nâwî* means ‘his (real) name,’ as opposed to ناوه‌که‌ی *nâwakây*, 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. کۆریکم *kuřekim* ‘a son of mine,’ کتاویکت *ktâwekit* ‘a book of yours,’ and قه‌لامیکی *qalamekî* ‘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 >	منیش <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
پارەکه‌یان <i>pârakâyân</i> their money >	پارەکه‌شیان <i>pârakâ’shyân</i> their money too

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rafiqakânim my friends > *rafiqakânîshim* even my friends
 رفیقہ کانیتم رفیقہ کانیشیم

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

۱ يەك 1 yek	۲۰ بیست 20 bîst
۲ دوو 2 dû	۲۱ بیست و یک 21 bîst u yek
۳ سئ 3 se	۲۲ بیست و دوو 22 bîst u dû
۴ چوار 4 chwâr	۲۳ بیست و سئ 23 bîst u se, &c.
۵ پینچ 5 penj	۳۰ سئ 30 sî
۶ شەش 6 shash	۳۱ سئ و یک 31 sî u yek
۷ ھەوت 7 ھawt	۳۲ سئ و دوو 32 sî u dû
۸ ھەشت 8 hasht	۳۳ سئ و سئ 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 ھەفتا 70 ھaftâ
۱۳ سیانزە 13 syânza	۸۰ ھەشتا 80 hashtâ
۱۴ چواردە 14 chwârda	۹۰ نەوہد 90 nawad
۱۵ پانزە 15 pânga	۱۰۰ سەد 100 sad
۱۶ شانزە 16 shânza	۱۰۰۰ ھەزار 1000 hazâr
۱۷ ھەڤدە 17 ھavda	۲۰۰۰ دوو ھەزار 2000 dûhazâr
۱۸ ھەژدە 18 hazhda	۳۰۰۰ سئ ھەزار 3000 sehazâr
۱۹ نۆزدە 19 nozda	۴۰۰۰ چوار ھەزار 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 نه فەر <i>penj nafar</i>	five people
ده سەر مەڕ <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 یەکم yekam	7th هەوتەم hawtam
2nd دووهم dûham	8th هەشتەم hashtam
3rd سێهەم seham	9th نۆهەم noham
4th چوارەم chwâram	10th دەهەم daham
5th پێنجەم penjam	11th یانزەهەم yânzaham
6th شەشەم shasham	12th دوانزەهەم 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 *shamma*, are as follows:

شەممە shamma	Saturday	چوارشەممە chwârshamma	Wednesday
یه‌کشەممە yekshamma	Sunday	پێنجشەممە penjshamma	Thursday
دووشەممە dûshamma	Monday	جومعە jum'a	Friday
سێشەممە 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:

بەهار BAHÂR SPRING	تاوستان TÂWISTÂN SUMMER
خاکەلیووە khâkalêwa Aries, March 21–April 20	پوشپەر pushpař Cancer, June 22–July 22
بانەمەر bânamař or گولان gulân Taurus, April 21–May 21	گەلاوێژ galâwezh Leo, July 23–August 22
جۆزەردان jozardân Gemini, May 22–June 21	خەرمانان kharmânân Virgo, August 23–September 22

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خهزان XAZÂN AUTUMN رەزبەر razbar Libra, September 23– October 22 خەزەلۆەر khazalwar or گەلارێزان galâ-rezân Scorpio, October 23– November 21 سەرماوەز sarmâwaz Sagittarius, November 22–December 21	زستان ZISTÂN WINTER بەفرانبەر bafrânbar Capricorn, Decem- ber 22–January 20 رێبەندان rebandân Aquarius, January 21–February 19 رەشەمە rashama Pisces, February 20– March 20
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The names of the Western (Roman) months are as follows:

کانوونی دووھەم kânûn i dûham January شوبات shubât February ئادار âdâr March نیسان nîsân April ئایار âyâr May حەزیران huzayrân or hazîrân June	تەموز tamûz July ئاب âb August ئەیلوول aylûl September تشرینی یەکەم tishrîn i yekam October تشرینی دووھەم tishrîn i dûham Novem- ber کانوونی یەکەم kânûn i yekam December
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The recently instituted “Kurdish era” dates from 612 B.C., and the Kurdish year, like the Iranian, begins on **نەورۆز** *nawroz*, 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. گەورە *gawra* ‘big’ > گەورەتر *gawratir* ‘bigger,’ گەرم *garm* ‘warm’ > گەرمتەر *garmtir* ‘warmer,’ and زی *zyâ* ‘much’ > زیاتر *zyâtir* ‘more.’ The preposition of comparison is *la*, as in the following examples.

ئەمڕۆ لە دوینی ساردترە. *Amrô la dwene sârdtir a.* Today is colder than yesterday.

ئەمە لەو چاکترە. *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>châktirîn shitân</i>	the best things
جواترین مندال <i>jwântirîn 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 خوه 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 واره کانی ناحیه ی <i>la shwenawâarakân i</i>	in the monuments of the
خورمالیشا <i>nâhiya i Khormâl'îsh'â</i>	Khormal region too
له پاشا <i>la pâsh'â</i>	after(wards)
له گهل منا <i>lagat 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 <i>pe</i>) to; with, by (instrumental)	له بابت ...سهوه <i>labâbat ...awa</i> concern- ing, about
به بی ...سهوه <i>babe ...awa</i> without	له باره یی ...سهوه <i>labâra i ...awa</i> concerning
به دهم ...سهوه <i>badam ...awa</i> along with, while, during	له باقی <i>labât i</i> instead of
به لای ...سهوه <i>balâ i ...awa</i> in the opin- ion of	له بن <i>labin</i> beside
به پپی <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 ره وی ...دا <i>baraw i ...dâ</i> in the direc- tion of	له گهل ... (دا) <i>lagat ... (dâ)</i> with, together with
به ره وه <i>baraw</i> in front of, toward	له لایهن ...سهوه <i>lalâyan ...awa</i> by (passive agent)
به رده م <i>bardam</i> before, in the face of	له ناو <i>lanâw</i> within
بی <i>be</i> without	له نیو ...دا <i>lanew ...dâ</i> between, among
بیجگه له ...سهوه <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 ره وی <i>laraw i</i> with respect to
ده (تی) <i>da (te)</i> on, in	له ری ...سهوه <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 ...سهوه <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 ...سهوه <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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nouns are complements of prepositions, they occur as enclitics unless they are to be particularly stressed. Pronominal compliments may be either preposed, i.e. added to the word preceding the preposition, or postposed, i.e. added to the preposition itself. When the following prepositions have enclitic complements, either pre- or postposed, they change their forms as follows:

- به **ba** becomes پێ **pe**
- ده **da** becomes تی **te**
- له **la** becomes لی **le**
- هه **-à** becomes ئه **-è** (see §35 below)

All prepositions may take an independent pronoun as complement, as in له *la min* ‘from me.’ If the pronoun is enclitic, the preposition changes to لی *le*. When the enclitic pronoun is postposed the phrase is لێم *lem* ‘from me,’ and such phrases with postposed complements generally occur as tag phrases, i.e. falling after the verb, or at the end of a clause or sentence. When the prepositional phrase falls before the verb, or before the end of a clause or sentence, the enclitic pronoun is usually preposed as ئێم *-im le*, and the enclitic pronoun must be attached to some available preverbal matter.

For instance, in the sentence

پرسیارێك له رهفیهكه‌ی ده‌كا <i>pirsyârêk la rafîqakay</i> <i>dâkâ</i>	he asks a question of his friend
---	---

if *rafîqakay* is changed to a pronoun and the prepositional phrase is a tag, the sentence becomes

پرسیارێك ده‌كا لێی <i>pirsyârêk dâkâ ley</i>	he asks a question of him
---	----------------------------------

Normally, however, the prepositional phrase would have a preposed complement as

پرسیارێکی لی ده‌كا <i>pirsyârêkî le dâkâ</i>	he asks a question of him
---	----------------------------------

In the sentence

پرسیارێك له من ده‌كا <i>pirsyârêk la min dâkâ</i>	he asks a question of me <i>min</i> ‘me’ is stressed, but it could be expressed with an enclitic pronoun (and
--	---

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therefore not particularly stressed) as

پرسیارێکم لێ دەکا *pirsyârêkim 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 *pirsyârêkim* 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 < *I' awân gwe dâgirim* > I'm listening **to them**.
 ده‌گرم *gweyân le dâgirim*.
- ده‌رگا بکه‌نه‌وه بۆ من < *dargâ bikanawa bo min* > Open the door **for me**.
 بکه‌نه‌وه *dargâm bo bikanawa*.
- پوولێکه‌ له‌و ده‌گرێ < *pûlaka I' aw war dagire* > He takes the money **from**
 پوولێکه‌ی لێ و ده‌گرێ *pûlakay le war dagire*. **him**.
- قسه‌ بکه‌م بۆ تۆ < *qsa bikam bo to* > *qsat bo* Let me tell **you** a story.
 بکه‌م *bikam*.
- ئەمه‌ بڵێم به‌ تۆ < *ama bîlem ba to* > *amat pe* Let me say this **to you**.
 بڵێم *bîlem*.
- راوچی یه‌ك هینده‌ی نه‌ماوه‌ بگاته‌ *râwchîyêk henday namâ-* A hunter almost came
 ریوی < *wa bigâtâ rewî* > *râwchî-* upon the fox > A hunter
 نه‌ماوه‌ بیگاتی. *yêk henday namâwa biy-* almost came **upon it**.
gâtê.
- به‌لکوو شتیك بداته‌ من < *batkû shitêk bidâtâ min* > Maybe he'll give **me**
 به‌لکوو شتیكم بداتی *batkû shitêkim bidâtê*. something.
- قسه‌ ده‌کا ده‌گه‌ل تۆ < *qsa dakâ dagaî to* > *qsat* He speaks **with you**.
 ده‌گه‌ل ده‌کا *dagaî dakâ*.
- ئەو به‌ لای منه‌وه‌ گرنگتره‌ < *aw balâ i minawa giring-* He is more important **to**
 به‌لاوه‌ گرنگتره‌ *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 لی 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 خیهتیکم له دهرهوهی شار *Dabe khewatèkim la dara-* They will have to pitch a
بو ههلبیدن. *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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§ 15. **Present Copulas.** The present-tense copulas ('am, is, are') consist of the following enclitics:

POSTCONSONANTAL		POSTVOCALIC	
م -im	ین -în	م -m	ین -yn
یت -î(t)	ن -in	یت -y(t)	ن -n
ه -a	ن -in	یه -ya	ن -n

Examples are with کورد *kurd* 'Kurdish' and لێره *l'era* 'here':

$\left\{ \begin{array}{l} \text{کۆردم } kúrdim \\ \text{کۆردی } kúrdî \\ \text{کۆردیت } kúrdît \end{array} \right\}$	'I am Kurdish'	کۆردین <i>kúrdîn</i>	'we are Kurdish'
	'you are Kurdish'	کۆردن <i>kúrdin</i>	'you are Kurdish'
	کۆرده <i>kúrda</i>	کۆردن <i>kúrdin</i>	'they are Kurdish'
$\left\{ \begin{array}{l} \text{لێرەم } l'erám \\ \text{لێرەدی } l'eráy \\ \text{لێرەیت } l'eráyî \end{array} \right\}$	'I am here'	لێرەین <i>l'eráyn</i>	'we are here'
	'you are here'	لێرەن <i>l'erán</i>	'you are here'
	لێرەیه <i>l'eráya</i>	لێرەن <i>l'erán</i>	'they are here'

When the 3rd-person possessive enclitic (*-î/-y*) is followed by the 3rd-person copula (*-a*), a special form, *-yatî*, is used.

کتاوه. <i>ktâw-a</i> .	It's a book.
کتاوی > کتاویه. <i>ktâwî > ktâwyatî</i> .	his book > It's his book.

The negative copula is formed on the base *nîy-*:

نیم <i>nîyim</i>	I am not	نین <i>nîyîn</i>	we are not
نیت <i>nîyî(t)</i>	you are not	نین <i>nîyin</i>	you are not
نیه <i>nîya</i>	he/she/it is not	نین <i>nîyin</i>	they are not

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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 ههنبوو. <i>Zor pârayân hanábû.</i>	They didn’t have much money.
تاقه کۆریکی دهیی. <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 <i>chûn</i> ‘to go’		نووسین <i>nûsîn</i> ‘to write’	
1	دهچم <i>dáchim</i>	دهچین <i>dáchîn</i>	دهنووسم <i>dánûsim</i>	دهنووسین <i>dánûsîn</i>
2	{ دهچیت <i>dáchît</i> دهچی ¹ <i>dáchî¹</i>	دهچین <i>dáchîn</i>	{ دهنووسیت <i>dánûsît</i> دهنووسی <i>dánûsî</i>	دهنووسن <i>dánûsin</i>
3	{ دهچیت <i>dáchet</i> دهچی <i>dáche</i>	دهچین <i>dáchîn</i>	{ دهنووسیت <i>dánûset</i> دهنووسی <i>dánûse</i>	دهنووسن <i>dánûsin</i>

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

ناچم <i>nâchim</i>	ناچین <i>nâchîn</i>	نانووسم <i>nânûsim</i>	نانووسین <i>nânûsîn</i>
ناچیت <i>nâchî(t)</i>	ناچین <i>nâchîn</i>	نانووسیت <i>nânûsî(t)</i>	نانووسن <i>nânûsin</i>
ناچیت <i>nâche(t)</i>	ناچین <i>nâchîn</i>	نانووسیت <i>nânûse(t)</i>	نانووسن <i>nânûsin</i>

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

نهدهچم <i>nádachim</i>	نهدهچین <i>nádachîn</i>	نهدهنووسم <i>nádanûsim</i>	نهدهنووسین <i>nádanûsîn</i>
نهدهچیت <i>nádachî(t)</i>	نهدهچین <i>nádachîn</i>	نهدهنووسیت <i>nádanûsî(t)</i>	نهدهنووسن <i>nádanûsin</i>
نهدهچیت <i>nádache(t)</i>	نهدهچین <i>nádachîn</i>	نهدهنووسیت <i>nádanûse(t)</i>	نهدهنووسن <i>nádanûsin</i>

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 *نەنووسم* *nânûsim* ‘I don’t ever write’ (which would then contrast with *نەنووسم* *ná-danûsim* ‘I’m not writing’) and *قەیدی ناكا* *qaydê 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 *که* *ka-*; *رویشتن* *royshtin* ‘to go away,’ present stem *رو* *ro-*; *گەران* *gařân* ‘to turn,’ present stem *گەری* *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

دەکم dákam	دەکەین dákayn
دەکەیت dákay(t)	دەکن dákan
دەکا(ت) dákâ(t)	دەکن 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 *گەیشتن* *gayshtin/* *که* *ga-* ‘to reach.’

O-STEMS

دەرۆم dárom	دەرۆین dároyn
دەرۆیت dároyt	دەرۆن dáron
دەرؤا(ت) dárwâ(t)	دەرۆن 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

دەگەریم dágařem	دەگەرین dágařeyn
دەگەریت، دەگەرین dágařey(t)	دەگەرین dágařen
دەگەریت، دەگەرین dágaře(t)	دەگەرین 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 *یه* *-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	
یهم yem	یهین yeyn	دیم dem	دیین deyn
یهیت yey(t)	یهن yen	دییت dey(t)	دین den
یه(ت) ye(t)	یهن yen	دی(ت) de(t)	دین den

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

نایهم nâyem	نایهین nâyeyn
نایهیت nâyey(t)	نایهن nâyen
نایه(ت) nâye(t)	نایهن 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’ > مانهوه *mânawa* ‘to be left behind,’ گوتن *gotin*/وتن *witin* ‘to say’ > گوتنهوه *gotinawa*/وتهوه *witinawa* ‘to say again, repeat,’ گهران *garân* ‘to turn’ > گهرانهوه *garânawa* ‘to return,’ (2) ‘open,’ as in کردنهوه *kirdinawa* ‘to open,’ and (3) to give a nuance of meaning to a verb, as سوور کردن *sûr-kirdin* ‘to make red’ > سوور کردنهوه *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

دهرگا دهکه مهوه <i>dargâ dakamawa</i>	I(‘ll) open the door
دهگه پینهوه <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

دهگه پینهوه <i>dâgařetawa</i>	he’ll return
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ده که یته وه *dakaytawā* you open

Full inflections of گه رانه وه *gařânawā* and کردنه وه *kirdinawā* are as follows:

ده که ریمه وه dágařemawā	ده که رینه وه dágařeynawā
ده که ریتته وه dágařeytawā	ده که رینه وه dágařenawā
ده که ریتته وه dágařetawā	ده که رینه وه dágařenawā
ده که مه وه dákamawā	ده که ینه وه dákaynawā
ده که یته وه dákaytawā	ده که نه وه dákanawā
ده که اته وه dákâtawā	ده که نه وه dákanawā

§ 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 *bí-*.

چوون chûn	کردنه وه kirdinawā
بچم bíchim	بکه مه وه bíkamawā
بچین bíchîn	بکه ینه وه bíkaynawā
بچی، بچیت bíchî(t)	بکه یته وه bíkaytawā
بچین bíchîn	بکه نه وه bíkanawā
بچی، بچیت bíche(t)	بکه اته وه bíkâtawā
بچین bíchîn	بکه نه وه bíkanawā

In compound verbs, the *bí-* 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 بکم bâng (bî)kam	بانگ بکه ین bâng (bî)kayn
بانگ بکه یت bâng (bî)kay(t)	بانگ بکه ن bâng (bî)kan
بانگ بکا (ت) bâng (bî)kâ(t)	بانگ بکه ن bâng (bî)kan
وه رگرم wargirim	وه رگرن wargirîn
وه رگری، وه رگریت wargirî(t)	وه رگرن wargirin
وه رگری، وه رگریت 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.,

وا بزائم	<i>wâ b'zânim</i>	I think (lit., if I know thus)
ئەم ووشەیه بنووسین	<i>am wushayâ b'nûsîn</i>	let's write this word

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	<i>nâchim</i>	نەچین	<i>nâchîn</i>	نەکەم	<i>nâkam</i>	نەکەین	<i>nâkayn</i>
نەچیت	<i>nâchî(t)</i>	نەچن	<i>nâchin</i>	نەکەیت	<i>nâkay(t)</i>	نەکەن	<i>nâkan</i>
نەچیت	<i>nâche(t)</i>	نەچن	<i>nâchin</i>	نەکە(ت)	<i>nâkâ(t)</i>	نەکەن	<i>nâkan</i>

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	<i>bim</i>	ببین	<i>bîbîn</i>
بیت	<i>bî(t)</i>	ببین	<i>bîbîn</i>
بیت	<i>be(t)</i>	ببین	<i>bîbîn</i>

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.

مروڤ نای ناھومید بی.	<i>Mirov nâbe nâhûmed be.</i>	One should not be despondent.
نەیاندهویرا نیزیکی مالهکانیان	<i>Nâyândawerâ nîzîk i</i>	They didn't dare get near
ببنهوه.	<i>mâtakânyân bîbinawa.</i>	their houses.
دهترسی روژیک ییت ئەم نەینی یه	<i>Dâtirse rozhêk bet am</i>	She fears there will come
ئاشکرا بی.	<i>nihenâ âshkirâ bibe.</i>	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، بیت 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 *be-*:

REGULAR SUBJUNCTIVE				CONTRACTED SUBJUNCTIVE	
هينان <i>henân</i>					
بهينم bîhenim	بهينين bîhenîn	بينم benim	بينين benîn		
بهينيت bîhenî(t)	بهين bîhenin	بينيت benî(t)	بين benin		
بهينيت bîhene(t)	بهين bîhenin	بينيت bene(t)	بين benin		
هيشتن <i>heshtin</i>					
بهيليم bîhelim	بهيلين bîhelîn	بيلم belim	بيلين belîn		
بهيليت bîhelfî(t)	بهيلن bîhelin	بيليت belî(t)	بيلن belin		
بهيليت bîhele(t)	بهيلن bîhelin	بيليت bele(t)	بيلن belin		

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 بگه‌ریته‌وه؟ <i>Âyâ pâshawpâsh bigaře-tawa?</i>	Should he retrace his steps?
سبه‌ینی نیم؟ <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’).

ب‌ا بروین. <i>Bâ bîroyn.</i>	C’mon, let’s go.
وهره، فیلکی لی بکه‌ین. <i>Wâra, felekî le bikayn.</i>	C’mon, let’s play a trick on him.
نه‌بێته دی. <i>Nâbetà dî.</i>	May it not happen.

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Dâ-binîshinawa. دابنیشنهوه. Let them sit back down.

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

Amawe bîchimà mâte. ئەمەوی بچمه مانی. I want to go home.

Datwânîm bûbînîm. دەتوانم ببینم. I can see you.

Pewîst a ka sar i l' aw پێویسته که سه‌ری له‌و مروفه
mîrov a kirolâ bîdât ka کلۆله بدات که چاوه‌روانی ئەکا.
châwařwânî akâ. It is necessary for her to pay a visit to that miserable man who is waiting.

Pewîst nîya ka bîtem... پێویست نیه که بڵیم... It is not necessary that I say...

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

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

bar l' awaî ewa dâ-binîshin... به‌رله‌وه‌ی ئێوه دابنیشن... before you sit/sat down...

Ba be awaî qsa bikâ, roysht. به‌ بێ ئەوه‌ی قسه‌ بکا، رویشته. Without speaking, he left.

ba be awaî bitbîne... به‌ بێ ئەوه‌ی بتبینی... without his/her seeing you...

(5) in the protasis of a possible conditional:

Ama agar betà dî, atwânî ئەمە ئه‌گەر بێته‌ دی، ئەتوانین
bîteyn... بڵین... we can say that...

Agar bitawe, datwânî. ئه‌گەر بته‌وێ، ده‌توانی. 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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ئەگەر بێت و هیزی ئەتۆم بو شەڕ و کۆشتار و لە ناو بردن بە کار بێنێ...	Agar <i>bet u hez i atom bo</i> <i>sha' u kushtâr u la nâw</i> <i>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

دەمەوێ dámawe	دەمانەوێ dámânawe
دەتەوێ dátawe	دەتانەوێ dátânawe
دەیه‌وێ dáyawe	دەیانەوێ dáyânawe

NEGATIVE PRESENT

نەمەوێ námawe	نەمانەوێ námânawe
نەتەوێ nátawe	نەتانەوێ nátânawe
نەیه‌وێ náyawe	نەیانەوێ náyânawe

PRESENT SUBJUNCTIVE

بەوێ bímawe	بمانەوێ bímânawe
بتەوێ bítawe	بتانەوێ bítânawe
بیەوێ bíyawe	بیانەوێ 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

م دەوێ -im dâwe	مان دەوێ -mân dâwe	م ناوێ -im nâwe	مان ناوێ -mân nâwe
ت دەوێ -it dâwe	تان دەوێ -tân dâwe	ت ناوێ -it nâwe	تان ناوێ -tân nâwe
ی دەوێ -î dâwe	یان دەوێ -yân dâwe	ی ناوێ -î nâwe	یان ناوێ -yân nâwe

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as in the following examples:

آءوہم آءوے *Awám awe.*

I want that.

Am shitânáy nâwe. ئەم شتانەى ناوى

He doesn't want these things.

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

دەمەوی بچم **dámawe bíchim**

دەمانەوی بچین **dámânawe bíchîn**

dátawe bíchî(t) ده‌ته‌وی بخت

dátânawe bíchin دهتانه‌وی بچین

dáyawe bíche(t) ده‌یه‌وی بچیت

dáyânawe bíchin ده‌یانه‌وی بچین

Other examples are as follows:

Atawe nâmayèk binûsî. ئەتەوی نامەیهك بنووسی.

You want to write a letter.

Ayawē ktâwèk bikře. تەيەوێ کتاویک بکری.

He wants to buy a book.

Damânawe nâmayèk binû-
sîn.

We want to write a letter.

Atânawe pirsyârèk bikan? ئەتانەوی پرسیاریک بکەن؟

Do you (pl) want to ask a question?

Náyânawe dars bikhwe-
nin.

They do not want to study.

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

§ 21. ‘To Be Able.’ The verb ‘to be able’ is توانين *twânîn* (pres. stem توان- *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 بڵیم **dátwânim bîlem**

دەتوانین بڵین **dátwânîn bîlêyn**

ده توانیت بلمت **dátwânî(t) bîley(t)**

دهتوانين بِلين **dátwânin bîlen**

ده توانیت بِلِت **dátwâne(t) bîle(t)**

دهتوانن بِلین **dátwânin bîlen**

ناتوانم بلیم nâtwânim bîlem

ناتوانین بلیین **nâtwânîn bîleyin**

ناتوانیت بلیت **nâtwânî(t) bîley(t)**

ناتوانن بلین **nâtwânin bîlen**

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ناتوانین بڵێن **nâtwânin bîlen** ناتوانیت بڵیت **nâtwâne(t) bîle(t)**

The subjunctive is regularly formed: بتوانیم *bîtwânim*, بتوانیت *bîtwânî(t)*, بتوانیت *bîtwâne(t)*, &c., negative subjunctive: نهتوانیم *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 *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
له بیرته la bîrit a	له بیرتانه la bîrtân a	ست له بیرمه -it la bîr a
له بیریه la bîrî a	له بیریانه la bîryân a	ی له بیرمه -î 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 بیرم نیه *la bîrim nîya*, له بیرت 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 رۆژانه‌م له بیرمه. *Aw rozhânám 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:

ناوی له بیر نیه. *Nâwimî la bîr nîya.* **He doesn’t remember** my name.

وه لای پرسیاره‌که‌ت له بیر نه‌بوو. *Wakâm i pirsyâarakât la bîr nâbû.* **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 کهوتیهو بیر. <i>Dâykyân kawtawâ bîr.</i>	They remembered their mother.
وهکوه شتیکیان بیر کهوتیهو. <i>wakû shitèkyân bîr kawti-betawâ</i>	as though they remembered something
and <i>la bîr chûn</i> ‘to forget.’	
ناوی ئه‌و پیاوهم 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 ده‌کن. <i>bângim dâkan.</i>	They are calling me .
وه‌ری ده‌گیرن. <i>warî dagirîn.</i>	We’ll take it up.
ئه‌حمده‌لیان ده‌گری. <i>Ahmad hatyân dagire.</i>	Ahmad will pick them up.
فیری ئه‌بم. <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>dátbînim.</i>	I'll see you .
نایناسم، نهیده ناسم. <i>nâynâsim/nâydanâsim.</i>	I don't know him .
نایکرم. <i>nâykřim.</i>	I'm not going to buy it .
ئەمەوی بیکرم. <i>amawe bíykřim.</i>	I want to buy it .
هەز ئەکەم بێنێرمەوێ بۆ رەفێتیکەم. <i>Haz akam bîynerimawa bo rafîqêkim.</i>	I'd like to send it to a friend of mine.
روو بکەینە ولاتیەک کەس نەمانناسی. <i>Rû bikaynà wilâtêk 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 bíka	بکەن bíkan
royshtin	ro-	برۆ bíro	برۆن bíron
tawâw-kirdin	tawâw-ka-	تەواو (ب)کە tawâw-(b)ka	تەواو (ب)کەن tawâw-(b)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 bíba	ببن bíbin
chûn	ch-	بچە bícha ¹	بچن bíchín

¹ In addition to *bícha*, *chûn* has several alternative imperatives, viz. بچۆ *bícho* and بچۆرە *bíchora*.

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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-	ببهره bîbara	ببهن bîban
dân	da-	بدهره bîdara	بدهن bîdan
khistin	kha-	بخهره bîkhara	بخهن bîkhan
hâtin	ye-	وهره wára	وهرن wárin

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

به چاوی خۆت بمینه چۆن پیاویم! <i>Ba chaw i khot bimbîna chon pyâwèkim!</i>	See (me) with your own eyes what kind of man I am!
ببینه له گه‌ل خۆت! <i>Bíyhena lagat khot!</i>	Bring him/her/it with you!

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

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

مه‌گری! <i>Mágrî!</i>	Don't cry!
مه‌بینه! <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>
گهیی <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>
نهگهیی <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 suffix 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>hâtînawa</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	دههگیم dágayîm	دههگیین dágayîyn
دههاتیت dáhâtî(t)	دههاتن dáhâtîn	دههگییت dágayîy(t)	دههگیین dágayîyn
دههات dáhât	دههاتن dáhâtîn	دههگی dágayî	دههگیین 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	نهههگیم nágayîm	نهههگیین nágayîyn
نهههاتیت náhâtî(t)	نهههاتن náhâtîn	نهههگییت nágayîy(t)	نهههگیین nágayîyn
نهههات náhât	نهههاتن náhâtîn	نهههگی nágayî	نهههگیین 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
نهدههگیم nádagayîm	نهدههگیین nádagayîyn
نهدههگییت nádagayîy(t)	نهدههگیین nádagayîyn
نهدههگی nádagayî	نهدههگیین 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 - i/-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 - i 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

نەخوارد <i>námkhwârd</i>	I didn’t eat (it).
نەتدیت <i>nátdît</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 dît*. 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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نه‌ینووسی *náyînûsî*

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

ده‌منووسی *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 *hałimgirt*.

I took (it).

ده‌ره‌په‌نا *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 *hałimgirt*

هه‌لم‌انگرت *hałmângirt*

هه‌لت‌گرت *hałitgirt*

هه‌لت‌انگرت *hałtângirt*

هه‌لی‌گرت *hałigirt*

هه‌لی‌انگرت *hałyângirt*

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/-yîsh* ‘too, also,’ the enclitic comes between the logical object and the agent affix:

برآکانی ژنهکەیشی بانگ کرد. <i>birâkân i zhinakâyîshî</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 رهفیتیکیان نووسی. <i>Bo rafîqêkyân nûsî.</i>	They wrote it to a friend.
به پێوێستیم زانی بیانووسمهوه و چاپیان بکهم. <i>Ba pewîstîm 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.

کەبرای پیر درهههکافی وههگرت. <i>Kâbrâ i pîr diramakânî</i> <i>wargirt.</i>	The old gent took the dir- hems.
کۆرهکان به منیان وت. <i>Kuřakân ba minyân wit.</i>	The boys said to me.
من به کۆرهکانم 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.

THE VERB

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:

... کیچەکە بە توورە ئیەو وێ *kichaká ba tûřaîawa* 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 sûtî* ‘to burn someone’s house’ may have an actual, literal application, as in

مألەكەى دارا سووتم *mâtaká i Dârâ sûtî* I burned Dara’s house
down

or it may have a figurative application, as in

مألەكەى 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-khwârdîn* ‘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 khwârdîm*, as in

نان خواردم *nân khwârdîm* I ate bread.

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

لەتەك ئیوہ 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 *âgây-kirdin* ‘to inform’ with the 3rd-person singular agent affix -y.

ئەگای کردیم *âgây kirdim* he informed **me** ئەگای کردین *âgây kirdin* he informed **us**
 ئەگای کردیت *âgây kirdî(t)* he informed **you** ئەگای کردن *âgây kirdin* he informed **you**
 ئەگای کرد *âgây kird* he informed **him/her** ئەگای 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).

ئەمدیتیت <i>nâmdîtî(t)</i>	I didn’t see you
ئەمدیت <i>nâmdît</i>	I didn’t see him/her/it
هەلتگرتن <i>hêltgirtin</i>	you picked them up
ئەماندیتین <i>nâmândîtin</i>	we didn’t see you (pl)
دەتەنکیشان <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, کەبرای پیر درەمەکانی وەرگرت *kâbrâ i pîr diramakânî wargirt* ‘the old gent took the dirhems,’ the verb could also be وەرگرتن *wargirtin* to agree with the plural logical object. Similarly, in the sentence

پیاویک کتاوەکانی کڕی (کەین) *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.

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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	—	دیتیمیت <i>dîtimî(t)</i>	دیتیم <i>dîtim</i>	—	دیتمین <i>dîtimin</i>	دیتمین <i>dîtimin</i>
you saw	دیتیم <i>dîtitim</i>	—	دیتیت <i>dîtit</i>	دیتتین <i>dîtitîn</i>	—	دیتتین <i>dîtitin</i>
s/he saw	دیتیمی <i>dîtimî</i>	دیتیتتی <i>dîtitî</i>	دیتی <i>dîti</i>	دیتینی <i>dîtinî</i>	دیتتی <i>dîtinî</i>	دیتتی <i>dîtinî</i>
we saw	—	دیتمانیت <i>dîtmânî(t)</i>	دیتمان <i>dîtmân</i>	—	دیتمان <i>dîtmânin</i>	دیتمان <i>dîtmânin</i>
you saw	دیتتانیم <i>dîttânim</i>	—	دیتتان <i>dîttân</i>	دیتتانین <i>dîttânîn</i>	—	دیتتان <i>dîttânin</i>
they saw	دیتیانیم <i>dîtyânim</i>	دیتیانیت <i>dîtyânî(t)</i>	دیتیان <i>dîtyân</i>	دیتیانین <i>dîtyânîn</i>	دیتیان <i>dîtyânin</i>	دیتیان <i>dîtyânin</i>
	me	you	him/her	us	you	them
I didn’t see	—	نہمدیتیت <i>nâmdîti(t)</i>	نہمدیت <i>nâmdîti</i>	—	نہمدیتین <i>nâmdîtin</i>	نہمدیتین <i>nâmdîtin</i>
you didn’t see	نہتدیتیم <i>nâtdîtim</i>	—	نہتدیت <i>nâtdîti</i>	نہتدیتین <i>nâtdîtin</i>	—	نہتدیتین <i>nâtdîtin</i>
s/he didn’t see	نہیدیتیم <i>nâyîtim</i>	نہیدیتیت <i>nâyîdi(t)</i>	نہیدیت <i>nâyîdi</i>	نہیدیتین <i>nâyîdin</i>	نہیدیتین <i>nâyîdin</i>	نہیدیتین <i>nâyîdin</i>

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we didn't	—	نەماندیتیت	نەماندیت	—	نەماندیتین	نەماندیتین
see		<i>námândîtî(t)</i>	<i>námândît</i>		<i>námândîtîn</i>	<i>námândîtîn</i>
you didn't	نەتانندیتیم	—	نەتانندیت	نەتانندیتین	—	نەتانندیتین
see	<i>nátândîtîm</i>		<i>nátândît</i>	<i>nátândîtîn</i>		<i>nátândîtîn</i>
they didn't	نەیانندیتیم	نەیانندیتیت	نەیانندیت	نەیانندیتین	نەیانندیتین	نەیانندیتین
see	<i>náyândîtîm</i>	<i>náyândîtî(t)</i>	<i>náyândît</i>	<i>náyândîtîn</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 <i>dîtîmît</i>	دیتیمی <i>dîtîmî</i>	—	دیتیمان <i>dîtîmtân</i>	دیتیمیان <i>dîtîmyân</i>
you saw	دیتیم <i>dîtîtim</i>	—	دیتیتی <i>dîtîtî</i>	دیتیمان <i>dîtîtmân</i>	—	دیتیتیان <i>dîtîtyân</i>
s/he saw	دیتیم <i>dîtîm</i>	دیتیت <i>dîtît</i>	دیتی <i>dîtî</i>	دیتیمان <i>dîtîmân</i>	دیتتان <i>dîtîtân</i>	دیتیان <i>dîtîyân</i>
we saw	—	دیتیتیت <i>dîtîtînit</i>	دیتیتینی <i>dîtîtînî</i>	—	دیتیتتان <i>dîtîtîntân</i>	دیتیتیان <i>dîtîtînyân</i>
you saw	دیتیم <i>dîtîtinim</i>	—	دیتیتی <i>dîtîtinî</i>	دیتیمان <i>dîtîtinmân</i>	—	دیتیتیان <i>dîtîtinyân</i>
they saw	دیتیمەنم <i>dîtîtanim</i>	دیتەنت <i>dîtîtanit</i>	دیتەنی <i>dîtîtanî</i>	دیتەنمان <i>dîtîtanmân</i>	دیتەنتان <i>dîtîtantân</i>	دیتەنیان <i>dîtîtanyân</i>

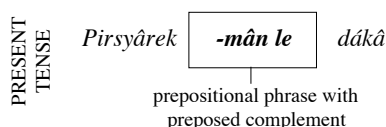
§ 27.3. Pronominal Prepositional Complements with Agent Affixes. In past transitive verbs the space normally available for a preposed pronominal complement is taken by the agent affix. In this case, the preposition and its complement are split—the preposition precedes the verb, and the complement of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

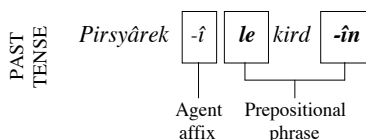
پرسارِ یَکمان لَی دَکَا. *Pirsyârèkmân le dakâ.* He asks a question of us.

(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.

پرساریکی له کردین. *Pirsyârêkî 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 *hač-girtin* or any other compound verb.

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ئەو کتێوانەیان بۆ دەنێرم. *aw ktâwânâyân bo dânerim.* I'm sending those books to them.

the preposition *bo* has its complement *-yân* preposed:

aw ktâwânâ **-yân bo** *dânerim*
 prepositional phrase
 with preposed complement

In the past, however, the agent affix *-(i)m* takes the place of the complement of the preposition. The complement is deferred to the end of the verb stem and is changed from *-yân* to *-in*, giving

ئەو کتێوانەم بۆ ناردن. *aw ktâwânâm bo nârdin.* I sent those books to them.

aw ktâwânâ **-m** **bo** *nârd* **-in**
 agent affix prepositional phrase

When the first available element to which an agent affix can be attached is a preposition, the complement of the preposition is “bumped,” as in the following:

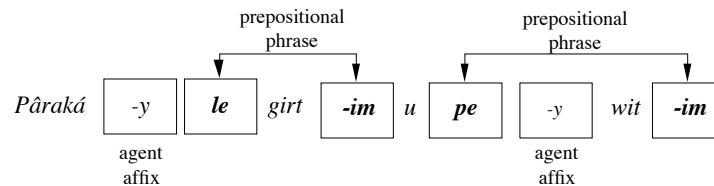
دایکیان بۆی سوور کردنەو و *dâykyân boy sûr kirdin-* their mother fried it for
 بۆی دانان. *awa u boy dâ-nân.* them and set it down
 before them.

↑ agent affix
dâykyân **bo** **-y** *sûr kird* **-in** *-awa*
 prepositional phrase

Here the *-y* on *boy* in both parts of the sentence is the agent affix referring to *dâykyân* and the *-in* in *kirdinawa* and *dâ-nân* furnishes the complement of the preposition *bo*. Another example is as follows:

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... پاره‌که‌ی لی گرتیم و پیی وتم *pârakáy le girtim u pey witim...* he took the money from me and said to me...



Here the -y on *pâraká* 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 kir-dimawa*

< پووله‌که‌ی وه‌رگرت لیمه (لیمان) > *pûlakay wargirt l' ema* He took the money **from** us.
 پووله‌که‌ی لی وه‌رگرتین (*lemân*) > *pûlakay le wargirtîn*

< ئه‌مه‌مان وت به تو (پیت) > *amámân wit ba to (pet)* > We said this **to** you.
 ئه‌مه‌مان پیی وتیت *amámân pe witî(t)*

وتم پیت > *witim pet* > *pem witî(t)* I said **to** you.

< قسه‌م کرد بو ئوه (بوتان) > *qsam kird bo ewa* I told **you** a story.
 قسه‌م بو کردن (*botân*) > *qsam bo kirdîn*

< گویم گرت له‌و (لیی) > *gwem girt l' aw (ley)* > I listened **to** him.
 گرت *gwem le girt*

< وتی به ئه‌وان (پییان) > *witî ba awân (peyân)* > He said **to** them.
 پیی ویتین *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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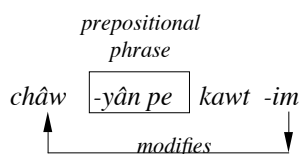
you/them' in North Sorani but 'you/they did it for us' in South Sorani.

§ 27.4. Displacement of a Possessive Pronoun by a Preposed Prepositional Complement. Similar to the displacement of a prepositional complement by the agent affix is the displacement of a possessive pronoun by a preposed prepositional complement. In a construction such as the following:

چاوم به رفیقہ کانم کہوت. *châwim ba rafîqakânim* My eye fell upon my
kawt. friends.

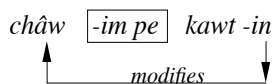
if the noun *rafiqakânim* is replaced by a pronoun, turning the phrase into *-yân pe*, the preposed prepositional complement “bumps” the possessive *-im* from its position on *châw* to the end of the verb, as:

چاویان پی کہوتم *châwyân pe kawtim* my eye fell upon them



The endings on the verb in such situations are the verbal personal endings, not the possessives. The first-person shows no difference, of course, but the other persons are distinguished, as in the following:

چاویان به من کہوت < *châwyân ba min kawt* > their eye fell upon me
کہوتن *châwim pe kawtin*



In a combination of the principles given in this and the preceding paragraphs, when a possessive pronoun would be followed by an agent affix, the possessive pronoun may also be “bumped” to the end of a past transitive verb (turning into the intransitive past subject pronouns in the process), as in

کوره کورپه‌کە‌ی دیتیم. *kuř a korpaká'y dîtîm.* He saw **my** infant son.

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

كۆرە كۆرپەكانیان دیتین. *kuř a korpakân'yân dîtîñ*. They saw **our** infant sons.

The first example could also be expressed as كۆرە كۆرپەكەمى دیت *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>
تیگەیشتن <i>te-gayshtin</i> >	تیگەیشتوو <i>tegayshtû</i>	روودان <i>rû-dân</i> >	روداو <i>rûdâw</i>
کردووه <i>kirdinawa</i> >	کردوووه <i>kirdûawa</i>	کرین <i>křîn</i> >	کریو <i>křîw</i>

In meaning the perfect active participle corresponds roughly to the English present perfect participle: هاتوو *hâtû* ‘having come,’ تیگەیشتوو *tegayshtû* ‘having understood,’ کردوووه *kirdûawa* ‘having opened,’ &c. Transitivity and intransitivity are retained in the participle, i.e. کریو *křîw* means ‘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,’ دانیشتوو *dânîstû* ‘having sat down, seated,’ and نوستوو *nustû* ‘having gone to sleep, asleep’) and nominally (روداو *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	هاتوین hâtûyn
ماویت mâwî(t)	ماون mâwin	هاتوویت hâtûy(t)	هاتوون hâtûn
ماوه mâwa	ماون mâwin	هاتووه hâtûa	هاتوون hâtûn

The negative is formed by prefixing *ná-*

نهماوم námâwim	نهماوین námâwîn	نهاتووم náhâtûm	نهاتوین náhâtûyn
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&c.

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

ماومناه mâwimawa	ماوینناه mâwînawa	هاتوومناه hâtûmawa	هاتوینناه hâtûynawa
ماویتناه mâwîtawa	ماونناه mâwinawa	هاتوویتناه hâtûytawa	هاتوونناه hâtûnawa
ماوته mâwatawa	ماونته mâwinawa	هاتووته hâtûatawa	هاتوونته 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 (ماوه *mâwa* and آمدهام *hâtûm* = هاتووم), 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 کریوہ -im křîwa	مان کریوہ -mân křîwa
ت کریوہ -it křîwa	تان کریوہ -tân křîwa
ی کریوہ -î křîwa	یان کریوہ -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 *-yatî¹*), as in *khwârdin* خواردن and *křîn* کړین:

خواردوووه khwârdûma	خواردوومانه khwârdûmâna
خواردووته khwârdûta	خواردووتانه khwârdûtâna
خواردوویهتی khwârdûyatî	خواردوویانه khwârdûyâna
کړیومه křîwima	کړیومانه křîwmâna
کړیوته křîwita	کړیوتانه křîwtâna
کړیویهتی křîwyatî	کړیویانه křîwyâna

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

نەمخواردوووه námkhwârdûa	نەمانخواردوووه námânkhwârdûa
نەتخواردوووه nátkhwârdûa	نەتانخواردوووه nátânkhwârdûa
نەیخواردوووه náykhwârdûa	نەیانخواردوووه náyânkhwârdûa
نەمکړیوه námkřîwa	نەمانکړیوه námânkřîwa
نەتکړیوه nátkřîwa	نەتانکړیوه nátânkřîwa
نەیکړیوه náykřîwa	نەیانکړیوه 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.

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§ 30. **The Past Perfect Tense (Intransitive).** For intransitive verbs with past stems ending in a consonant (like *hatin* > *hat-*), the past perfect tense, which is functionally equivalent to the English past perfect ('I had come, you had gone'), is formed from the past stem + *i* + the past tense of *bûn* 'to be.' Verbs with past stems ending in a vowel (like *bûn* > *bû*) form the past perfect tense from the simple stem + the past tense of *bûn*.

هاتبووم hâtibûm	هاتبوین hâtibûyn
هاتبویت hâtibûy(t)	هاتبوون hâtibûn
هاتبوو hâtibû	هاتبوون hâtibûn
چوو بووم chûbûm	چوو بووین chûbûyn
چوو بوویت chûbûy(t)	چوو بوون chûbûn
چوو بوو chûbû	چوو بوون chûbûn

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

نه هاتبووم náhâtibûm	نه هاتبوین náhâtibûyn
نه هاتبویت náhâtibûy(t)	نه هاتبوون náhâtibûn
نه هاتبوو náhâtibû	نه هاتبوون náhâtibûn

The past perfect of *bûn* 'to be' can be slightly irregular. In addition to the expected بووبوو *bûbû*, there is also a conjugation based on the form ببوو *bibû*, as follows:

ببووم bibûm	ببووین bibûyn
ببوویت، ببووی bibûy(t)	ببوون bibûn
ببوو bibû	ببوون bibûn

The past perfect tense is commonly used in the expression *heshtâ* + negative past perfect + *ka* ('no sooner had...than,' 'scarcely had...when').

ههشتا نه نوستبوو که دهنگی به کوی گهیشته. <i>Heshtâ nânustibû ka dangèk'î ba gwe gaysht.</i>	No sooner had he gone to sleep than a sound reached his ear.
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§ 30.1. **The Past Perfect Tense (Transitive).** The past perfect tense of

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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*:

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

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

دیتبوومان	dîtibûmân	دیتبووم	dîtibûm
دیتبووتان	dîtibûtân	دیتبوت	dîtibût
دیتبوویان	dîtibûyân	دیتبوی	dîtibûy

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*.

نەمدیتبوو	námdîtibû	نەماندیتبوو	námândîtibû
نەتدیتبوو	nátâtibû	نەتانندیتبوو	nátândîtibû
نەیدیتبوو	náyâtibû	نەیانندیتبوو	náyândîtibû
دەرمحنابوو	darimhenâbû	دەرمانهینابوو	darmânhenâbû
دەرتەینابوو	darithenâbû	دەرتانهینابوو	dartânhenâbû
دەریهینابوو	darîhenâbû	دەریانهینابوو	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 náhâtibim	نه‌هاتبن náhâtibîn	نه‌چووبم náchûbim	نه‌چووبن náchûbîn
نه‌هاتبیت náhâtibî(t)	نه‌هاتبن náhâtibin	نه‌چووبیت náchûbî(t)	نه‌چووبن náchûbin
نه‌هاتبیت náhâtibe(t)	نه‌هاتبن náhâtibin	نه‌چووبیت náchûbe(t)	نه‌چووبن náchûbin

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

م دیتی -im dîtibe(t)	مان دیتی -mân dîtibe(t)
ت دیتی -it dîtibe(t)	تان دیتی -tân dîtibe(t)
ی دیتی -î dîtibe(t)	یان دیتی -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 dîtibetim	دیتبیمان dîtibetmân
دیتبیت dîtibetit	دیتبیتان dîtibettân
دیتبیتی dîtibetî	دیتبیتیان dîtibetyân
کردیتبیمه‌وه kirdibetimawa	کردیتبیمانه‌وه kirdibetmânawa
کردیتبیته‌وه kirdibetitawa	کردیتبیتانه‌وه kirdibettânawa
کردیتبیتیه‌وه kirdibetîawa	کردیتبیتیانیه‌وه 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 náyâtibe(t)	نه‌یاندیتبیت náyândîtibe(t)
ده‌رمه‌یناییت darimhenâbe(t)	ده‌رمانه‌یناییت darmânhenâbe(t)
ده‌ره‌یناییت darithenâbe(t)	ده‌رتانه‌یناییت dartânhenâbe(t)
ده‌ریه‌یناییت darîhenâbe(t)	ده‌ریانه‌یناییت daryânhenâbe(t)

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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 دهبی *dábe* ‘must,’ as in

پیاوه‌کان دهبی رویشتبین. *Pyâwakân dábe royshti-bin.* The men must have gone.

دهبی ئه‌و شتانه‌ت دیتبێ (دیتبێ). *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.

ره‌نگه‌ که باران باریبێ (باریبێت). *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, ...*êk*).

یه‌که‌مین که‌سی‌که‌ هه‌ولی دا‌ی ... *yekamîn kasêk 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 که‌سی‌که‌ دیتوووه *yekamîn kasêk 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: ره‌نگه‌ که باران بباریت *rang a ka bârân bibâre(t)* ‘it’s possible that it will rain.’

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کەس نیە کە ئەم کتاوی نەخویندبێ. <i>Kas niya (ka) am ktâwáy nákhwendibe.</i>	There isn't anyone who hasn't read this book.
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 kon u lamezhînakân i kurdî la dâypîra u bâb u dâyk u kasukâr i khoy nâbîstibe.</i>	Rare is the person who has not heard old Kurdish stories of long ago from his grandmother, grand- father, mother, and rela- tives.

(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)

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

ئەگەر گیانی خۆم بەخت کردبێ لە پێناوی کورما، من هیچی کەم ناوێ. <i>Agar gyân i khom bakht kirdibe la penâw i kuřim'â, min hîch i ka'm nâwe.</i>	If I have sacrificed my life for the sake of my son, I do not want anything else.
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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

نەمەتوانی هیچی تر بکەم. <i>Namatwânî hîch i tir bikam.</i>	I couldn't have done any- thing else (even if I had wanted to).
--	---

¹ This may be contrasted with *wakû aw shitâyân bîr kawt* 'as though they remembered that thing.'

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Har kasè wây dazânî. Anybody would have known.

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

Khözga jârèk i tirîsh ahâtî! Would that you had come some other time!
Khözga zîstân nâdahât! 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 *bí-* (negative *ná-*) + the simple past conjugation + *-âya*.

INTRANSITIVE

<i>bíhâtîmâya</i> بهاتمايه	<i>bíhâtînâya</i> بهاتنيايه
<i>bíhâtîtâya</i> بهاتيتايه	<i>bíhâtinâya</i> بهاتينايه
<i>bíhâtâya</i> بهاتايه	<i>bíhâtinâya</i> بهاتينايه

TRANSITIVE

<i>-im bínûsîâya</i> ¹ م بنووسيايه	<i>-mân bínûsîâya</i> مان بنووسيايه
<i>-it bínûsîâya</i> ت بنووسيايه	<i>-tân bínûsîâya</i> تان بنووسيايه
<i>-î bínûsîâya</i> ي بنووسيايه	<i>-yân bínûsîâya</i> يان بنووسيايه

The second past conditional is similarly formed, but the *bí-* 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

<i>(bî)hâtibâm</i> هاتبام، بهاتبام	<i>(bî)hâtibâyn</i> هاتباين، بهاتباين
<i>(bî)hâtibây(t)</i> هاتبايت، بهاتبايت	<i>(bî)hâtibân</i> هاتبان، بهاتبان

¹ Or, if there is nothing preceding to which the agent affix can be attached, the forms are *bímnûsîâya*, *bítnûsîâya*, *bíynûsîâya*, &c.

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

TRANSITIVE

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

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.

ئه‌گەر دوینی بهاتیتایه، ئازادت ده‌دیت. <i>Agar dwene bîhâtîtâya, Âzâdît dâdît.</i>	If you had come yesterday, you would've seen Azad.
ئه‌گەر نامه‌که‌ت بناردایه، ئه‌گه‌یی. <i>Agar nâmakat bînârdâya, âgayî.</i>	If you had sent the letter, it would've arrived.
ئه‌گەر بتنووسسیایه، له‌ بیرت نه‌ده‌چوو. <i>Agar bitnûsîâya, la bîrit nâdachû.</i>	If you had written it, you wouldn't have forgotten it.
من ئه‌گەر بمزانیبایه ئه‌وه‌هامان به‌سه‌ر دئ، ئه‌م ریکایه‌م نه‌ده‌گرته‌ به‌ر و خۆم و باوکیشم تووشی ئه‌م هه‌موو به‌ده‌ختی و مألویرانیه نه‌ده‌کرد. <i>Min agar bimzânîbâya awhâmân basar de, am regâyâ'm nadagirtâ bar u khom u bâwkîshimim tâsh i am hamû badbakhî u mâtwērânîâ nadakird.</i>	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.
مأل به‌ مأل بگه‌رایتایه، بێجگه‌ له‌ ئافره‌ت و منال هیچ که‌سیکی ترت نه‌ده‌دی. <i>Mât ba mât bîgařâyâtâya, bejîga la âfrat u minât hîch kasêk i tirit nâdadî.</i>	Had you gone around house by house, you wouldn't have seen any-one other than women and children.

THE VERB

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

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

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

§ 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 *bînârân* 'to be seen,' *bînârâ* 'it was seen,' and *dâbînre(t)* 'it is/can be seen'; from the stem *ner* 'send' comes *nerrân*² 'to be sent,' *nerrâ* 'it was sent,' and *dânerre(t)* 'it is sent.' The past and present passives are regularly conjugated:

PAST PASSIVE

بینرام <i>bînârâm</i>	بینراین <i>bînârâyn</i>	نیررام <i>nerrâm</i>	نیرراین <i>nerrâyn</i>
بینرایت <i>bînârây(t)</i>	بینرآن <i>bînârân</i>	نیررایت <i>nerrây(t)</i>	نیررآن <i>nerrân</i>

¹ *Bîyângeřây-tâya* = *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 نیرآن.

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

PRESENT PASSIVE

دهینریم dábînrem	دهینرین dábînreyn	دهنیریم dânerrem	دهنیرین dânerreyn
دهینریت dábînrey(t)	دهینرین dábînren	دهنیریت dânerreyt	دهنیرین dânerren
دهینرئ dábînre(t)	دهینرین dábînren	دهنیریت dânerre(t)	دهنیرین dânerren

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

بینرابووم bînrâbûm	بینرابوین bînrâbûyn
بینرابوویت bînrâbûy(t)	بینرابوون bînrâbûn
بینرابوو bînrâbû	بینرابوون bînrâbûn
نیررابووم nerrâbûm	نیررابوین 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
یستن <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>
دین <i>dîtin</i> >	بیدران <i>bîndrân bîndre-</i> , as well as the regularly formed بینران <i>bînrân bînre-</i>
گرتن <i>girtin</i> >	گیران <i>gîrân gîre-</i>
گوتن <i>gotin</i> >	گوتران <i>gutrân gutre-</i>
خستن <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>nârdin</i> >	ناردان <i>nâdrân nâdre-</i> , نیردان <i>nerdrân nerdre-</i> , and the regularly formed نیران <i>nerrân nerre-</i>
نان <i>nân</i> >	نرا <i>n(i)rân n(i)re-</i>
وین <i>witin</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:

پنیو یسته ئەم حکایەتانه بنووسرێنەوه و لە چاپ درێن و بلأو بکرینەوه.	<i>Pewîst a am hikâyatânâ binûsrenawa u la châp dren u biław bikrenawa.</i>	It is necessary that these stories be written down, printed, and published.
تەنەکە یەک لە بەر دوکانەکە دانرا بوو.	<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, *bînârâw* ‘having been seen,’ *nerrârâw* ‘having been sent,’ and *nûs-rârâw* ‘having been written.’ The negative participle is regularly made by prefixing *nâ-* (نەبێنراو *nâbînârâw* ‘not having been seen,’ *nânerrârâw* ‘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.):

بێنراوم <i>bînârâwim</i>	بێنراوین <i>bînârâwîn</i>
بێنراویت <i>bînârâwî(t)</i>	بێنراوین <i>bînârâwîn</i>
بێنراوه <i>bînârâwa</i>	بێنراوین <i>bînârâwîn</i>
بانگ کراوم <i>bâng krâwim</i>	بانگ کراوین <i>bâng krâwîn</i>
بانگ کراویت <i>bâng krâwî(t)</i>	بانگ کراوین <i>bâng krâwîn</i>
بانگ کراوه <i>bâng krâwa</i>	بانگ کراوین <i>bâng krâwîn</i>

Examples of passive constructions:

وتوو کردن <i>witû-kirdin</i> ‘to iron’ >	وتوو کران <i>witû-kirân</i> ‘to be ironed’
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رێز لێگرتن *rez le-girtin* 'to respect' > رێز لێگیران *rez le-gîrân* 'to be respected'
 نووسینهوه *nûsînawa* 'to write down' > نووسراوه *nûsrânawa* 'to be written down'

بەرگە پاک و تەمیزە و تووکارووەکی *barg a pâk u tamîz a witû-* his nice, clean, **ironed**
kirâwakây clothes

پیاویکی بەرزى رێز لێگیراو *pyâwêk i barz i rezlegîrâw* an eminent, **respected**
 man

زۆریه‌ی زۆری ئەم حکایه‌تانه *Zorba i zor i am hikâya-* The vast majority of these
 نه‌نووسراوه‌. *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 *â*. For example, *chûn* is 'to go,' but *chûnâ 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 *â*. An example of the present tense is that of *chûnâ mâlê*:

ده‌چمه‌ مالى <i>dâchimâ mâlê</i>	ده‌چينه‌ مالى <i>dâchînâ mâlê</i>
ده‌چيته‌ مالى <i>dâchîtâ mâlê</i>	ده‌چنه‌ مالى <i>dâchinâ mâlê</i>
ده‌چيته‌ مالى <i>dâchetâ mâlê</i>	ده‌چنه‌ مالى <i>dâchinâ mâlê</i>

In the past tenses, the linking *â* 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 ده‌رى <i>hâtimâ darê</i>	هاتينه‌ ده‌رى <i>hâtînâ darê</i>
هاتيته‌ ده‌رى <i>hâtîtâ darê</i>	هاتنه‌ ده‌رى <i>hâtinâ darê</i>
هاته‌ ده‌رى <i>hâtâ darê</i>	هاتنه‌ ده‌رى <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 *â*, as in *chûnâ shârawa* 'to go to town' and *gayînâ mâtawa* 'to reach home.'

THE VERB

چوومه شاروه chûmà shârawa	چوونه شاروه chûynà shârawa
چووته شاروه chûytà shârawa	چوونه شاروه chûnà shârawa
چووته شاروه chûtà shârawa¹	چوونه شاروه chûnà shârawa
گه ييمه مالهوه gayîmà mâlawà	گه يينه مالهوه gayîynà mâlawà
گه ييته مالهوه gayîytà mâlawà	گه يينه مالهوه gayînà mâlawà
گه ييته مالهوه gayîtà mâlawà	گه يينه مالهوه gayîna 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 يهك dâmà yek	دامانه يهك dâmânà yek
داته يهك dâtà yek	داتانه يهك dâtânà yek
دايه يهك dâyà yek	دايانه يهك dâyânà yek
م دايه يهك -im dâya yek	مان دايه يهك -mân dâya yek
ت دايه يهك -it dâya yek	تان دايه يهك -tân dâya yek
ی دايه يهك -î dâya yek	يان دايه يهك -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.
هاتميه 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*.

ئيهوئى بگاته شار > <i>Ayawe bigâtà shâr</i>	He wants to get to town >
بيگاتئى <i>Ayawe biygâtè.</i>	He wants to get to it .
ههركيز ناگهمه ئهوكيهو <i>Hargîz nâgamà aw kew a</i>	I'll never make it to those
دوورانه > نايانگهمى <i>dûrânâ > nâyângamè.</i>	far-away mountains >
	I'll never make it to them .

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

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This also happens occasionally with the verb *دان به* *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:

ama't dadamê 'I'll give this to you'
ama'm dadaytê 'you'll give this to me'
ama'yân dadâtê 's/he'll give this to them'
ama'y dadaynê 'we'll give this to him/her'
ama'mân dadanê 'you'll give this to us'
ama'tân dadanê 'they'll give this to you (pl)'

Examples:

<i>Shitêk ba suâlkarakân</i> شتيك به سؤالكهركان بدات < <i>bîdât > Shitêkyân bîdâtê.</i> شتيكيان بداتي	Let him give something to the beggars > Let him give them something.
<i>Shitêkim b' aw pyâwâ</i> شتيكم به و پياوه دا < دامى <i>dâ > dâmê</i>	I gave something to that man > I gave it to him.
<i>Da dirâwim bidarê.</i> ده دراوم بدرى.	Give me ten dirhems.
<i>Da hazâr lîrat dadamê.</i> ده هزار ليرت دهدهمى.	I'll give you ten thousand liras.

§ 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:

<i>rukhan</i> (pres. stem <i>rukhe-</i>) روخان 'to be destroyed' >	<i>rukhândin rukhen-</i> 'to destroy' روخاندن
<i>mirdin</i> (pres. stem <i>mir-</i>) مردن 'to die' >	<i>mirândin miren-</i> 'to make die, to kill' مراندن
<i>gayshtin</i> (pres. stem <i>ga-</i>) گەشتن 'to reach' >	<i>gayândin gayen-</i> 'to make reach, to deliver' گەياندن
<i>te-gayshtin</i> (pres. stem <i>te-ga-</i>) تى گەشتن 'to understand' >	<i>te-gayândin te-gayen-</i> 'to make understand' تى گەياندن

THE VERB

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

OTHER SYNTACTICAL FEATURES

§ 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:

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

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:

چوار سألە لێرە یە.	<i>Chwâr sât a l' era ya.</i>	He's been here for four years.
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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.

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

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

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

OTHER SYNTACTICAL FEATURES

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 روژنیک دەبوو باران دەباری.	<i>Chand rozhèk dabû bârân dabârî.</i>	It had been raining for several days.
چەند روژنیک بوو باران نەباریبوو.	<i>Chand rozhèk bû bârân nâbârîbû.</i>	It hadn't rained for several days.
نزیکی سێ چوار مانگ دەبوو نەمدیتبوو.	<i>Nizîka i se-chwâr mâng dabû namdîtîbû.</i>	I hadn't seen him for nearly three or four months.
زۆر لە میژوو بوو دەمزانی ...	<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 دوائیا که), *la dwâ i awaî ka*, and *la pâsh awaî ka* (له پاش ئهوهی که), are followed by an indicative verb, present or past according to sense.

له دوائیا که چاک ئهبنهوه ئهبینی.	<i>la dwâî'â ka châk abîtawa, aybînî.</i>	After you are well again, you'll see him.
دواى ئهوهی 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* بهر لهوهی که), *pesh awaî ka* (پیش ئهوهی که) are invariably followed by a present subjunctive verb. The correct tense for English translation is gained from context.

بهر لهوهی لافاوه که هورژم بینینه	<i>bar l' awaî lâfâwakâ hurizhm benetâ sar zhû-</i>	Before the torrent hurled
سه‌ر ژووره‌کانمان مناله‌کان	<i>rakân mân, minâlakân</i>	down on our rooms, the
پیکه‌وه یاریان نه‌کرد.	<i>pekawa yârîyân akird.</i>	children were playing together.

Other conjunctions that demand a subjunctive verb include *ba be awaî* (*ka*) 'without'

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... به بی ئه وهی بیینم 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'

ئو یه که م روژی بو خوراهینان، *aw yekam rozh'î bo kho-* He had set that first day
 بو مەشق داناوو، بو ئه وهی پی *râhenan, bo mashq dâna-* for getting ourselves ac-
 و پلایان رابیت و له هه موو *bû, bo awaî pe u pilmân* customized, for practice, **in**
 رووینیکه وه خومان بو ئه و ریکه *râbet u la hamû rûyêk-* **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 پاک و بی گوناھی خوی *bo awaî pâkî u begunâhî i* **in order that he prove his**
 بسه لمانی... *khoy bisałmene...* innocence...

A short list of common subordinating conjunctions:

به و مەرجهی (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 amaî/awaî (ka)* after

پێش 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 of the verb (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.

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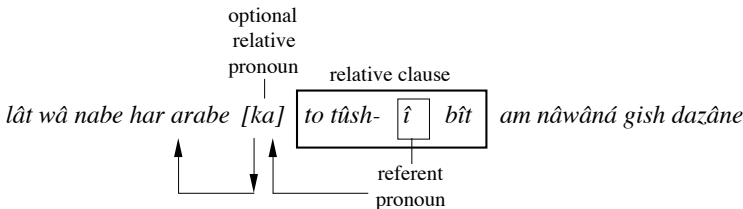
In this example the relative pronoun *ka* functions as the subject of *nustibû*—and is therefore not omissible—and the antecedent is marked by *-î*.

یه‌کیک له لاوه‌کان که بو فروشتی به‌ره‌م چووبووه شار که‌رایه‌وه و مژگینی پی دان.	<i>yekèk la lâwakân, ka bo</i> <i>froshtin i barham chû-</i> <i>bûa shâr, gařâyawa u</i> <i>mizgenî pe dân.</i>	One of the young men, who had gone to town to sell produce , returned and gave them the good news.
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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.

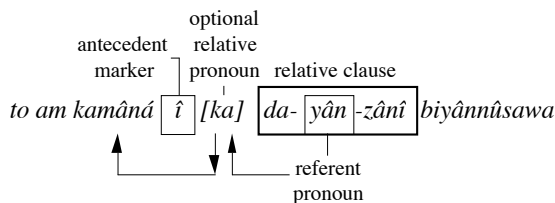
لات وانه‌ی هەر عهره‌ی تو تووشی بیت ئەم ناوانه‌گش ده‌زانی.	<i>lât wâ nabe har 'arabè to</i> <i>tûshî bît, am nâwânâ gish</i> <i>dazâne.</i>	Don't think every Arab you meet knows all these names.
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In this example the referent pronoun *-î* complementing *tûshî* refers to the antecedent, *har arab*, marked with the enclitic *-e*. The relative pronoun is omitted. The verb *tûsh-bî* is in the subjunctive because the antecedent is nonspecific and the clause is hypothetical ('any and every Arab you may meet'¹).

تو ئەم کەمانەى دەیانزانى *to am kamânâi dayânzânî*, Write down these few
 بىانوسەو. *biyânûsawa.* **things you know.**



In this example the referent pronoun *-yân* in *dayânzânî* refers to the antecedent *am kamâná*, 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 kamâná*). 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.

له‌وانه‌ی گله‌ی لی‌ ک‌ردوون *l' awânaî 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 بوومە* *har ‘arabè 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 نهکرد که ئه دوو	<i>zorî la khoy akird ka aw</i>	He was forcing himself to
فرمیسکه گهوهیهی ئه یانهوی	<i>dû firmesk a gawrayâî</i>	hide those two large
بکهونه خواری بیانشاریتهوه.	<i>ayânawe bikawinâ</i>	tears, which were about
	<i>khwârê biyânshâretawa.</i>	to dribble down.

In this example the antecedent of the relative clause, *dû firmesk a gawrayâ*, is marked by *î*, and the relative pronoun is omitted. The *-yân-* in *biyânshâretawa* is another example of a resumptive object pronoun.

بیرم له ههر شتیك کردیتتهوه، بیرم	<i>bîrim la har shitêk kirdi-</i>	Whatever I had thought
له مردن نه مکردبووهوه.	<i>betawa, bîrim la mirdin</i>	about, I hadn't thought
	<i>namkirdibêtawa.</i>	about dying.

In this example, *ههر شتیك har shitêk* ‘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 *مالی mâtê* ‘homeward,’ *ژووری zhûrê* ‘inward,’ and *دهری darê* ‘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 *یه*, 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 *یه* 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 گهیین, 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 گهیین, the same spelling as *gayîin* '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 دڤنهرى ئه‌وانه	<i>bo dîtnarmî i awâna</i>	for placating them
هه‌كیه‌ت نه‌ندازه و بارستایی	<i>hikâyat andâza u bâristâi i</i>	A story does not have a
دیاری کراوی نه‌.	<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

مال ئاواپی له خه‌لك كرد.	<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 تانجی یه‌که, 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 تانجیه‌ک or more commonly as تانجی یه‌ک.

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, *dîtnarmî* is spelled either دڤنهرى or دڤنهرى, and *dyârîkrâw* is either دیاری کراو 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* > ئەمەرىكىكە *amarîkeká*.

(2) The sequences *-ûwa-* and *-ûa-* can be contracted to *-o-*, as in بووئەوہ *bûwatawa* > بوتەوہ *botawa*, دیتوئەوہ *dîtûatawa* > دیتوتەوہ *dîtota*, and ببوئەوہ *bibûatawa* > ببوہ *bibowa*.

Verb Tenses and Moods

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

SINGULAR	PLURAL
ده‌که‌وم <i>dákawim</i>	ده‌که‌وین <i>dákawîn</i>
ده‌که‌ویت <i>dákawî(t)</i>	ده‌که‌ون <i>dákawin</i>
ده‌که‌ویت <i>dákawe(t)</i>	ده‌که‌ون <i>dákawin</i>
ناکه‌وم <i>nâkawim</i>	ناکه‌وین <i>nâkawîn</i>
نه‌ده‌که‌وم <i>nâdakawim</i>	نه‌ده‌که‌وین <i>nâdakawîn</i>
ده‌نووسم <i>dânûsim</i>	ده‌نووسین <i>dânûsîn</i>
ده‌نووسیت <i>dânûsî(t)</i>	ده‌نووسن <i>dânûsin</i>
ده‌نووسیت <i>dânûse(t)</i>	ده‌نووسن <i>dânûsin</i>
نا‌نووسم <i>nânûsim</i>	نا‌نووسین <i>nânûsîn</i>
نه‌ده‌نووسم <i>nâdanûsim</i>	نه‌ده‌نووسین <i>nâdanûsîn</i>
قسه‌ ده‌که‌م <i>qsa dâkam</i>	قسه‌ ده‌که‌ین <i>qsa dâkayn</i>
قسه‌ ده‌کیت <i>qsa dâkay(t)</i>	قسه‌ ده‌که‌ن <i>qsa dâkan</i>
قسه‌ ده‌کات <i>qsa dâkâ(t)</i>	قسه‌ ده‌که‌ن <i>qsa dâkan</i>
قسه‌ نا‌که‌م <i>qsa nâkam</i>	قسه‌ نا‌که‌ین <i>qsa nâkayn</i>
قسه‌ نه‌ده‌که‌م <i>qsa nâdakam</i>	قسه‌ نه‌ده‌که‌ین <i>qsa nâdakayn</i>

Present Subjunctive (‘that I fall,’ &c.)

بکه‌وم <i>bîkawim</i>	بکه‌وین <i>bîkawîn</i>
بکه‌ویت <i>bîkawî(t)</i>	بکه‌ون <i>bîkawin</i>
بکه‌ویت <i>bîkawe(t)</i>	بکه‌ون <i>bîkawin</i>
نه‌که‌وم <i>nâkawim</i>	نه‌که‌وین <i>nâkawîn</i>
بنووسم <i>bînûsim</i>	بنووسین <i>bînûsîn</i>
بنووسیت <i>bînûsî(t)</i>	بنووسن <i>bînûsin</i>
بنووسیت <i>bînûse(t)</i>	بنووسن <i>bînûsin</i>
نه‌نووسم <i>nânûsim</i>	نه‌نووسین <i>nânûsîn</i>

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قسه (ب)کدم	<i>qsa (bí)kam</i>	قسه (ب)کین	<i>qsa (bí)kayn</i>
قسه (ب)کدیت	<i>qsa (bí)kay(t)</i>	قسه (ب)کهن	<i>qsa (bí)kan</i>
قسه (ب)کات	<i>qsa (bí)kâ(t)</i>	قسه (ب)کهن	<i>qsa (bí)kan</i>
قسه نهکدم	<i>qsa nákam</i>	قسه نهکین	<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>
نهکەوتم	<i>nákawtim</i>	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 *NŪSÎN* 'TO WRITE'

نووسم	<i>nûsîm</i>	نووسیایان	<i>nûsîmân</i>
نووسییت	<i>nûsîy(t)</i>	نووسیتان	<i>nûsîtân</i>
نووسی	<i>nûsîy</i>	نووسیایان	<i>nûsîyân</i>
نهمنووسی	<i>námnûsî</i>	نهماننووسی	<i>námânñûsî</i>
نەتەنووسی	<i>nátnûsî</i>	نەتەننووسی	<i>nátânñûsî</i>
نەینووسی	<i>náynûsî</i>	نەیاننووسی	<i>náyânñûsî</i>

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

قسه م کرد	<i>qsám kird</i>	قسه مان کرد	<i>qsámân kird</i>
قسه ت کرد	<i>qsát kird</i>	قسه تان کرد	<i>qsátân kird</i>
قسه ی کرد	<i>qsáy kird</i>	قسه یان کرد	<i>qsáyân kird</i>
قسه م نه کرد	<i>qsam nákird</i>	قسه مان نه کرد	<i>qsamân nákird</i>
قسه ت نه کرد	<i>qsat nákird</i>	قسه تان نه کرد	<i>qsatân nákird</i>
قسه ی نه کرد	<i>qsay nákird</i>	قسه یان نه کرد	<i>qsayân nákird</i>

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

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دهكه وتم <i>dákawtim</i>	دهكه وتين <i>dákawtîn</i>
دهكه وتيت <i>dákawtî(t)</i>	دهكه وتن <i>dákawtin</i>
دهكه وت <i>dákawt</i>	دهكه وتن <i>dákawtin</i>
نهكه وتم <i>nákawtim</i> (Sul.)	نهكه وتين <i>nákawtîn</i> (Sul.)
نهدهكه وتم <i>nádakawtim</i>	نهدهكه وتين <i>nádakawtîn</i>
دهمئوسى <i>dámnûsî</i>	دهمانئوسى <i>dámânûsî</i>
دهتنئوسى <i>dátnûsî</i>	دهتانئوسى <i>dátânûsî</i>
دهبنئوسى <i>dáynûsî</i>	دهيانئوسى <i>dáyânûsî</i>
نهمه نووسى <i>námanûsî</i> (Sul.)	نهمانه نووسى <i>námânanûsî</i> (Sul.)
نهمده نووسى <i>námdanûsî</i>	نهمانده نووسى <i>námândanûsî</i>
قسهم دهكرد <i>qsam dákird</i>	قسهمان دهكرد <i>qsamân dákird</i>
قسهت دهكرد <i>qsat dákird</i>	قسهتان دهكرد <i>qsatân dákird</i>
قسهى دهكرد <i>qsay dákird</i>	قسهيان دهكرد <i>qsayân dákird</i>
قسهم نهكهكرد <i>qsam náakird</i> (Sul.)	قسهمان نهكهكرد <i>qsamân náakird</i>
قسهم نهدهكرد <i>qsam nádakird</i>	قسهمان نهدهكرد <i>qsamân nádakird</i>

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

كهوتوم <i>kawtûm</i>	كهوتوين <i>kawtûyn</i>
كهوتويت <i>kawtûy(t)</i>	كهوتون <i>kawtûn</i>
كهوتوه <i>kawtûa</i>	كهوتون <i>kawtûn</i>
نهكهوتوم <i>nákawtûm</i>	نهكهوتوين <i>nákawtûyn</i>
نوسيومه <i>nûsîwîma</i>	نوسيومانه <i>nûsîwmâna</i>
نوسيوته <i>nûsîwîta</i>	نوسيوتانه <i>nûsîwtâna</i>
نوسيوهتي <i>nûsîwyatî</i>	نوسيوهتانه <i>nûsîwyâna</i>
نهمنووسيه <i>námnûsîwa</i>	نهماننووسيه <i>námânûsîwa</i>
قسهم كردوه <i>qsam kirdûa</i>	قسهمان كردوه <i>qsamân kirdûa</i>
قسهت كردوه <i>qsat kirdûa</i>	قسهتان كردوه <i>qsatân kirdûa</i>
قسهى كردوه <i>qsay kirdûa</i>	قسهيان كردوه <i>qsayân kirdûa</i>
قسهم نهكردوه <i>qsam nákirdûa</i>	قسهمان نهكردوه <i>qsamân nákirdûa</i>

VERB TENSES AND MOODS

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

که‌وتیوم <i>kawtibûm</i>	که‌وتیوین <i>kawtibûyn</i>
که‌وتیویت <i>kawtibûy(t)</i>	که‌وتیوون <i>kawtibûn</i>
که‌وتیوو <i>kawtibû</i>	که‌وتیوون <i>kawtibûn</i>
نه‌که‌وتیووم <i>nâkawtibûm</i>	نه‌که‌وتیوین <i>nâkawtibûyn</i>
نوسبووم <i>nûsibûm</i>	نوسبوومان <i>nûsibûmân</i>
نوسبووت <i>nûsibût</i>	نوسبووتان <i>nûsibûtân</i>
نوسیبووی <i>nûsibûy</i>	نوسیبویان <i>nûsibûyân</i>
نه‌منووسبوو <i>nâmnûsibû</i>	نه‌ماننووسبوو <i>nâmnânûsibû</i>
قسمه‌م کردیوو <i>qsam kirdibû</i>	قسمه‌مان کردیوو <i>qsamân kirdibû</i>
قسمه‌ت کردیوو <i>qsat kirdibû</i>	قسمه‌تان کردیوو <i>qsatân kirdibû</i>
قسمه‌ی کردیوو <i>qsay kirdibû</i>	قسمه‌یان کردیوو <i>qsayân kirdibû</i>
قسمه‌م نه‌کردیوو <i>qsam nâkirdibû</i>	قسمه‌مان نه‌کردیوو <i>qsamân nâkirdibû</i>

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

که‌وتیم <i>kawtibim</i>	که‌وتین <i>kawtibîn</i>
که‌وتیت <i>kawtibî(t)</i>	که‌تین <i>kawtibin</i>
که‌وتیت <i>kawtibe(t)</i>	که‌وتین <i>kawtibin</i>
نه‌که‌وتیم <i>nâkawtibim</i>	نه‌که‌وتین <i>nâkawtibîn</i>
نوسیبیم <i>nûsibetim</i>	نوسیبیتان <i>nûsibetmân</i>
نوسیبیت <i>nûsibetit</i>	نوسیبیتتان <i>nûsibettân</i>
نوسیبیتی <i>nûsibetî</i>	نوسیبیتیان <i>nûsibetyân</i>
نه‌منووسیبیت <i>nâmnûsibet</i>	نه‌ماننووسیبیت <i>nâmnânûsibet</i>
قسمه‌م کردی <i>qsam kirdibe</i>	قسمه‌مان کردی <i>qsamân kirdibe</i>
قسمه‌ت کردی <i>qsat kirdibe</i>	قسمه‌تان کردی <i>qsatân kirdibe</i>
قسمه‌ی کردی <i>qsay kirdibe</i>	قسمه‌یان کردی <i>qsayân kirdibe</i>
قسمه‌م نه‌کردی <i>qsam nâkirdibe</i>	قسمه‌مان نه‌کردی <i>qsamân nâkirdibe</i>

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

بکه‌وتیمایه <i>bîkawtimâya</i>	بکه‌وتینمایه <i>bîkawtînâya</i>
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بکەوتنایە <i>bîkawtîtâya</i>	بکەوتنایە <i>bîkawtinâya</i>
بکەوتایە <i>bîkawtâya</i>	بکەوتنایە <i>bîkawtinâya</i>
نەکەوتنایە <i>nâkawtimâya</i>	نەکەوتنایە <i>nâkawtînâya</i>
بمئوسیا <i>bîmnûsîâya</i>	بمئوسیا <i>bîmânnûsîâya</i>
بتئوسیا <i>bîtnûsîâya</i>	بتئوسیا <i>bîtânnûsîâya</i>
بینوسیا <i>bîynûsîâya</i>	بیانوسیا <i>bîyânnûsîâya</i>
نەمئوسیا <i>nâmnûsîâya</i>	نەمانوسیا <i>nâmânnûsîâya</i>
قسەم بکردایە <i>qsam bîkirdâya</i>	قسەمان بکردایە <i>qsamân bîkirdâya</i>
قسەت بکردایە <i>qsat bîkirdâya</i>	قسەتان بکردایە <i>qsatân bîkirdâya</i>
قسەى بکردایە <i>qsay bîkirdâya</i>	قسەیان بکردایە <i>qsayân bîkirdâya</i>
قسەم نەکردایە <i>qsam nâkirdâya</i>	قسەمان نەکردایە <i>qsamân nâkirdâya</i>

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

بکەوتبام <i>bîkawtibâm</i>	بکەوتباین <i>bîkawtibâyî</i>
بکەوتبای <i>bîkawtibâyî</i>	بکەوتبان <i>bîkawtibân</i>
بکەوتبا <i>bîkawtibâ</i>	بکەوتبان <i>bîkawtibân</i>
نەکەوتبام <i>nâkawtibâm</i>	نەکەوتباین <i>nâkawtibâyî</i>
بمئوسیا <i>bîmnûsîbâ</i>	بمئوسیا <i>bîmânnûsîbâ</i>
بتئوسیا <i>bîtnûsîbâ</i>	بتئوسیا <i>bîtânnûsîbâ</i>
بینوسیا <i>bîynûsîbâ</i>	بیانوسیا <i>bîyânnûsîbâ</i>
نەمئوسیا <i>nâmnûsîbâ</i>	نەمانوسیا <i>nâmânnûsîbâ</i>
قسەم بکردبا <i>qsam bîkirdîbâ</i>	قسەمان بکردبا <i>qsamân bîkirdîbâ</i>
قسەت بکردبا <i>qsat bîkirdîbâ</i>	قسەتان بکردبا <i>qsatân bîkirdîbâ</i>
قسەى بکردبا <i>qsay bîkirdîbâ</i>	قسەیان بکردبا <i>qsayân bîkirdîbâ</i>
قسەم نەکردبا <i>qsam nâkirdîbâ</i>	قسەمان نەکردبا <i>qsamân nâkirdîbâ</i>

PASSIVE TENSES AND MOODS

Present Passive ('I am seen')

دەبینرێم <i>dabînrem</i>	دەبینرێن <i>dabînreyn</i>
دەبینرێت <i>dabînrey(t)</i>	دەبینرن <i>dabînren</i>

VERB TENSES AND MOODS

دهيتریت *dabînre(t)*
 نايتریم *nâbînrem*
 نهدهيتریم *nâdabînrem*

دهيترین *dabînren*
 نايترین *nâbînreyn*
 نهدهيترین *nâdabînreyn*

Present Subjunctive Passive ('that I be seen')

بيتریم *bîbînrem*
 بيتریت *bîbînrey(t)*
 بيتریت *bîbînre(t)*
 نهبيتریم *nâbînrem*

بيترین *bîbînren*
 بيترین *bîbînren*
 بيترین *bîbînren*
 نهبيترین *nâbînreyn*

Past Passive ('I was seen')

يترام *bînram*
 يترایت *bînray(t)*
 يترأ *bînra*
 نهيترام *nâbînram*

يتراین *bînrayn*
 يتران *bînran*
 يتران *bînran*
 نهيتراین *nâbînrayn*

Present Perfect Passive ('I have been seen')

يترام *bînrawim*
 يترایت *bînrawî(t)*
 يترأه *bînrawa*
 نهيترام *nâbînrawim*

يتراین *bînrawîn*
 يتراون *bînrawin*
 يتراون *bînrawin*
 نهيتراین *nâbînrawîn*

Past Perfect Passive ('I had been seen')

يترابوم *bînrbûm*
 يترابوویت *bînrbûy(t)*
 يترابوو *bînrbû*
 نهيترابوم *nâbînrbûm*

يترابوین *bînrbûyn*
 يترابوون *bînrbûn*
 يترابوون *bînrbûn*
 نهيترابوین *nâbînrbûyn*

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

يترام *bînrbîm*
 يترایت *bînrbî(t)*

يتراین *bînrbîn*
 يتراین *bînrbîn*

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بێترایت *bînîrâbe(t)*
 نەبێترایم *nâbînîrâbîm*

بێترابن *bînîrâbin*
 نەبێترابین *nâbînîrâbîn*

Past Conditional Passive ('had I been seen')

بێترامایە *bibînîrâmâya*
 بێترایتایە *bibînîrâytâya*
 بێتراتایە *bibînîrâtâya*
 نەبێترامایە *nâbînîrâmâya*

بێتراینایە *bibînîrâynâya*
 بێترانایە *bibînîrânâya*
 بێترانایە *bibînîrânâya*
 نەبێتراینایە *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	ده چووم <i>dachûm</i> I used to go	بانگم ده کرد <i>bângim dakird</i> I used to invite him	بانگ ده کرام <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.	چووبووم <i>chûbûm</i> I had gone	بانگم کردبوو <i>bângim kirdibû</i> I had invited him	بانگ کرابووم <i>bâng krâbûm</i> I had been invited
present	ده یم <i>(d)achim</i> I('ll) go	بانگ ده کم <i>bâng (d)akam</i> I('ll) invite	بانگ ده کریم <i>bâng (d)akrem</i> I am (will be) invited
pres. subj.	بیم <i>bichim</i> that I go	بانگ بکم <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	بچوومايه <i>bichûmâya</i>	بانگم بکردايه <i>bângim bikirdâya</i>	بانگ بکرامايه <i>bâng bikrâmâya</i>
past cond. II	(ب)چووبام <i>(bi)chûbâm</i> had I gone	بانگم (ب)کردبا <i>bângim (bi)kirdibâ</i> had I invited him	بانگ (ب)کرايام <i>bâng (bí)krâbâm</i> had I been invited
irrealis (= past habitual)	ده چووم <i>(d)achûm</i> I would have gone	بانگم دهکرد <i>bângim (d)akird</i> I would have invited him	بانگ دهکرام <i>bâng (d)akrâm</i> I would have been invited

Conditional Sentence Types

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

ئەگەر بچیت (چوو)، دەیانینیت.	<i>Agar biche(t) (or chû), dayânbinê(t).</i>	If he goes, he'll see them.
ئەگەر بچیتە (چوویتە) کوردستان، فیری کوردی دەبی.	<i>Agar bíchîtà (or chûytà) Kurdistân, fer i kurdî dabî.</i>	If you go to Kurdistan, you'll learn Kurdish.

past possible (past subjunctive protasis, indicative apodosis)

ئەگەر لەوی وهفر باریی، نایەن.	<i>Agar l'awe wafr bârîbe, nâyen.</i>	If it has snowed there, they won't be coming.
ئەگەر چوونی، نازاتم کەمی چوو دەری.	<i>Agar chûbe, nâzânim kay chûà darè.</i>	If he has gone, I don't know when he went out.
ئەگەر چوویتە کوردستان، دەبی فیری کوردی بی.	<i>Agar chûbîtà Kurdistân, dabe fer i kurdî bibî.</i>	If you have gone to Kurdistan, you must have learned Kurdish.
ئەگەر نه چوویتە کوردستان، ناتوانی فیری کوردی بی.	<i>Agar nâchûbîtà Kurdistân, 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 بچوواپە دەیدیتن. <i>Agar bichûâya, daydîtin.</i>	If he had gone, he would have seen them./ If he were to go, he would see them.
ئەگەر بچوویتایە کوردستان، فیری کوردی دەبووی. <i>Agar bîchûytâya Kurdis-tân, fer i kurdî dabûy.</i>	If you had gone to Kurdistan, you would have learned Kurdish.
ئەگەر نەچوویتایە کوردستان، فیری کوردی نەدەبووی. <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>	ـ	<i>i</i>
<i>î</i>	ی	<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 زارای گشتی *râ i gîştî* ‘public opinion’ and *zaraway zanistî* for زارای 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 rêkkew-tinêk 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 لە سەدام حوسێن هیچ بەرپرسیکی عێراقی نەوێراوە ئیمزا لە سەر رێککەوتنیک بکات کە ئۆتۆنۆمی بداتە کورد، ئەویش لە ۱۱ی ئاداری ۱۹۷۰ رێککەوتنامە بەناوبانگەکی ئاداری لەکەڵ مەلا مستەفا بارزانی مۆر کرد، تەفسیری جیا جیا بۆ کارەکی (جێگری بەرێز) دەکرا. هەندێ دەیانوت بە راستی دەیهوی ئەو برینه قوولەیی جەستەیی عێراق تێمار بکات، هەندیکێ دیکەش دەیانوت دەیهوی پشستگیری هێزی سەربازی بۆ خۆی مسوگەر بکات و بیخاتە ژێر ریکی خۆیەوه، دوای ئەوهی لە بوارهکانی ئەمنی و راگەیاندن و حزبی دا ئەو پالپشتییەیی مسوگەر 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 nizíki heye. Ja zimaní Kurdí ke ewe rewishtí con peyda buwe? Ashkiraye zimaní hemú willaté zimaní daníshtiwani willateke debé, eger rodawekaní méjhúyí all u gorréki neteweyíyan le willatekeda pék nehénabé ewa zimanekeysh 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، مەبەست ئەو زمانەیه که ئیستا کورد قسە ی پێدە کەن. گەلی زمانوان و رۆژەه لاتناسی هەندەری (فەرەنگی) دەگەڵ زمانی کوردی خەریک بوونە، زۆریەتی ئەو زانایانە که بە شیوە یەکی گشتی یا تایبەتی لە زمانی کوردی دواون گوتوویانە که ئەم زمانە لە بنەتی زمانەکانی هەندوئورویایی و بنەمائەتی هەندوئیرانی و لە خێزانە زمانی ئێرانی یە و دەگەڵ زمان فارسی خزمایەتی نزیکی هەیە. جا زمانی کوردی که ئەو رەوشتی چۆن پەیدا بوو؟ ئاشکرایە زمانی هەموو وڵاتی زمانی دانیشتوانی وڵاتە که دەبێ، ئەگەر رۆداوەکانی میژوویی ئالوگۆریکی نەتەوەیی یان لە وڵاتە کهدا پێک نەهێنای ئەو زمانە که پیش هەر زمانی دانیشتووەکانی کونی وڵاتە که یە و پێچەوانە ی ئەمەش پێچەوانە دەبێ. جا بزانی بەتە که بو زمانی کوردی چۆنە؟

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