NG *ma, mara, bimarā* }
SG *aima, biaima, pai aima, -mān* } to us

NG *hūn, waīra, biwaīra, hūnrā* }
SG *aiwa, biaiwa, pai aiwa, -tān* } to you

NG *vān, vānrā, bivānrā* }
SG *awān, bi awān, pai awān, -yān* } to them

Of this multiplicity of forms the second in NG is the most correct and most used; the third is but a compound or amplification of it, whose use is alternative. The first or uninflected form is used around Bāyazid and by the frontier tribes of the north. The SG forms are also complicated by their numbers, but as with all the other forms of the pronouns the suffixial are used whenever possible, and the following examples will show better than explanation the various uses, as far as is possible briefly; the general use can only be acquired after the student is more familiar with Kurdish style :—

NG *va kutina vān* }
SG *wa kutina pai awāna* } and they said to them
wa kutina paiyān }

NG *az bi werā gut* }
SG *min kutmī* } I said to him
min kutm paiī }

NG *dā merā* }
SG *dā bi min* } he gave to me

NG *az dī kwai bidama ta* }
SG *min dī awa biamit* } I, then, will give it to thee

NG *dar hāt pāra dā bihūn* } came out and gave money
SG *dar hāt pārā dā pai aiwa* } to you

NG *ek gut marā* }
SG *hagar wutī paimān* } if he should say to us

As has been said, the SG prefers the use of the suffixial pronoun wherever it is possible, but in some cases its use would lead to confusion, as in the last example, for were one to say *hagar wutīmān* it would mean 'if we said', as the verb form has no indication of the pronominal ending, the *ī* meaning 'he' being merged in the final *ī* of the verb itself. *Mān* would therefore supply a pronominal form which would be appropriated to the verb.

THE POSSESSIVE PRONOUNS

The possessive pronouns are exactly the same as those of the genitive case, but Kurdish uses to a great extent the genitive of the reflexive pronouns, which are as follows :—

THE REFLEXIVE PRONOUNS

These are formed by the addition of the word *khwa* to the pronoun itself, which has the meaning of 'self'. The NG differs from the SG in that it does not join the pronouns to the syllable *khwa*, while the SG prefixes *khwa* to the pronominal suffix. The reflexive pronouns are therefore as follows :—

	NG	SG
I myself	*ma khwa, az khwa*	*khwam*
thou thyself	*ta khwa*	*khwat*
he himself	*ow khwa*	*khwaī*
we ourselves	*ma khwa*	*khwamān*
you yourselves	*hūn khwa*	*khwatān*
they themselves	*vān khwa*	*khwayān*

In the genitive the NG omits the pronoun which precedes the reflexive particle, and the genitive form

stands entirely as *ī khwa* or *ā khwa*, following the rule of the genitive for nouns and pronouns, as—

chü ser khāniā khwa   he went on the roof of his house
az kenjī khwa dashüm   I am washing my clothes

The number and person can therefore only be ascertained from the context in the NG. As the SG uses almost invariably the synthetic form, there is no doubt about the person intended, as—

min jilikī khwam dashüm   I am washing my own clothes
chü serī khānī khwaī   he went on his roof
ama pārāī khwamāna   this is our money
ishī khwatān khwatān dazānin   you know your own affairs best (literally, your own affairs you yourselves know)

When the SG uses this form in preference to the genitive of the ordinary pronoun it has, as in Persian, a slightly stronger meaning, and should be translated in most cases by its true equivalent, 'myself,' 'thyself,' etc., whereas in the NG it has merely replaced the ordinary genitive.

The reflexive pronouns form their cases in exactly the same way as nouns and are treated as such grammatically. We therefore get the forms—

	NG	SG
Nominative	*min khwa, az khwa*	*khwam*
	ta khwa	*khwat*
	aw khwa	*khwaī*
	ma khwa	*khwamān*
	hūn khwa	*khwatān*
	vān khwa	*khwayān*

Genitive	*ī khwa, ā khwa*		*ī khwam*
	do.	do.	*ī khwat*
	do.	do.	*ī khwaī*
	do.	do.	*ī khwamān*
	do.	do.	*ī khwatān*
	do.	do.	*ī khwayān*
Accusative	*khwaī*		*khwama*
	do.		*khwat*
	do.		*khwaī*
	do.		*khwamān*
	do.		*khwatān*
	do.		*khwayān*
Dative	*bi khwa, khwarā*		*bi khwām, khwam*
	do.	do.	*bi khwat, khwat*
	do.	do.	*bi khwaī, khwaī*
	do.	do.	*bi khwamān, khwamān*
	do.	do.	*bi khwatān, khwatān*
	do.	do.	*bi khwayān, khwayān*

In all emphatic phrases, as ' I myself', this pronoun is used—

az khwa dazānim   I myself know
atu khwat burrua   go thyself, i.e. thou thyself go

THE DEMONSTRATIVE PRONOUNS

These are as follows :—

	NG	SG
this	*av, va, vīa, vaī, vī*	*am, hīn*
that	*aw, wī*	*āo*
these	*vān*	*amāna*
those	*vān, wān*	*awāna*

Examples—

bi wī merūīrā gū	he said to that man
līwān sarhaditān	from those your boundaries
līwān āghāīd	from these chiefs
am pīāo	this man
vīa gū	he said this
lamāna nīyya, bash lawāna bū	it is not of these, perhaps it was of those
hīn bu	it was this

It should be noted that in the NG the demonstrative pronoun agrees in number with the noun it precedes and indicates, but in the SG the plural form of the demonstrative pronoun is only used when the noun is *understood only*, and whenever the noun is indicated the singular form of the demonstrative pronoun is invariably used, whether the noun be plural or singular ; thus we must say—

am pīāogān, these men, not *amān pīāogān*
aw kābrakān, those fellows, not *awān kābrakān*

Besides these demonstrative pronouns are the pronouns—

ītir, īdīn, ī́dī, dītereka	the other
haram, haraw, av . . . khwa	this same
haraw, wī . . . khwa	that same

the first being used after the noun, as—

haisterīdīn	the other mule
mālītir	the other house

The first of the four forms of 'the other' quoted is SG, the second and third are NG, and the last is common to both. *Haram* and *haraw* are the SG forms and are used before the noun, as—

haram pīāo paim wutī	this same man said it to me
haraw gundaka tālāniān kird	they looted that same village

Harav is sometimes used in the same manner in the NG, and the forms *av . . . khwa* and *wī . . . khwa*, which are found in the NG only, are used as follows :—

av mīrūf khwa merā wut	that same man said it to me
vān wī gundī khwa tālānī kir	they looted that same village

THE INTERROGATIVE PRONOUNS

The interrogative pronouns are as follows :—

	NG	SG
who ?	*kī ?*	*kī ?*
what ?	*chī, chīk ?*	*chī ?*
which ?	*kīzhki, kīzh, kizhān ?*	*kām, kāmīn ?*
what sort of ?	*chtūn ?*	*chūn, chlūn ?*

Examples—

kī hāt wa chī kerīa ?	who has come and what has he done ?
zheva dūān kīzh ki girt ?	which of these two did he take ?
kīzhān dār rīnda ?	which tree is a good one ?
kām gāojaka wā kirdawa?	which idiot has done this ?
chūn pīāoīa ?	what kind of a man is he ?

The first three of the pronouns above, 'who,' 'what,' and 'which', are declined in every respect like nouns.

THE RELATIVE PRONOUNS

The word *ku* does the duty of the relative pronouns, as—

mīrūi ku hāt	the man who came
hasp ku az kirrī	the horse which I bought
qal'a ku 'askarakān girt	the castle that the soldiers took

This pronoun is indeclinable, and when it is desired to construct such a phrase as 'the woman to whom he gave

money' the phrase must be reconstructed to 'the woman who to her he gave money', where the relative pronoun is considered as a conjunctive particle, thus, *zhenaka ku bi awa pārāi dā*. Similarly, in the case where the relative pronoun is in the genitive in English, as 'the house of which I built the doorway', the sentence is inverted to 'the house which its door I built'; thus, *khānīa ku az derī wī chī-kir*, or 'the man from whom I took the money'; *mīrūfī ku az zhiwī pārā girt*, 'the man who I from him took the money.'

THE INDEFINITE PRONOUNS

These are—

kas	one
yekodīn, yekitīr, etc.	each other
hamūkas, gishkas, harkas	everybody
filān	such a one, so and so
chishtek, tishtek, naghdek	something
hīch, pūch, kwt, chī, tū	nothing
dītirī, ītirī, dīn, adīn, etc.	the other
chan, chand	some
hardū, hardūān, herdūk	both
zūr, pūrr, galek	many
hamū, gishk	all

Examples—

kas nāzānī	no one knows (one knows not)
gutin yekodīn	they said to one another
hamūkas dazānin	everybody knows
filānī paīm wutī	so and so said to me
tishtek dā	he gave something
hīchim nīyya	I have nothing
chī namdīwa	I have seen nothing
aw ītirī bīa	give me the other

chan layān	some of them
hardū ketin	both fell
pūrr hātin	many came
hamū hūosh kird	all understood

THE ADJECTIVE

The adjective or qualifying word follows the noun it qualifies, and is connected to it by the particles *ī, ā*, and *ki*, the last two being exclusively NG and the first common to all dialects, as—

hasp-ī-spī	the white horse
mīrūf-ā-pīr	the old man
ṭāifa-ki-rund	the good tribe

In a few cases the adjective may precede the noun, as—

rrashwāla	a swift (the black one)
zardwāla	a hornet (the yellow one)
hīzbāo	a rascal (shameful father)

It must be noticed that the qualificative is treated in every way as a noun in the genitive case, and so constant is this rule that a noun thus treated becomes practically an adjective, as, for instance—

hātin zhe ser-i-chīān o deshtān-i-chwl

they came from the mountain-tops and desert plains

where *chīān* and *chwl*, in themselves pure nouns, become adjectives or qualificatives, and indistinguishable from pure adjectives in their connexion with the nouns they qualify.

Inversely, pure adjectives may be considered as substantives in the genitive case when they qualify indicated nouns, as in the case of

qizh-ī-rrash   black hair

which would be equally correctly translated 'hair of blackness'.

This substantival value of the apparent adjective appears in such a phrase as

rrashaka dakirrim na ālaka   I will take black, not red

An even better example is furnished by a word so purely qualificative in English as 'good'—

SG *pĭăoek-ī-băsh* ⎫
NG *mĭrŭ-ki-rŭnd* ⎬ a good man

Also

az yekī zhe rŭndakăn girt   I took one of the good ones

where *rŭndakăn* is a perfect plural noun and its value and use absolutely substantival.

It may be said, then, that to arrive at the Kurdish idea of an adjective we must turn our adjective into a noun, and say 'goodness' for 'good', for the Kurdish idea on the last phrase is 'I took one of the goodnesses'.

In English we have in some instances arrived at the same use, for we may say 'will you have a short or a long?' meaning a short drink or a long drink, etc. The Kurmānjī has always done the same thing, and thus—

draizhaka dakirrī yā kurtaka ?
will you have a long or a short ?

where the object indicated may be any article, the name of which is understood either by immediately previous reference or by optical demonstration.

The sense in which the word may be said to be purely adjectival is in the instance where an auxiliary verb is used to join the noun and its qualificative, as—

raiga draizha   the road is long
bard girăna   the stone is heavy

for we can immediately proceed to the comparison form, which can only be used in this situation, and which alone

proves the existence of the purely adjectival idea in Kurmānjī, as—

raiga draizhtira   the road is longer
bard girăntira   the stone is heavier

the comparative form being made by the addition of *tir* to the positive. To express the superlative degree a compound phrase is necessary, as there is no affix for the superlative degree. We must say 'than all . . . -er', as—

raiga la hamŭ draizhtira   the road is the longest, i.e. the road than all (others) is longer

and the use may lead to such a complicated phrase as—

NG *Hama zhe hamŭ-ă-mĭrŭfăn ku azī dīt mezintir a*
SG *Hama la hamŭ-ī-pĭăoagăn ki min dīm qalăotir a*
Ahmad is the heaviest man I ever saw; literally, Ahmad than all the men that I saw heavier is

It will be noticed that the comparative form is placed at the end of the sentence immediately before the verb, which has always to be the last word, and this position, that of penultimate, is that which it usually assumes.

To say 'give me a better one' the same construction has to be resorted to, and one must say 'give me one better than this' (or 'that' as the case may be), thus—

NG *zhi wī yekī rŭndtir bida*   than this one better give

THE COMPARATIVE PHRASES

1. 'as . . . as.'
'This mountain is as high as that'

There is no parallel construction to the English; one must say—

'The height of both mountains is one'
NG *bilindīă hardŭ chīăn yekīa*
SG *barzŭī har dŭ keŭăn yekīka*

D

or

'The height of this mountain and the height
of that mountain are one'

NG *bilindīā va kew bi bilindīā wī kew yekīa*

SG *barzūi am kūī wa barzūī aw kūī yekīka*

2. 'not so . . . as.'

'This is not so dear as that'; one must say,
'This is not of the dearness of that'

SG *ama wa girānī awa nīyya*

3. '. . . -er . . . -er.'

A parallel construction for this phrase does not appear
to occur in NG, but the SG gives an exact parallel in any
phrase desired, provided always that it be introduced by
har, 'ever.'

har nezzīktir, diyārtir   the nearer, the clearer

The NG would have to use an elliptical phrase.

THE NUMERALS

Cardinal Numbers

These are as follows :—

	NG	SG
1	*yek, ek*	*yek*
2	*dü*	*düān*
3	*sī, sīsa*	*sīān*
4	*chār*	*chār, chwār*
5	*painj*	*penj*
6	*shash*	*shash*
7	*haft*	*haot*
8	*hesht*	*haisht*
9	*neh, nah*	*nih*
10	*deh*	*dah*

	NG	SG
11	*dehoyek, yānza*	*yānza*
12	*dehudü, dehudüdü, dwānza*	*dwānza*
13	*dehüsī, saīzda*	*siānza, zīāda*
14	*dehuchār, chārda*	*chārda, chwārda*
15	*dehupenj, pānza*	*pānza*
16	*dehushash, shānza*	*shānza*
17	*dehuhaft, havda*	*hewda*
18	*dehuhesht, heshda*	*haizhda*
19	*dehuneh, nüzda*	*nüezda*
20	*bīst*	*bīs*
21	*bīst u yek*	*bīs o yek*
30	*sī*	*sī*
40	*chel*	*chel*
50	*penja, penjī*	*painjā*
60	*shest*	*shaist*
70	*hefta*	*heftā*
80	*haishtā, heshtā*	*haishtā*
90	*nüt, nüd*	*naüd*
100	*sad*	*so, süot*
200	*dü sad*	*düsüo, düsat*
300	*sīsad*	*saisat*
1,000	*hezār*	*hazār, hezhār*
10,000	*deh hezār*	
100,000	*sat hezār*	

14,528 *chārda hezār o painj sat o bīst o haisht*

The formation of the numbers, as is seen from the above,
is the same as in Old English—'fourteen thousand and five
hundred and twenty and eight.'

The words *hezār*, 'thousand,' and *sat, so*, etc., 'hundred,'
take no plural form. One says, as in English, 'three
thousand,' *sai hezār*, 'several hundred,' *chan sat*. Nor is it

essential that a noun thus given a plural number shall take the plural form, as in the following example:—

> *haot piāo* (not *haot piāogān*)   seven men

The plural form is, however, sometimes used (SG) to emphasize the sense of number, as—

> *hezār mālakānī hayya*   he has a thousand (i.e. many) houses

The only fractional number in general use is *nīw, nīma,* half; whenever it is desired to enumerate any other fractional number the Persian method is used, as—

> *yek zhi sī*   one third (one of three)
> *yek zhe chār* (or *chārek*)   one quarter

and so on.

Ordinal Numbers

These are formed from the cardinal numbers by the addition of *ān* or *ī,* with the exception of the 'first'—

first	*paishīn, awwal* (Arabic), *yekī, eyek*
second	*düwī, düwānī, dedüān*
third	*sī, sīyān*
fourth	*chāran, chārī, chwārī*
fifth	*painjī, painjān,* etc.
twenty-first	*bīs o yekī*
twenty-sixth	*bīs o shashī,* etc.

The adverbs 'firstly', etc., are not used, the ordinal numbers in their simple form being invariably employed.

THE VERB

THE AUXILIARIES 'TO BE' AND 'TO BECOME'

As a knowledge of the auxiliary verbs 'to be' and 'to become' is essential before the regular verbs can be learned, and as they serve in a measure as a guide to the formation

of the ordinary Kurmānjī verb, it is well to thoroughly learn them before proceeding to the more difficult section of this part of the Kurdish grammar. As these auxiliaries are almost identical in form and use, they are treated here side by side in order that the little differences which distinguish them may be the more readily detected.

The verb 'to become' is one which is used with nouns and past participles (verbal nouns) to form passive verbs, and is encountered frequently. Where the English uses the verb 'to be', with part of the active to form the passive, the Kurmānjī uses the verb 'to become', as—

> English   'to throw' is the active
>   'to be thrown' is the passive
> Kurdish   'to throw' is the active
>   'to become thrown' is the passive

As the SG and NG show some considerable differences, the forms of each group are shown side by side here.[1]

Infinitive

> *hain, būin*   to be
> *bün*   to become

Present Indicative

Affirmative

I am, etc.

NG	SG
az haima, hem, -em	*min haim, jiam, -im*
ta haī, -ī	*tu haī, haīt, -ī*
aw hayya, -a	*aw hayya, -a*
am haina, -in	*aima hain, haimān, -in*
hün hain, -in	*aiwa hain, haitān, -in*
vān haina, -in	*awān hain, hayān, -in*

[1] It will be seen that each group also has several forms, each form being separated from one another by a comma.

I become, etc.

az dabūm, dabüin	*min dabim, abim*
ta dabī, dabīt, bīt	*tu dabüi, abūī*
aw dabī, dabit, bit, dabitin	*aw dabī, abī*
am dabin, dabīm	*aima dabin, abin*
hūn dabin, dabīt	*aiwa dabüin, abin*
vān dabin, dabīt	*awān dabin, abin*

Negative

I am not, etc.		I do not become, etc.	
NG	SG	NG	SG
az nīm, nīnim	*min nīm*	*az nābim*	*min nābim*
ta nī, nīnī	*tu nīt*	*ta nābī*	*tu nābī*
aw nīna, nīyya, tünna	*aw nīyya*	*aw nābī*	*aw nābī*
am nīnin, tünīnin	*aima nīn*	*am nābin*	*aima nābin*
hūn nīnin, tünīnin	*aiwa nīn*	*hūn nābin*	*aiwa nābin*
vān nīnin, tünīnin	*awān nīan*	*vān nābin*	*awān nābin*

Preterite

Affirmative

I was, etc.		I became, etc.	
NG	SG	NG	SG
būm, az hābūm, az bū	*būm*	*az būm*	*min būm*
būī, ta hābūī, ta bū	*būī*	*ta būī*	*tu būī*
bū, aw hābū, aw bū	*bū*	*aw bū*	*aw bū*
būn, am hābūn, am bū	*būn*	*am būn*	*aima būn*
būn, hūn hābūn, hūn bū	*būn*	*hūn būn*	*aiwa būn*
būn, vān hābūn, vān bū	*būn*	*vān būn*	*awān būn*

Negative

I was not, etc.　　I did not become, etc.

Both Groups

nābūm	*nābūn*
nābūī	*nābūn*
nābū	*nābūn*

Imperfect

Affirmative

I used to be, etc.	I used to become, etc.
NG	SG
az dabūm	*dam bū, ambū, būām*
ta dabūī	*dat bū, atbū, būāit*
aw dabū	*daībū, ībū, būā*
am dabūn	*damānbū, mānbū, būāmān*
hūn dabūn	*datān bū, tānbū, būāitān*
vān dabūn	*dayān bū, yānbū, buāyān*

Negative

I used not to be, etc.	I used not to become, etc.
az nadibūm	*nambū*
ta nadibūī	*natbū*
aw nadibū	*naībū*
am nadibūn	*namānbū*
hūn nadibūn	*natānbū*
vān nadibūn	*nayānbū*

Perfect

Affirmative

I have been, etc.	I have become, etc.
NG	SG
az būma, büina, habūya, būya	*dambūa, ambūa, būma*
ta būta, büita, habūya, būya	*datbūa, atbūa, būta, būīya*
aw būya, būna, habūya, būya	*daībūa, aībūa, būa*
am būna, büina, habūya, būya	*damānbūa, amānbūa, būna*
hūn būna, büina, habūya, būya	*datānbūa, atānbūa, būna*
vān būna, büina, habūya, būya	*dayānbūa, ayānbūa, būna*

Negative

I have not been, etc.   I have not become, etc.

NG	SG
nābūma, tunabūm	*nambūa, nābūma*
nābūta, tunabūī	*natbūa, nābūta*
nābūya, tunabūa	*nabūa, nābūa*
nābūna, tunabūn	*namānbūa, nābūna*
nābūna, tunabūn	*natānbūa, nābūna*
nābūna, tunabūn	*nayānbūa, nābūna*

Pluperfect

Affirmative

I had been, etc.   I had become, etc.

Both Groups

būbūm	*būbūn*
būbūī	*būbūn*
būbū	*būbūn*

Negative

nābūbūm	*nābūbūn*
nābūbūī	*nābūbūn*
nābūbū	*nābūbūn*

Subjunctive and Optative

I may be, May I be, etc.   I may become, May I become, etc.

NG	SG	NG	SG
bām	*bām*	*bim*	*bim*
bāī	*bāī*	*bit*	*bit*
bā, bāt	*bāt*	*bī*	*bī, bibāya, bāya*
bān	*bān*	*bin*	*bin*
bān	*bān*	*bin*	*bin*
bān	*bān*	*bin*	*bin*

Negative

As above, with *nā* prefixed.

Conditional

Affirmative

If I be or become

Both Groups

bibim, būm	*bibin, būiāin*
bibit, būāī	*bibin, būiāin*
biba, būya	*bibin, būiān*

Negative

nābim, nābūm	*nābin, nābūiāin*
nābit, nabūāi	*nābin, nābūiāin*
nāba, nabūya	*nābin, nabūiān*

Future

Affirmative

I shall be or become

NG	SG
bibim, debūm	*dabimawa, dabim, dabūm*
bibī, debūī	*dabitawa, dabī, dabūī*
biba, debū	*dabīwa, dabī, dabū*
bibin, debūn	*dabinawa, dabin, dabūn*
bibin, debūn	*dabinawa, dabin, dabūn*
bibin, debūn	*dabinawa, dabin, dabūn*

Negative

With *nā* in the place of *bi* in NG and in place of *da* in SG.

Imperative

Positive

Become! be!

NG	SG
bai	*bī*
bin	*bin*

Prohibitive

NG and SG   *maba*

Past Participle

Been, become

NG	SG
būa, bīa, habūa	*būa*

USES OF THE TENSES

(a) *Present Indicative*

While the future has its own form, it is not at all unusual for the present indicative of the verb 'to become' to perform its duties, and it is permissible to say, for example—

| *hailak dabūm* | I shall be tired |
| *hailak dabimawa* | I shall be tired |

without there being any difference in the sense.

(b) *Present Indicative, second form (affixial form).*

This form is that which is most generally used, and it attaches to whatever is the penultimate word of the sentence, the ultimate position being its own, as a verb. Examples of present indicative uses—

1. *Hawā sār-a.* The weather is cold.
2. *Hīw rūzhin-a.* The moon is bright.
3. *Min karwāni-m.* I am a caravaneer.
4. *Atū gāoj-ī.* Thou art a fool.
5. *Aima jengkar-in.* We are fighting men.
6. *Aiwa sālker-in.* You are beggars.
7. *Awān pīska-in.* They are miserly.
8. *Dāorīshī gedā shāh dabī, shāh gedā abī.* The beggar priest becomes a king, the king becomes a beggar.
9. *Min mazānī chūn dabī.* I knew how it would be.
10. *Min mastī khiālātī kasīk-im.* I am drunk with the thoughts of one.

11. *Dabaizhī min sultān-im.* He says, 'I am the Sultan'
12. *Min zairkirrī tu nīm.* I am not thy slave.
13. *Ziānī wī tunna.* It is not his loss.
14. *Gūt mīrū wā nīna wi nābit.* He said to the man, 'This is not and cannot be.'
15. *Aw qat wā tunīna.* Verily it is not so.
16. *Dimāldā nīnin.* They are not in the house.
17. *Sālī tir rasm dabī.* Next year it will become the custom.

In example 9 it is noticed that the word *dabī* is translated as 'it would be'. This is owing to the rule that narrative of any kind must be an exact quotation of what happened in the past, as if it were in the present. The literal translation is, then, 'I knew "how it will be",' where the use of the present indicative of the verb 'to become' is used as a future for the verb 'to be'—see (a). The same use is noticed in example 14, where the word *nābit* indicates a future sense.

In this manner the 3rd person singular verb 'to become' acquires the meaning 'to be possible', and is used in that signification very frequently, for by saying 'it will not be' a meaning is conveyed that 'it cannot be', and this is one of the commonest uses of the verb 'to become', as—

piāo nābī bifarrī	a man cannot fly, lit. 'it will not be that a man fly'
hagar abī bom bīainaī	if you can, bring it for me
azānim nābī	I know it will be impossible

(c) *Present Indicative form*—haima, haim, ham, *etc.*

It will have been remarked that the affixial form of the verb as exemplified in (b) could not be used unless it had a word to which to affix itself. Where none exists, then, the complete form must be used, as—

kich limāl-a ?   is the girl at home ?

arai, hayya   yes, she is

Whenever it is desired to contradict a statement or to emphasize one, this form of the verb is used, as—

irūozh sār niyya   it is not cold to-day

chün niyya, zūr sār hayya   how is it not, it is very cold

tü āghāi minī ?   are you my master ?

āghāit haim   I *am* thy master

This form of the verb is also separate whenever it has the meaning of 'to exist', 'to have being', which is one of the most general of its meanings, as in the following examples :—

NG   *dīsanī labīgīrīwī hayya, va qawī māmūrā vān hain*

so there is (of them) at Bigiriwi, and their appointments are many

la har kas dul sūozī hayya

in every man there exists mercy

dikurdistānī zāf hain

there are many in Kurdistan, lit. 'in Kurdistan many they are'

zhinā min hayya

it is my wife, or I have a wife, i.e. 'there is to me a wife'

SG   *am ghazala wurda khiālakī hayya*

there is but a little idea in this sonnet

(d) *Preterite*

It will be noticed that both the verb 'to be' and the verb 'to become' are the same in the SG, and that the NG also possesses identical forms which are very generally used. It is possible, then, to encounter two words in a sentence exactly the same, one having the meaning

'was' or 'were' and the other the meaning 'became', as in the following sentence :—

SG   *jārān nāsākh bū pāshī dü māng chāk bū*

formerly he was ill, but after two months became well

where the first *bū* signifies 'was' and the second *bū* 'became'. Examples—

na jhü büm na musarmāna

nor Jew was I nor Mussulman

haf sad khulām mīn habūn

I had seven hundred servants, lit. 'there were seven hundred servants to me'

Khosrū o Mahmūd o Farhād, har sī shāzda bün

Khosru and Farhad and Mahmud, all three were princes

har chī haistr habūna birrīn

they took all the mules there were

Besides the ordinary signification of the preterite it may also stand for the perfect in describing an action which has just occurred, as in the following example :—

SG   *har ista süār bū*   he has just mounted, lit. 'just now a rider he became'

This use, which would appear to be incorrect grammatically, is common to Persian also, which makes free use of the form. The NG, however, does not appear to employ it to such an extent as does the SG.

(e) *Perfect*

Examples of the use of the perfect, the one form of which expresses both the perfect of the verb 'to be' and of the verb 'to become'—

NG *Kerḥī o Aḥmī būina*   Karḥi and Ahmad have been
    nāwī kasikī tūna būn   there has not been the name
                     of anyone
    nāsākham būa   I have been ill (SG)
    hashtīa wī hishka būn,   his bones dried up and had
      būna vṛkā dāra   become like wood
    sāla haftā tamām   seventy years have been
      būya   finished
SG *ḥīzum ī mutbakh sūoz*   the wood within the grate
    būa   has been burnt

It will be noticed that the perfect is used in instances where the preterite would often be used in English, as in the first two examples, which are taken from a story which relates events which might in English well be in the preterite. This use of the perfect is governed by no regular rule, and must be learned by inspection. The SG makes some certain slight modifications in the sentence which indicate whether the word used is part of the verb 'to be' or part of the verb 'to become', and the following examples may serve to illustrate to a certain extent this idiom.

If we say *jārān shāraka gāorā būa*, the meaning is ' once the town has been a big one ', but if we put the word *jārān* in ·the definite singular and say *jāreka shār gāorā būa*, the meaning is properly 'it is a long time that the town has become a big one', though this rule is not absolute. In the word *jār* and its inflections we have the reason for the different interpretations of the verb. The word *jārān* denotes a definitely past time, and since the action of becoming denotes a progression or duration of time, it is obvious that the verb 'to become' is not that which is intended by *būa*, but a word which will agree in sense with *jārān*, which word is *būa*, 'has been.' *Jāreka*, meaning

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'a long time', also has the meaning 'since a long time', and with this meaning it is possible to imagine the progression of the action of becoming great, wherefore the interpretation of the word *būa* as ' has become' is logical.

In Sina (Ardalan) and occasionally in Sulaimānia (Southern Turkish Kurdistan) the form is encountered which inserts a *g* to strengthen the word, making *būgūma* for *būma*, *būgūta* for *būta*, etc.

(f) *Pluperfect*

This form, though met with in poetry, will seldom be encountered in colloquial language, its duties being performed to a great extent by the perfect itself.

(g) *Subjunctive and Optative*

Examples of the use of subjunctive—

SG *hagar sātī labīrim chū hailakī zhāmī izhdar bim*
     if I should forget for an hour, may I be slain with
     a dragon's wound
     khwash bī shālā   May it be pleasant, God willing
NG *zhibo bchukīdī Kurmānjān, wakī la Qur'ān khalās*
     bin, lāzima la sawādī chāf nās bin

For Kurdish children, what time they may have learned the Qur'an it is necessary that they be acquainted with writing.[1]

(h) *Conditional*

Examples of the use of the conditional—

SG *hagar bība darrūim*   if it be possible, I will go
SG *diyār būyā, bāsha*   if it be visible, it is well
    qenjtira ki rrash būīān   it is better that they be black

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[1] From the *Nobhār* of Aḥmadī Khanī Hakkārī (see Introduction).