KIRUNDI
Book I, Lessons 1-125

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online dictionary and study course

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Martin Philipps, Burundi
**INTRODUCTION**

As you begin your study of Kirundi there are several things that should be called to your attention. The first is that it will require serious study and application and a willingness to work hard. Never be content with the mediocre. There are those who talk about learning enough Kirundi to “get by”. But you will not succeed in your relationships with Africans as long as that is your aim. And many times the one who thinks he is “getting by” is often misunderstood by the Africans and also he fails to understand them correctly. Aim to speak as much like Africans as possible, and never be satisfied with your achievements. There is always room for improvement. Be willing to let others show you your mistakes. Often in this way you will learn things that you might never have noticed for yourself.

Kirundi is a rich language with many words having similar meanings, yet fine shades of thought. Two words may be translated by the same English word and yet they may not be used interchangeably. So strive to find out the exact meaning of words. Also, it is important to remember that each Kirundi word does not have an exact English equivalent, and likewise, do not expect to find a Kirundi equivalent for every English word. You have heard about “thinking black”. Africans do not think in the same terms and expressions as we do. The more you learn to think in Kirundi and express yourself as they do the more your speech will resemble theirs and the better you will be understood. Some people never get over trying to translate literally into Kirundi our English expressions.

Develop a keen ear. Listen carefully even when you do not understand what is being said. Learn your pronunciation *from an African, not a European*. Most Europeans have certain peculiarities of pronunciation, so it is *most* important to copy the Africans’ pronunciation. It is well during the first year to spend time every day reading and talking with an African. You may know the grammar perfectly, but if your pronunciation is bad or your expressions are too “English” you will not be understood. Kirundi is a tonal language, which means that variations of pitch of voice, as well as length of syllables, will completely change the meaning. Not much is indicated in these lessons about tones of individual words, except in a few cases. But all vocabulary and exercises should be practiced with an African, with particular attention being given to tone. It is well to develop some system of your own of marking the tones of words.

Now here are a few suggestions on pronunciation:

A. **The Vowels:**
   a  is broad as in far
   e  is almost like a in hay
   i  is almost like ee in bee
   o  is almost like o in obey
   u  is like oo in food
   (These vowels have a slightly different quality than our English vowels but you will learn that as you listen carefully.)

B. **The Consonants:**
   a, f, g, h, k, m, n, p, s, t, v, w, y are pronounced practically the same as in English.
   b  has a very soft sound with the lips barely touching, unless it is preceded by m when it is quite hard. It does not have the rather explosive quality that it has in English.
   c  always has the sound of ch as in church
   j  is almost like j in just. You will hear some who give it a very soft sound like zh, but they are definitely in the minority
   l  does not exist in Kirundi except in words of foreign origin, like ishuli – school, from German.
r has a little trill sound, as if you tried to say d, l and r at the same time. The tongue should just flip against the roof of the mouth.

z in most instances has a slight d sound before it, except when it is preceded by n. Again you will hear some Africans who make it soft without the d sound; but to every one who says it softly you will find about four or five who make it hard.

bw is always pronounced bg. In some older (protestant) publications you may find it even spelled ‘bg’.

nn when a double n occurs in a past stem it is pronounced rather as if there were a slight l after the n’s. It has been described as n + ng (as in sing). This is a difficult sound which will require much practice. A double n anywhere else is pronounced just like n.

rw is pronounced as if there were a soft g between the r and w.

ry has a very slight g sound between the r and y but do not make it very strong.

rt this sound cannot be described. It must be learned from an African.

sw there is a slight k sound between the two letters

sy there is a slight k sound between the two letters

q or x do not exist in Kirundi.

These lessons have been prepared in view to a person’s spending a day on each lesson. Some lessons may equirre more than a day’s study. Do not feel when you have finished them that you have “arrived” and need no further study. This much should be known at the end of one year. But there is a great deal that is not even touched on here. Even though you may become busy in your work, do not allow yourself to become too busy to go on with your language study. It is far more important than many other things you might do.

Kirundi varies from one locality to another. Certain words and forms are much more common in some areas than in others, or may have a different meaning than elsewhere. Find what is best where you are and learn that. But beware of saying that a word is not used until you have investigated carefully. Often you do not notice some particular word or expression until it has been called to your attention, and then you will hear it frequently.

These lessons are only a guide to study. It is to be hoped you will learn many words in your first year that are not included here. Here are some expressions you’ll want to know first:

Bwakeye. Good morning (The greeting used the first time you see a person during the day.)
Bwakeye neza. Good morning (to a superior)
Ndagize bwakeye. Good afternoon/evening (Used any time during the day or evening when greeting one after first time)
Mwirwe. What’s the news? (How are you?)
Mwirwe neza. Is it peace? (Is all well?)
N’amaki? It’s peace. (All is well.)
N’amahoro. It’s good news.
N’amahoro. It’s bad news.
Urakomeye? Are you well?
Ndakomeye. I’m well.
N’agasaga. Good-bye.
N’akagaruka. Good-bye (see you soon).
LESSON 1: Class 1 umu–, aba–

1. As we take up the study of Kirundi, we must first get a little picture of the structure of the language. In Kirundi the verb is perhaps the most important part of speech because it serves for several parts of speech. However, we will take that up later and first look at nouns. The nouns are found in ten classes, each class having its own set of prefixes. The prefix of a noun will determine the prefix of other words related to that noun.

2. **Class 1**: In this class we find only nouns which are names of people (not necessarily proper nouns). However, some nouns referring to people will be found in other classes.

<table>
<thead>
<tr>
<th>Sing. Word</th>
<th>Plur. Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>umugabo – man (married), husband</td>
<td>abagabo – men, husbands</td>
</tr>
<tr>
<td>umugore – woman (married), wife</td>
<td>abagore – women, wives</td>
</tr>
<tr>
<td>umuhungu – boy, son</td>
<td>abahungu – boys, sons</td>
</tr>
<tr>
<td>umuko bw a – girl, daughter</td>
<td>abakobwa – girls, daughters</td>
</tr>
</tbody>
</table>

Observe that each of these words in the singular begins with ‘umu’. That is the singular prefix. The plural prefix is ‘aba’. From now on when you meet a word of the first class you will be able to form the plural.

**Some verbs to learn:**

- arakora - he/she is working, he/she works
- barakora - they are working, they work
- aragenda - he/she is going, he/she goes
- baragenda - they are going, walking
- ararima - he/she is hoeing, he/she hoes
- bararima - they are hoeing, they hoe

Thus, singular verb prefix is a-, plural verb prefix is ba-.

Note: these verbs may stand alone with no noun or pronoun subject expressed when the antecedent is known.

Now perhaps you can translate these sentences.

**I. Translate into English:**


**II. Translate into Kirundi:**

1. The boy is hoeing. 2. The girl works. 3. The men are going. 4. The women are working. 5. A boy is working. 6. A girl is walking. 7. Some (no word needed) boys are working. 8. The man hoes. 9. A woman is going. 10. Women work. 11. They are working. 12. She is hoeing.

(Note: In Kirundi, the articles ‘u’, ‘an’, ‘the’ are not expressed.)
LESSON 2: **Ni and Si**

**Vocabulary:**

- umwāna (pl. abāna) – child
- umwāmi (abāmi) – king, Lord
- umwīgīsha (abīgīsha) – teacher
- umwīgīshwa (abīgīshwa) – pupil
- afise – he/she has
- bafise – they have
- cane (adv.) – much, very
- urakoze – thank you

3. **Vowel change**: Though we observed that the singular prefix of Class 1 is ‘umu’, we will find some words in which it seems to be ‘umw’, as in the nouns given above. This is due to the fact that u before another vowel becomes w. This rule applies not only in this instance but wherever u precedes another vowel.

Thus: umu-ana becomes umwana. This lengthens the vowel which begins the stem, umwīgisha, abīgisha. Also, a before another vowel drops out, thus the plural of these nouns: aba-ana = abāna, aba-igisha = abīgisha. (Later you will learn an exception to this rule about a.)

4. **Use of Ni and Si**: Ni means ‘is’ or ‘are’ (3rd person, sing. and pl., present), and does not change its form regardless of the subject. Its negative is Si, meaning ‘is not’, ‘are not’.

These words may not be used in a dependent clause or when followed by a word of place. The i of these words elides when preceding a word which begins with a vowel, unless that word is a proper noun. Remember this concerning all elision. Ni and Si may be translated with the subject ‘it’.

e.g. N’umwami – it is the king. These words are usually used for a state of being, not place!

- Umwana n’umukobwa – the child is a girl.
- Umugabo s’umwami – the man is not a king.
- Umwigisha ni Andereya – the teacher is Andrew.

Exception: If the subject of ‘is’ or ‘are’ is a place, the words ni and si may be used even if followed by a word of place. e.g. Gitega ni kure – Gitega is far away.

**Exercises:**

I. Without reference to the vocabularies, give the plural of the following words and their meanings:

1. umwana
2. umugabo
3. umuwami
4. umugore
5. umuhungu
6. umwigisha
7. umukobwa
8. umwigishwa

II. Translate into Kirundi:

1. The king has a wife.
2. The children are going.
3. The man is a king.
4. The boys are working hard (much).
5. The pupils have a teacher.
6. A woman is hoeing.
7. The child is not a boy.
8. The man has a son.
9. Teachers work hard (much).
10. The women have children.
11. The pupil is a girl.
12. The girl is not a teacher.
13. Men have wives.
15. The teacher is a man.
LESSON 3: Possessive Adjective

Vocabulary:
- umūntu – person
- umukozi – workman, employee
- umutāma – old man
- Umukiza – Savior
- aravuga – he/she is speaking
- ego(me) – yes, Note: ego, or just ē, is common for yes, but ‘egome’ is more emphatic
- oya(ye) – no, Likewise, oyaye is more emphatic then oya.

Note: Observe especially the pronunciation of umuntu. It is almost as if the ‘ntu’ were blown through the nose.

5. **The possessive adjective** is made up of two parts: the prefix which refers to and agrees with the object owned, and the suffix which refers to and agrees with the owner. (This agreement refers to the system of prefixes for the various classes as indicated in Par. 1)

   umwana wa-nje – my child
   wa is the prefix which agrees with the first class singular. –nje means ‘me’. Thus wanje means ‘of me’, that is ‘my’. (Do not try to use –nje for ‘me’ in other instances.) The plural prefix is ba-.

In this lesson we introduce only the personal possessives (that is, the owner being a person). Other forms will be taught later.

The suffixes:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>-nje - me</td>
<td>-cu - us</td>
</tr>
<tr>
<td>-we - you (sing.)</td>
<td>-nyu - you (pl.)</td>
</tr>
<tr>
<td>-iwe - him, her</td>
<td>-bo - them</td>
</tr>
</tbody>
</table>

Singular       Plural
wanje - my       banje - my
wawe - your (sing.) bawe - your
wiwe - his, hers biwe - his, hers
wacu - our       bacu - our
wanyu - your (pl.) banyu - your
wabo - their     babo - their

Note the constraction in 3rd person singular: wa-iwe = wiwe, ba-iwe = biwe.

E.g. umwana wawe – his child, abana biwe – his children, abana babo – their children

Note: the possessive regularly follows the noun it modifies.

6. Mbega. This word introduces a question, but is not translated. It is not necessary always to use it in questions. It elides before a vowel. e.g. Mbeg’ abigishwa bararima? – Are the pupils hoeing?

Exercises:

I. **Translate into English:**
   1. Umukiza wacu ni Yesu.
   2. Umwigisha wabo aravuga.
   3. Abakozi banyu bararima.
   4. Umwana wawe n’umuhungu.
   5. Abigishwa babo barakora.
   6. Abantu barakora cane.
   7. Mbeg’ umwigisha wanyu ararima?
   8. Abana banje n’abakobwa.

II. **Translate into Kirundi:**
   1. My child.
   2. Your (sing.) husband.
   3. His workmen.
   4. Your (pl.) teachers.
   5. Their wives
   6. Your (pl.) girls.
   7. The old men work (are working).
   8. Your (pl.) king.
5. Your (sing.) children.  
6. Her pupils.  
7. Our Savior.  
8. Our boys.  
9. Our children are hoeing.  
10. Your (pl.) children are girls.  
11. My sons are not pupils.
LESSON 4: Class 2 umu–, imi–

Vocabulary:
- umutima – heart
- umusozi – hill, mountain
- umuriro – fire (no pl.)
- nêza – well (adv.), nicely
- umucanwa – fire (as in fireplace, no pl.)
- na – and, with, by
- umutwe – head
- umutsima – bread
- umūnyu – salt
- umutwe – head

Note: The native “bread” (umutsima) is a sort of doughy porridge. But some have adopted the word for the European type of bread. Others use the Swahili umukate.

7. **Class 2**: This class is not used for people, as the first class, though the singular prefix is the same. You do not need to confuse these two classes, for if it is a person it is first class; if not, it is second. (There are a few rare exceptions to this.)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>umu-</td>
<td>imi-</td>
</tr>
<tr>
<td>umutima</td>
<td>imitima</td>
</tr>
</tbody>
</table>

Possessive prefixes:
- wa- (wanje)
- ya- (yanje)

<table>
<thead>
<tr>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>wiwe</td>
</tr>
<tr>
<td>yabo</td>
</tr>
<tr>
<td>umutwe wiwe – his head</td>
</tr>
</tbody>
</table>

8. **Conjunction ‘na’**: and. This word, na, is used for joining nouns. It does not connect clauses. It elides (n’) before words beginning with a vowel.

- umugabo n’umugore – a man and a woman

When elided thus, there is no difference in appearance between na and ni, but the context will usually indicate which is intended.

A series in Kirundi is always connected by na. Though in English one would say, “A man woman and child”, in Kirundi one would say, “Umugabo n’umugore n’umwana.”

**Exercises:**

I. **Give plurals and meanings:** (When necessary for the sense, make the suffix of the possessive plural, e.g. my heart, our hearts.)

1. umukozi wawe
2. umutima wawe
3. umwana wabo
4. umusozi wacu
5. umutsima wanye
6. umutwe wawe
7. umwigishwa wanye
8. umuko bwawanye

II. **Translate into Kirundi:**

1. The boy and the girl have their bread.
2. Jesus is my Savior.
3. The old man has salt and bread.
4. Your (pl.) children work well.
5. His daughter and your (sing.) son are going.
6. My teacher has a fire.
7. The workmen and the pupils are hoeing.
8. The people are speaking.
9. Your (pl.) teachers have (some) salt.
10. The workman has his bread and (some) salt.
11. Is your (pl.) child a boy? No, it’s a girl.
LESSON 5: Mu and Ku

Vocabulary:

umwōtsi – smoke
umwīza – darkness
umwēnda – debt

umuco – light
umūsi – day
umunēzēro – joy

9. Vowel change: You will note that the change of u to w before a vowel is the same as in first class. I before another vowel becomes y. (Exceptions shown later.)

umu-end = umwend, imi-end = imyend

10. Mu and Ku: These two prepositions have a number of uses, but for the present we will learn only one:

mu – in, into, out of (the inside of a thing)
ku – on, at, to (the outside of a thing), from (outside of a thing)

These various meanings are often dependant on the verb accompanying them.

Agenda mu mwiza – he/she is walking in the dark.
kuva – to come from
kuva mu muriro – to come out of the fire
kuva ku muriro – to come away from the fire

Note: Mu and Ku usually remove the initial vowel of the noun following: not ku umuriro, but ku muriro. (For a variation of this see Par. 32.)

11. When verbs beginning with ‘ara-’ or ‘nda-’ (as in the following lesson) are followed by a phrase or object, other then ‘cane’ or ‘ati’, the ‘-ra-’ or ‘-da-’ usually drops out. This also applies to verbs in the other persons. (See Lesson 25.

Agenda mu mwiza (not: aragenda mu mwiza) – he/she goes in the dark

Exercises:

I. Translate into English:

II. Translate into Kirundi:
1. The children have joy in their hearts. 2. The boy has bread on his head. 3. The women work on their hill. 4. Your (sing.) debts. 5. Our fire. 6. In the fire. 7. At the fire. 8. The old men have darkness in their hearts. 9. The light (insert “wo”) on the hill is your fire. 10. The child is walking in the smoke.
LESSON 6: Possessive Particle

Vocabulary:

umushatsi – hair (of the human head, rarely used in plural)
umugozzi – string, rope
umugisha – blessing
umurima – garden
ndagenda – I am going, I go
ndakora – I am working, I work
mfise – I have

12. **Possessive particle:** This is a small word used to express possession as expressed in English by “of” or “’s”. It is always the same as the prefix of the possessive adjective.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class 1:</td>
<td>wa</td>
</tr>
<tr>
<td>Class 2:</td>
<td>wa</td>
</tr>
</tbody>
</table>

The possessive particle always follows the name of the thing possessed and agrees with it, *not with the owner*:

- Umutima wa Yesu – the heart of Jesus (Jesus’ heart)
- Imirima y’abantu – the gardens of the people (people’s gardens)
- Abana b’umwigisha – the teachers children

(We will not give the possessive particle with each class. Simply remember that it is the same as the prefix of the possessive adjective.)

Note: The –a of the possessive particle elides before a following vowel, thus w’, b’, etc., as seen in some of the preceding examples.

Exercises:

I. **Make plurals and give meanings:** *(make all parts plural.)*

II. **Translate into Kirundi:**
   1. The people of Jesus have joy in their hearts. 2. I have the light of Jesus in my heart. 3. The teacher’s workmen are working in his gardens. 4. The child of the king is a girl. 5. The smoke of the fire. 6. I work on our hill. 7. The child has hair. 8. I am working in the darkness. 9. I am going to the teacher’s garden. 10. The old man has the blessing of the Savior in his heart. 11. Jesus is my Lord and Savior.
**LESSON 7: Class 3 in–, in–**

**Vocabulary:**

- **inka** – cow
- **indimiro** – field
- **Imāna** – God
- **inzu** – house, room
- **imbwa** – dog
- **intebe** – chair, stool
- **impūzu** – clothes

13. **Class 3**: The prefix for Class 3 is in- for both singular and plural. The context and agreements will usually indicate whether the word is singular or plural. Later we will note some variations of this prefix.

<table>
<thead>
<tr>
<th>Possessive Adjective Prefix</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ya-</td>
<td>inka yanje</td>
<td>inka zanje</td>
</tr>
<tr>
<td>za-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(my cow)</td>
<td></td>
<td>(my cows)</td>
</tr>
</tbody>
</table>

14. **Consonant change**: (Memorize this rule, it is used in many words.)

- **n + h becomes mp**
  - e.g. **impanu** (in-panu)
- **n + r becomes nd**
  - e.g. **indimiro** (in-rimiro)
- **n before another n drops out.**
- **n before a vowel root becomes nz**
  - e.g. **inzara** (in-ara)

Note: In the word **Imana** (in-mana) the n drops out before m, thus making **Imana**.

**Exercises:**

**Translate into English:**

I. 1. Inka z’umugabo. 2. Umutama n’imbwa yiwe. 3. Umuhungu akora mu ndimiro yiwe. 4. Abakobwa bafise intebe zabo. 5. Umukobwa afise impuzu mu nzu yanje. 6. Umwana afise impuzu zawe. 7. Inka zawe ziri (are) mu murima wanje. 8. Abantu bagenda mu nzu.

II. **Translate into Kirundi:**

1. The men’s houses. 2. The girl’s chair. 3. I have a dog. 4. Our chairs. 5. Their cows. 6. My God. 7. Your (pl.) clothes. 8. The old man’s cows. 9. The teachers’ children. 10. The woman’s clothes. 11. The children are going into the man’s field. 12. I am working in the teacher’s field. 13. The women have bread on their heads.
LESSON 8: Adjectives

The descriptive adjectives: (in this lesson memorize only the first half of this list).

-\textit{bi} \quad \text{bad, dirty, ugly} \\
-\textit{bisi} \quad \text{raw, fresh, uncooked, wet (cannot be always used for wet), unboiled (liquids)} \\
-\textit{gari} \quad \text{wide, broad (rarely used, e.g. for lakes)} \\
-\textit{gufi} \quad \text{short, low, shallow (sometimes gufinya or gufiya)} \\
-\textit{īnshi} \quad \text{much, many} \\
-\textit{īza} \quad \text{good, clean, beautiful, nice, pretty} \\
-\textit{ke} \quad \text{few, scanty, little (quantity), (sometimes kenya or keya)} \\
-\textit{kuru} \quad \text{important, senior, great} \\
-\textit{nini} \quad \text{big, thick, large, wide, broad (sometimes –ninīya)} \\
-\textit{nzīnya} \quad \text{very small, tiny (used only with 7\textsuperscript{th} class)} \\
-\textit{rē-re} \quad \text{tall, long, high, deep (prefix repeated as well as stem: muremure)} \\
-\textit{sa} \quad \text{mere, only, alone} \\
-\textit{sha} \quad \text{new (often: -shāsha)} \\
-\textit{to} \quad \text{small, little (size), young, thin (sometimes tōnya or tōya)} \\
-\textit{tōto} \quad \text{green, unripe (not ready for picking, used only of certain foods)} \\
-\textit{zima} \quad \text{alive, whole, living} \\

Note: Usually for ‘wide’ use -\textit{nini}, not -\textit{gari}.

15. These adjectives listed here are the only descriptive adjectives in common use. Most other descriptive adjectives are formed by verbs or nouns as we shall see later. These adjectives take the prefix of the noun \textit{minus the initial vowel}. They always agree with the nouns they modify in class and number. They always follow the noun.

\begin{align*}
\text{umuntu} & \quad \text{mbi} & \quad \text{a bad person} \\
\text{umutima} & \quad \text{mubi} & \quad \text{bad hearts} \\
\text{nzu} & \quad \text{nsha} & \quad \text{new house}
\end{align*}

As the other classes are given you will be able to form the adjectives according to this rule given above.

Note: If both a descriptive adjective and a possessive adjective follow a noun, the possessive must follow the noun immediately:

\begin{align*}
\text{inka} & \quad \text{ziwe} & \quad \text{keya} & \quad \text{his few cows}
\end{align*}

If one of the adjectives refers to quantity it usually comes last:

\begin{align*}
\text{inka} & \quad \text{mbi} & \quad \text{keya} & \quad \text{a few bad cows}
\end{align*}

\textbf{Exercises:}

I. \textit{Translate into English:}


II. \textit{Translate into Kirundi:}

1. I have an ugly dog. 2. Our house is low. 3. Your (pl.) chairs are short. 4. His bad children. 5. Their few cows. 6. The houses are few. 7. Your (sing.) clothes are dirty. 8. God is very great. 9. I have his short rope. 10. Is the teacher’s child bad?
Vocabulary:
Memorize the last half of the list of adjectives in Lesson 8!

16. Vowel changes.
(a) Though in Par. 3 we stated that ‘a’ before another vowel drops out, there are exceptions to this rule. In the adjectives –iza and –inshi, when an ‘a’ precedes the ‘i’, the two contract into e, thus:
ba-iza becomes beza, ba-inshi becomes benshi
(b) Remember that as stated in Par. 3, ‘u’ before another vowel becomes ‘w’, thus mu-iza becomes mwiza.
(c) Also remember that ‘i’ often (not always) becomes ‘y’ before another vowel, thus:
mi-iza becomes myiza, mi-inshi becomes myinshi

Note I: In Par. 14 we said that ‘n’ before a vowel becomes ‘nz’, thus: n-iza becomes nziza; however, the adjective –inshi is an exception, for n-inshi becomes nyinshi.

Class 1:
mwiza     beza
mwinshi   benshi

Class 2:
mwiza     myiza
mwinshi   myinshi

Class 3:
nziza     nziza
nyinshi   nyinshi

Note II: The adjective nini in agreeing with the 3rd class does not get an extra n. It is simply like the stem: inka nini – a big cow.


Exercises:
I. Translate into English:

II. Translate into Kirundi:
1. My good dog is very short. 2. Your (pl.) large houses are nice. 3. Our small chairs are new. 4. Our great God is good. 5. Your (pl.) many people work hard. 6. A tall man is walking in the garden. 7. The good children are not few. 8. The teacher has many gardens. 9. His long string is nice. 10. Our God is living.
LESSON 10: Review

I. Questions:
1. What are the noun prefixes singular and plural for the first class?
2. What are the noun prefixes singular and plural for the second class?
3. What are the noun prefixes singular and plural for the third class?
4. What usually happens to ‘u’ before another vowel?
5. What usually happens to ‘a’ before another vowel?
6. What usually happens to ‘i’ before another vowel?
7. What is the negative of ni?
8. When you have a noun, a descriptive adjective and a possessive adjective, what is the proper order?
9. What effect do mu and ku have on the noun which follows them?
10. Before what letters does N change to M?
11. What happens when N comes before H?
12. What happens when N comes before R?
13. When can ni and si not be used for the verb “to be”?
14. When is the final vowel of ni, si, na, omitted?
15. What are the two parts of the possessive adjective?

II. Make the word –iza agree with the following nouns, singular and plural, and translate:
umukobwa, umutsima, imbwa.

III. Translate into English:
1. Mfise umuriro mwinshi.
2. Abagabo beza bakora cane mu ndimiro zabo.
3. Umwana wanje agenda mu nzu.
4. Abagore benshi bararima.
5. Umwami afise inka nyinshi.
6. Umwana wiwe afise imbwa.
7. Umuhungu muremure akora ku ntebe no.
8. Imirima yacu misha ni myiza cane.
9. Impuzu ziwe nziza si nshasha.
10. Abana bato-bato bagenda mu nzu.
12. Mbeg’ imbwa y’umuhungu ni nziza?
13. Intebe zanyu ni ndende.

IV. Translate into Kirundi:
1. The woman is working in her house.
2. Salt is good.
3. A child of God has much joy in his heart.
4. Our good Savior is alive.
5. Is the boy’s chair long?
6. Your (pl.) bread is bad.
7. A few girls are hoeing in the teachers garden.
8. Our hills are very high.
9. The important people are going to the teacher’s house.
10. The children of God have many blessings.
11. Do the men have many debts?
12. The man’s good pupils are working in his new house.
Lesson 11: Class 3 (continued)

**Vocabulary:**
- i muhira – at home
- ifi – fish
- inyama – meat (usually pl.)
- ifu – flour (or, ubufu)
- impene – goat
- isaho – bag, sack
- imvura – rain
- isahane – plate, dish (Swahili)
- isuka – hoe

17. **Some third class irregularities.** The last five words in this vocabulary have no ‘n’ in the prefix; the prefix is simply ‘i’.
   1. ifu (flour) – its plural, amafu, is used only of different types of flour.
   2. ifi (fish) – plural is same as singular, or sometimes amafi.
   3. isuka (hoe), isaho (sack) and isahane (plate) all form their plurals with ama- in the place of ‘i’. This is the regular plural of fifth class and you will learn the proper agreements there. See Par. 30. But the singular is 3rd class.

   Note: Isahane is a Swahili word. From time to time a few Swahili words will be given because there is no equivalent for them in Kirundi.

18. **Preposition ‘i’:** This preposition means at, to, from. It is used almost entirely with place names. e.g. i Gitega – at Gitega, i Remera – at Remera. With certain places ku or mu may be used, but that must be learned by familiarity with the place. However, in general, ‘i’ is used.

   This preposition is also used in the expression, i muhira – at home; and with the possessive pronoun thus: i wacu – at our place, or at home; i wanyu – at your place; i wabo – at their place.

   In these latter expressions, in most instances the plural is used; however, the singular is used in connection with the head man of the kraal. He would say “I wanje”. If he said “I wacu” he would mean “in our vicinity”. In speaking of “his place” one would say “I we” (not “i wiwe”).

**Exercises:**

I. **Translate into English:**

II. **Translate into Kirundi:**
   1. I have much good flour. 2. The old man has many goats at his place. 3. The woman has a hoe in her house. 4. The new teacher has many gardens. 5. The king’s new house is large. 6. The boys have a few fish. 7. The child’s plate is clean. 8. A man is walking in the house. He has a sack on (his) head. 9. My plate is dirty. 10. Are the boys hoeing in the rain?
LESSON 12: Verb –ri

Vocabulary:

<table>
<thead>
<tr>
<th>English</th>
<th>Kirundi</th>
</tr>
</thead>
<tbody>
<tr>
<td>ingoma – drum, throne</td>
<td>hari – there is, there are</td>
</tr>
<tr>
<td>imbuto – seed, fruit, plant</td>
<td>hehe? (he?) – where? (only in questions)</td>
</tr>
<tr>
<td>intama – sheep</td>
<td>hano – here</td>
</tr>
<tr>
<td>imvunja – jigger</td>
<td>hariya – over there</td>
</tr>
</tbody>
</table>

19. **Verb –ri.** In Par. 4 we learned that ni and si are used for is, are, and the negative of these words, but that in certain circumstances these words cannot be used. In many instances (in fact, wherever possible) –ri is used where ni and si cannot be, such as the words of place but not for state of being (3rd person) except independent clauses.

The present conjugation of –ri:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ndi</td>
<td>I am (n + ri = ndi)</td>
</tr>
<tr>
<td>uri</td>
<td>- you are</td>
</tr>
<tr>
<td>ari</td>
<td>- he/she is</td>
</tr>
<tr>
<td>turi</td>
<td>- we are</td>
</tr>
<tr>
<td>muri</td>
<td>- you are</td>
</tr>
<tr>
<td>bari</td>
<td>- they are</td>
</tr>
</tbody>
</table>

In the third person forms prefix changes to agree with the class of the subject of that verb. Here are the forms for the classes studied thus far:

<table>
<thead>
<tr>
<th>Class</th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class 1</td>
<td>ari</td>
<td>bari</td>
</tr>
<tr>
<td>Class 2</td>
<td>uri</td>
<td>iri</td>
</tr>
<tr>
<td>Class 3</td>
<td>iri</td>
<td>ziri</td>
</tr>
</tbody>
</table>

The same prefixes are used for all verbs. Be sure you know them. From now on the verb prefixes of each class will be introduced with that class.

Imana iravuga – God is speaking
Impene ziragenda – the goats are going
Ufise imbuto – you have seeds

-ri is a defective verb, that is, it lacks certain parts. It has no infinitive and only a few tenses. The missing forms are provided by the verb ‘kuba’ – to be, become, live (in a certain place). The verb –ri usually elides in writing as well as in speaking. Thus, umwana ar’i muhira. – the child is at home. ‘hari’ is a form of –ri.

Note: Observe the sentence order when using hehe, always at the end of the sentence or clause.

Impene zawe ziri hehe?
goats your are where? (Where are your goats?)

Exercises:

I. **Translate into English:**


II. **Translate into Kirundi:**

1. Where are your (pl.) goats? 2. (the goats) They are at our place. 3. Where are the old man’s gardens? 4. The man’s many sheep are over there. 5. Where is your (sing.) new house? It is over there on the hill. 6. Where are you (pl.)? We are here at home. 7. There are many plants in the garden. 8. The child has many jiggers. 9. The girl has a sack of flour on her head. 10. The boys and girls are in the teacher’s house.
Vocabulary:

inkintu – thing
igitabo – book
igihugu – country

igli – tree
ikijambu – sweet potato (or, ikijumpu)
ikirenge – foot


<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class prefix:</td>
<td>iki-</td>
<td>ibi-</td>
</tr>
<tr>
<td>Poss. adjective</td>
<td>ca- (canje)</td>
<td>vya- (vyanje)</td>
</tr>
<tr>
<td>Verb prefix</td>
<td>ki- (kiri)</td>
<td>bi- (biri)</td>
</tr>
<tr>
<td>Adjectiv prefix</td>
<td>ki- (kibi)</td>
<td>bi- (bibi)</td>
</tr>
</tbody>
</table>

21. Change-down rule. (Technically, Dahl’s law of dissimilation)

When the root of a word begins with certain letters, k in a prefix must change to g, and t in a prefix must change to d.

These letters are: c, f, h, k, p, s, t

Not ikitabo, but igitabo, because the root of the word – tabo – begins with t.

Notice the other words in this vocabulary and the letters which caused the “change-down” from k to g.

This rule is very important. It does not apply to a k or t preceded by a consonant: e.g. ntukora. It does not apply when the intervening vowel is a long one: e.g. afihana.

Exercises:

I. Translate into English:

II. Translate into Kirundi:
1. The girls’s sweet potatoes are dirty. 2. There are tall trees over there at your place. 3. I have a few books in my house. 4. Many hills are in our country. 5. The sweet potatoes are small. 6. Where is your (sing.) book? It is at home. 7. The trees over there are not very tall. 8. The women have many sweet potatoes in their garden. 9. Are there sheep and goats in your country? 10. The pupil’s books are in the teacher’s house. 11. I have a jigger in (my) foot.
LESSON 14: Class 4 (continued)

Vocabulary:
icēte – letter
icōbo – hole (in ground)
icūma – iron, metal, tool
igikōko – wild, animal, insect
icāha – sin
hanze – outside, out of doors

22. These prefixes do not appear the same as those in the previous lesson, but they still belong to 4th class.
(a) The prefix ki before a vowel becomes c; bi before a vowel becomes vyy.
iki-ete = icete
ibi-ete = ivyete
iki-aha = icaha
ibi-aha = ivyaha
(b) This same rule applies to adjectives and verbs:
ki-iza = ciza
bi-iza = vyiza
ki-inshi = cinshi
bi-inshi = vyinshi

Exercises:
I. Give the singulars of the following words and translate: (without using vocabularies)
1. ibiti
2. ivyobo
3. imyenda
4. ibirenge
5. ivyuma
6. abigishwa
7. ibitabo
8. abami
9. ivyaha
10. ibikoko
11. masuka
12. ibihugu
13. ibijumba
14. imisi
15. ivyete
16. ivyaha
17. ivyete
18. abami
19. abami
20. abami
21. abami
22. abami
23. abami
24. abami
25. abami
26. abami
27. abami
28. abami
29. abami
30. abami
31. abami
32. abami
33. abami
34. abami
35. abami
36. abami
37. abami
38. abami
39. abami
40. abami
41. abami
42. abami
43. abami
44. abami
45. abami
46. abami
47. abami
48. abami
49. abami
50. abami

II. Translate into English:

III. Translate into Kirundi:
1. The hole is very large. 2. Many people are outside. 3. There are many sins in the heart of a bad man. 4. Your (pl.) big country is nice. 5. Many good things are in their houses. 6. Where are your tools? They are at home. 7. The girls have few books. 8. The tall trees over there are very beautiful. 9. The wild animal is alive. 10. There is a small hole in our field.
LESSON 15: Special Uses of Class 4

Vocabulary:
igitāmbāra – cloth
ikigōngwe (no pl.) – mercy, pity, forgiveness
ikigōri – corn, stalk of corn
igkeitōke (or, igitoki) – bananas (bunch or tree)
ikirago – mat (for sleeping)

23. **Compound subject**: When there is a compound subject of one verb, the verb takes the 4th class prefix. This is true also of the possessive modifying two nouns.
   Umutsima n’inyama biri mu nzu – bread and meat are in the house.
   Umurima n’indimiro vyiwe – his garden and field

   However, if both nouns should be of the first class, the first class plural prefix is used.
   umuhungu n’umuko bwa rakora – the boy and girl are working

   If both nouns are in the same class (other than the 1st) the verb may take the plural prefix of that class or it may take the 4th class plural prefix. In most localities it seems preferable to use the same class as the nouns (likewise with the possessive particle.) Thus it could be:
   Impene n’intama z’umutama
   Impene n’intama vy’umutama

24. **Great size.** A word of another class may be given the prefixes of this class to give the meaning of a thing of great size:
   umusozi – hill
   igisozi – a very big hill
   ibuye – stone
   ikiibuye – a very big rock
   imvura – rain
   ikiivura – a very heavy rain

   (This should be used with caution by a beginner.)

25. **Thing class.** When reference to something indefinite is made, such as we in English use “thing”, “something”, “it”, etc., no definite object being referred to, the fourth class agreements are used, usually in the plural:
   ivyiza – good things
   ivyanje – my things
   bizoba neza (vyiza) – it will be well

   Note that in ivyiza and ivyanje the prefix is like that of the vowel-system nouns.

**Exercises:**

I. **Translate into English:**
1. Umunzero n’ikigongwe vy’Imana ni bikuru. 2. Igisozi ni kirekire cane. 3. Impene nvinshi n’ibikoko bike biri ku musozi. 4. Ikigongwe c’Imana ni cinshi cane. 5. Iviyanje biri wacu. 6. Ikirago c’umugabo kiri mu nzu yiwe. 7. Umukozi wacu n’ikigabo. 8. Abagore bafise ibigori vyinshi mu mirima yabo. 9. Har’ igihuzu (for stem see Par. 14) mu nzu y’umutama. 10. Abana bafise umunzero mwinshi. Ni vyiza.

II. **Translate into Kirundi:**
1. The dog and a wild animal are over there. 2. A huge stone is on the hill. 3. The boys have corn (pl.) and sweet potatoes. 4. Bananas are very good. 5. The new cloth is long. 6. There is a very heavy rain over there. 7. The men are hoeing well in the bananas. 8. Our bread (pl.) and meat are in a cloth. 9. The child’s head and feet are large. 10. The man’s chairs and drums are in his house.
LESSON 16: –ra Present Tense of Verb

Vocabulary:
No new vocabulary is given in this lesson, but refresh your memory on the verbs already learned:
- kora – work, do fix, repair, make
- rima – hoe, dig, cultivate
- genda – go, walk
- vuga – speak, say

26. Conjugation of –ra– present. The verb is the most complicated and the most important part of Kirundi grammar. It will require much careful study. There are several ways of expressing present time, but here we take up only one, the –ra– present tense. This gets its name from the fact that -ra- always comes between the personal prefix and the stem of the word in this tense. You have already seen a few forms of it in Lesson 1 and elsewhere.

ndakora – I work, am working
turakora – we work, are working
urakora – you work, are working
murakora – you work, are working
arakora – he/she works, is working
barakora – they work, are working

Note: Remember NR becomes ND, thus ndakora.

Observe and learn these prefixes used here: n-, u-, a-, tu-, mu-, ba-. The third person prefixes given are those of the first class. Verb prefixes are given with each class. A verb must agree with its subject in class and number.

27. Some rules regarding this tense:
1. It is used in stating a simple fact regarding that which is happening now if no phrase or object follows. Occasionally it is used even with an object or phrase. Note that when a word like cane, neza, ati follows, the –ra– present is used.
   Umugabo arakora – the man is working, or works.
   umuhungu agomba umunyu – the boy wants some salt.
2. It is used in questions and answers to questions when no object or phrase follows. (You will learn another tense to use when an object follows, Lesson 25)
   Abantu bararima? – Are the people hoeing?
   Ego, bararima. – Yes, they are hoeing.
3. It is never used in a dependent clause, when it expresses present time.
4. It is used to express habitual action (in present time) whether an object follows or not.
   Mbeg’ Abarundi bararya (eat) inyama? – Do the Barundi eat meat?
   Abako bw a bararima. Girls hoe.
5. In some instances, such as mentioned in Rule 1, this tense is used interchangeably with the prefixes present (see Lesson 25).
6. The –ra-present may express progressive or continuous present.
   Arakora – he/she is working.
   However, see Par. 35 for the tense most commonly used for this.

Exercises:
I. Translate into English:

II. Translate into Kirundi:
   1. God speaks in the hearts of people. 2. Are you (pl.) hoeing in your gardens? 3. The bad goats are going into the house. 4. A few men and a few women are working in the old man’s gardens. 5. I am going to Gitega. 6. We are working hard in our new houses. 7. The boys have dirty sleeping mats. 8. Are you (sing.) going to (use mu) our
country? 9. The men’s dogs are going into the teacher’s fields. 10. Are you (sing.) working in the dark?
Lesson 17: Negative of the –ra– Present

Vocabulary:
inzira (cl. 3) – path, way
umuvyēyi (cl. 1) – parent
umuti (cl. 2) – medicine
indwāra (cl. 3) – illness
-kunda – love, like
-shima – praise, be content with
kandi – and (connecting phrases), also

28. **Negative of –ra– present.** For the negative the –ra– must drop out. Its presence makes the not-yet tense (see Par. 183). The negative prefix is nti- (note the exception in the first person), and it must precede the personal prefix. (A different negative prefix is used in dependant clauses, Par. 186).

sinkora – I am not working
ntidukora – we are not working
ntukora – you are not working
ntimukora – you are not working
ntakora – he/she is not working
ntibakora – they are not working

Note: nti-ukora becomes ntukora, nti-akora becomes ntakora. Notice the parts of the word now:  
- nti – mu – kora.

The third person prefixes of the other classes follow the regular rule:
in ka ntizigenda mu murima – the cows do not go in the garden.

29. **Negative of –ri.** The negative of the verb –ri is formed in the same way:
sindi – I am not
nturi – you are not
ntari – he/she is not

ntituri – we are not
ntimuri – you are not
ntibari – they are not

Exercises:

I. **Translate into English:**

II. **Translate into Kirundi:**
1. I am not going to the house. 2. I praise God in my heart. he has much mercy. (for verb prefix see Par. 19) 3. The child’s illness is not very bad. 4. He does not like medicine. 5. My parents are not at home. 6. We love our Savior very much, and we do not like sin. 7. The women are not hoeing in the sweet potatoes, they are in the house. 8. Where are the goats? They are not on the path. 9. Don’t you (sing.) love your parents? 10. The sleeping mat is not in the house, and my clothes are not on the chair.
LESSON 18: Class 5 i–, ama–

Vocabulary:
izuba – sun  
ijambo – word (pl. sometimes amagambo)  
irigi (or, igi) – egg (pl. amagi)  
ijambo – word (pl. sometimes amagambo)  
iryinyo – tooth  
isuhu – school  
ifaranga – franc  
izuru – nose, nostril  
ibuye – stone  
isoko – fireplace, stove

30. Class 5.

<table>
<thead>
<tr>
<th>Class prefix</th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>i- or iri-</td>
<td>i- (ibuye)</td>
<td>ama- (amabuye)</td>
</tr>
<tr>
<td>Poss. prefix</td>
<td>rya- (ryanje)</td>
<td>ya- (yanje)</td>
</tr>
<tr>
<td>Verb prefix</td>
<td>ri- (riri)</td>
<td>a- (ari)</td>
</tr>
<tr>
<td>Adj. prefix</td>
<td>ri- (ribi)</td>
<td>ma- (mabi)</td>
</tr>
</tbody>
</table>

Note: The singular adjective prefix here is ri- This is the only place the adjective prefix differs from the noun prefix (see Par. 15). Before a vowel the singular adjective prefix becomes ry- e.g. ryiza.

31. Some irregularities. Note and learn the plurals of ijisho, irigi and iryinyo. Amenyo appears to be irregular, but is not. In Par. 16a, we saw that sometimes a and i contract into e, thus ama-inyo becomes amenyo.

The singular prefix of Class 5 before a vowel is ry- instead of just i-.

32. Mu and Ku with 5th class nouns. For nearly all 5th class nouns in the singular mu and ku change to mw and kw, and the noun retains its initial vowel. This is also true of nouns which are 3rd cl. in the sin. but 5th in the pl., such as isuka, isaho, isahane.

mw ishuli – in school
kw ibuye – on a rock
mw isahane – in a dish

However, a few 5th class nouns follow the regular rule and drop the initial vowel after mu and ku. The important ones are:

mu (ku) zuba – in the sun       mu (ku) zuru – in the nose
mu (ku) jisho – in the eye      mu (ku) ziko – in the fireplace

The plurals of all 5th class nouns follow the regular rule dropping the initial vowel:

ku mabuye – on the stones       mu maso – in the eyes

Exercises:
I. Translate into English:

II. Translate into Kirundi:
1. The teacher says many words. 2. Our new school is very nice. 3. The sun is large. 4. The Word of God is good; it works in people’s hearts. 5. Do his parents have many francs? 6. John (Yohana) doesn’t like eggs, but (ariko) he likes meat. 7. I have the blessing of the Savior in my heart, and I love His Word. 8. The child has a small nose and big eyes, and much hair. 9. The old man has only a few teeth. 10. Women don’t go to (use mu) school. 11. The girl has a little stone in her nose.

24
LESSON 19: Class 5 (continued), Continuous present

Vocabulary:
- amazi – water
- amaraso – blood
- amata – milk
- -gomba – to want
- amavuta – butter, oil
- ico – dirt (not soil as in garden)
- amahoro – peace
- icumu – spear
- ameza – table (Swahili)

33. There are a number of words in this class which have only the plural form. Of course, all agreements are with this plural form. The first 6 words in this vocabulary are some of these. You will learn others later.

34. 5th class words having c. The last two words in this vocabulary: icumu and ico, look like 4th class words with a vowel root. But they are regular 5th class words, forming their plurals like any other word in this class: icumu – spear, amacumu – spears, (the stem is –cumu). Besides the two words given here, there is one other of common use: icukiro – manure heap. There may be a few other rare words beginning with ic- which belong to this class, but in general you may assume that any other words beginning with ic- belong to 4th class.

35. Another important present tense is conjugated as follows:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ndiko</td>
<td>ndakora – I am working</td>
</tr>
<tr>
<td>turiko</td>
<td>turakora – we are working</td>
</tr>
<tr>
<td>urik’</td>
<td>urakora – you are working</td>
</tr>
<tr>
<td>muriko</td>
<td>murakora – you are working</td>
</tr>
<tr>
<td>arikw</td>
<td>arakora – he/she is working</td>
</tr>
<tr>
<td>bariko</td>
<td>barakora – they are working</td>
</tr>
</tbody>
</table>

This is the tense most commonly used for the continuous present: I am working, when the sense is that right now I am in the act of working. You will see it is composed of the present of –ri + ko followed by the –ra-present of the verb desired.

Umukozi ari hehe? Arikw ararima mu murima wanje.
Where is the workman? He is hoeing in my garden.
Note: This tense is not subject to the rules applying to the –ra-present.

The negative is formed like this:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>sindiko</td>
<td>ndakora</td>
</tr>
<tr>
<td>nturik’</td>
<td>urakora</td>
</tr>
<tr>
<td>ntarikw</td>
<td>arakora</td>
</tr>
<tr>
<td>ntituriko</td>
<td>turakora</td>
</tr>
<tr>
<td>ntimuriko</td>
<td>murakora</td>
</tr>
<tr>
<td>ntitariko</td>
<td>barakora</td>
</tr>
</tbody>
</table>

Exercises:

I. Translate into English:

II. Translate into Kirundi:
1. God’s people have joy and peace. 2. I have a very small stone in (my) eye. 3. The pupils have the Word of God in school. 4. I want (some) clean water. 5. Bad people are not going in the way of God. 6. The clean cloths are on the table. 7. A workman is hoeing at the school. 8. Our teacher is speaking the Word of God. 9. I am walking in the way of God. 10. We are praising God and we love our Lord Jesus Christ (Kristo).
LESSON 20: Review

I. Questions:
1. Name the words in the 3rd class which form their plurals like the 5th class.
2. What are the prefixes of 4th class nouns?
3. What change takes place in those prefixes before a vowel?
4. Conjugate the verb –ri in the present affirmative.
5. What verb takes place of –ri for forms that are lacking?
6. What preposition is usually used for “at” in connection with names of places?
7. Give the verb prefixes (3rd pers.) sing. and plur. for all the classes learned thus far.
8. What is the change-down rule?
9. Give two uses of the 4th class prefixes other than for nouns which regularly belong in that class.
11. When may the –ra– present tense not be used?
12. Conjugate –kunda in the present negative; -vuga in the continuous present negative.
13. What are the 5th class noun prefixes?
14. When do mu and ku change to mw and kw?
15. What are the exceptions to this rule?
16. What is the difference between: arakora and arikw arakora?

II. Give the plurals and meanings of the following:
1. umuvyeyi
2. ikigori
3. icete
4. ishuli
5. icumu
6. isuka
7. ifi
8. iryinyo
9. umutu
10. ijisho
11. icaha
12. ijambo
13. isahane
14. icobo
15. ikirenge
16. intama
17. ikirago
18. icuma
19. indwara
20. ibuye
21. irigi
22. ikiyumbu
23. inzira
24. igitu
25. umutima

III. Translate into English:

IV. Translate into Kirundi:
1. I am working in my big garden. 2. Children do not like wild animals. 3. The teachers have many good pupils in the schools. 4. The boys’ small mats are in their house. 5. The Barundi like corn and sweet potatoes and bananas. 6. Are you (sing.) going home? 7. A girl is working in her parents’ garden at their place. 8. We are praising God in our hearts. 9. The goat is on a large stone. 10. There are many cows in our country. 11. The children want (some) corn (pl.) and (some) milk. 12. Our nice new school is very big. 13. The child’s medicine is not on the table. Where is it? 14. I want my letters. Are they in your (sing.) house? 15. A big wild animal is in a hole in the teacher’s field. 16. Your (sing.) new cloth is very pretty. 17. Where are the meat
and butter? 18. My parents have (some) tall trees at their place. 19. The cows are not walking in the path. 20. Where is the teacher? He is speaking the Word of God at the school.
Vocabulary:
- umworo (cl. 1) – poor man, woman
- umutunzi (cl. 1) – rich man, woman
- umuyaga (cl. 2) – wind
- inkoko (cl. 3) – chicken
- inzara (cl. 3) – hunger
- umutunzi (cl. 1) – rich man, woman
- ariko – but
- ubu – now

36. Verb –fise. This verb is defective. Like –ri it has no infinitive or imperative, no far future, and very few other tenses. The verb used for its missing parts is kugira.
Since the –ra– present tense ordinarily is not used with this verb when an object follows, we give here the present tense without –ra, of which you have already had a number of forms:
- mfise – I have
- ufise – you have
- afise – he/she has
- dufise – we have
- nufise – you have
- bafise – they have

Note the change of letter in the personal prefixes according to the rules given in Par. 14 and 21. Remember the accords for the other classes: e.g. Imana ifise – God has. The negative is formed regularly: simfise, ntufise, ntafise etc.
The –ra– present of this verb may be used when no object follows, and is occasionally used when there is an object, but preferably not. The –ra– present would be ndafise, urafise etc.

Exercises:
I. Translate into English:

II. Translate into Kirundi:
1. The poor man’s child has hunger. 2. Sins are very bad, but God has mercy. 3. The rich man’s wife has a bad illness. 4. Is there much wind in your country? 5. We have chickens, but not many. 6. The rich man’s spear is very long. 7. We like chicken meat (meat of chicken), but poor people don’t have chickens. 8. You (sing.) have good cows; do you have milk and butter? 9. We are working hard in our gardens, but we don’t have many sweet potatoes. 10. The men are praising God, and they have much joy.
LESSON 22: Infinitive and Imperative

Vocabulary:
gusesa – to empty out, spill
gutēka – to cook (in water) (trans.)
gusoma – to read
gufasha – to help
kuzana – to bring
iki? – what?

37. **Infinitive.** You will see that all the verbs in this vocabulary begin with ku or gu. (Remember the change-down rule, Par. 21.) In English we form an infinitive by placing the word ‘to’ before the verb. In Kirundi, ku (gu) is attached to the verb stem. Then to conjugate a verb we simply remove the ku and add the proper prefixes. From now on all verbs given in the vocabularies will be given in the infinitive form.

    Ndagomba kugenda – I want to go.

You can easily form the infinitives of the verbs already learned.

38. **Imperative.** The singular imperative is simply the stem of the verb:

    Kora! – work!
    Genda! – go!
    Zana! – bring!

The singular negative imperative is like the present negative, except that the final a is changed to e.

    Ntugende! – don’t go!
    Ntuteke! – don’t cook!

(For further explanations see Par. 132-134.) Except in the imperative, the verb stem can never stand alone. Two imperatives may not follow each other without changing the form of the 2nd one (Par. 134).

**Exercises:**

I. **Translate into English:**
   1. Zana igitabo n’icete.
   2. Tugomba kugenda i Gitega.
   3. Ntukore mu murima ubu, kora mu nzu.
   4. Abana bakunda gusoma mw ishuli.
   7. Sesa amazi mabi; ntuteke ibigori mu mazi mabi.
   8. Fasha abako bw a kurima mu bitoke.
   9. Teka inyama z’inkoko ku ziko.
   10. Turiko turafasha abigisha bacu gukora mw ishuli.

II. **Translate into Kirundi:**
   1. Hoe well in your (sing.) garden.
   2. Cook the sweet potatoes and corn.
   3. Go to help the poor people.
   4. I like to work in the house.
   5. The boys want to go to school.
   6. The pupils like to read in school. They read very well.
   7. Don’t bring your (sing.) sleeping mats and clothes into the house now.
   8. What are you (pl.) doing? We are helping the boys (to) bring the fish.
   9. Don’t empty out the milk; it is good.
   10. The wind is bringing the smoke into our eyes.
Vocabulary:

urūgi – door
urutoke – finger
urukūndo – love
gushira – to put
urugdí – door
urukwi – stick of wood (firewood)
urūzi – river
urubāho – board, slate
urugó – homestead, kraal, enclosure


<table>
<thead>
<tr>
<th>Prefix</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Noun prefix</td>
<td>uru- (urutoke)</td>
<td>in- (intoke)</td>
</tr>
<tr>
<td>Poss. prefix</td>
<td>rwa- (rwanje)</td>
<td>za- (zanje)</td>
</tr>
<tr>
<td>Verb prefix</td>
<td>ru- (ruri)</td>
<td>zi- (ziri)</td>
</tr>
<tr>
<td>Adj. prefix</td>
<td>ru- (rubí)</td>
<td>n- (m) (mbi)</td>
</tr>
</tbody>
</table>

40. In forming the plurals of words in this class remember the changes that take place when N comes in contact with certain letters (Par. 14).

urubaho – board
imbaho – boards

41. The plural of uruzi is inzuzi, and that of urugi is inzugí and likewise for all vowel-stem nouns of this class. (The stems of these words are: -uzi, -ugi)

Note: The plural agreements of this class are exactly the same as the plurals of class 3.

Exercises:

I. Translate into English:

II. Translate into Kirundi:
1. The man’s fingers are long. 2. Bring wood (insert “zo”) to put in the fire. 3. The love of God is great (much). 4. The long river is over there. 5. We have a few slates in school.

III. Give plurals and meanings of these words. Write a sentence using each of these words in either sing. or pl.
1. inka
2. urutoke
3. isahane
4. inkoko
5. uruzi
6. ishuli
7. irigi
8. urukwi
9. urubaho
10. urugi
LESSON 24: Class 6 (continued)

Vocabulary:
urusato – skin  uruyuki – bee
urupfunguzo – key (Swahili)  uruyoya – infant (up to one month old)
ururimi – tongue, language  uruyige – locust
urushi – palm of hand (pl. amashi)  urwāra – fingernail or toenail

42. Urushi. The plural is amashi. This word is usually used in the sense of holding out one’s hands to receive something. They say, “Tega amashi” – hold out your hands. Urushi also has the regular 6th class pl. prefix, but when used that way (inshi) it means “slaps in the face”.

43. The words uruyuki, uruyoya, uruyige, urwāra form their plurals with a ‘z’: inzuki, inzoya, inzige, inzāra. (Do not confuse inzāra with inzara meaning hunger. The tone is different as well as the syllable being longer.) These are all vowel-stem, thus inz- in plural (see Par. 14 and 41). Observe:

uru-uki
uru-ooya
uru-ige
uru-āra  
– The vowel is short so a y is inserted between prefix and stem
– the vowel is long, so the u of the prefix changes to w: urwāra.

Exercises:
I. Translate into English:
1. Uruyuki ruri ku rutoke rwanje.
2. Inzige nyinshi ziri mu mirima.
3. Urubaho rwawe ntiruri hano.
4. Urukundo rw’Imana ruri mu mutima wanje.
5. Urusato rw’igikoko ni rwiza cane.
6. Abana bariko baratega (see Par. 42) amashi.
8. Mbeg’ uravuga ururimi rwacu?
9. Singomba inzuki mu nzu.
10. Mbega muzana insato z’inka mu rugo?

II. Translate into Kirundi:
1. The cow’s skin is large.
2. The teacher speaks many languages.
3. Where are your (sing.) keys? They are here.
4. The boy’s fingernails are dirty.
5. The woman’s baby (infant) has a bad illness.
6. God puts love in our hearts.
7. What do you have in your hand (palm)?
8. Many bees and locusts are in our fields.
9. Put the teacher’s keys in his room.
10. Women love their babies very much.
LESSON 25: Prefixless Present Tense

Vocabulary:
- kugura – to buy, (sometimes also: to sell)
- kubona – to see
- gusenga – to pray, worship
- n’ingoga – quickly
- kūza – to come
- buhoro-buhoro – slowly, softly, so-so (sometimes used in simple form: buhoro)

44. **Prefixless Present.** This is another tense used to express present time. It is not truly “prefixless”, for the personal prefixes are used, the same as for the –ra– present. But the tense sign –ra– is omitted. Thus:

- nkora – I work
- dukora – we work
- ukora – you work
- mukora – you work
- akora – he/she works
- bakora – they work

There is a wide diversity of opinion about the use of these two present tenses, and it is difficult to outline definite rules for them, because occasionally they are used more or less interchangeably. However, there are certain rules which must be observed for their use. Listen carefully to the Barundi and try to observe for yourself the use of these tenses. It is important to know and use both of them. The negative is the same as that of the –ra– present, Par. 28.

45. **A few rules:**

1. In asking or answering questions the prefixless present is usually used if an object follows the verb, in referring to now-present time, not habitual present. In some localities the –ra– present may be used:

   Ukora iki? – What are you doing? Nteka ibijumbu. – I’m cooking sweet potatoes.

2. It is usually used to express that which is happening just now when another word follows in the same clause, other then cane or ati, except when the continuous present (arikw aragenda) is used:

   Ngomba kugenda – I want to go. Agomba amazi – he/she wants water.
   Mfise igitabo – I have a book.

3. It must be used for present time in dependent clauses, which we will study later.

**Exercises:**

I. **Translate into English:**


II. **Translate into Kirundi:**

1. We want to worship God. 2. The boy is coming slowly. 3. Go quickly to school. The teacher is speaking. 4. Put the books on the chair. 5. Where do you (sing.) want to hoe? I want to hoe in my garden. 6. What are you buying? I’m buying chickens and eggs. 7. The pupils are walking slowly; they don’t want to go to school. 8. Bring your (sing.) books here. I want to see the words. 9. Go to the river quickly. Bring (some) fish. 10. We see the rich man’s bees over there. They are on the bananas.
LESSON 26: Class 7 aka–, utu–

Vocabulary:
agakiza – salvation (no pl.)
akazi – work (Swahili, no pl.)
akanwa – mouth (no pl.)
akantu – a little thing
akayabo – cat (or, akayabu)
agahinda – sorrow (no pl.)
agahiri – cold (in the head, no pl.)
akamango – cold (in the head, no pl.)
(preferred in some places)

46. Class 7.

<table>
<thead>
<tr>
<th>Noun prefix</th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>aka- (akantu)</td>
<td>aka- (akantu)</td>
<td>utu- (utuntu)</td>
</tr>
<tr>
<td>ka- (kanje)</td>
<td>ka- (kanje)</td>
<td>twa- (twanje)</td>
</tr>
<tr>
<td>ka- (kari)</td>
<td>ka- (kari)</td>
<td>tu- (turi)</td>
</tr>
<tr>
<td>ka- (kabi)</td>
<td>ka- (kabi)</td>
<td>tu- (tubi)</td>
</tr>
</tbody>
</table>

Note: ka- for adjective prefix before i changes to ke. (ka-iza = keza)

47. The plural is not very common for most of the words given above. Also, the plural of akayabo is usually irregular; being ubuyabo, thus requiring the accords for ubu-,

50. However, the plural is used commonly, especially for words brought into this class from other classes, as you see in the following paragraph.

48. Class 7 is the diminutive class. Words of all other classes may be given the prefixes of this class to give the meaning of a little thing:

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ikintu – thing</td>
<td>akantu – little thing</td>
</tr>
<tr>
<td>umwana – child</td>
<td>akana – little child</td>
</tr>
<tr>
<td>igikoko – wild animal</td>
<td>agakoko – insect</td>
</tr>
<tr>
<td>impuzu – clothes</td>
<td>agahuzu – little clothing (Par. 14)</td>
</tr>
<tr>
<td>umunyu – salt</td>
<td>akunyu – little salt</td>
</tr>
<tr>
<td>amazi – water</td>
<td>utuzi – little water</td>
</tr>
<tr>
<td>amata – milk</td>
<td>uduta – little milk</td>
</tr>
</tbody>
</table>

Note that the last two words, since in their regular form they have a plural prefix, when changed to this class still have a plural prefix. Note also, that the diminutive of umunyu is akunyu (not akanyu).

49. The diminutive form is commonly used when a person is asking for something, though it isn’t just a little that he wants.

Ngomba agahuzu – I want a little clothing (but he wouldn’t be satisfied with a little!)

Exercises:

I. Change the following words to the diminutive form, giving both singular and plural.
(Without reference to the above list):
1. igiti
2. inyama (preferably in pl., ‘n’ retained)
3. igitabo
4. ibuye
5. ikijumbu
6. igitambara
7. inkoko
8. impuzu
9. igikoko
10. isuka
11. umunyu (no pl.)
12. urukwi
13. umutsima
14. amazi
15. ijambo
16. intebe
17. umutwe
18. icete
19. imbuto
20. urubaho

II. Translate into Kirundi:
1. The woman has a tiny child. 2. His children want a little milk. 3. We have the
salvation of Jesus in our hearts. 4. The old man has much sorrow. 5. We have much work, but we like to work. 6. The child’s mouth is small. 7. The large cat goes in the garden. 8. There is a very little mountain in our country. 9. The children have (some) very small dishes. 10. (Some) little dogs are in your (sing.) house.
LESSON 27: Class 8 ubu–, ama–

Vocabulary:
ubwato – boat
ubushaza (ubwishaza) – peas (no pl.)
uburiri – bed
kuko – because
ubwenge – wisdom (no pl.)
ubuntu – grace (no pl.)
ubugingo – life (no pl.)

50. Class 8.

<table>
<thead>
<tr>
<th>Noun prefix</th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ubu-</td>
<td>(uburiri)</td>
<td>ama-</td>
</tr>
<tr>
<td>bwa-</td>
<td>(bwanje)</td>
<td>ya-</td>
</tr>
<tr>
<td>bu-</td>
<td>(buri)</td>
<td>a-</td>
</tr>
<tr>
<td>bu-</td>
<td>(bubi)</td>
<td>ma-</td>
</tr>
</tbody>
</table>

51. Most words in this class have no plural. Ubwato and uburiri have plurals – amato, amariri; however, in speaking of a definite number of boats or beds one would use the singular form, ubwato, uburiri. The plural is used only when speaking of an indefinite number:
ubwato bubiri – two boats
amato menshi – many boats

52. The great majority of words in this class are those expressing abstract ideas, such as the last three nouns of the vocabulary, and they seldom have a plural form.

53. Bwa. Remember that u before a vowel becomes w; thus it becomes bwa, but since w after a b is pronounced like g, ‘bw’ is always pronounced bw. Have an African help with pronunciation of this sound. Also notice the application of this same rule in certain adjectives: bwiza, bwinshi. (In some older publications this is written bwa, bwiza, etc.)
Note: kuko – because, introduces a dependent clause. Remember rules about verb tenses in dependent clauses. Kuko and other conjunctions ending in –ko (like ariko) change ko to kw before words beginning with a, e or i, and to k’ before u.

Exercises:
I. Translate into English:

II. Translate into Kirundi:
1. The women have a few good peas. 2. God’s wisdom is very great (much). 3. The men are going in boats. 4. Do you (pl.) have the grace of Jesus in your hearts? 5. Bring the short bed into the house. 6. A wise person (a person of wisdom) loves God because He brings salvation into our hearts. 7. God’s mercy and grace bring peace into my life. 8. Do you (pl.) see the boat on (mu) the river over there? 9. The poor man wants to buy a new bed, but he hasn’t (any) francs. 10. I have joy because God loves to help people.
LESSON 28: Class 8 (continued)

Vocabulary:

- ubushe – burn (no pl.)
- ubwoya – hair (except of human head, no pl.)
- ubukene – need, poverty (no pl.)
- uburyo – opportunity, way, kind (no pl.)
- ubwana – childhood (no pl.)
- ubufu – flour (no pl.)
- ubusore – youth (in the sense of age, not person, no pl.)
- ubutumwa – message (when used with bwiza means gospel, no pl.)

54. Observe the words in this class: ubwana (from umwana) and ubusore (from umusore). Many others are formed this way: e.g. Ubukristo (from Umukristo) meaning Christianity.

55. Another use of this class is in temporal expressions, such as:
   - bwakeye – good morning (not a literal translation)
   - burije – it is getting dark, it is late (in the day) (bwije in a dependent clause)
   - bukeye – the next day
   - ubu – now

   You will learn other expressions from time to time involving this use.

56. Imperative of “to come”. Kuza has no imperative in the singular, and thus you must use ngo or ngwino – come, come here.

Exercises:

I. Translate into English:
   1. Ngwino n’ingoga; burije.
   2. Ubukene bw’umworo ni bwinshi.
   3. Umwana wiwe afise ubushe bubi mu mutwe.
   4. Indwara y’umuhungu ni mbi cane.
   5. Genda ubu gufasha umwigisha gukora mu murima wiwe.
   6. Imana irafasha abantu mu bukene bwabo.
   7. Dusoma Ubutumwa Bwiza mu Gitabo c’Imana.
   8. Abigishwa bagenda i muhira ubu kuko bwije.
   10. Akayabo gafise ubwoya bwiza bwinshi.

II. Translate into Kirundi:
   1. We have a good opportunity (insert ‘bwo’) to worship God.
   2. There is much joy in the Gospel of Jesus.
   3. Sheep’s hair is long, but a dog’s hair is short.
   4. We have great (much) need in our hearts; but Jesus is our Savior and He has great mercy.
   5. We want an opportunity (insert ‘bwo’) to help the poor people because they have great need.
   6. A woman is bringing (some) flour into the house.
   7. Put (some) oil on the child’s burn.
   8. In my childhood I liked (nakunda) to help my teacher.
   9. Come here; bring your peas and corn (pl.).
   10. Don’t you want to read in the Gospel of John (Yohana)?
LESSON 29: Future Tense

Vocabulary:

- kubika – to put away
- gusubira – to return, go back
- kugaruka – to return, come back
- ejo – yesterday, tomorrow (dep. on verb tense)
- kugira – to do, make, have
- uyu musi – today
- ubwoba – fear
- ku mugoroba – in the afternoon (3:00-6:00)

57. **Future tense.** For future time after today the particle –zō– is inserted in the verb between the personal prefix and the verb stem. This is often called the far future tense. –zō– is always long in both affirmative and negative.

- nzōgenda – I shall go
- uzōgenda – you will go
- azōgenda – he/she will go
- tuzōgenda – we shall go
- muzōgenda – you will go
- bazōgenda – they will go

But for future time today (called the near future tense) the –ra– present is used:

- ndagenda uyu musi – I shall go today
- nzogenda ejo – I shall go tomorrow

Note: This tense will retain the –ra– even in dependent clauses but not negative, contrary to the rule for its use in now present time. Also it is used when followed by an object or phrase.

58. **Verb kugira.** This is a very important verb for it is used in many idiomatic expressions, e.g. kugira ubwoba – to have fear, be afraid. You remember, also that this is the verb which supplies the missing parts of –fise. Thus, for the future of “to have” you must use kugira.

59. **The verb kugaruka** is used in the sense of to return to the place where the speaker is. e.g. A man at Gitega would say of another: “Azogaruka ino ejo” – he/she will return here tomorrow. But if a man is at Gitega and says, “I will return to Bujumbura tomorrow” he would not use kugaruka, but gusubira. e.g. Nzosubira i Bujumbura ejo – I will return (go back) to Bujumbura tomorrow.

Exercises:

I. **Translate into English:**

II. **Translate into Kirundi:**
1. The women will dig in their husband’s gardens tomorrow, but today they are reading in school. 2. The teachers are going to Bujumbura today but they will return tomorrow. 3. The boys will put away their books in the afternoon. 4. You (pl.) will have God’s blessing in your hearts (far future). 5. The teacher will come tomorrow into the school to speak the Word of God. 6. The children are afraid because they see a wild animal outside. 7. Will you (pl.) come back today? No, we will come back tomorrow afternoon. 8. What will the pupils do (this) afternoon? They will read in the Gospel of Matthew (Matayo). 9. The women are putting away the clothes now. They will come back tomorrow. 10. We are praising God because He will have much mercy.
LESSON 30: Review

I. **Conjugate:**
1. Kugenda in –ra– present, affirmative
2. –fise in prefixless present affirmative
3. Gukora in prefixless present negative
4. –ri prefixless present negative
5. Gufasha in far future affirmative
6. Gusoma in continuous present affirmative

II. **Questions:**
1. What verb is used for the missing forms of –fise? What are some forms of –fise that do not exist?
2. How is the imperative formed: affirmative? negative?
3. When must the prefixless present tense be used?
4. When is the –ra– present most often used?
5. When may the prefixless present and the –ra– present be used interchangeably?
6. What class is used for the diminutive?
7. What kind of words for the most part are found in Class 8?
8. What happens when the prefix bu precedes a vowel?
9. What is the imperative of “to come”?
10. When is the –zo– future used?
11. What other tense may be used to express a future idea and when is it used?
12. Give the diminutive form of these words: igitabo, umwana, umusozi, urusato, amazi, igiti.

III. **A.** Make the possessive adjective “my” agree with the following words. Then change the words to plurals including the possessive adjective. Also give the meanings of these expressions. (Some words may not have a plural.)

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>e.g. umuhungu: umuhungu wanje – my son</td>
<td>abahungu banje – my sons</td>
</tr>
<tr>
<td>1. urugi</td>
<td>6. urutoke</td>
</tr>
<tr>
<td>2. uruzi</td>
<td>7. umutunzi</td>
</tr>
<tr>
<td>3. umugozi</td>
<td>8. ubusho</td>
</tr>
<tr>
<td>4. urukwi</td>
<td>9. ururimi</td>
</tr>
<tr>
<td>5. akazi</td>
<td>10. urwara</td>
</tr>
<tr>
<td>11. akayabo</td>
<td>12. akanwa</td>
</tr>
<tr>
<td>13. ubwato</td>
<td>14. uburyo</td>
</tr>
<tr>
<td>15. uburiri</td>
<td></td>
</tr>
</tbody>
</table>

B. Make the adjective –iza agree with the following nouns, singular and plural (if pl. exists) and translate:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>e.g. ubutumwa: ubutumwa akantu</td>
<td></td>
</tr>
<tr>
<td>1. ubutumwa</td>
<td>6. akantu</td>
</tr>
<tr>
<td>2. umuyaga</td>
<td>7. icete</td>
</tr>
<tr>
<td>3. uruyoya</td>
<td>8. ubwoya</td>
</tr>
<tr>
<td>4. ubushaza</td>
<td>9. amata</td>
</tr>
<tr>
<td>5. ijambo</td>
<td>10. agakiza</td>
</tr>
<tr>
<td>11. urusato</td>
<td>12. inkoko</td>
</tr>
<tr>
<td>13. urubaho</td>
<td>14. ubufu</td>
</tr>
<tr>
<td>15. umusi</td>
<td></td>
</tr>
</tbody>
</table>

IV. **Translate into Kirundi:**

1. We will read in the Gospel of John now.
2. Many rich men have many things but they do not have peace in their hearts.
3. Jesus has grace, love and mercy; He wants to help people.
4. The woman will cook fish on the stove tomorrow.
5. Come here; don’t put the board away in the house.
6. Pour out the bad milk; bring the good milk in the house.
7. Tomorrow the old man’s sheep and goats will go into our field.
8. Work quickly; it is late and you have much work.
9. The rich man will return to his home tomorrow.
10. We are bringing our dishes because we want (some) meat.
LESSON 31: Negative of Future

Vocabulary:
kuririmba – to sing  
mugitondo – in the morning  
kuronka – to receive, find, get  
vuba – soon, recently, quickly  
gushika – ta arrive  
kubanja – to begin by, do first  
indirimbo – song, hymn  
gutangura – to begin to

60. **Negative of far future.** This shows the regular rule: negative prefix, personal prefix, tense sign, stem of verb.
   - sinzogenda – I shall not go
   - ntituzogenda – we shall not go
   - ntuzaogenda – you will not go
   - ntimuzogenda – you will not go
   - ntazogenda – he/she will not go
   - nitbazoogenda – they will not go
   
   This negative form of the future cannot be used in dependent clauses!

61. **Verbs kubanza and gutangura.** Though both of these words mean “begin” they are not used interchangeably.
   - Banza kurima – begin by digging, dig first (implying that there is something also to do when digging is finished)
   - Tangura kurima – begin to dig (that is, start the task now)

**Exercises:**

I. **Translate into English:**

II. **Translate into Kirundi:**
   1. The cows will not go into the river. 2. We shall receive the blessing of God in our hearts. 3. The pupils will not arrive in school tomorrow morning. 4. You (sing.) will come in the evening (today) to help the girls. 5. We will begin to sing soon. 6. First go to work in the garden. 7. The women will not cook fish tomorrow morning; they will cook meat. 8. Our teacher will arrive this afternoon; he is not here in the morning. 9. The old man’s son will not go to school tomorrow because he has a bad illness. 10. We will not buy your (pl.) goats; they are very small.
LESSON 32: Class 9 uku–, ama–

Vocabulary:
ukuboko – arm
ukuguru – leg
ugutwi – ear
ukuri – truth (no pl.)

ukwezi – moon, month (pl. amezi)
ukwaha – armpit
ukwizera – faith (no pl.)

62. **Class 9**

<table>
<thead>
<tr>
<th>Noun prefix</th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>uku- (ukuboko)</td>
<td>ukwezi – moon, month (pl. amezi)</td>
<td></td>
</tr>
<tr>
<td>ama- (amaboko)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Poss. prefix</th>
<th>kwa- (kwanje)</th>
<th>ya- (yanje)</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Verb prefix</th>
<th>ku- (kuri)</th>
<th>a- (ari)</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Adj. prefix</th>
<th>ku- (kübi)</th>
<th>ma- (mabi)</th>
</tr>
</thead>
</table>

63. This class contains all infinitives, for in Kirundi, as in English, an infinitive may be used as a noun. Besides the infinitives there are very few other words in this class except those given in this vocabulary. The word given here, ukwizera – faith, comes from the verb kwizera – to believe. Given the initial vowel u, it becomes a noun.

Ukwizera kwawe kuri hehe? – where is your faith?

64. Usually when an infinitive is used as a noun it must be given the initial vowel u.

Kugaruka – to return

Ukugaruka kwiwe – his return

However, you will sometimes hear it used as a noun without the u.

**Exercises:**

**I. Translate into English:**

1. Ukuboko kwiwe ni kugufi.
3. Abantu benshi bafise ukwizera guke.
4. Imana irakunda ugusenga kw’abantu beza.
5. Umwana mutoya afise indwara mbi mu matwi yiwe.
6. Umwigisha wacu avuga ukuri.
7. Inkoko ntif ise amabobo arikw ifise amaguru.
8. Turirimba indirimbo z’Imana kuko dufise umunezero n’ukwizera.
9. Har’ umunezero mu gukora cane.
10. Umuntu afise amaguru n’amaboko n’umutwe n’amatwi n’amaso n’akanwa.

**II. Translate into Kirundi:**

1. The arm of God is not short.
2. The moon is small now but soon we shall see a large moon.
3. Do you have much faith in your heart?
4. The teacher’s faith is very great (much).
5. Jesus will come soon; perhaps (kumbure) we shall see His return.
6. Put (some) medicine on the child’s leg.
7. My daughter has a burn on her arm.
8. A month has many days.
9. Are you (sing.) telling (speaking) the truth? Will you help the poor man tomorrow?
10. Their parents will not come tomorrow because there are locusts in their gardens and they have much work.
**LESSON 33: Class 10**

**Vocabulary:**
- **ahantu** – place
- **ibiharage** (c.4) – beans
- **hasi** – on the ground, floor
- **gukiza** – to heal, save, save from
- **gukubura** – to sweep
- **kuguma** – to stay, remain

65. **Class 10.**

<table>
<thead>
<tr>
<th>Noun prefix</th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>aha</td>
<td>aha- (ahantu)</td>
<td>aha-</td>
</tr>
<tr>
<td>Poss. prefix</td>
<td>ha- (hanje)</td>
<td>ha-</td>
</tr>
<tr>
<td>Verb prefix</td>
<td>ha- (hari)</td>
<td>ha-</td>
</tr>
<tr>
<td>Adj. prefix</td>
<td>ha- (habi)</td>
<td>ha-</td>
</tr>
</tbody>
</table>

66. There is only one word in class 10 – ahantu – place. However, this prefix *ha* is used to express the idea of place whether the word ahantu is used or not.

67. Some uses of the ha-prefix:
1. In the adjective:
   a) to agree with the adverb of place: Hano ni neza – Here it is good, or, it is a good place here
   b) in the adjective when ahantu is understood: Ni habi cane – It is (a) very bad (place)
2. As a verb subject:
   a) to agree with ahantu or adverb of place. e.g. Hariya hitwa Gitega – That place over there is called Gitega.
   b) in an impersonal sense when no subject is expressed. e.g. Harashushe – It is hot.
   c) to represent the English expletive “there”. (You have already seen this in hari.) e.g. Haza umugabo – There comes a man. Hariho ibijumbu? – Are there any sweet potatoes? (Actually, harih’ ibijumbu?)
   Note: In “hariho” the final ho gives the idea of place also. Note that in answering this question one would make the verb agree with ibijumbu – Ego, biriho – Yes, there are. Nta biriho – There are none. (See Par. 213.) Sometimes just “hari” is used. e.g. Har’ amazi menshi hano – There is much water here.
3. In the expression “mu maso hiwe” – his face. Since there is no other word for face, amaso is used with the possessive adjective having the *ha* prefix, and it is proceeded by *mu*.
4. “in” is not usually used with ahantu: not “mu hantu heza”. Thus, “in a good place” is “ahantu heza”.

**Exercises:**

I. **Translate into English:**

II. **Translate into Kirundi:**
1. I don’t want to stay in a dirty place. 2. Are there any bananas on the ground? 3. Jesus likes to save people from their sins. 4. The boys are sweeping the floor. 5. Outside it is very dirty; go to sweep the ground well. 6. I see a nice place over there.
7. Peter’s son will not go to Bujumbura. 8. Are there (any) people in the church? Yes, there are many men and women and a few children. 9. In the morning there come a few workmen. (While awkward in English, this is correct in Kirundi.) 10. John has joy in his face.
LESSON 34: Chart of the Classes

68. The Classes.

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sing.</td>
<td>umu</td>
<td>a</td>
<td>mu</td>
<td>wa</td>
<td>wa</td>
</tr>
<tr>
<td>plur.</td>
<td>aba</td>
<td>ba</td>
<td>ba</td>
<td>ba</td>
<td>ba</td>
</tr>
<tr>
<td>2. sing.</td>
<td>umu</td>
<td>u</td>
<td>mu</td>
<td>wa</td>
<td>wa</td>
</tr>
<tr>
<td>plur.</td>
<td>imi</td>
<td>i</td>
<td>mi</td>
<td>ya</td>
<td>ya</td>
</tr>
<tr>
<td>3. sing.</td>
<td>in</td>
<td>i</td>
<td>n (m)</td>
<td>ya</td>
<td>ya</td>
</tr>
<tr>
<td>plur.</td>
<td>in</td>
<td>zi</td>
<td>n (m)</td>
<td>za</td>
<td>za</td>
</tr>
<tr>
<td>4. sing.</td>
<td>iki</td>
<td>ki</td>
<td>ki</td>
<td>ca</td>
<td>ca</td>
</tr>
<tr>
<td>plur.</td>
<td>ibi</td>
<td>bi</td>
<td>bi</td>
<td>vya</td>
<td>vya</td>
</tr>
<tr>
<td>5. sing.</td>
<td>ama</td>
<td>ri</td>
<td>ri</td>
<td>rya</td>
<td>rya</td>
</tr>
<tr>
<td>plur.</td>
<td>a</td>
<td>ma</td>
<td>ya</td>
<td>ya</td>
<td></td>
</tr>
<tr>
<td>6. sing.</td>
<td>uru</td>
<td>ru</td>
<td>ru</td>
<td>rwa</td>
<td>rwa</td>
</tr>
<tr>
<td>plur.</td>
<td>in</td>
<td>zi</td>
<td>n (m)</td>
<td>za</td>
<td>za</td>
</tr>
<tr>
<td>7. sing.</td>
<td>aka</td>
<td>ka</td>
<td>ka</td>
<td>ka</td>
<td>ka</td>
</tr>
<tr>
<td>plur.</td>
<td>utu</td>
<td>tu</td>
<td>tu</td>
<td>twa</td>
<td>twa</td>
</tr>
<tr>
<td>8. sing.</td>
<td>ubu</td>
<td>bu</td>
<td>bu</td>
<td>bwa</td>
<td>bwa</td>
</tr>
<tr>
<td>plur.</td>
<td>ama</td>
<td>a</td>
<td>ma</td>
<td>ya</td>
<td>ya</td>
</tr>
<tr>
<td>9. sing.</td>
<td>uku</td>
<td>ku</td>
<td>ku</td>
<td>kwa</td>
<td>kwa</td>
</tr>
<tr>
<td>plur.</td>
<td>ama</td>
<td>a</td>
<td>ma</td>
<td>ya</td>
<td>ya</td>
</tr>
<tr>
<td>10. sing.</td>
<td>ha</td>
<td>ha</td>
<td>ha</td>
<td>ha</td>
<td>ha</td>
</tr>
</tbody>
</table>

Note: From now on in general the class of a noun will not be indicated in the vocabularies, for you should be able to identify them for yourself.

Exercises:
I. Translate into Kirundi:
1. His good dog
2. Our new books
3. A little boy
4. Cold (fresh) milk
5. Where is their big garden?
6. God’s Son
7. The teacher’s goat
8. A long river
9. The grace of God
10. The sheep are here
11. Much wind
12. Deep holes
13. Our Savior
14. The boy’s chairs
15. God’s people
16. A short bed
17. The boat is on the river
18. Good meat
19. My nice cat
20. Many words
21. New hearts
22. The poor man’s many debts
23. My eyes
24. Your (sing.) long fingers
25. God’s mercy and grace
26. Good seeds are in the garden
27. Our many bad sins
28. Sour (pl.) parents
29. The love of Jesus
30. The girl’s mat
LESSON 35: Vowel-stem Verbs

Vocabulary:
kwândika – to write
kwīgisha – to teach
kwīzera – to trust, believe
kwīghswa – to learn, be taught
kwēreka – to show
kwēhana – to confess, repent

69. These verbs have stems beginning with a vowel which is always long: -ândika, -îzera. Since the u before another vowel becomes w, the infinitive ku-andika becomes kwandika. So whenever you see an infinitive beginning with kw you know it is a vowel-stem verb.

70. For the conjugation of these verbs it is very important to remember the rules for vowel and consonant changes (Par. 3, 14, 21, 22, 30, 39, 46, 50, 62)

a) Here is the –ra– present conjugation:

   ndizera – I trust
turizera – we trust
urizera – you trust
arizera – he/she trusts
barizera – they trust

For other classes, the same principle applies, for it is the a of –ra– that makes the contraction.

Note: In all forms of these vowel-stem verbs the accent falls on that first vowel of the stem, which is always long, thus: arândika.

b) The prefixless present:

   nizera
twizera
wizera
mwizera
yizera
bizera

Note this tense for the other classes:

   2: wereka yerekwa
   3: yereka zereka
   4: cereka vyereka
   5: ryereka yereka
   6: rwereka zereka
   7: kerekwa twerekwa
   8: bwerekwa yereka
   9: bwerekwa yereka
   10: herekwa

   c) The continuous present: ndiko ndigisha, urik’ urigisha, etc.

71. Note in the 3rd person singular yizera, the vowel change of a. Instead of the vowel a dropping out before another vowel as you have learned, it here changes to y. Thus, a-izera becomes yizera; likewise, yandika, yereka.

Exercises:

I. Translate into English:


II. Translate into Kirundi:

   1. The boys write well but they do not read well. 2. The bad man is confessing his sins; he will receive the blessing of God and joy in his heart. 3. I believe the Word of God and I want to teach many people to trust God. 4. Our Savior, Jesus, will save bad people. They will receive new hearts. 5. His repentance is good. 6. Do you (sing.) trust the Savior? He wants to show people His love. 7. The love of God shows people the good way. 8. Do you (pl.) write letters in school? 9. Parents teach their children to do well. 10. We are learning to sing (some) nice new songs.
LESSON 36: Far Future and Present Negative of Vowel-stem Verbs

Vocabulary:
kwambara – to wear, put on
kwanka – to refuse, hate
kwemera – to agree to, be willing, accept, admit
kwibagira – to forget
kwibuka – to remember
kwubaka – to build

72. **Far Future of vowel-stem verbs:** This is formed by attaching to the *whole infinitive* the personal prefix and tense sign, thus:
   - n-zo-kwandika – I shall write
   - azokwibuka – he/she will remember
In some localities, instead of using the whole infinitive, the o of zo is dropped before the vowel of the stem. e.g. nzandika, azibuka.

73. **Negative future** of vowel-stem verbs is formed according to the same rule, but, of course, the negative prefix is added:
   - sinzokwibagira – I shall not forget
   - ntazokwubaka – he/she will not build

74. **Negative present** of vowel-stem verbs follow the same rule as that for the prefixless present affirmative, except that the negative prefix is added:
   - sinibuka – I don’t remember
   - ntitwibuka – we don’t remember
   - ntiyiwibuka – you don’t remember
   - ntiyiybuka – he/she doesn’t remember
   - ntiyambara – he/she doesn’t wear
   - ntiyemera – he/she doesn’t agree
   - ntiyubaka – he/she doesn’t build

All other vowel-stem verbs are handled in the same way; whatever the vowel may be it is retained as you see in the above words.

**Exercises:**

I. *Translate into English*

II. *Translate into Kirundi:*
1. The king’s men will build his new house soon. 2. You (sing.) will not forget to come to get your books today. 3. The boys agree to go to Gitega to buy their things. 4. The rich man refuses to work in his garden. 5. You (pl.) will remember to come to school tomorrow morning. 6. I am not willing to bring my slate, because we have slates at school. 7. God’s people will build a new school soon. 8. Do sheep refuse to go in the path? 9. Will you (sing.) remember the good words of your teacher? 10. The poor man will not repent of his sins because he is afraid (= has fear).
LESSON 37: Cardinal Numbers 1-10

Vocabulary:
No vocabulary is given in this lesson, as it is important that you learn the numbers well.

75. Stems of the number words:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Number</th>
<th>Stem</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>-mwe</td>
<td>one</td>
<td>-tandatu</td>
<td>six</td>
</tr>
<tr>
<td>-biri</td>
<td>two</td>
<td>-(i)ndwi</td>
<td>seven</td>
</tr>
<tr>
<td>-tatu</td>
<td>three</td>
<td>(u)munani</td>
<td>eight</td>
</tr>
<tr>
<td>-ne</td>
<td>four</td>
<td>-(i)cenda</td>
<td>nine</td>
</tr>
<tr>
<td>-tanu</td>
<td>five</td>
<td>-(i)cumi</td>
<td>ten</td>
</tr>
</tbody>
</table>

Numbers from one through six must have prefixes according to the class of the noun modified, but from seven to ten the forms are invariable. Here are the numbers with the first class agreements: (The prefixes are the same as for verbs, except 1st class singular.)

<table>
<thead>
<tr>
<th>Class</th>
<th>Stem</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>umwe</td>
<td>umuntu umwe – one person</td>
</tr>
<tr>
<td>2</td>
<td>umwe</td>
<td>abantu babiri – two persons</td>
</tr>
<tr>
<td>3</td>
<td>imwe</td>
<td>abantu batatu – three persons</td>
</tr>
<tr>
<td>4</td>
<td>kimwe</td>
<td>abantu bane – four people</td>
</tr>
<tr>
<td>5</td>
<td>rimwe</td>
<td>abantu batanu – five people</td>
</tr>
<tr>
<td>6</td>
<td>rumwe</td>
<td>abantu batandatu – six people</td>
</tr>
<tr>
<td>7</td>
<td>kamwe</td>
<td>abantu ndwi – seven people</td>
</tr>
<tr>
<td>8</td>
<td>bumwe</td>
<td>abantu munani – eight people</td>
</tr>
<tr>
<td>9</td>
<td>kumwe</td>
<td>abantu cenda – nine people</td>
</tr>
<tr>
<td>10</td>
<td>hamwe</td>
<td>abantu cumi – ten people</td>
</tr>
</tbody>
</table>

76. The class agreements:

<table>
<thead>
<tr>
<th>Class</th>
<th>Stem</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>umwe</td>
<td>babiri</td>
</tr>
<tr>
<td>2</td>
<td>umwe</td>
<td>ibiri</td>
</tr>
<tr>
<td>3</td>
<td>imwe</td>
<td>zibiri</td>
</tr>
<tr>
<td>4</td>
<td>kimwe</td>
<td>bibiri</td>
</tr>
<tr>
<td>5</td>
<td>rimwe</td>
<td>abiri</td>
</tr>
<tr>
<td>6</td>
<td>rumwe</td>
<td>zibiri</td>
</tr>
<tr>
<td>7</td>
<td>kamwe</td>
<td>tubiri</td>
</tr>
<tr>
<td>8</td>
<td>bumwe</td>
<td>abiri</td>
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<tr>
<td>9</td>
<td>kumwe</td>
<td>abiri</td>
</tr>
<tr>
<td>10</td>
<td>hamwe</td>
<td>habiri</td>
</tr>
</tbody>
</table>

77. Numbers always follow the nouns they modify.

78. The numerals from 7 to 10 lose their initial vowel when immediately following a noun, but if used by themselves they retain it.

ibitabo munani – eight books
Har’ ibitabo bingahe? N’umunani.
How many books are there? There are eight.

Exercises:

I. Translate into Kirundi:

<table>
<thead>
<tr>
<th>English</th>
<th>Kirundi</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. one stone</td>
<td>13. three jiggers</td>
</tr>
<tr>
<td>2. three fingers</td>
<td>14. one cow</td>
</tr>
<tr>
<td>3. six months</td>
<td>15. five francs</td>
</tr>
<tr>
<td>4. two cats</td>
<td>16. four hills</td>
</tr>
<tr>
<td>5. eight chairs</td>
<td>17. two arms</td>
</tr>
<tr>
<td>6. four teachers</td>
<td>18. three beds</td>
</tr>
<tr>
<td>7. ten boys</td>
<td>19. six hoes</td>
</tr>
<tr>
<td>8. five books</td>
<td>20. ten sheep</td>
</tr>
<tr>
<td>9. one door</td>
<td>21. one board</td>
</tr>
<tr>
<td>10. six dogs</td>
<td>22. eight schools</td>
</tr>
<tr>
<td>11. nine eggs</td>
<td>23. five little things</td>
</tr>
<tr>
<td>12. seven bees</td>
<td>(dimin.)</td>
</tr>
</tbody>
</table>
Lesson 38: Higher Numbers

Vocabulary:
- urusengero – church
- guharū – to count
- umwaka – year
- guharūr – to count
- umunyakazi – workman
- kwinjira – to enter (usually followed by mu)
- imbeba – rat, mouse

79. Numbers 10-19. (First class agreements have been used here)
- icumi n’umwe – eleven
- icumi na batandatu – sixteen
- icumi na babiri – twelve
- icumi n’indwi – seventeen
- icumi na batatu – thirteen
- icumi n’icenda – nineteen
- icumi na batanu – fifteen

In the last three forms it could be: na ndwi, na munani, na cenda.

The class agreement comes in the word following “na”.

-abahungu cumi na bane – fourteen boys

80. The tens:
- mirongwibiri – twenty
- mirongwitatu – thirty
- mirongwine – forty
- mirongwitanzu – fifty
- mirongwitandatu – sixty
- mirongwibiri n’umwe – twenty
- mirongwitatu n’umwe – thirty
- mirongwine n’umwe – forty
- mirongwitanzu n’umwe – fifty
- mirongwitandatu n’umwe – sixty

In these forms just given there is no change for agreement.

20 people – abantu mirongwibiri
20 cows – inka mirongwibiri

But: 21 people – abantu mirongwibiri n’umwe
34 sheep – intama mirongwitatu na zine
124 francs – amafaranga ijana na mirongwibiri n’one

Observe the agreement as marked in the last word. Note the use of “na”: 132 men – abagabo ijana na mirongwibiri.

Exercises:
I. Translate into English:

II. Translate into Kirundi:
1. Fifteen workmen are coming to build the house today. 2. The rich man has forty-three cows, and many goats. 3. We have four cats; they will catch many rats. 4. There are thirty-six trees in the teacher’s field. 5. The boys write on slates in school. They have fifty-one (slates). 6. Buy eighty-four eggs. 7. There are twelve sheep in our field. 8. The poor man has a debt of 465 francs. (write out the number) 9. Sixty-six workmen will build the church. 10. The boys will learn in school seventeen years.
LESSON 39: –ngahe (How many?)

Vocabulary:

inkofero – hat (Swahili)  
gutuma – to send (see Par. 82)

umusuma – thief (or, igisuma)  
kurungika – to send (see Par. 82)

ijoro – night (5th cl.)  
ymara – but

kwumva – to hear, feel, smell, taste  
mugabo – however, but

81. –ngahe – how many? This word also takes class prefixes, but observe that the prefixes are like those of the numbers, not of the descriptive adjectives. Only plural forms exists because the idea is plural. Like other adjectives it follows the noun it modifies. –ngahe cannot be followed by the –ra– present.

Class 1: bangahe?  
Class 6: zingahe?

Class 2: ingahe?  
Class 7: tungahe?

Class 3: zingahe?  
Class 8: angahe? (also bungahe?)

Class 4: bingahe?  
Class 9: angahe?

Class 5: angahe?  
Class 10: hangahe?

e.g. Abantu bangahe bariho? – how many people are here?

Umutunzi afise inka zingahe? – how many cows does the rich man have?

(Notice the word order in this last sentence.)

82. Gutuma and Kurungika. Though both of these words mean send, they are not the same. Gutuma is usually used when sending a person, implying that he carries a message. Kurungika – to send anything but a person, or a person if he carries no message. This rule is only a guide; you will often hear the words used otherwise.

Nzotuma umuntu i Gitega – I will send a person to Gitega (Implying that he carries a message)

Nzorungika ivyete vyanje i Gitega – I will send my letters to Gitega.

83. Arik and yamara. You have now learned these two words for “but”. In most instances they are interchangeable. The word for “but” in the sense of “however” is usually mugabo (not to be confused with umugabo – man). The tones are different!

Note: In the vocabulary you see that kwumva is used for all the senses except seeing. However, its commonest meaning is “to hear”. Be cautious in using it for the other senses and observe how Africans use it. Also note this use of it: Sinumva ikirundi – I don’t understand Kirundi.

Exercises:

I. Translate into English:


II. Translate into Kirundi:

1. How many children are entering the church? 2. How many books will you send? 3. Thieves like to go in the night because there is darkness. 4. How many years will you teach here? I will teach six years. 5. Send twelve men to bring my boards. 6. Send a pupil to bring your letter to my house. 7. Do you (pl.) hear the drums? Where are they? 8. I hear the workmen. What are they doing? They are building a church. 9. In the night the old man hears a thief in his kraal. He gets (takes hold of) his spear. 10. I want to put away our clothes now, but I don’t see well at (in) night.
**LESSON 40: Review**

I. **Questions:**
1. Explain the difference between: 1. kubanza and gutangura, 2. gutuma and kurungika, 3. ariko and mugabo.
2. What is the most common use of class 9?
3. Name all the words in clas 9 which do not come under that use!
4. What one word belongs to class 10?
5. Give 3 uses of the *ha* prefix.
6. How do you say “his face”?
7. Give two examples of vowel-stem verbs.
8. Count from one to ten.
9. In what way do the numbers 7 to 10 differ from the others in their usage?
10. Give the word –ngahe with all of its class agreements.

II. **Conjugate:**
1. kwambara in the far future affirmative
2. kwibagira in the present negative
3. kwinjira in the far future negative
4. kwihana in the –ra– present affirmative
5. kwemera in the prefixless present affirmative
6. kwubuka in the continuous present affirmative

III. **Translate into Kirundi:**

<table>
<thead>
<tr>
<th>English</th>
<th>Kirundi</th>
</tr>
</thead>
<tbody>
<tr>
<td>How many cows?</td>
<td>26. Six languages</td>
</tr>
<tr>
<td>One eye</td>
<td>27. How many books?</td>
</tr>
<tr>
<td>Three poor men</td>
<td>28. Thirteen mats</td>
</tr>
<tr>
<td>Fifty-four goats</td>
<td>29. Four thieves</td>
</tr>
<tr>
<td>Fourteen hoes</td>
<td>30. One rat</td>
</tr>
<tr>
<td>How many little things? (dimin.)</td>
<td>31. One stick of wood</td>
</tr>
<tr>
<td>Three years</td>
<td>32. Six skins of cows</td>
</tr>
<tr>
<td>Twenty-five chairs</td>
<td>33. Two keys</td>
</tr>
<tr>
<td>Thirty-six chickens</td>
<td>34. Seventy-eight months</td>
</tr>
<tr>
<td>One church</td>
<td>35. Ninety boats</td>
</tr>
<tr>
<td>Seventeen schools</td>
<td>36. Two beds</td>
</tr>
<tr>
<td>One hundred and thirty-two francs.</td>
<td>37. Fifteen big holes</td>
</tr>
<tr>
<td>Forty-eight children</td>
<td>38. One hundred and sixty-six workmen</td>
</tr>
<tr>
<td>Sixty-one eggs</td>
<td>39. How many legs?</td>
</tr>
<tr>
<td>Ten hats</td>
<td>40. Seventy-two slates</td>
</tr>
<tr>
<td>One string</td>
<td>41. Forty-one sweet potatoes</td>
</tr>
<tr>
<td>Twenty-one fish</td>
<td>42. Ten sacks</td>
</tr>
<tr>
<td>Eighty-three sheep</td>
<td>43. Twenty-two (ears of) corn</td>
</tr>
<tr>
<td>Twelve hills</td>
<td>44. Five countries</td>
</tr>
<tr>
<td>Five places</td>
<td>45. One river</td>
</tr>
<tr>
<td>How many gardens?</td>
<td>46. Ten fingernails</td>
</tr>
<tr>
<td>Four teeth</td>
<td>47. How many seeds?</td>
</tr>
<tr>
<td>Fifty-nine stones</td>
<td>48. Twenty-six spears</td>
</tr>
<tr>
<td>Thirty-one nights</td>
<td>49. Fourteen letters</td>
</tr>
<tr>
<td>Many beans</td>
<td>50. Many peas</td>
</tr>
</tbody>
</table>
LESSON 41: –ose (All, Every)

Vocabulary:

<table>
<thead>
<tr>
<th>umwīgeme – girl</th>
<th>izina – name (5th cl.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>umwūngere – shepherd</td>
<td>gušinzīra – to sleep</td>
</tr>
<tr>
<td>igitangaza – surprising</td>
<td>ryāri – when?</td>
</tr>
</tbody>
</table>

Note: umwigeme and umukobwa are interchangeable

84. –ose, means every or whole in the singular, and in the plural it is all.

Class agreements:

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>wese</td>
<td>bose</td>
</tr>
<tr>
<td>wose</td>
<td>yose</td>
</tr>
<tr>
<td>yose</td>
<td>yose</td>
</tr>
<tr>
<td>cose</td>
<td>vyose</td>
</tr>
<tr>
<td>ryose</td>
<td>yose</td>
</tr>
<tr>
<td>rwose</td>
<td>yose</td>
</tr>
<tr>
<td>yose</td>
<td>yose</td>
</tr>
<tr>
<td>twose</td>
<td>twose</td>
</tr>
<tr>
<td>yose</td>
<td>yose</td>
</tr>
<tr>
<td>hose</td>
<td></td>
</tr>
</tbody>
</table>

Notice the first class singular – wese, not wose!

85. In the Singular this word usually conveys the idea of entirety – inzu yose – the whole house. But it can mean every – umuntu wese – every person. In the plural it is all – inka zose – all the cows. Often when in English we would use the singular “every”, Kirundi uses the plural: e.g. every day – imisi yose.

86. Place in sentence. –ose always follows the noun it modifies. If there should be several adjectives –ose must come last of all.

abantu bose – all the people
inka zacu nziza zose – all our nice cows.

87. Derived from this same stem are the words “twese” – all of us, “mwese” – all of you, “bose” – all of them.

88. Ryari – when? This is used only in asking questions. It usually comes at the end of the sentence or clause, though sometimes it immediately follows the verb.

Uzogenda i Gitega ryari? – When will you go to Gitega?

Exercises:

I. Make –ose agree with the following words both singular and plural and translate into English:

1. igitoke 2. ahantu 3. umuti 4. umwigeme
5. ukuboko 6. umusuma 7. imbwa 8. akayabo
9. inkofero 10. amavuta 11. umwungere 12. umwaka
13. ubushaza (no pl.) 14. izina 15. akantu 16. umusozi
17. igiti 18. ubwato 19. uruzi 20. inkoko

II. Translate into Kirundi:

1. All people like to sleep all night (write “in the whole night”).
2. All the miracles of Jesus are very great.
3. He is writing his whole name.
4. Every shepherd helps his sheep.
5. When will all the boys come back to school?
6. All girls (use new word) like pretty clothes.
7. We will remember to worship God every day.
8. I want to see all of your big garden.
9. When will you (sing.) remember to bring all my chickens?
10. Our little cat catches big rats. It’s amazing (a surprising thing)!

49
LESSON 42: “To wash”

Vocabulary:
kumesūra (or, kumesa) – to wash (clothes)  kwōga – to wash feet and legs, to swim
gukaraba – to wash hands  kwōza – to wash (see Par. 89)
kwīyuhagira – to bathe (oneself)  kwīyoga – to wash oneself, (feet, legs)
kuronga – to wash (vegetables)  gushobora – to be able, can

89. Kirundi does not have just one word that means “to wash” as in English. The word is
determined by the thing to be washed.  Kwōza is more generally used than the others for it is used for washing dishes, floor, windows: in fact, in most instances where there seems to be no specific word for that kind of washing, such as the other words given in this vocabulary.

90. Kwīyoga, kwoga and kwīyuhagira. Kwīyoga and kwoga are used for washing the legs
and feet. Kwīyuhagira is for taking a full bath (sometimes kwīyoga). Gukaraba is for
washing one’s hands. You do not need to use with it a word for hands, because in itself it
means to wash the hands. Kwīyoga is actually used for washing any part of the body, except
the hands.

91. Imperative of vowel-stem verbs. This follows the regular rule – just the stem of the word.
Thus: Oza amasahane – wash the dishes. Andika izina ryawe – write your name.

Exercises:
I.  Translate into English:
   1. Abigeme bariko baramesura impuzu zabo mu ruzi.  2. Genda gukaraba neza.  3. Abahungu bazokwoza hasi mw ishuli ejo mu gitondo.  4. Ukwiyuhagira cane
gushobora gufasha umuntu kwanka indwara.  5. Abana bato bashobora kwigishwa
kwīyoga neza imisi yose.  6. Ronga neza ibijumbu, maze (then) ndateka inyama
n’ibijumbu.  7. Abigishwa bigishwa kwoga mu ruzi.  8. Mushobora kuzana amazi
menshi kukw abana bagomba kwīyuhagira.  9. Ibuka kumesura impuzu mbi zose.  10.
Ejo uzokwambara impuzu nziza.
II. Translate into Kirundi:
   1. Wash all my clothes today.  2. I do not want cold (-bisi) water; I want to take a bath.
   3. Wash the floor well in the whole house today.  4. You (pl.) can remember to wash
(your) hands well every day.  5. When will you (pl.) wash all the tables in the school?
   6. The boys like to swim in the river.  7. The girls are washing all the peas and beans
in clean water.  8. Cats don’t wash in water.  9. Do you wash your face in the morning
every day?  10. Wash all the dirty dishes now.
LESSON 43: –ndi (Other)

Vocabulary:

igihe – time, at the time when
umugenzi – friend (also: husband, wife)
igikomere – ulcer
kurondera – to look for, search for, to get
amarushwa – troubles
ghemba – to pay (for work done, not an article)
Note: kurondera is used for “to get” only in the sense of “go to get”, e.g. Genda kurondera umunyu – go get some salt.

92. –ndi, another, other. This word has for its prefix the characteristic letter of the class with an initial vowel. This adjective differs from the others learned thus far, in that it precedes the noun it modifies.

uwundi mugabo – another man
uwundi murima – another garden
iyindi nka – another cow
ikindi gitabo – another book
iriindi shuli – another school
urundi ruzi – another river
akandi kayabo – another cat
ubundi bwato – another boat
unkundi kuboko – the other arm
ahandi hantu – another place (ahandi by itself means “elsewhere”)

Notice that this adjective causes the initial vowel of the noun following to be dropped. Thus it is not abandi abantu, but abandi bantu – other people.

93. This word can also be used for “more”. e.g. Mfise ibiti bitatu yamara ngomba ibindi bibiri – I have three trees but I want two more.

Exercises:

I. Translate into English:
1. Haza abandi bagabo batandatu. 2. Abahungu bose ntibafise imbaho. Tugomba izindi cumi na zitatu. 3. Umwigeme afise ibikomere bibiri ku kuguru n’ikindi ku kuboko. 4. Genda kurondera ibindi bijumbu vyinshi. 5. Nzohemba abanyakazi uwundi musi; s’uyu musi. 6. Abagenzi bacu bafise amarushwa menshi; nitashobora gushika hano vuba; bazoza uwundi musi. 7. Amazi yo (do not translate yo) mu ruzi ni make; tuzogenda kwoga ahandi. 8. Petero azorondera akazi ahandi uwundi mwaka. 9. Sinshobora kuza i wanyu uyu musi; mugabo nzoza ikindi gihe. 10. Muzogura ayandi magi ryari?

II. Translate into Kirundi:
1. The poor man has (only) few francs and he has many other troubles. 2. We will help the girls another time. 3. A friend likes to help other people (at) all times. 4. The teacher is looking for many more pupils. 5. We want to hear the Word of God today. Perhaps (kumbure) we shall not receive another opportunity. 6. I don’t like your hat; can’t you get another? 7. You (sing.) can pay five workmen today; you will pay the others another month. 8. Find (look for) another cat, because we have a lot of rats. 9. The teacher is going to Bujumbura to buy (some) more song books (= books of songs). 10. The shepherd has 99 sheep, but he is looking for the other one.
LESSON 44: Some verbs

Vocabulary:
- gusaba – to pray, ask for, beg
- kubaza – to ask
- gusubira – to repeat an action
- kumbure – perhaps
- nabi – badly (adv.)
- isandugu – box (3rd cl. sing; 5th cl. plur.) (Swahili)

94. **Gusubira** – to repeat an action. (This is the same as gusubira, meaning “to return”) This is usually followed by the infinitive:

Subira kwandika – write again
Subira kuvuga – say again, repeat it

When gusubira, meaning “to repeat” stands by itself, the i is lengthened, gusubīra.

Sinzosubira kwibagira – I won’t forget again
Sinzosubīra – I won’t (do it) again

95. **Gusaba and kubaza**. Though both of these words mean “to ask” they are not used interchangeably. Kubaza means to ask a question only.

genda kubaza umwigisha – go to ask the teacher

But gusaba is used to ask for something or to ask for a favor. In this latter sense it means to pray, when asking God for something; but prayer in the sense of worship is gusenga.

Ndasaba agatambara – I ask for a little cloth
Ndasaba gusaba kugenda i Gitega – I am asking for a person to go to Gitega
Aragenda gusaba umutama kuza ino – He is going to ask the old man to come here

Exercises:

I. Translate into English:

II. Translate into Kirundi:
1. The water (insert “yo”) in the river is bad; we will look again for water. 2. I am asking all the boys to bring their books tomorrow; perhaps they will remember. 3. The boy’s parents are returning to their home, but he (ariko we) is staying at school. 4. Ask again for three more books. 5. Put five other slates in the box. 6. I want to hear again the words of the Savior. 7. Ask the new teacher his name. I can’t; I don’t speak his language. 8. The teacher does not praise his pupils, because they work badly. 9. When will you pay the workmen? I’ll ask the teacher. 10. Where are the tools? I don’t remember, perhaps they are in the box.
LESSON 45: Verb –zi (To know)

Vocabulary:
impumyi – blind person
umurizo – tail
ihembe (5th cl.) – horn (of animal)
kumenya – to know, know how

Vocabulary:
inyota – thirst
yuko – that (conjunction introducing dependant clause)
ko – that (like yuko)

96. Verb –zi, to know, know how, is another defective verb. The verb used for its missing parts is kumenya.

<table>
<thead>
<tr>
<th>Present of</th>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ndazi – I know</td>
<td>turazi – we know</td>
<td>sinzi</td>
</tr>
<tr>
<td>urazi – you know</td>
<td>murazi – you know</td>
<td>ntuzi</td>
</tr>
<tr>
<td>arazi – he/she knows</td>
<td>barazi – they know</td>
<td>ntimuzi</td>
</tr>
</tbody>
</table>

The prefixless present also exists: nzi, uzi, azi etc. But there is no future, no ordinary past, no conditional and no infinitive.

97. Now you have learned the three most important defective verbs: -ri, -fise, -zi. Remember to use these whenever possible. Their substitutes: kuba, kugira and kumenya, are to be used only when no suitable form exists in the defective word.

98. One of the commonest uses of –zi is “Ndabizi?” – a non-committal expression, “Do I know?” often used when the African doesn’t wish to give the desired information, though sometimes he means that he really doesn’t know. The ‘bi’ in this word is an object pronoun meaning ‘it’ or ‘them’ which you will learn later. Sometimes they simply say “Ndazi?” meaning just the same as “Ndabizi?”

Exercises:
I. Translate into English:
1. Mbeg’ impuyi irazi kugenda mu nzira?
2. Mfise inyota nyinshi; ngomba amazi meza.
3. Mbeg’ urazi umwami?
4. Umurizo w’inka ni mugufi yamar’ amahembe ni maremare.
5. Umuvyeyi wiwe afise inzara n’inyota mu mutima kukw agomba kumenya Yesu.
7. Subira ku ruzi kuzana amazi menshi. Twese dufise inyota.
10. Abana bazomenya gusoma neza vuba.

II. Translate into Kirundi:
1. Put all the dishes on the table.
2. The children don’t know the path.
3. The blind man cannot see the Word of God, but he can hear and he can know the love of Jesus.
4. I don’t know your name.
5. The blind man feels the tail and horns of the cow.
6. Do you (sing.) know how to cook fish? No, I don’t know, but I’ll ask my parent.
7. The teacher is teaching the children a new song. He knows how to sing very well.
8. The goat’s tail and horns are short.
9. Do you (sing.) know our hill? It is very high.
10. Our teacher knows many languages.
LESSON 46: Adjective Chart

Vocabulary:
inkomezi – strength (usually pl.)
umunyavyaha – sinner
gukizwa – to be saved
kunesha – to defeat, conquer
bambe – excuse me (I misspoke myself)
umbabarike – excuse me, I’m sorry (I hurt you physically or otherwise)

99. Adjective Chart:

<table>
<thead>
<tr>
<th>Class</th>
<th>desc. adj.</th>
<th>Numeral</th>
<th>poss. adj.</th>
<th>-ose</th>
<th>-ngahe</th>
<th>-ndi</th>
<th>-he</th>
<th>-ki</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sing. plural</td>
<td>mubi</td>
<td>umwe</td>
<td>wanjye</td>
<td>bose</td>
<td>bangase</td>
<td>uwundi</td>
<td>abandi</td>
<td>muki</td>
</tr>
<tr>
<td>2. sing. plural</td>
<td>mibi</td>
<td>ibiri</td>
<td>yanjye</td>
<td>yose</td>
<td>ingahe</td>
<td>uwundi</td>
<td>iyindi</td>
<td>muki</td>
</tr>
<tr>
<td>3. sing. plural</td>
<td>mibi</td>
<td>imwe</td>
<td>yanje</td>
<td>yose</td>
<td>zingahe</td>
<td>iyindi</td>
<td>izindi</td>
<td>nki</td>
</tr>
<tr>
<td>4. sing. plural</td>
<td>kibi</td>
<td>kimwe</td>
<td>canye</td>
<td>vyose</td>
<td>bingahe</td>
<td>ikindi</td>
<td>ibindi</td>
<td>giki</td>
</tr>
<tr>
<td>5. sing. plural</td>
<td>ribi</td>
<td>rimwe</td>
<td>ryanje</td>
<td>ryose</td>
<td>angahe</td>
<td>irindi</td>
<td>ayandi</td>
<td>riki</td>
</tr>
<tr>
<td>6. sing. plural</td>
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<td>rumwe</td>
<td>rwanje</td>
<td>rwose</td>
<td>zingahe</td>
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<td>7. sing. plural</td>
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<tr>
<td>8. sing. plural</td>
<td>bubi</td>
<td>bumwe</td>
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<td>bwose</td>
<td>angahe</td>
<td>ubundi</td>
<td>ayandi</td>
<td>baki</td>
</tr>
<tr>
<td>9. sing. plural</td>
<td>kubi</td>
<td>kumwe</td>
<td>kwanye</td>
<td>kwose</td>
<td>angahe</td>
<td>ukundi</td>
<td>ayandi</td>
<td>guki</td>
</tr>
<tr>
<td>10. sing.</td>
<td>habi</td>
<td>hamwe</td>
<td>hanje</td>
<td>hose</td>
<td>hangahe</td>
<td>ahandi</td>
<td>hehe</td>
<td>haki</td>
</tr>
</tbody>
</table>

The words “–he” and “–ki” you will study later. “Hehe” is an adverb.

Exercises:

I. Translate into English:

II. Translate into Kirundi:
1. The man has much faith; he will be saved. 2. Many sinners will be saved because they will hear the Word of God and will confess their sins and will believe Jesus. 3. I have only a little (= few) strength, but I like to work. 4. Jesus will help his people to defeat Satan and sin. 5. The rich man has many houses in his kraal; and he has eighty-four cows. 6. How many little stones (use dimin.) do you have? I have thirty-six. Look for (some) more. 7. Our friends are washing their feet in the river. 8. Write all the names of the pupils in my book. 9. We have much peace and joy because Jesus conquers sin. 10. How many people are in our new big church?
Vocabulary:
umuzungu – white person, European  
kure – far, far away  
gutebuka – to hurry  
hafi – near  
rwose – completely, very, very much  

Note: kure and hafi must be followed by ‘ya’ when used with a person, place or thing.

100. **Order of Adjectives.**
1) You have already learned that the possessive adjective must follow immediately the noun it modifies, no matter how many other adjectives there may be.
2) Also, you have learned that –ndi (other), must precede the noun it modifies. e.g. abandi bantu benshi – many other people
3) The adjective –ngahe (how many?) follows all other adjectives. e.g. abandi bahungu banini bangae? – how many other big boys?
4) If several descriptive adjectives modify one noun the order is not important, although in some localities it seems to be preferred that –inshi and –keya (–ke) come after the other descriptive adjectives. e.g. inka zacu nini nyinshi – our many big cows.
5) The adjective –ose (all), preferably follows other adjectives. e.g. ibiti vyiwe binini vyose – all his big trees.
6) The numeral adjectives usually follow any other descriptive adjectives, though it is not absolutely essentiel that they do. e.g. abana biwe bato-bato babiri – his two little children.

101. A further note about some adjectives. –inshi and –keya (–ke) mean many and few, but in their singular forms they are used of things which are uncountable or abstract.
   ifu nyinshi – much flour
   umunyu muke – a little salt
   umuyaga mwinshi – a strong wind (never say munini or mutoya here)
   ukwizera guke – a little faith

102. **Position of adverbs.** Most adverbs follow the word they modify.
Umugabo mwiza arakora cane – A good man works hard.
Umugabo mwiza cane arakora – A very good man works.

Exercises:
I. *Translate into English:*
1. Bujumbura ni kure cane; tebuka kugenda.
2. Izindi m bw a zacu nini zibiri ziri hafi y’inzu.
3. Umuzungu muremure aratebuka rwose.
4. Tuzogenda yuba mu gihugu ca kure cane.
5. Abahungu beza bose bakora neza mu mirima yabo minini.
7. Umugabo azana amata meza menshi cane imisi yose.
8. Umugenzi wanje aragaruka ku mugoroba guhemba abanyakazi biwe bose.
9. Abakozi bariko barubaka neza cane inzu nini y’umwigisha wacu.
10. Dufise utubuto tunzinya dutanu dusa.

II. *Translate into Kirundi:*
1. The rich man has very many large cows.
2. Put the chair on the floor near my small table.
3. Hurry to go to school; the other boys are there.
4. Perhaps we will receive three other good books soon.
5. Your three little children are over there near the school.
6. Where are all my nice new clothes? They are in your box.
7. There is another long, wide river near our hill.
8. The girls are cooking a few small fish on the stove.
9. Minani’s child has a few more jiggers in his feet.
10. Our wonderful living Savior has much love and mercy.
Lesson 48: Personal Pronouns

Vocabulary:
- urupfu – death (no pl.)
- guharira – to forgive
- ubushobozi – power (no pl.)
- kugwa – to fall
- ubwami – kingdom (no pl.)
- gupfa – to die

103. **Personal pronouns.** Though the personal pronoun as subject does not have to be expressed other than by the personal prefixes, these pronouns exist and are needed in many instances.

- jewe (je) – I, me
- twe (twe) – we, us
- wewe (we) – you
- we – he, him, she, her
- bo – they, them

The *we* in parentheses after *wewe* is to indicate that sometimes this pronoun is simply *we* instead of *wewe*. The third person singular *we* looks the same as the 2nd person, but in pronunciation it is clipped off a bit shorter than the 2nd person. Get an African to say both sounds for you.

Caution: Do not try to use these words as objects of verbs. One would never say: “Ndabone weve” for “I see you”. You will soon learn how to say that correctly. These pronouns may be used as subjects of verbs when emphasis is desired.

*Jewe nzoguma hano ariko wewe uzogenda* – I shall stay here, but you will go.

104. **Muri and Kuri.** The prepositions *mu* and *ku* change to *muri* and *kuri* before:
- a) proper names,
- b) all words beginning with consonants,
- c) the personal pronouns and
d) the demonstratives (will be learned in a later lesson).

Exception: With certain names of places they remain *mu* and *ku*.

“ku Muyebe” is the form always used for “at Muyebe”.

*muri* Yesu – in Jesus

*kuri* twe (twe) – unto us (or, to us)

Note: *mu* and *muri* may mean “among”. *muri* mwebwe – among you

Exercises:

I. **Translate into English:**


II. **Translate into Kirundi:**

1. Jesus does not want sin in His people; He will forgive everyone his sins. 2. Come to Jesus; He wants to save every person. 3. We can all receive new life in Jesus, but death is in Satan. 4. You (sing.) (emphasis) are you abiding (staying) in Jesus? Do you have his peace in your heart? 5. Send a letter to Matayo. 6. Among you (pl.) there are rich men and poor men, men and women. 7. Come to me; I will buy your eggs. 8. We (emphasis) want to have power (insert “bwo”) to defeat sin and (no) to enter the kingdom of God. 9. The old man will die soon; we want to go to him to speak words of love. 10. Do you (pl.) see the people over there? My child is among them.
I. **Questions:**
1. Where does ryari come in the sentence? What does it mean?
2. What word is used for “to wash” 1) clothes, 2) dishes, 3) hands, 4) floor, 5) feet, 6) vegetables, 7) whole body?
3. Give the imperative of kwandika, kwoza, kwizeria.
4. Where does –ndi come in the sentence? What does it mean? What effect does it have on the noun accompanying it?
5. Explain the difference between gusaba and kubaza.
6. What verb supplies the missing parts of –zi? What does –zi mean? What tenses do you know of this verb?
7. Where does –ngahe come in the sentence? What does it mean?
8. When may –inshi and –ke be used in the singular?
9. Where do most adverbs come in the sentence?
10. Give the six personal pronouns.
11. When do mu and ku change to muri and kuri (4 occasions)?
12. What is the difference between gusubira and gusubīra?

II. **Make the adjectives –ose, -ngahe, -ndi, -nje, -bi and the numerals (using 1 and 2 only) agree with the following words. Give both singular and plural whenever possible:**
1. umushumba
2. umuriro (no pl.)
3. impene
4. igikomere
5. izina
6. urupfunguzo
7. akayabo
8. ubuntu
9. ukuboko
10. ahantu
Vocabulary:

- kujana – to take with one, go with
- guhenda – to deceive
- kwica – to kill
- kurira – to weep
- kuraba – to look at, look, see
- kugira ngo – to think that, suppose,
  (in sense of “go to see”)
- Note: kujana igitabo – to take a book (with); kujana na Petero – to go with Peter.

Read the following aloud to an African and have him help you with the pronunciation.

Translate:

Yosefu na Bene Se (his brothers)
Umusi umwe Yakobo atuma Yosefu, umuhungu wiwe, kuraba bene se cumi n’umwe, kuko bagenda kure kujana inka zabo n’impene zabo. Bene se babona Yosefu baravuga, bati (Do not translate bati, nor ati as you see it later) Ntidukunda Yosefu, tumwice (let us kill him). Umwe mukuru, Reyubeni, aravuga, at’, Oya, tumushire (mu = him) mu cobo. Reyubeni agomba gukiza Yosefu, yamar’ abandi bene se buranka rwose. Abandi bene se bafata impuzu za Yosefu ngo bazirungike (so that they might send them) kuri se (their father). Vuba haza abantu benshi. Bene se ba Yosefu baramufata (mu = him) baramugura. Abandi bantu bamujana mu gihugu co muri Egiputa. Bene se bashira amaraso y’impene ku mpuzu ziwe kuko bagomba guhenda Yakobo. Barungika impuzu za Yosefu kuri Yakobo. Baravuga, bati Raba neza. S’impuzu za Yosefu? Yakobo araba impuzu, agira ngo Yosefu yishwe (was killed) n’igikoko (na can mean ‘by’). Ararira cane.
**LESSON 51: Ordinary Past Tense**

**Vocabulary:**
- kunywa (nyoye) – to drink
- indya – food
- gucana (canye) – to light (fire)
- kare – early
- kurya (riye) – to eat

**105. Ordinary past.** All the tenses dealt with thus far were formed by changes in the prefix. But the past tenses are formed by changing the suffix as well as the prefix. There are some rules to go by for forming these suffixes, but since so many verbs are irregular in this respect, the past stem will be given with all verbs from now on. Some past stems:

- gukora – koze
- kuvuga – vuze
- kugenda – giye
- kuzana – zanye

*Note the conjugation:*

- nakoze – I worked
- twakoze – we worked
- wakoze – you worked
- yakoze – he/she worked
- bakoze – they worked

The rule for forming this tense is: personal prefix plus **a** (which is the tense sign) plus past stem of the verb: n- **a**-koze.

*Note the construction: u- **a**-koze becomes wakoze, a- **a**-koze becomes yakoze, tu- **a**-koze becomes twakoze etc.*

**106.** The main use of this tense is to express that which has happened earlier in the same day. It may also be used for that which happened at a previous time, but the tone is different.

**Past today:** If nothing follows the verb:

- nakoze – I worked
- twakoze – we worked
- wakoze – you worked
- yakoze – he/she worked
- bakoze – they worked

*The á must be a low tone!*

If something follows the verb, the *singular* takes short –a–, but it is a *low tone* whether long or short:

- nakoze ibikorwa
- twakoze ibikorwa
- wakoze ibikorwa
- mwakoze ibikorwa
- yakoze ibikorwa
- bakoze ibikorwa

**Past before today:** The form is the same, but the *tone is high* (see Lesson 71).

**Exercises:**

I. **Translate into English:**
1. Abagabo bagiye kare mu gitondo kuko bafise akazi kenshi.
2. Mwagiye kare cane kurondera indya zangu.
3. Abana bariye indya nyinshi.
4. Umwigiya yavuze amajambo menshi mw ishuli ejo.
5. Twacanye umuriro mwinshi kuko tugomba guteka n’ingoga.
6. Abanyakazi bakoze umusi wose kuko bagomba amafaranga menshi.
7. Umugenzi wanje yavuze yukw azogaruka vuba cane.
8. Abana banyoye amata menshi mu gitondo.
9. Umwororo yariye indya nyinshi, maze (then) yagiye.
10. Umukozi yazanye inkwi nyinshi mu nzu.

II. **Translate into Kirundi:**
1. Two boys worked well in the garden but the other three worked badly.
2. You (pl.) drank much dirty water.
3. The children brought their books to school today because they want to read.
4. The girl brought wood and she lit a big fire.
5. We ate meat and beans and bananas, and we drank much water.
6. I worked hard yesterday, and I brought my food.
7. What did you (sing.) say? I said that I will come back tomorrow.
8. The girls made a fire because they want to cook (some) meat and (some) sweet potatoes.
9. Where did you (pl.) go yesterday? We went to Gitega to buy (some) food.
10. I think that Mary brought a new chair to school.
LESSON 52: Rules for Past Endings

Vocabulary:

umusore – young man (unmarried)  
kuvūra (ye) – to treat (sickness), doctor

inkumi – young lady (unmarried)  
umuganga – doctor

inyonko – malaria, fever

Note: umusore may be either 1st or 2nd class in the plural, but it is 1st in the singular.

107. In forming the past stems there are certain rules to go by, but as stated before, there are many irregularities.

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<th>past stem ending</th>
<th>Example</th>
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<td>-je, -jije, -jeje</td>
<td>kuza – je, gukiza – kijije, kweza – ejeje</td>
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</table>

108. There are several things that may happen to the suffix ra.

1) In stems of two syllables when the first of these is long, it changes to ye:
   (gutēra – tēye, kugōra – gōye)

2) In stems of two syllables when the first of these is short, it changes to ze:
   (kugura – guze, kurira – rize, gushira - shize)

3) In stems of more than two syllables it changes to ye, if the preceding vowel is short:
   (kwinjira – injiye, guharira – hariye)

4) Words of more than two syllables which end in īra or ēra (a long vowel) often have their past stem in iriye or ereye:
   (gusinzīra – sinziriye, gusubīra – subiriye, kurorēra – roreyere)
   However, the vowel that is long in the present stem becomes short in the past.

Note: verbs of one syllable stem follow no regular rule. All present stems and in a, except those of defective verbs, and all past stems end in e.

Exercises:

I. Translate into English:


II. Translate into Kirundi:

1. The doctor treated many people today; he knows much wisdom. (This sounds queer in English, but is the way it is expressed in Kirundi.) 2. I put the seeds in the
box. Where are they now? 3. Did you (pl.) see the teacher’s books? 4. Did you (sing.) read the whole book of John today? 5. Jesus saved many people because they believed God. 6. We knew that you (pl.) came because we saw the children. 7. The thief deceived the rich man and entered his house at (in) night. 8. The young man wanted to go with his friend. 9. The girls washed their clothes in the river. 10. The women cooked a lot of (many) corn and sweet potatoes.
Instead of a new vocabulary this time we give a table of all the verbs given thus far with their past stems. Memorize as many as possible for this lesson and the remainder for the vocabulary work in the following lessons.

109. **Past verb endings.**

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<th>Verb</th>
<th>Past Stems</th>
<th>Verb</th>
<th>Past Stems</th>
<th>Verb</th>
<th>Past Stems</th>
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<td>kwandika</td>
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<td>- bitse</td>
<td>-fise</td>
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<td>- rize</td>
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<td>- sinziriye</td>
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<td>- iyuhagiye</td>
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<td>- somye</td>
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<td>- kubuye</td>
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<td>- kunze</td>
<td>kwumva</td>
<td>- umvise</td>
<td>kunyana</td>
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<td>kuvuga</td>
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<td>- yue</td>
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<td>kuzana</td>
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<td>kunywa</td>
<td>- nyoye</td>
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<td>- nesheje</td>
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<td>- zanye</td>
<td>kwoga</td>
<td>- oze</td>
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</tbody>
</table>

Note that in most instances it is only the last two letters of the stem which change. In the vocabularies from now on only the syllable which is changed will be shown, except where the whole stem changes.

Spend your time learning these past suffixes.
Exercises:

I. Translate into English:

II. Translate into Kirundi:
   1. We helped our teacher today because he has much work. 2. Did you (pl.) sleep well in the night? 3. The child cried all day because he wanted food. 4. I counted all the men and women in church yesterday; I saw 83 men and 97 women. 5. Our friends went home this morning. 6. Where did you (sing.) put away the dishes? I put them in a box. 7. Jesus forgave Paul all his sins. He is a wonderful Savior. 8. What did you do today? We made a fire and cooked the food. 9. Did the doctor pay his workmen today? 10. We went with the young men to look at the big river.
LESSON 54: Ordinary Past (continued)

In this lesson, instead of a new vocabulary, continue memorizing the past suffix of verbs given in Lesson 53.

110. For forming this past tense in agreement with nouns of classes other than first, it is important to remember the rules of vowel and consonant change. Examples (kugenda):

<table>
<thead>
<tr>
<th>Class</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd</td>
<td>wagiye</td>
<td>yagiye</td>
</tr>
<tr>
<td>3rd</td>
<td>yagiye</td>
<td>zagiye</td>
</tr>
<tr>
<td>4th</td>
<td>cagiye</td>
<td>vyagiye</td>
</tr>
<tr>
<td>5th</td>
<td>ryagiye</td>
<td>yagiye</td>
</tr>
<tr>
<td>6th</td>
<td>rwagiye</td>
<td>zagiye</td>
</tr>
<tr>
<td>7th</td>
<td>kagiye</td>
<td>twagiye</td>
</tr>
<tr>
<td>8th</td>
<td>bwagiye</td>
<td>yagiye</td>
</tr>
<tr>
<td>9th</td>
<td>kwagiye</td>
<td>yagiye</td>
</tr>
</tbody>
</table>

111. For the conjugation of vowel-stem verbs in the ordinary past, remember that ‘a’ before vowels drops out.

nibagiye – I forgot
bemeye – they agreed
mwanditse – you (pl.) wrote

yubatse – he/she built
twogeje – we washed

Exercises:
I. **Translate into English:**

II. **Translate into Kirundi:**
1. Two blind man went to the church to pray. 2. Thieves entered the house in the night because the man was sleeping hard (cane). 3. The king’s workmen built a big house in his kraal. 4. I wrote the names of all the girles in the school. 5. The new books fell on the floor. 6. The old man died yesterday. 7. Did you (pl.) hear the words of the teacher? 8. Did you (sing.) remember to send three men to Gitega to buy food? 9. Sin brought death to all people. 10. We repented of all our sins and Jesus came into our hearts.
LESSON 55: Negative of Ordinary Past

Vocabulary:
- ikaramu – pencil (singular may be 3rd or 5th, plural is 5th class)
- urukaratasi – paper (Swahili, or, igikaratasi)
- gukurikira (ye) – to follow
- ishengero – crowd, church (people)
- kuva (-vūye) – to come from, come away from
- canke – or

112. The negative of the ordinary past is simply the negative prefix, personal prefix, tense sign and past stem, thus:

- sinagiye – I didn’t go
- ntiwagiye – you didn’t go
- ntiyagiye – he/she didn’t go
- ntimwagiye – you didn’t go
- ntiyagiye – he/she didn’t go
- ntimwagiye – they didn’t go
- ntiwagiye – you didn’t go
- ntimwagiye – you didn’t go
- ntiyagiye – they didn’t go

The same rule applies for vowel-stem verbs:
- sinogeje – I didn’t wash
- ntimwante – they didn’t build

With other classes: ntiyagiye – they didn’t go (cows)

113. Remember that kuva us usually followed by mu or ku (Par. 10), though it may not always be.

- Wavuye hehe? Navuye mw ishuli.
- Where did you come from? I came from school.

Exercises:
I. Translate into English:
1. Sinshobora kwandika icete; sinazanye ikaramu ryanje.
2. Abantu bangahé bavuye mu rusengero?
3. Navuye mu vyaha vyinshi; ubu nzokurikira Yesu imyaka yanje yose.
4. Mbega ntimwazanye amakaramu yanyu n’inkaratasi zanyu?
5. Ishengero rinini ryakurikira Yesu hose, ntiyagomvye kuva kuri we.
6. Abavyeyi bacu ntimwante inzu nini cane.
7. Mbega ntimwague inkaratasi n’ikaramu?
8. Imbwa ntiyage mu rusengero; ntiyagomvye ko zinjira.
9. Ibikoko ntiyamwine abantu; rero (so) bafashe vyinshi.
10. Umusuma ntiyaronse ibintu vyinshi kuk’ umusore yinjiye mu nzu.

II. Translate into Kirundi:
1. The boys didn’t come from school, they came from church.
2. The children wrote on all the paper and we didn’t have any other.
3. The blind men fell; they couldn’t see the path.
4. Didn’t you (sing.) want to cook the sweet potatoes in the evening yesterday or did you forget?
5. The young men did not eat all the beans.
6. We didn’t ask the teacher to write a letter because he is very busy (= has much work).
7. Didn’t you (pl.) bathe this morning? Your legs are very dirty.
8. They sang two songs at church, but I didn’t sing.
9. Didn’t the young girls agree to hoe in our gardens today?
10. The dog didn’t look at the cat; it looked for food.
LESSON 56: Past of –ri

Vocabulary:
- umufundi (Swahili) – skilled workman
- guheza (hejeje) – to finish (tr.)
- umwonga – valley
- kuduga (ze) – to go up (hill)
- kugodoka (tse) – to quit work for the day
- kumanuka (tse) – to go down (hill)

Note: The words kuduga and kumanuka may or may not be followed by umusozi. They often are.

114. For the past of –ri there is no change in the suffix; it is always as follows:

<table>
<thead>
<tr>
<th>Subject Pronoun</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>nari – I was</td>
</tr>
<tr>
<td>you</td>
<td>wari – you were</td>
</tr>
<tr>
<td>he/she</td>
<td>yari – he/she was</td>
</tr>
<tr>
<td>they</td>
<td>bari – they were</td>
</tr>
</tbody>
</table>

There is no other past simple tense for –ri, and so this form is used whenever any past time of –ri is expressed.

For agreement with nouns of other classes this verb follows the regular rules (see Par. 110). This is used in forming the continuous past, as in the continuous present (Par. 35):

twariko turaheza ibikorwa – we were finishing work

Note that the 2nd part (turaheza) remains –ra– present.

115. The negative is the same with, of course, the negative prefix: sinari, ntiwari etc.

Exercises:

I. Translate into English:

II. Translate into Kirundi:
1. The children went up the hill this morning but they came back. Now they are in school. 2. The teacher's wife was not in church yesterday. 3. The skilled workman was not at home yesterday evening; he went to Gitega. 4. Were you (sing.) at school yesterday? Where were you? I was building a house. 5. The young girls went down to dig in the valley. 6. The workman has quit for the day, but the skilled men are here in the yard (kraal). 7. I was at your (pl.) place yesterday but you were not at home. 8. The rats were many in our kraal, but we got a cat; it caught four in the night. 9. The poor man got his troubles, because he found much joy in Jesus. 10. You (sing.) didn’t wear your new clothes today. Where are they?
Vocabulary:

gucungura (ye) – to redeem
kuganzila (jiye) – to rule, govern
kugora (ye) – to trouble, be difficult, annoy

116. **Personal object pronouns.** These are expressed by little particles inserted in the verb between the tense sign and the verb stem. These particles are:

n (or m) – me
tu (du) – us
ku (gu) – you
mu – him, her
ba – them

Nda gona – I see you (sing.)
Turumushima – we praise him

For the use of gu for ku, and du for tu, remember the change-down rule in Par. 21; and for the use of m for n, rule in Par. 14.

117. These object pronouns are the same whether used as direct or indirect objects. e.g. I give you the book, is: Ndaguha igitabo, though here ‘you’ is an indirect object. As indicated in Par. 10, one would not say “Ndbona wewe” for “I see you”. However, for special emphasis one might say “Ndagubona wewe” – “I see you, you there!”

Note: the k or t of an object pronoun changes according to the change-down rule, but the k or t of a preceding syllable is not changed by the object pronoun. Thus: ndagusaba, kunubona.

118. **Kugora.** This is often used with the impersonal prefixes:

Biragoye – it is difficult
Vyamugoye – it was difficult for him

(For tense see Par. 130)

Note 1: Observe the imperative of guha (“give me”) is “mpa”. The stem is only ha, of which the h changes to p because of the preceding m.

Note 2: The suffix –nye (-hannye) is pronounced rather like n + ng (as in ring) + ye. Work on this sound with an African.

Exercises:

**I. Translate into English:**

2. Umwana yakoze nabi cane; umuyeyi wiwe azomuhana.
3. Imana yaduhye agakiza, n’ibindi vyiza vyinshi.
4. Yesu yaje mw isi (earth) kuducungura no kudukiza. (no = na)
5. Imana yampariye ivyaha vyanje vyose. (In yampariye, remember that p was an h which changed to p because of the m.)
6. Twabahaye amakaramu n’inkaratasi. Biri hehe?
8. Mbeg’ umuganga yakuvuye neza?
9. Minani ntari hano; namurungitse ku Muyebe.
10. Yesu yabajiye Petero, at’ (don’t translate at’) Urankunda?

**II. Translate into Kirundi:**

1. Where were you (pl.) yesterday? I did not see you the whole day.
2. The pupil is bad; his teacher cannot govern him.
3. I praise God because He saved me and He gave me peace and joy.
4. It is difficult for him to learn because he has much other work.
5. Jesus helps us every day to do His work; we praise Him with (in) all our hearts.
6. Andrew’s (Andereya) children are good; he governs them well.
8. It was difficult for us to finish our work.
9. Will you help us?
10. Where were you (pl.)? Your parents were looking everywhere for you.
11. We saw you (sing.) yesterday near the old man’s kraal.
LESSON 58: Object Pronouns (continued)

Vocabulary:
- kubesha (she) – to tell a lie
- guheba (vye) – to leave, forsake
- kwiba (vye) – to steal
- gukubita (se) – to beat

Note: Use of kubesha: arambesha – he/she is lying to me. “He is lying about me” requires the prepositional ending, see Par. 200.

119. The object pronoun must agree with the noun it refers to in class and number. In the previous lesson you learned the personal object pronouns. Now, here are the pronouns for each of the classes:

<table>
<thead>
<tr>
<th>Class</th>
<th>sing.</th>
<th>plural</th>
<th>Class</th>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mu</td>
<td>ba</td>
<td>6</td>
<td>ru</td>
<td>zi</td>
</tr>
<tr>
<td>2</td>
<td>wu</td>
<td>yi</td>
<td>7</td>
<td>ka</td>
<td>tu</td>
</tr>
<tr>
<td>3</td>
<td>yi</td>
<td>zi</td>
<td>8</td>
<td>bu</td>
<td>ya</td>
</tr>
<tr>
<td>4</td>
<td>ki</td>
<td>bi</td>
<td>9</td>
<td>ku</td>
<td>ya</td>
</tr>
<tr>
<td>5</td>
<td>ri</td>
<td>ya</td>
<td>10</td>
<td>ha</td>
<td></td>
</tr>
</tbody>
</table>

Wabonye ahantu? Nahabonye – Did you see the place? I saw it.
Urupfunguzo ruri hehe? Ararufise – Where is the key? He has it.

Exercises:
I. Translate into English:
1. Mbega wahevye ivyaha vyawe vyose? Ego me, nabihevye.
2. Imbw a yagize nabi cane; umusore yayikubise.
4. Umusore n’umunvyavya; arakunda kubesha, kand’ ejo yivye amafaranga cumi; arikw azoyazana.
7. Nabahaye akazi kenshi. Mwagahejeje kose?
8. Wacanye umuriro? Oya, Mariya yawucanye.

II. Translate into Kirundi:
1. Have you seen my new house? No, I will look at it tomorrow. 2. What did you give the cat? I gave it milk. 3. I gave you (sing.) (some) new books. Did you bring them?
4. The boy stole the paper; but he refuses to bring it. 5. Did you steal the European’s dog? No, I bought it. 6. Where did you buy the salt? I bought it at Gitega.
7. We bought a new bed; we sent it home. 8. I didn’t hear the child’s name. Did you say it?
9. God gave us a wonderful Savior; we praise Him (God) very much. 10. Did you see the moon last night (= in the night)? Yes, I saw it, it was very large.
Vocabulary:
kwanikira (ye) – to put out in sun    kwwinga (ze) – to beseech
kwanura (ye) – to bring in from sun   iji – voice
kwubaha (se) – to honor, reverence    igikorwa – task, work

120. a) In using these object pronouns with vowel-stem verbs it is very important to remember the rules for vowel contractions.
1) u before another vowel changes to w.
   ba mwanka (ba - mu - anka) – they refuse him
   ba twigisha (ba - tu - igisha) – they teach us
   ndakwizera (nda - ku - izera) – I trust you
   yarwivye (ya - ru - ivye) – he/she stole it (key)
2) a before another vowel drops out.
   ndabereka (nd - ba - ereka) – I show them
3) i in 3rd class and 6th class forms and in 2nd class plural drops out.
   arazica – he/she kills them (cows)
   yayibagiye – he/she forgot them (debts)
4) in class 4, ki changes to c, and bi to vy, before a vowel.
   ndacibuka (nda - ki - ibuka) – I remember it (book)
   navyibagiye (na - bi - ibagiye) – I forgot them (books)
5) ri of class 5 changes to ry.
   yaryivye (ya - ri - ivye) – he/she stole it (franc)
6) the object pronoun for ‘me’ – n changes to ny before a vowel.
   anyereka (a - n - ereka) – he/she shows me
b) The future of vowel-stem verbs with a pronoun object: when a pronoun object is inserted instead of retaining the whole infinitive after –zo–, the kw drops out and the pronoun object is inserted with whatever vowel changes are necessary, Thus:
   nzocibuka – I will remember it
   nzobereka – I will show them
   nzokwereka – I will show you, or, I will show (The kw may be the object pronoun, or simply the regular future without an object.)

121. If an indirect object and a direct object come in the same verb, the direct precedes the indirect:
   Wahaye Toma igitabo? Nakimuhaye.
   Did you give Tom the book? I gave it to him.
Note: Observe this use of kwiba: He stole from me, is “yanyivye”. He stole ten francs from him – Yamwivye amafaranga cumi.

Exercises:
I. Translate into English:
II. Translate into Kirundi:
   1. Where are my two sheep? The dog is killing them. 2. I forgot to bring the book today, but I will remember it tomorrow. 3. The old man has done (worked) many sins, but he is confessing them. 4. The teacher wants medicine; the doctor will give it to him in the evening. 5. Where are the good peas? A thief stole them. 6. The people
respected him (the teacher) because he taught them well. 7. Did you (sing.) take the key to the skilled workman? No, I forgot it. 8. Has John seen your garden? Yes, I showed it to him. 9. Did you put the wood out in the sun? I put it out yesterday morning. 10. Where are my new ropes? Thieves stole them.
### LESSON 60: Review

#### I. Give the past suffixes and meanings of the following verbs:

1. kwigisha
2. kuronka
3. gutebuka
4. guheza
5. kwinjira
6. gukurikira
7. kubaza
8. gufata
9. kuza
10. kurira
11. kuva
12. kwinginga
13. gushika
14. kwihana
15. kugora
16. kugodoka
17. guha
18. kubesha
19. gusenga
20. gupfa

#### II. Translate into Kirundi:

1. The cows drank.
2. The boys washed them (clothes)
3. Jesus saved me.
4. I gave it (key) to her.
5. She cooked them (corn),
6. The animal ate them (peas).
7. The sheep died.
8. We saw it (bed).
9. The young girls sang.
10. The pupils learned them (words).
11. The trees fell.
12. We saw them (trees).
13. We reverence Him (God),
14. The goat slept.
15. I gave it (cat) the meat.
16. The bee stayed in the house.
17. The child found it (franc).
18. Thieves stole it (board) from him.
19. They washed them (plates).
20. Jiggers were in his feet.
21. Did you wash them (feet)?
22. Sinners repented (of) them (sins).
23. They gave them (gardens) to us.
24. The plants died
25. We heard it (voice).

#### III. Give the ordinary past of kugira, showing the agreement with all classes, singular and plural.

#### IV. Using the first person singular, give the ordinary past of guha, inserting the object pronoun for each class, singular and plural.
LESSON 61: Ordinal Numerals

Vocabulary:
inanasi – pineapple  icayi – tea (4th class)
ingihaya, ikiyara – white potatoe  igikombe – cup
intofanyi – white potatoe  akawa – coffee
inyanya – tomato (sing. may be urunyanya)  hanyuma – afterward, later

122. The ordinal numerals are formed by the possessive particle followed by the ka-form of the numeral, for numbers from 2 to 6; 7 to 10 use the invariable form of the numeral; “first” is the possessive particle followed by mbere. Note that the noun and possessive particle are in the singular.

umuntu wa mbere – the first person
urukaratasi rwa kabiri – the 2nd paper
inzu ya gatatu – the 3rd house
ubwato bwa kane – the 4th boat
ishuli rya gatanu – the 5th school
umusozzi wa gatandatu – the 6th hill
akayabo k’indwi – the 7th cat (or, ka ndwi)
urubaho rw’umunani – the 8th board (or, rwa munani)
ukwezi kw’icenda – the 9th month (or, kwa cenda)
igi ci cumi – the 10th tree (or, ca cumi)
inanasi y’icumi na rimwe – the 11th pineapple (note rimwe, not mbere!)

For larger numbers just follow the same rule: indirimbo ya mirongwine na gatatu – the 43rd song. Umugabo w’icumi n’indwi – the 17th man (or, wa cumi na ndwi)

123. The “last” of anything is impera preceded by the possessive particle. In a line of people the last one is umuntu w’impera.

124. Numeral adverb. You have already learned that when counting with no object involved you say rimwe, kabiri, etc. This same prefix is used for once, twice, etc. Also for three times – gatatu, etc.

Yasomye kabiri – he/she read twice.

Using this same prefix ka, kenshi means “many times”, thus “often”; kangahe? means “how many times?”

Yaje hano kangahe? – How many times did he come here?
Yaje kenshi – He came often.

125. –ompi – both. When one wishes to say “my two eyes”, he must say “amaso yaje yompi”, that is “both my eyes”. To use abiri here would imply that he had more than two eyes. This word maybe used just as we use “both”, and must be used in referring to two of anything when that is all there is of it. Speaking of two people when only two are intended one could say “bompi”. “Both of you” is “mwempi”. “Both of us” is twempi. For other classes agreements use –ompi with the consonants of the possessive particles as prefixes.

Exercises:
I. Translate into Kirundi:
1. the 4th sheep  11. Five times  21. both our houses
2. the 16th boy  12. the 24th man  22. the first time
3. the last paper  13. the 43rd tree  23. the 136th hymn
4. the 3rd shepherd  14. the 10th string  24. the 9th young lady
5. the 57th song  15. the 5th pineapple  25. the 10th month
6. my two ears  16. the 12th potatoe  26. the 98th word
7. the 29th egg  17. the 4th cup of tea  27. the last hill
8. the 18th letter  18. the 27th tomato  28. the 15th sack of tea
9. the first house  
10. the 2nd river  
19. the last woman  
20. I saw him once.  
29. the 70th sheep  
30. How many times? Often!
Vocabulary:
- idakika (5th cl.) – minute (or, iminuta, 2nd cl. pl.)
- iyinga – week (5th cl.)
- igice – part, half, chapter
- isaha – clock, hour (Swahili)
- umushitsi – guest, visitor
- kurara (ye) – to spend the night
- itariki – date (3rd cl. sing., 5th cl. plural)
- gusiba (yve) – to be absent, omit
- kumara (ze) – to stay, spend (certain length of time), to finish (tr.)
- iyinga – week (5th cl.)
- igice – part, half, chapter
- isaha – clock, hour (Swahili)
- ino – here
- umushitsi – guest, visitor
- kurara (yve) – to spend the night
- itariki – date (3rd cl. sing., 5th cl. plural)
- gusiba (yve) – to be absent, omit
- kumara (ze) – to stay, spend (certain length of time), to finish (tr.)

126. **Months.** This is formed by the word for month with the ordinal numeral.
   - Ukwezi kwa mbere – January
   - Ukwezi kwa kabiri – February
   - Ukwezi kw’indwi – July (or, kwa ndwi) etc.

   Dates are usually given like this: Itariki ya 23 y’ukwezi kwa kane – April 23, or, kw itariki ya... (on such and such a date)

127. **The days of the week** are formed in the same way, using the word for day.
   - Umusi wa mbere – Monday
   - Umusi wa kabiri – Tuesday
   - Umus w’Imana – Sunday (Sometimes they use the Swahili for Sunday – ku wa Mungu)

   Often in speaking of the days of the week the word for day is omitted.
   - ku wa mbere – on Monday
   - ku wa gatanu – on Friday

   Note: Some people say “urushusha” for week.

128. **Telling time.** In Kirundi they have names for the various times of the day – such as “the time when the birds begin to sing”, “the time when the cows go to pasture”, etc. But for common use the Swahili for hour is used. However, it is to be remembered that the day begins at daylight rather than midnight. Thus 7:00 is isaha ime, 8:00 is isaha zibiri, etc. Noon is isaha sita, or isaha zitandatu. The word isaha is 3rd class in plural in telling time, but when used for “clocks” or “hours” it is 5th class in the plural.

   - isaha zitatu – 9:00 o’clock
   - amasaha atatu – 3 hours
   - amasaha atatu – 3 clocks

   Examples:
   - 9:10 – isaha zitatu n’amadakika cumi
   - 9:30 – isaha zitatu n’igice
   - 9:50 – isaha zine zibuzemw’amadakika cumi (= “10:00 lacking ten minutes”)

**Exercises:**

I. **Translate into English:**

II. **Translate into Kirundi:**
   1. Did you come to church Sunday? I didn’t see you. 2. The pupils will retun to school in October. 3. Four guests came Thursday and stayed five days. 4. On the 14th
day of January we went to see the king but he was not at home. 5. We wanted to go to Bujumbura Wednesday, but rain fell the whole day. We will go tomorrow at 8:00. 6. On Sunday they start to sing at 9:30. 7. My friends are coming at 10:00 at night. 8. You (pl.) were absent a whole week in March. How many days did you spend at Gitega? 9. It is 2:15. Go to school quickly. 10. The skilled workmen worked six hours on Friday.
LESSON 63: Some Household Terms

Vocabulary: (These words may vary in different localities)

<table>
<thead>
<tr>
<th>English</th>
<th>Kirundi or Swahili</th>
</tr>
</thead>
<tbody>
<tr>
<td>indobo – pail</td>
<td>guhwata (se) – to peel with knife</td>
</tr>
<tr>
<td>ifuro (or, iziko) – stove</td>
<td>gusuka (tse) – to pour into something</td>
</tr>
<tr>
<td>imbugita – knife</td>
<td>kwatsa (akije) – to blow the fire</td>
</tr>
<tr>
<td>ikanya (5th) – fork (Swahili)</td>
<td>gupanga ameza – to set the table (Swahili)</td>
</tr>
<tr>
<td>ikiyiko – spoon (Swahili)</td>
<td>gupangura ameza – to clear the table (Sw.)</td>
</tr>
<tr>
<td>isukari – sugar</td>
<td>kubaga (ze) – butcher, to dress an animal</td>
</tr>
<tr>
<td>imikonyogo (imibimba, imikerera)</td>
<td>gutonora (ye) – to peel, shell</td>
</tr>
<tr>
<td>– green beans</td>
<td>husk (with fingers)</td>
</tr>
<tr>
<td>imboga – leafy vegetable</td>
<td>kubira (ze) – to boil (intr.)</td>
</tr>
<tr>
<td>ipiripiri (3rd) – pepper</td>
<td>kuvanga (ze) – to stir, mix</td>
</tr>
<tr>
<td>ingano – wheat</td>
<td>gukaranga (ze) – to fry</td>
</tr>
<tr>
<td>gucagagura (ye) – to chop up</td>
<td>gusya (seye) – to grind</td>
</tr>
</tbody>
</table>

129. These are only a few of the terms one needs. You can easily learn many others from the Africans. Necessarily, many of these terms are Swahili, or Kirundi-ized English or French, because many of these things did not exist in the country until Europeans brought them.

Instead of the Swahili terms for to clear and to set the table, one can say “Tegura ameza” – prepare the table, and “Kura ibintu ku meza” – take the things from the table.

Note: Kubira and kubiza. One would say “Biza amazi” – boil the water, but “Amazi arabira” – the water is boiling.

Exercises:

I. Translate into English:

II. Translate into Kirundi:
   1. Cook the sweet potatoes on the stove. 2. I boiled much clean water but now it is dirty. 3. I want sugar and milk in my coffee. 4. He poured out the good milk but he put away the bad milk. 5. There is only a little (few) fire; put more wood in the fire; blow (the fire). 6. Did you (sing.) put salt and pepper in the meat? I want to fry it. 7. Put a tablespoon of sugar in the tea; then (maze) we will pour it into the cups. 8. The weat was in a bucket (pail), but the girls are putting it out in the sun. 9. We have finished eating (= to eat); clear the table. I will put away the food. 10. I want to grind the weat. Where did you put it?
Vocabulary:

kunezerwa (nezerewe) – to be happy
gusonza (shonje) – to be hungry
kurwara (ye) – to be sick, ill
gukanya (nye) – to be cold, wet
gukomera (ye) – to be well, strong

130. In Kirundi, words that express a condition or state of being, or bodily or mental attitude, are used in the stative voice – which means that the prefix is –ra– present, but the suffix is past. This applies to present time. For past and future time these verbs are formed like any others. In the negative and in dependent clauses the –ra– drops out.

Ndarwaye – I am sick
Ndanezerewe – I am happy
Ndacaye – I am sitting down
Ndameye – I am willing
Ndizeye – I trust

For habitual present of these verbs the regular –ra– present is used.

Ndawara imisi yose – I am sick every day (always)

Exercises:

I. Translate into English:
1. Ndanezerewe cane kuko Yesu yampariye ivyaha vyanje kandi yanyogeje umutima.
2. Umwana w’impumyi ararwaye cane. Baramujana ku muganga (or, kwa muganga).
3. Ntitwariye uyu musi; turashonje cane.
4. Cana umuriro mwinshi; ndakanye.
5. Umuhungu yarwaye mu gitondo arik’ ubu arakomeye.
6. Abana baranezerewe kuko baronse impuzu nshasha.
7. Abigishwa baremeye gufasha abavyeyi babo mu mirima.
8. Inzira iragoye, ariko ngira ngo turashika vuba.
9. Inzu yacu nshasha irakomeye cane kandi ni nini.
10. Umunvyavyaha arizeye Yesu; rer’ (so) arakizwa ivyaha vyiwe.

II. Translate into Kirundi:
1. The children want a lot of (= much) food. They are very hungry. 2. Two girls were absent today because they are sick. 3. I trust Jesus because He saved me. 4. Good morning; are you well? Yes, I am very well and I have peace in my heart. 5. The teachers are willing to work hard to help their people to be saved. 6. The shepherd’s dog is dying; the doctor can’t treat it. 7. The clothes are wet; I’ll put them out in the sun. Remember to bring them in (this) evening. 8. My rope is very strong. I bought it yesterday. 9. Mary’s baby (infant) is always sick. The doctor is treating it. 10. We are very happy to see you (pl.). We haven’t seen you (for) years.
LESSON 65: –o with the Infinitive

Vocabulary:

- umusumeno – saw (or, urukero)
- umusumari – nail, straight pin
- itafari – brick (5th)
- ikibezí – axe
- ishoka – axe (5th)
- gusakara (ye) – to put on a roof, to roof
- gusambura (ye) – to tear down, undo
gufyatura (ye) – to make bricks
gube (cyie) – tu cut (as tree), cut in chunks
gukeba (vye) – to cut meat, flesh, cloth, paper
gusatura (ye) – to cut lengthwise, to split wood
kubāza (je) – to plane (boards), do wood carving
kuvegena (nnye) – to cut crosswise, slice, cut in short lengths

131. Note the construction in the following phrases:

- umusumeno w\(-0\)gusatura ibiti – a saw to cut trees lengthwise, or, for cutting....
- inkomezi zo kuneshá Satani – strength to defeat Satan
- amatégura zo gusakara – tiles to make a roof, or, for roofing

In all of these examples you notice that the verb is explaining the work or use of the thing named. But in Kirundi the simple infinitive is not sufficient as in English for this construction. You must use this little particle which is the possessive particles with the a changed to $o$. Remember that whenever you wish to use a noun followed by an infinitive explaining the use of the object you must use this particle in agreement with the noun. This may also be translated: “for using”, as, “for building”, instead of “to build”.

Exercises:

I. Translate into English:


II. Translate into Kirundi:

1. I want four hoes to dig (with) in the bananas. 2. Bring all the tools for cutting trees. 3. Look for a man to put a roof on the house. 4. The ‘fundis’ have many nails to put in the boards. 5. We want two other ‘fundis’ to plane boards; one is sick. 6. Where is your axe for splitting wood? 7. Find (look for) a pencil for writing the names of the pupils. 8. Bring a cloth to put on the table. 9. We have 13 pieces of paper (= 13 papers) to sell. 10. The children don’t have books to read.
Vocabulary:
kurorera (rorereye) – to wait, wait for
ku bwira (ye) – to sell
guhamagara (ye) – to call
gusa – only (derived from the adjective –sa, but this is the adverbial form)

132. In Lesson 22 you learned the simple singular imperative. For the plural imperative the personal prefix mu is used and the final a changed to e.
mugende – go (pl.)
mukore – work (pl.)
However, the polite way to make a command to a group of people is:
Ni mugende – go (pl.)
Ni mutebuka – hurry!

133. You will remember that, as given in Par. 38, the singular imperative is just the stem of the verb, but whenever an object pronoun occurs in the verb, except that of the first person singular, the final a of the verb must change to e.
mpa – give me
muhe – give him
duhe – give us

134. Subjunctive. This is formed by the personal prefix and the verb stem with final a changed to e.
ukore neza – work well
wandike amazina – write the names
uzane imbaho – bring the boards
This is the polite command. The plural command as given in Par. 132 is also subjunctive. This may be preceded by ni to make it more polite: n’ugende; ni wandike. Also, this form is commonly used for the second of two connected commands.
Zana ibijumbu ubit eke – bring the sweet potatoes (and) cook them.
Genda urondere isuka – go (and) look for a hoe.
Observe that no word is used for “and” in these examples.

Exercises:
I. Translate into English:

II. Translate into Kirundi:
1. Where is your pencil? Bring it to school. 2. Bring all the books. Put them away in the large box. 3. Come back here (pl.)! Help the boys hoe in the garden. 4. Go, wash your hands well (pl.); now set the table. 5. You have the names of all the pupils; write them in the book. 6. I can’t find (= see) my goats; please look for them and bring them here. 7. We have only a few bricks; mold (pl.) some more today. 8. Learn well now (pl.), because later you will want to know much wisdom. 9. First (= begin by) (pl.) wash the dishes; afterward you can work outside. 10. The hammer and nails and saw are here; take them to the skilled workman.
LESSON 67: Subjunctive

Vocabulary:

- itara – lamp, lantern
- gutaha (she) – to go home
- kureke (tse) – to stop leave, allow
- kudomeka (tse) – to light (lamp)
- guhagaraza (hagaze) – to stand, to stop, wait
- kubuza (jije) – to hinder, prevent, stop

135. As in other languages the subjunctive is used in expressions such as “let us”, “let him”, etc. (not “let” in the sense of “permit”, but as we say, “Let’s go”)

- tugende – let us go
- akore – let him work
- batangure kuririmba – let them begin to sing
  – What shall they do now? Let them dig in my garden

Any of these forms, except the question, may be preceded by *ni* without changing the meaning. It is more polite. Ni tugende. N’agende.

Note: In Lesson 50 you learned that *kugira ngo* may mean “in order that”. When so used it must be followed by the subjunctive

Araza kugira ngo yigishwe – he/she comes in order to learn.
But when *kugira ngo* means “to think” it takes the indicative. *Kugira ngo*, meaning “in order that” may be shortened to *ngo*.
It is followed by independent verb forms.

136. a) Observe these uses of “stop”:

1) (Someone is going away) Stop. I want to tell you something – Hagarara. Ngomba kukubwira ijambo.
3) The child is going into the water. Stop him! – Umwana aragenda mu mazi. Mubuze! Stop the child from going into the water – Buza umwana kugenda mu mazi. (or, ngo ntagende mu mazi)

In 1) the word “stop” is by itself, and means only to cease going away with the idea of “wait”.
In 2) “stop” means to stop any kind of action that is already begun.
In 3) the idea is to “stop” someone else from what he is doing (hinder)

b) –rorera and –hagarara, meaning “wait”:

Undorere – wait for me.
Hagarara, ngomba kuguha ikintu – Wait, I want to give you something.

c) kuva hasi and guhagarara – “stand”:

Tuve hasi turirimbe – Let’s stand and sing.
Twahagaze amasaha abiri – We stood for two hours.

Exercises:

I. Translate into English:


II. Translate into Kirundi:

1. Let the visitor spend the night here; it is getting dark; he cannot go home now. 2. Let us learn well because we want to get much wisdom. 3. Wash all the dishes and put them away. 4. The pupils are outside; call them; let them come in now. 5. I want a light; look for it and bring it here. 6. Go home (pl.) and find (look for) your francs and
bring them. 7. What shall Mary do now? Let her (or, have her) boil water to drink. 8. Stop! (sing.) Don’t go home now. There is work to do. 9. Wait (pl.) for the girls; they are coming. 10. Light a lamp so that (in order that) we may see to read.
LESSON 68: Negative Imperative and Subjunctive

Vocabulary:

- igikoni – kitchen (Swahili)
- icumba (4th) – room (in house) (Swahili)
- ishurwe – flower (5th)
- gutwara (ye) – to carry, take away
- incuti – relative, intimate friend
- kwitonda (nze) – to be careful
- umutego – trap (akamashu is sometimes used for a small trap)

137. The negative imperative is:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ntugende – don’t go</td>
<td>ntimugende – don’t go</td>
</tr>
<tr>
<td>ntagenda – let him not go</td>
<td>ntibagende – let them not go</td>
</tr>
</tbody>
</table>

The negative subjunctive is the same.

138. **Suffix –ho.** In Par. 67 you learned the use of hariho. This particle is often attached to forms of the verb “to be”, and sometimes to other verbs to mean *there or here.*

Wariho ejo? Ego, nariho – were you here yesterday? Yes, I was.
Usually when calling the roll, the people reply “Ndiho” or “Ndí hano”, either form meaning “I am here”.
Note this other use: Washize umusumeno hasi? Nawushizeho. – Did you put the saw on the floor? I put it there.
-ho is not used in every instance where one would say there or here. There are other suffixes used also. The commonest uses of –ho are those as in the examples given above.
Note: In some localities to say “ariho” would never mean “he is here”, but rather “he is alive”. Other places it may have either meaning.

Exercises:

I. **Translate into English:**

1. Ntushire umutego wo gufata imbeba mu gikoni.
5. Ntutahe ubu kuko mfise aka ndi kazi ko kuguha.
6. Witonde kugira ngw akamashu ntigafate urutoke rwawe.
7. Abana ntibatware amatafari kw ishuli.
9. Yohana n’agende vuba kugira ngw incuti ziwe ntizize kumuronera.

II. **Translate into Kirundi:**

1. Were you in school yesterday? Yes we were there.
2. Don’t (sing.) take the flowers into the kitchen. Take them into the other room.
3. Were your (pl.) relatives in church yesterday? Yes, they were there.
4. Put the trap on the floor in the house. I put it there this morning.
5. Let us not wait for the others, but let us hurry.
6. Put the potatoes out in the sun so that (in order that) they may not spoil (= die).
7. Don’t have (let them not) the workmen tear down the house; it is strong.
8. Don’t (pl.) bathe in the river because the water is very dirty.
9. Don’t leave stones in the path so that we won’t fall down.
10. Let’s not refuse to help our friends, because they have lots of work.
LESSON 69: Possessive Particle –a Changed to –o

Vocabulary:
- ishamba – forest, brushy place (5th)
- ibabi – leaf (5th) (or, ikibabi)
- ubwatsi – grass (tall grass), field
  (in sense of possession)
- ivu – earth, soil (5th)
- ivyatsi – grass (any kind)
- ivyatsi bibi – weeds
- gutema (mye) – to cut (grass, plants, small trees)

139. The conjunction na changes to no before infinitives and before mu and ku.
- kurya no kunywa – to eat and to drink
- ku meza no ku ntebe – on the table and on the chair
- mw ishul i no mu rusengero – in the school and in the church

Likewise, the possessive particle wa, ba, etc., changes to wo, bo, etc., before infinitives and before mu and ku.

140. The possessive particle, as wa, ba, ya, etc., sometimes becomes wo, bo, yo, etc., as seen in Par. 131. The idea of the particle wa, etc., is possession. But there are some instances in English where we use the possessive “of” when really the thought of place is intended; e.g. we say “the trees of the forest” when we mean “in the forest”. In those instances the forms wo, yo, etc., are used and followed by mu or ku:
- ibiti vyo mw ishamba – the trees of the forest
- umushatsi wo ku mutwe – hair of the head
- amababi yo ku mashami – leaves of the branches

A part of a thing may not possess. Thus, one would say, Amababi yo ku mashami, and, Amababi y’igiti, because the tree is the whole thing and thus may possess.

141. On the other hand when in English we would use only “in” or “on” to connect two nouns, in Kirundi the form wo, yo, etc., must be used as well as mu and ku.
- ibiti vyo ku musozi – the trees on the hill
- ibikaratasi vyo mu gitabo – the pages in the book

In this use one could also say “amababi yo ku giti” when the emphasis is on location. Note the difference here:
- Shira igitabo ku meza – Put the book on the table (ku meza modifies shira)
- Igitabo co ku meza ni ciza – The book on the table is good (ku meza modifies igitabo)

Exercises:
I. Translate into English:

II. Translate into Kirundi:
1. The soil in the garden is not good. 2. The leaves on the trees are beginning to fall (gukoroka). 3. We want to sing and to pray in the church. 4. The bricks of the house are not strong. 5. Cut (pl.) all the grass in the garden. I don’t want it. 6. The flowers on the hills are beautiful; let’s go get (look for) some (them). 7. The weeds in the garden will kill the plants. 8. The hair on the sheep’s skin is long. 9. The pages of the book are very dirty; let’s be careful in reading them. 10. The words in God’s book are wonderful; let’s read them every day.
LESSON 70: Review

I. **Questions:**
1. How do the ordinal numerals differ from the cardinals in Kirundi?
2. What kind of verbs are in the stative voice?
3. How is the stative formed?
4. When does na becomes no? (2 instances)
5. When does the possessive particle wa, etc., change to wo, etc.? (3 instances)
6. How is the plural polite imperative formed?
7. How is the subjunctive formed?
8. What is meant by attaching the suffix –ho to a verb?
9. How are the names of the months formed?
10. How are the days of the week formed?
11. Distinguish (by giving examples other than those used in the lesson) between: a) the 3 words used for “stop”, b) the 2 words used for “to wait”, c) the 2 ways of saying “to stand”

II. 1. Write in Kirundi the names of all the months.
2. Write in Kirundi the names of the days of the week.

III. **Translate into Kirundi:**
1. Don’t go (pl.) to the valley to cut grass for making (to make) a roof.
2. Bring (sing.) green beans and tomatoes, and cook them.
3. I will punish you (sing.) because you were absent four days.
4. Where are the new books? I put them there on the table.
5. The fundis want tools to plane boards.
6. The grass in the garden is very tall. Cut it.
7. The last page in your book is very dirty.
8. Go, both of you, to work in your gardens.
9. The children are very cold; they have no clothes; give them (clothes) to them.
10. We are very happy because Jesus saved us and gave us new hearts; we praise him.
11. How many times did you (sing.) bring beans to sell? I brought them three times.
12. The men often go to Bujumbura to look for work.
13. The old man is sick (in) both his legs.
14. The guests will go home Friday afternoon.
15. The children came at 7:00 this morning. Give them their francs now.
16. On Sunday we like to sing and worship.
17. The thief came at night so that he might find an opportunity to steal.
18. The cows are going into the garden; stop them so that they don’t eat the corn.
19. Two boys are bad (they did badly) in school; the teacher punished them; they stood for two hours.
20. Cut all the weeds in the garden.
LESSON 71: Far Past Tense

Vocabulary:
- umugani – parable, proverb
- ingeso – custom, habit
- urugendo – journey
- guca (ciye) umugani – to tell a proverb, parable
- guteba (vye) – to be late
- gutegura (ye) – to prepare
- kwiyumvira (riye) – to think, think about

142. You learned that the ordinary past tense is used in speaking of that which has been done today. For more distant past, yesterday or before, use the far past tense (tense sign –ara–). Thus, there is: personal prefix, tense sign –ara–, past stem:

1) Note the conjugation when nothing follows the verb except cane or ati:
- narakoze – I worked
- twārakoze – we worked
- warakoze – you worked
- mwārakoze – you worked
- yarakoze – he/she worked
- bārakoze – they worked

   In the singular the first a or –ara– is short. In the plural it is long. Both are high tones.

Vowel-stem verbs follow the regular rule:
- naribagiye – I forgot
- waribagiye – you forgot
- yaribagiye – he/she forgot etc.

2) If something follows the verb, te ra is dropped, giving the appearance of the ordinary past, but it is not the same since the tone is high.

   In dependent clauses and in the negative, though the time is far distant, the –ra– is omitted. However, the tone distinctions remain the same.

Exercises:
I. Translate into English:
1. Yesu yaciye imigani myinshi, kand' abantu benshi baramukurikiye.
2. Umugabo yagize ingeso mbi cane, yamara hanyuma yarazihevye.
3. Twateguye ne Kanabo yagize ingeso mbi cane, yamara hanyuma yarazihevye.
5. Abahungu batevye kenshi mw ishuli kuko bavuye kure.
7. Abana batwinginze kubajana, rero (so) twaravyemeye.
8. Umuvyeyi wanje ya mbiye gusatura inkwi, kandi narabikoze.
10. Umwigisha afise ingeso yo guca imigani imisi yose.

II. Translate into Kirundi:
1. The people heard the Gospel; they though about it much.
2. The boys prepared much food because they went on a long journey.
3. The workmen carried large boxes on their heads.
4. I waited a whole day to see the king.
5. The old man told many proverbs to teach the young men.
6. Didn’t you go to help build the church? Yes, we went.
7. The young ladies prepared their clothes nicely because they wanted to go to school.
8. Did you (pl.) hear that thieves stole the rich man’s cows? What did you think?
9. We were late to arrive but we wanted to enter in order to see the leaders (important men).
10. The pastor (umupasitori) spoke very good words; afterward many sinners were saved.
LESSON 72: Negative of Far Past

Vocabulary:

- impamba – food for a journey
- guhwera (reye) – to die
- kwiruka (tse) – ti run, run away
- gutabara (ye) – to go to help, assistance of
- kera – long ago, a long time ahead
- guhera (ze) – to finish (intr.), be all gone

Note: guhera is common in expressions like: mw iyinga riheze – last week; mu kwezi guheze – last month; ifu iraheze – the flour is all gone.

143. For the negative of the far past tense you must drop the –ra, but the tone remains the same. Sinagiye, ntiwagiye, etc.

144. Sentence order. You learned that when both an indirect object pronoun and a direct one come in the same verb, the direct precedes the indirect. However, when both a direct and indirect object follow the verb the indirect is first unless it is a long phrase, in which case if the direct object is but one word it comes first.

Nahaye Petero igitabo – I gave Peter a book.
Nahaye igitabo umwana wa Pete – I gave Peter’s child a book.

145. Hirya y’ejo. This is an idiom for “day before yesterday” or “day after tomorrow”.

yagiye hirya y’ejo – he/she went the day before yesterday
azogenda hirya y’ejo – he/she will go the day after tomorrow

146. The stative of gupfa and guhwera is often used when a person is not actually dead but is very ill (sometimes when he is not even very ill). Arahwereye – (lit.) he is dying (but actually, “he is very ill”). However when they say “yarahwereye” or, “yahwereye”, they usually mean that he is actually dead. There is no difference between gupfa and guhwera, except that gupfa is sometimes used of things that no longer function.

umupira wapfuye – the tire is flat (died)

Exercises:

I. Translate into English:


II. Translate into Kirundi:

1. The boys ran to school; they didn’t want to be late. 2. I didn’t have food for the journey and I was hungry. 3. Long ago the people helped us to build the church. 4. Did you (pl.) give the children clothes? Yes, we gave them to them. 5. The woman is very sick (dying); let them take her to a doctor. 6. The day after tomorrow we will go to help (to the assistance of) the poor man. 7. Last month the ‘fundis’ didn’t finish building our new house, but they worked very hard. 8. You have come very late (= you were late to come). Yes, the journey was very difficult for us. 9. The young lady lied to me, but I have forgiven her. 10. On our journey we saw many wild animals, and they didn’t run away.
LESSON 73: Father and Mother

Vocabulary:
- data, dawe – my, our father
- so – your (sing., pl.) father
- se – his, her, their father
- mama, mawe – my, our mother
- nyoko, mama wawe – your (sing., pl.) mother
- nyina – his, her, their mother

147. You will note that there are three words for father and three for mother, depending on whose father or mother it is. The possessives are not often used with these words. Data in itself means “my father” (or, our father); nyoko, alone, means “your mother”, etc. To say data wanje or mama wanje is an exclamation, not really used to say my father or mother. “Data wacu” is my (our) paternal uncle and “mama wacu” is my (our) maternal aunt. In the Lord’s prayer we say “Data wa twese” – father of us all, because to say data wacu would be “my uncle” not “our father”.

These words have first class agreements, even though they do not have the regular noun prefixes. The forms data and dawe are interchangeable; likewise mama and mawe. To make any of these forms plural the prefix ba is used but not attached, but still no possessive is used.
- ba so – your fathers
- ba nyina – their mothers

Attention: Observe the use of ‘nyoko’ – ‘your mother’ carefully. In some localities, ‘nyoko’ can have a negative implication. In this case one better uses “mama wawe” instead.

Exercises:
I. Translate into English:

II. Translate into Kirundi:
1. Where is your father? He died long ago. 2. John’s mother came here the day before yesterday, but I didn’t see her. 3. We saw your mother in church yesterday. 4. My father is waiting for us; let’s hurry. 5. Call Peter’s father; I want to give him work. 6. Our fathers work hard in order to give (that they give) us food and clothing. 7. I want to go to tell my mother that the doctor is here. 8. My Father in heaven loves us all and wants to save us. 9. The children’s mother is cooking their food. 10. Tell your father that the workmen have finished molding (to mold) the bricks.
Vocabulary:
(included in grammar)

148. In Kirundi it is a bit complicated to say brother or sister, for it depends on the age and sex of the parties involved.

1) A boy’s sister is mushiki. (No initial vowel) It must be followed by the possessive, which in the singular (1st and 2nd person) unites with the noun.
   mushikanje – my sister
   mushikawe – your sister
   mushiki we – his sister
   mushiki wa Nyandwi – Nyandwi’s sister
   In the plural: bashiki banje, or, bashikanje, bashiki bawe, bashiki biwe (or, be).

2) A girl’s brother is musaza, which follows the same rules as mushiki.
   musazanje – my brother
   musazawe – your brother
   musazawe – her brother.
   Also plural: basaza banje (basazanje); basaza bawe; basaza biwe (or, be).

3) A boy’s older brother is mukuru.
   mukurwanje – my older brother
   mukurwawe – your older brother
   mukuru we – his older brother
   Plural: bakuru banje, bawe, biwe.

4) A girl’s older sister is also mukuru, and is used exactly the same as for a boy’s older brother.

5) A boy’s younger brother is murumuna.
   murumunanje – my younger brother
   murumunawe – your younger brother
   murumuna we – his younger brother
   Plural: barumuna banje, bawe, biwe.

6) A girl’s younger sister is also murumuna, and is used exactly the same as for a boy’s younger brother.

149. If, when seeing a boy and a girl together or 2 boys or 2 girls, you wish to ask, “Are you brother and sister?” you would say “Muravukana?” (lit. are you born together, i.e. from the same mother). Likewise, we are brother and sister is “Turavukana”.

Exercises:
Translate into Kirundi:

1. John’s younger brother 12. Elizabeth’s younger sister
3. Your older brother (you – boy) 14. My younger brother (I – boy)
4. His sisters 15. Your brother (you – girl)
5. Mary’s brother 16. Your younger sister (you – girl)
6. Ruth’s older sister 17. My younger sister (I – girl)
9. His older brother 20. My sisters (I – boy)
10. Your younger brother (you – boy) 21. Her brothers
11. My older brother (I – boy) 22. Are you brothers?
Lesson 75: Immediate Past (or, –ra– Past)

Vocabulary:

- Inkuru – news
- Kuraka (tse) – to be angry
- Kubabara (ye) – to suffer, be sad, sorry
- Kuryama (mye) – to lie down, go to bed
- Kwitaba (vye) – to answer
- Guumba (mvye) – to make bread, knead
- Turagiye – we have gone
- Aragiye – you have gone
- Muragiye – you have gone
- Ndagiyiye – I have gone
- Aragiyiye – he/she has gone (just now)
- Araragiye – they have gone

150. The immediate past tense is formed by the personal prefix, ra, and the past suffix, thus:

- A-ra-giye – he/she has gone (just now)

Conjugation:

- Ndagiyiye – I have gone
- Turagiye – we have gone
- Uragiye – you have gone
- Muragiye – you have gone
- Aragiye – he/she has gone
- Baragiye – they have gone

151. The use of this tense is to express that which has happened just now, or is about to happen in a moment. Aragiye – he/she has just gone. Often it is used when he is just now doing it. You call a person and he answers “Ndaje” – though he hasn’t started to move yet. He means “I’m coming”, though he says, “I have come”.

152. For the negative of this tense or in dependent clauses, the ra drops out.

Exercises:

I. Translate into English:
1. Turumvise inkuru nziza. Turanezerewe kuzumva.
3. Umwigisha arikw arahana umuhungu; araratse cane.
4. So ari hehe?
7. Abasore baremeye gufasha kwubaka ishuli.
8. Mushikanje araje; arampamagaye.

II. Translate into Kirundi:
1. I have just gone to bed because I am sick.
2. John’s father has heard bad news and he has gone (just now).
3. Did you call the names just now? Yes, all have answered.
4. The men went just now to begin their work.
5. The woman has a bad ulcer on her leg; she is suffering a lot (much).
6. It’s getting late, I can’t see well.
7. Yes, I just lit a lamp.
8. What are the workmen doing? They’ve just gone home.
9. When will you make bread? I’ve just finished making it.
10. This morning I saw that the floor was very dirty in your room. I know, but I just swept it.
LESSON 76: Possessive Adjectives

Vocabulary:
umubiri – body
ingwe – leopard
ikijuju – fool, foolish person
urukwavu – rabbit
umuzi – root (usually plural)

153. In Par. 5 you learned that the possessive adjective is made up of two parts: the first part agrees with the thing possessed and the last part with the possessor. However, all the possessive adjectives you have learned thus far have been when the possessor was a person. But other things may possess, e.g. referring to a cow, one might say “its tail” – umurizo wayo. Wa agrees with umurizo and yo agrees with inka. It is especially important to remember this when speaking of God. The word Imana is third class. Thus, His Word would not be ijambo ryiwe, but ijambo ryayo.

154. The vowel in the first part of the word is always a, and in the second part always o, except when the possessor is a person (which forms you have already learned).

155. An easy rule to help remember these forms is that the first part is the possessive particle, and the second part, agreeing with the possessor, is the possessive particle with the a changed to o. Do not be frightened by the number of forms in the accompanying table. If you follow this rule given above it will not be difficult.
For this lesson, study especially the first four columns of the table (the first four classes).

Exercises:
I. Translate into English:

II. Translate into Kirundi:
1. We have many chickens; their legs are short. 2. My older brother (of boy) has a very good cow; its horns are long. 3. God is able to defeat Satan; His strength is very great. (Strength should be plural, for ‘great’ use ‘much’) 4. The foolish man has very few clothes, and his hair is long. 5. The fire is big (much); its light helps us to see to read. 6. Your rabbit is very nice; its body is big. 7. Did you (pl.) see our big dog? Its tail is short, but its eyes are very big. 8. The young men (make 2nd class) have their spears because they are going to the forest. 9. John’s father built a new house; its rooms are large and it is very strong. 10. There is a lot of corn in our garden; its roots are very short.
Vocabulary:
imbaragasa – flea
igipfamatwi – deaf person
umupanga – grass knife, machete (Sw.)

ivi – knee (pl. amavi)
musi – under (followed by ya if an object follows)

For grammar, study the remainder of the chart of the possessive adjectives.

Exercises:
Translate into Kirundi: example: “the boy, his hat” – umuhungu, inkofero yiwe

1. the rabbit, its hair
2. the dogs, their fleas
3. the cat, its ears
4. the blind man, his eyes
5. God, His grace
6. God, His works
7. the deaf man, his faith
8. the cows, their horns
9. the leopard, its skin
10. the door, its key
11. the cats, their tails
12. the trees, their fruit
13. the man, his knees
14. the chickens, their heads
15. the school, its books
16. the house, its windows
17. the books, their pages
18. animal, its teeth
19. the sheep, its tail
20. the lantern, its light
21. the deaf man, his machete
22. the fool, his corn (pl.)
23. the crows, its word
24. the young girl, her teeth
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**Explanation for use of above table:**
You will note that there are four forms for each class:
for example, in 1st class there are wiwe, wabo, biwe, babo.
This is because:
1) the thing may be singular, the possessor singular (umwana wiwe)
2) the thing may be singular, the possessor plural (umwana wabo)
3) the thing may be plural and the possessor singular (abana biwe)
4) the thing may be plural and the possessor plural (abana babo)

**Example:** "roots of trees", root – umuzi (2nd cl.), tree – igiti (4th cla.)
Remember, the first part of the word agrees with the thing possessed and the last part with the possessor. Here, the tree is possessor and the root the thing possessed, thus:
1) umuzi waco – its root (1 tree, 1 root)
2) umuzi wayo – their root (trees plural, 1 root)
3) imizi yaco – its roots (1 tree, roots plural)
4) imizi yayo – their roots (trees and roots plural)
Vocabulary:

kuboha (she) – to tie, bind
gutanga (nze) – to offer, pay (francs), give
kwiga (ze) – to learn, study
gutinya (nye) – to fear
gusasa (shashe) – to make a bed,
kubohōra (ye) – to untie
to spread grass

156. Causative verbs: To give the meaning of “to cause to” to a verb, the suffix ‘isha’ or ‘esha’ is added to a verb. For example:
gukora – to work
  gukoresha – to cause to work

To determine whether to use ‘isha’ or ‘esha’ it is necessary to know the A I U rule: If the next to the last syllable in a verb stem contains A, I or U the added suffix will contain I (isha), but if the next to the last syllable has E or O, the added suffix will be E (esha).
gukora becomes gukoresha – to cause to work, to use
kurirumba becomes kuririmbhisa – to cause to sing, to lead in singing
This form is not always translated in English by “to cause to”. It also contains the idea of “to use” or “to do with”.
gukoresha isuka – to use a hoe (lit. cause a hoe to work)
kubohesha umugozi – to tie with a rope (lit. cause a rope to tie)
You have already learned “kwigisha”. Now you can see it is simply the causative form of kwiga. Thus “to teach” is “to cause to learn”.

158. The past suffix of causatives is –sheje or –shije (according to the A I U rule). Do not use the usual past stem, e.g. yakoresheje – he/she used, caused to work.
Note: There are quite a number of verbs which form their causatives irregularly, but in general you can follow the above rule.

Exercises:

I. Make the following verbs causative, and give the meaning of the causative forms:
   1. gukora  3. kugenda  5. gushima  7. gusoma  9. gutinya
   2. kurima  4. gukunda  6. gusenga  8. guhana  10. gutanga

II. Translate into English:
LESSON 79: Causatives (continued)

Vocabulary:
- guta (taye) – to throw away, lose
- kumena (nye) – to break
- gukura (ze) - to grow (intr.)
- kuvoma (mye) – to bring water from source
- gukūra (ye) – to take away
- uburo – millet

(Causatives of these verbs are formed regularly, except that of gukura and gukūra. These are gukuza and gukūza.)

159. Some common irregularities of the causatives:
1) Verbs ending in –za often replace za with –risha or –resha (A I U rule).
   - gukiza – to save
   - gukirisha – to cause to save
2) Some verbs ending in –ra change –ra to –za.
   - kubabara – to suffer
   - kubabaza – to cause to suffer
   Note: bubabara also has a regularly formed causative – kubabarisha – to use something to cause to suffer, e.g. kubabarisha Yesu ivyaha vyacu – to cause Jesus to suffer by our sins.
3) Monosyllabic verbs must be learned one by one, for there is no rule to determine whether the suffix will have e or i.
   - kugwa – kugwisha
   - gusya – gusyesha
   - guha – guhesha
   - guta – gutesha
   It is difficult to know for oneself how to form causatives since many follow the regular rule and others follow those given above. Thus it is important to learn from the Africans each verb. But knowing these rules will help you to recognize what you hear, and by far the majority of verbs form it regularly with –sha or –esha. Note: guhesha, though active in form, really is passive in meaning: kubahesh – to cause them to be given.

Exercises:
I. Translate into English:
II. Translate into Kirundi:
1. Bring water with a pail and pour it on the flowers. 2. The stone caused him to fall. 3. Three boys lost their books, and the teacher punished them with a stick. 4. Have you (some) millet? Grind it with stones. 5. Jesus saved us with His blood. 6. Rain and sun make the plants grow (= cause plants to grow). 7. I want to praise God with my whole life. 8. Let’s not worship God with just (only) words, but let’s worship Him with our hearts. 9. Help me look for my pencil. I want to write a letter with it (= use it to write). 10. Wash (sing.) the windows with a lot of clean water and clean clothes.
Vocabulary:

gutwènga (ze) – to laugh, laugh at
inkoni – walking stick
gutāta (se) – to complain, fuss at
uburake – anger
kubora (ze) – to rot, spoil (intr.) (caus. –boza)

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

a) One a secondary subject and the other a true object

   gukundisha Petero Yohana – to cause Peter to love John.

   Petero is really the object of “to cause to” and the subject of “to love”; thus it is a secondary subject while Yohana is the true object.

b) The two objects may be one an instrument and the other the object:

   gukebesha imbugita urutoke – to cut the finger with a knife

   Imbugita is the true 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:

   ukundishe Imana umutima wawe wose – love God with all your heart

   One cannot make a definite rule about this order for it may vary. Experience will teach you.

   If the secondary subject involves a group of words it will come last.

161. The two objects may both be pronouns in the verb.

   bawumubohesheje – they tied him with it (a rope)

   When it is thus, the secondary subject or the instrument 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.

   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:

   Umwigisha amukundisha umworo – could be, the teacher causes him to love the poor man, or, the teacher causes the poor man to love him.

   In most instances, the context will make it clear.

Exercises:

I. Translate into English:

   1. Abana bamutwengesha amajambo yabo. 2. Umugabo yakubitishije inkoni abana biwe batatu. 3. Babagishije imbugita inkoko. 4. Imbuto mbi ziraboza imbuto nziza. 5. Imana ifise ivyiza vyinshi; ibiduhesha Yesu. (Here –hesha is active in meaning) 6. Amabuye ni manini cane; yameneshe inyundo nini.

II. Translate into Kirundi:

   1. The teacher causes the boys to read the books. 2. The man’s troubles make him complain. 3. The old man’s anger made them laugh at him. 4. Let us praise God with our lives, not just words. 5. The bad meat will spoil all the food. 6. Peel the potatoes, please. What shall I peel them with? 7. The grass in the kraal is very tall. Do you have a machete? Cut it with it. 8. I want to build a house and I have (some) good bricks. Come (pl.) help me build it with them. 9. My father’s anger hurts me very much in my heart. Jesus can save us from (it). 10. You (girl) told your brother bad news. It makes him fuss at you.
I. *Questions:*

1. Conjugate kumena in the Far Past Affirmative (with no word following).
2. Conjugate kuraka in the Far Past Negative.
4. What is the A I U rule?
5. The possessive adjective contains two parts. What is the purpose of each?
6. When two nouns follow a causative verb, what is the proper order? Any exceptions?

II. *Make the following verbs causative:*

1. kugenda
2. kurima
3. kuvuga
4. gushima
5. kuzana
6. guteka
7. gufasha
8. gusenga
9. kuririmba
10. kurokwa
11. kuguma
12. kwandika
13. kwubaka
14. gufata
15. kwumva
16. gushobora
17. kusaba
18. kumenya
19. kugwa
20. kwica
21. gucana
22. kurya
23. guha
24. kura
25. gukubita
26. gusya
27. gukomera
28. kudomeka
29. gutema
30. kubabara

III. *Translate into Kirundi:*

1. your father
2. my mother
3. his older brother
4. your (sing.) sister (to a boy)
5. their father
6. my younger sister (I – girl)
7. my father
8. your (sing.) mother
9. his sisters
10. their mothers
11. my younger brother (I – boy)
12. your (girls’) brother
13. my older sister (I – girl)
14. my elder brothers (I – boy)
15. my brother (I – girl)
16. our fathers
17. their (girls’) brothers
18. Mary’s younger sister
19. his younger brothers
20. John’s father
21. their mother
22. our (boys) sister
23. your (girl) older sister
24. your (pl.) mothers
25. We are brothers

IV. *Translate into Kirundi:*

1. (the cows) their tails
2. (the cat) its hair
3. (the deaf man) his ears
4. (God) His Word
5. (the fire) its smoke
6. (the cow) its milk
7. (the blind man) his tongue
8. (God) His love
9. (the tree) its leaves
10. (the country) its name
11. (fleas) their legs
12. (young men, 2nd cl.) their anger
13. (kraal) its houses
14. (the house) its kitchen
15. (the young girls) their lamp
16. (God) His kingdom
17. (the leopard) its body
18. (the house) its door
19. (close friends) their letters
20. (lamp) its light

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Vocabulary:

umwete – zeal, enthusiasm
kwaka (tse) – to shine
kugira umwete – to be zealous, energetic
be enthusiastic
kunebwa (bwe) – to be lazy
gukenarya (nye) – to doubt

163. Gurtya, gurtyo. These adverbs mean: gurtya – like this, gurtyo – like that. This is one of the most difficult sounds in Kirundi. Practice with an African until you can say it well. These adverbs are variable, that is, they must take the same prefix as the verbs they modify:

- yabikoze artya – he/she did it like this
- babikoze bartyo – they did it like that
- tugire durya – let us do like this

When following an infinitive it takes ‘gu’ in agreement with the infinitive.

tugomba kuririmba gurtyo – we want to sing like that

With the imperative it may be: Kora uryta or Kora gurtya – do like this (sing.) but the polite form is always ukore uryta, mukore murya – do like this. Note the absence of the r in the 1st person sing: Ndakora ntya – I do like this.

Note 1: The change-down rule is applied in this word, probably because the t sound is more predominant than the r.

Note 2: Do not try to use this form for “Do like John”.

A common error of beginners is to want to always use gurtya or gurtyo, but it is important to make it agree with the verb it modifies.

Exercises:

I. Translate into English:
1. Paulo yagize umwete mwinshi mu bikorwa vy’Imana; natwe (and we) ni tugire duryo. 2. Kuk’ umuco w’Imana waka urytyo tugende neza muri wo (it, i.e. light). 3. Kuko mwinginze muryo nzobibaha. 4. Abahungu bararima neza; mwebwe ni mukore muryo. 5. Toma nityizeye kugeza aho (until) yabonye Yesu; ntidukekeranye duryo. 6. Imbwa zirarya zirtya arikw abantu bararya bartyo. 7. Namb’ (if) inkumi ibesha irtyo, ntidushobora kuyizera. 8. Sinshobora guha umufundi akazi kukw ane bweartyo. 9. Umwana wa cu ararwara artya imisi yose; mbega ntimushobora kumukiza? 10. Akayabo kivye inyama gartyo; singomba ko kagaruka mu nzu.

II. Translate into Kirundi:
1. Let us be zealous to sing like this. 2. Plane (sing.) 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 (sing.) 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:
- gutegeka (tse) – to rule, command
- kubarira (ye) – to tell
- kwita (se) – to name, call
- kubarīra (riye) – to sew
- kubarira (ye) – to tell
- ishari – jealous (kugira ishari – to be jealous)

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.

164. Passive verbs. These are formed simply by inserting w before the final a of the verb.
- gukunda – to love
- kubona – to see
- kura bw – to be looked at
- gukundwa – to be loved
- kubonwa – to be seen
- kurabwa – to be looked at

After b of course the w is changed to g:

165. The passive is often followed by na meaning ‘by’:
- Turakundwa n’Imana – we are loved by God.

166. The verb kwita must not be confused with guhamagara. Kwita is “to call” only in the sense of “to name”:
- Bamwise Yohana – they called (named) him John
- Bahamagaye Yohana – they called John (to come)

Exercises:
I. Translate into English:

II. Translate into Kirundi:
1. The child is taken out of school because he is very bad. (to take out is followed by mu or ku usually like kuva.) 2. The man is sent to Gitega 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 the truth. 7. We want that all your (pl.) things be prepared because we will go very early. 8. The francs (which) are given 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’m dying of hunger (i.e. I’m being killed by hunger).
Vocabulary:
kuremera (reye) – to be heavy
gutora (ye) – to choose, pick up, find
kuremerwa (rewe) – to be heavy laden
intoboro – hole (other than in ground)
gutabura (ye) – to tear (cloth or paper, tr.)
umwubatsi – builder
kugaya (ye) – to despise, scorn

167. Most passives form their past just like the past of the active verb, except that the w is retained.
gukunda – yakunze
kuboha – yaboshe
gukundwa – yakunzwe
kubohwa – yaboshwe

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.
a) If the active past ends in ye the passive past is just –we.
gutwara – yatwayne
gutwarwa – yatwawe
b) If the active past ends in ereye or iriye, the passive past ends in –erewe or –iriwe
gusubira – yasubiriye
kuremera – yaremereye
gusubirwa – yasubiriwe
kuremerwa – yaremerewe
c) If the active past ends in –ze, the passive past ends in –zwe.
kugira – yagize
kugirwa – yagizwe
3) The verb kugaya becomes kugawa, past yagawe.
4) Verbs whose regular past is –nnye change to –nywe in the past passive.
yamennye – yamennywe
5) Verbs ending in –ba make the past passive –bw e.
guhembwa – yahembwe (he was paid)
kuraba – carabwe (it was look at)

Note: Kuremerwa is used like any stative verb – biraremereye – they are heavy,
 biraremerewe – they are heavily laden.

Exercises:
I. Translate into English:
1. Ibuye (insert “which”) ryagawe n’abubatsi ni Yesu. 2. Twatowe n’Imana kuba abana bayo. 3. Impuzu z’umugore zatabuwe cane n’imbwa. 4. Umuhungu mubi agawa n’abantu kukw agira nabi imisi yose. 5. Intama zitatu zishwe kuremerwa umukozi kukw aremerewe cane. 6. Ibitabo vyanje biri hehe? Simbizi, vyose vyashizwe ku mez a mu gitondo. 7. Mama arondera impuzu ziwe; ziri hehe? Zamesuwe kare, rero zanikiwe.

II. Translate into Kirundi:
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 (of a boy) 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.
Vocabulary:

icubahiro – respect, reverence
ubwiza – glory, beauty
ijuru – sky, heaven

inzoga – beer
urusyo – grindstone (for millet etc.)
ikiyoba – peanut, ground nut

169. The monosyllabic verbs form their passives in –bw. In the past forms the b drops out and the g becomes w. Learn these forms:

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>guca</td>
<td>gucibwa</td>
<td>yaciwe</td>
</tr>
<tr>
<td>kugwa</td>
<td>kugubwa</td>
<td>yaguwe</td>
</tr>
<tr>
<td>guha</td>
<td>guhabwa</td>
<td>yahawe</td>
</tr>
<tr>
<td>kunywa</td>
<td>kunyobwa</td>
<td>yanyowe</td>
</tr>
<tr>
<td>gusya</td>
<td>gusobwa</td>
<td>yasewe</td>
</tr>
<tr>
<td>guta</td>
<td>gutabwa</td>
<td>yatawe</td>
</tr>
<tr>
<td>kuva</td>
<td>kuvubwa</td>
<td>yavuwe</td>
</tr>
<tr>
<td>kurya</td>
<td>kuriibwa</td>
<td>yariwe</td>
</tr>
</tbody>
</table>

170. Some of these passives could not be translated literally into English, but have an idiomatic use, such as kugubwa and kuvubwa: kugubwa means “to be settled down nicely” (yaguwe neza), or “to have good pleasant living”. Kugubwa nabi would be the opposite. Kuvubwa means “to be bereaved” – but isn’t used a great deal.

171. Guhabwa is not “to be given” in the sense of “the book was given to me”, but nahawe igitabo – I was given a book. Thus guhabwa really means “to receive”. It is often used for the future of –fise.

Exercises:

I. Translate into English:

II. Translate into Kirundi:
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 (ikwiye followed by inf.) be given it. 4. I want to go to (mu) heaven for 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 Barundi? No, they don’t eat it. 7. Were my papers thrown away? Go, please look for them, because I want them. 8. Jesus left his glory in heaven and came to earth. 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.
Vocabulary:
No vocabulary is given in this lesson. Learn the forms in the first two columns of the following table.

<table>
<thead>
<tr>
<th>Class</th>
<th>this</th>
<th>that</th>
<th>that over there</th>
<th>that yonder</th>
<th>that</th>
<th>(this)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sing.</td>
<td>uyu</td>
<td>uwo</td>
<td>(uyo) urya barya</td>
<td>uriya</td>
<td>wa</td>
<td>uno</td>
</tr>
<tr>
<td>plural</td>
<td>aba</td>
<td>abo</td>
<td>barya</td>
<td>bariya</td>
<td>ba</td>
<td>bano</td>
</tr>
<tr>
<td>2. sing.</td>
<td>uyu</td>
<td>uwo</td>
<td>urya</td>
<td>uriya</td>
<td>wa</td>
<td>uno</td>
</tr>
<tr>
<td>plural</td>
<td>iyi</td>
<td>iyo</td>
<td>iya</td>
<td>irika</td>
<td>ya</td>
<td>ino</td>
</tr>
<tr>
<td>3. sing.</td>
<td>iyi</td>
<td>iyo</td>
<td>iya</td>
<td>irika</td>
<td>ya</td>
<td>ino</td>
</tr>
<tr>
<td>plural</td>
<td>izi</td>
<td>izo</td>
<td>zirya</td>
<td>zirya</td>
<td>za</td>
<td>zino</td>
</tr>
<tr>
<td>4. sing.</td>
<td>iki</td>
<td>ico</td>
<td>kirya</td>
<td>kiriya</td>
<td>ca</td>
<td>kho</td>
</tr>
<tr>
<td>plural</td>
<td>ibi</td>
<td>ivyo</td>
<td>birya</td>
<td>biriya</td>
<td>vya</td>
<td>bino</td>
</tr>
<tr>
<td>5. sing.</td>
<td>ury</td>
<td>ury</td>
<td>riya</td>
<td>ririya</td>
<td>rya</td>
<td>rino</td>
</tr>
<tr>
<td>plural</td>
<td>aya</td>
<td>ayo</td>
<td>ayra</td>
<td>arya</td>
<td>ya</td>
<td>ano</td>
</tr>
<tr>
<td>6. sing.</td>
<td>uru</td>
<td>urwo</td>
<td>rurya</td>
<td>ruriya</td>
<td>rwa</td>
<td>runo</td>
</tr>
<tr>
<td>plural</td>
<td>izi</td>
<td>izo</td>
<td>zirya</td>
<td>zirya</td>
<td>za</td>
<td>zino</td>
</tr>
<tr>
<td>7. sing.</td>
<td>aka</td>
<td>ako</td>
<td>karya</td>
<td>kariya</td>
<td>ka</td>
<td>kano</td>
</tr>
<tr>
<td>plural</td>
<td>utu</td>
<td>utwo</td>
<td>tarya</td>
<td>turiya</td>
<td>twa</td>
<td>tuno</td>
</tr>
<tr>
<td>8. sing.</td>
<td>ubu</td>
<td>ubwo</td>
<td>burya</td>
<td>buriya</td>
<td>bwa</td>
<td>buno</td>
</tr>
<tr>
<td>plural</td>
<td>aya</td>
<td>ayo</td>
<td>arya</td>
<td>arya</td>
<td>ya</td>
<td>ano</td>
</tr>
<tr>
<td>9. sing.</td>
<td>uku</td>
<td>ukwo</td>
<td>kurya</td>
<td>kuriya</td>
<td>kwa</td>
<td>kuno</td>
</tr>
<tr>
<td>plural</td>
<td>aya</td>
<td>ayo</td>
<td>arya</td>
<td>arya</td>
<td>ya</td>
<td>ano</td>
</tr>
<tr>
<td>10. sing.</td>
<td>aha</td>
<td>aho</td>
<td>harya</td>
<td>hariya</td>
<td>ha</td>
<td>hano</td>
</tr>
</tbody>
</table>

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

173. **Uyu.** This is formed by the initial vowel of the class prefix and the verb prefix for that class. When two vowels come together y is inserted between them. (The first class sing. is an exception to this, u being used instead of a.)
aba – a is initial vowel of the 1st cl. pl. prefix, and ba is the first class pl. verb prefix.
iyi – i is initial vowel of 3rd cl. s. prefix, and i is the verb prefix. Since the two vowels come together they are joined by y, thus making iyi.

174. **Uwo.** This is simply the initial vowel of the class plus the possessive particle with a changed to o. It means “that” – which is quite near.
uwo mugabo – that man

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.
ayo majambo – those words (which I have already spoken)
aya majambo – these words (which I am about to speak)

176. An important rule: Demonstratives precede their nouns (there are a few rare exceptions) and remove their initial vowels.
aba bagabo – those men
Remember the rule about mu and ku with demonstratives (Par. 104)
mur’ abo bantu – among those people
Exercises:
I. *Translate into English:*

II. *Translate into Kirundi:*
   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 its medicine. 8. Put away this milk but pour out that milk. 9. All these people can’t go in that boat because it is very small. 10. In these days there are thieves everywhere.
Vocabulary:
Learn the forms in the 3rd and 4th columns of the table in the preceding lesson.

177. **Urya**. This demonstrative means “that” of something not too near the speaker yet not far distant. It is formed by the prefix of the verb plus –rya (except in 1st class sing., it is u instead of a.)

   urya mugore – that woman over there

178. **Uriya**. This means that yonder, fairly distant, yet within sight. (There is another use, not just of objects within sight, but you do not need to consider that here.) Uriya is formed as urya, except that i is inserted after the r. The more distant the object, the longer drawn out the i is.

   ur-i-i-ya musozi – that hill way over there
   
Now you can recognize the word “hariya” that you learned some time ago. These two demonstratives, like all others, precede the noun removing the initial vowel.

Exercises:

**Translate into English:**

  1. Barya bantu bavuye mu rusengero vuba.
  2. Uriya mufundi arazi neza kwubakisha amatafari.
  3. Karya kayabo ni kabi; kivye inyama.
  4. Uriya nzu n’inzu y’umutunzi; ni nziza cane.
  5. Twagiye mu ruzi muri burya bwato.
  6. Uriya musozi uri mu gihugu c’i Bururi.
  7. Incuti yanje yubatse irya nzu mur’ uyu mwaka.
  8. Abagabo bakurikiye igikoko muri riri-ya shamba.
  9. Urya muzungu yamaze imyaka myinshi mur’ iki gihugu.

**Translate into Kirundi:**

  1. Bring those boyles (way over there).
  2. That man (quite near) is John’s younger brother.
  3. These 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 (way 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 way 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:
- umupira – tire, rubber (any kind) sweater
- kubura (ze) – to lack, fail, fail to find
- (Swahili), rubber eraser
- gukira (ze) – to get well, to heal (intr.)
- umwanya – time, place, space
- none – now
- uruguma – wound, cut

179. **Wa**, etc. This is the demonstrative which calls attention to that which has been mentioned or is well known to both speaker and hearer. (The form is exactly the same as the possessive particle, but it precedes the noun.)
   - wa muko – that girl (as much as to say, “you know the one”)
   - ca gitabo – that book (which we talked about before)

180. **Uno**. The forms in this column you need to be able to recognize. They mean practically the same as **uyu**, but they are not altogether interchangeable. So, for the present, be able to recognize these but do not try to use them.

181. **Nya**. There exists this one other demonstrative **nya**, which is invariable and is usually used only with the singular. Its use is similar to that of **uyu**, etc.
   - Nya muntu, nya gitabo

182. **Kubura**. In addition to the meanings given in this vocabulary, this word is used in the future negative to express the idea of certainty.
   - Ntazobura kugenda – he/she will certainly go (lit. he will not fail to go)

183. **Umwanya**. This word and **igihe**, which also means time, are not used interchangeably.
   - Igihe means time in the sense of days, weeks, years, etc., while **umwanya** means time in the sense of space of time. Sometimes it is used like **uburyo**.
   - Simfise umwanya wo kugikora – I haven’t time to do it
   - Also, **umwanya** has the other meanings as given in the vocabulary.
   - Mu mwanya wo gusoma, abana bicara neza. – At reading time (time to read) the children sit quietly.
   - Ntidufise umwanya wo kukujana. – We don’t have room (space) to take you.

Exercises:

I. **Translate into English**:
   1. Rwa ruguma rubi rwakize neza.
   2. Umwigisha ntazobura guhana ba bana babi.
   3. Wa musore ntafise umwanya wo kuromera ca gitabo.
   4. Imbwa zishe ka kayabo kacu; non’ imbeba nyinshi zizoza.
   6. Yesu azotujana mw ijuru kugira ngo tubone bwa bwiza bwiwe.
   8. Mbega mutinya iki? Kwa kwizera kwanyu kuri hehe?
   10. Genda wamure za ngano, uzishire mu masaho.

II. **Translate into Kirundi**:
   1. The boy’s parents prevented him from bringing (to bring) those sweet potatoes. 2. That bad tire is flat (is 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 us 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 Bujumbura? I’m sorry (see Lesson 46), I don’t have room. 10. When will those workmen be paid their francs? I’ll give them to them on May 3rd.
Vocabulary:
kuvyara (ye) – to give birth
gusoroma (mye) – to gather produce, pick
gukanguka (tse) – to awaken (intr.)
kwāmura (ye) – to gather (from trees, bushes)
kwikangura (ye) – to awaken
inkēre – berries
gukangura (ye) – to awake (trans.)

Note 1: Gusoroma is to gather fruit or vegetables from an annual, while kwamura is to gather from a permanent tree or plant. Gusoroma is often used when gathering sufficient for a meal.
Note 2: Observe examples of gukanguka (or, kwikangura) and gukangura:
Umugabo yakangutse (or, yikanguye) – the man woke up
Bakanguye umugabo – they woke the man up
Kwikangura and gukangura are interchangeable, though certain localities have a preference for one or the other.

183. Not yet tense. This tense is formed by the negative prefix plus verb prefix plus –rā– plus the present verb stem. Nti-tu-ra-genda – we haven’t yet gone. The tone on –rā– is long and high. Note the difference:
Singenda
Sindāgenda – I haven’t gone yet
Ntarāgenda – he/she hasn’t gone yet
In vowel-stems the a is elided before the vowel of the stem: ntarōza amasahane – she hasn’t washed the dishes yet.
This tense is also used in the affirmative, especially in questions: Mbeg’ arāgenda – Has he gone yet?

Exercises:
I. Translate into English:
1. Abagabo ntibarakanguka; genda ubakangure.
2. Mbega ntimuramura inkere?
3. Umugabo yakangutse (or, yikanguye) – the man woke up
4. Bakanguye umugabo – they woke the man up
5. Umufundi yagiye i Gitega; ntaragaruka.
7. Sindāgenda – I haven’t gone yet
8. Inguuma zanje ntizirakira, none sinshobora kugenda muri rwa rugendo.
10. Mbeg’ umuhungu wanyu yigish wa mw ishuli? Oya, ntarakura.

II. Translate into Kirundi:
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? Yes, I picked them and they are a lot (many). 8. Hasn’t your (sing.) brother (older) stopped drinking (= left beer) yet? 9. What is your (sing.) 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:
2. How is the passive voice formed? Give two examples.
3. How do most passive verbs form their past?
4. There are three 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. How is the demonstrative adjective for “that” (way over there) formed?
11. What is the order in a sentence when a noun is modified by a demonstrative?
12. What happens to mu and ku when used with a demonstrative?

II. Make uyu, uwo, urya, uriya, wa, agree with the following nouns (sing. and pl.) Translate the expressions for no. 1 only.
1. inka 3. ahantu 5. ishuli 7. umuriro 9. icete
2. ubwato 4. umwana 6. uruzi 8. akayabo 10. ukuguru

III. Translate into Kirundi:
1. tire 15. to shine 29. to hinder
2. to be heavy 16. to rule 30. to reject
3. zeal 17. to awaken (intr.) 31. now
4. to gather (2) 18. heaven 32. to tear
5. to doubt 19. jealousy 33. to be zealous
6. to get well 20. wound 34. like that
7. reverence 21. to tell (2) 35. to fail
8. to be lazy 22. to awake (trans.) 36. space
9. berries 23. to sew 37. builder
10. to beseech 24. to lack 38. peanut
11. beer 25. grindstone 39. hole (not in ground)
12. time 26. sweater 40. to be heavy-laden
13. to give birth 27. to choose
14. glory 28. to name
LESSON 91: Dependent Clauses

Vocabulary:

- gukena (nnye) – to need, be poor, lack
- kwihangana (nye) – to endure, be patient wait patiently
- gukina (nnye) – to play
- ibitaro – hospital, dispensary
- umucungwe (or, gwa) – orange fruit
- ivuriro – hospital, dispensary
- umucungwe (or, gwa) – orange fruit
- ivuriro – hospital, dispensary

Note: gukena is “to need” in the sense of “to not have”. If you are at the table and there is no salt you would say, “Ngomba umunyu” rather than “nkena 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 near future, and the not-yet tense do retain –ra– in dependent clauses. The only words you have learned thus far introducing dependent clauses are kuko, yuko and ko. You will learn others as we go along.

185. After kuko, yuko, ko the verb “to be” when in 3rd person must always be ari regardless of the class of the subject, except when a word of place follows.

Ute iyo nyama kukw ari mbi – throw away that meat because it is bad.

(Note that it is not i ri mbi, as one might expect)

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.

kuko ntagenda – for I’m not going
kuk’ utagenda – for you are not going
kuko atagenda – for he/she is not going
kuko tutagenda – for we are not going
kuko mutagenda – for you are not going
kuko batagenda – for they are not going

1) The change-down rule does not apply to syllables preceding the –ta– negative, but the –ta– is subject to the rule: tutagenda, badasaba
2) The past dependent negative is: batāgiye, batākinnye, batūbatse.
3) Before vowel-stems the a elides: kukw atihannye – because he didn’t repent
4) Though “kugira ngo” introduces a dependent clause, as far as in English thinking is concerned, it does not take the –ta– negative.

yabeshe kugira ngo ntibamufate – he/she lied so that they wouldn’t catch him

187. The dependent negative of –ri follows the same rule: ntari, utari, atari etc.

Exercises:

I. Translate into English:

1. Umworo arakennye cane kukw adafise ibintu vyinshi cank’ amafaranga menshi.
2. Ngomba irya nka kuku ari nzilla cane.
3. Umwigisha ntazoza ejo kukw ari mbi.
5. Ntushobora kugira umuzungu uyu musi kuko yagiye ahandi.
6. Uwo mwana yapfuye kukw atavuwe mu bitaro.
7. Musazanje yavuze yukw atazogenda i Gitega mu’ iyi misi.
8. Sinshobora kwihangana kuku ntagomba guteba.

II. Translate into Kirundi:

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:
- gusha (hiye) – to cook (intr.),
- to be cooked,
- to ripen, to burn (intr.)
- gushuha (she) – to be (get) hot
- gushusha (hije) – to heat (trans.)
- igisagara – large village, city, town
- imihana – cluster of huts
- ikirato – shoe (Swahili)
- gusha (hiye) – to cook (intr.),
- igisagara – large village, city, town
- imihana – cluster of huts
- ikirato – shoe (Swahili)
- imihana – cluster of huts
- ikirato – shoe (Swahili)
- gushuha (she) – to be (get) hot
- gushusha (hije) – to heat (trans.)

Note 1: Imihana refers to a small collection of huts while igisagara refers to a larger group
Note 2: Observe uses of gusha: inkere zirahiye – the berries are ripe; inzu irahiye – the house is burned down (or, burning); amazi arahiye – the water is cooked (boiled); ibijumbu birahiye – the sweet potatoes are done (cooked). Observe that these verbs are in the stative. Gushuha is also usually used in the stative: amazi arashushe – the water is hot.

188. The dependent not-yet tense simply follows the regular rule: personal prefix plus –ta– plus –ra– plus the present stem.
- kukw ataragenda – for he has not yet gone

189. The use of this dependent not-yet tense is to express the idea of “before” as a conjunction:
- Zana inkwi utaragenda – bring wood before you go (lit. when you have not yet gone)
Note that no word is necessary for “before”.

Exercises:
I. Translate into English:

II. Translate into Kirundi:
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 the 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? Yes, they are very ripe. Pick them all please. 8. Have (let) the children finish reading before you 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

Vocabulary:

- igihano – punishment
- isoni – shame (3rd cl.)
- kugira isoni – to be ashamed
- kwongera (ye) – to do again, repeat,
give more, add to
- gutahura (ye) – to understand, comprehend
- -kwiye – ought, must, should, be enough,
be necessare, be worthy (see Par. 191)
- kurinda (nzw) – ought, must, should

190. The demonstrative adjectives when used by themselves, not modifying a noun, are the
demonstrative pronouns. Their form is not changed at all.
Zana ibitabo. N’ibi? Oya, s’ivyo. – Bring the books. Is it these? No, it’s not those.

191. –kwiye and –rinda. 1) These are both verbs which are followed by an infinitive to
convey the idea of obligation. (Both have other meanings also).
akwiye kugenda – he/she ought to go
ntiyanize kumubwira – he/she didn’t have to tell him
In the affirmative –kwiye and –rinda are almost interchangeable, though –kwiye is used
more often, and seems stronger. But in the negative note the difference:
Ntakwiye kugenda – he/she must not go
Ntarinda kugenda – he/she doesn’t have to go

2) Note this use of –kwiye:
Mbeg’ ibijumbu birakwiye? Ego, birakwiye.
Are there enough sweet potatoes? Yes there are enough.
Ibitabo bikwiye abigishwa bose? – Are there enough books for all pupils?
Bose ntibakwiwa – There aren’t enough for all.

3) –kwiye may mean “to be worthy (of)”
Sinkwiye gushima gurtyo – I am not worthy to be praised like that.
-kwiye is only used with this past suffix, while –rinda may be used in any tense.

Exercises:

Translate into English:
I. 1. Ngomba ikaramu; zana iryo (insert “which”) riri ku meza. 2. Umuntu w’Imana
akawiye guheba ivyaha vyiwe. 3. Uyu yari hano mu gitondo; yamfashije mu bikorwa
vyinshi. 4. Uwo ntarinda kugenda gukora mu murima. 5. Abahungu (insert “who”)
bourgera gukina mw ishuli bakwiye kuronka igihano. 6. Abigishwa bose ntibakwiwe
imbaho; mukwiye kurondera izindi. 7. Ntimurinda kugira isoni; mwakoze ivyo neza
cane. 8. Sindatuhura neza. Ukwiye kwongera kubimbwira. 9. Iyiyo biteke ntibkiwe
bose; ukwiye kwongera ibindi. 10. Ukwiye kwongera kwandika ivyo utarataha.
II. Translate into Kirundi:
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 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 Bujumbura soon, because there are (some) things we need. 10. You (sing.) must
not tear this paper. We don’t have any more (= others).
**Vocabulary:**
- umusaraba – cross (Swahili)
- kuyaga (ze) – to talk, chat
- ikiganza – palm of hand
- kwōhōna (nye) – to spoil, damage (trans.)
- (sometimes used for whole hand)
- kurwana (nye) – to fight (intr.)

192. **Relative Clause with noun antecedent.** Relative clauses (those introduced by who, which, that, etc.) have no introductory word in Kirundi for who, which etc. All rules which apply to verbs in dependent clauses apply in these (see Lesson 91 and 92). Observe the following examples:

- Abantu *bakunda* Imana *bayikurikira neza* – the people who love God follow him well.
- Umugabo *akora hariya ni data* – the man who is working over there is my father.
- Abahungu *bataje mw ishuli bazohanwa* – the boys who didn’t come to school will be punished.

Singomba akayabo kadafata 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 present. It is rather a particular intonation of the entire phrase. Listen to an African say them.

Note that in these examples it would be almost impossible to make them make sens by reading any other way than as a relative. Thus, though there is no introductory word you should not have trouble with them.

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

**Umuntu namagaye araza** – the person whom I called is coming

**Imbwa mfise ziry a indya nyinshi** – the dogs which I have eat much food.

**Exercises:**

I. **Translate into English:**

II. **Translate into Kirundi:**
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. 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 (No noun antecedent)

Vocabulary:
isi – earth (3rd cl.)
inonyi – little bird
gusohoka (tse) – to go outside
kwākīra (riye) – to receive (with hands, or receive guests)
gutēmbēra (reye) – to visit, go for a walk

194. The singular prefix in a relative clause with no noun or pronoun antecedent is ū. You can recognize it in speech as different from the second person singular because the ū is longer drawn out. In fact, it often sounds like uwu-. It is uw- before vowel-stem verbs.

uwiba – he/she who steals
Ūgomba kugura igitabo aze – he/she who wants to buy a book let him come.

The past prefix is uw- uwabonye ingwe – he/she who saw a leopard

For the plural the prefix is aba.

abazoza bazoronka akazi – those who come will get work.

When referring to a thing it takes the regular verb prefix and the initial vowel of that class.

ikitubuza gukora ni kuko tudakomeye – that which hinders us from working is because we are not well

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 ico igomba – a person of God does not that which He wants.

196. When the antecedent is 1st or 2bd person the verb prefix of the dependent verb is still 3rd person:
twebw ebakora imisi yeze tugomba gwabonye bwa – we who work every day want to be paid

Exercises:

I. Translate into English:

II. Translate into Kirundi:
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:
kwicara (ye) – to sit
kudahwa (shwe) – to vomit
gupima (mye) – to measure, examine (Sw.)
gukorora (ye) – to cough
 Gusuzuma (mye) – to examine
inkorora – cough
kugera (ze) – to measure

Note: gupima – Swahili for “to measure” is used for measuring anything – weight, length, quantity, examination as in school, or examining the sick. Gusuzuma – Kirundi for “to examine” is used for examining the sick, examining as in school, etc. Kugera usually indicates measuring with some kind of instrument, and only for length or quantity.

197. nde? (plural ba nde?) 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 it:

1) With the verb “to be”:
   Uri nde? – who are you (sing.)?
   Muri ba nde? – who are you (pl.)?
   Ni nde? – who is it?
   Ni ba nde? – who are they?
   Umuntu nabonye ni nde? _ Who is the person I saw?

2) As a subject of a verb. In this use it is used with ne, and the clause following is a relative clause.
   Ni nde yasohotse? – who went outside? (lit. it is who who went outside?)
   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 I 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 n’ica nde? – whose book is this?
   Izo nka n’iza ba nde? – whose cows are those?

Note: uwa, ica ivya, etc. “the one” or “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 n’iya nde? N’iya Paulo. – Whose cow is it? It is Paul’s.

5) After preposition. (Here instead of ku the form becomes kwa)
   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:

II. Translate into Kirundi:
1. Whom did you send to Gitega? 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. Who is the woman you examined? 5. Who came to the school to call the boys? 6. To whom
did you send the letters you wrote yesterday? 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 2, 3, 4 and others, the word nde must follow the relative clause.
LESSON 97: Adjective –he?

Vocabulary:

inkoko – shallow basket (with lid)  
igisamba – deeper basket (without lid)  
igiseke – tall, pointed basket  
igisimbo – tall, pointed basket  

umukeka – small grass mat  
inama – council, counsel, advice, committee  
kujisha – to weave, knit, braid  
itambara – battle, strife

Note: inama may refer either to a group which meets to make plans or it may refer to the counsel or advice which that group gives.

198. The adjective –he, with its various class 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 followed by –he. (However, the singular for the first and second classes is generally uwuhe instead of uyuhe, though the latter does exist.)

<table>
<thead>
<tr>
<th>Class</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class 1</td>
<td>uwuhe</td>
<td>abaho</td>
</tr>
<tr>
<td>Class 2</td>
<td>uwuhe</td>
<td>iyie</td>
</tr>
<tr>
<td>Class 3</td>
<td>iyie</td>
<td>izie</td>
</tr>
<tr>
<td>Class 4</td>
<td>ikie</td>
<td>ibie</td>
</tr>
<tr>
<td>Class 5</td>
<td>irie</td>
<td>ayie</td>
</tr>
<tr>
<td>Class 6</td>
<td>uruhe</td>
<td>izie</td>
</tr>
<tr>
<td>Class 7</td>
<td>akie</td>
<td>utue</td>
</tr>
<tr>
<td>Class 8</td>
<td>ubuhe</td>
<td>ayie</td>
</tr>
<tr>
<td>Class 9</td>
<td>ukuhe</td>
<td>ayie</td>
</tr>
<tr>
<td>Class 10</td>
<td>(not used)</td>
<td></td>
</tr>
</tbody>
</table>

199. Some rules for the use of –he:

1) It may either follow or precede the noun it modifies, though in many localities it precedes. When it precedes it removes the initial vowel of the noun:
   ikihe gitabo – which book?  
   umusi uwuhe? – which day?

2) When it follows its noun, if there are any other adjectives modifying the same noun, this one must come last:
   inka zawe nini izihe? – which of your big cows?

3) The second syllable is long and accented. That is the reason the changedown rule does not affect the k’s and the t’s as you note in ikihe, akahie and others.

4) It is more often used in the pronoun form, like this:
   Ugomba ikihe mur’ ibi bitabo? – which of these books do you want?

Exercises:

I. Translate into English:

II. Translate into Kirundi:
   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 of (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. I do not know which one I want. 6. Which vegetable do you want me to gather (= you 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:

guhindukira (ye) – to turn around (intr.)
guhindukiza (je) – to turn around (intr.)
guhunga (nze) – to flee

impunzi – refugee (one who flees)
umuryango – family, clan
umuryango – doorway

Note: The two words “umuryango” are pronounced slightly differently. On “doorways” the +rya is a high tone, on “family” it is a low tone. Umuryango is “clan” rather than “family” in the English sense of the word.

200. **Prepositional form.** This is made by changing the final *a* of a verb to *era* or *ira*, according to the A I U rule (Par. 157).

<table>
<thead>
<tr>
<th>Verb</th>
<th>Prepositional Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>kuzana</td>
<td>kuzanira</td>
</tr>
<tr>
<td>gukora</td>
<td>gukorera</td>
</tr>
</tbody>
</table>

The translation of this form in its simple use is just – to, for, at, etc.

Nzomugurira 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”.

Yirutse i muhira – he/she ran to his home.

201. Some verbs form this a bit irregularly:

1) Most verbs ending in *za* change to *riza* or *reza* (acc. tp A I U rule).

<table>
<thead>
<tr>
<th>Verb</th>
<th>Prepositional Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>gukiza</td>
<td>gukiriza</td>
</tr>
<tr>
<td>kubaza (ask)</td>
<td>kubariza</td>
</tr>
</tbody>
</table>

2) Many verbs ending in –sha change –sha to –shiriza or –shereza, -hiriza or –hereza (A I U rule). Causatives are included here.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Prepositional Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>gushusha</td>
<td>gushuhiriza</td>
</tr>
<tr>
<td>gukorea</td>
<td>gukoreshereza</td>
</tr>
</tbody>
</table>

There are other irregularities which you will meet but these are the main ones. The great majority of verbs form the prepositional regularly.

(Note: gukoreshereza above does not mean to use for a certain task, but rather to use for someone.)

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/she has asked Bwana for me. (Do not use the usual past stem.)

Exercises:

I. **Make the following verbs prepositional and translate:**

| 1. kwandika | 6. guteka | 11. kwonona |
| 2. kugaruka | 7. gusaba | 12. kuraka |
| 3. kugira | 8. guhunga | 13. kubabara |
| 4. gusoma | 9. kubika | 14. kuvoma |
| 5. kwubaka | 10. kwanka | 15. gutwenga |

II. **Translate into English:**


III. **Translate into Kirundi:**

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 Bwana for us?
LESSON 99: Uses of Prepositional Form

Vocabulary:

kurega (ze) – to accuse, accuse of
kugesa (she) – to harvest millet, small grains

gushwabura (ye) – to harvest
ikiyaga – lake, ocean

imbabazi – mercy, forgiveness
kugeza aho – until

203. Uses of Prepositional Form:
1) The simple use of to, for (sometimes in, against or from)
kuzanira – to bring to
gushimira – to praise for
Note: Some verbs’ natural meaning implies to or for – such as guha. In that case the prepositional form is not necessary. However, those verbs may have a prepositional form to fit 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 aho meaning when, or where. Past or present verbs in clauses introduced by aho also take this form.

Sinzi aho nzogarukira – I don’t know when I shall return.
Aho Yesu azozira azotujana mw 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.

Sinzi igihe yapfiriye – I don’t know the time 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.

Tuzoshimira Imana mw 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 the following Scripture verses: Math 2:1; 3:1; 11:20,21.
Note: Here also if the naturel meaning of the verb implies place it is not necessary to use the prepositional form. Verbs as, kurara, kwicara, etc.

204. Prepositional Form of monosyllabic verbs:

kuba          kubera
kuca          gucera
kugwa        gugwera
kuha          guhera
kunywa      kunywerera
gupfa       gupfera

Note: These are all formed regularly. You simply must remember whether the vowel is i or e.

Exercises:

I. Translate into English:


II. Translate into Kirundi:

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 Gitega 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 Kirundi). 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 failed 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 –kwiye and –rinda. Give examples of each in a sentence.
5. How would you say “before he comes”?
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 a verb 3) as object of verb 4) with possessive.
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. kwubaka  22. kunywa
3. gushima  8. kugura  13. kugira  18. gutuma  23. gupfa
5. gusoma  10. kubona  15. gukiza  20. kubaza  25. kuba

III. **Vocabulary Quiz:**
1. isi  11. guhindukira  21. to sit  31. to visit
2. igihano  12. guhindukiza  22. to play  32. to vomit
3. gukena  13. gushwabura  23. little basket  33. shame
4. gukorora  14. kuyaga  24. family  34. to go outside
5. kwihangana  15. inyoni  25. until  35. cross
6. intambara  16. inama  26. to be hot  36. shoes
7. kurega  17. igisagara  27. to heat  37. to understand
8. kwongera  18. imihana  28. lake  38. to chat
10. igiseke  20. ikiganza  30. to measure  40. to damage

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LESSON 101: Reading Lesson

I. *Translate into English*: You may translate present verbs as past where it makes sense to do so. For new words see vocabulary at end of lesson.

Imana yahejeje igitoke, buno Satani na we afata inkende ayicira (prep. form of kwica) musi yaco. Arongera afata ingwe ayicira hano nyene musi ya kina gitoke. Arasubira afata ingurube ayicira hano nyene musi yaco. Rero (then) kina gitoke kinunuza (suck in) amaraso ya vya bikoko vyose Satani yiciye musi yaco. Ni co gituma (reason) umuntu anywa inzoga nk’akabanza (ka = and) gukina nk’inkende, ngw asubire kunywa, akarwana nk’ingwe; hanyuma akaza arivumbagaza (roll oneself) mu vyondo nk’ingurube.

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

Bene Data, ntumutangazwe n’ukw (that) ab’isi babanka. Twebwe turazi yuko twavuye mu rupfu, twashitse mu bugingo, kuko dukunda bene Data. Udakundana (-na = each other) yama (remains) mu rupfu. Uwanka mwene Data wundi n’umwicanyi; kandi murazi yukw ata (no) mwicanyi afise ubugingo budashira buguma muri we. Iki ni co kitumenyesha urukundo, n’uk’ uwo yatanze ubugingo bwiwe kwacu;* natwe dukwiye gutanga ubugingo bwacu kwacu bene Data. Arik’ ufise ibintu vyo mw isi, akabona mwene Data wundi akennye, akazitira (close up) imbabazi ziwe kur’ uyo, mbeg’ ugukunda Imana kwoguma (would remain) muri we gute (how)? Bana bato, ntudukundane mu majambo canke ku rurimi, ariko dukundane mu vyo dukora no mu vy’ukuri. Ico ni co kizotumenyesha ko tur’ ab’ukuri, kandi tuzokūra ugukekeranya mu mitima yacu imbere yayo.

* (see Par. 207)

**Vocabulary:**

ivyondo – mud  
 ingurube – pig  
 inkende – monkey  
 umwicanyi – murderer  
 mwene – son of, daughter of (pl. bene)

kurema (mye) – to create  
 gutangara (ye) – to wonder at, be amazed  
 gushira (ze) – to end, to finish (intr.)  
 nka – like  
 buno - then

Note: In some verbs you will note the syllable ‘ka’. You will learn about that tense later, but for the present translate the –ka- as “and”. You may see some other things that you don’t understand altogether; however, do the best you can with the translation.
Vocabulary:
kuja (giye) – to go
kugenda (je) – to try, tempt
kuzimira (ye) – to lose one’s way, go astray
kugerageza (je) – to try, tempt
kubwa – for the sake of, because of

205. Difference between kuja and kugenda. When a definite place is indicated, the verb kuja is used; but if no definite place is mentioned, kugenda is used. Many times this rule does not apply. In fact, there are areas where kugenda is used almost to the exclusion of kuja.

206. Ntuze. This word means “what’s-his-name”. It is used when for the moment one cannot remember the name of a person.

Hamagar a ntuze – call what’s-his-name.

When a thing is referred to, the specific name being forgotten, the form is intuze.

Sometimes one hears an African say something like this: Ngomba kugura intuze – intuze – ikaramu. – I want to buy what you call it – a pencil.

There is also the word ‘naka’ (sometimes doubled: naka-naka) meaning “so-and-so”. In English we sometimes say “He goes to so-and-so and says such-and-such.” In Kirundi this would be: “Agenda kuri naka avuga binaka.”

Ku musi munaka – on such-and-such a day.

207. Kubwa. This word often means “on account of”, “through the agency of”, “as for me”, as well as “because of”. Listen for native usage of this word to get the right slant of meaning. It may also be used like this: Kubwanje si co ngomba – for myself it isn’t that which I want.

Yjesu yapfuze kubwacu – Jesus died for our sakes.

Kubw’ abantu bose – for the sake of all people.

Observe how kubwa unites with the possessives: kubwanje, kubwawe, kubwacu, etc.

Exercises:
I. Translate into English:

II. Translate into Kirundi:
1. Jesus was tempted for our sakes in order that He may help us in our temptations (make noun out of verb here – “our being tempted”). 2. Try (pl.) hard (cane) to do what God wants and He will help you. 3. I am looking for what-you-call-it – a tool to pound (gukoma) nails with – a hammer. 4. Jesus died on the cross because of your sins and my sins. 5. The men will go to Bururi tomorrow to begin to build a new house. 6. The fundi sent me to look for what-you-call-it. But I can’t find it. Tell me what you want and I’ll help you look for it. 7. When you go to Bujumbura please buy four pails for me. 8. Don’t stay home because of me; I’m not very sick, and I want you to go with the others. 9. For whom did they weave that tall pointed basket over there? 10. When the visitors came here, they got lost (= lost their way) and we waited for them (for) five hours.
LESSON 103: Reflexive Verbs

Vocabulary:
- kunezereza (je) – to please, make happy
- kurinda (nze) – to watch, guard
- guhisha (shije) – to hide, hide from
- ubusa – in vain, nothing, for nothing

208. Reflexive Verbs. These are formed by attaching the prefix \( i \) to the stem of the verb, or \( iy \) it is a vowel-stem verb.
- gukunda – to love
- kwikunda – to love oneself
- kwigisha – to teach
- kwiyigisha – to teach oneself
This attached prefix actually becomes part of the stem and the forms are treated as any other vowel-stem verbs, in all respects.

209. The reflexive can be used making the subject the direct object as in kwikunda – to love oneself, or it may be made an indirect object when used with a prepositional form of the verb or with a prepositional suffix. (for the suffixes see lesson 115).
- kwigurira igitabo – to buy a book for oneself

210. The imperative of reflexive verbs must end in \( e \).
- Ikize – save yourself!

Exercises:
I. Translate into English:
1. Abikunda ntibanezereza Imana ariko biyumvira ivyabo gusa.
2. Kubwanje sinzofasha ūtifasha.
3. Umuntu yivye akunda kwihisha kukw atinya gufatwa.
4. Irinde kugira ngo ntugwe igihe uzogeragerezwa na Satani.
5. Uwibwira yukw amafaranga menshi azana umunezero arihenda.

II. Translate into Kirundi:
1. Many people like to please only themselves, but they work (use prep.) in vain because they do not please God. 2. He who remains in sin does evil (badly) to himself. 3. My older brother is looking for gardens for himself because those he has are small. 4. Those who love themselves very much cannot love others. 5. Let’s examine ourselves that we may see if (ko) we have sins in our hearts.

III. Make the following verbs reflexive and translate:
1. kwereka 4. gukira 6. gukeba 10. kwubakira 13. gufasha
2. gukiza 5. gutanga 7. kubabaza 11. kubaza 14. kuvugira
3. kubuza 6. guha 8. kwanka 12. kuganza 15. gusengera
LESSON 104: Uses of *Nta*

**Vocabulary:**
- umubabararo – grief, sorrow, suffering
- imfura – first-born
- indaro – lodging place
- gusigara (ye) – to be left
- inda – stomach, pregnancy
- naho – although (introduces depend. clause)

211. *Nta*, meaning “no one”, “not”, may be used either as an adjective or pronoun. Thus used it is followed by a relative clause, which is subject to rules for dependent clauses. Actually in some ways *nta* seems to be a verb form, meaning “there is not” especially in view of its dependent form, see Par. 216. In all the examples given here it suits both sense and form to consider it this way. However, it does replace the English adjective or pronoun “no”, “none”, “no one”.

1) When used as an adjective it precedes the noun and removes the initial vowel.
   - *Nta muntu yaje* – not a person came, no one came
   - *Nta gitabo mfise* – I haven’t a book (lit. not a book I have)

2) When used as a pronoun the relative begins with *u* (as forms in Par. 194), in reality *uwu-* and the initial vowel (*u*) of *uwu-* is dropped.
   - *Nta wugomba kugenda* – no one wants to go (lit. there is no one who wants to go)
   - With the vowel-stems likewise the *u* of *uw-* is dropped after *nta*.
   - *Nta wanka umwana wiwe* – no one hates his own child

3) *Nta* very frequently is placed at the beginning of a sentence

212. *Nta* is sometimes used with *na* which in this instance means “even”. e.g. *Nta n’umwe ari hano* – not even one is here (this is simply an emphatic way of saying “no one”). The number, as *umwe* here, would agree with the class of whatever was being referred to.

213. This word, *nta*, plus the relative, is common for “anyone” (really “no one”) in asking questions.
   - *Nta wabonye igitabo canje* – has anyone seen my book?
   - However, the Barundi would probably say “Nta gitabo canje wamboneye?” – lit. no book of mine have you seen for me?

Note also these examples:
   - *Ibijumbu biriho? Oyaye, nta biriho.* – Are there sweet potatoes? No, there are none.

**Exercises:**

I. *Translate into English*:
   1. *Nta muntu nabonye mw ishuli mu gitondo.*
   2. *Mbega nta wuri hano agomba kunkorera?*
   3. *Nta gitabo na kimwe gisigaye.*
   4. *Nta mubabararo yagize nahe se yapfuye.*
   5. *Mu gihe Imana yakuriye abantu bayo muri Egiputa, nta mfura n’imwe yasigaye mu Banyegiputa itapfuye.*
   6. *Mbega mur’ ivyo bitoke vyose waguze, nta na kimwe gisigaye?*
   7. *Urya mubagabo nta bana afise bazima atar’ (except) imfura yiwe.*
   8. *Naho twagerageje cane, nta rubaho na rumwe rwo gukora urugi twashoboye kuronka.*
   9. *Nta kubabara mfise mu nda, ni mu mutwe gusa.*

II. *Translate into Kirundi*:
   1. No lodging place were they able to find. 2. Those old men have some bad habits; but not one wants to leave them. 3. Has anyone seen my pencil? 4. I haven’t any francs to buy beans. 5. No one builds a house on sand. 6. No visitors came, although we prepared lodging for them. 7. Doesn’t anybody lack a songbook (book of songs)? I pucked up one here. 8. Didn’t anybody go to harvest the millet? 9. We haven’t heard any news of our friends, although they went home last month. 10. Are there no fundis who know how to put a roof on a house?
LESSON 105: Further Notes on Nta

Vocabulary:
inondwi (or, -e) – tick
inyenzi – cockroach
ubutunzi – riches, wealth
intozi – pincher ants
inda – louse (This word is not pronounced like the word for somach. Ask an African to help you!)

214. Nta as object is usually used in the adjective form. It may not be used by itself.
Nta biti nabonye hariya – I saw no trees over there
Since “nta biti” is antecedent of the relative clause “nabonye”, as well as object of that verb, it precedes the verb. nta can never follow a verb as object.

215. Nta as pronoun subject:
Nta we nabariye – I told no one.
Nta bo muzobona – you will see none (e.g. workers)
Nta with the demonstrative pronoun may be used as object of the verb, referring to a thing.
Ufise inka? Nta zo mfise. – Do you have cows? I have none.
Ntuze afise isuka? Nta yo afise. – Does what’s-his-name have a hoe? He has none.

Nta co is commonly used for “nothing”.
Ufise iki? Nta co. – What do you have? Nothing.
Nta co is also commonly used as a negative imperative, to stop someone from what he is already doing.
Nta co urira! – Don’t cry; stop crying. (to a crying child)
Nta co ubesha – Don’t lie; stop lying. (to a person telling a lie)
(In speech co elides: nta c’urira)

Nta ho is used for “never” or “nowhere”, usually placed at the beginning of the sentence.
Nta ho nzogenda mur’ ico gihugu – I shall never go into that country.
This may be used with the not-yet tense, putting the verb in the affirmative.
Nta ho urāsoma iki gitabo? – haven’t you ever read this book? (have you never yet...)

216. In a dependent clause nta becomes ata.
Kana ntashobora kugura impuzu kukw ata mafaranga afise – Kana cannot buy clothes because he has no francs.

Exercises:
I. Translate into English:

II. Translate into Kirundi:
1. He has never lost his way in his country. 2. I saw no one in your kraal yesterday. 3. I don’t know about (iyva) this child because he says nothing. 4. There are no cockroaches in her kitchen. 5. This man wants to buy clothes although he has nothing. 6. Are there pincher ants in your garden? I haven’t seen any. 7. Don’t tell anyone that thieves stole that cow. 8. I’ve never seen a monkey or a leopard in this country. 9. Haven’t you ever climbed that mountain? Let’s climb it tomorrow. 10. Stop writing (don’t write) that letter. You will see your brother (to a girl) soon.
LESSON 106: Reciprocal Form of Verb

Vocabulary:
gukwega (ze) – to draw, pull   amosozı – tears
kwegera (reye) – to come near to   guhanagara (ye) – to wipe, wipe away
guhanara (ye) – to warn, advise

217. The reciprocal form is made simply by adding na to the verb stem. In a few verbs is it nya, you will learn those by experience. One of these is gufashanya – to help each other; another is kwigishanya – to teach each other. There are two meanings to this ending. But the meaning implied by the term “reciprocal” is “one another” or “each other”.
gukunda – to love   gukundana – to love each other
kubona – to see   kubonana – to see each other

218. There are two important things to be remembered:
1) Only a transitive verb may become reciprocal for it must have an object – “one another”.
2) A reciprocal verb does not usually have any other object following since the object is “one another”.

219. The past of these verbs ends in –nye. Those which end in –nya form the past with nije.
Bakundanye – they loved each other. Bafashanije – they helped each other.
Note: A verb may have both a prepositional suffix and a reciprocal. In this use there may be another direct object expressed.
kwandikirana ivyete – to write letters to each other
Often when there is a prepositional and a reciprocal, the prepositional is repeated twice, before and after the –na.
kugirirananira ishari – to be jealous of each other

Exercises:
I. Make the following verbs reciprocal and translate:
1. kwireka 2. kugaya 3. gufata 4. guhenda 5. kwanka 6. kuraba 7. kwizera 8. kurega
9. kurega

II. Translate into English:

III. Translate into Kirundi:
1. Those two men are afraid of each other because both have riches and they are jealous (of) each other. 2. I am going to America soon, but let us write to each other. 3. The boys hated each other but now they love each other because Jesus has saved them. 4. The girls showed each other their new clothes. 5. God’s people love each other, help each other and trust each other. 6. Let’s help each other wash these dishes; you (sing.) wash them and I’ll dry them (wipe). 7. Please get near to each other, all of you, so that you can hear what I say. 8. The girls were shedding (crying) many tears, but we advised them not to (= that they not) sorrow. 9. These thieves are lying to each other. I can’t trust anyone (of them). 10. Those who respect each other are able to help each other.
LESSON 107: Associative Verbs

Vocabulary:
- gutera (ye) – to throw, plant (see Par. 222)
- igiciro – price, value
- inyungu – profit
- umwanda – dirt (esp. as on floor, etc.)
- ubuhoma – dirt (on body, clothes)
- isoko – market place (3rd or 5th class)
- isōko – fountain (3rd or 5th class)
- kwuma (mye) – to dry (intr.)

220. **Associative verbs** are formed exactly like reciprocal verbs – by the addition of *na* (sometimes *nya*). The past is also the same ending in –nye (or, -nije). This form means to do a thing together.

- gukora – to work
- gukorana – to work together
- kugumana – to stay together

You are not apt to confuse these two kinds of verbs, for they scarcely ever occur in the same verbs, and the meaning is always obvious.

221. a) When the second subject is named – that is, the one with whom the thing is done, the word *na* meaning “with” is used,
- gukorana n’abandi benshi – to work together with many others
b) Remember the use of kujana: Petero ajana abana – Peter takes the children
- Abana bajana na Petero – the children go with Peter

If no 2nd subject is expressed or object, with associative verbs it is important to be careful about using transitive verbs where the meaning would be “each other” rather than “together”.

- turirimba – let us sing about each other (not. let us sing together)
- turirimbe hamwe – let us sing together

Often in this instance the prepositional form is used:
- turirimbere hamwe – let us sing together

Attention: “gusengana” is “to worship each other” (not “pray together”). “Gusengera hamwe” is “to pray together”.

Sometimes the associative form is used like this: Garukana igitabo canje – come back with my book, thus, return my book.

222. **Gutera.** This verb is used in a multitude of ways with many idiomatic expressions. It is derived from the verb guta – to throw away or lose. Note these phrases:
- gutera ipasi – to iron (clothes)
- gutera imbuto – to plant seeds
- gutera umupira (or, amabuye) – to throw the ball (or, stones), play ball
- gutera ubwoba – to make afraid (throw fear)
- gutera icubahiro – to bring honor, respect

from these examples you will be able to understand the use of this word in other similar expressions when you hear them. As in the last two examples it often has the idea of “to cause”.

Exercises:

1. Translate into English:
   1. Mwiruke hamwe kugira ngo turabé ñshobora kwiruka n’ingoga. 2. Abana bakunda gukinana; bakunda cane gutera umupira. 3. Nzogarukana intebe yawe ejo. 4. Tujane kw isoko kugura ibiharage; hanyuma tuzobigura ahandi, kumbure tuzogira inyungu. 5. Har’ umwanda mwinsi mw ishuli; mukorane n’ingoga gukubura no kwoza hasi. 6. Abagore barajana kw isōko kuvoma. 7. Twicarane mu nzu ngo tuyage gatoya. 8. Twese dufise ibitugoye, rero ni twibuke gusabirana. 9. Izo mbuto zose nataye ziri
hehe? Nta zo mbona. 10. Data yansigaranye urugo, none sinshobora kujana n’abandi i Gitega.

II. *Translate into Kirundi:*

1. Those men work together well because they like each other.
2. The teachers will spend the night together so that they may have the opportunity to pray together.
3. Let us sing together hymn no 263. (write out the number)
4. I warned the thief with many words because I wanted to make him afraid.
5. Iron all the clothes today before they dry completely.
6. People who live together (use kuba) must trust each other.
7. The girls went down to hoe with the women in the valley.
8. Let’s do what (the things which) God wants so that we may bring (cause) Him honor.
9. My brother (girl speaking) wants his children (wants that) to learn together with the teacher’s children.
10. The pupils went out together (in order) to play ball.
LESSON 108: Adverb –te? Comparisons

Vocabulary:
kuruha (she) – to be tired   kumera (ze) – to be like, to be in a certain state, to germinate
kuruta (she) – to surpass   uruhusha – permission, rest, vacation
kuruhuka (tse) – to rest   si ko – isn’t it? isn’t that so?
isabuni – soap (3rd sg., 5th pl., Swahili)

Note: si ko is often added after a statement, like n’est-ce pas? in French, but do not use it to excess.

223. –te? This word, though an adverb, has a variable prefix. The prefix is the same as the verb prefixes for each class and also for each person. The word is usually used for “how?” (only in questions).

ameze ate? – how is he? (used of one who has been ill, Answer: “Ameze neza”, if he is better, or, “Nta kw ameze” if he is not better)

Ameze is a stative that has lost its –ra.

bakora bate? – how are they working?

1st person: nte dute
2nd person: ute mute
3rd person:
1st class ate bate
2nd class ute ite
3rd class ite zite
4th class gite bite
5th class rite ate
6th class rute zite
7th class gate dute
8th class bute ate
9th class gute ate
10th class hate

You will hear this word in expressions such as these:
tugire dute? – what shall we do? (lit. how shall we do, also: tugira dute?)
bigende bite? – how are things going?
nkora nte? – what shall I do? (or, how shall I do, also: Nkore nte?)
hameze hate? – what is it like (there)?

224. Comparison. The verb kuruta is most commonly used for this when the idea of surpass is involved. It cannot be used for expressions like “this is smaller than that”, for the idea is contrary to “surpass”. Note these examples:

Uyu mwana ni munini kuruta uyo – this child is bigger than that one
Iki giti ni kirekire kuruta ico – this tree is taller than that one
Impuzu ya Mariya ni nziza kuruta iya Ana – Mary’s dress is nicer than Ana’s.

The other verbs, kurusha and gusumba, are also used in like manner for comparisons. It seems that kurusha is used when the comparison has to do with a verb that shows activity, but if the verb is a stative kuruta is used.

Paulo aririmba neza kurusha Petero – Paul sings better then Peter
Umukozi wanje akora cane kurusha urya – my workman works harder than that one.

but: Uyu mwana ararwaye kuruta uwo.

Exercises:
I. Translate into English:
1. Ndasavye uruhusha kuko ndushe cane.
2. Nyoko ameze ate ubu?
3. Ashobora kugenda ate kukw arwaye ukuguru?
4. Imana izofasha ite abantu banka kuyakira mu mitima yabo?
5. Nsoma nte ko (since) ntafise igitabo?
7. Ngire nte, kuko ndwaye cane uyu musi kuruta ejo?
8. Aboro bakunda Imana batanga amafaranga menshi kuruta abatunzi bikunda.
9. Iciciro
1. How are things going in your school? 2. What shall we do since the others are not coming to help us? 3. How can I rest now for there is much work? 4. How will you (pl.) pay the workers today? You have no francs. 5. How are your cows now? They were sick, weren’t they? 6. What is your new kraal like? Is it nicer than the other one? 7. I heard that your father is very ill. How is he now? He’s no better. 8. How did they build, since it’s raining (= rain falls) every day? 9. My sister (boy speaking) knows how to weave baskets (flat ones) better than my mother. 10. I like (use “praise”) these shoes more (kuruta) than those but the price is very big.
LESSON 109: How to Say “Why?”

**Vocabulary:**
- inzigo – grudge
- ishavu – crossness, vexation, resentment
- kugira ishavu – to be cross
- umwikomo – hard feelings
- gupfuma (mye) – to prefer as lesser of two evils
- kudendereza (je) – to persecute, accuse falsely

Note the use of umwikomo – after a discussion, perhaps one refusing to do what the other wants, the one refused says, “Nta mwikomo ngira”, as much as to say “It’s all right, I’ve no hard feelings about it.”

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

1) **Ni ku ki?** This is used as we use the word “why?” all by itself, not in introducing a clause.
   
   Yagiye ku mutware, Ni ku ki? (especially for past time)
   Remember that ordinarily this does not introduce a clause, though you may occasionally hear it used that way (in which case the clause following is a dependent one).

2) **Present or future tense** with a clause: “n’iki gituma” or “n’iki gitumye”
   
   N’iki gituma (gitumye) ukubita umwana? – Why are you beating the child?
   N’iki gituma uzoja i Gitega? – Why will you go to Gitega?
   
   There doesn’t seem to be any particular difference between gituma and gitumye when used for the present as above.

   **Recent past:** (the –ra– of the immediate past is lost from the main verb because it is a dependent clause.)
   
   N’iki gitumye ukubise umwana? – Why did you beat the child (just now)?
   Here one must use gitumye.
   
   **Past:**
   
   N’iki catumye ukubita umwana? – Why did you beat the child?
   Note the tense of gukubita as well as of gituma here.

3) For the negative one use the proper tense of n’iki gituma followed by the –ta negative
   
   N’iki catumye udakora neza? – Why didn’t you work well?
   But a preferable form is to use this construction:
   
   N’iki cacubujije gukora neza? – What hindered you from working well?

4) Another way of expressing “why?” is the prepositional form of the verb followed by iki.
   In other words, “for what?”
   
   Uyankira iki? – Why do you hate me? (lit. for what do you hate me?)
   This form is chiefly used when there is a pronoun object in the verb, though *not only* then.

**Exercises:**

**I. Translate into English:**


**II. Translate into Kirundi:**

boys? 7. Why do the elders falsely accuse these two young men? They didn’t steal anything. 8. Why (for what) is that woman punishing her little child? 9. Why did you (just now) drag that big box into this room? 10. Why did you wait until today to tell me that news?
LESSON 110: Review

I. For the following verbs give the causative, prepositional, passive, reflexive, reciprocal (or associative) forms:
1. gukunda  3. kubona  5. kuvuga  7. guhenda  9. gutinya
2. gukora  4. gufasha  6. kwanka  8. guha  10. gutuma

II. Questions:
1. What is the difference between kuja and kugenda?
2. What is the difference between ntuze and naka?
3. What is the difference between reciprocal and associative verbs?
4. What does kubwa mean?
5. Give five expressions using gutera, and translate them.
6. How do you say “why?” when introducing an affirmative clause: 1) present or future, 2) recent past, 3) far past?
7. Give two ways for saying why in negative clauses.
8. What is the word for “why?” when it doesn’t introduce a clause?
9. What is the form of nta used in dependent clauses?
10. What does –te mean? How are its prefixes determined?
11. Give an example of a comparison and translate it.
12. How is the negative imperative formed when one wishes to stop what another is doing?

III. Vocabulary Quiz:
1. intozi  11. inyenzi  21. to be tired  31. tears
2. ishavu  12. isoko  22. to hide  32. stomach
3. gupfuma  13. gusigara  23. to persecute  33. to warn
4. ubusa  14. imfura  24. to try  34. although
5. kuja  15. umwikomo  25. grudge  35. louse
6. uruhusha  16. inyondwi  26. dirt (on body)  36. to wipe
7. indaro  17. kwuma  27. to lose one’s way  37. riches
8. inyungu  18. inkende  28. to rest  38. mud
9. igiciro  19. gutangara  29. to draw near  39. to plant
10. umwansi  20. kurema  30. to please  40. to guard
LESSON 111: How to Say “Some”; The Conditional

Vocabulary:

ihwa (5th cl.) – thorn
amagorwa – difficulties, afflictions
ivyago – troubles
ikimenyetso – sign
namba – if

Note: namba cannot be used for “if” in all cases, but mainly is used for the simple present or immediate past as, “If you do thus...” Further explanations about “if” will be found in the advanced grammar.

226. Often when we would say “some” in English, there is no word needed for it in Kirundi. Mbeg’ ufise ibijumbu? – Do you have some sweet potatoes?

In that sentence Kirundi requires no word for “some”. However, there is a word for “some”, which is the stem of the word for “one” with a plural numeral prefix.

abantu bamwe – some people
ibintu bimbe – some things

But note there is a difference – above, in the first example, some sweet potatoes, the meaning was “any sweet potatoes”, while in the later examples the meaning was “was” as a part of a larger group.

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

Abantu baje? Bamwe-bamwe. – Have the people come? Some (of them).

Ibitabo bimwe biri ku meza, arikw ibindi sinzi aho biri. – Some books are on the table, but I don’t know where the others are.

Some adverbial uses in this construction: rimwerimwe – sometimes; hamwe-hamwe – some place, here and there.

227. One each, two each, etc.

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

Mwinjire umwe-umwe – enter one by one.

228. The simple conditional is formed: personal prefix + o + present stem:

n-o-kunda – I would like.

Observe the necessary vowel-constructions:
nokunda
twokunda
wokunda
mwokunda
yokunda
bokunda

This form is usually translated by “would”.

Mbega woshobora kujana na bo? – Would you be willing to go with them?

With vowel-stems the entire infinitive is retained as for the future:

Namb’ ufise umwanya, woshobora kuruhuka gatoya. – If you have time you could rest a little.

The negative is formed regularly:
sinokunda
ntiyokunda
ntiyokwemera

Exercises:

I. Translate into English:

II. Translate into Kirundi:

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 (sing.) bring me some oranges? I don’t want all of them. 7. Although we would do only good (things), some people would accuse us falsely. 8. If I tell you (pl.) all that God did for me, you would be amazed. 9. Wouldn’t you (sing.) like to rest now? 10. If the goats go in the garden, they would destroy the little plants.
LESSON 112: Adjectives Expressed by Verbs

Vocabulary:

kwera (ze) – to be white, pure
guhora (ze) – to cool (intr.), be quite, always do
(caus. kweza – to make white, pure)
gutungu (ze) – to be rich, to possess
kuvyibuha (she) – to be fat

gupfungana (nye) – to be narrow
umutwaro – burden, load

Note: Ukwezwa 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. This is the most common way of expressing descriptive adjectives. Most verbs which take the place of adjectives are usually in the stative voice (though kwera is not).

gukanya – to be cold, damp
gusonza – to be hungry

kunzerwa – to be happy

Others are given in this vocabulary. You will hear many others. Whenever 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.

umugabo akomeye – a strong man
umwana anezerewe – a happy child

impuzu zikanye – damp clothes

If the adjective is in the predicate the stative is used except in negative or dependent clauses.

inzira irapfunganye – the path is narrow

In negative and dependent clauses the – ra – drops out.

This form is often used to express the English participal form ending in – ing.

umwana asinziriye – a sleeping child

Exercises:

I. Translate into English:
   2. Wa mugabo avyibushe arutunze vyinshi kand’ afise abakozi benshi.
   3. Uyu muntu aranezerewe kukwakijwe.
   4. Biragoye kugenda mu nzira ipfunganye.
   5. Wa muntu mukuru aba mu nzu yera; ni nziza cane.
   6. Unzanire amazi ahoze kuko mfise inyota nyinshi.
   7. Umuntu anebwe ntiyoshimwa n’abagomba kumukoresha.
   8. Ngomba yukw abigishwa bose bazoza ejo impuzu zimesuwe.
   10. Ndarushe cane, ntiwompa uruhusha kugira ngo nduhuke gatoya?

II. Translate into Kirundi:
   1. Do not bring the clothes in (from sunshine); 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 (those who are troubled, passive of gora).
   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 (ivyo) Jesus did for them.
LESSON 113: Reduplicated Verbs

Vocabulary:

- kunyiganyiga (ze) – to shake, tremble (esp. of earth, objects)
- igihute – boil, abscess
- igufa – bone
- kudigadiga (ze) – to tickle
- umuswa – white ants (collective noun, used only in sing.)
- kumāramāra (ye) – to be very ashamed

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

- kugenda – to go
- guhenda – to deceive
- gukora – to work
- kumara – to finish
- kuvanga – to stir

  Reduplicated verbs. Some verbs redouble the stem to give a slightly different meaning:
  - kugendagenda – to take a walk
  - guhendahenda – to deceive (in a lighter sense than the first word, often used of joking or amusing a child)
  - gukorakora – to touch, feel (past is korakoye)
  - gukorakora – to touch, feel (past is korakoye)
  - kumaramaza (je) – to finish completely (trans.)
  - kuvangavanga (nze) – to mix thoroughly

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

- kugendagenda yagendagenze – he/she went for a walk
- guhendahenda yaguhendahenda – he/she deceived (in a lighter sense than the first word, often used of joking or amusing a child)
- gukorakora yagukorakora – he/she touched, felt (past is korakoye)
- kumaramaza yakumaramaza (ze) – he/she finished completely (intr.)
- kuvangavanga yakuvangavanga – he/she mixed thoroughly

Exercises:

I. Translate into English:

1. Umuswa mwinshi wari mu nzu; ngira ngo mu gihe isi izonyiganyigira cane ya nzu isogwa.
2. Ejo ku mugoroba twagendagenze, yamar’ uyu musi imvura iratubuza.
3. Umwana yatwenze cane kuko bamudigadize.
4. Ngira ngw ico uugva a’ukuri; urampendahenda gusa.
5. Mu mwaka uheze har’ ibihe bitatu isi yanyiganyize cane.
6. Impumyi yakorakoye umagufa, maze yamenye ka ar’ay’ (those of) ingwe.
7. Nam b’ ukora urtyo, uzomāramāra cane.
8. Sinshobora kugenda i wanyu kugeza aho namaramaze.
9. Umwana yarikw ararira cane, ariko nyina yamuhendahenze, non’ arikw aratwenga.

II. Translate into Kirundi:

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 (yuko) you have francs.
4. I cannot go far for a walk for I haven’t time.
5. The boys tickled the child until he cried.
6. Did you mix the sugar and butter well? Then add some flour and salt.
7. The child is feeling of the fur (hair) or the cat.
8. The thieves were very much ashamed. They didn’t know what (= that) to say.
9. Your abscesses are completely healed. I have completely finished all I can do (work) for you.
10. Wouldn’t you (sing.) amuse the baby so that he’ll stop crying?
LESSON 114: Quotations, Direct and Indirect

Vocabulary:

- umuravyo – lightning
- inkuba – thunder
- umuturagaro – thunder
- urubura – hail
- kuyoberwa (bewe) – to be mistaken, to not know (usually used in the stative)
- gukumbura (ye) – to be lonesome for

Note: In the African thinking inkuba is a big animal, or being, living in the sky. But the noise we hear is umuturagaro. They usually say “Inkuba yakubise umuntu” not “umuravyo” as we would expect. This is because they think this animal did it.

231. Direct quotation with –ti. This little word sort of takes the lace of quotations marks, and often is not translated at all. It is followed by the exact words of the speaker.

Yavuze, ati Ni mugende nzobonana namwe (you) ejo – he/she said, “Go, I will see you tomorrow”.

-ti always has the regular verb prefixes: mvuga nti, uvuga uti, avuga ati, etc. It may be used by itself sometimes.


The change-down rule does not affect –ti.

ikijuju kiravuga, kiti – the fool says
-ti elides before a following vowel.

232. a) Indirect quotations are usually introduced by yuko or ko, with the verbs subject to rules for dependent clauses.

Yavuze yukw agomba abanyakazi benshi – he/she said that he wants many workers.

b) Ngo may introduce either a direct or an indirect quotation.

Direct: Yavuze, ngo Tugende – he/she said, “Let’s go”.

Indirect: Yavuze ng’uyu muntu ni we yisha ca gikoko – he/she said that this person is the one who killed that animal.

Exercises:

I. Translate into English:


II. Translate into Kirundi:

1. The fool says: “There is no God”. 2. Tell the people that the white man 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 Barundi. 6. I was mistaken when (aho) I told you (pl.) that it hailed (= hail fell) near Ngozi. 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 hard feelings although their older sisters warned 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:
- guhiga (ze) – to hunt
- kunyuka (tse) – to get up (esp. from bed)
- igitarurwa – bridge
- kubaho – to live, exist
- igitarurwa – bridge
- kubaho – to live, exist
- igitarurwa – bridge
- guhiga (ze) – to hunt
- kunyuka (tse) – to get up (esp. from bed)
- igitarurwa – bridge
- kubaho – to live, exist
- igitarurwa – bridge
- kubaho – to live, exist

233. –ho. The use of this suffix was discussed somewhat in Par. 137.
Ho – to be, become
Kubaho – to live, exist
Harih’ ibitabo? – Are there books?

Gukuraho – to take away altogether (lit. take away from there)
Yesu yaje mw isi gukūrah’ ivyaha – Jesus came to earth to take away sin.
(This form may be used only if no mention is made of the one from whom sins are taken.)

234. –ko. In general one might say that –ko is used just 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 any noun following.

Washize igitabo ku meza? Ego, nagishizeko. – Did you put the book on the table?
Yes, I put it there. (implying on)

Yesu yadukuyekw ivyaha – Jesus took away our sins (from us).
Note that here the o of ko changed to w before a following i.

–ko attached to a passive verb governs the subject of the verb.

Twakukwekw ivyaha vyacu – our sins have been taken. (lit. we have been taken from
our sins)

235. –yo. This suffix means “there”, in reference to a place previously mentioned.

Nzosubirayo vuba – I shall return there soon.
Yavuyeyo – he/she came from there.

236. –mwo. This suffix is used for mu, and, like –ko usually governs an object in the verb
or is used when no object of mu is named.

Sukamw’ amazi – pour water into it.
Kuramw’ ifu – take flour out of it.

Ni muvemwo – come out of it.

–rimwo (–ri + mwo) = contains.

Isandugu irimw’ amafaranga – the box contains francs.

Note that in these examples no object pronoun is used, but there may be.

uyivemwo – come out of it (yi referring to house)

These 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. The addition of these suffixes brings the accent onto the syllable
just preceding them. e.g. Sukamw’ amazi.

The –o usually elides with a following vowel, or with –ko it changes to w before a, i, e.

Exercises:
I. Translate into English:

(water pot); sukamw’ amazi menshi. 3. Washize impuzu ku ntebe? Ego, nazishizeko.
4. I wanyu n’i Bujumbura? Mbeg’ uzosubirayo ryari? Si vuba kukuw igitarurwa capfu-
ye. 5. Yesu yaje mw isi kugira ngw akureh’ ivyaha. 6. Mbeg’ ugomba iyihe sandugu?
Ngomba iyo irimw’ amafaranga. 7. Naka yavyutse n’ingoga kuk’ uburiri bwiwe
burimw’ intozi. 8. Izuba ni rynshi, ngomba kurondera igitarurwa kugira ngo nicaremwo.
9. Mbona har’ amazi hasi. Ego, nayashesheho vuba. 10. Twabonye ibintu vyinshi ku
meza. N’ubikureko vyose kuko tugomba kuyategura kugira ngo tuyarireko.
II.

*Translate into Kirundi:*

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 Gitega. All right (ni ko), 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. Please 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. Please take them out and show them to me.
Vocabulary:

- **ubwokoko** – race, nation, people
- **gusiga (ze)** – to leave
- **umumarayika (Swahili)** – angel
- **gusīga (ze)** – to anoint, rub on, paint
- **gusemerera (ye)** – to call out (as they do from hill to hill)

237. **Ki** is an invariable adjective which always follows the noun it modifies. It means “what kind of?” – usually asked in wonder or astonishment.

- *iki n’igitabo ki?* – what sort of book is this?
- *uyu n’umuntu ki?* – what kind of person is this?

238. **Umuki** is a declinable pronoun usually preceded by ni. It means “what kind of” in the sense of nationality, genus, etc.

- *uyu muntu n’umuki?* – what kind of person is this? (American, Belgian, Murundi?)
- *uru rurimi n’uruki?* – what kind of language is this? (Swahili, Luganda, French?)

The prefixes of this word are those of the nouns:

- **umuki** abaki
- **iri** amaki
- **umuki** imiki
- **uruki** inki
- **inki** inki
- **agaki** uduki
- **igiki** ibiki
- **ubuki** amaki
- **uguki** amaki

This form might rarely be used as an adjective, thus: umuntu muki? There is an expression used in greetings: *N’amaki?* – how is it? (For, *amakuru n’amaki?* – What kind of news is it?) The answer is: *N’amahoro, or, N’amarembe.* – There is peace.

239. There is also **n’iki?** – which means “what?” showing absolute ignorance of the nature of the thing.

Note the differences:

- **ki**: Swahili *n’ururimi ki?* – what ever kind of language is Swahili?
- **umuki**: Swahili *n’uruki?* – what language is Swahili? (of white people, Africans...?)
- **n’iki**: Swahili *n’iki?* – what is Swahili? (people, language, thing?)

Exercises:

I. **Translate into English**:

1. Mbega n’umuhungu ki akunda kurwana imisi yose?
2. Ubwoko mur’ iki gihugu n’ubuki?
3. Uzotora igitabo ki mur’ ivyo vyinshi?
4. N’umuntu ki ategeka artyo?
5. Vya bikoko mwahize n’ibiki?
6. Umuti wasiize ku mwana n’umuki?
7. Mwavuze yuko naka afise iradio. Mbeg’ iradio n’iki?
8. Ca gihugu mwavuyemwo n’igihugu ki?
9. Indya babateguriye n’inki?
10. Uwanditse ico cete n’umuntu ki?

II. **Translate into Kirundi**:

1. You have many books. What kind are they?
2. Did you hear what this man said?
3. What sort of man is he?
4. What is “umumarayika”?
5. What sort of flowers are those?
6. What kind of dish is that from which you took out food?
7. What kind of clothes did you leave at home?
8. I saw the doctor rubbing medicine on that man.
9. What kind of illness does he have?
10. What are pincher ants? We don’t have any in our country.

Note the differences:

- **ki**: Swahili *n’ururimi ki?* – what ever kind of language is Swahili?
- **umuki**: Swahili *n’uruki?* – what language is Swahili? (of white people, Africans...?)
- **n’iki**: Swahili *n’iki?* – what is Swahili? (people, language, thing?)
LESSON 117: Ka Tense

Vocabulary:

- guhaga (ze) – to eat a lot, be satisfied
- gutinyuka (tse) – to dare, to be fearless
- kwifuza (je) – to covet, want very much
- kwugara (ye) – to close (a door)
- kwugurura (ye) – to open (a door)
- gutinyuka (tse) – to dare, to be fearless
- kwugurura (ye) – to open (a door)
- kwifuza (je) – to covet, want very much
- kubiba (vye) – to plant (small seeds)

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.

Atera imbuto zikamera zigakura zikama ivyamwa – he/she plants the seeds and they sprout and grow and bear fruit.

b) It is used in a series of habitual happenings.

c) It is frequently used as a narrative tense in storytelling. You will observe this tense often in the speech of Africans. Listen carefully for it, until you not only recognize it, but until you can use it like they do.

d) A ka verb always implies the tense of the verb preceding it. The first verb of the sentence or the account sets the tense and mood for the ka verbs following.

Exercises:

I. Translate into English (these sentences are taken from Scripture, but have been adapted to the vocabulary you have studied):
1. Umuntu abiba imbuto, zimwe zigwa ku nzira, inyoni zikaza zikazirya.
2. Ubwami bwo mw ijuru busa n’umwambiro (is like leaven); umugore akawufata akawuhisha mu negero (measures) zitatu z’ifu.
3. Herode yafashe Yohana, akamuboha akamushira mu nzu y’imbohe (prisoners).
4. Dawidi yinjiye mu nzu y’Imana akarya imitsima ikwiye kuribwa n’abaherezi (priests) basa, akayiha abandi bari kumwe na we.
5. Abandi ni bo bumva ijambo ry’Imana bakaryemera bakama (kwama – produce fruit) imbuto nyinshi.
7. Wugu-rure urugi ukinjira ugakuray’ intebe zose.
8. Yesu yagaburiye abantu ibihumbi bitanu bagahaga bagasigaza vyinshi abigishwa bakabitora.
9. Ni mutinyuke kuvuga Ijambo ry’Imana imbere y’abantu mukabigisha inzira y’agakiza.
10. Ico mbifuriza (prepositional form) ni yuko muhaga mu vy’Imana, maze mugatinyuka kubimenyesha abandi kugira ngo na bo (they, too) bahage.

II. Translate into Kirundi:
1. A man planted seed and he went and slept and in the orning 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. The man saw a leopard and he was afraid and ran and hid himself in the house, and closed the door.
4. Call your older brother and come, both of you, enter the house and shut the door and tell me (about) your troubles.
5. I remember your tears and I am lonesome to see you and I want to talk with you.
6. In times to come (= that will come) people will throw away their faith and they will put their hearts on things of earth and they will go astray.
7. Please write a letter to your friend and tell him your news and ask him to come.

III. Look up the following Scripture passages and observe the use of –ka–. See if you can translate them, or parts of them:
Mark 1:11-13; 1:27; 4:15,20,27; 6:56.
LESSON 118: Some Adverbs; The –raca– Tense

Vocabulary:
(included in the grammar)

241. **Adverbs of manner.**
buhoro (or, buhoro-buhoro) – slowly, gently, slightly, so-so
   (the opposite of cane and n’ingoga)
cane – very, much
n’ingoga – quickly
vuba – soon, recently
ubusa – in vain
gusa – only, empty, naked
nabì – badly
neza – well, nicely
rwose – altogether, completely, very, very much

Note: gusa can mean empty or naked:
igikombe kiri gusa – the cup is empty
umwana agenda gusa – the child is naked

242. **Adverbs of place.**
hepfo – below, lower down
hejuru – up, above, on top
haruguru – higher up, in an inner room
hagati – in the middle, in the midst of
hafi – near
kure – far
hino – on this side (of river or valley if near, if far use hakuno)
hirya – on this side, on far side of something but on this side of river or valley
hakuno – on this side (of river or valley)
hakurya – on other side of river or valley
imbere – in front of, inside of
inyuma – behind, outside (as opposite to inside)
hanze – outside (of house), out of doors
aha, hano – here (this very spot)
aho – there
hariya – there (not very near)
ino – here (this place or district)
ahandi – elsewhere
hose – everywhere
hasi – on the ground, on the floor, below

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 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 in 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 hanze inclusive must be followed by “ya”
(or in case of a pronoun, by the possessive with the y prefix) if an object follows:
Imbere y’umuhungu – in front of the boy
Inyuma yiwe – behind him

243. **–raca– tense.**
Aracakora i Gitega – he/she is still working in Gitega.

Conjugation:
- ndacakora – I am still working
- turacakora – we are still working
- uracakora – you are still working
- muracakora – you are still working
- aracakora – he/she is still working
- baracakora – they are still working

This is also used with –ri.
- Mariya aracari hano – Mary is still here.

In the negative and in dependent clauses the –raca– changes to –ki– (–ki– is subject to the change-down rule):
- Paulo ntakîza kwigishwa – Paul no longer (= he does not still) comes to learn.
- Ntacîga (ki before vowel becomes c) – he/she no longer learns.

The dependent often carries the meaning of “while” with no introductory conjunction necessary:
- Akirima avugana n’abandi – while he’s hoeing, he’s talking with others.

Exercises:
I. Translate into English:
1. Inzu yawe iri hehe? iri hakurya y’uruzi.
3. Yesu yaje agahagaraga hagati y’abigishwa biwe.
4. Imirima iri hepfo y’aho; iri hafi y’umwonga.
5. Har’ abantu benshi cane hariya imbere y’urusengero.
6. Kera ibikoko vyanteye u bwoba, n’ubu biracabunera.
7. Mbega wa musuma aracihisha?
8. Abakozi bakibumba amatafari bararirimba.

II. Translate into Kirundi:
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 Rwanda. 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

Vocabulary:
(included in the grammar)

244. Adverbs of time.
none — now
ubu — now
ubu nyene — right now
maze, bunu, rero — then, after that
(rimwe — sometimes maze rero — then)
ubu nyene — at that very time
ubundi — at some other time
mbere — before (as to time)
hanyuma — after (as to time)

(hanyuma, when preceding a noun or pronoun must be followed by ya, that is, when hanyuma governs that noun or pronoun. Hanyuma y’ivyo — after those things.)

Miscellaneous adverbs:
i buro — at the right
i bumuso — at the left
i bubamfu — at the left
i ruhande — at the side
i muhira — at home
kumbure — perhaps
nuko — thus
nuko rero — so then

Note: The first five words here are always followed by the possessive, if anything follows which is governed by that word.
i buryo bw’awe — at his right side
i ruhande is followed by ya:
i ruhande y’inzira — beside the path

Exercises:
I. Translate into English:

II. Translate into Kirundi:
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 (umubivyi) planted the seed and some fell beside the path and the birds ate them. 9. Often the children like to play (prep.) 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:

- umusezi – beggar
- gutasha (huje) – to send (take) greetings
- intege – strength
- gusobanura (ye) – to explain, interpret
- gutaha (she) – to greet
- umupasitori – pastor

Note: gutaha is usually used like this: Ndabatashe – I greet you, or untahirize abantu – greet the people for me.

246. There are nouns formed by prefixing umunya- to a noun to give a characteristic of a person. You have already seen this in the word: umunyakazi – workman, umunyavyaha – sinner.

- umunyeshuli – pupil (person of school)
- umunyabwengu – a wise person
- umunyantege nke – a person of little strength, a weak man

Observe that sometimes it is –nye instead of –nya.

As in the last example an adjective may follow the noun agreeing with it, though the word as a whole is first class.

- abanyantege nke bamwe – some weak people

This same construction may be used with ikiyana – referring to a thing:

- ikiyabwoyia – a hairy caterpillar (lit. a hairy 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.

- umusezi w’impumyi – a blind beggar
- umwana w’umuhungu – a baby boy

248. Suffix –nyene, means itself, or alone, or the same, the very one.

- nabikoze jenyene – I did it alone (by myself)

This may be attached to any pronoun:

- wenyene – you or him alone
- twenyene – we alone, ourselves
- mwenyene – yourselves
- bonyene – themselves

Also, with pronouns of other classes:

- ryonyene (as in ijambo ry’Imana ryonyene – the Word of God itself)
- ca giti conyene – that very tree
- N’ico gitabo nyene – it is that very book (note that here nyene is by itself)

249. There is also the form ubwanje – meaning myself (and – ubwawe, ubwiwe, ubwabo, ubwayo, etc.). But note the difference:

- Ubwanje nabikoze – I did it myself (with my own hands)
- Nabikoze jenyene – I did it myself (no one helping me)

Exercises:

I. Translate into English:

1. Ndakumbuye cane abantu b’i wanyu; ubantahirize cane mu Mwami wacu.
2. Urazu kubarīra neza. Wabaririye izi mpuzu wenyene?
3. Imana yonyene ishobora gukiza abantu no kubaha ubugingo.
4. Ukwiye gutonora vya biyoba (peanuts) vyose we nyene.
5. Ubwanje sinzi neza kuvuga ururimi rwuju; uwundi akwiye kunsobanurira.
6. Urya muntu n’umunyenzigo nyinshi. Ni tumukunde tugeražege kumufasha guhinduka ukundi. (While ukundi has the idea of “differently” in this expression, no English word is needed for it)
7. Mu gisagara n’umunyenzigo nyinshi. Ni tumukunde tugeražege kumufasha guhinduka ukundi. (While ukundi has the idea of “differently” in this expression, no English word is needed for it)
8. Mu gisagara n’umunyenzigo nyinshi. Ni tumukunde tugeražege kumufasha guhinduka ukundi. (While ukundi has the idea of “differently” in this expression, no English word is needed for it)
9. Mu gisagara n’umunyenzigo nyinshi. Ni tumukunde tugeražege kumufasha guhinduka ukundi. (While ukundi has the idea of “differently” in this expression, no English word is needed for it)
10. Abo bana b’impunzi barimye aho hantu hose ubwabo.
II. Translate into Kirundi:
1. The pupils (use form in Par. 246) will come back to school the 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 (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 Par. 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 Par. 246).
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 Ruyigi.
LESSON 121: More Miscellaneous Expressions

Vocabulary:
gusa – to be like  
kwuzura (ye) – to be full  
kwumvira (ye) – to obey  
kwuzuza (ujuje) – to fill  
kwumviriza (je) – to listen to  

Note: kwuzura is usually used in the stative; igikombe kiruzuye – the cup is full, or, igikombe cuzuye – a full cup.

250. Na (and, with, by) and nka (like) join with the personal pronouns like this:
nānje – and I  
nkānje – like me  
nāwe – and you  
nkāwe – like you  
nāwe – and he/she  
nkāwe – like him/her  
nātwe – and we  
nkātwe – like us  
nāmwe – and you (pl.)  
nkāmwe – like you (pl.)  
n bo – and they  
nka bo – like them

Note: nanje 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”, or, “I also”.

Note that in 3rd pers. both sing. and pl. it is written as two words and the a is short.

Ngomba kubikora nanje – I want to do it, too.

Other examples:
Bazojana natwe – they will go with us
Ameze nkanje – he/she is like me
N’ubikore nawe – you do it, too

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

251. Gusa, to be like, is always followed by na. It is used like any other verb, but it has no past forms.

umwana asa na se – the child is like his father

Notice the difference between nka, bene and gusa:
Uyu mwana asa na se – this child is like his father.
Zana isahane ben’ 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 bene is used; when the similarity has to do with action the word nka is used.

Exercises:

I. Translate into English:

II. Translate into Kirundi:
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 king 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: Summary of Tenses

Vocabulary:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>kuvuna (nye)</td>
<td>to break (trans.)</td>
</tr>
<tr>
<td>kuvunika (tse)</td>
<td>to break (intr.)</td>
</tr>
<tr>
<td>kunanirwa (niwe)</td>
<td>to be tired, defeated (untrans)</td>
</tr>
<tr>
<td>kunyoterwa (tewe)</td>
<td>to be thirsty</td>
</tr>
<tr>
<td>guturira (ye)</td>
<td>to burn up (trans.)</td>
</tr>
<tr>
<td>gufuta (se)</td>
<td>to erase (Swahili)</td>
</tr>
<tr>
<td>guhema (mye)</td>
<td>to breathe (unable to do a thing)</td>
</tr>
<tr>
<td>igiharūro</td>
<td>number</td>
</tr>
</tbody>
</table>

Note 1: kunanirwa and kunyoterwa are usually used in the stative. Here is an example of use of kunanirwa: A person has been working arithmetic and he says, “Ndananiwe” – not that he is physically tired, but as much as to say, “I’ve tried and can’t do it”. Sometimes the transitive form is used, “Birannaniye” – it has defeated me.

Note 2: kuvuna and kuvunika are used of breaking a slender thing, such as a stick, bone, etc., while kumena is used for “to break” other things. However, in English we would say “I broke my arm” in Kirundi the transitive would not be used unless it was done intentionally. One would say “Navunitse ukuboko” (Note that is not: ukuboko kwavunitse.)

252. Summary of Tenses:

<table>
<thead>
<tr>
<th>Tense Type</th>
<th>Prefix</th>
<th>Present</th>
<th>Continuous Present</th>
<th>Prefixless Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regular verb</td>
<td>-ra</td>
<td>araganda</td>
<td>arikw araganda</td>
<td>agenda</td>
</tr>
<tr>
<td>Negative</td>
<td></td>
<td>ntagenda</td>
<td>ntarikw araganda</td>
<td>ntagenda</td>
</tr>
<tr>
<td>Vowel-stem verb</td>
<td></td>
<td>arereka</td>
<td>arikw arereka</td>
<td>yereka</td>
</tr>
<tr>
<td>Neg. vowel-stem verb</td>
<td></td>
<td>ntiyereka</td>
<td>ntwarikw arereka</td>
<td>ntiyereka</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Tense Type</th>
<th>Prefix</th>
<th>Immediate Past</th>
<th>Ordinary Past</th>
<th>-ara- Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regular verb</td>
<td></td>
<td>aragiye</td>
<td>yagiye</td>
<td>yaragiye</td>
</tr>
<tr>
<td>Negative</td>
<td></td>
<td>ntiyagiye</td>
<td>ntiyagiye</td>
<td>ntiyagiye</td>
</tr>
<tr>
<td>Vowel-stem verb</td>
<td></td>
<td>areretse</td>
<td>yeretse</td>
<td>yareretse</td>
</tr>
<tr>
<td>Neg. vowel-stem verb</td>
<td></td>
<td>ntiyeretse</td>
<td>ntiyeretse</td>
<td>ntiyeretse</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tense Type</th>
<th>Prefix</th>
<th>Continuous Past</th>
<th>-zo- Future</th>
<th>-ka- Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regular verb</td>
<td></td>
<td>yarikw aragenda</td>
<td>azogenda</td>
<td>akagenda</td>
</tr>
<tr>
<td>Negative</td>
<td></td>
<td>ntiyarikw aragenda</td>
<td>ntazogenda</td>
<td></td>
</tr>
<tr>
<td>Vowel-stem verb</td>
<td></td>
<td>yarikw arereka</td>
<td>azokwereka</td>
<td>akereka</td>
</tr>
<tr>
<td>Neg. vowel-stem verb</td>
<td></td>
<td>ntiyarikw arereka</td>
<td>ntazokwereka</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tense Type</th>
<th>Prefix</th>
<th>Not-yet Tense</th>
<th>-raca- Tense</th>
<th>Conditional</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regular verb</td>
<td></td>
<td>aracagenda</td>
<td>yogenda</td>
<td></td>
</tr>
<tr>
<td>Negative</td>
<td></td>
<td>ntaracagenda</td>
<td>ntakigenda</td>
<td>ntiyogenda</td>
</tr>
<tr>
<td>Vowel-stem verb</td>
<td></td>
<td>aracereka</td>
<td>yokwereka</td>
<td></td>
</tr>
<tr>
<td>Neg. vowel-stem verb</td>
<td></td>
<td>ntaracereka</td>
<td>ntcereka</td>
<td>ntiyokwereka</td>
</tr>
</tbody>
</table>

Summary of Suffixes:

- -bonwa passive to be seen
- -bonera prepositional to see at, for
- -bonesha causative to cause to see
- -ibona reflexive to see oneself
-bonana reciprocal to see each other
-bonayo prep. suffix to see there

Exercises:
I. Translate into English:

II. Translate into Kirundi:
1. This woman’s husband died (long ago). 2. Just now we drank lots of (much) 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 those pails wash them well with soap. 10. Wouldn’t you try to take the children on the narrow path?
LESSON 123: The Narrative Tenses

Vocabulary:
gusimba (vye) – to jump
kwimba (mvye) – to dig a hole
gushishikara (ye) – to strive, to persist
ubukwe – wedding

253. The narrative is not a new tense but another use of tenses 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 narrative are the ra present and the prefixless present even though the time is past. 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 cane or ati (or other forms of –ti); if something else follows the prefixless present is used. It is not necessary to use a word “and” in the narrative. Before ngo or yuko the ra present is used since these words introduce another clause. Before an infinitive the prefixless present is used.

Umugabo abona ingwe aratinya arahunga; ashika 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 translating Mark 1:9, 1:11 and other passages.

Exercises:

I. Translate into English:
Adamu yar’ afise (he had) abana bairi; amazina yabo ni Kanini na Abeli. 2. Umusi umwe bazanira Imana bimazi (sacrifices). Abeli ntiyavura gukura ikimazi mu ntama ziwe, at’ Imana ntiyemera ikimazi kidafise amaraso. Nta kintu gikūra ikibi mu mutima w’umuntu atar’ amaraso. Ariko Kayini mukuruwe, ntiyazana ikintu gifise amaraso, arikw azana ibivuye mu mirima yiwe gusta, arabitanga.
(For negatives see next lesson.)

II. Translate into Kirundi:
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 kow? 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:
Vocabulary:
kwishura (ye) – to answer
gaumubaza (je) – to praise
gusana (nye) – to mend, repair
(kuza (nye) – to watch, guard, protect
(esp. woven things)
umushumba - servant

254. Other tenses in the narrative.
1) Most dependant clauses within the narrative use the prefixless past (that is, pers. prefix plus 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, as “going”.

Avuye mu rusengero aragenda arondera 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.

Abantu baraza baramubaza, bat’ Uzogenda i Yerusalemu? Arabishura, ati Oya, singendayo 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 and 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, e.g. yakunda.

Kera har’ umugabo afise abahungu babiri. Umwe yakunda gukora, uwundi aranebwa. Se arabahamagara, arakabira, ati Ni mugenda gu kora 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 tolded 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 action, thus they have the senses you see above.

4) The negative in the narrative, whether anything follows or not, is: sinabona, ntiwabona, ntiyabona, ntitwabona, ntimwabona, ntibabona.

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

Exercises:
I. Translate into English:

Yohana amaze gushirwa mw ihohero (prison), Yesu aja i Galilaya, ababwira Ubutumwa Bwiza bw’Imana, at’Igihe kirashitse, uwani bw’ami bw’Imana buri hafi;

mwihane, mwemere Ubutumwa Bwiza. Acyiye i ruhande y’ikiyiga c’i Galilaya, abona Simoni na Andereya mwene (son of) nyina baterera urusenga (net) mu kiyaga, kuko bar’ abarovyi. Yesu arababarira, ati Ni mukurikire, nzobagira abaroba abantu. Baca (immediately) bareka insenga, baramukurikira. Yigiye (as he went) imbere gato abona Yakobo mwene Zebedayo na Yohana mwene nyina, na bo bari mu bwato basana insenga. Aca (immediately) arabahamagara, basiga se Zebedayo mu bwato hamwe n’abakozi biwe, baramukurikira. Mariko 1:14

II. Translate into Kirundi:

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 “send”, nothing for “was going to”) on the sons of Eli.
I. **Questions:**
1. How is the word for “some” formed?
2. What part of Speech in Kirundi is often used to express descriptive 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 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, nka and bene.
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 clauses 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:**

III. **Vocabulary Quiz:**
1. kuvyibuha 15. to deceive 29. igitarurwa
2. kwumviriza 16. to chose 30. gusemerera
3. kwishura 17. to be narrow 31. guhimbaza
4. kwuzuza 18. to be like 32. kuvyuka
5. umuravyo 19. to be mistaken 33. ikimenyetso
6. igufa 20. to be lonesome for 34. haruguru
7. gutasha 21. to be rich 35. to burn up
8. gushishikara 22. to open door 36. together
9. guhaga 23. to explain 37. to protect
10. kunyiganyiga 24. to be fearless 38. shade
11. kunanirwa 25. to greet 39. to be white
12. hakurya 26. on the left 40. to obey
13. kumbure 27. to rub on
14. ivyago 28. to covet
SOME ORTHOGRAPHY RULES

(These rules were drawn up by an orthography committee of the Alliance.)

1. Apostrophes should be used in these words when they are followed by a vowel:
a) na, ni, si, -ri, -ti, yamara, ingene, ariko, kubwa, maze, mbe ga, nka, canke, none, kandi, rero, mbere, erega, ehe, buno, asangwa, namba, naho, iyo (as conjunction), muri, kuri, hako.
Examples: N’abandi. N’umwigisha. S’umuhungu. Ar’i muhira. At’Uzoza ryari? Yamar’abana...
Asangw’ugomba...Hak’ubileha.
Note the spacing as well: na, ni, si, nka do not leave a space.
b) Kuko, ko, yuko, nuko, ngo, uko: the o changes to w before a, e, i. It is replaced by an
apostrophe before u.
c) N’ingoga has an apostrophe (not ningoga). Bikore n’ingoga.
d) N’iki has an apostrophe in expressions like: N’iki gituma (as everywhere).
e) Ahi, iyo: the o is replaced by an apostrophe before all vowels:
Ah’uzozira. Ah’ashaka. Iy’ataje.
f) Uz’ugende. Az’abimeny. (This is a future imperative or subjunctive, with –za used as
an auxiliary verb.)
g) The possessive particle elides.

2. Apostrophes in pronouns:
a) An apostrophe is not used in personal, demonstrative, numeral, quantitative,
interrogative pronouns.
Examples: Ni we azogenda (not, Ni w’azogenda). Uyo arakora (not, Uy’arakora). Nta co ukoze
(not, Nta c’ukoze). Iyi irarwayne (not, Iy’irarwayne). Har’iuc’ubona? (nor, Har’ic’ubona?). N’ico
uyu akoze kizovuga (not, N’ic’uy’akoze...). Batangazwa n’ivyo abishura (not, Ivy’abishura). Ni
nde azogenda? (not, Ni nd’azogenda?).
b) Pronouns that may have an apostrophe before a vowel:
1. The possessive pronoun: ivy’abantu (for ivya abantu), iz’abakuru, ab’iki gihe.
2. The demonstrative pronoun will have an apostrophe in these expressions:
ic’ari co, uw’ari we, ivy’ari vyo.

3. Words that must not have an apostrophe:
a) All nouns, verbs (except those indicated in 1 a) and f), adjectives, adverbs, such as
cane, ubu, nyene (except adverbs listed in no. 1 above).
b) Nguyo. e.g. Nguyo Umwagazi w’intama. Ngiki igitabo. (Note that there is no
apostrophe in the middle or the end of the word, and that the initial vowel of the word
following is not removed.)
c) Kurubu (when it means perhaps) e.g. Kurubu yaje, simbizi. (But if ubu is a separate
word referring to time, the apostrophe is used: kur’ubu.)
d) Before proper nouns none of these words elides, except words like: Imana, Abarundi,
Abanyarwanda, etc. The reason for this exception is that Africans do not think of these
words as proper nouns.

4. Nuko and n’uko:
a) When it stands for ni uko, it is written n’uko: Igituma atabikoze n’ukw atabimenye –
the reason he didn’t do it is that he didn’t know.
b) When it stands for na uko, it is written n’uko: Vyatewe n’uko ntariho – It was caused
by (the fact) that I wasn’t there.
c) Nuko meaning thus, so, therefore, does not have an apostrophe. e.g. Nuko rer’umuntu
wese iy’ ari muri Kristo… – Therefore every one who is in Christ…

5. Suffixes: -ho, -ko, -yo, -mwo, -na:
   a) –ko. Before a and i it changes to kw: Yashizekw inkwi. Before u it changes to k’: Yashizek’ umunyu.
   b) –ho. It changes to h’: Harih’ ibitabo. Harih’ abantu. harih’ umunyu. (In some areas, people make the o a w before a and i, but we do not write it that way.)
   c) –yo. It changes to y’: Yashubijey’ ibintu.
   d) –mwo. It changes to mw’: Yashizemw’ ibintu.
   e) –na. An apostrophe is never used in this suffix. Baravugana ibikorwa.

6. Note the orthography of the following words:
   a) nta bw o, nta ho. These are written as two words (not, nt a bw o), and do not take an apostrophe.
   b) ba se, ba nyina, ba Bvana, ba naka, ba nde, etc. (Two words in each case.)
   c) bene Data (two words, with a capital letter only on Data).
   d) Nitbaribwashike (this is the never-yet tense, and it is written as one word).
   e) amafaranga (not, amafranga), Afirika (not, Afrika), Igifaransa (not, Igifransa).
   f) These words have pf: gupfa, gupfungana, urupfunguzo, impfunguzo, gupfunga, umupfu, ompfizi, gupfuka, gupfuma, ipfa, ipfufu, amapfa, gupfinda.
   g) These words have only f: kwifuza, ifuku, ifuhe, gufukira (i.e. guhambagira), gufudika.

7. Use of capital letters:
   a) Words referring to God are not capitalized, as: yo, yera, etc., except actual names of God: Imana, Rurema, Indavyi.
   b) Names referring to people in a general sense are not capitalized: abera, abazungu, abirabura. But names of tribes or races are capitalized: Abarundi, Ababiligi, Abanyafirika
   c) Igitaro c’Imana. This is capitalized since it refers to the Bible.

8. You know that mu and ku change to muri and kuri before proper names. When these names begin with a vowel muri and kuri do not elide: muri Amerika, muri Afirika, muri Efeso, muri Eegiputa.

9. Quotation marks:
   Ordinarily, since –ti serves almost as quotation marks, the latter are not necessary when – ti is present (or, ngo). However, if there is ambiguity as to where the quotation ends, quotation marks may be used as well as –ti. e.g. Bat’ “Abantu baje,” baraheza baragenda – They said, “The people have come”, then they went away.

10. Words like the following have a y between the i and a: Mariya, Nehemiya, Eliya, etc.

11. These French words are Kirundi-ized as follows:

   commune – ikomine
   million – imiliyoni
   litre – ilirii
   kilometre – ikilometero (pl. ibi-)
   Amerique – Amerika
   Angleterre – Ubwongereza
   (the English) – Abongereza
   (English language) – Icongereza

   l’etat – Leta
   station – istasiyoni
   mission – imisiyoni
   missionnaire – umumisiyoneri
   Amerika – Abaprotestanti
   (the English) – Ministre mukuru
   Premier ministre – Ministre mukuru
### Overview: Kirundi Tenses

#### Present Tenses

<table>
<thead>
<tr>
<th>Simple Present</th>
<th>Continuous present</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>pers. + ra + stem</strong></td>
<td><strong>pers. + ri + ko pers. + ra + stem</strong></td>
</tr>
<tr>
<td><strong>gukora</strong></td>
<td><strong>gukora</strong></td>
</tr>
<tr>
<td>1. I ndakora</td>
<td>I am working</td>
</tr>
<tr>
<td>2. you urakora</td>
<td>you are working</td>
</tr>
<tr>
<td>3. he/she arakora</td>
<td>he/she is working</td>
</tr>
<tr>
<td>1. we turakora</td>
<td>we are working</td>
</tr>
<tr>
<td>2. you murakora</td>
<td>you are working</td>
</tr>
<tr>
<td>3. they barakora</td>
<td>they are working</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Habitual Present</th>
<th>Continuous “Still” Present</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>pers. + stem</strong></td>
<td><strong>pers. + raca + stem</strong></td>
</tr>
<tr>
<td><strong>gukora</strong></td>
<td><strong>gukora</strong></td>
</tr>
<tr>
<td>1. I nkora</td>
<td>I am still working</td>
</tr>
<tr>
<td>2. you ukora</td>
<td>you are still working</td>
</tr>
<tr>
<td>3. he/she akora</td>
<td>he/she is still working</td>
</tr>
<tr>
<td>1. we dukora</td>
<td>we are still working</td>
</tr>
<tr>
<td>2. you mukora</td>
<td>you are still working</td>
</tr>
<tr>
<td>3. they bakora</td>
<td>they are still working</td>
</tr>
</tbody>
</table>

#### Past Tenses

<table>
<thead>
<tr>
<th>Ordinary Near Past (today)</th>
<th>Distant Past (yesterday and before)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>pers. + a + past stem</strong></td>
<td><strong>pers. + a + past stem</strong></td>
</tr>
<tr>
<td><strong>-koze</strong></td>
<td><strong>-koze</strong></td>
</tr>
<tr>
<td>1. I nakoze</td>
<td>I worked (today)</td>
</tr>
<tr>
<td>2. you wakoze</td>
<td>you worked</td>
</tr>
<tr>
<td>3. he/she yakoze</td>
<td>he/she worked</td>
</tr>
<tr>
<td>1. we twakoze</td>
<td>we worked</td>
</tr>
<tr>
<td>2. you mwakoze</td>
<td>you worked</td>
</tr>
<tr>
<td>3. they bakoze</td>
<td>they worked</td>
</tr>
<tr>
<td>1. I nakoze</td>
<td>I worked (yesterday)</td>
</tr>
<tr>
<td>2. you wakoze</td>
<td>you worked</td>
</tr>
<tr>
<td>3. he/she yakoze</td>
<td>he/she worked</td>
</tr>
<tr>
<td>1. we twakoze</td>
<td>we worked</td>
</tr>
<tr>
<td>2. you mwakoze</td>
<td>you worked</td>
</tr>
<tr>
<td>3. they bakoze</td>
<td>they worked</td>
</tr>
</tbody>
</table>

This tense is distinguished from the Ordinary Near Past only by the intonation and emphasis of the first vowel of the stem (*long and high tone*). It is used if nothing follows the verb, in dependent clauses and in the negative. *However, the ton distinction remain the same.*
### Immediate Past

<table>
<thead>
<tr>
<th></th>
<th>pers. + ra + past stem</th>
<th>-koze</th>
</tr>
</thead>
<tbody>
<tr>
<td>sg.</td>
<td>I</td>
<td>nakoze</td>
</tr>
<tr>
<td></td>
<td>you</td>
<td>urakoze</td>
</tr>
<tr>
<td></td>
<td>he/she</td>
<td>arakoze</td>
</tr>
<tr>
<td>pl.</td>
<td>we</td>
<td>turakoze</td>
</tr>
<tr>
<td></td>
<td>you</td>
<td>murakoze</td>
</tr>
<tr>
<td></td>
<td>they</td>
<td>barakoze</td>
</tr>
</tbody>
</table>

I just worked
you just worked
he/she just worked
we just worked
you just worked
they just worked

### Distant Past (yesterday and before)

<table>
<thead>
<tr>
<th></th>
<th>pers. + ara + past stem</th>
<th>-koze</th>
</tr>
</thead>
<tbody>
<tr>
<td>sg.</td>
<td>I</td>
<td>nakoze</td>
</tr>
<tr>
<td></td>
<td>you</td>
<td>warakoze</td>
</tr>
<tr>
<td></td>
<td>he/she</td>
<td>yarakoze</td>
</tr>
<tr>
<td>pl.</td>
<td>we</td>
<td>twarakoze</td>
</tr>
<tr>
<td></td>
<td>you</td>
<td>mwarakoze</td>
</tr>
<tr>
<td></td>
<td>they</td>
<td>barakoze</td>
</tr>
</tbody>
</table>

I worked
you worked
he/she worked
we worked
you worked
they worked

-koze refers to the past tense marker. It is short in the singular, long in the plural, and both are high tones.

### Future Tenses

#### Simple Future (tomorrow and after)

<table>
<thead>
<tr>
<th></th>
<th>pers. + zo + stem</th>
<th>gukora</th>
</tr>
</thead>
<tbody>
<tr>
<td>sg.</td>
<td>I</td>
<td>nzokora</td>
</tr>
<tr>
<td></td>
<td>you</td>
<td>uzokora</td>
</tr>
<tr>
<td></td>
<td>he/she</td>
<td>azokora</td>
</tr>
<tr>
<td>pl.</td>
<td>we</td>
<td>tuzokora</td>
</tr>
<tr>
<td></td>
<td>you</td>
<td>muzokora</td>
</tr>
<tr>
<td></td>
<td>they</td>
<td>bazokora</td>
</tr>
</tbody>
</table>

I will work
you will work
he/she will work
we will work
you will work
they will work

#### Immediate Future (soon today)

<table>
<thead>
<tr>
<th></th>
<th>pers. + ribu + stem</th>
<th>gukora</th>
</tr>
</thead>
<tbody>
<tr>
<td>sg.</td>
<td>I</td>
<td>ndibukore</td>
</tr>
<tr>
<td></td>
<td>you</td>
<td>uribukore</td>
</tr>
<tr>
<td></td>
<td>he/she</td>
<td>ribukore</td>
</tr>
<tr>
<td>pl.</td>
<td>we</td>
<td>turibukore</td>
</tr>
<tr>
<td></td>
<td>you</td>
<td>muribukore</td>
</tr>
<tr>
<td></td>
<td>they</td>
<td>baribukore</td>
</tr>
</tbody>
</table>

I will work soon (today)
you are about to work
he/she is about to work
we are about to work
you are about to work
they are about to work

### Negative

#### Negative

<table>
<thead>
<tr>
<th></th>
<th>neg. + pers. + tense sign + stem</th>
<th>gukora</th>
</tr>
</thead>
<tbody>
<tr>
<td>sg.</td>
<td>I</td>
<td>sinkora</td>
</tr>
<tr>
<td></td>
<td>you</td>
<td>ntukora</td>
</tr>
<tr>
<td></td>
<td>he/she</td>
<td>ntakora</td>
</tr>
<tr>
<td>pl.</td>
<td>we</td>
<td>ntidukora</td>
</tr>
<tr>
<td></td>
<td>you</td>
<td>ntimukora</td>
</tr>
<tr>
<td></td>
<td>they</td>
<td>ntibakora</td>
</tr>
</tbody>
</table>

I am not working
you are not working
he/she is not working
we are not working
you are not working
they are not working

#### “Not Yet” Tense

<table>
<thead>
<tr>
<th></th>
<th>neg. + pers. + ra + present verb stem</th>
<th>gukora</th>
</tr>
</thead>
<tbody>
<tr>
<td>sg.</td>
<td>I</td>
<td>sindakora</td>
</tr>
<tr>
<td></td>
<td>you</td>
<td>nturakora</td>
</tr>
<tr>
<td></td>
<td>he/she</td>
<td>ntarakora</td>
</tr>
<tr>
<td>pl.</td>
<td>we</td>
<td>ntiturakora</td>
</tr>
<tr>
<td></td>
<td>you</td>
<td>ntimurakora</td>
</tr>
<tr>
<td></td>
<td>they</td>
<td>ntibarakora</td>
</tr>
</tbody>
</table>

I don’t work yet
you don’t work yet
he/she doesn’t work yet
we don’t work yet
you don’t work yet
they don’t work yet
### Imperative

<table>
<thead>
<tr>
<th>sg.: stem, pl.: pers. + stem + e</th>
<th>sg.: stem, pl.: pers. + stem + e</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperative</td>
<td>Negative Imperative</td>
</tr>
<tr>
<td><strong>gukora</strong></td>
<td><strong>gukora</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>sg.</th>
<th>2. you</th>
<th>kora</th>
<th>work!</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>3. he/she</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pl.</td>
<td>2. you</td>
<td>mukore</td>
<td>work!</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>ni</strong> mukore</td>
<td>(please) work!</td>
</tr>
<tr>
<td></td>
<td>3. they</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>sg.</th>
<th>2. you</th>
<th><strong>ntukore</strong></th>
<th>don’t work!</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>3. he/she</td>
<td><strong>ntakora</strong></td>
<td>let him/her not work!</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>pl.</th>
<th>2. you</th>
<th><strong>ntimukore</strong></th>
<th>don’t work!</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>3. they</td>
<td><strong>ntibakore</strong></td>
<td>let them not work!</td>
</tr>
</tbody>
</table>
### V O C A B U L A R Y

**Kirundi - English**

This vocabulary is not a dictionary, but only a collection of 1,000 of the commonest words in Kirundi. Words are alphabetized according to the stem. Prefixes of nouns and infinitives will be separated by a hyphen. Plurals of nouns will only be given where it is irregular or where the class of the word is not self-evident. In finding words it will be necessary to remember the rules of consonant changes which take place. For example “indwara” will be found in the r’s, not the d’s; many words with p will be found under h; words with a vowel beginning and having the in-prefix may have a y or z, but will be found under the vowel. The abbreviations *tr.* and *intr.* stand for transitive and intransitive verbs. *Sw.* means Kiswahili.

<table>
<thead>
<tr>
<th>Kirundi</th>
<th>English</th>
<th>Kirundi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>kw-abira (ye)</td>
<td>to receive, reach out for</td>
<td>ku-ba (ye)</td>
<td>to be, become, live (in certain place)</td>
</tr>
<tr>
<td>ic-abona</td>
<td>witness</td>
<td></td>
<td></td>
</tr>
<tr>
<td>in-agá</td>
<td>clay cooking pot</td>
<td></td>
<td></td>
</tr>
<tr>
<td>umw-agazi</td>
<td>lamb, kid</td>
<td>ku-babarira (ye)</td>
<td>to suffer, be sad, sorry</td>
</tr>
<tr>
<td>ivy-ago</td>
<td>troubles</td>
<td></td>
<td>to excuse, forgive</td>
</tr>
<tr>
<td>aha, aho</td>
<td>here, there</td>
<td>umu-babaró</td>
<td>suffering, grief, sadness</td>
</tr>
<tr>
<td>ic-aha</td>
<td>sin</td>
<td>im-babazi</td>
<td>mercy, forgiveness</td>
</tr>
<tr>
<td>ukw-aha</td>
<td>armpit</td>
<td>i-bábi</td>
<td>leaf (or, ikibabí)</td>
</tr>
<tr>
<td>kw-aka (tse)</td>
<td>to shine</td>
<td>ku-bága (ze)</td>
<td>to slaughter, butcher</td>
</tr>
<tr>
<td>umw-aka</td>
<td>year, long period of time</td>
<td>ku-bágará (ye)</td>
<td>to weed out (esp. by hands)</td>
</tr>
<tr>
<td>kw-akira (ye)</td>
<td>to receive</td>
<td>uru-báho</td>
<td>board, slate</td>
</tr>
<tr>
<td>kw-ama (mye)</td>
<td>to bear fruit, to always do</td>
<td>ku-bambah (vye)</td>
<td>to stretch out, as skin, to crucify</td>
</tr>
<tr>
<td>kw-ambara (ye)</td>
<td>to wear, to put on (garment), to dress</td>
<td>bami</td>
<td>excuse me (I misspoke myself)</td>
</tr>
<tr>
<td>umw-ambuzi</td>
<td>thief, robber</td>
<td>i-bamfu</td>
<td>left hand or side (or, ububamfu)</td>
</tr>
<tr>
<td>ubw-amí</td>
<td>kingdom</td>
<td>ku-bandánya</td>
<td>to hurry</td>
</tr>
<tr>
<td>umw-amí</td>
<td>king, Lord</td>
<td></td>
<td></td>
</tr>
<tr>
<td>urw-amo</td>
<td>noise (of voices), clatter</td>
<td>umu-banyí</td>
<td>neighbor</td>
</tr>
<tr>
<td>umw-ampi</td>
<td>arrow</td>
<td>ku-bança (je)</td>
<td>to begin by, to do first trial, judgement, condemnation</td>
</tr>
<tr>
<td>kw-amura (ye)</td>
<td>to gather (fruit, vegetable)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ubw-ana</td>
<td>childhood</td>
<td></td>
<td></td>
</tr>
<tr>
<td>umw-ana</td>
<td>child</td>
<td>im-baragasa</td>
<td>flea</td>
</tr>
<tr>
<td>in-anasi (Sw)</td>
<td>pineapple</td>
<td>ku-bárira (ye)</td>
<td>to tell</td>
</tr>
<tr>
<td>umw-anda</td>
<td>dirt, as on floor, etc.</td>
<td>ku-bári (riye)</td>
<td>to sew</td>
</tr>
<tr>
<td>kw-andika (tse)</td>
<td>to write</td>
<td>ku-básha (shije)</td>
<td>to have power, be able (physically)</td>
</tr>
<tr>
<td>umw-andu</td>
<td>inheritance</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kw-anikira (ye)</td>
<td>to put out in sun</td>
<td>ubu-básha</td>
<td>power, strength</td>
</tr>
<tr>
<td>kw-anka (nse)</td>
<td>to refuse, hate</td>
<td>ku-batíza (jiye)</td>
<td>to baptize</td>
</tr>
<tr>
<td>urw-anko</td>
<td>hatred</td>
<td>kú-báza (jiye)</td>
<td>to ask (question)</td>
</tr>
<tr>
<td>umw-ansi</td>
<td>enemy</td>
<td></td>
<td>to plane, do wood, carving</td>
</tr>
<tr>
<td>kw-anura (ye)</td>
<td>to bring in from sun</td>
<td>im-beba</td>
<td>mouse, rat</td>
</tr>
<tr>
<td>umw-anya</td>
<td>time, space, place, room</td>
<td>im-beho</td>
<td>cold (atmosphere)</td>
</tr>
<tr>
<td>urw-ara</td>
<td>finger-nail, toe-nail</td>
<td>im-be (mi)</td>
<td>leprosy like (prep.)</td>
</tr>
<tr>
<td>ic-ari</td>
<td>but</td>
<td>bene</td>
<td></td>
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<tr>
<td>ariko</td>
<td></td>
<td>im-bere</td>
<td>in front of, before, inside</td>
</tr>
<tr>
<td>kw-asama (mye)</td>
<td>to open the mouth</td>
<td></td>
<td></td>
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<tr>
<td>ubw-ato</td>
<td>boat</td>
<td>kú-besha (she)</td>
<td>to lie, tell falsehood</td>
</tr>
<tr>
<td>kw-atso (kije)</td>
<td>to blow the fire</td>
<td>iki-bezi</td>
<td>axe</td>
</tr>
<tr>
<td>ivy-atsí</td>
<td>grass (ivyatsi bibi: weeds)</td>
<td>im-bwa</td>
<td>dog</td>
</tr>
<tr>
<td>ubw-atsí</td>
<td>(tall) grass, field</td>
<td>bwakeye</td>
<td>good morning</td>
</tr>
<tr>
<td>kw-atura (ye)</td>
<td>to come into the light, e.g. come out of a hole</td>
<td>ku-bwíra (ye)</td>
<td>to tell</td>
</tr>
<tr>
<td>ic-ayi (Sw.)</td>
<td>tea</td>
<td>ku-bwérisa (je)</td>
<td>to command, order</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-bi</td>
<td>bad, dirty, ugly</td>
</tr>
<tr>
<td>Tag</td>
<td>Meaning</td>
<td></td>
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<td>-----</td>
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<tr>
<td>ku-hiba (vye)</td>
<td>to plant (small seeds)</td>
<td></td>
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<tr>
<td>ku-hika (tse)</td>
<td>to put away</td>
<td></td>
<td></td>
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<tr>
<td>imi-bimba</td>
<td>green beans</td>
<td></td>
<td></td>
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<tr>
<td>ku-hira (ze)</td>
<td>to boil (tr.)</td>
<td></td>
<td></td>
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<tr>
<td>-biri</td>
<td>two</td>
<td></td>
<td></td>
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<tr>
<td>umu-biri</td>
<td>body, flesh</td>
<td></td>
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<tr>
<td>-bisi</td>
<td>fresh, raw, green (unripe) uncooked, wet</td>
<td></td>
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<tr>
<td>ku-biza (je, jije)</td>
<td>to boil (intr.)</td>
<td></td>
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<tr>
<td>bo</td>
<td>they, them</td>
<td></td>
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<tr>
<td>im-boga</td>
<td>vegetable (leafy)</td>
<td></td>
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<tr>
<td>im-bogo</td>
<td>buffalo</td>
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<tr>
<td>ku-boha (she)</td>
<td>to tie</td>
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<tr>
<td>ku-bohora (ye)</td>
<td>to untie</td>
<td></td>
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<tr>
<td>uku-boko</td>
<td>arm</td>
<td></td>
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<tr>
<td>ku-bona (nye)</td>
<td>to see</td>
<td></td>
<td></td>
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<tr>
<td>ku-bora (ze)</td>
<td>to rot, spoil</td>
<td></td>
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<tr>
<td>ku-borerwa</td>
<td>to be drunk (rewi)</td>
<td></td>
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<tr>
<td>umu-bu</td>
<td>mosquito</td>
<td></td>
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<tr>
<td>im-bugita</td>
<td>knife</td>
<td></td>
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<tr>
<td>buhuoro (or, buhuoro-buhoro)</td>
<td>slowly, softly, fairly well</td>
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<tr>
<td>bukeye</td>
<td>the next day</td>
<td></td>
<td></td>
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<tr>
<td>ku-bumba (vye)</td>
<td>to make bricks, to work clay, mold</td>
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<tr>
<td>i-bumoso</td>
<td>on the left</td>
<td></td>
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<tr>
<td>buno</td>
<td>then</td>
<td></td>
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<tr>
<td>ku-bura (ze)</td>
<td>to lack, not find, fail, fail to find</td>
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<tr>
<td>uru-bura</td>
<td>hail</td>
<td></td>
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<tr>
<td>ku-burana (nye)</td>
<td>to plead, defend oneself</td>
<td></td>
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<tr>
<td>i-buryo</td>
<td>on the right</td>
<td></td>
<td></td>
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<tr>
<td>im-buto</td>
<td>seed, plant, fruit</td>
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<tr>
<td>i-buye</td>
<td>stone</td>
<td></td>
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<tr>
<td>ku-buza (jije)</td>
<td>to hinder, prevent, stop</td>
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<tr>
<td>gu-ca (ciye)</td>
<td>to cut (as e.g. a tree)</td>
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<tr>
<td>in-cabiti</td>
<td>axe</td>
<td></td>
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<tr>
<td>gu-cagagura (ye)</td>
<td>to chop up</td>
<td></td>
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<tr>
<td>umu-camazana</td>
<td>judge</td>
<td></td>
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<tr>
<td>gu-cana (nye)</td>
<td>to start a fire</td>
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<tr>
<td>cane</td>
<td>very, much (as adverb)</td>
<td></td>
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<tr>
<td>canke</td>
<td>or</td>
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<tr>
<td>umu-canwa (no pl.)</td>
<td>fire (as in fireplace)</td>
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<tr>
<td>igi-capu (Sw.)</td>
<td>picture</td>
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<tr>
<td>igi-ce</td>
<td>part, half, chapter</td>
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<tr>
<td>i-cenda</td>
<td>nine</td>
<td></td>
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<tr>
<td>gu-cereza (je)</td>
<td>to be silent, to silence</td>
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<tr>
<td>i-ci (5th)</td>
<td>dry season</td>
<td></td>
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<tr>
<td>igi-ciro</td>
<td>price, value</td>
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<tr>
<td>i-co (5th)</td>
<td>dirt</td>
<td></td>
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<tr>
<td>umu-co</td>
<td>light</td>
<td></td>
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<tr>
<td>igi-cu</td>
<td>cloud</td>
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<tr>
<td>igi-cugu</td>
<td>midnight</td>
<td></td>
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<tr>
<td>gu-cumba (vye)</td>
<td>to mix bread, knead, mash</td>
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<tr>
<td>i-cumi</td>
<td>ten</td>
<td></td>
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<td>i-cumu (5th)</td>
<td>spear</td>
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<tr>
<td>gu-cunguru (ye)</td>
<td>to redeem, to pay</td>
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<tr>
<td>umu-cungwe (or, a) (pl. 2nd or 5th)</td>
<td>ransom</td>
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<tr>
<td>gu-cura (ye)</td>
<td>orange (fruit)</td>
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<tr>
<td>in-cuti</td>
<td>to send back, to lead home (cows)</td>
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<tr>
<td>i-dakika (5th, Sw.)</td>
<td>relative, extra close friend</td>
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<tr>
<td>ku-dandaza (je)</td>
<td>to buy to resell</td>
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<tr>
<td>in-daro</td>
<td>lodging, sleeping place</td>
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<tr>
<td>data (1st)</td>
<td>my, our father</td>
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<tr>
<td>dawe (1st)</td>
<td>my, our father</td>
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<tr>
<td>ubu-dede</td>
<td>beads</td>
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<tr>
<td>ku-dendereza (je)</td>
<td>to accuse falsely, persecute</td>
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<tr>
<td>in-deruzo</td>
<td>stretcher</td>
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<tr>
<td>ku-digadiga (ze)</td>
<td>to tickle</td>
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<td>in-dimiro</td>
<td>field</td>
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<tr>
<td>in-dirimbo</td>
<td>song, hymn</td>
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<tr>
<td>i-dirisha (Sw.)</td>
<td>window</td>
<td></td>
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<tr>
<td>in-dobo (Sw.)</td>
<td>pail, bucket</td>
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<tr>
<td>ku-domeka (tse)</td>
<td>to light (e.g. lantern)</td>
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<tr>
<td>ku-duga (ze)</td>
<td>to go up (e.g. hill)</td>
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<tr>
<td>in-dwara</td>
<td>illness, sickness</td>
<td></td>
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<tr>
<td>in-dya</td>
<td>food</td>
<td></td>
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<tr>
<td>kw-egera (reye)</td>
<td>to draw near, approach</td>
<td></td>
<td></td>
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<tr>
<td>ego</td>
<td>yes</td>
<td></td>
<td></td>
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<tr>
<td>kw-emera (ye)</td>
<td>yesterday, tomorrow</td>
<td></td>
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<tr>
<td>kw-endu (ze)</td>
<td>to agree, admit, accept, be willing</td>
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<tr>
<td>umw-endu</td>
<td>to receive, to take a wife</td>
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<tr>
<td>mw-en (1st)</td>
<td>debt</td>
<td></td>
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<tr>
<td>ubw-enge</td>
<td>son of, daughter of</td>
<td></td>
<td></td>
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<tr>
<td>kw-era (ze)</td>
<td>wisdom, intelligence</td>
<td></td>
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<tr>
<td>kw-ereka (tse)</td>
<td>to be white, pure</td>
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<tr>
<td>ic-ete</td>
<td>to show</td>
<td></td>
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<tr>
<td>umw-ete</td>
<td>letter</td>
<td></td>
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<tr>
<td>kw-eza</td>
<td>zeal, earnestness (kugira unmwe: to be zealous)</td>
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<td></td>
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<tr>
<td>ukw-ezi</td>
<td>to make white, pure</td>
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<tr>
<td>am-eza (Sw.)</td>
<td>moon, month</td>
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<tr>
<td>kw-eza (reye)</td>
<td>table</td>
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<tr>
<td>i-faranga</td>
<td>franc</td>
<td></td>
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<tr>
<td>gu-fasha (shie)</td>
<td>to help</td>
<td></td>
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<tr>
<td>gu-fata (she)</td>
<td>to take hold of, grasp, catch, seize</td>
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<td></td>
</tr>
<tr>
<td>gu-fatanya (nije)</td>
<td>to have fellowship, to cooperate</td>
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</tr>
</tbody>
</table>
i-fi  fish (pl. ifi or amafi)
-fise  have, has
i-fu  flour (or, ubufu)
umu-fundi (Sw.)  skilled workman
im-fura  first-born child
i-furo  stove
im-furuka  corner of room or house
gu-futa (se)  to erase
gu-fyatura (ye)  to make bricks
G  ku-gaba (vye)  to rule, govern, give
ku-gabanya (nije)  to divide into groups
ku-gabityanya (nije)  to be very wicked
ku-gabo  soldier
umu-gabo  (married) man, husband
ku-gabura (ye)  to divide, distribute
ku-gaburirra (ye)  to feed (distribute food)
ku-ganga  doctor
umu-gani  proverb, parable
ku-gano  wheat
umu-ganwa  great chief, prince
ku-ganza (ji)  to rule, govern
iki-ganza  hand (esp. palm)
ku-garariza (je)  to rebel, refuse to be ruled
-gari  wide, broad (rarely used)
ku-garuka (tse)  to return (to where speaker is), come back
ku-gayya (vye)  to cut crosswise, slide
ku-ggena (nnye)  to hate, scorn, despise
ku-genda (giye)  to go, walk
uru-gendo  journey
ku-gendo  (or, ubugene)  how
ku-geni  bride
umu-geni  friend, husband, wife
umu-genzi  custom
ku-gera (ze)  to measure, command, reach a certain point (of time)
ku-gerageza (je)  to try, attempt, tempt
ku-gesa (she)  to harvest millet
in-gese  rust
in-geso  habit, custom
ku-geza (jeje)  to tempt, try out (also caus. of -gera)
ku-geza aho  until
i-gi (or, irigi)  egg (pl. amagi)
uru-gi  door
ubu-gingo  life
ku-gira (ze)  to do, make, have
ku-gira ngo  to think, suppose, in order that
iki-girwamana  idol, thing worshipped
umu-gisha  blessing
uru-go  kraal, homestead, enclosure
ku-gobra (ye)  to force, insist on
ku-godoka (tse)  to quit work for the day
ku-goma (vye)  drum, authority, throne
ku-gomba (vye)  to want
umu-gongo  back (of person, animal)
iki-gongwe  mercy, pity, forgiveness
ku-gora (ye)  to annoy, be difficult, trouble
ku-gorama (mye)  to be crooked
umu-gore  (married) woman, wife
iki-gori  maize, corn
umu-goroba  afternoon (3:00-6:00)
ku-gorora (ye)  to make straight
ku-gororoka (tse)  to be straight, to be
ama-gorwa  troubles, difficulties
umu-gozi  string, rope
ku-gubwa (we)  to be very wicked
ku-gumba (mye)  to stay, remain
uru-guma  wound
i-gunira  sack, burlap
ku-gura (ze)  to buy, sell
ku-gurana (nye)  to borrow, lend (money, not an article)
ku-gurna (nye)  bone
i-gufa  short, low, shallow
-gufi (gufinya, gufiya)  ku-guma (mye)  to stay, remain
uru-guma  wound
i-gunira  sack, burlap
ku-gura (ze)  to buy, sell
ku-gurana (nye)  to borrow, lend (money, not an article)
uku-guru  leg
in-gurbe  pig
ku-guruka (tse)  to fly
ku-gwa (guye)  to fall
in-gwe  leopard
ku-gwira (riye)  to multiply (intr.)
ku-gwiza (je)  to multiply (tr.)

H

gu-ha (hayye)  to give
hafi  near
gu-hage (ze)  to eat a lot, be satisfied
gu-hagarara (ye, or, hagaze)  to stand, wait, stop
hagati  in the middle, midst
gu-haguruka (tse)  to stand up
hu-hakan (tse)  to deny, refuse
ku-hakuno  on this side (of river, valley)
ku-hakurya  on the other side (river, valley)
aga-hama  red
hu-hamagara (ye)  to call
ku-hamba (vye)  to bury
hamwe  the same, together
ku-hana (nye)  to punish, scold
<table>
<thead>
<tr>
<th>English</th>
<th>Swahili</th>
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<tbody>
<tr>
<td>imi-hana</td>
<td>village, collection of huts</td>
</tr>
<tr>
<td>gu-hanagura (ye)</td>
<td>to wipe, wipe away</td>
</tr>
<tr>
<td>uru-hande</td>
<td>side (i ruhande: beside)</td>
</tr>
<tr>
<td>ama-hanga</td>
<td>foreign countries</td>
</tr>
<tr>
<td>hano</td>
<td>here</td>
</tr>
<tr>
<td>igi-hano</td>
<td>punishment</td>
</tr>
<tr>
<td>gu-hanura (ye)</td>
<td>to warn, advise</td>
</tr>
<tr>
<td>hanyuma</td>
<td>afterward, after, later</td>
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<tr>
<td>hanze</td>
<td>outside (of house)</td>
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<tr>
<td>igi-harage</td>
<td>bean</td>
</tr>
<tr>
<td>gu-harira (ye)</td>
<td>to forgive</td>
</tr>
<tr>
<td>hariya</td>
<td>over there</td>
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<tr>
<td>haruguru</td>
<td>toward the top, higher up, inner (room of the house)</td>
</tr>
<tr>
<td>gu-harura (ye)</td>
<td>to scrape, scratch, dig just top of soil</td>
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<tr>
<td>igi-harūra (ye)</td>
<td>to count</td>
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<tr>
<td>igi-haruro</td>
<td>number</td>
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<tr>
<td>ama-hasa</td>
<td>twins</td>
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<tr>
<td>hasi</td>
<td>on the ground, floor</td>
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<tr>
<td>igi-haya</td>
<td>white potato</td>
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<tr>
<td>-he?</td>
<td>which (question only)</td>
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<tr>
<td>igi-he</td>
<td>time</td>
</tr>
<tr>
<td>gu-heba (vye)</td>
<td>to leave, forsake</td>
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<tr>
<td>hehe?</td>
<td>where?</td>
</tr>
<tr>
<td>hejuru</td>
<td>above, up</td>
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<tr>
<td>gu-heka (tse)</td>
<td>to carry on back</td>
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<tr>
<td>gu-hekenya</td>
<td>to chew (nye)</td>
</tr>
<tr>
<td>igi-heko</td>
<td>charm, fetish</td>
</tr>
<tr>
<td>gu-hema (mye)</td>
<td>to breathe</td>
</tr>
<tr>
<td>gu-hemba (vye)</td>
<td>to pay (for work done)</td>
</tr>
<tr>
<td>i-hembe</td>
<td>horn (of animal)</td>
</tr>
<tr>
<td>gu-henda (ze)</td>
<td>to deceive</td>
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<tr>
<td>hepfo</td>
<td>below, down</td>
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<tr>
<td>gu-hera (ze)</td>
<td>to finish, end (intr.)</td>
</tr>
<tr>
<td>ama-hera</td>
<td>money</td>
</tr>
<tr>
<td>gu-hereneka (je)</td>
<td>to accompany, to see home</td>
</tr>
<tr>
<td>ama-heri</td>
<td>itch, scabies</td>
</tr>
<tr>
<td>umu-heto</td>
<td>bow (as used with arrows)</td>
</tr>
<tr>
<td>gu-heza (hejeje)</td>
<td>to finish (tr.)</td>
</tr>
<tr>
<td>gu-hezagira (ye)</td>
<td>to bless, dedicate</td>
</tr>
<tr>
<td>gu-higa (ze)</td>
<td>to hunt (for game)</td>
</tr>
<tr>
<td>igi-himba</td>
<td>part, chapter</td>
</tr>
<tr>
<td>gu-himbaza (je)</td>
<td>to praise</td>
</tr>
<tr>
<td>aga-hinda</td>
<td>sorrow, grief</td>
</tr>
<tr>
<td>gu-hinda (nze)</td>
<td>to shake, tremble</td>
</tr>
<tr>
<td>agashitsi</td>
<td></td>
</tr>
<tr>
<td>gu-hinduka (tse)</td>
<td>to change (intr.)</td>
</tr>
<tr>
<td>gu-hindukira (ze)</td>
<td>to turn around (intr.)</td>
</tr>
<tr>
<td>gu-hindukiza (je)</td>
<td>to turn around (tr.)</td>
</tr>
<tr>
<td>hino</td>
<td>on this side of home</td>
</tr>
<tr>
<td>aga-hiri</td>
<td>cold (in head)</td>
</tr>
<tr>
<td>gu-hirwa (riwe)</td>
<td>to be fortunate</td>
</tr>
<tr>
<td>hirira</td>
<td>here</td>
</tr>
<tr>
<td>gu-homa (nye)</td>
<td>to have diarrhea</td>
</tr>
<tr>
<td>umu-hogo</td>
<td>throat</td>
</tr>
<tr>
<td>gu-hona (nye)</td>
<td>to perish, be destroyed</td>
</tr>
<tr>
<td>gu-honnya (neje)</td>
<td>to destroy</td>
</tr>
<tr>
<td>gu-hora (ze)</td>
<td>to always do a thing, to cool, to be quiet</td>
</tr>
<tr>
<td>gu-hōra (ze)</td>
<td>to avenge</td>
</tr>
<tr>
<td>ama-horo</td>
<td>peace</td>
</tr>
<tr>
<td>umu-horo</td>
<td>sickle</td>
</tr>
<tr>
<td>hose</td>
<td>everywhere</td>
</tr>
<tr>
<td>igi-hugu</td>
<td>country</td>
</tr>
<tr>
<td>gu-huha (she)</td>
<td>to blow</td>
</tr>
<tr>
<td>gu-huma (mye)</td>
<td>to be blind</td>
</tr>
<tr>
<td>gu-humana (anye)</td>
<td>to defile, make dirty</td>
</tr>
<tr>
<td>igi-humbi</td>
<td>thousand</td>
</tr>
<tr>
<td>gu-humiriza (je)</td>
<td>to close one’s eyes</td>
</tr>
<tr>
<td>gu-humuriza (je)</td>
<td>to comfort</td>
</tr>
<tr>
<td>gu-hunga (ze)</td>
<td>to flee</td>
</tr>
<tr>
<td>umu-hungu</td>
<td>boy, son</td>
</tr>
<tr>
<td>gu-hura (ye)</td>
<td>to meet</td>
</tr>
<tr>
<td>uru-husha</td>
<td>permission, vacation, rest</td>
</tr>
<tr>
<td>iherera</td>
<td></td>
</tr>
<tr>
<td>igi-hure</td>
<td>boil, abscess</td>
</tr>
<tr>
<td>umu-hutu</td>
<td>Hutu</td>
</tr>
<tr>
<td>i-hwa</td>
<td>thorn</td>
</tr>
<tr>
<td>gu-hwanya (nije)</td>
<td>to meet</td>
</tr>
<tr>
<td>gu-hwata (se)</td>
<td>to peel (with knife)</td>
</tr>
<tr>
<td>gu-hwera (reye)</td>
<td>to die</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>English</th>
<th>Swahili</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>at, to</td>
</tr>
<tr>
<td>i</td>
<td></td>
</tr>
<tr>
<td>kw-iba (vye)</td>
<td>to steal</td>
</tr>
<tr>
<td>kw-ihagira (ye)</td>
<td>to forget</td>
</tr>
<tr>
<td>kw-ibuka (tse)</td>
<td>to remember</td>
</tr>
<tr>
<td>kw-ibutsa (kije)</td>
<td>to remind</td>
</tr>
<tr>
<td>kw-ica (she)</td>
<td>to kill</td>
</tr>
<tr>
<td>umw-icanyi</td>
<td>murderer</td>
</tr>
<tr>
<td>kw-icara (ye)</td>
<td>to sit down</td>
</tr>
<tr>
<td>kw-ifuza (je)</td>
<td>to covet, long for, want very much</td>
</tr>
<tr>
<td>kw-iga (ze)</td>
<td>to learn</td>
</tr>
<tr>
<td>kw-igana (anye)</td>
<td>to imitate</td>
</tr>
<tr>
<td>umw-igeme</td>
<td>girl</td>
</tr>
<tr>
<td>kw-igisha (shije)</td>
<td>to teach</td>
</tr>
<tr>
<td>umw-igisha</td>
<td>teacher</td>
</tr>
<tr>
<td>kw-igishwa</td>
<td>to be taught, to learn</td>
</tr>
<tr>
<td>(shijwe)</td>
<td></td>
</tr>
<tr>
<td>umw-igishwa</td>
<td>pupil</td>
</tr>
<tr>
<td>kw-ihana (anye)</td>
<td>to repent, confess</td>
</tr>
<tr>
<td>kw-ihangana (anye)</td>
<td>to be patient, endure, wait patiently</td>
</tr>
<tr>
<td>kw-ih operate</td>
<td>to yield oneself</td>
</tr>
<tr>
<td>kw-iherera (reye)</td>
<td>to be alone</td>
</tr>
<tr>
<td><strong>kw-ihuta (se)</strong></td>
<td>to hurry</td>
</tr>
<tr>
<td><strong>kw-ikangura (ye)</strong></td>
<td>to awaken (intr.)</td>
</tr>
<tr>
<td><em>iki</em></td>
<td>what?, this</td>
</tr>
<tr>
<td><strong>umw-ikomo</strong></td>
<td>hard feelings</td>
</tr>
<tr>
<td><strong>kw-imba (mvye)</strong></td>
<td>to dig a hole</td>
</tr>
<tr>
<td><strong>imbere</strong></td>
<td>(see under B)</td>
</tr>
<tr>
<td><strong>kw-imbura (ye)</strong></td>
<td>to harvest</td>
</tr>
<tr>
<td><strong>inabukwe (1st)</strong></td>
<td>mother-in-law</td>
</tr>
<tr>
<td><strong>kw-inginga (ze)</strong></td>
<td>to beseech, plead with</td>
</tr>
<tr>
<td><strong>kw-injira (ye)</strong></td>
<td>to enter</td>
</tr>
<tr>
<td><em>ino</em></td>
<td>here</td>
</tr>
<tr>
<td><strong>-inshi</strong></td>
<td>much, many</td>
</tr>
<tr>
<td><strong>iry-inyo</strong></td>
<td>tooth (pl. amenyo)</td>
</tr>
<tr>
<td><strong>inyuma</strong></td>
<td>(see under Y)</td>
</tr>
<tr>
<td><strong>kw-irabura (ye)</strong></td>
<td>to be black</td>
</tr>
<tr>
<td><strong>ic-irore</strong></td>
<td>mirror</td>
</tr>
<tr>
<td><strong>kw-iruka (tse)</strong></td>
<td>to run</td>
</tr>
<tr>
<td><strong>kw-irukana (nye)</strong></td>
<td>to chase away</td>
</tr>
<tr>
<td><strong>ubw-ishaza</strong></td>
<td>peas</td>
</tr>
<tr>
<td><strong>kw-ishura (ye)</strong></td>
<td>to answer (to questions)</td>
</tr>
<tr>
<td><strong>kw-ita (se)</strong></td>
<td>to call, name</td>
</tr>
<tr>
<td><strong>kw-itaba (vye)</strong></td>
<td>to answer (when called)</td>
</tr>
<tr>
<td><strong>kw-itonda (nze)</strong></td>
<td>to be careful</td>
</tr>
<tr>
<td><strong>urw-itwazo</strong></td>
<td>excuse</td>
</tr>
<tr>
<td><strong>kw-iyoga (ze)</strong></td>
<td>to wash feet, any part of</td>
</tr>
<tr>
<td>k</td>
<td>body, to bathe</td>
</tr>
<tr>
<td><strong>kw-iyuhagira (ye)</strong></td>
<td>to bathe (oneself)</td>
</tr>
<tr>
<td><strong>kw-iyumvira (rye)</strong></td>
<td>to think, think about</td>
</tr>
<tr>
<td><strong>-iza</strong></td>
<td>nice, good, clean, pretty,</td>
</tr>
<tr>
<td></td>
<td>beautiful</td>
</tr>
<tr>
<td><strong>ubw-iza</strong></td>
<td>glory, beauty</td>
</tr>
<tr>
<td><strong>umw-iza</strong></td>
<td>darkness</td>
</tr>
<tr>
<td><strong>kw-izera (ye)</strong></td>
<td>to believe, trust, faith</td>
</tr>
<tr>
<td><strong>kw-izigira (ye)</strong></td>
<td>to believe, trust, hope</td>
</tr>
<tr>
<td><strong>J</strong></td>
<td></td>
</tr>
<tr>
<td><strong>ku-ja (giye)</strong></td>
<td>to go</td>
</tr>
<tr>
<td><strong>ku-jabuka (tse)</strong></td>
<td>to cross over (river, lake)</td>
</tr>
<tr>
<td><strong>i-jambo</strong></td>
<td>word (pl. amajambo or amagambo)</td>
</tr>
<tr>
<td><strong>i-jana</strong></td>
<td>hundred</td>
</tr>
<tr>
<td><strong>ku-jana (nye)</strong></td>
<td>to go with, take with</td>
</tr>
<tr>
<td><strong>umu-jenama</strong></td>
<td>steward, advisor, member of council</td>
</tr>
<tr>
<td><strong>jewe</strong></td>
<td>I, me</td>
</tr>
<tr>
<td><strong>ku-jisha (she)</strong></td>
<td>to knit, braid, weave</td>
</tr>
<tr>
<td><strong>i-jisho (pl. amaso)</strong></td>
<td>eye</td>
</tr>
<tr>
<td><strong>i-joro</strong></td>
<td>night</td>
</tr>
<tr>
<td><strong>iki-juju</strong></td>
<td>fool</td>
</tr>
<tr>
<td><strong>iki-jumbu</strong></td>
<td>sweet potato</td>
</tr>
<tr>
<td>(or, ikikumpu)</td>
<td></td>
</tr>
<tr>
<td><strong>i-juru</strong></td>
<td>heaven, sky</td>
</tr>
<tr>
<td><strong>i-jwi</strong></td>
<td>voice</td>
</tr>
<tr>
<td><strong>K</strong></td>
<td>cow</td>
</tr>
<tr>
<td><strong>in-ka</strong></td>
<td></td>
</tr>
</tbody>
</table>
in-koko | chicken
---|---
in-kóko | flat basket (with lid)
gu-komanga | to knock
(nze) |
gu-komantara | to harden (as, heart)
(ye) |
igi-kombe | cup
in-kombe | shore, edge of lake or river
gu-komera (ye) | to be strong, well
igi-komere | ulcer
gu-komereka | to be wounded, injured
(tse) |
in-komezi | strength
igi-koni | kitchen
in-koni | walking stick
in-kono | clay cooking pot
imi-konyogo | green string beans
gu-kora (ze) | to work, do, make, fix, repair
gu-korana (nye) | to work together, to meet together
i-koraniro | meeting, gathering
gu-koranya (nye) | to gather together (tr.)
i-kori | tax
gu-koroka (tse) | to fall from above
gu-korora (ye) | to cough, make fall
in-korora | cough
igi-korwa | work, task
in-kota | sword
in-kovu | scar
urakoze | thank you
umu-kodzi | workman, employee
ku | on, at, to
in-kuba | thunder
kubwa | on account of, for the sake of
gu-kubita (se) | to strike, beat, hit
kuoko | because
gu-kumbura (ye) | to be lonesome for
kumbure | perhaps
in-kumi | young lady (unmarried)
kumwe | together
gu-kunda (nze) | to like, love
ku-kundira (ye) | to allow
uru-kundo | love
umu-kungu | dust
gu-kunakumura (ye) | to shake (tr.)
gu-kura (ze) | to grow
ku-kürü (ye) | to take away, subtract
kure | far away, far
ku-kurikira (ye) | to follow
-kuru | important, elder, great, senior
in-kuru | news, fame
umu-kuru | elder brother/sister, important person
gu-kwa (koye) | to pay dowry

in-kwere | partridge
uru-kware | rabbit
ubu-kwe | wedding
umu-kwe | bridegroom
gu-kwega (ze) | to drag, pull, draw
in-kweto | sandal
uru-kiw | stick of firewood
gu-kwira (ye) | to multiply (intr.), be enough, must, be necessary, be worthy

M

mama (1st) | my, our mother
I-mana | God
aka-mango | cold (in head or chest)
ku-manika (tse) | to hang up, place above
ku-manuka (tse) | to go down (e.g. hill)
kumi-mara (ze) | to end (intr.), to spend time, stay
ku-máramára | to be ashamed
(ye) |
umu-marayika | angel
(Sw.) |
aka-mashu | small trap
mawe (1st) | my, our mother
maze | then
mbega | (introduces a question)
mbere | in fact
uru-me | dew
ku-menya (nye) | to break (tr.)
ku-menyeri (reye) | to know
ku-menya (tse) | be accustomed to
iki-menyetso | sign
ku-mera (ze) | to germinate, to be in a certain state (e.g. ameze ate), to be like

N

n'agasaga | goodbye
naho | although
i-nama | advice, council, counsel, committee
namba | if
i-nanasi  pineapple
ku-nanirwa to be tired, unable to do
(niwe)
nde who? (questions only)
-ndi other, another, more
i-adwi seven
-ne four
ku-nebwa (bwe) to be lazy
ku-nesha (sheje) to defeat, conquer
neza nicely, well
ku-nezereza (je) to please, make happy
umu-nezero joy
ku-nezerwa (rewa) to be happy
ku-ngana (nye) to be equal, the same, to be (so) many
ni it is, they are, he is, she is
n’ingoga quickly
-nini (niniya) big, large, wide, thick
nka like (prep.)
i-no (pl. amano) toe
none now
nta no, none
aha-ntu place
iki-ntu thing
ubu-ntu grace
umu-ntu person
ku-nuka (tse) to smell bad
nuko therefore, then
ku-numa (mye) to be silent, quiet
aka-nwa mouth
umu-nwa lip
ku-nya (nye) to defecate
ku-nyaga (ze) to take by force
umu-nyakazi workman
ama-nya sauciness, quarrelsomeness
umu-nyavyaha sinner
ku-nyeyeza (je) to hide
nyene master, owner (1st), also as adverb, only
uru-nyenyeri star
ku-nigyanyiga to shake, tremble (intr.)
yina (1st) his, her, their mother
ku-nyoha (she) to choke (tr.)
nyoko (1st) your mother
iki-nyoma lie, falsehood
umu-nyororo chain, prison
ku-nyotera (tewe) to be thirsty
umu-nyu salt
uru-nuzyi (Sw.) thread
ku-nuya (nyoye) to drink
-nzinya tiny (with 7th class only)
ubw-oba fear
ic-obo hole (in ground)
urw-obo hole (in ground)
kw-oga (ze) to wash, feet swim
ubw-oko race, nation
ivy-ondo mud
umw-onga valley
kw-ongera (ye) to repeat, increase, add
ku to, give more
kw-onona (nyye) damage, spoil
umw-oro poor man
kw-orohha (she) to be soft, easy
-ose all, every
am-osoozi tears
kw-ota (se) to warm oneself by fire
kw-otsa (okeje) to roast in fire
umw-otsi smoke
oya no
ubw-oya hair (except of human)
kw-ozha (geje) to wash

P
im-pamba food for a journey
gu-panga (nze) to set the table
ameza (Sw.)
umu-panga machete, broad-bladed
grass knife
gu-pangura (ye) to clear the table
ameza (Sw.)
umu-pasitori pastor
im-pene goat
im-pera end, last of anything
im-pera reward, remuneration
gu-pfa (fuye) to die
umu-pfakazi widower
igi-pfamawwi deaf person
umu-pfasoni noble
uru-pfu death
gu-pfuha (she) to be dull (e.g. tool)
gu-pfuka (tse) to wrap, cover
gu-pfukama (mye) to kneel
umu-pfuko pocket, sack
gu-pfuma (mye) to prefer as lesser of two
 evils
umu-pfumu witch doctor
gu-pfundikira to cover (as pot)
(eye)
gu-pfungana to be narrow
(nye)
igi-pfungu fog
uri-pfunguzo key
igi-pfunsfist
gu-pima (mye) to measure, examine
(Sw.)
umu-pira (Sw.) rubber ball, tire, sweater
i-piri (Sw.) pepper
im-pongo small antelope
im-pumyi blind person
im-punzi refugee
im-puzu clothes, clothing
im-pwemu spirit, breath
gu-sanganira to go to meet
(ye)
gu-sangira (ye) to eat together
gu-sanzaza (je) to scatter
gu-sara (ze) to lose one’s mind
umu-saraba (Sw.) cross
gu-sasa (shashen) to spread grass, to prepare a bed
i-sasa floor tile
uru-sato skin
gu-satara (ye) to cut lengthwise
gu-saza (shajen) to grow old
mu-saza (1st) brother (of girl)
i-sazi (3rd) fly
se (1st) his, her, their father
ama-se cow manure
igi-seke tall pointed basket
gu-semerera (ye) to shout, call loudly
gu-senga (ze) to pray, to worship
uru-sengeren church (building)
gu-senyar to gather wood
(shenye)
umu-senyi sand
gu-seruka (tse) to make known
gu-sesa (sheshen) to empty out
gu-sesekara (ye) to spill (intr.), overflow
gu-sezerera (ye) to bid goodbye, dismiss
ugu-sezera (nje) to promise
(bye)
ugu-sezini beggar
-sha (or, -shas) new
gu-sha (hiye) to cook (intr.), ripen, burn
gu-shaka (tse) to want
gu-shakana (nje) to lust
i-shamba forest, brushy place
i-shami branch
i-shano poison
i-shari jealousy
umu-shatsi (pl. rare) hair (of human head)
only
i-shavu crossness, irritation, sorrow, ill humor
umu-she burn
i-shengero church (people)
uru-shi palm of hand, pl. slaps
gu-shika (tse) to arrive
gu-shikanira (ye) to offer (as sacrifice)
i-shikanwa offering, gift
mu-shiki (1st) sister of boy
gu-shima (mye) to praise, be content with
mu-shiga (ze) to drive stake in ground, agree
ugu-shinga (ze) to drive stake in ground, agree
ugu-she needle
ugu-singe (Sw.) to end, wear out (intr.)
gu-shira (ze) to put
ugu-shira (ze) to take to someone
ugu-shihara (riye) to take to someone
ugu-shishikara to persist, strive for
(ye)
umu-shiisi guest, visitor
ugu-shobora (ye) to be able, can
ugu-shobozi power, ability
i-shoka axe
gu-shuha (she) to be hot, get hot
ugu-shuha (she) to be hot, get hot
i-shulii heat
umu-shumba servant
i-shurwe flower
gu-shusha (hijen) to heat (tr.)
gu-shwabura to harvest
(ye)
ugu-shwabura to harvest
si is not, are not
i-si (3rd) earth
umu-si day
gu-siba (vye) to be absent
ugu-siga (ze) to forsake, leave
ugu-siga (ze) to anoint, rub with medicine
ugu-sigara (ye) to be left
igu-sigs pain (esp. in stomach)
gu-sigura (ye) to preach, explain
si ko? isn’t it so?
gu-simba (vye) to jump
igu-simbo tall pointed basket
gu-sinzira (riye) to sleep
so (1st) your father
ugu-sobanuna (ye) to explain, translate, sort out
ugu-sobanuna (ye) to explain, translate, sort out
ugu-sogokuru (1st) grandfather
ugu-sohoka (tse) to go outside
i-soko market place
i-soko fountain
ugu-soma (mye) to read
in-somwa letter of alphabet
i-soni shame
ugu-sonz (shonje) to hunger, to be hungry
ugu-senzo (mye) to hunger, to be hungry
ugu-sore youth
ugu-sore (pl. 1st), or 2nd class young man (unmarried)
gu-soroma (mye) to gather (food from garden), pick
ugu-sosasa (shoshe) to have good flavor
ugu-sozii hill, mountain
ugu-subira (ye) to return (to where one came from), go back, to do again, repeat
gu-subira (riye) to pour (into something)
i-suka (1st), 5th pl. to pour (into something)
i-sukari sugar
ugu-sukira to add
(nye)
ugu-sukiranya to add
(rye)
ugu-suma (or, igi-suma)
ugu-sumari nail, pin
ugu-sumari nail, pin
<table>
<thead>
<tr>
<th>English</th>
<th>Swahili</th>
</tr>
</thead>
<tbody>
<tr>
<td>ama-ta</td>
<td>milk</td>
</tr>
<tr>
<td>gu-ta (taye)</td>
<td>to lose, throw away</td>
</tr>
<tr>
<td>gu-tabara (ye)</td>
<td>to help, go to assistance for</td>
</tr>
<tr>
<td>i-tabi</td>
<td>tobacco</td>
</tr>
<tr>
<td>igi-tabo</td>
<td>book</td>
</tr>
<tr>
<td>gu-tabuka (ts)</td>
<td>to tear (intr.)</td>
</tr>
<tr>
<td>gu-tabura (se)</td>
<td>to tear (tr.)</td>
</tr>
<tr>
<td>i-tafari</td>
<td>brick</td>
</tr>
<tr>
<td>gu-taha (she)</td>
<td>to go home, to greet</td>
</tr>
<tr>
<td>in-tahe</td>
<td>witness</td>
</tr>
<tr>
<td>gu-tahura (ye)</td>
<td>to understand</td>
</tr>
<tr>
<td>in-tama</td>
<td>sheep</td>
</tr>
<tr>
<td>umu-tama</td>
<td>old man</td>
</tr>
<tr>
<td>gu-tamba (vye)</td>
<td>to dance (esp. with music or drum)</td>
</tr>
<tr>
<td>igi-tambara</td>
<td>cloth</td>
</tr>
<tr>
<td>in-tambara</td>
<td>battle, strife</td>
</tr>
<tr>
<td>in-tambwe</td>
<td>lion</td>
</tr>
<tr>
<td>-tandatu</td>
<td>six</td>
</tr>
<tr>
<td>gu-tandukanya (nije)</td>
<td>to separate, distinguish</td>
</tr>
<tr>
<td>gu-tanga (ze)</td>
<td>to offer, pay, give</td>
</tr>
<tr>
<td>gu-tangara (ye)</td>
<td>to wonder at, be astonished</td>
</tr>
<tr>
<td>igi-tangaza</td>
<td>miracle, marvel</td>
</tr>
<tr>
<td>gu-tangura (ye)</td>
<td>to begin to</td>
</tr>
<tr>
<td>i-tanguriro</td>
<td>beginning (noun)</td>
</tr>
<tr>
<td>-tanu</td>
<td>five</td>
</tr>
<tr>
<td>i-tara (Sw.)</td>
<td>lantern, lamp</td>
</tr>
<tr>
<td>in-tare</td>
<td>lion</td>
</tr>
<tr>
<td>uru-tare</td>
<td>rocky place, large rock</td>
</tr>
<tr>
<td>i-tariki</td>
<td>date (of month)</td>
</tr>
<tr>
<td>ibi-taro</td>
<td>dispensary, hospital bridge</td>
</tr>
<tr>
<td>igi-tarurwa</td>
<td>to send greetings</td>
</tr>
<tr>
<td>gu-tasha (she)</td>
<td>to complain, fuss at</td>
</tr>
<tr>
<td>gu-tata (se)</td>
<td>three</td>
</tr>
<tr>
<td>-tatu</td>
<td>to praise</td>
</tr>
<tr>
<td>i-teza (ye)</td>
<td>how?</td>
</tr>
<tr>
<td>ama-te</td>
<td>saliva</td>
</tr>
<tr>
<td>gu-teba (vye)</td>
<td>to be late, slow</td>
</tr>
<tr>
<td>in-tebe</td>
<td>chair, stool</td>
</tr>
<tr>
<td>gu-tebuka (ts)</td>
<td>to hurry</td>
</tr>
<tr>
<td>in-tege</td>
<td>strength</td>
</tr>
<tr>
<td>gu-tegeka (ts)</td>
<td>to command, order</td>
</tr>
<tr>
<td>gu-tegereza (je)</td>
<td>to think about, understand</td>
</tr>
<tr>
<td>umu-tego</td>
<td>trap</td>
</tr>
<tr>
<td>gu-tegura (ye)</td>
<td>to prepare</td>
</tr>
<tr>
<td>i-tegura</td>
<td>to surpass, be taller</td>
</tr>
<tr>
<td>gu-teka (tse)</td>
<td>saw</td>
</tr>
<tr>
<td>gu-tekereza (je)</td>
<td>to push</td>
</tr>
<tr>
<td>gu-teema (mye)</td>
<td>to examine</td>
</tr>
<tr>
<td>gu-temba (vye)</td>
<td>white ants (no pl.)</td>
</tr>
<tr>
<td>gu-tembera (reye) (Sw.)</td>
<td>to grind</td>
</tr>
<tr>
<td>umu-temere</td>
<td>stone for grinding</td>
</tr>
<tr>
<td>gu-téra (ye)</td>
<td>to visit, move about, go for a walk</td>
</tr>
<tr>
<td>gu-terura (ye)</td>
<td>to throw, plant (see Par. 222)</td>
</tr>
<tr>
<td>-ti</td>
<td>to carry someone (esp. in litter or Tepoy)</td>
</tr>
<tr>
<td>igi-ti</td>
<td>says, saying (often used as quotation marks and not translated)</td>
</tr>
<tr>
<td>umu-ti</td>
<td>tree, stick</td>
</tr>
<tr>
<td>gu-ti (ye)</td>
<td>medicine</td>
</tr>
<tr>
<td>umu-tima</td>
<td>heart</td>
</tr>
<tr>
<td>gu-tinya (anye)</td>
<td>to tear</td>
</tr>
<tr>
<td>gu-tinyuka (tse)</td>
<td>to dare, be fearless</td>
</tr>
<tr>
<td>gu-tire (ze)</td>
<td>to borrow (something which will be returned itself)</td>
</tr>
<tr>
<td>jti</td>
<td>sleep, sleepiness</td>
</tr>
<tr>
<td>gu-tiza (je)</td>
<td>to lend (that which will be returned itself)</td>
</tr>
<tr>
<td>-to (-tonya, -toya, -to-to)</td>
<td>small, little, young, thin</td>
</tr>
<tr>
<td>umu-tobe</td>
<td>unfermented banana juice</td>
</tr>
<tr>
<td>in-torobo</td>
<td>small hole in anything except ground</td>
</tr>
<tr>
<td>gu-tona (nye)</td>
<td>white potato</td>
</tr>
<tr>
<td>igi-toke (igitoki)</td>
<td>banana (bunch, tree)</td>
</tr>
<tr>
<td>uru-toke</td>
<td>finger</td>
</tr>
<tr>
<td>gu-tonda (ze)</td>
<td>to stand in line</td>
</tr>
<tr>
<td>igi-tondo</td>
<td>morning</td>
</tr>
<tr>
<td>gu-tongana (nye)</td>
<td>to quarrel</td>
</tr>
<tr>
<td>i-tongo</td>
<td>cultivated field, plot of ground</td>
</tr>
<tr>
<td>gu-tonara (ye)</td>
<td>favorite</td>
</tr>
<tr>
<td>to shell, peel (with fingers), husk</td>
<td></td>
</tr>
<tr>
<td>gu-tora (ye)</td>
<td>to choose, pick out, pick up, find</td>
</tr>
<tr>
<td>-toto</td>
<td>green, unripe</td>
</tr>
<tr>
<td>in-tozi</td>
<td>pincher ants</td>
</tr>
<tr>
<td>umu-tisima</td>
<td>bread (traditional)</td>
</tr>
<tr>
<td>gu-tsinda (nse)</td>
<td>to triumph over, defeat</td>
</tr>
<tr>
<td>gu-tsitara (ye)</td>
<td>to stub one’s toe, stumble</td>
</tr>
<tr>
<td>igi-tugu</td>
<td>shoulder</td>
</tr>
<tr>
<td>gu-tuka (tse)</td>
<td>to slander, revile, rail at</td>
</tr>
<tr>
<td>gu-tuma (mye)</td>
<td>to send message (with bwiza, used for gospel)</td>
</tr>
<tr>
<td>ubu-tumwa</td>
<td>to possess, be rich</td>
</tr>
<tr>
<td>gu-tungana (nse)</td>
<td>to be perfect</td>
</tr>
<tr>
<td>ubu-tunzi</td>
<td>riches, wealth, possessions</td>
</tr>
<tr>
<td>umu-tunzi</td>
<td>rich man</td>
</tr>
<tr>
<td>gu-tura (ye)</td>
<td>to put down a load, offer a gift</td>
</tr>
<tr>
<td>umu-turagaro</td>
<td>thunder (noise)</td>
</tr>
<tr>
<td>gu-turira (ye)</td>
<td>to set fire to, burn</td>
</tr>
<tr>
<td>i-turo</td>
<td>offering, present</td>
</tr>
<tr>
<td>gu-turuka (tse)</td>
<td>to come from</td>
</tr>
<tr>
<td>umu-tutsi</td>
<td>Tutsi</td>
</tr>
<tr>
<td>igi-tutu</td>
<td>shade, shadow</td>
</tr>
<tr>
<td>umu-twa</td>
<td>Twa</td>
</tr>
<tr>
<td>gu-twarara (ye)</td>
<td>to take away, carry</td>
</tr>
<tr>
<td>umu-twaro</td>
<td>burden, load</td>
</tr>
<tr>
<td>umu-twe</td>
<td>head</td>
</tr>
<tr>
<td>twewbe</td>
<td>we, us</td>
</tr>
<tr>
<td>gu-twenga (nxe)</td>
<td>to laugh, laugh at</td>
</tr>
<tr>
<td>umu-twensi</td>
<td>dawn</td>
</tr>
<tr>
<td>ugu-twi</td>
<td>ear</td>
</tr>
</tbody>
</table>

| kw-ubaha (she) | to reverence, respect, honor |
| ic-ubahiro | reverence, respect |
| kw-ubaka (tse) | to build |
| umw-ubatsi | builder |
| ubu | now |
| ubusa | (see under –sa) |
| kw-ugara (ye) | to close (as door) |
| kw-ugurura (ye) | to open (as door) |
| kw-uma (mye) | to dry |
| ic-uma | iron, metal, tool |
| in-uma | dove, pigeon |
| ic-umba | room (in house) |
| umw-umbati | manioc, cassava |
| kw-umva (vise) | to hear, smell, taste, feel |
| kw-umvira (ye) | to obey |
| kw-umviriza (je) | to listen, listen to |
| kw-unama (mye) | to stoop down |
| umw-ungere | shepherd |
| umw-ungu | pumpkin, squash |
| kw-unguka (tse) | to gain, increase |
| kw-uririra (ye) | to climb (as tree) |
| kw-ururuka (tse) | to climb down (as tree) |
| ic-uya | perspiration |
| umw-uzukuru | grandchild |
| kw-uzura (ye) | to be full |
| kw-uzuza (ujuje) | to fill |

| ku-va (vuye) | to come from, come away from |
| ku-vanga (nze) | to mix, stir |
| i-vi (5th) | knee |
| ku-voma (mye) | to bring water (from source) |
| i-vu (5th) | soil, earth |
| vuba | soon, recently, quickly |
| ku-vubwa | to be bereaved |
| (pasive of kuva) | |

| kw-vuga (ze) | to say, speak |
| ku-vuka (tse) | to be born |

| ku-vuna (nnyec) | to break (as bone, stick, anything slender) (tr.) |
| ku-vunika (tse) | to break (bone etc.) (intr.) |
| im-vunja | jigger |
| ku-vunja (nze) | to change money |
| im-vura | rain |
| ku-vura (ye) | to treat, doctor |
| i-vuriro (5th) | dispensary, hospital |
| ama-vuta | butter, oil |
| ku-vyara (ye) | to give birth to |
| umu-vyeyi | parent |
| ku-yyibuha (she) | to be fat |
| ku-yyimba | to swell |
| (nnye) | |
| ku-yyuka (tse) | to arise, get up from bed or ground |

| aka-wa | coffee (or, agahawa) |
| we | he, she, him, her |
| wewe | you (sing.) |

| aka-yabo (or, -u) | cat (pl. ubuyabo) |
| ku-yaga (ze) | to melt (as butter) |
| ku-yaga (ze) | to chat, talk, visit |
| iki-yaga | lake, sea, ocean |
| umu-yaga | wind |
| in-yama | meat, flesh |
| yamara | but, however |
| in-yana | calf |
| in-yanduruko | origin, source, reason |
| in-yanya | tomato |
| iki-yara | white potato |
| in-yenzi | cockroach |
| uru-yige | locust |
| aka-yiko | teaspoon |
| iki-yiko | spoon |
| i-yinga (5th) | week |
| iki-yobha | peanut, ground nut |
| ku-yobbera | to be mistaken, not know |
| (bewe) | |
| ku-yobora (we) | to lead |
| in-yondwi | tick |
| ku-yonga (nze) | to melt (as sugar) |
| in-yoni | little bird |
| in-yonko | fever, malaria |
| in-yota | thirst |
| uru-oyo | tiny baby (up to 1 month) |

| zu | to come |
| in-zamba | horn, trumpet |
ku-zana (nye) to bring in-zara hunger
-zi to know aka-zi (Sw.) work, task
ama-zi water
umu-zi root
uru-zi river
ku-zibiza (je) to silence
ku-zigama (mye) to protect, take care of, watch over
in-zigo grudge, desire to revenge
i-ziko fireplace, stove (three stones Barundi use on which to make fire)
-zima alive, unbroken, living
ku-zima (mye) to be extinguished, go out (of fire)
ku-zimira (ye) to be lost (of person losing his way)
ku-zimya (mije) to put out (fire)
i-zina name
ku-zinduka (tse) to get up early
ku-zinga (nze) to fold
in-zira path, way, road
in-zoga beer
in-zoka snake, worm
i-zosi neck
in-zozi dream
in-za house, room
i-zuba sun
ku-zuka (tse) to come to life, resurrect (intr.)
umu-zungu white person, European
i-zuru nose, nostril
VOCABULARY
English – Kirundi

ability
able (to be ~)
above
abscess, boil
absent (to be ~)
absolutely
accept
accompany
accuse falsely
accuse, accuse of
accustomed to (to be ~)
add, add to
admit
adultery
advice
advise
advisor
after
afternoon
afterward
agree
air
alive
all
allow
alone
alone (to be ~)
also
although
always
and
angel
anger
angry (to be ~)
animal
annoy
anoint
another

answer
kw-ishura (ye)
(kw- itaba (ye)
(when called)
antelope
approach
are
are not
arise
ku-vyuka (tse)

above
hejuru

absent (to be ~)
gu-siba (vye)

absolutely
de, dede, me, pe, rwose

accept
kw-emera (ye)

accompany
gu-herereza (je)

accuse falsely
ku-denderereza (je)

accuse, accuse of
ku- rega (ze)

accustomed to (to be ~)
ku-menyera (reye)

add, add to
gu-sukiranya (nye)

admit
kw-emera (ye)

adultery
ubu-sambanyi

advice
i-nama, ingingo

advise
ku-hubura, ku-gira

advisor
umu-jenama

after
in-yuma, hanyuma

afternoon
umu-goroba
(late ~, early evening)

agree
kw-emera (ye)

air
iki-rere

alive
-zima

all
-oze

allow
ku-kendira (ye)

alone
-kandi

alone (to be ~)
kw-ihirera (reye)

also
kandi

although
naho

always
na ntaro

and
kandi

(back of person, animal)


bridegroom

chop up     gu-cagagura (ye)
church      uru-sengero (building)
i-shengero (people)
city        igi-sagara
clay        ubu-rongo
clay cooking pot in-agá, in-kono
clean       -iza
clear the table gu-pangura (ye) ameza
climb (as tree) kw-urira (ye)
climb down (as tree) kw-ururuka (tse)
clock       i-saha
close (as door) kw-ugara (ye) (door)
gu-humiriza (je) (eyes)

comfort   gu-humiriza (je)
command    ku-bwiriza (je), gu-tegeka (tse), gu-gera (ze)
commit adultery gu-sambana (nye)
committee  i-nama
complain   gu-tata (se)
completely rwose
condemnation uru-banza
confess     kw-ihana (nye)
conquer     ku-neshá (sheje)
gu-shíma (nye)
content (to be ~ with) gu-síma (nye)
cook (intr.) gu-sha (hiye) (intr.)
gu-teka (tse) (fr., in water)
cooperate gu-fatamá (nije)
 corn iki-gori
 corner of room or house im-furuca
 cough gu-koróra (ye)
in-koróra
council, counsel i-nama
count      gu-harúra (ye)
country    igi-hugu
cover      gu-pfuca (tse), gu-pfundikira (ye) (as pot)
            umu-temere

D

damage     kw-onona (nye)
dance (to be ~) gu-kanyá (nye)
dance (esp. with music or drum) gu-tambá (vye)
dare       gu-tinyúca (tse)
darkness   umw-iza
date (of month) i-taríki
date (of month) umu-kobwa
day         mw-ene (1st)
daytime (esp. about noon) umu-twenzi
defile      gu-hezágira (ye)
defile      re-re
deep        ku-neshá (sheje), gu-tsimà (nje)
defeat      ku-nya (nje)
defend oneself ku-buraná (nye)
defile      gu-humana (nye)
delicious (to be ~) ku-ryoha (she)
deliver     ku-rokóra (ye)
deny         gu-hakaná (tse)
despise   ku-gaya (ye)
destroy    gu-honnya (nje)
destroyed (to be ~) gu-hona (nje)
dew         uru-me
<table>
<thead>
<tr>
<th>English</th>
<th>Tonga</th>
</tr>
</thead>
<tbody>
<tr>
<td>die</td>
<td>gu-hwera (reye), gu-pfa</td>
</tr>
<tr>
<td>difficult (to be ~)</td>
<td>ku-gora (ye)</td>
</tr>
<tr>
<td>difficulties</td>
<td>ama-gorwa</td>
</tr>
<tr>
<td>dig</td>
<td>ku-rima (mye)</td>
</tr>
<tr>
<td>dig a hole</td>
<td>kw-imba (myve)</td>
</tr>
<tr>
<td>dirt</td>
<td>i-co (5th)</td>
</tr>
<tr>
<td>(on body or clothes)</td>
<td>ubu-homa</td>
</tr>
<tr>
<td>dirty</td>
<td>-hi</td>
</tr>
<tr>
<td>dirty (to make ~)</td>
<td>gu-humana (nye)</td>
</tr>
<tr>
<td>dish</td>
<td>i-sahane</td>
</tr>
<tr>
<td>dismiss</td>
<td>gu-sezera (ye)</td>
</tr>
<tr>
<td>dispensary</td>
<td>ibi-taro, i-vuriro (5th)</td>
</tr>
<tr>
<td>distinguish</td>
<td>gu-tandukanya (nyje)</td>
</tr>
<tr>
<td>distribute</td>
<td>ku-gabura (ye)</td>
</tr>
<tr>
<td>divide</td>
<td>ku-gabura (ye)</td>
</tr>
<tr>
<td>(into groups)</td>
<td>ku-gabanya (nyje)</td>
</tr>
<tr>
<td>do</td>
<td>ku-gira (ze), gu-kora (ze)</td>
</tr>
<tr>
<td>do again</td>
<td>gu-subira (ye)</td>
</tr>
<tr>
<td>doctor</td>
<td>ku-vura (ye)</td>
</tr>
<tr>
<td>dog</td>
<td>umu-ganga</td>
</tr>
<tr>
<td>door</td>
<td>im-bwa</td>
</tr>
<tr>
<td>doubt</td>
<td>uru-gi, umu-ryango</td>
</tr>
<tr>
<td>dove</td>
<td>gu-kekeranya (nye)</td>
</tr>
<tr>
<td>down</td>
<td>in-uma</td>
</tr>
<tr>
<td>drop</td>
<td>hepf</td>
</tr>
<tr>
<td>drag</td>
<td>gu-kwega (ze)</td>
</tr>
<tr>
<td>draw near</td>
<td>kw-egera (reye)</td>
</tr>
<tr>
<td>dream</td>
<td>ku-rota (se)</td>
</tr>
<tr>
<td>(e.g. tool)</td>
<td>in-zozi</td>
</tr>
<tr>
<td>dress</td>
<td>kw-ambara (ye)</td>
</tr>
<tr>
<td>drink</td>
<td>ku-nywa (nyoye)</td>
</tr>
<tr>
<td>drum</td>
<td>in-goma</td>
</tr>
<tr>
<td>drunk (to be ~)</td>
<td>ku-borerwa (rewe)</td>
</tr>
<tr>
<td>dry</td>
<td>kw-uma (mye)</td>
</tr>
<tr>
<td>dry season</td>
<td>i-ci (5th)</td>
</tr>
<tr>
<td>dull (to be ~)</td>
<td>gu-pfuha (she)</td>
</tr>
<tr>
<td>(e.g. tool)</td>
<td>umu-kungugu</td>
</tr>
<tr>
<td>dust</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>English</th>
<th>Tonga</th>
</tr>
</thead>
<tbody>
<tr>
<td>ear</td>
<td>ugu-twi</td>
</tr>
<tr>
<td>early</td>
<td>kare</td>
</tr>
<tr>
<td>earnestness</td>
<td>umw-ete</td>
</tr>
<tr>
<td>earth</td>
<td>i-si (3rd)</td>
</tr>
<tr>
<td>earth (soil)</td>
<td>i-vu (5th)</td>
</tr>
<tr>
<td>easy (to be ~)</td>
<td>kw-oroha (she)</td>
</tr>
<tr>
<td>eat</td>
<td>ku-rya (riye)</td>
</tr>
<tr>
<td>gu-haga (ze) (~ a lot)</td>
<td>gu-sangira (ye)</td>
</tr>
<tr>
<td>(together)</td>
<td></td>
</tr>
<tr>
<td>edge (of lake or river)</td>
<td>in-kombe</td>
</tr>
<tr>
<td>egg</td>
<td>i-gi (or, irigi) (pl. amagi)</td>
</tr>
<tr>
<td>eight</td>
<td>u-munani</td>
</tr>
<tr>
<td>end, the last of anything</td>
<td>im-pera</td>
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<td>endure</td>
<td>kw-ihangana (nye)</td>
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<td>enemy</td>
<td>umw-ansi</td>
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<tr>
<td>enough (to be ~)</td>
<td>gu-kwira (ye)</td>
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<tr>
<td>enter</td>
<td>kw-injira (ye)</td>
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<td>entrance</td>
<td>i-rembo</td>
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<tr>
<td>equal (to be ~)</td>
<td>ku-ngana (nye)</td>
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<td>erace</td>
<td>gu-futa (se)</td>
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<tr>
<td>European</td>
<td>umu-zungu</td>
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<td>every</td>
<td>-ose</td>
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<td>everywhere</td>
<td>hose</td>
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<td>examine</td>
<td>gu-suzuma (mye)</td>
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<tr>
<td>excellent (to be ~)</td>
<td>gu-pima (mye)</td>
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<tr>
<td>excuse</td>
<td>ku-ryoha (she)</td>
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<td>excuse me</td>
<td>urw-itwazo</td>
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<tr>
<td>(I misspoke myself)</td>
<td>bambe</td>
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<tr>
<td>fail, fail to find</td>
<td>ku-bura (ze)</td>
</tr>
<tr>
<td>fairly well</td>
<td>buhoro</td>
</tr>
<tr>
<td>(or, buhoro-buhoro)</td>
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<td>faith</td>
<td>kw-izera (ye)</td>
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<tr>
<td>fall</td>
<td>ku-gwa (guye)</td>
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<tr>
<td>gu-temba (yme) (~ down)</td>
<td></td>
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<tr>
<td>gu-koroka (tse) (~ from above)</td>
<td></td>
</tr>
<tr>
<td>falsehood</td>
<td>iki-nyoma</td>
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<tr>
<td>family</td>
<td>in-kuru</td>
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<tr>
<td>far away, far</td>
<td>umu-ryango</td>
</tr>
<tr>
<td>father (his, her, their)</td>
<td>kure</td>
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<tr>
<td>fat (to be ~)</td>
<td>ku-vyibua (she)</td>
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<tr>
<td>se (1st) (his, her, their)</td>
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</tr>
<tr>
<td>data (1st), dawe (1st)</td>
<td></td>
</tr>
<tr>
<td>(my, our ~)</td>
<td>so (1st) (your ~)</td>
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<td>favorite</td>
<td>umu-toni</td>
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<tr>
<td>fear</td>
<td>gu-tinya (nye)</td>
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<td>fearless (to be ~)</td>
<td>ubw-oba</td>
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<td>feed (distribute food)</td>
<td></td>
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<tr>
<td>feel</td>
<td>kw-umva (vise)</td>
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fetish
fever
few
field
fight (intr.)
fill
find
fire
fireplace
first-born child
fish
fist
five
fix
flea
flee
flesh
floor tile
flour
flower
fly
fog
fold
follow
food
fool
foot
for the sake of
force
foreign countries
forest
forget
forgive
forgiveness
fork
fortunate (to be)
~)
fountain
four
franc
fresh
friend
front of (in ~)

igi-heko
in-yonko
-ke (-keya)
in-dimiro, i-tongo
ku-rwana (nye)
kw-uzuza (ujuje)
gu-roka (ye)
gu-sanga (ze)
(very close)
(wood)

i-ziko
i-fi (pl. ifi or amafi)
igi-pfungu
-tanu
ku-zinga (nže)
gu-kurikira (ye)
im-dya, im-pamba
iki-juju
iki-renge
ku-gobera (ye)
ama-hanga
i-shamba
kw-ibagira (ye)
ku-babariraya (ye)
iki-gongwe, im-babazi
i-kanya
gu-siga (ze)
gu-heba (vye)
gu-hirwa (riwe)

fruit
fried
full (to be ~)
gain
garden
gate
gather

G

G

kw-unguka (tse)
in-ungu

kw-amura (ye)

kw-ambu (mye)

kw-amburu (mye)

kw-duga (ze)

kw-tembera (reye)

gu-tekereza (je)

ku-mera (ze)

ku-kroma (nse)

ku-zinduka (tse)
ku-vyuka (tse)

gu-kira (ze) (intr.)
gu-soroma (mye)

i-shikanwa

ku-genda (giye)
ku-ja (giye)

ku-subira (ye)

ku-manuka (tse)

gu-ha (haye)

ku-tanga (ze)
ku-gaba (vye)
ku-vyara (ye)

kw-ongera (ye)

ubw-iza

ku-genda (giye)

ku-ja (giye)

ku-subira (ye)

ku-manuka (tse)

ku-slegara (reye)

kw-taha (she)

ku-zima (mye)

ku-sohoka (tse)

ku-ryama (mye)

ku-sanganira (mye)

ku-duga (ze)

ku-ana (nye)

ku-mana

I-mana

basa

mwiwirwe

n'agasa

ubu-tumwa bwaiza

ku-ganda (jije)
ku-ka (vye)

ubu-nju

umw-azukuru

sogokuru (1st)
grasp  gu-fata (she)  heaven  i-juru
grass  ivy-atsi  heavvy (to be ~)  ku-remera (reye)
(grivyatsi bibi: weeds)  heavvy-laden (to be ~)  ku-remerwa (rew e)
ubw-atsi (tall grass)  help  gu-fasha (shije)
grass mat  umu-keka  her  gu-tabara (ye)
great  -kuru  herd  ku-ragira (ye)
green  -toto  here  aha, aho, ino, hano
green beans  -bisi (unripe)  hide  gu-hisha (shije)
im-i-bimba, imi-kerera  ku-nyegeza (je)
green string  imi-konyogo  high  -re-re
green beans  greet  ku-ramutsa (kije)
(grasionally, not by (personally, not by
letter)  hill  umu-sozi
have  gu-taha (she)  hinder  ku-buza (jije)
has  ku-ramutsa (kije)  hit  gu-kubita (se)
harvest millet  (except of human head)  hope  ku-rima (mye)
(umu-shatsi (pl. rare)  horn  i-suka (3rd sg., 5th pl.)
(except human head)  hole  ic-ob, urw-ob
(g hemu-shatsi  (in ground)  in-toro (in anything)
half  igi-ce  except ground)
hair  ubw-oya  home  umu-hira
(umw-oyi  homestead  uru-go
tall grass)  honey  ubu-ki
habit  in-geso  honor  kw-ubaha (she)
hail  uru-bura  hope  kw-izigira (ye)
hair  (except of human head)  horn  i-hembe (of animal)
(umu-shatsi (pl. rare)  hospital  i-bitaro, i-vuriro (5th)
(except human head)  in-zamba  hot  gu-shuha (she)
hair  igi-ce  (to be ~, to get ~)
hand (esp. palm)  iki-ganza  hot coal  i-kara
hang up  ku-manika (tse)  hour  i-saha
happy (to be ~)  ku-nezerwa (rew e)  house  in-zu
hard feelings  umw-ikomo  how  in-gene (or, ubugene)
haraden (as, heart)  gu-komantara (ye)  how often? how many times?
harvest  kw-imbura (ye)  kangahe
harvest  gu-shwabura (ye)  how?  -te?
harvest millet  ku-gesa (she)  however  yamara, mugabo
has  -fise  hundred  i-jana
hat  in-kofero  hunger  gu-sonza (shonje)
hate  ku-gaya (ye)  in-zara
  kw-anaka (nse)  hungry (to be ~)  gu-sonza (shonje)
hatted  urw-anko  hunt (for game)  gu-higa (ze)
have  -fise  hurry  ku-bandanya (mje), gu-
have  ku-gira (ze)  tebuka (tse), kw-hutha
have diarrhea  gu-hitwa (swe)  (se)
have fellowship  gu-fatanya (mje)  husband  umu-gabo
have good flavor  gu-sosa (shoshe)  husk  gu-tonora (ye)
have power  ku-basha (shije)  Hutu  umu-hutu
he  we  hymn  in-dirimbo
head  umu-twe  I
heal  gu-kira (ze) (intr.)  idol  iki-girwamana
healed (to be ~)  gu-kizwa (jiwe)  if  namba
hear  kw-umva (vise)  illness  ku-rrara (ye)
heart  umu-tima  imitate  kw-igana (nye)
heat  gu-shusha (hije) (tr.)  ubu-shuhe
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
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<td>important</td>
<td>-kuru</td>
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<tr>
<td>in fact</td>
<td>mbere</td>
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<tr>
<td>in, into</td>
<td>mu</td>
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<td>increase</td>
<td>kw-unguka (tse)</td>
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<tr>
<td>inheritance</td>
<td>umw-andu</td>
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<td>injured (to be ~)</td>
<td>gu-komerekera (tse)</td>
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<td>insect</td>
<td>igi-koko</td>
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<td>inside</td>
<td>im-bere</td>
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<td>insist on</td>
<td>ku-gобра (ye)</td>
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<tr>
<td>intelligence</td>
<td>ubw-enge</td>
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<tr>
<td>iron</td>
<td>ic-uma</td>
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<td>irritation</td>
<td>i-shavu</td>
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<tr>
<td>is</td>
<td>-ri, ni</td>
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<tr>
<td>is not</td>
<td>si</td>
</tr>
<tr>
<td>isn’t it so?</td>
<td>si ko?</td>
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<tr>
<td>itch</td>
<td>ama-heri</td>
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<td>J</td>
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<td>jealousy</td>
<td>i-shari</td>
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<td>jigger</td>
<td>im-vunja</td>
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<td>journey</td>
<td>umu-gendo</td>
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<td>joy</td>
<td>umu-nezero</td>
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<td>judge</td>
<td>umu-camanza</td>
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<td>judgement</td>
<td>uru-banza</td>
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<td>jump</td>
<td>gu-simba (vye)</td>
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<td>K</td>
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<tr>
<td>key</td>
<td>uru-pfunguzo</td>
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<td>kid</td>
<td>umw-agazi</td>
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<td>kill</td>
<td>kw-ica (she)</td>
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<td>kind</td>
<td>ubu-ryo</td>
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<td>king</td>
<td>umw-ami</td>
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<td>kingdom</td>
<td>ubw-ami</td>
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<td>kitchen</td>
<td>igi-koni</td>
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<td>knead</td>
<td>gu-cumba (vye)</td>
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<td>knee</td>
<td>i-vi (5th)</td>
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<td>kneel</td>
<td>gu-pfukama (mye)</td>
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<td>knife</td>
<td>im-bugita</td>
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<td>knit</td>
<td>ku-jisha (she)</td>
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<td>knock</td>
<td>gu-komangva (nZe)</td>
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<td>know</td>
<td>-zi</td>
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<td>ku-menya (nYe)</td>
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<td>lack</td>
<td>gu-kena (nYe)</td>
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<td>in fact</td>
<td>ku-bura (Ze)</td>
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<td>lake</td>
<td>iki-yaga</td>
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<td>lamb</td>
<td>umw-agazi</td>
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<td>lamp</td>
<td>i-tara</td>
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<td>language</td>
<td>uru-riimi</td>
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<td>lantern</td>
<td>i-tara</td>
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<tr>
<td>large</td>
<td>-nini (niniya)</td>
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<tr>
<td>late (to be ~)</td>
<td>gu-teba (vye)</td>
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<tr>
<td>later</td>
<td>hanyuma</td>
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<tr>
<td>laugh, laugh at</td>
<td>gu-twenga (nze)</td>
</tr>
<tr>
<td>lazy (to be ~)</td>
<td>ku-nebwa (bwe)</td>
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<tr>
<td>lead</td>
<td>ku-rongora (ye)</td>
</tr>
<tr>
<td></td>
<td>ku-yobora (we)</td>
</tr>
<tr>
<td>Headword</td>
<td>Meaning</td>
</tr>
<tr>
<td>-------------</td>
<td>----------------------------------</td>
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<tr>
<td>lose</td>
<td>gu-ta (tave)</td>
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<tr>
<td>lose one’s mind</td>
<td>gu-sara (ze)</td>
</tr>
<tr>
<td>lost (to be ~)</td>
<td>ku-zimira (ye)</td>
</tr>
<tr>
<td>of person losing his way)</td>
<td></td>
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<tr>
<td>louse</td>
<td>in-da</td>
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<tr>
<td>love</td>
<td>gu-kunda (nze)</td>
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<tr>
<td>low</td>
<td>-gufi (gufinya, gufiya)</td>
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<tr>
<td>lust</td>
<td>gu-shakana (nye)</td>
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<td>machete</td>
<td>umu-panga</td>
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<tr>
<td>maize</td>
<td>iki-gori</td>
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<tr>
<td>make</td>
<td>ku-gira (ze), gu-kora (ze)</td>
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<td>make bricks</td>
<td>gu-fyatura (ye)</td>
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<tr>
<td>make fall</td>
<td>ku-bumba (vye)</td>
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<tr>
<td>make happy</td>
<td>gu-nezerexa (je)</td>
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<td>make known</td>
<td>gu-seruka (tse)</td>
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<td>make straight</td>
<td>ku-gorora (ye)</td>
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<td>make white</td>
<td>kw-eza</td>
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<td>malaria</td>
<td>in-yonko</td>
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<td>man (married)</td>
<td>umu-gabo</td>
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<td>manioc</td>
<td>umw-umbati</td>
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<tr>
<td>many (to be ~)</td>
<td>ku-ngana (nye)</td>
</tr>
<tr>
<td>many times</td>
<td>kenshi</td>
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<tr>
<td>market place</td>
<td>i-soko</td>
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<tr>
<td>marry</td>
<td>ku-rongora (ye) (of man; the passive is used of the girl)</td>
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<td>marriage</td>
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<td>marvel</td>
<td>igi-tangaza</td>
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<td>master</td>
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<tr>
<td>mat</td>
<td>iki-rago (grass mat for sleeping)</td>
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<tr>
<td>measure</td>
<td>gu-pima (mye)</td>
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<td>meat</td>
<td>ku-gera (ze)</td>
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<td>medicine</td>
<td>in-yama</td>
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<tr>
<td>meek (to be ~)</td>
<td>gu-tekereza (je)</td>
</tr>
<tr>
<td>meet</td>
<td>gu-hura (ye)</td>
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<tr>
<td>meeting</td>
<td>gu-hwanya (niye)</td>
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<tr>
<td>meet together</td>
<td>gu-korana (nye)</td>
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<td>melt (as butter)</td>
<td>ku-yaga (ze) (as butter)</td>
</tr>
<tr>
<td>of sugar)</td>
<td>ku-yonga (nze) (as sugar)</td>
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<tr>
<td>mend</td>
<td>gu-sana (nye)</td>
</tr>
<tr>
<td>mercy</td>
<td>iki-gongwe, im-babazi</td>
</tr>
<tr>
<td>message</td>
<td>ubu-tumwa</td>
</tr>
<tr>
<td>metal</td>
<td>ic-uma</td>
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<tr>
<td>middle, midst</td>
<td>hagati</td>
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<tr>
<td>(in the ~)</td>
<td></td>
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<tr>
<td>midnight</td>
<td>igi-cugu</td>
</tr>
<tr>
<td>milk</td>
<td>gu-kama (nye)</td>
</tr>
</tbody>
</table>

**M**

**N**
no, none  nta
noble    umu-pfasoni
noise (of voices)  urw-amono
nose, nostril  i-zuru
nothing, for  ubu-sa
nothing  igi-haruro
now  kubwa
number  iki-yaga

O
obey  kw-umvira (ye)
ocean  iki-yaga
offer  gu-tanga (ze)
offer (as)  gu-shikanira (ye)
offering  i-turo, i-shikanwa
often  kenshi
oil  ama-vuta
old man  umu-tama
old woman  umu-kecuru
on  ku
on account of  hasi
on the ground,  hasi
floor
on the left  i-bumoso
on the other side  hakurya
(river, valley)
on the right  i buryo
on this side (of)  hakuno
river, valley
on this side of  hino
one  -mwe
only  -sa (adj.)
open  kw-asama (mye)
(kw-ugurura (ye))
(kw-ugurura (ye) (door))
(mouth)
opportunity  ubu-ryo
or  canke
orange (fruit)  umu-cungwe (or, -a)
(pl. 2nd or 5th)
order  ku-bwiriza (je)
gu-tegeka (tse)
origin  in-yanduruko
other  -ndi
ought  ku-rinda (ze)
outside of  hanze
house
over there  hariya
overflow  gu-sesekara (ye)
owner  nyene (1st)

P
pail  in-dobo
pain  igi-sigo (esp. in stomach)
palm of hand  uru-shi
paper  uru-karatasi
(parable)
noise (of voices)  urw-amono
parent  umu-veyi
part  igi-ce, igi-himba
partridge  in-kware
pass  gu-hita (se)
payment  gu-hembia (ye)
path  in-zira
patient (to be ~)  kw-ihangana (nye)

P
pail  in-dobo
pain  igi-sigo (esp. in stomach)
palm of hand  uru-shi
paper  uru-karatasi
(parable)
noise (of voices)  urw-amono
parent  umu-veyi
part  igi-ce, igi-himba
partridge  in-kware
pass  gu-hita (se)
payment  gu-hembia (ye)
path  in-zira
patient (to be ~)  kw-ihangana (nye)
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<th>Poor man</th>
<th>Umu-woro</th>
<th>Rat</th>
<th>Im-beha</th>
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<td>Ubu-tunzi</td>
<td>Raw</td>
<td>Ku-gera</td>
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<td>Possessions</td>
<td>Gu-suka (nse)</td>
<td>Reach</td>
<td>(a certain point of time)</td>
</tr>
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<td>Pour (into something)</td>
<td>Ubu-kene, gu-kena</td>
<td></td>
<td>Kw-abira (ye) (~ out)</td>
</tr>
<tr>
<td>Poverty</td>
<td>Gu-suka (nse)</td>
<td></td>
<td>For</td>
</tr>
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<td>Power</td>
<td>Ubu-shobozu, ubu-basha</td>
<td>Ku-gera (zne)</td>
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<td>Praise</td>
<td>Gu-himbaza (je)</td>
<td>Ku-gera (zne)</td>
<td>In-yanduruko</td>
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<td></td>
<td>Gu-tazira (ye)</td>
<td>Ku-gera (zne)</td>
<td>Ku-garariza (je)</td>
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<td>Gu-shima (nse)</td>
<td>Ku-gera (zne)</td>
<td>Kw-akira (ye)</td>
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<td>Gu-senga (zne)</td>
<td>Ku-gera (zne)</td>
<td>Kw-abira (ye)</td>
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<td>Gu-saba (ve)</td>
<td>Ku-gera (zne)</td>
<td>Ku-ronka (nse)</td>
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<tr>
<td>Pray</td>
<td>Gu-sigura (ye)</td>
<td>Receive</td>
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<td>Preach</td>
<td>Gu-pluma (nse)</td>
<td>Receive (a wife)</td>
<td>Kw-endu (nse)</td>
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<td>Prefer (as lesser of two evils)</td>
<td>In-da</td>
<td>Recently</td>
<td>Vuba</td>
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<td>Pregnancy</td>
<td>Gu-tegura (ye)</td>
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<td>Aga-hama</td>
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<td>Gu-sasa (shashe) (~ a bed)</td>
<td>Redeem</td>
<td>Gu-cungura (ye)</td>
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<td>servant</td>
<td>umu-shumba</td>
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set fire to gu-turira (ye)  
set the table gu-panga (nze) ameza  
settled down ku-gubwa (we)  
nicely (to be ~) ku-barira (riye)  
seven i-mdwi  
shave igi-tutu  
shave gu-hinda (nze) (intr.)  
gu-kunkumura (ye) (tr.)  
shallow shallow -gufi (gufinya, gufiya)  
shame i-soni  
sharp (to be ~) gu-kariha (she)  
sharpen gu-karisha (she)  
said we  
sheep in-tama  
shell gu-tonora (ye)  
shepherd ku-ragira (ye)  
unw-ungere  
shine kw-aka (tse)  
shoe iki-rato  
shoot with arrow ku-rasa (she)  
shore in-kombe  
short i-soni -gufi (gufinya, gufiya)  
shoulder igi-tuq  
shout gu-semerera (ye)  
show kw-erekwa (tse)  
sickle umu-horo  
sickness in-dwara  
side uru-hande  
sign iki-menyeso  
silence gu-cereza (je)  
kizibiza (je)  
silent (to be ~) ku-numa (mye)  
sin ic-aha  
sing ku-irimba (vye)  
sinner umu-nyavyaha  
sister mu-rumuna  

of boy}
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<th>Kinyarwanda Word</th>
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<td>tell falsehood</td>
<td>ku-bwira (ye)</td>
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<td>tempt</td>
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<td>thank you</td>
<td>urakoze</td>
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<td>ko, yuko</td>
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<td>buno, maze, nuko, rero</td>
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<td>therefore</td>
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<td>thick</td>
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<td>thief</td>
<td>umu-suma (or, igi-suma)</td>
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<td>-to (-tonya, -toya, -to)</td>
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