

KIRUNDI

Book II, Grammar



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revised edition, 2005
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1. Compound Past Tenses

1. For most purposes there are three compound past tenses. All are formed with the ordinary past of –ri (nari, wari, etc.) as an auxiliary verb. The main verb will be 1) prefixless past (agiye), or, 2) ordinary past (yagiye), or, 3) –ara– past (yaragiye). The choice of tense among these three depends upon the amount of time lapsed between the action of the other verb of the sentence and that of the verb in question. All are ordinarily translated by the past perfect in English.

Nshitseyo, *yar' agiye* – When I got there he had just gone.

Nshitseyo, *yari yāgiye* – When I got there he had gone.

(Here the tone on yagiye will indicate whether he had gone earlier the same day (low tone), or on a previous day (high tone).

Nshitseyo, *yari yaragiye* – When I got there he had gone. (a long time before)

The tone follows the same pattern as for the simple past tenses.

Hamwe wamubona ejo *yar' agiye* i Gitega – When you saw him yesterday he had just gone (left for) to Gitega.

“Udafise azokwakwa n’ico *yar' asanzwe* afise.” – “He who has not will have taken from him even that which he already had.” (Mark 4:25)

See also: Luke 12:39; Acts 4:22

Aho naja kumuraba *yari yagiye* (low tone) – When I went to see him he had gone.

“(Yuda) *yari yaharuwe* muri twebge.” – “He was counted (had been counted) among us.” (Acts 1:17)

See also: Mark 2:18; 8:14; John 11:44,52,57; Acts 2:41; Jude 3

Micheli *yari yaragiye* i Bugande ntaragenda i wabo – Michel had gone to Uganda (a long time) before I went to their place.

“Ivyanditswe ntivyobuze gushika, ivyo Mpwemu Mweranda *yari yaravugiye* mu kanwa ka Dawidi.” – “The Scriptures could not fail to be fulfilled, that which the Holy Spirit had spoken by the mouth of David.” (Acts 1:16)

See also: Deut. 4:46; Josh. 17:3; Jud. 17:8; 1 Chr. 18:7,8; Acts 2:5; Rom. 4:10; 1 Co. 2:7; Rev. 1:5,18

2. Usually if a stative idea is expressed in past time it is done with the first one these compound tenses (no matter how near or remote the time). This is true of ordinary conversation as well as of the narrative.

Nari ndwaye – I was sick (not, narwaye).

Twari tunezerewe kubona abagenzi bacu – We were happy to see our friends.

“Inabukwe wa Simoni *yar' aryamye*.” – “Simon’s mother-in-law was lying down.” (Mark 1:30)

See also: Mark 1:34; 2:25; 3:32; 4:38; Acts 1:15; 4:3; 6:8; Heb. 7:26

3. The first one of the compound tenses given here provides the form most commonly used for the past of –fise, –zi, –kwiye and sometimes –ri: nari mfise, yar’ afise, twari tuzi, nari ndi, bari bakwiye.

See also: Mark 1:34; 3:10; Luke 2:42,49; John 2:1; Rom. 1:13; 10:3; 3 John 13; Rev. 1:16

2. Compound Future Tenses, Compound Conditional

1. These compound future tenses are used to express the idea of the English future perfect “shall have gone”, etc. But again Kirundi is more explicit than English as to the amount of time lapsed between the two actions. For these tenses the auxiliary verb is the future of –ba. Then the main verb is in the prefixless past, the ordinary past or the –ara– past. It may be in the prefixless or continuous present to express future continuous time.

Nzoba nkora – I will be working.

Nzoba ndiko ndakora – I will be working.

Nzoba ngiye – I will have gone (shortly before).

Nzoba nāgiye – I will have gone (low tone: same day; high tone: previously).

Nzoba naragiye – I will have gone (at some previous time).

Igihe mutangura igikorane *nzoba naje* – When you start the meeting, I will have come (some time before).

Mu kwezi kwa kane *azoba yarasubiye* i wabo – In April he will have gone home (a long time before).

See also: Numb 32:15; Deut. 28:51; 31:11,18,29; Mark 3:29; Rom. 12:20; 13:2

2. This is likewise used for a stative idea in the future, using the prefixless past of the main verb:

Ni warekera impuzu hanze mw ijoro *zizoba zikanye* – If you leave the clothes outside at night they will be damp.

Ni twarorera iyindi misi mikeya, igitoke *kizoba gihiye* – If we wait a few more days, the bananas (stalk) will be ripe.

3. This is also used for the future of the defective verbs: –ri, –fise, –zi, and –kwiye (though, of course, their substitute verbs may be used to form the future).

Namb’ uza i wacu ejo *nzoba nd’* i muhira – If you come to our place tomorrow, I will be at home.

Sinshobora kuguhemba ubu, ariko mw iyinga riza *nzoba mfise* amafaranga akwiye – I can’t pay you now, but next week I will have enough money. (This is much more common than to use –gira for the future of “have”.)

Nzoba nkwiye guhanura uwo mwana – I shall have to admonish that child.

4. A similar form exists for the conditional:

Noba ngiye – I would have gone.

Yoba akwiye kuvuga – He would have had to speak (he should have spoken).

See also: Mark 14:31

3. Conditional Sentences – “if”

1. The most common way of expressing simple future conditional (either near or far) is with *ni*. This is usually followed by a verb with past prefix and present suffix (nakora, wakora, yakora, etc.).

Ni nagenda i Bujumbura nzogura ibitabo – If (when) I go to Bujumbura I will buy some books.

Ni waheza ivyo isaha sita itarashika, ushobora gutaha – If you finish that before noon you may go home.

“*Ni twatura* ivyaha vyacu ... bituma iduharira.” – If we confess our sins ... he forgives us.” (1 John 1:9)

“Muzohabga ubushobozi, Mpwemu Mweranda *ni yabazako*.” – “You will receive power when (if) the Holy Spirit comes on you.” (Acts 1:8)

See also: Math. 4:3,6,9; Mark 3:25; John 13:17; Rom. 3:4; 13:4; 15:28; 1 Cor. 14:17

In the negative the *ni* may, or may not, be retained, but the –ta– form must be used.

Utabikora uzohanwa – If you do not do it you will be punished.

N’utabikora uzohanwa – (same)

Utanditse neza, sinusoma ibikaratasi vyawe – If you haven’t written well, I won’t read your papers.

“N’utagira urtyo, nzoza kuri wewe...” – “If you don’t do thus, I will come to you.” (Rev. 2:5)

See also: John 16:7; Rom. 7:8; 10:14-15; 11:22-23; Rev. 2:16

2. The –o– conditional is often used to express “if”, not preceded by *ni*. (See Book I, par. 228.)

Wokunda noshobora kugufasha – If you would like I could help you.

See also: Rom. 7:3

3. *Asangwa* or *bisanzwe* are commonly used for a simple “if” condition, for present or past. (Also may be used in future.)

Asangwa mwabikoze, muzohembga – If you did it you will be paid.

Bisanzwe atari h’ari ukwiye kugaruka – If he isn’t there you should come back.

“*Asangw’ ukugororoka kuzanwa n’ivyagezwe*, Kristo azoba yapfiriye ubusa.” – “If righteousness is brought by the law, Christ would have died in vain.” (Gal. 2:21)

See also: Math. 26:42; John 10:24; Rom. 6:8; 8:9-11,31; 1 Cor. 15:13-19

4. *Namba*, also commonly used for “if” expresses doubt, often with a more abstract idea. (See Book I, Lesson 111, Vocab. note). The tone of this word is different from that of *namba*, meaning “not at all”.

Namba mukunda Imana, muzokora ivyo igomba – If you love God (which you probably do, or say you do), you will do what He wants.

Namba muzi ico yakoze, mumbarire – If you know what he did, tell me.

“Namb’ udusenda, uturungike mur’ uriya mukuku w’ingurube.” – “If you cast us out, send us into that herd of pigs.” (Math. 8:31)

See also: Mark 3:26; Acts 4:19; Rom. 3:5,7; 12:18; 14:8; 15:27; 1 Cor. 7:9; 2 Cor. 5:13; 10:7; Gal. 2:17

5. *Iyo* is especially used for contrary-to-fact conditions, though it is sometimes used for a simple “if”. It is commonly followed by some form of –ba, either within the *iyoy* clause or the one following or both. *Iyo* might be said to look back to the past.

a) *Iyo mba mfise* imodoka nokujana – If I had a car I would take you.

Iyo mba ngiye (or, *nagiye*) noba mbonye (or, *nabonye*) Paulo – If I had gone I would have seen Paul.

Iyo ntagenda sinoba namubonye – If I had not gone I would not have seen him.

Iy’ aba ari jewe, nobikora ntya – If it were I, I would do it like this.

Iyo woba wagiye kumubgira yobayaje – If you had gone to tell him, he would have come.

Iyo mba i wacu mur’ iki gihe mba ndiko warakize – If I were at home now I would be working.

Iy’ uba wararetse kunywa inzoga, uba warakize – If you had stopped drinking beer, you would have gotten better.

“Iyo biba birtyo, aba yar’ akwiye kubabazwa kenshi.” – “If it were that way, he would have had to suffer many times.” (Heb. 9:26)

See also: John 8:19,39,42,44; 9:41; 15:22; 18:36; Acts 26:32; Rom. 3:6; 7:7; 1 Cor. 2:8; Gal. 1:10

- b) Sometimes following an “if” clause with a contrary-to-fact idea, a past form or –ri is used followed by an infinitive:

Iyo mba we, sinari kuza – If I were he, I would not have come.

Iy’ uba ubimbiye kare, nari kugenda – If you had told me earlier, I would have gone.

Namba wari wiyumviriye neza, ntiwari kuvuga gurtyo – If you had thought about it you wouldn’t have spoken like that.

Iyo haba umuntu, yari gupfa – If there had been a person (there) he would have died.

Azindutse yari gushobora gushikayo – If he had gotten up early he would have been able to get there.

Iyo mmenya, nari kuza – If I had known I would have come.

Iyo mba mmenye, nari kuza – (same as above, time element different)

Iy’ aza kuronka umuti, ntiyari gupfa – If he had come to get medicine, he wouldn’t have died.

This same form may be used to express something that almost happened but didn’t, even without any other clause in the same sentence.

Twari kuzimira – We nearly lost our way.

Twari gutsitara – We nearly stumbled.

See also: 1 Kings 20:9

- c) For a simple “if” one might say:

Iyo mbonye uburyo, nogufahsa – If I have time I’ll help you.

Note that it may be followed by the –o– conditional in this use. In the above example, *ni* would probably be better: *Ni nabona uburyo*. When *iy* is used in this way it is often followed in the next clause by a form of –ba.

Iyo mbona uburyo, mba nkora ivyo – If I had time I will (would) do that.

“*Umunyu, iy’ ushize uburyohe, uba ukiryoshwa n’iki?*” – “If salt has lost its flavor, it would be flavored with what?” (Math. 5:13)

See also: Mark 3:24; 4:17; 7:18; 14:29,31; Rom. 2:14; 4:2; 9:27; 1 Cor. 7:14

d) *Iyo* may be used for “when”.

“*Iyo bahejeje kwumva.*” – “When they have heard.” (Mark 4:15)

See also: Mark 4:16,31-32; Luke 13:27; John 8:14; Prov. 29:2

6. *Iyaba* is another conjunction which introduces a contrary-to-fact condition. Again, the following clause usually contains a form of –ba.

Iyaba nanyoye umuti mba nkize (or, *nakize*) – If I had drunk the medicine, I would have gotten well.

Iyaba waraje aho naguhamagariye tuba twarahejeje ubu – If you had come when I called you, we would have finished by now.

“*Iyaba Yosua yarabaruhuye, ntiba yaravuze ubga nyuma ivy’ uwundi musi.*” – “If Joshua had given them rest, he would not have spoken afterward of another day.” (Heb. 4:8)

See also: Jud. 13:23; 14:18; 2 Sam. 18:13; Math. 26:24; Luke 12:39; John 9:33; Rom. 9:3,29

7. Often “if” is expressed without a conjunction. In this case, the “if” verb is usually in the prefixless present or past:

Mubikoze neza nzobashima – If you do it well, I’ll praise you.

Wivye, uba ukoze icaha – If you steal, you have committed sin.

“*Ukunze, woshobora kumpumanura.*” – “If you want to, you could cleanse me.” (Mark 1:40)

“*Tuvuze yuko dufataniye na yo ... ntituba dukora ivy’ ukuri.*” – “If we say that we have fellowship with Him ...we are not doing the truth (acting in truth).” (1 John 1:6)

“*Tuvuze yukw ata caha dufise, tuba twizimiza.*” – “If we say that we have no sin, we are leading ourselves astray.” (1 John 1:8)

Occasionally for a past idea, this is expressed by the verb with a past prefix and present stem: “*Yavuga, at’ Oya! bagaca bamubarira...*” – “If he said, No! then they told him...” (Jud. 12:5)

See also: Luke 5:12; 1 John 1:10

8. *Naho* may mean “although” or “even if”:

Naho mwokora cane ntimwoshobora (ntimuzoshobora) *guheza* – Even if you work hard you won’t be able to finish. (Or, even if you should work hard you wouldn’t be able to finish.)

See also: John 8:14; Acts 5:15; Rom. 6:17; 7:3; 8:38; 1 Cor. 13:1-3; 2 Cor. 11:6; Gal. 1:8

Note: Sometimes the same thought in English may be expressed by several of the above methods.

Namba wari wiyumviriye neza, ntiwari kuvuga gurtyo.
Ni waba wiyumviriye neza, ntiwari kuvuga gurtyo.
Iy' uba wiyumviriye neza, ntiwari kuvuga gurtyo.
Iy' uba wari wiyumviriye neza, ntiwovuze urtyo.
Iy' uba wiryumviriye neza, ntuba waravuze urtyo.

4. *-ba* as an Auxiliary Verb

The verb *-ba* as an auxiliary is most common in connection with conditional sentences, as you have seen in the preceding paragraphs. It usually indicates a condition that would be true *if* something else were true, or happened. (See also section no. 2 for *-ba* as an auxiliary.)

mba nkora mba nkoze mba nakoze mba narakoze
Subjunctive: mbe ndakora (e.g. Reka mbe ndakora gatoya – Stop, let me work a little while. This indicates that while you're doing something else I'll *be working*.)

The negative also exists for all these various forms. In sections 1 and 2 you have seen that in the compound tenses the tense of the second verb indicates the length of the lapse of time between this verb and the other one of the sentence, or the time under question. Also, in section 2, parts 5, 6, and 7, you have seen examples of *-ba* as an auxiliary in conditional sentences. Occasionally this use of *-ba* is made in non-conditional sentences, but even then to indicate what "would be" or "would have been".

"Ah' ivyagezwe bitari, nta gicumuro *kiba kiriho*." – "Where there are no commandments, there is no sin (there would be no sin)." (Rom. 4:15) (A conditional idea is understood here.)

"Ukunda uwundi *aba ashikije* ivyagezwe." – "He who loves another has fulfilled the commandments (would have fulfilled)." (Rom. 13:8) (Again, though not a conditional sentence in form, it is in meaning.)

"Uwapfuye *aba atsindanishirijwe* icaha." – "He that has died would be justified (freed) of sin." (Rom. 6:7)

Here are some other examples in true conditional sentences:

Yombariye, *mba nje* (or, *naje*) – If he had told me, I would have come.

Yofashe kw izosi, impene *ibapfuye* (or, *yoba ipfuye*) – If he had taken it by the neck the goat would have died (be dead).

Atambariye, *simba nje*, (or, *sinoba naje*) – If he hadn't told me I wouldn't have come.
Iyo mbona impuzu *mba mpiriwe* – If I had seen (received) the clothes I would have been lucky.

Iyo mba mmenye, *mba nje* (or, *noba naje*) – If I had known I would have come.

See also: Acts 5:4; Rom. 4:2; 7:7-8,16; 8:24; 11:6; 14:23

5. Continuous (or Actual) Present

1. This tense is formed by *-ri + ko*, followed by the *-ra-* present of the verb. You have already learned this in Book I, par. 35, 70.

Ndiko ndakora – I am working now (in the act of working)

Bariko bararima – They are hoeing.

This may also be used in the negative: *ntarikw ararima* – he is not hoeing now. It may have the force of a participle, especially within the narrative:

Ndiko ndaza ndamubonye – While coming, (or, coming) I saw him.

Note the difference here:

Ararwaye – He is ill.

Arikw ararwara – He is becoming ill just now. (This is only rarely used.)

See also: Math. 26:21,26; Mark 2:14-15; 5:31; 14:18,20; Luke 8:23; John 18:18; Rom. 15:25

2. Another way of expressing continuous or actual present is by the verb *-ri* followed by the infinitive:

Ndi gukora – I am working.

Ari guteka – She is cooking.

3. Imperfect Tense, or Continuous Past. This was also given in Book I, par. 114.

Nariko ndakora – I was working.

Bariko bararirimba – They were singing.

The negative:

Ntiwariko turubaka – We were not building (at that time).

See also: Mark 4:37; Luke 1:8; John 1:9; Acts 3:1; 6:1

6. Habitual Past

1. The habitual past, or a past expressing something that was done over an extended period, is formed by the ordinary past prefix with the present suffix, just as the verbs of this type within the narrative. e.g. *nagenda, twasohoka*.

Nkir' umwana *nakora* mu mirima imisi yose – While I was a child I always worked in the gardens.

Mw ishuli ry'abana *twasohoka* isaha sita – In the elementary school we always went out at noon.

“Abayuda bat’ Eh’ ingene *yamukunda*.” – “The Jews said, ‘See how he loved him’.” (John 11:36)

“Nk’uko *mwaha* imibiri yanyu ibiteye isoni ... abe ari ko na none muha ukugororoka imibiri yanyu.” – “Just as you gave (used to give) your bodies to shameful things ... so now give your bodies to righteousness.” (Rom. 6:19)

See also: Mark 4:34; Acts 3:10; 4:9; 5:25; 6:8; Rom. 6:20; 7:5; 11:30; 1 Cor. 2:1,3; Jude 3

2. Sometimes this is used for a past verb when it is not habitual, as in Acts 5:25: “Ba bagabo *mwashira* mw ibohero bari mu rusengero.” – “Those men you put in prison are in the church.” (This could also have been *mwashize*.)
3. The same tense may be used for an *imperfect* tense: they were doing. In this use it is practically interchangeable with *twariko turakora*.

Igihe mwaje i wacu *twakora* (or, *twariko turakora*) mu murima – When you came to our place we were working in the garden.

7. “never-yet” Tenses

1. The commonest way of expressing “never yet” is this:
a) neg. pref. + personal pref. + past tense sign + *ribga* + stem + e:

sinaribgagende – I have never yet gone

ntiwaribgagende – You have never yet gone

ntiyaribgagende – He/she has never yet gone

ntitwaribgagende

ntimwaribgagende

ntibaribgagende

“Bahimbaza Imana, bati *Ntitwaribgabone* ben’ ibi.” – “They praised God, saying, ‘We have never yet (before) seen (things) like these.’” (Mark 2:12)

- b) This also has the dependent form:

Ntaribgaze mu Burundi – before I ever came to Burundi.

“Imana yabigabiye ... ibimenye *bitaribgabe*.” – “God determined it ... knowing it before it ever happened (was).” (Acts 2:23)

- c) It may be used in an affirmative form, following the negative “*nta ho*” which means never:

Nta ho uribgabone ben’ ivyo? – Have you never seen anything like that?

See also: Math. 8:10; Luke 7:9; John 1:31,33; 11:30; 20:9; Acts 3:18; 19:2; Rom. 4:10; 15:20

2. The idea of “never yet” or just “never” may also be expressed by –igera (often past –igeze) followed by the infinitive.

Sinigeze kugenda i Bururi – I have never yet gone to Bururi.

“Yavuze ivy’ ukuzuka kwa Kristo abibonye *bitaribgabe*, yukw atarekewe mu kuzimu, kandi n’umubiri wiwe *ata ho wigeze* ubora.” – “He spoke of the resurrection of Christ, seeing it before it ever happened (was), that he would not be left in the pit, and his body that it would never decay.” (Acts 2:31)

See also: Jud. 3:1; 1 Chr. 17:5,20; Math. 1:25; John 10:28; 1 Cor. 2:9,16; 1 Pet. 1:8

8. “never” “ever”

1. When “never” is used with past tenses it is usually in one of the forms for “never yet” described in Section 7. However, *nta ho* itself means “never”, so for a future idea (e.g. I will never do that), one may use: a) *nta ho* followed by a form of *kwigera*; b) or, *nta ho*, followed by the simple future or present of the verb desired; c) or, a negative form of *kwigera* without *nta ho*; or, d) the negative future of *kuruha*.

- a) *Nta ho azokwigera abikora* – He will never do it.
“*Nta ho uzokwigera unyoza ibirenge.*” – “You shall never wash my feet.” (John 13:8)
- b) *Nta ho nzokora ivyo* – I shall never do that.
“*Urukundo nta ho rushira.*” – “Love never ends.” (1 Cor. 13:8)
- c) *Sinzokwigera mbesha* – I shall never lie.
- d) *Ntazoruha abikora* – He will never do it.

See also: Math. 26:33; John 11:26; Acts 6:13

2. “Ever” or “always” is expressed by *nta ntaryo*.

“*Nta ntaryo yamaho ngw abasabire.*” – “He is ever living that He may pray for you.” (Heb. 7:25)

See also: 1 Chr. 23:31; 1 Cor. 1:4

9. “immediately”

1. The verb *guca* is often used as an auxiliary verb, meaning “immediately”. This may be used in the narrative when recounting something that has happened, or it may be used to state something that will be done “immediately”. You will often find this form in the Gospels. –*ca* will be followed by the prefixless present or the –*ra*– present according to the rules that govern the use of these tenses.

Nca nkuzanira ivyo bitabo – I will bring you those books at once.
Aca arabahamagara – He will call them immediately.

“Avuye mu mazi, *aca abona* i juru ritandukanye.” – “When he came out of the water, immediately he saw heaven opened.” (Mark 1:9)

“*Baca bareka* insenga, baramukurikira.” – “Immediately they left the nets and followed him.” (Mark 1:18)

In the narrative, the main verb will retain *-ra-* if it is not followed by something else in the same clause.

“*Aca arabahamagara*, basiga se.” – “Immediately he called them and they left their father.” (Mark 1:20)

It may be used in the future also with the future tense sign in the *-ca* verb.

“Umukwe akurwe muri bo, bazoca bisonzeshya uwo musu.” – “When the bridegroom is taken from them, at once they will fast on that day.” (Mark 2:20)

The past is also used:

Yaciye agenda – He went away at once.

See also: Mark 1:28-30,42; 2:8; 4:5,15,29; Luke 5:13; Acts 3:7

2. *-hava* has a similar use, but with *-hava* the action is not quite as immediate as with *-ca*. The future is: *azohava agenda*. The past is: *yahavuye agenda*. (Note use of *-hava* with conditional in section 10.)

Ni naheza kurya *nca ngenda* kuvoma.

Ni naheza kurya *mpava ngenda* kuvoma.

– When I finish eating, I’ll go at once to get water. (In the second example, a short time might elapse between the two actions.)

The same distinction is true for the future:

Ni nashika i Kibuye *nzoca ngenda* i Bukirasazi – When I get to Kibuye I’ll go at once to Bukirasazi.

Ni nashika i Kibuye *nzohava ngenda* i Bukirasazi – (the same, except for a short time lapse between the two actions)

Imvura ihise, *ahava agenda* – As soon as the rain is past he will go.

See also: Deut. 18:16; Numb. 14:43; 1 Kings 18:12; Mark 11:31; 14:27,30

3. *-gira* followed by the subjunctive may often be translated by “to be about to”. This form may imply a momentary hindrance, but the action will take place very soon. It is roughly comparable to *-ca*, but is used only for an immediate future.

Umuganga *agira agende* i muhira – The doctor is about to go home.

“*Ngira ntume* integuza yanje imbere y’amaso yawe.” – “I am about to send my messenger (preparer) before your face.” (Mark 1:2)

See also: Math. 26:24; Luke 22:37; John 11:51; 12:4; 16:13; Acts 1:6; 19:33; Rev. 1:1,4; 2:10

10. –o– Conditional in Present, Past and Future

You have studied the regular use of the –o– conditional in Book I, par. 228, and in this book, section 3.

1. Observe how frequently the present conditional is used in questions:
Nobishobora? – Would I be able to do it?
Nobesha? – Would I tell a lie?

See also: John 1:46; Rom. 6:1; 7:24; 8:24,31

2. This also has a past form which usually suggests something that did not happen, but might have.
nogiye – I would have gone, or, might have gone
wogiye
yogiye, etc.

Nogiye kurima ariko simfise isuka – I would have gone to hoe, but i don't have a hoe.
Noshimye ivyo mba nabibonye – I would have liked those things if I had seen them.
Nokunze kumubona ariko sinar' i muhira – I would like to have seen him, but I wasn't at home.
"Iyo biba birtyo, Imana *yociriye* abari mw isi urubanza ite?" – "If it were like that, how would God have judged those that are in the world?" (Rom. 3:6)

See also: Mark 14:5; Luke 12:39; John 9:33; 11:37; Acts 1:16; Rom. 9:3

3. For the future, especially a near future, use:
 - a) –*hava* followed by the prefixless present:
Bontuma i Gitega, *nohava ngenda* – If they would send me to Gitega, I would go (soon).
Bontuma i Gitega, *sinohava ngenda* – If they would send me to Gitega, I would not go (soon).
 - b) Or one could also use –*ca*:
Bontuma i Gitega, *noca ngenda*. (same meaning)
 - c) For an immediate future idea, the verb following –*hava* may have the tense sign –*kazo*–
Bontuma i Gitega, *nohava nkazogenda* – If they would send me to Gitega I would start at once.
 - d) Here are some other examples of the conditional with a future idea:
Noza i wanyu hatoya, *woba urik' urakora?* – If I should come to your house in a little while would you be working?
With object following the main verb: *Noza* i wanyu hatoya, *woba urik' urabiba uburo?* – If I should come to your house presently would you be planting millet?
Future after today: *Noza* i wanyu ejo *uzoba urik' urakora?* – If I should come to your house tomorrow would you be working?
Noza i wanyu ejo *uzoba ukora?* – If I come to your house tomorrow will you be working?

Negative: *Sinzoba ndiko ndakora* – I will not be working.

See also: Mark 15:36; 1 Cor. 13:1

11. Subjunctive and Imperative

1. a) The future subjunctive (for future time after today) is formed with the verb *-za* as an auxiliary. (The tone of this *-za* is not the same as that of *-za* meaning “to come”.) Both the auxiliary and the main verb have the subjunctive ending. In writing, as well as in speaking, the auxiliary of this form elides before a vowel.

Turatera ibiharage ubu kugira ngo mu kwezi kwa kabiri tuze turonke ivyo kurya – We are planting beans now so that in February we will have food.

Twihane kugira ngo tuze tuje mw ijuru – Let us repent so that we may go to heaven.

“*Ntuzotanga Uwera wawe ngw az’ abore.*” – “You will not give your Holy One that He may decay.” (Acts 2:27)

See also: Math. 26:18; John 12:4; 16:1; Acts 3:3,20; 1 Cor. 1:8; 2 Cor. 10:2; Ps 2:8

- b) Another future subjunctive is used, formed by inserting the *-zo-* infix in a subjunctive form.

Umubgire ngw azoze ejo – Tell him that he’s to come tomorrow.

Tuzogenda i wabo kugira ngo tuzobafashe – We’ll go to their place in order to help them.

2. a) The far future imperative is the same as the subjunctive. Both of the forms given in 1. above may be used for this.

Uz’ ubikore ejo – Do it tomorrow!

Uzobikore ejo – (same)

See also: 1 Kings 12:10; 13:22; 20:24; 1 Chr. 23:4; Acts 3:22; 5:40

- b) Another future imperative exists with the infix *-razo-*. It seems to be stronger in force than those given in a).

Urazoza ejo – Come tomorrow (without fail).

Murazogenda i Gitega – Go to Gitega (far future).

3. In the first person singular of the present subjunctive *-ra-* may be retained if there is an object pronoun, though it is not obligatory to do so. *-ra-* is not retained if there is no object pronoun.

Ndabahamagare? – Shall I call them?

Mbahamagare? – (same)

Ndazanye ivyo kugira ngo mvyandike (or, *ndavyandike*) – I brought those things in order to write it.

See also: Numb. 11:13; 1 Kings 20:39; Jer. 1:12

4. For the present imperative, 2nd person *plural*, one may use the simple stem with final *a* changed to *e*. This is interchangeable with the usual imperative form.

Gende! – Go (you pl.) (same as Mugende!)
Rime mu biharage! – Cultivate (you pl.) in the beans!

12. Subjunctive used for Contrasting Statement

When an affirmative statement is made followed by a negative, which presents a contrast or opposition to the first statement, the negative verb is in the subjunctive.

“Yabigisha nk’ ufise ububasha, *ntase n’abanyabgenge b’ivyanditswe.*” – “He taught them like one who had authority, and *not like* the scribes.” (Mark 1:22)

“Abigishwa b’Abafarisayo bisonzesha, abigishwa bawe ntibisonzeshe.” – “The disciples of the Pharisees fast, but your disciples do not fast.” (Mark 2:18)

See also: 1 Kings 11:33; 18:23; Rom. 1:21

13. Subjunctive in Series of Future Happenings

In a series of future happenings or actions, the subjunctive may be used in all but the first, which sets the time.

“Azokubura imbuga yiwe neza, *yimburire* ingano ziwe mu kigega.” – “He will sweep his courtyard well, and will harvest his grain into the storage house.” (Math. 3:12)

“Nzokubita umwungere, intama *zisanzare.*” – “I will strike the shepherd and the sheep will scatter.” (Mark 14:27)

See also: Acts 2:20; Rom. 9:15,28; 15:9

14. –ro– Future

This future tense is formed just like the –zo– future except that –ro– is used instead of –zo–, and it has the same meaning. This form is more common in certain localities than in others.

Ndokora – I will work.

Arogenda – He will go.

15. –ribu– Tenses

1. The –ribu– tenses are used to express future time today in most cases. They usually indicate an action that will be done soon, sometimes implying that there is a momentary hindrance to the accomplishment of the action. The simple form is: personal prefix + ribu + verb stem with final *a* changed to *e*:

ndibukore – I am about to work, will work soon

uribukore

aribukore

turibukore

muribukore

baribukore

“Ni muje mu gisagara, umugabo muribuhure ... mumukurikire.” – “Go into the city, the man you will meet (very soon) ... follow him.” (Mark 14:13)

See also: Numb. 14:43; 23:3; Jud. 13:16; Ruth 3:18; Math. 13:33; 17:27; 22:9; mark 14:15; John 13:7; Acts 23:21

2. Sometimes this tense is used to express either “to be able” or “ought”.

Nta ko *ndibugire* – I can’t do anything about it (lit. There is not how I am going to do).

Nta wundi *ndibgirukire* – There is no other person I *could* run to.

Ico *utaribuhe* umwana ntukimwereka – That which you can’t give to a child, don’t show him.

3. There are compound tenses using this infix, which imply varying degrees of lapses of time between two actions: (Here –ba is the auxiliary verb.)

aribube akora aribube akoze aribube arakora aribube yakoze

Ndibube mpita – I shall pass by (soon, after some action has transpired)

Sindibube ndima – I am not going to hoe (soon).

Ni nabona uburyo ndibube ndahita – If I find opportunity I shall pass by (after a longer lapse of time, but same day).

Uribube uraza – You will come (after some time, same day).

16. Prefixless Past Tense

1. The prefixless past tense is most commonly used to express the participle, as explained in section 22. As its name indicates, it is formed by the past stem with the simple personal prefixes: uvuze, tubonye, etc.
2. It is also used in dependent clauses for an immediate past tense, in conformity with the rule that in a dependent clause –ra– drops out.

Paulo ntari hano, aragiye – Paul isn’t here, he’s just gone away.

Ntushobora kubona Paulo, kukwagiye – You can’t see Paul because he’s just gone.

“Nuko wandike ivyo ubonye.” – “Therefore write the things you have just seen.” (Rev. 1:19)

See also: Rev. 1:12 (rivuganye)

17. –kazo– Infix

1. When the relationship between the two verbs is such that one would want to use –ka– in the second verb, but the tense is not the same as that of the first verb, –kazo– may be used in the second verb.

“Ni nde yabanje kumuha kand’ akazokwishurwa?” – “Who first gave to him and it shall be repaid to him?” (Rom. 11:35)

See also: Numb. 14:3; Ruth 1:12

2. This same infix is also used to express strong future negative.

See also: Numb. 14:30; 32:11; Deut. 1:35

18. Optative Mood

1. The optative mood expresses the thought “I wish that...” or, “would that...”. The most common way of saying this in Kirundi is with this form of *-ha-*: *icompa* (or, *icoduha*) followed by the *-ka-* form of the main verb.

Icompa akaza – I wish that he would come (or, Would hat he’d come!)

Icoduha tugashikayo – I wish that we’d get there (or, Oh! that we’d get there!)

This form may be used only in the 1st person singular or plural, as seen above. The word which follows may be in any person, but must have *-ka-* following the personal prefix. It expresses strong desire.

The negative form is:

Icompa singende – I hope I don’t (have to) go.

Icompa ntazoze – I hope he doesn’t come.

See also: Numb. 11:29; 23:10; Deut. 5:29; Jud. 9:29; 2 Sam. 23:15; 1 Chr. 11:17

2. The same thought may be expressed without *icompa*, by using *-ka-* with the verb *-ba*, followed by the prefixless past.

Akaba akize – Would that he were cured.

Nkaba ngarutse – If only I had returned.

3. There is another form of the optative, using *-raka-* with the present stem:

Ndakagenda, urakagenda, arakagenda, etc.

The negative is: sinkagende, ntikagende, etc. This seems to imply vehement refusal, or insistence on having one’s own way. (See also section 19:2)

N’iki catumye uagenda i Gitega? Ndakagenda! – Why did you go to Gitega? Because I wanted to go! (implying, I’ll do as I please.)

Ejo uzorima? Sinkarime! – Will you hoe tomorrow? I certainly will not!

It is also used in good wishes or curses:

Uragahezagirwa n’Imana! – May you be blessed of God!

Uragakomera! – May you be well!

Aragapfa! – Let him die (implying, I’ll be glad of it!)

“Biragahera!” – “May it end!” (i.e. God forbid!) (Rom 3:4)

Urakaza – May you come (often used to welcome someone)

See also: Deut. 1:11; 33:6,13,24; Jud. 5:31; 17:2; Ruth 2:20; 1 Sam. 2:20; 26:11,19,25; Rom. 6:2; 1 Cor. 7:18

4. An optative is also expressed by *iyó* followed by the prefixless present, or a compound past tense with *-ba* as auxiliary.

“Buzoca, mugire mut’ *iyó* bgira!” – “In the morning you will say, ‘If only it were night!’” (Deut. 28:67)

“Ereg’ *iyó* tuba twapfumye tuguma hakurya!” – “If only we had been willing to stay on the other side!” (Josh. 7:7)

19. Strong Negative Imperatives

1. A defective verb *-oye* followed by the infinitive may be translated “do not” or “lest”. It is conjugated thus:

noye	twoye
woye	mwoye
yoye	boye

Observe its use:

Mwoye gutinya – Don’t be afraid!

Woye kugenda mur’ *iyó* nzira – Don’t go in that path (implying there’s danger).

Nyina yafashije umwana ngo *yoye* kugwa – The mother helped the child lest he fall (so that he might not fall).

See also: Math. 3:9; Acts 4:17; 5:39; Rom. 12:3; 14:3,13,16; Eph. 2:9

2. Another strong negative imperative is formed by inserting *-ka-* before the stem which is in the subjunctive (*-ka-* is subject to the change-down-rule). This is the same as the negative optative (section 18, part 3).

Ntimukabeshe – Don’t you lie!

Ntugasubire kuvuga – Don’t speak again!

“*Ntihakagire* uwundi ahaba.” – “Let there not be another who lives there.” (Acts 1:20)

See also: Luke 3:13-14; Rom. 6:12-13; 7:7; 13:9; 1 Cor. 10:10; Eph. 6:4; James 3:1

3. Sometimes there is a *-ka-* in a negative form which is not imperative. This serves to make it more emphatic.

“*Asangw’* abapfuye batazuka na Kristo *ntarakazuka.*” – “If the dead do not rise, even Christ has certainly not risen.” (1 Cor. 15:16)

20. *-gira* for Negative Imperative, and meaning “to be”

1. Observe these expressions:

Ntugire uwo ubibgira – Tell it to no one (lit. Do not have the one to whom you tell it).

Ntihagire ubimenya – Let no one know it (lit. Let there not be he who knows it).

Often when there is a command with “no one” or “nothing” as object, the phrase is turned around in the form you see in these examples, using the negative of *-gira*. As in the first example, the form of *-gira* may be 2nd person (sing. or plural) as subject, or, as in the second example, there may be the impersonal *ha-* as subject. This is the way one says, “Don’t tell anybody.” The emphatic negative with *-ka-* may also be used: *Ntihakagire* uwo ubibgira!

See also: Mark 1:44; 3:14; 8:30; 9:9; Luke 5:14; Rom. 13:8

2. In the narrative, very often the thought “there was not” is expressed in similar manner:

“Ntihagira usubira kwubahuka kugira ico amubaza.” – “There was no one who again dared to ask him anything (to have that which he asked him).” (Mark 12:34)

3. *-gira* is not only used for “to be” in the narrative, but also in other cases. Note these examples:

Ni hagira umuntu abibonye n’abivuge – If there is anyone who saw it, let him say so.

21. Intensive Form: Infix *-na-*

The infix *-na-* may be inserted between the tense sign of a verb and the stem (and it precedes any pronoun objects), to intensify the meaning whether affirmative or negative. It may be used with any tense.

Ndanakirondera – I am looking (earnestly) for it.

“Sindanamuzi.” – “I don’t know him at all.” (Luke 22:57)

See also: Jud. 15:2; 1 Sam. 4:20; 2 Sam. 11:21; 13:2; 19:19; Acts 5:15; 19:2,27

22. Participles

1. This paragraph seems necessary because we are so familiar with the use of the participle in English and French. However, no true participle as such exists in Kirundi. But the thought of the English or French one is usually expressed by the prefixless past. The prefixless past is formed by the personal prefix and the stem with the past suffix: *agiye*, *dushitse*, *ubonye*.

Ndagendayo mvuye i muhira – I’ll go there, *having come* from home.

Mbibonye, *naciye mpamagara umuganga* – *Having seen* it, I immediately called the doctor.

“*Babuze* ingene bamushikira... basambura inzu...” – “*Lacking* a way to get near him (lit. how they arrive at him), they tore down the house (that is, undid the building of that part).” (Mark 2:4)

“Yesu *amenye*... yuko biburanya...” – “Jesus *knowing* that they reasoned...” (Mark 2:8)

See also: Mark 3:32 (rimukikije); 4:29 (yeze); John 1:14 (yuzuye); 1:38,51; Acts 2:26 (wizigiye); 3:11 (batangaye); Rom. 15:29 (nzanye, wuzuye)

2. a) The participle may be expressed by the prefixless present.

Ndaje *ngendagenda* – I came *walking*.

“*Amaze kuvuga* artyo, aduzwa *babona*.” – “*Having spoken* thus he was taken up they *seeing* it.” (Acts 1:9)

See also: Mark 1:45 (babizi); 1 Cor. 2:6 (bayoka)

- b) Sometimes with the verbs *kubona* and *kwumva* the participle is in the prefixless present.

Namubonye *agendagenda* – I saw him *walking*.

Nabumvise *bavuga* – I heard them *speaking*.

See also: Jud. 19:4; 1 Chr. 12:39; John 1:32 (amanuka ava); 1:33,36

3. The participle is sometimes expressed by the continuous present.

Ndatsitaye *ndiko ndaza* – I stumbled (while) coming.

Arikw arakora yabonye inzoka – (While) working he saw a snake.

See also: Mark 9:14

4. Occasionally the participle may be expressed by the –ra– present.

See also: Numb. 14:1; 2 Sam 3:16

23. Future and Negative Infinitives

1. The future infinitive is formed simply by inserting –zo– in the present infinitive: *kuzobona*, *kuzogenda*, *kuzokwibuka*. Many times the future is found in the verb preceding the infinitive, for example, *nzotangura kwubaka* – I shall begin to build. However, when the thought is clearly that the future action is that of the verb in the infinitive, not in the preceding verb, this future infinitive is used.

Ngomba *kuzokoresha* ico cuma ejo – I’ll want to use that tool tomorrow (I want now to do this, but the action will take place tomorrow).

“*Nzigira kuzobaraba nciye iyo*.” – “I trust (now) that I shall see you when I go through there.” (Rom. 15:24)

See also: Acts 5:39; 2 Cor. 10:2

2. The negative infinitive is formed with the infix –ta– inserted in the present infinitive: kutagenda, kudakora, kutizera. It is used when the negative thought is that of the verb in the infinitive, not the preceding one.

Sinabigishije kuvuga gurtyo – I didn’t teach you to speak like that.
Nabigishije *kutavuga* gurtyo – I taught you not to speak like that.

See also: Numb. 14:11; Acts 5:28; Rom. 11:20,26; 13:3; 1 Tim. 1:20

3. The future negative is: kutazogenda.

24. “still” and “no longer” in the Past and Future

As you learned in Book I, “still” and “no longer” are expressed by the –raca– tense, which changes to –ki– in the negative and in dependent clauses. In the past, whether narrative or ordinary, this same thought is expressed by a compound tense, which uses –ri for the auxiliary, and inserts –ki– in the main verb. In conditional and future sentences the auxiliary may be –ba.

Mur’ ico gihe *sinari nkirima* – At that time I was no longer hoeing.
Aho nababona, *bari bakirwaye* – When I saw them they were still sick.
Naba nkirorereye abandi – I was still waiting for the others.
“...igihe cose Umwami Yesu *yar’ akiri* muri twebe...” – “...the whole time the Lord Jesus was still with us.” (Acts 1:21)
“Icari citezwe iyo kibonetse *ntikiba kicitegwa*.” – “That which has been awaited, when it appears, it is no longer awaited.” (Rom. 8:24)

Observe in the first and last examples that in the negative form, the negative prefix is in the auxiliary verb, but the –ki– infix in the main verb.

See also: Deut. 28:54; Josh. 2:11; 1 Kings 11:4; 12:2; 14:4; Math. 5:13; Mark 4:4; John 11:30; 16:12,16; Rev. 7:16

25. Some uses of –ri

1. The verb –ri + –mwo means “contains”. (See Book I, par. 236)

Icupa *ririmw’* amata – The bottle contains milk (or, has milk in it).
Isandugu *irimw’* ibitabo – The box contains books.

See also: Mark 3:30; John 1:47; 8:48; 10:20; Acts 4:24; 1 Cor. 2:4; 1 Thes. 1:5

2. The verb –ri followed by *gusa* means “to be empty”.

Icansi *kiri gusa* – The milk pot is empty.
Inkoro *iri gusa* – The basket is empty.

3. –ri followed by *na* means “have”.

Uri n'amafaranga yo kukigura? – Do you have money to buy it?
"Uri n'amatwi yumva, ni yumve." – "He who has ears that hear, let him hear."
"Abagiriki bo n'abanyamahanga... ndi n'umwenda wabo." – "Greeks and foreigners... I have a debt to them."

See also: Math. 6:22,23; John 6:9; Acts 2:17; Rom. 6:21; 8:12; 1 Cor. 2:3; Rev. 2:7; 7:9

26. Special Verb Endings

You have already encountered these verb endings:

Passive: *gukundwa* – to be loved
 Causative: *gukundisha* – to cause to love
 Prepositional: *gukundira* – to love for
 Reciprocal: *gukundana* – to love each other

There are many others which give particular meanings to words. All of these will not occur with any particular verb.

1. *-gura* suggests the idea of accomplishing the action quickly, repeatedly, or thoroughly.

<i>guhara</i> – to scratch, scrape	<i>guharagura</i> – to scratch deeply
<i>kumena</i> – to break	<i>kumenagura</i> – to break to bits
<i>kurima</i> – to cultivate	<i>kurimagura</i> – to cultivate quickly
<i>gutema</i> – to cut	<i>gutemagura</i> – to cut by many slashes
<i>gusoma</i> – to kiss, sip	<i>gusomagura</i> – to sip quickly
<i>kudoma</i> – to mark, put spots on	<i>kudomagura</i> – to put many spots on
<i>gutora</i> – to choose	<i>gutoragura</i> – to choose especially, out of a certain group, pick up here and there

See also: Psalm 2:9

2. *-gira* gives a certain intensity to the verb, or a larger extension of its meaning.

<i>gukanda</i> – to press, crowd	<i>gukandagira</i> – to trample on
<i>gutsinda</i> – to push	<i>gutsindagira</i> – to press down, pack in
<i>gufuha</i> – to be angry, seek revenge	<i>gufuhagira</i> – to snort with rage
<i>gutera</i> – to plant	<i>guteragira</i> – to plant (as throwing beans into holes)

3. *-nga* also intensifies the meaning:

<i>kwiruka</i> – to run	<i>kwirukanga</i> – to run very quickly
<i>gukoma</i> – to beat, strike	<i>gukomanga</i> – to knock, strick repeatedly
<i>gukina</i> – to play	<i>gukinanga</i> – to amuse oneself, to waste time

4. *-kara* usually changes an active verb into an intransitive one.

kwonona – to destroy deteriorate	kwononekara – to become damaged,
gusesa – to empty out	gusesekara – to overflow
guta – to lose	gutakara – to get lost (things)

5. *-ma* indicates that the subject is in a condition resulting from the action expressed by the original verb:

guheta – to curve	guhetama – to be curved, stooped
gukika – to slant (tr.)	gukikama – to be slanted, oblique
kuzinga – to fold	kuzingama – to be shrunk up, doubled up

6. *-ereza, -iriza*, while this is really the combination of a prepositional and a causative, it is often used to intensify the meaning, usually with the idea of a prolonged or repeated action.

gusaba – to ask	gusabiriza – to ask often, much
kwumva – to hear	kwumviriza – to listen to
guhuma – to be blind	guhimiriza – to close one's eyes
kuvuga – to speak	kuvugiriza – to interrupt another with many words, to whistle

7. *-na*, in addition to the reciprocal and associative meanings of this suffix, there are several other nuances:

a) to intensify the meaning:

kwima – to refuse	kwimana – to refuse absolutely
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b) to take turns doing the action:

kwakira – to take, receive	kwakirana – to take turns carrying
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c) other special ideas:

kurya – to eat	kuryana – to sting, bite (as animal)
gushika – to arrive	gushikana – to offer, present (arrive with)
kurunda – to pile, heap (tr.)	kurundana – to pile up (intr.)

8. *-ura* may intensify or slightly alter the meaning. It may also be used to make an intransitive verb transitive. (See also section 29 on opposites)

guheba – to leave, abandon	guhebura – to completely abandon
guhana – to punish	guhanura – to admonish, reprimand
kugaruka – to return (intr.)	kugarura – to return (tr.), bring back
gusunika – to push	gusunura – to push violently

9. *-uka* may intensify the verb, or it may change a transitive verb to an intransitive one (see also section 27).

kwuma – to dry completely (intr.)	kwumuka – to dry up (intr.)
gushira – to come to an end, be finished	gushiruka – to be completely finished (also, put an end to: gushiruka ubute – put an end to laziness)
gupfutsa – to wash, make fresh	gupfuka – to be fresh, cool
gutabura – to tear (tr.)	gutabuka – to tear (intr.)

In section 26 various ways of making transitive verbs intransitive have been shown. This will be a summary of them here. Most verbs ending in –ka are intransitive, though this is not always true. You cannot at will add –ka, or, –uka, –ika, –eka, to a verb to make it intransitive, but you will observe that with many verbs this is the way done.

Often where both a transitive and an intransitive form exists, the people seem to prefer to use the intransitive. Perhaps this indicates less personal responsibility. For example, one is not apt to say, Nataye igitabo – I lost my book; but rather ,lgitabo catakaye – the book got lost. Not, Navunnye ukuboko – I broke my arm (unless you did it on purpose), but, Ukuboko kwavunitse, or, Navunitse ukuboko – My arm got broken.

Here are the commonest suffixes for making intransitives:

1. –ika, –eka

kumeneka – to break (kumena)
 kuvunika – to break (kuvuna)
 kuboneka – to be “seeable”, to appear (kubona)
 kurimika – to be cultivatable, easily cultivated (kurima)
 guharurika – to be countable (guharura)
 gusomeka – to be easy to read (gusoma)
 kurondereka – to be “findable”, easy to find (kurondera)
 kurābika – to be good to look at (kurāba)

2. –uka

kwuguruka – to open (intr.)	kwugurura – to open (tr.)
gutumuka – to rise up (dust)	gutumura – to stir up dust
gukanguka – to awaken (intr.)	gukangura – to awaken (tr.)
kuvanguka – to separate (intr.)	kuvangura – to separate (tr.)
gutahuka – to be understandable	gutahura – to understand
gutituka – to be despised, despicable	gutitura – to despise
kuzibuka – to open up, be unstopped (intr.)	kuzibura – to unstop
kwunamuka – to raise up head (intr.)	kwunamura – to raise the head (tr.)
guseruka – to be revealed, reveal itself	guserura – to reveal
kuranduka – to perish, be destroyed pulled up	kurandura – to pull up, destroy
gutatuka – to stop fighting, to separate (intr.)	gutatura – to separate fighters
guhmanuka – to become clean (ceremonially)	guhmanura – to cleanse

3. –oka

gushoboka – to be possible	gushobora – to be able to do
gusohoka – to go outside	gusohora – to put outside
kurokoka – to be saved, healed	kurokora – to save, heal
kuyoboka – to be leadable, faithful	kuyobora – to lead
gutoboka – to get a hole in	gutobora – to make a hole in
gushoka – to drink (of animals)	gushora – to lead animals to drink

28. Transitive Verbs expressing Intransitive Ideas

Sometimes in Kirundi an active, transitive verb, having as subject an inanimate thing, expresses an intransitive idea. In fact, it is used often where in English we would expect a passive verb.

gutegura – to prepare prepared)	inzu iteguye – a prepared house (that has been
gufukura – to hollow out	isahane ifukuye – a hollowed-out dish, bowl-shaped dish
gusasa – to spread, make a bed	uburiri bushashe – a bed that's made

“Ubgawe aribubereke inzu nini yo hejuru, isezeye, iteguritse.” – “He himself will show you a large upper room, fixed up and made ready.” (Mark 14:15)

29. Opposites

The suffix of a verb may be changed to *-ura* to indicate an opposite meaning to that of the original, or to undo whatever the original action was. The words vary somewhat as to the amount of the original stem that is altered.

kwugara – to close	kwugurura – to open
kubamba – to crucify, nail down	kubambura – to take from cross, to remove nails or pegs
kwambika – to clothe	kwambura – to undress (tr.)
guhiga – to go hunting	guhigura – to return from hunting
guhanda – to prick (thorn)	guhandura – to take out a thorn
	guhanduza – to take out a thorn with
gutereka – to put down (on ground)	guterura – to lift up
gushinga – to drive stake, to make a decision	gushingura – to pull up stake, reverse a decision
gutekera – to bind, tie up	gutekerura – to undo a bundle
guhisha – to hide	guhishura – to reveal
	guhishuka – to be revealed

When then verb is intransitive, the opposite form is more apt to be *-uka*.

gutinya – to be afraid	gutinyuka – to dare, be unafraid
kuruha – to be tired	kuruhuka – to rest
kuvyimba – to swell	kuvyimbuka – to go down (of swelling)
guteba – to be late	gutebuka – to hurry
kwaga – to be narrow	kwaguka – to become enlarged
kwurira – to climb (as tree)	kwururuka – to climb down
gukinga – to shut off light, wind, to protect	gukinguruka – to let light or wind in

Other forms exist of opposites that do not follow this pattern:

kuboha – to tie

kubohora – to untie

30. Prepositional Forms of Verbs having Special Meanings

1. In addition to the nuances of meaning normally given to verbs by making them prepositional (suffix *-ira, -era*), some verbs take on particular meanings by this suffix.

gusanga – to find, watch

kwumva – to hear

gusasa – to spread

kugenda – to go

guha – to give

gupfundika – to tie, weave

gukunda – to like, love

gusangira – to share, eat together

kwumvira – to obey

gusasira – to spread grass around plants (mulch)

kugendera – to frequent, to go to see someone

guhēra – to recompense, bribe

gupfundikira – to cover

gukundira – to allow

2. You have already learned the use of the prepositional for asking “why?” e.g. Yamuhamagariye iki? – Why did he call him?

See also: Mark 14:6

3. The prepositional followed by *ubusa* means to do something “in vain”.

Yabikoreye ubusa – He did it in vain.

Yamuhembeye ubusa – He paid him for nothing.

See also: Math. 15:9; Rom. 13:4; 1 Cor. 15:2; Gal. 2:2

4. Sometimes when a prepositional and a reciprocal are combined in the same verb the prepositional is repeated both before and after the *-na*.

Kwandikiranira ivyete – to write letters to each other

Gusabiranira – to pray for each other

31. Causatives formed irregularly

1. Besides the causatives ending in *-isha* or *-esha*, you have already encountered those having *-za*, or *-iriza*, or *-ereza*. A number of other verbs form their causative irregularly:

kwibuka – to remember

gutebuka – to hurry

kubika – to put away

guhumana – to be unclean

kuzima – to go out (fire)

guteba – to be late

gusiba – to be absent

kuruha – to be tired

kwibutsa – to remind

gutebutsa – to cause to hurry

kubitsa – to entrust to someone

guhumanya – to make unclean

kuzimya – to put out (fire)

gutevya – to make late

gusivya – to make absent

kurusha (or, kuruhiriza) – to make tired

gukariha – to be sharp

gukarisha – to sharpen

Observe other verbs that follow similar patterns.

2. Some other causatives, though regularly formed, have different nuances of meaning:

kwugama – to shelter from rain
kwishura – to answer, repay debt
kuburana – to go to law
kuvuga – to speak

kugura – to buy
gutabara – to go to help of
gusigura – to explain
gutira – to borrow
kurwara – to be sick
gupfa – to die
gusha – to burn
kurara – to spend the night

kwugamisha – to give shelter
kwishuza – to make someone pay debt
kuburanya – to take another to law
kuvuza ingoma – to beat the drum
kuvuza inanga – to play an instrument
kuguza – to exchange
gutabaza – to call for help
gusiguza – to ask someone to explain
gutiza – to lend
kurwaza – to nurse a sick person
gupfisha – to lose someone by death
turahishije inzu – our house has burned
kuraza – to keep food overnight,
to leave a field uncultivated

3. Some intransitive verbs form their causative by *-ika* or *-eka*:

kuryama – to lie down
kwicara – to sit down
kwunama – to bow, kneel
guhengama – to bow, bend

kuryamika – to put to bed
kwicarika – to cause to sit down
kwunamika – to cause to bow, bow the head
guhengamika – to bend something

4. Many verbs ending in *-na* form their causative by changing *-na* to *-nya*, instead of using *-isha* or *-esha*. In reality, it is simply changing an intransitive verb to a transitive one.

guterana – to meet
gukorana – to meet, gather together
gutandukana – to separate (intr.)
gusukirana – to mix (intr.)

guteranya – to bring together, unite, add
gukoranya – to gather together (tr.)
gutandukanya – to separate (tr.)
gusukiranya – to add, mix (tr.)

32. Intensive expressed by the Infinitive

One manner of intensifying the force of a verb is to precede it with the infinitive of the same stem. Observe these examples:

Kurima narimye – I hoed very hard.

“Ngo *kuraba* barabe, yamara ntibavyitegereze; *kwumva* bavyumve, yamara ntibabitahure.” – “That they may look (lit. to look they may look), but they may not comprehend it; that they may hear it (to hear they may hear) but not understand it.” (Mark 4:12)

See also: 1 Cor. 15:25

33. Reflexive used to intensify

Certain verbs may be used in the reflexive form, when there is not really a reflexive meaning. It just intensifies the original meaning of the verb. Often when this is done the prepositional suffix is necessary as well.

gusinzira – to sleep	kwisinzirira – to sleep soundly (see Mark 14:41)
kugenda – to go	kwigendera – to go away (without anyone’s help)
kurira – to cry	kwiririra – to weep hard (also, to cry for oneself)
kuguma – to stay	kwigumira – to stay (in spite of anyone else’s wishes)
gutaha – to go home	kwitahira – to go home willfully (perhaps before one should)
guhakana – to deny	kwhakana – to deny strongly

Note about guhakana: He denied that he knew him – Yahakanje kw *atamuzi*. Observe that in English “knew” is affirmative, but in Kirundi it must be negative.

Ndahakanye ko ntazogenda – I’ve denied that I’ll go (that is: I’ve said that I’ll not go)

See also: Ruth 3:18; Mark 4:38

34. *kwama*, *guhora* – “to always...”

1. These two words *kwama* and *guhora* are in most cases interchangeable. Both mean to “always” do something. They are usually followed by the prefixless present, although stative verbs take the dependent stative form. The verb *kwama* or *guhora* will indicate the tense or mood or negation.

Mpora ntangura akazi isaha zibiri – I always start work at 8:00.

Naka *yama* ateba – So-and-so is always late.

Simpora nkora ivyo – I don’t always do that.

Mariya *yahoze* arwaye – Mary was always ill.

Ntituzokwama tubahanura – We will not always admonish you.

Yahoze ar’umunyeshuli – He was always a pupil (he used to be a pupil).

In all the above examples either verb could be used.

Sometimes one of these verbs may stand alone:

Wamye he? – Where have you been? (implying some duration of time)

Or they may have a suffix:

Umugabo *yamanye* n’umugore umwe – A man who always lived with one wife.

See also: (*guhora*) John 1:1,2; Acts 1:21; 3:10; Rev. 1:18

(*kwama*) Luke 2:51; Acts 2:47; Rom. 4:16; 6:1,6; 13:11; 15:20; 1 Cor. 15:25,30;

Heb. 2:13

- Both of these verbs have the suffix *-ho* attached to mean “to always be, live”, “to be eternal”. Note the name for “Lord” used throughout Scripture: Uhoraho – “He who always is”.

See also: John 9:41; Heb. 7:23-24

35. Special uses of *kuba*

- One particular meaning of *kuba* is “to happen”:

ivyabaye – what happened (the things which happened)

ibizoba – what will happen (things which will happen)

Habaye iki? – what happened?

Nta cabaye – nothing happened

Sinzi ivyabaye (or, icabaye) – I don’t know what happened.

Ibimubayeko (or, ivyamubayeko) – what happened to him

See also: Mark 1:45; John 1:28 (vyabereye); Acts 3:10; 4:21; 5:7; 19:40

- Nta co azoba* means “nothing will happen to him”. Or, *Nta co nzoba* – “nothing will happen to me”.
- ba* is used as an auxiliary to a special kind of imperative, and in this use it is invariable:

“Ba muricaye hano.” – “Sit here” (Mark 14:32). This implies not the mere act of sitting there for a moment, but “be sitting here” for a certain period of time.

Note these other examples:

“Ba ari mwebge mwisuzuma.” – “Examine yourselves” (do it yourselves, not someone else – lit. Let it be you that examine yourselves). (2 Cor. 13:5)

“Ba ari mwebge mwiraba.” – “Look at yourselves.” (2 Cor. 13:5)

See also: Jud. 19:8

36. *kumara* as an Auxiliary Verb

While the basic meaning of *kumara* is “to finish” or “to spend”, it is very frequently used in the prefixless past as an auxiliary verb (followed by the infinitive), to express the past perfect of English, “had done”, or the perfect “have done”. It is usually used this way in dependent clauses to express “when you have done”, “when he had done”, etc.

Umaze gukora ivyo, tangura gutegura indya – When you have finished doing that, begin to prepare food.

Amaze gutaha, yabonye abashitsi – When he had gone home he saw the visitors.

This is particular useful when using narrative tenses.

“Yohana amaze gushirwa mw ibohero, Yesu aja i Galilaya.” – “When John had been put in prison, Jesus went to Galilee.” (Mark 1:14)

See also: Acts 1:3,9; 2:23; 3:13; 5:10; 6:6; Rom. 4:19

37. *-ruha* as an Auxiliary Verb

You saw in section 8 the verb *-ruha* used to express the idea “never”. It may also be used as an auxiliary verb to express the idea of being able to do something with considerable effort. Note these examples:

Nturaruha (or, nturushe) ubitahura? – Can’t you understand it (even with trying hard)?

“Nturushe uba maso n’isaha n’imwe?” – “Couldn’t you watch even one hour?” (Mark 14:37)

“Ntimuraruha mubimenya canke mubitahura?” – “Can’t you know it or understand it even yet?” (Mark 8:17)

Note that the verb *-ruha* may take whatever tense is necessary for the sense. In the last example it is the not-yet tense.

See also: 1 Kings 13:22,34; Math. 13:14; 18:3; John 12:37

38. *-sanga* as an Auxiliary Verb

1. To describe something that was an existing state previous to some other action, *-sanga* may be used as an auxiliary verb, often preceded by *-ri* as another auxiliary.

Nari nsangwe ndabizi utarabimbgira – I had known it before you told me.

“Jewe *nari nsanzwe* nzi k’unyumviriza ubudasiba.” – “I knew (before) that you always listen to me.” (John 11:42)

Yar’ asanzwe arwaye atarakomereka – He had been sick before he got hurt.

See also: Mark 4:25; Luke 12:39

2. *Bisanzwe* may mean “as usual” or “as it used to be”. Of course, in this use it is not an auxiliary.

Yabaririye impuzu nk’uko bisanzwe – She sewed the clothes as usual (in the way they used to do).

Ukwiye gukomeza kubikora nk’uko bisanzwe – You must continue to do it as it has been (done).

39. *-tuma* used to show Reason or Cause

1. You already know –*tuma* in the various ways of saying “why?”: N’iki gituma, n’iki gitumye, n’iki catumye. It is likewise used to say “that is why”, “that is the reason”. The same rules regarding sequence of tenses applies in the statement as in the question (see Book I, par. 225).

Nagomvye kukubgira izo nkuru, *ni co catumye* nguhamagara – I wanted to tell you that news, that’s why I called you.

Tugomba kubafasha mu mitima yanyu, *ni co gituma* tubinginga durtya – We want to help you in your hearts, that’s why we plead with you like this.

See also: *ni co gituma*: Mark 2:28; Acts 2:26; Rom. 1:15; 2:1; 4:16; 9:16; 13:6; 16:19; Heb. 7:25; *ni co catumye*: Mark 1:45; 3:10; John 1:31; Acts 1:19; Rom. 1:24,26; 4:22

2. Closely related to this is: *icatumye...ni ko* (or, *n’uko*), (or, *igitumye*), “the reason...is that...”:

Icatumye abikora *n’uko* yagomba guhisha icaha ciwe – The reason he did it is that he wanted to hide his sin.

“*Icatumye* avuga artyo *n’uko* bavuze ngw Arimw’ impwemu ihumanye.” – “The reason he spoke like that was that they said, ‘He has a demon.’” (Mark 3:30)

See also: acts 19:32; Rom. 16:19

3. *bituma* is used for “so that”, literally, “it caused that”:

“Bose baratangara, *bituma* babazanya...” – “They were all amazed so that they asked each other... (it caused that...)” (Mark 1:27)

“Ishengero ryongera gukoranira kuri we, *bituma* babura ingene botamira n’agatsima.” – “The crowd again met together with him, so that they lacked opportunity (how they would) to swallow even a little bread.” (Mark 3:20)

See also: Acts 5:15; Rom. 6:19; 1 Cor. 1:7

4. Practically the same idea is sometimes expressed by *kwatumye*, or *vyatumye*.

See also: Rom. 7:4,13

5. Another construction related to these, because it is associated with one of the other methods of saying “why?”, is a use of the prepositional suffix:

“*Ico mbabaririye* ivyo, n’ukugira ngo ntimuze mutsitazwe.” – “The reason I tell you those things (that for which I tell you) is in order that you may not stumble.” (John 16.:1)

40. –*tera*, “to cause to”

The verb *-tera* often gives the idea of “to cause to”. In most cases of this use it will have the *bi-* prefix, and be followed by the infinitive. It may be translated “so that”. This is very similar to *bituma*.

“Ishengero ryinshi cane rikoranira kuri we, bimutera gutambukira mu bgato.” – “A very great crowd met with him, so that he stepped into a boat.” (Mark 4:1)

41. Certain Object Pronouns after *n-*

For the sake of euphony, usually if one of these object pronouns: *wu, yi, ya*, occurs in a verb beginning with *n-* or *sin-* the *-ra-* form of the verb is used, even when it normally would not be from the standpoint of tense.

Ntute uwo munyu kuko *ndawugomba* (not, *nwugomba*) – Don’t throw away that salt because I want it.

Impuzu yanje iri hehe? Sinzi, *sindayifise* (not, *sinyifise*) – Where is your garment? I don’t know, I don’t have it.

42. Direct Object preceding the Verb

Usually when the direct object precedes the verb it is repeated again by an object pronoun of the same class in the verb.

“Amavuta *ayamusuka* ku mutwe.” – “She poured the oil on his head (lit. The oil she poured it on his head).” (Mark 14:3)

“Ufise amapfundo abiri, rimwe *n’arihe* utarifise.” – “He who has two coats, let him give one to him who has none (lit. one let him give it).” (Luke 3:11)

See also: Luke 3:8; Acts 3:15; 4:16; 6:5

43. Unusual Verb Accords

Note this example: “Inderuzo iryamyemw’ ikimuga” (Mark 1:4). We would expect: Inderuzo ikimuga kiryamyemwo. Certainly it was not the *inderuzo* that was lying down. This is not an uncommon way of saying this.

Umubindi *uvomyemw’* amazi – a water-pot in which water is carried.

Unzanire isandugu *irimw’* amafaranga – Bring me the box the francs are in. (Of course this is the use of *-rimwo*, meaning “to contain”, but in reality it is the same kind of construction).

See also: 1 Kings 8:19

44. –*heza* for “then”

The verb *guheza*, while meaning “to finish” (tr.) would often be very awkward to think of as only “finish”. It is also used for “then” when one action is quite directly followed by another.

Umupasitori ahanura abantu, araheza arabasezera – The pastor admonished the people, then he bid them goodbye.

“Ntiyigera amwegera gushitsa aho yavyariye... araheza amwita Yesu.” – “he did not approach her until she had delivered... then he called him Jesus.” (Math. 1:25)

See also: 1 Chr. 16:1; 21:2

45. Idiomatic uses of –*bona*

1. *Kubona* often conveys the idea of “to be able”.

Ni *nabona* kuza ku wa kane, tuzobivugana – If I am able to come on Thursday we shall talk over it.

“Umuntu wese... abatizwe... mubone guharirwa ivyaha.” – “Let every one be baptized... that you may be able to be forgiven your sins.” (Acts 2:28)

See also: Acts 3:19

2. In a rather closely related use, it has sort of the idea of “then”.

“Amaze imisi mirongwine... yisonzesheje, abona gusonza.” – “He fasted for 40 days... and then he was hungry.” (Math. 4:2)

46. “when” Clauses

1. Introduced by *aho*. This is usually used when the time referred to by “when” is a certain, known time, or with a future the time may be unknown but a specific event is referred to.

Aho twabonye Yohana yar’ arwaye – When we saw John he was sick.

Aho Yesu azozira abakijijwe bazojanwa na we mw ijuru – When Jesus comes, those who are saved will be taken into heaven with Him.

See also: John 1:19,48

2. The same idea is sometimes expressed by *hamwe* (usually referring to a past event), or *igihe*.

Hamwe twakubona, war’ uja hehe? – When we saw you (or, That time when we saw you), where were you going?

Igihe mwasohotse mw ishuli, mwari bangaha? – When you graduated from school, how many were you?

Igihe abashitsi bazozira, tuzoba twiteguye – When the visitors come, we will be ready.

See also: 1 Cor. 2:1; Heb. 7:27; Jude 3

3. *Ni* is frequently used for a simple “when” clause. In this case it is followed by a verb with a past prefix and a present suffix. It may be translated either “when” or “if”. (See section 3, part 1)

Ni wamubona umubgire ko twashitse – When you see him tell him we have arrived.

See also: John 16:8,13

4. Often the prefixless past is used without any introductory conjunction. This is particularly common in the narrative, but is used with present time as well. It likewise may be translated either “if” or “when”.

Umubonye umubgire ko twashitse – When (if) you see him tell him we have arrived.

5. *Iyo* is used quite interchangeably with *aho*. Both of these words may mean “where” as well as “when”.

Iy’aza, ngomba kumubona – When he comes I want to see him.

See also: John 8:14; 14:4-5

47. Expressions like “after a year”

1. Expressions like “after a year”, “after a few days”, etc., are formed by the verb *-shira*, which means to finish (intr.), with the *ha-* impersonal prefix. This may be used for either past or future.

Hashize imisi mikeya, twagiye i Bugande – After a few days we went to Uganda.

Hashize umwaka tuzogaruka – After a year we will return.

See also: Mark 2:1; 9:2,31; Luke 22:58-59

2. There are other ways of expressing this as well:

a) The verb *-shira* may make the accord with the noun.

Imisi mike *ishize*, yagiye – After a few days he went away.

Isabato *ishize* – after the sabbath

b) *guhita* may be used, either with the *ha-* prefix, or the accord with the noun.

Hahise akanya – after a little time (Mark 14:70)

48. Nouns with 3rd class singular and 5th plural

In the early lessons in Book I a few words were given which require a third class singular and a fifth class plural: isandugu, isaha, isahane, isuka. Most words beginning with *is-* have the same peculiarity. There are a few which do not, such as: isunzu, ishaka, ishami, ishavu, etc. These are straight 5th class, both singular and plural (*- isandugu* may be straight 5th also). A very few others, like *isazi* (fly), are straight 3rd class. However, most words beginning with *is-* will have a 3rd class singular and a 5th plural.

Also, the great majority of words taken wholly from another language are given *ab i-* prefix, and then used in this same way: *ikaramu imwe*, *amakaramu menshi*; *ibunduki*, *amabunduki*; *isitimu*, *amasitimu*. You will encounter many others.

49. Notes about the Diminutive

1. In forming the diminutive from nouns of 3rd and 6th class which begin with *inz-*, the *z-* is replaced by a *y-* and, of course, preceded by *aka-* or *utu-*: *inzira* – *akayira*; *inzoka* – *akayoka*; *inzuki* – *utuyuki*.
2. Some words receive a particular meaning when given the diminutive prefix:

<i>igitondo</i> – morning	<i>mu gatondo</i> – at daybreak
<i>ku mugoroba</i> – in the late afternoon	<i>ku kagoroba</i> – at sunset
<i>ikigongwe</i> – mercy	<i>akagongwe</i> – pity, compassion

See also: Mark 1:32

50. Adjectives made into Nouns

All of the descriptive adjectives (including those of quantity) may be made into nouns by the addition of the initial vowel of the class desired. This is seen most often in: *ababi* (the evil ones), *ibibi* (evil, bad things), *ivyiza* (good things).

“*Ndazi... yuk’ udashobora kwirengagiza ababi.*” – “I know that you cannot bear the evil ones.” (Rev. 2:2)

“*Ico kiremo coyitabura, igisha kikavana n’umushire.*” – “That patch would tear it, and the new one would separate from the worn-out one.” (Mark 2:21)

See also: Rom. 7:13; 12:21; 1 Cor. 13:5; Ps. 1:4

51. Nouns made from Verbs

The verb is the strongest element of the Kirundi language, and thus other parts of speech are derived from verbs. This is particularly true of nouns. It is done in various ways.

1. Some verb stems are simply given a noun prefix:

gukēba – to be jealous
 gusaza – to grow old
 guhotoro – to twist
 kurwara – to be ill
 kurima – to cultivate
 gushana – to fall heavily (rain)
 kuvuga – to speak
 kwumva – to hear
 kurya – to eat

umukēba – rival
 umusaza – old man
 umuhotoro – rope made of twisted fibers
 indwara – illness
 umurima – garden
 urushana – season of heavy rains
 ikitavuga – dumb man, thing
 ikitumva – deaf man, thing
 indya, ivyo kurya – food

2. In some cases only the final vowel of the stem is changed:

gutwara – to carry, govern
 gukena – to be in need
 kunebga – to be lazy
 guhirwa – to be fortunate
 guhiga – to hunt
 kubesha – to lie
 kugaba – to master, govern
 gusya – to grind
 guheta – to bend, bow
 kurota – to dream
 kugenda – to walk
 kuririmba – to sing
 kurunda – to heap, pile
 gutwara – to carry, bear
 gupfa – to die
 kwicara – to sit

umutware – chief
 umukene – needy person
 ikinebge – lazy man, sluggard
 ubuhirwe – good fortune
 umuhigi – hunter
 umubeshi – liar
 umugabo – man, husband
 urusyo – grinding stone
 umuheto – bow (used with arrows)
 indoto – dream
 urugendo – journey
 indirimbo – song
 ikirundo – heap, pile
 umutwara – burden, load
 urupfu – death
 icicaro – seat

3. In other cases the entire last syllable is changed:

kwiba – to steal
 kuroba – to fish
 kurinda – to watch, guard
 gutunga – to possess
 gukora – to work
 gusahura – to rob
 gukomera – to be strong
 kwanka – to hate, refuse
 kurima – to cultivate

umwivyi – thief
 umurovyi – fisherman
 umurinzi – guard
 umutunzi – rich man
 umukozi – workman
 umusahuzi – robber, brigand
 inkomezi – strength
 umwansi – enemy
 umurimyzi – gardener
 indimiro – field

4. Sometimes the last syllable of the verb is dropped:

kumugara – to be crippled, impotent
 kumurika – to shine, light
 gusefura – to hiccough
 gukumbura – to be lonesome for
 gukomereka – to be wounded
 gusahura – to rob
 gushavura – to be cross, grieved
 gupfundika – to knot, weave
 kunyoterwa – to be thirsty
 kumanyura – to break into bits

ikimuga – cripple
 urumuri – torch
 isefu – hiccough
 inkumbu – lonesomeness
 igikomere – wound
 isahu – pillage, plunder
 ishavu – sorrow, crossness
 ipfundo – knot
 inyota – thirst
 ikimanyu – piece

5. Various other alterations:

kubabarira – to forgive, pardon	imbabazi – mercy, forgiveness
kuruhuka – to rest	uburuhukiro – resting place, refuge
gukora – to do, work	igikorwa – task
gutunga – to possess	itungwa, ibitungano – domestic animals
kubana – to be with, live with	umubanyi – neighbor
kugabana – to divide, give out	ingabano – gift

Of course, these are only a few of the many examples.

52. Adverbs made into Nouns

Occasionally an adverb is made into a noun, usually attaching the prefix *i-*, and making it 3rd class.

neza – nicely, well	ineza – kindness, goodness
nabi – badly	inabi – evil, unkindness

“Ndazi ivyanyu... yuko mwuzuye ineza.” – “I know about you... how you are filled with kindness.” (Rom. 15:14)

See also: Jud. 8:35

53. Nouns of Relationship

You have already learned the words for the immediate members of the family: father, mother, brother, sister. It is important to remember that in the Burundi culture the larger organization, the clan, is more significant than the members of the immediate family only.

1. Grandparents:

Sokuru, or *sogokuru* (wanje, wacu, wawe, wanyu) – (my, your, our) grandfather (may be used with or without the possessive). The plural is: *ba sokuru* (banje, etc.). The same word is used for paternal and maternal grandfather.

Sekuru (wiwe, wabo) – (his, their) grandfather. Plural: *ba sekuru* (biwe, babo).

Nyokuru, or *nyogokuru* (wanje, wacu, wawe, wanyu) – (my, your, our) grandmother (may be used with or without the possessive). The plural is: *ba nyokuru*, or, *ba nyogokuru* (banje, etc.)

Inakuru (wiwe, wabo) – (his, their) grandmother

Sokuruza, *ba sokuruza* – great-grandfather, ancestor

2. Grandchildren:

Umwuzukuru *wanje*, *wawe*, etc. – my grandchild (male or female)

pl. *abuzukuru* *banje*, *bacu*, etc. – my our grandchildren

Abuzukuruza (or, *inzukuruza*) – great-grandchildren, descendants

3. Uncles:

data wacu – my, our paternal uncle (possessive must be used!) ba data wacu – my our paternal uncles

so wanyu – your uncle ba so wanyu – your uncles
se wabo – his, her, their uncle ba se wabo – his, her, their uncles

marume – my, our maternal uncle ba marume – my, our, maternal uncles
nyokorome – your uncle by nyokorome – your uncles

inarume – his, her, their uncle ba inarume – his, her, their uncles
(no possessive with these)

4. Aunts:

senge – my, our paternal aunt ba senge – my, our paternal aunts
nyogosenge – your aunt ba nyogosenge – your aunts
inasenge – his, her, their aunts ba inasenge – his, her, their aunts

mama wacu – my, our maternal aunt ba mama wacu – my, our maternal aunts
nyokwanyu – your aunt ba nyokwanyu – your aunts
nyinabo – his, her, their aunt ba nyinabo – his, her, their, aunts

5. Nephews and nieces:

umusengezana wanje, wawe, wiwe, etc. – my nephew, niece (child of a woman's (girl's) brother), Plural: abasengezana banje, bacu, etc. – my nephews, nieces
umwishwa wanje, wewe, etc. – nephew, niece (child of man's sister), Plural: abishwa banje, bawe, bacu, etc.

umuhungwacu, umuhungwanyu, umuhungwabo – nephew (son of man's brother, or woman's sister), Plural: abahungu bacu, banyu, babo

umukobgacu, umukobganyu, umukobgabo – niece (daughter of man's brother or woman's sister), Plural: abakobga bacu, banyu, babo

6. Cousins:

mwene wacu, wanyu, wabo – cousin (male or female) (child of paternal uncle or maternal aunt), Plural: bene wacu, wanyu, wabo (*not* bene bacu)

muvyaranje, muvyarawe, muvyara we – cousin (male or female) (child of paternal aunt or maternal uncle)

7. In-laws:

databukwe – my father-in-law (of either man or woman)

sobukwe – your father-in-law

sebukwe – his, her father-in-law

pl. ba databukwe, ba sobukwe, ba sebukwe

mabukwe – my mother-in-law

nyokobukwe – your mother-in-law

inabukwe – his, her mother-in-law

pl. ba mabukwe, etc.

umukwe – son-in-law

umukazana – daughter-in-law

muramwanje, *muramwawe*, *murumuwe* – brother-in-law, sister-in-law (man's brother's wife, or man's sister's husband, or man's wife's brother), pl. *baramwanje*, *baramwawe*, *baramuwe*

muramukazanje, *muramukazawe*, *muramukaziwe* – sister-in-law (woman's husband's sister, woman's brother's wife), pl. *baramukazanje*, etc.

umugoracu, *umugoranyu*, *umugorabo* – cousin's wife, pl. *abagoracu*, *abagoranyu*, *abagorabo*

8. "Son of", "daughter of": There are various ways of saying this, but the most frequently used is *mwene*, pl. *bene*.

Minani ni mwene Yohana – Minani is John's son.

Mwene se (or, *mwene data*, *mwene so*) thus means "brother" or "sister" – that is, "the son (daughter) of his father". In this case the persons in question might not have the same mother. *Mwene nyina* (or, *mwene mama*, *mwene nyoko*), is also "brother" or "sister" – that is, "the son (daughter) of his mother". This is more likely to indicate they are full brothers/sisters, though it would be possible to have the same mother and not the same father.

This is often used in spiritual sense: *mwene Data* – my brother (or sister) (in Christ)

See also: Mark 1:9; 2:14; 3:17,31

9. *Muka* means "the wife of": *muka Petero* – the wife of Peter

54. Comparisons

In Book I, paragraph 224, the comparative formed with *kuruta* and *kurusha* was introduced. There are several other aspects of the comparative that need to be considered here.

1. Cases where the idea of "surpass" is not there, such as "to be smaller than..."

Umucungwe wanje ni *muto inyuma y'uwawe* – My orange is smaller than yours.
Iyi ntebe ni *ngufi inyuma y'iyoy* – This chair is shorter than that one.

In other cases where the idea is "less than" the thought is put into the negative:

Minani ntazi ubgenge nka Gahungu – Minani is less intelligent than Gahungu (lit. Minani doesn't have wisdom like Gahungu).

See also: Mark 4:31

2. Sometimes where the English or French uses a comparative form Kirundi simply makes a positive statement.

Iciza n'ikihe, gutaha kare canke guheza ibikorwa? – Which is better, to go home early or to finish the work?

“Icoroshe n'ikihe...” – “Which is easier...” (lit. Which is easy). (Mark 2:9)

3. Note these occasions when *kurutisha* is used:

“Umuntu umwe ashima umusi umwe *kuwurutisha* iyindi.” – “One man esteems (praises) one day more than others (lit. to make it surpass others).” (Rom. 14:5)

“Namb’ ari vyiza... kubumvira *kubarutisha* Imana...” – “If it is good to obey you rather than God (to make you surpass God).” (Acts 4:19)

See also: Acts 5:29

Note that when this form is used it is always possible to use the idea of “make something surpass something else”.

4. When the adverbial idea “more” is desired, the word *kurushiriza* may be used.

“Ico kiremo coyitabura... *ikarushiriza* gutabuka.” – “That patch would tear it... and it would tear more.” (Mark 2:21)

“Mbandikiye hamwe-hamwe *ndushirije* gushira amanga.” – “I’ve written to you in some places more boldly.” (Rom. 15:15)

See also: Luke 5:15; Acts 4:17; 5:14; Rom. 7:13; 11:12,24; 15:13

5. Instead of *kurushiriza*, *kurushaho* is sometimes used, with the same meaning.

“*Turushishwaho* kunesha n’uwadukunze.” – “We are made to conquer more by him who loves us.” (Rom. 8:37)

55. *jeho, weho, etc.*

These special forms of the personal pronoun: *jeho*, *weho*, *tweho*, *mweho*, are used for emphasis, and usually to show contrast between one person or group of persons and others.

“Ni co gituma *jeho* kubganje nitugeye kubabgira ubutumwa.” – “That is why I myself (in contrast to others) am prepared to tell you the Gospel.” (Rom. 1:15)

“Ariko *mweho* abasigaye mu b’i Tuwatira... ndababgira...” – “But you who are left of those in Thyatira (in contrast to the others)... I tell you...” (Rev. 2:24)

“Ariko *weho*, n’iki gituma uhinyura mwene So?” – “But *you*, why do you judge your brother?” (Rom. 14:10)

See also: Mark 14:7,29; Luke 3:14; Acts 1:5; 3:14; 4:20; 6:4; Rom. 8:9; 1 Cor. 1:12,23

56. *na* with Pronouns

Na followed by a personal pronoun often has the idea of “too” or “also”. Aometimes it is used at the beginning of a sentence to draw attention to the subject, but has no actual equivalent in English, or it may just imply “and”. You are already familiar with the personal forms: *nanje, nawe, na we, natwe, namwe, na bo*. In the other classes:

<i>na wo</i>	<i>na yo</i>	<i>na rwo</i>	<i>na zo</i>
<i>na yo</i>	<i>na zo</i>	<i>na ko</i>	<i>na two</i>
<i>na co</i>	<i>na vyo</i>	<i>na bgo</i>	<i>na yo</i>
<i>na ryo</i>	<i>na yo</i>	<i>na kwo</i>	<i>na yo</i>
		<i>na ho</i>	

Umpe *nanje* – Give to me too.

Zana ivyo bitabo *na vyo* – Bring those books, too.

Na we arababgira, ati... – and *he* told them...

Na rwo nyene ndarugomba – And it too (itself) (e.g. key) I want it.

See also: Mark 1:38; John 1:20; Acts 1:23,24; 3:17; Rom. 1:13; 6:5; 8:21; Eph. 2:8

57. *ni* with Pronouns

Ni followed by a personal pronoun usually has the meaning, “he is the one” or “it is he”, “it is the one”. When this expression is followed by a noun, the initial vowel of the noun is dropped. Note the personal forms: *ni je* (it is I), *ni wewe*, *ni we*, *ni twebge*, *ni mwebge*, *ni bo*. For the other classes it is the regular pronoun form.

Ni zo ngomba – Those are the ones i want.

Yesu *ni we* Mwami wa bose – Jesus is Lord of all (lit. Jesus it is He, Lord of all).

Ni je nabikoze – I am the one who did it.

“Ubuntu *ni bgo* bgabakijije.” – “It is grace that saved you.” (or, Grace is that which saved you). (Eph. 2:5)

“Ni nde ashobora guharira ivyaha atar’ umwe, *ni we* Mana?” – “Who can forgive sins, except one, that is God?” (Mark 2:7)

In a dependent clause this becomes *ari we*, etc.

Kukw Imana *ari yo* idukunda – Because it is God that loves us.

Also this exists in the *-ka-* tense, which necessitates the use of *-ba* as an auxiliary. See Rom. 10:10.

See also: Mark 3:19,22,35; 4:16,24; 14:38; John 1:16; Acts 1:23;3:1; 5:4,17; Rom. 1:5,9,12,19; 7:13; 8:14

58. Possessive Adjectives made into Pronouns

1. Any of the possessive adjectives may be made into a pronoun by the addition of the initial vowel of the class. Note these examples: *ivyanje, uwawe, iryaco, ukwavyo*, etc.

Ivyo bitabo n'ivyanje – Those books are mine.

Uru rupfunguzo n'urwiwe – This key is his.

“(urukundo) ntirurondera ivyarwo.” – “Love seeks not her own.” (1 Cor. 13:5)

Note that the form *ukwavyo* may be used to mean “by itself” (as to place), or “by themselves”.

Shira ibitabo vyanje *ukwavyo*, n'ivyawe *ukwavyo* – Put my books by themselves and yours by themselves.

Abakobga bicare *ukwabo* n'abahungu *ukwabo* – Have the girls sit by themselves and the boys by themselves.

“Barayogora, bamwe *ukwabo* abandi *ukwabo*.” – “They were shouting, some by themselves and others by themselves.” (Acts 19:32)

See also: John 1:11; Acts 1:7,25; 2:39,44; 4:32; 5:4,24; Rom. 1:12; 10:15; 12:19; 1 Cor. 1:2; Jude 25

2. Another form also exists, which seems to be a bit more intensive: *ic' iwanje*, *uw' iwabo*, etc.

Iki gitoke n'ic' *iwanje* – This banana tree is mine.

See also: 1 Kings 3:22; Prov. 3:5

3. An invariable (as to prefix) possessive exists for all 3 persons, singular and plural.

Iki gitabo ni *rwanje* – This book is mine.

Izo nzu ni *rwanju* – Thoses houses are yours.

The *rw* does not agree with anything.

See also: 1 Sam. 31:5; 2 Sam. 12:9; 1 Kings 3:22; 1 Chron. 10:5

4. Likewise, the possessive particle may become a pronoun, as you saw in Book I, par. 197.

Iyi nzu n'iyā nde? – Whose is this house? (lit. the one of whom)

Ivyo biti n'ivy' umwigisha – Those trees belong to (are the ones of) the teacher.

(This is simply the possessive particle preceded by the initial vowel of the class.)

This pronoun is used for numeral pronouns.

Uwa kabiri – the second one (person); ica gatatu – the 3rd one (thing)

See also: Deut. 4:46; 5:14; 1 Kings 18:23; Math. 26:18; Mark 14:4; John 18:37; Acts 1:3 (ivy'); Rom. 1:6 (aba); 16:5

5. The possessive pronoun *ivyā* formed in this way is the manner of expressing “about” (lit. the things of). This becomes *ivyo* before infinitives.

Umbgire *ivyā* Matayo – Tell me about Matthew.

Umbgire *ivyo* kugenda mu gikorane – Tell me about going to the meeting.

Mbega wumvise *ivy' amashuli*? – Did you hear about the schools?

“Avuga *ivy’ ubgami bg’Imana.*” – “He spoke of (about) the kingdom of God.” (Acts 1:3)

See also: Acts 2:25,29; Rom. 2:18; 11:2; 1 Cor. 1:23

59. Possessive Adjective preceding Noun

Occasionally for particular emphasis the possessive adjective is placed *before* the noun instead of after it, as is the usual position. When this is done the adjective receives the initial vowel of the class and the noun loses its initial vowel.

Ivyiwe bitabo – his own books

Abiwe bana – his very own children

“Yihereranye *n’abiwe bigishwa akabibasobanurira vyose.*” – “When he was alone with his own disciples he explained everything to them.” (Mark 4:34)

See also: 1 Sam. 31:34; 1 Kings 7:1; Rom. 16:4; Heb. 7:27

60. *ic’ ari co, uw’ ari we, etc.*

The construction *uw’ ari we, ic’ ari co, etc.* is composed of the demonstrative pronoun followed by *ari* (for 3rd person) followed by the personal pronoun of the same class as the demonstrative. The person or thing in question will determine the class of these pronouns. The meaning is “who it is” or “what it is”.

Urusyo sindaruzi *urw’ ari rwo* – I don’t know what a grindstone is (lit. A grindstone, I don’t know what it is).

Ndakuzi *uw’ uri we* – I know who you are (Note the object pronoun in the verb).

See also: 1 Chron. 17:6; 22:15; 23:28; Mark 1:24; John 13:11

61. “whatever, whoever, whenever, wherever”

“Whenever” and “wherever” are expressed: *aho ... hose, or, uko ... kwose.*

“Whoever” is: *ur’ ari we wese.*

“Whatever” is: *ic’ ari co cose, or, ico ... cose.*

Aho mmubona hose nibuka ivya se – Whenever I see him I remember about his father.

Ah’ uzoja hose, ujane ico gitabo – Wherever you go, take that book with you.

Uko nsenga kwose, ndagusabira – Whenever I pray, I pray for you.

Ni nafata umuntu yakoze ico, uw’ ari we wese, nzomuhana – If I catch the person that did that, whoever he is, I will punish him.

“Mumufashe ku *co azogomba cose.*” – “Help her in whatever she wants.” (Rom 16:2)

“Ah’ ubutumwa bgiza *buzovugwa hose* mw isi yose, n’ico uyu akoze kizovuga.” –
“Wherever the gospel shall be preached in all the world, that which this one has
done will be told also.” (Mark 14:8)

Note this use also: Nzobikora *uko nshobora kwose* – I’ll do it the very best I can (however I
am able).

See also: John 2:5; Ps. 1:3

62. *nguyu*, etc.

The expression “here is...”, “there is...” (in French, *voici, voilà*) is rendered in Kirundi by the
form: *nguyu, ngaba, ngiyi*, etc., according to the class and number of the noun.

Nguyu umwana wa Petero – Here is Peter’s child.

Ngizi impuzu nakubgiye – Here are the clothes I told you about.

Ngivyo ibiti twaguze – There are the trees we bought.

You will observe that this is formed by *ng-* followed by the demonstrative adjective. This
may be done with any of these demonstratives: *uyu, uwo, urya, uriya*, and the
corresponding forms for the other classes.

Ngabariya abafundi – There are those ‘fundis’ way over there.

While in writing there is no elision, in *speaking* the initial vowel of the noun is retained and
the final vowel of *nguyo*, etc., is dropped. One says: *ngivy’ ibitabo*, not, *ngivyo bitabo*.

Yesu ati “*Ngaba* mama na bene mama.” – “Here are my mother and my brothers.”
(Mark 3:34)

“*Nguyu* Umwagazi w’intama w’Imana ukurah’ icaha c’abari mw isi.” – “Here is the
Lamb of God who takes away the sin of those on the earth.” (John 1:29)

See also: Mark 12:31; Luke 17:21; 22:38

63. *nya-* as Prefix

1. An interesting form exists, made by the personal pronoun of the class attached to the
prefix *nya-*. It means “excellent”, “very good”, “exactly right”. It is used like a descriptive
adjective, though it does not follow the grammatical pattern of adjectives, and it may
follow any other descriptive adjective that is harmonious with it in meaning. The forms
are: *nyawe, nyabo, nyawo, nyazo, nyaco, nyavyo, nyaryo, nyarwo, nyabgo, nyakwo*.

Aravuga ikirundi *nyaco* – He speaks excellent Kirundi.

Uyo n’umwana *nyawe* – That is a very good child.

Uyo n’umwana mwiza *nyawe* – That is a very good child.

Uburyo bg’uyu mwaka n’uburo *nyabgo* – The millet this year is excellent (perfect
millet).

Ayo n'amajambo *nyayo* – Those are the right words.

2. *Nya*– may be attached to any noun, dropping the initial vowel of the noun, to give the meaning of “the real” or “the very”.

“Uhoraho nyamana” – “The Lord the real (or true) God” (Josh. 22:22)

3. *Nyakuri* is often used like ad adjective, meaning “true” or “in truth”:

“Umwana wanje nyakuri mu kwizera” – “My true child in the faith” (1 Tim. 1:2)

64. *umwe, bamwe* etc. used for “the”

While it is true that there is no article expressed ordinarily in Kirundi, there are occasions when there seems a necessity for the definite article to express “certain ones” (or one). In fact, sometimes it is the idea of “the one(s)”, rather than simply “the” that one wishes to show. This is done with the numeral form *-mwe*. It may be singular or plural, and of any class, depending on the accord required.

Undonderere vya bitabo, *bimwe* naguhaye ejo – Look for those books for me, the ones I gave you yesterday.

“Abari kumwe na we na *bamwe* cumi na babiri bamubaza iyo migani.” – “Those who were with him and *the* twelve asked him about those parables.” (Mark 4:10)

See also: Acts 2:36; 3:13

65. *-mwe* for “the same”

The numeral *-mwe* may be used for “the same”. It is often followed by *na*, thus meaning “the same as”.

Nabonye amashurwe *amwe n'aya* – I saw some flowers the same as these.

“Ababgira ijambo ry'Imana mu migani myinshi *imwe n'iyoye*.” – “He told them the word of God in many parables the same as those.” (Mark 4:33)

66. More about *-ndi*

1. When *-ndi* is used together with a demonstrative adjective, the demonstrative adjective comes first, and *-ndi* loses its initial vowel.

wa *wundi* mwana – that other child

ivyo *bindi* biti – those other trees

See also: Rom. 11:23,24

2. Sometimes for particular emphasis *-ndi* follows the noun instead of preceding it. In this case, too, it loses its initial vowel.

“Atarinda kubanza gutanga ibimazi vyivyiwe vyaha uko bukeye, nka ba baherezi bakuru *bandi...*” – “Without having to first offer sacrifices for his own sins daily, like those *other* priests.” (Heb. 7:27)

See also: Josh. 17:2; 22; 32; 1 Chron. 15:2; 24:20; 1 Cor. 2:13

67. Ordinal Numerals with *ubga*, or *-gira: kubiri*, etc.

1. “The first (or, second, third, etc.) time” is usually expressed by *ubga* followed by the ordinal form of the numeral.

Uyu musu n’*ubga mbere* nshika mu Rutana – Today is the first time I’ve come to Rutana.

Yateye umupira *ubga kabiri* – He threw the ball the second time.

“Yongerera kugenda *ubga kabiri*, arasenga.” – “He went again the second time and prayed.” (Math. 26:42)

See also: 1 Kings 20:9; Math. 26:44; John 3:3

2. The same thing is sometimes expressed by *ubugira* followed by the ordinal numeral.

Nabikubgiye *ubugira kane* – I told you the fourth time.

“Agaruka *ubugira gatatu*, arababarira...” – “He came back the third time and said to them...” (Mark 14:41)

See also: 1 Kings 18:34,44

3. In counting days or years, or even other things, related to a certain event or person, the verb *-gira* may be used in accord with the noun in question, followed by the ordinal numeral.

Uyu musu n’umusi *ugira kane* turi mu rugendo – This is the fourth day we are on the journey (to say umusi wa kane could be mistaken for Thursday).

“Mu mwaka *ugira icumi na gatanu* Kayisari... ari ku ngoma...” – “In the 15th year Caesar was on the throne...” (Luke 3:1)

See also: Jud. 14:18; Math. 17:23; John 2:1; Acts 7:8; 20:6

4. *kubiri*. The numeral with *ku-* for prefix indicates separate groups:

Ibijumpu biri *kubiri* – The sweet potatoes are in two groups (two kinds).

Shira impuzu *gutatu* – Put the clothes in three groups.

See also: 1 Chron. 24:4

68. Numbers, the Tens

While the numbers for the tens are *mirongwibiri*, *mirongwitatu*, etc., it is quite common (especially in reference to francs) to omit the “mirongw”. However, the form *ibiri* is retained, thus it would not be confused with the simple *abiri* (two).

Iyo nkoko urayigura angahe? *Ine* n’atanu. – How much are you selling that chickens for? Forty-five.

Haje abantu bangahe? *Ibiri* na babiri. – How many people came? Twenty-two.

69. Fractions

This is how fractions are expressed:

1/3 – igice kimwe ca gatatu (or just, kimwe ca gatatu)

2/3 – ibice bibiri vya gatatu

5/8 – ibice bitanu vya munani

Sometimes *igihimba* is used instead of *igice*.

70. Vocative

1. In addressing someone by a common noun, the initial vowel of the noun is removed.

Mwananje, n’iki gituma ukora urtyo? – My child, why are you doing that?

Bagabo, ni muze kudutabara! – Men, come and help us!

See also: 1 Chron. 21:3,23; Mark 2:5; Acts 1:16; 2:29; Jude 3

2. The noun may be preceded by *ga*, which isn’t exactly translatable, but might be said to represent “you”. The initial vowel of the noun is still removed. It is fairly common to have someone greet you: Bgakeye *ga* Bgana! – Good morning, Sir!

“Duhuriye hehe *ga* Yesu Munyanazareti?” – “What have we in common, you Jesus of Nazareth?” (Mark 1:24)

(Observe that the word following the proper noun, Yesu, since part of the title of address, also loses its initial vowel.)

The *ga* may be followed by *wa*.

“Ariko *ga wa* muntu, uri nde, uharira n’imana?” – “But you man, who are you that you argue with God?” (Rom. 9:20)

See also: 1 Chron. 21:3; John 2:4; Acts 1:1; Rom. 2:3; 7:1

3. The noun may be preceded by *yewe* (sing.) of *yemwe* (pl.), still without the initial vowel.

Yemwe bana! ni mureke gutera amabuye! – You children! stop throwing stones!

See also: Acts 2:22; 3:12; 5:35

4. The noun may be preceded by *mwa* and followed by the *mwe* (pl.) (sing.: wa...we), the initial vowel of the noun being removed.

“Mwa bana b’inzoka mwe, ni nde yababuriye ngo muhunge uburake buzoza?” –
“You children of snakes, who warned you to flee from the wrath to come?” (Math. 3:7)

One often hears this in addressing a group in an informal way, with the last part of the noun dropped as well:

Mwa ba (for, abana) mukora iki? – You children, what are you doing?
Mwa bago (for, abagore) ni mwumvirize – You women, listen!

See also: Luke 13:27

71. *ko*

1. *ko* is often used for “that” as a conjunction.

Yavuze kw azoza – He said that he will come.
Ndorera ko yohita – I’m waiting for him to pass by (lit. that he would pass by)
“... ngo mumenye *k’Umwana w’umuntu afise ububasha...*” – “... that you may know that the Son of man has power...” (Mark 2:10)

See also: Mark 4:38; John 18:37,39

2. *ko* may mean “since”, in the sense of cause, not time.

Ko mutampaye, ndagiye – Since you haven’t given me (anything), I’m going.
Kw ari wewe, ndemeye kubigura make – Since it’s you, I’m willing to sell them for a few (francs).
“*K’ uhinyura uwundi ube witsindishije.*” – “Since you judge another, you have condemned yourself.” (Rom. 2:1)

See also: Luke 8:25; John 8:46; Acts 4:16; Rom. 3:30; 6:5; 7:16; 8:25,31, 10:3

3. *ko* may mean “if” or “whether”.

Sinzi kw azokira – I don’t know if he will get well.
Raba ko yoca hano – See if he comes by here.
“*Baramugenza ngo barabe kw amukiza kw isabato.*” – “They watched him that they might see whether he would heal him on the Sabbath.” (Mark 3:2)

See also: Mark 15:36; 1 Cor. 1:16

4. *ko* may mean “why?”

K’ ugiye? – Why have you gone?

K’ uvuga urtyo? – Why do you say that?

5. *ko* has another use which is hardly a conjunction, and which is really not translatable into English:

Yavuze *ko* – He spoke correctly.

“Ic’ azokora cose kizomubera *ko*.” – “Whatever he does shall prosper. (lit. shall be to him thus)” (Ps. 1:3)

72. *nuko* and *n’uko*

There are really three words, or expressions involved here: 1. *nuko* – a conjunction meaning “thus”, “therefore”, “so”; 2. *n’uko* for *ni uko* – meaning “it is thus” (that), “likewise”; 3. *n’uko* for *na uko* – meaning “and thus”, or “by the fact that”.

“*Nuko* wewe wigisha abandi, mbega ntiwiyigisha?” – “So (therefore) you who teach others, don’t you teach yourself?” (Rom. 2:21)

“Ica mbere *n’ukw* Abayuda babikijwe ivyavuzwe n’Imana.” – “The first is that the Jews have had entrusted to them the things spoken by God.” (Rom. 3:2)

“Bababajwe cane *n’uko* bigisha abantu.” – “They were hurt by the fact that they taught the people.” (Acts 4:2)

See also: *nuko*: Mark 4:37; Acts 1:26; 2:33,41; 4:23; 5:41; 6:7; Rom. 8:25; 11:1;

n’uko (*ni uko*): Mark 4:16; John 8:47; Acts 5:32; Rom. 1:27; 16:19

n’uko (*na uko*): John 1:50; Acts 3:17; 5:41

73. How to say “without”

“Without” is expressed in Kirundi by a verb in the –ta– negative, with no introductory conjunction. Even where we would expect only a preposition and a noun, rather than a clause, a verb is necessary in Kirundi. Observe these examples:

Yagiye *atavuze* N’agasaga (or, Yagiye *atabasezeyeye*) – He went away without saying Goodbye.

Yaje mw ishuli *adafise* igitabo – He came to school without a book.

“Nta muntu yoshobora kwinjira mu nzu y’umuntu w’inkomezi ... *atabanje* kuboha wa munyenkomezi.” – “No one could go into the house of a strong man ... without first binding that strong man.” (Mark 3:27)

“Amenya neza *adakekeranya* yukw ico yasezeranye ishobora no kugikora.” – “He knew well without doubting that that which he had promised he was able also to do.” (Rom. 4:21)

See also: Mark 4:27,34; John 8:7; Rom. 10:15

74. *bo* as a Causative

The invariable particle *bo* is used as a connective, and can be translated “and” or “as well as”. Its purpose is to distinguish the two things connected as separate entities. Often it may serve to see that any modifiers, either words or phrases, apply to only one of the two things connected by “and”. Also it avoids ambiguity when the simple connective *na* could have other meanings. *Bo* in this use is always followed by *na*.

Hamagara abakobga, *bo* n’abahungu na bo – Call the girls, and the boys as well.

Kurima *bo* no gusatura biraruhisha – Hoeing as well as splitting wood is tiring.

“Aho yar’ aburaniwe ashonje, *bo* n’abari kumwe na we.” – “When he was exhausted and hungry, as well as those who were with him.” (Mark 2:25)

“Iyo badutsweko n’amarushwa *bo* n’akadenderezo...” – “When they are come upon by troubles and (or, as well as) persecution.” (Mark 4:17)

See also: Deut. 28:4,5,22; Josh. 21:23; Jud. 19:9,19; 1 Kings 4:23; Mark 12:33; John 2:2; Acts 4:5,27; Rom. 1:14; 10:18

75. Colours

Kirundi is notable lacking in words for colour, or specific colour concepts. In some cases a certain word may indicate different colours in different parts of the country. Here are the words most generally accepted for expressing colours:

kwirabura – to be black (or dark-coloured)

umufyiri – black

kwera – to be white (or light-coloured)

gusa n’agahama – to be red, pink (e.g. ishurwe risa n’agahama – a red flower)

gutukura – to be red

gusa n’akatsi gatoto – to be green (e.g. igitabo gisa n’akatsi gatoto – a green book)

gusa n’ijuru – to be blue (e.g. impuzu isa n’ijuru – a blue dress)

umuhondo – yellow, tan

umutugutu – yellow, red, purple (this varies greatly from one area to another. In some places this is what they call an egg yolk.)

umugina – brown, reddish brown (actually the word for an ant heap)

akagajo – light brown (usually with spots, or mottled)

inzobe – light brown (used of a person who is not very dark)

ikiyobe – same as above

inginagina – light brown (sort of orange)

uruvuzo – gray

There is a great variety of colours that relate to cows. In fact, that accounts for the number of words above indicating some shade of brown.

76. Affirmative and Negative Words

1. Affirmative. Besides the words with which you are already familiar: *ego, ego me*, there are other ways of saying “yes”: *ee-ee* is most frequent, or just the murmur *mm-mm*. Also, *ni ko* is used, which really means “all right”; *me* is an emphatic “yes”; *nanzi* is less common and is usually used in an exclamatory fashion in reference to a large quantity.

Mbega har’ abantu benshi hariya? Nanzi! – Are there many people over there? Yes! (there sure are!)

Hariya har’ imicungwe myinshi? Emwe ntiwobara *nanzi*! – Are there many oranges over there? Indeed, you can’t imagine how many!

2. Negative. Here there is quite a list, in addition to *oya* and *oyaye*: *na mba, nyabura, nyabuna, n’intete, n’intumba, ishwi, eka, ekaye, eka da*. Any of these is stronger than *oyaye*; the first five of them may be used following *oya*. Also, there is *biragahera*, with the thought “God forbid!”

Mbega wakoze ivyo? *Oya, nyabura* (or *nyabuna*)! – Did you do that? No, I should say not!

Eka is often used in connection with *na mba*. *Eka na mba*! – not a bit! (Note that the tone on this *na mba* is very different from that on *namba* meaning “if”. Some of the other words of negation have particular tones, too, that should be learned from Africans.)

Ishwi may be followed by *da*. *Ishwi da*! – Not at all! (This is mostly used in intimate relationships.)

See also: *na mba*: Acts 5:23; Rom. 3:6,12,27; 7:7; 9:14; 1 Cor. 15:29

eka: Rom. 6:12; 11:1; Gal. 2:17; 3:21

77. “From ... Until”

1. There are several pairs of words to express the idea of “from ... until”: *kuva ... kugeza; gutangura ... kugeza; uherye ... ukageza; kuva ... gushitsa; uherye ... ugashitsa*.

“Ubutumwa ... buzanira uwizera wese agakiza, *uherye* ku Muyuda *ukageza* ku Mugiriki.” – “The gospel brings salvation to every one who believes, from Jew to Greek.” (beginning with the Jew and until the Greek). (Rom. 1:16)

“Mur’ abo bagabo twahora tugendana ... *utanguriye* ku kubatiza kwa Yahana *ukageza* ku musu yadukuriwemwo...” – “Among those men we were always with ... from the baptism of John until the day he was taken away from us...” (Acts 1:22)

Note that these English prepositions are expressed by verbs in Kirundi. In the examples given above, the verbs are in the second person singular. However, sometimes both are in the infinitive:

Tuzoguma ino *kuva* ubu *kugeza* (or, *gushitsa*) ejo – We'll stay here from now until tomorrow.

Paulo arakora *uhereye* mu gitondo *ugashitsa* ku mugoroba – Paul works from morning till night.

Another related expression is: *iyu biva bikagera* – a strong way of saying “all” (literally, wherever they come from and go to).

“Barazimiye *iyu bava bakagera*.” – “They are all gone astray.” (Rom. 3:12)

See also: Rom. 2:9; 15:19

2. Sometimes *ubureye* is used by itself meaning “from such and such a time”.

“Yaremaye ibirenge *uhereye* kuva mu nda ya nyina.” – “He was crippled from birth (lit. from coming from his mother’s womb)” (Acts 3:2)

See also: Acts 3:24; Rom. 16:25

78. Exclamations

Here are some of the most frequently used exclamations or interjections:

Eka (ekaye)! – No! (quite strong)

Ishwi da! – Not at all! (familiar form)

Agwe! – (like a sigh, as when stretching; or used in making fun of someone)

Hambewe! – (indicates strong feeling, either of pain or pleasure)

Hogi! – Let’s go!

Ipu! (special pronunciation) – (indicates indignation, contempt, strong disagreement, not very polite)

Hemwe, yemwe – you there, hey you!

Yemwe ga ye! – exclamation of astonishment

Baco, bacobo! – indicates agreement, surprise, admiration

Yereka! – used to call someone or to inquire of someone

Kira! – most often used when someone sneezes, another says this to him (sort of like, God bless you!) The one who sneezed replies *Twese*.

Reka! – Stop it!

Have! Vaho! – Get out of there (here)!

Hinge! – Wait a minute!

Mpore! – have a care! (used if someone stumbles, or is hurting himself, or is in danger)

Sabge! – What do you want? (This is a polite reply when someone is called. Sometimes it is shortened to *Sa*? Sometimes it is used when you haven’t heard what someone has said and you want them to repeat it. This is the only polite way for children or servants to answer parents or employers.)

Karabaye! – That’s enough. It’s finished! “You’ve had it!”

Erega! – quite untranslatable, it may be used for “on the other hand”, “however” (strong)

Ntiworaba – you can’t imagine!

Yampaye isuka – exclamation of astonishment
Yampaye inka – (same)

79. Various Expressions

1. “too much”. Kirundi has no way of saying “too”. It is usually just expressed by “very”.

Iyi mpuzu ni *ntoya cane* – This dress is too small.

Wampaye indya *nyinshi cane* – You gave me too much food.

2. *Ni ko* means “all right”. As you can see, it is the affirmative of the familiar expression *si ko?* which means “Isn’t that so?”

Ndahejeje ico gikorwa. *Ni ko*, vyiza. – I’ve finished that work. All right, that’s good.

Ni ko may also mean “it is thus” or “so”.

“*Ni ko* Yohana yaje, abatiriza mu bugaragwe.” – “Thus John came, and baptized in the desert.” (Mark 1:4)

See also: Rom. 11:5,16,20,31; 12:5; 1 Cor. 2:11

3. “Except” is expressed usually by *atar*, or sometimes *ukuye*. *Shiti* is rarely used.

Zana impuzu zose *atar*’ izo zibiri – Bring all the clothes except those two.

Zana impuzu zose *ukuye* izo zibiri – (same)

“Ni nde ashobora guharira ivyaha, *atar*’ umwe, ni we Mana?” – “Who can forgive sins, except One, that is God?” (Mark 2:7)

“...akarya imitsima... ar’ umuziro kuribga, *ukuye* abaherezi.” – “...and ate bread... which is forbidden to be eaten except (by) the priests.” (Mark 2:26)

See also: Josh. 7:12; Rom. 13:8; 1 Cor. 1:14,16; 2:2,11; Rev. 2:24

4. “Or else” is expressed by *kibuze*. This is almost the same as *canke*, but not quite.

Genda ubibgire Yohana, *kibuze* umuhamagare aze ino – Go tell John about it, or else call him to come here.

5. *Indwara zitari zimwe*. This negative expression is often used to convey an affirmative idea. Literally this says, “illnesses which were not (are not) some (few)”; in other words, “many illnesses”, or perhaps “quite a few” illnesses.

Haje *abantu batari bamwe* – There came quite a few people (people who were not few). (One might also say, *Abantu batari bake*.)

This manner of using a negative form for an affirmative idea is common in other ways. Observe this:

Mbeg' abantu benshi baje uyu musu? *Si bake*. – Did a lot of people come today? They weren't few (in other words, there were many).

6. *gupfa*

a) *-pfa*, meaning “anyhow”. The verb *gupfa* has a number of uses which are not at all related to the idea of “to die”. This is one of the most common.

“Ngira ngo nta biharage biriho mw isoko.” “*Pfa kugenda ng' urabe*.” – “I don't think there are any beans at the market.” “Go anyhow and see.”

“Ngira ngo ntidushobora gukora ya mashini.” “*Dupfe kugerageza*.” – “I don't think we can repair that machine.” “Let's try anyhow.”

See also: Numb. 22:20,35; 1 Kings 11:22; 13:33

b) *-pfa*, meaning to disagree, quarrel, dispute.

Mupfa iki? – What are you disagreeing about?

Bapfa iyo mpuzu – They are arguing about those clothes.

See also: 1 Kings 17:18

c) *-pfana*, meaning “to be related”

Har' ico mupfana? – Are you related?

7. *Nk'uko* – “as” (literally, like as, like thus)

“Utange ivy' uguhumanurwa kwawe, *nk'uko* Mose yageze.” – “Offer the things for your cleansing, as Mose commanded.” (Mark 1:44)

“*Nk'uko* Dawidi na we yavuze...” – “As David also said...” (Rom. 4:6)

See also: Rom. 2:16,24; 3:3; 4:6; 11:8,30; 12:3,4; 16:25; 1 Cor. 1:1; Rev. 2:27

8. *na*, meaning “even”. Besides the other meanings of *na* (and, by, with) it also means “even”.

Nta *n'umwe* – not even one.

“Babura ingene botamira *n'agatsima*.” – “They lacked opportunity (how they would) to swallow even a little bread.” (Mark 3:20)

See also: Mark 4:25; John 1:18; Acts 4:17; Rom. 4:21; 8:11; 1 Cor. 1:7; Rev. 2:13

9. *ukundi*, meaning “again”, “differently”. Sometimes this is used with a verb meaning “to change” and no English equivalent is needed for *ukundi*.

Yahindutse *ukundi* – he changed (was completely different)

“Ahinduka *ukundi* imbere yabo.” – “He changed before them.” (Mark 9:2)

It may be accompanied by *gusha* – *ukundi gusha*, meaning “again”, “anew”.

“Atangura *ukundi gusha* kwigishiriza ku nkombe y'ikiyaga.” – “He began anew to teach on the shore of the lake.” (Mark 4:1)

See also: Numb. 32:15; Rom. 1:26

10. *ushime*, meaning “rather” or “in fact”.

“Mbega non’ ivyagezwe tubihinduzwa ubusa ukwizera? Eka na mba; *ushime* turabigumisha.” – “Then do we make the commandments worthless by faith? Not in the least; rather we establish them.” (Rom. 3:31)

See also: 1 Kings 18:4; Rom. 14:4

11. *mbere*, meaning “in fact”. *Mbere* and *ushime* are used very similarly, but *mbere* is much more common.

Mbega Minani yanse gukora ivyo? Na mba, *mbere* ni we yabanje kubikora. – Did Minani refuse to do that? Not at all, in fact he’s the one that began it.

See also: Deut. 28:35,61; Josh. 2:9; 1 Sam. 3:17; Acts 3:16,24; 19:27,40; Rom. 14:4; 1 Cor. 1:28

12. *ndetse*, meaning “on the other hand”, “in fact”. It is much like the two preceding ones.

Mbega Gahungu yakoze ivyo? Oya, *ndetse* ni we yabanje kuvyanka. – Did Gahungu do that? No, on the other hand (on the contrary) he was the first one to refuse it.

Ndetse is also sometimes used for “except”.

Ntihaje kwigishwa n’umwe *ndetse* uriya mugabo – No one came to learn except that man.

13. *Igikomere kigoye ivura*. This manner of expression in kirundi cannot be translated literally into English. We would say “an ulcer which is difficult to treat (or cure)”. Note that *ivura* is not in accord with *igikomere*. In this usage the prefix is always *i-* (no accord), and it is transitive where one would expect intransitive. It is common following the verb *kugora*, but may be used with other verbs as well.

Ibijumbu bigoye *irya* – sweet potatoes that are difficult to eat
Umwana agoye *itegeka* – a child who is difficult to command (control)
Ibiti bigoye *isatura* – trees that are difficult to split
Ibigori vyoroshe *itonora* – corn that is easy to husk
Igikomere giteba *ikiza* – an ulcer that is slow to heal

14. *ukw ari bitatu*, meaning “being three”.

Mbega wazanye ibitabo vyose, *ukw ari bitanu*? – Did you bring all five books? (all those books being five)

“Hagumyeh’ ukwizera n’ivyizigiro n’urukundo, ivyo *ukw ari bitatu*.” – “There remain faith, hope and love, those being three.” (1 Cor. 13:13)

15. *abe ari ko*, meaning “that it may be thus”. Sometimes in Scripture this is used for expressions like “even so”, or “we also”, in reference to a certain action that has already been mentioned. Note that the *a* of *abe ari* is not in accord with anything in particular. The *ko* may be replaced by another pronoun: “Imana *abe ari yo* usenga.” – “Let it be God whom you worship.” (Math. 4:10)

“Nk’uko Kristo yazuwe mu bapfuye n’ubgiza bga Data wa twese, *abe ari ko* natwe tugendana ubugingo busha.” – “As Christ was raised from the dead by the glory of the Father, that we also (we likewise) may walk in a new life.” (Rom. 6:4)

See also: Rom. 6:11,19

16. *uko bukeye*, meaning “daily” (lit. as it dawned)

“Bakamushira kw irembo ... *uko bukeye*.” – “They put him by the gate daily.” (Acts 3:2)

17. *ubga mbere na mbere*, meaning “in the very beginning”.

“*Ubga mbere na mbere* Jambo yariho.” – “In the very beginning was the Word.” (John 1:1)

See also: Acts 3:21

18. *mpa se*. This is the closest to “please” to be found in Kirundi. It means “give me, please”. One could also say, Muhe se – give him, please. However, *se* is only rarely used with most other verbs. You will occasionally hear it after *canke*.

Uzoza ejo ngo tuvugane, *canke se* uzoza mw iyinga riza? – Will you come tomorrow so we can talk, or (is it your preference) will you come next week?

See also: Mark 5:23; Rom. 11:7

19. *uk’ umwaka utashe*, meaning “annually” or “every year”. (lit. as the year ended)

“*Uk’ umwaka utashe*, abavyeyi biwe baja i Yerusalemu.” – “Each year his parents went to Jerusalem.” (Luke 2:41)

See also: 1 Sam. 1:3; 2:19

20. *kuzanana na*. Normally a verb may have one associative ending and be followed by a separate word *na*, as *kujana na Paulo* – to go with Paul. However, *kuzana* is slightly different, in that it has one *-na* (*kuzana* – to bring, is associative of *kuzana* – to come). When the meaning “to come together with” is intended it must be *kuzanana na*.

Ejo *nzozanana n’abakozi babatu* – Tomorrow I’ll come together with three workmen.

Yesu *azozanana n’abamarayika biwe* – Jesus will come (together) with his angels.

“Abaherezi *bazanana aho bari n’umukuru w’abashibamyi*.” – “The priests came where they were (together) with the chief of the guards.” (Acts 4:1)

See also: Acts 5:21b; Rev. 1:7

21. *ku musu ku musu*, meaning “every day” or “day by day”. This is used with other expressions of time also: *ku mwaka ku mwaka* – every year; *ku gihe ku gihe* – from time to time, sometimes.

Ukwiye kuvomera umurima *ku musu ku musu* – You must water the garden every day.

22. *nka*, meaning “approximately” or “about”.

Haje abantu *nk’amajana abiri* (or, haje *nk’abantu amajana abiri*) – About 200 people came.

Tuzogenda *nk’isaha zibiri* – We’ll go about 8:00.

See also: Acts 19:7,34

80. Expressions of Farewell

There are many ways of saying “goodbye” in Kirundi. Of course, you already know *N’agasaga* and *N’akagaruka*. The latter has the idea of “see you soon” or “again”. In some localities the people do not like to use *N’agasaga* unless the speakers do not expect to see each other again for a long time, because it may be used in the idea of farewell in death.

Here are various other ways of saying “goodbye”:

N’agahwane – (to see again soon)

N’agahindikira – (same)

Ndikebanuye – (usually used to a superior)

Ndakwikebanuye – (same)

N’akababa

N’agahumuza

Turabonanye

N’akabandanya – (to see again soon)

N’akazozo

N’akaza – (except to meet again same day)

Ndakwinyungushuye

Ndigaranzuye – (to a superior)

Burooa

Ku Mana

Twiriwe hamwe

Mwokwisoza

N’ah’ ejo; Hazobah’ ejo

Wogenda

Rara ah’ aryana – (at night, wish for an undisturbed night)

Urarwara ukira – (to one who is ill)

81. Times of Day

While the Barundi have more or less adopted the European hours of the day, they have their own way of expressing the various times. Most of these are related to the activities within the kraal, and especially all that concerns the care of the cattle. Of course, when numbers are used in reference to hours the day begins with 7:00 being the first hour. Likewise, 7:00 in the evening is “isaha imwe y’ijoro”.

The most common “time of day” expressions are these:

amagingo ki? – about what time of day?

nk’aya magingo – about this time of day

ku mutaga, ku murango – in the daytime (ku mutaga is more particularly through the middle of the day)

amīkangura – 2:00 a.m.

mu nkoko – at first cock-crowing (about 4:00-5:00 a.m.)

mu kabungubungu – at dawn

mu rukerere – at dawn

mu museke – at dawn

mu nyomvyi – at the time of the first bird-song (about 5:30 a.m.)

mu gasisira – a little before sunrise

mu macaca, mu gaturuturu, mu buca – after the song of the birds, at daybreak

mu gatondo – just at, or after daybreak (about 6:30 a.m.)

ku gasase – about 7:00-9:00 a.m.

ku musase – about 9:00-10:00 a.m.

ku maturuka – time of taking cows to pasture, about 9:00-10:00 a.m.

ku mataha y’inyana – time of taking calves back to kraal, about 11 a.m.

amaminangohe – about noon

mu mashoka – time to water cows, about 12:00-1:00 p.m.

mu maremampingwe – about 2:00 p.m.

mu mahodoka – time to return cows to pasture, about 2:00-3:00 p.m.

ku muhingamo – about 2:00-3:00 p.m.

mu masubirayo y’inyana – returning calves to pasture, about 3:00-4:00 p.m.

ku mugoroba, ni kera – in the afternoon, about 3:00 to 6:00

mu makwaza – time of rounding up cattle for final feeding of day, 5:00-6:00 p.m.

ku mataha y’inka – taking the cows home, about 6:00-6:30 p.m.

ku kirengazuba – at sunset, about 6:00 p.m.

mu kazangazanga – after dusk, at nightfall, about 6:30-7:00 p.m.

mu gacubiro – early part of night, about 9:00-10:00 p.m.

mu mavaziko – at the time the hearth-fire goes out, about 10:00-11:00 p.m.

mu gicugu – about midnight

See some of these times in Scriptures, as in Ps. 1:2

INDEX

Numbers refer to sections. For example, 12:2b means section 12, part 2, sub-head b.

A			
abe ari ko	79:15	auxiliary verbs: –ruha	37
“able, to be”	15:2; 45:1	auxiliary verbs: –sanga	38
“about” (ivya)	58:5	auxiliary verbs: –za	11:1
“about” (nka)	79:22		
“about to”	9:3	B	
accords, unusual verb	43	–ba as auxiliary	2:1; 3:5,6; 7:4; 15:3; 18:2; 24; 35:3; 57
address, nouns of	70	–ba in conditional clauses	3:5,6,7
adjective,	62; 66:1	–ba, special uses	35
demonstrative		“be, to” expressed by – gira	20:2,3
adjective, descriptive	63	“beginning, in the very”	79:17
adjectives made into nouns	50	“being three”	79:14
adjective preceding noun, poss.	59	bisanzwe	3:3; 38:2
adjectives made into pronouns	58	bo as connective	74
adverbs made into nouns	52	–bona, special meanings	45
affirmative words	76:1	–bona with participle	22:2b
“after” (as, year, days)	47	“by themselves”	58:1
“again”	79:8		
aho	46:1	C	
“all”	77:1	–ca	9:1; 10:3b
“all right”	79:2	causatives formed	31
“also”	56; 79:15	irregularly	
“always”	8:2; 34	cause, expressed by – tera	40
–ama	34	cause, expressed by – tuma	39
“and” with bo	74	“change”	79:8
“anew”	79:8	colours	75
“annually”	79:19	“come together with”	79:20
“anyhow”	79:6a	comparisons	54
“approximately”	79:22	compound future	2
article	64	tenses	
“as”	79:7	compound past tenses	1
“as well as”	74	conditional	2:4; 3; 10
asangwa	3:3	conditional with “still”	24
atari	79:3	connective bo	74
“aunts”	53:4	“contains”	25:1
auxiliary verbs: –ba	2:1; 3:5,6; 7:4; 15:3; 18:2; 24; 35:3; 57	continuous past	5:3
auxiliary verbs: –ca	9:1	continuous present	5:1,2; 22:3
auxiliary verbs: –mara	36	contrasting statement	12
auxiliary verbs: –ri	1; 3:5b; 5; 24; 38:1	in subjunctive	
		“cousins”	53:6

imperative, negative	19; 20:1	–mwe for “many”	79:5
imperative, present	11:4	–mwe for “the”	64
imperative, special with -ba	35:3	–mwe for “the same”	65
imperfect tense	6:3	mwene	53:8
infinitive for intensive	32		
infinitives, future & negative	23		
“in-laws”	53:7		
intensive by reflexive	33		
intensive with infinitive	32		
intensive with –na–	21		
intensify by suffixes	26:1,2,3,6,7,8,9		
interjections	78		
intransitive	26:4,8,9,10; 27; 28; 29; 31:3,4; 79:13		
–iriza as suffix	26:6		
ishwi	76:2		
ivya	58:5		
iyaba	3:6		
iyoy	3:5; 46:5		
	J		
jeho	55		
	K		
–ka–	18; 19:2,3; 20:1; 57		
–kara as suffix	26:4		
–kazo–	10:3c; 17		
–ki–	24		
ko	71		
ku musi ku musi	79:21		
kubiri, etc.	67:4		
–kwiye, future	2:3		
–kwiye, past	1:3		
	L		
“lest”	19:1		
“let it be”	79:15		
“likewise”	72		
“live”	34:2		
	M		
–ma as suffix	26:5		
“many”	79:5		
–mara as auxiliary	36		
mbere	79:11		
muka	53:9		
mwa with vocative	70:4		
		N	
		–na–	21
		–na as suffix	26:7; 31:4
		na for “even”	79:8
		na mba	76:2
		na ntaryo	8:2
		na with pronouns	56
		naho	3:8
		namba	3:4
		nanzi	76:1
		narrative	9:1; 20:2; 36; 46:4
		ndetse	79:12
		–ndi	66
		negative, continuous	5:3
		past	
		negative for affirmative	79:5
		negative imperatives	19; 20:1
		negative in comparisons	54:1
		negative infinitive	23:2,3
		negative optative	18:1
		negative –ta– for “without”	73
		negative words	76:2
		“nephews”	53:5
		“never”	8:1
		never-yet tenses	7
		–nga as suffix	26:3
		nguyu	62
		ni for “when”	46:3
		ni ko	76:1; 79:2
		ni with pronouns	57
		“nieces”	53:5
		nka	79:22
		nk’uko	79:7
		“no longer”, past and future	24
		“no one”	20
		“nothing”	20
		nouns from adjectives	50
		nouns from adverbs	52
		nouns from verbs	51
		nouns of address	70
		nouns of relationship	53
		nouns with 3 rd sing. & 5 th plural	48

nta ho	7:1c; 8:1	present subj. with –ra–	11:3
nuko, n’uko	72	pronoun jehō	55
numbers, the tens	68	pronouns after n–,	41
numerals, ordinal	67	object	
numeral pronouns	58:4	pronouns, na with	56
–nya as suffix	31:4	pronouns, ni with	57
nyabura, nyabuna	76:2	pronouns, numeral	58:4
nyawo	63	pronouns, poss. adj. made into	58
O			
object preceding verb	42	R	
object pronouns after	41	–ra– in subjunctive	11:3
n–		–ra– with object	41
–oka as suffix	27:3	pronouns	
“on the other hand”	79:12	–raka– optative	18:3
opposites	29	“rather”	79:10,11,12
optative	18	–razo– in imperative	11:2b
ordinal numerals	67	reason, expressed by –	39
“or else”	79:4	tuma	
“ought”	15:2	reciprocal with	30:4
–oye	19:1	prepositional	
P			
participles	5:1; 16:1; 22	reflexive for intensive	33
past, conditional	10:2	“related, be” –pfana	79:6c
past, continuous	5:3	relationship, nouns of	53
past, habitual	6	–ri as auxiliary	1; 3:5b; 5; 24; 38:1
past, immediate,	16:2	–ri, future	2:3
dependent		–ri, past	1:3
past perfect tense	36	–ri, special uses	25; 60; 61
past, prefixless	16; 22:1; 46:4	–ribga–	7:1
past tenses, compound	1	–ribu– tenses	15
past with –ca	9:1	–ro– future	14
past with –hava	9:2	–ruha	8:1; 37
perfect tense	36	–rushaho	54:5
personal pronouns	55; 56; 57; 60; 61; 63	–rushiriza	54:4
–pfa	79:6	–rutisha	54:3
“please”	79:18	S	
possessive adjectives	58	–sanga as auxiliary	38
made into pronouns		“same as, the”	65
possessive adjectives	59	se	79:18
preceding nouns		–shira for “after”	47
possessive particle	58:4	shiti	79:3
prefixless past	16; 22:1; 46:4	–shitsa	77
prefixless present	22:2; 34	“since” (conjunction)	71:2
prepositional suffix	30; 33	“so”	72; 79:2
present conditional	10:1	“so that”	39:3,4; 40
present, continuous	5; 22:3	“son of”	53:8
present imperative	11:4	stative, in future	2:2
present, prefixless	22:2; 34	stative, in past	1:2
		stative with –ama, –	34

hora			28; 31:4; 79:13
“still”, past and future subjunctive after –gira	24	–tuma, expressing cause, reason	39
subjunctive, future	9:3		
subjunctive, imperative	11:1		
with –ka–	19:2		
subjunctive, in contrasting statements	12		
subjunctive in series in future	13		
subjunctive, present	11:3		
with –ra–			
suffixes, special verb	26		
		U	
		ubga, ordinal numerals with	67:1
		ubga mbere na mbere	79:17
		ubugira, ordinal numerals with	67:2
		ubusa	30:3
		uhereye	77
		–uka as suffix	26:9; 27:2; 29
		uko bukeye	79:16
		uk’ umwaka utashe	79:19
		ukundi	79:9
		ukuye	79:3
		ukw ari bitatu	79:14
		ukwavyo	58:1
		–umva with participle	22:2b
		“uncles”	53:3
		“undo”	29
		“until, from ...”	77
		–ura as suffix	26:8; 29
		“used to be, as”	38:2
		ushime	79:10
		“usual, as”	38:2
		V	
		“vain, in”	30:3
		verb accords, unusual	43
		verbs made into nouns	51
		verb suffixes	26
		“very good”	63
		vocative	70
		W	
		wa with vocative	70:2,4
		“welcome”	18:3
		“what it is”	60
		“whatever, whoever”, etc.	61
		“when”	3:5d; 46
		“whenever, wherever”	61
		“whether”	71:3
		“who it is”	60
		“why?”	30:2; 39:1,5; 71:4
		“wife of”	53:9
		“wish”	18
		“without”	73
T			
tens, the	68		
tenses, compound future	2; 15:3		
tenses, compound past	1		
tenses, continuous present, past	5		
tenses, habitual past	6		
tenses, imperfect	6:3		
tenses, never-yet	7		
tenses, past conditional	10:2		
tenses, perfect and past perfect	36		
tenses, prefixless past	16		
tenses, present conditional	10:1		
tenses, present subjunctive with –ra–	11:3		
tenses, –ribu–	15		
tenses, sequence with –tuma	39		
–tera, expressing “cause”	40		
“that” (conjunction)	71:1		
“the”	64		
“themselves, by”	58:1		
“then” expressed by –bona	45:2		
“then” expressed by –heza	44		
“there is”	62		
“therefore”	72		
“thus”	72; 79:2		
“time, the first”, etc.	67:1,2		
times of day	81		
“too”	56; 79:1		
transitive verbs	26:8,9,10; 27;		

“would”		4		
“would that”		18		
	Y			
“yearly”		79:19		
yemwe		70:3		
yewe		70:3		
(in)yuma in comparisons		54:1		
			Z	
			–za as auxiliary	11:1
			–zanana na	79:20
			–zi, future	2:3
			–zi, past	1:3