

## LESSON 101. Reading Lesson

### Vocabulary

ibyoondo - mud (no sing.)

ingurube - pig

mweêne - son of, daughter of

kwîica (-she) - to kill, pick (mushrooms)

nka (pl. bene) - like (before nouns, pronouns)

kurema (-mye) - to create

gutaangaara (-ye) - to wonder at, be amazed

umweênegîhugu - citizen, national

umwîicanyi - murderer, criminal; murder

inkeende - vervet monkey (small grey)

Note: In the following paragraphs you will note the syllable **-ka** in some verbs. You will learn about that tense later, but for the present translate **-ka** as "and". You may see some other things that you don't understand altogether; however, do the best you can with the translation.

I. Translate into English. You may translate present verbs as past where it makes sense to do so.

"Imana yarangije kurema igitoke, nyuma Satani na we afata inkende ayicira munsu yacyo. Arongera afata ingwe ayicira aho nyine (right there) munsu y'icyo gitoke. Arongera afata ingurube ayicira aho nyine munsu yacyo. Rero (then) icyo gitoke kinyunyuzwa (suck in) amaraso ya za nyamaswa zose Satani yiciye munsu yacyo. Ni cyo gituma (reason) umuntu anywa inzoga nke akabanza gukina nk'inkende, ngo yongerwa kunywa akarwana nk' ingwe; nyuma akaza arivurunga (roll oneself) mu byondo nk'ingurube." (From **Imigani**, by E. Sibomana, p. 22.)

II. Translate this Scripture passage: (1 John 3:13-19). Try to do it without first reading the passage in English.

"Bene Data, ntumutangazwe n'uko (that) ab'isi babanza. Twabwwe tuzi ko twavuye mu rupfu, tukagera mu bugingo, kuko dukunda bene Data. Udukunda aguma mu rupfu. Umuntu wese wanga mwene se n'umwicanyi; kandi muzi ko nta (no) mwicanyi afite ubugingo buhoraho (everlasting) muri we. Iki ni cyo kitumenyeshya urukundo icyo ari cyo, ni uko Yesu yatanze ubugingo bwe ku bwacu (see par. 207); natwe ikidukwiriye ni uko twatanga ubugingo 'bwacu ku bwa bene Data. Ariko Ufite ibintu byo mu isi, akareba ko mwene Se akennye, akamukingira (close up for him) imbabazi ze, urukundo rw'Imana rwaguma (would remain) muri we rute (how)? Bana bato, ntidukundane (-na, or, -ne = each other) mu magambo cyangwa ku rurimi, ariko dukundane mu byo dukora no mu by'ukuri. Icyo ni cyo'kizatumenyeshya ko turi ab'ukuri."

## LESSON 102. Miscellaneous Words

### Vocabulary

kuzîmira (-ye) - to lose one's way, go astray

umwâanzi - enemy

kugerageza (-je) - to try, tempt

kubêera (-reye) - because of, on account of

kubwa - for the sake of, in (my) opinion

205. **Ntuuzâ.** This word means "what's-his-name." It is used when for the moment one cannot remember the name of a person. e.g. Hamagara ntuzuriya - call what's-his-name over there. When a thing is referred to, the specific name being forgotten, the form is **intuza**. Sometimes one hears something like this: Ndashaka kugura intuza-intuza - ikaramu - I want to buy what-you-call-it - a pencil.

206. **Naka.** This word (sometimes doubled: naka-naka) means "so-and-so." In English we sometimes say: "He goes to so-and-so and says such-and-such." In Kinyarwanda this would be: Ajya kuri naka avuga binaka. Or, one may say: Ku munsu munaka - on such-and-such a day.

207. **Ku bwa and kubera.** Kubera means "on account of," "through the agency of," as well as "because of." Listen for African usage of this word to get the right slant of meaning. Ku bwa may be used like this: Ku bwanjye Petero arabeshya - in my opinion, Peter is lying. Or, Yesu yapfuye ku bwacu - Jesus died for our sakes.

Note that this is **ku** followed by the possessive with **bu-** prefix. ku bwanjye, ku bwawe, ku bwacu, ku bwayo, etc. e.g. Kubera abantu bese - because of all the people.

### Exercises:

#### I. Translate into English:

1. Ntuzuriya i Kigali vuba gushakira akazi.
2. Ku bwanjye Mariya akwiriye kujya kwiga kugira ngo amenye gusoma no kwandika.
3. Muzagenda ryari kurega abanzi banyu? Ntimuratangira gutegura iby'urugendo?
4. Nidusabe ku bwa Yesu Kristo kugira ngo biduheshe ibyo dusaba.
5. Ntuzuriyemiye kuko atumvise neza icyo abantu bamubwiye.
6. Byaturuhije cyane mu gitondo, kuko abakozi bataje. Kubera ibyo dukwiriye kubangika cyane kugira ngo tugerageze kurangiza gusarura ibishyimbo.
7. Intama za naka zazimiye, maze yahamagaye abamufasha kuzishaka.
8. Twese dukwiriye kugerageza cyane kwanga kunebwa kugira ngo tugire umwete mu mirimo yacu.
9. Abantu baratangaye cyane igihe Yesu yababwiraga ko dukwiriye gukunda abanzi bacu.
10. Mbese mwabonye ntuzuriya ku ishuri ejo?

#### II. Translate into Kinyarwanda:

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 (cyane) to do what God wants and He will help you.
3. I am looking for what-you-call-it - a tool to pound (gukubita) nails with - a hammer.
4. Jesus died on the cross because of your sins and my sins.
5. The men will go to Kibuye tomorrow to begin to build a new house.
6. The fundi sent me to look for what-you-callit. But I can't find it. Tell me what you want and I'll help you look for it.
7. When you go to Kigali 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 lost their way and we waited for them (for) five hours.

## LESSON 103. Reflexive Verbs

### Vocabulary

kunêezeza (-neejeje) - to please, make happy  
guhîsha (-she) - to hide (from) (tr.)  
ubusâ (adv.) - in vain, nothing, for nothing  
ubusâ (noun, no pl.) - zero, meaninglessness

kuriinda (-nze) - to watch, guard, protect  
kwîishiima (mye) - to be happy, satisfied  
ubusâ (noun, no pl.) - nakedness, nudity  
gusa (adv.) - only

208. **Reflexive verbs.** By reflexive is meant that the subject does the action to himself. This is formed by attaching **îi-** before the stem of the verb, or **îiy-** if it is a vowel-stem verb. gukûunda - to love; kwîikûunda - to love oneself; kwîigiisha - to teach; kwîiyigisha - to teach oneself. This attached prefix actually becomes a part of the stem and the forms are treated as any other vowel-stem verbs, in all respects. E.g.: Umuhungu aribaza - the boy asks himself (wonders). Umwigisha ariyubakira inzu - the teacher is building a house for himself.

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 (Lesson 115), as in **ariyubakira** above. e.g. kwigurira igitabo - to buy a book for oneself

210. The imperative of reflexive verbs differs from ordinary vowel-stems in that it must end in **e**. e.g. Ikize - save yourself.

### Exercises:

I. Make the following verbs reflexive and translate:

- |            |            |             |
|------------|------------|-------------|
| 1. kwereka | 4. guklira | 7. gutema   |
| 2. gtikiza | 5. gutanga | 8. kubabaza |
| 3. kubuza  | 6. guha    | 9. kwanga   |

II. Translate into English:

1. Abikunda ntibanezeza Imana ariko batekereza ibyabo gusa.
2. Ku bwarijye sinzafasha utifasha.
3. Umuntu wibye akunda kwihisha kuko atinya gufatwa.
4. Irinde kugira ngo utazagwa igihe uzageragerezwa na Satani.
5. Uwibwira ko amafaranga menshi azana iununezero aribeshya.

III. Translate into Kinyarwanda:

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.

## LESSON 104. Uses of Ntaa

### Vocabulary

umubâbaro - pain, grief, suffering, sorrow	kubâbara (-ye) - to be in pain, suffer, hurt
imfûra - first-born	inda - stomach, pregnancy, fetus
gusîga (-ze) - to leave (tr. and intr.), quit	gusîgara (-ye) - to be left (over, behind)
icuumbi (5th) - lodging place	gucuumbika (-tse) - to lodge
n'ûubwô - although (introduces dependent clause)	

211. **Ntaa**, meaning "no one", "no", "not any", 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 **ntaa** seems to be a verb form, meaning "there is not". 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 its initial vowel (augment). The following verb is a dependent one, the literal meaning being "there is not... who..." e.g. nta muntu waje - not a person came, or, no one came (lit. there is not a person who came). Nta gitabo mfite - I haven't any book (lit. there is not a book which 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. But in modern orthography the **w** is not written, though it is pronounced. Nta ushaka kugenda (one says: nta wushaka) - 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, but here the w is written. Nta wanga umwana we - no one hates his child.

3) **Ntaa** is very frequently placed at the beginning of the sentence.

212. **Ntaa** is sometimes used with **na**, which in this instance means "even." Nta n'umwe uri 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, **ntaa**, plus the relative, is common for "anyone" (really "no one") in asking questions. e.g. Nta wabonye igitabo cyanjye? - has anyone seen my book? (lit. Is there not he who has seen my book?) However, the Banyarwanda might sometimes say, "Nta gitabo cyanjye wamboneye - lit.: no book of mine have you seen for me?"

Note also these examples: Ibijumba birahari? Oya, nta bihari. - Are there any sweet potatoes? No, there are none. Nutza arahari? Oya, nta uhari - Is what's-his-name here? No he is not here.

### Exercises:

#### I. Translate into English:

1. Nta muntu nabonye mu ishuri mu gitondo.
2. Mbese nta uri aha ushaka kunkorera?
3. Nta gitabo na kimwe gisigaye.
4. Nta mubabaro yagize nubwo se yapfuye.
5. Igihe Imana yaktiraga abantu hayo mu Egiputa, nta mfura n'imwe wasigaye mu Banyegiputa itapfuye.
6. Mbese muri ibyo bi toke byose waguze, nta na kimwe gisigaye?
7. Uriya mugabo nta bana afite bazima Atari (except) imfura ye.
8. Nta mubabaro mfite mu nda, ni mu mutwe gusa.
9. Nubwo twagerageje cyane, nta rubaho na rumwe rwo gukora urugi twashoboye kubona.
10. Nta wumvise ingoma? Ni igihe cyo kwinjira mu rusengero.

## II. Translate into Kinyarwanda:

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 picked one up here. 8. Didn't anybody go to harvest the millet? 9. No news of our friends has come yet, 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 Ntaa

### Vocabulary

ikiroondwe - tick

ubutuunzi - riches, wealth

indâ - louse

inyeênzi - cockroach

urutôzi (in-) - pincher ant

inda - stomach, foetus, pregnancy

214. **Ntaa** as object is usually used in the adjective form. It may not be used by itself. e.g. 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. **Ntaa** as pronoun object:

Nta we nabwiye - I told no one; nta bo muzabona - you will see none (e.g. workers).

a) **Ntaa** with the demonstrative pronoun (see par. 190) may be used as object of the verb, referring to a thing. (Remember that **ntaa** removes the initial vowel, even from a pronoun.) Ufite inka? Nta zo mfite - Do you have cows? I have none. Ntuza afite isuka? Nta yo afite - Does what's-his-name have a hoe? He has none.

b) **Ntaa cyô** is commonly used for "nothing". Ufite iki? Nta cyo - what do you have? Nothing. Mbese ukora iki? Nta cyo. - What are you doing? Nothing.

c) **Ntaa hô** is used for "nowhere", usually placed at the beginning of the sentence. e.g. Wagiye he? Nta ho nagiye - Where did you go? Nowhere.

d) **Ntaa bwô** may mean "never." It may also just be a strong negation. Nta bwo azakora icyo - he'll never do that.

216. In a dependent clause **ntaa** does not change: e.g. Karisa ntashobora kugura imyenda kuko nta mafaranga afite - Karisa cannot buy clothes because he has no francs.

## Exercises:

### I. Translate into English:

1. Uwo mwana ntashaka kuza kwiga kuko nta myenda afite. 2. Mbese warangije gukura ibirondwe byose kuri ya mbwa? Yee, nta na kimwe gisigaye. 3. Ndagira ngo hari inda nyinshi mu myenda y'uwo muhungu. Oya, nta zo afite. 4. Mbese wabonye ab' iwacu uyu muni? Oya, nta bo nabonye. 5. Nta ntozi twabonye mu gihugu cyacu. 6. Nta mukobwa araza gukubura mu rusengero? Nta we ndabona. 7. Mbese nturabona ikirondwe? Reba mfi te kimwe aha ku kuguru ubu. 8. Sinasho boye kubwira ab' iwanyu amakuru yawe, kuko nta we nabonye mu rugo. 9. Yesu yatubwiye kubika ubutunzi mu ijuru aho nta nyenzi zishobora kubwonona. 10. Nta ho umwigisha azajya ejo.

### II. Translate into Kinyarwanda:

1. There is nowhere he has not gone in this country. 2. I saw no one in your kraal yesterday. 3. I don't know about (ibya) 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 our garden? I haven't seen any. 7. Don't tell anyone that thieves stole that cow. 8. I haven't seen a monkey or a leopard anywhere in this country. 9. Have you climbed this mountain? I haven't climbed any mountain. 10. This young man never writes to his older brother.

## LESSON 106. Reciprocal Form of Verb

### Vocabulary

gukûurura (-ye) - to draw, pull, drag

amarirâ - tears

kweegeera (-reye) - to come near to

guhânagura (-ye) - to wipe, wipe away, polish

gutônganya (-nije) - to rebuke, reprove, scold

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 **gufâshanya** - to help each other; another is **kwiigiishanya** - 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.'

gukûunda - to love

gukûundana - to love each other

kubôna - to see

kubônana - to see each other

218. There are two important things to be remembered.

- 1) Only a transitive verb becomes reciprocal, for it must have an object: "one another".
- 2) A reciprocal verb does not usually have any other direct object following, since the object is "one another".

219. 1) The past of these verbs ends in **-nye**. Those which end in **-nya** form the past with **-nije**. Bakundanye - they loved each other. Bafashaniye - they helped each other. 2) A verb may have both a prepositional suffix and a reciprocal. In this case there may be another direct object expressed. e.g. Kwandikirana inzandiko - to write letters to each other. Often when there is a prepositional and reciprocal, the prepositional is repeated twice, before and after the **-na**. e.g. kugiriranira ishyari - to be jealous of each other. Note these examples: gusengeranira - to pray for each other, guhingiranira - to cultivate for each other, kurwaniranira - to fight for each other.

## Exercises:

I. Make the following verbs reciprocal and translate.

- |            |             |           |             |            |
|------------|-------------|-----------|-------------|------------|
| 1. kubwira | 3. gufata   | 5. kwanga | 7. kwizera  | 9. kurega  |
| 2. kwereka | 4. kwegera. | 6. kureba | 8. kubeshya | 10. guseka |

II. Translate into English:

1. Hari abantu benshi uyu muni. Mukwiriye kwegerana kugira ngo bese babone aho bicara. 2. Yesu yatwigishije ko dukwiriye gukundana nk'uko (as) yadukunze. 3. Dufite imirimo myinshi; dufashanye kugira ngo turangize vuba. 4. Natonganiye cyane abahungu kuko batafashanije neza mu mirimo y'ishuri. 5. Muraramukeho. Tuzabonana ejo mu rusengeri. 6. Ni mufashanye gukurura urwo rugi, kuko ruremereye cyane. 7. Dusengeranire kuko twesedukennye imbaraga zo gutsinda ibigeragezo (temptations). 8. Ni twigishanye, wowe unyigishe ikinyarwanda, nanjye nkwigishe icyongereza (English). 9. Mwaranganye, ubu mukwiriye kubabarirana. 10. Nabonye abahungu babiri bakubitana, ariko nababujije, nyuma nababwiye ko bakwiriye gukundana.

III. Translate into Kinyarwanda:

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 (s.) wash them and I'll dry them (wipe). 7. The girls were shedding (= crying) many tears, but we told them not to (= that they not) sorrow. 8. Please get near to each other, all of you, so that you can hear what I say. 9. Those 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

gutêera (-têeye) - to throw, plant	imbyîro - dirt (on body, clothes)
isokô (5th) – market, bazaar	igicîro - price, value, cost
umwaanda - dirt (esp. as on floor)	kûuma (old: kwuma) (-mye) - to dry (int.)
isôoko (3rd s., 5th pl.) - fountain, source (of water)	inyuûngu - profit, gain

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, or, with.

gukôra (-ze) - to work	gukôrana (-nye) - to work together
kuguma (-mye) - to stay	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 usually obvious. Usually reciprocals are transitive verbs and associatives are intransitive, but not always.

221. a) When the second subject is named, that is, the one **with whom** the thing is done, the word **na** meaning "with" is also used. e.g. gukora n'abandi benshi - to work together **with** many others.

b) Remember the use of **kujyaana**: Petero ajyana abana - Peter takes the children. Abana bajyana na Petero - the children go with Petero.

If no second 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" e.g. 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** e.g. Turirimbe hamwe - let's sing together. Often in this instance the prepositional form is used: Turirimbire hamwe.

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 cyanjye - come back with my book, thus, return my book.

**222. Gutêera (-têeye).** This verb is used in a multitude of ways with many idiomatic expressions. It is derived from the verb **gutâ (-tâaye)** - to throw away, or lose. Note these phrases:

guteru ipasi - to iron (clothes) (sometimes **kugorora imyenda** is used instead)  
guteru imbuto - to plant seeds  
guteru umupira (or, amabuye) to throw the ball (or, stones), play ball  
guteru ubwoba - to frighten, make afraid (throw fear)  
guteru icyubahiro - to bring, cause 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. Mwirukire hamwe kugira ngo turebe uzi kwiruka cyane. 2. Abana bakunda gukinira hamwe; bakunda cyane gutera umupira. 3. Nzagarukana intebe yawe ejo. 4. Tujyane ku isoko kugura ibishyimbo; nyuma tuzabigurisha ahandi, ahari tuzabona inyungu. 5. Hari umwanda mwinshi mu ishuri; mukorane vuba gukubura no koza hasi. 6. Abagore barajyana ku isoko kuvoma. 7. Twicarane mu nzu ngo tunganire gato. 8. Twese dufite ibiturushya, rero ni twibuke gusabirana. 9. Za mbuto zose nateye ziri he? Nta zo mbona. 10. Data yansigaranye na murumuna wanjye, none sinshobora kujyana n'abandi i Kigali.

### II. Translate into Kinyarwanda:

1. Those men work together well because they like each other. 2. The teachers will spend the night together so that they may have opportunity to pray together. 3. Let us sing together hymn no. 26; (write out number). 4. I scolded the thief with many words because I wanted to frighten him. 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 Him honor. 9. My brother (girl speaking) wants his children (wants that...) to learn together with the teachers' children. 10. The pupils went out together (in order) to play ball.



## LESSON 108. Coverb -tê?

### Vocabulary

kuruha (-shye) - to be tired

kuruhuuka (-tse) - to rest, relax

kuruta (-se) - to surpass

kurusha (-shije) - to surpass

gusuumba (-mbye) - to surpass, be larger

kumera (-ze) - to be like, be in a certain state, germinate

uruhushyâ (impu-) - permission, vacation

si byo? - isn't it? isn't that so?

Note: **si byo?** is often added after a statement, like "n'est-ce pas?" in French; but do not use it to excess.

223. **-tê?** This word, meaning "how?" (only in questions) is a coverb with a variable prefix. The prefix is the same as the verb prefix for each class and also for each person. Ameze ate? - how is he? (usually used only of one who has been ill) Ameze neza - he's well (better). Nta ko ameze - he's no better. Note that in these expressions, **ameze** is a stative without **-ra**. Here are the various forms:

1st person	ntê	dûte	5th class	rîte	atê
2nd person	utê	mûte	6th class	rûte	zîte
3rd person	atê	bâte	7th class	gâte	dûte
2nd class	utê	itê	8th class	bûte	atê
3rd class	itê	zîte	9th class	gûte	atê
4th class	gîte	bîte	10th class	hâte	hâte

You will hear this word in expressions such as these:

bakora bate? - how are they working?

tugire dute? - what shall we do? (lit. how shall we do?) This could also be: tugira dute?

bigenda bite? - how are things going?

nkora nte (or, nkore nte)? - what shall I do? (or, how shall I do?)

hameze hate? - what is it like there?

intozi zigenda zite? - how do pincher ants walk?

### 224. Comparison.

a) The verb **kuruta (-se)** is most commonly used for this when an adjective is involved. Note these examples: Uyu mwana ni munini kuruta uyo - This child is bigger than that one. Iki giti ni kirekire kuruta icyo - This tree is taller than that one. Umwenda wa Mariya ni mwiza kuruta uwa Ana - Mary's dress is nicer than Ana's. Ihene yanjye ni nto kuruta intama - My goat is smaller than a sheep.

b) Two other verbs, **kurusha** and **gusuumba**, are also used 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. e. g. Paulo aririmba neza kurusha Petero - Paul sings better than Peter. Umukozi wanjye akora cyane kurusha uriya - My workman works harder than that one. Umugozi muremure urakomeye kuruta uwo mugufi - The long rope is stronger than the short one.

c) When the comparison is made by means of a noun the verb is **kurusha**. e.g. Arusha Yohana u wenge - he is wiser than John.

d) **Gusuumba** is often used in comparing height, or length, and no other word for “height” is necessary. You will hear it used for other comparisons sometimes as well. e.g., Mukuru wanjye aransumba - My older brother is taller than I.

### Exercises:

#### I. Translate into English:

1. Ndasabye uruhushya kuko ndushye cyane.
2. Nyoko ameze ate ubu? Nta ko ameze.
3. Ashobora kugenda ate ko (since) arwaye ukuguru?
4. Imana izafasha ite abantu banga kuyakira mu mitima yabo?
5. Nsome nte ko (since) ndafite igitabo?
6. Ndashaka isahane nini kuruta iyi kuko ibiryo ari byinshi.
7. Ngire nte, ko ndwaye cyane uyu munsu kuruta ejo?
8. Abakene bakunda Imana batanga amafaranga menshi kurusha abakire bikunda.
9. Igiciro cy'ibishyimbo ni kinini cyane ubu kuruta umwaka ushize.
10. Murumuna wa Yohana aramusumba.

#### II. Translate into Kinyarwanda:

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 than those, but the price is very big.

## LESSON 109. How to Say “Why?”

### Vocabulary

inzîika - grudge, crossness  
isâbunê (3rd s. 5th pl.) - soap  
kugira ishavû - to be sad

ishavû - sadness  
kurêenganya (-nije) - to persecute, treat unjustly  
kugira inzîika - to be cross

225. There are a number of ways of saying “why?”, each with its own particular uses.

1) **Ni kuki?** This is used as we use the word “Why?” all by itself.

Yagiye kwa muganga. Hi kuki? - He went to the doctor. Why?

Or one may say: Hari kuki? (especially for past time).

**Kuki** may also introduce a clause, in which case the clause following is a dependent one. Also, the **ni** may then be omitted.

e. g. Kuki utazanye amafaranga - Why didn't you. bring the money?

2) a. **Present or future** tense with a clause: **Ni iki gituma?** e.g. Ni iki gituma ukubita umwana: - Why are you beating the child? Ni iki gituma uzajya i Cyangugu? - Why will you go to Cyahugu?

b. **Recent past:** (the **-ra-** of the immediate past is lost from the main verb because it is a dependent clause.) e.g. Ni iki gitumye ukubise umwana? - Why did you beat the child (just now)? (Here you must use gitumye.)

c. **Past: Ni iki cyatumye** followed by the prefixless present of the main verb. e.g. Ni iki cyatumye ukubita umwana - Why did you beat the child? Ni iki cyatumye abigisha bajya i Cyangugu ejo? - Why did the teachers go to Cyangugu yesterday?

3) For the negative one commonly uses this construction with **kubuza**: Ni iki cyakubujije gukora neza? - Why didn't you work well? (lit. What hindered you from working well?)

Note that it is the infinitive which follows cyakubujije.

One may also use the proper tense of **ni iki gituma** followed by the **-ta-** negative. -

e.g. Ni iki cyatumye udakora neza? - Why didn't you work well?

4) Another way of expressing “why?” is the prepositional form of the verb, followed by **iki?** - in other words, “for what?” e.g. Unyangira 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.

Note: **Kuki?** is usually considered less polite than **ni iki gituma**, and **may** imply disapproval of the action.

### Exercises:

#### I. Translate into English:

1. Ni iki gituma udashaka kwemera Yesu no kureka ibyaha byawe? 2. Ni iki cyatumye usiba cyane mu kwezi gushize. 3. Ni iki cyakubujije kujya i Kigali ejo hamwe n'abandi? 4. Numvise ku ejo wanze gukorana na Kalisa. Ni kuki? 5. Umwangira iki? Hari inabi yakugiriye? 6. Ni iki gitumye uguze ishoka kandi ufite indi? 7. Ni iki cyabujije ya nkumi kujya kuvurwa? Ni uko (it is that, or, because) nta mafaranga ifite. 8. Ya nka, so ayikundira iki? Mbona imeze nabi. 9. Ni iki cyabujije umwubatsi kurangiza inzu ye muri uku kwezi? Ni imvura nyinshi. 10. Ni iki cyatumye ugirira murumuna wawe inzika?

#### II. Translate into Kinyarwanda:

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 angry at me? 4. Long ago Paulo persecuted those who followed Jesus. Why? 5. Why do you want to quit your work? Because I want more money(francs). 6. Why won't the teacher go to reprove those boys? 7. Why do the elders persecute 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 write the causative, prepositional, passive, reflexive, reciprocal (or associative) forms:

- |            |            |           |             |            |
|------------|------------|-----------|-------------|------------|
| 1. gukunda | 3. kubona  | 5. kuvuga | 7. kubeshya | 9. gutinya |
| 2. gukora  | 4. gufasha | 6. kwanga | 8. guha     | 10. gutuma |

II. Questions:

- What is the difference between **kujya** and **kugenda**?
- What is the difference between **ntuza** and **naka**?
- What is the difference between reciprocal and associative verbs?
- What does **kubwa** mean? **Kubera**?
- Give five expressions using **gutera**, and translate them.
- What is the word for “why?” when it does not introduce a clause?
- How do you say “why?” when introducing an affirmative clause (other than what you gave in no. 6)? 1) present or future, 2) recent past, 3) far past.
- Give two ways for saying “why?” in negative clauses.
- What does **-te?** mean? How are its prefixes determined?
- Write a sentence as an example of a comparison for each of the commonly used words, and translate your examples.

III. Vocabulary Quiz:

- |              |               |                       |               |
|--------------|---------------|-----------------------|---------------|
| 1. intozi    | 11. inyenzi   | 21. to be tired       | 31. tears     |
| 2. uburakari | 12. isoko     | 22. to hide           | 32. stomach   |
| 3. kubera    | 13. gusigara  | 23. to persecute      | 33. to rebuke |
| 4. ubusa     | 14. imfura    | 24. to try            | 34. although  |
| 5. kujya     | 15. inzika    | 25. grudge            | 35. louse     |
| 6. uruhushya | 16. ikirondwe | 26. dirt (on body)    | 36. to wipe   |
| 7. icumbi    | 17. kuma      | 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. umwanzi  | 20. kurema    | 30. to please         | 40. to guard  |