

The Origin of the Words and Phrases Rooted in Kurdish Culture

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Abstract

This research paper is an attempt to trace the origin of Kurdish culturally bound words and phrases. These linguistic components are associated mainly with farming, sheep keeping, blacksmithing, carpentering, religion, education, and everyday life activities. The current study aims to pinpoint the origin of these linguistic units in order to display their literal and then figurative sense. Another aim is to show how culture shapes language. The methodology process involves three separate steps. In phases one, two and

three the researcher respectively, decides what to research, makes a plan for the research study, and finally conducts the research study. The data collection tools used are observation and reading sources. The results show that most culture-bound items have both literal and/or metaphorical use and that language and culture are inseparable. The study also concludes that it is essential to compile etymological dictionaries for Kurdish language.

Keywords: Language, Culture, Words, Phrases, Expressions

الخلاصة

اصل الكلمات و العبارات المتجذرة في الثقافة الكردية

الأدوات المستخدمة لجمع المعلومات المطلوبة هي الملاحظة و قراءة المصادر. أستنتاج يوضح بأن أكثرية الكلمات والعبارات المرتبطة بالثقافة لها معنى حرفي و اخر مجازي. وهذه الظاهرة تؤكد الحقيقة بأن الثقافة و اللغة توأمان لا يفترقان. وكذلك يشير الأستنتاج بأنه من الضروري وضع فواميس تتضمن أصل الكلمات والعبارات و تأريخهما.

الكلمات الدالة: اللغة، الثقافة، الكلمات،

العبارات، التعابير

هذه الورقة البحثية محاولة لعرض الكلمات و العبارات المرتبطة بالثقافة الكردية. هذه المكونات اللغوية مرتبطة بشكل رئيس بالفلاحة و تربية الأغنام والحدادة و النجارة والدين والتعليم و نشاطات الحياة اليومية. هذه الدراسة تهدف إلى تحديد اصل هذه الوحدات اللغوية لغرض تحديد معانيها الحرفية و المجازية. و الهدف الاخر هو عرض كيفية تأثير الثقافة على تطور اللغة. طريقة أنجاز هذه الدراسة تتضمن ثلاث خطوات: في الخطوة الاولى يحدد الباحث مجال البحث و في الثانية يضع خطة لأنجازها و في الثالثة يقوم بأجراء البحث.

I. Introduction

Investigating linguistic gap between the young generations and their ancestors lies in the domain of studying diachronic cultural linguistics. In Kurdish context, the older generations lived relatively simple lives, used simple tools and machines in handicrafts, farming, animal keeping and everyday life, and used traditional methods of teaching in mosques and schools. Many words and expressions which are still used in today's Kurdish language originate from the older generation's culture.

Finding and studying the origin of such cultural specific linguistic units enhance the ability to better understand their meaning and the culture from which they develop and to use a more powerful language in speaking and writing. Concerning the significance of tracing the origin of words and expressions, Hashemi and Aziznezhad (2011, p. 102) point out that etymology is one of the ways of enhancing word power through which learners can figure out unknown and difficult words with ease and without consulting

dictionaries continuously. The investigation of the origins of words leads to a great understanding of how the cultural background by which our modern vocabulary has taken its shape (de Melo, 2011, p. 1). By navigating lexical synchronic and diachronic relationships, the origin of words can be traced back and cognate forms are easily discovered (Ibid). In his research, "Preservation of the Words and Expressions that Are Dying Out in Kurdish", Hasan (2016, p. 18) addresses a problem stating that only 7% of a sample of college students with an average age of twenty one were familiar with old-fashioned words and expressions and idioms containing such words. The situation is rather different with a sample of people who were in the age group of 25-35 years. That is, 29.3% of them knew the meaning of the obsolete words and expressions. This indicates that there is a growing need for building a bridge between older and younger generations.

The main object of the current investigation is to trace the origin of the Kurdish words and expressions which are culturally specific. The study also aims to analyze the literal and figurative use of the above linguistic units in order to pass them down from older generations to their descendants belonging to today's

younger generations. Moreover, this study tries to find answers to the following questions:

1. What is the significance of studying history of culturally bound words and phrases to understanding and using language?

2. To what extent can culture loaded terms and phrases be used metaphorically?

3. Is there need to compile etymological dictionaries of Kurdish language?

II. Literature Review

Before getting into the heart of the topic entitled "The origin of the words and expressions rooted in Kurdish culture", presenting some definitions and descriptions of some terms could be of use to understanding the topic in question. These terms include *word*, *expression* and *culture*. According to Dictionary.com, a *word* is a language unit which is made up of one or more sounds or their written representation, that functions as a principle carrier of meaning. Fromkin and Rodman (1988, p. 6) state that there is an arbitrary relationship between form (sounds) and meaning (concept) of a word. These definitions indicate that a word is a linguistic unit that stands for meaning or concept. They further argue that "The sounds of a word give meaning only in the language in which they occur. Concerning defining the concept

of *expression*, Longman Dictionary of Contemporary English defines *expression* as a word or a group of words that carry a particular meaning. Atkinson (2012, p. 3) also defines *expression* with more detail stating that *expression* is “The act of expressing, uttering, declaring, declaration, utterance, representation; representation by words; style of language; the words or language in which a thought is expressed; phraseology, phrase, mode of speech; elocution, diction, or the particular manner or style of utterance appropriate to the subject and sentiment.” Regarding definition of *culture*, Newmark (1988, p. 94) describes culture as the way of life and its indications that are specific to a community that uses a language as its means of expression. ELMES (ND, p. 16) states that there is a relation between language and culture and therefore language users should understand why they think and speak the way they do and it is possible that there is an agreement between a culture and its language. ELMES (ND, p. 12) further states the language people use reflects their culture because they use their language in ways that reflect what they value and what they do (Cited in Wardhaugh, 2002, 2, pp. 219-220). Mahadi and Jafari (2012,

p. 1) agree with the above statement indicating that every element of culture and every act of social behavior involves communication explicitly or implicitly (cited in Greimas, 1970). They add that language is the tool for this communication. To become a competent language user, integrated studies of language and culture are needed (ELMES, ND, p. 16).

Words like *table*, *mirror* and *live* are universal and there is no translation problem there. Such words as monsoon (meaning a season in which rains fall heavily), *dacha* (a large country house in Russia), and *steppe* (a large area of land without trees, especially in Russia, Asia and Eastern Europe) where there is a translation problem unless there is cultural overlap between the source and the target language (Ibid). The words *gîla:w* and *bafra:nba:r* are examples of culturally-bound Kurdish words. The word, *gîla:w* /gîla:w/ which is an adjective compound originates from *gî* (soil) + *aw* (water) and means (anything licked by a dog or pig, is unclean and must be washed with red soil and water seven times) and figuratively means morally or spiritually bad. Kurdish month names mostly come from the monthly weather and/or its effect on agriculture. For instance,

bafra:nba:r /bʌfra:nba:r/ which literally means *snowfall* and starts on 22nd of December is the name of the tenth month of Kurdish calendar in which snow falls.

Etymological dictionaries are within the field of lexicography. In addition to giving the meaning of words, Longman Dictionary of Contemporary English also supplies their etymology where applicable, as in the example, *geology* whose etymology is explained as follows: date: 1700-1800, Language: Modern Latin, Origin: *geologia*, from Greek *ge* (GEO-) +*logia* (-LOGY) . Likewise, Online Etymology Dictionary traces the origin of English words and the year in which they first came into use, for example, "water-color, 1590s, "pigment that dissolves in water," from water (n.1) + color (n.). Meaning "picture painted in watercolors" is attested from 1854." The Concise Oxford Dictionary of English Etymology is also concerned with etymology. Concerning etymology in Kurdish, lexicographers casually tend to include a short etymology of a number of words. In his Kurdish-Persian dictionary Sharafkandi-Hazhar (2009, p. 733) explains the meaning and the etymology of the word, *galawéz* as follows: *galawéz* is the sixth month of the year in Kurdish calendar and the month *galawéz* was named after the very bright

star, *galawéz* (Canopus) which begins to rise in the middle of summer (at the beginning of this month). The Kurdish, *Galawéz* 1st corresponds to August 23.

III. Methodology

The methodology used in this research follows a research process model presented by Kumar (2011, pp. 40-44) in which three phases are indicated. Phase1 is deciding what to research, phase 2 is planning a research study, and finally, phase3 is conducting a research study. To meet the objectives of the current study, it is carried out in these phases:

Phase1: The researcher decides to conduct a research into words and expressions rooted in Kurdish culture associated with religion, farming and agriculture, animal keeping, the people's handicraft industry, such as carpentering, blacksmithing, felt carpet making, farriery, and people's daily life and the months of the year in Kurdish calendar.

Phase2: Carrying out this research sticks to the plan below:

1. The required data are collected from books, dictionaries, persons who were in aforementioned professions, that is the required data are mainly collected through the tools, observation and reading sources.
2. They are classified according to the field from which they are derived.
3. They are thoroughly explained

with regard to their literal and figurative meaning and origin in a communicative manner.

4. The data are in the form of words, expressions, idioms and proverbs.

5. Regarding the orthography of the Kurdish items investigated, they are written in both modified Arabic alphabet and modified Latin alphabet.

Phase 3: The researcher puts into practice the plan laid in the phases above.

IV. Classification and Analysis of the Items Investigated

The data collected are classified to the areas they belong to as follows:

4.1. Farming, Agriculture, and Animal keeping

Most of the items in this part mainly belong to 1960s and the period of time before 1960s in which farmers used hand tools and primitive equipment such as scythes, pitchforks, threshing machines and animal-drawn ploughs to perform agricultural processes such as ploughing, harvesting, treading threshing floor, winnowing, and threshing. The items included in the following tables can be used literally and metaphorically.

	Item	Type	Literal Meaning	Equivalent in English
1.	که ونه کا به با مه که kawna ka: baba: maka.	Proverb	Do not winnow in vain the hay (chaff) which has already been winnowed, (it no longer contains grain).	You shake in vain the branch that bears no fruit. (Samoan Proverb)

<https://proverbicals.com/branches>

Origin: A pitchfork iwas used for winnowing threshed wheat or barley so that the wind separates grains from the chaff (hay). The proverb originates from the fact that the hay (chaff) which is already winnowed, no longer contains grain.

	Item	Type	Literal Meaning	Meaning in English
2.	هه تا ناوله دوو بێلم بێ hata a:w la du: bélm bé	Idiom	in a water course, as long as water flow follows the direction of my spade (shovel)	as long as I take control of the situation

Origin: In irrigation of crops, a spade is used to remove the obstructions of water flow or to change water way so that water reaches crops.

	Item	Type	Literal Meaning	Equivalent or Meaning in English
3.	په ریزی پیسه parézi: pi:sa	Idiom	His stubble is dirty. (He has left some of the wheat or barley unharvested.	He / She has done something wrong, or He / she has a guilty conscience.

	Item	Type	Literal Meaning	Equivalent or Meaning in English
4.	په ریزی پاکه parézi: pa:ka	Idiom	His stubble is clean. (He has not left any wheat or barley unharvested.	He / She has done nothing wrong, or He / she has a clear conscience.

Origin: Items 3 and 4 belong to the time when a row of farm workers used a scythe to harvest wheat and barley.

	Item	Type	Literal Meaning	Equivalent or Meaning in English
5.	گای ته نیا ناخور ga:y tanya: a:xu:ř	Idiom	A cow with an unshared feeding trough	someone who does not put up with others

Origin: The idiom is used to liken someone who does not put up with others to a cow that does not accept a shared feeding trough.

4.2. Occupations, Handicrafts and Professions

4.2.1. Farrier

	Item	Type	Literal Meaning	Meaning in English
1.	له نال ده داوله بزماریش ده دا la na:Á dada: u la bızmarı:ş dada:.	Idiom	The farrier hits the horseshoe and as well as the nail.	He plays with your feelings by telling you something that makes you discouraged and sad and then tells you another thing that gives you hope.

Origin: The idiom belongs to the time in which donkeys and horses were used as a means of transport and were now and then shod by farriers. They were re-shoed whenever their shoes worn down.

4.2.2. Greengrocer

	Item	Type	Literal Meaning	Meaning in English
2.	بهجۆنادا ba jo na:da:.	Idiom	(The mobile greengrocer) does not swap his stuff for barley, meaning he only swaps his stuff for wheat.	He/She does not accept things that rank low.

Origin: The mobile greengrocers would swap their stuff like tomatoes, grapes, watermelons for wheat and barley chiefly in the countryside, but sometimes they only accepted wheat.

4.2.3. Bricklayer

	Item	Type	Literal Meaning	Meaning in English
3.	مەشکانی maška:ni:	word	churn-wise	a position in which a brick is laid as a header

Origin: Bricks are usually laid churn-wise in building foundations, i.e., the brick is laid the same way as a churn is shaken.

4.2.4. Blacksmith

	Item	Type	Literal Meaning	Equivalent in English
4.	ناسنی سارد مەکوته. a:sni: sa:rd makuta.	proverb	Don't strike while the iron is cold.	Strike while the iron is hot. (The Free Dictionary)

Origin: Blacksmiths learn from experience that the iron cannot be shaped by hammering while it is cold.

4.2.5. Fabric Dyeing

	Item	Type	Literal Meaning	Meaning in English
5.	بوخم خانه یه؟ bo xImxa:naya?	Idiom	Why, is it fabric dyeing?	It takes more time to do, make etc. something compared to dyeing cloth dark purple.

Origin: xImxa:na خانه بوخم shop where cloth and clothes were dyed dark purple (Sharafkandi, (2009 A/1388 Persian, p. 247)

4.3. Everyday life

	Item	Type	Literal Meaning	Meaning in English
1.	مالی بی کابان ناشی ناولی براوه malî: bé ka:ba:n a:ší: a:w lé bîfa:wa.	proverb	A home without a woman is a mill without water.	A home without a woman is a watermill without water.

Origin: Watermills harness energy from moving bodies of water in order to drive machinery and grind grains.

	Item	Type	Literal Meaning	Meaning in English
2.	که ریکت بووخه میکت بوو karékt bu: xamekt bu:.	proverb	Owning a donkey is concern.	Owning a donkey is a burden.

Origin: This proverb first described the burden of owning a donkey as a means of transport, but nowadays it describes the burden of cars, pets and the like.

	Item	Type	Literal Meaning	Meaning in English
3.	خۆنه گه رکا یهکه ش هی خۆت نه بی کادین هی خۆنه xo agar ka:yakaş hi: xot nabé ka:di:n hi: xota.	Proverb	Although the hay is not yours (the hay is for free), the hayloft (the stomach) is yours.	If the food served is for free, do not eat too much (eating too much may hurt your stomach/your health).

Origin: Hay stands for food and hayloft for the stomach.

	Item	Type	Literal Meaning	Meaning in English
4.	که ری خۆت ببهستهوه kari: xot bîbastawa.	Proverb	Tie up your donkey (It may go away and get lost).	Keep what belongs to you safe and ensure that things happen properly.

Origin: Donkeys are tied up lest they go away and get lost.

	Item	Type	Literal Meaning	Meaning in English
5.	بۆنا نت له سه ر سیل سوتاوه؟ bo na:nit la sar séí suta:wa?	Idiom	Has your bread burnt on (Séí) or Saj?	Do you need to take such an urgent action?

Origin: SéÍ or Saj is a convex metal plate with about 60 cm in diameter, on which Kurdish traditional thin flat bread is baked.

6.	بو ئێمه هه ر بهر به ی تهقتمهقه. bo éma har ba řibay taqtaqa.	idiom	For us, it is still measured in (Taqtaq Riba)	The action taken does not improve the situation, or the situation remains the same for us.
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Origin: řiba is a pot used as a unit for measuring wheat and barley. It is of 32.5 cm in base diameter and 15 cm in depth and holds about 9 kilograms of wheat. Taqtaq řiba belongs to the town of Taqtaq and is a bit smaller than the normal one.

4.4. Months of the year

The items presented below are the months of the year of Kurdish calendar with their origins based on the information obtained from:

(https://ckb.wikipedia.org/wiki/رۆژمێری_کوردی)

(<https://www.google.com/search?client=firefox-b-d&q=202721-2722.pdf+kurdish+calendar>)

	Item	Type	Description	Literal Meaning
1.	نه وروژ (ناخه لێوه) (خاکه لێوه) Nawroz (a:xaléwa) (xa:kaléwa)	1 st month (31days)	It starts on the 21 st of March which is the 1 st day of the year in Kurdish calendar, and is the 1 st day of spring.	New day
2.	گولان (بانهممه) gufa:n (ba:namař)	2 nd month (31 days)	It starts on the 21 st of April. Flowers decorate mountains, hills, valleys and plains in this month.	Flowers
3.	جۆزهردان (باران بران) (بهخته باران) jozarda:n (bara:nbıřa:n) (baxtaba:ra:n)	3rd month (31 days)	This month starts on the 22 nd of May.	Yellow (dry) barley plant (End of rain season)

4.	پوشپەر pu:špar	4 th month (31 days)	In this month, cereal crops, especially, barley turn yellow (dry) and are ready to harvest.	Straws scatter
5.	خەرمەنان (خۆخینان) xarma:na:n (joxi:na:n)	5 th month (31 days)	The month starts on the 22 nd of June. Because crops are harvested and winnowed and grass turns dry in this month, their straws scatter around.	Threshing floors
6.	گەلاوێژ gala:wéz	6 th month (31 days)	It starts on the 23 rd of July. Wheat and barley threshing floors are built during this month.	the star, Canopus
7.	رەزبەر řazbar	7 th month (30 days)	This month starts on the 23 rd of August. At the beginning of this month, the star, Canopus rises and the weather becomes cooler at night.	orchard fruit
8.	گەلاریزان (خەزملۆەر) (گەلآخەزان) (سەرپە ئە) gała:řeza:n xazalwar)((gała:xaza:n) (sarpała)	8 th month (30 days)	It starts on the 23 rd of September.	fallen leaves
9.	سەرماوەز sarmawaz	9 th month (30 days)		cold weather

10	به فرانیار bafra:nba:r	10 th month (30 days)	Kinds of fruit including grapes ripen in this month.	season
11.	رێبهندان rēbanda:n	11 th month (30 days)	<i>gaía:reza:n</i> starts on 23 rd of October. Leaves will fall off trees in this month.	snowfall roads block
12.	رەشەمی raśamé	12 th month (29/30 days)	<p>This month starts on the 22nd of November. Cold weather season starts in this month.</p> <p>This month starts on the 22nd of December. It is the month when snowfalls occur.</p> <p>It starts on the 21st of January. It is the month when heavy snow falls and as a result, snow blocks roads.</p> <p>It starts on the 20th of February. In this month snow begins to</p>

			melt, land scape goes from white to gray to nearly black and cats mate.	
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Origin: Months name in Kurdish calendar comes from natural phenomena, namely, whether (mild, snowy, rainy), melting snow, emergence of the flower, deciduous trees and star rising. It also originates from harvesting of ripe agricultural crops such as wheat, barley and fruit.

4.5. Religion

	Item	Type	Literal Meaning	Equivalent in English
1.	گلاو (ئاو و گلاو) gı́a:w (a:wagı́)	word	soil-water or (water-soil)	1. impure or unclean, 2. figuratively, means spiritually or morally bad

Origin: The Kurdish word gı́a:w or a:wagı́ is based on the Prophet Muhamad's Saying (Peace be upon him), "If a dog licks the vessel of any one of you, let him wash it seven times, the first time with dust."
(Sunnah.Com, para. 15)

	Item	Type	Literal Meaning	Equivalent in English
2.	هه تا مال هه بی مزگموت به تاله. hata: ma:í habé mı́zgawt bata:ía.	Proverb	Home has priority over the mosque.	Charity begins at home.
3.	پاره بده و مه لا له مزگموت دهرکه. pa:ra bıda u mala: la mı́zgawt darka.	Idiom	Give money and dismiss mullah from the mosque.	Money Talks.
4.	به دست نوژی به. ba dast nwéj ba.	Idiom	Be with ablution (wudu), or maintain your ablution (wudhu').	Be cautious.

Origin: In the three items above religious terms are used to express a figurative sense.

4.6. Education

	Item	Type	Literal Meaning	Equivalent or Meaning in
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				English
1.	خویندن بیرى به ده رزى په. xwéndIn bi:ri: ba darzya	Idiom	Studying is digging a well with needles.	Studying is as hard as digging a well with needles.
2.	كۆلكه مه‌لا دین ده با، كۆلكه ته بیب جان ده با. kolka mala: di:n daba:; kolka tabi: ja:n daba:.	Proverb	A half-mullah takes religion; a half doctor takes souls.	A half-educated mullah's advisory opinion may be misguided; half doctor kills the patient. (Brainly, N.D.)

Origin: In the items 1 and 2 above, education related terms are used to express a figurative sense.

4.7. Miscellaneous

	Item	Type	Literal Meaning	Equivalent in English
1.	شونهه لگر şu:nh alğır	word	A person who tracks foot print trails that lead him to burglars.	tracker
2.	ره‌شبیگ یر raşblg i:r	word	arrest of black	1. ass arrest 2. ass arrest of all people to get them to join the army (Sharafkandi, 2009, p.358).

Origin: This word has been used to describe unwarranted mass arrests made by the military or the police throughout the region during unrest and instability periods.

	Item	Type	Literal Meaning	Equivalent in English
3.	دهست به سه ر dast ba sar	word	hand on head	under house arrest (Sharafkandi, 2009, p.315)

Origin: House arrest sentence was implemented in Kurdish society. Therefore people coined the word دهست به سه ر dast ba sar to denote this court sentence.

V. Conclusions

Based on the analysis carried out in this research, these conclusions can be drawn:

There is a strong relationship between language and culture, namely, the items investigated emerge from and are shaped by components of Kurdish culture. They are derived from people's everyday life, occupations, education, religion, experiences and beliefs.

Most culturally bound words and phrases convey a literal and metaphorical sense.

Some of them only produce a literal sense, e.g. months of the year in Kurdish calendar.

Some of the Kurdish words and phrases studied in this research have equivalents in English represented by words, idioms or proverbs.

It is essential to research into etymology and history and origin of culturally bound words and phrases to raise native speakers' awareness about the relationship between language and culture and so that native speakers of Kurdish, especially the younger generation use the language more precisely and powerfully.

There is need to compile these words and phrases in etymological dictionaries or integrate them into existing dictionaries.

There is real need to conduct more studies on the origin of more and more culturally bound words and phrases.

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Appendix

List of Kurdish Phonetic Symbols

1. Consonants:

Kurdish alphabet letters derived from <u>Arabic</u> <u>English</u>	Name <u>in Kurdish</u>	Phonetic <u>Symbol</u>	Phonetic <u>Transcription</u>	Meaning <u>in English</u>	Example in Arabic Kurdish or
ب	b é	/b/	/barwa:nka	bib, apron	
پ	p é	/p/	/pa:réz/	cautiousness,	
	being on a diet				
ت	t é	/t/	/taÍ/	bitter	
ج	ji:m	/j /	/jumga/	joint	
چ	é i:m	/ç/	/çam/	river, eye	Kurdish چ in (
چاو eye)					
ح	h é	/h/	/hi:la/	neigh	Arabic ح in ر حا
خ	x é	/x/	/xwazbéni/	asking for	English /x/ in
loch				someone's hand	
د	da:l	/d/	/da:r/	wood, tree	
ر	r é	flipped /r/	/sitra:n/	song	
ر	f é	trilled /f/	/fawsa/	heap	
ز	z é	/z/	/zi:n/	saddle	
ژ	z é	/ž/	/žu:ru:/	north	English /z/ in
pleasure					
س	si:n	/s/	/saÍ/	year	
ش	si:n	/š/	/ša:r/	city	English /f/ in she
ع	?ayn	/ʔ/	/šir/	poetry	Arabic ع in عا د
غ	xayn	/x/	/baxda:/	Baghdad	Arabic غ in غدا
ف	f é	/f/	/fu:/	puff	
ف	v é	/v/	/dilovan/	kind, soft-hearted	
ق	qa:f	/q/	/qaÍaw/	fat	Arabic ق in عراق
ك	ka:f	/k /	/ku:ř/	convex	
گ	ga:f	/g/	/gawir /	stable	
ل	la:m	/l/	/la:r/	oblique	English /l/ in late

ل	dark la:m	/l/	/la:l/	dumb	English /l/ in ball
م	mi:m	/m/	/mazin/	big, great	
ن	nu:n	/n/	/ni:r/	yoke	
و	wa:w	/w/	/wa:r/	dwelling, place	
هه	hé	/h/	/héz/	strength, force	
ی	yé or ya	/y/	/yaxa /	collar	
نگ	ŋ	/ŋ/	/raŋga/	maybe	

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<http://www.kurdishacademy.org/?q=node/522>

2. Vowels:

Kurdish alphabet letters derived from		Name	Phonetic	Phonetic	Meaning	Example in English
Arabic	in Kurdish	Symbol	Transcription	in English	Arabic	
ه	'a	/a/	/avi:n/	love	English /ʌ/ in cup	
ا	alif	/a:/	/ta:wa/	frying pan		
و	wa:w	/u/	/kuʃ/	son, boy		
وو	2 wa:w	/u:/	/du: /	two		
.....	/ɪ/	/dɪl/	heart	English /ɪ/ in	
leakage						
ی	yé or ya	/i:/	/ti:r/	arrow		
ۆ	'o	/o/	/bo/	why, to, for	similar to English /ʊ/ in	
pot						
ئ	y é	/é/	/pé/	foot	similar to English /e/	
in bed						

Note: The sound /ɪ / is represented by zero letter in Kurdish modified alphabet letters derived from Arabic letters

پوخته

رچه له کی نه و وشه و گری یانه ی که ره گ و ریشه ی که لتوری کوردی یان هه یه
نه م توژیینه وه یه هه و لیکه بۆده رخستنی
رچه له کی نه م وشه و گری یانه ی گرید
راوی که لتورن. به شیوه یه کی سه ره
کی، نه م پیکهاته زمانه وا نیانه هی بواره
کانی جوتیاری ومه ردار ی وئاسنگه ری
ودارتاشی وئابین وخویندن و چالاکی گه لی
ژیانی رۆژانه ن. مه به ست له م لیکۆلینه
وه به ده ستنیشانکردنی رچه له کی نه م به
که زمانه وا نیانه ن بۆده رخستنی واتا پینه
کی و خوازه بیه کانیا ن. مه به ستیکی دی نه
وه به ده ریخات چۆن که لتور له زمان ره
نگ ده داته وه وشیه ده دا به زمان. ریگای
نوو سینه وه ی نه م توژیینه وه یه به سه هه
نگاری جباوازه. له هه نگاوی یه که م،
تویژه ر بریار ده دا له چی بکوئینه وه وله
هی دوه م، نه خسه بۆلیکۆلینه وه که دا ده

ریژی و له هه نگاوی کۆتایی، نه خسه که
جیبه جی ده کاو توژیینه وه که ده نوسینه
وه. نه و نامرازانه ی زانیا ری یان پی
کۆده کرینه وه بریتین له چاودیریکردن و
خویندنه وه ی سه رچاوه. نه نجامه کان وای
ده ر ده خه ن وشه وگری هه ن به ستراونه
ته وه به که لتوروه زۆربه یان هه رد و
واتای پینه کی وخوازه بیان هه یه. نه مه
ش نه وه ده سه لمینی که زمان و که
لتورلیک جیا نا کرینه وه. هه ر وها ده ره
نجا مه کان نه وه ش ده رده خه ن که
زمانی کوردی پیویستی فه رهه نگیک هه
یه که رچه له ک ومیژووی وشه و گریمان
پی بلئ. وشه
گرنگه کان: زمان، که لتور، وشه گه ل،
گری گه ل، ده ربرین گه ل