Morphological Sketch of Southern Zazaki

spoken in the area of

Çermik, Çüngüş, Siverek and Gerger

By

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**Zazaca-Türkçe Sözlük ; Türkçe-Zazaca Sözcük Listesi
(Çermik – Çüngüş – Siverek – Gerger Bölgeleri)**

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Introduction

Zazaki as a Spoken Language

The Zaza language is spoken in several districts in East Turkey, mainly in Diyarbakır, Elazığ, Bingöl, Tunceli and Erzurum. Zazaki can be categorized into three main dialects and several subgroups. The three dialects are called Northern, Southern and Eastern (or Central) Zazaki. However, these three groups are not totally homogenous in itself.

It is estimated that 3 to 4 million people belong to the Zaza ethnic group, but not all members are still mother-tongue speakers due to Turkish assimilation processes.

A great amount of the Zaza population moved to West and South Turkey, or immigrated to European countries and the USA. In Europe, Zaza intellectuals in the 1980s were the initiators to revive the Zaza language by publishing magazines and books, and motivate their people to write and read the language. This movement has influenced the Zaza community in Turkey as well and the language has developed and is used more frequently in written form.

In oral conversation mutual intelligibility is given between all Zazaki variations. In written language, however, mutual intelligibility is weak and a written standard is wished by many authors but has not developed yet.

The aim of this dictionary is to preserve the rich vocabulary of Southern Zazaki. The orthography represents mainly the recommendations of spelling for the Southern dialect by C. M. Jacobson. He, together with Zaza authors, worked out an orthography which was published in 1993 in the book "Zazaca Okuma-Yazma El Kitabı".

Language Family and Language Names

Zazaki belongs to the Northwest-Iranian branch of the Indo-European language family. Most closely related to Zazaki are the Gorani (Hawrami) dialects, spoken in Iran and Iraq.

Zaza people have used different names for their language and ethnicity. Mainly in the Southern Zaza region the term *Dimili*[1] and *Zaza*[2] is used naming the people group and the language. Zaza in the northern regions call their language "Zonê Ma" [our language] or "Kırmancki". The consensus of today is overwhelmingly made by Zaza people of all dialects to call their language "Zazaki", and the ethnicity "Zaza".

Borrowings from Other Languages

Zazaki has been in contact with Kurmanji over the centuries, this is more true for the Southern and Eastern regions. For example the Kurdish word for neighbour *ciran* or the word for uncle *ap* is used in some Zaza dialects despite the fact that the Zaza term *embıryan* 'neighbour' and the Zaza term *ded* 'uncle' exist as well.

In former times, Zazaki speakers switched to Turkish only if they were in formal conversation with officials or institutions, but were not switching to Turkish in private conversation. These days, Turkish is used increasingly at home and Turkish loans are frequently incorporated in the Zaza language. Turkish speaking classrooms and Turkish TV in every house cause more and more Zazaki terms to be replaced by Turkish vocabulary. For example, the Turkish word *cerci* 'trader' replaces the old Zazaki word *'etar*. Another example is the frequent use of Turkish participles. By taking the Turkish word *düşmüş* 'thinking' and adding the Zaza verb *kerdış* 'do, make' it results in the verb *dışmış kerdış* 'to think'. However, the Zaza verb *fikıryayış* 'to think' falls into oblivion.

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[1] Some researchers discussed that Dimili refers to the "Daylamites", a people group, mentioned in the 9th and 10th century on the Persian Caspian Sea coast. (Hadank 1932:4-6; Selcan, 1998:120)
[2] Evliya Çelebi, an Ottoman ambassador and writer, mentioned he met tribesmen from the "Zɑzɑ" tribe in East Anatolia in his travel memories "Seyɑhɑtnâme" [notes of the journeys] of 1650.

Arabic influence on the vocabulary is obvious in religious terminology. Adaptation to Zazaki is mainly reproduced by the following phonemes: ' (eyn), 'l, 'h, 's, 't. This does not necessarily mean that the occurrence of these dark phonemes always refer only to arabic influence.

Zaza population was living side by side with Armenians for long times. However, very little Armenian vocabulary flew into Zazaki. Hübschmann (1897, 1962:437) assumes that the Armenian words *dail* (> *dal*) meaning 'first milk of calved cow', and *dayeak* 'wet nurse' found entrance into Zazaki, resulting in *del* 'female dog' (*delverg* 'female wolf') and *dayê, dayık* 'mother!'.

Loanwords are incorporated in this dictionary only if they are well accepted and not perceived as foreign.

Zazaki Alphabet

The Zazaki Alphabet is derived from the Latin based Turkish alphabet. Two letters, *x* and *q*, and the two diacritics ' and ^ are added to represent the phonemes of Southern Zazaki. It is noteworthy that the aspiration of *ç, k, p,* and *t* is weaker than their correspondents in Turkish. Also the Zazaki letter *ı* represents a lax central vowel, while in Turkish *ı* represents a tense back vowel.

The author of this dictionary has difficulties to differ between the voiced and unvoiced velar fricative. That means, he always speaks the velar fricative unvoiced, thus /ğ/ is never used in his orthography. Many other authors as well tend to dropp the letter ğ, because it is perceived to be "Turkish". To make the lexicon more useful for readers who distinct [x] from [ɣ], we include a note on every entry where other speakers might prefer to use the letter /ğ/. See phonological notes on entries *xele, axa, xax*.

The table represents the letters with IPA equivalents, example words and their Turkish translation. To some IPA symbols additional explanation is given.

Letter	IPA	Zazaki	Turkish
' (eyn)	[ʕ]	'ereba	araba
A a	[ɑ]	adır	ateş
B b	[b]	ban	ev
C c	[dʒ]	ceni	karı
Ç ç	[tʃʰ]	çay	çay
D d	[d]	dest	el
E e	[ə],[ɛ]	d<u>e</u>s	on
Ê ê	[e]	d<u>ê</u>s	duvar
F f	[f]	fek	ağız
G g	[g]	ga	öküz
H h	[h]	her	eşek
'H 'h	[ħ] pharyngalized	'heş	ayı
I ı	[ɨ]	ıstare	yıldız
İ i	[i]	isot	biber
J j	[ʒ]	jew	bir
K k	[kʰ]	ko	dağ
L l	[l]	lıng	bacak
'L 'l (wordinitial); *ll (elsewhere)*	[ɫ] velarized	'leym boll ; tıllo	kir çok ; hoplama
M m	[m]	mase	balık
N n	[n] [ŋ]	nan ma<u>ng</u>a	ekmek inek
O o	[o]	m<u>o</u>ncıle	karınca
P p	[pʰ]	puçık	çorap
Q q	[q]	qanık	sakız
R r / rr[3]	[r] thrill [ɾ] flap	roj ; ze<u>rr</u>i ; pe<u>rr</u> pa<u>r</u>	gün ; yürek ; yaprak geçen sene

[3] Generally, all word-initially vibrants are realized as [r] (thrilled), but represented by single /r/.

S s	[s]	sersi	gölge
'S 's	[sˤ] pharyngalized	'si	taş
Ş ş	[ʃ]	şêr	aslan
T t	[tʰ]	tever	dış
'T 't	[tˤ] pharyngalized	'teyr	kuş
U u	[ʊ]	ku̲tık	köpek
Û û	[u]	nû̲ncık	yumruk
V v	[v]	verg	kurt
W w	[w] rounded lips	werway	yalın ayak
X x	[x] (see text above) [x] ~ [ɣ]	xeyar xele (ğele)	salatalık buğday
Y y	[j]	yeno	geliyor
Z z	[z]	zerej	keklik

Spelling Rules

Rules regarding the orthography are always in focus of discussions and face changes during time. The following spelling rules are applied in this dictionary.

- Phoneme /ı/ changes most often to /i/ before the semivowel /y/. For example, *Tiyê se kenê?* 'Sen ne yapıyorsun?' But in isolation: *tı* 'sen'.
- Complex Verbs: When verbs take moveable particles, they are written as extra words (i.e. *pa kerdış* 'to fix' -> *keno pa* 'he fix it'). Verbs with prefixes are written together (i.e. *akerdış* 'open' -> *akeno* 'he opens it').
- Postpositions: When a word is followed by a postposition the postposition is written separately, like *mı ra* 'benden' instead of *mıra.* Exceptions are lexicalized formations like *çıçirê* 'niçin'.
- The copula in Zazaki is attached to the preceding word. Although in Kurdisch the copula is usually written as an extra word, we follow the tradition of Zaza authors who overwhelmingly attach the copula.
- Reduplications are connected by hyphens if they represent a sound (*gur-gur* 'sound of rolling thunder') or a rhyme (*şeker-meker* 'sweets'). Otherwise, reduplications are written seperately: *hêdi hêdi* 'slowly'.

Appendix 1: Useful Phrases

This list of useful phrases is intended to be a starter list for conversation.

English	**Zazaca**
Hallo!	*Roja to xeyr bo!*
Hallo! (reply)	*Xeyr sılamet!*
Welcome!	*Xeyr ameyê (e.) / ameya (d.) !*
Thanks! (reply)	*Xeyr miyan dı bê !*
How are you?	*Seninê (e.)? / Senina (d.)?*
I am fine, doing okay.	*Ez rında, dinca.*
How are all of you?	*Şıma seninê?*
We are fine, doing okay.	*Ma rındê, dincê.*
What are you doing right now?	*Tiyê se kenê (e.)? Tiya se kena (d.)?*
How is your situation?	*'Halê şıma senino?*
I kiss your hand. (to older person)	*Lew nana to desta.*
I kiss your eyes. (reply of older person)	*Lew nana to çıma.*
Take care, bye! (when departing)	*Xatırdê to!*
Take care, bye! (reply of the one who stays)	*Oxır bo!*
Stay well!	*Weşey dı bıman !*
Stay well, too.	*Weş u war bıman.*
Other ways to say 'thank you':	*Ella raji bo.*
	Berxudar bê.
	Ganê to weş bo.
	Tı weş bê (e.) / Tı weş ba (d.)
Bon appetite!	*Afiyet bo!*
Your hand may be blessed! (thanks for the food)	*Destê to vêşi bê!*
I have enough, God may increase it. (to avoid another filling of the plate)	*Mı rê beso, Ella vêşi kero!*
I am sorry. (for a mistake, for coming late,...)	*Qısûrdê mı mewni.*
Doesn't matter. (reply)	*Çiyê nêbeno.*
Get well! (when s.o. is sick)	*Kefaret bo!*
God may restore your body!	*Ella bıdo şifay xeyri.*
God may give you health!	*Ella ganweşey bıdo!*

English	Zazaca
Your eyes may shine! (to congratulate for anything)	*Çımê to roşni bê!*
Your head may get well! (to express one's sympathy)	*Serrey to weş bo!*
I am sad (about it).	*Ezo mıxul wena.*
Too bad!	*Çı 'heyfo!*
What's this?	*No çıçiyo?*
In Zazaki how to you call it?	*Zazaki dı no çıçiyo?*
Say it again!	*Fına vaj!*
Speak slowly please!	*Hêdi hêdi qısey kı!*
I didn't understand.	*Mı fa'hm nêkerd.*
I don't know.	*Ezo nêzana.*
Where is your house?	*Keyê toyo koti dı?*
I am looking for work.	*Ezo geyrena kar.*
Where can I get milk?	*Ez şena koti dı şıt bıgira?*
How much is it?	*No çendnayo?*
I want to travel to Diyarbakir.	*Ezo wazena şıra Diyarbakır.*
When does the bus depart?	*Otopoza key (çı wext) şına?*
I need a doktor.	*Mı rê toxtorê lazımo.*
I want to wash my hands. (meaning, please show me the bathroom)	*Ezo wazena destanê xo bışuwa.*
When you (pl.) find time, please come to my house, we sit together.	*Wextê şıma kı beno, bêrê, ma roşımı.*
Sure, when we find time, we will come.	*E, wextê ma kı bı, ma yemı.*

Appendix 2: Parts of Speech

In the Zazaki-Turkish dictionary all Zazaki words have been assigned to a part of speech. In this appendix, useful grammatical information is given for each part of speech.

1. Nouns

In Zazaki, the nouns are either masculine or feminine, abbreviated as *is.e.* or *is.d.* However, some nouns can be masculine *and* feminine, like *ambaz* 'arkadaş' and abbreviated as *is.e.d.* Some few nouns are only used in the plural form, a singular form does not exist. For example, *tırrni* 'naz' is labelled with *is.ç.*

The simple noun is usually perceived as definite or generic. Indefiniteness for singular nouns is expressed by attaching *–ê* (*–ên*) to the noun, or preceding the noun by the numeral 'one' (*jew ambaz* 'one friend').

ambaz	'the friend'
ambaz-ê	'a friend'
jew ambaz	'a/one friend'

Inflections

Zazaki nouns may have inflectional endings that indicate gender (masculine, feminine), number (singular, plural) and case (nominative, oblique and vocative). Kinship terms are inflected differently in the oblique case.
The oblique case corresponds to the ablative, dative, genitive and accusative case in Turkish. However, the oblique case is not applied when a noun is considered non-specific.
The vocative case has no counterpart in Turkish and is used to address someone directly.

	Nominative	Oblique	Oblique (Kinship)	Vocative
Masculine	-	-i	-r	-o
Feminine	- [4]	-er	-r	-ê, (-i)
Plural	-i	-a(n)	-ra(n)	-êno

Examples of Nominative Case:

No mêrdek peyser ame.	'This man came back.'.
Na keynek peyser amê.	'This girl came back.'
Nê mêrdeki peyser amey	'These men came back.'

Examples of Oblique Case:

Eza nan dana ê mêrdeki.	'I am giving food to this man.'
Eza nan dana a keyneker.	'I am giving food to this girl.'
Eza nan dana ê mêrdeka.	'I am giving food to these men.'

Examples of Kinship-Oblique Case:

Oyo şıno keydê pêrdê xo.	'He is going to his brother's house.' [*pi* 'father']
Oyo şıno marda xo het.	'He is going to his mother.' [*ma* 'mother']

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[4] It is supposed that a feminine suffix *–ı* is latently still is there, but usually not written or spoken. In Northern Zazaki it is realized as *–e* and has not disappeared.

Oyo şıno dewda pêrandê xo.		'He is going into the village of his (fore)fathers.' [*pi* 'father']

Example for Vocative Case:

Dedo, tiyê şınê koti?	'Uncle, where are you going?' [*ded* 'uncle']
Keynê, tiya şına koti?	'Daughter, where are you going?' [*keyna* 'daughter']
Qeçkêno, şımayê çıçi wazenê?	'Children, what do you want?' [*qeçek* 'child']

Ezafe

The linking morpheme, called ezafe, forms noun phrases by linking a noun and a modifying element together.[5] Ezafes are inflected for gender and number. The descriptive ezafe connects an adjective to a noun, the genitive ezafe connects a noun or pronoun to a noun.

	Descriptive Ezafe	Genitive Ezafe
Masculine	**-o**[6]	**-ê**
Feminine	**-a**	**-a**
Plural	**-ê**	**-ê**

After vowels the semivowel *–y–* has to be inserted such as to form *–yo*, *–ya*, and *–yê*. However, these combinations are often reduced to solely *–y* for all persons.

Examples of descriptive ezafe:

lajek-o har
'cheeky boy'

qeçek-ê hari
'cheeky children'

keynek-a harı
'cheeky girl'

Examples of genitive ezafe (the modifying element is inflected to oblique case):

laj-ê Musay
'Musa's son'

bıra-y ma
'my brother'

keynek-a to
'your girl'

keyna-y to
'your daughter'

The phoneme *d– ,*respectively *t–* (due to phonological adaptation), is preposed to the ezafe to build the "secondary ezafe". The secondary ezafe is applied when *a) the noun phrases is followed by a postposition, b) the noun phrase is placed in goal position, c) more than one modifying element is linked (the second ezafe is a *d-ezafe*), or d) the head noun is marked as indefinite by *–ê(n)*. Example sentences illustrate these conditions, numbering refers to conditions a) to d).

(a) laj-dê Musay ra
'from Musa's son'

(c) No fıkır-ê pêr-dê şıma niyo.
'This is not the idea of your father.'

(b)... u kewt koçık-ta mı.
'and felt into my spoon.'

(d) ... labıre, derd-ên-dê mı esto.
'but, I have a problem.'

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[5] Historically, the ezafe can be interpreted as an anaphor (pronoun). This is still visible when the ezafe is used indepenently, see dictionary entry *ê*.
[6] The ezafe derives to *–ê* when the masculine noun phrase is a specific direct object.

2. Pronouns

Pronouns are words which replace nouns or noun phrases, and refer back to them. They are indicated in the dictionary by *zm*.

The following charts summarize the different forms of personal and demonstrative pronouns in Zazaki. Zazaki recognizes a two-fold distinction of distance in the third-person (near and far deixis).

Personal Pronouns

	Singular		Plural	
	Nominative	Oblique	Nominative	Oblique
1st pers.	**ez** (I)	**mı(n)** (my, me)	**ma** (we)	**ma** (our)
2nd pers.	**tı** (you)	**to** (your)	**şıma** (you pl.)	**şıma** (your pl.)
3rd pers. masc.	**o** (he)	**ey** (his, him)	**ê** (they)	**ina(n)** (their)
fem.	**a** (she)	**ay** (her)		

Near Deictic Demonstrative Pronouns

	Nominative	Nominative Emphatic	Oblique
Sing. masc.	**no** (bu)	**eno**	**ney**
Sing. fem.	**na** (bu)	**ena**	**nay**
Plural	**nê** (bunlar)	**enê**	**nina(n)**

Far deictic demonstratives are identical with the 3. person pronouns presented in first table above. Near deixis is build by prefixing *n-* to the corresponding pronouns. In nominative, the near deixis can express emphatic meaning by prefixing *e-* to the near deictic pronouns: *eno, ena, enê*.

Demonstratives used as Attribute

When demonstrative pronouns used attributively, they do not differ from the demonstrative pronouns, except for the oblique case: The singular masculine form in oblique is *nê* or *ê* respectively, see sentence 1) and 2). By contrast, the feminine and plural forms use the nominative pronoun for all cases, see sentence 3). The asterisks indicate an incorrect sentences.

1) Kıtabê bıdı nê mêrdeki (obl.).
(*Kıtabê bıdı ney mêrdeki.)
'Give a book to this man.'

2) Çay biya ê mêrdeki (obl.) ver.
(*Çay biya ey mêrdeki ver.)
'Bring tea to that man.'

3) Çay biya ê mêrdeka (obl.) ver.
(*Çay biya ina mêrdeka ver.)
'Bring tea to these men.'

Personal Pronoun *cı*

The oblique pronoun *cı* refers back to a person or thing whose identify is already established and functions as object in the sentence. This pronoun is used without inflection for all third persons.[7]

> *Ceni zi bêro se, eza çay biyara cı ver.*
> 'If the woman comes too, I'll bring her tea.'

> *Mı cı ra perrey gıroti.*
> 'I got money from him/her/them.'

The Reflexive Pronoun *xo* (Dönüşlü Zamiri)

The reflexive pronoun (*xo~xu*) not only gives the reflexive meaning 'self', it also functions as an uninflected oblique pronoun which refers back to the subject of the sentence.

> *Hıma lazê axay xo eskera nêkeno.*
> 'However, the agha's son did not reveal himself.'

> *Oyo lajdê xo rê vajo,...*
> 'He will tell his son,...' (*xo* refers back to 'he', who is agent of the sentence.)

The same phrase but using *cı* would represent a different meaning:

> *Oyo lajdê cı rê vajo,...*
> 'He will tell his (Ahmed's) son,...' (*cı* refers back to another person, say Ahmed, not to the agent of the sentence.)

The pronouns *cı* and *xo,* are the default oblique pronouns. The personal pronouns (*mı, to, ey, ay* and so on) are used only when the speaker puts stress on refering to someone.

The Relative Pronoun *kı* (Ilgi Zamiri)

The particle *kı* is not inflected and has several functions. First, it is used as a relative pronoun, introducing a relative sentence ('which, who'), see example sentence 1).
Secondarily, it serves as a conjunction for complement phrases and can be translated with 'that'. In this function it may be omitted without lost of meaning; see example sentence 2).

> *1) Na keyneka kı yena, xalkeyna mına.*
> 'This girl, who is coming, is my cousin.'

> *2) O vano kı wuni niyo. (O vano, wuni niyo.)*
> 'He says that it is not like that.'

Interrogative Pronouns

Interrogatives in Zazaki stay in that sentence slot where the requested information is expected, i.e. *Tiyê şınê koti* 'Where are you going', *Ezo şına keye.* 'I am going home.' Usually, interrogatives do not inflect, however an exception is *kam* 'who' which inflects to *kê* or *kami* in the oblique case (see ex. sent. 2). The interrogatives are simple words, compounds (*çıçirê* 'what for') or two word expressions.

The most important interrogatives are:

se	'what' (only with verbs *biyayış, vatış, kerdış*)
çı [what], *çıçi* [what-thing]	'what'
çıçirê, çı (short form of çıçirê)	'why'
çı mı'hal, çı wext, key	'which time', 'when'

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[7] Oskar Mann attested 100 years ago the inflected forms *cey/coy* (m.), *cay* (f.) and *cê* (pl.). These forms are out of use today, solely *coy* survived in phrases like *qandê coy* 'onun için' and *coyra* 'ondan dolayı'.

qandê çıçi	'why' (lit. because-of what)
seni(n)	'how'
kam	'who'
kamcin	'which'
koti (koti dı)	'where'
çend	'how much' (also: adverb 'some')

Some examples:

Tiyê kotiyê?	'Where are you (m.)?'
To perrey kami ra gıroti?	'From whom did you get that money?'
Tiyê se kenê?	'What are you doing?'
Tiyê çı kar kenê?	'What work do you do?'
Tı çı nêameyê?	'Why didn't you come?'
Ez do ina seni pê ra abırrna?	'How will I (ever) divide them?'

Interrogatives can function adverbially as well, see two examples.

Ezo çıçi karrena,...	'whatever I sow, [... it perishes]'
Ez to rê seni vana, tı wıni bıkı.	'You should do how I told you.'
	(lit. I to you how say, you so should-do.)

For *Yes-No questions* Zazaki does not use an interrogative particle (in contrast, Turkish uses "mi"). The sentence is exactly constructed like a declarative sentence, but the tone rises at end of sentence. See one example.

Mahmudo yeno tiya?	'Does Mahmud comes over here?'

3. Verbs

Verbs are words which express actions or states. In Zazaki, simple and complex verbs exist. Simple verbs consist of a single word, like *kerdış* 'do'. Simple verbs can contain a prefixed verbal particle as well, like *akerdış* 'open'. In contrast, complex verbs are multiple word expressions, comprised of one or two words plus a simple verb, like *pak kerdış* 'to clean', *xo ro kerdış* 'to shower'.

The Zaza verbal system consists of two infinitives, four participles and a copula. The participles and the copula may be combined to represent indicative and subjunctive mood, and imperfective and perfective aspect.

The underlying structure of the verb is a stem which takes different affixes. The stem can vary for irregular verbs, but stays mostly stable for regular verbs. The tables below illustrates how the stem *kew-* 'fall' builds participles.

Participles

	Imperfective	Perfective
Indicative	**kew**-n	**kew**-t
Subjunctive	bı-**kew**	bı-**kew**-t

The suffixes declaring that an action is perfective can either be *–t, –ıt, –d, –a* or *zero*[8]. The imperfective suffix for indicative can vary between *–n, –en,* and *–an.* The subjunctive prefix can change to *bu-* or *bi-* due to phonological adaptation.

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[8] The *–a* and *zero* suffices were historically *–ad* and *–d*.

Infinitives

Zazaki builds two infinitive forms by adding *–tış (-ıtış, -dış, -ayış)* or *–ten (-ıten, -den, -ayen)* to the verb stem.[9] For example, 'to fall' is realized by the infinitives *kew-tış* and *kew-ten.* Both forms function also as nouns where *–tış* represents masculine and *–ten* feminine gender.

It was decided for this dictionary to use the *–tış/-ayış* form of each verb to represent the infinitive. Thus, the *–ten/-ayen* form serves as noun. See the example below:

kewtış	f.	'düşmek'
kewten[10]	is.d.	'düşüş, düşme'
biyayış	f.	'olmak'
biyayen	is.d.	'oluş, olma'

Copula

The copula is realized by a single vowel which in Zazaki is traditionally attached to the preceding word. It agrees in number and gender with the subject. The copula is only used for present time reference, with indicative aspect. For past time reference and other aspects and moods the verb *biyayış* 'be, become' is used.

Copula

I	a
you (m.)	ê
you (f.)	a
he	o
she	a
all plurals	ê

If the copula attaches to a word which ends in a vowel, a semivowel is inserted. That means, *-w-* is inserted when the word ends in *û* (i.e. *lû-w-a* 'fox–is.she'), *-y-* is inserted after all other vowels.
Negation is formed by the negation *nê-* + copula which alters to *ni-yo, ni-ya, ni-yê* because of the semivowel *-y-*.

Some examples are presented below:

Ez lajê Heseni-ya.	'I am Hesen's son.'
Aw germ-a, honık ni-ya.	'The water is warm, it isn't cool.'
O nêweş-o.	'He is sick.'
O nêweş nêbı.	'He was not sick.'
Ê Kırdasi-yê[11]*, ê Zazay ni-yê.*	'They are Kurds, not Zaza.'

Est 'existing'

The Middle Iranian form of 'to be' in 3. pers. sg. (*hast or ast* 'is') probably found entrance into Zazaki, and became a participle-like form *est* 'existing'. It is mainly used for the 3. persons[12]. For the meaning 'to exist', *est* is combined with the copula in imperfective aspect of indicative mood. In all other aspects and moods *biyayış* 'be, become'

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[9] Since there is no perfective meaning in the infinitive, the infinitive suffixes are here analyzed to be *–tış* and *–ten* rather than combinations of the perfective suffix *–t* and an infinitive suffix *–ış* or *–en*.

[10] The feminine form could also be realized as *–enı,* due to a latent *-ı*. Most writers omit the *-ı*.

[11] The correct form is *–iyê,* which consists of plural marker (*–i*) and copula (*–yê*). Often this form is used in short form (*ê Kırdasi* 'they are Kurds') by dropping the copula.

[12] It is possible to say: *Ez est-a.* 'I exist.' However, other than 3. person reference is very rare.

replaces *est* + copula. Negation is built by *çıni* + copula for imperfective indicative, for all other aspects and moods *çınê* + *biyayış* is used.

In Zazaki a verb 'have' does not exist. Instead, a genitive construction followed by *est* expresses 'have' or 'possess' (see sentences 4, 5).

Uja dı veyve esto.	'There is a wedding (going on).'
Tiya dı dêw esto, çıniyo[13]?	'Is here a giant, or not?
Boka dınya dı şeytaney çınêbo.	'If only there would be no evil on earth.'
Dı lajê mı estê.	'I have two sons.' [lit. Two son-of mine existing-are]
Hirê lajê mı bi.	'I had three sons.'

Tense, Mood and Aspect

The table below gives an overview of the participles of the verb *kewtış* 'fall' where the copula or other endings are attached to.

Attachments to Participles

Mood:	Indicative				Subjunctive		Impera-tive	For Com-parison:
Aspect:	Imperfective	Perfective (pres. state)	Perfective (past event)	Perfective continuous	Imperfective	Perfective		Copula ('be')
I	kewn-a	kewt-a	kewt-a	*for all persons:* kewt-ê	bı-kew-a[14]	*for all persons:* bı-kewt-ê		-a
you (m.)	kewn-ê	kewt-ê	kewt-ê		bı-kew-ê		bı-kew-ı	-ê
you (f.)	kewn-a	kewt-a	kewt-a		bı-kew-ê			-a
he	kewn-o	kewt-o	kewt		bı-kew-o			-a
she	kewn-a	kewt-a	kewt-ı		bı-kew-o			-o
we	kewn-ê/-ım	kewt-ê	kewt-i		bı-kew-ê/-ım			-ê
you (pl.)	kewn-ê	kewt-ê	kewt-i		bı-kew-ê		bı-kew-ê	-ê
they	kewn-ê	kewt-ê	kewt-i		bı-kew-ê			-ê

The imperfective of 1st plural for indicative and subjunctive mood can be alternatively *–ım (kewn-ım, bıkew-ım)*, which is probably the historically older form.

The following present the verb forms in detail.

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[13] Often shortened colloquially to *çınyo*.
[14] Speakers of several areas (i.e. "Dewê Hesrani") use *–i* for 1st pers. singular (*bıkew-i*).

Indicative Mood

a) Imperfective Aspect

Sentences in which the imperfective participle plus copula occurs, normally refer to present time. This includes the habitual behaviour as well the so called "historic present" in narratives. Further, it can be used for future time reference without necessarily using a temporal adverbs (see ex. sent. 5).

The fact that some event or state is actually ongoing at the moment of speaking is emphasized by adding the copula additionally to the subject of the sentence (see sentences 3, 4).

1) *Gorma'hmed nê dêwi zi kışeno.*   'G. also killed this giant.'
2) *Keynek şına mekteb.*   'The girl goes to school.' (She goes every day)
3) *Keynek-a şına mekteb.*   'The girl is going to school.' (right now)
4) *Ez-o*[15] *nêşına mekteb.*   'I am not going to school.' (right now)
5) *... zewmbina ez nêşına tiya ra.*   'Otherwise I will not go away [lit. from here].'

b) Perfective Aspect

The perfective participle is used in the following situations:

1. **Present Time State** refers to a state at the moment of speaking which is the result of an event that happened in the past or started in the past. It is built with perfective participle plus copula.

Ê weynenê kı no kewto dışmena miyan.   'They see that he has attacked the enemies.'
O yeno keye kı maya cı rakewta.   'When he comes home his mother is sleeping.'

2. **Past Time Event** is used for narration and sometimes the aspect of "eye-witnessed" is also distinctive. It is built without copula in the third person and plurals. In the absence of the copula, the original adjective endings are able to surface.

	Perfective without Copula	Adjective Endings for Comparison
male	kewt	Ø
female	kewt-ı	-ı
plural	kewt-i	-i

Some examples follow.

Wıll, ziyar kewt qısey!   'By God, the tomb has spoken!'
Dêw u dı keynana kewti zerre.   'The giant and two girls entered.'

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[15] Although the regular 1. person copula form -*a* is also allowed here, it is more common to use the 3. person form -*o* instead.

It follows a paradigm for the persons where the copula is absent of the irregular verbs *biyayış* 'be, become', *şiyayış* 'go', *diyayış* 'see', *amayış* 'come', and the regular verb *bermayış* 'cry' as a representative to verb stems ending in *-a*.

Perfective without Copula [16]

	biyayış	şiyayış	diyayış	amayış	bermayış
male	bı	şı	dı	ame	berma
female	bi	şi	di	amê	bermê[17]
plural	bi	şi	di	amey	bermay

3. **Past Time Continuous** is built by adding the suffix –*ê* to the perfective participle, disregarding person and number. It underlines the durative aspect of an event or state in past time. It is also used in narratives of eye-witness stories, when background information is given. In contrast foreground information is told in "Past Time Event".

Veri, ay cıxare şımıtê.   'In the past, she used to smoke.'
Qeçkin dı, ez nıştê estor.   'In my childhood, I used to ride horses.'

4. **Past Time State** refers to a state at some moment before the moment of speaking. It is built by using the auxiliary *biyayış* 'be, become' in the form of "Past Time Event".

The chart below represents the forms of "Past Time State" for two regular verbs *kewtış* 'fall' and *bermayış* 'cry'. Then, three irregular verbs follow: *biyayış* 'be, become', *şiyayış* 'go', *amayış* 'come'.

Conjugation of Past Time State

I	kewt(ı)[18] biya	berma[19] biya	bi biya	şi biya	amê biya
you (m.)	kewt(ı) bi(yê)[20]	berma bi(yê)	bı bi(yê)	şı bi(yê)	ame bi(yê)
you (f.)	kewt(ı) biya	bermê biya	bi biya	şi biya	amê biya
he	kewt(ı) bı	berma bı	bı bı	şı bı	ame bı
she	kewt(ı) bi	bermê bi	bi bi	şi bi	amê bi
plurals	kewti bi	bermay bi	bi bi	şi bi	amey bi

The verb conjugations for these complex forms are varying slightly from speaker to speaker, see footnotes for this table. The phonological variation *viya, vı, vi* instead of *biya, bı, bi* exists when *biyayış* function as auxiliary.

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[16] It can be said that the female form results in front vowels (ı + ı = i, e + ı = ê, a + ı = ê), the male form ends in central vowels.
[17] Variant: *bermey*
[18] If the participle ends on a consonant, the vowel –*ı* can be added to ease pronounciation. *Ez kewtı biya.* 'I have been fallen down'.
[19] Verbs ending on vowels reveal a variety for 1. and 2. pers. singular. Some speakers use: *ez bermay biya, tı (m.) bermay biyê, tı (f.) bermey biyê.* Other speakers use the uniflected form: *ez berma biya, tı (m.) berma biyê, tı (f.) berma biya*.
[20] Fluctuation for 2. pers. masc.: *bi ~ biyê*.

Some examples sentences follows:

Tı çıçirê bı biyê nêweş?	'Why had you (masc.) become sick?'
Wextê dı, ez bi biya nêweş.	'At that time, I had become sick.'
Tı qeçkin dı boll bermay biyê.	'You had cried a lot in your childhood.'
Meyıti pêro kewti bi qısey, êyê vanê,...	'All the corpses had come to speech, they are saying,...'
Qatırê xo nê darana gırêday bi.	'Your mules have been bound to these trees.'
... nê çiyê kı mı viri dı nêmendi bi.	'the things that had not stayed in my memory.'

All verb forms of indicative participles are negated by the prefix *nê-* . In "past time state" the negation attaches to the main verb.

Subjunctive Mood:

The subjunctive mood is built by attaching the prefix *bı-* to the imperfective or perfective participle. The prefix is omitted for compound verbs (*pak kerdış*), verbs with preverbals (*ro-nıştış*), and some irregular verbs. Negation is built by the prefix *nê-* that replaces the prefix *bı-*.

a) Imperfective Aspect

The imperfective of subjunctive refers to an unrealized situation at the moment of speaking and occurs mainly in phrases with auxiliaries and in complement clauses. However, it can stand for itself, expressing a need, wish or probability. The introductory *wa* is used typically to indicate a wish (see sentence 3).

The copula which attaches to the verb root, does not distinguish gender (see chart "Attachments to Participles" above).

Ezo wazena şıra.	'I want to go.' [*şiyayış* 'go' dropps the prefix *bı-*]
Na şermayena kı şıro keye.	'She feel ashamed to go home.'
Wa, ê nêşırê!	'May they not go!'

In order to indicate that an unrealized situation is expected to be realized, the particle *do* is added. It follows the subject, but precedes the verb in subjunctive.

Ez se vaza, tı do bıkerê!	'What I tell you, you will do!'
... zewmbi paşa do to bıkışo.	'... otherwise the king will kill you.'

Alternatively, the imperfective of indicative mood can refer to future time and carries the aspect of "certainty". See two contrastive examples below:

Ez meşt şına dewda xo.	'I go tomorrow into my village (for sure, you will see).'
Ez do meşt şıra dewda xo.	'I will go tomorrow into my village.'

b) Perfective Aspect

The perfective of subjunctive mood refers to an unrealized situation at some moment before the moment of speaking. This form corresponds to the perfective durative (of indicative mood) with the invariable ending *-ê* , but prefixing the subjunctive particle *bı-* .

The words *kaşkêra* or *kaşka* introduce a regrettable past condition.

Kaşkêra ez dew dı bımendê.	'(I wish) I would have been stayed in the village.'
Mı zey to bıkerdê, no oxbet ma serre dı nêameyê.	'If only I had listened to you, we would not have gotten into that trouble.'

In perfective aspect, the particle do, following the subject, is only found in narratives. It indicates an event in past time which once was likely to happen but definitely not carried out.

Mı do şıma bıkıştayê, labırê ...	'I could have killed you (pl.), but ...'
Pêrê ma do tı bıkıştayê, mı tı keye ra remnaya.	'Our father would have killed you, (therefore) I brought you

away from home.'

Imperative Mood:

Imperative is used to address a direct command to a person. The imperfective participle takes the endings -ı[21] for singular and -ê for plural. In the dictionary the imperative singular is given in the grammar note for all simple verbs *[*em.k. **bıkewı***]*.

Prohibitive is built by the prefix *me-* which replaces *bı-*.

Bê, bıkewı na dêzda vasi miyan!	'Come, hide yourself in this haystack!'
Cenêki, qe pers mekı!	'Woman, do not ask me!'

Modal Verbs

Several verbs can be categorized as modal verbs, verbs that are associated with notions of possibility and necessity. The main verb that follows the modal verb inflects to subjunctive mood. Modal verbs are specified in the dictionary by "f. (yard.)". Two of these modal verbs may also occur as main verbs.

şayış	modal v.	'be able to'
wetardış	modal v.	'dare to'
lazım biyayış	modal v.	'need to'
qayıl biyayış	modal v.	'like to'
waştış	verb and modal v.	'want ; wish to'
kerdış	verb and modal v.	'make ; intend to'

The modal verb carries the information on aspect (perfective or imperfective), however the main verb, following the modal, occurs always in imperfective of subjunctive mood. See the two examples below.

Ez wazena (imp.) şıra (imp.) vera pêrandê xo.	'I will go to my father's house.'
Ma nêşa (perf.) dêwi bıkışım (imp.).	'We couldn't kill the giant.'

Transitivization and Intransitivization

 A transitive stem can derive to an intransitive stem by adding *–(i)y* or *–ey* to the stem. An intransitive stem can derive to a transitive stem by adding *–n* to the stem.

kış-	'kill' (transitive)
kışy-	'be killed' (intransitive)

veş-	'burn' (intransitive)
veşn-	'burn (s.th.)' (transitive)

Some example sentences follow.

... weynenê kı o bıray cı kışto.	'(they) saw that he has killed their brother.'
... maya nê hirê waya kışyaya.	'the mother of the three sisters was killed.'

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[21] It can be discussed if the vowel of the singular ending is just there to elucidate the last consonant. Because it is omitted after participles which end in a vowel, i.e. *bışu!* 'wash!'

Below you will find four examples of noun phrases. Like true adjectives, the participle can inflect for oblique case (see last example sentence).

*kêvero akerd**e***	'open (opened) door' (door is masculine)
*penceraya akerd**i***	'open (opened) window' (window is feminine)
*çımê akerd**ey***	'open (opened) eyes'
*Ê kêveranê akerd**a** racını!*	'Close that open door!'

Quantifiers

They includes non-numerals which determine the quantity of nouns in terms of 'every, all, some'. They distinguish from adjectives in that they do not inflect and precede the noun which they determine. Some examples:

'heme	'all'
nim	'half'
çend	'some'
tayn	'(a) few'
dire	'some'
hırg	'every'

See some sentences and note that some quantifiers can operate as pronouns as well, like *tayn* (see sent. 2).

1)	*Tayn ceni ameyê.*	'Few women were coming.'
2)	*Tayn ameyê.*	'A few were coming.'
3)	*Tiyê vanê ez 'heme çi zana?*	'Are you saying you know all things?'
5)	*Mı nim qısay xo ard ca.*	'I have fullfilled half of your conditions (lit. words).'

Numbers

The numbers precede the noun which they modify. An overview of Zazaki cardinal numbers is presented in the table below.

Ordinal numbers derive to cardinal numbers by the adjectivizer suffix –*ın* when used attributively: *roja des u panjın* 'the 15th day'. But, in isolation, when pointing to something/someone, another construction is used: *ê çı 'hari, ê panji* 'the fourth, the fifth'.

1	ju (d.) ; jew (e.)	19	des u new / newês
2	dı (attributive)		
	dıdı (in counting)	20	vist
3	hirê	21	vist u jew
4	çı'har		
5	panj (vary. panc)	30	hirıs
6	şeş	40	çewres
7	'hewt	50	pancas
8	'heşt	60	şeşti
9	new	70	'hewtay
10	des	80	'heştay
11	des u jew / jewndes	90	neway
	(vary. jondes)		
12	des u dıdı / dıwês	100	se
13	des u hirê / hirês	200	dı sey
14	des u çı'har / carês	325	dı sey u vist u panj
15	des u panj / pancês		
16	des u şeş / şiyês	1000	hezar
17	des u 'hewt / 'hewtês	2000	dı hezari
18	des u 'heşt / 'heştês	1.000.000	mılyon

5. Adverbs

Adverbs typically modify verbs in some way by telling how an action is carried out. For example, in the sentence
'They walked *quietly* through the forest', the word *quietly* describes the manner in which they walked.
Examples of three categories of adverbs are presented below. However, in the dictionary they are not differentiated,
but labelled simply adverb *(zf.)*.

Adverbs of Manner:

wıni	'so, that way'
hıni	'already'
tenya	'alone; only'

Temporal Adverbs:

rew	'fast; early'
vızêr	'yesterday'
par	'last year'

Local Adverbs:

cor	'above'
tever	'outside'

6. Pre- and Postpositions

An adposition is an element that combines syntactically with a noun phrase and transforms it into an adverb phrase.
They indicate some kind of mental or physical position and overwhelmingly they are one-syllable words.
Postpositions predominate the number of prepositions. See some examples below:

Prepositions (Ön Edat):

ze (zey)	'like'
qandê	'because'
vera	'towards'

Postpositions (Arka Edat):

bın	'under'
dı	'at, in'
ra	'from'
-a	'with'

Some spatial postpositions, like *bın, ser, ver,* can exist in an absolut form as well. That means they can occur without
the head (noun), which they usually follow. To make this function clear, we labelled these words as postposition *and*
adverb (arka ed./zf.). See the examples of *bın* 'down'.

'Say pêro kewti bın.	'The apples fell all down.' (used as adverb)
'Say pêro kewti dara bın.	'The apples fell all down from the trees.' (used as postp.)

In some constructions prepositions are followed by the postpositions *–a* 'with' or *–ê* 'indefinite marker'.

pey ...-a	'with (instr.)'
bı ...-a	'with'
da ...-ê	'approximate (numbers)'
zey ...-a	'alike'

See two examples of the last category:

Ez zi zey to-ya fıkıriyena.	'I think as you as well.'
Ez pey heri-ya nêşena şıra.	'I can't travel by riding on the donkey.'

7. Conjunctions

Words which join two or more phrases or sentences are called conjunctions and labelled as "bağ.".
The most important conjunctions are presented below:

u, ew	'and'		*çıkı*	'because'
dıma	'later on'		*ekı*	'if, when'
ba'hdo	'afterwards'		*ya, yazi*	'or'
hıma	'but, however'		*jewbina/jewbi*	'otherwise'
labirê	'but, however'		*yanê*	'that means'

8. Particles

Verbal Particles

We use the term verbal particle (tk. *fiil ilgeci*) to categorize particles that are only found in verb phrases. Some of them inherit a pronominal component as well, like *pıra, pıro, po, ta, pede.* Most of them reveal only a vague meaning in isolation.Combined with a verb they change the meaning of the verb, most often unpredictable.

In the verb phrase the particle change its position. Thus, the particle usually precedes the verb, but for indicative mood the particle follows the verb. See the example sentences below, where the verbal particle *pıra* 'toward s.o./s.th.' (tk. ona doğru) and the verb *dayış* 'give' build a complex verb *pıra dayış* 'to cover s.o./s.th.' (tk. üstüne örtmek).

Non-indicative:	*Werxan pıra dı!*	'Put the blanket over him.'
Indicative:	*Ma werxani da pıra.*	'We put the blanket over him.'

Some of the verbal paricles inherit a pronominal component as well, like *pıra, pıro, po, ta, pede.* That means, part of the word can be replaced by another pronoun. See the example below with *pıra dayış* 'cover s.o./s.th.', but this time *pı* is replaced by *mı* 'me'.

Werxani mı ra dı.	'Put the blanket over me!'

Other Particles

Some very few words, which do not fit into some other categories are labelled as "ilgec": The superlative particle *tewr* 'most' , the future particle *do*, and the optative particle *wa* 'may'.

9. Interjections (Ünlem)

An interjection is a part of speech that is syntactically unconnected to its environment and conveys some emotion. It usually stands in front of a phrase and is separated often by a comma. See example sentences with interjections *oy, hadê,* and *wıllı.*

Oy bırayo, ma ra duri meşo!	'He, brother, don't go away from me!'
Hadê, ma şımı.	'Get up, we leave.'
Wıllı, mı to rê çiyê nêvato.	'By God, I have not told you!'

Appendix 3: Compounding

Compounding is a very important operation to increase the number of words in a language. Compounding in Zazaki can have different faces. First, the composition from two different words to one word, secondly, reduplication is illustrated.

1. Composition from two different Words

a) Noun plus Noun

Two nouns can attach to each other, the resulting compound is a noun. Left column represents compounds with head on right side. Right column represent opposite sequence which is less frequently found in Zazaki. The head always determines the gender of the compound.

Modifier-Head	Head-Modifier
dedkeyna 'daughter of uncle' (*ded* 'uncle' + *keyna* 'daughter')	*gimerre* 'mouse droppings' (*gi* 'excrement' + *merre* 'mouse'
'hepısxane 'prison' (*'hepıs* 'arrest' + *xane* 'house')	*gudvewr* 'snowball' (*gud* 'ball' + *vewr* 'snow')
robarca 'washing place' (*robar* 'cloth washing' + *ca* 'place')	

b) Noun plus Participle (Imperfective)

Another type of right headed compound consists of a noun and a verbal imperfective participle.   The compounding usually result in agent nouns (tk. "bir şey yapan") of indeterminate gender, see examples below.

-kar *gunakar* 'sinner'
   guna 'sin' + *kar* (from *kardan* (Far.) 'do')

-ker *botanker* 'slanderer'
   botan 'slander' + *ker* (from *kerdış* 'do')

-ber *asnawber* 'swimmer'
   asnaw 'swimming' + *ber* (from *berdış* 'bear' ?)

-bin *xodbin* 'egoist'
   xo-dı 'self-at' + *bin* (from *didan* (Far.) 'see')

-dar *zordar* 'tyran'
   zor 'power, might' + *dar* (from *daştan* (Far.) 'have') [24]

-ger *asınger* 'smith'
   asın 'iron' + *ger* (from ? probably *-ger* is non-verbal suffix)

-gêr *gangêr* 'death angel'
   gan 'soul' + *gêr* (from *gırotış* 'take')

-wan *ardwan* 'miller'

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[24] Nowadays *–dar* is derived from Zazaki *dayış* 'give' to build neologisms: i.e. *fotrafdar* 'fotographer'.

ardi 'flowr' + *wan* (from ?)

-*wer*   *merdımwer* 'canibal'
        merdım 'human beeing' + *wer* (from *werdış* 'eat')

-*veş*   *pizeveş* 'devoured by love'
        pize 'stomach' + *veş* (from *veşayış* 'burn')

-*vin*   *tengvin* 'narrowminded'
        teng 'narrow' + *vin* (from *vinayış/diyayış* 'see')

-*zan*   *neyzan* 'reed floote player'
        ney 'reed flute' + *zan* (*zanayış*dan 'know')[25]

Other compound elements, like -*mend, -şo, -baz* are of uncertain ethymology, maybe derived from verbs as well.

c) Noun plus Adjective

Compounding leads to an adjective if a noun (mainly part of body) and an adjective are linked together. The result usually describes character or appearance.

serrerut 'bald-headed'   *çımteng* 'stingy'
(*serre* 'head' + *rut* 'bald')   (*çım* 'eye' + *teng* 'narrow')

rıtırş 'grumpy'   *bargıran* 'full of worries'
(*rı* 'face' + *tırş* 'sour')   (*bar* 'load' + *gıran* 'heavy')

In opposite sequence, when an adjective attaches to a noun the compound results in a noun: *wışkdês* 'dry wall (without cement)' (*wışk* 'dry' + *dês* 'wall').

d) Number plus Noun

When a number is attached to a noun, the resulting compound is describing an action or object. Therefore, it can functions differently, like presented below.

dırı (adj.) 'untrue'   *çı'harpay* (adv.) 'galloping'
(*dı* 'two' + *rı* 'face')   (*çı'har* 'four' + *pay* 'feet')

jewfek (adj.) 'unanimous'   *dıgoşi* (noun) 'two-pronged fork'
(*jew* 'one' + *fek* 'mouth')   (*dı* 'two' + *goşi* 'ears')

e) Other Combinations

Other combinations are possible, but are less frequent. Two examples follow:

- two adjectives can be linked and form a new adjective or adverb: *çepraşt* 'crisscross' *(çep* 'left' + *raşt* 'right').

- the adverb *bın* 'under' linked to the noun *dest* 'hand' results in an adjective: *bındest* 'suppressed'.

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[25] Heute wird die Präsensform –*zan* kaum benutzt, stattdessen wird das Partizip –*zanayox* 'bilen' zur Wortneubildung herangezogen, örn. *zıwanzanayox* 'dilbilimci'.

2. Reduplication

Reduplication, another form of compounding, is found quite frequently in Zazaki. Three different forms of reduplications are explained below.

a) To achieve adverbial function, or augmentative use. Sometimes a vowel is inserted between the two parts of the reduplication (see last example):

gam (n.f.) 'pace'	*gam gam* 'leisurely'
gıran (adj.) 'heavy'	*gıran gıran* 'heavily'
vêşi (adv.) 'much'	*vêşi vêşi* 'very much'
nim (quant.) 'half'	*nimanim* 'fifty-fifty'
raşt (adv.) 'correct'	*raşteraşt* 'super correct'

b) Building names to reflect sounds:

gur-gur 'rolling thunder'
'heft-'heft 'barking of dog'

c) To achieve the meaning 'and associated things' by a rhyme-motivated form. Thus, the initial consonant of the second noun is replaced by *m-* (found mostly in colloquial speech).

çi 'thing'	*çi-mi* 'stuff (things and the like)'
dew 'village'	*dew-mew* 'villages and the like'
werdı 'small'	*werdı-merdı* 'little things'

Hyphens indicate that the expression is perceived as a unit. For realizations of sounds and for rhymes the hyphen is usually applied. For adverbial use, see a), the word is repeated without hyphen.

Appendix 4: Derivational Affixes

This table provides an overview of the most important and productive affixes which form new words when they attach to a word.

Affix	Base	Result
-ey builds abstract noun	*rınd* 'good'	*rındey* 'goodness'
-in builds abstract noun	*qeçek* 'child'	*qeçkin* 'childhood'
-ok noun or adj. of association	*bermı* 'crying'	*bermok* 'crybaby'
-ox [x]~[ɣ] agent noun	*abırrna-* 'divide'	*abırnnayox* 'separatist'
-ek, -ık diminutive /charming	*tut* 'baby boy'	*tutek* 'little baby boy'
-êr tree name	*goz* 'walnut'	*gozêr* 'walnut tree'
-istan place name	*Zaza*	*Zazaistan* 'land where Zazas live'
-xane house	*nêweş* 'sick'	*nêweşxane* 'hospital'
-ıj belonging to	*dew* 'village'	*dewıj* 'villager'
-za (male?) descendent	*bıra* 'brother'	*bırarza* 'brothers's son'
-ki language; manner[26]	*Alman* 'German'	*Almanki* 'speaking german'
-na[27] next, other	*serr* 'year'	*serrna* 'next year'
-ın, -ên builds adjective	*aw* 'water'	*awın* 'watery'
-êna builds adverb	*pêt* 'firm'	*pêtêna* 'firmly'

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[26] i.e. cematki: sitting *cemat*-wise, meaning 'with crossed legs'.
[27] It means 'next' when attached to nouns of temporal aspect, otherwise '(an)other': *het-na* 'other side'.

bɪ-[28]	*xo*	*bɪxo*
with	'self'	'by its own'
bê-	*kes*	*bêkes*
without	'someone'	'no one'
nê- / ne-	*heq*	*neheq*
not, un-	'justice'	'unjust, unfair'

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[28] Far often *bɪ* 'with' preposes the noun phrase as an extra word. Then the postposition *–a* 'with' additionally attaches to the noun phrase, i.e. *O bɪ no babeta tɪm dewam keno.* 'In this way he always continues.'

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