

LA LANGUE KURDE

ET

LA DISTRIBUTION GEOGRAPHIQUE DE SES DIALECTES



زمانی کوردی و

دابه ش کردنی جیوگرافی زا راوه کانی

فوتاد حه مه خورشید



Baghdad—1983

السعر : ٧٥٠ فلأ

طبع الغلاف في مطابع دار آفاق عربية للصحة والنشر

تصميم الغلاف : فوتاد حه مه خورشید

Price: 750 Fils

\$ 3

KURDISH LANGUAGE

and the

Geographical distribution of its dialects

Fuad Hama Khorshid



Translated into English by: Kadhim Sa'adedin

Kurdish Language

Geographical distribution of its dialects

Fuad Hama Khorsid
(B.A, M.A. Geography)

Thesis

Geography

contents

Page

Introduction	(5)
Chapter 1: The Kurdish Language	(7)
Chapter 2: The dialects of the Kurdish Language	(14)
Chapter 3: The Map of the Kurdish dialects	(21)
Chapter 4: Conclusion	(29)
Notes	(31)

Introduction 1
 Chapter 1: The Kurdish Language 2
 Chapter 2: The dialects of the Kurdish Language 3
 Chapter 3: The map of the Kurdish dialects 4
 Chapter 4: Conclusion 5
 Index 6

CHAPTER ONE

Introduction

Many studies have dealt with Kurdish Language and its various dialects. Many books and articles were written concerning this topic. This has been the subject of discussion of Orientalists who have certain points of view regarding it.

In order that the submitted points of view concerning the Kurdish Language may not be deficient, this brief paper aims at giving directly the facts belonging to the origin and unity of the Kurdish Language, besides giving the realistic distribution of these dialects on the basis of geographical grounds. Thus, this paper can be regarded as the first research which offers new, general and integrated geographical distribution of the dialects of the Kurdish language and draw a map for it.

We hope that this study will be of interest to those concerned with the Kurdish Language in particular, and linguistic studies in general.

Baghdad
 1983

Fuad Hama Khorshid

CHAPTER ONE

Kurdish Language

In the study of the origin and dialects of the Kurdish Language, a researcher will be confronted with a number of opinions given at random and without any scientific or logical basis by travellers and writers concerning the origin of this language, its historical development, its dialects and its relation to the neighbouring languages.

The manifestation of the "independent character" of any language requires numerous researches and strict comparisons for the purpose of returning it to its ancient historical origins. But being content with the similarity of certain words in a language with others in a neighbouring language so as to decide that the former is a dialect or an offspring of the latter, is only a matter that requires a scientific evidence.

The Kurdish language is, therefore, not, as some travellers and writers, who were not well acquainted and had no mastery of it, thought it was a confused and mis-constructed dialect of the Persian language, or one of the vernacular Persian dialects, and has no grammar and rules⁽¹⁾, or a language of Indian origin.⁽²⁾

Modern studies proved that all of these opinions are far from being true.⁽³⁾ The Kurdish language, in fact, is ostensibly similar to the Pahlavi and modern Persian languages from the point of its developments and differences from the Avesta, but the Kurdish language has its own character as an independent language.⁽⁴⁾

The reason that led to that false belief concerning the descent and origin of the Kurdish language, is the paucity of the traditional and literary works in the Kurdish language, particularly in the late years of the nineteenth century and the early years of the twentieth century; those works were necessary for the studies and comparisons in this concern, on one hand, and the numerous dialects of the Kurdish language on the other hand. Those two factors, sometimes lead to serious difficulties for the foreigner who tries to be well acquainted with this language as a whole.⁽⁵⁾ They consequently lead to give an opinion which is not strict concerning its descent.

The majority of orientalist, especially Justi and Socin⁽⁶⁾ tend to believe that the Kurdish language has no relation (as dialect or an offspring) to the Persian language, but it enjoys its characteristic independence.

The former asserts that the Kurdish language is not an offspring of the modern Persian language which had declined, but it is greatly different from the Persian in its phonetic and etymological systems.

As for Socin, he had shown that Kurdish language is not a sisterly language of the Pahlavi or the modern Persian language, but there is something farther concerning the relation between them, moreover, Socin had shown that the Kurdish language is not an offspring of the ancient Persian language.

It is true that the Kurdish language has a distant relation with the Persian language as both belong to the group of the Indo-European languages, but they are different from each other in several points: vocabulary, grammar, morphology or pronunciation.⁽⁷⁾ The Kurdish language, Sidney Smith asserts, is a thoroughly independent language with real historical developments.⁽⁸⁾ It is a remarka-

bly pure Aryan language which has remained, admirably preserved in the fastnesses of the Kurdish mountains since the time when Persian history fails and conjecture and theory replaces it. Alone among the languages of the Middle East the Kurdish has kept itself from an admixture of Arabic words, except these applied to the religion, and presents to us old Aryan words, originally used in Persian but long since forgotten, which the Kurd uses everyday.⁽⁹⁾

In order to be well acquainted with the linguistic evidence of the Indo-European languages and the extent of the relation of the Kurdish language to these languages, we have to bear in mind some historical facts. Archeologists have noticed that there is a common aspect of an ancient civilization that spread after the Neolithic age over an extensive area of the ancient world, such as Romania, South Russia, Susa, Blujstan, India and Turkstan. As a result of that, scholars have attained to say that this similar civilization is the work of one nation and due to the spread of the aspects of this civilization from India to Europe, they agreed to call this people the Indo-European.⁽¹⁰⁾

This people was made up of several tribes that inhabited, before emigration, in their old home in plains extending to the east and north-east of the Caspian Sea.⁽¹¹⁾ The total number of those tribes forms one people using almost one language called the Indo-European language out of which sprang all the languages of today spoken by the peoples speaking the Aryan languages,⁽¹²⁾ such as the Sanskrit, Italian, Celtic, Teutonic, Slavic. These languages are

called the Indo-European languages.⁽¹³⁾

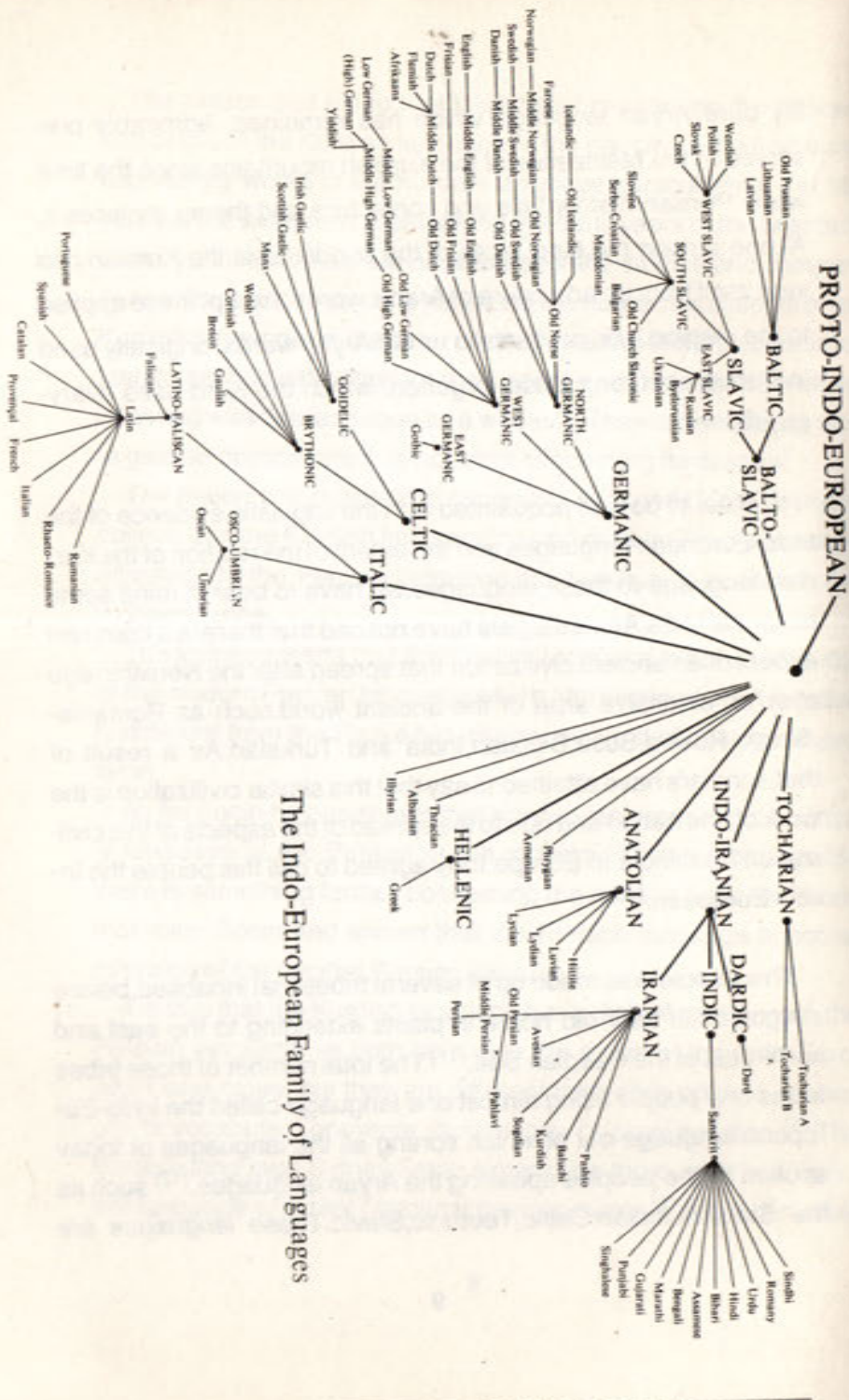
When the Indo-European migration began, each group took its way to a certain district of the ancient world especially Asia and Europe. Some of them migrated across the Danube River to the Balkan peninsula and East Europe; They are the ancestors of the Greeks and Romans and the speakers of the present European languages. Meanwhile, others took their way towards the South-East and reached the frontiers of India and settled in Sind and Panjab, they are the population of South Asia who speak the Indian languages from the group of the Indo-European languages.

The third group made its way towards Asia Minor and the Zagros mountains and spread in Iran and Kurdistan. The vanguards of those emigrants were the Gutis followed by the Medians,⁽¹⁴⁾ the ancestors of the present Kurdish people.⁽¹⁵⁾ Parthians made for north Iran, the Persians for the South of Iran which is still known as Fars province. All of those people spoke a group of relative languages similar in some of their properties, and are called the Iranian languages.

On this basis the Indo-European languages are divided into three groups as follows:

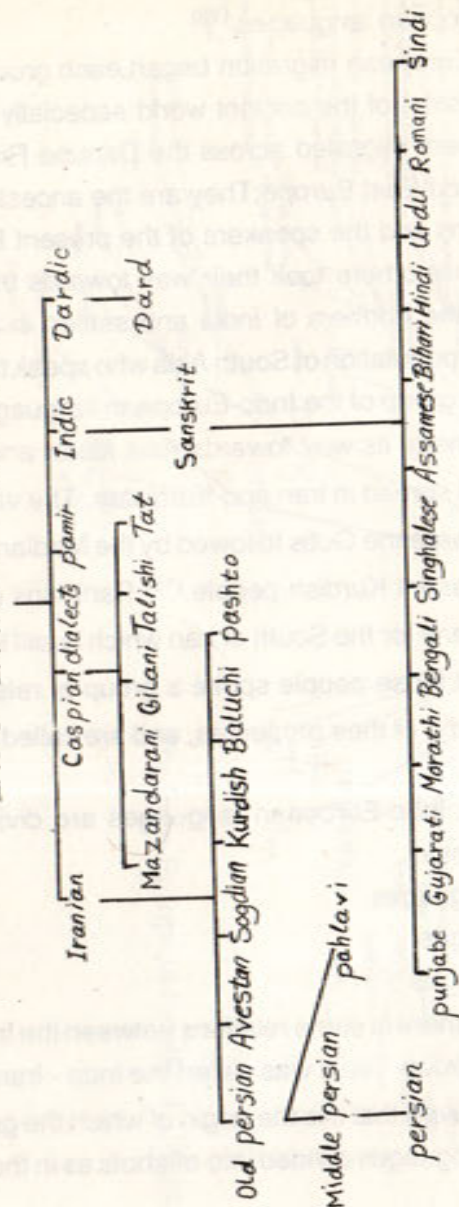
1. The European languages
2. The Indian languages
3. The Iranian languages

It was noticed that there is some relations between the Indo-European and Iranian group so it was called the Indo-Iranian languages which is believed that it is the origin of which the groups of Indian and Iranian languages divided into offshots as in the following table:⁽¹⁶⁾



The Indo-European Family of Languages

INDO-IRANIAN LANGUGES



After : Driver & William Marris

F.H. KHORSHID

In the above table of the Indo-Iranian languages, the Kurdish language seems to be an independant language and not a local dialect derived from Persian. This table clearly shows, too, the kind of relation between the Kurdish and the Persian language on the basis of belonging to the ancient Indo-Iranian group and this reflects that both of them had completcly developed independently from each other. (17)

As for the Iranian group to which Kurdish and Persian and other languages belong, it is divided into three main groups. They are as follows:

1. The North-Western Iranian
2. The South - Western Iranian
3. The Eastern Iranian

The Kurdish language belongs to the first group, while the Persian belongs to the second group. (18) This is another evidence of the independence of both languages.

So it is clear that the Kurdish language is an independent language and that it is one of the north - western languages of the Iranian language group which is in its turn one of the greater off-shots of the Indo - Iranian group which has a close relation to the group of European languages. Those languages and groups of languages come under the comprehensive linguistic term: Indo - European languages.

CHAPTER TWO

The dialects of the Kurdish Language

As some travellers and writers were confused concerning the origin of the Kurdish language and its relation to the Persian language, others were confused with the limits of the identity and number of the Kurdish dialects and their relation with one another. This has led to different points of view concerning the division and distinction of the Kurdish dialects. Disagreements in this matter concentrate round two aboriginal Kurdish dialects, South Kermanji (Luri) and Gurani; some writers do not consider these two dialects as Kurdish, but they believe they are Persian dialects.⁽¹⁹⁾ This wrong look at the position of these two dialects in the Kurdish language is really due to the unobjective look which was prepared for a certain political purpose specially concerning the relation of South Kermanji (Luri) dialect. It is strange that few Kurdish writers follow the same way of those writers.⁽²⁰⁾

The South Kermanji (Luri) dialect being Kurdish was asserted before any other, by Sherefnameh (Epic of Hqnour) in 1596⁽²¹⁾, that is, before the crystalization of the national Kurdish feeling or the national Kurdish ideology. This means that the late Sharafkhani Bedlisi has strictly defined the Kurdish dialects away from the effects of the national emotion or the political thought. The late Basile Nikitine had also supported this relation.⁽²²⁾

The Gurani dialect being Kurdish has been asserted by the Sherefnameh also, and supported by C.J. Edmonds and Taufiq

Wahbi.⁽²³⁾

The difference between the Kurdish dialects cannot be taken as a means of doubt in the originality and independence of the Kurdish as a distinct language from the neighbouring languages. Writers, historians and linguists used to divide the Kurdish language into several dialects, but most of them do not agree with one another to limit the number of the real dialects. We have mentioned some of the reasons concerning the South Kermanji (Luri) and Gurani dialects.

Due to the several dialects of the Kurdish language some people think that the Kurdish language is only a local dialect that differs from one valley to another. The late E.M. Noel has refuted this claim by saying:

"It has often said that the Kurdish language is nothing more than a patois which varies from valley to valley. It is true that the language of S.E. Kurdistan, i.e., Baba kurdi, is considerably different from kermanji, but it is untrue to say that the variation of Kermanji show very fundamental differences. I have with me men from the Bohtan, Diarbekir, and Hakkari. All of them can well understand and make themselves clearly understood in the extreme west of Kurdistan. They would only have to remain here for a few weeks to be perfectly at home with the language. Such differences as exist are chiefly due to changes in vowel sounds. For example, I have heard the word for mother - DYK, DY, DA, DI (Y being pronounced as Y in TRY). This is, of course, somewhat puzzling to a foreigner who has not got his ear attuned to the various sounds. His aptitude to magnify unduly the differences between the dialects is further increased by the fact the words that do alter are adverbs, prepositions, and other words which are being constantly used. For example, for the word "now" we have "AISTA" at Sulaimaniyah, "N'HA" in the

HAKKARI, and "ANGOH" in western Kurdistan. Other variations are - "AISTA-HA", "ANEKA", "NIKA", and "HENUSKA". Therefore, anybody with a good grounding of the dialect in one district could very easily and rapidly pick up another dialect by memorising a brief list of the common words which differ. » (24)

In spite of some differences among local dialects, there are essential qualities in the Kurdish language which clearly appear in all their dialects. (25)

The Kurdish dialects are divided, according to the linguistic and geographical facts, into four main dialects. They are:

- A. The North Kermanji
- B. The Middle Kermanji
- C. The South kermanji
- D. The Gurani

Each of these dialects has a group of local or branch dialects which are generally similar in their linguistic and phonetic qualities except for some trivial differences whether in words or letters, or in the effect of words of neighbouring dialects on certain local words. The local dialects of the main dialects are shown in the following table:

The Kurdish language and its dialects

Main Dialect	Local or Branch Dialects
North Kermanji	Bayazidi, Hakkari, Shemdinani, Buhtani, The western dialect, Bahdinani.
Middle Kermanji	Mukri, Sorani, Ardelani, Sulaymani, Garmiani.
South kermanji	Original Luri (Faili), Bakhtiari, Mamasani, Guhgalu, Kalhuri, Lakki.
Gurani	The original Gurani, Hewramani, Bajlani, Zaza.

Reasons of the numerous Kurdish dialects:

The reasons of the numerous Kurdish dialects are due to several factors, but there are two factors that had had an important role in the separation of this language into dialects since early times.

They are:

A. The Geographical factor:

The natural environment of Kurdistan with its rough mountains and difficult roads and rare paths, and the hard circumstances of its climate especially in winter had an outstanding effect on the isolation of the Kurdish tribes from one another especially in the early and middle ages, when there were no intellectual cultural or mass media, which consequently led to the crystalization of different linguistic forms that were used in one district from another in the course of time. Strictly speaking, the isolation geographical factor had an eminent effect on making numerous dialects of this language.

B. The Political Factor :

Since Kurdistan did not enjoy a political unity all over its districts and provinces, it did not have a general and common literary tradition. In spite of the rise of certain Kurdish states and emirates (princedom) that were independent or semi-independent, especially in the Islamic ages, the Kurdish language did not have the chance to develop a lingua franca, but those conditions increased the polarization and difference of those dialects due to the local qualities of those emirates that generally encouraged the local dialects current in their provinces.

We have, however, to mention that there are no strict and clear linguistic aspects that separate one main dialect from another, or even its local dialects, but all of these dialects mix and interfere with one another, because moving from one dialect to another goes on gradually and relatively and not so abruptly and rapidly that one feels the beginning of the new dialect.

For example, a traveller among the inhabitants of the district extending from Arbil, Shaqlawa, Rawanduz, Galalah, Haj Omran, Khaneh, Naghddeh, Miyandwab, to Mahabad cannot feel the linguistic line separating the two dialects, the Surani and Mukri whose poles concentrate in Arbil (in Iraq) and Mahabad (in Iran) cities successively.

The same phenomenon can be observed in moving from the North Kermanji to the Middle Kermanji. Nikitine had observed that there are some characteristics that make one believe that the dialect of Shemdinan (a local dialect of North Kermanji) is not pure North Kermanji dialect but it represents a transitory stage on the Middle Kermanji dialect:

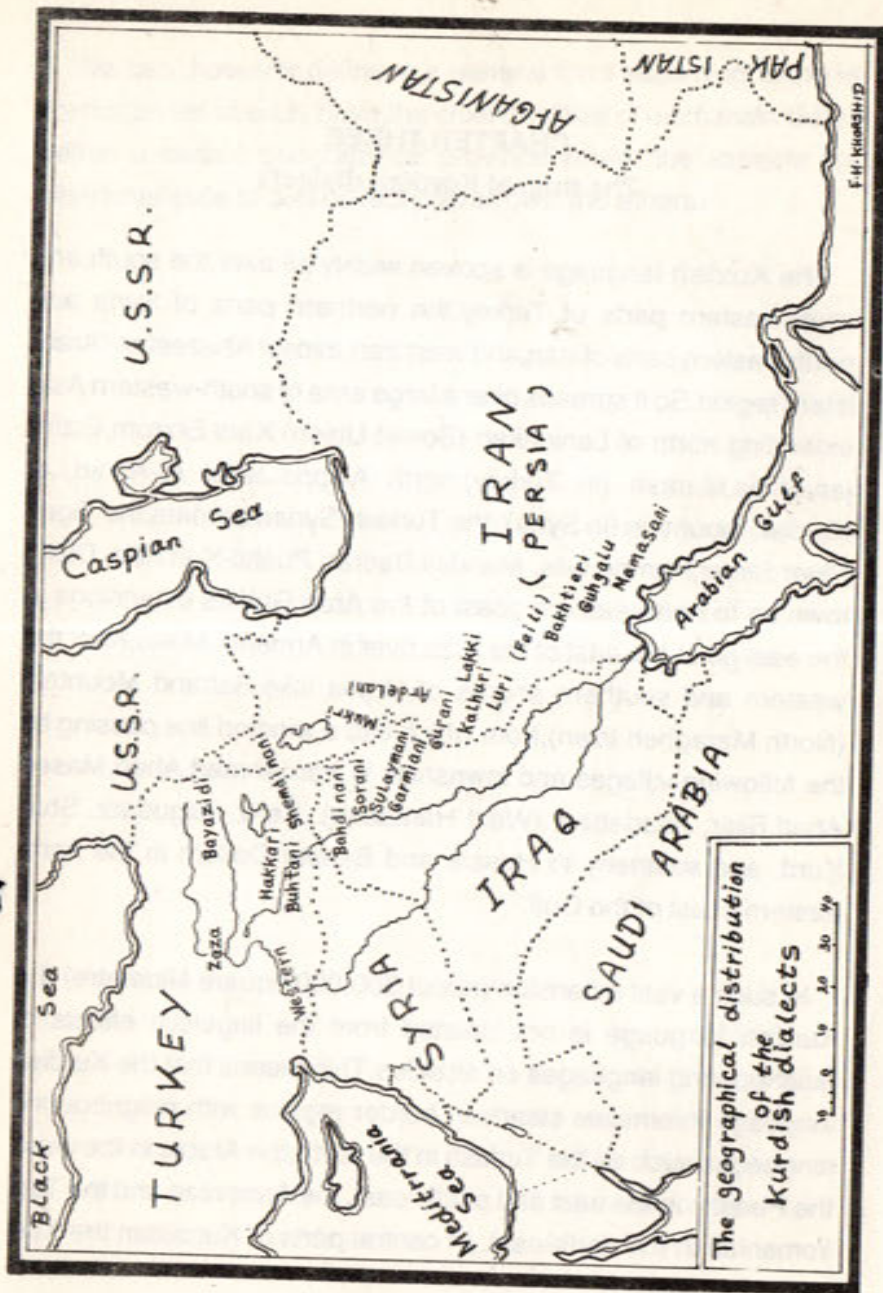
"There are some peculiarities which lead one to think that this Shemdinan dialect is not a pure Northern group dialect, but may present a transition to the Southern group. For example this dialect uses indifferently as a negative particle *a* and *i*; it also makes indiscriminate use of the preposition *Zhe* or *La*. These, of course, are only faint signs, but one can hope that further careful investigations may furnish other proofs."⁽²⁶⁾

We can ,however,define,in a general form according to the information we already have,the chief qualities of each main dialect within a certain geographical province where the aspects and characteristics of that dialect prevail over the others.

CHAPTER THREE The map of Kurdish dialects

The Kurdish language is spoken widely all over the south and south-eastern parts of Turkey,the northern parts of Syria and north-eastern parts of Iraq,and west Iran,except Khuzestan (Arab-istan) region.So it spreads over a large area of south-western Asia extending north of Leninakan (Soviet Union),Kars,Erzurum,Erzinjan,Sivas,Marash (in Turkey),north Aleppo,Jabal Al-Akrad,i.e. Kurdish mountain (in Syria), the Turkish-Syrian borders,the Tigris River,Sinjar,Hamrin hills, Mandeli,Badrah,Pushti-Kuh hills, Dizful town,up to north-eastern coast of the Arab Gulf.Its extensions in the east go to the east of the Aras river in Armenia,Maku,Khoi,the western and southern shores of Urmia lake,Sahand Mountain (North Maragheh town),from which into a windind line passing by the following villages and townships in Iran:Ahmad Abad,Masee Abad,Bijar, Asadabad, (West Hamadan), Kariz, Aligudarz, Shar Kurd, and southerly to Hussar and Bandar Dailam in the north eastern coast of the Gulf.

In such a vast extension (about 500,000 square kilometre) the Kurdish language is not isolated from the linguistic effects of neighbouring languages on all sides.This means that the Kurdish language intermixes clearly in border regions with neighbouring languages such as the Turkish in the north,the Arabic in the west, the Persian in the east and south-east, the Armenian and the Turkomanian in the north-east. In central parts of Kurdistan the Kur-



dish language and its dialects are apparently pure due to being distant from the neighbouring linguistic effects. We mean by intermixture here that there are no linguistic borders separating the Kurdish language from the neighbouring language like the political borders between the countries, but that the regions of intermixture are a transitory stage mixed of the two adjoining languages, the passing of which means thoroughly moving to the other language, like the mixture of languages in marginal towns of Kurdistan.

As for the geographical distribution of the main Kurdish dialects, the North Kermanji dialect spreads in northern parts of Kurdistan, the Middle Kermanji in the middle, South Kermanji in the south. The Gurani spreads over a small province between the Middle and South Kermanji dialects, and over another province in the far north, in Dersim (Turkey), the same dialect is spoken by a small tribe living directly north of Mosul in the basin of Khosar (Iraq).⁽²⁷⁾ This can be observed very strictly in the following details:

A. The North Kermanji:

The North Kermanji dialect spreads over a larger area than other Kurdish dialects do, as it is spoken by the Kurds of Turkey (provinces of Baiyazid "karkose", Van, Jplemerik, Siirt, Mush, Mardin, Diarbakir, Kharbot (Elazig), Malatya, Gaziantep, Urfa, and the southern part of the province of Erzurum and Kars, and by the Kurds of Syria (on the northern borders with Turkey), and by the Kurds of the Soviet Union (west of Armenia), and by the Kurds of the districts of Dihok and Zebar (in Iraq).

The southern linguistic line that separates this dialect from the Middle kermanji dialect is the fanciful line that extends from the middle - western shore of Urmia Lake (iran) and goes towards the south - west passing by the north of Shnoviyeh (Shenu) town and kela Shin pass (on the Iraqi - Iranian border), and Halgurd mountain - in Iraq. The line then goes parallel to Rawanduz tributary up to the point of meeting the upper Zab river, and the line continues north of the Zab and parallel to it until meeting the Tigris river. (28)

Due to the wide spread of this dialect, some local dialects, which are a little different from it, have branched out of it. These branches are as follows:

1. Baiyazidi: North and north-east of Van Lake, and provinces of Maku and Khoi in Iran.
2. Hakkari: South and south-west Van Lake.
3. Buhtani: Round Buhtan Valley, Siirt, Hrtush, and Diyarbaker (Amud).
4. Shemdinani: In the south-eastern corner of Turkey, east of the Zab River, and the neighbouring districts in Iran.
5. The Western Dialect: In Elazig (Kharbut), Urfa, Marash Qaziantep and North Aleppo in Syria.
6. Bahdinani: In Sinijar, Zibar, Duhok provinces in Iraq.

B. The Middle Kermanji :

This dialect spreads south of the above mentioned line which separates it from the North Kermanji up to Sirwan River and the

high road between Khanaqin (Iraq) - Qasri Shirin - Kermanshah - Malayer (Iran) and from the east of Hamrin Hills in the west (Iraq) upto the line extending in Sahand Mountain, Masirabad, Bijar, Asadabad in the East (Iran). This dialect is divided into four local dialects. They are:

1. Mukri: In Shnoviyeh, Naghadeh, Manhabad, Miandowab, Margheh, Saqqez, Bokeran, Serdasht (iran). The centre of this dialect is Mahabad town.
2. Sorani: In Arbil district in iraqi Kurdistan (except Zidar province).
3. Ardelani: In Sanandaj (Seneh), Bijar, Baneh, North of the jawanrud region (Iran). Its centre is Sanandaj town.
4. Sulaymani: In Sulaymaniyah and Kirkuk Provinces and Khanaqin district (Iraq). This dialect is little different in western regions. It is called by some people as Garmiyani dialect. (in Kalar, Kifri, Qara Tappeh, Tuz and Kirkuk town).

C. The South Kermanji :

This dialect is also a wide spread dialect along the south-eastern region of Kurdistan (Luristan), extending from the high road between Khanaqin - Malayer on the north down to the north-eastern coast of the Gulf.

This dialect is spoken by the Lur Kurds. The Lurs are divided into

two branches: Luri-Buzurg and Luri-Kuchuk, the greater and lesser Lurs; the former is the title of the Bakhtiari, Mamasany and Guhgelu Kurdish tribes. The latter, lesser Lurs, again divided into three groups, Pish-Kuh, Pushti-Kuh and Bala Gariweh.

This dialect can be divided into the following branches:

1. The Original Luri (Or Faili dialect): in Pish-Kuh, Pushti-Kuh and Bala Gariweh.
2. Bakhtiari: It is spoken by the Bakhtiarri Kurdish tribes; they comprise, exclusive of dependencies three divisions, the Haft Lang, the Chahar Lang and the Dinarunis.⁽²⁹⁾
3. Mamasanni: The name Mamasaanni is a contraction of the name Mohammed Hassani, founder of this Kurdish tribe. The Mamassani country was bounded on the north by the district of Basht up to kazerun on the south.
4. Guhgalu: It is spoken by the same Kurdish tribe. The lands of this tribe located between the Bakhtiari lands on the north and Mamassani lands on the south.
5. Kalhuri: Is spoken by the Kalhur Kurds. They "acknowledged to be one of the most ancient, if not the most ancient, of the tribes of Kurdistan. They still retain their ancient seats around Mount Zagros. They are divided in to tow great branches: the Shah-bazis and Mansuris. The Sheh-bazi Kalhurs possess the whole extent of country from Mahidasht, near kirmanshah, to the Iraqi-Iranian frontier at Mendalli. The Mansuri have rather a limited country,

south of Gilan.⁽³⁰⁾

6. Lakki: is spoken by small Kurdish tribes east of Kermanshah.

D. The Gurani:

The Gurani dialect prevails over the area extending north of the road between Qasrishirin and Kermanshah. The Guranians in this province make up a tribal union speaking one dialect called the Gurani dialect that is spoken by the tribes of Hewraman (Avroman), Rijab, Kandule (near Kermanshah and the main clans of Sinjabi Guran and Bajalan, Shabak tribes).

This dialect is divided into four branches:

1. The original Gurani
2. Hewramani
3. Bajlani
4. Zaza

The original Gurani is spoken by the inhabitants of Karand, Zahaw (Zehab) and Jawanrud (Iran) as well as some of the Kakais of Tauq and some tribes of Zanganeh near Kifri (Iraq). The Hewramani is a very fine and effective local dialect (31), spoken by the highlanders of Hewraman and Pawa mountains and round them. The Hewramanis are divided into two branches: Lahon, who inhabit west of Hewraman ranges (in Iraq), and Takht, who inhabit east of these mountains (in Iran).

The Bajlani is a dialect scattered east of Mosul (the Shabak), Zahaw, and near Khanaqin and Quratu, Haurain and Shaikhan (Iraq). Although the speakers of this dialect are scattered everywhere, but due to the intercourse of the Bajlani with the Middle

Kermanji, there are clear linguistic effects of the latter on the former.

The Zaza is one of the branch dialects of the Gurani, but it is strange enough to find this dialect outside of Gurani dialect region very far away to the north, inside the region among Mush, Kharbot (Elazig), and Erzingan (Turkey), that is, it is concentrated in the region between Euphrates tributaries, Murat Su and Furat Su to the point of their meeting South of Musheer Dagh mountains, within Dersim region. ⁽³²⁾

CHAPTER FOUR

Conclusion

In the end we must emphasize that language, any language, is part and parcel of the civilization of the nation. Language like civilization, is apt to change and development as a result of great accumulation of the experience that the people had. People may differ greatly among themselves in the linguistic form they use, but they are regarded as the people of one nation as long as they feel that they speak one language. This, of course, includes a unity in the history, feelings, customs and manners. Some of the essential qualities of a living language is development and change. A language changes in the course of different times, and its strict qualities change geographically, that is, from one region to another.

An important question can be asked here: How much difference is allowable within the same language? And when does difference between dialects lead to create two different languages?

The answer lies in our definition of the concept of nation. We have emphasized two elements: belief and feeling. That means that the speakers of different dialects believe that they speak one language, regardless, after all, of the amount of difference among those dialects. ⁽³³⁾ **So we find that however different the Kurdish dialects were, it cannot be taken as a basis to refute the originality of this language or to separate some of the dialects from their Kurdish origin, for, as long as the people speaking**

ese dialects believe that they do not speak other than the
urdish language, in addition to their moral responsibility
nd psychological feeling for that relationship; that is good
ough to refute all unobjective reports concerning the unity
the Kurdish language.*

NOTES

Chapter one

1. See : Layard, Austen H., Discoveries among the ruins of Nineveh and Babylon, with travels in Armenia, Kurdistan, and the Desert, New York, 1953, p.374.
Driver, G.R., Studies in Kurdish history, B.S.O.S., 1922, vol. 11, part III, pp. 493 & 505.
2. Creagh, James, Armenians, Kurds and Turks, London, 1880, p.170.
3. Soane, E.B., Notes on the phonology of Southern Kurdish, J.R.A.S., 1922, part 11, p.192
4. Edmonds, C.J., The place of the Kurds in the Middle Eastern Scene, R.C.A.J., April, 1958, vol. xiv part 11, p.147.
5. Noel, Edward, The Character of the Kurds as illustrated by their proverbs and popular saying, B.S.O.S., vol.I, part "IV, 1920, p.79.
6. See : Justi, F. Kurdische Grammatik, S.P.B., 1880.
Socin, A. Die Sprache der Kurden, in Grundriss der Iranischen Philologie, 1-2., Strassburg, 1898 - 1901.
7. Edmonds C.J., Kurds, Turks and Arabs, London, 1957, p.5.
8. Zeki, Mohammed Amin, Summary of the history of the Kurds and Kurdistan, (in Arabic) 2nd edition., vol. 1, Baghdad, 1961, p.305.

CHAPTER TWO

9. Soane, E.B., Report on the Sulaimani district of Kurdistan, Calcutta, 1918, p.86.
10. Charpentier Jarl, The original Home of the Indo-Europeans, B.S.O.S., vol. IV, 1926-28, p.146.
11. Brastead, Henry James, History of ancient ages, translated into Arabic by D. Qurban, Beirut, 1926, p.135.
Charpentier, Jarl., op. cit., p.164.
12. Brastead, Henry James, op. cit., p.135.
13. Charpentier Jarl, op. cit., p.149.
14. About the Medes See:
Young, T. Cyter, The Iranian migration into Zagros, IRAN, vol., 1967, pp. 12-17.
15. Edmonds, C.T., kurds ..., op. cit., p.85.
16. See: Moris, William (Editor), The Heritage illustrated dictionary of the English language, New York, 1973 from whom this table is copied with some annexation from: Driver, G.R., op. cit., P.494.
17. Soane, E.B., Grammar of the Kurmanji or Kurdish language, London, 1913, p. iii.
18. Edmonds, C.J., The place of the Kurds in the Middle Eastern Scene, op. cit., p.147.

19. For example see: 1. Minorsky, V., The Guran, B.S.O.A.S., 1943, vol. xi, part 1, p.75.
2. Edmonds, C.J., Luristan, Geographical Journal, 1922, vol. LIX, No.5, p. 340.
3. Soane, E.B., Short Anthology of Guran poetry, J.R.A.S., 1921, part 1, p.59.
20. See : 1. Fuad, Kamal., Kurdish dialects, ZANYARI Journal (in kurdish), 1971, No.4, pp. 16-24.
2. Wahby: Taufiq and C.J. Edmonds, A Kurdish-English dictionary, Oxford, 1966, p.v.
21. Sharafkhan, Sherefnameh, (Arabic translation) Cairo, 1958, p.12. The famous historian of the kurdish nation. Sharafkhan states in his Annals, that there are four divisions of Kurds; Kurmanji, Lur, Kailhur, and Guran.
22. Nikitine, Basile, Kurdish Stories from my collection, B.S.O.S., 1926-1928, vol. IV, p.121.
23. Wahby, Taufiq, op. cit., p. V.
24. Noel, E.M., Diary of Major Noel on special duty in Kurdistan, Basrah, 1919, p.9.
25. Edmonds, C.J., Kurds, Turks..., op. cit., p. 7.
26. Nikitine, Basile., op. cit., p.121.

CHAPTER THREE

27. Minorsky, V., op. cit., p.76.
28. See also: Edmonds, C.J., op. cit., P.10.
29. Rawlinson, Major, Notes on a march from Zahab...,
J.R.G.S., vol. 9, part 1, 1839, p.102.

The parts of South - Eastern Kurdistan inhabited by Bakhtiari Kurdish tribes. "it lies between the Diz or Sehzar river on the north - west and the karun river on the south-east. The area of this tract is about 20,000 square miles, of which 12000 consist of rugged mountains". Harrison.

The Bakhtiary Kurds proper are "unworthy of admiration and sympathy, they are still a homogeneous people, simple, brave and dignified, and that in spite of their Persian surroundings, which are in every respect debasing. No Arabs or Persians dare poke his nose into these mountains" Sawyre.

Harrison, J.V., The Bakhtiari Country south-western Persia, Geog. jour., 1932, vol. LXXX, No.3, p.193.

Sawyer, H.A., The Bakhtiari mountains and upper Elam, Geog. Jour., 1894, Vol. IV, No.6 p.483.

30. Rawlinson, Major, op. cit., p.44.
31. Zeki, Mohammed Amin, op. cit., p.324.
32. Minorisky, V., op. cit., p.76.

CHAPTER FOUR

33. Hammash, K. I., Language and Civilization, Al -Aqlam Journal (Iraq), 1975, Vol. 10, No.6, pp. 48-49.

I would like to extend my deepest thanks to my friend Kadhim Sa'adedin for his kind efforts in translating this article from Arabic into English.