

Leo Sibomana

with John Doldo IV and Matthias Brack

Kinyarwanda

An Integrative Approach

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Abstract

Kinyarwanda is thought to be one of the most difficult languages in Africa. Its verbal system with “countless” verb forms has never really been understood. This grammar—one of a handful available in English—stands out for taking the dialects of northern Rwanda into account. The analysis presented within is grounded in a comparison of both the southern dialects, on which standard Kinyarwanda is based, and the less well-documented northern dialects. In particular, this comparison informs the reanalysis of certain tense markers as auxiliary verbs followed by a connective. The presentation of phonology in Chapter I is notable for the details it contains on the interaction of intonation and tonality, a topic that has received regrettably scant attention in past studies. Chapter V contains readings and conversations while Chapter VI consists of traditional narratives and Chapter VIII of 338 Rwandan proverbs. Chapter IX is a bidirectional glossary that should serve as a useful reference. The text is also accompanied by a selection of audio recordings to aid the student with listening comprehension and pronunciation.

Keywords / Schlagworte

Kinyarwanda, Rwanda, Bantu, grammar, dialects, proverbs; Kinyarwanda, Ruanda, Bantu, Grammatik, Dialekte, Sprichwörter

The author

Born in Rwanda, Leo Sibomana received his doctorate in African Languages and Cultures from the University of Hamburg in 1974 and then taught at the linguistics departments at the Universities of Ibadan and Jos for the next thirteen years. Starting in 1987, he served as a guest lecturer at the Universities of Hamburg, Munich and Mainz. From 1992 to 2006, he was based in Niamey, first as an expert linguist with the United Nations Development Programme and then, from 1994, as Maître de Conférences in Linguistics at the University of Niamey. During this time, he conducted research on Zarma, which resulted in his 2008 book *Le zarma parlé*. Since 2006, he has been based in Germany. Throughout his career, he has published a number of works on West African languages as well as his native Kinyarwanda.

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Abbreviations

1pl	first person plural	lab-dent	labio-dental
1sg	first person singular	Lo	low (tone)
2pl	second person plural	loc	locative
2sg	second person singular	M	male
AC	adverbial clause	MC	main clause
adj	adjective	ME	male ego
adv	adverb	Mo	mother
alv-pal	alveolo-palatal	MV	main verb
Aux	auxiliary	n	noun
B	back Hi	N1	first noun
Br	brother	N2	second noun
C	consonant	NC	noun connector
CC	conditional clause	ND	northern dialects
Ch	child	NP	noun phrase
cl	class	NRC	nominalized relative clause
conj	conjunction	num	numeral
cop	copula	OP	object prefix
Da	daughter	ORC	objective relative clause
Dem	demonstrative	Ó	peripheral Hi
Dem1	type-1 demonstrative	Pa	parent
Dem2	type-2 demonstrative	perf	perfective
Dem3	type-3 demonstrative	pl	plural
Dem4	type-4 demonstrative	Pol	polar
Dem5	type-5 demonstrative	ppf	preprefix
Dem6	type-6 demonstrative	PX	possessive extension
dim	diminutive	qw	question word
E	ego	RC	relative clause
En	English	rfl	reflexive
F	female	RP	relative pronoun
F	front Hi	Rw	Kinyarwanda
Fa	father	S	sentence
FE	female ego	Sb	sibling
FloHi	floating Hi	sb	somebody
foc	focus	SC	sequential clause
Fr	French	SD	southern dialects
Hi	high (tone)	Sen	senior sibling
Hi1	first Hi	sg	singular
Hi2	second Hi	Si	sister
Hu	husband	So	son
Hum	human	SP	subject pronoun
IC	infinitive clause	Sp	spouse
imp	imperative	SR	surface representation
itj	interjection	SRC	subjective relative clause
iv	intransitive verb	sth	something
Jun	junior sibling	SubC	subordinate clause

subj	subjunctive	v	verb
Sw	Kiswahili	VC	verb connector
tv	transitive verb	VP	verb phrase
UR	underlying representation	Wi	wife
V	vowel		

Foreword by Leo Sibomana

Kinyarwanda is thought to be one of the most difficult languages in Africa. Its verbal system with “countless” verb forms has never really been understood. When I was studying at the University of Hamburg in Germany and began looking for a topic for my doctoral thesis, my supervisor suggested that I should examine the tonal system of Kinyarwanda. I would have preferred a different language from West or Central Africa. I told him that Kinyarwanda had no rules to follow, that only people who had been born and raised in Rwanda could speak it. Up until that time, I had known only one Belgian boy who spoke Kinyarwanda like a native, but he was born there and played and went to school with Rwandan children. My supervisor said, “Every language is learnable. The rules are there—you just have to discover them.” I accepted his advice and called my thesis *Deskriptive Tonologie des Kinyarwaanda* (“Descriptive Tonology of Kinyarwaanda”). Describing the tones was easier than explaining the logic behind them, but this was only a beginning.

After my studies, I joined the Department of Linguistics and Nigerian Languages at the University of Ibadan in Nigeria in 1974. The head of the department said I was free to teach any African language, such as Kiswahili or Kinyarwanda. I preferred Kiswahili, although after a few semesters I turned my attention to a course named Structure of a Nigerian Language. There are hundreds of languages in Nigeria. I could change languages as often as I wanted to. I first taught an introduction to Hausa, but I felt a native speaker should do it instead. I placed advertisements in daily and weekly newspapers and found a native speaker of Hausa. From that time on, I worked with Tiv, a Bantoid language. I extended my research to Tarok and Nkem, both of which are related to Kinyarwanda, and published a few papers on them. I even taught English phonology and syntax. In 1987, after thirteen years in Nigeria, I returned to Germany as a guest lecturer at the Universities of Hamburg, Munich and Mainz. Here, the then-head of department asked me to design a course-book for Kinyarwanda. I started, but when I heard that the United Nations Development Programme needed an expert in African languages for a project in Niamey, I moved to Niger and stayed there for fourteen years. During that time, I conducted research on Zarma, one of the major languages in West Africa. I returned to Germany in 2006 and published my findings in a book titled *Le zarma parlé* (“Spoken Zarma”) in 2008.

Ever since my student days, I have been asking myself why Kinyarwanda is so difficult. I even suspected that its complexities resulted from immigration. The Hamitic Hypothesis had told us that the Tutsi were from Ethiopia. But when I examined Ethiopian languages like Amharic and Oromo, I found nothing to support that view. I realized that the problem was national and that it called for a national solution. It was a comparison of the northern dialects (ND) with the southern dialects (SD) that solved the puzzle, hence the title of this book, which integrates the northern dialects into its analysis.

ND *tu-ri ku-byín-a* = SD *tu-r-a-byín-a* “we are dancing”

ND use two separate clauses, the *-rí* clause and the *-byín-* clause, while SD collapse the two and connect them with *-a-*, though *tw-aá-ri ku-byín-a* “we would have danced” is correct in SD.

This reanalysis, namely *-r-a- = -rí + a-*, may appear strange and surprising, but it helps us to understand the relationship between the dialects. This book integrates these findings to present the

language in a new light. The two dialect groups interact more frequently than we might think, especially with today's social media.

ND *n-a-rii n-di k-oons-a umwáana* = SD *n-oons-a-ga umwáana* “I was breastfeeding the child”

ND use *-rí* twice here, while SD do not use it at all. ND reduplicate *-rí* in locative constructions. This reduplication, however, is not obligatory.

ND *n-a-rii n-di mu biro* = ND/SD *n-a-ri mu biro* “I was being in the office” = “I was in the office”

It is easier to learn a language in a rational way rather than by learning phrases and sentences without understanding their structure or their derivational history. There is a lot of data on Rwanda's oral traditions, such as that presented in Eugène Hurel's 1922 *La poésie chez les primitifs* (“Poetry Among the Primitive”). Its title is unfortunate—Rwandans are not primitive. Their sociopolitical systems are as sophisticated as their language. Moreover, Hurel translates Tutsi as “nobles” and Hutu as “servants,” which is wrong. The stories, however, are excellent, form a part of Rwanda's national heritage and should be known to the rest of the world. But the racist terminology is unacceptable. Also, Hurel's orthography is different from the one we use today. For instance, he has *cha* where we now write *ca*, *ja* where we write *jya*, etc. An official orthography was introduced in schools in the early twentieth century.

Suprasegmental (tone and vowel length) notation, which is necessary for academic research, was introduced in the 1950s by A. E. Meeussen in Kirundi (Meeussen 1959) and by André Coupez in Kinyarwanda (Coupez et al. 1961, Coupez 1980). Rodegem 1967, Sibomana 1974, Kimenyi 2002 and Brack & Musoni 2021 all use it throughout their works. Coupez & Kamanzi 1970 and Smith 1975 indicate not only tone and vowel length but also the geographical backgrounds of their informants, e.g. Burera, Bugoyi, Bugesera, Bukunzi, etc.

In the 1980s, the Rwandan Ministry of Education published, under the title *Gusoma 3-6: Igitabo cy'umunyeshuli*, a collection of texts for primary and secondary schools. The collection is of interest not only to students but also to everyone interested in the language and history of Rwanda. Unfortunately, tone and vowel length have been left out of this work, probably because the books were meant for Rwandan readers, who instinctively know those features before they even start school. Each story is in the standard orthography as taught in schools at the time. Again, these volumes were published for Rwandan students but can also be used to promote adult literacy in the country. For non-native users, they require retranscription.

The dictionary published in 2005 by the IRST (Institut de recherche scientifique et technologique) and the MRAC (Musée royal de l'Afrique centrale), titled *Inkoranya y ikinyarwaanda mu kinyarwaanda nó mu gifaraansá, Dictionnaire rwanda-rwanda et rwanda-français* has one problem: it deletes final vowels where most authors would keep them, e.g. *igiti kigir impiumuro* (= *igiti kigirá impiumuro*) “an aromatic tree.” For German-speaking readers, see Matthias Brack and Marie-Goretti Musoni's *Wörterbuch Kinyarwanda – Deutsch mit Einführung in Sprache und Grammatik*, which was published by Rüdiger Köppe Verlag in 2021.

This work aims at teaching Kinyarwanda not only to Rwandans but also to foreign students. It focusses on the southern dialects but regularly points out differences between them and the

northern dialects, such as the use of *-rí*, the use of *-ga*, the pronunciation of fricative consonants (e.g. ND *sh* for SD *shy*, ND *ja* for SD *jya*) as well as tonal differences (e.g. ND *abaána* = SD *abáana*). Eastern and some southwestern dialects seem not to differentiate between perfective and imperfective. Such differences should be discovered and documented through extended dialectological research. This work on spoken Kinyarwanda goes beyond what one would call Standard Kinyarwanda. It provides information on intonation for all sentence types and a selection of narratives with audio recordings.

I am grateful to the Johannes Gutenberg University Mainz, particularly to Prof. Nico Nassenstein, head of its Institute for Ethnology and African Studies (IFEAS), who gave me the opportunity to make this third start. Many thanks to Matthias Brack, who encouraged me to resume and complete this project and who gave me the needed technical support. He and John Doldo IV actively accompanied me, with suggestions and criticism to help me clarify my views. Sincere thanks also go to Kimberley Rupp for hosting our Zoom meetings and for keeping record of our discussions.

Leo Sibomana
Regensburg, July 2023

Foreword by John Doldo IV

Of all Africa's languages, Rwandan is one of the most comprehensively documented. Numerous dictionaries and grammars have appeared over the years. A vast assortment of dissertations, scholarly articles and linguistic monographs have been published, even on quite arcane aspects of Rwandan grammar. However, all this has contributed very little to making the Rwandan language accessible to the typical English-speaking learner. Most of the relevant literature consists of highly technical works written in French for a specialist audience, and many of these can be difficult to obtain. While a few useful didactic works have appeared in English—notably those of Zorc & Nibagwiré—Leo's new grammar is a most welcome addition to this limited inventory of resources.

Perhaps the single most valuable contribution to the linguistic literature in the pages that follow is Leo's presentation of the interaction between intonation and tonality in Rwandan, which as far as I am aware has never before been documented in any detail. Another important merit of this work is the attention Leo has given to dialectal variation across Rwanda. It is on the basis of a comparison of northern and southern dialects that Leo has introduced an innovative analysis of the composition of certain verb forms by positing the existence of auxiliary verbs *-ki* and *-za* (see, for example, 3.6.). Although my own approach to the morphology of Rwandan verbs is more in the tradition of André Coupez, I think it is striking that an analysis very similar to Leo's was arrived at independently by another friend of mine, Isaïe Bazirushâka, and presented in his 2021 *I Kibó-nezamvúgo Nsóbaanuzi cy'i Kinyarwaanda*. Leo's work is also to be accompanied by extensive audio recordings, and these will be of immense value to learners and linguists alike.

It has been a great pleasure collaborating with Leo and Matthias on the preparation of this work. I want to thank them both for initiating this project and carrying it through to the end, as they have rendered a great service to any students who would study Rwandan without first learning French.

John Doldo IV
Oneonta, New York, July 2023

Foreword by Matthias Brack

When I met Leo in the summer of 2020, he showed me his typescript of what was then titled *Spoken Kinyarwanda*, which he had been carrying around for more than 30 years but never found the time to finish nor a place to publish.

Immediately, I recognized its value and encouraged Leo to resume work on it. We are happy that the course can be published at the University of Mainz, where it had originally been commissioned and conceived, and where it fits perfectly into the present Kinyarwanda research and teaching programme of Prof. Nico Nassenstein. I am also happy that my friend John Doldo IV, whom Rwanda's last king, Mwami Kigeli V, gave the name *Kanyarwaanda Yohaáni*, has collaborated on the project.

As I myself am still a student of Kinyarwanda, I could not contribute much to the linguistic content of this course and my contributions were limited to technical help, such as converting the typescript into electronic Word files, proofreading and suggesting some changes to make the work easier to understand for the student. It has been a great pleasure to collaborate with Leo and John on this project and thereby to deepen my knowledge of the beautiful language Kinyarwanda, which has been fascinating me for more than seven years.

Thanks, Leo, for all I could learn from you—and thanks, John, for your magnificent work restructuring and formatting this valuable course!

Matthias Brack

Matting (near Regensburg), July 2023

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Chapter I: Phonology

The orthography used throughout this book is a modified version of the standard orthography used in writing Kinyarwanda. Whereas the standard orthography does not indicate tonality and vowel length, we indicate long vowels by doubling the vowel letter and we indicate a high tone with an acute accent. This orthography is quite nearly phonemic. In the tables below, our orthography is accompanied by transcriptions based on the International Phonetic Alphabet when this is necessary for clarity. At various points, we give IPA-based phonemic transcriptions within slashes and phonetic transcriptions within square brackets.

1.1. Segmental

1.1.1. Vowels

Kinyarwanda has five vowel phonemes.

	Front	Central	Back
High	i		u
Mid	e		o
Low		a	

1.1.1.1. Assimilation

The vowels of verb suffixes are often assimilated to those in the verb stem, a process called vowel harmony. Vowel harmony is progressive.

Stems with *i*, *u* or *a* are followed by suffixes with *i*.

-vúg- “talk”

-vúg-ir- “talk for”

-rir- “cry”

-rir-ir- “cry for”

-bar- “count”

-bar-ir- “count for”

Stems with *e* or *o* are followed by suffixes with *e*.

-kór- “work”

-kór-er- “work for”

-sek- “smile, laugh”

-sek-er- “smile, laugh for”

1.1.1.2. Elision

In a sequence of two words, the final vowel of the first is elided in pronunciation (but is still written) before the initial vowel of the second.

asoma ibitabo > *asom ibitabo* “he/she reads books”

afite urugó > *afit urugó* “he/she is married”

Velar consonants (*k* and *g*) preceding an elided vowel are palatalized if the vowel is front (*i* or *e*) and labialized if it is back (*u* or *o*).

Kiragi araseka > *Kiragy araseka* “Kiragi is laughing”

amateke abiri > *amateky abiri* “two cocoyams”

Ruhago araryá > *Ruhagw araryá* “Ruhago is eating”

imitégo ibiri > *imitégw ibiri* “two traps”

1.1.2. Consonants

Consonants are either basic or modified. The basic consonants are the unitary phonemes represented in the chart below with their place of articulation (left to right) and manner of articulation (top to bottom). Modified consonants are those combined with other phonemes through the processes of palatalization, labialization and prenasalization, which are described in the sections that follow.

	Bilabial	Lab-Dent	Alveolar	Alv-Pal	Palatal	Velar	Glottal
Voiceless stop	p		t			k	
Voiced stop	b		d			g	
Nasal	m		n		ny /ɲ/		
Voiceless fricative		f	s	sh /ʃ/	shy /ç/		h
Voiced fricative		v	z	j /ʒ/			
Affricate		pf	ts	c /tʃ/			
Liquid			r				
Glide	w				y /j/	w	

w is properly a labiovelar glide and is consequently given in both the bilabial and velar columns above.

b is a stop when prenasalized (*mba* [mba]) or labialized (*urubwa* [urubga]) but is otherwise a fricative (*aba* [aβa]).

g is generally a stop (*vuga* [vuga], *gura* [g^wura], *ngiiye* [ngiⁱ:je]), but is a fricative when palatalized (*jya* [ja], *njye* [nje]). The voiced palatal fricative *jy* [j] results from the combination of two phonemes and is underlyingly /gy/, cf. *cy* as in *cyaane* [kⁱa:ne].

Consonants can undergo three types of modification: palatalization, labialization and velarization. One consonant can undergo multiple such modifications simultaneously. Each of these modifications may also entail a secondary articulation.

Palatalization, labialization and prenasalization are distinctive.

bó “of (cl 2)”

byó “of (cl 8)”

umusa “sip (n)”

umuswa “inexperienced”

iví “knee”

imví “grey hair”

1.1.2.1. Palatalization

Palatalized consonants are concurrently velarized.

/py/	[pkʲ]:	<i>pyinagara</i> “become blunt”	/ny/	[ɲɲ]:	<i>nnyeega</i> “despise”
/ty/	[tkʲ]:	<i>tyaaza</i> “sharpen”	/sy/	[skʲ]:	<i>sya</i> “grind”
/by/	[βj]:	<i>byaara</i> “give birth”	/ry/	[rgʲ]:	<i>rya</i> “eat”
/my/	[mɲ]:	<i>ramya</i> “adore”			

In the above, /ny/ represents the alveolar nasal /n/ followed by the palatal glide /y/, a sequence spelt *nny* in the standard orthography, and is not to be confused with the basic palatal nasal consonant /ɲ/, which is spelt *ny*.

1.1.2.2. Labialization

Like palatalized consonants, labialized consonants are concurrently velarized.

/tw/	[tkw]:	<i>twe</i> “we”	/ɕw/	[ɕkw]:	<i>rushywa</i> “take pains”
/bw/	[bg]:	<i>urubwa</i> “disrepute”	/fw/	[fkw]:	<i>rushwa</i> “be surpassed”
/dw/	[dgw]:	<i>dagadwa</i> “shake (iv)”	/zw/	[zgw]:	<i>bazwa</i> “be asked”
/mw/	[mɲ]:	<i>mwaara</i> “be ashamed”	/zw/	[zgw]:	<i>jijwa</i> “become confused”
/nw/	[ɲɲw]:	<i>umunwa</i> “lip, mouth”	/tsw/	[tskw]:	<i>setswa</i> “be made to laugh”
/pw/	[ɲw]:	<i>menywa</i> “be/become known”	/tʃw/	[tʃkw]:	<i>icwa</i> “be killed”
/sw/	[skw]:	<i>raswa</i> “be shot”			

1.1.2.3. Prenasalization

When stops are prenasalized, the nasal is assimilated to their place of articulation. When prenasalized stops are voiceless (*p*, *t*, *k*), they are replaced by [h].

Voiced Stops

/mb/	[mb]:	<i>mbaza</i> “ask me”	/nd/	[nd]:	<i>ndoda</i> “I sew”
/nr/ > /nd/	[nd]:	<i>ndora</i> “look at me”	/ng/	[ɲg]:	<i>nguriza</i> “lend me”

Voiceless Stops

/mp/	[mh]:	<i>mpima</i> “measure me”	/nk/	[ɲh]:	<i>nkubita</i> “hit me”
/nt/	[nh]:	<i>ntuma</i> “send me”			

Fricatives

/mf/	[ɲf]:	<i>mfata</i> “hold me”	/mv/	[ɲv]:	<i>mvugira</i> “speak for me”
/ns/	[ns]:	<i>nsiga</i> “leave me behind”	/nz/	[nz]:	<i>nzanira</i> “bring for me”
/ɲf/	[ɲf]:	<i>nshima</i> “scratch me”	/nʒ/	[nʒ]:	<i>njugunya</i> “throw me”
/nɕ/	[nɕ]:	<i>nshyira</i> “put me”			

Affricates

Prenasalized affricates lose their stop.

/mpf/ > /mf/: *mpfukama* > *mfukama* “I kneel”
 /nts/ > /ns/: *ntsiinda* > *nsiinda* “beat me”
 /ntʃ/ > /nʃ/: *ncaana* > *nshaana* “I light a fire”

1.1.2.4 Prenasalization with Palatalization

/mby/ [mbj]: *mbyinira* “dance for me”
 /nsy/ [nskʲ]: *nsya* “I grind”
 /nry/ > /ndy/ [ndgʲ]: *ndya* “I eat”
 /nty/ [nhj]: *ntyaza* “I sharpen”
 /nky/ [nhj]: *ncyuura* “I bring home”
 /mpy/ [mç]: *mpyinagaza* “I make blunt”

1.1.2.5. Prenasalization with Labialization

/mpw/ [mhŋ]: *impweerume* “he-dog”
 /ntw/ [nhŋw]: *ntwaara* “carry me”
 /ndw/ [ndgw]: *kariindwi* “seven”
 /nkw/ [ŋhw]: *inkweeto* “shoes”
 /ngw/ [ŋgw]: *ingwe* “leopard”
 /nsw/ [nskʷ]: *nkaanswe* “as if”
 /nzw/ [nzgw]: *baanzwa* “be first”
 /ɲfw/ [ɲkw]: *nshweekuura* “I run away”
 /ɲzw/ [ɲzgw]: *anjwa* “talk nonsense”
 /nrw/ > /ndw/ [ndgw]: *ndwaana* “I fight”
 /ntfw/ > /ɲfw/ [ɲkw]: *ncweeza* > *nshweeza* “I keep quiet”
 /mvw/ [mʋg]: *umvwa* “be heard”

1.1.2.6. Dissimilation

A voiceless consonant in stem-initial position requires a voiced consonant in the prefix and vice versa. This voicing polarity, known as Dahl’s Law, occurs in both nominal and verbal phrases.

Classes 7 and 12

i-gi-seke 7 “basket”
i-ki-babi 7 “leaf”

a-ga-hiinda 12 “sorrow”
a-ka-marō 12 “usefulness”

Verbs

du-kuunda amateke “we like cocoyams”

tu-boha ibiseke “we weave baskets”

See Chapters II and III.

1.2. Suprasegmental

1.2.1. Syllables

All Kinyarwanda syllables are open. A syllable consists of either one or two morae, depending on the length of the syllable’s vowel. A short vowel has one mora while a long vowel has two morae.

1.2.1.1. Weight

Kinyarwanda distinguishes between weak syllables, which have the structure V, and strong syllables, which have the structure CV. Syllable weight has an impact on tone rules. See 1.2.2.4.

1.2.1.2. Length

Syllable length, i.e. vowel length, is distinctive.

sesa “open up”

siba “erase”

taka “cry for help”

seesa “pour away”

siiba “be absent”

taaka “decorate”

Vowels are lengthened before prenasalized and after palatalized or labialized consonants, although not at word boundaries.

roonka “get”

hoonda “beat”

twaara “carry”

hiimba “invent”

raanga “inform”

tyaaza “sharpen”

Vowels remain short in word-initial and word-final position.

inda “belly”

urusyo “lower grinding

urubwa “disrepute”

stone”

1.2.1.3. Compensatory Lengthening

When the vowel of *ni*, *si*, *-rí* or *nti-* is elided, the initial vowel of the following word is lengthened to compensate for the elision. In the standard orthography, *nti-* is attached to the following word.

ni umuneke > *n uumuneke* “it is a ripe banana”

si ikirago > *s iikirago* “it is not a mat”

uri umugabo > *ur uumugabo* “you are a man”

nti agikora > *ntaagikora* “he doesn’t work anymore,” cf. *ntitugikora* “we do not work anymore”

1.2.2. Tone

On the lexical and morphosyntactic levels, every vowel is either Hi (marked by an acute accent, ´) or Lo (unmarked). The opposition between Hi and Lo is lexically distinctive, as illustrated by the following minimal pairs.

<i>inda</i> “belly”	<i>umusaambi</i> “mat”	<i>umuryaango</i> “family”
<i>indá</i> “louse”	<i>umusaámbi</i> “species of bird”	<i>umuryáango</i> “door”
<i>umushyitsi</i> “guest”	<i>guhera</i> “grind”	
<i>umushyitsí</i> “tremor”	<i>guhéra</i> “stay away”	

Underlying tonal structures can be modified by assimilation, dissimilation or movement.

As a matter of convenience, we can say that a long vowel with a high tone on its first mora and a low tone on its second mora has a falling tone and that a long vowel with a low tone on its first mora and a high tone on its second mora has a rising tone.

1.2.2.1. Assimilation

A Hi tone raises the Lo vowel immediately preceding it: LoHi > HiHi. However, this is not generally indicated in our notation because it is predictable.

<i>amaháané</i> > <i>amáháané</i> “dispute, quarrel”	<i>umuhaánda</i> > <i>umuháanda</i> “road”
<i>ígí rimwé</i> > <i>ígí rímwé</i> “one egg”	<i>ubusítaáni</i> > <i>ubúsítááni</i> “garden”
<i>imicó myiízá</i> > <i>imícó myíízá</i> “good character”	<i>bazáabyiíge</i> > <i>bázáabyííge</i> “let them learn it”

1.2.2.2. Dissimilation

While the Lo raising described in 1.2.2.1. is regressive assimilation, there is also progressive tone dissimilation: HiHi > HiLo. This rule is known as Meeussen’s Rule.

umutaka wa + Ruhára > *umutaka wa Rúhára* > *umutaka wa Rúhara* (see 2.3.4.2.)

Compare also *tw-aá-r-a-byín-a-ga* “we were dancing” with the same form but with *n-* as the SP. The Hi tone of the past tense marker *-á-* moves rightward and deletes the Hi tone of the main verb *-byín-*.

n-á-r-a-byín-a-ga > *n-a-r-á-byín-a-ga* > *n-a-r-á-byin-a-ga*

One type of demonstrative, described in the next chapter as Dem3, also illustrates Meeussen’s Rule. If the prefix starts with a consonant, a Hi tone is placed on the first syllable, as in *zíriíya*. However, if the prefix starts with a vowel, the Hi tone is displaced one syllable to the right. This causes Meeussen’s Rule to apply, deleting the second Hi tone.

íriíya > *irííya* > *iríiya*

1.2.2.3. Distant Assimilation and Dissimilation

Hi copying and Hi polarity, occurring in certain compounds (see 4.3.), are cases of distant assimilation or dissimilation respectively, where the two tones involved are not contiguous.

nya- Assimilation

umujinyá “bad temper”

umu-nyá-mujinyá “bad-tempered person”

amabaanga “secrets”

umu-nya-mabaanga “secretary”

kaa- Dissimilation

uburamé “long life”

Kaa-buramé “a proper noun”

umugisha “good luck”

Káa-mugisha “a proper noun”

1.2.2.4. Movement

Hi tones are often realized on vowels other than those to which they underlyingly belong. Such movement is generally progressive at the morphosyntactic level and regressive at the sentence intonational level. It is triggered by three major factors: Hi tone contiguity, syllable weight and tonal domain.

This Hi shift can be regressive.

ubwiiré Mariyá “tell Mary”

umubwiire “tell her”

ubimúbwiire “tell her it”

But when the OP is 1sg (*n-* or *m-*), the Hi tone is moved to the preceding syllable because a nasal, being a lone consonant, cannot bear a Hi tone.

u-bi-m-bwiire > *u-bií-m-bwiire* “say it to me”

A weak syllable (lone vowel) also cannot bear a Hi tone. If a Hi tone falls on a weak syllable, it is displaced to the vowel immediately following it.

For example, adverbial verbs generally begin with a Hi tone.

baaraaye bá-giiye “they left last night”

But when an adverbial verb starts with a weak syllable, the tone is displaced to the right.

yaraaye á-giiye > *yaraaye a-gíiye* “he left last night”

1.2.2.5. Continuative Tone

Some morphemes take a Hi tone only when they continue the flow of speech without interruption.

taaha “go home”

niibá unániwe táaha “if you are tired, go home”

The 2sg imperative has such a continuative Hi tone, which is used only if there is no pause before it.

1.2.2.6. Downdrift

Given the sequence Hi1LoHi2, Hi2 is realized lower than Hi1. This phenomenon is called downdrift. For example, in the word *umunyámicómibí* “bad-tempered person,” we have three Hi tones, (1) *nyá*, (2) *có* and (3) *bí*, with Lo tones between them. (1) is the highest, (2) is lower than (1) and (3) is the lowest. When a series of successive such HiLoHi sequences occurs, basically Hi tones can even end up being realized lower than basically Lo tones.

However, while downdrift applies in statements and commands, it is suspended in categorical questions. Consider the sentence *Nyir’iriya módoká ari imuhirá*. With the cumulative effect of successive downsteps, we get a statement: “The owner of that car is at home.” Without downdrift, all the Hi and all the Lo tones keep their respective levels and we get a categorical question: “Is the owner of that car at home?”

1.2.3. Intonation

Pitch in Kinyarwanda can distinguish word meanings (lexical tone), grammatical forms (morphosyntactic tone) or sentence types such as statements and questions (intonation).

These three levels are hierarchically organized: morphosyntactic tonality has precedence over lexical tonality and intonation has precedence over morphosyntactic tonality. In actual sentences, the levels practically overlap. The higher-level phenomena erase or displace lower-level tones. But the suppressed lower-level tones rarely disappear without a trace. More often than not, they have an influence on the realization of the higher level. This is clear in the interaction between morphosyntactic tones and sentence intonation.

Kinyarwanda intonation has a vertical domain and a horizontal domain. Vertically, the tones are spread on a pitch scale ranging from +2 (the highest) to –2 (the lowest), with 0 at the medial level.

+2 Higher
+1 High
0 Medial
–1 Low
–2 Lower

Horizontally, intonation marking is limited to the sentence-final, or at most also the sentence-penultimate, syllable. In that domain, intonation takes priority over tones. The underlying morphosyntactic tones are either deleted or moved leftwards (anticipated) to the nearest syllable outside the horizontal domain. Such an anticipated Hi tone is marked +1 in statements and +2 in categorical questions.

Note: Lexical and morphosyntactic tones are marked by diacritics (the acute accent, ' , for Hi) and intonation by numbers (0, -1, +2) below the syllables affected. In the sections that follow, whispered vowels will be indicated with parentheses.

1.2.3.1. Statements

Statements can be neutral or loaded with connotations.

1.2.3.1.1. Neutral Intonation

Neutral statements end with a whispered final vowel. A Hi tone on the final syllable is anticipated as +1.

yagiyiye ku kaz(i) “he’s gone to work”
imbwá zirabík(a) “the dogs are barking”
Heréna ní umukir(é) “Helen is rich”
 +1

1.2.3.1.2. Connotations

a) Casual answer to a question: $-2(V)$. A Hi tone on the penult is anticipated as $+1$.

bari ku kaz(i) “they are at work (any objection?)”
₋₂
bari imuhir(á) “they are at home”
₋₂
bari mu gasóz(i) “they are in the wilderness”
_{+1 -2}

b) Repeated, insistent, rather impatient statement: -2. A Hi tone on the final syllable is anticipated as +1.

bari ku kazi “they are at work (I have already said it)”
₋₂
bari imuhirá “they are at home”
₊₁₋₂
bari mu gasózi “they are in the wilderness”
₋₂

c) Insisting, warning, cautioning: -2-2. A Hi tone on the penult is anticipated as +1.

mwiihorere “leave him alone! (I’m warning you!)”
 -2-2
bari imuhirá “they are at home (believe me!)”
 -2-2
nimumuréke “leave him alone!”
 +1 -2-2

d) Friendly advice or order with agreement expected: -2-22 (final vowel lengthened). A Hi tone on the final syllable is anticipated as +2.

mugeendé kare “depart early! (you hear?)”

-2-22

ntimútiindeyó “don’t stay there long”

+2 -22

uriindé urugó “pay attention to the house”

+2-22

ntimúrise umwáana “don’t let/make the child cry”

-2-22

e) Soothing, friendly: +1-2 on the final vowel, which is lengthened with an intonational glide. A Hi tone on the final syllable is anticipated as +1.

aragaruka “he/she will come back (don’t worry!)”

+1-2

bari inyuma y’igihurú “they are behind the bush (stop searching!)”

+1+1-2

yeego “yes (answer to a greeting)”

+1-2

yee /mm “yes!, here I am! (answer to a call)”

+1-2 +1-2

1.2.3.2. Questions

There are several types of questions. The first distinction is between categorical questions (which call for a yes-no answer) and specific questions (which call for a detailed answer). Additionally, there are questions that present the hearer with alternative answers to choose from. I call these alternative questions. Finally, there are also suggestive questions, which are formulated as suggestions and do not call for an answer.

1.2.3.2.1. Categorical

The intonation of a categorical question will differ depending on whether it is being asked for the first time or repeated.

a) First-time question: +2. A Hi tone on the final syllable is anticipated as +2.

uri mu biro? “are you in the office?”

+2

bari imuhirá? “are they at home?”

+2+2

bari mu gasózi? “are they in the wilderness?”

+2

b) Repeating one’s own question, e.g. a greeting, to make it clearer: -2-2. A Hi tone on the final syllable is anticipated as +2.

waaramutse? “did you wake up well?”

-2 -2

wiiriwehó? “did you have a good day?”

+2-2

c) Repeating the interlocutor’s statement to express surprise: -2-2. A Hi tone on either the final or the penultimate syllable is anticipated as +2.

baragarutse? “they are coming back?”

-2 -2

bari imuhirá? “they are at home?”

+2-2

bari mu gasózi? “they are in the wilderness?”

+2 -2-2

d) Repeating the interlocutor’s request to be sure one has understood it: -2-2. A Hi tone on either the final or the penultimate syllable is anticipated as +2.

duhuuríre ku bitaro? “you want us to meet at the hospital?”

-2-2

duSIGÁRE imuhirá? “you want us to stay at home?”

+2-2

tukuguríre amasáro? “we should buy beads for you?”

+2 -2-2

e) Request for repetition: +2.

yee/mm? “what have you just said?”

+2 +2

f) Repeating the interlocutor’s statement as a categorical question to have it confirmed: -1-1. A Hi tone on either the final or the penultimate syllable is anticipated as +2.

bari ku kazi? “they are at work?”

-1-1

bari imuhirá? “they are at home?”

+2-1

bari mu gasózi? “they are in the wilderness?”

+2 -1 -1

Alternatively:

mm? “really?, is that so?” (expected reply: *mm*)

+2-2

+1-2

1.2.3.2.2. Specific

Specific questions end with a question word. In Kinyarwanda, the question words are:

hé?, *héhé?* “where?”

-ngáahé? “how many?”

ndé? “who?”

ikí? “what?”

kukí? “what?”

ryáarí? “when?”

gihe ki? “when?”

-té? “how?”

Note that all the question words end with a lexical Hi tone.

a) First-time question: -2. A Hi tone on the final syllable is anticipated as +1.

ugiiye hé? “where are you going?”

+1 -2

wiitwa ndé? “what are you called?, what is your name?”

+1 -2

urakóra iki? “what are you doing?”

+1-2

muri baangáahé? “how many are you? = how many of you are there?”

+1-2

wagarutse ryáari? “when did you come back?”

+1-2

The intonational pattern is the same when the question word is sentence-internal.

arakóra iki mu biro? “what is he doing in the office?”

-2

akora iki imuhirá? “what does he do at home?”

+1-2

nii ndé waguzé izi mbogá? “who bought these vegetables?”

+1-2

A more friendly version: +1. A Hi tone on the final syllable is anticipated as +2.

arakóra iki mu biro? “what is he doing in the office?”

+1

kó wiibágiwe imbogá? “why did you forget the vegetables?”

+2 +1

kó wakeeréewe? “why are you late?”

+1

b) First-time suggestive question: +1. A Hi tone on the final syllable is anticipated as +2.

waateetsé inyama? “why don’t you cook meat?”

+1

nóone yaabá ari Gakubá? “what if it is Gakuba?”

+2 +1

c) Repeating an interlocutor’s question to have it confirmed: -1-1. A Hi tone on the final syllable is anticipated as +2.

arakóra iki ku mugezi? “what he is doing by the stream (you want to know)?”

-1-1

yagiye hé? “where he has gone?”

+2 -1

niitwa ndé? “what my name is?”

+2 -1

The expected confirmation is:

mm “yes, that was my question”
+1-2

d) Repeating one’s own question to an interlocutor: -2, with final vowel whispered.

ugiiye h(é)? “where are you going?”
-2
wiitwa nd(é)? “what is your name?”
-2

1.2.3.2.3. Alternative

For alternative questions, a Hi tone on either the final or the penultimate syllable of the first alternative is anticipated as +2 and a Hi tone on the final syllable of the last alternative is anticipated as +1. Rather than being anticipated, a Hi tone on the penultimate syllable of the last alternative is realized lower, as +1, on the same vowel. If there are more than two alternatives, only the first and last are affected by intonation. Those in the middle do not change.

a) The first time an alternative question is asked, the first alternative is marked by +2 and the last by -2.

bari ku kazi bari mu bitaro? “are they at work or at the hospital?”
+2 -2
bari muu nzu bari haanzé? “are they inside or outside?”
+2 +1 -2
bari imuhirá bari mu gasózi? “are they at home or in the wilderness?”
+2+2 +1-2

b) In an alternative question repeated by the one who originally asked it, the first alternative ends with -2-2 and the last with -2.

bari mu gasózi bari mu bitaro? “are they in the wilderness or at the hospital?”
+2 -2-2 -2
bari mu biro bari mu bitaro? “are they in the office or at the hospital?”
-2-2 -2
bari mu gihurú bari imuhirá? “are they in the bush or at home?”
+2-2 +1-2

Expected answer:

yee/mm
+1-2 +1-2

1.2.3.2.4. Suggestive

A suggestive question is a suggestion that someone should do something. It does not generally call for a response. The form is conditional.

a) First-time question.

waataashyé? “why don’t you go home?”
+2 -1

b) Repeated question.

waataashy(é)? “why don’t you go home?”
-2

1.2.3.3. Vocatives

There are two types of vocatives: embedded (between two pronouns) and open.

1.2.3.3.1. Embedded Generic Nouns

There are two different vocative constructions that include an embedded generic noun.

In the first construction, the embedded generic noun ends with -2 and the vowel of the closing pronoun is whispered. A Hi tone on the final syllable of the embedded generic noun is anticipated as +1.

2sg *yeéwe waa mwáana w(e)* “hey, you child!” 2pl *yeémwe mwaa báana mw(e)* “hey, you children!”
-2 -2
2sg *yeéwe waa musóre w(e)* “hey, you guy!” 2pl *yeémwe mwaa basóre mw(e)* “hey, you guys!”
-2 -2
2sg *yeéwe waa mugoré w(e)* “hey, you lady!” 2pl *yeémwe mwaa bagoré mw(e)* “hey, you ladies!”
+1 -2 +1 -2

In the second construction, an intonation of +2-2 affects only the final pronoun (*we* or *mwe*, which we refer to as a closing pronoun because it closes such vocative expressions) and has no impact on the noun itself. However, the noun takes on a vocative tonality such that a Hi tone on the first mora is shifted to the second mora (*mwáana* > *mwaána*) and if there is no lexical tonality a Hi tone is added to the second mora (*mugabo* > *mugábo*).

2sg *yeéwe mwaána we* “hey, you child!” 2pl *yeémwe baána mwe* “hey, you children!”
+2-2 +2-2
2sg *yeéwe musóre we* “hey, you guy!” 2pl *yeémwe basóre mwe* “hey, you guys!”
+2-2 +2-2
2sg *yeéwe mugoré we* “hey, you lady!” 2pl *yeémwe bagoré mwe* “hey, you ladies!”
+2-2 +2-2
2sg *yeéwe mugábo we* “hey, you man!” 2pl *yeémwe bagábo mwe* “hey, you men!”
+2-2 +2-2

1.2.3.3.2. Open Generic Nouns

The entire final syllable of an open generic noun is deleted (*mwáana* > *mwáa*).

2sg yeéwe mwáa “hey, you child” *2pl yeémwe báa* “hey, you children”
 +1-2 +1-2

1.2.3.3.3. Proper Nouns

Entirely Lo proper nouns insert a Hi tone on the second mora.

Karamuka > *Karámuka* we
+2-2

Bigirabagabo > *Bigírabagabo* we
+2-2

Bagaragaza > *Bagáragaza* we
+2-2

$$Bwiimba > Bwiimba \text{ we} \quad +2-2$$

Additionally, if there is no closing pronoun, the proper noun ends with -2-2. A Hi tone on the penult or final syllable is anticipated as +1.

Karámu
+1 -2 -2

Bagáraga
-2-2

Bigírabaga
-2 -2

A falling tone on the first syllable becomes rising.

Séekamonyó > *Seékamo*
-2 -2

$$Máanirarora > Maániraro_{-2-2}$$
$$Séematáma > Seématá$$
$$Rwáabugiri > Rwaábugi$$

The expected answer is:

yee /mm “here I am!”
+1-2 +1-2

1.2.3.3.4. Greetings

Greetings in Kinyarwanda are categorical questions, the expected answer being “yes.” The greetings depend on the time of day (morning, midday or evening) and on the frequency with which the interlocutors have been meeting.

uri aho? > *uraaho?*, 2pl *muri aho?* > *muraaho?* “are you there?, are you fine? (said to a person one rarely sees)”

waaramutse?/*waramutsehó?*, 2pl *mwaaramutse?*/*mwaaramutsehó?* “did you have a good night?”

wiiriwe?/wiiriwehó?, 2pl *mwiiiriwe?/mwiiiriwehó?* “did you have a nice day?”

waaramutse? “did you have a good night?”
+2

wiiriwehó? “did you have a good day?”
+2 +2

uraaho? “are you there?”
+?

Long, entirely Lo native names get a Hi inserted on their second mora (cf. 1.2.3.3.3.).

Karamuka > *Karámuka*: yeéwe *Karámuka* we
+2-2
Bagaragaza > *Bagáragaza*: yeéwe *Bagáragaza* we
+2-2
Bagosoora > *Bagósoora*: yeéwe *Bagósoora* we
+2-2
Nyirabirori > *Nyirábirori*: yeéwe *Nyirábirori* we
+2-2
Nyirakabirigi > *Nyirákabirigi*: yeéwe *Nyirákabirigi* we
+2-2
Bigirabagabo > *Bigírabagabo*: yeéwe *Bigírabagabo* we
+2-2

Proper nouns in greetings usually have no closing pronoun. Instead, their final syllable is deleted. A Hi tone on the penult or final syllable is anticipated as +2.

Karamuka > *Karámu*: uraaho *Karámu*? “hello, Karamuka!”
+2 -2 -2
Muragwabugabo > *Murágwabuga*: uraaho *Murágwabuga*? “hello, Muragwabugabo!”
-2 -2
Murasandoonyi > *Murásando*: uraaho *Murásando*? “hello, Murasandonyi!”
-2 -2
Nyirabirori > *Nyirábiro*: uraaho *Nyirábiro*? “hello, Nyirabirori!”
-2 -2
Nyirámatáma > *Nyirámatá*: uraaho *Nyirámatá*? “hello, Nyiramamatama!”
+2 -2
Habarugirá > *Habarugi*: uraaho *Habarugi*? “hello, Habarugira!”
-2 -2
Bwiimba > *Bwii*: uraaho *Bwii*? “hello, Bwimba!”
+2-2
Bagaragaza > *Bagáraga*: uraaho *Bagáraga*? “hello, Bagaragaza!”
-2 -2

Christian first names behave like native first names.

Madariná > *Madari*: uraaho *Madari*? “hello, Madeleine!”
-2 -2
Marígaríta > *Marígarí*: uraaho *Marígarí*? “hello, Marguerite!”
+2 -2
Dominikó > *Domini*: uraaho *Domini*? “hello, Dominique!”
-2 -2
Benedigíto > *Benedigí*: uraaho *Benedigí*? “hello, Bénédict!”
+2-2
Viríjiniyá > *Viríjini*: uraaho *Viríjini*? “hello, Virginie!”
-2 -2

Answering a call is different from answering a greeting. The caller wants to attract attention and the one being called signals his or her presence by answering *yee* or *mm* “here I am!”
+1-2 +1-2

In contrast, a greeting is a categorical question. The questioner wants to inquire about the wellbeing of his or her interlocutor. Here, the answer is expected to be *yeego* “yes (dont worry)!”
+1-2

1.3. Exercises

Questions

Give the vocative forms of the following names and titles.

<i>Bagaragaza</i>	<i>Nyirashyirambere</i>	<i>Ruhiindangiga</i>	<i>Nyakuubahwa</i>
<i>Nyirakabirigi</i>	<i>Nyiramadabari</i>	<i>Rusaatiira</i>	<i>Nyagasani</i>
<i>Nyiranziirorera</i>	<i>Barayagwiiza</i>	<i>Rusiingizandekwe</i>	<i>Munyaandamútsa</i>

Answers

<i>Bagáraga</i>	<i>Nyiráshyirambe</i>	<i>Ruhíindangi</i>	<i>Nyakíubahwa</i>
<i>Nyirákabiri</i>	<i>Nyíramadaba</i>	<i>Rusáati</i>	<i>Nyagásani</i>
<i>Nyiránziirore</i>	<i>Baráyagwi</i>	<i>Rusiingizande</i>	<i>Munyaandámu</i>

Questions

Give the greeting form for each of the following.

<i>Karamuka</i>	<i>Rukaburambuga</i>	<i>Nyirábazuúngu</i>	<i>Séemusaámbi</i>
<i>Bagaragaza</i>	<i>Muragwabugabo</i>	<i>Mukáamusóni</i>	<i>Séekamonyó</i>
<i>Bagosoora</i>	<i>Murasandoonyi</i>	<i>Mukáaruyeenzi</i>	<i>Séekazíga</i>
<i>Nyirabirori</i>	<i>Nyirabashootsi</i>	<i>Mukáandekenzi</i>	<i>Séemanyeenzi</i>
<i>Nyirabukara</i>	<i>Nyirábunumá</i>	<i>Mukáandiinda</i>	<i>Máanirakíza</i>
<i>Nyirakabirigi</i>	<i>Nyirabariinda</i>	<i>Mukáandabagera</i>	<i>Máaniragaba</i>
<i>Bigirabagabo</i>	<i>Nyirábakúze</i>	<i>Séebazuúngu</i>	

Answers

<i>Karámu</i>	<i>Rukáburambu</i>	<i>Nyirábazuú</i>	<i>Séemusaá</i>
<i>Bagáraga</i>	<i>Murágwabuga</i>	<i>Mukáamusó</i>	<i>Seékamo</i>
<i>Bagóso</i>	<i>Murásando</i>	<i>Mukáaruye</i>	<i>Seékazí</i>
<i>Nyirábiro</i>	<i>Nyirábasho</i>	<i>Mukáandeké</i>	<i>Seémanyee</i>
<i>Nyirábuka</i>	<i>Nyirábunu</i>	<i>Mukáandi</i>	<i>Maánirakí</i>
<i>Nyirákabiri</i>	<i>Nyirábari</i>	<i>Mukáandabage</i>	<i>Maániraga</i>
<i>Bigírabaga</i>	<i>Nyirábakú</i>	<i>Seébazuú</i>	

Questions

Do the same for the following names of foreign origin.

Makúrata “Immaculée”
Matiyáasi “Matthias”
Dominikó “Dominique”
Siridiyó “Siridion”

Saveeriná “Sabrina”
Gusítiini “Augustine”
Rehúnarídi “Léonard”
Venaansiyá “Venantie”

Gabúdeensiyá “Gaudentie”
Sisíriyá “Cecilia”
Meeraniyá “Mélanie”
Kirisítiyaná “Christiane”

Answers

Makúra
Matiyá
Domini
Siridi

Saveeri
Gusítii
Rehúnarí
Venaansi

Gabúdeensi
Sisíri
Meerani
Kirisítiya

Chapter II: The Nominal System

2.1. Noun Classes

Kinyarwanda has sixteen noun classes, each marked by a distinctive prefix. The prefix is preceded by a preprefix, which is a lone vowel identical to that of the prefix. If the underlying form of the prefix does not contain a vowel, the preprefix is *i-*.

2.1.1. Class 1

u-mu-, sg of cl 2. All cl-1 nouns refer to humans.

<i>u-mu-gabo</i> “man, husband”	<i>u-mu-byéeyi</i> “parent”	<i>u-mu-rozi</i> “witch”
<i>u-mu-goré</i> “woman, wife”	<i>u-mu-juura</i> “thief”	<i>u-mu-rwáayi</i> “sick person”
<i>u-mu-huúngu</i> “boy, son”	<i>u-mu-cúruuzi</i> “trader”	<i>u-mu-vuuzi</i> “healer”
<i>u-mu-koóbwa</i> “girl, daughter”	<i>u-mu-geenzi</i> “traveller”	<i>u-mu-gomé</i> “wicked person”
<i>u-mu-hiínzi</i> “farmer”	<i>u-mu-kwé</i> “son-in-law”	<i>u-mw-aámi</i> “king”
<i>u-mu-kózi</i> “worker”	<i>u-mu-kené</i> “poor person”	<i>u-mw-áana</i> “child”
<i>u-mu-shyitsi</i> “guest”	<i>u-mu-kiré</i> “rich person”	<i>u-mw-áarimú</i> “teacher”
<i>u-mu-sóre</i> “young man”	<i>u-mu-nebwe</i> “lazy person”	

2.1.2. Class 2

a-ba-, pl of cl 1.

<i>a-ba-gabo</i> “men, husbands”	<i>a-ba-hiínzi</i> “farmers”	<i>a-b-áarimú</i> “teachers”
<i>a-ba-goré</i> “women, wives”	<i>a-ba-shyitsi</i> “guests”	
<i>a-ba-huúngu</i> “boys, sons”	<i>a-b-aámi</i> “kings”	
<i>a-ba-koóbwa</i> “girls, daughters”	<i>a-b-áana</i> “children”	

2.1.3. Class 3

u-mu-, sg of cl 4.

<i>u-mu-gezi</i> “river”	<i>u-mu-fuka</i> “pocket, bag”	<i>u-mw-aanda</i> “dirt”
<i>u-mu-sózi</i> “hill, mountain”	<i>u-mu-có</i> “habit, character”	<i>u-mw-uumbati</i> “manioc, cassava”
<i>u-mu-gozi</i> “rope”	<i>u-mu-nwa</i> “lip, mouth”	<i>u-mw-eénda</i> “dress”
<i>u-mu-yaga</i> “wind”	<i>u-mu-twé</i> “head”	<i>u-mw-oobo</i> “hole (in the ground)”
<i>u-mu-riro</i> “fire”	<i>u-mu-ceri</i> “rice”	<i>u-mw-eénge</i> “hole (in a wall or in an object)”
<i>u-mu-tí</i> “medicine”	<i>u-mu-satsi</i> “hair”	<i>u-mw-uúka</i> “air”
<i>u-mu-tíma</i> “heart”	<i>u-mu-hogó</i> “throat”	<i>u-mw-áaka</i> “year”
<i>u-mu-rimo</i> “work, job”	<i>u-mu-biri</i> “body”	
<i>u-mu-rimá</i> “field”	<i>u-mu-góongo</i> “back”	
<i>u-mu-jinyá</i> “annoyance, bad temper”	<i>u-mu-riizo</i> “tail”	
	<i>u-mu-górooba</i> “evening”	

2.1.4. Class 4

i-mi-, pl of cl 3.

i-mi-gezi “rivers”
i-mi-sózi “hills, mountains”

i-mi-gozi “ropes”
i-mi-fuka “pockets, bags”

i-my-eénda “dresses, clothes”
i-my-áaka “years”

2.1.5. Class 5

i-ri-, sg of cl 6. The class prefix *-ri-* is generally deleted if the stem begins with a consonant.

i-buye “stone”
i-cúmu “spear”
i-sáro “pearl, bead”
i-béere “breast”
i-táma “cheek”
i-babá “wing”
i-bára “colour”
i-zúuru “nose, nostril”
i-cupa “bottle”
i-gúf(w)a “bone”
i-sokó “market”

i-sóoko “water spring”
i-tára “lamp”
i-shyaamba “forest, wilderness”
i-ví “knee”
i-vú “ash”
i-jwí “voice”
i-joro “night”
i-heémbe “horn”
i-riba “waterhole”
i-hwá “thorn”

i-zúuba “sun”
i-shavú “sadness”
i-dírishyá “window”
i-no “toe”
i-josi “neck”
i-ruungu “loneliness”
i-tégeko “law, rule”
i-baanga “secret”
i-gí “egg”

If the stem begins with a vowel, *-ri-* is generally preserved as *ry-*.

i-ry-linyo “tooth”

2.1.6. Class 6

a-ma-, pl of various classes. Also used with uncountable and mass nouns.

a) pl of cl 5.

a-ma-buye “stones”
a-ma-sáro “pearls, beads”

a-ma-béere “breasts”
a-ma-babá “wings”

Some stems beginning with a palatal consonant in cl 5 lose the palatalization in cl 6.

a-ma-saká “sorghum,” sg *i-shaká*
a-ma-hano “misfortune,” sg *i-shyano*

a-ma-gaambo “words,” sg *i-jaambo*

b) pl of cl 9 when the stem begins with a voiceless fricative.

a-ma-súka “hoes,” sg *i-súka*

a-ma-shusho “pictures,” sg *i-shusho*

c) pl of cl 14.

a-m-áato “boats,” sg *u-bw-áato*

d) pl of cl 15.

a-ma-twí “ears”
a-ma-guru “legs”

a-ma-bóko “arms”
a-m-éezi “months”

e) uncountable or abstract.

a-ma-nywá “daytime, midday”
a-ma-hóro “peace”
a-ma-cinya “dysentery, diarrhoea”
a-ma-humáane “skin rash”

a-ma-yobérane “mystery”
a-ma-ziinda “forgetfulness”
a-ma-shyeengo “sweet talk”

f) mass nouns.

a-ma-shéreka “woman’s milk”
a-ma-hiindu “heavy rain”
a-ma-ráso “blood”
a-ma-vúta “oil, butter, fat”

a-ma-rirá “tears”
a-ma-tá “cow’s milk”
a-m-áazi “water”

2.1.7. Class 7

i-ki-, sg of cl 8.

i-ki-reenge “foot”
i-ki-rago “mat”
i-gi-teebo “basket”
i-gi-tooke “banana”
i-gi-shyíimbo “bean”
i-ki-raayi “Irish potato”
i-ki-juumba “sweet potato”
i-gi-tabo “book”
i-ki-babi “leaf”
i-gi-taánda “bed”

i-gi-cumá “calabash”
i-gi-fú “stomach”
i-gi-kerí “toad, frog”
i-ki-góori “maize, corn”
i-gi-he “time”
i-gi-cé “portion”
i-gi-tóondo “morning”
i-ki-biíndi “pot (for water or beer)”

i-ki-múga “disabled person”
i-gi-haaza “pumpkin”
i-ki-gaanza “palm of the hand”
i-ki-yága “lake”
i-cy-uúmba “room”
i-cy-úuma “knife”
i-cy-ooba “mushroom”

Cl 7 can also be used with a pejorative-augmentative meaning, with the corresponding plural in cl 8.

i-ki-gabo “big and ugly man,” pl *i-bi-gabo*

i-gi-sáro “big and ugly bead,” pl *i-bi-sáro*

2.1.8. Class 8

i-bi-, pl of cl 7.

a) pl of 7.

i-bi-rago “mats”
i-bi-reenge “feet”
i-bi-teebo “baskets”
i-bi-tooke “bananas”

i-bi-shyĩmbo “beans”
i-bi-raayi “Irish potatoes”
i-bi-juumba “sweet potatoes”

i-by-uũmba “rooms”
i-by-ũuma “knives”

Cl 8 can be used with a pejorative-augmentative meaning, with the corresponding singular in cl 7.

i-bi-gabo “big and ugly men,” sg *i-ki-gabo* *i-bi-sáro* “big and ugly beads,” sg *i-gi-sáro*

b) with rarely used sg in cl 7.

i-bi-tweenge “laughter,” sg *i-gi-tweenge*

c) without sg.

i-bi-taro “hospital”
i-bi-sazi “madness”
i-bi-shiingwe “rubbish”

i-bi-tótsi “sleep”
i-bi-curáane “cold, influenza”

i-bi-béembe “leprosy”
i-bi-rori “show, spectacle”

2.1.9. Class 9

i-n-, sg of cl 10.

The prefix *n-* is articulatorily assimilated by the stem-initial consonant: *m-* [m] before a bilabial, *m-* [m̥] before a labio-dental, *n-* [n] before an alveolar and *n-* [ŋ] before a velar.

i-m-byĩno “dance”
i-m-bwá “dog”
i-m-vúra “rain”
i-m-fúra “first-born child”
i-m-beba “mouse, rat”
i-n-dĩrimbo “song”
i-n-táre “lion”
i-n-ká “cow”
i-n-taama “sheep”
i-n-kokó “chicken, domestic fowl”

i-n-kubá “thunder”
i-n-kurú “news”
i-n-gabo “shield”
i-n-sína “banana stem”
i-n-shutí “friend”
i-n-zu “house”
i-n-dwáara “sickness, illness, disease”
i-n-taambara “war”
i-n-kumí “young marriageable girl”

i-n-gofero “hat”
i-n-kóno “cooking pot, smoking pipe”
i-n-gwe “leopard”
i-n-gurube “pig”
i-n-jáangwé “cat”
i-n-tébe “chair”
i-n-goma “drum”

Stem-initial *y* changes to *z* after *n-*.

i-n-zóka “snake,” dim *a-ka-yóka*
i-n-zóbe “fair in complexion,” dim *a-ka-yóbe*
i-n-zogá “banana wine,” dim *a-ka-yogá*
i-n-zira “road, way, path,” dim *a-ka-yira*

i-n-zara “hunger,” dim *a-ka-yara*
i-n-zovu “elephant,” dim *a-ka-yovu*

The prefix *n-* is elided when the stem begins with a nasal consonant.

i-módoká “car”
i-nyama “meat”
i-náama “council, advice,
 meeting”

i-nágo “thread”
i-nyényeeri “star”
i-nyána “young female
 cow”

i-nyoni “bird”
i-nyóota “thirst”
i-nyuundo “hammer”
i-nyaanja “sea, ocean”

n- is also deleted before voiceless fricatives.

i-sí “world”
i-sekúrume “he-goat”
i-saáke “cock”
i-sábuné “soap”
i-ŋí “fish”
i-sáambu “landed property”

i-súka “hoe”
i-sóoko “water spring”
i-safuriya “metal cooking
 pot”
i-sáandi “weaver bird”
i-sáandukú “box”

i-suku “hygiene, cleanli-
 ness”
i-sékuru “mortar”
i-fu “flour”
i-shóoká “axe”
i-shusho “picture”

n- is generally preserved before *h*, with the notable exception of *i-hené* “goat.”

i-m-piínga “summit,” dim *a-ga-hiínga*
i-m-pumyi “blind person,” cf. *-hum-* “be/become blind”
i-m-paámvu “reason”
i-m-pará “impala (a species of antelope)”

Cl-9 nouns whose stems begin with a voiceless fricative generally have their plurals in cl 6.

i-súka “hoe,” pl *a-ma-súka*

i-ŋí “fish,” pl *a-ma-ŋí*

2.1.10. Class 10

i-n-, pl of cl 9 or cl 11.

a) pl of cl 9.

i-n-táre “lions”
i-n-ká “cows”

i-n-tébe “chairs”
i-m-beba “mice, rats”

i-n-zóka “snakes”
i-nyoni “birds”

b) pl of cl 11.

i-n-gó “compounds”
i-n-dáb(y)o “flowers”
i-n-kwáavu “hares, rabbits”
i-n-toki “fingers”

i-m-bavu “ribs”
i-m-ví “grey hair”
i-m-pú “hides,” cf. sg *u-ru-*
hú

i-n-shyí “hand slaps”
i-nígí “necklaces”

If the stem starts with a *y*, this is changed to *z* in cl 10.

i-n-zúzi “kernels, pumpkin plants,” sg *u-ru-*
yúzi

i-n-zúki “bees,” sg *u-ru-yúki*

Additionally, *-z-* is inserted between *n-* and the stem if this begins with a vowel.

i-n-z-éego “ladders”*i-n-z-eémbe* “razor blades”*i-n-z-eeso* “small pots”*i-n-z-uugi* “doors”*i-n-z-úuzi* “rivers”

The word *urwáara* “fingernail” is an exceptional case. In the plural, its stem changes to *-yára*, with a short vowel.

i-n-zára “fingernails,” sg *u-rw-áara*

c) without sg.

i-m-puúindu “jubilation”*i-n-zozi* “dreams”*i-m-bogá* “vegetables”*i-n-keéri* “berries”

2.1.11. Class 11

u-ru.

a) sg of cl 10.

u-ru-gó “residential compound”*u-ru-dódo* “thread”*u-ru-toki* “finger”*u-ru-papuro* “piece of paper”*u-ru-ráb(y)o* “flower”*u-ru-hára* “bald head”*u-ru-hú* “skin, hide”*u-ru-bavu* “rib”*u-ru-gomo* “violence, bad temper”*u-ru-syo* “lower grinding stone”*u-ru-gero* “example”*u-ru-sakú* “noise”*u-ru-hiíndu* “needle”*u-ru-kúundo* “love”*u-ru-séenda* “pepper”*u-ru-kwáavu* “hare, rabbit”*u-ru-nígí* “necklace”*u-ru-túgu* “shoulder”*u-ru-byiruko* “youth”*u-ru-shyí* “palm of the hand, slap”*u-rw-áara* “finger- or toenail”*u-rw-éego* “ladder”*u-rw-áango* “hatred”*u-rw-eémbe* “razor blade”*u-rw-eeso* “small pot”*u-ruu-gi* “door”*u-rúu-zi* “river”

b) sg of cl 14, rarely.

u-ru-ró “grain of millet” pl *u-bu-ró*

c) augmentative.

u-ru-gabo “a huge and ugly man”*u-ru-zu* “a huge and ugly house”

2.1.12. Class 12

a-ka-, sg of cl 13.

Most nouns can be made diminutive by being put in this class, but this class also contains some nouns without diminutive connotation.

a) diminutive.

a-ga-teebo “small basket”
a-ka-gabo “small man”

a-ka-zu “small house”
a-ga-tí “small tree”

a-ka-gezi “small stream”

b) others.

a-ga-hiinda “sadness”
a-ga-cá “eagle”
a-k-aága “calamity”
a-ka-menyeeero “habit”
a-ka-maró “usefulness”

a-ga-suuzuguro “lack of respect”
a-ka-vuuro “use”
a-ga-cíiro “value”
a-ga-cúramá “bat”

a-ka-nwa “oral cavity”
a-ga-haánga “face”
a-ga-sá-munyíga “skunk”
a-ka-nya-masyo “tortoise”

2.1.13. Class 13

u-tu-, pl of cl 12.

u-tu-zu “small houses”
u-du-cumá “small calabashes”
u-du-koóbwa “small girls”

u-tu-bogá “a small quantity of vegetables”
u-túu-zi “a small quantity of water”
u-tw-eémbe “small razor blades”

2.1.14. Class 14

u-bu-.

Most of the nouns in this class are abstract or uncountable. Nouns from other classes acquire diminutive-pejorative meaning when put in cl 14.

a) abstract.

u-bu-bí “ugliness”
u-bu-gabo “manliness”
u-bu-zima “life”
u-buu-ntu “generosity”
u-bu-rozi “witchcraft, poison”

u-bu-kené “poverty”
u-bu-kiré “wealth”
u-bu-nebwe “laziness, idleness”
u-bu-sá “nothing”
u-bu-kwé “wedding”

u-bu-tumwá “message”
u-bw-lízá “beauty”
u-bw-iira “haste”
u-bw-éenge “intelligence, cunning”
u-bw-óoba “fear”

b) uncountable mass nouns.

u-bu-heri “rash”

u-bw-oónko “brain”

u-bw-oóya “fur”

c) diminutive-pejorative.

u-bu-zu “small useless houses”
u-bu-guru “small weak legs”

u-bu-teebo “small cheap baskets”

d) sg of cl 6, rarely.

u-bw-áato “boat,” pl *a-m-áato*

e) pl of cl 11, rarely.

u-bu-ró “millet,” sg *u-ru-ró*

2.1.15. Class 15

u-ku-.

a) sg of cl 6.

u-ku-guru “leg”
u-ku-bóko “arm”

u-gu-twí “ear”
u-kw-éezi “moon, month”

u-kw-áaha “armpit”

b) abstract.

u-ku-rí “truth”

c) verbal nouns.

u-gu-híinga “farming”

u-kw-éemera “belief”

When used as an infinitive, the preprefix is deleted.

yagiiye gukóra “he/she has gone to work”

But the preprefix *u-* is maintained after the copulas *ni* and *si*, as in the following sentences.

gu-hóra “do always”

gu-káma “milk”

gu-shoora “take cows to drinking place”

agahiinda sí uguhóra uríra “sadness doesn’t mean you always cry [complain]” (proverb)

umugezi wiibiye ukuuburuka ní ugukámira umugoré w’inguumba “a river that goes underground

and reemerges means giving milk to a barren woman” (proverb)

ibyiizá ní ugushoora ejó “it is better to take the cows to the drinking place tomorrow”

2.1.16. Class 16

a-ha-. Only one noun belongs to this class.

a-haa-ntu “place”

2.2. Nouns Without Preprefix

There are two broad groups of nouns without preprefix: those of native origin and those borrowed from foreign languages.

Those of native origin are derived by deleting the initial vowel, i.e. the preprefix. Many proper nouns (the names of people and places) are derived in this way.

<i>a-ba-gabo</i> “men”	<i>i-ki-buye</i> “big stone”	<i>u-mu-házi</i> “leather worker”
<i>Ba-gabo</i> “name of a man”	<i>Ki-buye</i> “name of a town”	<i>Mu-házi</i> “name of a lake”

But many similarly derived nouns have acquired a generic reference.

<i>ba-riinga</i> “ghost that appears at night”	<i>ma-geéendu</i> “hawker”	<i>ru-swá</i> “bribe”
<i>ba-hemá</i> “a species of snail”	<i>ki-mari</i> “a species of weed”	<i>ka-meré</i> “nature, character”
<i>mu-giga</i> “cerebrospinal meningitis”	<i>bi-heehe</i> “hyena”	<i>ga-pfuura</i> “angina”
<i>mu-yaga</i> “leopard”	<i>n-koongwá</i> “sugarcane worm”	<i>ga-suku</i> “parrot”
<i>mu-zitsa</i> “wisdom tooth”	<i>ru-baanda</i> “the people”	<i>bu-suku</i> “snuff tobacco”
<i>my-aambi</i> “dysentery”	<i>ru-saáke</i> “cock”	<i>bu-curá</i> “last-born child”
	<i>ru-jigo</i> “customs officer”	

Others are kinship terms.

<i>mu-shiki</i> “sister of a male”	<i>mu-byáara</i> “cousin”
<i>mu-sáaza</i> “brother of a female”	<i>mu-keebá</i> “co-wife”
<i>mu-kúru</i> “older sibling of the same sex”	<i>mu-rámu</i> “wife’s brother, wife’s brother’s wife”
<i>mu-rúmuna</i> “younger sibling of the same sex”	<i>mu-saánziire</i> “wife’s sister’s husband”
<i>mw-íshywa</i> “sister’s son”	

Some kinship terms have no prefix at all.

<i>daatá</i> “my father”	<i>só</i> “your father”	<i>sé</i> “his/her father”
<i>maamá</i> “my mother”	<i>nyoko</i> “your mother”	<i>nyina</i> “his/her mother”

Many Christian names, country names, months and festivals have no preprefix.

<i>Mariyá</i> “Mary, Marie”	<i>Kanadá</i> “Canada”	<i>Nohéri</i> “Christmas”
<i>Heréna</i> “Helen, Hélène”	<i>Misíri</i> “Egypt”	<i>Paasíka</i> “Easter”
<i>Karoriná</i> “Caroline”	<i>Marísi</i> “March”	
<i>Meeraniyá</i> “Mélanie”	<i>Yuúni</i> “June”	

The following are loanwords with generic reference.

<i>wese</i> “toilet”	<i>sima</i> “cement”	<i>pirizo</i> “prison”
<i>rohó</i> “soul”	<i>perimi</i> “permit”	<i>byeéri</i> “beer”

risaánsi “petrol”
peeteroóri “kerosine”

kiriziyá “church”
maraariyá “malaria”

divaayi “wine”

Some have alternative forms with preprefix (in parentheses below).

depite (*u-mu-*, pl *a-ba-*) “member of Parliament”
shitáani (pl *a-ma-shítaani*) “devil”
kamyo (pl *a-ma-*) “truck, trailer”
farumasi (*i-*, pl *a-ma-*) “pharmacy”
feri (*i-*, pl *a-ma-*) “brake”
poosíta (*i-póosíta*, pl *a-ma-*) “post office”

koreéji (*i-kóreéji*, pl *a-ma-*) “college”
paadíri (*u-mu-páadíri*, pl *a-ba-*) “Catholic priest”
paapá (*u-mu-páapá*, pl *a-ba-*) “pope”
poorisí (*u-mu-póorisí*, pl *a-ba-*) “policeman”
minisítiri (*u-mu-mínisítiri*, pl *a-ba-*) “cabinet minister”

All nouns without preprefix take either cl-1/2 agreement (if they refer to humans) or cl-9/10 agreement (in all other cases). Those referring to humans form their plurals with *b-aa*. All others form their plurals with *z-aa*. These pluralizing morphemes are formally identical to the noun connector morphemes used in possessive constructions (see 2.3.4.). After the new prefixes (*b-aa* and *z-aa*), which are written as separate words, the noun begins with a Hi tone if it contains a Hi tone in the first, second or third syllable.

b-aa Gákubá “Gakuba and others”
z-aa bákamé “rabbits”

z-aa gasuku “parrots”
z-aa kiriziyá “churches”
z-aa biheehe “hyenas”

z-aa rúswa “bribes”
b-aa mágeéendu “hawkers, smugglers”

Diminutives

Diminutives can be formed with *k-aa* and their plurals can be formed with *tw-aa*.

k-aa Máriyá “little Mary,” pl *tw-aa Máriyá*
k-aa mágeéendu “a small hawker,” pl *tw-aa mágeéendu*

Augmentatives

Augmentatives with *cy-aa* can form their plurals with *by-aa*. But those with *rw-aa* have no plural of their own; for them too, *by-aa* must be used.

cy-aa rujigo “big and unfriendly customs officer,” pl *by-aa rujigo*
rw-aa biheehe “a huge and terrifying hyena,” no pl

Diminutives and augmentatives have alternative forms with preprefix.

k-aa shítaani (*a-ga-shítaani*) “little devil”
cy-aa kamyo (*i-gi-kamyo*) “little truck”

Kinship terms are less flexible: they are pluralized by simply changing the singular cl-1 prefix into a plural cl-2 prefix, unless they have no class prefix at all.

mu-byáara “cousin,” pl *ba-byáara*
mu-keebá “co-wife,” pl *ba-keebá*
nyina “his/her mother,” pl *baa nyina*

They are rarely used in the diminutive or augmentative classes, though one could say *ka-byáara* “little cousin,” etc.

2.3. Determiners

Determiners include adjectives, numerals, possessives and demonstratives. These all have class agreement with the noun they refer to. There are, however, two types of agreement: adjectives and cardinal numerals have direct agreement. Possessives and demonstratives have mediated agreement. The agreement itself is nominal or pronominal.

Nominal agreement prefixes are identical to those of the noun: cl 1, 3, 4, 6, 9 and 10 have nasals.

cl 1: <i>mu-</i>	cl 5: <i>ri-</i>	cl 9: <i>n-</i>	cl 13: <i>tu-</i>
cl 2: <i>ba-</i>	cl 6: <i>ma-</i>	cl 10: <i>n-</i>	cl 14: <i>bu-</i>
cl 3: <i>mu-</i>	cl 7: <i>ki-</i>	cl 11: <i>ru-</i>	cl 15: <i>ku-</i>
cl 4: <i>mi-</i>	cl 8: <i>bi-</i>	cl 12: <i>ka-</i>	cl 16: <i>ha-</i>

Pronominal agreement prefixes are derived from nominal prefixes by deleting all nasals and inserting *i-* in cl 9 and *zi-* in cl 10.

cl 1: <i>u-</i>	cl 5: <i>ri-</i>	cl 9: <i>i-</i>	cl 13: <i>tu-</i>
cl 2: <i>ba-</i>	cl 6: <i>a-</i>	cl 10: <i>zi-</i>	cl 14: <i>bu-</i>
cl 3: <i>u-</i>	cl 7: <i>ki-</i>	cl 11: <i>ru-</i>	cl 15: <i>ku-</i>
cl 4: <i>i-</i>	cl 8: <i>bi-</i>	cl 12: <i>ka-</i>	cl 16: <i>ha-</i>

2.3.1. Adjectives

Adjectives agree directly with the governing noun and take a concord that agrees with its class prefix.

u-mu-gozi mu-gufi “a short rope”
i-ki-rago gi-shya “a new mat”

a-ga-seke ga-to “a small basket”

The number of such adjectives is small. Note that the adjective *-ree-re* only occurs in reduplicated form, with the class prefix inserted in two places, as in cl-1 *mureemure* and cl-2 *bareebare*.

<i>-nini</i> “big”	<i>-ree-re</i> “long, deep, tall”	<i>-shya</i> “new”
<i>-kurú</i> “tall, old”	<i>-iizá</i> “good, beautiful”	<i>-hiire</i> “happy”
<i>-gufi, -gufiyyá</i> “short, shallow”	<i>-bí</i> “bad, ugly”	<i>-ké, -kéeyá</i> “few, small quantity”
<i>-tó, -tóoyá</i> “small, young”	<i>-taraga</i> “intact”	<i>-nzinyá</i> “tiny”
<i>-zima</i> “healthy”	<i>-bisi</i> “raw”	
	<i>-gari</i> “wide, broad”	

-iínshi “plenty, many,
much”

-sa “only”

u-mu-gabo mu-níni “a big man”

i-gi-tí gitó “a small tree”

i-buye ri-níni “a big stone”

u-mu-ryáango mu-garí “a wide door”

a-ma-buye m-eénsi “many stones”

u-mu-goré mw-iizá “a beautiful woman”

a-ba-goré b-eezá “beautiful women”

u-mw-áana mu-zima “a healthy child”

a-b-áana ba-zima “healthy children”

i-gi-tabo gi-shyá “a new book”

i-bi-tabo bi-shyá “new books”

-tiindi “unworthy”

-tagatifu “holy”

u-mu-gozi mu-gufi “a short rope”

i-mi-gozi mi-gufi “short ropes”

i-heémbe ri-ree-ri-re “a long horn”

a-ma-heémbe ma-ree-ma-re “long horns”

i-nyama m-bísi “raw meat”

i-n-taama n-tó “a small sheep, small sheep”

i-gi ri-tó “a small egg”

a-ma-gi ma-tó “small eggs”

u-mu-háanda mu-garí “a wide street”

i-n-zira n-gufi “a short path, short paths”

As described in 2.2., when the noun has no preprefix, the agreement follows a binary classification: cl 1/2 for +Hum, cl 9/10 for –Hum.

ma-geéendu mu-kurú “a senior hawker”

baa má-geéendu ba-kurú “senior hawkers”

ru-jigo mu-kurú “a senior customs officer”

baa ru-jigo ba-kurú “senior customs officers”

ga-suku n-z-iizá “a good parrot”

z-aa ga-suku n-z-iizá “good parrots”

ba-hemá n-gufi “a short snail”

z-aa bá-hemá n-gufi “short snails”

Diminutive and augmentative nouns occur in a variety of classes. Adjectives that modify them agree with them in class.

a-ka-zu k-eezá “a lovely small house”

u-tu-zu tw-iizá “lovely small houses”

i-ki-zu ki-bí “a big and ugly house”

i-bi-zu bi-bí “big and ugly houses”

k-aa bá-hemá k-eezá “a pretty little snail”

tw-aa bá-hemá tw-iizá “pretty little snails”

cy-aa gá-sutamo ki-bí “a big and ugly customs office”

by-aa gá-sutamo bi-bí “big and ugly customs offices”

2.3.2. Cardinal Numerals

From a morphological point of view, numerals are highly heterogeneous. Some have no class of their own, others look like nouns with prefix and preprefix.

The cardinal numerals from 1-7 have no class of their own; they take that of the governing noun.

1 *-mwé*

2 *-biri*

3 *-tatu*

4 *-né*

5 *-taanu*

6 *-taandátu*

7 *-riindwi*

Their agreement is direct and pronominal.

u-mu-gabo u-mwé “one man”

i-faraanga ri-mwé “one franc”

i-gi-tabo ki-mwé “one book”

a-ba-goré ba-biri “two women”

a-ma-buye a-taanu “five stones”

i-bi-tí bi-riindwi “seven trees”

In cl 10, the agreement prefix is not the expected *zi-*. The numerals 2-6 take an initial vowel *e-* and the stem-initial consonant is palatalized.

i-hené e-byiri “two goats”
i-n-zu e-shatu “three houses”
i-n-gurube e-nyé “four pigs”

i-nyoni e-shaanu “five birds”
i-n-ká e-sheeshátu “six cows”

The numeral for 7, in cl 10, is reduced to its final syllable.

i-n-taama n-dwi “seven sheep”

i-hené n-dwi “seven goats”

This is irrespective of whether the governing noun itself has a preprefix or not.

z-aa kamyo e-byiri “two trailers”

z-aa kamyo n-dwi “seven trailers”

The numerals from 8-10 have a preprefix. They simply follow the noun without class agreement. In that position, however, their preprefix is often deleted.

8 *u-mu-naáni*

9 *i-cy-eénda*

10 *i-cúmi*

a-ba-gabo umunaáni (*a-ba-gabo munaáni*) “eight men”

a-ma-buye icyeénda (*a-ma-buye cyeendá*) “nine stones”

i-bi-tabo icúmi (*i-bi-tabo cúmi*) “ten books”

The numerals from 11-19 are compounds of 10 and the appropriate unit joined by *na* “and.” The word for 10, *i-cúmi*, loses its preprefix. The unit after the conjunction *na* agrees with the governing noun if it has no class of its own.

a-ba-gabo cúmi na bá-biri “twelve men”

i-bi-tabo cúmi na bí-biri “twelve books”

i-n-taama cúmi n'ee-byíri “twelve sheep”

i-n-gurube cúmi n'indwi “seventeen pigs”

a-ma-buye cúmi n'aa-riindwi “seventeen stones”

i-n-tébe cúmi n'ú-mu-naáni “eighteen chairs”

i-nyoni cúmi n'i-cy-eénda “nineteen birds”

Note that *-mwé* “one,” agrees with the singular form of the governing noun.

a-ba-gabo cúmi n'uu-mwé “eleven men”

i-n-gurube cúmi n'ii-mwé “eleven pigs”

i-bi-tí cúmi na kí-mwe “eleven trees”

a-ma-buye cúmi na rí-mwe “eleven stones”

From 20 to 90, “tens” is indicated with *a-ma-kúmi* (cf. sg *i-cúmi*) for 20 and *i-mi-roongo* for 30-90. Both lose their preprefix.

20 *ma-kúmi a-bíri* (*makúmyaabíri*)

30 *mi-roongo i-tatu*

40 *mi-roongo i-né*

50 *mi-roongo i-taanu*

60 *mi-roongo i-taandátu*

70 *mi-roongo i-riindwi*

8 and 9 have special forms after *mi-roongo*.

80 *mi-roongo i-naáni*

90 *mi-roongo cy-eendá, mi-roongo i-cy-eénda, mi-roongo u-rw-eénda*

Whereas the numeral after *a-ma-kúmi* and *i-mi-roongo* agrees with cl 6 or 4 respectively, the one following *na* agrees with the governing noun.

a-ba-gabo ma-kúmi a-bíri na báne “24 men”
i-n-tébe mi-roongo i-tatu n’eebyíri “32 chairs”
i-bi-tí mi-roongo i-naáni na kí-mwe “81 trees”

100-900 are based on *i-jana*, pl *a-ma-gana*. The preprefix of *i-jana* is never lost but that of *a-ma-gana* is always deleted after the governing noun.

<i>a-ba-gabo i-jana</i> “100 men”	<i>i-bi-teebo i-jana na cúmi na kímwe</i> “111
<i>a-ba-gabo ma-gana a-né</i> “400 men”	baskets”
<i>i-bi-tí i-jana na kí-mwe</i> “101 trees”	<i>a-ma-buye ma-gana a-biri na mi-roongo</i>
	<i>i-tatu n’aa-bíri</i> “232 stones”

The word for 1,000 is *i-gi-huumbi*, pl *i-bi-huumbi*. The word for 1,000,000 is *miríyooni*.

<i>a-baa-ntu i-gi-huumbi</i> “1,000 people”	<i>a-ba-tuúrage miríyooni e-nyé</i> “four million
<i>a-baa-ntu i-bi-huumbi bi-né</i> “4,000 people”	inhabitants”

In abstract counting with no reference to a particular noun, 1 takes the prefix *ri-* while 2-7 take the prefix *ka-*: *ri-mwé* “one,” *ka-biri* “two,” *ga-tatu* “three,” etc.

The same prefixes are used in multiplicative numerals: *ri-mwé* “once,” *ka-biri* “twice,” *ga-tatu* “thrice.”

Arithmetical Counting

Addition = *Gutéeranya*

$2 + 4 = 6$ *kabiri (gutéeranya) na káne ní gataandátu*

Subtraction = *Gukúuramó*

$5 - 2 = 3$ *gataanu gukúuramó kabiri ní (hasigara) gatatu*

Division = *Kugabanya*

$100 \div 4 = 25$ *ijana kugabanya na káne ní makúmyaabíri na gataanu*

Multiplication = *Gukúba*

$4 \times 8 = 32$ *kané (gukúba) umunaáni ní miroongo itatu na kábiri*

For ordinal numbers, see 2.3.4.5.

2.3.3. Time of Day

In Rwandan thinking, the day is divided into daytime and nighttime, which are twelve hours each, with daytime starting at 6:00 AM and nighttime at 6:00 PM. The names of the hours use a combination of Kiswahili and Kinyarwanda numbers.

1:00 <i>isáa/saa sabá</i>	7:00 <i>isáa/saa moó(j)ya</i>
2:00 <i>isáa/saa naáne</i>	8:00 <i>isáa/saa mbirí</i>
3:00 <i>isáa/saa cyeendá</i>	9:00 <i>isáa/saa tatú</i>
4:00 <i>isáa/saa kumí</i>	10:00 <i>isáa/saa yiné</i>
5:00 <i>isáa/saa kumí n'íimwé</i>	11:00 <i>isáa/saa taánu</i>
6:00 <i>isáa/saa kumí n'eebyíri</i>	12:00 <i>isáa/saa sitá</i>

For more precision, one can add phrases like *yó mu gitóondo* “in the morning” or *y'íjoro* “at night” after the above times of day to indicate AM or PM.

Minutes (*-notá 3/4*) and seconds (*-sékuundá 9i/6*) are indicated as follows.

12:27:04 *saa sitá n'íminotá makúmyaabíri n'íiriindwi n'ámasékuundá ané*

2.3.4. Possessives

Possessive or attributive constructions have the structure N1 + NC + N2, where NC = *-a*. NC, the noun connector (connective), has a verbal agreement prefix. The meaning is usually possessive (N2 possessing N1), though it can also be attributive (N2 describing N1).

2.3.4.1. Possessor with Preprefix

Before a noun with preprefix, the noun connector, *-a*, takes a Hi tone, but this Hi tone is realized on the preprefix of N2 because the vowel of the noun connector is elided.

i-diuká “shop,” *u-mu-cúruuzi* “trader” > *i-diuká ry'ú-mu-cúruuzi* “a trader’s shop”
i-my-eénda “clothes,” *a-ba-koóbwa* “girls” > *i-my-eénda y'á-ba-koóbwa* “girls’ clothes”
baánki “bank,” *i-gi-húgu* “country” > *baánki y'í-gi-húgu* “national bank”

If the preprefix of N2 is immediately followed by a Hi mora, the preprefix is lengthened as in the following example. This prevents the application of Meeussen’s Rule.

amavúta “butter, oil, ghee,” *i-n-ká* “cow” > *amavúta y'íinká* “cow ghee”

Some constructions have a mediated relation without being adjectives in the classical sense. In such cases, the construction carries an attributive connotation.

u-mw-áana “child,” *i-ki-nege* “only child” > *u-mw-áana w-á i-ki-nege* > *u-mw-áana w'í-ki-nege*
 “an only child (without siblings)”
i-n-ká “cow,” *i-n-guumba* “barren” > *i-n-ká y-á i-n-guumba* > *i-n-ká y'í-n-guumba* “a barren cow”

u-mw-eénda “dress,” *u-mu-kara* “black colour” > *u-mw-eénda w-á u-mu-kara* > *u-mw-eénda w’ú-mu-kara* “a black dress”
i-n-zu “house,” *u-mu-hoondo* “yellow” > *i-n-zu y-á u-mu-hoondo* > *i-n-zu y’ú-mu-hoondo* “a yellow house”

There is no class agreement between N1 and N2, except in sporadic cases such as the following. These generally relate to clan, ethnic or national identity.

u-mw-uumbati w’ú-mu-nya-rwaanda “a Rwandan cassava”
i-my-uumbati y’i-mi-nya-rwaanda “Rwandan cassavas”
i-súka y’i-n-daamba “a hoe from Buramba”
a-ma-súka y’á-ma-raamba “hoes from Buramba”

2.3.4.2. Possessor Without Preprefix

The tonality of the connector behaves differently when the possessor has no preprefix. The NC is Lo. N2 remains unchanged if it contains no Hi tone at all or contains one but only after the first three morae. If it contains a Hi tone on one of its first three morae, a Hi tone is added to the first mora. If there is a Hi tone on the second mora of N2, a Hi tone is added to the first mora and Meeussen’s Rule is applied, deleting the second Hi tone, as in the example with *Ruhára* below.

i-n-zu “house,” *Ka-bano* “personal name” > *i-n-zu y-a Ka-bano* “Kabano’s house”
i-n-kweeto “shoes,” *Mariyá* “Mary” > *i-n-kweeto z-aa Máriyá* “Mary’s shoes”
u-mu-taka “umbrella,” *Ru-hára* “personal name” > *u-mu-taka w-a Rú-hara* “Ruhara’s umbrella”
u-mu-ryáango “door, entrance,” *kiriziyá* “church” > *u-mu-ryáango w-a kiriziyá* “a church entrance”
a-b-áana “children,” *Nataariyá* “Natalie” > *a-b-áana b-aa Nataariyá* “Natalie’s children”

2.3.4.3. Possessor a Pronoun

The pronoun varies according to person, number and class.

1sg *njye*, pl *cu*

2sg *we*, pl *nyu*

The third-person pronouns are:

cl 1: <i>w-é</i>	cl 5: <i>ry-ó</i>	cl 9: <i>y-ó</i>	cl 13: <i>tw-ó</i>
cl 2: <i>b-ó</i>	cl 6: <i>y-ó</i>	cl 10: <i>z-ó</i>	cl 14: <i>bw-ó</i>
cl 3: <i>w-ó</i>	cl 7: <i>cy-ó</i>	cl 11: <i>rw-ó</i>	cl 15: <i>k-ó</i>
cl 4: <i>y-ó</i>	cl 8: <i>by-ó</i>	cl 12: <i>k-ó</i>	cl 16: <i>h-ó</i>

After the connector, the pronoun undergoes some tonal and segmental changes. With the third-person cl-1 pronoun, the connector is elided and the pronoun is Hi. In 1sg and 2sg, both the mediator and the pronoun are Lo. Elsewhere, the mediator is Hi and the pronoun Lo. In the standard orthography, which does not indicate tone or vowel length, an NC and a following pronoun are written as one word, without a space, such as *wanjye* for *waa njye*.

u-mu-rimá w-aanjye “my field”
i-gi-teebo cy-aawe “your basket”
i-n-zu y-áacu “our house”
i-shuúri ry-áanyu “your school”
a-b-áana b-áabo “their children”
a-ba-byéeyi b-aanjye “my parents”
i-bi-rago by-aanjye “my mats”
i-gi-tabo cy-aanjye “my book”
i-zína ry-aanjye “my name”
a-ma-guru y-aawe “your legs”

u-ru-gó rw-aanjye “my compound, my family”
i-n-ká z-aanjye “my cows”
i-n-shutí y-aanjye “my friend”
i-n-shutí z-aanjye “my friends”
kamyo y-aanjye “my trailer”
z-aa kamyo z-aanjye “my trailers”
cy-aa kamyo cy-aanjye “my big trailer”
u-mu-rimá w-é “his/her field”

2.3.4.4. Deletion of N1

N1 can be replaced by the class agreement prefix with the appropriate preprefix. Note, however, the tonal changes when N2 is a pronoun.

u-mu-riizo w’i-n-gurube ní mu-gufí “a pig’s tail is short”
u-w’i-n-ká ní mu-ree-mu-re “that of a cow is long”
a-ma-twí y’i-n-zovu ní ma-níni “an elephant’s ears are big”
a-y’i-m-beba ní ma-tó “those of a mouse are small”

Deletion and Pronominalization

u-mu-riizo w’i-hené “a goat’s tail”
u-mu-riizo w-áayo “its tail”

u-w’i-hené “that of a goat”
u-w’áayo “its, that of it”

a-ma-saká y-áanyu ní m-eénsi “your sorghum is abundant”
a-y-aácu ní ma-ké “ours is scarce”
i-gi-húgu cy-áabo ní ki-níni “their country is big”
i-cy-aányu ní gitó “yours is small”

2.3.4.5. Ordinal Numerals

Ordinal numerals are derived by the prefix *ka-* preceded by an attributive connector (see 2.3.4.).

u-kw-éezi kw-aa ká-biri “the second month, February”
i-joro ry-aa gátatu “the third night”
u-mw-áaka w-a ká-ne “the fourth year”

Special words are used for “first” and “last.” The words *mbere* and *nyuma* lengthen the vowel of the preceding connector.

u-kw-éezi kw-aa mbere “the first month, January”
u-muú-nsi w-aa nyuma “the last day”

2.3.4.6. Kinship Terms

Some kinship terms are expressed with possessive constructions. For a full exposition of kinship terms, see section 2.5.

With Preprefix

u-mu-gabo “husband” > *u-mu-gabo w-a Máriyá* “Mary’s husband”

u-mu-goré “wife” > *u-mu-goré w-a Kabano* “Kabano’s wife”

u-mu-koóbwa “daughter” > *u-mu-koóbwa wa Rúhara* “Ruhara’s daughter”

u-mu-huúngu “son” > *u-mu-huúngu w-é* “his son”

a-ba-byéeyi “parents” > *ababyéeyi b-aanjye* “my parents”

Without Preprefix

mu-shíki “sister of a male” > *mu-shíki waanjye* “my sister”

mu-sáaza “brother of a female” > *mu-sáaza w-aawe* “your brother,” *mu-sáaza w-é* “her brother”

mu-keebá “co-wife” > *mu-keebá w-é* “her co-wife”

2.3.5. Demonstratives

There are six different demonstratives in Kinyarwanda, each with pronominal class agreement prefixes.

class	Dem1	Dem2	Dem3	Dem4	Dem5	Dem6
1. <i>u-mu-</i>	<i>u-y-u</i>	<i>u-w-o</i>	<i>u-ríiya</i>	<i>u-ryá</i>	<i>u-nó</i>	<i>w-áa</i>
2. <i>a-ba-</i>	<i>a-ba</i>	<i>a-b-o</i>	<i>bá-ríiya</i>	<i>bá-rya</i>	<i>bá-no</i>	<i>b-áa</i>
3. <i>u-mu-</i>	<i>u-y-u</i>	<i>u-w-o</i>	<i>u-ríiya</i>	<i>u-ryá</i>	<i>u-nó</i>	<i>w-áa</i>
4. <i>i-mi-</i>	<i>i-y-i</i>	<i>i-y-o</i>	<i>i-ríiya</i>	<i>i-ryá</i>	<i>i-nó</i>	<i>y-áa</i>
5. <i>i-ri-</i>	<i>i-ri</i>	<i>i-ry-o</i>	<i>rí-ríiya</i>	<i>rí-rya</i>	<i>rí-no</i>	<i>ry-áa</i>
6. <i>a-ma-</i>	<i>a-y-a</i>	<i>a-y-o</i>	<i>a-ríiya</i>	<i>a-ryá</i>	<i>a-nó</i>	<i>y-áa</i>
7. <i>i-ki-</i>	<i>i-ki</i>	<i>i-cy-o</i>	<i>kí-ríiya</i>	<i>kí-rya</i>	<i>kí-no</i>	<i>cy-áa</i>
8. <i>i-bi-</i>	<i>i-bi</i>	<i>i-by-o</i>	<i>bí-ríiya</i>	<i>bí-rya</i>	<i>bí-no</i>	<i>by-áa</i>
9. <i>i-n-</i>	<i>i-y-i</i>	<i>i-y-o</i>	<i>i-ríiya</i>	<i>i-ryá</i>	<i>i-nó</i>	<i>y-áa</i>
10. <i>i-n-</i>	<i>i-zi</i>	<i>i-z-o</i>	<i>zí-ríiya</i>	<i>zí-rya</i>	<i>zí-no</i>	<i>z-áa</i>
11. <i>u-ru-</i>	<i>u-ru</i>	<i>u-rw-o</i>	<i>rú-ríiya</i>	<i>rú-rya</i>	<i>rú-no</i>	<i>rw-áa</i>
12. <i>a-ka-</i>	<i>a-ka</i>	<i>a-k-o</i>	<i>ká-ríiya</i>	<i>ká-rya</i>	<i>ká-no</i>	<i>k-áa</i>
13. <i>u-tu-</i>	<i>u-tu</i>	<i>u-tw-o</i>	<i>tú-ríiya</i>	<i>tú-rya</i>	<i>tú-no</i>	<i>tw-áa</i>
14. <i>u-bu-</i>	<i>u-bu</i>	<i>u-bw-o</i>	<i>bú-ríiya</i>	<i>bú-rya</i>	<i>bú-no</i>	<i>bw-áa</i>
15. <i>u-ku-</i>	<i>u-ku</i>	<i>u-k-o</i>	<i>kú-ríiya</i>	<i>kú-rya</i>	<i>kú-no</i>	<i>kw-áa</i>
16. <i>a-ha-</i>	<i>a-ha</i>	<i>a-h-o</i>	<i>há-ríiya</i>	<i>há-rya</i>	<i>há-no</i>	<i>h-áa</i>

2.3.5.1. Morphology

Dem1 consists of the class prefix of the noun referred to, preceded by the appropriate vowel, i.e. a copy of the vowel of the class prefix. If the class prefix begins with a nasal, the nasal is deleted. The preprefix and the vowel of the prefix are then separated by the glide *y*.

u-mu- > *u-y-u*

i-mi- > *i-y-i*

a-ma- > *a-y-a*

But in class 10 we have *i-zi*.

Dem2 is derived from Dem1 by suffixing *-o*.

i-i-o > *i-y-o*

u-u-o > *u-w-o*

a-a-o > *a-y-o*

The *a* of the class prefix is replaced by the glide *y*.

Dem3 through Dem6 have no preprefix. They consist of the class prefix plus the stem. Strong prefixes are Hi.

2.3.5.2. Meaning

Dem1: near the speaker, visible to the hearer.

Dem2: near the hearer, visible to the speaker.

Dem3: far from both and visible to the speaker.

Dem4: referent known to both the speaker and the hearer due to both having seen it in the past.

Dem5: near the speaker but not visible to the hearer.

Dem6: recalling a past referent known to both.

2.3.5.3. Syntax

Demonstratives precede generic nouns, which then lose their preprefix.

i-gi-tabo “book”

i-n-goma “drum, drums”

i-cy-o gi-tabo “that book near you”

zi-riiya n-goma “those drums there”

When the noun has no preprefix, the demonstrative is generally placed after it.

Mariyá u-y-u “this Mary”

z-aa kamyó i-zi “these trucks”

kiriziyá i-y-i “this church”

Only Dem6 is never placed after the noun. It either precedes the noun or is followed by *-ndí*.

cy-áa gi-tabo “that book”

cy-áa kii-ndí “the one in question”

All demonstratives except Dem6 can be used pronominally. In that use, Dem1 and Dem2 can be reduplicated.

i-ri sáro ní ri-tó “this pearl is small”
i-ry-o ní ri-níni “that one is big”

i-ry-o ng’íi-ryó ní ri-níni “that one is big”

2.4. Locatives

Almost every noun in Kinyarwanda can be used with a locative prefix. Besides the locative noun *a-haa-ntu* “place,” there are three locative prefixes for nouns with preprefix: *ku* “on, near, to,” *mu* “in, inside,” *i* “at, in.” They replace the original preprefix. The locative prefix *i* is restricted in its use.

u-ku-guru “leg,” *ku ku-guru* “on the leg”
u-mu-sózi “hill,” *ku mu-sózi* “on the hill”
i-gi-cumá “calabash,” *mu gi-cumá* “in the calabash”
u-bw-aámi “kingdom,” *i-bw-aámi* “at the king’s palace”

When the class prefix is zero, as in some words in classes 5, 9 and 10, the preprefix is preserved. The vowel of the locative glides and the preprefix is lengthened.

i-sokó “market,” *ku i-sokó* > *kw’iisokó* “at the market”
i-shyaamba “forest,” *mu i-shyaamba* > *mw’iishyaamba* “in the forest”
i-súka “hoe,” *ku i-súka* > *kw’iisúka* “on the hoe”

The following nouns, all of class 5, are exceptions.

i-zíiko “fireplace,” *ku zíiko* “on the fireplace,” *mu zíiko* “inside the fireplace”
i-zúuru “nose,” *ku zúuru* “on the nose,” *mu zúuru* “in the nose”
i-zúuba “sun, sunshine,” *ku zúuba*, *mu zúuba* “in the sun”
i-jíisho “eye,” *ku jíisho* “on the eye,” *mu jíisho* “in the eye”

There are diverse strategies for locativizing nouns without preprefix, cities (*ku*, *i*) or regions (*mu*).

Cities: *ku Kibuye* “in Kibuye,” *ku Giseényi* “in Gisenyi,” *ku Gitwa* “in Gitwa,” *kuu Ndíza* “in Ndiza,” *ku Kamonyi* “in Kamonyi”; *i Byuumba* “in Byumba,” *i Kigali* “in Kigali,” *i Gitaráma* “in Gitarama,” *i Butáre* “in Butare,” *i Nyaánza* “in Nyanza,” *i Cyáangugu* “in Cyangugu,” *i Kibúungo* “in Kibungo,” *i Burúseeri* “in Brussels.”

Regions: *mu Kabágari* “in the region of Kabagari,” *mu Kinyagá* “in the region of Kinyaga,” *mu Kinogi* “in the region of Kinogi,” *mu Gisaká* “in the region of Gisaka.”

When the noun has no prefix at all, then *mu* and *ku* are replaced by *murí* and *kurí* respectively.

murí Rusiyá “in Russia,” *murí wese* “in the toilet”
kurí poosíta “at the post office,” *kurí Nohéri* “on Christmas day,” *kurí Paasíka* “on Easter”

But certain river names with prefix take *kurí* and *murí* as well: *kurí Bakokwe*, *murí Makera*.

Kurí and *murí* are used before demonstratives, personal pronouns and foreign place names.

murí iyo nzu “in that house”
kurí uwo musózi “on that hill”

kurí njye “as far as I am concerned”
murí Koreyá “in Korea”

Locatives of personal names to indicate residence are formed with the attributive mediator *-a*.

kw-aa Kabano “at Kabano’s place”

kw-aa Gákubá “at Gakuba’s place”

With kinship terms, sometimes *mu* and *ku* are used in conjunction with the associative mediator *-a*.

kw-aa nyina “at his mother’s place”

mw-aa nyina “in his mother’s clan”

The locatives of residence for personal pronouns begin with *i*.

i-w-áanjyé “at my place,” *i-w-áawé* “at your (sg) place,” *i-w-é* “at his/her place”
i-w-aácu “at our place,” *i-w-aányu* “at your (pl) place,” *i-w-aábo* “at their place”

Note that the expansion of such locatives can reveal a mixed type of agreement.

i-w-aábo w-a Kabano ní ku-re “the place where Kabano comes from is far”
i-ru-haánde rw-aa Kígali ní h-eezá “Kigali’s surroundings are pleasant”

When locatives function as determiners in attributive constructions, the mediator is *-ó*.

mu Rwaanda “in Rwanda”
i-bi-yága by-ó mu Rwaanda ní by-iizá “the lakes of (found in) Rwanda are beautiful”

When a locative is expanded by a demonstrative, both have the same prefix.

ha-ruguru a-ha “up this hill,” *h-eepfó a-ha* “down this hill”
haá-fi a-ha “nearby,” *haá-ku-rya há-rííya* “over there”

But when it is expanded by an attributive locative, the mediator takes a different agreement prefix.

haá-fi ya Kígali “near Kigali”
kure ya Bútare “far from Butare”
kure yó ku Kibuye “far from Kibuye”
kure yó kw-aa Kabano “far from Kabano’s place”

Time adverbs are formed with *ku* or *mu* and there is a third group with *ní*.

i-gi-tóondo “morning,” *mu gi-tóondo* “in the morning”
i-gi-cúku “midnight,” *mu gi-cúku* “at midnight”
a-ma-nywá “midday,” *ku ma-nywá* “at noon”
i-joro “night,” *ní-joro* “at night”
u-muí-nsi “daytime,” *ní-muí-nsi* “in the early afternoon”
u-mu-górooba “evening,” *ní-mu-górooba* “in the evening”

Other time adverbs: *ubu* “now,” *ejó* “tomorrow, yesterday,” *ejó buúndi* “the day after tomorrow, the day before yesterday,” *nóone* “today, now,” *nóone aha* “immediately,” *nyuma* “afterwards,” *haanyuma* “later,” *mberé* “before,” *haambere, haambere aha* “recently.”

The following structures are used to answer locative questions while pointing.

ng' + Dem (=lengthened preprefix + pronominal class prefix)

umurozi ari hé? “where is the witch?” *ng'uu-y-ú* “here he/she is”
abarozi bari hé? “where are the witches?” *ng'aa-bá* “here they are”
umugozi uri hé? “where is the rope?” *ng'uu-y-ú* “here it is”
imigozi iri hé? “where are the ropes?” *ng'ii-y-í* “here they are”
igi riri hé? “where is the egg?” *ng'ii-rí* “here it is”
amagi ari hé? “where are the eggs?” *ng'aa-y-á* “here they are”
igitebo kiri hé? “where is the basket?” *ng'ii-kí* “here it is”
ibitebo biri hé? “where are the baskets?” *ng'ii-bí* “here they are”
ingoma iri hé? “where is the drum?” *ng'ii-y-í* “here it is”
ingoma ziri hé? “where are the drums?” *ng'ii-zí* “here they are”
urunigi uri hé? “where is the necklace?” *ng'uu-rú* “here it is”
uburó buri hé? “where is the millet?” *ng'uu-bú* “here it is”

As long as the item is visible to both speaker and hearer, one can use other Dem grades depending on the distance, e.g. *ng'ii-kí* (close to speaker), *ng'ii-cy-ó* (close to hearer), *ng'ii-kí-rítya* (far from both speaker and hearer), all referring to a noun of class 7.

The demonstratives also have reduplicated forms, used preferably after a question that presents a choice.

umwáana waawe ní uwuúhe? “which child is yours?”
ni uyu ng'úuyú “this one”
abáana baawe ní abaáhe? “which children are yours?”
ni aba ng'áabá “these ones”
igiseke cyaawe ní ikiíhe? “which basket is yours?”
ni iki ng'íkí “this one”
imódoká yaawe ní iyiíhe? “which car is yours?”
ni iyi ng'iiyí “this one”
ihené zaawe ní iziíhe? “which goats are yours?”
ni izi ng'izí “these ones”
urunigi rwaawe ní uruúhe? “which necklace is yours?”
ni uru ng'úurú “this one”

If the person asking the question is not present, another strategy is used, without *ng'*.

mushiki waawe ari hé? “where is your sister?”
ari háno “she is here (near me)”
igitabo cyaanbye kiri hé? “where is my book?”
kiri háno “it is here (at my place)”

inká ziri hé? “where are the cows?”
ziri mu gasózi “they are away from home”

For the subject prefixes used with the irregular verb *-rí*, see 3.1.

2.5. Kinship Terminology

In Kinyarwanda, some kinship terms have a double usage, as generic nouns (with preprefix) and as kinship nouns.

Mixed-Category Nouns

<i>-gabo</i> 1/2 “man, husband”	<i>-koóbwa</i> 1/2 “girl, daughter”
<i>-goré</i> 1/2 “woman, wife”	<i>-áana</i> 1/2 “child (male or female)”
<i>-huúngu</i> 1/2 “boy, son”	

Gakubá ní umugabo “Gakuba is a man”
Musóni ní umugabo wa Nyirafukú “Musoni is Nyirafuku’s husband”
Gahakwá ní umwáana mutó “Gahakwa is a small child”
Mugisha ní umwáana wa Séehené “Mugisha is Sehene’s child” cf. *-ééne* 1a “child of”

Exclusively Kinship Nouns

Other kinship nouns have no dual meaning. Many of these have no preprefix.

<i>-kwé</i> 1/2 “son-in-law”	<i>-byéeyi</i> 1/2 “parent (father or mother)”
<i>-kazáana</i> 1/2 “daughter-in-law”	<i>maamá</i> “my mother, our mother”
<i>-iiseengenezá</i> 1/2 “nephew of a female”	<i>daatá</i> “my father, our father”
<i>-uúzikuru</i> 1/2 “grandchild”	<i>(i)só</i> “your father”
<i>-uúzikuruza</i> 1/2 “great-grandchild”	<i>(i)sé</i> “his father, her father, their father”
<i>-viivi</i> 1/4 “great-great-grandchild”	<i>-káa só</i> 1a/2a “your stepmother”

We use and combine special abbreviations to indicate the range of kinship references. For example, MoFaBrSo means “mother’s father’s brother’s son.” The numbers indicate first, second and third person.

Br = brother	Fa = father	Pol = polar	Sen = senior sibling
Si = sister	Mo = mother	E = ego	
Sb = sibling	Pa = parent	M = male	Jun = junior sibling
So = son	Hu = husband	F = female	
Da = daughter	Wi = wife	ME = male ego	PX = possessive extension
Ch = child	Sp = spouse	FE = female ego	

2.5.1. Ego's Parents

2.5.1.1. Agnates

Mo: 1 *maamá*, 2 *nyoko*, 3 *nyina*

Mo + *-rúme* = MoBr, MoFaBrSo, MoFaFaBrSoSo, MoSiSo: 1 *maarúme*, 2 *nyokórome*,
3 *nyirárume*

Mo + *-séenge* = FaSi, FaFaBrDa, FaFaFaBrSoDa: 1 *maaséenge*, 2 *nyogóseenge*, 3 *nyiráseenge*

Mo + PX = MoSi, MoFaBrDa, MoFaFaBrSoDa: 1 *maamá wáacu*, 2 *nyoko wáanyu*, 3 *nyina wáabo*

Mo + *-kúru* = MoMo, FaMo, MoFaSi, FaFaSi, FaFaFaBrDa: 1/2 *nyogókuru*, 3 *nyirákuru*

Mo + *-kúru* + *-za* = MoMoMo, FaMoMo: 1/2 *nyogókuruza*, 3 *nyirákuruza*

Fa: 1 *daatá*, 2 *só*, 3 *sé*

Fa + PX = FaBr, FaFaBrSo, FaFaFaBrSoSo: 1 *daatá wáacu*, 2 *só wáanyu*, 3 *sé wáabo*

Fa + *-kúru* = FaFa, MoFa, MoFaBr, FaFaBr, FaFaFaBrSo: 1/2 *sogókuru*, 3 *seekúru*

Fa + *-kúru* + *-za* = FaFaFa, MoFaFa: 1/2 *sogókuruza*, 3 *seekúruza*

2.5.1.2. Stepparents

When the father's wife is not the child's mother, the child calls her *mukáa daatá* or *umugoré wa dáatá* "my father's wife, my stepmother." When the mother's husband is not the child's father, the child calls him *umugabo wa máamá* "my mother's husband, my stepfather."

Wi: *-káa* 1a/2a "wife of"

Wi: *-goré* 1/2 "wife, woman"

Wi + Fa = FaWi: 1 *mukáa daatá*, 2 *mukáa só*, 3 *mukáa sé*

Wi + PX + Fa = FaWi: 1 *umugoré wa dáata*, 2 *umugoré wa só*, 3 *umugoré wa sé*

Wi + Fa + PX = FaBrWi: 1 *mukáa daatá wáacu*, 2 *mukáa só wáanyu*, 3 *mukáa sé wáabo*

Wi + Mo + *-rúme* = MoBrWi: 1 *mukáa maarúme*, 2 *mukáa nyokórome*, 3 *mukáa nyirárume*

Hu: *-gabo* 1/2 "husband, man"

Hu + PX + Mo = MoHu: 1 *umugabo wa máamá*, 2 *umugabo wa nyoko*, 3 *umugabo wa nyina*

Hu + PX + Mo + PX = MoSiHu: 1 *umugabo wa máamá wáacu*, 2 *umugabo wa nyoko wáanyu*,
3 *umugabo wa nyina wáabo*

Hu + PX + Mo + *-séenge* = FaSiHu: 1 *umugabo wa maaséenge*, 2 *umugabo wa nyogóséenge*,
3 *umugabo wa nyíraséenge*

2.5.2. Siblings Br, Si

Distinction is made between full siblings and half-siblings. For full siblings, it is necessary to specify gender (male/female) and relative age (senior/junior).

In addition to the more specific terms listed below, *-váandimwé* 1/2 can also be used to refer generically to siblings, half-siblings or parallel cousins.

2.5.2.1. Full Siblings

Gender

SiM: *-shiki* 1a/2a “sister of a male”; *mushiki wa Gákubá* “Gakuba’s sister”

BrF: *-sáaza* 1a/2a “brother of a female”; *musáaza wa Máriyá* “Mary’s brother”

Relative Age

Sen: *-kúru* 1a/2a “senior sibling of same sex”; *mukúru wé* “his older brother, her older sister”

Jun: *-rúmuna* 1a/2a “junior sibling of same sex”; *murúmuna wé* “his younger brother, her younger sister”

2.5.2.2. Half-Siblings and Cross-Cousins

Ch: *-eéne* 1a/2a “child of”

Ch + Mo = MoHuCh “half-sibling”: 1 *mweéne máamá*, 2 *mweéne nyoko*, 3 *mweéne nyina*

Ch + Fa = FaWiCh “half-sibling”: 1 *mweéne dáatá*, 2 *mweéne só*, 3 *mweéne sé*

MoBrCh: *-byáara* 1a/2a “mother’s brother’s child” (always + PX); *mubyáara waanjye* “my mother’s brother’s child”

FaSiDa: *-shiki wáacu* 1a, *-shiki báacu* 2a “father’s sister’s daughter”

FaSiSo: *-kurú* 1a/2a “father’s sister’s son” (always + PX)

Note: *-eéne* 1a/2a can also have a generic reference to any relative within the same family.

Ch + PX = “relative”: 1 *mweéne wáacu*, 2 *mweéne wáanyu*, 3 *mweéne wáabo*

2.5.2.3. Parallel Cousins

MoSiCh, FaBrCh: *-váandimwé* 1/2 “sibling, (parallel) cousin”; *Gakubá afite abaváandimwé babiri, umwé ní umukoóbwa, undí ní umuhuúngu* “Gakuba has two siblings/cousins, one is a girl and the other is a boy”

FaBrSo (said by a woman): *-sáaza wáacu* 1a, *-sáaza báacu* 2a

FaBrSo (said by a man): *-kurú wáacu* 1a, *-kurú báacu* 2a

FaBrDa (said by a woman): *-rúmuna wáacu* 1a, *-rúmuna báacu* 2a

FaBrDa (said by a man): *-shiki wáacu* 1a, *-shiki báacu* 2a

MoSiCh: *-byáara* 1a

See also the note in 2.5.2.

2.5.3. Ego’s Children, Nieces and Nephews

Ch: *-áana* 1/2 “child”

FE + PX = SiCh, ME + PX = BrCh: *-áana wáacu* 1, *-áana báacu* 2

-huúngu 1/2 “son”

FE + PX = SiSo, ME + PX = BrSo: *-huúngu wáacu 1, -huúngu báacu 2*

-koóbwa 1/2 “daughter”

FE + PX = SiDa, ME + PX = BrDa: *-koóbwa wáacu 1, -koóbwa báacu 2*

-íshywa 1a/2a “nephew”

SiCh: *-íshywa 1a/2a*

-íseengenezá 1a/2a “nephew”

FEBrSo, FEBrDa, FEFaBrSoSo, FEFaBrSoDa, FEFaFaBrSoSoSo, FEFaFaBrSoSoDa, FEHuBrSo, FEFaSiSo, FEBrSo: *-íseengenezá 1a/2a*

Lower Generations

-uúzu 1/2 + -kuru

ChCh: *-uúzukuru 1/2*

-uúzu 1/2 + -kuru + -za

ChChCh: *-uúzukuruza 1/2*

-viivi 14

ChChChCh: *-viivi 14*

2.5.4. In-Laws

-kwé 14a “-in-law”

Pa + *-bukwé*: “parent-in-law”

Mo + *-bukwé*: SpMo, SpPaSi, SpMoMoSiDaDa

1 *maa+bukwé*, 2 *nyokó+bukwé*, 3 *nyirá+bukwé*

Fa + *-bukwé*: SpFa, SpPaBr, SpFaFaBrSoSo

1 *daata bukwe*, 2 *soo+bukwé*, 3 *see+bukwé*

-kwé 1/2 “son-in-law”

DaHu: *-kwé 1/2 (always + PX)*

-kazáana 1/2 “daughter-in-law”

MESoWi: *-kazáana 1/2 (always + PX)*

MEBrSoWi, MEFaBrSoSoWi: *-kazáana wáacu 1, -kazáana báacu 2*

-koóbwa 1/2

FESoWi: *-koóbwa 1/2 (always + PX)*

-keebá 1a/2a “co-wife”

FEHuWi, FEHuFaSiDa, HuMoBrDa: *-keebá 1a/2a (always with PX)*

HuBrWi, HuFaBrSoWi, HuMoSiSoWi: *-keebá wáacu 1, -keebá báacu 2*

-goré 1/2 “wife”

MEWi: -goré 1/2

MEBrWi: -goré wáacu 1, -goré báacu 2

-gabo 1/2 “husband”

FEHu: -gabo 1

FEHuBr, FESiHu, FEHuPaSbSo, FEPaSbDaHu: -gabo wáacu 1, -gabo báacu 2

-rámu 1a/2a

MESiHu, MEWiBr: -rámu 1a/2a (always + PX)

MEWiBrWi, MEWiPaSbSo, MEWiFaSiDa, MEWiMoBrDa, MEWiBrWi: -rámu wáacu 1, -rámu báacu 2

-rámu+kazi 1/2

FEHuSi, FEBrWi: -rámukazi 1/2 (always + PX)

FEHuMoSiDa, FEHuFaBrDa: -rámukazi wáacu 1, -rámukazi báacu 2

-saánziire 1a/2a

MEWiSiHu: -saánziire 1a/2a (always + PX)

MEWiFaBrDaHu: -saánziire wáacu 1a, -saánziire báacu 2a

baa + mwáana “parent-in-law”

ChSpPa baamwáana waanjye, pl baamwáana baanjye

2.6. Exercises

Read

u Rwaanda ní igihúgu cyiizá “Rwanda is a beautiful country”

u Rwaanda ní rwiizá “Rwanda is beautiful”

Mariyá ní umukoóbwa w’inkumí “Mary is an adult girl”

ni umunyéeshuúri “she is a student”

Akanyarú ní urúuzi runini “the Kanyaru is a big river”

Akanyarú ní kanini “the Kanyaru is big”

Muhabuura ní ikirúunga kireekire “Muhabura is a tall volcano”

Muhabuura ní ndeende “Muhabura is tall”

Nyúungwe ní ishyaamba rinini “Nyungwe is a big forest”

Nyúungwe ní nini “Nyungwe is big”

ishyaamba ryaa Nyúungwe ní rinini “Nyungwe Forest is big”

Mushubati ní umusózi mureemure “Mushubati is a tall mountain”

Mushubati ní ndeende “Mushubati is tall”

ikiyága cyaa Múhazi ní kireekire “Lake Muhazi is long”

uruzirámire ní inzóka ndeende “a python is a long snake”

uruzirámire ní rureerure “a python is long”

Questions

In the following sentences, delete the second noun and let the attributive agree with the noun preceding the copulative verb *ní*.

Gasaayo ní umugezi mutó “Gasayo is a small stream”
umuvumú ní igití kinini “a ficus is a big tree”
imivumú ní ibiti binini “ficuses are big trees”
u Buruúndi ní igihúgu gitó “Burundi is a small country”
Akagéra ní urúuzi rureerure “the Kagera is a long river”
Mukuungwá ní urúuzi rugufi “the Mukungwa is a short river”
Kigali ní umujyi munini “Kigali is a big city”
Nayiróbi ní umujyi mukuru munini “Nairobi is a big capital city”
Butáre ní umujyi mutó “Butare is a small town”
Giseényi ní umujyi mwizá “Gisenyi is a beautiful town”
Ikivú ní ikiyága cyiizá “Kivu is a beautiful lake”
agacá ní inyoni nini “the eagle is a big bird”

Answers

Gasaayo ní ntó
umuvumú ní munini
imivumú ní minini
u Buruúndi ní butó
Akagéra ní kareekare
Mukuungwá ní ngufi
Kigali ní nini
Nayiróbi ní nini
Butáre ní ntó
Giseényi ní nziizá
Ikivú ní cyiizá
agacá ní kanini

Read

báriya bagabo ní baandé? “who are those men?”
ni Gakubá na Bararuha “they are Gakuba and Bararuha”
Gakubá ní umuhinzi “Gakuba is a farmer”
Bararuha ní umucúruuzi “Bararuha is a trader”
uríya mugoré nii ndé? “who is that woman?”
ni Heréna “it is Helen”
Heréna ní umwáarimú “Helen is a teacher”

Gakubá ní umwáarimú? “is Gakuba a teacher?”
oya, ni umuhinzi “no, he is a farmer”
uyu sé nii ndé? “and who is this one?”
uyu ni Karamuka “this one is Karamuka”
ni umuhinzi nka Gákubá? “is he a farmer like Gakuba?”
oya, ni mugaanga “no, he is a doctor”
iki gitebo ní icyaánde? “whose basket is this?”
ni icyáanjyé “it is mine”

ni gishyá? “is it new?”
yeego “yes”
iri gaáre ní iryaánde? “whose bicycle is
this?”
ni iryaa músaaza waanjye “it’s my
brother’s”

musáaza waawe ní ndé? “who is your
brother?”
ni Karamuka “it is Karamuka”
ng’uuriya “there he is!”

Translate into Kinyarwanda

this house is new
 these eggs are small
 these men are not traders, they are teachers
 this meat is raw

that child is lazy
 that woman is not poor, she is rich
 those young men are wicked

Answers

iyi nzu ní nshyá
aya magi ní mató
aba bagabo sí abacúruuzi, ni abáarimú
izi nyama ní mbísi

uríya mwáana ní umunebwe
uríya mugoré sí umukené, ni umukiré
báritya basóre ní abagomé

Read

mukúru wa Mugeenzi ní umugomé “Mugenzi’s older brother is wicked”
mubyáara waanjye ní mugaanga “my cousin is a doctor”
murúmuna waanjye ní ingarágu “my younger brother is unmarried”
ababyéeyi baa Máriyá ní abakiré “Mary’s parents are rich”
abaa Madariná ní abakené “those of Madelene are poor”
imbwá ya Kabano ní umukara “Kabano’s dog is black”
umwáarimú wáacu ní umugabo “our teacher is a man”
uwaányu ní umugoré “yours is a woman”
iki gitabo ní icyaánde? “whose book is this?”
ni icy’úumwáarimú “it is the teacher’s”
si icyáanjyé “it is not mine”
aya mateke ní ayaánde? “whose cocoyams are these?”
ni ay’úmucúruuzi “they belong to the trader”
uwo mwáana ní uwaánde? “whose child is that?”
ni uwa Máriyá “it is Mary’s”
iyi nzu ní iyaánde? “whose house is that?”
ni iya máamá “it belongs to my mother”
iyáawé iri hé? “where is yours?”
ni iríiya ntóoyá “it is that small one”
rúriya rutooki ní urwaánde? “whose banana farm is that?”
ni urwaa dáatá wáacu “it is my uncle’s”

Translate into Kinyarwanda

whose books are these?	yes, he is a man	are they rich?
they belong to the teacher	is he old?	yes, they are rich
who is your teacher?	no, he is young	is this their house?
our teacher is Kagoro	are your parents teachers?	no, it is my brother's
is Kagoro a man?	no, they are farmers	theirs is that big one

Answers

<i>ibi bitabo ni ibyaá nde?</i>	<i>yee, ni umugabo</i>	<i>ni abakiré?</i>
<i>ni iby'uumwáarimú</i>	<i>ni umusáaza?</i>	<i>yee, ni abakiré</i>
<i>umwáarimú wáanyu ni ndé?</i>	<i>oya, ni umusóre</i>	<i>iyi nzu ni iyaábo?</i>
<i>umwáarimú wáacu ni Kagoro</i>	<i>ababyéeyi baawe ni abáarimú?</i>	<i>oya, ni iya musáaza waanjye</i>
<i>Kagoro ni umugabo?</i>	<i>oya, ni abahinzi</i>	<i>iyaábo ni iriya nini</i>

Translate into English

<i>ziriya nká ni ziingáahé?</i>	<i>nabó ni miriyooni cúmi n'eeshátu</i>
<i>ni cúmi n'iimwé</i>	<i>bóose hamwé ni baangáahé?</i>
<i>abaváandimwé baawe ni baangáahé?</i>	<i>ni miriyooni makúmyaabiri n'eeshéeshátu</i>
<i>ni bataanu</i>	<i>Kigali ni nini?</i>
<i>abatuúrage b'ú Rwaanda ni baangáahé?</i>	<i>yeego ni nini</i>
<i>ni miriyooni cúmi n'eeshátu</i>	<i>abatuúrage báayo ni baangáahé?</i>
<i>Abaruúndi ni baangáahé?</i>	<i>ni nka miriyooni imwé</i>

Answers

how many cows are there there?	altogether, how many of all of them are there?
there are eleven	
how many siblings do you have?	there are twenty-six million
I have five	is Kigali big?
how large is the population of Rwanda?	yes it is big
it is thirteen million	how big is its population?
how many Rundi are there?	it is about one million
there are also thirteen million	

Read

iwaányu ni hé Kágo? “Kagoro, where are you from?”
iwaácu ni i Gitaráma “I’m from Gitarama”
i Gitaráma ni haáfi ya Kigali? “is Gitarama near Kigali?”
mm, ni haáfi “yes, it is”

kuva i Kigali kugera i Gitarama ni kirometéro ziingáhé? “how many kilometres is it from Kigali to Gitarama?”

ni nka miroongo itatu “it’s about thirty”

inshuti zaawe nazó iwaábo ni i Gitarama? “are your friends also from Gitarama?”

bamwé ni ab’i Butare, abaánda ni abó ku Kibuye “some are from Butare, others from Kibuye”

Gitarama iri haáfi y’ibiriunga? “is Gitarama close to the volcanoes?”

oya ni kure “no it is far away”

ibiriunga biri haákurya ya Nyábaróongo “the volcanoes are on the other side of the Nyabarongo”

ibyo biriunga sé ni biingáhé? “how many of those volcanoes are there?”

ibinini ni bitatu ariko hariho ibindi bitó “there are three big ones but there are some smaller ones”

Bariibutsa ni uw’i Gitarama? “is Bariibutsa from Gitarama?”

ni uw’i Gabiro, haáfi ya Pariki y’Akagéra “he comes from Gabiro, near Kagera National Park”

aho ni na háafi y’ikiyága cyaa Múhazi “that is also close to Lake Muhazi”

ni kókó “that’s right”

Translate into Kinyarwanda

Kagoro is from Gitarama

Gitarama is close to Kigali

Kagoro’s friend is from Ruhengeri

Ruhengeri is close to the volcanoes

one of Kagoro’s friends is from Gahini, in
the east of Rwanda

Gahini is close to Lake Muhazi

Gitarama is far from Lake Muhazi

Answers

Kagoro ni uw’i Gitarama

Gitarama iri haáfi ya Kigali

inshuti ya Kagoro ni iyó mu Ruheengeri

Ruheengeri iri haáfi y’ibiriunga

imwé mu nshuti zaa Kagoro ni uw’i Gahini,

mu burásiraziuba bw’ú Rwaanda

Gahini iri haáfi y’ikiyága cyaa Múhazi

Gitarama iri kure y’ikiyága cyaa Múhazi

Chapter III: The Verbal System

Every sentence consists minimally of a subject and a predicate, in short $S = NP + VP$. In Chapter II, we presented nouns, classes and determiners (adjectives, numerals, possessives and demonstratives), all belonging to the NP, which is dominated by the noun. This chapter is about the VP, which is dominated by the verb, its complementation by nouns, adverbs and adverbial phrases and its inflection according to aspect (perfective or imperfective), hierarchy (main or subordinate), mood (assertive or directive), tense (past, present or future) and negation (affirmative or negative).

3.1. Subject Prefixes

While many languages use either a noun or a pronoun as the subject, Kinyarwanda uses a subject prefix (SP) even when the noun is present. The third-person SPs vary with the noun class.

1sg: <i>n-</i>	cl 1: <i>a-</i>	cl 5: <i>ri-</i>	cl 9: <i>i-</i>	cl 13: <i>tu-</i>
1pl: <i>tu-</i>	cl 2: <i>ba-</i>	cl 6: <i>a-</i>	cl 10: <i>zi-</i>	cl 14: <i>bu-</i>
2sg: <i>u-</i>	cl 3: <i>u-</i>	cl 7: <i>ki-</i>	cl 11: <i>ru-</i>	cl 15: <i>ku-</i>
2pl: <i>mu-</i>	cl 4: <i>i-</i>	cl 8: <i>bi-</i>	cl 12: <i>ka-</i>	cl 16: <i>ha-</i>

SPs for classes 1, 4, 6 and 9 are glided to *y-* before a vowel. All other SPs ending in *a* elide it before another vowel.

The cl-10 SP becomes *z-* before a vowel, while all other SPs ending in *i* glide it to *y*, with the cl-7 SP becoming *cy-* before a vowel.

All SPs ending in *u*, including the 2sg and cl-3 SPs are glided to *w-* before a vowel. However, the cl-15 marker becomes *k-* before *o* or *u*.

Finally, the SPs for cls 7, 12, 13 and 15 are subjected to Dahl's Law when followed by a verb stem with an initial voiceless consonant.

3.2. Verb Types

Kinyarwanda has three types of verbs: uninflected, partly inflected and fully inflected.

3.2.1. Uninflected

Copula ni and Negative Copula si

The copula is used to join nouns that have the same reference. It cannot take a first- or second-person subject.

Gakubá ní mugaanga "Gakuba is a doctor"

Heréna ní umugoré "Helen is a woman"

Gakubá na Hérena ní abanyarwaanda "Gakuba and Helen are Rwandans"

Gakubá ní umugabo wa Hérena "Gakuba is Helen's husband"

u Rwaanda ni igihúgu gitó “Rwanda is a small country”
u Rwaanda ni igihúgu cyaa Afuriká “Rwanda is an African country”
u Bubirigi ni igihúgu cy’ú Buraayi “Belgium is a European country”
Gakubá sí mugaanga “Gakuba is not a doctor”

The tone of *ni* and *si* is Lo after a pause, i.e. in phrase-initial position, and otherwise Hi. This is a continuative Hi tone.

Gakubá sí mugaanga, ni shoféeri “Gakuba is not a doctor, he is a driver”
Heréna ni umugoré, si umugabo “Helen is a woman, she is not a man”

Negator ntaa

Like the copula, the negator *ntaa* “there is not, without” has a continuative Hi tone, which surfaces when it is not at the beginning of a phrase. It is also irregular in that it deletes the preprefix of the following noun.

ntaa mugoré afité “he does not have a wife”
ubu ntáa mwaánya dufité “we don’t have time now”

3.2.2. Partly Inflected

-rí “*be*”

The verb *-rí* has a variable SP depending on person (first, second or third), number (singular or plural) and class (see above in 3.1).

-rí is used in place of the uninflected verbs *ni* and *si* when the subject is in the first or second person or in the relative or adverbial as well as some assertive tenses such as the past and persistive.

ndi umunyarwaanda “I am a Rwandan”
ntituri abaruindi “we are not Burundians”
uzi kó ndi umunyarwaanda “you know that I am a Rwandan”

However, when it expresses the meaning of the copula in the third-person (all classes) relative or adverbial, it takes the invariable form *arí*, regardless of the subject.

nzi kó arí wowé wajyaanyé abáana kwaa mugaanga “I know that it is you who took the children to the doctor”
ndabóna (kó) abáana arí beénshi “I see (that) there are many children”

It can also be used to indicate the subject’s location.

u Rwaanda ru-ri (or *Rwaanda i-ri*) *muri Afuriká* “Rwanda is in Africa”
u Budaáge bu-ri mu Buraayi “Germany is in Europe”
u Buruúndi bu-ri heepfó y’ú Rwaanda “Burundi is south of Rwanda”
Mugisha a-ri mu rugó “Mugisha is in the compound”

Ruhara a-ri ku mugezi “Ruhara is at the river”
abáana ba-ri mw’ishuúri “the children are at school”
abagoré ba-ri mw’isokó “the women are at the market”
a-ri mu gikaari “he/she is in the backyard”

The following examples illustrate its use in answering questions with *hé?* “where?”

ibikoómbe biri hé? “where are the cups?”
urufuunguuzo ruri hé? “where is the key?”
wese iri hé? “where is the toilet?”
imbwá yáanyu iri hé? “where is your dog?”

uburilingiiti buri hé? “where is the blanket?”
isokó ryáanyu riri hé? “where is your market?”

intébe yaanjye iri hé? “where is my chair?”
abashyitsi bari hé? “where are the guests?”
inká ziri hé? “where are the cows?”
só ari hé? “where is your father?”
murúmuna waawe ari hé? “where is your younger sibling?”
intébe yaanjye iri hé? “where is my chair?”

biri ku méézà “they are on the table”
ruri ku ruugi “it is on the door”
iri hiírya y’ibiro “it is behind the office”
iri kw’iréembo “it is at the entrance to the compound”

buri ku buriri “it is on the bed”
riri kure “it is far away”

iri haanzé “it is outside”
bari muu nzu “they are inside the house”
ziri mu kiráaro “they are in the stable”
ari mu biro “he is at the office”
ari imuhirá “he/she is at home”

iri mu gikaari “it is in the backyard”

-fite “have”

-fite occurs only in the present and the persistive. It can take the focus marker -r-a- only if it has an object infix. It does not express a habitual meaning. It can occur in the relative and adverbial as well. The derived verbs -fitye, -fitanye and -iifite also exist. Non-present forms, including the habitual, can be expressed using auxiliary verbs or the verb -gir- “have.”

mfite umwáana “I have a child”
turabifite “we have them”

nzaaba mfite umwáana “I will have a child”
uracyáafite inzara “are you still hungry?”

-’zi “know”

-’zi behaves the same as -fite. It also carries a floating tone that lengthens a preceding vowel unless that vowel is at the start of the word. The derived verbs -’ziye (applicative), -’ziranye (associative), -’zwi (passive) and -’iyizi (reflexive) also exist. Forms that cannot be expressed by -’zi alone can be expressed with an auxiliary verb or the verb -meny- “know.”

tuuzi kóoga “we know how to swim”
azi ubwéenge “he is intelligent”
ndamúuzi “I know him”

nzi kó urí umunyarwaanda “I know that you are a Rwandan”

-ruuzi “see”

-ruuzi behaves the same as -fíte. The derived verb -ruuziye (applicative) also exists. Forms that cannot be expressed by -ruuzi can be expressed using auxiliary verbs or the verb -bón- “see.” However, anywhere -ruuzi can be used, -bón- can be used instead with the same meaning.

nduuzi unániwe “I see you are tired”

turabiruuzi “we see them”

-sa- “resemble”

-sa- is defective insofar as it does not have a perfective form, nor does it take derivative suffixes. For the perfective form and the forms with derivative suffixes, it is supplanted by the verb -sus- or -shush-.

Mariyá asa na nyina “Marie looks like her mother”

Gakubá na Rúhara barasa “Gakuba and Ruhara look alike”

-ooy- “refuse”

-ooy- is highly irregular and occurs only in the affirmative subjunctive (-ooyé), which takes the variant forms -oó and -eé, which are in free variation with one another. It is used in conjunction with a following infinitive to indicate the negative subjunctive in some contexts.

umva ináama tukugiíra weé gukomeza gukóra ibyo “listen to the advice we are giving you and do not continue doing that”

kugira ngo tweé kurwaana “so that we don’t fight”

ni kó gutégeká yúukó abaantu bóose bazáajya bátaanga umunaáni, bareké kwíigoomba kooya “and therefore, he issued the order that all people henceforth should pay the eight, and that they should stop insisting on saying ‘no’” (Hurel et al. 2023, tale 24, para. 30)

Coverbs

-tyá “this way,” -tyó “that way” and -té “how” are coverbs of manner. They always function as adverbial adjuncts to the preceding clause. They are inflected only for subject. Their tonality resembles that of ACs (see 3.7.6.).

tumesa dútya “we wash this way, this is the way we wash”

mumesa mútyo? “is that the way you wash?”

turasohoka dúte? “how are we going to get out?”

fuunguura utyá “open this way!, open like this!”

umurwáayi ameze até? “how is the patient?”

Additionally, the coverb -ti is used to indicate the start of a direct quotation. It is also inflected only to agree with the class of its subject. However, most speakers do not apply Dahl’s Law to it.

barabábaza bati “mwiitwa baandé?” “they asked them ‘what are your names?’”

3.2.3. Fully Inflected

Fully inflected or finite verbs have a subject prefix and tense and aspect markers, as well as optional negators and object prefixes.

Aspect can be perfective or imperfective.

With regard to hierarchy, verbs distinguish main from subordinate (infinitival, adverbial or relative) clauses. In a periphrastic construction, all of these are specified by the auxiliary.

With regard to mood, fully inflected verbs distinguish assertive from directive (subjunctive, imperative, hortative or optative).

Tense can be present (progressive or habitual), future (near or remote), past (recent or remote), persistive, inceptive, narrative or sequential. Each tense is described later in this chapter.

Fully inflected verbs may also indicate focus. A verb is in focus when it has no complement following it. For example, in *twaárábyínnye* “we danced (remote past),” the focus is on the verb, which is said to be disjunct. In *twaábyínnye mu gitóondo* “we danced (remote past) in the morning,” the focus is on the time of day and the verb is said to be conjunct. A conjunct verb cannot be used without a complement. Complements may include objects, locative phrases and adverbs. However, some common adverbs like *cyaane*, *néézá* and *rwóose*, which can qualify the main verb without shifting the focus, do not necessarily count as complements.

Focus (+/–foc) can be internal (inside the Aux) or external (before the SP or after the verb).

Outside (Before the SP or After the Verb)

níduteeká “if we cook”

ntíduteeká “we don’t cook”

iyó duteeká “if we had cooked”

duteeka saa sitá “we cook at noon”

abáana barira báshoonje “children cry when they are hungry”

barira iyó bashoonjé “they cry when they are hungry”

tubyina níjoro “we dance at night”

Inside (Between the SP and the Verb)

Mariyá aratéeka “Mary cooks”

aratéetse “she is cooking”

abáana bararira “the children are crying, children cry”

abakozi barananiwe “the workers are tired”

turabyina “we are dancing”

Internal focus is marked by *-rí*, which is frequently combined with other verbs to express aspect and focus. The conjunct/disjunct opposition corresponds to +/–foc.

Focus plays an important role in MCs, whether there is an internal (affirmative *-rí*) or external (negative *nti-*) auxiliary preceding the SP. Affirmative clauses are +/–foc. Clauses with verb focus contain *-rí*. Those without verb focus do not contain *-rí*.

+foc *tu-r-a-byína* “we are dancing,” –foc *tu-byína níjoro* “we dance at night”
 +foc *abáana ba-r-a-rira* “children are crying,” –foc *barira báshoonje* “they cry when they are hungry”

Negative focus can be outside (*nti-*) or inside (*-ta-*) the auxiliary.

+foc *nti-tu-byiná* “we do not dance, we are not dancing”
iyó ba-ta-byiná “if we don’t dance”

The above forms are given for C-initial stems, as CVC is the canonical form of the root. But many stems in Kinyarwanda begin with a vowel.

3.2.3.1. Infinitive, Root and Stem

Fully inflected verbs are formed around a stem, which consists of the verb root, derivative suffixes and a final morpheme. However, derivative suffixes are optional; they are also touched on in Chapter IV.

Most roots have the form CVC, where the vowel may be long or short. Consider the following examples. Note that in some of them, the root is followed by a derivative suffix.

<i>-kór-</i> “do”	<i>-té-g-uur-</i> “prepare”	<i>-vúg-</i> “say”
<i>-shaak-</i> “want”	<i>-baaz-</i> “do carpentry with wood”	<i>-bwíir-</i> “tell”
<i>-báz-</i> “ask”		<i>-rwaan-ir-</i> “fight for”

However, some start with a vowel.

<i>-iig-</i> “study”	<i>-óog-</i> “wash”	<i>-úumv-</i> “hear, feel”	<i>-aand-ik-</i> “write”
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There are additionally seventeen verb roots that have the form CV. When a final morpheme such as *-a* or *-.ye* is added to them to form a stem, their vowels are elided or glided. The following is a complete list of them.

<i>-bá-</i> (<i>-bá/-báaye</i>) “be”	<i>-ne-</i> (<i>-nnya/-neeye</i>) “defecate”
<i>-cí-</i> (<i>-cá/-cíye</i>) “cut”	<i>-nyó-</i> (<i>-nywá/-nyóoye</i>) “drink”
<i>-gi-</i> (<i>-jya/-giye</i>) “go”	<i>-pfú-</i> (<i>-pfá/-pfúye</i>) “die”
<i>-gu-</i> (<i>-gwa/-guye</i>) “fall”	<i>-rí-</i> (<i>-ryá/-ríye</i>) “eat”
<i>-há-</i> (<i>-há/-háye</i>) “give”	<i>-sa-</i> (<i>-sa/no perf</i>) “resemble”
<i>-hí-</i> (<i>-shyá/-híye</i>) “burn”	<i>-se-</i> (<i>-sya/-seeye</i>) “grind”
<i>-ké-</i> (<i>-cyá/-kéeye</i>) “become daytime”	<i>-tá-</i> (<i>-tá/-táye</i>) “lose, throw away”
<i>-kó-</i> (<i>-kwá/-kóoye</i>) “pay bride bond”	<i>-vu-</i> (<i>-va/-vuuye</i>) “come, leak, shine”
<i>-mo-</i> (<i>-mwa/-mooye</i>) “shave the head”	

Note that among all the examples above, some verb roots have a Hi tone while others do not. Every verb root belongs to one of two classes: Hi or Lo. A Hi verb root has a Hi tone on its first mora while a Lo verb root has no Hi tone.

The infinitive (see 2.1.15) corresponds to the English “to” form, as in “to do” or “to eat”. It is formed by prefixing *ku-* to the verb stem, with *-a* as the final morpheme. *ku-* becomes *gu-* if the root starts with a voiceless consonant. If the root starts with *a*, *e* or *i*, *ku-* becomes *kw-*. If the root starts with *o* or *u*, *ku-* becomes *k-*.

3.3. Aspect

Aspect may be either imperfective or perfective. It is marked by a final morpheme.

3.3.1. Imperfective

The imperfective indicates that an action is incomplete or is continued over a period of time.

It is marked by the final morpheme *-a*, after which is appended *-ga* in the past tense.

ndya amagí “I eat eggs”
nzaabyina “I will dance”

twaáryaga amagí “we used to eat eggs, we
 were eating eggs”

3.3.2. Perfective

The perfective indicates that an action is completed or unitary. In some situations, it can also describe an action that will be completed imminently (even if it has not yet begun), within the same day. It is also used in the present tense by certain verbs, like *-rwáar-* and *-téek-*, which are known as stative verbs.

It is marked by the final morpheme *-.ye*, which triggers a wide variety of mutations in the preceding consonant. These mutations, which are also triggered by the causative derivative suffix *-y-*, are described in Chapter IV.

nahiinze umurimá “I cultivated the field”

ndarwáaye “I am sick”

Perfective stems are derived from the root and belong to the same tone class as the corresponding root and imperfective stem.

CV Verbs

-gu-.ye > *-guu-ye* “fall”
-vu-.ye > *-vuu-ye* “leak, come from”
-pfú-.ye > *-pfíu-ye* “die”
-gi-.ye > *-gii-ye* “go”
-rí-.ye > *-ríi-ye* “eat”

-hí-.ye > *-híi-ye* “become well cooked”
-se-.ye > *-see-ye* “grind”
-ké-.ye > *-kéé-ye* “become bright”
-nyó-.ye > *-nyóo-ye* “drink”
-kó-.ye > *-kóo-ye* “pay bridewealth”

-há-.ye > *-háa-ye* “give”
-bá-.ye > *-báa-ye* “live, become, dwell”

-tá-.ye > *-táa-ye* “lose, throw away”

CVC Verbs

-mes-.ye > *-mesh-e* “wash”
-rir-.ye > *-riz-e* “weep, cry”
-dód-.ye > *-dóz-e* “sew”
-sek-.ye > *-sets-e* “laugh”
-vúg-.ye > *-vúz-e* “say, talk”

-róot-.ye > *-róos-e* “dream”
-ruh-.ye > *-rushy-e* “be/become tired”
-yob-.ye > *-yob-ye* “err”
-kám-.ye > *-kám-ye* “milk”
-han-.ye > *-hann-ye* “punish”

-k-.ye > *-ts-e*, including in all derivative suffixes.

-ek-.ye > *-ets-e*

-ok-.ye > *-ots-e*

-eek-.ye > *-eets-e*

-ook-.ye > *-oots-e*

-vún-ik-.ye > *-vún-its-e* “break (iv)”

-yob-ok-.ye > *-yob-ots-e* “follow”

-bón-ek-.ye > *-bón-ets-e* “be/become visible, appear”

-ruh-uuk-.ye > *-ruh-uuts-e* “have a rest”

r in extension suffixes is deleted.

-ar-.ye > *-a-ye*

-er-.ye > *-e-ye*

-or-.ye > *-o-ye*

-oor-.ye > *-oo-ye*

-síg-ar-.ye > *-síg-a-ye* “remain”

-yob-or-.ye > *-yob-o-ye* “lead”

-túm-ir-.ye > *-túm-i-ye* “invite”

-kiing-uur-.ye > *-kiing-uu-ye* “open”

-w-.ye > *-y-w-e* metathesis or imbrication occurs in the passive.

-rog-w-.ye > *-rog-y-w-e* > *-roz-w-e* “be poisoned, bewitched”

-túk-w-.ye > *-túk-y-w-e* > *-túts-w-e* “be insulted”

In the causative, *-.ye* is deleted and *-eje/-ije* is attached directly to the stem:

-rog-eesh-.ye > *-rog-eesh-eje* “have sb poisoned”

-som-.ye > *-som-eje* “give a sip”

-vúg-iish-.ye > *-vúg-iish-ije* “make sb talk”

-ruh-.ye > *-ruh-ije* “tire”

-yob-.ye > *-yob-eje* “mislead”

-sets-.ye > *-sek-eje* “make laugh”

-húz-.ye > *-húg-ije* “distract”

In *-an-ye* > *-any-e*, *n* is palatalized.

-gab-an-.ye > *-gab-any-e* “get”

-kór-an-.ye > *-kór-any-e* “work together”

3.4. Hierarchy

Hierarchy has to do with which verb is the main verb in a sentence. A verb may be the head of the main clause or it may be the head of a subordinate clause. For example, in the sentence, “it rained while we were away,” “rained” is the main verb and “were” is a subordinate verb. MCs are

independent and may bear focus while SubCs are not independent and may not bear focus. Relative clauses have a nominal antecedent.

3.4.1. Main

A main clause can stand independently as a sentence and may also bear focus. In *aravúga ururími azí* “he is speaking the language he knows,” the main verb is *aravúga* whereas *azí* is subordinate (relative, in this case).

3.4.2. Subordinate

A subordinate clause cannot stand alone as a sentence. Subordinate clauses may be infinitival, adverbial or relative. An infinitival clause is headed by an infinitive and is required by some grammatical constructions. An adverbial clause modifies the main verb as an adverbial adjunct and can often be translated with “(while) ...-ing.” A relative clause functions like an adjective modifying a noun.

Infinitival clauses (ICs) and adverbial clauses (ACs) are dominated by a higher verb, relative clauses (RCs) by the antecedent noun. ACs are dominated by auxiliaries acting as MCs that may be free (standing alone as a separate word) or bound (fused with the following verb, each with its own subject). RCs can be called adnominal or adjectival. MCs begin with a Lo, SubCs include a Hi (the exact place will be specified later). For more detail on SubCs, see 3.7.6-8 and 3.8.7-9.

3.5. Mood

Mood expresses the speaker’s attitude towards what is being said. For example, it indicates whether the speaker is conveying factual information, describing a counterfactual scenario, giving a command, expressing a wish and so on.

Mood is either assertive (indicative or conditional) or directive (subjunctive, imperative, hortative or optative). The assertive presents new information, a fact or a possibility, and may be used in both MCs and SubCs. The directive is used when the speaker wishes to direct someone else to do something. The assertive ends in *-a*, the subjunctive and hortative end in *-e*, the imperative and optative end in *-e/-a* depending on context.

3.6. Auxiliary and Main Verbs

The auxiliary verbs *-rí*, *-ki* and *-za* are combined with a main verb to define tense, aspect or focus, but the way this is done varies from region to region.

SD delete the verb prefix *ku-* and insert the verb connector (VC) *a-* to mark the boundary between the Aux and MV: *tu-ri gu-kin-a* > *tu-r-a-kin-a*. The official spelling, however, writes *-ri* and *a-* together as *ra* (*-rí + ku-* > *-ri + a-* > *-r-a-*). See also the present persistive (3.7.4. and 3.8.4.) and inceptive (3.8.5.).

For the auxiliary *-za*, see the remote future tense (3.7.2.3.).

Given the verbs *-byín-* “dance” and *-kin-* “play” and the infinitive prefix *ku-*, we observe the following dialectal differences between ND and SD.

Present Progressive

-rí + ku- retention in ND vs. *ku-* deletion in SD.

ND *ba-ri (mu/mó) ku-byín-a* vs. SD *ba-r-a-byín-a* “they are dancing”

ND *ba-ri (mu/mó) gu-kin-a* vs. SD *ba-r-a-kin-a* “they are playing”

Subordinate Clauses (ACs, RCs)

-rí + ku- retention in ND vs. *-rí + ku-* deletion in SD.

ND *nasize bári (mu/mó) kubyína* vs. SD *nasize bá-byin-a* “I left while they were dancing”

ND *nasize bári (mu/mó) gukina* vs. SD *nasize bá-kin-a* “I left while they were playing”

ND *abáana bari (mu/mó) gukina* vs. SD *abáana ba-kin-á* “children who are playing”

Remote Past

-rí + ku- retention in ND vs. *ku-* deletion in SD.

ND *tw-aá-ri (mu/mó) ku-byín-a* vs. SD *tw-aá-r-a-byín-a-ga* “we were dancing, we used to dance”

ND *tw-aári (mu/mó) gu-kin-a* vs. SD *tw-aá-r-a-kin-a-ga* “we were playing, we used to play”

Recent Past

-rí + ku- retention in ND vs. *-rí + ku-* deletion in SD.

ND *tw-aa-ri ku-byín-a* vs. SD *tw-aa-byín-a-ga* “we were dancing”

ND *tw-aa-ri gu-kin-a* vs. SD *tw-aa-kin-a-ga* “we were playing”

Present Habitual

-ga retention in ND vs. *-ga* deletion in SD. In this tense, there is no auxiliary in either dialect group.

ND *wowé urya-ga iki?* (Smith 1975, pp. 408, 410) vs. SD *wowé urya iki?* “what do you eat?”

ND *nje ndya-ga urucaáca* (Smith 1975, p. 408) vs. SD *njye ndya urucaáca* “I eat grass”

ND *weehó uhaahira-ga hé?* (Smith 1975, p. 410) vs. SD *wowé uhaahira hé?* “where do you get your provisions from?”

Time Verbs as Auxs

In addition to their inflectional function, some auxiliary verbs modify the meaning of the main verb.

-hór- “always do, have done previously”
 -ráar- “do all night, do the previous evening”

-ramuk- “do very early in the morning”
 -lirirw- “do all day”
 -liger- “ever have done”

ahora asákuza “he is always shouting”
ahora anániwe “he is always tired”
baaraaye bábyina “they danced all night”
invúra yaraaye igúuye “it rained yesterday evening, last night”
yaramutse amésa “he started the day washing”
yiiriwe ahlinga “he worked on the farm the whole day”
yiigeze gukóra inó “he once worked here”

Some auxiliary verbs, e.g. -bá-, admit both aspects (+/-), with different meanings.

ejó mu gitóondo tuzaaba túmesa “tomorrow morning we’ll be washing”
mu gicúku tuba dúsiinziiye “at midnight we are normally asleep”
tubaaye túgiye “we are going first (you can follow us)”
nzaaba níita “I’ll give a name later”
tuba twáaragiye “we would have gone”
tuba twáararáyeyó “we would have spent the night there”
mba ndóga maamá “I would be poisoning my mother (if I am lying)”

3.7. Affirmative Assertive

The affirmative assertive forms express positive (as opposed to negative) factual statements or observations, as opposed to possibilities, expectations, desires, wishes or commands.

3.7.1. Present

The present tense has two uses: progressive and habitual.

3.7.1.1. Progressive

The present progressive indicates that the action is currently in the process of taking place. It is marked by -r-a- whether or not it has a complement. The verb maintains its lexical root tonality.

ndaryá umugaati “I am eating bread”

barliga “they are studying”

Underlyingly, this tense is formed by *ku-* deletion followed by *a-* insertion. In this way, the auxiliary and main verb collapse or are fused into one verbal form. The *a-* is an invariable prefix representing the same subject as the auxiliary.

tu-ri ku-byína > *tu-r-a-byína* “we’re dancing”

See also the next section for the present progressive with stative verbs.

3.7.1.2. Habitual

The present habitual indicates that the action happens regularly or in general. It is marked by *-r-a-* when it does not have a complement. It is otherwise unmarked. In presence of *-r-a-*, the verb maintains its lexical root tonality; otherwise, it is low.

ndya umugaati “I eat bread”

barliga “they study”

Underlyingly, the form without complement is formed in the same way as the present progressive.

tu-ri gu-téek-a > *tu-r-a-téek-a* “we cook,” but *du-teeka umuceri* “we cook rice”

The form *turatéeka* above expresses the habitual meaning of the stative verb *-téek-*.

The present habitual with the perfective aspect suffix is also used for the expression of the present progressive in stative verbs.

tu-r-a-téetse “we are cooking” *du-teetse umuceri* “we are cooking rice”

tu-r-a-rwáaye “we are ill,” *tu-rwaaye inzóka* “we have worms”

3.7.2. Future

There are two future tenses: near and remote. Additionally, the near future can also be expressed by a periphrastic construction called the gerundive.

The structure of the future tenses is analogous to what was described in section 3.7.1.1. on the present progressive tense in that it involves a periphrastic construction where an invariable *a-* prefix stands in for the subject shared between the auxiliary and the main verb.

3.7.2.1. Near

The near future indicates that the action will take place today. It is marked by *-r-a-* whether or not it has a complement. The verb maintains its lexical root tonality. It always takes the imperfective suffix *-a*.

ndaryá umugaati “I will eat bread (today)”

barliga “they will study (today)”

3.7.2.2. Gerundive

The gerundive future has the same meaning as the near future. It is a periphrastic construction composed of the Aux *-rí* and the main verb with the prefix *bu-* and the suffix *-e*. The main verb takes a Hi tone on the second syllable of its stem, as does the Aux *-rí*. The prefix *bu-* serves the same function as the prefix *a-* does in the near future and present, standing in for the same subject expressed by the SP of the Aux.

ndí buryé umugaati “I will eat bread (today)” *barí bwiigé* “they will study (today)”

The near future *tu-r-a-téeka* is semantically vague. It can have habitual or progressive meaning: “we’re cooking” or “we cook as a habit or profession” or “we’ll cook in the near future.” The *-rí* + *bu-* future is more explicit. It refers only to the near future.

turí buziindúke mu gitóondo “we’ll start the journey early in the morning”
ndí bunyuré iwáawé mvúuye kw’isokó “I’ll pass by your house on the way back from the market”
ndí buguteréfone “I’ll phone you”
ndí bukuriinde “I’ll wait for you”
ndí buguheémbe “I’ll reward you”
ndí buryé, naáwe urí bubé wíica isarí “I’ll eat and you’ll satisfy your hunger too”
ndí bujyé ngúheereza izíindi nyama “I’ll be handing other pieces of meat over to you”
barí buteeré “they will attack”
barí bwiicé inká “they’ll kill the cows”

After adverbial and relative clauses:

báraaye bári buteeré “the day before attacking”
Nohéri iráaye irí bubé “on Christmas Eve”
ndakúbwiira icyó urí bukoré “I’ll tell you what to do”
ntituuzi igihe turí buraangirize “we don’t know when we’ll finish”

To derive *tu-rí bu-taahé* “we’ll return home,” we posit a floating Hi (FloHi) between *-rí* and *bu-*.

UR *tu-ri* (1) *tú-ri* (2) *bu-taahé*
 Delete *-rí* (2): *tu-ri ’ bu-taahé*
 FloHi anticipation *tu-rí bu-taahé*

3.7.2.3. Remote

The remote future indicates that the action will take place tomorrow or later. It is marked by *-z-aa-* and takes low tonality. This *-z-aa-* is composed of an auxiliary verb *-za* and the invariant connector *a-*. When *-za* comes into contact with *a-*, the first vowel is elided and the second one is lengthened.

tu-za + *gu-kóra* Aux + MC
tu-za + *a-kora ku* deletion, connector addition, tone neutralization

tu-z-aa-kora elision and lengthening

Neither focus nor aspect is marked.

<i>nzaarya umugaati</i> “I will eat bread (not today)”	<i>baziiga</i> “they will study (not today)”
<i>tuzaabyina</i> “we will dance (not today)”	<i>tuzaateeka</i> “we will cook (not today)”
<i>tuzaaseka</i> “we will laugh (not today)”	<i>tuzaataaha</i> “we will return home (not today)”

3.7.3. Past

There are two past tenses: recent and remote. The past more often uses the perfective suffix *-.ye*. When it uses the imperfective suffix *-a*, it is followed by an additional suffix *-ga* and has the meaning “used to do” or “was doing.”

3.7.3.1. Recent

The recent past indicates that the action took place today. It is marked by *-a-* if it has a complement and by *-a-a-* if it does not have a complement. If it has a complement, it is low; otherwise, it maintains its root tonality. If the SP consists of more than one letter, it lengthens the tense marker *-a-* to *-aa-*.

<i>nariiye umugaati</i> “I ate bread (today)”	<i>biize</i> “they studied (today)”
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In the word *biize* above, the root is the vowel-initial *-lig-*. Before a vowel, the tense marker *-a-a-* is elided, resulting in the displacement of the lexical Hi tone of *-lig-* to the second mora: *ba-a-a-lig-.ye* > *ba-iig-.ye* > *biize*. Similarly, if the verb has a complement, elision takes place but there is no Hi tone: *ba-a-lig-.ye* > *ba-iig-.ye* > *biize* (*igitabo*).

Underlyingly, this form is derived from a periphrastic construction consisting of an Aux *-rí* followed by the infinitive of the main verb. This form is retained in ND. The infinitive prefix *ku-* is replaced with the connector *a-* and the Aux *-rí* is deleted.

UR *n-a-ri gu-téeka*
ku- deletion and *a-* and *-ga* insertion *n-a-ri-a-téeka-ga*
-ri deletion *n-a-a-téeka-ga*

nateekaga umuceri “I was cooking rice (today)”
nareebaga sinema “I was watching a movie (today)”

3.7.3.2. Remote

The remote past indicates that the action took place before today. It is marked by *-a-* if it has a complement and by *-a-r-a-* if it does not have a complement. A Hi tone is added to the second mora. If the SP consists of more than one phoneme, it lengthens the tense marker *-a-*, as in *ba-a-r-a-lig-.ye* > *ba-aá-r-a-lig-.ye* > *b-aá-r-lig-.ye* > *baářiize* > *baáriize*.

nariye umugaati “I ate bread (not today)” *baáriize* “they studied (not today)”

Underlyingly, the form without complement is composed of the Aux *-rí*, which marks focus, followed by the main verb. In the main verb, the infinitive prefix *ku-* is replaced by the connector *a-*. The main verb takes a Hi tone on the first syllable after the connector.

UR *tu-á-ri ku-téek-a*

ku- deletion *tu-á-ri-Ø-téek-a*

á- insertion *tu-á-ri-á-téek-a* > *tu-á-r-á-téek-a*

-ga insertion *tu-á-r-á-téek-a-ga*

SR *tu-á-r-a-téeka-ga* > *twaáratéekaga* “we were cooking (not today)”

When there is no complement, the verb is *-foc* and so the Aux *-rí* is deleted.

3.7.4. Persistentive

The persistentive indicates that the action is still happening. It is marked by *-r-a-cy-áa-*. The verb maintains its lexical root tonality.

ndacyáaryá umugaati “I am still eating bread” *baracyiiga* “they are still studying”

The persistentive is formed with a sequence of the two Auxs *-rí* and *-ki*, the *-ki* clause functioning as an AC, each followed by the connector *a-*.

Underlying representation: *tu-ri tú-ki-byina*, *tu-ri tú-gi-seka*

SP deletion in AC and *á-* insertion between MC and AC: *tu-ri-á-ki-byina*, *tu-ri-á-gi-seka*

Collapsing the two clauses: *tu-r-á-ki-á-byina*, *tu-r-á-ki-á-seka*

Hi shift: *tu-r-a-kí-a-byína*, *tu-r-a-kí-a-seka*

Gliding of *i*: *tu-r-a-ki-á-byína* > *tu-r-a-cy-áa-byína* “we are still dancing,” *tu-ri-tú-gi-seka* > *tu-r-a-ki-á-seka* > *tu-r-a-cy-áa-seka* “we are still laughing”

The underlying presence of *-ki* can be seen in subordinate clauses, such as ACs used in periphrastic constructions to indicate the persistentive in the past tense.

twaari túkibyina “we were still dancing (today)”

twaari túkiri imuhirá “we were still at home (today)”

twaári túkibyina “we were still dancing (not today)”

twaári túkiri abáana “we were still children (not today)”

u Rwaanda rwaári rúkiri ishyaamba “Rwanda was still a forest (not today)”

The Aux used with the remote future is *-bá-*.

tu-z-aa-ba tú-ki-byina “we’ll still be dancing” *ba-z-aa-ba bá-ki-naniwe* “they’ll still be tired”

3.7.5. Conditional

The conditional mood describes a counterfactual scenario. It is formed with a conditional morpheme, either *-aa-* internally (between the SP and stem) or *ní-* externally (left of the SP).

-ku- Insertion

If the conditional marker *-aa-* is immediately followed by a vowel-initial root or the reflexive prefix *-íi-*, *-ku-* is inserted in between them, as in the following examples.

-tém- “cut”

n-aa-tém-a “I would cut”

n-aa-kw-íi-tema “I would cut myself”

-shiim- “praise”

-íi-shiim- “be happy”

n-aa-kw-íi-shiima “I would be happy”

-ku- insertion can occur alongside *-y-* insertion in the same word.

naakwíiyoroosa “I would cover myself”

Internal -aa- Conditional

This form can be translated with “would.” In a main clause, it takes Lo tonality in presence of a complement and otherwise maintains radical tonality.

n-aa-téeka “I would cook”

n-aa-taaha “I would go home”

tw-aa-téeka “we would cook”

tw-aa-taaha “we would go home”

tw-aa-byína “we would dance”

tw-aa-seka “we would laugh”

tw-aa-k-úubaka “we would build”

n-aa-k-úurira “I would climb”

n-aa-k-óoga “I would swim”

tw-aa-kw-aandika “we would write”

n-aa-kw-áanga “I would refuse”

n-aa-kw-iicara “I would sit down”

n-aa-kw-éemera “I would accept”

mwaateeká ibiryóoshye naabahéemba “if you cooked delicious food, I would pay you”

izíuba rívuuye naakwaanika imyeénda “if the Sun shone, I would spread out the clothes”

In an adverbial clause, it also takes a Hi tone on its first mora.

b-áa-seka

mw-áa-vúga

tw-áa-kóra

imvúra yaguuye tw-áa-gíiye “it rained after we left”

tuba tw-áa-téetse “we would have cooked”

In a relative clause, it has postradical tonality, which means that a high tone is added to the postradical syllable, i.e. the second syllable of the root.

ibiryó n-aa-teeká “the food I would cook” *ibitabo n-aa-somá* “the books I would read”

A relative conditional can also express the “if” clause introducing another conditional.

waajyá iwé ubu waamusaangayó “if you went to his house now, you would find him there”

Such conditionals can also be introduced by a perfective adverbial clause.

ugíiye iwé ubu waamusaangayó “if you went to his house now, you would find him there”

It can also occur with the remote future marker *-z-aa-*.

ibiryó tw-aa-z-áa-téeka “food we would cook”

ubwó mw-aa-z-áa-taaha “as you would return home”

External ní- Conditional

This consists of *ní-* followed by a relative form. If *ní-* is followed by a vowel, the *i* is elided and lengthens the following vowel, which is realized with a falling tone. It is used to form the “if” clause introducing a non-conditional clause.

ní-du-teeká “if we cook”

ní-a-teeká > náateeká “if he cooks”

ní-du-taahá “if we go home”

nímuteeká ibiryó bikaryóoha nzaabaheemba “if you cook and the food tastes good, I’ll pay you”

3.7.5.1. Contingent Clauses

Contingent clauses, also called reset clauses or foregrounded clauses, whether affirmative or negative, are always conditional.

tw-áá-jya-ga mw’iisokó tw-aa-garúka tu-ga-téeka “we used to go to the market and, after we would return, to cook”

*n-a-jyá-ga kw’iisokó n-a-garúka n-ga-téek-a (*n-aa-garúka)* “I used to go to the market and, when I would come back, to cook”

Note that in contingent clauses the conditional marker is short *-a-*, whereas it is normally long *-aa-*. If used outside of a contingent clause, the long *-aa-* would be used.

tu-r-a-byína y-aa-zá aklishiima “we dance and, when he comes, it pleases him”

When the MC is perfective, the contingent clause is an AC.

tw-aa-giiye imuhirá tú-gezeyó tu-r-a-téeka “we went home and, having arrived there, we cooked”

When the MC is in the future tense, the contingent clause takes a *ní-* conditional.

tu-z-aa-jya kw'iisokó ní-tu-garúka du-teeké “we will go to the market and, when we return, cook”

tu-z-aa-mu-tumira n-áa-zá tu-gaaníire “we'll invite him and, if he comes, have a chat with him”

A contingent clause is a case of foregrounding. This means that the sequential clause (SC) accompanying it is placed before the contingent clause despite occurring chronologically after it.

MC *tuzaajya kw'iisokó*

SC *duteeké*

CC *nítugarúka*

The sentence can be paraphrased as *tuzaajya kw'iisokó duteeké túgarutse* “we will go to the market, then cook when we come back.” -*garuk-* “come back” is conditional in both versions.

Coindexed to Subordinate Clause

In the first example below, the subordinate clause *iyó tumeshé* and the contingent clause *imvúra ikagwa* are both governed by *iyó*. In such cases, a sequential form is used for the contingent clause.

iyó tumeshé imvúra ikagwa twaanika muu nzu “when we wash and it rains, we hang the dresses to dry inside”

nibaazá imvúra ikagwa bararáara “if they come and it rains, they will spend the night (here)”

baaraará bakaruhuuka naanézererwa “if they spent the night and had a rest, I would be happy”

icyó bashaaká ní ukwéeza amasaká meénshi bagakíra “what they want is to grow plenty of sorghum and get rich”

maamá ahora ambúza ngakomeza “my mother always tells me not to, and I continue”

3.7.6. Adverbial Clauses

An adverbial clause (AC) serves as an adverbial adjunct modifying the main verb. It is often translated into English with “-ing.” The adverbial verb has a Hi tone assigned to its SP. However, if the SP is weak (a lone vowel or consonant), the Hi tone moves one syllable to the right.

Present

baaraaye bábyina “they danced all night”

yasaanze túbyina “he found us dancing”

izi mbwá zihora zímoka “these dogs are always barking”

ahora ábyina > ahora abyína “he is always dancing”

iyi mbwá ihora ímoka > ihora imóka “this dog is always barking”

mpora nsoma > mpora nsóma “I am always reading”

Recent Past

ubaanza báabyínaga “maybe they were dancing (today)”
ubaanza báasekaga “maybe they were laughing (today)”

Remote Past

The remote past is formed with the Aux *-rí*, regardless of whether there is a complement.

umenya bá-a-r-a-sóma-ga “maybe they were reading”
umenya bá-a-r-a-réeba-ga sinema “maybe they were watching a film”
imvúra yagúuye dúsiinziriye “it rained while we were sleeping”
yagárutse anániwe “he returned tired”

Verbs of perception allow ACs as complements.

-bón- “see, notice” *-úumv-* “hear, feel” *-ruuzi* “see” *-saang-* “find, go to”

ndabóna aha haantu hámeze nk’ibitaro “to me, this place looks like a hospital”
ndúumva ndwáaye “I feel sick”
nduuzi wáaraangije “I see you have finished”
nasáanze bágisiinziriye “I found them still asleep (not today)”

Some auxiliary verbs require an imperfective AC.

-hít- “do immediately” *-héer- kó* “do immediately”
-riind- “wait, do until” *-gi-* “do once in a while”
-túm- “cause, be the cause of, lead to” *-sígá-* “start doing”

baahise bátaaha “they immediately went home”
baaheereyekó báteeka “they immediately started cooking”
watumye nkéereerwa “I was late because of you, you made me late”
bwaáriinze bwíira “it went on until nightfall”
bajya báaza inó “they come here once in a while”
asigaye anywá itaábi “he has started smoking”

Others require a perfective AC.

-síg- “do before leaving”

yasize améshe “he washed before going”

When *-síg-* takes a different SP from the following adverbial clause, it is not an auxiliary and takes its regular meaning of “leave.”

Mariyá yasize abáana básiinziriye “Mary left while the children slept”

ACs are also used after *kaánda* “although,” *ubaanza* “perhaps” or *ubwaa mbere* “for the first time.”

arakóra kaánda arwáaye “he is working although he is ill”

ubaanza báagiiye “it looks as if they have left”

ni ubwaa mbere túuza inó “it is the first time that we have come here”

3.7.7. Infinitival Clauses

An infinitival clause (IC) is governed by an infinitive (as described above).

ICs are required by some verbs as an object.

arashaaka kugeenda “he wants to go”

amaze kuryá “he has finished eating”

yaanze kuryá “he has refused to eat”

yabaanje kuryá “he first ate”

They can also be the subject or object of a verb.

kugeenda guteera kubóna “travelling engenders seeing”

The infinitive can also be used with a preprefix, especially after the copula.

gusáaza ní ugusahurwa “to get old is to lose”

The following structures require an IC.

ni kó “and so, and thus” + IC is used in the sequential.

Busuunzu ní kó kumúbwiira (Sibomana & Brack 2021, p. 116) = *Busuunzu iramúbwiira* “and so the crocodile told him”

ni kó kuyibaza (Sibomana & Brack 2021, p. 120) = *arayibaza* “and so he asked him”

umwáana ní kó kuyibaangatana (Sibomana & Brack 2021, p. 116) = *umwáana arayibaangatana* “and thus the boy carried it quickly”

agahiinda ní kó kuuza mu baantu (Smith 1975, p. 138) “and thus sadness came to the people”

ahó “rather than, better” + IC has comparative meaning.

ahó guhemuka kuu nshutí waayeerahó “better to be innocent to a friend than betray him/her”

ahó gupfá nóone waapfa ejó “it’s better to die tomorrow than today” (proverb)

3.7.8. Relative Clauses

Relative verbs are never marked for focus. Relative clauses (RCs) have an NP antecedent. The antecedent can be the object or subject of the relative verb. RCs are functionally adjectives. A subjective relative clause (SRC) can be nominalized into a nominalized relative clause (NRC). Most RCs are marked by a Hi tone, whose position depends on the syllable structure. In the present tense, the tonality is basically postradical.

3.7.8.1. Objective

An objective relative clause (ORC) can follow a noun or a relative pronoun.

Given a) and b) (both MCs), we can derive c) and d) (both with RCs).

a) *Gakubá arasoma igitabo* “Gakuba is reading a book”

b) *igitabo kiratukura* “the book is red”

c) *igitabo Gakubá asomá kiratukura* “the book that Gakuba is reading is red”

d) *Gakubá arasoma igitabo gitukúra* “Gakuba is reading a book that is red”

Relative Pronouns

cl 1: *u-w-ó*

cl 2: *a-b-ó*

cl 3: *u-w-ó*

cl 4: *i-y-ó*

cl 5: *i-ry-ó*

cl 6: *a-y-ó*

cl 7: *i-cy-ó*

cl 8: *i-by-ó*

cl 9: *i-y-ó*

cl 10: *i-z-ó*

cl 11: *u-rw-ó*

cl 12: *a-k-ó*

cl 13: *u-tw-ó*

cl 14: *u-bw-ó*

cl 15: *u-k-ó*

cl 16: *a-h-ó*

A relative pronoun (RP) can precede a relative verb in place of a noun.

ishámi watemyé “the branch you cut,” *iryó watemyé* “the one you cut”

inzu naguzé “the house I bought,” *iyó naguzé* “the one I bought”

ahaantu arí “the place he is,” *ahó arí* “where he is”

Deletion of Preprefixes After Topicalization with *ni*

The relative pronoun loses its preprefix after the copula *ni*. This construction topicalizes the subject.

ibi bitabo ní byó biheendá “these books are the expensive ones”

aba bagabo ní bó barwaayé “these men are the sick ones”

aya magí ní yó naguzé “these are the eggs I bought”

Imáana ní yó ibiizi “God is the one who knows it, God alone knows it”

uyu mwáana ní wé urágira inká zaa sé “it is this child who herds his father’s cattle”

Relative Tonality

In the present, recent past and conditional, a Hi tone is placed on the postradical syllable.

ibiryó nateetsé “the food I cooked”

igití n-aa-temá “the tree I would cut”

umurimo dukorá “the work we do”

umurimo n-a-korá-ga “the work I was doing”

In the remote past (-á-) and remote future (-z-áa-), instead of postradical tonality, the relative takes a Hi tone on the tense marker between the SP and the verb stem. In the remote past, if the SP is weak (consisting of a lone vowel or consonant), the tense marker is short and the Hi tone shifts one mora to the right. In the remote future, the lexical tonality of the verb is maintained, but in the remote past the distinction of lexical tonality is neutralized.

igitabo twaásomye “the book we read”
icyó nasómye “the one I read”

amagí tu-z-áa-téeka “the eggs we shall cook”
amagí tu-z-áa-gura “the eggs we will buy”

Questions with *kó*

A relative form preceded by the conjunction *kó* can be used to ask a surprised question.

kó wakeeréewe “why are you late?”

3.7.8.2. Subjective

A subjective relative clause (SRC) topicalizes the subject.

There are two different tonal patterns associated with SRCs, depending on the SP. If the SP is a lone vowel, a Hi tone falls on the first mora of the root. Otherwise, the tonality is identical to that used in ORCs.

The third-person singular SP in the subjective relative is *u-* rather than *a-*.

Root Hi

If the SP of the RC is weak, i.e. a lone vowel not supported by a consonant (classes 1, 3, 4, 6 and 9), and the verb stem starts with a consonant, the Hi is realized on the verb root.

umwáana u-rwáaye “a sick child” cf. *ni njye/wowé/wé u-rwáaye* “I/you/he/she am/are/is the sick one”

inká i-kámwa “a milk cow”

amáazi a-kóonje “cold water”

umwáaka u-táaha “next year”

imyeénda i-héenda “expensive clothes”

Postradical Hi

ibitabo bi-heendá “expensive books”

abaantu ba-naníwe “tired people”

ibibázo bi-koméye “difficult questions”

Stems that start with a vowel (including those containing a reflexive prefix) have a postradical Hi tone.

-óoroshy- “be humble,” *umugabo w-ii-y-óroshya* “a modest man”

-uuhagir- “wash,” *abáana b-ii-y-úhagira* “bathing children”

-úubah- “respect,” *abagoré b-ii-y-úbaha* “honourable women”

-oonger- “increase,” *ubukiré bw-ii-y-óngeera* “increasing wealth”

-éer- “be white,” *umweénda w-eerá* “white clothing”

-úumvir- “obey,” *umwáana w-uumvíra* “an obedient child”

-óog- “swim,” *abáana b-oogá* “swimming children”
 -iicar- “sit,” *abakózi b-iicáye* “sitting workers”
 -úubak- “build,” *umugabo w-uubátse* “a married man” (literally, “a man who has built”)

3.7.8.3. Nominalized

A nominalized relative clause (NRC), which may also be referred to as an autonomous relative clause, is syntactically equivalent to a noun.

It is marked by a Hi tone whose position depends on various parameters, among others whether the verb begins with a consonant or with a vowel.

C-Initial Stems

Present

ibiryó “food” + *-hí-* “be cooked” > *i-bi-híye* “that which is well cooked”
ikibázo “question” + *-komer-* “be hard” > *i-gi-kómeye* “the one that is hard”

Remote Future

umwáana “child” + *-kin-* “play” > *uú-zaa-kina* “the one who will play”

Recent Past

inká “cow” + *-zimir-* “get lost” > *i-y-a-zímiye* “the one that got lost”

Remote Past

umugabo “man” + *-shaak-* “marry” > *u-w-a-sháatse* “the one who got married (not today), the one who is married”

Persistent

inká “cow” + *-kámw-* “be milked” > *i-í-gi-kamwa* “the one that is still being milked”

Conditional

umwáana “child” + *-garuk-* “return” > *u-w-aá-garuka* “the one who would return”

Remote Future Conditional

umwáana “child” + *-garuk-* “return” > *u-w-aá-z-aa-garuka* “the one who would return (not today)”

*V-Initial Verbs**Present*

igiti “tree” + *-úum-* “be dry” > *i-cy-uúmye* “the dry one”

igihúgu “country” + *-ii-geeng-* “be independent” > *i-cy-ii-geenga* “the independent one”

umugabo “man” + *-ii-y-oroos-* “cover oneself” > *u-w-ii-y-oroosa* “the one who covers himself”

abaantu “people” + *-ii-y-oroos-* “cover oneself” > *a-b-ii-y-oroosa* “those who cover themselves”

Conditional

umugabo “man” + *-éegam-* “lean” > *u-waá-kw-eegama* “the one who would lean”

umugabo “man” + *-ii-huut-* “hurry” > *u-w-aá-kw-ii-huuta* “the one who would hurry”

umwáana “child” + *-ii-y-oroos-* “cover oneself” > *u-waá-kw-ii-y-oroosa* “the one who would cover himself”

inzóka “snake” + *-ii-y-uburur-* “shed” > *i-y-a-á-kw-ii-y-uburura* “the one that would shed”

3.7.8.4. Where Have All the RPs Gone?

In section 3.7.8.1., I listed relative pronouns (RPs). These are used to replace the antecedent noun. Consider the following relative clauses.

Objective

u-mu-tí n-a-guzé “the medicine I bought”

u-w-ó n-a-guzé “the one I bought”

i-bi-ryó w-a-teetsé “the food you cooked”

i-by-ó w-a-teetsé “the one you cooked”

Subjective

u-mu-rimo u-kómeye “a difficult job”

u-ú-komeye “the difficult one”

i-bi-rago bi-heendá “expensive mats”

i-bi-héenda “the expensive ones”

*Comparison with Other Languages**English (Indo-European)*

“the shoes that I bought”

“the food that you cooked”

“the work that is difficult”

“the mat that is expensive”

The RP in English (“that” or “which”) is optional: “the shoes I bought,” “the food you cooked.”

Note however: “the work that is difficult” = “the difficult work.”

Tiv (Bantoid, Nigeria)

1. *Dúè á nyàm ì ú hídí`á` mí*
Come out with meat that you return with it
“Bring out the meat you returned with”
2. *òr ù á pí`r àshè*
person who he extinguish eyes
“blind person”
3. *Kwásé ù vé né!m là káa ún á né!m átám á` ikón là*
Woman who they give me Dem it is (Foc) he/she she (SUBJ Past) gave me fruits of trees Dem
“The woman they gave me it is she who gave me fruits of the trees”
4. *Yíla wán ù á kòór` í-!lé-v là*
Call child who he/she (Past) take care of (Habit) cattle Dem
“Call the child who looks after the cattle!”
5. *Ká ì-kóndó ì m`yàm jé nè*
It is (Foc) dress which I buy Stress Dem proximal
“It is the dress that I bought”

In Tiv relative clauses, the verb is preceded by two pronouns: the first refers to the antecedent, the second to the subject. In other words, the prefix immediately preceding the verb is the subject.

Kinyarwanda (Interlacustrine Bantu, Rwanda)

1. *Teeka inyama w- á- gur-ye*
Cook meat 2sg Past buy Pf
“Cook the meat you bought”
2. *Mariyá y- a- zan-ye umwáana u- rwáar-ye*
Mary 3sgPast bring child Rel be sick Pf
“Mary brought a sick child”
3. *Inkweeto Mariyá y- á- gur-ye zi- ri hé*
Shoes Mary 3sg Past buy Pf cl10 be where
“Where are the shoes that Mary has bought?”
4. *Gakubá y- a- tém-ye amashámi y- uum-yé*
Gakuba 3sg Past cut Pf branches Rel dry Pf
“Gakuba has cut dry branches”

5. *Nyagákeecúru y- á- úubak-ye urugó ru- komer- ye*
Nyagakecuru 3sg Past build Pf compound cl11 (Rel) reinforced Pf
 “Nyagakecuru built a reinforced compound”

In Kinyarwanda, the RPs are invisible and the pronoun preceding the verb is the subject.

Relativization is marked in Kinyarwanda sentences 1 and 3 above by the absence of an object pronoun in the verb *-gur-*.

But the NP referred to appears in pronouns such as *u-w-ó yazanyé* “that which he brought (today),” *i-z-ó yagúze* “those which he bought (before today),” *i-y-ó yagúze* “that which he bought (before today),” *a-y-ó yatémye* “those which he cut (before today),” *u-rw-ó yuúbatse* “that which he built.”

Generally, in focal clauses *ni*, *si* or *ntaa* is used.

Mariyá ni wé/sí wé wateetsé “Mary is/is not the one who cooked”
ntaabwo yaajé “it is not the case that she came”
ntaa waáje “nobody came”

When the subject prefix is weak (a lone vowel), a Hi tone falls on the second mora of the subject pronoun. But if the subject prefix is strong, a Hi tone falls on the second mora of the second syllable.

They all have a Hi tone on the second syllable.

umwáana wuumvira “an obedient child”
uwuúmvira “the one who obeys”
umuuntu wiitóonda “a careful person”

uwiiitoonda “the patient one”
ishámi ryuummyé “a dry branch”
iryuúmye “the dry one”

A postradical Hi tone moves back to the root.

ikibázo gikoméye “a difficult question”
igikómeye “the difficult one”

ibitabo biheendá “expensive books”
ibihéenda “expensive ones”

In many cases, SRCs can be translated by real adjectives in other languages.

-kóonj- “be cold”
amáazi akóonje “cold water”

umwáana urwáaye “sick child”

-héend- “be expensive”
ibitabo biheendá “expensive books”

-éer- “be white”
imyeénda yeerá “white clothes”

-úum- “be/become dry”
ibyaátsi byuummyé “dry grass”

-lirabur- “be dark, be black”
abaantu biirábura “black people”

-téek- “cook”
ibiraayi biteetsé “cooked potatoes”

-remeer- “be heavy”
ibuye rireméreye “a heavy stone”

-rwáar- “be/become ill”

-komer- “be hard, be difficult”
umurimo ukómeye “hard work”

-*sáaz*- “be/become old”
igiteebo gishaajé “an old basket”

-*úumvir*- “obey”
umwáana wuumvíra “an obedient child”

-*twiit*- “be pregnant”
umugoré utwiite “a pregnant woman”

-*kúr*- “grow up”
urukwáavu rukuzé “a grown-up rabbit”

-*taah*- “come/go home”
icyúumwéeru gitaahá “next week”

-*kír*- “be/become wealthy”
umugabo ukíze “a wealthy man”

-*shír*- “come to an end”
umwáaka ushíze “last year”

-*byibuh*- “be/become fat”
inká ibyibushye “a fat cow”

And yet, this is a full-fledged verbal form. It has aspect inflection and takes complements or adverbial adjuncts. It is not always translatable as an adjective: -*sáag*- “surpass,” *imyáaka isáaga icúmi* “years that are more than ten = more than ten years,” -*vu*- “come out,” *abáana bavá inda imwé* “children coming from the same belly = children born of the same mother.”

3.8. Negative Assertive

The negative assertive forms express negative factual statements or observations, as opposed to possibilities, expectations, desires, wishes or commands.

Verbs can be negated in two main ways. In a main clause, negation is indicated with the prefix *nti-* (*si-* in the first-person singular), which usually takes a continuative Hi tone when not preceded by a pause. In a subordinate clause, negation is indicated with the infix *-ta-*, which is subjected to Dahl’s Law when followed by a stem that starts with a voiceless consonant, becoming *-da-*.

3.8.1. Present

The present tense has two uses: progressive and habitual. The present progressive indicates that the action is currently in the process of taking place. The present habitual indicates that the action happens regularly or in general. Both take the same form in the negative, regardless of whether the verb takes a complement. The root’s lexical tonality is deleted and a Hi tone is placed on the postradical syllable. The negative prefix takes a continuative Hi tone. The vowel of the negative prefix is lengthened before a prenasalized consonant.

siindyá umugaati “I am not eating bread, I do not eat bread”
ntibiigá “they are not studying, they do not study”

3.8.2. Future

There are two future tenses: near and remote. Additionally, the near future can also be expressed by a periphrastic construction called the gerundive.

3.8.2.1. Near

The near future is formally identical to the progressive and habitual present.

siindyá umugaati “I will not eat bread (today)” *ntibiigá* “they will not study (today)”

3.8.2.2. Gerundive

For details on the gerundive, see 3.7.2.2. The negative prefix takes a continuative Hi tone.

siindí buryé umugaati “I will not eat bread (today)”
ntibará bwiigé “they will not study (today)”

The near future *nti-du-teeká* is semantically vague. It can have habitual or progressive meaning: “we’re not cooking” or “we don’t cook as a habit or profession” or “we won’t cook in the near future.” The *-rí + bu-* future is more explicit. It refers only to the near future.

ntituri buziindúke “we won’t start the journey early tomorrow”
siindí bunyuré iwáawé mvúuye kw’iisokó “I won’t pass by your house on the way back from the market”
ntibará buteeré “they won’t attack”

3.8.2.3. Remote

The remote future indicates that the action will take place tomorrow or later. It is marked by *-z-áa-*. The lexical tonality of the root is maintained. The negative prefix takes a continuative Hi tone. Neither focus nor aspect is marked.

sinzáaryá umugaati “I will not eat bread (not today)”
ntituzáabyína “we will not dance (not today)”
ntituzáaseka “we will not laugh (not today)”
ntibazíiga “they will not study (not today)”
ntituzáatéeka “we will not cook (not today)”
ntituzáataaha “we will not return home (not today)”

3.8.3. Past

There are two past tenses: recent and remote. The past more often uses the perfective suffix *-.ye*. When it uses the imperfective suffix *-a*, it is followed by an additional suffix *-ga* and has the meaning “used to do” or “was doing.”

3.8.3.1. Recent

The recent past indicates that the action took place today. It is marked by *-a-* and its lexical root tonality is deleted. If the SP consists of more than one letter, it lengthens the tense marker *-a-* to *-aa-*. The negative prefix takes a continuative Hi tone.

sinariiye umugaati “I didn’t eat bread (today)”
ntitwaariiye “we didn’t eat (today)”
ntibiize “they didn’t study (today)”
sinateekaga umuceri “I wasn’t cooking rice (today)”
sinareebaga sinema “I wasn’t watching a movie (today)”

3.8.3.2. Remote

The remote past indicates that the action took place before today. It is marked by *-a-*. A Hi tone is added to the second mora after the negator. If the SP consists of more than one letter, it lengthens the tense marker *-a-* to *-aa-*. The negative prefix takes a continuative Hi tone.

sinariiye umugaati “I didn’t eat bread (not today)”
ntibiize “they didn’t study (not today)”

3.8.4. Persistentive

The persistentive indicates that the action is still happening. It is marked by *-ki-*, which becomes *-gi-* when Dahl’s Law is applied and becomes *-cy-* before a vowel. The verb’s lexical root tonality is deleted. The negative prefix takes a continuative Hi tone.

siinkirya umugaati “I am not eating bread anymore, I don’t eat bread anymore”
ntibacyiiga “they aren’t studying anymore, they don’t study anymore”
ntitwaari tukibyina “we weren’t dancing anymore”

3.8.5. Inceptive

The inceptive indicates that the action has not yet happened. It is marked by *-ráa-*.

sindáaryá umugaati “I haven’t eaten bread yet”
ntibaríiga “they haven’t studied yet”

The inceptive can also be indicated with a periphrastic construction as follows.

sinari náaryá umugaati “I haven’t eaten the bread yet”
sinari níiga “I haven’t studied yet”
ntitwaari twáatéeka “we haven’t cooked yet”

3.8.6. Conditional

The conditional mood describes a counterfactual scenario. It is formed with a conditional morpheme, either *-aa-* internally (between the SP and stem) or *ní-* externally (left of the SP).

Internal -aa- Conditional

This form can be translated with “would.” If the stem starts with a vowel, *-ku-* is inserted between it and the *-aa-*. The negator takes a continuative Hi tone.

<i>si-n-aa-teeka</i> “I would not cook”	<i>si-n-aa-k-uurira</i> “I would not climb”
<i>si-n-aa-taaha</i> “I would not go home”	<i>si-n-aa-k-ooga</i> “I would not swim”
<i>nti-tw-aa-teeka</i> “we would not cook”	<i>nti-tw-aa-kw-aandika</i> “we would not write”
<i>nti-tw-aa-taaha</i> “we would not go home”	<i>si-n-aa-kw-aanga</i> “I would not refuse”
<i>nti-tw-aa-byina</i> “we would not dance”	<i>si-n-aa-kw-iicara</i> “I would not sit down”
<i>nti-tw-aa-seka</i> “we would not laugh”	<i>si-n-aa-kw-eemera</i> “I would not accept”
<i>nti-tw-aa-k-uubaka</i> “we would not build”	

mutaateeká ibiryóoshye sínaabaheemba “if you didn’t cook delicious food, I wouldn’t pay you”
iziúba ritaviuyé (ritaavá) sínaakwaanika imyeénda “if the Sun did not shine, I would not spread out the clothes”

In an adverbial clause, it takes a Hi tone on its first mora and uses the internal negator *-ta-*.

<i>bá-t-aa-seka</i>	<i>tú-t-aa-kora</i>
<i>mú-t-aa-vuga</i>	

imvúra yaguuye tú-ta-r-áa-garuka “it rained when we had not yet returned”
ntitubá tw-áa-téetse “we would not have cooked”

In a relative clause, it has postradical tonality.

ibiryó n-t-aa-teeká “the food I would not cook”
ibitabo n-t-aa-somá “the book I would not read”

A relative conditional can also express the “if” clause introducing another conditional.

utaaqyá iwé ubu ntíwaamusaangayó “if you didn’t go to his house now, you wouldn’t find him there”

Such conditionals can also be introduced by a perfective adverbial clause.

utágiyé iwé ubu ntíwaamusaangayó “if you didn’t go to his house now, you wouldn’t find him there”

It can also occur with the remote future marker *-z-aa-*.

ibiryó tu-t-aa-z-áa-téeka “food we would not cook”

ubwó mu-t-aa-z-áa-taaha “as you would not return home”

External ní- Conditional

This consists of *ní-* followed by a relative form. It is used to form the “if” clause introducing a non-conditional clause.

ní-tu-da-teeká “if we don’t cook”

ní-tu-da-taahá “if we don’t go home”

nímudateeká ibiryó biryooshyé sínzáabahéemba “if you don’t cook delicious food, I won’t pay you”

3.8.6.1. Contingent Clauses

Contingent clauses, also called reset clauses or foregrounded clauses, whether affirmative or negative, are always conditional.

tw-áá-jya-ga mw’iisokó tu-t-aa-garúka abáana bagasoonza “we used to go to the market and, when we didn’t return, the children got hungry”

n-a-jyá-ga kw’iisokó n-t-aa-garúka abáana bagasoonza “I used to go to the market and, when I didn’t come back, the children got hungry”

b-áá-gíye iwaábo bá-ta-garútse ngira iruungu “they went home and, when they didn’t return, I felt lonely”

ba-a-jya-ga mw’iisokó ba-t-aa-garúka n-karya ibisígará “they went to market and when they didn’t come back I ate the leftovers”

bateeka ibiryó bi-t-aa-ryoohá ntibáheembwe “they cook and when the food does not taste good, they are not paid”

uzáabatumire ní-ba-t-aa-zá ubiíhorere “invite them and if they don’t come, leave them alone”

Note that in contingent clauses the conditional marker is short *-a-*, whereas it is normally long *-aa-*. If used outside of a contingent clause, the long *-aa-* would be used.

tu-r-a-byína a-t-aa-zá tugatégereza “we dance and, when he doesn’t come, we wait”

When the MC is perfective, the contingent clause is an AC.

tw-áá-gíye imuhirá tú-ta-gezéyo tu-r-a-nanirwa “we went home and, not having arrived there, we got tired”

When the MC is in the future tense, the contingent clause takes a *ní-* conditional.

tu-z-aa-jya kw’iisokó ní-tu-ta-garúka tuzáaguteréfone “we will go to the market and, when we do not return, we will call you”

tu-z-aa-mu-tumira n-áa-t-aa-zá tuzáategéreze “we’ll invite him and, if he doesn’t come, we will wait”

A contingent clause is a case of foregrounding. This means that the sequential clause (SC) accompanying it is placed before the contingent clause despite occurring chronologically after it.

MC *tuzaajya kw'iisokó*

SC *tuzáaguteréfone*

CC *nítutagarúka*

The sentence can be paraphrased as *tuzaajya kw'iisokó tuzaaguterefone títagarútse* “we will go to the market, then call you when we don’t come back.” *-garuk-* “come back” is conditional in both versions.

Coindexed to Subordinate Clause

In the first example below, the subordinate clause *iyó tumeshé* and the contingent clause *imvúra ikagwa* are both governed by *iyó*. In such cases, a sequential form is used for the contingent clause.

iyó tu-meshé imvúra ikagwa ntí-tw-aanika haanzé “when we wash and it rains, we don’t hang the dresses to dry outside”

ni-baazá imvúra ikagwa ntí-ba-raará “if they come and it rains, they will not spend the night (here)”

b-aa-raará bakaruhuuka ntí-b-aa-nanirwa “if they spent the night and had a rest, they wouldn’t be tired”

3.8.7. Adverbial Clauses

For a general description of adverbial clauses, see 3.7.6.

Present

baaraaye bátabyinnyé “they did not dance last night” = *ntibaaraaye bábyinnye*

yasaanze títabyiná “he found us not dancing”

izi mbwá zimoka zítaboonyé abaantu “these dogs bark without seeing anybody”

nasaanze átabyiná > nasaanze atábyiná “I found him not dancing”

iyi mbwá nasaanze itámoká > nasaanze itámoká “I found this dog not barking”

Recent Past

ubaanza bátaabyinaga “maybe they were not dancing (today)”

ubaanza bátaasekaga “maybe they were not laughing (today)”

Remote Past

The remote past is formed with the Aux *-rí*, regardless of whether there is a complement.

umenya bátaarasómaga “maybe they were not reading”

umenya bátaararéebaga sinema “maybe they were not watching a film”

invúra yagúuye tútaaraslinziriye “it rained while we were not sleeping”

Mariyá yahéembye umwáana kaánda atáaramukóreye “Mary paid the child even though he had not worked for her”

Mariyá yakúbise imbwá kaánda itáaramótse “Mary beat the dog even though it had not barked”

Verbs of perception allow ACs as complements.

-bón- “see, notice”

-úumv- “hear, feel”

-ruuzi “see”

-saang- “find, go to”

ndabóna aha haantu hátameze nk’ibitaro “to me, this place does not look like a hospital”

ndúumva ntárwaayé “I don’t feel sick”

nduuzi utáaraangije “I see you haven’t finished”

nasáanze bátagisiinziriye “I found them no longer asleep (not today)”

Some auxiliary verbs require an imperfective AC.

-túm- “cause, be the cause of, lead to”

-sígá- “start doing”

watumye ndátiinyá “you made me not fear”

asigaye atánywá itaábi “he has started not to smoke”

Others require a perfective AC.

-síg- “do before leaving”

yasize atámeshé “he left without washing first”

When *-síg-* takes a different SP from the following adverbial clause, it is not an auxiliary and takes its regular meaning of “leave.”

Mariyá yasize abáana bátaráasiinziira “Mary left before the children fell asleep”

ACs are also used after *kaánda* “although, even though,” *ubaanza* “perhaps” or *ubwaa mbere* “for the first time.”

arakóra kaánda atámezé néézá “he is working although he is not feeling well”

ubaanza bátaagiye “it looks as if they have not left”

ni ubwaa mbere tútajyá kw’iisokó ku wa gátaandátu “it is the first time that we have not gone to the market on Saturday”

3.8.8. Infinitival Clauses

For a general description of infinitival clauses, see 3.7.7.

ICs are required by some verbs as an object.

ahitamó kutágeendá “he prefers not to go”

namubwiiye kudáteeká “I told him not to cook”

They can also be the subject or object.

kudásuhúuza guteera abaantu kuraakara “not greeting people makes them angry”

The infinitive can also be used with a preprefix. In this context, it becomes a verbal noun.

kudásaazá ní imáana “not to get old is good luck”

The following structure requires an IC.

ahó “rather than, better” + IC has comparative meaning.

ahó kutáboná sínaakuumva “rather than not to see, I would prefer not to hear”

3.8.9. Relative Clauses

For a general description of relative clauses, see 3.7.8.

3.8.9.1. Objective

For a general description of the objective relative, see 3.7.8.1.

A relative pronoun (RP) can precede a relative verb in place of a noun.

ishámi utaatemýé “the branch you did not cut,” *iryó utaatemýé* “the one you did not cut”

inzu ntaaguzé “the house I did not buy,” *iyó ntaaguzé* “the one I did not buy”

ahaantu atarí “the place he is not,” *ahó atarí* “where he is not”

Deletion of Preprefixes After Topicalization with ni

The relative pronoun loses its preprefix after the copula *ni*. This construction topicalizes the subject.

ibi bitabo ní byó bidaheendá “these books are the inexpensive ones”

aba bagabo ní bó batarwaayé “these men are the ones who are not sick”

aya magí ní yó ntaaguzé “these are the eggs I did not buy”

uyu mwáana ní wé utáragíra inká zaa sé “it is this child who does not herd his father’s cattle”

Relative Tonality

In the present, recent past and conditional, a Hi tone is placed on the postradical syllable.

ibiryó ntaateetsé “the food I didn’t cook”

igití ntaatemá “the tree I would not cut”

umurimo tudakorá “the work we do not do”
umurimo ntaakorága “the work I was not doing”

In the remote past (-á-) and remote future (-z-áa-), instead of postradical tonality, the relative takes a Hi tone on the tense marker between the SP and the verb stem. In the remote future, the lexical tonality of the verb is maintained, but in the remote past the distinction of lexical tonality is neutralized.

igitabo tutaásomye “the book we haven’t read”
icyó ntaásomye “the one I haven’t read”
amagí tutazáatéeka “the eggs we shall not cook”
amagí tutazáagura “the eggs we will not buy”

Questions with kó

A relative form preceded by the conjunction *kó* can be used to ask a surprised question.

kó udakiná “why are you not playing?”

3.8.9.2. Subjective

For a general description of the subjective relative, see 3.7.8.2.

C-Initial Stems

Present

ibiryó + *-hi-* “be well cooked” > *bi-da-hiyyé* “that is not cooked”
ikibázo + *-komer-* “be hard” > *ki-da-koméye* “that is not hard” cf. *ki-da-seesá*, *bu-ta-beerá*, *ki-ta-ragánya*

Remote Future

umwáana + *-kin-* “play” > *u-tá-z-áa-kina* “who will not play”

Recent Past

inká + *-zímir-* “get lost” > *i-tá-a-zimiye* “that did not get lost”

Remote Past

umugoré + *-shaak-* “marry” > *u-tá-a-r-a-sháatse* “who did not marry, who has not married”

Persistentive

inká + *-kámw-* “be milked” > *i-tá-gi-kamwa* “that is no longer milked”

Inceptive

ibiryó + *-hí-* “get cooked” > *bi-ta-r-áa-shyá* “that has not yet been cooked”

ibiryó bitaari byáashyá “the food that is not yet cooked”

inká + *-kámw-* “be milked” > *zi-ta-r-áa-kámwa* “that have not yet been milked”

inká zitaari záakamwá “the cows that have not yet been milked”

Conditional

umwáana + *-garuk-* “return” > *u-t-áa-garuka* “who would not come back”

Remote Future Conditional

umwáana + *-garuk-* “return” > *u-t-áa-z-aa-garuka* “who would not come back”

*V-Initial Verbs**Present*

igiti “tree” + *-úum-* “be dry” > *ki-t-uumyé* “that is not dry”

igihúgu “country” + *-geeng-* “rule” > *ki-t-ii-géenga* “non-independent”

umugabo “man” + *-lí-y-oroos-* “cover oneself” > *u-t-ii-y-óroosa* “who does not cover himself”

abaantu “people” + *-lí-y-oroos-* “cover oneself” > *ba-t-ii-y-óroosa* “who do not cover themselves”

Inceptive

igiti “tree” + *-úum-* “be dry” > *ki-ta-r-úuma* “that has not dried up yet”

igihúgu “country” + *-geeng-* “rule” > *ki-ta-r-ii-geenga* “that is not yet independent”

umugabo “man” + *-lí-y-oroos-* “cover oneself” > *u-tá-r-ii-y-oroosa* “who has not covered himself yet”

abaantu “people” + *-lí-y-oroos-* “cover oneself” > *ba-ta-r-ii-y-oroosa* “who have not covered themselves yet”

Conditional

umugabo “man” + *-éegam-* “lean” > *u-t-áa-kw-eegama* “who would not lean”

umugabo “man” + *-lí-huut-* “hurry” > *u-t-áa-kw-ii-huuta* “who would not hurry”

umwáana “child” + *-li-y-oroos-* “cover oneself” > *u-t-áa-kw-ii-y-oroosa* “who would not cover himself”

inzóka “snake” + *-li-y-uburur-* “shed” > *i-t-áa-kw-ii-y-uburura* “that would not shed”

3.8.9.3. Nominalized

Negative nominalized RCs are marked by a Hi tone, whose position depends on various parameters, in particular on whether the stem begins with a consonant or with a vowel.

C-Initial Verbs

Present

inká “cow” + *-kámw-* “be milked” > *i-i-da-kamwá* “the one that is not milked”

ikibázo “question” + *-komer-* “be hard” > *i-ki-dá-koméye* “the one that is not difficult”

Remote Past

umugoré “woman” + *-téek-* “cook” > *u-ú-ta-a-r-a-téetse* “the one who hasn’t cooked”

abagoré “women” + *-téek-* “cook” > *a-ba-tá-a-r-a-téetse* “those who haven’t cooked”

Recent Past

inká “cow” + *-zímir-* “get lost” > *i-i-t-aa-zimiye* “the one that wasn’t missing”

inká “cows” + *-zímir-* “get lost” > *i-zi-t-áa-zimiye* “those that weren’t missing”

Persistent

inká “cow” + *-kámw-* “be milked” > *i-i-ta-gi-kamwa* “the one that is not milked anymore”

inká “cows” + *-kámw-* “be milked” > *i-zi-tá-gi-kamwa* “those that are not milked anymore”

Inceptive

ibiryó “food” + *-hí-* “get cooked” > *i-bi-tá-r-aa-shyá* “the one that is not yet well cooked”

inká “cows” + *-kámw-* “be milked” > *i-zi-tá-r-áa-kámwa* “those that haven’t been milked yet”

imbúto “fruits” + *-híish-* “ripen” > *i-zi-tá-r-áa-híisha* “those that are not yet ripe”

The inceptive can also be expressed periphrastically, as in the following examples.

imbúto “fruits” + *-híish-* “ripen” > *i-zi-t-áa-ri z-áa-híisha* “those that are not yet ripe”

Remote Future

umwáana “child” + *-kin-* “play” > *u-ú-ta-záa-kina* “he who will not play”
umwáana “child” + *-kúr-* “grow up” > *u-ú-ta-záa-kúra* “the one who won’t grow up”

Conditional

umushyitsi “guest” + *-garuk-* “come back” > *u-ú-taa-garuka* “the one who wouldn’t come back”

Conditional Future

umwáana “child” + *-kin-* “play” > *u-ú-t-aa-zaa-kina* “the one who would not come back”

*V-Initial Verbs**Present*

igití + *-úum-* “be dry” > *i-ki-t-úumyé* “the one that is not dry”

Inceptive

umugabo “man” + *-úubak-* “build” > *u-ú-ta-r-úubaka* “the unmarried one”
igití “tree” + *-úum-* “dry” > *i-ki-tá-r-úuma* “the one that is not yet dry”
abáana “children” + *-kúr-* “grow up” > *a-ba-tá-r-áa-kúra* “those that are not yet grown up”
umwáana “child” + *-mer-* *améenyó* “grow teeth” > *u-ú-ta-r-áa-mera améenyó* “one still without teeth”
ibiryó + *-hí-* “get cooked” > *i-bi-tá-r-áa-shyá* “that which is not yet well cooked”
inká “cow” + *-kámw-* “be milked” > *i-í-ta-r-áa-kámwa* “the one that has not yet been milked”

The inceptive can also be expressed periphrastically, as in the following examples.

igití “tree” + *-úum-* “dry” > *i-ki-t-áa-ri cyúuma* “the one that is not yet dry”
ibiryó “food” + *-hí-* “get cooked” > *i-bi-t-áa-ri by-áa-shyá* “the one that is not well cooked”
umugabo “man” + *-úubak-* “build” > *u-ú-taa-ri y-úubaka* “the unmarried man”
umugoré “woman” + *-byáar-* “give birth” > *u-ú-taa-ri y-áa-byáara* “the one who has no children yet”
umwána “child” + *-mer-* *améenyó* “grow teeth” > *u-ú-taa-ri y-áa-mera améenyó* “the one who has no teeth yet”
inká “cow” + *-kámw-* “be milked” > *i-í-taa-ri y-áa-kámwa* “the one that has not been milked yet”

*Reflexive**Present*

igihúgu “country” + *-geeng-* “rule” > *i-ki-t-li-géenga* “the non-independent one”
umugoré “woman” + *-li-raat-* “show off” > *u-ú-t-ii-ráata* “the one that doesn’t show off”

umwáana “child” + *-li-y-oroos-* “cover oneself” > *u-ú-t-ii-y-óroosa* “the one that doesn’t cover himself”
abáana “children” + *-li-y-oroos-* “cover oneself” > *a-ba-t-li-y-óroosa* “those that don’t cover themselves”

Inceptive

umwáana “child” + *-li-y-uhagir-* “wash oneself” > *u-ú-ta-r-li-y-uhagira* “the one that has not yet washed itself”
abáana “children” + *-li-y-uhagir-* “wash oneself” > *a-ba-tá-r-li-y-uhagira* “those that haven’t washed themselves yet”

The inceptive can also be expressed periphrastically, as in the following examples.

umwáana “child” + *-li-y-uhagir-* “wash oneself” > *u-ú-t-aa-ri y-li-y-oroosa* “the one who has not covered himself yet”
abáana “children” + *-li-y-uhagir-* “wash oneself” > *a-ba-tá-a-ri b-li-y-uhagira* “those who haven’t washed themselves yet”

*Conditional**Non-Reflexive*

umugabo “man” + *-óog-* “swim” > *u-ú-taa-k-ooga* “he who wouldn’t swim”

Reflexive

umugabo “man” + *-li-huut-* “hurry” > *u-ú-t-aa-kw-ii-huuta* “he who wouldn’t hurry”
umwáana “child” + *-li-y-oroos-* “cover oneself” > *u-ú-t-aa-kw-ii-y-oroosa* “one who wouldn’t cover himself”

3.9. Affirmative Directive

The affirmative directive mood represents affirmative expressions of emotion (commands, wishes or curses).

3.9.1. Imperative

The imperative gives a command and expects immediate effect. The simple 2sg imperative has no SP and, when it occurs at the beginning of a phrase, only Lo tones. If the verb root starts with a vowel, the initial vowel is shortened.

mesa “wash now”
teeka “cook”
taaha “go home”
icara “sit down”

igirayó “move away, move further”
igira hiino “move this way, come closer”
igira hiirya “move away”
iga ikinyarwaanda “learn Kinyarwanda”

The 2sg imperative has an initial continuative Hi, which is realized on the second syllable if the first is weak (a lone vowel).

taaha “go home”
burije táaha “it is getting dark, go home”

urananiwe icára “you are tired, sit down”

Some greetings and wishes are expressed in the imperative.

gira só “keep your father, long live your father (to a child while embracing him/her)”
gira abáana “have children (to a young married woman while embracing her)”
komera “stay firm, be strong (to sb who stumbled and nearly fell)”

There are a few verb-like expressions with imperative meaning that are marked by a continuative Hi like the imperative.

dore “look”
hoshi/hogi “get moving”
ngwiinó (ngo inó) “come here”
ngaahó “bye-bye”
hoshi géenda “go”
cyo géenda “go”
huumurá “be assured, all is OK (to sb who is afraid)”
huumurá iyi mbwá ntúryaana “have no fear, this dog does not bite”
ubu húumurá “now be assured”
hiingá “let me pass by you, get out of my way”
waapfá, pl mwaapfá “be careful, watch out, take care”
iyó mbwá iraryáana wáapfá “that dog bites, be careful”
hoobé “be hugged” cf. *-hoober-* “embrace, hug”

If there is an object prefix other than 1sg *n-*, the final vowel changes to *-e*.

mubaze “ask him”
tubwiire “tell us”

bafashe “help them”
yifate “catch it (the cow)”

But:

mbaza “ask me”

mbwiira “tell me”

mfasha “help me”

The following begin with the reflexive object prefix *-li-*, which explains the ending *-e*.

ihorere “cool down, don’t cry, don’t you worry (to a weeping child)”

itoonde “watch out, be careful”

ihaangaane “hold on, be patient”

iyaangiré “say no, refuse”

The imperative *mpa* “give me” is irregular in that it lengthens a following vowel.

mpa igitabo (pronounced *mp iigitabo*) “give me the book”

An imperative meaning also can be expressed with the subjunctive preceded by *ni-*. These are usually written together as one word in the standard orthography. This construction implies an immediate imperative and can be addressed to all persons, not just 2sg.

External ni-

ni-mu-mesé “wash right now”

ni-mu-teeké “cook”

ni-mu-reebé “look”

n-aa-teeké “let him cook”

n-aa-hoshí/n-aa-hogí “he should go first,” cf. *hoshi tugeendé* (imperative 2sg)

ni-mu-hoshí/ni-mu-hogí “let us go”

n-aa-huumúre “let him not be frightened”

ni-mu-huumúre 2pl “may you not be frightened”

ni-ba-huumúre cl 2 “may they not be frightened”

Ni- has an initial continuative *Hi*.

nimutaahé “go home”

buríje nímutaahé “it is getting dark, go home”

3.9.2. Subjunctive

The subjunctive is used to express a wish or possibility. Subjunctive forms can also be used to express the imperative mood outside the second-person singular. The subjunctive can occur in either the near or remote future.

Near Future

The near future subjunctive begins with an SP and ends with *-e*. It refers to the day of speaking or early the next day.

mu-mesé “wash”

mu-teeké “cook”

mu-taahé “return home”

mu-garúke nóone “come back today”
mu-ziindúke “leave early in the morning (said in the evening)”

The near future subjunctive is used for saying good-bye.

u-ramúke 2sg “have a good night,” 2pl *mu-ramúke*
w-iirírwe “have a good day,” 2pl *mw-iirírwe*
u-geendé amahóro “have a safe journey”
u-sigáre amahóro “stay well”
u-baané n’imáana “good-bye”

Remote Future

The remote future subjunctive refers to a time later than the day of speaking.

ba-záa-mesé ejó “let them wash tomorrow”
mu-záa-garúke mu kwéezi gutaahá “come again next month”

3.9.3. Optative

The optative mood expresses a wish or hope, advice, a recommendation, a reminder or a blessing, all with future reference. It can take several distinct forms.

Near Future

One form of the near future optative takes the marker *-r-a-* and ends in *-e*. All tones are Lo.

mu-r-a-kiinge inzu “don’t forget to lock the house (today)”
mu-r-a-teeke “don’t forget to cook”
u-r-a-menye “be careful, watch out”
a-r-a-menye “he should be careful”
mu-r-a-menye “you should be careful”
ba-r-a-menye “they should be careful”

This is the typical form for saying good-bye and wishing good health.

u-r-a-be-hó “live well,” 2pl *mu-r-a-be-hó*
u-r-a-ramuke “sleep well,” *u-r-a-ramuke-hó* idem
u-r-iirirwe “have a nice day,” *u-r-iirirwe-hó* idem

When someone sneezes, we say *u-r-a-kire* “bless you!”

Alternative forms with *-ka-* exist and are used for blessings or curses. One form has *ka-* with no SP and ends in *-e*; it always expresses the second-person singular.

ka-ram-e “may you live long”

kaa-ze néezá “welcome”
ka-gire imáana “may you have good luck”
ga-kubitwe n’inkubá “may you be struck by lightning”
ka-gwe ku gasí “may you die in the wilderness”
ga-pfe udákizé “may you die before getting rich”

Another form has *-óo-ká-* after the SP and ends in *-a*.

arakóze yóokábyaara “I thank him, may he have children”
barakóze bóokábyaara “I thank them, may they have children”
inzóka iriye umwáana yóoklicwa n’inzara “the snake has bitten the child, be it killed by hunger”

In the second person, it is embedded between *u-*, pl *mu-* and the vocative *we*, pl *mwe*.

w-óoká-gira imáana we, 2pl *mw-óoká-gira imáana mwe* “you, whom I wish luck”
w-óoká-byaara we, 2pl *mw-óoká-byaara mwe* “you, whom I wish many children”
fata uwo munyoni wóo-ká-gira imáana we “catch that thief, you (sg) whom I wish luck”
ni mufaté uwo munyoni mwóo-ká-byaara mwe “catch that thief, you (pl) whom I wish luck”

Another form has *-r-a-* + *-ka-*, ends in *-a* and has Lo tonality.

mu-r-a-ka-rama “may you live long”
u-r-a-ka-byaara “may you have many children”
mu-r-a-kaa-za néezá “you’re welcome”
a-r-a-ka-vuna umuheto “may he be defeated in a war”
a-r-a-ga-kubitwa n’inkubá “may he be struck by lightning”

It is used for cursing or, in 1sg, for swearing.

u-r-a-ga-pfa “I wish you were dead”
u-r-a-ka-gwa ku gasí “may you die lonely”
ndakaroga daatá “it would be like bewitching my father if I told a lie”
ndakaambura maamá “it would be like robbing/spoliating my mother”

Another form with external *ni-* (*ni-* + SP + *-ka-*) ending in *-e* is frequently used for maledictions and curses. This form takes a continuative *Hi*.

n-aa-ga-kúbitwe n’inkubá “may he be struck by lightning”
ni-ba-ka-vúne umuheto “may they lose a battle”
n-aa-ka-mése ingobyi “may she lose a baby”
n-aa-ka-gwé ku gasí “may he die in the wilderness”
ni-ba-ka-móobwe “may they be shaved, deprived of their hair (as a sign of mourning)”
ni-mu-ka-búre ibisaabo “may you lack milk calabashes”

Remote Future

The remote future optative takes the markers *-r-a-* + *-z-aa-* and ends in *-e*. All tones are Lo. It expresses a recommendation for the future.

mu-r-a-z-aa-teeke “remember to cook”

u-r-a-z-aa-ze ku muúnsi twaáseezeranye “come the day we agreed upon”

a-r-a-z-aa-mese iyi myeénda “remind him/her to wash these clothes”

3.10. Negative Directive

The negative directive mood represents negative expressions of emotion (commands, wishes or curses).

3.10.1. Imperative

The imperative gives a command and expects immediate effect. The negative imperative can be formed with *-ii-*, as in 2sg *w-ii-sakúza* “don’t shout,” 2pl *mw-ii-byiná* “don’t dance.”

-ku- Insertion

If the negative imperative marker *-ii-* is immediately followed by a vowel-initial root or the reflexive prefix *-li-*, *-ku-* is inserted in between them, as in the following example.

mw-ii-temá “don’t cut”

mw-ii-kw-ii-téma “don’t cut yourself”

mw-ii-kw-iigá “don’t study”

3.10.2. Subjunctive

The subjunctive is used to express a wish or possibility. Subjunctive forms can also be used to express the imperative mood outside the second-person singular. The subjunctive can occur in either the near or remote future.

Near Future

The near future subjunctive begins with an SP and ends with *-e*. It refers to the day of speaking or early the next day. The negative form takes a high tone on the SP along with the negative marker *-nti*.

nti-mú-byine “don’t dance”

nti-mú-kore akazi “don’t work”

Remote Future

The remote future subjunctive refers to a time later than the day of speaking. The negative form takes a high tone on the SP.

nti-mú-zaa-byine “don’t dance”

nt-uí-zaa-gire uwó ubwiirá “don’t tell anybody”

nti-mú-zaa-garuke uku kwéezi kútaráashira (kúdashizé) “don’t come again before the end of this month”

ntimúzaakore akazi “don’t work”

3.10.3. Optative

In the negative, the optative mood is used to advise one to give up a habit.

nti-mú-ga-tuke abakurú “don’t ever insult old people”

nti-mú-ka-vuge ibinyomá “don’t ever tell lies (the way you usually do)”

nti-mú-ka-nyure aha “don’t ever pass through here (it is not safe for you)”

nti-mú-ga-kore akazi “don’t ever work (the way you usually do)”

3.11. Narrative Style

The narrative style is used in certain forms of orature rather than in normal conversation. It is characterized by an initial verb that sets the tense of the narrative, with subsequent verbs, including in different sentences, taking sequential forms that express the past tense without using the normal past-tense forms. The sequential form depends on the tense and aspect of the initial verb.

Perfective Narrative

When the initial verb takes the perfective aspect, subsequent verbs are formally identical to the present habitual tense described in 3.7.1.2. In other words, in the absence of a complement, they are marked by *-r-a-* and maintain their lexical tonality; otherwise, they are unmarked and low.

twaágeze imuhirá turatéeka “we arrived home and cooked”

twaágeze imuhirá duteeka inyama “we arrived home and cooked meat”

tugeze imuhirá turatéeka “we just arrived home and cooked”

tugeze imuhirá duteeka inyama “we just arrived home and cooked meat”

Imperfective Narrative

When the initial verb takes the imperfective aspect and is not in the future tense, subsequent verbs take the marker *-ka-*, which is related to the enclitic *-ga* used in past imperfective forms. In the absence of a complement, the verb with *-ka-* maintains its lexical tonality; otherwise, it is low.

tugera imuhirá tugatéeka “we arrive home and cook”

tugera imuhirá tugateeka inyama “we arrive home and cook meat”
twaágeraga mu rugó tugatéeka “when we arrived home, we cooked”
twaágeraga mu rugó tugateeka inyama “when we arrived home, we cooked meat”

Future Narrative

When the initial verb takes the future tense (whether near or remote), subsequent verbs take the form of the subjunctive.

turagera imuhirá duteeké “we will arrive home (today) and cook”
turagera imuhirá duteeké inyama “we will arrive home (today) and cook meat”
tuzaagera imuhirá duteeké “we will arrive home (not today) and cook”
tuzaagera imuhirá duteeké inyama “we will arrive home (not today) and cook meat”

Negative Narrative

Notwithstanding the above, if the initial verb is negative, regardless of tense or aspect, then subsequent verbs are preceded by *ngo* and take the form of the subjunctive.

ntitwaágeze imuhirá ngo duteeké “we did not arrive home and cook”
ntitugerá imuhirá ngo duteeké “we do not arrive home and cook”
ntituzáagera imuhirá ngo duteeké “we will not arrive home and cook”

The initial verb can also be kept in the affirmative with only the sequential verb being negated. The form of the negative sequential verb differs according to the tense of the narrative.

twaágeze imuhirá ntitwaateeka “we arrived home and did not cook”
tugera imuhirá ntidúteeke “we arrive home and do not cook”
tuzaagera imuhirá tweé gutéeka “we will arrive home and not cook”

3.12. OP Insertion

Unlike nominal objects, which follow the verb, object prefixes (OP) precede the verb. The object prefixes are as follows. The forms of the third person vary according to class.

1sg <i>n</i>	cl 1 <i>mu</i>	cl 5 <i>ri</i>	cl 9 <i>yi</i>	cl 13 <i>tu</i>
1pl <i>tu</i>	cl 2 <i>ba</i>	cl 6 <i>ya</i>	cl 10 <i>zi</i>	cl 14 <i>bu</i>
2sg <i>ku</i>	cl 3 <i>wu</i>	cl 7 <i>ki</i>	cl 11 <i>ru</i>	cl 15 <i>ku</i>
2pl <i>ba</i>	cl 4 <i>yi</i>	cl 8 <i>bi</i>	cl 12 <i>ka</i>	cl 16 <i>ha</i>

The indirect object is generally nearest to the verb.

If there are three OPs, one of which is a locative *-ha-*, the *-ha-* is placed between the direct object and the indirect object.

turabíhagúshyirira “we will put it there for you”

In addition to the above, there is also a reflexive OP, *-íi-*, which always occurs closest to the verb stem.

turabyíishíimiye “we are happy about it”

3.12.1. Lexical Tone Maintained

In some contexts, the verb assimilates any object prefixes into the tonal domain of its lexical tone.

Present MC

tu-r-a-vúga “we say”

tu-r-a-bí-vuga “we say it”

tu-r-a-bí-mu-vúgira “we say it for him”

tu-r-a-seka “we laugh”

tu-r-a-bi-seka “we laugh about it”

tu-r-a-bi-ha-sekera “we laugh about it there”

Recent Past MC

tw-aa-vúga-ga “we were saying, talking”

tw-aa-bi-vúga-ga “we were saying it”

tw-aa-bi-mú-vugira-ga “we were saying it for him”

tw-aa-seka-ga “we were laughing”

tw-aa-bi-seka-ga “we were laughing about it”

tw-aa-bi-ha-sekera-ga “we were laughing about it there”

Persistent MC

tu-r-a-cy-áa-vúga “we are still saying, talking”

tu-r-a-cy-áa-bi-vúga “we are still saying it”

tu-r-a-cy-áa-bi-mú-vugira “we are still saying it for him”

tu-r-a-cy-áa-seka “we are still laughing”

tu-r-a-cy-áa-bi-seka “we are still laughing about it”

tu-r-a-cy-áa-bi-ha-sekera “we are still laughing about it there”

Inceptive MC

nti-tu-r-áa-vúga “we have not yet started saying, talking”

nti-tu-r-áa-bi-vúga “we have not yet started saying it”

nti-tu-r-áa-bi-há-vugira “we have not yet started saying it there”

nti-tu-r-áa-seka “we have not yet started laughing”

nti-tu-r-áa-bi-seka “we have not yet started laughing about it”

nti-tu-r-áa-bi-ha-sekera “we have not yet started laughing about it there”

3.12.2. Tone Neutralization

Below are some examples of object prefixes occurring in a context of tone neutralization.

Remote Future

tu-zaa-vuga “we will say, talk”
tu-zaa-bi-vuga “we will say it”
tu-zaa-bi-mu-vugira “we will say it for him”
tu-zaa-seka “we will laugh”
tu-zaa-bi-seka “we will laugh about it”
tu-zaa-bi-ha-sekera “we will laugh about it there”

Optative

u-r-a-mese “wash”
u-r-a-zaa-mese “wash”
u-r-a-ka-gira inká “may you have cows!”

Remote Past

tw-aá-r-a-vúga-ga “we were saying, talking”
tw-aá-r-a-bi-vúga-ga “we were saying it”
tw-aá-r-a-bi-kú-vugira-ga “we were saying it for you”
tw-aá-r-a-séka-ga “we were laughing”
tw-aá-r-a-bi-séka-ga “we laughed about it”
tw-aá-r-a-bi-há-sekera-ga “we were laughing about it there”
tw-aá-vuga-ga “we were saying, talking”
tw-aá-bi-vuga-ga “we were saying it”
tw-aá-bi-ha-vugira-ga “we were saying about it there”
tw-aá-seka-ga “we were laughing”
tw-aá-bi-seka-ga “we were laughing about it”
tw-aá-bi-ha-sekera-ga “we were laughing about it there”

3.12.3. Movement Back to Aux

In some other contexts, the postradical Hi tone moves back as the verb form becomes longer through the insertion of multiple OPs. We observe two movement patterns motivated by focus.

3.12.3.1. Direct Movement

In some forms, the Hi tone moves directly from the postradical position to the root (the first mora if the root vowel is long).

*Negative Present**MC*

nti-tu-vugá “we don’t say, talk”
nti-tu-bi-vúga “we don’t say it”
nti-tu-bi-mú-vugira “we don’t say it for him”
nti-ba-teeká “they don’t cook”
nti-ba-bi-téeka “they don’t cook it”
nti-ba-bi-mú-teekera “they don’t cook it for him”

RC

mu-da-teeká “that you do not cook”
mu-ta-bi-téeka “that you do not cook them”
mu-ta-bi-mú-teekera “that you do not cook them for him”

AC

mú-da-teeká “not cooking”
mú-ta-bi-téeka “not cooking them”
mú-ta-bi-mú-teekera “not cooking them for him”

IC

ku-dá-teeká “not to cook”
ku-tá-bi-téeka “not to cook them”
ku-tá-bi-mú-teekera “not to cook them for him”

Negative Conditional with ní-

ní-mu-ta-vugá “if you don’t say”
ní-mu-ta-bi-vúga “if you don’t say it”
ní-mu-ta-bi-mú-vugira “if you don’t say it for him”
ní-mu-da-teeká “if you don’t cook”
ní-mu-ta-bi-téeka “if you don’t cook it”
ní-mu-ta-bi-mú-teekera “if you don’t cook it for him”

Negative Imperative

mw-ii-vugá “don’t say, talk”
mw-ii-bi-vúga “don’t say it”
mw-ii-bi-mú-vugira “don’t say it for him”
mw-ii-teeká “don’t cook”

mw-ii-bi-téeka “don’t cook it”
mw-ii-bi-mú-teekera “don’t cook it for him”

Subjunctive with ni-

The *ni-* carries a continuative Hi tone.

ni-mu-vugé “speak, talk”
ni-mu-bi-vúge “say it”
ni-mu-bi-mú-vugire “say it for him”
ni-mu-teeké “cook”
ni-mu-bi-téke “cook it”
ni-mu-bi-mú-teekere “cook it for him”

3.12.3.2. Delayed Movement

Some relative conditional and subjunctive forms have delayed movement with backstop. Compare the forms below, which are –foc, with negative forms like the present *ntibabitéeka* and the imperative *wiibitéeka*, which are +foc and consequently do not exhibit delayed movement. Delayed movement occurs in non-focalized forms, such as those below.

Relative Present

mu-vugá “that you say, talk”
mu-bi-vugá “that you say it”
mu-bi-mú-vugira “that you say it for him”
mu-teeká “that you cook”
mu-bi-teéka “that you cook them”
mu-bi-mú-teekera “that you cook them for him”

Relative Conditional with ní-

ní-mu-vugá “if you say, talk”
ní-mu-bi-vugá “if you say it”
ní-mu-bi-mú-vugira “if you say it for him”
ní-mu-teeká “if you cook”
ní-mu-bi-teéka “if you cook it”
ní-mu-bi-mú-teekera “if you cook it for him”

Relative Conditional with -aa-

mw-aa-vugá “that you would say, talk”
mw-aa-bi-vugá “that you would say it”
mw-aa-bi-há-vugira “that you would say it there”

mw-aa-teeká “that you would cook”
mw-aa-bi-teéka “that you would cook it”
mw-aa-bi-mú-teekera “that you would cook it for him”

Subjunctive

mu-vugé “say, talk”
mu-bi-vugé “say it”
mu-bi-mú-vugire “say it for him”
mu-teeké “cook”
mu-bi-teéke “cook it”
mu-bi-mú-teekere “cook it for him”

Remote Future Subjunctive

mu-záa-vugé “say, talk”
mu-záa-bi-vugé “say it”
mu-záa-bi-mú-vugire “say it for him”
mu-záa-teeké “cook”
mu-záa-bi-teéke “cook it”
mu-záa-bi-mú-teekere “cook it for him”

Chapter IV: Derivation and Compounding

This chapter is about derived verb stems, derived noun stems and complex nouns.

4.1. Derived Verb Stems

Derived verb stems are generally formed from basic verb stems by suffixation. However, reflexive stems are derived by prefixation.

4.1.1. Derivative Suffixes

Several of the derivative suffixes have two forms due to vowel harmony, taking *e* or *o* after a root with *e* or *o*.

-an- (*comitative, reciprocal, associative*)

-mes- “wash”

-mes-an- “wash together”

-túur- “dwell”

-túur-an- “dwell together”

-kúund- “love”

-kúund-an- “love each other”

-kór- “work”

-kór-an- “work together”

-túk- “abuse”

-túk-an- “abuse each other”

-ek-/ik- (*potential, stative*)

-bón- “see”

-bón-ek- “become visible”

-mén- “break (tv)”

-mén-ek- “get broken”

-fát- “hold, catch”

-fát-ik- “be tangible”

-vún- “break (tv)”

-vún-ik- “get broken”

-w-/bw- (*passive*)

-bón- “see”

-bón-w- “be seen”

-rog- “poison, bewitch”

-rog-w- “be poisoned, bewitched”

-há- “give”

-háabw- “be given”

-er-/ir- (*applicative, benefactive*)

-fát- “hold, catch”

-fát-ir- “hold, catch for”

-ken- “be poor”

-ken-er- “need”

-túm- “send”

-túm-ir- “invite”

-téek- “cook”

-téek-er- “cook for”

-sek- “smile, laugh”

-sek-er- “smile, laugh for”

-riind- “wait for”

-riind-ir- “wait somewhere for”

-vúg- “say, speak”
 -vúg-ir- “speak for”

-eer-/iir- (*intensive*)

-riind- “wait for” -suk- “pour”
 -riind-iir- “wait a long time for” -suk-iir- “pour for a long time”

-ook-/uuk- (*intransitive inersive, intensive*)

-fuung- “close”	-héend- “be expensive”	-hér- “be at the end”
-fuung-uuk- “open”	-héend-uuk- “become cheap”	-hér-uuk- “be at the very end, have lately done”
-ruh- “get tired”	-taah- “go home”	-hít- “(rain) stop falling”
-ruh-uuk- “relax”	-taah-uuk- “go home at last”	-hít-uuk- “clear up”

-oor-/uur- (*transitive inersive*)

-fuung- “close”	-hiing- “work on the farm”	-tuub- “be scarce”
-fuung-uur- “open”	-hiing-uur- “stop working on the farm, return from the farm”	-tuub-uur- “make plenty”
-heek- “carry on the back”	-haand- “prick, hurt”	-roh- “throw into”
-heek-uur- “take from the back”	-haand-uur- “remove a thorn”	-roh-oor- “pull out from”
-té-g- “set a trap”	-ruh- “get tired”	-bóh- “tie”
-té-g-uur- “remove a trap, prepare”	-ruh-uur- “take over from sb”	-bóh-oor- “untie, free”

Causative

There are two causative suffixes: *-eesh-/iish-* and *-y-*. In the former case, either *-eesh-* or *-iish-* is used according to the rules of vowel harmony. Similarly, in the perfective, either *-ej-* or *-ij-* is appended.

-rog-eesh- > -rogeesh-ej- “have sb poisoned” -vúg-iish- > -vúg-iish-ij- “talk to sb”

Causative with *-y-*: delete *-y-* and affix *-ej-/ij-* directly to the stem.

-yob-y- > -yob-ej- “lead into error”	-ruh-y- > -ruh-ij- “tire”
-som-y- > -som-ej- “give a sip to sb”	-sets- > -sek-ej- “make laugh”

-húz- > *-húg-ij-* “distract”

-tiinz- > *-tiind-ij-* “cause sb to be late”

-eesh-/iish- (*causative, instrumental*)

-rog- “poison”

-roog-eesh- “have sb poisoned”

-kin- “play”

-kin-iish- “play with sb or sth”

-téek- “cook”

-téek-eesh- “have sb cook”

-túk- “abuse”

-túk-iish- “let sb get abused”

-ken- “become poor”

-ken-eesh- “make poor, impoverish”

-tém- “cut”

-tém-eesh- “cut with”

When suffixed to CV verb roots, in most cases *-iish-* appears in a variant form, *-.sh-*, with its vowel elided and replaced by a floating tone, which lengthens the final vowel of the verb root.

-gu- “fall”

-guu-sh- “let fall”

-gi- “go”

-gii-sh- “let go”

-vu- “come, leak”

-vuu-sh- “let come”

-se- “grind”

-see-sh- “let grind, grind with”

-bá- “be”

-bée-sh- “let be, make be”

-rí- “eat”

-rii-sh- “eat with”

-nyó- “drink”

-nyw-éesh- “drink with, let drink”

-há- “give”

-hée-sh- “let give”

-hí- “get well cooked”

-hii-sh- “let cook, get cooked”

-tá- “lose”

-téesh- “let lose”

-y- (*causative*)

The suffixation of the causative *-y-* to CVC stems causes some morphological changes to the final consonant of the stem. These changes are analogous to those triggered by the perfective suffix *-.ye*.

m + y > my: *-som-* “read, sip”; *-som-y-* “let sip”

b + y > by: *-yob-* “err”; *-yob-y-* “mislead”

But:

r + y > z: *-kír-* “be rich”; *-kír-y-* > *-kíz-* “make rich”

d + y > z: *-tiind-* “be late”; *-tiind-y-* > *-tiinz-* “keep sb waiting”

g + y > z: *-haag-* “get enough food”; *-haag-y-* > *-haaz-* “give enough food”

t + y > s: *-tigit-* “shake (iv)”; *-tigit-y-* > *-tigis-* “shake (tv)”

k + y > ts: *-sek-* “laugh”; *-sek-y-* > *-sets-* “cause to laugh, make laugh”

-y- is never attached to CV verbs. They all take a form of the suffix *-eesh-/iish-*.

N.B.: A few verbs derived through suffixation change their tonal class, but these are exceptional cases.

-úurir- “climb up” > *-uurur-uk-* “climb down”

-lin-ik- “put cereal or manioc into water” > *-iin-uur-* “take cereal or manioc out of the water”

4.1.1.1. Multiple Suffixes

A stem can have several derivative suffixes:

-bón- “see”

-bón-ek- “be/become visible”

-bón-ek-er- “be/become visible to sb”

-bón-ek-er-w- “have an apparition”

-fuung- “close”

-fuung-uur- “open”

-fuung-uur-w- “be opened”

When there are multiple derivative suffixes, the passive suffix *-w-* always comes last.

4.1.2. Reflexive Prefix *-ii-*

Reflexive stems have *-ii-* between the infinitive prefix *kw-* and the root. The root and the suffixes following it are all Lo. In the imperative, the reflexive prefix is shortened, as in *iteguure* from *kwíiteguura* “to get ready.” Note also that the final vowel of the imperative is *-e* because the reflexive marker counts as an object prefix.

gu-tém-a “cut”

kw-ii-tem-a “cut oneself”

gu-shim-a “scratch”

kw-ii-shim-a “scratch oneself”

ku-raat-a “praise”

kw-ii-raat-a “praise oneself, show off”

a-r-ii-raat-a “he is showing off”

w-ii-ny-ii-raat-a-hó “stop showing off to me”

w-ii-kw-ii-ráata “don’t praise yourself”

gu-kór-a “touch”

kw-ii-kor-a “touch oneself”

ku-nanuur-a “straighten”

kw-ii-nanuur-a “straighten oneself”

gu-kúund-a “love”

kw-ii-kuund-a “love oneself”

-tá-

-téer- “throw at,” i.e. *-téer- ibuye* “throw a stone at sb” (as opposed to *-júguny-* “throw without aim”)

kw-ii-teer-a “wear a piece of cloth over the shoulders”

-vúg- “say, talk”

-ii-vug- “introduce oneself, praise oneself, talk about oneself”

a-r-íi-vuga “he is introducing himself, he is praising himself”

w-ii-kw-ii-vúga “don’t praise yourself, stop praising yourself”

-shiing- “pick, prick”

-íi-shiing- “stick oneself (to), throw oneself, follow blindly, vex”

a-r-íi-shiinga “he is following uncritically”

w-ii-mw-íi-shiinga “don’t follow him blindly, don’t rely on him, don’t trust him”

w-ii-ny-íi-shiingahó “don’t provoke me, don’t tease me, don’t vex me”

w-ii-kw-ii-shiinga “don’t follow uncritically”

-ráariir-

-íi-raariir- “say sth you are not capable of”

u-r-íi-raariira “you are fooling yourself”

-túm- “send”

-íi-tum- “send oneself, go to the toilet”

-tég- “set a trap”

-tég-uur- “remove a trap, prepare”

-íi-teg-uur- “get ready”

i-teg-uur-e “get ready”

-hór- “keep quiet”

-íi-hor-er- “not answer”

i-hor-er-e “don’t cry”

mw-ii-hor-er-e “don’t answer his questions”

The reflexive *-íi-* can be combined with the applicative suffix *-ir/-er-* to express that an action is done freely, willingly, easily or simply, as in the following examples.

-geend- “go”

-íi-geend-er- “go without caring”

i-geend-er-e “just go, go and don’t mind what other people think or say”

4.1.2.1. Adjustments for V-Initial Stems

-y- *Insertion*

When the reflexive prefix is followed by a vowel, a *-y-* is inserted between them and the following vowel is generally shortened. However, if the vowel is followed by a prenasalized consonant, as in *kwíiyaanga* “hate oneself,” it is not necessarily shortened.

-uuh- “wipe”

-íi-y-uh- “wipe oneself”

-íit- “name”

-íi-y-it- “name oneself”

-éerek- “show”

-ii-y-erek- “show oneself, perform”
nti-bá-k-ii-y-erek-e “they should never perform”

4.1.3.2. Hi or Lo Stem?

Because stems following the reflexive prefix *-ii-* are made Lo, it is sometimes difficult to tell whether a given verb stem contains the reflexive prefix or merely starts with the vowel *i*.

One way of distinguishing them is by checking whether the infinitive has a Hi tone. If the infinitive does not have a Hi tone, the verb is not reflexive.

Hi

kw-licuza “regret”
kw-liruka “run”
kw-izeera “hope”
kw-linika “lay into water”
kw-lingiinga “exhort”

Lo

kw-iibuka “remember”
kw-iicara “sit”
kw-iibira “dive”
kw-iigira “move oneself”

However, if the infinitive has a Hi tone, it is not obvious whether it is reflexive. For example, there is no verb *gu-cúza* and no verb *ku-nika* (compare with the examples above).

Reflexive verbs can be distinguished from lexically Hi *i*-initial verbs in the imperative, where the reflexive prefix is treated like an object marker, which causes the final vowel to change from *-a* to *-e*. For example, compare *icuza* “regret” with *izeere* “hope.”

4.2. Deverbal Nouns

Many nouns are derived from verbs by suffixation, quite similar to verb derivation.

-hiig- “hunt”
-hiigi 1/2 “hunter”

-hiing- “work on a farm, cultivate”
-hiinzi 1/2 “farmer”
-hiinge 14 “farm work”

-rwáar- “be ill”
-rwáayi 1/2 “sick person”

-twáar- “carry”
-twáaro 9/10 “weapon”
-twaáre 1/2 “chief, ruler”

-reemb- “be very ill”
-reémbe 9 qualifier “very ill”

-hiirw- “be happy”
-hiire adj “happy”

-kir- “be/become rich”
-kiré 1/2 “rich person”

-ken- “be/become poor”
-kené 1/2 “poor person”

-éer- “be/become white, become bright”
-eéra 1/2 “white person”
-éerá 3 “whitish body”
-éezi 3 “moonlight”

-aak- “burn (iv)”

-*aátsi* 7/8 “grass”

-*áatir*- “attribute a portion of land”

-*aáte* 7 “personally attributed land”

-*áas*- “split”

-*aáse* 3/4 “split of wood”

-*éegek*- “lean on”

-*éego* 11/10 “ladder”

-*iits*- “make a pause”

-*iitso* 12/13 “pause, comma”

-*lir*- “become dark”

-*ijimá* 3 “darkness”

-*lir-abur*- “be dark skinned”

-*lir-abura* 1/2 “dark skinned person/people”

-*rir*- “weep, cry”

-*rirá* 6 “tears”

-*tab*- “put inside the earth”

-*tab-ir*- “crush the earth before sowing”

-*tabíre* 9 “crushed earth”

-*yober*- “be unknown”

-*yober-an*- “become unknown”

-*yobérane* 6 “mystery”

-*humaan*- “catch a body rash”

-*humáane* 6 “rash”

-*kó*- “pay bridewealth for a girl”

-*kóobw*- (passive)

-*koóbwa* 1/2 “girl, one for whom bride-wealth is required”

-*taangaar*- “wonder”

-*taángaa* 7/8 “miracle”

-*rim*- “work on the farm, dig”

-*rimo* 3/4 “work”

-*byáar*- “give birth”

-*byáaro* 11 “children”

-*byáará* 14 “joking relationship among cousins”

-*byaáre* 3/4 “young banana plant emerging from the earth”

-*háan*- “quarrel”

-*háané* 6 “dispute”

-*hiir-w*- “be happy, be lucky”

-*hiirwé* 6 “good luck, happiness”

-*tég*- “set a trap”

-*tégo* 3/4 “trap”

-*tégo* 7/8 “won game”

-*téguur*- “remove trap”

-*téguuro* 3 “preparation, decoration”

-*ti-teguur*- “prepare”

-*sáaz*- “be/become old”

-*sáaza* 1/2 “old man”

-*hór*- “be quiet”

-*hóro* 6 “peace”

-*vúg*- “say”

-*vúgo* 9 “saying, proverb”

-*ráar*- “spend the night”

-*ráaro* 7/8 “place to sleep in temporarily”

4.3. Complex Nouns

Complex nouns can be formed in a variety of ways.

4.3.1. Noun + Noun

When a complex noun is formed from a sequence of two nouns, the second noun has no preprefix. Such nouns are often written as separate words, hyphenated or as one word.

umugabo “a man”

imbwá “dog, coward”

umugabo mbwá “a coward”

umuhíinzi “a farmer”

umwóorozi “a stock breeder”

umuhíinzi mwóorozi “a crop and animal farmer”

intáre “lion”

ingwe “leopard”

intáraangwe “spotted hyena (mixed of lion and leopard)”

In certain noun + noun compounds, the second noun loses not only the preprefix but also the class prefix.

igitsína “gender”

umugoré “woman”

igitsína goré “female gender”

uruhiindu “needle”

ikigeembe “blunt instrument”

igihíindu geembe “blunt needle”

inkurú “news”

-bárir- “tell”

inkurú mbárirano “hearsay”

4.3.2. Noun + Suffix

The suffix *-kazi* is used to give a noun feminine meaning.

inkokó “domestic fowl”

inkokókazi “hen”

The suffix *-ríme* is used to give a noun masculine meaning. It exhibits vowel harmony, changing to *-róme* after an *o*.

nyokórome “your maternal uncle”

maarúme “my maternal uncle”

4.3.3. Noun + Determiner

umugoré “woman”

umugoré gitó “unworthy woman”

amayira “roads”

-biri “two”

amayiráabiri “crossroads”

umwáanzi “enemy”

umwáanzi gicá “a deadly enemy”

ugutwí “ear”
-mwé “one”
gutwí kumwé “one ear (species of plant)”

amabéere “breasts”
ingoma “drum”
mabéere y’ingoma “breasts of a drum (species of sorghum)”

ingiingo “members”
ijana “hundred”
ngiingo ijana “hundred members (species of plant)”

amáaso “eyes”
inyána “calf”
máaso y’inyána “calf’s eyes (a girl’s name)”

4.3.4. Noun + Verb

imvúra “rain”
-hít- “stop”
mvúr-idáhitá “rain that never stops (species of plant)”

4.3.5. Verb + Noun

The verb and the noun’s class prefix generally copy the tone of the noun.

-hámy- “certify”
ubushobozi “competence”
impamyabushobozi “certificate”

-fát- “take”
inkoni “stick”
umufatankoni “herdsman”

-siimbuur- “replace”
izína “name, noun”
insíimbuurazína “pronoun”

-geend- “go, walk”
agasi “isolated land”
ingéendagasi “ant”

-geeng- “rule”
igihúgu “country”
ubugéengagihugu “home rule”

-tsiind- “end, beat”
amaharí “jealousy”
ibitsiindamaharí “charms against jealousy”

CV verbs are lengthened.

-gu- “fall”
umugwáagasi “one who dies far from home”

The NP may be replaced by an adjective, a numeral or an adverb.

-shyír- “put”
hamwé “together”
abashyírahámwe “those who join hands”

-rúm- “bite”
habiri “two places”
ikirúmirahábiri “a two-headed snake”

-iir- “become dark”
kabiri “twice”
ubwíirakábiri “eclipse of the Sun”

Some of these compounds are irregular, with the noun and the verb preserving their original tones.

-fát- “catch”
ingwe “leopard”
umufátaangwe “species of plant”

-búr- “not find”
igihe “time”
imbúragihe “untimely”

-kúr- “become old”
mbere “earlier”
abakúraambere “ancestors”

And in the following example, a lexically Lo verb irregularly becomes Hi before a Lo noun.

-vu- “come from”
inda imwé “one belly”
abaváandimwé “siblings”

The NP following the verb can be its logical subject.

-meny- “know”
bóose “all people”
ikiményabóose “known by all”

-rí- “eat”
inyoni “bird”
ikiryáanyoni “plant birds like to eat”

-voo- “fetch water”
abagabo “men”
ibuvoomabagabo “a place where fetching water is men’s work”

-vúg- “sound”
ingoma “drum”
ikivúgaangoma “place where drums are beaten”

-rás- “(Sun) rise”
izúuba “sun”
iburásirazúuba “east (where the Sun rises)”

-réeng- “(Sun) set”
iburéengerazúuba “west (where the Sun sets)”

Some compound nouns appear without preprefix.

-suumb- “be longer”
zóose “all”
musúumbazóose “middle finger”

-mar- “put an end to”
impaká “quarrels, disputes”
kamárampáka “referendum”

-tém- “cut”
ijuru “sky”
rutemajuru “airplane”

-ragw- “inherit”
ubugabo “courage”
muragwabugabo “one who inherited courage”

4.3.6. Nominalizer + Noun

mukáa, *sée* + *Noun*

Both components remain unchanged. They can be followed by an NP or a VP.

akayaánge “species of little bird”

Mukáakayaánge “female name”

uruyeenzi “species of cactus”

Mukáaruyeenzi “female name”

A very large number of female names begin with *mukáa*.

ishyaka “hard work”

Mukáashyaka “female name”

agatáre “small lion”

Mukáagatáre “female name”

The basic meaning of *mukáa* is “wife of”: *mukáa Musóni* “Musoni’s wife.”

Mukáa occurs in kinship terminology.

mukáa daatá “my father’s wife, my stepmother”

mukáa daatá wáacu “my father’s brother’s wife”

mukáa só “your father’s wife, your stepmother”

mukáa só wáanyu “your father’s brother’s wife”

mukáa sé “his/her stepmother”

mukáa sé wáabo “his/her father’s brother’s wife”

mukáa nyokórome “your mother’s brother’s wife”

mukáa nyirárume “his/her mother’s brother’s wife”

sée “father of, owner of”

All names beginning with *sée* are male.

intaama “sheep”

sée ntaama “sheep owner”

ihené “goat”

sée hené “goat owner”

maa, *daatá* + *NP*

Both parts remain unchanged.

maabuja “my female boss”

maabukwé “my mother-in-law”

maarúme “my mother’s brother”

maaséenge “my father’s sister”

daatábuja “my male boss”

daatábukwé “my father-in-law”

-éene + NP

If the NP does not have a preprefix and it contains a Hi in its first three morae, then it begins with a Hi.

mweéne Kabano “Kabano’s son”
mweéne Gákubá “Gakuba’s son”

mweéne Rúhara “Ruhara’s son”

The following examples are of a NP with preprefix.

beéne urugó “owners of the compound”
beéne ibiintu “owners of things”

beéne igihúgu “owners of the land”
beéne imáana “the happy ones”

Most of the compounds beginning with *-éene* are kinship terms.

mweéne nyina “his mother’s child”
mweéne máamá “my sibling”
mweéne máamá wáacu “my mother’s sister’s child”
mweéne sé “his father’s child”
mweéne sé wáabo “his father’s brother’s child”
mweéne nyoko “your mother’s child”

mweéne nyoko wáanyu “your mother’s sister’s child”
mweéne nyina “his sibling”
mwéne nyina wáabo “his mother’s sister’s child”
mweéne wáacu “my relative”

nyira, nyoko, sogo + NP

The second syllable copies the tone of the NP.

ingeendo “travels”

abacúzi “blacksmiths”

imáana “good luck”

Nyirangeendo “female name”

Nyirábacúzi “female name”

Nyirámaana “female name”

Here, too, are several kinship terms.

nyirabuja “his/her female boss”
nyirábukwé “his/her mother-in-law”
nyirákuru “his/her grandmother”
nyirárume “his/her mother’s brother”
nyiráseenge “his/her father’s sister”

nyogókuru “my grandmother”
nyokórome “your mother’s brother”
nyogóseenge “your father’s sister”
nyokobuja “your female boss”
nyokóbukwé “your mother-in-law”

sogókuru “my grandfather, our grandfather”

soo, see + NP

The tone of the nominalizer is opposite that of the noun. These compounds are all kinship terms. Note the regressive dissimilation.

soobukwé “your mother-in-law”
shóobuja “your male boss”
seebukwé “his/her father-in-law”

shéebuja “his/her male boss”
seekúru “his/her grandfather”

kaa, cyaa, rwaa, ryaa, baa, saa + *NP*

The tone of the nominalizer is polar to that of the following noun.

ubutumwá “message”
kaabutumwá “female name”

amagana “hundreds”
Rwáamagana “place name”

imaanzi “body ornament”
Káamaanzi “personal name”

amakúba “tragedy”
Rwaamakúba “personal name”

amatáre “stones”
Cyaamatáre “personal name”

izína “name”
baa zína “namesake”

ingugu “cracks in the earth”
Cyáangugu “place name”

umwáana “child”
baa mwáana “son’s father-in-law”

Others: *Ryáangoombe*, *Saameémbe*, both male names.

Some compounds in this group occur with preprefix.

icyáa+yéenge “a trick” cf. *ubwéenge*
icyáa+rimwé “simultaneously, all together”
ikáa+mberé “in the inner room”
ikáa+ntaráange “very far away”
akáa+mbonwá “being caught in the act”

Note that the nominalizer is then consistently Hi.

nya, sa, sha + *NP*

The nominalizer copies the tone of the noun. Most of the time the nominalizer is preceded by a class prefix with preprefix.

umusózi “mountain, hill”
umu+nyá+musózi “mountain dweller”

ishuúri “school”
umu+nyée+shuúri “student”
ubukurú “age, old age”
i+sá+bukurú “anniversary, birthday anniversary”

amahaánga “foreign lands”
umu+nyá+mahaánga “foreigner”

u Rwaanda “Rwanda”
umu+nya+rwaanda “Rwandan”

i-gabo “manliness”
igi+shée-gabo “a woman who behaves like a man”

When the prefix is deleted and *nya*, *sa*, *sha* become word-initial, the copied tone moves a syllable to the right.

ibisiindu “anthills”

Nya+bisiindu “place name”

ubuhóro “peace”

nya+búhoro “sheep”

ubusáro “small pearls”

Sa+búsaro “place name”

akóotsi “smoke”

nya+kóotsi “comet”

uruhára “bald head”

sa+rúhara “vulture”

umukíga “person from Rukiga”

sha+múkiga “male name”

ibyíinyo “big teeth”

Sa+byíinyo “name of a volcano”

4.3.7. Nominalizer + Verb

mukáa

ndiinda “wait for me”

Mukáa+ndiinda “female name”

yoboka “follow”

Mukáa+yoboka “female name”

sée

ndanyóoye “I have drunk”

Sée+ndanyóoye “male name”

nyira

shyira mbere “put forward”

Nyira+shyirambere “female name”

abakúze “those who grow up”

Nyirá+bakúze “female name”

nziirorera “I’ll see myself”

Nyira+nziirorera “female name”

nya

Both nominalizer and verb are or become Lo.

-úubahw- “be respected”

nya+kuubahwa “respectable”

-rigit- “disappear into the earth”

nya+murigita “mole”

Multiple Nominalizers

Several nominalizers can be combined before a noun or a verb to form a compound noun.

Sée + nya

umwíizá “the beautiful one”

sée + nya + mwíizá “male noun”

nyira + ryáa

Ryáangoombe “male noun”

nyirá + Ryáa + ngoombe “Ryangombe’s mother”

Rwaa + nya + kiziinga “place name”

nyira + *Verb* + *Noun*

-mén- “break”

-sékurú “mortar”

nyirá + kiména + sékurú “species of sorghum”

4.3.8. Other Types

New nouns can be derived from some of the above structures by additional prefixes.

nyokó + rome “your mother’s brother”

i búu + nyokó + rome “at your mother’s brother’s place”

mw-eéne w-áa-bo “his kin”

icy-éene w-áa-bo “familiarity”

i-gi-húgu “country, nation”

ubw-éene-gi-hugu “nationality”

Nouns can be derived from verbal forms by simply prefixing *i-*.

ndakúuzi “I know you”

i-ndákuuzi “familiarity”

naráribóonye “I have seen it”

ináraaribóonye “experienced person”

narábyaaye “I have children”

inárabyaaye iruta inárasháatse “having a child is more than having a wife”

naráshaatse “I am married”

uútazizé inárasháatse azira inárabyaaye “he who does not suffer because of his wife suffers because of his children”

naráambaye “I have worn clothes”

ináraambaye ntiimará umukeno “having had clothes on does not stop one from being poor”

narí umugabo “I was a man, I was influential”

inári umugabo ntíhaabwá intébe “having been influential doesn’t guarantee respectability”

-báag- “cut”

impaánde “ribs”

rubaagimpaánde “rheumatism”

-mar- “finish”

amaseéenge “cents”

kamaramaseéenge “kind of sweet banana”

-mar- “put an end to”

amahano “abomination”

kamaramahano “species of plant”

4.3.9. Class of Complex Nouns

As in the case of nouns without preprefix, complex nouns are assigned to class 1 if they are +Hum, otherwise to class 9.

uzi + ukó + naáje > uzukónaáje “you know how I came”

baa + uzi + ukó + naáje > baa uzukónaáje “those who remind you of how they came into a position”

niigerera + ibutwaáre “I have free access to the leaders”

baa + niigerera + ibutwaáre > baa niigereributwaáre “those who have free access to the leaders”

jyayó “go there”

hogi tujyaané “let’s go together”

jyayó ntírushyá hogi tujyaané ní yó irúshya “it is easy to say ‘go there’ but difficult to say ‘let’s go together’”

sabúkurú ntíinyweerwá umutí “there is no medicine against old age”

Complex nouns can function as complements to verbs or as determiners of other nouns.

kameré ntíikuurwá na reka “nature is not changed by prohibition”

kujya impaká za ngoo turwaané “have a quarrelsome dispute”

Chapter V: Readings and Conversations

The following readings and conversations touch on a wide range of activities and everyday topics typical of Rwanda, such as kinship and family relations, tourist attractions, cows and cattle farming, food crops, school attendance, domestic travel, national parks, hotels, hospitals, doctors, visiting friends, receiving guests and shopping at the market. Each text is accompanied by an English translation. Together, the texts cover the material in all the chapters. Each text is followed by a conversation and questions and answers. The aim is to help learners understand and be able to formulate grammatically correct sentences with which they are likely to be confronted in everyday life.

Umuryaango wa Peetero

Sé wa Peetero yitwa Yakobó. Nyina yitwa Heréna. Yakobó na Hérena ní ababyéeyi baa Peetero. Peetero ní umwáana wáabo. Ni umuhuúngu wáabo. Ababyéeyi baa Peetero bafite abaándi báana batatu. Firipó, Mariyá na Madariná. Peetero na Fíripó ní abahuúngu. Abaándi ní abakoóbwa. Firipó, Mariyá na Madariná bava inda imwé na Peetero. Ni beéne nyina.

Peetero ní wé mfúra. Ni wé wavúutse mbere. Mariyá ní bucurá. Ni wé wavúutse nyuma y'ábaándi bóose. Peetero ní mukúru wa Fíripó. Yavúutse mbere yé. Firipó ní murúmuna wa Peetero. Firipó ní musáaza wa Máriyá. Mariyá ní mushíki wa Fíripó. Mariyá ní mukúru wa Madariná. Madariná ní murúmuna wa Máriyá.

Peetero na Fíripó ní basáaza baa Máriyá. Mariyá na Madariná ní bashíki baa Peetero.

Peetero arúubatse. Yarároongoye, afite umugoré. Abaándi baracyáari bató. Umugoré wa Peetero yitwa Yuriyá. Peetero ní umugabo wa Yúriyá. Peetero na Yúriyá bafite umwáana umwé w'umuhuúngu wiitwá Matayó. Matayó ní umwuúzikuru wa Yákobó na Hérena. Yakobó, sé wa Peetero, ní seekúru wa Mátayó. Heréna, nyina wa Peetero, ní nyirákuru wa Mátayó.

Firipó, murúmuna wa Peetero, ní sé wáabo wa Mátayó. Mariyá na Madariná, bashíki baa Peetero, ni baa nyíraséenge baa Mátayó.

Peter's Family

Peter's father is called Jacob. His mother is called Helen. Jacob and Helen are Peter's parents. Peter is their child. He is their son. Peter's parents have three other children: Philip, Mary and Madeleine. Peter and Philip are boys. The others are girls. Philip, Mary and Madeleine are Peter's brother and sisters. They are of the same mother as him.

Peter is the oldest. He was born first. Madeleine is the youngest. She was born after all the others.

Peter is Philip's elder brother. He is older than Philip. He was born before him. Philip is Peter's younger brother. Philip is Mary's brother. Mary is Philip's sister. Mary is Madeleine's elder sister. Madeleine is Mary's younger sister.

Peter and Philip are Mary's brothers. Mary and Madeleine are Peter's sisters.

Peter is married. He has got a wife. The others are still young. Peter's wife is called Julie. Peter is Julie's husband. Peter and Julie have one male child called Matthew. Matthew is Jacob's and Helen's grandchild. Jacob, Peter's father, is Matthew's grandfather. Helen, Peter's mother, is Matthew's grandmother.

Philip, Peter's younger brother, is Matthew's uncle. Mary and Madeleine, Peter's sisters are Matthew's aunts.

Translate

a) into English

*yanyooye amáazi akóonje
ibyaátsi byuummyé bishya vubá
umwáana wuumvíra ashiimiisha ababyéeyi bé
ibitabo biheendá bisomwa na báke
yajyaanye umwáana urwáaye kwaa
mugaanga
Mariyá yaambaye ikizibahó cyeerá
muri Afuriká hari abaantu beénshi biirábura*

*nkuunda imyuumbati itéetse
Bagabo yikoreye igiteebo cyuuzúye amateke
ikibiindi gishaajé cyaaménetse
imyeénda yaandúye irameswa
abáana bavuukiye rimwé biitwa impaánga
umukeécuru uréenzwe akina n'ímyeéngé
y'ínzu
ntaa gikerí cyiirúka imusózi*

b) into Kinyarwanda

a pregnant woman does easy jobs
hot water burns (tv)
Mary went to her parents' place last week
she will come back next week

a man does not cry
there is a heavy stone in the compound
he cut the meat with a sharp knife

Respond in Kinyarwanda

*Heréna apfaana iki na Máriyá? (=Heréna na Máriyá bapfaana iki?)
umugoré wa Peetero yitwa ndé?
Peetero afite abaváandimwé baangáahé?
Yakobó afite abuízikuru baangáahé?*

Answers

a) English

he drank cold water
dry grass burns fast
an obedient child pleases his/her parents
expensive books are read by few people

she has taken a sick child to the doctor's
Mary is wearing a white blouse
there are many black people in Africa
I like boiled cassava

Bagabo is carrying a basket full of coco-
yams
the old pot has been broken
she wears dirty clothes
children born at the same time are called
twins

a carefree old woman plays with the holes of
the house (proverb)
a frog doesn't run on land (proverb)

b) Kinyarwanda

*umugoré utwiite akora imirimo yooróshye
amáazi ashyúushye arootsa
Mariyá yagíye iwaábo mu cyúumwéeru
gishizé*

*azaagaruka ejó cyáangwá ejóbuúndi
ntaa mugabo uríra
mu rugó hari ibuye rireméreye
yakebesheje inyama icyúuma gityaayé*

Murí Paríki

Mu Rwaanda hari paríki ebyiri z'inyamáaswa. Imwé iri mu Kagéra, indí iri mu Birúunga. Iy'Ákagéra irusha iy'ibirúunga ubuníni. N'inyamáaswa záaho sí kimwé n'íizó mu birúunga.

Ibirúunga ní imisózi mireemire. icyaa Karisiímbi gisuumba ibiíndi byóose. Gifite meetero 4507. Ibirúunga biri ku mupaka w'ú Rwaanda na Kóongo na Úgaandá. Hagwa imvúra nyiínshi kaándi haréera, cyaane cyaane ibiraayi n'ítaábi.

Inyamáaswa zibá ku birúunga cyaane cyaane ní ingagí, ingugé n'ínzovu. Aríko iziízwi cyaane ní ingagí. Abuúrira ibirúunga keénshi ní zó babá bágiye kureeba. Hari abahaánga n'ábashaakashaatsi beénshi baábaaye mu Birúunga bíga izo ngagí. Aríko zaámamajwe kw'iisi yóose n'úmugoré ukómooka murí Etaázuni wiitwá Diane Fossey. Mu kinyarwaanda yiítwaga Nyiramacibiri. Yamáze imyáaka myiínshi yíga imicó yáazo kaándi arwáanya abáanzi báazo. Ubwo aríko yafátanyaga n'ábatégetsi b'ú Rwaanda.

Akagéra ní urúuzi ruteembá hagatí y'ú Rwaanda na Taanzaniyá, rwéerekera murí Ugaandá. Rurakomeza kugera murí Mediterane. Aríko kuva murí Ugaandá kugera mu Misíri rwiitwa Níiri. Ku nkoombe z'Ákagéra hari imibáandé migarí ibámó inyamáaswa z'áamóoko meénshi cyaane. Zimwé ziba mu bihurú by'iíyo mibáandé, iziíndi mu máazi rwaagatí.

Mu bihurú habamó ingwe, intáre, imbogó, impará, impyisi n'íziíndi. Izibá mu máazi ní ingoona, imvubú n'íziíndi. Mu bití byaa Páriki hari inyoni z'áamóoko yóose.

Kubóna izo nyamáaswa aríko rimwé na rímwe birarushya. Inyiínshi zitiinya abaantu. Uwiífuuza kubóna izo paríki, arí iyó mu Birúunga, arí n'íiyó mu Kagéra aherekezwa n'ábayobozi baazi imicó n'imibeérehó yáazo. Baba báazi ahó ziheréreye.

In the National Park

There are two National Parks in Rwanda. One is in Mutara along the Kagera River, the other in the Volcanic Mountains.

The Kagera Park is larger than Volcanoes Park. The animals living in the plains, too, are different from those in the mountains.

The volcanoes are high mountains. Karisimbi, the highest of them all, is 4507 m high. Others are Muhabura, Sabyinyo and Mikenno. They are along the border between Rwanda, Congo and Uganda. It rains a lot there and the soil is fertile, especially for potatoes and tobacco.

The animals living on the volcanoes are mostly gorillas, monkeys and elephants. But the gorillas are the most known. They are the ones that attract tourists to the mountains. Many scientists and researchers have lived in the volcano region, studying those gorillas. The animals were made known worldwide by an American woman called Diane Fossey. Her life and research were told in *Gorillas in the Mist*, which was released in 1980. In Kinyarwanda she was called Nyiramacibiri. She spent many years studying their behaviour and fighting against their enemies. Needless to say, she was doing that in cooperation with the Rwandan authorities.

Kagera is the name of the river flowing between Rwanda and Tanzania, towards Uganda. It continues down to the Mediterranean Sea. But from Uganda to Egypt, it is called the Nile.

On the banks of the Kagera, there are wide plains where many kinds of animals live. Some live in the bushes of those plains, some in the water itself. In the bush, there are leopards, lions, buffaloes, antelopes, hyenas, etc. Those living inside the water are crocodiles, hippopotamuses, etc. There are also all types of birds in the trees.

But it is sometimes difficult to see those animals. Many of them avoid people, others are dangerous to them. When one wishes to visit the Park, be it in the Volcanic Mountains or in the Kagera Plains, one is accompanied by a guard who knows their behaviour and habits. He knows where to find them and how to watch them without risk.

Translate

a) into English

*ndagiye tuzaabonana ubutáaha
nabajije abáana icyaátumye bákeerwa
icyáampa inyama
uúziinjira muri iyi nzu azaahanwa
uúkora náabí aheembwa náabí
uwaánga kubwíirizwa akora amakosá*

*uúbuze ukó agirá agwa néezá
uúhiinze ibyáago ní byó asaariúra
ntaa we unéena nyina ngo arwaaye ubuheri
akaréenze impiinga karushya ihámagara
uwiiba ahéetse aba yligiisha uwó mu
mugóongo*

b) into Kinyarwanda

those who speak the truth have many friends
he who has is given
the guests who came yesterday are leaving
today
I wish I had a house

nobody refuses wealth
nothing is too difficult for God
those who grow together know each other
those who suffer from malaria have fever

Respond in Kinyarwanda

*mu Rwaanda hari pariki ziingáahé?
ingagi ziba mu yihe?
ibirúnga byó mu Rwaanda ní biingáahé?*

*ingoona ziba mu gihurú cyángwá mu
máazi?
Akagéra gateemba kéerekera hé?*

Answers

a) English

I'm going home, we'll talk next time
I asked the children why they came late
I wish I had meat
anyone entering this house will be punished
he who works poorly is paid poorly
he who doesn't want to be advised makes mistakes
he who has no choice settles for less (proverb)
he who sows bad luck harvests it (proverb)
nobody rejects his mother because she has a rash (proverb)
what goes beyond the summit is hard to call back (proverb)
he who steals with a baby on the back teaches it (proverb)

b) Kinyarwanda

*abavúga ukurí bagira inshuti nyiinshi
uúfite ní wé uháabwa
abaáje ejó baragiye
icyaámpa inzu*

*ntaa waánga gukira
ntaa kinánira Imáana
abakúriye hamwé baramenyana
abarwáaye maraariyá bahiinda umuriro*

Amatúungo yó mu Rwaanda

Amatúungo ní inyamáaswa zó mu rugó zifitiye beéne zó akamaro keénshi. Kuva keéra kugeza ubu, umunyarwaanda wéese, urétse abatúuye mu mijyi, yoorora inká, ihené cyángwá intaama. Amatúungo bóose baáshaakaga kaándi bagishaaká ní inká. Ni zó baákuundaga kurusha iziíndi.

Keéra uwabága afite inká ní wé wabága akize. Yahóranaga amatá, amavúta n'inyama. Inká ní yó nkwaano y'ágaciro baácaga uwasháakaga kuroongora.

Ihené n'intaama zaári amatúungo y'ábakené. Zoórorerwaga inyama. Andí matúungo amáze imiínsi mu Rwaanda ní inkokó. Hasigaye hári n'ingurube, ariko zaadutse vubá. Muri iki gihe hari abasigaye bóorora n'iinkwáavu cyángwá amafi. Iyó bifashwé néezá nabyó bituunga nyirábyo.

Ubwóorozi bwó mu Rwaanda nabwó bwaárahindutse. Keéra inká zóose zaáriishaga ku gasózi. Iyó zaágiraga inyóota zaáhookaga ku bibúumbiro haafi y'imigezi. Abóorozi b'iinká baágiraga amasaámbu n'ibikiingi binini byó kuragiramó. Inká nyiinshi zaáhoraga mu gasózi, zikurikiye

ubwaátsi n'áamáazi, cyaane cyaane muu mpeéshyi. Haba ubwó zaámaraga imiínsi myiínshi kure y'imuhirá, abashuumba bába mu biráaro.

Ihené zó zaahuka haáfi y'úrugó. Zimwé ziragirwa n'áabáana, ariko inyiínshi ziirirwa zíziritse.

Ubu abóorozi bamwé bafite ibiráaro imuhirá inká zihorámó. Izo nká zikuriye mu biráaro ní zó zibyibúha. Izibyibushye kaándi ní zó zituubúukahó amatá n'inyama.

Ariko, urétse kó abóorozi baáhiinduye imicó, n'ámóoko y'iinká yaráhiindutse. Izaa kéera zaári zigororotse, zífite n'ámaheémbe mareemare. Iz'uúbu ní nini, amaheémbe yáazo ní magufi. Ayo móoko mashyá atúruka mu Buraayi arusha ayó mu Rwaanda rwaa kéera amatá.

Domestic Animals in Rwanda

Domestic animals are economically useful to their owners. From very early times till now, every Rwandan except those living in towns has kept cows, goats or sheep. The most coveted of all domestic animals are cows. They were and still are more valued than the others.

In the olden days, to be wealthy one had to own cows. Such a person always had milk, butter and meat. The cow was the most valuable bride pledge, requested from those in search of a wife to marry.

Goats and sheep were the poor man's cattle. They were kept for meat. Other domestic animals that have long been known in Rwanda are fowls. Nowadays there are pigs also, but they are new. There are also people who keep rabbits and fish. When they are kept well, they too can feed their owner.

The cattle-rearing methods in Rwanda have changed, too. In the olden days, all cows grazed outside. When they were thirsty, they were taken to drinking places near the stream. Cattle owners had large landed properties reserved for grazing. Many cows were always outdoors, looking for grass and water, especially during the dry season. Sometimes they spent weeks or months far from home, during which time the herdsmen slept in tents.

As for goats, they graze near the compound. Some are watched by children, but most of them spend the day tied up with a rope.

Nowadays, some cattle owners have sheds at home where the cows are permanently kept. Those cows growing in sheds are bigger. And the bigger ones produce more milk and more meat.

But apart from the fact that cattle rearers have changed their methods and habits, the races of Rwandan cows have changed as well. The traditional ones were tall, slim and had long horns. The modern ones are fat and their horns are short. These new breeds from Europe yield more milk than those of the old Rwanda.

Translate

a) into English

*ururími twiigá ruróoroshye
ibiryó Mariyá yateetsé biraryóoshye
uburó wabíbye mu kwézi gushizé
bwaáraméze
yáa sáahá nagúze umwáaka ushíze
yarátaakaye*

b) into Kinyarwanda

I went to see Peter where he works
The house Kagabo has built is beautiful
This shirt I am washing belongs to my
younger brother
The cow my father bought is ill
We didn't buy any sugar

Respond in Kinyarwanda

*Abanyarwaanda boorora matúungo kí?
kukí bakuundá inká kurusha ihené
n'intaama?*

Answers

a) English

the language we are studying is easy
the food Mary has cooked is delicious
the millet you sowed last month has started
growing
the watch I bought last year has been lost
we have just arrived

b) Kinyarwanda

*nagiiye kureeba Peetero ahó akorá
inzu Kagabo yuúbatse ní nziizá
iyi shaáti mesá ní iya múrumuna waanjye
inká daatá yagúze irarwáaye
ntaa súkaári naguzé*

Mw'iishuúri "At School"

*Matayó, kukí wakeeréewe?
Matthew, why are you so late?*

*ni yó tukiizá
yategetse kó turaangíza uyu murimo
si uko bigeendá
ni kó bavugá
báriiya báana ntáa sóni bagirá
Mariko ntáa kinyarwaanda aráamenya*

A good herdsman knows where his cattle
graze
We didn't drink any coffee
Semakuba refused to share with me
When the cows return home they are milked

*inká zifité inyóota zishooka hé?
ihené zaahuka kure y'úrugó?
intaama zoororerwa ikí?*

he ordered us to finish this job
that is not how it goes
that is what they say
these children have no shame
Mark doesn't know Kinyarwanda yet

*umushuumba mwiiizá amenya ahó inká zé
ziriishá
ntaa káawá twaanyooyé
Séemakúba yaanze kó tugabána
iyó inká zitaashyé zirakámwa*

Uzi néezá kó ishuúri ritaangíra saa mbiri, nóone réeba naáwe ahó igihe kigezé.
 You know very well that school begins at 8 a.m. but just see what time it is!

Mbabarira, mwaari, nakeereejwe n'imvúra yaramútse igwá. Yataangiye nijoro ikomeza mu
-2-2
gitóondo, ndatégereza yaanga guhíta.

Excuse me, teacher, I am late because of the early morning rain. It started during the night, and continued in the morning, I waited but it didn't stop.

Iyó haramútse umuvuúmbi sé, iyo ní impaámvú iháagije yó kuuza ukéereewe? Ntaa mutaka
ufite?

Is early morning rain enough reason for you to be late? Don't you have an umbrella?

Oya, mu rugó rwáacu rwóose ntáa we ufite umutaka. Uwó twaári dúfite waráshaaje. Kaándi
reeró iyóo nzá muu mvúra imyeénda yaanjye yari gutoha máze nkaba náakuurizahó kurwáara
ibicuráane cyáangwá ndetsé n'umusoonga.

No, in our entire compound nobody has an umbrella. The one we had is old and out of use. And if I had come through the rain, my clothes would have gotten wet and I could have caught a cold or even pneumonia.

Núutaahá ubwiiré ababyéeyi baawe bazáagurú undí mutaka nahó ubuúndi uzaajya ukéereerwa
buri muúnsi. Uyobewe sé kó ubu turí mw'itúumbá? Kaándi mu kwézi gutaahá tuzaataangira
ibizaami. Núukoméza gukéereerwa uzaatsiindwa.

When you return home, you should tell your parents to buy a new umbrella, otherwise you are going to be late every day. Don't you know that we are in the rainy season? And next month exams will begin. If you continue to arrive late, you will fail.

Ni kókó, mwaari, ntaabwo nzóongera.

-2-2

You are right, teacher. I won't do it again.

Translate

a) into English

iyó imvúra iguuyé mpamagara abáana
bagataaha
uzáabwiiré Mugeenzi aziindúke
narákomaanze barakiinguura
waataashyé ukaruhuuka?
nimuhagúruke mugeendé
baárakángutse basaanga yáagiiye
imbwá yaráseenyaga ikavooma
geenda ubazé báriiya bagabo icyó bapfá

yarásohotse asaanga urugó rwaahiiye
ubwiira umuuntu ukurí agashaaka
gutóongana
ndashaaka guhiindura ngafata urushiingé
ntaa we uryá umutwé ngo ananírwe
umuriizo
umukoóbwa aba umwé agatukiisha bóose
abagabo bararyá imbwa zikiishyura

b) into Kinyarwanda

he lay down and slept
I'll come and have a chat with you
he cooks and cleans the house
take this pot and fetch water!

I would go to the stream and wash
when he saw the hyena, he cried for help
at nightfall, cows return home and are
milked

Respond in Kinyarwanda

*ishuúri ryaa Mátayó ritaangira ryáari?
Matayó yakeereejwe n'iki?*

*imvúra yaguuye igihe kiinganá iki?
ibizaami bizaataangira ryáari?*

Answers

a) English

when it rains, I call the children home
tell Mugenzi to go/come early
I knocked at the door and they opened
why don't you go home and rest?
stand up and go!
they woke up to find he had gone
the dog collected firewood and fetched wa-
ter
go and ask those men what they are quarrel-
ling about

he went out and found the compound burnt
down
you tell someone the truth and he wants to
quarrel
I want to go and take an injection
he who can eat the head can eat the tail
(proverb)
one single girl can bring all the others into
disrepute (proverb)
powerful people eat and weak ones pay
(proverb)

b) Kinyarwanda

*yaráryaamye araruhuuka
nzaaza tugaaniire
aratéeka agakubuura inzu
fata iki kibiíndi uvoomé amáazi*

*naajya ku mugezi nkamesa
yabóonye impyisi aratabaaza
iyó bwijé inká zirataaha zigakámwa*

Mariko kwaa Mátayó “*Mark at Matthew's Place*”

Muvú, jya kureeba uwo ukómaanga
Muvunyi, go and see who is knocking at the door!

Uraaho, Mari?
How are you, Mark?

Yeego, uraaho naáwe?
Fine, and you?

Yeego
Fine.

Matayó ari yó?
Is Matthew home?

Mm, ari yó. Taambuuka.
Yes, he is home. Come in.

Uraaho Mari? Ntiduheriuka kubónana. Uracyáakóra i Butáre?
How are you, Mark? We haven't seen each other for quite some time. Are you still working in Butare?

Oya, nsigaye nkóra ku Giseényi. Ejó ní hó nagéze i Kigali, ariko bwaári bwíje, mpita nnyá kuri hotéeri. Mu gitóondo nabonanye na pedeje wáacu, nóone ngiye gutaaha.
No, I work in Gisenyi nowadays. I arrived in Kigali yesterday, but it was late in the evening, so I went straight to the hotel. This morning I met with our MD and now I'm about to go home.

Waaraayé sé ukazaageenda ejó? Ndabóna wáakéereewe.
Why don't you spend another night here? I believe you are late.

Nabwiiye umugoré waanbye kó ngarúka nóone, sinaakwiica amaseezerano.
I told my wife I was returning today, I'll keep my word.

Muvú, zanira umushyitsi icyó kunywá!
Muvunyi, bring a drink for the guest!

Uriifuuza iki, Mari? Byeéri?
What would you like, Mark? Beer?

Siinkinywa byeéri. Kaándi reeró uzi kó nó gutwáara imódoká wányooye byeéri birushyá.
I don't drink beer anymore. And you know, driving after drinking beer is hard.

Urashaaka sé icyáayi?
Do you want tea instead?

Oya, mfite inyóota, ndanywá faanta ikóonje.
No, I'm thirsty, I'll take a cold Fanta.

Muvú, zana n'ibiryó nibá byáahíye!
Muvunyi, bring the food as well, if it is ready.

Mari, ngwiinó tujyé ku méezá!
Mark, let's go to the table!

Translation

a) into English

*keéra abagoré ntibaáryaga ihené
 imvúra yaagwá nóone sínaataaha
 ejó ní ku cyúumwéeru ntítuzáajya
 mw'iishuúri
 ubwó arwaayé ntítukigiiye
 Mariko ntáráamenya ikinyarwaanda
 umwáana wa Máriyá ntáráamera améenyó
 Rukeba ntáráaroongora*

*inká záacu ntízikiriisha kure y'úrugó
 ba urétse kubyúuka ntiburáacyá
 ibuye ribonétse ntiribá rikiishe isúka
 amagará ntáaguráanwa amagana
 uúkubiswe n'ínkubá ntáahanúuza
 uúhaawe n'iimáana ntíyaambúrwa
 n'úmuyaga*

b) into Kinyarwanda

Philip didn't go to the farm today
 Madeleine hasn't recovered yet
 They haven't left yet
 The workers haven't finished yet

He didn't drink any milk
 He hasn't got any shame
 Lions don't live in the water
 Sadness doesn't kill

Respond in Kinyarwanda

*Mariko akora hé?
 yaaje gusuura ndé?
 yagéze i Kigali ryáari?*

*yaraaye hé?
 anywa byeéri?
 kuki yihúutira gutaaha?*

Answers

a) English

in the olden days women didn't eat goat
 meat
 if it rained today, I wouldn't return home
 tomorrow is Sunday, we won't go to school
 as he is ill, we won't go
 Mark can't speak Kinyarwanda yet
 Mary's child hasn't got any teeth yet
 Rukeba isn't married yet
 our cows don't graze far from the compound
 anymore

don't get up yet, it's still dark
 once discovered, a stone doesn't spoil the
 hoe (proverb)
 life can't be exchanged for money (proverb)
 when thunder strikes your property, you
 don't consult a fortuneteller (proverb)
 what you get from God, you don't lose to
 the winds (proverb)

b) Kinyarwanda

*Firipó ntíyagiiye guhlinga
 Madariná ntáráakira
 ntibaráageenda*

*abakózi ntíbaráaraangiza
 ntaa matá yanyooyé
 ntaa sóni agirá*

intáre ntízibá mu máazi

agahiinda ntikiicá

Mu bitaro “*At the Hospital*”

Mariyá yajyaanye umwáana urwáaye kwaa mugaanga.

Mary has taken a sick child to the doctor’s.

Mu bitaro hari abarwáayi beénshi, uúshaaka kubónana na mugaanga wéese ategereza igihe kireekire.

There are many patients at the hospital, anybody who wants to see the doctor waits a long time.

Mariyá yiicaye ku muroongo atáahiwe aríinjira asuhuuza mugaanga.

Mary sat in the line and, when it was her turn, she went in and greeted the doctor.

Mwaaramutsehó, dogíte?

Good morning, Doctor!

Waramutsehó naáwe? Ni wowé urwáaye, cyáangwá ní umwáana?

Good morning! Are you the patient or is it the child?

Ni umwáana.

It is the child.

Arwaaye iki?

What is wrong with him?

Arahiinda umuriro kaándi ararúka.

He has a fever and he is vomiting.

Yafáshwe ryáari?

When did it start?

Ejó yiiriwe ari muzima, akína n’ábaándi báana. Yafashwe nijoro ariko yaareembye. Twéese ntáa washóboye gusiinziira.

Yesterday he was alright, playing with other children. It started last night but it is very serious.

None of us was able to sleep.

Mugaanga araháguruka ataangira gusuuzuma umwáana. Yuumviriza ukó ahuuméeka, ukó umutima uteerá. Aheengereza mu muhogó nó mu matwí, ni uko aroongera ariicara, abaza Mariyá ati “Arakórora?”

The doctor stands up and starts examining the child. He checks the breathing, the heartbeat, the tonsils and the ears, then he sits down again and asks Mary: “Is he coughing?”

Mariyá ati “Ararúka gusa.”

Mary said: “He is only vomiting.”

Mugaanga ati “Ni maraariyá. Ujyé umúha ikiyíko kimwé cy’úyu muti gatatu mu muúnsi. Nihashirá imiinsi itatu azaakira. Náadakirá uzóongére umuúzane.

The doctor said: “It’s malaria. Give him one spoonful of this medicine three times a day. He will be fine in three days. If not, bring him again!”

Translate

a) into English

*imvúra yaguuye tútaráagera imuhirá
abáana baabyutse iziúba rítaráarása
ubaanza imvúra itákiguuye
nlibá bátagikora batuunzwe n’íikí?
inyoni zaáriye amapápaáyi atárahíisha
yaaaje gusaaruura kaándi atáarahiínze*

*ibi biryó bitariiwé nóone byaagaga
nsaanze bátaráageenda
uyu mwáana yuujuje imyáaka itaanu
atárahákúrikizwa
baagiiye bádashééye*

b) Kinyarwanda

the children returned before the food was
ready
if you are not yet able to swim, stay on the
pool side
it seems they have not finished yet
they have no intention of coming anyway

no wonder he doesn’t recover
if you don’t cut these branches, they will
hurt passersby
if it does not rain soon, people will die of
hunger
go away before he gets angry

Respond in Kinyarwanda

*umwáana wa Máriyá arwaaye ikí?
yafáshwe ryáari?
mugaanga avuurira abarwáayi héehé?*

*yasúuzumye umwáana até?
kukí Mariyá yatégereje igihe kireekire mbere
yó kwíinjira?*

Answers

a) English

it rained before we reached home
the children got up before sunrise
it looks as if it won’t rain after all
what do they live on if they don’t work any-
more?
the birds ate the pawpaws before they be-
came ripe

he came to harvest even though he hasn’t
farmed
if this food is not eaten today, it’ll go bad
I arrived before nightfall
this child is already five and has no younger
brother/sister
they left without saying goodbye
do not go before telling me!

b) Kinyarwanda

*abáana baagarutse ibiryó bitaráashyá
nábá utázi kóoga, guma ku ruhaánde
wéenda ntibaráaraangiza
baari básaanze batázaza
Kabiishywe adákizé*

*udátemye aya mashámi yaazaakomeretsa
abageenzi
imvúra itáguuyé vubá abaantu baakwiicwa
n'inzara
geenda ataráaraakara*

Imyáaka yó mu Rwaanda

Mu Rwaanda heera imyáaka myiínshi: amashaza (=amajyeeri), ibishyímbo, ibijumba, ibiraayi, amateke, imyuumbati. Ibiíndi abanyarwaanda bahiingá cyaane ní ibitooki, ibigóori, amasaká n'úburó.

Hari imbogá z'ámóoko yóose nk'ibihaza (=amadegede), intoryi, inyáanyá, ibituungurú n'úruséenda.

Ibishyímbo biriibwa kwiínshi. Ibibabi byáabyo byiitwá umushogoro ní imbogá ziryoohá. Rimwé na rimwé n'ibishyímbo bisaarurwa bíkiri bibísi. Ibishyímbo bitaráahíisha byiitwa imiteéja. Ibihiishije aríko bitarúuma byiitwa umutónoré. Arí imiteéja, arí n'umutónoré, byóose biraryóoha.

Amashaza akuunda gusaarurwa ataráahíisha, akíri urunyógwe. Ni hó usaangá aryóohereye cyaane.

Imyuumbati nayó iriibwa kwiínshi. Hari imwé iryóoha n'índí isháriira. Iryooha, biitá iminyarwaanda, ni yó bateeká. Iishaariira ntábwo iteekwá. Ahuúbwo irimó uburozi bwaáiyaga bwíica abaantu kéera. Irabanza ikíinikwa, haanyuma ikáanikwa ngo yuumé mbere yó gusékurwamó ifu y'umutsíma.

Nó mu bitooki harimó ibiryóoha n'ibisháriira. Ibiyóoha biratéekwa kimwé n'imyumbati cyáangwá ibiraayi. Ibisháriira biratarwa bigahíisha. Ibitooki bihiishije byiitwa imineke. Birariibwa cyáangwá bikeengwamó urwágwá.

Amasaká araseebwa, ifu yáayo ikavugwamó umutsíma cyáangwá ikeengwamó ikigaáge (=amaárwa). Ikigaáge ntígisiindíisha nk'úurwágwá, ahuúbwo kimara inzara iyó umuuntu ashoojé.

Abanyarwaanda bahiinga n'íkáawá, icyáayi, itáabi na píreéteri bacurúza bakabona amafaraanga yó kugura ibiíndi bakenéye.

Food Crops in Rwanda

There are many food crops in Rwanda: peas, beans, sweet potatoes, Irish potatoes, cocoyams, cassava. Other crops that Rwandans farm are bananas, maize, sorghum and millet.

There are all sorts of vegetables such as pumpkins, garden eggs, tomatoes, onions and peppers.

Beans are eaten in many ways. Their leaves, called *umushogoro*, are delicious. Sometimes, the beans themselves are harvested while still green. Beans that are not yet ripe are called *imiteéja*. Those that are ripe but consumed before getting dry are called *umutónoré* (from *-tónor*- “peel”). Both green and ripe beans are very tasty.

Most of the time, peas are harvested before ripening, while still green. They taste very sweet then. Cassava too is consumed in many ways. Some varieties are sweet, others are bitter. The sweet ones, called Rwandan cassava (*imyuumbati y’iminyarwaanda*), are cooked. The bitter ones are not. They contain a poison that killed a lot of people in the past. The variety is first soaked in water, then dried and ground and the flour is used to make bread (*umutsíma*).

Among bananas too, some are sweet and some are bitter. The sweet ones are boiled like cassava or potatoes. The bitter ones are kept underground until they ripen. Ripe bananas are then eaten or used to make banana wine.

Sorghum is threshed and ground and the flour is used to make bread or nonalcoholic beer. Sorghum beer is not as alcoholic as banana wine, it is rather nourishing, when one is hungry.

The Rwandans also grow coffee, tea, tobacco and pyrethrum, which they sell to earn money needed to buy other things.

Translate

a) into English

*umuriro utázimá
iruhuuko ridashirá
inyamáaswa zidatiinyá abaantu
ibiryó bidahiiyé bishobora gutéera inzóka
igití kitagirá imbúto
abáana bataráamera améenyo ntibaryá
inyama
imyuumbati itaréera yiishwe n’imvúra
umunyarwaanda utágira inká yuumva ari
umukené*

*intáre itágishoboye guhliga yiicwa n’inzara
abakózi bataaheembwé bazaagaruka ejó
umuuntu utáboná yiitwa impumyi
umuuntu utúumvá yiitwa igipfáamatwí
umuuntu udáshobóra kuvúga yiitwa ikiragi
umwáana utúumviye ababyéeyi yuumvira
ijeri
amabóko atáreeshyá ntáaramúkanya
inyoni itágurúka ntiimenyá ahó bweezé*

b) into Kinyarwanda

there is no child that doesn’t like its mother
there is no beauty without fault
a disobedient child

a day without sunshine
an incurable disease

Respond in Kinyarwanda

*mu Rwaanda heera myáaka ki?
ibishyilimbo biriibwa bíte?*

*imyuumbati isháriira iratéekwa?
ibitooki biteekwá ní ibiihe?*

amasaká afite kamaro kí?

abanyarwaanda bahiingira ikí ikáawá?

Answers

a) English

hell
eternal rest
animals that are not shy
uncooked food can cause a stomachache
a tree without fruits
children don't eat meat before growing teeth
the unripe cassava was spoilt by rain
a Rwandan without cows feels poor
a lion that can't hunt anymore dies of hunger

the workers who were not paid yesterday
will return tomorrow
a person who doesn't see is called blind
a person who doesn't hear is called deaf
a person who can't talk is called mute
a child who doesn't obey its mother obeys
the cricket (proverb)
unequal hands don't shake (proverb)
a bird that doesn't fly doesn't know where
millet is ripe (proverb)

b) Kinyarwanda

ntaa mwáana udákuundá nyina
ntaa bwíizá butagirá ineenge
umwáana utúumvíra

umuúnsi utává izíuba
indwáara idákirá

Kw'iisokó

Ku muúnsi w'isokó, abahíinzi beénshi baziinduka bájya kuguriisha ibyó beejéje: ibijuumba, ibishyíimbo, amashaza, amasaká, ibiraayi, ibitooki, imbogá n'ibiíndi.

Abadáhiingá na bó ariko bafité amafaraanga bajya kugura ibyó kuryá nó kunywá, amavúta yó gutéekeesha, umúunyu, isúkaári n'ibiíndi.

Haba n'ibiryó bihiyé uwiishwe n'inzara agurá akariira aho. Hari inzogá n'ibiíndi byó kunywá uúgize inyóota aseengéera akanywá.

Hari imyeénda yó kwaambara n'ámasábuné yó kumesa. Hari abadózi babariira imyeénda yaciitse cyáangwá bakadoda imyaambaro mishyá, amashaáti, ibizibahó, amakabutura cyáangwá ingutiyá bákurikije ibipimo by'ábakiriya.

Karamuka yadódesheje ipaantaro yó kwaambara mu bukwé bwaa múrumuna wé, nóone yaaje kureeba kó yuúzuye, ariko asaanga itáruuzura. Umudózi we yaavúze ngo afite akazi keénshi cyaane kubéera kó Nohéri yeegereje. Ariko Karamuka na wé ntáa gihe afité, ubukwé bureegereje. Beémeranyije kumara miínsi itatu akagaruka.

Karamuka yamaze kubónana n'úmudózi wé ajya kugura inyama. Agéze ahó babaagira inká, asaanga inyama zíheenda. Ariko ntiyashoboraga gutaaha amáara masa kukó yari yásize abwíye umugoré n'áabáana ngo basekúre ifu yó gukóra umutsíma. Yamaze igihe kireekire asíigaanira

igicíiro n'úmucúruuzi w'ínyama, bínaniranye ajya ahó bacurúuriza ihené, agura imwé nzima yó kubáagira imuhirá.

Mbere yó gutaaha, yagiiye guseezera ku mutúuranyi wé ucúruuza imbogá, asaanga yícaye iruhaánde rw'ígiteebo cy'iinyáanyá. Bámaze kuramukanya, agurahó ikiró kimwé cyó gutéekesha isoósi baazá kuríisha inyama. Ni uko ashorera ihené arataaha, mugeenzi wé asigara mw'iisokó kugeza igihe riremúurira.

At the Market

On market day, many farmers get up early to go and sell what they have produced: sweet potatoes, beans, peas, sorghum, Irish potatoes, bananas, vegetables etc.

Those who don't farm but have money, go to buy foodstuffs and drinks, cooking oil, salt, sugar, etc. There is even cooked food which one can buy and eat there when one feels hungry. There is beer and other drinks which those feeling thirsty buy and drink.

There are clothes and washing soap. There are tailors who mend torn clothes or sew new ones, shirts, blouses, bermudas or skirts, according to the size of their customers.

Karamuka has asked one of the tailors to sew him a pair of trousers to wear at his younger brother's wedding. And he came today to check if it was ready, only to be told it was not. His tailor said he had too much work because of the impending Christmas holiday. But Karamuka himself has no time, the wedding is scheduled to take place very soon. They agreed he should check again in three days' time.

After seeing the tailor, Karamuka went to buy meat. On reaching the abattoir, he discovered the meat was too expensive. However, he didn't want to return home empty-handed because, before leaving home, he had told his wife and the children to prepare flour for bread. He spent a lot of time arguing with the meat seller about the price and, when he failed, he went to the goat market and bought one to slaughter at home.

Before returning home, he went to say goodbye to one of his neighbours who sells vegetables and met him sitting near a basket of tomatoes. After greetings, he bought one kilo to prepare the soup which they will eat the goat meat with. Then he took the goat to his house, and his friend stayed at the market until closing time.

Translate

a) into English

indácumúra
indáheekána
indákoréka
ibidáshobóka
ubutábeerá

kwiiruka ubutárora inyuma
kugeenda ikitáragánya
kuganya ubutiitsá
umutóni w'ákadásohóka
uútaazi ubwéenge ashiima ubwé

uútaróonerwa ntáariindá

b) into Kinyarwanda

nothing is easy
nobody minds his own business
he who has nowhere to go stays at home
he who doesn't clean his house lives in dirt
what is not enough for one is not enough for
two

he who has no teeth eats tender meat
those who don't tell the truth are called liars
those who don't grow up together can be-
come friends

Respond in Kinyarwanda

*abahinzi baguriisha iki ku muinsi w'isokó?
abadózi bakora iki kw'iisokó?
Karamuka yadódesheje iki?*

*kukí yaguzé ihené?
mugeenzi wé acuruuza iki?
Karamuka yaguriye iki inyáanyá?*

Answers

a) English

innocent
children born without sufficient spacing
someone who doesn't listen to advice
impossible
justice
to run without looking back
to leave without saying goodbye

to complain constantly
a close friend
he who has no wisdom thinks he has got
enough (proverb)
one whose farm has never been damaged by
grazing animals doesn't watch it (proverb)

b) Kinyarwanda

*ntaa kitárushyá
ntaa we uménya ayé
uútagirá iyó ajyá aguma imuhirá
uúdakubúura inzu yé aba mu mwaanda*

*ikidáhaagije umwé ntígihazá babiri
uútagirá améenyó arya inyama yooróshye
abatávugá ukuri biitwa ababéeshyi
abadákuriye hamwé bashobora kubá inshuti*

Muri hotéeri

Ejó Maríko yagéze i Kigali ajya muri hotéeri kureeba niba hari icuumbi. Akinjirá, ahuura n'umukózi waakira abashyitsi bararamukanya.

—Uraaho?

—Uraaho naawe? Uriifuza iki?

—Ndashaaka icuumbi. Hari ibyumba mugifite?

—Uri wéenyiné?

—Mm, ndi jyéenyiné.

—Uraráara ijoro rimwé, cyáangwá uzaamara imiínsi myiínshi?

—Ijoro rimwé ní amafaraanga angáahé?

—Icyuúmba n’ibiryó byó mu gitóondo ní igihuumbi na magana abiri.

—Ndaráara iri joro, ejó tuzaaba túreeba.

Umukáraáni azaana ifiíshi, Maríko ataangira kúuzuzza ifiíshi, haanyuma umukózi azana urufuunguuzo ati:

—Icyuúmba cyaawe ní numero 22. Ejó mu gitóondo améezá azaaba atéguuye kuva saa moóya kugeza saa yiné. Núugirá icyó ukenéra, uteréfone numero 785.

Maríko ati: Urakóze, uraramukehó.

Ajya mu cyuúmba cyé, búkeeye arabyúuka, ariiyuhagira, ajya murí resitora gufuungura. Anywa ikáawá, aya umugaati na omereéti. Igihe ataráaraangiza, abona umugabo w’ínshutí yé wiitwá Gasaaná, bararamukanya baragaaniira.

—Uraaho Gasaá?

—Uraaho Marí?

—Wageze inó ryáarí?

—Naaje nímugórooba.

—Kukí utaáje ngo ucuumbíke iwáanjyé? Mfite inzu nini kaándi tuba twáaraaye túgaaniira. Nii mvá ku kazi ndanyúra háno tujyaané imuhirá. Ubwiiré murí hotéeri kó utakigumye háno.

—Yee, urasaanga náasezeyeye.

—Ba wíiriwe reeró.

—Yee.

In a Hotel

Mark arrived in Kigali yesterday and went into a hotel to see if they had any rooms left. As he entered, he was met by a reception clerk and they exchanged greetings.

—Hello!

—Hello! What can I do for you?

—I'm looking for accommodation. Have you got any vacant rooms?

—Are you alone?

—Yes, I'm alone.

—Are you staying one night or longer?

—How much is one night?

—Bed and breakfast is one thousand two hundred francs.

—I'll stay this one night, we'll see tomorrow.

The clerk brought a form, Mark started filling it. Then, the clerk brought him a key and said:

—Your room number is 22." Tomorrow morning, breakfast is from seven to ten. If you need anything, dial number 785!

Mark said: "Thank you! Good night."

He went to his room. The next morning, he went to the restaurant for breakfast. He drank tea, ate bread and omelette. Before he finished, he saw a friend of his called Gasana, they exchanged greetings and talked.

—Hello, Gasana!

—Hello, Mark! When did you arrive here?

—I came last night.

—Why didn't you come and spend the night at my place? I've got a big house and we would have chatted all night. When I return from work, I'll stop here and take you with me. Tell the hotel staff that you won't be staying here anymore!

—Right! I'll have checked out when you come.

—Have a good day!

—The same to you.

Translate

a) into English

amasaká bataátemye yariíwe n'inyoni

*abarwáayi mugaanga ataávuuye
baárapfúuye
yavúze kó adashaaká kuuza
nítutaraangiza nóone tuzaakomeza ejó
ataagarúka yaahanwa
umwáana kó adakomá arasiinziriye?
geenda buhóro utagwá*

b) into Kinyarwanda

he was paid for a job he didn't do
there is no patient he hasn't examined
the vegetables we didn't cook have become
dry
there is no language he doesn't speak
I think he is alright now
I won't wash unless the Sun shines

Respond in Kinyarwanda

*Mariko yaáje muri hotéeri asháaka iki?
yahúuye naánde?
baávuganye iki?*

Answers

a) English

the sorghum they didn't cut was eaten by
birds
the patients the doctor didn't treat died
he said he didn't want to come
if we don't finish today we'll continue to-
morrow
if he didn't return he would be punished
the child is so quiet, is it asleep?
go slowly, lest you fall down!

b) Kinyarwanda

*yahéembewe umurimo ataákoze
ntaa murwáayi ataásuuzumye
ibigóori tutaáteetse byaáruumye
ntaa rurími atavugá
ndakéeka kó atakirwaaye*

*ntaa we usáaruura ahó ataáhiinze
umurimo udakorá uróoroha
nímutajyaaná bazaayoba
aravúga ibyó ntaazí
uzáabazé Kagabo impaámvu ataajé
mw'iishuúri
uúhiiriye muu nzu ntaaho adakubita umutwé*

yesterday, someone I don't know came here
why haven't you swept this house?
if you weren't rich you wouldn't buy an ex-
pensive car
when he doesn't understand, he asks once
more

*Mariko yaráaye kaangáahé muri hotéeri?
yariye iki muri resitora?*

no one harvests where he hasn't farmed
work you don't do is easy
as you won't go with them, they'll miss their
way
he is talking nonsense
ask Kagabo why he didn't come to school
today?
a person in a burning house knocks his head
everywhere (proverb)

*iziuba niritavá sínzáamesa
utaabaayé umukiré ntiwaaguze imódoká
ihéenda
iyó atuumvliise aroongera akabáza*

Kwaa Kabeba “*At Kabeba’s*”

Gashu!
Gashugi!

Karame!
Yes, please!

Ngiiye ku kazi, ndagaruka saa kumí n’iimwé. Uteeké ibiryó byaa bátatu. Natumiye Murihano n’úmugoré wé ngo tugaaniire.

I’m going to work, I’ll be back at five. Cook for three people. I’ve invited Murihano and his wife to a get-together.

Yee. Nteeké ikí?
Good. What shall I cook?

Reka ndeebé! Siimperúuka kuryá inkokó. Ujyé kw’iisokó uguré ebyiri nziizá. Ariko ntuútiinde. Turacyáafite umuceri uháagije?

Let me see! I haven’t eaten chicken for some time. Go to the market and buy two good ones! But don’t be long! Do we still have enough rice?

Mm. Hari amapaki abiri yuuzúye.
Yes. There are two full packets.

Arahaagije.
They will do.

Murashaaka inkokó ikáranze?
Do you like the chicken fried?

Yee. Ariko ntuúshyiremó uruséenda rwiinshi.
Yes. But don’t put too much pepper on it!

Yee. Muranywá ikí?
Good. What will you drink?

Byeéri cyángwá faanta. Ngira ngo turacyáafite byeéri. Niibá yárashize uguré indí kaaziye. Ntiwibagirwe gushyira amacupa murí firigo. Byeéri ishyúushye ntíryoohá.

Beer or fanta. I think we still have enough beer. If it is not sufficient, buy another carton. Don’t forget to put the bottles in the fridge! Hot beer doesn’t taste good.

N’ámavúta yaráshize.
We’re out of oil, too.

Gashúgi, kuki uriindiira kó ibiintu bishirá muu nzu mbere yó kugura ibiindi? Uragura inkokó, byeéri n'ámavúta umuúnsi umwé?

Gashugi, why do you wait until things are finished in the house before buying new ones? You are going to buy chickens, beer and oil the same day?

Ntaa ngoórane, byóose biri mw'iisokó rimwé. Icyákorá ndafáta tagisi kukó bireméreye.
No problem, they are all at the same market. But I'll take a taxi because they are heavy.

Yee. Ni ahaa nimugórooba.
Right. See you in the evening!

Translate

a) into English

*abanyarwaanda bakuunda inká
barazikuunda
ihené zoonnye amasaká
zaayóonnye
Mariko yiiga ikinyarwaanda
aracyiiga
Mariyá aratónora ibishyĩmbo
arabítonora
Rukeba yaméseye sé isháati
yaráyimúmeseye
Mariyá yaguriye umugabo wé inkweeto
yaazimuguriye
twaasigiye abáana ibiryó ku méezá
twaabihábasigiye*

*ntaa we utá akanyago atágaháambuuye
umubaaaji w'imitima ntíyayiriinganije
uúshaaka kó impyisi ziiróha yaambutsa
ihené
uúkubarira akúbeeshya arakúbwiira ngo
núupfá muzaajyaana
uúgoorwa n'úbusá araara aháaze
agasózi kagufi kagushyikiriza akareekare
ahó ujiishé igisaabo ntúuhatéera ibuye
umuuntu asiga ikimwírukana ntáasigá
ikimwírukamó
gukúunda ikitágukúunda ní nk'limvúra igwá
mw'iishyaamba
Imáana ifasha uwiifashije*

b) into Kinyarwanda

we bought a basket in the market
we bought it there
he is reading a book to his son

he is reading it to him
he gave money to the child
he gave it to him

Answers

a) English

the Rwandans like cows
they like them
the goats grazed on sorghum plants
they grazed on them
Mark studies Kinyarwanda
he studies it

Mary is peeling potatoes
she is peeling them
Rukeba washed his father's shirt
he washed it for him
Mary bought a blouse for her mother
she bought it for her

we left food on the table for the children
 we left it there for them
 one doesn't throw away a bundle without
 untying it (proverb)
 the carver of hearts didn't make them equal
 (proverb)
 when you want hyenas to drown, you help
 goats cross the river (proverb)
 he lies to you who says he will accompany
 you when you die (proverb)

b) Kinyarwanda

twaáguze igiteebo
twaárakigúze
arasoma igitabo

a low hill helps you climb a higher one
 (proverb)
 you don't throw a stone where you hung
 your milk calabash (proverb)
 you can escape from what is chasing you,
 but not from what is inside you (proverb)
 loving one who doesn't love you is like rain-
 fall in the forest (proverb)
 God helps those who help themselves (prov-
 erb)

aragisoma
yaháaye umwáana amafaraanga
yaráyamúhaaye

Chapter VI: Narratives

6.1. Ihené n'impýisí

1. Keéra amapfá yaráteeye, mu gihúgu hakaba ihené yitwá Ruhayá. 2. Ibwiira izaáyo n'ábagoré báayo iti “Nimuuzé mbagishíishe nyé kubashaakira ubwaátsi.” 3. Ziraháguruka zóose nó mw'iishyaamba. 4. Nyirázo arazishaaka arazíbura. 5. Zímaze kugera mw'iishyaamba, ziraríisha zirahaaga.

6. Bímaze nk'úukwéezi, Ruhayá yuumva kó imvúra yagúuye iwaábo. 7. Nuuko ibwiira izaáyo iti “Nimuuzé tugeendé tujyé iwaácu, amapfá yaráshize imvúra yaráguuye.” 8. Zirageenda imvúra izínyaagira nó mu mwoobo w'impýisí, zisaanga ingoré yáayo yáabyáaye. 9. Ruhayá ibaza impýisí iti “Ugira umutí w'ábabyéeyi?” 10. Impýisí iti “Umpé ihené imwé umugoré waanjye ayiryé, ni yó imúvuura.” 11. Ruhayá iti “Reka ngushaákire umutí uvúura umugoré waawe.” 12. Yoohereza ihené eshaanu iti “Mugeendé mujyé kuúnshiira umutí wa mperezayó!” 13. Zirageenda zirahéra. 14. Yoohereza iziíndi eshaanu nazó zirahéra. 15. Izoohereza zóose izítuma umutí wa mperezayó ziraraangira isigara yóonyiné. 16. Ibwiira impýisí iti “Ngiiye guhámagara izo hené zitebúuke ziizané uwo mutí.” 17. Impýisí iti “Yee.” 18. Ruhayá irageenda nayó irahéra, isaanga izaáyo zirataaha.

19. Bímaze imiínsi myiínshi cyaane, yáa mpyisí iza gucá iwaábo w'íhené, isaanga Ruhayá iziritse ku kigega hamwé n'izaáyo, baa nyír'urugó báagiiye guhíinga heepfó y'úrugó. 20. Nuuko impýisí ibwiira Ruhayá iti “Turarwaanye, ni búrya wanshúkaga.” 21. Ruhayá iti “Dore uri umugabo naanjye ndi umugabo. Nóone iyó abagabo bajyá kurwaana bariivuga. Wiivúge gatatu naanjye niivúge gatatu, turwaané.” 22. Impýisí irabyéemera, irahuuma. 23. Baa nyír'urugó barúumva, barahurura, baraza biica yáa mpyisí. 24. Nuuko Ruhayá irakíra n'izaáyo.

6.1. The Goats and the Hyena

1. Long ago, drought broke out and in the country there was a he-goat called Ruhaya. 2. He said to his kids and his wives: “Come, let me take you out and look for grass with you!” 3. They all set out and went to the wilderness. 4. Their owner looked for them and didn't find them. 5. After reaching the wilderness, they grazed to satisfaction.

6. After about a month, Ruhaya heard that it had started raining at home. 7. And so he said to his family: “Let us go back home, the drought is over, rain has started falling!” 8. They left, the rain beating them, and entered the cave of a hyena whose wife had just delivered cubs. 9. Ruhaya asked the hyena: “Do you have medicine for new mothers?” 10. The hyena said: “Give me one goat for my wife to eat, that will cure her.” 11. He sent out five goats saying: “Go and fetch me the medicine called Keep-it-there-for-me!” 12. They left and didn't return. 13. He sent five more and they stayed away as well. 14. He sent them all, asking them to bring the Keep-it-there-for-me medicine, and stayed alone. 15. He then said to the hyena: “I'll go and call the goats to hurry up and bring the medicine.” 16. The hyena said: “Yes.” 18. Ruhaya left and stayed away as well; he joined his family and they all returned home.

19. After many days, the hyena passed by the house of the goats and met Ruhaya at the granary together with his family, the owners of the goats having gone to farm near the compound down the

hill. 20. The hyena told Ruhaya: “We are going to fight; you cheated me only in the past.” 21. Ruhaya said: “Look, you are a man and I am a man. When two men want to fight, they first recite their heroic deeds. Do that three times and I’ll do the same before we fight!” 22. The hyena accepted and howled. 23. The owners of the compound heard it, rushed by and killed the hyena. 24. Thus were Ruhaya and his family saved.

6.2. Abagabo babiri

1. Haábaayehó abagabo babiri, umwé akiitwa Matúngiro undí akiitwa Nyakwiituunga. 2. Matúngiro abwiira Nyakwiituunga ati “Ngoo tujyé kubáza Imáana kó tuzáatúunga!” 3. Barageenda bahuura n’Imáana mw’iishyaamba barayiramya bati “Gahorehó itéeká Maána y’i Rwaanda! Turagusaba kó tuzáatúunga tugakíra.” 4. Imáana iti “Mugeendé mujyé háriíya, murahasaanga ingó ebyiri zirímó abakoóbwa baanjye babiri n’iinká n’ábagarágu n’ábaja n’íbiintu byóose. Nímugeráyó mubaroóngore, mukiré cyaane.” 5. Imáana irabábwiira iti “Mwiirínde háriíya murí ririíya shyaamba kuzaarihiigamó, hiitwa mu kabira k’áboóshya.” 6. Imáana iroongera irabábwiira iti “Nímuhahiíga muzaaba abatiindi.” 7. Nuuko barageenda bajya muu ngó Imáana ibahaáye, baroongora abakoóbwa b’Imáana barakíra, bahasaanga inká nyiinshi n’ábagarágu n’ábaja n’íbiintu byóose, barakíra baranézererwa cyaane.

8. Búkeeye, bámaze kuréngwa, Matúngiro abwiira Nyakwiituunga ati “Ngoo tujyé guhiiga mu kabira k’áboóshya!” 9. Nyakwiituunga ati “Oya, Imáana yatúbujije kuháhiiga.” 10. Matúungiro ati “Ni hó harí abakoóbwa beeza n’iinká nyiinshi, ni cyó Imáana yahátuburije.”

11. Barageenda n’iimbwa záabo kuháhiiga, bakabyuutsa inyamáaswa ikabásiga ntihágire iyó biicá n’iimwe, barataaha. 12. Bágeze ku mutwé w’aáko gashyaamba bahasaanga abakoóbwa Imáana yaciye. 13. Báa bakoóbwa barabábaza bati “Murava hé?” 14. Bati “Turava guhiiga ariko inyamáaswa zaadusize.” 15. Abo bakoóbwa barabábaza bati “Mwiitwa baandé?” 16. Umwé ati “Ndi Matúngiro” undí ati “Ndi Nyakwiituunga.” 17. Báa bakoóbwa Imáana yaciye bati “Eee! Ni mweebwé mufité abagoré b’imiriizo Imáana yabáhaaye?” 18. Abaándi bararaakara baaza báfite umujinyá. 19. Bágeze iwaábo, abagoré báabo babaha intébe zó kwiicaraho baráanga, babaha inzogá baráanga, babaha ibyó kuryá baráanga. 20. Abagoré báabo barabábaza bati “Muraakajwe n’iiki?” 21. Abagabo barabásubiza bati “Ntidushaaká abagoré bafité imiriizo.” 22. Abagoré barabásubiza bati “Aho ntímwaageze mu kabira k’áboóshya? Hamwé Imáana yabábujije?”

23. Matúngiro na Nyakwiituunga bágiye kubóna babona basheeshe ubuheri bwiinshi ku mubiri. 24. Ahó abagarágu baári bári n’iinká n’ábaja n’íbiintu byóose babona habaaye ibihurú, babona bari mu tuzu tw’úturúuri. 25. Nuuko bapfa bíishwe n’inzara.

6.2. Two Men

1. There once lived two men, one called Matungiro, the other called Nyakwitunga. 2. Matungiro said to Nyakwitunga: “Let us go and ask God if we shall be rich!” 3. They left, met God in the forest and praised him, saying: “May you live forever, God of Rwanda! We are begging you to let us acquire wealth and get rich.” 4. God said: “Go over there, you will find two compounds with my two daughters, with cows and servants, male and female, and all things. On arriving there, marry them and be very rich!” 5. God added: “Be careful never to hunt in that forest, it is called

the Wilderness of Temptations!” 6. He added again: “If you hunt there, you will become very poor.” 7. They left and went to the compounds which God had just given them, married God’s daughters and became rich, found there many heads of cattle, male and female servants and all things, became wealthy and very happy.

8. Later, having become careless, Matungiro said to Nyakwitunga: “Let us go and hunt in the Wilderness of Temptations!” 9. Nyakwitunga said: “No, God has forbidden us to hunt there.” 10. Matungiro said: “There live pretty girls and plenty of cows, that is why God has ordered us to keep off.”

11. They set out with their dogs to hunt there and each time they hunted an animal, it was faster and they could not kill even one till they returned home. 12. Upon reaching the edge of the wilderness, they met girls whom God had banished. 13. The girls asked them: “Where are you coming from?” 14. They replied: “We are returning from a hunting expedition but the animals were faster than us.” 15. The girls asked them again: “What are your names?” 16. One said: “I am Matungiro.” The other said “I am Nyakwitunga.” 17. The girls banished by God said: “Eeh! You are the ones who received from God wives with tails?” 18. The men got angry and came with rage. 19. On arriving home, their wives gave them chairs to sit on and they refused, beer to drink and they refused, food to eat and they refused. 20. Their wives asked: “What has made you angry?” 21. The men answered them: “We do not want women with tails.” 22. The women replied: “Could it be that you have been in the Wilderness of Temptations? Where God ordered you not to go?”

23. Suddenly, Matungiro and Nyakwitunga saw their bodies covered with a rash. 24. At the place where the servants had been with the cows and all things, they saw a bush, they found themselves in small, miserable huts. 25. Thereupon, they died of hunger.

6.3. Urukwaavu n’impýisi

1. Urukwaavu n’impýisi byaarahagurutse bijya gusaba umutuutsi inká. 2. Igihe byeendá kugerayó, urukwaavu rubwiira impýisi ruti “Ubwó tugerayó, ubé Bageni naánjye ndabá Bashyitsi.” 3. Impýisi iti “Ni uko.” 4. Nuuko birageenda. 5. Bígeze kwaa wáa mutuutsi abisasira muu mfúruká y’inzu yé. 6. Nuuko arabíbaza ati “Murageenzwa n’iiki?” 7. Urukwaavu ruti “Tuuje kugusaba inká.”

8. Buríira, baazana izimaano bazimaanira urukwaavu hamwé n’impýisi. 9. Impýisi ibwiira urukwaavu iti “Zana dusaangíre!” 10. Urukwaavu ruti “Kó ndí Bashyitsi naáwe ukaba Bageni, dusaangira dúte?” 11. Ruti “Wowé baracyáagushaakira izimaano ry’ábageni.” 12. Nuuko urukwaavu rúmaze kuryá rweenda udusiimba tumwé tumuríka níjoro rudushyira ku máaso, rúmaze kudúshyira ku máaso ruraryáama. 13. Impýisi iriicara ngo baraza kuyiizánira, irahéba. 14. Igiye kwíiba urukwaavu ibyó rwaashigáje, ibona twáa dusiimba túbona iratíinya. 15. Iroongera ijya kurwíiba ibona twáa dusiimba túbona iratíinya. 16. Nuuko iraara yíicaye buracyá.

17. Wáa mutuutsi azana inká y’ínguumba arabíha birageenda. 18. Bígeze kure hagatí y’ímisózi mireemire, urukwaavu rubwiira impýisi ruti “Iyi nká ní iyáanjyé, ni jye baayihaáye.” 19. Impýisi iti “Ni iyáanjyé ní nje baayihaáye.” 20. Urukwaavu ruti “Cyo duhamágare!” 21. Urukwaavu rurahámagara ibikoombe biríitaba. 22. Ruti “Ntiwuumvíise kó bavuzé yúukó arí iyáanjyé?” 23. Impýisi iti “Reka naánjye mpamágare!” 24. Irahámagara ibikoombe biríitaba. 25. Iti “Ntiwuumvíise yúukó arí iyáanjyé?” 26. Urukwaavu ruti “Ngwiinó tugeendé!” 27. Nuuko

birageenda, bigeze iwaábo urukwáavu rubwiira impyisi ruti “Ugeendé uhiingé umurima wó kuzaateeramó uburó, máze núbweerá tuzáashaakémó umutsíma wó kuzaarya inká záacu.” 28. Impyisi iti “Yee.” 29. Urukwáavu ruti “Nzaaragira.” 30. Impyisi iti “Ni uko.” 31. Impyisi ijya guhíinga. 32. Imáze guhíinga, ibwiira urukwáavu iti “Ngwiinó ujjé kubíba uburó.” 33. Urukwáavu ruti “Geenda ubibé nzuufira.” 34. Impyisi irageenda irabíba. 35. Imáze kubíba, bimara imiínsi ibyaátsi bimera mu buró. 36. Impyisi ibwiira urukwáavu iti “Ngwiinó ujjé kuufira ibyaátsi byaáraméze.” 37. Urukwáavu rurayisubiza ruti “Geenda wuufire nzaagesa.” 38. Impyisi irageenda iruufira iraraangiza.

39. Búkeeye, uburó buréera, impyisi ibwiira urukwáavu iti “Ngwiinó ujjé kugesá!” 40. Urukwáavu rurayisubiza ruti “Geenda ujjé kugesá nzaahonyoora.” 41. Impyisi irageenda ijya kugesá. 42. Imáze kugesá, iterura uburó ibujyaana imuhirá. 43. Urukwáavu rurayibwiira ruti “Geenda ujjé kuragira inká yáacu, naánjye ngiye guhónyoora uburó.” 44. Impyisi iti “Ni uko.” 45. Urukwáavu rurageenda rweenda uburó bwóose rujaana kwaa nyina, rusiga uburó bukéeýá. 46. Rweenda ibyaátsi byiínshi rusasa mu kigega. 47. Igihe bigiyé kúuzura, rweenda uburó rugerekahó. 48. Impyisi ibóonye bwíije, icyuura inká. 49. Ibwiira urukwáavu iti “Nyereka ahó wakozé ndeebé!” 50. Urukwáavu ruti “Urira ikigega!” 51. Impyisi irúurira irareeba, iti “Waakóze.” 52. Urukwáavu rurayibwiira ruti “Ejó ní jye uzáaragira, wowé uzáasigáre ushaaké inkwí.” 53. Impyisi iti “Ni uko.”

54. Búkeeyé, urukwáavu rwaahura inká yáazo. 55. Ruyijyaana kwaa nyina wáarwo rurayíbaaga. 56. Rúmaze kuyíbaaga, rweenda igihaánga n’ámaheémbe rubijyaana mu gishaanga, ruragitaba hasigara amaheémbe gusa. 57. Rurageenda ruhamagara impyisi ruti “Inká yaasaaye.” 58. Impyisi iza yíiruka iti “Nyereka ahó yasaayé!” 59. Urukwáavu ruti “Ngaahá!” 60. Impyisi ibona amaheémbe, irayakurura, iyakuuramó hamwé n’ígihaánga. 61. Urukwáavu rurayibwiira ruti “Uyiciiriyemó.” 62. Impyisi irakomeza iracukura. 63. Urukwáavu rurayibwiira ruti “Sigara uyícukura, jyeeshó síimenyá gucukura ndíjyaanira iki gihaánga.” 64. Impyisi iti “Yee.” 65. Urukwáavu rurígeendera, impyisi ntíyamenya ahó runyuzé. 66. Nuuko urukwáavu ruheenda impyisi ubwéenge rútyo. 67. Rurya yáa nká, rurayíhárira na nyina, impyisi irahéba ntíyagira icyó ibona.

6.3. The Hare and the Hyena

1. The hare and the hyena once set out to ask for a cow from one Tutsi. 2. Shortly before arriving, the hare said to the hyena: “When we arrive, you are to be Bageni, I will be Bashyitsi.” 3. The hyena said: “That is right.” 4. So they continued the journey. 5. On arriving at the Tutsi’s compound, he made a bed for them in a corner of his house. 6. Then he asked them: “What has brought you here?” 7. The hare said: “We have come to solicit a cow from you.”

8. The night fell, they brought food and drinks for the hare and the hyena. 9. The hyena told the hare: “Bring it, let us share it!” 10. The hare said: “How are we to share the food, as I am Bashyitsi and you are Bageni?” 11. He went on: “For you, they are still getting a bridegroom’s present ready.” 12. So when the hare finished eating, he took those insects that shine at night, put them on his eyes, and having done that, lay down to sleep. 13. The hyena continued sitting, hoping they would give him something, but he waited in vain. 14. When he tried to steal what the hare had left over, he

saw those insects watching and got scared. 15. He tried again to steal, saw the insects shining and got scared. 16. So he spent the night sitting till daybreak.

17. The Tutsi brought a barren cow and gave it to them and they left. 18. Far in the middle of high mountains, the hare said to the hyena: “This cow is mine, it is to me that they gave it.” 19. The hyena said: “It is mine, they gave it to me.” 20. The hare said: “Let us call!” 21. The hare called and the dales replied. 22. He said: “Didn’t you hear them say it is mine?” 23. The hyena said: “Let me also call!” 24. He called and the dales answered. 25. He said: “Didn’t you hear that it is mine?” 26. The hare said: “Let us go!” 27. So they went on and reached their home and the hare told the hyena: “Go and till a farm for sowing millet so that, when it gets ripe, we will get bread to eat our cow with!” 28. The hyena agreed. 29. The hare said: “I’ll look after the cow.” 30. The hyena said: “That’s right.” 31. The hyena went to work on the farm. 32. After working, he said to the hare: “Come and sow the millet!” 33. The hare said: “Go and sow it, I shall remove the weeds.” 34. The hyena went and sowed. 35. After sowing, a few days went by and grass grew with the millet. 36. The hyena told the hare: “Come and remove the weeds, the grass has grown!” 37. The hare answered him: “Go and remove them, I’ll cut the millet.” 38. The hyena went, removed the weeds and finished.

39. Then, the millet ripened and the hyena said to the hare: “Come and cut the millet!” 40. The hare replied: “Go and cut it, I’ll thresh it.” 41. The hyena went and cut the millet. 42. Then he lifted it and took it home. 43. The hare told him: “Go and look after our cow, I’ll thresh the millet.” 44. The hyena said: “Alright.” 45. The hare went, took most of the millet to his mother’s house and left just a little. 46. He took a lot of grass and spread it inside the granary. 47. When it almost filled [the granary], he took the millet and put it on top. 48. At nightfall, the hyena brought the cow home. 49. He said to the hare: “Show me where you have been working so that I might see!” 50. The hare said: “Climb onto the granary!” 51. The hyena climbed up, had a look, and said: “You did a good job.” 52. The hare said to him: “Tomorrow it is my turn to look after the cow, you will stay and collect firewood.” 53. The hyena said: “Alright.”

54. The next day, the hare took their cow out for grazing. 55. He took it to his mother and slaughtered it. 56. After slaughtering it, he took the head and the horns to a marshy area and hid it into the earth in such a way that only the horns remained visible. 57. He went and called the hyena saying: “The cow has sunk.” 58. The hyena came running and said: “Show me where it sank!” 59. The hare said: “Here it is.” 60. The hyena saw the horns, pulled them and got them out together with the head. 61. The hare said to him: “You have severed it in there.” 62. The hyena dug further. 63. The hare told him: “Stay behind digging it out, I don’t know how to dig, I’ll just take this head.” 64. The hyena said: “Alright.” 65. The hare left and the hyena didn’t know where he went. 66. So the hare cheated the hyena. 67. He ate the cow, alone with his mother, the hyena got nothing.

6.4. Imbwá n’ingwe

1. Keéra haábaayehó imbwá, ikiitwa Rubweejáanga. 2. Búkeeye ijya guhákwa n’úmukeécuru utágirá umwáana ntaágire n’úmugabo. 3. Wáa mukeécuru abaza Rubweejáanga ati “Uhakwa ukóra ikí?” 4. Rubweejáanga iti “Ndasénya nkavooma.” 5. Umukeécuru ati “Ni uko.” 6. Búkeeye wáa mukeécuru ajya guhíinga. 7. Rubweejáanga ijya gusénya, ivúuyeyó ijya kuvooma, iraza itura amáazi. 8. Imáze kuraangiza imirimo iríryaamira. 9. Wáa mukeécuru ava guhíinga, araza asaanga

inkwí ziri aho n'áamáazi, ati “Nii ndé wazanyé izi nkwi?” 10. Rubweejáanga iti ni jye waziizanye, maábuja.” 11. Umukeécuru ati “Ni uko.” 12. Ajya muu nzu asaanga amáazi aratétsetse, ati “Nii ndé wazanyé aya máazi?” 13. Rubweejáanga iti “Ni jye, maábuja.” 14. Umukeécuru ati “Ni uko.”

15. Búkeeye wáa mukeécuru ati “Icyaámpa inyama.” 16. Rubweejáanga iti “Eesé tukazihaabwa n'íiki?” 17. Nuuko uwo mukeécuru akajya yíifuza inyama imiinsi yóose. 18. Búkeeye abashootsi báshooye inká, inká yáabo imwé irapfá. 19. Imáze gupfá, haaza umugabo umwé ayíbuungira ubuguzí. 20. Araaza ahagarara kw'iréembo ryaa wáa mukeécuru ati “Ntaa buguzi kuu nká yapfuuyé?” 21. Rubweejáanga iti “Aho ntíwuumvá, nyogókuru, icyó ujyá wíifuza?” 22. Umukeécuru ati “Jya mu kigega udahé amasaká!” 23. Rubweejáanga ijya mu kigega idaha amasaká iraza irayáhuura. 24. Imáze kuyáhuura, wáa mukeécuru arayágoosora. 25. Bámaze kuyágoosora, bayaha wáa mugabo abaha inyama. 26. Nuuko wáa mukeécuru abwiira Rubweejáanga ati “Ntuúkorere inyama!” 27. Rubweejáanga iti “Eesé, maábuja, ndazeenda utáampáaye?”

28. Umukeécuru arageenda ajya guhíinga. 29. Rubweejáanga iti “Maabuja azé gusaanga ntáa nkwi zihari n'áamáazi n'imitsíma!” 30. Yeenda umuhoro ijya gusénya, iraza ituura inkwí. 31. Imáze kuzítuura yeenda ikibiíndi ijya kuvooma. 32. Iraza ituura amáazi. 33. Imáze kuyátuura yeenda amasaká irasya. 34. Imáze gusya ivuga imitsíma iratéreka. 35. Wáa mukeécuru ahó aziye, asaanga inkwí ziri aho. 36. Ati: “Nii ndé wazanyé izi nkwi?” 37. Rubweejáanga iti “Ni jye waziizanye, maábuja.” 38. Ati “Waziizanye nkúbwiye?” 39. Yiinjira muu nzu asaanga amáazi atétsetse, ati: “Nii ndé wazanyé aya máazi?” 40. Rubweejáanga iti “Ni jye, maábuja.” 41. Ati “Wayazanye nkúbwiye?” 42. Agéze muu nzu ariicara. 43. Agíye gukórakora akora imitsíma, ati “Iri ní ishyano. Nii ndé wavuzé iyi mitsíma?” 44. Rubweejáanga iti “Ni jye wayivuzé, maábuja.” 45. Wáa mukeécuru ati “Uragoorwa n'úbusá.” 46. Yeenda inyama arakeba, aratéeka, iziíndi arootsa, amáze kuryá araryáama. 47. Rubweejáanga irara ubusá.

48. Búkeeye wáa mukeécuru abwiira Rubweejáanga ati “Sohoka niikiingire inzu.” 49. Rubweejáanga irasohoka. 50. Umukeécuru azitura ihené zé ebyiri, azizirika ku kigega. 51. Amáze kuzizirika, akiinga inzu yé ajya guhíinga. 52. Rubweejáanga yiiryaamira inyuma y'úruugi. 53. Iríibwiira mu mutíma iti “Yeémwe uboonye uyu mukeécuru nakóreye iyi mirimo, nóone akaba yáanze kuúmpa icyóo ndyá!” 54. Yuurira uruugi ijya imbere, yuurira uruseenge imanura záa nyama zihiiyé, ihirika inkóno yiituura mu kiraámbi, irya inyama zaárimó, irya n'iziíndi mbisi zaári zibiitse máze imáze kuzirya yiigiira mu rugó iriiryaamira.

55. Wáa mukeécuru arahínguura asaanga uruugi rwaacitse umugozí. 56. Abaza Rubweejáanga ati “Nii ndé wankiinguuriye uruugi?” 57. Rubweejáanga iti “Ntaa warúkiinguuye.” 58. Wáa mukeécuru arakiinguura. 59. Agéze mu kiraámbi asaanga injyo z'inkóno zinyaanyagiye. 60. Arasohoka ajya mu rugó akuura isúka yé, amáze kuyíkuura ahagarara kw'iréembo ati “Nimuumbwíre uwaándiiriye inyama!” 61. Rubweejáanga iti “Ni ibyo biziritse ku kigega bihaambíriye kw'ijjosi.” 62. Ihené ziti “Ni amaníke umuhíni areebé uwiiruka!” 63. Wáa mukeécuru amanika umuhíni, 64. Rubweejáanga iriiruka, irageenda ijya guhákwa n'ingwe. 65. Igézeyó, ingwe irayíbwiira iti “Ujyé undérera abáana.”

66. Ingwe yajyá guhíiga, Rubweejáanga igasigara ku báana ibárera, 67. Yavá guhíiga, ikaaza ikabwiira Rubweejáanga iti “Zana abáana boonké!” 68. Rubweejáanga ikajya kuuzana umwána

umwé, yamará kóonka, ikamujaana ikoongera ikaazana undí mwáana. 69. Ikajya igéenza ityó imiinsi yóose.

70. Búkeeye, ingwe ijya guhúga, Rubweejáanga irya icyáana cy'ingwe kimwé. 71. Ingwe ivúuye guhúga, iraza ibwiira Rubweejáanga iti “Geenda unzanire abáana noonsé!” 72. Irageenda izana icyáana cyaasigáye, kímaze kóonka irakijyaana, iroongera irakigarura kiróonka. 73. Búkeeye nacyó irakirya. 74. Iriigeendera ijya kuraguza Nyamuziinda.

75. Icyo gihe Nyamuziinda akaba yéenze ibitooke. 76. Muu mfúruká yé húubitse umuvure. 77. Nuuko igihe agiiye kuragurira Rubweejáanga abona ingwe iratúunguutse. 78. Nyamuziinda abwiira Rubweejáanga ati “Ujyé muri uyu mvure nywukúubike heejuru.” 79. Rubweejáanga ijya mu mvure. 80. Imáze kujyamó, ingwe iraza yiicara kuri wáa mvure. 81. Ibwiira Nyamuziinda iti “Ndagurira ahó nzáhúurira na Rúbweejáanga nkayíica, yanyíciye abáana.” 82. Nyamuziinda ati “Mbwiiré abó heejuru abó haasi mwuumvírehó.” 83. Rubweejáanga ntíyuumva. 84. Yari igáramye mu mvure ahó beengéye ibitooke, irígata. 85. Nuuko Nyamuziinda abwiira ingwe ati “Hagiiye gushoora abaantu inká záabo, máze imwé ikazaapfa yíishwe n’ámáazi bakayíhabáagira. Rubweejáanga izaaza báhavuuye máze izíikíinge mu kabiingo kari bugufi y’íkibúumbiro. Izaaza uyifaté uyíice.” 86. Ingwe iti “Ni uko.” 87. Irageenda.

88. Imáze kugeenda, Nyamuziinda abwiira Rubweejáanga iva muri wáa mvure. 89. Ibwiira Nyamuziinda iti “Ndagurira, Nyamuziinda!” 90. Ati “Naraguriraga ingwe utúumvá?” 91. Rubweejáanga iti “Oya.” 92. Nyamuziinda ati “Níiba utúumviise géenda uri umupfú!” 93. Rubweejáanga irageenda. 94. Bimara gatatu abashuumba bashoora inká, imwé yiicwa n’ámáazi, imáze gupfá barayíbaaga. 95. Rubweejáanga iraza kurya amayézi. 96. Ingwe yari heepfó yáayo mu rubiingo iyíreeba. 97. Rubweejáanga iruunama iraryá, igíiye kubóna ibona ingwe iraje. 98. Igíiye kwíiruka, ingwe irayífata irayíica. 99. Ni yó mpaámvu ingwe n’íimbwá byaangána kuva kéera kugeza ubu. 100. Byaápfuuye kó imbwá yariye abáana b’ingwe.

6.4. The Dog and the Leopard

1. Once upon a time, there lived a dog named Rubwejanga. 2. One day, it went to work for an old woman who had neither a child nor a husband. 3. The woman asked Rubwejanga: “What kind of work are you hired to do?” 4. Rubwejanga said: “I collect firewood and fetch water.” 5. The woman said: “Fine.” 6. Then, one day the old woman went to work on the farm. 7. Rubwejanga went to collect firewood and when he came back he went to fetch water and came and put the water down. 8. When he finished the work, he lay down to rest. 9. The old woman returned from the farm, found the firewood and the water there and said: “Who brought this firewood?” 10. Rubwejanga said: “I am the one who brought it, my mistress.” 11. The old woman said: “Fine.” 12. She went into the house, found the water in a pot and said: “Who brought this water?” 13. Rubwejanga said: “It was me, mistress.” 14. The old woman said: “Fine.”

15. The woman said: “I wish I had meat.” 16. Rubwejanga said: “Where are we to get it from?” 17. The woman kept wishing to eat meat. 18. One day, when herdsmen took the cattle to the drinking place, one of their cows died. 19. After its death, a man came looking for people interested in buying it. 20. He came, stood at the entrance of the old woman’s compound and said: “Any buyers for a dead cow?” 21. Rubwejanga said: “Grandmother, don’t you hear what you’ve been longing

for?" 22. The old woman said: "Go into the granary and get some sorghum!" 23. Rubwejanga went into the granary, brought a measure of sorghum, and threshed it. 24. When he finished threshing it, the woman winnowed it. 25. After that, they gave it to the man and he gave them meat. 26. The woman said to Rubwejanga: "Don't you touch my meat!" 27. Rubwejanga said: "Mistress, do you think I would take it without your permission?"

28. The woman left for the farm. 29. Rubwejanga thought: "Shall my mistress come and find no firewood, no water, no bread?" 30. He took a cutlass and went to cut firewood, came and put it down. 31. Having done that, he took a pot and went to fetch water. 32. He came and put down the water. 33. Then, he took sorghum and ground it. 34. After grinding it, he made bread and kept it ready. 35. When the woman came, she found the firewood there. 36. She asked: "Who brought this firewood?" 37. Rubwejanga said: "I brought it, mistress." 38. She said: "Did I ask you to bring it?" 39. She entered the house and saw the water in a pot and asked: "Who brought this water?" 40. Rubwejanga replied: "It is me, mistress." 41. She said: "Did I tell you to bring it?" 42. When she arrived inside the house, she sat down. 43. When she touched around, she touched portions of bread and said: "This is an abomination. Who baked this bread?" 44. Rubwejanga said: "It is me, mistress." 45. The old woman said: "You are wasting your time." 46. She took the meat and cut it, cooked it, grilled other pieces, ate and lay down to rest. 47. Rubwejanga spent the night without food.

48. The next day, the old woman said to Rubwejanga: "Get out, let me lock my house!" 49. Rubwejanga went out. 50. The old woman loosened the rope of her two goats and tied them to the granary. 51. After tying them, she locked her house and went to the farm. 52. Rubwejanga slept behind the door. 53. He said to himself: "Look at this woman for whom I did all these chores who now refuses to give me food!" 54. He climbed over the door and went inside, climbed onto the shelf and brought down the cooked meat, pushed the cooking pot, it fell on the floor of the inner living room, it broke and he ate the meat that was inside as well as other raw pieces that had been kept aside, after eating them, he went out into the inner court and lay down.

55. The old woman returned from the farm and found the rope of the door cut. 56. She asked Rubwejanga: "Who opened my door?" 57. Rubwejanga said: "Nobody opened it." 58. The woman opened the door. 59. On reaching the inner parlor, she saw pieces of broken cooking pots scattered. 60. She went out to the inner court, removed her hoe from the handle, then she stood in the outer court and said: "You tell me who ate my meat." 61. Rubwejanga said: "It is those fastened to the granary, tied on the neck." 62. The goats said: "Let her lift the handle (of the hoe) and see who will run away!" 63. The old woman lifted the handle. 64. Rubwejanga ran away and went to work for a leopard. 65. When he arrived there, the leopard told him: "You'll be looking after my children."

66. When the leopard went out to hunt, Rubwejanga stayed with the children looking after them. 67. When she came back, she told Rubwejanga: "Bring the children for breastfeeding!" 68. Rubwejanga brought one child, when it had sucked the breast, he took it away and brought another one. 69. He did so each day.

70. One day the leopard went hunting and Rubwejanga ate one of her children. 71. When the leopard returned home, she said to Rubwejanga: "Go and bring the children, I want to feed them." 72. He went and brought the remaining child, took it away after feeding, brought it back and it was

fed. 73. The next day, he ate it too. 74. Then he left and went to consult the oracle at Nyamuzinda's place.

75. That time, Nyamuzinda had pressed ripe bananas. 76. In the corner of his house, there was a tub (in which the bananas had been pressed). 77. When Nyamuzinda was about to start fortunetelling, he saw the leopard come. 78. Nyamuzinda said to Rubwejanga: "Go inside this tub, I'll cover you with it!" 79. Rubwejanga entered the tub. 80. Then, the leopard came and sat on top of the tub. 81. She said to Nyamuzinda: "Tell me where I'll meet Rubwejanga and kill him, he has killed my children." 82. Nyamuzinda said: "Let me tell those on top and be understood by those underneath!" 83. Rubwejanga didn't understand. 84. He was lying on his back inside the tub where the bananas had been pressed, licking it. 85. So Nyamuzinda told the leopard: "Some people are going to take their cows to the drinking place and one of them (the cows) will be killed by water and they will slaughter it there. After their departure, Rubwejanga will come and hide in the reeds near the drinking place. He will come, you will catch and kill him." 86. The leopard said: "Fine." 87. She left.

88. Then, Nyamuzinda told Rubwejanga to come out of the tub. 89. He told Nyamuzinda: "Tell me my future, Nyamuzinda!" 90. He said: "Were you not listening when I was telling the leopard?" 91. Rubwejanga said "No." 92. Nyamuzinda said: "If you didn't listen, go, you are stupid." 93. Rubwejanga left. 94. Three days later, the herdsmen took the cows to the drinking place and one of the cows was killed by water and after its death, they slaughtered it. 95. Rubwejanga came to eat the innards. 96. The leopard was in the reeds down the hill, watching him. 97. Rubwejanga bent down and ate; suddenly, he saw the leopard come. 98. When he tried to run, the leopard caught him and devoured him. 99. That is why leopards and dogs have hated each other since time immemorial. 100. It is because the dog ate the leopard's children.

6.5. Ibinyomá byaa Séemuhanuka

1. Haábaayehó umugabo akiitwa Séemuhanuka, agatuura i Bugesera, akamenya kubéeshya cyaane. 2. Búkeeye, abyaara umwáana amwiita Muhanuka. 3. Umwáana amáze gukúra, aramúbwiira ati "Mwaána waanjye, urajye ubéeshya, kubéeshya kurakíza." 4. Séemuhanuka amáze kubímubwiira, umwáana arasohoka. 5. Agéze haanzé ahamagara sé ati "Daáta, nkubise umutwé kw'iijuru." 6. Sé aramúsubiza ati "Urajye ubéeshya ikiíndi, icyo kiranyagiisha."

7. Nuuko biibeera aho, haákurya yó kwaa Séemuhanuka hagatuura umuhutú w'úmutúunzi. 8. Séemuhanuka yashiitúra inká zé, wáa muhutú akoohereza umwáana wé, ati "Jya kwaa Séemuhanuka undeébere icyó bakorá uzé umbwiire!" 9. Umuúnsi umwé, umwáana ajyayó asaanga báshiitúra inká, araaza abwiira sé ati "Barashiitúra inká." 10. Wáa muhutú ashiitúra inká zé na wé. 11. Búkeeye aroongera yoohereza umwáana kwaa Séemuhanuka kureeba icyó bakorá ngo na wé agikoré. 12. Umwáana ajyayó asaanga báca inká imiriizo. 13. Aragaruka abwiira sé ati "Baracá inká imiriizo." 14. Wáa muhutú afata izé azica imiriizo. 15. Séemuhanuka arabimenya, ati "Murihorere nzíhímire uwo muhutú!"

16. Búkeeye yeenda igicúba akirasiramó inká, amáze kuyírasa amaráso yáayo ayajyaana ku muháruro ahó iziíndi nká ziri. 17. Yeenda icyúuma, akajya akóra muri yáa maráso agakora mu kanwa k'iinká afáshe cyáa cyúuma. 18. Wáa mwáana wó kwaa wáa muhutú aragaruka, areeba ibyó Séemuhanuka akorá, asubirayó abwiira sé ati "Séemuhanuka aracá inká zé indími." 19. Wáa

muhutú ati “Nimuumpé icyúuma aho!” 20. Yeenda icyúuma ajya muu nká zé azica indími, azáahuye zinanirwa kuríisha, zimara imiínsi itaanu zítariishá, ku wa gátaandátu zirapfá zóose.

21. Wáa muhutú ajya kwaa Séemuhanuka aramúbwiira ati “Kuunshuka nkiiyicira inká ní kukí?” 22. Séemuhanuka ati “Ngúshuka hári ubwó twíigeze túvugana!” 23. Wáa muhutú arageenda, inká zé zimushirahó zityo.

24. Búkeeye, Séemuhanuka abwiira abanyabugesera batuuránye abáshuka ati “Dore ariiya masaká y’ábanyarwaanda. Muzázé tuyaáhure, baáratábaaye ntíbaharí.” 25. Abaándi bati “Yee.” 26. Búkeeye, Séemuhanuka abwiira umwáana wé ati “Níinzá kukúbwiira ngo uzané inká, ntuúze kuziizana!” 27. Nuuko báa baandí baraza babwiira Séemuhanuka bati “Ngwiinó twaahúre amasaká y’ábanyarwaanda!” 28. Séemuhanuka abwiira umwáana wé ati “Njyaanye iyi nká y’ákabúguma naáwe unkurikize iziíndi!” 29. Barageenda nó mu masaká y’ábanyarwaanda, Séemuhanuka yiisigaza inyuma y’iinká yé imwé. 30. Baramúhamagara bati “Ngwiinó sé naáwe mwaahúre!” 31. Ati “Ndacyáayitiindira itemé yananiwe ubwaámbuka.” 32. Abanyarwaanda baraza banyaga zaa nká zóose. 33. Séemuhanuka asubiranayó iyé yari itáambutse. 34. Nuuko abanyabugesera bageenda bámwaanze.

35. Búkeeye abwiira umwáana wé ati “Mwaána waanjye, urakúze, ndashaaka kugushaakira umugoré.” 36. Umwáana ati “Yee, ni uko, daáta.” 37. Séemuhanuka ajyaana inká mu baándi b’ínshutí zé gusaba umugeni. 38. Baramwéemerera kó bazáamushyíingira. 39. Igihe cyó gushyíingira kigeze, abwiira umwáana wé ati “Ugeendé ushaaké inkeéri zeezé uziryé, uzé kuririimba néezá mu bukwé utazá kugira ijwí ribí mu bakwé bakaduseka.” 40. Nuuko umwáana wé arageenda aya inkeéri. 41. Amáze kuzírya araaza. 42. Sé aramúbwiira ati “Hoshi tugeendé bajyé kudúshyíingira.” 43. Barageenda, bágeze mu bakwé bariicara. 44. Bámaze kwiicara, Séemuhanuka abwiira abakwé ati “Umwáana waanjye yarwáaye igituúntu.” 45. Abakwé bati “Urabéeshya.” 46. Séemuhanuka ati “Naaciiré mureebé!” 47. Umuhuúngu wé aciira haasi. 48. Báreebye babona amaráso barataangaara cyaane bati “Ntidushaaká kumúshyíingira umwáana wáacu.” 49. Umugeni bamushyíingira Séemuhanuka. 50. Umuhuúngu wé ati “Uboonye ngo daatá anshuké nóone nkaba mbúze umugoré waanjye!” 51. Ati “Mwiihorere naánjye nzaamwiitua.” 52. Nuuko umwáana wé arageenda asubira iwaábo, Séemuhanuka araroongora, abaana n’úmugoré wé.

53. Búkeeye, umugoré wé asama inda ayibyaaramó umwáana w’úmuhuúngu. 54. Umwáana wa Séemuhanuka mukurú, wáa wuundí yashútse, amenya kó umugoré wa sé yabyáaye. 55. Ahamagara imbwá zé, ajya guhíga urukwáavu, ararwíica akuuramó amara yáarwo arayápfunyika, arageenda n’áahó sé ayaamyé ahagera mu gicúku. 56. Asaanga sé n’úmugoré basiinziriyé, umwáana ari inyuma ya nyina. 57. Ahaambuura bwáa bura bw’úrukwáavu, abushyira imbere ya sé amusiiga n’amaráso mu bwaánwa. 58. Amáze kubigira atyó, yeenda umwáana wáabo arageenda. 59. Nyina wa wáa mwáana akáangutse, ashaaka ahó umwáana ari aramúbura. 60. Acaana mu ziiko azana urumuri aramurika, agíiye kubóna abona ubura imbere ya Séemuhanuka, asaanga n’amaráso mu bwaánwa bwé. 61. Umugoré ararira ati “Yandiiriye umwáana.”

62. Basáaza b’úuwo mugoré barahurura baraza bafata Séemuhanuka baramúboha cyaane. 63. Igihe bagiyé kumwíica, umuhuúngu wé arabimenya azana wáa mwáana. 64. Amáze kumugeza aho, abwiira báa basáaza baa wáa mugoré Séemuhanuka yaróongoye ati “Mbere uwo mugoré ní jye yari yáamusabiye. Agíiye kuúnshyíingira araanshuka ngo niindyé inkeéri, ngo nzé kugira ijwí

ryiizá ryó kurírimba mu bakwé. Tugeze mu bakwé avuga kó ndwaayé igituúntu, aba arí wé uróongora. Nóone ngúuwó umwáana wáanyu, ntaabwo yamuriye, ni jye wari wáamujaanyeye kugira ngo niitúure daatá ináabí yari yáangiriye.” 65. Nuuko Sémuhanuka baramuseka, wáa mugoré bamuha uwari wáamusabiwe. 66. Kuva kéera kugeza icyo gihe, yariinze apfá akíbeeshya. 67. Yari umuuntu w’ibinyomá byiinshi cyaane.

6.5. Semuhanuka’s Lies

1. There once was a man called Semuhanuka who lived in Bugesera and was an expert at telling lies. 2. He had a son and called him Muhanuka. 3. When the child grew up, he told him: “My child, you should tell lies; lies can make you rich.” 4. Semuhanuka having said this, the son went out of the house. 5. On arriving outside, he called his father and said: “Father, I’ve just hit the sky with my head.” 6. The father replied: “Try another lie, that one can make you poor.”

7. So, life went on and on the hill across the stream lived a Hutu who owned many cows. 8. And each time Semuhanuka removed ticks from his cows, the Hutu would tell his child: “Go over to Semuhanuka’s, check what they are doing, then come and tell me!” 9. One day, the child went, found them removing ticks from the cows, returned and told his father: “They are removing ticks.” 10. The Hutu removed ticks from his cows as well. 11. The next day, he sent his child to Semuhanuka’s again to check what they were doing so as to do the same. 12. The child went there and found them cutting the cows’ tails. 13. He came back and told his father: “They are cutting the cows’ tails.” 14. The Hutu took his cows and cut their tails. 15. Semuhanuka came to know it and said: “Just wait and see how I’ll teach that Hutu a lesson!”

16. The next day he took a calabash, filled it with cow’s blood, then he took the blood to the outer court of his compound where other cows were. 17. He took a knife, dipped it into the blood and put his hand inside the cows’ mouths holding the knife. 18. The Hutu’s child came again, watched what Semuhanuka was doing, returned home and told his father: “Semuhanuka is cutting his cows’ tongues.” 19. The Hutu said: “Bring me a knife!” 20. He took a knife, went to his cows and cut their tongues. When he took them out to graze, they were unable to. They went five days without grazing and on the sixth day they all died. 21. The Hutu went to Semuhanuka and said to him: “Why did you deceive me into killing my cows?” 22. Semuhanuka said: “Me deceiving you? Have we ever talked to each other?” 23. The Hutu left. He lost all his cows that way.

24. Another time, Semuhanuka lied to his Bugesera neighbours saying: “Look at that sorghum belonging to the Rwandans! Let us feed it to our cows, they (the Rwandans) have gone to war, they are not around.” 25. The others said: “Right.” 26. Then, Semuhanuka said to his son: “If I tell you to bring the cows, do not bring them!” 27. So, the others came and told Semuhanuka: “Let’s take our cows to the sorghum (plantation) of the Rwandans!” 28. Semuhanuka told his son: “I’m taking this old and lean one, bring the others later!” 29. They went to the Rwandans’ sorghum plantation, but Semuhanuka stayed behind his only cow. 30. They called him: “Come and let your cow graze as well!” 31. He said: “I am still building a bridge for her, she can’t cross.” 32. The Rwandans came and seized all the cows. 33. Semuhanuka returned home with his, which had not crossed the stream. 34. So the people of Bugesera have hated him ever since.

35. Yet another day, he said to his son: “My child, you are grown up, I want to get you a wife.” 36. The son said: “Yes, father.” 37. Semuhanuka took a cow to his other friends and asked for a bride. 38. They agreed to give him one. 39. When the time for the wedding came, he said to his son: “Go and look for ripe berries. Eat them so that you’ll sing well at the wedding, so that you don’t have an ugly voice, otherwise the wedding guests will laugh at us.” 40. So he went and ate berries. 41. After eating them, he came. 42. His father said to him: “Let’s go and receive the bride!” 43. They went, reached the wedding guests and sat down. 44. Then, Semuhanuka told the party: “My son has been suffering from tuberculosis.” 45. The people said: “It’s a lie.” 46. Semuhanuka said: “Let him spit for you to see!” 47. His son spat on the ground. 48. Looking, they saw blood and were very surprised and said: “We don’t want to give him our child.” 49. They gave the bride to Semuhanuka. 50. His son said: “Look at my father who cheated me and now I have lost my wife!” 51. He said: “Wait and see, I’ll get even with him.” 52. So his son left and returned home and Semuhanuka got married and lived with his wife.

53. Later, his wife became pregnant and bore a baby boy. 54. Semuhanuka’s older son, the one he had cheated, learned that his father’s wife had born a child. 55. He called his dogs, went and hunted a hare, killed it, took its entrails out and wrapped them, went to the place where his father was sleeping and reached there at midnight. 56. He met his father and the wife sleeping, the child behind the mother. 57. He unwrapped the hare’s entrails, put them in front of his father and rubbed him some blood into the beard. 58. Having done that, he took their child and left. 59. When the mother of the child woke up, she looked for the child and didn’t find it. 60. She lit fire in the fireplace, brought a torch, made light and suddenly saw the entrails in front of Semuhanuka and the blood on his beard. 61. The woman cried and said: “He has eaten my child!”

62. The brothers of the woman came to the rescue, seized Semuhanuka and tied him up firmly. 63. When they were about to kill him, his son heard it and brought the child. 64. When he arrived with it, he said to the brothers of the woman whom Semuhanuka had married: “Originally, the woman was intended for me. Before my wedding, he cheated me and said I should eat berries so that I sing well at the wedding party. When we reached the party, he said I had tuberculosis and he got the bride. Now, here is your child, he has not eaten it, I had taken it away in revenge for what he had done to me.” 65. So, they laughed at Semuhanuka and gave the woman to her legitimate husband. 66. From long ago up to that day and until he died, he never stopped telling lies. 67. He was a man of very many lies.

Chapter VII: Proper Nouns

Proper nouns referring to persons, places, months, seasons, etc. are called *amazina bwiité*. It is important to know their pronunciation, structure and meaning. It is also necessary to know their syntax and semantics. They are pronounced like any other word in a similar context. One must know the tone and the length of every syllable.

7.1. Months

The twelve months of the Rwandan calendar (*amézi y'ú Rwaanda*) are:

<i>Mutaráma</i> “January”	<i>Gicuráasi</i> “May”	<i>Nzéri</i> “September”
<i>Gashyáantáre</i> “February”	<i>Kaména</i> “June”	<i>Ukwaakira</i> “October”
<i>Weerurwe</i> “March”	<i>Nyakáanga</i> “July”	<i>Ugushyíingo</i> “November”
<i>Matá</i> “April”	<i>Kaanamá</i> “August”	<i>Ukuboza</i> “December”

7.2. Geographic Names

7.2.1. Provinces, Districts, Regions and Countries

Rwanda has five provinces (*-táará* 9/10) and thirty districts (*-rééré* 12/13).

Provinces

<i>Amajyáaruguru</i> “Northern”	<i>Iburásiraziúba</i> “Eastern”	<i>Umujyí wa Kigali</i> “City of Kigali”
<i>Amajyéepfó</i> “Southern”	<i>Iburéengeraziúba</i> “Western”	

Northern Province comprises five districts.

<i>Buréra</i>	<i>Gicuúmbi</i>	<i>Ruriindo</i>
<i>Gakeenke</i>	<i>Musáanze</i>	

Southern Province comprises eight districts.

<i>Gisagára</i>	<i>Kamonyi</i>	<i>Ruhaango</i>	<i>Nyaanzá</i>
<i>Huuye</i>	<i>Muhaanga</i>	<i>Nyamagabe</i>	<i>Nyaruguru</i>

Eastern Province comprises seven districts.

<i>Bugesera</i>	<i>Kayoónza</i>	<i>Ngoma</i>	<i>Rwáamagana</i>
<i>Gatsíbo</i>	<i>Kirehe</i>	<i>Nyagataré</i>	

Western Province comprises seven districts.

<i>Karoongi</i>	<i>Nyabihu</i>	<i>Rubavu</i>	<i>Rutsíro</i>
<i>Ngororero</i>	<i>Nyamásheke</i>	<i>Rusiízi</i>	

The City of Kigali comprises three districts.

Nyarúgeenge

Kiicúkiro

Gasaabo

Names of Rwanda's Historical Regions

Ndúga

Giseényi

Kibúungo

Kinyagá

Muhaanga

Butáre

Bureembo

Rukóma

Mayága

Gikoóngoro

Kabágari

Nyaantáango

Maraangara

Bugoyi

Mutára

Huuye

Bunyaambiriri

Buréera

Bwéeramvúra

Rukíga

Ruhoondo

Bugaánza

Kibuye

Bugesera

Bukúunzi

Names of Foreign Countries

u Buruúndi “Burundi”

u Bushinwá “China”

Taanzaniyá “Tanzania”

u Budaáge “Germany”

u Buhlíndí “India”

Koóngo “the Congo”

u Bubirigi “Belgium”

u Butariyaáni “Italy”

Turukiyá “Turkey”

u Bwóongerezá “England”

Rusiyá “Russia”

Yapaáni “Japan”

u Bufaraansá “France”

Kenýá “Kenya”

Poloónyi “Poland”

u Busuwisi “Switzerland”

Misíri “Egypt”

u Bugerekí “Greece”

Sudaáni “Sudan”

7.2.2. Lakes

The principal lakes (-yága 7/8) of Rwanda are:

Kivú

Mugesera

Ruhoondo

Rwéeru

Muházi

Buréera

Cyooohóoha

Ihemá

7.2.3. Rivers

The principal rivers (-gezi 3/4) of Rwanda are:

Akagéra

Nyabároongo

Mwóogo

Satlinsyi

Akanyarú

Bakokwe

Rukárara

7.2.4. Volcanoes

There are eight volcanoes (-ríunga 7/8) in or near Rwanda.

Karisiímbi

Nyamuragira

Mikeno (Mukurú-múbi)

Muhabuura

Nyiragoongo

Sabyíinyo

*Bisoké**Gahinga*

All of these are in the northwest, along the border with Uganda and the Democratic Republic of the Congo. Nyiragongo is across the border in the Congo.

7.2.5. Hills

Rwanda has been called the Land of a Thousand Hills. Of course, each of these hills has its own name.

Some are named, for example, after the professional occupation of the people who lived there (hill of blacksmiths, of tanners, etc.) or the type of vegetation growing there (hill of eucalyptuses, of acacias, etc.). The noun for hill, *-sózi* 12/13, is in the diminutive class 12 and is followed by a complement with or without preprefix.

+ *Noun with Preprefix*

ku K-í-mihurura
ku K-á-bacúzi

ku K-á-baházi
ku K-áa-béézá

ku K-ii-cúkiro

+ *Noun Without Preprefix*

Kaa-rúbuumba
Kaa-nyaánza

Kaa-rubaanda
Kaa-mugorozi

Kaa-cyliru
Kaa-bgáayi

cf. Hausa *Gidan Rumjì* “butcher’s place, abattoir,” *Gidan Garà* “ant’s place”

Another group begins with *nya*.

Nya-máta
Nya-miraambo
Nya-muragira (volcano)
Nya-bikeenke
Nya-bisiíndu

Nya-rubaamba
Nya-rúsaange
Nya-másheke
Nya-rúgeenge
Nyaa-nzá

Nya-gataanga
Nya-rubuye
Nya-mabuye
Nya-ruheengeri

Parallel to these names is a group beginning with *Sa-*, which can also designate humans.

Sa-byilinyo

Sa-búsaro

Others include:

Mitáre-ishóonga

Kamira-nzogera

Mbúra-bútuuro

7.3. Personal Names

The traditional Rwandan naming system is free and open. Parents are free to give their newborn child the name they like. The name is not inherited and it remains unchanged when girls get married. Some names specify the sex of the bearer. Names beginning with *Mukáa-* or *Nyira-/Nyirá-* are for girls. Those beginning with *Sée-* refer to boys.

7.3.1. Structure and Meaning

Generic Nouns

With Preprefix

Umuhozá “the consoler”

Ingabire “present, gift”

Without Preprefix

Mugisha “happiness, good luck”

Kiragi “mute”

Gakubá “little lightning”

Muhiire/Muhiirwá “happy”

Ruhára “bare head”

Mwiizá “beautiful”

Gikeri “frog”

Ndagano “heritage”

Ntwáari “courageous”

Many personal names contain the item *Imáana* “God, good luck” or *umugisha* “blessing.” Other terms for *Imáana* are *Umuremyi*, *Rurema*, *Iréma*, *Iyarémye* or *Rugirá* “the Creator,” *Iyakare* “One who has always been there,” *Umukizá* “saviour.”

Some names contain the Christian God’s name, *Muungú*.

Imáana as subject can be *in situ* or postponed. The vowel in parentheses is elided.

In Situ

Imáan(a)ibahó “God exists”

OP Ha- in Subject Position

When *Imáana* (or its equivalent) is postponed, the name often begins with *Ha-*. The vowel in parentheses is elided.

Hab(a)imáana “there is God, God exists”

Hab(a)umugisha “we trust in the blessing”

Hab(a)iyakare “there is One who has always been there”

Hab(a)iyarémye, “the Creator exists,” *-rem-* “create”

Habyaar(a)imáana “God gives children,” *-byáar-* “give birth”

Harer(a)imáana “God raises children,” -*rer*- “raise children”
Hatuung(a)imáana “God preserves life,” -*túung*- “take care”
Hakiz(a)imáana “God (alone) makes wealthy,” -*kíz*- “save, make rich”
Hiit(a)imáana “God gives names,” -*íit*- “give a name”
Hakuz(a)imáana “God alone raises (children),” -*kúz*- “make grow”
Habarurema “the Creator exists”
Habarugirá “there is One who gives life”

OP Bi- in Subject Position

Other such names begin with *Bi*-.

Biiz(i)imáana “God alone knows things,” -*’zi* “know”
Biizimuungú “God alone knows things”
Biror(a)imáana “God sees it,” -*ror*- “see”

Imáana as Object (VP + NP)

Dushiim(é)imáana “let’s praise God,” -*shiim*- “praise”
Musaby(e)imáana “I ask God to give me (the child),” -*sab*- “ask, beg”
Nseeng(a)imáana “I pray to God,” -*seeng*- “adore, pray, worship”
Nsaanz(e)imáana “I go to God,” -*saang*- “go towards”
Mbon(a)imáana “I see God,” -*bón*- “see”
Ndiindiriy(e)imáana “I wait for God,” -*riindiir*- “wait patiently”
Niizeey(e)imáana “I have confidence in God,” -*íizeer*- “hope, trust, rely”
Twaagir(a)imáana “we depend on God, on good luck,” -*gir*- “have”
Ntaakirút(a)imáana “nothing is higher than God,” -*rut*- “surpass”
Nderer(a)imáana “I raise (the child) for God,” -*rer*- “raise, bring up a child”
Ndagij(e)imáana “I entrust him to God,” -*ragiz*- “give in trust”
Ndikuumáana “I live by the will of God”

Other Name of God as Object (VP + NP)

Dukuz(a)umuremyi “we praise the Creator,” -*kúz*- “praise”
Dufit(e)umukizá “we have a saviour,” -*fit*- “have”
Nshiimiy(e)umuremyi “I thank the Creator,” -*shiimir*- “thank”
Ndamy(a)umukizá “I adore the Saviour,” -*ramy*- “adore, praise”
Twaagiramuongú “may we have God’s help” -*gir*- “have”
Nshiimiyumuremyi “I thank the Creator,” -*shiimir*- “thank”
Ndamyumukizá “I adore the Saviour,” -*ramy*- “adore, praise”
Twaagiramuongú “may we have God’s help,” -*gir*- “have”

Imáana Pronominalized

Iraámbona “He (God) sees me,” -*bón*- “see”
Nsab(a)iréma “I beg the Creator (to let the child live),” -*sab*- “beg”
Ntez(e)iryááyo “I wait for His (word),” -*tég*- “wait, await”
Nzaayihorana “I’ll always have it (good luck),” -*hóran*- “always have”
Iragúha “He gives you,” -*há*- “give”
Ndayishiimiye “I thank Him,” -*shiimir*- “thank”
Ishiimwé “let Him be praised,” -*shiimw*- “be praised”
Yaadusonéye “may He treat us mercifully,” -*sóner*- “have mercy”
Nzaayihorana “I will always have it”
Iraámbona “He sees me”
Yaadusonéye “may He have mercy on us”
Ishiimwé “God be thanked”
Nteziryááyo “I wait for His word,” -*tég*- “expect”

Imáana Topicalized

Niyómukizá “He is the Saviour,” -*kíz*- “save, make rich”
Niy(ó)iréma “He is the one who creates,” -*rem*- “create”
Niy(ó)itégeka “He is the one who commands,” -*tégek*- “command”
Niy(ó)ibiizi “He is the one who knows it,” -*’zi* “know”
Niyóyiitá “He alone gives names,” -*lit*- “give a name”
Niyómboná “Him alone I see,” -*bón*- “see”
Niyóduseengá “Him alone we praise,” -*seeng*- “praise”
Niyóbugiingo “He is life,” -*giingo* 14 “life”

Possessive Construction

<i>Uwĩimáana</i> “God’s child”	<i>Nd(i)uwamúungú</i> “I belong to God”
<i>Ak(á)imáana</i> “God’s own”	<i>Nd(i)uwĩimáana</i> “I belong to God”
<i>Uwamúungú</i> “God’s child”	<i>Kubwĩimáana</i> “by God’s will”

Objective Relative Pronoun

<i>Ak(ó)imáan(a)izanyé</i> “what God brings”	<i>Ak(ó)ingenéye</i> “what He (God) gives me”
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Beginning with Ntaa

Ntaamakúriro “no place to grow up”
Ntaakirút(a)imáana “nothing is higher than God,” -*rut*- “surpass”

Máana + *Verb*

In subject position, *Imáana* may lose its preprefix.

Máan(a)irarora “God sees,” -*ror*- “see, watch”

Máan(a)iragúha “God gives you,” -*há*- “give”

Máan(a)iragaba “God gives presents,” -*gab*- “give presents”

Máan(a)irihó “God exists,” -*rí* “be, exist”

Máan(a)irabaruta “God surpasses them,” -*rut*- “surpass”

Máan(a)ishiimwé “may God be praised,” -*shiimw*- “be praised”

Máan(a)irakíza “God makes rich, healthy,” -*kíz*- “make rich, healthy”

Other Structures

Mboony(e)ishyano “I see misfortune”

Mbony(e)umutwá “I see a Twa”

Mugwáanézá “the peaceful”

Siimbiizi “I don’t know it”

Mweéne-, *pl* Beéne- “*child of, owner of*”

Beénimáana “the happy ones”

Beéninká “owners of cows”

7.3.2. Gender

Kinyarwanda has no morphological gender. However, names beginning with *Nyira*-/*Nyirá*- “mother of” or *Mukáa* “wife of” are for females and those beginning with *Sée*- “father of” are for males.

The NP or VP following these gender markers has no preprefix.

Female

Nyira-/*Nyirá*- + *NP*

The final tone of *Nyira*- depends on the following noun: *Nyira*- is Lo if the following noun is entirely Lo and Hi if the noun contains a Hi.

Nyira- Before Lo

Nyirangeendo, -*geendo* 11/10 “travel”

Nyirabukara, -*kara* 14 “blackness”

Nyirabyooba, -*ooba* 7/8 “mushroom”

Nyirabirori, -*rori* 8 “show, spectacle”

Nyirakabirigi, -*birigi* 13 “little Belgian”

Nyirabashootsi, -*shootsi* 1/2 “one who leads cows to drinking place”

Nyirá- *Before Hi*

Nyirámatáma, -táma 6 “cheeks”

Nyirákamáana, -máana 12 “little luck, little happiness”

Nyirábazuúngu, -zuúngu 1/2 “Europeans, whites”

Nyirákamégeri, -mégeri 12 “little mushroom”

Nyirágasigwá, -sígwá 12 “the one left behind”

Nyiráneezá “mother of goodness, the good-natured,” -néezá 9 “goodness”

Nyirárúkúundo “mother of love,” -kúundo 11 “love”

Nyirágakwáavu, -kwáavu 12 “little rabbit”

Nyirámwíizá, -iizá 1 (mw-) “the good/beautiful one”

Nyiráamáana > Nyirámaana (Meeussen’s Rule), -máana 9 “luck, blessing, girl who brings good luck”

Nyira-/Nyirá- + *VP or Derived Noun*

Nyiragwiiza, -gwiiz- “have enough”

Nyirabariinda, -riind- “guard, watch, wait,” bariinda “they watch”

Nyiranziiropera, -íi-ror-er- “see for oneself,” nziirorera “I’ll see for myself”

Nyiranshaaka, -shaak- “want, search,” nshaaka “I want, I search”

Nyiranshimi(e)imáana “I thank God”

Nyiranzeey(e)imáana “I trust God”

Nyirábakúze, -kúr- “grow up”

Nyirándakúunzwe, -kúund- “love,” -kúundw- “be loved,” ndakúunzwe “I am loved”

Nyiránguúndwaakazi, -kúundwaakar- “be preferred,” inkuúndwaakazi “the preferred one”

Nyirántaábwa, -táabw- “be lost, neglected, abandoned,” intaábwa “the rejected one”

Nyirámukuúndwa “beloved”

Nyirándakúunze “I love”

N.B.: Tonal assimilation is limited to the second item.

Nyirazan(a)inká “bring a cow”

Nyiransabimáana “I pray to God”

Instead of *nyirá-*, one also hears *nyina-* + possessive “mother of.”

Nyinawíinká “mother of cows”

Nyinawúmwaámi “mother of a king”

Mukáa + *NP, Both Items Unchanged*

Mukáashemá, -shemá 5 “pride”

Mukáashyaka, -shyaka 5 “hard work, zeal”

Mukáamugisha, -gisha 3 “blessing”

Mukáagatáre, -táre 12 “small lion”

Mukáamáana, -máana 9 “good luck”

Mukáa + VP

Mukáandayiseenga “I adore him (God),” -seeng- “adore, praise, worship”

Mukáandiinda “I’m waiting,” -riind- “wait”

Mukáangwiije “I have enough,” -gwiiz- “have enough”

Mukáandabagera “I weigh them,” -ger- “weigh”

Kaa-/Káa- + Noun

The tone of *Kaa-/Káa-* is polar to that of NP.

Kaabutumwá, -tumwá 14 “message”

Kaaburamé, -ramé 14 “long life”

Káandaanga, -raang- “show the direction”

Káambeera, -béer- “be suitable”

Káangoma, -goma 9 “drum”

Male

Sée + Noun

Sée “father of” is for males. The tone in both parts is constant.

Séentaama, -taama 9/10 “sheep”

Séemugabo, -gabo 1/2 “man”

Séemuhanuka, -hanuk- “fall from above”

Séemuhimá, -himá 1/2 “Hima (an ethnic group in Uganda)”

Séekazíga, -zíga 12 “small circle”

Séemusaámbi, -saámbi 3/4 “crown bird”

Séehené, -hené 9i/10i “goat”

Séebazuúngu, -zuúngu 1/2 “father of whites”

Séebituúngwa, -tuúngwa 8 “possessions”

Nya- + NP

Nyabwaangu, -aangu 14 “hurry”

Nyabyeénda, -eénda 8 “nine”

Nyakujya “the goer,” -gi- “go”

Nyarúhogó, -hogó 11 (*ru-*) “brown bull”

Nyabúhené, -hené 14 “goats”

This structure is used to generate names for people as well as animals.

Nyagákeecúru/Nyagákeécuru “small old woman”

Nyaampiínga “beauty queen”

Nyabyeénda “a male name”

Nyabiruungu “one of Ryangombe’s daughters”

Nyakiriro “one of Ryangombe’s daughters”

Nyabiíngi “female ghost”

Nyaweéra “a place name”

Nyamaboondo “big frog”

Nyamábuumba “wasp”

Nyamábara = *impiimbi* “civet”

Sa- + NP

Sagátwa, -twá 12/13 “small Twa”
Sakeéga, -eéga 12/13 “small member of the
 Ega clan”
Sakiindi, -ndí “other”
Samúsire, -súre 3/4 “a species of bird”

Sabúsaro, -sáro 14 “pearls”
Sarúhara, -hára 11 “bare head”
Sabúhoro, -hóro 14 “peacefulness”

Class Prefix + -nya- + Noun

Kanyeentaama “owner of sheep,” -taama 9/10 “sheep”
Munyáankeésha, -keésha 9 “purity”
Munyéeshuúri “pupil, student, schoolchild,” -shuúri 5/6 “school”
Munyáanéézá “the good one,” -néézá 9 “goodness”

Longer Formations

Ndamy(a)umukizá “I praise the Saviour,” -ramy- “praise,” -kizá 1/2 “saviour”
Uwámahóro “the peaceful,” -hóro 6 “peace”
Bazir(a)uwilha “they hate one who achieves sth,” -zir- “hate,” -há- “give,” -íihá- “acquire by
 own effort”
Mudáhemúka “one who doesn’t disappoint,” -hemuk- “disappoint”
Rudákemwá “one who doesn’t get blame,” -kémw- “be blamed”
Mugwáanéézá “the peaceful one”
Bigirabagabo “things belong to the braves”
Bigir(a)umwaámi “things belong to the king”
Nkurikiy(e)imfúra “I follow the first-born”
Muhiindangiga “one who pushes timber logs”
Muhekantaama “sheep bearer”
Muragwabugabo “inheritor of bravery”

7.3.3. Connotations

A personal name is frequently a comment about the neighbours or about the child itself. The following are examples of some different connotations found in names.

About Neighbours

Siindikubwaábo “I am not alive because they like it”
Sibómáana “they are not God” = “they have no influence on my destiny”
Ntaahontuuyé “I live nowhere”
Mpoorw(a)ikí “what do they punish me for?”
Ntaamabyáariro “no place to bear children”
Ntaahondí “I am nowhere”

Nderérehé “where shall I bring up children?”
Ndereyehé “where shall I raise up children?”
Kazaamarandé “who will end it?”

About the Child

Bavakure “they come from far”
Murek(e)ateté “let her get spoiled” cf. Igbo *Obiageli* “she came to eat, was born to be treated well”
Muror(e)unkweére “look at her and bring me the marriage pledge!”
Nyinawiinká “mother of cows” = “source of wealth when she gets married”
Uzáamukúunda “he who will like her”

About Cows

Nyinawiinká “mother of cows, (source of cows)”
Mutez(e)inká “I keep her ready for cows”
Ntakirút(a)inká “nothing is better than cows”
Nkurikiy(e)inká “I follow the cows”
Zan(a)inká “bring cows!”

Miscellaneous

Munyáanéézà “the good one”
Mugwáanéézà “the good-hearted”
Uwíngabíre “the one given in trust”
Uwúmuremyi “child of the Creator”
Musabé “pray!”
Bigiruwéenda “he who takes things has them”
Shyirakeéra “be patient!”
Mutímukéeye “pure heart, innocent”
Dusabírane “let’s pray for each other”
Síimbízi “I don’t know it”
Nzaabandóra “I’ll be watching”
Nzaabaníita “I’ll give a name later”
Bariigira “they are self-reliant”
Ndazivunnye “I help them”
Mugenimaándwa “I dedicate the child to Imaándwa cult”
Gikoribikwíye “one who does the right things”
Ngirénté “what shall I do?”
Biryuweénda “he who likes it eats it”
Ndaziramiye “I save them”
Niiragíre “may God protect him/her”
Murasandoonyi “antelope shooter”
Nzaabikirana “I’ll be rich with it”
Kazáaruséenya “one who will destroy the family”
Ntaamweéte “no hard work”
Mugab(o)usháaka “man who wants”
Mudáteenguha “the one who does not disappoint”
Mudácumúra “one who doesn’t commit sins”
Nzikóoga “I can swim”
Nzikurása “I can shoot”
Nzikwírorera “I can see myself”

7.3.4. Christian Names

European Christian names are often assimilated into Kinyarwanda. Most have at least one Hi tone. One exception is *Peetero*, which is alternatively pronounced *Peetéro*.

<i>Mariyá</i> “Marie”	<i>Varéensi</i> “Valence”	<i>Venaanti</i> “Venant”
<i>Heréna</i> “Helen, Hélène”	<i>Vitáari</i> “Vital”	<i>Venaansiyá</i> “Venantie”
<i>Meeraniyá</i> “Mélanie”	<i>Karoóri</i> “Charles”	<i>Karoriná</i> “Caroline”
<i>Benedigíto</i> “Bénédict”	<i>Simoóni</i> “Simon”	<i>Paatirisiyá</i> “Patricia”
<i>Tomáasi</i> “Thomas”	<i>Matiyáasi</i> “Matthias”	<i>Diyóniízi</i> “Dionyse”

Note that the liquid *l* is pronounced like *r* and that all syllables are open, i.e. end with a vowel. Moreover, every vowel can be Hi or Lo, short or long. While Kinyarwanda has words without any Hi, loanwords almost always have at least one Hi. This may be due to fact that the languages from which these Christian names are borrowed are accentual.

7.3.5. Historical Personalities

Kings

According to Alexis Kagame (*Inganji Karinga*, pp. 37-38), the following kings have reigned in Rwanda.

- | | |
|--|---|
| 1. <i>Giháanga Ngom(a)ijana</i> (1091-1124) | 15. <i>Mutára Séemugéshi</i> (1543-1576) |
| 2. <i>Kanyarwaanda Gahimá</i> (1124-1157) | 16. <i>Kigeri Nyamuheshéra</i> (1576-1609) |
| 3. <i>Yuhi Musiínga</i> (1157-1180) | 17. <i>Mibáambwe Gisánura</i> (1609-1642) |
| 4. <i>Ndahiro Ruyaánga</i> (1180-1213) | 18. <i>Yuhi Mazimpaká</i> (1642-1675) |
| 5. <i>Ndoba?</i> (1213-1246) | 19. <i>Cyíirima Rujúgira</i> (1675-1708) |
| 6. <i>Saameémbe?</i> (1246-1279) | 20. <i>Kigeri Ndabárasa</i> (1708-1741) |
| 7. <i>Nsoro Samúkoóndo</i> (1279-1312) | 21. <i>Mibáambwe Séentaabyó</i> (1741-1746) |
| 8. <i>Rugaánzu Bwiimba</i> (1312-1345) | 22. <i>Yuhi Gahiindiro</i> (1746-?) |
| 9. <i>Cyíirima Rugwe</i> (1345-1378) | 23. <i>Mutára Rwoogéra</i> (?-1853) |
| 10. <i>Kigeri Mukobánya</i> (1378-1411) | 24. <i>Kigeri Rwáabugiri</i> (1853-1895) |
| 11. <i>Mibáambwe Séekaroongoro</i> (1411-1444) | 25. <i>Yuhi Musiínga</i> (1895-1931) |
| 12. <i>Yuhi Gahimá</i> (1444-1477) | 26. <i>Mutára Rudáhigwá</i> (1931-1959) |
| 13. <i>Ndahiro Cyaamatáre</i> (1477-1510) | 27. <i>Kigeri Ndahiindúrwá</i> (1959-1961) |
| 14. <i>Rugaánzu Ndóori</i> (1510-1543) | |

Jan Vansina, like Alexis Kagame, used the notion of generation (30 years for a reign) to estimate the ruling time of the kings. However, Vansina doubts the historicity of some kings. In his view, only those who ruled from the 16th century onwards are historically known.

Presidents

- | | |
|---|---|
| 1. <i>Mboonyumutwá Dominikó</i> (1961-1962) | 3. <i>Habyaarimáana Yuvénaári</i> (1973-1994) |
| 2. <i>Kayíbaanda Gerégoóri</i> (1962-1973) | 4. <i>Siindikubwaábo Tewódoóri</i> (1994) |

5. *Biizimuungú Paasíteeri* (1994-2000)

6. *Kagamé Poóro* (2000-present)

Legendary Personalities

The following are the names of other well-known legendary personalities.

Ryáangoombe

Nyiráryáangoombe

Binégo

Séemugaza

Ntaagit(á)umucúnnyi

Séemuhanuka

Rutégamíinsi

Nyagákeecúru

Nyirakajuumba

Nguunda

Nyabiíngi

Nyabiruungu

Nyakiriro

7.3.6. Clans and Their Totems

Every Rwandan belongs to one of the following clans. Their totems (in parentheses after each clan name) are all names of animals common in Rwanda.

Abasiindi (umusaámbi)

Abeéga (igikerí)

Abakóno (igikerí)

Abaha (igikerí)

Abagesera (inyamáanza)

Abazigaaba (ingwe)

Abasiinga (sakábaka)

Abashaambo (intáre)

Abahoóndoogo (ishwiíma)

Abacyaába (impyisi)

Ababaanda (impyisi)

Abéenengwe (ingwe)

Aboongeera (ishá)

Abuíngura (ifuundi)

Abasita (imbweébwe)

7.4. Animals

There are also proper nouns for domestic and wild animals.

Domestic Animals

Rusaáke “cock”

Rugeyo “ram”

Ruseengo “steer”

Ruhayá “he-goat”

Rubweejáanga “dog”

Nyiráhuúku “cat”

The following names describe the colour of domestic animals.

Steers

Ruseengo “(name of a bull)”

Rusáanga “(name of a bull)”

Cows

Bihogó “brown”

Gitáre “white”

Gaju “black and white”

Goats

Musherú “black and white”

Mwéeru “white”

Proper nouns are used for many wild animals in narratives.

Biheehe “hyena”

Bakamé “rabbit, hare”

Busuunzu “crocodile”

Rwáara “leopard”

Nyarugwe “leopard”

Nyaruyovu “elephant”

Warúpyisi “hyena”

Nyiramuhari “bush dog”

Nyirábarazáana “flamingo”

Sakábaka “eagle”

Sarúhara “vulture”

Dog Names

Bahané-baruhé “Let them punish until they tire”

Bahanira-mu-rucaáca “They punish on the grass”

Bakoosha-bádahannyé “They ask for bridewealth without purifying”

7.5. Poetic Usage

Nouns without preprefix have a special type of class agreement in poetic usage.

Kibogó cyaa Ndahiro

Gisaká cy'Ábazirankeende

Kizímu cyaa Rwiicamakoombe

Nyakiriro cyaa Gaaju

Karisiímbi kaa Mikenó

Karágwe k'Ábahiinda

Rutégamíinsi rwaa Tegeera

Rutoki rw'Úrutúunda

Ruzimyá rwaa Ruregeya

Maguru ya Sárwaayá

Nyaangoma ya Nyábaámi

Nyamíkore ya Mihaanga

Nyakwéezi kwaa Ruguru

Buha bwaa Ruguru

Bwiizá bwaa Máshirá ya Sábugabo

Muzigírwa wa Múzeerwá

Mutára wa Túbiíndi

Sarúhara rwaa Nkomokomo

Multi-part compounds occur in poetic or heroic praise names.

Bikiinja-bishiingúura-amacúmu-muu-ntágara “The killer who takes the spears out of their safe”

Inkáandagira-bátuumvá “One who treads/walks without being heard (leopard)”

Sée-mukenyera-ngwe “He who wears a leopard skin”

Sée-máana-zuujé-igituúza “He whose breast is full of talismans”

Nyirá-mugíra-néézá “The good-mannered one”

Ntaa-gitá-umucúnnyí “Nothing is hidden to the amulets maker”

Nya-gisha-cy'impenébeere “Nyagisha with small breasts”

Gikaniisha-muhoro “He who works leather with a machete”

Rugayi-rwaa-Búuzi-umuruúndi “Rugayi son of Buzi the Burundian”

Kiboogo-cyaa-Ndahiro “Kibogo son of Ndahiro”

Náama-itiúuzúra “Unaccomplished plan”

Some praise names are so long one cannot memorize them easily, such as *Bwiizá-bwaa-Máshirá-ya-Sábugabo-budashirá-irora-n'iroongora* “Bwiza, daughter of Mashira, son of Sabugabo, whose admiration and marrying never ends.”

7.6. Exercises

1. Read the following names.

<i>Munyarugereero</i>	<i>Nyirámutáraambírwa</i>	<i>Musabiréma</i>
<i>Nyirahabakurama</i>	<i>Ruhinyuza</i>	<i>Muhekantaama</i>
<i>Murorunkweére</i>	<i>Nzaamuraambahó</i>	<i>Barígira</i>
<i>Mukáandayiseenga</i>	<i>Nzaambazamariyá</i>	<i>Mukáaruriinda</i>
<i>Mukáamunyaangeyo</i>	<i>Mukáasinaangána</i>	<i>Nyiransaanzimfúra</i>
<i>Mutímukéeye</i>	<i>Nyirabariinda</i>	<i>Akímáanizanyé</i>
<i>Rugirangoga</i>	<i>Ngarukiyintwáari</i>	<i>Mutabaaruka</i>
<i>Bucyényiseéenge</i>	<i>Máanirabaruta</i>	<i>Rukimirana</i>
<i>Murekateté</i>	<i>Ayínkamiye</i>	<i>Rusiingizandekwe</i>
<i>Munyaangabo</i>	<i>Mboonyishyano</i>	<i>Rusaatiira</i>
<i>Ndayisaba</i>	<i>Nzaabakuriza</i>	<i>Rukaataaza</i>
<i>Máaziyateke</i>	<i>Bapfakurera</i>	<i>Rugwiizangoga</i>
<i>Nyirazigama</i>	<i>Barayagwiiza</i>	<i>Nyirábunumá</i>
<i>Nyirasinumváyaábo</i>	<i>Nyirábuhivú</i>	<i>Nyirámatáma</i>
<i>Ibarushimpuhwe</i>	<i>Bariibutsa</i>	<i>Siindikubwaábo</i>
<i>Nyinawankuusi</i>	<i>Ntaakirútinká</i>	<i>Bahanébaruhé</i>
<i>Séebwúuguugú</i>	<i>Nkurikiyinká</i>	<i>Mutwaarasibo</i>
<i>Séemuhánuka</i>	<i>Nkurikiyimfúra</i>	<i>Ndayaambaje</i>
<i>Mutwaarasibo</i>	<i>Séebazuúngu</i>	<i>Ndayishiimiye</i>
<i>Ruhuumuriza</i>	<i>Dufitumukizá</i>	
<i>Rubaashumukóre</i>	<i>Nkurikiyíngoma</i>	

Answer the following questions.

- Translate the above names into English.
- Which names designate males, which females? Why?
- Use each name in types 1 and 2 of the vocative case.

Answers

Munyarugereero “member of a border guard”; 1. *Munyárugereero*, 2. *Munyárugere*.

-2-2

Nyirahabakurama “what’s important is to live long”; 1. *Nyiráhabakurama*, 2. *Nyiráhabakura*.

-2-2

Murorunkweére “look at her and bring the bridewealth”; *Murorunkweé*.

+1-2

Mukáandayiseenga “I adore God”; *Mukáandayise*.

-2-2

- Mukáamunyaangeyo* “wife of Munyaangeyo”; *Mukáamunyaange*.
-2 -2
- Mutímukéeye* “pure heart”; *Mutímuke*.
-2
- Rugírangoga* “the fast one”; 1. *Rugírangoga*, 2. *Rugírángo*.
-2 -2
- Bucyényiseénge* “I praise God every day”; *Bucyényiseé*.
+1-2
- Murekateté* “let her be spoilt”; *Murekate*.
-2-2
- Munyaangabo* “shield carrier”; 1. *Munyáangabo*, 2. *Munyáanga*.
-2-2
- Ndayisaba* “I beg God”; 1. *Ndayísaba*, 2. *Ndáyisa*.
-2-2
- Máaziyateke* “water on cocoyam”; *Maáziyate*.
-2-2
- Nyirazigama* “spare!”; 1. *Nyirázigama*, 2. *Nyiráziga*.
-2-2
- Nyirasinumváyaábo* “I don’t hear their words”; *Nyirasinumváyaá*.
-1-2
- Ibarushimpuhe* “God is more merciful than you”; *Ibarushimpu*.
-2-2
- Nyinawankuusi* “mother of Nkusi”; 1. *Nyináwankuusi*, 2. *Nyináwanku*.
-2-2
- Séebwúuguugú* “one who looks out for trouble”; *Seébwúugu*.
-2-2
- Séemuhanuka* “one who came from the sky”; *Seémuhanu*.
-2-2
- Mutwaarasibo* “one who carries *isibo*”; 1. *Mutwáarasibo*, 2. *Mutwáarasi*.
-2-2
- Ruhuumuriza* “one who brings relief”; 1. *Ruhúumuriza*, 2. *Ruhúumuri*.
-2-2
- Rubaashumukóre* “one who masters *umukóre*”; *Rubaashumukó*.
+1-2
- Nyirámutáraambírwa* “one who doesn’t get bored”; *Nyirámutáraambi*.
+1+1-2
- Ruhinyuza* “the contradictor”; 1. *Ruhínyuza*, 2. *Rúhinyu*.
-2-2
- Nzaamuraambahó* “I’ll keep to him/her”; *Nzaamuraamba*.
-2-2
- Nzaambazamariyá* “I’ll implore Mary”; *Nzaambazamari*.
-2-2
- Mukáasinaangána* “wife of I-Don’t-Hate-People”; *Mukáasinaanga*.
+1+1-2
- Nyirabariinda* “mother of Barinda”; *Nyirábari*.
-2-2
- Ngarukiyintwáari* “I return to the braves”; *Ngarukiyintwa*.
+1-2
- Máanirabaruta* “God is better than you/them”; *Maánirabaru*.
-2-2
- Ayínkamiye* “milk God gives me”; *Ayínkami*.
+1-2

- Mbonyishyano* “I get bad fortune”; 1. *Mboónyishyano*, 2. *Mboónyishya*.
-2-2
- Nzaabakuriza* “I’ll bring it up for you/them”; 1. *Nzaábakuriza*, 2. *Nzaábakuri*.
-2-2
- Bapfakurera* “they just bring up (children)”; 1. *Bapfákurera*, 2. *Bapfákure*.
-2-2
- Barayagwiiza* “they gather them”; 1. *Baráyagwiiza*, 2. *Baráyagwi*.
-2-2
- Nyirábuhivú* “mother of Buhivu”; *Nyirábuhí*.
-2-2
- Bariibutsa* “they remind”; 1. *Baríibutsa*, 2. *Baríibu*.
-2-2
- Ntaakirútinká* “nothing has more value than cows”; *Ntaakíruti*.
-2-2
- Nkurikiyinká* “I follow the cows”; *Nkurikiyi*.
-2-2
- Séebazuúngu* “father of Whites”; 1. *Seébazuúngu*, 2. *Seébazuu*.
+1-2
- Dufitumukizá* “we have a saviour”; *Dufitumuki*.
-2-2
- Nkurikiyingoma* “I follow the drum”; 1. *Nkuríkiyingoma*, 2. *Nkuríkiyingo*.
-2-2
- Musabiréma* “I owe it to the Creator”; *Musabire*.
-1-2
- Muheekantaama* “carrier of sheep”; 1. *Muhéekantaama*, 2. *Muhéekanta*.
-2-2
- Bariigira* “they are self-sufficient”; *Bar íigi*.
-2-2
- Mukáaruriinda* “wife of Rurinda”; 1. *Mukáaruri*, 2. *Mukáaruri*.
-2-2
- Nyiransaanzimfúra* “I go to the nobles (the first-born)”; *Nyiransaanzífu*.
+1-2
- Akíimáanizanyé* “what the good fortune brings”; *Akíimáaniza*.
-2-2
- Mutabaaruka* “returned from military expedition”; 1. *Mutábaaruka*, 2. *Mutábaaru*.
-2-2
- Rukimirana* “one who secretly goes back”; 1. *Rukímirana*, 2. *Rukímira*.
-2-2
- Rusiingizandekwe* “one who praises *indekwe*”; 1. *Rusiingizandekwe*, 2. *Rusiingizande*.
-2-2
- Rusaatiira* “one who pursues without break”; 1. *Rusáatiira*, 2. *Rusáati*.
-2-2
- Rukaataaza* “one who runs fast”; 1. *Rukáataaza*, 2. *Rukáata*.
-2-2
- Rugwiizangoga* “one who acts very quickly”; 1. *Rugwíizangoga*, 2. *Rugwíizango*.
-2-2
- Nyirábunumá* “mother of small doles”; *Nyirábunu*.
-2-2
- Nyirámatáma* “mother of cheeks”; *Nyirámata*.
-2
- Siindikubwaábo* “I don’t owe them my existence”; *Siindikubwaa*.
+1-2

Bahanébaruhé “let them punish and get tired”; *Bahanébaru*.

-2-2

Ndayaambaje “I beg him (God)”; 1. *Ndayáambaje*; 2. *Ndayáamba*.

-2-2

Ndayishiimiye “I thank him (God)”; 1. *Ndayíshiimiye*; 2. *Ndayíshiimi*.

-2-2

Male names often begin with *Sée-* “father of” or *Ru-*.

Females often begin with *Nyira-/Nyirá-/Nyina-* “mother of” or *Mukáa-* “wife of”.

2. Read the following Christian names.

<i>Peetero</i>	<i>Tomáasi</i>	<i>Dominikó</i>	<i>Matiyáasi</i>	<i>Vigítooriyá</i>
<i>Mariyá</i>	<i>Savéeri</i>	<i>Sisíriyá</i>	<i>Viyatóori</i>	<i>Labureensiyá</i>
<i>Yakobó</i>	<i>Vitáari</i>	<i>Bibíyaná</i>	<i>Karáveeri</i>	<i>Farasiisíko</i>
<i>Firipó</i>	<i>Tereéza</i>	<i>Makúratá</i>	<i>Vigítoori</i>	<i>Rehópoorídi</i>
<i>Viyané</i>	<i>Yohaáni</i>	<i>Meeraniyá</i>	<i>Paatirisiyá</i>	<i>Baritazáari</i>
<i>Heréna</i>	<i>Simoóni</i>	<i>Roozariyá</i>	<i>Yoozéfiina</i>	<i>Rehúnidáasi</i>
<i>Magísi</i>	<i>Venaantí</i>	<i>Nataariyá</i>	<i>Paahúriini</i>	<i>Kirisítiina</i>
<i>Fidéri</i>	<i>Simeehú</i>	<i>Buraandiná</i>	<i>Marígaríta</i>	<i>Seresítiini</i>
<i>Koréta</i>	<i>Feresíta</i>	<i>Nasitaaziyá</i>	<i>Rehúnarídi</i>	<i>Siteefaniyá</i>
<i>Yoozéfu</i>	<i>Karisíti</i>	<i>Siteefáno</i>	<i>Viríjiniyá</i>	<i>Kirisítiyaná</i>
<i>Niikóra</i>	<i>Madariná</i>	<i>Marítiini</i>	<i>Benedigíto</i>	<i>Venaansiyá</i>
<i>Saaróme</i>	<i>Gatariná</i>	<i>Gusítiini</i>	<i>Federíko</i>	<i>Kirisitofoóri</i>
<i>Yoozefá</i>	<i>Karoriná</i>	<i>Siríveéri</i>	<i>Deesidéri</i>	

The following names begin with a vowel. In some of them, it can be deleted and with an accompanying rightward tone shift.

<i>Antoniyá</i> > <i>Ntoniyá</i>	<i>Anasitaaziyá</i>	<i>Aríveéra</i>
<i>Imákurató</i> > <i>Makúratá</i>	<i>Izabéa</i>	<i>Isidoóri</i>
<i>Angeriná</i>	<i>Aregísi</i>	<i>Arufóonsi</i>
<i>Andereyá</i>	<i>Aroyízi</i>	<i>Edúwarídi</i>
<i>Aruferedí</i>	<i>Inóseentí</i>	<i>Erízabéti</i>

Hi Shift

Imákurató > *Makúratá*
hamagara Makúratá “call Immaculée”

Mákura

-2-2

Makúratá ari hé?

+1 -2

Answer the following questions.

a) Can you tell the gender of Christian names? How?

b) Use each of them in the vocative case. Note that none of them is entirely Lo.

Answers

The following names are female. Nearly all female names end in *a*.

Mariyá > *Mari*
-2-2

Heréna > *Hére*
-2

Koréta > *Kóre*
+1-2

Saaróme > *Saáro*
-2

Yoozefá > *Yooze*
-2-2

Tereéza > *Terée*
-2

Feresíta > *Feresi*
+2-2

Madarina > *Madari*
-2-2

Gatariná > *Gatari*
-2-2

Karoriná > *Karori*
-2-2

Sisíriyá > *Sí siri*
-2-2

Bibíyaná > *Bibiya*
-2-2

Makúrata > *Mákura*
-2-2

Meeraniyá > *Meerani*
-2-2

Roozariyá > *Roozari*
-2-2

Nataariyá > *Nataari*
-2-2

Buraandiná > *Buraandi*
-2-2

Nasitaaziyá > *Nasitaazi*
-2-2

Paatirisiyá > *Paatirisi*
-2-2

Yoozéfína > *Yoozéfí*
-2

Marigaríta > *Marigári*
-2

Viríjiniyá > *Viríjini*
-2-2

Vigítooriyá > *Vigítoori*
-2-2

Labureensiyá > *Labureensi*
-2-2

Kirisítína > *Kirisítii*
+1-2

Siteefaniyá > *Siteefani*
-2-2

Kirisítiyaná > *Kirisítiya*
-2-2

Venaansiyá > *Venaansi*
-2-2

The following names are male.

Yakobó > *Yako*
-2-2

Firipo > *Firi*
-2-2

Viyané > *Viya*
-2-2

Magísi > *Mági*
-2

Fidéri > *Fide*
-2

Yoozéfú > *Yoóze*
-2

Niikóra > *Niiko*
-2

Tomáasi > *Tóma*
-2

Savéeri > *Sáve*
-2

Vitáari > *Víta*
-2

Yohaáni > *Yoháa*
-2

Simoóni > *Simóo*
-2

Venaantí > *Venáa*
-2

Simeehú > *Simée*
-2

Karisíti > *Karísi*
-2

Dominikó > *Domini*
-2-2

Siteefáno > *Siteéfa*
-2

Marítiini > *Marítii*
+2-2

Gusítiini > *Gusítii*
-2

Siríveéri > *Sirívée*
-2

Matiyáasi > *Matíya*
-2

Viyatóori > *Viyáto*
-2

Karáveeri > *Károve*
-2-2

Vigítoori > *Vígito*
-2-2

Paahúriini > *Paahúrrii*
-2

Rehúnarídi > *Rehúnári*
-2

Benedigito > *Benedígi*
-2

Federíko > *Feredéri*
-2

Deesidéri > *Deesíde*
-2

Farasiisíko > *Farasiísii*
-2

Rehópoorídi > *Rehópoóri*
-2

Barítazáari > *Barítáza*
-2

Rehúnidáasi > *Rehúnida*
-2

Seresíitini > Seresítii
-2

Kirisítofoóri > Kirisítófoo
-2

Chapter VIII: Proverbs

The following examples will demonstrate the importance of proverbs to the understanding of Rwandan culture. Though difficult for beginners to understand, they offer a good reading exercise, especially as concerns relative clauses.

1. *Ak'úmuhana kaaza imvúra ihise*

“What comes from outside comes after the rain”

1b. *Akó mu mihana kaaza imvúra ihise*

“What comes from outside comes after the rain”

One should have everything he needs at home, or else he may have to wait to get things.

2. *Améenyó akéeta urugó rw'úundi ntáakuuká*

“The teeth that gnaw another man's house do not fall out”

2b. *Uúrya urugó rw'úundi ntáarwaará inzóka*

“He who feeds on someone else's house has no stomachache”

When you eat at someone else's house, it doesn't cost you anything. It is easier to live at the expense of others.

3. *Abaváandimwé bararwaana bakíikiraanura*

“Siblings fight and then reconcile themselves”

4. *Uwaámbuwe n'úuwó azí ntáatá ingáta*

“He who is robbed by someone he knows keeps the head-cushion (used to balance things when carrying them on one's head)”

One robbed by someone he knows hopes the things stolen can be recovered.

5. *Impyisí y'íwaányu ikurya ikúruundaruunda*

“A hyena from your place eats you neatly”

When someone close to you has to do you harm, he tries to treat you gently.

6. *Nyokórome akuruma akúrora*

“Your mother's brother bites you while looking at you”

Your mother's brother is harsher to you than your father.

7. *Núusaangá abaváandimwé bávuumbitse akareenge uvuumbúre akáawé kukó ubiigaana akáawé kagashyá*

“If you see siblings put their feet into the fire, take yours out because if you imitate them, then yours will get burnt”

7b. *Iyó abaváandimwé bávuumbitse akareenge uvuumbura akáawé*

“When siblings put their feet into the fire, take yours out”

7c. *Núusaangá abaváandimwé bávuumbitse ibireenge, uzáakuurémó icyáawé*

“If you see siblings put their feet into the fire, remove yours from it”

Do not imitate people who know each other well.

8. *Uwaánga guteenguhwa atuma mukurú*

“He who doesn’t want to be let down sends an elder”

Elders are more reliable than younger people.

9. *Uúriiye umusáaza aruka imví*

“He who eats an old man vomits grey hair”

You must accept the consequences of your actions.

10. *Uwiitoonze akama isháashi*

“A patient person milks cow that has not yet given birth”

Only a patient person can wait for a young cow to give birth and produce milk.

11. *Ntaa we utéerwa yíteguuye*

“No one is attacked when prepared”

An attack can come suddenly.

12. *Iryaa múkurú riratiinda ntíriherá*

“The word of an old person may be late but it always comes”

You can rely on what an old person says, even if he is slow to say it.

13. *Uwaánze kúumvira sé na nyina yuumvira ijeri*

“He who does not obey his father and mother obeys the cricket”

13b. *Umwáana waanzé kúumvira sé na nyina yuumvira ijeri*

“A child who does not obey his father and mother obeys the cricket”

A child who disobeys his parents may be killed. In the grave, he will hear the sound of the cricket.

14. *Nyir ’úbwéenge aruta nyir ’úburyó*

“Intelligence is more than ability”

It is better to be wise than to be powerful.

15. *Ibiintu ní magirirane*

“Things are interdependent”

16. *Utoongana n ’úmuriro ukarya ibibísi*

“You quarrel with fire and then eat raw food”

16b. *Uútoonganye n ’úmuriro arya bibísi*

“One who quarrels with fire eats raw food”

17. *Ntaa we unánira umúshuka ananira umúhana*

“Nobody resists the tempter but he resists the punisher”

18. *Ntaa we unéeza rubaanda*

“Nobody pleases everybody”

19. *Ruriiye abaáandi ntírukwiibagiwe*
 “Death consumes others but it doesn’t forget you”
 19b. *Ruriiye abaáandi rútakwiibagiwe*
 “Death consumes others without forgetting you”

20. *Imvúzi y’íkinyomá irakiriira*
 “The teller of lies eats by them”
 One who tells lies benefits from them.

21. *Umurizi ntáakuurwá urutózi*
 “A crying person is not freed of an ant”
 It is difficult to help a desperate person.

22. *Uúkooye ikinyomá aroongoranywa umuyaga*
 “He who lies about bridewealth is married with the wind”

23. *Uúciira undí inyama y’igihahá ní cyó abá akiúnda*
 “He who gives the lung meat to others likes it”
 You shouldn’t give to others things you don’t like.

24. *Uwiiba ahéetse aba yúigiisha uwó mu mugóongo*
 “He who steals with a child on the back teaches it”
 24b. *Uwiiba ahéetse aba yúigiisha uwó aheetsé*
 “He who steals with a child on the back teaches the one he carries”

25. *Umwéerá utúrutse ibukurú urakwiira*
 “Dry skin coming from important people spreads”
 When poverty comes from the ruling class, it spreads throughout the whole society.

26. *Gutúka utágutúka ní ukwítuka*
 “Abusing someone who doesn’t abuse you is abusing yourself”

27. *Umugabo mbwá aseka imbohé*
 “A coward laughs at a prisoner”
 It is cowardly to laugh at someone who cannot defend himself.

28. *Ntaa mfúra itáryá*
 “There is no well-off person who doesn’t eat”
 28b. *Umuuntu abazwa ahó yakiriye ntáabazwá icyó yariye*
 “A person is asked where he got rich, he is not asked what he ate”
 In Rwanda, the upper class did not traditionally eat or drink in public. They behaved as if they did not eat or drink at all. But even members of this class had to eat.

29. *Inda ntiihishwá*
 “The belly is not hidden”
 It is hard to hide how much one eats.

30. *Iwaányu ní iyó ugiiyé*

“Your home is where you are going”

Your home is your castle. Home is where you feel comfortable.

31. *Ahó umutiindi yaanítse ntrivá*

“Where the poor person spreads things to dry, the Sun doesn’t shine”

Poor people are unfortunate. What they undertake never works out.

32. *Ahó umuuntu agiiyé ageenza nk’áabó asaanzé*

“Where a person goes, he behaves like those he finds”

When in Rome, do as the Romans do.

33. *Intéruro nyir’úrugó ateeyé ní yó wiikíriza*

“A sentence said by the homeowner is the one you respond to”

As a guest, you agree with the homeowner.

34. *Ibisá birasabirana*

“Similar things attract each other”

35. *Usuuzugura agafu kakakujyaana kw’iivoomo*

“You underestimate a small quantity of flour and it takes you to the spring”

Even if you’re making only a small amount of dough, you need water.

36. *Abashyíze hamwé imáana irabariinda*

“Those who cooperate, good luck (or God) protects them”

37. *Abiitoonda n’úumwíjímá ubabeera urumuri*

“To the careful ones, even darkness is light”

38. *Imáana imara impaká*

“God puts an end to disputes”

39. *Ibuye rimeneka urwoóndo rúgisukuuma*

“A stone breaks while mud is still flexible”

Being strong doesn’t protect you from everything.

40. *Indwáara mbi ní ubudáabagizi*

“A bad disease is carelessness”

Carelessness is a dangerous habit.

41. *Imiinsi ikuubakira inyuúmba ikúriindirije ivuundi*

“Life builds you a palace and reserves you a hut”

Someone who is wealthy today can be poor tomorrow.

42. *Ntaa we utá akanyago atágaháambuuye*

“Nobody throws away a package without opening it”

43. *Uruvúze umugoré ruvuga umuhoro*

“In a household where the woman speaks, it is the billhook that speaks”

43b. *Umugoré w’ingaáre agirwa n’umugóongo w’umuhoro*

“A virago deserves the back of the billhook”

Where the woman rules, the man must resort to quarrelling.

44. *Inkotsá ivuga nk’iziíndi ngo ng’iiyó kanwa-kábi*

“The hamerkop (a bird with a shrill call) talks like others and people say it has a bad mouth”

Even if you talk like other people, what you say can be rejected.

45. *Uútaazi ubwéenge ashiima ubwé*

“He who lacks wisdom praises his own”

46. *Umukoóbwa aba umwé agatukiisha bóose*

“A girl is one and ruins the reputation of all”

When a single girl misbehaves, it ruins the reputation of all.

47. *Hoobéhoobé iteera ibinyoró*

“Random hugging causes leprosy”

The people you keep company with can have a bad influence on you.

48. *Hora mporé ní bashyitsi baké*

“Be quiet and I’ll be quiet means few guests”

49. *Ibaanga ribaangirwa ingáta wariireengeera rikagúciika*

“A secret has a head-cushion made for it and when you remove it gets out of your control”

A secret is difficult to keep.

50. *Kaami kaa muuntu ní umutíma wé*

“Man’s conscience is his heart”

A man’s king is his conscience

51. *Uúbuze ukó agirá agwa néézá*

“He who does not know what to do is at ease”

52. *N’úujyá kwáanga nyir’ijana uriibuke uwarímuhaaye*

“If you are going to hate the one who has a hundred, remember the one who gave it to him”

Before hating the rich, ask who made them rich.

53. *Uúbabaye ní wé ubáanda uruugi*

“The one who is suffering is the one who pushes the door”

54. *Ubutó burooshya ntíbutegéreza*

“Youth tempts, it does not wait”

55. *Ubwiira bwiiriza ubusá*

“Hurrying brings you through the day for nothing”
If you hurry through the day, you achieve nothing.

56. *Uúfite ruseke ntáaburá amasaká*

“He who has a big basket does not lack sorghum”

56b. *Uúfite ntáaburá umúha*

“He who has doesn’t lack someone who gives to him”
If you are already privileged, you always get more.

57. *Uúfite umúha ntáaburá amaguru*

“He who has someone who gives to him doesn’t lack legs”

57b. *Uúkina mu k’úundí ntáaburá amaguru*

“He who plays on another’s farm doesn’t lack legs”
When someone has a patron, he goes to that patron.

58. *Uúgira gisegúra anaga ijosi*

“He who has someone supporting him throws his neck back”

If you know there is someone protecting you, you can go through life without fear.

59. *Uúkubarira akúbeeshya arakúbwiira ngo n’úupfá muzaajyaana*

“He who lies to you tells you that if you die you will go together”

59b. *Uúkubarira akúbeeshya agira ngo waapfá twaajyaana*

“He who lies to you says ‘If you died, we would go together’”

60. *Ukubiira cyaane ugakuuramó ubuígi*

“You sharpen too much and remove the sharpness”

61. *Umugizi wa náabí ayishiima ayíraariye*

“A bad person understands evil when he eats it in the evening”

A bad person understands evil when he becomes its victim at the end of the day.

62. *Umwáana w’ishwiíma atukura umunwa*

“The child of an oxpecker has a red beak”

The child inherits the characteristics of the parent.

63. *Umuuntu asiga ikimwírukana ntáasigá ikimwírukamó*

“A person leaves behind what chases him, he doesn’t leave behind what is inside him”

63b. *Usiga ikikwírukahó ntúusigá ikikwírukamó*

“You leave behind what chases you, you don’t leave behind what is inside you”

64. *Umwáanzi akuvuga ayé ntáakuvúga ayáawé*

“The enemy talks about you in his [words], he doesn’t talk about you in yours”

65. *Uúrwaanira inkóota itári iyé imutema intoki*

“He who fights for a sword that isn’t his, it cuts his fingers”

66. *Uúshize impuúmu yiibagirwa uwamwíirukanaga*
 “He who comes to a rest forgets who was chasing him”

67. *Uútaráanigwa agáramye agira ngo ijuru riba haáfi*
 “He who hasn’t been suffocated while lying on his back thinks the sky is near”
 Only someone who has suffocated while lying on his back understands how difficult it can be to sit back up.

68. *Uwiitoonze atoora icyaábuze*
 “He who is careful finds what has been lost”

69. *Waanga amahóro acáagase akéebo ukaazana amakúba akíuzuyemó*
 “You refuse a half basket of peace and get one full of troubles”

70. *Uúrasana n’ímiínsi ntáakuurá mu ruge*
 “He who fights [with arrows] against the days does not remove [the arrow] from the bowstring”
 There are always problems to solve.

71. *Ahó ujiishé igisaabo ntiuhatéera ibuye*
 “Where you hang a milk jug, you don’t throw a stone”

72. *Agasózi kagufi kagushyikiriza akareekare*
 “A low hill brings you to a higher one”

73. *Icyúuma gihiiyé ntikiburá umukúbisi*
 “Hot metal does not lack [easily finds] a smith”

74. *Ubwéenge burarahurwa*
 “Wisdom is acquired from others”

75. *Umutégo waanzé ikinyomá ushibuka nyiráwo akíwurihó*
 “A real trap springs when its owner is near it”

76. *Umutégo mutiindi ushibukana nyiráwo*
 “A poor trap catches its owner”

77. *Imáana iragúha ntímugurá*
 “God gives to you, you don’t bargain”

78. *Uútabusyá abwiita ubumera*
 “He who does not grind [millet] calls it malt”
 The task of another is judged easy.

79. *Amabóko atáreeshyá ntáaramúkanya*
 “Arms of different lengths don’t hug each other”

80. *Ibyaaye ikibóze irakírigata*

“An animal bears a stillborn child and licks it”

Parents should accept whatever child they get, even if it is handicapped.

81. *Akanyoni katagurútse ntikamenyá iyó bweezé*

“A small bird that doesn’t fly doesn’t know where millet is ripe”

82. *Uúrwiishigishiye ararusoma*

“He who brews [a drink] consumes it”

83. *Umwáana utábwiirwá yiishe inyoni itáriibwá*

“A child who is not instructed kills an inedible bird [when hunting]”

84. *Ukura utábazá ugasaaza utámenyé*

“You grow up without asking and get old without knowing”

85. *Ababíri bajyá ináama baruta umunaáni urásana*

“Two who consult each other are better than eight who shoot at each other”

86. *Ibihaánga bibiri ntíbiteekwá muu nkóno imwé*

“Two skulls are not cooked in one pot”

87. *Abagabo bararyá imbwá zikiishyura*

“Men eat and dogs pay”

The powerful eat at the expense of the weak.

88. *Amáaso araryá inda ikabúraara*

“The eyes eat and the belly spends the night hungry”

89. *Abagira inkwí barya ibihíye*

“Those who have firewood eat well-cooked food”

90. *Abagíye ináama imáana irabasaanga*

“When people consult each other, luck joins them”

91. *Abahiígi beénshi bayobya imbwá uburari*

“[Too] many hunters make the dogs lose the trail”

92. *Ifiuni ibágara ubucuti ní akareenge*

“The hoe that tends to friendship is the foot”

It is necessary to visit friends to maintain friendships.

93. *Agahiinda k’inkokó kamenywa n’ínkíike yatóoreyemó*

“The chicken’s sadness is known by the corner of the compound where it picks”

You can only understand why someone is sad if you know where it comes from.

94. *Agahiinda sí uguhóra uríra*

“Sadness doesn’t mean always crying”

95. *Agahwá kari ku wuúndi karahaanduurika*

“A thorn on someone else is easy to remove”

95b. *Agahwá k’úundí karahaanduurika*

“Someone else’s thorn is easy to remove”

96. *Agakeécuru gahaazé gakina n’ímyeéngé y’ínzu*

96b. *Umukeécuru wíijúse akina n’ímyeéngé y’ínzu*

“An old woman with a full belly plays with holes in the walls of the house”

When you have had enough to eat, you forget your other problems.

97. *Agakóno gashaajé karyooshya imbogá*

“An old cooking pot makes vegetables delicious”

98. *Agapfúundikiye gateera amatsiko*

“What is covered provokes curiosity”

99. *Ahaánze umwáana hamera ubwaánwa*

“Where there is no child, there grows a beard”

A man who cannot have children watches his beard grow instead.

100. *Aharí ubuhóro umuhoro uróogosha*

“Where there is peace, a billhook shaves”

Where there is peace, weapons are used for peaceful purposes.

101. *Ahó gupfá nóone waapfa ejó*

“Instead of dying today you should die tomorrow”

102. *Uwaákubitira imbwá gusútama yaazimara*

“If one beat dogs for sitting, he would kill them all”

103. *Agakúunze ababíri karabáteeranya*

“What is coveted by two people brings them into conflict”

104. *Ahó udatezé umugeni ntúuháanga umugayo*

“Where you don’t expect a bride you don’t care what they think of you”

105. *Ntaa we uséka umúkoora ahéetse umukoóbwa*

“He who carries a daughter on the back does not laugh about a bride-seeker”

106. *Nyir’íkirimí kíbí yatáanze umurozi gupfá*

“The one with a bad tongue preceded the poisoner in dying”

107. *Akó imiinsi iterúye ntikareméera*

“What the days lift is not heavy”

Time heals all wounds.

108. *Amagará ntáguráanwa amagana*

“Health is not exchanged for hundreds”

Money cannot buy health.

109. *Amáazi iyó abaayé maké aharirwa imfizi*

“When water is scarce it is reserved for bulls”

110. *Bagarira yóose ntiubá uzí irizéera n’irizáaruumba*

“Take care of all [plants], you don’t know which will ripen and which will not”

110b. *Bagarira yóose ntúuzí irizéera mbere*

“Take care of all [plants], you don’t know which will ripen first”

111. *Buhóro búhoro ní rwó rugeendo*

“Going slowly is the [real] journey”

111b. *Buhóro búhoro bwaágejeje umuhovú ku rúuzi*

“Slowly going has brought the earthworm to the river”

111c. *Buhóro búhoro bugeza umuhovú kw’iiriba*

“Slowly going brings the earthworm to the waterhole”

Slow and steady wins the race.

112. *Gira só yiituurwa indi*

“A greeting of ‘May your father have a long life!’ is paid back by another”

A kind wish is repaid.

113. *Gusáaza ní ugusahurwa*

“To age is to be plundered”

114. *Gushaaka ní ugushobora*

“To want is to be able to”

Where there is a will there is a way.

115. *Ibireenge bijya imbu kujya imbere*

“The feet go forward in alternation”

Each person plays his part in a social undertaking.

116. *Ibuye ryaabonétse ntiryiicá (ntiribá rikiishe) isúka*

“A stone that is seen doesn’t damage the hoe”

117. *Iby’ábapfú birya abapfumú*

“The wealth of fools is eaten by fortunetellers”

118. *Iby'eéjo bibara ab'eéjo*

“What happens tomorrow is told by those living tomorrow”

119. *Igití kigororwa kikiri gitó*

“A tree is straightened while it is still young”

Children's character must be shaped when they are young.

120. *Amáaso y'uundi ntáakubónera umugeni*

“Another man's eyes don't find you a bride”

121. *Ijoro ribara uwaríraaye*

“The night is recounted by the one who has gone through it”

121b. *Ntaa we ubára ijoro atáarireenze*

“Nobody recounts a night without having survived it”

122. *Ikimúga kiruta igitiúuro*

“A handicap is better than a grave”

123. *Imáana ihoora ihóze*

“God avenges silently”

124. *Imbáragá nké ziteera imicó myiizá*

124b. *Amabóko maké ateera imicó myiizá*

“Weakness makes good manners”

125. *Imbúto y'umugisha isoromwa ku gití cy'umuruho*

“The fruit of blessing is plucked from the tree of hard work”

126. *Imbwá yiigaannye inká kunnya mu rugó irabizira*

“A dog imitated a cow by defecating in the enclosure and was punished for that”

127. *Imiinsi irasa ariko ntíihwaaná*

“Days are similar but they are not the same”

128. *Imiinsi iteeka inzovu mu rwaábya*

“The days cook an elephant in a small pot”

129. *Imirimo ibiri yanániye impyisi*

“Two tasks wore out the hyena”

Doing two things at the same time is difficult even for a strong person.

130. *Impaámvu ingana ururó*

“A reason is as small as a single grain of millet”

A trivial cause can have far-reaching consequences.

131. *Imfúubyi yuumvira mu rusakú*

“An orphan listens amidst noise”

An orphan is always watching out for himself, listening carefully even in a noisy environment.

132. *Inda yuuzúye ubugomé uyihá amatá ikaruka amaráso*

“You give milk to a belly full of aggression and it vomits blood”

133. *Inda nini yiíshe ukúze*

“A large belly killed the old person”

Even an old person should not eat too much.

134. *Indáshiimwá yaháawe urutúgu irutwaarana n’ijosi*

“An unpraiseworthy person was given the shoulder and took the neck with it”

135. *Indyaarya ihmwa n’lindyáamirizi*

“A hypocrite is thwarted by a patient person”

136. *Ingeso ipfa nyiráyo yáapfúuye*

“A habit dies when its owner has died”

136b. *Ingeso ntúpfá hapfa nyiráyo*

“A habit doesn’t die, it is its owner who dies”

137. *Inká yiikoma isaazi ahó igezá umuriizo*

“The cow chases the flies where it reaches with its tail”

138. *Inkiingi imwé ntúgirá inzu*

“A single pillar doesn’t support a house”

139. *Inkokó irí iwaábo ishoonda umukara*

“The chicken at home pecks at the marsh mongoose”

A chicken is braver on its home turf and is willing to confront even a marsh mongoose.

140. *Inkoni ivuna igúfwa ntúivuná ingeso*

“The cane breaks the bone, not the habit”

141. *Inkóno zisuumbanya imbyíro*

“Cooking pots are differentiated by their soot”

No two things are the same.

142. *Imbútsi ya cyaane ibiikira mukeebá*

“A woman who saves too much saves for the co-wife”

143. *Inkwaáre y’intiindi ishooka agacá káyireeba*

“An inauspicious francolin goes to drink when the eagle is watching it”

144. *Inkuunguzi y'inkwaáre ishooka agacá káyibona*

“An inauspicious francolin goes to drink when the eagle is watching it”

145. *Inkurú mbárirano iratuuba*

“Hearsay has little value”

146. *Inkururabutiindi ihakwa n'úwanyázwe*

“A person condemned to misery is hired as a client by one who has been dispossessed of his cows”

147. *Inshaakiramuruho ntlibazá amóoko*

“He who marries out of necessity doesn't ask about genealogy”
Beggars can't be choosers.

148. *Insina ngufi ní yó iciibwahó urukomá*

“The short banana tree is the one from which banana leaves are cut”

148b. *Insina ngufi iciibwahó ikireere*

“Dry banana leaves are cut from the short banana tree”

People of the lowest social standing are given the heaviest burdens.

149. *Inyama utazáaryá ntúuyiríinda igisiiga*

“You do not protect from the raven meat you will not eat”

150. *Inyamáaswa idákeengá yiicwa n'úmutútizi*

“A careless animal is killed by a wood-cutter”

151. *Ubunini bw'íkinoónko bwiiyibagiza kó imvúra izáagwa*

“The size of a lump of dry mud makes itself forget that rain will fall”

A strong person can forget he is not invincible.

152. *Inzira ntlibwiirá umugeenzi*

“The road does not inform the traveller”

153. *Isaazi y'úbuté ntíiryá igisebe*

“A lazy fly doesn't eat the wound”

154. *Isuuri isaambira byiínshi igasohoza biké*

“A landslide carries much but brings little [to the destination]”

Nothing done well is done quickly.

155. *Ivú rihozé ní ryó ryootsá inzu*

“Cool ashes are the ones that set the house on fire”

Ashes that appear to have been extinguished are the ones that can set the house on fire.

156. *Iyó agahararo gashizé uwahéekwaga ariigeeza*

“When a hype has passed the one who had been carried walks on his own”

157. *Iyó inzovu zirwaanyé ibyaátsi birahábabarira*
 “When elephants fight the grass there suffers”

158. *Iyó isarí isuumbyé iseséme umugabo asubira ku cyó yaánze*
 “When hunger surpasses nausea, a man returns to what he had refused”

159. *Izoótanye zisiigana ivú*
 “Two people who sit together by the fire rub ashes on each other”
 People who live together influence each other’s character.

160. *Kaabutiindi iguumbashya inkokó*
 “A great misfortune makes a chicken barren”
 It is unnatural for a hen to be barren.

161. *Impaamba y’úumwáana ikiza nyina*
 “The child’s travel provision relieves the mother”

162. *Kora ndeebé iruta vuga nuumvé*
 “‘Let me see’ is better than ‘let me hear’”
 Seeing is believing.

163. *Kuziinduka kw’inkokó ntibiyibúza kunnya ku muryáango*
 “A chicken’s getting up early doesn’t prevent it from defecating at the doorstep”
 If a hen gets up early, its compound will still be closed so it will defecate inside.

164. *Kwaa nyókoróme uheerekwa na nyoko*
 “You are shown the residence of your mother’s brother by your mother”

165. *Kwiikiriza ntibibuzá uwaánga kwáanga*
 “Saying yes doesn’t stop the refuser from refusing”

166. *Mu gihúgu cy’impumyi uw’ijiisho rimwé arayobora*
 “In the land of the blind, the one-eyed leads”

167. *N’izibika zaári amagi*
 “Even those who crow were once eggs”

168. *Ináruumugabo ntiihaabwá intébe*
 “Having once been influential does not give one a seat”

169. *Ntaa gahóra gáhaanze*
 “Nothing is always in fashion”

170. *Ntaa gití kiburá inyoni ikígwahó*
 “There is no tree that lacks a bird that lands on it”

171. *Ntaa kabúra imvaano*

“Nothing lacks a cause”

172. *Ntaa murozi wabúze umúkarabya*

“There is no poisoner who hasn’t found someone who washes his hands”

173. *Ntaa mwíizá wabúze ineenge*

173b. *Ntaa mwíizá ubúra ineenge*

“There is no beauty without fault”

174. *Ntaa nkokókazi ibíka isaáke ihári*

“No hen crows when there is a cock”

174b. *Inkokókazi ntlibiká isaáke irí aho*

“A hen doesn’t crow when a cock is there”

175. *Ntaa nkubá ikúbita umunyabugingo*

“No lightning strikes a lucky person”

176. *Ntaa nkumí yiigáya*

“There is no young woman who finds fault with herself”

177. *Ntaa rutúgu rukurá ngo rusumbé ijosi*

“No shoulder grows taller than the neck”

177b. *Igitúgu kirakúra ntikirutá ijosi*

“The shoulder grows but doesn’t surpass the neck”

178. *Ntaa waánga ibylizá arabibura*

“Nobody rejects good things, one just lacks them”

179. *Ntaa we uhísha uwó ahisháhó*

“Nobody hides something from the one at whose place he hides it”

180. *Ntaa we unánira abamúshuka ananira abamúhana*

“Nobody is hard to tempt, but to correct”

181. *Ntaa we uryá inká ngo ananírwe umuriizo*

“Nobody eats a cow and stops at the tail”

182. *Ntaa we uséesa uwó acyootá*

“Nobody throws away [the fire] with which he still warms himself”

183. *Ntaa we utiinya ijoro atiinya icyó bahuuriyemó*

“Nobody fears the night, he fears what he meets in it”

183b. *Ntaa we utiinya ijoro atiinya icyó arihuúriyemó*

“Nobody fears the night, he fears what he meets in it”

184. *Ntaa we uvúma iritáráaréenga*
 “Nobody curses the Sun when it has not yet set”
185. *Ntaa wiívuga amabí améézà ahári*
 “Nobody says bad things about himself if there are good ones”
186. *Ntaa wiikamira amabí améézà arihó*
 “Nobody milks bad [milk] when there is good [milk]”
187. *Ntaayo iyóberwa iyaáyo mu mwíijimá*
 “No [animal] has problems finding its child in the darkness”
188. *Nuubakira imisúre síniishínze imiriizo yáazo*
 “I build for the speckled mousebirds, I do not care for their tails”
 An invited guest should not bring along uninvited guests.
189. *N’úuhígimye aba avúze*
 “Even one who groans says something”
190. *Nyir’íbyáago ibyaátsi bimwiima inzira*
 “For the unlucky one, the grass denies him the road”
191. *Nyir’ínkóota ní uyífashe akarúmyo (ikiriíndi)*
 “The sword’s owner is the one who holds its handle”
192. *Nyir’úmupfú ní wé ufáta ahaníuka*
 “The kin to the dead is the one who holds the stinking parts [when carrying the corpse]”
 Only a relative is willing to hold the decaying parts of a corpse.
193. *Nyir’úmutwé muníni ntáareengwá n’ímijúgujúgu*
 “He who has a big head is not missed by sticks that are thrown”
 The rich and powerful have more enemies.
194. *Uwuúbuuba abonwa n’úuhágaze*
 “He who walks with his back bent is seen by the one who stands upright”
195. *Ubugabo butiisúbirahó bubyara ububwá*
 “Uncontrolled bravery engenders cowardice”
196. *Ubukana bw’imbwá bushirira mw’iimoka*
 “The dog’s fury ends in barking”
197. *Ubukana bw’imbogá ntíbwootsá imbéehé*
 “The heat of the vegetables doesn’t burn the plate”
 The fury of the weak is useless in the face of a stronger opponent.

198. *Ubureré buruta ubuvuúke*
 “Education is more than birth”

199. *Ubureré bwiizá buciisha imfúra mu mwijimá*
 “Good education brings the noble through darkness”

200. *Uúburiye umubyizi mu kwé ntáako abá atáagize*
 “He who cannot complete a day’s work on his own farm, there is nothing he hasn’t done”
 If someone is unsuccessful working on his own farm, it is not for lack of effort.

201. *Ubusáabusá buruta ubusá*
 “A little is better than nothing”

202. *Uúbuze indá amená yiica imigi*
 “He who finds no lice to smash kills their eggs”

203. *Ubwéenge buuza ubujiji búhise*
 “Wisdom comes when ignorance passes”

204. *Uúbwiira uwuúmva ntáavunika*
 “He who talks to one who listens does not get worn out”

205. *Akarí muu nda y’ingoma kamenywa n’úwayibaambye*
 “What is inside the drum is known to the one who put the skin over it”

206. *Ubwíizá bw’intobó ntíbuyibúza kurura*
 “The beauty of a goat apple doesn’t prevent it from being sour”

207. *Ubwíizá bw’úmukoóbwa ntíbwaámubujije kuruha*
 “The beauty of a girl doesn’t prevent her from suffering”

208. *Uúbyinana na múkeebá ntáahuumbyá*
 “A woman who dances with her co-wife doesn’t blink”

209. *Uca mw’iishyaamba utaaí ugaca inkoni utaaí*
 “You go through a forest you don’t know and you cut sticks you don’t know”

210. *Ntaa we ukéeza abaámi babiri*
 “Nobody serves two kings”

211. *Uúgaburira uwijuse bararwaana*
 “He who serves food to one who is full quarrels with him”

212. *Uúgaya ibyé abyibiramó*
 “He who is dissatisfied with his own things steals to add to them”

213. *Uúgaya impuúndu z'úrushiishi areeba amatáma ziturúkamó*

"He who does not appreciate the jubilations of an ant sees the cheeks from which they come"
One should not expect the same performance from one who is smaller or weaker.

214. *Uúgírirwa néezá n'úuwó yayígiriye aba agíra imáana*

"He who receives kindness from the one he was kind to is lucky"
Kindness is not always paid back by kindness.

215. *Isí ntiigirá inyítuurano*

"The world does not have thanks"

216. *Uúgiye iburyáasaazi azimira nzima*

"He who goes into the land of fly-eaters swallows them alive"

217. *Uúguhiga ubutwáari muratabaarana*

"He who thinks he is braver than you goes to war with you"

218. *Uúguhishe kó akwaánga umuhisha kó ubiízi*

"He who hides from you that he hates you, you hide from him that you know it"

219. *Uúsoroma ibimúsuumba yíhaangaanira ibimútokooza*

"He who picks fruits that are higher up than him tolerates what falls into his eyes"

220. *Uúhagarikiwe n'ingwe aravooma*

"He who is supervised by the leopard fetches water"

220b. *Uúhagarariwe n'ingwe arakóra*

"He who is supervised by a leopard works"

He who is supervised by a leopard does not fear other predators.

221. *Uúhima igisaambo arakíbiitsa*

"He who wants to frustrate the thief entrusts things to him"

If you entrust something to a thief, either he will reveal himself to be a thief or he will regret giving it back to you.

222. *Umuganí ntúuvá ku busá*

"A proverb doesn't come from nothing"

223. *Amasuunzu sí amasaká*

"A beautiful hairdo is no sorghum"

Someone may appear well off, but that does not mean he is actually wealthy.

224. *Kuyávuga sí ukuyamara*

"Talking about something does not mean exhausting it"

225. *Ayó ubwiirá umucúzi sí yó ubwiirá umucúzikazi*

“What you tell the smith is not what you tell his wife”

Different kinds of people are concerned with different things.

226. *Uúkuruta arakúbyaara akagúhaka*

“Your senior is your father and your boss”

Even if someone is your father, he can still be your employer.

227. *Uwiisiize ntáaburá uúmunogereza*

“He who has anointed himself does not lack someone to give him a final touch”

When a wealthy person needs help, he always finds it.

228. *Uúseenya urwé umutiiza umuhoro*

“One who destroys his house, you lend him a billhook”

If someone is destroying his own house, it is his own fault. You can even help him finish.

229. *Uúboonye umwáana ntáaburá ingobyi*

“One who gets a child doesn’t lack a baby carrier”

230. *Uúhitwa ntáafatá uúruka*

“He who has diarrhoea doesn’t help one who is vomiting”

231. *Nyir’íbyiínshi ní wé nyir’úbusá*

“He who has plenty is the one who has nothing”

232. *Ntaa we ubáza améenyo y’inkokó aréeba umunwa*

“Nobody asks for the hen’s teeth seeing the beak”

233. *Uúbuze imyeeko yaambara iminóni*

“She who has no belt wears a ring of herbs”

You make do with what you have.

234. *Uwaámbaye ikirézi ntáamenyá kó cyeerá*

“He who wears a seashell [on the neck] doesn’t know that it is white”

235. *Imbwá yariihuuse ibyaara ibihúmye*

“The dog was in a rush and gave birth to blind puppies”

236. *Umurimo sí umurimá*

“A job is not a field”

A job can be lost easily but a farm can sustain you in the long term.

237. *Utúuzi wiivóomeye turaryóoha*

“A little bit of water you fetched yourself tastes good”

238. *Amáazi y'ámasabano ntáamará inyóota*

“Water begged from others doesn’t quench the thirst”

239. *Núukomá urusyo uzaakoma n’iingásiire*

“If you hit the lower grinding stone, you’ll hit also the upper one”

240. *Umurimo w’ibwaámi wiica utáwukóze*

“Service at the king’s palace kills those who don’t do it”

241. *Uúgurumiye urazíma*

“Fire with long flames dies out”

242. *Urugó rwuubaka babiri*

“A family is built by two”

243. *Nyir’ákaago imbwá iramwóonera*

“One who is unlucky, a dog feeds on his crops”

244. *Intábirima ntiyabíriiye*

“He who doesn’t work the farm doesn’t eat the crops”

245. *Inkwaáre y’úumwáana imuborera muu ntoki*

“A child’s francolin rots in his hands”

One who is inexperienced can have something valuable in his hands and let it go to waste.

246. *Ukó bukeeyé sí kó bwíirá*

“The way the day begins is not the way it ends”

247. *Uúshaaka urupfú asoma impyisí*

“He who wants death kisses a hyena”

248. *Imbeba iyó iryá umuhini iba isótera isúka*

“When the mouse gnaws on the handle, it aims at the hoe”

One who is untrustworthy in small matters is also untrustworthy in big matters.

249. *Uúshiitura imwé ayimara ubwoóya*

“He who removes a tick from one [cow] removes all its hair”

250. *Umwíizá sí uwiísiize*

“The beautiful one is not the one who has anointed himself”

Real beauty does not come from make-up.

251. *Ingoona iva mu rúuzi ikarigata urume*

“A crocodile comes from the river and licks dew”

Some people are insatiable.

252. *Ukó zivuzé ní kó zitaambírwa*

“The way [drums] sound is the way they are danced to”

253. *Nyir ’úburyó arutwa na nyír ’akaantu*

“He who knows how is less than he who owns something”

254. *Iyó imirimo yabaayé myiínshi habaanza uwó kuryá*

“When tasks have become too much, that of eating takes priority”

255. *Uúkenyeye rumwé ntíyaánze ebyiri*

“He who wears one [skin skirt] doesn’t refuse two”

256. *Umukúunzi w’ímpyisí ní wé iryá mbere*

“The friend of a hyena is the one it devours first”

257. *Ntaa mwáana ukúra atárezwé*

“No child grows up without being educated”

258. *Uruhú rwé ruumpebeje urugó rwé*

“Her skin [skirt] deceives me about her household”

Looks can be deceiving.

259. *Ingwe ntíyafátaga ku gakanú yarábwiirijwe*

“The leopard did not use to grip the hollow of the neck, it was instructed [to do it]”

260. *Uúkoze haasí yiibutsa undí ibuye*

“He who touches the ground [to pick up a stone] reminds another of a stone”

People imitate the behaviour of others.

261. *Umupfú ntíyiinúukira*

“The dead doesn’t notice his smell”

262. *Uúvoooma yáanga avoooma ibirohwá*

“He who unwillingly fetches water fetches muddy water”

263. *Ahó inyó yabáaye ntíihavá*

“Where a maggot has been, it does not leave”

264. *Ntaa gasáanganwa nk’ijaambo*

“Nothing is met with like the word”

You can talk with anyone.

265. *Mutiize uruhú wíimutíiza ururími*

“Lend her the skin, do not lend her the language”

266. *Uúhaawe n'imáana ntíyaambúrwa n'úmuyaga*
 “He who is given by good fortune is not dispossessed by the wind”

267. *Inzira yanyeréye ntíyuumá*
 “A slippery path does not dry”

268. *Ináabi yiituurwa indi*
 “A bad deed provokes another”

269. *Inkurú ziguruka ntáa mababá*
 “News flies without wings”

270. *Imáana igira amabóko mareemare*
 “God has long arms”

271. *Urwiishe beénshi ntirusigáza umwé*
 “What kills many does not spare one”

272. *Abagira améenyo baraseka*
 “Those who have teeth laugh”

273. *Umuuntu abura umúgaburira ntáaburá umúkoreesha*
 “A person lacks a nourisher, he doesn't lack an employer”

274. *Umuhini mushyá uteera amabavú*
 “A new hoe handle causes bruises”

275. *Uúhisha muu nda imbwá ntíimwíiba*
 “He who hides in the belly, a dog doesn't steal from him”

276. *Umuriro ujya ahó ubwaátsi busigáye*
 “Fire goes where grass remains”

277. *Ntaa we ubúurana n'úumúhaamba*
 “No one quarrels with those who bury him”

278. *Intábisíga ntíyabisaanze*
 “He who does not leave things does not find any”

279. *Uwahiinze ibyáago ní byó asaariúra*
 “He who cultivates bad luck, that is what he harvests”

280. *Bakuunda inkwí bakaanga abaséenyi*
 “They like firewood but dislike firewood collectors”

281. *Uúshaaka urwáamo yeenga urwáagwá*
 “Who wants noise brews banana wine”

282. *Ntaa bahwáanya imáana*
 “There are none who have the same fate”

283. *Uúza mu rugó rw’úundi asiga ingeso kw’iiréembo*
 “He who comes to someone’s house leaves bad habits at the door”

284. *Umwáanzi ntáahugá*
 “The enemy does not get distracted”

285. *Ahó imbwá ikubítiwe ntíhasúbira*
 “To where it has been beaten, a dog does not return”

286. *Gesa ubw’iíyo ubw’iino ntíburéera*
 “Cut [the grain] where you are, that of here is not yet ripe”

287. *Uúragiye imwé ntíimuzimirana*
 “He who guards one [cow], it does not stray from him”

288. *Icyeégereye ntíkikiiza*
 “What is close doesn’t keep coming”

289. *Inkórabúsa zuufira ibijuumba*
 “Idle people remove weeds from sweet potatoes”
 Idle people do unnecessary work.

290. *Ifuundi iyó ihiingúkije umutwé urarása*
 “When a robin shows its head, you shoot”

291. *Akabúriye mw’iisiiza ntíkabonéka mw’iisakaara*
 “What is missing while levelling the ground is not found while laying the roof”

292. *Imbwá ntítiinyirwa améenyo mareemare itiinyirwa shéebuja*
 “A dog is not feared because of its long teeth but is feared because of its owner”

293. *Ntaa we uménya umuínsi*
 “Nobody knows the day [of his death]”

294. *Kugeenda guteera kubóna*
 “Travelling leads to seeing”

295. *Innyo y’inkokó yeerekwa n’úmuyaga*
 “The anus of a chicken is shown by the wind”
 Some things are only revealed at the right moment.

296. *Imbwá iyó isohótse ukó irí ntíibisékerwa*

“When a dog goes out the way it is, it is not laughed at”

297. *Ahó baantegéye sí hó baambonéra*

“Where they expect me is not where they see me”

298. *Ubwiizá wiiróra burutwa n’úubwó undí akurorá*

“The beauty you see in yourself is less than that another sees in you”

299. *Uújya kugaya ijaambo areebé umusayá rivuuyémó*

“He who is going to disbelieve a word should look at the cheek it comes from”

300. *Imiinsi iyó ihuzé urayíiba*

“When the days become absent-minded, you steal from them”

301. *Ahabábaza hamenya nyiráho*

“Where it hurts, the affected person knows”

302. *Umwáana utáraakúra ntáahooréra sé*

“A child who is not yet grown up doesn’t avenge his father”

303. *Uúgira uwó abwiirá aravúga*

“He who has someone to talk to talks”

304. *Ntaa we ubúra uruvúgo, n’úurí muu nda ya nyina aravúgwa*

“Nobody is not talked about, even the child in a mother’s womb is talked about”

305. *Ikibúze ubuguzí gisubizwa nyirácyo*

“What lacks a sale is returned to the owner”

306. *Uúje kuvúumba umukuúngu amyíira umwáana wé*

“He who begs a drink from a rich person, cleans his [the rich person’s] child’s nose”

307. *Icyó utaazí muriicarana*

“What you don’t know you sit with”

308. *Intwáari imenyeekana rúremye*

“A good warrior is known when it [a battle] begins [when warriors assemble]”

309. *Umuhutú utágirá imáana agira amabóko yé*

“The Hutu without luck has his arms”

310. *Impaámvu ingana ururó*

“A cause is as small as a grain of millet”

311. *Ibyó uhá umwáana w'úundí uba ubíseesa*
 “What you give to another man’s child, you waste it”
312. *Amagoórwa y'úmugabo ní ugusíga umwáana udáhaazé*
 “A hardship for a man is to leave a hungry child unsatisfied”
313. *Icyáákuriye ntúukigéra inkoni*
 “What has bitten you, you don’t threaten with a stick”
314. *Uúrwaanira utári shéebuja akomerekera ubusá*
 “He who fights for sb who is not his boss is wounded for nothing”
315. *Uúgusuumba arakumanurira*
 “He who is taller than you brings things down for you”
316. *Abatúuranye babyaara abáana basá*
 “Neighbours give birth to children who look similar”
317. *Ntaa we utiinya uwó yatútse*
 “No one fears sb whom he has insulted”
318. *Abatúkanye bararwaana*
 “Those who insult each other fight each other”
319. *Umukurú azira gutúkwa ntázirá gutúmwa*
 “It is taboo for a senior to be insulted, but it is not taboo for him to be sent as a messenger”
320. *Insígarizi ihaaga inkoni*
 “The orphan is saturated with canes”
321. *Gukúunda ikitágukúunda ní nk'iimvúra igwá mw'iishyaamba*
 “Loving one who does not love you is like rain falling in the forest”
322. *Uúkize inkubá arayigaaniira*
 “He who survives a lightning strike talks about it”
323. *Umutáaga wiimukira ijoro*
 “A day is followed by a night”
324. *Magumírwa yahéetse ihené iramúruma*
 “The Unlucky carried a goat and it bit him”
325. *Icyó utaazí kikunyweera inká*
 “What you don’t know drinks your cow’s milk”

326. *Umwáana urí iwaábo yíitwa umugabo*
 “A child at home is called a man”

327. *Ntuúgasuuzugure umugabo utámunéesheje*
 “Do not underestimate a man if you haven’t defeated him”

328. *Uúkize ikinyoró akiita ubuheri*
 “He who heals from leprosy calls it a blister”

329. *Uwaámbaye ntáabá mubí*
 “He who wears clothes is never ugly”

330. *Imbeba iráariye umwóoro iguguna uruugi*
 “A mouse who spends the night in a poor man’s house gnaws at the door [because there is no food]”

331. *Ntaa basá bóose*
 “Not all people are alike”

332. *Amáazi iyó agizé ati “Wiinyiyuhagira” naáwe ugira uti “Ntaa mbyíro mfité”*
 “When water says, ‘Do not wash yourself with me,’ you say ‘I am not dirty’”

333. *Nyir’ámaguru yiirukira nyir’úmugisha*
 “He who has legs runs to the one who has good fortune”

334. *Nyir’úmuriínga iyó ajé utega ukubóko*
 “When one who has a bangle comes, you hold the arm ready”

335. *Intábazá irya umuziro*
 “He who does not ask eats something that is forbidden”

336. *Uúsize inyama ku ziko akayisaanga aba atágirá abaábo*
 “One who leaves meat on a hearth and finds it still there has no relatives”

337. *Akuúzuye umutíma gaseeseka ku rurími*
 “What fills the heart spills onto the tongue”

338. *Nyereka ukúgaburira wíinyéreka inkoongooro*
 “Show me who feeds you, don’t show me milk jugs”

Chapter IX: Word Lists

9.1. Conventions

Verbs

Verbs have one lexical tone (Hi or Lo) on the root: *-vúg-* “say,” *-sek-* “laugh,” *-óog-* “swim,” *-eend-* “take.” With the exception of reflexives, derived verb stems, including in the perfective, generally preserve the lexical tone of the matrix verb.

Monosyllabic Verbs

There are seventeen monosyllabic verb roots. The imperfective and perfective stem are indicated in parentheses, separated by a slash.

<i>-bá-</i> (<i>-bá/-báaye</i>) “be”	<i>-ne-</i> (<i>-nnya/-neeye</i>) “defecate”
<i>-cí-</i> (<i>-cá/-cíye</i>) “cut”	<i>-nyó-</i> (<i>-nywá/-nyóoye</i> or <i>-nywéeye</i>) “drink”
<i>-gi-</i> (<i>-jya/-giye</i>) “go”	<i>-pfú-</i> (<i>-pfá/-pfúye</i>) “die”
<i>-gu-</i> (<i>-gwa/-guye</i>) “fall”	<i>-rí-</i> (<i>-ryá/-ríye</i>) “eat”
<i>-há-</i> (<i>-há/-háaye</i>) “give”	<i>-sa-</i> (<i>-sa/no perf</i>) “resemble”
<i>-hí-</i> (<i>-shyá/-hiye</i>) “burn (iv)”	<i>-se-</i> (<i>-sya/-seeye</i>) “grind”
<i>-ké-</i> (<i>-cyá/-kéeye</i>) “become daylight”	<i>-tá-</i> (<i>-tá/-táaye</i>) “lose, throw away”
<i>-kó-</i> (<i>-kwá/-kóoye</i>) “pay bridewealth”	<i>-vu-</i> (<i>-va/-vuuye</i>) “come from, go from, leak, shine, bleed”
<i>-mo-</i> (<i>-mwa/-mooye</i>) “shave the head (completely, as a sign of mourning)”	

From the root *-kó-* are derived:

- kwéer-* “indemnify a bride’s parents”
- kóosh-* “give a bride away”
- kóobw-* “(of a bride) be given away in exchange for bridewealth”, cf. *-moobw-* “have the head shaved (as sign of mourning),” *-táabw-* “be lost,” *-háabw-* “be given,” *-nyóobw-* “be consumed as a drink,” *-riibw-* “be eaten” and *-guubw-* “feel”
- koóbwa* 1/2 “girl, daughter”
- kwáano* 9/10 “cow given by a man to a family for permission to marry their daughter”

Nouns

The numbers following a noun stem indicate the classes the noun belongs to. If the noun has no preprefix but takes a class prefix, the class prefix is indicated in parentheses after these numbers. If a noun has no class prefix or preprefix, then no class number is provided, the noun taking either cl-1/2 or cl-9/10 agreement according to whether it is semantically animate or inanimate. 9i and 10i refer to classes 9 and 10 without the class prefix *-n-*.

If nouns had one lexical tone from which we could derive all tonal changes through transformational rules, this would considerably facilitate lexicalization. However, while monosyllabic noun

stems are either Hi or Lo (-vú 5 “ash,” -fu 9i “flour”), polysyllabic stems can begin with a vowel and have several tone patterns.

C-Initial Stems

The following examples are entirely Lo.

LoLo -gezi 3/4 “river,” -rago 7/8 “mat,” -gabo 1/2 “man, husband”
 LoLoLo -yobozi 1/2 “leader,” -saraba 3/4 “cross,” -jaambo 5 “word”
 LoLoLoLo -sirikare 1/2 “soldier,” -kaangara 9/10 “big basket,” -tabaazi 1/2 “saviour”
 LoLoLoLoLo -seengeesho 5/6 “prayer”
 LoLoLoLoLoLo -sakaramentu 5/6 “sacrament”

A Hi tone on the second mora remains the only Hi, irrespective of word length and syllable structure.

LoHi -goré 1/2 “woman, wife,” -saká 6 “sorghum”
 LoHiLo -garágu 1/2 “servant,” -degéde 5/6 “pumpkin,” -koóbwa 1/2 “girl,” -haánde 11/10 “side”
 LoHiLoLo -ribóori 6 “body marks,” -curáane 8 “influenza,” -yobérane 6 “mystery”
 LoHiLoLoLo -taángaaaza 7/8 “wonder, miracle,” -koróroombya 3/4 “rainbow”

Some nouns having trisyllabic stems with preprefix have only a final Hi, but these are exceptional cases.

LoLoHi -ratiní 7 “the Latin language,” -gutiya 9/10 “skirt”
 LoLoLoHi -tuungurú 7/8 “onion,” -faraansa 7 “the French language”

Without a preprefix, there will be at most one Hi.

LoHi paapá “pope”
 LoLoLoHi kiriziyá “church,” Gatariná “Catherine”
 LoLoLoLoHi Paasikaaziyá “Paschasie,” Paatirisiya “Patricia,” Nasitaaziyá “Anastasia”

In words with preprefix, trisyllabic stems with a final or prefinal Hi take a Hi root onset.

HiLoHi -cúramá 12 “bat,” -módoká 9/10 “car,” -háané 6 “quarrels,” -téeká 5/6 “news,” -báandé 3/4 “plain”
 HiLoLoHi -rúruumbá 3 “greed,” -káangagá 7/8 “swamp grass,” -káandará 3/4 “belt”
 HiLoLoLoHi -víumvuuri 7/8 “wasp,” -dárubiindi 6 “eyeglasses,” -riingiiti 14 “blanket”

But some roots have only a single Hi on the root onset.

HiLo -bóko 15/6 “arm,” -sáro 5/6 “pearl,” -tégo 3/4 “trap”
 HiLoLo -tégeko 5/6 “law,” -góori 7/8 “maize,” -béere 5/6 “breast,” -rwáara 9/10 “disease”
 HiLoLoLo -górooba 3 “evening,” -síngizo 7/8 “praise”
 HiLoLoLoLo -téekerezo 7/8 “thought, legend”

V-Initial Stems

In nouns with vowel-initial stems, the vowel of the class prefix is glided or elided and the stem-initial vowel lengthened. When a noun has two Hi tones, the first is on the first mora and the other is on the third or fourth mora.

Examples with an initial Lo include the following.

LoLoLo -*iira* 14 (*u-bw-iira*) “hurry,” -*ooba* 7/8 (*i-cy-ooba*) “mushroom”
 LoHiLo -*eénda* 3/4 (*u-mw-eénda*) “piece of clothing,” -*aámi* (*u-mw-aámi*) 1/2 “king,” -*aárwa* 6 (*a-m-aárwa*) “sorghum beer”

Examples with an initial Hi include the following.

HiLoLo -*áaka* 3/4 (*u-mw-áaka*) “year,” -*óoba* 14 (*u-bw-óoba*) “fear”
 HiLoHi -*éenda* 3/4 (*u-mw-éenda*) “debt,” -*íizá* 14 (*u-bw-íizá*) “beauty, goodness,” -*ágwá* 11 (*u-rw-ágwá*) “sorghum beer”

The occurrence of a stem-initial Hi in loanwords depends on the presence of the class prefix.

HiLoHiLo -*páadiri* 1/2 “priest,” *paadiri*; -*póorisí* 1/2 “policeman,” *poorisí*; -*áarimú* 1/2 “teacher,” -*aarimú* 1 (*mw-*); -*déreéva* 1/2 “driver,” *dereéva*

Locative Prefixes

The prefix *i* is attested as the prefix for class 19 in:

imuhirá “at home”
imusózi “on land, out of water”
ikuzimú “underground”
ibuzímu “in the world of the dead, in hell”
ibuuntu “in the world of the living, amongst humans,” cf. *ubuuntu* “humanity”
ibwaámi “at the king’s palace”
iburyó “on the right side,” cf. -*rí-* tv “eat”
ibumosó “on the left side”
iburásiraziúba “in the east, where the Sun rises,” cf. -*rás-* “(Sun) rise”
imbere “in front, first, ahead”
muu mbere “in the inner room”
inyuma “behind, after, last”
muu nyuma “closely behind”
iruhaánde “beside, near, close to,” cf. *uruhaánde* “side,” *iruhaánde rwaanjye* “on my side”
ivure “wall side of the bed”

The other locative prefixes are cl-17 *ku*, cl-18 *mu*, as used with *i-sokó* “market” in *ku i-sokó* > *kw’ii-sokó* “at the market” and *mu i-juru* > *mw’ii-juru* “in heaven.” We write *iruhaánde* “on the side” and *ivure* “wall side of the bed” as one word, but *muu mbere* “in the inner room” and *ku buriri* “on the bed” with a space.

The class-5 prefix *i-* is exceptionally deleted after the class-17 or -18 locative prefixes in the following words.

i-zúuba 5 “sun”: *ku zúuba* “in the sun,” *mu zúuba* “in the sun”

i-zíiko 5 “stove, hearth, cooking place, fireplace”: *ku zíiko* “on the cooking place,” *mu zíiko* “in the fireplace”

i-zúuru 5 “nose”: *ku zúuru* “on the nose,” *mu zúuru* “in the nose,” *mu ma-zúuru* “in the nostrils”

i-jíisho 5 “eye”: *ku jíisho* “on the eye,” *mu jíisho* “in the eye”

Dahl’s Law

Also note that the application of Dahl’s Law causes the consonant of the class marker to become voiced in some contexts (see 1.1.2.6.).

Single Listing

In most words, the stem remains the same between singular and plural.

i-shyaamba 5 “forest” pl *a-ma-shyaamba* 6

i-shyíga 5 “leg of a trivet” pl *a-ma-shyíga* 6

i-shyó “herd of cattle” 5 pl *a-ma-shyó* 6

Double Listing

But in some words, the singular and plural stems differ. In such cases, both stems are listed alphabetically in the word list.

i-shaká 5 “sorghum grain or plant” pl *a-ma-saká* 6

i-shyano 5 “misfortune, catastrophe, curse” pl *a-ma-hano* 6

i-jaambo 5 “word” pl *a-ma-gaambo* 6

Some stems contain an initial floating tone, causing the vowel of the class marker to become long and Hi.

i-ry-íinyo 5 “tooth” pl *a-m-éenyó* 6 (-':nyo)

i-jíisho 5 “eye” pl *a-m-áaso* 6 (-':so)

u-rúu-zi 11(-':zi) “river” pl *i-n-z-úuzi* 10

a-máa-zi 6 (-':zi) “water”

u-ruu-gi 11 (-':gi) “door” pl *i-n-z-uu-gi* 10

The following are to be inserted under *y* as well as under *z*.

u-ru-yúzi 11 “pumpkin” pl *i-n-zúzi* 10

u-rw-áara 11 “fingernail, toenail” pl *i-n-zára* 10

i-n-zóka 9 “snake” pl *i-n-zóka* 10 cf. dim *a-ka-yóka* 12

Some words beginning with affricates undergo deaffrication in classes 9 and 10 and are accordingly double listed.

i-m-fúra 9/10 “first-born” cf. *u-bu-pfúra* “good manners”

i-n-shutí 9/10 “friend” cf. *u-bu-cutí* “friendship”

i-n-sína 9/10 “banana plant” cf. *a-ga-tsína* 12/13 “small banana plant”

Alphabetical List

Ordering of initial symbols from *a* to *z*:

a, b, c, d, e, f, g, h, i, j, k, m, n, ny, o, p, pf, r, s, sh, shy, t, ts, u, v, w, y, z.

9.2. Kinyarwanda-English

a

a- cl-1 SP: *Gakubá afite inká imwé* “Gakuba has one cow”

-a connector:

of nouns (NC), between possession and possessor, see 2.3.4.: *inká ya Gákubá* “Gakuba’s cow”

of verbs (VC), between Aux and MV after *ku-* deletion, see 3.7.1.1.: *bari kubyína > barabyína*

-á- remote past marker: *twaáguze amagi* “we bought eggs”

-áaduk- appear

-aága 12 difficulties, calamity

-áago 8 misfortune, bad luck

-áagwá 11/10 banana wine

-áaha 15 armpit

ahuúbwo on the contrary, rather

-áahuk- (animals) go out to graze

-áahur- take (animals) out to graze

-aak- take away, snatch; iv burn

-áaka 3/4 year

-áaka 4 crops

-aakiir- receive, take

-áamamar- become well known

-áamamaz- propagate, make well known

-aambar- wear, put on (clothes)

-aambaro 3/4 dress, clothes

-aambi 9 (*my-*) dysentery

-aambuk- cross (a river, street, etc.)

-aambur- take away, cheat

-aámi 1/2 king

-áana 1/2 child

-aanda 3/4 dirt, rubbish

-aandik- write

-aandiko 11/10 letter

-aandur- be/become dirty, contaminated

-áang- hate, refuse

-áangan- hate each other

-áango 11 hatred

-áanzi 1/2 enemy

-aánwa 14 beard

-áara 11 pl *-zára* 10 fingernail, toenail

amáara masa 6 empty-handed: *yaaje amáara masa* “he came empty-handed”

aríko but

-aarimú 1 (*mw-*) teacher

-áarimú 1/2 teacher

-aárwa 6 sorghum beer

-aats- tv burn, blow on a fire

-aátsi 7/8 grass

~ 14 grazing grass, grass for covering a house

-áayi 7 tea

b

-bá- (-bá/-báaye) be, become, live
 -babá 5/6 wing
 -bábar- suffer, have pains
 -bábarir- forgive
 -bábaz- hurt (tv), cause to suffer
 -babi 7/8 leaf
 -báag- slaughter, perform an operation
 -baand- push
 -baanda 1 (ru-) the people, the public
 -báandé 3/4 plain
 -baanga 5/6 secret
 baánki bank
 -baanz- be first, do first
 -bar- count
 -bár- tell (a story)
 -bárir- tell (to) sb
 -bára 5/6 colour
 -bariir- mend
 -báruwá 9i/6 letter, written message
 -bavu 11/10 rib
 -báz- ask
 -baaz- carve
 -beba 9/10 mouse, rat
 -béembe 8 leprosy
 -béere 5/6 breast
 -beérehó 4 lifestyle, life habits
 -béeshy- tell lies, make believe
 -béeshyi 1/2 liar
 -bí bad, ugly, wicked
 -bíb- tv sow, plant
 -bík- (cock) crow
 -bíik- keep in a safe place
 -bíindi 7/8 pot for water or beer
 -bíingo 11 reeds
 -bira 12 sacred wood

~ k'áboóshya 12 place of temptations
 -biri num two
 -biri 3/4 body
 -bísi raw, green
 -bogá 10 vegetables
 -bogek- hold in tilted position
 -bogó 9/10 buffalo
 -bóh- tie, weave
 -bóko 15/6 arm
 -bón- (perf -bóonye) see
 booshye as if
 bugufí near, nearby
 -búguma 5/6 old and lean cow
 -búumbiro 7/8 drinking tub (for cattle)
 -búung- go about
 -búunz- hawk, take goods about for sale
 -búr- lack, miss
 buri every
 -búto 9/10 fruit
 -buye 5/6 stone
 -búz- forbid, prevent
 -bwa 11 disrepute
 -bwá 9/10 dog
 -bwíir- tell
 -bwíiriz- advise
 -byáar- give birth
 -byáara 1a/2a cousin
 byeéri beer
 -byéeyi 1/2 parent
 -byibuh- be/become fat
 -byín- dance
 -byíno 9/10 dance
 -byiruko 11 youth
 -byúuk- get up
 -byúuts- tv wake up

c

-cá v see -cí-

-cá 12/13 eagle

-cáagat- go halfway, be half full
-cáan- light a fire
-cé 7/8 portion
-ceri 3 rice
-cí- (*-cá/-ciye*) tv cut, pluck; curse, banish
 ~ **imigozí** cut ropes
 ~ **inzira** choose a way
-cinya 6 diarrhoea, dysentery
-cīr- spit
-cīro 12 use, usefulness
-cīro 7/8 price
-có 3/4 habit, character, behaviour, lifestyle, culture
-cúba 7/8 milk jug
-cúku 7 midnight
-cukur- dig
-cumá 7/8 calabash
-cuumbi 5/6 accommodation

-cuumbik- spend the night
-cúmi 5 pl *-kúmi* 6a ten
-cúmu 5/6 spear
-cupa 5/6 bottle
-cúr- tv make objects out of metal
-curá 1 (*bu-*) last-born child
-cúram- turn downwards
-cúramá 12/13 bat
-curáane 8 cold, runny nose
-cúruuz- sell
-cúruuzi 1/2 trader
-cutí 9/10 friend
-cúzi 1/2 smith, blacksmith
-cwéez- iv keep quiet
cyaane very
cyáangwá or
-cyúur- bring/take home

d

-da 9/10 belly, pregnancy
-dá 9/10 louse
-dagadw- tremble
-dáh- scoop out
daatá my father
-degéde 5/6 pumpkin
depite member of parliament

-depite 1/2 member of parliament
-dírishyá 5/6 window
divaayi wine
-dód- sew
-dódo 11/10 thread
-dózi 1/2 tailor
-dúuká 5/6 shop

e

-éegam- iv lean against
-égame 9 (*inyégame*) bed curtain
-égeek- tv lean sth against
-eegeer- be close to, move oneself closer to
-eegerez- tv move, put closer to
-éego 11/10 ladder
ejó yesterday, tomorrow
-éembe 11/10 razor blade
-éemer- believe, agree
-éemerany- agree upon
-eend- take, be about to
-eénda 7 nine
-eénda 3/4 dress, clothes

-éendá 3/4 debt
-eeng- press juice out of ripe bananas
-éenge 14 intelligence, wisdom
-éenge 3/4 hole (in a wall or an object)
-éenyiné alone
-éenyo 6 sg *-līnyo* 5 teeth
-éer- ripen, be/become white
-éerek- tv show
-éereker- turn to
-eeso 11/10 small earthen pot
-éez- have ripe crops on the farm
-éezá 6 table
-éezi 15/6 moon, month

f

-faraanga 5/6 franc; 6 money
 farumasi pharmacy
 -fásh- help
 -fát- take, catch, hold, arrest
 -fátany- cooperate
 -fátw- be caught, fall ill
 feri brake
 -fí 9i/6 or 9i/10i fish
 firigo fridge

fiíshi form, card
 -fite defective v have, possess: *mfite*
imódoká I have a car
 -fu 9i/6 flour
 -fuka 3/4 bag, packet, pocket
 -fuung- close, lock (up)
 -fuunguur- open (a door), release
 -fuunguuzo 11/10 key

g

-gab- give away, give a share
 -gaban- share, receive a share
 -gabany- divide
 -gabo 1/2 man, husband
 -gabo 14 manliness, courage
 -gabo 9/10 shield
 -gag- (food) be/become stale
 -gaáge 7/8 sorghum beer
 -gagí 9/10 or -gagi 9/10 gorilla
 -gaambaan- betray
 -gaambaanir- betray
 -gaambo 6 sg -jaambo 5 words
 -gaanga 1 (*mu-*) medical doctor, healer
 -gaaniir- iv talk, chat
 -gaanza 7/8 palm of the hand
 -gará 6 life, health
 -garágu 1/2 male servant
 -garágu 9/10 bachelor, unmarried young man
 -garam- lie on the back
 -gari adj wide: *inzira ngarí* “wide path”
 -garuk- come back
 -garur- bring back
 -gaati 3/4 bread
 -gay- tv blame, underestimate
 -gega 7/8 granary
 -geembe 7/8 blunt instrument
 -geend- go, walk
 -geéendu 1 (*ma-*) hawker

-geeng- rule, decide on
 -geni 1/2 bride
 -geenzi 1/2 traveller
 -geenzi 1a/2a friend, colleague, mate
 -ger- reach a place
 -úger- rfl have ever done
 -geragez- try
 -gerek- put on top of
 -gero 11/10 example
 -ges- cut grain with a sickle
 -gezi 3/4 stream, river
 -gi- (*-jya/-giiye*) go
 ~ **impaká** argue
 ~ **ináama** consult
 -jyaan- go together, take along
 -gí 5/6 egg; cf. *-jyí*
 -giga 9 (*mu-*) cerebrospinal meningitis
 -gina 3/4 anthill
 -giingo 9/10 member, point
 ~ 14 life, existence
 -gir- have, do, act
 -gishiish- take out to graze away from home
 -gó 11/10 compound
 -gofero 9/10 hat
 -goma 9/10 drum
 -gomé 1/2 wicked person
 -gomé 14 wickedness, violence
 -gomo 11 wickedness, violence
 -goona 9/10 crocodile

-góongo 3/4 back
-goor- be difficult
-goórane 9/10 difficulty, problem
-goré 1/2 woman, wife
-góori 7/8 maize, corn
-górooba 3/4 evening
-goror- straighten
-gororok- be/become straight
-goorw- face difficulties, take pains
-gósoor- remove the chaff by blowing it in the air and collecting the grain in a dish
-gozí 3/4 rope
-gu- (-*gwa/-guuye*) fall
-gúf(w)a 5/6 bone
-gufi(iyá) adj short, shallow

-gugé 9/10 monkey
-gugu 10 cracks in the earth
-gum- stay
-gumy- stay on, continue
-guumba 9/10 barren, infertile woman
-gur- buy
-guraan- exchange
-guru 15/6 leg
-gurube 9/10 pig
-guruk- iv fly
gusa only
-gutiya 9/10 skirt
-guzí 7/8 price
 ~ 14 sale
-gwe 9/10 leopard

h

-há- (-*há/-háaye*) give
-hab- go too far, lose one's way
-haag- eat or drink enough
 -haaz- satisfy, be enough
-hágarar- stand, stop
-hago 11/10 bag
-hák- employ as a servant
 -hákw- work as a servant
-haká 10 argument
-hakan- deny
-hámagar- call
-háambiir- tie, bind
-háambuul- untie, loosen
-haámvu 9/10 reason
-hámy- certify
-han- punish
-haand- prick
-haánde 11/10 side, edge
 iruhaánde rwaa near, beside
-háané 6 dispute
-haánga 12 face
 ~ 7/8 head (removed from body)
 ~ 10 twins
 ~ 6 foreign countries
 ~ 1/2 scientist, expert
-hano 6 sg -*shyano* 5 misfortune, catastrophe, curse

-hanuuz- consult an oracle (to have the effects of a misfortune, catastrophe or curse removed)
haanzé outside
-hará 9/10 (a species of) antelope
-hára 11/10 bald head
-harí 6 sg -*shyari* 5 jealousy
-háruuro 3/4 front court outside the compound
-haat- peel (manioc, potatoes) with a knife
-hayá 9 (*ru-*) he-goat
-haaz- satisfy, be enough cf. -*haag-*
-haaza 7/8 pumpkin
-he 7/8 time
hé, héhé qw where?
-héb- not get, wait in vain
-heehe 9 (*bi-*) hyena
-heek- carry on the back
-hemá 9 (*ba-*) (a species of) snail
-héemb- tv pay a reward/salary
 -héembw- be paid a reward/salary
-héembe 5/6 horn
-héend- be expensive, request too high a price
 ~ **ubwéenge** cheat
-héengerez- inspect, check (without being seen)

-hené 9i/10i goat
heepfó at a lower level
-hér- stay away, be at the end
-héruuk- be the last, have done lately
-héer- start from a place
-hérekez- accompany
-héreer- be somewhere
-fihereer- withdraw (to a separate, private room)
-heri 14 rash (on the body)
-heéshyi 9 dry season
-hí- (-shyá/-híye) iv burn, be well cooked
-híish- finish cooking, ripen
-húg- hunt
-him- (deliberately) frustrate
-hiind- **umuriro** have a fever
-hiinda 12 sadness
-hiindu 11/10 needle
 ~ 6 heavy rains, hail stones
-hiinduk- iv change
-hiindur- tv change
-húng- work on the farm
-húnguk- appear
-húnguur- stop work on the farm
-húenzi 1/2 farm worker
-húnga 9 summit
-húni 3/4 handle of a hoe
-húinja 11/10 baby
-húra 9 (*mu-*) home
imuhirá at home
-hiire adj happy

-hirik- push
-híish- finish cooking, ripen
-hít- pass, (rain) stop
 ~**mó** choose
-hítw- have a running stomach
-hogó 3/4 throat
-hoondo 3/4 yellow
-hónyoor- wring
-hór- keep quiet, stop crying; keep doing, continue
-fihorer- rfl refuse to answer, remain silent
 ~**hó** live forever
-hóro 6 peace
hotéeri hotel
-hú 11/10 skin; hide (of animal)
-húg- be distracted, absentminded
-húgu 7/8 country
-huum- howl
-huumeek- breathe
-huumbi 7/8 thousand
-huúndu 10 jubilation
-huúngu 1/2 boy, son
-húur- meet
-húur- **uburó** thresh millet
-hurú 7/8 bush
-hurur- rush
-hwá 5/6 thorn
-hwaam- subside
-hwáany- have equal amounts; kill

i

i locative prefix:

ibumosó on the left side
ibuuntu the world of the living
iburásirazúuba east
iburéengerazúuba west
iburyó on the right side
ibuzímu the world of the dead
ikuzimú the underworld
imbere in front
imuhirá at home
imusózi out of water

inyuma behind
iruhaánde rwaa near, beside
ivure wall side of the bed
-iib- steal
-iibagirw- forget
-iibuk- remember
-iic- kill
-iicar- sit
-iiger- have ever done
-iig- learn
-iigiish- teach

-íjímá 3 darkness
-íinik- keep cassava or sorghum underwater
-íinjir- enter
-íinshi adj much, many
-íinyo 5 pl *-éenyó* 6 tooth
-íir- (perf *-íije*) become dark; (night) fall:
buríije “it is dark”
-íira 14 haste
-íirabur- be black
-íirirw- spend the day till nightfall
-íiruk- run

-íirukan- chase
-íishyur- pay back, pay a debt
-íishywa 1a/2a a man’s sister’s child
-íit- give a name
-íita-hó (*-íitahó/-íitaayehó*) pay attention to,
 cf. *-tá-*
-íitab- answer a call
-íitw- be given a name, be called
-íizá adj good, beautiful, pretty
-íizá 14 beauty, goodness

j

-ja 1/2 female servant
-jaambo 5 pl *-gaambo* 6 word
-jana 5 pl *-gana* 6 hundred
-jáangwé 9/10 cat
-jeri 5/6 cricket
-jigo 7/8 back tooth
 ~ 1 (*ru-*) customs officer
-jijw- become confused
-jinyá 3 bad temper
-jíish- tv hang
-jíisho 5 pl - *‘:so* 6 eye
-joro 5/6 night

-josi 5/6 neck
-júguny- throw
juúji or **-juúji** 1/2 judge (in a court of law)
-juumba 7/8 sweet potato
-juura 1/2 thief
-juru 5 sky
-jwí 5/6 voice
-jyáaruguru 6 north
-jyéepfó 6 south
-jyí 3/4 (also written *-gí* 3/4) city, town
-jyeeri 5/6 pea
-jyo 11/10 piece of broken earthen pot

k

-ká 9/10 cow
-kabutura 9i/6 Bermuda shorts
-kám- tv milk; iv dry up
kamyo trailer
kaáandi conj and, although
-káang- tv frighten
-kaanguk- iv wake up
-kaangur- tv wake up
-kara 3/4 black colour, black animal or
 thing
-káraang- fry
kare adv early
kaawá or **-káawá** 9i coffee, coffee beans
kaaziye carton, crate
-ké(eyá) adj few, little

-ké- (*-cyá/-kéeye*) become bright, dawn
-keb- cut
-keebá 1a/2a co-wife
-keécuru 1/2 old woman
-kéek- think, presume
-ken- be/become poor
-kené 1/2 poor person
 ~ 14 poverty
-kener- need
keéra adv formerly, in the olden days
kereka conj unless
-kéereerw- be late
-kerí 7/8 frog, toad
-keéri 10 berries
-kí qw what?

-kúikiz- surround
-kúiko 11/10 tribunal, court of law
-kin- play
-kiing- shut, close, hide
 rfl **-íikiing-** hide (oneself)
-kiinguur- open
-kír- be/become rich; recover (from illness)
-kiré 1/2 rich person
 ~ 14 wealth
kiriya or **-kiriya** 1/2 customer
kiriziyá church
kiromeetéro kilometre
-kó- (*-kwá/-kóoye*) give a wedding pledge, indemnify bride's parents
-koóbwa 1/2 girl, daughter
-kokó 9/10 chicken, domestic fowl
kókó adv truly, really
-kóm- make a noise
-kómaang- knock at a door
-koombe 9/10 riverbank
 ~ 7/8 dale, valley between mountains
-komer- be/become strong, tough, hard, difficult
-kómerek- be hurt, be injured
-kómerets- tv hurt
-komez- strengthen, continue
komíseeri police commissioner
-kómook- hail from
-kómooko 9 origin
-koongwá 9 (*n-*) sugarcane worm
-koni 9/10 cane, walking stick
-kóonj- feel/be/get cold

-kóno 9/10 cooking pot, smoking pipe
-kór- do, work, touch
-kórákor- touch, feel with the hand, caress
-kórer- work for, put on the head to carry
 -íikorer- carry on the head
-kózi 1/2 worker
koreéji college
ku locative prefix: *ku bitaro* “at the hospital”
-kúba 6 misfortune, tragedy
-kubá 9/10 thunder, lightning (see Sibomana & Brack 2021, nos. 3 and 20)
-kúbit- strike, beat
-kúbuur- sweep
-kumí 9/10 girl of marriageable age
-kúund- love, like, agree
-kúundo 11 love
-kúr- grow older
-kúur- take out
-kurú adj grown-up, old, senior
-kúrikir- follow
-kúrikiz- let follow, imitate
 ~**hó** iv result
-kurur- pull
-kwáano 9/10 pledge to a bride's parents (see Sibomana & Brack 2021, p. 8)
-kwáavu 11/10 rabbit, hare
-kwé 1/2 son-in-law
 ~ 14 wedding
 ~ 2 wedding guests
-kweeto 9/10 or 11/10 shoe
-kwí 11/10 firewood

m

maamá my mother
-máana 9 God; good luck, blessing
-manik- tv hang
-manur- tv take down, bring down
-maanzi 10 tattoo
-mar- finish, spend (time), complete, be of use
maraariyá malaria
-mari 9 (*ki-*) (a species of) weed
-maro 12 use, usefulness

mbere before, first
-mén- tv break (a pot, a glass), spill (a liquid)
-mének- get broken, spilt
-meny- know
-menyeer- get used to
-menyeero 12 habit
-mer- feel, (plants) start growing, germinate
-meré 9 (*ka-*) nature
-mes- wash (clothes)

minisítiri (government) minister
miríyooni million
-mo- (-*mwa/-mooye*) shave the head (as a sign of mourning)
-módoká 9/10 or 9/6 car
-mok- (dog) bark
-mu- cl-1 and 3 prefix: *u-mw-áana* “child,”
u-mu-tí “drug”

mu locative prefix: *muu nzu* “in the house”
-múga 7/8 disabled person; old cooking pot
-muri 11 light
-murik- brighten
-mwaar- feel ashamed
-mwé num one

n

-náabí 9 wickedness
náabí adv badly
-nágo 9/10 thread, rope
-náama 9/10 council, advice
-naáni 3 eight
-nanir- be too difficult/heavy for sb
-naniran- be too difficult/tough to handle
-nanirw- be unable, be/become tired
ndé qw who?, whom?
ndetsé conj even
-ndí adj other
-né num four
-ne- (-*nya/-neeye*) defecate
-nebwe 1/2 lazy person
 ~ 14 laziness
-nege 7/8 only child
-neke 3/4 ripe banana
-néen- reject, find fault with
-neenge 9/10 defect, fault, weak point
néezá adv well
-néezá 9 goodness

-néezererw- or **-nézeerw-** enjoy, be pleased, be happy
-ngan- be equal
-ngany- have equal amounts
-ngáahé? qw how many?
ni cop v is, are
núibá if
-nigí 11/10 necklace
-nini adj big
nka comparative like, comparable to
nkaanswe as if
-nnyeeg- despise, make fun of
-no 5/6 toe
Nohéri Christmas
nóone adv today, and now
-nsí 3/4 (*umuúnsi/imiínsi*) day
-ntu 1/2 person, human being
 ~ 7/8 thing
 ~ 16 place
-nwa 3/4 lip, mouth
 ~ 12 mouth, oral cavity

ny

-nya- attributive prefix: *umu-nya-rwaanda* “Rwandan person”
-nyag- confiscate
-nyago 12 booty, loot, bundle
-nyáagir- (rain) beat, make wet, drench
-nyáagirw- be beaten (by rain)
-nyama 9/10 meat
-nyamáaswa 9/10 animal
-nyamasyo 12/13 tortoise

-nyána 9/10 calf, young cow
-nyaanja 9/10 sea, ocean
-nyáanyá 9/10 tomato
-nyáanyagir- iv scatter
-nyáanyagiz- tv scatter
-nyáar- urinate
-nyényeerí 9/10 star
nyina his/her/their mother
nyirí owner of

-nyó- (*-nywá/-nyóoye*) tv drink
-nyógwe 11 green peas
nyoko your mother
-nyomá 7/8 lie
-nyoni 9/10 bird

-nyóota 9 thirst
nyuma adv later, after
-nyuundo 9/10 hammer
-nyúr- pass by
-nywá 6 daytime, midday

O

-ooba 7/8 mushroom
-óoba 14 fear
-oobo 3/4 hole (in the ground)
-óog- swim, bathe
-ógogosh- shave
-ooherez- send
-óoko 14/6 type, kind, race
omereéti omelette
-óon- graze (on farm crops)
-oonger- repeat, do again, give more
-oongeer- tv increase
-óonk- (perf *-nse*) iv breastfeed
-óons- (perf *-nkeje*) tv breastfeed (a child)

-oónko 14 brain
-óonyiné adj alone
-óoro 1/2 very poor person
-óoroh- iv be/become easy, light (in weight)
-óoror- tv keep, raise animals
-óorozi animal farmer, cattle breeder
-ooshy- tempt, seduce
-oots- tv burn, roast
-óotsi 3/4 smoke
-ooy- (only subj and imp) stop, let, fail to
oya itj no
-oóya 11/14 fur

p

paadíri or **-páadíri** 1/2 (Catholic) priest
-paká 3/4 border, boundary, frontier
-paki 9i/6 packet
-paantaro 9i/6 trousers
paapá or **-páapá** 1/2 pope
-pápaáyi 9i/6 pawpaw
-papuro 11/10 (piece of) paper
paríki (national or wildlife) park
Paasíka Easter
pedeje managing director
perefe prefect, district administrator
perefegituúra prefecture, administrative district

perezida president
perimi permit
peeteroóri kerosine
-pim- tv measure, weigh
-pimo 7/8 measurement
-piíra 3/4 ball; sweater; tyre
pireéteri or **pireetéri** pyrethrum
pirizo prison
poorisí or **-póorisí** 1/2 policeman
poosíta or **-póosíta** 9i/6 post office
-pweerume 9/10 male dog
-pyinagar- become blunt
-pyisí 9/10 hyena

pf

-pfá 6 drought
 ~ 5 wish to eat
-pfáamatwí 7/8 deaf person

-pfú 11 death
 1/2 stupid, careless person
-pfú- (*-pfá/-pfúuyey*) die

~ **amatwí** be deaf
barapfá ikí? what are they quarrelling about?
upfaana ikí na Rukara? what is your kinship relation to Rukara?
-pfúk- cover, seal
-pfúkam- iv kneel down

-pfúnyik- wrap
-pfúra 9/10 (*imfúra*) first-born
 ~ 14 good manners
-pfuur- remove feathers from a fowl
-pfuura 9 (*ga-*) angina
-pfúruká 9/10 (*imfúruká*) corner of a room

R

-ra 11/6 or 11/14 entrails
 ~ 14 own (biological) child
-ráb(y)o 11/10 flower
raadiyó or **-ráadiyó** 9i/6 radio set, radio station
-ragi 7/8 mute person
-ragi 1 (*ki-*) (term of address for a) mute person
-ragir- look after the cattle
-rago 7/8 mat
-ragur- tell the future, predict
-raguz- consult a fortune teller
-raakar- be/become angry, get vexed
-ram- live long
-raámbi 7 parlor in front of the fireplace
-rámu 1a/2a wife's brother, wife's brother's wife
-ramuk- live till the following day, start early in the morning
-ramukany- greet each other (by embracing or by shaking hands)
-ramuts- greet
-ramy- adore, wish a long life
-raangir- iv end
-raangiz- tv finish, end
-ráar- spend the night, have done the previous night
 ~ **ubusá** spend the night without food
-ráaro 7/8 tent, shed for cattle
 ~ 9/10 annex to main house
-rás- shoot; bleed; (Sun) start shining
-ráso 6 blood
-raayi 7/8 Irish potato
-reeb- see, watch
-rek- let, leave alone, allow

-rem- create; (market) gather
-reemb- be very ill
-réembo 5/6 compound's gate
 ~ 5 court outside the compound's gate
-remeer- be/become heavy
-remuur- iv (market) end, disperse
-réeng- go beyond, disappear behind a hill, (Sun) set: *izúuba riraréenze* "the Sun has set"
-réengw- be overtaken, be complacent
repuburiká republic
-rer- raise, bring up, educate (a child)
-ree-re adj long, high, deep
-rééré 7 sky
-reere 7/8 dry banana leaf
reeró then
-reeshy- be of same length/height/depth
resitora restaurant
reeta state
-réet- iv foam
-rí 15 truth
-rí defective verb be
-rí- (*-ryá/-ríye*) eat
-ríish- (cattle) graze
 ~ **ikiyúiko** eat with a spoon
 ~ **isoósi** eat with sauce
-riba 5/6 waterhole
-rigat- lick
-rigit- sink into the earth
-rim- v plough, farm
-rimá 3/4 field
-rími 11/10 language, tongue
-rimo 3/4 work
-riind- wait, watch
-riindiir- wait until

-riindwi seven
-rínga 9 (*ba-*) ghost that appears at night
-riinganiz- make equal, compare
-rir- iv weep, cry
-rirá 6 tears
-ríriimb- sing
-ríriimbo 9/10 song
-riro 3/4 fire
-riizo 3/4 tail
-ró 14 millet
 ~ 7/8 kilogramme
-rog- tv poison, bewitch
-rozi 14 poison
 ~ 1/2 witch
rohó soul
-rohwá 8 dirty water
-roong- wash fruits
-roongo 3/4 line, queue
 ~ 4 (*mi-*) tens (30-90)
-roongor- (man) marry
-roongorw- (woman) marry
-ror- see, watch
-roreer- stop doing
-rori 8 show
-róot- iv dream
-ruh- be/become tired

-rushy- be difficult
-ruhuuk- iv rest, relax
-ruhuuko 7/8 holiday, vacation, leave
-rúk- vomit
-rúm- tv bite
-rúmuna 1a/2a younger sibling of same sex
-rúunga 7/8 volcano
-rúungá 3/4 rope
-ruungu 5 loneliness
-rúuri 12/13 very small hut
-rush- surpass
-rushy- be difficult
-rut- be older/bigger/taller
-ruuzi defective verb see
-rwaan- fight
-rwaany- fight against
-rwáar- be ill
-rwáayi 1/2 sick person, patient
-ryaango 3/4 family
-ryáango 3/4 doorway
ryáari qw when?
-ryó 14 manner
-ryó 8 food
-ryóoh- taste good
-ryóoheer- be sweet

S

-sá 14 nothing
-sa adj only
-sa- (*-sa/no perf*) iv be similar, look alike:
Ruhára na Gákubá barasa “Ruhara and Gakuba look alike”
saa o'clock
 ~ **mbirí** 8 o'clock
 ~ **naáni** 2 o'clock
-sab- beg, ask, solicit, request
-sabit- ask for sb
-sabiran- ask/pray for each other
-saabo 7/8 milk jug
-sábuné 9i/6 soap
-safuriya 9i/6 cooking pot (metallic)
-sáag- exceed
-sáahá 9i/6 watch, hour

-saká 6 sg *-shaká* 5 sorghum
-saáke 9i/6 (rooster) cock
 ~ 9 (*ru-*) (rooster) cock
-sakú 11 noise
-sákuz- make noise
-sám- tv catch
 -sám-inda get pregnant, conceive
-saambi 3/4 mat
-saámbi 3/4 black-crowned crane
-saámbu 9i/6 landed property
 ~ 7/8 uncultivated land
-sámunyíga 12/13 skunk
-sáandi 9i/10i weaver bird
-sáandukú 9i/10i box
-saang- go to, meet, find
-saangir- share food, eat together

-saánziire 1a/2a wife's sister's husband	-siig- rub
-sar- iv get mad	-siigaan- argue
-sazi 1/2 mad/insane person ~ 8 madness, insanity	-sigo 7/8 poem
-sáraáne 3/4 toilet	sima cement
-sáro 5/6 pearl, bead	-siimba 7/8 wild and dangerous animal
-saaruur- tv harvest	-siimbuur- replace
-sas- make beds	-síind- get/be drunk
-satsi 3/4 hair	-síindiish- intoxicate
-saay- sink in a swamp	-síindu 7/8 anthill
-sáaz- be/become old	-síinziir- sleep
-sáaza 1/2 old man	-sirikare 1/2 soldier
-sáaza 1a/2a brother of a female	-':so eyes sg <i>-jiisho</i> eye
-saazi 9i/10i fly	só your father
-se- (<i>-sya/-seeeye</i>) grind	-sohok- get out
-syo 11/10 lower grinding stone	-sohor- take out, bring out, send out
sé his/her/their father	-sokó 5/6 market
-sek- iv laugh	-sóoko 9i/6 water spring, source
-sékur- tv pound	-som- read; sip; kiss
-sékururu 9i/10i mortar	-soonga 3 pneumonia
-sekúrume 9i/6 he-goat	-sóni 10i shame, shyness
-séenda 11 pepper	-soonz- be/become hungry
-seenge 11/10 shelf above fireplace	-sóre 1/2 young man
-seénge 5/6 cent	-soósi 9i/6 sauce, soup
-séengeer- buy a drink	-sózi 3/4 hill, mountain ~ 12 outdoors
-séeny- destroy; collect firewood	-súbir- iv return ~ mó repeat
-sees- tv spill	-súbiz- tv return, answer, reply
-sees- ubuheri be covered by a rash (on the body)	-suhuuz- greet
-seesekar- iv spread	-suk- pour
-seeso 3 early morning	-súka 9i/6 hoe
-seezer- say goodbye	-súkaári 9i/6 sugar
-seezeran- reach an agreement	-suku 9i hygiene ~ 9 (<i>ga-</i>) parrot ~ 9 (<i>bu-</i>) sniff tobacco
-seezerano 5/6 agreement	-suumb- be longer, higher or deeper
si negative copula: <i>Mariyá sí umunyarwaanda</i> "Mary is not Rwandan"	-sunik- push
-sí 9i world ~ 12 uninhabited land	-supú 9i soup
-gu- ku gasí die in the wilderness	-suur- pay a visit
-sib- erase	-sútam- iv sit idly
-siib- be absent (from school or work); celebrate Lent	-sútamo 9 (<i>ga-</i>) customs office
-síg- leave behind	-suuzugur- despise, disrespect, underestimate
-sígá- stay behind	-suuzuguro 12 disrespect
-sígaz- leave unfinished, leave back	-suuzum- examine
-sígir- leave sth for sb	-swa 1/2 inexperienced person

-swá 3/4 ant
-swá 9 (*ru-*) bribe

-syo 11/10 lower grinding stone

sh

-shaká 5 pl -saká 6 sorghum
-shaak- want, wish, seek, search, look for, marry
-shaakashaak- tv research
-shaakashaatsi 1/2 researcher
~ 14 research
-shámi 5/6 branch
-shaanga 7/8 swamp, marsh
shaáti or -sháati 9i/6 shirt
-shavú 5 sadness
-shaza 5/6 pea
-shéreka 6 human milk
-shim- tv scratch (body)
-shiim- tv thank, praise
-shiimiish- tv please
-shiing- tv pick, stitch
-shiingé 11/10 injection
-shiingwe 8 rubbish
-shír- iv end

shitáani or -shítaani 9i/6 devil
~ 6 craziness, demonic possession
-shiitur- remove ticks
-shobok- be/become possible
-shobor- be able to
-shobozi 14 competence, power, ability
-shogoro 3/4 bean leaf
-shook- (cattle) go to the drinking place
-shoor- lead cattle to drinking place
-shootsi 1/2 herdsman (who leads cattle to the drinking place)
-shóoká 9i/6 axe
-shórer- drive cattle
-shuk- tempt, seduce
-shuumba 1/2 herdsman
-shuúri 5/6 school
-shusho 9i/6 picture
-shweekuur- run away quickly

shy

-shyá adj new
-shyaamba 5/6 forest
-shyíga 5/6 leg of a trivet
-shyano 5 pl -hano 6 misfortune, catastrophe, curse
-shyeengo 6 sweet talk
-shyí 11/10 slap
~ 6 palms of the hand, claps of the hand
-shyikiir- stretch the arm to take sth
-shyikiriz- bring closer to, help reach, present
-shyimbo 7/8 bean

-shyíingir- give a bride to a man, give a bride away
-shyír- put
-shyirá 6 pus
-shyitsi 1/2 guest
-shyitsí 3 shiver, tremor
~ 7/8 dry tree stem
-shyó 5/6 herd of cattle
-shyúuh- iv be/become hot
-shyúushy- tv boil
-shyuúhe 14 heat

t

-tá 6 (cow's) milk

-tá- (-tá/-táaye) tv lose

-táakar- get lost	-tém- tv cut
-tab- bury a thing	-téemb- iv fall, flow
-tabaar- rescue	-temé 5/6 bridge
-taabaaz- call for help	-téer- tv plant, sow; (heart) beat; throw (a stone, a spear)
-taábi 5 tobacco	-terefon- tv phone
-tabir- prepare the ground (before planting or sowing)	terefoóni n phone
-tabo 3/4 mound on the farm ~ 7/8 book	-térek- put upright
-tagatifu adj holy	-térur- tv lift
tagisi taxi	-tí 3/4 medicine, cure, drug ~ 7/8 tree
-taah- return home	-tíma 3/4 heart
-taahirw- be next	-tiind- stay long
-tak- call for help	-tiindi 1/2 very poor person
-taak- decorate	-tíiny- fear, be shy
-táma 5/6 cheek	-tó(oyá) adj small ~ 1 (<i>gi-</i>) unworthy
-taama 9/10 sheep	-toh- get wet
-taambara 9/10 war	-toki 11/10 finger
-táambuuk- step further	-tooki 11/10 banana plantation ~ 7/8 banana
-taánda 7/8 bed	-tóondo 7/8 morning
-taandátu six	-tóongan- quarrel verbally
-táang- give; be first	-tóongany- scorn
-taangaar- be surprised	-toongo 5/6 abandoned home
-táangir- begin	-tónor- remove husk, peel with fingers
-táangiriro 9 beginning	-tónoré 3/4 peeled bean
-táango 9/10 base of a basket	-toryi 11/10 eggplant
-taanu five	-tótsi n 8 sleep
-tar- keep bananas until they get ripe, keep banana wine until fermentation	-tóoyá adj small
-tára 5/6 lamp ~ 11/10 bed	-tuub- iv decrease
-taraga adj intact	-tuubuuk- iv increase
-táre 9/10 lion	-tuubuur- tv increase
-taro 8 hospital	-túgu 11/10 or 7/8 shoulder
-tatu three	-túk- tv abuse
-tébe 9/10 seat, chair	-túm- send sb with a message
-teebo 7/8 basket	-túumbá 5 rainy season
-tebuuk- iv return quickly	-túumba 3/4 banana stem
-tég- set a trap	-tuúmbi 9/10 dead body
-tégek- iv order, rule	-tumwá 14 message ~ 9/10 messenger
-tégeko 5/6 rule, order	-túung- own, keep, raise
-tégetsi 1/2 ruler	-túungo 5/6 domestic animal ~ 3 property
-tégerez- wait	-túunguuk- appear suddenly
-teéja 3/4 green bean	-tuungurú 7/8 onion
-téek- tv cook	
-teke 5/6 cocoyam	

-túungw- be kept
-tuúntu 7 tuberculosis
-túur- take a load from the head; dwell
-tuúrage 1/2 inhabitant, citizen
-túuranyi 1/2 neighbour
-túruk- come from
-tuutsi 1/2 member of the Tutsi ethnic group
-twáar- carry in the hands; rule
-twaáre 1/2 chief, leader, foreman
-twáaro 3/4 load
-twáaz- carry for sb

-íitwaaz- inkoni use a walking stick
-twé 3/4 head
twe 1pl pronoun we
-tweenge 7/8 laughter
-twí 15/6 ear
-twiik- set on fire
-twiit- be pregnant
-tyáar- be sharp
-tyáaz- tv sharpen
-tyáazo 5/6 stone (on which metallic objects are sharpened)

ts

-tsí 3/4 vein
-tsíma 3/4 bread (made by stirring cassava, millet or sorghum flour in hot water)
-tsína 9/10 (*insína*) banana plant

~ 7/8 gender
-tsíind- win (a competition, a lawsuit), pass (an examination), triumph over
-tsíindw- fail, be beaten

u

-úubah- tv respect
-úubak- build; (man) be married
ubaanza it looks as if
-úubik- turn a container upside down
-úubur- turn upright
-uufir- uproot weeds
-uugi 11/10 door
-uuh- wipe
-uuhagir- wash body
-uúka 3 breath, steam
-úum- be/become dry
-úuma 7/8 knife

-uúmba 7/8 room
-uumbati 3/4 cassava, manioc
-úumv- hear, listen, taste, feel
-úumvir- obey
-uunam- bend down
-úunyu 3 salt
-úurir- climb up
-uururuk- climb down
-úuzi 10 sg -':**zi** 11 rivers
-uúzukuru 1/2 grandchild
-úuzur- be/become full
-úuzuz- fill, complete

v

-vá 9 grave, tomb
-ví 5/6 knee
 ~ 11/10 grey hair
-voom- fetch water (from a stream, source)
-vú 5 ashes
-vu- (-*va/-vuuye*) come from; (Sun) shine
vubá adv fast, recently, soon

-vubú 9/10 hippopotamus
-vúg- say, talk
 ~ **umutsíma** make bread
 rfl **-íivug-** present oneself
-vúz- **ingoma** beat drums
-vúuk- be born
-vún- tv break (e.g. a stick, a bone)

-vuur- treat medically
-vúra 9 rain

-vure 3/4 tub for pressing ripe bananas

W

wese toilet

wiisiki whiskey

y

-yága 7/8 lake
-yaga 3 wind
 ~ 9 (*mu-*) leopard
-yara 9 hunger
-yára 10 (*inzára*) sg *-áara* 11 fingernails, toenail
-yeenzi 3/4 euphorbia (various species, see photograph in Sibomana & Brack 2021, p. 51 and f.n. 49)
-yézi 6 innards
-yíiko 7/8 spoon
-yira 9/10 (*inzira*) road
-yob- err

-yober- not know
-yoberan- be mysterious
-yobérane 6 mystery
-yobok- follow
-yobor- lead
-yóbe 9/10 (*inzóbe*) or 12/13 person of fair complexion
-yogá 9/10 (*inzogá*) or 12/13 beer
-yóka 9/10 (*inzóka*) or 12/13 snake
-yovu 9/10 (*inzovu*) elephant
 -yovu 12/13 small elephant
-yúzi 11/10 (pl *inzúzi*) pumpkin

Z

-:z- come
-:zan- come together, bring
-zaami 7/8 examination
-zara 9 see **-yara** 9
-zára 10 see **-yára** 10
-zéer-
 rfl **-íizeer-** hope, count upon
-zi 12 work
 ~ 3/4 root
-':zi tv know: *ndabízi* "I know it"
-':zi 6 water
 ~ 11 pl *-úuzi* 10 (*inzúuzi*) river
-zibahó 7/8 blouse
-ziiko 5/6 fireplace, hearth
-zím- (fire) die out
-zímy- blow out
-zima adj healthy, intact
 ~ 14 health

-zimaanir- give presents (food, drinks, etc.) to a guest
-zimaano 5/6 present for a guest
-zína 5/6 name
-ziinda 6 forgetfulness
-zir- suffer because of; be taboo
-zirámire 11/10 boa constrictor
-zirik- tv bind, tie
-zitur- untie
-zitsa 9 (*mu-*) wisdom tooth
-zóbe 9/10 see **-yóbe** 9/10
-zóka 9/10 see **-yóka** 9/10
-zovu 9/10 see **-yovu** 9/10
-zozi 10 dream
-zu 9/10 or 9/6 house
-zúuba 5 sun, sunshine
-zúuru 5/6 nose, nostril
-zúzi 10 see **-yúzi** 11

-zúuzi 10 see -'zi 11

9.3. English-Kinyarwanda

a

abandoned

~ home -toongo 5/6

ability -shobozi 14

able

be ~ to -shobor-

about

be ~ to -eend-

go ~ -bíung-

take goods ~ for sale -bíunz-

absent

be ~ (from school or work) -siib-

be ~minded -húg-

abuse tv -túk-

accommodation -cuumbi 5/6

accompany -hérekez-

act -gir-

administrative district perefegituúra

administrator

district ~ perefé

adore -ramy-

advice -náama 9/10

advise -bwiriz-

after nyuma

look ~ the cattle -ragir-

again

do ~ -oonger-

against

fight ~ -rwaany-

age

girl of marriageable ~ -kumí 9/10

agree -éemer-, -kúund-

~ment -seezerano 5/6

~ upon -éemerany-

reach an ~ment -seezeran-

allow -rek-

alone pronominal adv -éenyiné/-óonyiné:
yaaje wéenyiné "he came ~"

leave ~ -rek-

along

take ~ -jyaan-

although kaándi

amount

have equal ~s -hwáany-

and kaándi

~ now nóone

angina -pfuura 9 (ga-)

animal -nyamáaswa 9/10

~ farmer -óorozi 1/2

barren, infertile ~ -guumba 9/10

black ~ -kara 3/4

domestic ~ -túungo 5/6

keep/raise ~s -óoror-

wild and dangerous ~ -siimba 7/8

annex to main house -ráaro 9/10

answer tv -súbiz-

~ a call -litab-

~ a question -súbiz-

refuse to ~ -ihorer-

ant -swá 3/4

~hill -gina 3/4, -siindu 7/8

antelope (a species of) -hará 9/10

appear -áaduk-, -híinguk-

~ suddenly -túunguuk-

ghost that ~s at night -riínga 9 (ba-)

argue -siigaan-, -gi- impaká

argument -paká 10

arm -bóko 15/6

~pit -áaha 15

stretch ~ to take sth -shyikiir-

arrest -fát-

as if nkaanswe, booshye

it looks ~ ubaanza

ashamed

feel ~ -mwaar-

ashes -vú 5
 ask -báz-, -sab-
 ~ for sb -sabir-
 ~/pray for each other -sabiran-
 attention
 pay ~ to -iita-hó
 away

give ~ -gab-
 give a bride ~ -shytingir-
 run ~ quickly -shweekuur-
 stay ~ -hér-
 take ~ -aambur-
 take to graze ~ from home -gishiish-
 axe -shóoká 9i/6

b

baby -híinja 11/10
 bachelor -garágu 9/10
 back -góongo 3/4
 ~ tooth -jigo 7/8
 bring ~ -garur-
 carry on the ~ -heek-
 come ~ -garuk-
 leave ~ -sígaz-
 lie on the ~ -garam-
 pay ~ -iishyur-
 bad -bí: i-mi-có mi-bí “~ manners, ~ character”
 ~ luck -áago 8, -aáku 3
 ~ temper -jinyá 3
 badly náabí
 bag -fuka 3/4, -hago 11/10
 bald head -hára 11/10
 ball -piíra 3/4
 banana -tookí 7/8, -tooke 7/8
 ~ plant -tsína 9/10
 ~ plantation -tookí 11
 ~ stem -túumba 3/4
 ~ wine -áagwá 11/10
 dry ~ leaf -reere 7/8
 keep ~ wine until fermentation -tar-
 keep ~s until they get ripe -tar-
 press juice out of ripe ~s -eeng-
 ripe ~ -neke 3/4
 tub for pressing ripe ~s -vure 3/4
 banish -cí-
 bank baánki
 river~ -koombe 9/10
 bark iv (dog) -mok-
 barren
 ~ woman/animal -guumba 9/10

base
 ~ of a basket -táango 9/10
 basket -teebo 7/8
 base of a ~ -táango 9/10
 bat -cúramá 12/13
 bathe -óog-
 be/become cop -bá-, -rí, ni
 ~ able to -shobor-
 ~ about to -eend-
 ~ absent (from school or work) -siib-
 ~ absentminded -húg-
 ~ angry -raakar-
 ~ ashamed -mwaar-
 ~ at the end -hér-
 ~ barren -guumbah-
 ~ beaten (by rain) -nyáagirw-; -tsiindw-
 ~ bigger -rut-
 ~ black -lirabur-
 ~ blunt -pyinagar-
 ~ born -víuk-
 ~ bright -ké-
 ~ broken -ménék-, -vúník-
 ~ called -íitw-
 ~ careless -réengw-
 ~ caught -fátw-
 ~ close to -eegeer-
 ~ cold -kóonj-
 ~ complacent -réengw-
 ~ confused -jijw-
 ~ contaminated -aandur-
 ~ covered by a rash (on the body) -sees-
 ubuheri
 ~ dark -íir-
 ~ deaf -pfú- amatwí
 ~ deeper -suumb-

~ **difficult** -goor-, -komer-, -rushy-
 ~ **dirty** -aandur-
 ~ **distracted** -húg-
 ~ **drunk** -síind-
 ~ **dry** -úum-
 ~ **easy** -óoroh-
 ~ **enough** -haaz-
 ~ **equal** -ngan-
 ~ **equally long/high/deep** -reeshy-
 ~ **expensive** -héend-
 ~ **fat** -byibuh-
 ~ **first** -baanz-, -táang-
 ~ **full** -úuzur-
 ~ **given a name** -iitw-
 ~ **half full** -cáagat-
 ~ **happy** -néezererw-, -nézeerw-
 ~ **hard** -komer-
 ~ **heavy** -remeer-
 ~ **higher** -suumb-
 ~ **hot** -shyúuh-
 ~ **hungry** -soonz-
 ~ **hurt** -kómerek-
 ~ **ill** -rwáar-
 ~ **kept** -túungw-
 ~ **late** -kéereerw-
 ~ **light** (in weight) -óoroh-
 ~ **longer** -suumb-
 ~ **lost** -táakar-
 ~ **married** (man) -úubak-
 ~ **next** -taahirw-
 ~ **of same length/height/depth** -reeshy-
 ~ **of use** -mar-
 ~ **old** -sáaz-
 ~ **older** -rut-
 ~ **overtaken** -réengw-
 ~ **pleased** -néezererw-, -nézeerw-
 ~ **poor** -ken-
 ~ **possible** -shobok-
 ~ **pregnant** -twiit-
 ~ **related to sb** -pfáan-
 ~ **rich** -kír-
 ~ **satisfied after eating/drinking** -haag-
 ~ **sharp** -tyáar-
 ~ **shy** -tíiny-
 ~ **similar** -sa-
 ~ **somewhere** -héreer-

~ **stale** (food) -gag-
 ~ **straight** -gororok-
 ~ **strong** -komer-
 ~ **surprised** -taangaar-
 ~ **sweet** -ryóoheer-
 ~ **taboo** -zir-
 ~ **taller** -rut-
 ~ **the last** -héruuk-
 ~ **tired** -nanirw-, -ruh-
 ~ **too difficult/heavy for** -nanir-
 ~ **too difficult/tough to handle** -naniran-
 ~ **tough** -komer-
 ~ **unable** -nanirw-
 ~ **used to** -menyeer-
 ~ **very ill** -reemb-
 ~ **well cooked** -hí-
 ~ **well known** -áamamar-
 ~ **white** -éer-
bead -sáro 5/6
bean -shylimbo 7/8
 ~ **leaf** -shogoro 3/4
green ~ -teéja 3/4
peeled ~ -tónoré 3/4
beard -aánwa 14
beat tv -kúbit-, (rain) -nyáagir-, (heart) -téer-
 ~ **drums** -vúz- *ingoma*
be ~ **en** (by rain) -nyáagirw-; -tsiindw-
beautiful -iizá
beauty -iizá 14
because of
 ~ **suffer** ~ -zir-
become see **be/become**
bed -taánda 7/8, -tára 11/10
 ~ **curtain** -égamo 9
make ~ **s** -sas-
wall side of the ~ *ivure*
beer -yogá 9/10 or 12/13, *byeéri*
sorghum ~ -aárwa 6, -gaáge 7/8
before adv *mbere*
beg -sab-
begin -táangir-
 ~ **ning** -táangiro 9
behaviour -có 3/4
behind *inyuma*
disappear ~ **a hill** -réeng-

leave ~ -*síg-*
 stay ~ -*sígar-*
being
 human ~ -*ntu* 1/2
believe -*éemer-*
 make ~ -*béeshy-*
belly -*da* 9/10
bend down iv -*uunam-*
Bermuda shorts -*kabutura* 9i/6
berries -*keéri* 10
beside *iruhaánde* *rwaa*
betray -*gaambaan-*, -*gaambaanir-*
between
 valley ~ mountains -*koombe* 7/8
bewitch -*rog-*
beyond
 go ~ -*réeng-*
big -*níni*
 be ~ger -*rut-*
bind -*háambiir-*, -*zirik-*
biological
 own (~) child -*ra* 14
bird -*nyoni* 9/10
 ~ bird -*sáandi* 9i/10i
birth
 give ~ -*byáar-*
bite tv -*rúm-*
black
 ~ animal or thing -*kara* 3/4
 be ~ -*íirabur-*
 ~ colour -*kara* 3/4
 ~crowned crane -*saámbi* 3/4
 ~smith -*cúzi* 1/2
blade
 razor ~ -*eémbe* 11/10
blame tv -*gay-*
bleed -*rás-*
blessing -*máana* 9
blood -*rásó* 6
bloom -*yaángo* 11
blouse -*zibahó* 7/8
blow on a fire -*aats-*
blunt adj
 ~ instrument -*geembe* 7/8
 become ~ -*pyinagar-*
boa constrictor -*zirámire* 11/10

body -*biri* 3/4
 ~ decoration -*maanzi* 10
 ~ rash -*heri* 14
dead ~ -*tuúmbi* 9/10
 wash ~ -*uu hagir-*
boil -*shyúushy-*
bone -*gúf(w)a* 5/6
book -*tabo* 7/8
booty -*nyago* 12
border -*paká* 3/4
born
 be ~ -*víuk-*
 first~ -*pfúra* 9/10
bottle -*cupa* 5/6
boundary -*paká* 3/4
box -*sáandukú* 9i/10i
boy -*huúngu* 1/2
brain -*oónko* 14
brake *feri*
branch -*shámi* 5/6
bread -*gaati* 3/4, (made by stirring cassava, millet or sorghum flour in hot water) -*tsíma* 3/4
 make ~ -*vúg-* *umutsíma*
break tv -*mén-* (a pot, a glass), -*vún-* (a stick, a bone)
breast -*béere* 5/6
 ~feed tv -*óons-*, iv -*óonk-*
breath -*uúka* 3/4
breathe -*huumeek-*
breeder
 cattle ~ -*óorozi* 1/2
bribe -*swá* 9 (*ru-*)
bride -*geni* 1/2
 ~wealth -*kwáano* 9/10
 give a ~ to a man, away -*shyíingir-*
 indemnify ~'s parents -*kó-*
 pledge to a ~'s parents n -*kwáano* 9/10
bridge -*tiindo* 11/10, -*temé* 5/6
bright
 ~en -*murik-*
 become ~ -*ké-*
bring -*zan-*
 ~ back -*garur-*
 ~ closer -*egerez-*, -*shyikiriz-*
 ~ down -*manur-*

~ **home** -*cyúur*-
 ~ **out** -*sohor*-
 ~ **up** (a child) -*rer*-
broken
 get ~ -*mének*-
 piece of ~ **earthen pot** -*jyo* 11/10
brother
 ~ of a female -*sáaza* 1a/2a
 wife's ~ -*rámu* 1a/2a
 wife's ~'s **wife** -*rámu* 1a/2a
buffalo -*bogó* 9/10
build -*úubak*-
 ~ a **bridge** -*tiind*- *itemé*

bundle -*nyago* 12
burn tv -*oots*-, -*aats*-; iv -*aak*-, -*hí*-
bury
 ~ a **dead person** -*háamb*-
 ~ a **thing** -*tab*-
bush -*hurú* 7/8
but *ariko*
butter -*vúta* 6
buy -*gur*-
 ~ a **drink** -*séengeer*-
bye
 say good~ -*seezer*-

C

calabash -*cumá* 7/8
calamity -*áaga* 12
calf -*nyána* 9/10
call tv -*hámagar*-
 ~ **for help** iv -*tabaaz*-, -*tak*-
 answer a ~ -*iitab*-
 be ~ed -*íitw*-
cane -*koni* 9/10
 sugar~ **worm** -*koongwá* 9 (n-)
car -*módoká* 9/10 or 9/6
card *fíishi*
careless person -*pfú* 1/2
caress -*kórákor*-
carry
 ~ **for sb** -*twáaz*-
 ~ **in the hands** -*twáar*-
 ~ **on the back** -*heek*-
 ~ **on the head** -*íikorer*-
 put on the head to ~ -*kórer*-
carton *kaaziye*
carve -*baaz*-
cassava -*uumbati* 3/4
cat -*jáangwé* 9/10
catastrophe -*shyano* 5 pl -*hano* 6
catch -*fát*-, -*sám*-
cattle
 ~ **breeder** -*óorozi* 1/2
 drive ~ -*shórer*-
 lead ~ **to the drinking place** -*shoor*-

look after the ~ -*ragir*-
shed for ~ -*ráaro* 7/8
caught
 be ~ -*fátw*-
cause
 ~ **to suffer** -*bábaz*-
cavity
 oral ~ -*nwa* 12
celebrate Lent -*siib*-
cement *sima*
cent -*seéenge* 5/6
cerebrospinal meningitis -*giga* 9 (mu-)
certify -*hámy*-
chaff
 remove the ~ (by blowing it in the air
 and collecting the grain in a dish) -*gósoor*-
chair n -*tébe* 9/10
change tv -*hiindur*-; iv -*hiinduk*-
character n -*có* 3/4
chase -*iirukan*-
chat iv -*gaaniir*-; n -*gaaniiro* 7/8
cheat tv -*aambur*-, -*héend*- *ubwéenge*
check -*suuzum*-, -*reeb*-, (without being
 seen) -*héengerez*-
cheek -*táma* 5/6
chicken -*kokó* 9/10
chief -*twaáre* 1/2
child -*ána* 1/2
 grand~ -*uúzukuru* 1/2

man's sister's ~ *-lishywa* 1a/2a
only ~ *-nege* 7/8
own (biological) ~ *-ra* 14
choose *-hit-mó*
 ~ **a way** *-cí- inzira*
Christmas *Nohéri*
church *kiriziyá*
citizen *-tuúrage* 1/2
city *-jyí* 3/4, also written *-gí* 3/4
clap of the hand *-shyí* 6
climb
 ~ **down** *-uururuk-*
 ~ **up** *-úurir-*
clock n
 2 o' ~ *saa naáni*
 8 o' ~ *saa mbiri*
 o' ~ *saa*
close iv *-kiing-, -fuung-*
close adj
 be ~r to, move oneself ~r to *-eegeer-*
 bring ~r to *-shyikiriz-*
 move, put ~r to tv *-eegerez-*
clothes *-aambaro* 3/4, *-eénda* 3/4
cock (rooster) *-saáke* 9i/6, *-saáke* 9 (*ru-*)
cocoyam *-teke* 5/6
coffee, coffee beans *-káawá* 9i, *kaawá*
cold n (illness) *-curáane* 8
cold adj
 be/feel/get ~ *-kóonj-*
colleague *-geenzi* 1a/2a
collect
 ~ **firewood** *-séeny-, -taashy-*
 ~ **water** *-voom-*
college *koreéji*
colour *-bára* 5/6
 black ~ *-kara* 3/4
come *-:z-*
 ~ **back** *-garuk-*
 ~ **from** *-vu-, -túruk-*
 ~ **together** *-:zan-*
commissioner
 police ~ *komíseeri*
comparable to *nka*
compare *-riinganiz-*
competence *-shobozi* 14
complacent

be ~ *-réengw-*
complete *-raangiz-, -úuzuz-, -mar-*
complexion
 person of fair ~ *-yóbe* 12/13 or 9/10
compound *-gó* 11/10
 ~ **'s gate** *-réembo* 5/6
 court outside the ~'s gate *-réembo* 5
 front court outside the ~ *-háruro* 3/4
conceive *-sám- inda*
confiscate *-nyag-*
confused
 become ~ *-jijw-*
constrictor
 boa ~ *-zirámire* 11/10
consult *-gi- indáama*
 ~ **a fortune teller** *-raguz-*
 ~ **an oracle** (to have the effects of a misfortune, catastrophe or curse removed)
-hanuuz-
container
 turn a ~ upside down *-úubik-*
contaminated *-komez-, -gumy-*
 be/become ~ *-aandur-*
continue *-komez-, -gumy-, -hór-*
contrary
 on the ~ *ahuíbwo*
cook *-téek-*
 ~ **ing pot** *-kóno* 9/10
 be well ~ed *-hí-*
 finish ~ing *-hiish-*
 old ~ing pot *-múga* 7/8
cooperate *-fátany-, -shyír- hamwé*
corn *-góori* 7/8
corner of a room *-pfúruká* 9/10
council *-náama* 9/10
count *-bar-*
 ~ **upon** *-íizeer-*
country *-húgu* 7/8
 foreign countries *-haánga* 6
courage *-gabo* 14, *-twáari* 14
court
 ~ **of law** *-kíiko* 11/10
 ~ **outside the compound's gate** *-réembo*
5
 front ~ outside the compound *-háruro*
3/4

cousin -byáara 1a
cover tv -pfúk-, -twíikiir-, -pfúundikir-
be ~ed by a rash (on the body) -sees-
 ubuheri
cow -ká 9/10
 ~'s milk -tá 6
old and lean ~ -búguma 5/6
young ~ -nyána 9/10
co-wife -keebá 1a/2a
cracks in the earth -gugu 10
crane
black-crowned ~ -saámbi 3/4
crate kaaziye
craziness -shítaani 6
create -rem-
cricket -jeri 5/6
crocodile -goona 9/10
crops -áaka 4

have ripe ~ on the farm -éez-
cross (a river, street, etc.) -aambuk-
crow (cock) -bik-
crown
black~ed crane -saámbi 3/4
cry iv -rir-
stop ~ing -hór-
culture -có 3/4
cure n -tí 3/4
curse tv -cí-; n -shyano 5 pl -hano 6
customer -kiriya 1/2, kiriya
customs
 ~ **office** -sútamo 9 (ga-)
 ~ **officer** -jigo 1 (ru-)
cut -tém-, -keb-, -cí-
 ~ **grain with a sickle** -ges-
 ~ **meat** -keb-
 ~ **ropes** -cí- imigozi

d

dale -koombe 7/8
dance iv -byín-; n -byíno 9/10
dangerous
wild and ~ animal -siimba 7/8
dark
 ~ness -íjímá 3
become ~ -iir-
daughter -koóbwa 1/2
dawn v -ké-
day -nsí 3/4
 ~time -nywá 6
in the olden ~s keéra
live till the following ~ -ramuk-
mid~ -nywá 6
spend the ~ till nightfall -iirirw-
 to~ nóone
dead
 ~ **body** -tuúmbi 9/10
the world of the ~ ibuzímu
deaf
 ~ **person** -pfáamatwí 7/8
be ~ -pfú- amatwí
death -pfú 11
debt -éendá 3/4

pay a ~ -iishyur-
decide on -geeng-
decorate -taak-
decrease iv -tuub-
deep -ree-re
be ~er -suumb-
defecate -ne-
defect -neenge 9/10
demonic possession -shítaani 6
deny -hakan-
depth
be of same ~ -reeshy-
despise -suuzugur-, -nnyeeg-
destroy -séeny-
devil shítáani, -shítaani 9i/6
diarrhoea -cinya 6
die -pfú-
 ~ **out** (fire) -zím-
difficult
 ~ies -aága 12, -goórane 10, -kúba
 6, -áago 8
 ~y -goórane 9/10
be ~ -goor-, -rushy-
be/become ~ -komer-

face ~ies -goorw-
 be too ~ for -nanir-
 dig -cukur-
 direct tv -yobor-
 managing ~or pedeje
 dirt -aanda 3/4
 ~y water -rohwa 8
 be/become ~y -aandur-
 disabled person -múga 7/8
 disappear behind a hill -réeng-
 disperse iv (market) -remuur-
 dispute -háané 6
 disrepute -bwa 11
 disrespect tv -suuzugur-; n -suuzuguro 12
 distracted
 be ~ -húg-
 district
 ~ administrator perefe
 administrative ~ perefegituúra
 divide tv -gabany-
 do -kór-, -gir-
 ~ again -oonger-
 ~ first -baanz-
 have ~ne lately -héruuk-
 have ~ne the previous night -ráar-
 have ever ~ne -íiger-
 keep ~ing -hór-
 doctor
 medical ~ -gaanga 1 (mu-)
 dog -bwá 9/10
 male ~ -pweerume 9/10
 domestic
 ~ animal -túungo 5/6
 ~ fowl -kokó 9/10
 door -uugi 11/10
 ~way -ryáango 3/4

knock at a ~ -kómaang-
 down
 bend ~ -uunam-
 bring ~ -manur-
 climb ~ -uururuk-
 kneel ~ -pfúkam-
 take ~ -manur-
 turn ~wards -cúram-
 turn a container upside ~ -úubik-
 dream iv -róot-; n -zozi 10
 drench -nyáagir-
 dress n -aambaro 3/4, -eénda 3/4
 drink tv -nyó-
 ~ enough -haag-
 ~ing tub (for cattle) -bíumbiro 7/8
 buy a ~ -séengeer-
 go to the ~ing place (cattle) -shook-
 lead cattle to the ~ing place -shoor-
 drive
 ~ a car -twáar-
 ~ cattle -shórer-
 drought -pfá 6
 drug n -tí 3/4
 drum -goma 9/10
 beat ~s -vúz- ingoma
 drunk
 get/be ~ -siind-
 dry
 ~ banana leaf -reere 7/8
 ~ season -heéshyi 9
 ~ tree stem -shyitsi 7/8
 ~ up -kám-
 be/become ~ -úum-
 dumb -ragi 7/8
 dwell -túur-
 dysentery -aambi 9 (my-), -cinya 6

e

each other
 ask/pray for ~ -sabiran-
 greet ~ (by embracing or by shaking hands) -ramukany-
 eagle -cá 12/13
 ear -twí 15/6

early adv kare
 ~ morning -seeso 3
 start ~ in the morning -ramuk-
 earth
 cracks in the ~ -gugu 10
 piece of broken ~en pot -jyo 11/10

sink into the ~ -*rigit*-
small ~-en **pot** -*eeso* 11/10
east *iburásiraziuba*
Easter *Paasika*
easy
be/become ~ -*óoroh*-
eat -*ri*-, -*fuungur*-
~ **enough** -*haag*-
~ **together** -*saangir*-
~ **with a spoon** -*riish*- *ikiyiiko*
~ **with sauce** -*riish*- *isoósi*
wish to ~ n -*pfä* 5
edge -*haánde* 11/10
educate (a child) -*rer*-
egg -*gi* 5/6
~**plant** -*toryi* 11/10
eight -*naáni* 3
elephant -*yovu* 9/10
small ~ -*yovu* 12/13
employ as a servant -*hák*-
empty-handed *amáara masa*
end iv -*raangir*-, -*shír*-, (market) -*remuur*-;
tv -*raangiz*-, -*mar*-
be at the ~ -*hér*-
enemy -*áanzi* 1/2
enjoy -*néezererw*-, -*néezeerw*-
enough
be ~ -*haaz*-
eat/drink ~ -*haag*-
enter -*iinjir*-
entrails -*ra* 6 or 14 or 11/6

equal
be ~ -*ngan*-
have ~ **amounts** -*hwáany*-
make ~ -*riinganiz*-
erase -*sib*-
err -*yob*-
estimate
under ~ -*gay*-, -*suuzugur*-
ethnic
member of the Tutsi ~ **group** -*tuutsi* 1/2
euphorbia (various species, see photograph
in Sibomana & Brack 2021, p. 51 and f.n.
49) -*yeenzi* 3/4
even conj *ndetsé*
evening -*górooba* 3/4
ever
have ~ **done** -*tiger*-
every *buri*
examine -*suuzum*-
examination -*zaami* 7/8
example -*gero* 11/10
exceed -*sáag*-
exchange -*guraan*-
existence -*giingo* 14
expensive
be ~ -*héend*-
experience
in~d person -*swa* 1/2
expert -*haánga* 1/2
eye -*jiisho* 5 pl -':so 6

f

face -*haánga* 12
~ **difficulties** -*goorw*-
fail -*tsíindw*-
~ **to** -*ooy*-
fair
person of ~ **complexion** -*yóbe* 12/13 or
9/10
fall -*gu*-, -*téemb*-
~ **ill** -*fátw*-
spend the day till night ~ -*iirirw*-
family -*ryaango* 3/4

far
go too ~ -*hab*-
farm tv -*híing*-, -*rim*-; -*rimá* 3/4
~ **worker** -*híinzi* 1/2
have ripe crops on the ~ -*éez*-
mound on the ~ -*tabo* 3/4
stop work on the ~ -*híinguur*-
work on the ~ -*híing*-
fast *vubá*
fat -*vúta* 6
be/become ~ -*byibuh*-

fathermy ~ *daatá*your ~ *só***fault** -*neenge* 9/10, -*kosá* 5/6find ~ with -*néen-***fear** tv -*tíiny-*; n -*óoba* 14**feather**remove ~s from a fowl -*pfuur-***feed** vbreast~ iv -*óonk-*; tv -*óons-***feel** -*mer-*, -*úumv-*~ ashamed -*mwaar-*~ cold -*kóonj-*~ with the hand -*kórákor-***female**~ servant -*ja*brother of a ~ -*sáaza* 1a/2a**fermentation**keep banana wine until ~ -*tar-***fetch** water (from a stream, source) -*voom-***fever**have a ~ -*hiind-* *umuriro***few** -*ké(eyá)***field** -*rimá* 3/4**fight** iv -*rwaan-*~ against -*rwaany-***fill** -*úuzuz-***find** -*saang-*, -*tóor-*~ fault with -*néen-***finger** -*toki* 11/10~ nail -*áara* 11 pl -*yára* 10peel with ~s -*tónor-***finish** tv -*raangiz-*, -*mar-*~ cooking -*hiish-***fire** -*riro* 3/4~ a fire -*cáan-*~ place -*ziiko* 5/6~ wood -*kwí* 11/10blow on a ~ -*aats-*collect ~ wood -*séeny-*parlor in front of the ~ place -*raámbi* 7set on ~ -*twiik-*shelf above ~ place -*seenge* 11/10**first** *mbere*~~born -*pfúra* 9/10be ~ -*táang-***fish** -*fí* 9i/6 or 9i/10i**five** -*taanu***flour** -*fu* 9i/6**flow** (liquids) -*téemb-***flower** -*ráb(y)o* 11/10**fly** iv -*guruk-*; n -*saazi* 9i/10i**foam** iv -*réet-***follow** -*kúrikir-*, -*yobok-*live till the ~ing day -*ramuk-*make ~ -*kúrikiz-***food** -*ryó* 8share ~ -*saangir-*spend the night without ~ -*ráar-* *ubusá***forbid** -*búz-***foreign countries** -*haánga* 6**foreman** -*twaáre* 1/2**forest** -*shyaamba* 5/6**forever**live ~ iv -*hór-hó***forget** -*iibagirw-*~fulness -*ziinda* 6**forgive** -*bábarir-***form** *fíishi***formerly** *keéra***fortune teller**consult a ~ -*raguz-***four** -*né***fowl**remove feathers from a ~ -*pfuur-***franc** -*faraanga* 5/6**fridge** *firigo***friend** -*cutí* 9/10, -*geenzi* 1a/2a**frighten** tv -*káang-***frog** -*kerí* 7/8**front**~ court outside the compound -*háruro* 3/4in ~ *imbere*parlor in ~ of the fireplace -*raámbi* 7**frontier** -*paká* 3/4**fruit** -*búto* 9/10**frustrate** (deliberately) -*him-***fry** -*káraang-***full**be half ~ -*cáagat-*be/become ~ -*úuzur-*

fun

make ~ of -*nnyeeg-*
fur -*oóya* 14
further

step ~ -*táambuuk-*
future
tell the ~ -*ragur-*

g**gate**

compound's ~ -*réembo* 5/6
court outside the compound's ~
-réembo 5

gather (market) -*rem-*

gender -*tsína* 7/8

germinate -*mer-*

get

~ **broken** -*mének-*
 ~ **close to** -*eegeer-*
 ~ **cold** -*kóonj-*
 ~ **drunk** -*síind-*
 ~ **lost** -*táakar-*
 ~ **mad** -*sar-*
 ~ **out** -*sohok-*
 ~ **pregnant** -*sám- inda*
 ~ **spilt** -*mének-*
 ~ **up** -*byíuk-*
 ~ **used to** -*menyeer-*
 ~ **vexed** -*raakar-*
 ~ **wet** -*toh-*
keep bananas until they ~ ripe -*tar-*
not ~ -*héb-*

ghost

~ **that appears at night** -*riínga* 9 (*ba-*)

girl -*koóbwa* 1/2

~ **of marriageable age** -*kumí* 9/10

give -*há-*, -*táang-*

~ **a bride to a man, away** -*shyíingir-*

~ **a name** -*íit-*

~ **a share** -*gab-*

~ **a wedding pledge** -*kó-*

~ **away** -*gab-*

~ **birth** -*byáar-*

~ **more** -*oonger-*

~ **presents to a guest** -*zimaanir-*

be ~n a name -*íitw-*

go -*geend-*, -*gi-*

~ **about** -*biúung-*

~ **beyond** -*réeng-*

~ **halfway** -*cáagat-*

~ **out to graze** -*áahuk-*

~ **to** -*saang-*

~ **to the drinking place (cattle)** -*shook-*

~ **together** -*jyaan-*

~ **too far** -*hab-*

~ **towards** -*saang-*, -*gan-*, -*éereker-*

goat -*hené* 9i/10i

he~ -*hayá* 9 (*ru-*), -*sekúrume* 9i/6

God -*máana* 9

good -*iizá*

~ **luck** -*máana* 9

~ **manners** -*pfúra* 14

~ **ness** -*íizá* 14, -*néézá* 9

say ~bye -*seezer-*

take ~s about for sale -*biúunz-*

taste ~ -*ryóoh-*

gorilla -*gagí* 9/10, -*gagi* 9/10

grain

cut ~ with a sickle -*ges-*

granary -*gega* 7/8

grandchild -*uúzikuru* 1/2

grass -*aátsi* 7/8

grazing ~, ~ for covering a house -*aátsi* 14

grave -*vá* 9

graze iv (cattle) -*riish-*; (on farm crops) -*óon-*

go out to ~ -*áahuk-*

take out to ~ -*áahur-*

take to ~ away from home -*gishiish-*

grazing grass -*aátsi* 14

green -*bísi*

~ **bean** -*teéja* 3/4

~ **peas** -*nyógwe* 11

greet -*suhuuz-*, -*ramuts-*

~ **each other** (by embracing or by shaking hands) -*ramukany-*

grey hair -*ví* 11/10

grind -*se-*

lower ~ing stone -*syo* 11/10
ground

prepare the ~ (before planting or sowing) -*tabir-*

group

member of the Tutsi ethnic ~ -*tuutsi* 1/2
grow iv

~ **older** -*kúr-*

~ **n-up** adj -*kurú*

start ~ing (plants) -*mer-*

guest -*shyitsi* 1/2

give presents to a ~ -*zimaanir-*

present for a ~ -*zimaano* 5/6

wedding ~s -*kwé* 2

h

habit -*menyeero* 12, -*có* 3/4

hail

~ **from** iv -*kómook-*, -*túruk-*

~ **stones** n -*hiindu* 6

hair -*satsi* 3/4

grey ~ -*ví* 11/10

half -*ce* 7/8

be ~ full -*caagat-*

hammer -*nyuundo* 9/10

hand

clap of the ~ -*shyí* 6

empty~ed *amáara masa* 6

feel with the ~ -*kórákor-*

palm of the ~ -*gaanza* 7/8, -*shyí* 6

handle

~ **of a hoe** -*híni* 3/4

be too difficult/tough to ~ -*naniran-*

hang tv -*jíish-*, -*manik-*

happy -*hiire*

be ~ -*néezererw-*, -*néezeerw-*

hard

be/become ~ -*komer-*

hare n -*kwáavu* 11/10

harvest tv -*saaruur-*

haste -*iira* 14

hat -*gofero* 9/10

hate v -*áang-*

~ **each other** -*áangan-*

hatred -*áango* 11

have -*gir-*, -*fite*

~ **a running stomach** -*hítw-*

~ **done lately** -*héruuk-*

~ **done the previous night** -*ráar-*

~ **equal amounts** -*ngany-*, -*hwáany-*

~ **ever done** -*ígiger-*

~ **fever** -*hiind-* *umuriro*

~ **ripe crops on the farm** -*éez-*

hawk tv -*búunz-*

~ **er** -*geéendu* 1 (*ma-*)

he a- cl-1 SP

~ **goat** -*hayá* 9 (*ru-*), -*sekúrume* 9i/6

head -*twé* 3/4; (removed from body)

-*haánga* 7/8

~ **on the head** -*íikorer-*

bald ~ -*hára* 11/10

put on the ~ to carry -*kórer-*

shave the ~ (as a sign of mourning) -*mo-*

take a load from the ~ -*túur-*

heal

~ **er** -*gaanga* 1 (*mu-*)

~ **th** -*zima* 14, -*gará* 6

~ **thy** -*zima*

hear -*úumv-*

heart -*tíma* 3/4

hearth -*ziiko* 5/6

heat n -*shyuihe* 14

heavy

~ **rains** -*hiindu* 6

be too ~ for -*nanir-*

be/become ~ -*remeer-*

height

be of same ~ -*reeshy-*

help tv -*fásh-*

~ **reach** -*shyikiriz-*

call for ~ -*tabaaz-*, -*tak-*

her

~ **father** *sé*
 ~ **mother** *nyina*
herd of cattle -*shyó* 5/6
herdsman -*shuumba* 1/2, (who leads cattle to the drinking place) -*shootsi* 1/2
hide n (of animal) -*hú* 11/10
hide tv -*hish-*, -*kiing-*; rfl -*íhish*, -*íkiing-*
high -*ree-re*
 be ~er -*suumb-*
 request too ~ **a price** -*héend-*
hill -*sózi* 3/4
 ant ~-*gina* 3/4, -*siindu* 7/8
 disappear behind a ~ -*réeng-*
hippopotamus -*vubú* 9/10
his
 ~ **father** *sé*
 ~ **mother** *nyina*
hoe -*súka* 9i/6
 handle of a ~ -*híni* 3/4
hold -*fát-*
 ~ **in tilted position** -*bogek-*
hole (in a wall or an object) -*eéngé* 3/4; (in the ground) -*oobo* 3/4
 water ~ -*riba* 5/6
holiday -*ruhuuko* 7/8
holy -*tagatifu*
home -*hirá* 9 (*mu-*)
 abandoned ~ -*toongo* 5/6
 at ~ *imuhirá*
 bring/take ~ -*cyúur-*
 return ~ -*taah-*
 take to graze away from ~ -*gishiish-*

hope v -*lizeer-*; n -*íizeere* 7
horn -*heémbe* 5/6
hospital -*taro* 8
hot
 be/become ~ -*shyúuh-*
hotel *hotéri*
hour -*sáahá* 9i/6
house -*zu* 9/10 or 9/6
 annex to main ~ -*ráaro* 9/10
how qw adv -*té*: *ameze até?* “~ is he/she?”; *bameze báte?* “~ are they?”
 ~ **many** num -*ngáahé?*; *ibitabo biingáahé?* “~ books?”; *imiinsi ingáahé* “~ days?”
howl -*huum-*
human being -*ntu* 1/2
hundred -*jana* 5 pl -*gana* 6
hunger -*yara* 9
hungry
 be/become ~ -*soonz-*
hunt -*híig-*
hurt tv -*kómerets-*, -*bábaz-*
 be ~ -*kómerek-*
husband -*gabo* 1/2
 wife’s sister’s ~ -*saánziire* 1a/2a
husk
 remove ~ -*tónor-*
hut
 very small ~ -*ríuri* 12/13
hyena -*pyisi* 9/10, -*heehe* 9 (*bi-*)
hygiene -*suku* 9i

i

idly
 sit ~ iv -*sútam-*
if *nlibá*
 as ~ *nkaanswe*
 it looks as ~ *ubaanza*
ill
 be ~ -*rwáar-*
 be very ~ -*reemb-*
 fall ~ -*fátw-*
imitate -*kúrikiz-*

increase iv -*tuubuuk-*; tv -*tuubuur-*, -*oonger-*
indemnify bride’s parents -*kó-*
inexperienced person -*swa* 1/2
infertile
 ~ **woman/animal** -*guumba* 9/10
inhabitant -*tuúrage* 1/2
injection -*shíngé* 11/10
injure
 be ~d -*kómerek-*

innards -yézi 6
insane
 ~ **person** -sazi 1/2
insanity -sazi 8
inspect -suuzum-; (without being seen)
 -héengerez-

jealousy -shyari 5 pl -hari 6
jubilation -huúndu 10
judge (in a court of law) juúji, -juúji 1/2,
 -cáamaánza 1/2

keep -túung-
 ~ **animals** -óoror-
 ~ **bananas until they get ripe** -tar-
 ~ **banana wine until fermentation** -tar-
 ~ **doing** -hór-
 ~ **in a safe place** -bíik-
 ~ **quiet** -hór-, -cwééz-
 ~ **underwater** (cassava or sorghum)
 -linik-
be kept -túungw-
kerosine peeteroóri
key -fuunguuzo 11/10
kill -lic-, -hwáany-
kilogramme -ró 7/8

lack tv -búr-
 ~ **of respect** -suuzuguro 12
ladder -éego 11/10
lake -yága 7/8
lamp -tára 5/6
land
 ~ **ed property** -saámbu 9i/6
uncultivated ~ -saámbu 9i/6
uninhabited ~ -sí 12: -gu- ku gasí “die in
 the wilderness”

instrument
blunt ~ -geembe 7/8
intact -zima, -taraga
intelligence -éenge 14
intoxicate -síindiish-
Irish potato -raayi 7/8

j

jug
milk ~ -cúba 7/8, -saabo 7/8
juice
press ~ **out of ripe bananas** -eeng-

k

kilometre kiromeetéro
kind -óoko 14/6
king -aámi 1/2
kiss -som-
knee -ví 5/6
 ~ **l down** -pfúkam-
knife -úuma 7/8
peel with a ~ (manioc, potatoes) -haat-
knock at a door -kómaang-
know -meny-, -':zi: ndabíizi “I ~ it”
become well ~ **n** -áamamar-
make well ~ **n** -áamamaz-
not ~ -yober-

l

language -rími 11/10
last loc nyuma
 ~ **born** -curá 1 (bu-)
be the ~ -héruuuk-
late
 ~ **r** nyuma
be ~ -kéereerw-
have done ~ **ly** -héruuk-
laugh -sek-
 ~ **ter** -tweenge 7/8

law**court of** ~ -*kiiko* 11/10**laziness** -*nebwe* 14**lazy person** -*nebwe* 1/2**lead tv** -*yobor-*~ **cattle to drinking place** -*shoor-*~**er** -*yobozi* 1/2, -*twaáre* 1/2**leaf** -*babi* 7/8**bean** ~ -*shogoro* 3/4**dry banana** ~ -*reere* 7/8**lean**~ **against** iv -*éegam-*~ **sth against** tv -*éegek-***old and** ~ **cow** -*búguma* 5/6**learn** -*lig-***leave** -*ruhuuko* 7/8~ **alone** -*rek-*~ **back** -*sígaz-*~ **behind** -*síg-*~ **sth for sb** -*sígir-*~ **unfinished** -*sígaz-***left****on the** ~ **side** *ibumosó***leg** -*guru* 15/6~ **of a trivet** -*shyíga* 5/6**length****be of same** ~ -*reeshy-***Lent****celebrate** ~ -*siib-***leopard** -*gwe* 9/10, -*yaga* 9 (*mu-*)**leprosy** -*béembe* 8**let** -*rek-*, -*ooy-***letter** -*báruwá* 9i/6, -*aandiko* 11/10**level****at a lower** ~ *heepfó***liar** -*béeshyi* 1/2**lick tv** -*rígat-***lie v** -*béeshy-*; n -*nyomá* 7/8~ **down** -*ryáam-*~ **on the back** -*garam-***tell** ~**s** -*béeshy-***life** -*gará* 6, -*zima* 14, -*giingo* 14~ **habits** -*beérehó* 4~**style** -*beérehó* 4, -*có* 3/4**wish a long** ~ -*ramy-***lift tv** -*térur-***light** -*muri* 11~ **a fire** -*cáan-*~**ning** -*kubá* 9/10**be/become** ~ (in weight) -*óoroh-***like tv** -*kúund-***like comparative** *nka***look a~** -*sa-***line** -*roongo* 3/4**lion** -*táre* 9/10**lip** -*nwa* 3/4**listen** -*úumv-***little** -*ké(eyá)***live** -*bá-*, -*túur-*~ **forever** -*hór-hó*~ **long** -*ram-*~ **till the following day** -*ramuk-***the world of the living** *ibuuntu***load** -*twáaro* 3/4**take a** ~ **from the head** -*túur-***lock (up)** -*fuung-***loneliness** -*ruungu* 5**long** -*ree-re***live** ~ -*ram-***be** ~**er** -*suumb-***stay** ~ -*tiind-***wish a** ~ **life** -*ramy-***look** -*reeb-*, -*ror-*~ **after the cattle** -*ragir-*~ **alike** -*sa-*~ **attentively** -*iitegerez-*~ **for** -*shaak-***it** ~**s as if** *ubaanza***loosen** -*háambuurr-***loot** -*nyago* 12**lose** -*tá-*, -*búr-*~ **one's way** -*hab-***get lost** -*táakar-***louse** -*dá* 9/10**love tv** -*kúund-*; n -*kúundo* 11**low****at a** ~**er level** *heepfó*~**er grinding stone** -*syo* 11/10

m

mad~ **person** -sazi 1/2~ **ness** -sazi 8**get** ~ -sar-**main****annex to** ~ **house** -ráaro 9/10**maize** -góori 7/8**make** -kór-~ **a noise** -kóm-~ **beds** -sas-~ **believe** -béeshy-~ **bread** -vúg- umutsíma~ **equal** -riinganiz-~ **fun of** -nnyeeg-~ **noise** -sákuz-~ **objects out of metal** -cúr-~ **well known** -áamamaz-~ **wet** -nyáagir-**malaria** maraariyá**male**~ **dog** -pweerume 9/10~ **servant** -garágu 1/2**man** -gabo 1/2~ **liness** -gabo 14~ **'s sister's child** -íishywa 1a/2a**fore** ~ -twaáre 1/2**give a bride to a** ~ -shyíingir-**herds** ~ -shuumba 1/2**old** ~ -sáaza 1/2**unmarried young** ~ -garágu 9/10**young** ~ -sóre 1/2**managing director** pedeje**manioc** -uumbati 3/4**manner** -ntu 15, -ryó 14**good** ~ **s** -pfúra 14**many** -iínshi**how** ~? -ngáahé?**market** -sokó 5/6**marriageable****girl of** ~ **age** -kumí 9/10**married****be** ~ (man) -úubak-**marry** -shaak-, (man) -roongor-, (woman)

-roongorw-

marsh -shaanga 7/8**mat** -rago 7/8, -saambi 3/4**mate** -geenzi 1a/2a**measure** tv -pim-~ **ment** -pimo 7/8**meat** -nyama 9/10**medical**~ **doctor** -gaanga 1 (mu-)**treat** ~ **ly** -vuur-**medicine** -tí 3/4**meet** -húur-, -saang-**member** -giingo 9/10~ **of the Tutsi ethnic group** -tuutsi 1/2~ **of parliament** -depite 1/2, *depite***mend** -bariir-, -sán-**meningitis****cerebrospinal** ~ -giga 9 (mu-)**message** -tumwá 14**send with a** ~ -túm-**written** ~ -báruwá 9i/6**messenger** -tumwá 9/10**metal****make objects out of** ~ -cúr-**midday** -nywá 6**midnight** -cúku 7: mu gicúku “at ~”**millet** -ró 14**thresh** ~ -húur- uburó**million** miríyooni**milk** tv -kám-; n (cow's) -tá 6~ **jug** -saabo 7/8, -cúba 7/8**human** ~ -shéreka 6**minister** (government) minisítiri**misfortune** -áago 8, -kúba 6, -shyano 5

pl -hano 6

miss tv -búr-**money** -faraanga 6**monkey** -gugé 9/10**month** -éezi 15/6**moon** -éezi 15/6**more**

give ~ -oonger-
morning -tóondo 7/8: *mu gitóondo* “in the ~”

early ~ -seeso 3
start early in the ~ -ramuk-
mortar -sékurú 9i/10i
mother

his/her ~ *nyina*
my ~ *maamá*
their ~ *nyina*
your ~ *nyoko*
mound on the farm -tabo 3/4
mountain -sózi 3/4
valley between ~s -koombe 7/8
mouse -beba 9/10

mouth -nwa 3/4; 12 *akanwa: mu kanwa* “in-side the ~”

move v
 ~ **closer to** tv -eegerez-
 ~ **oneself closer to** -eegeer-

much -iínshi
mushroom -ooba 7/8
mute

~ **person** -ragi 7/8, (term of address for a) -ragi 1 (ki-)

my
 ~ **father** *daatá*
 ~ **mother** *maamá*

mysterious
be ~ -yoberan-
mystery -yobérane 6

n

nail
finger~, toe~ -áara 11 pl -yára 10
name -zína 5/6
be ~n a name -iítw-
give a ~ -iít-
nature -meré 9 (ka-)
near adv *bugufi, haáfi, iruhaánde rwaa*
 ~by *bugufi, haáfi ya*
neck -josi 5/6
 ~lace -nigí 11/10
need tv -kener-
needle -hiíndu 11/10, -shíingé 11/10
neighbour -túuranyi 1/2
new -shyá
 ~s -kurú 9/10 or 9/6
next
 be ~ -taahirw-
night -joro 5/6
ghost that appears at ~ -riínga 9 (ba-)

have done the previous ~ -ráar-
mid~ -cúku 7; *mu gicúku* “at ~”
spend the ~ -cuumbik-, -ráar-
spend the ~ without food -ráar- *ubusá*
spend the day till ~fall -iirirw-
nine -eénda 7

no oya
noise -sakú 11
make ~ -sákuz-
make a ~ -kóm-
north -jyáaruguru 6
nose -zíuru 5/6
runny ~ -curáane 8
nostril -zíuru 5/6
not
 ~ **get** -héb-
 ~ **know** -yober-
nothing -sá 14

o

obey -úumvir-
object
make ~s out of metal -cúr-

o'clock *saa*
 2 ~ *saa naáni*
 8 ~ *saa mbiri*

ocean -*nyaanja* 9/10
of -a connector of nouns: *inká ya Gákubá*
 “Gakuba’s cow”
office
 customs ~ -*sútamo* 9 (ga-)
 customs ~r -*jigo* 1 (ru-)
old -*kurú*
 ~ **and lean cow** -*búguma* 5/6
 ~ **cooking pot** -*múga* 7/8
 ~ **man** -*sáaza* 1/2
 ~ **woman** -*keécuru* 1/2
 be ~er -*rut-*
 be/become ~ -*sáaz-*
 grow ~er -*kúr-*
 in the ~en days *keéra*
omelette *omereéti*
one num -*mwé*
oneself
 move ~ closer to -*eegeer-*
 present ~ -*ivug-*
onion -*tuungurú* 7/8
only -*sa, gusa*
 ~ **child** -*nege* 7/8
open tv (a door) -*fuunguur-, -kiinguur-*; (a basket) -*pfúunduur-*
operation
 perform an ~ -*báag-*
or *cyáangwá*
oracle
 consult an ~ (to have the effects of a misfortune, catastrophe or curse removed)

-*hanuuz-*
oral cavity -*nwa* 12
order iv -*tégek-*; n -*tégeko* 5/6
origin -*kómooko* 9
other -*ndí: undi mugabo* “an~ man”
 ask/pray for each ~ -*sabiran-*
 greet each ~ (by embracing or by shaking hands) -*ramukany-*
out
 ~**doors** -*sózi* 12
 ~ **of water** *imusózi*
 ~**side** *haanzé*
 blow ~ -*zímy-*
 bring ~ -*sohor-*
 court ~side the compound’s gate
 -*réembo* 5
 die ~ (fire) -*zím-*
 front court ~side the compound
 -*háruro* 3/4
 get ~ -*sohok-*
 make objects ~ of metal -*cúr-*
 scoop ~ -*dáh-*
 send ~ -*sohor-*
 take ~ -*kúur-, -sohor-*
overtake
 be ~n -*réengw-*
own tv -*tiung-, -gir-*
 ~ **(biological) child** -*ra* 14
 ~er of *nyiri*

p

packet -*paki* 9i/6, -*fuka* 3/4
pain
 have ~s -*bábar-*
 take ~s -*goorw-*
palm of the hand -*gaanza* 7/8, -*shyi* 6
paper -*papuro* 11/10
parent -*byéeyi* 1/2
 indemnify bride’s ~s -*kó-*
 pledge to a bride’s ~s n -*kwáano* 9/10
park (national or wildlife) *pariki*
parliament

member of ~ -*depite* 1/2, *depite*
parlor in front of the fireplace -*raámbi* 7
parrot -*suku* 9 (ga-)
pass iv -*hít-*; tv (an examination) -*tsiind-*
 ~ **by** -*nyúr-*
patient -*rwáayi* 1/2
pawpaw -*pápaayi* 9i/6
pay
 ~ **a debt** -*iishyur-*
 ~ **a reward/salary** -*héemb-*
 ~ **a visit** -*suur-*

- ~ **attention to** -*lita-hó*
 ~ **back** -*iishyur-*
 ~ **bridewealth** -*kó-*
be paid a reward/salary -*héembw-*
pea -*jyeeri* 5/6, -*shaza* 5/6
green ~s -*nyógwe* 11
peace -*hóro* 6
pearl -*sáro* 5/6
peel
 ~ **with a knife** (manioc, potatoes) -*haat-*
 ~ **with fingers** -*tónor-*
 ~**ed bean** -*tónoré* 3/4
people
 the ~ -*baanda* 1 (*ru-*)
pepper -*séenda* 11
perform
 ~ **an operation** -*báag-*
permit *perimi*
person -*ntu* 1/2
 ~ **of fair complexion** -*yóbe* 12/13 or 9/10
careless ~ -*pfú* 1/2
deaf ~ -*pfáamatwí* 7/8
disabled ~ -*múga* 7/8
inexperienced ~ -*swa* 1/2
mute ~ -*ragi* 7/8
poor ~ -*kené* 1/2
sick ~ -*rwáayi* 1/2
stupid ~ -*pfú* 1/2
very poor ~ -*óoro* 1/2, -*tiindi* 1/2
wicked ~ -*gomé* 1/2
pharmacy *farumasi*
phone tv -*terefon-*; n *terefoóni*
pick tv -*shiing-*
picture -*shusho* 9i/6
piece
 ~ **of broken earthen pot** -*jyo* 11/10
pig -*gurube* 9/10
pipe
smoking ~ -*kóno* 9/10
place n -*ntu* 16
 ~ **of temptations** *akabira k'áboóshya* 12
fire ~ -*zíiko* 5/6
go to the drinking ~ (cattle) -*shook-*
keep in a safe ~ -*blik-*
lead cattle to the drinking ~ -*shoor-*
parlor in front of the fire ~ -*raámbi* 7
shelf above fire ~ -*seenge* 11/10
start from a ~ -*héer-*, -*vu-*
plain -*báandé* 3/4
plant tv -*téer-*, -*bíb-*
banana ~ -*tsína* 9/10
banana ~**ation** -*tookí* 11
egg ~ -*toryi* 11/10
play v -*kin-*
please tv -*shiimiish-*
be ~**d** -*néezererw-*, -*néezeerw-*
pledge n
 ~ **to a bride's parents** -*kwáano* 9/10
give a wedding ~ -*kó-*
plough -*rim-*
pluck -*cí-*
pneumonia -*soonga* 3
pocket -*fuka* 3/4
poem -*sígo* 7/8
point -*giingo* 9/10
weak ~ -*neenge* 9/10
poison tv -*rog-*; n -*rozi* 14
police
 ~ **commissioner** *komiseeri*
 ~**man** *poorisí*, -*póorisí* 1/2
poor
 ~ **person** -*kené* 1/2
be/become ~ -*ken-*
very ~ **person** -*óoro* 1/2, -*tiindi* 1/2
pope *paapá*, -*páapá* 1/2
portion -*ce* 7/8
position
hold in tilted ~ -*bogek-*
possess -*fite*
possible
be/become ~ -*shobok-*
post office *poosíta*, -*póosíta* 9i/6
pot (for water or beer) -*biíndi* 7/8
cooking ~ -*kóno* 9/10, (metallic)
-safuriya 9i/6
old cooking ~ -*múga* 7/8
piece of broken earthen ~ -*jyo* 11/10
small earthen ~ -*eeso* 11/10
potato
Irish ~ -*raayi* 7/8
sweet ~ -*juumba* 7/8
pound tv -*sékur-*

pour -*suk-*
poverty -*kené* 14
power -*shobozi* 14
praise -*raat-*, -*shiim-*
 ~ **oneself** -*liraat-*
pray
 ask/~ for each other -*sabiran-*
predict -*ragur-*
prefect *perefé*
 ~**ure** *perefegituúra*
pregnancy -*da* 9/10
pregnant
 be ~ -*twiit-*
 get ~ -*sám-* *inda*
prepare -*téguur-*
 ~ **oneself** -*líteguur-*
 ~ **the ground** (before planting or sowing)
 -*tabir-*
present v -*shyikiriz-*
 ~ **for a guest** -*zimaano* 5/6
 ~ **oneself** -*livug-*
 give ~s to a guest -*zimaanir-*
president *perezida*
press
 ~ **juice out of ripe bananas** -*eeng-*
 tub for ~ing ripe bananas -*vure* 3/4
presume -*kéek-*

quarrel verbally -*tóongan-*
queue -*roongo* 3/4
quick
 return ~ly -*tebuuk-*

rabbit -*kwáavu* 11/10
race -*óoko* 14/6
radio set/station *raadiyó*, -*ráadiyó* 9i/6
rain -*vúra* 9
 ~**y season** -*túumbá* 5
raise (a child) -*rer-*, (animals) -*túung-*
 ~ **animals** -*óoror-*

pretty -*iizá*
prevent -*búz-*
previous
 have done the ~ night -*ráar-*
price n -*cliro* 7/8, -*guzi* 7/8
 request too high a ~ -*héend-*
prick -*haand-*
priest (Catholic) *paadiri*, -*páadiri* 1/2
prison *pirizo*
problem -*goórane* 9/10
propagate -*ámamaz-*, -*kwíiz-*
property -*túungo* 3
 landed ~ -*saámbu* 9i/6
pull tv -*kurur-*
pumpkin -*degéde* 5/6, -*haaza* 7/8, -*yúzi* 11/10
punish -*han-*
pus -*shyirá* 6
push tv -*sunik-*, -*hirik-*, -*baand-*
put -*shyír-*
 ~ **closer to** -*eegerez-*
 ~ **on** (clothes) -*aambar-*
 ~ **on the head to carry** -*kórer-*
 ~ **on top of** -*gerek-*
 ~ **upright** -*térek-*
pyrethrum *pireéteri*, *pireetéri*

q

run away ~ly -*shweekuur-*
quiet
 keep ~ -*hór-*, -*cwéez-*

r

rash (on the body) -*heri* 14
 be covered by a ~ (on the body) -*sees-*
 ubuhéri
rat -*beba* 9/10
rather *ahuúbwo*
raw -*bisi*
razor blade -*eémbe* 11/10

reach v (a place) -ger-
 ~ **an agreement** -seezeran-
help ~ -shyikiriz-
read -som-
really kókó
reason -haámvu 9/10
receive -aakiir-
recently vubá
recite -vúg-: rfl -livug- “~ one’s own (fictive) achievements”
recover (from illness) -kír-
reeds -biingo 11
refuse v -áang-
 ~ **to answer** -iihorer-
reject -néen-
relax iv -ruhuuk-
release -fuunguur-
remain
 ~ **silent** -iihorer-
remember -iibuk-
remove
 ~ **a trap** -téguur-
 ~ **feathers from a fowl** -pfuur-
 ~ **husk** -tónor-
 ~ **the chaff** (by blowing it in the air and collecting the grain in a dish) -gósoor-
 ~ **ticks** -shiitur-
repeat -súbir-mó, -oonger-
replace -siimbuur-
reply -súbiz-
republic repuburiká
request -sab-
 ~ **too high a price** -héend-
rescue tv -tabaar-
research v -shaakashaak-; n -shaakashaatsi 14
 ~ **r** -shaakashaatsi 1/2
respect tv -úubah-; n -úubahiro 7
rest iv -ruhuuk-
restaurant resitora
result iv -kúrikiz-hó
return iv -súbir-; tv -súbiz-: subira imuhirá
 “~ home!”

~ **home** -taah-
 ~ **quickly** -baanguk-, -tebuuk-
reward n
be paid a ~ -héembw-
pay a ~ -héemb-
rib -bavu 11/10
rice -ceri 3
rich
 ~ **person** -kiré 1/2
be/become ~ -kír-
right
on the ~ side iburyó
put up ~ -térek-
turn up ~ -úubur-
ripe
 ~ **banana** -neke 3/4
 ~ **n** iv (farm fruits) -híish-, -éer-
have ~ crops on the farm -ééz-
keep bananas until they get ~ -tar-
press juice out of ~ bananas -eeng-
tub for pressing ~ bananas -vure 3/4
river -gezi 3/4, -’zi 11 pl -úuzi 10
 ~ **bank** -koombe 9/10
road -yira 9/10
roast tv -oots-
room -uúmba 7/8
corner of a ~ -pfúruká 9/10
root -zi 3/4
up~ weeds -uufir-
rope -gozí 3/4, -nágo 9/10, -ríungá 3/4
cut ~s -cí- imigozí
rub -siig-
rubbish -aanda 3/4, -shiingwe 8
rule iv -tégek-, -twáar-, -geeng-; n -tégeko 5/6
 ~ **r** -tégetsi 1/2, -twaáre 1/2
run iv -iiruk-
 ~ **away quickly** -shweekuur-
 ~ **ny nose** -curáane 8
have a ~ning stomach -hítw-
rush iv -hurur-

S

sacred~ wood -*bira* 12**sadness** -*hiinda* 12, -*shavú* 5**safe**keep in a ~ place -*biik-***salary**be paid a ~ -*héembw-*pay a ~ -*héemb-***sale** -*guzí* 14take goods about for ~ -*búunz-***salt** -*úunyu* 3**same**be of ~ length/height/depth -*reeshy-*younger sibling of ~ sex -*rúmuna* 1a/2a**satisfy** -*haaz-*, -*úuzuz-***sauce** -*soósi* 9ieat with ~ -*riish-* *isoósi***say** -*vúg-*~ goodbye -*seezer-***scatter** iv -*nyáanyagir-*, tv -*nyáanyagiz-***school** -*shuúri* 5/6**scientist** -*haánga* 1/2**scoop out** -*dáh-***scorn** -*tóongany-***scratch** tv -*shim-* (body)**sea** -*nyaanja* 9/10**seal** -*pfúk-***search** -*shaak-*re~ v -*shaakashaa-*; n -*shaakashaa*tsi 14re~r -*shaakashaa*tsi 1/2**season**dry ~ -*heéshyi* 9rainy ~ -*túumbá* 5**seat** -*tébe* 9/10**secret** -*baanga* 5/6**seduce** -*shuk-*, -*ooshi-***see** -*reeb-*, -*bón-*, -*ror-*, -*ruuzi***seek** -*shaak-***sell** -*guriish-*, -*cúruuz-***send** -*ooherez-*~ for -*túmir-*~ out -*sohor-*~ with a message -*túm-***senior** -*kurú***servant**employ as a ~ -*hák-*female ~ -*ja* 1/2male ~ -*garágu* 1/2work as a ~ -*hák-***set** iv (Sun) -*réeng-*~ a trap -*tég-*~ on fire -*twiik-*radio ~ n *raadiyó*, -*ráadiyó* 9i/6**seven** num -*riindwi***sew** -*dód-***sex**younger sibling of same ~ -*rúmuna*

1a/2a

shallow -*gufí(iyá)***shame** -*sóni* 10i, -*gayo* 3**share** v -*gaban-*, (food) -*saangir-*; n -*gabáne* 3/4~ food -*saangir-*give a ~ -*gab-*receive a ~ -*gaban-***sharp**~en tv -*tyáaz-*be ~ -*tyáar-***shave** -*óogosh-*~ the head (as a sign of mourning) -*mo-***she** a- cl-1 SP**shed for cattle** -*ráaro* 7/8**sheep** -*taama* 9/10**shelf above fireplace** -*seenge* 11/10**shield** -*gabo* 9/10**shine** (Sun) -*vu-*start shining (Sun) -*rás-***shirt** *shaáti*, -*sháati* 9i/6**shiver** iv -*hiind-* *umushyitsí*; n -*shyitsí* 3**shoe** -*kweeto* 9/10 or 11/10**shoot** tv -*rás-***shop** -*dúuká* 5/6**short** -*gufí(iyá)*Bermuda ~s -*kabutura* 9i/6

- shoulder** -túgu 11/10 or 7/8
show tv -éerek-, -éerekan-; n -rori 8
shut -kiing-
shy
 ~ness -sóni 10i
 be ~ -tíiny-
sibling
 younger ~ of same sex -rúmuna 1a/2a
sick person -rwáayi 1/2
sickle
 cut grain with a ~ -ges-
side -haánde 11/10
 be~ iruhaánde rwaa
 court out~ the compound's gate
 -réembo 5
 front court out~ the compound -háruro
 3/4
 on the left ~ ibumosó
 on the right ~ iburyó
 out~ haanzé
 turn a container up~ down -iubik-
 wall ~ of the bed ivure
silent
 remain ~ -íihorer-
similar
 be ~ -sa-
sing -ríriimb-
sink
 ~ in a swamp -saay-
 ~ into the earth -rigit-
 ~ into water -iibir-
sip -som-
sister
 man's ~'s child -íishywa 1a/2a
 wife's ~'s husband -saánziire 1a/2a
sit iv -iicar-
 ~ idly iv -sútam-
six -taandátu
skin n -hú 11/10
skirt -gutiyá 9/10
skunk -sámunyiiga 12/13
sky -juru 5, -rééré 7
slap n -shyí 11/10
slaughter tv -báag-
sleep iv -siinziir-; n -tótsi 8
small -tó(oyá)
 ~ earthen pot -eeso 11/10
 ~ elephant -yovu 12/13
 very ~ hut -ríuri 12/13
smith, black~ -cúzi 1/2
smoke -óotsi 3/4
 smoking pipe -kóno 9/10
snail (a species of) -hemá 9 (ba-)
snake -yóka 9/10 or 12/13
snatch -aak-
sniff tobacco -suku 9 (bu-)
soap -sábuné 9i/6
soldier -sirikare 1/2
solicit -sab-
somewhere
 be ~ -héreer-
son -huúngu 1/2
son-in-law -kwé 1/2
song -ríriimbo 9/10
soon vubá
sorghum -shaká 5 pl -saká 6
 ~ beer -aárwa 6, -gaáge 7/8
soul rohó
soup -supú 9i/6, -soósi 9i
source -sóoko 9i/6
south -jyéepfó 6
sow tv -téer-, -bíb-: kubíba uburó “to ~ mil-
 let”
spear -cúmu 5/6
spend (time) -mar-
 ~ the day till nightfall -íirirw-
 ~ the night -ráar-, -cuumbik-
 ~ the night without food -ráar- ubusá
spill tv -mén- (a liquid), -sees-
 get spilt -mének-
spit -cíir-
spoon -yúiko 7/8
 eat with a ~ -ríish- ikiyiiko
spread iv -seesekar-, -kwíir-, -nyáanyagir-
spring
 water ~ -sóoko 9i/6
stale
 be/become ~ (food) -gag-
stand iv -hágarar-
 ~ up -háguruk-
star -nyényeeri 9/10
start -táangir-

~ **early in the morning** -ramuk-
 ~ **from a place** -héer-, -vu-
 ~ **growing** (plants) -mer-
 ~ **shining** (Sun) -rás-
state reeta
station
 radio ~ raadiyó, -ráadiyó 9i/6
stay -gum-
 ~ **away** -hér-
 ~ **back** -sígar-, -gum-
 ~ **behind** -sígar-
 ~ **long** -tiind-
 ~ **on** -gumy-
steal tv -íib-
steam -uíka 3
stem
 banana ~ -túumba 3/4
 dry tree ~ -shyitsi 7/8
step further -táambuuk-
stick
 use a walking ~ -iitwaaz- inkoni
 walking ~ -koni 9/10
stitch tv -shiing-
stomach -fú 7/8
 ~ache -yóka 9/10
 have a running ~ -hítw-
stone -buye 5/6
 hail ~s -hiindu 6
 lower grinding ~ -syo 11/10
stop iv -hágarar-, -rek-, -ooy-; (rain) -hít-
 ~ **crying** -hór-
 ~ **doing** -roreer-
 ~ **work on the farm** -hiinguur-
straight
 ~en tv -goror-
 be/become ~ -gororok-

stream -gezi 3/4
strengthen -komez-
stretch
 ~ **the arm to take sth** -shyikiir-
strike tv -kúbit-
stone (on which metallic objects are sharp-
 ened) -tyáazo 5/6
strong
 be/become ~ -komer-
stupid person -pfú 1/2, -cíucu 7/8
subside -hwaam-
suck -nyúunyuuuz-
 ~ **mother's breast** -óonk-
suddenly
 appear ~ -túunguuk-
suffer -bábar-, -ruh-
 ~ **because of** -zir-
 cause to ~ -bábaz-
sugar -súkaári 9i/6
 ~cane -shéke 7/8
 ~cane worm -koongwá 9 (n-)
summit -hiinga 9/10
sun, ~shine -zíuba 5
surpass -rush-
surprised
 be ~ -taangaar-
surround -kíikiz-
swamp -shaanga 7/8
 sink in a ~ -saay-
sweater -piira 3/4
sweep -kúbuur-
sweet
 ~ **potato** -juumba 7/8
 ~ **talk** -shyeengo 6
 be ~ -ryóoheer-
swim -óog-

t

table -éézá 6
taboo
 be ~ -zir-
tail -riizo 3/4
tailor -dózi 1/2
take -fát-, -eend-, -aakiir-

~ **a load from the head** -tíur-
 ~ **along** -jyaan-
 ~ **away** -aak-, -aambur-, -jyaan-
 ~ **down** -manur-
 ~ **goods about for sale** -bíunz-
 ~ **home** -cyúur-

~ nonsense -*aanjw-*
 ~ out -*sohor-*, -*kúur-*
 ~ out to graze -*áahur-*
 ~ pains -*goorw-*
 ~ to graze away from home -*gishiish-*
 ~ to one's heels -*shweekuur-*
 talk iv -*vúg-*, -*gaaniir-*
 stretch the arm to ~ sth -*shyikiir-*
 sweet ~ -*shyeengo* 6
 tall
 be ~er -*rut-*
 taste -*úumv-*
 ~ good -*ryóoh-*
 tattoo -*maanzi* 10
 taxi *tagisi*
 tea -*áayi* 7
 teach -*ligiish-*
 ~er -*áarimú* 1/2, -*aarimú* 1 (mw-)
 tears -*rirá* 6
 tell -*bwíir-*, -*bárir-*; (a story) -*bár-*
 ~ lies -*béeshy-*, -*vúg-* *ibinyomá*
 ~ the future -*ragur-*
 consult a fortune ~er -*raguz-*
 temper
 bad ~ -*jinyá* 3
 tempt -*ooshy-*, -*shuk-*
 place of ~ations *akabira k'áboóshya* 12
 ten -*cúmi* 5 pl -*kúmi* 6
 ~s -*kúmi* 6 (ma-) in 20, -*roongo* 4 (mi-)
 elsewhere
 tent -*ráaro* 7/8, -*hemá* 5/6
 thank -*shiim-*
 their
 ~ father *sé*
 ~ mother *nyina*
 then *reeró*, *haanyuma*, *máze*, *nuuko*
 thief -*juura* 1/2
 thing -*ntu* 7/8
 black ~ -*kara* 3/4
 bury a ~ -*tab-*
 think -*kéek-*, -*téekerez-*, -*gir-* ngo
 thirst -*nyóota* 9
 thorn -*hwá* 5/6
 thousand -*huumbi* 7/8
 thread -*dódo* 11/10, -*nágo* 9/10
 three -*tatu*

throat -*hogó* 3/4
 throw -*júguny-*, (a stone, a spear) -*téer-*
 thunder -*kubá* 9/10
 tick
 remove ~s -*shiitur-*
 tie -*bóh-*, -*zirik-*, -*háambiir-*
 un~ -*háambuun-*, -*zitur-*
 till
 live ~ the following day -*ramuk-*
 tilted
 hold in ~ position -*bogek-*
 time -*he* 7/8
 day~ -*nywá* 6
 tired
 be/become ~ -*nanirw-*, -*ruh-*
 toad -*keri* 7/8
 tobacco -*taábi* 5
 sniff ~ -*suku* 9 (bu-)
 today *nóone*
 toe -*no* 5/6
 ~nail -*áara* 11 pl -*yára* 10
 together
 eat ~ -*saangir-*
 go ~ -*jyaan-*
 toilet *wese*, -*sáraáne* 3/4
 tomato -*nyáanyá* 9/10
 tomb -*vá* 9
 tomorrow *ejó*
 tongue -*rími* 11/10
 too
 be ~ difficult/heavy for -*nanir-*
 be ~ difficult/tough to handle -*naniran-*
 go ~ far -*hab-*
 request ~ high a price -*héend-*
 tooth -*linyo* 5 pl -*éenyó* 6
 back ~ -*jigo* 7/8
 wisdom ~ -*zitsa* 9 (mu-)
 top
 put on ~ of -*gerek-*
 tortoise -*nyamasyo* 12/13
 touch -*kór-*, -*kórákor-*
 tough
 be too difficult/~ to handle -*naniran-*
 town -*jiyí* 3/4, also written -*gí* 3/4
 trader -*cúruuzi* 1/2
 tragedy -*kúba* 6

trailer *kamyo***trap**set a ~ -*tég-***travel** -*geend-*~ler -*geenzi* 1/2**treat medically** -*vuur-***tree** -*tí* 7/8dry ~ stem -*shyitsí* 7/8**tremble** -*dagadw-***tremor** n -*shyitsí* 3**tribunal** -*kíiko* 11/10**triumph over** -*tsiind-***trivet**leg of a ~ -*shyíga* 5/6**trousers** -*paantaro* 9i/6**truly** *kókó***truth** -*rí* 15**try** -*geragez-***tub**~ for pressing ripe bananas -*vure* 3/4drinking ~ (for cattle) -*búumbiro* 7/8**tuberculosis** -*tuúntu* 7**turn**~ a container upside down -*úubik-*~ downwards -*cúram-*~ to -*éereker-*~ upright -*úubur-***Tutsi**member of the ~ ethnic group -*tuutsi*

1/2

twins -*haánga* 10**two** -*biri***type** -*óoko* 14/6**tyre** -*piíra* 3/4

U

ugly -*bí***unable**be ~ -*nanirw-***uncultivated land** -*saámbu* 7/8**under**~estimate -*gay-*, -*suuzugur-*~world *ikuzimú***unfinished**keep ~water (cassava or sorghum) -*íinik-*leave ~ -*sígaz-***uninhabited land** -*sí* 12: -*gu-* ku *gasí* “die in the wilderness”**unless** *kereka***unmarried young man** -*garágu* 9/10**until**keep banana wine ~ fermentation -*tar-*keep bananas ~ they get ripe -*tar-*wait ~ -*riindiir-***unworthy** n -*tó* 1 (*gi-*)**up**~root weeds -*uufir-*bring ~ (a child) -*rer-*climb ~ -*úurir-*dry ~ -*kám-*get ~ -*byúuk-*put ~right -*térek-*turn ~right -*úubur-*turn a container ~side down -*úubik-*wake ~ iv -*kaanguk-*; tv -*kaangur-*,-*byúuts-***urinate** -*nyáar-***use** n -*maro* 12, -*ciiro* 12, -*vuuro* 12~ a walking stick -*íitwaaz-* *inkoni*~fulness -*maro* 12, -*ciiro* 12be of ~ -*mar-*get ~d to -*menyeer-*

V

vacation -*ruhuuko* 7/8**vain**wait in ~ -*héb-***valley**~ between mountains -*koombe* 7/8**vegetables** -*bogá* 10

vein -tsí 3/4
verbally
 quarrel ~ -tóongan-
very cyaane
 ~ **poor person** -óoro 1/2, -tiindi 1/2
 ~ **small hut** -ríuri 12/13
 be ~ **ill** -reemb-

violence -gomé 14, -gomo 11
visit
 pay a ~ -suur-
voice -jwí 5/6
vomit -rúk-
volcano -ríunga 7/8

W

wait -tégeréz-, -riind-
 ~ **in vain** -héb-
 ~ **until** -riindiir-
wake up iv -kaanguk-; tv -kaangur-,
 -byúuts-
walk -geend-, -teembeer-
 ~ **ing stick** -koni 9/10
 use a ~ **ing stick** -litwaaz- inkoni
wall side of the bed ivure
want -shaak-, -íifuuz-
war -taambara 9/10
wash
 ~ **body** -uuhagir-
 ~ **car** -óoz-
 ~ **clothes** -mes-
 ~ **fruits** -roong-
 ~ **hands** -kárab-
watch v -reeb-, -riind-, -ror-; n -sáahá 9i/6
water -':zi 6
 ~ **spring** -sóoko 9i/6
 ~ **hole** -riba 5/6
 dirty ~ -rohwa 8
 fetch ~ (from a stream, source) -voom-
 keep under~ (cassava or sorghum)
 -iinik-
 out of ~ imusózi
way -yira 9/10
 choose a ~ -cí- inzira
 door~ -ryáango 3/4
 lose one's ~ -hab-
we twe
weak point -neenge 9/10
wealth -kuúngu 14, -kiré 14
 ~y -kuúngu 1/2, -kiré 1/2
wear -aambar-

weave -bóh-
 ~ **r bird** -sáandi 9i/10i
wedding -kwé 14
 ~ **guests** -kwé 2
 give a ~ **pledge** -kó-
weed (a species of) -mari 9 (ki-)
 uproot ~s -uufir-
weep -rir-
weigh tv -pim-
well néezá
 be ~ **cooked** -hí-
 become ~ **known** -áamamar-
 make ~ **known** -áamamaz-
west iburéengeraziúuba
wet
 get ~ -toh-
 make ~ -nyáagir-
what? qw -kí?
when? qw ryáari?
where? qw hé(éhé)?
whiskey wiisiki
white
 be/become ~ -éer-
who(m)? qw ndé?
wicked -bí
 ~ **person** -gomé 1/2
 ~ **ness** -gomé 14, -gomo 11, -náabí 9
wide -garí
wife -goré 1/2
 ~ **'s brother** -rámu 1a/2a
 ~ **'s brother's** ~ -rámu 1a/2a
 ~ **'s sister's husband** -saánziire 1a/2a
 co~ -keebá 1a/2a
wild
 ~ **and dangerous animal** -siimba 7/8

~erness -*shyaamba* 5/6, -*bira* 13
win (a competition, a lawsuit) -*tsiind-*
wind -*yaga* 3
window -*dirishya* 5/6
wine *divaayi*
 banana ~ -*dagwá* 11/10
 keep banana ~ until fermentation -*tar-*
wing -*babá* 5/6
wipe -*hánagur-*, -*uu-*
wisdom -*éenge* 14
 ~ **tooth** -*zitsa* 9 (*mu-*)
wish tv -*ifuuz-* -*shaak-*
 ~ **a long life** -*ramy-*
 ~ **to eat** n -*pfá* 5
witch -*rozi* 1/2
withdraw (to a separate, private room)
 -*ihereer-*
without
 spend the night ~ **food** -*ráar-* *ubusá*
woman -*goré* 1/2
 barren, infertile ~ -*guumba* 9/10
 old ~ -*keécuru* 1/2
wood

collect fire ~ -*sény-*
fire ~ -*kwí* 11/10
sacred ~ -*bira* 12
word -*jaambo* 5 pl -*gaambo* 6
work n -*rimo* 3/4, -*zi* 12
 stop ~ **on the farm** -*hiinguur-*
work iv -*kór-*
 ~ **as a servant** -*hákw-*
 ~ **for** -*kórer-*
 ~ **on the farm** -*hiing-*
 ~ **er** -*kózi* 1/2
 farm ~ **er** -*hiinzi* 1/2
world -*sí* 9i
 the ~ **of the dead** *ibuzímu*
 the ~ **of the living** *ibuuntu*
worm
 sugarcane ~ -*koongwá* 9 (*n-*)
wrap -*pfúnyik-*
wring -*hónyoor-*, -*káamuur-*
write -*aandik-*
written
 ~ **message** -*báruwá* 9i/6

y

year -*áaka* 3/4
yellow -*hoondo* 3/4
yesterday *ejó*
young -*tó*
 ~ **cow** -*nyána* 9/10
 ~ **girl** -*kumí* 9/10
 ~ **man** -*sóre* 1/2

 ~ **er sibling of same sex** -*rímuna* 1a/2a
 unmarried ~ **man** -*garágu* 9/10
your
 ~ **father** *só*
 ~ **mother** *nyoko*
youth -*byiruko* 11

Chapter X: Typology

10.1. Is Kinyarwanda a Tone, Stress or Mixed Language?

A tone language is a language in which tone, such as the opposition of Hi (marked by ´) and Lo (unmarked), is lexically distinctive, as illustrated by the following minimal pair: *-bár-* tv “tell”; *-bar-* tv “count.” Kinyarwanda is therefore a tone language. For more details, see Chapter I.

A stress language is one in which every word, as pronounced in isolation, has one and only one preeminent syllable. Stress can be fixed or free. Kiswahili has fixed stress on the penultimate syllable, marked here by underlining.

habari “news”

kikombe “cup”

mkate “bread”

English stress is lexical, i.e. cannot be determined by simply counting syllables. Its use requires a deeper knowledge of the grammar and lexicon: record (noun) vs. record (verb); president vs. presidential; habit vs. habitual.

Both tone and stress have to do with preeminence, but acoustically, tone has to do with pitch (frequency) while stress has to do with length and volume (amplitude). Kinyarwanda does not have a preeminent syllable in every word. Words like *ukuguru* “leg” and *ikirago* “mat” contain no preeminent (stressed) syllable, all their syllables being pronounced at the same level of amplitude. Stress is not lexically distinctive in Kinyarwanda and does not create minimal pairs (+/–Stress).

10.2. Lexical Tone Domain

Infinitive verb forms begin with *ku-* and end in *-a*. The root is Hi or Lo and the +/–Hi tone opposition occurs on the first mora, no matter how long the stem is. The distinctive Hi is front (F´), as it occurs at the stem’s onset.

-se- “grind”

-kin- “play”

-túk- “abuse”

-kúrikir- “follow”

-pfú- “die”

-reeb- “see”

-téek- “cook”

-hágarar- “stand”

In contrast to verbs, nouns have different final vowels. They can be lexicalized as +/–Hi, though the Hi is not always in the stem-initial position.

Front Lo

-fu 9i “flour”

-riro 3/4 “fire”

-yoboro 3/4 “water channel”

-reenge 7/8 “foot”

Front Hi (F´)

-tá 6 “milk”

-sóre 1/2 “young man”

-sáro 5/6 “pearl”

-sókozo 11 “comb”

-sáaza 1/2 “old man”

Back Hi (*B̂*)

A back (postradical) Hi (*B̂*) excludes any other Hi on the same stem, no matter how long the stem is.

-*goré* 1/2 “woman”

-*garágu* 1/2 “servant”

-*huúngu* 1/2 “boy”

-*gerágere* 9/10 “rabbit”

-*harábuge* 8 “bare ground”

-*koróroombya* 3/4 “rainbow”

-*taángaaza* 7/8 “wonder, mystery”

If a noun has two Hi tones, the first is front (*F̂*) and the second falls to the right of the second mora, and hence is termed peripheral (*P̂*). See also the section on primary and secondary tone below.

-*cúramá* 12/13 “bat”

-*téeká* 6 “history”

-*bééhé* 9/10 “plate (for food)”

-*káangagá* 7/8 “swamp”

-*vúumvuurí* 7/8 “wasp”

-*tágaangurwá* 7/8 “spider”

10.3. Loanwords

The main sources of Kinyarwanda (Rw) loanwords are Kiswahili (Sw), French (Fr) and English (En), which are stress languages. Christian names are mainly borrowed from French. The mode of integration varies according to the source language.

10.3.1. Kiswahili

Sw has penultimate stress.

karibu “welcome”

habari “news”

kabisa “very”

Hi Splitting

Where Sw has one stressed syllable, Rw bears two Hi tones.

Sw *dirisha* Rw -*dirishyá* 5/6 “window”

Sw *bahasha* Rw -*báhashá* 9i/6 “envelope”

Sw *baraza* Rw -*bárazá* 5/6 “terrace”

Sw *barua* Rw -*báruwá* 9i/6 “letter”

Sw *bilauli* Rw -*ráhurí* 7/8 “glass”

Sw *gazeti* Rw -*gázetí* 9i/6 “newspaper”

Sw *tariki* Rw -*tárikí* 9i/6 “date”

Sw *Kiswahili* Rw -*swáhiri* 7 “the Kiwahili language”

Sw *mswahili* Rw -*swáhiri* 1/2 “Swahili person”

Sw *sabuni* Rw -*sábuné* 9i/6 “soap”

Sw *kalamu* Rw -*káramú* 9i/6 “pencil”

Sw *motokaa* Rw -*módoká* 9/10 “car”

Sw *kahawa* Rw -*káawá* 9i/6 “coffee”

Sw *nyanya* Rw -*nyáanyá* 9/10 “tomato”

Sw *duka* Rw -*diuká* 5/6 “shop”

Sw *shoka* Rw -*shóoká* 9i/6 “axe”

Sw *bustani* Rw -*sítaáni* 14 “garden”

Sw *tafari* Rw -*táfaári* 5/6 “roof tile”

Sw *sukari* Rw -*súkaári* 9i/6 “sugar”

Sw *sumari* Rw -*shímaári* 3/4 “nail”

Sw *sahani* Rw -*sáhaáni* 9i/6 “(food) plate”

Other Rw nouns with a similar tone pattern include the following.

-sáraáne 3/4 “toilet”

-gáraáne 9 “compost dumping place”

-káraáni 1/2 “office clerk”

-bíriti 7/8 “match box”

-káangagá 7/8 “swamp”

-káandará 3/4 “belt”

Sw *sanduku* Rw -sáandukú 9i/10i “box”

Sw *blanketi* Rw -ríingiiti 14 “blanket”

Sw *cherehani* Rw -áarahaáni 7/8 “sewing machine”

Sw *mw-arimu* Rw -aarimú 1 (mw-), with ppf -áarimú 1/2 “teacher”

Sw *malaika* “angel” Rw *marayika*, with ppf -márayika 1/2 “angel”

Hi Shift in Rw

Sw *mpaka* Rw -paká 3/4 “boundary”

Sw *ukuta* Rw -kutá 11/10 “wall”

Stress Without Corresponding Hi in Rw

Sw *kazi* Rw -zi 12 “work”

Sw *ngano* Rw -gano 9/10 “wheat”

Lo + Lengthening

Sw *mkate* Rw -gaati 3/4 “bread”

Hi in Same Position as Sw Stress

Sw *taa* Rw -tára 5/6 “lamp”

Sw *shetani* Rw *shitáani*, with ppf -shítaani 9i/6

Sw *mvua* Rw -vúra 9/10 “rain”

Sw *malaika* Rw *marayika*, with ppf -márayika 1/2

Primary and Secondary Hi

When a Rw word has two Hi tones, the rightmost one is primary and the first one (F) is secondary.

Sw *mswahili* Rw -swahiri 1 (mu-), with ppf -swáhiri

Sw *mwalimu* Rw -aarimú 1 (mw-), with ppf -áarimú

Sw *malaika* Rw *marayika*, with ppf -márayika 1/2

The primary Hi, the final Hi, is permanent while the secondary Hi, which immediately follows the class prefix, is realized only if the noun has a preprefix.

10.3.2. French

Many French loanwords have a rising penultimate syllable in Kinyarwanda, mimicking the pitch pattern in French.

Rising

Fr *ministère* Rw *minisiteéri*
Fr *médaille* Rw *umudaári*
Fr *séminaire* Rw *seminaári*

Fr *juge* Rw *jiŋje*
Fr *équipe* Rw *ekiipi/ikiŋpe*
Fr *chef* Rw *sheéfu*

Others add a Hi tone to a short vowel.

Hi

Fr *secteur* Rw *segiteeri*
Fr *directeur* Rw *diregiteeri*
Fr *chômeur* Rw *-shoméeri*, with ppf *-shómeeri* 1/2

Hi Splitting

Fr *voiture* Rw *-váatiiri* 9i/6

Fr *chapelet* Rw *-shápuré* 9i/6

10.3.3. English

Stress in English corresponds to rising tone in Kinyarwanda, sometimes with resyllabification leading to two Hi tones.

En *corner* Rw *-koóni* 5/6

En *driver* Rw *-déreéva* 1/2

10.3.4. Christian Names

Many Rwandans have Christian names based on Latin. These are frequently resyllabified, which lengthens the Rwandan forms and necessitates a rearrangement of tones.

Fr *Christophe* Rw *Kirisitoófe*
Fr *Christiane* Rw *Kirisitiyaná*
Fr *Bernard* Rw *Berinarúdo*

Fr *Bernadette* Rw *Berenedéta*
Fr *Marguerite* Rw *Marigaríta*
Fr *Martin* Rw *Marítiini*

Initial Vowel Deletion

Fr *Augustin* Rw *Gusítiini*
Fr *Anastasia* Rw *Nasitaaziya*

Fr *Annonciata* Rw *Nuunsiyatá*
Fr *Alphonse* Rw *Rufoónsi*

Fr *Alfred* Rw *Ruferedi*

Deletion of Initial Vowels of Christian Names

Immaculata Rw *Imákurató*

Deletion of Initial V and Shift of First Hi

Makúratá > *ngiye kwaa Mákurató*

Deletion of Initial V Without Shift of First Hi

Others delete the initial vowel without Hi shifting if the second syllable is Hi.

Isídoóri > *ngiye kwaa Sídoóri*
Erízabéti > *nahuuye na Rízabéti*

Ananiyá > *Naniyá*
Anasitaaziyá > *Nasitaaziyá*

10.4. Lexicalization

I propose to harmonize the lexicalization of verb and noun stems, including those beginning with a vowel, bearing in mind that the length of stem-initial vowels is caused by the deletion or gliding of the vowel of the class prefix (compensatory lengthening, see Chapter I).

10.4.1. Verb Stems

Monosyllabic stems, verbal or nominal, always begin with a consonant and are short:

-*vu*- iv “(Sun) shine”

-*tá*- tv “lose”

Disyllabic stems can begin with a C or V.

C-Initial

-*tém*- tv “cut”

-*mar*- tv “finish”

V-Initial

-*ak*- iv “burn”
 -*uh*- tv “wipe”

-*uhagir*- tv “wash body”
 -*óg*- iv “swim”

-*ér*- iv “be white, be ripe”
 -*áng*- tv “refuse, hate”

10.4.2. Noun Stems

-eyo 3/4 (*u-mw-eeyo*) “broom”
 -eso 11/10 (*u-rw-eeso*) “pot”

-oba 7/8 (*i-cy-ooba*) “mushroom”

A lengthened Hi becomes HiLo.

-ána 1/2 (*u-mu-ána* > *u-mw-ána*) “child”
 -áka 3/4 (*u-mw-áka*) “year”
 -égo 11/10 (*u-rw-égo*) “ladder”

-úma 7/8 (*i-cy-úuma*) “knife”
 cf. -sáaza > *u-mu-sáaza* “old man”

Postradical Hi

-amí 1/2 “king” > *u-mu-amí* > *u-mw-aámi* cf. *i-bw-aámi* cf. also *K-aamí*
 -endá 3/4 “piece of cloth” > *u-mu-endá* > *u-mw-eénda* cf. -sózi 3/4 “hill” > *u-mu-sózi*, -tózi 11/10
 “ant” > *u-ru-tózi*, -súka 9i/6 “hoe” > *i-súka*

Lengthening of Stem-Initial Vowel + Anticipation of the Hi

-arí 7/8 “nest” (*i-cy-aarí* > *i-cy-aári*)
 -amí 1/2 “king” (*u-mw-aamí* > *u-mw-aámi*)
 -anwá 14 “beard” (*u-bw-aanwá* > *u-bw-aánwa*)
 -ansí 7/8 “milk jug” (*i-cy-aansí* > *i-cy-aánsi*), dim 12 *k-aansí* (*a-k-aansí* > *a-k-aánsi*) cf.
paruwaási ya Káansí: K-aansí iri mu majyéepfó y’ú Rwaanda, Mariyá aba i Kaánsi
Nyaanzá ní umujyí muníni, ngiye i Nyaánza, mu karéere kaa Nyáanzá

10.4.3. Noun Stems with Two Hi Tones

Many noun stems have two Hi tones, one on stem onset (F̂), the other final (B̂).

-háané “quarrel” 6
 -éendá “debt” 3/4
 -lízà 14 “beauty” cf. *imicó myiizà*
 -téeká 6 “history”

-túumbá 5 “rainy season”
 -béehé 9/10 “(food) plate”
 -shóoká 9i/6 “axe”
 -shíingé 11 “needle”

This is a possible consequence of stem-initial lengthening. In this scenario, the rightmost Hi remains *in situ* and a front Hi is inserted (Hi splitting), cf. loanwords, especially numerals from Kiswahili.

-endá 3/4 (*u-mw-eendá* > *u-mw-eénda*) “cloth”
 -endá 3/4 (*u-mw-éendá*) “debt”

This way, the stem bears two Hi tones. To distinguish “cloth” from “debt” in the lexicon we can write: -endá 3/4 +F̂ “debt”.

There are other instances of this alternation.

-endá 7 (cy-) “nine”: *i-hené cy-eendá* 9 “goats,” *i-hené ya cy-éendá* “the ninth goat”
 -amí 1/2 “king,” dim -amí: *k-aamí kaa muuntu ní umutíma wé* “a man’s king is his conscience”
 (proverb)
 -anwá 14 “beard,” -anwá 7 “big beard”: *Cy-aanwá* “man with a big beard” cf. -*anaanwá* 12 +*Ǻ*
 “chin” > *a-k-áanaanwá*
 cf. -*goré* 1/2 “woman,” -*ragé* 3/4 “heritage,” -*koóbwa* 1/2 “girl, daughter,” -*huúngu* 1/2 “boy,
 son,” -*hiigi* 1/2 “hunter,” -*twaáre* 1/2 “chief”

Stability vs. Precarity of the Leftmost Hi (Ǻ) Tone in CVCV

The tones are stable as long as there is a preprefix; otherwise, the leftmost Hi (Ǻ) is deleted.

-*jaangwé* 9/10 “cat” > *i-n-jáangwé*, dim -*jaangwé* 12 “small cat” > *a-ka-jáangwé* but *Ka-jaangwé* (a nickname)

When the stem begins with a vowel, we should indicate it in the lexicon.

Consider -*izá* 14 +*Ǻ* “beauty” > *u-bw-ízá* but *Bw-iizá* (a proper name) (–*Ǻ*). With ppf, the stem has *Ǻ*, which is deleted without ppf. *Ǻ* depends on the presence of ppf: *u-bw-ízá* vs. *Bw-iizá*.

The two following nouns differ in class and in number of Hi tones.

-*arwá* 6 “sorghum beer” > *a-m-aarwá* > *a-m-aárwa* (–*Ǻ*)
 -*agwá* 11 +*Ǻ* “banana wine” > *u-rw-ágwá* cf. *Rw-aagwá* (a nickname) (–*Ǻ*)

N.B.: *Ǻ* stands alone. A stem with *Ǻ* admits no additional Hi.

LoHi > +HiLo after ppf

Peripheral Hi (Ǻ)

When a morpheme has two Hi tones, only one of them, the rightmost or peripheral (Ǻ), is lexically distinctive. The front Hi (Ǻ) is realized only if the noun is used with a preprefix.

u-mu-páadíri 1/2 “Catholic priest,” cf. *paadíri*
i-váatiíri 5/6 “car,” cf. *vaatiíri*
u-mw-áarimú 1/2 “teacher,” cf. *mw-aarimú*

These nouns should be lexicalized as -*paadíri*, -*vaatiíri* and -*arimú*.