



KURDISH LANGUAGE II. HISTORY OF KURDISH STUDIES

The earliest studies on the Kurdish language and civilization, which date back to the late 18th century, were carried out by missionaries (first by Italian Catholics and later by Anglo-Saxon Protestants). The pioneer of European Kurdish studies was Maurizio Garzoni (1734-1804), a member of the Order of Black Friars, who reached the region of Mosul (Mowşel) in 1762. Two years later he settled in 'Amādiya, the capital of the principality of Bahdinān, to the northeast of Mosul. There he collected materials for his *Grammatica e vocabolario della lingua Kurda*, which was published in Rome in 1787. The first of its kind, it remained an important source of information on the Kurdish language until the end of the 19th century. His colleague, Giuseppe Campanile (1762-1835), was sent to Mosul in 1802 by the Roman Propaganda. Six years later, he was named Apostolic Prefect for Mesopotamia and Kurdistan. During that period he wrote his *Storia della Regione del Kurdistan*, published in Naples in 1818. This "History of the Region of Kurdistan," the first overview of a Kurdish region, recounts the customs the author observed, the events he witnessed, and the people he met.

In 1836 Gottlieb Christian Hörnle (1804-82), a missionary from Basel, in collaboration with F. Schneider, published the first ethnographic and linguistic studies on the Kurdish region of Urmia (Hörnle and Schneider). According to



Thomas Bois (personal communication), Hörnle was also the first to translate the Gospel of St. John into Mokri dialect of Kurdish. In the second half of the 19th century, evangelizing missionaries increased their presence in Kurdistan. The year 1872 saw the publication of *Brief Grammar and Vocabulary of the Kurdish Language* by Samuel A. Rhea (d. 1865), an American missionary who had spent fourteen years (1851-65) among the Hakkari Kurds. In Sauj Bulaq (Sāblāk in Kurdish), today known as Mahābād, another American missionary, Ludvig Olsen Fossum (1879-1920), who had translated the New Testament and the Lutheran Catechism into Kurdish, wrote *A Practical Kurdish Grammar* (published in Minneapolis in 1919), which still stands as a very good grammar of the Mokri dialect.

Until the end of the 20th century the Russian school dominated the development of Kurdish studies. The founder of the Kurdish Studies in Russia was the Armenian educator and writer Khatchatur Abovyan (1809-48). His studies of Kurdish civilization made an impact on Russian Iranian studies, at the time when the czarist Russia was taking advantage of the weakening of the Ottoman Empire and Qajar Persia in order to expand her possessions in the Caucasus. During their wars of conquest, the Russians confronted the Kurds, who were traditional guardians of the borders in the region. The Kurds aroused so much interest among the Russians that after the Crimean War (1853-56), the Russian Academy of Sciences in St. Petersburg became the world center of Kurdish Studies.

Pyotr Lerkh (Peter Lerch, 1827-74) found a source of information in the Kurdish prisoners of war detained in Rostislav, a town in Smolensk region. In his three-volume book *Izsledovaniya ob iranskikh kurdakh i ikh predkakh, severnykh khaldeyakh* (Research on the Iranian Kurds and their ancestors, the Northern Chaldeans), published in St. Petersburg in 1856-58, he provided Kurmanji and Zaza texts along with a German translation and a Kurdish-Russian dictionary. In the introduction to his book, Lerkh reviewed previous research on Kurdish, which he described as a group of independent dialects within the Iranian family of languages.

Polish scholar Auguste Alexandre Jaba (1803-94), who had completed his Oriental Studies in St. Petersburg, was appointed the Russian Consul in Erzurum. In 1856, at the request of the Russian scholar of German origin [Bernhard \(Boris\) Dorn](#) (1805-81), he used his position to study Kurdish with K̄vāja Maḥmud Effendi Bāyazidi, and in 1860 in St. Petersburg was published his *Recueil de notices et récits kourdes*—a collection of Kurdish tales with a



French translation prefaced by P. Lerkh. In 1879, again in St. Petersburg, Ferdinand Justi (1837-1907) published Jaba's Kurdish-French dictionary, the first of its kind. Jaba's work is still important for research on Kurdish literature and folklore. A year later, Justi published *Kurdische Grammatik*, the first historical-comparative essay on the Kurdish language, which started with a review of the status of Kurdish studies at that time.

Following the German penetration into the Ottoman Empire, German specialists took an active interest in the Kurds. Emil Rödiger (1801-74) and August-Friedrich Pott (1802-87) were the first to determine that the Kurdish language holds an independent place within the Iranian group of languages (Rödiger and Pott). Persian and Kurdish, they declared, have a common origin, and in the course of their distinct developments the two languages had undergone a process of differentiation which led to the formation of two different languages. In Leipzig, Albert Houtoum-Schindler published his article "Beitrage zum Kurdischen Wortschatze" in 1882 and 1888. In St. Petersburg in 1887-90, Eugen Prym (1843-1913) and Albert Socin (1844-79) published their *Kurdische Sammlungen, Erzählungen und Lieder in den Dialekten des Tūr 'Abdin und von Bohtan* (Prym and Socin, 1887, 1890). A. Socin also had the honor of writing the entry on the Kurdish language in the famous *Grundriss der Iranischen Philologie* (published in 1895-1905), which was conceived as a general survey of information on the history and development of the Iranian languages.

In St. Petersburg in 1892, the Viennese Hugo Makas (1857-?) published some texts of Kurdish folklore and provided them with a German translation, a grammatical commentary, and a glossary. In Berlin in 1903, Albert von Le Coq (1860-1930) published a facsimile of the manuscript of *Nubuhār* (First Fruits), a rhymed Arabic-Kurdish vocabulary written by the famous Kurdish poet Aḥmad-e Kāni (1650-1706), which had been edited by Yusof Zīā'-al-Dīn al-Kāledi and came out in Istanbul in 1310/1892.

Oskar Mann (1867-1917) visited Persia in 1901-03. He studied ancient and contemporary Iranian languages and collected a large variety of folklore texts from Persian Kurdistan. In 1906, the first volume of his *Die Mundart der Mukri-Kurden* was published in Berlin. His premature death in 1917 stopped the publication of the materials he had collected during his next expedition (1906-07), which had taken him from Aleppo to Mosul by way of Urfa, Siverek, Diārbakir, Bitlis, Jazira, and Dohuk. These were published by Karl Hadank as part of the *Kurdisch-persische Forschungen* series of volumes (Mann).



The British school of Kurdish Studies developed in the beginning of the 20th century. Major Ely Banister Soane (1881-1923) arrived in Persia in 1902. His knowledge of Persian and Kurdish was so good that he managed to traverse Mesopotamia and Kurdistan being disguised as an indigenous Muslim for several years. He was the first Briton to publish Kurdish grammar books: *Grammar of the Kurmanji or Kurdish Language* (London, 1913), and *Elementary Kurmanji Grammar* (Baghdad, 1919) which has an English-Kurdish lexicon at the end. A few years later, Robert Frier Jardine (1894-?), a political adviser serving in Kurdistan, published *Bahdinan Kurmanji, a Grammar of the Kurmanji of the Kurds of Mosul Division and Surrounding Districts of Kurdistan* (Baghdad, 1922).

In the aftermath of the World War I, the situation in Kurdistan radically changed. Disregarding the wishes of the Kurds, the Allied Powers divided their territory among four countries, namely Turkey, Persia, Iraq, and Syria. From that point on, the development of the economy, language, and culture of the Kurds would be a function of the degree of freedom they were able to attain in each of the states that shared their territory. The League of Nations instituted Government by Mandate in 1925 and backed the British authority in the Kurdish province of Mosul in Iraq and the French authority in Syria. The province of Mosul was attached to the new Iraqi state, where Kurdish was introduced to replace Turkish in administration and Persian in personal correspondence. The book *Kitebi awalamin qirā'ati kurdi* (First Kurdish Reader), written for the Kurdish schools of Sulaimaniya, was published in Baghdad in 1920. With the beginning of the development of the Kurdish press at that time, the study of the Kurdish language and literature in Iraq expanded rapidly.

In Damascus, Kurdish intellectuals grouped around Prince Jeladet Bedir Khan (1893-1951) who, in the early 1930s, perfected for Kurdish a variety of the Latin alphabet which was similar to the new alphabet used in the Republican Turkey. At the same time, Jeladet Bedir Khan codified the grammatical rules of Kurmanji Kurdish in the journals *Hawar* (The Call, published in 1932-43) and *Ronahî* (Brightness, published in 1942-44). Along with support for Kurdish poets and story tellers, the “Damascus School” also trained French specialists who were at the origin of contemporary French Kurdish Studies, such as Roger Lescot (1914-75), the future French Ambassador, Pierre Rondot (1904-2000), the future general, and Thomas Bois (1900-75) of the Order of Black Friars.

In the early 1920s, the Kurds in the USSR, in spite of their small number, were



acknowledged as a “nationality.” This did not imply an administrative autonomy, but it presumed the recognition of their language. Because of this, Kurdish communities were supported in Soviet Armenia, and the Kurds had their schools, a newspaper, and publishing houses. As a result, Kurdish intelligentsia arose and included scholars who succeeded [Aleksandr Freïman](#) (1879-1968) and, above all, Iosif Orbelli (1887-1961), who was the Chair of the Department of History of the Near East at Petrograd/Leningrad University, and later became the dean of the Oriental faculty of Leningrad University, the head of the Institute of the Peoples of Asia in Leningrad, and the director of the Hermitage Museum.

[Vladimir Minorsky](#) (1877-1966) published his first works on the Kurds in 1911, while still in St. Petersburg, before moving to Paris in 1919 and then to London and Cambridge where he continued his research on the Kurds. In 1921 Minorsky published a book on the *Ahl-e ḥaqq* in Kurdistan, for which he was awarded the gold medal by the Imperial society of natural sciences in Moscow (C. E. Bosworth, pers. comm., 20 July 2004). Kurdish Studies became an independent discipline within Iranian Studies in the USSR and developed in Leningrad, as well as in Moscow and Yerevan. The USSR then ranked first in the world in Kurdish Studies. No other country had as large and as qualified a team of specialists. The first Kurdish linguists, historians, and literary scholars from Iraq were trained within the Soviet school of Kurdish Studies, with Yuliya Yul’evna Avaliani (1907-84), Cherkas Khudoevich Bakaev (1912-?), Isaak Iosifovich Tsukerman (1909-1998), Kanat Kalashevich Kurdoev (1909-1985), and others. Kurdish studies received a considerable development in the Soviet Union and then in Russia, especially at the Institute of Oriental Studies in St. Petersburg (Leningrad), where a group of Kurdish studies was created (for more details about the activity of this group see Encyclopaedia Iranica’s forthcoming article on the Institute of Oriental Studies in St. Petersburg).

In Europe and in the United States, contemporary Kurdish Studies developed in a dispersed way. In Paris in 1926, a short work of 77 pages entitled *Grammaire kurde* was published by the Abbot Paul Beidar (1887-1974), a Chaldean priest from the province of Mosul. The author was the first to identify the masculine and feminine gender in the Kurmanji dialect he was describing. In Berlin in 1939, Danish Iranologists [Arthur Christensen](#) (1875-1945) and [Kaj Barr](#) (1896-1970) published the work of Friedrich [Carl Andreas](#) (1846-1930) on southern Kurdish dialects (Christensen).

Cecil John Edmonds (1889-1979), an adviser to the Ministry of the Interior of



Iraq (1935-45), held the Chair of Kurdish Studies at the School of Oriental and African Studies in London in 1951-57. He published the book *Kurds, Turks and Arabs* in 1957, and, in collaboration with Tawfiq Wahby, a former Iraqi Minister, brought out a *Kurdish-English dictionary* (Oxford, 1966), which is an authoritative source, as are Edmonds' other studies of diverse aspects of Kurdish society. As the Chair of Kurdish Studies at SOAS Edmonds was succeeded by David Neil MacKenzie (1926-2001), whose first book *Kurdish Dialect Studies* in two volumes is a groundbreaking study of the Kurdish dialects of Iraq. These scholars initiated a brilliant school in which many European and American scholars have been trained.

Returning to France, in 1945 Roger Lescot (1914-75), who had earlier published a study of the [Yazidis](#) of Syria and of Jabal Sendjār (Beirut, 1938) and the national epic poem *Mame Ālān* (Beirut, 1942), offered to teach Kurdish at the École Nationale des Langues Orientales Vivantes, today known as the Institut National des Langues et Civilisations Orientales (I.Na.L.C.O.) in Paris. With the creation of a Professorship in Kurdish Studies, the teaching of the Kurdish language (Kurmanji and Sorani dialects) and civilization expanded, and Paris became the major center in the field with students working on their degrees and writing their dissertations and textbooks and dictionaries published. In a parallel development, the Kurdish Institute of Paris (Institut kurde de Paris), founded in 1983 by young Kurdish intellectuals, has taken upon itself the task of collecting Kurdish manuscripts, monographs, reviews, newspapers, and magazines, and also publishing the works of young researchers. The Kurdish Institute publishes *Études Kurdes*, a semiannual journal. Through years, it has become virtually obligatory for all those who study Kurdish society to spend some time at the Kurdish Institute of Paris.

At present, Kurdish language and literature are taught in several European universities. In the Netherlands, Martin van Bruinessen holds the Chair of History of Muslim Societies at the University of Utrecht. In Germany, Philip Kreyenbroek succeeded D. N. MacKenzie as the Chair of Iranian Studies at the University of Göttingen. Kurdish studies are carried on at the Institut für Iranistik at the Free University of Berlin, where a team of scholars publishes *Kurdische Studien* at the Berlin Society for the Promotion of Kurdish Studies (Berliner Gesellschaft zur Förderung der Kurdologie). Courses in Kurdish studies are also offered within the Department of Iranian Studies in the University of Uppsala in Sweden. In early 2000s the teaching of the Kurdish language, literature, and history was renewed at the Oriental Faculty of the



State University of St. Petersburg in Russia.

In the United States, one of the main objectives of the Field Museum Anthropological Expedition to the Near East, which was working in Iraq under the leadership of Henry Field (1902-1986), was to study the physical characteristics of the Kurds, Jews, Assyrians, and Yazidis in the northeastern Iraq (Northern Jazira, Zakho, Rowandiz, Kirkuk, and Sulaimaniya districts). For the first time, anthropometric data on the Kurds were made available in *The Anthropology of Iraq* published by the Papers of the Peabody Museum of American Archaeology and Ethnology. Ernest N. McCarrus of the University of Michigan at Ann Arbor, published *A Kurdish Grammar* (New York, 1958), and later, with Jamal Jalal Abdulla, the *Kurdish Basic Course, Dialect of Sulaimania, Iraq* (Ann Arbor, 1967; see Abdulla and McCarus). At the University of Kentucky, Robert Olson, Professor of Middle Eastern and Islamic History, is the author of several important books on the Kurds, such as *The Siege of Mosul and Ottoman-Persian Relations 1718-1743: A Study of Rebellion in the Capital and War in the Provinces of the Ottoman Empire* (Bloomington, 1975), and *The Emergence of Kurdish Nationalism and the Sheikh Said Rebellion, 1880-1925* (introduction by William F. Tucker, published in Austin in 1989). At the University of Illinois at Urbana-Champaign, Keith Hitchins has been editing the *Journal of Kurdish Studies* since 1995. In New York, Vera Saeedpour edits the *International Journal of Kurdish Studies*.

An interesting recent phenomenon is the emergence of a group of Kurdish scholars and intellectuals who publish in Kurdish. In Iraqi Kurdistan, Kurdish scholars at the Universities of Sulaimaniya, Dahuk, and at the Saladin University in Erbil, publish the results of their research in several dozens of journals which come out in those cities. In Iran, an increasing number of Kurdish scholars are now publishing studies of Kurdish society in Kurdish journals, such as *Sirwa*, which has been published in Urmia since late 1980s, and other periodicals published in Tehran and Kermānshāh.

BIBLIOGRAPHY

- Jamal Jalal Abdulla and E. N. McCarus, *Kurdish Basic Course, Dialect of Sulaimania, Iraq*, Ann Arbor, Mich., 1967.



- W. Behn, *The Kurds in Iran, a Selected and Annotated Bibliography*, London, 1977. P. Beidar, *Grammaire kurde*, Paris, 1926.
- A. Bennigsen, "Les Kurdes et la kurdologie en Union soviétique," *Cahiers du Monde russe et soviétique* 1, April-June 1960, pp. 513-30.
- J. Blau, "Les études de linguistique et de lexicographie kurdes, historique et développements actuels," *Verbum* 6, 1983, pp. 1-18. Th. Bois, *Les Kurdes*, Beirut, 1958.
- G. Campanile, *Storia della regione del Kurdistan e delle sette di regione ivi esistenti*, Naples, 1818.
- A. Christensen, *Iranische Dialektaufzeichnungen, aus dem Nachlass von F. C. Andreas "Kurdische Dialekte,"* ed. K. Barr, Berlin, 1939.
- Dzhallile Dzhallil (Dzhallil Dzhallilov), *Kurdy Sovetskoï Armenii, Bibliografiya* (1920-1980) (The Kurds of the Soviet Armenia, A Bibliography, 1920-1980), Yerevan, 1987.
- C. J. Edmonds, *Kurds, Turks and Arabs: Politics, Travel and Research in North-Eastern Iraq 1919-1925*, London, 1957.
- H. Field, *The Anthropology of Iraq*, 3 pts. in 1 vol., Cambridge, Mass., 1951. H. Field and R. A. Martin, *The Anthropology of Iraq*, 2 pts. in 4 vols., Chicago, Ill., 1940-52.
- L. O. Fossum, *A Practical Kurdish Grammar with English Phonetic Pronunciation Exercises for Translation into Kurdish, Short Stories Illustrating Kurdish Composition and Syntax, and Vocabulary*, Minneapolis, Minn., 1919.
- M. Garzoni, *Grammatica e vocabolario della lingua Kurda*, Rome, 1787.
- Idem, "Notice sur les Yézidis," in J. B. L. J. Rousseau, *Description du pachalik de Bagdad, suivie d'une notice historique sur les Wahabis, et de quelques autres pièces relative à l'histoire et à la littérature de l'Orient*, ed. Paris, 1809, pp. 183-210.
- G. Hörnle and E. Schneider, "Über ihre Reise nach Urmia und einigen Kurdendistrikten im Westen dieser Stadt," *Magazin für die neueste Geschichte der evangelischen Missions- und Bibelgesellschaften* 19, Basel, 1836, pp. 481-510.
- A. Houtoum-Schindler, "Beiträge zum kurdischen Wortschatze," *ZDMG* 38, 1884, pp. 43-166 and 42, 1888, pp. 73-79.
- A. Jaba, *Recueil de notices et récits kourdes en langue kourmandji, servant à la connaissance de la langue, de la littérature et des tribus du Kourdistan: textes kourdes, réunis, publiés, traduits et annotés*, with an introd. by P. Lerkh, St. Petersburg, 1860; repr. Amsterdam, 1979.
- Idem, *Dictionnaire kurde-français*, St. Petersburg, 1879; repr. Osnabrück,



- 1975.
- R. F. Jardine, *Bahdinan Kurmanji: a Grammar of the Kurmanji of the Kurds of Mosul Division and Surrounding Districts of Kurdistan*, Baghdad, 1922.
 - F. Justi, *Kurdische Grammatik*, St. Petersburg, 1880; repr. Walluf, 1976; Schaan, 1981.
 - Aḥmad Kāni, *Al-hadiya al-ḥamidiya fī al-loḡa al-kordiya*, ed. Yusof Zīā'-al-Din Bāšā al-Kalidi al-Maqdesi, Istanbul, 1310/1892; repr. Beirut, 1975.
 - P. Lerkh, *Izsledovaniya ob iranskikh kurdakh i ikh predkakh, severnykh khaldeyakh* (Research on the Iranian Kurds and Their Ancestors, the Northern Chaldeans), 3 vols., St. Petersburg, 1856-58.
 - Idem, *Forschungen über die Kurden und die iranischen Nordchaldäer*, 2 vols., St. Petersburg, 1857-58; repr. Amsterdam, 1979, 2 vols. in 1. R. Lescot, *Enquêtes sur les Yézidis de Syrie et du Djebel Sinjar*, vol. 1., Beirut, 1938.
 - Idem, *Textes kurdes*: vol. I, pt. 1 *Contes, proverbes et énigmes*, Paris, 1940; vol. I, pt. 2: *Mamê Alân*, Beirut, 1942.
 - D. N. MacKenzie, *Kurdish Dialect Studies*, 2 vols., London, 1961-62.
 - H. Makas, *Kurdische Studien, eine Probe des Dialektes von Märdin; gesammelt, übersetzt, erklärt mit einer Einleitung, Anmerkungen und einem Glossar versehen; nebst: Kurdische Studien: eine Probe des Dialektes von Diarbekir; ein Gedicht aus Gawar, Jezidengebete: Texte herausgegeben mit Kommentar und Unbersetzt*, 2 vols., St. Petersburg-Leningrad, 1897-1926; repr. Heidelberg, 1900; repr. Amsterdam, 1979, 2 vols. in 1. E. N. McCarus, *A Kurdish Grammar: Descriptive Analysis of the Kurdish of Sulaimaniya Iraq*, New York, 1958.
 - V. Minorskiĭ, *Materialy dlya izucheniya persidskoĭ sekty 'Lyudi istiny' ili Ali-illakhi / Matériaux pour servir à l'étude des croyances de la secte persane dite les 'Ahl'e-Haqq ou Alî-ilâhî,* pt. 1: *Predislovie, teksty i perevody* (Preface, texts, and translations), Moscow, 1911.
 - Idem, *Kurdy: zametki i vpechatleniya, s prilozheniem karty* (Kurds: notes and impressions, with a map attached), Petrograd, 1915; tr. Maruf Khaznadar as *The Kurds: Notes and Impressions Written and Published in Russian in 1915 in Petrograd*, Baghdad, 1968; tr. Mar'uf Kāznadār as *Al-Akrād: molāḥeẓāt wa enṭebā'āt; al-Akrād aḥfād al-Medyun*, Vällingby and Beirut, 1987; tr. M.-R. Yusofneẓād as *Kord: tārik, zabān, farhang*, Tehran, 1999; tr. Ḥ. Tābāni as *Kord*, Tehran, 2000; tr. J. Jalālizāda as *Kordhā, navādegān-e Mādhā*, Sanandaj and Tehran, 2002.
 - Idem (V. Minorsky), *Notes sur la secte des Ahlé-Haqq*, Paris, 1921.



- M. Mokri, “Kurdologie et enseignement de la langue en URSS,” *L’Ethnographie*, 1963, pp. 71-105.
- O. Mann, *Die Mundart der Mukri-Kurden*, pt. I: *Grammatische Skizze, Texte in Phonetischer und Persischer Umschrift*, Berlin, 1906; pt. II: *Deutsche Übersetzung der Texte mit einer Einleitung über Inhalt und Form der Ostkurdischen Volksepik*, Berlin, 1909 (vol. III of *Kurdisch-persische Forschungen. Ergebnisse einer von 1901 bis 1903 und 1906 bis 1907 in Persien und der asiatischen Türkei ausgeführten Forschungsreise*, 7 vols., ed. O. Mann and K. Hadank, Berlin, 1906-32).
- Zh. S. Musaèl’yan, *Bibliografiya po kurdovedeniyu* (Bibliography of Kurdish Studies), 2 vols., St. Petersburg, 1996.
- J. Nabaz, “Kurta mejûyakî kurdnâsî la almânîdâ” (Short history of the Kurdish studies in Germany), in *Govārî korî zānyārî kurd* (Journal of the Kurdish Scientific Academy), Baghdad, 1974, pp. 413-85.
- Mistefa Syîd Ehmed Narîman, *Biblîôgrafiya kitêbî kurdî, 1787-1975* (Bibliography of Kurdish Books, 1787-1975), Baghdad, 1977.
- R. W. Olson, *The Siege of Mosul and Ottoman-Persian Relations, 1718-1743: a Study of Rebellion in the Capital and War in the Provinces of the Ottoman Empire*, Bloomington, Ind., 1975.
- Idem, *The Emergence of Kurdish Nationalism and the Sheikh Said Rebellion, 1880-1925*, Austin, Tex., 1989.
- Idem, *The Kurdish Nationalist Movement in the 1990s: its Impact on Turkey and the Middle East*, Lexington, Ky., 1996.
- E. Prym and A. Socin, *Kurdische Sammlungen, Erzählungen und Lieder in den Dialekten des Tûr ‘Abdin*, St. Petersburg, 1887.
- Idem, *Kurdische Sammlungen, Erzählungen und Lieder in den Dialekten des Tûr ‘Abdin und von Bohtan*, St. Petersburg, 1890.
- S. A. Rhea, “Brief Grammar and Vocabulary of the Kurdish Language of the Hakari District,” *JAOS* 10/1, 1872, pp. 118-56; repr. as a book (155 pages) under the same title n. p., 1872.
- E. Rödiger and A.-F. Pott, “Kurdische Studien,” *Zeitschrift für die Kunde des Morgenlandes* 3, 1840, pp. 1-63; 4, 1842, pp. 1-42; 5, 1844, pp. 57-83; 7, 1850, pp. 91-167.
- E. B. Soane, *Grammar of the Kurmanji or Kurdish Language*, London, 1913. Idem, *Elementary Kurmanji Grammar*, Baghdad, 1919.
- A. von Le Coq, *Kurdische Texte: Kurmangi-Erzählungen und -Lieder nebst einer Zaza-Erzählung, gesammelt und herausgegeben in der Urschrift und in Transkription mit Anhang und Wortsammlung Deutsch, Baba-kurdisch und Zaza*, 2 vols., Berlin, 1903; repr. Amsterdam, 1979, 2 vols. in 1. T.



Wahby and C. J. Edmonds, *A Kurdish-English Dictionary*, Oxford, 1966.