

KIRUNDI

Book I, Lessons 1-125



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online dictionary and study course
<http://www.matana.de>

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INTRODUCTION

As you begin your study of Kirundi there are several things that should be called to your attention. The first is that it will require serious study and application and a willingness to work hard. Never be content with the mediocre. There are those who talk about learning enough Kirundi to “get by”. But you will not succeed in your relationships with Africans as long as that is your aim. And many times the one who thinks he is “getting by” is often misunderstood by the Africans and also he fails to understand them correctly. Aim to speak as much like Africans as possible, and never be satisfied with your achievements. There is always room for improvement. Be willing to let others show you your mistakes. Often in this way you will learn things that you might never have noticed for yourself.

Kirundi is a rich language with many words having similar meanings, yet fine shades of thought. Two words may be translated by the same English word and yet they may not be used interchangeably. So strive to find out the exact meaning of words. Also, it is important to remember that each Kirundi word does not have an exact English equivalent, and likewise, do not expect to find a Kirundi equivalent for every English word. You have heard about “thinking black”. Africans do not think in the same terms and expressions as we do. The more you learn to think in Kirundi and express yourself as they do the more your speech will resemble theirs and the better you will be understood. Some people never get over trying to translate literally into Kirundi our English expressions.

Develop a keen ear. Listen carefully even when you do not understand what is being said. Learn your pronunciation *from an African, not a European*. Most Europeans have certain peculiarities of pronunciation, so it is *most* important to copy the Africans’ pronunciation. It is well during the first year to spend time every day reading and talking with an African. You may know the grammar perfectly, but if your pronunciation is bad or your expressions are too “English” you will not be understood. Kirundi is a tonal language, which means that variations of pitch of voice, as well as length of syllables, will completely change the meaning. Not much is indicated in these lessons about tones of individual words, except in a few cases. But all vocabulary and exercises should be practiced with an African, with particular attention being given to tone. It is well to develop some system of your own of marking the tones of words.

Now here are a few suggestions on pronunciation:

A. The Vowels:

- a is broad as in *far*
- e is almost like a in *hay*
- i is almost like ee in *bee*
- o is almost like o in *obey*
- u is like oo in *food*

(These vowels have a slightly different quality than our English vowels but you will learn that as you listen carefully.)

B. The Consonants:

a, f, g, h, k, m, n, p, s, t, v, w, y are pronounced practically the same as in English.

- b has a very soft sound with the lips barely touching, unless it is preceded by m when it is quite hard. It does not have the rather explosive quality that it has in English.
- c always has the sound of ch as in *church*
- j is almost like j in *just*. You will hear some who give it a very soft sound like zh, but they are definitely in the minority
- l does not exist in Kirundi except in words of foreign origin, like *ishuli* – school, from German.

- r has a little trill sound, as if you tried to say d, l and r at the same time. The tongue should just flip against the roof of the mouth.
- z in most instances has a slight d sound before it, except when it is preceded by n. Again you will hear some Africans who make it soft without the d sound; but to every one who says it softly you will find about four or five who make it hard.
- bw is always pronounced *bg*. In some older (protestant) publications you may find it even spelled 'bg'.
- nn when a double n occurs in a past stem it is pronounced rather as if there were a slight I after the n's. It has been described as n + ng (as in sing). This is a difficult sound which will require much practice. A double n anywhere else is pronounced just like n.
- rw is pronounced as if there were a soft g between the r and w.
- ry has a very slight g sound between the r and y but do not make it very strong.
- rty this sound cannot be described. It must be learned from an African.
- sw there is a slight k sound between the two letters
- sy there is a slight k sound between the two letters
- q or x do not exist in Kirundi.

These lessons have been prepared in view to a person's spending a day on each lesson. Some lessons may require more than a day's study. Do not feel when you have finished them that you have "arrived" and need no further study. This much should be known at the end of one year. But there is a great deal that is not even touched on here. Even though you may become busy in your work, do not allow yourself to become too busy to go on with your language study. It is far more important than many other things you might do.

Kirundi varies from one locality to another. Certain words and forms are much more common in some areas than in others, or may have a different meaning than elsewhere. Find what is best where you are and learn that. But beware of saying that a word is not used until you have investigated carefully. Often you do not notice some particular word or expression until it has been called to your attention, and then you will hear it frequently.

These lessons are only a guide to study. It is to be hoped you will learn many words in your first year that are not included here. Here are some expressions you'll want to know first:

Bwakeye.	Good morning (The greeting used the first time you see a person during the day.)
Bwakeye neza.	
Ndagize bwakeye.	Good morning (to a superior)
Ndaguhaye bwakeye.	
Mwiriwe.	Good afternoon/evening (Used any time during the day or evening when greeting one after first time)
Mwiriwe neza.	
N'amaki?	What's the news? (How are you?)
N'amahoro?	Is it peace? (Is all well?)
N'amahoro.	It's peace. (All is well.)
N'amarembe.	
N'ameza.	It's good news.
N'amabi.	It's bad news.
Uragumye?	Are you well?
Urakomeye?	
Ndagumye.	I'm well.
Ndakomeye.	
N'agasaga.	Good-bye.
N'akagaruka.	Good-bye (see you soon).

LESSON 1: Class 1 *umu-*, *aba-*

1. As we take up the study of Kirundi, we must first get a little picture of the structure of the language. In Kirundi the verb is perhaps the most important part of speech because it serves for several parts of speech. However, we will take that up later and first look at nouns. The nouns are found in *ten classes*, each class having its own set of prefixes. The prefix of a noun will determine the prefix of other words related to that noun.
2. **Class 1:** In this class we find only nouns which are names of people (not necessarily proper nouns). However, some nouns referring to people will be found in other classes.

umugabo – man (married), husband

umugore – woman (married), wife

umuhungu – boy, son

umukobwa – girl, daughter

abagabo – men, husbands

abagore – women, wives

abahungu – boys, sons

abakobwa – girls, daughters

Observe that each of these words in the singular begins with ‘umu’. That is the singular prefix. The plural prefix is ‘aba’. From now on when you meet a word of the first class you will be able to form the plural.

Some verbs to learn:

arakora – he/she is working, he/she works

barakora – they are working, they work

aragenda – he/she is going, he/she goes

baragenda – they are going, walking

ararima – he/she is hoeing, he/she hoes

bararima – they are hoeing, they hoe

Thus, singular verb prefix is a-, plural verb prefix is ba-.

Note: these verbs may stand alone with no noun or pronoun subject expressed when the antecedent is known.

Now perhaps you can translate these sentences.

I. *Translate into English:*

1. Umugabo arakora.
2. Abahungu baragenda.
3. Umukobwa ararima.
4. Umugore arakora.
5. Abagore bararima.
6. Abagabo bararima.
7. Umuhungu aragenda.
8. Abakobwa baragenda.
9. Umugore ararima.
10. Umugabo aragenda.
11. Baragenda.

II. *Translate into Kirundi:*

1. The boy is hoeing.
2. The girl works.
3. The men are going.
4. The women are walking.
5. A boy is working.
6. A girl is walking.
7. Some (no word needed) boys are working.
8. The man hoes.
9. A woman is going.
10. Women work.
11. They are working.
12. She is hoeing.

(Note: In Kirundi, the articles ‘a’, ‘an’, ‘the’ are not expressed.)

LESSON 2: Ni and Si

Vocabulary:

umwāna (pl. abāna) – child	afise – he/she has
umwāmi (abāmi) – king, Lord	bafise – they have
umwīgīsha (abīgīsha) – teacher	cane (adv.) – much, very
umwīgīshwa (abīgīshwa) – pupil	urakoze – thank you

3. **Vowel change:** Though we observed that the singular prefix of Class 1 is ‘umu’, we will find some words in which it seems to be ‘umw’, as in the nouns given above. This is due to the fact that u before another vowel becomes w. This rule applies not only in this instance but wherever u precedes another vowel.

Thus: umu-ana becomes umwana. This lengthens the vowel which begins the stem, umwīgīsha, abīgīsha. Also, a before another vowel drops out, thus the plural of these nouns: aba-ana = abāna, aba-igisha = abīgīsha. (Later you will learn an exception to this rule about a.)

4. **Use of Ni and Si:** Ni means ‘is’ or ‘are’ (3rd person, sing. and pl., present), and does not change its form regardless of the subject. Its negative is Si, meaning ‘is not’, ‘are not’. These words *may not be used* in a dependent clause or when followed by a word of place. The i of these words elides when preceding a word which begins with a vowel, unless that word is a proper noun. Remember this concerning all elision. Ni and Si may be translated with the subject ‘it’.
- e.g. N’umwami – it is the king. These words are usually used for a state of being, not place!

Umwana n’umukobwa – the child is a girl.
Umugabo s’umwami – the man is not a king.
Umwīgīsha ni Andereya – the teacher is Andrew.

Exception: If the subject of ‘is’ or ‘are’ is a place, the words ni and si may be used even if followed by a word of place. e.g. Gitega ni kure – Gitega is far away.

Exercises:

- I. *Without reference to the vocabularies, give the plural of the following words and their meanings:*
- | | |
|------------|---------------|
| 1. umwana | 5. umuhungu |
| 2. umugabo | 6. umwīgīsha |
| 3. umwami | 7. umukobwa |
| 4. umugore | 8. umwīgīshwa |
- II. *Translate into Kirundi:*
- | | |
|--------------------------------------|--------------------------------|
| 1. The king has a wife. | 9. Teachers work hard (much). |
| 2. The children are going. | 10. The women have children. |
| 3. The man is a king. | 11. The pupil is a girl. |
| 4. The boys are working hard (much). | 12. The girl is not a teacher. |
| 5. The pupils have a teacher. | 13. Men have wives. |
| 6. A woman is hoeing. | 14. Pupils hoe. |
| 7. The child is not a boy. | 15. The teacher is a man. |
| 8. The man has a son. | |

LESSON 3: Possessive Adjective

Vocabulary:

umuntu	– person
umukozi	– workman, employee
umutāma	– old man
Umukiza	– Savior
aravuga	– he/she is speaking
ego(me)	– yes, Note: ego, or just ē, is common for yes, but ‘egome’ is more emphatic
oya(ye)	– no, Likewise, oyaye is more emphatic than oya.

Note: Observe especially the pronunciation of umuntu. It is almost as if the ‘ntu’ were blown through the nose.

5. **The possessive adjective** is made up of two parts: the prefix which refers to and agrees with the object owned, and the suffix which refers to and agrees with the owner. (This agreement refers to the system of prefixes for the various classes as indicated in Par. 1)

umwana wa-nje – my child

wa is the prefix which agrees with the first class singular. –nje means ‘me’. Thus wanje means ‘of me’, that is ‘my’. (Do not try to use –nje for ‘me’ in other instances.) The plural prefix is ba-.

In this lesson we introduce only the personal possessives (that is, the owner being a person). Other forms will be taught later.

The suffixes:

-nje	- me	-cu	- us
-we	- you (sing.)	-nyu	- you (pl.)
-iwe	- him, her	-bo	- them

Singular

wanje	- my
wawe	- your (sing.)
wiwe	- his, hers
wacu	- our
wanyu	- your (pl.)
wabo	- their

Plural

banje	- my
bawe	- your
biwe	- his, hers
bacu	- our
banyu	- your
babo	- their

Note the contraction in 3rd person singular: wa-iwe = wiwe, ba-iwe = biwe.

e.g. umwana wiwe – his child, abana biwe – his children, abana babo – their children

Note: the possessive regularly follows the noun it modifies.

6. **Mbega**. This word introduces a question, but is not translated. It is not necessary always to use it in questions. It elides before a vowel. e.g. Mbeg’ abigishwa bararima? – Are the pupils hoeing?

Exercises:

I. Translate into English:

- | | |
|----------------------------|-----------------------------------|
| 1. Umukiza wacu ni Yesu. | 5. Abigishwa babo barakora. |
| 2. Umwigisha wabo aravuga. | 6. Abantu barakora cane. |
| 3. Abakozi banyu bararima. | 7. Mbeg’ umwigisha wanyu ararima? |
| 4. Umwana wawe n’umuhungu. | 8. Abana banje n’abakobwa. |

II. Translate into Kirundi:

- | | |
|--------------------------|-------------------------------------|
| 1. My child. | 9. Their wives |
| 2. Your (sing.) husband. | 10. Your (pl.) girls. |
| 3. His workmen. | 11. The old men work (are working). |
| 4. Your (pl.) teachers. | 12. Your (pl.) king. |

5. Your (sing.) children.
6. Her pupils.
7. Our Savior.
8. Our boys.

13. Our children are hoeing.
14. Your (pl.) children are girls.
15. My sons are not pupils.

LESSON 4: Class 2 *umu-*, *imi-*

Vocabulary:

umutima – heart	umusozi – hill, mountain
umuro – fire (no pl.)	nēza – well (adv.), nicely
umucanwa – fire (as in fireplace, no pl.)	na – and, with, by
umutsima – bread	umūnyu – salt
umutwe – head	

Note: The native “bread” (umutsima) is a sort of doughy porridge. But some have adopted the word for the European type of bread. Others use the Swahili *umukate*.

7. **Class 2:** This class is not used for people, as the first class, though the singular prefix is the same. You do not need to confuse these two classes, for if it is a person it is first class; if not, it is second. (There are a few rare exceptions to this.)

	Singular	Plural
Prefixes:	umu-	imi-
	umutima – heart	imitima – hearts
Possessive prefixes:	wa-	ya-
	(wanje)	(yanje)
	umutwe wiwe – his head	imitwe yabo – their heads

8. **Conjunction ‘na’:** and. This word, na, is used for joining nouns. It does not connect clauses. It elides (n’) before words beginning with a vowel.

umugabo n’umugore – a man and a woman

When elided thus, there is no difference in appearance between na and ni, but the context will usually indicate which is intended.

A series in Kirundi is always connected by na. Though in English one would say, “A man woman and child”, in Kirundi one would say, “Umugabo n’umugore n’umwana.”

Exercises:

- I. *Give plurals and meanings: (When necessary for the sense, make the suffix of the possessive plural, e.g. my heart, our hearts.)*

- | | |
|-----------------|--------------------|
| 1. umukozi wawe | 5. umutsima wanje |
| 2. umutima wiwe | 6. umutwe wawe |
| 3. umwana wabo | 7. umwigishwa wiwe |
| 4. umusozi wacu | 8. umukobwa wanje |

- II. *Translate into Kirundi:*

1. The boy and the girl have their bread. 2. Jesus is my Savior. 3. The old man has salt and bread. 4. Your (pl.) children work well. 5. His daughter and your (sing.) son are going. 6. My teacher has a fire. 7. The workmen and the pupils are hoeing. 8. The people are speaking. 9. Your (pl.) teachers have (some) salt. 10. The workman has his bread and (some) salt. 11. Is your (pl.) child a boy? No, it’s a girl.

LESSON 5: *Mu* and *Ku*

Vocabulary:

umwōtsi – smoke
umwīza – darkness
umwēnda – debt

umuco – light
umūsi – day
umunēzēro – joy

9. **Vowel change:** You will note that the change of u to w before a vowel is the same as in first class. I before another vowel becomes y. (Exceptions shown later.)
umu-enda = umwenda, imi-enda = imyenda
10. **Mu and Ku:** These two prepositions have a number of uses, but for the present we will learn only one:
mu – in, into, out of (the inside of a thing)
ku – on, at, to (the outside of a thing), from (outside of a thing)
These various meanings are often dependant on the verb accompanying them.
Agenda mu mwiza – he/she is walking in the dark.
kuva – to come from
kuva mu muriro – to come *out of* the fire
kuva ku muriro – to come *away from* the fire
Note: Mu and Ku usually remove the initial vowel of the noun following: not ku umuriro, but *ku muriro*. (For a variation of this see Par. 32.)
11. When verbs beginning with ‘ara-’ or ‘nda-’ (as in the following lesson) are followed by a phrase or object, other than ‘cane’ or ‘ati’, the ‘-ra-’ or ‘-da-’ usually drops out. This also applies to verbs in the other persons. (See Lesson 25.)
Agenda mu mwiza (not: aragenda mu mwiza) – he/she goes in the dark

Exercises:

I. *Translate into English:*

1. Umugabo agenda mu mwiza. 2. Umwigisha afise imyenda. 3. Umugore afise umunezero mu mutima wiwe. 4. Abana biwe barakora neza. 5. Umwotsi uva (comes from) mu muriro. 6. Umutama afise umwiza mu mutima wiwe. 7. Umukiza akora mu mitima yacu. 8. Mbeg’ umukozi afise amyenda? Oyaye. 9. Abakozi barima ku musozi.

II. *Translate into Kirundi:*

1. The children have joy in their hearts. 2. The boy has bread on his head. 3. The women work on their hill. 4. Your (sing.) debts. 5. Our fire. 6. In the fire. 7. At the fire. 8. The old men have darkness in their hearts. 9. The light (insert “wo”) on the hill is your fire. 10. The child is walking in the smoke.

LESSON 6: Possessive Particle

Vocabulary:

umushatsi – hair (of the human head, rarely used in plural)	
umugozi – string, rope	
umugisha – blessing	
umurima – garden	ndagenda – I am going, I go
ndakora – I am working, I work	mfise – I have

12. **Possessive particle:** This is a small word used to express possession as expressed in English by “of” or “’s”. It is always the same as the prefix of the possessive adjective.

	singular	plural
Class 1:	wa	ba
Class 2:	wa	ya

The possessive particle always follows the name of the thing possessed and agrees with it, *not with the owner*.

- Umutima wa Yesu – the heart of Jesus (Jesus’ heart)
- Imirima y’abantu – the gardens of the people (people’s gardens)
- Abana b’umwigisha – the teachers children

(We will not give the possessive particle with each class. Simply remember that it is the same as the prefix of the possessive adjective.)

Note: The –a of the possessive particle elides before a following vowel, thus w’, b’, etc., as seen in some of the preceding examples.

Exercises:

- I. *Make plurals and give meanings: (make all parts plural.)*
1. Umwana w’umwani.
 2. Umutwe w’umuntu.
 3. Umurima w’umutama.
 4. Umugore w’umugabo.
 5. Umuhungu w’umwigisha.
 6. Umwigishwa wa Paulo.
 7. Umugozi w’umuhungu.
 8. Umwenda w’umukozi.
 9. Umwami w’abantu.
 10. Umutima w’umuntu.
- II. *Translate into Kirundi:*
1. The people of Jesus have joy in their hearts.
 2. I have the light of Jesus in my heart.
 3. The teacher’s workmen are working in his gardens.
 4. The child of the king is a girl.
 5. The smoke of the fire.
 6. I work on our hill.
 7. The child has hair.
 8. I am working in the darkness.
 9. I am going to the teacher’s garden.
 10. The old man has the blessing of the Savior in his heart.
 11. Jesus is my Lord and Savior.

LESSON 7: Class 3 *in-*, *in-*

Vocabulary:

inka – cow	indimiro – field
Imāna – God	inzu – house, room
imbwa – dog	intebe – chair, stool
impūzu – clothes	

13. **Class 3:** The prefix for Class 3 is *in-* for both singular and plural. The context and agreements will usually indicate whether the word is singular or plural. Later we will note some variations of this prefix.

	singular	plural
possessive adjective prefix:	ya-	za-
	inka yanje	inka zanje
	(my cow)	(my cows)

14. **Consonant change:** (Memorize this rule, it is used in many words.)
- | | |
|--|----------------------------------|
| n before all labials (b, m, v, f, p) becomes m | e.g. <i>imbwa</i> (in-bwa) |
| n + h becomes mp | e.g. <i>impuzu</i> (in-huzu) |
| n + r becomes nd | e.g. <i>indimiro</i> (in-rimiro) |
| n before another n drops out. | |
| n before a vowel root becomes nz | e.g. <i>inzara</i> (in-ara) |
- Note: In the word *Imana* (in-mana) the n drops out before m, thus making *Imana*.

Exercises:

I. *Translate into English:*

1. Inka z'umugabo.
2. Umutama n'imbwa yiwe.
3. Umuhungu akora mu ndimiro yiwe.
4. Abakobwa bafise intebe zabo.
5. Umukobwa afise impuzu mu nzu yanje.
6. Umwana afise impuzu zawe.
7. Inka zawe ziri (are) mu murima wanje.
8. Abantu bagenda mu nzu.

II. *Translate into Kirundi:*

1. The men's houses.
2. The girl's chair.
3. I have a dog.
4. Our chairs.
5. Their cows.
6. My God.
7. Your (pl.) clothes.
8. The old man's cows.
9. The teachers' children.
10. The woman's clothes.
11. The children are going into the man's field.
12. I am working in the teacher's field.
13. The women have bread on their heads.

LESSON 8: Adjectives

The descriptive adjectives: (in this lesson memorize only the first half of this list).

-bi	bad, dirty, ugly
-bisi	raw, fresh, uncooked, wet (cannot be always used for wet), unboiled (liquids)
-gari	wide, broad (rarely used, e.g. for lakes)
-gufi	short, low, shallow (sometimes gufiya or gufiya)
-inshi	much, many
-iza	good, clean, beautiful, nice, pretty
-ke	few, scanty, little (quantity), (sometimes kenya or keya)
-kuru	important, senior, great
-nini	big, thick, large, wide, broad (sometimes -ninīya)
-nzīya	very small, tiny (used only with 7 th class)
-rē-re	tall, long, high, deep (prefix repeated as well as stem: muremure)
-sa	mere, only, alone
-sha	new (often: -shāsha)
-to	small, little (size), young, thin (sometimes tōnya or tōya)
-tōto	green, unripe (not ready for picking, used only of certain foods)
-zima	alive, whole, living

Note: Usually for 'wide' use -nini, not -gari.

15. These adjectives listed here are the only descriptive adjectives in common use. Most other descriptive adjectives are formed by verbs or nouns as we shall see later. These adjectives take the prefix of the noun *minus the initial vowel*. They always agree with the nouns they modify in class and number. They always follow the noun.

umuntu mubi – a bad person	abantu babi – bad people
umutima mubi – a bad heart	imitima mibi – bad hearts
nzu nsha (nshasha) – a new house	inzu nsha – new houses

As the other classes are given you will be able to form the adjectives according to this rule given above.

Note: If both a descriptive adjective and a possessive adjective follow a noun, the possessive *must follow the noun* immediately:

inka ziwe nkeya – his few cows

If one of the adjectives refers to quantity it usually comes last:

inka mbi nkeya – a few bad cows

Exercises:

I. *Translate into English:*

1. Inka yanje ni mbi. 2. Umugabo ni mugufi. 3. Abantu si bake. 4. Abana banje si babi. 5. Umwigisha ni mukuru. 6. Inzu y'umutama ni mbi. 7. Impuzu y'umwana ni ngufi. 8. Mfise umutsima mubi. 9. Abana bafise imitsima mike. 10. Intebe zanyu ni ngufi.

II. *Translate into Kirundi:*

1. I have an ugly dog. 2. Our house is low. 3. Your (pl.) chairs are short. 4. His bad children. 5. Their few cows. 6. The houses are few. 7. Your (sing.) clothes are dirty. 8. God is very great. 9. I have his short rope. 10. Is the teacher's child bad?

LESSON 9: Adjectives (continued)

Vocabulary:

Memorize the last half of the list of adjectives in Lesson 8!

16. Vowel changes.

- (a) Though in Par. 3 we stated that ‘a’ before another vowel drops out, there are exceptions to this rule. In the adjectives –iza and –inshi, when an ‘a’ precedes the ‘i’, the two contract into **e**, thus:
ba-iza becomes *beza*, ba-inshi becomes *benshi*
- (b) Remember that as stated in Par. 3, ‘u’ before another vowel becomes ‘w’, thus
mu-iza becomes *mwiza*.
- (c) Also remember that ‘i’ often (not always) becomes ‘y’ before another vowel, thus:
mi-iza becomes *myiza*, mi-inshi becomes *myinshi*

Note I: In Par. 14 we said that ‘n’ before a vowel becomes ‘nz’, thus: n-iza becomes *nziza*; however, the adjective –inshi is an exception, for n-inshi becomes *nyinshi*.

Class 1:	mwiza	beza
	mwinshi	benshi
Class 2:	mwiza	myiza
	mwinshi	myinshi
Class 3:	nziza	nziza
	nyinshi	nyinshi

Note II: The adjective nini in agreeing with the 3rd class does not get an extra n. It is simply like the stem: inka nini – a big cow.

Note III: The adjectives –nini and –to may be reduplicated in the plural forms: abahungu banini-banini – big boys, abana bato-bato – little children.

Exercises:

I. Translate into English:

1. Inka ziwe ni nyinshi. 2. Afise umwana mwiza. 3. Umukobwa wiwe n’umuhungu wiwe ni batoya. 4. Inzu zabo nini ni nziza cane. 5. Abana bato si babi. 6. Umugabo muremure akora mu ndimiro y’umwigisha. 7. Mfise intebe nziza nshasha. 8. Umuhungu mutoya afise umunyu mwinshi. 9. Mbeg’ abigishwa bafise impuzu nziza? 10. Mbeg’ inka z’umutama ni nini?

II. Translate into Kirundi:

1. My good dog is very short. 2. Your (pl.) large houses are nice. 3. Our small chairs are new. 4. Our great God is good. 5. Your (pl.) many people work hard. 6. A tall man is walking in the garden. 7. The good children are not few. 8. The teacher has many gardens. 9. His long string is nice. 10. Our God is living.

LESSON 10: Review

- I. *Questions:*
1. What are the noun prefixes singular and plural for the first class?
 2. What are the noun prefixes singular and plural for the second class?
 3. What are the noun prefixes singular and plural for the third class?
 4. What usually happens to 'u' before another vowel?
 5. What usually happens to 'a' before another vowel?
 6. What usually happens to 'i' before another vowel?
 7. What is the negative of ni?
 8. When you have a noun, a descriptive adjective and a possessive adjective, what is the proper order?
 9. What effect do mu and ku have on the noun which follows them?
 10. Before what letters does N change to M?
 11. What happens when N comes before H?
 12. What happens when N comes before R?
 13. When can ni and si not be used for the verb "to be"?
 14. When is the final vowel of ni, si, na, omitted?
 15. What are the two parts of the possessive adjective?
- II. *Make the word -iza agree with the following nouns, singular and plural, and translate:*
umukobwa, umutsima, imbwa.
- III. *Translate into English:*
1. Mfise umuriro mwinshi.
 2. Abagabo beza bakora cane mu ndimiro zabo.
 3. Umwana wanje agenda mu nzu.
 4. Abagore benshi bararima.
 5. Umwami afise inka nyinshi.
 6. Umwana wiwe afise imbwa.
 7. Umuhungu muremure akora ku ntebe no.
 8. Imirima yacu misha ni myiza cane.
 9. Impuzu ziwe nziza si nshasha.
 10. Abana bato-bato bagenda mu nzu.
 11. Mbeg' afise abana benshi? Oya, ni bakeya.
 12. Mbeg' imbwa y'umuhungu ni nziza?
 13. Intebe zanyu ni ndende.
- IV. *Translate into Kirundi:*
1. The woman is working in her house.
 2. Salt is good.
 3. A child of God has much joy in his heart.
 4. Our good Savior is alive.
 5. Is the boy's chair long?
 6. Your (pl.) bread is bad.
 7. A few girls are hoeing in the teachers garden.
 8. Our hills are very high.
 9. The important people are going to the teacher's house.
 10. The children of God have many blessings.
 11. Do the men have many debts?
 12. The man's good pupils are working in his new house.

LESSON 11: Class 3 (continued)

Vocabulary:

i muhira – at home	ifi – fish
inyama – meat (usually pl.)	ifu – flour (or, ubufu)
impene – goat	isaho – bag, sack
imvura – rain	isahane – plate, dish (Swahili)
isuka – hoe	

17. **Some third class irregularities.** The last five words in this vocabulary have no ‘n’ in the prefix; the prefix is simply ‘i’.

1. ifu (flour) – its plural, amafu, is used only of different types of flour.
2. ifi (fish) – plural is same as singular, or sometimes amafi.
3. isuka (hoe), isaho (sack) and isahane (plate) all form their plurals with ama- in the place of ‘i’. This is the regular plural of fifth class and you will learn the proper agreements there. See Par. 30. But the singular is 3rd class.

Note: Isahane is a Swahili word. From time to time a few Swahili words will be given because there is no equivalent for them in Kirundi.

18. **Preposition ‘i’:** This preposition means at, to, from. It is used almost entirely with place names. e.g. i Gitega – at Gitega, i Remera – at Remera. With certain places ku or mu may be used, but that must be learned by familiarity with the place. However, in general, ‘i’ is used.

This preposition is also used in the expression, i muhira – at home; and with the possessive pronoun thus: i wacu – at our place, or at home; i wanyu – at your place; i wabo – at their place.

In these latter expressions, in most instances the plural is used; however, the singular is used in connection with the head man of the kraal. He would say “I wanje”. If he said “I wacu” he would mean “in our vicinity”. In speaking of “his place” one would say “I we” (not “i wiwe”).

Exercises:

I. *Translate into English:*

1. Abantu benshi bafise impene.
2. Mfise amasuka i muhira.
3. Imvura ni nziza.
4. Abagabo bagenda i Gitega.
5. Umuhungu wawe afise impene nyinshi n’inka nyinshi.
6. Umugabo afise inyama nziza nyinshi.
7. I wacu mfise isaho niniya cane.
8. Abigishwa bakora i Kibimba.
9. Umutama afise ifi nyinshi.
10. Ifu yacu ni nziza.
11. Abahungu bafise imbwa i wabo.

II. *Translate into Kirundi:*

1. I have much good flour.
2. The old man has many goats at his place.
3. The woman has a hoe in her house.
4. The new teacher has many gardens.
5. The king’s new house is large.
6. The boys have a few fish.
7. The child’s plate is clean.
8. A man is walking in the house. He has a sack on (his) head.
9. My plate is dirty.
10. Are the boys hoeing in the rain?

LESSON 12: Verb *-ri*

Vocabulary:

ingoma – drum, throne	hari – there is, there are
imbuto – seed, fruit, plant	hehe? (he?) – where? (only in questions)
intama – sheep	hano – here
imvunja – jigger	hariya – over there

19. **Verb *-ri*.** In Par. 4 we learned that *ni* and *si* are used for *is, are*, and the negative of these words, but that in certain circumstances these words cannot be used. In many instances (in fact, wherever possible) *-ri* is used where *ni* and *si* cannot be, such as the words of place but *not* for state of being (3rd person) except independent clauses.

The present conjugation of *-ri*:

ndi - I am (n + ri = ndi)	turi - we are
uri - you are	muri - you are
ari - he/she is	bari - they are

In the third person forms prefix changes to agree with the class of the subject of that verb. Here are the forms for the classes studied thus far:

	<i>singular</i>	<i>plural</i>
Class 1	ari	bari
Class 2	uri	iri
Class 3	iri	ziri

The same prefixes are used for all verbs. be sure you know them. From now on the verb prefixes of each class will be introduced with that class.

Imana iravuga – God is speaking

Impene ziragenda – the goats are going

Ufise imbuto – you have seeds

-ri is a defective verb, that is, it lacks certain parts. It has no infinitive and only a few tenses. The missing forms are provided by the verb ‘kuba’ – to be, become, live (in a certain place). The verb *-ri* usually elides in writing as well as in speaking. Thus, umwana ar’i muhira. – the child is at home. ‘hari’ is a form of *-ri*.

Note: Observe the sentence order when using *hehe*, always at the end of the sentence or clause.

Impene zawe ziri hehe?

goats your are where? (Where are your goats?)

Exercises:

I. *Translate into English:*

1. Abahungu bari mu nzu. 2. Umwigisha ari hehe? Ar’i we. 3. Uri hehe? Ndi hano. 4. Inka zawe ziri hariya. 5. Umwami afise ingoma nini nyinshi. 6. Inka n’impene n’intama ziri mu ndimiro y’umwigisha. 7. Ingoma ziri hehe? Ziri hariya mu nzu ntoya. 8. Har’umwotsi hariya ku musozi. 9. Impene iri mu murima. 10. Imana ikora mu mitima y’abantu.

II. *Translate into Kirundi:*

1. Where are your (pl.) goats? 2. (the goats) They are at our place. 3. Where are the old man’s gardens? 4. The man’s many sheep are over there. 5. Where is your (sing.) new house? It is over there on the hill. 6. Where are you (pl.)? We are here at home. 7. There are many plants in the garden. 8. The child has many jiggers. 9. The girl has a sack of flour on her head. 10. The boys and girls are in the teacher’s house.

LESSON 13: Class 4 *iki-*, *ibi-*

Vocabulary:

inkintu – thing

igitabo – book

igihugu – country

igiti – tree

ikijumbu – sweet potato (or, ikijumpu)

ikirenge – foot

20. Class 4.

	singular	plural
Class prefix:	iki-	ibi-
Poss. adjective	ca- (canje)	vya- (vyanje)
Verb prefix	ki- (kiri)	bi- (biri)
Adjectiv prefix	ki- (kibi)	bi- (bibi)

21. Change-down rule. (Technically, Dahl's law of dissimilation)

When the root of a word begins with certain letters, **k** in a prefix must change to **g**, and **t** in a prefix must change to **d**.

These letters are: c, f, h, k, p, s, t

Not *ikitabo*, but *igitabo*, because the root of the word – *tabo* – begins with *t*.

Notice the other words in this vocabulary and the letters which caused the “change-down” from *k* to *g*.

This rule is very important. It does *not apply* to a *k* or *t* preceded by a consonant: e.g. *ntukora*. It does *not apply* when the intervening vowel is a long one: e.g. *aŋhana*.

Exercises:

I. Translate into English:

1. Ibiti vyawe ni birebire. 2. Umugabo afise ibijumbu bikeya. 3. Ibirenge vyawe ni binini. 4. Igihugu cacu ni gitoya. 5. Ibintu vyanyu biri hehe? 6. Abigishwa bafise ibitabo bisha. 7. Abana bafise umvunja mu birenge. 8. Har'ibiti binini mu ndimiro zanyu. 9. Ibitabo vyabo biri ku ntebe. 10. Igitabo c'umwigisha kiri mu nzu.

II. Translate into Kirundi:

1. The girls's sweet potatoes are dirty. 2. There are tall trees over there at your place. 3. I have a few books in my house. 4. Many hills are in our country. 5. The sweet potatoes are small. 6. Where is your (sing.) book? It is at home. 7. The trees over there are not very tall. 8. The women have many sweet potatoes in their garden. 9. Are there sheep and goats in your country? 10. The pupil's books are in the teacher's house. 11. I have a jigger in (my) foot.

LESSON 14: Class 4 (continued)

Vocabulary:

icēte – letter

icūma – iron, metal, tool

icāha – sin

icōbo – hole (in ground)

igikōko – wild, animal, insect

hanze – outside, out of doors

22. These prefixes do not appear the same as those in the previous lesson, but they still belong to 4th class.

(a) The prefix ki before a vowel becomes **c**; bi before a vowel becomes **vy**.

iki-ete = icete

ibi-ete = ivyete

iki-aha = icaha

ibi-aha = ivyaha

(b) This same rule applies to adjectives and verbs:

ki-iza = ciza

bi-iza = vyiza

ki-inshi = cinshi

bi-inshi = vyinshi

Exercises:

I. Give the singulars of the following words and translate: (without using vocabularies)

1. ibiti

9. ivyaha

2. ivyobo

10. ibikoko

3. imyenda

11. amasuka

4. ibirenge

12. ibihugu

5. ivyuma

13. ibijumbu

6. abigishwa

14. imisi

7. ibitabo

15. ivyete

8. abami

II. Translate into English:

1. Igitabo c'umukobwa kiri hano. 2. Har'ivyete vyawe vyinshi mu nzu. 3. Ibikoko bibi biri hanze. 4. Umuntu mubi afise avyaha vyinshi mu mutima wiwe. 5. Mfise igitabo ciza cane. 6. Intama iri mu cobo kinini hariya. 7. Ibirenge vy'umwana ni bibi. 8. Mbeg'ibitabo vyanyu bisha biri mu nzu? 9. Mbeg'abakozi bafise ivyuma vyinshi? oya, bafise bikeya. 10. Umutama afise icete canje. Kiri mu mpuzu ziwe.

III. Translate into Kirundi:

1. The hole is very large. 2. Many people are outside. 3. There are many sins in the heart of a bad man. 4. Your (pl.) big country is nice. 5. Many good things are in their houses. 6. Where are your tools? They are at home. 7. The girls have few books. 8. The tall trees over there are very beautiful. 9. The wild animal is alive. 10. There is a small hole in our field.

LESSON 15: Special Uses of Class 4

Vocabulary:

igitāmbāra – cloth

ikigōri – corn, stalk of corn

ikirago – mat (for sleeping)

ikigōngwe (no pl.) – mercy, pity, forgiveness

igitōke (or, igitoki) – bananas (bunch or tree)

23. **Compound subject:** When there is a compound subject of one verb, the verb takes the 4th class prefix. This is true also of the possessive modifying two nouns.

Umutsima n'inyama **biri** mu nzu – bread and meat are in the house.

Umurima n'indimiro **vyiwe** – his garden and field

However, if both nouns should be of the first class, the first class plural prefix is used.

umuhungu n'umukobwa **barakora** – the boy and girl are working

If both nouns are in the same class (other than the 1st) the verb may take the plural prefix of that class or it may take the 4th class plural prefix. In most localities it seems preferable to use the same class as the nouns (likewise with the possessive particle.) Thus it could be:

Impene n'intama z'umutama

Impene n'intama vy'umutama

24. **Great size.** A word of another class may be given the prefixes of this class to give the meaning of a thing of great size:

umusoji – hill

ibuye – stone

imvura – rain

igisoji – a very big hill

ikibuye – a very big rock

ikivura – a very heavy rain

(This should be used with caution by a beginner.)

25. **Thing class.** When reference to something indefinite is made, such as we in English use “thing”, “something”, “it”, etc., no definite object being referred to, the fourth class agreements are used, usually in the plural:

ivyiza – good things

bizoba neza (vyiza) – it will be well

ivyanje – my things

Note that in ivyiza and ivyanje the prefix is like that of the vowel-system nouns.

Exercises:

I. *Translate into English:*

1. Umunezero n'ikigongwe vy'Imana ni bikuru. 2. Igisoji ni kirekire cane. 3. Impene nyinshi n'ibikoko bike biri ku musoji. 4. Ikigongwe c'Imana ni cinshi cane. 5.

Ivyanje bir'i wacu. 6. Ikirago c'umugabo kiri mu nzu yiwe. 7. Umukozi wacu n'ikigabo. 8. Abagore bafise ibigori vyanshi mu mirima yabo. 9. Har' igihuzu (for stem see Par. 14) mu nzu y'umutama. 10. Abana bafise umunezero mwinshi. Ni vyiza.

II. *Translate into Kirundi:*

1. The dog and a wild animal are over there. 2. A huge stone is on the hill. 3. The boys have corn (pl.) and sweet potatoes. 4. Bananas are very good. 5. The new cloth is long. 6. There is a very heavy rain over there. 7. The men are hoeing well in the bananas. 8. Our bread (pl.) and meat are in a cloth. 9. The child's head and feet are large. 10. The man's chairs and drums are in his house.

LESSON 16: *-ra* Present Tense of Verb

Vocabulary:

No new vocabulary is given in this lesson, but refresh your memory on the verbs already learned:

-kora – work, do fix, repair, make	-genda – go, walk
-rima – hoe, dig, cultivate	-vuga – speak, say

26. **Conjugation of *-ra-* present.** The verb is the most complicated and the most important part of Kirundi grammar. It will require much careful study. There are several ways of expressing present time, but here we take up only one, the *-ra-* present tense. This gets its name from the fact that *-ra-* always comes between the personal prefix and the stem of the word in this tense. You have already seen a few forms of it in Lesson 1 and elsewhere.

ndakora – I work, am working	turakora – we work, are working
urakora – you work, are working	murakora – you work, are working
arakora – he/she works, is working	barakora – they work, are working

Note: Remember NR becomes ND, thus **ndakora**.

Observe and learn these prefixes used here: n-, u-, a-, tu-, mu-, ba-. The third person prefixes given are those of the first class. verb prefixes are given with each class. A *verb must agree with its subject in class and number*.

27. Some rules regarding this tense:

1. It is used in stating a simple fact regarding that which is happening now if no phrase or object follows. Occasionally it is used even with an object or phrase. Note that when a word like *cane, neza, ati* follows, the *-ra-* present is used.
Umugabo arakora – the man is working, or works.
umuhungu agomba umunyu – the boy wants some salt.
2. It is used in questions and answers to questions *when no object or phrase follows*. (You will learn another tense to use when an object follows, Lesson 25)
Abantu bararima? – Are the people hoeing?
Ego, bararima. – Yes, they are hoeing.
3. It is *never* used in a *dependent* clause, when it expresses present time.
4. It is used to express habitual action (in present time) whether an object follows or not.
Mbeg' Abarundi bararya (eat) inyama? – Do the Barundi eat meat?
Abakobwa bararima. Girls hoe.
5. In some instances, such as mentioned in Rule 1, this tense is used interchangeably with the prefixes present (see Lesson 25).
6. The *-ra-*present may express progressive or continuous present.
Arakora – he/she is working.
However, see Par. 35 for the tense most commonly used for this.

Exercises:

I. Translate into English:

1. Inka zigenda mu bijumbu.
2. Mbeg' abantu barakora neza mu murima?
3. Turakora cane mu nzu zacu.
4. Imbwa yiwe igenda i muhira.
5. Har' imvunja nyinshi mu birenge vyiwe.
6. Umukiza aravuga mu mitima yacu.
7. Igikoko kigenda mu ndimiro y'umwigisha.
8. Mbega murarima cane mu bigori?
9. Mbeg' ukora intebe nziza? Ego, nkora intebe.
10. Abakobwa b'Abarundi bararima cane.

II. Translate into Kirundi:

1. God speaks in the hearts of people.
2. Are you (pl.) hoeing in your gardens?
3. The bad goats are going into the house.
4. A few men and a few women are working in the old man's gardens.
5. I am going to Gitega.
6. We are working hard in our new houses.
7. The boys have dirty sleeping mats.
8. Are you (sing.) going to (use *mu*) our

country? 9. The men's dogs are going into the teacher's fields. 10. Are you (sing.)
working in the dark?

LESSON 17: Negative of the *-ra-* Present

Vocabulary:

inzira (cl. 3) – path, way
umuvyēyi (cl. 1) – parent
umuti (cl. 2) – medicine
indwāra (cl. 3) - illness

-kunda – love, like
-shima – praise, be content with
kandi – and (connecting phrases), also

28. **Negative of *-ra-* present.** For the negative the *-ra-* must drop out. Its presence makes the not-yet tense (see Par. 183). The negative prefix is **nti-** (note the exception in the first person), and it must precede the personal prefix. (A different negative prefix is used in dependant clauses, Par. 186).

sinkora – I am not working
ntukora – you are not working
ntakora – he/she is not working

ntidukora – we are not working
ntimukora – you are not working
ntibakora – they are not working

Note: nti-ukora becomes ntukora, nti-akora becomes ntakora. Notice the parts of the word now:

nti	–	mu	–	kora.
neg.pref.		pers.pref.		verb stem

The third person prefixes of the other classes follow the regular rule:
inka ntizigenda mu murima – the cows do not go in the garden.

29. **Negative of *-ri*.** The negative of the verb *-ri* is formed in the same way:

sindi – I am not
nturi – you are not
ntari – he/she is not

ntituri – we are not
ntimuri – you are not
ntibari – they are not

Exercises:

I. *Translate into English:*

1. Abantu ntibarima mu mirima yabo, kandi ntibagenda i muhira. 2. Intama ntizigenda mu nzira. 3. Nkunda Imana mu mutima wanje. 4. Ntitugenda i muhira. 5. Umuhungu ni mubi, ntakora. 6. Sinshima abana babi, arika (but) ndakunda abana beza. 7. Umwana afise indwara mbi, arika ntakunda umuti. 8. Mbeg' abavyeyi bawe bar' i muhira? 9. Ntitugenda mu nzira nini. 10. Ntituri mu murima wanyu, tur' i wacu.

II. *Translate into Kirundi:*

1. I am not going to the house. 2. I praise God in my heart. he has much mercy. (for verb prefix see Par. 19) 3. The child's illness is not very bad. 4. He does not like medicine. 5. My parents are not at home. 6. We love our Savior very much, and we do not like sin. 7. The women are not hoeing in the sweet potatoes, they are in the house. 8. Where are the goats? They are not on the path. 9. Don't you (sing.) love your parents? 10. The sleeping mat is not in the house, and my clothes are not on the chair.

LESSON 18: Class 5 i-, ama-

Vocabulary:

izuba – sun	ijambo – word (pl. sometimes amagambo)
irigi (or, igi) – egg (pl. amagi)	ijisho – eye (pl. amaso)
iryinyo – tooth	ishuli – school
ifaranga – franc	izuru – nose, nostril
ibuye – stone	iziko – fireplace, stove

30. Class 5.

	singular	plural
Class prefix	i- or iri- (ibuye)	ama- (amabuye)
Poss. prefix	rya- (ryanje)	ya- (yanje)
Verb prefix	ri- (riri)	a- (ari)
Adj. prefix	ri- (ribi)	ma- (mabi)

Note: The singular adjective prefix here is ri-. This is the only place the adjective prefix differs from the noun prefix (see Par. 15). Before a vowel the singular adjective prefix becomes ry-. e.g. ryiza.

31. **Some irregularities.** Note and learn the plurals of ijisho, irigi and iryinyo. Amenyoy appears to be irregular, but is not. In Par. 16a, we saw that sometimes a and i contract into e, thus ama-inyo becomes amenyo.

The singular prefix of Class 5 before a vowel is ry- instead of just i-.

32. **Mu and Ku with 5th class nouns.** For nearly all 5th class nouns in the singular mu and ku change to mw and kw, and the noun retains its initial vowel. This is also true of nouns which are 3rd cl. in the sin. but 5th in the pl., such as isuka, isaho, isahane.

mw ishuli – in school
 kw ibuye – on a rock
 mw isahane – in a dish

However, a few 5th class nouns follow the regular rule and drop the initial vowel after mu and ku. The important ones are:

mu (ku) zuba – in the sun mu (ku) zuru – in the nose
 mu (ku) jisho – in the eye mu (ku) ziko – in the fireplace

The plurals of all 5th class nouns follow the regular rule dropping the initial vowel:

ku mabuye – on the stones mu maso – in the eyes

Exercises:

I. *Translate into English:*

1. Amabuye makeya ari ku musozi.
2. Amenyoy y'umuhungu ni meza. (Note contraction here: ma-iza, meza)
3. Ifaranga ryanje riri hehe?
4. Umugabo afise amafaranga menshi.
5. Umwana afise ikintu mu jisho ryiwe.
6. Umuhungu afise irigi rito.
7. Har' umucanwa mu ziko.
8. Har' abana benshi mw ishuli ryanyu.
9. Ku musozi wacu har' amabuye menshi.
10. Amajambo y'umukiza ni meza cane.

II. *Translate into Kirundi:*

1. The teacher says many words.
2. Our new school is very nice.
3. The sun is large.
4. The Word of God is good; it works in people's hearts.
5. Do his parents have many francs?
6. John (Yohana) doesn't like eggs, but (ariko) he likes meat.
7. I have the blessing of the Savior in my heart, and I love His Word.
8. The child has a small nose and big eyes, and much hair.
9. The old man has only a few teeth.
10. Women don't go to (use mu) school.
11. The girl has a little stone in her nose.

LESSON 19: Class 5 (continued), Continuous present

Vocabulary:

amazi – water	amaraso – blood
amata – milk	-gomba – to want
amavuta – butter, oil	ico – dirt (not soil as in garden)
amahoro – peace	icumu – spear
ameza – table (Swahili)	

33. There are a number of words in this class which have only the plural form. Of course, all agreements are with this plural form. The first 6 words in this vocabulary are some of these. You will learn others later.
34. **5th class words having c.** The last two words in this vocabulary: icumu and ico, look like 4th class words with a vowel root. But they are regular 5th class words, forming their plurals like any other word in this class: icumu – spear, amacumu – spears, (the stem is –cumu). Besides the two words given here, there is one other of common use: icukiro – manure heap. There may be a few other rare words beginning with ic- which belong to this class, but in general you may assume that any other words beginning with ic- belong to 4th class.
35. Another important present tense is conjugated as follows:

ndiko ndakora – I am working	turiko turakora – we are working
urik’ urakora – you are working	muriko murakora – you are working
arikw arakora – he/she is working	bariko barakora – they are working

This is the tense most commonly used for the continuous present: I am working, when the sense is that right now I am in the act of working. You will see it is composed of the present of –ri + ko followed by the –ra-present of the verb desired.

Umukozi ari hehe? Arikw ararima mu murima wanje.

Where is the workman? He is hoeing in my garden.

Note: This tense is not subject to the rules applying to the –ra-present.

The negative is formed like this:

sindiko ndakora	ntituriko turakora
nturik’ urakora	ntimuriko murakora
ntarikw arakora	ntibariko barakora

Exercises:

I. *Translate into English:*

1. Umutama afise inka nyinshi n’amata menshi. 2. Abana bariko baragenda mw ishuli ryabo. 3. Umutama afise amacumu maremare. 4. Umukobwa arikw ararima mu ndimiro z’abavyeyi biwe. 5. Sinkunda amazi mabi. 6. Umwana afise ico ryinshi ku birenge vyawe. 7. Mbeg’ ugomba amavuta ku mutsima wawe? 8. Abana b’Imana bafise amahoro menshi cane. 9. Ibitabo vyawe bisha biri hehe? Biri ku meza mu nzu yacu. 10. Abigishwa bariko barakora mw ishuli. 11. Amaraso ya Yesu (saves us from) ivyaha vyacu.

II. *Translate into Kirundi:*

1. God’s people have joy and peace. 2. I have a very small stone in (my) eye. 3. The pupils have the Word of God in school. 4. I want (some) clean water. 5. Bad people are not going in the way of God. 6. The clean cloths are on the table. 7. A workman is hoeing at the school. 8. Our teacher is speaking the Word of God. 9. I am walking in the way of God. 10. We are praising God and we love our Lord Jesus Christ (Kristo).

LESSON 20: Review

I. Questions:

1. Name the words in the 3rd class which form their plurals like the 5th class.
2. What are the prefixes of 4th class nouns?
3. What change takes place in those prefixes before a vowel?
4. Conjugate the verb –ri in the present affirmative.
5. What verb takes place of –ri for forms that are lacking?
6. What preposition is usually used for “at” in connection with names of places?
7. Give the verb prefixes (3rd pers.) sing. and plur. for all the classes learned thus far.
8. What is the change-down rule?
9. Give two uses of the 4th class prefixes other than for nouns which regularly belong in that class.
10. Conjugate –genda in the –ra– present tense; -rima in the continuous present affirmative.
11. When may the –ra– present tense *not* be used?
12. Conjugate –kunda in the present negative; -vuga in the continuous present negative.
13. What are the 5th class noun prefixes?
14. When do mu and ku change to mw and kw?
15. What are the exceptions to this rule?
16. What is the difference between: arakora and arikw arakora?

II. Give the plurals and meanings of the following:

- | | | |
|-------------|--------------|--------------|
| 1. umuvyeyi | 10. ijisho | 19. indwara |
| 2. ikigori | 11. icaha | 20. ibuye |
| 3. icete | 12. ijambo | 21. irigi |
| 4. ishuli | 13. isahane | 22. ikijumbu |
| 5. icumu | 14. icobo | 23. inzira |
| 6. isuka | 15. ikirenge | 24. igiti |
| 7. ifi | 16. intama | 25. umutima |
| 8. iryinyo | 17. ikirago | |
| 9. umuti | 18. icuma | |

III. Translate into English:

- A. Abantu benshi bafise ivyaha mu mitima yabo. Ntibafise amahoro n’umunezero. Arikw (but) Imana ifise ikigongwe cinshi. Imana irakunda abantu. Abana b’Imana ni beza. Baragenda mu nzira y’Imana. Bashima Imana kandi bafise amahoro menshi. Barakunda Ijambo ry’Imana. Mfise amahoro meza cane mu mutima wanje.
- B. Abigishwa bariko barakora mu mirima y’ishuli. Bafise ibitoke n’ibijumbu n’ibigori mu mirima yabo. Bafise amasuka. Umwigisha arikw aragenda mw ishuli. Abana bakunda cane umwigisha wabo. Avuga amajambo meza, kand’ ashima abana (insert “who”) bakora neza. Umwigisha ntakunda impuzu mbi n’umushatsi muremure.

IV. Translate into Kirundi:

1. I am working in my big garden.
2. Children do not like wild animals.
3. The teachers have many good pupils in the schools.
4. The boys’ small mats are in their house.
5. The Barundi like corn and sweet potatoes and bananas.
6. Are you (sing.) going home?
7. A girl is working in her parents’ garden at their place.
8. We are praising God in our hearts.
9. The goat is on a large stone.
10. There are many cows in our country.
11. The children want (some) corn (pl.) and (some) milk.
12. Our nice new school is very big.
13. The child’s medicine is not on the table. Where is it?
14. I want my letters. Are they in your (sing.) house?
15. A big wild animal is in a hole in the teacher’s field.
16. Your (sing.) new cloth is very pretty.
17. Where are the meat

and butter? 18. My parents have (some) tall trees at their place. 19. The cows are not walking in the path. 20. Where is the teacher? He is speaking the Word of God at the school.

LESSON 21: Verb *-fise*

Vocabulary:

umworo (cl. 1) – poor man, woman	inzara (cl. 3) – hunger
umutunzi (cl. 1) – rich man, woman	ariko – but
umuyaga (cl. 2) – wind	ubu – now
inkoko (cl. 3) – chicken	

36. **Verb *-fise***. This verb is defective. Like *-ri* it has no infinitive or imperative, no far future, and very few other tenses. The verb used for its missing parts is *kugira*.

Since the *-ra-* present tense ordinarily is not used with this verb when an object follows, we give here the present tense without *-ra*, of which you have already had a number of forms:

mfise – I have	dufise – we have
ufise – you have	mufise – you have
afise – he/she has	bafise – they have

Note the change of letter in the personal prefixes according to the rules given in Par. 14 and 21. Remember the accords for the other classes: e.g. Imana ifise – God has. The negative is formed regularly: simfise, ntufise, ntafise etc.

The *-ra-* present of this verb may be used when no object follows, and is occasionally used when there is an object, but preferably not. The *-ra-* present would be ndafise, urafise etc.

Exercises:

I. *Translate into English:*

1. Mbeg' ufise inkoko? Oya, simfise inkoko.
2. Dufise impene ariko ntidufise inka.
3. Umutunzi afise ibintu vyiza vyinshi.
4. Mbega mufise ibitabo vyanyu? Oya, bir' i muhira.
5. Imana ifise ikigongwe cinshi.
6. Umworo ntafise amafaranga menshi, arik' ubu arikw arakora.
7. Mbega har' amahoro mu gihugu canyu? Ego me, dufise amahoro menshi.
8. Dufise inyama z'inkoko. Ziri ku meza mu nzu.
9. Abatunzi bafise inzu nziza, n'inka n'intama n'impene n'inkoko.
10. Har' umuyaga mwinshi mu biti hariya.

II. *Translate into Kirundi:*

1. The poor man's child has hunger.
2. Sins are very bad, but God has mercy.
3. The rich man's wife has a bad illness.
4. Is there much wind in your country?
5. We have chickens, but not many.
6. The rich man's spear is very long.
7. We like chicken meat (meat of chicken), but poor people don't have chickens.
8. You (sing.) have good cows; do you have milk and butter?
9. We are working hard in our gardens, but we don't have many sweet potatoes.
10. The men are praising God, and they have much joy.

LESSON 22: Infinitive and Imperative

Vocabulary:

gusesa – to empty out, spill

gusoma – to read

kuzana – to bring

gutēka – to cook (in water) (trans.)

gufasha – to help

iki? – what?

37. **Infinitive.** You will see that all the verbs in this vocabulary begin with ku or gu. (Remember the change-down rule, Par. 21.) In English we form an infinitive by placing the word ‘to’ before the verb. In Kirundi, ku (gu) is attached to the verb stem. Then to conjugate a verb we simply remove the ku and add the proper prefixes. From now on all verbs given in the vocabularies will be given in the infinitive form.

Ndagomba kugenda – I want to go.

You can easily form the infinitives of the verbs already learned.

38. **Imperative.** The singular imperative is simply the stem of the verb:

Kora! – work!

Genda! – go!

Zana! – bring!

The singular negative imperative is like the present negative, except that the final a is changed to e.

Ntugende! – don’t go!

Ntuteke! – don’t cook!

(For further explanations see Par. 132-134.) Except in the imperative, the verb stem can never stand alone. Two imperatives may not follow each other without changing the form of the 2nd one (Par. 134).

Exercises:

I. *Translate into English:*

1. Zana igitabo n’icete. 2. Tugomba kugenda i Gitega. 3. Ntukore mu murima ubu, kora mu nzu. 4. Abana bakunda gusoma mw ishuli. 5. Mbega mufise iki? Dufise ibitabo vyacu. 6. Soma mu gitabo cawe gishasha. 7. Sesa amazi mabi; ntuteke ibigori mu mazi mabi. 8. Fasha abakobwa kurima mu bitoke. 9. Teku inyama z’inkoko ku ziko. 10. Turiko turafasha abigisha bacu gukora mw ishuli.

II. *Translate into Kirundi:*

1. Hoe well in your (sing.) garden. 2. Cook the sweet potatoes and corn. 3. Go to help the poor people. 4. I like to work in the house. 5. The boys want to go to school. 6. The pupils like to read in school. They read very well. 7. Don’t bring your (sing.) sleeping mats and clothes into the house now. 8. What are you (pl.) doing? We are helping the boys (to) bring the fish. 9. Don’t empty out the milk; it is good. 10. The wind is bringing the smoke into our eyes.

LESSON 23: Class 6 *uru-*, *in-*

Vocabulary:

urūgi – door
urutoke – finger
urukūndo – love
gushira – to put

urukwi – stick of wood (firewood)
urūzi – river
urubāho – board, slate
urugo – homestead, kraal, enclosure

39. Class 6.

	singular	plural
Noun prefix	uru- (urutoke)	in- (intoke)
Poss. prefix	rwa- (rwanje)	za- (zanje)
Verb prefix	ru- (ruri)	zi- (ziri)
Adj. prefix	ru- (rubi)	n- (m) (mbi)

40. In forming the plurals of words in this class remember the changes that take place when N comes in contact with certain letters (Par. 14).

urubaho – board

imbaho – boards

41. The plural of uruzi is inzuzi, and that of urugi is inzugi and likewise for all vowel-stem nouns of this class. (The stems of these words are: -uzi, -ugi)

Note: The plural agreements of this class are exactly the same as the plurals of class 3.

Exercises:

I. *Translate into English:*

1. Shira urubaho rwawe ku meza mw ishuli. 2. Dufise urugi rugufi mu nzu yacu. 3. Mbeg' urugo rwanyu ruri hehe? Ruri hariya kure (= far) ku musozi. 4. Mu gihugu cacu har' inzuzi nyinshi. 5. Umwana ashira urutoke mu jisho.

II. *Translate into Kirundi:*

1. The man's fingers are long. 2. Bring wood (insert "zo") to put in the fire. 3. The love of God is great (much). 4. The long river is over there. 5. We have a few slates in school.

III. *Give plurals and meanings of these words.* Write a sentence using each of these words in either sing. or pl.

- | | |
|------------|------------|
| 1. inka | 6. ishuli |
| 2. urutoke | 7. irigi |
| 3. isahane | 8. urukwi |
| 4. inkoko | 9. urubaho |
| 5. uruzi | 10. urugi |

LESSON 24: Class 6 (continued)

Vocabulary:

urusato – skin	uruyuki – bee
urupfunguzo – key (Swahili)	uruyoya – infant (up to one month old)
ururimi – tongue, language	uruyige – locust
urushi – palm of hand (pl. amashi)	urwāra – fingernail or toenail

42. **Urushi.** The plural is amashi. This word is usually used in the sense of holding out one's hands to receive something. They say, "Tega amashi" – hold out your hands. Urushi also has the regular 6th class pl. prefix, but when used that way (inshi) it means "slaps in the face".

43. The words uruyuki, uruyoya, uruyige, urwara form their plurals with a 'z': inzuki, inzoya, inzige, inzāra. (Do not confuse inzāra with inzara meaning hunger. The tone is different as well as the syllable being longer.) These are all vowel-stem, thus inz- in plural (see Par. 14 and 41). Observe:

uru-uki	}	– The vowel is short so a y is inserted between prefix and stem
uru-oya		
uru-ige		
uru-āra		– the vowel is long, so the u of the prefix changes to w: urwāra.

Exercises:

I. *Translate into English:*

1. Uruyuki ruri ku rutoke rwanje. 2. Inzige nyinshi ziri mu mirima. 3. Urubaho rwawe ntiruri hano. 4. Urukundo rw'Imana ruri mu mutima wanje. 5. Urusato rw'igikoko ni rwiza cane. 6. Abana bariko baratega (see Par. 42) amashi. 7. Mbeg' ufise impfunguzo zanje? Ngomba kugenda mw ishuli. 8. Mbeg' uravuga ururimi rwacu? 9. Singomba inzuki mu nzu. 10. Mbega muzana insato z'inka mu rugo?

II. *Translate into Kirundi:*

1. The cow's skin is large. 2. The teacher speaks many languages. 3. Where are your (sing.) keys? They are here. 4. The boy's fingernails are dirty. 5. The woman's baby (infant) has a bad illness. 6. God puts love in our hearts. 7. What do you have in your hand (palm)? 8. Many bees and locusts are in our fields. 9. Put the teacher's keys in his room. 10. Women love their babies very much.

LESSON 25: Prefixless Present Tense

Vocabulary:

kugura – to buy, (sometimes also: to sell)	kubona – to see
gusenga – to pray, worship	n’ingoga – quickly
kūza – to come	
buhoro-buhoro – slowly, softly, so-so (sometimes used in simple form: buhoro)	

44. **Prefixless Present.** This is another tense used to express present time. It is not truly “prefixless”, for the personal prefixes are used, the same as for the –ra– present. But the tense sign –ra– is omitted. Thus:

nkora – I work	dukora – we work
ukora – you work	mukora – you work
akora – he/she works	bakora – they work

There is a wide diversity of opinion about the use of these two present tenses, and it is difficult to outline definite rules for them, because occasionally they are used more or less interchangeably. However, there are certain rules which must be observed for their use. Listen carefully to the Barundi and try to observe for yourself the use of these tenses. It is important to know and use both of them. The negative is the same as that of the –ra– present, Par. 28.

45. A few rules:

1. In asking or answering questions the prefixless present is usually used if an object follows the verb, in referring to now-present time, not habitual present. In some localities the –ra– present may be used:
Ukora iki? – What are you doing? Nteka ibijumbu. – I’m cooking sweet potatoes.
2. It is usually used to express that which is happening just now when another word follows in the same clause, other than *cane* or *ati*, except when the continuous present (*arikiw aragenda*) is used:
Ngomba kugenda – I want to go. Agomba amazi – he/she wants water.
Mfise igitabo – I have a book.
3. It must be used for present time in dependent clauses, which we will study later.

Exercises:

I. *Translate into English:*

1. Mbega mugomba ibitabo bisha? 2. Ugomba iki? Ngomba amata. 3. Mbeg’ ugomba kugura inka? Oya, ngomba kugura impene. 4. Mubona iki? Tubona inzu nziza. 5. Abantu benshi bariko barasenga Imana mu rusengero (= church). 6. Abana baza buhoro-buhoro mw ishuli. 7. Ngomba kubona ishuli ryanyu rishasha. 8. Abagore baza kugura umuti. 9. Genda n’ingoga kugura inyama. 10. Dukunda gusenga Imana; ifise urukundo rwinshi n’ikigongwe.

II. *Translate into Kirundi:*

1. We want to worship God. 2. The boy is coming slowly. 3. Go quickly to school. The teacher is speaking. 4. Put the books on the chair. 5. Where do you (sing.) want to hoe? I want to hoe in my garden. 6. What are you buying? I’m buying chickens and eggs. 7. The pupils are walking slowly; they don’t want to go to school. 8. Bring your (sing.) books here. I want to see the words. 9. Go to the river quickly. Bring (some) fish. 10. We see the rich man’s bees over there. They are on the bananas.

LESSON 26: Class 7 *aka-*, *utu-*

Vocabulary:

agakiza – salvation (no pl.)	agahinda – sorrow (no pl.)
akazi – work (Swahili, no pl.)	agahiri – cold (in the head, no pl.)
akanwa – mouth (no pl.)	akamango – cold (in the head, no pl.)
akantu – a little thing	(preferred in some places)
akayabo – cat (or, akayabu)	

46. Class 7.

	singular	plural
Noun prefix	aka- (akantu)	utu- (utuntu)
Poss. prefix	ka- (kanje)	twa- (twanje)
Verb prefix	ka- (kari)	tu- (turi)
Adj. prefix	ka- (kabi)	tu- (tubi)

Note: *ka-* for adjective prefix before *i* changes to *ke*. (ka-iza = keza)

47. The plural is not very common for most of the words given above. Also, the plural of *akayabo* is usually irregular; being *ubuyabo*, thus requiring the accords for *ubu-*, see Par. 50. However, the plural is used commonly, especially for words brought into this class from other classes, as you see in the following paragraph.

48. Class 7 is the diminutive class. Words of all other classes may be given the prefixes of this class to give the meaning of a *little* thing:

ikintu – thing	akantu – little thing
umwana – child	akana – little child
igikoko – wild animal	agakoko – insect
impuzu – clothes	agahuzu – little clothing (Par. 14)
umunyu – salt	akunyu – little salt
amazi – water	utuzi – little water
amata – milk	uduta – little milk

Note that the last two words, since in their regular form they have a plural prefix, when changed to this class still have a plural prefix. Note also, that the diminutive of *umunyu* is *akunyu* (not *akanyu*).

49. The diminutive form is commonly used when a person is asking for something, though it isn't just a little that he wants.

Ngomba agahuzu – I want a little clothing (but he wouldn't be satisfied with a little!)

Exercises:

I. Change the following words to the diminutive form, giving both singular and plural (Without reference to the above list):

- | | |
|---|---------------------|
| 1. igiti | 11. umunyu (no pl.) |
| 2. inyama (preferably in pl., 'n' retained) | 12. urukwi |
| 3. igitabo | 13. umutsima |
| 4. ibuye | 14. amazi |
| 5. ikijumbu | 15. ijambo |
| 6. igitambara | 16. intebe |
| 7. inkoko | 17. umutwe |
| 8. impuzu | 18. icete |
| 9. igikoko | 19. imbuto |
| 10. isuka | 20. urubaho |

II. Translate into Kirundi:

1. The woman has a tiny child. 2. His children want a little milk. 3. We have the

salvation of Jesus in our hearts. 4. The old man has much sorrow. 5. We have much work, but we like to work. 6. The child's mouth is small. 7. The large cat goes in the garden. 8. There is a very little mountain in our country. 9. The children have (some) very small dishes. 10. (Some) little dogs are in your (sing.) house.

LESSON 27: Class 8 *ubu-*, *ama-*

Vocabulary:

ubwato – boat	ubwenge – wisdom (no pl.)
ubushaza (ubwishaza) – peas (no pl.)	ubuntu – grace (no pl.)
uburiri – bed	ubugingo – life (no pl.)
kuko – because	

50. Class 8.

	singular	plural
Noun prefix	ubu- (uburiri)	ama- (amariri)
Poss. prefix	bwa- (bwanje)	ya- (yanje)
Verb prefix	bu- (buri)	a- (ari)
Adj. prefix	bu- (bubi)	ma- (mabi)

51. Most words in this class have no plural. Ubwato and uburiri have plurals – amato, amariri; however, in speaking of a definite number of boats or beds one would use the singular form, ubwato, uburiri. The plural is used only when speaking of an indefinite number:

ubwato bubiri – two boats
amato menshi – many boats

52. The great majority of words in this class are those expressing abstract ideas, such as the last three nouns of the vocabulary, and they seldom have a plural form.

53. **Bwa.** Remember that *u* before a vowel becomes *w*; thus it becomes *bwa*, but since *w* after a *b* is pronounced like *g*, '**bw**' is always pronounced ***bw***. Have an African help with pronunciation of this sound. Also notice the application of this same rule in certain adjectives: *bwiza*, *bwinshi*. (In some older publications this is written *bwa*, *bwiza*, etc.)
Note: *kuko* – because, introduces a dependent clause. Remember rules about verb tenses in dependent clauses. *Kuko* and other conjunctions ending in *-ko* (like *ariko*) change *ko* to *kw* before words beginning with *a*, *e* or *i*, and to *k'* before *u*.

Exercises:

I. *Translate into English:*

1. Umwigisha mwiza afise ubwenge bwinshi.
2. Amato menshi cane agenda mu ruzi.
3. Uburiri bw'umutunzi ni burebure cane.
4. Nshima Imana kukw ifise ubuntu bwinshi.
5. Mfise ubugingo busha muri Yesu. (Translate *muri* as *mu*.)
6. Turakunda kurima ubushaza mu mirima yacu.
7. Paulo n'umwigisha mwiza kukw afise ubwenge bwinshi.
8. Dusoma ivy' (about) ubuntu bwa Yesu mu Gitabo c'Imana.
9. Urukundo rw'Imana ruzana umuco mu mutima yacu.

II. *Translate into Kirundi:*

1. The women have a few good peas.
2. God's wisdom is very great (much).
3. The men are going in boats.
4. Do you (pl.) have the grace of Jesus in your hearts?
5. Bring the short bed into the house.
6. A wise person (a person of wisdom) loves God because He brings salvation into our hearts.
7. God's mercy and grace bring peace into my life.
8. Do you (pl.) see the boat on (mu) the river over there?
9. The poor man wants to buy a new bed, but he hasn't (any) francs.
10. I have joy because God loves to help people.

LESSON 28: Class 8 (continued)

Vocabulary:

ubushe – burn (no pl.) pl.)	ubwoya – hair (except of human head, no pl.)
ubukene – need, poverty (no pl.)	uburyo – opportunity, way, kind (no pl.)
ubwana – childhood (no pl.)	ubufu – flour (no pl.)
ubusore – youth (in the sense of age, not person, no pl.)	
ubutumwa – message (when used with bwiza means gospel, no pl.)	

54. Observe the words in this class: ubwana (from umwana) and ubusore (from umusore). Many others are formed this way: e.g. Ubukristo (from Umukristo) meaning Christianity.

55. Another use of this class is in temporal expressions, such as:

- bwakeye – good morning (not a literal translation)
- burije – it is getting dark, it is late (in the day) (bwije in a dependent clause)
- bukeye – the next day
- ubu – now

You will learn other expressions from time to time involving this use.

56. **Imperative of “to come”.** Kuza has no imperative in the singular, and thus you must use *ngo* or *ngwino* – come, come here.

Exercises:

I. *Translate into English:*

1. Ngwino n’ingoga; burije.
2. Ubukene bw’umworo ni bwinshi.
3. Umwana wiwe afise ubushe bubi mu mutwe.
4. Indwara y’umuhungu ni mbi cane.
5. Genda ubu gufasha umwigisha gukora mu murima wiwe.
6. Imana irafasha abantu mu bukene bwabo.
7. Dusoma Ubutumwa Bwiza mu Gitabo c’Imana.
8. Abigishwa bagenda i muhira ubu kuko bwije.
9. Bwakeye, n’amaki? N’amahoro.
10. Akayabo gafise ubwoya bwiza bwinshi.

II. *Translate into Kirundi:*

1. We have a good opportunity (insert ‘bwo’) to worship God.
2. There is much joy in the Gospel of Jesus.
3. Sheep’s hair is long, but a dog’s hair is short.
4. We have great (much) need in our hearts; but Jesus is our Savior and He has great mercy.
5. We want an opportunity (insert ‘bwo’) to help the poor people because they have great need.
6. A woman is bringing (some) flour into the house.
7. Put (some) oil on the child’s burn.
8. In my childhood I liked (nakunda) to help my teacher.
9. Come here; bring your peas and corn (pl.).
10. Don’t you want to read in the Gospel of John (Yohana)?

LESSON 29: Future Tense

Vocabulary:

kubika – to put away	gusubira – to return, go back
kugaruka – to return, come back	ejo – yesterday, tomorrow (dep. on verb tense)
kugira – to do, make, have	uyu musi – today
ubwoba – fear	ku mugoroba – in the afternoon (3:00-6:00)

57. **Future tense.** For future time *after* today the particle –zō– is inserted in the verb between the personal prefix and the verb stem. This is often called the *far future tense*. –zō– is always long in both affirmative and negative.

nzōgenda – I shall go	tuzōgenda – we shall go
uzōgenda – you will go	muzōgenda – you will go
azōgenda – he/she will go	bazōgenda – they will go

But for future time *today* (called the near future tense) the –ra– present is used:

ndagenda uyu musi – I shall go today
nzogenda ejo – I shall go tomorrow

Note: This tense will retain the –ra– even in dependent clauses but not negative, contrary to the rule for its use in now present time. Also it is used when followed by an object or phrase.

58. **Verb kugira.** This is a very important verb for it is used in many idiomatic expressions, e.g. kugira ubwoba – to have fear, be afraid. You remember, also that this is the verb which supplies the missing parts of –fise. Thus, for the future of “to have” you must use kugira.
59. **The verb kugaruka** is used in the sense of to return to the place where the speaker is. e.g. A man at Gitega would say of another: “Azogaruka ino ejo” – he/she will return here tomorrow. But if a man is at Gitega and says, “I will return to Bujumbura tomorrow” he would not use kugaruka, but gusubira. e.g. Nzosubira i Bujumbura ejo – I will return (go back) to Bujumbura tomorrow.

Exercises:

I. *Translate into English:*

1. Abagabo benshi bazogenda i Gitega ejo kugura impuzu.
2. Umuvyeyi wanjye aragaruka uyu musi.
3. Umuntu mubi agira ubwoba bwinshi mu mutima wiwe.
4. Bika ibintu vyawe mu nzu.
5. Ejo abahungu bazogaruka hano mw ishuli.
6. Abakozi barasubira i wabo ku mugoroba.
7. Umwana wa Petero azofasha abavyeyi biwe mu mirima yabo.
8. Inka ziragenda mu nzira ntoya.
9. Tuzogira umunezero mwinshi kuko tuzobona Umukiza wacu.
10. Teka ibijumbu vyinshi n’inyama n’ibigori kukw abantu benshi baraza.

II. *Translate into Kirundi:*

1. The women will dig in their husband’s gardens tomorrow, but today they are reading in school.
2. The teachers are going to Bujumbura today but they will return tomorrow.
3. The boys will put away their books in the afternoon.
4. You (pl.) will have God’s blessing in your hearts (far future).
5. The teacher will come tomorrow into the school to speak the Word of God.
6. The children are afraid because they see a wild animal outside.
7. Will you (pl.) come back today? No, we will come back tomorrow afternoon.
8. What will the pupils do (this) afternoon? They will read in the Gospel of Matthew (Matayo).
9. The women are putting away the cloths now. They will come back tomorrow.
10. We are praising God because He will have much mercy.

LESSON 30: Review

- I. *Conjugate:*
1. Kugenda in –ra– present, affirmative
 2. –fise in prefixless present affirmative
 3. Gukora in prefixless present negative
 4. –ri prefixless present negative
 5. Gufasha in far future affirmative
 6. Gusoma in continuous present affirmative
- II. *Questions:*
1. What verb is used for the missing forms of –fise? What are some forms of –fise that do not exist?
 2. How is the imperative formed: affirmative? negative?
 3. When *must* the prefixless present tense be used?
 4. When is the –ra– present most often used?
 5. When may the prefixless present and the –ra– present be used interchangeably?
 6. What class is used for the diminutive?
 7. What kind of words for the most part are found in Class 8?
 8. What happens when the prefix *bu* precedes a vowel?
 9. What is the imperative of “to come”?
 10. When is the –zo– future used?
 11. What other tense may be used to express a future idea and when is it used?
 12. Give the diminutive form of these words: *igitabo, umwana, umusozi, urusato, amazi, igiti.*
- III. A. Make the possessive adjective “my” agree with the following words. Then change the words to plurals including the possessive adjective. Also give the meanings of these expressions. (Some words may not have a plural.)
- e.g. *umuhungu: umuhungu wanje – my son abahungu banje – my sons*
- | | | |
|------------|-------------|-------------|
| 1. urugi | 6. urutoke | 11. akayabo |
| 2. uruzi | 7. umutunzi | 12. akanwa |
| 3. umugozi | 8. ubusho | 13. ubwato |
| 4. urukwi | 9. ururimi | 14. uburyo |
| 5. akazi | 10. urwara | 15. uburiri |
- B. Make the adjective –iza agree with the following nouns, singular and plural (if pl. exists) and translate:
- | | | |
|-------------|-------------|-------------|
| 1. ubutumwa | 6. akantu | 11. urusato |
| 2. umuyaga | 7. icete | 12. inkoko |
| 3. uruyoya | 8. ubwoya | 13. urubaho |
| 4. ubushaza | 9. amata | 14. ubufu |
| 5. ijambo | 10. agakiza | 15. umusi |
- IV. *Translate into Kirundi:*
1. We will read in the Gospel of John now.
 2. Many rich men have many things but they do not have peace in their hearts.
 3. Jesus has grace, love and mercy; He wants to help people.
 4. The woman will cook fish on the stove tomorrow.
 5. Come here; don't put the board away in the house.
 6. Pour out the bad milk; bring the good milk in the house.
 7. Tomorrow the old man's sheep and goats will go into our field.
 8. Work quickly; it is late and you have much work.
 9. The rich man will return to his home tomorrow.
 10. We are bringing our dishes because we want (some) meat.

LESSON 31: Negative of Future

Vocabulary:

kuririmba – to sing

kuronka – to receive, find, get

gushika – to arrive

indirimbo – song, hymn

mu gitondo – in the morning

vuba – soon, recently, quickly

kubanza – to begin by, do first

gutangura – to begin to

60. **Negative of far future.** This shows the regular rule: negative prefix, personal prefix, tense sign, stem of verb.

sinzogenda – I shall not go

ntuzogenda – you will not go

ntazogenda – he/she will not go

ntituzogenda – we shall not go

ntimuzogenda – you will not go

ntibazogenda – they will not go

This negative form of the future *cannot* be used in dependent clauses!

61. **Verbs kubanza and gutangura.** Though both of these words mean “begin” they are not used interchangeably.

Banza kurima – begin by digging, dig first (implying that there is something also to do when digging is finished)

Tangura kurima – begin to dig (that is, start the task now)

Exercises:

I. Translate into English:

1. Abantu ntibazokora ejo mu gitondo kubo bazogenda gusenga Imana. 2.

Ntituzotangura gufasha abahungu ejo. 3. Banza kuririmba; tugomba gushima Imana.

4. Abahungu baratangura gusoma neza. 5. Umwigisha araza vuba kuvuga Ijambo

ry’Imana. 6. Abakozi barabanza kurima mu bitoke; ejo bazokora mu nzu. 7. Abana

bariko bararirimba indirimbo z’Imana mw ishuli. 8. Vuba tuzoronka impuzu nshasha

kukw abavyeyi bacu bazogaruka i wacu. 9. Mbanza gushira uduta mw isahane. 10.

Umwotsi mwinshi uratangura kuva mu mucanwa.

II. Translate into Kirundi:

1. The cows will not go into the river. 2. We shall receive the blessing of God in our

hearts. 3. The pupils will not arrive in school tomorrow morning. 4. You (sing.) will

come in the evening (today) to help the girls. 5. We will begin to sing soon. 6. First

go to work in the garden. 7. The women will not cook fish tomorrow morning; they

will cook meat. 8. Our teacher will arrive this afternoon; he is not here in the

morning. 9. The old man’s son will not go to school tomorrow because he has a bad

illness. 10. We will not buy your (pl.) goats; they are very small.

LESSON 32: Class 9 *uku-*, *ama-*

Vocabulary:

ukuboko – arm	ukwezi – moon, month (pl. amezi)
ukuguru – leg	ukwaha – armpit
ugutwi – ear	ukwizera – faith (no pl.)
ukuri – truth (no pl.)	

62. Class 9.

	singular	plural
Noun prefix	uku- (ukuboko)	ama- (amaboko)
Poss. prefix	kwa- (kwanje)	ya- (yanje)
Verb prefix	ku- (kuri)	a- (ari)
Adj. prefix	ku- (kubi)	ma- (mabi)

63. This class contains all infinitives, for in Kirundi, as in English, an infinitive may be used as a noun. Besides the infinitives there are very few other words in this class except those given in this vocabulary. The word given here, ukwizera – faith, comes from the verb kwizera – to believe. Given the initial vowel *u*, it becomes a noun.

Ukwizera kwawe kuri hehe? – where is your faith?

64. Usually when an infinitive is used as a noun it must be given the initial vowel *u*.

Kugaruka – to return Ukugaruka kwiwe – his return

However, you will sometimes hear it used as a noun without the *u*.

Exercises:

I. *Translate into English:*

1. Ukuboko kwiwe ni kugufi.
2. Umuhungu wawe afise amaguru maremare.
3. Abantu benshi bafise ukwizera guke.
4. Imana irakunda ugusenga kw'abantu beza.
5. Umwana mutoya afise indwara mbi mu matwi yiwe.
6. Umwigisha wacu avuga ukuri.
7. Inkoko ntifise amabobo arikw ifise amaguru.
8. Turirimba indirimbo z'Imana kuko dufise umunezero n'ukwizera.
9. Har' umunezero mu gukora cane.
10. Umuntu afise amaguru n'amaboko n'umutwe n'amatwi n'amaso n'akanwa.

II. *Translate into Kirundi:*

1. The arm of God is not short.
2. The moon is small now but soon we shall see a large moon.
3. Do you have much faith in your heart?
4. The teacher's faith is very great (much).
5. Jesus will come soon; perhaps (kumbure) we shall see His return.
6. Put (some) medicine on the child's leg.
7. My daughter has a burn on her arm.
8. A month has many days.
9. Are you (sing.) telling (speaking) the truth? Will you help the poor man tomorrow?
10. Their parents will not come tomorrow because there are locusts in their gardens and they have much work.

LESSON 33: Class 10

Vocabulary:

ahantu – place

hasi – on the ground, floor

gukubura – to sweep

ibiharage (c.4) – beans

gukiza – to heal, save, save from

kuguma – to stay, remain

65. Class 10.

	singular	plural
Noun prefix	aha- (ahantu)	aha-
Poss. prefix	ha- (hanje)	ha-
Verb prefix	ha- (hari)	ha-
Adj. prefix	ha- (habi)	ha-

66. There is only one word in class 10 – ahantu – place. However, this prefix *ha* is used to express the idea of place whether the word ahantu is used or not.

67. Some uses of the ha- prefix:

1. In the adjective:

a) to agree with the adverb of place: Hano ni neza – Here it is good, or, it is a good place here

b) in the adjective when ahantu is understood: Ni habi cane – It is (a) very bad (place)

2. As a verb subject:

a) to agree with ahantu or adverb of place. e.g. Hariya hitwa Gitega – That place over there is called Gitega.

b) in an impersonal sense when no subject is expressed. e.g. Harashushe – It is hot.

c) to represent the English expletive “there”. (You have already seen this in hari.) e.g. Haza umugabo – There comes a man. Hariho ibijumbu? – Are there any sweet potatoes? (Actually, harih’ ibijumbu?)

Note: In “hariho” the final ho gives the idea of place also. Note that in answering this question one would make the verb agree with ibijumbu – Ego, biriho – Yes, there are. Nta biriho – There are none. (See Par. 213.)

Sometimes just “hari” is used. e.g. Har’ amazi menshi hano – There is much water here.

3. In the expression “mu maso hiwe” – his face. Since there is no other word for face, amaso is used with the possessive adjective having the *ha* prefix, and it is preceded by *mu*.

4. “in” is not usually used with ahantu: not “mu hantu heza”. Thus, “in a good place” is “ahantu heza”.

Exercises:

I. *Translate into English:*

1. Hano ni habi cane. 2. Kubura hasi n’ingoga. 3. Haza abantu benshi mw ishuli. 4. Hariya ni hanini. 5. Mbega harih’ ibiharage vyinshi? Ego, biriho. 6. Umukiza akiza abantu ivyaha vyabo. 7. Har’ ibiharage vyinshi hasi mu rugo. 8. Ngomba kuguma i wacu, singomba kugenda i Gitega. 9. Tuzogenda kuba ahantu heza cane. 10. Abigishwa ntibakubura hasi mw ishuli uyu musu.

II. *Translate into Kirundi:*

1. I don’t want to stay in a dirty place. 2. Are there any bananas on the ground? 3. Jesus likes to save people from their sins. 4. The boys are sweeping the floor. 5. Outside it is very dirty; go to sweep the ground well. 6. I see a nice place over there. 7. Peter’s son will not go to Bujumbura. 8. Are there (any) people in the church? Yes, there are many men and women and a few children. 9. In the morning there come a few workmen. (While awkward in English, this is correct in Kirundi.) 10. John has joy in his face.

LESSON 34: Chart of the Classes

68. The Classes.

CLASS	Noun Prefix	Verb Prefix	Adj. Prefix	Poss. Prefix	Poss. Part.
1. sing. plur.	umu aba	a ba	mu ba	wa ba	wa ba
2. sing. plur.	umu imi	u i	mu mi	wa ya	wa ya
3. sing. plur.	in in	i zi	n (m) n (m)	ya za	ya za
4. sing. plur.	iki ibi	ki bi	ki bi	ca vya	ca vya
5. sing. plur.	i ama	ri a	ri ma	rya ya	rya ya
6. sing. plur.	uru in	ru zi	ru n (m)	rwa za	rwa za
7. sing. plur.	aka utu	ka tu	ka tu	ka twa	ka twa
8. sing. plur.	ubu ama	bu a	bu ma	bwa ya	bwa ya
9. sing. plur.	uku ama	ku a	ku ma	kwa ya	kwa ya
10. sing. plur.	ha	ha	ha	ha	ha

Note: From now on in general the class of a noun will not be indicated in the vocabularies, for you should be able to identify them for yourself.

Exercises:

I. *Translate into Kirundi:*

- | | |
|-------------------------------|----------------------------------|
| 1. His good dog | 16. A short bed |
| 2. Our new books | 17. The boat is on the river |
| 3. A little boy | 18. Good meat |
| 4. Cold (fresh) milk | 19. My nice cat |
| 5. Where is their big garden? | 20. Many words |
| 6. God's Son | 21. New hearts |
| 7. The teacher's goat | 22. The poor man's many debts |
| 8. A long river | 23. My eyes |
| 9. The grace of God | 24. Your (sing.) long fingers |
| 10. The sheep are here | 25. God's mercy and grace |
| 11. Much wind | 26. Good seeds are in the garden |
| 12. Deep holes | 27. Our many bad sins |
| 13. Our Savior | 28. Sour (pl.) parents |
| 14. The boy's chairs | 29. The love of Jesus |
| 15. God's people | 30. The girl's mat |

LESSON 35: Vowel-stem Verbs

Vocabulary:

kwāndika – to write

kwīzera – to trust, believe

kwēreka – to show

kwīgisha – to teach

kwīgishwa – to learn, be taught

kwīhana – to confess, repent

69. These verbs have stems beginning with a vowel which is *always* long: -āndika, -īzera. Since the *u* before another vowel becomes *w*, the infinitive *ku-andika* becomes *kwandika*. So whenever you see an infinitive beginning with *kw* you know it is a vowel-stem verb.

70. For the conjugation of these verbs it is very important to remember the rules for vowel and consonant changes (Par. 3, 14, 21, 22, 30, 39, 46, 50, 62)

a) *Here is the –ra– present conjugation:*

ndizera – I trust

urizera – you trust

arizera – he/she trusts

turizera – we trust

murizera – you trust

barizera – they trust

For other classes, the same principle applies, for it is the *a* of –ra– that makes the contraction.

Note: In all forms of these vowel-stem verbs the accent falls on that first vowel of the stem, which is always long, thus: arāndika.

b) *The prefixless present:*

nizera

wizera

yizera

twizera

mwizera

bizera

Note this tense for the other classes:

2: wereka yereka

3: yereka zereka

4: cereka vyereka

5: ryereka yereka

6: rwereka zereka

7: kereka twereka

8: bwereka yereka

9: kwereka yereka

10: hereka

c) The continuous present: ndiko ndigisha, urik' urigisha, etc.

71. Note in the 3rd person singular yizera, the vowel change of *a*. Instead of the vowel *a* dropping out before another vowel as you have learned, it here changes to *y*. Thus, a-izera becomes yizera; likewise, yandika, yereka.

Exercises:

I. *Translate into English:*

1. Umuntu (insert "who") yizera Imana azoronka umugisha.
2. Abana bigishwa neza mw ishuli.
3. Umukobwa arikw arihana ivyaha vyawe.
4. Umwigisha yigisha abana benshi gusoma no kwandika. (No is the same as na, explication later.)
5. Ngomba kwereka abigishwa Igitabo c'Imana.
6. Umwigisha arikw arafasha abana kwandika.
7. Abana bariko barereka abavyeyi babo impuzu zabo.
8. Umuhungu w'umutama yigishwa n'ingoga indirimbo nsha.
9. Igitabo c'Imana cigisha abantu urukundo n'ukwizera.
10. Ntitugomba kugenda ubu kuko turiko turandika ivyete.

II. *Translate into Kirundi:*

1. The boys write well but they do not read well.
2. The bad man is confessing his sins; he will receive the blessing of God and joy in his heart.
3. I believe the Word of God and I want to teach many people to trust God.
4. Our Savior, Jesus, will save bad people. They will receive new hearts.
5. His repentance is good.
6. Do you (sing.) trust the Savior? He wants to show people His love.
7. The love of God shows people the good way.
8. Do you (pl.) write letters in school?
9. Parents teach their children to do well.
10. We are learning to sing (some) nice new songs.

LESSON 36: Far Future and Present Negative of Vowel-stem Verbs

Vocabulary:

kwambara – to wear, put on	kwibagira – to forget
kwanka – to refuse, hate	kwibuka – to remember
kwemera – to agree to, be willing, accept, admit	kwubaka – to build

72. **Far Future of vowel-stem verbs:** This is formed by attaching to the *whole infinitive* the personal prefix and tense sign, thus:

n-zo-kwandika – I shall write azokwibuka – he/she will remember

In some localities, instead of using the whole infinitive, the o of zo is dropped before the vowel of the stem. e.g. nzandika, azibuka.

73. **Negative future** of vowel-stem verbs is formed according to the same rule, but, of course, the negative prefix is added:

sinzokwibagira – I shall not forget ntazokwubaka – he/she will not build

74. **Negative present** of vowel-stem verbs follow the same rule as that for the prefixless present affirmative, except that the negative prefix is added:

sinibuka – I don't remember ntitwibuka – we don't remember
ntiwibuka – you don't remember ntimwibuka – you don't remember
ntiyibuka – he/she doesn't remember ntibibuka – they don't remember

All other vowel-stem verbs are handled in the same way; whatever the vowel may be it is retained as you see in the above words.

ntiyambara – he/she doesn't wear ntiyemera – he/she doesn't agree
ntiyubaka – he/she doesn't build

Exercises:

I. *Translate into English:*

1. Umuvyeyi ntiyanka gufasha abana biwe. 2. Abagabo bazokwubaka ishuli ejo. 3. Abagore bazokwemera gukora neza mu mirima y'abagabo babo. 4. Ntituzokwibagira kuzana ibijumbu vyacu ejo. 5. Aboro ntibambara impuzu nziza kandi ntibafise amafaranga menshi. 6. Impene ntizambara impuzu, ariko zifise ubwoya. 7. Tuzokwubaka inzu nshasha i wacu. 8. Mbega muzokwambara impuzu zanyu nziza ku musu mukuru? 9. Abana ntibibuka neza indirimbo nshasha. 10. Abigishwa ntibazokwandika ivyete vuba, kuko bazobanza kwigishwa gusoma.

II. *Translate into Kirundi:*

1. The king's men will build his new house soon. 2. You (sing.) will not forget to come to get your books today. 3. The boys agree to go to Gitega to buy their things. 4. The rich man refuses to work in his garden. 5. You (pl.) will remember to come to school tomorrow morning. 6. I am not willing to bring my slate, because we have slates at school. 7. God's people will build a new school soon. 8. Do sheep refuse to go in the path? 9. Will you (sing.) remember the good words of your teacher? 10. The poor man will not repent of his sins because he is afraid (= has fear).

LESSON 37: Cardinal Numbers 1-10

Vocabulary:

No vocabulary is given in this lesson, as it is important that you learn the numbers well.

75. Stems of the number words:

-mwe	one	-tandatu	six
-biri	two	(i)ndwi	seven
-tatu	three	(u)munani	eight
-ne	four	(i)cenda	nine
-tanu	five	(i)cumi	ten

Numbers from one through six must have prefixes according to the class of the noun modified, but from seven to ten the forms are invariable. Here are the numbers with the first class agreements: (The prefixes are the same as for verbs, except 1st class singular.)

umuntu umwe – one person	abantu batandatu – six people
abantu babiri – two persons	abantu ndwi – seven people
abantu batatu – three persons	abantu munani – eight people
abantu bane – four people	abantu cenda – nine people
abantu batanu – five people	abantu cumi – ten people

76. The class agreements:

Class 1: umwe	babiri	Class 6: rumwe	zibiri
Class 2: umwe	ibiri	Class 7: kamwe	tubiri
Class 3: imwe	zibiri	Class 8: bumwe	abiri
Class 4: kimwe	bibiri	Class 9: kumwe	abiri
Class 5: rimwe	abiri	Class 10: hamwe	habiri

77. Numbers always *follow* the nouns they modify.

78. The numerals from 7 to 10 lose their initial vowel when immediately following a noun, but if used by themselves they retain it.

ibitabo munani – eight books
Har' ibitabo bingahe? N'umunani.
How many books are there? There are eight.

Exercises:

I. Translate into Kirundi:

- | | | |
|------------------|-------------------------------|--------------------------|
| 1. one stone | 13. three jiggers | 24. six pupils |
| 2. three fingers | 14. one cow | 25. one cat |
| 3. six months | 15. five francs | 26. many boats |
| 4. two cats | 16. four hills | 27. three places |
| 5. eight chairs | 17. two arms | 28. nine goats |
| 6. four teachers | 18. three beds | 29. seven (ears of) corn |
| 7. ten boys | 19. six hoes | 30. four rivers |
| 8. five books | 20. ten sheep | 31. eight gardens |
| 9. one door | 21. one board | 32. two days |
| 10. six dogs | 22. eight schools | 33. five ropes |
| 11. nine eggs | 23. five <i>little</i> things | 34. seven mats |
| 12. seven bees | (dimin.) | 35. one leg |

LESSON 38: Higher Numbers

Vocabulary:

urusengero – church
umwaka – year
umunyakazi – workman
imbeba – rat, mouse

guharūra – to count
gufata – to take hold of, catch, seize
kwinjira – to enter (usually followed by mu)

79. Numbers 10-19. (First class agreements have been used here)

icumi n'umwe – eleven	icumi na batandatu – sixteen
icumi na babiri – twelve	icumi n'indwi – seventeen
icumi na batatu – thirteen	icumi n'umunani – eighteen
icumi na bane – fourteen	icumi n'icenda – nineteen
icumi na batanu – fifteen	

In the last three forms it could be: na ndwi, na munani, na cenda.

The class agreement comes in the word following “na”.

abahungu cumi na bane – fourteen boys

80. The tens:

mirongwibiri – twenty	mirongwirindwi – seventy
mirongwitatu – thirty	mirongumunani – eighty
mirongwine – forty	mirongwicenda – ninety
mirongwitanu – fifty	ijana – one hundred
mirongwitandatu – sixty	amajana abiri – two hundred

In these forms just given there is no change for agreement.

20 people – abantu mirongwibiri

20 cows – inka mirongwibiri

But: 21 people – abantu mirongwibiri n'umwe

34 sheep – intama mirongwitatu na zine

124 francs – amafaranga ijana na mirongwibiri n'ane

Observe the agreement as marked in the last word. Note the use of “na”: 132 men – abagabo ijana na mirongwitatu na babiri. Ninety is sometimes mirongurwenda instead of mirongwicenda. Seventy may be mirongwindwi, and eighty may be mirongwinani. Learn to use whichever form is common where you work.

Exercises:

I. Translate into English:

1. Harūra abahungu (insert “who”) bari mw ishuli. 2. Harih' abahungu ijana na mirongwitatu na batanu. 3. Abagabo n'abagore mirongwibiri na babiri bariko barinjira mu rusengero. 4. Akayabo kanini gafata imbeba zibiri. 5. Tuzoguma hano gukora imyaka itatu. 6. Abagabo bariko barazana amabuye amajana atatu ni mirongwirindwi n'umunani. 7. Inzu y'umutunzi ifise inzugi cumi na rumwe. 8. Tugomba amasuka mirongwibiri n'indwi, kukw abakozi benshi baraza. 9. Muzogura inyama z'amafaranga amajana abiri na mirongwine n'atanu. 10. Abigishwa mw ishuli ryacu n'amajana atanu na mirongwicenda na batandatu.

II. Translate into Kirundi:

1. Fifteen workmen are coming to build the house today. 2. The rich man has forty-three cows, and many goats. 3. We have four cats; they will catch many rats. 4. There are thirty-six trees in the teacher's field. 5. The boys write on slates in school. They have fifty-one (slates). 6. Buy eighty-four eggs. 7. There are twelve sheep in our field. 8. The poor man has a debt of 465 francs. (write out the number) 9. Sixty-six workmen will build the church. 10. The boys will learn in school seventeen years.

LESSON 39: *-ngahe* (How many?)

Vocabulary:

inkofero – hat (Swahili)	gutuma – to send (see Par. 82)
umusuma – thief (or, igisuma)	kurungika – to send (see Par. 82)
ijoro – night (5 th cl.)	yamara – but
kwumva – to hear, feel, smell, taste	mugabo – however, but

81. **-ngahe – how many?** This word also takes class prefixes, but observe that the prefixes are like those of the numbers, not of the descriptive adjectives. Only plural forms exist because the idea is plural. Like other adjectives it follows the noun it modifies. *-ngahe* cannot be followed by the *-ra-* present.

Class 1: bangahe?	Class 6: zingahe?
Class 2: ingahe?	Class 7: tungahe?
Class 3: zingahe?	Class 8: angahe? (also bangahe?)
Class 4: bangahe?	Class 9: angahe?
Class 5: angahe?	Class 10: hangahe?

e.g. Abantu bangahe bariho? – how many people are here?

Umutunzi afise inka zingahe? – how many cows does the rich man have?

(Notice the word order in this last sentence.)

82. **Gutuma and Kurungika.** Though both of these words mean send, they are not the same. Gutuma is usually used with sending a person, implying that he carries a message. Kurungika – to send anything but a person, or a person if he carries no message. This rule is only a guide; you will often hear the words used otherwise.

Nzotuma umuntu i Gitega – I will send a person to Gitega (implying that he carries a message)

Nzorungika ivyete vyanje i Gitega – I will send my letters to Gitega.

83. **Ariko and yamara.** You have now learned these two words for “but”. In most instances they are interchangeable. The word for “but” in the sense of “however” is usually *mugabo* (not to be confused with *umugabo* – man). The tones are different!

Note: In the vocabulary you see that *kwumva* is used for all the senses except seeing. However, its commonest meaning is “to hear”. Be cautious in using it for the other senses and observe how Africans use it. Also note this use of it: *Sinumva ikirundi* – I don’t understand Kirundi.

Exercises:

I. Translate into English:

1. Mufise ibitabo bangahe? Dufise icumi na bibiri. 2. Mbeg’ uzorungika abantu bangahe i Gitega kuzana ibintu vyawe? Nzorungika icumi. 3. Mbeg’ ufise inkofero zingahe? Mfise zibiri. 4. Nzorungika icete i Bujumbura kuko ngomba kugura imbaho mirongwitanu na zine. 5. Imana ikunda kwumva ugusenga kwacu. 6. Mbeg’ urumva ikirundi? Ndumva buhoro-buhoro yamara si cane. 7. Yesu atuma abantu biwe kuvuga Ubutumwa Bwiza. 8. Abasuma bafata impene zingahe? Bafata icumi na zibiri. 9. Muzoguma hano amajoro angahe? N’atatu. 10. Harura amafaranga. Ufise angahe? Mfise mirongwitanu n’ane.

II. Translate into Kirundi:

1. How many children are entering the church? 2. How many books will you send? 3. Thieves like to go in the night because there is darkness. 4. How many years will you teach here? I will teach six years. 5. Send twelve men to bring my boards. 6. Send a pupil to bring your letter to my house. 7. Do you (pl.) hear the drums? Where are they? 8. I hear the workmen. What are they doing? They are building a church. 9. In the night the old man hears a thief in his kraal. He gets (takes hold of) his spear. 10. I want to put away our clothes now, but I don’t see well at (in) night.

LESSON 40: Review

I. *Questions:*

1. Explain the difference between: 1. kubanza and gutangura, 2. gutuma and kurungika, 3. ariko and mugabo.
2. What is the most common use of class 9?
3. Name all the words in class 9 which do not come under that use!
4. What one word belongs to class 10?
5. Give 3 uses of the *ha* prefix.
6. How do you say “his face”?
7. Give two examples of vowel-stem verbs.
8. Count from one to ten.
9. In what way do the numbers 7 to 10 differ from the others in their usage?
10. Give the word –ngahe with all of its class agreements.

II. *Conjugate:*

1. kwambara in the far future affirmative
2. kwibagira in the present negative
3. kwinjira in the far future negative
4. kwihana in the –ra– present affirmative
5. kwemera in the prefixless present affirmative
6. kwubuka in the continuous present affirmative

III. *Translate into Kirundi:*

- | | |
|--|---------------------------------------|
| 1. How many cows? | 26. Six languages |
| 2. One eye | 27. How many books? |
| 3. Three poor men | 28. Thirteen mats |
| 4. Fifty-four goats | 29. Four thieves |
| 5. Fourteen hoes | 30. One rat |
| 6. How many little things? (dimin.) | 31. One stick of wood |
| 7. Three years | 32. Six skins of cows |
| 8. Twenty-five chairs | 33. Two keys |
| 9. Thirty-six chickens | 34. Seventy-eight months |
| 10. One church | 35. Ninety boats |
| 11. Seventeen schools | 36. Two beds |
| 12. One hundred and thirty-two francs. | 37. Fifteen big holes |
| 13. Forty-eight children | 38. One hundred and sixty-six workmen |
| 14. Sixty-one eggs | 39. How many legs? |
| 15. Ten hats | 40. Seventy-two slates |
| 16. One string | 41. Fourty-one sweet potatoes |
| 17. Twenty-one fish | 42. Ten sacks |
| 18. Eighty-three sheep | 43. Twenty-two (ears of) corn |
| 19. Twelve hills | 44. Five countries |
| 20. Five places | 45. One river |
| 21. How many gardens? | 46. Ten fingernails |
| 22. Four teeth | 47. How many seeds? |
| 23. Fifty-nine stones | 48. Twenty-six spears |
| 24. Thirty-one nights | 49. Fourteen letters |
| 25. Many beans | 50. Many peas |

LESSON 41: *-ose* (All, Every)

Vocabulary:

umwīgeme – girl	izina – name (5 th cl.)
umwūngere – shepherd (sometimes pastor)	gusīnzīra – to sleep
igitangaza – surprising thing, miracle	ryāri – when?

Note: umwigeme and umukobwa are interchangeable

84. **-ose**, means *every* or *whole* in the singular, and in the plural it is *all*.

Class agreements:

	singular	plural
Class 1:	wese	bose
Class 2:	wose	yose
Class 3:	yose	zose
Class 4:	cose	vyose
Class 5:	ryose	yose
Class 6:	rwose	zose
Class 7:	kose	twose
Class 8:	bwose	yose
Class 9:	kwose	yose
Class 10:	hose	

Notice the first class singular – wese, not wose!

85. In the Singular this word usually conveys the idea of entirety – inzu yose – the *whole* house. But it can mean every – umuntu wese – *every* person. In the plural it is all – inka zose – *all* the cows. Often when in English we would use the singular “every”, Kirundi uses the plural: e.g. every day – imisi yose.

86. Place in sentence. *-ose* always follows the noun it modifies. If there should be several adjectives *-ose* must come last of all.

abantu bose – all the people inka zacu nziza zose – all our nice cows.

87. Derived from this same stem are the words “twese” – all of us, “mwese” – all of you, “bose” – all of them.

88. **Ryari – when?** This is used only in asking questions. It usually comes at the end of the sentence or clause, though sometimes it immediately follows the verb.

Uzogenda i Gitega ryari? – When will you go to Gitega?

Exercises:

I. Make *-ose* agree with the following words both singular and plural and translate into English:

1. igitoke	2. ahantu	3. umuti	4. umwigeme
5. ukuboko	6. umusuma	7. imbwa	8. akayabo
9. inkofero	10. amavuta	11. umwungere	12. umwaka
13. ubushaza (no pl.)	14. izina	15. akantu	16. umusozi
17. igiti	18. ubwato	19. uruzi	20. inkoko

II. Translate into Kirundi:

1. All people like to sleep all night (write “in the whole night”). 2. All the miracles of Jesus are very great. 3. He is writing his whole name. 4. Every shepherd helps his sheep. 5. When will all the boys come back to school? 6. All girls (use new word) like pretty clothes. 7. We will remember to worship God every day. 8. I want to see all of your big garden. 9. When will you (sing.) remember to bring all my chickens? 10. Our little cat catches big rats. It’s amazing (a surprising thing)!

LESSON 42: “To wash”

Vocabulary:

kumesūra (or, kumesa) – to wash (clothes)	kwōga – to wash feet and legs, to swim
gukaraba – to wash hands	kwōza – to wash (see Par. 89)
kwīyuhagira – to bathe (oneself)	kwīyoga – to wash oneself, (feet, legs)
kuronga – to wash (vegetables)	gushobora – to be able, can

89. Kirundi does not have just one word that means “to wash” as in English. The word is determined by the thing to be washed.

Kwoza is more generally used than the others for it is used for washing dishes, floor, windows: in fact, in most instances where there seems to be no specific word for that kind of washing, such as the other words given in this vocabulary.

90. **Kwiyoga, kwoga and kwiyuhagira.** Kwiyoga and kwoga are used for washing the legs and feet. Kwiyuhagira is for taking a full bath (sometimes kwiyoga). Gukaraba is for washing one’s hands. You do not need to use with it a word for hands, because in itself it means to wash the hands. Kwiyoga is actually used for washing any part of the body, except the hands.

91. **Imperative of vowel-stem verbs.** This follows the regular rule – just the stem of the word. Thus: Oza amasahane – wash the dishes. Andika izina ryawe – write your name.

Exercises:

I. *Translate into English:*

1. Abigeme bariko baramesura impuzu zabo mu ruzi.
2. Genda gukaraba neza.
3. Abahungu bazokwoza hasi mw ishuli ejo mu gitondo.
4. Ukwiuhagira cane gushobora gufasha umuntu kwanka indwara.
5. Abana bato bashobora kwigishwa kwiyoga neza imisi yose.
6. Ronga neza ibijumbu, maze (then) ndateka inyama n’ibijumbu.
7. Abigishwa bigishwa kwoga mu ruzi.
8. Mushobora kuzana amazi menshi kukw abana bagomba kwiyuhagira.
9. Ibuka kumesura impuzu mbi zose.
10. Ejo uzokwambara impuzu nziza.

II. *Translate into Kirundi:*

1. Wash all my clothes today.
2. I do not want cold (-bisi) water; I want to take a bath.
3. Wash the floor well in the whole house today.
4. You (pl.) can remember to wash (your) hands well every day.
5. When will you (pl.) wash all the tables in the school?
6. The boys like to swim in the river.
7. The girls are washing all the peas and beans in clean water.
8. Cats don’t wash in water.
9. Do you wash your face in the morning every day?
10. Wash all the dirty dishes now.

LESSON 43: *-ndi* (Other)

Vocabulary:

igihe – time, at the time when

igikomere – ulcer

amarushwa – troubles

Note: kurondera is used for “to get” only in the sense of “go to get”, e.g. Genda kurondera

umunyu – go get some salt.

umugenzi – friend (also: husband, wife)

kurondera – to look for, search for, to get

guhamba – to pay (for work done, not an article)

92. **-ndi, another, other.** This word has for its prefix the characteristic letter of the class with an initial vowel. This adjective differs from the others learned thus far, in that it *precedes* the noun it modifies.

uwundi mugabo – another man

uwundi murima – another garden

iyindi nka – another cow

ikindi gitabo – another book

irindi shuli – another school

urundi ruzi – another river

akandi kayabo – another cat

ubundi bwato – another boat

unkundi kuboko – the other arm

ahandi hantu – another place (ahandi by itself means “elsewhere”)

abandi bantu – other people

iyindi migozi – other strings

izindi mbuto – other seeds

ibindi bihugu – other countries

ayandi majambo – other words

izindi mbaho – other slates (boards)

utundi dukoko – other insects

ayandi mariri – other beds

ayandi mezi – other months

Notice that this adjective causes the initial vowel of the noun following to be dropped. Thus it is *not* abandi abantu, but abandi bantu – other people.

93. This word can also be used for “more”. e.g. Mfise ibiti bitatu yamara ngomba ibindi bibiri – I have three trees but I want two more.

Exercises:

I. Translate into English:

1. Haza abandi bagabo batandatu. 2. Abahungu bese ntibafise imbaho. Tugomba izindi cumi na zitatu. 3. Umwigeme afise ibikomere bibiri ku kuguru n’ikindi ku kuboko. 4. Genda kurondera ibindi bijumbu vyinshi. 5. Nzohamba abanyakazi uwundi musu; s’uyu musu. 6. Abagenzi bacu bafise amarushwa menshi; ntibashobora gushika hano vuba; bazoya uwundi musu. 7. Amazi yo (do not translate yo) mu ruzi ni make; tuzogenda kwoga ahandi. 8. Petero azorondera akazi ahandi uwundi mwaka. 9. Sinshobora kuza i wanyu uyu musu; mugabo nzoza ikindi gihe. 10. Muzogura ayandi magi ryari?

II. Translate into Kirundi:

1. The poor man has (only) few francs and he has many other troubles. 2. We will help the girls another time. 3. A friend likes to help other people (at) all times. 4. The teacher is looking for many more pupils. 5. We want to hear the Word of God today. Perhaps (kumbure) we shall not receive another opportunity. 6. I don’t like your hat; can’t you get another? 7. You (sing.) can pay five workmen today; you will pay the others another month. 8. Find (look for) another cat, because we have a lot of rats. 9. The teacher is going to Bujumbura to buy (some) more song books (= books of songs). 10. The shepherd has 99 sheep, but he is looking for the other one.

LESSON 44: Some verbs

Vocabulary:

gusaba – to pray, ask for, beg

kubaza – to ask

gusubira – to repeat an action

kumbure – perhaps

nabi – badly (adv.)

isandugu – box (3rd cl. sing; 5th cl. plur.) (Swahili)

94. **Gusubira** – to repeat an action. (This is the same as gusubira, meaning “to return”) This is usually followed by the infinitive:

Subira kwandika – write again

Subira kuvuga – say again, repeat it

When gusubira, meaning “to repeat” stands by itself, the i is lengthened, gusubīra.

Sinzosubira kwibagira – I won’t forget again

Sinzosubīra – I won’t (do it) again

95. **Gusaba and kubaza.** Though both of these words mean “to ask” they are not used interchangeably. Kubaza means to ask a question only.

genda kubaza umwigisha – go to ask the teacher

But gusaba is used to ask for something or to ask for a favor. In this latter sense it means to pray, when asking God for something; but prayer in the sense of worship is gusenga.

Ndasaba agatambara – I ask for a little cloth

Ndasaba gusaba kugenda i Gitega – I am asking for a person to go to Gitega

Aragenda gusaba umutama kuza ino – He is going to ask the old man to come here

Exercises:

I. *Translate into English:*

1. Sinzosubira guhamba neza abahungu kuko bakora nabi.
2. Dusaba Imana gukiza abandi bantu beshi.
3. Nzobaza abigishwa ivyo (the things which) bigishwa mw ishuli.
4. Kumbure umunyakazi w’umutunzi azosubira i wabo vuba.
5. Abungere barasubira kurondera intama zabo.
6. Ntiwemera k’ (that) ukora nabi? Ego, sinzosubīra.
7. Ngomba kubaza umwigisha izina ryiwe, ariko mfise ubwoba.
8. Abana bariko barasaba abavyeyi babo kugura imbwa.
9. Umugabo abika impuzu ziwe nziza mw isandugu yiwe.
10. Shira ibitabo n’imbaho mw isandugu.

II. *Translate into Kirundi:*

1. The water (insert “yo”) in the river is bad; we will look again for water.
2. I am asking all the boys to bring their books tomorrow; perhaps they will remember.
3. The boy’s parents are returning to their home, but he (ariko we) is staying at school.
4. Ask again for three more books.
5. Put five other slates in the box.
6. I want to hear again the words of the Savior.
7. Ask the new teacher his name. I can’t; I don’t speak his language.
8. The teacher does not praise his pupils, because they work badly.
9. When will you pay the workmen? I’ll ask the teacher.
10. Where are the tools? I don’t remember, perhaps they are in the box.

LESSON 45: Verb *-zi* (To know)

Vocabulary:

impumyi – blind person	inyota – thirst
umurizo – tail	yuko – that (conjunction introducing dependant clause)
ihembe (5 th cl.) – horn (of animal)	ko – that (like yuko)
kumenya – to know, know how	

96. **Verb *-zi*, to know, know how**, is another defective verb. The verb used for its missing parts is kumenya.

the -ra- present of -zi: affirmative:

ndazi – I know

turazi – we know

urazi – you know

murazi – you know

arazi – he/she knows

barazi – they know

negative:

sinzi

ntituzi

ntuzi

ntimuzi

ntazi

ntibazi

The prefixless present also exists: nzi, uzi, azi etc. But there is no future, no ordinary past, no conditional and no infinitive.

97. Now you have learned the three most important defective verbs: *-ri*, *-fise*, *-zi*. Remember to use these whenever possible. Their substitutes: kuba, kugira and kumenya, are to be used only when no suitable form exists in the defective word.

98. One of the commonest uses of *-zi* is “*Ndabizi?*” – a non-committal expression, “Do I know?” often used when the African doesn’t wish to give the desired information, though sometimes he means that he really doesn’t know. The ‘bi’ in this word is an object pronoun meaning ‘it’ or ‘them’ which you will learn later. Sometimes they simply say “*Ndazi?*” meaning just the same as “*Ndabizi?*”

Exercises:

I. *Translate into English:*

1. Mbeg’ impuyi irazi kugenda mu nzira?
2. Mfise inyota nyinshi; ngomba amazi meza.
3. Mbeg’ urazi umwami?
4. Umurizo w’inka ni mugufi yamar’ amahembe ni maremare.
5. Umuvyeyi wiwe afise inzara n’inyota mu mutima kukw agomba kumenya Yesu.
6. Ibitabo vy’indirimo biri hehe? Ndabizi? Kumbure biri mw ishuli.
7. Subira ku ruzi kuzana amazi menshi. Twese dufise inyota.
8. Impumyi ifise amaso, yamara ntibona.
9. Ndazi yuko Yesu azogaruka.
10. Abana bazomenya gusoma neza vuba.

II. *Translate into Kirundi:*

1. Put all the dishes on the table.
2. The children don’t know the path.
3. The blind man cannot see the Word of God, but he can hear and he can know the love of Jesus.
4. I don’t know your name.
5. The blind man feels the tail and horns of the cow.
6. Do you (sing.) know how to cook fish? No, I don’t know, but I’ll ask my parent.
7. The teacher is teaching the children a new song. He knows how to sing very well.
8. The goat’s tail and horns are short.
9. Do you (sing.) know our hill? It is very high.
10. Our teacher knows many languages.

LESSON 46: Adjective Chart

Vocabulary:

inkomezi – strength (usually pl.)
umunyavyaha – sinner
gukizwa – to be saved

kunesha – to defeat, conquer
bambe – excuse me (I misspoke myself)
umbabarire – excuse me, I'm sorry (I hurt you physically or otherwise)

99. Adjective Chart:

Class	desc.adj.	Numeral	poss.adj.	-ose	-ngahe	-ndi	-he	-ki
1. sing. plural	mubi babi	umwe babiri	wanje banje	wese bose		uwundi abandi	uwuhe abahe	muki baki
2. sing. plural	mubi mibi	umwe ibiri	wanje yanje	wose yose		uwundi iyindi	uwuhe iyihe	muki miki
3. sing. plural	mbi mbi	imwe zibiri	yanje zanje	yose zose		iyindi izindi	iyihe izihe	nki nki
4. sing. plural	kibi bibi	kimwe bibiri	canje vyanje	cose vyose		ikindi ibindi	ikihe ibihe	giki biki
5. sing. plural	ribi mabi	rimwe abiri	ryanje yanje	ryose yose		irindi ayandi	irihе ayahe	riki maki
6. sing. plural	rubi mbi	rumwe zibiri	rwanje zanje	rwose zose		urundi izindi	uruhe izihe	ruki nki
7. sing. plural	kabi tubi	kamwe tubiri	kanje twanje	kose twise		akandi utundi	akahe utuhe	gaki duki
8. sing. plural	bubi mabi	bumwe abiri	bwanje yanje	bwose yose		ubundi ayandi	ubuhe ayahe	buki maki
9. sing. plural	kubi mabi	kumwe abiri	kwanje yanje	kwose yose		ukundi ayandi	ukuhe ayahe	guki maki
10. sing.	habi	hamwe	hanje	hose	hangaha	ahandi	hehe	haki

The words “-he” and “-ki” you will study later. “Hehe” is an adverb.

Exercises:

I. Translate into English:

- Twese dushobora kunesha Satani mu nkomezi za Yesu.
- Mu rugo rwacu har' abanyavyaha benshi, ariko Yesu afise inkomezi zo gukiza bose. (Do not try to translate 'zo')
- Ngomba kugura ibindi biharage vyinshi, yamara simfise amafaranga menshi cane.
- Ubuyabo bungahe buri mu nzu yawe? Butatu buriho.
- Urugo rwiwe ni runini cane, kandi ni rwiza.
- Umbabarire, sinshobora kuza i wanyu ubu, ariko nzoza uwundi musu.
- Har' imitima, bambe, imitsima ingahe ku meza?
- Umwana afise ubushe bubi ku kuguru.
- Ngomba kwandika ivyete cumi na bibiri uyu musu.
- Sinibuka neza ibitangaza vyose vya Yesu.

II. Translate into Kirundi:

- The man has much faith; he will be saved.
- Many sinners will be saved because they will hear the Word of God and will confess their sins and will believe Jesus.
- I have only a little (= few) strength, but I like to work.
- Jesus will help his people to defeat Satan and sin.
- The rich man has many houses in his kraal; and he has eighty-four cows.
- How many little stones (use dimin.) do you have? I have thirty-six. Look for (some) more.
- Our friends are washing their feet in the river.
- Write all the names of the pupils in my book.
- We have much peace and joy because Jesus conquers sin.
- How many people are in our new big church?

LESSON 47: Word Order

Vocabulary:

umuzungu – white person, European	kure – far, far away
gutebuka – to hurry	hafi – near
rwose – completely, very, very much	

Note: kure and hafi must be followed by 'ya' when used with a person, place or thing.

100. Order of Adjectives.

- 1) You have already learned that the possessive adjective must follow immediately the noun it modifies, no matter how many other adjectives there may be.
- 2) Also, you have learned that –ndi (other), must precede the noun it modifies. e.g. abandi bantu benshi – many other people
- 3) The adjective –ngahe (how many?) follows all other adjectives. e.g. abandi bahungu banini bangahe? – how many other big boys?
- 4) If several descriptive adjectives modify one noun the order is not important, although in some localities it seems to be preferred that –inshi and –keya (–ke) come after the other descriptive adjectives. e.g. inka zacu nini nyinshi – our many big cows.
- 5) The adjective –ose (all), preferably follows other adjectives. e.g. ibiti vyiwe binini vyose – all his big trees.
- 6) The numeral adjectives usually follow any other descriptive adjectives, though it is not absolutely essential that they do. e.g. abana biwe bato-bato babiri – his two little children.

101. A further note about some adjectives. –inshi and –keya (–ke) mean many and few, but in their singular forms they are used of things which are uncountable or abstract.

ifu nyinshi – much flour

umunyu muke – a little salt

umuyaga mwinshi – a strong wind (never say munini or mutoya here)

ukwizera guke – a little faith

102. Position of adverbs. Most adverbs follow the word they modify.

Umugabo mwiza arakora cane – A good man works hard.

Umugabo mwiza cane arakora – A very good man works.

Exercises:

I. Translate into English:

1. Bujumbura ni kure cane; tebuka kugenda.
2. Izindi mbwa zacu nini zibiri ziri hafi y'inzu.
3. Umuzungu muremure aratebuka rwose.
4. Tuzogenda vuba mu gihugu ca kure cane.
5. Abahungu beza bose bakora neza mu mirima yabo minini.
6. Umuzungu afise abana bato-bato bangahe? Ni batanu, kandi bose ni beza.
7. Umugabo azana amata meza menshi cane imisi yose.
8. Umugenzi wanje aragaruka ku mugoroba guhemba abanyakazi biwe bose.
9. Abakozi bariko barubaka neza cane inzu nini y'umwigisha wacu.
10. Dufise utubuto tunzinya dutanu dusa.

II. Translate into Kirundi:

1. The rich man has very many large cows.
2. Put the chair on the floor near my small table.
3. Hurry to go to school; the other boys are there.
4. Perhaps we will receive three other good books soon.
5. Your three little children are over there near the school.
6. Where are all my nice new clothes? They are in your box.
7. There is another long, wide river near our hill.
8. The girls are cooking a few small fish on the stove.
9. Minani's child has a few more jiggers in his feet.
10. Our wonderful living Savior has much love and mercy.

LESSON 48: Personal Pronouns

Vocabulary:

urupfu – death (no pl.)
ubushobozi – power (no pl.)
ubwami – kingdom (no pl.)

guhara – to forgive
kugwa – to fall
gupfa – to die

103. **Personal pronouns.** Though the personal pronoun as subject does not have to be expressed other than by the personal prefixes, these pronouns exist and are needed in many instances.

jewe (je) – I, me
wewe (we) – you
we – he, him, she, her

twebwe (twe) – we, us
mwebwe (mwe) – you
bo – they, them

The *we* in parentheses after *wewe* is to indicate that sometimes this pronoun is simply *we* instead of *wewe*. The third person singular *we* looks the same as the 2nd person, but in pronunciation it is clipped off a bit shorter than the 2nd person. Get an African to say both sounds for you.

Caution: Do not try to use these words as objects of verbs. One would never say: “Ndabone wewe” for “I see you”. You will soon learn how to say that correctly.

These pronouns may be used as subjects of verbs when emphasis is desired.

Jewe nzoguma hano ariko *wewe* uzogenda – *I* shall stay here, but *you* will go.

104. **Muri and Kuri.** The prepositions *mu* and *ku* change to *muri* and *kuri* before:
a) proper names, b) all words beginning with consonants, c) the personal pronouns and d) the demonstratives (will be learned in a later lesson).

Exception: With certain names of places they remain *mu* and *ku*.

“*ku Muyebe*” is the form always used for “at Muyebe”.

muri Yesu – in Jesus

kuri twebwe – unto us (or, to us)

Note: *mu* and *muri* may mean “among”. *muri mwebwe* – among you

Exercises:

I. Translate into English:

1. *Jewe* ngomba kuguma *muri Yesu Kristo* Umukiza wanje. 2. *Muri mwebwe hariho benshi* (insert “whom”) *Yesu* agomba gukiza. 3. *Imana ifise ubushobozi bwinshi ngo kunesha Satani.* (Do not translate *bwo*.) 4. *Twebwe turazi Yesu; tuzokwinjira mu bwami bw’Imana, arikw abanyavyaha bazononka urupfu.* 5. *Yesu n’Umukiza wacu; umuntu wese* (insert “who”) *azogenda kuri we azokizwa.* 6. *Ni wewe* (insert “who”) *ukunda gufasha abavyeyi cane.* 7. *Jewe nkunda ibigori, ariko wewe ukunda cane inyama.* 8. *Subira kuri Petero n’ingoga; arikw arapfa.* 9. *Abantu bashobora kugwa mu cobo kuko kiri hafi y’inzira.* 10. *Harura abigishwa bose; umwe muri bo afise indwara mbi.*

II. Translate into Kirundi:

1. Jesus does not want sin in His people; He will forgive everyone his sins. 2. Come to Jesus; He wants to save every person. 3. We can all receive new life in Jesus, but death is in Satan. 4. You (sing.) (emphasis) are you abiding (staying) in Jesus? Do you have his peace in your heart? 5. Send a letter to Matayo. 6. Among you (pl.) there are rich men and poor men, men and women. 7. Come to me; I will buy your eggs. 8. We (emphasis) want to have power (insert “*bwo*”) to defeat sin and (no) to enter the kingdom of God. 9. The old man will die soon; we want to go to him to speak words of love. 10. Do you (pl.) see the people over there? My child is among them.

LESSON 49: Review

- I. *Questions:*
1. Where does ryari come in the sentence? What does it mean?
 2. What word is used for “to wash” 1) clothes, 2) dishes, 3) hands, 4) floor, 5) feet, 6) vegetables, 7) whole body?
 3. Give the imperative of kwandika, kwoza, kwizera.
 4. Where does –ndi come in the sentence? What does it mean? What effect does it have on the noun accompanying it?
 5. Explain the difference between gusaba and kubaza.
 6. What verb supplies the missing parts of –zi? What does –zi mean? What tenses do you know of this verb?
 7. Where does –ngahe come in the sentence? What does it mean?
 8. When may –inshi and –ke be used in the singular?
 9. Where do most adverbs come in the sentence?
 10. Give the six personal pronouns.
 11. When do mu and ku change to muri and kuri (4 occasions)?
 12. What is the difference between gusubira and gusubira?
- II. *Make the adjectives –ose, -ngahe, -ndi, -nje, -bi and the numerals (using 1 and 2 only) agree with the following words. Give both singular and plural whenever possible:*
- | | |
|---------------------|----------------|
| 1. umushumba | 6. urupfunguzo |
| 2. umuriro (no pl.) | 7. akayabo |
| 3. impene | 8. ubuntu |
| 4. igikomere | 9. ukuboko |
| 5. izina | 10. ahantu |

LESSON 50: Reading Lesson

Vocabulary:

kujana – to take with one, go with

kwica – to kill

kuraba – to look at, look, see
(in sense of “go to see”)

Note: kujana igitabo – to take a book (with); kujana *na* Petero – to go with Peter.

guhenda – to deceive

kurira – to weep

kugira ngo – to think that, suppose,
in order that

Read the following aloud to an African and have him help you with the pronunciation.
Translate:

Yosefu na Bene Se (his brothers)

Umusi umwe Yakobo atuma Yosefu, umuhungu wiwe, kuraba bene se cumi n’umwe, kuko bagenda kure kujana inka zabo n’impene zabo. Bene se babona Yosefu baravuga, bati (Do not translate bati, nor ati as you see it later) Ntidukunda Yosefu, tumwice (let us kill him). Umwe mukuru, Reyubeni, aravuga, at’, Oya, tumushire (*mu* = him) mu cobo. Reyubeni agomba gukiza Yosefu, yamar’ abandi bene se baranka rwose. Abandi bene se bafata impuzu za Yosefu ngo bazirungike (so that they might send them) kuri se (their father). Vuba haza abantu benshi. Bene se ba Yosefu baramufata (*mu* = him) baramugura. Abandi bantu bamujana mu gihugu co muri Egiputa. Bene se bashira amaraso y’impene ku mpuzu ziwe kuko bagomba guhenda Yakobo. Barungika impuzu za Yosefu kuri Yakobo. Baravuga, bati Raba neza. S’impuzu za Yosefu? Yakobo araba impuzu, agira ngo Yosefu yishwe (was killed) n’igikoko (*na* can mean ‘by’). Ararira cane.

LESSON 51: Ordinary Past Tense

Vocabulary:

kunywa (nyoye) – to drink	indya – food
gucana (canye) – to light (fire)	kare – early
kurya (riye) – to eat	

105. Ordinary past. All the tenses dealt with thus far were formed by changes in the prefix. But the past tenses are formed by changing the suffix as well as the prefix. There are some rules to go by for forming these suffixes, but since so many verbs are irregular in this respect, the past stem will be given with all verbs from now on. *Some past stems:*

gukora – koze	kuvuga – vuze
kugenda – giye	kuzana – zanye

Note the conjugation:

nakoze – I worked	twakoze – we worked
wakoze – you worked	mwakoze – you worked
yakoze – he/she worked	bakoze – they worked

The rule for forming this tense is: personal prefix plus **a** (which is the tense sign) plus past stem of the verb: n-a-koze.

Note the construction: u-a-koze becomes wakoze, a-a-koze becomes yakoze, tu-a-koze becomes twakoze etc.

106. The main use of this tense is to express that which has happened earlier in the same day. It may also be used for that which happened at a previous time, but the tone is different.

Past today: If nothing follows the verb:

nākoze	twākoze	
wākoze	mwākoze	<i>The ā must be a low tone!</i>
yākoze	bākoze	

If something follows the verb, the *singular* takes short –a–, but it is *a low tone* whether long or short:

nakoze ibikorwa	But:	twākoze ibikorwa
wakoze ibikorwa		mwākoze ibikorwa
yakoze ibikorwa		bākoze ibikorwa

Past before today: The form is the same, but the *tone is high* (see Lesson 71).

Exercises:

I. *Translate into English:*

1. Abagabo bagiye kare mu gitondo kuko bafise akazi kenshi.
2. Mwagiye kare cane kurondera indya zangu.
3. Abana bariye indya nyinshi.
4. Umwigisha yavuze amajambo menshi mw ishuli ejo.
5. Twacanye umuriro mwinshi kuko tugomba guteka n'ingoga.
6. Abanyakazi bakoze umusi wose kuko bagomba amafaranga menshi.
7. Umugenzi wanje yavuze yukw azogaruka vuba cane.
8. Abana banyoye amata menshi mu gitondo.
9. Umworo yariye indya nyinshi, maze (then) yagiye.
10. Umukozi yazanye inkwi nyinshi mu nzu.

II. *Translate into Kirundi:*

1. Two boys worked well in the garden but the other three worked badly.
2. You (pl.) drank much dirty water.
3. The children brought their books to school today because they want to read.
4. The girl brought wood and she lit a big fire.
5. We ate meat and beans and bananas, and we drank much water.
6. I worked hard yesterday, and I brought my food.
7. What did you (sing.) say? I said that I will come back tomorrow.
8. The girls made a fire because they want to cook (some) meat and (some) sweet potatoes.
9. Where did you (pl.) go yesterday? We went to Gitega to buy (some) food.
10. I think that Mary brought a new chair to school.

LESSON 52: Rules for Past Endings

Vocabulary:

umusore – young man (unmarried)	kuvūra (ye) – to treat (sickness), doctor
inkumi – young lady (unmarried)	umuganga – doctor
inyonko – malaria, fever	

Note: umusore may be either 1st or 2nd class in the plural, but it is 1st in the singular.

107. In forming the past stems there are certain rules to go by, but as stated before, there are many irregularities.

<i>present stem ending</i>	<i>past stem ending</i>	<i>Example</i>
-ba	-vye	kugomba – gomvye
-da, -ga	-ze	guhenda – henze, kuvuga – vuze
-ha	-she	kwubaha – ubashe
-ka	-tse	guteka – tetse
-ma	-mye	gusoma – somye
-na	-nye, -nnye	kubona – bonye, gukena – kennye
-nya	-nije (nye)	kugabanya – gabanije, kumenya – menye
-nka	-nse	kuronka – ronse
-ra	(see Par. 108)	
-sa	-she	kumesa – meshe
-ta	-se (-she)	gukubita – kubise, gufata – fashe
-sha	-shije, -sheje, -hije, -heje	kwigisha – igishije, kunesha – nesheje
-za	-je, -jije, -jeje	kuza – je, gukiza – kijije, kweza – ejeje

108. There are several things that may happen to the suffix *ra*.
- 1) In stems of two syllables when the first of these is long, it changes to *ye*:
(gutēra – tēye, kugōra – gōye)
 - 2) In stems of two syllables when the first of these is short, it changes to *ze*:
(kugura – guze, kurira – rize, gushira – shize)
 - 3) In stems of more than two syllables it changes to *ye*, if the preceding vowel is short:
(kwinjira – injiye, guharira – hariye)
 - 4) Words of more than two syllables which end in *īra* or *ēra* (a long vowel) often have their past stem in *iriye* or *ereye*:
(gusinzīra – sinzirīye, gusubīra – subirīye, kurorēra – roreyere)

However, the vowel that is long in the present stem becomes short in the past.

Note: verbs of one syllable stem follow no regular rule. All present stems end in *a*, except those of defective verbs, and all past stems end in *e*.

Exercises:

I. Translate into English:

1. Abakobwa bagomvye kugenda ku muganga kukw azi kuvura.
2. Twaharuye abasore n'inkumi; harih' abasore cumi na batatu n'inkumi cumi na zibiri.
3. Abasore banyoye amazi mu ruzi.
4. Abigeme batebutse cane gushika hano uyu musu.
5. Umusuma yafashe intama zitatu.
6. Abantu benshi baje ku muganga kukw avura indwara nyinshi.
7. Umwana yarize kuk' umuvyeyi wiwe yamuhenze (mu = him).
8. Mbega mwinjiye mu rusengeru ryari? Twinjiye mu gitondo.
9. Abana basinziriye neza mw ijoro ryose.
10. Abigisha bigishije abana gukora iki? Bigishije abana gusoma.

II. Translate into Kirundi:

1. The doctor treated many people today; he knows much wisdom. (This sounds queer in English, but is the way it is expressed in Kirundi.)
2. I put the seeds in the

box. Where are they now? 3. Did you (pl.) see the teacher's books? 4. Did you (sing.) read the whole book of John today? 5. Jesus saved many people because they believed God. 6. We knew that you (pl.) came because we saw the children. 7. The thief deceived the rich man and entered his house at (in) night. 8. The young man wanted to go with his friend. 9. The girls washed their clothes in the river. 10. The women cooked a lot of (many) corn and sweet potatoes.

LESSON 53: Past Verb Endings

Instead of a new vocabulary this time we give a table of all the verbs given thus far with their past stems. Memorize as many as possible for this lesson and the remainder for the vocabulary work in the following lessons.

109. Past verb endings.

kwambara	- ambaye	kubona	- bonye
kwandika	- anditse	gucana	- canye
kwanka	- anse	kwemera	- emeye
kuba	- baye	kwereka	- eretse
kubanza	- banje	gufasha	- fashije
kubaza	- bajije	gufata	- fashe
kubika	- bitse	-fise	- (no past)
kugaruka	- garutse	kwoza	- ogeje
kugenda	- giye	gupfa	- pfuye
kugira	- gize	kuraba	- ravye
kugomba	- gomvye	kurima	- rimye
kuguma	- gumye	kurira	- rize
kugura	- guze	kuririmba	- ririmye
kugwa	- guye	kurondera	- rondeye
guharira	- hariye	kuronga	- ronze
guharura	- haruye	kuronka	- ronse
guhamba	- hemvye	kurungika	- rungitse
guhenda	- henze	kurya	- riye
kwibagira	- ibagiye	gusaba	- savye
kwibuka	- ibutse	gusenga	- senze
kwica	- ishe	gusesa	- sheshe
kwigisha	- igishije	gushima	- shimye
kwigishwa	- igishijwe	gushika	- shitse
kwihana	- ihanye	gushira	- shize
kwinjira	- injiye	gushobora	- shoboye
kwiyoga	- iyoze	gusinzira	- sinziriye
kwiyuhagira	- iyuhagiye	gusoma	- somye
kwizera	- izeye	gusubira	- subiye
kujana	- janye	gusubira	- subiriye
gukaraba	- karavye	gutangura	- tanguye
gukiza	- kijije	gutebuka	- tebutse
gukizwa	- kijijwe	guteka	- tetse
gukora	- koze	gutuma	- tumye
gukubura	- kubuye	kwubaka	- ubatse
gukunda	- kunze	kwumva	- umvise
kumenya	- menye	kuvuga	- vuze
kumesa	- meshe	kuvura	- vuye
kumesura	- mesuye	kuza	- je
kunesha	- nesheje	kuzana	- zanye
kunywa	- nyoye	-zi	- (no past)
kwoga	- oze		

Note that in most instances it is only the last two letters of the stem which change. In the vocabularies from now on only the syllable which is changed will be shown, except where the whole stem changes.

Spend your time learning these past suffixes.

Exercises:

I. *Translate into English:*

1. Abahungu bakubuye neza hose (everywhere) mw ishuli.
2. Mbega wabitse ibitambara vyiza vyose?
3. Yesu yakijije Abarundi benshi yamara tugomba kw abandi benshi bakizwa.
4. Nahemvye abanyakazi amafaranga amajana munani na mirongwine n'abiri.
5. Twagarutse hano kuko tugomba kwumva Ijambo ry'imana.
6. Abana binjiye mw ishuli, mugabo batatu bagumye hanze.
7. Mbega mwakaravye neza? Oya, ntidufise amazi.
8. Umusore yaguye hasi; ntiyabonye ibuye mu nzira.
9. Twafashe imbeba zitatu mw ijoro.
10. Mbega waguze iki? Naguze inyama n'amavuta.

II. *Translate into Kirundi:*

1. We helped our teacher today because he has much work.
2. Did you (pl.) sleep well in the night?
3. The child cried all day because he wanted food.
4. I counted all the men and women in church yesterday; I saw 83 men and 97 women.
5. Our friends went home this morning.
6. Where did you (sing.) put away the dishes? I put them in a box.
7. Jesus forgave Paul all his sins. He is a wonderful Savior.
8. What did you do today? We made a fire and cooked the food.
9. Did the doctor pay his workmen today?
10. We went with the young men to look at the big river.

LESSON 54: Ordinary Past (continued)

In this lesson, instead of a new vocabulary, continue memorizing the past suffix of verbs given in Lesson 53.

110. For forming this past tense in agreement with nouns of classes other than first, it is important to remember the rules of vowel and consonant change. Examples (kugenda):

	singular	plural
2 nd class:	wagiye	yagiye
3 rd class:	yagiye	zagiye
4 th class:	cagiye	vyagiye
5 th class:	ryagiye	yagiye
6 th class:	rwagiye	zagiye
7 th class:	kagiye	twagiye
8 th class:	bwagiye	yagiye
9 th class:	kwagiye	yagiye

111. For the conjugation of vowel-stem verbs in the ordinary past, remember that 'a' before vowels drops out.

nibagiye – I forgot	yubatse – he/she built
bemeye – they agreed	twogeje – we washed
mwanditse – you (pl.) wrote	

Exercises:

I. *Translate into English:*

1. Inka zagiye ku ruzi kunywa amazi. 2. Twibagiye kuzana ibitabo vyacu. 3. Mbega mwojeje neza amasahane yose? 4. Twizeye Ijambo rya Yesu kuko twumvise ibitangaza (which) yakoze. 5. Ubukene bw'umugabo bwazanye amarushwa menshi n'ubwoba. 6. Impene yanyoye amazi mu ruzi. 7. Ibikoko vyishe intama zitatu. 8. Inkumi zogeje amasahane mabi yose. 9. Akayabo kacu gafashe imbeba nyinshi. 10. Umucanwa wazanye umwotsi mu nzu yose.

II. *Translate into Kirundi:*

1. Two blind man went to the church to pray. 2. Thieves entered the house in the night because the man was sleeping hard (cane). 3. The king's workmen built a big house in his kraal. 4. I wrote the names of all the girls in the school. 5. The new books fell on the floor. 6. The old man died yesterday. 7. Did you (pl.) hear the words of the teacher? 8. Did you (sing.) remember to send three men to Gitega to buy food? 9. Sin brought death to all people. 10. We repented of all our sins and Jesus came into our hearts.

LESSON 55: Negative of Ordinary Past

Vocabulary:

ikaramu – pencil (singular may be 3rd or 5th, plural is 5th class)
urukaratasi – paper (Swahili, or, igikaratasi)
gukurikira (ye) – to follow
ishengero – crowd, church (people)
kuva (-vūye) – to come from, come away from
canke – or

112. The negative of the ordinary past is simply the negative prefix, personal prefix, tense sign and past stem, thus:

sinagiye – I didn't go	ntitwagiye – we didn't go
ntiwagiye – you didn't go	ntimwagiye – you didn't go
ntiyagiye – he/she didn't go	ntibagiye – they didn't go

The same rule applies for vowel-stem verbs:

sinogeje – I didn't wash	ntibubatse – they didn't build
--------------------------	--------------------------------

With other classes: ntizagiye – they didn't go (cows)

113. Remember that *kuva* is usually followed by *mu* or *ku* (Par. 10), though it may not always be.

Wavuye hehe? Navuye mw ishuli.

Where did you come from? I came from school.

Exercises:

I. Translate into English:

1. Sinshobora kwandika icete; sinazanye ikaramu ryanje. 2. Abantu bangahe bavuye mu rusengero? 3. Navuye mu vyaha vyinshi; ubu nzokurikira Yesu imyaka yanje yose. 4. Mbega ntimwazanye amakaramu yanyu n'inkaratasi zanyu? 5. Ishengero rinini ryakurikiye Yesu hose, ntiryagomvye kuva kuri we. 6. Abavyeyi bacu ntibubatse inzu nini cane. 7. Mbega ntiwaguze inkaratasi n'ikaramu? 8. Imbwa ntizaje mu rusengero; ntiwagomvye ko zinjira. 9. Ibikoko ntivyumvise abantu; rero (so) bafashe vyinshi. 10. Umusuma ntiyaronse ibintu vyinshi kuk' umusore yinjiye mu nzu.

II. Translate into Kirundi:

1. The boys didn't come from school, they came from church. 2. The children wrote on all the paper and we didn't have any other. 3. The blind men fell; they couldn't see the path. 4. Didn't you (sing.) want to cook the sweet potatoes in the evening yesterday or did you forget? 5. The young men did not eat all the beans. 6. We didn't ask the teacher to write a letter because he is very busy (= has much work). 7. Didn't you (pl.) bathe this morning? Your legs are very dirty. 8. They sang two songs at church, but I didn't sing. 9. Didn't the young girls agree to hoe in our gardens today? 10. The dog didn't look at the cat; it looked for food.

LESSON 56: Past of *-ri*

Vocabulary:

umufundi (Swahili) – skilled workman	guheza (hejeje) – to finish (tr.)
umwonga – valley	kuduga (ze) – to go up (hill)
kugodoka (tse) – to quit work for the day	kumanuka (tse) – to go down (hill)

Note: The words kuduga and kumanuka may or may not be followed by umusozi. They often are.

114. For the past of *-ri* there is no change in the suffix; it is always as follows:

nari – I was	twari – we were
wari – you were	mwari – you were
yari – he/she was	bari – they were

There is no other past simple tense for *-ri*, and so this form is used whenever any past time of *-ri* is expressed.

For agreement with nouns of other classes this verb follows the regular rules (see Par. 110).

This is used in forming the continuous past, as in the continuous present (Par. 35):

twariko turaheza ibikorwa – we were finishing work

Note that the 2nd part (turaheza) remains *-ra-* present.

115. The negative is the same with, of course, the negative prefix: sinari, ntiwari etc.

Exercises:

I. *Translate into English:*

1. Umufundi yari hano ejo yamar' uyu musi ar'i muhira. 2. Mbega wahejeje akazi kose? Oya, sinari hano. Nzoheza vuba. 3. Abanyakazi bese bagodotse ariko bazogaruka ejo. 4. Twari mw ishuli mu gitondo cose kandi twariko turigishwa vyinshi. 5. Abagore bāri mu mwonga kurima. 6. Mwari hehe ejo? Twaduze umusozi, twagiye kuraba abagenzi bacu. 7. Umufundi ntiyari hano mu gitondo; rer' (so) abandi bakozi ntibashoboye gukora. 8. Twahejeje gucana; ntimugomba guteka ubu? 9. Abagore bamanutse mu mwonga, kand' abana bakurikiye abavyeyi babo. 10. Ntitwar' i muhira igihe mwaje i wacu. Mbega muzogaruka ejo?

II. *Translate into Kirundi:*

1. The children went up the hill this morning but they came back. Now they are in school. 2. The teacher's wife was not in church yesterday. 3. The skilled workman was not at home yesterday evening; he went to Gitega. 4. Were you (sing.) at school yesterday? Where were you? I was building a house. 5. The young girls went down to dig in the valley. 6. The workman has quit for the day, but the skilled men are here in the yard (kraal). 7. I was at your (pl.) place yesterday but you were not at home. 8. The rats were many in our kraal, but we got a cat; it caught four in the night. 9. The poor man forgot his troubles, because he found much joy in Jesus. 10. You (sing.) didn't wear your new clothes today. Where are they?

LESSON 57: Object Pronouns

Vocabulary:

gucungura (ye) – to redeem	guha (haye) – to give, give to
kuganza (jije) – to rule, govern	guhana (nnye) – to punish
kugora (ye) – to trouble, be difficult, annoy	

116. **Personal object pronouns.** These are expressed by little particles inserted in the verb between the tense sign and the verb stem. These particles are:

n (or m) – me	tu (du) – us
ku (gu) – you	ba – you
mu – him, her	ba – them

Ndakubone – I see *you* (sing.) Turamushima – we praise *him*
Imana iduharira – God forgives *us*

For the use of *gu* for *ku*, and *du* for *tu*, remember the change-down rule in Par. 21; and for the use of *m* for *n*, rule in Par. 14.

117. These object pronouns are the same whether used as direct or indirect objects. e.g. I give you the book, is: Ndaguha igitabo, though here ‘you’ is an indirect object. As indicated in Par. 10, one would not say “Ndabona wewe” for “I see you”. However, for special emphasis one might say “Ndakubona *wewe*” – “I see *you, you* there!”
Note: the *k* or *t* of an object pronoun changes according to the change-down rule, but the *k* or *t* of a preceding syllable is *not* changed by the object pronoun. Thus: ndagusaba, kukubona.

118. **Kugora.** This is often used with the impersonal prefixes:

Biragoye – it is difficult Vyamugoye – it was difficult for him

(For tense see Par. 130)

Note 1: Observe the imperative of *guha* (“give me”) is “mpa”. The stem is only *ha*, of which the *h* changes to *p* because of the preceding *m*.

Note 2: The suffix –*nnye* (-hannye) is pronounced rather like *n + ng* (as in *ring*) + *ye*. Work on this sound with an African.

Exercises:

I. Translate into English:

- Abahungu bāri hehe? Ntitwababonye mw ishuli uyu musi.
- Umwana yakoze nabi cane; umuvyeyi wiwe azomuhana.
- Imana yaduhaye agakiza, n’ibindi vyiza vyinshi.
- Yesu yaje mw isi (earth) kuducungura no kudukiza. (no = na)
- Imana yampariye ivyaha vyanje vyose. (In *yampariye*, remember that *p* was an *h* which changed to *p* because of the *m*.)
- Twabahaye amakaramu n’inkaratasi. Biri hehe?
- Biratugoye kugenda i wanyu ubu. Tuzobabona ejo.
- Mbeg’ umuganga yakuvuye neza? Yagukijije indwara yawe?
- Minani ntari hano; namurungitse ku Muyebe.
- Yesu yabajije Petero, at’ (don’t translate at’) Urankunda?

II. Translate into Kirundi:

- Where were you (pl.) yesterday? I did not see you the whole day.
- The pupil is bad; his teacher cannot govern him.
- I praise God because He saved me and He gave me peace and joy.
- It is difficult for him to learn because he has much other work.
- Jesus helps us every day to do His work; we praise Him with (in) all our hearts.
- Andrew’s (Andereya) children are good; he governs them well.
- What do you (sing.) want? I paid you yesterday.
- It was difficult for us to finish our work. Will you help us?
- Where were you (pl.)? Your parents were looking everywhere for you.
- We saw you (sing.) yesterday near the old man’s kraal.

LESSON 58: Object Pronouns (continued)

Vocabulary:

kubesha (she) – to tell a lie

kwiba (vye) – to steal

guheba (vye) – to leave, forsake

gukubita (se) – to beat

Note: Use of kubesha: arambesha – he/she is lying to me. “He is lying *about* me” requires the prepositional ending, see Par. 200.

119. The object pronoun must agree with the noun it refers to in class and number. In the previous lesson you learned the personal object pronouns. Now, here are the pronouns for each of the classes:

	sing.	plural		sing.	plural
Class 1:	mu	ba	Class 6:	ru	zi
Class 2:	wu	yi	Class 7:	ka	tu
Class 3:	yi	zi	Class 8:	bu	ya
Class 4:	ki	bi	Class 9:	ku	ya
Class 5:	ri	ya	Class 10:	ha	

Ufise igitabo? Ndagifise – Have you a book? I have *it*.

Wabonye ahantu? Nahabonye – Did you see the place? I saw *it*.

Urupfunguzo ruri hehe? Ararufise – Where is the key? He has *it*.

Exercises:

I. Translate into English:

1. Mbega wahevye ivyaha vyawe vyose? Ego me, nabihevye. 2. Imbwa yagize nabi cane; umusore yayikubise. 3. Wabonye igitabo gisha? Ndiko ndakiraba ubu. 4. Umusore n'umunvyavyaha; arakunda kubesha, kand' ejo yivye amafaranga cumi; arikw azoyazana. 5. Uzozana indya zawe ryari? Nzozizana vuba. 6. Birangoye kwibuka amazina yanyu. Subira kuyavuga. 7. Nabahaye akazi kenshi. Mwagahejeje kose? 8. Wacanye umuriro? Oya, Mariya yawucanye. 9. Wakoze imisi ingahe mu murima? Sinayiharuye. 10. Naguhaye utwuma tubiri. Turi hehe? Natubitse mw isandugu.

II. Translate into Kirundi:

1. Have you seen my new house? No, I will look at it tomorrow. 2. What did you give the cat? I gave it milk. 3. I gave you (sing.) (some) new books. Did you bring them? 4. The boy stole the paper; but he refuses to bring it. 5. Did you steal the European's dog? No, I bought it. 6. Where did you buy the salt? I bought it at Gitega. 7. We bought a new bed; we sent it home. 8. I didn't hear the child's name. Did you say it? 9. God gave us a wonderful Savior; we praise Him (God) very much. 10. Did you see the moon last night (= in the night)? Yes, I saw it, it was very large.

LESSON 59: Object pronouns with Vowel-stem Verbs

Vocabulary:

kwanikira (ye) – to put out in sun	kwinginga (ze) – to beseech
kwanura (ye) – to bring in from sun	ijwi – voice
kwubaha (se) – to honor, reverence	igikorwa – task, work

120. a) In using these object pronouns with vowel-stem verbs it is very important to remember the rules for vowel contractions.

- 1) *u* before another vowel changes to *w*.
bamwanka (ba-mu-anka) – they refuse him
batwigisha (ba-tu-igisha) – they teach us
ndakwizera (nda-ku-izera) – I trust you
yarwivye (ya-ru-ivye) – he/she stole it (key)
- 2) *a* before another vowel drops out.
ndabereka (nd-ba-ereka) – I show them
- 3) *i* in 3rd class and 6th class forms and in 2nd class plural drops out.
arazica – he/she kills them (cows)
yayibagiye – he/she forgot them (debts)
- 4) in class 4, *ki* changes to *c*, and *bi* to *vy*, before a vowel.
ndacibuka (nda-ki-ibuka) – I remember it (book)
navyibagiye (na-bi-ibagiye) – I forgot them (books)
- 5) *ri* of class 5 changes to *ry*.
yaryivye (ya-ri-ivye) – he/she stole it (franc)
- 6) the object pronoun for ‘me’ – *n*– changes to *ny* before a vowel.
anyereka (a-n-ereka) – he/she shows me

b) The future of vowel-stem verbs with a pronoun object: when a pronoun object is inserted instead of retaining the whole infinitive after –zo–, the *kw* drops out and the pronoun object is inserted with whatever vowel changes are necessary, Thus:

- nzocibuka – I will remember it
- nzobereka – I will show them
- nzokwereka – I will show you, or, I will show (The *kw* may be the object pronoun, or simply the regular future without an object.)

121. If an indirect object and a direct object come in the same verb, the direct precedes the indirect:

- Wahaye Toma igitabo? Nakimuhaye.
- Did you give Tom the book? I gave it to him.

Note: Observe this use of kwiba: He stole *from* me, is “yanyivye”. He stole ten francs from him – Yamwivye amafaranga cumi.

Exercises:

I. Translate into English:

1. Turakwinginga kudufasha mu bikorwa vyacu.
2. Mfise ibitabo vyawe; nzobiguha ejo.
3. Ijwi ry’Imana ryanyeretse inzira y’agakiza; naryumvise.
4. Umwigeme yanikira impuzu mu gitondo; ku mugoroba arazanura.
5. Imana ifise ubushobozi bwinsi; ni vyiza kuyubaha.
6. Mwadahaye ibikorwa vyinshi, ariko twavyemene.
7. Wavuze amazina yose? Ego, nayavuze kandi nayanditse yose.
8. Mbona imvura. Mbeg’ impuzu ziri hanze? Ego, ndazanura vuba.
9. Umwigisha wawe yakwigishije vyinshi. Mbeg’ uzovyibuka?
10. Dufise udusahane twiza. Watwojeje neza?

II. Translate into Kirundi:

1. Where are my two sheep? The dog is killing them.
2. I forgot to bring the book today, but I will remember it tomorrow.
3. The old man has done (worked) many sins, but he is confessing them.
4. The teacher wants medicine; the doctor will give it to him in the evening.
5. Where are the good peas? A thief stole them.
6. The people

respected him (the teacher) because he taught them well. 7. Did you (sing.) take the key to the skilled workman? No, I forgot it. 8. Has John seen your garden? Yes, I showed it to him. 9. Did you put the wood out in the sun? I put it out yesterday morning. 10. Where are my new ropes? Thieves stole them.

LESSON 60: Review

- I. *Give the past suffixes and meanings of the following verbs:*
- | | |
|---------------|---------------|
| 1. kwigisha | 11. kuva |
| 2. kuronka | 12. kwinginga |
| 3. gutebuka | 13. gushika |
| 4. guheza | 14. kwihana |
| 5. kwinjira | 15. kugora |
| 6. gukurikira | 16. kugodoka |
| 7. kubaza | 17. guha |
| 8. gufata | 18. kubesha |
| 9. kuza | 19. gusenga |
| 10. kurira | 20. gupfa |
- II. *Translate into Kirundi:*
- | | |
|--------------------------------------|--|
| 1. The cows drank. | 14. The goat slept. |
| 2. The boys washed them (clothes) | 15. I gave it (cat) the meat. |
| 3. Jesus saved me. | 16. The bee stayed in the house. |
| 4. I gave it (key) to her. | 17. The child found it (franc). |
| 5. She cooked them (corn), | 18. Thieves stole it (board) from him. |
| 6. The animal ate them (peas). | 19. They washed them (plates). |
| 7. The sheep died. | 20. Jiggers were in his feet. |
| 8. We saw it (bed). | 21. Did you wash them (feet)? |
| 9. The young girls sang. | 22. Sinners repented (of) them (sins). |
| 10. The pupils learned them (words). | 23. They gave them (gardens) to us. |
| 11. The trees fell. | 24. The plants died |
| 12. We saw them (trees). | 25. We heard it (voice). |
| 13. We reverence Him (God), | |
- III. *Give the ordinary past of kugira, showing the agreement with all classes, singular and plural.*
- IV. *Using the first person singular, give the ordinary past of guha, inserting the object pronoun for each class, singular and plural.*

LESSON 61: Ordinal Numerals

Vocabulary:

inanasi – pineapple	icayi – tea (4 th class)
igihaya, ikiyara – white potatoe	igikombe – cup
intofanyi – white potatoe	akawa – coffee
inyanya – tomato (sing. may be urunyanya)	hanyuma – afterward, later

122. The ordinal numerals are formed by the possessive particle followed by the ka-form of the numeral, for numbers from 2 to 6; 7 to 10 use the invariable form of the numeral; “first” is the possessive particle followed by mbere. Note that the noun and possessive particle are in the singular.

umuntu wa mbere – the first person
urukaratasi rwa kabiri – the 2 nd paper
inzu ya gatatu – the 3 rd house
ubwato bwa kane – the 4 th boat
ishuli rya gatanu – the 5 th school
umusozu wa gatandatu – the 6 th hill
akayabo k’indwi – the 7 th cat (or, ka ndwi)
urubaho rw’umunani – the 8 th board (or, rwa munani)
ukwezi kw’icenda – the 9 th month (or, kwa cenda)
igiti c’icumi – the 10 th tree (or, ca cumi)
inanasi y’icumi na rimwe – the 11 th pineapple (note <i>rimwe</i> , not mbere!)

For larger numbers just follow the same rule: indirimbo ya mirongwine na gatatu – the 43rd song. Umugabo w’icumi n’indwi – the 17th man (or, wa cumi na ndwi)

123. The “last” of anything is *impera* preceded by the possessive particle. In a line of people the last one is *umuntu w’impera*.

124. **Numeral adverb.** You have already learned that when counting with no object involved you say *rimwe*, *kabiri*, etc. This same prefix is used for once, twice, etc. Also for three times – *gatatu*, etc.

Yasomye kabiri – he/she read twice.

Using this same prefix *ka*, *kenshi* means “many times”, thus “often”; *kangahe?* means “how many times?”

Yaje hano kangahe? – How many times did he come here?

Yaje kenshi – He came often.

125. **–ompi – both.** When one wishes to say “my two eyes”, he must say “amaso yaje yompi”, that is “both my eyes”. To use *abiri* here would imply that he had more than two eyes. This word maybe used just as we use “both”, and *must* be used in referring to two of anything when that is all there is of it. Speaking of two people when only two are intended one could say “bompi”. “Both of you” is “mwempi”. “Both of us” is *twempi*. For other classes agreements use *–ompi* with the consonants of the possessive particles as prefixes.

Exercises:

I. Translate into Kirundi:

1. the 4 th sheep	11. Five times	21. both our houses
2. the 16 th boy	12. the 24 th man	22. the first time
3. the last paper	13. the 43 rd tree	23. the 136 th hymn
4. the 3 rd shepherd	14. the 10 th string	24. the 9 th young lady
5. the 57 th song	15. the 5 th pineapple	25. the 10 th month
6. my two ears	16. the 12 th potatoe	26. the 98 th word
7. the 29 th egg	17. the 4 th cup of tea	27. the last hill
8. the 18 th letter	18. the 27 th tomato	28. the 15 th sack of tea

9. the first house
10. the 2nd river

19. the last woman
20. I saw him once.

29. the 70th sheep
30. How many times? Often!

LESSON 62: Months, Days of the Week, Telling Time

Vocabulary:

idakika (5 th cl.) – minute (or, iminuta, 2 nd cl. pl.)	
iyinga – week (5 th cl.)	igice – part, half, chapter
isaha – clock, hour (Swahili)	ino – here
umushitsi – guest, visitor	kurara (ye) – to spend the night
itariki – date (3 rd ck. sing., 5 th cl. plural)	gusiba (vye) – to be absent, omit
kumara (ze) – to stay, spend (certain length of time), to finish (tr.)	

126. **Months.** This is formed by the word for month with the ordinal numeral.
Ukwezi kwa mbere – January
Ukwezi kwa kabiri – February
Ukwezi kw'indwi – July (or, kwa ndwi) etc.
Dates are usually given like this: Itariki ya 23 y'ukwezi kwa kane – April 23, or, kw itariki ya... (on such and such a date)

127. **The days of the week** are formed in the same way, using the word for day.
Umusi wa mbere – Monday
Umusi wa kabiri – Tuesday
Umusi w'Imana – Sunday (Sometimes they use the Swahili for Sunday – ku wa Mungu)
Often in speaking of the days of the week the word for day is omitted.
ku wa mbere – on Monday
ku wa gatanu – on Friday
Note: Some people say “urushusha” for week.

128. **Telling time.** In Kirundi they have names for the various times of the day – such as “the time when the birds begin to sing”, “the time when the cows go to pasture”, etc. But for common use the Swahili for hour is used. However, it is to be remembered that the day begins at daylight rather than midnight. Thus 7:00 is isaha imwe, 8:00 is isaha zibiri, etc. Noon is isaha sita, or isaha zitandatu. The word *isaha* is 3rd class in plural in telling time, but when used for “clocks” or “hours” it is 5th class in the plural.
isaha zitatu – 9:00 o'clock
amasaha atatu – 3 hours
amasaha atatu – 3 clocks

Examples:

- 9:10 – isaha zitatu n'amadakika cumi
9:30 – isaha zitatu n'igice
9:50 – isaha zine zibuzemw' amadakika cumi (= “10:00 lacking ten minutes”)

Exercises:

- I. *Translate into English:*
1. Abashitsi bazoza ino mu kwezi kwa munani. 2. Waraye hehe ku wa kane? 3. Nar' ahandi amayinga atatu, yamara nagarutse ku wa mbere. 4. Wasivyeye mw ishuli ku wa kabiri. Wari hehe? 5. Abandi bazungu bazoza i Burundi mu kwezi kwa gatandatu. 6. Kw itariki ya mirongwibiri n'indwi y'ukwezi kw'icenda tuzosubira mw ishuli. 7. Muzotangura ibikorwa isaha zibiri zibuzemw' amadakika cumi n'atanu. 8. Abashitsi bacu bamaze ino igice c'ukwezi. 9. Abanyakazi bagodotse isaha cumi na zibiri z'umugoroba. 10. Abasuma batwivyeye kw itariki y'icumi n'icenda mu kwezi kw'umunani. Hari ku musu wa gatandatu.
- II. *Translate into Kirundi:*
1. Did you come to church Sunday? I didn't see you. 2. The pupils will return to school in October. 3. Four guests came Thursday and stayed five days. 4. On the 14th

day of January we went to see the king but he was not at home. 5. We wanted to go to Bujumbura Wednesday, but rain fell the whole day. We will go tomorrow at 8:00. 6. On Sunday they start to sing at 9.30. 7. My friends are coming at 10:00 at night. 8. You (pl.) were absent a whole week in March. How many days did you spend at Gitega? 9. It is 2:15. Go to school quickly. 10. The skilled workmen worked six hours on Friday.

LESSON 63: Some Household Terms

Vocabulary: (These words may vary in different localities)

indobo – pail	guhwata (se) – to peel with knife
ifuro (or, iziko) – stove	gusuka (tse) – to pour into something
imbugita – knife	kwatsa (akije) – to blow the fire
ikanya (5 th) – fork (Swahili)	gupanga ameza – to set the table (Swahili)
ikiyiko – spoon (Swahili)	gupangura ameza – to clear the table (Sw.)
akayiko – teaspoon (Swahili)	kubaga (ze) – butcher, to dress an animal
isukari – sugar	kubiza (jije) – to boil (tr.)
imikonyogo (imibimba, imikerera) – green beans	gutonora (ye) – to peel, shell husk (with fingers)
imboga – leafy vegetable	kubira (ze) – to boil (intr.)
ipiripiri (3 rd) – pepper	kuvanga (ze) – to stir, mix
ingano – wheat	gukaranga (ze) – to fry
gucagagura (ye) – to chop up	gusya (seye) – to grind

129. These are only a few of the terms one needs. You can easily learn many others from the Africans. Necessarily, many of these terms are Swahili, or Kirundi-ized English or French, because many of these things did not exist in the country until Europeans brought them.

Instead of the Swahili terms for to clear and to set the table, one can say “Tegura ameza” – prepare the table, and “Kura ibintu ku meza” – take the things from the table.

Note: Kubira and kubiza. One would say “Biza amazi” – boil the water, but “Amazi arabira” – the water is boiling.

Exercises:

I. *Translate into English:*

1. Teka imikonyogo n'intofanyi ku ziko. 2. Baga inkoko zibiri, kukw abashitsi baraza. 3. Sesa amazi mabi; rondera ayandi meza. 4. Karanga inyama mu mavuta menshi. 5. Ngwino gusya inanasi. Shira isukari nkeya mu nanasi. 6. Abigeme bariko baracagagura imikerera, bayishira mu ndobo. 7. Ngomba ko muhwata intofanyi nyinshi, kandi ko mutonora ibigori bike. 8. Umuboyi (houseboy) arikw aravanga ifu n'umunyu n'amata n'amagi. 9. Dufise abashitsi batatu. Tegura ameza n'ingoga. Shira ku meza imbugita n'amakanya, n'utuyiko n'amasahane n'ibikombe. 10. Mariya yagiye mu murima kuzana imboga n'injanya.

II. *Translate into Kirundi:*

1. Cook the sweet potatoes on the stove. 2. I boiled much clean water but now it is dirty. 3. I want sugar and milk in my coffee. 4. He poured out the good milk but he put away the bad milk. 5. There is only a little (few) fire; put more wood in the fire; blow (the fire). 6. Did you (sing.) put salt and pepper in the meat? I want to fry it. 7. Put a tablespoon of sugar in the tea; then (maze) we will pour it into the cups. 8. The weat was in a bucket (pail), but the girls are putting it out in the sun. 9. We have finished eating (= to eat); clear the table. I will put away the food. 10. I want to grind the weat. Where did you put it?

LESSON 64: Stative Voice

Vocabulary:

kunezerwa (nezerewe) – to be happy
kurwara (ye) – to be sick, ill
gukomera (ye) – to be well, strong

gusonza (shonje) – to be hungry
gukanya (nye) – to be cold, wet

130. In Kirundi, words that express a condition or state of being, or bodily or mental attitude, are used in the stative voice – which means that the prefix is –ra– present, but the suffix is past. This applies to present time. For past and future time these verbs are formed like any others. In the negative and in dependent clauses the –ra– drops out.

Ndarwaye – I am sick
Ndanezerewe – I am happy
Ndicaye – I am sitting down
Ndameye – I am willing
Ndizeye – I trust

For habitual present of these verbs the regular –ra– present is used.

Ndawara imisi yose – I am sick every day (always)

Exercises:

I. *Translate into English:*

1. Ndanezerewe cane kuko Yesu yampariye ivyaha vyanje kandi yanyogeje umutima.
2. Umwana w'impumyi ararwaye cane. Baramujana ku muganga (or, kwa muganga).
3. Ntitwariye uyu musu; turashonje cane. 4. Cana umuriro mwinshi; ndakanye. 5. Umuhungu yarwaye mu gitondo arik' ubu arakomeye. 6. Abana baranezerewe kuko baronse impuzu nshasha. 7. Abigishwa baremeye gufasha abavyeyi babo mu mirima. 8. Inzira iragoye, ariko ngira ngo turashika vuba. 9. Inzu yacu nshasha irakomeye cane kandi ni nini. 10. Umunvyavyaha arizeye Yesu; rer' (so) arakizwa ivyaha vyiwe.

II. *Translate into Kirundi:*

1. The children want a lot of (= much) food. They are very hungry. 2. Two girls were absent today because they are sick. 3. I trust Jesus because He saved me. 4. Good morning; are you well? Yes, I am very well and I have peace in my heart. 5. The teachers are willing to work hard to help their people to be saved. 6. The shepherd's dog is dying; the doctor can't treat it. 7. The clothes are wet; I'll put them out in the sun. Remember to bring them in (this) evening. 8. My rope is very strong. I bought it yesterday. 9. Mary's baby (infant) is always sick. The doctor is treating it. 10. We are very happy to see you (pl.). We haven't seen you (for) years.

LESSON 65: –o with the Infinitive

Vocabulary:

umusumeno – saw (or, urukero)	inyundo – hammer
umusumari – nail, straight pin	umusenyi – sand
itafari – brick (5 th)	itegura – tile (5 th) for roof
ikibezi – axe	incabiti – axe
ishoka – axe (5 th)	isasa – floor tile (5 th)
gusakara (ye) – to put on a roof, to roof	
gusambura (ye) – to tear down, undo	
gufyatura (ye) – to make bricks	
kubumba (vye) – to mold (bricks or pottery)	
guca (ciye) – to cut (as tree), cut in chunks	
gukeba (vye) – to cut meat, flesh, cloth, paper	
gusatura (ye) – to cut lengthwise, to split wood	
kubāza (je) – to plane (boards), do wood carving	
kugegena (nnye) – to cut crosswise, slice, cut in short lengths	

131. Note the construction in the following phrases:

umusumeno *wo* gusatura ibiti – a saw to cut trees lengthwise, or, for cutting....

inkomezi *zo* kunsha Satani – strength to defeat Satan

amategura *yo* gusakara – tiles to make a roof, or, for roofing

In all of these examples you notice that the verb is explaining the work or use of the thing named. But in Kirundi the simple infinitive is not sufficient as in English for this construction. You must use this little particle which is the possessive particles with the *a* changed to *o*. Remember that whenever you wish to use a noun followed by an infinitive explaining the use of the object you must use this particle in agreement with the noun. This may also be translated: “for using”, as, “for building”, instead of “to build”.

Exercises:

I. *Translate into English:*

1. Uyu musu abafundi babumvye amatafari amajana atanu. 2. Rungika abagabo bo kurondera umusenyi mwiza; ndawugomba. 3. Zana inyundo yo gukoma (pound) imisumari. 4. Sambura inzu; mwubatse nabi. 5. Imana yaduhaye ubushobozi bwo kunsha Satani. 6. Ngomba imbugita yo guhwata ibihaya. 7. Ntidufise uburyo bwo kuza i wanyu. 8. Umufundi arikw ararondera icuma ca kubāza. 9. Ndondera ibitoke vyo kurya. Mbega murabifise? 10. Umusi w’Imana n’umusi wo gusenga.

II. *Translate into Kirundi:*

1. I want four hoes to dig (with) in the bananas. 2. Bring all the tools for cutting trees. 3. Look for a man to put a roof on the house. 4. The ‘fundis’ have many nails to put in the boards. 5. We want two other ‘fundis’ to plane boards; one is sick. 6. Where is your axe for splitting wood? 7. Find (look for) a pencil for writing the names of the pupils. 8. Bring a cloth to put on the table. 9. We have 13 pieces of paper (= 13 papers) to sell. 10. The children don’t have books to read.

LESSON 66: Imperatives with the Subjunctive

Vocabulary:

kurorera (rorereye) – to wait, wait for
guhamagara (ye) – to call

kubwira (ye) – to sell
gusa – only (derived from the adjective –sa,
but this is the adverbial form)

132. In Lesson 22 you learned the simple singular imperative. For the plural imperative the personal prefix *mu* is used and the final *a* changed to *e*.

mugende – go (pl.)
mukore – work (pl.)

However, the polite way to make a command to a group of people is:

Ni mugende – go (pl.)
Ni mutebuka – hurry!

133. You will remember that, as given in Par. 38, the singular imperative is just the stem of the verb, but whenever an object pronoun occurs in the verb, except that of the first person singular, the final *a* of the verb must change to *e*.

mpa – give me
muhe – give him
duhe – give us

134. **Subjunctive.** This is formed by the personal prefix and the verb stem with final *a* changed to *e*.

ukore neza – work well wandike amazina – write the names
uzane imbaho – bring the boards

This is the polite command. The plural command as given in Par. 132 is also subjunctive. This may be preceded by *ni* to make it more polite: *n'ugende*; *ni wandike*. Also, this form is commonly used for the second of two connected commands.

Zana ibijumbu ubiteke – bring the sweet potatoes (and) cook them.
Genda urondere isuka – go (and) look for a hoe.

Observe that no word is used for “and” in these examples.

Exercises:

I. *Translate into English:*

1. Mubwire umugabo kuza ino uyu musu. 2. Akayabo karashonje; gaha inyama nkeya.
3. Ni murorere ibitabo vyanyu; ndabibaha vuba. 4. Abakobwa baje; babwire kurondera ayandi masuka abiri gusa. 5. Abanyakazi bagiye; bahamagare n'ingoga; ndabagomba. 6. Ni mubāze imbaho, kuko tuzotangura kwubaka vuba. 7. Har' amatafari menshi mu mwonga. Muyazane hano yose. 8. Mw ishuli ni habi cane; hakubure n'ingoga. 9. Abana bagiye kure; babwire kugaruka kuko bwije. 10. Nabahaye ibikorwa bike; mubiheze mu gitondo, hanyuma ndabaha ibindi.

II. *Translate into Kirundi:*

1. Where is your pencil? Bring it to school. 2. Bring all the books. Put them away in the large box. 3. Come back here (pl.)! Help the boys hoe in the garden. 4. Go, wash your hands well (pl.); now set the table. 5. You have the names of all the pupils; write them in the book. 6. I can't find (= see) my goats; please look for them and bring them here. 7. We have only a few bricks; mold (pl.) some more today. 8. Learn well now (pl.), because later you will want to know much wisdom. 9. First (= begin by) (pl.) wash the dishes; afterward you can work outside. 10. The hammer and nails and saw are here; take them to the skilled workman.

LESSON 67: Subjunctive

Vocabulary:

itara – lamp, lantern

gutaha (she) – to go home

kureke (tse) – to stop leave, allow

kudomeka (tse) – to light (lamp)

guhagaraza (hagaze) – to stand, to stop, wait

kubuza (jije) – to hinder, prevent, stop

135. As in other languages the subjunctive is used in expressions such as “let us”, “let him”, etc. (not “let” in the sense of “permit”, but as we say, “Let’s go”)

tugende – let us go

akore – let him work

batangure kuririmba – let them begin to sing

Bakore iki ubu? Barime mu murima wanje.

– What shall they do now? Let them dig in my garden

Any of these forms, except the question, may be preceded by *ni* without changing the meaning. It is more polite. Ni tugende. N’agende.

Note: In Lesson 50 you learned that *kugira ngo* may mean “in order that”. When so used it must be followed by the subjunctive

Araza kugira ngo yigishwe – he/she comes in order to learn.

But when *kugira ngo* means “to think” it takes the indicative. *Kugira ngo*, meaning “in order that” may be shortened to *ngo*. It is followed by *independent* verb forms.

136. a) Observe these uses of “stop”:

1) (Someone is going away) Stop. I want to tell you something – Hagarara. Ngomba kukubwira ijambo.

2) Stop writing on the slate – Reka kwandika ku rubaho. Are you pouring out the water? Stop (it). – Urasesa amazi? Reka!

3) The child is going into the water. Stop him! – Umwana aragenda mu mazi. Mubuze! Stop the child from going into the water – Buza umwana kugenda mu mazi. (or, ngo ntagende mu mazi)

In 1) the word “stop” is by itself, and means only to cease going away with the idea of “wait”.

In 2) “stop” means to stop any kind of action that is already begun.

In 3) the idea is to “stop” someone else from what he is doing (hinder)

- b) –rorera and –hagarara, meaning “wait”:

Undorere – wait for me.

Hagarara, ngomba kuguha ikintu – Wait, I want to give you something.

- c) kuva hasi and guhagarara – “stand”:

Tuve hasi turirimbe – Let’s stand and sing.

Twahagaze amasaha abiri – We stood for two hours.

Exercises:

I. Translate into English:

1. Zana itara uridomeke. 2. Tuve hasi twese, dusenge. (Kuva hasi – to stand up from sitting) 3. Mwahejeje akazi kose (insert: “which”) nabahaye; ni mutahe. 4.

Abanyakazi bareke gusambura inzu. 5. Simfise amasuka; yarondere uyazane. 6. Ni bareke gusatura inkwi, singomba izindi. 7. Muhagarare; mfise ibitabo ngomba kubaha kugira ngo mubijane ku mwigisha. 8. Umwana afise imbugita; mubuze gukeba urutoke rwiwe. 9. Abigishwa bagende hehe? Bagende mu mirima ngo barime. 10. Mesura impuzu uzanikire vuba.

II. Translate into Kirundi:

1. Let the visitor spend the night here; it is getting dark; he cannot go home now. 2.

Let us learn well because we want to get much wisdom. 3. Wash all the dishes and

put them away. 4. The pupils are outside; call them; let them come in now. 5. I want a light; look for it and bring it here. 6. Go home (pl.) and find (look for) your francs and

bring them. 7. What shall Mary do now? Let her (or, have her) boil water to drink. 8. Stop! (sing.) Don't go home now. There is work to do. 9. Wait (pl.) for the girls; they are coming. 10. Light a lamp so that (in order that) we may see to read.

LESSON 68: Negative Imperative and Subjunctive

Vocabulary:

igikoni – kitchen (Swahili)	icumba (4 th) – room (in house) (Swahili)
ishurwe – flower (5 th)	gutwara (ye) – to carry, take away
incuti – relative, intimate friend	kwitonda (nze) – to be careful
umutego – trap (akamashu is sometimes used for a small trap)	

137. The negative imperative is:

singular	plural
ntugende – don't go	ntimugende – don't go
ntagenda – let him not go	ntibagende – let them not go

The negative subjunctive is the same.

138. **Suffix –ho.** In Par. 67 you learned the use of hariho. This particle is often attached to forms of the verb “to be”, and sometimes to other verbs to mean *there* or *here*.

Wariho ejo? Ego, nariho – were you here yesterday? Yes, I was.

Usually when calling the roll, the people reply “Ndiho” or “Ndi hano”, either form meaning “I am here”.

Note this other use: Washize umusumeno hasi? Nawushizeho. – Did you put the saw on the floor? I put it there.

-ho is not used in every instance where one would say there or here. There are other suffixes used also. The commonest uses of –ho are those as in the examples given above.

Note: In some localities to say “ariho” would never mean “he is here”, but rather “he is alive”. Other places it may have either meaning.

Exercises:

I. *Translate into English:*

1. Ntushire umutego wo gufata imbeba mu gikoni. 2. Incuti zawe ziri mu nzu? Ego, ziriho. Uziharage. 3. Ntimutware amashurwe yose mu nzu. N'agumeho. 4. Watwaye amatara hanze? Ego, nayashizeko kuko ngomba kuyoza. 5. Ntutah ubu kuko mfise akandi kazi ko kuguha. 6. Witonde kugira ngw akamashu ntigafate urutoke rwawe. 7. Abana ntibatware amatafari kw ishuli. 8. Mbega wahamagaye umuntu wo kugenda i Gitega? Ntagende ubu, azogenda ejo. 9. Yohana n'agende vuba kugira ngw incuti ziwe ntizize kumurondera. 10. Abigishwa bariho? Bahamagare, ntibagume hanze.

II. *Translate into Kirundi:*

1. Were you in school yesterday? Yes we were there. 2. Don't (sing.) take the flowers into the kitchen. Take them into the other room. 3. Were your (pl.) relatives in church yesterday? Yes, they were there. 4. Put the trap on the floor in the house. I put it there this morning. 5. Let us not wait for the others, but let us hurry. 6. Put the potatoes out in the sun so that (in order that) they may not spoil (= die). 7. Don't have (let them not) the workmen tear down the house; it is strong. 8. Don't (pl.) bathe in the river because the water is very dirty. 9. Don't leave stones in the path so that we won't fall down. 10. Let's not refuse to help our friends, because they have lots of work.

LESSON 69: Possessive Particle –a Changed to –o

Vocabulary:

ishamba – forest, brushy place (5 th)	ivyatsi – grass (any kind)
ibabi – leaf (5 th) (or, ikibabi)	ivyatsi bibi – weeds
ubwatsi – grass (tall grass), field (in sense of possession)	gutema (mye) – to cut (grass, plants, small trees)
ivu – earth, soil (5 th)	

139. The conjunction *na* changes to *no* before infinitives and before *mu* and *ku*.
kurya no kunywa – to eat and to drink
ku meza no ku ntebe – on the table and on the chair
mw ishuli no mu rusengero – in the school and in the church
Likewise, the possessive particle *wa*, *ba*, etc., changes to *wo*, *bo*, etc., before infinitives and before *mu* and *ku*.
140. The possessive particle, as *wa*, *ba*, *ya*, etc., sometimes becomes *wo*, *bo*, *yo*, etc., as seen in Par. 131. The idea of the particle *wa*, etc., is possession. But there are some instances in English where we use the possessive “of” when really the thought of place is intended; e.g. we say “the trees of the forest” when we mean “in the forest”. In those instances the forms *wo*, *yo*, etc., are used and followed by *mu* or *ku*:
ibiti vyo mw ishamba – the trees of the forest
umushatsi wo ku mutwe – hair of the head
amababi yo ku mashami – leaves of the branches
A part of a thing may not possess. Thus, one would say, Amababi yo ku mashami, and, Amababi y’igiti, because the tree is the whole thing and thus may possess.
141. On the other hand when in English we would use only “in” or “on” to connect two nouns, in Kirundi the form *wo*, *yo*, etc., must be used as well as *mu* and *ku*.
ibiti vyo ku musozi – the trees on the hill
ibikaratasi vyo mu gitabo – the pages in the book
In this use one could also say “amababi yo ku giti” when the emphasis is on location. Note the difference here:
Shira igitabo ku meza – Put the book on the table (ku meza modifies shira)
Igitabo co ku meza ni ciza – The book on the table is good (ku meza modifies igitabo)

Exercises:

- I. *Translate into English:*
1. Ukubure neza mu nzu no mu rusengero.
 2. Ibikoko vyo mw ishamba ni bibi kandi ni vyinshi cane.
 3. Abagabo bagiye kurondera ubwatsi bwo gusakara inzu.
 4. Abantu batemye ubwatsi bwose bwo ku musozi.
 5. Tugende kurima no gutema ivyatsi.
 6. Unyereke imbuto zo mu murima.
 7. Har’ ivyatsi bibi vyinshi mu mirima no mu ndimiro.
 8. Tuzotangura kwubaka vuba; tugomba umusenyi mwiza wo mu ruzi.
 9. Imana irakunda cane umuntu wese wo mu bwami bwayo.
 10. Mugende murondere imbuto zo ku biti.
- II. *Translate into Kirundi:*
1. The soil in the garden is not good.
 2. The leaves on the trees are beginning to fall (gukoroka).
 3. We want to sing and to pray in the church.
 4. The bricks of the house are not strong.
 5. Cut (pl.) all the grass in the garden. I don’t want it.
 6. The flowers on the hills are beautiful; let’s go get (look for) some (them).
 7. The weeds in the garden will kill the plants.
 8. The hair on the sheep’s skin is long.
 9. The pages of the book are very dirty; let’s be careful in reading them.
 10. The words in God’s book are wonderful; let’s read them every day.

LESSON 70: Review

- I. *Questions:*
1. How do the ordinal numerals differ from the cardinals in Kirundi?
 2. What kind of verbs are in the stative voice?
 3. How is the stative formed?
 4. When does *na* becomes *no*? (2 instances)
 5. When does the possessive particle *wa*, etc., change to *wo*, etc.? (3 instances)
 6. How is the plural polite imperative formed?
 7. How is the subjunctive formed?
 8. What is meant by attaching the suffix *-ho* to a verb?
 9. How are the names of the months formed?
 10. How are the days of the week formed?
 11. Distinguish (by giving examples other than those used in the lesson) between: a) the 3 words used for “stop”, b) the 2 words used for “to wait”, c) the 2 ways of saying “to stand”
- II.
1. Write in Kirundi the names of all the months.
 2. Write in Kirundi the names of the days of the week.
- III. *Translate into Kirundi:*
1. Don't go (pl.) to the valley to cut grass for making (to make) a roof.
 2. Bring (sing.) green beans and tomatoes, and cook them.
 3. I will punish you (sing.) because you were absent four days.
 4. Where are the new books? I put them there on the table.
 5. The fundis want tools to plane boards.
 6. The grass in the garden is very tall. Cut it.
 7. The last page in your book is very dirty.
 8. Go, both of you, to work in your gardens.
 9. The children are very cold; they have no clothes; give them (clothes) to them.
 10. We are very happy because Jesus saved us and gave us new hearts; we praise him.
 11. How many times did you (sing.) bring beans to sell? I brought them three times.
 12. The men often go to Bujumbura to look for work.
 13. The old man is sick (in) both his legs.
 14. The guests will go home Friday afternoon.
 15. The children came at 7:00 this morning. Give them their francs now.
 16. On Sunday we like to sing and worship.
 17. The thief came at night so that he might find an opportunity to steal.
 18. The cows are going into the garden; stop them so that they don't eat the corn.
 19. Two boys are bad (they did badly) in school; the teacher punished them; they stood for two hours.
 20. Cut all the weeds in the garden.

LESSON 71: Far Past Tense

Vocabulary:

umugani – parable, proverb	guteba (vye) – to be late
ingeso – custom, habit	gutegura (ye) – to prepare
urugendo – journey	kwiyumvira (riye) – to think, think about
guca (ciye) umugani – to tell a proverb, parable	

142. You learned that the ordinary past tense is used in speaking of that which has been done today. For more distant past, yesterday or before, use the far past tense (tense sign –ara–). Thus, there is: personal prefix, tense sign –ara–, past stem:

tw-ara-koze – we worked y-ara-giye – he/she went

1) Note the conjugation when nothing follows the verb except cane or ati:

narakoze – I worked	twāra-koze – we worked
warakoze – you worked	mwāra-koze – you worked
yarakoze – he/she worked	bāra-koze – they worked

In the singular the first a or –ara– is short. In the plural it is long. Both are *high tones*. Vowel-stem verbs follow the regular rule:

naribagiye – I forgot	waribagiye – you forgot
yaribagiye – he/she forgot etc.	

2) If something follows the verb, the ra is dropped, giving the appearance of the ordinary past, but it is not the same since the tone is *high*.

nakoze	twākoze
wakoze	mwākoze
yakoze	bākoze

In dependent clauses and in the negative, though the time is far distant, the –ra– is omitted. *However, the tone distinctions remain the same.*

Exercises:

I. *Translate into English:*

1. Yesu yaciye imigani myinshi, kand' abantu benshi baramukurikiye. 2. Umugabo yagize ingeso mbi cane, yamara hanyuma yarazihevye. 3. Twateguye neza ibintu vyacu vyose. 4. Nagiye mu kindi gihugu mu kwezi kwa gatanu. 5. Abahungu batevye kenshi mw ishuli kuko bavuye kure. 6. Ejo twabarorereye, ariko ntimwaje. Ego, twaribagiye. 7. Abana batwinginze kubajana, rero (so) twaravyemeye. 8. Umuvyeyi wanje yambwiye gusatura inkwi, kandi narabikoze. 9. N'utegure ameza neza, kuko dufise abashitsi kandi bavuye kure. 10. Umwigisha afise ingeso yo guca imigani imisi yose.

II. *Translate into Kirundi:*

1. The people heard the Gospel; they thought about it much. 2. The boys prepared much food because they went on a long journey. 3. The workmen carried large boxes on their heads. 4. I waited a whole day to see the king. 5. The old man told many proverbs to teach the young men. 6. Didn't you go to help build the church? Yes, we went. 7. The young ladies prepared their clothes nicely because they wanted to go to school. 8. Did you (pl.) hear that thieves stole the rich man's cows? What did you think? 9. We were late to arrive but we wanted to enter in order to see the leaders (important men). 10. The pastor (umupasitori) spoke very good words; afterward many sinners were saved.

LESSON 72: Negative of Far Past

Vocabulary:

impamba – food for a journey	guhwera (reye) – to die
kwiruka (tse) – ti run, run away	gutabara (ye) – to go to help, assistance of
kera – long ago, a long time ahead	guhera (ze) – to finish (intr.), be all gone

Note: guhera is common in expressions like: mw iyinga riheze – last week; mu kwezi guheze – last month; ifu iraheze – the flour is all gone.

143. For the negative of the far past tense you must drop the –ra, but the tone remains the same. Sinagiye, ntiwagiye, etc.
144. Sentence order. You learned that when both an indirect object pronoun and a direct one come in the same verb, the direct precedes the indirect. However, when both a direct and indirect object follow the verb the indirect is first unless it is a long phrase, in which case if the direct object is but one word it comes first.
Nahaye Petero igitabo – I gave Peter a book.
Nahaye igitabo umwana wa Petero – I gave Peter’s child a book.
145. Hirya y’ejo. This is an idiom for “day before yesterday” or “day after tomorrow”.
yagiye hirya y’ejo – he/she went the day before yesterday
azogenda hirya y’ejo – he/she will go the day after tomorrow
146. The stative of gupfa and guhwera is often used when a person is not actually dead but is very ill (sometimes when he is not even very ill). Arahwereye – (lit.) he is dying (but actually, “he is very ill”). However when they say “yarahwereye” or, “yahwereye”, they usually mean that he is actually dead. There is no difference between gupfa and guhwera, except that gupfa is sometimes used of things that no longer function.
umupira wafuye – the tire is flat (died)

Exercises:

- I. *Translate into English:*
1. Abantu ntibemeye kudutabara mu kazi kacu.
 2. Nagiye kure kuraba umwungere yamara sinamubonye kuko yagiye ahandi.
 3. Barondye impamba zabo zo kurya mu rugendo; ntibagomvye gusozza.
 4. Hirya y’ejo umutama yarahwereye.
 5. Nahaye umuhungu igitabo n’ikaramu.
 6. Mbeg’ imbugita yanje iri hehe? Nayiguhaye hirya y’ejo.
 7. Nahemvye abanyakazi amafaranga menshi mu kwezi guheze.
 8. Umwigisha yigishije vyinshi abana b’abanyakazi.
 9. Ntimwirutse n’ingoga cane, rero (so) mwaratevye.
 10. Mw iyinga riheze umuganga yavuye abantu benshi indwara zabo.
- II. *Translate into Kirundi:*
1. The boys ran to school; they didn’t want to be late.
 2. I didn’t have food for the journey and I was hungry.
 3. Long ago the people helped us to build the church.
 4. Did you (pl.) give the children clothes? Yes, we gave them to them.
 5. The woman is very sick (dying); let them take her to a doctor.
 6. The day after tomorrow we will go to help (to the assistance of) the poor man.
 7. Last month the ‘fundis’ didn’t finish building our new house, but they worked very hard.
 8. You have come very late (= you were late to come). Yes, the journey was very difficult for us.
 9. The young lady lied to me, but I have forgiven her.
 10. On our journey we saw many wild animals, and they didn’t runaway.

LESSON 73: Father and Mother

Vocabulary:

data, dawē – my, our father
so – your (sing., pl.) father
se – his, her, their father

mama, mawē – my, our mother
nyoko, mama wawē – your (sing., pl.) mother
nyina – his, her, their mother

147. You will note that there are three words for father and three for mother, depending on whose father or mother it is. The possessives are *not* often used with these words. Data in itself means “my father” (or, our father); nyoko, alone, means “your mother”, etc. To say data wanje or mama wanje is an exclamation, not really used to say my father or mother. “Data wacu” is my (our) paternal uncle and “mama wacu” is my (our) maternal aunt. In the Lord’s prayer we say “Data wa twese” – father of us all, because to say data wacu would be “my uncle” not “our father”.

These words have first class agreements, even though they do not have the regular noun prefixes. The forms data and dawē are interchangeable; likewise mama and mawē. To make any of these forms plural the prefix *ba* is used but not attached, but still no possessive is used.

ba so – your fathers

ba nyina – their mothers

Attention: Observe the use of ‘nyoko’ – ‘your mother’ carefully. In some localities, ‘nyoko’ can have a negative implication. In this case one better uses “mama wawē” instead.

Exercises:

I. *Translate into English:*

1. Mawē ararwaye cane; tuzomujana ku muganga. 2. Nyina wa Rebeka yakoze cane mu murima wiwe. 3. Nyoko arakomeye ubu? Arakomeye buhoro-buhoro, yamara ntafise inkomezi nyinshi. 4. Se wa Yosefu yaramufashije cane; yamuhaye inka n’ibindi bintu vyinshi. 5. Data afise urugo rwiza yamar’ azogenda ahandi vuba. 6. So yatashe ryari? Yatashe mu kwezi guheze kw itariki y’icumi n’icenda. 7. Abigishwa bazohamagara ba se ngo baze kw ishuli ku musi mukuru. 8. Ba nyina b’abigeme barabigisha kurima no guteka. 9. Nyoko ariho? Oya, yahwereye mu mwaka uheze. 10. So na nyoko bar’ i muhira? Oya, bagiye kuraba data wacu.

II. *Translate into Kirundi:*

1. Where is your father? He died long ago. 2. John’s mother came here the day before yesterday, but I didn’t see her. 3. We saw your mother in church yesterday. 4. My father is waiting for us; let’s hurry. 5. Call Peter’s father; I want to give him work. 6. Our fathers work hard in order to give (that they give) us food and clothing. 7. I want to go to tell my mother that the doctor is here. 8. My Father in heaven loves us all and wants to save us. 9. The children’s mother is cooking their food. 10. Tell your father that the workmen have finished molding (to mold) the bricks.

LESSON 74: Brother and Sister

Vocabulary:

(included in grammar)

148. In Kirundi it is a bit complicated to say brother or sister, for it depends on the age and sex of the parties involved.

- 1) A boy's sister is *mushiki*. (No initial vowel) It must be followed by the possessive, which in the singular (1st and 2nd person) unites with the noun.

mushikanje – my sister

mushikawe – your sister

mushiki we – his sister

mushiki wa Nyandwi – Nyandwi's sister

In the plural: bashiki banje, or, bashikanje, bashiki bawe, bashiki biwe (or, be).

- 2) A girl's brother is *musaza*, which follows the same rules as *mushiki*.

musazanje – my brother

musazawe – your brother

musazawe – her brother.

Also plural: basaza banje (basazanje); basaza bawe; basaza biwe (or, be).

- 3) A boy's older brother is *mukuru*.

mukurwanje – my older brother

mukurwawe – your older brother

mukuru we – his older brother

Plural: bakuru banje, bawe, biwe.

- 4) A girl's older sister is also *mukuru*, and is used exactly the same as for a boy's older brother.

- 5) A boy's younger brother is *murumuna*.

murumunanje – my younger brother

murumunawe – your younger brother

murumuna we – his younger brother

Plural: barumuna banje, bawe, biwe.

- 6) A girl's younger sister is also *murumuna*, and is used exactly the same as for a boy's younger brother.

149. If, when seeing a boy and a girl together or 2 boys or 2 girls, you wish to ask, "Are you brother and sister?" you would say "Muravukana?" (lit. are you born together, i.e. from the same mother). Likewise, we are brother and sister is "Turavukana".

Exercises:

I. Translate into Kirundi:

- | | |
|--------------------------------------|--------------------------------------|
| 1. John's younger brother | 12. Elizabeth's younger sister |
| 2. My sister (I – boy) | 13. My older sister (I – girl) |
| 3. Your older brother (you – boy) | 14. My younger brother (I – boy) |
| 4. His sisters | 15. Your brother (you – girl) |
| 5. Mary's brother | 16. Your younger sister (you – girl) |
| 6. Ruth's older sister | 17. My younger sister (I – girl) |
| 7. My brother (I – girl) | 18. Your older sister (you – girl) |
| 8. Your sister (you – boy) | 19. Your brothers (you – girl) |
| 9. His older brother | 20. My sisters (I – boy) |
| 10. Your younger brother (you – boy) | 21. Her brothers |
| 11. My older brother (I – boy) | 22. Are you brothers? |

LESSON 75: Immediate Past (or, –ra– Past)

Vocabulary:

inkuru – news	kuryama (mye) – to lie down, go to bed
kuraka (tse) – to be angry	kwitaba (vye) – to answer
kubabara (ye) – to suffer, be sad, sorry	gucumba (mvye) – to make bread, knead

150. The immediate past tense is formed by the personal prefix, *ra*, and the past suffix, thus:
a-*ra*-giye – he/she has gone (just now)

Conjugation:

ndagiye – I have gone	turagiye – we have gone
uragiye – you have gone	muragiye – you have gone
aragiye – he/she has gone	baragiye – they have gone

151. The use of this tense is to express that which has happened just now, or is about to happen in a moment. Aragiye – he/she has just gone.

Often it is used when he is just now doing it. You call a person and he answers “Ndaje” – though he hasn’t started to move yet. He means “I’m coming”, though he says, “I have come”.

152. For the negative of this tense or in dependent clauses, the *ra* drops out.

Exercises:

I. Translate into English:

1. Turumvise inkuru nziza. Turanezerewe kuzumva.
2. Wahamagaye Samweli? Ego, aritavye.
3. Umwigisha arikw arahana umuhungu; araratse cane.
4. So ari hehe? Araryamyeye mu nzu.
5. Umwana ararwaye inyonko; arababaye cane.
6. Paulo, n’uze hano. Ego, ndaje.
7. Wumvise inkuru? Ego, Yohana arazimbwiye.
8. Umutsima uriho? Ndawucumvye ubu.
9. Abasore baremeye gufasha kwubaka ishuli.
10. Mushikanje araje; arampamagaye.

II. Translate into Kirundi:

1. I have just gone to bed because I am sick.
2. John’s father has heard bad news and he has gone (just now).
3. Did you call the names just now? Yes, all have answered.
4. The men went just now to begin their work.
5. The woman has a bad ulcer on her leg; she is suffering a lot (much).
6. It’s getting late, I can’t see well. Yes, I just lit a lamp.
7. What are the workmen doing? They’ve just gone home.
8. When will you make bread? I’ve just finished making it.
9. My mother is preparing tea; the water has just boiled.
10. This morning I saw that the floor was very dirty in your room. I know, but I just swept it.

LESSON 76: Possessive Adjectives

Vocabulary:

umubiri – body

ikijuju – fool, foolish person

umuzi – root (usually plural)

ingwe – leopard

urukwavu – rabbit

153. In Par. 5 you learned that the possessive adjective is made up of two parts; *the first part agrees with the thing possessed and the last part with the possessor*. However, all the possessive adjectives you have learned thus far have been when the possessor was a person. But other things may possess, e.g. referring to a cow, one might say “its tail” – umurizo wayo. Wa agrees with umurizo and yo agrees with inka. It is especially important to remember this when speaking of God. The word Imana is third class. Thus, His Word would not be ijambo ryiwe, but ijambo ryayo.
154. The vowel in the first part of the word is always *a*, and in the second part always *o*, except when the possessor is a person (which forms you have already learned).
155. An easy rule to help remember these forms is that the first part is the possessive particle, and the second part, agreeing with the possessor, is the possessive particle with the *a* changed to *o*. Do not be frightened by the number of forms in the accompanying table. If you follow this rule given above it will not be difficult.
For this lesson, study especially the first four columns of the table (the first four classes).

Exercises:

I. Translate into English:

1. Nabonye ingwe; amenyo yayo ni manini. 2. Hariya har' igiti kirekire; imizi yaco ni myinshi cane. 3. Imana irakunda abantu bayo; ikigongwe cayo ni cinshi. 4. Ikijuju gifise inkwavu arik' urukwavu rwaco rumwe rurapfuye. 5. Mbona impumyi; numva amajiwi yazo. 6. Murumuna wa Petero yaguze intebe nshasha. Amaguru yayo arakomeye cane. 7. Urugi rw'inzu yacu ni rutoya, kand' ivyuma vyarwo birapfuye (broken). 8. Har' ibikoko mw ishamba, twabonye imitwe yavyo. 9. Ndababaye kubona ikijuju; amarushwa yaco ni menshi cane. 10. Nkunda cane igihugu canyu; imisozi yaco n'ibiti vyaco ni vyiza cane.

II. Translate into Kirundi:

1. We have many chickens; their legs are short. 2. My older brother (of boy) has a very good cow; its horns are long. 3. God is able to defeat Satan; His strength is very great. (Strength should be plural, for 'great' use 'much') 4. The foolish man has very few clothes, and his hair is long. 5. The fire is big (much); its light helps us to see to read. 6. Your rabbit is very nice; its body is big. 7. Did you (pl.) see our big dog? Its tail is short, but its eyes are very big. 8. The young men (make 2nd class) have their spears because they are going to the forest. 9. John's father built a new house; its rooms are large and it is very strong. 10. There is a lot of corn in our garden; its roots are very short.

LESSON 77: Possessive Adjectives (continued)

Vocabulary:

imbaragasa – flea	ivi – knee (pl. amavi)
igipfamatwi – deaf person	musi – under (followed by <i>ya</i> if an object follows)
umupanga – grass knife, machete (Sw.)	idirisha (5 th) - window

For grammar, study the remainder of the chart of the possessive adjectives.

Exercises:

Translate into Kirundi: example: “the boy, his hat” – umuhungu, inkofero yiwe

- | | | |
|----------------------------|-------------------------------|-------------------------------|
| 1. the rabbit, its hair | 9. the leopard, its skin | 17. the books, their pages |
| 2. the dogs, their fleas | 10. the door, its key | 18. animal, its teeth |
| 3. the cat, its ears | 11. the cats, their tails | 19. the sheep, its tail |
| 4. the blind man, his eyes | 12. the trees, their fruit | 20. the lantern, its light |
| 5. God, His grace | 13. the man, his knees | 21. the deaf man, his machete |
| 6. God, His works | 14. the chickens, their heads | 22. the fool, his corn (pl.) |
| 7. the deaf man, his faith | 15. the school, its books | 23. the crows, its word |
| 8. the cows, their horns | 16. the house, its windows | 24. the young girl, her teeth |

Class		P O S S E S S O R								
		1 st	2 nd	3 rd	4 th	5 th	6 th	7 th	8 th	9 th
O B J E C T P O S S E S S E D	1 st	wiwe-wabo biwe-babo	wawo-wayo bawo-bayo	wayo-wazo bayo-bazo	waco-wavyo baco-bavyo	waryo-wayo baryo-bayo	warwo-wazo barwo-bazo	wako-watwo bako-batwo	wabwo-wayo babwo-bayo	wakwo-wayo bakwo-bayo
	2 nd	wiwe-wabo yiwe-yabo	wawo-wayo yawo-yayo	wayo-wazo yayo-yazo	waco-wavyo yaco-yavyo	waryo-wayo yaryo-yayo	warwo-wazo yarwo-yazo	wako-watwo yako-yatwo	wabwo-wayo yabwo-yayo	wakwo-wayo yakwo-yayo
	3 rd	yiwe-yabo ziwe-zabo	yawo-yayo zawo-zayo	yayo-yazo zayo-zazo	yaco-yavyo zaco-zavyo	yaryo-yayo zaryo-zayo	yarwo-yazo zarwo-zazo	yako-yatwo zako-zatwo	yabwo-yayo zabwo-zayo	yakwo-yayo zakwo-zayo
	4 th	ciwe-cabo vyiwe-vyabo	cawo-cayo vyawo-vyayo	cayo-cazo vyayo-vyazo	caco-cavyo vyaco-vyavyo	caryo-cayo vyaryo-vyayo	carwo-cazo vyarwo-vyazo	cako-catwo vyako-vyatwo	cabwo-cayo vyabwo-vyayo	yakwo-cayo vyakwo-vyayo
	5 th	ryiwe-ryabo yiwe-yabo	ryawo-ryayo yawo-yayo	ryayo-ryazo yayo-yazo	ryaco-ryavyo yaco-yavyo	ryaryo-ryayo yaryo-yayo	ryarwo-ryazo yarwo-yazo	ryako-ryatwo yako-yatwo	ryabwo-ryayo yabwo-yayo	ryakwo-ryayo yakwo-yayo
	6 th	rwiwe-rwabo ziwe-zabo	rwawo-rwayo zawo-zayo	rwayo-rwazo zayo-zazo	rwaco-rwavyo zaco-zavyo	rwaryo-rwayo zaryo-zayo	rwarwo-rwazo zarwo-zazo	rwako-rwatwo zako-zatwo	rwabwo-rwayo zabwo-zayo	rwakwo-rwayo zakwo-zayo
	7 th	kiwe-kabo twiwe-twabo	kawo-kayo twawo-twayo	kayo-kazo twayo-twazo	kaco-kavyo twaco-twavyo	karyo-kayo twaryo-twayo	rwarwo-rwazo zarwo-zazo	kako-katwo twako-twatwo	kabwo-kayo twabwo-twayo	kakwo-kayo twakwo-twayo
	8 th	bwiwe- bwabo yiwe-yabo	bwawo- bwayo yawo-yayo	bwayo- bwazo yayo-yazo	bwaco- bwavyo yaco-yavyo	bwaryo- bwayo yaryo-yayo	karwo-kazo twarwo-twazo	bwako- bwatwo yako-yatwo	bwabwo- bwayo yabwo-yayo	bwakwo- bwayo yakwo-yayo
	9 th	kwiwe- kwabo yiwe-yabo	kwawo- kwayo yawo-yayo	kwayo- kwazo yayo-yazo	kwaco- kwavyo yaco-yavyo	kwaryo- kwayo yaryo-yayo	kwarwo- kwazo yarwo-yazo	kwako- kwatwo yako-yatwo	kwabwo- kwayo yabwo-yayo	kwakwo- kwayo yakwo-yayo
	10 th	hiwe-habo	hawo-hayo	hayo-hazo	haco-havyo	haryo-hayo	harwo-hazo	hako-hatwo	habwo-kayo	---

Explanation for use of above table:

You will note that there are four forms for each class:

for example, in 1st class there are wiwe, wabo, biwe, babo.

This is because:

- 1) the thing may be singular, the possessor singular (umwana wiwe)
- 2) the thing may be singular, the possessor plural (umwana wabo)
- 3) the thing may be plural and the possessor singular (abana biwe)
- 4) the thing may be plural and the possessor plural (abana babo)

Example: “roots of trees”, root – umuzi (2nd cl.), tree – igiti (4th cla.)

Remember, the first part of the word agrees with the thing possessed and the

last part with the possessor. Here, the tree is possessor and the root the thing possessed, thus:

- 1) umuzi waco – its root (1 tree, 1 root)
- 2) umuzi wavyo – their root (trees plural, 1 root)
- 3) imizi yaco – its roots (1 tree, roots plural)
- 4) imizi yavyo – their roots (trees and roots plural)

LESSON 78: Causative Verbs

Vocabulary:

kuboha (she) – to tie, bind

kwiga (ze) – to learn, study

gusasa (shashe) – to make a bed,
to spread grass

gutanga (nze) – to offer, pay (francs), give

gutinya (nye) – to fear

kubohōra (ye) – to untie

156. **Causative verbs:** To give the meaning of “to cause to” to a verb, the suffix ‘isha’ or ‘esha’ is added to a verb. For example:

gukora – to work

gukoresha – to cause to work

157. To determine whether to use ‘isha’ or ‘esha’ it is necessary to know the *A I U rule*: If the next to the last syllable in a verb stem contains A, I or U the added suffix will contain I (isha), but if the next to the last syllable has E or O, the added suffix will be E (esha).

gukora becomes *gukoresha* – to cause to work, to use

kuririmba becomes *kuririmbisha* – to cause to sing, to lead in singing

This form is not always translated in English by “to cause to”. It also contains the idea of “to use” or “to do with”.

gukoresha isuka – to use a hoe (lit. cause a hoe to work)

kubohesha umugozi – to tie with a rope (lit. to cause a rope to tie)

You have already learned “*kwigisha*”. Now you can see it is simply the causative form of *kwiga*. Thus “to teach” is “to cause to learn”.

158. **The past suffix of causatives** is –sheje or –shije (according to the *A I U rule*). Do *not* use the usual past stem, e.g. *yakoresheje* – he/she used, caused to work.

Note: There are quite a number of verbs which form their causatives irregularly, but in general you can follow the above rule.

Exercises:

I. *Make the following verbs causative, and give the meaning of the causative forms:*

1. *gukora* 3. *kugenda* 5. *gushima* 7. *gusoma* 9. *gutinya*

2. *kurima* 4. *gukunda* 6. *gusenga* 8. *guhana* 10. *gutanga*

II. *Translate into English:*

1. Umugabo yivye amafaranga; abantu baramufashe, kand’ ubu bariko

baramubohesha imigozi. 2. Nakebesheje imbugita urutoke. 3. Sasishe ivyatsi akawa

kawe (or agahawa kawe). 4. Mukundishe Imana imitima yanyu yose. 5. Igikoko

birantinyisha. 6. Natinyishije abahungu kugira ngo ntibibe inanasi. 7. Ukoreshe ifu

nyinshi mu gucumba umutsima. 8. Abana bakarabishe amazi menshi kugira ngo

ntibagire ico ku ntoke. 9. Mbeg’ invura yabasibishije? Ngomba ko muzozo kare ejo.

10. Umwigisha Isaka yaririmbishije neza mw ishengeru uyu musu. 11. Umwana arikw

arakubitisha igiti imbwa kuko yatwaye inyama.

LESSON 79: Causatives (continued)

Vocabulary:

guta (taye) – to throw away, lose

gukura (ze) - to grow (intr.)

gukūra (ye) – to take away

(Causatives of these verbs are formed regularly, except that of *gukura* and *gukūra*. These are *gukuza* and *gukūza*.)

kumena (nnye) – to break

kuvoma (mye) – to bring water from source

uburo – millet

159. Some common irregularities of the causatives:

1) Verbs ending in *-za* often replace *za* with *-risha* or *-resha* (A I U rule).

gukiza – to save

gukirisha – to cause to save

2) Some verbs ending in *-ra* change *-ra* to *-za*.

kubabara – to suffer

kubabaza – to cause to suffer

Note: *bubabara* also has a regularly formed causative – *kubabarisha* – to use something to cause to suffer, e.g. *kubabarisha Yesu ivyaha vyacu* – to cause Jesus to suffer by our sins.

3) Monosyllabic verbs must be learned one by one, for there is no rule to determine whether the suffix will have *e* or *i*.

kugwa – kugwisha

kunywa – kunywesha

gusya – gusyesha

kuva – kuvisha

guha – guhesha

kurya – kurisha

guta – gutesha

It is difficult to know for oneself how to form causatives since many follow the regular rule and others follow those given above. Thus it is important to learn from the Africans each verb. But knowing these rules will help you to recognize what you hear, and by far the majority of verbs form it regularly with *-sha* or *-esha*. Note: *guhsha*, though active in form, really is passive in meaning: *kubahesha* – to cause them to be given.

Exercises:

I. *Translate into English:*

1. Ivyaha vyacu birababaza Yesu. 2. Satani akunda kutugwisha mu vyaha; ariko Yesu aradushoboza kumunesha. 3. Abafundi bamenesha amabuye inyundo nini. 4. Amara-so ya Yesu yaduhesheje agakiza. 5. Canisha inkwi nini. 6. Ndagusavye kumfasha ariko singomba kugutesha umwanya (time). 7. Kera Abarundi barishije intoke arik'ubu hafi bose barisha ibiyiko. 8. Unyweshe umuti mu kiyiko umwana arwaye. 9. Abanyakazi batemesheje umupanga ivyatsi. 10. Abana banse kuvoma; vyarakishije nyina.

II. *Translate into Kirundi:*

1. Bring water with a pail and pour it on the flowers. 2. The stone caused him to fall. 3. Three boys lost their books, and the teacher punished them with a stick. 4. Have you (some) millet? Grind it with stones. 5. Jesus saved us with His blood. 6. Rain and sun make the plants grow (= cause plants to grow). 7. I want to praise God with my whole life. 8. Let's not worship God with just (only) words, but let's worship Him with our hearts. 9. Help me look for my pencil. I want to write a letter with it (= use it to write). 10. Wash (sing.) the windows with a lot of clean water and clean clothes.

LESSON 80: Objects with Causatives

Vocabulary:

gutwēnga (ze) – to laugh, laugh at	inkoni – walking stick
gutāta (se) – to complain, fuss at	uburake – anger
kubora (ze) – to rot, spoil (intr.) (caus. –boza)	

160. With causative verbs one is apt to have two objects, for in English two verbs are generally involved; “to cause to” and “to work” (as for example in *gukoresha*). These two objects may be:

a) One a secondary subject and the other a true object

gukundisha Petero Yohana – to cause Peter to love John.

Petero is really the object of “to cause to” and the subject of “to love”; thus it is a secondary subject while Yohana is the true object.

b) The two objects may be one an instrument and the other the object:

gukebesha imbugita urutoke – to cut the finger with a knife

Imbugita is the true instrument with which the finger is cut.

In both of these examples the true object comes last, with the secondary subject or the instrument immediately following the verb. However, you will hear and see examples where the true object comes first:

ukundisha Imana umutima wawe wose – love God with all your heart

One cannot make a definite rule about this order for it may vary. Experience will teach you. If the secondary subject involves a group of words it will come last.

161. The two objects may both be pronouns in the verb.

bawumubohesheje – they tied him with it (a rope)

When it is thus, the secondary subject or the instrument comes first with the true object following.

Except, the pronouns *n* – me, *ku* – you, and *tu* – us, always come second and only the context can determine the meaning.

kumugukundisha – could be, to cause him to love you, or, to cause you to love him

162. If one is a pronoun and the other is a noun, only the context can determine the meaning:

Umwigisha amukundisha umworo – could be, the teacher causes him to love the poor man, or, the teacher causes the poor man to love him.

In most instances, the context will make it clear.

Exercises:

I. *Translate into English:*

1. *Abana bamutwengeshwa amajambo yabo.*
2. *Umugabo yakubitishije inkoni abana biwe batatu.*
3. *Babagishije imbugita inkoko.*
4. *Imbutu mbi ziraboza imbutu nziza.*
5. *Imana ifise ivyiza vyinshi; ibiduhesha Yesu.* (Here *–hesha* is active in meaning)
6. *Amabuye ni manini cane; yameneshe inyundo nini.*

II. *Translate into Kirundi:*

1. The teacher causes the boys to read the books.
2. The man’s troubles make him complain.
3. The old man’s anger made them laugh at him.
4. Let us praise God with our lives, not just words.
5. The bad meat will spoil all the food.
6. Peel the potatoes, please. What shall I peel them with?
7. The grass in the kraal is very tall. Do you have a machete? Cut it with it.
8. I want to build a house and I have (some) good bricks. Come (pl.) help me build it with them.
9. My father’s anger hurts me very much in my heart. Jesus can save us from (it).
10. You (girl) told your brother bad news. It makes him fuss at you.

LESSON 81: Review

I. *Questions:*

1. Conjugate kumena in the Far Past Affirmative (with no word following).
2. Conjugate kuraka in the Far Past Negative.
3. Conjugate gutwenga in the Far Past Affirmative.
4. What is the A I U rule?
5. The possessive adjective contains two parts. What is the purpose of each?
6. When two nouns follow a causative verb, what is the proper order?
7. When two pronoun objects occur in a causative verb, what is the proper order? Any exceptions?

II. *Make the following verbs causative:*

- | | | | | |
|------------|--------------|---------------|------------|--------------|
| 1. kugenda | 7. gufasha | 13. kwubaka | 19. kugwa | 25. kukubita |
| 2. kurima | 8. gusenga | 14. gufata | 20. kwica | 26. gusya |
| 3. kuvuga | 9. kuririmba | 15. kwumva | 21. gucana | 27. gukomera |
| 4. gushima | 10. kuronka | 16. gushobora | 22. kurya | 28. kudomeka |
| 5. kuzana | 11. kuguma | 17. gusaba | 23. guha | 29. gutema |
| 6. guteka | 12. kwandika | 18. kumenya | 24. kuraba | 30. kubabara |

III. *Translate into Kirundi:*

- | | |
|-----------------------------------|---------------------------------|
| 1. your father | 14. my elder brothers (I – boy) |
| 2. my mother | 15. my brother (I – girl) |
| 3. his older brother | 16. our fathers |
| 4. your (sing.) sister (to a boy) | 17. their (girls') brothers |
| 5. their father | 18. Mary's younger sister |
| 6. my younger sister (I – girl) | 19. his younger brothers |
| 7. my father | 20. John's father |
| 8. your (sing.) mother | 21. their mother |
| 9. his sisters | 22. our (boys) sister |
| 10. their mothers | 23. your (girl) older sister |
| 11. my younger brother (I – boy) | 24. your (pl.) mothers |
| 12. your (girls') brother | 25. We are brothers |
| 13. my older sister (I – girl) | |

IV. *Translate into Kirundi:*

- | | |
|-------------------------------|--|
| 1. (the cows) their tails | 11. (fleas) their legs |
| 2. (the cat) its hair | 12. (young men, 2 nd cl.) their anger |
| 3. (the deaf man) his ears | 13. (kraal) its houses |
| 4. (God) His Word | 14. (the house) its kitchen |
| 5. (the fire) its smoke | 15. (the young girls) their lamp |
| 6. (the cow) its milk | 16. (God) His kingdom |
| 7. (the blind man) his tongue | 17. (the leopard) its body |
| 8. (God) His love | 18. (the house) its door |
| 9. (the tree) its leaves | 19. (close friends) their letters |
| 10. (the country) its name | 20. (lamp) its light |

LESSON 82: *Gurtya, Gurtyo*

Vocabulary:

umwete – zeal, enthusiasm	kwaka (tse) – to shine
kugira umwete – to be zealous, energetic be enthusiastic	kunebwa (bwe) – to be lazy gukekeranya (nye) – to doubt

163. **Gurtya, gurtyo.** These adverbs mean: gurtya – like this, gurtyo – like that. This is one of the most difficult sounds in Kirundi. Practice with an African until you can say it well. These adverbs are variable, that is, they must take the same prefix as the verbs they modify:

yabikoze artya – he/she did it like this
babikoze bartyo – they did it like that
tugire durtya – let us do like this

When following an infinitive it takes ‘gu’ in agreement with the infinitive.

tugomba kuririmba gurtyo – we want to sing like that

With the imperative it may be: Kora urtya or Kora gurtya – do like this (sing.) but the polite form is always ukore urtya, mukore murtya – do like this. Note the absence of the r in the 1st person sing: Ndakora ntya – I do like this.

Note 1: The change-down rule is applied in this word, probably because the t sound is more predominant than the r.

Note 2: Do *not* try to use this form for “Do like John”.

A common error of beginners is to want to always use gurtya or gurtyo, but it is important to make it agree with the verb it modifies.

Exercises:

I. *Translate into English:*

1. Paulo yagize umwete mwinshi mu bikorwa vy’Imana; natwe (and we) ni tugire durtyo.
2. Kuk’ umuco w’Imana waka urtyo tugende neza muri wo (it, i.e. light).
3. Kuko mwinginze murtyo nzobibaha.
4. Abahungu bararima neza; mwebwe ni mukore murtyo.
5. Toma ntiyizeye kugeza aho (until) yabonye Yesu; ntidukekeranye durtyo.
6. Imbwa zirarya zirtya arikw abantu bararya bartya.
7. Namb’ (if) inkumi ibesha irtyo, ntidushobora kuyizera.
8. Sinshobora guha umufundi akazi kukw anebwe artyo.
9. Umwana wacu ararwara artya imisi yose; mbega ntimushobora kumukiza?
10. Akayabo kivye inyama gartyo; singomba ko kagaruka mu nzu.

II. *Translate into Kirundi:*

1. Let us be zealous to sing like this.
2. Plane (sing.) the boards like that.
3. It is not nice to laugh like that.
4. The children run like this.
5. I did it like this, but you (pl.) do it like that.
6. It’s difficult to catch wild animals because they fear people like that.
7. Do you (sing.) write like this with a pencil?
8. Stop laughing like that and help your sister! (to a boy)
9. Because God’s love is strong like that, He wants to save everybody.
10. We can’t bring in (from sun) the clothes because they are wet like that.

LESSON 83: Passive Verbs

Vocabulary:

gutegeka (tse) – to rule, command

kubarira (ye) – to tell

kubarira (riye) – to sew

kwita (se) – to name, call

ishari – jealous (kugira ishari – to be jealous)

Do not confuse *passive voice* with *past time*! Passive voice is used when the subject receives the action of the verb. e.g. the man beats the dog – active voice; the dog *is beaten* by the man – passive.

164. **Passive verbs.** These are formed simply by inserting *w* before the final *a* of the verb.

gukunda – to love

gukundwa – to be loved

kubona – to see

kubonwa – to be seen

After *b* of course the *w* is changed to *g*:

kurabwa – to be looked at.

165. The passive is often followed by *na* meaning ‘by’:

Turakundwa *n’Imana* – we are loved *by* God.

166. The verb *kwita* must not be confused with *guhamagara*. *Kwita* is “to call” only in the sense of “to name”:

Bamwise Yohana – they called (named) him John

Bahamagaye Yohana – they called John (to come)

Exercises:

I. *Translate into English:*

1. Imana ishimwe kuko yaduhaye agakiza. 2. Abigishwa bose barategekwa n’abigisha babo n’abavyeyi babo. 3. Impuzu zibarirwa neza n’abakobwa. 4. Umwana mushasha w’umwigisha yitwa Kasa. 5. Umuhungu agira ishari kukw abandi bashimwa cane. 6. Ngomba yukw inyanya zirongwa kabiri mu mazi yo kunywa. 7. Abana banyu ni beza kuko bakunda kuganzwa neza n’abakuru babo. 8. Abantu bose bazobarirwa inkuru nziza yuko Yesu akiza. 9. Ibisuma vyirutse kuko bitinya ko bizofatwa. 10. Abakuru b’igihugu bubahwa n’abantu bose.

II. *Translate into Kirundi:*

1. The child is taken out of school because he is very bad. (to take out is followed by *mu* or *ku* usually like *kuva*.) 2. The man is sent to Gitega to buy food. 3. The books are brought by the boys and we shall use them in school tomorrow. 4. Jesus is called Savior because He came to save all people. 5. We are redeemed by the blood of Jesus. 6. The Word of God can be trusted because it is the truth. 7. We want that all your (pl.) things be prepared because we will go very early. 8. The francs (which) are given today will be used to buy books. 9. Our guests are called by the teacher so that they may go to see the school. 10. Give me (some) food quickly for (because) I’m dying of hunger (i.e. I’m being killed by hunger).

LESSON 84: Past of Passives

Vocabulary:

kuremera (reye) – to be heavy	gutora (ye) – to choose, pick up, find
kuremerwa (rewe) – to be heavily laden	intoboro – hole (other than in ground)
gutabura (ye) – to tear (cloth or paper, tr.)	umwubatsi – builder
kugaya (ye) – to despise, scorn	

167. Most passives form their past just like the past of the active verb, except that the *w* is retained.

gukunda – yakunze	kuboha – yaboshe
gukundwa – yakunzwe	kubohwa – yaboshwe

168. However, there are some verbs which do not follow this rule:

- 1) Verbs ending in *-ma* and forming the past in *-mye*, in the passive have no *y*.
kuvoma – yavomye
kuvomwa – yavomwe
- 2) Verbs with passive ending in *-rwa*.
 - a) If the active past ends in *ye* the passive past is just *-we*.
gutwara – yatwaye
gutwarwa – yatwawe
 - b) If the active past ends in *ereye* or *iriye*, the passive past ends in *-erewe* or *-iriwe*.
gusubira – yasubiriye kuremera – yaremereye
gusubirwa – yasubiriwe kuremerwa – yaremerewe
 - c) If the active past ends in *-ze*, the passive past ends in *-zwe*.
kugira – yagize
kugirwa – yagizwe
- 3) The verb *kugaya* becomes *kugawa*, past *yagawe*.
- 4) Verbs whose regular past is *-nyye* change to *-nywe* in the past passive.
yamennyeye – yamennywe
- 5) Verbs ending in *-ba* make the past passive *-bwe*.
guhamba – yahembwe (he was paid)
kuraba – carabwe (it was look at)

Note: *Kuremerwa* is used like any stative verb – *biraremereye* – they are heavy, *biraremerewe* – they are heavily laden.

Exercises:

I. *Translate into English:*

1. Ibuye (insert “which”) ryagawe n’abubatsi ni Yesu.
2. Twatowe n’Imana kuba abana bayo.
3. Impuzu z’umugore zatabuwe cane n’imbwa.
4. Umuhungu mubi agawa n’abantu kukw agira nabi imisi yose.
5. Intama zitatu zishwe n’ibikoko.
6. Amasaha-ne yogejwe neza n’abigeme, arikw abiri yamennywe.
7. Basaza banje bompi batumwe guhamagara abantu bo gusakara inzu.
8. Turagenda gutabara umukozi kukw aremerewe cane.
9. Ibitabo vyanje biri hehe? Simbizi, vyose vyashizwe ku meza mu gitondo.
10. Mama arondera impuzu ziwe; ziri hehe? Zamesuwe kare, rero zanikiwe.

II. *Translate into Kirundi:*

1. The leopard was feared by all the people because it caught two goats.
2. Many francs were offered by the people in the church.
3. The boys were punished by the teacher because they were absent many days.
4. The chair was broken and the boy’s clothes were torn.
5. There are many little holes in the new clothes.
6. The teacher’s house will be torn down because it was built badly.
7. How many francs were the workmen paid? I don’t know.
8. The lamps were lit by the houseboy (umuboyi) because it got dark early.
9. My sister’s (of a boy) new clothes were stolen yesterday,

and she doesn't have (any) francs to buy more. 10. We know that there are wild animals here because they have been seen by many people.

LESSON 85: Passives of Monosyllabic Verbs

Vocabulary:

icubahiro – respect, reverence
ubwiza – glory, beauty
ijuru – sky, heaven

inzoga – beer
urusyo – grindstone (for millet etc.)
ikiyoba – peanut, ground nut

169. The monosyllabic verbs form their passives in –bwa. In the past forms the b drops out and the g becomes w. Learn these forms:

<i>Infinitive</i>	<i>Pres. Pass.</i>	<i>Past Pass.</i>
guca	gucibwa	yaciwe
kugwa	kugubwa	yaguwe
guha	guhabwa	yahawe
kunywa	kunyobwa	yanyowe
gusya	gusebwa	yasewe
guta	gutabwa	yatawe
kuva	kuvubwa	yavuwe
kurya	kuribwa	yariwe

170. Some of these passives could not be translated literally into English, but have an idiomatic use, such as kugubwa and kuvubwa: kugubwa means “to be settled down nicely” (yaguwe neza), or “to have good pleasant living”. Kugubwa nabi would be the opposite. Kuvubwa means “to be bereaved” – but isn’t used a great deal.

171. Guhabwa is not “to be given” in the sense of “the book was given to me”, but nahawe igitabo – I was given a book. Thus guhabwa really means “to receive”. It is often used for the future of –fise.

Exercises:

I. *Translate into English:*

1. Imana irahabwa icubahiro mu gusenga kwacu. 2. Inzoga nyinshi zanyowe n’abantu ku musi mukuru. 3. Ubuho bwasewe n’urusyo. 4. Twebwe tuzohabwa ubwiza mw ijuru. 5. Inyama ziri hehe? Zariwe n’akayabo. 6. Umugore afise agahinda kenshi kuko yavuwe n’umwana mw iyinga riheze. 7. Ndanezerewe ko turi hano i Gitega; numva ko twaguwe neza. 8. Nabonye yuk’ umushitsi yaje kubaha ibintu. Mbega mwahawe iki? 9. Ngomba gucumba umukate w’ibitoke; ndakoresha ibiyoba (insert “which”) vyasewe. 10. Dufise inkwi nkeya cane. Mbeg’ ibindi biti bizocibwa ryari?

II. *Translate into Kirundi:*

1. The clothes were thrown away because they were torn. 2. Two trees were cut down by the men, but the fundi didn’t want them. 3. Let us give reverence (to) God for (because) He should (ikwiye followed by inf.) be given it. 4. I want to go to (mu) heaven for we shall see Jesus and we shall have much joy. 5. Much milk was drunk by the children. 6. Is the meat of the sheep eaten by the Barundi? No, they don’t eat it. 7. Were my papers thrown away? Go, please look for them, because I want them. 8. Jesus left his glory in heaven and came to earth. Here he was hated by many people. 9. All the beer was poured out when (igihe) the people were saved. 10. The good bricks and tiles were chosen by the builder, the others were thrown away.

LESSON 86: Demonstrative Adjectives

Vocabulary:

No vocabulary is given in this lesson. Learn the forms in the first two columns of the following table.

<i>Class</i>	<i>this</i>	<i>that</i>	<i>that over there</i>	<i>that yonder</i>	<i>that</i>	<i>(this)</i>
<i>1. sing.</i>	uyu	uwo	(uyo) urya	uriya	wa	uno
<i>plural</i>	aba	abo	barya	bariya	ba	bano
<i>2. sing.</i>	uyu	uwo	urya	uriya	wa	uno
<i>plural</i>	iyi	iyo	iryia	iriya	ya	ino
<i>3. sing.</i>	iyi	iyo	iryia	iriya	ya	ino
<i>plural</i>	izi	izo	zirya	ziriya	za	zino
<i>4. sing.</i>	iki	ico	kiryia	kiriya	ca	kino
<i>plural</i>	ibi	ivyo	biryia	biriya	vya	bino
<i>5. sing.</i>	iri	iryio	riryia	ririya	rya	rino
<i>plural</i>	aya	ayo	aryia	ariya	ya	ano
<i>6. sing.</i>	uru	urwo	ruryia	ruriya	rwa	runo
<i>plural</i>	izi	izo	zirya	ziriya	za	zino
<i>7. sing.</i>	aka	ako	karyia	kariya	ka	kano
<i>plural</i>	utu	utwo	turyia	turiya	twa	tuno
<i>8. sing.</i>	ubu	ubwo	buryia	buriya	bwa	buno
<i>plural</i>	aya	ayo	aryia	ariya	ya	ano
<i>9. sing.</i>	uku	ukwo	kuryia	kuriya	kwa	kuno
<i>plural</i>	aya	ayo	aryia	ariya	ya	ano
<i>10. sing.</i>	aha	aho	haryia	hariya	ha	hano

172. Do not be frightened by the many forms listed here. Once you observe how each different kind of demonstrative is formed it is not difficult. It is very important to know when each kind of demonstrative is to be used.
173. **Uyu.** This is formed by the initial vowel of the class prefix and the verb prefix for that class. When two vowels come together y is inserted between them. (The first class sing. is an exception to this, u being used instead of a.)
 aba – a is initial vowel of the 1st cl. pl. prefix, and ba is the first class pl. verb prefix.
 iyi – i is initial vowel of 3rd cl. s. prefix, and i is the verb prefix. Since the two vowels come together they are joined by y, thus making iyi.
174. **Uwo.** This is simply the initial vowel of the class plus the possessive particle with a changed to o. It means “that” – which is quite near.
 uwo mugabo – that man
175. Uwo can also mean “that” in the sense of that which has already been mentioned, while uyu may mean that which I am about to mention, or at least which has not yet been mentioned.
 ayo majambo – those words (which I have already spoken)
 aya majambo – these words (which I am about to speak)
176. An important rule: Demonstratives precede their nouns (there are a few rare exceptions) and remove their initial vowels.
 aba bagabo – those men
 Remember the rule about mu and ku with demonstratives (Par. 104)
 mur’ abo bantu – among those people

Exercises:

I. *Translate into English:*

1. Zana ivyo bitabo; biri ku meza. 2. Uyu mugabo azogenda i Bujumbura. 3. Iri buye rinini ni ryiza; uritware kuko nzoryubakisha. 4. Mur' iki gihugu har' abantu benshi cane. 5. Mur' iyo misi twahawe umunezero mwinshi kuri Yesu. 6. Aka kayabo ni keza kuko gakunda gufata imbeba imisi yose. 7. Urwo rugo rwubatswe na mukurwanje. 8. Mur' uku kwezi abantu benshi bafashwe n'indwara mbi cane. 9. Izi nanasi zibwe n'aba bana. Bazohanwa n'abavyeyi babo. 10. Mbeg' urandikisha iyo karamu cank' urarondera iyindi?

II. *Translate into Kirundi:*

1. That child is very sick; give him (some) medicine. 2. Those words of Jesus help us to follow him. 3. Take these books to those teachers. 4. let us sing that song again. 5. Take those cows from the path. 6. The teacher is going to read (do not translate "going") the Word of God. These are good words. 7. I can't make (= cause to) the child drink its medicine. 8. Put away this milk but pour out that milk. 9. All these people can't go in that boat because it is very small. 10. In these days there are thieves everywhere.

LESSON 87: Demonstratives (continued)

Vocabulary:

Learn the forms in the 3rd and 4th columns of the table in the preceding lesson.

177. **Urya.** This demonstrative means “that” of something not too near the speaker yet not far distant. It is formed by the prefix of the verb plus –rya (except in 1st class sing., it is *u* instead of *a*.)

urya mugore – that woman over there

178. **Uriya.** This means that yonder, fairly distant, yet within sight. (There is another use, not just of objects within sight, but you do not need to consider that here.) Uriya is formed as urya, except that *i* is inserted after the *r*. The more distant the object, the longer drawn out the *i* is.

ur-i-i-ya musozi – that hill way over there

Now you can recognize the word “hariya” that you learned some time ago. These two demonstratives, like all others, precede the noun removing the initial vowel.

Exercises:

I. *Translate into English:*

1. Barya bantu bavuye mu rusengero vuba.
2. Uriya mufundi arazi neza kwubakisha amatafari.
3. Karya kayabo ni kabi; kivye inyama.
4. Iriya nzu n'inzu y'umutunzi; ni nziza cane.
5. Twagiye mu ruzi muri burya bwato.
6. Uriya musozi uri mu gihugu c'i Bururi.
7. Incuti yanje yubatse irya nzu mur' uyu mwaka.
8. Abagabo bakurikiye igikoko muri riri-i-ya shamba.
9. Urya muzungu yamaze imyaka myinshi mur' iki gihugu.
10. Mbega mwabonye kiriya gifamatwi? Kiravuga neza ariko nticumva.

II. *Translate into Kirundi:*

1. Bring those boyes (way over there).
2. That man (quite near) is John's younger brother.
3. These stones (yonder) near the school, bring them here for we shall use them.
4. Those sweet potatoes (over there) are spoiled; throw them away.
5. That river (way over there) is very long and wide.
6. Do you see that sand over there? It's good; we want to use it in building (= to build).
7. Go (pl.) cut that tall grass way over there, for we shall use it to roof with.
8. That church yonder was built by the people of the church. They gave many francs and worked many days.
9. Those doors over there were made by a fundi. They'll use them in the new school.
10. The millet in those fields yonder is not good. There was too much (= a lot of) rain, so (rero) it isn't strong.

LESSON 88: Demonstratives (continued)

Vocabulary:

umupira – tire, rubber (any kind) sweater (Swahili), rubber eraser	kubura (ze) – to lack, fail, fail to find gukira (ze) – to get well, to heal (intr.)
umwanya – time, place, space	none – now
uruguma – wound, cut	

179. **Wa**, etc. This is the demonstrative which calls attention to that which has been mentioned or is well known to both speaker and hearer. (The form is exactly the same as the possessive particle, but it precedes the noun.)

wa mukobwa – that girl (as much as to say, “you know the one”)

ca gitabo – that book (which we talked about before)

180. **Uno**. The forms in this column you need to be able to recognize. They mean practically the same as uyu, but they are not altogether interchangeable. So, for the present, be able to recognize these but do not try to use them.

Nya. There exists this one other demonstrative nya, which is invariable and is usually used only with the singular. Its use is similar to that of uwo, etc.

Nya muntu, nya gitabo

181. **Kubura**. In addition to the meanings given in this vocabulary, this word is used in the future negative to express the idea of certainty.

Ntazobura kugenda – he/she will certainly go (lit. he will not fail to go)

182. **Umwanya**. This word and igihe, which also means time, are not used interchangeably. Igihe means time in the sense of days, weeks, years, etc., while umwanya means time in the sense of space of time. Sometimes it is used like uburyo.

Simfise umwanya wo kugikora – I haven’t time to do it

Also, umwanya has the other meanings as given in the vocabulary.

Mu mwanya wo gusoma, abana bicara neza. – At reading time (time to read) the children sit quietly. Ntidufise umwanya wo kukujana. – We don’t have room (space) to take you.

Exercises:

I. *Translate into English:*

1. Rwa ruguma rubi rwakize neza.
2. Umwigisha ntazobura guhana ba bana babi.
3. Wa musore ntafise umwanya wo kurondera ca gitabo.
4. Imbwa zishe ka kayabo kacu; non’ imbeba nyinshi zizoza.
5. Mbega wibutse kuzana ya mafaranga? Oya, nayibagiye.
6. Yesu azotujana mw ijuru kugira ngo tubone bwa bwiza bwiwe.
7. Mbega wabonye ya mbugita yawe? Oya, nayibuze.
8. Mbega mutinya iki? Kwa kwizera kwanyu kuri hehe?
9. Wa mwana arizwa n’iki? Ararira kuko yabuze ya mbwa yiwe.
10. Genda wamure za ngano, uzishire mu masaho.

II. *Translate into Kirundi:*

1. The boy’s parents prevented him from bringing (to bring) those sweet potatoes.
2. That bad tire is flat (is dead); we will be late to go.
3. Where are those medicines? The people want them.
4. Did you take those seeds? I do not see them.
5. That thief came again in the night; let us catch him.
6. Yesterday that foolish man came back here. Can’t the doctor heal him?
7. Where is that machete you cut grass with yesterday?
8. The doctor has treated well your father’s wounds. He will certainly get well.
9. Will you take me to Bujumbura? I’m sorry (see Lesson 46), I don’t have room.
10. When will those workmen be paid their francs? I’ll give them to them on May 3rd.

LESSON 89: Not Yet Tense

Vocabulary:

kuvyara (ye) – to give birth	gusoroma (mye) – to gather produce, pick
gukanguka (tse) – to awaken (intr.)	kwāmura (ye) – to gather (from trees, bushes)
kwikangura (ye) – to awaken	inkēre – berries
gukangura (ye) – to awake (trans.)	

Note 1: Gusoroma is to gather fruit or vegetables from an annual, while kwamura is to gather from a permanent tree or plant. Gusoroma is often used when gathering sufficient for a meal.

Note 2: Observe examples of gukanguka (or, kwikangura) and gukangura:

Umugabo yakangutse (or, yikanguye) – the man woke up

Bakanguye umugabo – they woke the man up

Kwikangura and gukanguka are interchangeable, though certain localities have a preference for one or the other.

183. **Not yet tense.** This tense is formed by the negative prefix plus verb prefix plus –rā– plus the present verb stem. Nti-tu-ra-genda – we haven't yet gone. The tone on –rā– is long and high. Note the difference:

Singenda

Sindāgenda – I haven't gone yet

Ntarāgenda – he/she hasn't gone yet

In vowel-stems the *a* is elided before the vowel of the stem: ntarōza amasahane – she hasn't washed the dishes yet.

This tense is also used in the affirmative, especially in questions: Mbeg' arāgenda – Has he gone yet?

Exercises:

I. *Translate into English:*

1. Abagabo ntibarakanguka; genda ubakangure.
2. Mbega ntumuramura inkere? Turazigomba uyu musu.
3. Umufundi yagiye i Gitega; ntaragaruka.
4. Ntaturubaka urusengero yamara tugomba gutangura vuba.
5. Sindoza amasahane kuko nkora ibindi bintu.
6. Inguma zanje ntizirakira, none sinshobora kugenda muri rwa rugendo.
7. Mbeg' umuhungu wanyu yigishwa mw ishuli? Oya, ntarakura.
8. Mbega mushikawe yavyaye umuhungu cank' umukobwa? Ntaravyara.
9. Umukozi ntarasatura inkwi? Umubwire yuko tuzigomba ubu.
10. Mbega nturihana ivyaha vyawe? Imana iragukunda kand' igomba kugukiza.

II. *Translate into Kirundi:*

1. John's wife hasn't given birth yet.
2. How many eggs are there? I haven't counted them yet.
3. I want to go now, but the workmen haven't come yet.
4. That man (referred to before) is not yet saved, but he likes to hear the Word of God.
5. Haven't you put the clothes in the sun yet?
6. My wife was sick in the night. She's sleeping now, she hasn't awakened yet.
7. Did you pick the tomatoes yet? Yes, I picked them and they are a lot (many).
8. Hasn't your (sing.) brother (older) stopped drinking (= left beer) yet?
9. What is your (sing.) new baby's name? We haven't named him yet (= haven't named him a name).
10. Have the people begun to build the new church? No, they haven't finished making (= finished to make) the bricks yet.

LESSON 90: Review

I. Questions:

1. Conjugate *kwiga* in the –ra– present affirmative, together with *gurtya*, making the proper agreements.
2. How is the passive voice formed? Give two examples.
3. How do most passive verbs form their past?
4. There are three different ways of making the past of passives which end in –rwa. What are they?
5. Give the passive (present and past) of: *guca*, *guha*, *gusya*, *guta*, *kurya*.
6. What is the difference between *kwita* and *guhamagara*?
7. How is the demonstrative adjective for “this” formed?
8. How is the demonstrative adjective for “that” (near) formed?
9. How is the demonstrative adjective for “that” (over there) formed?
10. How is the demonstrative adjective for “that” (way over there) formed?
11. What is the order in a sentence when a noun is modified by a demonstrative?
12. What happens to *mu* and *ku* when used with a demonstrative?

II. Make *uyu*, *uwo*, *urya*, *uriya*, *wa*, agree with the following nouns (sing. and pl.)

Translate the expressions for no. 1 only.

- | | | | | |
|-----------|-----------|-----------|------------|-------------|
| 1. inka | 3. ahantu | 5. ishuli | 7. umuriro | 9. icete |
| 2. ubwato | 4. umwana | 6. uruzi | 8. akayabo | 10. ukuguru |

III. Translate into Kirundi:

- | | | |
|-------------------|-----------------------|--------------------------|
| 1. tire | 15. to shine | 29. to hinder |
| 2. to be heavy | 16. to rule | 30. to reject |
| 3. zeal | 17. to awaken (intr.) | 31. now |
| 4. to gather (2) | 18. heaven | 32. to tear |
| 5. to doubt | 19. jealousy | 33. to be zealous |
| 6. to get well | 20. wound | 34. like that |
| 7. reverence | 21. to tell (2) | 35. to fail |
| 8. to be lazy | 22. to awake (trans.) | 36. space |
| 9. berries | 23. to sew | 37. builder |
| 10. to beseech | 24. to lack | 38. peanut |
| 11. beer | 25. grindstone | 39. hole (not in ground) |
| 12. time | 26. sweater | 40. to be heavy-laden |
| 13. to give birth | 27. to choose | |
| 14. glory | 28. to name | |

LESSON 91: Dependent Clauses

Vocabulary:

gukena (nnye) – to need, be poor, lack	kwihangana (nye) – to endure, be patient wait patiently
gukina (nnye) – to play	ibitaro – hospital, dispensary
umucungwe (or, gwa) – orange fruit	ivuriro – hospital, dispensary

Note: gukena is “to need” in the sense of “to not have”. If you are at the table and there is no salt you would say, “Ngomba umunyu” rather than “nkena umunyu” because you probably do have some salt in the house.

184. You have already learned that no –ra– tense may be used in a dependent clause, either –ra– present, –ra– past, or –ara– past. However, the near future, and the not-yet tense *do* retain –ra– in dependent clauses. The only words you have learned thus far introducing dependent clauses are kuko, yuko and ko. You will learn others as we go along.
185. After *kuko, yuko, ko* the verb “to be” when in 3rd person must always be *ari* regardless of the class of the subject, except when a word of place follows.
Ute iyo nyama kukw ari mbi – throw away that meat because it is bad.
(Note that it is not *iri mbi*, as one might expect)
186. **Dependent negative.** The negative in dependent clauses (in all tenses) is not formed like other negatives at all. It is formed by –ta– placed *after* the personal prefix.
kuko ntagenda –for I’m not going
kuk’ utagenda – for you are not going
kuko atagenda – for he/she is not going
kuko tutagenda – for we are not going
kuko mutagenda – for you are not going
kuko batagenda – for they are not going
- 1) The change-down rule does not apply to syllables preceding the –ta– negative, but the –ta– is subject to the rule: *tutagenda, badasaba*
 - 2) The past dependent negative is: *batāgiye, batākinnye, batūbatse.*
 - 3) Before vowel-stems the a elides: *kukw atihannye* – because he didn’t repent
 - 4) Though “kugira ngo” introduces a dependent clause, as far as in English thinking is concerned, it does not take the –ta– negative.
yabeshe kugira ngo ntibamufate – he/she lied so that they wouldn’t catch him
187. The dependent negative of –ri follows the same rule: *ntari, utari, atari* etc.

Exercises:

I. Translate into English:

1. Umworo arakennye cane kukw adafise ibintu vyinshi cank’ amafaranga menshi.
2. Ngomba irya nka kukw ari nziza cane.
3. Umwigisha ntazoza ejo kukw arwaye inyonko.
4. Ntushobora kubona umuzungu uyu musi kuko yagiye ahandi.
5. Ntitugomba kugenda hariya kukw ar’ inzira mbi.
6. Uwo mwana yapfuye kukw atavuwe mu bitaro.
7. Musazanje yavuze yukw atazogenda i Gitega mur’ iyi misi.
8. Sinshobora kwihangana kuko ntagomba guteba.
9. Yemwe (you!) bana, ntimukinishe imicungwe, kukw atar’ impira, n’indya.
10. Ntidushobora kugura imicungwe uyu musi kuko tutayikena.

II. Translate into Kirundi:

1. That man over there cannot see because he is a blind man.
2. You can all learn in one room because you are not many.
3. The workmen will finish today because they are not lazy.
4. Don’t bring that lamp for it is not good.
5. I can’t finish that work today for I haven’t time.
6. I don’t have (any) flour to make bread, because I can’t

untie the sack. 7. The boys don't have food because they didn't gather the sweet potatoes today. 8. The fundis were not paid today, because they didn't wait (patiently). 9. The people are afraid because they didn't catch the thieves. 10. The teacher's child is crying because the other children didn't play nicely.

LESSON 92: Dependent Not Yet Tense

Vocabulary:

gusha (hiye) – to cook (intr.),
to be cooked,
to ripen, to burn (intr.)
gushuha (she) – to be (get) hot

igisagara – large village, city, town
imihana – cluster of huts
ikirato – shoe (Swahili)
gushusha (hije) – to heat (trans.)

Note 1: Imihana refers to a small collection of huts while igisagara refers to a larger group
Note 2: Observe uses of gusha: inkere zirahiye – the berries are ripe; inzu irahiye – the house is burned down (or, burning); amazi arahiye – the water is cooked (boiled); ibijumbu birahiye – the sweet potatoes are done (cooked). Observe that these verbs are in the stative. Gushuha is also usually used in the stative: amazi arashusha – the water is hot.

188. The dependent not-yet tense simply follows the regular rule: personal prefix plus –ta– plus –ra– plus the present stem.
kukw ataragenda – for he has not yet gone
189. The use of this dependent not-yet tense is to express the idea of “before” as a conjunction:
Zana inkwi utaragenda – bring wood before you go (lit. when you have not yet gone)
Note that no word is necessary for “before”.

Exercises:

I. Translate into English:

1. Ntidushobora kurya ubu kukw indya zitarasha. 2. Mubanze muheze ibikorwa vyose mutarataha. 3. Uzobona umusozi muremure utarashika mu gisagara. 4. Bucumi (person’s name) ntafise ibirato kukw atararonka amafaranga yo kubigura. 5. Abanyakazi ntibaratangura gukora kuk’ umufundi ataraza. 6. Ntiwamure inkere zitarasha. 7. Ni mwiruke; inzu y’umwigisha irahiye hariya mu mihana. 8. Mutaragenda mu gisagara, murondere amafaranga yo kugura ibintu. 9. N’ubwire umutama Ubutumwa Bwiza kugira ngw akizwe atarapfa. 10. Indya zirahiye neza, none dushobora kurya utarataha.

II. Translate into Kirundi:

1. I can’t begin to cook the potatoes because the water isn’t hot yet. 2. We aren’t going now for the workers haven’t been paid yet. 3. Heat the food again for we haven’t eaten yet. 4. Bring the clothes in (from the sun) before it rains (before rain falls). 5. Sweep the floor before you start to work outside. 6. The water is very hot; prepare the coffee before you go. 7. Are the oranges ripe? Yes, they are very ripe. Pick them all please. 8. Have (let) the children finish reading before you play. 9. Take that child to the doctor; he can’t get well before he receives medicine. 10. Be patient; we can’t eat before the meat is done.

LESSON 93: Demonstrative Pronouns

Vocabulary:

igihano – punishment	gutāhūra (ye) – to understand, comprehend
isoni – shame (3 rd cl.)	-kwiye – ought, must, should, be enough, be necessary, be worthy (see Par. 191)
kugira isoni – to be ashamed	kurinda (nzw) – ought, must, should (see Par. 191)
kwongera (ye) – to do again, repeat, give more, add to	

190. The demonstrative adjectives when used by themselves, not modifying a noun, are the demonstrative pronouns. Their form is not changed at all.
Zana ibitabo. N’ibi? Oya, s’ivyoy. – Bring the books. Is it these? No, it’s not those.
Nabonye ivyoy ejo. – I saw those (things) yesterday.
191. –kwiye and –rinda. 1) These are both verbs which are followed by an infinitive to convey the idea of obligation. (Both have other meanings also).
akwiye kugenda – he/she ought to go
ntiyarinze kumubwira – he/she didn’t have to tell him
In the affirmative –kwiye and –rinda are almost interchangeable, though –kwiye is used more often, and seems stronger. But in the negative note the difference:
Ntakwiye kugenda – he/she must not go
Ntarinda kugenda – he/she doesn’t have to go
2) Note this use of –kwiye:
Mbeg’ ibijumbu birakwiye? Ego, birakwiye.
Are there *enough* sweet potatoes? Yes there are *enough*.
Ibitabo bikwiye abigishwa bose? – Are there *enough* books for all pupils?
Bose ntibakwiye – There aren’t *enough* for all.
3) –kwiye may mean “to be worthy (of)”
Sinkwiye gushima gurtyo – I am not worthy to be praised like that.
–kwiye is only used with this past suffix, while –rinda may be used in any tense.

Exercises:

- I. *Translate into English:*
- Ngomba ikaramu; zana iryo (insert “which”) riri ku meza.
 - Umuntu w’Imana akwiye guheba ivyaha vyoy.
 - Uyu yari hano mu gitondo; yamfashije mu bikorwa vyinshi.
 - Uwo ntarinda kugenda gukora mu murima.
 - Abahungu (insert “who”) bongera gukina mw ishuli bakwiye kuronka igihano.
 - Abigishwa bose ntibakwiye imbaho; mukwiye kurondera izindi.
 - Ntimurinda kugira isoni; mwakoze ivyoy neza cane.
 - Sindatahura neza. Ukwiye kwongera kubimbwira.
 - Ivyoy bitoke ntibikwiye bose; ukwiye kwongera ibindi.
 - Ukwiye kwongera kwandika ivyoy utarataha.
- II. *Translate into Kirundi:*
- You (pl.) ought to confess your sins and begin to follow God.
 - They ought to be ashamed because they haven’t yet finished their work.
 - Do you want a mat? Shall I bring this one?
 - We don’t have to cut all the grass today.
 - There are two beds; do you want to lie on that one?
 - The workmen want to be given more francs; they do not praise those they got.
 - They must work hard before they will be given more.
 - God is worthy of reverence; let us praise Him with our lives and words.
 - We must go to Bujumbura soon, because there are (some) things we need.
 - You (sing.) must not tear this paper. We don’t have any more (= others).

LESSON 94: Relative Clauses

Vocabulary:

umusaraba – cross (Swahili)	kuyaga (ze) – to talk, chat
ikiganza – palm of hand (sometimes used for whole hand)	kwōhōna (nnye) – to spoil, damage (trans.) kurwana (nye) – to fight (intr.)

192. Relative Clause with noun antecedent. Relative clauses (those introduced by *who*, *which*, *that*, etc.) have *no* introductory word in Kirundi for *who*, *which* etc. All rules which apply to verbs in dependent clauses apply in these (see Lesson 91 and 92). Observe the following examples:

Abantu *bakunda* Imana bayikurikira neza – the people *who* love God follow him well.

Umugabo *akora* hariya ni data – the man *who* is working over there is my father.

Abahungu *bataje* mw ishuli bazohanwa – the boys *who* didn't come to school will be punished.

Singomba *akayabo* kadafata imbeba – I don't want a cat *that* doesn't catch rats.

The tone in the relative is not the same as in the ordinary prefixless present. It is rather a particular intonation of the entire phrase. Listen to an African say them.

Note that in these examples it would be almost impossible to make them make sense by reading any other way than as a relative. Thus, though there is no introductory word you should not have trouble with them.

193. The preceding examples all had the antecedent as the subject of the dependent verb. Now note these examples where the antecedent is the object of the dependent verb:

Umuntu nahamagaye araza – the *person whom* I called is coming

Imbwa mfise zirya indya nyinshi – the *dogs which* I have eat much food.

Exercises:

I. Translate into English:

1. Kuko Yesu yapfuye ku musaraba azokiza abantu bose bamwizera. 2. Dukunda kuyaga n'abantu badukunda. 3. Abanyakazi bataje uyu musi ntibazoronka amafaranga yabo ejo. 4. Abagore nabonye baraje mu rusengeru. 5. Inkere wamuye ni mbi; ntidushobora kuzirya. 6. Utwo tuntu ufise mu biganza, wadukuye hehe? 7. Abana basubira kuyaga mw ishuli ntibazobura guhanwa. 8. Mureke kurwana; umugabo yabanje gukubita uwundi akwiye kumusaba ikigongwe. 9. Ntimwonone za mpuzu nziza mwahawe. Ntimuzoronka izindi. 10. Ntitorinda kurorera wa mwana atevye; araza hanyuma.

II. Translate into Kirundi:

1. The men who went home early are lazy. 2. I don't see the books which I brought. 3. The love which God showed us in Jesus is very great (much). 4. The sheep which you bought, is it here? 5. The cows which went in the corn are sick now. 6. Those people who are chatting over there ought to go to work. 7. The food you destroyed is that which we bought last week. 8. At the time when Jesus was put on the cross, they drove (-teye) nails into his hands. 9. The oranges which you (pl.) picked aren't ripe yet. 10. Can't you endure patiently in these few troubles which you have now? They will soon end.

LESSON 95: Relative Clauses (No noun antecedent)

Vocabulary:

isi – earth (3rd cl.)

inyoni – little bird

gusohoka (tse) – to go outside

kwākīra (riye) – to receive (with hands, or receive guests)

gutēmbēra (reye) – to visit, go for a walk

194. The singular prefix in a relative clause with no noun or pronoun antecedent is *ū*. You can recognize it in speech as different from the second person singular because the *u* is longer drawn out. In fact, it often sounds like *uwu-*. It is *uw-* before vowel-stem verbs.

uwiba – he/she who steals

Ūgomba kugura igitabo aze – he/she who wants to buy a book let him come.

The past prefix is *uw-*

uwabonye ingwe – he/she who saw a leopard

For the plural the prefix is *aba*.

abagoza bazoronka akazi – those who come will get work.

When referring to a thing it takes the regular verb prefix and the initial vowel of that class.

ikitubuza gukora ni kuko tudakomeye – that which hinders us from working is because we are not well

195. When only a pronoun is the antecedent of a relative clause and it is the object of the dependent verb, the demonstrative pronoun is used:

Abo nkunda – those whom I love

Umuntu w’Imana akora ico igomba – a person of God does not that which He wants.

196. When the antecedent is 1st or 2nd person the verb prefix of the dependent verb is still 3rd person:

twebwe abakora imisi yose tugomba guhembwa – we who work every day want to be paid

Exercises:

I. Translate into English:

1. Ukora neza azoshimwa cane.
2. Abo nabonye mu nzira ntibarashika.
3. Uzokwihana wese azoharirwa (Note use of wese to modify an antecedent in the verb prefix).
4. Mbega wakoze ico nakubwiye?
5. Uwo nkunda ni we akora ico Imana igomba.
6. Abasohotse tutaraheza ntibumvise vyose twavuze.
7. Abakira neza abashitsi bazokwakirwa neza n’abandi.
8. Ikinyereka umwete wanyu n’ibikorwa mwahaheje gukora.
9. Mbega mwibagiye ivyo nababwiye mu kwezi guheze?
10. Mu bihugu vyose vyo mw isi harih’ abakunda Imana.

II. Translate into Kirundi:

1. Those (things) which I want are in the school.
2. He who wants to go with Bwana must come early.
3. That which is praised by God is a good heart.
4. He who follows God shall be given many blessings.
5. The little birds which I saw in the tree have gone.
6. Those who go for a walk in the evening must come back (when) it gets dark.
7. We have troubles on the earth, but we who trust Jesus will have everlasting joy (joy that does not end) in heaven.
8. What (= that which) I told you to do is to heat the food so that those who are hungry can eat.
9. I am calling those who know (how) to make bricks.
10. The things which we learned in school will help us (for) many years.

LESSON 96: Pronoun *nde*?

Vocabulary:

kwīcara (ye) – to sit	kudahwa (shwe) – to vomit
gupīma (mye) – to measure, examine (Sw.)	gukorora (ye) – to cough
gusūzuma (mye) – to examine	inkorora – cough
kugera (ze) – to measure	

Note: gupima – Swahili for “to measure” is used for measuring anything – weight, length, quantity, examination as in school, or examining the sick. Gusuzuma – Kirundi for “to examine” is used for examining the sick, examining as in school, etc. Kugera usually indicates measuring with some kind of instrument, and only for length or quantity.

197. **nde?** (plural **ba nde?**) means “who?”. It is used only in questions, not in relative clauses. This word is used only of persons and expects in reply a name of a person or persons, or at least a description. Do not use it for “which one”. Learn these various uses of it:

1) With the verb “to be”:

Uri nde? – who are you (sing.)?

Muri ba nde? – who are you (pl.)?

Ni nde? – who is it?

Ni ba nde? – who are they?

Umuntu nabonye ni nde? _ Who is the person I saw?

2) As a subject of a verb. In this use it is used with *ne*, and the clause following is a relative clause.

Ni nde yasohotse? – who went outside? (lit. it is who who went outside?)

Ni ba nde batazanye amafaranga? – who didn’t bring francs?

3) As object of verbs, thus “whom?” (Here it follows the verb)

Wabonye nde? – whom did I see?

Mutinya ba nde? – whom do you fear?

Witwa nde? – what is your name? (lit. you are called who?)

4) With possessive, “whose?”

Iki gitabo n’ica nde? – whose book is this?

Izo nka n’iza ba nde? – whose cows are those?

Note: *uwa*, *ica ivya*, etc. “the one” or “ones of”

This is a possessive pronoun formed by the possessive particle preceded by the initial vowel of the class. The same form will be used in the reply.

Inka n’iya nde? N’iya Paulo. – Whose cow is it? It is Paul’s.

5) After preposition. (Here instead of *ku* the form becomes *kwa*)

Tugende kwa nde? – to whom shall we go?

Note: In pronunciation, because *nde* is a one-syllable word, it throws the accent onto the last syllable of the word preceding it: *Urí nde?* *Witwá nde?*

Exercises:

I. *Translate into English:*

1. Numva umwana akorora. Ni nde?
2. Abicaye ku ntebe zacu ni ba nde?
3. Wasuzumye nde? Ararwaye cane?
4. Ivyo biti hariya n’ivya nde?
5. Nabonye abana babiri barwaye inkorora, badashwe cane. Mbega n’abana ba nde?
6. Ni nde yageze iyo ndimiro ngomba kugura?
7. Ivyo vyuma, nkwiye kubijana kwa nde?
8. Mu bigishwa basuzumwe ejo ni ba nde bashitse (gushika = to pass)?
9. Ziriya ndimiro ziri hafi y’imihana n’iza nde?
10. Igihe mwagiye kurondera abasuma mwafashe nde?

II. *Translate into Kirundi:*

1. Whom did you send to Gitega?
2. Whose are the three books which are on the table? (See note below)
3. Who are the men who are sitting on the floor?
4. Who is the woman you examined?
5. Who came to the school to call the boys?
6. To whom

did you send the letters you wrote yesterday? 7. Whose voice did we hear in the night? 8. Who will help that poor man build a house (those who will ... are who?) 9. I saw a woman who is very sick. She vomited and could not sit up. Who is she? 10. At whom are the children laughing?

Note: In sentences 2, 3, 4 and others, the word *nde* must follow the relative clause.

LESSON 97: Adjective –he?

Vocabulary:

inkōko – shallow basket (with lid)	umukeka – small grass mat
igisamba – deeper basket (without lid)	inama – council, counsel, advice, committee
igiseke – tall, pointed basket	kujisha – to weave, knit, braid
igisimbo – tall, pointed basket	intambara – battle, strife

Note: inama may refer either to a group which meets to make plans or it may refer to the counsel or advice which that group gives.

198. The adjective –he, with its various class agreements, means “which?”. It is used only in asking questions and carries the thought of “which one among several?” It is declined just like uyu followed by –he. (However, the singular for the first and second classes is generally *uwuhe* instead of *uyuhe*, though the latter does exist.)

	<i>singular</i>	<i>plural</i>
Class 1	uwūhe	abāho
Class 2	uwūhe	iyīhe
Class 3	iyīhe	izihe
Class 4	ikihe	ibihe
Class 5	irihe	ayāhe
Class 6	uruhe	izihe
Class 7	akahe	utuhe
Class 8	ubuhe	ayāhe
Class 9	ukuhe	ayāhe
Class 10	(not used)	

199. Some rules for the use of –he:

- 1) It may either follow or precede the noun it modifies, though in many localities it precedes. When it precedes it removes the initial vowel of the noun:
 ikihe gitabo – which book? umusi uwuhe? – which day?
- 2) When it follows its noun, if there are any other adjectives modifying the same noun, this one must come last:
 inka zawe nini izihe? – which of your big cows?
- 3) The second syllable is long and ecented. That is the reason the changedown rule does not effect the k’s and the t’s as you note in ikihe, akahe and others.
- 4) It is more often used in the pronoun form, like this:
 Ugomba ikihe mur’ ibi bitabo? – which of these books do you want?

Exercises:

I. Translate into English:

1. Inka zawe n’izihe mur’ izo? 2. Mbega iyihe mur’ izo nkoko? 3. Mbeg’ ugomba igisamba? Ego, ntware ikihe? 4. Muzoza gutangura kwubaka umusi uwuhe? 5. Nataye urupfunguzo rumwe. N’uruhe? 6. N’uwuhe muhungu yakubise uwundi? 7. Nshire ibiharage mu yihe nkōko, iyo nini cank’ iyi ntoya? 8. N’ayahe mata yazanywe uyu musi? Ntuyavange n’ay’ (aya) ejo. 9. Natowe kuba mu kanama akahe? 10. Iki gisimbo cajishwe n’umugore uwuhe mur’ abo?

II. Translate into Kirundi:

1. There are many houses in this village; which one do you live in? 2. Which baskets (shallow) shall we take tomorrow? 3. The council chose one man of (among) these four. Which one? 4. In that battle five men were killed. Which ones? 5. I want to buy a small mat, but you have many. I do not know which one I want. 6. Which vegetable do you want me to gather (= you want that I gather)? 7. Which of those men yonder is your brother? (to a girl) 8. Which of the pupils are sick (with) coughs? They should go to the dispensary now. 9. From (in) which river did you drink that dirty water? 10. In which month did your friend come to see you? In November.

LESSON 98: Prepositional Form of Verb

Vocabulary:

guhindikira (ye) – to turn around (intr.)	impunzi – refugee (one who flees)
guhindikiza (je) – to turn around (intr.)	umuryango – family, clan
guhunga (nze) – to flee	umuryango – doorway

Note: The two words “umuryango” are pronounced slightly differently. On “doorways” the –rya is a high tone, on “family” it is a low tone. Umuryango is “clan” rather than “family” in the English sense of the word.

200. **Prepositional form.** This is made by changing the final *a* of a verb to *era* or *ira*, according to the A I U rule (Par. 157).

kuzana – to bring	kuzanira – to bring to or for
gukora – to work	gukorera – to work for

The translation of this form in its simple use is just – to, for, at, etc.

Nzomugurira igitabo – I’ll buy a book for him.

Note: With verbs of motion (go, run, flee, etc.) the prepositional ending is *not* used to express “to”.

Yirutse i muhira – he/she ran to his home.

201. Some verbs form this a bit irregularly:

- 1) Most verbs ending in *za* change to *riza* or *reza* (acc. tp A I U rule).

gukiza	gukiriza
kubaza (ask)	kubariza

- 2) many verbs ending in –*sha* change –*sha* to –*shiriza* or –*shereza*, –*hiriza* or –*hereza* (A I U rule). Causatives are included here.

gushusha – to heat	gushuhiriza – to heat for
gukoresha – to use	gukoreshereza – to use for

There are other irregularities which you will meet but these are the main ones. The great majority of verbs form the prepositional regularly.

(Note: *gukoreshereza* above does not mean to use for a certain task, but rather to use for someone.)

202. The past of the prepositional form ending in –*ira* or –*era* is –*iye* or –*eye*. e.g. *yandikiye*, *yakoreye*. Those ending in –*za* become –*je*. e.g. *yambarije Bwana* – he/she has asked Bwana for me. (Do not use the usual past stem.)

Exercises:

- I. *Make the following vers prepositional and translate:*

1. kwandika	6. guteka	11. kwonona
2. kugaruka	7. gusaba	12. kuraka
3. kugira	8. guhunga	13. kubabara
4. gusoma	9. kubika	14. kuvoma
5. kwubaka	10. kwanka	15. gutwenga

- II. *Translate into English:*

1. Umwigisha arikw arasomera abana mu kihe gitabo? 2. Mbona yuk’ uzi kujisha neza. Ujishira nde uwo mupira? 3. Ndagusavye kunyihanganira. Ndaza vuba, ndi hafi guheza ibikorwa. 4. Impunzi nyinshi zizozza mur’ iri yinga. N’umfashe kuzitegurira indya nziza kugira ngo tuzakire neza. 5. Yesu yatweretse urukundo rwiwe rwinshi kuko yadupfiriye ku musaraba.

- III. *Translate into Kirundi:*

1. Turn (pl.) to God and He will save you and give you new hearts. 2. The man saw a leopard and he fled to the doorway of his house. 3. Heat much water for me because I

want to take a bath. 4. I haven't seen my brother (I, a girl) (for) many months; I want to write to him. 5. We want to know the names of the teachers; will you ask Bwana for us?

LESSON 99: Uses of Prepositional Form

Vocabulary:

kurega (ze) – to accuse, accuse of
gushwabura (ye) – to harvest
imbabazi – mercy, forgiveness

kugesha (she) – to harvest millet, small grains
ikiyaga – lake, ocean
kugeza aho – until

203. Uses of Prepositional Form:

1) The simple use of to, for (sometimes in, against or from)

kuzanira – to bring to gushimira – to praise for

Note: Some verbs' natural meaning implies to or for – such as guha. In that case the prepositional form is not necessary. However, those verbs may have a prepositional form to fit one of the other uses given here.

2) Time. When a future time is uncertain the prepositional form is used with the future, particularly in clauses introduced by *aho* meaning when, or where. Past or present verbs in clauses introduced by *aho* also take this form.

Sinzi aho nzogarukira – I don't know when I shall return.

Aho Yesu azozira azotujana mw ijuru – when Jesus comes He will take us to heaven

Also, if *igihe* is the antecedent of a relative clause the verb in that clause will be in the prepositional form, unless the time is specific and known.

Sinzi igihe yapfiriye – I don't know the time he died.

3) Place. If it is stated that the action of the verb is done in or at a particular place or region the prepositional form is usually used.

Tuzoshimira Imana mw ijuru – we shall praise God in heaven

Sometimes the prepositional is not used in these cases where we might expect it. Observe it used in this way in the following Scripture verses: Math 2:1; 3:1; 11:20,21.

Note: Here also if the naturel meaning of the verb implies place it is not necessary to use the prepositional form. Verbs as, kurara, kwicara, etc.

204. Prepositional Form of monosyllabic verbs:

kuba	kubera	gusha	guhīra
guca	gucīra	gusya	gusēra
kugwa	kugwīra	guta	gutēra
guha	guhēra	kuva	kuvīra
kunywa	kunywēra	kurya	kurīra
gupfa	gupfīra	kuza	kuzīra

Note: These are all formed regularly. You simply must remember whether the vowel is *i* or *e*.

Exercises:

I. Translate into English:

1. Dukwiye gukora neza imisi yose kuko tutazi igihe Yesu azogarukira. 2. Hano n'uruzi aho Minani yanywereye amazi. 3. Muzokwigishwa imisi yose kugeza aho nzozira. 4. Bamureze ukwiba mu gihe bashwaburiye ibiharage. 5. Twese tugomba gushika mw i juru kukw ari ho (there) tuzonezererwa ibihe vyose. 6. Yesu yatuviriye (kuva can mean "to shed") amaraso ku musaraba kugira ngw adukize ivyaha. 7. Kur' iri buye ni ho (it is here) nagwiriye. 8. Ah'indya zihira umpamagare kugira ngo ntidutebe kurya. 9. Sinzi ah'umusi mukuru uzobera, ariko ngomba kuwubona. 10. Tujane impamba zikwiye bose kuko turarira mu nzira.

II. Translate into Kirundi:

1. When my father dies he will give me all his things. 2. Jesus healed many people at the shore (inkombe) of the lake. 3. I don't know when the workers will cut those trees. 4. We will go to Gitega when we have (use "see") the time. 5. Let us work for Jesus until He comes. 6. I asked the policeman (umupolisi) for mercy and he had it

for me (awkward in English, but normal in Kirundi). 7. That boy has been accused of many bad things. Let's pray for him so that he will repent and ask God for forgiveness. 8. They are harvesting the millet this week. The women will grind it in their kraals. 9. That old man over there doesn't know (how) to read but he loves to tell (to) us stories (parables). 10. Please look for my knife for me. I have searched everywhere and I failed to find it.

LESSON 100: Review

I. Questions:

1. Conjugate gukena in the present dependent negative.
2. Conjugate kwicara in the present dependent negative.
3. What is the 3rd person singular prefix (1st class) for the relative without an antecedent? The plural?
4. Explain the difference between –kwiye and –rinda. Give examples of each in a sentence.
5. How would you say “before he comes”?
6. Is there any difference between the demonstrative adjective and the demonstrative pronoun?
7. What does “nde?” mean? What is the plural form of it?
8. Give examples using nde? 1) with “to be” 2) as subject of a verb 3) as object of verb 4) with possessive.
9. What does –he? mean? Give its form with each class agreement.
10. How is the prepositional form of the verb made?
11. Give three uses of the prepositional form.

II. Give the prepositional forms of the following and translate:

- | | | | | |
|------------|------------|---------------|---------------|------------|
| 1. gukora | 6. kuzana | 11. kuza | 16. kwandika | 21. guca |
| 2. kuvuga | 7. guteka | 12. kubika | 17. kwubaka | 22. kunywa |
| 3. gushima | 8. kugura | 13. kugira | 18. gutuma | 23. gupfa |
| 4. kugomba | 9. gusenga | 14. kuririmba | 19. kurungika | 24. kurya |
| 5. gusoma | 10. kubona | 15. gukiza | 20. kubaza | 25. kuba |

III. Vocabulary Quiz:

- | | | | |
|---------------|-----------------|-------------------|-------------------|
| 1. isi | 11. guhindukira | 21. to sit | 31. to visit |
| 2. igihano | 12. guhindukiza | 22. to play | 32. to vomit |
| 3. gukena | 13. gushwabura | 23. little basket | 33. shame |
| 4. gukorora | 14. kuyaga | 24. family | 34. to go outside |
| 5. kwihangana | 15. inyoni | 25. until | 35. cross |
| 6. intambara | 16. inama | 26. to be hot | 36. shoes |
| 7. kurega | 17. igisagara | 27. to heat | 37. to understand |
| 8. kwongera | 18. imihana | 28. lake | 38. to chat |
| 9. inyonko | 19. umukeka | 29. caught (noun) | 39. doorway |
| 10. igiseke | 20. ikiganza | 30. to measure | 40. to damage |

LESSON 101: Reading Lesson

- I. *Translate into English:* You may translate present verbs as past where it makes sense to do so. For new words see vocabulary at end of lesson.

Imana yahejeje igitoke, buno Satani na we afata inkende ayicira (prep. form of kwica) musu yaco. Arongera afata ingwe ayicira hano nyene musu ya kino gitoke. Arasubira afata ingurube ayicira hano nyene musu yaco. Rero (then) kino gitoke kinunuza (suck in) amaraso ya vya bikoko vyose Satani yiciye musu yaco. Ni co gituma (reason) umuntu anywa inzoga nkeya akabanza (ka = and) gukina nk'inkende, ngw asubire kunywa, akarwana nk'ingwe; hanyuma akaza arivumbagaza (roll oneself) mu vyondo nk'ingurube.

- II. *Translate this Scripture passage:* (1 John 3:13-19) Try to do it without first reading the passage in English!

Bene Data, ntimutangazwe n'ukw (that) ab'isi babanka. Twebwe turazi yuko twavuye mu rupfu, twashitse mu bugingo, kuko dukunda bene Data. Udakundana (-na = each other) yama (remains) mu rupfu. Uwanka mwene Data wundi n'umwicanyi; kandi murazi yukw ata (no) mwicanyi afise ubugingo budashira buguma muri we. Iki ni co kitumenyesha urukundo, n'uk' uwo yatanze ubugingo bwiwe kubwacu;* natwe dukwiye gutanga ubugingo bwacu kubwa bene Data. Arik' ufise ibintu vyo mw isi, akabona mwene Data wundi akenye, akazitira (close up) imbabazi ziwe kur' uyo, mbeg' ugukunda Imana kwoguma (would remain) muri we gute (how)? Bana bato, ntidukundane mu majambo canke ku rurimi, ariko dukundane mu vyo dukora no mu vy'ukuri. Ico ni co kizotumenyesha ko tur' ab'ukuri, kandi tuzokura ugukekeranya mu mitima yacu imbere yayo.

* (see Par. 207)

Vocabulary:

ivyondo – mud	kurema (mye) – to create
ingurube – pig	gutangara (ye) – to wonder at, be amazed
inkende – monkey	gushira (ze) – to end, to finish (intr.)
umwicanyi – murderer	nka – like
mwene – son of, daughter of (pl. bene)	buno - then

Note: In some verbs you will note the syllable 'ka'. You will learn about that tense later, but for the present translate the –ka– as “and”. You may see some other things that you don't understand altogether; however, do the best you can with the translation.

LESSON 102: Miscellaneous Words

Vocabulary:

kuja (giye) – to go

kuzimira (ye) – to lose one’s way, go astray

kubwa – for the sake of, because of

kugeza (jeje) – to try, tempt

kugerageza (je) – to try, tempt

umwansi (ab-) – enemy

205. Difference between **kuja** and kugenda. When a definite place is indicated, the verb kuja is used; but if no definite place is mentioned, kugenda is used. Many times this rule does not apply. In fact, there are areas where kugenda is used almost to the exclusion of kuja.

206. **Ntuze**. This word means “what’s-his-name”. It is used when for the moment one cannot remember the name of a person.

Hamagara ntuze – call what’s-his-name.

When a thing is referred to, the specific name being forgotten, the form is intuze. Sometimes one hears an African say something like this: Ngomba kugura intuze – intuze – ikaramu. – I want to buy what-you-call-it – a pencil.

There is also the word ‘naka’ (sometimes doubled: naka-naka) meaning “so-and-so”. In English we sometimes say “He goes to so-and-so and says such-and-such.” In Kirundi this would be: “Agenda kuri naka avuga binaka.”

Ku musi munaka – on such-and-such a day.

207. **Kubwa**. This word often means “on account of”, “through the agency of”, “as for me”, as well as “because of”. Listen for native usage of this word to get the right slant of meaning. It may also be used like this: Kubwanje si co ngomba – for myself it isn’t that which I want.

Yesu yapfuye kubwacu – Jesus died for our sakes.

Kubw’ abantu bose – for the sake of all people.

Observe how kubwa unites with the possessives: kubwanje, kubwawe, kubwacu, etc.

Exercises:

I. *Translate into English:*

1. Ntuze azoja i Bujumbura vuba kurondera akazi. 2. Kubwanje singomba kumenya ibibi vy’abantu; ngomba kwumva ivyiza kuri (about) bo. 3. Muzogenda ryari kurega abansi banyu? Ntimuratangura gutegura ibintu vy’urugendo? 4. Ni dusabe kubwa Yesu Kristo kugira ngo bituronkeshe ivyo dusaba. 5. Ntuze yarazimiye kukw atumvise neza ico abantu bamubwiye. 6. Vyatugoye cane mu gitondo, kukw abakozi bataje. Kubw’ ivyo dukwiye gutebuka cane kugira ngo tugerageze guheza gushwabura ibiharage. 7. Intama za naka zazimiye, maze yahamagaye abamufasha kuzirondera. 8. Twese dukwiye kugerageza cane kwanka kunebwa kugira ngo tugire umwete mu bikorwa vyacu. 9. Abantu batangaye cane igihe Yesu yababwiye ko dukwiye gukunda abansi bacu. 10. Mbega mwabonye ntuze kw isoko ejo? Jewe namaze imyaka ntamubonye.

II. *Translate into Kirundi:*

1. Jesus was tempted for our sakes in order that He may help us in our temptations (make noun out of verb here – “our being tempted”). 2. Try (pl.) hard (cane) to do what God wants and He will help you. 3. I am looking for what-you-call-it – a tool to pound (gukoma) nails with – a hammer. 4. Jesus died on the cross because of your sins and my sins. 5. The men will go to Bururi tomorrow to begin to build a new house. 6. The fundi sent me to look for what-you-call-it. But I can’t find it. Tell me what you want and I’ll help you look for it. 7. When you go to Bujumbura please buy four pails for me. 8. Don’t stay home because of me; I’m not very sick, and I want you to go with the others. 9. For whom did they weave that tall pointed basket over there? 10. When the visitors came here, they got lost (= lost their way) and we waited for them (for) five hours.

LESSON 103: Reflexive Verbs

Vocabulary:

kunzezereza (je) – to please, make happy
guhisha (shije) – to hide, hide from

kurinda (nze) – to watch, guard
ubusa – in vain, nothing, for nothing

208. **Reflexive Verbs.** These are formed by attaching the prefix *i* to the stem of the verb, or *iy* if it is a vowel-stem verb.

gukunda – to love

kwikunda – to love oneself

kwigisha – to teach

kwiigisha – to teach oneself

This attached prefix actually becomes part of the stem and the forms are treated as any other vowel-stem verbs, in all respects.

209. The reflexive can be used making the subject the direct object as in kwikunda – to love oneself, or it may be made an indirect object when used with a prepositional form of the verb or with a prepositional suffix. (for the suffixes see lesson 115).

kwigurira igitabo – to buy a book for oneself

210. The imperative of reflexive verbs must end in *e*.

Ikize – save yourself!

Exercises:

I. *Translate into English:*

1. Abikunda ntibanezereza Imana ariko biyumvira ivyabo gusa. 2. Kubwanje sinzofasha ūtifasha. 3. Umuntu yivye akunda kwihisha kukw atinya gufatwa. 4. Irinde kugira ngo ntugwe igihe uzogeragerezwa na Satani. 5. Uwibwira yukw amafaranga menshi azana umunezero arihenda.

II. *Translate into Kirundi:*

1. Many people like to please only themselves, but they work (use prep.) in vain because they do not please God. 2. He who remains in sin does evil (badly) to himself. 3. My older brother is looking for gardens for himself because those he has are small. 4. Those who love themselves very much cannot love others. 5. Let's examine ourselves that we may see if (ko) we have sins in our hearts.

III. *Make the following verbs reflexive and translate:*

1. kwereka	4. gukūra	6. gukeba	10. kwubakira	13. gufasha
2. gukiza	5. gutanga	7. kubabaza	11. kubaza	14. kuvugira
3. kubuza	6. guha	8. kwanka	12. kuganza	15. gusengera

LESSON 104: Uses of *Nta*

Vocabulary:

umubabaro – grief, sorrow, suffering	imfura – first-born
indaro – lodging place	gusigara (ye) – to be left
inda – stomach, pregnancy	naho – although (introduces depend. clause)

211. **Nta**, meaning “no one”, “not”, may be used either as an adjective or pronoun. Thus used it is followed by a relative clause, which is subject to rules for dependent clauses. Actually in some ways nta seems to be a verb form, meaning “there is not” especially in view of its dependent form, see Par. 216. In all the examples given here it suits both sense and form to consider it this way. However, it does replace the English adjective or pronoun “no”, “none”, “no one”.

- 1) When used as an adjective it precedes the noun and removes the initial vowel.
Nta muntu yaje – not a person came, no one came
Nta gitabo mfise – I haven’t a book (lit. not a book I have)
- 2) When used as a pronoun the relative begins with u (as forms in Par. 194), in reality uwu- and the initial vowel (u) of uwu- is dropped.
Nta wugomba kugenda – no one wants to go (lit. there is no one who wants to go)
With the vowel-stems likewise the u of uw- is dropped after nta.
Nta wanka umwana wiwe – no one hates his own child
- 3) Nta very frequently is placed at the beginning of a sentence

212. Nta is sometimes used with na which in this instance means “even”. e.g. Nta n’umwe ari hano – not even one is here (this is simply an emphatic way of saying “no one”). The number, as umwe here, would agree with the class of whatever was being referred to.

213. This word, nta, plus the relative, is common for “anyone” (really “no one”) in asking questions.

Nta wabonye igitabo canje – has anyone seen my book?
However, the Barundi would probably say “Nta gitabo canje wamboneye?” – lit. no book of mine have you seen for me?

Note also these examples:

Ibijumbu biriho? Oyaye, nta biriho. – Are there sweet potatoes? No, there are none.
Ntuze ari hano? Oya, nta wuri hano. – Is what’s-his-name here? No, he is not here.

Exercises:

I. *Translate into English:*

1. Nta muntu nabonye mw ishuli mu gitondo. 2. Mbega nta wuri hano agomba kunkorera? 3. Nta gitabo na kimwe gisigaye. 4. Nta mubabaro yagize nahe se yapfuye. 5. Mu gihe Imana yakuriye abantu bayo muri Egiputa, nta mfura n’imwe yasigaye mu Banyegiputa itapfuye. 6. Mbega mur’ ivyo bitoke vyose waguze, nta na kimwe gisigaye? 7. Urya mugabo nta bana afise bazima atar’ (except) imfura yiwe. 8. Naho twagerageje cane, nta rubaho na rumwe rwo gukora urugi twashoboye kuronka. 9. Nta kubabara mfise mu nda, ni mu mutwe gusa. 10. Nta wumvise ingoma? N’igihe co kwinjira mu rusengero.

II. *Translate into Kirundi:*

1. No lodging place were they able to find. 2. Those old men have some bad habits; but not one wants to leave them. 3. Has anyone seen my pencil? 4. I haven’t any francs to buy beans. 5. No one builds a house on sand. 6. No visitors came, although we prepared lodging for them. 7. Doesn’t anybody lack a songbook (book of songs)? I pucked up one here. 8. Didn’t anybody go to harvest the millet? 9. We haven’t heard any news of our friends, although they went home last month. 10. Are there no fundis who know how to put a roof on a house?

LESSON 105: Further Notes on *Nta*

Vocabulary:

inyondwi (or, -e) – tick
inyenzi – cockroach
ubutunzi – riches, wealth
intozi – pincher ants

inda – louse (This word is not pronounced like the word for somach. Ask an African to help you!)

214. *Nta* as object is usually used in the adjective form. It may not be used by itself.
Nta biti nabonye hariya – I saw no trees over there
Since “*nta biti*” is antecedent of the relative clause “*nabonye*”, as well as object of that verb, it precedes the verb. *nta* can never follow a verb as object.
215. *Nta* as pronoun subject:
Nta we nabariye – I told no one.
Nta bo muzobona – you will see none (e.g. workers)
Nta with the demonstrative pronoun may be used as object of the verb, referring to a thing.
Ufise inka? Nta zo mfise. – Do you have cows? I have none.
Ntuze afise isuka? Nta yo afise. – Does what’s-his-name have a hoe? He has none.
- Nta co* is commonly used for “nothing”.
Ufise iki? Nta co. – What do you have? Nothing.
Nta co is also commonly used as a negative imperative, to stop someone from what he is already doing.
Nta co urira! – Don’t cry; stop crying. (to a crying child)
Nta co ubesha – Don’t lie; stop lying. (to a person telling a lie)
(In speech *co* elides: *nta c’urira*)
Nta ho is used for “never” or “nowhere”, usually placed at the beginning of the sentence.
Nta ho nzogenda mur’ ico gihugu – I shall never go into that country.
This may be used with the not-yet tense, putting the verb in the affirmative.
Nta ho urāsoma iki gitabo? – haven’t you ever read this book? (have you never yet...)
216. In a dependent clause *nta* becomes *ata*.
Kana ntashobora kugura impuzu kukw ata mafaranga afise – Kana cannot buy clothes because he has no francs.

Exercises:

I. Translate into English:

1. Uwo mwana ntagomba kuza kwigishwa kukw ata mpuzu afise. 2. Mbega wahejeje gukura inyondwi zose kuri ya mbwa? Ego, nta n’imwe isigaye. 3. Ngira ngo har’inda nyinshi mu mpuzu z’uyu muhungu. Oya, nta zo afise. 4. Mbega wabonye ab’i wacu uyu musi? Oya, nta bo nabonye. 5. Nta ntozi twabonye mu gihugu cacu. 6. Nta mwigeme arāza gukubura mu rusengero? Nta we ndābona. 7. Nta ho urābona inyondwi? Raba, mfise imwe hano ku kuguru ubu. 8. Sinashoboye kubwira ab’i wanyu inkuru zawe, kukw ata we nabonye mu rugo. 9. Yesu yatubwiye kubika ubutunzi mw ijuru ah’ata nyenzi zishobora kubwonona. 10. Nta co ugora umwigisha ubu. Ntubona kw afise akazi kenshi?

II. Translate into Kirundi:

1. He has never lost his way in his country. 2. I saw no one in your kraal yesterday. 3. I don’t know about (ivy) this child because he says nothing. 4. There are no cockroaches in her kitchen. 5. This man wants to buy clothes although he has nothing. 6. Are there pincher ants in your garden? I haven’t seen any. 7. Don’t tell anyone that thieves stole that cow. 8. I’ve never seen a monkey or a leopard in this country. 9. Haven’t you ever climbed that mountain? Let’s climb it tomorrow. 10. Stop writing (don’t write) that letter. You will see your brother (to a girl) soon.

LESSON 106: Reciprocal Form of Verb

Vocabulary:

gukwega (ze) – to draw, pull

kwegera (reya) – to come near to

guhanura (ye) – to warn, advise

amosozi – tears

guhanagura (ye) – to wipe, wipe away

217. The reciprocal form is made simply by adding *na* to the verb stem. In a few verbs it is *nya*, you will learn those by experience. One of these is *gufashanya* – to help each other; another is *kwigishanya* – to teach each other. There are two meanings to this ending. But the meaning implied by the term “reciprocal” is “one another” or “each other”.

gukunda – to love

kubona – to see

gukundana – to love each other

kubonana – to see each other

218. There are two important things to be remembered:

1) Only a transitive verb may become reciprocal for it must have an object – “one another”.

2) A reciprocal verb does not usually have any other object following since the object is “one another”.

219. The past of these verbs ends in *-nye*. Those which end in *-nya* form the past with *nije*.
Bakundanye – they loved each other. *Bafashanije* – they helped each other.

Note: A verb may have both a prepositional suffix and a reciprocal. In this use there may be another direct object expressed.

kwandikirana ivyete – to write letters to each other

Often when there is a prepositional and a reciprocal, the prepositional is repeated twice, before and after the *-na*.

kugiriranira ishari – to be jealous of each other

Exercises:

I. *Make the following verbs reciprocal and translate:*

1. kubwira 3. gufata 5. kwanka 7. kwizera 9. kurega

2. kwereka 4. kugaya 6. guhenda 8. kuraba

II. *Translate into English:*

1. Harih' abantu benshi uyu musu. Mukwiye kwegerana kugira ngo bose bagire aho bicara. 2. Yesu yatwigishije yuko dukwiye gukundana nk'uko (as) yadukunze. 3. Dufise ibikorwa vyinshi; dufashanye kugira ngo duheze n'ingoga. 4. Nahanuye cana abahungu kuko badafashanije neza mu bikorwa vy'ishuli. 5. N'agasaga. Tuzobonana ejo mu rusengeru. 6. Ni mufashanye gukwega urwo rugu, kuko ruremereye cane. 7. Hanagura amosozi yawe; nta co urira. Muzosubira kubonana ikindi gihe. 8. Ni twigishanye, wewe unyigishe ikirundi, na jewe nkwigishe icongereza (English). 9. Mwankanye, none mukwiye guharirana. 10. Nabonye abahungu babiri bakubitana, ariko nababujije, hanyuma nabahanuye yuko bakwiye gukundana.

III. *Translate into Kirundi:*

1. Those two men are afraid of each other because both have riches and they are jealous (of) each other. 2. I am going to America soon, but let us write to each other. 3. The boys hated each other but now they love each other because Jesus has saved them. 4. The girls showed each other their new clothes. 5. God's people love each other, help each other and trust each other. 6. Let's help each other wash these dishes; you (sing.) wash them and I'll dry them (wipe). 7. Please get near to each other, all of you, so that you can hear what I say. 8. The girls were shedding (=crying) many tears, but we advised them not to (= that they not) sorrow. 9. These thieves are lying to each other. I can't trust anyone (of them). 10. Those who respect each other are able to help each other.

LESSON 107: Associative Verbs

Vocabulary:

gutera (ye) – to throw, plant (see Par. 222)	ubuhoma – dirt (on body, clothes)
igiciro – price, value	isoko – market place (3 rd or 5 th class)
inyungu – profit	isōko – fountain (3 rd or 5 th class)
umwanda – dirt (esp. as on floor, etc.)	kwuma (mye) – to dry (intr.)

220. **Associative verbs** are formed exactly like reciprocal verbs – by the addition of *na* (sometimes *nya*). The past is also the same ending in *-nye* (or, *-nije*). This form means to do a thing together.

gukora – to work	gukorana – to work together
	kugumana – to stay together

You are not apt to confuse these two kinds of verbs, for they scarcely ever occur in the same verbs, and the meaning is always obvious.

221. a) When the second subject is named – that is, the one with whom the thing is done, the word *na* meaning “with” is used,

gukorana n’abandi benshi – to work together with many others

b) Remember the use of *kujana*: Petero ajana abana – Peter takes the children

Abana bajana na Petero – the children go with Peter

If no 2nd subject is expressed or object, with associative verbs it is important to be careful about using transitive verbs where the meaning would be “each other” rather than “together”.

turirimbane – let us sing about each other (not. let us sing together)

In cases like this, to avoid the reciprocal meaning one would have to use the simple form of the verb with *hamwe*.

turirimbe hamwe – let us sing together

Often in this instance the prepositional form is used:

turirimbire hamwe – let us sing together

Attention: “gusengana” is “to worship each other” (not “pray together”). “Gusengera hamwe” is “to pray together”.

Sometimes the associative form is used like this: Garukana igitabo canje – come back with my book, thus, return my book.

222. **Gutera**. This verb is used in a multitude of ways with many idiomatic expressions. It is derived from the verb *guta* – to throw away or lose. Note these phrases:

gutera ipasi – to iron (clothes)

gutera imbuto – to plant seeds

gutera umupira (or, amabuye) – to throw the ball (or, stones), play ball

gutera ubwoba – to make afraid (throw fear)

gutera icubahiro – to bring honor, respect

from these examples you will be able to understand the use of this word in other similar expressions when you hear them. As in the last two examples it often has the idea of “to cause”.

Exercises:

I. *Translate into English:*

1. Mwiruke hamwe kugira ngo turabe ūshobora kwiruka n’ingoga.
2. Abana bakunda gukinana; bakunda cane gutera umupira.
3. Nzogarukana intebe yawe ejo.
4. Tujane kw isoko kugura ibiharage; hanyuma tuzobigura ahandi, kumbure tuzogira inyungu.
5. Har’ umwanda mwinshi mw ishuli; mukorane n’ingoga gukubura no kwoza hasi.
6. Abagore barajana kw isōko kuvoma.
7. Twicarane mu nzu ngo tuyage gatoya.
8. Twese dufise ibitugoye, rero ni twibuke gusabirana.
9. Izo mbuto zose nateye ziri

hehe? Nta zo mbona. 10. Data yansigaranye urugo, none sinshobora kujana n'abandi i Gitega.

II. *Translate into Kirundi:*

1. Those men work together well because they like each other. 2. The teachers will spend the night together so that they may have the opportunity to pray together. 3. Let us sing together hymn no 263. (write out the number) 4. I warned the thief with many words because I wanted to make him afraid. 5. Iron all the clothes today before they dry completely. 6. People who live together (use kuba) must trust each other. 7. The girls went down to hoe with the women in the valley. 8. Let's do what (the things which) God wants so that we may bring (cause) Him honor. 9. My brother (girl speaking) wants his children (wants that) to learn together with the teacher's children. 10. The pupils went out together (in order) to play ball.

LESSON 108: Adverb *-te?* Comparisons

Vocabulary:

kuruha (she) – to be tired	kumera (ze) – to be like, to be in a certain
kuruta (she) – to surpass	state, to germinate
kuruhuka (tse) – to rest	uruhusha – permission, rest, vacation
isabuni – soap (3 rd sg., 5 th pl., Swahili)	si ko – isn't it? isn't that so?

Note: si ko is often added after a statement, like *n'est-ce pas?* in French, but do not use it to excess.

223. **-te?** This word, though an adverb, has a variable prefix. The prefix is the same as the verb prefixes for each class and also for each person. The word is usually used for “how?” (only in questions).

ameze ate? – how is he? (used of one who has been ill, Answer: “Ameze neza”, if he is better, or, “Nta kw ameze” if he is not better)

Ameze is a stative that has lost its *-ra*.

bakora bate? – how are they working?

1 st person:	nte	dute			
2 nd person:	ute	mute			
3 rd person:					
1 st class	ate	bate	6 th class	rute	zite
2 nd class	ute	ite	7 th class	gate	dute
3 rd class	ite	zite	8 th class	bute	ate
4 th class	gite	bite	9 th class	gute	ate
5 th class	rite	ate	10 th class	hate	

You will hear this word in expressions such as these:

tugire dute? – what shall we do? (lit. how shall we do, also: tugira dute?)

bigende bite? – how are things going?

nkora nte? – what shall I do? (or, how shall I do, also: Nkore nte?)

hameze hate? – what is it like (there)?

224. **Comparison.** The verb *kuruta* is most commonly used for this when the idea of surpass is involved. It cannot be used for expressions like “this is smaller than that”, for the idea is contrary to “surpass”. Note these examples:

Uyu mwana ni munini kuruta uyo – this child is bigger than that one

Iki giti ni kirekire kuruta ico – this tree is taller than that one

Impuzu ya Mariya ni nziza kuruta iya Ana – Mary’s dress is nicer than Ana’s.

The other verbs, *kurusha* and *gusumba*, are also used in like manner for comparisons. It seems that *kurusha* is used when the comparison has to do with a verb that shows activity, but if the verb is a stative *kuruta* is used.

Paulo arimba neza kurusha Petero – Paul sings better than Peter

Umukozi wanje akora cane kurusha urya – my workman works harder than that one.

but: Uyu mwana ararwaye *kuruta* uwo.

Exercises:

I. Translate into English:

1. Ndasavye uruhusha kuko ndushe cane.
2. Nyoko ameze ate ubu?
3. Ashobora kugenda ate kukw arwaye ukuguru?
4. Imana izofasha ite abantu banka kuyakira mu mitima yabo?
5. Nsoma nte ko (since) ntafise igitabo?
6. Ngomba isahane nini kuruta iyi kukw indya ari nyinshi.
7. Ngire nte, kuko ndwaye cane uyu musiki kuruta ejo?
8. Aboro bakunda Imana batanga amafaranga menshi kuruta abatunzi bikunda.
9. Igiciro

c'ibiharage ni kinini cane ubu kuruta mu mwaka uheze. 10. Nkura nte ubuhoma buri ku mpuzu kw ata sabuni mfise?

II. *Translate into Kirundi:*

1. How are things going in your school? 2. What shall we do since the others are not coming to help us? 3. How can I rest now for there is much work? 4. How will you (pl.) pay the workers today? You have no francs. 5. How are your cows now? They were sick, weren't they? 6. What is your new kraal like? Is it nicer than the other one? 7. I heard that your father is very ill. How is he now? He's no better. 8. How did they build, since it's raining (= rain falls) every day? 9. My sister (boy speaking) knows how to weave baskets (flat ones) better than my mother. 10. I like (use "praise") these shoes more (kuruta) than those but the price is very big.

LESSON 109: How to Say “Why?”

Vocabulary:

inzigo – grudge	gupfuma (mye) – to prefer as lesser of
ishavu – crossness, vexation, resentment	two evils
kugira ishavu – to be cross	kudendereza (je) – to persecute,
umwikomo – hard feelings	accuse falsely

Note the use of umwikomo – after a discussion, perhaps one refusing to do what the other wants, the one refused says, “Nta mwikomo ngira”, as much as to say “It’s all right, I’ve no hard feelings about it.”

225. There are number of ways saying “why?”, each with its own particular use.
- 1) **Ni ku ki?** This is used as we use the word “why?” all by itself, not in introducing a clause.
Yagiye ku mutware, Ni ku ki? (especially for past time)
Remember that ordinarily this does not introduce a clause, though you may occasionally hear it used that way (in which case the clause following is a dependent one).
 - 2) *Present or future tense* with a clause: “**n’iki gituma**” or “**n’iki gitumye**”
N’iki gituma (gitumye) ukubita umwana? – Why are you beating the child?
N’iki gituma uzoja i Gitega? – Why will you go to Gitega?
There doesn’t seem to be any particular difference between gituma and gitumye when used for the present as above.
Recent past: (the –ra– of the immediate past is lost from the main verb because it is a dependent clause.)
N’iki gitumye ukubise umwana? – Why did you beat the child (just now)?
Here one *must* use gitumye.
Past:
N’iki catumye ukubita umwana? – Why did you beat the child?
Note the tense of gukubita as well as of gituma here.
 - 3) For the negative one use the proper tense of n’iki gituma followed by the –ta negative
N’iki catumye udakora neza? – Why didn’t you work well?
But a preferable form is to use this construction:
N’iki cakubujije gukora neza? – What hindered you from working well?
 - 4) Another way of expressing “why?” is the prepositional form of the verb followed by iki. In other words, “for what?”.
Uyankira iki? – Why do you hate me? (lit. for what do you hate me?)
This form is chiefly used when there is a pronoun object in the verb, though *not only* then.

Exercises:

- I. *Translate into English:*
 1. N’iki gituma utagomba kwemera Yesu no guheba ivyaha vyawe?
 2. N’iki catumye usiba cane mu kwezi kwaheze?
 3. N’iki cakubujije kuja i Gitega ejo hamwe n’abandi?
 4. Numvise yukw ejo wanso gukorana na Bujana. Ni ku iki?
 5. Umwankira iki? Har’ ikibi yakugiriye?
 6. N’iki gituma mupfuma mugiriranira ishari?
 7. N’iki cabujije ya nkumi kugenda kuvurwa? Ni kukw ata mafaranga ifise.
 8. Ya nka, so ayishimira iki? Mbona imeze nabi.
 9. N’iki cabujije umwubatsi guheza inzu yiwe mur’ uku kwezi? N’imvura nyinshi.
 10. N’iki catumye ugirira murumunawe umwikomo?
- II. *Translate into Kirundi:*
 1. Why didn’t your father send you to school yesterday?
 2. Why did you (pl.) throw stones (just now) into the school?
 3. Why are you cross at me?
 4. Long ago Paul persecuted those who followed Jesus. Why?
 5. Why do you prefer to quit your work? Because I want more money (francs).
 6. Why won’t the teacher go to warn those

boys? 7. Why do the elders falsely accuse these two young men? They didn't steal anything. 8. Why (for what) is that woman punishing her little child? 9. Why did you (just now) drag that big box into this room? 10. Why did you wait until today to tell me that news?

LESSON 110: Review

I. For the following verbs give the causative, prepositional, passive, reflexive, reciprocal (or associative) forms:

- | | | | | |
|------------|------------|-----------|------------|------------|
| 1. gukunda | 3. kubona | 5. kuvuga | 7. guhenda | 9. gutinya |
| 2. gukora | 4. gufasha | 6. kwanka | 8. guha | 10. gutuma |

II. Questions:

1. What is the difference between kuja and kugenda?
2. What is the difference between ntuze and naka?
3. What is the difference between reciprocal and associative verbs?
4. What does kubwa mean?
5. Give five expressions using gutera, and translate them.
6. How do you say “why?” when introducing an affirmative clause: 1) present or future, 2) recent past, 3) far past?
7. Give two ways for saying why in negative clauses.
8. What is the word for “why?” when it doesn’t introduce a clause?
9. What is the form of nta used in dependent clauses?
10. What does –te mean? How are its prefixes determined?
11. Give an example of a comparison and translate it.
12. How is the negative imperative formed when one wishes to stop what another is doing?

III. Vocabulary Quiz:

- | | | | |
|-------------|---------------|-----------------------|--------------|
| 1. intozi | 11. inyenzi | 21. to be tired | 31. tears |
| 2. ishavu | 12. isoko | 22. to hide | 32. stomach |
| 3. gupfuma | 13. gusigara | 23. to persecute | 33. to warn |
| 4. ubusa | 14. imfura | 24. to try | 34. although |
| 5. kuja | 15. umwikomo | 25. grudge | 35. louse |
| 6. uruhusha | 16. inyondwi | 26. dirt (on body) | 36. to wipe |
| 7. indaro | 17. kwuma | 27. to lose one’s way | 37. riches |
| 8. inyungu | 18. inkende | 28. to rest | 38. mud |
| 9. igiciro | 19. gutangara | 29. to draw near | 39. to plant |
| 10. umwansi | 20. kurema | 30. to please | 40. to guard |

LESSON 111: How to Say “Some”; The Conditional

Vocabulary:

ihwa (5th cl.) – thorn

amagorwa – difficulties, afflictions

ivyago – troubles

ikimenyetso – sign

namba – if

Note: namba cannot be used for “if” in all cases, but mainly is used for the simple present or immediate past as, “If you do thus...” Further explanations about “if” will be found in the advanced grammar.

226. Often when we would say “some” in English, there is no word needed for it in Kirundi. Mbeg’ ufise ibijumbu? – Do you have some sweet potatoes?

In that sentence Kirundi requires no word for “some”. However, there is a word for “some”, which is the stem of the word for “one” with a plural numeral prefix.

abantu bamwe – some people

ibintu bimbe – some things

But note there is a difference – above, in the first example, some sweet potatoes, the meaning was “any sweet potatoes”, while in the later examples the meaning was “was” as a part of a larger group.

This word for “some” is often used in the reduplicated form – bamwe-bamwe. It may be used either as an adjective or as a pronoun. It often means “a few”.

Abantu baje? Bamwe-bamwe. – Have the people come? Some (of them).

Ibitabo bimwe biri ku meza, arikw ibindi sinzi aho biri. – Some books are on the table, but I don’t know where the others are.

Some adverbial uses in this construction: rimwerimwe – sometimes; hamwe-hamwe – some place, here and there.

227. One each, two each, etc.

Nzobahemba abiri-abiri – I will pay you two (francs) each.

Mwinjire umwe-umwe – enter one by one.

228. **The simple conditional** is formed: personal prefix + o + present stem:

n-o-kunda – I would like.

Observe the necessary vowel-constructions:

nokunda twokunda

wokunda mwokunda

yokunda bokunda

This form is usually translated by “would”.

nokunda kugenda i Bujumbura ejo – I would like to go to Bujumbura tomorrow.

Mbega woshobora kumfasha? – Could you (= would you be able to) help me?

With vowel-stems the entire infinitive is retained as for the future:

Mbega mwokwemera kujana na bo? – Would you be willing to go with them?

Namb’ ufise umwanya, woshobora kuruhuka gatoya. – If you have time you could rest a little.

The negative is formed regularly:

sinokunda

ntiyokunda

ntiyokwemera

Exercises:

I. Translate into English:

1. Abantu bamwe baza ku bitaro bava kure cane.
2. Har’ ivu ryiza hamwe-hamwe; ariko si hose.
3. Mfise ibitabo bimwe-bimwe vyo kugura ariko si vyinshi cane.
4. Tuzobonana rimwe-rimwe naho tutari hafi cane.
5. Yesu yahaye abigishwa biwe ibimenyetso bimwe kugira ngo bamenye kw ari Kristo.
6. Mbega wopfuma uheba kwigishwa, canke wemera kugira umwete?
7. Namb’ ubigomba, woshobora

gusomera abana ubu. 8. Mbega ntimwondorera? Ndi hafi guheza iki gikorwa. 9. Namba bakora ivyiza, koshimwa n'abakuru babo. 10. Namb' ushira ibihaya vyaboze mu bindi vyiza, vyose vyobora.

II. *Translate into Kirundi:*

1. There are many stones here. Take away some of them. 2. Are there any sweet potatoes in the garden? Some, but not many. 3. Sometimes the people of God have troubles but He helps us in everything. 4. Some thorns are in the path; take them away. 5. Some difficulties are very bad, but let us not fall because of them. 6. Wouldn't you (sing.) bring me some oranges? I don't want all of them. 7. Although we would do only good (things), some people would accuse us falsely. 8. If I tell you (pl.) all that God did for me, you would be amazed. 9. Wouldn't you (sing.) like to rest now? 10. If the goats go in the garden, they would destroy the little plants.

LESSON 112: Adjectives Expressed by Verbs

Vocabulary:

kwera (ze) – to be white, pure (caus. kweza – to make white, pure)	guhora (ze) – to cool (intr.), be quite, always do
gutunga (ze) – to be rich, to possess	gupfungana (nye) – to be narrow
kuvyibuha (she) – to be fat	umutwaro – burden, load

Note: Ukwezwa is the term often used for holiness or purity of heart.

229. You have already learned some verbs which take the place of adjectives in English. This is the most common way of expressing descriptive adjectives. Most verbs which take the place of adjectives are usually in the stative voice (though kwera is not).

- gukanya – to be cold, damp
- gusonza – to be hungry
- gukomera – to be strong, well
- kunezerwa – to be happy

Others are given in this vocabulary. You will hear many others. Whenever English adjectives are translated this way the verb is really a relative clause (except when used as a predicate adjective), thus the –ra– drops out.

- umugabo akomeye – a strong man
- umwana anezerewe – a happy child
- impuzu zikanye – damp clothes

If the adjective is in the predicate the stative is used except in negative or dependent clauses
inzira irapfunganye – the path is narrow

In negative and dependent clauses the –ra– drops out.

This form is often used to express the English participial form ending in –ing.

- umwana asinziriye – a sleeping child

Exercises:

I. *Translate into English:*

1. Mbega nturaheza guteka indya? Turashonje cane.
2. Wa mugabo avyibushe aratunze vyinshi kand' afise abakozi benshi.
3. Uyu muntu aranezerewe kukw akijijwe.
4. Biragoye kugenda mu nzira ipfunganye.
5. Wa muntu mukuru aba mu nzu yera; ni nziza cane.
6. Unzanire amazi ahoze kuko mfise inyota nyinshi.
7. Umuntu anebwe ntiyoshimwa n'abagomba kumukoresha.
8. Ngomba yukw abigishwa bose bazoya ejo bambaye impuzu zimesuwe.
9. Bika impuzu zumye, izindi zikanye uzanikire.
10. Ndarushe cane, ntiwompa uruhusha kugira ngo nduhuke gatoya?

II. *Translate into Kirundi:*

1. Do not bring the clothes in (from sunshine); they are damp.
2. The man's cows are very fat; he will sell them (for) many francs.
3. God wants that His people have pure hearts; He can make them pure.
4. A strong man can carry heavy loads.
5. The path of life is very narrow, and the path of sin is wide; but he who goes in the narrow path is very happy.
6. Your child is very fat. I think he is very healthy (= strong).
7. A rich person ought to help (-tabara) the unfortunate (those who are troubled, passive of gora).
8. We are asking the adults (= those who are grown) to come on Friday to build the school.
9. A sorrowing woman is outside; wouldn't you go to help her?
10. The happy children of God should cause others to know what (ivyoye) Jesus did for them.

LESSON 113: Reduplicated Verbs

Vocabulary:

kunyiganyiga (ze) – to shake, tremble (esp. of earth, objects)	igihute – boil, abscess
kudigadiga (ze) – to tickle	igufa – bone
kumāramāra (ye) – to be very ashamed	umuswa – white ants (collective noun, used only in sing.)

230. Reduplicated verbs. Some verbs redouble the stem to give a slightly different meaning:

kugenda – to go	kugendagenda – to take a walk
guhenda – to deceive	guhendahenda – to deceive (in a lighter sense than the first word, often used of joking or amusing a child)
gukora – to work	gukorakora – to touch, feel (past is korakoye)
kumara – to finish	kumaramara (ze) – to finish completely (intr.)
	kumaramaza (je) – to finish completely (trans.)
kuvanga – to stir	kuvangavanga (nze) – to mix thoroughly

There are other verbs which have only the doubled form (no single form existing). All reduplicated verbs change only the stem of the last part of the word to form the past.

kugendagenda	yagendagenze – he/she went for a walk
isi yanyiganyize	– the earth shook
yakorakoye urubaho	– he/she felt of the board
biramaramaze	– it is finished completely

Exercises:

I. *Translate into English:*

- Umuswa mwinshi wari mu nzu; ngira ngo mu gihe isi izonyiganyigira cane ya nzu isogwa.
- Ejo ku mugoroba twagendagenze, yamar' uyu musu imvura iratubuza.
- Umwana yatwenze cane kuko bamudigadize.
- Ngira ngw ico uvuga a'ukuri; urampendahenda gusa.
- Mu mwaka uheze har' ibihe bitatu isi yanyiganyize cane.
- Impumyi yakorakoye amagufa, maze yamenye ka ar'ay' (those of) ingwe.
- Namb' ukora urtyo, uzomāramāra cane.
- Sinshobora kugenda i wanyu kugeza aho namaramaje ibikorwa vyose.
- Ukwiye kuvangavanga rwose umuti utarawuha abarwaye.
- Umwana yarikw ararira cane, ariko nyina yamuhendahenze, non' arikw aratwenga.

II. *Translate into Kirundi:*

- This man is not deceiving us, he is very sick (with) boils.
- The earth shook in the night; it made me afraid.
- Don't try to fool me; I know very well that (yuko) you have francs.
- I cannot go far for a walk for I haven't time.
- The boys tickled the child until he cried.
- Did you mix the sugar and butter well? Then add some flour and salt.
- The child is feeling of the fur (hair) or the cat.
- The thieves were very much ashamed. They didn't know what (= that) to say.
- Your abscesses are completely healed. I have completely finished all I can do (work) for you.
- Wouldn't you (sing.) amuse the baby so that he'll stop crying?

LESSON 114: Quotations, Direct and Indirect

Vocabulary:

umuravyo – lightning
inkuba – thunder
umuturagaro – thunder
urubura – hail

kuyoberwa (bewe) – to be mistaken, to not
know (usually used in the stative)
gukumbura (ye) – to be lonesome for

Note: In the African thinking inkuba is a big animal, or being, living in the sky. But the noise we hear is umuturagaro. They usually say “Inkuba yakubise umuntu” not “umuravyo” as we would expect. This is because they think this animal did it.

231. Direct quotation with –ti. This little word sort of takes the place of quotation marks, and often is not translated at all. It is followed by the exact words of the speaker.

Yavuze, ati Ni mugende nzobonana namwe (you) ejo – he/she said, “Go, I will see you tomorrow”.

-ti always has the regular verb prefixes: mvuga nti, uvuga uti, avuga ati, etc. It may be used by itself sometimes.

Ut’ iki? Nti Ngwino kumfasha – What did you say? I said “Come, help me.”

The change-down rule does not affect –ti.

ikijuju kiravuga, kiti – the fool says

-ti elides before are following vowel.

232. a) Indirect quotations are usually introduced by *yuko* or *ko*, with the verbs subject to rules for dependent clauses.

Yavuze yukw agomba abanyakazi benshi – he/she said *that* he wants many workers.

b) *Ngo* may introduce either a direct or an indirect quotation.

Direct: Yavuze, ngo Tugende – he/she said, “Let’s go”.

Indirect: Yavuze ng’uyu muntu ni we yisha ca gikoko – he/she said that this person is the one who killed that animal.

Exercises:

I. Translate into English:

1. Yesu yavuze, ati Ni mugume muri jewe nanje (and I) ngume muri mwe. 2. Ut’ iki? Nti Genda uhamagare abanyakazi. 3. Bwana yavuze yukw azoza ejo. 4. Impumyi yavuze, iti Nataye inzira, ngwino umfashe. 5. Ndayobewe mur’ ivyo wavuze. Subira ubivuge. Navuze, nt’Inki gitabo kigurwa amafaranga atandatu. 6. Abakuru bategetse yuko bose bakwiye gukora ku wa gatandatu. 7. Mukurwanje yavuze ngw arahemba abakozi kw isaha cumi. 8. Umwigisha yashimye abana, ati Mwashitse neza (you passed) mu gusuzumwa. 9. Impumyi iti Nakorakoye cane iki kintu, ariko sinkizi. 10. Umwubatsi yatubwiye kw azomaramaza inzu mu kwezi kwa gatatu.

II. Translate into Kirundi:

1. The fool says: “There is no God”. 2. Tell the people that the white man will come tomorrow to examine those who are sick. 3. This man says that there was much rain and thunder and lightning at his place in the night. 4. The rich man said, “All my people must come to work tomorrow”. 5. The white man who went to Europe (Buraya) says that he is very lonesome for the Barundi. 6. I was mistaken when (aho) I told you (pl.) that it hailed (= hail fell) near Ngozi. 7. The shepherds said, “Wild animals killed three sheep in the night”. 8. The deaf man went to the doctor and said, “Wouldn’t you try to heal me?” 9. The young girls said that they didn’t have any hard feelings although their older sisters warned them very strongly (= much). 10. The old man stood in the doorway of his house and said, “Don’t enter my house.”

LESSON 115: Prepositional Suffixes

Vocabulary:

guhīga (ze) – to hunt	ikiraro – bridge
kunyuka (tse) – to get up (esp. from bed)	igitarurwa – bridge
igitutu – shade, shadow	

233. –**ho**. The use of this suffix was discussed somewhat in Par. 137.
kuba – to be, become kubaho – to live, exist
Harih' ibitabo? – Are there books?

gukuraho – to take away altogether (lit. take away from there)
Yesu yaje mw isi gukūrah' ivyaha – Jesus came to earth to take away sin (This form may be used only if no mention is made of the one from whom sins are taken.)

234. –**ko**. In general one might say that –ko is used just like the preposition ku. It is attached to the verb when the preposition ku governs an object pronoun in the verb, or when the thought of ku is expressed without any noun following.

Washize igitabo ku meza? Ego, nagishizeko. – Did you put the book on the table?
Yes, I put it there. (implying on)

Yesu yadukuyekw ivyaha – Jesus took away our sins (from us).
Note that here the *o* of ko changed to *w* before a following *i*.)

–ko attached to a passive verb governs the subject of the verb.

Twakukwekw ivyaha vyacu – our sins have been taken. (lit. we have been taken from our sins)

235. –**yo**. This suffix means “there”, in reference to a place previously mentioned.
Nzosubirayo vuba – I shall return there soon.
Yavuyeyo – he/she came from there.

236. –**mwo**. This suffix is used for *mu*, and, like –ko usually governs an object in the verb or is used when no object of *mu* is named.

Sukamw' amazi – pour water into it.

Kuramw' ifu – take flour out of it.

Ni muvemwo – come out of it.

–rimwo (–ri + mwo) = contains.

Isandugu irimw' amafaranga – the box contains francs.

Note that in these examples no object pronoun is used, but there may be.

uyivemwo – come out of it (yi referring to house)

These suffixes may be attached to a verb of any tense or form and do not in any way change the form of the verb itself. The addition of these suffixes brings the accent onto the syllable just preceding them. e.g. Sukamw' amazi.

The –o usually elides with a following vowel, or with –ko it changes to w before a, i, e.

Exercises:

I. Translate into English:

1. Mbega wagiye ku Rutana guhiga? Ego, navuyey' ubu nyene.
2. Nazanye umubindi (water pot); sukamw' amazi menshi.
3. Washize impuzu ku ntebe? Ego, nazishizeko.
4. I wanyu n'i Bujumbura? Mbeg' uzosubirayo ryari? Si vuba kukw igitarurwa capfuye.
5. Yesu yaje mw isi kugira ngw akureh' ivyaha.
6. Mbeg' ugomba iyihe sandugu? Ngomba iyo irimw' amafaranga.
7. Naka yavyutse n'ingoga kuk' uburiri bwiwe burimw' intozi.
8. Izuba ni ryinshi, ngomba kurondera igitutu kugira ngo nicaremwo.
9. Mbona har' amazi hasi. Ego, nayashesheho vuba.
10. Twabonye ibintu vyinshi ku meza. N'ubikureko vyose kuko tugomba kuyategura kugira ngo tuyarireko.

II. *Translate into Kirundi:*

1. There is much wood in the fire; take some out. 2. Tell the people who are in the school that they must come out of it. 3. I want to go to Gitega. All right (ni ko), I will send you there soon to take a letter. 4. Is the meat on the table in the kitchen? I put it there this morning. 5. Are there white potatoes in the garden? Yes, there are. 6. We want to go in this path, but there are cows in it. Please take them out of it. 7. We have long benches (chairs) in the church and many people sit on them. 8. A workman was splitting wood. His axe got caught (was caught) in the tree and he can't take it out. 9. Did the girls go to the valley to work this morning? Yes, but they came from there at noon. 10. What do you have in your tall basket? I have some peas. Please take them out and show them to me.

LESSON 116: *Ki and Umuki*

Vocabulary:

ubwoko – race, nation, people	gusiga (ze) – to leave
umumarayika (Swahili) – angel	gusiḡa (ze) – to anoint, rub on, paint
gusemerera (ye) – to call out (as they do from hill to hill)	

237. *Ki* is an invariable adjective which always follows the noun it modifies. It means “what kind of?” – usually asked in wonder or astonishment.

iki n’igitabo ki? – what sort of book is this?

uyu n’umuntu ki? – what kind of person is this?

238. *Umuki* is a declinable pronoun usually preceded by *ni*. It means “what kind of” in the sense of nationality, genus, etc.

uyu muntu n’umuki? – what kind of person is this? (American, Belgian, Murundi?)

uru rurimi n’uruki? – what kind of language is this? (Swahili, Luganda, French?)

The prefixes of this word are those of the nouns:

umuki	abaki	iriki	amaki
umuki	imiki	uruki	inki
inki	inki	agaki	uduki
igiki	ibiki	ubuki	amaki
		uguki	amaki

This form might rarely be used as an adjective, thus: *umuntu muki?* There is an expression used in greetings: *N’amaki?* – how is it? (For, *amakuru n’amaki?* – What kind of news is it?) The answer is: *N’amahoro*, or, *N’amarembe*. – There is peace.

239. There is also *n’iki?* – which means “what?” showing absolute ignorance of the nature of the thing.

Note the differences:

ki: Swahili n’ururimi ki? – what ever kind of language is Swahili?

umuki: Swahili n’uruki? – what language is Swahili? (of white people, Africans...?)

n’iki: Swahili n’iki? – what is Swahili? (people, language, thing?)

Exercises:

I. *Translate into English:*

1. Mbega n’umuhungu ki akunda kurwana imisi yose?
2. Ubwoko mur’ iki gihugu n’ubuki?
3. Uzotora igitabo ki mur’ ivyo vyinshi?
4. N’umuntu ki ategeka artyo?
5. Vya bikoko mwahize n’ibiki?
6. Umuti wasize ku mwana n’umuki?
7. Mwavuze yuko naka afise iradiyo. Mbeg’ iradiyo n’iki?
8. Ca gihugu mwavuyemwo n’igihugu ki?
9. Indya babateguriye n’inki?
10. Uwanditse ico cete n’umuntu ki?

II. *Translate into Kirundi:*

1. You have many books. What kind are they?
2. Did you hear what this man said? What sort of man is he?
3. What is “umumarayika”?
4. What sort of flowers are those?
5. What kind of dish is that from which you took out food?
6. What kind of clothes did you leave at home?
7. I saw the doctor rubbing medicine on that man. What kind of illness does he have?
8. What are pincher ants? We don’t have any in our country.
9. What kind of nails does the fundi want me to bring (= want that I bring)?
10. Whatever kind of a hat is that? Where did you get it (= take it from)?

LESSON 117: *Ka* Tense

Vocabulary:

guhaga (ze) – to eat a lot, be satisfied	kwugara (ye) – to close (a door)
gutinyuka (tse) – to dare, to be fearless	kwugurura (ye) – to open (a door)
kwifuza (je) – to covet, want very much	kubiba (vye) – to plant (small seeds)

240. a) The *ka* tense is usually used for the purpose of connecting verbs when the action between is very close, in fact, the second action is a natural result of the first one. It is subject to the change-down rule.

Atera imbuto zikamera zigakura zikama ivyamwa – he/she plants the seeds and they sprout and grow and bear fruit.

b) It is used in a series of habitual happenings.

c) It is frequently used as a narrative tense in storytelling. You will observe this tense often in the speech of Africans. Listen carefully for it, until you not only recognize it, but until you can use it like they do.

d) A *ka* verb always implies the tense of the verb preceding it. The first verb of the sentence or the account sets the tense and mood for the *ka* verbs following.

Exercises:

I. *Translate into English (these sentences are taken from Scripture. but have been adapted to the vocabulary you have studied):*

1. Umuntu abiba imbuto, zimwe zigwa ku nzira, inyoni zikaza zikazirya. 2. Ubwami bwo mw ijuru busa n'umwambiro (is like leaven); umugore akawufata akawuhisha mu ngero (measures) zitatu z'ifu. 3. Herode yafashe Yohana, akamuboha akamushira mu nzu y'imbohe (prisoners). 4. Dawidi yinjiye mu nzu y'Imana akarya imitsima ikwiye kuribwa n'abaherezi (priests) basa, akayiha abandi bari kumwe na we. 5. Abandi ni bo bumva ijambo ry'Imana bakaryemera bakama (kwama – produce fruit) imbuto nyinshi. 6. Genda urondere umwungere ukamuhamagara ngw aze. 7. Wugurure urugi ukinjira ugakuray' intebe zose. 8. Yesu yagaburiye abantu ibihumbi bitanu bagahaga bagasigaza vyinshi abigishwa bakabitara. 9. Ni mutinyuke kuvuga Ijambo ry'Imana imbere y'abantu mukababwira ko bakwiye kwihana, mukabigisha inzira y'agakiza. 10. Ico mbifuriza (prepositional form) ni yuko muhaga mu vy'Imana, maze mugatinyuka kubimenyesha abandi kugira ngo na bo (they, too) bahage.

II. *Translate into Kirundi:*

1. A man planted seed and he went and slept and in the orning he got up and looked at his garden. 2. The people began to come and they brought the sick and asked Jesus to heal them. 3. The man saw a leopard and he was afraid and ran and hid himself in the house, and closed the door. 4. Call your older brother and come, both of you, enter the house and shut the door and tell me (about) your troubles. 5. I remember your tears and I am lonesome to see you and I want to talk with you. 6. In times to come (= that will come) people will throw away their faith and they will put their hearts on things of earth and they will go astray. 7. Please write a letter to your friend and tell him your news and ask him to come.

III. *Look up the following Scripture passages and observe the use of –ka–. See if you can translate them, or parts of them:*

Mark 1:11-13; 1:27; 4:15,20,27; 6:56.

LESSON 118: Some Adverbs; The *-raca-* Tense

Vocabulary:

(included in the grammar)

241. Adverbs of manner.

buhoro (or, buhoro-buhoro) – slowly, gently, slightly, so-so
(the opposite of cane and n'ingoga)

cane – very, much

n'ingoga – quickly

vuba – soon, recently

ubusa – in vain

gusa – only, empty, naked

nabi – badly

neza – well, nicely

rwose – altogether, completely, very, very much

Note: gusa can mean empty or naked:

igikombe kiri gusa – the cup is empty

umwana agenda gusa – the child is naked

242. Adverbs of place.

hepfo – below, lower down

hejuru – up, above, on top

haruguru – higher up, in an inner room

hagati – in the middle, in the midst of

hafi – near

kure – far

hino – on this side (of river or valley if near, if far use hakuno)

hirya – on this side, on far side of something but on this side of river or valley

hakuno – on this side (of river or valley)

hakurya – on other side of river or valley

imbere – in front of, inside of

inyuma – behind, outside (as opposite to inside)

hanze – outside (of house), out of doors

aha, hano – here (this very spot)

aho – there

hariya – there (not very near)

ino – here (this place or district)

ahandi – elsewhere

hose – everywhere

hasi – on the ground, on the floor, below

Note 1: Be careful in using imbere and inyuma. They are often used just the opposite of the way we expect. For example, in the number 124, we would say that the number 4 is behind 2, but an African would say that it is “imbere”. What we consider the front of a house the Africans often call “inyuma”. In placing things in a shelf, we would say that the things at the back are *behind* the others. Africans would say they are “imbere” because they are further inside. Learn from them how to use these two words correctly.

Note 2: All the words in Par. 242 from hepfo to hanze inclusive must be followed by “ya” (or in case of a pronoun, by the possessive with the y prefix) if an object follows:

Imbere y'umuhungu – in front of the boy

Inyuma yiwe – behind him

243. *-raca-* tense.

Aracakora i Gitega – he/she is *still* working in Gitega.

Conjugation:

ndacakora – I am still working
uracakora – you are still working
aracakora – he/she is still working

turacakora – we are still working
muracakora – you are still working
baracakora – they are still working

This is also used with –ri.

Mariya aracari hano – Mary is still here.

In the negative and in dependent clauses the –raca– changes to –ki– (–ki– is subject to the change-down rule):

Paulo ntakīza kwigishwa – Paul no longer (= he does not still) comes to learn.

Ntaciga (ki before vowel becomes c) – he/she no longer learns.

The dependent often carries the meaning of “while” with no introductory conjunction necessary:

Akirima avugana n’abandi – while he’s hoeing, he’s talking with others.

Exercises:

I. *Translate into English:*

1. Inzu yawe iri hehe? iri hakurya y’uruzi. 2. Mbeg’ ibitabo biri mw isandugu? Oya, isandugu iri gusa. 3. Yesu yaje agahagaraga hagati y’abigishwa biwe. 4. Imirima iri hepfo y’aho; iri hafi y’umwonga. 5. Har’ abantu benshi cane hariya imbere y’urusengero. 6. Kera ibikoko vyanteye ubwoba, n’ubu biracabuntera. 7. Mbega wa musuma aracihisha? 8. Abakozi bakibumba amatafari bararirimba. 9. Mariya ntacambara ya mpuzu yiwe nshasha. iri hehe? Yatabutse. 10. Ndacakurikira Yesu kandi ngomba kumukurikira imyaka yanje yose.

II. *Translate into Kirundi:*

1. The birds are above the trees. 2. There are five men behind me. 3. The bricks are on the ground near the house. 4. The rich man’s kraal is on this side of the valley. 5. Everywhere the people are planting seeds now because the rains (use sing.) are beginning. 6. Gahungu is still asking us for work although we told him many times that we have none. 7. We no longer covet the things of earth because we have been saved. 8. Is that blind man still here? No, he is no longer here, he went to Rwanda. 9. The fundis are still building that new school on the other side of the river. 10. I am no longer a child, I have grown up, and I don’t learn in school any more (= no longer).

LESSON 119: More Adverbs

Vocabulary:

(included in the grammar)

244. Adverbs of time.

none – now	kenshi – often
ubu – now	kangahe – how often
ubu nyene – right now	rimwe-rimwe – sometimes
maze, buno, rero – then, after that	imisi yose – always
(sometimes maze rero – then)	kare – early
rero can also mean “so”	kera – long ago
ubwo nyene – at that very time	bukeye, bukeye bw’aho – the next day
ubundi – at some other time	ejo – yesterday, tomorrow
mbere – before (as to time)	hirya y’ejo – day before yesterday
hanyuma – after (as to time)	day after tomorrow

(Hanyuma, when preceding a noun or pronoun must be followed by ya, that is, when hanyuma governs that noun or pronoun. Hanyuma y’ivyo – after those things.)

245. Miscellaneous adverbs:

i buro – at the right	hamwe – together, in unison
i bumuso – at the left	kumwe – together (referring to people, often followed by na)
i bubamfu – at the left	bene - like
i ruhande – at the side	nka – like (really a preposition)
i muhira – at home	vy’ukuri – truly
kumbure – perhaps	
nuko – thus	
nuko rero – so then	

Note: The first five words here are always followed by the possessive, if anything follows which is governed by that word.

i buryo bwiwe – at his right side

i ruhande is followed by ya:

i ruhande y’inziira – beside the path

Exercises:

I. Translate into English:

1. Stefano (proper noun) yabonye mw ijuru kandi yabonye Umwami Yesu i buryo bw’Imana. 2. Nasize ibitabo vyanje vyose i muhira. 3. Imana ir’i ruhande yacu imisi yose. 4. Mbeg’ urashobora kwandikisha ukuboko kwawe kw’i bubamfu? 5. Abagabo batanguye gukora; maze bamwe batangura gutata no kunebwa. 6. Umwana yicara i buryo bwawe yitwa nde? 7. Mukurwawe aracar’ i muhira? Oya, yagiye i Bujumbura kurondera akazi. 8. Umumarayika yari kumwe na Petero igihe bamushize mw ibohero (prison). 9. Ivyo twashwabuye mbere biruta ivyo turiko turashwabura uyu musu. 10. Mbeg’ abana banyu baracari kumwe na se wabo?

II. Translate into Kirundi:

1. Go to take that letter right now. 2. Perhaps we shall see our friends tomorrow. 3. One day the boys learned well, but the next day some were absent. 4. There were two animals beside the path. 5. After these things, the man tried to hide; then some children saw him. 6. I always like to sit near the teacher so that I hear everything he says. 7. Sometimes we are tempted to doubt God’s Word, but Jesus enables us (causes us to be able) to defeat Satan. 8. The sower (umubivyi) planted the seed and some fell beside the path and the birds ate them. 9. Often the children like to play (prep.) together beside the school. While they are playing they chat. 10. The baby is still sleeping in the bed which is at the right of his mother’s bed. Don’t waken him.

LESSON 120: Miscellaneous Expressions

Vocabulary:

umusezi – beggar

intege – strength

gutaha (she) – to greet

Note: gutaha is usually used like this: Ndabatashe – I greet you, or untahirize abantu – greet the people for me.

gutasha (huje) – to send (take) greetings

gusobanura (ye) – to explain, interpret

umupasitori – pastor

246. There are nouns formed by prefixing *umunya-* to a noun to give a characteristic of a person. You have already seen this in the word: *umunyakazi* – workman, *umunyavyaha* – sinner.

umunyeshuli – pupil (person of school)

umunyabwenge – a wise person

umunyantege nke – a person of little strength, a weak man

Observe that sometimes it is *-nye* instead of *-nya*.

As in the last example an adjective may follow the noun agreeing with it, though the word as a whole is first class.

abanyantege nke bamwe – some weak people

This same construction may be used with *ikinya* – referring to a thing:

ikinyabwoya – a hairy caterpillar (lit. a hairy thing)

247. A noun may be used to describe another noun by using the possessive particle between the two. This is one more way of expressing our English adjectives.

umusezi w'impumyi – a blind beggar

umwana w'umuhungu – a baby boy

248. Suffix **-nyene**, means itself, or alone, or the same, the very one.

nabikoze jenyene – I did it alone (by myself)

This may be attached to any pronoun:

wenyene – you or him alone

twenyene – we alone, ourselves

mwenyene – yourselves

bonyene – themselves

Also, with pronouns of other classes:

ryonyene (as in *ijambo ry'Imana ryonyene* – the Word of God itself)

ca giti conyene – that very tree

N'ico gitabo nyene – it is that very book (note that here *nyene* is by itself)

249. There is also the form **ubwanje** – meaning myself (and – *ubwawe*, *ubwiwe*, *ubwabo*, *ubwayo*, etc.). But note the difference:

Ubwanje nabikoze – I did it myself (with my own hands)

Nabikoze jenyene – I did it myself (no one helping me)

Exercises:

I. *Translate into English:*

1. Ndakumbuye cane abantu b'i wanyu; ubantahirize cane mu Mwami wacu.
2. Urazi kubarira neza. Wabaririye izi mpuzu wenyene?
3. Imana yonyene ishobora gukiza abantu no kubaha ubugingo.
4. Ukwiye gutonora vya biyoba (peanuts) vyose we nyene.
5. Ubwanje sinzi neza kuvuga ururimi rwanyu; uwundi akwiye kunsobanurira.
6. Urya muntu n'umunyenzigo nyinshi. Ni tumukunde tugerageze kumufasha guhinduka ukundi. (While *ukundi* has the idea of “differently” in this expression, no English word is needed for it)
7. Mu gisagara nabonye umwana w'umusezi. Nufuje kumufasha kugira ngw agende mw ishuli kwigishwa.
8. Ico giseke conyene n'ico mama yajishe.
9. Umupasitori wacu n'umunyamwete mwinshi. Yamaze imyaka myinshi mu bikorwa vyawe, arikw aracakora cane.
10. Abo bana b'impunzi barimye aho hantu hose ubwabo.

II.

Translate into Kirundi:

1. The pupils (use form in Par. 246) will come back to school the day after tomorrow.
2. The Word of God itself has power to speak in the hearts of people.
3. Some wise men went to visit (look at) the baby Jesus.
4. The teacher's wife gave birth to a baby girl.
5. I will greet our people for you (pl.).
6. A merciful person (use form in Par. 246) is kind (does nicely) to others.
7. Did you catch the leopard in a trap by yourself?
8. lying and stealing are shameful habits (use form in Par. 246).
9. Medicine is a valuable thing (thing of value) because it heals sicknesses of many kinds (uburyo).
10. This very bridge is the one that broke (died) the time we went to Ruyigi.

LESSON 121: More Miscellaneous Expressions

Vocabulary:

gusa – to be like

kwumvira (ye) – to obey

kwumviriza (je) – to listen to

Note: *kwuzura* is usually used in the stative; *igikombe kiruzuye* – the cup is full, or, *igikombe cuzuye* – a full cup.

kwuzura (ye) – to be full

kwuzuza (ujuje) – to fill

250. **Na** (and, with, by) and **nka** (like) join with the personal pronouns like this:

nānje – and I

nāwe – and you

na we – and he/she

nātwe – and we

nāmwe – and you (pl.)

na bo – and they

nkānje – like me

nkāwe – like you

nka we – like him/her

nkātwe – like us

nkāmwe – like you (pl.)

nka bo – like them

Note: *nanje* could be “and me” as well as “and I” depending on its use in the sentence, and likewise the others. Also it could be “with me”, or, “I also”.

Note that in 3rd pers. both sing. and pl. it is written as two words and the *a* is short.

Ngomba kubikora nanje – I want to do it, too.

Yabokize na we – he/she did it, too.

Other examples:

Bazojana natwe – they will go with us

Ameze nkanje – he/she is like me

N’ubikore nawe – you do it, too

This form is used with the pronouns of other classes as well.

zana ico gitabo na co – bring that book, too.

251. **Gusa**, to be like, is always followed by *na*. It is used like any other verb, but it has no past forms.

umwana asa na se – the child is like his father

Notice the difference between *nka*, *bene* and *gusa*:

Uyu mwana asa na se – this child is like his father.

Zana isahane ben’ iyi – bring a dish like this one.

Wa muhungu akora nk’umugabo – that boy works like a man.

Perhaps it could be explained this way: when “like” is used with the verb “to be” the verb *gusa* is used; when “like” refers to appearance but the verb “to be” is not used the word *bene* is used; when the similarity has to do with action the word *nka* is used.

Exercises:

I. *Translate into English:*

1. *Uzuza igikombe amata ukayaha uyu mwana.*
2. *Ni mwumvirize neza kuko mfise ikintu ciza kubabwira.*
3. *Yesu yabwiye Abafarisayo yuko basa na se Satani.*
4. *Udonderere uwundi muhungu azokora nk’uyu.*
5. *Hazoza uwundi mupasitori azofashanya nanje mu bikorwa vy’Imana.*
6. *Mbeg’ ayo mafaranga, ugomba kuyarungikana natwe?*
7. *Igihugu canyu ntigisa n’igihugu cacu kuko hano har’ imisozi myinshi n’ibitoke vyinshi.*
8. *Mbega ntiwondonderera iyindi mbugita ben’ iyi?*
9. *Ni ba nde bagomba gukinana natwe?*
10. *Mur’ iyo nzu twabonye inyenzi nyinshi, n’intozi na zo.*

II. *Translate into Kirundi:*

1. I have seen no others who obey their teachers like you (pl.).
2. The hole is full of water.
3. Bring two other books like this one.
4. I know this child because she looks (is) like her mother.
5. Will you go with us to the market?
6. The king is an honorable person (use form in Par. 246). We ought to listen to him.
7. We are ready (have prepared ourselves, stative) to begin our journey. Bring your sleeping mats and your food (for the journey), too.
8. Are you (pl.) afraid to walk in the dark, too? There’s

nothing bad there. 9. Jesus was always kind (did nicely) to people. Let's try to do like him, and to obey him. 10. You (pl.) have been patient (for) many hours. Are you tired? I'm tired, too.

LESSON 122: Summary of Tenses

Vocabulary:

kuvuna (nnye) – to break (trans.)	guturira (ye) – to burn up (trans.)
kuvunika (tse) – to break (intr.)	gufuta (se) – to erase (Swahili)
kunanirwa (niwe) – to be tired, defeated (unable to do a thing)	guhema (mye) – to breathe
kunyoterwa (tewe) – to be thirsty	igiharũro – number

Note 1: kunanirwa and kunyoterwa are usually used in the stative. here is an example of use of kunanirwa: A person has been working arithmetic and he says, “Ndananiwe” – not that he is physically tired, but as much as to say, “I’ve tried and can’t do it”. Sometimes the transitive form is used, “Birannaniye” – it has defeated me.

Note 2: kuvuna and kuvunika are used of breaking a slender thing, such as a stick, bone, etc., while kumena is used for “to break” other things. However, while in English we would say “I broke my arm” in Kirundi the transitive would not be used unless it was done intentionally. One would say “Navunitse ukuboko” (Note that is not: ukuboko kwavunitse.)

252. Summary of Tenses:

	<i>-ra- Present</i>	<i>Continuous Present</i>	<i>Prefixless Present</i>
<i>Regular verb</i>	aragenda	arikw aragenda	agenda
<i>Negative</i>	ntagenda	ntarikw aragenda	ntagenda
<i>Vowel-stem verb</i>	arereka	arikw arereka	yereka
<i>Neg. vowel-stem</i>	ntiyereka	ntwarikw arereka	ntiyereka

	<i>Immediate Past</i>	<i>Ordinary Past</i>	<i>-ara- Past</i>
<i>Regular verb</i>	aragiye	yagiye	yaragiye
<i>Negative</i>	ntiyagiye	ntiyagiye	ntiyagiye
<i>Vowel-stem verb</i>	areretse	yeretse	yareretse
<i>Neg. vowel-stem</i>	ntiyeretse	ntiyeretse	ntiyeretse

	<i>Continuous Past</i>	<i>-zo- Future</i>	<i>-ka- Tense</i>
<i>Regular verb</i>	yarikw aragenda	azogenda	akagenda
<i>Negative</i>	ntiyarikw aragenda	ntazogenda	
<i>Vowel-stem verb</i>	yarikw arereka	azokwereka	akereka
<i>Neg. vowel-stem</i>	ntiyarikw arereka	ntazokwereka	

	<i>Not-yet Tense</i>	<i>-raca- Tense</i>	<i>Conditional</i>
<i>Regular verb</i>		aracagenda	yogenda
<i>Negative</i>	ntaragenda	ntakigenda	ntiyogenda
<i>Vowel-stem verb</i>		aracereka	yokwereka
<i>Neg. vowel-stem</i>	ntarereka	ntacereka	ntiyokwereka

Summary of Suffixes:

-bonwa	passive	to be seen
-bonera	prepositional	to see at, for
-bonesha	causative	to cause to see
-ibona	reflexive	to see oneself

-bonana	reciprocal	to see each other
-bonayo	prep. suffix	to see there

Exercises:

I. *Translate into English:*

1. Nafuse amazina y'abanyeshuli bamwe kuko basivye cane. 2. Ndanyotewe cane, unzanire amazi meza ahoze. 3. Turaturiye ivyo bikaratasi ubu nyene. 4. Uyu mwana ararwaye cane; arananiwe guhema gusa. 5. Jana uyu mugabo mu bitaro n'ingoga kuko yavunitse ukuboko. 6. Mbega nturafuta ayo majambo yanditswe mu gitabo? 7. Sinokwugara urugi rw'inzu yawe (insert "if") utabimbwiye. 8. Aho muzosubirira i wanyu, muntahirize incuti zanyu. 9. Umwana arikw arakira, ntakidahwa kandi ntagi-korora. 10. Ni murondere abanyakazi benshi mukajana na bo mugaturira umusozi.

II. *Translate into Kirundi:*

1. This woman's husband died (long ago). 2. Just now we drank lots of (much) water because we were very thirsty. 3. I am defeated in working (to work) these numbers. Help me. 4. This morning the men will burn all the grass on the hill. 5. Yesterday two people came to the dispensary who had broken their legs. 6. Why are you erasing all those words? You must write them again. 7. The children are beating the dog with a stick. Take the stick and break it. 8. Who didn't use a cup to drink with? 9. Before you fill those pails wash them well with soap. 10. Wouldn't you try to take the children on the narrow path?

LESSON 123: The Narrative Tenses

Vocabulary:

gusimba (vye) – to jump

gushishikara (ye) – to strive, to persist

kwimba (mvye) – to dig a hole

ubukwe – wedding

253. **The narrative** is not a new tense but another use of tenses already learned. As the name indicates it is used in recounting something which has happened. It may be a long story or just a sentence or two. The two main tenses used in a narrative are the *ra* present and the prefixless present even though the time is past. Here is an important rule to remember: *In the narrative a main verb is in the RA PRESENT tense if nothing follows within that main clause except *cane* or *ati* (or other forms of *-ti*); if something else follows the prefixless present is used.* It is not necessary to use a word “and” in the narrative. Before *ngo* or *yuko* the *ra* present is used since these words introduce another clause. Before an infinitive the prefixless present is used.

Umugabo abona ingwe aratinya arahunga; ashika mu nzu arihisha. – The man saw a leopard and he was afraid and fled; he arrived in the house and hid.

As you read in the gospels you will observe the use of the narrative throughout- Try translating Mark 1:9, 1:11 and other passages.

Exercises:

I. *Translate into English:*

Adamu yar’ afise (he had) abana bairi; amazina yabo ni Kanini na Abeli. 2. Umusi umwe bazanira Imana bimazi (sacrifices). Abeli ntiyavura gukura ikimazi mu ntama ziwe, at’ Imana ntiyemera ikimazi kidafise amaraso. Nta kintu gikura ikibi mu mutima w’umuntu atar’ amaraso. Ariko Kayini mukuruwe, ntiyazana ikintu gifise amaraso, arikw azana ibivuye mu mirima yiwe gusa, arabitanga.
(For negatives see next lesson.)

II. *Translate into Kirundi:*

Then God accepted Abel but he refused the other. Then Cain was angry and he killed Abel. God called him, saying, “Where is your brother?” Cain said, “Do I know? Do I watch him?” Then God punished him and cursed (kuvuma) him. I tell you, that the blood of Jesus is that which washes the hearts of people.

III. *Translate into English:*

Mark 1:9,11,13; 2:13; 3:13.

LESSON 124: Narrative (Continued)

Vocabulary:

kwishura (ye) – to answer

gusana (nyye) – to mend, repair
(esp. woven things)

guhimbaza (je) – to praise

kuzigama (mye) – watch over, guard, protect
umushumba - servant

254. Other tenses in the narrative.

- 1) Most dependant clauses within the narrative use the prefixless past (that is, pers. prefix plus verb stem with past suffix. e.g. ngiye, ugiye, agiye, etc.). When reading narrative and you see this tense you will know it is a dependent clause. If there is no other introductory word it is very often translated “when” or as a participle, as “going”.

Avuye mu rusengero aragenda arondera Yohana avugana na we – When he came (or, coming) from the church he went and found John and talked with him.

- 2) A direct quotation takes whatever tense was used in the original statement.

Abantu baraza baramubaza, bat’ Uzogenda i Yerusalemu? Arabishura, ati Oya, singendayo ubu. – The people came and asked him, “Will you go to Jerusalem?” He answered them, “No, I am not going there now.”

- 3) Sometimes within the narrative there is a statement that refers to a characteristic of a person or a habitual action or attitude and is not really a part of the events – only telling something about a person. This verb then takes the ordinary past prefix but the present stem, e.g. yakunda.

Kera har’ umugabo afise abahungu babiri. Umwe yakunda gukora, uwundi aranebwa. Se arabahamagara, arababwira, ati Ni mugenda gukora mu murima. – Long ago there was a man who had two sons. One liked to work and the other was lazy. Their father called them and told them, “Go to work in the garden.”

You will observe that here “to like to work” and “to be lazy” are character traits, not a part of the series of action, thus they have the senses you see above.

- 4) The negative in the narrative, whether anything follows or not, is: sinabona, ntiwabona, ntiyabona, ntitwabona, ntimwabona, ntibabona.

There are other tenses used within the narrative sometimes, but these are the ones you need to know now.

Exercises:

I. *Translate into English:*

Yohana amaze gushirwa mw ibohero (prison), Yesu aja i Galilaya, ababwira Ubutumwa Bwiza bw’Imana, at’ Igihe kirashitse, ubwami bw’Imana buri hafi; mwihane, mwemere Ubutumwa Bwiza. Aciye i ruhande y’ikiyaga c’i Galilaya, abona Simoni na Andereya mwene (son of) nyina baterera urusenga (net) mu kiyaga, kuko bar’ abarovy. Yesu arababarira, ati Ni mukurikire, nzobagira abaroba abantu. Baca (immediately) bareka insenga, baramukurikira. Yigiye (as he went) imbere gato abona Yakobo mwene Zebedayo na Yohana mwene nyina, na bo bari mu bwato basana insenga. Aca (immediately) arabahamagara, basiga se Zebedayo mu bwato hamwe n’abakozi biwe, baramukurikira. Mariko 1:14

II. *Translate into Kirundi:*

Long ago a woman named Hannah gave birth to a son and she named him Samuel. When three years were finished she took him to the church in order that he might work for God. Every year she went to see him and gave him clothes. After (hashize) a few years, one night God called him. Samuel thought (that) Eli called him. He ran and said, “Did you call me?” Eli said, “No, I didn’t call you, go back to bed.” After three times Eli understood that God was calling Samuel. He told Samuel that he ought to answer, “Yes, Lord, your servant hears.” God called again and Samuel answered. Then God showed him the punishment He was going to send (just use future “send”, nothing for “was going to”) on the sons of Eli.

LESSON 125: Review

I. *Questions:*

1. How is the word for “some” formed?
2. What part of Speech in Kirundi is often used to express descriptive adjectives?
3. How is the past of reduplicated verbs formed?
4. What word usually introduces a direct quotation?
5. What words may introduce an indirect quotation?
6. Give three common prepositional suffixes attached to verbs and an example of each. Translate your examples.
7. What is the difference between ki and umuki?
8. What is the ka tense used for?
9. What must always follow adverbs such as hafi, inyuma, etc. if they have an object?
10. Explain the difference between gusa, nka and bene.
11. What are the two main tenses used in narrative and what determines which tense a verb will be?
12. How can you recognize a “when” clause or other dependent clauses within the narrative?
13. What determines the tense used in a direct quotation within the narrative?
14. What tense or form is used in the narrative to express habitual past action?
15. How is the negative of the narrative formed? Illustrate.

II. *Translate into English:*

Imana ibwira Samweli ng asige Sauli abo umwami, it’ Azokiza abantu banje, kuko nabonye amarushwa yabo numvise ugusenga kwabo. Sauli yari mwiza kandi yar’ umunyamwete. Yar’ afise umuhungu w’umusore yitwa Yonatani, yasa na se akagira umutima, nk’uwiwe. Umusi umwe Sauli aja mu gisagara Samweli yabamwo; Samweli aramuhamagara amuha icubahiro. Bukeye ari bonyene amusi gisa amavuta mu mutwe aravuga, at’ Ubu Uhoraho (the Eternal, the Lord) aragusize; uzoba umwami w’abantu biwe, uzobakiza abansi. Sauli atashe ntiyavuga ivyabaye (what happened). Impwemu y’imana imuzako. Ukwezi gushize abansi bakikuza (surround) igisagara kimwe; abari muri co bahamagara abandi Bisirayeli bose ngo babatabare. Sauli arabajana banesha abansi.

III. *Vocabulary Quiz:*

- | | | |
|------------------|------------------------|-----------------|
| 1. kuyibuha | 15. to deceive | 29. igitarurwa |
| 2. kwumviriza | 16. to chose | 30. gusemerera |
| 3. kwishura | 17. to be narrow | 31. guhimbaza |
| 4. kwuzuzza | 18. to be like | 32. kuvyuka |
| 5. umuravyo | 19. to be mistaken | 33. ikimenyetso |
| 6. igufa | 20. to be lonesome for | 34. haruguru |
| 7. gutasha | 21. to be rich | 35. to burn up |
| 8. gushishikara | 22. to open door | 36. together |
| 9. guhaga | 23. to explain | 37. to protect |
| 10. kunyiganyiga | 24. to be fearless | 38. shade |
| 11. kunanirwa | 25. to greet | 39. to be white |
| 12. hakurya | 26. on the left | 40. to obey |
| 13. kumbure | 27. to rub on | |
| 14. ivyago | 28. to covet | |

SOME ORTHOGRAPHY RULES

(These rules were drawn up by an orthography committee of the Alliance.)

1. Apostrophes should be used in these words when they are followed by a vowel:
 - a) na, ni, si, -ri, -ti, yamara, ingene, ariko, kubwa, maze, mbega, nka, canke, none, kandi, rero, mbere, erega, ehe, buno, asangwa, namba, naho, iyo (as conjunction), muri, kuri, hako.
Examples: N'abandi. N'umwigisha. S'umuhungu. Ar' i muhira. At' Uzoza ryari? Yamar' abana... Ingen' abikoze. Arik' umuntu wese. Kubw' ivyo. Maz' aragenda. Mbeg' uzoza? Nk'abana. Cank' ibiti. Non' ubu. Kand' abantu... Rer' umuntu wese. Mber' aragiye. Ereg' ivyiwe vyaheze. Eh' ari hano. Bun' aragenda. Kuk' utabigomba. Yuk' uwagiye... K'ubivuze. Nuk' umuntu wese... Ng' ubibone. Uk' ugomba. Nah' ukora iki. Iy' agenda... Mur' iyo nzu. Kur' uyo. Namb' abikora. Asangw' ugomba... Hak' ubiheba.
Note the spacing as well: na, ni, si, nka do not leave a space.
 - b) Kuko, ko, yuko, nuko, ngo, uko: the *o* changes to *w* before a, e, i. It is replaced by an apostrophe before *u*.
Examples: Kukw afise. Yukw iri hano. Kuk' uzogenda.
 - c) N'ingoga has an apostrophe (not ningoga). Bikore n'ingoga.
 - d) N'iki has an apostrophe in expressions like: N'iki gituma (as everywhere).
 - e) Ahi, iyo: the *o* is replaced by an apostrophe before all vowels:
Ah' uzozira. Ah' ashaka. Iy' ataje.
 - f) Uz' ugende. Az' abimenye. (This is a future imperative or subjunctive, with –za used as an auxiliary verb.)
 - g) The possessive particle elides.
2. Apostrophes in pronouns:
 - a) An apostrophe is not used in personal, demonstrative, numeral, quantitative, interrogative pronouns.
Examples: Ni we azogenda (not, Ni w'azogenda). Uyo arakora (not, Uy' arakora). Nta co ukoze (not, Nta c' ukoze). Iyi irarwaye (not, Iy' irarwaye). Har' ico ubona? (nor, har' ic' ubona?). N'ico uyu akoze kizovuga (not, N'ic' uy' akoze...). Batangazwa n'ivyo abishura (not, Ivy' abishura). Ni nde azogenda? (not, Ni nd' azogenda?).
 - b) Pronouns that may have an apostrophe before a vowel:
 1. The possessive pronoun: ivy' abantu (for ivya abantu), iz' abakuru, ab' iki gihe.
 2. The demonstrative pronoun will have an apostrophe in these expressions:
ic' ari co, uw' ari we, ivy' ari vyo.
3. Words that must not have an apostrophe:
 - a) All nouns, verbs (except those indicated in 1 a) and f), adjectives, adverbs, such as cane, ubu, nyene (except adverbs listed in no. 1 above).
 - b) Nguyo. e.g. Nguyo Umwagazi w'intama. Ngiki igitabo. (Note that there is no apostrophe in the middle or the end of the word, and that the initial vowel of the word following is not removed.)
 - c) Kurubu (when it means perhaps) e.g. Kurubu yaje, simbizi. (But if ubu is a separate word referring to time, the apostrophe is used: kur' ubu.)
 - d) Before proper nouns none of these words elides, except words like: Imana, Abarundi, Abanyarwanda, etc. The reason for this exception is that Africans do not think of these words as proper nouns.
4. Nuko and n'uko:
 - a) When it stands for *ni uko*, it is written n'uko: Igituma atabikoze n'ukw atabimenye – the reason he didn't do it *is that* he didn't know.
 - b) When it stands for *na uko*, it is written n'uko: Vyatewe n'uko ntariho – It was caused by (the fact) *that* I wasn't here.
 - c) Nuko meaning thus, so, therefore, does not have an apostrophe. e.g. Nuko rer' umuntu

wese iy' ari muri Kristo... – Therefore every one who is in Christ...

5. Suffixes: -ho, -ko, -yo, -mwo, -na:
 - a) –ko. Before *a* and *i* it changes to *kw*: Yashizekw inkwi. Before *u* it changes to *k'*: Yashizek' umunyu.
 - b) –ho. It changes to *h'*: Harih' ibitabo. Harih' abantu. harih' umunyu. (In some areas, people make the *o* a *w* before *a* and *i*, but we do not write it that way.)
 - c) –yo. It changes to *y'*: Yashubijey' ibintu.
 - d) –mwo. It changes to *mw'*: Yashizemw' ibintu.
 - e) –na. An apostrophe is never used in this suffix. Baravugana ibikorwa.
6. Note the orthography of the following words:
 - a) nta bwo, nta ho. These are written as two words (not, ntabwo), and do not take an apostrophe.
 - b) ba se, ba nyina, ba Bwana, ba naka, ba nde, etc. (Two words in each case.)
 - c) bene Data (two words, with a capital letter only on Data).
 - d) Ntubaribwashike (this is the never-yet tense, and it is written as one word).
 - e) amafaranga (not, amafranga), Afirika (not, Afrika), Igifaransa (not, Igifransa).
 - f) These words have *pf*: gupfa, gupfungana, urupfunguzo, impfunguzo, gupfunga, umupfuko, impfizi, gupfuka, gupfuma, ipfa, ipfupfu, amapfa, gupfinda.
 - g) These words have only *f*: kwifuza, ifuku, ifuhe, gufukira (i.e. guhambagira), gufudika.
7. Use of capital letters:
 - a) Words referring to God are not capitalized, as: yo, yera, etc., except actual names of God: Imana, Rurema, Indavyi.
 - b) Names referring to people in a general sense are not capitalized: abera, abazungu, abirabura. But names of tribes or races are capitalized: Abarundi, Ababiligi, Abanyafirika
 - c) Igitabo c'Imana. This is capitalized since it refers to the Bible.
8. You know that *mu* and *ku* change to *muri* and *kuri* before proper names. When these names begin with a vowel *muri* and *kuri* do *not* elide: *muri Amerika*, *muri Afirika*, *muri Efeso*, *muri Egipta*.
9. Quotation marks:

Ordinarily, since –*ti* serves almost as quotation marks, the latter are not necessary when –*ti* is present (or, ngo). However, if there is ambiguity as to where the quotation ends, quotation marks may be used as well as –*ti*. e.g. Bat' "Abantu baje," baraheza baragenda – They said, "The people have come", then they went away.
10. Words like the following have a *y* between the *i* and *a*: *Mariya*, *Nehemiya*, *Eliya*, etc.
11. These French words are Kirundi-ized as follows:

commune – ikomine	l'etat – Leta
million – imiliyoni	station – istasiyoni
litre – ilitiri	mission – imisiyoni
kilometre – ikilometro (pl. ibi-)	missionnaire – umumisiyoneri
Amerique – Amerika	gramme – igarame (pl. ama-)
Angleterre – Ubwongereza	Protestants – Abaprotestanti
(the English) – Abongereza	Premier ministre – Ministre mukuru
(English language) – Icongereza	

Overview: Kirundi Tenses

Present Tenses

Simple Present <i>pers. + ra + stem</i>					Continuous present <i>pers. + ri + ko pers. + ra + stem</i>				
			<i>gukora</i>					<i>gukora</i>	
sg.	1.	I	ndakora	I work	sg.	1.	I	ndiko ndakora	I am working
	2.	you	urakora	you work		2.	you	urik' urakora	you are working
	3.	he/she	arakora	he/she works		3.	he/she	arikw' arakora	he/she is working
pl.	1.	we	turakora	we work	pl.	1.	we	turiko turakora	we are working
	2.	you	murakora	you work		2.	you	muriko murakora	you are working
	3.	they	barakora	they work		3.	they	bariko barakora	they are working

Habitual Present <i>pers. + stem</i>					Continuous "Still" Present <i>pers. + raca + stem</i>				
			<i>gukora</i>					<i>gukora</i>	
sg.	1.	I	nkora	I work	sg.	1.	I	ndacakora	I am still working
	2.	you	ukora	you work		2.	you	uracakora	you are still working
	3.	he/she	akora	he/she works		3.	he/she	aracakora	he/she is still working
pl.	1.	we	dukora	we work	pl.	1.	we	turacakora	we are still working
	2.	you	mukora	you work		2.	you	muracakora	you are still working
	3.	they	bakora	they work		3.	they	baracakora	they are still working

Past Tenses

Ordinary Near Past (today) <i>pers. + a + past stem</i>					Distant Past (yesterday and before) <i>pers. + a + past stem</i>				
			<i>-koze</i>					<i>-koze</i>	
sg.	1.	I	nakoze	I worked (today)	sg.	1.	I	nakoze	I worked (yesterday)
	2.	you	wakoze	you worked		2.	you	wakoze	you worked
	3.	he/she	yakoze	he/she worked		3.	he/she	yakoze	he/she worked
pl.	1.	we	twakoze	we worked	pl.	1.	we	twakoze	we worked
	2.	you	mwakoze	you worked		2.	you	mwakoze	you worked
	3.	they	bakoze	they worked		3.	they	bakoze	they worked
					<p>This tense is distinguished from the Ordinary Near Past only by the intonation and emphasis of the first vowel of the stem (<i>long and high tone</i>).</p> <p>It is used if nothing follows the verb, in dependent clauses and in the negative.</p> <p><i>However, the ton distinction remain the same.</i></p>				

Immediate Past <i>pers. + ra + past stem</i>				Distant Past (yesterday and before) <i>pers. + ara + past stem</i>					
			-koze				-koze		
sg.	1.	I	ndakoze	I just worked	sg.	1.	I	narakoze	I worked
	2.	you	urakoze	you just worked		2.	you	warakoze	you worked
	3.	he/she	arakoze	he/she just worked		3.	he/she	yarakoze	he/she worked
pl.	1.	we	turakoze	we just worked	pl.	1.	we	twarakoze	we worked
	2.	you	murakoze	you just worked		2.	you	mwarakoze	you worked
	3.	they	barakoze	they just worked		3.	they	barakoze	they worked
				in the singular, the –ara- is short in the plural, it is long <i>both are high tones</i>					

Future Tenses

Simple Future (tomorrow and after) <i>pers. + zo + stem</i>				Immediate Future (soon today) <i>pers. + ribu + stem + e</i>					
			gukora				gukora		
sg.	1.	I	nzokora	I will work	sg.	1.	I	ndibukore	I will work soon (today)
	2.	you	uzokora	you will work		2.	you	uribukore	you are about to work
	3.	he/she	azokora	he/she will work		3.	he/she	aribukore	he/she is about to work
pl.	1.	we	tuzokora	we will work	pl.	1.	we	turibukore	we are about to work
	2.	you	muzokora	you will work		2.	you	muribukore	you are about to work
	3.	they	bazokora	they will work		3.	they	baribukore	they are about to work

Negative

Negative <i>neg. + pers. + tense sign + stem</i>				“Not Yet” Tense <i>neg. + pers. + ra + present verb stem</i>					
			gukora				gukora		
sg.	1.	I	sinkora	I am not working	sg.	1.	I	sindakora	I don't work yet
	2.	you	ntukora	you are not working		2.	you	nturakora	you don't work yet
	3.	he/she	ntakora	he/she is not working		3.	he/she	ntarakora	he/she doesn't work yet
pl.	1.	we	ntidukora	we are not working	pl.	1.	we	ntiturakora	we don't work yet
	2.	you	ntimukora	you are not working		2.	you	ntimurakora	you don't work yet
	3.	they	ntibakora	they are not working		3.	they	ntibarakora	they don't work yet

Imperative

Imperative <i>sg.: stem, pl.: pers. + stem + e</i>					Negative Imperative <i>neg. + pers. + stem (+ e)</i>				
			<i>gukora</i>					<i>gukora</i>	
sg.	2.	you	kora	work!	sg.	2.	you	ntukore	don't work!
	3.	he/she				3.	he/she	ntakora	let him/her not work!
pl.	2.	you	mukore ni mukore	work! (please) work!	pl.	2.	you	ntimukore	don't work!
	3.	they				3.	they	ntibakore	let them not work!

V O C A B U L A R Y

Kirundi - English

This vocabulary is not a dictionary, but only a collection of 1.000 of the commonest words in Kirundi. Words are alphabetized according to the stem. Prefixes of nouns and infinitives will be separated by a hyphen. Plurals of nouns will only be given where it is irregular or where the class of the word is not self-evident. In finding words it will be necessary to remember the rules of consonant changes which take place. For example “indwara” will be found in the r’s, not the d’s; many words with p will be found under h; words with a vowel beginning and having the in-prefix may have a y or z, but will be found under the vowel. The abbreviations *tr.* and *intr.* stand for transitive and intransitive verbs. *Sw.* means Kiswahili.

A		B	
kw-abira (ye)	to receive, reach out for	ku-ba (ye)	to be, become, live (in certain place)
ic-abona	witness	ku-babara (ye)	to suffer, be sad, sorry
in-aga	clay cooking pot	ku-babarira (ye)	to excuse, forgive
umw-agazi	lamb, kid	umu-babaro	suffering, grief, sadness
ivy-ago	troubles	im-babazi	mercy, forgiveness
aha, aho	here, there	i-babi	leaf (or, ikibabi)
ic-aha	sin	ku-baga (ze)	to slaughter, butcher
ukw-aha	armpit	ku-bagara (ye)	to weed out (esp. by hands)
kw-aka (tse)	to shine	uru-baho	board, slate
umw-aka	year, long period of time	ku-bamba (vye)	to stretch out, as skin, to crucify
kw-akira (ye)	to receive	bambe	excuse me (I misspoke myself)
kw-ama (mye)	to bear fruit, to always do	i-bamfu	left hand or side (or, ububamfu)
kw-ambara (ye)	to wear, to put on (garment), to dress	ku-bandanya (nije)	to hurry
umw-ambuzi	thief, robber	umu-banyi	neighbor
ubw-ami	kingdom	ku-banza (je)	to begin by, to do first trial, judgement, condemnation
umw-ami	king, Lord	uru-banza	
urw-amo	noise (of voices), clatter	im-baragasa	flea
umw-ampi	arrow	ku-barira (ye)	to tell
kw-amura (ye)	to gather (fruit, vegetable)	ku-barira (riye)	to sew
ubw-ana	childhood	ku-basha (shije)	to have power, be able (physically)
umw-ana	child	ubu-basha	power, strength
in-anasi (Sw)	pineapple	ku-batiza (jije)	to baptize
umw-anda	dirt, as on floor, etc.	ku-baza (jije)	to ask (question)
kw-andika (tse)	to write	ku-bāza (je)	to plane, do wood carving
umw-andu	inheritance	im-beba	mouse, rat
kw-anikira (ye)	to put out in sun	im-beho	cold (atmosphere)
kw-anka (nse)	to refuse, hate	imi-bembe	leprosy
urw-anko	hatred	bene	like (prep.)
umw-ansi	enemy	im-bere	in front of, before, inside
kw-anura (ye)	to bring in from sun	ku-besha (she)	to lie, tell falsehood
umw-anya	time, space, place, room	iki-bezi	axe
urw-ara	finger-nail, toe-nail	im-bwa	dog
ic-ari	nest	bwakeye	good morning
ariko	but	ku-bwira (ye)	to tell
kw-asama (mye)	to open the mouth	ku-bwiriza (je)	to command, order
ubw-ato	boat	-bi	bad, dirty, ugly
kw-atsa (kije)	to blow the fire		
ivy-atsi	grass (ivyatsi bibi: weeds)		
ubw-atsi	(tall) grass, field		
kw-atura (ye)	to come into the light, e.g. come out of a hole		
ic-ayi (Sw.)	tea		

i-fi	fish (pl. ifi or amafi)	umu-gisha	blessing
-fise	have, has	uru-go	kraal, homestead, enclosure
i-fu	flour (or, ubufu)	ku-gobera (ye)	to force, insist on
umu-fundi (Sw.)	skilled workman	ku-godoka (tse)	to quit work for the day
im-fura	first-born child	in-goma	drum, authority, throne
i-furo	stove	ku-gomba (vye)	to want
im-furuka	corner of room or house	umu-gongo	back (of person, animal)
gu-futa (se)	erase	iki-gongwe	mercy, pity, forgiveness
gu-fyatūra (ye)	to make bricks	ku-gora (ye)	to annoy, be difficult, trouble
	G		to be crooked
ku-gaba (vye)	to rule, govern, give	ku-gorama (mye)	
ku-gabanya (nije)	to divide into groups	umu-gore	(married) woman, wife
ku-gabitanya (nije)	to be very wicked	iki-gori	maize, corn
in-gabo	soldier	umu-goroba	afternoon (3:00-6:00)
umu-gabo	(married) man, husband	ku-gorora (ye)	to make straight
ku-gabura (ye)	to divide, distribute	ku-gororoka (tse)	to be straight, to be righteous
ku-gaburira (ye)	to feed (distribute food)	ama-gorwa	troubles, difficulties
umu-ganga	doctor	umu-gozi	string, rope
umu-gani	proverb, parable	ku-gubwa (we)	(passive of kugwa) to be settled down nicely
in-gano	wheat	i-gufa	bone
umu-ganwa	great chief, prince	-gufi (gufinya, gufiya)	short, low, shallow
ku-ganza (jije)	to rule, govern	ku-guma (mye)	to stay, remain
iki-ganza	hand (esp. palm)	uru-guma	wound
ku-garariza (je)	to rebel, refuse to be ruled	i-gunira	sack, burlap
-gari	wide, broad (rarely used)	ku-gura (ze)	to buy, sell
ku-garuka (tse)	to return (to where speaker is), come back	ku-gurana (nye)	to borrow, lend (money, not an article)
in-gata	grass pad used on head when carrying a load	uku-guru	leg
ku-gaya (ye)	to hate, scorn, despise	in-gurube	pig
ku-gegena (nnye)	to cut crosswise, slide	ku-guruka (tse)	to fly
ku-genda (giye)	to go, walk	ku-gwa (guye)	to fall
uru-gendo	journey	in-gwe	leopard
in-gene (or, ubugene)	how	ku-gwira (riye)	to multiply (intr.)
umu-gezi	bride	ku-gwiza (je)	to multiply (tr.)
umu-gezi	friend, husband, wife		H
umu-gezo	custom	gu-ha (haye)	to give
ku-gera (ze)	to measure, command, reach a certain point (of time)	hafi	near
ku-gerageza (je)	to try, attempt, tempt	gu-haga (ze)	to eat a lot, be satisfied
ku-gesa (she)	to harvest millet	gu-hagarara (ye, or, hagaze)	to stand, wait, stop
in-gese	rust	hagati	in the middle, midst
in-geso	habit, custom	gu-haguruka (tse)	to stand up
ku-geza (jeje)	to tempt, try out (also caus. of -gera)	gu-hakana (tse)	to deny, refuse
ku-geza aho	until	hakuno	on this side (of river, valley)
i-gi (or, irigi)	egg (pl. amagi)	hakurya	on the other side (river, valley)
uru-gi	door	aga-hama	red
ubu-gingo	life	gu-hamagara (ye)	to call
ku-gira (ze)	to do, make, have	gu-hamba (vye)	to bury
ku-gira ngo	to think, suppose, in order that	hamwe	the same, together
iki-girwamana	idol, thing worshipped	gu-hana (nnye)	to punish, scold

imi-hana	village, collection of huts	hirya	beyond
gu-hanagura (ye)	to wipe, wipe away	gu-hisha (shije)	to hide
uru-hande	side (i ruhande: beside)	gu-hishura (ye)	to reveal
ama-hanga	foreign countries	gu-hita (se)	to pass
hano	here	gu-hitwa (swe)	to have diarrhea
igi-hano	punishment	umu-hogo	throat
gu-hanura (ye)	to warn, advise	gu-homa (mye)	to plaster, white-wash dirt (on body or clothes)
hanyuma	afterward, after, later	ubu-homa	to perish, be destroyed
hanze	outside (of house)	gu-hona (nnye)	to destroy
igi-harage	bean	gu-honnya (neje)	to always do a thing, to cool, to be quiet
gu-harira (ye)	to forgive	gu-hora (ze)	to avenge
hariya	over there	gu-hōra (ze)	peace
haruguru	toward the top, higher up, inner (room of the house)	ama-horo	sickle
gu-harura (ye)	to scrape, scratch, dig just top of soil	umu-horo	everywhere
gu-harūra (ye)	to count	hose	country
igi-haruro	number	igi-hugu	to blow
ama-hasa	twins	gu-huha (she)	to be blind
hasi	on the ground, floor	gu-huma (mye)	to defile, make dirty
igi-haya	white potato	gu-humana (nye)	thousand
-he?	which (question only)	igi-humbi	to close one's eyes
igi-he	time	gu-humiriza (je)	to comfort
gu-heba (vye)	to leave, forsake	gu-humuriza (je)	to flee
hehe?	where?	gu-hunga (ze)	boy, son
hejuru	above, up	umu-hungu	to meet
gu-heka (tse)	to carry on back	gu-hura (ye)	permission, vacation, rest
gu-hekenya (nye)	to chew	uru-husha	boil, abscess
igi-heko	charm, fetish	igi-hute	Hutu
gu-hema (mye)	to breathe	umu-hutu	thorn
gu-hemba (vye)	to pay (for work done)	i-hwa	to meet
i-hembe	horn (of animal)	gu-hwanya (nije)	to peel (with knife)
gu-henda (ze)	to deceive	gu-hwata (se)	to die
hepfo	below, down	gu-hwera (reya)	
gu-hera (ze)	to finish, end (intr.)		
ama-hera	money		
gu-herekeza (je)	to accompany, to see home		
ama-heri	itch, scabies		
umu-heto	bow (as used with arrows)		
gu-heza (hejeje)	to finish (tr.)		
gu-hezagira (ye)	to bless, dedicate		
gu-higa (ze)	to hunt (for game)		
igi-himba	part, chapter		
gu-himbaza (je)	to praise		
aga-hinda	sorrow, grief		
gu-hinda (nze)	to shake, tremble		
agashitsi			
gu-hinduka (tse)	to change (intr.)		
gu-hindikira (ze)	to turn around (intr.)		
gu-hindikiza (je)	to turn around (tr.)		
hino	on this side of		
umu-hira	home		
aga-hiri	cold (in head)		
gu-hirwa (riwe)	to be fortunate		

I

i	at, to
kw-iba (vye)	to steal
kw-ibagira (ye)	to forget
kw-ibuka (tse)	to remember
kw-ibutsa (kije)	to remind
kw-ica (she)	to kill
umw-icanyi	murderer
kw-icara (ye)	to sit down
kw-ifuza (je)	to covet, long for, want very much
kw-iga (ze)	to learn
kw-igana (nye)	to imitate
umw-igeme	girl
kw-igisha (shije)	to teach
umw-igisha	teacher
kw-igishwa (shijwe)	to be taught, to learn
umw-igishwa	pupil
kw-ihana (nnye)	to repent, confess
kw-ihangana (nye)	to be patient, endure, wait patiently
kw-ihebera (ye)	to yield oneself
kw-iherera	to be alone
(reya)	

in-koko	chicken	in-kware	partridge
in-kōko	flat basket (with lid)	uru-kwavu	rabbit
gu-komanga (nze)	to knock	ubu-kwe	wedding
gu-komantara (ye)	to harden (as, heart)	umu-kwe	bridegroom
igi-kombe	cup	gu-kwega (ze)	to drag, pull, draw
in-kombe	shore, edge of lake or river	in-kweto	sandal
gu-komera (ye)	to be strong, well	uru-kwi	stick of firewood
igi-komere	ulcer	gu-kwira (ye)	to multiply (intr.), be enough, must, be necessary, be worthy
gu-komereka (tse)	to be wounded, injured		
in-komezi	strength	M	
igi-koni	kitchen	mama (1 st)	my, our mother
in-koni	walking stick	I-mana	God
in-kono	clay cooking pot	aka-mango	cold (in head or chest)
imi-konyogo	green string beans	ku-manika (tse)	to hang up, place above
gu-kora (ze)	to work, do, make, fix, repair	ku-manuka (tse)	to go down (e.g. hill)
gu-korana (nye)	to work together, to meet together	ku-mara (ze)	to end (intr.), to spend time, stay to be ashamed
i-koraniro	meeting, gathering	ku-māramāra (ye)	
gu-koranya (nye)	to gather together (tr.)	umu-marayika	angel
i-kori	tax	(Sw.)	
gu-koroka (tse)	to fall from above	aka-mashu	small trap
gu-korora (ye)	to cough, make fall	mawe (1 st)	my, our mother
in-korora	cough	maze	then
igi-korwa	work, task	mbega	(introduces a question)
in-kota	sword	mbere	in fact
in-kovu	scar	uru-me	dew
urakoze	thank you	ku-mena (nnye)	to break (tr.)
umu-kozi	workman, employee	ku-menya (nye)	to know
ku	on, at, to	ku-menyera	to be accustomed to
in-kuba	thunder	(reye)	
kubwa	on account of, for the sake of	iki-menyetso	sign
gu-kubita (se)	to strike, beat, hit	ku-mera (ze)	to germinate, to be in a certain state (e.g. ameze ate), to be like
gu-kubura (ye)	to sweep	ku-mesura (ye)	to wash (clothes)
kuko	because	ku-mira (ze)	to swallow
gu-kumbura (ye)	to be lonesome for	i bu-moso	at the left
kumbure	perhaps	ku-mota (se)	to smell nice
in-kumi	young lady (unmarried)	mu	in, at
kumwe	together	iki-muga	cripple
gu-kunda (nze)	to like, love	mugabo	however, but
gu-kundira (ye)	to allow	muka	(see <i>ka</i>)
uru-kundo	love	u-munani	eight
umu-kungugu	dust	musi	under, below, beneath
gu-kunkumura (ye)	to shake (tr.)	-mwe	one
gu-kura (ze)	to grow	mwebwe	you (pl.)
gu-kūra (ye)	to take away, subtract	mwiriwe	good afternoon (2 nd greeting)
kure	far away, far		
gu-kurikira (ye)	to follow	N	
-kuru	important, elder, great, senior	na	and, by, even, with
in-kuru	news, fame	nabi	badly
umu-kuru	elder brother/sister, important person	n'agasaga	goodbye
gu-kwa (koye)	to pay dowry	naho	although
		i-nama	advice, council, counsel, committee
		namba	if

	R		
ku-raba (vye)	to look at, see (as, to go see)	ku-rongora (ye)	to marry (of man; the passive is used of the girl)
ku-raga (ze)	to leave as inheritance	ku-rōngōra (ye)	to lead
ku-ragira (ye)	to herd, shepherd	ku-ronka (nse)	to receive, find, get
iki-rago	(sleeping) mat (grass)	ku-rorera (reye)	to wait, wait for
ku-rahira (ye)	to vow, swear	ku-rotā (se)	to dream
ku-ramba (vye)	to live long	-rtya (rtyo)	like this, like that
ku-raka (tse)	to be angry	ku-ruha (she)	to be tired
ubu-rake	anger (no pl.)	ku-ruhuka (tse)	to rest
ku-ramutsa (kije)	to greet (personally, not by letter)	mu-rumuna	younger brother, sister
ku-ramvura (ye)	to stretch out	ku-rungika (tse)	to send
ku-randura (ye)	to uproot, pull out	ku-rusha (hije)	to surpass
umu-rango	daytime (esp. about noon)	ama-rushwa	troubles
ku-rara (ye)	to spend the night	ku-ruta (she)	to surpass, be more
iki-raro	bridge	ku-rwana (nye)	to fight (intr.)
ku-rasa (she)	to shoot with arrow, to rise (of sun)	ku-rwara (ye)	to be ill
ama-raso	blood	ku-rwaza (je)	to care for sick
iki-rato	shoe	rwose	completely, absolutely, very much
umu-ravyo	lightning	ku-rya (riye)	to eat
-re-re	tall, high, deep, long	ku-ryama (mye)	to go to bed
ku-rega (ze)	to accuse, accuse of	umu-ryango	door, family (tones different)
ku-reka (tse)	to leave, cease, allow, stop	ryari?	when? (in questions only)
ku-rema (mye)	to create	i-ryinyo	(see under -inyo)
i-rembo	gate, entrance	ubu-ryo	way, opportunity, right side, kind
ku-remera (reye)	to be heavy	i bu-ryo	at the right
ku-remerwa (rewe)	to be heavy-laden	ku-ryoha (she)	to be excellent, delicious
iki-renge	foot		
ku-rera (ze)	to lift a child, to train, rear a child	S	only (adj.), alone
iki-rere	air	-sa	in vain, for nothing, nothing
rero	then, so	ubu-sa	nothing
-ri	is, are	gusa	only (adv.)
uku-ri	truth	gu-sa	to be like
i-rigi	(see under gi)	gu-saba (vye)	to ask for, pray
ku-rima (mye)	to hoe, cultivate, dig	i-sabuni (Sw.)	soap
umu-rima	garden	igi-sagara	large group of huts, town, city
uru-rimi	tongue, language	i-saha (Sw.)	clock, hour (usually 3 rd)
ku-rinda (ze)	to guard, watch, ought, must	i-sahane (Sw.)	plate, dish (3 rd sg., 5 th pl.)
ku-rira (ze)	to cry, weep	i-saho	sack, bag
ubu-riri	bed	ama-saka	Kaffir corn
ku-ririmba (vye)	to sing	gu-sakara (ye)	to put on a roof
umu-riro (no pl.)	fire	i-sake	rooster
umu-rizo	tail	igi-samba	basket (deep)
ubu-ro (no pl.)	millet	gu-sambana	to commit adultery
ku-roba (vye)	to fish	(nye)	
ku-roga (ze)	to bewitch	gu-sambura (ye)	to tear down, undo
ku-rokora (ye)	to save, deliver	gu-sana (nnye)	to mend, repair (esp. woven things)
ku-rondera (ye)	to search for, look for, get	i-sandugu	box (3 rd sg., 5 th pl.)
ku-ronga (ze)	to wash (vegetables)	gu-sanga (ze)	to find (e.g. someone at home or a certain condition)
ubu-rongo	mud, clay		
umu-rongo	line, row		

gu-sanganira (ye)	to go to meet	gu-shishikara (ye)	to persist, strive for
gu-sangira (ye)	to eat together	umu-shitsi	guest, visitor
gu-sanzaza (je)	to scatter	gu-shobora (ye)	to be able, can
gu-sara (ze)	to lose one's mind	ubu-shobozi	power, ability
umu-saraba (Sw.)	cross	i-shoka	axe
gu-sasa (shashe)	to spread grass, to prepare a bed	gu-shuha (she)	to be hot, get hot
i-sasa	floor tile	ubu-shuhe	heat
uru-sato	skin	i-shuli	school
gu-satura (ye)	to cut lengthwise	umu-shumba	servant
gu-saza (shaje)	to grow old	i-shurwe	flower
mu-saza (1 st)	brother (of girl)	gu-shusha (hije)	to heat (tr.)
i-sazi (3 rd)	fly	gu-shwabura (ye)	to harvest
se (1 st)	his, her, their father	si	is not, are not
ama-se	cow manure	i-si (3 rd)	earth
igi-seke	tall pointed basket	umu-si	day
gu-semerera (ye)	to shout, call loudly	gu-siba (vye)	to be absent
gu-senga (ze)	to pray, to worship	gu-siga (ze)	to forsake, leave
uru-sengero	church (building)	gu-sīga (ze)	to anoint, rub with medicine
gu-senya (shenye)	to gather wood	gu-sigara (ye)	to be left
umu-senyi	sand	igi-sigo	pain (esp. in stomach)
gu-seruka (tse)	to make known	gu-sigura (ye)	to preach, explain
gu-sesa (sheshe)	to empty out	si ko?	isn't it so?
gu-sesekara (ye)	to spill (intr.), overflow	gu-simba (vye)	to jump
gu-sezera (ye)	to bid goodbye, dismiss	igi-simbo	tall pointed basket
gu-sezerana (nye)	to promise	gu-sinzira (riye)	to sleep
umu-sezi	beggar	so (1 st)	your father
-sha (or, -shasha)	new	gu-sobanura (ye)	to explain, translate, sort out
gu-sha (hiye)	to cook (intr.), ripen, burn	sogokuru (1 st)	grandfather
gu-shaka (tse)	to want	gu-sohoka (tse)	to go outside
gu-shakana (nye)	to lust	i-soko	market place
i-shamba	forest, brushy place	i-sōko	fountain
i-shami	branch	gu-soma (mye)	to read
i-shano	poison	in-somwa	letter of alphabet
i-shari	jealousy	i-soni	shame
umu-shatsi (pl. rare)	hair (of human head only)	gu-sonza (shonje)	to hunger, to be hungry
i-shavu	crossness, irritation, sorrow, ill humor	ubu-sore	youth
ubu-she	burn	umu-sore (pl. 1 st or 2 nd class)	young man (unmarried)
i-shengero	church (people)	gu-soroma (mye)	to gather (food from garden), pick
uru-shi	palm of hand, pl. slaps	gu-sosa (shoshe)	to have good flavor
gu-shika (tse)	to arrive	umu-sozi	hill, mountain
gu-shikanira (ye)	to offer (as sacrifice)	gu-subira (ye)	to return (to where one came from), go back, to do again, repeat
i-shikanwa	offering, gift	gu-subira (riye)	to repeat
mu-shiki (1 st)	sister of boy	gu-suka (tse)	to pour (into something)
gu-shima (mye)	to praise, be content with	i-suka (3 rd sg., 5 th pl.)	hoe
gu-shinga (ze)	to drive stake in ground, agree	i-sukari	sugar
uru-shinge (Sw.)	needle	gu-sukiranya (nye)	to add
gu-shira (ze)	to end, wear out (intr.)	umu-suma (or, igi-suma)	thief
gu-shira (ze)	to put	umu-sumari	nail, pin
gu-shira (riye)	to take to someone		

gu-sumba (vye)	to surpass, be taller	i-tegura	tile
umu-sumeno	saw	gu-teka (tse)	to cook (tr.) (in water)
gu-sunika (tse)	to push	gu-tekereza (je)	to be meek, gentle
gu-suzuma	to examine	gu-tema (mye)	to cut (tree, grass)
(mye)		gu-temba (vye)	to fall down
umu-swa	white ants (no pl.)	gu-tembera	to visit, move about, go
gu-sya (seye)	to grind	(reye) (Sw.)	for a walk
uru-syo	stone for grinding	umu-temere	lid, cover
		gu-tēra (ye)	to throw, plant (see Par. 222)
	T	gu-terura (ye)	to carry someone (esp. in litter or Tepoy)
ama-ta	milk	-ti	says, saying (often used as quotation marks and not translated)
gu-ta (taye)	to lose, throw away	igi-ti	tree, stick
gu-tabara (ye)	to help, go to assistance for	umu-ti	medicine
i-tabi	tobacco	umu-tima	heart
igi-tabo	book	gu-tinya (nye)	to fear
gu-tabuka (tse)	to tear (intr.)	gu-tinyuka (tse)	to dare, be fearless
gu-tabura (se)	to tear (tr.)	gu-tire (ze)	to borrow (something which will be returned itself)
i-tafari	brick	i-tiro	sleep, sleepiness
gu-taha (she)	to go home, to greet	gu-tiza (je)	to lend (that which will be returned itself)
in-tahe	witness	-to (-tonya, -toya, -to-to)	small, little, young, thin
gu-tahura (ye)	to understand	umu-tobe	unfermented banana juice
in-tama	sheep	in-torobo	small hole (in anything except ground)
umu-tama	old man	in-tofanyi	white potato
gu-tamba (vye)	to dance (esp. with music or drum)	igi-toke (igitoki)	banana (bunch, tree)
igi-tambara	cloth	uru-toke	finger
in-tambara	battle, strife	gu-tonda (ze)	to stand in line
in-tambwe	lion	igi-tondo	morning
-tandatu	six	gu-tongana (nye)	to quarrel
gu-tandukanya (nije)	to separate, distinguish	i-tongo	cultivated field, plot of ground
gu-tanga (ze)	to offer, pay, give	umu-toni	favorite
gu-tangara (ye)	to wonder at, be astonished	gu-tonora (ye)	to shell, peel (with fingers), husk
igi-tangaza	miracle, marvel	gu-tora (ye)	to choose, pick out, pick up, find
gu-tangura (ye)	to begin to	-toto	green, unripe
i-tanguriro	beginning (noun)	in-tozi	pincher ants
-tanu	five	umu-tsimba	bread (traditional)
i-tara (Sw.)	lantern, lamp	gu-tsinda (nze)	to triumph over, defeat
in-tare	lion	gu-tsitara (ye)	to stub one's toe, stumble
uru-tare	rocky place, large rock	igi-tugu	shoulder
i-tariki	date (of month)	gu-tuka (tse)	to slander, revile, rail at
ibi-taro	dispensary, hospital	gu-tuma (mye)	to send
igi-tarurwa	bridge	ubu-tumwa	message (with bwiza, used for gospel)
gu-tasha (she)	to send greetings	gu-tunga (nze)	to possess, be rich
gu-tata (se)	to complain, fuss at	gu-tungana (nye)	to be perfect
-tatu	three	ubu-tunzi	riches, wealth, possessions
gu-tazira (ye)	to praise		
-te?	how?		
ama-te	saliva		
gu-teba (vye)	to be late, slow		
in-tebe	chair, stool		
gu-tebuka (tse)	to hurry		
in-tege	strength		
gu-tegeka (tse)	to command, order		
gu-tegereza (je)	to think about, understand		
umu-tego	trap		
gu-tegura (ye)	to prepare		

umu-tunzi	rich man	ku-vuna (nnye)	to break (as bone, stick, anything slender) (tr.)
gu-tura (ye)	to put down a load, offer a gift	ku-vunika (tse)	to break (bone etc.) (intr.)
umu-turagaro	thunder (noise)	im-vunja	jigger
gu-turira (ye)	to set fire to, burn	ku-vunja (nje)	to change money
i-turo	offering, present	im-vura	rain
gu-turuka (tse)	to come from	ku-vura (ye)	to treat, doctor
umu-tutsi	Tutsi	i-vuriro (5 th)	dispensary, hospital
igi-tutu	shade, shadow	ama-vuta	butter, oil
umu-twa	Twa	ku-vyara (ye)	to give birth to
gu-twara (ye)	to take away, carry	umu-vyeyi	parent
umu-twaro	burden, load	ku-vyibuha (she)	to be fat
umu-twe	head	ku-vyimba	to swell
twebwe	we, us	(mvye)	
gu-twenga (nze)	to laugh, laugh at	ku-vyuka (tse)	to arise, get up from bed or ground
umu-twenzi	dawn		
ugu-twi	ear		

U

kw-ubaha (she)	to reverence, respect, honor
ic-ubahiro	reverence, respect
kw-ubaka (tse)	to build
umw-ubatsi	builder
ubu	now
ubusa	(see under –sa)
kw-ugara (ye)	to close (as door)
kw-ugurura (ye)	to open (as door)
kw-uma (mye)	to dry
ic-uma	iron, metal, tool
in-uma	dove, pigeon
ic-umba	room (in house)
umw-umbati	manioc, cassava
kw-umva (vise)	to hear, smell, taste, feel
kw-umvira (ye)	to obey
kw-umviriza (je)	to listen, listen to
kw-unama (mye)	to stoop down
umw-ungere	shepherd
umw-ungu	pumpkin, squash
kw-unguka (tse)	to gain, increase
kw-urira (ye)	to climb (as tree)
kw-ururuka (tse)	to climb down (as tree)
ic-uya	perspiration
umw-uzukuru	grandchild
kw-uzura (ye)	to be full
kw-uzuza (ujuje)	to fill

V

ku-va (vuye)	to come from, come away from
ku-vanga (nze)	to mix, stir
i-vi (5 th)	knee
ku-voma (mye)	to bring water (from source)
i-vu (5 th)	soil, earth
vuba	soon, recently, quickly
ku-vubwa	to be bereaved
(passive of kuva)	
ku-vuga (ze)	to say, speak
ku-vuka (tse)	to be born

W

aka-wa	coffee (or, agahawa)
we	he, she, him, her
wewe	you (sing.)

Y

aka-yabo (or, -u)	cat (pl. ubuyabo)
ku-yaga (ze)	to melt (as butter)
ku-yaga (ze)	to chat, talk, visit
iki-yaga	lake, sea, ocean
umu-yaga	wind
in-yama	meat, flesh
yamara	but, however
in-yana	calf
in-yanduruko	origin, source, reason
in-yanya	tomato
iki-yara	white potato
in-yenzi	cockroach
uru-yige	locust
aka-yiko	teaspoon
iki-yiko	spoon
i-yinga (5 th)	week
iki-yoba	peanut, ground nut
ku-yoberwa	to be mistaken, not know
(bewe)	
ku-yobora (we)	to lead
in-yondwi	tick
ku-yonga (nze)	to melt (as sugar)
in-yoni	little bird
in-yonko	fever, malaria
in-yota	thirst
uru-yoya	tiny baby (up to 1 month)
uru-yuki	bee
yuko	that (conj.), because
in-yuma	behind, after
in-yundo	hammer
in-yungu	profit, gain

Z

ku-za (je)	to come
in-zamba	horn, trumpet

ku-zana (nye)	to bring	ku-zimira (ye)	to be lost (of person
in-zara	hunger		losing his way)
-zi	to know	ku-zimya (mije)	to put out (fire)
aka-zi (Sw.)	work, task	i-zina	name
ama-zi	water	ku-zinduka (tse)	to get up early
umu-zi	root	ku-zinga (nze)	to fold
uru-zi	river	in-zira	path, way, road
ku-zibiza (je)	to silence	in-zoga	beer
ku-zigama (mye)	to protect, take care of,	in-zoka	snake, worm
	watch over	i-zosi	neck
in-zigo	grudge, desire to	in-zozi	dream
	revenge	in-zu	house, room
i-ziko	fireplace, stove (three	i-zuba	sun
	stones Barundi use on	ku-zuka (tse)	to come to life, resurrect
	which to make fire)		(intr.)
-zima	alive, unbroken, living	umu-zungu	white person, European
ku-zima (mye)	to be extinguished, go	i-zuru	nose, nostril
	out (of fire)		

beer	in-zoga	bridge	iki-raro, igi-tarurwa
before	im-bere	bring	ku-zana (nye)
beggar	umu-sezi	bring in from sun	kw-anura (ye)
begin by, do first	ku-banza (je)	bring water (from source)	ku-voma (mye)
begin to	gu-tangura (ye)	broad	-gari (rarely used)
beginning	i-tanguriro	brother	umu-kuru (elder)
behind	in-yuma		mu-saza (1 st) (of girl)
believe	kw-izera (ye)		mu-rumuna (younger)
below	hepfo, musi	bucket	in-dobo
beneath	musi	buffalo	im-bogo
bereaved (to be ~)	ku-vubwa (pasive of ~)	build	kw-ubaka (tse)
berry	in-kere	builder	umw-ubatsi
beseech	kw-inginga (ze)	burden	umu-twaro
beside	i ruhande	burn	gu-sha (hiye)
bewitch	ku-roga (ze)		gu-turira (ye)
beyond	hirya		ubu-she
bid goodbye	gu-sezera (ye)	bury	gu-hamba (vye)
big	-nini (niniya)	but	ariko, mugabo, yamara
black (to be ~)	kw-irabura (ye)	butcher	ku-baga (ze)
bless	gu-hezagira (ye)	butter	ama-vuta
blessing	umu-gisha	buy (sometimes also: sell)	ku-gura (ze)
blind (to be ~)	gu-huma (mye)	buy to resell	ku-dandaza (je)
blind person	im-pumyi		
blood	ama-raso		
blow	gu-huha (she)		
	kw-atsa (kije) (the fire)	calf	C in-yana
board	uru-baho	call	gu-hamagara (ye)
boat	ubw-ato		kw-ita (se) (to name)
body	umu-biri		gu-semerera (ye)
boil (intr.)	ku-biza (je, jije) (intr.)	can	(loudly)
	ku-bira (ze) (tr.)	care for sick	gu-shobora (ye)
bone	i-gufa	careful (to be ~)	ku-rwaza (je)
book	igi-tabo	carry	kw-itonda (nze)
born (to be ~)	ku-vuka (tse)		gu-twara (ye)
borrow	ku-gurana (nye)		gu-heka (tse) (on back)
	(money, not an article)		gu-terura (ye)
	gu-tire (ze)		(someone, esp. in litter or Tepoy)
	(something which will be returned itself)	cassava	umu-umbati
bow (as used with arrows)	umu-heto	cat	aka-yabo (or, -u)
box	i-sandugu (3 rd sg., 5 th pl.)	catch	(pl. ubuyabo)
boy	umu-hungu	cease	gu-fata (she)
braid	ku-jisha (she)	chain	ku-reka (tse)
branch	i-shami	chair	umu-nyororo
bread	umu-kate, umu-tsimba (traditional)	change (intr.)	in-tebe
break	ku-mena (nnye) (tr.)	chapter	gu-hinduka (tse) (intr.)
	ku-vuna (nnye)	charm	ku-vunja (nje) (money)
	(as bone, stick, anything slender) (tr.)	chase away	igi-ce, igi-himba
	ku-vunika (tse)	chat	igi-heko
	(bone etc.) (intr.)	chest (of person)	kw-irukana (nye)
breath	im-pwemu	chew	ku-yaga (ze)
breathe	gu-hema (mye)	chicken	igi-kiriza
brick	i-tafari	chief	gu-hekenya (nye)
bride	umu-geni	child	in-koko
bridegroom	umu-kwe	childhood	umu-ganwa
		choke (tr.)	umw-ana
		choose	ubw-ana
			ku-nyoha (she)
			gu-tora (ye)

chop up	gu-cagagura (ye)	cover	gu-pfuka (tse), gu-
church	uru-sengero (building)		pfundikira (ye) (as pot)
	i-shengero (people)		umu-temere
city	igi-sagara	covet	kw-ifuza (je)
clay	ubu-rongo	cow	in-ka
clay cooking pot	in-aga, in-kono	cow manure	ama-se
clean	-iza	create	ku-remā (mye)
clear the table	gu-pangura (ye) ameza	cripple	iki-muga
climb (as tree)	kw-urira (ye)	crooked (to be ~)	ku-gorama (mye)
climb down (as tree)	kw-ururuka (tse)	cross	umu-saraba
clock	i-saha	cross over (river, lake)	ku-jabuka (tse)
close (as door)	kw-ugara (ye) (door)	crossness	i-shavu
	gu-humiriza (je) (eyes)	crucify	ku-bamba (vye)
cloth	igi-tambara	cry	ku-rira (ze)
clothes, clothing	im-puzu	cultivate	ku-rima (mye)
cloud	igi-cu	cup	igi-kombe
cockroach	in-yenzi	custom	umu-genzo, in-geso
coffee	aka-wa (or, agahawa)	cut (as e.g. a tree)	gu-ca (ciye)
cold	gu-kanya (nye) (to be ~)	cut (meat, flesh, cloth)	gu-keba (vye)
	im-beho (atmosphere)	cut (tree, grass)	gu-tema (mye)
	aka-mango (in head/chest)	cut crosswise	ku-gegeña (nnye)
	aga-hiri (in head)	cut lengthwise	gu-satura (ye)
come	ku-za (je)		D
	ku-va (vuye) (away from)	damage	kw-onona (nnye)
	ku-garuka (tse) (~ back)	damp (to be ~)	gu-kanya (nye)
	gu-turuka (tse) (~ from)	dance (esp. with music or drum)	gu-tamba (vye)
	ku-zuka (tse) (~ to life)	dare	gu-tinyuka (tse)
	kw-atura (ye) (~ into the light, e.g. out of a hole)	darkness	umw-iza
comfort	gu-humuriza (je)	date (of month)	i-tariki
command	ku-bwiriza (je), gu-tegeka (tse), ku-gera (ze)	daughter	umu-kobwa
	gu-sambana (nye)	daughter of	mw-ene (1 st)
commit adultery	i-nama	dawn	umu-twenzi
committee	gu-tata (se)	day	umu-si
complain	rwose	daytime (esp. about noon)	umu-rango
completely	uru-banza	deaf person	igi-pfamatwi
condemnation	kw-ihana (nnye)	death	uru-pfu
confess	ku-nesha (sheje)	debt	umw-enda
conquer	gu-shima (mye)	deceive	gu-henda (ze)
content (to be ~ with)		dedicate	gu-hezagira (ye)
cook (intr.)	gu-sha (hiye) (intr.)	deep	-re-re
	gu-teka (tse) (tr., in water)	defeat	ku-nesha (sheje), gu-tsinda (nze)
	gu-fatanya (nije)	defecate	ku-nya (neye)
cooperate	iki-gori	defend oneself	ku-burana (nye)
corn	im-furuka	defile	gu-humana (nye)
corner of room or house		delicious (to be ~)	ku-ryoha (she)
cough	gu-korora (ye)	deliver	ku-rokora (ye)
	in-korora	deny	gu-hakana (tse)
council, counsel	i-nama	despise	ku-gaya (ye)
count	gu-harūra (ye)	destroy	gu-honnya (neje)
country	igi-hugu	destroyed (to be ~)	gu-hona (nnye)
		dew	uru-me

die	gu-hwera (reye), gu-pfa (fuye)	eight	u-munani
difficult (to be ~)	ku-gora (ye)	elder	-kuru
difficulties	ama-gorwa	employee	umu-kozi
dig	ku-rima (mye)	empty out	gu-sesa (sheshe)
dig a hole	kw-imba (mvye)	enclosure	uru-go
dirt	i-co (5 th) ubu-homa (on body or clothes) umw-anda (as on floor, etc.)	end (intr.)	ku-mara (ze) gu-shira (ze), gu-hera (ze)
dirty	-bi	end, the last of anything	im-pera
dirty (to make ~)	gu-humana (nye)	endure	kw-ihangana (nye)
dish	i-sahane	enemy	umw-ansi
dismiss	gu-sezera (ye)	enough (to be ~)	gu-kwira (ye)
dispensary	ibi-taro, i-vuriro (5 th)	enter	kw-injira (ye)
distinguish	gu-tandukanya (nije)	entrance	i-rembo
distribute	ku-gabura (ye)	equal (to be ~)	ku-ngana (nye)
divide	ku-gabura (ye) ku-gabanya (nije) (into groups)	erase	gu-futa (se)
do	ku-gira (ze), gu-kora (ze)	European	umu-zungu
do again	gu-subira (ye)	every	-ose
doctor	ku-vura (ye) umu-ganga im-bwa	everywhere	hose
dog	uru-gi, umu-ryango	examine	gu-suzuma (mye) gu-pima (mye) ku-ryoha (she)
door	gu-kekeranya (nye)	excellent (to be ~)	
doubt	in-uma	excuse	urw-itwazo
dove	hepfo	excuse me	bambe (I misspoke myself)
down	gu-kwega (ze)	explain	gu-sobanura (ye) gu-sigura (ye) ku-zima (mye)
drag	kw-egera (reye)	extinguished (to be ~)	
draw near	ku-rota (se) in-zozi	eye	i-jisho (pl. amaso)
dream	kw-ambara (ye)		
dress	ku-nywa (nyoye)	fail, fail to find	ku-bura (ze)
drink	in-goma	fairly well	buhoro (or, buhoro-buhoro)
drum	ku-borerwa (rewe)	faith	kw-izera (ye)
drunk (to be ~)	kw-uma (mye)	fall	ku-gwa (guye)
dry	i-ci (5 th)		gu-temba (vye) (~ down)
dry season	gu-pfuha (she)		gu-koroka (tse) (~ from above)
dull (to be ~) (e.g. tool)		falsehood	iki-nyoma
dust	umu-kungugu	fame	in-kuru
	E	family	umu-ryango
ear	ugu-twi	far away, far	kure
early	kare	fat (to be ~)	ku-vyibuha (she)
earnestness	umw-ete	father (his, her, their)	se (1 st) (his, her, their ~)
earth	i-si (3 rd)		data (1 st), dawe (1 st) (my, our ~)
earth (soil)	i-vu (5 th)		so (1 st) (your ~)
easy (to be ~)	kw-orooha (she)	favorite	umu-toni
eat	ku-rya (riye) gu-haga (ze) (~ a lot) gu-sangira (ye) (together)	fear	gu-tinya (nye) ubw-oba
edge (of lake or river)	in-kombe	fearless (to be ~)	gu-tinyuka (tse)
egg	i-gi (or, irigi) (pl. amagi)	feed (distribute food)	ku-gaburira (ye)
		feel	kw-umva (vise)

F

fetish	igi-heko	fruit	im-buto
fever	in-yonko	fry	gu-karanga (ze)
few	-ke (-keya)	full (to be ~)	kw-uzura (ye)
field	in-dimiro, i-tongo		
fight (intr.)	ku-rwana (nye)		
fill	kw-uzuza (ujuje)	gain	kw-unguka (tse)
find	gu-tora (ye)		in-yungu
	ku-ronka (nse)	garden	umu-rima
	gu-sanga (ze)	gate	i-rembo
	(e.g. someone at home	gather	gu-soroma (mye)
	or a certain condition)		(food from garden)
finger	uru-toke		kw-amura (ye)
finger-nail	urw-ara		(fruit, vegetable)
finish	gu-hera (ze)		gu-koranya (nye)
	gu-heza (hejeje) (tr.)		(together, tr.)
fire	umu-riro (no pl.)		gu-senya (shenye)
	umu-canwa (no pl.)		(wood)
	(as in fireplace)	gathering	i-koraniro
fireplace	i-ziko	gentle (to be ~)	gu-tekereza (je)
first-born child	im-fura	germinate	ku-mera (ze)
fish	ku-roba (vye)	get	ku-ronka (nse)
	i-fi (pl. ifi or amafi)	get up (early)	ku-rondera (ye)
fist	igi-pfunsi	get up from bed	ku-zinduka (tse)
five	-tanu	or ground	ku-vyuka (tse)
fix	gu-kora (ze)	get well	gu-kira (ze) (intr.)
flea	im-baragasa	gift	i-shikanwa
flee	gu-hunga (ze)	girl	umw-igeme, umu-
flesh	umu-biri, in-yama		kobwa
floor tile	i-sasa	give	gu-ha (haye)
flour	i-fu, ubu-fu		gu-tanga (ze)
flower	i-shurwe	give birth to	ku-gaba (vye)
fly	ku-guruka (tse)	give more	ku-vyara (ye)
	i-sazi (3 rd)	glory	kw-ongera (ye)
fog	igi-pfungu	go	ubw-iza
fold	ku-zinga (nze)	go back	ku-genda (giye)
follow	gu-kurikira (ye)	go down (e.g.	ku-ja (giye)
food	in-dya, im-pamba	hill)	gu-subira (ye)
	(for a journey)	go for a walk	ku-manuka (tse)
fool	iki-juju	go home	gu-tembera (reya)
foot	iki-renge	go out (of fire)	gu-taha (she)
for the sake of	kubwa	go outside	ku-zima (mye)
force	ku-gobera (ye)	go to bed	gu-sohoka (tse)
foreign countries	ama-hanga	go to meet	ku-ryama (mye)
forest	i-shamba	go up (e.g. hill)	gu-sanganira (ye)
forget	kw-ibagira (ye)	go with	ku-duga (ze)
forgive	ku-babarira (ye)	goat	ku-jana (nye)
	gu-harira (ye)	God	im-pene
forgiveness	iki-gongwe, im-babazi	good	I-mana
fork	i-kanya	good afternoon	-iza
forsake	gu-siga (ze)	good morning	mwiriwe
	gu-heba (vye)	goodbye	bwakeye
fortunate (to be	gu-hirwa (riwe)	gospel	n'agasaga
~)		govern	ubu-tumwa bwiza
fountain	i-sōko	grace	ku-ganza (jije)
four	-ne	grandchild	ku-gaba (vye)
franc	i-faranga	grandfather	ubu-ntu
fresh	-bisi		umw-uzukuru
friend	umu-genzi		sogokuru (1 st)
	in-cuti (very close)		
front of (in ~)	im-bere		

grasp	gu-fata (she)	heaven	i-juru
grass	ivy-atsi (ivyatsi bibi: weeds) ubw-atsi (tall grass)	heavvy (to be ~)	ku-remera (reye)
grass mat	umu-keka	heavvy-laden (to be ~)	ku-remerwa (rewe)
great	-kuru	help	gu-fasha (shije) gu-tabara (ye)
green	-toto -bisi (unripe)	her	we
green beans	imi-bimba, imi-kerera	herd	ku-ragira (ye)
green string	imi-konyogo	here	aha, aho, ino, hano
beans		hide	gu-hisha (shije) ku-nyegeza (je)
greet	gu-taha (she) ku-ramutsa (kije) (personally, not by letter)	high	-re-re
grief	aga-hinda, umu-babaro	hill	umu-sozi
grind	gu-sya (seye)	him	we
grow	gu-kura (ze) gu-saza (shaje) (~ old)	hinder	ku-buza (jije)
grudge	in-zigo	hit	gu-kubita (se)
guard	ku-rinda (ze)	hoe	ku-rima (mye)
guest	umu-shitsi	hole	i-suka (3 rd sg., 5 th pl.) ic-obo, urw-obo (in ground)
	H	home	in-torobo (in anything except ground)
habit	in-geso	homestead	umu-hira
hail	uru-bura	honey	uru-go
hair	ubw-oya (except of human head) umu-shatsi (pl. rare) (only of human head)	honor	ubu-ki
half	igi-ce	hope	kw-ubaha (she) kw-izigira (ye)
hammer	in-yundo	horn	i-hembe (of animal) in-zamba
hand (esp. palm)	iki-ganza	hospital	ibi-taro, i-vuriro (5 th)
hang up	ku-manika (tse)	hot	gu-shuha (she) (to be ~, to get ~)
happy (to be ~)	ku-nezerwa (rewe)	hot coal	i-kara
hard feelings	umw-ikomo	hour	i-saha
harden (as, heart)	gu-komantara (ye)	house	in-zu
harvest	kw-imbura (ye) gu-shwabura (ye)	how	in-gene (or, ubugene)
harvest millet	ku-gesa (she)	how often? how many times?	kangahe
has	-fise	how?	-te?
hat	in-kofero	however	yamara, mugabo
hate	ku-gaya (ye) kw-anka (nse)	hundred	i-jana
hatred	urw-anko	hunger	gu-sonza (shonje) in-zara
have	-fise ku-gira (ze)	hungry (to be ~)	gu-sonza (shonje)
have diarrhea	gu-hitwa (swe)	hunt (for game)	gu-higa (ze)
have fellowship	gu-fatanya (nije)	hurry	ku-bandanya (nije), gu-tebuka (tse), kw-ihuta (se)
have good flavor	gu-sosa (shoshe)	husband	umu-gabo
have power	ku-basha (shije)	husk	gu-tonora (ye)
he	we	Hutu	umu-hutu
head	umu-twe	hymn	in-dirimbo
heal	gu-kira (ze) (intr.) gu-kiza (jije) (tr.)		I
healed (to be ~)	gu-kizwa (jijwe)	I	jewe
hear	kw-umva (vise)	idol	iki-girwamana
heart	umu-tima	if	namba
heat	gu-shusha (hije) (tr.) ubu-shuhe	ill (to be ~)	ku-rwara (ye)
		illness	in-dwara
		imitate	kw-igana (nye)

no, none	nta	paper	uru-karatasi (sometimes 2 nd or 4 th class)
noble	umu-pfasoni		
noise (of voices)	urw-amo	parable	umu-gani
nose, nostril	i-zuru	parent	umu-vyeyi
nothing, for	ubu-sa	part	igi-ce, igi-himba
nothing		partridge	in-kware
now	none, ubu	pass	gu-hita (se)
number	igi-haruro	pastor	umu-pasitori
		path	in-zira
	O	patient (to be ~)	kw-ihangana (nye)
obey	kw-umvira (ye)	pay	gu-tanga (ze)
ocean	iki-yaga		gu-hemba (vye)
offer	gu-tanga (ze)		(for work done)
	gu-tura (ye) (a gift)		gu-kwa (koye) (dowry)
offer (as sacrifice)	gu-shikanira (ye)		gu-cungura (ye)
offering	i-turo, i-shikanwa		(ransom)
often	kenshi	peace	ama-horo
oil	ama-vuta	peanut	iki-yoba
old man	umu-tama	peas	ubw-ishaza
old woman	umu-kecuru	peel	gu-tonora (ye)
on	ku		(with fingers)
on account of	kubwa		gu-hwata (se)
on the ground, floor	hasi		(with knife)
on the left	i-bumoso	pencil	i-karamu
on the other side (river, valley)	hakurya	pepper	i-piripiri
on the right	i buryo	perfect (to be ~)	gu-tungana (nye)
on this side (of river, valley)	hakuno	perhaps	kumbure
on this side of		perish	gu-hona (nnye)
one	hino	permission	uru-husha
only	-mwe	persecute	ku-dendereza (je)
	-sa (adj.)	persist	gu-shishikara (ye)
	gusa, nyene (adv.)	person	umu-ntu
open	kw-ugurura (ye) (door)	perspiration	ic-uya
	kw-asama (mye)	pick	gu-soroma (mye)
	(mouth)		gu-tora (ye) (~ out, up)
opportunity	ubu-ryo	picture	igi-capu
or	canke	pig	in-gurube
orange (fruit)	umu-cungwe (or, -a)	pin	umu-sumari
	(pl. 2 nd or 5 th)	pincher ants	in-tozi
order	ku-bwiriza (je)	pineapple	i-nanasi
	gu-tegeka (tse)	pity	iki-gongwe
origin	in-yanduruko	place	aha-ntu, umw-anya
other	-ndi	place above	ku-manika (tse)
ought	ku-rinda (ze)	plane	ku-bāza (je)
outside (of house)	hanze	plant	gu-tēra (ye)
over there	hariya		ku-biba (vye)
overflow	gu-sesekara (ye)	plaster	(small seeds)
owner	nyene (1 st)		im-buto
		plate	gu-homa (mye)
	P	play	i-sahane (3 rd sg., 5 th pl.)
pail	in-dobo	plead	gu-kina (nnye)
pain	igi-sigo (esp. in stomach)		ku-burana (nye)
palm of hand	uru-shi	please	kw-inginga (ze) (~ with)
		plot of ground	ku-nezereza (je)
		pocket	i-tongo
		poison	umu-pfuko
		poor (to be ~)	i-shano
			gu-kena (nnye)

poor man	umw-oro	rat	im-beba
possess	gu-tunga (nze)	raw	-bisi
possessions	ubu-tunzi	reach	ku-gera (ze)
pour (into something)	gu-suka (tse)		(a certain point (of time))
poverty	ubu-kene, gu-kena (nnye)		kw-abira (ye) (~ out for)
power	ubu-shobozi, ubu-basha	read	gu-soma (mye)
praise	gu-himbaza (je)	rear a child	ku-rera (ze)
	gu-tazira (ye)	reason	in-yanduruko
	gu-shima (mye)	rebel	ku-garariza (je)
pray	gu-senga (ze)	receive	kw-akira (ye)
	gu-saba (vye)		kw-abira (ye)
preach	gu-sigura (ye)		ku-ronka (nse)
prefer (as lesser of two evils)	gu-pfuma (mye)	receive (a wife)	kw-enda (ze)
pregnancy	in-da	recently	vuba
prepare	gu-tegura (ye)	red	aga-hama
	gu-sasa (shashe) (~ a bed)	redeem	gu-cungura (ye)
		refugee	im-punzi
present	i-turo	refuse	gu-hakana (tse)
pretty	-iza		kw-anka (nse)
prevent	ku-buza (jije)	relative	in-cuti
price	igi-ciro	remain	ku-guma (mye)
prince	umu-ganwa	remember	kw-ibuka (tse)
prison	umu-nyororo	remind	kw-ibutsa (kije)
profit	in-yungu	repair	gu-kora (ze)
promise	gu-sezerana (nye)		gu-sana (nnye)
protect	ku-zigama (mye)		(esp. woven things)
proverb	umu-gani	repeat	gu-subira (riye)
pull	gu-kwega (ze)		gu-subira (ye)
	ku-randura (ye) (~ out)	repent	kw-ongera (ye)
pumpkin	umw-ungu	respect	kw-ihana (nnye)
punish	gu-hana (nnye)		kw-ubaha (she)
punishment	igi-hano	rest	ic-ubahiro
pupil	umw-igishwa		ku-ruhuka (tse)
pure	kw-era (ze) (to be ~)	resurrect	uru-husha
	kw-eza	return	ku-zuka (tse) (intr.)
push	gu-sunika (tse)		gu-subira (ye)
put	gu-shira (ze)		(to where one came from)
	ku-bika (tse) (~ away)		ku-garuka (tse)
	gu-tura (ye) (down a load)	reveal	(to where speaker is)
	ku-zimya (mije) (out fire)	reverence	gu-hishura (ye)
put on (garment)	kw-ambara (ye)	reward	kw-ubaha (she)
put on a roof	gu-sakara (ye)	rich (to be ~)	ic-ubahiro
put out in sun	kw-anikira (ye)	rich man	im-pēra
		riches	gu-tunga (nze)
		righteous (to be ~)	umu-tunzi
		river	ubu-tunzi
quarrel	Q gu-tongana (nye)	road	ku-gororoka (tse)
quickly	n'ingoga, vuba	roast in fire	
quiet (to be ~)	gu-hora (ze)	robber	gu-sha (hiye)
quit	ku-godoka (tse)	rock	ku-rasa (she)
	(work for the day)	rocky place	uru-zi
			in-zira
			kw-otsa (okeje)
rabbit	R uru-kwavu		umu-ambuzi
race	ubw-oko		uru-tare
rain	im-vura		uru-tare

room	in-zu	set fire to	gu-turira (ye)
	ic-umba (in house)	set the table	gu-panga (nze) ameza
rooster	i-sake	settled down	ku-gubwa (we)
root	umu-zi	nicely (to be ~)	(passive of kugwa)
rope	umu-gozi	seven	i-ndwi
rot	ku-bora (ze)	sew	ku-barira (riye)
row	umu-rongo	shade	igi-tutu
rub with	gu-siga (ze)	shadow	igi-tutu
medicine		shake	gu-hinda (nze) (intr.)
rule	ku-ganza (jije)		ku-nyiganyiga (intr.)
	ku-gaba (vye)		gu-kunkumura (ye) (tr.)
run	kw-iruka (tse)	shallow	-gufi (gufinya, gufiya)
rust	in-gese	shame	i-soni
		sharp (to be ~)	gu-kariha (she)
		sharpen	gu-karisha (she)
		she	we
sack	i-gunira	sheep	in-tama
sad (to be ~)	ku-babara (ye)	shell	gu-tonora (ye)
sadness	umu-babaro	shepherd	ku-ragira (ye)
saliva	ama-te		umw-ungere
salt	umu-nyu	shine	kw-aka (tse)
salvation	aga-kiza	shoe	iki-rato
same	hamwe (the ~)	shoot with arrow	ku-rasa (she)
	ku-ngana (nye)	shore	in-kombe
	(to be the ~)	short	-gufi (gufinya, gufiya)
sand	umu-senyi	shoulder	igi-tugu
sandal	in-kweto	shout	gu-semerera (ye)
satisfied (to be ~)	gu-haga (ze)	show	kw-ereka (tse)
sauciness	ama-nyama	sickle	umu-horo
save, save from	ku-rokora (ye)	sickness	in-dwara
	gu-kiza (jije) (tr.)	side	uru-hande
saved (to be ~)	gu-kizwa (jijwe)	sign	iki-menyetso
savior	umu-kiza	silence	gu-cereza (je)
saw	uru-kerezo (or, urukero)		ku-zibiza (je)
	umu-sumeno	silent (to be ~)	ku-numa (mye)
say	ku-vuga (ze)	sin	ic-aha
says, saying	-ti (often used as quotation marks and not translated)	sing	ku-ririmba (vye)
	ama-heri	sinner	umu-nyavyaha
scabies	ama-heri	sister	mu-rumuna
scanty	-ke (-keya)		umu-kuru (elder)
scar	in-kovu	sit down	mu-shiki (1 st) (of boy)
scatter	gu-sanzaza (je)	six	kw-icara (ye)
school	i-shuli	skilled workman	-tandatu
scold	gu-hana (nnye)	skin	umu-fundi
scrape, scratch	gu-harura (ye)	sky	uru-sato
sea	iki-yaga	slander	i-juru
search for	ku-rondera (ye)	slate	gu-tuka (tse)
see	ku-bona (nye)	slaughter	uru-baho
	ku-raba (vye)	sleep	ku-baga (ze)
	(to go to ~)	sleepiness, sleep	gu-sinzira (riye)
seed	im-buto	sleeping place	i-tiro
seize	gu-fata (she)	slide	in-daro
send	ku-rungika (tse)	slow (to be ~)	ku-gegena (nnye)
	gu-tuma (mye)	slowly	gu-teba (vye)
	gu-cura (ye) (~ back)		buhoro
send greetings	gu-tasha (she)	small	(or, buhoro-buhoro)
senior	-kuru	small trap	-to (-tonya, -toya, -to- to)
separate	gu-tandukanya (nije)		aka-mashu
servant	umu-shumba		

smell	kw-umva (vise) ku-nuka (tse) (~ bad) ku-mota (se) (~ nice)	stretch out	ku-ramvura (ye) ku-bamba (vye) (as skin)
smoke	umw-otsi	stretcher	in-deruzo
snake	in-zoka	strike	gu-kubita (se)
soap	i-sabuni	string	umu-gozi
soft (to be ~)	kw-orooha (she)	strive for	gu-shishikara (ye)
softly	buhoro (or, buhoro-buhoro)	strong (to be ~)	gu-komera (ye)
soil	i-vu (5 th)	stub one's toe	gu-tsitara (ye)
soldier	in-gabo	stumble	gu-tsitara (ye)
son	umu-hungu	subtract	gu-kūra (ye)
son of	mw-ene (1 st)	suffer	ku-babara (ye)
song	in-dirimbo	suffering	umu-babaro
soon	vuba	sugar	i-sukari
sorrow	i-shavu, aga-hinda	sun	i-zuba
sorry (to be ~)	ku-babara (ye)	suppose	ku-gira ngo
sort out	gu-sobanura (ye)	surpass	ku-rusha (hije)
source	in-yanduruko		ku-ruta (she) (be more)
space	umw-anya		gu-sumba (vye) (be taller)
speak	ku-vuga (ze)	surround (as of countries)	gu-kikiza (je)
spear	i-cumu (5 th)	swallow	ku-mira (ze)
spend	ku-rara (ye) (~ the night) ku-mara (ze) (~ time)	swear	ku-rahira (ye)
	gu-sesekara (ye) (intr.)	sweater	umu-pira
spill	im-pwemu	sweep	gu-kubura (ye)
spirit	ku-bora (ze)	sweet potato	iki-jumbu (or, ikijumpu)
spoil	kw-onona (nnye)	swell	ku-vyimba (mvye)
spoon	iki-yiko	sword	in-kota
spread grass	gu-sasa (shashe)		
squash	umw-ungu		
stand	gu-hagarara (ye, or, hagaze)	table	am-eza
	gu-tonda (ze) (~ in line)	tail	umu-rizo
	gu-haguruka (tse) (~ up)	take	kw-enda (ze) (~ a wife)
star	uru-nyenyeri		gu-twara (ye) (~ away)
start a fire	gu-cana (nye)		ku-nyaga (ze) (~ by force)
stay	ku-mara (ze)		ku-zigama (mye) (~ care of)
	ku-guma (mye)		gu-fata (she) (~ hold of)
steal	kw-iba (vye)		gu-shīra (riye) (~ to someone)
steward	umu-jenama		ku-jana (nye) (~ with)
stick	igi-ti uru-kwi (~ of firewood)	talk	ku-yaga (ze)
stir	ku-vanga (nze)	tall	-re-re
stomach	in-da	task	igi-korwa, aka-zi
stone	i-buye uru-syo (~ for grinding)	taste	kw-umva (vise)
stoop down	kw-unama (mye)	tax	i-kori
stop	ku-buza (jije)	tea	ic-ayi
	ku-reka (tse)	teach	kw-igisha (shije)
	gu-hagarara (ye, or, hagaze)	teacher	umw-igisha
stove	i-ziko, i-furo	tear	gu-tabuka (tse) (intr.)
straight (to be ~)	ku-gororoka (tse)		gu-tabura (se) (tr.)
strength	ubu-basha in-komezi, in-tege	tears	gu-sambura (ye) (~ down)
		teaspoon	am-osozi aka-yiko

T

tell	ku-barira (ye) ku-bwira (ye)	tremble	ku-nyiganyiga gu-hinda (nze)
tell falsehood	ku-besha (she)		aga-shitsi
tempt	ku-geza (jeje) ku-gerageza (je)	trial	uru-banza
ten	i-cumi	triumph over	gu-tsinda (nze)
thank you	urakoze	trouble	ku-gora (ye)
that (conj.)	ko, yuko	troubles	ivy-ago, ama-rushwa, ama-gorwa
them	bo	trumpet	in-zamba
then	buno, maze, nuko, rero	trust	kw-izera (ye)
there	aha, aho	truth	uku-ri
therefore	nuko	try	ku-gerageza (je)
they	bo	turn around	gu-hindikira (ze) (intr.) gu-hindikiza (je) (tr.)
thick	-nini (niniya)	Tutsi	umu-tutsi
thief	umu-suma (or, igi- suma)	Twa	umu-twa
thin	-to (-tonya, -toya, -to- to)	twins	ama-hasa
thing	iki-ntu	two	-biri
think, think about	kw-iyumvira (riye) ku-gira ngo		U
thirst	in-yota	ugly	-bi
thirsty (to be ~)	ku-nyoterwa (tewe)	ulcer	igi-komere
this	iki	unable to do (to be ~)	ku-nanirwa (niwe)
thorn	i-hwa	unbroken	-zima
thousand	igi-humbi	uncooked	-bisi
thread	uru-nyuzi	under	musi
three	-tatu	understand	gu-tegereza (je) gu-tahura (ye)
throat	umu-hogo	undo	gu-sambura (ye)
throne	in-goma	unripe	-toto, -bisi
throw away	gu-ta (taye)	untie	ku-bohora (ye)
thunder	in-kuba umu-turagaro (noise)	until	ku-geza aho
tick	in-yondwi	uproot	ku-randura (ye)
tickle	ku-digadiga (ze)	us	twebwe
tie	ku-boha (she)		V
tile	i-tegura	vacation	uru-husha
time	igi-he, umw-anya	vain (in ~)	ubu-sa
tiny	-nzinya (with 7 th class only)	valley	umw-onga
tiny baby (up to 1 month)	uru-yoya	value	igi-ciro
tire	umu-pira	vegetable (leafy)	im-boga
tired (to be ~)	ku-ruha (she)	very	cane (adverb) rwose (~ much)
to	ku	village	imi-hana
tobacco	i-tabu	visit	ku-yaga (ze)
toe	i-no (pl. amano)	visitor	umu-shitsi
toe-nail	urw-ara	voice	i-jwi
together	kumwe	vomit	ku-dahwa (shwe)
tomato	in-yanya	vow	ku-rahira (ye)
tomorrow	ejo		W
tongue	uru-rimi	wait	gu-hagarara (ye, or, hagaze)
tool	ic-uma		kw-ihangana (nye) (~ patiently)
tooth	iry-inyo (pl. amenyo)	waken	ku-rorera (reye) (~ for)
town	igi-sagara	walk	gu-kangura (ye) (tr.) ku-genda (giye)
train	ku-rera (ze)		
translate	gu-sobanura (ye)		
trap	umu-tego		
treat	ku-vura (ye)		
tree	igi-ti		

walking stick	in-koni	widow	umu-pfakazi
want	ku-gomba (vye)	wife	umu-gore
	gu-shaka (tse)	wife of	mu-ka
want very much	kw-ifuza (je)	wild animal	igi-koko
warm oneself by fire	kw-ota (se)	willing (to be ~)	kw-emera (ye)
warn	gu-hanura (ye)	wind	umu-yaga
wash	kw-oza (geje)	window	i-dirisha
	ku-mesura (ye)	wipe, wipe away	gu-hanagura (ye)
	(clothes)	wisdom	ubw-enge
	ku-ronga (ze)	witch doctor	umu-pfumu
	(vegetables)	with	na
	kw-iyoga (ze) (any part of body)	witness	ic-abona, in-tahe (fact)
	gu-karaba (vye)	woman (married)	umu-gore
	(hands)	wonder at	gu-tangara (ye)
	kw-oga (ze) (feet)	wood carving	ku-bāza (je)
watch	ku-rinda (ze)	(to do ~)	
	ku-zigama (mye) (~ over)	word	i-jambo (pl. amajambo or amagambo)
water	ama-zi	work	gu-kora (ze)
way	in-zira		ku-bumba (vye) (~ clay)
we	twebwe		gu-korana (nye) (~ together)
wealth	ubu-tunzi		igi-korwa, aka-zi
wear	kw-ambara (ye)	workman	umu-kozi, umu-nyakazi
	gu-shira (ze) (~ out, intr.)	worm	in-zoka
		worship	gu-senga (ze)
weave	ku-jisha (she)	worthy (to be ~)	gu-kwira (ye)
wedding	ubu-kwe	wound	uru-guma
weed out (esp. by hands)	ku-bagara (ye)	wounded (to be ~)	gu-komereka (tse)
week	i-yinga (5 th)	wrap	gu-pfuka (tse)
weep	ku-rira (ze)	write	kw-andika (tse)
well	neza		
well (to be ~)	gu-komera (ye)		Y
wet	-bisi	year	umw-aka
what kind of?	ki	yes	ego
what?	iki	yesterday	ejo
wheat	in-gano	yield oneself	kw-ihebera (ye)
when?	ryari? (question only)	you (pl.)	mwebwe
where?	hehe?	you (sing.)	wewe
which	-he? (question only)	young	-to (-tonya, -toya, -to-to)
white (to be ~)	kw-era (ze)	young lady (unmarried)	in-kumi
white ants	umu-swa (no pl.)	young man (unmarried)	umu-sore
white person	umu-zungu	youth (age)	(pl. 1 st or 2 nd class)
white potato	igi-haya, in-tofanyi, iki-yara		ubu-sore
white-wash	gu-homa (mye)		
who?	nde (question only)		
wicked	ku-gabitanya (nije)		Z
(to be very ~)		zeal	umw-ete
wide	-nini (niniya), -gari (rarely used)	zealous (to be ~)	kugira umwete

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