

*Northern Kurdish dialects group is the language of most of the Kurds of Northern Kurdistan (Kurdistan in Turkey) and all the Kurds of Western Kurdistan (Kurdistan in Syria) and the Red Kurdistan (former Soviet Union), as well as being the predominant language of the Kurdish exclave in northern Khurasan in Iran and southern Turkmenistan.*

They are generally classified as Northwestern Iranian languages, or by some scholars as intermediate between Northwestern and Southwestern Iranian. Windfuhr identified Kurdish dialects as Parthian , albeit with a Median substratum. Windfuhr and Frye assume an eastern origin for Kurdish and consider it as related to eastern and central Iranian dialects. The most argued hypothesis on the localisation of the ethnic territory of the Kurds remains D. Developing the ideas of P. He has tried to reconstruct the alleged Persian-Kurdish-Baluchi linguistic unity presumably in the central parts of Iran. The Sorani group has been influenced by among other things its closer cultural proximity to the other languages spoken by Kurds in the region including the Gorani language in parts of Iranian Kurdistan and Iraqi Kurdistan. Kreyenbroek, an expert writing in , says: Sorani is normally written in an adapted form of the Arabic script From a linguistic or at least a grammatical point of view, however, Kurmanji and Sorani differ as much from each other as English and German, and it would seem appropriate to refer to them as languages. For example, Sorani has neither gender nor case-endings, whereas Kurmanji has both Differences in vocabulary and pronunciation are not as great as between German and English, but they are still considerable. According to Encyclopaedia of Islam , although Kurdish is not a unified language, its many dialects are interrelated and at the same time distinguishable from other Western Iranian languages. The same source classifies different Kurdish dialects as two main groups, northern and central. Piranshahr and Mahabad are two principal cities of the Mokrian dialect area. Zaza language and Gorani language Zaza-Gorani Zaza-Gorani languages, which are spoken by communities in the wider area who identify as ethnic Kurds, are not linguistically classified as Kurdish. Almost all Zaza-speaking communities, [33] as well as speakers of the closely related Shabaki dialect spoken in parts of Iraqi Kurdistan , identify themselves as ethnic Kurds. He translated both from Kurdish into Arabic in the early 9th century AD. It is considered to have been authored sometime in the 13th century AD by Hassan bin Adi b. It contains the Yazidi account of the creation of the world, the origin of man, the story of Adam and Eve and the major prohibitions of the faith. The Italian priest Maurizio Garzoni published the first Kurdish grammar titled Grammatica e Vocabolario della Lingua Kurda in Rome in after eighteen years of missionary work among the Kurds of Amadiya. Garzoni was given the title Father of Kurdology by later scholars. In Syria , on the other hand, publishing materials in Kurdish is forbidden, [46] though this prohibition is not enforced any more due to the civil war. Previously, Kurdish education had only been possible in private institutions. Friday sermons by imams began to be delivered in the language, and Esnaf provided Kurdish price tags. The channel uses the X, W, and Q letters during broadcasting. In Kyrgyzstan ,

**Chapter 2 : Northern Kurdish dialects group “ kurdish Academy**

*The Kurds (Kurdish: كوردەکان - Kurd) or the Kurdish people (Kurdish: كوردەکان, Kurd) are an Iranian ethnic group of the Middle East, mostly inhabiting a contiguous area spanning adjacent parts of southeastern Turkey, northwestern Iran, northern Iraq, and northern Syria.*

Although estimates of their precise numbers vary, the Kurds are reckoned to be the fourth largest ethnic group in the Middle East, following Arabs, Turks, and Persians. The Kurds are thought to number from 25 million to 30 million, including communities in Armenia, Georgia, Kazakhstan, Lebanon, Syria, and Europe, but sources for this information differ widely because of differing criteria of ethnicity, religion, and language; statistics may also be manipulated for political purposes. The traditional Kurdish way of life was nomadic, revolving around sheep and goat herding throughout the Mesopotamian plains and the highlands of Turkey and Iran. Most Kurds practiced only marginal agriculture. The enforcement of national boundaries beginning after World War I (1918) impeded the seasonal migrations of the flocks, forcing most of the Kurds to abandon their traditional ways for village life and settled farming; others entered nontraditional employment. Most Kurds are Sunni Muslims, and among them are many who practice Sufism and other mystical sects. Their reputation for military prowess has made them much in demand as mercenaries in many armies. The sultan Saladin, best known to the Western world for exploits in the Crusades, epitomizes the Kurdish military reputation. Social organization The principal unit in traditional Kurdish society was the tribe, typically led by a sheikh or an aga, whose rule was firm. Detribalization proceeded intermittently as Kurdish culture became urbanized and was nominally assimilated into several nations. In nonurban areas, males usually marry at age 20 and females at age 18. Households typically consist of father, mother, and children. Polygamy, permitted by Islamic law, is sometimes practiced, although it is forbidden by civil law in Turkey. Kurdish women, who traditionally have been more active in public life than Turkish, Arab, and Iranian women, as well as Kurdish men, have taken advantage of urban educational and employment opportunities, especially in prerevolutionary Iran. The dream of autonomy Kurdish nationalism came about through the conjunction of a variety of factors, including the British introduction of the concept of private property, the partition of regions of Kurdish settlement by modern neighbouring states, and the influence of British, U.S. These factors and others combined with the flowering of a nationalist movement among a very small minority of urban, intellectual Kurds. The first Kurdish newspaper appeared in 1908 and was published at intervals until 1914. It was revived at Istanbul in 1918 when the first Kurdish political club, with an affiliated cultural society, was also founded and again in Cairo during World War I. Thus the opportunity to unify the Kurds in a nation of their own was lost. Indeed, Kurdistan after the war was more fragmented than before, and various separatist movements arose among Kurdish groups. The Turkish government suppressed Kurdish political agitation in the eastern provinces and encouraged the migration of Kurds to the urbanized western portion of Turkey, thus diluting the concentration of Kurdish population in the uplands. Operating mainly from eastern Anatolia, PKK fighters engaged in guerrilla operations against government installations and perpetrated frequent acts of terrorism. In 1991, under pressure from the European Union in which Turkey sought membership, the government legalized broadcasts and education in the Kurdish language. Turkey continued to mount military operations against the PKK, including incursions into northern Iraq. Thereafter, the KDPI engaged in low-level hostilities with the Iranian government into the 21st century. Although the pressure for Kurds to assimilate was less intense in Iraq where the Kurdish language and culture have been freely practiced, government repression has been the most brutal. A failed peace accord with the Iraqi government led to another outbreak of fighting in 1991, but an agreement between Iraq and Iran, which had been supporting Kurdish efforts, later that year led to a collapse of Kurdish resistance. Thousands of Kurds fled to Iran and Turkey. This policy accelerated in the 1990s as large numbers of Kurds were forcibly relocated, particularly from areas along the Iranian border where Iraqi authorities suspected Kurds were aiding Iranian forces during the Iran-Iraq War (1980-88). What followed was one of the most brutal episodes in Kurdish history. In a series of operations between March and August 1988, code-named Anfal (Arabic: Violence and instability in Iraq following the removal of Saddam Hussein and in Syria

following the outbreak of civil war in threatened the security of Kurdish communities but also offered new opportunities for Kurds to advance their claims to autonomy. Kurdish fighters in northern Syria entered into heavy fighting with ISIL and quickly proved to be some of the most effective ground forces against the group. Meanwhile, Iraqi Kurdish forces participated in a multinational campaign to expel ISIL from its strongholds in northern and western Iraq.

**Chapter 3 : Turkey v Syria's Kurds v Islamic State - BBC News**

*\* An estimate of the number of pioneer workers needed for initial church planting among unreached people groups by country. Estimates are calculated only for unreached people groups and are based on ratio of 1 worker for every 50, individuals living in an unreached people group by country.*

Nevertheless, traditional business models are no longer sustainable and high-quality publications, like ours, are being forced to look for new ways to keep going. Unlike many other news organizations, we have not put up a paywall. We want to keep our journalism open and accessible and be able to keep providing you with news and analyses from the frontlines of Israel, the Middle East and the Jewish World. As one of our loyal readers, we ask you to be our partner. According to the Koya municipal department of health in a nearby city at least five Kurds were killed and 30 wounded in the attack. A headquarters of the Kurdistan Democratic Party of Iran KDP-I , a separate opposition group, was also struck inside Koya where dozens were reported killed and injured. This is the first missile attack by Iran of its kind against Kurds in Iraq and the largest attack by Iran against Kurdish groups since Be the first to know - Join our Facebook page. Since the PDKI has increased its opposition to the regime and in the last several months there have been numerous clashes with dozens of casualties on both sides. This comes in the context of Washington increasing sanctions on Tehran and the White House announcing other measures to confront Iran in the region. With more than six million Kurds in western Iran and evidence that their anger at the regime is growing, Tehran has been striking back. It has carried out assassinations in the Kurdish region of northern Iraq and it has used artillery against Kurds who seek to cross into Iran. The use of medium range missiles is a new escalation. The strikes began around Reports in Iran by locals said that the missile barrage came from near Urmia, at least km away. Yet Iran has large numbers of different rockets that could fly that distance, including the Fajr-5 and the Fateh Iran has allegedly shipped rockets to its Shia militia allies in Iraq and also to Syria and Hezbollah in Lebanon. In May Iranian-backed groups in Syria fired a salvo of rockets at Israel. The attack hit a training base of the PDKI and killed at least two of their fighters, wounding others. The current and past general secretaries of the party were present and dozens of casualties were reported. The precision of the Iranian strikes points to careful planning. Based on interviews with locals, the Iranian regime has been monitoring the Kurdish bases and areas for some time. Kurdish groups have increased security because of this and they have been concerned that Iran would carry out a raid for months, but the use of precision missiles was a threat they had not foreseen. Drones were also used in the attack. Recently Iran has deployed drones along the border to harass Kurdish smugglers and Kurdish opposition groups. Numerous locals reported drones had helped coordinate or monitor the strikes on Saturday. Civilians fled from the Kurdish camps near Koya into caves. Masoud Barzani, former president of the Kurdish autonomous region in Iraq expressed concern about the attack while Dr.

**Chapter 4 : Kurdish guerrillas 'withdrawing' in northern Iraq after Turkish threat | Reuters**

*In September , IS launched an assault on the enclave around the northern Syrian Kurdish town of Kobane, forcing tens of thousands of people to flee across the nearby Turkish border.*

Its my birthday as well Rob. A good omen for the Syrian alliance I hope: Ivan Freely Happy B-day. Go celebrate and forget this mess. Rob I wish you very Happy Birth Day brother. Is it Sunday is your birthdays? Feeling a lot of positive energy today. Prophecy is also perhaps a warning as much as it is foretelling the future. Can transpire in the Astral plane and creatively. My apologies, Rob, for earlier any negativity. So much beauty in the Arabian and Persian soul. I love all people. I want to see our species kick ass and prosper. Break the chains and liberate, lift up ourselves. The human soul is enslaveable but never can be truly possessed or broken. And no shame if you are also Russian. Smoke a nice fatty or cigar. Put your feet up and revel in just how great you all are. I learn a lot from you over the years. My parents were having a fire earlier at their summer place. Best time of year. Rob Thanks for good comments. All nations of the world are good. No nation is bad. In fact the UK regimes are holding some nations hostage e. They are forced to accept the UK orders and demands. Rob You know this that there is a big tension between India and US. India doing what he wants e. India want to buy S from Russia to strengthen their defence and buying oil from Iran etc. Joe Kerr It detected an F and dispatched it. Or a nest of Mossad agents.



the Ottomans and the neighbouring rival successive Iranian dynasties Safavids, Afsharids, Qajars in the frequent Ottoman-Persian Wars. The Ottoman centralist policies in the beginning of the 19th century aimed to remove power from the principalities and localities, which directly affected the Kurdish emirs. Bedirhan Bey was the last emir of the Cizre Bohtan Emirate after initiating an uprising in against the Ottomans to protect the current structures of the Kurdish principalities. Although his uprising is not classified as a nationalist one, his children played significant roles in the emergence and the development of Kurdish nationalism through the next century. Kurdish nationalism emerged after World War I with the dissolution of the Ottoman Empire which had historically successfully integrated but not assimilated the Kurds, through use of forced repression of Kurdish movements to gain independence. Revolts did occur sporadically but only in with the uprising led by Sheik Ubeydullah did the Kurds as an ethnic group or nation make demands. Ottoman sultan Abdul Hamid responded with a campaign of integration by co-opting prominent Kurdish opponents to strengthen Ottoman power with offers of prestigious positions in his government. This strategy appears to have been successful given the loyalty displayed by the Kurdish Hamidiye regiments during World War I. The Kurds were perceived to be subversive elements that would take the Russian side in the war. In order to eliminate this threat, Young Turks embarked on a large scale deportation of Kurds from the regions of Djabachdjur, Palu, Musch, Erzurum and Bitlis. Around , Kurds were forced to move southwards to Urfa and then westwards to Aintab and Marasch. In the summer of , Kurds were moved to Konya in central Anatolia. Through these measures, the Young Turk leaders aimed at weakening the political influence of the Kurds by deporting them from their ancestral lands and by dispersing them in small pockets of exiled communities. By the end of World War I, up to , Kurds had been forcibly deported and almost half of the displaced perished. Kurds backed by the United Kingdom declared independence in and established the Republic of Ararat. Turkey suppressed Kurdist revolts in , , and “”, while Iran in the s suppressed Simko Shikak at Lake Urmia and Jaafar Sultan of the Hewraman region, who controlled the region between Marivan and north of Halabja. Kurdish-inhabited areas of the Middle East and the Soviet Union in From “” in Iraq a Kingdom of Kurdistan existed. In the Kurds rejected limited territorial self-rule within Iraq, demanding larger areas including the oil-rich Kirkuk region. During the s and s, several large scale Kurdish revolts took place in Kurdistan. Following these rebellions, the area of Turkish Kurdistan was put under martial law and a large number of the Kurds were displaced. The Turkish government also encouraged resettlement of Albanians from Kosovo and Assyrians in the region to change the make-up of the population. These events and measures led to a long-lasting mutual distrust between Ankara and the Kurds. They argue that while some level of Kurdish cultural, social, political and ideological heterogeneity may exist, the Kurdish community has long thrived over the centuries as a generally peaceful and well integrated part of Turkish society, with hostilities erupting only in recent years.

### Chapter 6 : Kurdish languages - Wikipedia

*BEIRUT, LEBANON ( A.M.) - Iran's Revolutionary Guard launched a missile attack against an Iranian Kurdish opposition group based near the northern Iraqi city of Koya on Sunday, Iranian state media claimed. Footage shows missiles being fired from mobile launchers, followed by aerial footage.*

### Chapter 7 : Who are the Kurds? - BBC News

*Turkey strikes Kurdish positions in northern Syria By ZEYNEP BILGINSOY October 28, Ankara considers the U.S.-backed Kurdish militia an extension of its own insurgent groups, which it refers to as "terrorists and separatists," and sent its military into Syria two years ago to drive the group and Islamic State militants away from its.*

### Chapter 8 : Northern Kurdish - Wikipedia

*Northern Kurdish dialects, the most common of which is called Kurmanji, are spoken all over Kurdistan of Turkey, Syria,*

*and in the Soviet Union, as well as in the extreme northern strips of Iranian and Iraqi Kurdistan (in Iraq it is known as "Behdini").*

## Chapter 9 : Kurds - Wikipedia

*Central Kurdish dialects group, also called Soranî, is the language of a plurality of Kurds in Eastern Kurdistan (Kurdistan in Iran) and Southern Kurdistan (Kurdistan in Iraq), with about 8 million speakers.*