

LESSON 31. Negative of Future Tense

Vocabulary

kurîimba - to sing	indîrimbo - song, hymn
kubâanza - to begin by, do first	ibâanzê - beginning, priority
gutâangira - to begin to	kugera - to arrive; to measure
igitôondo - morning	mu gitôondo - in the morning
guhêera - to start from (place or time)	guhêra - to end, disappear, be last

Note the use of 'guhêera (+space/time)' + 'kugera (+space/time)' as '**from ... to**':
'arakôra guhêera uyu muûnsi kugera ejô' - 'he works from today till tomorrow'.

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

sinzâageenda - I shall not go	ntituzâageenda - we shall not go
ntuzâageenda - you will not go	ntimuzâageenda - you will not go
ntazâageenda - he will not go	ntibazâageenda - they will not go

Thus: ntibazâageenda = nti- -ba -zaa -geend -a
 neg. prefix pers. pref. tense root aspect

When the root starts with a vowel, the 'âa' of the time prefix is converted to the corresponding double vowel: ntuzêemera, ntimuzôoga, etc. In the interior of a sentence, the 'i' of the negative prefix acquires a high-tone: ejô sînzâaza, ejô ntîmuzîiga, etc. The negative form of the far future cannot be used in dependent clauses.

61. Verbs kubanza and gutangira. Though both of these words mean "begin", they are not used interchangeably.

banza guhinga! - begin by hoeing, hoe first! (implying that there is something else to do when hoeing is finished)
 tangira guhinga! - begin to hoe! (that is, start that task now)

Exercises:

I. Translate into English:

1. Ejo mu gitondo abantu ntibazakora kuko bazajya gusenga Imana. 2. Ejo ntituzatangira gufasha abahungu. 3. Banza kuririmba; turashaka gushima Imana. 4. Abahungu baratangira gusoma neza. 5. Umwigisha araza vuba kuvuga Ijambo ry'Imana. 6. Abakozi barabanza guhinga mu bigori; ejo bazakora mu nzu. 7. Abana bararirimba indirimbo z'Imana mu ishJi. 8. Vuba tuzabona imyenda mishya kuko ababyeyi bacu bazagaruka imuhita. 9. Mbanza gushyira utuzi mu isahane. 10. Umwotsi mwinshi ura tangira kuva mu muriro.

II. Translate into Kinyarwanda:

1. The cows will not go into the river. 2. We shall have the blessings of God in our hearts. 3. The pupils will not arrive in school tomorrow morning. 4. You (s.) 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

ukubôko (also: akabôko) - arm	ukurî - truth (no pl.)
ukuguru (also: akaguru) - leg	ukwêezi - moon, month (pl. amezi)
ugutwî - ear	ukwâaha armpit
Ukwaakira - October	Ugushyîingo - November
ukwîizeera - faith, belief (no pl.)	kwîizeera (-ye) - to trust, believe, hope, have faith
icyîizeere (ubw-) - hope, trust	ukuuntu - means, method

62. Class 9

	Sing.	Plural
Noun prefix	uku- (ukuboko)	ama- (amaboko)
Poss. prefix	kwaa- (kwaanjye)	yaa- (yaanjye)
Verb prefix	ku- (kuri)	a- (ari)
Adj. prefix	ku- (kubi)	ma- (mabi)

The plural accords are the same as those of class 5. According to the regular rule: **ku-** before a vowel becomes **kw-**, e.g. ku-iza = kwiza, ku-inshi = kwinshi.

63. This class contains all infinitives, for in Kinyarwanda, 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, **ukwîizeera** - faith, comes from the verb kwîizeera - to believe. The infinitive, become a noun, is given the initial vowel u only when it follows a form of the verb "to be", such as **ni, si, -ri**. Otherwise it looks just like the infinitive, but the context will usually make it plain whether it is the infinitive or a noun.

kugaruka - to return

kugaruka kwe - his return

Kwizera kwawe kuri he? - Where is your faith?

Hari ukwizera kwinshi mu mutima we - There is great faith in his heart.

Exercises:

I. Translate into English:

1. Ukuboko kwe ni kugufi.
2. Umuhungu wawe afite amaguru maremare.
3. Abantu benshi bafite kwizera guko.
4. Imana ikunua gusenga kw'abantu beza.
5. Umwana muto afite indwara mbi mu matwi (ye).
6. Umwigisha wacu avuga ukuri.
7. Inkoko ntifite amaboko ariko ifite amaguru.
8. Turaririmba indirimbo z'Imana kuko dufite umunezero no (= na) kwizera.
9. Hari umunezero mu gukoracyane.
10. Umuntu afite amaguru n'amaboko, n'umutwe, n'amatwi, n'amaso, n'umunwa.

II. Translate into Kinyarwanda:

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 (ahari) 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 (s.) telling (speaking) the truth? Will you help the poor man tomorrow?
10. Their parents will not come tomorrow because there are locusts in their garden and they have much work.

LESSON 33. Class 10: aha-, aha-

Vocabulary

ahaantu - place

haasî - on the ground, floor

ibishyîmbo (cl. 4) - dry beans, bean plants

gukûbuura - to sweep

gukîza - to heal, save, save from

kuguma - to stay, remain

64. Class 10.

	Sing.	Plur.
Noun prefix	aha- (ahaantu)	All forms are the same as singular.
Poss. prefix	haa- (haanjye)	
Verb prefix	ha- (hari)	
Adj. prefix	ha- (habi)	

65. There is only one word in class 10: **ahaantu** - place. However, the prefix **ha-** is used to express the idea of place whether the word **ahaantu** is used or not.

66. Some uses of the **ha-** prefix:

1. In the adjective:

- to agree with the adverb of place. E.g. '**hâno** ni heezâ (ha-iizâ)' - '**here** it is nice (or clean)', or: 'it is a good place here';
- in the adjective, when **ahaantu** is understood. E.g. 'ni habi cyane' - 'it is a very dirty place'.

2. As a verb subject:

- to agree with **ahaantu** or adverb of place. e.g. 'hariya hitwa Kigali' - 'that place over there is called Kigali';
- in an impersonal sense when no subject is expressed, e.g. 'harashyushye - it is hot';
- to represent the English expletive 'there'. (You have already seen this in **hari**.) e.g. 'haza umugabo' - 'there comes a man'. 'Hari ibijumba?' - 'Are there any sweet potatoes?' 'Yee, birahari' - 'Yes, there are'.

Note: In 'birahari' the **-ha** gives the idea of place also. Note that in answering this question, one would make the verb agree with ibijumba: 'Yee, birahari' - 'Yes, there are'. 'Nta bihari' - 'There are none' (see Par. 213).

Sometimes just **hari** is used, e.g. 'hari amazi menshi hano' - 'there is much water here'.

3. In the expression: 'mu maso hawe' - 'your face'. Since there is no other word for 'face', **amâaso** is used with the possessive adjective having the **ha-** prefix, and it is preceded by **mu**.

4. 'mu' = 'in' is not used with **ahaantu**: not 'mu hantu heza', but 'in a good place' is 'ahantu heza' (just: 'a good place').

Exercises:

I. Translate into English:

- Hano ni habicyane.
- Kubura hasi yuba.
- Haza abantu benshi mu ishuh.
- Hariya ni hanini.
- Mbese hari ibishyimbo byinshi? Yee, birahari.
- Umukiza akiza abantu ibyaha byabo.
- Hari ibishyimbo byinshi hasi mu ruga.
- Ndashaka kuguma iwacu, sinshaka kujya i Kigali.
- Tuzajya kuba ahantu heza cyane.
- Uyu muni abigishwa ntigakubura hasi mu ishuri.

II. Translate into Kinyarwanda:

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 girls 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 Cyangugu. 8. Are there (any) people in the school? 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 Kinyarwanda.) 10. John has joy in his face.

LESSON 34. Chart of the Classes

67. Here is a table of the **classes** and their various accords:

Class	noun prefix	verb prefix	adj. prefix	poss. prefix
1. Sing.	umu-	a-	mu-	wa-
Plur.	aba-	ba-	ba-	baa-
2. Sing.	umu-	u-	mu-	wa-
Plur.	imi-	i-	mi-	ya-
3. Sing.	in-	i-	n-	ya-
Plur.	in-	zi-	n-	zaa-
4. Sing.	iki-	ki-	ki-	cyaa-
Plur.	ibi-	bi-	bi-	byaa-
5. Sing.	i-	ri-	ri-	ryaa-
Plur.	ama-	a-	ma-	ya-
6. Sing.	uru-	ru-	ru-	rwaa-
Plur.	in-	zi-	n-	zaa-
7. Sing.	aka-	ka-	ka-	kaa-
Plur.	utu-	tu-	tu-	twaa-
8. Sing.	ubu-	bu-	bu-	bwaa-
Plur.	ama-	a-	ma-	ya-
9. Sing.	uku-	ku-	ku-	kwaa-
Plur.	ama-	a-	ma-	ya-
10. Sing.	aha-	ha-	ha-	haa-
Plur.	aha-	ha-	ha-	haa-

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:

Translate into Kinyarwanda:

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

LESSON 35. Vowel-stem Verbs

Vocabulary

kwaandika - to write

kwîizeera - to trust, believe

kwêereka - to show

kwîigisha - to teach

kwîiga - to learn, study

kwîihana - to confess, repent (of)

63. **Vowel-stem verbs** have stems which begin with a vowel which is always long: -**aandika**, -**îizera**, etc. Since the vowel **u** before another vowel becomes **w**, the infinitive **ku-aandika** becomes **kwaandika**. So whenever you see an infinitive beginning with **kw-** you know it is a vowel-stem verb. In some modern orthographies the **u** of **ku-** is dropped before **u** and **o**, thus: ku-ubaka (stem -ubaka) → kûubaka - to build; ku-oza (stem -oza) → kôoza - to wash, clean.

69. For the conjugation of these verbs it is very important to remember the rules for vowel and consonant changes. (Par. 4, 14, 21, 22, 31, 46, 62)

a) The -ra (actual) present conjugation of 'kwîizera':

ndîizera - I trust

urîizera - you trust

arîizera - he trusts

turîizera - we trust

murîizera - you trust

barîizera - they trust

For other classes, the same principle applies: it is the **a** of **-ra** that makes the Contraction (i.e., it is dropped).

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

b) The prefixless (habitual) present conjugation of 'kwîizera' (1st class):

niizera

wiizera (u+izera = wizera)

yiizera (a+izera = yizera)

twiizera (tu+izera = twizera)

mwiizera (mu+izera = mwizera)

biizera (ba+izera = bwizera)

70. Note this tense for the other classes (sing., plur.):

Class 2. weereka, yeereka

3. yeereka, zeereka

4. cyeereka, byeereka

5. rjeereka, yeereka

6. rweereka, zeereka

Class 7. keereka, tweereka

8. bweereka, yeereka

9. kweereka, yeereka

10. heereka, heereka

71. Note the vowel change of **a** in the 3rd person singular: 'yiizera'. Instead of the vowel **a** dropping out before another vowel, as you have learned, it here changes to **y**. Thus **a-iizera** becomes **yiizera**; likewise: **yeereka**, **yaandika**.

Exercises:

1. Translate into English:

1. Umwigisha yizera Imana cyane. 2. Abana biga neza mu ishuri. 3. Umukobwa arihana ibyaha bye. 4. Umwigisha yigisha abana benshi gusoma no (no = na) kwandika. 5. Ndashaka kwereka abigishwa Igitabo cy'Imana. 6. Umwigisha arafasha abana kwandika. 7. Abana barereka ababyeyi babo imyenda yabo. 8. Umuhungu w' umusaza yiga YUba indirimbo nshya. 9. Igitabo cy'Imana cyigisha abantu urukundo no kwizera. 10. Ntidushaka kugenda ubu kuko twandika inzandiko.

II. Translate into Kinyjlarwanda:

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 (s.) 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. (Negative) Far Future and Negative Present of Vowel-stem Verbs

Vocabulary

kwiibagirwa (-we) - to forget

kwiibuka (-tse) - to remember

kûubaka (-tse) - to build
(also: to make a family)

kwaambara (-ye) - to wear, put on

kwâanga (-nze) - to refuse, hate

kwêemera (-ye) - to agree, be willing, accept, admit

kwîiga (-ze) - to learn, study

72. **Far future of vowel-stem verbs.** This is formed by dropping the **-aa** of the **-zaa** tense sign before the vowel of the stem: nzeemera - I will agree, aziibuka - he will remember, tuziiga - we will learn.

73. The **negative future** of vowel-stem verbs is formed according to the same rule but, of course, adding the negative prefix: sinzîibagirwa - I shall not forget, ntâazubaka - he will not build, ntituzîiga - they will not learn.

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

siniibûka - I don't remember

ntiwiibûka - you don't remember

ntiyiibûka - he doesn't remember

ntitwiibûka - we don't remember

ntimwiibûka - you don't remember

ntibiibûka - they don't remember

All other vowel-stem verbs are handled in the same way. It is important to remember that the vowel of the stem is never lost in any kind of contraction: ntiyaambâra - he doesn't wear, ntiyuubâka - he doesn't build, ntiyeemêra - he doesn't agree.

Exercises:

I. Translate into English:

1. Umubyeyi ntiyanga gufasha abana be. 2. Abagabo bazubaka ishuri ejo. 3. Abagore bazemera gukora neza mu mirima y'abagabo babo. 4. Ntituzibagirwa kuzana ibijumba byacu ejo. 5. Abakene ntibambara imyenda myiza kandi ntibafi te amafaranga menshi. 6. Ihene ntizambara imyenda, ariko zifite ubwoya. 7. Tuzubaka inzu nshya iwacu. 8. Mbese muzambara imyenda yanyu myiza ku munsu mukuru? 9. Abana ntibibuka neza indirimbo nshya. 10. Abigishwa ntibazandika inzandiko vuba, kuko bazabanza kwiga gusoma.

II. Translate into Kinyarwanda:

1. The teacher's workmen will build his new house soon. 2. You (s.) will not forget to come to buy your books today. 3. The boys agree to go to Kigali to look for 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 (s.) 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

Your vocabulary for this lesson is the numbers given in the following paragraph.

75. Stems of the number words:

-mwê - one	-biri - two	-tatu - three	-nê - four	-taanu - five
-taandâtu - six	-riindwi - seven	umunaâni - eight	icyeênda - nine	icûmi - ten

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

umuuntu umwê - one person	abaantu bataandâtu - six people
abaantu babiri - two people	abaantu bariindwi - seven people
abaantu batatu three people	abaantu umunaâni - eight people
abaantu banê - four people	abaantu icyeênda - nine people
abaantu taanu five people	abaantu icûmi - ten people

76. The class agreements:

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

Note: For the 3rd and 6th class plural agreements another form is used: two - ebyiri, three - eshatu, four - enyê, five - eshaanu, six - esheeshâtu, seven - (i)ndwi, e.g. inka eshatu - three cows, inka ndwi. (Note that indwi with these classes loses the i, just as do the numbers for 8, 9, 10 when they follow a noun.)

The numerals from 8 to 10 lose their initial vowel when immediately following a noun, but if used by themselves they retain it: e.g. ibitabo munani - eight books.

Mbese hari ibitabo byinshi? - Oya, ni umunani gusa.
Are there many books? - No, there are only eight.

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

78. For just counting when no object is involved, one says: **rimwe**, **kabiri**, **gatatu**, kane, gatanu, gatandatu, karindwi, umunani, icyenda, icumi.

Exercises:

Translate into Kinyarwanda:

- | | | |
|------------------|-------------------|---|
| 1. one stone | 9. one door | 17. two arms |
| 2. three fingers | 10. six dogs | 18. three beds |
| 3. six months | 11. nine eggs | 19. six hoes |
| 4. two cats | 12. seven bees | 20. ten sheep |
| 5. eight chairs | 13. three jiggers | 21. one board |
| 6. four teachers | 14. one cow | 22. eight schools |
| 7. ten boys | 15. five francs | 23. five little things (use diminutive) |
| 8. five books | 16. four hills | 24. six pupils |

LESSON 38. Higher Numbers

Vocabulary

uruseengero (or, iseengero) - church (building)	kubara - to count
itôorero - church (people)	gufâta - to take (hold of), catch, seize
umwâaka - year (pl. imyâaka - years, crops)	kwîinjira - to enter (usually followed by mu)
imbeba - rat, mouse	gutôora - to choose, vote, elect

79. Numbers 11 to 19 (First class agreements are used here.)

cûmi n'umwê - eleven	cûmi na bataandâtu - sixteen
cûmi na babiri - twelve	cûmi na bariindwi - seventeen
cûmi na batatu - thirteen	cûmi n'umunaâni - eighteen
cûmi na banê - fourteen	cûmi n'icyeênda - nineteen
cûmi na bataanu - fifteen	

Note: in the last two forms it can also be: na munaâni, na cyeênda.

Here you see the class agreement comes in the word following **na**. e.g. abahungu cumi na **bane** - fourteen boys; amagi cumi n'**ane** - 14 eggs.

Observe that with **eleven**, though the noun is plural, **-mwe** has a singular prefix: e.g. iminsi cumi n'umwe - eleven days.

In numbers from 11 to 19, **icumi** loses the initial vowel **i-** even when it does not follow a noun. e.g. Mbese hari abantu benshi? Hari cumi'na babiri basa. Are there many people? There are only twelve.

80. The tens and hundreds.

makûmyaabîri - twenty	miroongwiriindwi - seventy
miroongwitatu - thirty	miroongwinaâni - eighty
mirongwinê - forty	miroongo icyeênda - ninety
mirongwitaanu - fifty	ijana - one hundred
mirongwitaandâtu - sixty	magana abiri - two hundred

Note: For 800 one may say: magana inani or magana munani.
In these forms just given, there is no change for agreement.

20 people - abaantu makûmyaabîri

20 cows - inkâ makûmyaabîri

But: 21 people - abaantu makûmyaabîri n'**umwê**

34 sheep - intama mirongwitatu n'**enyê**

124 francs - amafaraanga ijana na makûmyaabîri n'**anê**.

Observe the agreement as emphasized in the last word. Note that **na** must be used between each segment of the number: 132 men - abagabo ijana **na** mirongwitatu **na** babiri.

80a. The thousands and more

igihuumbi (c14) - 1'000 ibihuumbi bibiri - 2'000
 ibihuumbi bitatu - 3'000 ibihuumbi binê - s4'000 etc.

ibihuumbi cûmi - 10'000 ibihuumbi ijana - 100'000

milîyooni (from French 'million') imwê - one million (1'000'000)

milîyaari (from French 'milliard') imwê - one milliard

Now try to understand and translate this:

abaantu ibihuumbi magana abiri na magana atatu na miroongo itaandâtu na bâne

(Good luck!)

Exercises:**I. Translate into English:**

1. Bara abahungu (insert "who") bari mu ishuli.
2. Hari abahungu ijana na mirongwitatu na batanu.
3. Abagabo n'abagore makumyabiri na babiri baranjira mu rusengero.
4. Injangwe nini irafata imbeba ebyiri.
5. Tuzaguma gukora hano imyaka itatu.
6. Abagabo barazana amabuye magana atatu na mirongwirindwi n'umunani.
7. Inzu y'umukire ifite inzugi cumi na rumwe.
8. Turashaka amasuka makumyabiri n'arindwi, kuko haza abakozi benshi.
9. Muzagura inyama z'amafaranga magana abiri na mirongwine n'atanu.
10. Abigishwa mu ishuli ryacu ni magana atanu na mirongo cyenda na batandatu.

II. Translate into Kinyarwanda: (Always write out the numbers.)

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. 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.
9. Sixty-six workmen will build the church.
10. The boys will learn in school seventeen years.

LESSON 39. -ngâahê? How many?

Vocabulary

ingofero - hat (Sw.)	gutûma (-mye) - to send (see par. 82)
umujuura - thief	koohereza (old: kwohereza) - to send (see par. 82)
igisaambo - thief	nyâmarâ - but, yet, nevertheless (see par. 83)
ijoro - night (5th cl.)	ahuûbwo - but, rather, instead, on the contrary (see par. 83)
kûumva (old: kwumva) - to hear, feel, smell, taste, understand	kûumvana - to agree, understand each other

("at night", or "in the night", or "last night" is usually: **nîjoro**.)

81. -ngâahê? - how many? This word also takes class prefixes, but observe that they are the same as those of the numbers, not of descriptive adjectives. Only plural forms exist because the idea is plural. Like other adjectives it follows the noun it modifies. - **ngâahê?** cannot be followed by the **-ra-** present, except when it is used for a later time today (near future).

Class 1. bangahe?	Class 6. zingahe?
Class 2. ingahe?	Class 7. tungahe?
Class 3. zingahe?	Class 8. angahe?
Class 4. bingahe?	Class 9. angahe?
Class 5. angahe?	Class 10. hangahe?

e.g. Hari abantu bangahe? - how many people are there?

Umukire afite inka zingahe? - how many cows does the rich man have?

Abigishwa bangahe bafite ibitabo? - how many pupils have books?

Notice the word order. When "how many?" goes with the **subject** it is in the beginning of the sentence; when it goes with the **object** it is at the end.

82. Gutuma and kohereza. Though both of these words mean "send", they are not quite the same. **Gutuma** usually emphasizes the fact of a message. **Kohereza** is to send anything not a message, or no emphasis on the message. Nzatuma umuntu i Kigali - I will send a person to Kigali (implying that he carries a message). Nzohereza imbaho i Kigali - I will send some boards to Kigali.

83. Ariko nyamara, ahubwo. You have now learned three words for "but". In most instances, **ariko** and **nyamara** are interchangeable. **Ahubwo** means "but" when an idea of definite contrast is involved. e.g. Ntuzane ibitabo, ahubwo uzane intebe - Don't bring books, but bring the chair.

Note: In the vocabulary you see that **kûumva** 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 the Africans use it. Also note this use of it: Sinumva ikinyarwanda - I don't understand Kinyarwanda.

Exercises:

I. Translate into English:

1. Mufite ibitabo bingahe? Dufite cumi na bibiri. 2. Mbese uzohereza abantu bangahe i Kigali kuzana ibintu byawe? Nzohereza icumi. 3. Mbese ufite ingofero zingahe? Mfite ebyiri. 4. Nzohereza urwandiko i Cyangugu kuko nshaka kugura imbaho mirongwitatu n'enyere. 5. Imana ikunda kumva gusenga kwacu. 6. Mbese wumva ikinyarwanda? Ndumva buhoro, nyamara si cyane. 7. Yesu atuma abantu be kuvuga Ubutumwa bwiza. 8. Abajura bafashe (past of -fata) ihene zingahe? Ni Icumi n'ebiri. 9. Muzaguma hano amajoro angahe? Ni atatu. 10. Bara amafaranga. Ufite angahe? Mfite miongwitane n'ane.

II. Translate into Kinyarwanda:

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) 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 gutangira,
2) gutuma and kohereza,
3) ariko and ahubwo.
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 2 examples of vowel-stem verbs.
8. Count from one to twenty.
9. In what way do the numbers 8 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. **kwibagirwa** 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.

III. Translate into Kinyarwanda:

- | | |
|------------------------------------|---------------------------------------|
| 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. Four hundred 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. Forty-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 |