

# A Comprehensive Guide to Rufumbira Grammar

## 0 INTRODUCTION

### 0.1 Purpose of this book

Although English is Uganda's national language, there are many other languages spoken in the country. Rufumbira is one of them. Unfortunately not much has been written in the language. This grammar book is meant to be a resource book to aid anyone wanting to learn more about his or her own language.

It is always fascinating to learn how your language fits together and what the rules are for saying what you say. Perhaps you have wondered why you can say utuzu for "small houses" but for "small orphans" it cannot be utupfuubyi but rather it has to be udupfuubyi. This book will tell you the reason. Rufumbira verbs are very complex and can be very long. You will discover the rules of the verb system in this book.

Most languages borrow words from other languages. English, for example, has borrowed words from French, Italian, Greek, Latin and other languages. There is nothing wrong with this. A problem arises though when you mix grammar from neighbouring languages with your own. Then people say you no longer speak "pure" Rufumbira.

Although this book was not designed to teach foreigners how to speak Rufumbira, anyone can gain insights into the grammar by reading through the following chapters. It is not my intention to give you a complicated linguistic analysis of the grammar but rather to convey in understandable terms the function of the various parts of speech in Rufumbira.

We will take a look at the sound system of Rufumbira, noun classes, the structure of noun phrases, verb phrases, how questions are asked, and how other complicated clause constructions are formed. Because English is the national language of Uganda, all examples are given in Rufumbira and English. I am sure you will enjoy learning more about your language!

## 0.2 Background on the Rufumbira language

Rufumbira belongs to the Bantu language family. It is spoken by the people living in Kisoro District in the southwest corner of Uganda bordering Rwanda and the D.R. Congo. Since the area of Kisoro belonged to Rwanda over a hundred years ago, it is quite understandable that Rufumbira is very similar to Kinyarwanda, the national language of Rwanda. There have been some changes over time in word usage, in grammatical tenses and in relative pronouns but for the most part, the Rufumbira language remains close to that of Kinyarwanda. The orthography though of Rufumbira differs a fair bit because of writing double vowels. Most loan words come from English, the national language of Uganda, rather than French.

# 1 THE SOUNDS OF RUFUMBIRA

This first chapter describes the three basic groups of sounds in Rufumbira: tone, consonants and vowels. Rufumbira is much easier to learn to read than English. This is because in Rufumbira most consonants and vowels are pronounced, while in English many letters are silent.

## 1.1 Tone

Rufumbira is a tonal language. By tone we mean how high or how low you put your voice when saying a word. Tone is not written in Rufumbira despite the fact that the only difference between some words is tone. For illustration purposes, a number of examples in this book show high tone marked with an accent over the vowel that is high. The first column below has words with low tone. The second column contains words with the same spelling but a high tone changes the meaning.

inda “stomach”	índa “louse”
amase “ringworm”	amáse “cow dung”
kureenga “to measure”	kuréénga “to go beyond”
guhera “to grind imperfectly”	gúhera “to go somewhere permanently”
umuswa “ignorant person”	umúswa “termite”

Tone also plays an important role in Rufumbira grammar. For example the only way to distinguish between recent past tense and distant past tense is tone.

Nari mu murima.

I was in the garden. (today)

Nári mu murima.

I was in the garden. (yesterday)

More study needs to be done on the role of tone in Rufumbira but that is beyond the scope of this book at the present time.

## 1.2 Consonants and vowels

In all languages there are two kinds of sounds, consonants and vowels. Rufumbira has 5 vowels and 19 consonants. The five vowels are: a, e, i, o, u.

For North Americans learning this language, a is like the sound in “father”, e is like the sound in “May”, i is like the sound in “me”, o is like the sound in “go” and u is like the sound in “to”.

All of these vowels can be long, that is, doubled. The doubling of vowels in certain words results in different meanings. For example:

kubaza “to ask”	kubaaza “to plane”
guhata “to force”	guhaata “to peel”
gutera “to slip off”	guteera “to plant”
umuseke “drinking straw”	umuseeke “person without children”
gusiga “to leave”	gusiiga “to rub/smear”
kubika “to crow”	kubiika “to hold safely”
guhora “be silent”	guhoora “to avenge”
gutura “to leak”	gutuura “to live”
isuka “hoe”	isuuka “bed sheet”

Vowels that are not identical are never found right next to each other in the same word. In speech, words ending in the vowels i, e, or a are deleted if they end a word and the next word begins with a vowel. This frequently happens after the verb ni “to be”. In writing, these vowels remain.

Yohaana ni umwiiigiisha. (Yohaana n umwiiigiisha)

John is a teacher.

Wari ufite igitabo. (War ufit igitabo)

You had a book.

The consonants of Rufumbira are b c d f g h j k l\* m n p r s t v w y z. The letter l is used only in loan words from other languages, e.g. ishuuli “school”. While there are some who prefer to write l rather than r, it is rather obvious that there is no letter l in Rufumbira because when a Mufumbira pronounces an English word with l in it, it comes out sounding like an r.

Since you who are reading this book know the English consonants, let’s compare Rufumbira and English. We will start with those that have the same sound in both languages. For instance in the columns below, the letter d sounds like the d in doodo and it has the same sound in the English word “daddy”.

<u>Consonant</u>	<u>Rufumbira Example</u>	<u>English Example</u>
d	<u>d</u> oodo	<u>d</u> addy
f	i <u>f</u>	<u>f</u> ees
h	a <u>h</u> a	<u>h</u> elp
k	u <u>k</u> ub <u>k</u> o	<u>k</u> ill
l*	ishu <u>l</u> i	<u>l</u> ook
m	<u>m</u> a <u>m</u> a	<u>m</u> ad
n	<u>n</u> o <u>n</u> e	<u>n</u> o
p	i <u>p</u> iki <u>p</u> iki	<u>p</u> aper
s	i <u>s</u> i	<u>s</u> ee
t	i <u>t</u> aara	<u>t</u> able
v	i <u>v</u> u	<u>v</u> ote
w	<u>w</u> a <u>w</u> e	wa <u>sh</u>
y	o <u>y</u> a	<u>y</u> ell
z	i <u>z</u> ina	<u>z</u> ero

The consonants which look the same as English but sometimes sound different are:

b, c, g, j and r

The consonant b is different than the English b. To form the Rufumbira b, you have to leave your lips open slightly so that some air passes through.

ibaba                      “feather”

amababi	“leaves”
kubabaza	“to hurt”

However when b follows an m, that b is like the English b. In the following words, both b sounds are present. The first b has air passing through the lips and the second one does not.

ibuumba	“clay”
umubeembe	“leper”

Also when b is followed by another consonant such as y or w it is like an English b.

ibyaari	“nests”
ubwaato	“canoe”

English loan words like buutu “boots” keep the English b sound.

The Rufumbira c sound is always like the English ch in the word “church”.

umuco	“custom”
guca	“to tear”
gucucuma	“to pound lightly”

The Rufumbira g sound is always like English “go”, and never like English “gentleman”.

igi	“egg”
agacuma	“small calabash”
gusa	“to resemble”

Because of the influence of the neighbouring Rukiga language, the letter g is sometimes pronounced differently. For instance the g in kugeenda is pronounced like the g in “gentleman”. However, this is not correct Rufumbira.

The sound j is always like the sound in “pleasure”, never like the j in “job”.

ijana	“hundred”
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injiji	“ignorant person”
kwijijima	“to get dark”

The sound r is different from English r. The Rufumbira r is flapped quickly.

umuriro	“fire”
kurora	“to look at”
kurura	“be bitter”

### 1.3 Consonant digraphs

There are four consonant sounds which are written with two letters. These are sh, pf, ts and ny.

<u>sh</u>		<u>pf</u>	
gushaaka	“to look for”	gupfa	“to die”
inshobe	“mistake”	igipfuinsi	“fist”
umushumba	“herdsman”	ipfuundo	“knot”
<u>ts</u>		<u>ny</u>	
ubushyitsi	“feast”	urunyaanya	“tomato”
kootsa	“to burn”	akanyamasyo	“tortoise”
kwaatsa	“to blow on”	nyina	“his mother”

### 1.4 Complex consonants

Almost all Rufumbira consonants can be prenasalized, that is, they can be immediately preceded by the nasal consonants n or m. N changes to m when it comes before b, f, p or v. Any of these nasal consonants followed by another consonant will always have a double vowel before them as long as these two consonants are not in the first syllable of the word.

mb	<u>im</u> beba	“rat”	mp	<u>im</u> panuka	“accident”
nd	kuge <u>en</u> da	“to go”	ns	ko <u>on</u> sa	“to breastfeed”
mf	<u>im</u> fura	“noble”	nsh	<u>in</u> shobe	“error”
ng	<u>in</u> gezi	“lake”	nt	ibi <u>in</u> tu	“things”
nj	uruhi <u>in</u> ja	“baby”	mv	<u>im</u> vura	“rain”
nk	koon <u>ka</u>	“suckle”	nz	umwa <u>an</u> zi	“enemy”

Note: Names of places use the customary spelling rather than double vowels, e.g. Uganda not Ugaanda.

Most consonants can be palatalized, meaning they are immediately followed by a y. The addition of a y after a consonant often causes the following vowel to be doubled except if this syllable ends the word. However, not all consonants follow this system. The letter ny is a single sound as is shy. Sometimes the following vowel will double after these two sounds and sometimes it will not double. Also by and py can be followed by either short or long vowels, depending on the specific word.

by	ibyaari	“nests”	but:	kubyina	“to dance”
cy	cyaane	“much/a lot”			
jy	kujyaana	“to take”			
my	imyaaka	“years”			
ny	urunyaanya	“tomato”	but:	akanyamasyo	“tortoise”
py	gupyeemura	“to clean thoroughly”	but:	impyisi	“hyena”
ry	iryoooya	“feather”			
sy	gusya	“to grind”			
shy	gushya	“be ripe”			
ty	gutyaaara	“be sharp”			

The letter y when following consonants c and sh sometimes gives problems for people. There are some who omit y but care should be taken to write y where necessary because sometimes it is the only thing which distinguishes one word from another. For example:

guca	“to cut”	gucya	“to dawn”
isha	“gazelle”	ishya	“blessing”

There is sometimes a problem writing words containing the letter j followed by y as in njye. Many people leave out the y. The proper form is njye.

Most consonants can also be labiovelarized, that is, they are immediately followed by w. When this occurs, the following vowel is always long unless this syllable ends the word. A few of the labiovelarized examples follow:

bw	ubwooba	“fear”
gw	kugwaagwaana	“to stagger”
mw	umwaana	“child”
sw	umuswa	“termite”

zw      kubabazwa      “be saddened”

It should be noted that there are a number of differences between the written form of a consonant followed by a w and the way it is actually pronounced in speech (shown in brackets below). For instance:

bw is pronounced bg as in imbwa (imbga) “dog”

mw is pronounced mɲ as in umwaami (umjaami) “king”

rw is pronounced rgw as in irwaariro (irgwaariro) “hospital”

zw is pronounced zgw as in kubabazwa (kubabazgwa) “be saddened”

sw is pronounced as skw as in umuswa (umuskwa) “termites”

tw is pronounced as tkw as in tweese (tkweese) “all”

Some consonants can have various combinations of nasalization, palatalization and labiovelarization. In the following possibilities, C stands for any consonant. We have already noted above the combinations nC, Cy and Cw. One can also find Cyw, nCw, nCy and even a rare mCyw.

nyw	kunya	“drink/smoke”
ngw	injaangwe	“cat”
ndy	indyaarya	“hypocrite”
mpy	impyisi	“hyena”
mbyw	kureembywa	“to be made very sick”

See the appendix for a complete chart of consonant combinations.

## 1.5 Syllable structure

All syllables in Rufumbira end in vowels. Long vowels do not normally occur at the beginning or the end of a word except in some words like “of” baa, ryaa, abaa, icyaa etc.

i-mbwa “dog”      u-mu-koo-bwa “girl”      u-muu-nsi “day”

Just like other languages, there are always certain words which do not follow the general rules. These words are called interjections or ideophones and often express sounds of surprise, pain etc. For these words, long vowels may occur at the beginning or end and can even be longer than the usual one or two vowels.



poo	“sound of something falling”
meee	“sound of a goat”
aaa	“sound of pain”
yee	“yes”

## 2 NOUNS AND NOUN CLASSES

In this chapter we discuss different types of nouns, the noun class system of Rufumbira classified according to the Bantu noun classes and the diminutive (making smaller) and augmentative (making bigger) prefixes of a noun.

### 2.1 Nouns

A noun refers to a person, place or thing. There are proper nouns and common nouns each of which are explained below.

#### 2.1.1 Proper nouns

Proper nouns refer to the names of people like President Museveni, Rev. Canon Muruta, Doris Sauder, Mr. Nsabimana etc. Proper nouns also refer to places like Kisoro, Kampala, London, Canada, Uganda, Kenya, Muhabuura.

#### 2.1.2 Common nouns

Common nouns refer to any noun which is not the name of anyone or anything. There are two types of common nouns: countable and non-countable. Countable nouns are things which can be counted like ikaraamu “pencil” or umuhuungu “boy”. For each of these words you can put a number like “one”, “two” etc. with it. Countable nouns can also be made plural.

ikaraamu imwe	“one pencil”	amakaraamu icumi	“ten pencils”
umuhuungu umwe	“one boy”	abahuungu bataanu	“five boys”
igiti kimwe	“one tree”	ibiti bibiri	“two trees”
uruyuki rumwe	“one bee”	inzuki munaane	“eight bees”
umwaaka umwe	“one year”	imyaka itatu	“three years”

A non-countable noun is one where you cannot put a number with it, nor can you make it plural.

ifu	“flour”
ubufasha	“help”

amata	“milk”
amaazi	“water”
ubwooba	“fear”
ubushuti	“friendship”
amaraso	“blood”

Non-countable nouns cannot be made plural but if they can be measured at all, the word used to measure them is countable. For example:

ibikopu bibiri by’amata	“two cups of milk”
ikigiiko kimwe cy’ifu	“one spoon of flour”
igitoonyaanga kimwe cy’amaraso	“one drop of blood”
amacupa abiri y’amavuta y’itaara	“two bottles of paraffin”

## 2.2 Noun classes

Since the Rufumbira language belongs to the Bantu language family, it also follows the Bantu noun class system. Every noun in Rufumbira belongs to a certain class. Although there are 23 noun classes in Bantu, Rufumbira uses only 16 of them. The classes 1-16 given in this book correspond to the traditional Bantu noun classification used by Bantu linguists. Since this noun class system is quite different from English, we need to explain what we mean by noun classes and how these classes affect other words in a Rufumbira sentence.

First of all let’s look at the three parts which most nouns have. A Rufumbira noun begins with an initial vowel called an augment (sometimes called pre-prefix), followed by a prefix which marks the noun class to which it belongs, followed by a noun stem. The words umugabo “man”, abagabo “men” and ikimoondi “Irish potato” can be broken down into three parts:

<u>Augment</u>	<u>Prefix</u>	<u>Stem</u>
u-	-mu-	-gabo
a-	-ba-	-gabo
i-	-ki-	-moondi

Only three vowels form augments in Rufumbira. These are: a, i, and u.

As mentioned, every noun in Rufumbira belongs to a certain class and every word in that particular class begins with the same letters. We will see that the first 10 classes are in pairs of singular and plural.

### 2.2.1 Classes 1 and 2

Class 1 contains nouns which name different kinds of people. These nouns all start with the augment u- followed by the prefix -mu-. The plural of these same words is in Class 2 and begins with the augment a- and the prefix -ba-.

#### Class 1 umu-

umugore	“woman”
umuhuungu	“boy”
umugabo	“man”
umushuumba	“herdsman”
umujuura	“thief”

#### Class 2 aba-

abagore	“women”
abahuungu	“boys”
abagabo	“men”
abashuumba	“herdsmen”
abajuura	“thieves”

#### Class 1a and 2a

In Class 1 there is also a sub-group consisting of people who are some kind of relative. This subgroup also contains words borrowed from other languages which refer to people. These words do not have the augment or prefix in the singular but they take the Class 2 prefix baa (long form) in the plural. This long form of the plural is always separated from the noun when writing it.

daata	“my father”
nyoko	“your mother”
maarume	“my uncle”
seenge	“my aunt”
sogokuru	“my grandfather”
boosi	“boss”
nyaampara	“foreman”
meeya	“mayor”

baa daata	“my/our fathers”
baa nyoko	“your mothers”
baa maarume	“my/our uncles”
baa seenge	“my/our aunts”
baa sogokuru	“my/our grandfathers”
baa boosi	“bosses”
baa nyaampara	“foremen”
baa meeya	“mayors”

### 2.2.2 Classes 3 and 4

Class 3 words are various things but they include most plant names. This class prefix looks the same as Class 1 but you will see how it is different in later sections. The plural of these words is Class 4 beginning with the augment i- followed by the prefix -mi-.

#### Class 3 umu-

#### Class 4 imi-

umubu	“mosquito”	imibu	“mosquitoes”
umucuongwa	“orange”	imicuongwa	“oranges”
umugano	“bamboo”	imigano	“bamboo”
umurima	“garden”	imirima	“gardens”
umwaaka	“year”	imyaaka	“years”
umweenda	“cloth”	imeenda	“cloths”

Note in the last two examples in Class 3 above that the prefix is not -mu- but rather -mw-. This is because in a Rufumbira word two different vowels may never be next to each other. When two different vowels come together in the same word the letter u in the prefix will always change to the semi-vowel w. Therefore in the word umwaaka the u in the prefix -mu- changes to w because the noun stem -aka begins with a different vowel.

A similar thing happens with Class 4 where the prefix is -mi-. The letter i in the prefix -mi- changes to the semi-vowel y because of the vowel in the noun stem -aka. Therefore the plural must be imyaaka, not imiaka.

### 2.2.3 Classes 5 and 6

Class 5 words are different in that they have an augment but no longer have the prefix -ri- which has dropped out over time. However we will see in later sections that the prefix does show up when modifying words such as in ivuuriro rimwe “one hospital”. The augment beginning each Class 5 word is i-. The plural of these words is Class 6 beginning with the augment a- followed by the prefix -ma-.

Class 5 <u>i-</u>		Class 6 <u>ama-</u>	
icupa	“bottle”	amacupa	“bottles”
ibeendera	“flag”	amabeendera	“flags”
ikanisa	“church”	amakanisa	“churches”
isasi	“bullet”	amasasi	“bullets”
itaara	“lamp”	amataara	“lamps”

There are just a couple words in Class 5 which actually do have the -ri- prefix. In the two words below, the i in the prefix -ri- changes to y in front of a vowel in the noun stem. Note also the change in the plural because of the vowel in the stem.

iryiinyo	“tooth”	ameenyo	“teeth”
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iryooya	“feather”	amooya	“feathers”
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Another thing that needs to be noted for Class 5 is that there are just a few nouns where the first letter of the stem is different in the singular and plural. For instance the word for “sorghum” is ishaka but the plural is not amashaka but rather amasaka. Below is a list of these irregular words:

ijaambo	“word”	amagaambo	“words”
ijana	“hundred”	amagana	“hundreds”
ijiisho	“eye”	amaaso	“eyes”
ishaka	“sorghum”	amasaka	“sorghum”

Class 6 also has non-countable nouns which are often liquids that cannot be expressed in the singular. Below are some of them.

amaarwa	“sorghum beer”
amaazi	“water”
amahoro	“peace”
amaganya	“worries”
amaraso	“blood”

Class 6 is also used for both countable and non-countable nouns when you want to refer to “types” of something. The word ibuumba “clay” does not have a plural. However if you want to distinguish types of clay the Class 6 prefix is used.

ibuumba	“clay”	amabuumba	“types of clay”
imodoka	“car/cars”	amamodoka	“types of cars”
itaabi	“tobacco”	amataabi	“types of tobacco”

#### 2.2.4 Classes 7 and 8

Class 7 nouns begin with the augment i- followed by the prefix -ki-. The plural of these nouns is in Class 8 with i- being the augment and -bi- the prefix.

<u>Class 7 iki-</u>		<u>Class 8 ibi-</u>	
ikimoondi	“Irish potato”	ibimoondi	“Irish potatoes”
ikigoori	“maize”	ibigoori	“maize”
ikiintu	“thing”	ibiintu	“things”
ikirenge	“foot”	ibirenge	“feet”

The class 7 prefix -ki- becomes -cy- in front of a noun stem beginning with a vowel. The Class 8 plural -bi- becomes -by- in front of noun stem beginning with a vowel.

icyaari	“nest”	ibyaari	“nests”
icyaago	“trouble”	ibyaago	“troubles”
icyaatsi	“grass”	ibyaatsi	“grass”

Another variation of the Class 7 prefix -ki- is -gi-. There are many words which begin with igi- such as those below:

<u>Aug.-Prefix-stem</u>	<u>Meaning</u>
i-gi-cu	“cloud”
i-gi-fuunzo	“swamp”
i-gi-home	“prison”
i-gi-koonde	“blow of the fist”
i-gi-pfuunsi	“fist”
i-gi-sebe	“wound”
i-gi-sheke	“sugar cane”
i-gi-tabo	“book”

A man called Dahl discovered why the -ki- prefix of Class 7 changes to -gi-. Throughout this book we will be making reference to Dahl’s law because this kind of change occurs elsewhere in Rufumbira. The reason -ki- must change to -gi- is because of the beginning consonant in the noun stem. Whenever this initial consonant in the stem is from the voiceless consonant set, that is *c, f, h, k, p, s, sh, t*, the *k* in -ki- must change to its voiced partner which is the letter *g*. You will note that in all of the words in the above list, the noun stem begins with one of these voiceless consonants. Whenever the noun stem begins with any other consonant, the prefix remains as -ki-. A more detailed explanation of Dahl’s Law can be found in the appendix.

An interesting thing about Class 7 and 8 nouns is that the augment and prefix iki-/igi- of these classes can be used in front of any other noun to give the meaning of “large” or a “great number”. It is often used in an insulting way. For example the noun inka “cow” can be changed to igika resulting in the meaning of a “big ugly cow”. Umugabo “man” changes to ikigabo meaning a

“big unpleasant man”. (See below in this chapter under “Diminutive/Augmentative” for more details.)

Although humans are usually found in Class 1, Class 7 contains a number of humans who have some kind of physical problem or in some way are considered not normal. They are dehumanized by giving them the prefix iki-/igi- rather than umu-.

igipfaamatwi	“deaf person”
ikiragi	“dumb person”
ikireemba	“impotent person”
igihubutsi	“brute”
igisaambo	“greedy person”
ikinyeendaaro	“child born out of wedlock”
igitaambambuga	“toddler”
ikimuga*	“handicapped person”

\*In recent times, the handicapped people have met and voiced their preference for a change in terminology. A disabled person no longer wants to be called ikimuga but rather wants to be known as umumuga!

### 2.2.5 Classes 9 and 10

Class 9 and Class 10 contain nouns referring to animals, as well as other things. The notable thing about these classes is that they are exactly the same in the singular and the plural. The augment in both is i- and the prefix usually is an -n- or an -m-.

Class 9 <u>im-/in-</u>		Class 10 <u>im-/in-</u>	
imbwa	“dog”	imbwa	“dogs”
impanuka	“accident”	impanuka	“accidents”
impfuubyi	“orphan”	impfuubyi	“orphans”
ingurube	“pig”	ingurube	“pigs”
inshobe	“mistake”	inshobe	“mistakes”

Although the singular and the plural look the same, the difference can be seen when forming a sentence. Class 9 imbwa “dog” takes the singular subject agreement pronoun i- on the verb whereas the plural imbwa “dogs” (class 10) takes zi- as seen in the following examples.

Imbwa irikumoka.  
The dog is barking.

Imbwa zirikumoka.  
The dogs are barking.

In Class 9 and 10 there are a few words which have only the augment i- but no -n- or -m- prefix.

ihene	“goat”	ihene	“goats”
isaazi	“fly”	isaazi	“flies”

Sometimes, though, you can use ama- as the plural if you want to say “different groups of goats” amahene.

Finally, there is also a limited number of nouns of Class 9 which have only the augment i- but the plural is made from Class 6 ama-.

ibinika	“teapot”	amabinika	“teapots”
ikaraamu	“pencil”	amakaraamu	“pencils”
inzu	“house”	amazulu	“houses”
isabune	“soap”	amasabune	“soap bars”
isahaani	“plate”	amasahaani	“plates”
isha	“gazelle”	amasha	“gazelles”
isi	“world”	amasi	“worlds”
isaaki	“cock”	amasaaki	“cocks”
isuka	“hoe”	amasuka	“hoes”
isaaha/isaawa	“clock/hour”	amasaaha/amasaawa	“clocks”

There are two words in Class 9 which can take either the Class 10 plural or Class 6. These are inzira “path” inzira/amayira “paths” and ifi “fish” ifi/amafi “fish”.

### Class 9a and 10a

Like Class 1, Class 9 also has a sub-group of words. These usually have no augment and no prefix. They are mainly words borrowed from other languages. For the plural they take zaa plus the noun.

baasare	“bursary”	zaa baasare	“bursaries”
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baature	“battery”	zaa baature	“batteries”
bibiliya	“bible”	zaa bibiliya	“bibles”
bureeki	“brake”	zaa bureeki	“brakes”
ikaroti	“carrot”	zaa karoti	“carrots”
isogisi	“sock”	zaa sogisi	“socks”
uburaangiti	“blanket”	zaa buraangiti	“blankets”
raadiyo	“radio”	zaa raadiyo	“radios”

After Class 9 and 10 the classes are not paired evenly into singular and plural. A few classes share the same plural form.

### 2.2.6 Class 11

Class 11 shares Class 10 as its plural. The augment for Class 11 is u- and the prefix is -ru-. Remember that Class 10 will have either in- or im- for the augment and prefix.

<u>Class 11 uru-</u>		<u>Class 10 im-/in-</u>	
urufuunzo	“papyrus swamp”	imfuunzo	“papyrus swamps”
uruhiinja	“baby”	impiinja	“babies”
urukwaavu	“rabbit”	inkwaavu	“rabbits”
urusokozo	“comb”	insokozo	“combs”

(Note that h changes to p when next to an m as in the plural word impiinja above.)

Some words are uncountable and therefore do not have a plural.

urubura	“hail”
urufuzi	“spittle of a sick person”
urume	“dew”

When the noun stem begins with a vowel, the u in the -ru- prefix changes to w. For example you cannot say uruaango. Rather it changes to urwaango.

urwaango	“hatred”
urweego	“ladder”
urwaandiko	“letter”

**Exception:** For any of Class 11 words whose stem begins with a vowel, the plural is not in-/im- but rather inz-.

ur-uugi	“door”	inzuugi	“doors”
ur-uuzi	“river”	inzuuzi	“rivers”
urw-aandiko	“letter”	inzaandiko	“letters”
urw-aagwa	“banana beer”	inzaagwa	“banana beers”
urw-eego	“ladder”	inzeego	“ladders”
urw-uumvu	“chameleon”	inzuumvu	“chameleons”

Class 11 is like Classes 7/8 in that the augment and prefix uru- can be placed in front of any noun to have the meaning “large” or of uneven proportions. Therefore ibibuno “buttocks” when changed to urubuno has a rather insulting meaning of “big buttocks”. (See below in this chapter under “Diminutive/Augmentative” for more details.)

### 2.2.7 Classes 12, 13 and 14

Class 12 nouns begin with the augment a- followed by the prefix -ka-. However because of Dahl’s Law the -ka- changes to -ga- when the noun stem begins with one of the voiceless consonants *c, f, h, k, p, s, sh, t*. The regular plural for this class is Class 14.

<u>Class 12 aka-/aga-</u>		<u>Class 14 ubu-</u>	
akanyamasyo	“tortoise”	ubunyamasyo	“tortoises”
agaca	“hawk”	ubuca	“hawks”
agacurama	“bat”	ubucurama	“bats”
akarevuro	“chin”	uburevuro	“chins”
akagoombampuri	“ankle”	ubugoombampuri	“ankles”

The Class 12 prefix aka-/aga- is also used with many other nouns to convey the idea of “small”. The plural for this diminutive can be either from Class 13 or Class 14. For Class 13 the augment is u followed by the prefix -tu-. Here also Dahl’s law applies and the prefix -tu- becomes -du- in front of one of the voiceless consonants, *c, f, h, k, p, s, sh, t* in the stem of the noun. For Class 14 the augment is u- followed by the prefix -bu-.

<u>Class 12 aka-/aga-</u>	<u>Class 13 utu-/udu-</u>	<u>Class 14 ubu-</u>
akazu “small house”	utuzu “small houses”	or ubuzu
agashwi “chick”	udushwi “chicks”	or ubushwi

agasozi “small hill”	udusozi “small hills”	or ubusozi
agakoobwa “small girl”	udukoobwa “small girls”	or ubukoobwa
akagabo “small man”	utugabo “small men”	or ubugabo

Class 14 also contains some nouns which are usually seen as a group of something such as uburo “millet”, or ubushiita “small pox”. This class contains many words which we call abstract, that is, they are not things that you can feel or touch. The following are some abstract nouns.

ubwooba	“fear”
ubutwaare	“authority”
ubweenge	“intelligence”
ubugome	“wickedness”
ubuhinyuzi	“criticism”
ubuhaanga	“expertise”

### 2.2.8 Class 15

Class 15 begins with the augment u- followed by the prefix -ku- (or -gu- because of Dahl’s Law). There are not many nouns which fall in this class. A few are parts of the body. Class 15 words share their plural with Class 6 ama-.

<u>Class 15 uku-</u>		<u>Class 6 ama-</u>	
ukuguru	“leg”	amaguru	“legs”
ukuvi	“knee”	amavi	“knees”
ukwaaha	“armpit”	amaaha	“armpits”
ukuboko	“arm”	amaboko	“arms”
ugutwi	“ear”	amatwi	“ears”
ukweezi	“moon”	ameezi	“moons”
ukuuntu	“manner”		
ukuri	“truth”		

All infinitives, which can also be used as nouns, also belong to Class 15 and have the prefix ku- or one of its variations such as kw-, ko- or gu-, for example: kuvuga, kooga, kweenda, gupfa etc.

### 2.2.9 Class 16

Class 16 begins with the augment a- followed by the prefix -ha-. This locative class has only one noun in it, ahaantu meaning “place” or “places”. While

ahaantu is the sole word for this class, the prefix ha- begins many locative or time words which in English are prepositions. These words are usually always followed by the connective word ya and another noun. We will see more of these in 3.5 of the noun section.

haafi (ya)	near
haakuno (ya)	on this side (of a natural obstacle)
haakurya (ya)	beyond (a natural obstacle)
haasi (ya)	on the ground
hagati (ya)	in the middle of
haambere(ya)	before/formerly,/recently
haanyuma/nyuma (ya)	after, then, later
haanze (ya)	outside of
haruguru (ya)	up (path or river)

Sometimes ha- changes because of joining two words together, the second of which begins with a vowel. For example, heejuru comes from ha- plus ijuru “sky”.

heejuru (ya)	above/on top of
heepfo (ya)	down (path or river)
hiino (ya)	by here/from this side
hiirya (ya)	by there/from that side/aside/beyond

The following is a complete table of noun classes for Rufumbira:

### Rufumbira Noun Classes

Class	Augment	Prefix	Plurals
Class 1 1a	-u- ∅	-mu- ∅	
Class 2 2a	a-	-ba- baa	(Plural of Class 1) (Plural of Class 1a)
Class 3 Class 4	u- i-	-mu- -mi-	(Plural of Class 3)
Class 5 Class 6	i- a-	(-ry-) -ma-	(Plural of Class 5)
Class 7 Class 8	i- i-	-ki- -bi-	(Plural of Class 7)

Class 9 9a	i- (i)	(-n/m-) Ø	(Plural of Class 9 and 11)
Class 10 10a	i- Ø	(-n/m-) Ø	
Class 11	u-	-ru/rw-	(Plural in Class 10)
Class 12	a-	-ka/ga-	(Plural in Class 13 & 14)
Class 13	u-	-tu/du-	(Plural in Class 6)
Class 14	u-	-bu-	
Class 15	u-	-ku/gu-	
Class 16	a-	-ha-	

The classification of nouns is very important in Rufumbira as in any other Bantu language. The prefix of a noun plays a very big role in the way other words modifying that noun must change their own prefix to show their agreement. They show this agreement by using the same prefix as the noun. Sometimes this is an exact copy of the prefix of the noun that it modifies. For example in the sentence below, abaantu is the main noun which is the subject. Its prefix is -ba- (Class 2), therefore some form of -ba- is copied on every word that modifies abaantu. (Ba- becomes just b- in front of a stem that starts with a vowel, see boose below). Even the verb bari must show Class 2 agreement because of the Class 2 noun subject.

Abaantu baacu bakuru boose bari hano.  
Our important people are all here.

A second example below shows that the noun which is the subject of the sentence is ruseengero and all its modifiers have the same Class 11 agreement prefix on them.

Ruriya ruseengero rwoonyine rubamo abaantu magana abiri.  
Only that church has two hundred people.

Note that the agreement prefix on the verb is a pronoun standing in place of the noun it represents, repeating the subject in a pronominal form (I, you, he/she/it, etc.).

### 2.3 Diminutive/augmentative

Diminutive means to make smaller. The diminutive prefix aka- takes the place of the usual augment and prefix of the noun if you want to state that something is an unusually small size or quantity. This prefix changes to aga- when the following stem begins with a voiceless consonant (*c, f, h, k, p, s, sh, t*). For instance igicuma means “calabash” but agacuma refers to a “small calabash”.

igicuma “calabash”      Agacuma ke ni kabi.  
His small calabash is ugly.

umurima “garden”      Akarima karahiingika.  
The small garden is cultivatable.

ubwaato “boat”      Akaato ko naboonye kaariho abaantu babiri.  
The small boat which I saw had two people in it.

The plural of aka- is either utu- (which also follows Dahl’s rule above becoming udu- next to a voiceless consonant) or it is ubu-.

inzu “house”      Baasheeny utuzu twoose.  
They broke down all the small houses.

imfuubyi “orphan”      Udupfuubyi twoose dutaaha muri iriyya nzu hariiya.  
All the small orphans live in that house there.

umushumi “belt”      Udushumi tw’ingato zaanbye twaapfuunduutse.  
My shoe laces have come untied.

abaana “children”      Ubwaana buto bwoonyine bushobora kurira butyo.  
Only small children can cry like that.

Augmentative means making something bigger. The augmentative prefix is iki-/ibi- of Class 7 and 8. In order to convey the idea that something is large and displeasing, these prefixes replace the normal augment and prefix of the noun.

izuuru “nose”      Afite ikizuuru.  
He has a big nose.

imeeza “table”      Iki kimeeza ni kibi.

This table is badly made.

umugore “woman” Kiriya kigore gikuunda kubeeshya.  
That bad woman is fond of lying.

For nouns of Class 7 and 8 which already have iki-/ibi- as their prefix, the augmentative prefix changes to uru-.

ikigaanza “hand” Uriya mugabo munini afite urugaanza runini.  
That big man has a big (abnormal) hand.

ibibuno “buttocks” Afite urubuno runini.  
She has very big buttocks.

Nouns from other classes can use either uru- or iki- for the augmentative.

Baasetse umuhuungu ufite igitwe kinini./  
Baasetse umuhuungu ufite urutwe runini.  
They mocked the boy who has a big head.

### **3 COMPOUND NOUNS, NOMINALIZATION, PREPOSITIONAL PHRASES AND NOUN + ASSOCIATIVE + NOUN PHRASES**

In Chapter 3 we take a look at compound nouns, how they are formed, nominalization (making a verb into a noun) and affixes which one can add to a noun to change its meaning. Also the various types of prepositional phrases will be examined.

#### **3.1 Compound nouns**

Compound nouns are made up of a combination of two or three words. They may be a verb plus noun, verb plus verb, verb plus adjective, verb plus pronoun etc. A very frequent type of compound is made from a verb plus a noun. A noun class prefix is added to the beginning of the compound. The verb loses its prefix of ku- or gu- and the joined noun loses its initial vowel in the compound. For example, agahomamunwa “something surprising” has the

prefix aga- and is joined to the verb stem of guhoma “to smear” and to the noun umunwa “mouth”. Other examples of verb plus noun are:

inzitiramibu “mosquito net”: from kuzitira “fence”, imibu “mosquitoes”  
impamyabumenyi “certificate”: guhomya “confirm”, ubumenyi “knowledge”  
impamyabushobozi “prof. cert.”: guhomya “confirm”, ubushobozi “ability”  
ibuvaazuuba “east”: kuva “to be from”, izuuba “sun”

### Compounds formed by other combinations

ikibonezamvugo “grammar”: from kuboneza “clean/beautify”, kuvuga “speak”  
imbonankubone “face-to-face”: from kubona “see” (lit. I see you, you see me)  
amaburakiindi “last resort”: from kubura “failing to get”, ikiindi “other”  
incaamake “summary” comes from guca “to cut”, make “few”  
igisubiranyuma “backwards”: from gusubira “to return”, inyuma “back/behind”

### Names of People

People’s names frequently have meaning in Rufumbira. Many use the word for God or creator in them. These are mainly compound names which are written all together as one word. For example:

Habimana, Habumuremyi, Nyiramugisha, Musabyimana, Bugingo,  
Halerimana, Ndaruhuutse

### Doubled words

Another type of compound noun is one that begins with a prefix and then doubles the noun stem.

ikijeerijeeri (iki-jeeri-jeeri)	“harvested pea field”
ikigoorigoori (iki-goorigoori)	“harvested maize field”
amataamataama (ama-taama-taama)	“sheep milk”
ikireengareenga (iki-reenga-reenga)	“setting sun”
igiteeyiteeyi (igi-teeyi-teeyi)	“dress”

## **3.2 Nominalization**

Nominalization means taking a verb and making it into a noun. Nouns which are made from verbs are done so in a complex manner. A few examples of this type of noun are:

guhiinga	“to cultivate”	umuhiinzi	“cultivator”
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gukora	“to work”	umukozi	“worker”
kugura	“to buy”	iguriro	“market”
gupfa	“to die”	ipfa	“moment of death”

We shall be looking at the formation of this type of noun in more detail in Chapter 11.5.

### 3.3 Noun + suffix

The suffix -kazi can be added to some nouns to mean “female”. It is especially used with ethnic groups.

imbwaakazi	“female dog”
inkokokazi	“hen”
umuvuuzikazi	“female doctor”
umwiiigiishakazi	“female teacher”
Umutwaakazi	“female Pygmy”
Umuhutukazi	“female Hutu”
Umuzuungukazi	“female white person”

For a male of an ethnic group, you simply use the main word without the -kazi suffix.

Another way -kazi is used is to distinguish a wife who is more loved than another in a polygamous marriage.

inkuundwaakazi	“loved wife”
inyaangwaakazi	“unloved wife”

For some nouns -kazi cannot be used but rather an associative (possessive) form is used such as:

ingurube y’ingore	“female pig” (literally pig of female)
ingurube y’ingabo	“male pig” (literally pig of male)

#### -nya-

A noun formed with -nya- gives the idea of belonging to a group or having some kind of an association with the noun stem that follows. This prefix comes after the class prefix and before the noun stem. For example, Class 1 prefix umu- followed by -nya- results in the following new words:

umunyabweenge	“intelligent person”
umunyamahaane	“person who quarrels”
umunyamahaanga	“stranger”
Umunyakanaada	“Canadian”
umunyeeshuuli	“student”

Note in the last example above that when the vowel i begins a noun stem, the combination of -nya- + -i results in -nyee- as in umunyeeshuuli.

Class 7 prefix is used with -nya- when referring to the Rwandan language or Rwandan things, ikinyarwaanda.

Nya- can also be used in front of a noun without the augment if you are referring to someone you just talked about. For example: nyamugabo “the man in question”, nyamugore “the woman you just talked about”.

Nya can have the sense of “true, authentic or noteworthy”. For this meaning, a noun is followed by a copy of the same word, the second one having the prefix nya-. The augment of the second noun is dropped.

umugabo nyamugabo	“a man worthy of his name”
umugaanga nyamugaanga	“a real doctor”
inshuti nyaanshuti	“a true friend”

Niiba uri umugore nyamugore ukwiiriye kwiiyubaha.

If you are a woman worth the title woman you should respect yourself.

Peetero ni inshuti nyaanshuti.

Peter is a true friend.

Ni umuvuuzi nyamuvuuzi.

He is a real doctor!

Dokita Baganizi ni umuhaanga nyamuhaanga mu kuvuura.

Dr. Baganizi is an expert in treating (people).

Nya- can also be used in front of a pronoun to avoid repeating the noun. Therefore instead of umugore nyamugore we can say umugore nyaawe meaning “a woman worthy of her name”.

Niiba uri umugore nyaawe ukwiiriye kwiiyubaha.  
If you are a woman worthy of your name you should respect yourself.

Abafumbira bafite amazina nyaayo.  
Bafumbira have got authentic names.

Musabyimana ni izina nyaaryo.  
Asked-from-God is an authentic name.

Niiba wiifuza ikimasa nyaacyo, ushaake igicootera.  
If you need a real bull, get a cross-breed.

### 3.4 Prepositional phrases

Prepositional phrases begin with the locative words mu, ku, muri, kuri or i. They can also begin with the preposition na “by/with” followed by a noun or pronoun.

#### 3.4.1 mu and ku

Most nouns which have an augment lose this initial vowel when they follow mu or ku. The meaning of mu indicates insideness and is expressed in English by “in”, “into” “among”, “during”.

Igikoona kiri mu giti.  
A crow is in the tree.

Shyira amaazi mu binika.  
Put water in the teapot.

Yaguuye mu rwoobo.  
He fell into the ditch.

Mu baana baanjye, Jaaka ni umunyabweenge.  
Among my children, Jack is the one who is clever.

Peetero yageendageenze mu baantu.

Peter walked among the people.

Mu gitoondo, nzaamesa imyaambaro.  
In the morning, I will wash clothes.

Waneezeererewe mu bushyitsi?  
Did you enjoy yourself at the feast?

The meaning of ku expresses “on” or nearness, either in place or time, for example:

Umupiira wakubise ku mutwe w’umuhuungu.  
The ball hit (on) the boy’s head.

Inkono iri ku mashyiga.  
The pot is on the cooking stones.

Baarakoze kugeza ku mugorooba.  
They worked until evening.

Uze kare, atari ku gica muunsi.  
Come early, not in the middle of the day.

Ku manywa umuyaga ni mwiinshi cyaane.  
During the daytime, the wind is too much.

Ku bwaanjye, uyu mugore ni umujuura.  
In my opinion, (to me) the woman is a thief.

Sometimes the vowel does not drop but remains especially with nouns beginning with the letter i (of class 5 and 9) such as iguriro “market”. Compare the following two sentences.

Mariya arajya mu gatare uyu muunsi. (agatare Class 12)  
Mary is going to market today.

Mariya arajya mu iguriro uyu muunsi. (iguriro (Class 5)  
Mary is going to market today.

When mu is followed by a word beginning with the vowel i, mu changes to mw in speaking but we continue to write it as mu. Also ku changes to kw when the following word begins with the vowel i.

Abaana barikujya mu ishuuli. (pronounced mw'ishuuli)  
The children are going to school.

Arikuririimba mu ikanisa.  
She is singing in church.

Suka amavuta mu icupa.  
Pour the oil inside the bottle.

Agasiimba kari ku isahaane.  
An insect is on the plate.

Ariguciika ku icumu.  
He is escaping from danger (from the spear).

### 3.4.2 **muri and kuri**

These are variations of mu and ku. They must be used before a demonstrative pronoun (this, that, these, those). When muri or kuri are used the following demonstrative word does NOT lose its augment like it does with mu and ku.

Muri iyi nzu, turi abaantu bataanu.  
In this house, we are five people.

Muri ibi bitabo, nkuunda kirriya.  
Among these books, I like that one.

Muri uyu mwaaka, habayeho impanuka nyiinshi.  
In the course of this year, many accidents occurred.

Yameshe imyaambaro ye muri iki gitoondo.  
She washed her clothes this morning.

Twaabaaye mu Kampala muri iyo miinsi.  
We stayed in Kampala in those days.

Ba wihaangaanye dukore kuri iyo ngoorane.  
Be patient while we work on that problem.

Muri iki gihe birakomeye.  
At this time, things are hard.

Kuri uriya murima hariho umusazi.  
On that field, there is a mad person.

Kuri waa mugezi amaazi ni meenshi.  
At the other well, water is plenty.

Muri 2008, ibiciiro by'ibiintu byagiye heejuru.  
In 2008, prices for things went high.

Muri is also used rather than mu when a pronoun follows it and when a proper noun follows. It has the meaning of “among”.

Buri weese muri twe ategetswe kwiiyandikiisha.  
Every one of us must register.

Buri weese muri bo yaratsiinzwe.  
Every one of them failed.

Ntaa we ndaabona muri bo./Ntaa we nari naabona muri bo.  
I have not seen any of them.

Barikurwaana muri Kongo.  
They are fighting in the Congo.

Muri Busanza hariyo ibiti byiinshi.  
In Busanza there are many trees.

Impanuka yabaaye muri Kanaaba.  
An accident happened at Kanaaba.

Ino muri Kisoro, duhiinga kabiri mu mwaaka.  
Here in Kisoro, we dig twice a year.

Certain words must have kuri rather than ku.

Nzaakurega kuri nyoko.  
I will report you to your mother.

Yavuze amagaambo mabi kuri mugeenzi we.  
He spoke abusive words to his friend.

### 3.4.3 i

The short locative word i meaning “at/to” is often omitted entirely from the sentence. When used, it comes before the name of a place or country.

Ndikujya i Kampala./Ndikujya Kampala.  
I am going to Kampala.

Tuzaavane Peetero i Kabale?  
Are we picking up Peter in Kabale?

Nzaajya i Buraaya.  
I will go to Europe.

Ndikujya i waanjye.  
I am going home. (I am going to mine.)

Yohanna afite inzu i Kabale.  
John has a house at Kabale.

### 3.4.4 na

In passive sentences, if we want to say who the action was done by, we use the preposition na meaning “by”. Don’t confuse this “by” with kubwo “by means of” (Chapter 12.3.6).

Iyi nzu yuubatswe na daata.  
This house was built by my father.

Iki giti nticyaatemwe naanjye.  
This tree was not cut by me.

Umwaana waanjye yarumwe n’imbwa.

My child has been bitten by a dog.

When a verb follows the word “by”, no rather than na is used.

Ahugijwe no guhiinga.  
He is occupied by digging.

Impanuka zishobora guteerwa no kuvuga naabi.  
Accidents can be caused by careless driving.

The same word na or its shortened form n' also has the meaning “with”.

Yahaambiiriye umujuura n'umuruunga.  
He tied the thief with a rope.

Wasaangiye na nde?  
Who did you eat with?

Mwiiranywe n'inshuti zaanyu?  
Did you (pl.) spend the day with your friends?

As we shall see later in Chapter 10.2, the word meaning “with”, when describing what you used in order to accomplish something, is often incorporated into the verb. For example we can say:

Ariguca ijosi ry'ihene n'indiga.  
He is cutting the goat's neck with a knife.

But we could also put the meaning of “with” in the verb by saying:

Ariguciisha ijosi ry'ihene indiga.

### 3.5 Noun + associative + noun

In English, phrases which begin with the prepositions “under”, “above”, “beneath” etc. are called prepositional phrases. However in Rufumbira these same words are not really prepositions. They are nouns. We have already seen this in 2.2.9 where many of these words take the ha prefix of Class 16. In Rufumbira, this type of phrase begins with a noun followed by the associative word ya or rwaa and then another noun. The term associative is used rather



than possessive because in many cases the word translated “of” does not show possession but rather it shows an association between two nouns. Note that when the associative word does not follow, then they are adverbs.

epfo/heepfo (ya)	below, towards a lower point
haafi (ya)	near
haakuno (ya)	on this side (of a natural obstacle)
haakurya (ya)	beyond (a natural obstacle)
haambere (ya)	before
haasi (ya)	on the ground
hagati (ya)	in the middle of/between
haanyuma/nyuma (ya)	after, then, later
haanze (ya)	outside of
haruguru (ya)	up (path or river)
heejuru (ya)	above/on top of
hiino (ya)	by here, from this side
hiirya (ya)	by there, from that side/aside/beyond
imbere (ya)	in front of
inyuma (ya)	behind
iruhaande (rwaa)	beside
mbere (ya)	before
muusi (ya)	under

When the name of a place or person follows the associative word, the full form of the associative word is seen.

Kisoro iri haafi ya Kabale.

Kisoro is near Kabale.

Ingufiiri yaawe iri iruhaande rwaa Peetero.

Your hat is beside Peter.

However in this noun + associative + noun construction, the associative word is always shortened to y' or rw' when the following word begins with a vowel. No space is needed between the apostrophe and the noun.

Atuuye haafi y'ikanisa.

He lives near the church.

Yajugunye umupiira heejuru y'inzu.  
He threw the ball over the house.

Umugore yashyize isaanduku ye muusi y'igitaanda.  
The woman put her suitcase under the bed.

Hagarara hagati y'intebe ebyiri.  
Stand between the two chairs.

Abagore bari inyuma y'inzu.  
The women are behind the house.

Abagabo bari imbere y'inzu.  
The men are in front of the house.

Baaje mbere y'akijima.  
They came before dark.

Yahagaze iruhaande rw'igitaanda.  
She stood beside the bed.

Inka zimwe zaari haakuno y'uruuzi.  
Some cows were on this side of the river.

Haakurya y'umusozi hari amazu meenshi.  
On the other side of the hill there are many houses.

Haambere y'izuuba twaabonye imvura nyiinshi.  
Before sunshine we had much rain.

Abaana bari haanze y'ikanisa.  
The children are outside the church.

Yohaana atuuye hiino y'umusozi naho Andereya atuuye hiirya y'umusozi.  
He lives on this side of the hill but Andrew lives on the other side of the  
hill.

We will talk more about the noun + associative + noun construction in sections 4.2.1

Some prepositions that we use in English are not necessary in Rufumbira. For example the verbs kumanuka “go down” or kuurira “climb up” already have the prepositional meaning in the verb and therefore a prepositional word is not needed.

Umugore yamanutse umusozi.  
The woman walked down the hill.

Injaangwe yuuriye igiti.  
The cat climbed up the tree.

## 4 PRONOUNS

A pronoun takes the place of a noun and can refer to a person, place or thing. There are different types of pronouns. In Rufumbira, a pronoun must come from the same class as the person or thing to which it refers. The various types of pronouns are:

personal pronouns:	njye, mwe etc.
associative pronouns (possessive):	waanjye, baawe etc.
demonstrative pronouns:	uyu, uwo, uriiya, etc.
quantifiers:	boombi, yoose etc.
relative object pronouns:	wo, bo, yo etc.
reflexive pronouns:*	- <u>ii</u> - “self” - (Chapter 10.11.2.)
interrogative pronouns:	nde, iki (Chapter 13)

\*This is not a pronoun in Rufumbira. It is an infix.

### 4.1 Personal pronouns

Personal pronouns are ones like “I, you (sg.), he/she/it, we, you (pl.) they”. In English they are used all the time but in Rufumbira they are normally used only for emphasis. These pronouns are not joined to the verb.

1 p. sg.	I	njye
1 p. pl.	we	twe
2 p. sg.	you (s)	wowe
2 p. pl.	you (pl)	mwe

3 p. sg. he/she we  
3 p. pl. they bo

The other classes 3-16 also have independent pronouns but they are rarely used. They are: wo, yo, ryo, yo, cyo, byo, yo, zo, rwo, ko, two, bo, ko, ho.

Notice that even when you use these emphatic pronouns or any other type of pronoun, there must be a prefix on the verb which comes from the same class as the pronoun. In the first example below, the prefix tw- of the emphatic pronoun twe “we” is repeated in the subject agreement prefix tw- on the verb.

Twe tweenyine twaagumye mu nzu.  
We alone remained in the house.

Bo, ntibataanga na fiizi zaabo.  
They can't even pay their school fees.

Ni njye wakoze iyi shaati.  
It is I who made this shirt.

Yohaana nanjye turi mu nzira tujya Kabale.  
John and I are on the way to Kabale.

Ni we wiibye igaare.  
He stole the bike.

There are a few of these personal pronouns which are even stronger than the above. For example:

Wowe, ntuuri nka njye kuko ntuutiinya.  
You, you are not like me because you have no fear.

Njyewe ho siindi bugire umuraariizi.  
As for me, I will not have a watchman.

Njyewe siindajya mu naama.  
I am not going to the meeting.

Two forms are used for “we” and for “you (pl.)”. They can be either tweebwe or tweewe and mweebwe or mweewe.

Tweebwe turagushigikira./Tweewe turagushigikira.

We ourselves will support you.

Tweewe ho turi bwiishaakire ibyokurya.

As for us, we will find our own food.

Mweebwe muraguma aha./Mweewe muraguma aha.

You (pl.) will remain here.

## 4.2 Associative word “of”

In English the word “of” shows possession but in Rufumbira, although the word for “of” does sometimes show possession, this is not always the case. When a word links two nouns, one having a relationship with the other, we call that word an associative word. This associative word always comes from the same class as the first noun to which it is linked. There are many different forms of the word “of” in Rufumbira. Not only does the form change according to the noun class of the first noun but also it has a different form if an infinitive follows it. Let’s take a look at the different types of the word “of” in Rufumbira.

### 4.2.1 Noun + associative + noun

We have already seen in Chapter 3.5 a form of “of” that is used to show an association between two nouns where the first noun stood in place of a preposition. Now we will see that the associative word is also used to indicate other types of association between two nouns. When the noun after the associative word is a name or place which begins with a consonant, the full form of the associative is always present.

Imbwa ya Peetero yiirutse.

Peter’s dog ran away.

Abagore baa Giseke barikujya Kampala.

The women of Giseke are going to Kampala.

Ubutimba bwaa Yohaana buraciitse.

John’s nets are torn.

Izina ryaa mukuru w'igihugo cyaa Uganda ni Yoweri Museveni.  
The name of the head of the country of Uganda is Yoweri Museveni.

However, this associative word is always shortened with an apostrophe when the following noun begins with a vowel. The initial vowel of the following noun always remains. Because of not understanding Rufumbira grammar, a common mistake in writing is to write the associative and noun together, omitting the apostrophe, for example, ntebe yabagabo instead of ntebe y'ababago. Avoid this mistake.

Umukoobwa yiicaye ku ntebe y'abagabo.  
A girl sat on the men's bench.

Yaciye igice cy'ikimoondi.  
She cut a piece of Irish potato.

Umugore yameshye imyaambaro y'abahuungu.  
The woman washed the boy's clothes.

Ijaambo ry'Imaana rifite imbaraga.  
The Word of God is powerful.

Ijuru ni ahaantu h'amahoro.  
Heaven is a place of peace.

Imodoka z'abaantu ziruzuye.  
The people's cars are full.

Uyu mugabo w'Umufumbira ava Kisoro.  
That Mufumbira man is from Kisoro.

Buri gitoondo, nywa igikopu cya cyaayi.  
Every morning, I drink a cup of tea.

Ikidooro kiingana lita z'amata 20.  
A jerry can holds 20 litres of milk.

As we shall see later in the section on adjectives, since true adjectives are rare in Rufumbira, a noun + associative + noun construction is used to convey the meaning of the adjective. This will be described in more detail in section 5.1.2. A few examples are shown below:

Ateera imbuto mu gihe cy'imvura.  
He plants in rainy season. (literally time of rain)

Imodoka y'umweeru yaandura vuba.  
A white car gets dirty soon. (literally car of white)

Inzu yaanjye ifite amabaati ya bururu.  
My house has blue iron sheets. (iron sheets of blue)

#### 4.2.2 The associative joined to a pronoun (my, our etc.)

Possessive adjectives like “my”, “our” do not exist in Rufumbira. Instead a possessive construction like “of me” or “of us” is used. The associative waa “of” + njye “me” are combined to form “of me” (waanjye) and waa “of” + -cu “us” are combined to form “of us” (waacu). In the present orthography these two words are written together. “My girl” umukoobwa waanjye literally means “girl of me”.

Note also that “his” is a combined form of waa + e becoming we and the plural is baa + e which combines to form be. In Rufumbira, these possessive constructions follow the noun they modify.

my girl	umukoobwa waanjye
your (sg.)girl	umukoobwa waawe
his girl	umukoobwa we
our girl	umukoobwa waacu
your (pl.) girl	umukoobwa waanyu
their girl	umukoobwa waabo

my girls	abakoobwa baanjye
your (sg.) girls	abakoobwa baawe
his girls	abakoobwa be
our girls	abakoobwa baacu
your (pl.) girls	abakoobwa baanyu
their girls	abakoobwa baabo

Each class has its own associative word for “of” similar to waa or baa which agrees with the noun class it modifies. Again, the pronouns will be joined to these associative words. For example zaa “of” is joined to bo “them” becoming zaabo.

Baazi inka zaabo.

They know their own cows. (They know cows of them)

Izina ryaawe uri nde?

What is your name? (Name of you is what?)

Inkweeto ze ni mbi.

His shoes are ugly.

Umuhoro we uri ku ntebe.

His panga is on the chair.

Barikwaandika mu bitabo byaabo.

They are writing in their books.

#### 4.2.3 Pronoun “the one of”

The various forms meaning “the one of”, which stand alone without a noun, look like the ones in 4.2.1 above but they always begin with a vowel. These pronouns are often found in questions. Again, this pronoun belongs to the same class as the noun to which it refers.

Igaare ryiibwe ni iryaa nde?

Whose bicycle was stolen? (Bicycle which was stolen is the one of who?)

Iyi modoka ni iya Yohaana.

This car is John’s. (This car is the one of John)

Iki gitabo ni icyaa nde?

Whose book is this? (This book is the one of who?)

Dorisi si umwaana wa Yohaana, ni uwa Peetero.

Doris is not John’s child, she is Peter’s. (She is the one of Peter)



The pronoun uwa, referring to umuunsi, is also used with the days of the week.

Uwa gataanu ni umuunsi uheruuka mu miinsi y'imirimu.

The fifth day is the last working day. (The one of the fifth is..)

When used with ku, the initial vowel of the pronoun uwa drops out and the three words are written together to indicate a day of the week. (See Chapter 6.3)

Nzaajya i Kabale Kuwakabiri.

I will go to Kabale Tuesday. (I will go to Kabale on the one of the second.)

#### **4.2.4 The associative joined to “the one of” pronoun** (mine, ours etc.)

The associative word joined to the pronoun “the one of” creates a word similar to English “mine, yours, his, ours, yours, theirs” which can stand alone without a noun. It is formed by joining the pronoun for “the one of” (uwa, abaa, izaa etc.) plus the pronoun for “me”, “us”, “his” etc. (-njye, -cu, -we,). See the table below for a complete list.) In the first example below, izaawe (literally “of yours”) is from the same class as the Class 9 noun imbaraga “energy” which it modifies.

Afite imbaraga nk' izaawe.

He has the same energy like yours.

Umushaara wa Peetero ungana n'uwaanjye.

Peter's pay is the same as mine.

Aba bahuungu ni abaa nde? Ni abaanjye.

Whose boys are these? They are mine.

Iyaacu barayiibye.

Ours (umbrellas) were stolen.

Uzane ibyaacu haanyuma.

Bring ours (food) later.

Si icyaawe, ni icyaanjye.

It isn't yours, it's mine (cup).

Izi sente ni izaanyu.  
This money is yours (pl.).

Ibi bitabo ni ibyaabo.  
These books are theirs.

Ibi biryo ni ibyaazo.  
This food is theirs (dogs).

#### 4.2.5 The pronoun “the one” + an infinitive

By infinitive we mean the full form of the verb (kubona, guca, kwiica etc.) before it changes its form in a sentence. When the pronoun “the one” comes before an infinitive, the associative word (uwo, abo, icyo, iyo etc.) agrees in class with the class of the noun it follows. (See the table of associative pronouns at the end of 4.2.7 for a complete list.)

Umurima wo Pawulo yahiinze ejo ni uwo guteerwa.  
The garden which Paul dug yesterday is the one to be planted.

Icyo kugura ni iki hano.  
The one to buy is this one here.

Reka tugire icyo turya, si ko?  
Let's have something to eat, OK?

Iyo gupaangiisha itegeetswe kuba muri Kisoro.  
The one (house) to rent must be in Kisoro.

#### 4.2.6 Noun + associative + infinitive

Again, the choice of which form of “of” (wo, bo yo, etc.) to use with an infinitive depends on the class of the noun preceding the associative. (See the table at the end of 4.2.7)

Umuunsi waacu wo guseenga ntuubaho Kuwakabiri.  
Our day of prayer is not just on Tuesdays.

Mbwiira agaciiro ko gusoma.  
Tell me the importance of reading.

Andika ingeri ebyiri zo kwiirinda umushwiiza.  
Write two ways of protecting against malaria.

Nasiinziriye mu gihe cyo kubwiiriza.  
I fell asleep during the sermon. (in time of preaching)

Mu mwaanya wo kuragira ahubwo naakora mu rugo.  
Instead of caring for animals I would rather work in the home.

#### 4.2.7 Locative Pronouns

Possessive type pronouns of class 2 such as waacu, waabo etc. when marked with the locative i- prefix result in a set of locative pronouns for humans or animate creatures creating the idea of “at home”.

iwaanjye	“at/to my home/place”
iwaawe	“at/to your home/place”
iwe	“at/to his home/place”
iwaacu	“at/to our home/place”
iwaanyu	“at/to your (pl.) home/place”
iwaabo	“at/to their home/place”

Najyaanye abaana iwaabo.  
I took the children to their home. (Literally to theirs)

Iwaanyu bari aho?  
How is everyone at your house?

Ndikuja iwaanjye.  
I am going home.

Uyu musozi usuumba uwa iwaanyu.  
This hill is higher than the one near your home.

Note that even though a few humans don't have the Class 1/2 umu-/aba- prefix, they still make the agreement as though they belong to these classes . For example the word impumyi “blind people” is a class 10 word but referring to their home is not iwaazo but rather iwaabo.

Iwaabo (impumyi) haahiiye.

Their (blind people) places were burned.

One can also use a locative pronoun with animate beings (things which can move such as insects or animals). For instance if you have already talked about ibyaari “nests”, you could then say:

Inyoni zaataaye ibyaazo.

The birds left theirs (nests).

### Table of associative words

	separate				joined to pronoun	
	1	2	3	4	5	6
1 p sg					waanjye	uwaanjye
2 p sg					waawe	uwaawe
1 p pl					waacu	uwaacu
2 p pl					waanyu	uwaanyu
3 p sg Cl 1	wa	uwa	wo	uwo	we	uwe
3 p pl Cl 2	baa	abaa	bo	abo	waabo	uwaabo
3	wa	uwa	wo	uwo	waawo	uwaawo
4	ya	iya	yo	iyo	waayo	uwaayo
5	ryaa	iryaa	ryo	iryo	waaryo	uwaaryo
6	ya	aya	yo	ayo	waayo	uwaayo
7	cyaa	icyaa	cyo	icyo	waacyo	uwaacyo
8	byaa	ibyaa	byo	ibyoo	waabyo	uwaabyo
9	ya	iya	yo	iyo	waayo	uwaayo
10	zaa	izaa	zo	izo	waazo	uwaazo
11	rwaa	urwaa	rwo	urwo	waarwo	uwaarwo
12	kaa	akaa	ko	ako	waako	uwaako
13	twaa	utwaa	two	utwo	waatwo	uwaatwo
14	bwaa	ubwaa	bwo	ubwo	waabwo	uwaabwo
15	kwaa	ukwaa	ko	uko	waako	uwaako
16	haa	ahaa	ho	aho	waaho	uwaaho

Column 1 usual form of the word “of”

Column 2 “the one of”

Column 3 “of” followed by an infinitive

Column 4 “the one” used in front of an infinitive

Column 5 the joined form of the possessive adjective for “of me” Class 1 only

Column 6 the joined form of the possessive pronoun for “mine” Class 1 only

### 4.3 Demonstratives

A demonstrative is a word like “this”, “that”, “these” and “those”, indicating how near or how far something or someone is from the speaker talking. In Rufumbira the demonstratives are quite complex and there are six different forms. Some act like adjectives while others can stand alone as a substitute for a noun. Unlike other modifiers, a demonstrative comes before the noun it modifies. It must agree with the class to which that noun belongs. The noun which follows one of these demonstratives always loses its initial vowel.

a) this, these (near me)

Uyu mugore ni mugufi.

This woman is short.

Uru rugo ni rubi.

This home is bad.

Soma iki gitabo.

Read this book.

Ibi biti birasa.

These trees are similar.

Ubu butuunguru ni bwiiza.

These onions are good.

Aba baantu bakora cyaane.

These people work hard.

b) that, those (could be absent but just talked about, known by both of you)

Ntaa mugisha ufite wo kubona uwo murimo.

You have no chance of getting that job.

Ba wiihaangaanye dukore kuri iyu ngoorane.

Be patient while we work on that problem.

Aho haantu hoonyine hakwiiriye kugurwa.  
Only that place is worth buying.

Abo bakoobwa bato badoda neeza.  
Those young girls sew well.

Iyo misozi ni mireemire cyaane.  
Those hills are very high.

Iyo myaambaro y'abakoobwa ni migufi cyaane.  
Those girls' clothes are too short.

c) this, these (particular one to the exclusion of others)

Ino modoka yiiruka cyaane.  
This particular car runs very fast.

Bano bagore ni ababeeshyi.  
These particular women are liars.

Zino nka ni izaacu.  
These cows are ours.

Bino biti ni by'abaandi.  
These trees belong to others.

d) that, those (far from you and me but in sight)

Iriiya mbwa ni mbi.  
That dog is ugly.

Kiriiya cyubakwa si baanka, ni iduuka.  
That building is not a bank. It is a shop.

Ziriiya nka zirikuriishya.  
Those cows are grazing.

Biriiya bigega byoonyine ntibihaagije.  
Those storage huts alone are not enough.

e) that, those (absent but which has been questioned at a certain time)

Urya mukoobwa watsiinze impaka ni mwiiza.  
That girl who won the competition is beautiful.

Harya haantu twaaboonye ni heeza.  
That place we saw is beautiful.

Irya mitaka twaaguze ni mibi.  
Those umbrellas you bought are bad.

Zirya ndogobe ntiziba ino.  
Those donkeys are not here.

f) that, those (absent but known to both people)

Baa bahuungu ntaabaajye.  
Those boys did not come.

Niibagiwe yaa magaambo.  
I have forgotten those words.

Bwaa butumwa bwaatugezeho.  
That message reached us.

Twaa ducuma twaaramenetse.  
Those small calabashes were broken.

Demonstrative pronouns can also be used alone just as in English.

Waa murimo waanjye uruta uyu.  
My other job was better than this (one).

Ibi bimori si byiiza nka biriiya.  
These flowers are less beautiful than those.

Kiriiya kigura ziingaahe?  
That costs how much?

Abagabo baatemye ibyo haafi y'inzu yaanjye.  
The men cut down those (trees) near my house.

**Demonstrative Table**

	a)	b)	c)	d)	e)	f)
Noun Class	this/ these	that/ those	this/ these	that/ those	that/ those	that/t hose
Cl. 1	uyu	uwo	uno	uriiya	urya	waa
Cl. 2	aba	abo	bano	bariia	barya	baa
Cl. 3	uyu	uwo	uno	uriiya	urya	waa
Cl. 4	iyi	iyoy	ino	iriiya	irya	yaa
Cl. 5	iri	iryo	rino	ririiya	riryay	ryaa
Cl. 6	aya	ayo	ano	ariiya	arya	yaa
Cl. 7	iki	icyo	kino	kiriiya	kiryay	cyaa
Cl. 8	ibi	ibyo	binoy	biriiya	birya	byaa
Cl. 9	iyi	iyoy	ino	iriiya	irya	yaa
Cl. 10	izi	izo	zino	ziriiya	zirya	zaa
Cl. 11	uru	urwo	runoy	ruriya	ruryay	rwaay
Cl. 12	aka	akoy	kano	kariiya	karyay	kaay
Cl. 13	utu	utwo	tuno	turiiya	turyay	twaa
Cl. 14	ubu	ubwo	bunoy	buriiya	burya	bwaa
Cl. 15	uku	ukoy	kuno	kuriiya	kuryay	kwaa
Cl. 16	aha	ahoy	hano	hariiya	haryay	haay

The demonstratives in the above columns are used as follows:

Column a) this, these (near me)

Column b) that, those (possibly absent but just mentioned and known by both)

Column c) this, these (particular one to the exclusion of others)

Column d) that, those (far from you and me but in sight)

Column e) that, those (absent but which has been questioned at a certain time)

Column f) that, those, other (absent but known to both people)

#### 4.4 Quantifiers

Quantifiers express some notion of quantity. They also act like adjectives with the prefix agreeing with the noun class that they modify. The stems of some quantifiers are:



-embi/-ombi “both”,  
-enyine-onyine “alone/only”  
-ese/-ose “all”

-embi/-ombi “both”

Since “both” must modify a plural noun, only the plural noun classes have the various forms of -embi/-ombi. The variant -embi is used with all personal pronouns except the 3<sup>rd</sup> person plural “they”. Remember that when a stem begins with a vowel, the vowel in the prefix will also change, that is, a u becomes a w, and an i becomes a y. For example, the normal form of the 1<sup>st</sup> person plural is tu but when joined to -embi it becomes tweembi. Also ba- is shortened to b-.

Tweembi twaagiiyeyo.

Both of us went there.

Mweembi mukwiiriye kujya Kampala.

Both of you should go to Kampala.

Mariya na Marita bararwaaye boombi.

Mary and Martha are both sick.

When “both” occurs with a noun it always follows that noun.

Imihoro yoombi iragiimbye.

Both pangas are dull.

Inzuuzi zoombi ni nini.

Both rivers are big.

Ubwiibo bwoombi burashaaje.

Both baskets are old.

Ibiteeyiteeyi byoombi biragubye.

Both dresses are dirty.

-enyine/-onyine “only/alone”

Once again, the personal pronouns, except for the 3<sup>rd</sup> person plural, take the form -enyine. The other form -onyine is used when modifying all other noun classes.

Ndi njyeenyine.

I am alone.

Uri weenyine mu nzu?

Are you alone in the house?

Bari boonyine mu ikanisa.

They are alone in the church.

When “alone/only” modifies a noun, it comes after that noun and is from the same class.

Uko kuuntu koonyine kurakugeza mu kaaga.

That manner alone will get you in trouble.

Uriiya murima woonyine ntiweeze neeza.

That garden alone did not give good harvest.

Biriiya bigega byoonyine ntibihaagije.

Those storage huts alone are not enough.

Iryo taara ryoonyine ni iryo ryaamenetse.

Only that lamp broke.

Iyi ngato yoonyine yiifuuza kudodwa.

Only this shoe needs to be repaired.

Aho haantu hoonyine hakwiiriye kugurwa, ahaandi hareke.

Only that place is worth buying. Leave the others.

-ese/-ose “all/whole”

While -ese/-ose generally means “all”, it can also have the meaning “whole” or “entire”. Therefore every noun class is represented. A form of -ese is used with all the personal pronouns except “they”. The variant -ose is used to modify all other noun classes.

Mweese muhagarare.  
Everyone (all) stand up.

Tweese turajya i Kabale.  
All of us are going to Kabale.

Inkwaavu ze zoose ni umweeru.  
All his rabbits are white.

Imihare yoose ni mibi.  
All the roads are in poor condition.

Abagabo boose baraangana imbere y’Imaana.  
All men are equal before God.

Ndashaaka ko utema ibyaatsi byoose.  
I want you to cut all the grass.

Umurima waanjye woose wuuzuye amaazi.  
My whole field is flooded with water.

Ikimoondi cyoose kiraboze.  
The entire potato is rotten.

Buri “each/every”

It should be noted that the words “each” and “every” never change form no matter what noun they modify. They are invariable. The noun following huri always loses its augment.

Buri kweezi uzaabona ibiheembo byaawe.  
Every month you will receive your pay.

Mbona maama huri muunsi.  
I see my mother every day.

Yaguriishije huri hene shilingi 50,000.  
He sold each goat for 50,000 shillings.

Buri gihe njyayo ngasaanga ahiinga.  
Every time I go there he is digging.

When saying “everyone” both huri and weese is used in the sentence.

Buri umwe weese afite iduraayi n’ikaraamu.  
 They each have a pen and pencil.

Buri weese muri bo yaratsiinze.  
Every one of them failed.

Below is a table of the quantifiers which combine with personal pronouns to form “both”, “all, and “only”.

**Quantifier Table: both, all, only**

Noun Class	Personal Pronoun	both	all/whole	only/alone
1 p sg	jye			njyeenyine
2 p sg	we			weenyine
1 p pl	twe	tweembi	tweese	tweenyine
2 p pl	mwe	mweembi	mweese	mweenyine
3 p sg Cl 1	we		weese	weenyine
3 p pl Cl 2	bo	boombi	boose	boonyine
3	wo		woose	woonyine
4	yo	yoombi	yoose	yoonyine
5	ryo		ryoose/ yoose	ryoonyine
6	yo	yoombi	yoose	yoonyine
7	cyo		cyoose	cyoonyine
8	byo	byoombi	byoose	byoonyine
9	yo		yoose	yoonyine
10	zo	zoombi	zoose	zoonyine
11	rwo		rwoose	rwoonyine
12	ko		koose	koonyine
13	two	twoombi	twoose	twoonyine
14	bwo	bwoombi	bwoose	bwoonyine
15	ko		koose	koonyine
16	ho	hoombi	hoose	hoonyine

## 4.5 The pronouns -ndi and -he

The two pronouns -ndi and -he act like adjectives and also agree with the nouns they modify.

### 4.5.1 -ndi “another”

The pronoun -ndi means “another of the same kind” and generally comes before the noun it modifies. With any form of -ndi the following noun always loses its augment. Classes 1, 3, 4, 6 and 9 have a shorter version such as undi versus uwuundi. Let’s look at the short versions first.

Undi mugabo yaraaje.

Another man came.

Naboonye undi musaambi uyu muunsi.

I saw another Crested Crane today.

Afite indi nka.

He has another cow.

The longer forms are ones like uwuundi, abaandi, iyiindi, iriindi etc.

Arikubaka iriindi duuka.

He is building another shop.

Gurira Mariya uruundi rusokozo.

Buy another comb for Mary.

Tema ikiindi giti.

Cut another tree.

When these words follow mu or ku, the long form is used and it loses its augment.

Mu yaandi meezi atatu nzaamenya Urufumbira.

In another three months I will know Rufumbira.

Saara azi byiinshi ku biindi bihugo.

Sarah knows much about other countries.

These -ndi pronouns often occur with the set of demonstratives (waa, baa, yaa, zaa etc.) which refer to something which both the speaker and hearer know about. As usual, the word following a demonstrative loses its initial vowel.

Iyi nka ni ndeende kuruta zaa ziindi.  
This cow is taller than the others.

Bamwe bazaaza, baa baandi ntibazaaza.  
Some (people) will come. The others will not come.

Ibyo nabikuunze kuruta byaa biindi.  
I liked those better than the others.

The -ndi pronouns can also stand by themselves.

Abaana bamwe bararuhije kurera, abaandi barooroshye.  
Certain children are difficult to raise, others are easy.

Aho haantu hoonyine hakwiiriye kugurwa, ahaandi hareke.  
Only that place is worth buying. Leave the others.

#### 4.5.2 -he “which”

As with the other pronouns, -he can modify a noun or it can stand alone. Again, the noun following -he loses its initial vowel. The prefix of -he must come from the same class as the noun it modifies.

Ni uwuuhe murima uri ku musozi?  
Which garden is on the hill?

Ni uwuuhe uri ku musozi?  
Which one is on the hill?

Iduuka rikiinguuye ni iriihe?  
Which shop is open?

Ni iriihe rikiinguuye?  
Which one is open?

Ni iziihe nka zifite amaheembe mareemare?  
Which cows have long horns?

Ni akaahe gatiimba naagura?  
Which net should I buy?

Below is a table of the different forms of -ndi and -he according to their classes.

Noun Class	other/ another	other/ another	which?
Cl. 1	undi	uwuundi	uwuuhe
Cl. 2		abaandi	abaahe
Cl. 3	undi	uwuundi	uwuuhe
Cl. 4	indi	iyiindi	iyiihe
Cl. 5		iriindi	iriiihe
Cl. 6	andi	ayaandi	ayaahe
Cl. 7		ikiindi	ikiiihe
Cl. 8		ibiindi	ibiiihe
Cl. 9	indi	iyiindi	iyiihe
Cl. 10		iziindi	iziiihe
Cl. 11		uruundi	uruuhe
Cl. 12		akaandi	akaahe
Cl. 13		utuundi	utuuhe
Cl. 14		ubuundi	ubuuhe
Cl. 15		ukuundi	akaahe
Cl. 16		ahaandi	ahaahe

#### 4.6 Prepositional pronouns formed with na-

There is another type of pronoun which is a combined form of na- “with/and/also” and a personal pronoun. With the first and second person pronouns, the naa- is lengthened but for all the other classes it remains a single vowel.

naanjye	“I also”
naatwe	“we also”
naawe	“with you (sg.)”
naamwe	“with you (pl.)”
nawe	“with him”
nabo	“with them”

Naatwe turikugeenda.

We are also going.

Daata ntaashobora gukina naawe, afite kujya gukora.

Daddy can't play with you, he has to go to work.

Pawulo, ntaakibaana naanjye, yuubatse inzu ye.  
Paul no longer lives with me. He built his own house.

Peetero nawe arikugeenda.  
Peter is also going.

Naamwe mweese murajyayo.  
And you all will go there.

Abaantu bo nahuuye nabo ejo baraaza n'uyu muunsi.  
The people who I met (with them) yesterday are coming again today.

Ubwo nageendaga nijoro nahuuye nabyo.  
When I was walking during the night I met (with) them (beasts).

Nacyo gipakire mu mufuka waanjye.  
Pack it (comb) also in my bag.

Relative object pronouns will be explained in the relative clause formation section in 5.2 of the next chapter.

## 5 MODIFIERS

Modifiers are words such as adjectives, relative clauses, quantifiers and numbers. Most modifiers follow the head noun.

### 5.1 Adjectives

There are only a small number of true adjectives in Rufumbira. These are words such as -nini “big” or -bi “bad” where the prefix changes according to what noun one is talking about. However, there are other ways to form adjectives. One way is to join two nouns together using a connecting word such as in umugabo w'intwaari “courageous man” (literally man of courage). Another way is to use a relative clause such as isuka ishaaje “old hoe” (literally hoe which is old). In the following section, we will look at each of these different methods of forming adjectives.



### 5.1.1 True adjectives

The true adjectives in Rufumbira have a stem which remains the same but the prefix changes according to the noun class of the person or thing you are talking about. For example, the adjective -bi means bad. If we are talking about abaana “people” the adjective will have the same -ba- prefix.

Abo baana ni babi.  
Those children are bad.

However if we are talking about amagaambo “words” (class 6) the prefix for -bi “bad” must take the Class 6 noun prefix -ma-.

Yavuze amagaambo mabi.  
He spoke abusive words.

Notice that the adjective can be either right after the noun or it can follow the verb ni “is”. In both cases, the prefix of the adjective is the same as the prefix of the noun it modifies.

Yifuuza kugira igiteeyiteeyi gishya.  
She needs to have a new dress.

Ziriiya nkono ni nshya.  
Those cooking pots are new.

Amazu yoombi ni mashya.  
Both houses are new.

Remember that the prefix -gi- is an alternate form of -ki- and that -ki- becomes -cy- in front of a vowel as in the word -iinshi “much”.

Igiciiro cy’uyu murima ni cyiinshi cyaane.  
The price of this field is too much.

Here is a list of true adjectives which always change the prefix according to the noun they modify.

-bi	ugly, bad, dirty
-bisi	raw, unripe

-iiza/eeza	beautiful, clean, good
-nini	big, huge
-to/-tooya	small, thin
-kuru	old, important, principal
-ke/-keeya	few, small quantity
-iinshi/eenshi	many, large quantity
-gufi	small size, short, not deep
-ree-re	tall size, long, deep
-gari	vast, spacious
-shya	new, recent
-zima	healthy, live

Let's look at the adjective stem -nini "big". Again, the prefix will change according to the class of the noun being modified.

Afite ikizuuru kinini.  
He has a big nose.

Umuhuungu ni munini.  
The boy is big.

Ibireenge bye ni binini.  
His feet are big.

Be careful with Class 9/10 words. Since the adjective -nini already starts with an n, the Class 9/10 n- prefix of the noun is not added to nini.

Mfite ingoorane nini.  
I have a big problem.

Yaguriishije inka ye nini.  
He sold his big cow.

The following are examples of the adjective "few" -ke.

imirima mike a few gardens  
amabuye make a few stones  
ibitabo bike a few books

The noun class 9 modifier will always be nke.

ihene nke	a few goats
imbuto nke	a few seeds
indiga nke	a few knives

One adjective whose stem is different from the others is -ree-re “tall size, long, deep”. Take the prefix of the noun it modifies and add this same prefix at the beginning of the adjective and also after the double vowel.

umugabo <u>mureemure</u>	“tall man”
abagabo <u>bareebare</u>	“tall men”
amaheembe <u>mareemare</u>	“long horns”
igihe <u>kireekire</u>	“long time”

Remember the noun prefix for class 7 is usually ki- but changes to gi- when it comes before a voiceless consonant. Since the letter r in -ree-re is not a voiceless consonant, the prefix ki- is used in the last example above.

The adjective meaning “good” is -iiza. The prefix changes according to the class of the noun being modified.

Uriiya mwaami ni mwiiza.  
That king is good.

In front of a Class 9/10 noun, the adjective -iiza has the form nziiza instead of niiza.

Inzoz nziiza.  
Good dreams!

The adjectives -iiza/-eeza “good” and -iinshi/-eenshi “many” change forms because of two different vowels coming together. Examine the table below.

Table 1

Class	adjective <u>-iiza</u> “good”	
Class 1	umuhuungu mwiiza	good boy
Class 2	abahuungu beeza	good boys
Class 3	umukubuuzo mwiiza	good broom

Class 4	imineke myiiza	good bananas
Class 5	igaare ryiiza	good bicycle
Class 6	amagaare meeza	good bicycles
Class 7	ikiintu cyiiza	good thing
Class 8	ibiintu byiiza	good things
Class 9	intorezo nziiza	good axe
Class 10	intorezo nziiza	good axes
Class 11	uruugi rwiiza	good door
Class 12	akeebo keeza	good basket
Class 13	udushumi twiiza	good shoelaces
Class 14	ubwiibo bwiiza	good baskets
Class 15	ugutwi kwiiza	good ear
Class 16	ahaantu heeza	good place

Table 2

adjective -iinshi/-eenshi “many/a lot of/much”

Class 1		
Class 2	abahuungu beenshi	many boys
Class 3	umuyaga mwiinshi	a lot of wind
Class 4	imyaka myiinshi	many years
Class 5	izuuba ryiinshi	a lot of sun
Class 6	amaazi meenshi	a lot of water
Class 7	ikimwaaro cyiinshi	a lot of shame
Class 8	ibiti byiinshi	many trees
Class 9	iseente nyiinshi	a lot of money
Class 10	impanuka nyiinshi	many accidents
Class 11	urusaku rwiinshi	a lot of noise
Class 12	akababaro keenshi	a lot of sorrow
Class 13	udushumi twiinshi	many shoelaces
Class 14	ubuuntu bwiinshi	a lot of small things
Class 15	kwiiruka keenshi	a lot of running
Class 16	ahaantu heenshi	many places

In looking at the different forms of -iiza and -iinshi first of all remember that when u comes before another vowel it changes to w. Therefore if you want to say “good man” the prefix mu- becomes mw- in mwiiiza. This change from u to w also happens with rwiiza, twiiza, bwiiza and kwiiza.

Remember also that i changes to y when it comes in front of another vowel, resulting in myiiza, ryiiza, cyiiza, and byiiza.

Something else to note is that when the prefixes ba-, ma-, ka-, or ha- are joined to the prefix -iiza or -iinshi, the a of the prefix and the i of the stem merge to form e resulting in beeza, meeza, keeza and heeza.

A final thing that should be noted is that in Class 9/10 another change takes place. The letter z is inserted resulting in nziiza and the letter y is inserted for nyiinshi.

Inzoz nziiza.

Good dreams!

Baazanye inyama nyiinshi.

They brought a lot of meat.

There is also one adjective ndeende “long, tall, deep” which never changes its form. However it only occurs with Class 9/10 nouns:

inkoni ndeende            “a long stick”

inyaanja ndeende        “a deep sea”

ikanisa ndeende         “a tall church”

It should be noted that some adjectives can also serve as nouns. In this case, they must have a class prefix agreeing with the unstated noun. For example, umwiiza “beautiful woman/man”, abeenshi “the majority (of people), ubwiiza “beauty”.

Umwiiza ni nyina.

The beautiful (person) is his mother.

Abeenshi barananiwe.

The majority failed.

### 5.1.2 Associative word between two nouns

Another way of making an adjective is to use a construction of two nouns joined by an associative word such as wa, cyaa, rwaa etc. meaning “of”. The two words being connected are actually nouns in Rufumbira. Linking these

two nouns allows the second noun to describe the first one. Usually the vowel of the associative word drops and is replaced by an apostrophe in writing.

umugabo w'intwaari  
a courageous man (man of courage)

ikiintu cy'icuuma  
metal object (object of metal)

amazuru y'amatafaari  
brick houses (houses of brick)

igishumuruzo cy'inzu  
house key (key of house)

imboga z'ibishyimbobo  
bean sauce (sauce of beans)

imodoka y'umweeru  
white car (car of white)

### 5.1.3 **Relative clause as modifier**

Many words which are adjectives in English are actually verbs in Rufumbira, for example, "old", "hot", "dull", "sharp". These verbs can be put in a relative clause to modify a noun. We will take a more detailed look at the formation of relative clauses immediately following the examples below.

Siinshaaka iriyya suka ishaaje.  
I don't want that old hoe. (hoe which is old)

Nzanira amaazi akoonje.  
Bring me some cold water. (water which is cold)

Iki ni ikibaro cyooroshye.  
This is an easy problem. (problem which is easy)

Yaguriye umugore we impaano iheenze.  
He bought an expensive gift for his wife. (a gift which was expensive)

## 5.2 Relative clause formation

Like English, the relative clause in Rufumbira functions as a modifier of a noun. The head of the relative clause is the noun being modified.

Nshaaka igitabo kidakomeye gusoma.

Head relative clause

I want a book that isn't too hard to read.

In Rufumbira, relative clauses which are the subject of the verb do not have a relative pronoun (who, which) as they do in English. They must have a prefix on the verb which agrees with the subject noun class. (A list of these follows after the examples.)

In the first sentence below, Umugore uguriisha ibimoondi is the subject of the sentence. Umugore is the subject being modified and uguriisha ibimoondi is the relative clause which modifies this noun. Note the u on the verb uguriisha comes from the same noun class 1 as the noun prefix -mu- of umugore.

Umugore uguriisha ibimoondi ari aha.

The woman who sells Irish potatoes is here.

Ukweezi kurikurasa ni kunini.

The moon which is rising is very big.

Yafashe ugutwi kwe kumubabaza.

He touched his ear which hurts (him).

Ubucurama burikuguruka bwaaturutse mu rutare.

The bats which are flying away came from the cave.

Note that the Class 1 agreement prefix u changes to w when the verb stem begins with a vowel as in kw-iiba "to steal".

Umuhuungu wiibye igaare yarafashwe.

The boy who stole the bicycle was caught.

Recall we mentioned that adjectives in English often become relative clauses in Rufumbira.

Siinshaaka iriyya suka ishaaje.

I don't want that old hoe (hoe which is old)

Umwana urwaaye yagaburiwe na nyina.

The sick child ate with the help of her mother.

Abaantu bakuze bakwiiriye gufatwa neeza.

Old people should be treated well.

Siinshobora gupfuunduura iri pfuundo rikomeye.

I cannot untie this tight knot.

Although subject relative clauses do not begin with a pronoun, object relative clauses do have a pronoun which can be said or omitted just like English ones. For instance I can say “The car that you bought is not new”, or I can say “The car you bought is not new.” If you choose to include the pronoun it must come from the same class as the noun it modifies. In the examples below, I have put this pronoun in round brackets ( ) to show it is optional.

Imodoka (yo) waguze si nshya.

The car that you bought is not new.

Umuuntu (wo) ndikureeba ni mugufi.

The person who I see is short.

Ibitooke ni ibyokurya (byo) abaana bakuunda.

Bananas are a food that children like.

Hano hari urwaandiko (rwo) amaze kubona.

Here is the letter (that) he just received.

### Relative Clause Table

Class	Relative Subject Agreement Prefix	Relative Object Pronouns	Pro. Requiring a Relative Clause
Cl. 1	u- (w-)	wo	uwo
Cl. 2	ba-	bo	abo
Cl. 3	u-	wo	uwo
Cl. 4	i-	yo	iyoy



Cl. 5	ri-, i-, ry	ryo	iryo
Cl. 6	a-	yo	ayo
Cl. 7	ki- (gi-)	cyo	icyo
Cl. 8	bi-	byo	ibyo
Cl. 9	i-	yo	iyo
Cl. 10	zi-	zo	izo
Cl. 11	ru-	rwo	urwo
Cl. 12	ka- (ga-)	ko	ako
Cl. 13	tu- (du-)	two	utwo
Cl. 14	bu-	bwo	ubwo
Cl. 15	ku, ø	ko	uko
Cl. 16	h-	ho	aho

Column 3 pronouns (above) are also used when meaning “the one”. These pronouns are like the relative object pronouns but with an initial vowel added. Column 3 pronouns must be followed by a relative clause. In the sentences below we show the noun being talked about, then use its pronoun, which agrees with the same class.

<u>Noun</u>	<u>Pronoun referring to the noun</u>
(umuuntu) (person)	Naboonye <u>uwo wiibye ingato zaawe</u> . I saw <u>the one who stole your shoes</u> .
(imihoro) (pangas)	<u>Iyo twaakoreesheje iragiimbye</u> . <u>The ones we used</u> are dull.
(itaara) (lamp)	Umwaana waanjye yamennye <u>iryo naguze</u> . My child broke <u>the one I bought</u> .
(ukuboko) (sleeve)	Yadoze <u>uko yataanduye</u> . She sewed <u>the one that he ripped</u> .
(ubushwi) (small chicks)	<u>Ubwo yaguze bwaari buto cyaane</u> . <u>The ones she bought</u> were very young.

### Negative relative clauses

The negative marker for relative subject and relative object clauses is -ta- “not”. Note that this negative comes after the subject agreement prefix.

Ibyokurya byo atari burye ni inyama y'ingurube.  
The food that he will not eat is pork.

Icyo ntafite ni iseente.  
What I do not have is money.

Imirima itarimo ikiraare, yeera byiinshi.  
Gardens, which are not full of weeds, produce much.

The negative -ta- changes to -da in front of a verb stem starting with a voiceless consonant such as *c, f, h, k, p, s, sh, t* because of Dahl's law.

Nshaaka amaazi adakoonje.  
I want water which is not cold.

Nshaaka igitabo kidakomeye gusoma.  
I want a book that isn't too hard to read.

### 5.3 Numbers which act like true adjectives

Only numbers 1-7 act like true adjectives by agreeing with the noun they modify. Other numbers do not change their form. The prefix used with numbers 1-7 is the same as the agreement prefix used for a pronominal suffix. (See Rufumbira Noun Class System in the Appendix for the full list)

-mwe "one"	-biri "two"	-tatu "three"	-ne "four"
-taanu "five"	-taandatu "six"	-riindwi* "seven"	

For example:	umukoobwa umwe	"one girl"
	igaare rimwe	"one bicycle"
	igihe kimwe	"one time"
	imyaaka itatu	"three years"
	amaduuka atatu	"three shops"
	abaantu batatu	"three persons"

\*The word for number 7 for Class 10 words is ndwi.

imbuunda ndwi	"seven guns"
inka ndwi	"seven cows"

Note that if numbers one to seven are ordinal numbers (first, second, third etc.) the prefix does not change as they are now nouns rather than adjectives.

The root of “one” -mwe is also used to mean “some”. In this case, the prefix always agrees with the noun it modifies.

Inkwaavu zimwe ni umweeru, iziindi ni ikijuuju.  
Some rabbits are white and others are gray.

Bamwe bazaaza, abaandi ntibazaaza.  
Some (people) will come. Others will not come.

Abo watuumye biibye ibiintu bimwe.  
The ones you sent stole some things.

Often where English uses the word “some”, Rufumbira leaves out the word entirely.

Ntiwaanzanira inanaasi?  
Couldn't you bring me some pineapples?

## **6 CARDINAL NUMBERS, ORDINAL NUMBERS, DAYS OF THE WEEK, HOURS OF THE DAY**

Chapter 6 reviews the formation of cardinal numbers that we use for showing quantity like 1, 5, 8 etc. The chapter also reviews ordinal numbers which show the order of something as in first, second, third etc. The days of the week are also presented as well as the Rufumbira clock.

### **6.1 Cardinal numbers**

Numbers which show quantity are called cardinal numbers and are placed after the nouns they modify.

#### **6.1.1 Cardinal numbers 1-10**

We have already seen in the previous chapter that numbers 1-7 agree with the noun they modify.

-mwe “one”	-biri “two”	-tatu “three”	-ne “four”
-taanu “five”	-taandatu “six”	-riindwi “seven”	

Numbers 8-10, namely umunaani, icyeenda and icumi always remain the same no matter what noun class they modify. The initial vowel of these three numbers may be dropped. For example:

abaantu (u)munaane	“eight people” (class 2)
imihoro (u)munaane	“eight pangas” (class 4)

amagaare (i)cyeeenda	“nine bicycles” (class 6)
imbwa (i)cyeeenda	“nine dogs” (class 10)

ibijumba (i)cumi	“ten sweet potatoes” (class 8)
ubunyamasyo (i)cumi	“ten tortoises” (class 14)

However numbers 2-7 have a different form when they modify Class 10 nouns. They are:

ebiyiri “two”	eshatu “three”	enye “four”
eshaanu “five”	esheeshatu “six”	ndwi “seven”

#### Usual forms of numbers 2-7

abaantu babiri “two persons”  
 ubushwi butatu “three chicks”  
 amatabi ane “four branches”  
 ibiintu bitaanu “five things”  
 abajuura bataandatu “six thieves”  
 ibitabo biriindwi “seven books”

#### Class 10 form of numbers 2-7

imbwa ebiyiri “two dogs”  
 inka eshatu “three cows”  
 intebe enye “four chairs”  
 ingurube eshaanu “five pigs”  
 indege esheeshatu “six airplanes”  
 imfuunguzo ndwi “seven keys”

### **6.1.2 Cardinal numbers 11 to 19**

These numbers are made by adding ten plus one, ten plus two and so on. Icumi loses its initial vowel when another number follows it. Na “and” comes in between the two numbers. An apostrophe replaces the vowel in na when the following word begins with a vowel. When the vowel is the letter a, the sound doubles. Remember that numbers 1-7 always agree with the noun they modify. Note also that in first example below, kimwe agrees with the singular “one” (book), not eleven books.

eleven books	ibitabo cumi na kimwe
twelve eggs	amagi cumi n'abiri
thirteen trees	ibiti cumi na bitatu
fourteen boys	abahuungu cumi na bane
fifteen days	imiinsi cumi n'itaanu
sixteen people	abaantu cumi na bataandatu
seventeen chickens	inkoko cumi n'indwi
eighteen plates	amasahaane cumi n'umunaane
nineteen flies	isaazi cumi n'icyeenda

### 6.1.3 Cardinal numbers 20-99

We saw that icumi is the way we say “ten”. The plural of icumi is amacumi “tens”. The way “twenty” is formed is by saying “two tens”. Amacumi undergoes several changes when meaning “twenty”. First of all, the initial vowel is dropped, then c changes to k. Lastly, the final vowel of makumi changes to a y in front of the first vowel in abiri. Numbers 21-29 follow the same pattern as 11-19 with the last numbers 1-7 agreeing with the noun they modify.

twenty books	ibitabo makumyaabiri
twenty-one schools	amashuuli makumyaabiri na rimwe
twenty-two rooms	ibiseenge makumyaabiri na bibiri
twenty-three cows	inka makumyaabiri n'eshatu
twenty-four rabbits	inkwaavu makumyaabiri n'enyeye
twenty-five chicks	ubushwi makumyaabiri na butaanu
twenty-six boys	abahuungu makumyaabiri na bataandatu
twenty-seven bodies	imibiri makumyaabiri n'indwi
twenty-eight pangas	imihoro makumyaabiri n'umunaane
twenty-nine girls	abakoobwa makumyaabiri n'icyeenda

From 30 onwards, one counts by using the plural of umuroongo “line”, namely imiroongo. The first vowel of imiroongo is dropped. These lines are composed of ten each, therefore 30 is three lines of 10, 40 is 4 lines of ten etc. The number immediately following the word imiroongo makes its agreement with that word while any further numbers agree with the first noun. We see this in the second example below where itatu agrees with imiroongo and ane agrees with amagi.

thirty eggs	amagi miroongo itatu
-------------	----------------------

thirty-four eggs	amagi miroongo itatu n'ane
fourty chickens	inkoko miroongo ine
fifty people	abaantu miroongo itaanu
sixty hills	imisozi miroongo itaandatu
seventy goats	ihene miroongo iriindwi
eighty fields	imirima miroongo inaane* *not umunaane
ninety stones	amabuye miroongo urweenda* *not icyeenda

A further thing should be noted. The final o of miroongo is written o but pronounced w if it comes before another vowel (miroongw itatu).

#### 6.1.4 Cardinal numbers 100 and up

The number 100 ijana always keeps its initial vowel.

100 people	abaantu ijana
101 children	abaana ijana n'umwe
102 books	ibitabo ijana na bibiri
103 cows	inka ijana n'eshatu
110 shillings	shiliingi ijana n'icumi

From 111-119 the initial vowel drops from icumi.

111 houses	amazulu ijana na cumi n'imwe
112 books	ibitabo ijana na cumi na bibiri
119 things	ibintu ijana na cumi n'icyeenda

The plural of ijana is amagana which always loses its initial vowel.

200	magana abiri
205 things	ibiintu magana abiri na bitaanu
300	magana atatu
400	magana ane
500	magana ataanu
600	magana ataandatu
700	magana ariindwi
800	magana munaane
900	magana cyeenda
1000	igihuumbi
2000	ibihuumbi bibiri

3000	ibihuumbi bitatu
4000	ibihuumbi bine
5000	ibihuumbi bitaanu
10,000	ibihuumbi cumi
11,000	ibihuumbi cumi na kimwe

## 6.2 Ordinal numbers

An ordinal number is one like the first, second, third etc. or when saying the number of times something is done (twice). These forms never change even with numbers 1-7. They are always preceded by an associative pronoun like uwa, icyaa, iya which agrees with the noun to which it refers.

first	mbere	eleventh	cumi na rimwe
second	kabiri	twelfth	cumi na kabiri
third	gatatu	thirteenth	cumi na gatatu
fourth	kane	fourteenth	cumi na kane
fifth	gataanu	fifteenth	cumi na gataanu
sixth	gataandatu	sixteenth	cumi na gataandatu
seventh	kariindwi	seventeenth	cumi na kariindwi
eighth	umunaane	eighteenth	cumi n'umunaane
ninth	icyeenda	nineteenth	cumi n'icyeenda
tenth	icum	twentieth	makumyaabiri
thirtieth	miroongo itatu		
fortieth	miroongo ine		
fiftieth	miroongo itanu		

Notice that the numbers 30<sup>th</sup> onwards are the same as the cardinal numbers 30 etc. However, these ordinal numbers are always used with the connective pronoun which agrees with the class of the noun it modifies.

the first man	umugabo wa mbere (man of first)
the first men	abagabo baa mbere (man of second)
the second ball	umupiira wa kabiri
the second balls	imipiira ya kabiri
the third flag	ibeendera ya gatatu
the third flags	amabeendera ya gatatu

the fourth thing	ikiintu cyaa kane
the fourth things	ibiintu byaa kane
the fifth column	inkiingi ya gataanu
the fifth columns	inkiingi zaa gataanu
the sixth plank	urubaaho rwa gataandatu
the sixth planks	imbaaho zaa gataandatu
the seventh book	igitabo cyaa kariindwi
the seventh books	ibitabo byaa kariindwi
the eighth group	agatsiko kaa munaane
the eighth groups	udutsiko twaa munaane
the ninth month	ukweezi kwaa cyeenda
the ninth months	ameezi ya cyeenda
the tenth place	ahaantu haa cumi

Umuunsi wa mbere w'ishuuli urakomeye.  
The first day of school is difficult.

Uri umuuntu wa kabiri kureeba icyo.  
You are the second person who saw that.

Umuhuungu waanjye wa gatatu ni umunyabweenge.  
My third son is clever.

Yaguze imodoka ya kane.  
He bought his fourth car.

Ndajya mu kiruhuuko mu kweezi kwaa gataanu.  
I am going on vacation the fifth month.

Yashyiringiwe ubwaa gataandatu.  
She married for the sixth time.



Uku kwaabaaye kubyaara kwe kwaa mbere.

This was her first delivery.

Note: for counting, the ordinal numbers are used except for “one” which changes to rimwe.

### 6.3 Days of the week

The days of the week are translated by ordinal numbers. They are made up of three words, ku “on”, uwa “the one of” (agreeing with the word umuunsi “day”) and then the ordinal number mbere or kabiri etc. Note that as usual after ku, the following word uwa loses its first vowel becoming wa. Ku is capitalized and the three words are all joined together.

1 <sup>st</sup> day	uwa mbere	Monday	Kuwambere
2 <sup>nd</sup> day	uwa kabiri	Tuesday	Kuwakabiri
3 <sup>rd</sup> day	uwa gatatu	Wednesday	Kuwagatatu
4 <sup>th</sup> day	uwa kane	Thursday	Kuwakane
5 <sup>th</sup> day	uwa gataanu	Friday	Kuwagataanu
6 <sup>th</sup> day	uwa gataandatu	Saturday	Kuwagataandatu
7 <sup>th</sup> day	icyuumweeru	Sunday	Kucyuumweeru

The word for Sunday doesn't follow the usual pattern. It probably stands for “of white/holy”.

Uyu muunsi ni Kuwakane.

Today it is Thursday.

Nzaajya i Kabale Kuwakabiri.

I will go to Kabale Tuesday.

Nzaagaruka Kisoro Kuwagataanu.

I will return to Kisoro Friday.

Kucyuumweeru ni umuunsi wo kuruhuuka.

Sunday is a day of rest.

### 6.4 Hours of the day

Telling time in Rufumbira is different from English. The English clock starts at midnight but the Rufumbira clock starts at 6:00 a.m. making 7:00 a.m. as the first hour of the day.

<u>English Clock</u>	<u>Rufumbira Clock</u>	
7:00 a.m.	one o'clock	isaaha imwe (hour one)
8:00 a.m.	two o'clock	isaaha ibiri
9:00 a.m.	three o'clock	isaaha itatu
10:00 a.m.	four o'clock	isaaha ine
11:00 a.m.	five o'clock	issaha itaanu
12:00 p.m.	six o'clock	isaaha itaandatu
1:00 p.m.	seven o'clock	isaaha iriindwi
2:00 p.m.	eight o'clock	isaaha munaane
3:00 p.m.	nine o'clock	isaaha cyeenda
4:00 p.m.	ten o'clock	isaaha cumi
5:00 p.m.	eleven o'clock	isaaha cumi n'imwe
6:00 p.m.	twelve o'clock	isaaha cumi n'ebyiri
7:00 p.m.	one o'clock	isaaha imwe n'ijoro (hour one of night)

## 7 PREDICATE NOMINALS, PREDICATE ADJECTIVES, PREDICATE LOCATIVES AND EXISTENTIALS

Predicate nominals which give further identification of the subject, predicate adjectives which mention a feature or characteristic of the subject, predicate locatives which give a location after the verb “is” and existentials which tell whether something exists or not are described in this chapter.

### 7.1 Predicate nominals

A predicate nominal is a noun or noun phrase which further identifies the subject. For instance, in the sentence “Peter is a preacher”, Peter is identical with preacher. In Rufumbira, the copula particle ni “be” joins a subject with an identical predicate nominal. It is called a particle rather than a verb because ni never takes any subject agreement prefixes nor does it ever have any of the usual verb suffixes. It can only be used in the immediate present.

In the first example below, Izina rye “His name” is the subject and Yohaana “John” is the predicate nominal. There is no mark of tense or of agreement on the verb ni.

Izina rye ni Yohaana.  
His name is John.

In speech, when ni is followed by a word starting with a vowel, then the i of ni is replaced by the vowel in the following word and is long. In writing we retain the full form of ni.

Peetero na Yohaana ni ababwiiriza.  
Peter and John are preachers.

Mariya ni umugore wa Yohaana.  
Mary is John’s wife.

Muri bariya bagabo umwe ni umutwaare.  
Among these men, one is chief.

Either the subject or the predicate nominal can be more complex than the above sentences and still be joined by the copula particle ni as long as the subject is identical with the predicate nominal.

Ibitooke ni ibyokurya byo abaana bakuunda.  
Bananas are a food that children like.

If a verb follows ni the verb will always begin with the letter u.

Ikiintu cyo nkuunda ni ugusoma.  
The thing that I love is to read.

Inshobe yo abaana bahora bakora ni ukubeeshya.  
A fault that children often commit is lying.

Ni is frequently used in question constructions.

Izi ni nyama ki?  
What kind of meat is this? (Literally, this is meat which?)

Ni nde wahaaye iseente?  
Who did you give money to?

Subject agreement pronouns are never found on the particle ni but the subject is understood from the context.

Gura iyi shaati, ni nziiza.  
Buy this shirt. It is fine. (Buy this shirt, is fine)

Ni umwaana w'umunyamweete.  
He is an active child. (Is child of action)

## 7.2 Predicate adjectives

A predicate adjective is an adjective indicating a quality or feature of the subject. The same copula particle ni “be” used in predicate nominals comes between the subject and any of the true adjectives. In the example below, the subject Peetero “Peter” is described by the adjective mureemure indicating an attribute of Peter.

Peetero ni mureemure.  
Peter is tall.

Ziriiya nkono ni nshya.  
Those cooking pots are new.

Ibitabo byaanyu ni bike.  
Your books are few.

It should be noted, however, that when directly addressing a person, ni cannot be used. Rather the verb -ri is used.

Uri mugufi.  
You are short.

Ni is not used in sentences like “The woman is sick” because in Rufumbira “is sick” is a verb (kurwaara), not an adjective.

Remember that ni can only be used in the immediate present. For the past it is necessary to use a form of the verb -ri “to be”.

Ahaantu hoose nagiiye haari haboneye.  
All the places I visited were beautiful.

Ubwo yaguze bwaari buto cyaane.  
The ones she bought were very young.

### Negative of predicate nominals and adjectives

The negative form of ni is si and it is used both with predicate nominals and predicate adjectives. Again you will note there is no subject agreement pronoun on the particle si just as there was none on ni.

Peetero si umwiiyiisha, ni umuhiinzi.  
Peter is not a teacher. He is a farmer.

Mariya si seenge, ni maama.  
Mary is not my aunt. She is my mother.

Kisoro si ikibuga.  
Kisoro is not a city.

Umuhuungu si munini.  
The boy is not big.

Imodoka yo waguze si nshya.  
The car that you bought is not new.

### **7.3 Predicate locatives**

A predicate locative is a locative pronoun or locative phrase which indicates where someone or something is located. It is the object of the copula verb -ri “be at”. This is one of three irregular verbs which are mentioned in detail in Chapter 9.4. Although this verb never takes the normal -a or -ye suffix of regular verbs, it does always have the agreement prefix of subject noun class to which it refers, as well as taking some tense markers.

Turi mu nzu.  
We are in the house.

Inka n'ihene ziri mu mbuga.  
The cows and goats are in the compound.

Peetero ari hano.  
Peter is here.

Ndi inyuma y'inzu.  
I am behind the house.

When n comes before r, the r always changes to a d. Therefore “I am” nri becomes ndi in the above sentence.

We mentioned under 7.2 above that when addressing someone where you are describing something about them, the verb -ri is used rather than ni.

Muri bareebare.  
You (pl.) are tall.

Wowe Yohaana, uri umunyabyaaha.  
You John, you are wicked.

### Negative of Predicate Locative

The negative of the verb -ri is nti-. However for the 1<sup>st</sup> person singular (I) it is always si. The negative prefix comes before any other prefix, followed by the verb prefix agreeing with the subject. Si doubles its vowel when coming next to ndi.

Ntituri mu nzu.  
We are not in the house. (Not we are in house)

Siindi mu ishuuli.  
I am not in school.

When nti comes before the subject agreement prefix beginning with a vowel such as u, it changes to ntu. For instance “you are not” is ntuuri, not ntiuri because two different kinds of vowels may not come together. Also when nti comes before the subject agreement prefix a, it changes to nta as in ntaari “he is not”.

Below is the affirmative and negative present tense conjugation of -ri.

<u>Affirmative</u>		<u>Negative</u>	
ndi	I am	siindi	I am not
uri	you are	ntuuri	you are not
ari	he/she is	ntaari	he/she is not
turi	we are	ntituri	we are not
muri	you (pl.) are	ntimuri	you (pl.) are not
bari	they are	ntibari	they are not

#### 7.4 Existentials

An existential sentence tells us that something either exists or does not exist. This kind of construction in English begins with “there is” or “there are”. Existentials in Rufumbira share the same verb as predicate nominals, that is the verb -ri. The prefix ha- of Class 16, which serves as an indication of location, comes before this verb as the impersonal subject “there”.

Hari umwaanda mu ngato yaanjye.  
There is dirt in my shoe.

Hari abaantu beenshi mu baanka.  
There are many people in the bank.

Muri aya mata harimo isaazi.  
There is a fly in this milk.

Muri Busanza hariyo ibiti byiinshi.  
In Busanza there are many trees.

Haari abaantu babyina baririimba mu bushyitsi.  
There were people dancing and singing at the wedding.

The negative construction ntaa “there is no” is usually followed by a noun which loses its initial vowel.

Ntaa fi mu iguriro uyu muunsi.  
There is no fish at market today.

Ntaa byokurya biri mu nzu.  
There is no food in the house.

Ntaa mwaanda uri mu ngato yaanjye.  
There is no dirt in my shoe.

Ntaa gitabo kiri ku meeza.  
There is no book on the table.

Existentials are also used when beginning a story. They introduce the characters who will play a main part in the tale.

Igihe kimwe haariho umugore waraguraga.  
One time there was a woman who used to tell fortunes.

Another verb used in existentials is kubaho “to exist”. This also can be used to introduce characters in a story. Note that once again the subject prefix ha- of Class 16 is employed for the impersonal pronoun “there”.

Umuunsi umwe, haabayeho urukwaavu n’inkima.  
One day, there was a rabbit and a monkey.

## **8 VERBS (IMPERFECTIVE ASPECT), OBJECT INFIXES AND IMPERATIVES**

Chapter 8 describes the imperfective aspect of a verb indicating the action is not yet complete. The chapter also describes objects like “him”, “me” which are inserted into the verb and thus become infixes. Imperatives are also reviewed.

### **8.1 Aspect**

Verbs in Rufumbira are not classed like English as to being past, present or future. Rather verbs are classified according to whether the action is not complete or finished or whether the action has finished. Rufumbira has three different aspects: the imperfective, the perfective and the subjunctive. The imperfective sees the action as being in progress and these verbs always end in -a (sometimes -ga). The perfective aspect sees the action as finished and the verbs will end in -ye (or a variation of it). The subjunctive is marked by the



suffix -e and indicates an action might or should occur. Each of these aspects will be described in the following chapters.

### 8.1.1 Imperfective aspect

All verbs in the imperfective see the action as still in progress or not yet completed and therefore will end with the imperfective marker -a. The immediate, the habitual, imperatives, future, and perstitive verbs all take the obligatory imperfective verb suffix -a. Let's look at the verb guhiinga "to dig". In all of these, the action has not yet been completed.

Immediate:	Ariguhiinga.	He is digging.
Habitual:	Duhiinga kabiri mu mwaaka.	We dig twice a year.
Imperative:	Hiinga!	Dig!
Future:	Nzaahiinga.	I will dig.
Perstitive:	Baracyaahiinga.	They are still digging.

### 8.1.2 Subject agreement prefix on verbs

All verbs (except commands in the 2<sup>nd</sup> person singular) must have a subject agreement prefix which is linked to the noun class system. For example, note the Class 2 prefix ba- on the verb, agreeing with the Class 2 -ba- prefix of the noun abaana in the following example.

Abaana barikurya ibitooke.  
The children are eating bananas.

If abaana was not there as the subject, then the subject agreement prefix on the verb acts as the subject.

Barikurya ibitooke.  
They are eating bananas.

For people, the subject agreement prefix will be one of the following:

#### Subject agreement prefix on verbs

<u>Class 1</u>	<u>Prefix</u>	
I	n-	(becomes <u>m-</u> in front of b, f, p, v)
you (sg.)	u-	(becomes <u>w-</u> in front of another vowel)
he/she	a-	(becomes <u>y-</u> in front of another vowel)

## Class 2

we	tu-/du-	(becomes <u>tw</u> - in front of another vowel)
you (pl.)	mu-	(becomes <u>mw</u> - in front of another vowel)
they	ba-	(becomes <u>b</u> - in front of another vowel)

For a complete list of subject agreement prefixes for all classes, see the Rufumbira Noun Class System Table in the Appendix.

Let's begin by looking at the immediate imperfective which is similar to present tense.

### **8.1.3 Immediate imperfective (present) (-ri-)**

Whenever we are talking about something we are doing at the present time, we use the immediate imperfective. These verbs begin first of all with the subject agreement prefix, then -ri- which is now a present tense marker. Both of these prefixes joined to the infinitive form the immediate imperfective. Below is a conjugation of the infinitive guhiinga "to dig". Remember that when r follows n, the r changes to a d. Therefore the 1<sup>st</sup> person singular is ndi rather than nri.

Ndiguhiinga.	I am digging.
Uriguhiinga	You are digging.
Ariguhiinga.	He/she is digging.
Turiguhiinga.	We are digging.
Muriguhiinga.	You (pl) are digging.
Bariguhiinga.	They are digging.

Whether there is an object or there is not an object in the sentence, the present tense remains -ri.

Turiguhiinga imirima.  
We are cultivating gardens.

Arikugeenda buhoro.  
She is walking slowly.

Pawulo arikugurira umugore we ibiintu.  
Paul is buying things for his wife.

Inkwaavu zirikwiiruka mu murima.  
Rabbits are running in the garden.

Inkoko zoose zirigukokoza.  
All the chickens are clucking.

Barikuvooma amaazi.  
They are fetching water.

### Immediate Negative: (nti-/si)

In the immediate negative, the sentence begins with the negative marker nti- meaning “not”. But for all negative sentences if the subject is “I” then the negative is si instead of nti-. The vowel in si becomes long when followed by -ndi.

Siindikuja ku ishuuli ubu.  
I am not going to school now.

Ntiturikwiiga Urufumbira.  
We are not learning Rufumbira.

Ntibarikwaandika mu bitabo byaabo.  
They are not writing in their books.

Remember that when nti- comes before another subject vowel prefix beginning with a, i, or u the vowel of nti- changes to that of the following prefix vowel. Note in the example below that for nti- plus urigusoma we do not say ntiurigusoma but rather ntuurigusoma.

Affirmative  
Urigusoma neeza cyaane.  
You are reading very well.

Negative  
Ntuurigusoma neeza cyaane.  
You are not reading very well.

Ariguhiinga.  
He is digging.

Ntaariguhiinga.  
He is not digging.

Inzovu irigukuunkumura amatwi yaayo.

Inzovuntiirigukuunkumuraamatwi yaayo.

The elephant is flapping his ears.

The elephant is not flapping his ears.

#### 8.1.4 Imperfective recent past

The suffix -ga is added to the end of the verb when describing an action that was continuing in the past. For example:

Naasomaga uyu muunsi.

I was reading today.

Yavuze yuuko yashaakaga umurimo.

He said that he was looking for work.

This -ga suffix is often found in time phrases such as “while” or “during”.

Mu gihe yoozaga ibiintu, umushyitsi we yaraaje.

While she was washing utensils, her visitor came.

Yariikebye mu gihe yoogoshaga ubwaanwa.

He cut himself while shaving.

Igihe Pawulo yakoraga cyaane, yabonaga iseente nyiinshi.

During the time Paul was working a lot, he was also getting a lot of money.

Although the following sentences seem to be in the past, the speaker uses -ga because he is viewing the action as continuing at that time, not an action that was finished.

Yareebekaga nk’umugabo w’umusazi.

He looked like a crazy man.

Yosefu yavugaga nk’uwasiinze.

Joseph talked like he was drunk.

Yaabaaye waaryaga bike waadaze.

If you ate less, you would lose weight.

#### 8.1.5 Habitual

Habitual actions refer to things you usually do. Since the action is still on-going, these verbs take the -a imperfective aspect on the end of the verb. In

order to form the habitual, take off the prefix of the infinitive and add the subject agreement prefix to the verb stem.

Njya ku ikanisa Kucyuumweeru.

I go to church on Sunday.

Uyu mugabo adoda imyeenda.

This man sews clothes.

Some verb stems begin with a vowel, as in kw-iiga “to learn” or kw-iica “to kill”. In this case, when you take off the verb prefix ku-, the u of tu- “we” changes to w and ba- becomes b- followed by a copy of the verb stem vowel.

Twiiiga Urufumbira isaaha ibiri buri muunsi.

We learn Rufumbira for two hours every day.

Abajuura biica amategeko.

Thieves break the law.

When you say what you habitually did in the past, the suffix -ga is added to the end of the verb. These verbs always describe what you used to do or what you habitually would do.

Noozaga amasahaane haanyuma ya buri kurya.

I used to wash the dishes after every meal.

Buri muunsi twaajyaga ku ishuuli.

Every day we would go to school.

Yabaga umubwiiriza.

He used to be a preacher.

Igihe ukweezi kwaavaga, twaakiniraga haanze.

When the moon was shining, we used to play outside.

Ntaraajya kuryaama, nabaanzaga guseenga.

Before I went to sleep, I would first pray.

Igihe cyoose yaansekaga, nararaakaraga.

Whenever he laughed at me, I used to get angry.

Igihe kimwe haariho umugore waraguraga.  
One time there was a woman who used to tell fortunes.

Ntiyakuundaga guhiinga.  
He used to not like digging.

Ntitwaajyaga ku ikanisa.  
We used to not go to church.

The verb guhora “to cool/to keep quiet” can also be used with another verb when you want to convey the meaning of “often” or “always”. In this case it comes before the second verb and gives the sense of frequently doing something. Both verbs have the habitual form.

Duhora turya ibyokurya by’igitoondo.  
We always eat breakfast.

Umwiiigiisha ahora akubita abaana ibibooko.  
The teacher always beats the children with sticks.

Inshobe yo abaana bahora bakora ni ukubeeshya.  
A fault that children often commit is lying.

Another way of saying “always” without using the verb guhora is to use the expression buri gihe meaning “each/every time”.

Buri gihe aguriisha ibiintu mu iguriro.  
He always sells things at market.

Even though habitual actions usually refer to something that you always do, this verb form can also be used when referring to an action that is sometimes or seldom done.

Rimwe na rimwe arya ibyokurya by’igitoondo.  
He sometimes eats breakfast.

Rimwe na rimwe akora mu murima.

He seldom works in the garden.

### Never

To indicate the sense of “never”, the negative nti- is joined to the verb stem of kwiiigera “to do or make something at least once”. The past tense is -ze.

Ntiwiiigera turya ibyokurya byo mu gitoondo.  
We never eat breakfast.

Uriiya mugore ntiyiiigera aramutsa abaantu.  
That woman never greets people.

Umwiiigiisha waacu ntiyiiigera akubita abaana.  
Our teacher never beats the children.

Abaana baanjye ntibiigera babeeshya.  
My children never lie.

Ntiwiiigera umfasha.  
You never help me.

Siniiigera njya kooga.  
I never go swimming.

Siniiigera ndya isamaake.  
I never eat fish.

Ntitwiigeze tugira imodoka.  
We never had a car.

Ntiyiigeze akora cyaane. Nicyo cyaatumye yirukanwa.  
He never worked hard. That’s why he was fired.

### **8.1.6 Immediate future (-ra-)**

In English we make an immediate future by using the verb “go” as in “I am going to read now.” Rufumbira also has an immediate future which is used for something you will do in the same day. Remove the infinitive prefix and insert -ra- between the subject agreement prefix and the verb stem.

Uyu muunsi turajya Kampala.  
Today we are going to Kampala.

Mweese murahiinga umurima waanjye uyu muunsi.  
All of you will dig my garden today.

Remember that nra becomes nda for the 1<sup>st</sup> person singular.

Peetero n'akora neeza, ndamukoreesha.  
If Peter works well, I will hire him.

Barakoonje? Ndacaana umuriro.  
Are they cold? I will light the fire.

To form the negative, nti/si is used as well as ra, with the subject agreement prefix coming in between the two.

Umukozi waanjye ntaarakora uyu muunsi.  
My worker will not work today.

Yakomeje kuvuga ati: “Siindageenda.”  
He continued saying: “I will not go.”

Many languages use the verb “come” or “go” to form a future. Rufumbira makes use of the verb kuuza “to come” as another way to form an immediate future. It must be followed by an infinitive.

Inzara iraaza gushira.  
The famine will (soon) end.

Ibi bibuto biraaza kweera.  
These fruits will soon ripen.

Baraza kuunyica.  
They will kill me.

The immediate future also has another form which is used by some people. Instead of inserting -ra- insert -ri-. The verb which follows exchanges its



prefix ku- for bu-. The bu- form is written separately from -ri-. The ending of this verb is -e rather than -a.

Ari bugure amagi uyu muunsi.  
She will buy eggs today.

Daata ari buuze haanyuma.  
Father will come later.

Uri burye iki uyu mugorooba? Turi burye ifi n'ibimoondi.  
What are you going to eat this evening? We will eat fish and Irish potatoes.

Ndi bugure ibigoori byiinshi mu iguriro uyu muunsi.  
I will buy a lot of maize at market today.

Muri bukorere Peetero uyu muunsi?  
Are you working for Peter today?

Negative immediate future of this form:

Ntiture buteere ibijuumba uyu mwaaka.  
We will not plant sweet potatoes this year.

Umukozi waanjye ntaari bukore uyu muunsi.  
My worker will not work today.

Ndi bugure ibigoori byiinshi mu iguriro uyu muunsi. Siindi bugure inyama.  
I will buy a lot of maize at market today. I will not buy meat.

Ibyokurya byo atari burye ni inyama y'ingurube.  
The food that he will not eat is pork.

Note that the form bu- becomes bw- in front of a verb stem beginning with a vowel.

Ntuuri bwaandike urwaandiko aka kanya.  
You will not write a letter now.

If you want to say that something is at the point of or about to do something you can also use the verb -ri plus haafi “near” followed by an infinitive.

Ihene iri haafi gupfa.

The goat is going to die. (about to)

Imvura iri haafi kugwa.

It is about to rain.

Ari haafi kugeenda.

He is going shortly.

### 8.1.7 Distant Future (-zaa-)

For the real future of tomorrow or more distant, remove the infinitive prefix and add the future tense marker -zaa- after the subject agreement prefix.

Azaageenda ryaari?

When will he leave?

Abiiga bakeesheje bazaahanwa.

Students who are late will be punished.

Tuzaajya i Kampala icyuumweeru gitaaha.

We will go to Kampala next week.

Bazaaza umwaaka utaaha.

They will come next year.

Buri kweezi uzaabona ibiheembo byaawe.

Every month you will receive your pay.

Nzaagura ibigoori byiinshi mu iguriro ejo.

I will buy a lot of maize at market tomorrow.

For a verb like kwiiba which has the prefix kw- and the stem -iiba which begins with a vowel, the -zaa- becomes just z-.

Aziiba imodoka.

He will steal a car.

Buri muuntu aziishyura ishiliingi igihuumbi.  
Each person will pay 1000 shillings.

### Future negative

To make a future negative sentence, the negative particle nti begins the verb, then the subject agreement prefix followed by the future tense marker -zaa- and lastly the verb stem.

Ntaazaahiinga umwaaka utaaha.  
He will not dig next year.

Bamwe bazaaza, abaandi ntibazaaza.  
Some (people) will come. The others will not come.

Ejo nzaandika inzaandiko nke. Siinzaasoma igitabo.  
Tomorrow I will write a few letters. I will not read a book.

Ntaazaahiinga umwaaka utaaha.  
He will not dig next year.

Peetero naaza, Mariya ntaazaaza.  
If Peter comes, Mary will not come.

In subordinate clauses, the negative -ta- replaces nti-. It is joined directly to -zaa-.

Uri umunebwe, nicyo gituma utazaabona iseente.  
You are lazy, that's why you will not get money.

Hari umurimo tutazaakora Kucyuumweeru.  
There is work that we will not do on Sunday.

## **8.2 Personal Object Infixes**

If we have already talked about the object in a sentence, we do not repeat that noun but rather substitute a pronoun which replaces it. For example:

Peter kicked the boy. He kicked him.

The pronoun “him” takes the place of the noun “boy”. In Rufumbira an object pronoun is not placed after the verb but rather is placed inside the verb. Because it is inserted into the verb we call it an infix. It comes between the prefix of the verb and the root of the verb. Note however that the verb prefix changes back to ku- rather than gu- if the infix begin with a voiced consonant (Dahl’s law).

Barikuunshaaka. (gushaaka)  
They are looking for me.

Turikumufasha. (gufasha)  
We are helping him.

If there is no verb prefix but there is a tense marker, the infix is placed between the tense marker and the root of the verb.

Araantiinya.  
He fears me.

Bazaagufasha.  
They will help you.

Below is a list of the personal pronoun infixes which are used with verb roots that begin with a consonant. Any variation is shown in round brackets ().

### 8.2.1 Personal pronoun infixes with verb root beginning with a consonant

Cl. 1	1 <sup>st</sup> (s)	-n- (m)	Ara <u>a</u> ndeeba.	He sees <u>me</u> .
	2 <sup>nd</sup> (s)	-ku- (gu)	Am <u>p</u> eemba neeza.	He pays <u>me</u> well.
			Ariku <u>g</u> ushaaka.	He is looking for <u>you</u> .
			Bariku <u>k</u> uumviriza.	They are listening to <u>you</u> .
	3 <sup>rd</sup> (s)	-mu-	Ndiku <u>m</u> ushaaka.	I am looking for <u>him</u> .
Cl. 2	1 <sup>st</sup> (pl)	-tu- (du)	Imaana irat <u>t</u> ubarira.	God forgives <u>us</u> .
			Barad <u>u</u> tiinya.	They are afraid of <u>us</u> .
	2 <sup>nd</sup> (pl)	-ba-	Imaana irab <u>a</u> kuunda.	God loves <u>you</u> (pl.)
	3 <sup>rd</sup> (pl)	-ba	Narab <u>a</u> fashije.	I helped <u>them</u> .

When verb roots begin with a vowel there is a slight change in the infixes. Remember that -n- changes to -ny-, -ku- changes to -kw-, -tu- changes to -tw- and -ba- changes to -b- in front of a root that begins with a vowel.

### 8.2.2 Personal pronoun infixes with verb root beginning with a vowel

Cl. 1	1 <sup>st</sup> (s)	-ny-	Ara <u>ny</u> aanga.	He detests <u>me</u> .
	2 <sup>nd</sup> (s)	-kw-	Ariku <u>kw</u> aakiira.	He is welcoming <u>you</u> .
	3 <sup>rd</sup> (s)	-mw-	Nzaa <u>m</u> waandika.	I will write <u>him</u> .
Cl. 2	1 <sup>st</sup> (pl)	-tw-	Arikut <u>tw</u> iigiisha guseenga.	He is teaching <u>us</u> to pray.
	2 <sup>nd</sup> (pl)	-b-	Arikub <u>b</u> uubaha.	He is honouring <u>you</u> .
	3 <sup>rd</sup> (pl)	-b-	Yarab <u>b</u> iigaanye.	He imitated <u>them</u> .

### 8.3 Impersonal object infixes

The object infixes for all non-human classes (Cl.3-16) are divided into two sets as well—those which come before a verb root beginning with a consonant and those which come before a verb root beginning with a vowel. Examine the two rows and note the differences. Note also that the infixes in brackets change because of Dahl's Law.

	<u>With Consonant</u>	<u>With Vowel</u>
Cl. 3	-wu-	-w-
Cl. 4	-yi-	-y-
Cl. 5	-ri-/i-	-ry- /y-
Cl. 6	-ya-	-y-
Cl. 7	-ki- (-gi-)	-cy-
Cl. 8	-bi-	-by-
Cl. 9	-yi-	-y-
Cl. 10	-zi-	-z-
Cl. 11	-ru-	-rw-
Cl. 12	-ka- (-ga-)	-k-
Cl. 13	-tu- (-du)	-tw-
Cl. 14	-bu-	-bw-
Cl. 15	-ku- (-gu-)	-kw-
Cl. 16	-ha-	-h-

Below are some sample sentences using a few of the impersonal infixes.

Cl. 6 amagi (eggs)	Aray <u>a</u> kuunda.	He likes <u>them</u> .
Cl. 8 ibimoondi (potatoes)	Arab <u>i</u> shaaka.	He wants <u>them</u> .
Cl. 9 ihene (goat)	Arikuy <u>i</u> shaaka.	He is looking for <u>it</u> .
Cl. 11 urusokozo (comb)	Arikur <u>u</u> shaaka.	He is looking for <u>it</u> .
Cl. 15 agacuma (calabash)	Arikug <u>a</u> shaaka.	He is looking for <u>it</u> .
	Arikuk <u>a</u> gura.	He is buying <u>it</u> .
Cl. 3 umuhoro (panga)	Arikuw <u>i</u> iba.	He is stealing <u>it</u> .
Cl. 7 ikijuumba (sweet potato)	Arikucy <u>i</u> iba.	He is stealing <u>it</u> .
Cl. 10 imbuunda (guns)	Arikuz <u>i</u> iba.	He is stealing <u>them</u> .
Cl. 12 akeebo (small basket)	Arikuk <u>i</u> iba.	He is stealing <u>it</u> .
Cl. 15 ukuguru (leg)	Arikukw <u>i</u> imura.	He is moving <u>it</u> .
Cl. 16 haasi (floor)	Arikuh <u>o</u> oza.	He is washing <u>it</u> .

#### 8.4 Imperatives (commands)

Imperatives are commonly known as commands. They are usually addressed either to “you” or “you” (pl.) To form the imperative, take the prefix off of the infinitive and use the verb root (kujya becomes jya). The subject pronoun prefix is omitted when giving a command to one person.

Jya mu iguriro.  
Go to market.

Soma iki gitabo.  
Read this book.

Teeka ibigoori.  
Cook the maize.

Zanira Peetero amaazi.  
Bring Peter water.

Jyaana umwaana urira haanze.  
Take the crying baby outside.

When a verb stem begins with a vowel as in kweeguura “to raise” or kwiiga “to study”, one vowel drops in the command form.

Eguura ukuboko kwaawe.

Lift your arm.

Iga!

Study!

An exception is the verb kuuzana “to bring”. The command form for 2<sup>nd</sup> person singular does not start with a vowel even though a vowel begins the verb stem:

Zana igitabo!

Bring the book!

In commands addressed to more than one person the subject pronoun prefix mu- is necessary. The verb ending also changes from the imperfective -a to the subjunctive ending -e.

Musome iki gitabo.

You (pl.) read this book.

Muuzanire Peetero amaazi.

You (pl.) bring Peter water.

Mumese iyi myaambaro.

You (pl.) wash these clothes.

Note again that mu changes to mw when the vowel following is another vowel:

Mweese mwiicare haasi.

You all sit down.

When a command includes an infix of the first person singular “me”, this infix is joined to the beginning of the verb stem. The infix for “me” is normally n but if the verb stem begins with a vowel the infix is ny. The same infix can also take the form m if the verb stem begins with b, p, v, f. The stem following any of these three infixes will always end with the letter a. With any other infixes the verb stems ends in the letter -e. For example:

mfasha “help me”

mfata “catch me”

dufashe “help us”

mufate “catch her”

mpa	“give me”	bahe	“give them”
mpeemba	“pay me”	duheembe	“pay us”
nkurikira	“follow me”	dukurikire	“follow us”
ntiiza	“lend me”	mutiize	“lend him”
nyereka	“show me”	tweereke	“show us”
nyigiisha	“teach me”	biigiishe	“teach them”
nyandika	“write me”	mwaandike	“write him”

When giving two commands the second command must have the subject agreement pronoun -u.

Mesa kaandi ugorore imyaambaro.  
Wash and iron the clothes.

Bagara kaandi uvaanemo amabuye.  
Weed and remove stones.

There is another form for strong commands, rather rude, where instead of jya for “go” one substitutes “hoji” or “hoshi”.

Hoji wiiyuhagire.  
Go take a bath.

Muhoji mu rugo.  
You (pl.) go home.

### Negative Imperative

There are two forms of negative for the imperative. The negative prefix -ta- is used to give a command when you are warning against a certain action that has not yet started. In English we do not include “you” when giving a negative command but in Rufumbira, the subject agreement prefix u- must be used even in the singular.

Utamuha umuti mwiinshi.  
Don’t give him too much medicine.

Utanyiihisha.  
Don’t hide from me.



Uta<sup>h</sup>yoomba. Hano hari umurwaayi.

Don't make noise. There is a sick person here.

Note also in the following examples that Dahl's law applies, changing -ta- to -da- when coming before a voiceless consonant (*c, f, h, k, p, s, sh, t*).

Uda<sup>h</sup>ha umusabirizi iseente.

Don't give the beggar money.

Uda<sup>s</sup>soma uru rwaandiko.

Don't read this letter now.

Verbs stems which begin with a vowel make the vowel of -ta- change to the initial vowel of the verb stem.

Uti<sup>i</sup>iba. (kw-iiba)

Don't steal.

Utooga mu nyaanja. (ko-oga)

Don't swim in the lake.

Utuurira igaare ryaanjye. (ku-urira)

Don't get on my bicycle.

The second form of the negative imperative is the prefix -ii- which is used when the action you want stopped is already in progress. Note that at the beginning of the verbs shown below, u "you" becomes w in front of the vowel *i*.

Wiivugana ibyokurya mu kanwa.

Don't talk with food in your mouth.

Wiimuha iseente.

Don't give him money.

Wiisakuza.

Don't make noise.

Wiikama inka ubu.

Don't milk the cows now. (he already started)

Wiirigata ikigiiko.

Don't lick the spoon.

Another form sometimes used is -ee ku- or its variant -ee gu-.

Weegukama inka ubu. Ndi buzikame haanyuma.

Don't milk the cows now. I will milk them later.

Nuuteeka, weekurigata ikigiiko.

When you cook, don't lick the spoon.

Weekwemera ibyo wuumva byoose.

Don't believe everything you hear.

Weekweenga inzoga.

Don't brew beer.

If the command is for the future, you need to add the future tense -zaa- to the verb stem.

Uzaagure iriyya shaati ejo.

Buy that shirt tomorrow.

Utazaaza ejo, uzaaze ejo buundi./Weekuzaaza ejo, uzaaze ejo buundi.

Don't come tomorrow, come the day after.

Weekuzuubaka inzu yaawe uyu mwaaka. Uzaayuubake umwaaka utaaha.

Don't build your house this year. Wait until next year.

Weekuzoohereza urwaandiko ejo, urwoohereze uyu muunsi.

Don't send the letter tomorrow. Send it today.

Weekuzaaza icyuumweeru kiiza, ahuubwo uzaaze nyuma y'ibyumweeru bibiri.

Don't come next week. Instead come in two weeks.

### Negative commands with object infixes

In negative commands with infixes, the infix follows the negative marker.

Utayimena.

Don't break it (plate).

Wiizikubita./Utazikubita.

Don't hit them (cows).

Utaamfasha/weekuumfasha.

Don't help me.

Utamufata.

Don't catch her.

### **8.5 Perstitive (still) (-racyaa-)**

An action or state which has lasted for a certain length of time and is still continuing is called perstitive. In Rufumbira the way to indicate this duration for an indicative sentence is to insert the prefix -racyaa- between the subject agreement prefix and the stem of the verb.

Aracyaari hano.

He is still here.

Uracyaashaaka kugura ipikipiki?

Do you still want to buy a motorcycle?

Uracyaafite inka? Ndacyaazifite.

Do you still have some cows? I still have some.

Abarobyi baracyaari mu bwaato bwaabo.

The fishermen are still in their boats.

Ibimoondi biracyaahenze.

Irish potatoes are still dear.

Nyogokuru aracyaariho?

Is your grandmother still living?

Siinshobora kugeenda. Ndacyaandika urwaandiko rwaanjye.  
I can't go. I am still writing my letter.

When a verb stem begins with a vowel as in kwiiga "to learn" the a ending of racyaa is dropped and replaced by the vowel of the verb.

Turacyiiga Urufumbira  
We are still learning Rufumbira.

Umuhuungu aracyiiruka mu gisaayu.  
The boy is still running in the playground.

In a relative clause or in a subjunctive clause which adds when, how or some condition, then the prefix changes from racyaa to ki (or gi because of Dahl's law).

Nzi yuuko akigerageza gushaaka umurimo.  
I know he is still trying to find a job.

Siinzi niiba akiri Kampala.  
I don't know if he is still in Kampala.

Ndatekereza yuuko agisiinziriye.  
I think that he is still sleeping.

Twaajyaanye imbwa yaacu ku muvuuzi w'inyamaaswa yari igicuumbagira.  
We took our dog which was still limping to the veterinary.

Iduuka rigikiinguuye ni irihe?  
Which shop is still open?

Negative "still not/no longer"

The negative of the above sentences is always nti/si or ta for "not" and ki/gi for "still".

Muracyaakora? Oya, ntitugikora.  
Are you (pl.) still working? No we are not still working.

Muracyaajya ku ishuuli? Oya, ntitukijya ku ishuuli.

Are you still going to school? No we are not still going to school.

Gavumeenti ntigishashura abiigiisha.  
The government is still not paying the teachers.

Siingifite iseente./Siinkigira iseente.  
I no longer have money.

Ibiti ntibigifite amababi.  
The trees no longer have leaves (on them).

Siimushashura kuko atagikora.  
I don't pay him because he no longer works.

Umugabo ushaaka ntaakiba hano.  
The man you want is no longer here.

Pawulo, utakibaana naanjye, yuubatse inzu ye.  
Paul, who no longer lives with me, built his own house.

### 8.6 Inceptive (nti + -raa-)

Something which expresses the beginning of an activity or state is called inceptive. In English we often indicate this aspect by using “not yet”. In Rufumbira this aspect is marked by the prefix -raa- which is added on the verb stem or just r- for verb stems beginning with a vowel. The negative prefix nti- or si always comes before the -raa- prefix in a main sentence.

Ntituraatema amasaka.  
We have not yet cut the sorghum.

Ntaaraakora mu murima.  
He is not yet working in the garden.

Ntaaraabona umwaana.  
She has not yet had a child.

Remember that r changes to d when next to n, therefore -raa- changes to -daa- when following n.

Siindaakora uyu murimo.

I have not yet done this work.

Irregular verbs are not used in the inceptive. Instead a replacement verb is used. For instance, -zi “know” cannot be used. Instead kumenya “know” must be used.

Siindaamenya Urufumbira.

I do not yet know Rufumbira.

In subordinate clauses the negative is not nti- but rather -ta-. The prefix -raa- is added after the negative.

Namenye ko imodoka ye itaraakanikwa.

I learned that his car is not yet repaired.

Kuki utaraataangira gukora?

Why have you not yet started the work?

The idea of “before” is translated by -taraa- “not yet”.

Ukiinge inzu utaraajya ku iguriro.

Close the house before going to market.

(Literally: You close the house you not yet go to market)

Umwaami yapfuuye ataraamera imvi.

The king died before having grey hair.

Arashaaka gusubira ku nzu ye isaaha ndwi zitaraagera.

He wants to return to his house before (reaching) one o'clock.

Umwaana waanbye yataangiye kugeenda ataraamara umwaaka.

My child started to walk before (finishing) he was one year old.

It is possible to express “not yet” in a different form by using the verb -ri along with another verb. The negative is placed on the first verb which is -ri.

Abiiga ntibaari baandika amazina yaabo.

The pupils are not yet writing their names.

Pawulo ntiyari yiibuka izina ryaanjye.  
Paul has not yet remembered my name.

Umwaana waanjye ntiyari yaageenda.  
My child does not walk yet.

Kuva baasohora, ntibaari baarya?  
Since they arrived, they have not yet eaten?

Sinari naamenya gusoma Urufumbira.  
I don't know how to read Rufumbira yet.

### 8.7 Subsequent action (-ka/ga-)

To indicate an action that follows from another one, the prefix -ka- is inserted between the subject agreement prefix and the verb stem. Again, -ka- will sometimes change to -ga- because of Dahl's law.

Rimwe na rimwe ajya gusuura inshuti ze kaandi bakanywa inzoga.  
Sometimes he goes to visit his friends and they drink some beer.

Inshuti ze ziiza kumusuura kaandi zikamukorera.  
His friends come to visit him and they work for him.

Iyo umuuntu ashaaje, ahiinduka umurwaayi kaandi agapfa.  
When a person gets old, she becomes sick and dies.

Abaana b'ishuuli baraza bagakina.  
The school children come and play.

Buri gihe abiiga baarashobyaga, umwiigiisha akabahana.  
Each time the students misbehaved, the teacher punished them.

Waagakoze iki ubaaye urumwe n'inzoka?  
What would you do if you were bitten by a snake?

In front of a verb stem beginning with a vowel, ka becomes just k.

Abakozi bakora umurimo waabo ariko bakiiba.

The workers do their work but they steal.

### 8.8 Conditional tense

The conditional tense expresses some hypothetical condition or something that may possibly happen. It is often translated by “should” or “would” in English. The tense marker is -aa- which joins to the verb stem.

Waakora iki?

What would you do?

Yaaneezezewa n’iki?

What would he be happy with?

If the verb stem begins with a vowel, the tense marker is -aakw-.

Baakwiishimira iki?

What would please them?

#### Negative

Sinaasiga abaana baanjye bato boonyine.

I would not leave my young children alone.

Ntiyaaajyaana n’uriiya mugabo.

She would not go with that man.

Mariya ntiyaaakora uwo murimo.

Mary would not do that work.

The conditional tense is sometimes used as a polite command using the verb gushobora “be able” as in the following examples:

Waashobora gukiinga idirishya?

Would you close the window?

Waashobora kuungurira isabune ku iguriro?

Would you buy me some soap at market?



## 9 VERBS (THE PERFECTIVE ASPECT), STATIVES, PAST TENSES, IRREGULAR VERBS AND AUXILIARY VERBS

Chapter 9 reviews the perfective aspect which sees any action as being finished or ended. Rufumbira has three ways to indicate that something happened in the past.

- 1) Immediate past: something just finished happening
- 2) Recent past: something happened the same day
- 3) Distant past: something occurred yesterday or much later

This chapter also reviews stative verbs, irregular verbs and auxiliary verbs.

### 9.1 Perfective suffix (-ye)

All verbs which see the action as being finished end in the perfective suffix -ye. To form a verb in the perfective, remove the ku-, gu-, kw- or k- prefix. Drop the imperfective suffix -a from the verb ending and add ye. However, except for a few verbs, this suffix is very complex since the y in -ye changes its form in many different ways according to which consonants are next to it in the verb. Because of this, anyone learning the Rufumbira language should learn the perfective endings at the same time one learns the verb, e.g.

- |            |                 |
|------------|-----------------|
| “to read”  | gusoma, -mye    |
| “to reply” | gusubiza, -je   |
| “to fly”   | kuguruka, -tse. |

Although all Bafumbiras have learned from childhood how to change the imperfective endings without knowing the rules behind the changes, it may be of interest for them to know how the system works. Below is a summary of the changes followed by more detailed explanations.

#### Rules regarding changes made to verb ending with -ye perfective ending

- one-syllable verb stems and b, m and n take -ye as the perfective ending.
- d, r, and g change to z
- k changes to ts
- t changes to s (except for -fite “have” and gutwiita “get pregnant”)

- s changes to sh

### One-syllable verb stems

Only about 15 verbs have just one syllable in the stem. They act a little different from regular verbs which have more than one syllable in the stem. To form the perfective, let's take the example of kuba "to be". Remove the ku- verb prefix. Take the verb root -ba and double the vowel. (Only one syllable verb roots double the vowel). Then add the -ye perfective suffix to form -baaye.

The other verbs which always retain the ye perfective ending are those verbs stems which end in b, m or n.

	<u>Imperfective</u>	<u>Perfective</u>
b + ye = bye	kubiba "to plant"	-bibye
	gusiiba "to fast"	-siibye
	kuyoomba "to quarrel"	-yoombye
m + ye = mye	gupima "to weigh"	-pimye
	gusoma "to read"	-somye
	kwijijima "to get dark"	-ijimye
n + ye = nye	kujyaana "to take"	-jyaanye
	kumenya "to know"	-menye
	kurwaana "to fight"	-rwaanye

But there are exceptions in which n doubles before adding -ye. Some are listed below:

kumena	"to break"	-mennye
kwiiibona	"to be proud"	-iibonnye
guhana	"to correct"	-hannye
gukena	"be poor"	-kennye

Verbs stems which already end in -ya do not add ye but rather just -e.

y + ye = ye	kugaya "to despise"	-gaye
	gusaaya "to get stuck in mud"	-saaye

Verbs ending in -da, -ga and -ra change to -ze.

d + ye = ze	kudoda	“to sew”	-doze
g + ye = ze	guhiinga	“to dig”	-hiinze
r + ye = ze	gukora	“to work”	-koze

Exceptions: r + ye can sometimes result in the r dropping out

r + ye = ye	gukubuura	“to sweep”	-kubuuye
	kwaambara	“to dress”	-aambaye

Verbs ending in -ta change to -se.

t + ye = se	kwiihuuta	“to hurry”	-iihuuse
	gufuumbata	“to clasp”	-fuumbase
k + ye = tse	kwiiruka	“to run”	-iirutse
	guhirika	“to roll away”	-hiritse
z + ye = je	gusaaza	“to get old”	-shaaje
	gusubiza	“to respond”	-shubije

The perfective of verbs which have had suffixes added often do not follow the above rules. For example:

kuguriisha	“to sell”	-guriishije
kubuza	“to prevent”	-bujije

Before talking of the various tenses in the completive aspect, we will look at stative verbs which seem like they should be in the present, yet in Rufumbira they take the past tense -ye suffix (or one of its variants).

## 9.2 Stative verbs (-ra-)

The verbs describing the condition or state of a person or thing are called stative verbs. These verbs are often ones like “be hungry”, “be thirsty”, “be sitting down”, “be tired” etc. Note that the prefix for these verbs is -ra-.

Araryaamye haasi.  
He is lying down.

Uyu mugabo ararwaaye?  
Is this man sick?

Abaana barakoonje.  
The children are cold.

Uyu mukoobwa muto araneezeerewe.  
This young girl is happy.

Ibyokurya birashyuushye.  
The food is hot.

Umuhuungu waanjye arasiinziriye.  
My son is sleeping.

Remember that ra changes to da when next to the letter n.

Ndababara umutwe.  
I have a headache.

Ndarushye.  
I am tired.

Remember also that the vowel in -ra- changes to the same vowel as that of the verb stem if it begins with a vowel, for example, kw-iicara “sit”.

Bariicaye.  
They are sitting down.

For some stative verbs, there is a choice of using the prefix -ra- or of following the French way of saying -fite “have” (I have hunger).

Ndashoonje./Mfite inzara.  
I am hungry.

Afite inyoota.  
She is thirsty.

Afite ibitotsi.

He is sleepy.

In negating stative verbs the -ra- prefix disappears.

Siindushye.

I am not tired.

Ntibiicaye.

They are not sitting down.

Umuhuungu waanjye ntaasiinziriye.

My son is not sleeping.

### 9.3 Past tenses

In Rufumbira there are three different ways of forming a past tense. There is the immediate past in which the verb kumara “to finish” is used to mean something just finished happening. The prefix -ra- can also indicate a very recent action. Secondly, there is a recent past in which an event occurred the same day, and thirdly there is a distant past in which something occurred yesterday or farther back than that. Let’s look at each of these past tenses.

#### 9.3.1 Immediate past (-maze + verb or -ra-)

The immediate past indicates that something has just finished happening. The verb kumara (to finish) in the perfective form (-maze) precedes the infinitive of the action verb. The prefix of kumara is dropped and is replaced by the subject agreement prefix.

Ingurube yaanjye imaze gupfa.

My pig just died.

Amaze kugeenda.

He has just left.

Maze kujya mu gitaanda.

I just went to bed.

Hano hari urwaandiko amaze kubona.

Here is the letter he just received.

The prefix -ra- joined to the perfective root can also be used to mean “just” when there is no object. In this case -maze is not used, as seen in the following examples.

Aragiye.  
He has just left.

Barasohoye.  
They have just arrived.

Turataashye.  
We have come home (just now).

Mugejeje he umurimo? Turataangiye.  
How far have you gone with the work? We have just started.

### 9.3.2 Recent past (same day) (-a- and -aa-)

The prefix for the recent past is -a- if there is an object following the verb. The subject agreement prefix a- “he” of class 1 becomes y- in front of the recent past -a- as seen in the third example below. Also u- “you” becomes w- in front of the recent past -a- as seen in the second example. Tu- “we” becomes twa- and mu- “you pl.” becomes mw- in front of the -a- tense marker. The tone for the recent past tense marker is always low.

N <sub>a</sub> somye igitabo uyu muunsi.	I read a book today.
W <sub>a</sub> somye igitabo uyu muunsi?	Did you read a book today?
Y <sub>a</sub> somye igitabo uyu muunsi.	He read a book today.
Twa <sub>a</sub> hiinze umurima uyu muunsi.	We dug a garden today.
Mwa <sub>a</sub> hiinze umurima uyu muunsi?	Did you (pl.) dig a garden today?
Ba <sub>a</sub> hiinze umurima uyu muunsi.	They dug a garden today.

Abaana ba<sub>a</sub>kinnye umupiira.  
The children played ball (just now).

Y<sub>a</sub>tangiye gukora umurimo we uyu muunsi.  
He started to do his work today.

For verb stems beginning with a vowel such as kwiicara the recent past -a- drops out altogether. Therefore “he sat down” is yiicaye. The same thing happens for kweemera “to accept”.

Mweemeye impaano?  
Have you (pl.) accepted the gifts?

### Negative of Recent Past

Ntiyasomye igitabo uyu muunsi.  
He didn't read a book today.

### Recent past with no object -aa-

If there is no object the recent past prefix on the verb is low tone -aa-. For the subject agreement prefixes, n, w, and y there is a difference if there is an object or not. Compare the following sentences.

Yohaana yasomye igitabo uyu muunsi.      Yohaana yaasomye uyu muunsi.  
John read a book today.                              John read today.

Yohaana yahiinze umurima we                      Yohaana yaahiinze uyu muunsi.  
uyu muunsi.    John dug today.  
John dug his garden today.

For the plural pronouns, namely tw-, mw-, ba-, there will be no difference whether there is an object or not.

Twaakinnye umupiira uyu muunsi.      Twaakinnye uyu muunsi.  
We played ball today.                      We played today.

### **9.3.3 Distant past (yesterday or longer) (-á- and -ara-)**

There are two forms depending on whether there is an object in the sentence or not.

#### Distant past with object -á-

The distant past tense is very similar to the recent past. Both take the -a- prefix. The difference is that for the distant past the -á- is on high tone whereas the recent past -a- is low tone. While high tone marks the distant past, this tone is

not always on the past tense marker -a but can be on a different syllable of the verb.

Twaabaaye muri Kampala muri iyo miinsi.  
We stayed in Kampala in those days.

Naanditse urwaandiko imiinsi mike ishize.  
I wrote a letter a few days ago.

Yiireye mu ndorerwamo.  
She looked at herself in the mirror.

Wiishe ihene yaacu umwaaka ushize.  
You killed our goat last year.

#### Distant past with no object -ara-

If there is no object in the sentence the mark of the distant past is -ara-. Note the difference in the following:

Yavoomye amaazi ejo.  
She fetched water yesterday.

Ejo yaravoomye.  
She fetched yesterday.

Nasomye igitabo icyuumweeru gishize.  
I read a book last week.

Narasomye icyuumweeru gishize.  
I read last week.

Baaguuye ibizaamu.  
They failed exams.

Baaraguuye.  
They failed.

#### Negative of Distant Past

Because tone is often the only difference between distant past and immediate past it is difficult to know how to read it unless there are clues like “last year”, “yesterday”, etc.. In the present orthography this is not done although tone should be marked for this tense for ease in reading.

Ntibaateeye ibimoondi umwaaka ushize.  
They didn't plant Irish potatoes last year.

Ntwagiiye Kampala?  
Didn't you go to Kampala?



Note that when the verb stem begins with a vowel, the -a- changes to the same initial vowel in the verb.

Ntitwohereje abaana baacu ku ishuuli.  
We didn't send our children to school.

Singogeje imyaambaro yaanjye ejo.  
I didn't wash my clothes yesterday.

Ntibiicaye haasi.  
They didn't sit down.

### 9.4 Irregular verbs: -ri, -fite, -zi

There are at least three irregular verbs which never take the -a imperfective ending nor do they take the -ye perfective ending. They also never have the ku-/gu-/kw- prefix of regular verbs. They cannot be used in all the various tenses of Rufumbira. To form these missing tenses, another verb having the same meaning or the verbs kuba and -ri are used.

#### 9.4.1 -ri “be” followed by a locative complement

A locative complement indicates the location of someone or something and follows the verb -ri. The verb -ri only exists in the present tense, the recent past and distant past. Other tenses make use of kuba “to be”. We have already seen the conjugation of -ri in Chapter 7 giving the affirmative and negative of the present tense.

<u>Present tense</u>	<u>Affirmative</u>	<u>Negative</u>
I am in school.	Ndi mu ishuuli.	Siindi mu ishuuli.
You are in school.	Uri mu ishuuli.	Ntuuri mu ishuuli.
He is in school.	Ari mu ishuuli.	Ntaari mu ishuuli.
We are in school	Turi mu ishuuli.	Ntituri mu ishuuli.
You (pl.) are in school.	Muri mu ishuuli.	Ntimuri mu ishuuli.
They are in school.	Bari mu ishuuli.	Ntibari mu ishuuli.

For the recent past and distant past, the forms are the same but the tone for the distant past is high.

	Recent	Negative	Distant	Negative
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	Past		Past	
1 <sup>st</sup> sg.	nari	sinari	nári	sinári
2 <sup>nd</sup> sg.	wari	ntiwari	wári	ntiwári
3 <sup>rd</sup> sg.	yari	ntiyari	yári	ntiyári
1 <sup>st</sup> pl.	twaari	ntitwaari	twaári	ntitwaári
2 <sup>nd</sup> pl.	mwaari	ntimwaari	mwaári	ntimwaári
3 <sup>rd</sup> pl.	baari	ntibaari	báari	ntibáari

There is also a more complex form of the recent and distant past tense. Rather than just saying nari, wari etc. one can use a compound form. Again there would be a tone difference between recent past and distant past. The following example is recent past. (Note that in speaking, wari uri sounds like waruuri and yari ari sounds like yaraari). A common mistake in spelling is to join the two words.

1 <sup>st</sup> sg.	Nari ndi mu ishuuli.	I was in school.
2 <sup>nd</sup> sg.	Wari uri mu ishuuli.	You were in school.
3 <sup>rd</sup> sg.	Yari ari mu ishuuli.	He was in school.
1 <sup>st</sup> pl.	Twaari turi mu ishuuli.	We were in school.
2 <sup>nd</sup> pl.	Mwaari muri mu ishuuli.	You (pl.) were in school.
3 <sup>rd</sup> pl.	Baari bari mu ishuuli.	They were in school.

A compound form is also used with the immediate future and distant future. The verb kuba “to be” is used along with -ri.

#### Immediate future

ndaba ndi ku nzu  
uraba uri ku nzu  
araba ari ku nzu  
turaba turi ku nzu  
muraba muri ku nzu  
baraba bari ku nzu

#### Distant future

nzaaba ndi ku nzu  
uzaaba uri ku nzu  
azaaba ari ku nzu  
tuzaaba turi ku nzu  
muzaaba muri ku nzu  
bazaaba bari ku nzu

Ndaba ndi mu naama uyu mugorooba.

I will be in the meeting this evening.

Araba ari mu murima.

He will be in the garden.

Yohaana na Andereya baraba bari mu gisaayu.  
John and Andrew will be on the playground.

Uzaaba uri mu ikanisa Kuwakabiri?  
You will be in church Tuesday?

Tuzaaba turi i Kampala ukweezi gutaaha.  
We will be in Kampala next month.

Muzaaba muri mu rukiiko mu kweezi kwa gatatu?  
Will you (pl.) be at the meeting in March?

#### 9.4.2 **-fite** “have”

The verb -fite is only conjugated in the present tense and the perstitive (still).

Peetero na Mariya bafite abaana babiri.  
Peter and Mary have two children.

Mufite ingato? Yee, turazifite.  
Do you (pl.) have shoes? Yes we have them.

Ni nde waboonye inzu idafite amadirishya?  
Who has seen a house which does not have windows?

Uracyaafite inka? Ndacyaazifite.  
Do you still have some cows? I still have some.

Ndabona ko ugifite umurimo munini.  
I see that you still have a lot of work.

Ibiti ntibigifite amababi.  
The trees no longer have leaves.

Other tenses use kugira (-ze) “have” instead of -fite.

Tuzaagira umusaruuro mwiiza uyu mwaaka.  
We will have a good harvest this year.

Ntivyigeze umwaana./Ntivyigeze agira umwaana.

She never had a child.

Another solution to make up for the missing tenses of -fite is to use the verb -ri or kuba plus -fite. In this case, -fite has only the subject agreement prefix and the other verb is marked for tense.

Baari bafite umukoobwa ariko yararohamyey.  
They had a daughter but she drowned.

Nari mfite ikaraamu. Irihe?  
I had a pencil. Where is it?

Yarashe imbwa yari ifite ibisazi.  
He shot the dog which had rabies.

Umwaaka utaaha, azaaba afite umurimo mu baanka.  
Next year, he will be having a job at the bank.

Nzaaba mfite iseente icyumweeru kiiza.  
I will have money next week.

### 9.4.3 -zi “know”

This verb is conjugated in the present tense and the past. For other tenses kumenya (-nye) is used. The verb -zi causes a lengthening of the vowel in front of it except for uzi and azi when they take a noun object.

#### With object

Nzi igisubizo. I know the answer.  
Uzi uwo mugabo You know that man.  
Azi Peetero. He knows Peter.  
Tuuzi Yohaana. We know John.  
Muuzi Kampala? Do you (pl) know Kampala?  
Baazi gusoma. They know how to read.

#### With object infix

Ndamuuzi. I know her.  
Urabaazi. You know them.  
Aratuuzi. He knows us.  
Turakiizi. We know it.

Murahaazi? Do you know the place?  
Baraanzi. They know me.

Uzi niiba bakora neeza?  
Do you know if they work well?

Abaantu baazi ko umugore we atari mwiiza.  
People know that his wife is not good.

Azi Igifaraansa.  
He knows French.

Tuuzi abo baana.  
We know those children.

Muuzi kwaandika.  
You (pl.) know how to write.

Siinzi niiba akiri Kampala.  
I don't know if he is still in Kampala.

Aho uramuuzi?  
Do you know him?

Ndamuuzi neeza kukurusha.  
I know him better than you do.

Siimbaazi.  
I don't know them.

For the past tense -ri can also be used with -zi.

Nari nzi yuuko uraaza ubu.  
I knew you would come now.

Twaari tuuzi inzu ye ariko yarahavuuye.  
We knew his house but he has moved.

The verb kumenya is used for all other tenses. Again -ri or kuba can also be used.

Mu yaandi meezi atatu nzaamenya Urufumbira.  
In another three months I will know Rufumbira.

Iyo maama abimenya, yarikuunyica.  
If my mother knew, she would kill me.

Ntiyari yaamenya gusoma./Ntaaramenya gusoma.  
He doesn't yet know how to read.

Iyo mba naamenye yuuko washakaga kugeenda kare, mba naakubyuukije.  
If I had known you wanted to leave early, I would have woken you up.

## 9.5 Auxiliary verbs

The verbs -ri or kuba “to be”, guhora (-ze) “to continue and -maze (the completive form of kumara “to finish”) are frequently used with regular verbs in order to form complex tenses such as perfect and progressive (also called continuous).

Past progressive uses -ri.

Twaajyaanye imbwa yaacu ku muvuuzi w'innyamaaswa yari igicuumbagira.  
We took our dog which was still limping to the veterinary.

Mu gihe yari ategereje ku ireembo yaraaje.  
While he was waiting at the gate, she came.

Mu gihe yari ateetse umuhuungu we yarasohoye.  
While she was cooking, her son arrived.

Pawulo yagiiye ku ikanisa aho se yari arikubwiiriza.  
Paul went to the church where his father was preaching.

Future progressive uses kuba which is also inflected for future tense. The examples below show two ways of saying the future progressive. The first is considered to be Rufumbira and the latter Kinyarwanda although both are used in this area.

Buri weese azaaba arikureeba igikino./  
Buri weese azaaba areeba igikino.  
Everyone will be watching the game.

Tuzaaba turikurya ibya nijoro kuri yo saawa./  
Tuzaaba turya ibya nijoro kuri yo saawa.  
We will be having dinner at that time.

Bazaaba barikuva mu tawuni icyuumweeru kiiza./  
Bazaaba bava mu tawuni icyuumweeru kiiza.  
They will be leaving town next week.

Nzaaba ndikugura ibigoori ukweezi gutaaha./  
Nzaaba ngura ibigoori ukweezi gutaaha.  
I shall be buying maize next month.

Ejo isaawa ibiri Mariya azaaba ari mu ofisi ye. Azaaba arigukora.  
At 8 o'clock tomorrow Mary will be in her office. She will be working.

Past Perfect uses -ri.

Yari akoze ameezi abiri atarirukanwa.  
He had worked for two months before he was fired.

Abaana baari bakinnye umuunsi woose kaandi baari barushye.  
The children had played all day and were tired.

Nari neezeerewe kuko umugore waanjye yari yateetse kare.  
I was happy because my wife had cooked early.

Future Perfect uses kuba which is inflected for the future tense.

Iki gihe azaaba yaagiye gukora.  
By this time, she will have gone to work.

Abagabo baraba baraangije umurimo waabo ubu.  
The men will have finished their work now.

Haanyuma y'imyaaka ibiri Mariya azaaba yiize gusoma.  
After two years, Mary will have learned to read.

Tuzaaba turaangije umurimo waacu ku mugorooba.  
We will have finished our work by evening.

Past Perfect Progressive uses -ri + guhora (-ze) “to continue”.

Twaari twaahoze dutegereje kumara isaawa atari yaaza.  
We had been waiting for an hour before he came.

Abo bahuungu babiri baari baahoze barwaana mu tawuni.  
Those two boys had been fighting in town.

Yari yaahoze akora cyaane.  
She had been working very hard.

Yari yaahoze yiiruka kumara isaawa.  
He had been running for an hour.

### Stative verbs

Stative verbs also use -ri to show past tense.

Nadoze ukuboko kw'isaati yaawe kwaari gutaandutse.  
I sewed your shirt sleeve which was torn.

Yafashije umugore wo imodoka ye yari yaapfuuye.  
He helped a woman whose car was broken down.

Baari biiriwe bahiinga, maze baari barushye.  
They had been digging all day and then they were tired.

Umuhare woose wari wuuzuye ibyoobo.  
The entire road was full of holes.

The completive of kumara “to finish” (-maze) can also be used along with a stative verb.

Yaambajije imiinsi namaze ndwaaye.



He asked me how many days I was sick. (I finished sick)

## 10 VERB SUFFIXES AND VERBAL INFIXES

Chapter 10 outlines all the various suffixes one can add to the end of the verb root in order to give the verb a different meaning. The verbal infix for what one does to “self” is described as well as the infix meaning “even/also”.

### 10.1 Associative (reciprocal) suffix (-an-)

The associative suffix -an- comes after the verb root and before the final syllable of the verb. It conveys the meaning of “each other”, “with” or “together”.

Barareebanye.

They looked at each other.

Abagore babiri baarahooberanye.

The two women hugged each other.

Uyu mugabo turakorana mu ofisi.

This man, we work together at the office.

Umusaaza ageendana inkoni.

The old man walks with a cane.

Wiivugana ibyokurya mu kanwa.

Don't talk with food in your mouth.

Sometimes the suffix -an- is used as well as the word na “with”. In this case, the object participates in the action in contrast with the above sentences where the object does not participate.

Ni kibi guhiingana n'umunebwe.

It is bad to dig with a lazy person.

Mwiiriranywe n'inshuti zaanyu?

Did you (pl.) spend the day with your friends?

Navuganye nawe nijoro.  
I talked with him last night.

Verbs that have only one syllable in the root form the associative by using -aan- rather than -an-. For example, kuba “to be” becomes kubaana “to live with”.

Mariya na Marita bariguhaana impaano.  
Mary and Martha are giving each other presents.

Kaabageni na Kaabaami barigucaana inzaara.  
Kaabageni and Kaabaami are cutting each other's nails.

Najyaanye abaana iwaabo.  
I took the children to their home. (I went with the children..)

## 10.2 Causative suffix (-iish/eesh-)

There is a verb gutuma which means “to cause” or to make someone do something. As well, another verb guteera is used in the same manner.

Ibitutsi bye byaatumye tugeenda.  
His insults caused us to go.

Peetero yatumye muha ishiliingi ibihuumbi bitaanu.  
Peter made me give him 5000 shillings.

Akagasiimba gateera indwaara.  
This insect causes disease.

However a more common way to say someone caused something to happen is to add the suffix -iish/eesh- to the verb root. This suffix is also used when you use something to do something. The form -iish- is used with all verb stems that have the vowel i, u or a.

Ni nde wakwigiishije icyo?  
Who taught you that? (Who caused you to learn that?)

The suffix -eesh- is used with verb stems that have e or o in them.

Maama atemeesha inkwi umupaanga.  
My mother chops firewood with a machete.

Let's look at the reason we have two different forms of -iish/-eesh-. It has to do with something called vowel harmony. Vowel harmony means that certain vowels normally occur together in the same word while others may not. Bafumbira people automatically know which vowels may go together in the same word and which can't, although they may not know why. It is important for foreigners learning the language to also learn the system in order to speak the language well.

In Rufumbira, the vowels i, u, and a belong to one group and vowels e and o form another group. What this means is that any suffix such as the causative -iish- will not change if it follows a syllable which already has an i, u or a in it.

For example, the verb root for kwiiga has an i in it. When we insert the causative suffix -iish- at the end of the verb stem the word becomes kwiigiisha "to teach. The -iish- suffix is also used if the verb stem has either the vowel u or a in it.

kwiiga	"to learn"	kwiigi <u>i</u> sha	"to teach"
kuumva	"to hear"	kuumvi <u>i</u> sha	"to cause to understand"
gufasha	"to help"	gufash <u>i</u> sha	"help by means of"

However when the verb stem vowel has an e or o in it, the suffix -iish- changes to -eesh- so that the vowels belong to the same group. For example gukena cannot be gukeniisha but must be gukeneesha.

gukena	"to be poor"	gukene <u>e</u> sha	"to make poor"
gukora	"to work"	gukore <u>e</u> sha	"to make work"

Now let's look at a few more examples of how these verbs are used in sentences.

Ibyubakwa byiinshi muri Kampala biraanjijiisha.  
Many buildings in Kampala confuse me.

Imirima yaacu tuyihingiisha amasuka.

We dig our gardens with hoes.

Nkwiriye gukoreesha ifu ingana iki?  
How much flour should I use?

In the perfective of verbs with the causative suffix, an extra syllable of -i- or -e- is added and the -ye changes to -je.

Umwaana yakiniishije umushyo.  
The child played with a knife.

Yasiize igiseenge cyo heejuru akoreesheje urweego.  
He painted the ceiling by using a ladder.

Pawulo yaagubwa naabi nkoreesheje igaare rye?  
Would Paul be upset if I used his bicycle?

Umwiigiisha yadukiniishirije haanze uyu muunsi.  
The teacher made us play outside today.

Kunyura mu ishyaamba byaaraantiinyiishije.  
Going through a forest made me afraid.

### Exceptions:

Verb stems that have only one syllable form the causative differently. They use the perfective root. Remember that these short verbs are:

kuba	-baaye	kubeesha	-beesheje	“to cause to exist”
guha	-haaye	guheesha	-heesheje	“to cause to give”
kurya	-riiye	kuriisha	-riishije	“to feed” (cause to eat)
kunywa	-nyooye	kunyweesha	-nyweesheje	“to cause to drink”
kugwa	-guuye	kuguusha	-guushije	“to cause to fall”
gupfa	-pfuuye	gupfuusha	-pfuushije	“to lose (by death)”

Kurya kubeeshaho abaantu.  
Eating causes people to live.

Abakozi be nabaheesheje ibiheembo byaabo.  
I made his workers get their salaries.

Ishuuli ririkuriisha abaana naabi.  
The school is feeding the children badly.

Umurwaayi namunywesheje amaazi.  
I made the patient drink water.

A one-syllable root that has a uu in it will have -uush- for the causative suffix.

For example, kugwa “to fall” becomes -guuye in the perfective. Therefore to cause someone to fall is kuguusha or -guushije in the perfective.

Umuyaga waguushije amababi.  
The wind made the leaves fall.

Uwo mugabo yapfuushije umugore we.  
That man lost his wife.

### 10.3 Causative Suffix (-y-)

These is another causative suffix in the form of -y-. Combining this causative -y- with verbs ending in -ra, -ga, -da, -ba, -ha and -ka causes a change in the ending just like with the -ye completive suffix.

-ra r + y = z (-za)  
-gag + y = z (-za)  
-dad + y = z (-za)  
-bab + y = by (-bya)  
-hah + y = shy (-shya)  
-kak + y = ts(-tsa)

<u>kuraakara</u> becomes <u>kuraakaza</u> (-je)	“to make angry”
<u>guhaaga</u> becomes <u>guhaaza</u> (-gije)	“to satisfy”
<u>gutiinda</u> becomes <u>gutiinza</u> (-njije)	“to cause to delay”
<u>gutuumba</u> becomes <u>gutuumbya</u> (-mbije)	“to cause to swell”
<u>kuruha</u> becomes <u>kurushya</u> (-hije)	“be difficult for”
<u>kwiibuka</u> becomes <u>kwiibutsa</u> (-kije)	“to remind”

While any verb can take the causative -iish/eesh- the verbs which can take -y- are fewer. Sometimes both causative suffixes have the same meaning

but other times the -y- suffix conveys a different meaning. The following are a few examples of causative -y-.

Mu miinsi mikuru, bavuza ingoma umuunsi woose.  
The days of the feast, they beat the drum the whole day.

Ndikukwiibutsa yuuko kubazwa kuzaaba ejo.  
I am reminding you that the test is tomorrow.

Amagaambo yaanjye yaramuraakaje.  
My words made him angry.

Yohaana yakijije abagabo kurohama.  
John saved the men from drowning.

Abaana bamwe bararuhije kurera, abaandi barooroshye.  
Certain children are difficult to raise, others are easy.

Invura yakujije imbuto.  
The rain made the seeds grow.

#### 10.4 Passive suffix (-w-)

Up until now the verbs we have studied were active verbs. An active verb is used when we want to say what the subject does. For example:

Daata yuubatse iyi nzu.  
My father built this house.

A passive verb is used when we say what happens to the subject.

Iyi nzu yuubatswe na daata.  
This house was built by my father.

Notice that the word “by” is translated as na when the sentence states who or what did the action. However in a passive sentence, it is not always necessary to include the doer.

Iyi nzu yuubatswe umwaaka ushize.  
This house was built last year.

In Rufumbira the way to make a verb passive is to place the letter w after the verb stem but before the final -a of the verb which marks the imperfective aspect. Note the difference below in the active and passive examples:

Active verb

Passive verb

Urubura rukuriimbura imyaaka.  
Hail is destroying the crops.

Imyaaka irikuriimbura n'urubura.  
The crops are being destroyed by hail.

Abagore bazaaririimba indiriimbo.  
The women will sing a song.

Indiriimbo izaaririimbwa n'abagore.  
A song will be sung by the women.

Ubusiimba burikoonoona imyaaka yaanjye.  
Insects are spoiling my crops.

Imyaaka yaanjye irikoonoona n'ubusiimba.  
My crops are being spoiled by insects.

Atuungaanya igiseenge buri muunsi.  
She cleans the room every day.

Igiseenge gituungaanywa buri muunsi.  
The room is cleaned every day.

Akiinga ireembo buri mugorooba.  
He locks the gate every evening.

Ireembo rikiingwa buri mugorooba.  
The gate is locked every evening.

Kuvuga naabi gushobora guteera impanuka.

Impanuka zishobora guteerwa no kuvuga naabi.

Careless driving can cause accidents.

Accidents can be caused by careless driving.

Peetero yaamfashije uyu muunsi.  
Peter helped me today.

Nafashijwe na Peetero uyu muunsi.  
I was helped by Peter today.

Yahese inkoni.  
He bent the stick.

Inkoni yaraheswe.  
The stick was bent.

In past tense sentences that have the verb ending in -ye, the y is deleted in the passive.

Umuhuungu yiibye igaare.  
The boy stole a bicycle.

Igaare ryiibwe n' umuhuungu.  
The bicycle was stolen by the boy.

Inkuba yaraankaanguye.  
The thunder woke me up.

Nakaanguwe n' inkuba.  
I was woken up by the thunder.

A few Rufumbira verbs are very short. When you take away the ku or gu prefix, there is only one syllable left like in kurya “to eat” or guha “to give”. The passives for these short verbs are formed differently. For example the active verb kurya becomes -riiye in the perfective. The root of -riiye is -rii and this perfective root is what is used for forming the passive. For all these short verbs, bw is the passive suffix. Therefore kurya becomes kuriibwa for the imperfective and -riiwe for the perfective.

Umugaati uzaariibwa n' abaana.  
Umugaati wariibe n' abaana.  
Igitabo cyaawe kiriguciibwa.  
Igitabo cyaawe cyaaraciibe.

The bread will be eaten by the children.  
The bread was eaten by the children.  
Your book is being torn.  
Your book was torn.

Let's look at the difference between active and passive for these short verbs:

#### Active verb

Bahaaye Mariya impaano ya mbere.  
They awarded Mary first prize.

Yateereye Peetero ikaramu.  
He threw a pencil to Peter.

Ntaa muuntu wamwiigiishije  
Uruungereza.  
No one taught him English.

Yaampaaye icyo gitabo.  
He gave me that book.

#### Passive verb

Mariya yahaawe impaano ya mbere.  
Mary was awarded first prize.

Ikaramu yateerewe Peetero.  
A pencil was thrown to Peter.

Ntaa bwo niigiishijwe Uruungereza.  
I wasn't taught English

Icyo gitabo nagihaawe umwaaka washize.  
That book was given to me last year.



Icyo gitabo nagihaawe na Peetero umwaaka washize.  
That book was given to me by Peter last year.

Iseente zihaabwa abakene buri mwaaka.  
Money is given every year to the poor.

Iseente zaahaawe abakene buri mwaaka.  
Money was given every year to the poor.

Causative passives have a syllable added in the perfective. Recall that the causative suffix is -iish or -eesh. Note the addition of the extra syllable in the right hand examples below:

kwiiigiisha	“to teach”	-giishijwe	“be taught”
gupaangiisha	“to hire”	-paangiishijwe	“be hired”
gukoresha	“to use”	-koreshejwe	“be used”
kuguriisha	“to sell”	-guriishijwe	“be sold”

The same holds for the -y- causative in passives. An extra syllable is added to the perfective ending.

gushaza	“to cancel”	-shajijwe	“be cancelled”
gukaza	“dry by smoking”	-kajijwe	“be dried by smoking”
kwiiibutsa	“to remind”	-ibukijwe	“be reminded”

Passives are also used to make general statements about a process of doing something or an action rather than by who did it.

Inzoga yeengwa mu masaka.  
Liquor is made from sorghum.

Ibitooke bihiingwa muri Kisoro.  
Matooke is cultivated in Kisoro.

Abaana babiri biibwe ejo.  
Two children were kidnapped yesterday.

## 10.5 Applicative suffix (-ir/er-)

The term applicative refers to a suffix which is applied to the verb giving the meaning of “for” or “to” someone. The applicative suffix in Rufumbira is -ir-. The use of this suffix makes a noun more important by placing it next to the verb. For example in English we say:

He is digging sweet potatoes for the old woman.

In the above example, “sweet potatoes” is the direct object and “for the old woman” is the indirect object.

However, in Rufumbira the preposition “to/for” is incorporated into the verb by adding the applicative suffix -ir-. This suffix comes between the verb root and the -a or -ye ending. Note that by using this suffix, the indirect object now becomes the direct object and immediately follows the verb.

Ariguhiingira umukeecuru ibijuumba.

He is digging sweet potatoes for the old woman.

(Literally, He is digging for old woman sweet potatoes.)

Nsobaanurira iri jaambo.

Explain this word to me.

The following are a few examples of how the usual verb changes when -ir- is added.

kwiiga	“to learn”	kwi <u>igira</u>	“to study for”
kuvuga	“to speak”	kvu <u>gira</u>	“to speak for”
gusaba	“to ask”	gu <u>sabira</u>	“to request for”
kuririimba	“to sing”	ku <u>riirimbira</u>	“to sing for/to”

Note in the above that the same vowel harmony pattern that occurred with the suffix -ish/eesh- also occurs with the suffix -ir- meaning “to/for”. If verb stems have an i, u or a vowel in them, the -ir- suffix which also begins with the vowel i does not change because vowels i, u and a belong to the same group of vowels.

Peetero ariguhiingira nyina umurima.

Peter is digging a garden for his mother.

Abatwa baririimbira iseente.  
The Twa sing for money.

Turikukwaandikira urwaandiko.  
We are writing (to) you a letter.

Pawulo arikugurira umugore we ibiintu.  
Paul is buying things for his wife.

Baza umwiigiisha agusobaanurire isomo.  
Ask the teacher to explain (to you) the lesson.

Jyaanira Peetero ibi byokurya.  
Take this food to Peter.

However when the verb stem vowel is an e or o, the applicative suffix is -er-, not -ir-.

gukora	“to work”	gukor <u>era</u>	“to work for”
guteera	“to plant”	guteer <u>era</u>	“to plant for”
gushoboka	“to be possible”	gushobok <u>era</u>	“to be possible for”
gutema	“to cut”	gutem <u>era</u>	“to cut for”
kugeenda	“to go”	kugeend <u>era</u>	“to go for”

Arigutemera se igiti.  
He is cutting the tree for his father.

Arigusomera umuhuungu we urwaandiko.  
She is reading a letter to her son.

Ibyo bishobokera uwiizeeye.  
Those are possible for the faithful.

When adding the perfective (past tense) ending -ye immediately after the applicative suffix -ir/er-, the r of this suffix drops out and only the i remains resulting in the ending -iye or -eye.

Peetero yahiingiye nyina umurima.

Peter dug a garden for his mother.

Yuubakiye umugore we inzu.  
He built a house for his wife.

Umugabo yaguriye umuhuungu we ihene.  
The man bought a goat for his son.

Yaazaniye umuhuungu igitabo.  
He brought a book to the boy.

We weenyine yaraturugiyeye.  
He alone spoke up for us.

Umwaana yavoomeye umusaaza amaazi.  
The child drew water for the old man.

Twaateekeye igiteerane.  
We did the cooking for the meeting.

If you want to stress the location of something, the suffix -ir- can also be used.  
For example:

Avuga mu ikanisa.      versus      Avugira mu ikanisa.  
He talks in church.                      He talks in church.

Yabyaaye ari mu irwaariro.      Yabyaariye mu irwaariro.  
She delivered at the hospital.      She delivered at the hospital.

An odd thing occurs with the applicative suffix -ir/er- when it joins with a verb stem ending in -z. While this suffix occurs just before the final -a or -ye in all other verbs, with verb stems ending in -z it comes before the -z- and reverses itself to -ri or -re. For example, in the following sentence guhoza should have changed to guhozera but instead changes to guhoreza.

guhoza “to calm”                      Arikumuhoreza umwaana.  
She is calming the child for her.

gucuruuza “to trade”                      Arigucuruuriza mweene nyina.

He is trading for his brother.

guherekeza “to accompany”      Pawulo ariguhererekereza nyina umwaana.  
Paul is accompanying the child for the mother.

Sometimes adding the adverb hamwe causes the verb to take the applicative suffix.

Abiiga barikwiigira hamwe kubara.  
The students are learning arithmetic together.

Abagore bariguhiiingira hamwe.  
The women are digging together.

Reka tuririimbire hamwe.  
Let's sing together.

The applicative suffix can also be doubled sometimes.

Kuva igihe Dawidi yahiiingiriye nyina umurima, yararwaaye.  
Since the time David dug the garden for his mother, he has been sick.

Kuva igihe yakorerewe shebuja, ntiyari yaashashurwa.  
Since the time he worked for his boss, he has not been paid.

## 10.6      Stative suffix (-ik/ek-)

The stative suffix has two meanings. It can express the result of an action or mean something is easy to do. The suffix -ik is used with verb stems that have the vowel i, u, or a in them and -ek is used with stems which have e or o in them. The past tense form of the stative suffix is -tse.

kumena “to break”	kumene <u>ka</u> “to be broken/to be easy to break”
guhiinga “to cultivate”	guhiing <u>ika</u> “to be cultivatable/be easy to cultivate”
kubona “to see”	kubone <u>ka</u> “to be seen/to be visible”
kuvuna “to break”	kuvun <u>ika</u> “to be broken”

Verbs with with a one-syllable stem are formed with the perfective stem.

guca “to tear”	-ciiye	guciika	“to be torn”
gusya “to grind”	-seeeye	guseeka	“to be easy to grind”

Yakinnye umupiira ukuguru kwe kuravunika.  
He played football and his leg got broken.

Ukuboko k’umukoobwa kuravunitse.  
The girl’s arm is broken.

Agatiimba kaa Peetero karaciitse.  
Peter’s net is torn.

Muhabuura iraboneka neeza muri Kisoro.  
Muhabuura is easily seen in Kisoro.

Umurima waanjye uhiingika neeza kuko harimo amabuye make.  
My garden is easily cultivatable because there are few stones.

Amamera aseeka neeza.  
Sprouted sorghum is easy to grind well.

Exchanging this suffix can sometimes give the reverse meaning as in:

kwaanura “to take from the dryer”	kwaanika “to dry in the sun”
kumanura “to take down”	kumanika “to hang up”

Uyu muunsi twaanitse amasaka yaacu.  
Today we have dried our sorghum (in the sun).

Arikumanika imyaambaro ku mugozi.  
She is hanging up the clothes on the line.

### 10.7 Repetitive suffix (-agur-)

To indicate that the action of a verb is repeated many times, the suffix -agur- is added to a few verb roots, followed by the imperfect marker -a. The past tense changes to -guye.

gukubita	“to beat”	gukubit <u>agura</u>	“to beat repeatedly”
kumena	“to break”	kumen <u>agura</u>	“to smash into pieces”

gutema	“to cut”	gutem <u>agura</u>	“to cut in pieces”
kuvuga	“to talk”	kuvug <u>agura</u>	“to talk a lot”
kubyaara	“to produce”	kubyaar <u>agura</u>	“to produce a lot”
guhuura	“to beat heavily”	guhuur <u>agura</u>	“to beat repeatedly”
guhoonda	“to beat”	guhoond <u>agura</u>	“to beat repeatedly”

Umusaazi arikumenagura amasahaane mu nzu.  
The mad person is breaking the plates in the house.

Umushuumba mubi ahoondagura inka.  
A bad herdsboy beats cows repeatedly.

Abakozi barigusatagura inkwi.  
The workmen are breaking firewood.

Abaantu baahoondaguye umujuura ariko ntiyapfa.  
The people beat the thief repeatedly but he didn't die.

Umuteetsi yatemaguye inyama araziteeka.  
The cook cut the meat in pieces and cooked it.

## 10.8 Doubling of verb root

Doubling the verb is done to show repetition of the action or intensity of the action. The prefix of the verb is dropped and only the root is doubled.

kuruunda “to heap”	kuruundaruunda “to go on piling”
kugeenda “to walk”	kugeendageenda “to walk slowly/move around
gushaaka “to seek”	gushaakashaaka “to look everywhere”
gukora “to touch”	gukorakora “to grope/to spread grain”
kubyina “to dance”	kubyinaabyina “to dance in different directions/ make many movements in the same place”
kubuumba “make pottery”	kubuumbabuumba “putting together in a heap”
kubeeshya “to lie”	kubeeshyabeeshya “persuade by lying”
kuruunda “to make heaps”	kuruundaruunda “put together in heaps”

Kuki wahoze ubyinaabyina mu rugo?  
Why have you been moving about in the home?

Umurwaayi ataangiye kugeendageenda buhoro.

The sick person has started walking slowly.

Ndagusaba kuruundaruunda amasaka yuumye.

I am asking you to heap together the sorghum which is now dry.

Uyu mugabo yakomeje kuumbeeshyabeeshya ngo azaampa umurimo.

This man continued to tell me lies that he would give me a job.

### 10.9 Reversal suffixes (-uuk/ook-, -uur/oor-)

There are two suffixes which usually reverse the meaning of a verb. One is used for intransitive verbs or stative verbs and the other for transitive verbs. The suffix added is -uuk- when the verb stem has the vowel a, e, i or u. The variant -ook- is used when the verb stem has the vowel o. The past tense is -tse.

guki <u>i</u> nga	“to lock”	guki <u>i</u> ngu <u>u</u> ka	“to be open”
kur <u>u</u> ha	“to be tired”	kur <u>u</u> hu <u>u</u> ka	“to rest”
kubyi <u>i</u> mba	“to swell”	kubyi <u>i</u> mbu <u>u</u> ka	“go down”
gut <u>e</u> ga	“to set trap”	gut <u>e</u> gu <u>u</u> ka	“be undone (trap)”
kuri <u>i</u> nda	“to be in heat”	kuri <u>i</u> ndu <u>u</u> ka	“lose desire for sex”
kubu <u>o</u> ha	“to tie”	kubu <u>o</u> hu <u>o</u> ka	“to be untied”

Ingufuru yaanze gukiinguuka.

The lock cannot (refuses to) open.

Udushumi tw’ingato zaanjye twaapfuunduutse.

My shoe laces have come untied.

Waa mutego nateze waateguutse.

That trap which I set was undone.

The second suffix -uur- (and its variant -oor-) is used with transitive verbs and it also reverses the original meaning of the verb.

guhuga	“to forget”	guhugu <u>u</u> ra	“to instruct”
guki <u>u</u> nga	“to lock”	guki <u>u</u> ngu <u>u</u> ra	“to open”
gufi <u>u</u> nda	“to set a puzzle”	gufi <u>u</u> ndu <u>u</u> ra	“to reveal”
kubu <u>o</u> ha	“to tie”	kubu <u>o</u> hu <u>o</u> ra	“to untie”

Namutumye gukiinguura uruugi rwaa ofisi.



I sent him to open the office door.

Ubu bufiindo burifuuza gufiinduura.

This puzzle needs revealing.

Yabohooye udushumi tw'ingato ze araruhuuka.

He untied his shoe laces and rested.

## 10.10 Locative post-suffixes **ho, mo, yo**

The locative post-suffixes ho, mo and yo correspond to the prepositions ku, mu and i respectively.

### 10.10.1 **mo**

Mo corresponds to the locative preposition mu “in”. It refers to the interior of a place or thing. The first example below shows the location (mu ishyaamba).

Hari ibiti igihuumbi mu ishyaamba.

There are a thousand trees in the plantation.

When the location comes before the verb, mo is tagged on the end of the verb and one can have both mu and mo in the sentence.

Mu ishyaamba harimo ibiti igihuumbi.

In the plantation there are a thousand trees.

Mu baanka, harimo iseente nyiinshi.

At the bank, there is a lot of money.

Mu nzu ndikureebamo abaantu.

In the house, I see people.

If we omitted the location phrase in each of the sentences above and replaced it by “in it”, then mo will appear on the verb.

Harimo ibiti igihuumbi.

There are a thousand trees in it (the plantation).

Harimo iseente nyiinshi.

There is a lot of money in it (bank).

Ndikureebamo abaantu.  
I see people in it (house).

Mo also appears on the verb when the idea of “in” is there even if there is no location phrase.

Inka ziri mu ngoombe? Yee, zirimo.  
Are the cows in the enclosure? Yes they are in.

Iki ni igisaayu cyo bakiniramo umupiira.  
This is the field in which they play football.

Urwo imfuubyi zibamo ruri Kampala.  
The one (home) that the orphans live in is in Kampala.

Bagara umurima kaandi unavaanamamo amabuye.  
Weed the garden and also remove the stones.

Yaguze igitaambaaro kaandi yakidozemo isaati.  
She bought material and made a shirt from it.

### 10.10.2 ho

The post-suffix ho corresponds to the preposition ku meaning “on”. This post-suffix acts the same way that mo did. It appears on the verb if ku or kuri precede the verb.

Kuri wa musozi hariho ibicu.  
On the other hill, there are clouds.

Kuri izo hene, mfiteho itatu.  
Among those goats, I have three.

Kuri uriya murima hariho umusazi.  
On that field, there is a mad person.

Ho appears also with verbs that often have a prepositional meaning attached such as “sit on”, “turn on”.

Iyo yiicayeho yaravunitse.  
The one (chair) he sat on collapsed.

Iki gitoondo nashyizeho radiyo nuumva amakuru.  
This morning I turned on my radio and I listened to the news.

Like mo, the suffix ho often appears with the impersonal hari “there is/are”.

Hariho ingeri zifu ziingaahe?  
How many types of flour are there?

Igihe kimwe haariho umugore waraguraga.  
One time there was a woman who used to tell fortunes.

Akaato ko naboonye kaariho abaantu babiri.  
The small boat which I saw, there were two people on it.

Ho is also used in place of a location.

Inzu navukiyemo ntikiriho.  
The house I was born in is no longer there.

Also like mo, the suffix ho appears with some verbs such as “think on”, “suspect about” “reach on” etc.

Urweego ngezeho ni urwa gatatu.  
The stage I have reached is P3.

Kuki utagitekerezaho?  
Why don't you think about it?

Nagikeetseho.  
I had suspicions about it.

Ho is often part of the verbs kuba or -ri signifying “to exist”.

Umukeecuru gushyiringirwa umugabo muto, cyaashobora kubaho?  
An old woman marrying a young man, can such a thing be?

Icyo ntikibaho mu gihugu cyaacu.  
That doesn't exist in our country.

Keera, urukiingo ntirwaariho.  
Long ago, vaccine did not exist.

Ho is also used separately after a pronoun to mean “as for”. In this case, it is a separate word.

Njyewe ho siindi bugire umuraariizi.  
As for me, I will not have a watchman.

Tweewe ho turi bwiishaakire ibyokurya.  
As for us, we will find our own food.

We ho, yashobora kwiishaakira ize seente.  
As for him, he can find his own money.

Bo ho ntituri bubategereze.  
As for them, we will not wait for them.

Mu Uganda ho bafite amahoro.  
As for Uganda, they are now at peace.

### 10.10.3 yo

Yo replaces i and means “there”.

Uzaajya i Kampala? Yee, nzaajyayo.  
Will you go to Kampala? Yes, I will go there.

Ukora Kisoro? Yee, nkorayo.  
Do you work in Kisoro? Yes, I work there.

Baagiiye ku ikanisa? Yee, baagiiyeyo.  
Did they go to the church? Yes, they went there.

Igihe nagiiyeyo, haari abaana beenshi mu nzu.  
When I went there, there were a lot of children in the house.

Ntuuri bugereyo ku saawa keretse ugiiye mu modoka.  
You will never reach on time unless you go by car.

Buri gihe njyayo ngasaanga ahiinga.  
He is digging every time I go there.

Hariyo amata? Oya, ntaa yo.  
Is there any milk? No there is not any.

### 10.11 Verbal infixes

There are two verbal infixes. They are -na- “also, even” and the reflexive infix -ii- which refers to oneself.

#### 10.11.1 Even/also infix (-na-)

This infix follows the subject agreement prefix on the verb and has the meaning of “also” or “even”. It can be used on any verb.

Anateeka neeza.  
She even cooks well.

Baaraaje kaandi banarigukora.  
They came and they are even working.

Akuunda guteeka kaandi anarikudoda.  
She enjoys cooking and even sewing.

Umukoobwa we muto anaazi no guteeka.  
Her small daughter even knows how to cook.

Barikujya Masaka kaandi banakomeze kujya Kampala.  
They are going to Masaka and they are also going to Kampala.

Anavuga Igifaraansa gike.  
He speaks a little French also.

Bagara umurima kaandi unavaanamo amabuye.  
Weed the garden and also remove the stones.

Haata ibimoondi kaandi unarahaata zaa karoti.

Peel the potatoes and also peel some carrots.

Andika izina ryaawe ku rupapuro kaandi unaandike n’imiinsi.

Write your name on the paper and also the date.

Notice that when an infinitive follows another verb, -na- drops out in the negative sentence and is replaced by no.

Anashobora guteeka. Ntaashobora no guteeka.

She can even cook. She can’t even cook.

Anashobora kuvuga Igifaraansa. Ntaashobora no kuvuga Igifaraansa.

He can even speak French. He can’t even speak French.

### 10.11.2 Reflexive infix -ii-

Reflexive means to do something to yourself, herself, themselves etc. While English uses these reflexive pronouns, Rufumbira uses a verbal infix -ii- meaning “self”. Note the difference in the two columns below between the usual meaning of a verb and its reflexive form.

<u>Usual verb form</u>		<u>Reflexive form</u>	
kubeeshya	“to lie”	kwiibeeshya	“to deceive oneself”
kureeberera	“care for”	kwiireeberera	“to care for oneself”
kugaya	“to despise”	kwiigaya	“to despise oneself”
guhana	“to punish”	kwiihana	“to punish oneself”
guteguura	“to prepare”	kwiiteguura	“to prepare oneself”
guhisha	“to hide”	kwiihisha	“to hide oneself”
kwiiica	“to kill”	kwiiyica	“to kill oneself”
kwaandika	“to write”	kwiiyandika	“to write your name”
kwiiibagirwa	“to forget”	kwiiyibagirwa	“to forget yourself”
kuuhagira	“to bathe person”	kwiiyuhagira	“to bathe oneself”

Note in the above examples that all ku- verb prefixes become kw- in front of the double vowel -ii- infix. All gu- verb prefixes change to kw- in the reflexive form because Dahl’s Law is always blocked when there is a double vowel.

When this infix is added to a verb stem which starts with a vowel, like -andika “write”, a y is inserted between the vowels of the infix and the vowel of the verb stem (kwiiyandika).

Yariikebye mu gihe yoogoshaga ubwaanwa.  
He cut himself while shaving.

Baariihishye sinashobora kubabona.  
They hid themselves so I couldn't find them.

Urikwibeeshya.  
You are deceiving yourself.

Arikwiihana.  
She is punishing herself.

Arikwiiteguura kujya Kampala.  
She is preparing herself to go to Kampala.

Ndikwiiyandika mu gitabo.  
I am writing my name (myself) in the book.

Seebibi yariiyishe.  
Seebibi killed himself.

## **11 SUBJUNCTIVE, OPTATIVE, CO-VERBS, INFINITIVE, NOMINALIZATION, COMPARISON AND VOCATIVE**

In Chapter 11, two moods, the subjunctive and optative are reviewed. As well, co-verbs -te, -ti, -tyo, tya, the infinitive, making nouns out of verbs and ways to compare things are discussed.

### **11.1 Subjunctive mood**

The subjunctive mood expresses a desire, wish or exhortation. Note that the verb ending is always -e for the subjunctive. The verb begins with ni- followed by a pronoun and then the verb stem.

Nimugire abaana beenshi.  
May you (pl.) have many children.

Nimugire umugiisha wa Nyagasani.  
May you (pl.) have the blessing of God.

Nimuroonke ifi nyiinshi uyu muunsi.  
May you (pl.) gain many fish today.

Nimushike ibizaamu byaanyu.  
May you (pl.) pass your exam.

We already saw in Chapter 8.4 that commands other than for “you” singular take the subjunctive ending -e. Adding ni- to the beginning of the verb gives a command like the imperative did.

Nimuuze.  
You (pl.) come.

Nimujye mu rugo.  
Go home (pl.).

Mweese nimwiicare haasi.  
You (pl.) sit down.

Nimukore.  
You (pl.) work.

Another form of command is when you say “let’s do something.” In this case, the word preceding the clause is either reka or ka from the verb kureka “to let”. The verb must have the -e ending. Ni- is not present.

Reka tubagare mu gitoondo.  
Let’s do the weeding in the morning.

Reka asome.  
Let him read.



Reka tugire icyo turya, si ko?  
Let's have something to eat, OK?

Ka ngeende.  
Let me go.

Ka turye mbere yo gutaangira umurimo.  
Let's eat before we begin the work.

Both reka and ka can sometimes be omitted altogether but the sense is still “let” and the verb ending is still -e.

Tuzaahuurire mu iguriro kuri waa muunsi.  
Let's meet at market on the other day.

Tugaaniire.  
Let's converse.

The subjunctive also follows kugira ngo “that” in a positive statement indicating a desire or goal. Again, the verb ending is -e.

Kora cyaane kugira ngo baguheembe neza.  
Work hard so that they pay you well.

Namuhaaye iseente kugira ngo yiishyure umweenda we.  
I gave him money in order to pay his debt.

Arikujya ku ishuuli kugira ngo yiige gusoma.  
She is going to school in order to learn to read.

Note however that if the clause following kugira ngo is in the negative, a relative clause follows rather than a subjunctive clause with the verb ending in -a rather than -e.

Mugaburire kugira ngo atarira.  
Feed him so that he doesn't cry.

Ceceka kugira ngo umwaana atabyuuka.  
Be quiet so that the child doesn't wake up.

## 11.2 Optative mood

Optative is a mood similar to subjunctive which signifies wishes or hoping. It is characterized by the prefix -ra- which is joined to the verb stem. It often conveys a polite command. The verb ending is always the subjunctive -e.

Urakire.

You recover. (Used when someone sneezes.)

Uraraare.

Good night.

Uraanzanire igitabo.

Would you bring me the book.

Uratugurire umugaati.

Would you buy us bread.

Muruuzanire ibitooke.

Would you (pl.) bring us bananas.

Muramenye mutabikora.

Know that you should not do them.

Uragaheeka.

May you bear children.

Urakarama.

May you live long.

Aragahumura neeza.

May he rest well.

Murakabona imirimo.

May you (pl.) find jobs.

Murakagira amahoro n'amahiirwe.

May you (pl.) have peace and luck.

Another way to form good wishes or bad ones is to add -aaka/ooka- to the verb stem followed by we when addressing a person. (Note k changes to g because of Dahl's law.) The verb ending is -a.

Waakarama we.  
May you live long.

Waagatuunga we.  
May you have riches.

Waagahoraho we.  
May you live forever.

Waagahora ku ngoma yaawe.  
May you remain on your throne.

Waakariimbuka we.  
May you perish!

Woogapfa naabi we.  
May you die badly!

Wookariibwa n'imbwa we.  
May you be eaten by dogs!

Wookiicwa n'amacinya we.  
May you die of dysentery!

There are other exclamative constructions expressing your feelings. Mbeega, a word which is hard to translate, indicates strong feeling.

Mbeega ukuuntu ari umunyabyaaha!  
How evil he is!

Mbeega ukuuntu muhiinga neeza!  
How well you (pl.) dig!

Waa mupfaapfa we!  
How stupid you are!

### 11.3 Co-verbs -te, -ti, -tyo, -tya

In Rufumbira there are four verbs which always accompany another verb. They take the same noun class agreement prefix as the first verb but never show any other form of tense or aspect marking.

Uzaagaruka ute?  
How will you return?

Naravuze, nti, “Ngwiino”.  
I said, “Come.”

Let’s look at each of these four co-verbs.

#### 11.3.1 -te

The co-verb -te “how” is used to ask questions about the way in which something was done.

Mu Rufumbira rwiiza babivuga bate?  
In good Rufumbira, how do they say that?

Uzaagaruka ute?  
How will you return?

Umeze ute?  
How are you?

Abaana baawe bameze bate?  
How are your children?

Kiriiya kigura gite?  
How much does that cost?

Remember that i changes to y and u changes to w in front of another vowel. Since -te does not begin with a vowel, the original i and u is used on this second verb as can be seen in the examples below.

Imbariira ya Sebikaari yaanganaga ite?  
How much was Sebikaari’s budget?

Wamufashije ute?  
How did you help him?

### 11.3.2 -ti

The co-verb -ti is used when you report the direct words of someone. It follows verbs such as kuvuga “to speak”, gusubiza “to answer”, kubaza “to ask”, kubwiira “to tell”. Notice that this verb does not follow Dahl’s rule, for example the class 7 prefix ki- does not change to gi- when it is joined to the root -ti. However the other three co-verbs must change.

Naravuze nti, “Vayo”.  
I said, “Come.”

Yarabashubije ati, “Tuzaaza ejo.”  
He replied to them, “We will come tomorrow”.

Baaramubwiiye bati, “Turagiiye.”  
They said to him, “We are leaving.”

Yakomeje kuvuga ati, “Siindageenda.”  
He continued saying, “I will not go.”

Ingwe yaravuze iti, “Ndakurya iri joro.”  
The leopard said, “I will eat you tonight.”

Urukwaavu rwaaravuze ruti, “Ndiindira hano.”  
The rabbit said, “Wait for me here.”

### 11.3.3 -tyo

The co-verb -tyo means “like that”.

Kuki bavuga batyo?  
Why do they talk like that?

Ntibaazi icyaatumye bakora batyo.  
They don’t know why they acted like that.

Reka kugikora utyo.

Don't do it like that.

Ubwaana buto bwoonyine bushobora kurira butyo.  
Only small children can cry like that.

Ntaa mwaana waanjye uzaakora atyo.  
No child of mine will act like that.

### 11.3.4 -tya

The co-verb -tya means “like this”.

Andika izina ryaawe utya.  
Write your name like this.

Ukwiiiriye gucaana umuriro utya.  
You must light the fire like this.

Ndashaaka ko mweese mukora mutya.  
I want you all to work like this.

Bakwiiiriye kuubaka igisiika batya.  
They must build the wall like this.

Igihuunyira kizuunguza ijosi ryaacyo gitya.  
The owl moves his neck like this.

The following is a table of the four co-verbs with agreement of their prefixes according to the noun class of the subject.

**Table of co-verbs**

Class	said	how?	like this	like that
1 p sg	nti	n-te?	nty-a	nty-o
2 p sg	uti	u-te?	utya	uty-o
1 p pl	tuti	du-te?	dutya	duty-o
2 p pl	muti	mu-te?	mutya	mutyo
3 p sg Cl 1	ati	a-te?	atya	aty-o
3 p pl Cl 2	bati	ba-te?	batya	batyo
Cl 3	uti	u-te?	utya	uty-o

Cl 4	iti	ite?	itya	ityo
Cl 5	riti	rite?	ritya	rityo
Cl 6	ati	ate?	atya	atyo
Cl 7	kiti	gite?	gitya	gityo
Cl 8	biti	bite?	bitya	bityo
Cl 9	iti	ite?	itya	ityo
Cl 10	ziti	zite?	zitya	zityo
Cl 11	ruti	rute?	rutya	rutyo
Cl 12	kati	gate?	gatya	gatyo
Cl 13	tuti	dute?	dutya	dutyo
Cl 14	buti	bute?	butya	butyo
Cl 15	kuti	gute?	gutya	gutyo
Cl 16	hati	hate?	hatya	hatyo

#### 11.4 The infinitive

By infinitive we mean the full verb before it changes form. In English the infinitive is composed of two words but in Rufumbira it is only one. Verbs such as gukora “to work”, guseka “to laugh”, kunebwa “to be lazy”, kwiica “to kill” can all be called infinitives. When two infinitives come together in a sentence they are joined by no “and” rather than na which is used for joining nouns.

Nakubwiiye gucaana umurimo.

I told you to light the fire.

Ashaaka gusiinda.

He wants to get drunk.

Aboonye umuzuungukazi, umwaana yataangiye kurira.

Seeing the white woman, the child began to cry.

Uheruuka kurya no kunywa ryaari?

When did you eat and drink for the last time?

Gisubiremo. Nshaaka kumenya niiba wasobaanukiwe.

Repeat that. I want to see if you understood.

Nahaswe kuryaama haasi n’umusirikare.

I was forced to lie down by the soldier.

The infinitive in Rufumbira is also used as a noun. In this case it is the same as English nouns which end in -ing as in the first example below. The noun class agreement prefix is made with the verb prefix ku- which is class 15. It can also be made with class 8 bi-/by-

Kugeenda no kwiiruka byoombi ni byijiza kubwa umutima.  
Both walking and running are good for the heart.

Kurwaara no kuruha koombi gushobora guca umuuntu intege.  
To be sick and to be tired both can weaken a person.

Kugeenda mu baasi biheenduutse kuruta kugeenda mu ndege.  
Going by bus is cheaper than by airplane.

Of course, the verb ni never shows agreement with the subject.

Gupfiira umuuntu ni akamenyeetso k'urukuundo rwiinshi.  
To die for someone is a sign of a great love.

Certain verbs like gushobora “be able to”, gukomeza “to continue”, gutaangira “to start”, kujya “to go”, -ri haafi “is about to”, kuraangira “to finish”, guheruuka “to be last” are often followed by an infinitive.

Hari iduuka aho naashobora kugura simenti?  
Is there a shop where I can buy cement?

Kuvuga imodoka naabi gushobora guteera impanuka.  
Careless driving can cause accidents.

Kuki utaraataangira gukora?  
Why have you not yet started to work?

Umurwaayi ataangiye kugeendageenda buhoro.  
The sick person has started walking slowly.

Yakomeje kuvuga ati, “Siindageenda.”  
He continued saying, “I will not go.”



Yasheenye urugo rwe kubwo gukomeza gusiinda.  
He destroyed his home by always getting drunk.

Tugiiye gukora iki?  
What are we going to do?

Ngiiye kuba umwiigiisha.  
I'm going to be a teacher.

Twaaraangije guhiinga umurima.  
We finished hoeing the garden.

Baraangije gusiiga inzu icyuumweeru cyaashize.  
They finished painting the house last week.

Uheruuka kurya no kunywa ryaari?  
When did you eat and drink for the last time?

Mperuutse gusubira mu tawuni aho narerewe.  
I recently went back to the town where I was raised.

Ihene iri haafi gupfa.  
The goat is going to die. (Goat is near to die.)

Imvura iri haafi kugwa.  
It is about to rain. (Rain is near to fall.)

When an infinitive follows the copula verb ni “to be” the infinitive always begins with the prefix u-.

Ikiintu cyo nkuunda ni ugusoma.  
The thing that I love is to read.

Inshobe yo abaana bahora bakora ni ukubeeshya.  
A fault that children often commit is lying.

Icyo tugiiye gukora ubu ni uguseenga.  
What we are going to do now is pray.

The negative of the infinitive is -ta- (or -da- in front of a voiceless consonant).  
The negative -ta- is placed between the verb prefix and stem.

Kudakora si byiiza.  
Not working is not good.

Bikomerera abaana kutavuga baneezeerewe cyaane.  
It is difficult for children not to talk when excited.

Kutuubaha ababyeyi ni bibi.  
To not obey parents is bad.

Kutaruhuuka kuuzana umuruho.  
Not resting makes one tired.

In Rufumbira the infinitive form of the verb is often used in place of a noun for which there is no word in the language.

Ntaafite kwiitaanga.  
He has no commitment. (Not he has to commit)

Kucyuumweeru ni umuunsi wo kuruhuuka.  
Sunday is a day of rest.

Kuvugurura mu by'imisoro kurigukorwa na gavumeenti.  
Reforms in taxation are being made by the government.

Igiciiro cyo kuvuunja naboonye nticyaabaaye cyiiza.  
The exchange rate I got was not very good.

Ukwiiyiye gushyira kwaamamaza mu kinyamakuru.  
You should place an advertisement in the newspaper.

Kwiizeera kuneezeeza Imaana.  
Faith pleases God.

### The infinitive with an infix

The object infix in an infinitive is inserted between the verb prefix and the root.

Naashobora nte kucyuurira?  
How can I climb it (mountain)?

Yahishe igitabo cyaanbye kaandi siinshobora kukibona.  
He hid my book and I can't find it.

Umugabo ugiye kuumpa umurimo araahe.  
The man who is going to give me work has come.

Twaaraangije kuwuhinga.  
We finished hoeing it (garden).

Umugabo yakomeje kugisiiga umuunsi woose.  
The man continued painting it (room) all day.

### 11.5 Nominalization

Nominalization means taking a verb and making it into a noun. In English we just add -er to a verb to make it into a noun, e.g. “write” becomes “writer”, “sing” becomes “singer” etc.

It is a little more complicated in Rufumbira. Both a prefix and a suffix is added but these change according to the noun class system and the verb ending. For example the noun umuhinzi can be formed from the verb “to cultivate” guhinga. To make this word into a noun, drop the verb prefix gu-, and add the noun prefix umu-. Drop the final -a from the verb. Then add the suffix -yi to the verb stem -hiing-. The y of -yi when coming in contact with the last consonant of the verb stem makes the same changes as it does when changing the verb to the perfective (Chapter 9.1). In other words, ng+y changes to nz both for forming the perfective and for forming a noun. The resulting noun is umuhinzi.

The following are examples of Class 1 and 2 nouns formed from verbs. Note that these are always people who perform some kind of action.

	<u>Imperfective</u>	<u>Perfective</u>	<u>Derived noun</u>	
“to dig”	guhinga	-hiinze	umuhinzi	“cultivator”
“to sow”	kubiba	-bibye	umubibyi	“sower”

“to dance”	kubyina	-byinnye	umubyinnyi	“dancer”
“to be drunk”	gusiinda	-siinze	umusiinzi	“drunkard”
“to play”	gukina	-kinnye	umukinnyi	“player”
“to work”	gukora	-koze	umukozi	“worker”
“to create”	kurema	-remye	umuremyi	“creator”
“to watch”	kuriinda	-riinze	umuriinzi	“watchman”
“to fish”	kuroba	-robye	umurobyi	“fisherman”
“to rule”	gutegeka	-tegetse	umutegets	“ruler”
“to cook”	guteeka	-teetse	umuteetsi	“cook”
“to run”	kwiiiruka	-irutse	umwiiirutsi	“runner”

Sometimes the y in the perfective changes to z in the derived noun:

“to divine”	kuragura	-raguye	umuraguzi	“diviner”
“to cure”	kuvuura	-vuuye	umuvuuzi	“doctor”

The Class 4 noun prefix imi- can be used to make a verb into a noun by adding the -ir/er- suffix to the imperfective verb stem and changing the final verb ending from a to i. These nouns describe the way or manner of doing something.

“to work”	gukora	imikorere	“manner of working”
“to read”	gusoma	imisomere	“ways of reading”
“to steal”	kwiiba	imyibire	“ways of stealing”
“to cultivate”	guhiinga	imihiingire	“manner of cultivating”
“to study”	kwiiiga	imyiiigire	“manner of studying”
“to write”	kwaandika	imyaandikire	“way of writing”
“to talk”	kuvuga	imivugire	“manner of talking”
“to walk”	kugeenda	imigeendere	“manner of walking”

Another way of making a verb into a noun is by adding the noun prefixes of Class 5 and 6 (i- and ama-) to the verb stem, plus adding the -ir/er- suffix and exchanging the final a of the verb for o. These nouns indicate a place or location.

“to buy”	kugura	iguriro	“market”
“to meet	guhuura	ihuuriro	“crossroads”
“to wash”	kumesa	imesero	“laundry place”
“to be sick”	kurwaara	irwaariro	“hospital”

“to gather together”	guteerana	iteeraniro	“crowd”
“to treat sick”	kuvuura	amavuuriro	“dispensaries”
“to read”	gusoma	isomero	“school”
“to work”	gukora	ikorero	“workplace”
“to cook”	guteeka	iteekero	“kitchen”
“to watch/guard”	kuriinda	iriindiro ry’inyamaswa	“zoo”

Class 5 prefix i is also added to the verb stem to change verbs into nouns, indicating the moment of an event.

“to cultivate”	guhiinga	ihiinga	“season of cultivating”
“to harvest”	gusaaruura	isaaruura	“time of harvesting”
“to stake”	gushiingirira	ishiingirira	“time of staking (beans)”
“to give birth”	kubyaara	ibyaara	“time of birth”
“to die”	gupfa	ipfa	“moment of death”
“to marry”	gusohoza	isohoza	“time of marrying”

Class 9 -n- prefix can be used to make a verb into a noun expressing a quality. For example from gukotana “to fight hard” we get inkotanyi “great fighter”.

“to misbehave”	gukubagana	inkubaganyi	“one who really misbehaves”
“to be cheeky”	guhahabana	imparabanyi	“really cheeky person”
“to be blind”	guhuma	impumyi	“blind person”
“to flee”	guhuunga	impuunzi	“refugee/fugitive”
“to be ignorant”	kujijwa	injiji	“ignorant person”
“to be injured”	gukomereka	inkomere	“injured person”
“to betray”	guhemuku	intahemuka	“one who does not betray”
“to beat around the bush”	kuriindagira	indiindagizi	“one who beats around the bush”
“to be praised”	kuraatwa	indaatwa	“one who is worth praises”

## 11.6 Comparison

The method of comparing things in Rufumbira is quite different from English which uses “as big as”, smaller than, bigger than etc. or “the most/worst”. Instead, different verbs often express these ideas. Sometimes comparison is made by nka “like” or kimwe “the same as”. At other times, the nouns ihuuriro “connection” and isaano “relationship connection” are used. Comparison of superiority is done with verbs like kurusha, gusuumba and

kuruta. We will look at some examples to show the various ways comparison is made.

### 11.6.1 Comparison of equals

There are three methods of comparing equals.

- 1) nka “like” and kimwe “the same as”

Ni mureemure nka se.  
She is as tall as her father.

Mariya ntaabyibushye nka Joli.  
Mary is not as fat as Jolly.

Ntaakora neeza nk'umukozi waanjye wagiye.  
He doesn't work as good as my last worker.

Afite imbaraga nk'izaawe.  
He has the same energy like you have.

When kimwe is used for comparison meaning “the same as”, it is always followed by na, (literally “one with”).

Iki gitaambaro ni cyo kimwe na kiriya.  
This piece of cloth is the same as that one.

Iyi modoka ni cyo kimwe n'yaacu.  
This car is the same as ours.

Iyi ngufuru ni cyo kimwe n'iriya.  
This padlock is the same as that one.

- 2) verbs kuungana “equal to”, guhwaana “be identical”, kureeshya “be equal”, kuriinganira “be same level”, gusa “to resemble”

Icyooba cy'ibyondo kiingana n'imodoka.  
The mud hole is as big as the car.

Umushaara wa Peetero ungana n'uwaanjye.

Peter's pay is the same as mine.

Yohaana angana na Moose.

John is the same age as Moses.

Uyu mweenda naguze uhwaanye n'uwaawe.

This cloth I bought is identical to yours.

Ikanisa njyamo ihwaanye n'yaanyu.

The church I go to is the same type as yours.

Umuhuungu waanjye n'uwaawe barareeshya.

My son and your son are the same height.

Iyo misozi ibiri irareeshya.

Those two hills have the same height.

Amaazi ari mu magilaasi yoombi arariingaaniye.

The water in both glasses is the same level.

Amaazi ari mu ruuzi ntaariingaaniye na ayarimo ukweezi gushize.

The water in the river is not the same level as it was last month.

Umwaana we asa nawe.

His child looks like him.

Amapikipiki yaawe arasa.

Your motorcycles look the same.

Imbwa yaawe isa naaho irya neza.

Your dog appears as if he eats well.

3) nouns like ihuuriro “connection” and isaano “relationship connection”

Imbogo n'inka bifite ihuuriro.

Water buffaloes and cows have similarities.

Imbwa n'inkoko ntaa huuriro bifite.

A dog and a chicken have no connection.

Ibyo wavuze ntibifite isaano n'ibyo wakoze.  
What you said has no relationship with what you did.

Aba bahuungu basa batagira isaano.  
Those boys resemble without having a relationship.

### 11.6.2 Comparison of superiority

Certain verbs are used to indicate things which are superior or better than something else. These verbs are: kurusha “to beat”, gusuumba “be more than”, kuruta “be better than”.

Ni umunyabweenge kumurusha.  
She is more intelligent than he is.

Ndamuuzi neeza kukurusha.  
I know him better than you do.

Iki kirushaho guheenda.  
This one is more expensive.

Uri mureemure kunsuumba.  
You are taller than me.

Uyu musozi usuumba uwa iwaanyu.  
This hill is higher than the one near your home.

Inzu ye ni nto kuruta iyaawe.  
His house is smaller than yours.

Uyu muunsi urakoonje kuruta ejo.  
Today it is colder than yesterday.

Uyu murimo wooroshye kurusha uwaanjye wa mbere.  
This job is easier than my last one.

Iki ni ikibazo gisuumba byoose gukomera.  
This is the hardest question. (Is question which passes all to be difficult)



Ni umuririimbyi urusha abaandi.  
He is the best singer.

Ibi ni ibyokurya bibi kurusha ibiindi nariiyeho.  
This is the worst meal I have ever eaten.

### 11.7 Vocative

Vocative refers to addressing someone directly, or calling someone to get their attention. It often begins with yee and is followed by the pronoun we (2<sup>nd</sup> person sing.)

Yee we Yohaana!  
Hey John!

Yee we muhuungu!  
You boy!

Yee we Reverand!  
Reverend!

Yee we inshuti!  
My friend!

Yee we yee we!  
Hey you!

Yee mwe!  
Hey you (pl.)!

Pronouns are also often used in the vocative sense when giving advice. In this case waa “you (s.)” or mwaa “you (pl.)” heads the phrase, followed by the noun without its initial vowel, and then completed by a personal pronoun.

Waa mugore we, reebeerera abaana baawe.  
You woman, care for your children.

Mwaa bagabo mwe mwiiriinde gusiinda.  
You men, guard against drunkenness.

Mwaa bakoobwa mwe, mugire ingeso nziiza.  
You girls, behave well.

## 12 CLAUSES AND CLAUSE COMBINATIONS, COORDINATION AND ADVERBS

Chapter 12 reviews different types of clauses, how to join words, phrases or clauses and the various types of adverbs.

### 12.1 Possessive clauses

We saw in Chapter 4 that associative (possessive) noun phrases use a connecting word to show possession. However, possessive clauses show possession by use of special verbs. In Rufumbira, there are three different verbs meaning 'have' that are used in possessive clauses. These verbs are -fite, kugira and ni. Let's look at when these three words are used.

The mostly commonly used verb showing possession is the irregular verb -fite. It does not have the usual verb prefix of ku- or gu-. This verb is used for ownership or for things you may have temporarily. It is used only in the immediate or in the past but never the future.

Afite amaduuka abiri.  
He owns two shops.

Afite ikizuuru kibi.  
He has an ugly nose.

Ufite abakoobwa? Oya, ntaa bo mfite.  
Do you have any girls? No I don't have any.

Ni nde udafite ikaraamu?  
Who does not have a pencil?

Baari bafite umukoobwa ariko yararohamyeye.  
They had a daughter but she drowned.

The verb kugira is used less commonly. It expresses more of a future need or wish. For instance if I ask “Do you have a house?” the response could be two different ways depending on whether there is a desire to have one in the future or not. The first example below (a) simply says you don’t have one but the second one (b) shows you don’t have one but you want one.

(a) Ufite inzu? Oya, ntaa yo mfite.

(b) Ufite inzu? Oya, ntaa yo ngira.

Do you have a house? No, I don’t have one.

Ugire umuunsi mwiiza.

Have a good day.

Ka ngire icyo nkubaza.

Let me ask you something.

Since -fite cannot be used in the future, kugira takes its place.

Nzaagira ibitabo byiinshi.

I will have many books.

Tuzaagira umusaaruuro mwiiza uyu mwaaka.

We will have a good harvest this year.

Njye we ho siindi bugire umuraariizi.

As for me, I will not have a watchman.

When questioning who owns or whose thing something is the verb ni appears.

Izi ntaama ni izaa nde?

(These sheep are of who?)

Who owns these sheep?

Uyu murima ni uwa nde?

(This garden is of who?)

Whose garden is this?

## 12.2 Complement clauses

A complement clause is one which the complementizer “that” is always ko or its variant yuuko. These two words are interchangeable. Just like “that” in English, ko or yuuko can be omitted. These clauses always follow verbs such as “to know”, “to think”, “to want”, “to see”, “to remember” etc.

Nzi ko akuunda iseente nyiinshi.  
I know that he likes a lot of money.

Atekereza ko ari bugeende.  
He thinks that he will leave.

Urashaaka ko tugeenda aka kaanya?  
Do you want us to leave right away?

Umubwiire ko ntari buuze.  
Tell him that I will not come.

Ndeeba ko batari buuze uyu muunsi.  
I see that they are not coming today.

Ndatekereza yuuko agisiinziriye./Ndatekereza ko agisiinziriye.  
I think that he is still sleeping.

Nari nzi yuuko uraaza ubu.  
I knew you would come now.

### 12.3 Adverbial clauses

Adverbial clauses are like adverbs except that they modify a whole verb clause rather than just a verb. These clauses add more information regarding time, reason, location, etc. the same as adverbs do.

#### 12.3.1 Time (when, before) ubwo, igihe, mbere

When the action has already occurred, the adverb clause often begins with ubwo “when”.

Twiirukiye mu nzu ubwo imvura yaguuye.  
We ran to the house when it rained.

Yakomerekeje umuhuungu ubwo yamukubise.

He hurt the boy when he beat him.

Yariikomerekeje ubwo yaguuye.

He hurt himself when he fell.

Imodoka yatomeye umukoobwa ubwo yaambukaanyaga umuhare.

A car hit the girl when crossing the road.

Mwaari muri mu murima ubwo naaje.

You (pl.) were in the garden when I came.

Another word used for “when” is igihe “time”.

Igihe nagiiyeyo, haari abaana beenshi mu nzu.

When I went there, there were a lot of children in the house.

Igihe ukweezi kwaavaga, twaakiniraga haanze.

When the moon shone, we would play outside.

Igihe abaana buumvise inkuba, baataangiye kwiiruka.

When the children heard the thunder, they started to run.

Baataangiye gukora cyaane igihe sheebuza yasohoye.

They began working hard when the boss arrived.

Siinzi igihe ari buuzire.

I don't know when he will come.

If the action has not yet occurred, the conditional simple is used instead of ubwo or igihe.

(see conditional simple below)

While mbere “before” can be used in a time phrase, it cannot be used in a clause. Instead the negative particle -taraa- “not yet” is inserted in the verb in the adverbial clause.

Twaarirutse kumara igihe kireekire tutaraaruha.

We ran for a long time before we got tired.

Yareebye ku ndorerwamo ataraayigura.  
She looked at the mirror before she bought it.

Ukiinge inzu utaraajya ku iguriro.  
Close the house before going to market.

Umwaami yapfuuye ataraamera imvi.  
The king died before having grey hair.

Arashaaka gusubira ku nzu ye isaaha ndwi zitaraagera.  
He wants to return to his house before one o'clock.

Ntaraajya kuryaama, nabaanzaga guseenga.  
Before I went to sleep, I would first pray.

Umwaana waanbye yataangiye kugeenda ataraamara umwaaka.  
My child started to walk before he was one year old.

Twaari twaahoze dukina kumara isaaha ebyiri imvura itaraagwa.  
We had been playing for two hours before the rain fell.

### 12.3.2 Location (where) aho

When “where” begins the adverbial clause, aho (Class 16) is used when referring to an unspecified place.

Siinzi aho ari.  
I don't know where he is.

Nyereka aho utuuye.  
Show me where you live.

Hari iduuka aho nashobora kugura sementi?  
Is there a shop where I can buy cement?

When the place is specified, the pronoun “where” aho can change to the same class as the noun to which it refers.

Iki ni igisaayu cyo bakiniramo umupiira.  
This is the field where they play football.

Nasubiye mu tawuni yo nakuriyemo./  
Nasubiye mu tawuni aho nakuriye.  
I went back to the town where I grew up.

Yosefu yabaga mu Ingilaanda, iyo umukoobwa we aba.  
Joseph has just been to England, where his daughter lives.

Uzi izina ry'ihoteli yo Tomasi acuumbitsemo?  
Do you know the name of the hotel where Tom is lodging?

### 12.3.3 Manner (like, as if) nk'aho, nk'uko

Hiinga nk'uko nakweeretse.  
Dig like I showed you.

Kora umurimo vuba nk'uko ushoboye.  
Do the work as fast as you can.

Uyu muunsi ntuukoonje nk'uko wari ejo.  
It isn't as cold today as it was yesterday.

Umugabo yageendaga nk'aho yari yaasiinze.  
The man walked as if he were drunk.

Iriya nzu ireebeka nk'aho igiye kugwa.  
That house looks like it is going to fall down.

Yiirutse nk'aho yari afite icyo atiinya.  
He ran as if he was terrified of something.

### 12.3.4 Purpose (in order to/so that) kugira ngo

The verb kugira “to have” is used as a conjunction followed by ngo to begin a purpose clause in which one has to do something.

Namuhaaye iseente kugira ngo yiishyure umweenda we.  
I gave him money in order to pay his debt.

Yohaana akwiiriye kugira inzu kugira ngo asohoze.

John had to get a house in order to get married.

Yaguze inka kugira ngo abone amata.  
He bought a cow in order to have milk.

Ari kujya ku ishuuli kugira ngo yiige gusoma.  
She is going to school in order to learn to read.

Kora cyaane kugira ngo baguheembe neeza.  
Work hard so that they pay you well.

Mugaburire kugira ngo atarira.  
Feed him so that he doesn't cry.

Ceceka kugira ngo umwaana atabyuuka.  
Be quiet so that the child doesn't wake up.

Fata ihene kugira ngo itajya mu murima.  
Catch the goat so that it doesn't go in the garden.

Shyira ibijumba mu mwaanya ukoonje kugira ngo bitabora.  
Put the potatoes in a cool place so that they don't rot.

Guma aha kugira ngo utaanduza imyaambaro yaawe.  
Stay here so that you don't dirty your clothes.

Fata uwo mwaana kugira ngo atiirukaanka mu muhare.  
Catch that child so that she doesn't run on the road.

### 12.3.5 Reason (because, since) kuko, ubwo

The word kuko is used for adverbial clauses beginning with “because” or “since”.

Wowe, ntuuri nka njye kuko ntuutiinya.  
You, you are not like me because you have no fear.

Simuheemba kuko atagikora.  
I don't pay him because he no longer works.



Ubwo wakeereerewe, ntaa n’umwe uri busaange.  
Since you are late, you will not find anyone.

Ubwo niicaye, nzanira amaazi.  
Since I am sitting down, bring me some water.

Ubwo akora, yaashobora kwiishyurira inzu.  
Since he works, he can pay rent.

### 12.3.6 Circumstantial (by means of) kubwo

Circumstantial clauses begin with kubwo indicating how something was done.

Yasheenye urugo rwe kubwo gukomeza gusiinda.  
He destroyed his home by always getting drunk.

Yaboonye izo seente kubwo kwiiba.  
He got that money by stealing.

Peetero yashyitse ikizaamu kubwo kwiiba.  
Peter passed the exam by cheating.

Abajuura barafuunzwe kubwo kwiinjira mu nzu bamennye idirishya.  
The thieves are in prison for having entered the house by breaking a window.

Impanuka nyiinshi zibaho kubwo abaantu bavuga cyaane.  
Many accidents are caused by people driving too fast.

Buri weese yaashobora kuboneza Uruungereza rwe kubwo gusoma cyaane.  
Everyone can improve his English by reading more.

Kubwo kuurira igiti, yashoboye gusoroma imiyeembe myiinshi.  
By climbing the tree, he was able to pick more mangoes.

Kubwo guhagarara ku ntebe, umwaana yashoboye kugera kuri zaa swiiti.  
By standing on a chair, the child was able to reach the sweets.

Yagiye mu busirikare kubwo kutavuga ukuri ku imyaaka amaze.  
He joined the army by lying about his age.

### 12.3.7 Conditional (if)

A conditional clause is one which begins with “if” and is the condition for something in another clause. There are different types of conditional clauses: simple, hypothetical, contrafactual and concessive, each of which are explained in the following section.

#### a) simple conditional

In a simple conditional clause, one clause is presented as a condition for another event in the main clause. The condition clause often starts with niiba “if”.

Mfata niiba ubishoboye.  
Catch me if you can.

Ndikuumva niiba imboga ziryoshye.  
I am tasting if the sauce is sweet.

Uzi niiba bakora neeza?  
Do you know if they work well?

Uzi niiba batuuye mu Kampala?  
Do you know if they live in Kampala?

Ndashaaka kureeba niiba barikwiigiisha neeza.  
I would like to see if they are teaching well.

Niiba ari bweemere, siimbizi.  
If he will accept, I don't know.

However the subject of the conditional clause can appear before niiba as in:

Peetero niiba akora neeza, ndamukoreesha.  
If Peter works well, I will hire him.

There is another way to say the same thing without using niiba. Ni is placed in front of the subject agreement prefix on the verb and if this prefix begins with a vowel the i of ni changes to the same as that of the agreement prefix. The underlying form of naakora in the example below is ni-a-kora.

Peetero naakora neeza, ndamukoreesha.  
If Peter works well, I will hire him.

Uzaaba wonona igihe cyaawe nuuwusaba.  
You will be wasting your time if you apply for it.

Nuutaboneza inzu uyu muunsi, uzaayiboneza ejo.  
If you don't clean the house today you will clean it tomorrow.

Nibaaza ejo uzaabaha ibiheembo byaabo.  
If they come tomorrow you will give them their salary.

Niigwa, siindi bugeende.  
If it rains, I will not go.

Abaana nibaba babi, ubakubite.  
If the children are bad, spank them.

Naarira, umuterure.  
If she cries, pick her up.

Umuceeri nuubira, uwuterure ku muriro.  
If the rice boils over, take it off the fire.

As mentioned under the time adverbial clauses, when the action has not yet taken place, the conditional simple is used.

Nuugaruka, uzaakubuure igiseenge cyaawe.  
When you return, you will sweep your room.

Nuujya ku posita, uri bwoohereze uru rwaandiko.  
When you go to the post office, you will send this letter.

Imyaambaro niyuuma, uri buyigorore.  
When the clothes are dry, you will iron them.

Daata naava Kampala, azaatureeba.  
When father leaves Kampala, he will see us.

Numara kooza imyaambaro, ukoondoore inzu.

After you finish washing the clothes, sweep the house.

b) hypothetical conditional

A hypothetical conditional clause is used when we want to express a connection between one imaginary event and another imaginary event. The verb prefix expressing “would” is -aa-. In Rufumbira this is a conditional tense.

Baabaaye baampaye umurimo, naaweemera.

If they offered me a job, I would accept it.

Waakora iki ubaaye utsiindiye iseente nyiinshi?

What would you do if you won a lot of money?

Yaabaaye nagiraga iseente nyiinshi, naakazishize mu bushubuuzi.

If I had a lot of money, I would invest it in trade.

Pawulo yaagubwa naabi nkoreesheje igaare rye?

Would Paul be upset if I used his bicycle?

Abantu baagasomye byiinshi baabaaye bafite ibitabo byo gusoma.

People would read more if they had books to read.

c) contrafactual conditional

A contrafactual condition expresses two events which are contrary to fact, that is, they are not true. Usually iyo “if” is found in a contrafactual conditional clause. In the first example below, two events are mentioned but neither of them really happened. This type of conditional results in the opposite meaning of what was stated. In the first sentence below, it did rain so therefore I did not go.

Iyo imvura itagwa, mba naagiye.

If it had not rained, I would have gone.

Iyo atarira, siimba naamuteruye.

If she had not cried, I would not have picked her up.

Iyo umuceeri utaba waabize, sinarikuba naawuteruye ku muriro.

If the rice had not boiled over, I would not have taken it off the fire.

Iyo wiitegereza aho wari urikujya, ntuuba waraguuye.

If you had been looking where you were going, you wouldn't have fallen.

Iyo baanka iba yaangujije iseente, mba naaguze imodoka.

If the bank had loaned me the money, I would have bought a car.

Yaabaaye twaari tutarushye, twaarikuhagama.

If we weren't so tired, we would stay longer.

#### d) concessive conditional

A concessive conditional contains the idea of “even if” or “although” indicating that a condition may exist but it won't affect the situation in the main clause.

N'ubwo yasaba imbabazi, siinzaamweemerera kujya Kampala.

Even if he apologizes, I will not permit him to go to Kampala.

Turageenda n'ubwo imvura iraba irikugwa.

We are going even if it is raining.

N'ubwo adashobora kuvuga, yaguze imodoka.

Even though he can't drive, he bought a car.

Sinashobora kugera hariiya heejuru n'ubwo nahagarara ku ntebe.

I can't reach that high even if I stand on a chair.

N'ubwo arikudara, ntiyirarikiriye.

Although she is getting thin, she is not worried.

Note the exception in the following sentence where the negative ta in ntafite does not change to da in front of the voiceless consonant f.

N'ubwo ntafite iseente, maramaje kugeenda.

Although I have no money, I am determined to go.

#### Negative conditional (unless) keretse

A negative conditional is expressed by the word keretse “unless”.

Twaashobora gufata takisi keretse ushaatse kugeenda n'amaguru.  
We can take a taxi unless you prefer to walk.

Keretse mubaaye mufite ibiindi bibazo, iyi kilaasi irasezerewe.  
Unless you have more questions, this class is dismissed.

Nzaakureeba ejo keretse abashyitsi baanjye babaaye bakiri hano.  
I will see you tomorrow unless my visitors are still here.

Keretse uhiinduye ku ngeso zaawe, uraaza kubabara.  
Unless you change your ways, you are going to suffer.

### 12.3.8 Substitutive (“rather” and “instead”)

When you substitute doing or wanting one thing for another, the words ahuubwo “rather” and aho “instead” are often used in the sentence.

Weekuzaaza icyuumweeru kiiza, ahuubwo uzaaze nyuma y'ibyumwewe  
bibiri.

Don't come next week. Rather come in two weeks.

Aho kuba intwaari ahuubwo yabaaye ikibwaari.

He was a coward rather than being brave.

Mu mwaanya wo kuragira ahuubwo naakora mu rugo.

Instead of caring for animals I would rather work in the home.

Aho gusaba se iseente ahuubwo yaageenda ntaa zo.

Instead of asking his father for money, he would rather go without it..

Aho kugeenda Kucyumweeru ahuubwo naageenda Kuwagataandatu.

I would rather go on Saturday, not Sunday.

Aho kuvugana naatwe ahuubwo ntibaatwiitaho.

They would rather ignore us than talk to us.

### 12.4 Coordination

Coordination refers to the linking of two things of equal status, such as noun plus noun, verb plus verb, phrase plus phrase or clause plus clause. Although

this chapter has been dealing with clause level constructions, we will look first at the coordination of smaller units such as words and phrases.

#### 12.4.1 Coordination of nouns and noun phrases

The joining of nouns such as the names of people, places or just common nouns is frequently made with the word na or its short form n' meaning “and”.

Peetero na Mariya bafite abaana babiri.  
Peter and Mary have two children.

Nagiiye Kampala na Jinja ejo.  
I went to Kampala and Jinja yesterday.

Inka n'ihene ziri mu mbuga.  
The cows and goats are in the compound.

Shyira urukumu rwaawe n'urutoke rwaawe ku ikaraamu.  
Put your thumb and finger around the pencil.

As we saw in chapter 6, na or its shortened form n' links numbers.

ibitabo cumi na kimwe “eleven books”  
amagi cumi n'abiri “twelve eggs”

Another word which connects nouns is cyaangwa “or”.

Uri bwuubakiishe ibiti cyaangwa amatafaari?  
Will you build with wood or with bricks?

Wifuzza koorora inka cyaangwa intaama?  
Do you wish to rear cattle or sheep?

#### 12.4.2 Coordination of nouns and pronouns

In English, pronouns are generally linked after a noun is mentioned but in Rufumbira, they can be placed either first or last. For instance both of the following sentences are correct although the tendency is to place the pronoun first.

Yohaana naanjye turi mu nzira tujya Kabale./

Njye na Yohaana turi mu nzira tujya Kabale.  
John and I are on the way to Kabale.

Njye na bageenzi baanjye tujya ku ishuuli hamwe.  
My friends and I walk to school together.

Twe n’umwiigiisha waacu twaaneejeejwe n’amasomo.  
Both our teacher and us were pleased by the lessons.

Ari hagati y’inzu ya Yohaana n’iya Peetero.  
He is between John’s house and Peter’s.

### 12.4.3 Coordination of prepositional phrases

When two locative phrases containing mu or ku are joined, they must use no for “and”.

Mu ishuuli no mu ikanisa twiigiramo ibiintu byiiza.  
In school and in church we learn good things.

Kuwaambere no Kuwakane tugiraho iguriro.  
On Mondays and on Thursdays we have market.

Amaraso yari arikuva meenshi mu mutwe, mu mazuuru no mu kanwa.  
Blood was coming a lot from the head, through the nose and mouth.

### 12.4.4 Coordination of verbs

Two infinitives are joined together by no “and”.

Intare yamuteye gutitira no gutuubikana kubwo ubwooba.  
The lion made him shake and sweat with fear.

Even if the verbs are used as nouns in a sentence they still use the verb connector no rather than na.

Guseka no kunezeerwa byoombi ni byiiza.  
Both laughing and rejoicing are good.

Naanga ibiintu byo kunegura no gutoongana.  
I hate things like back-biting and quarelling.



Uheruuka kurya no kunywa ryaari?  
When did you eat and drink for the last time?

#### 12.4.5 Coordination of locative words

Coordination of adverbs is done by no “and”.

Inyoni yagurutse heejuru no haasi mu muyaga.  
The bird flew up and down in the wind.

Abaantu baari bahagaze mu nzu no haanze y’inzu.  
People were standing outside and inside the house.

#### 12.4.6 Coordination of main clauses

The joining of two equal clauses can be done with kaandi “and”, cyaangwa “or”, as well as ariko “but”.

Ndasoma kaandi ndaandika.  
I read and I write.

Rimwe na rimwe ajya gusuura inshuti ze kaandi bakanywa inzoga.  
Sometimes he goes to visit his friends and they drink some beer.

Yahishe igitabo cyaanjye kaandi siinshobora kukibona.  
He hid my book and I can’t find it.

Bagara umurima kaandi unavaanamo amabuye.  
Weed the garden and also remove the stones.

Bafite abahuungu batatu ariko ntibafite abakoobwa.  
They have three boys but they don’t have any girls.

Nari mfite inyuundo ariko narayitaaye.  
I had a hammer but I lost it.

Uranyumva cyangwa ntunyumva?  
Do you hear me or not?

Urashaaka kujya kuroba cyaangwa ushaaka kuguma mu rugo?

Do you want to go fishing or would you like to stay home?

## 12.5 Adverbs

Adverbs are words which modify a verb, an adjective, another adverb or the whole sentence. They give information about time, manner, place, degree, frequency or comment on how one feels about what is being said.

### 12.5.1 Manner adverbs

Manner adverbs are used to say how something is done. These adverbs come at the end of the sentence.

Vayo vuba.  
Come quickly.

Kora umurimo waawe bwaangu.  
Do your work quickly.

Arikugeenda buhoro.  
She is walking slowly.

Yakoze umurimo naabi.  
He did the work badly.

Abaana mu ishuuli barigusoma bucece.  
The children in school are reading silently.

Uyu murimo twaawukoze huutihuuti.  
This work was done hurriedly.

There is another type of adverb which describes the manner in which something is done. The prefix ki- (or its variant gi- and cy-) replaces the augment and prefix of a noun making the word into an adverb. The prefix ma- can also be used to make the word into an adverb. The following are a few examples:

umugore	“woman”	kigore/magore	“womanly”
umugabo	“man”	kigabo/magabo	“manly”
umwaana	“child”	cyaana	“childishly”
umuswa	“ignorant person”	giswa/maswa	“ignorantly”

imbwa “dog”  
intaama “sheep”  
Umuhutu “Hutu”  
umupfuubi “orphan”

kibwa/mabwa “like a dog”  
gitaama/mataama “sheep like”  
Gihutu “like a Hutu”  
gipfuubi/mapfuubi “like an orphan”

Uyu murimo yawukoze kigore.  
He did this work like a woman.

Udatekereza cyaana.  
Don't think childishly.

Umugabo yiifashe mabwa.  
The man behaved like a dog.

Uyu mugore ahiinga kigabo.  
This woman digs like a man.

Of course nka “like” could also be used instead of the prefix gi- resulting in the same meaning.

Uriiya mugore ageenda kibaata./Uriiya mugore ageenda nk' imbaata.  
That woman walks like a duck.

Sometimes adverbs are not needed because the idea is contained in the verb such as kwiihuuta “to hurry”.

Yiihuutiye ku iguriro.  
He walked quickly to market.

### 12.5.2 Comment adverbs

These adverbs are used when we want to include a comment or opinion about what is being said. They usually come at the beginning of the sentence in Rufumbira.

Ahaari imvura iragwa uyu muunsi.  
It will probably rain today.

Weenda bari bugeende uyu muunsi.  
Perhaps they will go today.

Koko amashiliingi ndayashaaka.

Of course, I want money.

Some adverbs like “fortunately” and “sadly” require several words in Rufumbira.

Icyo umugisha mfite iseente zihaagije.

Fortunately I have enough money. (What is of luck, I have money enough.)

Icyo umubabaro yapfiiriwe umurimo we.

Sadly, he lost his job.

Icyo umuneezeero umwaana we yarashyitse.

Happily his child passed. (What is of happiness, his child passed.)

Again, verbs are also used in Rufumbira in place of some comment adverbs. In this case the verb prefix is bi- from Class 8 and takes the place of an impersonal “it”.

Birarebeka ko afite inda. (kureebeka “to appear”)

Obviously, she is pregnant. (It appears that she is pregnant)

Birashoboka ko yaaba yarakubiswe. (gushoboka “to be possible”)

Possibly he was beaten. (It is possible that he was beaten.)

### 12.5.3 Degree adverbs

Degree adverbs like “a little”, “really”, “too”, are used to show the extent to which something is done or felt.

Uyu murimo urakomeye cyaane.

This work is too difficult.

Arikuumva afite umuruho muke.

She is feeling a little tired.

The word for “all” -ose takes Class 11 prefix when it means “completely/entirely/very much/really”.

Yaanga ifi rwoose.  
She really hates fish.

Twaananiwe kumweemeza rwoose.  
We failed to convince him completely.

Nkuunda umurimo waanjye rwoose.  
I enjoy my work very much.

#### 12.5.4 Adverbs of place and time

These adverbs are used to add information on location, direction or the time of the event. Many of these have the ha- prefix of Class 16. The position of these adverbs is generally at the end or at the beginning of the sentence.

Ndagutegerereza hano.  
I will wait here for you.

Arikuubaka inzu ye iriyi.  
He is building his house over there.

Jyaana umwaana urira haanze.  
Take the crying baby outside.

Yaaje kuunsuura haambere.  
She came to visit me recently.

Nataangiye umurima waanjye kare uyu mwaaka.  
I started my garden early this year.

Peetero azaaza ejo.  
Peter will come tomorrow.

Uyu muunsi urakora mu murima.  
Today you will work in the garden.

#### 12.5.5 Adverbs of frequency

Adverbs of frequency which are specific like “annually”, “daily”, appear at the end position of a sentence. Indefinite ones like “often” usually are found at the beginning.

Naanzura huri mwaaka.  
I make a report annually.

Ngiiye i Kampala kabiri.  
I have been to Kampala twice.

Keenshi arya imboga.  
He usually eats vegetables.

Keenshi bakina umupiira.  
They often play football.

Rimwe na rimwe uratiinda.  
Sometimes you delay.

Rimwe na rimwe akora mu murima.  
He seldom makes a garden.

Rimwe na rimwe arya ibyokurya by'igitoondo.  
He sometimes eats breakfast.

Iteeka najyaga mu ishuli nkeereerewe.  
I always went to school late.

The verb guhora “to continue doing” is frequently used for the adverb “always”. It is always followed by another verb.

Ahora arwaaye.  
He is always sick.

Muhora murya mu gitoondo.  
You (pl.) always eat in the morning.

Umwaana waanjye ntaahora ajya ku ishuli.  
My child does not always go to school.

### 12.5.6 Focus adverb

Focus adverbs like gusa “only” draw attention to one part of the sentence.

Naakinaga gusa.  
I was only joking.

Nkora imiinsi itaanu gusa mu cyuumweeru.  
I only work five days a week.

In English we also use “even” as a focus adverb but in Rufumbira the prefix -na- joins to the verb to convey the same idea . (See 10.11.1)

## 13 QUESTIONS

Chapter 13 deals with the formation of questions. In most languages of the world there are two main ways to ask a question depending on whether you expect a “yes” or “no” answer or whether you are asking for some information.

### 13.1 Yes/no questions and tag questions

In Rufumbira a question answered by “yes” or “no” does not take any special question word. The only difference between a statement and a “yes” “no” question is intonation.

Daata ari buze haanyuma?  
Will father come later?

Ni kure?  
Is it far?

Uvuga Urufumbira neeza?  
Do you speak Rufumbira well?

Urashaaka kurya umugaati?  
Do you want to eat bread?

#### Tag Question

A tag question is like a yes/no question but it has two parts. The first part is a statement and the second part is the “tag” that requests confirmation or denial of the statement. In Rufumbira the tag is si ko meaning “right?” or “OK?”

Urikugeenda, si ko?  
You're going, right?

Reka tugire icyo turya, si ko?  
Let's have something to eat, OK?

In English sometimes we use tags like “isn't she” or “aren't they” but in Rufumbira one has to use a whole sentence as seen in the examples below:

Waamubonye, ntiwamubonye?  
You saw him, didn't you? (You saw him, didn't you see him?)

Arabyibushye, ntabyibushye?  
She is fat isn't she? (She is fat, isn't she fat?)

Wiibye iseente, ntiwaziibye?  
You stole money, didn't you? (You stole money, didn't you steal it?)

## 13.2 Information questions

Information questions ask specific questions about the subject, object, time, manner or reason for an event. In Rufumbira, information questions are made by using question words such as nde “who”, iki “what” or ryaari “when” etc. Although most question words end the sentence, some are at the beginning and others in the middle of a sentence.

### 13.2.1 Pronoun nde “who”

When asking who did something, ni “is” begins the question, followed immediately by the question word nde “who” and a relative clause.

Ni nde uguriisha ibimoondi?  
Who sells Irish potatoes? (Literally, is who who sells Irish potatoes?)

Ni nde uheruutse mu muroongo?  
Who is the last in line?

Ni nde waguze imodoka yaawe?  
Who bought your car?

Ni nde wahaaye umwaana igitabo cyaanjye?



Who gave my book to the child?

Ni nde wakwiigiishije icyo?

Who taught you that?

Questions on the object nde “whom”

When an object is in question the question word shifts to the end of the sentence. However if you are really focussing on “who”, you bring nde to the beginning of the sentence.

Uwo Peetero yahaaye iseente ni nde?/

Ni nde Peetero yahaaye iseente?

To whom did Peter give money?

Wasaangiye na nde?

With whom did you eat?

Urashaaka nde?/

Ni nde ushaaka?

For whom are you looking?

Abaana umupiira bawuhaaye nde?

To whom did the children give the ball?

When questioning the ownership of something nde “who” is again used but it follows the pronoun meaning “the one of”. This pronoun must be from the same class as the noun in question.

Izi ntaama ni izaa nde?

Whose sheep are these? (These sheep are the ones of who?)

Uyu mupiira ni uwa nde?

Whose ball is this? (This ball is the one of who?)

Iyi nka ni iya nde?

Whose cow is this? (This cow is the one of who?)

Aba bahuungu ni abaa nde?

Whose boys are these? (These boys are the ones of who?)

If there are plural owners nde becomes baa nde.

Aya makaraamu ni aya baa nde?

Whose pencils are these?

Amagaare yiyibwe ni aya nde? (one owner)

Amagaare yiyibwe ni aya baa nde? (plural owners)

Whose bicycles were stolen?

### 13.2.2 Pronoun iki “what”

The question word iki meaning “what” can also be used as the subject of a sentence. For this type of question, the copula verb ni is always used.

Ni iki kirikuunduma?/

Ikirikuunduma ni iki?

What is biting me?

Uracecetse, ni iki cyaabaaye?

You are keeping quiet, what happened?

Ni iki kibaaye?

What is the matter?/What happened?

When questioning the object, iki generally comes after the verb.

Urigutiinya iki?

What are you afraid of?

Urashaaka kunywa iki?

What do you want to drink?

Urashaaka gukora iki?

What do you want to do?

Uri burye iki uyu mugorooba?

What are you going to eat this evening?

Uzaakora iki ejo?

What will you do tomorrow?

Umuuntu yaashobora kugura iki mu iguriro?

What can a person buy at market?

Ni iki wabwiiye umuvuuzi?

What did you tell the doctor?

### 13.2.3 ki? “what kind/sort/type of”

Izi ni nyama ki?

What kind of meat is this?

Notice that when using ki the noun preceding ki always loses its initial vowel.

Ni gihe ki?

What time is it?

Aba baantu ni bwooko ki?

What nationality are these people?

Baramara gihe ki?

How long are they staying?

Uzaamara gihe ki i Buraaya?

How long will you be in Europe?

Ki is also joined when you want a person to repeat a noun if you have only heard the beginning prefix of it. For example, you heard aba but not the rest of the word so you would say:

Abaki?

What people of class 2?

Imiki?

What thing from class 4?

Inki?

What thing from Class 9?

In the same way, when questioning “What is the matter?” ki is joined to Class 8 prefix ibi-.

Ni ibiki?

What is the matter?

If you say nyabaki “what kind of” it means you are displeased with something. It is a derogatory way of showing your displeasure.

Uyu ni umurimo nyabaki?

What type of work is this? (badly done)

Ubwo si iyi ni inzu nyabaki?

What type of house is this?

Iyi ni inka nyabaki?

What kind of cow is this? (is thin)

#### 13.2.4 **ryaari** “when”

To ask when something occurred, the question word ryaari usually comes at the end of the sentence unless you want to emphasize ryaari in which case you start with ni followed by ryaari.

Azaageenda ryaari?

When will he leave?

Ni ryaari azaageenda?

When will he leave?

Uzaaza Kisoro ryaari?

When will you come to Kisoro?

Waguuye ryaari?

When did you fall?

Uzaajya Kampala ryaari?

When will you go to Kampala?

Wavunitse ukuboko ryaari?  
When did you break your arm?

If you are asking “since when” the position of ryaari changes in the sentence. It will come immediately after kuva “since”.

Kuva ryaari wabahaga ibyokurya?  
Since when have you been giving them food?

Kuva ryaari turikwiiga Urufumbira?  
Since when have we been learning Rufumbira?

### 13.2.5 he? “where”

The word which is used when wanting to know where something is or where something happened is he. It generally comes at the end of the sentence.

Urajya he?  
Where are you going?

Umutaka waanjye uri he?  
Where is my umbrella?

Abashyitsi bari he?  
Where are the visitors?

Ibitabo byaanjye biri he?  
Where are my books?

Ubuundi bwiiho buri he?  
Where are the other baskets?

For emphasis one can use heehe.

Yohaana yagiiye he? Kanada. Heehe?  
Where did John go? To Canada. Where?

### 13.2.6 kuki “why”

Kuki is the word used for asking the question “why”. It normally begins the sentence although in emphasis it can come after ni.

Kuki urikurira?  
Why are you crying?

Kuki wagiye Kampala?  
Why did you go to Kampala?

Ni kuki wagiye Kampala?  
Why did you go to Kampala?

Kuki abaana batari mu ishuuli?  
Why are the children not in school?

Kuki waaje hano utamuramukije?  
Why did you come here without saying hello to him?

### 13.2.7 -te “how”

When asking the question “how” the verb -te is used. This verb is never found alone. Rather it always accompanies another verb and takes the same subject agreement prefix as the first verb. In the example below you will see the Class 2 prefix ba- “they” repeated on the verb -te which is always the last verb.

Barikugeenda bate?  
How are they going?

The same pattern of the second verb -te repeating the prefix of the first occurs on all the following examples:

Umeze ute?  
How are you?

Uzaagaruka ute?  
How will you return?

Agahiinja kameze gate?  
How is the little baby?

Kiriiya kigura gite?  
How much does that cost?

Wagikoze ute?

How did you do it?

Note: Remember that u changes to w in front of another vowel which is why wagikoze in the example above begins with a w.

### 13.2.8 -ngaahe “how many”

The word -ngaahe questions the number of something. This word always follows the noun being questioned and it changes its prefix according to the class of the noun it is questioning.

Usomye ibitabo biingaahe uyu mwaaka?

How many books did you read this year?

Ufite imipaanga ingaahe?

How many pangas do you have?

Ni abagore baangaahe bajya Kabale?

How many women are going to Kabale?

Waguze ubutuunguru buungaahe?

How many onions did you buy?

With nouns that can't be counted, the verb kuungana “to be the same quantity/to be equal to” is often used.

Wanyooye amata angana iki?

How much milk did you drink? (Literally, You drank milk equal to what?)

Nkwiriye gukoreesha ifu ingana iki?

How much flour should I use? (Literally, I should use flour equal to what?)

Sometimes either -ngaahe or kuungana can be used.

Ufite iseente ziingaahe? or Ufite iseente ziingana iki?

How much money do you have?

### 13.2.9 -he “which/which one”

We have already seen this pronoun in Chapter 4.5.2. When questioning “which one”, the beginning of the word “which” -he changes according to the class of the noun being questioned. For example, for a person the form is uwuhe or abaahe for the plural.

Abaana baateeye amabuye ni abaahe?

Which children threw stones? (Children who threw stones are which?)

Inzira iruta kuba ngufi ni iyihe?

Which is the shortest route?

Iduuka rikiinguuye ni irihe?

Which shop is open?

Umuvuuzi ni uwuhe?

Which one is the doctor?

Note that when “which” comes before the noun being questioned, that noun loses its augment (initial vowel) as seen in the following examples.

Ni ikihe gihugu?

Which country?

Ni irihe jisho rikubabaza?

Which eye hurts?

Ni akaahe gatiimba naagura?

Which net should I buy?

Ni utuhe tuzu twaasheenywe?

Which small houses were destroyed?

### **13.2.10 mbese (is it that?)**

Mbese does not have an English meaning. When someone starts a question with mbese it makes you aware that a question is coming.

Mbese murashaaka gukora iki?

What do you want to do?



Izi seente, mbese zirahaagije?  
This money, has it been enough?

### 13.2.11 aho and niko

The words aho and niho are also used to begin a question. It is an interjection which starts a question, sort of like in English, “Hey” or “by the way”

Aho, waabimenye?  
Hey, did you know?

Aho, uramuuzi?  
Do you know him?

Niko, ni nde wagusize aho?  
By the way, who left you there?

Niko, kuki mwaakeereerewe?  
By the way, why were you late?

## 14 INTERJECTIONS AND IDEOPHONES

This last chapter takes a brief look at interjections which are commonly used as well as ideophones.

### 14.1 Interjections

Interjections are words or phrases which often express some kind of emotion on the speaker’s part as in English “Wow!, Phew!, No!, Yuk! Get lost!” Rufumbira has its own words like this which are not always easy to translate. Some can be used alone. The following are a few examples:

Ashwi!	Never!
Oya!	No!
Yeego!	Yes!
Sye/syi!	Yuk! (disgust)
Ashsh!	(expressing sorrow)
Jyayo!	It’s your turn!

Other interjections are used in a sentence.

hoji “scram”	Hoji geenda! Go away!
mbeega “wow”	Mbeega, ubukene. How terrible is poverty!
nuuko reero “so then”	Nuuko reero, uzaaze ejo mu gitondo. So then, come tomorrow morning.
ngaaho “warning/” challenge	Ngaaho, uririinde! Watch out!  Ngaaho wee ho waandike ikirutaho! You yourself, write a better one!
pe! “completely”	Umwaana yakoze ate mu ishuli? Yakoze neeza pe! How did the child perform at school? He performed well indeed!
dore/do “look”	Dore, iriyya baasi! Look, that bus!

## 14.2 Ideophones

Ideophones are words which usually imitate distinctive sounds or actions. They often do not follow the normal rules of the language in that they have longer vowels or different consonants that are not elsewhere in the language. They can have many variations according to the people saying them. Some ideophones are repeated twice or even three times. They have no class prefixes.

pyaa!	(sound of a slap)
pii! paa!	(sound of caning someone)
vuuvuu	(sound of motor revving)
jegerijegerijegeri	(sound of bell)
poo!	(falling tree)
doondidoondi	(drop of water hitting repeatedly)
ce	(silence)
kacikaci	(sound of clapping)

vutu (sound of a heavy blow)  
cabaricabari (sound made when walking through dry banana leaves)

When these ideophones are used in a sentence, ngo always introduces the sound.

Umusirikare yamukubise urushyi ngo, pyaa!  
The soldier slapped him, whack!

Inzu yaririgutura twuumva ibitoonyaanga ngo, doondidoondi.  
The roof was leaking, we heard drops, drip, drip.

Abaana baari barikuyoomba baaboonye umwiiigiisha waabo ngo, ce.  
The children who were shouting saw their teacher and no more noise.

### Sounds of animals

kokoriiko (cock crowing)  
buuu (cow)  
baaa (sheep)  
mee (goat)  
wo wo (dog)

Mu gitoondo karekare, isaaki yarabitse ngo, kokoriiko.  
Very early in the morning, the cock crowed, cock-a-doodle-doo.

## GLOSSARY OF TERMS

This glossary is made specifically with Rufumbira in mind although many terms would be the same in English.

**active:** a form of the verb used to say what the subject does (Imbwa n'injaangwe birikurwaana.)

**adjective:** a word such as -shya or -bi which modifies a noun (imyaambaro mishya, abaana babi)

**adverb:** words which modify a verb, an adjective, another adverb or the whole sentence (Namuboonye haambere kaandi arikubabara rwoose.)

**adverbial clause:** a clause which functions similar to an adverb but adds more information regarding time, reason, location, etc. (Iriimbi ni ahaantu aho abaantu bahaambwa.)

**affirmative:** a sentence or form in which one says what is rather than what is not (Abagore bari inyuma y'inzu.)

**affix:** a bound morpheme which can only occur attached to a word or stem. Affixes are divided into prefixes (umugabo), infixes (Arikumushaaka.) or suffixes (Nasomye igitabo uyu muunsi.)

**applicative suffix:** -ir/er when added to the verb promotes the indirect object to object status (Peetero ariguhiingira nyina umurima.)

**aspect:** refers to the internal time structure of a situation. In Rufumbira aspect is divided into perfective and imperfective. Perfective verbs end in -ye or one of its variants (Yasomye igitabo uku kwezi.) and imperfective verbs end in -a (Arigusoma igitabo.)

**associative word:** one of many different forms of the word “of” which often joins a noun with another noun (igice cy'inanaasi).

**associative pronoun:** a type of possession which combined an associative word with a pronoun to form a word like “mine”. (Kiriya gitabo ni icyaanjye.)

**augment:** the initial vowel (a, i, or u) of a Rufumbira noun (umugabo, igitabo, abagore)

**augmentative:** a prefix added to a noun expressing the idea of large size (ikizuuru)

**auxiliary verb:** a verb which accompanies another verb to mark tense, aspect or mood (Ntaa seente baari bafite z'ishuuli.)

**causative suffix:** -iish/eesh- added to a verb to mean the subject has caused something to happen (Umwiigiisha yiigiisha abaana.) or is using something to do something (Umuhiinzi akoreesha isuka.)

**common noun:** any noun which is not the name of anyone or anything (igitabo, umukoobwa, ikaraamu)

**complement:** a word or phrase such as direct and indirect objects which complete the predicate (Pawulo arikugurira umugore we ibiintu.)

**complement clause:** a clause beginning with “that” used after certain verbs like “know”, “understand”, “said” etc. (Namubwiiye yuuko yakoze naabi.)

**compound noun:** a noun made up of two or more existing words (inzitiramibu)

**concessive conditional:** contains the idea of “even if” or “although” indicating that a condition may exist but it won’t affect the situation in the main clause (N’ubwo adashobora kuvuga, yaguze imodoka.)

**conditional:** a clause beginning with “if” is a condition for another clause (Nuurya bike, uzaadara.)

**conjugation:** The different forms of a verb as it changes according to person, tense or number. (Yiirutse kuri musaaza we muto kuko yirukaga ajya mu muhare.)

**conjunction:** a word which connects two or more words, phrases (na) or sentences (kaandi, cyaangwa)

**contrafactual conditional:** expresses two events which are contrary to fact, that is, they never happened (Iyo imvura itagwa, mba naagiye.)

**coordination:** Coordination refers to the linking of two things of equal status, such as noun plus noun, phrase plus phrase or clause plus clause.

**copula verb:** a verb like ni used to link a subject with a predicate nominative (Yohaana ni umwiiigiisha) or predicate adjective (Uyu mugore ni mugufi.)

**countable noun:** nouns which can be counted (ikaraamu, umuhuungu) and can also be made plural (abahuungu babiri)

**Dahl’s Law:** the law of dissimilar consonants. When stems of Rufumbira nouns or verbs begin with one of the voiceless consonants (c, f, h, k, p, s, sh, t ) the prefix must change to its voiced counterpart. (see Appendix for further details)

**demonstrative:** one of the words like this, that, these, those (uyu, uriya, iyi, izo etc.)

**diminutive:** changing the regular noun prefix to another one which indicates a small size (igicuma, agacuma)

**direct object:** a noun or noun phrase identifying who or what is affected by the action of the verb (Yohaana yahiinze umurima we yu muunsi.)

**direct speech:** quoting the exact words of someone (Yarabashubije ati, “Tuzaaza ejo.”)

**distant future:** a tense which tells you that something will happen in the future which is later than today (Bazaza umwaaka utaaha.)

**distant past:** a tense describing something that happened yesterday or much later (Abaana baaakinye icyuumweeru cyaashize.)

**existential:** An existential sentence tells us that something either exists or does not exist, either in a general sense or in a specific location. It generally begins with “there is” or “there are”. (Hari igitabo kiri ku meeza.)

**fronting:** moving one part of a sentence to the front position (Abo baana nimubazane.)

**habitual aspect:** expresses something which is regularly done by someone or something (Uyu mugabo adoda imyeenda.)

**habitual past:** describes an action which you used to do all the time (Yaazaga buri cyuumweeru.)

**hypothetical conditional:** expresses a connection between one imaginary event and another imaginary event (Iyo nari kubona umufuka ku muhare, naakawuzaniye poliisi.)

**ideophones:** words which describe sounds (meee, poo, dondidondi)

**immediate future:** a tense which tells you something will happen between now and tomorrow morning (Ahaari imvura iragwa uyu muunsi.)

**immediate past:** indicates that something has just finished happening (Amaze kugeenda.)

**imperative:** a command (Vuga cyaane.)

**imperfective:** an aspect which refers to actions which extend over a period of time or which are not completed yet (Turiguhinga imirima.) (Mu gitoondo, nzaamesa imyaambaro.)

**inceptive:** an aspect which describes the beginning of a state or action (Umwaana waanjye ntaarageenda.)

**indirect object:** an object other than a direct one which indicates to or for whom something is done but which in Rufumbira usually is promoted to the status of direct object alongside another object (Ni nde wahaaye umwaana igitabo cyaanjye?)

**indirect speech:** a report of what someone else said but not using the exact words (Namubwiiye yuuko yakoze naabi.)

**infinitive:** the full verb beginning with ku-, gu- or kw- before it changes its form in a sentence (kumera, gukora, kwiica)

**infix:** an affix which is inserted within another word, most especially object pronouns (Aragukuunda.)

**intransitive verb:** a verb that never takes an object (Umuhuungu waanjye arasiinziriye.)

**main clause:** the same as an independent clause; a clause which can stand on its own. The following underlined portion could stand by itself but the beginning clause could not. (Numara kooza imyaambaro, ukoondoore inzu.)

**mood:** the classification of verbs according to whether they make a statement (indicative), a command (imperative) or express doubt or uncertainty (subjunctive)

**morpheme:** the smallest meaningful unit in the grammar of a language, e.g. the first a of asoma meaning “he”, or the w in kubabazwa meaning passive.

**negative:** says that something is not the case (Intare ntiirikwaayuura.)

**noun:** a person (Yohaana), place (Kisoro) or thing (umurima)

**noun class:** the system where related nouns are often grouped together and begin with the same prefix or classifier. For example Rufumbira’s class 1 and 2 are for humans (umuuntu, umuhuungu, abaantu, abahuungu) whereas Class 5 nouns begin with i (ibuye, ibinika) and Class 6 begin with ama- (amabuye, amabinika).

**noun stem:** the ending part of a noun which remains the same though the prefix might change such as -goori in the words ikigoori, ibigoori)

**object:** a noun or noun phrase that is not the subject but is involved in the action of the verb (Nasomye igitabo uku kweezi.)

**ordinal number:** one which indicates the order of something in a series (mbere, kabiri, gatatu etc.)

**passive:** the object of a transitive sentence becomes the subject by inserting a -w- to the end of the verb root (Igaare ryiibwe n’umuuhungu.)

**perfective:** an aspect which indicates an event has ended or been completed (Umugabo yaguuye ku muhare.)

**personal pronoun:** one of a set of pronouns which distinguish people or things (njye, twe, wowe, mwe, we, bo, ryo, cyo etc.)

**perstitive:** an action or state which has lasted for a certain length of time often translated as “still” (Baracyaahinga.)

**predicate:** a part of the sentence which represents what is said about the subject (Imibu irikuruma umwaana.)

**predicate adjective:** an adjective indicating a quality or feature of the subject. (Peetero ni mureemure.)

**predicate locative:** a locative pronoun or locative phrase which indicates where someone or something is located. It is the object of the copula verb -ri “be at” (Turi mu nzu.)

**predicate nominal:** a noun or noun phrase that follows ni and is the same as the subject (Mariya ni umugore.)

**prefix:** an affix attached to the beginning of a noun stem, especially in Bantu languages which acts as a noun classifier (umuuntu, igitooke, abaana)

**preposition:** words such as ku, mu and i (Ibitabo byaawe biri ku meeza.)

**pronoun:** a word such as njye, twe, uwo etc. used in place of a noun

**proper noun:** the name of a person or place or something which always begins with a capital letter (Jolly, Kampala, Christmas)

**quantifier:** a word which expresses the notion of quantity like boombi, yoose, weenyine etc.

**question tag:** a question which immediately follows a statement and which serves to seek confirmation (Urikugeenda, si ko?)

**quotation marks:** a pair of marks “...” which are used for direct quotations or when highlighting special words (Umusaho yaravuze ati, “Urarwaaye cyaane.”)

**recent past:** a past tense used for something which has happened the same day (Nasomye igitabo uyu muunsi.)

**reciprocal:** each other, indicated by putting the suffix -an- in the verb (Barareebanye.)

**reflexive infix:** adding the -ii- infix on the verb indicates something is done to self (Urikwiibeesha.) (Yariiyishye.)

**relative clause:** a type of dependent clause which modifies a noun (Imirima turiguhiinga ni mito.)

**relative object pronoun:** a pronoun which links a relative clause to the noun it modifies (Ndareeba icumu ryo turigushaaka.)

**repetitive:** verb which expresses repetition of an action (gushaakashaaka)

**semi-vowel:** (also called a glide) u changes to the semi-vowel w and i changes to the semi-vowel y when a different vowel follows them (umwaana, imyeenda)

**stative verb:** a verb which expresses a state rather than an event (Arantiinya.)

**subject agreement prefix:** a prefix which is added to the verb and which has the same prefix as the noun subject (Iki kimoondi kirakomeye.)

**subjunctive:** a mood which expresses desires, wishes or possibility rather than a statement which is certain (Ndatekereza yuuko agisiinziriye.)

**subordinate clause:** a clause such as an adverbial clause, complement clause or relative clause which cannot stand by itself but is dependent on a higher clause

**subsequent action:** when one action follows out of another, the second verb is marked as the next action (Rimwe na rimwe ajya gusuura inshuti ze kaandi bakanywa inzoga.)



**suffix:** an affix added to the end of the root word to either create a new word (imbwa/imbwakazi) or to add grammatical information (kwiiga/kwiigiisha)

**tense marker:** a prefix on a verb root which shows the tense (Araandeeba; Azaamfasha ejo; Arikugushaaka.)

**transitive verb:** a verb which takes an object (Peetero arikuguriisha inkoko.)

**uncountable noun:** a noun which cannot be preceded by a number or made plural (urubura, urukuundo, amavuta)

**verb:** a word used in a sentence which describes the action (Yateetse imboga z'ibishyiimbo) or the state of the subject (Peetero araryaamye haasi.)

**verb root:** the part of the verb after removing the prefix and the ending aspect marker as in gusoma

**voiced consonant:** a consonant produced by vibrating the vocal cords, for example the letters b, d, g, j, l, m, n, r, v, z

**voiceless consonant:** a consonant produced without vibration of the vocal cords, for example the letters c, f, h, k, p, s, sh, t

# APPENDIX

## A. Rufumbira Noun Class System Table

Classes	Aug-ment	Noun Prefix	Adj. Prefix	Assoc.	Pro. Pre.	Verb Pre.	Object Verb Infix	Rel. Subj. Prefix	Rel. Obj. Pro.
1s					jy-	n-	-n-		
1pl					tu-	tu-	-tu/du-		
2s					u-	u-	-ku/gu-		
2pl					mu-	mu-	-ba-		
Cl 1 (3s)	u-	-mu-	mu-	wa	u-	a-	-mu-	u-	wo
Cl 2 (3pl)	a-	-ba-	ba-	baa	ba-	ba-	-ba-	ba-	bo
Cl 3	u-	-mu-	mu-	wa	u-	u-	-wu-	u-	wo
Cl 4	i-	-mi-	mi-	ya	i-	i-	-yi-	i-	yo
Cl 5	i-	(ry-)	ri-	ryaa	ri-	ri-	-ri-	i-	ryo
Cl 6	a-	-ma-	ma-	ya	a-	a-	-ya-	a-	yo
Cl 7	i-	-ki/gi-	ki/gi-	cyaa	ki-	ki-	-ki/gi-	ki/gi-	cyo
Cl 8	i-	-bi-	bi-	byaa	bi-	bi-	-bi-	bi-	byo
Cl 9	i-	(-n/m-)	n/m-	ya	i-	i-	-yi-	i-	yo
Cl 10	i-	(-n/m-)	n/m-	zaa	zi-	zi-	-zi-	zi-	zo
Cl 11	u-	-ru/rw-	ru-	rwaa	ru-	ru-	-ru-	ru-	rwo
Cl 12	a-	-ka/ga-	ka/ga-	kaa	ka-	ka-	-ka/ga-	ka/ga-	ko
Cl 13	u-	-tu/du-	tu/du-	twaa	tu-	tu-	-tu/du-	tu/du-	two
Cl 14	u-	-bu-	bu-	bwaa	bu-	bu-	-bu-	bu-	bwo
Cl 15	u-	-ku/gu-	ku-	kwaa	ku-	ku-	-ku/gu-	ku-	ko
Cl 16	a-	-ha-	ha-	haa	ha-	ha-	-ha-	ha-	ho

## B. Dahl's Law (law of dissimilar consonants)

In all languages, there are two kinds of consonants: voiced and voiceless. With voiced consonants one's vocal cords vibrate but with voiceless consonants there is no vibration. When stems of Rufumbira nouns or verbs begin with one of the following voiceless consonants the prefix must change to its voiced counterpart.

### c, f, h, k, p, s, sh, t

This is called Dahl's law. Dahl's law is very widespread in Rufumbira, affecting many different areas. Let's look at the first one.

#### 1. ku- verb prefix

Rufumbira verbs such as kurya or gutiinda are made up of three parts, the prefix ku- or gu- at the beginning of the verb, followed by the verb stem and then the -a imperfective ending. For now we will look at only the first two parts. For example kuvuga "to talk" is made up of the prefix ku- followed by

the stem -vug-. Usually the prefix is ku- but sometimes ku- changes to kw- when the verb stem begins with a vowel as in kwiica “to kill”. The rest of the verbs begin with gu- and there is a reason for that. In Rufumbira, if the verb stem begins with one of the following consonants which are called voiceless (*c, f, h, k, p, s, sh, t*) then the k in the prefix of the verb must begin with its voiced partner, which is g. Examine the following two columns:

kuvuga “to talk”	gu <u>ca</u> ana “to light”
kudoda “to sew”	gu <u>f</u> ata “to hold”
kubuza “to stop”	gu <u>h</u> iinga “to dig”
kunegura “to gossip”	gu <u>k</u> iinga “to close”
kujya “to go”	gu <u>p</u> fa “to die”
kugura “to buy”	gu <u>s</u> eka “to laugh”
kuva “to come from”	gu <u>sh</u> aaka “to look for”
kurira “to cry”	gu <u>t</u> aaha “to return home”

As you can see in Column 2, all verb stems which begin with one of the voiceless consonants must begin with g rather than k.

## 2. iki- noun prefix

This same law affects nouns of Class 7 whose prefix is either iki- or igi- depending on whether there is a voiceless consonant (*c, f, h, k, p, s, sh, t*) at the beginning of the noun stem.

<u>iki</u> biindi “pot”	<u>igi</u> ti “tree”
<u>iki</u> goori “maize”	<u>igi</u> he “time”
<u>iki</u> moondi “Irish potato”	<u>igi</u> fuunzo “swamp”

## 3. aka- noun prefix

Another area where this law applies is in nouns beginning with aka- meaning “small”

<u>aka</u> ana “small child”	<u>aga</u> haamvu “small reason”
<u>aka</u> yira “small path”	<u>aga</u> cuma “small calabash”

## 4. utu- noun prefix

The same law applies for the prefix utu- (small).

<u>utu</u> buye “small stones”	<u>udu</u> haamvu “small reasons”
--------------------------------	-----------------------------------

utuzu “small houses      udupfuubi “small orphans”

#### 5. tu- subject pronoun

The subject pronoun tu- “we” is also affected. In front of a voiced consonant in the verb stem it remains tu- as in the example below.

Uyu muunsi turajya Kampala.  
Today we are going to Kampala.

However in front of a voiceless consonant (*c, f, h, k, p, s, sh, t*) in the verb stem, the t of tu- changes to its voiced partner d as you can see in the following examples.

Dufite abahuungu batatu.  
We have three sons.

Reka dusiibe uyu muunsi.  
Let's fast today.

In the example below we see du- in dutegereze because of the voiceless t but tu- in tubone because b is a voiced consonant.

Reka dutegereze Yohaana abaanze aze nuuko tubone kurya ibya nijoro.  
Let's wait until John comes and then we will have dinner.

#### 5. ta- negative mark

Dahl's law also applies to the negative marker ta- in a relative clause or in a command. In front of all voiced consonants the negative is ta- as in the example below.

Mweene maama, tarya inyama, yasabye imboga.  
My sister, who does not eat meat, asked for vegetables.

But when ta comes before one of the voiceless consonants (*c, f, h, k, p, s, sh, t*) it must change to da.

Ni nde dafite ikaraamu?  
Who does not have a pencil?

Udakubita imbwa.  
Don't beat the dog.

There is one thing you must note. Long vowels and the semivowel w block this rule. Note how guhana "to punish" changes in the following two sentences.

Ariguhana umwaana.  
She is punishing the child.

But for the word "to confess" kwiihana the rule is blocked because of the presence of w.

Arikwiihana.  
She is confessing./She is punishing herself.

#### 6. ki- subject agreement prefix on verb

Dahl's law also affects the prefix such as ki-. Note in example 1 a) below that the prefix on the verb which agrees with the subject is ki-. However in b) ki- has changed to gi- because the following consonant is a voiceless k.

- |   |   |
|---|---|
| 1 a) Iki kimoondi <u>ki</u> rakomeye.<br>This potato is hard. | b) Iki kimoondi ntig <u>ik</u> omeye.<br>This potato is not hard. |
| 2 a) Iki gitabo <u>ki</u> rataandutse.<br>This book is torn.  | b) Iki gitabo ntig <u>ik</u> taandutse.<br>This book is not torn. |

The basic letters which change because of Dahl's law are t and k which become their voiced counterparts d and g respectively.

#### C. **Modification of the letter n**

The prefix n changes to m when it precedes a word starting with b, f, p, or v.

Mbona maama buri muunsi.  
I see my mother every day.

Mfata niiba ubishoboye.  
Catch me if you can.

The letter h changes to p if n precedes it. For example in the verb guha “to give” the command form is ha but when adding n “me” in front, the n changes to m and the h changes to p.

Mpa iseente.  
Give me money.

Again, the verb guhamagara “to call” in the command form would be hamagara but note the change when adding “me”. The n changes to m and the h to p.

Mpamagarira uyu mwaana.  
Call this child for me.

The same thing occurs with the verb guhora “always”. The verb stem is -hora but when n “I” comes before it, the n changes to m and the h to p.

Mpora nywa amata mu kofi yaanjye.  
I always take milk with my coffee.

N followed by an r makes the r change to a d. That is why -ri- “is” changes to di in the first example below but not the others:

Ndiguhiinga. I am digging.  
Uriguhiinga. You are digging.  
Ariguhiinga. He is digging.

Note also how the prefix -ra- must change to -da- when it follows n.

Urasobaanukiwe? Yee, ndasobaanukiwe.  
Do you understand? Yes, I understand.

We see the same rule applying for the plural of the word ururimi “tongue” which should change to inrimi but which must instead change to indimi.

When a nasal letter follows another nasal, only one of them is heard.

Maze kujya mu gitaanda. (not mmaze)  
I just went to bed.

Nagiiye ku nzu y'umuvuuzi musaangayo. (not mmusangayo)  
I went to the doctor's house and I found him.

#### D. Modification of letters u and i

The letter u changes to w

The subject agreement prefix u- “you” normally begins a verb as in the following sentence:

Ufite umuunyu?  
Do you have some salt?

However the u changes to w in front of a verb such as kwaandika where the stem -andika begins with a vowel.

Waandikira abaawe buri kweezi.  
You write to your family every month.

The same thing happens with the noun prefix -mu- of Class 1 and 3. For example when umu- joins the noun stem -aana it becomes umwaana.

The letter i changes to y

The class 7 prefix -ki- becomes -cy- in front of a noun stem beginning with a vowel. The Class 8 plural -bi- becomes -by- in front of noun stem beginning with a vowel.

icyaari “nest”      ibyaari      “nests”

In the following example both cyoose and cyuuzuye would normally have started with ki to agree with the noun ikirere but because both words have their stems beginning in a vowel, the i must change to y.

Ikireere cyoose cyuuzuye inyoni.  
The whole sky is full of birds.

#### E. Chart of Rufumbira Consonant Combinations

Consonant	C +	C +	C +	n/m +	n/m + C	n/m +	n/m + C
	w	y	yw	C	+ w	C + y	+ yw

b	bw	by		mb	mbw	mby	mbyw
c	cw	cy					
d	dw			nd	ndw	ndy	
f	fw			mf			
g	gw			ng	ngw		
h	hw						
j	jw	jy		nj	njw	njy	
k	kw			nk	nkw		
l							
m	mw	my	myw				
n	nw	ny	nyw			nny	
p	pw			mp		mpy	
pf							
r	rw	ry					
s	sw	sy		ns	nsw		
sh	shw	shy	shyw	nsh		nshy	
t	tw	ty		nt	ntw		
ts	tsw						
v				mv	mvw		
z	zw			nz	nzw		

Examples:

bwubwaami “kingdom”

by ibyoondo “mud”

mbagatiimba “net”

mbw imbwa “dog”

mby imbyino “dance”

mbyw kureembywa “be made very sick”

cw kwiiicwa “be killed”

cy icyaari “nest”

dw kudodwa “be sewed”

nd kugeenda “to go”

ndw indwaara “sickness”

ndy indyaarya “hypocrite”

fw amagufwa “bones”



mf imfuubyi “orphan”

gwkugwa “to fall”

ng gufuunga “imprison”

ngw ingwe “leopard”

hwimpuhwe “mercy”

jw ijwi “voice”

jy umujaanaama “counsellor”

nj gukoonja “be cold”

njw kuvuunjwa “be exchanged”

njynjye “I”

kwukweezi “moon”

nk inka “cow”

nkw inkwaavu “rabbits”

mw ikimwaaro “shame”

myimpumyi “blind person”

myw\* guhamywa “be confirmed” \*rarely used because of difficulty in saying,  
changes to -hamijwe

nw gucaanwa “be lit”

ny inyama “meat”

nyw kunywa “to drink”

nny umubyinnyi “dancer”

pwgukopwa “be copied”

mpimpaano “present”

mpy impyisi “hyena”

rw urwaandiko “letter”

ry kurya “to eat”

sw umuswa “termite”

sy gusya “to grind”

ns icyaansi “milk pot”

nsw koonswa “be breastfed”

shw umushwiiza “malaria”  
shy ishyaamba “forest”  
shyw umwiishywa “nephew”  
nsh inshuti “friend”  
nshy -nshya “new”

tw amatwi “ears”  
ty gulyaara “be sharp”  
nt intaama “sheep”  
ntw intwaari “warrior”

tsw kootswa “be burned”

mvimvura “rain”  
mvw kuumvwa “be heard”

zw kubabazwa “be saddened”  
nz umusiinzi “drunkard”  
nzw kugaanzwa “be dominated”