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Grammatical Analysis of Kinship Terms in Sorani Kurdish Language

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Abstract

The research paper provides a comprehensive grammatical analysis of Kurdish kinship terms, which is a vital aspect of the Kurdish language. It examines the morphological and syntactic properties of kinship terms, categorization according to the part of speech and the distinctions of their grammatical gender and number. The study delves into the morphological composition of these terms, analyzing the various affixes and morphemes that contribute to their formation, including inflectional suffixes, honorific prefixes, and other derivational processes. Additionally, this research focuses on the vocative forms of kinship terms, investigating their unique grammatical features and. This study aims to enhance the understanding of the complexity and nuances inherent in the Kurdish kinship terminology.

Key words: Grammatical Analysis, Kinship Terms.

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تحليل نحوي لمصطلحات القرابة في اللغة الكردية السورانية

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المستخلص

تقدم هذه الورقة البحثية تحليلاً نحويًا شاملاً لمصطلحات القرابة في اللغة الكردية، وهو جانب مهم من اللغة الكردية. تدرس الورقة الخصائص الصرفية والنحوية لهذه المصطلحات، وتصنيفها وفقاً لأجزاء الكلام، والتمييزات المتعلقة بالجنس النحوي والعدد. يتعمق البحث في التركيب الصرفي لهذه المصطلحات، من خلال تحليل مختلف اللواحق والصيغ التي تسهم في تكوينها، بما في ذلك اللواحق التصريفية، والبادئات التكريرية، وغيرها من العمليات الاشتقاقية. بالإضافة إلى ذلك، يركز هذا البحث على الأشكال المناداة لمصطلحات القرابة، ويبحث في ميزات النحوية الفريدة. يهدف هذا الدراسة إلى تعزيز الفهم لتعقيدات وتفاصيل المصطلحات القرابية في اللغة الكردية.

الكلمات الدالة: - التحليل النحوي - مصطلحات القرابة

1. INTRODUCTION

Language is a reflection of a culture's social structure and interpersonal relationships. Language is a dynamic entity that continually develops and transforms over time. Huseen, K. A., & Shuani, R. M. (2024).

This is particularly evident in the domain of kinship terminology, which encodes the complex web of familial connections and hierarchies within a society. The Kurdish language, with its rich cultural heritage, presents a unique opportunity to explore the grammatical intricacies of kinship terms and their significance.

This research aims to undertake a comprehensive grammatical analysis of Kurdish kinship terms, examining their morphological and syntactic properties. Delving into the various parts of speech, gender distinctions, number variations, and morphological compositions of these terms, the study seeks to explain the nuanced linguistic structures that support the Kurdish kinship system.

Kinship goes beyond biological ties, playing a significant role as a social and cultural phenomenon in sociolinguistics and anthropology, as highlighted by Schneider (1984). It reflects family connections that stem from shared origins, attitudes, or biology. Wardhaugh (2010) emphasizes that kinship terminology globally represents how people refer to their relatives through blood, lineage, and marriage. He points out that while the complexity of kinship systems may vary across languages, they consistently incorporate factors like sex, age, gender, generation, and marriage in defining kinship terms.

2. LITERATURE REVIEW

The topic of kinship terminology has long been a significant subject in anthropology, focusing on how we categorize our relatives and how they contribute to social structure. In the field of linguistics, kin terms are often acknowledged as a distinct group of words with unique characteristics. Notably, they frequently appear in inalienable possessive constructions alongside body part terms. The grammatical properties of body part terms, which exhibit "possessor ascension," have received considerable attention in recent scholarly works (e.g. Chapell & McGregor, 1996). However, there appears to be a lack of comprehensive and systematic exploration of the grammatical features of kin terms. As kinship terms are used in speech which is the verbal or written expression of thoughts, beliefs, and other mental states (Hassan, 2012) . It serves as a way to center the listener or reader, with the words used to convey underlying meaning (Beebe, 2003).

3. KINSHIP TERMS IN CENTRAL KURDISH

Central Kurdish kinship terms are divided into two parts: as they are shown in tables 1 and 2 basic and non-basic kinship terms. CK has 18 common basic kinship terms, nine of them serving as the basis for most other basic and even non-basic kinship terms. These nine terms include words: باوک father, دایک mother, مام father's brother, and خال mother's brother. The initial nine terms can be considered as the roots from which other kinship terms are derived. For instance, the term باپیره meaning grandfather is derived from باوک meaning father. Morphologically, the prefix با is derived from the first part of باوک and semantically, باپیره refers to an old father. Similarly, دایپیره meaning grandmother consists of دا the first syllable of دایک mother, and پیره which means old. Likewise, کچه and کوره زا refer to grandson and granddaughter respectively, and can be understood as a combination of offspring of son and offspring of daughter.

There are two additional important aspects regarding basic kinship terms in CK. First, some basic terms have multiple meanings, making them homonyms. For example, سۆر can mean both son and boy, while مندال can mean both offspring and child. Second, CK does not use gender markers on nouns. In other words, there are no morphological indicators that distinguish between male and female nouns. As illustrated in the examples given, male and female kin terms exhibit a similar morphological structure (Prasithratsint, 2001).

Table (1) Basic Kin words in CK with their denotative meaning

| Basic Kinship terms | Meaning |
|----------------------------|----------------|
|----------------------------|----------------|

| | |
|----------|------------------------|
| باوک | Father |
| دایک | Mother |
| کور | Son |
| کچ | Daughter |
| برا | Brother |
| خوشک | Sister |
| مام | Father's brother |
| خال | Mother's brother |
| پور | Aunt |
| باپیره | Grandfather |
| داییره | Grandmother |
| کوره زا | Son's child |
| کچه زا | Offspring of daughter |
| برازا | Offspring of brother |
| خوشکه زا | Offspring of sister |
| ناموزا | Paternal uncle's child |
| خالوزا | Maternal uncle's child |
| پورزا | Offspring of aunt |

Table (2) non-basic Kinship terms in CK with their denotative meaning

| Non-basic Kinship terms | Meaning |
|--------------------------------|-------------------------|
| میرد | Husband |
| خیزان | Wife |
| غه زوور | Father in law |
| خه سوو | Mother in law |
| بوک | Daughter in law |
| زاوا | Son in law |
| باوه ژن | Step mother |
| زریاب | Step father |
| براژن | Sister in law |
| ژنیرا | Brother in law |
| ناموژن | Father's brother's wife |
| خالوژن | Mother's brother's wife |
| برای باوکی | Step brother |
| خوشکی باوکی | Step sister |
| دش | Husband's sister |

| | |
|-------|----------------------|
| شویرا | Husband's brother |
| هه وی | Husband's other wife |

It is evident that many of the CK kinship terms mentioned earlier do not have direct translations in English. For example, the CK term *کۆره زا* does not correspond directly to "grandson" in English, as it refers to the child of a son rather than specifically a son's son or daughter's son.

CK employs three different terms, *خالتۆزا*, *نامۆزا*, and *پورزا* to express specific relationships that English encompasses with the term "cousin".

The word *زا* means generation, when it is added to a kinship term like *خالتۆ* maternal uncle gives the meaning of cousins (maternal uncle's sons or daughters), who are from different generation.

CK kinship terminology differentiates between the siblings of the father and mother, as well as their respective children. CK does not differentiate between maternal and paternal grandparents. Non-basic kinship terms in CK are used to describe relationships by marriage. Basic kinship terms, referring to blood relations, are commonly used as terms of address and vocative. Non-basic kinship terms, denoting affinal relations, are uncommon and unheard of as terms of address. CK uses morphologically simple words like *بوک*, *زاوا*, *خه سوو*, and *زور غه* for non-basic kinship terms related to in-laws.

The semantic feature of new marriage is required to capture the distinctions and relationships expressed by non-basic kinship terms.

4 .METHODODOIOGY

The proposed study employs a multi-pronged approach to conduct a grammatical analysis of Kurdish kinship terms, focusing specifically on the terms used in the Sulaymaniyah area. The first step will involve a comprehensive survey and compilation of the various kinship terms within the Kurdish language. The identified terms will then be categorized according to their grammatical classifications, such as nouns, pronouns, and adjectives. The data are taken from (Hassan, 2012). Kurdish-English dictionary.

The research next examines the grammatical gender and number distinctions exhibited by the kinship terms, analyzing the linguistic markers and morphological cues that contribute to these features. The study also delve into the morphological composition of the terms, exploring the affixes and morphemes that shape their formation, including possessive suffixes, honorific prefixes, and other derivational processes. Additionally, the research focuses on the vocative forms of kinship terms, which are used to directly address family members. The investigation of these vocative expressions involve an analysis of their unique grammatical characteristics and the pragmatic implications associated with their usage. Finally, the findings from this systematic grammatical analysis will be synthesized to enhance the understanding of the complexity and nuances inherent in the Kurdish kinship terminology, drawing upon linguistic data, literary sources, and cultural insights.

5. GRAMMATICAL ANALYSIS OF KURDISH KINSHIP TERMS

Kurdish kinship terms hold a significant place within the Kurdish language and culture. They serve as essential elements in the construction of Kurdish sentences when functioning as nouns. However, it is important to note that Kurdish kinship terms are typically limited to noun usage and cannot be utilized as verbs or adjectives. This linguistic characteristic underscores the unique role and constraints of these terms within the Kurdish language system. Analyzing the distinct features of Kurdish kinship terms and their restricted grammatical application provides valuable perspectives on the intricate nuances of Kurdish language and culture. For example:

1- برازاکه م زۆر چاک ومیهره یانه 1

My nephew is very good and kind.

2- خوشکی شیریم نه مسال یه که م ده رچوو 2

My foster sister is the first this year.

The underlined kinship terms in the sentences above are nouns that function as subjects.

3- نیگار زۆر خوشکه که ی خوشده وئ 3

Nigar loves her sister so much.

4- من هه میسه برازاکم بو شوئینه جوانه کان بر دووه 4

I always take my nephew to beautiful places.

In these sentences, the kinship terms that are underlined are used as nouns that serve as objects within the sentence structure.

5- باوکم له گه ئ دایکم هات 5

My father came with my mother.

6- دلشاد بو مائی پوری ده روات 6

Dilshad goes to his aunt's house.

In the previous sentences, the underlined kinship terms are being used as nouns that serve as the complement of the sentence. They are not functioning as the subject or object, but rather they provide additional information that completes the meaning of the statement.

Table (3) The Distinction between Masculine and Feminine Kurdish kinship Terms

| Masculine | | Feminine | |
|-----------|-------------|----------|-------------|
| باپیره | grandfather | داییره | grandmother |
| باوک | father | دایک | mother |

| | | | |
|------------------|--------------------------|---------------|---------------------------|
| زرباب | step father | باوه ژن | step mother |
| غه زوور | father in law | خه سوو | mother in law |
| باوکی شیرى | foster father | دایکی شیرى | foster mother |
| باوه پياره/پاوان | adoptive father | زردایک/ دایان | adoptive mother |
| برا | brother | خوشک | sister |
| برای دایکی | step brother | خوشکی دایکی | step sister |
| برای باوکی | step brother | خوشکی باوکی | step sister |
| شو برا | brother in law | دش | sister in law |
| زاوا | brother in law | برا ژن | sister in law |
| ژن برا | brother in law | ژن خوشک | sister in law |
| برای شیرى | foster brother | خوشکی شیرى | foster sister |
| زربرا | adoptive or step brother | زیر خوشک | adoptive or step sister |
| میرد | husband | خیزان | wife |
| هاوسه ر | husband | هاوسه ر | wife |
| کور | son | کچ | daughter |
| کوری ژنم | step son | کچی ژنم | step daughter |
| کوری میردم | step son | کچی میردم | step daughter |
| زاوا | son in law | بوک | daughter in law |
| کوری شیرى | foster son | کچی شیرى | foster daughter |
| کوری هه لگیراو | adoptive son | کچی هه لگیراو | adoptive daughter |
| خوشکه زا | sister's son | خوشکه زا | sister's daughter |
| برا زا | brother's son | برا زا | brother's daughter |
| کور هه زا | son's son | کور هه زا | son's daughter |
| کچه زا | daughter's son | کچه زا | daughter's daughter |
| مام | uncle "father's brother" | ناموژن | uncle's wife |
| خال | uncle "mother's brother" | خالوژن | uncle's wife |
| ناموزا | cousin | ناموزا | cousin |
| خالوزا | cousin | خالوزا | cousin |
| پور | aunt | میردی پورم | aunt's husband |
| پور زا | cousin | پور زا | cousin |
| | | هه وئ | husband's other wife |
| | | هتیه رژن | wife of husband's brother |

The data presented in Table (3) reveals a distinction between feminine and masculine kinship terms in the Kurdish language. Some kinship terms are used exclusively with masculine forms, while others are used exclusively with feminine forms. Additionally, there are a number of kinship terms that can be used with both masculine and feminine forms.

The term *هاوسه ر* is gender-neutral and can be used to refer to either a husband or a wife, depending on the context and the speaker's situation, when it is used by a woman it means husband, and when it is used by a man it means wife.

خوشکه زا is a term used to refer to one's sister's child, whether a son or a daughter. It indicates the familial relationship between an individual and their sister's offspring.

The term *برازا* is used to refer to one's brother's son or daughter. It is a familial term that denotes the relationship between an individual and their brother's children, both sons and daughters.

The term *كوره زا* is used to denote a grandchild, but specifically referring to the son's son or daughter. It signifies the grandparent-grandchild relationship, but only in the context of the grandchildren of one's son, not the grandchildren of one's daughter.

The term *كچه زا* is used to denote a grandchild who is the son or daughter of one's daughter. It signifies the grandparent-grandchild relationship, but specifically in the case of the grandchildren of one's daughter, as opposed to the grandchildren of one's son.

The term *ناموزا* is used to refer to the children of one's paternal uncle, specifically the son or daughter of the uncle who is the father's brother. This term is used to denote the relationship between an individual and the offspring of their father's brother, regardless of the gender of the cousin.

The term *خالوزا* refers to the children, both sons and daughters, of one's maternal uncle. It denotes the kinship between an individual and the offspring of their mother's brother, without making a distinction based on the gender of the cousin.

The term *پورزا* is used to refer to the children, both sons and daughters, of one's aunt, whether she is the sister of one's mother or the sister of one's father. It is a term that encompasses the familial relationship between an individual and the offspring of their maternal or paternal aunt, regardless of the gender of the cousins.

Building upon the exploration of masculine and feminine kinship terms in Kurdish, The researcher can now examine the use of these familial designations in vocative contexts. In Kurdish culture, kinship terms are often employed when directly addressing or referring to family members, regardless of their gender. These vocative kinship terms serve to acknowledge the familial relationship and convey a sense of closeness, respect, or endearment.

1-The terms *دایه* and *دایکی* are used to address one's biological mother. However, these kinship terms can also be used to refer to a foster mother, an adoptive mother, or a mother-in-law - any older female who fulfills a maternal role, even if she is not the person's biological mother. For example:

What time is it mom?

7- *دایه کاترمیژ چه نده؟*

I am very hungry my dear mom.

8- *دایه گیان زۆر برسیمه.*

2-The terms *باوکه*, *باوه*, and *باوکی* are used to address one's biological father, father-in-law, stepfather, adoptive father, or any other older male figure who serves the role of a father. These terms are used to refer to these paternal figures, regardless of the specific relationship. For example:

9- *باوه هه نێ گولم بۆ بکړه.*

Dad buy some flowers for me.

باوه گیان من زۆر بیریته ده که م. 10-

My dear father I miss you so much.

In the Kurdish language, when addressing one's mother or father, the word گیان is often added. This word conveys a sense of endearment and affection towards the parental figure. So the terms دایه گیان and باوه گیان would be used to address one's mother and father respectively, with the addition of گیان adding a connotation of dearness and fondness.

The term باپیره is a kinship term used to address one's grandfather, whether he is the mother's father or the father's father. There is no distinction between the maternal and paternal grandfather - the term باپیره is used to refer to both equally. For example:

باپیره باری ته ندروستیت چۆنه 11-

How are you granny.

In other words, باپیره is a generic Kurdish term used to address one's grandfather, without differentiating between the maternal and paternal sides of the family. It is a way of respectfully addressing one's grandfather, regardless of which parent he is related to.

The term داپیره is used to address a grandmother, regardless of whether she is from the paternal or maternal line. For example:

داپیره چیرۆکنیکی خوشم بۆ بێ. 12-

Tell us an interesting story grandma.

Moving from discussing how Kurdish kinship terms are used in addressing others to the importance of showing their singular and plural forms highlights the depth of Kurdish language and culture. It goes beyond just language details; it helps us understand how Kurds relate to each other and their society. By looking at both singular and plural versions, a better sense is got of how Kurds connect with family and community, reflecting the core of Kurdish identity and tradition.

In Kurdish language, all kinship terms have regular plural forms, but they can be further divided into two distinct categories: definite plural and infinite plural.

The definite plural form is used when referring to a specific group of individuals related by kinship. This form clearly identifies the individuals being discussed.

On the other hand, the infinite plural form is used when referring to kinship terms in a more general or abstract sense, without referring to a specific group. This might be used when discussing kinship concepts or making broad statements about familial relationships, without necessarily identifying particular people.

This nuanced distinction in the use of plural kinship terms allows the Kurdish language to convey precise and contextual information about familial connections and relationships.

1-The definite regular plural is formed by adding the suffix (كان) to the singular noun when it is in the definite state (i.e. preceded by the definite article (the)). The table 4 illustrates the definite regular plural Kurdish kinship terms, which are characterized by the underlined suffix (كان). This grammatical element functions to mark the plural form of these familial terminology within the Kurdish language.

Table (4) The Definite Regular Plural Kurdish Kinship Terms

| | | |
|---------------------|-----------------------|-----------------|
| کچه کانی ژنم | زږ براکان | باپیره کان |
| بوکه کان | خوشکه کان | باوکه کان |
| کچه شیریه کان | خوشکانی دایک | زږ بابه کان |
| کچه هه لگیرواوه کان | خوشکانی باوک | غه زووره کان |
| خوشکه زاکان | دشه کان | باوکی شیریه کان |
| برازاکان | برا ژنه کان | باوهمپاره کان |
| کور ه زاکان | ژنخوشکه کان | داییره کان |
| کچه زاکان | خوشکی شیریه کان | دایکه کان |
| مامه کان | زږ خوشکه کان | باوه ژنه کان |
| ناموژنه کان | خیزانه کان | خه سوو کان |
| ناموزاکان | میردکان | دایکی شیریه کان |
| خالو کان | هاوسه ره کان | زږدایکه کان |
| خالو ژنه کان | کور ه کان | براکان |
| خالو زاکان | کور ه کانی میردم | براکانی دایک |
| پوره کان | کور ه کانی ژنم | براکانی باوک |
| میردی پوره کان | کور ی شیریه کان | شوبراکان |
| پورزاکان | کور ی هه لگیرواوه کان | زاواکان |

2. The indefinite regular plural is created by adding the suffix (ان) to the end of the kinship terms. In Table 1.5, the indefinite regular plural Kurdish kinship terms are clearly highlighted by underlining the suffix.

Table (5) The Indefinite Regular Plural Kurdish Kinship Terms

| | | |
|-------------------|---------------|---------------|
| کچانی ژنم | زږ براین | باپیران |
| بوکان | خوشکان | باوکان |
| کچانی شیر ی | خوشکانی دایک | زږ بابه ان |
| کچانی هه لگیرواوه | خوشکانی باوک | غه زووران |
| خوشکه زان | دشان | باوکانی شیر ی |
| برازان | براژنان | باوانی پیاره |
| کور ه زان | ژنخوشکان | داییران |
| کچه زان | خوشکانی شیر ی | دایکان |
| مامان | زږ خوشکان | باوه ژنه ان |
| ناموژنان | خیزانان | خه سووان |
| ناموزان | میردان | دایکانی شیر ی |
| خالوان | هاوسه ران | زږدایکان |
| خالوژنان | کور ان | براین |
| خالوزان | کورانی میردم | براینی باوک |

| | | |
|-------------|------------------|--------------|
| پوران | کورانی ژنم | برایانی دایک |
| میردی پوران | کورانی شیرى | شوبران |
| پورزان | کورانی هه لگىراو | زاوان |
| هه وىان | كچان | ژنبرايان |
| ههوه رژنان | كچانى مىردم | برایانی شیرى |

In the Kurdish kinship terminology, one observes that some of the indefinite forms exhibit the suffix **ان** at the end of the initial word. While some definite kinship terms have the suffix **كان** at the end of the second word. These grammatical features serve to construct the plural variants of these familial designations within the language.

Table (6) The Distinction between Definite and Indefinite Pleural Kurdish Kinship Terms

| Indefinite Plural | Definite Plural |
|-------------------|---------------------|
| باوكانى شیرى | باوكى شیرىبه كان |
| باوانى پىاره | باوهپىاره كان |
| دایكانى شیرى | دایكى شیرىبه كان |
| زردایكان | زردایكه كان |
| برایانى شیرى | براى شیرىبه كان |
| خوشكانى شیرى | خوشكى شیرىبه كان |
| کورانى شیرى | كورى شیرىبه كان |
| کورانى هه لگىراو | كورى هه لگىراوه كان |
| كچانى شیرى | كچه شیرىبه كان |
| كچانى هه لگىراو | كچه هه لگىراوه كان |

Synthetic analysis looks at a subject as a whole and its different parts. However, to really understand something deeply, one often need to switch to a morphological approach. Morphological analysis focuses on the internal structure and form of the word. It examines the shape, arrangement, and composition of the individual components. This provides a more nuanced perspective that bridges the broad view of synthetic analysis and the detailed specifics. By examining both the big picture and the small details, one can develop a richer, more comprehensive understanding. It is in this space between the overall synthesis and the granular morphology that we uncover the intricate patterns and principles underlying the subject. This unlocks new ways to explore and gain insight into what the study focuses on.

The kinship terms in the Kurdish language can be classified into three main categories:

1. One-word terms: In kinship terminology, a term refers to a single word or expression used to describe a specific familial relationship. Some common one-word kinship terms include:

(father) باوك, (mother) دایك, (brother) برا, (sister) خوشك, etc.

Table (7) One Word Kurdish Kinship Terms

| | |
|-----------|---------|
| خیزان | باپیره |
| هاوه سه ر | دایپیره |
| زاوا | باوك |

| | |
|---------|------|
| بوک | دایک |
| مام | برا |
| خال | خوشک |
| پور | کور |
| خه سوو | کچ |
| غه زوور | مێرد |
| هه وی | دش |

2. Two-word terms: These terms refer to kinship terms that consist of two separate words to denote a specific familial relationship. Kurdish, two-word kinship terms are constructed to convey nuances of familial ties, often combining a modifier with a base kinship term to denote specific relationships within the family structure, such as: (step father) زرباب, (brother in law) شویرا, (adoptive brother) زربیرا, (adoptive sister) زرخوشک, etc.

Table (8) Two Words Kurdish Kinship Terms

| | |
|----------|---------|
| ژنخوشک | زرباب |
| زربخوشک | شویرا |
| ناموژن | ژنیرا |
| خالوژن | زربرا |
| ههیه رژن | باوه ژن |
| برازا | براژن |
| خالوزا | ناموزا |
| | پورزا |

3. Phrase-based terms: Some Kurdish kinship terms are expressed using a short phrase, rather than a single word or two-word combination, such as: (step son) کورێ مێردم, (foster son) کورێ شیرێ, (step brother) برای دایکی, (foster sister) خوشکی شیرێ, etc.

Table (9) Phrase Kurdish Kinship Terms

| | |
|---------------|------------------|
| دایکی شیرێ | باوکی شیرێ |
| زردایک | باو ههیاره/باوان |
| خوشکی دایکی | برای دایکی |
| خوشکی باوکی | برای باوکی |
| خوشکی شیرێ | برای شیرێ |
| کچی ژنم | کورێ ژنم |
| کچی مێردم | کورێ مێردم |
| کچی هه لگهراو | کورێ شیرێ |
| کچی شیرێ | کورێ هه لگهراو |
| مێردی پورم | کورێ زا |
| خوشکه زا | کچه زا |

One can make a difference between two word terms and phrase- based terms through the use of (ی) in phrase based terms the words (the kinship terms) have tied by (ی) like (کوری پورم) while the two word terms are null used like (براژن) .

In summary, the Kurdish kinship terminology system utilizes a variety of structures - one-word terms, two-word terms, and even short phrases - to convey different familial relationships and connections.

The morphological structure of Kurdish kinship terminology features the employment of both prefixes and infixes to convey familial relationships. On the one hand, certain kinship terms incorporate prefixes that serve to modify or specify the meaning. Conversely, other kinship terms utilize infixes to derive new words denoting familial connections.

This interplay of prefixes and infixes allows the Kurdish language to construct a rich and nuanced system of kinship terminology. By analyzing how these morphological elements are employed, linguists can uncover the semantic complexities and conceptual frameworks underlying Kurdish familial relationships. Such an in-depth morphological examination is crucial for developing a comprehensive understanding of this crucial aspect of the Kurdish linguistic and cultural landscape.

5.1 PREFIXES IN KURDISH KINSHIP TERMS

Examining the Kurdish kinship terminology, one observe that there are two terms which have prefixes:

1- *باپیره* .(*grandfather*)

2- *داییره* .(*grandmother*)

These two kinship terms, denoting the grandfather and grandmother respectively, are characterized by the presence of distinct prefixes that precede the root words. The root word *پیر* in Kurdish means someone in old age. When the prefix *-با* is added to this root, it forms the term *باپیر*, which means *grandfather*. Conversely, when the prefix *-دا* is added to the same root, it becomes *داییره*, meaning *grandmother*.

An important observation here is that the prefix *-با* is the first part of the word *باوک*, which means *father*, while the prefix *-دا* is the first part of the word *دایک*, meaning *mother*.

This suggests that the prefix *-با* is used to indicate masculinity, while the prefix *-دا* is used to indicate femininity in the context of these Kurdish kinship terms .

In essence, the prefixes *با* and *دا* attached to the root word *پیر* serve to differentiate the paternal and maternal grandparents, respectively, highlighting the importance of gender and lineage in the Kurdish kinship terminology.

5.2 INFIXES IN KURDISH KINSHIP TERMS

The Kurdish language has some kinship terms that use the The f(ه) to indicate the son or daughter of one's son *کورە زا*, the son or daughter of one's daughter *کچە زا*, or the son or daughter of one's sister *خوشکەه زا*.

The first Kurdish kinship term that uses the infix *زا* *کورە* is a term that indicates the relationship through generation. The word *کور* means *son*, and the word *زا* means *generation*. The infix between ه them is used to denote the relationship between the children of one's son.

In other words, the term *کورە زا* refers to the grandchildren of an individual, specifically the children of their son.

The term *کچە زا* refers to the children of one's daughter. The root word *کچ* means daughter, and the word *زا* means generation. The infix *ە* is used to indicate the relationship between these two root words. So, the term *کچە زا* is used to describe the grandchildren of an individual, specifically the children of their daughter.

The term *خوشکە زا* refers to the niece, or the children of one's sister. The root word *خوشک* means sister, and the word *زا* means generation. The infix *ە* is used to indicate the relationship between these two root words.

The term *زا خوشکە* is used to describe the children of an individual's sister, making them the nieces or nephews of that individual.

In Kurdish kinship terminology, the word *ژ* which means *generation* can be added multiple times to the same kinship term. When this occurs, it indicates a more distant relationship from the perspective of the individual (referred to as ego).

For example, the term *کورە زازا* means the children of one's grandchild. By adding the word *ژ* twice, it shows that this relationship is further removed from the ego, as it refers to the great-grandchildren rather than just the grandchildren.

In summary, the more instances of the word *ژ* that are added to a kinship term, the more distant the relationship is between the individual and the persons being described by that term.

6. CONCLUSIONS

Kurdish kinship terms exhibit several key characteristics:

- 1 .They are exclusively nouns and cannot function as other parts of speech.
- 2 .They have a large number of terms that can be used in vocative expressions.
- 3 .The terms encompass masculine, feminine, and gender-neutral forms.
- 4 .The terms can consist of a single word, two words, or a multi-word phrase.
- 5 .Some terms include prefixes and infixes.
- 6 .All Kurdish kinship terms have regular plural forms, which can be further divided into definite and indefinite regular plural.

In conclusion, Kurdish kinship terminology is a rich and nuanced system, with nouns serving as the sole lexical category for these terms. The terms display a variety of grammatical features, including vocative usage, gender distinctions, and plural formations, highlighting the complexity and sophistication of the Kurdish kinship lexicon.

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