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Our language Zaza

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Why this work? One might ask. It's all because our language Zaza is said to be a dialect. Through my work I want to show the big difference between our language Zaza and other languages. The little dictionary after the article may be helpful for various authorities and others, so that the Zaza language not will be mixed up with other languages. I hope my little work will be helpful, and it's my duty as a Zaza to make the facts known.

The difference between Zaza, Kurdish and Turkish

To find similarities between two languages, you have to check which languages they come from and developed from. You do that by studying old words and expressions. It's for that reason linguistic researchers always investigate the original words, such as the names of flowers, animals, natural phenomena and the grammar structure. In that way the research-workers define and reinforce their theories about a language's origin.

A language's development starts with images. Mankind developed the written language through images. The pictures became the foundation of the written language. At the same time language has become the key for communication among people.

Mankind's social life begins with the clan. People who landed up in remote regions, away from the clan, took with them their language's character. Banishments, coercion transfers, exile or pure love of adventure are some of the factors that have made people meet other cultures. When mankind entered unknown provinces, it also caused the spread of the language.

Thomas Young, linguistic researcher, submitted in 1813 his theory in the following way: "*Sanskrit, Greek, Latin, Celtic, Germanic, and Persian (Iranian) are from the same group of languages*". He has given this group the name "*The Indo-European language*". According to Young, those who speak Indo-European languages are "Aryan"

Examples:

English	Zaza	Swedish	Turkish
There	is Esto	(estå)Est	(är) Var
Egg	Hag,	hak Ägg	Yumurta
Horse	Hestor	Häst	At
Navel	Nak,	navik Navel	Göbek
Hair	Por	(på)r Hår	Saç
Salt	Sol	Salt	Tuz
Wolf	Verg	Varg	Kurt
What	Va	Vad	Ne

The Zaza language has borrowed words and has been affected by ethnic groups who have settled down between the Euphrates and the Tigris (Mesopotamia) in front of and behind the Zaza people. These following languages, for example, have had influence on the Zaza: Persian, Armenian, Hurish, Hitish, Sumerian, Greek and Turkish. In contemporary Zaza, borrowed words exist and are used. That doesn't mean that Zaza is a dialect of these languages. The presence of borrowed words in a language doesn't prove that it is a dialect. The land of the Zaza people has been at the centre of wars and capitulations, the Silk Road and a place for rest for nomadic people. This is the reason why the Zaza has been enriched

with words from other languages. Neither the Zaza people's cultural life nor their language has been substantially affected, and the changes have not been lasting ones.

In Europe some "intellectual" Zaza people attempt to form theories about the Zaza language. They want to see the Zaza as a dialect of some other languages. This shows that they haven't fully understood the Zaza language and the culture. If they really want to see Zaza as a dialect, and if they do their research properly, they cannot overlook the fact that Zaza is close to the Persian language (because it belongs to the Indo-Iranian language-group). So, is it not more logical to say that Zaza is a Persian dialect? There remains just one more thing; they would have to prove this with historical research. Researchers in the Indo-European language have, with their work, presented and proved that Zaza is one of the older languages spoken in the Middle East. If one reads the works of Oscar Mann, Karl Hadank, C.I.J. Rich, A.V. Le Coq and Peter Lerch about languages, one can see that according to these linguistic researchers Zaza is a separate language.

In page 4780 in the book "Encyclopaedia of languages and linguistics" one finds the following "*The languages spoken in Turkey are Turkish, Kurdish (Kurmanchi), ZAZA, Cherkess, Ayhbas, Laz, Georgian, Arabic, Armenian e.t.c*". Further down on the same page one can read "*Turkish is spoken throughout the country. Kurdish, with its dialects, and Zaza are spoken mainly in eastern and south-eastern Anatolia*". In the same book one can read this sentence: "*the illiterate speakers (principally women and children) of Kurdish, Zaza etc in rural regions, are generally monolingual*". In other words, they speak Zaza or Kurdish and they don't understand each other. If one opens at "Zaza" in this ten-volumed encyclopaedia, one sees Zaza in the list of world languages, in other words, not among the dialects. Under "Zaza" it says "see Dimli" and there it says briefly that it is an Iranian, Indo-Arian or Indo-European language. Accordingly the Zaza is not a Kurdish, Turkish, Assyrian, Armenian, Persian or Arabic dialect. When they speak about Zaza they speak about a language, not a dialect.

One should not think that we are just copying the ideas of European linguistic researchers and relying on their works to convince the public that our language is not a dialect. On the contrary we turn to our people. If we ask about our "dialect" Zaza the answer will indeed be interesting. If we ask such a question to a Zaza (who doesn't speak either Turkish nor Kurdish):

-*Tı bı kamcin lehçeya qısey kenê/kena?* (Which dialect do you speak?). The first reaction from the Zaza will most likely be a smile, and he/she will ask this question back:

-*Lehçe çiçi yo?* (What's a dialect?). But if we change the question and put it this way:

-*Tı bı kamcin zıwana qısey kenê/kena?* (Which language do you speak?). The answer will be:

-*Ez bı zıwanê Zazaki qısey kena.* (I speak Zaza). This question I myself have asked and their laughter over the word dialect I still can't forget. Can they who have Zaza as a mother tongue without manipulation put such a question to their parents?

Now we shall see which answer our "intellectual" university graduate will give.

Language: What the people think and feel can bring a mutual communication key. If one uses the theory of Stalin one explains language in this way: "Jointly language is the foundation of a nation". In other words, a people who are a nation also have a joint language.

Dialect: Language in local design. A dialect is a part of a language and doesn't differ so much from its mother tongue. What differs is the pronunciation and some local expressions. (E.g. **Sausage/Körv, Good/ Gött**).

The Swedish and the Norwegian languages are so close to each other that it would be better to say they are one language with different dialects. But, when the Swedes talk about the Norwegian language, they don't say that Norwegian is a dialect of Swedish, but a totally separate language.

Another example is the Finnish language. Finns never say that Estonian, Lettish and Lithuanian are dialects of Finnish. (These languages are very close to each other). This is because these countries have their own states. If I should give a simple explanation of how I perceive the modern definition of a language to be, I would say as follows:

Language: The communication key between a people who have a state, a flag and an army is called language.

Dialect: A people that don't have a state, a flag (maybe exists but is not accepted) or an army is called a dialect.

I can't avoid joking here. I know it is a very interesting explanation, but it seems to fit in to today's society.

In order to explain my attitude I'm forced to go back in time. Maybe in such a way that you, at first, might not understand what all this history has to do with this. I have to rely on your patience, dear reader. The pieces of the puzzle will fall into place. Before the renaissance in Europe, before the reforms in the 16th century, **Copernicus** (1473-1543) wrote his theories about the solar system. When he wrote down his theory and publicised it, he provoked the church and was sentenced to death. Copernicus just said this: *"The world doesn't stand still on its location, on the contrary it twists in its course and in the suns course. The orbit around the sun takes a year."* Copernicus, like Galileo, couldn't rescue himself out of the clutches of the church, the priests and the fundamentalists. After Copernicus, **Galileo Galilee** (1564-1642) with his research, helped and given his time renewal?? (I don't understand what this sentence is supposed to mean). The standpoint of his research was *"Dynamics"*. In one way Copernicus and Galileo were able to rescue themselves from the courts of inquisition. Their destiny was not that of Giordano Brunos. After seven years in prison, G.B. was burned alive. Up until the year 1835 it was forbidden to print or publish books that claimed that the earth turns around the sun. Books that nonetheless succeeded to reach the readers were burned. For 200 years the church forbade such ideas.

"When mankind thinks then it is free or can become free" says **Albert Bayet**. What a beautiful explanation of the whole. When mankind can't freely think and develop its opinions, and when new theories cannot be developed from free thoughts, then mankind is not free. Therefore free thoughts and theories must be expressed, be brought up for discussion without obstacles. Then one can develop the thoughts even more and maybe see what what is correct or wrong. The other important question is whether opinions can be correct or wrong? No, correct or wrong do not exist. Here I think as **J.P. Satre** and **Shakespeare**. *"Correct or wrong do not exist. What is wrong for me can be correct for somebody else and what is correct for me can be wrong for somebody else."* If we accept this theory, we can understand each other and then we can sit down and proceed with our discussion. When we speak badly of each other, calling each other traitors, speak about each other without knowledge, we just show a

person's empty innate quality. Reading books or getting an employment in government service doesn't mean that one is automatically an intellectual person. In order to become a renewer and an intellectual one has to be able to listen without prejudice and really want to try to understand other people's opinions. Only in being together and in a constant discussion with other people can one's thoughts be developed. Furthermore it demands a big portion of courage. Courage to express one's opinions and courage to take in others opinions. It also demands courage to stand up for the opinions one really believes in. Just saying 'yes' all the time doesn't help anybody, because then nothing can develop further. intellectualism indeed put its demands on the intellectuals.

We just try to express opinions that many not have dared to express for years, other than in close friends company. From the night's treacherous dark deep, from the tyrants blood-sucking claws, from the mist we will pull out our free thoughts and tell where our roots come from. This can just be done with the courage to express our opinions and the courage to listen.

During the 13th century **Aristotle's** ideas and thoughts were forbidden. Those who read the philosopher's publications got the death sentence like a gift. What happened during this long period? What changes did we experience? Could the ideas of Aristotle, Galileo, Copernicus, Copernic, Nicolas d'Autrecourt, Civan Aucassin, Michel Servet and Giordano Brunos be destroyed? (Not forgetting the fact that the free thoughts of Michel Servet and Giordano Brunos and their longing for free thoughts led to their burning). No! Could oppression and torture change mankind's free thoughts? Were not these philosophers called the children of Satan and morons? Now it's time to look at the following question a little closer. -Yes, what happened during these years? Who judges history today? The young knight La Barne was killed by order of the church. What had he done? His crime was that he had read "The dictionary of philosophy", which the church had banned. Do you know what happened to the young knight? First his tongue was cut out and then his head was separated from his body. Thereafter his dead body was tossed on the fire. The young man who was treated so cruelly, was guilty of reading a banned book. We are not equally bestial today, or?

In this way some of the European intellectuals express themselves over the reactionary opinions and fanatic political ideas:

Montesquieu; *"A reactionary opinion is a backward opinion."*

Voltaire; *"Reactionary opinions have coloured the world with blood."*

Diderot; *"A reactionary opinion is a opinion that make me sick."*

Helvetius; *"A reactionary opinion means, like a knife, worries for mankind."*

I think that those who put obstacles in the way of the development of the Zaza language and culture are equally reactionary. I think that the statements of these European philosophers are still true today.

Voltaire also says; *"If mankind not can say its opinions freely in a society, then the people can not talk about freedom."* Dear reader, now you maywonder; -Why do you write about these things we already know about? If you are wondering just this, I answer you; -That which was experienced in the 13th and the 19th century is actually not just of historic interest. It still continues today in our developed society. In todays society, it is however not only the spokesmen of God who ban opinions, but above all the great god of the ageCapitalism. It is said that we learn from history, but occasionally one wonders.

I will now try to abbreviate my discussion. Despite "mud-throwing philosophy", new modern torture methods and oppression methods during history, it has not been possible to kill free thought. Our work for the language and culture of the Zaza people has already caused disturbances in many reactionary and nationalistic circles. Let me answer those who do not want to listen to what I want to say. I want to say to those who, rather than objectively discuss, begin a "pie-throwing contest"; we don't want to throw back. We want to cooperate and expose the whole truth. I also want to say these words to those who want to blacken our name by saying that we are spies, that we receive support from the Turkish security police (MIT) and that we work together with them - it's not true. Instead of developing lies about people who work with the Zaza-question, it's better to go to mass media with the documents you have (such a presentation of documents will give pleasure also to us Zazas). Once more I want to put my question: - The people who come with their humiliating spy-theories about us Zazas - How can they get such secret documents from MIT? First they have to show how they have been able to find such documents about us Zazas. Here I don't want to discuss "who" can obtain such documents. The matter must be left open how one can produce required information from the security police, that's up to the reader's own fantasy.

Those who write and are politically active have to be very careful with their statements. Otherwise they will cause needless doubts. Through handing over false information the confidence in that person will disappear. The most important thing is that they not will think that the people are morons that not can think for themselves. Our people haven't forgotten these people's hostile behaviour in old times.

We are not incapable of developing new thoughts, politics and a new history for us. On the contrary, with our work we elaborate a new methodology with a new systematic work. With this work we will maintain our people's identity. With our democratic perspective we will be defenders to world fraternisation. We will not tire of defending and calling out our brotherhood-slogan. We knew what awaited us when we came through with our Zaza people's identity-wish, and we knew well which obstacles we would come up against regarding our language theory. We knew that what we wrote and expressed would bother and disturb many nationalists (they who think they are humanists and socialists). The national identity of minority people and languages and dialect theories in the Middle East have a dirty state tradition that only serves to exterminate minorities. The Turks, Iranians and Arabs have, for centuries, been saying: -We are not different people. We are a single people. We haven't got different languages. Kurdish is our dialect. (What irony of fate that the Kurds now say the same thing to the Zaza).

Thanks to our work for our people and for our language we will not become a toy for the Middle East states, nor play in their political games. The game is over. Thanks to us, a new era will begin for the Zaza. That is how it is, my ladies and gentlemen, we have also awoken to the dream of being a people. We have also ascertained that those who write about the Zaza have learned the game from their colonialist rulers, and they have had a good teacher. This they prove through writing and disceiving the mass media with false theories and this they do with great pride. BRAVO...

"The one who knows why one lives, also knows how to live" says **Nietzsche**. Of today's 6000 different languages there are at most 600 that can be considered to have such vitality that their futures are secured, predicts **Michael Kraus**, linguist at the University in Fairbanks, Alaska. In the periodical *New Scientist* (96.01.06) he put out his research about these 600 languages and proves this scientifically. Of these languages, many are spoken by such a limited group of

people that they are under threat of extermination. The world's smallest language, Aoreish, is spoken in the Island State Vanuatu in the Pacific Ocean.

Some languages disappear, but many renew themselves. The renewal is influenced by the achievements in the field of technology and science. The development of technology and science doesn't just change mankind's everyday life. Simultaneously it affects and changes mankind's language; new terminology is created. The new terminology usually becomes international. The European countries wanted for centuries to create a common language. Thanks to the development of technology and science, this ideology has almost succeeded. In today's research, scientists from several countries cooperate and then it's natural to find common terms. This I personally think is a very wise concentration (but I don't mean that a language should not defend its origin). E.g. in Zaza we can say "bewnayox" for TV, or "gosdayox" for radio, but these words are so artificial that they will not live long in spoken and written language. Because they can be difficult to pronounce and they can change the words meaning. This is not good for a language. The door of the language has to be kept open for foreign words. There are thousands of examples of foreign words that work in the language in its original shape and only have to change to the language's grammatical shape. Some words can fit to another language without customs duty. This doesn't mean that the language is poor, on the contrary this language is rich. For example, in the Swedish language Turkish words still are preserved in their original form: kalabalik, kiosk and dolma. Today's English does not just have hundreds of foreign words, it has thousands from different languages. These words come from Latin, Greek, Gaelic, French, Spanish etc, and have been adopted by the English language. It's not only a linguistic alteration, but also a change that is reflected in food customs and culture. Mankind is a animal of the flock, and in a modern society communication has enabled us to associate more easily, and then the different languages and cultures begin to influence each other. Each influence renews the culture and the language. The renewal of the language is like a blood transfusion. This is like blood running through the language's veins; the people are the veins and the language is the blood. The blood in the veins and the language among the people receive vitality. Therefore each human being has to think, write and speak in their own language. People who are educated and conscious of their heritage and culture will never be ashamed of their language.. Those who are ashamed of their language, transfer their shame to their own children and the children grow up with their shame. Children who grow up with this way of thinking in society, lose their roots from the past and thereby a big part of their identity. Obviously this is not the children's fault, the fault is the parents'. The families who have Zaza as a mother tongue and teach their children another language prevent their children from learning to speak, write or read their mother tongue, and these children lose their connection with their historical roots. In this way a language is erased. When the parents don't use the language, the children don't want to use it either, and nor can they learn it. For me that means denying ones roots and language. In other words, it's disrespectful.

In Europe all languages and dialects (e.g. Sorani and Kurmanji in Sweden) have the right to be taught in school. The families who want their children to learn their mother tongue, receive immigrant language teaching. Even if one of the parents is from Europe, the children have the right to immigrant language teaching, to keep both parts of their identity alive. The parents however often choose the language that is spoken in the country where they live. The reason for this is that there are no Zaza teachers or education in the schools. Here I want to point out another thing: some Zazas that I know who are married to people with other nationalities and have another language as mother tongue, also have other problems. For example one of the Zazas I know is married to a Turkish woman, the second is married to a Zaza woman, and the

third is married to a Kurdish woman. In the family where the father is Zaza and the mother is Turkish, the child speaks the respective language with the respective parent. With the Zaza who is married to a Zaza woman, they speak just Zaza. For the Zaza who is married to a Kurdish woman, the matter is a little different. There are conflicts. In that family, only Kurdish is spoken, and the immigrant language teaching is in Kurdish. I can give more examples of such conflicts. E.g. where both parents speak Zaza, but for political reasons choose to send their children to Turkish or Kurdish schools. Where this is the case, it means that one loses contact with one's mother tongue. The children learn one language entirely, or mix it with all these languages. But what happens to these children? Which identity do these children have? To which nationality do they belong? Obviously it's not the children who should be answering all these questions. But one shall not forget that in the children it creates a psychological identity crisis. When the children are among other nationalities, they feel themselves that they don't have a nationality. This is where their "-Who am I?" conflict begins. This conflict makes the children aggressive, violent and hard to get close to. The children, our flowers of the future, the hope of the future and our future generation in this way become totally destroyed. At the root of the children's bad future is unfortunately ignorant parents.

When I began to write, I took Nietzsche's words: *"The one who knows why one lives, also knows how to live"*. Maybe you wonder why I wrote this. I wrote down these words to point out an important thing. What will be left after us when we die are our deeds. With deeds, I mean our children and our written documents in our language. Therefore we always have to defend our language to the utmost, and in this way prevent the Zaza language from dying. In our day-to-day speech we use at most 300-500 words and I think that it will not be hard to teach our children these everyday words. Give the children their Zaza roots. Give them their national identity and pride. Ally yourselves with the Zaza language and its dialects. Teach your children to play with Zaza children and create contacts between children. From today this is the investment you shall make for your children. It's an investment for the future, and one of the wisest you can make. The words I write can be understood as nationalistic. I don't myself see it as nationalistic to protect one's language. Then the world's countries' language institutions would be nationalistic. Here I would like to quote the philosopher and thinker **Bertrand Russell**. This quotation is Bertrand Russell's answer to **Woodrow Wyatt's** question.

Wyatt - *"Do you think that nationalism is good or bad?"*

Russell - *"...You have to separate the nationalism in cultural- and political in certain respects. In the cultural way it's insidiously that the world is so one-coloured...."* and then he continues; *"- Within literature, art, languages and all culture you can accept nationalism. But if you look on the thing from the political way nationalism is obviously not good. You can't show one sole thing that can prove that nationalism is good"*.

One will not find nationalism in our obvious nationalistic identity wishes and the right to use our language. The nationalism can be found in the theories that want to extinguish us, our language and our culture. To deny us Zaza our rights, that's nationalism.

Now we will compare our "dialect" (so that the person who calls our language a dialect can check properly) and other "DIALECTS". We will now look together at the similarities and dissimilarities.

English

Zazaish

Kurdish

Turkish

1	other	Abını	Yadin	Diğeri
2	work,	Gürwayış	Xebitandin, karkırım,	Çalışmak
3	labour	Gürwe	Kar	İş
4	at the back	Dım	Paş	Arka
5	behind	Bahdo	Dawî	Arkası
6	child	Qeçek	Zaro	Çocuk
7	to be	Biyayış	Çêbûn	Olmak
8	be	Beno	Dibe	Olur
9	lightning	Vırso	Brûsk	Yıldırım
10	peasant, pawn	Dewij	Gundî	Köylü
11	burned	Veşa	Şewitî	Yandı
12	bride	Vêyv	Bûk	Gelin
13	fight	Lej	Pevçûn	Kavga
14	burn	Veşnayış	Şewitandin	Yakmak
15	wedding	Vêyve	Dawet	Düğün
16	village	Dew	Gund	Köy
17	change	Vırnayış	Guhartin	Değiştirmek
18	exchange	Vırna	Guhart	Değiştirdi
19	they	Ay	Ew	Onlar
20	they weave	Ratenenê	Tevin dikin	Dokuyorlar
21	them	Êy	Ew	Onlar
22	them	Îna	Wana	Onlar
23	doesn't work	Nê beno	Nabe	Olmaz
24	dill	Kormit	Dêjnik, tere	Dere otu
25	pull	Antış	Kişandin	Çekmek
26	drink	Şımitış	Vewxarin	İçmek
27	drink!	Bışmı!	Vexwe!	İç!
28	drink	Şımeno	Vedxwe	İçiyor
29	drop	Dalpa	Dilop	Damla
30	grapesyrup	Rıb	Dims, mot	Peksimet
31	put!	Rakı!	Raxîne!	Ser!
32	lay	Rakerdış	Raxistin	Sermek
33	dove	Bewran	Kevok	Güvercin
34	expensive	Vay	Buha	Pahlı
35	because	Cora	Ji bo wî	Çünkü
36	a bit	Leteyê	Parçekî	Bir parça
37	a, an	Jew, zu, yew	Yek	Bir
38	aunt	Êm	Met	Hala
39	finger	Ingışt	Tilî, bêçî	Parmak
40	am, are, is	Esto	Heye	Var
41	are not	Çınyo	Tuneye	Yok
42	people, folk	Şar	Gel	Halk
43	foot	Ling	Pî	Ayak
44	forward	Verni	Pêşî	Ön
45	freeze	Cemıdyayış	Sarbûn	Üşümek
46	from her	Ayra	Ji wî	Ondan
47	from him	Êyra	Ji wî	Ondan
48	boiled	Pêşayış	Şiv çekirin	Pişmek
49	fiancé	Waşte	Dergisî	Sözlü, nişanlı
50	fiancé	Waşti	Dergisî	Sözlü, nişanlı
51	fortress, fort	Dız	Kel, qele	Kale
52	window	Teqa	Baca, pencere	Pencere
53	curse	Zewt	Nifir	Bedua
54	foreword	Vervatenı	Pêşgotin	Önsöz

55	glow	Kosewi, xonzıl	Bizot	Köz
56	pig	Xoz	Berez	Domuz
57	dawn	Sodır	Berbang, şefeq	Şafak
58	cry, weep	Bermayış	Girîn	Ağlamak
59	grass	Vaş	Gîya	Ot
60	dig!	Aşanı!	Bikolîne!	Kaz!
61	dig	Aşanayış	Kolandin	Kazmak
62	God	Homa	Xuda	Allah
63	pass by	Ravêrdış	Derbas bûn	Geçmek
64	go!	Şo!	Bîçe, heri!	Git!
65	pass	Ravêreno	Derbas dibe	Geçiyor
66	go	Şiyayış	Çûyin	Gitmek
67	hide	Nımitış	Veşartin	Saklamak
68	he	O, êy	Ew, wî	O (erkekler için)
69	he walk	O şıno	Diçe	Gidiyor
70	hare	Arwêş	Keroşk	Tavşan
71	flat	Ban	Xani	Ev
72	home	Kêye	Mal	Ev
73	heart	Zeri	Dil	Yürek
74	she	A	Ew, wê	O
75	hungry	Vêyşan	Birçî	Aç
76	how	Senin	Çawa	Nasıl
77	fetch	Ardış	Anîn	Getirmek
78	horse	Estor	Hesp	At
79	keep, hold	Tepiştış	Pêgurtın	Tutmak
80	hay	Sımer	Ka	Ot
81	idiot	Xint	Din	Deli
82	yesterday	Vızêr	Duh, do	Dün
83	the day after tomorrow	Birro	Du sibe	Öbürgün
84	content[s]	Teyestey	Naverok	İçindekiler
85	soil, land	Hérr	Ax	Toprak
86	(under) pants	Tıman	Kiras	Don
87	can	Şeno	Dikare	Yapabilir
88	throw!	Berzı!	Bavê!	At (Atmak)!
89	throw	Eştış	Avêtin	Atmak
90	button	Mak	Bişkov	Düğme
91	knife	Kardi	Kêr	Bıçak
92	tie	Şıdêynayış	Girêdan	Düğümlemek
93	knead dough!	Bı alawı!	Hevîrê çêke!	Yoğur!
94	knee	Saqe	Çok	Diz
95	tied	Şıdêyna	Girê kir	bağlamak
96	come!	Bê!	Were!	Gel!
97	come, arrive	Amyayış	Hatin	Gelmek
98	pal, buddy	Embaz	Heval	Arkadaş
99	hug	Pêşyayış	hembêz kirin	Kucaklaşmak
100	tap	Piyar	Kani	Çeşme
101	vomit, be sick	Vırıtış	Verişîn	Kusmak
102	pillow	Balışna	Balîf	Yastık
103	cousin	Deza	Pismam	Amcazade
104	cousin	Xalkêyna	Keçxaltî	Teyze kızı
105	cousin	Xalza	Xwarzî	Dayızade
106	cousin	Dedkêyna	Dotmam	Amca kızı
107	mill	Ariye	Aş	Değirmen
108	woman, wife	Makı	Mi	Kadın, eş,

109	chicken	Kerg	Mirîşk	Tavuk
110	cook	Pewtîş	Pîşirandin	Pîşirmek
111	lamb	Verek	Berxik	Kuzu
112	to land	Anîşt	Danîn	Konmak
113	clay	Linci	Herî	Çamur
114	like, alike	Zey pê	Wek	Aynı
115	raise	Hewadayîş	Rakirin	Kaldırmak
116	long, tall	Derg	Dirêj	Uzun
117	read	Wendîş	Xwendin	Okumak
118	stomach	Pize	Zik	Mide
119	mummy, mum	May, ma	Dê, dayik	Anne
120	man	Camêrd	Peya, mêr	Erkek
121	almond	Vami	Bihîv	Badem
122	almond tree	Vamer	Dara bihîva	Badem ağacı
123	melon	Beşila	Kelek, qavûn	Kavun
124	noon	Dihir, êre	Nivro	Öğlen
125	environment	Çorşme	Dor	Çevre
126	morning	Şewra	Sibe	Sabah
127	snarl	Hurmayîş	Xirxir kirin	Homurdanmak
128	mouth	Fek	Dev	Ağız
129	mouse	Merre	Mişk	Fare
130	very much	Vêşi	Zahf, zêde	Çok, fazla
131	moon	Aşmi	Hîv	Ay
132	measure	Peymîtîş	Pîvan	Ölçmek
133	name	Name	Nav	Ad, isim
134	night	Şan	Şev	Akşam
135	nose	Zinci	Poz	Burun
136	forehead	Çare	Enî	Alın
137	father	Pi	Bav	Baba
138	pick	Weçeynayîş	Hilbêjêriîn	Seçmek
139	on it's spot	Herun dî	Cîyê xwe da	Yerinde
140	pear	Mıroy	Hurmî	Armut
141	shave	Taşitîş	Kûr kirin	Tıraş etmek
142	partridge	Zerec	Kew	Keklik
143	rain	Varit, varan	Baran	Yağmur
144	rope	La	Bend	Sicim
145	shout	Vêyındayîş	Ban kirin	Çağır
146	rotten	Hingılısyayîş	Qerimî	Ezik
147	back	Miyane	Pîşt	Bel
148	fox	Lu	Rovî	Tilki
149	stir, mix	Şanêynayîş	Tevhev kirin	Karıştırmak
150	mix together	Pêşanayîş	Tevhev kirin	Karıştırıyorlar
151	collect, pick	Arêkerdîş	Berev kirin	Toplamak
152	assemble	Arêbiyayîş	Kombûn	Toplanmak
153	separate	Ciya	Cûde	Ayrı
154	swim	Asnaw	Ajne	Yüzmek
155	seethe!	Xaşêynî!	Bikelîne!	Haşla!
156	seethe	Xaşêynayîş	Kelandin	Haşlamak
157	cut	Bırna	Jêkir	Kesti
158	axehead	Buxşi	Birik	Keser
159	separate	Abıryayîş	Qetandin	Ayırmak
160	shine	Akewtîş	Vêbûn	Açılmış
161	fragile, frail	Tenik	Zirav	İnce
162	postpone	Tot kerdeni	Kut kirin	İtelemek
163	laugh	Huwayîş	Kenîn	Gülme

164	writing	Nuşte	Nivîs	Yazı
165	write	Nuştış	Nivîsandin	Yazmak
166	shovel	Hiwe	Bêr	Kürek
167	twilight, dusk	Vera şan	Esir	Yatsı
168	beard	Erdiş	Rû, rî	Sakal
169	cut	Çıkerdış	Jêkirîn	Kesti
170	cut!	Bıbrnı!	Jêki!	Kes!
171	lick	Lêseno	Dilese	Yalamak
172	strike	Pırodayış	Lêdan	Vurmak
173	throw!	Çekî!, Berzı!	Bavê!	At (Atmak)!
174	chuck	Çekerdış	Avêtin	Atmak
175	let go!	Veradı!	Berde!	Bırak!
176	let go	Veradayış	Berdan	Bırakmak
177	rapid, quick	Rew	Zû	Çabuk
178	sloping, skew	Çewt	Xwar	Eğri
179	stingy, scant	Kojo	Çikoz	Cimri
180	sun	Tiji	Roj, tav	Güneş
181	play	Cenayış	Lêxistin	Çalmak
182	spill	Çılk	Dilop	Çıtırık
183	stop!	Vındı!	Bise!	Dur!
184	stop	Vınderdış	Sekinîn	Durmak
185	bitter	Nu	Tûj	Acı
186	spicey	Tun	Tûj	Acı
187	staff, truncheon	Çuwe	Ço	Çubuk
188	stone	Si	Kevir	Taş
189	steal	Tırawıtış	Dizî kirin	Çalmak
190	star	Estarê	Stêrk	Yıldız
191	sock	Puçık	Gore	Çorap
192	sweaty	Ariq	Xweydan	Ter
193	sister-in-law	Bırcınıya	Jinê bira	Yenge
194	sword	Şemşêr	Şûr	Kılıç
195	mother-in-law	Vıstewra	Xezûr	Kaynana
196	sew!	Bıderzı!	Bidirû!	Dik!
197	appear	Asayış	Xwanê kirin	Görünmek
198	sew	Deştış	Dirûtin	Dikmek
199	sister	Way	Xweşk, xweng	Bacı
200	that much	Héndiki	Hoqasa	O kadar
201	wound, cut	Dırbet	Birîn	Yara
202	wounded	Dırbetın	Birîndar	Yaralı
203	sunday	Kırê, juşem	Yekşem	Pazar
204	bring	Berdış	Birin, dibin	Götürmek
205	take down	War kerdış	Jêr anîn	Aşağı indirmek
206	intestine	Loqre	Rovî	Kalın barsak
207	thief	Tırotık, xırxız	Diz	Hırsız
208	rag, tear	Dırnayış	Qtenadin	Yırtmak
209	three	Hirê	Se	Üç
210	drum	Nıqara	Def	Davul
211	chewing gum	Qanık	Benışt	Sakız
212	light	Acıvınayış	Pêxistin	Yakmak
213	upside-down	Verdim, serbın	Berpêş	Alt-üst
214	what did they say?	Se va?	Çi go?	Ne söyledi?
215	what did they say?	Se vano?	Çi dibêje?	Ne diyor?
216	waken	Aya biyayış	Şîyar bûn	Uyanmak
217	guard	Qolçi	Bekçî	Bekçi
218	to be late	Berey amyayış	Dereng hatin	Geç gelmek

219	wolf	Verg	Gur	Kurt
220	wood	Koli, boli	Êzing, kerî	Odun
221	wheat	Xele, (ğele)	Genim	Buğday
222	grape	Engur	Tirî	Üzüm
223	crochet hook	Goçin	Şûjin	Tığ
224	guide	Çarna	Gerand	Gezdirdi
225	wake	Werzeynayış	Rakirin	Uyandırmak
226	wall	Dês	Dûwar	Duvar
227	overturn	Dimdayış	Qulupandin	Devirmek
228	turn!	Agêyrî!	Vegeri	Dön!
229	turn	Agêyrayış	Vegerandin	Dönmek
230	ache	Tewatenî	Êş	Sancı, acı
231	weave	Çilagey	Tevin	Dokumak
232	weaver	Çılag	Karkerê tevnê	Dokumacı
233	weave	Ratêynayış	Tevin kirin	Dokumacılık
234	weaving mill	Hiramey	Tevin kirin	Dokumacılık
235	Yoghurt drink	Do	Dew	Ayran
236	outer door	Berteber	Derî	Dış kapı
237	donkey, ass	Her	Ker	Eşek
238	donkey foal	Sipe	Caj, kurik	Eşek yavrusu
239	elk	Kozpez	Pezkûvî	Geyik
240	knead, knead	Alawıtış	Hevîr çêkirin	Yoğurmak
241	river	La	Çem	İrmak
242	widow	Viya	Bî	Dul
243	apple tree	Sayêr	Dara sêva	Elma ağacı
244	eyebrow	Bicey	Mijang	Kaş
245	open!	Akî!	Vêke!	Aç!
246	open	Akerdış	Vêkirin	Açmak
247	ear	Goş	Guh	Kulak
248	translate	Açarnayış	Vergerandin	Çeviri

Family

1	father	Pi	Bav	Baba
2	mother	May	Dê	Anne
3	sister	Way	Xwîşk (xweng)	Bacı
4	niece	Warza	Lawê xweng	Yegen
5	brother child	Bırazza	Lawê bira	Yegen
6	aunt	Dayzo	Xaltî	Teyze
7	aunt	Êm	Met	Hala
8	sister-in-law	Bıracınya	Jinê bira	Yenge
9	fiancé	Waşti, waştu	Destgirtî	Nişanlı
10	fiancé	Waşte	Destgirtî	Nişanlı
11	wedding	Vêyve	Bûk	Gelin
12	cousin (mask.)	Deza	Pismam	Amca oğlu
13	cousin (fem.)	Dedkêyna	Dotmam	Amca kızı
14	pal, buddy	Embaz (olwaz)	Heval	Arkadaş
15	mother-in-law	Vıstewra	Xezûr	Kaynana
16	uncle whife	Xalcını	Jinxal	Yenge

Animal

1	rabbit, hare	Arwêş	Keroşk	Tavşan
2	fox	Lu/Luwer	Rovî	Tilki
3	wolf	Verg	Gur	Kurt
4	horse	Estor	Hesp	At

5	chicken	Kerg	Mirîşk	Tavuk
6	cow	Manga	Çêlek	İnek
7	donkey, ass	Her	Ker	Eşek
8	mouse	Merre	Mişk	Fare
9	partridge	Zerec	Kew	Keklik
10	hedgehog	Dice (diji)	Jûjî	Kirpi
11	scorpion	Dimaşkul	Eqrep	Akrep
12	donkey foal	Sipe (céhş)	Caj, kurik	Sıpa
13	pig	Xoz	Berez (xenzîr)	Domuz

Seasons

1	autumn, fall	Payız	Payîz	Sonbahar
2	winter	Zimistan	Zivistan	Kış
3	summer	Amnan	Havîn	Yaz
4	spring	Wesar	Bihar	Bahar

Body

1	sweat	Arıq	Xuydan	Ter
2	eyebrow	Bırwe, bıroy	Birû	Kaş
3	eyelash	Bicey	Mîjang	Kirpik
4	eye	Çım	Çav	Göz
5	chin	Çenge, hênek	Erzink, agûşk	Çene
6	shoulder	Doşi (kıft)	Pî	Omuz
7	toth	Dından	Diran	Diş
8	beard	Erdeş	Rî, rû	Sakal
9	skeleton	Este, aste	Hestî	Kemik
10	mouth	Fek	Dev	Ağız
11	ear	Goş	Guh	Kulak
12	tear	Hêrs	Rondik, hêsir	Göz yaşı
13	finger	Ingışt	Telî	Parmak
14	penis	Kırd	Kîr	Kamış, sik
15	vagina	Kıs	Quz	Vajina, am
16	colon	Loqre, loqera	Rovî	Kalın barsak
17	foot	Ling	Pî	Bacak, ayak
18	back	Miyane	Pışt (mil)	Bel
19	shoulder	Paşti	Pışt	Arka
20	stomache	Pize	Zik	Mide, karın
21	heart	Qesba	Dil	Kalp
22	head	Sere	Ser (kele)	Baş
23	nose	Zinci	Poz	Burun
24	heart	Zeri	Dil	Yürek (kalp)

Time

1	dawn	Sodır	Berbang	Şafak
2	morning	Şewra	Sibe	Sabah
3	morning	Vera dihir	Ber bi nîvro	Öğleden önce
4	lunch	Dihir (tiştare)	Nîvro	Öğlen
5	afternoon	Êre, perroz	Ber bi êvarê	Öğleden sonra
6	before dusk	Vera êre	Ber bi esir	İkindiden önce
7	twilight, dusk	Vera şan	Muxrib, esir	İkindi
8	night	Şan (éşa)	Şev	Gece
9	yesterday	Vızêr	Do	Dün
10	tomorrow	Meştı	Sibe, sibeyî	Yarın

Weather

1	sun	Tiji	Ro, tav	Güneş
2	moon	Aşmi	Hîv	Ay
3	star	Estare (astare)	Stêr	Yıldız
4	rain	Yaxır varan	Baran	Yağmur
5	snow	Vewr	Berf	Kar

Nature

1	mountin	Ko	Çîya	Dağ
2	river	La	Çem	Irmak
3	river	Ro		Nehir
4	river-bed	Rover		Nehir kıyısı
5	earth	Érd	Ax, herî	Toprak
6	wood	Qorri (mêşe)	Darîstan	Orman
7	weat	Xele	Genim	Buğday
8	tomatoc	Şamık	Firingî	Tomatez
9	grape	Engur	Tirî	Üzüm
10	honeydew	Beşila	Kelek, qavûn	Kavun
11	apple	Say	Sêv	Elma
12	pear	Mıroy	Hurmî	Armut
13	almond	Vami	Bihîv, badem	Badem
14	grass	Vaş	Gîya	Ot
15	dill	Kormit	Dêjnik	Dere otu
16	melon	Hendi (zebeş)	Zebeş	Karpuz

Grammatical difference between zazaish, kurdish and turkish.

Sentence structure

English	Zazaish	Kurdish	Turkish
She is my sister-in-law..	Bı racı nya mın a.	Jina birê min e.	Benim yengemdir.
With your pain..	Bı êşanê to ya	Tev êşa te	Senin acılarında.
What are you reading?	Çıçı wananê?	Çı dıxwini?	Ne okuyorsun?
A drip of your blood.	Dıropê goni ya to ra	Dilopekî ji xwîna te	Senin kanından bir damla.
From your friends.	Enbazan ra	Ji hevalan	Arkadaşlardan
Steal it!	Êy /ay bitirawî!	Wîya dızı bike!	Onu çal!
I'm coming down the mountain.	Ez koyan ser ra yena war.	Ez ji serê çiyân tême xwar.	Dağlardan aşağı iniyorum.
Did you come?	Şıma amey?	Hûn hatın?	Siz geldiniz.
What are you eating	Şımayê çıçı wenê?	Hûn çı dıxwın?	Siz ne yiyeceksiniz?
Were are they going?	Şımayê şınê koti?	Hûn dıçın ku?	Siz nereye gidiyorsunuz?
Were are you going?	Şınê koti?	Dı çı ku?	Nereye gidiyorsun?
It warmed my blood.	Goniya mı kerdî germ	Xwîna min germ kir	Kanıma ısıttı.
We are going.	Ma yê şırê.	Em ê herin.	Biz gideceğiz.
From this day forward.	Nıka ra	Ji nuha ve (ji ana)	Şimdiden.
Who are coming?	O kamo yeno?	Ew kîye tê	O gelen kimdir?
She went.	Pay şî	Bi pê çû	Yürüyerek (yaya) gitti.
Together.	Pê dı	Bı hevra	Birlikte.
What are your dad doing?	Piyê to seken o?	Bavê te çı dıke?	Baban ne yapıyor?
Appletree.	Sayer	Dar a sêva	Elma ağacı.
What are you doing?	Sekenê?	Çı diki?	Ne yapıyorsun?
How are you?	Seninê?	Çawayî?	Nasılın?

Were are you from?	Tı yê koti ra yenê?	Tu ji ku tê?	Nereden gelisyorsun?
With you.	<u>To</u> <u>hetı</u>	<u>Cem</u> <u>te</u>	Senin yanında.
Almond tree.	<u>Vamer</u>	<u>Dara</u> behiva	Badem ağacı.
cousin, (uncle daughter)	<u>Xal</u> kêyna	Qiz <u>xal</u>	Dayı kızı.
As we said.	Zekı ma va	Wek min got	Benim dediğim gibi
From Ceren	Zeki <u>ra</u>	<u>Jı</u> Zeki	Zeki'den.
From them	İna <u>ra</u>	<u>Jı</u> wana	Onlar'dan.
What are they doing?	İna yê sekenê?	Ew çi dikin?	Onlar ne yapıyorlar.
I'm not hungry.	Ez vêşan <u>niya</u> .	Ez <u>ne</u> birçîme.	Ben aç değilim.

PS: If you want to be respected by other people and get your national identity known among the world's countries, first of all you have to maintain your national identity.