

LESSON

79

A Potpourri of Words

This is a “catch me all” lesson that lists many concepts—some new and others familiar.

We are almost to the end of our Kinyarwanda course. If you have been faithful in your studies, you are very well on your way to becoming a proficient speaker of this complicated and yet exact language. This lesson is a chance to pull together some of the bits and pieces that you might find useful.

CONJUNCTIONS AND THEIR MANY NUANCES

Some words in Kinyarwanda are pure conjunctions; others have a conjunctive concept by means of an affix such as *Umubohore*, *unamugaburire* (*Loosen him **and** feed him*). As we consolidate our study of conjunctive concepts (which abound in Kinyarwanda), we will divide them into four basic types:

Conjunctions of Addition

- **na (no)** meaning **and, also, with**: This word is used to join nouns, pronouns, and verbs. When two verbs are thus joined, the second always reverts back to its infinitive, and the conjunction **na**, as its antecedent, changes to **no**:

Petero ariga gusoma **no** kwandika.
(*Peter is learning to read and write.*)

Wowe **na** we muzamusanganira ejo.
(*You and he will meet her tomorrow.*)

Note: The infix **-na-** may be prefixed directly to the verb stem, or to the objectival infix when one is present:

Uretse kubyoza, u-**na**-bi-bike.
(Besides washing them, **also** put them away.)

Bishyire hasi u-**na**-bi-pfundure.
(Put them down **and also** open them up.)

- **kandi**, meaning **and, also, as well as, furthermore, moreover:**

Yarakoze, **kandi** yarahembwe.
(He worked, **and moreover** he was paid.)

Uransebya **kandi** ari jye wagukijije?
(Are you speaking ill of me **when** it was I who made you rich?)

Azagerageza, **kandi** azajya mbere.
(He will try; **moreover**, he will make progress.)

Yar'umuntu munini **kandi** muremure.
(He was a large **and also** tall man.)

- **yuko, ko**, meaning **that:**

Nta bwo namenye **yuko** ari we bakomotseho.
(I did not know **that** they descended from him.)

Sinari mbizi **ko** atari Petero wamugiriye neza.
(I didn't know **that** it was not Peter who was kind to her.)

- **kuko**, meaning **because:**

Nabimwimye **kuko** umuvuzi yabitegetse.
(I withheld it from her **because** the physician ordered it.)

Batureze **kuko** batamenye yuko tutabikoze.
(They accused us **because** they didn't know that we didn't do it.)

- **none, none rero, noneho, noneho rero**, meaning **and, and now, and so:**

Yasize ari nta cyo anyeretse, **none** nditahiye (ndatashye).
(He went without showing me anything, **and so now** I am going home.)

Twabanje guhinga **noneho rero** tugiye kuruhuka.
(We first hoed **and now** we are going to rest.)

- **byongeye kandi**, meaning *and what is more, furthermore, moreover*:

Yankubise, **byongeye kandi** yanyaze ibyo nari mfite byose.
(He beat me; **moreover**, he took everything I had.)

Tuzamuha ibyo kurya **byongeye kandi** tuzamugurira imyambaro.
(We will give her something to eat, **and what is more**, we will buy her clothes.)

- **maze**, meaning *and then*:

Banza umuramutse neza, **maze** umusabe imbabazi.
(First greet him nicely, **and then** ask him for forgiveness.)

Reka mbikore ubu **maze** nduhuke.
(Let me do it now, **and then** I will rest.)

- **hamwe na**, meaning *together with*:

Bishyire **hamwe na** bya bindi biri hirya.
(Put them **together with** those others over there.)

Mbese ntushaka kujyayo **hamwe n'**abandi?
(Don't you want to go there **together with** the others?)

- **kumwe na**, meaning *together with* (with particular reference to proximity):

Twabasanze bari **kumwe na** we.
(We found them **together with** him.)

- **ndetse na**, meaning *even*:

Akunda **ndetse n'** abanzi be.
(He loves **even** his enemies.)

Petero akwiriye kugenda, **ndetse na** Maria akwiriye kujyana na we.
(Peter should go, **and even** Mary should go with him.)

Conjunctions of Contrast

- **ahubwo**, meaning *rather, instead, to the contrary*:

Umunezero ntuva mu bukungu, **ahubwo** uva mu mutima uboneye.
(Happiness doesn't come from wealth, **but rather** from a clean heart.)

Ntiyagiye mu Burundi, **ahubwo** yasigaye imuhira.
(He didn't go to Burundi; **instead** he remained at home.)

- **aho**, meaning *rather than, instead of*:

Napfa **aho** kurya intama.
(I would **rather** die **than** eat mutton.)

Aho kumucyaha umuhumurize.
(**Instead of** chastising her, comfort her.)

- **naho**, meaning *whereas, although, even though*:

Twaganiriye na we, **naho** ba bandi ntihaba no kumuca iryera!
(We conversed with him, **whereas** the others did not so much as set eyes on him!)

Nzakurengera **naho** byamera bite.
(I will defend you come what may.)

- **ari + ari**, meaning *whether*:

Ari kera, **ari** vuba, simbizi.
(**Whether** it be sooner or later I do not know.)

Ar'ihene, **ari n'**intama, nazigurishije zose.
(**Whether** they be goats or sheep, I sold them all [I caused them all to be bought].)

- **nyamara**, meaning *however, nevertheless, yet*:

Yakoze nabi, **nyamara** naramuhembye.
(He worked poorly; **nevertheless**, I paid him.)

Azi kw atari byiza, **nyamara** ab'ari byo akora.
(He knows that it is not good, **yet** it is the very thing he does.)

- **ariko**, meaning *but*:

Nagufasha, **ariko** nta gihe mfite none.
(I would help you, **but** I have no time today.)

Kera yar'umugwa-neza, **ariko** si ko akimeze.
(Long ago he was a nice person, **but** that's not how he is any longer.)

- **icyakora**, meaning *however*:

Yambwiye yukw azagenda ejo, **icyakora** sinzi ko ari byo byiza.
(He told me that he will go tomorrow; **however**, I don't know whether that's the best.)

Conjunctions of Reason

- **kugira ngo, ngo**, meaning **so that, in order that**. This subordinating conjunction structure is followed by positive verbs in the subjunctive mood and by negative verbs in the dependent form:

Ngire nte, **kugira ngo** mbone kuragwa ubugingo buhoraho?
(What must I do so **that** I might inherit eternal life?)

Mumurinde cyane **ngo adacika**.
(Guard him well **lest** he escape.)

- **kuko**, meaning **because**:

Sinshaka kuganira na we **kuko** ahora ambabaza.
(I don't want to converse with her **because** she always hurts me.)

Ahora avuga cyane **kuko** adashobora kũmva.
(He always speaks loudly **because** he cannot hear.)

- **ku mpamvu z'uko**, meaning **because, for the reason that**:

Twabirangije none **ku mpamvu z'uko** twifuza ko tuzataha ejo.
(We finished it today **due to the fact that** we wish to go home tomorrow.)

- **ni cyo gituma, ni cyo gitumye, ni cyo cyatumye ni cyo kizatuma**, meaning **that is/was/will be why**:

Simbyizera **ni cyo gituma** ntabikora.
(I don't believe it; **that's why** I don't do it.)

Waramwandikiye **ni cyo cyatumye** agaruka.
(You wrote to him; **that's why** he returned/has returned.)

Ntibagize icyo batera, **ni cyo kizatuma** badasarura.
(They did not plant anything; **therefore**, they won't harvest anything.)

Conjunctions of Consequence

- **ni ko**, meaning **and so, therefore**. This is followed by the verb in the infinitive mood:

Nasanze bashaka kumwica, **ni ko kumubahisha**.
(I found they wanted to kill him, **and so** I hid him from them.)

Nzi yuko ushobora kumfasha, **ni ko kugusanga**.
(I know that you are able to help me; **that is why** I have come to you.)

- **ubwo**, meaning *seeing that, now that*:

Ubwo Dawidi yamwise Umwami we, yabasha ate no kub'umwana we?
(Seeing that David called him his king, how could he also be his son?)

COMPOUND WORDS

Kinyarwanda boasts a host of words that are made of two words, the first of which removes the initial vowel of the second. You have learned a few of them, not knowing of their origin:

NOUN + NOUN

Noun:	inshuti
Noun:	amagara (<i>strength, fortitude</i>)
Resultant compound:	inshuti-magara (<i>lifelong friend</i>)

VERB + NOUN

Verb:	guca
Noun:	urubanza (<i>court case</i>)
Resultant compound:	umuca-manza (<i>a judge</i>)

NOUN + VERB

Noun:	inkuru
Verb:	kubarirana (<i>to gossip</i>)
Resultant compound:	inkuru-mbarirano (<i>gossip, hearsay</i>)

VERB + VERB

Verb:	kuba
Noun:	kurora (<i>to notice, to see</i>)
Resultant compound:	akaba-rore (<i>visual example, warning</i>)

- **Note** these examples:

inyangamugayo	(<i>a blameless person</i>)
inkoramutima	(<i>heartwarming, touching news, circumstances</i>)
inshamugongo	(<i>heartbreaking news, circumstances</i>)
umuziranenge	(<i>a spotless, impeccable person</i>)
imburagasani	(<i>worthless, base, horrible, corrupt place, circumstances</i>)

- See also Part 2, Nouns for additional information on compound words.

TRADITIONAL NAMES OF MONTHS

Mutarama	<i>January</i>	Nyakanga	<i>July</i>
Gashyantare	<i>February</i>	Kanama	<i>August</i>
Werurwe	<i>March</i>	Nzeri	<i>September</i>
Mata	<i>April</i>	Ukwakira	<i>October</i>
Gicurasi	<i>May</i>	Ugushyingo	<i>November</i>
Kamena	<i>June</i>	Ukuboza/Kaboza	<i>December</i>

NUMBERS

Traditional Names of Numbers

1,000	igihumbi	2,000	ibihumbi bibiri
10,000	inzovu	20,000	inzovu ebyiri
100,000	akayovu	200,000	utuyovu tubiri
1,000,000	agahumbi	2,000,000	uduhumbi tubiri
10,000,000	agahumbagiza	20,000,000	uduhumbagiza tubiri
100,000,000	impyisi	200,000,000	impyisi ebyiri
1,000,000,000	urukwavu	2,000,000,000	inkwavu ebyiri

Some Numerical Concepts

The numbers 8, 9, and 10 are different from the previous seven in that they are inherently not adjectives but nouns and may take the regular singular and plural noun prefixes:

umunani	<i>a group of eight</i>	iminani	<i>a series of eights</i>
icyenda	<i>a group of nine, or a premature baby</i>	ibyenda	<i>a series of nines or premature babies</i>
icumi	<i>a group of ten</i>	amacumi	<i>a series of tens</i>

- **Note** this use of numerals:

Abantu baje umwe umwe [umw'umwe].
(*The people came one by one.*)

Inyamawa zinjiye mu nkuge ebyiri ebyiri.
(*The animals entered into the ark by twos.*)

Bizane umunani umunani [umunan'umunani].
(*Bring them in groups of eight.*)

QUASI-ADVERBS

In addition to the regular adverbs with which we have already become very much acquainted, there are a number of verbs in Kinyarwanda that imitate them in usage. Three of these we list as repeats:

- ***gupfa***, implying ***a doing, saying, or thinking something rashly, probably impetuously, and usually without forethought or need*** (see Lesson 39):

Apfa kubikora.

(He simply does it—maybe unwillingly--because he's told to.)

Nubwo tutazi yuko bizagira akamaro, upfe kubigerageza.

(Even though we don't know whether it will be of any use, try it anyway.)

Napfuye kubivuga.

(I just said it—without conviction or forethought.)

Arapfa gusaba.

(He is just asking—without reason or need.)

- ***guhora***, signifying ***to be always, habitually, constantly***:

Mpora nd' aha ngaha.

(I'm always right here.)

Duhora tujya kw isoko buri muni.

(We always go to the market every day.)

Sinsobanukirwa n'ibyo ahora avuga.

(I don't understand what he always says.)

Ahora ari mubi.

(He is always bad.)

- ***gushoka/guherako***, meaning to ***immediately do something***:

Amaze kurangiza umurimo, aherako arataha.

(Having finished the work, he went home right away.)

Akibonye, ashoka agisumira.

(Having seen it, he immediately seized it.)

- **guheruka**, meaning *coming from*, or *a moving away from, in time*, and may be translated by such words as *since* or *last*. The verb following **guheruka** is always in the infinitive:

Aheruka guhinga umurima we.
(*He cultivated his garden a short time ago.*)

Mperuka kurwara kera.
(*I was last sick a long time ago.*)

Simperuka kumubona.
(*It's been a long time since I saw her.*)

Note also the noun:

Umunsi w'imperuka.
(*The last day.*)

- **kurara**, meaning *spend the night: Waraye he?* (*Where did you spend the night?*) However, *kurara* may have idiomatic uses that are demonstrated by the following sentences:

Naraye inkwi.
(*I spent the night without firewood.*)

Umurimo wari wampaye ndaye nawurangije.
(*I finished the work you had given me before nightfall.*)

Naraye mflashwe n'indwara.
(*I became sick before nightfall—and was sick all night.*)

Naraye ubusa.
(*I spent the night without food.*)

- **kuramuka**, meaning *to awake in good health*. Here are examples of its quasi-auxiliary use in which it means that the action takes place in the morning, before getting up for the day:

Naramutse ndwaye.
(*I woke up sick.*)

Haramutse imbeho.
(*It's cold this morning.*)

Note the morning greeting:

Waramutseho or waramutse/mwaramutseho or mwaramutse!
(*Good morning!*)

- **kuruha**, meaning **to be tired or worn out**. Here are some of its idiomatic uses:

Turaruha tugende.
(We will go when we want.)

Sinduha njyayo.
(I won't even bother to go there.)

Buraruha bwire.
(Let's just wait until night—Lit. Let it just get dark.)

THE USE OF **UBU-** AS AN ADVERB

By prefixing this syllable to verbs, a very useful adverbial concept is possible. Here are a few verbs, with examples of how they may be used in the sentences below:

guhwema	to rest, to quit	gutuzza	to be quiet
gusiba	to be absent	kuruhuka	to rest
guhumbya	to blink		

Examples:

Bariya bakobwa bamaze isaha yose baganira **ubudatuza**, haba n'idakika rimwe.
(Those girls have spent an hour talking **without being quiet** for even one minute.)

Har'abigishwa batatu bakwiriye kugororerwa kuko baje mw ishuri umwaka wose **ubudasiba**.
(There are three students who should be rewarded because they have attended school the whole year **without being absent**.)

Yakomeje kubihondagura **ubudahwema**.
(He continued to pound them **without ceasing**.)

Kuko bamaze icyumweru cyose batarya, reba nawe ukuntu bakomeza kurya **ubudahaga**.
(Because they have not eaten for a whole week, just look at how they are continuing to eat **without being satiated**.)

Aba bakozi n'ingenzi rwose; bakoze uherye mu gitondo **ubutaruhuka**.
(These workers are great; they have been working since this morning **without resting**.)

Nubwo bananiwe rwose kubwo gukora amasaha menshi cyane, ntibarabona umwanya wo kuruhuka, ahubwo baracyashebeke **ubudahumbya**.
(Even though they are extremely tired from working very many hours, they have not had a chance to rest, but are still toiling away **without so much as blinking an eye**.)

EXERCISES

Exercise 1

Translate into Kinyarwanda:

1. Musoni said to Sehene, "You are affluent people; moreover you are kind."
2. Do the housework first and then go to the market.
3. Bring a knife and a spoon; bring a dish as well.
4. He went ahead of the others so as to show them the way.
5. This man does not speak because he is unable. That's why I have come to speak for him.
6. You will never see a lion unless you pass this way during the night.
7. He went to see if there was any water.
8. He gave him the letter as I instructed.
9. The lightning killed his cow; in addition to this, the leopard killed both of his sheep.
10. Are you going this way after they forbade you?
11. I would rather die than disobey my heavenly parent.
12. Some people do not eat mutton, whereas others prefer it.
13. I want them all to try, whether they be men, women, or also children.
14. Seeing you refuse, I have no other way.
15. Be off with you lest I give you what you deserve!
16. He instructed us to leave them beneath the rock. When we arrived there, that's what we did.
17. When I came yesterday, I did not find you, and so I have come back today.
18. Now that he has gone home, let us remove them (*ibintu*) quickly.
19. Peter loved Mary; that's why he died for her.
20. They went to search for her, but they did not find her.
21. I gave them some food, whereas the others brought them water.
22. She put the vegetables on the stove; however, she forgot to light it.
23. Whether it be these or those, all are the same.
24. It's amazing; even though they killed her mother, she agreed to feed them.

Exercise 2

Practice reading from current material. The following are adaptations from recent sources:

From the New Testament:

Mukunde abanzi banyu, mugirire neza ababanga, mwifurize umugisha ababavuma, kandi musabire ababagirira nabi. Nta giti cyiza cyera imbuto mbi, kandi nta giti kibi cyera imbuto nziza. Ukwo mwifuza ko abandi babagirira abe ari ko namwe mubagirira.

From a newspaper:

1. Umuhungu niba asanze umukobwa akiri isugi (a virgin), agomba kubimwubahira, ndetse no kumushimira ko yifashe neza, akamwihanganira, ngo akomeze kuba uko ameze. Umukobwa na we agomba kuba yizera ko umuhungu na we ari inyamamugayo, ari ntacyo amukinze kugeza aho yemera kumuha ubusugi bwe.

2. Muri iyi minsi, abantu benshi bamaze igihe bumva impaka zerekeye itegeko rizemerera abakobwa bo mu Rwanda gushinga ingo bafite imyaka 18 aho kuba 21 yari isanzwe. Hari impande nyinshi ndetse n'ibitekerezo byinshi kuri iyi mpinduka. Nubwo iyi mpinduka yagira ibibazo itera, hari impamvu nyinshi kandi zikomeye zituma umukobwa w'umunyarwandakazi yemererwa gushinga urugo afite imyaka 18 y'amavuko.
3. Nkuko twabamenyesheje mu minsi ishize, Sembega yitabye Imana. Umuryango we urashimira abantu, uburyo bose baboherereje ubutumwa bubakomeza muri ibi bihe bitoroshye. Asize abana batatu, ar'abahungu babiri n'umukobwa umwe. Urujya n'uruza rwabereye aho batuye bigaragaza ko nyakwigendera yabanaga neza na bese, ari abato n'abakuru.
4. Niba ushaka kutwoherereza inkuru z'ibibera mu mihana yawe, biroroshye, dore ibyo usabwa:
 - Andika inkuru yawe neza mu Kinyarwanda, wirinda amakosa y'imyandikire.
 - Inkuru yawe igomba kuba itarengeje amagambo 700, kandi ifitiye akamaro abanyarwanda muri rusange.
 - Ifite inkomoko zihagije, kandi zagaragaza ko nta ruhande ubogamiyeho.
 - Igomba kugaragaza yuko nta migambi ufite yo kwibasira umuntu cyangwa uruhande runaka.
 - Inkuru utwoherereje dufite uburenganzira bwo kuyisubiramo mbere yo kuyitangaza.
 - Ohereza inkuru yawe kuri e-mail ikurikira: ikinyamateka@ubuntu.com.

From the New Testament:

Muri icyo gihugu hariyo umukapiteni w'Umunyaroma wari ufite umugaragu yakundaga cyane. Uwo mugaragu yari arwaye agiye gupfa. Uwo mukapiteni ngo yumve ibyo bavuga kuri Yesu, amutumaho bamwe mu bakuru b'Abayahudi, amusaba kuza kumukiriza umugaragu. Bageze aho Yesu ari baramwinginga cyane bati "Birakwiye ko uwo muntu wamugoboka, kuko twebwe Abayahudi adukunda kandi ni we watwubakiye urusengero."

Nuko Yesu ajyana na bo, maze igihe bageze hafi y'urugo, wa mukapiteni atuma inshuti kumubwira ngo "Nyagasani, wikwirushya, ntibinkwiye ko winjira iwanjye. Kuza kukwishakira na byo nasanze bitankwiye, ahubwo tegeka gusa, umugaragu wanjye arakira. Erega nanjye ndi muntu utegekwa, kandi mfite abasirikari ntegeka. Iyo mbwiye umwe muri bo nti 'Genda', aragenda, nabwira undi nti 'Ngwino', akaza, nabwira umugaragu wanjye nti 'Kora iki', akagikora."

Yesu abyumvise atyo atangarira uwo muntu, arahindukira abwira imbaga y'abantu yari imukurikiye ati "Reka mbabwire: no mu Bisiraheli sinigeze mbona ufite ukwizera kugeze aha!" (Luka 7:1-9)

EXTRA SENTENCES

Umugore we Petero yaranguruye ati “Gira vuba, nzanira **inshabiti**.”
(Peter’s wife shouted out, “Hurry, bring me a hatchet.”)

Ntukwiriye gutinya kubisangira na we, kuko ar’**umuzigabanga**.
(Don’t be afraid to share it with him, because he is a person who keeps secrets.)

Nanze kubyizera kuko nari nzi yuko ar’**inkurumbarirano**.
(I refused to believe it, because I knew it was rumor.)

Umucamanza yabarebanye igitsure kuko yar’azi yuko batar’**abaziranenge**.
(The judge looked at them sternly because he knew that they were not blameless.)

Nibwiraga yuko anzanira inkuru y’inshamugongo, nyamara si ko biri, ahubwo yampumuriye ambwira amagambo meza y’**indema mutima**.
(I thought that she was bringing me heartbreaking news, but not so; to the contrary, she consoled me with encouraging words.)

N’uramuka uhuye na Petero, umumenyeshe yuko ibyo yari yumvise kuri murumuna we byose ar’inkurumbarirano.
(If you should meet up with Peter, let him know that everything he had heard about his younger brother is hearsay.)

Iyo yumvise uko nyina yishwe ari mu nzira yo kumusūra aherako akabogoza amarira **ubudahumurizwa**.
(Whenever she hears how her mother was killed as she was on her way to visit her, she immediately cries inconsolably.)

Nubwo Petero yahoze arahira amubwira yuko azihanganira ibinyoma byose bamusebya, amaherezo yaje kumuta **mu kangaratete**.
(Even though Peter constantly swore that he would endure all the slanderous lies [they said] about her, in the end he left her in the lurch.)

Bazabigura vuba ni tubitandika neza **icumi icumi**, naho ni dupfa kubijugunya mu kirundo, ntibazabireba n’irihumye.
(They will buy them quickly if we arrange them nicely in tens, whereas if we just throw them into a heap, they won’t so much as look at them.)

N’ubona nje, uraba uteka; n’utambona urorere.
(If you see that I have arrived, you will cook; if you don’t see me, don’t [lit. stop or don’t start].)

Ibyo ujya gukora ubikore, ariko wabanjije gukorera so.
(What you are going to do, do it, but after having first worked for your father.)

Naje kugushima kuko wankijije cya gisebe cyari cyandembeje.
(I’ve come to thank you for having cured that sore which totally incapacitated me.)

Natonganye na mugenzi wanjye, nuko rero mpora ntongana na we **ubudasiba**;
twongeye gutongana muri iki gitondo ariko ntitwarwana.
(I quarreled with my companion—I constantly quarrel with him; we quarreled again this morning, but we didn't fight.)

Nuko, Maria, nkwiriye gutaha; urarware **ubukira**.
(Well, Mary, I have to go home; may it be well with you [lit. may you be curably sick].)

Yishe data na mama urubozo; nzamwanga **ubudatuza**. Arakicwa nk'uko yishe
ababyeyi banjye.
(He killed my father and mother horribly; I will hate him without ceasing. May he be killed as he killed my parents.)

Ur'inshuti nyanshuti; n'ukuri ndagushimye rwose. Urakagire Imana.
(You are a real friend; truly I thank you profoundly. May God be with you.)

Ngaho, mbasezeyeho; n'ugera imuhira undamukirize Petero.
(Very well, I'm taking leave of you [saying goodbye]; when you get home, please greet Peter for me.)