

LESSON 41. -êese, -ôose: all, every

Vocabulary

umushumba - shepherd	umwûngeri - shepherd (both sometimes used for "Pastor")
izîna - name (5th cl.)	gusiinziira - to sleep
ryâarî? - when?	buri - every, each (not used with pl.)
gutaangaara (-ye) - to wonder, marvel,	gutaangaaza (-je) - surprise (tr.), publish
be open (door)	igitaangaaza - surprising thing, miracle, amazing thing

84. **-ôose** means "every" or "whole" in the singular, and in the plural it is "all". Here it is with the class agreements (all in 3rd person):

	Sing.	Plural
Class 1	wêese	bôose
Class 2	wôose	yôose
Class 3	yôose	zôose
Class 4	cyôose	byôose
Class 5	ryôose	yôose
Class 6	rwôose	zôose
Class 7	kôose	twôose
Class 8	bwôose	yôose
Class 9	kôose	yôose
Class 10	hôose	hôose

Notice the first class singular is **wêese**, not **wôose**.
hôose, by itself, often means "everywhere".

85. In the singular this word usually conveys the idea of entirety: inzu yose - the whole house; umunsi wose - the whole day (rather than "every day"). 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", Kinyarwanda uses the plural: e.g. every day - iminsi yose.

Another way of saying "every" is with **buri**: e.g. buri munsi - every day. Observe that the initial vowel is dropped after **buri**.

86. **Place in the sentence.** **-ôose** always follows the noun it modifies. If there should be several adjectives modifying the same noun, **-ôose** must come last of all: abaantu bôose - all the people. Inkâ zacu nziizâ zôose - all our nice cows.

87. Derived from this same stem are the words: **twêese** - all of us; and **mwêese** - all of you. Of course, "all of them" is **bôose**.

88. **Ryâarî - 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. e.g. Uzajya i Kigali ryari? - when will you go to Kigali?

Exercises:

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

1. igitoke	6. umusozi	11. umushumba	16. umujura
2. umukobwa	7. uruzi	12. izina	17. ingofero
3. imbwa	8. ahantu	13. igiti	19. umwaka
4. amavuta	9. ukuboko	14. inkoko	19. akantu
5. amashaza (pl.)	10. injangwe	15. umuti	20. Ubwâato

II. Translate into Kinyarwanda:

1. All people like to sleep all night (i. e. “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 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 (s.) remember to bring all my chickens? 10. Our little cat catches big rats. It’s amazing (a surprising thing).

LESSON 42. “To wash”

Vocabulary

kumesa - to wash (clothes) kôoga (old: kwoga) - to wash feet, swim, bathe
 kôoza (kwoza) - to wash (see par. 89) kuroonga - to wash (vegetables)
 kwîyuhagira - to wash, bathe, shower (oneself)
 gukâraba - a) to wash hands, b) to sit at a table, c) to kill quickly (disease)
 gushobora - to be able to, can, may (usually followed by the infinitive)

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

Koza 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. Koga is more often used for “swim” than for “wash”. Gukaraba does not need to be followed by a word for “hands”. However, you may hear it used for washing arms, and even the face.

90. **Imperative** of vowel-stem verbs. These follow 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. Abakobwa baramesa imyenda yabo mu ruzi. 2. Jya gukaraba neza. 3. Abahungu bazoza hasi mu ishuri ejo mu gitondo. 4. Kwiyuhagira cyane gushobora gufasha umuntu kwanga indwara. 5. Abana bato bashobora kwiga kwiyuhagira neza iminsi yose. 6. Ronga neza ibijumba; ndashaka guteka inyama n’ibijumba. 7. Abigishwa biga koga mu ruzi. 8. Mushobora kuzana amazi ,menshi kuko abana bashaka kwiyuhagira. 9. Ibuka kumesa imyenda mibi yose. 10. Ejo uzambara imyenda myiza.

II. Translate into Kinyarwanda:

1. Wash all my clothes today. 2. I do not want cold (akonje) 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. -ndî: other

Vocabulary

igihe - time, at the time when	amakuba - troubles (no sing.)
amagoorwa - difficulties, troubles	kugoorwa (-ye) - to be difficult
kugoorwa (-we) - to be unfortunate	ahâârî - perhaps
igisebe - ulcer, sore, wound	guhêemba (-mbye) - to pay (for work done, not an article)
iriîndi - another time, once more	ukuûndi - again, differently, no more

91. **-ndî: other, another** This word has for its prefix the characteristic letter(s) of the class, or the initial vowel of the class. In most cases it is just like the noun prefix. This adjective differs from the others learned thus far, in that it precedes the noun it modifies. Here it is given with a noun of each class, singular and plural.

	Sing.	Plural
Class 1	undî mugabo - another man	abaândi baantu - other people
Class 2	undî murimâ - another garden	indî migozî - other ropes
Class 3	yiîndî nkâ - another cow	iziîndi mbûto - other seeds
Class 4	ikiîndi gitabo - another book	ibiîndi bihûgu - other countries
Class 5	iriîndi shuûri - another school	yaândi magaambo - other words
Class 6	uruûndi ruuzi - another river	iziîndi mbâahô - other boards
Class 7	akaândi kâana - another small child	utuûndi tuuntu - other little things
Class 8	ubuûndi bwâato - another boat	yaândi mariri - other beds
Class 9	ukuûndi kubôko - another arm	yaândi mîezi - other months
Class 10	ahaândi haantu - another place	ahaândi haantu - other places (ahaândi by itself is “elsewhere”)

Notice that this adjective causes the initial vowel of the following noun to be dropped. It is not: abandi **abantu**, but **abandi bantu**.

Note: This word can also be used for “more”, e.g. Mfite ibiti bitatu, nyamara ndashaka ibindi bibiri - I have three trees, but I want two **more**.

Exercises:

I. Translate into English:

1. Haza abandi bagabo batandatu. 2. Abahungu bose ntibafite imbaho. Turashaka izindi cumi n’eshatu. 3. Umukobwa afite ibisebe bibiri ku kuguru n’ikindi ku kuboko. 4. Jya gushaka ibindi bijumba byinshi. 5. Nzahemba abakozi undi munsij si uyu munsij. 6. Inshuti zacu zifite amakuba menshi; ntizishobora kugera hano vuba; zizaza undi munsij. 7. Amazi yo (do not translate **yo**) mu ruzi ni make; tuzajya kwoga (koga) ahandi. 8. Petero azashaka akazi ahandi undi mwaka. 9. Sinshobora kuza iwanyu uyu munsij ariko nzaza ikindi gihe. 10. Muzagura andi magi ryari?

II. Translate into Kinyarwanda:

1. The poor man has 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 we shall not receive another opportunity. 6. I don’t like your hat; can’t you get another? 7. You (s.) 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 Cyangugu to buy (some) more song books (=books of songs). 10. The shepherd has ninety-nine sheep, but he is looking for the other one.

LESSON 44. Some Verbs

Vocabulary

gusaba - to ask for, beg, pray

gusûbira - to repeat, do again, to return, go back

wêenda, yêenda - perhaps (same as ahâarî)

nâabî - badly (adverb)

isâandukû - box, coffin (3rd cl. sing. 5th pl.)

kubâza - to ask (a question)

koongera (-ye) - to repeat, do again, add more

vubâ - quickly

nêezâ - well (adv.)

isaâke (i-, ama-) - cock

92. **Gusûbira**. "to repeat, do again". This is the same as **gusûbira** meaning "to go back". It is followed by the infinitive in a statement. It is followed by the subjunctive as the second of two commands (see par. 133). Arasubira kwandika - he is writing again. Subira uvuge - say again.

Koonge(e)ra (old: kwongera) and **gusûbira** are interchangeable for the idea of "repeat", but koongera is also used for "to add more".

Sinzongera kwibagirwa - I won't forget again.

Sinzasubira kwibagirwa - I won't forget again.

koongera umunyu - add some salt (or, some more salt) .

93. **Gusaba and kubâza**. Though both of these words mean "to ask" they are not used interchangeably. **Kubâza** is only to ask a question, e.g. Jya kubaza umwigisha - go to ask the teacher.

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

Ndasaba agatambaro - I am asking for a little cloth.

Ndasaba umuntu kujya i Kigali - I am asking a person to go to Kigali.

Arajya gusaba umusaza kuza hano - he is going to ask the old man to come here.

Tuzabaza umwigisha amazina y'abana - We will ask the teacher the children's names.

Exercises:

I. Translate into English:

1. Sinzongera guhemba neza abahungu kuko bakora nabi.
2. Dusaba Imana gukiza abandi bantu benshi.
3. Nzabaza abigishwa ibyo (the things which) biga mu ishuli.
4. Wenda umukozi w'umukire azasubira iwabo vuba.
5. Abashumba barasubira gushaka intama zabo.
6. Ntiwemera ko (that) ukora nabi? Yee, sinzongera.
7. Ndashaka kubaza umwigisha izina rye, ariko mfite ubwoba.
8. Abana barasaba ababyeyi babo kugura imbwa.
9. Umugabo abika imyenda ye myiza mu isandugu ye.
10. Shyira ibitabo n'imbaho mu isandugu.

II. Translate into Kinyarwanda:

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 (im-) – blind, stupid person	inyôota - thirst
umuriizo - tail	kumenya (-nye) - to know, know how
iheêmba (5th cl.) - horn (of animal)	kô - that (conj. introducing dependent clause) (see par. 54)

94. **Verb -zi: to know, know how.** This is another defective verb. It has only present forms, and no infinitive. For its missing parts use **kumenya**. Here is the -ra (actual) present of -zi (note the tones!):

Affirmative	Negative
ndazi - I know	siinzî - I don't know
urazi - you know	ntuuzî - you don't know
arazi - he knows	ntibaaazî - they don't know
turazi - we know	ntituuzî - we don't know
murazi - you know	ntimuuzî - you don't know
barazi - they know	ntibaaazî - they don't know

The prefixless (habitual) present also exists: nzi, uzi, azi, tuuzi, muuzi, baazi.

95. Now you have learned the three most important defective verbs: -rî, -fite, -zi. Remember to use these whenever possible. Their substitutes: kubâ (-bâaye), kugira (-gize), kumenya (-menye), are to be used only when no suitable form exists of the defective verb.

96. One often hears: **ndabizi** (I know) or **sindabizi (simbizi)**- (I don't know). The "bi" in this word is an object pronoun meaning "it" or "them", which you will learn later.

Exercises:

I. Translate into English:

1. Mbese impumyi izi kugenda mu nzira?
2. Mfite inyota nyinshi, ndashaka amazi meza.
3. Mbese uzi umusaza?
4. Umurizo w'inka ni mugufi nyamara amahembe ni maremare.
5. Umubyeyi we afite inzara n'inyota mu mutima kuko ashaka kumenya Yesu.
6. Ibitabo by'indirimo biri he? Simbizi. Ahari biri mu ishuli.
7. Subira ku ruzi kuzana amazi menshi. Twese dufite ibyota.
8. Impumyi ifite amaso, nyamara ntibona.
9. Nzi ko Yesu azagaruka.
10. Abana bazamenya gusoma neza yuba.

II. Translate into Kinyarwanda:

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 (s.) 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 (s.) know our hill? It is very high.
10. Our teacher knows many languages.

LESSON 46. Adjective Chart

Vocabulary

imbâragâ- strength (usually pl.)	umunyâbyaaha - sinner
gukîzwa - to be saved, healed, cured	gutsîinda - to defeat, conquer, win, succeed (an exam)
nôonaha - now, right now	bambe, nako - excuse me, I mean (having misspoken sth.)
umbâbarire - excuse me, I'm sorry, forgive me (I hurt you physically or otherwise)	
komera - excuse me (when causing or observing physical harm or near-accident)	

N.B. Before beginning these exercises, study the adjective chart (par. 47) given below, which is a good review of the adjectives studied.

Exercises:

I. Translate into English:

1. Twese dushobora gutsinda Satani mu mbaraga za Yesu. 2. Mu rugo rwacu hari abanyabyaha benshi, ariko Yesu afite imbaraga zo gukiza bose (do not translate zo). 3. Ndashaka kugura ibindi bishyimbo byinshi, nyamara simfite akafaranga menshi cyane. 4. Injangwe zingahe ziri mu nzu ye? Hari eshatu. 5. Urugo rwe ni runini cyane, kandi ni rwiza. 6. Umbabarire, sinshobora kuza iwanyu nonaha, ariko nzaza undi muni. 7. Hari imitima, nako, imitsima ingahe ku meza? 8. Umwana afite ubushye bubi ku kuguru. 9. Uyu muni ndashaka kwandika inzandiko cumi n'ebiri. 10. Sinibuka neza ibitangaza byose bya Yesu.

II. Translate into Kinyarwanda:

1. The man has much faith; he will be saved. 2. Many sinners will be saved because they will hear the Word of God and will confess their sins and will believe Jesus. 3. I have only a little (use "few") strength, but I like to work. 4. Jesus will help His people to defeat Satan and sin. 5. The rich man has many houses in his kraal (homestead); and he has eighty-four cows. 6. How many little stones (use diminutive) do you have? I have thirty-six. Look for (some) more. 7. Our friends are bathing in the river. 8. Write all the names of the pupils in my book. 9. We have much peace and joy because Jesus conquers sin. 10. How many people are in our new big church?

97. Adjective Chart

	Class	desc. adj.	numeral	poss. adj.	-ôose	-ngâahê?	-ndî	-he?
1.	sing.	mubi	umwê	waanjye	wêese		undî	uwuûhe?
	pl.	babi	babiri	baanjye	bôose	baangâahê?	abaândi	abaâhe?
2.	sing.	mubi	umwê	waanjye	wôose		undî	uwuûhe?
	pl.	mibi	ibiri	yaanjye	yôose	ingâahê?	indî	iyiûhe?
3.	sing.	mbi	imwê	yaanjye	yôose		yîndî	iyiûhe?
	pl.	mbi	ebiri	zaanjye	zôose	ziingâahê?	iziîndi	iziîhe?
4.	sing.	kibi	kimwê	cyaanjye	cyôose		ikiîndi	ikiîhe?
	pl.	bibi	bibiri	byaanjye	byôose	biingahê?	ibiîndi	ibiîhe?
5.	sing.	ribi	rimwê	ryaanjye	ryôose		iriîndi	uruûhe?
	pl.	mabi	abiri	yaanjye	yôose	angâahê?	abâândi	ayaâhe?
6.	sing.	rubi	rumwê	rwaanjye	rwôose		uruûndi	uruûhe?
	pl.	mbi	ebiri	zaanjye	zôose	ziingâahê	iziîndi	iziîhe?
7.	sing.	kabi	kamwê	kwaanjye	kôose		akaândi	akaâhe?
	pl.	tubi	tubiri	twaanjye	twôose	tuungâahê?	utuûndi	utuûhe?
8.	sing.	bubi	bumwê	bwaanjye	bwôose		ubuûndi	ubuûhe?
	pl.	mabi	abiri	yaanjye	yôose	angâahê?	yaândi	ayaâhe?
9.	sing.	kubi	kumwê	kwaanjye	kôose	buungâahê?	ukuûndi	ukuûhe?
	pl.	mabi	abiri	yaanjye	yôose	angâahê?	yaândi	ayaâhe?
10.	sing.	habi	hamwê	haanjye	hôose		ahaândi	hê?
	pl.	habi	habiri	haanjye	hôose	haangahê?	ahaândi	hê?

N.B. The word **-hê?** in the preceding table you will study later. **Hê?** is an adverb, meaning "where?".

LESSON 47. Word Order

Vocabulary

umuzuungu - white person, European kubaanguka - to hurry (to go)
 rwôose - completely, very much kure - far, far away; (much) later
 haâfi - near (Note: **kure** and **haâfi** must be followed by **ya** before a noun or pronoun.)

When **kure** and **haâfi** are followed by a pronoun, the possessive adjective is used.
 e.g.: hafi yanjye - near me. With a noun: hafi y'inzu - near the house.

98. 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, and it removes the initial vowel of the noun. 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 adjectives of quantity, such as **-inshi** and **-ke (keya)** 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 bye binini byose - 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 be bato babiri - his two small children.

99. A further note about some adjectives. **-inshi** and **-ke (-keya)** mean "many" and "few", but in their singular forms they are used of things which are uncountable or abstract, e.g. ifu nyinshi - much flour; umuyaga myinshi - a strong wind (never say umuyaga munini or mutoya); umunyu muke - a little salt; kwizera guke - a little faith.

100. **Position of adverbs.** Most adverbs follow the word they modify, though some prefer to put cyane at the end of the sentence if there are not too many words between it and the verb it modifies. e.g. A good man works hard - Umugabo mwiza arakora cyane. A very good man works - Umugabo mwiza cyane arakora.

Exercises:

I. Translate into English:

1. Kibuye ni kure cyane; banguka kugenda. 2. Izindi mbwa zacu nini ebyiri ziri hafi y'inzu.
3. Umuzungu muremure arabanguka rwose. 4. Tuzajya vuba mu gihugu cya kure cyane.
5. Abahungu beza bose bakora neza mu mirima yabo minini. 6. Umuzungu afite abana bato bangahe? Ni batanu, kandi bose ni beza. 7. Umugabo azana amata meza menshi cyane iminsi yose. 8. Umugabo wanjye aragaruka nimugoroba guhamba abakozi be bose. 9. Abakozi barubaka neza cyane inzu nini y'umwigisha wacu. 10. Dufite udusandugu tunzinya dutanu.

II. Translate into Kinyarwanda:

1. The rich man has very many nice large cows. 2. Put the chair on the floor near my small table.
3. Hurry to go to school; the other boys are there (aho). 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

urupfû - death (no pl.)	gupfâ (-ûuye) - to die
umupfû - dead body, human cadaver	umpfâakazi - widow(er)
urupfû - death	impfûubiyi - orphan
ubupfû - stupidity	igipfû (ibi-) - useless object, incapable man
amapfâ - draught, famine	impfâano - mortality
ubushobozi - power (no pl.)	kugwa (-guuye) - to fall
ubwaâmi - kingdom (no pl.)	kubâbarira (-ye) - to forgive, feel sorry for, have pity with

101. Personal pronouns. Though the personal pronouns as subjects do not have to be expressed other than by the personal prefixes (i.e. **ndagenda** - **n** is the personal prefix), these pronouns exist and are needed in many instances, e.g. when stressed.

(n)jyeewê [(n)jye] - I, me	tweebwê [twe] - we, us
wowê [we] - you (sing.)	mweebwê [mwe] - you (pl.)
wê - he, him, she, her	bô - they, them

The unstressed forms (with low-tone vowels) are given in brackets [].

The **we** in parentheses after **wowê** is to indicate that sometimes this (unstressed) pronoun is simply **we** (with low-tone "e"). The 3rd person singular **wê** looks the same as this short form of the 2nd person, but in pronunciation it is clipped off a bit shorter than the 2nd person and has a high-tone sound. Get an African to say them for you. Caution: Do not try to use these words as objects of verbs. One would never say "ndabona wowe" for "I see you". You will learn later how to say that correctly. These pronouns may be used as subjects of verbs when emphasis is desired; e.g. Jyewe nzaguma aha ariko wowe uzagenda - **I** shall stay here, but **you** will go.

102. Muri and kuri. The prepositions **mu** and **ku** change to **muri** and **kuri** before: 1) proper names, 2) most words beginning with consonants, 3) the personal pronouns, 4) the demonstratives (these will be taught in a later lesson). e.g. muri Yesu - in Jesus kuri twe - to us, unto us.

Exceptions:

1) With certain names of places they remain **mu** and **ku**. e.g. mu Kirambo is the form used for "at Kirambo".

2) Before infinitives it does not change. e.g. ndi mu gusoma - I am reading right now. This form is often used to express the idea of "to be in the act of ..." like the French "en train de."

Exercises:

I. Translate into English:

1. Jyewe ndashaka kuguma muri Yesu Kristo Umukiza wanjye. 2. Muri mwe hari benshi (insert "whom") Yesu ashaka gukiza. 3. Imana ifite ubushobozi bwinshi bwo (do not translate bwo) gutsinda Satani. 4. Twebwê tuzi Yesu; tuzinjira mu bwami bw'Imana, ariko abanyabyaha bazabona urupfu. 5. Yesu ni Umukiza wacu; abantu bose (insert "who") bazagenda kuri we bazakizwa. 6. Ni wowe (insert "who") ukunda gufasha ababyeyi cyane. 7. Jyewe nkunda ibigori, ariko wowe ukunda cyane inyama. 8. Subira kuri Petero vuba; ari mu gupfa. 9. Abantu bashobora kugwa mu cyobo kuko kiri hafi y'inzira. 10. Bara abigishwa bose; umwe muri bo afite indwara mbi.

II. Translate into Kinyarwanda:

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 (s., 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 people and poor people, 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 (and the meanings).
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? Give a sentence using it.
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)?

II. Make the adjectives: -ose, -ngahe, -ndi, -njye, -bi, and the numerals (using “one” and “two” only) agree with the following words. Give both the singular and plural whenever possible.

- | | | | | |
|--------------|------------|-----------|----------|----------------|
| 1. umushumba | 2. umuti | 3. ihene | 4. akana | 5. igisebe |
| 6. ubuntu | 7. ukuboko | 8. ahantu | 9. izina | 10. urutunguzo |

LESSON 50. Reading Lesson

Vocabulary

kujyaana - to take with one, take along, go with

kureeba - to look at, look, see (in sense of “go to see”)

gushuka - to deceive, bluff

kugira ngo (+ subj.) - to think that, suppose that,
so that, in order that

kwîica - to kill

guhêenda - to overcharge, extort, be expensive

kurira - to cry, weep

Note: kujyana igitabo - to take a book (along); kujyana na Petero - to go with Peter.
Read the following aloud to an African and have him (her) help you with pronunciation.
Then translate the following text (present verbs may be translated as past):

Yosefu na Bene Se (his brothers)

Umunsi umwe Yakobo atuma Yosefu, umuhungu we, kureba bene se cumi n’umwe, kuko bajya kure kujyana inka n’ihene 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, ati Oya, tumushyire (**mu** is “him”) mu cyobo. Reyubeni ashaka gukiza Yosefu, nyamara abandi bene se baranga rwose. Abandi bene se bafata imyenda ya Yosefu kugira ngo bayohereze (so that they might send them) kuri se (their father). Vuba haza abantu benshi. Bene se ba Yosefu baramufata (mu= him) baramugura. Abandi bantu bamujyana mu gihugu cya Egiputa. Bene se bashyira amaraso y’ihene ku myenda ye kuko bashaka gushuka Yakobo. Bohereza imyenda ya Yosefu kuri Yakobo. Baravuga, bati Reba neza. Mbese ni imyenda ya Yosefu? Yakobo areba imyenda, agira ngo Yosefu yishwe (was killed) n’inyamaswa (**na** can mean “by”). Ararira cyane.