KIRUNDI

BASIC COURSE

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Based on Kirundi Texts and Exercises Provided by:
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WASHINGTON, D.C.

DEPARTMENT OF STATE
Kirundi, together with its companion language, Kinyarwanda, is one of the most important of Bantu languages. This book is intended to give the student a start in Kirundi, providing him with dialogues that relate to some of the first situations in which he is likely to use the language, as well as with systematic practice in all major points of grammar.

The present volume is one of a series of short Basic Courses in selected African languages, prepared by the Foreign Service Institute, under an agreement with the Office of Education, Department of Health, Education and Welfare, under provisions of the National Defense Education Act.

The analysis on which this course is based is contained in A. E. Meeussen's *Essai de Grammaire Rundi*. Dictionaries by F. M. Rodegem and Elizabeth E. Cox were also of great value. Part of the manuscript was checked at Michigan State University by Charles Kraft, David McClure and D. Kamatari. The contributions of these scholars are gratefully acknowledged.

*Kirundi Basic Course* is the work of many collaborators. Raymond Setukuru, Terence Nsanze and Daniel Nicimpaye provided the dialogues and other texts, as well as the exercise material. Setukuru also provided data for use in the construction of notes on sounds and grammar, checked the entire manuscript, and voiced the tape recordings which accompany the course. The manuscript was also checked by Gregoire Ndinze.

General organizing, editing and the preparation of notes were the responsibility of Earl W. Stevick. The tape recordings were prepared in the Language Laboratory of the Foreign Service Institute, under the direction of Gabriel Cordova.

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Foreign Service Institute
Department of State
KIRUNDI

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Kirundi is the principal language of Burundi. It shares a high degree of mutual intelligibility with Kinyarwanda, the language of Rwanda. Considered together, the cluster Kirundi-Kinyarwanda ranks third among Bantu languages, after Swahili and Lingala, with respect to number of speakers. There are however two important differences between Swahili and Lingala on the one hand and Kirundi-Kinyarwanda on the other: (1) Swahili and Lingala are spoken over very wide areas, and a high proportion of their speakers have some other Bantu language as the mother tongue; Kirundi-Kinyarwanda is spoken in a relatively small area, as the first language. (2) Swahili and Lingala are relatively free of troublesome complexities for the learner; Kirundi and Kinyarwanda are full of them. The two books in this series which are concerned with Swahili and Lingala set out the grammar of those languages in the form of a series of individual notes, distributed throughout the units of the course. The present volume presents the details of Kirundi grammar in the same way. In addition, however, this synopsis has been prepared, first of all to provide orientation for those who plan to use the entire book, and secondarily for the student whose desire is to learn as much as possible about the language in the shortest time. Only the most important features of the grammar are mentioned at all, and the vocabulary used in the examples has intentionally been kept small. The exercises, with answers given in square brackets at the right, are not intended to make this synopsis into an auto-instructional program, but only to give the reader an opportunity to participate if he desires to do so, and to keep constant check on his understanding of the text.
SYNOPSIS

The analysis on which this synopsis is based is found in *Essai de Grammaire Rundi*, (Tervuren: Musée Royal, 1959) by A.E. Meeussen. Certain key ideas concerning style of treatment have been acquired over the years from many teachers and colleagues, especially William E. Welmers.

The problems which are faced by a non-Bantu student of Kirundi may be classified under the three traditional headings of phonology, morphology, and syntax. 'Phonology' has to do with all aspects of pronunciation, but without consideration for the grammatical function or the dictionary meaning of what is pronounced. 'Morphology' is a description of the meaningful units of the language (prefixes, roots, stems, etc.) and of the ways in which they combine with one another within single 'words'. 'Syntax' continues this description up to the levels of what are usually called 'phrases' and 'sentences'.

This synopsis concentrates on two of the most complex parts of Kirundi structure: (1) the morphology of the verb, and (2) the pronunciation of the vowels and consonants.

I. PRINCIPAL FEATURES OF KIRUNDI GRAMMAR

Subject prefixes, object prefixes, roots and stems. The kinds of meaningful elements which may be found in any one Kirundi verb form are both numerous and highly diverse. There are three, however, at which the student should look first, both because they serve as useful landmarks in the description of complicated verb forms, and because they correspond closely with familiar categories of Indo-European grammar. These three kinds of elements are (1) subject prefixes, (2) object prefixes and (3) roots.
The order in which these components of the verb have been named is the order in which they occur within a word. The most central of the three is the root:

\[
\begin{align*}
tuduuga... & \quad \text{we climb...} \\
tugeenda... & \quad \text{we go...}
\end{align*}
\]

These two words differ in meaning in a way which is apparently close to the difference between English 'climb' and 'go'. They differ in form by the difference between \(-\text{duug-}/\) and \(-\text{geend-}/\). The forms \(-\text{duug-}/\) and \(-\text{geend-}/\) may thus be identified with approximately the same meanings as those for which 'climb' and 'go' are used in English. Further investigation of Kirundi would disclose no basis for recognizing any more divisions within either of these forms; they are therefore what the linguist calls ROOTS. Every language has a large stock of roots.

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Root</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>tubona...</td>
<td>-bon-</td>
<td>we see...</td>
</tr>
<tr>
<td>tugura...</td>
<td>-gur-</td>
<td>we buy...</td>
</tr>
<tr>
<td>tugoroora...</td>
<td>-goroor-</td>
<td>we iron...</td>
</tr>
</tbody>
</table>

Each Kirundi verb form has one and only one root. A root may have any of several shapes, some of which are:

- \(-\text{C-}\) (single consonant)
- \(-\text{VC-}\) (vowel and consonant)
- \(-\text{CVC-}\) (one short vowel)
- \(-\text{CV}_1\text{V}_1\text{C-}\) (one long vowel)
- \(-\text{V}_1\text{CV}_2\text{C-}\) (two vowels, which may or may not be alike, separated by a consonant)

\[-\text{v-}\] to go from
\[-\text{\textbar{g}-}\] to study, learn
\[-\text{\textbar{r}-}\] to work, do
\[-\text{\textbar{duug}-}\] to climb
\[-\text{\textbar{andik}-}\] to write
What is the root in each of these forms?

| tuva... | we go from... | [-v-] |
| bava... | they go from... | [-v-] |
| baja... | they go... | [-j-] |
| baba... | they live... | [-b-] |
| bakora... | they do... | [-kor-] |
| baandika... | they write... | [-andik-] |

In each group of three words, state which two have roots of the same general shape (i.e. -CVC-, -VC-, etc.):

| bagura | [-goroor-] |
| bagoroora | [-mesuur-] |
| Bamesuura |
| baba | [-b-] |
| babona |
| bava | [-v-] |

By far the most common shapes for roots are -CVC- and -CVlVlC-.

In Kirundi, a verb root is always followed by one or more suffixes:

- som- 'to read'
- som-a (used in certain verb forms)
- som-ye (used in certain other verb forms)
- som-e (used in still other forms)
-som-eesh- (a non-final suffix with causative (meaning) to cause to read)
-geend- 'to go'
-geend-eesh- 'to cause to go'

What is the final suffix in each of these forms?

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>tugoroora</td>
<td>'we iron'</td>
<td>[-a]</td>
</tr>
<tr>
<td>bagura</td>
<td>'they buy'</td>
<td>[-a]</td>
</tr>
<tr>
<td>bagure</td>
<td>'that they may buy'</td>
<td>[-e]</td>
</tr>
<tr>
<td>tugeende</td>
<td>'that we may go'</td>
<td>[-e]</td>
</tr>
</tbody>
</table>

The second of each of these pairs of verb forms contains one non-final suffix. What is it?

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>babona</td>
<td>'they see'</td>
<td>[-an-]</td>
</tr>
<tr>
<td>babonana</td>
<td>'they see each other'</td>
<td></td>
</tr>
<tr>
<td>turima</td>
<td>'we cultivate'</td>
<td></td>
</tr>
<tr>
<td>turimiisha</td>
<td>'we cause to cultivate'</td>
<td>[-iish-]</td>
</tr>
</tbody>
</table>

Except in the simplest imperative forms, the root is preceded by one or more prefixes of various kinds:

- som-a 'read'
- ba-som-a 'they read'
- nti-ba-som-a 'they don't read'

Verb prefixes will be dealt with more fully below.

In discussion of Kirundi verbs, it is expedient to use, in addition to 'root', the terms STEM and BASE. The STEM of a Kirundi verb form is defined as the root plus all suffixes.
The BASE of a Kirundi verb is defined as the root plus all suffixes except the final suffix.

Most kinds of Kirundi verb forms must contain, in addition to the stem, a subject prefix:

- m-vuga: I speak
- u-vuga: you (sg) speak
- a-vuga: he/she speaks
- tu-vuga: we speak
- mu-vuga: you (pl) speak
- ba-vuga: they speak

It will be noted that the subject prefixes stand for combinations of person (first, second, third) and number (singular, plural):

- **Singular**
  - 1. n- (or m-): I
  - 2. u-: you (sg)
  - 3. a-: he, she

- **Plural**
  - 1. tu-: we
  - 2. mu-: you (pl)
  - 3. ba-: they

If /asoma/ is translated he, she reads, what is the translation of /musoma/?

- /basoma/?: [they read]
- /nsoma/?: [I read]

If /bageenda/ is one translation is equivalent of they go, write the corresponding translation equivalent of:

- 'I go'
- 'you (pl.) go'
- 'we go'
- 'he/she goes'

[ingeenda]
[mugeenda]
[tugeenda]
[ageenda]
Differentiation of person and number are familiar from the study of non-Bantu languages. But these six prefixes are used only when the subject is personal. For nonpersonal third person subjects (and for some personal ones) Kirundi uses other subject prefixes. Just which one is chosen depends on the identity of the noun that is the subject:

- **inyama ziraziimvye** — 'meat is expensive'
- **umukaáte uraziimvye** — 'bread is expensive'
- **ibiríibwa biraziimvye** — 'foodstuffs are expensive'
- **imicuúngwa iraziimvye** — 'oranges are expensive'

For this reason, it will be necessary in this discussion of verb forms, to glance briefly at the nouns of the language.

In some, but not all cases, the student will soon learn to perceive an alliterative relationship between the subject prefix of a verb and the prefix that begins the noun subject of that verb.

After each of the words in the list, write either /iraziimvye/ or /uraziimvye/ or /biraziimvye/:

- **Umukaáte** — 'Bread is expensive.' [uraziimvye]
- **Imikaáte** — 'Breads are expensive.' [iraziimvye]
- **Ibiintu** — 'Things are expensive.' [biraziimvye]
- **Imidúga** — 'Cars are expensive.' [iraziimvye]
- **Ibitabo** — 'Books are expensive.' [biraziimvye]
- **Umudúga** — 'The car is expensive.' [uraziimvye]

Generally, about half of the prefixes are used with singular meaning, and most of the rest are used with plural meaning. Most noun stems, then, occur with at least two prefixes—one
singular and one plural:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>umucuúngwa</td>
<td>'orange'</td>
</tr>
<tr>
<td>imicuúngwa</td>
<td>'oranges'</td>
</tr>
<tr>
<td>ikiintu</td>
<td>'thing'</td>
</tr>
<tr>
<td>ibiintu</td>
<td>'things'</td>
</tr>
<tr>
<td>izína</td>
<td>'name'</td>
</tr>
<tr>
<td>amazína</td>
<td>'names'</td>
</tr>
<tr>
<td>etc.</td>
<td></td>
</tr>
</tbody>
</table>

In general, non-personal noun stems that have /umu-/ in the singular have /imi-/ in the plural, stems that have /iki-/ in the singular have /ibi-/ in the plural, and so forth, but there are some exceptions.

What is the plural form that corresponds to each of the following singular nouns:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>umutí</td>
<td>'drug'</td>
</tr>
<tr>
<td>ikiintu</td>
<td>'thing'</td>
</tr>
<tr>
<td>umushuumba</td>
<td>'servant'</td>
</tr>
<tr>
<td>umutéetsi</td>
<td>'cook'</td>
</tr>
<tr>
<td>igituúngwa</td>
<td>'domestic'</td>
</tr>
<tr>
<td>umudúga</td>
<td>'car'</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>[imití]</td>
<td>'drugs'</td>
</tr>
<tr>
<td>[ibiintu]</td>
<td>'things'</td>
</tr>
<tr>
<td>[abashuumba]</td>
<td>'servants'</td>
</tr>
<tr>
<td>[abatéetsi]</td>
<td>'cooks'</td>
</tr>
<tr>
<td>[ibituúngwa]</td>
<td>'dom. animals'</td>
</tr>
<tr>
<td>[imidúga]</td>
<td>'cars'</td>
</tr>
</tbody>
</table>

What is the singular form that corresponds to each of these plurals?

<table>
<thead>
<tr>
<th>Plural</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>[ikiintu]</td>
<td>'thing'</td>
</tr>
<tr>
<td>[umushuumba]</td>
<td>'servant'</td>
</tr>
<tr>
<td>[umukáraání]</td>
<td>'clerk'</td>
</tr>
</tbody>
</table>

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Matching of the subject prefix of the verb with the prefix of the noun subject is called CONCORD. Concord affects the prefixes of several other kinds of words also. Nouns that are alike with respect to the concordial prefixes that go with them are said to be in the same CLASS. There are eighteen such classes in Kirundi. (Remember that in this sense the singular form /ikiintu/ 'thing' and the plural /ibiintu/ 'things' are in different classes.)

In the following pairs of sentences, the concordial prefixes have been underlined. State whether the two nouns (double underlining) are in the same class, or in different classes:

- Ikiraato caanje kirîhe? 'Where is my shoe?' [same class]
- Ikigaori caanje kirîhe? 'Where is my maize?'

- Ikiraato caanje kirîhe? 'Where is my shoe?' [same class]
- Igitabo caanje kirîhe? 'Where is my book?'

- Ikiraato caawe kirîhe? 'Where is your shoe?' [different classes]
- Ikifîga ryaawe rirîhe? 'Where is your bicycle?'

- Umugeenzi waawe arîhe? 'Where is your friend?' [different classes]
- Umudúga waawe urîhe? 'Where is your car?'

- Impuùzu yaanje irîhe? 'Where is my cloth?' [different classes]
- Impuùzu zaanje zirîhe? 'Where are my clothes?'
An object prefix, unlike a subject prefix, is never required in a Kirundi verb, but it is optional in most forms. The object prefix reflects the class of the object of the verb, just as the subject prefix reflects the class of the subject. For most classes, the subject and object prefixes are identical in shape. The object prefix follows the subject prefix and stands immediately before the stem:

- tubiroónke 'that we should receive them!' (e.g. /ibiintu/ 'things!')
- babiroónke 'that they should receive them'
- bakiroónke 'that they should receive it!' (e.g. /ikiintu/ 'the thing!')
- baziroónke 'that they should receive them!' (e.g. /impuúzu/ 'clothes!')

The most striking difference in the use of subject and object prefixes is that the subject prefix must be used whether or not there is an explicit noun subject, while the object prefix is not often used unless the noun object itself is omitted. In this respect the object prefix of a Bantu verb is similar to the object pronouns of many European languages. A list of subject and object prefixes is found below. The numbers are those which are customarily assigned to these classes in the study of Bantu languages generally, and which will be used throughout this course.

<table>
<thead>
<tr>
<th>Subject Prefix</th>
<th>Object Prefix</th>
</tr>
</thead>
<tbody>
<tr>
<td>reflexive</td>
<td>-íi-</td>
</tr>
<tr>
<td>1 sg.</td>
<td>n-</td>
</tr>
<tr>
<td>1 pl.</td>
<td>tu-</td>
</tr>
<tr>
<td>2 sg.</td>
<td>u-</td>
</tr>
<tr>
<td>2 pl.</td>
<td>mu-</td>
</tr>
</tbody>
</table>

xxii
Choose the correct object prefix for the second sentence in each pair. The class number for the noun object is given in parentheses.

Baguriisha ibitooke. (8) Ba____guriisha. [Babiguriisha.]  'They sell bananas.'  [They sell them.]

Baguriisha ibitabo.  Ba____guriisha. [-bi-]  'They sell books.'

Baguriisha imiduga. (4) Ba____guriisha. [-yi-]  'They sell cars.'

Baguriisha impuúzu. (10) Ba____guriisha. [-zi-]  'They sell clothes.'

Baguriisha amăgi. (6) Ba____guriisha. [-ya-]  'They sell eggs.'
What is the grammatical term for the underlined part of each word?

- Babigura. [object prefix]
- Babigura. [subject prefix]
- Babibona. [stem]
- Babiguriisha. [non-final suffix]
- Tubikeneye. [subject prefix]
- Tuyikeneye. [object prefix]
- Bazigoroora. [final suffix]
- Babiguriisha. [base]

Pick out the part of each word that is named by the grammatical term:

- The subject prefix in /bagura/. [bagura]
  'they sell'
- The object prefix in /tubibona/. [tubibona]
  'we see them'
- The stem in /tuyarimiisha/. [tuyarimiisha]
  'we cause them to cultivate'
- The base in /tuyarimiisha/. [tuyarimiisha]
- The non-final suffix in /tuyarimiisha/. [tuyarimiisha]
- The root in /tuyarimiisha/. [tuyarimiisha]

The separate verb forms which may be constructed on a single verb base in Kirundi number in the thousands. Fortunately, the system by which they are formed is not so complicated as this might suggest. Many of them differ from one another only in the identity of the subject and/or object prefixes which they contain. In general, the choice of one of these prefixes rather than another...
does not have any effect on the meaning of the remaining part of
the verb form, or the grammatical structures in which it may be
used. For this reason, it is possible to make a preliminary
division of the thousands of forms into about 60 'sets'. A SET
of forms is defined for purposes of this discussion as including
all verb forms which differ from one another only with respect
to their bases and their subject and object prefixes.

| Which two in each of these groups of three verbs are in the
<table>
<thead>
<tr>
<th>same 'set'? (The base of each verb has been underlined.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>bazootaangura</td>
</tr>
<tr>
<td>bazookora</td>
</tr>
<tr>
<td>bakora</td>
</tr>
<tr>
<td>ndoondera</td>
</tr>
<tr>
<td>ndora</td>
</tr>
<tr>
<td>nzoogeenda</td>
</tr>
<tr>
<td>ntibamesúura</td>
</tr>
<tr>
<td>ndaba</td>
</tr>
<tr>
<td>ntituvugá</td>
</tr>
<tr>
<td>bageenda</td>
</tr>
<tr>
<td>bageendé</td>
</tr>
<tr>
<td>mutaangúre</td>
</tr>
</tbody>
</table>

There are 21 subject prefixes and 21 object prefixes, plus the
possibility of the absence of an object prefix, so that for any
given base the number of forms in one set is as large as 21 x
21 or 441. There are over 60 such sets, which means a total of

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over 25,000 forms with any one stem.

The sets of verb forms may most clearly be described in terms of six dimensions. These will be described in order of the number of contrasting sets in which they are involved.

**Dimension 1: Affirmative vs. negative.** This is a two-way contrast. The overt representation of the contrast is either the initial prefix /nti-/, or the non-initial prefix /-ta-/.

The former is used with all indicative forms (see Dimension 2), the latter with all non-indicative forms. All 60 sets are committed on this dimension. That is, it is possible to say definitely of any set either that it is affirmative or that it is negative. The meaning difference is affirmation vs. negation.

For each verb form two proposed translations are given. Pick the correct one:

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ntibaboná</td>
<td>they see</td>
</tr>
<tr>
<td></td>
<td>they don't see</td>
</tr>
<tr>
<td></td>
<td>[they don't see]</td>
</tr>
<tr>
<td>tumesuura</td>
<td>we launder</td>
</tr>
<tr>
<td></td>
<td>we don't launder</td>
</tr>
<tr>
<td></td>
<td>[we launder]</td>
</tr>
<tr>
<td>bátageenda</td>
<td>they having gone</td>
</tr>
<tr>
<td></td>
<td>they not having gone</td>
</tr>
<tr>
<td></td>
<td>[they not having gone]</td>
</tr>
<tr>
<td>ntidukorá</td>
<td>we work</td>
</tr>
<tr>
<td></td>
<td>we don't work</td>
</tr>
<tr>
<td></td>
<td>[we don't work]</td>
</tr>
</tbody>
</table>

**Dimension 2: Mood.** This is a four-way contrast. The overt representation of three of the four categories is found in the tones; the fourth is characterized by a vowel before the subject prefix. All 60 sets are committed on this dimension. The four categories differ with respect to the syntactic positions in which they are used: indicative forms are used in main clauses,
relative forms as modifiers of substantives, autonomous forms as substantives, and participial forms in other dependent verb positions.

Most typically, the relative form has a tone on the syllable after the beginning of the root.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Rough Translation</th>
<th>Case</th>
</tr>
</thead>
<tbody>
<tr>
<td>baboná</td>
<td>'they see'</td>
<td>REL.</td>
</tr>
<tr>
<td>babona</td>
<td>'they see'</td>
<td>IND.</td>
</tr>
<tr>
<td>ageenda</td>
<td>'he goes'</td>
<td>IND.</td>
</tr>
<tr>
<td>ageendá</td>
<td>'he goes'</td>
<td>REL.</td>
</tr>
<tr>
<td>bamesúura</td>
<td>'they launder'</td>
<td>REL.</td>
</tr>
<tr>
<td>bataangura</td>
<td>'they begin'</td>
<td>IND.</td>
</tr>
<tr>
<td>ziziimvye</td>
<td>'they are expensive'</td>
<td></td>
</tr>
<tr>
<td>ziziimvé</td>
<td>'they are expensive'</td>
<td></td>
</tr>
<tr>
<td>Verb</td>
<td>Participles</td>
<td>Tones</td>
</tr>
<tr>
<td>------</td>
<td>-------------</td>
<td>-------</td>
</tr>
<tr>
<td>bábona</td>
<td>they see'</td>
<td>IND.</td>
</tr>
<tr>
<td>amésuura</td>
<td>he launders'</td>
<td>IND.</td>
</tr>
<tr>
<td>ushobora</td>
<td>you are able'</td>
<td>IND.</td>
</tr>
<tr>
<td>ushóbora</td>
<td>you (sg.) are able'</td>
<td>IND.</td>
</tr>
<tr>
<td>múshobora</td>
<td>you (pl.) are able'</td>
<td>IND.</td>
</tr>
</tbody>
</table>

**Participial forms** have a tone on the first vowel after the first consonant. Choose the better rough translation for each verb, and say whether it is INDICATIVE or PARTICIPIAL:

- bábona: they see' (IND.)
- amésuura: he launders' (IND.)
- ushobora: you are able' (IND.)
- ushóbora: you (sg.) are able' (IND.)
- múshobora: you (pl.) are able' (IND.)

Choose the nearest translation, and say whether each verb form is INDICATIVE, RELATIVE, or PARTICIPIAL:

- bábona: they see' (PART.)
- baboná: they see' (REL.)

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# The autonomous mood has an extra vowel before the subject prefix. Choose the better translation, and state whether each form is RELATIVE, or AUTONOMOUS:

<table>
<thead>
<tr>
<th>Babona</th>
<th>&quot;... who see&quot;</th>
<th>['they see': IND.]</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>'they see'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>'they seeing'</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Izíimbutse</th>
<th>&quot;it is cheap&quot;</th>
<th>['it being cheap': PART.]</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>'... which is cheap'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>'it being cheap'</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Bashobóra</th>
<th>&quot;they are able&quot;</th>
<th>['... who are able': REL.]</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>'... who are able'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>'they being able'</td>
<td></td>
</tr>
</tbody>
</table>

---

- Babona: 'they see': IND.
- Izíimbutse: 'it being cheap': PART.
- Bashobóra: '... who are able': REL.
State whether the words in each pair differ according to NEGATION, (Dimension 1) or as to MOOD (Dimension 2):

<table>
<thead>
<tr>
<th>Word Pair</th>
<th>MOOD</th>
<th>NEG.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bágeenda, bátageenda</td>
<td></td>
<td>[NEG.]</td>
</tr>
<tr>
<td>bageenda, ntibageendá</td>
<td>[MOOD]</td>
<td>[NEG.]</td>
</tr>
<tr>
<td>bageenda, bageendá</td>
<td>[MOOD]</td>
<td>[MOOD]</td>
</tr>
<tr>
<td>zítaziimvye, zitazíimvye</td>
<td>[MOOD]</td>
<td>[MOOD]</td>
</tr>
</tbody>
</table>

**Dimension 3: Time relations.** This is treated in Meeussen's tables as a seven-way distinction. The morphs which represent the members of the contrast are prefixes made up of vowels and consonants except that the hodiernal-hesternal distinction depends on tone. These prefixes stand just before the object prefix or before the stem if there is no object prefix. All 60 sets are committed on this dimension. The meanings have to do with matters some of which are usually classified as 'tense', some as 'aspect' and one as 'mood' (in a sense different from that in which we have named our 'Dimension 2'). The tenses have to do with the placement of an action along the time axis. Kirundi distinguishes four of these: immediate (past, present or future), past-today (also called the 'hodiernal'), past-before-today (also called the 'hesternal' tense) and non-immediate future.

The aspectual time relations are those which have to do with the shape of an action in time. One of these is the inceptive, which is used for an action that is just beginning; the other is the persistive, which calls attention to the fact that an action is still going on.

The form with modal meaning that is included in Dimension 3 is the conditional, which is roughly equivalent to English verb...
phrases with would or might.

All seven of these forms are classed together within a single dimension because they are mutually exclusive with one another. Also, as has already been pointed out, they are all represented by prefixes (or, in the case of the immediate tense, lack of a prefix) in one and the same slot in the verb structure.

The tense that refers to past actions within the present day (the 'hodiernal' tense) is characterized by an /-a-/ immediately after the subject prefix:

nkora... 'I do....'
nakoze... 'I did.... (sometime today)'

Most subject prefixes have a slightly different form when they stand before a vowel:

_asoma... 'he/she reads....'
_yasomye... 'he/she read....(sometime today)'
_tugeenda... 'we go....'
_twagiiye... 'we went....(sometime today)'
_mugeenda... 'you (pl.) go....'
_mwaagiiye... 'you (pl.) went....(sometime today)'
_ugeenda... 'you (sg.) go....'
_wagiiye... 'you (sg.) went....(sometime today)'

Choose the better approximate translation, and state whether the verb is IMMEDIATE tense, or HODIERNAL tense:

Nataanguye.... 'I began....(sometime today)'. [hodiernal]
Nkora kazi. 'I work.' [immediate]

'I began....'
'I worked....'
Twakoze kazi.  'We work.' [hodiernal]
       'We worked...(sometime today)' [hodiernal]
Naboonye.... 'I see.' [hodiernal]
       'I saw...(sometime today)' [hodiernal]
Nkoze....   'I've just done...' [immediate]
       'I did...(sometime today).!' [immediate]
Baasomye.... 'They've just read...!' [hodiernal]
       'They read...(sometime earlier today).!' [hodiernal]
Basomye.... 'They've just read...!' [immediate]
       'They read...(sometime earlier today).!' [immediate]

The hesternal or 'yesterday', tense differs from the hodiernal in having a tone on the subject prefix.

Choose the appropriate time expression, and state whether each of the following verb forms is HESTERNAL or HODIERNAL:

Baaboonye ikí? 'What did they see{( today) ?! [HESTERNAL]
       {(before today)}
Baaboonye ikí? 'What did you (pl.) eat{( today) ?! [HODIERNAL]
       {(before today)}
Mwaariiye ikí? 'What did you (pl.) eat{( today) ?! [HODIERNAL]
       {(before today)}
Baávuuyëhe? 'Where did they come from{( today) ?! [HESTERNAL]
       {(before today)}

The immediate tense may be used in talking about the immediate future, but verbs that refer to more remote future actions are characterized by the prefix /-zoo-/. 

State whether each of these verbs in IMMEDIATE, or (non-
### Basic Course Synopsis

<table>
<thead>
<tr>
<th>Immediate) Future:</th>
</tr>
</thead>
<tbody>
<tr>
<td>bageenda</td>
</tr>
<tr>
<td>bazoogeenda</td>
</tr>
<tr>
<td>tuzooshika</td>
</tr>
</tbody>
</table>

For purposes of this synopsis, the persistent, inceptive, and conditional forms will be omitted.

**Dimension 4: Imperfective vs. Perfective aspect.** This is a two-way contrast. The overt representation of the contrast is found at the very end of the verb form: each imperfective ends in some consonant plus /-a/, while the corresponding perfective ends in /-e/; this /-e/ is preceded either by a consonant different from that of the imperfective, or by the imperfective consonant plus /y/. Some verbs have irregularly formed perfectives, however. Perfective forms are used when the action is regarded as being complete, imperfectives are used for actions in progress, or actions mentioned without regard to completeness, but the English translation is not a reliable guide as to which actions are 'considered complete' in Kirundi. In all, 44 sets are committed on this dimension; the sets that are not are the inceptives and the futures (Dimension 3), which have the consonants and final vowels of the imperfectives.

State whether each of these verbs is PERFECTIVE, or IMPERFECTIVE:

<table>
<thead>
<tr>
<th>Imperfective:</th>
</tr>
</thead>
<tbody>
<tr>
<td>ndahageze</td>
</tr>
<tr>
<td>urakeneye</td>
</tr>
<tr>
<td>uzootaangura</td>
</tr>
<tr>
<td>ndoondera</td>
</tr>
</tbody>
</table>

'I've arrived here'        [PERF.]
'you need'                 [PERF.]
'you will begin'           [IMPERF.]
'I'm looking for'          [IMPERF.]
Notice that the English equivalent of a perfective form may or may not sound as though it refers to a completed action or process.

**Dimension 5: Tone Class.** Virtually all verbs in Kirundi fall into one of two tone classes. The overt difference between the two is found in the presence of a high tone in certain forms of one verb, and the absence of high tone in the corresponding forms of other verbs. Only 13 sets are committed with respect to this dimension, 8 of which are the affirmative and negative inceptives. The difference is completely without grammatical meaning.

Given below are three forms of a high verb, and the corresponding forms of a low verb. State which verb is in the HIGH tone class, and which is in the LOW tone class.

<table>
<thead>
<tr>
<th>High Verb</th>
<th>Low Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>naboonye</td>
<td>I saw (today)</td>
</tr>
<tr>
<td>kubóna</td>
<td>to see</td>
</tr>
<tr>
<td>baboná</td>
<td>...who see</td>
</tr>
<tr>
<td>narimye</td>
<td>I cultivated (today)</td>
</tr>
<tr>
<td>kurima</td>
<td>to cultivate</td>
</tr>
<tr>
<td>barimá</td>
<td>...who cultivate</td>
</tr>
</tbody>
</table>

Do the same for the two verbs /-taangura/ and /-goroora/: 

<table>
<thead>
<tr>
<th>High Verb</th>
<th>Low Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>abatáangura</td>
<td>those who begin</td>
</tr>
<tr>
<td>twaagoroora</td>
<td>we ironed (today)</td>
</tr>
<tr>
<td>bazóotáangura</td>
<td>...who will begin</td>
</tr>
<tr>
<td>twaatáanguye</td>
<td>we began (today)</td>
</tr>
<tr>
<td>abagóoroora</td>
<td>those who iron</td>
</tr>
<tr>
<td>bazóogóoroora</td>
<td>...who will iron</td>
</tr>
</tbody>
</table>

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Is the stem /-taangura/ in the HIGH class, or the LOW? [HIGH]
Is the stem /-goroora/ in the HIGH class, or the LOW? [LOW]

**Dimension 6: Linkage.** This is a two-way distinction. Its most characteristic mark is the prefix /-ra-/, which is used with 'disjunct' forms. Forms that are not disjunct are 'conjunct'. Only ten sets are committed with respect to this dimension. The significance of the distinction is grammatical: the conjunct must be followed by some kind of object or other word to which it is closely tied. The disjunct may be used without a following object, or with a following object where there is no close connection between verb and object.

Place a period after each disjunct form, to signify that it can be the last word in a sentence. Place three dots (....) after the conjunct forms, to signify that it must be followed by something further.

- navúze 'I spoke (before today)!' [....(conjunct)]
- narávuze 'I spoke (before today)!' [. (disjunct)]
- turiiye 'we've eaten!' [....(conjunct)]
- turariiye 'we've eaten!' [. (disjunct)]

The intersection of these six dimensions with one another accounts for over 90 per cent of the forms of any Kirundi verb. There are however a few sets of forms which lie outside this framework. Most important are the subjunctive, the infinitive, and the imperative. These are differentiated for Dimension 1 (affirmative vs. negative), and the infinitive shows the tone class of a verb (Dimension 5), but they are not marked for mood, tense, aspect, or linkage. These sets need not be discussed further in a brief synopsis.
The discussion of subject and object prefixes showed one important role which concordial agreement plays in the operation of the Kirundi language. A list of concordial classes was given on p. x, together with a list of the prefixes which represent those classes where the subjects of verbs are concerned.

Class concords also appear in many other parts of the language:

Class 8: Iibriiébwa mufisé ni ibiki? ('Foods that-you-have are which?')

Class 10: Impuúzu mufisé ni inkí? ('Clothes that-you-have are which?')

Class 8: Zana ibiriíbwa. 
Ngiibi. 'Bring foodstuffs.'

Class 10: Zana impuuuzú. 
Ngiizí. 'Bring [articles of] clothing.'

Class 3: Umudúga waawe ni mwiiza. 'Your car is good.'

Class 12: Akazi kaawe ni keeza. 'Your work is good.'

Compare these two short dialogues, which are identical except for the first noun and the concords that depend upon it.

Barafíse impuúzu? [Do] they have [articles of] clothing?

Eegó, barazífise. 'Yes, they have them.'

Bafíse nyiínshi? 'Do they have many?'

Oya, bafíse nké. 'No, they have few.'

Ni zingáahé? 'How many are there.'

Zitaanu gusa. 'Five only.'
Barafíse ibitabo?  'Do they have books?'
Eego, barabífise. 'Yes, they have them.'
Bafise wyíímshi? 'Do they have many?'
Oya, bafise baké. 'No, they have few.'
Ni biingáahé? (They are how-many?)
Bitaanu gusa. 'Five only.'

Now underline the concordial prefixes in the following conversation:
Bafise amakáraamú? 'Do they have pens/pencils?'
Eego barayáfise. [-ya-]
Bafise meénshi? [m-]
Oya, bafise maké. [ma-]
Ni aangáahé? [aa-]
Ataanu gusa. [a-]

This concludes the portion of the synopsis which is devoted to grammar.
II. THE SOUNDS OF KIRUNDI

Pronunciation and spelling in Kirundi.

Kirundi is a well spelled language, in the sense that distinctive sounds of the language are spelled in a highly consistent way. The important exceptions are to be found in (1) the lack of consistent distinction between long and short vowels in ordinary writing, (2) the absence of tone marking, (3) the presence in some dialects of a contrast between j-jy, c-cy, sh-shy, ny-nyy, which are lacking in the speech of many Barundi, including those who prepared this book.

The tones of Kirundi.

Discussion of Kirundi tones will be found on p. 10ff., as a part of Unit 1.

The vowels of Kirundi.

Kirundi has five vowels, spelled a, e, i, o, and u. Any one of these may occur either single length or double length: /guhaga/ 'to force, fill with air' with a short vowel, where /kuhaaga/ 'to eat enough' has a long vowel.

Juxtaposition of two different vowels does not occur in normally fluent spoken Kirundi: the phrase spelled /ni Ùmuruúndi/ 'he is a Murundi' is pronounced [nUmuruúndi]. The word which consists of the prefix whose usual form is /ba-/ and the stem whose usual form is /'iínshi/ 'many' is pronounced not /baínshi/, but /beénshi/.
Which of the following words, taken from a number of other Bantu languages as well as Kirundi, conform to the Kirundi pattern of vowel use?

kutaura
neeza
kiongozi
nyama
idya
wakae

Vowels at the beginning and end of a word are usually short.

Which of these Kirundi words have long vowels in a position where vowels are usually short?

kugeenda 'to go'
baashitse 'they arrived'
eego 'yes'
itaandukaaniro 'difference'
ga ntuu (a form of address)

Vowels are usually, though not always, long after a combination of a consonant followed by /w/ or /y/. They are also usually, but not always, long before a nasal consonant (/m/, /n/, /ny/) followed by some consonant other than the 'semivowels' /w/ and /y/. This does not apply to vowels at the beginning or the end of a word.

How would each of these Kirundi words be respelled to show vowel length, according to the above general rules?

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The pronunciation of the vowels.

The phonetic values of these vowels are roughly the same as the values usually assigned to the letters in most other languages. English words containing the closest English approximations to the Kirundi sounds are respectively read, red, rod (American English), raw, rude. But in final position, the phoneme e often has a sound much like the vowel in English rid.

The consonants of Kirundi.

Kirundi, like most Bantu languages, is a language in which consonants occur only at the beginning of a syllable, never at the end. A syllable may begin with something very simple (e.g. /f/), or with something much more complicated (e.g. /mfw/).

Divide the following Kirundi words into syllables:

<table>
<thead>
<tr>
<th>Kirundi Word</th>
<th>Meaning</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>kugera</td>
<td>&quot;to arrive&quot;</td>
<td>[ku-ge-ra]</td>
</tr>
<tr>
<td>umuuntu</td>
<td>&quot;person&quot;</td>
<td>[u-muu-ntu]</td>
</tr>
<tr>
<td>inzira</td>
<td>&quot;path, way&quot;</td>
<td>[i-nzi-ra]</td>
</tr>
<tr>
<td>amasaangaanzira</td>
<td>&quot;intersection&quot;</td>
<td>[a-ma-saa-ngaa-nzi-ra]</td>
</tr>
</tbody>
</table>
The more complex consonantal combinations conform to a pattern which may be of interest to students of the language:

(1) Most of the simpler consonants are produced by partial or complete obstruction of the outward flow of air, producing audible friction and/or complete stoppage. They are called OBSTRUENTS. They are:

<table>
<thead>
<tr>
<th>Col. 1</th>
<th>Col. 2</th>
<th>Col. 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>b, p, v, f, pf</td>
<td>d, t, z</td>
<td>g, k, (jy) j, (shy) sh, (cy) c</td>
</tr>
</tbody>
</table>

(Those enclosed in () occur in some forms of the language, but not in the speech of the Barundi who produced this book.)

(2) Corresponding to the three columns of obstruents, there are three NASAL consonants, spelled m (Col. 1), n (Col. 2), and ny (Col. 3). (Notice that each of the single sounds / , sh, ny/ is spelled with two letters.) Most of the obstruents may be preceded by the nasal from the same column, but when /ny/ precedes an obstruent, it is spelled n.

Which of these words, taken from Kirundi and other Bantu languages, conform to the Kirundi rules for combinations of nasal plus obstruent consonants?
###_SYNOPSIS_KIRUNDI_

<table>
<thead>
<tr>
<th>impuuzu</th>
<th>[cloth]</th>
</tr>
</thead>
<tbody>
<tr>
<td>mtoto</td>
<td>['they don't reside']</td>
</tr>
<tr>
<td>ntibaba</td>
<td>[drum]</td>
</tr>
<tr>
<td>ingoma</td>
<td></td>
</tr>
<tr>
<td>wamshinda</td>
<td></td>
</tr>
<tr>
<td>mgeni</td>
<td></td>
</tr>
<tr>
<td>mugeenzi</td>
<td>[(a form of address)]</td>
</tr>
<tr>
<td>inka</td>
<td>['cattle']</td>
</tr>
</tbody>
</table>

(3) A third group of consonants consists of the two **SEMIVOWELS**, /w/ and /y/. Most nasals, obstruents, and combinations of nasals plus obstruents, also occur followed by /w/ and /y/.

(4) The sounds /r/ and /h/ may be followed by semivowels, but may not be preceded by any consonant.

Which of the following look as though they might be Kirundi words?

<table>
<thead>
<tr>
<th>intwaaro</th>
<th>['administration']</th>
</tr>
</thead>
<tbody>
<tr>
<td>dufise</td>
<td>['we have']</td>
</tr>
<tr>
<td>okpare</td>
<td></td>
</tr>
<tr>
<td>ngibi</td>
<td>['here they are']</td>
</tr>
<tr>
<td>taambala</td>
<td></td>
</tr>
<tr>
<td>istima</td>
<td></td>
</tr>
<tr>
<td>uschotse</td>
<td>['you have gone out']</td>
</tr>
<tr>
<td>ija</td>
<td>['it goes']</td>
</tr>
<tr>
<td>umucheri</td>
<td></td>
</tr>
<tr>
<td>iceenda</td>
<td>['nine']</td>
</tr>
</tbody>
</table>
The pronunciation of the consonants.

Obstruents. The pronunciation of the obstruent consonants of Kirundi will be described with reference to four sets of physical characteristics:

1. One set of physical characteristics has to do with the parts of the tongue and mouth that are involved in formation of each sound. Phonetic symbols, based as closely as possible on the Kirundi spelling system, are given in square brackets.
   a. Bilabial (i.e. both lips). The bilabial sounds of Kirundi are symbolized [p], [b], [\textit{b}].
   b. Labiodental (i.e. lower lip and upper teeth: [f], [v].
   c. Apicodental (tip of tongue at upper teeth): [t], [d], [s], [z], etc.
   d. Palatal (middle of tongue at hard palate): [c], [sh], [j]. (NB The symbol \textit{sh} is to be regarded as a unit, and not as representing \textit{s} plus \textit{h}. This compound symbol has been chosen in order to avoid conflict with the established spelling of Kirundi.)
   e. (Dorso)velars (back of tongue at the soft palate): [k], [g].
   f. Prevelars: (like the velars, but a little farther forward in the mouth): [k'], [g'].

2. A second set of physical characteristics has to do with the kind of closure which the sound requires.
   a. Some have momentary but complete stoppage of the air stream. These are called STOPS. Some of the stops of Kirundi are symbolized by [p], [b], [t], [d], [k], [k'], [g], [g'].

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b. Some have audible friction, but without complete stoppage, at some point. They are called FRICATIVES. Some fricatives are: [f], [v], [s], [z], [sh], [j].

3. A third set of physical characteristics has to do with strength of articulation.
   a. STRONG ('fortis') articulation: [p],[f],[t],[s],[k],[k’], [sh], with aspiration (i.e. a strong puff of air) following the strongly articulated stops.
   b. WEAK ('lenis') articulation: [b],[v],[d],[z],[g’],[g],[j].

4. The last pair of physical characteristics are presence and absence of voice vibration during the production of the sound.
   a. Some voiced sounds are: [b], [v], [d], [g’], [z], [g], [j]. Some voiceless sounds are: [p], [f], [y], [q], [g’], [z], [j].

The relationships among these four sets of physical characteristics, in the language as it is actually spoken, may be shown most clearly by a series of diagrams.
In Diagram 1a, the area within the upper circle stands for all stops, and the lower circle for all fricatives. That is to say, any sound that requires stoppage should be shown within the upper circle, and any that requires friction within the lower one. The circles are shown as overlapping because of a group of sounds called AFFRICATES, which consist of a stoppage followed by a friction.

As the next step in developing a visual representation of the relationships among Kirundi obstruents, we may remove the circles, leaving a single straight-line axis:

- **STOPS:** p, t, b, etc.
- **AFFRICATES:** pf, ts, bv, etc.
- **FRICATIVES:** f, s, v, etc.

Diagram 1b.

In the same way, voicing vs. voicelessness and strong vs. weak articulation may for Kirundi be combined on a single axis:
A third axis shows points of articulation, from the ones farthest forward in the mouth to those that are farthest back:

Diagram 3
These three dimensions may be combined as in Diagram 4. In Diagram 4, solid lines connect points that stand for sounds that actually occur in Kirundi. Dashed lines are added to help the viewer see the diagram in perspective. The distinction between narrow and heavy solid lines stands for a kind of information which has not been mentioned up to this point.

In any language, certain pairs or groups of sounds that are physically distinct from another are treated as though they were the same. Other pairs or groups of sounds, even though separated from one another by comparatively small physical differences, may be treated as distinct from one another. Just which groups of sounds are treated in which way depends on the language. So for example, in English we say that ringing and rigging are different words, and we are very clearly aware of the difference between the consonant sounds in the middle of them. In Japanese, the same two sounds are treated as interchangeable, they never distinguish words from one another, and a native speaker of Japanese normally does not notice the difference between them. In Diagram 4, then, heavy solid lines connect sounds that are, within the economy of Kirundi, treated as non-significant variants of a single unit. (In lin-
Diagram 4.
The obstruents of Kirundi: phonetic and phonemic relationships.
guistic terminology, they are 'allophones' of a single 'phoneme'.) Thus, the voiced fricative [z], the voiceless [ç], the voiced and voiceless affricates [dz], [dz] are all members of a single Kirundi phoneme, usually written /z/. Note the parallel relationships among /j/ ([j], [j], [dj], [dj]), and /v/ ([v], [v], [bv], [bv]). The phoneme /b/ includes the voiced stop [b], but also the voiced bilabial fricative [b]. The phoneme /d/ includes [d], which like [b] is a voiced stop, but the other allophone of /d/ is an unvoiced, weakly articulated stop [d], rather than a voiced fricative. The diagram thus summarizes in graphic form not only the symmetries but also the violations of symmetry which are to be found in the relationships among the obstruent consonants of Kirundi.

The consonant phonemes of Kirundi are pronounced as follows:

/p/  [ph]  After /m/: A very heavy puff impúúzu 'cloth'
of air, usually but not always mpejeje 'I've finished'
preceded by very brief complete
stoppage of the air at the lips,
and also at the entrance to the
nasal passages. [Technically,
a voiceless, heavily aspirated
bilabial stop, alternating freely,
with a strong [h]-like sound.]

[pʰ]  In other positions: momentary urupaapuro 'paper'
complete stoppage of the air umupáka 'boundary'
stream at the lips, followed
by a noticeable puff of air.
[Technically, a voiceless,
fortis, aspirated bilabial stop.]
/t/  ['tʰ] After /n/: A very heavy puff of air, usually but not always preceded by very brief complete stoppage of the air stream by the tongue tip at the upper teeth, and also at the entrance to the nasal passages. [Technically, a voiceless heavily aspirated apicodental stop, alternating freely with a strong [h]-like sound.]

[tʰ] In other positions: momentary complete stoppage of the air stream by the tongue tip at the upper teeth, followed by a noticeable puff of air. [Technically, a voiceless fortis aspirated apicodental stop.]

/k/  [‘kʰ] Between /ny/ and /i/ or /e/: A very heavy puff of air, usually but not always preceded by stoppage both in the mouth and at the entrance to the nasal passages. The stoppage in the mouth is made between the back of the tongue and an
area near the boundary of the soft and hard palates. [Technically: a voiceless, heavily aspirated prevelar stop, alternating freely with a strong [h]-like sound.]

[ʰh] Between /ny/ and other
Vowels: As above, except that the stoppage in the mouth is at the soft palate. [Technically, a voiceless, heavily aspirated (dorso)velar stop, alternating freely with a strong [h]-like sound.]

[kʰ] Before /i/, /e/ and not after /ny/: momentary complete stoppage of the air stream by the back of the tongue against a point near the boundary of the soft and hard palates, followed by friction. [Technically, a voiceless prevelar groove affricate.]

kuroonka 'to receive'
inkoofeero 'hat'

1kí 'what'
gukenera 'to need'
[kʰ] Before other vowels and not after /ny/: As above, except that stoppage is at the soft palate. [Technically, a voiceless, fortis, aspirated velar stop.]

/b/ [b] After /m/: Complete stoppage both at the lips and at the entrance to the nasal passages. Voice vibration continues throughout the stoppage. [Technically, a voiced bilabial stop.]

[b] In other positions: either [b], as above, or a sound in which audible friction is produced at the lips, requiring constriction but not complete stoppage of the air stream. The [b] variant is especially common between vowels. [Technically, a voiced bilabial fricative.]

/d/ [d] After /n/: Complete stoppage both between the tongue tip and the
upper teeth, and at the entrance to the nasal passages. Voice vibration continues throughout the stoppage. [Technically, a voiced lenis apico-dental stop.]

[d] In other positions: either [d], as above, or a stop during which the voice is interrupted. [Technically, a voiceless, lenis apico-dental stop.]

/g/ Sometimes after /ny/ and before /i/, /e/: Complete stoppage at the entrance to the nasal passages and also between the back of the tongue and an area near the boundary of the soft and hard palates. Voicing continues throughout the duration of the stop. [Technically, a voiced prevelar stop].

[gy] Sometimes after /ny/ and before /i/, /e/: Stoppage

umuduga 'automobile'
daata 'my father'

ngeenda 'I go'
ngira 'I do'
iraangi 'ink'
as for [g] (above), followed by audible friction at about the same position in the mouth. This sound is reminiscent of the first sound in English *judge*, but it is not the same. It is also different from Kirundi [dj] (below). [Technically, a voiced prevelar groove affricate.]

**[g]** Otherwise after /ny/, and sometimes in any of the other environments described for /g/: Stoppage between the back of the tongue and the soft palate. [Technically, a voiced velar stop.]

**[g],[g̊]** Not after /ny/: When /g/ does not follow its nasal counterpart /ny/, it is usually voiceless, but unlike /k/, it is weakly articulated and is not followed by a puff of air. This kind of articulation is symbolized by placing a

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>umugore</td>
<td>woman, wife</td>
</tr>
<tr>
<td>kugaruka</td>
<td>to return</td>
</tr>
</tbody>
</table>
small circle beneath the letter. [Technically, a voiceless lenis stop or affricate.]

/f/  [f] Audible friction produced by constriction of the air flow between the lower lip and upper teeth. Voice vibration ceases during the production of this sound. [Technically, a voiceless, fortis labiodental fricative.]

/s/  [s] Very much like English s in see, but perhaps a bit farther forward toward the tip of the tongue and the back of the upper teeth. [Technically: a voiceless fortis apicodental slit fricative.]

/sh/  [sh] Very much like English sh in she. [Technically, a voiceless fortis lamino-palatal groove fricative.]
/v/  [v] After /m/: Very much like English /v/ in ever. [Technically, a voiced labiodental fricative.]

[v], [bv] Elsewhere: like [v], except that the friction may be preceded by momentary stoppage at the lips [bv], and the sound may be voiceless but weakly articulated [v], [bv].

/z/  [z] After /n/: Very much like English /z/ in plaza, but perhaps farther forward toward the tongue tip and the back of the upper teeth. [Technically, a voiced apicodental fricative].

[z], [dz] Elsewhere: Like [z], except that the friction may be preceded by momentary stoppage at the lips [dz], and the sound may be voiceless but weakly articulated [z], [dz].

/j/  [j] After /ny/: Somewhat like the first consonant sound of English azure, or like the French consonant in juge.

SYNOPSIS

imvura 'rain'
kuvuga 'to speak'
kuva 'to [go] from'
inzo'ka 'snake'
akazi 'work'
guhéza 'to finish'
nje 'that I go'
[Technically, a voiced laminopalatal groove fricative.]

[j],[dj] Elsewhere: Like [j], except that the friction may be preceded by momentary stoppage [dj], and the sound may be voiceless but weakly articulated [ʃ], [dʃ].

/pf/ [pf] Like Kirundi [p] (without the puff of air) plus Kirundi [f]. [Technically, a voiceless fortis labial affricate.]

/ts/ [ts] Like Kirundi [t] (without the puff of air) plus Kirundi [s]. [Technically, a voiceless fortis apicodental affricate.]

/c/ [ʃ] Like Kirundi [sh] preceded by momentary stoppage at the same position. [Technically, a voiceless, fortis palatal affricate.]

/m/ [m] Very much like English m. [Technically, a bilabial nasal continuant.]
/n/  [n] Like English n except that stoppage in the mouth is made farther forward toward the tip of the tongue and the back of the upper teeth. [Technically, an apicodental nasal continuant.]

/ny/  [ŋ] Before /k/, /g/. Like the sound that is spelled ng in English singer (and not in finger). Stoppage in the mouth is at the soft palate. [Technically, a dorsovelar nasal continuant.]

[ny] Elsewhere: Much like the sounds spelled gn in French gagner, or ñ in Spanish cañon. Stoppage in the mouth is at the hard palate. (Note that the letters ny, as used here both between // and between [], stand for a single sound, and not for /n/ followed by /y/. This symbol has been adopted in order to minimize conflict with

ubumanuko 'south'
nkora 'I do'
gutáangura 'to begin'
inyoní 'bird'
kunyá 'to drink'
SYNOPSIS

the established conventions of Kirundi spelling.) [Technically, a palatal nasal continuant.]

/r/ A flap, or tap of the tongue tip against the gum ridge.

/h/ [h] [Â] Something like English h in how, except that voicing may continue throughout the duration of the sound ([Â]).

/w/ [w] etc. After consonants: Pronounced in a great variety of ways: /sw/ often sounds like [skw], /mw/ usually sounds like [my], /rw/ may sound like [rgw], with or without a short vowel-like sound between the [r] and the [g].

Elsewhere: much like English w in away.

/y/ [y] etc. After consonants: Like /w/, /y/ after various consonants is pronounced in quite different ways. After /m/ it usually sounds like [ny]; the sequence /vy/ may contain [z] immediately after the [v], /ry/ may sound like [rtky].
INTRODUCTION

This book is one part of a short basic course in Kirundi. The other necessary part of the course is a speaker of the language who can serve as tutor. In addition, there is a set of tape recordings which most students will find useful.

This course is quite frankly short, and covers only the fundamentals of the language. Anyone who completes it should be able to do three things:

1. He should be able to use fluently and with good pronunciation a few of the most common sentences and words of Kirundi.

2. He should be able to understand easily, and employ readily, the fundamental grammatical devices of the language, particularly the verb inflections and the concordial prefixes.

3. He should be accustomed to taking increasing amounts of responsibility in the process of learning more of the language, with the help of Barundi who are not professional language teachers.
3. Il doit avoir acquis l'habitude de prendre de plus en plus de responsabilités pour améliorer ses connaissances de la langue en recherchant l'aide de Barundi qui ne seraient pas nécessairement professeurs de métier.

Ce sont ces trois buts que l'étudiant doit avoir présents à l'esprit pour déterminer l'usage du livre et des bandes magnétiques:

1. Il doit répéter les phrases des dialogues jusqu'à ce qu'il puisse les débiter sans effort et sans erreur marquante de prononciation. (Une mauvaise prononciation, particulièrement dans les tons, diminue beaucoup plus sérieusement l'intelligibilité en Kirundi que dans beaucoup d'autres 'langues à tons'.)

2. Il doit travailler à fond les exercices et ne pas se contenter de les faire une ou deux fois.

3. Il doit user

These are the three goals of the course, and they have implications for the ways in which the student should use the materials in the book and on the tapes:

1. He should practice the sentences of the basic dialogues until he can roll them off his tongue without conscious effort, and without noticeable mispronunciations. (Inaccurate pronunciation, particularly of the tones, reduces intelligibility much more seriously in Kirundi than in many other African tone languages.)

2. He should practice the exercise material intensively, and not just skim through it once or twice.

3. He should use initiative, imagination, and ingenuity to find ways of increasing the amount of responsibility which he takes in dealing with the practice materials. So, for example, he will not be content to repeat like a parrot. As soon as repetition after the instructor or the tape
d’initiative, d’imagination et d’ingéniosité pour trouver des moyens d’augmenter sa part de responsabilité dans l’utilisation des exercices pratiques. Ainsi, par exemple, il ne se contentera pas de répéter comme un perroquet. Dès qu’il n’aura plus de difficulté à répéter après le modèle, il devra essayer d’anticiper la phrase suivante, que ce soit dans un dialogue ou dans un exercice; et plus tard essayer d’adapter les textes écrits ou enregistrés afin de pouvoir transposer les phrases apprises et les employer dans la situation où il se trouve.

On trouvera à l’Unité I et tout le long du cours, des suggestions particulières pour l’emploi de ces textes.

becomes easy, he will aim at anticipating the next sentence, whether in dialogue or drill, and later at adaptation of the printed and recorded materials in order to say something that is of real communicative value in the situation where he finds himself.

Specific suggestions for use of these materials will be given in Unit 1 and at other points throughout the course.
Manière de présenter chaque nouvelle série de phases de base.

1. L'élève ne doit pas regarder les phrases avant d'avoir appris à les prononcer parfaitement. Il ne doit même pas y jeter un coup d'œil. S'il les regarde trop tôt, il entendra presque certainement — ou croira entendre — des sons semblables à ceux représentés par ces mêmes lettres en anglais ou dans une autre langue européenne. Si l'il attend d'avoir appris à prononcer la phrase en kirundi, il aura l'occasion d'entendre les sons tels qu'ils sont réellement prononcés par son instructeur.

2. Manière d'écouter les phrases.
L'instructeur doit commencer par lire à haute voix deux ou trois fois la liste des phrases de base. L'étudiant doit écouter soigneusement sans essayer de répéter. L'instructeur doit toujours parler à une vitesse normale. Il doit éviter de parler plus lentement.

A procedure for use with each new set of basic sentences.

1. The student should not look at the sentences until after he has learned to pronounce them very well. He should not even glance at them briefly. If he looks at them too soon, he will almost certainly hear — or think he hears — the sounds for which the letters stand in English or in some other European language. If he waits until after he has learned to pronounce the Kirundi, he will have given his ear an opportunity to hear the sounds as they are really pronounced by his tutor.

2. Listening to the sentences.
The tutor should begin by reading the entire list of basic sentences aloud two or three times. The student should listen carefully, without trying to repeat. The tutor should speak at all times at a normal conversational speed. He should avoid speaking more.
ou plus distinctement qu'il ne le ferait s'il parlait avec d'autres personnes pour lesquelles le kirundi est la langue maternelle. Les élèves doivent garder leurs livres fermés.

3. Manière de répéter les phrases après l'instructeur.

L'instructeur doit dire la première phrase à vitesse normale, et laisser les élèves l'imiter. Si leur imitation est tout à fait correcte, il doit passer immédiatement à la phrase suivante. Le livre des élèves est toujours fermé.

a) Si la phrase semble trop longue, l'instructeur ne doit en prononcer qu'une petite partie, puis une plus longue, et finalement la phrase entière. Par exemple, la phrase /Nkora kuu baanki ya Rwaanda Uruundi/ peut se découper ainsi:

3. Learning to repeat the sentences after the instructor.

The tutor should say the first sentence at normal speed, and let the students imitate him. If their imitation is completely correct, he should then go on to the next sentence. The student's book is still closed.

a) If the sentence seems to be too long, the tutor should pronounce one small part of it, then a slightly longer part, and finally the entire sentence. For example, the sentence /Nkora kuu baanki ya Rwaanda Uruundi/ might be built up as follows:
Uruundi.
Rwaanda Uruundi.
y a Rwaanda Uruundi.

Nkora
Nkora kuu baanki
Nkora kuu baanki ya Rwaanda Uruundi.

b) Si un élève continue à faire des erreurs de prononciation, l'instructeur doit le corriger en répétant correctement le mot que l'élève a mal prononcé. Ainsi, par exemple:

Tutor: Ndahageze vuba.
Student: Ndahakeze vuba. (a mistake)
Tutor: Ndahageze.
Student: Ndahageze.
Tutor: Ndahageze vuba.
Student: Ndahageze vuba.

b) If a student still makes a mistake in pronunciation, the tutor should correct him by repeating correctly the word that the student has mispronounced. So, for example:

4. **Manière d'apprendre le sens des phrases.**

Jusqu'ici l'élève ne sait pas encore le sens des phrases qu'il répète. Si on lui donne trop tôt la signification des phrases, il aura une forte tendance à leur donner une intonation anglaise.

4. **Learning the meanings of the sentences.**

Up to this point, the student has not been told the meanings of the sentences he is practicing. If he is told the meanings too soon, he will have a very strong tendency to use English intonations on the sentences.
Maintenant l'instructeur donne la première phrase et demande à l'élève de répéter après lui. Ensuite il lui donne la phrase anglaise équivalente et l'élève donne la phrase en kirundi. Si les élèves font la moindre faute, l'instructeur doit redonner la phrase en kirundi et faire répéter les élèves après lui.

Traiter ainsi chaque phrase jusqu'à ce que les élèves puissent donner les phrases en kirundi, rapidement et sans faute.

5. Lecture à haute voix.
Maintenant, pour la première fois, les élèves doivent ouvrir leurs livres et lire à haute voix après l'instructeur. Quand ils peuvent faire cela facilement ils peuvent alors s'exercer à lire à haute voix sans que le modèle leur soit donné.

Dans ce cours nous utilisons [ ] et ( ) et ( ) dans les phrases

Now the tutor should say the first sentence, and have the students repeat it after him. Then he should give the equivalent English sentence and the students should reply with the Kirundi sentence. If the students make any mistakes at all, the tutor should say the Kirundi sentence again and have them repeat it after him.

Each sentence should be treated in this way, until the students can give the Kirundi sentences promptly and without error.

5. Reading aloud.
Now for the first time, students should open their books and read aloud after the tutor. When they can do this easily, they may practice reading aloud independently.

In the English equivalents for Kirundi expressions in this
anglaises équivalentes aux expressions en kirundi. Les crochets [ ] renferment des mots anglais qui n'ont pas d'équivalent en kirundi mais qui sont nécessaires pour traduire une expression kirundi en anglais courant. Les parenthèses renferment des mots qui sont les équivalents anglais de mots qui, en kirundi, sont nécessaires à la phrase mais qui seraient inutiles dans la phrase anglaise. On se sert de parenthèses avec guillemets 'simples' pour indiquer une traduction littérale.

**Dialogue 1.**

1A⁶ [ — — ]

Bwaakéeye.

~izá¹

néezá

[ — — ]

2B Bwaakéeye néezá.

izína (5, 6)²

ri-

~aanje

^ni

(A morning greeting.)

good

well

(Reply to the above.)

name

(a prefix agreeing with /izína/)

my

is, are
3A Izína ryaanjye 'ni Yohaáíi.

   or: Niitwa Yohaáíi.

   n- to be
   -rí3
   Umunyaameeriká (1, 2) person from America

4A Ndí Umunyaameeriká.

   -kóra (-kóze)4 to do, work
   ku- (a general locative prefix)
   ibáánki (9, 6 or 10) bank
   i- (prefix agreeing with /ibaánki/.)
   ~a a genitival particle

5B Ndí Aandereya, nkora

   kuu baánki ya Rwaanda

   Uruúndí.

   jeewé I
   mu(rí) in

6A Jeewé, nkora muri

   'consulat américain!.' And I work at the American Consulate.
BASIC COURSE

UNIT 1

-ra- (a verb prefix)
-ha- (a prefix indicating that the object of the verb is a place)
-gera (-geze) to arrive
vubá recently

7A Ndahageze vubá. I've just recently arrived here.

ícíó that is it (agreeing with /igitúma/)

igitúma (7, 8) reason
ntaari (a negative auxiliary verb)

bwákubóne (this form will not be completely analyzed)

-ku- (2 sg. object prefix)
-bóna (-bónye) to see

8B A. Ícíó gitúma ntaari Ah! That's the reason [why] I haven't seen you [before].

bwákubóne.

9B Ídí néezá. It's good ('well') [to see you].
UNIT 1

KIRUNDI

Dialogue 2.

10C Nd_{1} Umunyaameerika. I'm an American.

11C Wewe ur_{1} Umunyaameerika? Are you an American?

12D Oya. Nd_{1} Umunyaafirika. No, I'm an African.

Dialogue 3.

13E Ur_{1} Umuruúndi? Are you a Murundi?

14F Oya. Nd_{1} Umunyarwaanda. No, I'm a Munyarwanda.

Dialogue 4.

15G Ukora muri'consulat Do you work at the American Consulate?

\[\text{américain}^{?}\]

16H Eego. Niho nkorá. Yes, I do. ('lt is there that I work.')

17G Ugeze hano vuba? Did you arrive here very recently?

18H Eego. Yes, I did.
Footnotes

1. The symbol (~) is placed before stems that take the full set of concordial prefixes but not person-number or tense prefixes. These stems are called ADJECTIVES.

2. Numbers in parentheses after a noun indicate the sets of prefixes which are used with that noun and in words which agree with it. The number before the comma refers to the singular, the number after it to the plural.

3. The hyphen placed before a stem in the buildups indicates that the stem takes inflection for person-number and for tense. Such stems are called VERBS.

4. For most verbs, two stem forms are given. The first of the two, called the 'imperfective stem', is the stem used in the infinitive. The second stem, which always ends in /-e/, is called the 'perfective stem.' The differences between these two stems will be discussed in Unit 5.

5. Every Kirundi word ends with a vowel. Many Kirundi words begin with vowels. When a word that begins with a vowel follows another word in the same phrase, the final vowel of the word that precedes is usually omitted, or 'elided.' In order to remind the student of this fact, the elided vowel is dropped a bit below the level of the line.

   In connected speech, these elisions seem to be obligatory. At the same time, however, the student should remember that if he breaks the chain of speech by pausing between words, the final vowel of the word before the pause must be pronounced.
It is suggested that the student practice once or twice reading through Dialogues 2 and 3 both with and without pauses between the words. For purposes of memorization, the elided form should be used exclusively.

6. Each sentence in a dialogue is preceded by a number and a letter. The numbers run serially through all the dialogues of a single unit, and may be used for referring to individual sentences. The letters indicate the speaker. After the dialogue has been learned, the instructor and individual students may thus take turns assuming 'Role A,' 'Role B,' etc.

1. A note on the use of the terms 'pitch' and 'tone'.

In order to understand many of the notes in this course, it is necessary to distinguish clearly between 'pitch' and 'tone'.

The word PITCH, as used here, will refer to the fundamental frequency of vibration of the vocal cords—to placement on a musical scale. The indication of absolute pitch would be useless; RELATIVE PITCH is shown graphically within square brackets. Syllable boundaries are represented as breaks in the line. Vowel length is represented by the length of the line segments:

inzira [ _ _ _ ] path
kuduuga [ _ _ _ ] to climb
abaándi [ _ _ _ ] others
ni néezá [ _ _ _ ] it’s nice
"Pitch", then, refers to a physical phenomenon measurable in the laboratory.

Pitch fluctuations are of course found in all languages. In many languages, however, the student can get by with ignoring them, using instead the pitch patterns of his own native language. The result may sound strange, but it will still be intelligible.

In Kirundi however, as in most African languages, pitch has functions which it does not have in English. Thus,

kuvuvura, with pitches [- - - -] means 'to break a piece off'.
kuvúvura, with pitches [- ' - -] means 'to walk haltingly in the dark'.

Pitch, then, may be the only audible difference between two words of entirely different meanings. To say the same thing in technical terms, Kirundi has LEXICALLY SIGNIFICANT distinctions of pitch.

But even more important than the lexical function of Kirundi pitch is its place in the grammatical system of the language. Compare the following six forms, all of which have first person plural subjects, and contain the same stem /-kúbuura/ 'to sweep'. The differences among them are of a grammatical nature:

- twaakubuuye [__ __ __] 'we swept [today]'! (cannot be the last word in the sentence)
- twaakúbuuye [__ ' __ __] 'we swept [today]'! (can be the last word in the sentence)
- twáakúbuuye [__ ' __ __] 'we having swept [today]'!
- twaakubúuye [__ ' __ __] 'which we swept [today]'!
UNIT 1

KIRUNDI

twaákubuuye [~ - - - ] 'we swept [before today]' (cannot be the last word)
twaákubuuye [~ - - - ] 'we having swept [before today]' • •

or these three forms:

tuzookubuura [ - - - - ] 'we will sweep [not immediately]'!
túzookúbuura [ - - - - ] 'we going to sweep [not immediately]'!
tuzóókubuura [ - - - - ] 'which we will sweep [not immediately]'!

The foregoing are examples of the GRAMMATICAL SIGNIFICANCE of pitch.

Because of the important lexical and grammatical functions of pitch in Kirundi, the writer of a textbook in the language must record them in some way; whoever teaches Kirundi must be careful that his students get the pitches right, as well as the vowels and consonants; and the student must make these matters the object of much patient effort.

There are reasons, however, why the direct graphic representation of pitch ([~ - - - ], [~ - - - ], etc.) is not the optimum method in the practical study of Kirundi. Most obviously, it is visually cumbersome and typographically expensive. More important is the fact that such a system actually presents too many details. It is suitable to the beginner because it does provide him with an immediately usable picture of pitch relationships. It does so, however, in a way which fails to throw into sharp focus the underlying consistencies and regularities in the way Kirundi uses pitch. Graphic writing of pitch is also difficult to use in connected discussion of these matters. It is principally for these reasons that we shall introduce a set of units called 'tones'.

12
A tone is not a physical entity. It is an abstraction which is made for the purpose of clearer and more efficient description of the physical phenomena of pitch, and more especially for discussion of the contrasts among various pitch patterns. Each tone has one or more physical realizations in terms of pitches.

In Kirundi, as in many other Bantu languages, the pitch phenomena are best described in terms of two tones, called LOW HIGH. Low tone is quite simple: its typical realization is as a level, relatively low pitch:

\[
\text{guhaga} \quad [\_\_\_\_\_] \quad 'to force, to fill with air'
\]
\[
\text{guhaaga} \quad [\_\_\_\_\_] \quad 'to eat enough'
\]

As its name implies, high tone ordinarily involves the use of a relatively high pitch, but this pitch is not level. It most commonly consists of a rise followed immediately by a fall:

\[
\text{gufasha} \quad [\_\_\_\_] \quad 'to help'
\]

But in addition to tone, a full description of the pitch phenomena of Kirundi requires at least two additional concepts. Both have to do with the placement of the tones along the time axis.

The first of these concepts is the 'mora'. A MORA is a unit of vowel length. Vowels in Kirundi may consist of either one or two moras, and no more. A two-mora vowel is indicated in writing by doubling the vowel letter:

\[
\text{kubaza} \quad [\_\_\_\_] \quad 'to ask'
\]
\[
\text{kubaaaza} \quad [\_\_\_\_] \quad 'to work wood'
\]
The second concept having to do with the location of the peak of a high tone on the time axis is 'pitch point.' The high tone may be attached to a vowel (whether long or short) at either of two PITCH POINTS. The facts may be represented graphically somewhat as follows:

Two things should be noted here:

1. There is never more than one high tone per mora; that is to say, it is impossible to have high tones on both the
first and the second pitch point of a short vowel at the same time.

(2) If high tone occurs on the first pitch point, the first part of it spills over onto the preceding vowel. This 'spillover' may consist of a rising pitch on the preceding syllable, as shown in the preceding figures. But it may also be realized in any of the ways indicated in this figure:

\[ \text{syllable with which the high tone is primarily associated.} \]

On long (two-mora) vowels, there are still only two, and not four pitch points: a high tone may occur at the beginning of the first mora, or near the end of the second mora:

\[ \text{abáana} \quad \text{[} \quad \text{[} \quad \text{[} \quad \text{children'] } \]

\[ \text{abaándi} \quad \text{[} \quad \text{[} \quad \text{[} \quad \text{'others'] } \]

but not:

or:
High tone may occur on both the pitch points of the same long vowel. This DOUBLE HIGH TONE is realized as high level with a short drop at the very end.

abaantu bóóse 'all people'

The term 'pitch point' will not be used in this course. Instead, a high tone which occurs on the first pitch point of a vowel will be called an ANTICIPATED HIGH TONE. A high tone that occurs on the second pitch point, and which therefore does not spill over onto the preceding syllable, will be called an UNANTICIPATED HIGH TONE.

On long vowels, anticipated and unanticipated high tones are written /-åa-/ and /-åá/ respectively. On a short vowel, they are written /-á-/ and /-ã-/.

2. A note on pitch in yes-no questions.

Compare the pitches in these two sentences:

\[
\begin{align*}
\text{Uri Umuruúndi.} & \quad \text{You are a Murundi.} \\
\text{Uri Umuruúndi?} & \quad \text{Are you a Murundi?}
\end{align*}
\]

The conspicuous difference between them is that the pitch rise in the yes-no question is much sharper than in the statement.

The foregoing example has only one high pitch in each sentence. The following sentences have more than one:

\[
\begin{align*}
\text{Uri Umunýéekoóngo.} & \quad \text{You are a Congolese.} \\
\text{Uri Umunýéekoóngo?} & \quad \text{Are you a Congolese?}
\end{align*}
\]
These two sentences illustrate the fact that the exaggeration of pitch in yes-no questions applies to all the highs in the sentence, not just to the last.

Some sentences contain no highs at all. For example:

\[
\begin{array}{l}
\text{Ur}_1 \text{ Umunyarwaanda.} \quad \text{You are a Munyarwanda.} \\
\text{Ur}_1 \text{ Umunyarwaanda?} \quad \text{Are you a Munyarwanda?}
\end{array}
\]

In this pair of sentences, the yes-no question may differ from the statement in that it has a high pitch on the first syllable, or in ending on a lower pitch than the statement, or in both of these respects.

The sum of these ways in which yes-no questions differ from statements with respect to pitch will be termed YES-NO QUESTION INTONATION. It will not be written with any special symbols in the writing system used in this book. Its presence can be inferred whenever a question mark follows a sentence that does not contain some interrogative word such as /ikí/ 'what?' /ryáarí/ 'when?'.

[For practice in employing the yes-no intonation side by side with the corresponding declarative intonation, see vocabulary supplements at the end of this unit.]

3. A note on anticipated high tone in final position.

Any sentence can be spoken with a DECLARATIVE INTONATION. Compare these two sentences:

\[
\begin{array}{l}
\text{Ni neeza.} \quad \text{It's fine.}
\end{array}
\]
The second of these sentences is a yes-no question. In both the statement and the question, the pitch of /-za/ is low, even though it is written with high tone. This same word does have high pitch when it is not at the end of the sentence:

\[
\text{Ni neeza caane. It is very nice.}
\]

The relationship between the pitches of the final syllables of these two sentences is an example of a general principle which may be stated as follows: When a short syllable which in the middle of a sentence has high tone occurs at the end of a sentence, then the pitch of that syllable itself is low. If its high tone is of the 'anticipated' variety, however, the anticipatory rise in the preceding syllable is unaffected by the declarative intonation.


Compare these two forms:

nkora. . . I work. . .
ukora. . . you (sg.) work. . .

The semantic difference between first person singular subject and second person singular subject is matched by the difference between /n-/ (1 sg.) and /u-/ (2 sg.) These two elements are called SUBJECT PREFIXES. Except for imperatives, infinitives, and a few less important forms, every Rundi verb contains a subject prefix.

[ For practice in using these two subject prefixes, see Vocabulary Supplements 1 and 2. ]
The prefixes which stand for personal subjects are given here for reference:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>First person</td>
<td>n- or m-</td>
<td>tu- or du- or tw-</td>
</tr>
<tr>
<td>Second person</td>
<td>u- or w-</td>
<td>mu- or mw-</td>
</tr>
<tr>
<td>Third person</td>
<td>a- or y-</td>
<td>ba- or b-</td>
</tr>
</tbody>
</table>

The choice between /n-/ and /m-/ for first person singular depends on the sound that follows this prefix. The choice among the variant forms of the other prefixes is governed by principles which will be discussed in Unit 2, Note 4.

For practice in contrasting the prefixes /n-/ and /u-/ see Vocabulary Supplements 1 and 2.

5. A note on the immediate tense.

Unless they are labelled otherwise, all verbs in the first few units of this course are in the same tense, which is called the IMMEDIATE TENSE. The immediate tense may be used when speaking about matters which are generally true:

Nkora ku kivuko. I work at the port.

It may also be used to refer to actions in the immediate past:

Ndahageze vubá. I arrived here very recently.

It may even be employed for actions expected in the immediate future, though no examples of this usage have occurred in Unit 1.

It should be noted that the immediate tense is not ordinarily used for actions which are in progress at the present. For this meaning a verb phrase is used. See Unit 22, Note 1.
Since no other verb forms have been introduced which are in contrast with the immediate tense (except for /ntaarí/ and /bwaakubone/, which are not to be made the subject of study at this time), no exercises on this tense are provided in Unit 1.

6. **A note on absolute personal pronouns.**

   Sentence 6 contains the word /jeewé/:

   Jeewé nkora muri 'consulat américain'.
   'I work at the American Consulate.'

   The sentence:
   Nkora muri 'consulat américain'.
   is also correct, complete, and approximately the same in meaning as the first sentence.

   The word /jeewé/ is a first person singular pronoun, but it is used much less frequently than its English counterpart 'I'. Its use in a sentence is optional, and has an emphatic function. In this respect, /jeewé/ is unlike French je, and more like moi.

   The first, second and third person singular and plural pronouns are given here for reference:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>First person</td>
<td>jeewé</td>
<td>tweebwé</td>
</tr>
<tr>
<td>Second person</td>
<td>wewé</td>
<td>mweebwé</td>
</tr>
<tr>
<td>Third person</td>
<td>wéewé</td>
<td>bóobó</td>
</tr>
<tr>
<td></td>
<td>'I'</td>
<td>'we!'</td>
</tr>
<tr>
<td></td>
<td>'you (sg.)'</td>
<td>'you (pl.)'</td>
</tr>
<tr>
<td></td>
<td>'he, she'</td>
<td>'they'</td>
</tr>
</tbody>
</table>
7. **A note on the locative prefixes.**

Compare these sentences:

Nkora muri 'consulat americain'.

I work at the American Consulate.

Nkora mu rugaanda.

I work in a shop.

Nkora mw iisoko.

I work at the market.

The locative prefix which appears in all of these sentences is represented differently in each of them: /muri/, /mu-/, /mw-/.

If a noun begins with a consonant (/consulat/, /Yohaáni/), then the long form of the prefix (/muri/) is used.

If a noun begins with /i/ followed by the stem (i.e. Classes 5, 9, 10), then the locative prefix usually has the form /mw-/ and the /i/ is retained.

Otherwise, the form of the prefix that is used is /mu-/.  

What has been said about /mu-/, /muri-/ and /mw-/ also applies to another locative prefix which has the forms /ku-/, /kurí-/ and /kw-/. Both prefixes have to do with location. The prefix /mu-/ is more specific, and is frequently translated 'in, within.' The prefix /ku-/ is much less definite, and may be used for general association, as well as for physical location.

[For practice in using the right form of the right locative prefix with various nouns, see Vocabulary Supplement 2.]

8. **A note on the copula /ni/.**

The form /ni/, as in:

Izína ryaanje 'ni Yohaáni. My name is John.
UNIT 1 KIRUNDI

takes no prefixes of any kind. It is thus, from the point of view of its form, a particle and not a verb.

The particle /ˈni/ has anticipated high tone on its vowel if it is not the first word in the sentence and does not follow a pause. If it does stand at the beginning of the sentence or after a pause, it has low tone. This kind of tonal behavior will be termed PROVISIONAL HIGH TONE, symbolized by writing an acute accent before the syllable which has this characteristic.

No exercises are given for practicing the provisional high tone, but the student should listen for fluctuation between low and high tones on /ni/ in the speech of his instructor, according to whether a pause has been left before the word.

9. A note on the combination /n/ plus /r/.

Compare the following forms:

Ndí Yohaáni. I am John.
Urí Yohaáni? Are you John?

The verb stem in each of these sentences is the same; its most common form is /-ri/ 'be'. When this morpheme (or any other that ordinarily begins with /r/) occurs immediately after /n/, however, what is actually heard is /nd/, and not */nr/. The combination * /nr/ does not occur at all in Kirundi.

[For practice in this alternation between /r/ and /d/, see Vocabulary Supplement 1.]
Comment utiliser les exercices de substitution.

Un grand nombre d'exercices de ce livre sont conçus de façon à ce que chaque phrase soit en partie semblable à celle qui la précède immédiatement. On peut en trouver un exemple ci-dessous dans le premier groupe de phrases ayant pour but un exercice pratique systématique.

1. L'instructeur dit chaque phrase. Les étudiants répètent après lui jusqu'à ce qu'ils soient capables de l'imiter correctement et sans effort.

2. Les étudiants reprennent les mêmes phrases. Il faut s'assurer que chacun comprend la signification de chaque phrase.

3. L'instructeur dit la première phrase et ensuite le mot de la colonne de 'mots clefs', situé en face de la deuxième phrase. L'un des étudiants doit répondre par la deuxième phrase. L'instructeur donne

A procedure for use with substitution drills.

A large number of the practice materials in this book are organized in such a way that each sentence is partly like the one that immediately precedes it. An example is to be found below in the first group of sentences.

1. The tutor says each sentence. The students repeat it after him until they are able to do so easily and correctly.

2. The students go through the same sentences again. Be sure that they all understand the meaning of each sentence.

3. The tutor says the first sentence, and the word from the column of 'cue words', opposite the second sentence. One of the students should reply with the second sentence. The tutor then gives the cue word
alors le 'mot-clef' de la troisième ligne, et ainsi de suite jusqu'à la fin de l'exercice. Ainsi:

Instructeur: Ur₁ Umunyaameeriká? Umuruúndi.

Classe: Ur₁ Umuruúndi?

Instructeur: Umunyarwaanda.

Étudiant A: Ur₁ Umunyarwaanda?

Instructeur: Umubo.

Étudiant B: Ur₁ Umubo?

Instructeur: Umumóso.

Étudiant C: Ur₁ Umumóso?

Instructeur: Umunyámugaámba.

Étudiant D: Ur₁ Umunyámugaámba?

e tc.

L'exercice est terminé quand les élèves peuvent répondre ainsi à tous les exemples de la colonne de 'mots-clefs', correctement et sans effort.

Pour réviser le même exercice, sans instructeur, l'étudiant

The drill has been completed when the student can respond in this way, easily and correctly, to all the items from the column of 'cues'.

For review of the same material without a live tutor, the
doit se servir d'une carte opaque dont un des coins a été découpé:

student may make use of an opaque card with a notch cut out of one corner:

La carte ainsi placée, (voir schéma ci-dessus) l'étudiant doit donner la phrase qui est cachée par le haut de la carte. Quand il a donné la phrase, ou essayé de la donner, il fait descendre la carte d'une ligne pour mettre à jour la phrase qu'il devait donner.

When the card is in this position the student is expected to produce the sentence which is concealed by the top of the card. When he has done so, or attempted to do so, he then pulls the card downward just far enough to expose the sentence that he was to have produced:
En procédant ainsi, il obtient à la fois la confirmation immédiate (ou la correction) de sa propre réponse et le mot-clef suivant.

Si on retourne la carte de manière à avoir la partie découpée à droite, on peut se servir des phrases de la 2ème colonne pour demander les phrases équivalentes en Kirundi.

Comment utiliser les exercices de transformation.

Ce groupe d'exercices se compose de trois colonnes. La colonne 1 comprend les mots-clefs, la colonne 2 contient une série de phrases, et la colonne 3 contient une différente série de phrases.

Dans un exercice de ce genre, les colonnes 1 et 2 peuvent être utilisées comme un exercice de substitution (voir les directives données plus haut pour les exercices de substitution). Ensuite les

Having done so, he receives immediate confirmation or correction of his own response and is simultaneously presented with the next cue.

If the card is turned over so that the notch is on the right hand side, the second column of sentences may be used as a second set of cues.

A procedure for use with transformation drills.

The second group of material for systematic practice consists of three columns. Column 1 consists of cues, Column 2 contains one series of sentences, and Column 3 contains a different series of sentences.

In drill with materials of this kind, Columns 1 and 2 should be used as a substitution drill (see the procedure outlined above for substitution drills). Then Columns 1 and 3 should be used together in the same way,
colonnes 1 et 3 peuvent être utilisées de la même façon en sautant la colonne 2. Finalement, l'instructeur donne le mot-clef, un étudiant donne la phrase correspondante de la colonne 2, et un autre répond par une phrase de la colonne 3. De cette façon, les phrases des exercices de substitution sont combinées en une série de petites conversations de deux lignes.

Vocabulary supplement 1.

Names for members of various ethnic groups.

'Are you an American?'

Umunyaameerika 'American'

[ ] Umunyaameerika?

Umuruündi 'Murundi'

[ ] Umuruündi?

Umunyarwaanda 'Munyarwanda'

[ ] Umunyarwaanda?

Umubo

[ ] Umubo?

Umumóso

[ ] Umumóso?
<table>
<thead>
<tr>
<th>Kirundi</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Umunyámugaámba</td>
<td>Are you a Kirundi?</td>
</tr>
<tr>
<td>Umutuutsi</td>
<td>Are you a Tutsi?</td>
</tr>
<tr>
<td>Umuhútu</td>
<td>Are you a Hutu?</td>
</tr>
<tr>
<td>Umutwá</td>
<td>Are you a Twa?</td>
</tr>
<tr>
<td>Umuzuúngu</td>
<td>Are you a European?</td>
</tr>
<tr>
<td>Umubirigi</td>
<td>Are you a Belgian?</td>
</tr>
<tr>
<td>Umunyaameerika</td>
<td>Are you an American?</td>
</tr>
<tr>
<td>Umuruúndi</td>
<td>Are you a Murundi?</td>
</tr>
<tr>
<td>Umunyarwaanda</td>
<td>Are you a Rwandan?</td>
</tr>
</tbody>
</table>

**Persons from various parts of Burundi:**

- Umubirigi
- Umunyaameerika
- Umuruúndi
- Umunyarwaanda

'I'm an American.'
<table>
<thead>
<tr>
<th>Language</th>
<th>Recording 1</th>
<th>Recording 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Umutuutsi</td>
<td>Ur₁ Umutuutsi?</td>
<td>Nd₁ Umutuutsi.</td>
</tr>
<tr>
<td>Muhutu</td>
<td>Ur₁ Umuhutú?</td>
<td>Nd₁ Umuhutú.</td>
</tr>
<tr>
<td>Mutwa</td>
<td>Ur₁ Umutwá?</td>
<td>Nd₁ Umutwá.</td>
</tr>
<tr>
<td>European</td>
<td>Ur₁ Umuzuúngu?</td>
<td>Nd₁ Umuzuúngu.</td>
</tr>
<tr>
<td>Belgian</td>
<td>Ur₁ Umubirigi?</td>
<td>Nd₁ Umubirigi.</td>
</tr>
<tr>
<td>African</td>
<td>[- - - - - -]</td>
<td>[- - - - - -]</td>
</tr>
<tr>
<td>Indian</td>
<td>Ur₁ Umuhífindi?</td>
<td>Nd₁ Umuhífindi.</td>
</tr>
<tr>
<td>Arab</td>
<td>Ur₁ Umwaárabú?</td>
<td>Nd₁ Umwaárabú.</td>
</tr>
<tr>
<td>Congolese</td>
<td>Ur₁ Umunyéekoóngo?</td>
<td>Nd₁ Umunyéekoóngo.</td>
</tr>
</tbody>
</table>

NB The first vowel of /Umwaárabú/ in the recording of Columns 2 and 3 is long.

NB The difference between tonal patterns on this and the previous recording of the word /Umuhutu/.
Vocabulary supplement 2.

Places where people work. The locative prefixes /ku-/, /mu-/. 

'I work at the American consulate.' 'Do you work at the American consulate?'

'consulat américain' Nkora murí 'consulat

américain'. Ukora murí 'consulat

américain'? 

ivuuriro (9, 6) 'hospital'

Nkora mw iivuuriro. Ukora mw iivuuriro?

isoko (9, 6) 'market'

Nkora mw iisoko. Ukora mw iisoko?

muhlra 'home'

Nkora mu uhlra. Ukora mu uhlra?

ibiro (9, 8) 'office'

Nkora mu biro. Ukora mu biro?

urugaanda (11, 9) 'factory, work-

shop'

Nkora mu rugaanda. Ukora mu rugaanda?

ikivuko (7, 8) 'port'

Nkora ku kivuko. Ukora ku kivuko?

igisagára (7, 8) 'city, town'

Nkora mu gisagára. Ukora mu gisagára?

[NB Graphic tone indications are not written over borrowed words that are shown in their original spellings between quotation marks. This does not mean that these words are exempt from the Kirundi tonal system, however.]
Vocabulary supplement 3.

Some objects which frequently require specification of ownership.

**ikiintu**  'Nicó kiintu caanje. [ _ _ _ ]  'this is my thing'

**igituungwa**  'Nicó gituungwa caanje. [ _ _ _ ]  'domestic animal'

**igitabo**  'Nicó gitabo caanje. [ _ _ _ ]  'book'

**icaambarwa**  'Nicó caambarwa [ _ _ _ _ _ ]  'clothing'

**urubangaangwe**  'Nirwo rubangaangwe [ _ _ _ _ ]  'bicycle'

**or: ikiinka**  'Niryo kiinka ryaanje [ _ _ _ _ ]

**ipikipiki**  'Niyó pikipiki yaanje. [ _ _ _ _ _ ]  'motorbike'

The corresponding plurals are:

**ibiintu**  'Nivyó biintu vyaanje.  'These are my things'

**ibituungwa**  'Nivyó bituungwa vyaanje.

**ibitabo**  'Nivyó bitabo vyaanje.

**ivyaambarwa**  'Nivyó vyaambarwa vyaanje.

**mbaangaangwe**  'Nizó mbaangaangwe zaanje.

**amakiingga**  'Niyó makiingga yaanje.

**amapikipiki**  'Niyó mapikipiki yaanje.

N.B. The differences between/ikiintu/and/kiintu/on the one hand, and/nico/and/nirwo/on the other, should not concern the student at this time.

The word /igaari/ or /igaare/ is also used for 'bicycle'.

31
UNIT 2

Dialogue 1.

n- [1 sg. subject prefix]
-ra- ['disjunct' prefix]
-gira (-gize) to do

1A Ndagize bwaakéeye. (‘I have done’) good morning!

2B Bwaakéeye néeza. (Reply to 1.)

3B Ni amáki? How are you?

4A Ní aaméezá. I’m fine.

-geenda (gliye) to go
-geenza (-geenjeje) to cause to go
-geenzwa (-geenjejwe) to be caused to go

5B Ugeenzwa ná amáki? What can I do for you? (‘By what are you made to go?’)

-roondera (-roondeye) to look for
akazi (12, 13) work

6A Ndoonderá akazi. I’m looking for a job.

-zí to know

7B Uzi gukór akazi nyabáki? What kind of work do you know [how] to do?
-andika (-anditse) to write
-andidikisha (-andikiishije) to cause to write
imáshiíní (9, 6 or 10) machine

8A Ndáazi kwaandidikishi

imáshiíní.

vy-

~izá
good

9B Ni vyiiza.

That’s fine!

-kenera (-keneye) to be in need of
umukáraání (1, 2) clerical worker

10B Ndakeney e umukáraání.

I need a clerk.

-shobora (-shobotse) to be able
-táangura (-táanguye) to begin
ubu now

11A Nshobora gutáangur a ubu? Can I begin now?

óyà no

-zóo-

[non-immediate future prefix]

-garuka (-garutse) to return
ejó (or:éjo) yesterday, tomorrow

34
BASIC COURSE

UNIT 2

12B Oya geendə uzoogarukenju.  
[ ], ejo.  

13A Ndīikebaanuye.  

Dialogue 2.

14C Urakeneyə umukāraanį?  
[3 sg. personal object  
prefix]

15D Bégō ndamukeneye.  

umushuumba (1, 2)  

16C Urakeneyə abashuumba?  
[3 pl. personal object  
prefix]

17D Bégō ndabakeneye.  

Dialogue 3.

18E Uraazi kwaandikishə  

imashiini?  
[ an object prefix with  
indefinite reference]  

No, go [and] (you will) come  
back tomorrow.

Good bye!

Do you need a clerk?

Yes, I need one. ('Yes, I need  
him!')

domestic servant

Do you need any domestic help?

Yes, I need some. ('Yes, I need  
them!')

Do you know how to type?
19F  Eegó ndabíizi néezá. Yes, I know (it) very well.

20E  Ní vyiíiza. Uzootaangurá Fine! Will you begin tomorrow?

[ëjo]

uwaambere Monday

21F  Oya nzootaangura No, I'll begin on Monday.

[ku waambere]

NB The word /ëjo/ in Lines 12 and 20, like other words that end with anticipated high tone, sometimes is pronounced with high tone on the next to last syllable (i.e. /ëjo/ or /ëjō/) when it stands at the end of a sentence.

1. A note on the singular and plural forms of personal nouns.

Compare the words:

umushuumba servant

abashuumba servants

The difference in meaning between singular and plural is matched by the contrast between /umu-/ and /aba-/.

Most, though by no means all, nouns that refer to persons begin with /umu-/ in the singular. Such nouns are said to be members of CLASS 1. Stems which in the singular are members of Class 1 almost always have corresponding plural forms that begin with /aba-/. Such plural nouns are members of CLASS 2. Thus, the notation:

umushuumba (1, 2)
means that the stem /-shuumba/ occurs in a singular noun of Class 1, and in a plural noun of Class 2. (For practice in contrasting this pair of noun classes, see Exercise 2.)

2. A note on object prefixes.

Compare the words:

Ndakeneye... I need...
Ndamukaneye. I need him.
Ndabakeneye. I need them.

The forms /-mu-/ in the second sentence and /-ba-/ in the third are OBJECT PREFIXES. An object prefix in Kirundi is in many ways like an object pronoun in English, except that the Kirundi object prefix is included within the verb itself. It stands immediately before the root.

The choice of object prefix depends on the person and number, or on the class, of the substantive for which the prefix stands. Thus, /-mu-/ is used where the object is third person singular personal. Its most usual translation in English is 'him' or 'her'. The corresponding plural prefix is /-ba--/. For reference purposes, the personal object prefixes are given here:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>First person</td>
<td>-n- or -m- 'me'</td>
<td>-tu- or -du- or -tw- 'us'</td>
</tr>
<tr>
<td>Second person</td>
<td>-ku- or -gu- or kw- 'you (sg.)'</td>
<td>-ba- 'you (pl.)'</td>
</tr>
<tr>
<td>Third person</td>
<td>-mu- or -mw- 'him, her'</td>
<td>-ba- 'them'</td>
</tr>
</tbody>
</table>

Non-personal object prefixes are listed in the synopsis p. xxii.
The choice among /-ku-/, /-gu-/, /-kw-/ for the second person singular, and among /-tu-/, /-du-/, /-tw-/ for the first person plural are governed by the same principles as those set forth (Unit 2, Note 4) for the infinitive prefix.

3. A note on the tones of certain nouns borrowed from European languages and Swahili.

Units 1 and 2 contain a number of nouns that are obviously borrowed from a European language or from Swahili:

- ibaánki [ ] 'bank' (French or English)
- Yohaání [ ] 'John' (German)
- imáshiíni [ ] 'machine' (French or English)
- umushófeérí [ ] 'chauffeur' (French)
- umukáraáni [ ] 'clerk' (Swahili, from Arabic)
- umuboóyí [ ] 'houseboy' (English—through French?)

The prefixes in these words have been underlined. The part of each noun that is not underlined is its STEM.

A general formula covering the tones of all these nouns may be stated as follows:

(1) The next to last syllable has two moras, and there is a high tone on the second mora of that syllable (e.g. /féé/ in /umushófeérí/).

(2) If there is, within the stem, a syllable which precedes the penultimate syllable, it has an anticipated high
tone (p. 16), (e.g. /ká/ in /umukárááni/) unless (as in /Yohaání/) it is also the first syllable of the word.

A large proportion of the nouns borrowed into Kirundi will be found to follow the above rules, but there are numerous exceptions. Thus, the word motorcar has come into Kirundi as /umudúga/, and not as */umuduúga/. (Another version of this same loan word is /imódokaári/.)

4. A note on infinitives.

Compare these forms:

- kumesuura 'to launder'
- kurima 'to cultivate'
- gusoma 'to read'
- gutêeka 'to cook'
- gutaangura 'to begin'

Each of these Kirundi words begins with /ku-/ or /gu-/.

Each corresponds rather closely to an English or French 'infinitive.' Accordingly, such forms as these in Kirundi are also labelled INFINITIVES.

The infinitive of a Kirundi verb is important for two reasons. First, like its European counterpart, the infinitive may be used after a wide range of auxiliary verbs:

- -zi gusoma 'to know how to read'
- -shobora gusoma 'be able to read'
- -táangura gusoma 'begin to read'
- -shaaka gusoma 'want to read'

etc.
Second, the infinitives of the various Kirundi verbs may be divided into two groups. In one group the infinitives have no high tones, while in the other each infinitive has one high tone. This same difference is found in certain other forms of these same two groups of verbs. Once the student has learned to use the infinitive form of a verb with its proper tone, he will have less trouble in remembering which tonal pattern to use in the other forms of the same verb.

When the infinitive prefix has the form /gu/.

It will be noted that some infinitives begin with /gu-/ and others with /ku-/. If the following syllable is a part of the root of the verb, and if that syllable begins with one of a certain group of consonants, then the infinitive prefix itself has the form /gu-/.

The group of consonants consists of /p, t, c, k, f, s, sh, h, pf, ts/. These are the voiceless consonants of the language.

The alternation of voiced and voiceless consonants in a prefix before voiceless and voiced consonants, respectively, in the following syllable, is sometimes called 'Dahl's Law.'

When the infinitive prefix has the form /kw-/

The roots of most verbs begin with consonants:
- -mesu- 'laundry'
- -som- 'read'
- -teek- 'cook'

The roots of a few verbs begin with vowels:
- -andik- 'write'
- -úbak- 'build'
When the infinitive prefix stands before a root (or a prefix, see synopsis p. xxii) that begins with a vowel, it has the form /kw-/, and the vowel that follows it is long:

kwaandika
kwúubaka

5. A note on the verb forms that contain the root /-zi/.

Compare these phrases:

Uzi gukořa akazi nyabáki? What kind of work do you know [how] to do?
Ndáazi kwaandikiliša imáshiíni. I know [how] to type.

The root /-zi/, which occurs in the verbs of both these sentences, is exceptional in two ways: it is of a most unusual shape for a verb root, and it is defective.

Its shape is unusual because almost all other verb roots in the language end with consonants:

-som-
-andik-
-mesuur-

Furthermore, the final consonant of one of these roots is always followed by some vowel or other. In both these respects, /-zi/ is atypical.

This root is also unusual in that the vowel which immediately precedes it is always long, unless that vowel is the first sound in the word:

 Boulevard I have arrived.

 ndáazi I know.
The root /-zi/ is 'defective.' This is a way of saying that many kinds of forms which are found with almost all other verbs are lacking for /-zi/. The infinitive itself is an example:

Ndamesuura. I launder.
kumesuura to launder

but:

Ndáazi. I know.
(kumenya) to know

6. A note on the grammatical dimension of 'linkage'.

Compare the main verbs of sentences 7 and 8:

Uzi gukor akazi nyabáki? What kind of work do you know how to do?
Ndaazi kwaandikiish imáshiíí. I know how to type.

In the first sentence, the subject prefix (/u-/) stands immediately before the stem (/zi/). In the second sentence, there is an extra prefix between the subject (/n-/) and the stem. This extra prefix has the form /da/ after /n/, but its most unusual form is /ra/. (cf. Unit 1, Note 7, for the change of /r/ to /d/ after /n/.)

This prefix has no clearly definable dictionary meaning. Its function in the verb is grammatical; the difference between verb forms with and without it is totally alien to Indo-European languages, and even to many Bantu languages. Forms which contain this /ra/ prefix are called DISJUNCT; the forms which are like disjunct forms except that they lack /ra/ are CONJUNCT. Thus, /uzi/ (Sentence 7, above) is 'conjunct!', while /ndaazi/ (Sentence 8) is 'disjunct.' ' Conjunct!' and 'disjunct!' are the two categories in the dimension of LINKAGE.
The distinction between 'conjugate' and 'disjunct' verb forms is found for only five combinations of tense and mood in Kirundi. All of these are affirmative, and four are indicative.

The difference between conjunct and disjunct is difficult to describe completely. A few principles may however be set out:

(1) A conjunct form is never final in its phrase, and is not followed by a pause.

(2) A disjunct form is not followed by an interrogative word or enclitic.

(3) The combination of conjunct verb plus an object (or other complement) is likely to express a natural or routine relationship, while the semantic relationship between a disjunct verb and its object (or other complement) is likely to be more casual.

Examples of conjunct verbs are found in Unit 1, Sentences 5 and 6, and in Unit 2, Sentences 5, 6, 7, 11 (/nshobora/).

Examples of disjunct verbs are found in Unit 2, Sentences 1, 8 and 10.

**Exercises**

Exercise 1. Use Columns 1 and 2 as a substitution drill (p.23) for learning the new words. Use Columns 2 and 3 as a transformation drill (p.26) for practice in switching between 1 sg. and 2 sg. subject prefixes, and between declarative and yes-no intonations.

- **-andikiisha (-andikiishije)** Ndaazi kwaandikiish -a Uraazi kwaandikiish -a
  - 'to cause to write'

- **imáshiíni.**
- **imáshiíni?**
UNIT 2

- **mesuura** (-mesuuye)
  'to launder'
  
  Ndaazi kumesuura.

- **andika** (-anditse)
  'to write'
  
  Ndaazi kwaandika.

- **soma** (-somye)
  'to read'
  
  Ndaazi gusoma.

- **rima** (-rimye)
  'to cultivate'
  
  Ndaazi kurima.

- **rimiisha** (-rimiishije)
  'to cause to cultivate'
  isúka (9,6)
  'hoe'
  
  'I know how to cultivate with a hoe.' ('...cause a hoe to cultivate!')

- **geendesha** (-geendesheje)
  'to cause to go'
  
  Ndaazi kugeendeesh

  umudúga (3,4)
  'automobile'

  Ndaazi kugeendeesh

  umudúga.

- **gorora** (-goroye)
  'to iron'

  impuúzu (9,10)
  'cloth, clothes'

  Ndaazi kugoror

  impuúzu.

- **ubaka** (-úbatse)
  'to build'

  Ndaazi kwúubaka.
Exercice 2. On peut faire cet exercice de plusieurs façons:
- Pour étudier des mots nouveaux, utiliser la colonne 2 de la première ligne de chaque section de l'exercice.
- Pour étudier plus spécialement le contraste entre les préfixes sujets de la première et de la deuxième personne du singulier, utiliser les colonnes 2 et 3, lignes 1 et 4 de chaque section de l'exercice.
- Pour étudier plus spécialement le contraste entre les préfixes sujets de la première et de la deuxième personne du pluriel, utiliser les colonnes 2 et 3, lignes 2 et 3 de chaque section.
- Pour étudier les préfixes sujets utiliser les colonnes 1 et 2 de l'exercice entier.
- Pour étudier l'accord des préfixes compléments avec les mots contenus dans les phrases précédentes, utiliser l'exercice

Exercise 2. This exercise may be used in a number of different ways:
- For learning the new words, use Column 2 of the first line of each lettered section of the exercise.
- For practicing the contrast between first and second person singular subject prefixes, use Columns 2 and 3 of Lines 1 and 4 of each lettered section of the exercise.
- For practicing the contrast between first and second person plural subject prefixes, use Column 2 and 3 of lines 2 and 3 of each section.
- For practicing subject prefixes, use Columns 1 and 2 of the entire exercise.
- For practicing the agreement of object prefixes with words in preceding sentences, use the entire exercise as printed.
entier tel qu'il est imprimé.

Section A. /umukáráání/(1, 2) 'clerical worker'.

'Do you need a clerk?' 'I need one.'

umukáráání Urakeney e umukáráání? Ndamukeneye.

'Do you (pl.) need a clerk?' 'We need one.'

(mweebwé) Murakeney e umukáráání? Turamukeneye.

abakáráání Murakeney e abakáráání? Turabakkeneye.

(wewé) Urakeney e abakáráání? Ndabakeneye.

Section B. /umushófeéri/ (1, 2) 'driver'.

umushófeéri Urakeney e umushófeéri? Ndamukeneye.

(mweebwé) Murakeney e umushófeéri? Turamukeneye.

abashófeéri Murakeney e abashófeéri? Turabakkeneye.

(wewé) Urakeney e abashófeéri? Ndabakeneye.

Section C. /umushuumba/ (1, 2) 'servant'.

umushuumba Urakeney e umushuumba? Ndamukeneye.

(mweebwé) Murakeney e umushuumba? Turamukeneye.

abashuumba Murakeney e abashuumba? Turabakkeneye.

(wewé) Urakeney e abashuumba? Ndabakeneye.
Section D. /umurezi wa abaana/ (1, 2) 'child's nurse'

*umurezi wáabaana*  
Urakeney e umurezi wáabaana? Ndamukene.  
(mweebé)  
Murakeney e umurezi wáabaana? Turamukenye.  
*abarezi wáabaana*  
Murakeney e abarezi báabaana? Turabakenye.  
(wevé)  
Urakeney e abarezi báabaana? Ndabakenye.

Section E. /umuvoomyi/ (1, 2) 'water carrier'

*umuvoomyi*  
Urakeney e umuvoomyi? Ndamukene.  
(mweebwe)  
Murakeney e umuvoomyi? Turamukenye.  
*abavoomyi*  
Murakeney e abavoomyi? Turabakenye.  
(wevé)  
Urakeney e abavoomyi? Ndabakenye.

Section F. /umuteetsi/ (1, 2) 'cook'

*umuteetsi*  
Urakeney e umuteetsi? Ndamukene.  
(mweebwe)  
Murakeney e umuteetsi? Turamukenye.  
*abateetsi*  
Murakeney e abateetsi? Turabakenye.  
(wevé)  
Urakeney e abateetsi? Ndabakenye.

Section G. /umubooyi/ or: /umuboóyi/ (1, 2) 'houseboy'

*umubooyi*  
Urakeney e umubooyi? Ndamukene.  
(mweebwe)  
Murakeney e umubooyi? Turamukenye.  
*ababooyi*  
Murakeney e ababooyi? Turabakenye.  
(wevé)  
Urakeney e ababooyi? Ndabakenye.
Exercise 3. Days of the week.

uwaambere 'Monday'
(first)

'uWill you return on Monday?]' 'I will return on Tuesday.'

Uzoogaruka ku waambere? Nzoogaruka ku wakábirí.

uwakábirí 'Tuesday'
(second)

'uWill you return on Tuesday?'] 'I will return on Wednesday.]


uwagátatu 'Wednesday'
(third)

'uWill you return on Wednesday?'] 'I will return on Thursday.]

Uzoogaruka ku wagátatu? Nzoogaruka ku wakáne.

uwakáne 'Thursday'
(fourth)

'uWill you return on Thursday?'] 'I will return on Friday.]

Uzoogaruka ku wakáne? Nzoogaruka ku wagátaanu.

uwagátaanu 'Friday'
(fifth)

'uWill you return on Friday?'] 'I will return on Saturday.]

Uzoogaruka ku wagátaanu? Nzoogaruka ku wagátaandátu.

uwagátaandátu 'Saturday'
(sixth)

'uWill you return on Saturday?'] 'I will return on Sunday.]

Uzoogaruka ku wagátaandátu? Nzoogaruka ku wamuúngu.

uwamuúngu 'Sunday'
('God's!')

(uWill you return on Sunday?'] 'I will return on Monday.]


N.B. The syllable /ku/ represents the general locative; the syllable /wa-/ is a possessive prefix in the same class as the word for 'day': the prefix /ka-/ or /ga-/ is used in ordinal numerals; the remaining elements in the above words are the morphemes for '2-6', for 'God', and for 'first' (mbere).
**Comment utiliser les exercises de conversation.**

Les exercises de conversation qui suivent les exercises systématiques ont pour but d'offrir une pratique guidée de conversation, sous forme de courts dialogues basés sur le vocabulaire et les points de grammaire déjà étudiés.

La première colonne consiste en un résumé d'un rôle du dialogue. La colonne du milieu contient les expressions kirundi qui correspondent à ce même rôle du dialogue. La troisième colonne contient l'autre rôle de la même conversation.

1. L'élève couvre la page de son livre à l'exception de la première colonne. L'instructeur laisse les trois colonnes de son livre à découvert. L'élève donne une expression kirundi qui exprime en style direct les instructions données en style indirect en anglais dans la première colonne. L'instructeur

---

**A procedure for use with practice conversations.**

The practice conversations which follow the systematic drills are intended to provide opportunities for guided practice in short connected dialogues. These materials contain no new words or grammatical features.

The first column consists of an English summary of one side of the dialogue. The middle column contains the Kirundi expressions that are needed for that side of the dialogue. The third column contains the other side of the same conversation.

1. The student covers all of the page in his book except the first column. The tutor leaves all three columns in his book uncovered. The student gives a Kirundi expression which carries out the first English instruction in Column 1. When he has done so, the tutor replies with
répond alors avec la ligne suivante de la troisième colonne de la conversation. L'étudiant écoute et comprend la phrase et répond suivant les directives données en anglais. Ils continuent ainsi jusqu'à la fin du dialogue.

2. Recommencer en procédant de la même façon jusqu'à ce que l'élève puisse prendre le premier rôle du dialogue sans hésitations et sans fautes.

3. L'instructeur doit ensuite prendre le premier rôle et l'élève doit prendre le rôle tenu auparavant par l'instructeur.

4. Les deux rôles sont tenus par des élèves.

2. The above procedure should be repeated until the student can take the first side of the dialogue without hesitation and without mistakes.

3. Then the tutor should take the first role, and the student should take the role formerly given to the tutor.

4. Both roles in the dialogue are taken by students.

**Practice Conversation 1.**

You ask another person what kind of work he does. You ask whether he knows how to type.

You ask another person what kind of work he does. You ask whether he knows how to type.

Ukor a akazi nyabáki? 

Uráazi kwaandikiish a imáshiíni?

Nd₁ umukáraáni. 

Eegó, ndabíizi.

50
Practice Conversation 2.

You ask the same person whether he works in a bank. You ask about his tribal or regional origin.

Ukora muu bańki? Oya. Nkora murí 'consulat americain'.

Dialogue 1.

1A Mbona ah i Bujuumbura

[The context suggests the dialogue is about a location in Bujumbura and the number of people there.]

I see that here in Bujumbura there are few people.

2A Nooné abaándi Baruúndi

[bakoráhe?]

Now where do the other Rundi people work?

to see
here (this, locative class 16) cf. Unit 1, Stc. 7.
a locative prefix
there is, there are
person
few

I see that here in Bujumbura there are few people.

now, then (expletive)
other
where? (enclitic)
many, much
to work for, at, etc.
farm
their
and they (Cl. 2)
-ga-  'subsecutive' prefix, used when one verb follows another.

3B Abeënshi bakorer a ingó Many work on their farms; and others work in other towns.

zaabo, abaándi nabo

bagakora mu biíndi

bisagāra.

iki what?

4A Muu ngwó iwáabo bakor a iki? What do they do on their farms?

-baaza (-baaje )

to work wood, to carve

-cúra (-cúze )

to work metal

na' and

nka' like, as

5B Bararima, abaándi

They farm, [and] some work in wood or metal, and so forth ('and other [things] like those.')

bakabaaza, bagacúra,

na' ibiíndi nk a íivyó.
Dialogue 2.

`aawe

Does your clerk know [how] to type?

kwaandiish' imashiini?

Eeg' arabiz' neezá.

Yes, he knows (it) well.

turuka (-turutse) to come from

Aturukáhe?

Where does he come from?

Aturuk a Ngoozi.

He comes from Ngoozi.

1. A note on the alternation of nasal consonants.

Compare Sentence 1, Unit 3 with Sentence 6, Unit 2, and Sentences 5 and 6, Unit 1:

`mbona... 'I see...'
`ndoondera... 'I am looking for...'
`nkora... 'I work...'

The sound spelled /m/ in the first of these words is produced by bringing the lips together. The same is true of the consonant, (/b/) which follows it.

The sound /n/ at the beginning of /ndoondera/ is pronounced with the tip of the tongue in contact with the upper teeth or gum ridge. The same is true of the consonant sound (/d/) which
follows it.

The nasal phoneme which begins the word /nkora/ is also spelled /n/, but it is different from the /n/ that begins /ndoondera/. It is pronounced, in the word /nkora/, with the back of the tongue against the soft palate. The same is true of the consonant (/k/), which follows it. This third nasal sound is the same one that is spelled /ny/ when it occurs before vowels. When it does stand before a vowel, it is pronounced with the middle of the tongue against the hard palate. It is thus similar to Spanish Ñ and French gn.

This same alternation of /m/ before /b, p, f/, /n/ before /t, d, s, z/ and /ny/ before /c, j, sh, k, g/ will be found elsewhere in the language. Consonant sequences like */mt, nb, mk/ do not occur in Kirundi.

2. A note on substantive phrases.

The following substantive phrases have occurred in the units and sentences indicated by the numbers in parentheses:

izína ryaanje my name (1. 3)
Umunyaameeriká American (1. 4) [person]
1baánki ya Rwaanda Uruündi bank of Ruanda-Urundi (1. 5)
gitúma reason (1. 8)
akazi work (2. 6)
abaantu baké few people (3. 1)
abaándi Baruündi other Barundi [people] (3. 2)
abeénshi many [people] (3. 3)
Two important generalizations may be drawn from these data:

(1) The first word begins with a vowel except in the example (/gitúma/) from Unit 1, Sentence 8.

(2) In those substantive expressions which contain two or more words, the second word does not begin with a vowel.

Thus, the word for 'Barundi people' may be either /Abaruúndi/ or /Baruúndi/. It has one of these forms in some positions in the sentence, and the other in other positions. It has the form /Baruúndi/ if it is not the first word in the substantive expression. It may also have this form, even as first word in the substantive expression, if the whole phrase occurs in certain grammatical positions. An example is /gitúma/ (Unit 1, Sentence 8) where the initial vowel is absent even though no other substantive seems to precede the word.

In the word /Abaruúndi/, the syllable /ba/ will be called the NOUN PREFIX, and the /a/ which precedes it will be called the AUGMENT. Thus, it is possible to say that in a substantive phrase in Kirundi, the 'augment' is usually found with the first word only. [For practice on this point, see Exercise 1.] [At this point, the student should refer to the definition of 'concord' and 'class', on p. xxi of the synopsis of Kirundi structure.]

Substantives may be divided and subdivided according to a series of criteria.
The first criterion for classification of substantives has to do with the freedom with which their stems combine with class prefixes.

Cl. 1 mwiizá 'good' umuuntu 'person'
2 beezá 'good' abaantu 'people'
3 mwiizá 'good'
4 mylizá 'good'
5 ryiizá 'good'
6 meezá 'good'
7 ciizá 'good' ikiintu 'thing' igitúma 'reason'
8 vyiizá 'good' ibiintu 'things' ibitúma 'reasons'
9 nziiizá 'good'
10 nziiizá 'good'

etc.

A stem like /-izá/, which combines indifferently with prefixes of all classes, is an ADJECTIVE STEM. A substantive stem like /-ntu/ or like /-túma/, which is restricted in its combination with class prefixes, is a NOUN STEM.

Noun stems may be divided into two categories according to whether they take an initial vowel (/abaantu/, /ingo/, /isóko/) or never have an initial vowel (/Yohaání/).

Adjectives may be subclassified according to (1) whether they usually precede, or follow the noun that they modify, and (2) whether the prefixes for Classes 1, 3, 4, and 6 contain an /m/.

Adjectives encountered so far which usually follow the noun are:
<table>
<thead>
<tr>
<th>Genitival Pronouns</th>
<th>Possessive Pronouns</th>
<th>Strong adjectives (/m/ in Cl. 1, 3, 4, 6)</th>
</tr>
</thead>
<tbody>
<tr>
<td>-/a/</td>
<td>e.g. <del>/aab</del> /their/</td>
<td>~ké 'few'  ~izá 'good'</td>
</tr>
<tr>
<td>Cl. 1 /(&lt;m)u-/)</td>
<td>wa` wáabo</td>
<td>mwiizá</td>
</tr>
<tr>
<td>2 /ba-/</td>
<td>ba` báabo</td>
<td>baké  beezá</td>
</tr>
<tr>
<td>3 /(&lt;m)u-/</td>
<td>wa` wáabo</td>
<td>muké (rare)  mwiizá</td>
</tr>
<tr>
<td>4 /(&lt;m)i-/</td>
<td>ya` yáabo</td>
<td>miké  myiizá</td>
</tr>
<tr>
<td>5 /r1-/</td>
<td>rya` ryáabo</td>
<td>riké (rare)  ryiizá</td>
</tr>
<tr>
<td>6 /(&lt;m)a-/</td>
<td>ya` yáabo</td>
<td>maké  meezá</td>
</tr>
<tr>
<td>7 /ki-/</td>
<td>ca` cáabo</td>
<td>glké (rare)  ciizá</td>
</tr>
<tr>
<td>8 /bi-/</td>
<td>vya` vyáabo</td>
<td>blké  vylizá</td>
</tr>
<tr>
<td>9 /i-/</td>
<td>ya` yáabo</td>
<td>nké (rare)  nziizá</td>
</tr>
<tr>
<td>10 /zi-/</td>
<td>za` záabo</td>
<td>nké  nziizá</td>
</tr>
<tr>
<td>11 /ru-/</td>
<td>rwa` rwáabo</td>
<td>ruké (rare)  rwiziizá</td>
</tr>
<tr>
<td>12 /ka-/</td>
<td>ka` káabo</td>
<td>gaké (rare)  keezá</td>
</tr>
<tr>
<td>13 /tu-/</td>
<td>twa` twáabo</td>
<td>duké  twiizá</td>
</tr>
<tr>
<td>14 /bu-/</td>
<td>bwa` bwáabo</td>
<td>buké  bwiizá</td>
</tr>
<tr>
<td>15 /ku-/</td>
<td>kwa` kwáabo</td>
<td>guké (rare)  kwiizá</td>
</tr>
<tr>
<td>16 /ha-/</td>
<td>ha` háabo</td>
<td>haké  heezá</td>
</tr>
</tbody>
</table>

[For practice with the concordial prefixes used with these adjectives, see Exercises 1, 2, 3, 4.]
Adjectives which precede the noun are:

<table>
<thead>
<tr>
<th>'other'</th>
<th>'this, these'</th>
<th>'that, those'</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cl. 1</td>
<td>uwuúndi</td>
<td>uwu/uyu</td>
</tr>
<tr>
<td>2</td>
<td>abaándi</td>
<td>aba</td>
</tr>
<tr>
<td>3</td>
<td>uwuúndi</td>
<td>uwu</td>
</tr>
<tr>
<td>4</td>
<td>iyííndi</td>
<td>iyi</td>
</tr>
<tr>
<td>5</td>
<td>irííndi</td>
<td>iri</td>
</tr>
<tr>
<td>6</td>
<td>ayaándi</td>
<td>aya</td>
</tr>
<tr>
<td>7</td>
<td>ikiíndi</td>
<td>iki</td>
</tr>
<tr>
<td>8</td>
<td>ibííndi</td>
<td>ibi</td>
</tr>
<tr>
<td>9</td>
<td>iyííndi</td>
<td>iyi</td>
</tr>
<tr>
<td>10</td>
<td>izííndi</td>
<td>izi</td>
</tr>
<tr>
<td>11</td>
<td>uruúndi</td>
<td>uru</td>
</tr>
<tr>
<td>12</td>
<td>akaándi</td>
<td>aka</td>
</tr>
<tr>
<td>13</td>
<td>utuúndi</td>
<td>utu</td>
</tr>
<tr>
<td>14</td>
<td>ubuúndi</td>
<td>ubu</td>
</tr>
<tr>
<td>15</td>
<td>ukuúndi</td>
<td>uku</td>
</tr>
<tr>
<td>16</td>
<td>ahaándi</td>
<td>aha</td>
</tr>
</tbody>
</table>

[For practice with the concordial prefixes used with these adjectives, see Exercise 5.]
3. A note on the alternate forms of concordial prefixes with various adjective stems.

Compare the Class 2 forms of these three adjectives:

- Baké (few)
- Beénshi (many)
- Beezá (good)

The most usual form of the Class 2 prefix is /ba-/ which is the form that occurs with the adjective /~ké/ and with all adjectives whose stems begin with a consonant.

The most typical form of the stems for 'many' and 'good' are respectively /~iínshi/ and /~iizá/.

On the basis of these 'most typical' forms of prefix and stems, one might expect the Class 2 forms to be */báínshi/ or */báínsi/ and */baízá/, instead of the forms that are actually used. In general, whenever on the basis of comparison with other words one might expect a Kirundi word to have the vowel sequence */-ai-/, what actually occurs is /-ee-/. The same principle is exemplified in the forms for Class 6:

- Maké (/ma-/ plus /-ké/)
- Meénshi (/ma-/ plus /-iínshi/)
- Meezá (/ma-/ plus /-iizá/)

The preceding part of this note applies to the expected vowel sequence */-ai-/. The remainder applies to the expected sequence of */-i-/ followed by a vowel.

Compare the Class 4 forms of the same three adjectives:

- Miké
- Myiínshi
- Myiizá
The typical form of the Class 4 prefix is /mi-/ , which is the form that occurs before consonants. Before /-ínshí/ and other stems that begin with vowels, the prefix has the form /my-/. From the point of view of phonetics, /y/ is the non-syllabic counterpart of /i/.

In the same way, the Class 1 or Class 3 form /mwiizá/ contains /w/, which is the non-syllabic counterpart of /u/. The basic form of the Class 1 or Class 3 prefix is of course /mu-/. In general, then, the expected sequence of /i/ or /u/ plus another vowel is actually pronounced as /y/ or /w/ plus that same vowel. In such cases, the vowel itself is almost always long:

/umu-/ Cl. 1 plus /-ána/ 'child' is /umwáana/.

With the prefixes for Classes 7 and 8, the substitution of /y/ for /i/ would result in sequences which do not occur in Kirundi:

/ki-/ Cl. 7 plus /-izá/ would give */ky-/.  
/bi-/ Cl. 8 plus /-izá/ would give */by-/.  

In place of an expected */ky-/, Kirundi uses /c-/:  

-ciizá 'good' (Cl. 7)

In place of */by-/, it uses /vy-/:  

-vyiizá (Cl. 8)

[For practice in these prefix alternations, use as cue and response any two parts of Exercise 3 or of Exercise 4.]
4. A note on the locative enclitic /-he/.

Compare the tones of /-turuka/ in:

aturukä Rwaanda he comes from Ruanda
aturukähe where does he come from?

The particle /-he/ never occurs as a separate word, yet it is not an integral part of the verb form to which it is attached. Such a particle is an ENCLITIC. When an enclitic is cited by itself, it will be written after double hyphens, as in the above example.

Tonally, this particular enclitic is generally preceded by an 'unanticipated' (see Unit 1, Note 1) high tone.

5. A preliminary note on the subsecutive prefix.

Compare Sentences 3, 4, and 5:

...bakorä ikí? what do they do?
...abaándi nabó bagakora and others work in other towns
mubiíndi bisagara
Bararima, abaandi they farm, others do woodwork...
bakabaaza...

The prefix /-ka-/ in the last of these verbs is called the SUBSECUTIVE prefix. The subsecutive is used in a verb form which is in a series relationship with a previous verb. The prefix has the alternate form /-ga-/ before stems that begin with an unvoiced consonant (cf. Unit 2, Note 4).

[The contrast between subsecutive and non-subsecutive forms will not be made the subject of drill at this time.]
Vocabulary: Place names.

<table>
<thead>
<tr>
<th>Aturuka</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aturuka</td>
<td>Gitega</td>
</tr>
<tr>
<td>Aturuka</td>
<td>Muraamvya</td>
</tr>
<tr>
<td>Aturuka</td>
<td>Muyinga</td>
</tr>
<tr>
<td>Aturuka</td>
<td>Bururi</td>
</tr>
<tr>
<td>Aturuka</td>
<td>Kiruundo</td>
</tr>
<tr>
<td>Aturuka</td>
<td>Bubaanza</td>
</tr>
<tr>
<td>Aturuka</td>
<td>Mbu</td>
</tr>
<tr>
<td>Aturuka</td>
<td>Matana</td>
</tr>
<tr>
<td>Aturuka</td>
<td>Kigali</td>
</tr>
<tr>
<td>Aturuka</td>
<td>Shaangugu</td>
</tr>
<tr>
<td>Aturuka</td>
<td>Vyumba</td>
</tr>
<tr>
<td>Aturuka</td>
<td>Bukavu</td>
</tr>
<tr>
<td>Aturuka</td>
<td>Kongo</td>
</tr>
<tr>
<td>Aturuka</td>
<td>Burunddi</td>
</tr>
<tr>
<td>Aturuka</td>
<td>Rwaanda</td>
</tr>
<tr>
<td>Aturuka</td>
<td>Bugandé</td>
</tr>
<tr>
<td>Aturuka</td>
<td>Astrida</td>
</tr>
</tbody>
</table>

'He comes from Kitega '

For the meanings of these terms, see the map on p. 64.

N.B. The word Astrida does not take the locative i. It is also the only place name of European origin in this list.
Exercise 1. Like many of the exercises in this book, this is a composite of two simpler exercises. The two simpler exercises should be mastered before the student attempts to combine them.

A. Possessive concords with the stem /āabo/ 'their'.

Use Columns 1 and 2 only.

B. Possessive concords with the stem /ndi/ 'other'.

Use Columns 1 and 3 only.

C. Using the same noun both with and without the augment (initial) vowel. Use Column 2 and Column 3, or Columns 1, 2, and 3.

'I need their car.'

'I need another car.'

umudúga
Ndakeney e umudúga wáabo. Ndakeney e uwuúndi mudúga.

imidúga
Ndakeney e imidúga yáabo. Ndakeney e iyíndí midúga.

ikiintu
Ndakeney e ikiintu cáabo. Ndakeney e ikiíndí kiintu.

ibiintu
Ndakeney e ibiintu vyáabo. Ndakeney e ibiíndí biintu.

isúka
Ndakeney e isúka yáabo. Ndakeney e iyíndí súka.

amasúka
Ndakeney e amasúka yáabo. Ndakeney e ayaándí masúka.

impúúzu
Ndakeney e impúúzu yáabo. Ndakeney e iyíndí mpuúzu.

impúúzu(pl.)
Ndakeney e impúúzu yáabo. Ndakeney e iziíndí mpuúzu.

akazi
Ndakeney e akazi káabo. Ndakeney e akaándí kazi.

umushuumba
Ndakeney e umushuumba.

Ndakeney e uwuúndí mu-shuumba.

abashuumba
Ndakeney e abashuumba

Ndakeney e abaándí bashuumba.

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Exercise 2, 3 and 4. These exercises violate the principle that all responses in an exercise should be complete sentences. The concordial relationships which are the subject of these exercises are however of such great importance in the structure of the language, that it has been thought important to throw them into the sharpest focus and to drill them as early as possible. In each section, use the nouns themselves as cues, and the entire substantive phrases as responses.

Exercise 2. 'Weak' adjectives. (Adjectives without /m/ in the prefixes for Classes 1, 3, 4, 6.)

a. /-aanje/ 'my'

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. umushuumba waanje</td>
<td>2. abashuumba baanje</td>
</tr>
<tr>
<td>3. umudúga waanje</td>
<td>4. imidúga yaanje</td>
</tr>
<tr>
<td>5. ikiínga ryaanje</td>
<td>6. amasúka yaanje</td>
</tr>
<tr>
<td>7. ikiintu caanje</td>
<td>8. ibiintu vyaanje</td>
</tr>
<tr>
<td>9. impuúzu yaanje</td>
<td>10. impuúzu zaanje</td>
</tr>
<tr>
<td>11. urubáangaangwe rwaanje</td>
<td></td>
</tr>
<tr>
<td>12. akazi kaanje</td>
<td>13. utuzi twaanje (rare)</td>
</tr>
</tbody>
</table>

b. /-aawe/ 'your (sg.)'

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. umushuumba waawe</td>
<td>2. abashuumba baawe</td>
</tr>
<tr>
<td>3. umudúga waawe</td>
<td>4. imidúga yaawe</td>
</tr>
<tr>
<td>5. ikiínga ryaawe</td>
<td>6. amasúka yaawe</td>
</tr>
<tr>
<td>7. ikiintu caawe</td>
<td>8. ibiintu vyaawe</td>
</tr>
</tbody>
</table>

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9. impuúzu yaawe

10. impuúzu zaawe

11. urubángangaangwé rwaawe

12. akazi kaawe

11. utuzi twaawe (rare)

c. /−áabo/ 'their (personal)'

<table>
<thead>
<tr>
<th>English</th>
<th>Xhosa</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>umushuumba</td>
<td>wáabo</td>
<td>their servant</td>
</tr>
<tr>
<td>umutéetsi</td>
<td>wáabo</td>
<td>their cook</td>
</tr>
<tr>
<td>umushófeéri</td>
<td>wáabo</td>
<td>their driver</td>
</tr>
<tr>
<td>abashófeéri</td>
<td>báabo</td>
<td>their drivers</td>
</tr>
<tr>
<td>abatéetsi</td>
<td>báabo</td>
<td>their cooks</td>
</tr>
<tr>
<td>abashuumba</td>
<td>báabo</td>
<td>their servants</td>
</tr>
<tr>
<td>umudúga</td>
<td>wáabo</td>
<td>their car</td>
</tr>
<tr>
<td>imidúga</td>
<td>yáabo</td>
<td>their cars</td>
</tr>
<tr>
<td>isúka</td>
<td>yáabo</td>
<td>their hoe</td>
</tr>
<tr>
<td>izína</td>
<td>ryáabo</td>
<td>their name</td>
</tr>
<tr>
<td>amazína</td>
<td>yáabo</td>
<td>their names</td>
</tr>
<tr>
<td>amasúka</td>
<td>yáabo</td>
<td>their hoes</td>
</tr>
<tr>
<td>amapikipiki1</td>
<td>yáabo</td>
<td>their motorbikes</td>
</tr>
<tr>
<td>ikiintu</td>
<td>cáabo</td>
<td>their thing</td>
</tr>
<tr>
<td>ibiintu</td>
<td>vyáabo</td>
<td>their things</td>
</tr>
<tr>
<td>ibitabo</td>
<td>vyáabo</td>
<td>their books</td>
</tr>
<tr>
<td>igitabo</td>
<td>cáabo</td>
<td>their book</td>
</tr>
<tr>
<td>igituúngwa</td>
<td>cáabo</td>
<td>their domestic animal</td>
</tr>
</tbody>
</table>
### Exercise 3. 'Strong' adjectives. (Adjectives which have /m/ in the prefixes for Classes 1, 3, 4, 6.)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>abashuumba baké</td>
<td>twáabo</td>
<td>few servants</td>
</tr>
<tr>
<td>imidúga miké</td>
<td>káabo</td>
<td>few cars</td>
</tr>
<tr>
<td>amasúka maké</td>
<td>twáabo</td>
<td>few hoes</td>
</tr>
<tr>
<td>iblintu biké</td>
<td>káabo</td>
<td>few things</td>
</tr>
<tr>
<td>impuúzu nké</td>
<td>twáabo</td>
<td>few cloth(e)s</td>
</tr>
<tr>
<td>utuzi duké</td>
<td>twáabo</td>
<td>few jobs</td>
</tr>
</tbody>
</table>
b. /ˈínshi/ 'much, many'

abashuumba beéñshi  many servants
imidúga myiínshi  many cars
amasúka meénshi  many hoes
ibiintu vyiínshi  many things
impuúzu nyiínshi  many clothes
akazi keéñshi  much work
utuzi twiínshi  many jobs

c. /ˈizá/ 'good'

umushuumba mwiizá  abashuumba beezá
umudúga mwiizá  imidúga myiízá
isúka nziízá  amasúka meezá
ikiintu ciízá  ibiintu vyiízá
impuúzu nziízá  impuúzu nziízá

urubaangaangwé rwiizá

akazi keezá
utuzi twiízá
Exercise 4. 'Strong' and 'weak' adjectives.
Each line in this exercise may be used in four ways:

Example: umudúga waawe mwiizá  'your good car'

1. Teacher: Umudúga.
Student A: Umudúga waawe.
Student B: Umudúga waawe mwiizá.

2. Teacher: Umudúga.
Student A: Umudúga mwiizá.
Student B: Umudúga waawe mwiizá.

3. Teacher: Umudúga.
Student A: Umudúga waawe mwiizá.

4. Teacher: Your good car.
Student A: Umudúga waawe mwiizá.

[The tape recordings illustrate only the first of these ways.]

a. 'your good _______'.

    umudúga waawe mwiizá                          your good car
    imidúga yaawe myiizá                          your good cars
    umushuumba waawe mwiizá                       your good servant
    abashuumba baawe beeza                       your good servants
    isúka yaawe nziizá                           your good hoe
BASIC COURSE

UNIT 3

amasúka yaawe meezá
ikiintu caawe ciízá
ibiintu vyaaawe vyíízá
impuúzu yaawe nziízá
impuúzu zaawe nziízá
akazi kaawe keeza

b. 'my few _______'.

imidúga yaanje miké
abashuumba baanje baké
ibiintu vyaaanje biké
amasúka yaanje maké
impuúzu zaanje nké
ibitabo vyaaanje biké
amapikipiki yaanje maké
utuzi twaanje duké

b. 'my few _______'.

imidúga yaabo myiínshi
abashuumba baabo beénshi
abakáraáni baabo beénshi
amasúka yáabo meénshi
amapikipiki yáabo meénshi

amapikipiki yáabo meénshi

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Exercise 5. Preposed modifiers of nouns. In using this exercise, the teacher may give an entire phrase from either the first or the second column. The student responds with the corresponding phrase from the other column.

| uyu mushuumba | uwuündi mushuumba |
| abashuumba    | abañndi bashuumba |
| uwu mudúga    | uwuúndi mudúga    |
| iyi midúga    | iyiíndi midúga    |
| iri kíńga     | iriíndi kíńga     |
| aya masúka    | ayaándi masúka    |
| iki kíintu    | ikiíndi kíintu    |
| ibi bìintu    | ibiíndi bìintu    |
| iyi mpuúzu    | iyiíndi mpuúzu    |
| izi mpuúzu    | iziíndi mpuúzu    |
| uru rubáangwé | uruúndi rubáangwé |
| aka kazi      | akaándi kazi      |

Exercise 6. Use of the augment vowel with adjectives which are used as nouns. [Proceed as in Exercise 5.]

'many servants' 'many'

a. abashuumba beenshi abeénsi
imidúga myínshí imyiínshí
amasúka meénsi ameénsi
ibiintu vyiínshi  ivyiínshi
ibitabo vyiínshi  ivyiínshi
impuúzu nyiínshi  inyiínshi
akazi keénshi  akeénshi

b. abashuumba beénshi  abeénshi
abashuumba baké  abaké
abashuumba beezá  abéezá
umushuumba mwiizá  umuízá
umudúga mwiizá  umuízá
imidúga myiizá  imyiizá
imidúga myiínshi  imyiínshi

c. amasúka meénshi  ameénshi
amasúka maké  amaké
amasúka meeza  améeza
isúka nziizá  inzíizá
ikiintu ciizá  icíizá
ibiintu vyiizá  ivyiizá
ibiintu biké  ibiké

NB The special tonal pattern in Column 2 for those adjectives which in Column 1 have the length-pitch pattern - VVCV. An example is /abashuumba beezá/, but /abéezá/.
Exercise 7. The effect of declarative intonation on a final high tone. Use a form from one column as the cue, and the corresponding form from the other as the response. (The teacher should be especially strict about the tones in this exercise.)

a. final vs. non-final

Abaantu baké.  \hspace{2cm} \text{Abaantu baké caane.}
\hspace{2cm} beeza.  \hspace{2cm} \\
\hspace{2cm} beeza caane.
\hspace{2cm} beénshi.  \hspace{2cm} beénshi caane.
Ibitabo biké.  \hspace{2cm} \text{Ibitabo biké caane.}
\hspace{2cm} vyiizá.  \hspace{2cm} vyiizá caane.
\hspace{2cm} vyiínshi.  \hspace{2cm} vyiínshi caane.

b. declarative vs. interrogative

Ibiintu biké.  \hspace{2cm} Ibiintu biké?
Ibisagára biké.  \hspace{2cm} Ibisagára biké?
Ibiintu vyiizá.  \hspace{2cm} Ibiintu vyiizá?
Ibisagára vyiizá.  \hspace{2cm} Ibisagára vyiizá?
Ibiintu vyiínshi.  \hspace{2cm} Ibiintu vyiínshi?
Ibisagára vyiínshi.  \hspace{2cm} Ibisagára vyiínshi?

Practice conversation.

1. Ask a person what his work is, where he works, and whether he knows how to perform some activity that is associated with that kind of work.

2. Interview persons seeking a job as clerical workers, domestic servants, and cooks.
Dialogue 1.

-kúnda (-kúunze)  to want, like
-duuga (-duuze)  to climb, go up

umusózi (3, 4)  mountain

1A  Urakúnda kuduugá

imísózi?

-úumva (-úumviise)  to understand, hear
icó (Cl. 7)  that (pronoun)
-vúga (-vúze)  to speak, say

2B  Sinuumvíis e icó uvuzé.

I don't understand ('I haven't understood') what you just said.

-nti-  (negative prefix)
-subira (-subiye)  to repeat
-oo-  (conditional prefix)
-ýmwo  (locative enclitic)

3B  Ntiwoosubirámwo?

Please repeat. ('Wouldn't you repeat?')

m-  (object prefix, 1 sg.)
-babarira (-babariye)  to forgive
-ibagira (-ibagiye)  to forget

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4B  Mbabarira, niibagiye
     [ - - ]
     'Kuduuga.'

5B  'Kuduuga' bivuga iki?
    -ja (-giye )
    amahéra
    heejuru
    to go
    toward
    above

6A  'Ku' amahéra heejuru.
    'To go upward.'
    -tégeera (-tégereye)
    to understand

7A  Urategeereye?
     Do you understand? ('Have you understood?')

8B  Oya 'sintegereye.
     No, I don't (understand).

9B  Ntiwoosubiramwo?
     Please repeat.
     buhoro
     slowly, gently, softly

10B Vuga buhoro buhoro.
     Speak slowly.

11A  Kuduuga bivuga ku' amahéra heejuru.
     Kuduuga means to go upwards.
     'nooného
     now

12B Ndavyúumviise 'nooného.
     Now I understand (it).
1. A general note on the use of tone in the Kirundi verb.

Although it is true that most Sub-Saharan languages are tonal, the roles which tones play in the structures of these languages are subject to endless variation. The same is true of the degrees of complexity which characterize the tonal systems.

The student has already discovered that the production and differentiation of Kirundi tones is a matter requiring much care and practice. That is to say, Kirundi tones are fairly complicated on the phonological level. By this point in the course, however, the student should have begun to feel reasonably at ease in hearing and reproducing the more common sequences of tones.

But Kirundi tones also present the student with formidable difficulties on the grammatical level. In this language, unlike some others, one cannot simply learn one tonal pattern for each verb stem, one for each substantive stem, and one for each prefix and suffix. This is particularly true of verbs. The location of the prefix tone and the stem tone varies according to the tense, mood, linkage and other characteristics of verb forms. Not infrequently, tone is the only overt difference between two verb forms which differ in grammatical function. (cf. the examples in Unit 1, Note 1.)

In Units 1-3, little was said about the grammatical aspects of the use of tone in Kirundi. From this point on, however, such matters will occupy a conspicuous place in the notes and exercises of almost every unit. It is of crucial importance, therefore, that the student master the tonal alternations represented by the
contrasts between Columns 2 and 3 of Exercises 3 and 5. For this reason, the dialogue and vocabulary of Unit 4 have been held to a minimum.


Sentences 2, 3, and 8 contain negative indicative forms:

'*sinuumvíise  I don't understand
'sintegéereye  I don't understand
'ntiwoosubirámwo? wouldn't you repeat?

The /-oo-/ in the last of these forms is the marker for the conditional tense, and will not be discussed here. The negative prefix in the same word is /nti-/. This prefix precedes the subject prefix:

'ntibategéereye  they don't understand
'ntutegéereye  you (pl.) don't understand
'ntidutegéereye  we don't understand

With the singular personal prefixes, each of which consists of a single phoneme, /nti-/ combines as follows:

/nti/ plus /a/ (3 sg.) 'nta-  he doesn't understand
/nti/ plus /u/ (2 sg.) 'ntu-  you (sg.) don't understand
/nti/ plus /n/ (1 sg.) 'sin-  I don't understand

[For practice in these matters, see Exercises 2, 3, 6.]

3. A note on the tones of immediate indicative verbs, affirmative and negative.

The following table summarizes the tonal behavior of
immediate indicative verbs when they are without an object prefix.

<table>
<thead>
<tr>
<th>IMMEDIATE INDICATIVE</th>
<th>AFFIRMATIVE</th>
<th>DISJUNCT</th>
<th>NEGATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CONJUNCT</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dusoma...[ - - ]</td>
<td>turasoma...[ - - ]</td>
<td>ntidusomá...[ - - ]</td>
<td></td>
</tr>
<tr>
<td>ducura...[ - - ]</td>
<td>turacúra...[ - - ]</td>
<td>ntiducurá...[ - - ]</td>
<td></td>
</tr>
<tr>
<td>tubaaza...[ - - ]</td>
<td>turabaaaza...[ - - ]</td>
<td>ntitubaaazá...[ - - ]</td>
<td></td>
</tr>
<tr>
<td>duteeka...[ - - ]</td>
<td>turatéeeka...[ - - ]</td>
<td>ntiduteeká...[ - - ]</td>
<td></td>
</tr>
<tr>
<td>tumesuura...[ - - ]</td>
<td>turamesuura...[ - - ]</td>
<td>ntitumesúura...[ - - ]</td>
<td></td>
</tr>
<tr>
<td>dutegeera...[ - - ]</td>
<td>turatégeera...[ - - ]</td>
<td>ntidutegéera...[ - - ]</td>
<td></td>
</tr>
</tbody>
</table>

The ROOT SYLLABLE of a verb form is whichever syllable contains the first part of the root of the verb. The root syllable may thus also contain a prefix: in the form twaandika, the root is -andik-, but the root syllable is twaa. The root syllables in the table have been underlined.

If the term 'root syllable' is defined in this way, the tones of the verbs in the table may be reduced to a set of compact formulas:

<table>
<thead>
<tr>
<th>CONJUNCT</th>
<th>DISJUNCT</th>
<th>NEGATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>All tones low.</td>
<td>Anticipated high tone on root syllable of some verbs.</td>
<td>Anticipated high tone on the syllable after root syllable of all verbs.</td>
</tr>
</tbody>
</table>
In many of their forms, all verbs which are alike in the number and length of their syllables are also alike in tone. This is true, for example, of the conjunct and the negative forms in this table. In others of their forms, verbs of a given syllable structure divide themselves into two groups with respect to their tonal behavior. The disjunct forms in the table are an example. From this point on, those verbs which act like -cur- and -téek- will be called HIGH VERBS, and those which are like -som- and -baaz- will be called LOW VERBS. Almost all Kirundi verbs will fall into one of these two classes.

([For practice in tonal differentiation between high verbs and low verbs see Exercise 1, Column 2 of Exercise 3, Column 3 of Exercise 4, Column 2 of Exercise 5 and 6.])


Compare the tones of the word /buhoro/ 'softly, slowly' when it occurs only once, and when it occurs in reduplication:

buhóro
buhóro búhoro

In this reduplicative construction, the first member has the basic tonal pattern of the word, whatever that may be. The second member has an anticipated high tone on the first syllable followed by low tones. [This construction will not be made the subject of drill.]

5. A note on the concord used when the antecedent is quoted material.

The subject of Sentences 5 and 11 is a quoted word:

Kuduuga bivugə ikí? What does kuduuga mean?
Kuduuga bivuga kuj a amahéra heejuru. 

Kuduuga means to climb.

The subject prefix is that of Class 8.

Compare the use of the concord of the same class in:

Urázi gusoma? Do you know how to read?
Ndabíizi néezá. I know (it) very well.
Ndavyúumviise. I understand it.

[For practice in this use of Cl. 8, see Exercise 6.]

Exercise 1. High verbs vs. low verbs: indicative immediate affirmative disjunct vs. conjunct.

'Will John read much?' 'No, he will read little.'

Exercise 2. Negative tone patterns in indicative immediate.

a. 3 sg. vs. 3 pl.

"He doesn't carve much."  "They don't carve much."

kubaaza 'Ntabaazá caane.  Ntibabaazá caane.
gutéeka 'Ntateeká caane.  Ntibateeká caane.
gucúra 'Ntacurá caane.  Ntibacurá caane.
gusoma 'Ntasomá caane.  Ntibasomá caane.
kurima 'Ntarimá caane.  Ntibarimá caane.
kumesuura 'Ntamesúura caane.  Ntibamesúura caane.
kwaandika 'Ntiyaandíka caane.  Ntibaandíka caane.

b. 2 pl. vs. 2 sg.

kubaaza 'Ntimubaazá caane?  Ntubaazá caane?
gutéeka 'Ntimateeká caane?  Ntuteeká caane?
kumesuura 'Ntimumesúura caane?  Ntumesúura caane?
kugoroora 'Ntimugoroóra caane?  Ntugoroóra caane?
gusoma 'Ntimusomá caane?  Ntusomá caane?
kwaandika 'Ntimwaandíka caane?  Ntiwaandíka caane?

c. 1 pl. vs. 1 sg.

kubaaza 'Ntitubaazá caane.  'Simbaazá caane.
kurima 'Ntiturimá caane.  'Sindimá caane.
Exercise 3. Affirmative disjunct vs. negative.

a. 2 pl. and 1 pl.

'Do you (pl.) write much?' 'No, we write little.'

<table>
<thead>
<tr>
<th>2 pl.</th>
<th>1 pl.</th>
</tr>
</thead>
</table>

b. 2 sg. and 1 sg.

'Do you (sg.) write much?' 'No, I don't write much.'

<table>
<thead>
<tr>
<th>2 sg.</th>
<th>1 sg.</th>
</tr>
</thead>
</table>
Exercise 4. Negative immediate vs. infinitive. [Note that in this exercise, high verbs are distinguished from low verbs in Column 3, but not in Column 2.]

'I don't carve much.' Oya. 'Sincurá caane.
I don't know how to carve.'

kubaaza 'Simbaazá caane. Siinzí kubaaza.
gutéeka 'Sinteeká caane. Siinzí gutéeka.
gusoma 'Sinsomá caane. Siinzí gusoma.
gucúra 'Sincurá caane. Siinzí gucúra.
kumesuura 'Simesúura caane. Siinzí kumesuura.
kwaandika 'Sinaandíka caane. Siinzí kwaandika.

Exercise 5. /-bi-/ as an object prefix when the antecedent is an infinitive phrase.

'Do you like to climb mountains?'

Urakúunda kuduug a imísózi? 'Sindabikúunda. or: 'Simbikúunda.
he Arakúunda kuduug a imísózi? 'Ntabikúunda.
you (pl.) Murakúunda kuduug a imísózi? 'Ntitubikúunda.
they  Barakúunda kuduug a imísózi? ’Ntibabikúunda.
kumenya  Baráazi kuduug a imísózi? ’Ntibabiízi.
you (pl.)  Muráazi kuduug a imísózi? ’Ntitubiízi.
you (sg.)  Uráazi kuduug a imísózi? ’ Sindabiízi or:

he  Aráazi kuduug a imísózi? ’Ntabíízi.

Conversation practice 1.

The student should ask the teacher the meanings of the following words. (Each is a synonym or near synonym of some word which has already been learned.)

igísáta
guhiindukira
gushika
igikórwa
kubáasha

Conversation practice 2. (Student’s book closed.)

The student should pick the unfamiliar word out of each sentence, and ask its meaning.

Nkora mu gakaabo.

Ibi ’nl ibitaro.

Uváhe?
Dialogue 1.

mbé

-goorá (-gooye)

-íga (-íize)

1A Mbe ikiruúndi kiragooye

[kwíiga?]

caane

2B Ntikígooye caane.

-shaaka (-shaatse)

3A Nashaaka kuçíiga.

-íza (-ígiye)

4B Usháatse nzookikwiíza.

5A Urakóze caane!

aríko

6A Aríko ndí na úmutwe

ugumye.

(a question word)

to give difficulty

to learn

Is Kirundi hard to learn?

very, much

It's not very hard.

to like, want

I want to learn it.

to teach

If you like, I will teach it to you.

Thanks very much!

but

But I've got a hard head.

[This phrase will not be broken into its component parts.]
Dialogue 2.

[ - - - - - ]
7C Ushaaka gutó r a iki? What do you want to do?

[ - - - - - ]
8D Nshaaka gutaáangura I want to begin to study Kirundi.

[ - - - ]
kwííg a ikirúúndi.

-zóó- (non-immediate future prefix)

-fásha (-fáshije) to help

[ - - - - - ]
9C Ushaatse nzoogufasha. If you like, I'll help you.

[ - - - - - ]
10D Úrakoze caane. Thanks a lot.

Dialogue 3.

mwé one, same

[ - - - - - - - ]
11E Ikirúúndi n a kinyarwaanda Are Kirundi and Kinyarwaanda the same?

[ - - - - - ]
ni bimwe?

[ - - - - - ]
12F Oya, si bimwe. No, they're not (the same).

-fíta (-físhije) to have

itaandukaániro (5, 6) difference

-tó small

[ - - - - - - - ]
13E Bifís e itaandukaániro rító. They are a little different. ('They have a small difference.')
Do you have a Kirundi book?

Yes, I have [a] good [one].

Who is your teacher?

It's So-and-so.

1. A note on object prefixes.

Object prefixes have already been discussed in Units 2 and 4. In the former, a table of personal object prefixes was given. The non-personal object prefixes are listed in the synopsis (p. xxii).

[For practice in using the object prefixes that correspond to inanimate nouns, see Exercises 5 and 6.]

In Kirundi, more than one object prefix may be used in the same verb:

nzookikwiiza  
I'll teach it to you. (I'll cause you (/kw-) to learn it (/ki-/))

[Forms with two object prefixes will not be made the goal of intensive drill in this course.]
2. **A note on adjectives used in noun positions.**

In the sentence:

\[ \text{Ndafíse ciizá. I have a good [one].} \]

(The phrase /ndafíse iciizá/ is rarer than the above, and is slightly different in meaning.)

the word /ciizá/ is an adjective, but it is used as the object of the verb /ndafíse/. This is of course one of the positions normally occupied by a noun or a noun phrase. Note that there is no augment (initial vowel) as there would be if the phrase contained a noun:

\[ \text{ndafíse igitabo ciizá I have a good book.} \]
\[ \text{ndafíse ikiíndi gitabo I have another book.} \]

[For practice on this point, see Exercise 7.]

3. **A note on the difference between perfective and imperfective verb stems.**

Some of the verb forms that have been met so far end in /-a/, while others end in /-e/. Except for imperative and subjunctive forms, this distinction in form stands for a difference in ASPECT. The word aspect is a grammarians's term for the shape of an action in time, just as the word tense is used in talking about the placement of an action along the time axis.

Kirundi has a two way aspectual distinction between imperfective and perfective verb forms. An imperfective form is one that stands for a continuing action, while a perfective form stands for one that is thought of as being completed. A majority of the forms of a Kirundi verb, regardless of tense, are either imperfective or perfective, and have otherwise synonymous counterparts in the other aspect. Imperfective forms end in /-a/, perfective forms end in /-e/, and the /-e/ is either preceded by /-y-/,
or there is a difference between the final consonant of the imperfective and the perfective form:

A verb which has a perfective in /-ye/, with no consonant change, is /-soma/.

Usoma ikí? What subject are you reading?
Usomye ikí? What did you understand [as you read just now]?

A verb which has a difference between the last consonant of corresponding perfective and imperfective forms is /turuka/:

Aturukáhe? Where is he from?
Aturutséhe? Where is he coming from?

An example of strikingly different imperfective and perfective forms is:

Ageenda kw iisóko. He goes to the market.
Agiiye kw iisóko. He has just gone to the market.

The consonant of the perfective form can often be guessed if one knows the consonant of the imperfective, but because there are a number of irregular verbs, the student is advised to learn the perfective stem of each verb separately, at least in the beginning.

The consonant of the imperfective of any verb is the same as the consonant of the infinitive. Exercise 1 therefore serves to provide examples of the imperfective and perfective consonants of some of the verbs from preceding dialogues, and also provides an occasion for practice in making this consonant alternation.

Kirundi, like many other Bantu languages, has a very small number of words which behave like the adjectives of Indo-European languages. The stem /-izá/ 'good' with its various concordial prefixes, is one such adjective.

Most translations of Indo-European adjectives in Kirundi are actually verb forms. Thus in,

Ikiruńdi kiragooye kwíiga. Kirundi is hard to learn.

the verb /kiragooye/ corresponds to English 'is hard'. The subject prefix /ki-/ is in agreement with the subject /Ikiruńdi/; /-ra-/ is of course the disjunct prefix; the /-e/ is a part of the mark of perfective aspect.

The infinitive form of this same verb is /kugoora/ 'to give difficulty.' A very literal translation of the perfective form /kiragooye/ might be 'it has completed the process of giving difficulty.'

[Exercises 2 and 3 provide some examples of new verbs which translate English adjectives.]

N.B. The phrases met so far correspond to English be plus adjective: 'the language is hard.' The student should not at this time try to make phrases that correspond to English adjective-noun phrases: 'a hard language,' since this requires a special tonal pattern on the verb.

Students who are familiar with Swahili will recognize, in the use of the perfective aspect in these forms, a parallel with the use of the /-me-/ tense in such Swahili forms as /imeharibika/ 'it is spoiled.'
Exercise 1. Perfective vs. imperfective stems, as exemplified in the immediate perfective and the infinitive.

'John has just read the letter.' 'He knows how to read well.'

<table>
<thead>
<tr>
<th>Noun</th>
<th>Perfective Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>gusoma</td>
<td>Yohaán₁ asomyₑ ikeéte.</td>
</tr>
<tr>
<td>kugoroora</td>
<td>Yohaán₁ agorooyₑ impuúzu.</td>
</tr>
<tr>
<td>kumesuura</td>
<td>Yohaán₁ amesuuyₑ impuúzu.</td>
</tr>
<tr>
<td>kwaandika</td>
<td>Yohaán₁ yaanditsₐ ikeéte.</td>
</tr>
<tr>
<td>kugeendeesha</td>
<td>Yohaán₁ ageendeeshejₑ umudúga.</td>
</tr>
<tr>
<td>kuvúga</td>
<td>Yohaán₁ avuzₑ ikiruúndi.</td>
</tr>
<tr>
<td>kuduuga</td>
<td>Yohaán₁ aduuzₑ umusózi.</td>
</tr>
</tbody>
</table>

Exercise 2. Perfective forms that correspond to English be plus adjective. Concord between subject and verb.

- Ikiruúndi kiragooye? Is Kirundi hard?
- Igiswáahirí kiragooye? Is Swahili hard?
- Iriingara riragooye? Is Lingala hard?
- Ikinyarwaanda kiragooye? Is Kinyarwaanda hard?
- Ikinyarwaanda kiróoroshe? Is Kinyarwaanda easy?
<table>
<thead>
<tr>
<th>Language</th>
<th>Question</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Igiswáahirí</td>
<td>Igiswáahirí kiróoroshe?</td>
<td>Is Swahili easy?</td>
</tr>
<tr>
<td>Iriingara</td>
<td>Iriingara riróoroshe?</td>
<td>Is Lingala easy?</td>
</tr>
<tr>
<td>Urwo rurími</td>
<td>Urwo rurími ruróoroshe?</td>
<td>Is that language easy?</td>
</tr>
<tr>
<td>Izo ndími</td>
<td>Izo ndími ziróoroshe?</td>
<td>Are those languages easy?</td>
</tr>
<tr>
<td>Exercise 3.</td>
<td></td>
<td></td>
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<td><strong>Urwo rurími</strong></td>
<td>Urwo rurími ruróoroshe?</td>
<td>Is that language easy?</td>
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<td>igitabo</td>
<td>Ico gitabo kiróoroshe?</td>
<td>Is that book easy?</td>
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<td>Ivyo bitabo biróoroshe?</td>
<td>Are those books easy?</td>
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<td>kuziimba</td>
<td>Ivyo bitabo birazíimvye?</td>
<td>Are those books expensive?</td>
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<tr>
<td>ipikipiki</td>
<td>Iyo pikipik₁ irazíimvye?</td>
<td>Is that motorcycle expensive?</td>
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<tr>
<td>amapikipiki</td>
<td>Ayo mapikipik₁ arazíimvye?</td>
<td>Are those motorcycles expensive?</td>
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<tr>
<td>umudúga</td>
<td>Uwo mudúg₂ urazíimvye?</td>
<td>Is that car expensive?</td>
</tr>
<tr>
<td>imidúga</td>
<td>Iyo midúg₂ irazíimvye?</td>
<td>Are those cars expensive?</td>
</tr>
<tr>
<td>imáshiíni</td>
<td>Iyo máshiíní₁ irazíimvye?</td>
<td>Is that machine expensive?</td>
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<td>imáshiíni</td>
<td>Izo máshiíni zirazíimvye?</td>
<td>Are those machines expensive?</td>
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<td>Izo máshiíni ziraremeereye?</td>
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<td>Izo mpuúzu ziraremeereye?</td>
<td>Are those clothes heavy?</td>
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<td>Iryo keét e riraremeereye?</td>
<td>Is that book heavy?</td>
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<td>Iryo keét e rirahwahutse?</td>
<td>Is that letter light?</td>
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<td>Izo mpuúzu zirahwahutse?</td>
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Exercise 4. **Immediate disjunct affirmative vs. immediate negative.**
(Special attention should be given to the tonal patterns of the verbs.)

'Is Kirundi hard to learn?'

↓

'It is not hard to learn.'

`Ikiruündi kiragooye kwíiga?` \[\text{'Ntikigooyé kwíiga.}\]

`kuvúga` \[\text{Ikiruündi kiragooye kuvúga? 'Ntikigooyé kuvúga.}\]

`kwóoroha` \[\text{Ikiruündi kiróoroshe kuvúga? 'Nticooróshe kuvúga.}\]

`kwíiga` \[\text{Ikiruündi kiróoroshe kwíiga? 'Nticooróshe kwíiga.}\]

`kugoora` \[\text{Ikiruündi kiragooye kwíiga? 'Ntikigooyé kwíiga.}\]

`kwúumva` \[\text{Ikiruündi kiragooye kwúumva? 'Ntikigooyé kwúumva.}\]

`kwóoroha` \[\text{Ikiruündi kiróoroshe kwúumva? 'Nticooróshe kwúumva.}\]

`gusoma` \[\text{Ikiruündi kiróoroshe gusoma? 'Nticooróshe gusoma.}\]

`kugoora` \[\text{Ikiruündi kiragooye gusoma? 'Ntikigooyé gusoma.}\]

Exercise 5. **Object prefixes with a hint from the possessive concords.** (Cues from Column 1 should be given first as noun plus possessive, later as noun without possessive.)

'I have you seen my book?'

'I've seen it.'

\[\text{igítabo (caanje) \quad Urábóony_e \quad igítabo caanje? \quad Ndakíboonye.}\]

\[\text{icaámbarwa (caanje) \quad Urábóony_e \quad icaámbarwa caanje? \quad Ndakíboonye.}\]

\[\text{ibítabo (vyaanje) \quad Urábóony_e \quad ibítabo vyaanje? \quad Ndabíboonye.}\]

\[\text{ivyaámbarwa (vyaanje) \quad Urábóony_e \quad ivyaámbarwa vyaanje? \quad Ndabíboonye.}\]

\[\text{ikeéte \quad Urábóony_e \quad ikéete ryaanje? \quad Ndaráboonye.}\]

Do you need a clerk?

I need one! / I need him.

umukáraání Urakeneya umukáraání? Ndamukeneneye.
abakáraání Urakeneya abakaraání? Ndafakeneno.
abashuumba Urakeneya abashuumba? Ndafakeneno.
umushuumba Urakeneya umushuumba? Ndamukeneneye.
urubáangaangwé Urakeneya urubáangaangwé? Ndarukeneneye.

I need one! / I need him.

ibiro Urakeneya ibiro? Ndafikeneno.
impúúzu Urakeneya impúúzu? Ndadikeneneye.
ikiintu Urakeneya ikiintu? Ndagikeneno.
ibitabo Urakeneya ibitabo? Ndafikeneno.
Exercise 7. **Adjective used in a noun position.**

'Do you have a book?' 'I have a good one.'

\[\text{umudúga} \quad \text{Ndafíse ciizá.}\]
\[\text{urubáangaangwé} \quad \text{Ndafíse rwíizá.}\]
\[\text{ipikipiki} \quad \text{Ndafíse nziizá.}\]
\[\text{impuúzu} \quad \text{Ndafíse nziizá.}\]
\[\text{gushaaka} \quad \text{Nshaaka nzìizá.}\]
\[\text{umubooyi} \quad \text{Nshaaka mwìizá.}\]
\[\text{abashuumba} \quad \text{Nshaaka beezá.}\]
\[\text{urugó} \quad \text{Nshaaka rwíizá.}\]
\[\text{ingwá} \quad \text{Nshaaka nzìizá.}\]

Exercise 8. **Random substitutions.** (Use English sentences as cues.)

Nshaaka kwííga ikiruúndi. I want to study Kirundi.

Bashaaka kwííga ikiruúndi. They want to study Kirundi.

Ntibashaaká kwííga ikiruúndi. They don't want to study Kirundi.

Ntibashaaká kuvúg a ikiruúndi. They don't want to speak Kirundi.

Siinzí gusom a ikiruúndi. I don't know how to read Kirundi.

Siinzí gusom a urwo rurími. I don't know how to speak that language.

Siinzí kugeendesh a umudúga. I don't know how to drive.
Siinzí kugeenda kw iisóko.

I never ('I don't know how to') go to the market.

Ntashóbóra kugeenda kw iisóko.

He can't go to the market.

Ntashaaká kugeenda kw iisóko.

He doesn't want to go to the market.

Ntashaaká kwíig a 1kíruúndi.

He doesn't want to study Kirundi

Nshaaka kwíig a 1kíruúndi.

I want to study Kirundi.


Sinuumvíis e ic o uvuzé.

I don't understand (or hear) what you said.

Sintegéerey e ic o uvuzé.

I don't understand what you said.

Nshaaka kwúumvä ic o uvuzé.

I want to understand what you said.

Nshaaka kwúumvä urwo rurími.

I want to understand that language.

Ntibatégéerey e urwo rurími.

They don't understand that language.

Ntibatégéerey e igiswáahirí.

They don't understand Swahili.

Ndakúunda kuvúg a igiswáahirí.

I like to speak Swahili.

Ndakúunda kuvúg a buhóro.

I like to speak slowly.

Geendeesh a buhóro.

Drive slowly.
Practice Conversation 1.

You ask whether Mr. _____ is studying Swahili.

Youhaáni arííga
igiswáahiri?

Eeg’ ataanguye vubá.

You ask whether his teacher Umwiigiísha wíiwé speaks Swahili well.

Umwiigiísha wíiwé aravúga ìgísíwáa-
híri néezá?

Arakívuga.

Practice Conversation 2.

You ask whether Mr. _____ has a Swahili book.

Youhaáni arafís e
igitabo ca
ígísíwáahíri?

Arabífíse bibíri.

You ask whether they are any good.

Ibitabo vyíiwé
’nì vyíizá?

Kimvé ’nì ciízá caane.

Practice Conversation 3.

You remark that you’d like to learn Swahili.

Nshaaka kwiííga
ígísíwáahíri.
In response to his suggestion, you ask whether he can begin immediately.

Usháatse nzoogufasha.

Ushobora gutángura ubu?

Ubíshaatse.

Free conversation.

1. A makes arrangements with B for help in learning Kirundi

2. B says something that A does not understand. A reacts accordingly.
UNIT 6

Dialogue 1.

"ngáahé

[ _ _ _ _ _ _ _ _ ]

1A Uvug indími ziingáahé? How many languages do you speak?

[ _ _ _ _ _ _ _ _ ]

2B Mvug indími zitatu. I speak three (languages.)

~hé

[ _ _ _ _ _ _ ]

3A 'Niiziihi? or: Ni iziíhe? Which ones are they?

igifaraánsa French

[ _ _ _ _ _ _ _ _ ]

4B Rumwe n igifaraánsa, One is French, another is Swahili, [and] the third is Kirundi.

[ _ _ _ _ _ _ _ _ ]

uruunità n igiswaáahirí;

[ _ _ _ _ _ _ _ _ ]

urwaa gátatu n

[ _ _ _ _ _ _ _ _ ]

ikiruunità.

icóongerezá/ icóongereza English

[ _ _ _ _ _ _ _ _ ]

5A Uraaz icóongerezá? Do you know English?

náabí badly

[ _ _ _ _ _ _ _ _ ]

6B Ndákívuga náabí naabí. I speak it poorly.

gusa only
7B Ndagisoma, nkacaandika
    gusa.

8A Ubon icoongereza kigooye?
    Do you find ('see') [that] English is difficult?

9B Icoongereza kiragooye
    English is hard to speak.
    kuvúga.
    -suumba (-suumvye) to surpass

10A Ikiruundi kiragooye
    Kirundi is harder than English.
    gusuumb icóongereza.

Dialogue 2.

-mara (-maze) to end, terminate
  igihe (7) time
  -ngana (-nganye) to be equal to

11C Umaze igihe kiingana
    How long have you spent (you) studying Kirundi?
  iki wiiga ikiruundi?
    ukwéezi (15, 6) moon, month
    ~tatu three
Dialogue 3.

umunyéeshuúre (1, 2)  

15E Uri umunyéeshuúre? Are you a student?

16F Eego. Yes.

isāha (9, 6)  hour

umuúsí (3, 4)  day (24-hour period)

17E Wiigₐ amasāhₐ angáahé How many hours a day do you study?

ku muúsí?

18F Niigₐ amasahₐ ataanu ku I study five hours a day.

muúsí.

1yiínga (9, 6)  week

19E Wiigₐ imiísᵣ ingáahé How many days a week do you study?
[ mw iiyiínga? ]

[ 20F Niig a imiís i itaanu. ] I study five days.

[ 21E Wiiz e igifáraáns a igihe ] How long have you studied French?

[ 22F Umwáaka (3, 4) ]

One year.

NB The recording has /igifáraánsa/ in place of /igifáraánsa/.

Supplementary Vocabulary School supplies:

Urakeney e ikáraámu? (5 or 9, 6) Do you need a pencil (pen)?

amakáraámu Do you need any pens (pencils)?

urupaapuro (11, 10) Do you need any paper?

iraángi (5, or 9) Do you need any ink?

igitabo c a ñ kwaandika Do you need a note book? ('book for writing')

ingwá (9) Do you need any chalk?

1. A note on the tones of verbs that contain object prefixes.

The tones of verb forms depend not only on factors of the kinds which have already been considered (tense, etc.) but also on the presence or absence of an object prefix. This note applies only to single object prefixes in verb forms that are
indicative immediate disjunct affirmative:

Urakúund á iki gitabo? Do you like this book?
Ndazíkuunda. I like it.

Uragorooy e izi mpuúzu? Have you ironed these clothes?
Ndazígorooye. I ironed them.

High verbs in this form have an anticipated high tone on the object prefix, and the verb stem itself has low tone; low verbs have no high tones.

2. A note on the use of different sets of prefixes with the same noun stem.

The noun stem /-ruúndí/ appears in the singular-plural pair of forms:

Umú-ruúndí (1) a Rundi person
Abá-ruúndí (2) Rundi people

It also appears in the form:

Iki-ruúndí (7) typical or customary Rundi fashion of doing anything including speaking, hence 'Rundi language'

Users of this textbook have probably already discovered its use also in:

Ubu-ruúndí (14) the country of the Barundi

These same class prefixes may be applied with the same meanings to many noun stems denoting ethnic groups:
3. A note on comparisons of inequality.

Sentence 10 contains an example of comparison:

Ikirundi kiragooye gusuumb a icóongerezá.

Kirundi is harder than English ('Kirundi is hard surpassing English')

A very common way of expressing comparison of inequality in Kirundi makes use of the word /gusuumba/, which is the infinitive of the verb that means 'to surpass'. In the above example, /gusuumba/ follows a verb (/kiragooye/); it may also be used with adjectives.

Special note should be made of the sentences in which the word that follows directly after /-suumba/ is a possessive pronoun.

First of all, the tonal patterns on the possessives are unlike the tones found with these same stems elsewhere;

~aanjé ~aácu
~aawé ~aányu
~iiwé ~aábo

Notice that the singular stems have one tonal pattern, and the plural stems another.

With regard to the prefixes used with these possessive stems, sentences which contain them must be divided into two groups. An
example of the first group is:

Ibiro vyaaawe ni vyiiizá gusuumba rwaanjé.

In this sentence, there is an overt subject expression (/ibiroyaawe/), and the prefix used with /-aanje/ is /rw-/, regardless of the class of the subject expression. Thus, /rw-/ appears also in the sentence:

Akazi kaawe'ni keezá gusuumba rwaanjé.

In the second group of sentences, there is no expressed subject:

'Ni vyiizá gusumbú a ivyaanjé.
It/they (Cl. 8) is better than mine.

'Ni keezá gusumbú a akáanjé.
It (Cl. 12) is better than mine.

In these sentences the possessive after /-suumba/ has the same class prefix as its antecedent. It also has the augment vowel. Singular stems have high tone on the mora that follows the prefix:

ivyáanjé ivyaácu
ivyáawé ivyaányu
ivyíiwé ivyaábo

[For practice in the use of /-suumba/ in comparisons, see Exercises 3 - 6.]

4. A temporary note on the verbs in Sentences 8 and 11.

Ubon a icóongereza kígooye? Do you find that English is hard?

Umaz e igihe kiingan' 1kí How long have you spent, (you) studying Kirundi?

wíiga ikiruúndí?

In these sentences, the main verbs are respectively /ubona/ and /umaze/. These verbs are in the indicative mood and require no comment here. The verbs /kígooye/ and /wíiga/ however begin with high tone, and in this respect differ from indicative forms. These forms are in the participial mood, which will be discussed in greater detail beginning with Unit 9.
UNIT 6  KIRUNDI

Exercise 1. Corresponding nouns of Classes 2 and 14.

'Where do the Barundi come from?' 'They come from Burundi.'

Abaruündi Abaruündi baturukāhe? Baturuḳ a Buruündi.

Abanyarwaanda Abanyarwaanda baturukāhe? Baturuḳ a 1 Rwaanda.

Abafaraánsa Abafaraánsa baturukāhe? Baturuka mu Bufaraánsa.

Ababirigi Ababirigi baturukāhe? Baturuka mu Bubirigi.

Abóongerezá Abóongerezá baturukāhe? Baturuka mu Bwóongerezá.

Abáarabú Ábaárabú baturukāhe? Baturuka mu Húfabú.

Abanyéeokoόngo Abanyéeokoόngo baturukāhe? Baturuḳ a 1 Koόngo.

Abazuúngu Abazuúngu baturukāhe? Baturuḳ a 1 Buráya.

Abahiíndi Abahiíndi baturukāhe? Baturuka mu Buhiíndi.

Exercise 2. Corresponding nouns of Classes 2 and 7.

'What language do the Barundi people speak?' 'They speak Kirundi.'

Abaruündi Abaruündi bavug̣ a ururími Bavug̣ a ikiruündi. ruúhe?

Abanyarwaanda Abanyarwaanda bavug̣ a ururími Bavug̣ a ikinyarwaanda. ruúhe?

Abafaraánsa Abafaraánsa bavug̣ a ururími Bavug̣ a igifaraánsa. ruúhe?
**BASIC COURSE**

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Exercise 3. 'Than'. Absolute pronouns and object prefixes.

'John speaks French (as a foreign language) better than I [do].'

jeéwé Yohaáni aravúg a igifaraánsa ciizá gusuumba jeéwé.
Arakívuga kunusuumba.

wéwé Yohaáni aravúg a igifaraánsa ciizá gusuumba wéwé.
Arakívuga kugusuumba.

wéewé Yohaáni aravúg a igifaraánsa ciizá kumusuumba.
Arakívuga kumusuumba.

tweebwé Yohaáni aravúg a igifaraánsa ciizá gusuumba tweebwé.
Arakívuga kudusuumba.

mweebwé Yohaáni aravúg a igifaraánsa ciizá gusuumba mweebwé.
Arakívuga kubasuumba.

abaándi Yohaáni aravúg a igifaraánsa ciizá gusuumba abaándi.
Arakívuga kubasuumba.

Exercise 4. 'Than.' Concord with possessives.

'Your car is better than mine.'

'It is better than mine.'

umudúga Umudúga waawe 'ni mwiizá gusuumba rwaanjé.

'Ni mwiizá gusuumba uwáanjé.

umubooyi Umubooyi waawe 'ni mwiizá gusuumba rwaanjé.

'Ni mwiizá gusuumba uwáanjé.

imidúga Imidúga yaawe 'ni myiizá gusuumba rwaanjé.
Ni myíiza gusuumba iyáanjé.

ababooyi Ababooyi baawe 'ni beezá gusuumba rwaanjé.

Ni beezá gusuumba abáanjé.

ipikipiki Ipikipiki yaawe 'ni nziizá gusuumba rwaanjé.

Ni nziizá gusuumba iyáanjé.

amapikipiki Amapikipiki yaawe 'ni meezá gusuumba rwaanjé.

Ni meezá gusuumba ayáanjé.

ibiro Ibiro vyaaawe 'ni vyiizá gusuumba rwaanjé.

Ni vyiizá gusuumba ivyáanjé.

imáshiíni Imáshiíni yaawe 'ni nziizá gusuumba rwaanjé.

Ni nziizá gusuumba iyáanjé.

amamáshiíni Amamáshiíni yaawe 'ni meezá gusuumba rwaanjé.

Ni meezá gusuumba ayáanjé.

ingwá Ingwá yaawe 'ni nziizá gusuumba rwaanjé.

Ni nziizá gusuumba iyáanjé.

akazi Akazi kaawe 'ni keezá gusuumba rwaanjé.

Ni keezá gusuumba akáanjé.

iraángi Iraángi ryaawe 'ni ryiizá gusuumba rwaanjé.

Ni ryiizá gusuumba iveryáanjé.

urupaapuro Urupaapuro rwaawe 'ni rwiizá gusuumba rwaanjé.

Ni rwiizá gusuumba urwaanjé.

impaapuro Impaapuro zaawe 'ni nziizá gusuumba rwaanjé.

Ni nziizá gusuumba izáanjé.
ikáraám u Ikáraám u ryaawe 'ni ryiízá gusuumba rwaanjé.
Ní ryiízá gusuumba iryánjé.

Exercise 5. 'Than' with verbs. Subject-verb concord.

Iriingara riróoroshe Is Lingala easier than
gusuumb a igiswáahirí? Swahili?

ikinyarwaanda Ikinyarwaanda kiróoroshe Is Kinyarwanda easier
gusuumb a igiswáahirí? than Swahili?

kugoora Ikinyarwaanda kiragooye Is Kinyarwanda more
gusuumb a igiswáahirí? difficult than Swahili?

icóongerezá Icóongerezá kiragooye Is English more difficult
gusuumb a igiswáahirí? than Swahili?

igifaraánsa Igifaraánsa kiragooye Is French more difficult
gusuumb a igiswáahirí? than Swahili?

kwóoroha Igifaraánsa kiróoroshe Is French easier than
gusuumb a igiswáahirí? Swahili?

iriingara Iriingara riróoroshe Is Lingala easier than
gusuumb a igiswáahirí? Swahili?

Exercise 6 'Than' with verbs. Concord with and without change
of number.

Iziíndi ndími ziróoroshe The other languages are
gusuumb a urwo. easier than that one

kugoora Iziíndi ndími ziragooye The other languages are
gusuumb a urwo more difficult than that one.

ibitabo Ibiíndi bitabo biragooye The other books are more
gusuumb a ico. difficult than that one.

kuzilimba Ibiíndi bitabo biraziimvye The other books are more
gusuumb a ico. expensive than that one.
The other motorbikes are more expensive than that one.
The other motorbikes are heavier than that one.
The other machines are heavier than that one.
The other machines are cheaper than that one.
The other cars are cheaper than that one.
The other cars are more expensive than that one.
Exercise 7. Immediate disjunct affirmative verbs with and without an object prefix.

'Do you like this book?' 'I like it.'

gukúunda Urakúund a iki gitabo? Ndagíkuunda.
kugoròora Uragorooy e izi mpuúzu? Ndagizontorooye.
gutáangura Uratáanguy e aka kazi? Ndagätäanguye.
kugeendeesha Urageendeesh a uwu mudúga? Ndaguweendeesha.
gukóra Urakóz e aka kazi? Ndagakoze.
gusoma Urasomy e iki gitabo? Ndagisomye.
kubóna Urabón a umudúga waanjé. Ndagúbona.
gukenera Urakeney e urubáangaangwé? Ndarukeneye.

Exercise 8. Locative prefixes with the names for periods of time.

'How many hours a day do you work?'

Ukora amasäh a angáahé ku muúsi?

ukwéez'I Ukora amasäh a angáahé mu kwéezi?
iyiínga Ukora amasäh a angáahé mw iyiínga?
kwíiga Wiig a amasäh a angáahé mw iyiínga?
umuúsi Wiig a amasäh a angáahé ku muúsi?
ukwéezi Wiig a amasäh a angáahé mu kwéezi?
Exercise 9. 'How many?' Concord with two different adjective stems.

'How many books have you?' 'I have many'

ibitabo  Ufis $e$ ibitabo ziingáahé?  Mfise vyiínshí.

ibiintu  Ufis $e$ ibiintu ziingáahé?  Mfise vyiínshí.

imbáangaangwé  Ufis $e$ imbáangaangwé ziingáahé?  Mfise nyíinshí.

impuúzu  Ufis $e$ impuúzu ziingáahé?  Mfise nyíinshí.

abatéetsi  Ufis $e$ abatéetsi baangáahé?  Mfise beénshí.

abashófeéri  Ufis $e$ abashófeéri baangáahé?  Mfise beénshí.

imidúga  Ufis $e$ imidúg $a$ ingáahé?  Mfise myíinshí.

imyaaka  Ufis $e$ imyaak $a$ ingáahé?  Mfise myíinshí.

amapikipiki  Ufis $e$ amapikipiki angáahé?  Mfise mënshí.

amasúka  Ufis $e$ amasuk $a$ angáahé?  Mfise mënshí.

Exercise 10. 'Which?' Concord with an adjective.

'Which motorcycle do you like?'

ipikipiki  Ukuund $a$ iyííhe pikipi? 

amapikipiki  Ukuund $a$ ayaáhe mapikipiki?

urupaapuro  Ukuund $a$ uruúhe rupaapuro?

impaapuro  Ukuund $a$ iziíhe mpaapuro?

ibiro  Ukuund $a$ ibííhe biro?

1caámbarwa  Ukuund $a$ ikííhe caámbarwa?

ivyaámbarwa  Ukuund $a$ ibííhe vyáámbarwa?

urubáangaangwé  Ukuund $a$ uruúhe rubáangaangwé?
imbaangaangwe  Ukuund a izihe mbangaangwe?
akazi  Ukuund a akaahe kazi?
umwiigiisha  Ukuund a uwuhe mwiigiisha?
ururimi  Ukuund a uruhe rurimi?
ikaraamu  Ukuund a irihe karaamu?
iraangi  Ukuund a irihe raangi?
isuka  Ukuund a yiifihe suka?

Practice Conversation 1.

You ask Mr. whether he speaks Lingala.

Uravug a iriingara?  
Ndarivuga nabi naabi.

You express curiosity concerning the length of time.

Umaz e igihe kiingan’ a ikí,wiig a iriingara?  
Maz e ukweezi kumwe gusa.

Practice Conversation 2.

You go on by asking about the difficulty of Lingala.

Iriingara riragooye?
You would like to learn it yourself, and ask whether his teacher can help you.

Eegó. Umwiígiisha waaw arashóbora kumfasha?

Free Conversation.

1. A needs a clerical worker who speaks some English. B, who has been studying English for a short time, applies for the position.
2. C is a European who knows a little Kirundi but has had no experience with any other African language. He asks D, a speaker of Kirundi who also knows some Swahili (or some other African language) how Kirundi and the other language compare with one another.
Dialog 1.

umuvuu kanyi (1, 2) sibling

1A Urafis abavuu kanyi

[__ _ __ _]  Do you have many brothers and sisters?

been shi?

2B Oya si been shi caane. No, (they are) not very many.

mweene (1, 2) one who belongs to

mweenewaacu my sibling of the same sex

mushikaanje (1, 2) term for his sister, used by a boy

biri two

nyene also

3B Mfise beenewaacu I have two brothers, and also two sisters.

[babiri na bashikaanje

[__ _ __ _] babiri nyene.

4A Bafis  imyaak ingana How old are they?

[iki? -ruta (-ruse) to pass, surpass]
5B  Beenewáacu baraanduta.  My brothers are older than I.
    inyuma (9, 10)  behind

6B  Bashíkaanje nabó bari  And my sisters are younger
    muu nyuma zaanje  than I. ('are behind me!')
    umuvýéeyi (1, 2)  parent

7A  Abavyéeyi baawe  Are your parents still living?
    baracaariho?  ('are they still there?')

8B  Barího bóóse.  [Yes], they both are (there).
    -bá (-báye)  to be, to reside

Dialogue 2.

9C  Beénewáanyu babáhe?  Where do your (m.) brothers
    murúmuna (1, 2)  live?
    -báana (-báanye)  a junior sibling
    to live together, live
    with or near

10D  Murúmunaanja baabaana  The younger one lives with
    na ábavyéeyi báacu.  our parents.

11D  Afis e imyákaká cumí.  He is ten years old.
    mukúru (1, 2)  senior person
12C Na mukúru waawe?

And the older?

13D Mukúru waanje 'n₁

M My older [brother] is a student in Kitega.

umunyéeshuú₁

1

Gitéga.

Dialogue 3.

14E Mukúru waawe akor a

What kind of work does your older [brother] do?

akazi nyabaki?

umubaaₐj₁ (l, 2)
carpenter

15F 'n₁ umubaaₐj₁.

He's a carpenter.

-roonka (-roonse)
to receive, get

\{ amahera (6) \}
money

\{ amafaraa nga (6,) \}

16E Umubaaₐj₁ araroonk a

A carpenter makes [good] money!

amahera.

Vocabulary: Names of some occupations.

Mweénewácu 'n₁ umubaaₐj₁. worker in wood

'nu₁ umwúubatsi builder
Mweénewáacu \( n_1 \) umukáraáni clerk

\( n_1 \) umwuúngere herdsman

\( n_1 \) umudaándaza merchant

\( n_1 \) umupóórïsi policeman

\( n_1 \) umuróvyí fisherman

Go through the third part of the basic dialogue again, substituting other words for /umubaaj1/.
Vocabulary: Kinship terms. The following are words which ego (a man) will use in referring to the individual shown on the chart.

1. sogókurú
2. nyogókurú
3. sogókurú
4. nyogókurú
5. daatá waácu
6. (umugóre wa daata waácu )
7. umugabó wa séengé
8. séengé
9. daatá/daaawé
10. maamá/maawé
11. maarúme
12. (umugóre wa máarúme)
13. (umugabó wá maamawáacu)
14. maamá waácu
15. mweéne(daatá)waácu
16. mweéne (daatá)waácu or mushíkaácu
17. muvyáraanje
18. muvyáraanje
19. mweéne wáacu(I being a man)
   older sibling: mukúrwáanje
   or mukúru waánje
20. mushíkaanje (I being a man)
   younger sibling: murúmunaanje
21. mweéne wáacu
22. mushíkaanje
23. umuvyáará
24. umuvyáará
25. mweénewáacu
26. umugóre wa mwéenewáacu
27. murámwaanje
28. mushíkaanje
29. umugoré waanje
30. murámwaanje
31.
32.
33. murámwaanje
34. umuhuúngwaácu
35. umukoóbwáacu
36. } umwíshwa or
37. } muvyaraanje
38. umuhuúngu
39. umukoóbwa daughter
   (umwiígeme) girl
40.
Note that the list does not include the words which ego would use in addressing those persons, and that it also does not indicate what those persons would call ego.

[The student should check the above kinship terms to be sure that they agree with his tutor's usage, and should also elicit the terms which are missing from this list.]

1. **A note on the tones of words used with */na/ and, with.**

   In general, the tones of words which follow */na/ are different from the tones of the same words in most other environments.

   - ibiíndi
   - n a íbiíndi
   - ikinyarwaanda
   - n a íkinyarwaanda

   The above examples, which illustrate the simplest case, show that the first vowel of the word that follows */na/ has a high tone.

   A slightly more complex relationship is illustrated by the word for 'my (m) sister'.

   - bashíkaanje
   - na bashíkaanje

   my (m) sisters
   with my sisters
Here, on the basis of the first set of examples, one might have expected */nabáshíkaanje/*. In this instance, however, and in many other instances where one might expect to find two consecutive high tones with a word, only the first is actually used. This principle holds true even where the two vowels are in the same syllables:

beénewáacu  my siblings of my sex

na béénewáacu  and " " "

When the initial vowel of the noun is the i that is used with Cl. 9-10, then the/na'/form begins with/níi -/: 

ingwá

níngwá

[Exercises 1, 2 provide an opportunity for practice in alternating these tonal patterns on nouns.]

There are a number of other elements in Kirundi which behave tonally like/na/. This tonal behavior will be called DEFERRED HIGH TONE, symbolized in citation forms by an acute accent written after the element.

[For practice with these tonal alternations, see Exercises 1, 2, 7.]

2. Ordinal numerals.

The same tonal rules that have been described in the preceding note for /na/ apply to the combination of any concordial prefix (/vy/, /w-/, /z-/ etc) plus /-a/. This has already been illustrated in some of the day names introduced in Unit 2.

tatu   (This is the root for 'three!', but it is never used without a prefix.)
gatatu  third, three
wagatatu  (of the) third
uwagátatu  ('[day](of)'third') i.e. 'third day,' Wednesday
Another illustration is found in the dialogue for Unit 6:

Urwaagáátatu ́n₁ ikirúndí. ́The third [language] is Kirundi.́

Exercise 1. Tones of nouns after/na/ 'and, with': use the two nouns in both possible orders.

'I have a motorcycle and a car.'
'I have a car and a motorcycle.'

<table>
<thead>
<tr>
<th>Noun 1</th>
<th>Noun 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>ipikipiki-umudúga</td>
<td>Mfisₐ ipikipiki n₁ umudúga.</td>
</tr>
<tr>
<td></td>
<td>Mfisₐ umudúga n₁ ipikipiki.</td>
</tr>
<tr>
<td>abavyéeyi-beenewáacu</td>
<td>Mfisₐ abavyéeyi babiri, na beenewáacu bataanu.</td>
</tr>
<tr>
<td></td>
<td>Mfisₐ beenewáacu bataanu, n₁ ábavyéeyi babiri.</td>
</tr>
<tr>
<td>beenewáacu-bashíkanje</td>
<td>Mfisₐ beenewáacu bataanu, nabashíkaanje babiri.</td>
</tr>
<tr>
<td></td>
<td>Mfisₐ bashíkaanje babiri, na beenewáacu bataanu.</td>
</tr>
<tr>
<td>ikáraámu-igitabo</td>
<td>Mfisₐ ikáraámu, n₁ igitabo.</td>
</tr>
<tr>
<td></td>
<td>Mfisₐ igitabo n₁ ikáraámu.</td>
</tr>
<tr>
<td>igitabo-ingwá</td>
<td>Mfisₐ igitabo n₁ ingwá.</td>
</tr>
<tr>
<td></td>
<td>Mfisₐ ingwá n₁ igitabo.</td>
</tr>
<tr>
<td>umushófeéri-umudúga</td>
<td>Mfisₐ umushófeéri n₁ umudúga.</td>
</tr>
<tr>
<td></td>
<td>Mfisₐ umudúga n₁ umushófeéri.</td>
</tr>
<tr>
<td>ibitabo-impuúzu</td>
<td>Mfisₐ ibitabo n₁ impuúzu.</td>
</tr>
<tr>
<td></td>
<td>Mfisₐ impuúzu n₁ ibitabo.</td>
</tr>
</tbody>
</table>

[NB The tones heard in Line 3, Col. 2 of the recorded version of this exercise are/na bashíkaanje/.]
Exercise 2.  'We need a carpenter and a builder.'
'We need a builder and a carpenter.'

umwúubatsi--umubaaji
  Dukene ye umwúubatsi n_a úmubaaji.
  Dukene ye umubaaji n_a umwúubatsi.

umwuúngere--umushuumba
  Dukene ye umwuúngere n_a úmushuumba.
  Dukene ye umusnuumba n_a umwuúngere.

umupóorísi--umudaándaza
  Turoonder a umupóorísi n_a umudaándaza.
  Turoondera umudaándaza n_a umupóorísi.

Exercise 3.  Object prefixes with /-ruta/.

'Are you older than _____?'
'No, he's older than I.'
'I'm not older than he.'

Uraruta mweénewányu?
  Oya araanduta.
  Sindamurúta.

Uraruta mushíkaawe?
  Oya araanduta.
  Sindamurúta.

Uraruta bashíkaawe?
  Oya baraanduta.
  Sindabarúta.
Urara mwiishwaawe?
Oya araanduta.
     Sindamurúta.

Urara daata?'
Oya araanduta.
     Sindamurúta.

Daat' aruruta só?
Oya daat' aruruta.
     Só'ntamurúta.

Umwíigisha wáac araturuta?
Eeg' araturuta.
     'Ntitumurúta.


'André has a lot of books.'

'How many has he?'

'He has five.'

ibitabo Anderey' afixe ibitabo vyiínshi.
     Afise biingáahé?
     Afise bitaanu.

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Exercise 5. The verb /-bá/ in the sense of 'to reside'. Answer should use the most appropriate place expression.

'Does a herdsman live in the city?'
No, he lives in the country.'

Umwuúnger  e aba mu gisagára?
Oya. Ab  a  i muhíra.
Umwúubats  i aba mu gisagára?
Eeg  ó aba mu gisagára.
Umuróvy₁ aba mu gisagará?
  Oy₂ aba ku kivuko.
Umudaándaz₃ aba mu gisagará?
  Eeg₄ aba mu gisagará.
Umupóoris₁ aba mu gisagará?
  Eeg₄ aba mu gisagará.
Ababaaji baba mu gisagará?
  Abeénshi bab₅ i muhira; abaándi baba mu gisagará.

Exercise 6. The infinitive /gusuumba/ 'to surpass' corresponding to English 'than'. Immediate indicative affirmative vs. negative.

'This machine is heavy.'
'Is it heavier than the others?'
'It's not heavier than the others.'

imáshiíni  Iyi máshiíni iraremeereye.
  Iraremeereye gusuumba₁iziíndi?
    Ntireméereye gusuumba₁iziíndi.
igitabo -remeera  Iki gitabo kiraremeereye.
  Kiraremeereye gusuumba₁ibiíndi?
    Ntlkireméereye gusuumba₁ibiíndi.
ururími -goora  Uru runími runagooye.
  Runagooye gusuumba₁iziíndi?
    Ntirugooyé gusuumba₁iziíndi.
Exercise 7.

Immediate indicative affirmative vs. negative. Tone of noun after /ya/ vs. tone without /ya/.

'A carpenter gets more money than a builder.'

'A builder doesn't get more money than a carpenter.'

'The pay of a builder is not equal to that of a carpenter.'

umubaaji-- Umubaaji araroonk a amaher á gusuumb a umwuubatsi.

umwuubatsi

Umwuubatsi 'ntaroonk á amaher á gusuumb a umubaaji.

Amaher a á umwuubatsi 'ntanganá na ay á umubaa j i.

umwuubatsi-- Umwuubatsi araroonk a amaher á gusuumb a umushófeéri.

umushófeéri

Umushófeéri 'ntaroonk á amaher á gusuumb a umwuubatsi.

Amaher a á umushófeéri 'ntanganá na ay á umwuubatsi.

umudaándaza-- Umudaándaza araroonk a amaher á gusuumb a umubaaji.

umubaaji

Umubaaji 'ntaroonk á amaher á gusuumb a umudaándaza.

Amaher a á umubaaji 'ntanganá ná ay á umudaándaza.

umuúngere-- Umupóoorísi araroonk a amaher á gusuumb a umuúngere.

umupóoorísi

Umuúngere 'ntaroonk á amaher á gusuumb a umupóoorísi.

Amaher a á umuúngere 'ntanganá ná ay ó umupóoorísi.
Exercise 8. Mental addition and subtraction of two with reference to various numbers.

'André is six years old.'
'His older sibling is eight years old.'
'His younger sibling is four years old.'

Anderey a afis e imyák a itaandátu.
Mukůruw e afis e imyák a umunaání.
Murũmunaw e afis e imyák a íné.
Yōhaán a afis e imyák a indwi.
Mukůruw e afis e imyák a iceénda.
Murũmunaw e afis e imyák a itaanu.
Mari a afis e imyák a itaanu.
Mukůruw e afis e imyák a indwi.
Murũmunaw e afis e imyák a itatu.

Practice conversation 1.

Do your sons live here? 
Abahuńgu baawe bab a aha?

Oya ‟ntibab a aha.

Where do they live?
Bab ahe?

Bab a 1 Ngoozi.

What do they do?
Bakor a 1kí?

Umwé ń1 umudaándaza.
Uwuünd1 ń1 umupóríš1.

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Practice conversation 2.

Does your son, Umuhuungu waaw e aráazi know how to read? gusoma?

How old is he? Afis e imyák a ingáahé?

What does nyina mean? 'Nyina' bivug a ikí?

Practice conversation 3.

How old is your younger sibling? Murúmunaa afis e imyák a ingáahé?

Does he live with your parents? Abaana n a ábavyéeyi báanyu?

Practice conversation 4.

Are you a student? Ur₁ umunyéeshuúre?

Arábíizi buhóro bú-horo. Ataanguye vubá.

Afis e itaanu. Nyin a aramwíiza gusoma.

'Umuvyéeyi wíiwé.'

Afis e icúmi n a índwi.

Oy a aba mu gisagára.

N₁umwúubatsi.

Oya namáz e imyák a itatu gusa mw iishuúre.
Do you like Urakuunda kwōubaka? to do building?

Ndabíkuunda caane.

Ababaaji bararoonk a amafaraanga.

Free conversation.

1. A asks B about the number and ages of his children, and about what they want to become.

2. A (a Murundi) asks B (a European) about his family back in the states: where they live, and what they do.
BASIC DIALOGUE
Dialogue 1.
1A  Uracáá₁  umusóre?  Are you still a bachelor?
2B  Oya ndafísₑ  umugóre.  No, I'm married ('I have a wife.')
3A  Mufisₑ  abaana baanganₐ  How many children do you (pl.) have?
4B  Babiri:  umuhùngu wₐ  Two:  a four year old boy and a two year old girl.
     iimyaakₐ  iné, nₐ
     umukoóbwₐ  wₐ  iimyaakₐ
     ibiri.
5A  Ni vyiízá caane.  That's very nice!

Dialogue 2.
6C  Mweénewaanyu arafísₑ  Is your brother married?
     umugóre?
7D  [___ ___] 
   Oy a aracáar1 umusóre. No, he's still a bachelor. 
   ngáahé how many?

8C  [___ ___] 
   Amaze imyák a ingáahé? How old is he?
   miroongo (4) multiples of ten; lines

9D  [___ ___] 
    Miroong o ibiri. Twenty.

10C [___ ___] 
    Múrumwaaw e aracáar1 Is your wife's brother a bachelor also? (1...a bachelor and he)
    umusóre nawé?

11D [___ ___] 
    Oya n1 umugabo. No, he's (a) [married] (man).

Vocabulary: Numbers 1 - 20

'John is one year old'.

Yohaání afis e umwák a umwé 1
   imyák a ibiri 2
   itatu 3
   iné 4
   itaanu 5
   itaandatu 6
   indwi 7
   umunaání 8

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1. The pronunciation of /miroongo/ before vowels.

Being in Class 4, the word /miroongo/ as a numeral is always followed by a word that begins with the concordial prefix /i-/.
Depending on speaker and on style of speech, the final /o/ may be retained (/miroongo ibiri/), or may lose its syllability (/miroongwibiri/, with no lengthening of the vowel after /gw/), or may be lost altogether (/miroongibiri/).
[For practice with multiples of ten, see Exercise 8, and also Exercises 9-11.]
2. Vowel length in constructions with /na/ plus a numeral.

When /na/ stands before a word that begins with a vowel, it may be either elided or assimilated. It is assimilated if the vowel that follows it is a concordial prefix:

/na/ plus /umwe/ is ordinarily pronounced /nuumwe/, and will usually be written in this book /n a uumwe/

/na/ plus /ine/ is ordinarily pronounced /niine/, and will be written /n a iine/.

/na/ plus /itatu/ is /niitatu/, to be written /n a iitatu/.

The high tone i on the mora that follows /na/, just as it was in those forms that had an intervening consonant (Unit 7, Note 1).

The high tone that is found on the second syllable of the word (e.g. /umwe/, /ine/) is not present after /na/, in accordance with the principle discussed in the same note in connection with /bashikaanje/.

When the initial vowel of the numeral is not a concordial prefix, but is a part of the root itself, then the /a/ of /na/ is elided, and the vowel that carries the 'deferred' high tone comes to be the first in the word. One can picture the relationship between the unelided and the elided forms in terms of a process, in four separate stages:

1. /na/ + /indwi/ → /na/ + /ibir i/
2. /na indwi/ (placement of tone) → /na /ibir i/
3. /n indwi/ (elision') ('assimilation') → /nil ibiri/
4. /nindwi/ (actual pronunciation) /niiibir i/

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Note that the vowel of /nǐndwi/ is short even though most vowels before a nasal plus a stop or fricative are long.

It should be remembered that when a long vowel with high tone on the second mora occurs in other than penultimate position, it may have the pitch pattern [---] instead of [...].

Thus:

niñe is [---]

but

niıtatu is [---]

[For practice on combinations of /na'/ with numerals, see Exercises 9-11.]

3. **Possessives used without nouns.**

In Exercise 3, the word /gusuumba/ 'to surpass' is followed directly by possessives, with no accompanying noun:

Abáana baanje ́ni baníni gusuumba abáawé.

'My children are bigger than yours.'

...gusuumba abáábo. '...than theirs.'

As one would expect (Unit 3, Note 2), the possessive has the augment vowel. What is new is the tonal pattern:

<table>
<thead>
<tr>
<th>After a noun:</th>
<th>Without a noun:</th>
</tr>
</thead>
<tbody>
<tr>
<td>baanje</td>
<td>abáanjé</td>
</tr>
<tr>
<td>baawe</td>
<td>abáawé</td>
</tr>
<tr>
<td>bíiwé</td>
<td>abííwé</td>
</tr>
<tr>
<td>básucu</td>
<td>abaácu</td>
</tr>
<tr>
<td>básanyu</td>
<td>abaányu</td>
</tr>
<tr>
<td>básabo</td>
<td>abaábo</td>
</tr>
</tbody>
</table>
Note that in the right hand column all the singular possessives have one tone pattern, and all the plurals have another. [For practice on this point, see Exercise 3.]

4. A note on the tone of the copular /ˈnɪ/ and /ˈsɪ/.

The element /ˈnɪ/ has appeared in a number of sentences in the preceding dialogues. /Nɪ/ is used where a third person subject is followed by a noun or adjective with which it is to be equated in some way:

Izína ryaanje ˈni Yohaání. My name is John.
It may also be used where no explicit subject is given:
Nì yylízá. It's fine.

The tone of this particle is high if it is not immediately preceded by pause or by silence; after pause or silence its tone is low. This 'provisional' tonal behavior will be symbolized by an acute accent placed just before the word; /ˈnɪ/.

The negative counterpart of /ˈnɪ/ is /ˈsɪ/. It behaves tonally just like /ˈnɪ/.
[For practice with 'provisional high tone', see Exercise 1, and also Exercises 9-11.]
Exercise 1. Provisional high tone on the copulas /nɪ/ and /sɪ/.

'Are your children small?'  'They're not very small.'

mutó 'small'

[ ] [ ]

Abáana báanyu ní bató? 'Si bató caane.

munínĩ 'large'

[ ] [ ]

Abáana báanyu ní baníni? 'Si baníni caane.

mureemure 'tall'

[ ] [ ]

Abáana báanyu ní bareebare? 'Si bareebare caane.

mugúfi 'short'

[ ] [ ]

Abáana báanyu ní bagúfi? 'Si bagúfi caane.

mukúru 'old'

[ ] [ ]

Abáana báanyu ní bakúru? 'Si bakurú caane.

mwiizá 'good looking'

[ ] [ ]

Abáana báanyu ní beeza? 'Si beeza caane.

[The student should supply the grapič representation of pitch by filling in the spaces between square brackets over each sentence.]
Exercise 2. Possessive pronouns.

Does he know my children?

Jeewé  Aráaz₁ abaana baanje?
wené  Aráaz₁ abaana baawe?
Yohaání Aráaz₁ abaana bíiwé?


'My children are bigger than yours.'

Abáana baanje ni baníni gusuumbₐ abáawé.
bíiwé  Abáana baanje 'ni baníni gusuumbₐ abíiwé.
bakuru Abáana baanje 'ni bakurú gusuumbₐ abíiwé.
bató  Abáana baanje 'ni bató gusuumbₐ abíiwé.
báabo Abáana baanje 'ni bató gusuumbₐ abaábo.
baké  Abáana baanje 'ni baké gusuumbₐ abaábo.
beénshi Abáana baanje 'ni beénshi gusuumbₐ abaábo.
baawe Abáana baanje 'ni beénshi gusuumbₐ abáawé.
bareebare Abáana baanje 'ni bareebare gusuumbₐ abáawé.
baníni Abáana baanje 'ni baníni gusuumbₐ abáawé.

Exercise 4. Values of the numerals.

[Directions: Do the exercise on the following page at least three times. First, use the sentences for imitation. The second time, use one sentence as the cue, and give as response the sentences that follow it. Then practice giving response
sentences in which the numbers are 2 greater or 1 less than the number in the cue sentence.]

Dufis\textsubscript{e} igitabo kimwé. 1
Dufis\textsubscript{e} ibitabo bibiri. 2
Dufis\textsubscript{e} ibitabo bitatu. 3
Dufis\textsubscript{e} ibitabo biné. 4
Dufis\textsubscript{e} ibitabo bitaanu. 5
Dufis\textsubscript{e} ibitabo bitaandátu. 6
Dufis\textsubscript{e} ibitabo indwi. 7
Dufis\textsubscript{e} ibitabo umunaání. 8
Dufis\textsubscript{e} ibitabo iceénda. 9
Dufis\textsubscript{e} ibitabo cúmi. 10
Dufis\textsubscript{e} ibitabo cúmi na kímwe. 11
Dufis\textsubscript{e} ibitabo cúmi na bibiri. 12
Dufis\textsubscript{e} ibitabo cúmi na bitatu. 13
Dufis\textsubscript{e} ibitabo cúmi na bíné. 14
Dufis\textsubscript{e} ibitabo cúmi na bitaanu. 15
Dufis\textsubscript{e} ibitabo cúmi na bitaandátu. 16
Dufis\textsubscript{e} ibitabo cúmi \textsubscript{n\textsubscript{a}} indwi. 17
Dufis\textsubscript{e} ibitabo cúmi \textsubscript{n\textsubscript{a}} umunaání. 18
Dufis\textsubscript{e} ibitabo cúmi \textsubscript{n\textsubscript{a}} iceénda. 19
Dufis\textsubscript{e} ibitabo miroong\textsubscript{o} ibiri. 20
Exercise 5. Concord with numerals.

2  
ibiintu  Mfis e ibiintu bibiri. I have two books.
amakeéte  Mfis e amakeéte abiri. I have two letters.

3  
imbaangaangwé ikíínga  Mfis e imbaangaangwé zitatu. I have three bicycles.

impuúzu  Mfis e impuúzu zitatu. I have three articles of clothing.
imáshiíni  Mfis e imáshiíni zitatu. I have three machines.

4  
máshiíni  Mfis e máshiíni ziné. I have four machines.
beenewáacu  Mfis e beenewáacu bané. I have four brothers.
abahuúngu  Mfis e abahuúngu bané. I have four sons.
abíígiisha  Mfis e abíígiisha bané. I have four teachers.

7  
imidúga  Mfis e imidúga indwi. I have seven teachers.
amapikipiki  Mfis e amapikipiki indwi. I have seven bicycles.

ibiintu  Mfis e ibiint indwi. I have seven things.
amakeéte  Mfis e amakeét indwi. I have seven letters.
imbaangaangwé  Mfis e imbaangaangwé indwi. I have seven bicycles.
abahuúngu  Mfis e abahuúngu indwi. I have seven sons.

10  
imbaangaangwé  Mfis e imbaangaangwé cúmi. I have ten bicycles.
Exercise 6. Contrast between numeral with and without /nal/.

There are ten children in the school.

There are five tall [ones] and five short [ones].

Many people use /ikeete/ (5, 6) in place of /iceete/ (7, 8).
Exercise 7. High tone on /ˈsi/. Concord from one sentence to another.

'Our children are not numerous.'

'We have only two.'

abáana Abáana báacu ˈsi beénsi.
Dufise babirí gusa.

abahuúngu Abahuúngu báacu ˈsi beénsi.
Dufise babirí gusa.

bashíkaanje Bashíkaanje ˈsi beénsi.
Mfísé babirí gusa.

impaapuro Impaapuro záacu ˈsi nyíínsi.
Dufísé zibíri gusa.

amakáraámu Amakáraámu yáacu ˈsi meénsi.
Dufísé abíri gusa.

ibitabo Ibitabo vyáacu ˈsi vyiínsi.
Dufísé bibíri gusa.

[N.B. Some speakers prefer the sentence pattern /ntidufisˈibitabo vyiínsi./]

Exercise 8. Practice in adding multiples of ten. [The tutor should give the numbers to be added, and the student should give the entire sentence including the sum. For home study, the student may use the right-hand column as cues.] [Some speakers prefer /kwoongeezə/ to /kwoongerezə/.]

Icúmi kwoongerezə icúmi ˈni miroongə ibíri. 10 + 10 = 20

Miroongə ibíri kwoongerezə icúmi ˈni miroongə itatu. 20 + 10 = 30
BASIC COURSE

UNIT 8

Miroong o itatu kwingereza icúmi̓ ni 30+ 10 = 40
miroong o iné.

Miroong o iné kwingereza icúmi̓ ni 40+ 10 = 50
miroong o itaanu.

Miroong o iné kwingereza miroong o ibiri 40+ 20 = 60
̓ni miroong o itaandátu.

Miroong o itaanu kwingereza miroong o ibiri 50+ 20 = 70
̓ni miroong o indwi.

Miroong o iné kwingereza miroong o iné 40+ 40 = 80
miroong o umunaáni.

Miroong o itaandátu kwingereza miroong o 60+ 30 = 90
itaatu ̓ni miroong o iceénda.

Miroong o indwi kwingereza miroong o itatu 70+ 30 = 100
̓ni 1 ijana.

[NB The instructor may prefer to use /guteerana na/ in place of
/kwingereza/ in Exercises 8-11.]

Exercise 9. Addition of numbers such that the sum is a multiple
of ten.

Gataanu kwingereza gataanu ̓ ni icúmi. 5+ 5 = 10
Cúmi na gátaanu kwingereza gataanu ̓ ni 15+ 5 = 20
miroong o ibiri.

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UNIT 8  KIRUNDI

Miroong₀ ibiri na gátaanu kwoongereza

gataanu 'ni miroong₀ itatu.

Miroong₀ itaandátu na gátaanu kwoongereza

gataanu 'ni miroong₀ indwi.

Miroong₀ umunaání na gátaanu kwoongereza

gataanu 'ni miroong₀ iceénda.

Miroong₀ iceénda na gátaanu kwoongereza

gataanu 'ni miroong₀ i jana.

Cúmi na gátaandátu kwoongereza kané 'ni

miroong₀ ibiri.

Miroong₀ ibiri na gátaandátu kwoongereza

kané 'ni miroong₀ itatu.

Miroong₀ itatu na gátaandatu kwoongereza

kané 'ni miroong₀ iné.

Miroong₀ itaanu na gátaandatu kwoongereza

kané 'ni miroong₀ itaandátu.

Exercise 10. Addition of miscellaneous numbers less than 100.

Miroong₀ ibiri na gátatu kwoongereza

23 + 7 = 30

indwi 'ni miroong₀ itatu.

Miroong₀ iné na gátaanu kwoongereza

45 + 7 = 52

'ni miroong₀ itaanu na kábiri.

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Exercise 11. Addition of numbers under 100.

Umunaáni kwoongereza gatatu 'ni cúmi
na rímse.

Cúmi a úmunaáni kwoongereza gatatu 'ni
miroong o ibiri na rímse.

Cúmi a úmunaáni kwoongereza kané 'ni
miroong o ibiri na kábiri.
Cúmi n úmunaáni kwoongereza gataanu

\[ 18 + 5 = 23 \]

\[ 19 + 5 = 24 \]

\[ 19 + 7 = 26 \]

\[ 29 + 7 = 36 \]

\[ 69 + 7 = 76 \]

\[ 99 + 7 = 106 \]

Practice conversation.

You ask how many children John has.

Yo hàrn afis abáana baangáahé?

Afise bataandátu.

You comment that he has more than you have, and ask the age of the oldest.

Arabáfise kuunsuumba.

Imfúra yíiwé ifis imyáak Ingáahé?

Afís e icúmi na iíne.
You ask the age of his youngest. Umuhérerezi wíwísé
afise imyáaká
ingáahé?
Amazé umwáaká umwé.

Free conversation.

Talk about the composition of your own family, and of a number of other real-life families.
BASIC DIALOGUE

Dialogue 1.

1A Abavyéeyi baawe bafis_e
[ - - - - - ]
abáana baangáahé?
-vyáara (-vyáaye)
[ - - - - - ]
How many children do your parents have?
to give birth to

2B Bamaze kuvyáara bataanu:
[ - - - - - ]
abiígeme batatu n_a
[ - - - - - ]
They have (finished bearing) five: three girls and two boys.
ábahuúngu babiri.

ryáari?
[ - - ]
when?

3A Buubatse ryáari?
[ - - ]
When did they get married?
('When did they build?!')

4B Hahez_e imyáaka cúmi
[ - - - - ]
na íftaanu.
[ - - - - ]
It has been ('there have ended!') fifteen years.

5A Bafis_e imyák_a ingáahé?
[ - - - - ]
How old are they? ('How many years do they have?!')

dáawé (1)
my father

6B Daawé amaze imyáaka
[ - - - ]
Miroong iné.
My father is 40.

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imfúra (9)   eldest of a set of siblings

7A  [\_\_\_\_\_\_\_\_]  Is your (pl.) oldest (sibling) a boy (son) or a girl (daughter)?

[\_\_\_\_\_\_\_\_\_\_]  umuhuungu cáanké 'n_i

[\_\_\_\_\_\_\_\_\_\_\_]  umukoóbwa?

umwiígemé (1, 2)   daughter, girl

8A  [\_\_\_\_\_\_\_\_\_\_\_\_\_]  [She] is a girl.

Dialogue 2.

9C  [\_\_\_\_\_\_\_\_]  How are you?

10D  [\_\_\_\_\_\_\_\_]  Fine.

11C  [\_\_\_\_\_\_\_\_\_\_\_\_\_\_]  And how are things at home?

-komera (-komeye) to be vigorous, robust

12D  [\_\_\_\_\_\_\_\_\_\_\_\_\_\_]  Everyone is in good health.

[NB Lines 11 and 12 could be replaced by:]

11C  [\_\_\_\_\_\_\_\_\_\_\_\_\_\_]  Are they in good health at home?

-órórérwa (-óróréwe) to be easy
I muhirá baróorohewe. They're fine (at home).

Vocabulary supplement: People about whom routine inquiry may be made.

'What ('who') is the name of the eldest child in your family?'
imfúra Íziná ry a ímfúra yáanyu ní indé? eldest child
umuhérerezi Íziná ry a umuhérerezi wáanyu ní indé? youngest child
só Íziná ryaa só ní indé? your father
nyoko Íziná ryaa nyoko ní indé? your mother
shóobuja Íziná ryaa shóobuja ní indé? your employer, boss
umugeenzi Íziná ry a umugeenzi waawe ní indé? friend

'What is the oldest child in your family called?'
imfúra Ímfúra yáanyu yiitwa ng o ikí?
umuhérerezi Umuhérerezi wáanyu yiitwa ng o ikí?
só Só yiitwa ng o ikí?
nyoko Nyoko yiitwa ng o ikí?
shóobuja Shóobuja yiitwa ng o ikí?
umugeenzi Umugeenzi waawe yiitwa ng o ikí?
abageenzi Abageenzi baawe biitwa ng o ikí?

[NB The word /ngo/ 'that' is commonly used to introduce a clause used in indirect discourse. The combination /ngo ikí/ is pronounced /ngwikí/.]

¹ Compare /daatábuja/'my boss', /shéebuja/'his, her boss'.

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1. A note on participial verb forms, immediate, affirmative.

The verb forms spelled *wiiga* in the following two sentences have different tonal patterns:

Wiiga amasāhā angāahē ku muūsi? How many hours a day do you study?
Umaz e igihe kiingan’ īkī wīgā ikiruūndī? How much time have you spent studying Kirundi?

The verb /wīgā/ is a PARTICIPIAL form, while /wiiga/ is INDICATIVE. Participial counterparts exist for most indicative forms, except that in most tenses there is no distinction between conjunct and disjunct participials. The distinction between perfective and imperfective aspects is found in participial as well as indicative forms.

The immediate participial form has high tone on the first vowel after the first consonant of the word. The remaining tones are low, both for high verbs and for low verbs.

The situations in which one uses a participial and not the corresponding indicative are not susceptible to succinct summation. They should therefore be learned one at a time. For the present, practice with this form will be confined to its use in questions and statements about the duration of various activities. [See Exercises 1-6.]

Exercise 1. Formation of participials with subject prefix consisting of consonant plus vowel. Verbs with and without an object prefix.

'How long have you (pl.) spent, [you] studying Kirundi?'

kwīgā Mumaz e igihe kiingan’ īkī mwīgā ikiruūndī?
Mumaz e igihe kiingan’ īkī múcliigā?
gusoma Mumaz e igihe kiingan’ īkī músom ā ico gitabo?
Exercise 2a. Formation of participials with subject prefix consisting of a vowel. Verbs with and without an object prefix.

How long did you (sg.) spend, (you) studying Kirundi?

How long did you spend (you) studying it?

Umaz e igihe klingán a ikí wíig a ikiruúndi?
Umaz e igihe klingán a ikí ucíiga?

Umaz e igihe klingán a ikí usóm a ico gitabo?
Umaz e igihe klingán a ikí ugísoma?

Umaz e igihe klingán a ikí umésuur a izo mpuúzu?
Umaz e igihe klingán a ikí uzímesuura?
Exercise 2b.

Umaz e igihe kiiingá na ik i ubá háno?

Exercise 3. Participial forms, immediate affirmative, vowel-initial vs. consonant-initial.

We've been washing [clothes] for an hour.

I've been washing [clothes] for an hour.

Have you (pl.) been washing [clothes] for an hour?

Have you (sg.) been washing [clothes] for an hour?

They have been washing [clothes] for an hour.

He has been washing [clothes] for an hour.
Exercise 4. Participial forms, immediate affirmative, without object prefix.

'I've finished a year (I) studying Kirundi.'  '(You) studying only Kirundi?'

jeewé Maze umwáaka níiga ikiruúndi.

icóongerezá Maze umwáaka níiga icóongerezá.

 tweebwé Tumaz e umwáaka twíiga icóongerezá.

kwaandika Tumaz e umwáaka twíiga kwaandika.

wé Amaz e umwáaka yíiga kwaandika.

kugeendeesh a umudúga Amaz e umwáaka yíiga kugeendeesh a umudúga.

bó Bamaz e umwáaka bíiga kugeendeesh a umudúga.

iriingara Bamaz e umwáaka bíiga iriingara.
Exercise 5. Participial forms, immediate affirmative, with and without object prefix.

'I've spent a week (I) studying Kirundi.'

'I've spent a week studying it.'

Maze iyínga níig a ikiruúndi.
Maze iyínga ndáciíga.

Tumaz e iyínga twíig a ikiruúndi.
Tumaz e iyínga túciíga.

Amaze ukwéezi yíig a ikiruúndi.
Amaze ukwéezi acííga.

Umaze igihe kiingan a ikí wíig a ikiruúndi?
Umaze igihe kiingan a ikí ucííga?

Umaze igihe kiingan a ikí usóm a izi mpaapuro?
Umaze igihe kiingan a ikí uzísoma?

Amaze isáh a asóm a izi mpaapuro.
Amaze isáh a azísoma.

Tumaz e amasah a abiri dúsom a izi mpaapuro.
Tumaz e amasah a abiri túzisoma.
Exercise 6. Participial after /haheze/.

'It has been 15 years since they built that school.'

kwúubak a ishuúri Haheze imyáak a ibiri búubats e iyo shuúri.
kumúbona Haheze imyáak a ibiri ndámuboonye.
kuvyáara Haheze améez i abiri avyáay e umwáana.
kuroonka Haheze améez i abiri aróons e amahera.
kuduuga Haheze améez i abiri túdouze.

Practice conversation 1.

Where do your parents live? Abavyéeyi baawe babáhe?

Baba i Bjuumbura.

What kind of work does your father do? Só akor a akazi nyabáki?

Ni umudaándaza.

How long has he been doing that work? Amaz e igihe kiingan á ikí akór a ako kazi?

Imyáak a itatu.
Practice conversation 2.

How many children do you (pl.) have?  
Mufiŝe abáana baangáahé?

How old is the eldest?  
Imfúr̂̂ ifiŝe imyáak̂́ ingáahé?

Is [the eldest] a boy or a girl?  
N₁ umuhuúngu 'caanké  
‘n₁ umukoóbwa?

Practice conversation 3.

Where does she go to school?  
Yiigáhe?

What grade is she in?  
Ari mu mwáaka  
wa káangàahé?

Does she like to study?  
Arakúunda kwíiga?

Yiiga kwíishaúr₁  
rya 'Saint Michel'.
UNIT 10

REVIEW

Exercise 1. Subject prefixes for personal subjects.

'How are you?' 'I'm fine.'

Urakomeye? Ndakomeye.
Arakomeye? Arakomeye.
Murakomeye? Turakomeye.
Barakomeye? Barakomeye.

Exercise 2. Affirmative vs. negative indicative.

'Are you in good health?' 'I'm not well.'

Urakomeye? Sinkoméye.
Arakomeye? Ntakoméye.
Murakomeye? Ntidukoméye.
Barakomeye? Ntibakoméye.

Exercise 3. Object prefixes, Classes 7 and 11, with affirmative verbs.

'Have you received a letter?' 'I have received it.'

Uraaons e ikeéte? (or/iceéte/(7,8)) Ndariroonse.
Araroons e ikeéte? (or/iceéte/(7,8)) Arariroonse.
Muraroons e ikeéte? (or/iceéte/(7,8)) Turariroonse.
Bararoons e ikeéte? (or/iceéte/(7,8)) Barariroonse.
Exercise 4. Affirmative vs. negative.

'Have you begun?'  'I haven't begun.'

Urataanguye?  Sintaanguye.

Arataanguye?  Ntataanguye.

Murataanguye?  Ntidutaanguye.

Barataanguye?  Ntibataanguye.

Exercise 5a. Object prefix, affirmative, high verb.

'Did you see my books?'  'I've just seen them.'

ibitabo  Urabóonye ibitabo vyaaanje?  Ndabíboonye.

igitabo  Urabóonye igitabo caanje?  Ndakíboonye.

urupaapuro  Urabóonye urupaapuro rwaanje?  Ndaruáboonye.

umusózi  Urabóonye umusózi?  Ndawúboonye.

imisózi  Urabóonye imisózi?  Ndayíboonye.

umudúga  Urabóonye umudúga waanje?  Ndawúboonye.

imidúga  Urabóonye imidúga yaanje?  Ndayíboonye.

umugeenzi  Urabóonye umugeenzi waanje?  Ndámúboonye.

abageenzi  Urabóonye abageenzi-baanje?  Ndabáboonye.
impuúzu (sg) Urabóonye impuúzu yaanje? Ndayíboonye.
impuúzu (pl) Urabóonye impuúzu zaanje? Ndazíboonye.

Exercise 5b. Object prefix, affirmative, low verb.

'Do you need my books?' 'I need them.'

ibitabo Urakeney e ibitabo vyaaanje? Ndabikeneye.
igitabo Urakeney e igitabo caanje? Ndagikeneye.

umudúga Urakeney e umudúga waanje? Ndawukeneye.

ikáraámu Urakeney e ikáraámu yaanje? Ndarikikeneye.
           yaanje? Ndayikeneye.

iraángi Urakeney e iraángi ryaanje? Ndarikeneye.

[After both halves of Exercise 5 have been completed separately, they should be combined.]

Exercise 6. Object prefix Classes 11 and 9, negative verbs.

'Have you received paper?' 'I haven't received it.'

Uraroons e urupaapuro? Sindaruróonse.
Araroons e urupaapuro? Ntaruróonse.
Muraroons e urupaapuro? Ntitururóonse.
Bararoons e urupaapuro? Ntibaruróonse.

Uraroons e ingwá? Sindayiróonse.
Araroons e ingwá? Ntayiróonse.
Muraroons e ingwá? Ntituyiróonse.
Bararoons e ingwá? Ntibayiróonse.
Exercise 7. Conords.

How many books does he need?  He needs four.

ibitabo  Akeney e ibitabo biingáahé?  Akeneye biné.
amakáráámu  Akeney e amakáráám u angáahé?  Akeneye ané.
abaantu  Akeney e abaantu baangáahé?  Akeneye bané.
abashuumba  Akeney e abashuumba baangáahé?  Akeneye bané.
abateetsi  Akeney e abateetsi baangáahé?  Akeneye bané.
imáshiíni  Akeney e imáshiíni ziingáahé?  Akeneye ziné.
amapikipiki  Akeney e amapikipiki angáahé?  Akeney e ané.
ibiintu  Akeney eibiintu biingáahé?  Akeney e biné.
imbáangaangwé  Akeney eimbáangaangwéziingáahé?  Akeneye ziné.

Exercise 8. Negative vs. affirmative with no object prefix.

We don’t have three children.  We have two.

abáana  Ntidufis e abáana batatu.  Dufise babiri gusa.
barúmuna  Ntidufisé barúmuna báacu bané.  Dufise batatu gusa.
abahuúngu  Ntidufis e abahuúngu bataanu.  Dufise bane gusa.
abakoóbwa  Ntidufis e abakoóbwa bataandátu.  Dufise bataanu gusa.
UNIT 10  KIRUNDI

Exercise 9. Affirmative vs. negative with object prefixes.

<table>
<thead>
<tr>
<th>English</th>
<th>Kirundi</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Are your siblings older than you?'</td>
<td>Beénewáanyu barakuruta? Ntibaandúta.</td>
</tr>
<tr>
<td>'They are not older than I.'</td>
<td>Ntibaamfásha.</td>
</tr>
<tr>
<td>kuruta</td>
<td>Beénewáanyu barakuruta? Ntibaandúta.</td>
</tr>
<tr>
<td>gufásha</td>
<td>Beénewáanyu baragúfasha? Ntibaamfásha.</td>
</tr>
<tr>
<td>kubóna</td>
<td>Beénewáanyu barakúbona? Ntibaambóna.</td>
</tr>
<tr>
<td>gutégeera</td>
<td>Beénewáanyu baragútegeereye? Ntibaantegéereye.</td>
</tr>
<tr>
<td>kuroondera</td>
<td>Beénewáanyu barakuroondera? Ntibaandóondera.</td>
</tr>
</tbody>
</table>

Exercise 10. Negative with object prefix.

<table>
<thead>
<tr>
<th>English</th>
<th>Kirundi</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Don't you like this book?'</td>
<td>Ntukuund' a iki gitabo? Oya 'sindagikúunda.</td>
</tr>
<tr>
<td>'No, I don't (like it).!'</td>
<td></td>
</tr>
<tr>
<td>gukúunda</td>
<td>Ntukuund'a izi mpuúzu? Oya 'sindazikúunda.</td>
</tr>
<tr>
<td>impuúzu</td>
<td></td>
</tr>
<tr>
<td>kumesuura</td>
<td>Ntumesúuy e izi mpuúzu? Oya 'sindazimésuuye.</td>
</tr>
<tr>
<td>lvyaámbarwa</td>
<td>Ntumesúuy e ibi vyaámbarwa? Oya 'sindabimésuuye.</td>
</tr>
<tr>
<td>gukenera</td>
<td>Ntukene 'ye ibi vyaámbarwa? Oya 'sindabikénéye.</td>
</tr>
<tr>
<td>ikeéte</td>
<td>Ntukene 'ye iri keéte? Oya 'sindarikénéye.</td>
</tr>
<tr>
<td>kwaandika</td>
<td>Ntiwaandíts e iri keéte? Oya 'sindaryaánditse.</td>
</tr>
</tbody>
</table>

[Speakers of Kirundi may differ among themselves as to whether the first word in Column 3 should be /eegó/ or /oya/.]
Exercise 11. Verb vs. singular agentive noun vs. plural agentive noun.

'Some people cook.'

'They are called cooks.'

'Do you know a good cook?'

gutéeka  Bamwé baratéeka.

Biltw a abatéetsi.

Uraaz₁ umutéetsi mwiizá?

kubaaza  Abaándi barabaaza.

Biltw a ababaaji.

Uraaz₁ umubaaji mwiizá?

gucúra  Abaándi baracúra.

Biltw a abacúzi.

Uraaz₁ umucúzi mwiizá?

kurima  Abaándi bararima.

Biltw a abarimyi.

Uraaz₁ umurimyi mwiizá?

kugeendeesh  Abaándi barageendeesh₁ imidúga.

Biltw a abashófeéri/abadéreva.

Uraaz₁ umushófeéri mwiizá?

gukóra  Boóse barakóra.

Biltw a abakózi.

Uraaz₁ umukózi mwiizá?

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Exercise 12. Reply in the negative, first using a noun object,
and then using an object prefix.

'Are these languages very difficult?' ('Do these languages
have a great difference?')

'They aren't very different.' ('They do not have a
great difference.')

'They aren't.' ('They don't have it.')

Izi ndimí zifísete itáandukaaníro riníni?

Ntizífísete itáandukaaníro riníni.

Ntizírifíse.

Uráazí iriingara?

Siinzí iriingara.

'Sindaríizi.'

Abavyéeyi baawe bafísete abáana beénshí?

Ntibafísete beénshí.

Ntibabaríse.

Abaándi bararuta Yohaání?

Ntibarutá Yohaání.

Ntibamurúta.

Abáana bató baratéeka?

Ntibateeká.

Uraroondera umutéetsí?

Sindoondérea umutéetsí.

Sindamuróondera.
Exercise 13. Practice with concords.

Barafís e imbáangaangwé?
   Do they have bicycles?
Eegó barazífise.
   Yes, they have (them).
Bafise nyínshi?
   Do they have many?
Oya bafise nké.
   No, they have few.
Ni ziingáahé?
   How many are [there]?
Zitaanu gusa.
   Only five.
Ni nínini?
   Are they large?
Zimwé 'ni níni, iziíndi 'ni ntó.
   Some are large, others are small.
Bafise imbaangaangwé ntóonto nké.
   They have a few small bicycles.
Ndakeneye rumwé rutó.
   I need one small [one].
Barafís e ibitabo?
   Do they have books?
Eegó barabífise.
   Yes, they have (them).
Bafise vyiínshi?
   Do they have many?
Oya bafise biké.
   No, they have few.
Ni blingáahé?
How many are [there]?
Cúmi na bítaanu.
Fifteen.
Ni vyiizá?
Are they good?
Bimwé ´ni vyiizá, ibiíndi ´si vyiizá caane.
Some are good, others are not very good.
Bafis e ivyíizá biké.
They have a few good ones.
Ndakeneye kimwé ciizá.
I need one good [one].
Barafís e amakáraámu?
Do they have pens?
Begó barayáfise.
Yes, they have (them).
Bafise meénshi?
Do they have many?
Oya bafise maké.
No, they have few.
Ni aangáahé?
How many are [there]?
Cúmi na rímwe gusa.
Only eleven.
Ni manínimánini?
Are they large?
Amwé ´ni maníní, ayaándi ´ni mató.
Some are large, others are small.
Bafise maníní maké.
They have a few large ones.
Ndakeneye rimwé riníni.
I need one large one.

[The three preceding dialogues are almost, but not completely parallel to one another. Make up similar dialogues using other Kirundi nouns.]
Exercise 14. Tones after /na\/. 

<table>
<thead>
<tr>
<th>Daatá waácu</th>
<th>Nyogókuru na dáatá waácu</th>
<th>My grandmother and my paternal uncle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Umugoré waanje</td>
<td>Daatá waácu na Úmugoré waanje</td>
<td>My father's brother and my wife</td>
</tr>
<tr>
<td>Maamá</td>
<td>Umugoré waanje na máamá</td>
<td>My wife and my mother</td>
</tr>
<tr>
<td>Mweénéwáacu</td>
<td>Maamá na Mweénéwáacu</td>
<td>My mother and my sibling of the same sex</td>
</tr>
<tr>
<td>Mushikaaanje</td>
<td>Mweénéwáacu na Múshikaaanje</td>
<td>My sibling of the same sex and my sister (I being a man)</td>
</tr>
<tr>
<td>Murámwaanje</td>
<td>Mushikaaanje na Múramwaanje</td>
<td>My sister and my sibling-in-law</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ibio n a Íbaánki</th>
<th>The office and the bank</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isóko</td>
<td>Ibaánki n a Isóko</td>
</tr>
<tr>
<td>Ibitaro</td>
<td>Isóko n a Ibitaro</td>
</tr>
<tr>
<td>Ingó</td>
<td>Ibitaro n a Íngó</td>
</tr>
<tr>
<td>Umurimyí</td>
<td>Íngo n a Umurimyí</td>
</tr>
</tbody>
</table>
Practice conversation 1.

You ask a friend whether Kirundi and Kinyarwanda are very different. You also ask whether Lingala and Swahili are the same.

Ikiruündi n a íkinyarwaanda bifiôt e itándukaaniro riníni?

'Ii bímwé aríko bifiôt e itándukaaniro ritó.

Iriingara n a ígiswaáhíri ́ni bímwé?

Simbiízi. Siinzí iriingara.

Practice conversation 2.

Ask how many children your friend's parents have, and whether the other children are older than he is.

Abavyéeyí baawe bafiês e abáana baangáahé? Bafise bané.
Abaândi barakuruta?

Begó, ndi

umuhérerezi wáabo.

Practice conversation 3.

Ask a friend what Umuunt u ateká yiitwa
a person who does ng o 1ki?
called, and whether he knows
a good cook.

Yiitw a umutéetsi.

Uráaz, umutéetsi

mwiizá?

Begó, uramuroondera?

Practice conversation 4.

You ask a friend Shóobuja avug a ururím 1
what language ruúhe?
his employer speaks. After
he replies, you ask whether
his employer doesn't speak
Rundi.

Avug a igifaraánsa

n a ígiswaáhirí gusa.

Ntavug a Ikiruúndi?
Practice conversation 5.
You ask a friend where his father works, and then what he does.

Sabahe? On, Akor iki? a

Aba mu rugó rwíiwé.

Akor a ikí?

Ararima.

Practice conversation 6.
You ask your friend what a certain friend of his does. His reply prompts you to ask whether the friend lives in the city.

Umugeenzi waaw akor a ikí?

'Ní umudaánda. Aba mu gisagára?

Eegó ab a 1 Gitéga.
UNIT 11

BASIC DIALOGUE

Dialogue 1.

form of address used when name doesn't come readily to tip of tongue

1A Bwaakéeye ga ntuú! Good morning!

2B Bwaakéeye néezál Good morning!

-zímurura (-zímuruye) reverse of 'to lose'

-zímira (-zímiye) to get lost (persons)

3A Nzimurura naazímiye. Show me the way. I'm lost.

-rora (-roye) to direct oneself toward

4B Urora héhéé? Where are you going?

imisíyoóní (4, 4) mission

5A Ndora kumisíyoóní. I'm going to the mission.

-komeza (-komeje) to continue on

-táambuka (-táambutse) to step over, pass

6B Komeza, utaambúké amabarabar á abiri.

Go straight ahead, [and] cross two streets.

haanyuma after that

-gira (-gize) to do

7A Haanyuma ngirée nte? Then what should I do?

-shika (-shitse) to arrive

8B Uzoob a ushítsého. You'll be there. ('You will be you-having-arrived there.')
9A Urakóze caane. Thanks a lot!
   \[ agasaaga. \] Good bye!

10B Be. Geend\(_a\) amahóro! Well, good luck (Go well).

**Dialogue 2.**

11C Ndora ku misíyoóni. I'm going to the mission.

12D Imisíyoón\(_i\) iríhe? Where is the mission?
   \[ ubuseruko (14) \] \[ [to the]east \]

13C Iri mu buseruko bwaa 'commissariat'. It's east of the police station.
   \[ 'province'; 'provincial offices'? \]

14D Ibiro vyaa 'province' \[ \text{province}\] \[ uburééngero (14) \] \[ [to the]west \]
   biríhe?

15C Biri mu bureéngero bw\(_a\) \[ \text{they're west of the market.} \]
   ísőko.
   \[ uruhaánde (11, 10) \] \[ \text{side, part} \]
   \[ ipóósita (9, 6) \] \[ \text{post office} \]

16C Bir\(_i\) i ruhaánde y\(_a\) \[ \text{they're near the post office.} \]
   íipóósita.

17D Ku biro vya 'arondissements' \[ \text{where are the offices of the} \]
   níhe?
   \[ ubumanuko (14) \] \[ [to the]south \]
   \[ ibitaro (8, 8) \] \[ \text{hospital} \]
18c Ni mu bumanuko bw a íbitaro. They're south of the hospital.

Supplementary Vocabulary: Points of reference within a city.

Where is the bank? 'It is west of the roadway.'
ibaánki  Ibaánk1 íryhe?  Iri mu burenge o bw a íbarabara.
imisíyoóni  Imisíyoón1 íryhe?  Iri mu burenge o bw a íbarabara.
ihóoteéri (9, 6)  Ihóoteér1 íryhe?  Iri mu burenge o bw a íbarabara.
amahóoteéri  Amahóoteérí aríhe?  Ari mu burenge o bw a íbarabara.
ibitaro  Ibitaro biríhe?  Biri mu burenge o bw a íbarabara.
inzu y a íisaánsi  Ku nzú y a íisaánsi  gasoline station
nyhe?
'commissaire'  Ku nzú yá 'commissaire'  police chief
nyhe?
musitaantéeri (la)  Kuu nzú yá musitaantéeri  administrator
pl. baamusitaantéeri  nyhe?
ikibaánza (7, 8)  Ikibaánza có kw iisóko  square
kiríhe?
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1. A note on imperatives.

   The imperative consists of the imperfective stem of a verb, with or without an object prefix:

   Komeza. 'Continue on [in the direction].'
   Geend a amahoro. 'Go well.'
   Nzimurura. 'Show me the way.' ('Unlose me.')

   In the imperative, high and low verbs alike have low tone.

   The imperative forms are suitable for requests between equals. They are also used for perfunctory commands and requests such as the ones cited above. For real requests, however, greater courtesy calls for the use of the negative conditional. One such form has already been met:

   Ntwosubiramwo? 'Please repeat.' ('Wouldn't you repeat?')

   In these forms also, there is no distinction between high and low verbs, both having low tones. [For practice, see Exercises 1, 6.]

2. A note on the copular forms used in specifying locations.

   In sentences which specify or ask about the locations of things, the word which follows the subject may be the defective /-ri/ with a subject prefix, or it may be /ni/, which has no
prefix. Both are usually translated 'is'. If the subject is a noun with no preceding locative prefix, the copular form is subject prefix plus /ri/. If the noun is preceded by a locative, /ni/ is used:

Ibíro...bíríhe? Where is the office?
Kú biro...níhe? Where is [the area of] the office?

Note also the tonal difference.

[For practice, see Exercises 6, 7.]

3. The negative imperative.

The dialogues for this unit contain no examples of the negative counterparts of imperative forms. Such forms are:

'Ntuúgaruke háno. 'Don’t (you sg.) return here.'
'Ntimúgaruke háno. 'Don’t (you pl.) return here.'

The underlined words are in fact negative subjunctives (Unit 18, Note 1). Note the placement of high tone when the subject prefix begins with a consonant (e.g. /'ntimúgaruke/) and when it does not (e.g. /'ntuúgaruke/). [For practice, see Exercises 3-5.]

Exercise 1. Requests, using either the imperative or the negative conditional forms.

'Begin to work.'
Taangura gukóra. 'Please begin to work.'

Ntiwootaangura gukóra?
'Ntiwoogeenda kwíiga?
'Ntiwoogaruk á ubu?

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gusúbiira  Subiira kuvúga.  "Ntiwoosubiira kuvúga?
kuja  Ja\(\text{k}w\)\(\text{m}-\)lisóko.  "Ntiwooj\(\text{k}w\)\(\text{m}-\)lisóko?
gufásha  Mfasha kurima.  "Ntiwoomfasha kurima?
kuroondera  Roondera igitabo caanje.  "Ntiwooroondera igitabo caanje?

Exercise 2.  Locative questions and answers with and without /ku-/.

 imisíyoóni  Imisíyoóni irlhe?  Irl  iruhaánde ya ísóko.
k u  misíyoóni  Ku  misíyoóni níhe?  N  iruhaánde ya ísóko.
ibitaro  Ibitaro biríhe?  Bir  iruhaánde ya ísóko.
k u  bitar o  Kubitaro níhe?  N  iruhaánde ya ísóko.
amahóoteéri  Amahóoteéri  aríhe?  Ar  iruhaánde ya ísóko.
k u  mahóoteéri  Ku  mahóoteéri níhe?  N  iruhaánde ya ísóko.
musitaanteéri  Ku nzu ya musitaan-teéri níhe?  N  iruhaánde ya ísóko.

ikibaanza  Ikibaanza kiríhe?  Kir  iruhaánde ya ísóko.

Exercise 3.  Infinitive vs. negative imperative (pl.).

'We want to return here.'  'Don't return here.'
Dushaaka kugaruka háno.  'Ntimúgaruke háno.
Dushaaka kuja i muhýra.  'Ntimúj e i muhýra.
Exercise 4. Infinitive vs. negative imperative (sg.).

'I want to begin to work.'  
'Don't begin to work.'

Nshaaka gutáangura gukóra.  
'Ntuútaangure gukóra.

Nshaaka kugeenda ku kibaánza.  
'Ntuúgeende ku kibaánza.

Nshaaka kujá i muhíra.  
'Ntuújé i muhíra.

Nshaaka kugaruka háno.  
'Ntuúgaruke háno.

Nshaaka gusúbira kuvúga.  
'Ntuúsubire kuvúga.

Nshaaka gutáambukú ibarabara.  
'Ntuútaambukú e ibarabara.

Exercise 5. Negative imperative (singular vs. plural).

'Don't [you (sg.)] study!'  
'Don't [you (pl.)] study!'

'Ntiwíige.  
'Ntimwíige.

'Ntuúsubire kuvúga.  
'Ntimúsubire kuvúga.

'Ntuúgaruke háno.  
'Ntimúgaruke háno.

'Ntuújé i muhíra.  
'Ntimújé i muhíra.

'Ntuúgeende ku kibaánza.  
'Ntimúgeende ku kibaánza.
Exercise 6. Places within a city; a new use of the participial.

When you (sg.) have arrived at the mission, continue on.

When you (sg.) have arrived at the bank, continue on.

When you (sg.) have passed the bank, continue on.

When you (sg.) have passed the hotels, continue on.

When you (pl.) have passed the hotels, continue on.

When you (pl.) have passed/crossed the street, continue on.

When he has passed/crossed the street, he should continue on.

When he has passed the hospital, he should continue on.

When we have passed the hospital, we are to continue on.
Exercise 7. Vowel length with locative vs. vowel length with possessive.

\begin{align*}
\text{ibaánki} & \quad \text{Ndora kuu baánki.} \quad \text{Inzu yáac } u \text{ iri mu} \\
& \quad \text{kw iibaánki.} \quad \text{bumanuko } bw_a \text{ ibaánki.} \\
\text{ihóoteéri} & \quad \text{Ndora kuu hóoteéri.} \quad \text{Inzu yáac } u \text{ iri mu} \\
& \quad \text{kw iihóoteéri.} \quad \text{bumanuko } bw_a \text{ ihóoteéri.} \\
\text{amahóoteéri} & \quad \text{Ndora ku mahóoteéri.} \quad \text{Inzu yáac } u \text{ iri mu} \\
& \quad \text{bumanuko } bw_a \text{ amahóoteéri.} \\
\text{inzu yáanyu} & \quad \text{Ndora kuu nzu yáanyu.} \quad \text{Inzu yáac } u \text{ iri mu} \\
& \quad \text{bumanuko } bw_a \text{ inzu yáanyu.}
\end{align*}
ibitaro  Ndora ku bitaro.  Inzu yáac iri mu bumanuko bw a íbitaro.

ibiro yaanje  Ndora ku biro yaanje.  Inzu yáac iri mu bumanuko bw a íbiro yaanje.

ikibaánza  Ndora ku kibaánza.  Inzu yáac iri mu bumanuko bw a íkibaánza.

iseengero  Ndora kw iiiseengero.  Inzu yáac iri mu bumanuko bw a íseengero.

uruseengero  Ndora ku ruseengero.  Inzu yáac iri mu bumanuko bw a úruseengero.

ipóosíta  Ndora kuu póosíta.  Inzu yáac iri mu bumanuko bw a íipóosíta.

'commissariat'  Ndora kuu 'commis-sariat'.  Inzu yáac iri mu bumanuko bwaa 'commissariat'.
(kw 11'commissariat')

Practice conversation.

Excuse me.  Mbabarira.

I'm lost. Please Naazímiye.  Ntiwoonzimurura? straighten me out.

Urora héhé?
I'm going to the police station.

Then what do I do?

Thank you very much!

Good bye.

Ndora kuu 'commissariat'.

Haanyuma ngirée nte?

Urakóze caane.

N₁ agasaaga.

Taambukₐ amabarabara atatu.

Utáambutse iryagátatu uzoobₐ ushítsëho.

Ee. Geendₐ amahóro.
BASIC DIALOGUE

1A  Aha 'niho ngishik' i a Bujuumbura.
    I've just arrived in Usumbura.

2A  Ndoonder a uwoómfasha.
    I'm looking for someone who might help me.
    güte
    to do how?

3B  Uroonder a uúgufasha ku-
    gira güte?
    You are looking for someone
    -menyeera
    (-menyereye)
    who will help you to do what?
    to be accustomed to

4A  Sindáamenyeer a i a Bujuumbura.
    I don't know Usumbura yet.

5B  Ukeney e ikí nóoné?
    Then what do you need?

6A  Nkeney e ibiintu
    vyiínshi.
    I need a lot of things.

7B  Nooné noogufashaá nte?
    -tabaara (-tabaaye)
    -éreka (-éretse)
    inzira (9, 10)
    Well, how might I help you?
    to help
    to show
    way, path

8A  Ntabaara, unyerék e
    inzir a ijá ku
    mahóoteéri.
    Help me please, show me the
    way (which goes) to the
    hotels.
9B Ushaaka gushikäyo ryáarí? When do you want to get there?
-šóboka (-šóbotse) to be possible
10A Vuba, bíshobotse. As soon as possible.
-fata (-fase) to take, get
11B Fata itagisi. Take a taxi.
-ca (-ciie) to turn, cut
-mara (-maze) to finish, spend time
i bũryo or: i buryó to the right
12B Umáze gushikiir a When you get to the big avenue, go to the right.
ibarabara riníni,
uc i buryó.
-réengaana (-réengaanye) to pass
-hiindukira (-hiindukiye) to turn
-i bubáamfu to the left
13B Uréngaany e inzu When you have passed by six houses, turn left.
zitaandátu, uhiindúkirì e
i bubáamfu.
-bá (-báaye) to be
14B Ibaánk i zooba irí i The bank will be on your right.
buryó bwaawe.
-saanga (-saanze) to find, watch
You'll find the hotel behind the bank.

<table>
<thead>
<tr>
<th>Number</th>
<th>Location</th>
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<tbody>
<tr>
<td>1</td>
<td>ku radio</td>
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<td>2</td>
<td>Hotel Tanganika</td>
</tr>
<tr>
<td>3</td>
<td>ibitaro</td>
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<tr>
<td>4</td>
<td>Savonnerie</td>
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<tr>
<td>5</td>
<td>ku kivuko</td>
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<td>Paguidas</td>
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<td>9</td>
<td>Platarundi</td>
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</tbody>
</table>

[A map of a part of a fictional city in Burundi.]
Supplementary dialogues.

In order to acquaint the student with a wide range of possible replies to his requests for street directions, this Unit contains a larger number of supplementary dialogues than the preceding Units, but has no separate section for Supplementary Vocabulary.

Point X to Point 1 on the map

-kúrikira (-kúrikiye) to follow
-gana (-ganye) to direct toward
uburáruuko (14) the north

Ukurikir_{a} iri barabara ugána You follow this street north.
mu buráaruuko.

Utáambutse rýry_{a}, uc ubón_{a} When you cross that one [pointing]
inzu yaandítsekó 'Radio'. you'll see a building where

kurí to
i bubaámfu on the left

Ni kurí uru ruhaánde rw_{a} It's to the left.
i bubaámfu.

Point X to Point 2

Ntiwoonyerek_{a} ahó Hoteéri Would you please show me where
Tanganik_{a} irí? the Tanganika Hotel is?
haákurya

Ni iyọ uboná haákurya ya íbarabara.

umuryáango (3, 4)
Umuryáango uri ku ruúndi ruhaánde.

on the other side
It’s that one [that] you can see on the other side of the street.
door

The entrance is on the other side.

Point X to Point 3

Ntiwoonzimurura?
Would you please give me directions?

Uroráhe?
Where are you going?

Ndora ku bitaro.
I’m going to the hospital.

N₁ aaha nyéne.
It’s right here.

imbavu (9, 10)
side of building

hiírya
the opposite side from this

Umuryáango uri muu mbavu zó hiírya.
The entrance is on the opposite side.

Point X to Point 6

Naja kurí 'Luvinco' aríko naazímiye.
I was going to 'Luvinco', but I got lost.

Ntiwoohaanyereka?
Would you please show it to me?

amaróra
toward
Kurikir\textsubscript{a} iri barabar\textsubscript{a} amaróra \textit{Follow this street south.}\mu\textsubscript{a} bumanuko.

heépfo \textit{below}

Iri heépfo y\textsubscript{a} íkibaánza. \textit{It's below the square.}

\textbf{Point X to Point 5}

Twaaja ku kivuk\textsubscript{a} aríko \textit{We were going to the port, but}\textsubscript{a} twaaazímiye.

Ntiwoohatweereka? \textit{Would you show it to us?}

Mukomez\textsubscript{a} iri barabarara múja \textit{You continue on this street}\mu\textsubscript{a} bumanuko.

Múgliye kuréenga\textsubscript{a} ikibaánza \textit{When you have passed the}\textsubscript{a} maka bubaámfu.

-héra (-héze) \textit{to end}

-óóse \textit{all}

Niyó\textsubscript{1} nz\textsubscript{u} iherá zóóse 1 \textit{It is the last building on the}\textsubscript{a} bubaámfu.

\textit{left ('the building which ends all on the left').}

\textbf{1. A note on relative verb forms.}

In Kirundi, as in English or French, a verb with its objects may be used as a modifier of a substantive. In European languages, this is done by using a special relative pronoun at the beginning of the clause. Kirundi is quite different:
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Iyi nzir_a  ija ku misíyoóni.  This road goes to the mission.

iyi nzir_a  ijá ku misíyoóni...  this road that goes to the mission...

Izi nzu zihera zóóse i bubbámfu.  These buildings end all on the left.

izi nzu zihera zóóse i bubbámfu...  the buildings which end all on the left...

The words /ijá/ and /zihera/ in these examples are RELATIVE verb forms, in contrast to /ija/ and /zihera/, which are indicative, and also in contrast to /zíhera/ which is participial. (The forms with the stem /-ja/ are parts of a defective paradigm).

In general, relative forms of the immediate tense have high tone on the postradical syllable. This is the same tonal pattern that was found on the immediate negative indicative forms in Unit 4. Note that the monosyllabic stem /ja/, which has no postradical syllable, has high tone on the stem itself.

Relative forms are used when a verb is used as a modifier of a substantive. Relative verbs have no separate disjunct forms. [For practice with relative forms of verbs, see Exercises 1-5 and 7-8.]

2. Relative pronouns.

The dialogue for this unit contains the following expressions:

...ahó Hoteéri T. irí.  (there) where the Hotel T. is.

Ni iy_o uboná...  It is that one, [that] you see...
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The relative clauses in these examples do not modify nouns which are present in these sentences. In place of the nouns, and indicating the classes of the nouns, are the forms which have been underlined. They will be called RELATIVE PRONOUNS (Meeussen § 371 'precessives'). The relative pronoun for each class is just like the distal demonstrative (Unit 3, Note 2), except for the tone on the final syllable: /iyo/ vs. /iyó/, for example. [For practice, see Exercise 4.]

Exercise 1. Relative forms of some familiar verbs.

'A person who cooks is called a cook.'

gutéeka Umuunt u ateeká yiitw a umutéetsi.
gucúra Umuunt u acurá yiitw a umucúzi.
kubaaza Umuunt u abaazá yiitw a umubaaji.
kurima Umuunt u arimá yiitw a umurimyi.
kuvoma Umuunt u avomá yiitw a umuvomyi.
gutéeka Abaantu bateeká biitw a abatéetsi.
kwíiga Abaantu bigá biitw a abíigíishwa.
kugeendeesha Abaantu bagendeëesh a imídúga biitw a abashófeéri.
kwaandikiisha Abaantu baandíkiish a imáshiíni biitw a abakáraáni.
Exercise 2. Another use of relative forms: 'who(sg.)?'

"It is who(sg.) who speaks Kirundi?"

kuvúga 'Niindé ayug_a ikiruündi? Who speaks Kirundi?
kwaandika 'Niindé yaandík_a abaantu? Who signs people in/up?
gusoma 'Niindé asom_a icóngeréza? Who reads English?
kumenya 'Niindé az_1 urubáangaangwe? Who knows [how to ride] a bicycle?
kwíiga 'Niindé yiig_a igiswaahlri? Who is studying Swahili?
kumesuura 'Niindé amesúur_a impuúzu? Who washes clothes?

Exercise 3. Relative forms with 'who(pl.)'

kuvúga 'Nibaandé byug_a ikiruündi? Who (pl.) speak Kirundi?
kwaandika, gusoma, -zi, kwíiga, kumesuura, kugoroora.

Exercise 4. Sentences (Col. 2) that contain relative pronouns.

'Where is the hotel?'

'Please tell us where the hotel is.'

Ihóoteér_u iríhe?

Ntiwootwerek_a ah_u ihóoteéri irí?

Imbaangaangwe záacu zíríhe?

Ntiwootweerek_a ah_u imbaangaangwe záacu zírí?
Ibiro vyíiwé biríhe?
Ntiwootweerek<sub>a</sub> ah<sub>ó</sub> ibiro vyíiwé birí?

Umudúga waawe uríhe?
Ntiwootweerek<sub>a</sub> ah<sub>ó</sub> umudúga waawe urí?

Imfúra yáacu iríhe?
Ntiwootweerek<sub>a</sub> ah<sub>ó</sub> imfúra yáac<sub>u</sub> irí?

Ingwá záacu ziríhe?
Ntiwootweerek<sub>a</sub> ah<sub>ó</sub> ingwá záacu zirí?

Iraángi ryáacu riríhe?
Ntiwootweerek<sub>a</sub> ah<sub>ó</sub> iraángi ryáacu rirí?

Ikáraámü ryáacu riríhe?
Ntiwootweerek<sub>a</sub> ah<sub>ó</sub> ikáraámü ryáacu rirí?

Amakáraámü yáac<sub>u</sub> aríhe?
Ntiwootweerek<sub>a</sub> ah<sub>ó</sub> amakáraámü yáac<sub>u</sub> arí?

Exercise 5. Affirmative indicative vs. negative indicative vs. affirmative relative.

'Does this path go to town?'

'This [one] doesn't go to town.'

'Please show me the path that goes to town.'

Iyi nzír<sub>a</sub> ija mu gisagára?

Iyi ntilijá mu gisagára.

Ntabaaar<sub>a</sub> unyerék<sub>e</sub> nzír<sub>a</sub> ija mu gisagára.

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Uyu mukárań₁ akora muu 'commissariat'?  

Uyu 'ntakorá muu 'commissariat'.

Ntabaar a unyerék̤ e umukárań₁ akora muu 'commissariat'.

Iyi tagis₁ iraziimbusutse?

Iyi 'ntiziimbusutse.

Ntabaar a unyerék̤ e itagis₁ iiziimbusutse.

Uyu mubooy₁ amesuur a impúzu?

Uyu 'ntamesúur a impúzu.

Ntabaar a unyerék̤ e umubooy₁ amesúur a impúzu.

Iki gitabo kiróroshe?

Iki 'nticooróshe.

Ntabaar a unyerék̤ e igitabo cooróshe.

Ukor a aka kazi?

Aka 'sikó nkorá.

Ntabaar a unyerék̤ e akaz₁ ukorá.

Exercise 6. Affirmative vs. negative instructions.

'Turn to the right.'  'Don't turn to the left.'

guhiindukira 'Hiindukirir a buryó.  'Ntuúhiindukirir e bubaámfu.

kugeenda  'Geend a buryó.  'Ntuúgeend e bubaámfu.

uburáaruuko  'Geenda mu buráaruuko.  'Ntuúgeende mu bumanuko.

kujá  'Ja mu buráaruuko.  'Ntuúje mu bumanuko.

ubuseruko  'Ja mu buseruko.  'Ntuúje mu buréengero.
Exercise 7. Indicative vs. relative tone patterns on /-ri/ 'be'.

nyuma  Ihooteéré₁ ir₁ i nyuma
        yₐ ìbaánki₁. The hotel is behind the bank.
        
        Inzₜ ir₁ i nyuma yₐ ìbaánki ‘ni ihóoteéri. The building which is behind the bank is a hotel.

isóko  Ihooteéré₁ ir₁ i nyuma
        yₐ isóko. The hotel is behind the market.
        
        Inzₜ ir₁ i nyuma yₐ isóko ‘ni ihóoteéri. The building which is behind the market is a hotel.

ubúryo Ihooteéré₁ ir₁ i buryó
        bwₐ isóko. The hotel is to the right of the market.
        
        Inzₜ ir₁ i búryo bwₐ isóko ‘ni ihóoteéri. The building which is to the right of the market is a hotel.

ikibaánza Ihooteéré₁ ir₁ i nyuma
        yₐ ikibaánza. The hotel is behind the square.
        
        Inzₜ ir₁ inyuma yₐ ikibaánza ‘ni ihóoteéri. The building which is behind the square is a hotel.

haákurya Ihooteéré₁ ir₁ haákurya
        yₐ ikibaánza. The hotel is beyond the square.
        
        Inzₜ ir₁ haákurya yₐ ikibaánza ‘ni ihóoteéri. The building which is beyond the square is a hotel.

ikivuko Ihooteéré₁ ir₁ haákurya
        yₐ ikivuko. The hotel is beyond the port.
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Inz, irí haákurya y a íkivuko ńi ihóoteéri. The building which is beyond the port is a hotel.

heépfo Ihóoteéri irí heépfo y a íkivuko.
The hotel is near [on the lower level] the port.

Inz, irí heépfo y a íkivuko ńi ihóoteéri. The building which is [on the lower level] near the port is a hotel.

[NB Absence of high tone on the 'relative' use of /iri/ in the second sentence of each line in Exercise 7.]

Exercise 8. Indicative affirmative vs. relative indicative vs. negative indicative.

Ibi bitabo biróoroshe?

Turakeney e ibitabo vyooróshe. Are these books easy?

Ibi ńtivyooróshe. We need easy books.

Izo ndími ziragooye kwíiga?

Turakeney e indími zigooyé. These are not easy.

Izi ńtizigooyé. We need difficult languages.

Aya mapikipiki araziimbuutse?

Turakeney e amapikipiki aziimbútse. These are not difficult.

Aya ńtaziimbútse. We need cheap motorcycles.

Izi mpuúzu ziramesuuye?

Turakeneye impuúzu zimesúuye. These are not cheap.

Izi ńtizimesúuye. We need washed clothes.

These are not washed.
Aya makeét e arahwahutse?
Dukeneý e amakeét e ahwahútse.
Aya íntahwahútse.

Iyi máshiíni yaandika néezá?
Dukeneý e imáshiíni yaandíka néezá.
Iyi íntiyaandíka néezá.

Izi mpuúzu ziraziimbuutse?
Dukeneý e impuúzu ziziimbúutse.
Izi íntiziimbúutse.

Uyu mudúg a ugeenda néezá?
Dukeneý e umudúg a ugeendá néezá.
Uyu íntugeendá néezá.

Uyu muboóy₁ arakora caane?
Dukeneý e umuboóy₁ akorá caane.
Uyu íntakorá caane.

Are these letters light?
We need light letters.
These are not light.

Does this typewriter write well?
We need a typewriter that writes well.
This one doesn't write well.

Are these clothes cheap?
We need cheap clothes.
These are not cheap.

Does this car go well?
We need a car which goes well.
This one does not go well.

Does this cook work hard?
We need a cook who works hard.
This one does not work hard.
UNIT 13

BASIC DIALOGUE

téembeera
(-téembereye) to travel around

1A Nahaaka gutéembeera murí iyí miísi.
I want to travel around during these [next] few days.

2B Uzooteembeerera héhé? Where are you going to travel?
-menya
to know

3A Sindáahamenya. I don't know where yet.
urugeendo (11, 10) journey
kure far

4B Uzoofat a urugeendo rwaa kure? Are you going to [under]take a long trip (a trip of far)?

5A Oya, nzoooteembeera mu ma'provinces' ya háafi ya Bjuuumbura.
No, I'm going to travel in the provinces in the neighborhood of Usumbura.
héhé where?

6B Uzoogarukira héhé? Where are you going?

7A Siinzí...
I don't know.
-jaana na... to go together with
(-jaanye na...)

8B Uzoojaana naánde? Who are you going with?

9A Nzoojaana na úmugzenzi. I'm going to go with a friend.
2. The driver of a company truck sees his friend John on the streets of the city.

we you,---!
-tégeera (-tégeereye) to wait

10C Yohaáni we, utegeereye  Hey John, what are you waiting for?
1kí?

11D Ntegereye umudúga wó kuja I'm waiting for a car to go to Gitega.
1 Gitéga.
-rorreera (-rorereye/-rorereeye) to wait

mugábo but

-há (h→ p after m) to give

amafaraánga/amafaraanga money, francs

12C Roreera ndakujaana, Wait, I'll take you, but you'll pay me (money).
mugábo urámpa

amafaraanga. (or:...
urámpa...)

-va (-vuuye) to go from

13D Kuva háño kugeráyo ’n1 How much is it from here to (get) there?
aangáahé?

14C ’Si meénsi, ’ni It's not much. It's just miroong gusa.
50 [F].
15D Mbégə ubonə ar’ urugeendo ruungāna gûte?

It's close to 117 kilometers.

16C 'Har’ ibilomeetéro haázf 1 ijana na cúmi nə ñdwi.

You'll be picking me up.

17D Urábə umpítana.

3.

18E Nshaaka kuJə i Kigāri.

I want to go to Kigali. How does a person get there?

Umuunt u agerāyo gûte?

19F Har’ inzira zitatu zó kuhaja.

There are three ways [of] to go there.

20E N’ iziíhe?

What (iwhich?) are they?

’caanké

or

1kamyo (9, 10 or 6)

truck

indeége (9, 10)

airplane

21F Ushobora kugeenda nə íkamyo, ’caanké
tagisi, ’caank’

You can go by (‘with’) truck, or taxi, or plane.

indeége.
umwaánya (3, 4) period of time

22E Umuuntu amar umwaánya How long (a period of time which equals what) does a person spend en route?
unganá güte muu
nzira?

23F Na íkamyo n₁ amasāha By truck it is about 8 hours.
haáf₁ umunaání.

24F Na tàgisi, ñi haáf₁ By taxi it is about 5 hours.
amasah₁ ataaniu.

25F Na indéége n₁ iminöta By plane it is about 25
haáf₁ miroongy ibiri minutes.
n₁ ítaanu.

26E Urakóze. Thank you!

27F Uzoogeenda ryáarí? When are you going to leave?

28E Nzoogeenda hírya yₐ How long will you be gone?
eéjo. (*How much time will you spend en route?*)

29F Uzoomarₐ igihe klingan’ How long will you be gone?
₁ ik₁ i Kigáli?

30E Nzoomara nk₁ úukwéézi. I'm going to spend about a
month.
1. **A note on the non-immediate future tense.**

This unit contains several examples of a future tense:

- **Uzooteembeerera héehé?** Where are you going to travel?
- **Uzoohaana naánde?** With whom will you go?

The formal representation of this tense is by means of the prefix /-zoo-/ and an appropriate tonal pattern on the stem. In the affirmative indicative, that tonal pattern is the low one: all syllables of the stem have low tone. In the other moods, and in the negative indicative, the stem has high tone on the root syllable.

The meaning of the /-zoo-/ tense is 'non-immediate future.' In general, this tense is not used for a future earlier than tomorrow, but under some circumstances it may be used where the meaning is clearly future today. An example is found in Dialogue 11, Stc. 19:

- **Uzoob a ushítsého.** You'll have arrived there.

The tense prefix /-zoo-/ may be thought of as having a basic high tone except in the affirmative indicative, but this high tone is not realized after another high tone:

- **'Ntituzóogufásha** We won't help you.
- **'Ntazóogufásha** He won't help you.

but... **...'ntazoogufásha.** ...he won't help you.

If as in the last of these examples, the 'provisional' high tone (Unit 1, Note 8) of /n/ta/ is pronounced high, the high tone of /-zoo-/ is not pronounced. [For practice, see Exercises 1-4 and 7-9.]
Exercise 1. Infinitive vs. future, 1 sg. affirmative.

guteembeera  Nshaaka gutéembeera.  Nzooteeembeera murivamente miśli.
kuduuga  Nshaaka kuduuga.  Nzooduuga murivamente miśli.
gushika  Nshaaka gushikāyo.  Nzooshikayó murivamente miśli.
guhiindukira  Nshaaka guhiindukira.  Nzoohiindukira murivamente miśli.

Exercise 2. Infinitive vs. future, 3 pl. affirmative.

gufásha  Bashaaka kugufasha.  Bazoogufasha ējo.
gufáta  Bashaaka gufat a amafaraanga meënshi.  Bazooyafat a ējo.
kurora  Bashaaka kurorāhe?  Bazoororāhe ējo.
kubóna  Bashaaka kutúbona.  Bazootubon a ējo.
kujaana  Bashaaka kutujaana.  Bazootujaan a ējo.

Exercise 3. Infinitive vs. future, 3 sg. negative.

"He wants to travel, but he won't travel in the next few days."
guteembeera  Ashaaka gutéembeera, aríko 'ntazootéembeera mur yiy miśli.
kuduuga/ kudúuga  Ashaaka kuduuga, aríko 'ntazoodúuga mur yiy miśli.
UNIT 13 KIRUNDI

kwííga  Ashaaka kwííga, aríko `ntazookwííga...
       `ntaziíga...

guhiindukira  Ashaaka guhiindukira, aríko `ntazoohíindukira...

Exercise 4. Infinitive vs. future, 1 pl. negative.
'We want to help you...'
Dushaaka kugufasha, aríko `ntituzóogufásha mur_i yi miísi.
Dushaaka kukujaana, aríko `ntituzóokujáana...
Dushaaka kuduuga, aríko `ntituzóodúuga...
Dushaaka kukúbona, aríko `ntituzóokubóna...

Exercise 5. Verbs after /-roreera/ 'to wait'
'Wait and I'll be back.'
kuroreera  Roreera ndagaruka.
ungíiñisha  Roreer a umwingish a aragaruka.
kuigufasha  Roreer a umwingish a araugufasha.
shóobuja  Roreera shóobuj a araugufasha.
kwéereka ubúryo  Roreera shóobuj a arakwéerek a ubúryo.
abaándi  Roreer a abaándi barakwéerek a ubúryo.

jeewé  Roreera ndakujaana mugáb₀ uraámpₐ amafaraanga.

bó  Roreera barakujaana, mugáb₀ urabáhₐ amafaraanga.

tweebwé  Roreera turakujaana, mugáb₀ uradúhₐ amafaraanga.

umushófeérí  Roreera arakujaana, mugáb₀ uramúhₐ amafaraanga.

Exercise 7. The /-zoo-/ tense: indicative negative with various kinds of subject prefixes, and relative affirmative.

'You won't help him!'

'The boss won't help him!'

'Others won't help him!'

'Who will help him?'

kumúfasha  Ñtuzóoomufásha.

Shóobuja Ñtazóoomufásha.¹

Abaándi Ñtibazóoomufásha.

Niindₐ azóoomufásha?

gufáta urugeendo  Ñtuzóofátₐ urugeendo.

Shóobuja Ñtazóofátₐ urugeendo.

Abaándi Ñtibazoóorufáta.

Niindₐ azóorufáta?

kwíiga  Ñtúziíga.

Shóobuja Ñtázííga.

Abaándi Ñtibázííga.

Niindₐ aziíga?

¹ Remember that if the provisional high tone is pronounced on /nta-/, then /-zoo-/ has low tone. (Unit 1, Note 8).

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gukúrikira iri barabara ́Ntuzóokúrikir a iri barabara.
Shóobuja ́ntazóoorikúrikira.
Abaándi ́ntibazóoorikúrikira.
Niind e azóoorikúrikira?

kuzímira ́Ntuzóozímira.
Shóobuja ́ntazóozímira.
Abaándi ́ntibazóozímira.
Niind e azóozímira?

gutáangura ́Ntuzóotáangur a éjo.
Shóobuja ́ntazootáangur a éjo.
Abaándi ́ntibazóotáangur a éjo.
Niind e azóotáangur a éjo?

kuja kw iisóko ́Ntuzóojá kw iisóko.
Shóobuja ́ntazóojáyo.
Abaándi ́ntibazóojáyo.
Niind e azóojáyo?

Exercise 8. Pairs of short sentences combined into a single longer sentence.

Uzooja mu buráaruuko?
Uzooja mu bumanuko?
Uzooja mu buráaruuko ́caanké mu bumanuko?

'Will you go north, or south?'
Dushobora kugeenda n a úmudúga.

Dushobora kugeenda n a íkamyo.

Dushobora kugeenda n a úmudúga 'caanké n a íkamyo.

'We can go by car, or by truck.'

Ukuund a inzira ngúfi?

Ukuund a inzira ya kùre?

Ukuund a inzira ngúfi 'caanké iya kure?

'Do you like the short road, or the long one?'

Azoomar a umwaánya muníni muu nzira?

Azoomar a umwaánya mutó muu nzira?

Azoomar a umwaánya muníni 'caanké mutó muu nzira?

'Will he be a long time, or a short time, on the way?'

Murámwaawe 'n i umusóre?

Murámwaawe 'n i umugabo?

Murámwaawe 'n i umusóre 'caanké 'n i umugabo?

'Is your wife's brother a bachelor, or a [married] man?'

Exercise 9. Time expressions after /nka-/ 'about'.

'I'll spend about two months on the road.'

Nzoomara nk a úukwéezi muu nzira.

kabiri Nzoomara nk a 'améezi abiri muu nzira.

umwáaka Nzoomara nk a ímyáak a ibiri muu nzira.
UNIT 13 KIRUNDI

rimwé Nzoomara nk a úumwáaka muu nzira.
iyiínga Nzoomara nk a íiyínga muu nzira.
gatatu Nzoomara nk a ámayíng a atatu muu nzira.
umuúsí Nzoomara nk a ímiís í itatu muu nzira.
irimwé Nzoomara nk a úmuúsí muu nzira.
isáha Nzoomara nk a ísahá muu nzira.
gataanu Nzoomara nk a ámasah a ataanu muu nzira.

Exercise 10. Conords with /-ó/ before an infinitive.

Umuuntu yuubak a inzu gúte? How does a man build a house?

Har i uburyó bwiínshi bwó There are many ways to build a house.
kwuúbak a inzu.

Uráaz i uburyó bwiizá bwó Do you know the best ("a good") way to build a house?
kwuúbaka?

Kuv ah umuunt u ashika ku bitaro From here how does a man get to the hospital?
gúte?

Har i inzira nýiínshi zó There are many ways to get there.
kuhashika.

Uráaz i inzira ngúfi yó Do you know the shortest road to get there?
kuhashika?
Umuunt amesuur a impuúzu gûte?  How does one wash clothes?
Har uburyó bwiínshi bwó
kumesuura.

Uráaz uburyó bwiízá bwó
kumesuura?

There are many ways to wash clothes.
Do you know the best way of washing clothes?

Exercise 11. Distance and time of travel. [Students' books should be open to the map (p.63).]

'How many kilometers is it from Bujumbura to Gitega?'
'It's almost 120 km.'

'How long does it take to get there?'
'Three hours.'

Kuv a i Bujuumbura kuj a i Gitéga har i ibiromeétéro biingáahé?
Ni haaf i ijana n a ímiroong o ibiri.
Umuunt a ahageend a umwaány a ungan' a ikí?
Amasäh a atatu. (or: Amasah a atatu)

Kuv a i Bujuumbura kuj a i Ngoozi har i ibiromeétéro biingáahé?
Ni haaf i ijana na míroong o itaanu.
Umuunt a ahageend a umwaány a ungan' a ikí?
Amasah a atatu.

Kuv a i Ngoozi kuj a i Muyíínga har i ibiromeétéro biingáahé?
Ni haaf i miroong o iceénda.
Umuunt a ahageend a umwaánya ungan' a ikí?
Amasah a abiri.

NB The different pronunciations of /na/ plus /imiroongo/ illustrated in the recordings for this exercise.
Kuv’ a i Gitéga kuja i Muyínga har’ ibiromeetéro biingáahé?
   Ni haáfi ijana na ímiroong’ itaandátu.
   Umuunt’ ahageend’ umwaány’ unga’ ikí?
   Amasah’ atatu.

Kuv’ a i Gitéga kuja i Bururí har’ ibiromeetéro biingáahé?
   Ni haáfi ijana na ìmiroong’ iné.
   Umuunt’ ahageend’ umwaány’ unga’ ikí?
   Amasah’ atatu.

Kuv’ a i Bujuumbura kuja i Muraamvya har’ ibiromeetéro biingáahé?
   Ni haáfi míroong’ itaanu.
   Umuunt’ ahageend’ umwaány’ unga’ ikí?
   Isah’ imvé.

Kuv’ a i Gitéga kuja mu Rutana har’ ibiromeetéro biingáahé?
   Ni haáfi ijana na cúmi.
   Umuunt’ ahageend’ umwaány’ unga’ ikí?
   Amasah’ abiri.

[The student should supply the tones in the last two sets of sentences].

Kuv’ a i Bujuumbura kuja i Bubaanza’ n’ ibiromeetero bingaahe?
   Ni haáfi míroong’ itaandatu.
   Umuunt’ ahageend’ umwaany’ unga’ iki?
   Isah’ imwe.
Kuv a i Bujuumbura kuj a i Bururi har i biromeetero biingaahe?

Ni haaf i ijana na miroong o itaanu.

Umuunt u ahageend a umwaany a ungan a iki?

Amasah a atatu.

Practice conversations.

1.

I'm going to take a trip next week.

Nzooja gutéembeera kw iiyínga riizá.

Ah! Uzoororáhe?

To Rumonge.

Nzooja mu Rumoonge.

Ni kure! Uzoomarayó'

igihe kiingaan a ikí?

For about two weeks.

Nk a ámayíng a abiri.

Uzoogeenda ryáarí?

On Wednesday.

Ku wa gátatu.

2.

Is Rumonge on far from Kigoma?

Mu Rumoongé ni kure y a i Kigoma?

Oya nihó haáfi.
I want to go there next month.

I don't know yet.

No, by car.

It's just 8 frs. per kilometer.

It's not much.
UNIT 14

BASIC DIALOGUE

-báríra (-báriye) to tell
ingéne how?
-gúra (-guze) to buy, sell
imbóga (9, 10) vegetables

1A Mbaríra ingénegu incorporating you (polite)
  izo imbóga. Tell me how you sell those
cabbage
ishu (5, 6 or 9, 10) cabbage
1károóti (9, 6 or 10) carrot
isereri (9, 10) celery

2B Ushaak a izííhe? Amashu,
  amakároóti, isereri...? Which [kinds] do you want?
  Cabbage(s), carrots, celery...?

3A Amashu. Iryá níni Cabbage. How much do you
  uyígur a úúte? charge for that big [head]?
    ('How do you sell it?')

4B Amafaraánga miroong, Only 30 F.
  itatu gusa.

5A Ní intáváhó? Do you come down on your prices?

6B Íme. (or: Me.) (Emphatic affirmative)

7A Oya, ndagúha cúmi na No, [I'll] give you 15.
    átaanu.

8B Eka naáwe 'sí ukugura da. (elliptical) Come on, let's be
    reasonable.

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9B  Mpa miroong'o ibiri na átaanu.

10A  Udáshaats' amafara'anga miroongo ibiri urabého.
     -gabira (-gabiye) to give as a gift

11B  Eégó, 'zana, nkugábíre.

Dialogue 2.

12C  Uguriish'a ikí?
     umuúňyu (3)
     isúkaárí (9)

13D  Mfis' e umuúňyu, isúkaárí, n' a íbiíndi.

14C  Uguriish'a ñte umuúňyu?
     ikiyíiko (7, 8)

15D  Ibiyíiko bibiri kw iifaraanga.

16C  Uraziimba caane!

17D  Oya, koará wéwé ndágúha bitatu bítatu.
     -gera (-geze)
     -gerera (-gereye)
     to weigh, measure in some other fashion
     to weigh for

Yes, give it to me (bring!). I'll make you a present of it.

What are you selling?

I have salt, sugar, etc.

How do you sell salt?

Two spoons for a franc.

You're very high!

No, [but] for you, I'll give you three [for one franc].
Supplementary Vocabulary. Some foodstuffs and their qualities.

'I This fruit is good.'

icaámwa (7, 8) Iki caámwa 'ni ciizá. piece of fruit
indímu (9, 10) Iyi ndímu 'ni nziizá. lemon
umucúungwá (3, 4) Uyu mucúungwá 'ni mwiizá. orange
umucuungwa
umweembe (3, 4) Uyu mweembe 'ni mwiizá. mango
umweémbe
urutore (11, 10) Uru rutore 'ni rwiizá. eggplant
umūhwi (3, 4) Uyu mūhwi 'ni mwiizá. banana
igitooke (7, 8) Iki gitooke 'ni ciizá. plantain
igituunguru (7, 8) Iki gituunguru 'ni ciizá. onion
inyama (9, 10) Izi nyama 'ni nziizá. meat
ifí (9, 10) Iyi fí 'ni nziizá. fish (large)
indagara (9, 10) Izi ndagara 'ni nziizá. fish (small)

Qualities of fruit.

-shá (-híye) Iyi micúungwá irahíye? Are these oranges ripe?
'to get ripe'
Oya 'ntihiiyé. No, they aren't (ripe).
<table>
<thead>
<tr>
<th>KIRUNDI</th>
<th>ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uyu mucúungwa urahíiye?</td>
<td>Is this orange ripe?</td>
</tr>
<tr>
<td>Oya íntuhiiyé.</td>
<td>No, it isn't.</td>
</tr>
<tr>
<td>Iyi micuúngwa irasóosa?</td>
<td>Are these oranges sweet?</td>
</tr>
<tr>
<td>Oya, íntisoosá.</td>
<td>No, they aren't.</td>
</tr>
<tr>
<td>Irokaata?</td>
<td>Are they sour?</td>
</tr>
<tr>
<td>Oya íntikaatá.</td>
<td>No, they aren't.</td>
</tr>
<tr>
<td>Imicuúngwa íntikaatá.</td>
<td>Oranges are not sour.</td>
</tr>
<tr>
<td>Uyu mucúungwa uraboze?</td>
<td>Is this orange rotten?</td>
</tr>
<tr>
<td>Oya íntubozé.</td>
<td>No, it isn't.</td>
</tr>
<tr>
<td>Uhráhiye.</td>
<td>It is ripe.</td>
</tr>
<tr>
<td>Izi ntore zirahíishiye?</td>
<td>Are these eggplant ripe?</td>
</tr>
<tr>
<td>Oya íntizihishiye.</td>
<td>No, they aren't.</td>
</tr>
<tr>
<td>Iyi shu ni níni?</td>
<td>Is this head of cabbage large?</td>
</tr>
<tr>
<td>Iyi shu ni ntó?</td>
<td>Is this head of cabbage small?</td>
</tr>
<tr>
<td>Iyi shu ni ntooto?</td>
<td>Is this head of cabbage fresh?</td>
</tr>
<tr>
<td>Iyi shu irakavye?</td>
<td>Is this head of cabbage old?</td>
</tr>
<tr>
<td>Iyi shu irakavye?</td>
<td>Is this head of cabbage old?</td>
</tr>
</tbody>
</table>
bísi
'unripe, green, raw'  Iyi shu í ni mbísi?  Is this cabbage raw?

Kinds of meat:

'Give me beef.'

inká (9, 10)  Mpa inyama z a ínká.  cattle
ingurube  Mpa inyama z a íngurube.  pig
inkóko  Mpa inyama z a ínkóko.  chicken

1. A note on non-indicative negatives.

In Unit 4, the use of /'nti-/ as a negative prefix was described. This prefix is used with all negative indicative forms, and only with indicative forms.

Usháatse...  If you want...
U'nashaatse...  If you don't want...
Utáguze  if you don't want...

These two verb forms are participial. The third, which is negative, contains the prefix /-ta-/. Unlike /-ˈnti-/, which occurs at the very beginning of a word, /-ta-/ occurs immediately after the subject prefix.

This prefix has an alternant form /-da-/, which is used when the syllable that follows it begins with a voiceless consonant. This is illustrated by the second of the above examples.

Tonally, /-ta-/ is basically low, and has no effect on the tones of neighboring syllables.

This negative prefix is used, not only in participial forms, but in most other non-indicative forms as well.
2. A note on the use of relative verb forms in indirect discourse. Compare these two sentences:

Bakora mu bíündi bisagára. They work in other cities.

Amubarira kó bakorá mu biíndi bisagára.

He tells him that they work in other cities.

The verb /bakora/ in the first sentence is indicative. In the second sentence, the verb is /bakorá/, a relative form. After the word /kó/, which is ordinarily translated into English as 'that', a verb is in the relative mood.

Exercise 1. Affirmative vs. negative of relative forms.

'We want mangoes that are ripe.'

'We don't want mangoes that are not ripe.'

| gusha | Dushaak <sub>a</sub> imeembe ihiiyé. |
| indìmu | Dushaak <sub>a</sub> indimú zihiiyé. |
| imìhwí | Dushaak <sub>a</sub> imihwí ihiiyé. |
| gusóosa | Dushaak <sub>a</sub> imihwí isoosá. |
| imicúungwá | Dushaak <sub>a</sub> imicúungwí isoosá. |

[NB For words like /indìmu/, some speakers shift the tone pattern to /indimú/ when the word is followed by a word that begins with low tone.]
Exercise 2. Participial vs. indicative disjunct, affirmative.

'If these oranges seem ripe to you [as you look at them]?

'Yes, they are ripe.'

gushá  Ubon a iyí micúungwí ihíyiye?
        Eegó irahíyiye.

intore  Ubon a izí ntoré zíhíyiye?
        Eegó zirahíyiye.

kubora  Ubon a izí ntoré zíboze?
        Eegó ziraboze.

imlíhwí Ubon a iyí mhlwí ibóze?
        Eegó iraboze.

myiízá  Ubon a iyí mhlwí arí myiízá?
        Eegó ’ni myiízá.

Exercise 3. Relative verb forms, affirmative.

'Do they have ripe oranges?'

Gusóosa  Bafíse imicúungwí isoosá? Do they have sweet oranges?

Gushá    Bafíse imicúungwí ihíyiye? Do they have ripe oranges?

Indímu   Bafíse indími zíhíyiye? Do they have ripe lemons?

Kuzuimba Bafíse indími ziziimvyé? Do they have expensive oranges?
<table>
<thead>
<tr>
<th></th>
<th>Kirundi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imihiwi</td>
<td>Bafis e imihwí izimvye? Do they have expensive bananas?</td>
<td></td>
</tr>
<tr>
<td>Kuziimbuka</td>
<td>Bafis e imihwí izimbútse? Do they have cheap bananas?</td>
<td></td>
</tr>
<tr>
<td>Amasu</td>
<td>Bafis e amashu azimbútse? Do they have cheap cabbage?</td>
<td></td>
</tr>
<tr>
<td>Gukaba</td>
<td>Bafis e amashu akavye? Do they have wilted cabbage?</td>
<td></td>
</tr>
<tr>
<td>Intore</td>
<td>Bafis e intore zikavye? Do they have dried out eggplant?</td>
<td></td>
</tr>
<tr>
<td>Gukaata</td>
<td>Bafis e intore zikaatá? Do they have sour eggplants?</td>
<td></td>
</tr>
<tr>
<td>Indýmu</td>
<td>Bafis e indimú zikaatá? Do they have sour lemons?</td>
<td></td>
</tr>
<tr>
<td>Gushá</td>
<td>Bafis e indimú zihiiyé? Do they have ripe lemons?</td>
<td></td>
</tr>
<tr>
<td>Imicuungwá</td>
<td>Bafis e imicuungwá ihiiyé? Do they have ripe oranges?</td>
<td></td>
</tr>
</tbody>
</table>

Exercise 4. Indicative vs. relative in direct vs. indirect discourse.

Nzoofata urugeendo rwaa kure. I'm going to take a long trip.

Babarire kó nzoofát a rwaa kure. Tell them that I'm going to take a long trip.

Nzooteembeera, murí iyi miísí. I'm going to travel around these days.

Babarire kó nzootéembeera murí iyi miísí. Tell them I am going to travel around these days.
Nzoov a i Bujumbura čjo.
Babarire kó nzoov i Bujumbur a čjo.
Nzoobahitana.
Babarire kó nzoobahítana.
Nzoogaruka ku wákáne.
Babarire kó nzoogáruka ku wa káne.
Ntituzóogúra ivyaámwa.
Babarire kó tutazóogúr a ivyaámwa.
Ntituzóokén a ivyaámwa.
Babarire kó tutazóokén a ivyaámwa.
Ntituzóotéek imbóga.
Babarire kó tutazóotéek a imbóga.
Ntituzóobagábir a uyu mudúga.
Babarire kó tutazóobagábir a uyu mudúga.
Ntituzóobabárira amazína yáacu.
Babarire kó tutazóobabárir a amazína yáacu.

I will leave Bujumbura tomorrow.
Tell them I will leave Bujumbura tomorrow.
I will pick you/them up.
Tell them I will pick them up.
I will come back Thursday.
Tell them that I will come back Thursday.
We will not buy fruit.
Tell them that we will not buy fruit.
We will not need fruit.
Tell them we will not need fruit.
We will not cook vegetables.
Tell them that we will not cook vegetables.
We will not offer you this car.
Tell them that we will not offer you this car.
We will not tell you our names.
Tell them we will not tell you our names.
We will not go to the office tomorrow.

Tell them that we will not go to the office tomorrow.

We will not buy this house (building).

Tell them that we will not buy this house.

I will not come back Wednesday.

Tell them that I will not come back Wednesday.

I will not leave here tomorrow.

Tell them that I will not leave here tomorrow.

I will not begin to work tomorrow.

Tell them that I will not begin to work tomorrow.

I will not get lost.

Tell them that I will not get lost.
Exercise 5. Indicative vs. relative, in direct vs. indirect discourse.

'I'm looking for [someone] who might help me.'

'Tell him that I'm looking for [someone] who might help me.'

Ndoonder á uwoómfasha.

Mubarire kó ndoondéra uwoómfasha.

Inóoteérí ayisaangí ñumyá íbaánki.

Mubarire kíi inóoteérí ayisaángí ñumyá íbaánki.

Nshaaka gútëembeera kw iiyíínga riízá.

Mubarire kó nshaakaá gútëembeera kw iiyíínga riízá.

Ndamujaana.

Mubarire kó ndamujaána.

Ntegereyé umudúga.

Mubarire kó ntegéreyé umudúga.

Dusshaaka gútángura vubá bíshobotse.

Mubarire kó dusshaaká gútángura vubá bíshobotse.

Dushikíriyé íbarabara rinííni.

Mubarire kó dushikíriyé íbarabara rinííni.

Ibiro vyaanje bírí mu buseruko bwá íbaánki.

Mubarire kíi ibíro vyaanje bíri mu buseruko bwá íbaánki.

Shóobuja yiitwa Yohaáni.

Mubarire kó shóobuja yiitwá Yohaáni.
Exercise 6. Use of the interrogative stem /-te/; indicative vs. relative verbs.

'How do they sell those vegetables?'

'I don't know how they sell those vegetables.'

Izo mbogá bazigura bâte?

Siinzí ingéne bagurá izo mbôga.

Izo mbogá baziteeka bâte?

Siinzí ingéne bateeká izo mbôga.

Inyama zá ingurube baziteeka bâte?

Siinzí ingéne bateeká inyama zá ingurube.

Bashika ku biro ryáarí?

Siinzí igihe bashiká ku biro.

Bava mu kazi ryáarí?

Siinzí igihe bavá mu kazi.

Aja kw iisôko ryáarí?

Siinzí igihe ajá kw iisôko.

Exercise 7. Indicative vs. relative vs. participial.

'Are these oranges spoiled?'

'André said they are not spoiled,'

'but they look spoiled to me.'

[NB /kɔ/ before a vowel is pronounced /kw/.]
Iyi micúungwá iraboze?
Andereyá avuze k’ itaboze,
aríko mbona ibóze.

Iyi micúungwá ‘ni mibisi?
Andereyá avuze k’ ihiishíye,
aríko mbona arí mibisi.

Aya mashu ‘ni manini?
Andereyá avuze k’ arí matóomató,
aríko mbona arí manini.

Aya mashu arakavye?
Andereyá avuze k’ arí matoóto,
aríko mbona akávye.

Izi mbogá zirakavye?
Andereyá avuze k’ arí ntoóto,
aríko mbona zíkavye.

Izi mbogá zirakaata?
Andereyá avuze kó zidakaatá,
aríko nuumva zíkaata.

Iki caámwa kirakaata?
Andereyá avuze kó kidakaatá,
aríko nuumva gíkaata.

Iki caámwa kirasóosa?
Andereyá avuze kó kidasoosá,
aríko nuumva gísoosa.
Narrative version of the basic dialogue of Unit 1. [To be learned by the student. The teacher then asks questions about this narrative.]

Yohaání na Andereyá bararamukanya.

Yohaání abarir Andereyá izína ryíiwé n a uuk o arí Umunyaameeriká.

Andereyá amubarir izína ryíiwé n a uuk o akorá kuu baánki.

Yohaání avuga k o akorá murí 'Consulat amércain,' aríko k o ahagezé vubá. 'Nicó gitúm a ataa ri bwaamubóne.

NEW WORDS

-ramukanya (-ramukanije) to greet one another

kó that (used to introduce an indirect statement)

Narrative version of the basic dialogue of Unit 2.

Arageend a akomaanga ku ruugi a c agira bwaakéeye. Bámubajije ayamúgeenz ati: 'Ndoonder akazi.' Bámubaz a akazi azígukóra. Avuga k o azí kwaandikiish a imáshiíni.

He goes and knocks at the door and says good morning. They having asked him ('what makes him go') he says, 'I'm looking for work.' They ask him what work he knows (how) to do. He says that he knows (how) to type. They having told
Bámbuliye k'azoogáruka búkeeye ac a aríkebaanura. him that he is to return the following day, he says good bye.

NEW WORDS

-kómaanga (-kómaanze) to knock
uruugî (11), inzuugî (10) door
-ca to cut (this verb has many English equivalents, according to context, it is used here to connect the two clauses which contain /komaanga/ and /-gira/.
-ti special verb stem meaning 'said'

ayamúgeenza an example of an 'autonomous' form of /-geenza/. This particular word has the prefix of a Class 6 substantive /aya-/ and the 3 sg. object prefix /-mu/-.

búkeeye the following day

Narrative version of the basic dialogue of Unit 3.

Yohaáni abaz a Andereyá iy' o
John asks Andrew where the Barundi work, because there in Usumbura there are few people. He tells him that they work in other cities. He explains to

Abaruündi bakorá, ngo kuku' i
Bujuumbura harí baké. Amubariria
kó bakorá mu biíndi bisagára.
Amusiguurira k'o abéénsí bi bakorá muung'o iwaábo. Bararíma, barabaaza, baracúra, na íbiíndi vyifínsí.

NEW WORDS

iyó that (pronoun)
ngo that (conjunction)
kukó because
gusíguura (-síguuye) to explain

Practice conversations.

1. Tell me how you sell this fruit. Mbari', ingén'e ugúra ivyo vyaámwa. Ushaak'a ibííhe?

Oranges and lemons. Imicuungwa na índýmu.

How much do you charge for those large oranges? Imicuungwa miníni míníni uyigur'a angáahé? Umwé kw iifaraanga.
Do you reduce your prices?

They are not ripe.

Practice conversation 2.

2.

How much are those carrots? Ayo makároóti uyaguru úte?

A bunch of ('in which is') how many? Amáfaraang icúmi ku mupfuungo.

Araziimvye. Ndagúh a amáfaraang umunaání.

Give me two bunches. Mp a imipfuumb ibiri.

No. Oya.
BASIC DIALOGUE

Dialogue 1.

ishimiizi (9, 6)  —  shirt

1A Nshaaka kugur a ishimiizi.  I want to buy a shirt.

ingo  —  come!

2B Ingo nkweereke.  Come and let me show you.

ubwooko (14, 14 or 6)  —  kind, sort

3A Mufis e ayaáhe móoko  What kinds of shirts do you have?
y a ámashimiizi?

4B Turafís e 'Arrow', 'Beco',  We've Arrow, Beco , Manhattan...

'Manhattan'.

5A Nshaaka 'Arrow'.  I want Arrow.

-aambará (-aambaye)  —  to wear

6B Waambar a izizihe numero?  What is your size?

7A Cumi na zitaanu.  Fifteen, please!

kaándi  —  and

-kwíira (-kwíiyiye)  —  to suit

8B Amashimiizi meezá kaándi  Shirts [that are] good and
akwiyye abaantu nkaáwe  which suit your type (people
'ni 'Beco'.

-roonderera (-roondereye)  —  to look for, for someone

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9A  Ndoonderer 'Arrow', 
\[\text{Find me the Arrows, that is what I want.}\]

Dialogue 2.

agashímiízi (12, 13)  

shirt (in diminutive class, but here not referring literally to size)

10C  Waambay e agashímiízi 
keezá. Wakáguzehe?

You're wearing ('You've put on') a nice shirt? Where did you buy it?

11D  Nayiguz e mu gitóondo kuu 
'Estaf'.

gútyo

like that

12C  Oh! Bafise amashímiízi 
meezá gútyo?

Oh! They have nice shirts like that?

13D  Si mbí caane.

They're not bad.

14C  Zigur a angáahé?

How much do they cost?

15D  Nayiguz e amajan a ataanu. 
-nje

I paid 500 F.

16C  Naånje nzooyigura.

I'm going to buy one too.

gitaambara (7, 8)  
cloth, material

17D  'N ahaandi nyéne, ico 
gitaambara wakíguzehe? 
~sa

By the way, where did you buy this piece of material?

18C  Ku 'El Greco' nivyó bisa.

At El Greco they are plentiful.
Supplementary vocabulary: Legal tender.

igiceri  Yaguhaay e ibiíhe biceri?  What kind of coins did he give you?

1faraanga  Yampaaye ifaraanga rimwé.  He gave me a 1 F. piece.

imeya  Yampaay e imeya.  He gave me a 1/2 F. piece.

1caasha  Yampaay e icaasha.  He gave me a 5 F. piece.

1kiINGoroongoro  Yampaay e icaasha.  He gave me a 5 F. piece.

inoóti  Ufise ayaáhe manoóti.  What kind of bills do you have?

10 F  Mfise amanoót ábiri ya íicúmi.  I have two 10 F. notes.

20 F  y a ímiroong íbiri.  I have two 20 F. notes.

50 F  y a ímiroong ítæanu.  I have two 50 F. notes.

100 F  y a íjana.  I have two 100 F. notes.

500 F  y a ámajan òtæanu.  I have two 500 F. notes.

1000 F  y a ígihuumbi.  I have two 1000 F. notes.

Supplementary vocabulary: routine daily occurrences.

-vyúuka (-vyúutse)  to get up

Navyuuts e mu gitóondo.  I got up in the morning.
-íiyaza (-íiyogeje) to bathe oneself

Nííyogeje. I took a bath.

-káraba (-káravye) to wash hands/face

Naakáravye. I washed.

Naambaye. I got dressed.

-fuungura (-fuunguye) to eat

Naafuunguye. I ate.

Nagiiye mu kazi. I went to work.

daatabuja (1) overseer
(pl. baadaatabuja (2))

umusáse (3) midmorning

Daatabuja yaje mu biro

ku musáse. In the middle of the morning

-gaya (-gaye) the boss came into the

Yaagay e akazi kaanje. office.

Saa sitá nasubiy e he was dissatisfied with my

imuhirá kufuungura. work.

Nasubiye mu kazi saa munaáni. At noon I returned home to eat.

-shiima (-shiimye) to be satisfied

-shiimira (-shiimiye)

Daatabuja yaagarutse, nóoneh o

araanshiimira. The boss came back, [and] then

he was satisfied with me.
1. A note on the hodiernal tense.

Examples of the hodiernal tense are found in the following sentences:

Nayiguze mu gitóondo. I bought it (in) [this] morning.

Naja kuri 'Luvinco' aríko I was going to Luvinco, but I got lost.

naazímiya.

This tense is ordinarily used only for actions which have taken place on the same day. Its name is derived from the Latin word for 'today'. In form, the hodiernal is represented by a prefix /-a-/, which stands immediately before the object prefix or, if there is no object prefix, immediately before the stem. The basic tone of this prefix is low. [See Exercises 1, 2.]

The stem tones used with verbs in the hodiernal tense vary from set to set.

As in the immediate tense, there are separate conjunct and disjunct forms for the affirmative. [See Exercises 3, 4, 5.]

The mark of the disjunct hodiernal is not /-ra-/, but only /-a-/; and this second /-a-/ may best be thought of as following the tense prefix. Again as in the immediate tense, conjunct forms have low stem tone; disjunct forms have basic stem tone: that is to say, high verbs have a high tone and low verbs do not. [See Exercises 6, 7.]

In the participial and relative moods, prefix tones are as for the immediate (and for all other tenses); high for participial and low for relative. Stem tone in the affirmative relative is post-radical high, as for the corresponding immediate forms. [See Exercise 8.]

Affirmative participial forms have basic stem tone; in
this respect, the hodiernal tense differs from the immediate tense, whose affirmative participials have low stem tones. [See Exercise 9.]

In the negative, all stem tones are low for all moods of the hodiernal tense. [See Exercise 10.]

Exercise 1. Hodiernal conjunct.

'What did you see (in) [this] morning?'

kubóna  Waboonye ikí mu gitóondo?
gukóra  Wakoze ikí mu gitóondo?
gusoma  Wasomye ikí mu gitóondo?
kwaandika  Waanditsye ikí mu gitóondo?
kwíiga  Wíizye ikí mu gitóondo?
gutéeka  Wateetsye ikí mu gitóondo?
kuroonka  Waroonsye ikí mu gitóondo?
kurora  Waroyehé mu gitóondo?
kugeenda  Wagiiyehé mu gitóondo?
gufáta  Wafashye ikí mu gitóondo?
gutéembeera  Wateembeereyehé mu gitóondo?

Exercise 2. Hodiernal disjunct, Class 1 subject prefix.

'Did he arrive [today]?'

gushika  Yaashitæ?
gutáangura  Yaatáanguye?
Exercise 3. Hodiernal disjunct, various subject prefixes.

'He returned [today].'

'When [today] did he return?'

Exercise 4. Hodiernal disjunct vs. hodiernal conjunct.
Exercise 5. Disjunct vs. conjunct, hodiernal indicative. [Some speakers may prefer to use conjunct forms in the first sentence of each pair, as well as in the second.]

'The children have done a lot.'

\[
\begin{align*}
\text{baakoze (Cj)} & \quad \text{baakoze (Dj)} \\
\text{Abáana baakoze (Dj) vyínshi.} & \quad \text{Baakoz_e ikí?} \\
\text{Abáana baanditse vyínshi.} & \quad \text{Baandits_e ikí?} \\
\text{Abáana baaboonye vyínshi.} & \quad \text{Baboony_e ikí?} \\
\text{Abáana buúmviise vyínshi.} & \quad \text{Buumviis_e ikí?} \\
\text{Abáana biíze vyínshi.} & \quad \text{Biíze ikí?} \\
\text{Abáana baabajije vyínshi.} & \quad \text{Baabajije ikí?} \\
yakoze (Cj) & \\
yohaání yaakoze (Dj) vyínshi. & \quad \text{Yakoze ikí?} \\
yohaání yaanditse vyínshi. & \quad \text{Yaandits_e ikí?} \\
yohaání yiíze vyínshi. & \quad \text{Yííze ikí?} \\
\text{Naakoze (Cj) vyínshi.} & \quad \text{Wakoze ikí?} \\
\text{Naakóze (Dj)} & \\
\text{Nuúmviise vyínshi.} & \quad \text{Wuumviis_e ikí?} \\
\text{Nabajije vyínshi.} & \quad \text{Wabajíje ikí?} \\
twaakoze (Cj) vyínshi. & \quad \text{Mwaakoze ikí?} \\
twaakoze (Dj) & \\
mwiíze vyínshi. & \quad \text{Twiíze ikí?}
\end{align*}
\]

'Did you see me [today] at the market?' 'I saw you.'

Waambóonye kw iisóko?
Naakubóonye.

Waatubóonye kw iisóko?
Naababóonye.

Waababóonye kw iisóko?
Naababóonye.

Waamubóonye kw iisóko?
Naamubóonye.

Exercise 7. Hodiernal disjunct with object prefix, impersonal.

'Did you see this letter [today]?' 'I saw it.'

kubóna Waabóonyi iri keéte?
Naarihóonye.

kwaandika Waanditsi iri keete?
Naaryaanditse.

kuroonka Waaroonsi iri keéte?
Naariroonse.

kugera 'weigh'
Waagezi iri keéte?
Naarigeze.

kuroondera Waaroondeyi iri keéte?
Naariroondeye.

gusoma Waasomyi iri keéte?
Naarisomye.

[NB The omission of /r/ in the third column of Line 5.]

Exercise 8. Hodiernal relative.

'That child, it is he whom I saw.' ('That child is the one I saw.')

kubóna Uyo mwáana 'niwé naboonyé.

kuzimurura Uyo mwáana 'niwé nazimúruye.

gukuunda Uyo mwáana 'niwé nakuunzé.

kumenya Uyo mwáana 'niwé namenyé.

gufásha Uyo mwáana 'niwé nafashíje.
Exercise 9. Hodiernal indicative vs. hodiernal participial.

'Did he arrive [sometime today]?' 'Maybe he arrived.'

gushika
Yaashitse?

kugura
Yaagu

(g)impuúzu?

(g)impuúzu.

gusoma
Yaasomy

(ik)gitabo?

(ik)gitabo.

gukóra
Yaakóz

(ak)kazi?

(ak)kazi.

guteeka
Yaatéets

(iz)nyama?

(iz)nyama.

kugoroora
Yaagorooy

(iz)mpuúzu?

(iz)mpuúzu.

Exercise 10. Hodiernal relative negative.

'The person who didn't arrive [today] is John.'

Gushika
Umuunt

(ata)ashitse 'ni Yohaání.

Kugeenda
Umuunt

(ata)gilliye 'ni Yohaání.

Kuvúga
Umuunt

(ata)avuze 'ni Yohaání.

Kwúumva
Umuunt

(ata)umviise 'ni Yohaání.

Gufásha
Umuunt

(ata)adufashije 'ni Yohaání.
Exercise 11. Hodiernal past. Questions and answers, 2 sg. and 1 sg.

Wakoze ikí mu gitóondo?  
Nagliye kw iisőko.  

Wakoze ikí kw iisőko?  
Naguz e ibiintu.  

Waguz e ibíhe biintu?  
Naguz e imbôga.

What did you do in the morning?  
I went to the market.  

What did you do at the market?  
I bought things.  

What kind of things did you buy?  
I bought vegetables.


Yohaání yagiiyehé mu gitóondo?  
Yagiiyehé mu giságára.  

Yakoze ikí mu giságára?  
Yaakoze.  

Yataanguye gukorá ryáarí?  
Yataanguye gukóra isahá zibiri.

Where did John go this morning?  
He went to town.  

What did he do in town?  
He worked.  

What time did he begin work?  
He began work at 8.


Abáana baagiiyehé mu gitóondo?  
Baagiiyehé kw iishuúrí.  

Baakoz e ikí kw iishuúrí?  
Biíze.  

Where did the children go this morning?  
They went to school.  

What did they do at school?  
They studied.

Mwaakoz e ikí mu gitóondo? What did you (pl.) do this morning?

Twaakóze. We worked.

Mwaakoz e akaáhe kazi? What kind of work did you do?

Twaamesuuy e impuúzu. We washed clothes.

Practice conversations.

1.

Those are nice carrots. Aya makaróoti ‘ni meezá.

Where did you get them? Wayaguzěhe?

Nayaguze kw iisokó mu gitóondo.

How much? Wayaguz ũte?

Ntiyanzimvyè caane.

There is where many people have bought them. ‘N uukó yaazanywé na beénsi.

2.

Did you go to the market today? Waagííye kw iisokó uyu muúsí?

Naagííye.
UNIT 15

What did you want to buy?
Washaaka kugur a ikí?
Nashaak a ibiintu vyíńshi.

3.

Did you go by car?
Wagiiye n a úmudúga?
Nafashe 'taxi'.

Did you go to the bank also?
Ntiwagíliye kuu bańki?
Oya, nagíly e ŋjo.

Free conversation.

Practice asking and answering questions about activities that have or have not been performed earlier during the day.
UNIT 16

BASIC DIALOGUE

Dialogue 1.

1A Madaámu, 'ntaa magú  
uroondéra?

-zana-(-zanye)

-raaba (-raavye)

2B Ndayaroondera, zana  
daabe.

3A Raaba, usaang a ári  
meezá caane.

4B Ndayapiíme ndabe

k'o akoméeye?

5A Oy a amagí yaan je  
akomeeye yóóse.

Are you in the market for eggs? ('Is it not eggs that you seek?')

to bring

to examine

Yes, I am (I seek them). Bring [them] [so] that I may examine [them].

Look [them] over, you'll find that they are very nice.

to test, measure

May I test them [to be sure] that they are in good condition?

No, all my eggs are good.

it is not, there is not

to end, become exhausted

in supply
6B Ayo nagúze mu cúumwéeru
gishizé yarí mabí
nka yóóse.
    -toora (-tooye)

7A Roreera ndagutoórere
mwo’aaméezá.

8B Ntoorerámwó miroong₂⁰ ibiri.

9B Nguha amafaraang₂⁰ angáahé?

10A Umpa miroong₂⁰ ibiri
    nyéne.

11B Ngaayó. Ej uráanzanír₂⁰ ayaándi.
    -bónana (-bonanye)

12A Urakóze caane Madaámu,
tuzoobonan₂⁰ ejo.

Dialoge 2.

13A Aya magí wayáguze naändé?
14B Nayáguze na Yóhaáíni.
15A Yayáazanye ku muúsi
    waambere?

Those that I bought last week were almost all bad (bad almost all!).

Wait, I'll choose some nice ones for you.

Pick me out twenty.

How much (money do I give you)?

(You give me) 20 F.

Here it is. (Here they are.)

Bring me some more tomorrow.

Thank you very much, Malam.

See you tomorrow.

Where (with whom) did you buy these eggs?

I got them from John.

Did he bring them on Monday?
16B Oya, 'ntaa magí yár₁ aáfise igihe yarí háno. No, he didn't have eggs the time he was here.

17B Amagí yayáazanye ku wa kábiri. He brought the eggs on Tuesday. ~shaásha  new, fresh

18B Yavúze k₀ aaya mág₁ arí mashaásha. He said that these eggs are fresh.

1. A note on the tone of words like /irīgi/.

A number of words, when pronounced in isolation or at the end of a phrase, have unanticipated high tone on the next to last syllable. An example is /irīgi/ 'egg'. For some speakers, this tonal pattern remains constant regardless of context:

    irīgi an egg
    irīgi ryaanje my egg

For others, the tonal pattern:

    irīgí ryaanje

is heard when another word follows, especially if that word begins with low tone. The marking of tones in such instances vacillates in this book between one of these patterns and the other.
2. A note on the hesternal past tense.

Examples of the tense are found in the following sentences:

- Baávuze k₀ aazₐ yuy muúsi.  
  They said he was coming today.

- Yavúze k₀ aaya māg₁ arí mashaāsha.  
  He said [yesterday or earlier] that the eggs were fresh.

- Nayáguze na Yóhaání.  
  I bought them from John.

- Yayáazanye.  
  He brought them.

- ayó nagúze...  
  those that I bought...

This tense is ordinarily used only in talking about things that happened yesterday or earlier. It gets its name from the Latin word for 'yesterday.'

In general, hesternal forms of the verb are spelled exactly like their counterparts in the hodiernal. The exceptions are the disjunct forms. (The hesternal is the only tense which has separate conjunct and disjunct forms for the affirmative participial, as well as for the affirmative indicative.) It will be remembered that the hodiernal forms all contained an /-ɑ-/ immediately before the object prefix or the stem.

The characteristic difference between hodiernal and hesternal forms is that the latter, in addition to the general past /-ɑ-/ have a high tone. The location of this tone varies according to the structure of the prefix which stands immediately before the /-ɑ-/.

If that prefix, in its basic form, is MONOPHONIC (i.e.
consists of a single vowel (/u,a,i/) or consonant (/n/), then the high tone is on the vowel of the syllable that follows the /-a-/.

Thus:

- **náyáguze** I bought them [before today].
- **cf. náyáguze** I bought them [today].
- **wázímesùuye** did you launder them? (hesternal)
- **cf. wázímesùuye** (hodiernal)
- **yágíiyé** he went (hesternal)
- **cf. yágíiyé** (hodiernal)

[For drill on this point, see Exercises 3, 4, 5.]

If the prefix that stands before the past /-a-/ is DIPHONIC (consists of two phonemes), then the high tone is retained on the /-a-/ itself is long, and the tone falls on the second half of the vowel. Thus:

- **bááturutsùhe?** where did they come from [before today]?
- **cf. baáturutsùhe?** where did they come from [today]?

Thus the tone falls on the second mora of the verb, for monophonic and diphonic prefixes alike. [For drill on this point, see Exercises 1, 2, 5.]

The disjunct forms are different from the conjunct only in having the syllable /-ra-/ immediately after the tense prefix /-a-/. Note that in this respect the hesternal tense is like the immediate tense, which also has /-ra-/ in its disjunct forms. It is unlike the hodiernal, where disjunct forms have an extra /-a-/ but no /-r-/. Thus:
Twaárágíiy$_e$ i Gitéra igihe
  twaár$_1$ i Burúundí.

Twaárabóónye Yoháani igihe
  twaár$_1$ i Burúundí.

Narásomy$_e$ ico gitabo igihe
  nakúoreera.

Twaágíiy$_e$ i Gitéra ejo.

We went to Kitega while we were in Burundi.
We saw John while we were in Burundi.
I read that book while I was waiting for you.
We went to Kitega yesterday.

The stem tone of most hesternal forms, both affirmative and negative, is low. The exceptions are the disjuncts, both indicative and participial, which have a high tone on the root syllable in those forms with a diphonic subject prefix.

Nkeeka báaragíiye ku
  kivuko.

Maybe they went to the port.

It should be noted that low stem tone is found even in the affirmative relative forms of the hesternal tense. In this respect, the hesternal tense is unique. In the immediate and recent tenses, affirmative relative forms have postradical high tone (cf. Unit 4, Note 3). Because the stem tone of the indicative forms of the hesternal tense is low, relative and conjunct indicative forms of the affirmative of this tense turn out to be identical with one another. Thus:

Nagúz$_e$ ayo.
  I bought those.

ayó nagúze...
  those that I bought...

[For practice on this point, see Exercise 13.]
Participial forms of the hesternal have an initial high tone, just as they have in the other tenses. Where this tone falls on a syllable that includes a 'monophonic' subject prefix, the high tone that one might expect on the following syllable is not pronounced. Thus:

Nkeeka yáyaraavye. Maybe he examined them.  
(hesternal participial)

cf. Yayáraavye ejo. He examined them yesterday.  
(hesternal indicative)

[For practice on this point, see Exercise 12.]

Where the subject prefix is 'diphonic', and the vowel following it is long, the high tone of the participial is found on the first half of the vowel, and the high tone of the hesternal tense is retained on the second half. This produces a double high tone:

Nkeeka bááje ejo.


a. 'What did you receive [today]?' 'What did you receive [before today]?'

<table>
<thead>
<tr>
<th></th>
<th>Mwaaroons e ikí?</th>
<th>Mwaároons e ikí? (ejo)</th>
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<tbody>
<tr>
<td>Mwaaroons e ikí?</td>
<td>Mwaaroons e ikí?</td>
<td>D</td>
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<tr>
<td>Mwaároons e ikí?</td>
<td>Mwaarooons e ikí?</td>
<td>S</td>
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<tr>
<td>Mwaároons e ikí? (ejo)</td>
<td>Mwaároons e ikí? (ejo)</td>
<td>D</td>
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<tr>
<td>Mwaároons e ikí? (ejo)</td>
<td>Mwaároons e ikí (ejo)</td>
<td>S</td>
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<table>
<thead>
<tr>
<th>a. Verb stems used in Exercise 1.</th>
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<tbody>
<tr>
<td>mwaároons e ikí? (ejo)</td>
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<tr>
<td>mwaaroons e ikí?</td>
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<tr>
<td>baáturutséhe? (ejo)</td>
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<tr>
<td>baaturutséhe?</td>
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<tr>
<td>twaaroons e ikí?</td>
</tr>
<tr>
<td>baároons e ikí? (ejo)</td>
</tr>
<tr>
<td>mwaákoz e ikí? (ejo)</td>
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<tr>
<td>baaroons e ikí?</td>
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<tr>
<th>b. 'What did we do [today]?'</th>
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<tr>
<td>Twaakoz e ikí?</td>
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<tr>
<td>Twaakoz e ikí?</td>
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<tr>
<td>Twaakoz e ikí? (ejo)</td>
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<tr>
<td>Twaákoz e ikí? (ejo)</td>
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</tbody>
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<tr>
<th>c. 'Where did they come from [before today]?'</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baáturutsehe? (ejo)</td>
</tr>
<tr>
<td>Baaturutséhe?</td>
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<tr>
<td>Baaturutséhe? (ejo)</td>
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<tr>
<td>Baéroons e ikí? (ejo)</td>
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<tr>
<td>Baákoz e ikí? (ejo)</td>
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</tbody>
</table>

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<tr>
<th>d. 'What did we do [before today]?'</th>
</tr>
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<tbody>
<tr>
<td>Twaakoz e ikí?</td>
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<tr>
<td>Twaakoz e ikí?</td>
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<tr>
<td>Twaakoz e ikí? (ejo)</td>
</tr>
<tr>
<td>Twaákoz e ikí? (ejo)</td>
</tr>
</tbody>
</table>
b. Other verb stems.

- baágezēhe? (ejo)  
  - Hs
- baagezēhe?  
  - Hd
- mwaáshitsēhe? (ejo)  
  - Hs
- baaguze ıkí?  
  - Hd
- mwaásomy ıkí? (ejo)  
  - Hs
- baáteets ıkí? (ejo)  
  - Hs
- mwaamesuuy ıkí?  
  - Hd
- mwaaroondey ıkí?  
  - Hd
- baáguze ıkí? (ejo)  
  - Hs
- mwaateets ıkí?  
  - Hd


a. 'What did I do [today]?'  'What did I do [before today]?'

<table>
<thead>
<tr>
<th>Hodiernal</th>
<th>Hesternal</th>
<th>Conjunct</th>
</tr>
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<tbody>
<tr>
<td>Nakoz ıkí?</td>
<td>Nakóz ıkí? (ejo)</td>
<td>D</td>
</tr>
<tr>
<td>Nakoz ıkí?</td>
<td>Nakoz ıkí?</td>
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<tr>
<td>Nakóz ıkí? (ejo)</td>
<td>Nakoz ıkí?</td>
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<td>Nakóz ıkí? (ejo)</td>
<td>Nakóz ıkí? (ejo)</td>
<td>S</td>
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</tbody>
</table>
b. What did you receive [before today]?

<table>
<thead>
<tr>
<th>Waróons e ikí? (ejo)</th>
<th>Waróons e ikí?</th>
<th>Waróons e ikí? (ejo) S</th>
</tr>
</thead>
<tbody>
<tr>
<td>Waroons e ikí?</td>
<td>Waróons e ikí? S</td>
<td>Waróons e ikí? (ejo) D</td>
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<td>Waroons e ikí?</td>
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| Waroons e ikí?       | Waroons e ikí? S | Waroons e ikí? D       |
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| Waroons e ikí?       | Waroons e ikí? S | Waroons e ikí? D       |
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yateets e ikí?  
baagezšhe?  
mwaároons e ikí? (ejo)  
twaakoz e ikí?  
waguzšhe?  
mwaáturutsšhe? (ejo)  
baasomy e ikí?  
baámesuuy e ikí? (ejo)  
yamésuuy e ikí? (ejo)  
washitsšhe?


'What did you do (on) [that] morning?'

gukóra  
Wakóze ikí mu gitóondo?  
kubóna  
Wábónye ikí mu gitóondo?  
kwílga  
Wiíze ikí mu gitóondo?  
kusoma  
Wasómye ikí mu gitóondo?  
kuroonka  
Waróons e ikí mu gitóondo?  
kwaandika  
Waándits e ikí mu gitóondo?

'He/she began [before today] at noon.'

gutaángura Yataánguye saa sitá.
kuvyáara Yavyáaye saa sitá.
kuzímirá Yazímiye saa sitá.
gushíká Yashítse saa sitá.
kugeenda Yagíye saa sitá.
guhiíndukíra Yahíindukiye saa sitá.

Exercise 8. Hesternal, object prefixes.

'Did you finish the work yesterday?' 'I finished it yesterday.'

kumara Wamáze akaz1 ejo? Nakámaze ejo.
kuroonka Waróons e ikeét e ejo? Naríroons e ejo.
kwíiga Wiiz e ico gitalo ejo? Nacíize ejo.
kwiibágíra Wiíbagiy e ikáramu ejo? Nayíbagiy ejo.
kubábáriira Wababariyi e Yohaán1 ejo? Namubabariyi ejo.
kugaruka Wagáruts e umuhiir ejo? Nahágaruts e ejo.
kuríma Warímy e amashü ejo? Nayárímy e ejo.
kugoroora Wagór oo y e impuúzu zóóse? Nazígorooye zóóse.

[NB The apparently free alternation between /ejo/ [ ] and /ejó/ [ ] in these sentences of Note 1. This word will be left unmarked for tone in the remainder of these exercises, so that the student may mark the various occurrences of this word as he hears them from his own tutor.]

'Did he do it today?'

Gukóra  Yabikoz_{e} uyu muúsi?
Kuuuzana  Yabíizany_{e} uyu muúsi?
Gupíima  Yabípiímy_{e} uyu muúsi?
Gushiika  Yashíts_{e} uyu muúsi?
Kugaya  Yagáy_{e} akaz_{i} uyu muúsi?
Kugeenda  Yagíiy_{e} uyu muúsi?

'[No] he did it yesterday.'

Yabíkoz_{e} ejo.
Yabíizany_{e} ejo.
Yabípiímy_{e} ejo.
Yashíts_{e} ejo.
Yagáy_{e} ejo.
Yagíiy_{e} ejo.


'Did they do it today?'

Gukóra  Baabikoz_{e} uyu muúsi?
Kuuuzana  Baabíizany_{e} uyu muúsi?
Gupíima  Baayapiímy_{e} uyu muúsi?
Gushiika  Baashítsèh_{o} uyu muúsi?
Kugaya  Baabigay_{e} uyu muúsi?
Kugeenda  Baagíiy_{e} uyu muúsi?

'They did it yesterday.'

Baabíkoz_{e} ejo.
Baabíizany_{e} ejo.
Baayapiímy_{e} ejo.
Baashítsèh_{o} ejo.
Baabigay_{e} ejo.
Baagíiy_{e} ejo.
Exercise 11. Hesternal, affirmative vs. negative.

'Did they arrive yesterday?'

kuuza
Baáj ejo?

No, they didn't arrive.'

Ntibaáje.

gutáangura
Baátaanguy ejo?

Ntibaátaanguye.

gufásha
Baámufashij ejo?

Ntibaámufashije.

kuzímir
Baázimiy ejo?

Ntibaázimiy.

kwíiga
Biíz ejo?

Ntibiíze.

guhiindukira
Baáhiindukiy ejo?

Ntibaáhiindukiy.

Exercise 12. Hesternal indicative vs. participial.

'Did he arrive yesterday?'

kuuza
Yaj ejo?

'I think he arrived yesterday.'

Nkeeka yaj ejo.

gutáangura
Yataanguy ejo?

Nkeeka yataanguye ejo.

gufásha
Yabáfashij ejo?

Nkeeka yábafashije ejo.

kuzímir
Yazimiye ejo?

Nkeeka yázimiy ejo.

kwíiga
Ylíz ejo?

Nkeeka yííz ejo.

guhiindukira
Yahíindukiy ejo?

Nkeeka yahíindukiy.

Exercise 13. Hesternal indicative vs. relative.

'I bought some things yesterday.'

kugura
Nagúz ibiint u ejo.

'I think you bought?'

Ibiintu wagúze biríhe?

kuuzana
Nazán y ebitab o ejo.

Ibitab o wazány e biríhe?
### Exercise 14. Hesternal, negative participial.

'\textit{Maybe he didn't see us.}'

<table>
<thead>
<tr>
<th>kubóna</th>
<th>Nkeek’a atáatuboonye.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kumenya</td>
<td>Nkeek’a atáatumenye.</td>
</tr>
<tr>
<td>kwúumva</td>
<td>Nkeek’a atáatwuumviise.</td>
</tr>
<tr>
<td>kutegeera</td>
<td>Nkeek’a atáadutegeereye.</td>
</tr>
</tbody>
</table>

### Exercise 15. Substitution in Sentences 1 and 2.

'\textit{You're looking for eggs, aren't you?}'

<table>
<thead>
<tr>
<th>Kwámbay e agashímiízi</th>
<th>Agashímiízi waámbaye</th>
</tr>
</thead>
<tbody>
<tr>
<td>keezá.</td>
<td>karíhe?</td>
</tr>
<tr>
<td>Yangábiy e impúuzu</td>
<td>Impúuzu yakúgabiy e</td>
</tr>
<tr>
<td>nziizá.</td>
<td>iríhe?</td>
</tr>
<tr>
<td>Twaáteets e inyam a ejo.</td>
<td>Inyama mwaáteetse ziríhe?</td>
</tr>
<tr>
<td>Baágorooy e impúuzu</td>
<td>Impúuzu baágorooroye</td>
</tr>
<tr>
<td>nýiínshi.</td>
<td>ziríhe?</td>
</tr>
</tbody>
</table>

'\textit{I'm looking for them.}'

<table>
<thead>
<tr>
<th>Ntaa mag’ uroondéra?</th>
<th>Ndayaroondera.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ntaa mash’ uroondéra?</td>
<td>Ndayaroondera.</td>
</tr>
<tr>
<td>Ntaa mash’ ukuundá?</td>
<td>Ndayákuunda.</td>
</tr>
<tr>
<td>Ntaa nyam’ ukuundá?</td>
<td>Ndazíkuunda.</td>
</tr>
<tr>
<td>Ntaa nyam’ uguzé?</td>
<td>Ndaziguze.</td>
</tr>
<tr>
<td>Ntaa nyam’ wiibágiye?</td>
<td>Naažiibágiye.</td>
</tr>
</tbody>
</table>

Examine the eggs. You'll find they're very good.

- amágí Raab amágí.
- amashu Raab amashu.
- inyama Raab inyama.
- impuúzu Raab impuúzu
- imicúungwá Raab imicúungwá.
- imidúga Raab imidúga.
- ibitabo Raab ibitabo.

Exercise 17. Substitutions in Sentence 5.

All my eggs are good.

- amágí Amágí yaanj akomeeye yöóse.
- imyeémbe Imyeémbe yaanj ikomeeye yöóse.
- intore Intore zaanje zikomeeye zóóse.
- gukaba Intore zaanje zikavye zóóse.
- imbóga Imbóga zaanje zikavye zóóse.
- ibituunguru Ibituunguru vyaanje bikavye vyóóse.

'How many francs do I give you?'

amafaraanga  Nguh₂ amafaraangₐ angáahé?
amági       Nguh₁ amag₁ angáahé?
3 sg.        Aguh₁ amag₁ angáahé?
ibiintu      Aguh₁ ibiintu biingáahé?
imicúungwá  Aguhₐ imicúungwá ingáahé?
1 pl.         Tuguhₐ imicúungwá ingáahé?
amági       Tuguhₐ amag₁ angáahé?
amafaraanga  Tuguhₐ amafaraanga angáahé?


'Who did you buy these eggs from [yesterday]??

amági       Aya mag₁ wayáguze naández?
ibiintu     Ibi ibiintu wabíguze naández?
imicúungwá  Iyi micúungwá wayíguze naández?
inyama      Izi nyama wazíguze naández?
ikáráamu     Iyi káráamu wayíguze naández?
urubáangaangwé Uru rubáangaangwé warúguze naández?
igitabo      Iki gitabo wákíguze naández?
iraángi      Iri raángi warúguze naández?

amāgi
Ibi biintu yabíizanye ku muúsi waa mbere.
uyu muúsi
Ibi biintu yabíizanye uyu muúsi.
ibitabo
Ibi bitabo yabíizanye uyu muúsi.
kumuúsi wa gátatu
Ibi bitabo yabíizanye ku muúsi wa gátatu.
imicuungwa
Iyi micuúngwa yayíizanye ku muúsi wa gátatu.
abáana
Aba báana yabáazanye ku muúsi wa gátatu.
amafaraanga
Aya mafaraanga yayáazanye ku muúsi wa gátatu.
mugitóondo
Aya mafaraanga yayáazanye mu gitóondo.

Practice conversations.

1.
Where did you buy these eggs?
Aya magí wayáguze héehé?
Nayáguze na Bernardo.

How many did you buy?
Wagúz a angáahé?
Miroong o itatu.

When did he bring them?
Yayáazanye ryáarí?
Kw iiyiínga rihezé.

They aren't very good.
Si meezá caane.
<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
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</thead>
<tbody>
<tr>
<td>How much did you pay for them?</td>
<td>Wayágus e amafaraangá angáahé?</td>
</tr>
<tr>
<td>What time did you get up yesterday?</td>
<td>Wavyúuts e ryáar₁ ejo?</td>
</tr>
<tr>
<td>What did you do after you got up?</td>
<td>Wakóz e ik₁ uvyúuts e</td>
</tr>
<tr>
<td>What did you do after you bathed?</td>
<td>Umáze kwíiyóza wakóz e ikí?</td>
</tr>
<tr>
<td>Did you eat breakfast?</td>
<td>Waráfuruunguye mu gitóondo?</td>
</tr>
</tbody>
</table>

Miroong₁ iné na aátaanu, Yaazanye mashaásha uyu muúsi, Yaraabe. Usaang akóme ye.

UNIT 16

When did you get to work?  
Washítse ku kazi ryáarí?

2b. (Hodiernal)

What time did you get up today?  
Wavyutse ryáarí uyu muúsi?

What did you do after you got up?  
Wakoz e ikí uyuyútse?

When you had finished bathing, what did you do?  
Umáze kwíiyóza wakoz e ikí?

Did you eat?  
Waafuunguye?

Do you like your work?  
Urashím a akazi kaawe?

Kw iiisahá zitatu na 'inúsu.

Navyutse isáh a imwé.

Niíyogeje.

Naambaye.

Nafashe bikéeyá.

Máze gufuungura nagliye mu kazi.

Si kabí caane.
UNIT 17

BASIC DIALOGUE
Dialogue 1.

1A  Inó mufuungura kw iisahá iyilhe?
    inó
    What time do you eat here [in this country]?

2B  Amasáha yó gufuungura ́s1 aamwé.
    ijoro
    The hours of eating are not the same.
    isáa sita

3B  Isahá ya kábiri, isáa sitá nó mw iiijoro.
    -ryá (-ríye)
    Eight a.m., noon, and in the evening.
    to eat

4A  Mu Buruúndí barya kaangáahé ku muúsí?
    How many times a day does one (‘do they’) eat in Burundi?

5B  ́Har1 abáryá gatatu ná ábáryá kané.
    ibiríibwa (8)
    There are those who eat three times, and those who eat four times.
    something to eat

6A  Ibiríibwa mufisé ́n1 ibíki?
    What foodstuffs do you have? (‘The foodstuffs that you have are what?’)

7B  Mu Buruúndí harimwa vyiínshi.
    In Burundi, many things are grown.
    umukááté (3, 4)
    bread

8A  Murakúund a imikááté?
    Do you (pl.) like bread?
There are those who like it, and those who don't like it.

Dialogue 2.

A casual invitation to a close friend.

-soonza (-shoonje)  to be hungry

10C  Eémwe, nuumva nshónje.  I feel hungry.

11D  Wooshiima kuja kury’a  Would you be satisfied to go
eat at my place?
iwáanjé?

-búza (-bújije)  to forbid

12C  Noobuzwa níkí?  Why not? (By what would I
Noobishiima caane.  be forbidden?) I'd be

13D  Ntaavyó?  very pleased!

         (addressing
         wife) Is(n’t) there some-
         thing [to eat]?

-shika haasi  to sit down

14E  Ni mushiké haasi.  Please sit down.

-bóneka (-bénetse)  to be visible

15D  Ngwiino dufungúre.  Come, let's eat. The food
Indyá zaabónetse.  is here (has come into

16C  Umugoré waaw, ateeka  view).
       néezá caane!

-reka (-réte)  to stop doing something
-hema (-hémye)  to make fun of

(emphatic particle)
17D Reka kumuhema da...
mbéega
Stop making fun of her!
(a question word)

18D Mbéega izi nyama 'ni izi íki?
What kind of meat is this?

19D Ní iz íngurube.
It's pork ('of pig').

20C Muumbabárire, siindy a inyama z íngurube.
Excuse me, I don't eat pork.

1. A note on autonomous verb forms.

Sentences 5 and 9 of this unit contain examples of so-called 'autonomous' verb forms:

'Har i abaryá gatatu...
There are those who eat three times...

'Har i abayikuunda,
na ábatáyikuunda.
There are those that like them, and those that don't like them.

An 'autonomous' form was also found in the indirect discourse at the end of Unit 14:

Baamubáije ayamúgeenza. They asked him what makes him go.

The slots in which autonomous forms are used are the same ones in which nouns may be used: subject or object of a verb, position following /na/' or /'hari/, etc.

In this sense, they are like substantives. Unlike substantives, however, they may have the same objects and modifiers that other verb forms have:
abaryá gatatu  those who eat three times
abaryía inyama  those who eat meat

Autonomous forms may contain object prefixes, and are inflected for aspect (imperfective vs. perfective) and tense, just as other verbs are, except that there is no distinction in the past affirmative between hodiernal and hesternal.

Autonomous forms are of course not differentiated for indicative, participial and relative functions. For this reason, the classification 'autonomous' is grouped together with those three categories into a single 'dimension' of the Kirundi verb.

The structure of the autonomous forms is completely regular. The vowels and consonants are those of the relative form, except for an augment vowel before the prefix in the autonomous form. If the corresponding relative form begins with a vowel, the pre-prefix consists of vowel plus semi-vowel; otherwise it consists of a vowel only:

\[
\begin{align*}
\text{abadáshaaka...} & \quad [\text{those who don't want...}]  \\
\text{cf. abaantu badashaaká...} & \quad \text{people who don't want...}  \\
\text{iyisóosa} & \quad \text{those that are sweet}  \\
\text{cf. imicuúngwa isoosá} & \quad \text{oranges that are sweet}
\end{align*}
\]

[See Exercises 1, 2.]

With respect to its first tone, an autonomous form has a high tone on the third unit of vowel length. If the second vowel of the word is short, the tone thus falls on the third syllable:

\[
\begin{align*}
iyisóosa & \quad \text{sweet ones}  \\
\text{abatáariiye} & \quad \text{those who didn't eat}
\end{align*}
\]
If the second vowel is long, however, the tone falls on the second half of it:

abaářiiye  'those who ate'

[See Exercises 3, 4].

The stem tones of autonomous forms are those most typical of the tense to which the form belongs. This means that most sets have low stem tone [see Exercises 5, 6]. The future affirmative and negative have high tone on the root syllable for all verbs, and the inceptive affirmative and negative (Unit 23 ) have high tone on the root syllable of high verbs only:

<table>
<thead>
<tr>
<th></th>
<th>affirmative</th>
<th>negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>immediate</td>
<td>abasóma</td>
<td>abadásomá</td>
</tr>
<tr>
<td>hodiernal</td>
<td>abaásomye</td>
<td>abatáasomye</td>
</tr>
<tr>
<td>heternal</td>
<td>abaásomye</td>
<td>abatáasomye</td>
</tr>
<tr>
<td>future</td>
<td>abazóosóma</td>
<td>abatázoosóma</td>
</tr>
</tbody>
</table>

2. A note on the infinitive as a substantive.

Sentence 2 of this unit contains the expression:

amasá̱ha{y_{a} úgufuungura} {yógufuungura}

'the hours of eating'

As in many other languages, the form which is called an 'infinitive' has the privilege of taking the same objects and modifiers as any other verb form, but it also may be used in positions, or 'slots' in the sentence which are usually filled by nouns. When the Kirundi infinitive is used in a noun slot, it has the pre-prefix /u-/: any adjectives, possessives, etc.
that agree with it have the concordial prefix of Class 15 (/ku-~/kw-~). This class contains a few members which are not infinitives:

/ukwéezi/ 'month' is one of them.

cf. also: ugusoma kwíiwé 'ni kwíizá his reading is good

When the particle /na´/ or one of the possessives /ya´, wa´, vya´/etc. is used before an noun of Class 15, the /a/ of the particle and the preinitial /u/ of the noun coalesce to give /o/, a vowel which is phonetically halfway between /a/ and /u/.

yₐ ugufuungura → ýógufuungura

Compare the coalescence of this same /a/ with /i/ to produce /e/ (Unit3, Note3). An infinitive may be treated in this way, or it may retain the vowel /u/, thus being pronounced either /yógufuungura/ or /ýúgufuungura/. [See Exercise 7.]

Exercise 1. Autonomous forms, immediate affirmative vs. negative, Class 2 subject prefix.

'Those who know how to write are numerous.'

kumenya Abázi kwaandíka 'ni beénshi.

gushaaka Abasháaka kwíiiga 'ni beénshi.

kuryá Abarýa inyama 'ni beénshi. Abatarýa inyama 'ni baké.
kuroonka  Abaróonk̩ amahera 'ni beéns hi.  Abatároonk̩ amahera 'ni baké.

kuba  Ababá muu ngó záabo 'ni beéns hi.  Abatábá muu ngó záabo 'ni baké.

gukóra  Abakóra mu giságara 'ni beéns hi.  Abadákóra mu giságára 'ni baké.

Exercise 2. Relative vs. autonomous, immediate affirmative, various classes.

'Are ripe mangoes expensive?'  'Are ripe ones expensive?'

imyeémbe  Imyeémbe ihiishíye iraži imvye?

imicuúngwa  Imicuúngwa ihiishíye iraži imvye?

Iyihíshiye iraži imvye?

Iyisóós iraži imvye?

Igísóós kirazi imvye?

Igikávé kirazi imvye?
UNIT 17

KIRUNDI

Indimu Indimú zikavye ziraziimvye? Izikávye ziraziimvye?
gukaata Indimú zikaatatá ziraziimvye? Izikáata ziraziimvye?
imicuungwa Imicuungwa ikaat a iraziimvye? Iyiikáat a iraziimvye?

Exercise 3. Autonomous forms, past hodiernal or hesternal, affirmative.

'Who brought this book?' ('[He] who brought this book is who?')

kuuzana Uwazány e iki gitabo níi ndé?
gusoma Uwasómy e iki gitabo níi ndé?
kugura Uwagúz e iki gitabo níi ndé?
kugabira Uwatúgabíy e iki gitabo níi ndé?
kwaandika Uwaándits e iki gitabo níi ndé?
kwíiga Uwiíz e iki gitabo níi ndé?
kumara Uwamáz e iki gitabo níi ndé?

Exercise 4. Autonomous forms, hodiernal negative.

'Those who didn't work [today] won't receive money.'

gukóra Abatáakoze 'ntibazóóronk a amafaraanga.
gufásha Abatáadufashije 'ntibazóóronk a amafaraanga.
kwíiga Abatíize 'ntibazóóronk a amafaraanga.
kuja Abatáagíyíye 'ntibazóóronk a amafaraanga.
kurima Abatáarímye 'ntibazóóronk a amafaraanga.
kugaruka Abatáagarutse 'ntibazóóronk a amafaraanga.
Exercise 5. Autonomous forms as objects of verbs. Affirmative vs. negative.

Bring the sweet ones.

Stop bringing ones that aren't sweet.

(\text{imicuúngwa}) \quad \text{Zan}_a \text{ iyísóosa.} \quad \text{Reka kuuzana iyidásoosá.}

gukaata \quad \text{Zan}_a \text{ iyikáata.} \quad \text{Reka kuuzana iyidákaatá.}

(\text{indímu}) \quad \text{Zan}_a \text{ izikáata.} \quad \text{Reka kuuzana izidákaatá.}

kubora \quad \text{Zan}_a \text{ izibóze.} \quad \text{Reka kuuzana izitábozé.}

(ibitooke) \quad \text{Zan}_a \text{ ibibóze.} \quad \text{Reka kuuzana ibitábozé.}

(\text{imihwí}) \quad \text{Zan}_a \text{ iyibóze.} \quad \text{Reka kuuzana iyitábozé.}

gusha \quad \text{Zan}_a \text{ iyihíiye.} \quad \text{Reka kuuzana iyidáhiiyé.}

Exercise 6. Autonomous forms, immediate negative vs. affirmative.

'The ones that aren't sweet are cheaper than the ones that are.'

\text{gusoosa} \quad \text{Iyidásoosí iraziimbutse gusuumba iyísóosa.}

\text{gukaata} \quad \text{Iyidákaatí iraziimbutse gusuumba iyikáata.}

(\text{indímu}) \quad \text{Izidákaatá ziraziimbutse gusuumba izikáata.}

\text{kubora} \quad \text{Izitábozé ziraziimbutse gusuumba izibóze.}

(ibitooke) \quad \text{Ibitábozé biraziimbutse gusuumba ibibóze.}

(\text{imihwí}) \quad \text{Iyitábozé iraziimbutse gusuumba iyibóze.}

\text{gusha} \quad \text{Iyihíiye iraziimbutse gusuumba iyidáhiiyé.}

[\text{NB Some speakers may prefer to reverse the statement of this comparison, putting the greater of the two items before }/-suumba/\text{ 'to pass'.}]
Exercise 7. Substitutions in Sentences 1 and 2. Possessive plus infinitive.

'What time do you eat here?'
'The hours of eating vary.'

gufuungura
Inó mufuungura kw iisah\textsubscript{a} iyííhe?
Amasáha yógufungura \textsubscript{s\textsubscript{1}} aamwé.

kuvyúuka
Inó muvyúuka kw iisah\textsubscript{a} iyííhe?
Amasáha yókuvyúuka \textsubscript{s\textsubscript{1}} aamwé.

kwíiyóza
Inó mwíiyóza kw iisah\textsubscript{a} iyííhe?
Amasáha yókwíiyóza \textsubscript{s\textsubscript{1}} aamwé.

kugeenda mukazi
Inó mugeenda mu kazi kw iisah\textsubscript{a} iyííhe?
Amasáha yókugeenda mu kazi \textsubscript{s\textsubscript{1}} aamwé.


'How many times a day do they eat in Burundi?'

Uburuúndi
Mu Buruúndi barya kaangáahé ku muús1?

waányu
Iwaányu murya kaangáahé ku muús1?

waábo
Iwaábo barya kaangáahé ku muús1?

Bujuumbura
I Bujuumbura barya kaangáahé ku muús1?

ibisagára
Mu bisagára barya kaangáahé ku muús1?

'What foods do you have?'

ibiriibwa  Ibiriibwa mufise 'n₁ ibiki?
ibitabo    Ibitabo mufise 'n₁ ibiki?
ivyaámwa   Ivyaámwa mufise 'n₁ ibiki?
imbóga     Imbóga mufise 'n₁ iinkí?
            (bo)        Imbóga bafise 'n₁ iinkí?
impúúzu    Impúúzu bafise 'n₁ iinkí?
abáana     Abáana bafise 'n₁ abáki?

Exercise 10. Substitutions in Sentence 17.

'Stop making fun of him/her.'

guhema     Reka kumuhema.
kurima      Reka kurima.
gusoma               gukóra, kuvúga, gukaraba.

Practice conversations.

1.

You ask what people eat for breakfast in Burundi. ikí mu gitoondo?

Mu bisagára har₁ abeénsi bary₂ imikááaté.
UNIT 17

When your friend replies, you ask whether they eat fruit for breakfast.

Barary’a ivyaámwa mu gitóondo?

Oya, ’ntibary’a ivyaámwa mu gitóondo.

2.

You ask your friend what his favorite food is. When he tells you, you ask whether it is expensive in Burundi.

Ibiriíbw a ukuundá gusuumba ibiíndi n₁ ibiíhe?

Nkuund a inyama z’a inkóko.

Inyama z’ inkóko ziraziimvye mu Buruúndí?

Ntizizimvye caane.

3.

You inquire how many times a week your friend goes to the market. You further ask what hour of the day he goes.

Ugeenda kw iisokó kaangáahé mu cuumwéeru?

Kabiri ’caanké gatatu.
4. You see that your friend has a basket of fruit, and ask where he bought it. You comment that it is very nice, and inquire about the price.

Ibi vyaámwa wabiguzéhe?
Wabiguzé angáahé?
Nabiguzé amafaraanga cúmi.

Nabiguze kw iisőko.

'N₁ ivyaámwa vyiiizá.

Discuss the eating habits of the people of various countries.
BASIC DIALOGUE

Dialogue 1. (Continued from Dialogue for Unit 17.)

1A Izíndí ndýá mufuungúra

ˈn₁ izííhe?
ubushaza (14)
ibiharage (8)
ibijuumpu (8)

What other foods do you eat? (Other foods that you eat are which?)

peas
beans
sweet potatoes

1B Turya ubushaza, ibiharage na ibijuumpu.

inzóga (9)
-nywá (-nyóoye)

We eat peas, beans and sweet potatoes.

beer
to drink

2A Muranýwa inzogá mu Buruúndí?

Do you drink beer in Burundi?

3A Turanýwa inzogá keénshi.

-kúura (-kúuye)

We drink beer often.

to make of

4A Inzogá muzikuura mukí?

What material do you use in making beer?

amahoonda (6)
ubúro (14)
sorghum
millet

5B Tuzikuura mu bitooke, mu mahoonda, nó mu búro.

We make it from bananas, sorghum and millet.
Dialogue 2.

In the kitchen.

Mu gikoön1.

-héza (-héjeje) to finish
-óza (-ógeje) to wash
isáhaání (9, 6) dish, plate

7A Naahéjeje kwóoz₁ amasáhaání.

-óogeeshha (-óogeeshije) to use in washing
amáazi (6) water
-mera (-meze) to be in a certain state

8B Wayòogeeshje₁ amáaz₁ améz₁ aáte?

-kóreesha (-kóreesheje) to use
isábuné (9, 6) (or: isabūne) soap
-hóra (-hóze) to become cool (food or liquid)

9A Nakóreesheje₁ isábuné ná amáaz₁ ahozé.

-shúusha (-shúuhiże) to heat

10B Shuush₁ amáazi, haanyum₁ uyasubírëmwo.

-hóra (-hóze) to always do
-shúuha (-shúushe) to become hot

11B Duhora dúkóoreshe₂ amáazi ashuushé,
-kúura (-kúuye)
ubuhoma (14)

12B ʼniyó aakuur’a ubuhoma bwóóse.
kukí

13A Kukí? Mbon’a arí meezá.

14B ʼYamar’a isuku ritwii giisha gukóreesh’a
amáaz₁ ashuushé
kugíra ngo ntitwáandwe
ingwáara (indwáara).

15A Eegó nduúmvlise,

16B Ubona yáa máazi yaashúushe?
mberé

280
17A  Eegó, mberé mbona
    aríko arabira.
    iziko (5, 6)
gatóoyá
    Yes, in fact it's boiling.

18B  Yakuure ku zíiko,
    uyarek’ ahoré gatóoyá.
    Take it off the stove and let
    it cool a little.

19B  Haanyum a uboné gusúbira
    kuyóozamw’ ayo
    masáhaáni.
    Then wash those dishes in
    (the water) again.

1. **A note on the subjunctive.**

The term **SUBJUNCTIVE** applies to certain Kirundi verb forms which lie outside of the six major dimensions cf. Synopsis p.xxvi). Grammatically, these forms are 'dependent', in the sense that they are not ordinarily used as the only or as the principal verb of a complete sentence. Semantically, the Kirundi subjunctive covers approximately the same area as that which is common to the so-called subjunctive of Indo-European, and of other Bantu languages. This will be discussed more explicitly at the end of the present note.

In form, the subjunctive shares with the (non-subjunctive) perfectives the final vowel /-e/. This /-e/, however, is preceded by the imperfective stem, not by the perfective stem. Thus:

<table>
<thead>
<tr>
<th>Perfective:</th>
<th>Subjunctive:</th>
</tr>
</thead>
<tbody>
<tr>
<td>aguze...</td>
<td>aguré...</td>
</tr>
</tbody>
</table>
The subjunctive does not take any tense prefixes except the future /-zóo-/.
It is not differentiated for indicative, participial, relative or autonomous mood, and may in fact be thought of, in some respects at least, as an additional, highly defective mood.

The affirmative, non-future subjunctive has the subject prefix, followed by the object prefix or prefixes if any, followed by the imperfective stem, followed by final /-e/.

\textit{tu - zi - mesúur - e}

The stem of an affirmative non-future subjunctive form has a high tone. The precise location of this high tone is predictable, but the rules for its location have a different basis from that which underlies the placement of the stem tone in most other verb forms. The location of the stem tone of the other forms is stated in terms of syllables, with the root syllable (Unit 4, Note 3) being taken as the point of reference. The important point to note here is that a single syllable may have either a short vowel (one unit of vowel length), or a long vowel (two units of vowel length). It is the syllable, not the unit of vowel length, that is the basic unit for calculating the position of the stem tone for most of the other forms of the Kirundi verb.

In the subjunctive, on the other hand, the number of syllables is irrelevant for the description of stem tones. What does count is the number of units of vowel length:
Immed. Neg. Indic.  Subjunctive
(basic unit is the syllable) (basic unit is the mora)

'ntituraabaá_  turaabé
'ntitumesýura  tumesuúre
'ntiduhiindúkíra  duhiindúkíre
'ntidukuríkíra  dukuríkíre
'ntidutabáára  dutabaáre
'ntitugurá_  tuguré

From this point on, the word MORA will be used as an equivalent for the phrase 'unit of vowel length.'

In the above examples, the stem tone of all the subjunctive forms falls on the third mora of the stem except that in /tuguré/, which has only two moras in its stem, the tone falls on the last mora. [See Exercises 1, 2].

In affirmative subjunctive forms that have a single object prefix, the mora or moras of the object prefix must be counted in finding the location for the stem tone. The tone falls on the third mora of the unit which includes both the object prefix and the stem:

- tubíguré_ that we should buy/sell them
- tuzímesúure that we should launder them
- tubiráábe that we should examine them
- twíiyóže that we should bathe (ourselves)

[See Exercises 3, 9.]
If there is an object prefix, and the subject prefix is /n-/ /II/, then there is an added syllable /-da-/ between the two:

\[\begin{align*}
\text{tu - bi- -raab--e} & \quad \text{that we should examine them} \\
\text{ba - bi- -raab--e} & \quad \text{that they should examine them} \\
\text{n--da-bi--raab--e} & \quad \text{that I should examine them}
\end{align*}\]

[See Exercise 3.]

The structure of the negative subjunctive forms is much simpler. The negative begins with /nti-/, which combines with subject prefixes in exactly the same way as for the negative indicative (Unit 4, Note 2). There is a high tone on the second mora of the word. Stem tone is low:

\[\begin{align*}
\text{'ntibákugaye} & \quad \text{so that they should not criticize you} \\
\text{'ntaázimire} & \quad \text{so that he should not get lost}
\end{align*}\]

[See Exercise 4.]

**Uses of the subjunctive.**

Any attempt to summarize the use of the Kirundi subjunctive in terms of its meaning would be fruitless and confusing. The dialogues and exercises provide a fair sampling of the ways in which subjunctive forms are used: after imperatives, after certain verbs, and after certain other words such as /hiingá/. The student is advised to note the kinds of sentences in which he finds subjunctive forms, and to practice each one separately.

[See Exercises 2, 3, 4, 9, 10.]
Exercise 1. Subjunctive. Placement of stem tone according to the structure of the stem.

A. CVCV stems.

kugura \( Ngur_{e} \) izo fí? Shall I buy these fish?
gusoma Basom_{e} \( i \) co gitabo? Shall they read that book?
guhéza Duhez_{e} ubu? Shall we finish now?
gukóra Ashaaka ngo nkor_{e} imíís_{i} ibiri. He wants me to work for two days.

B. CVVCV stems.

guhíshira Roreer_{a} ahiishíre. Wait till it gets ripe.
kuraaba Zan_{a} iyo myeembe ndayiraábe. Bring those mangoes so I may examine them.
gufuungura Ngo dufuungúre. (Come) let's eat.
gutóora Muh_{e} atooré. Give [them] to him so he may choose.

[After each section of Exercise 1 has been practiced by itself, it should be combined with all preceding sections, so that the student is given sentences taken at random from all sections practiced up to that time.]

C. CVCVVC stems.

kumesuura Geend_{a} umesuúre. Go do the laundry.
kugoroora Geend_{a} ugoróóre. Go do the ironing.
gutabaara Geend_{a} utabaáre Yohaáni. Go help John.
gutegeera Geend_{a} utegeér_{e} inká. Go wait for the cattle.
D. CV stems.

kurýá 'Mtiwooreera ngo turyé?
Please wait so we may eat.
kunywá 'Mtiwooondoreera ngo nyvé?
Please wait so I may drink.
kujá Ngo tujé i Gitéga.
Let's go to Kitega.
kuvá Hiingá tuvé háno.
Let's leave here.

E. The stem /-za/.

kuuza Hiingá azé turaabé.
Wait till he comes so we may look.

F. Stems that begin with a vowel.

kwíiga Reka yiigé gusoma.
Wait and let him learn to read.
kwúubaka Ngo twuubáké inzu háno.
Let's build a house here.
kwíiyosa Roreera twíiyóze.
Wait while we bathe.
kwaambara Hiingá yaambáré impuúzu.
Wait and he'll get dressed.

Exercise 2. Subjunctive after imperative.

'Go into the kitchen and wash the dishes.'

kwóoza Geenda mu gikoóní woozé amasáhaáni.
kuuuzana Geenda mu gikoón uzané amasáhaáni.
ingama Geenda mu gikoón uzané inyama.
gutéeka Geenda mu gikoón uteeké inyama.
Exercise 3. Subjunctive after imperative: Object prefixes after 1 sg. with /-da-/ vs. other persons and numbers without /-da-/.

A. 'Bring the fruit so we can look it over.' '...so that I may look it over.'
   kuraaba Zan a ivyaámwa tubiraábe. Zan a ivyaámwa ndabiraábe.
   gupiima Zan a ivyaámwa tubipiíme. Zan a ivyaámwa ndabipiíme.
   kugura Zan a ivyaámwa tubigure. Zan a ivyaámwa ndabigure.
   kuryá Zan a ivyaámwa tubiryé. Zan a ivyaámwa ndabiryé.

B. 'Bring the clothes so I may examine them.' '...so that they...'
   kuraaba Zan a impuúzu ndaziraábe. Zan a impuúzu baziraábe.
   gupiima Zan a impuúzu ndazipiíme. Zan a impuúzu bazipiíme.
   kugura Zan a impuúzu ndaziguré. Zan a impuúzu baziguré.
   kwaambara Zan a impuúzu ndazaámbare. Zan a impuúzu bazaámbare.
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kumesuura  Zan a impuúzu ndazimesúure.  Zan a impuúzu bazimesúure.
kugoroora  Zan a impuúzu ndazigoróore.  Zan a impuúzu bazigoróore.

C. Bring the water so that he may heat it.
   ...so that I...

  gushúusha  Zan a amáaz i ayashiúshe.  Zan a amáazi ndayashiúshe.
kuraaba    Zan a amáaz i ayaraábe.  Zan a amáazi ndayaraábe.
kunywá     Zan a amáaz i ayanywé.  Zan a amáazi ndayanywé.

Exercise 4. Negative subjunctive.

  kuzíímira Mufashe ntaázimire.  Help him so he doesn't get lost.

  kwaandura Roong a izo ntoofanyi ntitwáandure ingtáara.
               Wash those potatoes so we don't get sick.

  kugaya Kora néezá ntibákugaye.  Work well so that they don't complain about you.

  jeewé    Kora néezá siíndakugaye.  ...so that I don't complain about you.


'I've finished washing the dishes.'

  kwóoza  Naahéjeje kwóoz a amasáhaáni.
  kwaandika Naahéjeje kwaandík a ikeéte.
  gupíima  Naahéjeje gupíim a amági.
Exercise 6. The verb /-mera/ (cf. Sentence 8).

'What kind of water did you wash with?'

kwóógeesha Woogeeshej e amáazi améz e aáte?
kunywá Wanyooy e amáazi améz e aáte?
inzõga Wanyooy e inzõg a iméz e ííte?
kugura Waguz e inzog a iméz e ííte?
isábuúni Waguz e isábuún i iméz e ííte?
ibiriíbwá Waguz e ibiriíbwa biméze bíte?
kuryá Wariiy e ibiriíbwa biméze bíte?
inyma Wariiy e inyama ziméze zíte?
umukaaté Wariiy e umukát e uméz e uúte?

Exercise 7. The verb /-hora/.

'We always use hot water.'

gukóreesha Duhora dúkoreesh a amáazí ashuushé.
kuryá Duhora túry a imbogá nyoínshi.
kwíiyọza Duhora twíiyọza mu gitóondo.
gusaanga 'join' Duhora túsusaanga ku kibaánza.

'Water is what removes dirt.'
Amáazi 'niyo akuur ubuhoma.
Isábűne Isábűne 'niyo ikuur ubuhoma.
Kuziimba Isábűne 'niyo iziimvye.
Urupaapuro Urupaapuro 'nirwo rziimvye.
Inyama Inyama 'nizo ziziimvye.
Amghi Amghi 'niyo aziimvye.
Umuduga Umuduga 'niw uziimvye.
Imiduga Imiduga 'niyo iziimvye.

Exercise 9. Subjunctive with /hiing/, with and without an object prefix.

'Wait and I'll heat the water.'
'Wait and I'll heat it.'

Hiingá nshuush' amaazi. Hiingá ndayashuúshe.
ibiriíbwa Hiingá nshuush' ibiriíbwa. Hiingá ndabishuúshe.
kuzanzana Hiingá nza' ibiriíbwa. Hiingá ndabiízane.
kurya Hiingá ndy' ibiriíbwa. Hiingá ndabiryé.
umuceri Hiingá ndy' umuceri. Hiingá ndawuryé.
gutéeka Hiingá nteek' umuceri. Hiingá ndawuteéke.
Exercise 10. Subjunctive with /-reka/.

"Wait until the water is hot."
"Leave it (the water) that it may get hot."

Reka amáazí ashuuhé.
Yarek e ashuuhé.

kubira Reka amáazí abiré.
Yarek e abiré.

guhóra Reka amáazí ahoré.
Yarek e ahoré.

umuceri Reka umuceri uhoré.
Wurek e uhoré.

gushá Reka umuceri ushé.
Wurek e ushé.

inyama Reka inyama zishé.
Zireke zishé.

guhóra Reka inyama zihoré.
Zireke zihoré.

Practice conversations.

1.

Your friend asks you whether people often eat mangoes in the US. He asks you whether we have any mangoes in the US.

Abanyaameeriká bararyá imyeembe keénshi?
Oya, 'si keénshi.

Bararim a imyeembe murí Ameeriká?
Abó mu bumanuko barayirima.
UNIT 18

2.

You are a domestic servant. You notify your employer that you have finished the laundry. But you did it with cold water.

Naahéjeje kumesuur\textsubscript{a} impuúzu.

Wameshuuj\textsubscript{e} amáazi ashuushé?

Oya, nameshuuj\textsubscript{e} ayahóze.

'Ni kuk\textsubscript{i} utaakoreshej\textsubscript{e} ayashúushe?

3.

As an employee, you report that the supply of soap is exhausted. You ask whether you should go immediately.

Isábuné yaashíze.

Geend\textsubscript{a} ugur' iyííndi.

Ngeendé kuyigur\textsubscript{a} ubu?

Oya turajaana saa sitá.

4.

You are an employer. You ask your employee how much he paid for the soap. You point out that what he has bought was the expensive kind.

Iyi sábuní wayiguz\textsubscript{e} angáahé?

Nayiguz\textsubscript{e} amafaraanga cuími.

Ntiwari kugur\textsubscript{a} iyo kind.
mákeeyá? Waguze
iyizíimvye.

Yaanziimvye, mugábo
óni nzíizá.
UNIT 19

BASIC DIALOGUE

1. In a public eating place.

`ntaa
urutoofanyi (11, 10)
intoofanyi (9, 10)

1A 'Ntaa ntoofanyi
mwaateetsé?

hiingá (or: hiinge)
wait!

2B Hiingá njé kuraaba.
ngo

Wait, let me go see. ('Wait that I may go to examine.')

3A Bité? Ngira ngo ntaazó.
kóko

What about it? I think that there aren't any of them.

3B Ntaa ntoofanyi
mwaateetsé?
hiingá (or: hiinge)
wait!

truly

4B Waabimenyé kóko!
-gaburiya
(-gaburiye)

You were right. ('You knew it truly.')

to feed

5A Ngaburir a umucerí, n a
ínyama.

Give me (I feed me!) rice and meat.

2.

Preventing Rice

6C Ej o umucerí naríye
wár úúryooshe.

Yesterday the rice I ate was delicious.
<table>
<thead>
<tr>
<th>7C</th>
<th>Umuceri bawuteeka báte?</th>
<th>How is rice cooked? (\textit{Rice, how do they cook it?})</th>
</tr>
</thead>
<tbody>
<tr>
<td>8D</td>
<td>Ufat umuceri, ukawuroonga mu máazi meez' ahozé. inkóno (9, 10) -suka (-sutse)</td>
<td>You take rice and then you wash it in clean cold water. pot to pour into</td>
</tr>
<tr>
<td>9D</td>
<td>Haanyum a ukawusuka muu nkóno 1rimwó aamáaz₁ ashuushé, ku zíiko.</td>
<td>Then you pour it into a pot containing hot water, on the stove.</td>
</tr>
<tr>
<td>10C</td>
<td>Ukoreesh a inkóno imezé güte? isafuriya (9, 6)</td>
<td>What kind of pot do you use? kettle</td>
</tr>
<tr>
<td>11D</td>
<td>Ushobora kuwúteeka mw isafuriya, 'caanké muu nkóno y a Íkiruúndi.</td>
<td>You can cook it in a kettle, or in a Kirundi-style pot.</td>
</tr>
<tr>
<td>12C</td>
<td>Uhíiy e umuunt u agir a aáte? -úúmuuka (-úúmuutse)</td>
<td>When it is done, then what? (\textit{...how does a person do?}) to get dry</td>
</tr>
<tr>
<td>13D</td>
<td>Umuceri₁ uryooha wúumuutse. igipfúundikizo (7, 8) amakára (6) umufúniko (3, 4)</td>
<td>Rice tastes good when it doesn't contain much water. cover, lid of a Kirundi pot coals cover of a kettle</td>
</tr>
</tbody>
</table>
14D Mu kuwúumuutsa basuk amakár ashuushé ku mufúniko wa ísafuriya. umúunyu (3)

15C K' ataa múunyu wavuzé?
-koza (-kójeje)

16D Abaantu bamwé bashiima gushír umúunyu muu mbóga zó kuuwukoza.

3.
imaangaziini (9, 10 or 6)

17E Harí intoofanyi zisigáye mu máangaziíni?
-goomba (-goomvye)

18F Mberé nagoomba kukúbaza kó ntooziteek uyu muúsi. ba

19E B a aríz o uteeká.

20F Naahéjeje kuzíharura nó- kuziroonga.

21F Nooné nziteekaá nte?

To make it dry ('in making it dry') you ('they') put hot coals on the cover of the pot.

You didn't mention salt. ('There is no salt that you mentioned.')

to eat with condiments

Some people like to put salt with the vegetables they eat with it. ('...for eating with it.')

Are there some potatoes in the storeroom yet?

to want, desire, lack

I intended to ask you if I couldn't cook some for today.

(an emphatic particle)

Cook them.

I finished peeling and washing them.

Now how do I cook them?
-káraanga (-káraanza)

to fry or roast

22E Uzikaraanga mu mavúta.  
You fry them in fat.

hogi  
let's go

23E Hogi nkweérek e amavúta  
Go on and I'll show you the
ukorée sh a  
fat to use.

24F Ariko 'sinz i ingéne  
But I don't know how to use
bakoréesh a ayo mavúta.  
that fat.

25E Ngo nkweéreke.  
Come [on and] I'll show

26F Ntaa ziíndi mbogá nteeká?  
Aren't there other vegetables

ntuúze  
(an emphatic particle)

27E Oya mugábo ntuúze  
No, but don't you forget to
kwiibagira kuuzana  
bring the salad to the
isálaáde ku méézá.

table.

1. A note on the presentative forms.

One type of verbless sentence in Kirundi has as its nu-
cleus a PRESENTATIVE form. Examples of presentatives are found
in these sentences:
Zan intoofanyi. 'Ngilizí. Bring some potatoes. Here they are.

'Ngilizó. There they (Cl. 10) are. (Unit 17, Stc. 14)

Ngaay'amafaraanga nazanyé. Here is the money I brought.

These 'presentative' forms may be represented according to the following formula:

/ng/ plus demonstrative with the first vowel long; the first mora has a provisional high tone (Unit 1, Note 8), and the last has an anticipated high tone:

'This is he, etc. 'That is he, etc.' (used if the person spoken about is nearer the hearer)

Cl. 1 'nguuyú 'nguuyó
2 'ngaaba 'ngaabo
5 'ngiirí 'ngiiryó
6 'ngaayá 'ngaayó

etc. etc.

The most general English equivalents are 'here it is', 'there it is'.

Depending on the relative distance from the speaker and hearer one may use a number of different sets of presentative forms, each based on a different set of demonstratives.

Meeussen § 351 lists five such series:

Cl. 1 'nguuyú 'nguuyó 'nguunó 'nguuryá 'nguuriíya
Cl. 2 'ngaaba 'ngaabo 'ngaabáno 'ngaabárya 'ngaabáriíya

etc. etc. etc. etc. etc.
The third of these series (/ˈnguuru/, /ˈngaaba/ etc.) is not used by all speakers of Kirundi.

A presentative form may be used as the only word in a sentence. It may also be used followed by a noun, as in:

\[
\begin{align*}
\text{Ngik} & \text{i} \text{ igitabo caanje. This here is my book. ("This is it, my book.")} \\
\text{Ngikiry} & \text{a} \text{ igitabo caanje. There is my book.}
\end{align*}
\]

The noun, in turn, may also be followed by a relative verb, as in the third of the above examples. [For practice with presentative forms, see Exercises 5, 6].

2. **A note on the defective verb /-ri/.

The defective verb /-ri/ has been encountered in almost every unit since Unit 1:

\[
\begin{align*}
\text{Nd} & \text{1 umuzuúngu. I'm a European.} \\
\text{Persistive:} & \text{Uracá} & \text{r1 umusóre? Are you still a bachelor?} \\
\text{Non-recent:} & \text{Umuceri...war} & \text{1 úúryoonshe. The rice was good.} \\
& & \text{(cf. Stc. 6)} \\
\text{Imm. Particip:} & \text{Mbon} & \text{a arí nziizá. They look good to me.} \\
& & \text{that he is American.} \\
\text{Imm. Rel:} & \text{...k} & \text{o ár1 Umunyaameerká.} \\
\text{Non-rec. Rel:} & \text{...igihe yarí háno.} & \text{...the time he was here.} \\
& & \text{(Unit 16, Stc. 16)}
\end{align*}
\]

The stem /-ri/ is inflected for mood (indicative, participial, relative and autonomous) and for four of the tenses.
Forms which contain the stem /-ri/ are not differentiated for aspect (perfective, imperfective) or for linkage (conjunct, disjunct). The missing tenses are supplied by forms containing the stem /-bá/, which is regular. The same is true for infinitive, subjunctive and imperative forms.

In general, the forms that contain /-ri/ follow the same pattern as the (conjunct) forms of regular verbs. It should be remembered, however, that because the stem contains only one syllable, forms which for most verbs have high tone on the post-radical syllable (e.g. the immediate relative) will have high tone on the /-ri/ itself:

arí  who is  (relative)

In the same way, the prefix tone of the participial, which for most verbs falls on the first vowel after the first consonant, will fall on /-ri/ if the subject prefix is monophonic:

arí  the being...  (participial)

Sample forms are given in the table below, which is taken from Meeussen (p. 146). Each set contains a 3 pl. form as an example of the forms with diphonic subject prefixes, 3 sg. as a representative of the forms with monophonic vowel prefixes, and 1 sg. as the form with monophonic nasal prefix.

<table>
<thead>
<tr>
<th>IND.</th>
<th>PART.</th>
<th>REL.</th>
<th>AUT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imm.</td>
<td>bari</td>
<td>bári</td>
<td>bárí</td>
</tr>
<tr>
<td></td>
<td>arí</td>
<td>arí</td>
<td>arí</td>
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<tr>
<td></td>
<td>ndí</td>
<td>ndí</td>
<td>ndí</td>
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<tr>
<td>Hodiernal</td>
<td>baari</td>
<td>baári</td>
<td>baari</td>
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<tr>
<td>yari</td>
<td>yári</td>
<td>yari</td>
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<tr>
<td>nari</td>
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<tr>
<td>Hesternal</td>
<td>baári</td>
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<tr>
<td>narí</td>
<td>narí</td>
<td>narí</td>
<td>narí</td>
</tr>
<tr>
<td>Persist.</td>
<td>bakíří</td>
<td>bákíří</td>
<td>bakíří</td>
</tr>
<tr>
<td>akíří</td>
<td>akíří</td>
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<td>akíří</td>
</tr>
<tr>
<td>nkíří</td>
<td>nkíří</td>
<td>nkíří</td>
<td>nkíří</td>
</tr>
</tbody>
</table>

1 Varr. baracáari, aracáari, ndacáari.
Forms that contain /-ri/ never contain an object prefix. They may, however, be followed by the locative enclitics /-kó/, /-hó/, /-yó/, /-mwó/, or the interrogative locative enclitic /-hé/. (cf. Unit 3, Note 4). [For practice with some of the forms that contain /-ri/, see Exercises 1-4.]

Apparently not completely subsumed by the foregoing are the data of Exercise 10:

\[
\begin{align*}
\text{Zan} & \quad \text{isafuriya zírimw' inzóga.} \\
\text{Zan} & \quad \text{amasafuriy} \quad \text{amimw} \quad \text{amáazi.}
\end{align*}
\]

Bring the kettles with beer in them.

Two points should be noted in these sentences:

(1) The tone on the subject prefix /zi-/ in the first example indicates that these forms are participial, and not relative.

(2) Before nouns of Cl. 9, 10 (e.g. /inzóga/) the mora of /-mwó/ undergoes normal elision, but before nouns of the other classes (e.g. /amáazi/, above), the vowel is not lost. Instead, it is assimilated to the quality of the vowel that follows it.

3. A note on the defective verb /-te/ 'to do how?'

This verb, like the related verbs /-tya/ 'to do or be thus' and /-tyo/ 'to do or be that way' has even fewer forms than /-ri/. These verbs take subject prefixes, but only in one set, which corresponds approximately to the immediate affirmative participial:

\[
\begin{align*}
\text{Umuceri bawuteeka báte?} & \quad \text{How do they cook rice?} \\
\text{...umuunt u agira'ate?} & \quad \text{...how does a person do?}
\end{align*}
\]

(Sentence 7)

(Sentence 12)
These verbs have certain peculiarities:

1. They always occur after some other verb.
2. Unlike the participial forms of other verbs, these verbs never have the tone on the last syllable, even when the subject prefix is monophonic. (cf. Unit 16, Note 2).
3. The final vowel of the preceding word is usually lengthened if the vowel of the syllable which precedes it is short (cf. the second example, above.). Lengthening also occurs, of course, before the 1 sg. form, which begins with a nasal plus another consonant (/nt-/).

[For drill sentences which contain forms of /-te/, see Exercises 12-14.]

Exercise 1. Immediate indicative of /-ri/, affirmative vs. negative.

'I am an American.' 'I'm not a Belgian.'

jeewé Nd₁ Umunyaameriká. Sind₁ Umubirigí.
wewé Ur₁ Umunyaameriká. Ntur₁ Umubirigí.
we ˈN₁ Umunyaameriká. ˈS₁ Umubirigí.
tweewé Tur₁ Abanyaameriká. Ntitur₁ Ababirigí.
mweebwé Mur₁ Abanyaameriká. Ntimur₁ Ababirigí.
bo ˈN₁ Abanyaameriká. ˈS₁ Ababirigí.
Exercise 2. Immediate affirmative participial of /-ri/.

'I went to the market.'

'He arrived when I was at the market.'

(‘...I being at the market.’)

Jeewé Nagiiye kw iisőko.

Yashitse ndí kw iisőko.

Wewé Wagiiye kw iisőko.

Yashitsɛ urí kw iisőko.

Yohaání Yohaání yagiiye kw iisőko.

Yashitsɛ arí kw iisőko.

tweebwé Twaagiiye kw iisőko.

Yashitse túri kw iisőko.

mweebwé Mwaagiiye kw iisőko.

Yashitse múri kw iisőko.

bo Bagiiye kw iisőko.

Yashitse bári kw iisőko.

Exercise 3. The verb /-ri/, affirmative vs. negative participial.

'Does he look to you like a Belgian?'

'He seems to me not to be a Belgian.'

Umubirigi Ubon a arí Umubirigi?

Mbon a atár1 Umubirigi.

umuzuúngu Ubon a arí umuzuúngu?

Mbon a atár1 umuzuúngu.

umwiígiliša Ubon a arí umwiígiliša?

Mbon a atár1 umwiígiliša.

umudaándaza Ubon a arí umudaándaza?

Mbon a atár1 umudaándaza.
umusóre  Ubon a arí umusóre?  Mbon a atárí umusóre.
abasóre  Ubon a arí abasóre?  Mbon a atárí abasóre.
abakáraáni  Ubon a arí abakáraáni?  Mbon a atárí abakáraáni.
abazuúngu  Ubon a arí abazuúngu?  Mbon a atárí abazuúngu.
Abahiindi  Ubon a arí Abahiindi?  Mbon a atárí Abahiindi.
Abanyaafiriká  Ubon a arí Abanyaafiriká?  Mbon a atárí Abanyaafiriká.

Exercise 4.  Affirmative of /-ri/; indicative vs. participial vs. relative; vowel-initial vs. consonant-initial prefixes.

'Are all the oranges here?'
'I think they are here.'
'He said that they are here.'
imicuúngwa yóóse  Imicuúngwa yóóse irí háno?

Mbon a irí háno.
Yavuze kó irí háno.
amãgi  Amãgi yóóse arí háno?

Mbon a arí háno.
Yavuze kó arí háno.
abáana  Abáana bóóse bari háno?

Mbona bári háno.
Yavuze kó bári hánó.
ibiceri  Ibiceri vyóóse bírí háno?

Mbona bírí háno.
Yavuze kó bírí hánó.

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inkóno Inkóno zóóse ziri hánó?
Mbóna zírí hánó.
Yavuze kó zírí hánó.

[It is suggested that the student or instructor devise a number of similar exercises for practicing contrasts among the various forms of /-ri/.

Exercise 5. Two sets of presentative forms.

'B ring potatoes.' 'Here they are.' 'There they are.'
Zan a intoofanyi. ' Ngiizí. ' Ngiizó.
Zan a umucerí. ' Nguuwú. ' Nguuwó.
Zan a igituunguru. ' Ngiikí. ' Ngiicó.
Zan a urutore. ' Nguurú. ' Nguurwó.
Zan a amashu. ' Ngaayá. ' Ngaayó.
Zan a ikáraámu. ' Ngiirí. ' Ngiiryó.
Zan a isábuní. ' Ngiiyí. ' Ngiiyó.
Zan a abáana. ' Ngaabá. ' Ngaabó.

Exercise 6. Presentative with relative verbs.

'Here are the potatoes we cooked [today].'
gutéeka intoofanyi Ngiizí intoofanyi twaateetsé.
kuzana amági Ngaayá amágí nazánye.
kugura inyama Ngiizí inyama naguzé.

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'Didn't you cook any potatoes?' (Aren't there potatoes that you cooked?)

Exercise 8. 'There aren't any' vs. 'There are some'.

'Are there any potatoes?' 'I think there aren't any.' '...there are some.' ('they are there')

Hari intoofanyi? Ngira ngo ˈntaazó. ...zirYho. (or...ziriho.)

Har₁ imǐhwǐ? Ngira ngo ˈntaayó. ...irYho.

Har₁ ibituunguru? Ngira ngo ˈntaavyó. ...birYho.
Har₁ intore?  Ngira ngo 'ntaazó. ...
Har₁ isábuní?  Ngira ngo 'ntaayó. ...
Har₁ igitabo?  Ngira ngo 'ntaacó. ...
Har₁ urupaapuro? Ngira ngo 'ntaarwó. ...
Har₁ ikáraámu?  Ngira ngo 'ntaaryó. ...
Har₁ isaánsi?  Ngira ngo 'ntaayó. ...
Har₁ imfuúngurwa? Ngira ngo 'ntaazó. ...

Exercise 9. Agreement of subject prefixes in 'I feel hungry.'
'I feel hungry.' 'Give ('feed') me rice.'

jeewé  Nuumva nshónonje. Ngaburir a umuceri.
wé  Yuumv a ashónonje. Mugaburir e umuceri.
tweebwé  Twuumva dúshoonje. Tugaburir e umuceri.
bó  Buumva básloonje. Bagaburir e umuceri.

'I don't know the way they use this fat.'
gukóreesha amavúta  Siinzᵢ ingéne bakoréesh a yoy mavúta.
kugeendeesha umudúga  Siinzᵢ ingéne bageendéesh a umudúga.
kuryá inyama  Siinzᵢ ingéne bary a izo nyama.
kuroonga imbóga  Siinzᵢ ingéne baroon g a izo mbóga.
gukúura inzóga  Siinzᵢ ingéne bakuur a inzóga.

'Bring a pot with water in it.'
('in which is water.')

\[ Zan_a \text{ inkóno irimw}^w_o \text{ aamáazi.} \]
\[ isafuriyá \text{ Zan}_a \text{ isafúriý }^w_a \text{ irimw}^w_o \text{ aamáazi.} \]
\[ inzöga \text{ Zan}_a \text{ isafuriý }^w_a \text{ zírimw}^w_o \text{ inzöga.} \]

\[ ikiyíko, \text{ umúunyu} \text{ Zan}_a \text{ ikiyíiko kírik}^w_o \text{ uumúunyu.} \]
\[ ibiyíko \text{ Zan}_a \text{ ibiyíko bírik}^w_o \text{ uumúunyu.} \]
\[ isáhaání, \text{ imfuúngurwa} \text{ Zan}_a \text{ isáhaán}^w_i \text{ irikw}^w_o \text{ imfuúngurwa.} \]
\[ amasáhaání \text{ Zan}_a \text{ amasáhaán}^w_i \text{ árikw}^w_o \text{ imfuúngurwa.} \]
\[ igitabo, \text{ impaapuro} \text{ Zan}_a \text{ igitabo kírimw}^w_o \text{ impaapuro.} \]
\[ ibitabo \text{ Zan}_a \text{ ibitabo bírimw}^w_o \text{ impaapuro.} \]
\[ umudúga, \text{ isaán}^w_i \text{ Zan}_a \text{ umudúg}^w_a \text{ urimw}^w_o \text{ isaán}^w_i. \]


'When the rice is done, what do you do?' (‘...how does a person act?!”)

\[ umucerif \text{ Umucer}^w_i \text{ uhíiy}^w_e, \text{ umuunt}^w_u \text{ agira áte?} \]
\[ inyama \text{ Inyama zíhiiy}^w_e, \text{ umuunt}^w_u \text{ agira áte?} \]

a) 3 pl. and 2 sg.

'How do they cook rice?'  'How do you cook it?'

umuceri  Umuceri bawuteeka bâte?  Uwuteeka ūte?

intore  Intore baziteeka bâte?  Uziteek ūte?

ibitooke  Ibitooke babiteeka bâte?  Ubiteek ūte?

imbôga  Imbogá baziteeka bâte?  Uziteek ūte?
b) 3 sg. and 2 pl.

'How does she cook vegetables?'  'How do you (pl.) cook them?'

imbóga  Imbogá aziteek a ṣte?
ibitooke  Ibitook e abiteek a ṣte?
intore  Intor e aziteek a ṣte?
umuceri  Umuceri1 awuteek a ṣte?

Muziteeka múte?
Mubiteeka múte?
Muziteeka múte?
Muwuteeka múte?


'Rice, how do you cook it?'  'How do you sell it?'

umuceri  Umuceri1 uwuteek a ṣte?  Uwugur a uúte?
intoofanyi  Intoofany1 uziteek a ṣte?  Uzigur a uúte?
ibituunguru  Ibituungur u ubiteek a ṣte?  Ubigur a uúte?
amashu  Amash u uyateek a ṣte?  Uyagur a uúte?
inyma  Inyam a uziteek a ṣte?  Uzigur a uúte?

[NB The lengthening of the next to last vowel in Columns 2 and 3 of this exercise seems to be optional. Notice the examples of this kind of variation in the recorded versions of these exercises.]

Practice conversations.

1.

Did you finish writing the letters?

Waahejeje kwaandik a amakeéte?

Mpejeje ubu.
Shall I take them to the post office?

Ndayajâáne kuu póosíta?

Roreera nshirekó zaá 'timbres'!

2.

I don't have any more stamps. ('I no longer have stamps.')

Ntaa 'timbres' mfíse.

Ndazífise nylînshi.

Ukeneye ziíngáahé?

Two ten franc [stamps].

Zibiri za ámafaraang a icúm imwé limwé.

Ngíizí shírako.
UNIT 20

REVIEW

Exercise 1. Identify the following indicative conjunct verb forms for tense. Respond by supplying the appropriate time expression.

a. Subject prefix consisting of a vowel (/u/) or its nonsyllabic counterpart (/w/).

<table>
<thead>
<tr>
<th>Subject prefix</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>uboony ę ikí?</td>
<td>ubu</td>
</tr>
<tr>
<td>waboony ę ikí?</td>
<td>uyu muúsi</td>
</tr>
<tr>
<td>wabóony ę ikí?</td>
<td>ejó</td>
</tr>
<tr>
<td>wasaanz ę ikí?</td>
<td>uyu muúsi</td>
</tr>
<tr>
<td>usaanz ę ikí?</td>
<td>ubu</td>
</tr>
<tr>
<td>wasaanz ę ikí?</td>
<td>uyu muúsi</td>
</tr>
<tr>
<td>wiibagiy ę ikí?</td>
<td>ubu/uyu muúsi</td>
</tr>
<tr>
<td>watúrutsēhe?</td>
<td>ejó</td>
</tr>
<tr>
<td>waturutsēhe?</td>
<td>uyu muúsi</td>
</tr>
<tr>
<td>wavúuyēhe?</td>
<td>ejó</td>
</tr>
<tr>
<td>wavuuuyēhe?</td>
<td>uyu muúsi</td>
</tr>
<tr>
<td>urilìy ę ikí?</td>
<td>ubu</td>
</tr>
<tr>
<td>waríliy ę ikí?</td>
<td>ejó</td>
</tr>
</tbody>
</table>
b. Subject prefix consisting of consonant plus vowel.

<table>
<thead>
<tr>
<th>Baboony</th>
<th>Ikí?</th>
<th>Ubu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baaboony</td>
<td>Ikí?</td>
<td>Uyu muúsi</td>
</tr>
<tr>
<td>Baáboony</td>
<td>Ikí?</td>
<td>Ejó</td>
</tr>
<tr>
<td>Baasaanz</td>
<td>Ikí?</td>
<td>Uyu muúsi</td>
</tr>
<tr>
<td>Baasaanz</td>
<td>Ikí?</td>
<td>Ubu</td>
</tr>
<tr>
<td>Baasaanz</td>
<td>Ikí?</td>
<td>Uyu muúsi</td>
</tr>
<tr>
<td>Bibagiiy</td>
<td>Ikí?</td>
<td>Ubu/uyu muúsi</td>
</tr>
<tr>
<td>Baáturutsěhe?</td>
<td></td>
<td>Ejó</td>
</tr>
<tr>
<td>Baaturutsěhe?</td>
<td></td>
<td>Uyu muúsi</td>
</tr>
<tr>
<td>Baávuuyšehe?</td>
<td></td>
<td>Ejó</td>
</tr>
<tr>
<td>Baavuuylehe?</td>
<td></td>
<td>Uyu muúsi</td>
</tr>
<tr>
<td>Bariiy</td>
<td>Ikí?</td>
<td>Ubu</td>
</tr>
<tr>
<td>Baáriiy</td>
<td>Ikí?</td>
<td>Ejó</td>
</tr>
</tbody>
</table>

[After completing both halves of Exercise 1, the instructor should give the students lines from both halves, selected at random.]

[After the students have completed this phase of the exercise, the instructor should add verbs in the immediate, recent and non-recent tenses in 1 sg., 3 sg., 1 pl., and 2 pl.]
Exercise 2. Contrast among participial, relative and indicative forms. This exercise may be done with either the English or the Kirundi as the cue.

Umucer₁ uhiye, (turawúrya.) When the rice is done...

Umucer₁ uhiiyé (ˈni mwiizá.) Rice that is done...

Umucer₁ urahíye, (aríko...) The rice is done, ...

Ukwéezi kúbonetse, (urageenda.) When the moon comes up...

Ukwéezi kubonétse (ˈni ukwaakábiri.) The moon that has appeared...

Ukwéezi kurabónetse, (aríko...) The moon has risen, ...

Amáaz₁ ashuushe, (ushiremwó umuceri.) When the water is hot...

Amáaz₁ ashuushé, (ˈniyˈ akurˈ ubuhomá.) Water that is hot...

Amáaz₁ arashuushe, (aríko...) The water is hot, ...

Abáana bávyuutse, (umbaríre.) When the children get up...

Abáana bavyuutsé (bakwiyiye kwíiyobi.) The children that have gotten up...

Abáana baravyúutse. (aríko...) The children are up.
Exercise 3. Translate into Kirundi the following sentences or parts of sentences:

1. The rice is done.
2. The rice is getting done ...
3. Rice that is done ...
4. The book is heavy.
5. The book that is heavy ...
6. The one [i.e. the book] that is heavy ...
7. The vegetables are wilted.
8. Vegetables that are wilted ...
9. Those [vegetables] that are wilted ...
10. If the vegetables are wilted ...
11. The teacher helps us.
12. If the teacher helps us ...
13. The teacher who helps us ...
14. [He] who helps us ...
15. People who eat pork ...
16. If people eat pork ...
17. [Those] who eat pork ...

TWO-LINE CONVERSATIONS

1. Ndora kuu B.B.A. aríko
   ñtahó nzi néezá. I'm going to the Banque Belgo-Africaine, but I'm not sure where it is.
Ukurikir a iri barabara nyéne. Ni haákurya ya...

2. Ndagusaang a i muhirá ku musáse?
Utábaánzaanze nzooba ndí heepfo y a ínzu.
Si kure.

Will I find you at home early in the morning [i. e., around 8 a.m.]. If you don't find me there, I'll be down below the house.

It isn't far.

3. Urwo rurími rwó haákurya y a aamáazi íntirwooróshe.
Aríko íntirugooyé kurut a icóongerezá.

That language from abroad ('the other side of the water') isn't easy.

But it isn't harder than English.

4. Só yiitwa ndé?
Daatá yiitwà Yohaáni.

What is your father's name?

My father is called John.

5. Ngo shóobuj a arí kw iivuuriro?
Eegó yajaany e umwiígeme wíiwé.

I hear your boss is at the hospital.

Yes, he took his daughter.
6. Amafaraang a igihuumb₁ arabákwiira néezá?
    Yúbah e ibiceri. Icó s₁ ikigóoye.
    Is 1000 francs enough for them?

7. Nooné ngur a ik₁ uyu muúsí?
    Uragur a indagara.
    What shall I buy today?
    Buy small fish.

8. Uturutse héhé hé ga Antooniya we?
    Mvuye haáfi y a íkibaánza haambavu y a ísóko.
    Where have you come from, Antoinette?

9. Amafaraanga yaanj e ari héhéhé?
    Ntabaara niibagiye, toora ngaayá.
    Where is my money?
    Excuse me! I forgot. Here you are.

10. Ubwooko bw a ízo mpuúzu zireméereye gũtyo buturukáhe ga ntu?
    Where do these kinds of heavy clothing come from?
Inyiínshi ziv i Burāya.
Aríko reeró n a ízívá murí Ameeriká 'si nké.

Many come from Europe. (But in addition the ones that come from America are not few.)

12. Ah o uroreerey e ikí?
Ndoreerey e umuvúukanyi wa dàatabuja.

What are you waiting for?
I'm waiting for the brother of my boss.

13. Kurikir a iri barabara 'ni wareengáán a urugaánda, uzoob a ushitsehó.
A! ñ u iryá nz u itherá zóóse?

Follow this road and when you get to the forge, you'll be there (you will have arrived there).

Ah! Is it the last building?

14. Wewe na múshikaawe, umūto níindé?
Mushíkaanje, 'niwe mutó.

Who is younger, you or your sister?
My sister is the younger one.

15. Iyo mpuúzu 'ni nziizá.
Eego 'ni nziizá, kaánd i irahwahutse.

That article of clothing is good.
Yes, it is, and it is light [too.]
16. Ubu ndoonder a ihóoteéri. Ngireénte ngo ndayishikíre?
Komeza, ureengáan e izibiri, iya gátatu ’ni ihóoteéri.

I'm looking for a hotel. How can I get to one?
Go straight ahead, pass two buildings, and the third is a hotel.


How tall (big, old) is John's sister?
His sister is much taller (bigger, older) than he.

18. ’Ntaa micúungwá mufisé?
Turayífis e aríko mikeyy a iraboze.

Don't you have any oranges?
We have them, but a few of them are rotten.

19. ’Ni kuki Yohaání avugá buhóro?
’Ni buhóro aríko ’si náabí.

Why does John speak so softly / slowly?
It ([his speaking]) is soft, but it isn't bad.

20. Urashiima kwíig a Ikiruúndi?
Jeewé ’sinshiimá kucíiga.
Kiragooye.

Do you enjoy studying Kirundi?
Me, I don't like to study it. It's hard.
21. Gutaambuka nó guhíta
hirafís e itáandukaaniro?
O! Bifís e itáandukaaniro
riníni!

Are gutaambuka and guhíta
different?
Oh, they're quite different!

22. Waguz e imbogá zikavyé.
'Ntaa ziíndi naroonsé.

You bought dried-up vegetables.
I didn't find any others.

23. Iyo mpuúzu yaáshize.
Gur a iyííndi.
'Ntaa mafaraanga mfísé.
Ntabaar a umpé makéeyá.

That article of clothing is worn out.
Buy another.
I don't have money.
Help me, and give me some ('a few [francs]').

Practice conversations.

1.

You say that you want to go to Kayanza next week, and ask your friend whether he has ever been there. You ask how many hotels there are in Kayanza. You ask what the hotels are like.

Nshaaka kuja mu Kayaanza
mw iyiínga riizá.
Uramaze kujáyo?

Maze kujay' ibihe bitaanu.
Har1 amahóoteér1 angáahé?

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UNIT 20

You ask which is nicest.
You ask the price of accommodations.
You express your appreciation, and thank your friend, for his help.

Inziizá n’ iyiíhe?

2.

Your friend admires something that you have.
You reply that you bought it at Muzinda, and ask whether he has ever been there. You ask

KIRUNDI

Harí aatatu.
Imwé muríyo ‘ní nziizá gusuumba iziíndi.

Ni ihóoteéri ya...
Ikiíntu cóosé ushaaká kirimwó.

Nzoobah a amafaraanga angáahé?

Bizoova kuu nu uzóofáta n a ímiís uзоomáráho.

Emwé ndagushíimiye.

Urakóze caane.

Inkòkó irí háno ‘ní nziizá. Wayíguzehe?

Maze kuhaja keénsí.
what he does there. You ask him what he trades in. You ask how business seems to be going.

Uhor ujayó gukóra ikí?

udaandazáyó ikí?

Ivyá úbudaándaza,

ubona bímeze bítë?

mpora njá kudaándazáyo.

ndaandazayó

impuúzu, amasafuriya,

ibiyíko, ná

íbiíndí.

Ndaroo nk údufaraanga dukéeduké.
UNIT 21 KIRUNDI

UNIT 21

BASIC DIALOGUE

1. -těembereza (-těembereje) to cause to go about

1A Ujej gutěemberezə abáana Go take the children to the
uyu muúsí, haríya muu park today.
'tparc'.

2B Ndabajaana giheki? What time shall I take them?

3A Nka sóa taánu , as, like
Nka ísahá zitaanu,
saa siti' ubagarúkane

gufuungura.

inkoofeero (9, 10) hat

4B Bageenda baambay e Are they supposed to wear
inkoofeero? hats? (Do they go (they)

-riinda (-riinze) wearing hats?)

izúuba (5) to guard, protect

sun

5A Ee, kaándi ubariínde Yes, and keep them from going
kuja ku zúuba caane. out in the sun very much.

igíti (7, 8) tree

6B Nabóonye hárih' ibíti. I believe there are trees

1gitúutu (7) there.

shadow

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Isn't it [a] good [idea] to take the children into their shade?

What does that baby have in his mouth?

It's a piece of money.

From now on, try to keep him from putting things in his mouth.

It seems to me that he's difficult [to care for], but I will try my best ('that which I can').

Where is the baby?
-kina (-kinye)  

14F  Ari mu kigó yiciaye  
mu vyaáts₁ akína.  
-hava (-havuuye)  
guma (-gumye)  

15E  'Uraraaba ntaáhavₑ  
agúma ku zúubₐ  igithe  
kiníni yoohavₐ  arwáara.  
-ryáama (-ryáamyen)  

16F  Náhaándi nyéne,  
ndamujaana kuryáama  
ryáarí?  
-ruhuuka (-ruhuutse)  

17E  Igihe caa sáa sitₐ,  
uramuuza, mumugabúri,  
haanyumₐ umwoóze,  
uboné kumúryaamikₐ,  
aruhuúke.  

18F  Ni vyóóse nkwiitýé  
gukóra?  
inzóka (9, 10)  

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1. A note on the particle /nka-'/.

The particle /nka-'/ appears in Sentence 3:

nka sáa taánu  11 a.m.

This particle, whose tonal behavior is like that of /na-'/ (Unit 7, Note 1), is commonly translated 'as' or 'like'. Some further examples of its use are:

Yaambaye nka mweënewáabo.  He is dressed like his brother.

Nka Yóhaáni yookubarira.  Someone like John could answer you.

[For practice in using /nka /, see Exercises 6,7.]


In Sentence 7:

...mu gitúutu cáavyo.  in the shade of them [i.e. the trees, Cl. 8]

the word /cáavyo/ contains two concordial morphemes. The first is represented in this word by /c-/ (Class 7) and agrees with /gítúutu/ (Class 7). The second concordial morpheme is represented in this word by /-vy-/ (Class 8) and agrees with /ibítí/.
Other words built on the same model are found in:

- ñingo záabo: their (Cl. 2) farms (Cl. 10)
- inyama yáayo: meat (Cl. 9) of it [e. g. chicken (Cl. 9)]
- inyama záazo: meat (Cl. 10) of them [e. g. chickens (Cl. 10)]
- ibitabo vyááoo: book of it [e. g. Kirundi (Cl. 7)]
- abaantu bááoo: people of it [e. g. the city (Cl. 7)]
- haákurya yáaryo: beyond it [e. g. street (Cl. 5)]
- haáfi yáazo: near (Cl.9) them [e. g. houses (Cl. 10)]

The general formula for the non-personal possessives is:
Concord 1 plus /áa/ plus Concord 2 plus /o/

- z- -áa- -b- -o
- vy- -áa- -ch- -o

etc.

[For practice with impersonal possessives, see Exercises 3, 4.]

3. A note on the demonstrative series with stem /~rya/. In Unit 3, Note 2 two series of demonstratives were introduced:

- uyu mwáana: this child [here]
- uyo mwáana: that child [the one referred to already]

Sentence 8 contains a member of a third demonstrative series:

- uryá mwáana: that child [over there]
Other members of the same series are:

utáambutse rírya... when you cross that one
(i. e. /ibarabara/ Class 5)

iryá nzu that house [there]
bárya baantu those people [over there]

The general formula for this series of demonstratives is:

Concord with high tone, plus /rya/

but if the concordial prefix is monophonic, the tone is pronounced on /rya/ and not on the prefix:

Cl. 1  uryá
2     bárya
3     uryá
4     iryá
5     rírya

etc.

[For practice on this set of demonstratives, see Exercises 4, 5.]

4. A note on the use of /-riinda/ as the first verb in a phrase.

When /-riinda/ is used before another verb, the verb that follows it may be in the affirmative infinitive form, as in Sentence 5:

ubariínde kuja ku zúuba caane you should keep them from going in the sun very much
Or the second verb may be in the negative subjunctive, as in Sentence 11:

...kumuriinda ntaáshíre e ìbiintu ...to keep him from putting things into his mouth.

mu kanwa

These two forms (affirmative infinitive and negative subjunctive) are largely interchangeable after /-riinda/. [For practice on this point, see Exercise 2.] [This note is typical of many that could be written concerning the use of the subjunctive, infinitive, participial or other form of any verb when it follows certain specified verb stems. The student should be alert to these matters, and compile his own lists of verbs that are followed by certain moods of other verbs.]

5. A note on the conditional tense.

Examples of the conditional tense have been encountered in earlier units:

¬ntiwoosubirámwo wouldn't you repeat it?
wooshiima... would you be pleased...?
noobishiima... I'd like it.
noobuzwa na ìikí? by what would I be forbidden?
yoombaza, noomufásha if he asks me, I will help him or, if he asked me, I would help him

In the last of the above examples, the conditional is used in both clauses. Note that, although the second clause may be translated with an English future tense ('I will help him.'),
the verb in Kirundi must be in the conditional, and not in the 
/-zoo-/ tense.

With respect to its meaning, the Kirundi conditional 
is fairly close to the so-called conditional forms of certain 
Indo-European languages. The conditional in some languages is 
called a 'mood', but in Kirundi the conditional marker /-oo-/ 
is mutually exclusive with the markers for immediate, hodiernal, 
hesternal, and future tenses, and so is itself called a 'tense.'

The conditional has no affirmative participial form, but 
all other combinations of affirmative and negative with the four 
moods (indicative, participial, relative, autonomous) are found. 
Separate conjunct and disjunct forms exist for the immediate 
affirmative, but for high verbs only, since the only difference 
between the two linkages is that conjunct has low stem tone where 
disjunct has basic stem tone:

- Bookor a ikí? (Cj) What would they do?
- Bookór a akazi kaanje? (Dj) Would they do my work?
- Boofuungur a ikí? (Cj) What would they eat?
- Boofuungura? (Dj) Would they eat?

Affirmative relative forms have post-radical high:

umuuntu yookutabáara... a person who could help you...

All other conditional forms have low stem tone:

- Uwógutabaara ́ni Yohaáni. [A person] who could help you is John.
- Uwutóogutabaara ́ni Yohaáni. [A person] who would not help you is John.
Compare also the negative conditional forms discussed in Unit 11, Note 1.

Note that in disjunct forms that have an object prefix, the stem tone remains on the root syllable and not on the object. This contrasts with the tonal behavior of infinitives:

- gufásha: to help
- kumúfasha: to help him
- noofásha: I would help
- noomufásha: I would help him

[For practice on this point, see Exercise 1.]

6. Adhortative forms.

The dialogues of this unit include the following:

Stc. 11 Kuv a yu muús, "uragerageza..."

From now on, try to...

Stc. 15 "Uraraaba... "Watch out..."

The underlined verbs are here translated into English as imperatives, but they are quite different in form from the simple imperative discussed in Unit 11, Note 1. The forms quoted above are called ADHORTATIVE verbs. Concerning them, Meeussen tells us (§ 464) that adhortative verbs occur almost exclusively in the second person, with the syllable /-ra-/ after the subject prefix. These forms have provisional high tone on the first consonant after the first vowel. Stem tone is low for both high and low verbs. The adhortative is used in conveying instructions or suggestions which do not have to be carried out immediately.

[The adhortative will not be made the object of drill in this course.]
Exercise 1. Conditional forms, affirmative. Location of tones in forms containing object prefixes.

`Will you help him?'  'If he asks me, I will help him.'

kumúfasha Uzoomufasha? Yoombazá, noomufásha.
kujaana Muzoojaana? Yoombazá, twoojaana.
kumurioreera Uzoomurioreera? Yoombazá, noomurioreera.
kumwíiza Uzoomwiiza? Yoombazá, noomwiiza.
kumúbarira Uzoomubárisa? Yoombazá, noomubárisa.
kumugaburira Uzoomugaburira? Yoombazá, noomugaburira.

Exercise 2. /-riinda/ as the first of two verbs. Negative subjunctive vs. affirmative infinitive.

`They shouldn't go into the sun much.' (,... into much sun."

kuja ku zuuba ryiínshi  'Ntibáje ku zuuba ryiínshi. Ubariínde kuja ku zuuba ryiínshi.
gukinira mw libarabara  'Ntibákinire mw libarabara. Ubariínde gukinira mw libarabara.
kuja kwíiyanduz a ingwaara  'Ntibáje kwíiyanduz a ingwaara. Ubariínde kuja kwíiyanduz a ingwaara.
kuzímira  'Ntibázimire. Ubariínde kuzímira.
Exercise 3. Inanimate possessives.

`Do you see the trees?`  `Take the children into their shade.`

(Do it not trees that you see!)  

ibiti  Ntaa bití uboná?  Jaaná abáana mu gitúutu cáavyo.

inzu  Ntaa nz u uboná?  Jaaná abáana mu gitúutu cáayo.

umuduga  Ntaa mudúg a uboná?  Jaaná abáana mu gitúutu cáawo.

igiti  Ntaa gití uboná?  Jaaná abáana mu gitúutu cáaco.


`Do you see that tree?`  `Take the child over by it.`

igiti  Urabóna kírya gití?  Jaan a umwáana haáfi yáaco.

urugaanda  Urabóna rúrya rugaánda?  Jaan a umwáana haáfi yárwo.

'Whose child is that?!' ('that child is of whom?')

umwáana  Uryá mwáana 'n₁ uwaánde?
umuúnyu  Uryá muúnyu 'n₁ uwaánde?
igituúngwa Kíryá gituúngwa 'n₁ icaánde?
urutore    Rúrya rutore 'n₁ urwaánde?
ingitaambara Kíryá gitaambara 'n₁ icaánde?
inkóko      Iryá nkóko 'n₁ iyaánde?
ikiyíiko    Kíryá kiyíiko 'n₁ icaánde?
ipikipiki  Iryá pikipiki 'n₁ iyaánde?
akazi      Kárya kazi 'n₁ akaánde?
Exercise 6. One use of /nka- '/.

'They will return about 11:00.'

- Bazoogaruka nk a ísahá zitaanu.
- Gutáangura Bazootaangura nk a ísahá zitatu.
- Gatatu Bazootaangura nk a ísahá zitatu.
- Guhéza Bazooheza nk a ísahá zitatu.
- Kabiri Bazooheza nk a ísahá zibiri.
- Kuva Bazoovoyo nk a ísahá zibiri.
- Rimwé Bazoovoyo nka sáa mooyá/isáh a imwé.
- Kuryá Bazoorya nka sáa mooyá/isáh a imwé.

Exercise 7. Another use of /nka/

'He is dressed like his brother.'

- Yaambaye nka mweenewáabo.
- Umugeenzi Yaambaye nk a úmugeenzi wíiwé.
- Kuvúga Avuga nk a úmugeenzi wíiwé.
- Série Avuga nka série or: nka série wíiwé.
- Kumera Ameze nka série.
- Umwiígiisha Ameze nk a umwiígiisha.
- Kwaambara Yaambaye nk a umwiígiisha.
- Mweénewáabo Yaambaye nka mweene wáabo.
Exercise 8. Use of participial /hárihó/. Concordial prefixes with /-riho/. (Answers are either affirmative or negative, as appropriate.)

'Did you see any trees in the park?'

'Parc?'

Ibáti

Waboonye hárihó ibáti muu

Naboonye bírihó.

Abaantu

Waboonye hárihó abaantu muu

Naboonye bírihó.

Imidúga

Waboonye hárihó imidúga muu 'parc?'

Ivyaátsi

Waboonye hárihó ivyaátsi

Naboonye bírihó.

Inzóka

Waboonye hárihó inzóka muu

Naboonye atáazó.

Amapikupiki

Waboonye hárihó amapikupiki muu 'parc?'

Inká

Waboonye hárihó inká muu

Naboonye atáazó.

Imisózi

Waboonye hárihó imisózi muu 'parc?'
Exercise 9. Participial used to express current action. Monophonic vs. diphonic prefixes with participial forms.

The children are sitting on the grass playing.
The child is seated on the grass playing.

Abáana blicaye mu vyaátsi básoma.
Umwáana yiicaye mu vyaáts₁ akína.
kwíiga Abáana blicaye mu vyaátsi bíiga.
Umwáana yiicaye mu vyaátsi yíiga.
kuryáama Abáana baryaamyé mu vyaátsi bíiga.
Umwáana aryaamyé mu vyaáts₁ yíiga.
gusoma Abáana baryaamyé mu vyaátsi básoma.
Umwáana aryaamyé mu vyaáts₁ asóma.

kwíicara Abáana blicaye mu vyaátsi básoma.
Umwáana yiicaye mu vyaáts₁ asóma.
gufuungura Abáana blicaye mu vyaátsi báfuungura.
Umwáana yiicaye mu vyaáts₁ afiúungura.
kuryáama Abáana baryaamyé mu vyaátsi báfuungura.
Umwáana aryaamyé mu vyaáts₁ afiúungura.
Exercise 10. Shifting of tenses. (Immediate, recent, non-recent).

'mWhere do you take them?'
Ubajaana héehé?
Ndabajaana muu 'parc'.
mugítóondo
Wabajaaanye héehé mu
gítóondo?
Ndabajaanye muu 'parc'.

'Where do you take them?'
Ubajaana héehé?
Ndabajaana muu 'parc'.
mugítóondo
Wabajaaanye héehé mu
gítóondo?
Ndabajaanye muu 'parc'.

Practice conversations.

1.
As a parent, you ask your child's nurse what she did with the child during the afternoon. You check to be sure that the child wasn't out in the sun too long.

Mwaakoz ikí haanyuma ya sáa sitá? Twaatéembereye.

Mwaagumye ku zúuba igihe kiníni? Oya twaagumye ku zúuba haáf₁ isáhₐ imwé.
2.

(As a parent, you interview an applicant for a job caring for you children.) You ask whether the applicant knows how to feed and bathe children. You ask whether she has had prior experience.

Free Conversations:

1. A parent gives instructions for the day to the person who takes care of his children.

2. A parent interviews a prospective babysitter.

3. A babysitter, who feels underpaid, tries to make a case for an increase in wages.
UNIT 22

BASIC DIALOGUE

haanzé
-gwa (-guuye)
1A Ubona haanz’ irík’
iragwa?
igicu (7, 8)
2B Oya aríko mboony’ ibic’
arí vyíínshi.
imvúra (9)
3A Muri’ iki ghë imvúr’
igw’ umwaány’ ungan’
iki?
-híta (-híse)
urusháaná (11)
4B Ni iyúrusháaná’ntlígwá
ng’ ihité.
inýuma (9)
umutáaga (3, 4)
5A Mbeéga mu rusháan’
ikuunda kugwa inýuma
ya umutáaga caanké mu
gítóondo?

THE WEATHER

outside
to fall
Is it raining outside?
cloud
No, but I see there are many clouds. ('...the clouds are many.'

rain
In this season ('time'), how long does it rain?
to be finished
the principal rainy season (May)
It is the rain of the urushaana, it doesn’t stop. ('it doesn’t fall that it may cease!'

behind, after
noon, daytime
In the rainy season, does it usually ('does it like to') fall in the afternoon or in the morning?
6B  Imvúra y a úrusháaná
   'ntigir a isáha.
   haba (</-bá/ 'be')
   umugórooba (3, 4)

7B  Haba mw ii joro, ku
    mutáaga 'caanké ku
    mugóroob a ikagwa.
    ubwo

8A  Kó nuumvá hashuush é, ubwo
    'ntihav á igwá?

9B  Ni iy a urusháaná 'ntaa
    wumény a iy o iturútse.
    agacu (12, 13)

10A Noone túrya ducu kó
    mboná tutaremyé?

2.

11C Háno mufis e ibihe vy a
    úumwáaka blingáahé?

12D Dufis e ibihe vy a
    úumwáaka biné.

13C Wooshóbora kuúmp a
    amazína yáavyo?

The rain in the rainy season doesn't go by schedule.
The rain is at sunset, evening.

Sometimes it falls at night, in the middle of the day, or at sunset.

I feel it is warm here ('here is warm'); maybe it will rain?

It's (of) the urushana; there is no-one who knows where it comes from.

But it seems to me that those clouds aren't heavy [enough].

How many seasons ('times of year') do you have here?
We have four.

Could you give me their names?
-téga (-téze) to receive (physically)
ugutwí (15, 6) ear
impeéshi (9) beginning of dry season
ici (5) dry season
agataási (12) season of early rains

   impeéshi, ici, na ágataási.

15C N₁ kiíhe Which one has the most rain?
gihe kirimwₒ́ iimvúra (!'It is which season in which is much rain?')
nyiłnshi?

16D N₁ urushááná. It's urushana.

17C Mucí muhora múkorₐ In ici, what do you ordinarily do?
   ibíki?

18D Icí ’n₁ igihₑ abáana Ici is the season that the children like.
bakuundá.
   -kúundira (-kúundiye) to like for

19C Bagikuundirₐ ikí? What do they like it for?
   -íiruka (-íirutše) to run
   eka no!

20D Barakina, bakiíiruka, They play and run, well, they play and run, well, it's nice!
   eka ’ní vylizá.
Tell me how you like urushana.

Oh, I don't. ('It is not that that I like.')

Why don't you like it?

to be cold

The rain is heavy, it's cold out, and there's a lot of mud.

1. A note on the periphrastic progressive.

The sentences:

Can you see if it's raining outside?

The water is boiling.

They (Cl. 8) are getting rotten.

contain a construction which is summarized in the following formula:

Subject prefix plus /-riko/ plus Subject prefix plus disjunct verb.

The two subject prefixes are always of the same class. The tone
for the indicative is on the syllable /-ko/. The first of the above examples contains an example of the participial mood.

This construction consists of a two-word phrase, but the phrase plays much the same part in sentences as do the one-word tenses that have already been studied. For this reason, it is called a 'periphrastic tense.' It is used when the speaker wishes to call attention to the continuing nature of an action which is going on. With respect to English translations, the periphrastic progressive of Kirundi is often but not always matched by an English present progressive ('is ______ing'). The infinitive that corresponds to /-riko/ is /kubako/. [For practice with the periphrastic progressive, see Exercises 1, 2, 3.]

2. A general note on the stem extensions.

Compare the two sentences:

Bakuund a icí. They like icí.

Bagikuundir a ikí? What do they like it for?

The root which underlies each of these verbs is /-kúund-/ 'to like'. The stems of the two verbs are respectively /-kúund-/ and /-kúundir-. The element /-ir-/ in the second will be called a STEM EXTENSION.

There are a number of such 'extensions' which may occur with verb roots in Kirundi. Stem extensions have the following characteristics:

1. They follow the root of the verb.

2. They never end a word.

3. A verb may contain no extensions at all, or it may
contain one, two, or even more of them.

4. Each extension has its own effect upon the way in which the total verb form is used, and on its meaning.

3. A note on the applicative extension.

The particular stem extension which was used as an example in the preceding note is called the APPLICATIVE extension. Some further examples are:

Yagúkorey_{e} ikí?  
What did he do for you?

Ntiwoomumesuurir_{a} impuúzu?  
Please wash the clothes for him.

The applicative extension has two forms: after the vowel /e/ or /o/ in the preceding syllable, it is /-er-/, otherwise (i.e., after /i, u, a/) it is /-ir-/.

Very frequently, the meaning of the applicative extension is that the action of the verb is performed with reference to, or for the benefit of, some thing or person. The thing or person is usually, though not invariably, to be found in the sentence, either as a noun or as an object prefix.

The applicative extension is sometimes translated into English with a 'for' phrase, as in the examples which have been cited above. In other instances, the translation may be somewhat different:

Arik_{o} arakina.  
He is playing.

Akiniràhe?  
Where is he playing?

...ndayishikíre
(Unit 20)  
that I should arrive at it
With some verb stems but not for others, the applicative stem is used in the following construction:

  ahaantu hó gusomera   a place for reading
           (cf. /gusoma/ 'to read')

  ahaantu hó kuryáama   a place to sleep
           (cf. /kuryáama/ 'to sleep')

[Practice in the various uses of the applicative extension is provided in Exercises 4, 5, 6, 7.]

4. A note on the reciprocal stem extension.

Another rather productive stem extension is found in this sentence:

  Turabónana. See you later! ('We [will] see one another.')

The form of this extension is /-an-/ . Unlike the applicative extension, it is not subject to change according to the vowel of the root.

The meaning of the extension /-an-/ is often that two or more subjects are acting upon one another. For this reason, it is called the RECIPROCAL extension. It may also be used to show that two or more subjects are performing the action jointly.

[Examples of the use of the reciprocal extension will be found in Exercise 8.]
Exercise 1. Some miscellaneous sentences that contain progressive periphrastics.

<table>
<thead>
<tr>
<th>Verb/Phrase</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>bó Barikó barakór a</td>
<td>What are they doing?</td>
</tr>
<tr>
<td>abáana Abáana barikó barakina.</td>
<td>The children are playing.</td>
</tr>
<tr>
<td>abagabo Abagabo barikó barakór a akazi.</td>
<td>The men are working.</td>
</tr>
<tr>
<td>inkóno Inkón o irik o irava.</td>
<td>The pot is leaking.</td>
</tr>
<tr>
<td>imvúra Imvúr a irik o iragwa.</td>
<td>It is raining.</td>
</tr>
</tbody>
</table>

Exercise 2. Progressive periphrastic vs. perfective.

<table>
<thead>
<tr>
<th>Phrase</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>(imicúungwá) Imw é irik o irabora,</td>
<td>'Some are rotting,'</td>
</tr>
<tr>
<td>(ibitooke) Bimwé birikó birabora,</td>
<td>'and others are rotten.'</td>
</tr>
<tr>
<td>(intore) Zimwé zirikó zirabora,</td>
<td>iyííndi nay' iraboze.</td>
</tr>
<tr>
<td>(imihwí) Imw é irik o irabora,</td>
<td>ibiíndi navyó biraboze.</td>
</tr>
<tr>
<td>(umuhwí) Umw é urik o urabora,</td>
<td>iziíndi nazó ziraboze.</td>
</tr>
<tr>
<td>(intoofanyi) Zimwé zirikó zirabora,</td>
<td>iyííndi nay' iraboze.</td>
</tr>
<tr>
<td>(amashu) Amw é arik o arabora,</td>
<td>uwuúndi naw' uraboze.</td>
</tr>
<tr>
<td></td>
<td>ayaándi nay' araboze.</td>
</tr>
</tbody>
</table>

'The oranges are rotting.'

imicúungwá   Imicúungw' iri-k' irabora.
iatore   Intore zirikó zirabora.
gukaba   Intore zirikó zirakaba.
isererí   Isereri zirikó zirakaba.
indímu   Indimú zirikó zirakaba.
gushá   Indimú zirikó zirashá.
ibitooke   Ibitooke birikó birashá.
imicúungwá   Imicúungw' iri-k' irashá.
kubora   Imicúungw' iri-k' irabora.

Exercise 4. The applicative extension with certain verbs in 'where' questions.

'The child is playing.'   'Where is he playing?'

gukina   Umgwaán arík' arakina.   Akinirâhe?
kwíiga   Umgwaán arík' aríiga.   Yiigirâhe?
gusoma   Umgwaán arík' arasoma.   Asomerâhe?
kwóoga   Umgwaán arík' aróoga.   Yoogerâhe?
kwíiyoya   Umgwaán arík' aríiyoya.   Yiyyogerezâhe?
kuryá   Umgwaán arík' araryá.   Ariirâhe?
Exercise 5. Use of the applicative extension after /ahaantu/ with certain verbs, but not with others.

'I want to read.' 'I'm looking for a place to read.'

gusoma Nshaaka gusoma. Ndoonder a ahaantu hó gusomera.
kwicicara Nshaaka kwicicara. Ndoonder a ahaantu hó kwicicara.
kuryáama Nshaaka kuryáama. Ndoonder a ahaantu hó kuryáama.
kuryá Nshaaka kuryá. Ndoonder a ahaantu hó kuryá.
gukáraba Nshaaka gukáraba. Ndoonder a ahaantu hó gukárabira.
kwíyoya Nshaaka kwíyoya. Ndoonder a ahaantu hó kwíyogereza.

Exercise 6. A typical use of the applicative extension.

'Please bring a spoon.' 'Please bring me a spoon.'

ikiyíko Ntiwoozan a ikiyíko? Ntiwoonzanir a ikiyíko?
inkóno Ntiwoozan a inkóno? Ntiwoonzanir a inkóno?
isafuriya Ntiwoozan a isafuriya? Ntiwoonzanir a isafuriya?
igipfúundikizo Ntiwoozan a Ntiwoonzanir a igipfú- igipfúundikizo?

ndikizo?

umúunyu Ntiwoozan a umúunyu? Ntiwoonzanir a umúunyu?
isábuné Ntiwoozan a isábuné? Ntiwoonzanir a isábuné?
amasáhaáni Ntiwoozan a amasá- Ntiwoonzanir a amasá-

haáni? haáni?
Exercise 7. The applicative extension. Object prefixes in disjunct immediate verbs.

<table>
<thead>
<tr>
<th>Prefix</th>
<th>English Translation</th>
<th>Object Prefix</th>
<th>Who are they cooking it for?</th>
</tr>
</thead>
<tbody>
<tr>
<td>gutéeka umuceri</td>
<td>&quot;They are cooking rice.&quot;</td>
<td>Barikó baratéek a umuceri.</td>
<td>Barikó barawuteekera ndé?</td>
</tr>
<tr>
<td>gusíguura ijaambo</td>
<td></td>
<td>Barikó barasíguur a ijaambo.</td>
<td>Barikó bararísiiguurira ndé?</td>
</tr>
<tr>
<td>gukóra akazi</td>
<td></td>
<td>Barikó barakór a akazi.</td>
<td>Barikó baragákorera ndé?</td>
</tr>
<tr>
<td>kumesuura impuúzu</td>
<td></td>
<td>Barikó baramesuur a impuúzu.</td>
<td>Barikó barazimesuurira ndé?</td>
</tr>
<tr>
<td>kugoroora impuúzu</td>
<td></td>
<td>Barikó baragoroor a impuúzu.</td>
<td>Barikó barazigoroorera ndé?</td>
</tr>
<tr>
<td>kubariira ishímiízi</td>
<td></td>
<td>Barikó barabariir a ishímiízi.</td>
<td>Barikó barayibariirira ndé?</td>
</tr>
<tr>
<td>kwaandika ikeéte</td>
<td></td>
<td>Barikó barandaik a ikeéte.</td>
<td>Barikó bararyandaikira ndé?</td>
</tr>
<tr>
<td>kwúubaka inzu</td>
<td></td>
<td>Barikó barúubak a inzu.</td>
<td>Barikó barayúubakira ndé?</td>
</tr>
<tr>
<td>kuvooma amáazi</td>
<td></td>
<td>Barikó baravoom a amáazi.</td>
<td>Barikó barayavoomera ndé?</td>
</tr>
</tbody>
</table>
Exercise 8. Some sentences containing the reciprocal extension, with a variety of translations into English.

a. 'one another'

<table>
<thead>
<tr>
<th>Kirundi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>gufása</td>
<td>Abíigiishwa barafáshanya. The students help one another.</td>
</tr>
<tr>
<td>kubóna</td>
<td>Turabónana. We [will] see each other [later].</td>
</tr>
<tr>
<td>kumenya</td>
<td>Baramenyana. They know one another.</td>
</tr>
<tr>
<td>kwaandikira</td>
<td>Baraandikiranira. They write to one another.</td>
</tr>
</tbody>
</table>

b. 'together'

<table>
<thead>
<tr>
<th>Kirundi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>kubá</td>
<td>Barabáana. They live together.</td>
</tr>
<tr>
<td>kwaandika</td>
<td>Barikó baraandikana. They are writing together. [i. e. in the same room]</td>
</tr>
<tr>
<td>kumesuura</td>
<td>Barikó baramesuurana. They are doing their laundry together.</td>
</tr>
<tr>
<td>kufuungura</td>
<td>Twaárafúungurany ejo. We ate together yesterday.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Kirundi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>gukúrikira</td>
<td>Ukurikirana naánde? Whom do you follow?</td>
</tr>
<tr>
<td>gutáanduka</td>
<td>Baratáandukaanye. They have parted company.</td>
</tr>
</tbody>
</table>
Exercise 9. Locative prefixes with various time expressions.
Recent vs. non-recent.

'They came in the morning.[yesterday].'

All of those [people] came this morning [today].'

'gitóondo'
Abo bóóse baaje mu gitóondo. Baáje mu gitóondo.

'umuraango'
Abo bóóse baaje ku muraango. Baáje ku muraango.

'umugórooba'
Abo bóóse baaje ku Baáje ku mugórooba.

mugórooba.

'iijoro'
Abo bóóse baaje mw iijoro. Baáje mw iijoro.

'saasíta'
Abo bóóse baaje kwisaa Baáje sàa (iísàa) sitá.

(iísàa) sitá.

'8 a. m.' Abo bóóse baaje kw iisahá Baáje kw iisahá zibiri.
zibiri.

Exercise 10. Object prefixes with negative relative. Relative
mood in a 'why' question.

'I don't like urushana.'

'Why don't you like it?'

urusháaná Sinkuund’a urusháaná. N1 kuk' utarukúunda?

ivyoóndo Sinkuund’a ivyoóndo. N1 kuk’ utabikúunda?

(tweebwé) Ntidukuund’a ivyoóndo. N1 kuk’ mutabikúunda?

amági Ntidukuund’a amági. N1 kukí mutayakúunda?

kuduuga imísózi Ntidukuund’a kuduug’a imísózi.

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shóobuja Ntidukuundá shóobuja. Ní kuki mutamukúunda?
amapikikipí Ntídukuund’a amapikikipí. Ní kuki mutayakúunda?
indeége Ntídukuund’a indeége. Ní kuki mutazikúunda?

Exercise 11. Negative relative vs. negative indicative. Diminutive concords.

'Those little clouds don't seem heavy [enough to give rain].'
'They are not heavy.'

uducu Túrya ducu kó mboná tutaremyé. Ntituremyé.
agacu Kárýa gacu kó mboná kataremyé. Ntikaremyé.
igicu Kírya gicu kó mboná kitaremyé. Ntikiremyé.
kwíiruka Kírya gicu kó mboná kitiirúka. Nticiirúka.
agacu Kárýa gacu kó mboná katiirúka. Ntikiirúka.
uducu Túrya ducu kó mboná tutiirúka. Ntitwiirúka.

Exercise 12. Autonomous mood after /ntaa/, with and without an object prefix.

'There is no-one who knows his name.'
'There is no-one who knows it.'

kumenya Ntaa wuúzi izína ryíiwé. Ntaa wuríizi.
kushobora Ntaa wushóbora kudúfasha. Ntaa wúbishobora.
gushaaka Ntaa wusháaka kuvúga. Ntaa wúbíshaaka.
Practice conversations.

1.

You ask what the weather is like in Bujumbura in July. You comment on the similarity or dissimilarity of this weather to summer weather in the U.S.

You ask what the weather is like in Bujumbura in July. You comment on the similarity or dissimilarity of this weather to summer weather in the U.S.

Mu kwézí kw indwi izúuba ry a í Bjuuumbura rimeze rité?

Ni ryiínshi caane.

Ico gihe i 'Washington'

harashúushe caane.

'Nooné hararut a inó.

2.

A citizen of Burundi asks you questions about weather in the United States.

A citizen of Burundi asks you questions about weather in the United States.

Nooné iwaányu icí e rimar a igihe kingan a ikí?
You reply. Rimir a améez₁ atatu.

Ikuunda kurwa mu kwéez₁ kwaa káne.

Free conversation.

1. A asks B about the four seasons in North America.

2. C and D discuss regional differences in climate within the continental United States.

NOTICE

Beginning with Unit 23, the student will be given a number of responsibilities in connection with the exercises and even the dialogues. These responsibilities will include marking tone, marking vowel length, and completion of exercises. In this way, the student should become increasingly self-sufficient in his language study, so that by the time he has finished the book he will be independent of printed helps.
UNIT 23

BASIC DIALOGUES.

‘What is in season?’

1A Mpava ngéenda kw
    iisóko kugur
    imicúungwá ná
    íntoofanyi.

    -éera (-éeeze)

2B Ntavy o uroonká,
    ñtibireéera.

3A ‘N 1 intoofanyi nazó?
    kéera

4B Izaa kééra ñtaa
    zikíriho.

    umwóonga (3, 4)

5B Nshaása ‘nazó ziracáari
    mu myónonga.

6A Noon e imicúungwá
    iboneka ryáári?

    atáári

7B Ntitaangúra guhíishírá
    atáári mu kwaa
    gótaandátu.

    inánaási (9, 10)

I’ll be going to the market
[sometime soon] to buy
oranges and potatoes.

You won’t get any. (!There
are not those that you get. !)
They aren’t ready yet.

And what about potatoes?

long ago

The stored ones are no longer
around (!...no longer exist!).

valley

And the new ones aren’t [mature]
yet. (!...are still in the
valleys.!)

well, when do oranges appear
[on the market]?

except

They don’t start to ripen
until June.

pineapple
2A  N a  isáa ná tiziréera? Anda the pineapples, aren't they ripe yet?

2B  Nkeeká, aríko simbiizi néeza. I think [so] but I don't know for sure.

2.

ikigóori (7, 8)  
"too-too"

10C  'Ntaa bigóori bitoótumuntu yooboná kw iisok' ubu.

-rà-angira (-ràangiye)  
to be exhausted, finished

11D  Ivyó baárímye mu myóonga vyaaráangiye.

12C  'Noon' ivy' i muhýra 'ntibiréera?

13D  Ubu 'ni mu kwaa mbere.

14D  Ntaa bigóor1 uzóobóna kw iisokó atári mu kwaa gátatu.

amasáka (6)  
-héraheza (-héraheje)  
sorghum  
to finish completely
-bíba (-bívye) to plant [small seeds]

15C Mbéga nk a áya masaká barikó barahéraheza kubíba, azeera ryáarí?

16D Mu cí, mu kw a índwl. During icí, in July.

3.

umeenga (or: umeengo) I think, one might say

igihúgu (7, 8) country, region

17E Kíno gihúgu umeenga kirashúushe. This country seems to be [quite] hot, doesn't it?

18F Hán o i Bujuumbura harshúushe. It's hot here at Bujumbura.

imbúto (9, 10) plant, seed, fruit (inkinyarwanda)

19E Impúto zikuundá háno ŋi izííhe? What crops are usual here?

ipaámpa (5) cotton

20F Háno turim a umuceri n a ípaámpa. [Around] here we grow rice and cotton.

1kirímwa (7, 8) crop ('something cultivated')

21E Noon e Uburuúngí bwóóse burarima ivyo birímwa? And does all Burundi cultivate those crops?
22F  Oya 'ni hánó i Bjuumbura nó mu Kumóso.

23E  Ipaämpa ryáanyu murikozák ikí?

-túma (-túmye) to send

Uburáya (14) Europe

24F  Rimwé ritumw a Buráya, iriíndi rikaguma háno.
Some is sent to Europe, and the rest ('the other') stays here.

1. A note on the persistive tense.

Examples of the persistive tense are to be found in Sentences 4 and 5 of this unit:

'Ntaa zikírihó. there are not those which still exist (autonomous negative)

Ziracáari mu myóonga. they are still in the valleys (indicative immediate)

Compare also:

Urácáarí umusóre? 'are you still a bachelor?'

The persistive is represented in two ways: /-racáa/ in the affirmative indicative, and /-ki-/ (alternating with /-gi-/ according to Dahl's Law (Unit 2, Note 4) in all other forms. With respect to tonal patterns, the affirmative indicative is again the only exceptional form, with high stem tone for high
verbs and low stem tone for low verbs. Otherwise, the tones of the persistive forms follow the general rules for their moods, affirmative and negative.

Aracáakóra. He is still working.

Aracáasòma. He is still reading.

Ntakigeenda mu kazi. He no longer goes to work.

Ikiruúndi kiracáangoora. I still have difficulty with Kirundi.

Yakubariy igitabo nkisomá. He told you about the book that I am still reading.

The meaning of the persistive in Kirundi is that an action or state lasts comparatively late with respect to some expectation expressed or implied in the context. It is called a 'tense' rather than an 'aspect' because the prefixes which are used to represent it occur in the same slot within the word where other 'tense' prefixes are found, and is mutually exclusive with them. [For practice with persistive forms, see Exercises 2-4, 12.]


Examples of the inceptive tense are to be found in Sentences 2, 8, and 12 of this unit.


Ntiziréera.

Compare also:
Further examples are:

Ntibiráakaba. They aren't wilted yet.

Ntlbaráarima. They haven't cultivated yet.

Biréera? Are they ripe yet?

Biráakaba? Are they wilted yet?

Imvúra iráagwa? Is it raining yet?

Aráaryáama? Has he gone to bed yet?

In its formation, the inceptive tense is gratifyingly regular. It is marked both in the affirmative and in the negative by the prefix /-raa-/. It alone among all the tenses of Kirundi, has basic stem tone (high for high verbs, low for low verbs) in all its moods, both affirmative and negative. There are no perfective forms for the inceptive tense, and there is no contrast between conjunct and disjunct linkages. [For practice with inceptive verbs, see Exercise 1.]

3. Possessive phrases used in noun slots.

Sentence 4 of the basic dialogue for this unit is:

Izaa kéera ñtaa zikírihó. Those of long ago no longer exist.
Compare:

intoofanyi zaa kéera

'potatoes of long ago'

A possessive phrase like /zaa kéera/ is not used in slots that are normally occupied by nouns — subject or object of a verb, for example. Instead, a form that begins with /i/-/ is found, as in the first of the above examples. Further examples are:

/i zza vúba/
/i za uúbu/
/i za eéjo/
/i za uúyu mwáaka/
/i za mwáak a uuyú/ next/last year
/i za Yóhaáni/
/i za kúre/
/i za Bùjuumbura/
/i záa abáana/
/i za úùmwáana/
/i za ímisózi/
/i za úmusózi/
/i za íbisagára/
/ivy a íbisagára/
/iry a íbisagára/
/i za ímpuúzu/
/ivy a ímpuúzu/
The facts about tone and length of the second vowel in these data may be summarized as follows:

1. Where the word that follows /i(za)/ is a noun,
   a. which has an initial vowel,
      I. and the stem vowel of the noun (e. g. /ibâñki/) begins with low tone, then the second vowel of the possessive phrase is short, with high tone: /izibâñki/.
      II. and the stem vowel of the noun (e. g. /umwâana/) begins with high tone, then the second vowel of the possessive phrase is long, with high tone on the first mora: /izúumwâana/.
   b. which has no initial vowel, the second vowel of the possessive phrase is long and low, with no effect on the tone of the following syllable:
      /izâa Bjuumbura/ /izâa kare/.

2. where the word that follows /i(za)/ is not a noun, the second vowel of the possessive phrase is long, and the third mora has high tone: /izuúbu/.

[For drill on these matters, see Exercise 6.]
Two contrasting demonstratives.

Compare the phrases:

inó nzu this house [near me and maybe near you]

zíno nzu these houses [near me and maybe near you]

iyi nzu this house [near us]

izi nzu these houses [near us]

Note that the demonstratives that contain /-no/ have high tone on the first vowel that follows a consonant. [For practice with this set of demonstratives, see Exercise 5.]

The use of Cl. 8 for mixed antecedents.

Compare the following pairs of sentences:

Mpava ngéenda kw iisóko kugurₐ imicúungwá.

Ntayₒ uroonká.

Mpava ngéenda kw iisóko kugurₐ intoofanyi.

Ntazₒ uroonká.

Mpava ngéenda kw iisoko kugurₐ imicúungwá nₒ intoofanyi.

Ntavyₒ uroonká.

Where, as in the third of these examples, the antecedent nouns (here /imicúungwá/ and /intoofanyi/) are members of different concord classes, concordial elements which refer back to them are ordinarily those of Class 8 (/-vy-/ in the above example).
Exercise 1. Inceptive tense.

a. Negative questions.

kuroonga  Ntaráaroonga záa ntoofanyi?  Hasn't he washed those potatoes yet?

kuroonka  Ntaráaroonk a 1keéte?  Hasn't he received a letter yet?

gushúusha  Ntaráashúush a amáazi?  Hasn't she heated water yet?

kubísíguura  Ntaráabisíguura?  Hasn't he explained it yet?

gusúbira  Ntaráasúbira mu kazi?  Hasn't he returned to work yet?

gutáambuka  Ntaráatáambuk a 1y1 nzira?  Hasn't he passed this way yet?

gutáangura  Ntaráatáangura kwíiga?  Hasn't he begun to study yet?

gutégeera  Ntaráategeer a 1có bivugá?  Doesn't he yet understand what it means?

gutéeka  Ntaráatéeek a inkokó?  Hasn't she cooked the chicken yet?

kuva  Ntaráav a 1 Buráya?  Hasn't he left Europe yet?

kurima  Ntaráarim a imbóga?  Hasn't he planted vegetables yet?

b. Affirmative questions.

Aráaroong a intoofanyi?  Has he already washed the potatoes?

Aráaroonk a 1keéte?  Has he already received the letter?
Aráashúush a amáazi? Has he already heated the water?
Aráabisíguura? Has he already explained it?
Arásásúbira mu kazi? Has he already returned to work?
Arátáambuk a iyí nzira? Has he crossed the path yet?
Arátáangura kwíiga? Has he begun to study yet?
Arátégeer a ícó bivugá? Does he already understand what it means?
Arátéek a inkokó? Has he already cooked the chicken?
Aráav a Ibúráya? Has he left/come back from Europe yet?
Aráarim a imbóga? Has he planted vegetables yet?

[After the two halves of Exercise 1 have been practiced separately, they should be practiced together, using the affirmative question from Part B as cue, and the negative from Part A as response.]

Exercise 2. Persistive tense.

'Isn't that book finished (or, worn out) yet?' 'It is worn out/finished.'

‘igítabo’ Ico gitabo 'ntikiráashíra? Caárashíze.
‘ibítabo’ Iyvo bitabo 'ntiébráashíra? Vyáárashíze.
‘ímpuúzu’ Izo mpuúzu 'ntizíráashíra? Zaárashíze.
‘ící’ Iri cí 'ntiriráashíra? Rízooshíra vubá.
agataási  Aka gataási  'ntikaráashíra? Kazooshíra vubá.
ivyoóndo  Ivyo vyóondo  'ntibiráashíra? Bizooshíra vubá.
inkoofeero  Iyo nkoofeero  'ntiráashíra? Yaráshíze.
umúunyu  Uyo múunyu  'nturáashíra? Waráshíze.
isábuné  Iyo sábuné  'ntiráashíra? Yaráshíze.
ubúro  Ubwo búro  'ntiburáashíra? Bwaárashíze.
ibijuumpu  Ivyo bijuumpu  'ntibiráashíra? Vyaarashíze.

[NB The loss of high tone on /raa/ when the preceding /nti/ is high, cf. Unit 13, Note 1.]

Exercise 3. Persistive tense, affirmative question vs. negative answer.
'Is that water still boiling?' 'That water is no longer boiling.'
kubira  Yáa máaz₁ aracáabíra? Yáa máazi  'ntakibíra.
kunywá  Umwáana aracáanyw₁ amáazi? Umwáana 'ntakinyw₁ amáazi.
kurima  Yoháání₁ aracáarim₁ intore? Yohááníi 'ntakirim₁ intore.
kuroreera  Shóobuj₁ aracáarooreera? Shóobuja  'ntagirooreera.
gusoma  Umunyéeshuírₑ aracáasoma? Umunyéeshuíre  'ntagisoma.
uvacwá  I 'radi₀ iracáavúga? I 'radio₁ 'ntikivúga.
kuryáama  Umwáanₑ aracáaryamye? Umwáana  'ntakiryaamye.
gucúra  Yoháání aracácúra? Yohááníi  'ntagúra.
gukóreesha  Uracákóreeshₑ iyo sábuné? Singikóreeshₑ iyi sábuné.
Exercise 4. Persistive tense, autonomous.

kubá   Ntaa wukíri mu biro.        There is no-one (who is) still in the office.
kumenya  Ntaa wukímenya inzira.  There is no longer anyone who knows the way.
kuba   Ntaa wukíhaba.            No-one lives there any longer.
kuuza  Ntaa wukíiza.            No-one comes any more.
gushaaka Ntaa wugíshaak inzóga. No-one wants beer any longer.
kwúubaka Ntaa wucúubaka gútyo. Nobody builds in this fashion any more.
kuúmfasha Ntaa wukímfasha.        No-one helps me any more.
kugaruka Ntaa wukígaruka.        No-one comes back any more.
gufíta  Ntaa wugífís e umudúga. No-one has a car any more.
kubóneka Ntaa wukíboneka mur'i    We don't see anyone any more these days.
      iyi miísí.

Exercise 5. Demonstratives with /~no/.

impuúzu  Zíno mpuúzu zirazimvye.     'These clothes are expensive.'
urubáangaangwé  Rúno rubáangaangwé  'The expensives ones are here.'
                        rurazimvye.

**UNIT 23 KIRUNDI**

<table>
<thead>
<tr>
<th>igitâambara</th>
<th>Kíno gitâambara</th>
<th>Ikizîimvye kiri háno.</th>
<th>kiraziimvye.</th>
</tr>
</thead>
<tbody>
<tr>
<td>izíiko</td>
<td>Ríno zíiko riraziimvye.</td>
<td>Irizîimvye riri háno.</td>
<td></td>
</tr>
<tr>
<td>ibéti</td>
<td>Bíno bití biraziimvye.</td>
<td>Ibizîimvye biri háno.</td>
<td></td>
</tr>
<tr>
<td>umudúga</td>
<td>Unó mudúg a uraziimvye.</td>
<td>Uwuzîimvye uri háno.</td>
<td></td>
</tr>
<tr>
<td>inzu</td>
<td>Inó nz u iraziimvye.</td>
<td>Iyizîimvye iri háno.</td>
<td></td>
</tr>
<tr>
<td>améezá</td>
<td>Anó méez a arazîimvye.</td>
<td>Ayazîimvye ari háno.</td>
<td></td>
</tr>
<tr>
<td>inkoofeero</td>
<td>Inó nkoofeer o iraziimvye.</td>
<td>Iyizîimvye iri háno.</td>
<td></td>
</tr>
<tr>
<td>ishu</td>
<td>Inó sh u iraziimvye.</td>
<td>Iyizîimvye iri háno.</td>
<td></td>
</tr>
</tbody>
</table>

**Exercise 6. Possessives used as substantives.**

a. 'Where are the ones (Cl. 10) that pertain to the bank?'

<table>
<thead>
<tr>
<th>ibaánki</th>
<th>Iz a ìbaánki zirîhe?</th>
<th>Ivy a íbaánki birîhe?</th>
</tr>
</thead>
<tbody>
<tr>
<td>inooti</td>
<td>Iz a ínoótí zirîhe?</td>
<td>Ivy a ínoótí birîhe?</td>
</tr>
<tr>
<td>impuúzu</td>
<td>Iz a ímpuúzu zirîhe?</td>
<td>Ivy a ímpuúzu birîhe?</td>
</tr>
<tr>
<td>urusháaná</td>
<td>Iz a úrusháaná zirîhe?</td>
<td>Ivy a úrusháaná birîhe?</td>
</tr>
</tbody>
</table>

b. 'Where are the ones (Cl. 8) that pertain to the bank?'

<table>
<thead>
<tr>
<th>icí</th>
<th>Iz a ící zirîhe?</th>
<th>Ivy a ící birîhe?</th>
</tr>
</thead>
<tbody>
<tr>
<td>izíiko</td>
<td>Iz a ízíiko zirîhe?</td>
<td>Ivy a ízíiko birîhe?</td>
</tr>
<tr>
<td>ishímiízi</td>
<td>Iz a íshímiízi zirîhe?</td>
<td>Ivy a íshímiízi birîhe?</td>
</tr>
</tbody>
</table>
c.

kare Izaa kare ziríhe? Ivyaa kare biríhe?
Yóhaáni Izaa Yóhaáni ziríhe? Ivyaa Yóhaáni biríhe?
Bujuumbura Izaa Bujuumbura ziríhe? Ivyaa Bujuumbura biríhe?

d.

vubá Izaa vúba ziríhe? Ivyaa vúba biríhe?
ubu $\text{izo}_\text{a} \ \text{úbu ziríhe?}$ Ivyu $\text{izo}_\text{a} \ \text{úbu biríhe?}$
ejo $\text{izo}_\text{a} \ \text{éjo ziríhe?}$ Ivyu $\text{izo}_\text{a} \ \text{éjo biríhe?}$
uyu mwáaka $\text{izo}_\text{a} \ \text{úyu mwáaka ziríhe?}$ Ivyu $\text{izo}_\text{a} \ \text{úyu mwáaka biríhe?}$

[After each section of this exercise has been practiced separately, it should be combined with the section(s) that preceded it.]

Exercise 7. Ways of using /atári/.

Afis$_\text{a}$ amafaraanga meónshi? Does he have much money?

Atári impuúzu ́ntaa kiíndi afisé. He has nothing except [his] clothes.

Aja mu kazi mu gitóondo?

Atári ku musáse ́ntaajá mu kazi.

Nshaaka kumenya néezá ONU. I want to get acquainted with the UN.

Atári ukuj$_\text{a}$ i 'New York', ́ntaa kiíndi wookorá. There is no way except to go to New York.
Niindé azónkóre r a imáshiíni? Who will repair the machine for me?

Atári Yohaáni’ntaa wuúndí No one knows [about] it except John.

abilzi.

Exercise 8. The non-concordial 'semi-verbal' forms.

'I see that there are a lot of clouds.'

'I there are many clouds.'

ibicu Mboonye ibic ú arí vyiínshi. I bicu ‘ni vyiínshi.

uducu Mboonye uduc ú arí twiínshi. Uducu ‘ni twiínshi.

ivyoóndo Mboonye ivyoóndo arí vyiínshi. Ivyoóndo ‘ni vyiínshi.

ubushaza

ibujuumpu

indyá

imikáaté

ingurube

amági

izúuba

amafaraanga

amakára

[The student should write out the remaining sentences in this exercise, showing vowel length and tone, and then practice the completed exercise in the usual manner.]
Exercise 9. Subjunctive as main verb. The verb /-ja/ plus infinitive.

'What shall I go and do?' 'Go take the children for a walk.'

Njé kugór a ìkí?
Ja gutéemberez a abáana.

we
Ajé kugór a ìkí?
Ajé gutéemberez a abáana.

kugura
Ajé kugur a ìkí?
Ajé kugur a ibiriíbwa.

bo
Bajé kugur a ìkí?
Bajé kugur a ibiriíbwa.

gufát a
Bajé gufát a ìkí?
Bajé gufát a ibiriíbwa.

twéebwé
Tujé gufát a ìkí?
Tujé gufát a ibiriíbwa.

gukóra
Tujé kugór a ìkí?
Tujé gutéek a ibiriíbwa.

Exercise 10. Based on Stc. 1, use of participial verbs after /-hava/.

'I'm going to the market?' 'I'm going to go [somewhat later] to the market.'

kugeenda
Mpava ngéenda kw
Nzoohava ngéenda kw iisóko.

iisóko.

kwaandika
Mpava náandika ikeète
Nzoohava
rijá kwaa múrumu-
naanje.

kugwa
Imvúr a ihav a igwá ku
Imvúr a izoohav a
mugórooba.

kuruhuuka
Mpava ndúhuuka mvúuye
Nzoohava
kw iisóko.
### UNIT 23

<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>kubóneka</td>
<td>Izuuba rihaa riboneka</td>
<td>Izuuba rizooohava inyuma ya saa sitya.</td>
</tr>
<tr>
<td>gusoma</td>
<td>Mpava nsóma riinya keéte.</td>
<td>Nzoohava</td>
</tr>
<tr>
<td>kugérageza</td>
<td>Mpava ngérageza kwóoz</td>
<td>Nzoohava inzu.</td>
</tr>
<tr>
<td>kubíba</td>
<td>Mpava mbíba ayo masáka.</td>
<td>Nzoohava</td>
</tr>
</tbody>
</table>

[The student should write out the rest of Column 3, showing tone and vowel length, and then use the exercise for drill.]

---

**Exercise 11. The construction of Sentence 2.**

- 'I'll send him [to get] oranges.'
- 'He won't get any.'
- ('There are none that he will get.')

<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>imicúungwá</td>
<td>Mpava mútum imicúungwá.</td>
<td>'Ntay o aroonká.</td>
</tr>
<tr>
<td>wewe</td>
<td>Mpava ngútum imicúungwá.</td>
<td>'Ntayo ndoonká.</td>
</tr>
<tr>
<td>intoofanyi</td>
<td>Mpava ngútum intoofanyi.</td>
<td>'Ntazo ndoonká.</td>
</tr>
<tr>
<td>bo</td>
<td>Mpava mbátum intoofanyi.</td>
<td>'Ntazo baroonká.</td>
</tr>
<tr>
<td>inánaási</td>
<td>Mpava mbátum inánaási.</td>
<td>'Ntazo baroonká.</td>
</tr>
<tr>
<td>mwéebwe</td>
<td>Mpava mbátum inánaási.</td>
<td>'Ntazo turoonká.</td>
</tr>
<tr>
<td>ibigóori</td>
<td>Mpava mbátum ibigóori.</td>
<td>'Ntavyo turoonká.</td>
</tr>
<tr>
<td>wewe</td>
<td>Mpava ngútum ibigóori.</td>
<td>'Ntavyo ndoonká.</td>
</tr>
<tr>
<td>amakára</td>
<td>Mpava ngútum amakára.</td>
<td>'Ntayo ndóonká.</td>
</tr>
<tr>
<td>bo</td>
<td>Mpava mbátum amakára.</td>
<td>'Ntayo baroonká.</td>
</tr>
</tbody>
</table>
**Exercise 12.** Immediate vs. persistive tenses, negative.

 Isn't the maize ripe?  It isn't ripe yet.

 kwéera  Ibigóori  `ntivyeezé?

 intoofanyi  Intoofanyi  `ntizeezé?

 gushá  Intoofanyi  `ntizihiiyé?

 imíhwí  Imíhwí  `ntihiiyé?

 guhéra  Imíhwí  `ntihezé?

 inzóga  Inzóga  `ntihezé?

 gushíra  Inzóga  `ntishizé?

 inánaási  Inánaási  `ntizishizé?

 kuziimbuuka  Inánaási  `ntiziziimbúutse?

 imicúungwá  Imicúungwá  `ntiziimbúutse?

 kuziimba  Imicúungwá  `ntiziimvye?

**Exercise 13.** Random substitution based on Sentence 5. [The tutor should read aloud the underlined portion of each sentence, and the student should reply with the entire sentence.]

 Nshaásha  `nazo ziracáari mu myónongá.  The new ones are still in the valleys.

 Bitoóto  `navyó biracáari mu myónongá.  The new/soft green ones are still in the valley.
Bitoóto ́navyó biracáari kw iisóko.

Indagara ́nazó ziracáari kw iisóko.

Abaantu baracáageenda kw iisóko.

Abaantu baracáari ku kibaánza.

Abaantu barikó barageenda ku kibaánza.

Abaantu barikó baravúg _ícóongerezá ciínshi._

Abashaásha barikó baravúg _ícóongerezá ciínshi._

Abashaásha baracáari ku kibaánza.

Nshaásha ́nazó ziracáari ku kibaánza.

Nshaásha ́nazó ziracáari mu myóonga.


'You won't find any corn except in June.'

Ntaa bigóor₁ uzóobón₁ atári mu kwaa gátaandátu.

intore  Ntaa ntor₂ uzóobón₂ atári mu kwaa gátaandátu.

kuroonka  Ntaa ntor₂ uzóoróonk₂ atári mu kwaa gátaandátu.

amahera  Ntaa mahér₃ uzóoróonk₃ atári mu kwaa gátaandátu.
Exercise 15. Indicative vs. relative of progressive, based on Sentence 15.

Barikó barábíba amasákka.

Amasákka barikó barábíba 'ni meezá?

[The student or the instructor may complete this exercise, using other verb-object combinations from among those that the student has already met.]

Exercise 16. The use of /umeenga/, based on Sentence 17.

I Bjuuumbura harashúushe.

I Bjuuumbura umenga harashúushe.

[The student should practice placing /umeenga/ in sentences, using material from preceding units.]
Practice conversations.
1. A conversation in which A asks B whether he has seen any potatoes at the market recently. B replies that he has been there but hasn't seen any. A asks why. B says it is because the stored ones are all gone, and the new ones aren't ready yet.

2. A conversation in which A asks B about certain crops and whether they are grown in the U.S. B replies that they are not grown much, but that corn is more common. A asks what we do with our corn. B replies that some is used for fodder and some for food.

3. A conversation in which A asks whether cotton is grown in the U.S. B replies that it is, mainly in the south. A asks about rice, and gets the same answer.

Free conversation.
1. Ask a speaker of Kirundi about the differences between the economy of Burundi and the economy of Rwanda.

2. Speak for two minutes on the economy of your home state. (For this purpose, it may be necessary to use some nouns that are not in this book.)
UNIT 24

BASIC DIALOGUE

1A Wavúuye mu Kirundo ryáarí?

2B Najé hiírya yə eéjo aríko nzooca nsúbirayó vubá.

3A Izúuba ryə íwaányu nuumva ngo `ni nkə íryaa Bujuumbura.

4A Rimeze gũte?

5B Eka `ntaa keezá káruta Bujuumbura.

6B Kaándi nə úbushuuhe bwó mw iijoro `nicó kimwé.

GEOGRAPHY OF BURUNDI

When did you come from Kirundo?

I came the day before yesterday, but I'll be going back soon.

I hear that the heat (the sun) over there (at your place) is comparable to that of Bujumbura.

What is it like?

There's no difference from Bujumbura.

And the heat at night is the same.

(a question word) used in asking for verification (to cause) (to be caused) lake
Isn't it heated by those lakes?

down, below

Well, yes, and the low altitude, I guess. ('that being-low')

bird

I'd like to go to see the birds at [Lake] Rwihinda but I don't know [which] month they [should] be back. (...they are they-having-returned)

It's [in] icf.

in addition

jungle, rain forest

Besides, [the weather] is nice for visiting the rain forest of the [eastern] border.

to be brought

Which way would a person go if he were on a tour?

to lack, fail to find
vya
(here: 'the area around')

If you wish, through the Kayanza area, Ngozi, (there) [where] you would see people who are lacking [space] (where) to build [houses] and to farm.

13B Usháatse, mu vyaa
Kayaanza, i Ngozi, ahó woohon'abaantu
babur'ahó buubáka
nā(a)ahó barima.

-íihariza (-íiharije)
to have a thing by oneself

1 baa (=mu vyaa)
igikóóko (7, 8)

14B Ukazóohiitudukira i
baa Gítega, Burúri,
Makáamba, ah'
uzóosáangāinkānā
íbikóóko arí vyo
vyiiharij amashaamba.

-geza (-gejeje)
to escort to a determined point, to test, to try

15A Aríko ububushuíhe bwaabuza
Bujumbura bwooza
kuunzeza kure.

haruguru
up there

-íipfuuza (-íipfuujije)
to wish (for)

~kéeyá
few
16B  
N₁ ibiromeéteéro bikéey'ᵃ ugeendi gushika hárya haruguru mu misózi ukaca wíipuuza ıkikúgarukana.

ıkibira (7, 8)  

17A  
‘Nahaándi nyéne kírya kibira kó nkibonéra kure kimeze gyte?

-přúka (-pfútse) to be fresh, cool
akóogo (12, 13) small stream
-hanaantuka (-hanaantutse) to fall from high above

ibuye (5, 6) stone

18B  
Harapfútse, har₁ imisóz₁ itaandúkaanywa nₐ úutwóogo duha-nántuka ku mabuye.

ijíisho (5, 6) eye

19B  
Eka hararyóohey'ₑ

ijíisho.

hagáti (9) in the middle of

After you have gone some kilometers into the mountain, you will wish for something to make you return [from the mountains].

By the way, that dense forest that I [always] see from a distance — what is it like?

The air is fresh (‘there is fresh’), [and] there are mountains (which are) separated by small streams which cascade down over the rocks.

It’s a lovely view!
Are the mountains (of) in the middle of the country like those I see above Bujumbura?

No, the ones in the interior aren't very high.

And aren't there some large rivers?

There are the Ruvubu and the Ruvyironza; the others are small.

There are not many lions (which are) in Burundi.

lion

leopard

monkey

crocodile

hyena
umuswá (3) white ants
intózi (10) army ants
urunyegeri (11, 14) small, black ant
impoongo antelope
ingerégere gazelle
igitaangurirwap spider
imvúbu hippo

Harih’ impoongo i Burundi aríko ‘si nyiínshi caane.
'There are some antelope in Burundi, but they aren’t very numerous.

Harih’ imvúbu murí Ruvúbu.
'There are hippo in Ruvubu.'

Harih’ imfyísi mu mashaamba yó ku mupáka.
'There are hyenas in the forests along (of) the border.'

Harih’ inzovu mu kiyaaya caa Rusíízi.
'There are elephants in the plain of Rusizi.

1. The verb /-ca/ followed by a participial form.

Sentence 2 contains the phrase:
...aríko nzooca nsúbirayó vubá. ...but I'll be going back soon.

Compare also, in the supplementary dialogues for Unit 12:
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Further examples are the following:

Nzooca ngéenda a muhíra. And then I will go home

Nca ndámubarir a yayo majaambo. Then I will tell him these words.

Ncíyiye ngéenda kwa Yóhaáni. and then I went...

Mpéjeje nca ngéenda kwa Y. When I finish, I (will) go...

Mpéjeje nkageend a muhíra. When(ever) I finished, I used to go home.

Navúuye kw iisóko, nca ngèenda When I came from the market, I then went to John's [once].

kwa Yóhaáni.

Ngeenda kw iisóko, haanyuma I will go to the market, and afterward I'll go to John's.

nce ngéenda kwa Y.

Ngeenda kw iisóko, nkaca I go to the market, and then I go...

ngéenda... (habitual)

Without a large number of further examples, it is impossible to give a full description of these constructions, which involve the use of the verb /-ca/ plus some form of another verb. It is possible to point out, however, that in all of these examples except one, the second verb is participial in form. As far as meaning is concerned, the verb phrase with /-ca/
usually refers to an action that was begun after the completion of the action of the preceding clause. [For practice with this construction, see Exercise 4.]

2. The verb /-ba/ followed by a participial form.

Sentence 9 contains the following construction:

...zibá záagarutse [at which] they should (have) return(ed)

Compare also Unit 11, Sentence 8:

Uzoob ušítsěho. You will be there
(a) You will be you-having-arrived there.)

In both these sentences, a form of the verb /-ba/ is followed by a participial form of some other verb.

The English translation for this construction varies, in part according to the tense of the form of /-ba/. When the /-zoo-/ tense is used, the meaning is not unlike an English future perfect tense (I will have _______). When /-ba/ is in the immediate tense, the English translation may be with I should, or may refer to the regular time [e. g. in each year, week, semester] at which a certain action or process is ordinarily completed. The following are further examples:

Azooba yááguzé ıbitabo. He will have bought books.

Aba yááguzé ıbitabo. He should have bought the books. or: He has [regularly] bought his books [e. g. by the end of the first week of class].
N₁ uk' arwaaye, aba yáagiiye kw iishuìre.

If he hadn't been ill, he would have gone to school.

[For practice with this construction, see Exercise 5.]

3. The word /ˈni/ plus /uko/ plus a clause.

Sentence 8 contains the phrase:

n₁ uk₀ arí haasí

In this phrase the verb is relative in form. Clauses of this kind seem to have a causative meaning ('since', 'because'), but again, paucity of examples makes further discussion impossible.

4. The word /kimwé/.

This word, contained in Sentence 6 of the dialogue for this unit, is of course the adjective root /ˈmwé/ 'one' with the prefix for Class 7. In this sentence, there is no noun of the same class with which it can be said to be in agreement. Presumably if such a noun did stand before /kimwé/, it would be /ikiintu/ 'thing'. In any case, the use of /kimwé/ in this and similar constructions, corresponds fairly closely to English 'the same thing'.

5. The word /hagáti~/hagátí/.

This word is used in three ways:

(1) With one noun following it:

...hagátí mu gihúgu... ...in the middle of the country...
Here, /hagatí/ is followed by /mu/, and is translated 'in the middle/midst of...'

(2) With two nouns following it:

Muraamvya ḗiri hagatí ya
Bujuumbura na Ngoozi.

Here, /hagatí/ is treated like a noun of Class 9, being followed by /ya/.

(3) Not followed by a noun:

iyó hagatí...

those (Cl. 4) in the interior or: those [which are] between

[For practice with /hagatí/ in the second of these uses, see Exercise 9.]

Exercise 1. Changes of tense, mood and person, based on Sentences 1 and 2.

'Did you leave Kirundo the day before yesterday?'

Wavúuye mu Kiruundo

hiírya yeéjo?

'I came the day before yesterday.'

Najé hiírya yeéjo.

Nayabivy uyu muúsi?

Wavuuuye mu Kiruundo

Najé ejo.

Nayabivy uyu muúsi?

Ejo?

Wavúuye mu Kiruundo

Najé ejo.

Ejo?

uyu muúsi

Najé uyu muúsi.

uyu muúsi?

kubíba

Wayabivy ᜏ uyu muúsi?

Nayabivy ᜏ uyu muúsi.

ku waambere

Wayábivy e ku waambere?

Nayábivy e ku waambere.
'niindé  Niindé yabayivye ku Nije (or: N1 jeewe)
waambere?

hiírya yeéjo  Niindé yabayivye
hiírya yeéjo?

uyu muúsí  Niindé yabayivye' uyu
muúsí?

kumútumé  Niindé yamutumye mu
Kiruund  uyu muúsí?

ejo  Niindé yamútumye mu
Kiruund  éjo?

Exercise 2. Based on Sentence 3, substitute nouns and also
possessive plural personal pronouns.

'The sun at your place is like that of
Bujumbura.'

↓ Izuuba ry a íwaányu 'ni nk a íryaa Bujumbura.
Jeewe Izuuba ry a íwaácu 'ni nk a íryaa Bujumbura.
ubushuúhe Ubushuúhe bw a íwaácu 'ni nk a úbwaa Bujumbura.
bo Ubushuúhe bw a íwaábo 'ni nk a úbwaa Bujumbura.
imvuúra Imvúra y a íwaábo 'ni nk a ña yaa Bujumbura.
wewé Imvúra y a íwaányu 'ni nk a ña yaa Bujumbura.
baantu Abantu b a íwaányu 'ni nk a ña ábaa Bujumbura.
Jeewe Abantu b a íwaácu 'ni nk a ábaa Bujumbura.
amashuúre Amashúure y a íwaácu 'ni nk a áya Bujumbura.
Exercise 3. Concordial agreement, based on Sentences 3, 4.

'What is the sun like at your place/in your part of the world?'

Izuuba | Izúuba ry a íwaányu rimeze güte?
amashuúre | Amashuúre y a íwaány u ameze güte?
inzuuzi | Inzuuzi z a íwaányu zimeze güte?
ibibira | Ibibira vy a íwaányu bimeze güte?
inyoni | Inyoni z a íwaányu zimeze güte?
ibikóokó | Ibikóokó vy a íwaányu bimeze güte?
ibiyága | Ibiyága vy a íwaányu bimeze güte?
ubushuúhe | Ubushuúhe bw a íwaányu bumeze güte?
imisózi | Imisózi y a íwaány u imeze güte?
abaantu | Abaantu b a íwaányu bameze güte?

Exercise 4. /-ca/ plus participial verbs.

Ukwéezi gůshiz , uzoojáhe? e Where are you going after the end of the month?

Nzooca nsúbira ku kazi. I'll go back to work.

Ní wáheza kwóoz a inz u ukor a 1kí? What will you do when you've finished washing the floor?
Nca ngéenda kw iisóko.
Wooménya ururími wookor a ikí?
Nooca ntáangura kwíí a ibiíndi.
Yoozaná amagí woomuh a ikí?
Nooca ndámuha amafaraanga.
Iy' atageendá wari kumugir a úte?
Nacá ndámuha akaándi kazi.

I'll go to market.
What would you do if you knew the language?
I'd then begin to study other things.
What would you do if he brought eggs?
I'd give him some money.
What would you have done to him if he hadn't gone?
I would have given him other work.

Exercise 5. /-bá/ plus participial verb, vs. inceptive negative.
Ziba záagarutse muří uuku kwéezi.
Ntiziráagaruka.
Ziba zéeze muří uuku kwéezi.
Ntiziréera.
Imvúra iba ýátáanguye kugwa muří uuku kwéezi.
Ntirágwa.

They (Cl. 10) should have come back this month.
They haven't come back yet.
They (Cl. 10) should have gotten ripe this month.
They aren't ripe yet.
The rain should have begun this month.
It hasn't fallen yet.
Haba háatáanguye gushúuha murí uuku kwéezi. It should have begun to get hot this month.

Ntiharáashúuha. It hasn't gotten hot yet.

Intoofanyi ziba záashíze murí uuku kwéezi. [The supply of] potatoes should have run out this month.

Ntiziráashíra. It hasn't run out yet.

Exercise 6. Sentences that contain /-ó/ plus /ku/ plus a noun of location. (Based on Sentence 11.)

"We will look at the forests of the border."

umupáka Tuzooraab a ishaamba ryó ku mupáka.

imisózi Tuzooraab a imisózi yó ku mupáka.

i Kibira Tuzooraab a imisózi yo mu Kibira.

inzúuzi Tuzooraab a inzúuzi zó mu Kibira.

igihúgu Tuzooraab a inzúuzi zó hagatí mu gihúgu.

abaantu Tuzooraab a abaantu bó hagatí mu gihúgu.

i Koóngo Tuzooraab a abaantu bó murí Koóngo.

indími Tuzooraab a indími zó murí Koóngo.

i Bugáandé Tuzooraab a indími z a í Bugáandé.

ibisagára Tuzooraab a ibisagára vy a í Bugáandé.

i Tanganyiká Tuzooraab a ibisagára vyó murí Tanganyiká.

indími Tuzooraab a indími zó murí Tanganyiká.

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Exercise 7. Sentences to illustrate the use of /-íihariza/, based on Sentence 14.

Iyi nz_u arayíhárije. He has the house to himself.
Ni kuki yíihárije iyo nzu yóóse? Why does he have the whole house to himself?
'Niindé yíihárije inzu? Who has a house to himself?
Yohaáni yíihárije aryá máangazıíni yóóse. John owns all those stores (by) himself.
Abavúukanyi babiri biíhárije aryá máangazıíni yóóse. Two brothers own all those stores (by) themselves.
Nitwe twíihárije aryá máangazıíni yóóse. We are the ones who...
Nimwe mwiíhárije aryá máangازيíni yóóse? Are you the ones who...
Nibó biíhárije aryá máangazıíni yóóse? Are they the ones who...

Exercise 8. Sentences with /-íipfuuz/, based on Sentence 16.

a. With autonomous complement.

Wiípíípufuuz_a ikikúgarukana? or: Do you wish for some means/way/occasion to come back?
Wiípíípufuuz_a icoókugarukana?
Niípíípufuuz_a ikiíngarukana. or: I wish for some means/way/occasion to come back.
Niípíípufuuz_a icoóngarukana.
Niípíípufuuz_a uwoómp_a akazi. I wish for someone who would give me work.
Yiipfuuz

a uwoómah akazi.  He wishes for someone who would give him work.

b. With infinitive complement.

Yiipfuuz kuv a i Mbo.  He wishes to leave Mbo.
Yiipfuuz kugur a inzu.  He wishes to buy a house.
Yiipfuuz kuraab a inyoni.  He wishes to look at the birds.

Exercise 9. /hagatî/ plus two nouns: a lesson in the geography of Burundi. [Students should look at maps, and not at this page.]

Muraamvy a   Muraamvy a iri hagatí ya Bujumbura na Ngozi.
Ngoozi  Ngoozi iri hagatí ya Muraamya na Bútare.
Gitéga   Gitéga iri hagatí ya Muraamvy na Rúyígi.
Kigáli   Kigáli iri hagatí yá Nyaánza na Byuumba.
Uburuündi  Uburuündi buri hagatí y a í Koóngo na Tanganyiká.
Urwaanda  Urwaanda ruri hagatí y a Úburuündi n a Úbugáandé.

Exercise 10. Random substitution, based on Sentence 21.

Iyó hagatí’ntirí heejuru caane.  Those (Cl. 4, e. g. hills) in the central part are not very high.

Imísózi y a í Ngoozi’ntirí heejuru caane.  The mountains of Ngozi aren’t very high.

Imísózi y a í Ngoozi íntifis é
amashaamba meénsi?  Don’t the mountains of Ngozi have many forests?
Imisózi y a í Ngozi'ntifis' intáre?

Don't the mountains of Ngozi have (many) lions?

Mu mashaamba yó ku mupáka 'hari intáre.

In the forests of the borders, there are lions.

Mu mashaamba yó ku mupáka 'har imfyísi.

In the rain forests of the borders, there are hyenas.

Mu mashaamba yó ku mupáka 'ntaa nzovu ziharí.

In the rain forests of the borders, there are no elephants.

Hagatí mu gihúgu 'ntaa nzovu ziharí.

In the center of the country, there are no elephants.

Practice conversations.

1. A conversation in which A asks about the climate in B's home state. B replies briefly. A responds by comparing it with some other state. B makes a non-committal rejoinder.

2. A conversation in which A (an American) is trying to persuade B to study in some one particular part of the United States on account of the pleasant weather, scenery, etc.

3. A conversation in which A has just returned from a visit to a game park. B asks about what he saw there.
Free conversations.

1. Plan a vacation itinerary from your present location to Denver, Colorado, returning by a different route.

2. Answer questions about a non-African country that you have visited.
UNIT 25

BASIC DIALOGUE

1A Vyooba vyiiza ng0 umuús1 umwé uSHiké kuturaab a i muhíra. 
-geza (-gejeje) 
It would be [very] nice if you would come to visit us (at home) some day.

2B Nzoogeza kuuza. I'll try to come.

3B Nzooza nka ryáarí? About when shall I come?

4A Uraaza ku muúsí wa Muúngu. [What about] (you come on) Sunday?

5B Uraakoze. Thanks:

[On Sunday at A's house.]

6B Ndagize bwaakaеeye. Good morning!

7A Bwaakaеeye néezá. Good morning!

8A Shika. Come in.

9A Yyu ŋ1 umugéenzi waanje Mariyá. This is my wife Mary.

10A Aba ŋ1 aabáana báacu. These are our children John and Agnes.
Yohaání ną Anyéesí.
[B greets the children. This greeting is probably not formal enough for use with adults.)

11B Uraaho ga Yohaá? How are you, John?

12B Uraaho gą Anyé? How are you, Agnes?
13A 
\{ Shika haasí. \} 
\{ Icara haasí. \} 

14B Urakóze. 
\text{Thank you.} 
\text{amakúru (6) news} 

15B Ayaándi makúru? 
\text{What is news?} 
\text{amareembe (6) peace, tranquility} 

16A \text{'N i amareembe.} 
\text{Everything is all right.} 

17A Turóoroshe. 
\text{We're in good health.} 

18A Unyw a ikí? 
\text{What do you drink?} 

19B Coca-Cola. 
\text{Coca-Cola.} 

20A \text{'Ntuunyw a inzogá?} 
\text{Don't you drink beer?} 

21B \{ Ni wabá uyífise 'ni vyiiza. \} 
\text{If you have it, that's fine.} 
\text{Mbabarira 'sinyw a inzoga.} 
\text{Please excuse me, I don't drink beer.} 

22B Uráazi gutóor a ibiintu vyiiza! 
\text{You know how to choose nice things!} 
\text{akabaati (12, 14) closet, cupboard} 

23B Nk a aka kabaati wakáguzéhe? 
\text{Where did you buy this cupboard, for instance?} 
\text{umufreére (1, 2) [religious] brother} 

24A Nakáguze mu Kaameenge ku bafreére. 
\text{I bought it in Kamenge at the [religious ] brothers.}
25B  Barakóra néezá. They do a good job.
       -táanga (-táanze) to give, pay
26B  Wagátaanzek’ o ayaángan a
       ikí? How much did you pay for it?
27A  Ibihuumbi bibiri. Two thousand.
[When A’s children are out of earshot, B compliments A and his wife on them.]
       indèro (9, 10) education
28B  Muráfís e abáana barí You have very polite children.
       na índero nziizá.
       -rera (-reze) to rear
29A  Turagerageza kubarera We try to raise them well,
       néez’ a aríko biragooye. but it is difficult.
[B prepares to leave.]
       -sígara (-sígaye)
30B  Sigá a amahóro. Good-bye. (‘stay [in] peace!’)
31B  Tuzooba túbbonana. See you later. (‘we will be

       Imáana Supreme Being

32A \{
       Jaana n a íImáana. Good-bye (‘go with God!’).
       Geenda amahóro. (‘go [in] peace!’)
\}
Supplementary vocabulary. Articles found in the house.

idirísha  (5, 6) window
inyégamo  (9, 10) chair
améezá  (6, 6) table
uburirí  (14, 6) bed
ibikóreesho  (8)

vyó ku méeza  tableware
iseéenge ry_a ínzovu  (5) ivory
itára  (5, 6) lamp, candle
uruugi  (11) door (the object)
umuryáango  (3, 4) door (the opening)
isáandugú  (5 or 9,6) box, chest

Oral reading practice.

[The student should read each sentence to his teacher. The teacher corrects his pronunciation, and the process is repeated until the student can read aloud perfectly. The student may then try writing the tones on the selection. The right hand column may be used for an English translation, which the student may then use as a basis for retranslation into Kirundi.]

Andereya yabajije mugeenzi we ko

umuusi umwe atooshikä 1 muhira iwe.

Yaramweemereye ko azooza ku muusi
wa Muungu, agiirako aramushiimira.

Ku muusi wa Muungu Yohaani yageze

kwaa mugeenziwe Andereya. Yaraboonye 400
umugeenzi n a abaana ba Andereya.
Yohaani bamufuunguriy e inzoga araanka ngo ntay o anywa. Yanyooye Coca Cola. Amaz e umwaany a abona kaa kabaati k a Andereya, arakamushiimira, ac a amubaza niyo yakaguze. Yarashiimye n’indero y a abaana ba Andereya na Mariya.

1. The construction /‘ni -ba/.

   Ni wab a uyifise... In case you (sg.) have it,...
   Ni mwaabá múyifise... In case you (pl.) have it,...
   Ni twaabá túyifise... In case we have it,...
   Ni baabá bágeenda... In case they go,...
   Ni baabá bátageendá... In case they don’t go,...
   Ni baabá báagliye... In case they’ve gone... [hodiernal]
   Ni baabá bázoogéenda... In case they go later...

In the above examples, /‘ni/ plus /-bá/ plus a participial form of another verb is used as shown. Compare Sentence 21 of the basic dialogue for this unit.
2. Sentences with /-ri na.../.

The construction used in the right hand column of examples is sometimes used as a synonym for /-fise/. Its literal meaning is of course 'be with,' and its usual English translation is 'have'.

Barafís e abáana babiri. Barí ná abáana babiri.
'They have two children.'

'We have potatoes.'

Arafís e imyáak a ibiri. *Ari ná ímyáak a ibiri.
'He is two years old.'

But this new construction with /-ri na-/ cannot be used freely in all situations and so should be used with caution. The sentences marked with an asterisk are acceptable to some speakers, but sound unnatural to others.

3. The abbreviation of personal names.

Yohaání ...ga Yohaá? or: ga Yohá
Mariyá ...ga Marií? or: ga Mârî
Anyéési ...ga Anyeé? or: ga Anyè
Andereyá ...ga Andereé? or: ga Andèrè

ntuužé 'what's-his-name:' ...ga ntuú.

[The student should prepare a general statement about the differences in form that he observes in the two columns of data given above.]
Exercise 1. Use of /nka/ to introduce a sentence; concord involving a demonstrative and the object prefixes of two verbs.

Where did you buy this cupboard, for instance?  
I bought it here.

akabaati  Nka áka kabaati wakáguzëhe?  Nakáguzë inó.
ubabaati  Nka úbu babaati wabúguzëhe?  Nabúguzë inó.
améézá   Nka áya méézá wayáguzëhe?  Nayáguzë inó.
inyégamo   Nka ízi nyégamo wazíguzëhe?  Nazíguzë inó.
1bikóreesho Nka ñbi bikóreesho wabíguzëhe?  Nabíguzë inó.
itára     Nka íri tára waríguzëhe?  Naríguzë inó.
amatára   Nka áya matára wayáguzëhe?  Nayáguzë inó.
isáandugú Nka ñyi sándugú wayíguzëhe?  Nayíguzë inó.
amasáandugú Nka áya masánzugú wayáguzëhe?  Nayáguzë inó.
uburiri    Nka úbu buriri wabúguzëhe?  Nabúguzë inó.
amariri    Nka áya mariri wayáguzëhe?  Nayáguzë inó.

Exercise 2. Use of participial form after /-abá/; placement of high tone with prefixes that consist of vowels vs. prefixes that begin with consonants.

inzóga      Urafísë inzóga?  ‘Ní wab’ uyífise ‘ni vyiizá.
umuceri Urafísë umuceri?  ‘Ní wab’ uwúfise ‘ni vyiizá.
bó      Barafísë umuceri?  ‘Ní baabá báwufise ‘ni vyiizá.
isúkaári    Murafísë isúkaári?  ‘Ní mwaabá múyífise ‘ni vyiizá.

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wewe  Urafis_e wewe?  'Ni wabá uyífise 'ni vylizá.
umúunyu  Urafis_e umúunyu?  'Ni wabá uwúfise 'ni vylizá.
bo  Barafis_e umúunyu?  'Ni baabá báwufise 'ni vylizá.
amáazi  Barafis_e amáazi?  'Ni baabá báyafise 'ni vylizá.
mwéebewé  Murafis_e amáazi?  'Ni mwaabá múyafise 'ni vylizá.
uburiri  Murafis_e uburiri?  'Ni mwaabá múbufise 'ni vylizá.

Exercise 3. Subject and object prefixes.

'Don't you drink beer?'
'I drink it.'

wewe  'Ntuunyw_a inzóga?

mweebwé  'Ntimunyw_a inzóga?

wé  'Ntaanyw_a inzóga?

bó  'Ntibanyw_a inzóga?

uyu muúsí  'Ntibaanyooy_e inzogá uyu muúsí?

wé (3 sg.)  'Ntiyanyooy_e inzogá uyu muúsí?

wewe  'Ntiwanyooy_e inzogá uyu muúsí?

ejó  'Ntiwanyóoy_e inzogá ejó?

wé  'Ntiyanyóoy_e inzogá ejó?

bó  'Ntibaanyooy_e inzogá ejó?

[future]  'Ntibaányonw_a inzogá ejó?

wé  'Ntazóonyw_a inzogá ejó?

wewe  'Ntuzóonyw_a inzogá ejó?
Exercise 4. Random substitution.

Uyu ́n₁ umugeenzi waanje Mariyá. This is my wife Maria.

Uyu ́n₁ umukoóbwə waanje Mariyá. This is my daughter Maria.

Uyu ́n₁ umukoóbwə wa mugeenzaanje. This is the daughter of my friend.

Twaajaanye nᵊ umukoóbwə wa mugeenzaanje. I/we went with my friend’s daughter.

Twaajaanye na úmugóre náábáana baa mugeenzaanje. We went with my friend’s wife and children.

Twaajaanye nᵊ ábaándi. We went with the others.

Twaajaanye na daatabuja. We went with the boss.

Uráazi daatabuja? Do you know the boss?

Uráaz, umugeenzi waanje Mariyá? Do you know my wife Marie?

Uyu ́n₁ umugeenzi waanje Mariyá? This is my wife Maria.

Exercise 5. Indicative/-zoo-/tense vs. relative /-zoo-/tense vs. subjunctive of the same verb.

Azooshika kuturaab a₁ muhíra. He’ll come to see us at home.

Yohaán₁ avuze k’azooshika kuturaab a₁ muhíra. John says he’ll come to visit us at home.

Vyooba vyiizá ngₐ ashiké kuturaab a₁ muhíra. It would be nice if he would visit us at home.
Bazooja kuroondera mu máangaziíni. They'll go to look for [something] in the shops.

Yohaán₁ avuze kó bazóójá kuroondera mu máangaziíni. John says that...

Vyooba vyiizá ngo bajé kuroondera mu máangaziíni. It would be nice if...

Bazoorer₂ abáana néezá. They'll raise the children well.

Yohaán₁ avuze kó bazóorr₂ abáana néezá. John says that...

Vyooba vyiizá ngo barerₐ abáana néezá. It would be nice if...

Nzoosubirayó vubá. I'll return there soon.

Yohaán₁ avuze kó azóosúbirayó vubá. John says that he'll return there soon.

Vyooba vyiizá ngo asubíreyó vubá. It would be nice if he would return there soon.

Tuzooja kutéembeera mur₁ iyi miísi. We are going to go take a trip during these [next few] days.

Yohaán₁ avuze kó tuzoojá kutéembeera mur₁ iyi miísi. John says that...

Vyooba vyiizá ngo tujé kutéembeera mur₁ iyi miísi. It would be good if...
I'm going to study hard in these [next few] days.

John said that...

It would be good if...

It's going to rain tomorrow.

John says it's going to rain tomorrow.

It would be nice if it would rain tomorrow.

Exercise 6. Concord with a demonstrative and an adjective, but not with /arí/.

'This table, for instance, do you think it's nice?'

aya méezá
aka kazi
aha haantu
í Bujumbura
iri iseéenge ry ínzovu
izi nyégamo
amasaká

Nk a áya méezá, ubon a arí meezá?
Nk a áka kazi, ubon a arí keezá?
Nk a áha haantu, ubon a arí heezá?
Nk a í Bujumbura, ubon a arí heezá?
Nk ír íseénge ry ínzovu, ubon a arí ryiizá?
Nk a ízi nyégamo, ubon a arí nziizá?
Nk a ámasaká, ubon a arí meezá?
inzogá  \( \text{Nk a inzogá, ubon a arí nziíza?} \)

indeége  \( \text{Nk a índdeége, ubon a arí nziíza?} \)

inó  \( \text{Nk a inó, ubon a arí heezá?} \)

Exercise 7. 'Future' vs. 'future perfect'.

'We'll see one another later.'  \( \text{We'll be seeing ('will be we-having-seen') one another.} \)

kubónana  Tuzoobonana.  \( \text{Tuzooba túbonana.} \)
kujaana  Tuzoojaana.  \( \text{Tuzooba tújaana.} \)
gukóra  Tuzookorana.  \( \text{Tuzooba dúkorana.} \)
kubáana  Tuzoobaana.  \( \text{Tuzooba túbaana.} \)

'We will live together.'  \( \text{[At that time] we will be living together.} \)

kurima  Tuzoorima mu myóonga.  \( \text{Tuzooba türima mu myóonga.} \)
gutéembeera  Tuzoooteembeera.  \( \text{Tuzooba dúteembeera.} \)
gushika  Tuzoooshika.  \( \text{Tuzooba dúshitse.} \)
guhéza  Tuzoohezako kazi.  \( \text{Tuzooba dúhejeje ako kazi.} \)
kugeenda  Tuzoogeenda.  \( \text{Tuzooba túbiiye. (twáagiiye)} \)
kuryá  Tuzooriya.  \( \text{Tuzooba türiiye.} \)
kwóoza  Tuzookwoozamosáhaáni.  \( \text{Tuzooba twóogeje amásáhaáni.} \)
gushúusha  Tozooshuushamosázi.  \( \text{Tuzooba túshuuhije amáazi.} \)
\( \text{('we will be boiling water')} \)
\( \text{Tuzooba twáashúuhije amáazi.} \)
\( \text{('we will have boiled the water, but it may no longer be hot')} \)
In the next to last line of the above exercise, the /zoo/ form of /kwóóza/ should, according to the rules, be /tuzooza/, but this is identical in form with the same form of /-za/, meaning 'we will come'. For this reason, many speakers of the language employ the form /tuzookwooza/ in place of /tuzooza/ when the verb is /-óza/.

Exercise 8. Indicative vs. autonomous forms of the /zoo/ tense.

<table>
<thead>
<tr>
<th>English</th>
<th>Shona</th>
</tr>
</thead>
<tbody>
<tr>
<td>'They'll come.'</td>
<td>Abazóozá 'si beénsi.</td>
</tr>
<tr>
<td>Bazooza.</td>
<td>Abazóogéenda 'si beénsi.</td>
</tr>
<tr>
<td>kugeenda</td>
<td>abazáándur iyo ngwáara 'si beénsi.</td>
</tr>
<tr>
<td>kwaandur</td>
<td>Bazuumva.</td>
</tr>
<tr>
<td>iyo ngwáara</td>
<td>Abazóoomuhéma 'si beénsi.</td>
</tr>
<tr>
<td>kwúumva</td>
<td>Bazooduuga.</td>
</tr>
<tr>
<td>kwaambara</td>
<td>Abazóodúuga 'si beénsi.</td>
</tr>
<tr>
<td>kudúuga</td>
<td>Bazooduuga.</td>
</tr>
<tr>
<td>gufásha</td>
<td>Abazóofásha 'si beénsi.</td>
</tr>
<tr>
<td>kugaruka</td>
<td>Bazoomuhéma.</td>
</tr>
<tr>
<td>kumuhemá</td>
<td>Abazóobabárirá 'si beénsi.</td>
</tr>
<tr>
<td>kubábarira</td>
<td>Bazookina.</td>
</tr>
<tr>
<td>gukina</td>
<td>Abazóokina 'si beénsi.</td>
</tr>
<tr>
<td>kuréengaana</td>
<td>Bazoooreengaana.</td>
</tr>
</tbody>
</table>
Practice conversations.

1. A conversation in which A invites B. B asks whether he can bring his family. A says he didn't know B was married. B says he has been married for two years. A asks if they have children. B says they have a little boy. A says bring them along, etc.

2. A conversation in which A invites B. B says he can come if he doesn't have to work that day. A asks when B will know for sure. B says he will let him know Friday.

3. B tells C about his visit to A's home. [Use the content of the basic dialogue for this.]

Free conversation.

1. Invite a friend to visit you. Make necessary arrangements concerning time, and give him clear directions for finding your place.

2. You have just bought a souvenir of Burundi, and discuss its merits with a friend.
UNIT 26

BASIC DIALOGUE [The student should try to use the first version of the dialogue, imitating and later reading aloud. He should then write the tone marks, checking by reference to the second version (pp.414-5).]

1A  
N₁ amaki ga ntuu?  What's the matter?  
-pfáana (-pfáanye) to belong to the same kin group  
[cf. -pfá (-pfúuye)] to die

2B  
Ntubona k₂ umuduga wampfaanye?  Don't you see that the car died on me?

3A  
Haapfuuy e iki nkagufasha?  [Tell me] what part is out of order ('has died') and I'll help you.

4B  
Amaazi yaamperanye.  It's out of water. ('The water has become exhausted for me.')  
-búra (-búze) to miss, lack  
umuhana (3, 4) the area around a dwelling

5A  
Ukabur a amaaži uri mu mihana?  And you lack water, [even though] you [are] in a village?

6B  
Noogira nte ko bataanzi?  What should I do [since] (that) I am not known ('they don't know me')?

7A  
Hiinga nje kuyagusabira.  Let me go and ask for it on your behalf.

8B  
Ntabaara mugeenzi waanje.  Help me, my friend.
-akiira (-akiiryiye) to take from someone

9B Akiir\textsubscript{a} usukemwo. Take it and pour it in.

10A Urakoze caane. Thank you very much.

-kira (-kíze) to recover from illness
-ca plus participle verb to do right away

11B Noon\textsubscript{e} ub iciiy\textsubscript{e} ikira? Is it all right now?
ime (or: /me/) yes
-unguruza (-unguruje) to give a lift

12A Ime. Urora heehe Yes. Where are you going, and I'll give you a lift.
nkakw\textsubscript{u}unguruza?

13B Wew\textsubscript{e} urora heehe? Where are you going?

14A Ndoy\textsubscript{e} i Muraamvya. I'm on the way to Muramvya.
-geza (-gejeje) to cause to arrive

15B Ntabaar\textsubscript{a} ungeze mu [Would you] please drop me off at Bukeye?
Bukeye.

-ínjira (-íniyiye) to come in to


2.

-néezerwa (-néezerewe) to be pleased

17C K\textsubscript{o} utaneezerewe n\textsubscript{i} What's the matter that you are unhappy?
amaki?
My car is out of gas. ('The gasoline has run out on me in the car.')

Send me to buy some for you.

How much is one liter?

It's only seven francs.

Go and get me ten liters.

How much did you pay?

Only 70 francs.

Keep the change. ('Thirty is your tip.')

Concerning me

to refuse

My car won't work.
Ntiwoontabaara?

Would you help me?

22F Ngutabaaz$e$ iki?

How (with what!) can I help you?

-kíriza (-kírije) [applicative of /-kíza/ 'to cure']

to cure for

28E Uraabe ko wooshobora kuwuunkiriza.

See if you can fix it for me.

29F Reka ngeze mugabo naanje ntavyo nzí.

Let me try, but I myself don't know [much about] it.

erega also [here, an expression of surprise]

30E Erega birakuunze.

Well! There it goes at last! (It has just become able.)

31F N$_1$ aho ngeza kaandi ngira ng$_o$ urashik$_a$ amahoro.

That's all I can do, and I hope you will arrive safely.

agashíruka búte (12) fee, tip

32E Urakoze caane. Noone ngu$_h$ a iki ku gashirukabute?

Thank you very much. And what can I give you (as a fee)?

33F Oya ntaaco. Naanj$_e$ uzoontabaara ni wasaang$_a$ aho biinyaankiriye.

No, nothing. You'll do the same for me if you find me in the same fix.
34E Urakoze caane. Tura-Thank you very much. See
bonanye.
akagáruka (12)a returning
35F N₁ akagaruka. Hurry back!

1A N₁ amakí ga ntuú?
2B Ntuboná k’umudúga wampfaánye?
3A Haapfuuye ikí nkagúfasha?
4B Amáazi yaampéranye.
5A Ukabur a amáaz₁ urí mu mihana?
6B Noogirá nte kó bataanzí?
7A Hiingá njé kuyágusábira.
8B Ntabaara mugéenzi waanje.
9B Akiirₐ usúkemwó.
10A Urakoze caane.
11B Noon’ubu iciyye ikíra?
12A Ime. Urora héehé nkakwuunguruza?
13B Wewé urora héehé?
14A Ndoyₑ 1 Muraamvya.
15B Ntabaarₐ ungezé mu Bukéeye.
16A Injira tugeendé.
17C K’utaneezéréwe ’n₁ amáki?
18D Isaáns₁ iraámperanye mu mudúga.
19C Ntuma nzé (or: njé) kuyíkugúira.

20D Iiritíro imwé n₁ amaherₐ angáahé?

21C N₁ amaherₐ indwi gusa.

22D Inuute unzanírₑ iriitíro (or: amariitiro) cúmi.

23D Wataanzₑ amaherₐ angáahé?

24C Ni miroongₒ indwi gusa.

25D Miroongₒ itatu 'ni impéembo yaaue.

26E Jehₒ umudúgₐ uraányaankiye. 'Ntiwoontabaara?

27F Ndagutabáazₑ ikí?

28E Uraabé kó wooshobóra kuwúunkíriza.

29F Reka ngezé mugábo naánje 'ntavyo nzí.

30E Erega birakúunze.

31F N₁ aho ngezá kaándi ngira ngₒ urashikₐ amahóro.

32E Urakoze caane. Nooné nguhₐ ikí ku gashírukabúte?

33F Oya ntáacó. Naánjₑ uzoontabaara 'ni wasaangₐ aho
biinyaankíriye.

34E Urakoze caane. Turabónanye.

35F N₁ akagáruka.

1. A special use of the verbal extension /-an-/.

In Unit 22, Note 4, the verbal extension /-an-/ was described as adding a meaning of reciprocality or mutuality to a verb stem of which it forms a part. That statement does not hold true for the element /-an-/ in these sentences, taken from
the dialogue for this unit:

Ntuboná k'umudúga wampfaánye? Don't you see that the car has died on me?

[cf. /-pfá/ 'to die']

Amáazi yaampéranye. The water is all gone, [and this has had an effect on me].

[cf. /-héra/ 'to come to an end']

Isaánsí iráámpjeranye mu mudúga. My car is out of gas.

All of these verbs that contain /-an-/ also include an object prefix. In this respect, and with respect to their translation meanings, these verbs are strongly reminiscent of the stems that include the applicative extension (Unit 22, Note 3). As a matter of fact, informal usage (at least for some speakers) allows the use of /-hérera/ in place of /-hérana/ in the above examples.

The same is not true for /-pfíana/ and /-pfííra/. The latter is used in such contexts as discussions of Christian theology, corresponding to English 'to die for or on behalf of.'

[For practice with /-an-/ used in this way, see Exercises 1 and 2.]

2. The vocative use of nouns.

The dialogue contains the sentence:

Ntabaara mugéenzi waanje. 'Help me, my friend!' The word /mugéenzi/ has no initial vowel. It does have a high tone on the first mora of the stem. In both these ways it differs
from the citation form /umugeenzi/. It has this form when it is used 'vocatively', that is to say, when it is used to name the person being spoken to.

The following are some pairs of citation and vocative forms of some nouns that are commonly used in this way:

umwiigiisha mwiigiisha
umukoobwa mukoobwa
umuhuungu muhuungu

These three nouns have, in the first stem syllable, a long vowel with high tone on the second mora. The vocative is just like the citation form except for the absence of an initial vowel. These next three nouns do not have, in the first stem syllable of the citation form, a long syllable with high tone on the second mora:

umugeenzi mugeenzi
daatabuja daatabuja
umwaana mwaana

For these nouns, the vocative differs tonally from the citation form.

A noun that lacks an initial vowel even in the citation form, thus makes possible a pair of sentences which differ only in tone:

Ntabaara daata. I help my father.
Ntabaara daata. Help me, father. [/daata/ in this sense may be said not only to one's own father, but to any grown man.]
3. The construction in which a question is followed by a verb that includes the subsecutive prefix /-ka-/.

Both of these sentences contain the subsecutive /-ka-/:  

Haapfuuy \textit{ikí} nkagúfasha? What is out of order, and I'll help you.

Urora héhé nénakwuunguruza? Where are you going, and I'll give you a lift.

Each of these sentences may be compared with a pair of simpler sentences:

Haapfuuy \textit{ikí}? What is out of order?

Ndagúfasha. I'll help you.

Urora héhé? Where are you headed?

Ndakwuunguruza. I'll give you a lift.

[For practice with this use of /-ka-/, and for additional examples, see Exercise 9.]

4. The extensions in the stem /-kíriza/.

The dialogue contains the sentence:

\textit{Noon} \textit{ub} \textit{iciiy ekíra}? Is it all right now?

Not illustrated in the dialogue is the stem:

-kíza to cure (i.e. cause to recover or become all right)

This is, of course, analyzable as containing the root /-kir-/,
with the causative extension being represented by the presence of
/-z-/ instead of /-r-/ at the end of the root. The stem with
both the causative and applicative stems is /-kíriza/ and not
*/-kizira/, as illustrated in the sentence:

Uraábé kó wooshobóra kuwuunkíriza. See if you can
fix it for me.

5. Forms that contain two object prefixes.

The infinitive in this sentence contains two object
prefixes:

Ntuma nzé (or: nje) kuvíkugúrira Send me (that I
may go) to buy
it for you.

The first of the two prefixes (-yi/) stands for /isaánsi/,
which would be the direct object of the verb, while the second
prefix (-ku-) stands for the second person singular indirect
object. In the infinitive, for both high and low verbs, the
first prefix has high tone, and the first syllable of the stem
has high tone. [For practice with infinitives that contain two
object prefixes, see Exercise 5.]

Immediate disjunct indicative forms follow the same
tonal rule:

Ndákíkugúrira. (-gura/, a low
verb) I'll buy it
for you.

Ndákíkufátira. (-fáta/, a high
verb) I'll get it
for you.

The negative conditional has no high tone in these forms:

'Ntiwookimfátira. Please get it
for me.
A hodiernal form is:

Naakigúfatiye. I got it for you [today].

A hesternal form is:

Narakígufatiye. I got it for you [before today].

[The student may want to explore for himself the tonal patterns used when two object prefixes are used with some of the verb forms that are not covered by these few examples.]

Exercise 1. Indicative vs. autonomous forms. Variation of subject prefix and object prefix.

\begin{align*}
\text{The car has died on me.} & & \text{Where is the one that died on you?} \\
\text{Umudúga waampfáanye.} & & \text{Uwugúpfáanye urýhe?} \\
\text{wé} & & \text{Uwumúpfáanye urýhe?} \\
\text{imáshiíni} & & \text{Iyímúpfáanye irýhe?} \\
\text{jeewé} & & \text{Iyigúpfáanye irýhe?} \\
\text{ipikipiki} & & \text{Iyigúpfáanye irýhe?} \\
\text{wé} & & \text{Iyimúpfáanye irýhe?} \\
\text{uburuáangaangwé} & & \text{Ururumúpfáanye urýhe?} \\
\text{mpfáanye.} & & \text{Ururúpfáanye urýhe?} \\
\text{jeewé} & & \text{Ururúpfáanye urýhe?} \\
\text{mpfáanye.} & & \text{Ururúpfáanye urýhe?} \\
\text{ikaráámu} & & \text{Iyôt-/Iyirýhe?} \\
\end{align*}
Exercise 2. Use of /-an-/ in its applicative function; concord between sentences.

'I'm out of water.' 'That [i.e. water] is what I need.'

amáazi Amáazi yaampéranye. Niyó nkenéye.
isáansi Isáansi yaampéranye. Niyó nkenéye.
umúunyu Umúunyu waampéranye. Niwó nkenéye.
isúkaári Isúkaári yaampéranye. Niyó nkenéye.
umuceri Umuceri waampéranye. Niwó nkenéye.
amahoonda Amahoonda yaampéranye. Niyó nkenéye.
ubúro Uburó bwaampéranye. Nibwó nkenéye.
isábuné Isábuné yaampéranye. Niyó nkenéye.
amakára Amakára yaampéranye. Niyó nkenéye.
ivaamwa Ivaamwa vyaampéranye. Nivyó nkenéye.
indímu Indimú zaampéranye. Nizó nkenéye.
amágí Amágí yaampéranye. Niyó nkenéye.
inzóga Inzogá yaampéranye. Niyó nkenéye.
amavúta  
Amavúta yaampéranye.  
Niyó nkenéye.

ibitooke  
Ibitooke vyaampéranye.  
Nivyó nkenéye.

umwaánya  
Umwaánya waampéranye.  
Niwo nkenéye.

Exercise 3. The construction of Sentence 5, contrasted with a semantically related why-question.

"How can you lack water, and you in an inhabited area?!"  
"Why do you lack water?"

wewé  
Ukabur_a amáazi urí mu mihana!  
Ni kukí ubuz_e amáazi?

Jeewé  
Nkabur_a amáazi ndí mu mihana!  
Ni kukí mbuz_e amáazi?

wé  
Akabura amáazi arí mu mihana!  
Ni kukí abuz_e amáazi?

twéebwé  
Tukabura amáazi túrí mu mihana!  
Ni kukí tubuz_e amáazi?

mweebwé  
Mukabura amáazi múri mu mihana!  
Ni kukí mubuz_e amáazi?

bó  
Bakabura amáazi bári mu mihana!  
Ni kukí babuz_e amáazi?

Exercise 4. "What should I do, seeing that...?"

Ntibaanží.  
They don't know me.

Noogiraánte kó bataanží?  
What shall I do, [since] they don't know me?

Simfis_e amafaraanga.  
I don't have money.

Noogiraánte kó ntafis_e amafaraanga?

Sindavyuúmviise.  
I didn't get (hear, understand) it [just now].

Noogiraánte kó ntavyuúmviise?
Ntibaráabiínsiguurira. They haven't explained it to me.

Noogiraánte kó bataráabiínsiguurira?

Siinzí kwóoga. I don't know how to swim.

Noogiraánte kó ntaazí kwóoga?

Sinkoméye. I'm not well.

Noogiraánte kó ntakoméye?

Sindáahéza. I haven't finished yet.

Noogiraánte kó ntáraahéza?

Ndíicaye. I'm seated.

Noogiraánte kó niicáye?

Ndagarutse. I'm back.

Noogiraánte kó ngarútse?

Ndíibagiye. I've forgotten.

Noogiraánte kó niibágiye?

Baángabiyé imbwa. They've presented me with a dog.

Noogiraánte kó baangabíyé imbwa?

Baraangaya. People aren't glad to see me doing this.

Noogiraánte kó baangáya?
Exercise 5. Variation of both object prefixes in a single word.

"Water is what I want."  
"Let me go and ask for some for you."

<table>
<thead>
<tr>
<th>Object</th>
<th>Basic</th>
<th>Impersonal</th>
<th>Transitive</th>
<th>Object</th>
<th>Basic</th>
<th>Impersonal</th>
<th>Transitive</th>
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<tbody>
<tr>
<td>amáazi</td>
<td>Amáazi ́niyó nshaaká.</td>
<td>Hiinga njé kuyágusábira.</td>
<td></td>
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<tr>
<td>wé</td>
<td>Amáazi ́niyó  ashaaká.</td>
<td>Hiinga njé kuyámusábira.</td>
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<tr>
<td>isáansi</td>
<td>Isáansi ́niyó  ashaaká.</td>
<td>Hiinga njé kuýmusábira.</td>
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<td>tweebwé</td>
<td>Isáansi ́niyó  ashaaká.</td>
<td>Hiinga njé kuýbasábira.</td>
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<tr>
<td>impaapuro</td>
<td>Impaapuro ́nizó</td>
<td>Hiinga njé kuzíbasábira.</td>
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<td>bó</td>
<td>Impaapuro ́nizó</td>
<td>Hiinga njé kuzíbasábira.</td>
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<tr>
<td>amavúta</td>
<td>Amavúta ́niyó bashaaká.</td>
<td>Hiinga njé kuýbasábira.</td>
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<tr>
<td>jeewé</td>
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<tr>
<td>iraángi</td>
<td>Iraángi ́niryó  nshaaká.</td>
<td>Hiinga njé kuŕgusábira.</td>
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<tr>
<td>wé</td>
<td>Iraángi ́niryó  ashaaká.</td>
<td>Hiinga njé kurímusábira.</td>
<td></td>
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<tr>
<td>inyama</td>
<td>Inyama ́nizó  ashaaká.</td>
<td>Hiinga njé kuzímusábira.</td>
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<tr>
<td>igipfuundikizo</td>
<td>Igipfuundikizo ́nicó</td>
<td>Hiinga njé kukímusábira.</td>
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<tr>
<td>tweebwé</td>
<td>Igipfuundikizo ́nicó</td>
<td>Hiinga njé kukíbasábira.</td>
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<tr>
<td>ibiceri</td>
<td>Ibiceri ́nivyó</td>
<td>Hiinga njé kubíbasábira.</td>
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</tr>
</tbody>
</table>
Exercise 6. The construction of Sentence 17.

"What's the matter that you're not happy?"

kunéezeerwa K₀ utaneezéréwe ñ₁ amáki?
kwíihuuta K₀ utihúuse ñ₁ amáki?
kwíiruka K₀ utiirútse ñ₁ amáki?
kwíicara K₀ uticáye ñ₁ amáki?
kuryáama K₀ utaryaamyé ñ₁ amáki?
kugaruka K₀ utagarútse ñ₁ amáki?
kutávuga (neg. of /-vuga/)
K₀ utavuzé ñ₁ amáki?
kuvyúuka K₀ utavyuutsé kare ñ₁ amáki?

Exercise 7. /na-/ with various persons and numbers.

"They helped him." "And they'll help me too."
jeewé Baáramutábaaye. Naánje bazoontabaara.
kúbóna Baáramubóonye. Naánje bazoombona.
wewé Baáramubóonye. Naáwe bazookubona.
gufásha Baáramufáshiye. Naáwe bazoogufasha.
Exercise 8. Random substitution based on Sentence 3.

Haapfuuy_{e} ikí nkagúfasha?  What has happened ("what died") and I'll help you?

Ukeney_{e} ikí nkagúfasha?  What do you need, and I'll help you?

Ukeney_{e} ikí nkamúbaza?  What do you need, and I'll ask him?

Uráaz_{i} iy{aajá} nkamúbaza?  Do you know where he's going, [and if not] I'll ask him.

Uráaz_{i} ah{aaba} nkamwaandikira?  Do you know where he lives, and I'll write him.

Ntiwoomp_{a} impaapuro nkamwaandikira?  Please give me some paper and I'll write to him.

Mfat_{a} urupaapuro nkamwaandikira.  I'll take a piece of paper and write to him.

Mfat_{a} urupaapuro nkaandik_{a} ikeéte.  I'll take a piece of paper and write a letter.
Exercise 9. Use of a /-ka/- form after a question.

Ashaak a ikí?
Ndákímweéreka.
Ashaak a ikí nkákímweéreka?
What does he want? I will show it to him.

Ugiiyéhe?
Turakujaanányo.
Ugiiyéhe tukajaana?
Where are you going? We will give you a lift.

Yasavy e ikí?
Ndákímuhá.
Yasavy e ikí nkámúha?
What did he ask for? I'll give it to him.

Yaciiyéhe?
Ndamúkurikíra.
Yaciiyéhe nkámúkurikíra?
Where did he pass by? I'll follow him.

Ashaak a ikí?
Ndákímuugúíra.
Ashaak a ikí nkákímuugúíra?
What does he want? I'll bring it for him.

Agwaay e ikí?
Ndamuuvuura.
Agwaay e ikí nkamuuvuura?
What sickness has he contracted? I'll cure him.

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[From this point on, students and instructor should devise their own practice conversations, by recombining vocabulary and grammatical structures that are already familiar. It is suggested that good first lines for these conversations would be 1, 12, 17, 26, or variations on these lines.]
BASIC SENTENCES

intwaaro (9, 10)  

1. Intwaaro ya Uburuundi.  
   umutwe (3, 4)  
   -gaba (-gavye)  
   umwaami (1, 2)  

2. Umutwe w abagaba  
   igihugu ca Uburuundi  
   n_1 umwaami.  
   -haangaama (-haangaamye)  

3. Ubu hahaangaamye Mwaambutsa  
   wa kane.  

4. Umwaami akurikirwa na  
   baa'ministres'.  
   -shiinga (-shiinze)  
   -tégeka (-tégetse)  
   ubugavyi (14)  
   ubutúunzi (14)  

5. Hari 'ministre' wa  
   ambere, na abaandi  
   baashiinzwe gutegeka  
   ibikorwa mu gihugu:  

intwaaro (9, 10)  

1. Intwaaro ya Uburuundi.  
   The government of Burundi.  
   umutwe (3, 4)  
   -gaba (-gavye)  
   umwaami (1, 2)  

2. Umutwe w abagaba  
   igihugu ca Uburuundi  
   n_1 umwaami.  
   -haangaama (-haangaamye)  

3. Ubu hahaangaamye Mwaambutsa  
   wa kane.  

4. Umwaami akurikirwa na  
   baa'ministres'.  
   -shiinga (-shiinze)  
   -tégeka (-tégetse)  
   ubugavyi (14)  
   ubutúunzi (14)  

5. Hari 'ministre' wa  
   ambere, na abaandi  
   baashiinzwe gutegeka  
   ibikorwa mu gihugu:  

The government of Burundi.  
head  
to administer  
king  
The head of those who govern  
the country of Burundi is  
the king.  
to ascend the throne  
Now Mwambutsa IV is on the  
throne.  
The king is followed by  
ministers.  
to put a stick in the  
ground, to put in shape  
to make/enforce laws  
government  
economy  
There is the prime minister,  
and others who are put in  
charge of running [various]  
activities in the country:  
the administration of in- 
ternal affairs (i.e., of those who  
live in the country),
6. Hari na abashiingamateeka. There are also legislators.
   -íitegereza (-íitegereje) to watch, supervise
   itéeká (5, 6) law

7. Abo reero biitegerez a amateek a akoreeshwa And they supervise/enforce
   mu Buruundí, bagashiinga the laws which are in force
   na amategeko mashaasha. in Burundi, and they es-

8. Baa'ministres' batoorwa The ministers are chosen by
   na umwaami. the king.

9. Abashiingamateeka The legislators are chosen
   batoorwa na ighugu. by the populace.
   -gabanya (-gabanije) to divide

10. Ighugu kigabanijwe mu The country is divided into
    ma'provinces'. provinces.

11. Ama'provinces' ategekwa The provinces are governed by
    na baa 'gouverneurs'. governors.

12. Ama'provinces' agabanijwe The provinces are divided
    murí za 'arrondissements', into arrondissements,
    which are governed by

education, economy, and other [things].
13. (Za)"Arrondissements" The arrondissements are divided into communes.

zigabanijwemwo za-
'communes'.

intâáhe (9, 10) Judgment, oath

14. 'Communes' zitegekwa na The communes are governed by mayors and the elders of the commune.
baa 'bourgmestres',

n a abashiinganta-ahe
baa 'commune'.

abadásigáana (1, 2)

[ name of a political party ] ('those who never are in discord')

umugaambwe (3, 4) political parties

15. Mu Burundi har
imigaambwe minin
ibiri: Abadasigaana
aribo UPRONA na
'Front Commun.'

ubutégetsi (14) power

iminwe (4) hand, hands

16. Ubutegetsí buri mu The power is in the hands of
minwe ya UPRONA.

UPRONA.
17. Umwaami ntashobora kugir_a umugaambwe.

The king cannot belong to a party.

18. Mu mategeko ntashobora no kugir_a umugaambwe yeerekana k_o akuunze kurut_a uwuundi.

According to the law, he cannot even show preference for one party over another.

*itóora* (5, 6) election

*-héruruuki (-hérutse)*

*-tsíinda (-tsínze)* to win

*intébe* (9, 10) seat

*uwutwáara* (1, 2) one who governs

19. Mw iitoora riheruuka umugaambwe wiitwa

UNPRONA niwo watsiinze.

In the last elections, the party called UPRONA was the one that won.

*kubwá* according to

20. Kubwil iletego ryaashilnzwe na abashiingamateeka

iriiindí toora rizoohora

rikorwa nkíf imaak_a

itaan_u itaan_u iheze.

According to the law passed by the legislature, new elections will be held every five years.
1. Intwáaro y a Úburuúndi.
2. Umutwé w a ábagáb a ighúgu c a Úburuúndi ñ a umwaámi.
3. Ubu hahahaamye Mwaambutsa wa káne.
4. Umwaámi akurikirwa na ba a ministres.
5. Hari ministre wa ambere, n a ábaándi baáshiinzwe gutégeka
   ibikórwa mu gihúgu: ubugavyi n a úbutégetsi bw a ábabá
   mu gihúgu, indero, ubutúunzi, n a íbiíndi.
6. Hari n a ábashíingamáteecká.
7. Abo reeró biitegerez a amatéek a akoréeshwa mu Buruúndi,
   bagashiinga n a ámatégeko mashaásha.
8. Baa ministres batoorwa n a úmwaámi.
9. Abashíingamáteecká batoorwa n a ighúgu.
10. Ighúgu kigabanijwe mu ma provinces.
11. Ama provinces ategekwa nabaa gouverneurs.
12. Ama provinces agabanijwe murí za arrondissements, zitegekwa
    na ba a administrateurs.
13. (Za) Arrondissements zigabanijwemwó za a communes.
14. Communes zitegekwa na ba a bourgmestres, n a ábashíingantaáhe
    ba a commune.
15. Mu Buruúndi har ñ imigaambwe minín ibiri: Abadásigáana
    aríyo UPRONA na 'Front Commun.'
16. Ubutégetsi buri mu minwe ya UPRONA.
17. Umwaámi ntashobóra kugir a umugaambwe.

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18. Mu matégeko ŋtashobóra nó kugir a umugaambwe yeerékana k’akuunzé kurut a uwuúndi.

19. Mw iítóora riherúuka umugaambwe wiitwa UPRONA ’niwó watsíinze.

20. Kubwá iitégeko ryaáshiinzwe ná ábashíingamáteeká irííndi tóora rízoohora ríkorwa nkí imyáak a ítaan a ítaan u ihéze.

1. **Method of pluralizing unassimilated French nouns.**

Compare the singular and plural forms of these nouns, none of which has been completely assimilated into the pronunciation system of the language.

\[
\begin{align*}
\text{umu’gouverneur} & \quad \text{baa’gouverneur} \\
\text{umu’administrateur} & \quad \text{baa’administrateur} \\
\text{umu’bourgmestre} & \quad \text{baa’bourgmestre} \\
\text{umu’mínistre} & \quad \text{baa’mínistre}
\end{align*}
\]

In the singular of the above Class 1 nouns, the regular prefix /umu-/ is used. The plural /baa-/ has no initial vowel, and the vowel that it has is long.

\[
\begin{align*}
\text{ Commune } (9) & \quad \{ \text{ za’communes } (10) \\
\text{ province } (9) & \quad \{ \text{ za’provinces } (10) \\
\text{ arrondissement } (9) & \quad \{ \text{ za’arrondissements } (10)
\end{align*}
\]

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These three examples are nouns that do not stand for persons. Those which in French begin with a consonant have initial /i-/ and are in Class 9. The last example, which begins with a vowel in French, has no prefix of any kind in the singular. The plurals of all these non-personal nouns are in either of the classes 6 or 10.


Compare these pairs of sentences:

Baa impartial batoorwa na umwaami.

The ministers are chosen by the king.

Umwaami atoora baa impartiali.

The king chooses the ministers.

Akoreesh a ibitabo vyiinshi.

He uses many books.

Ibitabo bikoreeshwa ini vyiinshi.

The books that are used are many.

In these two pairs of sentences, the difference between active and passive verb stems is marked by the presence or absence of the extension /-w-/, which is found after the other extensions (if any), right before the final vowel. This represents the most common way of forming passives, but there are a number of exceptions.
BASIC COURSE UNIT 27

Active | Passive
---|---
-ḥá 'give' | -ḥáabwa 'be given'

with perfect stems:
-ḥáaye | -ḥáawe
-čá 'pass by, cut etc.' | -číibwa
-číye | -číwe
-ryá 'eat' | -ríibwa
-ríye | -ríwe

It will be noted that these monosyllabic verbs conform to a little pattern of their own.

3. The construction 'every ____ years' (e.g. Stc. 20).

Itóora rikorwa haanyuma ya imyaák a itaan u ítaanu.
'Elections are held every five years.'

Nja kw iisókó mu miísí itat u ítatu.
'I go to the market every three days.'

The length of an interval is expressed by reduplication of the appropriate numeral, as in the above examples. Note that the first vowel of the second half has high tone. Note also that an initial vowel is present with both halves of the reduplication,
and that the last vowel of the first half is assimilated to the quality of the initial vowel of the second half; the two vowels may be contracted. That is to say:

itatu ítatu

is pronounced: [itatítatu]
or: [itatítatu]

4. A use of /na/ which does not correspond to English 'have', 'with' or 'and'.

Harí abashíningamáteeká. There are legislators.

Hari ná ábashíningamáteeká. There are also legislators.

Ntashobóra nó kugír umugaambwe yeérékana kó akuunze kurút uwuúndí. He [the king] can't even show preference for one party over another.

Siinzí kuvúg Igifáraánsa. I don't know how to speak French.

Siinzí nó kugisoma. I don't even know how to read it.

In the above sentences, /na/ does not stand between two nouns. For this reason, it cannot be translated by English 'and'. A more appropriate translation is 'also' or 'even'.
5. Two alternate ways of using Class 18.

Compare Sentences 12, 13 of the basic dialogue:

Ama'provinces' agabanijwe murí za'arrondissements.'

The provinces are divided into arrondissements.

Za'arrondissements' zigabanijwemwó zaa'communes'.

Za'arrondissements' zigabanijwe murí zaa'communes'.

The arrondissements are divided into communes.

The interchangeability of /murí/ and /-mwo/ which appears in the above pairs of sentences is not permissible in most situations where /murí/ is used:

\[
\begin{align*}
\{ & \text{Afis e amafaraanga murí ibaánki.} & \text{He has money in the bank.} \\
& \text{Afis e amafaraanga mw iibaánki.} & \text{He works in a bank.}
\end{align*}
\]

But not: *Afis e amafaraangámwo ibaánki.

Akora murí baánki.

But not: *Akoramwo ibaánki.

Exercise 1. Active vs. passive stems.

Umwaámi yatóoye baa'ministres'.

Baa'ministres' baátoowe na úmwaámi.

The king chose the ministers.

The ministers were chosen by the king.
Anto'oní yabívy e amasak' e ejó.
Amasak' a yabíbwe na Anto'oní.
Antoine sowed sorghum yesterday.
The sorghum was sown by Antoine.

Tuzoogurí ipaám p i Bjuumbura.
Ipa'am p a rizoogurirwâhe?
We will sell the cotton in Bujumbura.
Where will the cotton be sold?

Yohaáni yarínz e ibiro.
Ibíro vyàáriinzwe na Yohaáni.
John guarded the office.
The office was guarded by John.

Intózl zaándily e ejó.
Narihíwe na íntózí e ejó.
Some ants bit me yesterday.
I was bitten by ants yesterday.

Exercise 2. /na/ used between nouns vs. its use when it does not stand between nouns.

'There are white ants in the Congo.'
'There are also army ants.'
'There are white ants and army ants in the Congo.'

Harihó umuswá i Kóóngo.
Harího na íntózí.
Harihó umuswá na íntózí i Kóóngo.
Exercise 3. Regular intervals of time.

Agaruka mu mayíingə aibir.  
He returns every two weeks.

Agaruka mu mayíingə aibir, aábir.  
He returns [regularly] every two weeks.

Antuma kuu poosita mu masahə atatə aátatu.  
He sends me to the post office every three hours.

[The student should construct sentences similar to these, in which he tells how often he does certain things, or how often certain events take place.]
Exercise 4. Sentences using /-héruuka/

Yarí arwaaye mu miísí herúuka ya úukwéezí guheze.
We were ill during the last days of last month.

Twaáratéembereye mw iyiínga riherúuka ryá úukwéezí guheze.
We travelled around during the last week of last month.

Amafaraang a aradúherera ku muúsí uherúuk a ukwéezí.
We ran out of money on the last day of the month [not necessarily last month.]

Duheruuka kubábona.
We saw them not long ago.

Duheruuka gushika.
We arrived recently.

Aheruuka gukíra.
He recovered/She had a baby recently.

Ejó nzoov a i Bjuumbura ubwó iimpéruuka.
Tomorrow I will leave Bujumbura for the last time.
UNIT 28

BASIC DIALOGUE

-ziinduka
(-ziindutse)
to go early in the morning: to dawn

1A Uyu muusi haazlindutse
naabi.
The weather was bad at dawn this morning. ("Today dawned badly.")

2A Ngira ng o imvur a iragwa.
-írirwa (-íiriwe)
urufuuri (11)
I think it's going to rain.
to last all day
bad weather: cloudy but not rainy

3B Irashobora kutagwa,
mugabo hakiirirw a
urufuuri.
It may not rain, but it will be cloudy all day.

4A Ubimeny a ute?
How do you know (it)?

5B Ndaab a ibicu.
I look at the clouds.

6A Noone birya bicu si
ivy a imvura?
Aren't those clouds rain-clouds?

7B Eego, mugabo ntibiremye
caan.
Yes, but they aren't (very) heavy [enough].

8A Noone reero hagwa imvura
nke kuk o ibicu
bitaremye.
So it will rain little (rain) since the clouds are not heavy.

umuyaga (3, 4)
wind
9B Oya, ntiwuumvɑ uyu muyaga? Niwo uvyiirukanɑ ntibiroonkɛ umwaanya wo kurema ngo bigwemwɔ imvura. -bwĩira (-bwĩiye)

10A Ico nico kibikubwiira gusa? agashuũhe (12) ikiréeré (7, 8)

11B Oya, ntiwuumvɑ kɑ ataa gashuuhe kari mu kireere.

2. hárya

12C Harya iki ni iki mu Kiruundi?

13D Ivyo s₁ ibiraato?

14C Nsubiriramwo. Sinuu-mwiise.

---

No, don't you feel this wind? It will drive them away so that they don't have time to get heavy enough to rain (rain).

Is that the only thing that tells you that? heat characterized by humidity atmosphere pl. means environment (?) surroundings

No, don't you notice that there isn't [much] humidity?

by the way

Say, what is this [called] in Kirundi? shoe

It's a pair of shoes, isn't it?

Again, please? I didn't get it.
3. mugéenzi
courteous appellation

15E Mbega harya mu Kirundi
'mugéenzi' birataa-
ndukaanye na
'umugeenzi'?

16F Caane nyene.
-úbaha (-úbashe)

17F Mugeenzi n i ukuvuga
'sir' caanke 'madame'
ubwiira uwo wuubashe
caane.

18E Ntiwoombari n i a
mpava mbaz a
inzira ni
nazimira?
-raangira (-raangiye)

19F Uhez e ugir e uti:
ndaangira inzira iroor a
1 Gitega.

20E Noone ntaa kuund i
mubivuga?
uburyó (14)

21F Har i uburyo bwiinshi bwo
kubivuga.

By the way, is mugéenzi
different from umugeenzi
in Kirundi?

Yes indeed!

to respect

Mugéenzi means ('is to say')
sir or 'madam' when you
are addressing someone whom
you respect very much.

Please tell me how I ask
[my] way in case I get
lost.

to show

Then you say, 'Show me the
way to Kitega.'

Isn't there any other way
that you say it?

way

There are many ways to say
it.
4. umwáarimú (1, 2) teacher

22G Mwiigiishwa n a aabaarimu How many teachers are on baangaahe? your faculty? (By how many teachers are you taught?)

23H Har1 abigiisha bashika There are about fifty miroong0 itaanu. teachers.

umwiírabure (1, 2) a black person

umweéra (1, 2) a white person

24G N1 ablirabure caanke Are they black or white? n1 abeera?

uruvaänge (11, 10) mixture

25H N1 uruvaänge. They're mixed.

26G Abeenshi ni baande? Which are in the majority?

ubwiínshi (14) amount, quantity

27H Bameze nk a abangana They're about equal in number. mu twiinshi.

1A Uyu muúsi haaziindutse náabí.

2A Ngira ng o imvúra iragwa.

3B Irashóbora kutágwa, mugábo hakiirirw a urufuuri.

4A Ubimenyú a úte?

5B Ndaab a ibicu.

6A Nooné biýra bicu ´si ivy a ímvúra?
7B Eegó, mugábo ́ntibiremyé caane.
8A Nooné reeró hagwa imvúra nké kukó ibicu bitaremyé.
9B Oya, ́ntiwuumvá uyu muyaga? ́Niwó vyíírukana ́ntibíroonké umwaánya wó kurema ngo bigwémwó imvúra.
10A Ico ́nicó kibikúbwiira gusa?
11B Oya, ́ntiwuumvá kó ataa gashuúhe karí mu kirééré.
12C Hárya iki ́niikí mu Kirúundi?
13D Ivyo só ibiraato?
14C Nsubirirãmwo. Sinuumvííse.
15E Mbéga hárya mu Kirúundi ́mugéenzi! biratáandukaanye ná ́umugeenzi!?
16F Caane nyéne!
17F Mugéenzi ná ukuvúga ́sirí caanke ́madame ubwíira uwó wuubáshe caane.
18E Ntiwoombarirí ingéne mpava mbází inzira ́ni nazimíra?
19F Uhezi ugirí utí: ndaangí inzira iroorí i Gitéga.
20E Nooné ́ntaa kuúndí mubívúga?
21F Hari uburyó bwiínshi bwó kubívuga.
22G Mwiigiishwa ná áabáarimú baangáahé?
23H Harí ablígiisha bashiká miroongó itaanu.
24G ́Ní ablírábure caanké ná abeéra?
25H Ná uruvaánge.
26G Abeénsí ́ni baandé?
UNIT 28 KIRUNDI

27H Bameze nk a ábaángana mu bwiínshi.

1. The use of the concord for Class 17 in Sentence 20.

Compare:

Ntaa kuúndi mubivúga?

Isn’t there any other way that you say it?

Ntaa kuúndi muvugá?

Isn’t there any other way that you speak?

Ntaa biíndi muvugá?

Isn’t there anything [else] that you say [in addition to that]?

In the last of these sentences, it might be possible to say that the noun antecedent of /bi-/ in /biíndi/ is something like '/ibiintu/ understood.' In the first two sentences, no such 'understood antecedent' can be found for /-ku-/ (Cl. 17) in /kuúndi/.

Compare also the sentence:

Ntaa buryó buúndi mubivúga?

{buúndi buryó}

The phrases /buryó buúndi/ and /buúndi buryó/ are apparently freely interchangeable with /kuúndi/.

Exercise 1. [The student should complete these partially organized exercises, and then use them for practice.]

'Did he say it like this?'

Abivuze gútya?

'He said it some other way.'

Abivuze ukuúndi.
UNIT 28

Exercise 2.

Niwé yagizé gútya?

Yagizé ukuúndi.

Niwé yagizé ukuúndi.

[kuvúga, gusoma, kugeenda, kumesuura, etc.]
Exercise 3.

Ntaa kuündi mubívüga?        Tubívuga gútyo gusa.

[gutéeka, kuvúga, gutémbeera, gukina, etc.]
2. The use of /-ti/ as in Sentence 19.

The stem /-ti/ is a verb stem, which takes the usual subject prefixes, though non-personal subject prefixes with /-ti/ are rare. This stem is not inflected in any other way, however. Its sole use is to introduce direct quotations:

- Ati 'Ndashoonje.' He says/said, 'I'm hungry.'
- Azoovuga àti ndashoonje. He will say, 'I'm hungry.'
- Azoogira àti ndashoonje.
- Ambariyè àti ndashoonje. He told me, 'I'm hungry.'

Exercise 4. The following three sentences illustrate the contrast between use of /-ti/ followed by an indicative verb, and /ko/ followed by a relative verb. The student should assemble a number of other sets of three sentences related to one another in this way, and then use them for practice.

Atì: 'Ndashoonje.'

Avuzè atì arashoonje.

Avuze kò ašhoonjé.

Many adjectives, and many nouns which are not in Class 14, have counterparts in Class 14. The Class 14 noun is almost invariably abstract.

<table>
<thead>
<tr>
<th>Kirundi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>~iínshi</td>
<td>much, many</td>
</tr>
<tr>
<td>~níní</td>
<td>large</td>
</tr>
<tr>
<td>~tó</td>
<td>young</td>
</tr>
<tr>
<td>umusóre</td>
<td>bachelor, young adult male</td>
</tr>
<tr>
<td>umuuntu</td>
<td>person</td>
</tr>
<tr>
<td>umuvyéeyi</td>
<td>parent</td>
</tr>
<tr>
<td>umwíiraabure</td>
<td>negro</td>
</tr>
<tr>
<td>umuriinzi</td>
<td>guard</td>
</tr>
<tr>
<td>umwaámi</td>
<td>king</td>
</tr>
<tr>
<td>umwaána</td>
<td>child</td>
</tr>
<tr>
<td>imfúra</td>
<td>oldest child</td>
</tr>
<tr>
<td>ubwiínshi</td>
<td>plural, amount</td>
</tr>
<tr>
<td>ubuníní</td>
<td>bigness</td>
</tr>
<tr>
<td>ubutó</td>
<td>youth</td>
</tr>
<tr>
<td>ubusóre</td>
<td>bachelorhood, young adulthood (male)</td>
</tr>
<tr>
<td>ubuuntu</td>
<td>kindness</td>
</tr>
<tr>
<td>ubuvyéeyi</td>
<td>parenthood</td>
</tr>
<tr>
<td>ubwíirabure</td>
<td>blackness</td>
</tr>
<tr>
<td>uburiinzi</td>
<td>protection</td>
</tr>
<tr>
<td>ubwaámi</td>
<td>kingship</td>
</tr>
<tr>
<td>ubwaana</td>
<td>childhood</td>
</tr>
<tr>
<td>ubufúra</td>
<td>kindness</td>
</tr>
</tbody>
</table>
Exercise 5. [The student should assemble further pairs of words, one member of each pair being an abstract noun of Class 14.]

daatabuja  boss, overseer  ubuja  slavery

Exercise 6. [The student should fill the blanks.]

~kũru  old(person), an  _________  power, authority
elder

umurimyi  farmer  _________  agriculture

-menya  to know  ubumenyi  _________

~izá  good  _________  _________

umugabo  man  _________  adult manhood

amareengero  direction in which someone or something disappeared  _________  west

to become easy  ubwoórohe  softness
4. **Negative infinitives.**

Sentence 3 contains:

Irashóbora kutágwa. It may not rain.

Compare also:

Arashóbora kutáaza. He may not come.

Arashóbora kudáshika uyu muúsi.

Arashóbora kutávuga.

Compare also:

Ntishobóra kugwa. It can't rain.

What are the rules for predicting the tone of the negative infinitive? Verify your statement by testing it with a number of other verbs, both high and low.

What is the rule for predicting whether the infinitive prefix will have the form /ku-/ or /gu-/? What is the rule for predicting whether the negative prefix will have the form /-ta-/ or /-da-/?

Exercise 7. [The student should assemble a number of additional sentences, useful in his own daily life, which contain negative infinitives.]
5. The hodiernal relative after /ˈni/.

Sentence 18 contains a new use of /ˈni/:

Ntiwoombarira ingéne mpava mbáza inzira ‘ni nazimíra.

Please tell me how I ask [my] way in case I get lost.

cf. also:

N(zoo)gira ánte ’ni nazimíra?

What shall I do if I get lost?! [-zoo- if beyond today]

Noogira ánte nzímiye?

What would I do if I get lost?! [anytime]

Ngira ánte nzímiye?

What do I do when/if I'm lost?!

but not:

*Noogira ánte ’ni nazimíra?
Use of the construction with /'ni/ plus a relative verb seems to be confined to instances where the action referred to is future. Comparable sentences where the action is not future have a participial verb (e.g. /nzímiye/) and do not have /'ni/.

Exercise 8. [The student should assemble additional sentences of this kind, and ascertain for each sentence the appropriate form of the second verb.]
Unit 29 consists of a number of short dialogues on a variety of topics. They contain little that is new, either in vocabulary or in grammar.

Tones are not marked at all, and indication of vowel length is inconsistent. The English translations are rough, and even proofreading is incomplete. It is suggested that the student memorize each dialogue so that he can play either role in it fluently and without mistakes. After it has been memorized in this way, the dialogue may serve as the model for new sentences. Finally, one or two lines from each dialogue should be used as the starter for a series of free conversations.

1.
Bwakeye ga Yoha!  Good morning John!
Bwakeye neza ga Simo(ni).  Good morning Simon.
Ko wihuta n'amaki?  Why are you in such a hurry?
-raaza  to leave unfinished over night
Nihutira akazi narajiuje.  I'm hurrying (for) [to finish] the work that I didn't finish yesterday.
Ni vyiza, genda ukore.  Fine, go and work.
Simo(ni), turabonana hanyuma.  See you later, Simon.
Egome n'agasaga.  O.K., good bye.

2.
Ubona ar'isaha zingahe?  What time do you have?
Uzibariza iki?  Why do you ask?
(There is) someone (who) invited me.

By my watch it is 3:00.

Good bye. I'll be going. (I've gone.)

O.K., have a nice time.

3.

Good morning.

Good morning. How are you?

I'm looking for something to eat. What all do you have (cook)?

Shall I give you the menu ('the paper where it is written down')?

That would be kind of you.

I like these.

Give me some water.

Don't you have any dessert?

It's (written) on the menu.

Wait and I'll bring it back to you.

Thank you.

Good bye.
4.

Ibitambara vy'amakostime biri he?

Ngibi, tora ico ushaka. Iki ni ciza cane.

Mbarira ingene mugurisha iki gitambara.

Soma, biranditse.

Ntaburira igikwiye ikostime.

Urakoze.

Genda utange amafranga, baguhe nibifungo.

Ubwire nibandit ko ako keza wagakuye aha iwacu.

Where are the fabrics for suits?
Here they are. Take what [ever] you want. This one is very nice.
Tell me how you sell this fabric.
Read. It is written.
Cut off enough for a suit.
Thank you.
Go and pay and they will give you buttons.
Tell others that you got this nice stuff here at our [store].

5.

Dufise abana batatu.

Turabakorera ivyo dushobora vyose.

Turabambika tukanabagaburira.

Umugoroba wose turabuhagira.

We have three children.
We do the best ( 'whatever' ) we can for them.
We clothe them and (moreover) we feed them.
We give them a bath every evening.
Umwe muri bo n'umunyeshuli.
One of them goes to school.

Umwigisha wiwe yambariye ko yiga neza.
His teacher tells me he is doing (studying) well.

6.

Bwakeye.
Good morning.

Bwakeye neza.
Good morning.

Nitwa Yozefu, nturuka i Kitega.
My name is (I'm called) Joseph, [and] I come from Kitega.

Nanje ndi Hari, nturuka i Ngozi.
And I'm Henri. I come from Ngozi.

I Ngozi havugwa amaki ga?
What is going on (being said) in Ngozi?

Nasize havugwa ameza.
When I left everything was fine.

Woshima ko ndakwereka aho mba?
Would you like me to show you where I live?

Oo, woba untabaye!
Yes, that would be very nice of you.

Ngo tujane iyi nzira.
Come on, let's go this way (together).

7.

-ramukanya (~ramukanje) to greet one another

Nagomba ng'uramukanye na Hari.
I'd like you to meet Henri.
Amahoro neza ga Hari we! How are you, Harry?
Amahoro neza ga Antonia we. How do you do, Antoinette?
Uturutse he ga ntu! Where have you come from, sir?
Niviriye mu kizungu. I’ve come from the commercial ('European-style') [section].

utunyoóbwa (13) May I get you something to drink?
Nkuronderere utunyobwa? Thanks. Excuse me. I'm in a hurry.
Urakoze, mbabarira ndihuta.

8. May I get you something to drink?

Ngomba kuja i Ngozi. I want to go to Ngozi. Could you tell me the way to go? (...the way that I follow!)
Ntiwombarira inzira nkurikira? Take the big highway that goes to Kigali.
Fata ibarabara rikuru rirora i Kigali.

Niryo rinshikana i Ngozi? Is that the one that takes me to Ngozi?
Oya. Igisagara ugerako
usohotse Ikibira n’Imisyoni ya Bukeye.

-sohoka (-sohotse) to get out of
-sígaza (-shígaje) to leave a part of something

Nzoba nshigaje urugando ru-ngana iki? How far will I still have to go? ('How much of a journey will I still have left?!')
-baandaanya (-baandaanije) to go on
Runini. Ubandanye ugere mu A long way. You go on until
Kayanza. Ufate ibarabara you get to Kayanza. Then
ry'i buryo lero, rikugeza you take the road to the
1 Ngozi. right, which takes you to
Ibarabara rimeze rite. Ngozi.
Ricamwo imiduga myinshi, How is the road?
kandi ni ryiza. There's a lot of traffic, but
it is good.

9.
Mu Burundi amabarabara ni Are roads are numerous in
menshi? Burundi?
Ee, none ibisagara vyose na Yes, aren't all the centers of
zamisiyoni ntibifantaniywe populations and the missions
n'amabarabara? linked by roads?
Yose none ameze nk'aya y'i Are all of them like the ones
Bujumbura? (of) at Bujumbura?
kaaburiimbo (9) macadam
Oya nta kaburimbo, kandi No, they're not macadam, and
amwe amwe ni mato mato some are quite narrow.
cane.
10. ntabwo

Ntabwo uturuka muri Amerika?
Aren't you from America?

Egome cane nd’Umunyamerika.
Yes, indeed, I'm an American.

Waje ino ryari?
When did you come here?

Naje mu kwezi gushize.
I came last month.

Mu kuza waje muki?
How did you come? (‘In coming...’)

Mu kuza, naje muu ndege.
I came by plane.

Uzomara ino igihe kingana
gute?
How long will you stay here?

Ntabwo ndabizi.
I don’t know.

11. Injira!

Ndaguhaye bwakeye.
(I give you) good morning.

Bwakeye neza.
Good morning!

Noshobora kubonana na
Could I see the Director?

Direkiteri?

Hinga ndabe, afise ivy'akora
Wait and I'll see. He has a
vyiinshi.
lot to do.
BASIC COURSE

UNIT 29

Wamubaza iki?

-saba (-savye)

Namusaba 'bourse' yo kuja
kwiga muri Amerika.

-úzuza (-úzuje)

Genda urya mukarani aguhe
impapuro zo kwuzuza.

Urakoze, n'agasaga.

Genda amahoro.

What did you [have to] ask him?

to ask for, request

I asked him [for] a scholarship

to go to study in America.

to fill out

Go to that clerk and he will
give you some forms to fill
out.

Thank you. Good bye.

Good luck.

12.

Nshaka kwiga Ikirundi.

I want to learn Kirundi.

Numva ukivuga neza. Wata-
genye kucigira ino none?

I've heard that you speak it
well. Did you begin the
study of it here?
few, little

~kéeyá

Oya, naje nzi gikeya.

No, I knew a little when I
came.

Urumva iyo abarundi bavuga?

Do you understand it when the
Barundi people speak?

Imfura yanyu n'umuhungu canke
n'umukobwa?

Is your oldest child a boy or
a girl?

N'umwigeme.

She's a girl.

Yavutse ryari?

When was she born?

Yavutse mu mirongo ine n'indwi.

She was born in 147.
Hari kw'itariki zingahe? What date?
Hari ku wa cumi n'icenda It's (on) May 19.
w'ukwezi kwa Mayi.
Aba hehe? Where does she live?
Abana n'abavyeyi bacu. She lives with our parents.

umurimo (3, 4)
Arafise umurimo? Does she have a job?
Haba namba. No, she doesn't.
None akora iki? Then what does she do?
Araciga amashuli. She's still (studying) [in] school.

13.
Yiga hehe? Where does she study?
Yiga i Bujumbura. She studies in Bujumbura.
Yigishwa na bande? Who teaches her?
Yigishwa n'Ababikira bera. She's taught by the White Sisters.
-táanga (-táanze) to pay
Amafranga ayatangirwa nande? Who's the tuition paid by?
Abavyeyi barayamutangira. [Our] parents pay it for her.
Uri n'abavyeyi batunze. You have rich parents.
Ntibatunze cane. They're not so rich.
Mbe barafise akazi?
Barakora.
Bakora bose uko ari babiri?
Bose barakora.
Bakora hehe?
Bakora mu biro.
emwe
Emwe bafata amafaranga menshi!
Arabaye.
Bafata akwiye.
None ayo mafaranga yose bayakoza iki?
Barayareresha abana babo.
Barabagurira indya bafungura, impuzu bambara, ibitabu biga n’ivyo basoma.
umuryàango (3, 4)
-téera (-téeye)
Umuryango wawe urateye imbere cane.
-shírwá (-shízwe)
Ariko ntiturashirwa.

Do they have jobs?
[yes,] they work.
Do they both work?
(Yes,) they both work.
Where do they work.
They work in an office.

Say, they get a lot of money!
It’s enough.
They get enough.
How do they use all that money?
They use it to rear their children.

They buy them the food they eat, the clothes they wear, the books they study and those they read.

Your family is very advanced.

But we are not satisfied.
14.

Mbe uriga? 
Are you a student? (‘Do you study?’)

Egome, maze imyaka ine muri koleji.
Yes, I’ve had four years of secondary school.

Wiga muri koleji iyihe?
What school do you study at?

Niga muri koleji y’i Bujumbura.
I study in the Bujumbura secondary school.

Abanyeshuli mwigana bangana iki?
How many students in a class?

Turi cumi n’indwi mw’ishuli yanje.
There are seventeen of us in my class.

Abo mwigana bava hehe?
Where do the members of the student body come from?

Baturuka nka hose mu Burundi.
They come from just about everywhere in Burundi.

Mwigana ibiki n’ibiki?
What all do you study?

igiñáruro (7, 8)
a mathematics problem or exercise

Twiga ibiharuro, igifransa icongereza, ikidagi
We study math, French, English, German and Latin.

n’ikilatini.

Turigishwa n’ibindi vyigwa.
We study other courses.
15. 

-tégerezwa (-tégerejwe) to be required, obliged

Mw’ishuli mutegerezwa kuvuga
uruhe rurimi?

What language are you supposed to speak in school?

Ikifaransa kirategerezwa.

French is required.

Abanyeshuli barakunda igifransa?

Do the students like French?

Abenshi n’abagikunda.

Most of them (are ones who) like it.

Mufise amashuli y’Ikirundi
angahe mu ndwi?

How many Kirundi classes do you have a week?

16. 

igitabu (7, 8) modern-style book
[used by some speakers in distinction to /igitabo/, formerly ‘an altar’]

Mbe murigurira ibitabu?

Do you buy your own books? (‘Do you buy books for yourselves?’)

-táanga (-táanze) to give

Bimwe tubiguirirwa n’abavyei
ibindi bitangwa na Koleji.

Some of them are bought for us by our parents; others are given by the school.

-tóoza (-tóogeje) to finish

Uzotoza amashuli ryari?

When will you finish your school?
Nshigaje imyaka ibiri muri Koleji.

I still have two years in secondary school.

Utogeje Koleji uzoja he?

Where will you go when you have finished secondary school?

Nzogerageza kugenda muri université.

I'll try to go to a university.

17.

Muranywa inzoga y'ikirundu?

Do you drink European beer?

Abarundi benshi barajinywa.

Many Barundi people drink it.

-ánka (-ánse)

to dislike

Mugabo hari abandi bayanka.

But there are others who don't like it.

None wewe ukunda inzoga y'ikirundi?

Do you like Kirundi beer?

Jewe nywa inzoga y'ikirundi n'i y'ikizungu.

I like Kirundi and [also] European beer.

Mugabo inzoga z'ikizungu zirazimba.

But European beer is expensive.

Zitwa ngo iki?

What are they called?

'I Primus' ni yo nyinshi.

'I Primus' is the biggest ('the abundant') one.

Ikorerwa hehe iyo 'Primus'?

Where is 'Primus' made?

'I Primus' ikorerwa i Bujumbura.

'I Primus' is made in Bujumbura.
icúpa (5, 6)
Icupa rigurwa amafaranga
mirongo ibiri n'atanu canke
mirongo itatu.

ibiréenga (8) (cf /-réenga/)
higher (to go beyond)

Mu mahoteli icupa rigurwa
amafaranga mirongo itatu
n'atanu n'ibirenga.

ikiguzi (7, 8)
price, cost, charge

Ino ibiguzi ntibingana no
muri Amerika.

ukúri (17)
the truth

Uvuze ukuri.

18.
Ikirundi ni kimwe mu Burundi
bwose?

-gáaniira (-gáaniriiye)
to converse

impáande (9, 10)
part, section

Uriga Ikirundi uzoganira uko
ushaka mu mpande zose
z'Iburundi.

Is Kirundi the same throughout
Burundi?

Study Kirundi [and] you will con-
verse on whatever subject
you like in all parts of
Burundi.
UNIT 29 KIRUNDI

Mbe Ikirundi kiragoye kwiga? Is Kirundi hard to learn?

-shíruka ubuté (-shírutse...) to be zealous, diligent

Ntikigoye cane ku wushiruka ubute.

-ítako (-ítaaayeko) It is not hard for one who applies himself.

Nzogerageza kucitako.

Ushatse nzokwigisha.

Urakoze cane!

Ariko ndi n'umutwe ugumye.

Nzogerageza kukwumvisha.

Ndagukengurukiye, mugenzi.

Uzonkengurukira hanyuma.

Urakoze cane! to do with vigor

Aha ni ho ngishika i Bujumbura.

Ndondera uwomfasha.

Urondera ugufasha kugira gute? What kind of help do you want?

Sindamenyera i Bujumbura.

Ukeneye iki none?

Nkeneye ibintu vyinshi.

I've just arrived in Bujumbura.

I'm looking for someone who might help me.

What kind of help do you want? ('You are looking for someone who helps you to do what?')

I haven't gotten acquainted with Bujumbura.

What do you need?

I need a lot of things.
None nogufasha nte?
Ntabara unyereke inzira ija ku mahotel.

20.
Ihoteli uyisanga inyuma y'ibanki.
Mbe ugomba ihoteli yose ubonye!
Narondera ihoteli itazimba.
Mbe igihugu cawe n'ikihe?
Ukeka ko mva hehe?
-sá [no perfective stem] to resemble
Usa n'Umunyamerika.
Wabimenye.
Ubu ni ho ugishika?
Nta munsi ndamara ino.

21.
Hari amahotelizimba
n'ayandi atazimba.

How might I help you, then?
Please show me the way to the hotels.

You'll find the hotel on the far side of the bank.
Do you want whatever hotel you see? (i.e. just any hotel)
I'm looking for an inexpensive hotel.
What is your nationality?
Where do you think I come from?
You look like an American.
You guessed it!
You're just now arriving?
I haven't been here a day yet.

There are some hotels that are expensive, and others that are not.
Muri hoteli Paguidas batanga amafaranga 300 kw'ijoro.

Ahandi ho n'angahe?
Mu yandi mahotelii ararenga.
Erega n'ino ibintu birazimba.
Ariko ibintu ntibizimba nko muri Amerika.

At the Paguidas they pay 300 F a day.

How much is it elsewhere?
In other hotels it is more.
Even here things are expensive.
But things are not so expensive as in America.

ikiriingo (7, 8)

ikiriingo

Ibiribwa vy'ikiriingo kimwe bigurwa angahe?
Bigurwa 100 canke 150.

How much is a meal?
It costs 100 F or 150 F.

22.

Mbe urafise umwanya w'ugutembera?
Egome, ndawufise.
Ukunda gutemberera hehe?

incúti (9, 10)

Ku bagenzi no ku ncuti.
Mbe umenyana na benshi?
N'abatari bake.

Do you have time to go for a walk/ride?
Yes, I have (it).
Where do you want to go?
To my friends and relatives.
Do you know many [people]?
A good many. ("With those who are not few."

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23.

Abavyeyi bawe bafise abana bangahe?
Bafise abahungu batandatu, n'abakobwa babiri.
Emwe muri benshi!
Mu Burundi abana umunani si benshi.

Hariho abavyeyi barenza abana cumi.

How many children do your parents have?
They have six boys and two girls.
Say, there are a lot of you!
In Burundi, eight children isn't many.
There are parents who have more than ten children.
UNIT 30

Like Unit 29, Unit 30 makes heavy demands on the student. It consists of a series of brief paragraphs on historical and political matters. Each paragraph appears as a series of numbered sentences. The sentences are followed by a series of questions and answers.

Unit 30 has two purposes. The most obvious is the introduction of new vocabulary. The second, and more important, is to demonstrate a method by which newspapers and other written material can be used in continuing the study of the language beyond this brief series of lessons.

A. Ivya keera vy'i Burundi.

1. Tumenya ivya keera vy'i Burundi kuva mu mwaaka wa 1850.
2. Umwaami waa mbere w'Uburundi yari Ntare.
4. Amazina y'Abaami b'i Burundi n'aaya: Ntare, Mutaga, Mweezi na Mwaambutsa.
5. Ntare avyaara Mweezi, Mweezi akavyaara Mutaaga, Mutaga nawe akavyaara Mwaambutsa.
6. Abaruundi barakuunda abaami baabo.
7. Mu Buruundi barubaha Umwaami rwoose.
8. Ico avuze boose baragikurikiza.

Utubazo ku vyakeera vy'i Burundi.

1. Mbe turaazi ivyaa keera vy'i Burundi? Egome, ariko ivya keera caane ntavyo tuuzi.
   Mbe twari tuuzi ivyaa keera vy'iico gihugu imbere ya 1850?
   Oya, na ababizi babizi nka imigani.

2. Umwaami waa mbeere w'Uburuundi yari Mwaambutsa? Oya ntavyo nzi neeza.
   Mbe haarabaaye umwaami yitwa Ntare mu Buruundi?
   Egome ni umwe mu bami ba keera.
   Uyo mwaami yamaze imyaaka ingaahe ku ngoma? Yahaangamye ku ngoma imyaaka myiinshi.

   Ntare yamaze imyaaka 60 atwaara Uburuundi? Oya daata.
   Noone wiyumviira ko Ntare yatwaaye akangana iki?
   Kuumbure yatwaaye nk'imaaka 50.
   Umwaami yamusubiiriye ku ngoma nii nde? N'Umuhuungu wiwe mweezi yamusubiiriye.

4. Uraazi ku mutwe amazina y'abaami bo mu Buruundi? Si menshi cane.
   Amazina yaabo arareenga ane? Oya n'ayo nyene.
   Umwaami waa mbeere yitwa nde? Umwaami waa mbere yitwa Ntare.

Mbe uwavyaye Ntare waa mbeere uramuuzi? Oya n’ivyo bavuga mu migani ntibisobanutse neza.

Mweezi weewe avyaarwa naande? Avyarwa na Ntare.
Mwaambutsa ava kuri nde weewe? Ni mweene Mutaaga.

Abaami baatsiindiye ikindi ghugu atari Uburuundí?
Oya da.

Noone abatwaara mu Burundi ni baande muri iki gihe?
Umwaami Mwaambutsa IV ni we ari ku ngoma, mugabo hatwaara kandi hategeka Leeta y’Uburuundí

B. Abazuungu bashika mu Burundi.

1. Mu mwaaka w’i 1881 ni ho abapaatri beera baashika mu Rumoonge.

2. Rumoonge n’igisagara kiri ku nkoombe y’ikiyaga ciitwa Taanganika.

3. Abo bapaatri bamaze imiisi mikeeyi mu ghugu c’i Burundi.

4. Abaruundi baciiye babiica.

5. Mbee baabahooye iki?

6. Abaruundi ntibaari bwaboone abeera, bagira ngo n’abaansí caanke ngo n’ibikooko.
8. Babiciishije amacumu n'imyaampi.
9. Imbere y'aabo Bapaatri beera abaandi Bazuungu baari
   baarashitse mu Buruundi.
10. Mu mwaaka w'i 1859 ni ho Richard Burton, na John Speke
    baashika kuri Tangaanika.
11. Bahamaaze amayiinga makeeyi gusa.
12. Bavuuye mu Buruundi baciiye bageenda mu biindi
    bihugu vyo muri Afrika.
13. Haheze imyaaka cumi n'iitatu ni ho Livingston na
    Stanley batuura mu Buruundi.

1. Mbee turaazi aho abapaatri beera baashika mu Rumoonge?
   Egome.
   Abapaatri baashitse mu Burundi ryaari?
   Baashitse mu Burundi (bashikiye mu Rumoonge) muri
   1881.
2. Igisagara ca Rumoonge uraazi aho gihere reye?
   Caaane.
   Noone woombwiira aho ico gisagara kiri?
   Rumoonge kiri kuu nkoombe y'ikiyaga ciitwa Taanganika.
   Bahaabaaye iminsi ingaahe noone?
   Baahaamaze iminsi mikeeyi caane.

4. Noone baciiye basubira inyuma iwaabo ga?
   Oya ntibasubiye inyuma, kandi nta n'ahandi baroye.
   Noone baaroye heehe?
   Abaruundi baarablishe.

5. Woomenya baabiciyiye ububi?
   Ekaa umengo nta kibi bariko.
   Baabahooye iki noone?
   Abaruundi baagira ngo abo bapaatri n'aabaansi b'igihugu.

   Mbeeye baabiita abaantu none?
   Abaruundi bamwe baagira ngo abo bazuungu n'ibikooko, abaandi baabiita abaansi.

7. Baabilciye heehe?
   Baabatsiinze mu rusaago rwaabo.
   Mbeeye baari bagandikiye kure y'ikiyaga Tanganika?
   Oyaa hari ku nkombe yaco.
8. Noone baabiliishije inkooho?
   Oya ntazo bari bafise.
Noone baabliishe bate?
   Baabaateeye amacumu babarasa nimyaampi.
9. Ubwo imbere yaabo Bapaatri nt'abaandi beera baari bwa-
tuure mu Buruundi? Aboongeleza babiri bari baarashitseho.
   Uraazi amazina yaabo noone?
   Nkeka ko ari R. Burton na J. Speke.
10. Aboongeleza Richard Burton na John Speke baashitse
   muri Afrika ryaari? Baashitse muri Afrika mu mwaaka
   w'1859.
   Abo Boongeleza baarashitse mu Buruundi?
   Egome, barageze ku kiyaga Tanganika.
11. Baarahatevye caane noone?
   Oyaaye ngirango si cane.
   Baahamaze igihe kingana iki?
   Baahamaze nk'amayinga maakeeyi gusa.
12. Aho baviiriye mu Buruundi baaciyiye basubira mu
   Bwoongeleza noone? Oyaaye.
   Baarahejeje bageenda heehe?
   Baagiiye kugeenduura ibiindi bihugu vy'Afrika.
13. Hariho uwuundi muzuungu w'umwoongeleza yooba yarabakurikiye
   muri Afrika? Egome.
Uyo muzuungu yaari nde?

Yiitwa Livingston yaari kumwe n'uwuundi mwoongeleza Stanley.

C. Abadaagi mu Buruundhi.

1. Mu mpera z'ikinjana c'icumi n'iceenda ni ho Abadaagi bashika mu Buruundi no mu Rwaanda.

2. Aho abaruundi baboneye abo banyamahaanga baciye batangura kubarwaanya.

3. Muri ico gihe Mweezi Gisaabo ni we yari ku ngoma.

4. Abaruundi n'Abadaagi bamaze imyaaka barwaana, barahava barumviikana.

5. Umwaami n'abaganwa n'abagabo baremera kubana n'abo banyamahaanga.


7. Mu mwanka w'i 1899 Abadaagi bashiinze ikibaanza c'Abasirikari i Bujumbura.

8. Bujumbura ni co gisagara gikuru c'Uburuundi.


10. Baahamaze nk'imyaaka miroongo ibiri gusa.


12. Intwaro basaanzeho ni yo bagumijeho.

13. Baretse guhindura intwaro n'imigenzo y'Abaruundi kuko basaanze ari vyliza bitakwiye guhindurwa.
15. Abadaagi aho batsindiwe baciiye bava mu Buruundi.
17. Ariko lero Abazuuungu ntibari benshi muri ivyo bihugu.
18. Abaantu batari bake bo muri ivyo bihugu baraaba Abazuuungu nk’ibikoko.
19. Muri ico gihe Uburuundl n’Urwaanda vyaari bifise kimwe umwaami waaco ikindi umwaami waaco.

Abadaagi mu Buruundi.

1. Abadaagi aho baashika mu Buruundi no mu Rwaanda urahaazi?
   Ego caane.
   Abo Bazuungu baaturuuye mu Buruundi ryaari?
   Baashaashitse mu mpera z’ikiinjana ca cumi n’icenda.

2. Aho abadaagi bashikiye abaruundi baarabakuunze?
   Oya, hari uwukunda uw’atazi ikimuzanye.
   Noone baageendewe bate mu mibaano yaabo?
   Abaruundi baabaanje kurwaanya abo banyamahaanga.

3. Muri ico gihe Umuwaami yaari kuu ngoma yaari inde?
   Mweezi Gisabo ni we yari kuu ngoma.
Mbeeye uyo Mweezi Gisabo yaararaambiye ku ngoma?
Rwoose.

4. Noone Abaruundi n'Abadaagi baarahavuye baruumvikana barareka kurwaana?
Ego, ariko babanje kugera mu mitwe.

Baarwaanye imyaaka myiinshi caane?
Oya, nta ntwaro bari bafise zo kubandanya indwano.

5. Abeemeye kubaana n'abo banyamahaanga ni baande?
Umwaaami, abaganwa n'abagabo ni bo bahaavvuuye bakeemera kubaana n'abo banyamahaanga.

Abo badaagi baashitse ubwambeere mu Buruundi baari beenshi caane?
Oyaa, baje nk'inzeduka.

6. Aho buumvikaaniye n'abaruundi abadaagi baciiye bagereera heehe?

Barahejeje bagereera i Bujumbura.

Mbeeye Bujumbura ni co gisagara gikuru c'Uburuundi?
Egome, ni ho n'abakuru ba leta bari.

7. Aho abadaagi baashiinga ikibaanza c'abasirikaare i Bujumbura haari ryaari?
Ikibaanza c'Abasirikaare caagereerewe mu mwaaka wa 1899.
Muri ico gihe haari abasirikaari beenshi b'abaruundi noone?
Oyaa nta n'abari bariho.

8. Igisagara gikuru c'Uburuundi ni ikiihe?
Igisagara gikuru c'Uburuundi ni (Usumbura) Bujumbura.
Mbeeye i Bujumbura ni ku kiyaga Taanganika?
Ni ku nkombe yaco.

9. Noonega Abadaagi baaratevye mu Burundi?
Oyaa.

10. Baahaamaze nk'imyaaka ingaahe?
Ari myiinshi ni miroongo ibiri gusa.

11. Aho indwaano ya mbere y'isi yoose yateera Abanyamahaanga baatwaara Uburuundi baari baande?
Baari abadaagi kuko aribo baatwaaye Uburuundi gushika ku ndwaano ya mbeere y'isi yoose.
N'ukuvuga ko baavuuye mu Burundi aho baatsiindiwe leero?
N'uko.

12. Mbeeye baariigeze bahindura intwaaro basaanzeho?
Oya.
Noone baagenjeje gute?
Baakurikije intwaaro yaari isanzwe mu Burundi turetse tumwe tumwe baahiinduye.

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13. Ni kuki bataahiinduye imigeenzo n'iintwaro muri ico gihugu?
   Baaretse kubihiindura kuko baasaanze bimeze neeza.
   Nta n'umwanya ukwiye bahamaze.
   Noone baarahejeje barashiima rwose imigeenzo y'Abaruundi?
   Ego caane.

14. Indwaano yo kw'isisi yoose yateeye mu mwaaka uwuuhe?
   Indwaano yateeye mu bihugu vyoose muri 1914 gushika muri 1918.
   Noone mu Buruundi no mu Rwaanda naho indwaano yarahashitse?
   Oyaa!

15. Abaruundi n'abanyarwaanda.

16. Noone abazuungu baari beenshi muri ivyo bihugu?
   Oyaa bari ku rushi.
   Abazuungu baariho baashika baangahe?
   Baari bakeeyi baashika ku gitigiri gitooyi.

17. Muri ivyo bihugu abaantu baaraba abazuungu bate?
   Abaantu bo mu Buruundi no mu Rwaanda baaraaba abo Bazuungu nk'ibikooko.
   Noone Abaruundi n'Abanyarwaanda baaraaba baagira ngo Abazuungu n'abaantu?
   Oya namba.
18. Mbee ye muri ico gihe Uburuundi n'Urwaanda vyaari bifise kimwe umwaami waaco ikiindi umwaami waaco?

Ego.

Noone ivyo bihugu uko ari bibiri vyaariigeze bigira umwaami umwe abigaba vyoose?
Abaami baamye ari babiri umwe mu Buruundi uwuundi mu Rwaanda.

D. Ababiligi mu Buruundi no muu Rwaanda.

1. Mu mwaaka wigihuumbi amajana iceenda na cumi na gataandatu (1916) niho Abadaagi baava mu Buruundi.

2. Inaama ya Versailles yagizwe muri 1919.

3. Iyo Naama ni yo yagabaanganiye ibihugu bitaari bwaaronke intaahe y’ukwikuukiira.

4. Ibihugu vy’i Bulaya vyaatsiinze iyo Ndwaano yo muri 1914-18 vyaaciiye bigaabaangana ibihugu vyo muri Afrika.

5. Uburuundi leero n'Urwaanda vyaaciiye bitwaarwa n’Ubabiligi.

6. Ubabiligi muri ico gihe ni bwo bwaatwaara Koongo.


10. Na co nyene caatwaarwa n'Ububiligti.

11. Abaruundi n'Abazuungu baataanguye kumenyeerana aho
   Abeera babeereye beenshi muri Africa yo hagati.

12. Abirabure baaciiye bareka kwiita abazuungu ibikoko.

D. Ababiligi mu Buruundi no mu Rwaanda.

1. Abadaagi baavuuye mu Buruundi ryari?
   Baavuyeho mu mwaaka igihuumbi amajana iceenda
   na cumi na gataandatu.
   Baabirukanye indwaano imaze guhera noone?
   Oyaaye, indwano ntiyarangiywe muri 1918.

2. Mbeeye ni inde azi umwaaka Inaama ya Versailles
   yagiriwemwo?
   Iyo Naama yagizwe muri 1919.
   Mbeeye Inaama ya Versailles ntiyagizwe indwaano-
   y'ibihugu vyoose yaaheze?
   Egome.

3. Mbeeye iyo Naama haari ico yakoze kiraaba Uburuundi
   n'ibiindi bihugu?
   Caane.
Iyo Naama yagize iki noone?

Inaama ya Versailles yagabaanganiye ibihugu bitaari bwaaroonke intaahe y'ukwikuukiira.

4. Noone ibihugu vyaagabaanganiye ibihugu ntwaarwa urabizi?
   Egome.
   Ibihugu vyaatsiindiye indwaano ya 1914-18 vyaagize bite i Versailles?
   Vyagabaanganye ibiindi bihugu vyaari bigitwaarwa n'abanyamahaanga muri ico gihe.

5. Uburuundi n'Urwaanda na vyo baarabigabaanganye noone?
   Egome.
   Vyaacliye bitwarwa n'ikihe gihugu noone?
   Ububiligyi ni bwo bwaashikirijwe Uburuundi bugerekako Urwaanda.

6. Mbeeye ababiligi hari ikiindi gihugu baatwaara muri Afrika muri ico gihe?
   Ime.
   Ikiindi gihugu baagaba caari ikihe noone?
   Muri ico gihe ababiligi ni bo baagaba Kongo Mbiligi.

7. Hariho uuzi aho Ububiligyi bwataanguriye gutwaara ivyo bihugu vyaahora bigabwa n'Abadaagi?
   Egome.

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Baabbitwuye kuva ryaari noone?

Baabbitwaaye kuva mu mwaaka w'i1919.

8. Womenya imyaaka baategetse ivo bihugu uko ingana?
   Duharuuyye imyaaka dusaanga ari nka miroongo ine
   n'iine gusa n'ukuvuga kuva mu mpera y'indwaano
   nkuru muri 1918 gushika muri 1962 aho nya bihugu
   vyikuukiira.

Noone ivo myaaka baahamaze ni mike?

Oyaa.

9. Mbeeye igihugu ca Kongo giherereye heehe?
   Kiri mu bureenger bw'Uburuundi ni urwaanda
   hakurya y'ikiyaga ciitwa Tanganika.

Ababiligi baaratevye muri Kongo mbee?

Rwoose.

10. Kongo caatwaarwa n'Ababiligi?

   Egome.

   Noone Ububiligi bwaashikirijwe Kongo mu gihe kiimwe
   n'Uburuundi?

   Oyaa, aho ababiligi baashikira Uburuundi baari
   bamaze imyaaka myiinshi baatwaara Kongo mbiligi.

11. Abaruundi n'Abazuungu baataanguye kumenyeerana ryaari?

   Baataanguye kumenyeerana aho abazuungu babeereye
   beenshi muri Afrika yo hugati.

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Noone baari baaratevye kumenyeerana n'abo banyamghaanga?
Rwoose caane.

12. Abirabure baaretse kwiita abazuungu ibikooko ryaari?
Aho abirabure bamaariye kumenyeerana n'Abazuungu baarahavuuye baarabona ko arì abaantu.
Mbeeye baarabaaye bakibiita ibikooko?
Oyaa.

E. Intwaaro mu Buruundi ku ngoma y'Ababiligi.

1. Mu biraaba intwaaro Ababiligi baakurikije imigeenzo y'ikiruundi baahaasaanze.

2. Twiihweeje iyo migeenzo y'ikiruundi tubona ko umukuru mu ntwaaro y'igihugu yari umwaami.

3. Muunsi y'umwaami haari abaganwa.

4. Abaganwa nabo baakwirikirwa n'abatwaare.

5. Abatwaare leero baafashwa n'abalongozi aribo biita abahamagazi.

6. Uko ni ko intwaaro yari imeze mu Buruundi no mu Rwaanda.

7. Haheze imyaaka ibiri caanke itatu intwaaro y'Abaganwa n'Abatware iciiwe i Buruundi n'i Rwaanda.

8. Nta baganwa, nta batwaare ntibaaschowe, baararuhuukijwe gusa.


11. Abaganwa bakuukira amateritaari.

12. Amateritaari yoose mu Burundí yashika iceenda gusa:
   Bururi, Bubanza, Bujumbura, Gitega, Muhanga,
   Muramvya, Ngozi, Rutana, Ruyigi.

13. Umukuru wa teritwaari yari Musitanteeri yeera.

14. Musitanteeri ni we yaqaba abaganwa boose bakukira iteritaari atwaara.

15. Musitanteeri yaba muri Teritwaari.

16. Abaganwa nabo baaba mu matoongo yabo.

17. Zina muganwa weese yategeka abatwaare baatwaara mu gihugu ciiwe.

18. Amategeko yashiingwa n'Umwaami na Leeta yaraanguuzwa n'abaganwa n'abatwaare babo.

19. Leeta n'umwaami baashiinga amategeko y'igihugu,
   igihugu kikayashikirizwa n'abakuru baandi.

20. Abatwaare baatwaara ibice bito bito vy'igihugu.

21. Akazi kabo kaari ak'ugushikiriza abantu amajaambo yavuzwe na Leeta n'ugukoresha imilimo Leeta yategetse.
22. Mu bikorwa vyinshi abaroongoozi ni bo bashikiriza abaantu ivyatagetswe.

23. Uburuundi bugizwe n’ibihimba bikuru bikuru iceenda:
   Bulagane, Bututsi, Buyogoma, Buyenzi, Bweeru,
   Imbo, Mugaamba, Kilimiro.

Intwaaro mu Buruundi ku ngoma y’Ababiligi.

1. Mbeeye Ababiligi baarahinduye imigeenzo basaanze mu Buruundi mu vy’intwaaro?
   Oya.
   Noone baageenjeje bate mu gutegeka ico gihugu?
   Baakurikije imigeenzo baahasaanze.

2. Mbeeye umukuru mu ntwaaro yari inde muri ico gihe?
   Umwaami ni we yari mukuru mu biraaba intwaaro y’ico gihe.
   Mbeeye noone yari afise abamufasha gutwaara n’ugutegeka gihugu?
   Rwoose.

3. Mbeeye abaakurikira mu bukuru mu ntaara baari baande?
   Abaganwa ni bo baakurikira mu bukuru.
   N’ukuvuga ko baari ivyegeera vy’Umwaami leero?
   Ee.

4. Mbee haarigeze haba abatwaare mu Buruundi?
   Egome.
Abatwaare baakora iki?

Abatwaare baari ivyegera vy'abaganwa.

5. Abalongoozi baakora iki boobo?

Abalongoozi aribo bahamagazi baategeka mu kibaanza c'Abatwaare.

Noone leero baari intumwa z'abatwaare?

Egome.

6. Intwaaro yo mu Rwaanda nayo yari ifise abatwaare n'abaganwa noone?

Ime.

Ivyo bihugu leero vyaari bifise intwaaro zimwe?

Mu biraaba abaami, abaganwa n'abatwaare imigienzo y'ivyo bihugu yarasa.

7. Noone ubu intwaaro y'abaganwa n'abatwaare iracaariho muri ivyo bihugu?

Oya da.

Iyo ntwaaro yaciwe ryari noone?

Haheze imyaaka nk'itatu iyo ntwaaro iciwe mu Buruundi no mu Rwaanda.

8. Noone ga abaganwa n'abatwaare baarasohowe?

Oyaye.

Noone baabakojeje iki ko bataasohowe?

Nt'abaganwa, nt'abatwaare ntibaasohowe, baariicaritswe gusa. 494
9. Uraazi igitigiri c'abaganwa baatwaara mu Burundi?

Egome.

Baari baangaahe noone?

Abaganwa baari miroongo itatu na bataandatu.

10. Abatwaare baari beenshi boobo noone?

Egome.

Baari nka bangaahe?

Baaraashika ku majana.

11. Mbeeye abaganwa bakuukira Amateritwaari noone?

Egome.

Amateritwaari yagabwa n'abaganwa bangaahe?

Iteritwaari imwe yagabwa n'abaganwa batatu gushika kuri bataandatu.

12. Amateritwaari mu Burundi yari angaahe?

Yoose hamwe yaarashika iceenda.

Uraazi amazina y'ayo materitwaari?

Egome.

13. Umukuru wa teritwaari yari musitanteeri noone?

Egome.

Musitanteeri yari Umubiligi caanke Umuruundi?

Musitanteeri yari Umuzuungu.
14. Ni inde yagaba abaganwa boose baakuukiira iteritwaari?
   Musitanteeri ni we yagaba abaganwa boose baakuukiira
   iteritwaari yiwe.
   Baari ivyeyeera vyiwe leero?
   Egome.

15. Mbeeye hariho uzi aho Musitanteeri yaba?
   Ime.
   Yaba heehe noone?
   Musitanteeri yaba muri teritwaari.

16. Abaganwa boobo baba heehe?
   Abaganwa baaba mu matoongo yaabo.
   Amatoongo yaabo yari mu sheferi yaabo nyene?
   Egome.

17. Umuganwa yategeka abatwaare abaahe?
   Umuganwa weese yategeka abatwaare bo mu ntaara
   yiwe gusa.
   Hari umuganwa yaraafise ubukuru ku batwaare b'uwuundi
   muganwa?
   Oyaa.

18. Amategeko y'umwaami na Leeta yaranguuzwa na baande?
   Yaraanguuzwa n'abaganwa n'abatwaare.
   Leeta ni yo yitegekera noone?
   Ekaaye.
19. Ni baande baashiinga amategeko?
Umwaami na Leeta ni bo baashiinga amategeko y'ikihugu.
Noone si abaganwa n'abatwaare baayaashikiriza abaantu?
Caane.

20. Abatwaare baategeka ibice bingaana 1ki?
Baategeka ibice bito bito vy'igihugu.
Baanganya n'abaganwa noone?
Namba.

21. Akazi k'abatwaare kaari akaahe?
Baashikiriza igihugu amajaambo ya Leeta.
Mbeeye ni bo baakoreesha imilimo Leeta yataanze?
Egome.

22. Abalongoozi boobo baakora iki?
Nabo nyene baashikiriza abaantu ivyaavuzwe
n'abakuru ba Leeta.
Abalongoozi leero baavugira abatwaare?
Caane.

23. Uburuundi bugizwe n'ibihimba bikuru bikuru bingahe?
Bugizwe n'ibihimba iceenda.
Urabiizi noone?
Egome caane - Bulagane, Bututsi, Buyogoma,
Buyenzi, Bweeru, Imbo, Kilimiro, Mugaamba, Bugesera.
KIRUNDI

GLOSSARY

[Words are alphabetized by the first letter of the root, regardless of presence or absence of prefixes. In order to make the listing easier to follow, the words have been spaced so that the first letters of the roots form a straight vertical column on the page.]

-A-

-áabo 3D their
iw-áacu 6D at [my] home ('at ours')
umu-nya-afiriká (1,2) African (person)
umw-áaka (3,4) 6D year
-akiíra (-akiiriye) 26D to take from someone
-aambara (-aambaye) 15D to wear
ic-aámbarwa (7,8) 18V clothing
umu-nya-ameeriká (1,2) 1D American (person)
umw-aámi (1,2) 27D king
umw-àampi (3,4) 30 arrow
ic-aámwa (7,8) 14SV piece of fruit
-aandika (-aanditse) 2D to write
-aandikiisha (-aandikiishije) 2D to cause, to write
-aandura (-aanduye) 18D to contract (a disease)
~aanje 1D my
-áanka (-áanse) 26D to refuse, dislike
umw-áansi (1,2) 30 enemy
umw-áňnya (3,4) 13D period of time
umw-áarabú (1,2) 18V Arab
áríko 5D but
umw-áarimú (1,2) 28D teacher
átári 23D except
-aambika (-aambitse) 29  
ivy-aátsi (8) 21D
~aawe 3D

-B-

- ba 19D
-bá (-báaye) 7BD
haba (cf./-bá/’be’) 22D
-babarira (-babariye) 4D
umu-baaji (1,2) 7BD

i bu-baámfu 12D
- báana (-báanye) 7BD

-baandaanya
(-baandaaniye) 29
uru-báangaangwé (11, 10) 1SV
-báangikana
(-báangikanye) 30
1-baánk1 (9,6 or 10) 1D
umu-báano (3) 30
iki-baánza (7,8) 30
-bárira (-báriye) 14D
-báriza (-bárije) 29
aka-baat1 (12,14) 25D
-baaza (-baaje) 3D
ubű-bí (14) 30
-bíba (-bívye) 23D
-bira (-bize) 18D
iki-bira (7,8) 24D

to clothe
grass
your (sg.)
(an emphatic particle)
to be, to reside
there is
to forgive
carpenter
to the left
to live together,
live with or near
to go on, continue
bicycle
to be parallel,
neighboring to
bank
living together
place, square
to tell
to ask
closet, cupboard
to work wood, to carve
ugliness, evil
to plant [small seeds]
to boil
dense forest
~biri 7BD
two
uwa-ká-biri 2SV
Tuesday
umu-birigi (1,2) 1SV
Belgian (person)
i-biro (8,8) 1SV
office
~bísi 14SV
unripe, green, raw
bó
they
umu-Bo (1,2) 1SV
someone from a particular
part of Burundi
bóobó
they
im-bóga (9,10) 14D
vegetables
-bóna (-bóonye) 1D
to see, get
-bónana (-bónanye) 16D
to see one another
-bóneka (-bónetse) 17D
to be visible
-bora (-boze) 14SV
to rot
umu-booyi (1,2) 2SV
houseboy
u-bu 2D
now
1 bu-baámfu 12D
to the left
búkeeye 14SV
the following day
-búra (-búze) 24D
to lack, fail to find
i bu-ryo or: iburyó 12D
to the right
im-búto (9,10) 23D
plant, seed, fruit
i-buye (5,6) 24D
stone
-búza (-bújije) 17D
to forbid
bwaakéeye 1D
(a morning greeting)
-bwíira (-bwíiye) 28D
to tell
u-bwo 22D
perhaps; a question word
used in asking for
verification
nta-bwo 29
(a negative word)
-ca (-ciiye) 12D
to turn, out
-500
BASIC COURSE

-ca plus participial verb 26D
cane 5D
"caanké 9D
-ii-cara (-iiicaye) 21D
c-i-caasha 15SV
i-ceenda 8SV
igi-keri (7,8) 15SV
i-ci 22D
aga-cu (12,13) 22D
igi-cu (7,8) 22D
i-cúmi 8SV
i-cúmu (5,6) 30
umu-cúungwá (3,4) 14SV
or: umucuungwa
i-cúpa (5,6) 29
-cúra (-cúze) 3D
in-cúti (,10) 29
to do right away
very, much
or
to be seated
5 franc piece
nine
coin
dry season
small cloud
cloud
ten
spear
orange
bottle
to work metal
relative

-D-
da 17D
in-dagara (9,10) 14SV
1k1-daági (7) 29
German (language)
(small) fish
merchant
my father
overseer

umu-daándaza (1,2) 7SV
daatá (1) 7SV
my father
overseer

pl. baadaatabuja (2)
n-dé 5D
in-deége (9,10) 13D
airplane

in-dero (9,10) 25D
education

in-dímu (9,10) 14SV
lemon

501
1-dirísha (5,6) 25SV
umu-dúga (3,4) 2SV
-duuga (-duuze) 4D
in-dwaano (9,10) 30
in-dwaara or:
in-gwáara 18D
in-dyá (9,10) 18D

ic-eegeera (7,8) 30
eegó 1D
ejó or: ñjo 2D
eka 22D
umw-eembe (3,4) 14SV
or: umweembe
éemwe 29
mw-éene(wáacu) (1,2) 7BD
-éera (-éeze) 23D
umw-ééra (1,2)
erega 26D
-éreka (-éretse) 12D
ak-éezá (12) 24D
(cf. niiza)
ukw-éézi (15,6) 6D

1-faraánga 13D
or: ifaraanga (5,6)
igi-faraánsa (7) 6D
-fásha (-fáshije) 5D
-fata (-fáshe) 12D
-fátanya 29
(-fátanije)

window
automobile
to climb, go up
fight, battle
sickness
food
lieutenant, understudy
yes
yesterday, tomorrow
no
mango
(expression of astonishment)
my sibling of the same sex
to ripen
a white person
also; an expression of surprise
to show
beauty, a pretty thing
moon, month
money, francs
French (language)
to help
to take, get
to connect with one another
<table>
<thead>
<tr>
<th><strong>1-fí (9,10)</strong> 14SV</th>
<th>(large) fish</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>-fita (-fise) 5D</strong></td>
<td>to have</td>
</tr>
<tr>
<td><strong>umu-fréére 25D</strong></td>
<td>[religious] brother</td>
</tr>
<tr>
<td><strong>igi-fuungo (7,8) 29</strong></td>
<td>button</td>
</tr>
<tr>
<td><strong>-fuungura (-fuunguye) 15SV</strong></td>
<td>to eat</td>
</tr>
<tr>
<td><strong>umu-fúníko (3,4) 19SV</strong></td>
<td>cover of a kettle</td>
</tr>
<tr>
<td><strong>im-fúra (9,10) 9D</strong></td>
<td>firstborn</td>
</tr>
<tr>
<td><strong>uru-fuuri (11) 28D</strong></td>
<td>bad weather: cloudy but not rainy</td>
</tr>
<tr>
<td><strong>im-fyísi (9,10) 24SV</strong></td>
<td>hyena</td>
</tr>
<tr>
<td><strong>-G-</strong></td>
<td></td>
</tr>
<tr>
<td><strong>-gaba (-gavye) 27D</strong></td>
<td>to administer</td>
</tr>
<tr>
<td><strong>-gabaanganya</strong></td>
<td>to divide up</td>
</tr>
<tr>
<td>( -gabaanganiye) 30</td>
<td></td>
</tr>
<tr>
<td><strong>-gabanya 27D</strong></td>
<td>to divide</td>
</tr>
<tr>
<td>( -gabaniye)</td>
<td></td>
</tr>
<tr>
<td><strong>-gabira (-gabiye) 14D</strong></td>
<td>to give as a gift</td>
</tr>
<tr>
<td><strong>umu-gobo (1,2) 7SV</strong></td>
<td>(married) man</td>
</tr>
<tr>
<td><strong>-gaburira 19D</strong></td>
<td>to feed</td>
</tr>
<tr>
<td>( -gaburiye)</td>
<td></td>
</tr>
<tr>
<td><strong>umu-gaambwe (3,4) 27D</strong></td>
<td>political parties</td>
</tr>
<tr>
<td><strong>uru-gánda (11,10) 15SV</strong></td>
<td>factory, workshop</td>
</tr>
<tr>
<td><strong>-gaandika (-gaanditse)</strong></td>
<td>to stay</td>
</tr>
<tr>
<td><strong>-gaandikira (-gaandikiye)</strong></td>
<td>to stay temporarily</td>
</tr>
<tr>
<td><strong>cf. -gaandika 30</strong></td>
<td></td>
</tr>
<tr>
<td><strong>umu-gáni (3,4) 30</strong></td>
<td>proverb, fable</td>
</tr>
<tr>
<td><strong>-gáaniira 29</strong></td>
<td>to converse</td>
</tr>
<tr>
<td>( -gáaniriye)</td>
<td></td>
</tr>
<tr>
<td><strong>ga-ntuuu 11D</strong></td>
<td>form of address used when name doesn't come readily to tip of tongue</td>
</tr>
<tr>
<td><strong>umu-gánwa (1,2)</strong></td>
<td>chief, head of a 'chefferie'</td>
</tr>
</tbody>
</table>
1-gaári (or: 1-gaáre) (5,6) 1SV
aka-gáruka (12) 26D
-gáruka (-garutse) 2D
ha-gáti 24D
gá-tóoyá 18D
ubu-gavyi (14) 27D
-gaya (-gaye) 15SV
-geenda (-giye) 2D
-geendesha 2SV (-geendesheje)
uru-geendo (11,10) 13D
-geenduura 30 (-geenduuye)
in-géne 14D
-geenza (-geenjeje) 2D
mu-géenzi 28D
umu-géenzi 9SV
umu-geenzo (3,4) 30
-gera (-geze) 1D
-gera (-geze) 14D
-gerageza (-gerageje) 21D
in-gerégere (9,10) 24SV
-gerera (-gereye) 14D
-geza (-gejeje) 24D

irY-gi (5,6) 16D
-gira (-gize) 2D
iki-gó (7,8) 21D
uru-go (11,10) 3D

bicycle
a returning
to return (intransitive)
in the middle of
a little
government
to be dissatisfied
to go
to cause to go, to drive
a car
journey
to explore, inspect
how?
to cause to go
courteous, appellation
friend
custom
to arrive
to weigh, measure in some
fashion
to try
gazelle
to weigh for
to cause to arrive, escort
to a determined point;
to test, try
egg
to do
an enclosed back yard
farm
BASIC COURSE

in-goma (9,10) 30
goomba 19D
gooye
in-goona (9,10) 24SV
goora (-gooye) 5D
gooroo (3,4) 22D
goroora (-gorooye) 2SV

in-gúge (9,10) 24SV
guma (-gumye) 21D
gura (-guze) 14D
gurube (9,10) 14SV

gusa 6D

gu-te 12D

guzi (7,8) 29
gwa (-guuye) 22D

gwá 6SV

gwáara (9,10) 18D

or: in-dwaara

gwe (9,10) 24SV

a-ha 3D

-há (-háaye) 13D

-hágarara (-hágaze) 29

hagáti (9) 24D

umu-hámagazi (1,2) 30

umu-hana (3,4) 26D

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drum; kingship
to want, desire, lack
crocodile
woman, wife
to give difficulty
maize
sunset, evening
to iron
short
monkey
to stay
to buy, sell
pig
only
(to do) how?
price
to fall
chalk
sickness
leopard

-H-

here
to give
to wait
in the middle of
lowest rank in traditional administration
the area around a dwelling
-hanaantuka 24D
  (-hanaantutse)
uru-haánde (11,10) 11D
-haangaama 27D
  (-haangaamye)
haanyuma 11D
haanzé 22D
ibi-harage (8) 18D
hari 3D
-íi-hariza (-íiharìje) 24D
haruguru 24D
igi-háruuro (7,8) 29
há-rya 28D
haasi 24D
shika haasi 17D
  -hava (-havuuye) 21D
  ~he 6D
--hé 3D
igi-he (7,8) 6D
héehé 13D
heejuru 4D
-he (-hemye) 17D
-héra (-héze) 9D
ama-héra 4D
ama-héra (6) 7BD
  or: amahéra
  -héraheza 23D
    (-héraheje)
umu-hérerezi (1,2) 9SV
  -héza (-héjeje) 18D
igi-hiimba (7,8) 30

to fall from high above
to ascend the throne
side, part
after that
outside
beans
there is, there are
to have a thing by oneself
up there
a mathematics problem
by the way
down, below
to sit down
to do as a consequence
which?
where? (enclitic)
time
where?
above
to make fun of
to come to an end
towards
money
to finish completely
youngest child, last born
to finish
part, half
umu-hĩndĩ (1,2) 1SV
or: umuhĩndĩ
-hĩndukira 12D
(-hĩndukiye)
-hĩndura 30
(-hĩnduye)
hiingá (or: hiingé) 18D
wait!
1 mu-hũra 23D
in the hills
mu-hũra 1SV
-hĩshira (-hĩshiye) 14SV
to ripen
-hĩta (-hĩse) 22D
to be finished
-hĩta (-hĩse) 13D
to take, bring in passing
-hĩye (see /-sha/)
je-hó 26D
concerning me
hogi 19D
let's go
ubu-homa (14) 18D
dirtiness
ama-hoonda (6) 18D
sorghum
-hóra (-hóze) 18D
to become cool (food or liquid)
-hóra (-hóze) 18D
to always do
-hóora (-hóoye) 30
to harm someone for a purpose
cf. -hóora (-hooye)
to avenge
ama-hóro 29
peace
bu-hóro 4D
slowly, softly, gently
igi-hũgu (7,8) 23D
country, region
umu-huũngu (1,2) 7SV
son, boy
umu-Hũtu (1,2) 1SV
a Hutu person
-hwahuka (-hwahutse) 5SV
to become light in weight
umũ-hwĩ (3,4) 14SV
banana
KIRUNDI

-I-

-ibagiira (-ibagiiye) 4D
-icara (iicaye) 21D
-ícira (-íciye) 30
cf. -ícia (-íishe)
-íciisha 30
(-íciishije)
-íga (-íze) 5D

umw-iíge me (1,2) 7SV
umw-iígisha (1,2) 5D

-íhariza (-íharije) 24D
-íhuuta (-íhuuse) 26D
-íhweeza (-íhweeje) 30
1-me (or:/me/) 26D

~iingáahé 6D
ingéne 14D
ingo 15D
-Ínjira (-ínjíye)
~ínshi 3D

-ípfuuza 24D
(-ípfuujiye)

umw-iírabure (1,2) 28D
-írirwa (-íriwe) 28D
-íruka (-írutse) 22D

umw-ílishwa (1,2) 7SV

-ítakó (-ítaayekó) 29
-ítegereza 27D
(-ítegereje)
-íza 5D

~izá 1D

to forget
to be seated
to kill (applicative form)
to kill by means of, cause
to kill
to learn
girl
teacher
to have a thing by oneself
to hurry
to examine
yes
how many?
how?
come!
to come into, enter
many, much
to wish (for)
a black person
to last all day
to run
man's sister's son or daughter
to do with vigor
to watch, supervise
to teach
good
BASIC COURSE

-J-
-ja (-gliye) 4D to go
i-jana (5,6) 13D hundred
-jaana na... 13D to go together with
(-jaanye na...)
-jaanwa (-jaanywe) 24D to be brought
Je
je-hó 26D I
jeewé 1D concerning me
i-jísho (5,6) 24D I
eye
i-joro (5,6) 17D evening
ibi-juumpu (8) 18D sweet potatoes

-K-
in-ká (9,10) 14SV cattle
-kaba (-kavye) 14SV to grow stale, wilted, etc.
káaburiimbo (9) 29 macadam
umu-kámyi (1,2) 7SV milkman
i-kamyo (9,10 or 6) 13D truck
kaándi 15D and
-kanya (-kanye) 22D to be cold
ama-kára (6) 19D coals
-karába (-káravye) 15SV to wash hands and/or face
i-káraámu (5 or 9,6) 6SV pen, pencil
umu-karáání (1,2) 2D clerical worker
i-károótí (9,6 or 10) 14D carrot
-kaata (-kaase) 14SV to be bitter, sour
umu-káaté (3,4) 17D bread
~ké 3D few
-kéeka (-kéetse) 29 to suppose, suspect
-kena (-keneye) 2D to be in need
-keengurukira 29
   (-keengurukiye)
   kéera 23D
   ~kéeyá 24D
bú-keeye 14SV
1-kí 3D
   iki-lomeetéro (7,8) 13D
   or: ikiromeetéro
   -kina (-kinye) 21D
i-kiínga (5,6) 1SV
   -kíra (-kíze) 26D
   -kíríza (-kírije) 26D
   [applicative of
      /-kíza/ 'to cure']
kó 14SV

umu-koóbwa (1,2) 7SV
   in-koofeero (9,10) 21D
kóko 19D
   igi-kóokó (7,8) 30
      cf. aga-kóokó (12,13)
in-kóko (9,10) 14SV
   igi-kóokó (7,8) 24D
      -kómaangá 14SV
         (-kómaanze)
in-koombe (9,10) 30
   -komera (-komeye) 9D
   -komeza (-komeje) 11D
in-kóno (9,10) 19D
umu-nyée-koóngo (1,2) 1SV
   -kóra (-kóze) 1D
   -kórera (-kóreye) 3D

to thank someone
long ago, far in future
few
the following day
what?
kilometer
to play
bicycle
to recover from illness
to cure for
that (used to introduce
an indirect statement)
daughter, girl
hat
truly
animal, insect
chicken
wild animal
to knock
bank, shore
to be in good health
to continue one
pot
Congolese (person)
to do, work
to work for, at, etc.
-kóreesha 18D
  (-kóreesheje)

ibi-kóreesho

vyó ku méezá (8) 25SV
to eat with condiments
kóza (-kójeje) 19D
according to
kubwá 27D
why?
kukí 18D
to pertain to, be a part of, be subject to
-kúukira (-kúukiye) 30
to use

kukó 14Sv
because
kuumbúre 30
maybe, probably
-kúunda (-kúunze) 4D
to want, like
-kúundira 22D
(-kúundiye)
to like for
-kúura (-kúuye) 18D
to make for
-kúura (-kúuye) 18D
to remove, extract
kure 13D
far
~kūru 8SV
old
ama-kūru (6) 25D
news
mu-kūru (1) 7BD
elder, senior
-kwíira (-kwíiye) 15D
to suit

- L -

leeta (9,10) 30
government
iki-lomeetéro (7,8). 13D
kilometer
or: 1kiromeetéro

- M -

madaámu 16D
Madame
maamá (1,2) 7SV
my mother
I-máána 25D
Supreme Being
ubu-manuko (14) 11D
[to the] south
-mara (-maze) 6D
to end, terminate, finish, spend time
-maarúme (1,2) 7SV
1-máshiíni (9,10) 2D
mbé 5D
mbéega 17D
1-mbere 30
mberé 18D
uwaa-mbere 2D
1-me (or: /me/) 26D
u-meenga 23D
(or: umeengo)
-menya 2D
(-menye)
-menyeera 12D
(-menyeereye)
-mènyeerana 30
(-menyeeranye)
-mera (-meze) 18D
-mesuura (-mesuuye) 2SV
i-meya 15SV
a-méezá (6,6) 25SV
umu-Moso 1SV
mugábo 13D
umu-nya-mugaamba (1,2) 1SV
mu-géenzi 28D
1 mu-hýra 23D
uwa-muúngu 2SV
mu(ri) 1D
mwe
~mwé 5D
ée-mwe 29

mother's brother
machine
(a question word)
(a question word)
before
in fact
Monday (i'first!)
yes
I think, one might say
to know
to be accustomed to
to get acquainted with each other
to be in a certain state
to launder
1/2 franc piece
table
(person from a certain part of Burundi)
but
(person form a part of Burundi)
courteous, appellation
in the hills
Sunday
in
you (pl.)
one, same
(expression of astonishment)
BASIC COURSE

mweebwé
Mwéezi 30

-N-

na´ 3D
náabí 6D
i-náama (9,10) 30
namáki 2D
i-nánaásí (9,10) 23D
naangwá 30
umu-naáni 8SV
~ndí 3D
ndiikebaanuye 2D
i-ndí 8SV
~né 8SV
uwa-ká-ne 2SV
~néezerwa 26D
 (-néezerewe)
~ngáahé 8D
-ngana (-nganye) 6D
ngo 19D
i-ngo 15D
ikii-ngoroongoro (7,8) 15SV
'ni 1D
~nini 8SV
ikii-njaana (7,8) 30
nka´ 3D
i-nó 17D
'nooné 3D
'nooného 4D
umu-nóta (3,4) 13D
or: umunũta

you (pl.)
name of a series of kings

and
badly
treaty
'How are you?'
pineapple
or; is it true?
eight
other
good-by
seven
four
Thursday
to be pleased
how many?
to be equal to
that
come!
5 franc piece
is, are
large
century
like, as
here
now, then (expletive)
now
minute

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i-nóoti (5,6) 15SV

i-nyama (10) 14SV

ika-nwa (12,13) 21D

i-nyogókuru (1,2) 7SV

i-nyóko (1,2) 9SV
(pl. baanyoko)

i-nyóni (9,10) 24D

i-nyuma (9,10) 7BD

-nywá (-nyóoye) 18D

háa-nzé 22D

-í-ogeesha 18D
(-í-ogeesheje)

ak-í-ogo (12,13) 24D

ubw-óoko (14,14 or 6) 15D

ivy-óondo (8) 22D

banknote

it is not, there is not
[neg. of /íthari/ 'there is/are']

(a negative word)

thing

person

form of address used when name doesn't come readily to tip of tongue

mouth

hands

meat

foreigner, stranger

chair

small black ant

also

a drink

grandmother

your mother

bird

behind, after

to drink

outside

to use in washing

small stream

kind, sort

mud
BASIC COURSE

umw-óonga (3,4) 23D
-ongereza 8SV
(-ongereje)

1c-óongereza 6D
-óroha (-órroshe) 5SV
-órcherwa 9D
(-órherewe)

~óóse 7BD
oya 1D
-óza (-ógeje) 18D

-úmu-páka (3,4) 24D
1-paámpa (5) 23D
im-paánde (9,10) 29

uru-paápuro (11,10) 6SV
im-péembo (9,10) 26D
im-péra (9,10) 30
im-peéshi (9) 22D

-pfá (-pfúuye) 26D
-pfáana (-pfáanye) 26D
-pfúka (-pfútse) 24D

igi-pfúundikizo (7,8) 19D

-íí-pfuuza 24D
(-íipfuujije)

i-pkipiki (9,6) 18V
-piíma (-piímye) 16D
im-poongo (9,10) 24SV

úmer-póorísi (1,2) 7SV
i-póósíta (9,6) 11D

im-puúzu (9,10) 28V

valley
to add

English (language)
to become easy
to be in good health
all
no
to wash

border, boundary
cotton
part, section
sheet of paper
salary, wage, tip, reward
end
beginning of dry season
to die
to belong to the same
kin group
to be fresh, cool
cover, lid of a Kirundi
pot
to wish (for)

motorbike
to test, measure
antelope
policeman
post office
clothing
-R-

-raaba (-raavye) 16D
-raambira (-raambiye) 30
cf. -raamba (-raamvye)
-ramuka (-ramutse) 29
-ramukanya 14SV
   (-ramukanije)
-raangira (-raangiy) 28D
-raangira (-raangiy) 23D
-raanguura (-raanguuye) 30
iki-raato (7,8) 28D
Ubu-ráya (14) 23D
-rráaza (-rráajiye) 29
-reka (-retse) 17D
ama-reembe (6) 25D
-remeera (-remeereye) 5SV
ibi-reenga (8) 29
-réengaana 12D
   (-réengaanye)
ubu-reengero (14) 11D
-rera (-reze) 25D
~ree~re 8SV
iki-reéré (7,8) 28D

umu-rezi
   wáabáana (1,2) 2SV
   -r1 1D
atá-ri 23D
uki-ri 29
ibi-ribwa (8) 17D

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<table>
<thead>
<tr>
<th>Verb</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>-rima (-rimye)</td>
<td>2SV to cultivate</td>
</tr>
<tr>
<td>uru-rími (11)</td>
<td>5SV tongue, language</td>
</tr>
<tr>
<td>pl. in-dími (10)</td>
<td>to cause to cultivate, to use in cultivating</td>
</tr>
<tr>
<td>-rimiisha</td>
<td>2SV employment</td>
</tr>
<tr>
<td>(-rimiishije)</td>
<td>crop ('something cultivated')</td>
</tr>
<tr>
<td>umu-rimo (3,4)</td>
<td>29 time, moment</td>
</tr>
<tr>
<td>1ki-rímwaw (7,8)</td>
<td>23D bed</td>
</tr>
<tr>
<td>-riinda (-riinze)</td>
<td>21D liter</td>
</tr>
<tr>
<td>i-riingara (5)</td>
<td>5SV millet</td>
</tr>
<tr>
<td>1ki-riingo (7,8)</td>
<td>29 to look for</td>
</tr>
<tr>
<td>or: ikiríingo</td>
<td>to look for, for someone</td>
</tr>
<tr>
<td>ubu-riri (14,6)</td>
<td>25SV line</td>
</tr>
<tr>
<td>i-riitíro (9,10 or 6)</td>
<td>26D multiples of ten</td>
</tr>
<tr>
<td>or: iriitíro</td>
<td>guide</td>
</tr>
<tr>
<td>ubu-ro (14)</td>
<td>18D to receive, get</td>
</tr>
<tr>
<td>-roonker (-roondeye)</td>
<td>2D to direct oneself toward</td>
</tr>
<tr>
<td>-roonderera</td>
<td>15D to wait</td>
</tr>
<tr>
<td>(-roondereye)</td>
<td>fisherman</td>
</tr>
<tr>
<td>umu-roongo (3,4)</td>
<td>8D to rest, to be dismissed</td>
</tr>
<tr>
<td>miroongo (4)</td>
<td>to run</td>
</tr>
<tr>
<td>umu-roongoozi (1,2)</td>
<td>30 a Rundi (person)</td>
</tr>
<tr>
<td>(umuhamagazi)</td>
<td>to pass, surpass</td>
</tr>
<tr>
<td>-roonka (-roonse)</td>
<td>7BD</td>
</tr>
<tr>
<td>-rora (-roye)</td>
<td>11D</td>
</tr>
<tr>
<td>-roreera (-rorereye/ -rorereye)</td>
<td>13D</td>
</tr>
<tr>
<td>umu-róvyi (1,2)</td>
<td>7SV</td>
</tr>
<tr>
<td>-ríhuuuka (-ríhuutse)</td>
<td>21D</td>
</tr>
<tr>
<td>-lí-ruka (-lírutse)</td>
<td>22D</td>
</tr>
<tr>
<td>umu-Ruúndi (1,2)</td>
<td>1D</td>
</tr>
<tr>
<td>-ruta (-ruse)</td>
<td>7BD</td>
</tr>
</tbody>
</table>
-rwaana (-rwaanye) 30
to fight

iki-nya-rwaanda (7) 5SV
Kinyarwanda (language)

umu-nya-Rwaanda (1,2) 1D
a Rwanda (person)
~ryá 21D
that over there
-ryá (-riiye) 17D
to eat
há-rya 28D
by the way
-ryáama (-ryáamyere) 21D
to lie down
umu-ryáango (3,4) 25SV
door (the opening)
-ryaanya (-ryaanije) 30
family, kinship, group
to fight, cope with
ryárí 9D
when?

i bű-ryo or: i buryo 12D
to the right

sa [no perfective
-S-
stem] 29
to resemble
~sa 15D
only, alone
- saba (-savye) 26D
to ask
i-sábuné (9,6) 18D
soap
or: isabüne
i-safuriya (9,6) 19D
kettle
igi-sagára (7,8) 1SV
city, town
uru-sáago (11,10) 30
a temporary dwelling
i-sáha (9,6) 6D
hour
i-sáhaání (9,6) 18D
dish, plate
ama-sáka (6) 23D
sorghum
i-sáandugú (5 or 9,6) 25SV
box, chest
-saanga (-saanze) 12D
to find, watch
umu-sáse (3,4) 15SV
midmorning
1-sásita 17D
noon
i-seénge
ivory ('tooth of elephant')
rya inzovu (5) 25SV

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i-sereri (9,10) 14D
ubu-seruko (14) 11D
  -shá (-híye) 14SV
  -shaaka (-shaatse) 5D
i-shaamba (5,6) 24D
uru-sháaná (11) 22D
  ~shaásha 16D
ubu-shaza (14) 18D
(1)-sheeferi (9,6) 30
  cf. i-ntaara (9,10)
urú-shí (11,6) 30
mu-shíka(anje) (1,2) 7BD
  -shika (-shitse) 11D
  -shika haasi 17D
  -shiima (-shiimye) 15SV
i-shímiízi (9,6) 15D
aga-shímiízi (12,13) 15D
  -shiinga (-shiinze) 27D
umu-shíngamáteeká (1,2) 27D
  -shíra (-shíze) 16D
aga-shírukabúte (12) 26D
  -shírukà ubúté 29
  (-shírutse)
  -shírwá (-shízwe) 29
  -shóboka (-shóbotse) 12D
  -shobora (-shobotse) 2D
celery
[to the] east
to get ripe
to want, like
jungle, rain forest
the principal rainy season (May)
new, fresh
peas
Fr. 'chefferie'
domain of a traditional chief
palm of hand, slap
boy's term for his sister
to arrive
to sit down
to be satisfied
shirt
shirt (in diminutive class, but here not referring literally to size)
to put a stick in the ground, to put in shape
legislator
to end, become exhausted in supply
fee, tip
to be active, diligent
to be satisfied
to be possible
to be able
shóobuja (1,2) 9SV
(pl. baashóobuja)

umu-shófeéri (1,2) 2SV

1-shu (5,6 or 9,10) 14D
-shúuha (-shúushe) 18D

aga-shúuhe (12) 28D

ubu-shúuhe (14) 24D

umu-shuumba (1,2) 2D

umu-nyée-shuúre (1,2) 6D

1-shuíri (5 or 9,6) 30
-shuísha (-shuíshije) 18D

haa-sí 24D

1-sí (5,6) 30

umuúsí (3,4) 6D
-síga (-síze) 29
-sígaza (-sígaje) 29

-síguura (-síguuye) 14SV

umu-sirikaare (1,2) 30

im1-síyoóni (4,4) 11D

só (1,2) 9SV
(pl. baásó)
-sóbaaňuka 30
(-sóbaanutse)

sogókuru (1,2) 7SV
-sohoka (-sohotse) 29
-sohorwa (-sohowe) 30

1-soko (5,6) 1SV
-soma (-somye) 2SV
-soonzza (-shoonje) 17D

umu-sóre (1,2) 8D

employer, boss
driver
cabbage
to become hot
heat characterized by humidity
heat
servant
student
school
to heat
down, below
earth, world
day (24 hour period)
to leave behind
to cause to stay, to leave a part of something
to explain
soldier
mission
your father
to be explained, explicable, to be sorted out
grandfather
to get out of
to be dismissed, fired
market
to read
to be hungry
adolescent, bachelor
-sóosa
  [perfective stem
  not common]

umu-sózi (3,4) 4D
  -subiira (-subiiye) 4D
  -suka (-sutse) 19D

1-súka (9,6) 2SV
  1-súkaári (9) 14D
  i-suku (5) 18D
  -suumba (-suumvye) 6D

umú-swa (3) 24SV

igi-swáahirí 5SV

-t-

 -tabaara (-tabaaye) 12D

igi-tabo (7,8) 1SV

igi-tabo 6SV
  cákúkwaandika (7,8)

igi-tabu (7,8) 29

umu-táaga (3,4) 22D

in-tááhe (9,10) 27D

igi-taambara (7,8) 15D
  -táambuka 11D
    (-táambutse)
  ~taandátu 8SV

uwa-gá-taandátu 2SV

1-taandukaaniro (5,6) 5D
  -táanga (-táanze) 25D
  -táangura (-táanguye) 2D

igi-táangurírwá (7,8) 24SV

to be sweet, good-tasting

mountain
to repeat
to pour into
hoe
sugar
hygiene, cleanliness
to surpass
white ants
Swahili (language)
to help
book
notebook
modern-style book [used
  by some speakers in
  distinction to /igitabo/,
  formerly 'an altar!']
noon, daytime
judgment, oath
cloth, material
to step over, pass
six
Saturday
difference
to give, pay
to begin
spider
KIRUNDI

~taanu  6D  five
uwa-gá-taanu  2SV  Friday
    1-tára (5,6)  25SV  lamp, candle
    in-taara (9,10)  30  country, region
    in-táre (9,10)  24SV  lion
    1-táríkí (9,10)  29  date (of month)
    ibi-taro (8,8)  11D  hospital
    aga-táási (12)  22D  season of early rains
    ~tatu  6D  three
uwa-gá-tatu  2SV  Wednesday
    gú-te  12D  to do how?
    -teba (-tevye)  to stay long
    in-tébe (9,10)  27D  seat
    -téga (-téze)  22D  to receive (physically)
    -tégeka (-tégetse)  27D  to make/ enforce laws
    -tégeera (-tégeereye)  4D  to understand; to wait for
    -tégerezwa (-tégerejwe)  29  to be required, obliged
    ubu-tégetsi (14)  27D  power
    -téeka (-téetse)  2SV  to cook
    i-téeká (5,6)  27D  law
    -téemmbeera  13D  to travel around
    (-téembereye)  to cause to go about
    -téemmberæza  21D  to cause, to reach
    (-téembereje)  to be caused
    -téera (-téeye)  24D  special verb stem: 'said'
    -téerwa (-téewe)  24D  tree
    -ti  14SV  number (of things)
1gý-ti (7,8)  21D  small
1gi-tígiri (7,8)  30
uru-toofanyi (11,10) 19D
in-toofanyi (9,10)
iga-tooke (7,8) 14SV
i-toongo (5,6) 30
-toora (-tooye) 16D
i-tóora (5,6) 27D
uru-tore (11,10) 14SV
~toóto 14SV
ga-tóoyá 18D
-tóoza (-tóogeje) 29
in-tózi (10) 24SV
-tsíinda (-tsínze) 27D
-túma (-túmye) 23D
iga-túma (7,8) 1D
in-túmwa (9,10) 30
-túunga (-túunze) 29
-túungaanya 30
(-túungaanije)
iga-tuunguru (7,8) 14SV
iga-tuungwa (7,8) 1SV
ubu-túunzi (14) 27D
-túura (-túuye) 30
-turuka (-turutse) 3D
umu-Tuutsi (1,2) 1SV
iga-túutu (7) 21D
n-tuuze 5D
umu-Twa (1,2) 1SV
umu-twáara (1,2) 27D
in-twáaro (9,10) 27D
twe

potato
plantain
cultivated fields, real estate
to choose
election
eggplant
fresh, green, unripe
a little
to finish
army ants
to win
to send
reason
messenger
to own
to perfect, set right
onion
domestic animal
economy
to arrive
to come from
a Tutsi (person)
shadow
So-and-so
a Twa person, pygmy
one who governs
government
we
KIRUNDI

umu-twé (3,4) 27D
  tweebwé
ugu-twí (15,6) 22D
gú-tyo 15D

-U-
-úbaha (-úbashe) 28D
-úbaka (-úbatse) 2SV
umw-úubatsi (1,2) 7SV
uru-ugi (11) 14SV
  pl. inzuugi (10)
  umeenga 23D
    (or: umeeengo)
  -úumuuka (-úumuutse) 19D
  -úumviikana 30
    (-úumviikanye)
ic-úumwéeru (7,8) 16D
  -úumva (-úumviise) 4D
umw-uúngere (1,2) 7SV
  -unguruza 26D
    (unguruje)
umu-únyu (3) 14D
  -úzuza (-úzuje) 29

-V-
  -va (-vuuye) 13D
uru-vaángé (11,10) 28D
  -viira (-viiriye) 29

umu-voomyi (1,2) 2SV
  vuba 1D
im-vúbu (9,10) 24SV

head
we
ear
like that
to respect
to build
builder
door (the object)
I think; one might say
to get dry
to understand one another
week
to hear, understand
herdsman
to give a lift
salt
to fill out
to go from
mixture
to leave from;
to leave at a certain time
water carrier
recently
hippopotamus
BASIC COURSE

-vúga (-vúze) 4D  to speak, say
umu-vuúkanyi (1,2) 7BD  sibling
iki-vuko (7,8) 1SV  port
im-vúra (9) 22D  rain
-i-vuuriro (5,6) 1SV  hospital
vya 24D  (the area around)

-vyáara (-vyáaye) 9D  to give birth to, to beget
umu-vyáará (1,2) 7SV  maternal cousin
umu-vyéeyi (1,2) 7BD  parent
t-vyúuka (-vyúutsa) 15SV  to get up

-w-
we 13D  you
wéese 30  each (Cl. 3)
wewé 1D  you (sg.)
wéewé  he, she

-y-
iki-yága (7,8) 24D  lake
umu-yaga (3,4) 28D  wind
‘yamará 18D  but
iki-yíiko (7,8) 14D  spoon
-íí-yoza (-ííyogeje) 15SV  to bathe oneself

-z-
-zana (-zanye) 16D  to bring
in-zeeduka (9,10) 30  accident
-zi 2D  (see /-menya/)
aka-zi (12,13) 2D  work
amáa-zi (6) 18D  water

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<table>
<thead>
<tr>
<th>Kirundi</th>
<th>English</th>
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<tbody>
<tr>
<td>1-ziiko (5,6) 18D</td>
<td>stove</td>
</tr>
<tr>
<td>-ziimba (-ziimvye) 5SV</td>
<td>to become expensive</td>
</tr>
<tr>
<td>-ziimbuuka 5SV (-ziimbuutse)</td>
<td>to become cheap</td>
</tr>
<tr>
<td>-zimirira (-zimiye) 11D</td>
<td>to get lost (of persons)</td>
</tr>
<tr>
<td>-zimurura 11D (-zimuruye)</td>
<td>reverse of 'to lose'</td>
</tr>
<tr>
<td>1-zina (5,6) 1D</td>
<td>name</td>
</tr>
<tr>
<td>-ziinduka 28D (-ziindutse)</td>
<td>to go early in the morning; to dawn</td>
</tr>
<tr>
<td>in-zira (9,10) 12D</td>
<td>way, path</td>
</tr>
<tr>
<td>in-zoga (9) 18D</td>
<td>beer</td>
</tr>
<tr>
<td>in-zoka (9,10) 21D</td>
<td>snake</td>
</tr>
<tr>
<td>in-zu (9,10)</td>
<td>house</td>
</tr>
<tr>
<td>1-zuuba (5) 21D</td>
<td>sun</td>
</tr>
<tr>
<td>umu-zuungu (1,2) 1SV</td>
<td>European (person)</td>
</tr>
<tr>
<td>in-zuuzi (9,10) 24D</td>
<td>large river (cf. /urúuzi/ 'river')</td>
</tr>
</tbody>
</table>