

LESSON 91. Dependent Clauses

Vocabulary

gukena (-nnye) - to need, be poor, lack

indimû - lemon

ibitaro - hospital

kwîhangana (-nye) - to endure, be patient, wait patiently

gukina (-nnye) - to play, amuse oneself

icuûnga (5th) - orange (not used in some areas)

ivuuriro - dispensary

Note: **gukena** is "to need" in the sense of "to not have"; also for the idea of poverty. If you are at the table and there is no salt there, you would say, "**Ndashaka umunyu**" rather than "**ndakena umunyu**", because you probably do have some salt in the house.

184. You have already learned that no **-ra** tense may be used in a dependent clause, either **-ra** present, **-ra** past, or **-ara** past. However, the not-yet tense does retain **-ra** in dependent clauses. The only words you have learned so far which introduce dependent clauses are: kuko, ka, and kugira nga when followed by the negative. You will learn others later.

185. After **kukô** (because) and **kô** (that), the verb "to be" when in 3rd person must always be **ari**, regardless of the class and number of the subject, except when an expression of place follows the verb. e.g. ute izo nyama kuko ari mbi - throw away that meat because it is bad. (Note that it is not **ziri mbi**, as one might expect.) But: Sinshabara kubana inzu kuko iri kure - I can't see the house because it is far away. Since **kure** is a word of place, the verb makes the agreement. For this use, the negative of **ari** is **atari** (see following paragraph).

186. **Dependent negative.** The negative in dependent clauses, in all tenses, is not formed like other negatives at all. It is formed by **-ta** placed **after** the personal prefix.

kuke ntagenda - for I'm not going

kuke utagenda - for you are not going

kuke atagenda - for he is not going

kuko tutagenda - for we are not going

kuka mutagenda - for you are not going

kuke batagenda - for they are not going

- 1) The dependent negative of **-ri** follows the same rule: ntari, utari, etc.
- 2) The change-down rule does not apply to syllables preceding the negative, but the **-ta** is subject to the rule. e.g. tutagenda - badasaba
- 3) The past dependent negative is: batagiye, batakinnye, batubatse.
- 4) Before vowel-stems the a elides: kuko atihannye - because he did not repent.

187. a) **Kugira ngo** (in order that) introduces a dependent clause. In the affirmative it is followed by the subjunctive; but in the negative it takes **-ta-** and the final vowel is **not** changed to **e**.

e.g., Yabeshye kugira ngo batamufata - he lied so they wouldn't catch him Bashyize umutego mu nzu kugira ngo bafate imbeba - they put a trap in the house so they might catch rats.

b) Notice this: Sinshobora kukigira kuko ndafite amafaranga - I can't buy it because I don't have any money. Though normally **t** following a consonant does not change to **d**, in this particular case it does (**-ta** negative in 1st pers. sing.). While it looks like the **-ra** present affirmative, you will not be confused because you cannot have a **-ra** present in a dependent clause.

Exercises:

I. Translate into English:

1. Umukene arakemye cyane kuko adafi te ibintu byinshi cyangwa amafaranga menshi. 2. Ndashaka iriya nka kuko ari nziza cyane. 3. Umwigisha ntazaza ejo kuko arwaye malaria. 4. Ntushobora kubona umuzungu uyu muni kuko agiye ahandi. 5. Ntidushaka kujya hariya kuko ari inzira mbi. 6. Uwo mwana yapfuye kuko atavuwe neza. 7. Musaza wanjye yavuze ko atazajya i Cyangugu muri iyi minshi. 8. Sinshobora kwihangana kuko ndashaka gutinda. 9. Yemwe! (you!) bana, ntumukinishe indimu kuko atari imipira, ni ibiryo. 10. Ntidushaka kugura amacunga uyu muni kuko tutayakennye.

II. Translate into Kinyarwanda:

1. That man over there cannot see because he is a blind man. 2. You can all learn in one room because you are not many. 3. The workmen will finish today because they are not lazy. 4. Don't bring that lamp for it is not good. 5. I can't finish that work today for I haven't time. 6. I don't have (any) flour to make bread, because I can't untie the sack. 7. The boys don't have food because they didn't gather the sweet potatoes today. 8. The "fundis" were not paid today because they didn't wait (patiently). 9. The people are afraid because they didn't catch the thieves. 10. The teacher's child is crying because the other children didn't play nicely.

LESSON 92. Dependent Not-yet Tense

Vocabulary

gushyâ (-hîye) - to cook (int), be done, be cooked, ripen, burn (int.)	
gushyûuha (-shye) - to be hot, get hot	gushyûushya (-shije) - to heat (tr.)
guhîisha (-shije) - to ripen (esp. fruit)	guhîsha (-she) - to hide, conceal
umuhana - locality, neighborhood (usually mu mihana)	umujiyî (or: umugî) - city, town, municipality
igituûrage- small village, cluster of huts	urukweeto (in-) - shoe, sandal

Note 1: **igituûrage** refers to a little group of huts as one sees on a hillside, but it is not an organized village. **Umujiyî** - a large group of huts, or a city.

Note 2: Observe uses of **gushyâ: inzu irahîye** - the house is burned down (or burning). Ibishyimbo birahiye - the beans are done (cooked). Note that these verbs are in the stative. Gushya is also usually used in the stative: amazi arashyushye - the water is hot. Inkere zirahishije - the berries are ripe.

188. **The dependent not-yet tense** simply follows the regular personal prefix + **-ta** + **-ra** + present stem: e.g. kuko ataragenda - for he hasn't gone yet.

189. One use of this dependent not-yet tense is to express the idea of "before", as a conjunction. e.g.: zana inkwi utaragenda - bring the wood before you go (lit. when you have not yet gone). Note that no word is necessary for "before".

In modern Kinyarwanda, another way of saying "before" is: mbere yo kugenda - before going, or, mbere y'uko inyama zishya - before the meat is done.

Exercises:

I. Translate into English:

1. Ntidushobora kurya ubu kuko ibiryo bitarashya. 2. Mubanze murangize imirimo yose mbere yo gutaha. 3. Uzabona umusozi muremure utaragera mu muji. 4. Mukamusoni (person's name) ntafite inkweto kuko atarabona amafaranga yo kuzigira. 5. Abakozi ntibaratangira gukora kuko umufundi ataraza. 6. Ntusorome inkere zitarahisha. 7. Nimwiruke; inzu y'umwigisha irahiye hariya mu giturage. 8. Mutarajya mu muji mushake amafaranga yo kugura ibintu. 9. Ubwire umusaza Ubutumwa Bwiza kugira ngo akizwe atarapfa. 10. Ibiryo irahiye neza, none dushoborakurya utarataha.

II. Translate into Kinyarwanda:

1. I can't begin to cook the potatoes because the water isn't hot yet. 2. We aren't going now for the workers haven't been paid yet. 3. Heat the food again for we haven't eaten yet. 4. Bring the clothes in (from sun) before it rains before rain falls. 5. Sweep the floor before you start to work outside. 6. The water is very hot; prepare the coffee before you go. 7. Are the oranges ripe yet? Yes, they are very ripe. Pick them all. 8. Have the children finish reading before they play. 9. Take that child to the doctor; he can't get well before he receives medicine. 10. Be patient; we can't eat before the meat is done.

LESSON 93. Demonstrative Pronouns; -kwĩirie, -riinda, -goomba

Vocabulary

kugoomba (-mbye) - must (obligation) igihano - punishment (cf. guhano - to punish)
 gukôrwa n'isôni - to be ashamed isôni - shame
 gukwĩira (-iye) - ought, should; to be enough, necessary, worthy; to spread (par. 191)
 kuriinda (-nze) - ought, should; to wait for, protect, guard (par.191)

190. The demonstrative adjectives (except **wa, ba**, etc.) when used by themselves, not modifying a noun, are the demonstrative pronouns. Their form is not changed.
 e.g. Zana ibitabo. Ni ibi? Oya, si iqyo. - Bring the books. These? No, not those.
 Nabonye ibyo ejo - I saw those (things) yesterday.

191. -kwĩiriye, -riinda, -goomba.

1) These are all verbs which are followed by an infinitive to convey the idea of obligation. Kugomba is the strongest meaning "must". E.g. Akwiriye kugenda - he should go, Ntiyarinze kumubwira - he didn't have to tell him, Tugomba kuvuga ukuri -we must tell the truth.

In the affirmative **-kwiriye** and **-rinda** are almost interchangeable, though **-kwiriye** is used in most cases. But in the negative note the difference: ntakwiriye kugenda - he should not go; ntarinda kugenda - he doesn't have to go; ntagomba kugenda - he must not go.

2) Note this use of **-kwiriye**

Mbese ibijumba birakwiriye? Yee, birakwiriye - are there enough sweet potatoes? Yes, there are enough. Observe the same idea with a passive form:

Abigishwa bote ntibakwiwe ibitabo - there were not enough books for all the pupils.

3) **-kwiriye** may mean "to be worthy of":

Sinkwiriye gushimwa gutyo - I am not worthy to be praised like that; or, Ntibinkwiriye gushimwa gutyo.

Note: **-kwiriye** is only used with this past suffix; while **-rinda** and **-gomba** may be used in any tense.

Exercises:

I. Translate into English:

1. Ndashaka ikaramu; zana iyo (insert "which") iri ku meza. 2. Umuntu w'Imana akwiriye kureka ibyaha bye. 3. Uyu yari hano mu gitondo; yamfashije mu mirimo myinshi. 4. Uwo ntarinda kujya gukora mu murima. 5. Abahungu (insert "who") bongera gukina mu ishuri bagomba kubona igihano. 6. Abigishwa bote ntibakwiwe imbaho; mugomba gushaka izindi. 7. Ntimurinda gukorwa n'isoni, mwakoze ibyo neza cyane. 8. Sindabyuniva neza. Ufwiriye kongera kubimbwira. 9. Ibyo bitoke ntibikwiriye bote; ukwiriye kongera ibindi. 10. Ugomba kongera kwandika ibyo utarataha.

II. Translate into Kinyarwanda:

1. You (pl.) ought to confess your sins and begin to follow God. 2. They ought to be ashamed because they haven't yet finished their work. 3. Do you want a mat? Shall I bring this one? 4. We don't have to cut all the grass today. 5. There are two beds; do you want to lie on that one? 6. The workmen want to be given more (use kongera) francs; they do not praise those they got. 7. They must work hard before they will be given more. 8. God is worthy of reverence; let us praise Him with our lives and words. 9. We must go to Butare soon, because there are (some) things we need. 10. You (s.) must not tear this paper. We don't have any more.

LESSON 94. Relative Clauses

Vocabulary

umusaraba - cross	ikigaanza - palm of hand (sometimes used for whole hand)
kurwaana (-nye) - to fight (int.)	koonoona (-nnye) (old: kwonoona) - to spoil, damage (tr.)
kugaaniira (-iriye) - to talk, chat	umuganî - fable, tale, story, proverb

192. **Relative clause with noun or pronoun antecedent.** Relative clauses (those introduced by who, which, that, etc. have **no** introductory word in Kinyarwanda for "who", "which", etc. All rules which apply to verbs in dependent clauses apply in these (see Lessons 91 and 92). The singular prefix for 1st class is **u** not **a**, as for other verbs. Observe the following examples:

Abantu **bakunda** Imana barayikurikira neza - the people who love God follow Him well.

Umugabo **ukora** hariya ni data - the man who is working over there is my father.

Abahungu **bataje** mu ishuri bazahanwa - the boys who didn't come to school will be punished.

Sinshaka injangwe **idafata** imbeba - I don't want a cat that doesn't catch rats.

The tone in the relative is not the same as in the ordinary prefixless. Listen to an African saying them.

Note that in these examples it would be almost impossible to make them make sense by reading any other way than as a relative. Thus, though there is no introductory word you should not have trouble with them. You have already encountered some examples of these in the exercises where you were told to insert "which" or "who".

193. The preceding examples all had the antecedent (preceding noun) as the subject of the dependent verb. Now note these examples where the antecedent is the object of the dependent verb:

Umuntu nahamagaye araje - the **person whom** I called is coming. **Imbwa** mfite zirya ibiryo byinshi - the **dogs which** I love eat much food. **Abantu** Yesu ashaka gukiza - the **people whom** Jesus want to save.

Exercises:

I. Translate into English:

1. Kuko Yesu yapfuye ku musaraba azakiza abantu bose bamwizera. 2. Dukunda kuganira n'abantu badukunda. 3. Abakozi bataje uyu muni ntibazabona amafaranga yabo ejo. 4. Abagore nabonye baje mu rusengero. 5. Inkere wasoromye ni mbi; ntidushobora kuzirya. 6. Utwo tuntu ufite mu biganza, wadukuye he? 7. Abana basubira kuganira mu ishuri ntibazabura guhanwa. 8. Mureke kurwanaj umugabo wabanje gukubita undi akwiriye kumusaba imbabazi. 9. Ntimwonone ya myenda myiza mwahawe. Ntimuzabona indi. 10. Ntuturinda gutegereza wa mwana utinze; araza hanyuma.

II. Translate into Kinyarwanda.

1. The men who went home early are lazy. 2. I don't see the books which I brought. 3. The love which God showed us in Jesus is very great (much). 4. The sheep which you bought, is it here? 5. The cows which went in the corn are sick now. 6. Those people who are chatting over there ought to go to work. 7. The food you destroyed is that which we bought last week (see par. 195). 8. At the time when Jesus was put on the cross, they drove (-teye) nails into His hands. 9. The oranges which you (pl.) picked aren't ripe yet. 10. Can't you endure patiently in these few troubles which you have now? They will soon end.

LESSON 95. Relative Clauses with no Noun Antecedent

Vocabulary

kwaakiira (riye) - to receive (as with hands)	kwaakiira abashyitsi - to receive, welcome guests
isi (3rd) - earth	inyoni - little bird
gusohoka (-tse) - to go outside	guteembeera (-ye) - to visit, go for a walk

194. The singular prefix in a relative clause with no noun or pronoun antecedent is **u-**. You can recognize it in speech as different from the second person singular or the first person relative form, because the **u** is longer drawn out. In fact, it often sounds like **uwu-**. It is **uw-** before a vowel-stem verb: e.g. uwiba - **he who** steals. Ushaka kugura gitabo aze - he who wants to buy a book, let him come.

The past prefix is **uw-**: e.g. uwabonye ingwe - he who saw a leopard. For the plural the prefix is **aba-**. e.g. Abazaza bazaoona akazi - those who come will get work. When referring to a thing it takes the regular verb prefix and the initial vowel of the class of the thing referred to (often 4th cl. for indefinite "it") . Ikitubuza gukora ni uko tudafite imbaraga - that which hinders us from working is that we are not strong (do not have strength).

195. When only a pronoun is the antecedent of a relative clause and it is the object of the dependent verb, the demonstrative pronoun is used: abo nkunda - those whom I love. Umuntu w'Imana akora icyo ishaka - a person of God does that which He wants.

196. When the antecedent is 1st or 2nd person, the verb prefix of the dependent verb is the prefix for third person plural relative. e.g. Twabwira abakora iminsi yose turashaka guhembwa - we who work every day want to be paid.

Exercises:

I. Translate into English:

1. Ukora neza azashimwa cyane.
2. Abo nabonye mu nzira ntibaragera hano.
3. Uzihana wese azababwirwa. (Note use of **wese** to modify an antecedent in the verb prefix.)
4. Mbese wakoze icyo nakubwiye?
5. Uwo nkunda ni we ukora icyo Imana ishaka.
6. Abasohotse tutararangiza ntibumvise ibyo. twavuzie byose.
7. Abakira neza abashyitsi bazakirwa neza n'abandi.
8. Ikiyereka umwete wanyu ni imirimo mwarangije gukora.
9. Mbese mwibagiwe ibyo nababwiye mu kwezi gushize?
10. Mu bihugu byose byo mu isi hari abakunda Imana.

II. Translate into Kinyarwanda:

1. Those (things) which I want are in the school.
2. He who wants to go with Bwana must come early.
3. That which is praised by God is a good heart.
4. He who follows God shall be given many blessings.
5. The little birds which I saw in the tree have gone.
6. Those who go for a walk in the evening must come back (when) it gets dark.
7. We have troubles on the earth, but we who trust Jesus will have everlasting joy (= joy that does not end) in heaven.
8. What (= that which) I told you to do is to heat the food so that those who are hungry can eat.
9. I am calling those who know (how) to make bricks.
10. The things which we learned in school will help us (for) many years.

LESSON 96. Pronoun Nde?

Vocabulary

kwiicara (-ye) - to sit

kurûka (-tse) - to vomit

inkôrorâ - cough (subst.)

kugera (ze) - to measure, reach, arrive

(also: to be miserly, cheap)

gupima (-mye) - to measure, weigh, examine

gukôrora (-ye) - to cough

gusuuzuma (-mye) - to examine, test

Note: **gupima**, Swahili for "to measure" is used for measuring anything; weight, length, quantity, examination in school, or examining the sick. **Gusuzuma**, Kinyarwanda for "to examine" is used for examining the sick, examining a problem or situation, etc. **Kugera** usually indicates measuring with some kind of instrument, and only for length or quantity. Examinations in school are **ibibazo**, or as verb, **kubaza**.

197. **Ndê?** Plural: **Baa ndê?** means "who?". It is used only in questions, not in relative clauses. This word is used only of persons and expects in reply a name of a person or persons, or at least a description. Do not use it for "which one". Learn these various uses of **nde**:

1) With the verb "to be":

Uri ndê? - Who are you? (s.)

Muri baa ndê? - Who are you? (pl.)

Ni ndê? - Who is it? Who is he?

Ni baa ndê? - Who are they?

Umuuntu naaboonye ni ndê? - Who is the person I saw?

Observe the word order. **Nde** comes at the end of the phrase to which it belongs.

2) As subject of a verb. In this use it is used with **ni**, and the clause following is a relative clause.

Ni nde wasohotse? - Who went outside? (lit. it is who who went...)

Ni ba nde batazanye amafaranga? - Who didn't bring francs?

3) As object of verbs, thus "whom?" (here it follows the verb).

Wabonye nde? - Whom did you see?

Mutinya ba nde? - Whom do you fear?

Witwa nde? - What is your name? (lit. you are called who?)

4) With possessive "whose?"

Iki gitabo ni icya nde? - Whose book is this?

Izo nka ni iza ba nde? - Whose cows are those?

Note: **uwa**, **icya**, **ibya**, etc. means literally "the one of" or "the ones of". This is a possessive pronoun formed by the possessive particle preceded by the initial vowel of the class. The same form will be used in the reply. Inka ni iya nde? Ni iya Paulo - Whose cow is it? It is Paul's.

5) After preposition. (Here instead of **ku** the form **kwa** is used.) Tugende kwa nde? - To whom shall we go?

Note: In pronunciation, because **nde** is a one-syllable word, it throws the accent onto the last syllable of the word preceding it: uri nde? witwa nde?

Exercises:

I. Translate into English:

1. Numva umwana ukorora. Ni nde? 2. Abicaye ku ntebe zacu ni bande? 3. Wasuzumye nde? Ararwaye cyane? 4. Biriya bita ni ibya nde? 5. Nabonye abana barwaye inkorora, barutse cyane. Mose ni abana ba nde? 6. Ni nde wageze uwo murima nshaka kugura? 7. Ibyo byuma ngomba kubijyana kwa nde? 8. Mu bigishwa babajijwe ejo ni bande batsinze (gutsinda = to pass)? 9. Iriya mirima iri hafi y'igiturage ni iya nde? 10. Igihe mwajyaga gushaka abajura mwafashe nde?

II. Translate into Kinyarwanda:

1. Whom did you send to Cyangu? 2. Whose are the three books which are on the table? (see note below). 3. Who are the men who are sitting on the floor? 4. To whom did you send the letters you wrote yesterday? 5. Who is the woman you examined? 6. Who came to the school to call the boys? 7. Whose voice did we hear in the night? 8. Who will help that poor man build a house (= those who will are who)? 9. I saw a woman who is very sick. She vomited and could not sit up. Who is she? 10. At whom are the children laughing?

Note: In sentences no. 2, 3, and 4, and others, the word *nde* must follow the relative clause. See par. 197 no. 4).

LESSON 97. Adjective -he?

Vocabulary

icyiibo - shallow basket

igiteebo - deeper basket (no lid)

igiseke - tall pointed basket

intaango - basket (various kinds)

intaambara - battle, strife

umusaambi - small grass mat

inâama - council, counsel, advice, committee

Note: **Inama** may refer either to a group which meets to make plans, or it may refer to the counsel or advice given by that group, or an individual.

198. **The adjective -hê?** with its various agreements, means "which?". It is used only in asking questions and carries the thought of "which one among several?" It is declined just like *uyu* + *-he*. **However, the singular for 1st and 2nd classes is *uwuhe* instead of *uyuhe*.**

	Sing.	Plural		Sing.	Plural
Class 1	uwuûhe	abaâhe	Class 6	uruûhe	iziûhe
Class 2	uwuûhe	iyiûhe	Class 7	akaâhe	utuûhe
Class 3	iyiûhe	iziûhe	Class 8	ubuûhe	ayaâhe
Class 4	ikiûhe	ibiûhe	Class 9	ukuûhe	ayaâhe
Class 5	iriûhe	ayaâhe	Class 10	ahaâhe	ahaâhe

199. Some rules for the use of **-hê**?

- 1) It usually precedes the noun it modifies and removes the initial vowel of the noun, ikihe gitabo - which book?
- 2) The second syllable is long and accented. That is the reason the change-down rule does not affect the k's and t's, as you note in ikihe and akahe and others.
- 3) It may follow its noun, if there are other adjectives modifying the same noun, in which case this one must come last, e.g. inka zawe nini zihe? - which of your big cows? But it is more often used in the pronoun form, like this: Urashaka ikihe muri ibi bitabo - Which of these books do you want?
- 4) Following **mu** or **ku** it loses its initial vowel: mu yihe? - in which?
- 5) Like other interrogative words, it is often preferable to put the phrase containing "which?" at the end of the sentence or clause. e.g. Muri izi ndabyo nce izihe? - Which of these flowers shall I pick?

Exercises:

I. Translate into English:

1. Inka zawe ni izihe muri izo? 2. Mbage iyihe muri izo nkoko? 3. Mbese urashaka igitebo? Yee, ntwari ikihe? 4. Muzaza gutangira kubaka uwuhe muni? 5. Nataye urufunguzo rumwe. Ni uruhe? 6. Ni uwuhe muhungu wakubise undi? 7. Nshyire ibishyimbo mu kihe cyibo, icyo kinini cyangwa iki gito? 8. Ni ayahe mata yazanywe uyu muni? Ntuyavange n'aye (aya) ejo. 9. Natowe kujya mu kahe kanama? 10. Iki gitebo cyaboshywe n'uwuhe mugore muri abo?

II. Translate into Kinyarwanda:

1. There are many houses in this village; which one do you live in? 2. Which baskets (shallow) shall we take tomorrow? 3. The council chose one man among these four. Which one? 4. In that battle five men were killed. Which ones? 5. I want to buy a small mat, but you have many. Which one shall I buy? 6. Which vegetables do you want me to gather (= want that I gather)? 7. Which of those men yonder is your brother (to a girl)? 8. Which of the pupils are sick (with) coughs? They should go to the dispensary now. 9. From (in) which river did you drink that dirty water? 10. In which month did your friend come to see you? In November.

LESSON 98. Prepositional Form of Verb

Vocabulary

guhiindukira (ye) - to turn around (int.)	guhiindukiza (-je) - to turn around (tr.)
guhuunga (nze) - to flee	impuunzi - refugee (one who flees)
umuryaango - family, clan, society	umuryâango - doorway, door, entrance

Note: The two words **umuryango** are pronounced slightly differently. On the one for "doorway" the **-rya-** is a high tone, on "family" it is low. **Umuryango** is "clan" rather than "family" as we think of it, though it is increasingly used. for "family."

200. **Prepositional Form.** This is made by changing the final **a** of the verb to **-era** or **-ira** according to the "a i u" rule (par. 157): kuzana - to bring, gukora - to work, kuzanira - to bring to, for gukorera - to work for. The translation of this form in its simple use is just "to", "for", "at", etc. Nzamugurira igitabo - i'll buy a book for him. Note: With verbs of motion, (go, run, flee, etc.) the prepositional ending is not used to express "to" e.g. Yagarutse imuhira - he returned to his home.

201. Some verbs form this a bit irregularly:

- 1) Most verbs ending in **-za** change to **-riza** or **-reza** (A I U rule). gukiza - gukiriza, kubaza (ask) - kubariza
- 2) Many verbs in **-sha** or **-shya** change to **-shiriza** or **-shereza**, **-hiriza** or **-hereza** (A I U rule). Causatives are included here:

gushyushya - to heat,	gushyuhiriza - to heat for
gukoresha - to use,	gukoreshereza - to use for (someone, not a task)

There are other irregularities which you will meet, but these are the main ones. Most verbs form the prepositional regularly.

202. The past of the prepositional form ending in **-ira** or **-era** is **-iye**, or **-eye**. e.g. yandikiye, yakoreye.

Those ending in **-za** become **-je** e. g. Yambarije Bwana - he asked Bwana for me.

Exercises:

I. Make the following verbs prepositional and translate:

- | | | |
|-------------|------------|--------------|
| 1. kwandika | 5. kubaka | 9. kubika |
| 2. kugaruka | 6. guteka | 10. kwanga |
| 3. kugira | 7. gusaba | 11. konona |
| 4. gusoma | 8. guhunga | 12. kurakara |

II. Translate into English:

1. Umwigisha arasomera abana mu kihe gitabo?
2. Mbona ko uzi kuboha neza. Urabohera nde uwo mupira?
3. Ndagusaba kunyihanganira. Ndaza vuba, ngiye (I am about to) kurangiza imirime.
4. Impunzi nyinshi zizaza muri iki cyumweru. Umfashe kuzitegurira ibiryo byiza kugira ngo tuzakire neza.
5. Yesu yatweretse urukundo rwe rwinshi kuko yadupfiriye ku musaraba.

III. Translate into Kinyarwanda:

1. Turn (pl.) to God and He will save you and give you new hearts.
2. The man saw a leopard and he fled to the doorway of his house.
3. Heat much water for me because I want to take a bath.
4. I haven't seen my brother (I, a girl) (for) many months; I want to write to him.
5. We want to know the names of the teachers; will you ask John for us?

LESSON 99. Uses of Prepositional Form

Vocabulary

kurêga (-ze) - to accuse (of)	gusaaruura (-ye) - to harvest
kugesha (-she) - to harvest millet, small grains	inyaanja - ocean, lake
kugeza (-jeje) - to end with, reach; until	kugeza ubwô - until

203. Uses of Prepositional Form:

1. The simple use of "to", "for" (sometimes "in", "against", "from"): kuzanira - to bring to, gushimira - to praise for.

Note: Some verbs' natural meaning implies "to" or "for", such as **guha**. In those cases the prepositional form is not necessary. However, those verbs may have a prepositional form for one of the other uses given here.

2. **Time.** When a future time is uncertain the prepositional form is used with the future, particularly in clauses introduced by **ubwo**, **igihe**, **aho**, meaning “when” or “where”. Past or present verbs in clauses introduced by **ubwo** may also take this form. Sinzi ubwo nzagarukira - I don’t know when I shall return. Igihe Yesu azazira azatujyana mu ijuru - When Jesus comes He will take us to heaven.

Also, if **igihe** is the antecedent of a relative clause, the verb in that clause will be in the prepositional form, unless the time is specific and known. Sihzi igihe yapfiriye - I don’t know the time (when) he died.

3. **Place.** If it is stated that the action of the verb is done in or at a particular place or region, the prepositional form is usually used. e.g. tuzashimira Imana mu ijuru - we shall praise God in heaven.

Sometimes the prepositional is not used in these cases where we might expect it. Observe it used in this way in these Scripture verses: Math. 2:1; 3:1; 11:20, 21.

Note: Here also if the natural meaning of the verb implies place it is necessary to use the prepositional form. Verbs such as: **kurara**, **kwicara**, etc.

204. Prepositional form of Monosyllabic Verbs

kuba kubera	kunywa kunywera	kurya kurira
guca gucira	gupfa gupfira	kuva kuvira
kugwa kugwira	gushya guhira	kuza kuzira
guha guhera	gusya gusera	kujya kugira

Note: These are all formed regularly. Just remember whether the vowel is **i** or **e**. Also, in each case the **i** or **e** is long.

Exercises:

I. Translate into English:

1. Dukwiriye gukora neza iminsi yose kuko tutazi igihe Yesu azagarukira. 2. Hano ni uruzi aho Sehehe yanywereye amazi. 3. Muziga iminsi yose kugeza ubwo nzazira. 4. Bamureze ko yiba igihe b’asaruriraga ibishyimbo. 5. Twese turashaka kujya mu ijuru kuko ari ho (there) tuzanezererwa ibihe byose. 6. Yesu yatuviriye (kuva can mean “to shed”) arnaraso ku musaraba kugira ngo adukize ibyaha. 7. Kuri ririya buye ni ho (there) nagwiriye. 8. Igihe ibiryo bihira umparnagare kugira ngo tudatinda kurya. 9. Sinzi aho urnunsi mukuru uzabera, ariko ndashaka kuwubona. 10. Tujoyane impamba zikwiriye bese kuko turarira mu nzira.

II. Translate into Kinyarwanda:

1. When my father dies he will give me all his things. 2. Jesus healed many people at the shore (inkombe) of the lake. 3. I don’t know when the workers will cut those trees. 4. We will go to Kigali when we have (use “see”) the time. 5. Let us work for Jesus until He comes. 6. I asked the policeman (umupolisi) for mercy and he had it for me (awkward in English, but normal in Kinyarwanda). 7. That boy has been accused of many bad things. Let’s pray for him so that he will repent and ask God for forgiveness. 8. They are harvesting the millet this week. The women will grind it in their kraals. 9. That old man over there doesn’t know (how) to read but he loves to tell (to) us stories (parables). 10. Please look for my knife for me. I have searched everywhere and I fail to find it.

LESSON 100. Review

I. Questions:

1. Conjugate **gukena** in the present dependent negative.
2. Conjugate **kwicara** in the present dependent negative.
3. What is the 3rd person singular prefix (1st class) for the relative without an antecedent? The plural?
4. Explain the difference between: **-kwiriye**, **-rinda**, **-gomba**. Give examples of each in a sentence.
How do you say: You don't have to?
5. How would you say "before he comes"? (2 ways)
6. Is there any difference between the demonstrative adjective and the demonstrative pronoun?
7. What does **nde?** mean? What is the plural form of it?
8. Give examples using **nde?** 1) with "to be", 2) as subject of verb, 3) as object of verb, 4) with possessive.
9. What does **-he?** mean? Give its form with each class agreement.
10. How is the prepositional form of the verb made?
11. Give three uses of the prepositional form.

II. Give the prepositional forms of the following and translate:

- | | | | | |
|------------|------------|---------------|--------------|------------|
| 1. gukora | 6. kuzana | 11. kuza | 16. kwandika | 21. guca |
| 2. kuvuga | 7. guteka | 12. kubika | 17. kubaka | 22. kunywa |
| 3. gushima | 8. kugura | 13. kugira | 18. gutuma | 23. gupfa |
| 4. gushaka | 9. gusenga | 14. kuririmba | 19. kohereza | 24. kurya |
| 5. gusoma | 10. kubona | 15. gukiza | 20. kubaza | 25. kuba |

III. Vocabulary quiz:

- | | | | |
|-------------------|-------------------|-------------------|-----------------|
| 1. isi | 2. igihano | 3. gukena | 4. gukorora |
| 5. kwihangana | 6. intambara | 7. kurega | 8. kongera |
| 9. ivuriro | 10. igiseke | 11. guhindukira | 12. guhindukiza |
| 13. gusarura | 14. kuganira | 15. inyoni | 16. inama |
| 17. umujyi | 18. igiturage | 19. umusambi | 20. ikiganza |
| 21. to sit | 22. to play | 23. little basket | 24. family |
| 25. until | 26. to be hot | 27. to heat | 28. lake |
| 29. cough (noun) | 30. to measure | 31. to visit | 32. to vomit |
| 33. shame | 34. to go outside | 35. cross | 36. shoes |
| 37. to understand | 38. to knit | 39. doorway | 40. to damage |