

LESSON 111. How to Say “Some”. The Conditional

Vocabulary

ihwâ (5th) - thorn
ikimenyeetso - sign

icyâago (iby-) - trouble(s), bad luck
nîibâ - if

Note: **Nîibâ** cannot be used for “if” in all cases, but is mainly used for the simple present, future, or immediate past, such as: “if you do thus...”. Further explanations about “if” will be found in more advanced grammars. **Nîibâ** elides before vowels in speaking, but not in writing. e.g. Niba agenda - if he goes.

226. “**Some**”. Often when we would in English say “some”, there is no word needed for it in Kinyarwanda. E.g. do you have some sweet potatoes? - moose ufite ibijumba? Here no word is needed for “some”.

However, there is a word for “some”, which is the stem of the word for “one” with a plural numeral prefix. (In 3rd and 6th class the prefix is **zi-**.) E.g. **abantu bamwê** - some people; **ibintu bimwê** - some things; **inka zimwê** - some cows. But note that there is a difference. In the first example above “some sweet potatoes”, the meaning was “any sweet potatoes,” while in the later examples the meaning was “some as part of a larger group.”

This word for “some” is sometimes used in the reduplicated form: **bamwe-bamwe**, or **bamwe na bamwe**. It may be used either as an adjective or a pronoun. It often means “a few.”

Abantu baje? Bamwe-bamwe. - Have the people come? Some (of them). Ibitabo bimwe biri ku meza, ariko ibindi sinzi aho biri - **Some** books are on the table, but I don’t know where the others are.

Some adverbial uses of this construction are: rimwe na rimwe - sometimes; hamwehamwe, or hamwe na hamwe - some places, here and there.

227. **One each, two each, etc.**

Nzabahemba abiri-abiri - I will pay you two (francs) each.

Mwinjire umwe-umwe - enter one by one.

Mu kugura amagi turatanga atanu-atanu - In buying eggs we pay five (francs) each.

228. The simple **Conditional** is formed by: personal prefix + **aa** + present stem: **n-aa-kuunda** - I would like. A high tone in the root of the verb becomes low if there follows a complement (object, adverb, etc.) after the verb; it remains high if the verb is at the end of a phrase. Observe also the necessary vowel contractions:

naakuunda Mariyâ - I would love Mary
waakuunda Mariyâ - you would love Mary
yaakuunda Mariyâ - he, she would love Mary

... twaamukûunda. - ... we would love her.
... mwaamukûunda. - ... you (pl.) would love her.
... baamukûunda. - ... they would love her.

Learn the correct tone from an African.

a) Like the above examples show, this form is usually translated by “would”. Other examples:

Nakuncia kujya i Cyangugu ejo - I would like to go to Cyangugu tomorrow.

Mbese washobora kumfasha? - Could you (= would be able to) help me?

Niba ufite umwanya, washobora kuruhuka gato - If you have time you could rest a little.

b) With vowel-stems the entire infinitive is retained, except when there is an object pronoun in the verb: n-aa-kw-iibuka. - I would remember.

Mbese wakwemera kujyana na bo? - Would you be willing to go with them?

Wakwandikira inshuti yawe igiye i Buraya? - Would you write to your friend if he goes to Europe?

Moose wabyemera? - would you agree to it?

c) The negative “would not” is formed regularly; here the vowel tone of the verb root stays always low:

sinaakuunda, ntiwaakuunda, ntiyaakweemera, ntitwaakora, ntiwaasoma, ntibaakwiibuka.

Exercises:

I. Translate into English:

1. Abantu bamwe baza ku bitaro bava kure cyane. 2. Hari ubutaka bwiza hamwe na hamwe; ariko si hose. 3. Mfite ibitabo bimwe-bimwe byo kugurisha, ariko si byinshi cyane. 4. Tuzabonana rimwe na rimwe nubwo tutari hafi cyane. 5. Yesu yahaye abigishwa be ibimenyetso bimwe kugira ngo bamenye ko ari Kristo. 6. Mbese wareka kwiga cyangwa wakwemera kugira umwete? 7. Niba ubishaka, washobora gusomera abana ubu. 8. Mbese ntimwantegereza? Ndi kurangiza uyu murimo. 9. Niba bakora ibyiza bashimwa n’abakuru babo. 10. Niba ushyira ibirayi byaboze mu bindi byiza, byose bizabura.

II. Translate into Kinyarwanda:

1. There are many stones here. Take away some of them. 2. Are there any sweet potatoes in the garden? Some, but not many. 3. Sometimes the people of God have troubles but He helps us in everything. 4. Some thorns are in the path; take them away. 5. Some difficulties are very bad, but let us not fall because of them. 6. Wouldn’t you (s.) bring me some oranges? I don’t want all of them. 7. Although we would do only good (things), some people would accuse us. 8. If I tell you (pI.) all that God did for me, you would be amazed. 9. Wouldn’t you (s.) like to rest now? 10. If the goats should go in the garden, they would destroy the little plants.

LESSON 112. Adjectives Expressed by Verbs

Vocabulary

kwêera (-ze) - to be white, pure; bear fruit	kugoorwa (-we) - to be unfortunate
gufuungaana (nye) - to be narrow	umutwâaro - burden, load
kwêeza (-jeje) - to make white, pure, to harvest	kubyibuha (-shye) - to be fat
guhôra (-ze) - to cool (int.), be quiet, always do	guhôza (-jeje) - to cool, pacify (trans.)
amahôro - peace	kuvûga gahôro - to speak slowly
gutûunga (-nze) - to be rich, possess (usually with object)	

Note: **Ukwêezwa** is the term often used for 'Holiness' or 'purity of heart'.

229. You have already learned some verbs which take the place of adjectives in English, whereby the 'k' ('g') of the verb prefix 'ku' ('gu') is omitted. This is the most common way of expressing descriptive adjectives. Most verbs which take the place of adjectives are usually used in the stative voice (though **kwêera** is not, nor is **kunebwa**). E.g. umuntu unebwa - a lazy person. Here are some you have already learned:

gukôonja (-nje) - to be cold, damp, wet
 gusoonza (-shoonje) - to be hungry
 gukomera (-ye) - to be strong, healthy
 kunêzeerwa (-zerewe) - to be happy

Others are given in this vocabulary. You will hear many others. Whenever the English adjectives are translated this way, the verb is really a relative clause (except when used as a predicate adjective), thus the **-ra** drops out. e.g. a strong man - umugabo ukomeye; a happy child - umwana unezerewe; damp clothes - imyenda ikonje. If the adjective is in the predicate (i.e. there follows the verb "to be"), the regular stative is used. e. g. inzira irafunganye - the path is narrow. In negative and dependent clauses the **-ra** drops out.

This form is often used to express the English participle form in -ing: a sleeping child - umwana usinziriye.

Exercises:

I. Translate into English:

1. Mbese nturarangiza guteka ibiryo? Turashonje cyane. 2. Wa mugabo ubyibushye atunze byinshi kandi afite abakozi benshi. 3. Uyu muntu aranezerewe kuko akijijwe. 4. Biraruhije kugendamu nzira ifuriganye. 5. Wa muntu mukuru aba mu nzu yera; ni nziza cyane. 6. Unzanire amazi akonje kuko mfite inyota nyinshi. 7. Umuntu unebwa ntiyashimwa n'abashaka kumukoresha. 8. Ndashaka ko abigishwa bese bazaza ejo bambaye imyenda imeshe. (Sometimes active is used with passive meaning.) 9. Bika imyenda yumye, indi ikonje uyanike. 10. Ndananiwe cyane, ntiwaffipa uruhushya ngo nduhuke gato?

II. Translate into Kinyarwanda:

1. Do not bring the clothes in (from sun); they are damp. 2. The man's cows are very fat; he will sell them (for) many francs. 3. God wants that his people have pure hearts; He can make them pure. 4. A strong man can carry heavy loads. 5. The path of life is very narrow, and the path of sin is wide; but he who goes in the narrow path is very happy. 6. Your child is very fat. I think he is very healthy (=strong). 7. A rich person ought to help (-tabara) the unfortunate. 8. We are asking the adults (= those who are grown) to come on Friday to build the school. 9. A sorrowing woman is outside; wouldn't you go to help her? 10. The happy children of God should cause others to know what Jesus did for them.

LESSON 113. Reduplicated Verbs

Vocabulary

kunyeganyega (-ze) - to shake, tremble (esp. earth, objects)
 ikibyîimba - boil, abcess
 igûfwa (or, igûfa) - bone
 umuswâ (imi-) - white ant(s); fissure, scratch (e.g. in hand, foot)
 inswâ, inswaswa - flying termite
 umuswa (aba-) - clumsy, unable, stupid person
 iswa - far place, foreign country
 gushaakashaaka (-tse) - to look for everywhere
 kubêeshyabêeshya (-shye) - to amuse (child), deceive, fool
 kubûumbabuumba (-mbye) - to be (or make) round, spherical
 gukôrakora (-ze) - to snoop, fumble around, touch
 kugaragara (-ye) - to become evident, appear

230. Reduplicated verbs. Some verbs redouble the stem to give an enhancement or a slightly different meaning:

kugeenda - to go	kugeendageenda (-nze) - to go slowly, take a walk, walk around
gushuka - to deceive	gushukashuka (-tse) - to deceive (lightly), fool
kubûumba - to work with clay	kubûumbabuumba (-mbye) - to make round
kuvâanga - to stir	kuvâangavâanga (-nze) - to mix thoroughly
kureeba - to look at	kureebareeba (-bye) - to look all over (in search)
kunyêga (-ze) - to curse (old)	kunyêganyega (-ze) - to shake, tremble

There are other verbs (like kugaragara) which have only the doubled form (no single form existing). All reduplicated verbs change only the stem of the last part of the word in forming the past.

yagendagenze - he went for a walk
 yanyeganyeze - the earth shook
 yakorakoye urubaho - he felt of the board

Exercises:

I. Translate into English:

1. Umuswa mwinshi wari mu nzu i ngira ngo igihe isi izanyeganyegera cyane ya nzu izagwa.
2. Ejo nimugoroba twaragendagenze, nyamara uyu muni imvura iratubuza.
3. Umwana yasetse cyane kuko bamubeshyabeshye.
4. Petero yashakashatse ikaramu ye ariko yayihebye.
5. Mu mwakaushize hari ibihe bitatu isi yanyeganyeze cyane.
6. Impumyi yakorakoye amagufwa, maze yamenye ko ari ay' (those of) ingwe.
7. Niba ukora utyo, uzakorwa n'isoni cyane.
8. Twarebarebye hose mu nzu kugira ngo tuhakure umuswa wose.
9. Ukwiriye kuvangavanga rwose umuti utarawuha abarwaye.
10. Umwana yariraga cyane, ariko nyina yamubeshyabeshye, none araseka.

II. Translate into Kinyarwanda:

1. This man is not deceiving us; he is very sick (with) boils.
2. The earth shook in the night; it made me afraid.
3. Don't try to fool me; I know very well that you have francs.
4. I cannot go for a walk for I haven't time.
5. The boys amused the child until he laughed.
6. Did you mix the sugar and butter well? Then add some flour and salt.
7. The child is feeling of the fur (hair) of the cat.
8. The thieves looked everywhere for the money. They didn't know what (= that) to do.
9. Your abscesses are completely healed. I have finished all I can do (work) for you.
10. Wouldn't you (s.) amuse the baby so that he'll stop crying?

LESSON 114. Quotations, Direct and Indirect

Vocabulary

umurâbyo - lightning

inkubâ - thunder

urubûra - hail (no pl.)

gukûumbura (-ye) - to be lonesome for, miss

kuyoba (-bye) - to be mistaken, loose one's way

kuyoberwa (-we) - to not know, be ignorant of

Note: In the African thinking, inkuba is a big animal or being, living in the sky. They usually say "Inkuba yakubise umuntu", not umurabyo as we would expect. This is because they think the animal did it.

231. Direct quotations with -ti. This little word sort of takes the place of quotation marks, and often is not translated at all. On the other hand, it may be the main verb, in which case it is translated "(he) said," or "says," as the case may be. It is followed by the exact words of the speaker.

Yavuze ati: "Ni mugende, nzabonana namwe (you) ejo" - He said: "Go, I will see you tomorrow."

-ti always has the regular verb prefixes: mvuga nti, uvuga uti, avuga ati, etc.

Uti iki? Nti Ngwino kumfasha - What did you say? I said, "Come help me."

The change-down rule does not affect **-ti**. e.g. Igicucu kiravuga, kiti - the fool says...

"What did you say?" may be: Uti iki? or just: Uti?

232. a) Indirect quotations are usually introduced by **ko**, with the verbs following subject to rules for dependent clauses. Yavuze ko adashaka abakozi benshi - he said that he doesn't want many workmen.

b) **Ngo** may introduce either a direct or an indirect quotation. In this use it does not require rules for dependent clauses.

Direct: Yavuze ngo tugende - He said, "Let's go."

Indirect: Yavuze ngo uyu muntu ni we wishye ya nyamaswa - He said that this man is the one who killed that animal.

Exercises:

I. Translate into English:

1. Yesu yaravuze ati Ni mugume muri jye nanjye (and I) ngume muri mwe. 2. Uti iki? Nti Genda uhamagare abakozi. 3. Umupastori yavuze ko azaza ejo. 4. Impumyi yavuze iti Nataye inzira, ngwino umfashe. 5. Sinzi ibyo wavuze. Onger ubivuge. Navuze nti iki gitabo kigurishwa amafaranga atandatu. 6. Abakuru bategetse ko bose bagomba gukora ku wa gatandatu. 7. Mukuru wanjye yavuze ngo arabemba abakozi saa kumi. 8. Umwigisha yashimye abana ati Mwatsinze neza (you passed) mu kubazwa. 9. Impumyi iti Nakorakoye cyane iki kintu, ariko sinkizi. 10. Umwubatsi yatubwiye ko azarangiza inzu mu kwezi kwa gatatu.

II. Translate into Kinyarwanda:

1. The fool says, "There is no God." 2. Tell the people that the doctor will come tomorrow to examine those who are sick. 3. This man says that there was much rain and thunder and lightning at his place in the night. 4. The rich man said, "All my people must come to work tomorrow." 5. The white man who went to Europe (Buraya) says that he is very lonesome for the Banyarwanda. 6. Did you hear me when I said that it hailed (= hail fell) near Kibuye? 7. The shepherds said, "Wild animals killed three sheep in the night." 8. The deaf man went to the doctor and said, "Wouldn't you try to heal me?" 9. The young girls said that they didn't have any grudge, although their older sisters reproved them very strongly (= much). 10. The old man stood in the doorway of his house and said, "Don't enter my house."

LESSON 115. Prepositional Suffixes

Vocabulary

guhîiga (-ze) - to hunt	kubyûuka (-tse) - to get up (esp. from bed)
ikirâaro - bridge (large)	umugôgo - small bridge (log), felled tree trunk
igicûucu - shade, shadow; fool, stupid person	kurâara (-ye) - spend the night,
kuramutsa (-kije) - to greet, say good day	kuramukanya (-nije, -nyije) - to greet each other
kurama (-mye) - to live long, last a long time	kuramuka (-tse) - to spend the night, live the morning
kuramukirwa (-we) - to have one's turn to act	kuramukwa (-tswe) - to be in labour, ready to give birth
kuraamba (-mbye) - to live long, last	kuraambuura (-ye) - to extend, stretch out, be lengthy
kuraangira (-ye) - to be finished, completed	kuraangiza (-je) - to finish, complete, graduate
murâmu (ba-) - brother in-law (of a woman)	murâmukazi (ba-) - sister in-law (of a woman or girl)

Note: The word for "shadow" or "shade" is just the same as the word for "fool", but the context will usually make it clear.

233. **-hô**. This suffix is used in many greetings, which you already know.

Mwaaramutse(hô) - good morning

Muraho? Yego turaho. - Hello (and response)

Muriho? Yego turiho - (same as muraho)

Mwiîriwe(hô)? - good afternoon (or evening)

Muriîrirwe(hô) - goodbye (when expecting to meet again same day)

Muramukehō - goodbye (after noon, and expecting to meet next day)

Muraramuke(hô) - good night

Murabehō - goodbye (not expecting to meet again soon)

234. **-ho**. Apart from the greetings given above, in general one might say that **-ho** attached to the verb is used like the preposition **ku-**. It is attached to the verb when the preposition **ku** governs an object pronoun in the verb, or when the thought of **ku-** is expressed without a noun following. e.g. Washyize igitabo ku meza? Yee, nagishyizeho - Did you put the book on the table? Yes, I put it there (meaning "on it").

Yesu yadukuyeho ibyaha - Jesus took away our sins ("from us").

-ho attached to a passive verb governs the subject of the verb. E.g. Twakuweho ibyaha byacu - Our sins have been taken away (lit.: 'we have been taken away from our sins').

235. **-yô**. This suffix means "there," in reference to a place previously mentioned. **-ho** is usually used for a small place, such as on table, chair, etc., while **-yo** is for a location, such as kraal, hill, town, etc. e.g. Nzasubirayo vuba - I shall return there soon (place previously mentioned). Yavuyeyo - he came from here.

236. **-mô**. This suffix is used for **mu-**, as **-ho** is used for **ku-**, and usually governs an object in the verb, or is used when no object of **mu-** is named.

Sukamo amazi - pour water into it.

Kuramo ifu - take flour out of it.

Ni muvemo - come out of it.

Inka ziri mu rugo? Yee, zirurimo - are the cows in the shed? Yes, they are there.

Note: **-rimô** (**-ri+mo**) often means "contain(s)". e.g. Isandugu irimo amafaranga - the box contains francs.

(These examples all imply that the thing containing the water, flour, etc. is already referred to or known. One can also insert an object pronoun for the container: Uyisukemo amazi - pour water into it (pail). This same form may be used with **-ho**. Pointing to a chair, one might say, "Uyishyireho imyenda"- put the clothes on it.)

All the above suffixes may be attached to a verb of any tense or form and do not in any way change the form of the verb itself. For past tenses the verb has its regular past suffix followed by the attached prepositional suffix. The addition of these suffixes brings the accent onto the syllable just preceding them: sukamo amazi.

In speaking the **-o** usually elides with a following vowel, or with **-ho** and **-mo** it changes to **w** before **a**, **i**, and **e**, and is dropped before **u**.

Exercises:

I. Translate into English:

1. Mbese wagiye mu ishyamba guhiga? Yee, mvuyeyo ubu ngubu (just now). 2. Nazanye ikibindi (water pot); sukamo amazi menshi. 3. Washyize imyenda ku ntebe? Yee, nayishyizeho. 4. Iwanyu ni i Kigali? Mbese uzasubiraye ryari? Si vuba kuko ikiraro cyapfuye. 5. Yesu yaje ku isi kugira ngo akureho ibyaha. 6. Mbese urashaka iyihe sandugu? Ndashaka iyo irimo amafaranga. 7. Naka yabyutse vuba kuko uburiri bwe burimo intozi. 8. Mbona hari amazi hasi. Yee, nayamennyeheho vuba. 9. Izuba ni ryinshi (it's hot), ndashaka igicucu kugira ngo nicaremo. 10. Twabonye ibintu byinshi ku meza. Ubikureho byose kuko dushaka kuyategura kugira ngo tuyarireho.

II. Translate into Kinyarwanda:

1. There is much wood in the fire; take some out. 2. Tell the people who are in the school that they must come out of it. 3. I want to go to Cyangu. All right (nuko) I will send you there soon to take a letter. 4. Is the meat on the table in the kitchen? I put it there this morning. 5. Are there white potatoes in the garden? Yes, there are. 6. We want to go in this path, but there are cows in it. Take them out of it. 7. We have long benches (chairs) in the church and many people sit on them. 8. A workman was splitting wood. His axe got caught (was caught) in the tree and he can't take it out. 9. Did the girls go to the valley to work this morning? Yes, but they came from there at noon. 10. What do you have in your tall basket? I have some peas. Take them out and show them to me.

LESSON 116. Kî and Uumukî

Vocabulary

ubwôoko - ethnicity, clan, tribe; kind, sort	(umûu)marayîka (Sw.) - angel
ijwî (ama-) - voice, sound	gutêera (-ye) ijwî heejuru - to shout, call out
gutêera (-ye) - to drop, throw, plant, hit	gusîga (-tse) - to make poetry; to leave, release
gusiiga (-tse) - to anoint, rub on, paint	gusîgara (-ye) - to stay behind

237. **Kî**, meaning "What kind of?" is an invariable adjective which always follows the noun it modifies. Also the noun loses its initial vowel. Sometimes this indicates wonder or astonishment.

Iki ni gitabo ki? - what sort of book is this?

Uyu ni muntu ki? - what kind of person is this?

Ubwoko bwe ni bwoko ki? - Whatever kind of race is his? (astonishment)

Kî is also used in greetings like this: Amakurû kî? - what's the news? To which one replies: Ni meezâ - it's good (news).

238. **Uumukî** is a declinable pronoun usually preceded by **nî**. It means "what kind of?" in the sense of nationality, genus, etc. However, it is not used much, except in expressions like the following:

ibi nî ibikî? - what sort of things are these?

ni sâahâ kî? - what time is it?

utu nî uudukî? - what are these little things?

ufite gihe kî? - what time do you have?

aka nî aagakî? - what is this?

urakôra ikî? - what are you doing?

The prefixes of this word are those of the nouns (use always high tone on the last -i!):

Class 1	umuki	abaki	Class 6	uruki	inki
Class 2	umuki	imiki	Class 7	agaki	uduki
Class 3	inki	inki	Class 8	ubuki	amaki
Class 4	igiki	ibiki	Class 9	uguki	amaki
Class 5	iriki	amaki	Class 10	ahaki	ahaki

239. There is also: nî iikî? meaning "what?" showing absolute ignorance of the nature of the thing. Now note these three forms given in this lesson:

Swahili ni rurimi ki? - what kind of language is Swahili?

Swahili ni iki? - what is Swahili? (people, language, thing)

Ibi ni ibiki? - whatever are these?

Exercises:

I. Translate into English:

1. Mbese ni muhungu ki ukunda kurwana iminsi yose? 2. Ubwoko bwo muri iki gihugu ni owoko ki?
3. Uzatora gitabo ki muri ibyo byinshi? 4. Ni muntu ki utegeka atyo? 5. Za nyamaswa mwahize ni nyamaswa ki? 6. Umuti wasize ku mwana ni muti ki? 7. Mwavuze ko naka afite iradiyo. Mbese iradiyo ni iki? 8. Cya gihugu mwavuyemo ni gihugu ki? 9. Ibiryo babateguriye ni biryo ki?
10. Uwanditse urwo rwandiko ni muntu ki? 11. Ibyo bintu ni ibiki?

II. Translate into Kinyarwanda:

1. You have many books. What kind are they? 2. Did you hear what this man said? What sort of man is he? 3. What is "umumaraika?" 4. What sort of flowers are those? 5. What kind of dish is that from which you took out food? 6. What kind of clothes did you leave at home? 7. I saw the doctor rubbing medicine on that man. What kind of illness does he have? 8. What are pincher ants? We don't have any in our country. 9. What kind of nails does the fundi want me to bring? (= that I bring).
10. Whatever kind of a hat is that? Where did you get it (= take it from)?

LESSON 117. The -ka Tense

Vocabulary

guhaaga (-ze) - to eat a lot, be satisfied
 kwĩifuuza (-je) - to covet, want very much
 gukiinguuka (-tse) - to (be) open (intr.)
 urukiingo (in-) - vaccine, preventive medicine
 gukiinguura (-ye) - to open (door)

gutĩinyuka (-tse) - to dare, be fearless
 gukiinga (-nze) - to close (door)
 gukiingira (-ye) - to close for; to vaccinate, protect
 gukiinguuka (-tse) - to (be) open (int.)
 kubĩba (-bye) - to plant (small seeds), to sow

240. a) The **-ka** tense is usually used for the purpose of connecting verbs when the action between is very close, in fact, the second action is a natural result of the first one. It is subject to the change-down rule. It is primarily used for a series of habitual happenings in past and present; in a series of conditionals; and in a series in a dependent clause except where there is subjunctive or narrative tenses (see lessons 123 and 124). For the negative where a **-ka** would be expected, use the negative subjunctive. Also, **-ka** may be used in a series of future happenings, by putting **-za** after it, e.g. Bakwiriye kugenda bakazahembwa. Atera imbuto zikamera, zigakura, zikera imbuto - he plants the seeds and they sprout and grow and bear fruit.

b) A **-ka** verb always implies the tense of the verb preceding it. The first verb of the sentence or account sets the tense and mood for the **-ka** verbs following. **-ka** may be translated "and", or may not be translated.

Exercises: (Some of these sentences are taken from Scripture, but have been adapted to the vocabulary you have studied.)

I. Translate into English:

1. Umuntu abiba imbuto, zimwe zikagwa mu nzira, inyoni zikaza zikazirya. 2. Ubwami bwo mu ijuru busa n'umusemburo (is like heaven); umugore akawufata akawuhisha mu ngero (measures) eshatu z'ifu. 3. Herode yafashe Yohana, akamuboha akamushyira mu nzu y'imbohe (prisoners). 4. Dawidi yinjiye mu nzu y'Imana akarya imitsima ikwiriye kuribwa n'abatambyi (priests) basa, akayiha n'abandi bari kumwe (with) na we. 5. Abandi ni bo bumva ijambo ry'Imana bakaryemera bakera imbuto ryinshi. 6. Ijwi rivugira mu ijuru riti Ni wowe (you are) mwana wanjye nkunda, nakwishimira. 7. Izo mu nzira, abo ni bo bamara kumva (when they have heard), uwo mwanya Satani akaza, agakuramo iryo jambo ryabibwe muri bo. 8. Aho yajyaga hose, bashyiraga abarwaye mu nzira bakamwinginga ngo abemerere gukora ku mwenda we gusa, abawukozeho bose bagakira. 9. Dushaka ko mutinyuka kuvuga Ijambo ry'Imana imbere y'abantu mukababwira ko bakwiriye kwihana mukabigisha inzira y'agakiza. 10. icyo mbifuriza (prep. form) ni uko muhaga mu by'Imana, maze mugatinyuka kubimenyesha abandi kugira ngo na bo (they too) bahage.

II. Translate into Kinyarwanda:

1. A man planted seeds and he went and slept and in the morning he got up and looked at his garden. 2. The people began to come and they brought the sick and asked Jesus to heal them. 3. I want you all to hear me (= that you hear) and do what I say. 4. You know that those who rule tell people to work and they want to be obeyed (obey = kumvira). 5. I remember your tears and I am lonesome to see you and I want to talk with you (namwe). 6. In times to come (= that will come) people will throw away their faith and will put their hearts on things of earth and they will go astray. 7. My friend wrote me a letter and told me his news and asked me to write to him.

LESSON 118. Some Adverbs; The -racyâa- Tense

Vocabulary is included in the grammar. This lesson is for the purpose of giving you some of the common adverbs. You already know many of them.

241. Adverbs of manner:

cyaane - very, much	nêezâ - well, nicely
vubâ - soon, recently, quickly	ubusâ - in vain
gusa - only	nâabî - badly
buhôro (-buhôro) - gently, slowly, soso	gahôro - slowly
rwôose - altogether, completely, very much	

Note: **ubusa** (derived from gusa), besides meaning "in vain" or "nothing", can also mean empty or naked. igikombe kirimo ubusa - the cup is empty (contains nothing)
umwana agenda yambaye ubusa - the child is naked, goes naked.

242. Adverbs of place:

heepfô (epfô) - below, lower down	heejuru - up, above, on top
haruguru - higher up, in an inner room	hagâti - in the middle, midst of
haâfi - near	kure - far
hiîno - on this side (of river, ..., if near)	hiîrya - on that side, far side (of ...) but this side of river
haâkuno - on this side of river, valley	haâkurya - on the other side of river, valley, road
imbere - in front of, inside of	inyuma - behind, outside of
haanzê - outside (of house), outdoors	aha, hâno - here (this very spot)
hariya - over there	îno - here (this place or district)
ahaândi - elsewhere, abroad	haasî - below, on the floor

Note 1: Be careful in using **imbere** and **inyuma**. They are often used just the opposite of the way we expect. For example, in the number 124, we would say that the number 4 is behind, or after, 2, but an African would say that it is **imbere**. What we consider the front of a house the Africans often call **inyuma**. In placing things on a shelf, we would say that the things at the back are behind the others. Africans would say they are **imbere** because they are further inside. Learn from them how to use these two words correctly.

Note 2: All the words in par. 242 from **hepfo** to **inyuma**, inclusive, must be followed by **ya** (or in case of a pronoun, by the possessive with the **y** prefix) if an object follows. e.g. Imbere y'umuhungu - in front of the boy. inyuma ye - behind him.

243. **The -racyâa- tense.** This is inserted between the personal prefix and the present stem (or with statives the past stem), and it means "still". In the negative it is "no longer". The dependent form has the meaning of "while" with no introductory conjunction necessary. Here is the conjugation:

ndacyâakôra - I am still working	turacyâakôra - we are still working
uracyâakôra - you are still working	muracyâakôra - you are still working
aracyâakôra - he is still working	baracyâakôra - they are still working

This is also used with the verb **-ri**. e.g. Mariya aracyari hana - Mary is still here. In the negative and in dependent clauses the **-racyâa** changes to **-ki** (this is subject to the change-down rule). Paulo ntakiza kwigishwa - Paul no longer (does not still) comes to learn. Ntacyiga (ki before a vowel becomes **cy**) - he no longer learns. Dependent: Agihinga avugana n'abandi - while he's hoeing, he talks with others.

Exercises:

I. Translate into English:

1. Inzu yawe iri he? Iri hakurya y'uruzi. 2. Mbese ibitabo biri mu isandugu? Oya, isandugu irimo ubusa. 3. Yesu yaraje ahagarara hagati y'abigishwa be. 4. Imirima jri hepfo y'aho; iri hafi y'akabande. 5. Hari abantu benshi cyane hariya imbere y' urusengeru. 6. Kera inyamaswa zanteye ubwoba, n'ubu ziracyabuntera. 7. Mbese wa mujura aracyihisha? 8. Abakozi bakibumba amadafari bararirimba. 9. Mariya ntacyambara wa mwenda we mushya. Uri he? Waracitse. 10. Ndacyakurikira Yesu kandi ndashaka kumukurikira imyaka yanjye yose.

II. Translate into Kinyarwanda:

1. The birds are above the trees. 2. There are five men behind me. 3. The bricks are on the ground near the house. 4. The rich man's kraal is on this side of the valley. 5. Everywhere the people are planting seeds now because the rains (use sing.) are beginning. 6. Gahungu is still asking us for work, although we told him many times that we have none. 7. We no longer covet the things of earth because we have been saved. 8. Is that blind man still here? No, he is no longer here, he went to Burundi. 9. The fundis are still building that new school on the other side of the river. 10. I am no longer a child, I have grown up and I don't learn in school any more (no longer).

LESSON 119. More Adverbs

244. Adverbs of time:

nôone - now (in sense of today), and thus
 ubu nyîne, ubu ngûubû - right now
 kaangâahê? - how often? how many times?
 mâze, reerô - then, after that, therefore
 ubwo nyinê - at that very time
 ubuûndi - at some other time
 ejô - yesterday, tomorrow
 ejôbuûndi - day before yesterday,
 day after tomorrow
 nyuma - after (as to time)
 aha - when, where (as conj.), there, here

ubu - now
keênsi - often
rimwê na rimwê - sometimes
imiînsi yôose - always, all day
kare - early
keêra - long ago, far in the future
bukêeye, bukêeye bw'âaho - the next day
kaândi - and thus
mbere - before (as to time)
haanyuma - and then, afterwards

Note: **mbere** and **nyuma** when preceding and governing a noun or pronoun must be followed by **ya**. Nyuma y'ibyo - after those things.

245. Miscellaneous adverbs:

iburyô - at the right
 iruhaânde - beside, at the sides
 ahâârî, yêenda, wêenda - perhaps
 erega - in fact
 arîko - but
 cyâangâ - or
 ndetse (ndetsê) - and even
 ni uuko (nuuko) - and thus, finally,so
 by'ukurî, mu by'ukurî - truly, really
 hamwê - together, in unison, at the same place
 hatô (hatôoyâ) - soon, in a moment
 kumwê - together with (referring to people; fol

Note: The first three words are always followed by the possessive, if anything follows which is governed by that word. e.g. iburyo bwe - at his right side. Iruhande rw'inzira - beside the path.

Exercises:

I. Translate into English:

1. Stefano yabonye mu ijuru abona Umwami Yesu ibUryo bw'Imana. 2. Nasize ibitabo byanjye byose imuhira. 3. Imana iri iruhande rwacu iminsi yose. 4. Mbese ushobora kwandikisha ukuboko kw'ibumoso? 5. Abagabo batangiye gukora; maze bamwe batangira kureka akazi no kunebwa. 6. Umwana wicaye iburyo bwawe ni nde? 7. Mukuru wawe aracyari imuhira? Oya, yagiye i Kigali gushaka akazi. 8. Umumarayika yari kumwe na Petero igihe bamushyiraga mu ibohero (prison). 9. Ibyo twasaruye mbere biruta ibyo dusarura uyu muni. 10. Mbese abana banyu baracyari kumwe na se wabo?

II. Translate into Kinyarwanda:

1. Go to take that letter right now. 2. Perhaps we shall see our friends tomorrow. 3. One day the boys learned well, but the next day some were absent. 4. There were two animals beside the path. 5. After these things, the man tried to hide; then some children saw him. 6. I always like to sit near the teacher so that I hear everything he says. 7. Sometimes we are tempted to doubt God's Word, but Jesus enables us (causes us to be able) to defeat Satan. 8. The sower (umubibyi) planted the seed and some fell beside the path and the birds ate them. 9. Often the children like to play (prep. form) together beside the school. While they are playing they chat. 10. The baby is still sleeping in the bed which is at the right of his mother's bed. Don't waken him.

LESSON 120. Miscellaneous Expressions

Vocabulary

gusaba (-be) - to ask for, request, beg	umusabirizi - beggar
integê - strength	integê nke - weakness
umupâasîtoori - pastor, minister	Paasîka - Easter
gutaashya (-hije, -hirije) - to greet, send greetings	gutashya (-hije) - to gather firewood
gusôbaanura (-ye) - to explain, interpret	gusôbaanuza (-je) - to ask to explain

Note: **gutashya** is usually used like this: Ndabatashya - I greet you. Or, Untahirize abandi - greet the others for me.

246. There are nouns formed by prefixing **umunya-** to a noun giving a characteristic of a person. You have already seen this in the word: umunyabyaha - sinner. Here are a few others:

umunyêeshuûri - pupil (person of school). Observe that sometimes **a** and **i** contract to **e**.
 umunyâbweenge - a wise person
 umunyântegê nke - a weak person

Note in the last example that an adjective may follow the noun agreeing with it, though the word as a whole is first class. e.g. abanyantege nke bamwe - some weak people. This same construction may be used with **ikinya-**, referring to a thing:

ikinyabwoya - a hairy caterpillar (lit. a hairy thing)
 ikinyantege nke - a weak thing

247. A noun may be used to describe another noun by using the possessive particle between the two. This is one more way of expressing our English adjectives.

umusabirizi w' impumyi - a blind beggar
 umwana w' umuhungu - a boy baby

248. Suffix **-nyîne**. This means "itself" or "alone" or "the same," "the very one." Ni icyo gitabo nyine - that's the very book. This may be attached to any pronoun:

wenyine - you, or he, alone	bonyine - they themselves
twenyine - we ourselves, alone	mwenyine - you yourselves

Also, with pronouns of other classes:

ijambo ry'Imana ryonyine - the Word of God itself.
 cya giti cyanyine - that very tree.

Another similar expression is:

aha ngaha - right here
 ubu ngubu - right now
 ibi ngibi - these very ones.

249. There is also the form **ubwaanjye**, meaning "myself" (and: ubwawe, ubwe, ubwabo, ubwayo, etc.). But note the difference: Nabikoze ubwanjye - I did it myself (it was my idea) Nabikoze jyeniyine - I did it myself (no one helped me)

Exercises:

I. Translate into English:

1. Nkumbuye cyane abantu b'i wanyu; ubantahirize cyane mu Mwami wacu. 2. Uzi kudoda neza. Wadoze iyi myenda wenyine? 3. Imana yonyine ishobora gukiza abantu no kubaha ubugingo. 4. Ukwiriye gutonora bya binyobwa byose wenyine. 5. Ubwanjye sinzi neza kuvuga ururimi rwanyu; undi akwiriye kunsobanurira. 6. Uriya muntu ni umunyanzika cyane. Tumukunde tugerageze kumufasha guhinduka ukundi. (While ukundi has the idea of "differently" in this expression, no English word is needed for it.) 7. Nu muji nabonye umwana w'umusabirizi. Nifuje kumufasha kugira ngo ajye mu ishuri kwiga. 8. icyo giseke cyonyine ni icyo mama yaboshye. 9. Umupastori wacu ni umunyamwete mwinshi. Amaze imyaka myinshi mu mirimo ye, ariko aracyakora cyane. 10. Abo bana b'impunzi bahinze aho hantu hose ubwabo.

II. Translate into Kinyarwanda:

1. The pupils (use construction in par. 246) will come back to school day after tomorrow. 2. The Word of God itself has power to speak in the hearts of people. 3. Some wise men went to visit (i.e., look at) the baby Jesus. 4. The teacher's wife gave birth to a baby girl. 5. I will greet our people for you (pl.). 6. A merciful person (use form in 246) is kind (= does nicely) to others. 7. Did you catch the leopard in a trap by yourself? 8. Lying and stealing are shameful habits (use form in 247). 9. Medicine is a valuable thing (= thing of value) because it heals sicknesses of many kinds (uburyo). 10. This very bridge is the one that broke (= died) the time we went to Kibuye,

LESSON 121. More Miscellaneous Expressions

Vocabulary

kûumva (-mvize) - to hear, listen; understand, feel	kûumvira (-ye) - to obey
kûumviriza (-je) - to listen to (as eavesdrop)	ugutwî (ama-) - ear
gutêga (-ze) to wait for	gutêga amatwî - to listen
kûuzura (-ye) - to be full	kûuzuza (-ujuje) - to fill (tr.)
kuzuura (-ye) - to resurrect (tr.)	kuzuuka (-tse) - to resurrect (int.), be reborn
gusa - to be like (no past)	gusa (adv.) - like

Note: **kûuzura** is usually used in the stative: igikombe kiruzuye - the cup is full, or, igikombe cyuzuye - a full cup. (Remember that verbs whose stems begin with **u** today omit the **w** in the infinitive: kuzura, kumvira, etc.)

250. **Na** (and, with, by, also) and **nka** (like) join with the personal pronouns like this:

naânjye - and I	naâtwe - and we
naâwe - and you (s.)	naâmwe - and you (pl.)
na wê - and he, she	na bô - and they
nkaânjye - like me	nkaâtwe - like us
nkaâwe - like you (s.)	nkaâmwe - like you (pl.)
nka wê - like him, her	nka bô - like them

Note: **naanjye** could be "and me" as well as "and I" depending on its use in the sentence, and likewise the others. Also, it could be: "with me", "by me", "I also." Observe that in the 3rd person both singular and plural it is written as two words and the **a** is short.

e.g. Ndashaka kubikora nanjye - I want to do it too.

Yabikoze na we - he did it too.

Other examples:

Bazajyana natwe - they will go with us.

Ameze nkanjye - he is like me.

Ubikore nawe - you do it, too.

This form is used with the pronouns of other classes as well:

Zana icyo gitabo na cyo - bring that book, too.

Another way to say the same thing is: Zana n'icyo gitabo.

251. **Gusa**, "to be like", is always followed by **na**. It is used like any other verb, but it has no past forms. e.g. Umwana asa na se - the child is (or, looks) like his father.

Notice the difference between **nka** and **gusa**.

Uyu mwana asa na se - this child is like (looks like) his father.

Zana isahane nk'iyi - bring a dish like this one.

Wa muhungu akora nk'umugabo - that boy works like a man.

Perhaps it could be explained this way: when "like" is used with the verb "to be" the verb **gusa** is used; when "like" refers to appearance, but the verb "to be" is not used, the word **nka** is used; when the similarity has to do with action the word **nka** is used. The word **kumera** followed by **nka** is used when the similarity is in character, nature, habits. e.g. Umwana ameze nka se - the child is like his father (in character, habits).

Exercises:

I. Translate into English:

1. Uzuza igikombe amata uyahe uyu mwana.
2. Nutege amatwi neza kuko mfite ikintu cyiza cyo kubabwira.
3. Yesu yabwiye Abafarisayo ko bameze nka se Satani.
4. Unshakire undi muhungu uzakora nk'uyu.
5. Ayo mafaranga ko (since) ushaka ko tuyakujyanira, mbese nta yo uduha natwe?
6. Hazaza undi mupastori uzafashanya ranjye mu mirimo y'Imana.
7. Igihugu cyanyu ntigisa n'igihugu cyacu kuko ino hari imisozi myinshi n'ibitoke byinshi.
8. Mbese ntiwanshakira indi mbugita nk'iyi?
9. Ni ba nde bashaka gukinira hamwe natwe?
10. Ndangije kuzuza igikombe. Mbese nuzuze n'indobo?

II. Translate into Kinyarwanda:

1. I have seen no others who obey their teachers like you (pl.).
2. The hole is full of water.
3. Bring two other books like this one.
4. I know this child because she looks (is) like her mother.
5. Will you go with us to the market?
6. The pastor is an honorable person (use form in par. 246). We ought to listen to him.
7. We are ready (= have prepared ourselves, stative) to begin our journey. Bring your sleeping mats and your food (for the journey) too.
8. Are you (pl.) afraid to walk in the dark too? There's nothing bad there.
9. Jesus was always kind (did nicely) to people. Let's try to do like Him, and to obey Him.
10. You (pl.) have been patient (for) many hours. Are you tired? I'm tired, too.

LESSON 122. More on Verbs, Summary of Tenses

Vocabulary

kuvûna (-nye) - to break (tr.)	gutwîika (-tse) - to burn (tr.), cremate
kuvûnika (-tse) - to break (int.)	gusiiba (-bye) - to erase, delete; abstain, omit, fast
umubarê (imi-) - number, mathematics	guhûumeeka (-tse) - to breathe
kunanira (-ye) - to be difficult for, to fail	kunanirwa (-we) - to be tired, unable to (do sth.)

Note 1: **kunanirwa** is usually used in the stative, and very often means physical weariness. It is also used like this: a person has been trying to solve a problem and is unable, so he says, "**Ndananiwe**" - I've tried and can't. Or often the transitive form is used: **birannaniye** - it has defeated me. (Usually the 2 n's are not written, but it is done here to show you the 1st pers. sing. as object.)

Note 2: **kuvûna** and **kuvûnika** are used of breaking a slender thing, such as a stick, bone, etc., while **kumena** is used for "to break" other things. However, while in English we would say, "I broke my arm," in Kinyarwanda the transitive is not used unless it was done intentionally. One would say, "**Navunitse ukuboko.**" Observe that it is **not: ukuboko kwavunitse**. People often say this also when there is just a sprain.

252. A. Here is a summary of **imperative** forms (some of which you have not seen yet):

		singular	plural
immediate present	affirmative:	geenda	nimugeendê
	negative:	wiigeendâ	mwiigeendâ
near future	affirmative:	ugeende	mugeende
	negative:	weêkugeenda, ntugeende	mweêkugeenda, ntimugeende
far future	affirmative:	uzaageende	muzaageende
	negative:	weêkuzageenda, ntuzageende	mweêkuzageenda, ntimuzageende

For the "**never**" imperative, insert **-ka**: Ntukabêeshye - never lie.

B. Here is a summary of **infixes** that **change the meaning of a verb**:

('b.r.': infix comes **before** the root; 'a.r.': infix comes **after** the root)

infinitive	<i>example verb:</i>	ku -bôn-a	to see, find, etc.
"	"	kw-îig-a	to study
"	"	gu -kôr-a	to work, do
	<i>infix:</i>		
passive	'-w-' (a.r.)	ku -bônwa	to be seen
"	'-am-' (a.r.)	ku -bônama	to be noticed
prepositional	'-er-' (a.r.)	ku -bônera	to see at, for
"	'-ir-' (a.r.)	kw-îigira	to study for
causative	'-eesh-' (a.r.)	ku -bôneesha	to cause to see
"	'-iish-' (a.r.)	kw-îigiisha	to make study = to teach
reflexive	'-îi-' (b.r.)	kw-îibona	to see oneself
"	'-îi-' (b.r.)	kw-îikora	to touch oneself
reciprocal	'-an-' (a.r.)	ku -bônana	to see each other
associative	'-an-' (a.r.)	gu -kôrana	to work together
consecutive	'-na-' (b.r.)	ku -nabôna	and also to see, even to see
prep. suffix	'-yô (-mô)'	ku -bonayô (-mô)	to see there
emphatic suffix	'-hô'	wa-ramutsehô	good morning! (adds a polite note)
inchoative	'-râa-' (b.r.)	ku -râakôra	begin to work (only in questions and neg.)

perstitive	‘-racyâa-’ (b.r.)	ku -racyâabôna	still to see (only in present tense)
subsecutive	‘-ka-’ (b.r.)	ku -kabôna	and to see, also to see
”	‘-ga-’ (b.r.)	ku -gakôra	and (also) to work
intensive infix	‘-ag-’ (a.r.)	gu -kôraga	to work a lot, to work hard
”	‘-agur-’ (a.r.)	gu -kôragura	to work much, to work very hard

The infix ‘-uur-(-oor-)’ **reverses** the meaning of a verb into an **intransitive** form; and ‘-uuk-’ (‘-ook-’) into an **intransitive** form. Examples:

reversible (tr.)	gufuunga (-nze) - to close	gufunguura (-ye) - to open
reversible (intr.)	”	gufuunguuka (-tse) - to open itself, to be open
reversible (tr.)	kubôha (-shye) - to tie (knit)	kubôhoora (-ye) - to untie
reversible (intr.)	”	kubôhooka (-ye) - to untie itself, to come loose

C. Here is a **summary of tenses** you have studied (verbs given in 3rd p. sing.)

	-ra present	habitual present	subjunctive	far future
affirmative:	arageenda	ageenda	ageendê	azaageenda
negative:	ntaageendâ	ntageendâ	ntageende	ntazâageenda
aff. vowel-stem:	arêereka	yêereka	yeerêke	azêereka
neg. vowel-stem:	ntiyeerêka	ntiyeerêka	ntiyêereke	ntazêereka
	immediate perf.	ordinary perfect	-ara past	continuous past (-ga)
affirmative:	aragiiye	yagiiye	yaragiiye	yageendaga
negative:	ntagiiye	ntiyagiiye	ntiyagiiye	ntiyageendaga
aff. vowel-stem:	arêeretse	yêeretse	yarêeretse	yêerekaga
neg. vowel-stem:	ntiyêeretse	ntiyêeretse	ntiyêeretse	ntiyêerekaga
	-ka tense	not-yet tense	-racyâa tense	conditional
affirmative:	akageenda		aracyâageenda	yaageenda
negative:		ntaarageenda	ntaakigeenda	ntiyaageenda
aff. vowel-stem:	akêereka		aracyêereka	yaakweereka
neg. vowel-stem:		ntaareereka	ntaacyeereka	ntiyaakweereka

Exercises:

I. Translate into English:

1. Nasibye amazina y’ abanyeshuri bamwe kuko bataje iminsi yose. 2. Mfite inyota cyane, unzanire amazi akonje. 3. Dutwitse izo mpapuro ubu ngubu. 4. Uyu mwana ararwaye cyane; ananiwe guhumeka. 5. Jyana uyu mugabo mu bi taro vuba kuko yavunitse ukuboko. 6. Nbese nturasiba ayo magambo yanditswe n’umwana mu gitabo? 7. Sinakingura urugi rw’inzu yawe (insert “if”) utabimbwiye. 8. Igihe muzasubirira iwanyu, muzantahirize inshuti zanyu. 9. Umwana yorohewe, ntakiruka kandi ntakikorora. 10. Mugomba gushaka abakozi benshi mukajyana na bo mugatwika umusozi. 11. Wekuvuna icyo giti. Dushaka kugikoresha mu murima.

II. Translate into Kinyarwanda:

1. This woman’s husband died (long ago). 2. Just now we drank lots of water because we were very thirsty. 3. I am defeated in working (to work) these numbers. Help me. 4. This morning the men will burn all the grass on the hill. 5. Yesterday two people came to the dispensary who had broken their legs. 6. Why are you erasing all those words? You must write them again. 7. The children are beating the dog with a stick. Take the stick and break it. 8. Who didn’t use a cup to drink with? 9. Before you fill these pails wash them well with soap. 10. Wouldn’t you try to take the children on the narrow path? 11. Don’t burn those papers (right now) because I want them.

LESSON 123. The Narrative Tenses

Vocabulary

gusiimbuka (tse) - to jump
ubukwê - wedding

gucukura (ye) - to dig a hole, mine
igicûku (ibi-) - midnight

253. The narrative is not a new tense, but another use of tense already learned. As the name indicates it is used in recounting something which has happened. It may be a long story or just a sentence or two. The two main tenses used in a narration are the **-ra** present and the prefixless present, even though the time is past. Often the first verb in the narration will be past, indicating the time, then it continues with present form verbs. Here is an important rule to remember: In the narrative a main verb is in the **-ra** present tense if nothing follows within that main clause except **cyane** or **ati** (or other forms of **-ti**); if something else follows, the prefixless present is used. It is not necessary to use a word for "and" in most cases in the narrative. Before **ngo**, or **ko** the **-ra** present is used since these words introduce another clause. Before an infinitive the prefixless present is used. e.g. Umugabo yabonye ingwe aratinya arahungaj agera mu nzu arihisha - The man saw a leopard and he was afraid and fled; he arrived in the house and hid.

As you read in the Gospels you will observe the use of the narrative throughout. Try reading Mark 1:9, 11, and other passages.

Exercises:

I. Translate into English:

Adamu yari afite (he had) abana babiri; amazina yabo yari Kayini na Abeli. Umunsi urnwe bazanira Imana ibitambo (sacrifices). Abeli ntiyaburaga gukura igitambo mu ntama ze, ati Imana ntiyemera igitambo kidafite amaraso. Nta kintu gikura ikibi mu mutima w'umuntu keretse (except) arnaraso. Ariko Kayini, mukuru we, ntiyazanaga ikintu gifite amaraso, ariko azana ibivuye mu mirima ye gusa, arabitanga. (For negatives, see next lesson.)

II. Translate into Kinyarwanda:

Then God accepted Abel, but he refused the other. Then Cain was angry and he killed Abel. God called him, saying, "Where is your brother?" Cain said, "Do I know? Do I watch him?" Then God punished him and cursed (kuvuma) him. I tell you that the blood of Jesus is that which washes the hearts of people.

III. Translate into English (from a Kinyarwanda Bible):

Mark 1:9, 11, 13; 2:13; 3:13.

LESSON 124. Narrative Continued

Vocabulary

kwiishyura (-ye) - to pay a debt	gusâna (-nnye) - to mend, repair (esp, woven things)
umugaragu - servant (male)	umuja - servant (female)
guhiimbaaza (-je) - to praise, applaud	guhiimbaara (-ye) (-baarwa, -we) - to rejoice, be happy
guhiimba (-bye) - to invent, write poetry	gusûbiza (-shûbije) - to answer (as question, letter), to return (tr.) (as borrowed object)

254. Other tenses in the narrative:

1) Most **dependent clauses** within the narrative use the prefixless past (that is: personal prefix + verb stem with past suffix): e.g. **ngiye, ugiye, agiye**, etc. When reading narrative and you see this tense you will know it is a dependent clause. If there is no other introductory word, it is very often translated “when”, or as a participle: “going.” e. g. Avuye mu rusengero aragenda ashaka Yohana avugana na we - When he came (or, coming) from the church he went and found John and talked with him.

2) A **direct quotation** takes whatever tense was used in the original statement. e.g. Abantu baraza baramubaza, bati Uzajya i Yerusalemu? Arabasu biza ati Oya, sinjyayo ubu. – The people came and asked him, “Will you go to Jerusalem?” He answered them, “No, I am not going there now.”

3) Sometimes within the narrative there is a statement that refers to a **characteristic** of a person or a **habitual action** or attitude that is not really a part of the events, only telling something about a person. This verb then takes the ordinary past prefix but the present stem + **-ga**. e. g. yakundaga. It will have a **-ra** in it also if nothing follows it in the clause except **cyane** or **ati**.

e.g. Kera hari umugabo ufite abahungu babiri. Umwe yakundaga gukora, undi akanebwa. Se arabahamagara, arababwira, ati Ni mugende mukore mu murima. - Long ago there was a man who had two sons. One liked to work and the other was lazy. Their father called them and told them, “Go to work in the garden.” You will observe that here “to like to work” and “to be lazy” are character traits, not a part of the series of actions, thus they have the tenses you see above.

4) **The negative** in the narrative, whether anything follows or not, is: **sinabonaga, ntiwabonaga, ntivabonaga**, etc. (neg. + pers. pref. + past prefix + present stem + **-ga**.)

5) There is a tendency to avoid using the word **nta** in the narrative, so you will find expressions like this: Ntiha giraga umuntu ubimenya - no one knew it (lit. there was not a person who knew it, instead of: **nta muntu yabimenyaga**).

There are other tenses used within the narrative sometimes, but these are the ones you need to know now.

Exercises:

I. Translate into English:

Bamaze kubohesha Yohana, Yesu ajya i Galilaya, avuga Ubutumwa Bwiza bw’Imana, ati Igihe kirasohoye (arrived), ubwami bw’Imana buri hafi; mwihane mwemere Ubutumwa Bwiza. Aciye i ruhande rw’inyanja y’i Galilaya, abona Simoni na Andereya mwene (son of) se baterera urushundura (net) mu nyanja, kuko bari abarobyi (fishermen). Yesu arababwira ati Nimunkurikire, nzabagira abarobyi b’abantu. Uwo mwanya basiga inshundura, baramukurikira. Agiye imbere hatwo abona Yakobo mwene, Zebedayo na Yohana mwene se, na bo bari mu bwato basana inshundura. Uwo mwanya arabahamagara, basiga se Zebedayo mu bwa to hamwe n’abakozi be, baramukurikira. (Mariko 1:14-18.)

II. Translate into Kinyarwanda:

Long ago a woman named Hannah gave birth to a son and she named him Samuel. When three years were finished she took him to the church in order that he might work for God. Every year she went to see him and gave him clothes. After (hashize) a few years, one night God called him. Samuel thought that Eli called him. He ran and said, “Did you call me?” Eli said, “No, I didn’t call you, go back to bed.” After three times Eli understood that God was calling Samuel. He told Samuel that he ought to answer, “Yes, Lord, your servant hears.” God called again and Samuel answered. Then God showed him the punishment he was going to send (just use future of “send”, nothing for “going to”) on the sons of Eli.

LESSON 125. Review

I. Questions:

1. How is the word for “some” formed?
2. What part of speech in Kinyarwanda is often used to express descriptive adjectives (other than adjectives)?
3. How is the past of reduplicated verbs formed?
4. What word usually introduces a direct quotation?
5. What words may introduce an indirect quotation?
6. Give three common prepositional suffixes attached to verbs and give an example of each. Translate your examples.
7. What is the difference between **ki** and **umuki**?
8. What is the **-ka-** tense used for?
9. What must always follow adverbs such as **hafi**, **inyuma**, etc. if they have an object?
10. Explain the difference between **gusa** and **nka**.
11. What are the two main tenses used in narrative and what determines which tense a verb will be?
12. How can you recognize a “when” clause or other dependent clause within the narrative?
13. What determines the tense used in a direct quotation within the narrative?
14. What tense or form is used in the narrative to express habitual past action?
15. How is the negative of the narrative formed? Illustrate.

II. Translate into English:

Imana ibwira Samweli ngo asige Sauli abe umwami, iti Azakiza abantu banjye, kuko nabonye ibyago byabo, numvise ugusenga kwabo. Sauli yari mwiza kandi yari umunyamwete. Yari afite umuhungu w’umusore witwaga Yonatani, yasaga na se akagira umutima nk’uwe; Umunsi umwe Sauli ajya mu mujyi Samweli yarimo; Samweli aramuhamagara amuha icyubahiro. Bukeye bari bonyine amusiga amavuta mu mutwe; aravuga ati Ubu Uwiteka (the Lord - the Eternal) aragusize; uzaba umwami w’abantu be, uzabakiza abanzi. Sauli atashye ntiyavugaga ibyabaye (what happened). Umwuka (Spirit) w’Imana amuzaho. Ukwezi gushize abanzi bakikiza (surround) umujyi umwe; abari muri wo bahamagara abandi Bisirayeli bose ngo babatabare. Sauli arabajyana batsinda abanzi.

III. Vocabulary Quiz:

- | | | |
|-------------------|--------------------|--------------------|
| 1. kubyibuha | 2. guhora | 3. gusubiza |
| 4. kuzuza | 5. umurabyo | 6. igufwa |
| 7. gutashya | 8. umutwaro | 9. guhaga |
| 10. kunyeganyega | 11. kunanirwa | 12. hakurya |
| 13. ahari | 14. ibyago | 15. ikiraro |
| 16. gutera hejuru | 17. guhimbaza | 18. kubyuka |
| 19. ikimenyetso | 20. haruguru | 21. to deceive |
| 22. to choose | 23. to be like | 24. to be narrow |
| 25. to answer | 26. to be lonesome | 27. to be rich |
| 28. to open door | 29. to explain | 30. to be fearless |
| 31. to greet | 32. on the left | 33. to rub on |
| 34. to covet | 35. to burn up | 36. together |
| 37. to protect | 38. shade | 39. to be for |
| 40. white | 41. obey | |