

LESSON 81. Objects with Causatives

Vocabulary

gutâata (-se) - to make trouble, provoke
 inkoni - walking stick
 kuraakara (-ye) - to be angry

kubora (-ze) - to rot, spoil (int.) (caus. kuboza)
 inkôno - clay cooking pot
 uburaakari - anger (no plur.)

160. With causative verbs one is apt to have two objects, for in English two verbs are really involved: "to cause" and "to work" (as for example in *gukoresha*). These two objects may be:

- One a secondary subject, and the other a true object. E.g. *gukundisha Petero Yohana* - to cause Peter to love John. **Petero** is really the object of "to cause" and the subject of "to love"; thus it is a secondary subject, while **Yohana** is the true object.
- The two objects may be one an instrument and the other the object. E.g. *kwitemesha imbugita urutoke* - to cut the finger with a knife. **Imbugita** is the instrument with which the finger is cut.

In both of these examples the true object comes last, with the secondary subject or the instrument immediately following the verb. However, you will hear and see examples where the true object comes first: e.g. *Ukundishe Imana umutima wawe wose* - love God with all your heart. If the secondary subject involves a group of words and the true object is only one word, the secondary subject will come last. One cannot make a definite rule about the order, for it may vary. Experience will teach you. This is also true of the following rule. Occasions are rare when this will be a problem to you.

161. The two objects may both be pronouns in the verb. e.g. *bawumubohesheje* - they tied him with it (a rope). When it is thus, the secondary subject or the instrument usually comes first with the true object following, except the pronouns: *n* - me, *ku* - you, and *tu* - us, always come second and only the context can determine the meaning. e.g. *kumugukundisha* - could be: to cause him to love you; or, to cause you to love him.

162. If one is a pronoun and the other is a noun, only the context can determine the meaning. e.g. *Umwigisha amukundisha umukene* - could be, the teacher causes him to love the poor man; or, the teacher causes the poor man to love him. However, in most instances the context will make it clear.

Exercises:

I. Translate into English:

- Mama aratekesha ibishyimbo amazi menshi.
- Umugabo yasakarishije inzu ye ubwatsi bwinshi.
- Babagishije imbugita inkoko.
- Imbuto mbi ziboza imbuto nziza.
- Imana ifite ibyiza byinshi, Yesu arabiduhesha.
- Amabuye ni manini cyane; yameneshe inyundo nini.
- Abahungu barakubitisha inkoni imbwa; mbese ushobora kubayikundisha?
- Ibiryo byiza bikuza abana.
- Nyina wa Petero atangiye gukurikira inzira ya Yesu, ariko Satani ashaka Kumuyitesha.
- Abakobwa bagiye kuvoma amazi mu kabande. Mbese bayavomesha iki?

II. Translate into Kinyarwanda:

- The teacher causes the boys to read the books.
- The man's troubles make him sad (hurt him).
- The old man's anger made them laugh at him.
- Let us praise God with our lives, not just words.
- The bad meat will spoil all the food.
- Peel the potatoes. What shall I peel them with?
- The grass in the kraal is very tall. Do you have a machete? Cut it with it.
- I want to build a house and I have (some) good bricks. Come (pl.) help me build it with them.
- My father's anger hurts me very much in my heart. Jesus can save us from it.
- You (girl) told your brother bad news. It makes him fight with you (verbally).

LESSON 82. Coverbs -tyâ, -tyô

Vocabulary

gushîdikanya (-nyije) - to doubt, hesitate	umwâaka (imy-) - year, age (in plural: harvest)
kwaaka (-tse) - to shine, burn (int.), be thirsty	kwaatsa (-kije) - to start (e.g. a fire), make burn
kwaakiira (-riye) - to take in hands, welcome	Ukwaakira - October
umunebwe (aba-) - lazy person	ubunebwe - laziness, idleness
kunebeesha (-eje) - to make lazy	kunebwa (-bwe) - to be lazy
umwêete - zeal, enthusiasm	kugira umwêete - to be zealous, enthusiastic, energetic

163. **-tyâ, -tyô** are **coverbs** which mean: **-tyâ - like this; -tyô - like that.**

(Remember that 'ty' is pronounced close to "tky"). These coverbs usually accompany other verbs. Like normal verbs they take the same prefix as the verbs they modify. When the prefix consists of two letters, the high tone is shifted to the left:

yabikoze atyô - he did it like that
 babikoze bâtyo - they did it like that
 tugire dûtya - let's do it like this
 ndakora ntyâ - I do like this.

When following an infinitive the prefix is **gu-**. E.g.:

turashaka kuririmba gutyo - we want to sing like that

With the imperative it will be: kora utya, or: kora gutya - do like this.

Note: Do not try to use this form for "Do like John". (For that, see par. 251.)

A common error of beginners is to want to always use **-tyâ**, or **-tyô**, but it is better to make it agree with the verb it modifies.

163a. Similar coverbs are **-tê?** - **how?** (cf. Lesson 108) and **-ti - (to) say (that)**. E.g.:

ndabôna amatâ ntê? - how will I find milk?
 ati ikî? - what does he say? (lit: he says: what?)
 bati turagiye - they say: we leave

Exercises:

I. Translate into English:

1. Paulo yagize umwete mwinshi mu mirimo y'Imana; natwe (we also) tugire dutyo.
2. Kuko umucyo w'Imana waka utyo tugende neza muri wo (it. i.e. light).
3. Kuko munyinginze mutyo nzabibaha.
4. Abahungu barahinga neza; mwebwe mukore mutyo.
5. Toma ntiyizeye kugeza aho (until) abonye Yesu; ntidushidikanye dutyo.
6. Imbwa zirya zitya ariko abantu barya batya.
7. Niba (if) inkumi ibeshya ityo, ntidushobora kuyizera.
8. Sinshobora guha umufundi akazi kuko anebwe atyo.
9. Umwana wacu arwara atya iminsi yose; mbese ntimushobora kumukiza?
10. Akabwa kibye inyama gatyô; sinshaka ko kagaruka mu nzu.

II. Translŧte into Kinyarwanda:

1. Let us be zealous to sing like this.
2. Plane (s.) the boards like that.
3. It is not nice to laugh like that.
4. The children run like this.
5. I did it like this, but you (pl.) do it like that.
6. It's difficult to catch wild animals because they fear people like that.
7. Do you (s.) write like this with a pencil?
8. Stop laughing like that and help your sister (to a boy).
9. Because God's love is strong like that, He wants to save everybody.
10. We can't bring in (from sun) the clothes, because they are wet like that.

LESSON 83. Passive Verbs

Vocabulary

kudôda (-ze) - to sew

kwîita (-se) - to name, call

ishyarî (ama-) - jealousy

kugira ishyari - to be jealous (as a characteristic, or in past)

kwiita (-taye) - to pay attention to, care for

kwîitwa (-swe) - to be called, named

fite ishyarî - to be jealous (momentarily)

164. Do not confuse **passive voice** with **past time**! Passive voice is used when the subject receives the action of the verb; e.g. 'the man beats the dog' - active voice; 'the dog is beaten by the man' - passive voice. Passive verbs are formed simply by inserting **w** before the final **a** of the verb:

gukûunda - to love

kubôna - to see

gukûundwa - to be loved

kubônwa - to be seen

165. The passive is often followed by **na** meaning "by". E.g. dukundwa n'Imana - we are loved by God.

166. The verb **kwîita** must not be confused with **guhamagara**. Kwita is "to call" only in the sense of "to name." E.g. bamwise Yohana - they called (named) him John; bahamagaye Yohana - they called John (to come).

This verb in the passive is the commonest way to ask someone his name. Wîitwa nde? - what is your name? Literally, you are called who? (nde = who).

Exercises:

I. Translate into English:

1. Imana ishimwe kuko yaduhaye agakiza. 2. Abigishwa bose bategekwa n'abigisha babo n'ababyeyi babo (note 2 uses of na). 3. Imyenda idodwa neza n'abakobwa. 4. Uruhinja rw'umwigisha rwitwa Sembwa. 5. Umuhungu afite ishyari kuko abandi bashimwa cyane. 6. Ndashaka ko inyanya zirongwa kabiri mu mazi yo kunywa. 7. Abana banyu ni beza kuko bakunda gutegekwa neza n'abakuru babo. 8. Abantu bose bazabwirwa inkuru nziza ko Yesu akiza. 9. Abajura birutse kuko batinye ko bazafatwa. 10. Abakuru b'igihugu bubahwa n'ahantu bose.

II. Translate into Kinyarwanda:

1. The child is taken out of school because he is very bad ("to take out" is followed by mu or ku, like kuva). 2. The man is sent to Butare to buy food. 3. The books are brought by the boys and we shall use them in school tomorrow. 4. Jesus is called Savior because He came to save all people. 5. We are redeemed by the blood of Jesus. 6. The Word of God can be trusted because it is (use ari, see par. 185) the truth. 7. We want that all your (pl.) things be prepared because we will go very early. 8. The francs (which) are offered today will be used to buy books. 9. Our guests are called by the teacher so that they may go to see the school. 10. Give me (some) food quickly for (because) I am dying of hunger (i. e. I am being killed by hunger).

LESSON 84. Past of Passives

Vocabulary

kuremeera (-reye) - to be heavy

gucâ (-ciye) - to cut, tear (tr.) (paper, cloth)

gutôora (-ye) - to choose, elect, pick up, find

kugaya (-ye) - to despise, scorn

umwûubatsi - builder, mason, worker; from:

ubwûubake - way of building

kuremerwa (-rewe) - to be heavy laden, loaded down

gucîika (-tse) - a) to tear, break (intr.), b) escape

gutôoranya (-nije) - to choose (out of many)

intoboro - hole (in cloth, paper)

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

ubwûubatsi - construction work

167. Most passives form their perfect past just like the past of the active verb, except that the **w** is retained. (Note that a high tone in the root becomes low.)

gukûunda - yakuunze

kubôha - yaboshye

gukûndwa - yakuunzwe

kubôhwa - yaboshywe

168. However, there are some verbs which do not follow this rule:

- 1) Verbs ending in **-ma** and forming the past in **-mye**, in the passive have no **y**.
kuvoma - yavomye, kuvomwa - yavomwe.
- 2) Verbs with passive ending in **-rwa**: gutwarwa - yatwawe, kuremerwa - yaremerewe.
Note: kuremera is used like any stative verb: biraremereye - they are heavy,
biraremerewe - they are heavily laden.
If the active past ends in **-ze**, the passive past ends in **-zwe**. kugira - yagize,
kugirwa - yagizwe.
- 3) The verb **kugaya** becomes in the passive **kugawa**, with the perfect past **yagawe**.
- 4) Verbs whose regular past is **-nnye** change to **-nywe** in the passive past.
yamennye - yamenywe.
- 5) Verbs in **-ba** make the passive past **-bwe**: guhemba - yahembwe,
kureba - cyarebwe.

Exercises:

I. Translate into English:

1. Ibuye (insert "which") ryagawe n'abubatsi ni Yesu.
2. Twatowe n'Imana kugira ngo tube abana bayo.
3. Imyenda y'umugore yagawe n'abandi kuko yacitse.
4. Umuhungu mubi agawa n'abantu kuko agira nabi iminsi yose.
5. Intama eshatu zishwe n'inyamaswa.
6. Amasahane yogejwe neza n'abakobwa, ariko abiri yamenywe n'injangwe.
7. Tugende gutabara umukozi kuko aremerewe cyane.
8. Ibitabo byanjye biri he? Simbizi, byose byashyizwe ku meza mu gitondo.
9. Mama arashaka imyenda ye; iri he? Yameshwe kare, kandi yanitswe.
10. Basaza banjye bombi batumwe guhamagara abantu bo gusakara inzu.

II. Translate into Kinyarwanda:

1. The leopard was feared by all the people because it caught two goats.
2. Many francs were offered by the people in the church.
3. The boys were punished by the teacher because they were absent many days.
4. The chair was broken and the boy's clothes were torn.
5. There are many little holes in the new clothes.
6. The teacher's house will be torn down because it was built badly.
7. How many francs were the workmen paid? I don't know.
8. The lamps were lit by the houseboy (umuboyi) because it got dark early.
9. My sister's (boy speaking) new clothes were stolen yesterday, and she doesn't have (any) francs to buy more.
10. We know that there are wild animals here because they have been seen by many people.

LESSON 85. Passives of Monosyllabic Verbs

Vocabulary

inzogâ - beer, alcoholic drink

akabemba - peanut sauce

ibibeembe - leprosy

ijuru - sky, heaven

heejuru - above, on the top

ubwiizâ - glory, beauty

urusyo (in-) - grindstone (for millet, etc.)

icyûubahiro - respect, honor, reverence

umubeembe - leprous person

mw'ijuru - in heaven

ejuru - up

ikinyobwa - peanut, ground nut, lima beans, drink, beverage

169. The monosyllabic verbs form their passives in **-bwa**; hereby the root of the perfect past is used also in the present passive! In the perfect past, the **b** drops out leaving just the **w**. Examples:

Active (inf.)	Present Passive (inf.)	Perfect Past Passive (1st pers.)
gucâ (-cîje)	gucîibwa	yacîiwe
kugwa (-guuye)	kuguubwa	yaguuwe
guhâ (-hâaye)	guhâabwa	yahâawe
kunywâ (-nyôoye)	kunyôobwa	yanyôowe
gusya (-seeeye)	guseebwa	yaseewe
guta (-tâaye)	gutâabwa	yatâawe
kuryâ (-rîiye)	kurîibwa	yarîiwe

170. Some of these passives cannot be translated literally into English, but have an idiomatic use, such as **kugubwa**. 'Kugubwa neza' means 'to be settled down nicely' or 'to have good pleasant living', e.g. **yaguwe neza**. 'Kugubwa nabi' is the opposite. 'Kuribwa mu nda' means 'to have a stomach ache'.

171. **Guhabwa** is not "to be given" in the sense of "the book was given to me", but: **nahawe igitabo** is "I was given a book." Thus, **guhabwa** really means "to receive". It is often used for the future of **-fite**.

Exercises:

I. Translate into English:

1. Imana ihabwa icyuhahiro mu gusenga kwacu.
2. Inzoga nyinshi zanyowe n'abantu ku munsu mukuru.
3. Uburo bwasewe na Mariya ku rusyo.
4. Twebwe tuzahabwa ubwiza mu ijuru.
5. Inyama ziri he? Zariwe n'injangwe.
6. Umugore ararakaye cyane; ntiyahawe imyenda n'umugabo we.
7. Ndanezerewe ko turi hano i Cyangugu, ndumva ko naguwe neza.
8. Nabonye ko umushyitsi yaje kubaha ibintu. Mbese mwahawe iki?
9. Ndashaka gukora umugati w'imineke; ndakoresha akabemba (or, ibinyobwa)(insert "which") gaseye (active used for passive).
10. Dufite inkwi nke cyane. Mbese ibindi biti bizacibwa ryari?

II. Translate into Kinyarwanda:

1. The clothes were thrown away because they were torn.
2. Two trees were cut down by the men, but the fundi didn't want them.
3. Let us give reverence (to) God for (because) He should (ikwiriye followed by infinitive) be given it.
4. I want to go to (mu) heaven far we shall see Jesus and we shall have much joy.
5. Much milk was drunk by the children.
6. Is the meat of the sheep eaten by the Banyarwanda? No, they don't eat it.
7. Were my papers thrown away? Go, look for them because I want them.
8. Jesus left His glory in heaven and came to earth (isi). Here He was hated by many people.
9. All the beer was poured out when(igihe) the people were saved.
10. The good bricks and tiles were chosen by the builder; the others were thrown away.

LESSON 86. Demonstrative Adjectives

The Vocabulary for this lesson is to learn the forms in the first two columns of the following table.

172. **Demonstratives.** Do not be frightened by the many forms listed in the table. Once you observe how each different kind of demonstrative is formed, it is not difficult. It is, however, very important to know when each kind of demonstrative is to be used.

173. **Uyu** (etc.) - **this**: It is formed by the initial vowel of the class prefix and the personal prefix for that class. When two vowels come together it is inserted between them. (The first class singular is an exception to this, **u** being used instead of **a**). E.g. **aba**: **a** is the initial vowel of the first class plural prefix, and **-ba** is the personal prefix. **iyi** (3rd cl. sing.): **i** is the initial vowel of the noun prefix, and **i-** is the personal prefix. Since the two vowels come together they are joined by **y**, thus making **iyi**. Uyu (and the other forms in the first column) means "this" - referring to that which is near: uyu mugabo - this man.

174. **Uwo** (etc.) - **that**: This is simply the initial vowel of the class plus the possessive particle **w-** with **a** changed to **o**. It means "that" which is quite near.

175. **Uwo** can also mean "that" in the sense of that which has already been mentioned, while **uyu** may mean "that which I am about to mention," or at least which has not yet been mentioned. E.g. ayo magambo - those words (which I have already spoken); aya magambo - these words (which I am about to speak).

176. An important rule: Demonstratives precede their nouns (there are a few rare exceptions to this), and remove their initial vowels. E.g. abo bagabo - those men. Remember the rule about **mu** and **ku** with demonstratives (par. 102): muri abo bantu - among those people, etc.

Here is a table of **Demonstrative Adjectives**: (1st class is in 3rd person sg. and pl.)

Class		this	that	that yonder	that
1st	sing.	uyu	uwo	urîiya	wâa
	pl.	aba	abo	bârîiya	bâa
2nd	sing.	uyu	uwo	urîiya	wâa
	pl.	iyi	iyô	irîiya	yâa
3rd	sing.	iyi	iyô	irîiya	yâa
	pl.	izi	izô	zîrîiya	zâa
4th	sing.	iki	icyô	kîrîiya	cyâa
	pl.	ibi	ibyô	bîrîiya	byâa
5th	sing.	iri	iryô	rîrîiya	ryâa
	pl.	aya	ayô	arîiya	yâa
6th	sing.	uru	urwô	rûrîiya	rwâa
	pl.	izi	izô	zîrîiya	zâa
7th	sing.	aka	ako	kârîiya	kâa
	pl.	utu	utwô	tûrîiya	twâa
8th	sing.	ubu	ubwô	bûrîiya	bwâa
	pl.	aya	ayô	arîiya	yâa
9th	sing.	uku	uko (ukwô)	kûrîiya	kwâa
	pl.	aya	ayô	arîiya	yâa
10th	s. & pl.	aha	aho	hârîiya	hâa

Exercises:

I. Translate into English:

1. Zana ibyo bitabo; biri ku meza.
2. Uyu mugabo azajya i Kigali.
3. Iri buye rinini ni ryiza; uriyane kuko nzaryubakisha.
4. Muri iki gihugu hari abantu benshi cyane.
5. Muri iyo minsi twahawe umunezero mwinshi muri Yesu.
6. Iyi njangwe ni nziza kuko ikunda gufata imbeba iminsi yose.
7. Urwo rugo rwubatswe na mukuru wanjye.
8. Muri uku kwezi abantu benshi bafashwe n'indwara mbi cyane.
9. Izi nanasi zibwe n'aba bana. Bazahanwa n' ababyeyi babo.
10. Mbese urandikisha iyo karamu cyangwa urashaka indi?

II. Translate into Kinyarwanda:

1. That child is very sick; give him (some) medicine.
2. Those words of Jesus help us to follow Him.
3. Take these books to those teachers.
4. Let us sing that song again.
5. Take those cows from the path.
6. The teacher is going to read (do not translate "going") the Word of God. These are good words.
7. I can't make (= cause to) the child drink this medicine.
8. Put away this milk but pour out that milk.
9. All these people can't go in that boat; it is very small.
10. These days there are thieves everywhere.

LESSON 87. Demonstratives (continued)

Vocabulary: Learn the forms in the 3rd column of the table in the preceding lesson.

177. **Uriya** (etc.): This demonstrative means "that" of something not near the speaker, but in sight. It could be "that over there", or "that yonder". It is formed by the prefix of the verb plus **-riya** (except in 1st class sing. it is **u** instead of **a**). E.g. uriya mugore - that woman over there. The more distant the object, the longer drawn out the **i** is. e.g. ur-î-i-i-ya musozi - that hill way over there.

This demonstrative, like all others, precedes the noun removing the initial vowel. Now you can recognize the word **hâriya** that you learned some time ago.

There are two more forms of demonstratives: **unô** (1ps) - **this particular one** (with an emphasis), and **uryâ** (1ps) - **that one** (absent, but just mentioned). We will, however, not conjugate them here since these are fine nuances which you don't need to use.

When heard, you will understand their essence anyhow.

Exercises:

I. Translate into English:

1. Bariya bantu bavuye mu rusengero vuba.
2. Uriya mufundi azi neza kubakisha runatafari.
3. Iriya njangwe ni mbi; yibye inyama.
4. Iriya nzu n'inh y'umukire; ni nziza cyane.
5. Twagiye mu ruzi muri buriya bwato.
6. Uriya musozi uri mu gihugu cy'uRwanda.
7. Inshuti yanjye yubatse iriya nzu muri uyu mwaka.
8. Abagabo bakurikiye ingwe muri riri-i-ya shyamba.
9. Uriya muzungu yamaze imyaka myinshi muri iki gihugu.
10. Mbese mwabonye kiriya gipfamatwi? Kiravuga neza ariko nticyumva.

II. Translate into Kinyarwanda:

1. Bring those boxes over there.
2. That man (quite near) is John's younger brother.
3. Those stones yonder near the school, bring them here for we shall use them.
4. Those sweet potatoes over there are spoiled; throw them away.
5. That river over there is very long and wide.
6. Do you see that sand over there? It's good; we want to use it in building (= to build).
7. Go (pl.) cut that tall grass over there for we shall use it to roof with.
8. That church yonder was built by the people of the church. They gave many francs and worked many days.
9. Those doors over there were made by a fundi. They'll use them in the new school.
10. The millet in those fields yonder is not good. There was too much (= a lot of) rain, so (rero) it isn't strong.

LESSON 88. Demonstratives (continued)

Vocabulary

umupiîra - tire, ball, eraser, rubber, sweater, t-shirt
 guheba (-bye) - to be unable to find, be lost forever
 umwaânya - place, space, time, moment, position
 nôone - now, today
 kubûra (-ze) - to lack, not have, not find, loose, mislay

gukîra (-ze) - to get well, be saved, heal (int.)
 uruguma - wound, cut (fresh)
 umufuka - bag, sack
 nôonaha - right now, immediately
 kûubura (-ye) - to turn sth. right up

178. **Wâa** (etc.): This is the demonstrative which calls attention to something (or somebody) which has been mentioned previously or is well known to both speaker and hearer. The form is exactly the same as the possessive particle but with a long, down going tone `âa'; it precedes the noun and removes its initial vowel.

wa mukobwa - that girl (as much as to say: "you know her")

cya gitabo - that book (which we talked about before)

wa mwana twabonye kare - that child we saw earlier

180. **Kubûra**. In addition to the meaning given in this vocabulary, this word is used in the future negative to express the idea of certainty, e.g. ntazabura kugenda - he will certainly go (lit.: 'he will not fail to go').

181. **Igihe (ibi-)**. This word and **umwaânya (imy-)**, both of which mean "time, moment" (while 'umwaânya' can also mean 'space, room') are not always used interchangeably for time. Igihe means "time" in the sense of days, weeks, years, etc., or a certain specific time. (It may also sometimes be used for a duration of time.)
 e.g. Waje gihe ki? - what time did you come?

Wamazeyo igihe kinini? - Did you spend a long time there?

Mu gihe cyo gusoma abana bicara neza - At reading time (time to read) the children sit quietly.

182. **Umwaânya**. Umwaânya usually implies duration or a time interval. Sometimes it is used like **uburyô** (occasion, good moment).

e.g. Simfite umwanya wo kugikora - I don't have time to do it.

Nta mwanya mfite, nzaza ejo - I don't have time, I'll come tomorrow.

It also has the other meanings as given in the vocabulary.

Ntidufite umwanya wo kukujyana - we don't have room to take you.

Exercises:

I. Translate into English:

1. Rwa ruguma rubi rwakize neza. 2. Umwigisha ntazabura guhana ba bana babi. 3. Wa musore utafite umwanya wo gushaka cya gitabo. 4. Imbwa zishe ya njangwe yacu; none imbeba nyinshi zizaza. 5. Mbese wibutse kuzana ya mafaranga? Oya, nayibagiwe. 6. Yesu azatujyana mu ijuru kugira ngo tubone bwa bwiza bwe. 7. Mbese wabonye ya mbugita yawe? Oya, nayihebye. 8. Mbese mutinya iki? Kwa kwizera kwanyu kuri he? 9. Wa mwana ararizwa n'iki? Ararira kuko yahebye ya mbwa ye.

II. Translate into Kinyarwanda:

1. The boy's Parents prevented him from bringing (= to bring) those sweet potatoes. 2. That bad tire is flat (dead); we will be late to go. 3. Where are those medicines? The people want them. 4. Did you take those seeds? I do not see them. 5. That thief came again in the night; let's catch him. 6. Yesterday that foolish man came back here. Can't the doctor heal him? 7. Where is that machete you cut grass with yesterday? 8. The doctor has treated well your father's wounds, he will certainly get well. 9. Will you take me to Butare? I'm sorry, I don't have room. 10. When will those workmen be paid their francs? I'll give them to them on May 3rd.

LESSON 89. Not Yet Tense -râa

Vocabulary

kubyâara (-ye) - to give birth	gukaanguka (-tse) - to awaken (int.)
gukaangura (-ye) - to awake (tr.)	gusoroma (-mye) - to pick, gather (vegetables, fruits etc.)
inkeêre (or: inkeêri) - (straw-)berries	umukeêri (imi-) - berry, fruit; mulberry tree

Note 1: **Gusoroma** is to gather fruit or vegetables as for a meal. One usually says: guca ibigori. **Guca** may be used for certain fruits, too.

Note 2: Observe examples of gukanguka and gukangura:

umugabo yakangutse - the man woke up

bakanguye umugabo - they woke the man up

183. **Not-yet tense.** This tense is formed as follows:

negative prefix + personal prefix + **râa** + present verb stem

E.g.: nti-tu-râa-geenda - we haven't gone yet.

The tone on **-râa** is high and long, downgoing.

Notice the difference: singeenda - I'm not going, sindâageenda - I haven't gone yet, ntarâageenda - he hasn't gone yet.

Before vowel-stems with an initial vowel different from a-, that vowel takes over the long falling tone of âa: râa + u- → rûu- etc.

E.g.: ntarôoza amasahane - (s)he hasn't washed the dishes yet.

In English the -râa tense sounds like a past tense, but in Kinyarwanda it is grammatically a present tense. Note that it cannot be combined with the perfect past tense stem!

The -râa tense is also used in the affirmative, especially in questions.

E.g. Mbesê arâagenda? - Has he gone yet?

Exercises:

I. Translate into English:

1. Abagabo ntibarakanguka; genda ubakangure. 2. Mbese ntimurasoroma inkere? Turazishaka uyu muni. 3. Umufundi yagiye i Cyangugu, ariko ntaragaruka. 4. Ntiburubaka urusengero nyamara dushaka gutangira vuba. 5. Sindoza amasahane kuko nkora ibindi bintu. 6. Ibisebe byanjye ntibirakira, none sinshobora kujya muri rwa rugendo. 7. Mbese umuhungu wanyu ariga mu ishuri? Oya, ntarakura. 8. Mbese mushiki wawe yabyaye umuhungu cyangwa umukobwa? Ntarabyara. 9. Umukozi ntarasa inkwi? Umubwire ko tuzishaka ubu. 10. Mbese nturihana ibyaha byawe? Imana iragukunda kandi ishaka kugukiza.

II. Translate into kinyarwanda:

1. John's wife hasn't given birth yet. 2. How many eggs are there? I haven't counted them yet. 3. I want to go now, but the workmen haven't come yet. 4. That man (referred to before) is not yet saved, but he likes to hear the Word of God. 5. Haven't you put the clothes in the sun yet? 6. My wife was sick in the night. She's sleeping now, she hasn't awakened yet. 7. Did you pick the tomatoes yet? Yes, I picked them and there are a lot (many). 8. Hasn't your (s.) brother (older) stopped drinking (= left beer) yet? 9. What is your (s.) new baby's name? We haven't named him yet (= haven't named him a name). 10. Have the people begun to build the new church? No, they haven't finished making (= finished to make) the bricks yet.

LESSON 90. Review

I. Questions:

1. Conjugate **kwiga** in the **-ra-** present affirmative, together with **gutya**, making the proper agreements.
2. How is the passive voice formed? Give two examples.
3. How do most passive verbs form their past?
4. There are two different ways of making the past of passives which end in **-rwa**. What are they?
5. Give the passive (present and past) of: **guca, guha, gusya, guta, kurya**.
6. What is the difference between **kwita** and **guhamagara**?
7. How is the demonstrative adjective for “this” formed?
8. How is the demonstrative adjective for “that”(near) formed?
9. How is the demonstrative adjective for “that over there” formed?
10. What is the order in a sentence when a noun is modified by a demonstrative?
11. What happens to **mu** and **ku** when used with a demonstrative?

II. Make uyu, uwo, uriya, **wa**, agree with the following nouns, singular and plural. Translate the expressions for no. 1 only.

- | | | | | |
|-----------|-----------|-----------|------------|-------------|
| 1. inka | 3. ahantu | 5. ishuri | 7. umurima | 9. icyuma |
| 2. ubwato | 4. umwana | 6. uruzi | 8. akantu | 10. ukuguru |

III. Vocabulary quiz. Translate to Kinyarwanda. Give also past suffixes of the verbs.

- | | | | |
|-----------------------|----------------------|---------------------|---------------------|
| 1. tire | 2. to doubt | 3. berries | 4. to be heavy |
| 5. to get well | 6. to beseech | 7. zeal | 8. reverence |
| 9. beer | 10. to give birth | 11. glory | 12. to shine |
| 13. to rule | 14. to awaken (int.) | 15. heaven | 16. jealousy |
| 17. wound | 18. to tell | 19. to awake (tr.) | 20. to sew |
| 21. to lack | 22. grindstone | 23. hole (in cloth) | 24. to chase |
| 25. to name | 26. to hinder | 27. to refuse | 28. now |
| 29. to tear (tr.) | 30. to be zealous | 31. like that | 32. to fail to find |
| 33. space | 34. builder | 35. peanut | 36. sweater |
| 37. to be heavy-laden | | | |