

LESSON 61. Ordinal Numerals; -ôombî

Vocabulary

icyâayi (no pl.) - tea (4th cl.)

nyuma (or: haanyuma) - afterward, later

ikiraayi - white potato

igikoômbe - cup

Koongô - Congo

Bugâandê - Uganda

Buruûndi - Burundi

Buhoraandî - Holland

Danimarîke - Denmark

ikâawâ (3rd cl.) - coffee, coffee trees

inâanaâsi (3rd cl.) - pineapple

inyâanyâ (or: urunyâanyâ) - tomato

impêruukâ (im-) - a) last (of something), b) apocalypse

Kenyâ - Kenya

Tanzaniyâ - Tanzania

Bubirigi - Belgium

Buyâpaâni - Japan

Noruveje - Norway

121. The ordinal numerals (i.e. first, second, etc.) are formed by the possessive particle followed by the **ka-** form of the numeral, for numbers from 2 to 7; for 8 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, and that the possessive particle agrees with the noun.

umuuntu waa mbere - the first person

urupapuro rwaa kâbiri - the second paper (or, page)

inzu ya gâtatu - the 3rd house

ubwâato bwaa kâne - the 4th boat

ishuûri ryaa gâtaanu - the 5th school

umusôzi wa gâtaandâtu - the 6th hill

akaantu kaa kâriindwi - the 7th little thing

urubâahô rwaa mûnaâni - the 8th board

ukwêezi kwaa cyêendâ - the 9th month

igitî cyaa cûmi - the 10th tree

inaânaâsi ya cûmi na rîmwe - the 11th pineapple (note: rîmwe, not mbere!)

For numbers 12th-17th (and 22th-27th, etc.), the last part of the number usually makes the plural accord. However, you will often hear it with the **ka-** form.

igitabo cya cumi na bitatu (or: gatatu) - the 13th book

urupapuro rwa makumyabiri n'eshanu (or: na gatanu) - the 25th page

122. "The last" of anything is **nyuma** or **impêruukâ** preceded by the possessive particle. In a line of people, the last one is: umuntu wa nyuma or, umuntu w'imperuka.

123. **Numeral adverb.** You have already learned that when counting with no object involved, you say: rimwe, kabiri, etc. This same form is used for "once", "twice", "three times", etc. E.g.: Yasomye kabiri - he read twice.

Ka-, keênshi means "many times", "often". Kangâahê? means "how many times?".

Examples: Yaje hano kangahe? - How many times did he come here?

Yaje kenshi - He came often.

124 **-ôombî, both.** When one wishes to say "my two eyes", he must say: amaso yanjye yôombî, that is, "both my eyes". To use **abiri** here would imply that he had more than two eyes. This word may be 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 being considered, one would say **bôombî**. "Both of you" is **mwêembî**; "both of us" is **twêembî**. For other class agreements use **-ôombî** with the consonants of the possessive particles as prefixes.

Exercises:

Translate into Kinyarwanda:

- | | | |
|---------------------|---------------------------|-----------------------|
| 1. The 4th sheep | 2. The 16th boy | 3. The last paper |
| 4. The 3rd shepherd | 5. The 57th song | 6. My two ears |
| 7. The 29th egg | 8. The 18th letter | 9. The first house |
| 10. The 2nd river | 11. Five times | 12. The 24th man |
| 13. The 43rd tree | 14. The 10th string | 15. The 5th pineapple |
| 16. The 12th potato | 17. The 4th cup of coffee | 18. The 27th tomato |
| 19. The last woman | 20. How many times? | |

Lesson 62. Months, Days of Week, Telling Time.

Vocabulary

igicê - part, half, chapter	inô - here, this side
kurâara (-ye) - to spend the night, lodge	icyûmwêeru (4th cl.) - week
kwiîrirwa (-we) - to spend the day	kuramuka (-tse) - wake up (well) in the morning
isâahâ (or isaâ, saâ) (3rd-5th) (Sw.) - hour, clock	umunotâ (umunutâ) (2nd) - minute
itârikî (3rd-5th) - date	umushyitsi - guest, visitor
gusiiba (-bye) - to be absent, omit	kumara (-ze) - to stay, spend (time), finish (tr.)
gusiba (-bye) - to erase (short i)	ukwêezi (amêezi) month, moon

125. **Months.** The names are formed by the word for "month" with the ordinal numeral.

ukwezi kwaa mbere - January	ukwezi kwaa cyêendâ (or, kw'icyêendâ) - September
ukwezi kwaa kâbiri - February	ukwezi kwaa cûmi (or, kw'icûmi) - October
ukwezi kwaa kâriindwî - July	ukwezi kwaa cûmi na kûmwe (or: na rimwê) - November
ukwezi k'umûnaâni - August	ukwezi kwaa cûmi n'aabîri (or: na kâbiri) - December

There are also other specific Kinyarwanda names for the months. You should try to learn them as well, as they are used a great deal:

Mutarâma - January	Nyakâanga - July
Gashyâantâre - February	Kaanamâ - August
Weerurwe (or: Weruwe) - March	Nzêri - September
Matâ - April	Ukwaakira - October
Gicurâasi (or: Gicuransi) - May	Ugushyîingo - November
Kamêna - June	Ukuboza - December

The first nine names have accords of class 3, the last three of class 9.

Dates are usually given like this:

itariki ya makumyabiri na gatatu y'ukwezi kwa kane - April 23 or, ku itariki ya ... (on such and such a date).

To ask: What date? one says: ku itariki ya kangâaheê?

What month? mu kwêezi kwa kangâahê?

What day? ku wa kangâahê?

126. The names of the **days of the week** are formed like the regular names of the months, using the agreement for "day". (Note that Sunday is different.)

ku cyûmwêeru - Sunday	ku wa kâbiri - Tuesday	
ku waa mbere - Monday	ku wa gâtatu - Wednesday	etc.

Some special days:

Isâabatô - Sabbath	Adventi - Advent	ubuûnaani - new year
Bonane - New Year	Nohêli nziizâ! - Merry Christmas!	Paasîka nziizâ! - Happy Easter!

127. Telling Time. In Kinyarwanda 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 word for "hour" (saâ, or: isâa) is used. However, it is to be remembered that the day begins with daylight, rather than at midnight. Also, usually the Swahili numerals are used as well. A helpful clue to figuring the hour is that if by English time the number of the hour is 6 or less, add 6 to it; if the number is 7 or more, subtract 6 from it. Thus, 6:00 (English) ($6 + 6 = 12$) is: saa cumi n'ebiyiri. 4:00 (English) ($4 + 6 = 10$) is: saa kumi.

7:00 - saa (isâa) mooyâ	1:00 - saa (isâa) sabâ
8:00 - saa (isâa) mbirî	2:00 - saa (isâa) munaâni (or: saa naâni)
9:00 - saa (isâa) tatû	3:00 - saa (isâa) cyeendâ
10:00 - saa (isâa) vinê	4:00 - saa (isâa) cûmî
11:00 - saa (isâa) taânu	5:00 - saa (isâa) cûmî n'iimwê (or: na moôya)
12:00 - saa (isâa) sitâ	6:00 - saa (isâa) cûmî n'eebyîri (or: na mbirî)

In some areas they prefer the Kinyarwanda form to the Swahili, thus:

7:00 - isaha imwe, 8:00 - isaha ebyiri.

Observe that in those cases the agreement of the numeral is 3rd cl. plural.

When the word isaha is used for "hours" (duration) or for "clocks", the regular Kinyarwanda words are used, with 3rd class singular, 5th plural. 9:00 - saa tatu, three hours - amasaha atatu, three clocks - amasaha atatu.

If you wish to indicate that the time is at night, you could say: saa ine za nijoro - 10:00 at night (or, saa ine ya nijoro).

For the fractions of hours, see the following:

9:10 - saa tatu n'iminota cumi, 9:10 - saa tatu n'igice

9:50 - saa ine ibuze iminota cumi (i.e. 10:00 lacking ten minutes).

Exercises:

I. Translate into English:

1. Abashyitsi bazaza ino mu kwezi k'umunani. 2. Waraye he ku wa kane? 3. Nari ahandi ibyumweru bitatu, nyamara nagarutse ku wa mbere. 4. Wasibye mu ishuri ku wa kabiri. Wari he? 5. Abandi bazungu bazaza mu Rwanda mu kwezi kwa gatandatu. 6. Ku itariki ya makumyabiri na karindwi y'ukwezi kwa cyenda tuzasubira mu ishuri. 7. Muzatangira imirimo saa mbili ibuze iminota cumi n'itanu. 8. Abashyitsi bacu bamaze ino igice cy'ukwezi. 9. Abakozi batashye saa kumi n'ebiyiri za nimugoroba. 10. Abajura batwibye ku itariki ya cumi n'icyenda mu kwezi kwa karindwi. Hari ku munsu wa gatandatu.

II. Translate into Kinyarwanda:

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 doctor, but he was not at home. 5. We wanted to go to Butare 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 Kigali? 9. It is 2:15. Go to school quickly. 10. The masons worked six hours on Friday.

LESSON 63. Some Household Terms

Vocabulary

itêekero - kitchen	gutêeka (-tse) - to cook, prepare food
amêezâ - table, desk	intêbe - chair, stool, bench
gufuungura (-ye) - to eat, dine, have a meal	ifuunguro (ama-) - meal, dinner; drink
ifuunguro rya saa sitâ ('meal of noon') - lunch	kuryâ (-rîye) - to eat; bite
iryâ - time of a meal	umuryî (aba-) - glutton, gourmand
indobô - pail, bucket	imbugita (or, icyûuma) - knife
ifuru (or: izîiko) - stove, fireplace	ikanyâ (5th) - fork
ikiyîiko - spoon	akayîiko - teaspoon
ikirâhurê - (ibi-) glass	isahaani (ama-) - plate, dish
ikibiîndi - (ama-) - clay water pot	intaango (in-) - large water pot, basket
urwabya (inz-) - small clay water pot	inkoongooro (in-) - 1. milk pot, 2. vulture
igikoômbe (ibi-) - cop, mug; can, tin	umukebe (imi-) - tin container, can
isûkaârî (5th cl.) - sugar	imiteêja - green beans
imbogâ - leafy vegetable	urusêenda - pepper
ingano - a) wheat, b) size	gutônora (-ye) - to peel, shell, husk
guhaata (-tse) - to peel with knife	gusuka (-tse) - a) to pour into, b) to braid hair
kwaatsa (-kije) - to start (fire)	kubâaga (-ze) - a) to butcher, b) operate, remove skin
kubiza (-jije) - to boil (tr.)	kubira (-ze) - to boil (int.)
isupû (i-) - soup	kootsa (-keje) - to burn, bake, roast
kuvâanga (-nze) - to stir, mix	gukaranga (-nze) - to fry
ipanu (ama-) - frying pan	ifîrîti (i-) - French fries, potato chips
gusya (-seeye) - to grind, crush, powder	gucâagagura (-ye) - to chop up, parse

128. These are only a few of the terms one needs. You can easily learn many others from the Africans. Necessarily, many of these terms come from Swahili, or English, or French, because many of these things did not exist in the country until Europeans brought them. For "to set the table" one says: Tegura ameza - prepare the table. For "to clear the table": 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 imiteja n'ibirayi ku ziko. 2. Baga inkoko ebyiri, kuko abashyitsi baraza nimugoroba. 3. Mena amazi mabi; shaka andi meza. 4. Karanga inyama mu mavuta menshi. 5. Ngwino gusyananasi. Shyira isukari nke mu nanasi. 6. Abakobwa baracagagura imiteja, bayishyira mu ndobo. 7. Ndashaka ko muhata ibirayi byinshi, kandi ko mutonora ibigori bike. 8. Umuboyi (houseboy) aravanga ifu n'umunyu n'amata n'amagi. 9. Dufite abashyitsi batatu. Tegura ameza vuba. Shyira ku meza imbugita n'amakanya n'utuyiko n'amasahane n'ibikombe. 10. Kariya yagiye mu murima kuzana imboga n'inyanya.

II. Translate into Kinyarwanda:

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 it (fire). 6. Did you (s.) 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 wheat 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 wheat.

LESSON 64. Stative Voice

Vocabulary

kunêzeerwa (-zerewe) - to be happy	kurwâara (-ye) - to be sick, ill
gukomera (-ye) - to be strong	kumera (-ze) nêezâ - to be (feel) well
gusoonza (-shoonje) - to be hungry	gukôonja (-nje) - to be cold, wet, damp
kwiicara (-ye) - to sit (down)	

129. **Stative Voice.** In Kinyarwanda, 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 in the **-ra** present, but the suffix is past. This applies to present time. For past and future time these verbs are formed like any others (or by compound tenses which are not taught in this book). In the negative and in dependent clauses the **-ra** drops out; it also drops out when an object or phrase (other than the infinitive) follows the verb in the same clause. e.g. arwaye malaria - he's ill with malaria.

ndarwâaye - I am being ill	urarwâaye - you are being ill
ndanêzeerewe - I am being happy	bararwâaye - they are (presently) ill
ndiicaye - I am sitting down	ndîizeeye - I am trusting

For habitual present of these verbs the regular prefixless present is used. e.g. Arwara iminsi yose - he is ill every day (or, always).

Note: When a part of the body is the object of a verb, but the owner of the part is not the same person as the subject of the verb, use the proper object pronoun in the verb instead of the possessive adjective. e.g. Yamfashe ukuboko - he seized my arm.

Exercises:

I. Translate into English:

1. Ndanezerewe cyane kuko Yesu yambabariye ibyaha byanjye kandi yanyogeje umutima.
2. Umwana w'impumyi ararwye cyane. Baramujyana kwa muganga.
3. Ntitwariye uyu munsu; turashonje cyane.
4. Cana umuriro mwinshi; ndakonje.
5. Umuhungu yarwaye mu gitondo ariko ubu arameze neza.
6. Abana baranezerewe kuko babonye imyenda mishya.
7. Abigishwa bemeye gufasha ababyeyi babo mu mirima.
8. Inzira iraruhije ariko ndagira ngo turahagera vuba.
9. Inzu yacu nshya irakomeye cyane kandi ni nini.
10. Umunyabyaha arizeye Yesu; nuko arakizwa ibyiha bye. (nuko = so)

II. Translate into Kinyarwanda:

1. The children want a lot of food. They are very hungry.
2. Two girls were absent today because they are sick.
3. I trust Jesus because He saved me.
4. I heard that you were sick. Are you well now? 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

urukero - saw	inyuundo - hammer
umusûmaâri - nail, straight pin	itâfaâri (or, idâfaâri) - brick (5th)
itegura (5th) - tile for roof	incaabîti, ishôokâ, indyâankwi, intôorezo - axe
gusakaara (-ye) - to roof, put on roof	gusêenya (-nye) - to tear down, divorce
umucaânga - sand, gravel	umusênyi (2nd cl.) - sand
kubûumba (-mbye) - to mold (bricks, pottery)	gukeba (-bye) - to cut (meat, cloth, paper)
gusatura (-ye) - to cut lengthwise, split (wood)	gucâ (-ciye) - to cut, tear; pass through a place
kubaaza (-jye) - to plane (boards), do wood carving	kwaasa (-shije) - to split wood

130. Note the construction in the following phrases:

umucanga wô kubaka - sand for building
 imbaraga zô gutsinda Satani - strength to defeat Satan
 amategura yô 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 Kinyarwanda the simple infinitive is not sufficient as in English for this construction. You must use this little particle which is the possessive particle with **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" (above) instead of "to build." Note these examples:

Ndashaka umuntu wo kujya i Kigali - I want a man to go to Kigali (purpose).
 Yasabye umugabo kugenda - he asked the man to go (no particle needed).

Exercises:

I. Translate into English:

1. Uyu munsu abafundi babumbye amatafari magana atanu. 2. Ohereza abaagabo bo kuzana umucanga mwiza; ndawushaka. 3. Zana inyundo yo gushimangira (pound) imiswari. 4. Senya inzu; mwubatse nabi. 5. Imana yaduhaye imbaraga zo gutsinda Satani. 6. Ndashaka imbugita yo guhata ibirayi. 7. Ntidufite uburyo bwo kuza iwanyu. 8. Umukozi arashaka icywina cyo kubaza. 9. Ndashaka ibitoke byo kurya. Mbese murabifite? 10. Ku cyumweru ni umunsu wo gusenga.

II. Translate into Kinyarwanda:

1. I want four hoes to cultivate (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 workers have many nails to put in the boards. 5. We want two other workers 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 thirteen pieces of paper (= 13 papers) to sell. 10. The children don't have books to read.

LESSON 66. Imperatives with the Subjunctive

Vocabulary

gutêgereza (je) - to wait, wait for
kubwîira (ye) - to tell, inform

guhâmagara (-ye) - to call
gusa - only (this is the adverb derived from adj. -sa.)

131. In Lesson 22 you learned the simple singular imperative. For the plural imperative the personal prefix **mu-** is used, and the final **a** of the stem is changed to **e**. e.g. mugeende! - go! (pl.), mukore! - work! (note the low tone in -kor).

132. You will remember that, as given in par. 37, the singular imperative is just the stem of the verb. However, whenever an object pronoun occurs in the verb (imperative), except that of the first person singular, the final **a** of the verb must change to **e**. e.g. mpa igitabo - give me the book; muhe igitabo - give him the book; duhe igitabo - give us the book; yabumbe - mold them (bricks); bizane - bring them (books).

133. **Subjunctive.** All these imperative forms which end in **e** are in reality in the subjunctive mood, about which you will learn more in the next lesson. The singular imperative may also be used in the subjunctive: ukore neza - work well, uzane imbaho - bring the boards, wandike amazina - write the names. Usually the simple form (not subjunctive) means "do it right now", but the imperative using the subjunctive may mean "do it any time today". Geenda - go (now), ugeende - go (any time today). However, the subjunctive form must be used for the second of two commands e.g. Zana ibijumba ubiteke - Bring the sweet potatoes and cook them. Geenda ushake isuka - Go and look for a hoe.

Observe that no word is used for "and" for joining the two commands.

Note1: If the first imperative verb is affirmative, the second will be subjunctive, but if the first is negative the second will often be the infinitive. e.g. Subira ubikore - do it again; ntusubire kubikora - don't do it again. Bwira Yohana aze - tell John to come; ntubwire Yohana kuza - don't tell John to come.

Note 2: Often the imperative is prefixed by **ni-**, especially in the plural. This does not particularly change the meaning. Nimugende - go (pl.) Nuuze - come (s.)

Exercises:

I. Translate into English:

1. Mubwire umugabo aze hano uyu muni.
2. Injangwe irashonje; yihe inyama nke.
3. Mutegereze ibitabo byanyu; ndabibaha vuba.
4. Abakobwa baje; babwire gushaka andi masuka abiri gusa.
5. Abakozi bagiye; bahamagare vuba; ndabashaka.
6. Mubaze imbaho, kuko tuzatangira kubakaivuba.
7. Hari amatafari menshi mu kabande; muyazane hano yose.
8. Mu ishuri ni habi cyane; hakubure vuba.
9. Abana bagiye kure; genda ubabwire kugaruka kuko bwije.
10. Nabahaye imirimo mike; muyirangize mu gitondo, nyuma ndabaha indi.

II. Translate into Kinyarwanda:

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; 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 work outside.
10. The hammer and nails and saw are here: take them to the skilled workman.

LESSON 67. Subjunctive

Vocabulary

itâra (ama-) - lamp

igikoôni - kitchen

umutêgo - trap

icyuûmba (4th) - room (in house)

itabâaza (ama-) - lantern, small lamp, candle

ururâbyo (ururâbo) (ind-) - flower

rwagakoco (3rd) - small trap, mouse trap

kwîitoonda (-nze) - to be careful, behave well

134. a) 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", etc.) In the 3rd person it has the idea of "have him do", or "he may do".

tugendê - let's go;

akorê - let him work, have him work, he may work

bakorê iki ubu? - what shall they do now? bahingê mu murima wanjye - have them hoe in my garden.

batangirê kuririmba - have them begin to sing

Any of these forms, except the question, may be preceded by **ni-** without changing the meaning. e.g. nitugende, naze.

134. b) The negative imperative is:

ntugeende - don't go (sing.)

ntitugeende - let's not go

ntageende - have him not go

ntimugeende - don't go (plur.)

ntibageende - have them not go

135. **Subjunctive with kugira ngo.** In Lesson 50 you learned that **kugira ngo** may mean "in order that" or "so that". When so used in the affirmative it must be followed by the subjunctive: e.g. Araza kugira ngo yige - he is coming so that he may learn. Sometimes **kugira ngo** is shortened to **ngo**. When **kugira ngo** means "to think" or "suppose" it does not take the subjunctive.

When kugira ngo means "so that" and the word following is in the negative, the subjunctive is not usually used, but rather the dependent negative form as taught in par. 186. e.g. Yirutse kugira ngo adafatwa - He ran so he wouldn't be caught. Yasabye umuti kugira ngo atarwara - he asked for medicine so he wouldn't get sick. -

Exercises:

I. Translate into English:

1. Zana itara uricane. 2. Mwarangije imirimo yose (insert "which") nabanaye; nimutahe.
3. Simfite amasuka; yashake uyazane. 4. Abigishwa bajye he? Bajye mu murima kugira ngo bahinge. 5. Mesa imyenda uyanike vuba. 6. Ntushyire rwagakoco yo gufata imbeba mu gikoni.
7. Ntutahe ubu kuko mfite indi mirimo yo kuguha. 8. Abana ntibajyane amatafari ku ishuri.
9. Mbese wahamagaye umuntu wo kujya i Kigali? Ntagende ubu, azagende ejo.
10. Witonde kugira ngo rwagakoco itagufata u.rutoke.

II. Translate into Kinyarwanda:

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; have 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? Have her boil water to drink. 8. Don't take the flowers into the kitchen. Take them into the other room. 9. Let's not refuse to help our friends, because they have lots of work. 10. Don't (pl.) bathe in the river because the water is dirty. 11. Don't put the potatoes out in the sun again. Put them away in the house. 12. Don't have the workmen tear down the house; it is strong.

LESSON 68. How to say “Stop” and “Wait”

Vocabulary

gutwâara (-ye) - to carry, take (away), leave

kureka ahô - to stop (int.)

guhâguruka (-tse) - to stand up

guhâgarika (-tse) - to stop (tr.) (something moving, as car, person)

kureka (-tse) - to stop, cancel (int.), to allow, let

kubûza (-jije) - to hinder, prevent, stop (tr.)

guhâgar(ar)a (-gaze) - to stand, stop (int.), wait

136. a) Observe these uses of “stop”.

- 1) (Someone is going away) Stop, I want to tell you something - Hagarara (or, Buretse) ndashaka kukubwira ijambo. (B’uretse is just “Stop.”)
- 2) Stop writing on the slate - Reka (or, rekera aho) kwandika ku rubaho.
- 3) The child is going into the water, stop him - Umwana agiye mu mazi. Mubuze!
Stop the child from going into the water - Buza umwana kujya mu mazi (or, ngo ntajye mu mazi).
- 4) Stop the car, I want to get out - Hagarika imodoka, ndashaka kuyivamo.

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

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

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

In (4) the idea is to “stop” someone or something from going.

Note regarding **-reka**: If the subject of **-reka** is the same as the one who is doing the action, it means “stop”. (In this case it may also be **-rekera aho**). e.g. reka kwandika (or: rekera aho kwandika) - stop writing (the one who is to stop is the one who is writing).

If the subject of **-reka** is not the same as the one who is doing the action, it means “allow” -(e.g. Umureke agende - allow him to go.)

136. b) **-têgereza** and **-hâgarara**, meaning “wait”.

Wait for me - ntêgereza (or: untêgereze).

Wait, I want to give you something - hâgarara, ndashaka kuguha ikintu.

If you state whom one waits for, use **-têga**.

136. c) **guhâguruka** and **guhâgarara**, meaning “to stand”:

The act of coming to a standing position is: guhaguruka. Referring to the duration of standing, use: guhagarara. Let’s stand and sing - Duhaguruke turirimbe. We stood for two hours - Twahagaze amasaha abiri.

137. **Object pronoun: -ha**. In par. 66 you learned the use of **birahari**. This particle is often inserted in forms of the verb “to be”, and sometimes in other verbs as well, to mean “there” or “here”. You hear it most often if someone comes to the door and asks: Mbese muganga arahari? The reply: Yee, arahari. - Is the doctor here? Yes, he’s here. In the past, when **-ha** is inserted in a form of **-ri**, the verb is repeated. Observe: Wari uhari ejo? Yee, nari mpari - Were you here yesterday? Yes, I was here. Note this other use: Washyize umusumeno hasi? Narawuhashyize. - Did you put the saw on the floor? I put it there.

Exercises:

I. Translate into English:

1. Duhaguruke twese, dusenge. 2. Abakozi bareke gusenya inzu. 3. Bareke kwasa inkwi, sinshaka izindi. 4. Muhagarare; mfite ibitabo nshaka kubaha kugira ngo mubijyane ku mwigisha. 5. Umwana afite imbugita; mubuze gukeba igitambaro. 6. Inshuti zawe ziri mu nzu? Yee, zirahari. Uziihamagare. 7. Ntimutware indabyo zose, zihagume. 8. Wajyanye amatara hanze? Yee, nayahashyize kuko nshaka kuyoza. 9. Abigishwa barahari? Bahamagare, ntibagume hanze. 10. Yohana nagende vuba kugira ngo afashe inshuti ze.

II. Translate into Kinyarwanda:

1. Stop. (s.) Don't go home now. There is work to do. 2. Wait (pl.) for the girls; they are coming. 3. Light a lamp so that we may see to read. 4. Stop the children from going (to go) to the river. 5. Stop the doctor. I want to show him my child. 6. Were you in school yesterday? Yes, we were here. 7. Were your parents in church yesterday? Yes, they were there. 8. Put the trap on the floor in the house. I put it there this morning (in the morning). 9. Let us not wait for the others but let's hurry. 10. Don't leave stones in the path; we want to walk there.

LESSON 69. Possessive Particle with 'a' changed to 'o'

Vocabulary

ishâmi - branch

ishyaamba (5th) - forest, brushy place

ubwaâtsi - grass (tall, for building)

ibyaâtsi bibî - weeds

kwîitema (-mye) - to cut oneself

(e.g. finger: nîitemye urutoke)

igitaka (or, ubutaka) - soil, earth

ikibabi (igibabi); also: ibabi (amababi) - leaf (of plant)

ibyaâtsi - grass (any kind)

gutêma (-mye) - to cut (grass, plants, trees)

138. The possessive particle, **wa**, **ba**, etc., and the word **na** change their **a** to **o** before infinitives and before **mu** and **ku**.

e.g. kurya nô kunywa - to eat and drink

ku meza nô ku ntebe - on the table and on the chair

mu ishuri nô mu rusengero - in the school and in the church

igitabo cyô gusoma - a book to read

139. The possessive particle, as **wa**, **ba**, **ya**, etc. sometimes becomes **wô**, **bô**, **yô**, etc. as seen in par. 130. 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 **wô**, **yô**, etc. are used, followed by **mu** or **ku**:

e.g. ibiti byô mu ishyamba - the trees of the forest

umusatsi wô ku mutwe - the hair of the head

ibibabi byô ku mashami - the leaves of the branches

A part of a thing may not possess. Thus, one would say, "ibibabi byo ku mashami", and "ibibabi by'igiti" because the tree is the whole thing, and thus the plain possessive may be used.

140. On the other hand, when in English we would use only “in” or “on” to connect two nouns, in Kinyarwanda the form **wô**, **yô**, etc. must be used as well as **mu** or **ku**, when a prepositional phrase modifies a noun. e.g. The trees on the hill - ibiti byo ku musozi, the pages in the book - impapuro zo mu gitabo.

In this use one could also say, “ibibabi byo ku giti” when the emphasis is on location. Note the difference here:

Put the book on the table - shyira igitabo ku meza (ku meza modifies shyira)

The book on the table is good - igitabo cyo ku meza ni cyiza (ku meza modifies igitabo).

Exercises:

I. Translate into English:

1. Ukubure neza mu nzu no mu rusengero. 2. Inyamaswa zo mu ishyamba ni mbi, kandi ni nyinshi cyane. 3. Abagabo bagiye gushaka ubwatsi bwo gusakara inzu. 4. Abantu batemye ubwatsi bwose bwo ku musozi. 5. Tugende guhinga no gutema ibyatsi. 6. Unyereke imbuto zo murima. 7. Hari ibyatsi, bibi byinshi mu mirima no mu nzira. 8. Tuzatangira kubaka vuba; turashaka umucanga mwiza wo mu ruzi. 9. Imana ikuhda cyane umuntu wese wo mu bwami bwayo (his). 10. Mugende mushake imbuto zo ku bita.

II. Translate into Kinyarwanda:

1. The soil in the garden is not good. 2. The leaves on the trees are beginning to fall. 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 Kinyarwanda?
2. What kind of verbs are in the stative voice?
3. How is the stative formed? Give an example.
4. When does **na** become **no** (2 instances)?
5. When does the possessive particle **wa**, etc. change to **wo**, etc. (3 instances)
6. How is the plural imperative formed? Give an example.
7. How is the subjunctive formed? Give an example.
8. How is the negative imperative formed? Give an example.
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 4 words used for “to stop”;
 - b) the 2 words used for “to wait”;
 - c) the 2 ways of saying “to stand”.

II. Write in Kinyarwanda the names of all the months and all the days of the week.

III. Translate into Kinyarwanda:

1. Don't go (pl.) to the valley to cut grass for putting on a roof.
2. Bring (s.) green beans and tomatoes, and cook them.
3. I will punish you (s.) because you were absent four days.
4. I told you to put the new books on the table. Where are they? I put them there.
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 (s) bring beans to sell? I brought them three times.
12. The men often go to Butare 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 in the night so that he might find an opportunity to steal.
18. The cows are going into the garden; stop them from eating (to eat) the corn.
19. Two boys were bad (did badly) in school; the teacher punished them; they stood for two hours.
20. Cut all the weeds in the garden.