

A SHORT  
KIKUYU GRAMMAR

BY

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WITH EXERCISES BY

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## PREFACE

be supplemented by the help of a Kikuyu person who has a good knowledge of English. Only by listening to and speaking with Kikuyu people can the student hope to gain a correct appreciation of the pronunciation, tone and accentuation of the language.

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## KEY TO EXERCISES



## INTRODUCTION

### CONSONANTS

- b** This sound is intermediate between *v* and *w*; it is called a "bilabial fricative" because the two lips are brought almost together (as for blowing out a candle) and the air passes through this narrow opening.
- c** Sometimes *ch* and sometimes *sh* according to district, usually intermediate between *sh* and *ch*.
- g** Never hard as in *go*. It is called a "voiced velar fricative" and is made by making the sound of *g* as in *go*, but instead of stopping the breath on the *g*, allowing it to pass freely between the back of the tongue and the palate.
- ng'** As in the English word *singer*. At the beginning word *ng'ombe* it resembles the sound in the English phrase *sing on* spoken quickly.
- ng** As in the English word *finger*.
- r** Intermediate between *l* and *r* but nearer *r*.
- th** As in *that*; not as in *think*.
- ny** -*ni* as in *onion*; *ny* in *banyan*, with the *n* part weakly sounded.
- mb, nd, nj** are pronounced as in Swahili, with the *m* and *n* weakly sounded.
- h, k, m, n, t, w, y** present no difficulty to the English student of Kikuyu.

### VOWELS

- a** Long *aa* resembles the southern English pronunciation of *heart*.  
Short *a* is intermediate between English *a* in *air* and *n* in *butter*.
- e** Long *e* as in English *men*.  
Short *e* as in English *met*.

A SHORT KIKUYU GRAMMAR

INTRODUCTION

- 2 Long *i* as in English *meat*, **kūma**.
- i Short *i* as in English, **gūthūa**.
- i Long *i* as in Scottish *hay*, **hūha** (the first element of the English sound in *hay*).
- o Short *i* as in English *conscience*, **mūh**.
- o Long *o* as the *o* sound in English *thought*.
- u Short *o* as in English *not*.
- u Long *u* as in English *woh*, **kūhūha**.
- ū Short *u*, **mbūra**.
- ū Long *u* is intermediate between *u* and *o* as in the Scottish pronunciation of *hoe*.
- ū Short *u* is the short sound of this.

*Colescence of Vowels*

- a plus e becomes e **ma-ega** becomes **mega**
- a plus i becomes e **ma-iru** becomes **maru**
- a plus o becomes o **ga-oko** becomes **goko**
- a plus ū becomes o **a-ūre** becomes **ore**
- a plus u becomes oi **a-uma** becomes **oimā**

There are a few exceptions to these rules, e.g., **maūndū**, things, and not **mondū**; **kūu**, there, and not **kūu**.

*Assimilation of Vowels*

- i plus u becomes **iu** **maki-uma** becomes **makiūma**
- ū plus o becomes **uo** **kū-oya** becomes **kūoya**
- ū plus u becomes **uu** **tūge** becomes **tūnge**

There are a few exceptions, e.g., **hūu**, cooked, and not **hūu**.

CHANGES MADE IN CONNECTION WITH 'N'

- n plus h becomes 'h' **n-hinge** becomes 'hinge
- n plus c becomes nj **n-cine** becomes **njine**
- n plus t becomes nd **n-tume** becomes **ndume**
- n plus k becomes ng **n-kore** becomes **ngore**
- n plus g becomes ng **n-gūre** becomes **ngūre**
- (Sometimes it becomes ng': **n-gane** becomes **ng'ane**.)
- n disappears before **h, m, n** and **th**
- n plus **h** becomes **mh**
- n plus **r** becomes **n** (when the next consonant is **m** or **n**)
- n-para** becomes **mpara**
- n-rūme** becomes **nūme**

- n plus **r** becomes **nd** (in all other cases)
- n before a vowel followed by **m** or **n** becomes **ny**
- n before a vowel followed by any other consonant becomes **nj**
- n-**like** becomes **njike**
- There are exceptions to these rules in the 1st person singular of the verb tenses, e.g.:
- n-rathii** becomes **ndirathii**
- n-athii** becomes **ndathii**

CHANGES MADE IN CONNECTION WITH 'K'

**k** becomes **g** when the next consonant is **k, c, t** or **th**, for example:

- ki-kūyū** becomes **gi-kūyū**
- ka-thūma** becomes **gathūma**
- ka-cūra** becomes **gacūra**
- kū-tū** becomes **gūti**

HOW TO GREET PEOPLE

- Wi mwega?** Are you well?
- Ū, nū mwega.** Yes, I am well
- Mūri ega?** Are you well? (*plur.*)
- Ū, tūri ega.** Yes, we are well
- Waigua aīa?** How are you? (*sing.*)
- Aca (gūthūi tūru).** No (there's nothing wrong)
- Kwerūo aīa?** How are things? (how is it told?)
- Ni kwega?** Is it well? (are you well?)
- Ū, nū kwega.** Yes, it is well
- Tūth na wega.** Goodbye (go in peace) (*sing.*)
- Tigwo na ūhoro.** Goodbye (stay in peace) (*sing.*)
- Tūthi na wega.** Goodbye (go in peace) (*plur.*)
- Tigwoi na ūhoro.** Goodbye (stay in peace) (*plur.*)
- Hodip?** May I come in? (**Hodii** is borrowed from Swahili.)
- Nū wi kno?** Who is there?
- Hūthka.** Come in (*sing.*)
- Hūthka.** Come in (*plur.*)
- Mwi kūraaria ūhorop?** Did you sleep well? (*plur.*)
- Ū, nongana inyū.** Yes, but what about you? (*plur.*)

	HOURS OF THE DAY
thaa imwe	7 a.m.
thaa igiri	8 a.m.
thaa ithati	9 a.m.
thaa inya	10 a.m.
thaa ihano	11 a.m.
thaa thita	Noon
thaa mūgwanja	1 p.m.
thaa inyanya	2 p.m.
tha kenda	3 p.m.
thaa ikūmi	4 p.m.
thaa ikūmi na imwe	5 p.m.
thaa ikūmi na igiri	6 p.m.
(thaa thimashara)	
thaa imwe cia ūtukū	7 p.m.
thaa ithatū cia ūtukū	9 p.m.
thaa thita cia ūtukū	Midnight
(ūtukū gatagati)	
thaa kenda cia ūtukū	3 a.m.
thaa ikūmi na igiri rūcini	6 a.m.
thaa ikūmi na nuṭhu	4.30 p.m. or a.m.

## DAYS OF THE WEEK

Mūthanya wa kiunia	Sunday
Mūthanya wa mwambirio	Monday
Mūthanya wa iri	Tuesday
Mūthanya we'tatū	Wednesday
Mūthanya we'na	Thursday
Mūthanya we'tano	Friday
Mūthanya wa njuma	Saturday
kiunia siki, this week	
kiunia siki tūrarī, last week	
kiunia siki tūgūthii, next week	
imūthi, today	
ira, yesterday	
iro, the day before yesterday	
rūcīnū, tomorrow	
oke, the day after tomorrow	

## DATES

The Kikuyu language nowadays uses the English months of the year.

mweri a month	
January mweri imwe	January 1st
May mweri ithathatū	May 6th
October mweri mirongo iri	October 20th
December mweri mirongo itatū na imwe	December 31st

## CHAPTER ONE

### NOUNS

There are eleven different classes of nouns. Each class has its own special singular and plural noun prefix.

#### I. People

Prefixes: **mũ-** *mũndũ* (a person)  
**a-** *andũ* (people)

#### 2. Things (trees, etc.)

Prefixes: **mũ-** *mũũ* (a tree)  
**mũ-** *mũũ* (trees)

#### 3. Things (concrete)

Prefixes: **ki-** *kĩndũ* (a thing)  
**i-** *indo* (things)

#### 4. Things (various)

Prefixes: **n-** *nyũmba* (a house)  
**n-** *nyũmba* (houses)

#### 5. Things (various)

Prefixes: **ri-, ri- or i-** *riho* (an eye)  
**ma-** *maihho* (eyes)

#### 6. Things (various)

Prefixes: **rũ-** *rũngongo* (a ridge of a hill)  
**n-** *ng'ongo* (ridges)

#### 7. Things (some are abstract)

Prefixes: **ũ-** *ũndũ* (a thing)  
**ma-** *maĩndũ* (things)

#### 8. Things (very few)

Prefixes: **kũ-** *kũgũrũ* (a leg)  
**ma-** *magũrũ* (legs)

#### 9. Diminutive Class

Prefixes: **ka-** *kahũ* (a small boy)  
**tũ-** *tũhũ* (small boys)

#### 10. Place

Prefixes: **ki- or ha-** *kĩndũ* (a place)  
**kũ-** *kũndũ* (places)

#### II. Collective Class

Prefixes: **ma-** (*Plur.*) *mata* (saliva)

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## CLASSES OF NOUNS

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Each of the noun classes has its own singular and plural adjectival, personal pronoun, demonstrative, verb subject and verb object prefixes. That is to say, all the other parts of speech in a sentence agree with the noun. These changes are nearly always made in front of the different words, as prefixes (exception—verb object prefixes). This system is common to all Bantu languages, and can be expressed in a phrase as "the system of concords".

#### Examples:

1. *Mũndũ ũyũ mũkũrũ nĩ mũũũgi mũno.*  
Man this old is clever very.  
This old man is very clever.
2. *Magego naya makwa nĩmanandũura mũno.*  
Teeth these my they are hurting me very much.  
These teeth of mine are hurting me very much.
3. *Kĩrima kĩa kĩaene ti Kĩriyaga.*  
Hill that big is not Mount Kenya.  
That big hill is not Mount Kenya.

#### CLASSES

1. People.
2. Trees and some other Things.
3. Concrete Things.

#### Class 1. People

Singular prefix **mũ-**  
Plural prefix **a-**

#### Singular:

*mũndũ*, a person  
*mũtũmia*, a married woman  
*mũũrũũ*, a girl  
*mũũrutani*, a teacher  
*mũũngoria*, a leader  
*mũũrũũ*, a farmer  
*mũndũ-wa-nja*, a woman  
*mũgendũ*, a traveller

#### Plural:

*andũ*, people  
*amũnia*, married women  
*airũũ*, girls  
*arutani*, teachers  
*akongoria*, leaders  
*arũũũ*, farmers  
*andũ-a-nja*, women folk  
*agendũ*, travellers

#### Class 2. Trees and some other Things

Singular prefix **mũ-**  
Plural prefix **mĩ-**

Singular:

- miti, a tree
- inikwā, a strap
- mīgumo, a fig tree
- miritūi, a lion
- mīgūnda, a garden
- mweri, moon or month

Class 3. Concrete Things

Singular prefix **ki-** or **gi-**  
 Plural prefix **gi-** or **i-**

Singular:

- kindū, a thing
- gītū, a chair
- kirēma, a scar
- kiōndo, a woven basket
- gīko, a deed
- kiuga, a half calabash

Plural:

- miti, trees
- inikwā, straps
- mīgumo, fig trees
- miritūi, lions
- mīgūnda, gardens
- mweri, months

Write down the plurals of:

- myanake, a young man
- gīko, a pipe
- kiratū, a shoe
- khurūtika, a slope
- mūthūngū, a European
- kigūta, a lazy person
- kiongo, a head
- mūtambo, { a railway line
- gītūiri, an engine
- mūngū, a chest (thorax)
- gīkwā, an arrow
- gīkwā, a yam
- kiūiri, a small half calabash
- mūgeke, a mat
- gīcunji, a portion
- mūrango, a door
- mūrimū, an illness
- mūcūthīrira, an onlooker
- gīkuniko, a lid
- kirimū, a fool

EXERCISE 1

- mūthumūmu, a blind person
- mūtarakwā, a cedar tree
- mūriaru, a sick person
- mūgeni, a visitor
- mūthuri, an elder
- gīkombe, a cup
- kiwonda, an ulcer
- mūnyororo, a chain
- mūhaka, a boundary
- kigwā, a piece of sugarcane
- gītūiki, a stump
- mūthamaki, a king
- mūndū mūgo, a medicine man
- mūrengēti, a blanket
- mūiei, a thief
- mūrūtwo, a pupil
- kiero, a thigh
- gītambayā, a piece of cloth
- mūthia, an end
- khingūro, a key

- gītūii, a skin cloak
- mūthace, a beak
- kihi, a big boy
- (uncircumcised)
- kiruru, a shadow
- mūkarō, a ditch
- mūhari, a line

ADJECTIVES

In the Kikuyu language all adjectives are made to agree with the nouns to which they apply by the use of adjectival prefixes, which vary with the different classes of noun.

ADJECTIVAL PREFIXES

- Class 1. Singular: **inū-** Plural: **a-**
- Class 2. Singular: **mū-** Plural: **mī-**
- Class 3. Singular: **ki-** Plural: **n-**

Examples:

- mūndū mirayā, a tall person
- mūt mirayā, a tall tree
- kiruru kirayā, a long shadow
- gīkuru ndayā, long shadows
- The adjective always follows the noun.
- andū arayā, tall people
- mī mirayā, tall trees
- gīkuru ndayā, long shadows

LIST OF ADJECTIVES

The stem only is given here; the proper prefix must be added in each case.

Examples:

- |         |                              |        |               |
|---------|------------------------------|--------|---------------|
| -ega    | good                         | -ūru   | bad           |
| -rayā   | tall                         | -kuhi  | short         |
| -nene   | big                          | -mhi   | small         |
| -nyinyi | few                          | -theri | mere          |
| -theru  | clean or holy                | -rūri  | bitter        |
| -ari    | broad                        | -ceke  | narrow, thin  |
| -ūmū    | dry or hard                  | -ororo | soft          |
| -ka     | female                       | -rūme  | male          |
| -noru   | fertile (of a place)         | -ūgi   | sharp, clever |
| -geni   | fat (of an animal or person) | -rīti  | heavy         |
| -ritu   |                              | -gūtha | lazy          |
| -erū    | strange                      | -iri   | black         |
|         | foolish                      | -ingī  | much, many    |
|         | new or white                 | -gima  | grown-up      |

-kũrũ	old	-iru	ripe
-igana	how many	-thaka	beautiful
-tchi	raw	-hiũ	hot
-oru	rotten	-horo	cold
-fungu	thick	-therũku	boiled

PRESENT TENSE OF THE VERB "TO BE"

ndi,	I am	twi	we are
wi	you are	tũri	you are
uri	he is	mwĩ	me
e	it is (mũtũ)	mũri	they are
ari	it is (gĩtũ)	marĩ	they are (mĩtũ)
wĩ	it is (gĩtũ)	ĩ	they are (ĩtũ)
ũri	it is (gĩtũ)	iri	they are (ĩtũ)
ki		i	they are (ĩtũ)
kirĩ		iri, irĩ	they are (ĩtũ)

The particle **ni** is always used instead of the regular forms of the verb "to be", for the third person singular and plural, when an adjective follows.

Examples:

- Wĩ mwega? Are you all right? How are you?
- Mũni ega? Are you all right? (plur.)
- Mĩ mwega. I am all right.
- Tũri ega. We are all right.
- Mũtũ ni mũraya. The tree is tall.
- Mũrutani ni mũngĩ. The teacher is clever.
- Gĩtũ ni gĩkũrũ. The chair is old.

PRESENT TENSE OF THE VERB "TO HAVE"

This is made by adding the word **na** to the present tense of the verb "to be". **Na** really means *and* or *with*. The literal translation of this tense is "I am with", i.e., "I have".

Examples:

Ndi na	I have
marĩ	they have
me	the tree has
mũtũ wĩ	the stools have
iri	
iri	
iri	
iri	

EXERCISE 2

It is suggested that when this exercise is finished and corrected by means of the key the student should treat the key as an exercise and correct his translation by this exercise.

Put into Kikuyu:

- How are you? (*sing.*) I am well.
- The tall young man has a bad ulcer.
- The broad slope has many cedar trees.
- The short European has a black blanket.
- The blind man has a big head.
- The fat European has many engines.
- Many arrows. A few yams.
- How are you? (*plur.*) We are well.
- Wide doors. A bad illness. A black lid.
- The foolish stranger has good cloaks.
- The cedars are beautiful. Good deeds.
- The medicine man has a new cup.
- I have clean chains. The thieves have the keys.
- Bad ulcers. You have (*sing.*) a piece of sugarcane.
- How many sick people? The pupils are thin.
- Have they a small half calabash?
- A dry ditch. Have you (*plur.*) good chairs?
- The teacher has many pupils. Broad arrows.
- They have many mats.
- A thick thigh. I have a bad illness.
- He has many tall trees. Broad ditches.
- The visitors are foolish. A small key.
- White pieces of cloth. A piece of rotten sugarcane.

Put into English:

- Mũrutwo ni mũngĩ. Athuri oru me na mĩrengeti mĩritũ.
- Wĩ mwega? Ndi mwega. Kihĩ ni klega. Ndi na kigwa gĩkuhi.
- Aici akũrũ. Ikombe nĩrũ ni nini. Mĩrengeti mĩtheru.
- Andũ akũrũ aigana? Kigwa ni kũru.
- Mĩrango mũtungu. Mĩnyororo ni mĩkuhi. Ūri na cihũri nyĩngĩ.
- Mĩrimũ mũru. Mũndũ mũgima. Ndi na mũrengeti mwerũ.
- Marĩ na mũthamaki mwega? Mĩgeka mĩraya. Mwanake ni mwega.
- Aici ni igũũta. Mũthamaki mũnene. Acũthĩria ni aingĩ.
- Mũtũ ūri na kũruu kũraya. Kĩrimũ ki na gĩtamɓaya.
- Mĩrengeti ūri na mĩhanti. Mũcũthĩria ni mũgeni.
- Mĩri na ikombe nene? Mũtũmumu e na kĩhĩngũro kĩnene.
- Gĩthuki ki na kũruu gĩkuhi. Mũrũaru e na ironda nĩũru.

## NUMERALS

The numbers used in counting are:

1. imwe	20. mirongo iri
2. igiri	30. mirongo itatũ
3. ithatũ	40. mirongo ina
4. inya	50. mirongo itano
5. ithano	60. mirongo itandatũ
6. ithathatũ	70. mirongo mũgwanja
7. mũgwanja	80. mirongo inana
8. inyanya	90. mirongo kenda
9. kenda	100. igana rĩmwe
10. ikũmi	200. magana meri
11. ikũmi na imwe	300. magana matatũ
12. ikũmi na igiri	1000. ngiri imwe
13. mirongo itatũ na inyanya	
14. igana rĩmwe rĩa mirongo itano na kenda	
15. igana rĩmwe na mũgwanja	
16. ngiri imwe na magana matano na ithathatũ	

When the numerals are used as adjectives they are made to agree with their nouns by using the appropriate prefixes.

The words for 7, 9 and 10 are indeclinable and have no prefix.

1. -mwe	
2. -iri	
3. -tatũ (thatũ)	
4. -na (sometimes -nya)	
5. -tano	
6. -tandatũ (sometimes -thathatũ)	
7. mũgwanja	
8. -nana (sometimes -nyanya)	
9. kenda	
10. ikũmi	

*Examples:*

mũndũ ũmwe	one man	andũ anana	eight men
kindũ kĩmwe	one thing	indo igiri	two things
mũti ũmwe	one tree	mũti itano	five trees
iti mũgwanja	seven stools	irema ithathatũ	six scars
irĩma kenda	nine hills	miaki ikũmi	ten fires

When an adjective and a numeral are used with a noun the noun comes first, the numeral second and the adjective last.

*Examples:*

Andũ eri ega, two good men  
Airitu atano akigu, five foolish young women

## EXERCISE 3

*Put into Kikuyu:*

I have three good half calabashes. One tall man.  
One hundred and twenty-four trees.  
Sixty-three chairs. Two tall cedars.  
Eight lions. Ten good girls. Seven farmers.  
Three women. Five good teachers.  
Two bad leaders. I have eight fig trees.  
One month. Forty cedars. Three chairs.  
Six sick people. Sixty-two hills.  
Two good blankets. Seventy-three keys.  
Three good farmers. Seven lions.  
Six scars. Three good leaders.  
Four farmers. Four hundred and twenty-six trees.  
Three hundred and two men. Thirty-eight women.  
Five big baskets. Two small stools.  
Six hundred and seventy-two things.  
You (*sing.*) have three long chains.  
Two short lines. Seventeen engines.  
Three high hills. Thirteen small fires.  
Four big doors. Two small keys.  
A thousand people. Thirty-eight trees.  
Two new stools. Sixty-seven baskets.  
Twenty-three cedars. They have fifteen blankets.  
Three long lines. Twenty-seven girls.  
Two big boys. Thirteen pieces of cloth.

*Put into English:*

Igũũta ikũmi. Mirengeti ngiri igiri na ikũmi na ina.  
Athamaki anana oru. Airitu ikũmi na ũmwe ega.  
Iratũ ithathatũ. Arutwo ngiri ithatũ. Mitarakwa ikũmi na iri miraya.  
Ihi ngiri ithatũ na mirongo mũgwanja na igiri. Mũndũ ũmwe mũũru.  
Ciondo ikũmi na ithano. Migeke magana matatũ ma mirongo ina na itatũ.

Mirengeti mirongo itatũ na firĩ. Mũici e na ironda igĩrĩ.  
Mũkaro ikũmi na itandatũ. Andũ ngiri ithathatũ na magana  
matandatũ ma mirongo itandatu na atandatũ. Athuri  
mũgwanja.  
Ndĩ na migeka ikũmi na mũgwanja. Airĩtu magana meri na  
ũmwe.  
Acũthiria ngiri mũgwanja. Arutwo mirongo firĩ na atano oru.  
Mũti magana manana. Itambaya mirongo itandatũ na igĩrĩ.  
Athuri atano ega. Cĩruru itinatũ ndaya. Mũkaro mirongo  
itatũ na ina.  
Andũ ngiri inyanya. Mirengeti mirongo ina na ũmwe. Mirĩthi  
firĩ.  
Iratũ inya njirũ. Arutwo mirongo itano na eri. Arũaru mirongo  
itandatũ na atatũ.  
Mũyororo inana mirĩtũ. Mũti magana kenda ma mirongo  
mũgwanja na inana. Ago eri.  
Iti igĩrĩ ndĩtũ. Andũ ngiri kenda.  
Icũnji ithathatũ. Gĩkwa kinwe. Mũkaro ũmwe. Mũĩĩmi  
ũmwe.  
Gĩtĩ kinwe. Mũtarakwa ũmwe. Andũ ngiri ikũmi na ithano na  
magana matano.

## PRESENT NEGATIVE OF THE VERB "TO BE"

The negative of *ni* is *ti*.

## Examples:

<i>ndĩrĩ</i> , I am not	<i>tĩtĩrĩ</i> , we are not
<i>ndĩrĩ</i> , you are not	<i>ntũĩrĩ</i> , you are not
<i>ndarĩ</i> , he is not	<i>matĩrĩ</i> , they are not
<i>ndĩrĩ</i> it is not ( <i>mũtĩ</i> )	<i>ndĩrĩ</i> , they are not ( <i>mũtĩ</i> )
<i>gĩĩrĩ</i> , it is not ( <i>gĩtĩ</i> )	<i>ĩĩrĩ</i> , they are not ( <i>ĩtĩ</i> )

## PRESENT NEGATIVE OF THE VERB "TO HAVE"

Sometimes this tense is made simply by using the negative present of the verb "to be", and sometimes by adding the word *na* to the negative of the verb "to be".

## Examples:

*Ndĩrĩ gĩtĩ*, I do not own a chair  
*Ndĩrĩ na gĩtĩ*, I have no chair now

## EXERCISE 4

*Put into Kikuyu:*

I have five chairs—you have no chair.  
They have not many good blankets.  
I have no black shoes. I am not a bad man.  
The lions are not big. You (*sing.*) have not many trees.  
It is a bad thing. You (*plur.*) have not skin cloaks.  
The farmers have not many trees. The piece of sugarcane is  
not good.  
I have no cup. We have not big gardens. The cedar is not big.  
The man is not old. You (*plur.*) are not good men.  
The European is not fat. The blind men have no blankets.  
I am a medicine man.  
You (*plur.*) are lazy people. They are pupils.  
She is not a good girl. We are not elders.  
The ditch is not dry. I have not many pieces of cloth.  
The key is not big. The blankets are not many.  
The big boy is not clever. We have no half calabashes.  
You (*plur.*) have no broad straps. The pupils are not clever.

*Put into English:*

Mũgeni ndarĩ na gĩkombe. Atumumu matĩrĩ na iratũ.  
Mũrutwo ti ntũũgi. Mũrango ti mĩnene.  
Iti ti ngũrũ. Mũthuri ti mũritu.  
Ndĩrĩ na mũrengeti. Ndũri na nawkĩ.  
Kĩgũũta gĩtĩrĩ na mĩtĩ. Tũtĩrĩ na mĩfongoria.  
Iimũtĩ tĩrĩ na kĩhingũro. Mũtĩrĩ na kĩhingũro.  
Igũũta ti nũũgi. Mũrango ndĩrĩ na migeka.  
Arutwo matĩrĩ na mirengeti. Mũgeni ndarĩ na gĩkombe.  
Mũrango ndĩrĩ na ihingũro. Tũtĩrĩ na cĩnga.  
Mũhari ndĩrĩ na mũthia. Mũrũaru ndarĩ na ironda.  
Mũcũthiria ndarĩ na gĩthii. Mũici ndarĩ na irema.

## DEMONSTRATIVES

*This* and *That*I. *This*

<i>mũndũ ũvũ</i> , this man	<i>andũ aya</i> , these men
<i>mũtĩ ũvũ</i> , this tree	<i>mũtĩ mo</i> , these trees
<i>gĩtĩ gĩkĩ</i> , this chair	<i>itĩ icĩ</i> , these chairs

2. *That* (when the person or thing is present or when not mentioned previously)

<i>mũndũ ũria</i> , that man	<i>andũ aria</i> , those men
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*mũtĩ ũrĩa*, that tree  
*gĩtĩ kĩa*, that chair

*mũtĩ ũrĩa*, those trees  
*ĩtĩ irĩa*, those chairs

3. *That* (when the person or thing is *not* present and has been mentioned previously)

*mũndũ ũcio*, that man

*mũtĩ ũcio*, that tree

*gĩtĩ kĩa*, that chair

*andũ acio*, those men

*mũtĩ io*, those trees

*ĩtĩ icio*, those chairs

When an adjective is used as well it follows the demonstrative.

*Andũ aya anogũ*, these tired men

*Indo icio njega*, those good things

## EXERCISE 5

*Pũi into Kĩkũyũ:*

This girl is good, that girl is not good.

These tall trees. Those small trees.

That pupil there is clever, this pupil is stupid.

This thing and that thing. These good teachers.

Those fertile gardens there. These tall cedars.

These old skin cloaks. That cup there.

These good women. That blind person.

That long strap. Those mats.

This good stool. That old basket.

*Pũi "that" with the following words, in the sense of "mentioned previously":*

Person, lion, chair, leader, shoe, sick person, engine, lid, cup, stump, king, key, trees, things, women, stools, people, mats, trees, tools, elders, chains, pupils, ditches.

*Pũi into English:*

Indo irĩa njega. Indo icio njega.

Mĩtarakwa ũrĩa. Mĩtĩ io.

Mũndũ mũgo ũyũ mũtũru. Gĩtĩ gĩkĩ.

Acĩthĩrĩa acio arĩtu. Kĩratũ kĩa.

Itambaya icio. Atũnumu arĩa ogĩ.

Kahĩ kau. Mũrĩthĩ ũyũ mũnene.

Mgũũ irĩa miraya. Mwanake ũyũ mwega.

Mũtũnumu ũcio. Mũĩritũ ũrĩa mwega.

Arũtani acio ega. Mĩkwa ino miraya.

Mĩtambo ino mũnene. Mĩgũnda irĩa mũnũru.

Mĩgumo io miraya. Gĩiko kĩa.

Kĩratũ kũ kĩrĩ.

## CHAPTER TWO

## THE KIKUYU VERB

The Kikuyu verb is formed in the following way. First comes the subject prefix (S), which is a personal pronoun in the case of Class I nouns (people) and which alters with the other ten classes of nouns, each class having its own singular and plural subject prefix; this is followed by the tense prefix, which varies with the different tenses (TP); this is followed by the verb stem (V); finally comes the tense suffix (TS). In some cases there is no tense prefix. In other cases there is no tense suffix. Where there is no tense suffix the verb nearly always ends in *-a*, except in causative and passive forms where the ending changes.

*Examples:*

S	—	TP	—	V	—	TS
Tũ	—	ra	—	gũr	—	ire
we				bought		(yesterday)
2.	a	—	ga	—	tem	— a
	he		will		cut	(later than today)
3.	ma	—	—	kiny	—	ire
	they			arrived		(earlier today)

In English time is divided into three periods: past, present and future.

In Kikuyu time is divided to a greater extent in the following way:

1. Past—earlier than yesterday.
2. Past—yesterday.
3. Past—earlier today.
4. Past—just now (a little while ago).
5. Present—right now.
6. Present—in a very little while to come (this tense is often used for the present—right now—and also for the immediate future—later today).
7. Future—later today, or soon after today.
8. Future—later than today.

## THE KIKUYU TENSES AND TENSE PREFIXES AND SUFFIXES

S — TP — V — TS.

1. *Past*—earlier than yesterday  
S — a — V — *ire*  
a — a — *gũr* — *ire*  
he bought (earlier than yesterday)
  2. *Past*—yesterday  
S — *ra* — V — *ire*  
a — *ra* — *gũr* — *ire*  
he bought (yesterday)
  3. *Past*—earlier today  
S — — V — *ire*  
a — — *gũr* — *ire*  
he bought (earlier today)
  4. *Past*—just now  
S — a — V — a  
a — a — *gũr* — a  
he bought (just now)
  5. *Present*—right now  
S — *ra* — V — a  
a — *ra* — *gũr* — a  
he is buying (now)
  6. *Present*—very soon; and *future*—today  
S — *kĩ* — V — a  
a — *kĩ* — *gũr* — a  
he is going to buy (very, very soon)  
he will buy (today)
- Sometimes this tense is used for the actual present, e.g.:  
*ngwendā*, I want (now)
7. *Future*—later today or soon after today  
S — *ĩ* — V — a  
a — *ĩ* — *gũr* — a  
he will buy (later today or soon after)
  8. *Future*—after today  
S — *ka* — V — a  
a — *ka* — *gũr* — a  
he will buy (later than today)

Each of the past tenses has a perfect form, made by changing the suffix *-ire* to *-ife*.

Each of these tenses (past, present and future) has a conditional form (made by placing the infix *-ngĩ-* between the tense prefix and the verb stem) and an habitual form (using the appropriate tense prefix and the tense suffix *-aga*).

These tense prefixes and suffixes have been listed here to give the student a general view of the way in which the Kikuyu people think about time and of the way in which the different tenses are formed. There is no need to memorize them now, as each tense will be considered in detail later on. It will be a help to refer back to this outline of the tenses as you come to consider the different tenses in detail.

## THE PARTICLE NĪ-

The particle *nĩ-* is very frequently used in front of the verb subject prefix, e.g.:

*nĩ-a-kũ-gũr-a*  
he will buy  
*nĩ-a-ra-kiiny-ire*  
he arrived yesterday

The exact meaning of this particle is not well understood, and the times when it is used and when it is left out can be learned only by listening to Kikuyu people talking. For the beginner the safest rule is always to put in the particle *nĩ-*, except in the instances listed below.

*Instances when the Particle nĩ- should be omitted*

1. In all negative tenses.
  2. With the consecutive tenses.
  3. With the prefix *-a-* tense (meaning "when" or "if").
  4. In asking questions when the verb is followed by words like *aitā* (how), *ĩ* (when), *kĩ* (where).
  5. In all subordinate clauses (relative, "who" or "which", conditional, "if", and with *ũria* meaning "how", "as").
  6. With the *-kĩ-* *-ife* and *-aga* tenses when used as an English participle (e.g., going, standing, sitting, walking).
- Do not trouble to learn these rules now. Refer back to them when you are learning the different tenses and doing the exercises.

## THE INFINITIVE OF THE VERB

This is made by adding the prefix **kũ-** or **gũ-** to the verb stem.

<b>-enda</b> , want	<b>kwenda</b> , to want
<b>-ona</b> , see	<b>kuona</b> , to see
<b>-gũra</b> , buy	<b>kgũra</b> , to buy
<b>-thii</b> , go	<b>gũthii</b> , to go

## THE PRESENT TENSE

There are two forms of the present tense:

1. *The Actual Present*, something that is actually taking place at the present time.

This tense is formed by putting the prefix **ra-** in front of the verb stem.

<b>ndi-ra-thii</b> , I am going	<b>ũ-ra-thii</b> , you are going
<b>a-ra-thii</b> , he is going	<b>ũ-ra-thii</b> , we are going
<b>mũ-ra-thii</b> , you are going	<b>ma-ra-thii</b> , they are going

2. *A tense which gives an idea of intention*, or something which is to happen in the very near future.

This tense is formed by adding the prefix **gũ-** or **kũ-**.

The additional prefix **ni-** is often used with this tense. It is difficult to define its meaning.

(a)	<b>ni-n-gw-enda</b> , I want	<b>ni-n-gũ-thii</b> , I am going
	<b>ni-ũ-kw-enda</b> , you want	<b>ni-ũ-gũ-thii</b> , you are going
	<b>ni-a-kw-enda</b> , he wants	<b>ni-a-gũ-thii</b> , he is going
	<b>ni-tũ-kw-enda</b> , we want	<b>ni-tũ-gũ-thii</b> , we are going
	<b>ni-mũ-kw-enda</b> , you want	<b>ni-mũ-gũ-thii</b> , you are going
	<b>ni-ma-kw-enda</b> , they want	<b>ni-ma-gũ-thii</b> , they are going
(b)		

## THE PRESENT TENSE

## EXERCISE 6

*Put into Kikuyu*, using the **-ra-** tense, expressing something actually taking place. The simple rule as to when the particle **ni-** is used in front of the **-ra-** tense is as follows: When an object follows the verb the **ni-** particle is omitted. When the verb stands alone the **ni-** particle is inserted.

I am going home. I am buying matches.

You (*sing.*) are buying a new bed. Are you (*plur.*) going? You are (*plur.*) buying bread. Are you (*sing.*) going to the spring?

They are going. You are (*sing.*) wanting matches.

We are wanting to go home. They want matches. She is buying new shoes. They are seeing the bush.

This good loaf. These bodies. This kind. Two heads.

This clan. That nice village (over there). Those villages (there). That clan (previously mentioned). Those owners (mentioned). This body. Those nice beds (over there). These heavy loads.

*Put into Kikuyu* using the **gũ-** or **kũ-** tense:

I want to buy three loaves. This heavy load.

A good child. We are going to see the bush.

I am buying matches. They want to go. The owners of this bush are elders. Two good beds. They want eleven spoons.

Three bad loaves. I am buying twenty-three white blankets. I am going to the well. They want beds. I am seeing the children.

They want the owner of the garden. Do you want (*sing.*) to go? He is going to buy a plot of ground. You (*plur.*) want bread. We are going to buy a dozen spoons. These loads are heavy.

*Put into English:*

Ndirenda kihingũro kine. Niegũthii mũgũnda.

Mũtumia arathii gũhima. Mũrutani niakũgũra mũgate.

Nimũkuona ciana iraa?

Mũritũ niakwenda kuona mwana. Ndiragũra gũti kieriũ.

Ielko ikũmi na kenda. Niũkwenda migate?

Mũgate ũyũ ti mwega. Tũkwenda migate imo mitega.

Nimũkwenda gũthii? Atumia nimekũgũra migate.

Anene marathii gũhima. Andũ nimegũthii.

Mũnyabara aranda mũcara mũnene. Nimũkũgũra mũgate?

Uragũra gĩtanda? Niekwenda kuona mũnene.

## THE PRESENT NEGATIVE TENSES

The Negative Tenses are formed by altering the subject prefixes.

## 1. The -ra- Present Negative

ndi-ra-thii, I am not going  
 ndũ-ra-thii, you are not going  
 nda-ra-thii, he is not going  
 tũti-ra-thii, we are not going  
 mũti-ra-thii, you are not going  
 mati-ra-thii, they are not going

## 2. The -gũ- or -kũ- Present Negative.

ndi-gũ-thii, I am not going  
 ndũ-gũ-thii, you are not going  
 nda-gũ-thii, he is not going  
 tũti-gũ-thii, we are not going  
 mũti-gũ-thii, you are not going  
 mati-gũ-thii, they are not going

Write out all these tenses for the following verbs:

ku-ona, to see  
 kũ-nĩa, to eat  
 gũ-teng'era, to run  
 kũ-gũra, to buy  
 kũ-nyua, to drink  
 gũ-thindika, to push

## EXERCISE 7

Put into Kikuyu:

Are you (*sing.*) eating bread? I am not eating bread, I am eating a piece of sugarcane. I am not pushing the child.  
 I do not see the key. You (*sing.*) are running.  
 You (*sing.*) are not eating. A new patch.  
 The child does not see the lion. You (*sing.*) do not see.  
 The women are buying half calabashes. The woman is not drinking.  
 I am going to run home. You (*sing.*) are not running.  
 Heavy loads. I am not going to run. The owners of the plot.  
 Are you (*plur.*) going to run home? The people are not buying the loaves.  
 This side. Are you (*plur.*) going to buy a new bed? That clan.  
 I am going to eat bread.

We are not going to buy new mats. They are not buying mats. You (*plur.*) are eating a bad loaf. You (*plur.*) are not buying many things.  
 The man is not buying sugarcane. We are going to eat bread. They are not drinking. The woman is not going to eat. This bad dirt. The women are going to drink.  
 The big boy is not pushing the door. Many kinds. We are not drinking. Old patches. New patches.  
 The people are pushing the chief. You (*plur.*) are not pushing the big door. You (*plur.*) are pushing the little door. That side.

Put into English:

Ndikũgũra ciuga.. Ndirateng'era.  
 Tũtikũnyua. Matrona githima.  
 Ndakwendia migate. Mũtiragũra ciondo.  
 Ndiragũra kigwa. Mũtumia ndaranyua.  
 Ndirateng'era. Matiranyua. Ndirona mwana.  
 Mũtiratindika gũtũ. Tũttũthii.  
 Ndikwenda gĩcko giki. Ndekwenda iratũ njirũ.  
 Matirathii mũci. Mũtiranyua.  
 Mũtumia ndakwenda mũgate. Tũtirathii githima.

Vocabulary

ati, that ( <i>conj.</i> )	iria, milk
haha, here ( <i>adv.</i> )	niwaki, fire
haria, there ( <i>adv.</i> )	no, but
mũno, very ( <i>adv.</i> )	riũ, now
mai, water	o ro riũ, just now
ĩ, yes	niũno, that is so
aca, no	ni kũri } there is
ĩhi, no	ni hari }
hiũ, completely	hari ũhoro wa, concerning
gũhĩrĩ ũndũ, it doesn't matter	

## PERSONAL PRONOUNS

niĩ, I	ĩthũ, we
wee, you	inyũ, you
we, he or she	o, they

List of Verbs

kũ-hotã, to be able	kũ-hũta, to be hungry
-ambĩria, start	-igua, hear
-ceera, walk	-gwaha, lend or light
-thambia, wash	-ĩhamba, wash oneself

-garira, change  
 -gũũcia, pull  
 -ũria, ask  
 -ũka, come  
 -gokĩa, bring or take back  
 -therũka, boil (*intr.*)  
 -ũgama, stand, stop  
 -ũga, cook  
 -irĩkana, remember  
 -ũma, cultivate  
 -handa, plant  
 -ũna, come out  
 -ĩta, spill  
 -ne, hand to  
 -kũna, carry  
 -haĩca, climb  
 -ũkĩra, get up  
 -twara, take  
 -aria, speak  
 -ĩra, tell  
 -ina, sing  
 -inaĩna, shake (*neut.*)  
 -ciara, bear children  
 -geithia, greet

-ĩga, leave  
 -earia, look for  
 -heria, make clean  
 -goka, return  
 -aka, build  
 -herũkia, boil (*act.*)  
 -ikara, sit or stay  
 -rehe, bring  
 -irĩkana, remind  
 -gũha, harvest  
 -lonya, enter  
 -ĩta, call  
 -te, throw away  
 -nyĩta, catch  
 -kũra, die  
 -icĩria, think  
 -thura, choose  
 -kĩnya, arrive  
 -uga, say  
 -hũhia, breathe  
 -iya, steal  
 -inaĩnia, shake (*act.*)  
 -honĩa, heal (*act.*)

## EXERCISE 8

Put into Kikuyu:

The medicine man is healing the sick person.  
 I am not able to begin. I am coming now.  
 We. The small child is going to walk. We are baking bread.  
 They are cultivating over there.  
 He. The people are coming out of the homestead.  
 I am not going to lend this man a thing.  
 You (*sing.*). I am going to leave this tree but I am going to choose that tree.  
 We are coming out of the village, you are returning.  
 We do not remember. I am taking the loaves.  
 I am not looking for spoons. I am looking for chairs.  
 I am calling that child.  
 I am going to buy loaves and you (*sing.*) are going to buy cups (na-we=and you).  
 Twenty-five young men are going to carry the heavy loads now.  
 He is going to boil the water but they are going to bring the milk.

## THE PRESENT PERFECT TENSE

Put into English:

Giko ni kingĩ mũno. Ngwĩcĩria iciko ni theru.  
 Mũtumũnu niaraceera. Mũrimĩ ũyũ ari na ikwa nyĩngĩ.  
 Mũthamaki ararora mũtambo ĩra mũritũ.  
 Mũrũaru ũyũ niagũnikara. Mweri ni mũthaka.  
 Mĩti ĩra mũeke ni mũĩngĩ, no mũti ĩra mũtungu ni mũmĩni.  
 Mũtikĩnyũna mai. Icuũji mũhi.  
 Mũthagetha ĩu. Harĩa. Mwaki mũnene.  
 Mũtarakwa ĩgana? Ndararehe mũgate mũgĩma.  
 Kĩhurũũka gĩki ti kũoru. Ndiraĩgũna.  
 Nĩngũhaĩca kĩhurũũka gĩki. Tũtũgũũkĩra.  
 Mũthamba ũyũ. Mwana ari na mũtwe mũnene mũno.  
 Tũtũgũte kiraka gĩki kĩaega. Kĩumĩa gĩki.  
 Nĩarateng'era. Cĩruru ndaya. Mũkaro mũĩmũ. Mĩti mũĩngĩ.  
 Mũti mũrongo ĩna na ĩtatũ. Atumĩa magana meri ma mũrongo mũgwanja na ana.

## THE PRESENT PERFECT TENSE

This tense is formed by adding the suffix **-ĩte** or **-ete** to the verb stem. If the stem contains the vowels **e** or **o** the suffix is **-ete**; otherwise, it is **-ĩte**.

nĩ-ny-on-ete, I have seen  
 nĩ-w-on-ete, you have seen  
 nĩ-(a)-on-ete, he has seen  
 nĩ-tu-on-ete, we have seen  
 nĩ-mu-on-ete, you have seen  
 nĩ-m(a)-on-ete, they have seen

Write out in the same way:

nĩ-thĩte, I have gone  
 nĩnjũkĩte, I have come  
 nĩnjĩgũte, I have heard  
 nĩnyendete, I have loved or wanted

There are two main ways of using the Kikuyu perfect tense:

1. To express an action that has been completed.
  - (a) **nĩacokete**, he has returned, i.e., he has finished coming back.
  - (b) **nĩarĩte**, he has eaten, i.e., he has finished eating his meal.
- This is the English use of the perfect tense.

2. To express a state of affairs or attitude of mind.

(a) *niinjikarite thi*, I am sitting down, i.e., I have completed the action of sitting down and, therefore, I am now sitting in the same state.

(b) *Nindũgamĩte*, I am standing up, i.e., I have stood up and am still in the same state.

(c) *Ninyendete Kamau*, I like Kamau, i.e., I have learnt to like Kamau and my attitude to him has remained the same ever since.

Class 2:

SUBJECT PREFIXES

*mũtũ ni-ĩ-gũite*, the tree has fallen  
*mitũ ni-ĩ-gũite*, the trees have fallen

Class 3:

*gĩtũ ni-ĩ-ũnikĩte*, the chair has broken  
*ĩtũ ni-ĩ-ũnikĩte*, the chairs have broken  
*kĩratũ ni-ĩ-gĩ-ĩthũkĩte*, the shoe is worn out  
*ĩratũ ni-ĩ-ĩ-thũkĩte*, the shoes are worn out

EXERCISE 9

*Put into Kikuyu:*

- The small boy has fallen down.  
I like this child very much.  
This young man likes this girl.  
The tall tree has fallen.  
The sick man is sitting down.  
The farmer likes this garden very much.  
That old chain has broken.  
You (*sing.*) are sitting down.  
He is sitting down.  
Eight elders. The shoe is worn out.  
We are sitting down.  
The king is standing up now.  
These old chairs have broken.  
The blind men are sitting down.  
These short lines. We have got up.  
They have cultivated those gardens.  
The king has died.  
He has returned.  
Sixteen trees.

The arrow has broken.  
The chains have fallen.  
I have come.  
They have fallen. These chairs have broken.

*Put into English:*

*Ninyendete mũĩĩtu ũyũ.* Nĩagũĩte gĩthaka gĩkĩ.  
*Nĩmũceere? Nĩinjikarite thi.* Nĩmathambĩrite ioko.  
*Nĩorĩte mũndũ ũyũ.* Nĩmũũkĩte. Mũrutani nĩendete nũrutwo ũyũ.  
*Gĩkombe nĩkĩgũite.* Nĩarũgamĩte.  
*Athuri nĩmwendete mũrutani ũyũ.*  
*Kĩgũũta nĩgũũkĩte.* Gĩtũ nĩkĩũnikĩte.  
*Mũgate nũgũite.* Nĩĩrũgamĩte. Kĩrimũ nĩgĩthĩite.  
*Mũnyabara nĩathĩite.* Mũgeni nĩokĩte. Kĩhũ nĩgĩthĩite.  
*Mũtongoria nĩathĩite.* Mwene gĩthaka aikarĩte thi haha.  
*Atumia nĩmarũgamĩte.* Arũaru nĩmwendete mũndũ mũgo ũyũ.  
*Aũthĩrĩra nĩmathĩite.*

INTERROGATIVES

**NIKI?** Why or what?  
**HA?** Where? (*def.*)  
**MŪ?** Who? (*sing.*)  
**ATA?** How or what?

**KŪ?** Where?  
**RIP?** When?  
**NIA?** Who? (*plur.*)

The interrogative "which" is formed by adding **-ĩkũ** to the pronoun prefixes.

**Mũndũ ũĩkũ?** Which man?  
**Mũtũ ũĩkũ?** Which tree?  
**Gĩtũ kĩĩkũ?** Which chair?  
**Andũ arĩkũ?** Which people?  
**Mĩtũ irĩkũ?** Which trees?  
**Ĩtũ irĩkũ?** Which chairs?

The interrogative "of what kind?" is formed by adding **-ũ** or **-tũ** to the noun prefix.

**Mũndũ ũyũ ni mũndũ-ũ?** What tribe is this man?  
**Andũ aya ni andũ-ũ?** What tribe are these people?

These forms are slightly irregular.

**Mũtũ ũyũ ni mũtũ-ũ?** What kind of tree is this?  
**Mĩtũ iuo ni mũtũ-ũ?** What kind of trees are these?  
**Gĩkĩ ni gĩtũ-ũ?** What is this?  
**Ioi ni ndũũ?** What are these?

The interrogative "of what sort?" (what is it like?) is formed by adding **-haana aĩa** to the subject prefix.

Mũndũ ũyũ ahaana atia? What is this man like?  
 Andũ aya mahaana atia? What are these people like?  
 Mũtũ ũyũ ũhaana atia? What is this tree like?  
 Miti ino ihaana atia? What are these trees like?  
 Giti giki khaana atia? What is this chair like?  
 Iti lei ihaana atia? What are these chairs like?

Examples:

Niki giki? What is this?  
 Athite ki? Where has he gone?  
 Athire ri? When did he go?  
 Ni atia? How is it?  
 Kamau e ha? Where is Kamau?  
 Mũ ũyũ? Who is this?  
 Nia aya? Who are these people?

### EXERCISE 10

Put into Kikuyu:

Why are you (*sing.*) lighting a fire? What is this?  
 What tribe are these people? How is it?  
 Where is Njoro? What kind of a tree is this?  
 Which tree are you selling? When are we going?  
 Who are these men? Of what tribe is this man?  
 Which man will go? Which chair has broken?  
 When are they going? Which people are cultivating?  
 What kind of mats are these? What is this woman like?  
 Where has he gone? Who is this?  
 What kind of trees are these? What is this chair like?  
 What is this? What is this tree like?  
 Who is this? What are these?  
 Which arrows? Which stranger?

Put into English:

Ni mũndũ ũrikũ mwega? Ni mũti ũrikũ ũgwite?  
 Mũndũ ũyũ ni mũndũ? Mũrutani ũyũ ahaana atia?  
 Mũtuma e ha?  
 Niki giki? Indo ici ihaana atia?  
 Ni mũrutani ũrikũ mwega? Atongoria aya mahaana atia?  
 Athite ki? Mũrutani e ha?  
 Athuri aya nia? Ni mwana ũrikũ mũũgi?  
 Mũkwenda mihi io niki?  
 Anene ariã atatu me ha? Mwendetie kindũ kiriki?  
 Mũgate ũyũ ni wa mũthemba ũrikũ? Athũngũ ariã mahaana atia?

### THE PAST TENSES

Arehete indo iriki? Ni githima kiriki kigea?  
 Mũkwa-ũyũ ũhaana atia? Uthũkithie gitambaya giki nkiri?  
 Ni mũndũ ũrikũ mũkirũ? E ha mwana? Kiondo giki khaana atia?

### THE PAST TENSES

In English there is only one past tense, I came, I saw, I went. In Kikuyu there are four main past tenses:

1. The immediate past tense
2. The past tense for things that happened earlier today
3. The past tense for things that happened yesterday
4. The past tense for things that happened earlier than yesterday

#### 1. The Immediate Past Tense

This is formed by putting the prefix **a-** in front of the stem:  
 ni-nd-a-gũra, I bought or I have just bought  
 ni-w-a-gũra, you bought or you have just bought  
 ni-a-gũra, he bought or he has just bought  
 ni-tw-a-gũra, we bought or we have just bought  
 ni-mw-a-gũra, they bought or they have just bought

#### 2. The Past Tense for things that happened earlier today

This is formed by adding to the verb stem the suffix **-ire**.  
 ni-n-gũr-ire, I bought (earlier today)  
 ni-ũ-gũr-ire, you bought " "  
 ni-a-gũr-ire, he bought " "  
 ni-tũ-gũr-ire, we bought " "  
 ni-mũ-gũr-ire, you bought " "  
 ni-ma-gũr-ire, they bought " "

#### 3. The Past Tense for things that happened yesterday

This is formed by putting the prefix **-ra-** in front of, and the suffix **-ire** after, the verb stem.  
 ni-ndi-ra-gũr-ire, I bought (yesterday)  
 ni-ũ-ra-gũr-ire, you bought " "  
 ni-a-ra-gũr-ire, he bought " "  
 ni-tũ-ra-gũr-ire, we bought " "  
 ni-mũ-ra-gũr-ire, you bought " "  
 ni-ma-ra-gũr-ire, they bought " "

## 4. The Past Tense for things that happened earlier than yesterday

This tense is formed by putting the prefix **-a-** in front of, and the suffix **-ire** after, the verb stem.

ni-nd-a-geir-ire, I bought	(earlier than yesterday)
ni-w-a-gur-ire, you bought	"
ni-a-(a)-gur-ire, he bought	"
ni-th-w-a-gur-ire, we bought	"
ni-mw-a-gur-ire, you bought	"
ni-ma-(a)-gur-ire, they bought	"

## EXERCISE 11

Conjugate the four past tenses of:

kurikana (to remember)

kũgũua (to hear)

gũthĩ (to go)

kwenã (to want or like)  
gũũka (to come)  
kuona (to see)

Put into English:

- Nindaambĩria. Nĩũceirire rũcini.  
Nĩarathambirire iciko irĩa. Nĩwagũucirire kindũ gĩki tene.  
Nĩwacokirire gĩcko tene. Nĩarũga mũgate.  
Nĩthĩmirire rũcini. Nĩmũrahandire irĩa.  
Nĩaraitire mai irĩa. Nĩtwakĩa mwaki.  
Nĩthĩcaririre mĩguĩ rũcini.  
Mĩndũ mũgo nĩarahomirire mũrũaru irĩa.  
Nĩnyendirire itĩ irĩa rũcini. Nĩndoka.  
Nĩndracokirire mũgeka irĩa.  
Nĩndagũrĩre gĩũ tene. Nĩthambirire iciko rũcini.  
Nĩndĩrarahirere mĩgate mĩgega irĩa. Nĩndagũra mĩrengeeti itatũ.  
Nĩdathuurire gĩki tene. Nĩndakĩa mwaki.  
Nĩndacokirire gĩkombere tene.

## List of Verbs

- hũra, beat  
-koma, sleep  
-gũthĩ, hit  
-akana, burn (*intr.*)  
-hora, become cold  
-hoorera, be gentle  
-aga, fail, lack  
-ceera, walk  
-thoma, read

- thondeka, make, prepare  
-akĩa, light  
-gamba, make a noise  
-cina, burn (*trans.*)  
-horĩa, make cold, put out (fire)  
-enĩa, shave, dig  
-thaaaka, play  
-cererũo, be late  
-rutũ, turn out, teach

-rutana, teach ( <i>intr.</i> )	-gũta, fall
-gũthĩa; cause to fall	-ĩmba, swell
-he, give	-ĩkira, put on or in
-ĩũka, be spilt	-tongoria, lead
-oha, tie	-oya, pick up or lift
-ohora, untie	-ohera, forgive
-noga, be tired	-hũthĩa, touch
-gerĩa, try	-hũũka, count
-ĩnia, cut through	-fema, cut
-gĩria, prevent, wipe	-haaka, sweep
-tua, pluck	-rũga, cook
-ũũka, become	-ĩga, keep, put away
-hurũka, rest	-iyũkia, receive
-iyũra, be full	-iyũria, fill
-ĩndũka, push	-andũka, write
-rora, look out	-ĩgana, be enough
-ĩgana, have sufficient	-ĩganana, be equal
-ĩganana, make equal	-thũrũũka, go round
-thũrũũkia, surround	-tũkanĩa, mix

## THE PAST NEGATIVE TENSES

1, 2 and 3. The immediate Past Tense, Past Tense for happenings earlier today and the Past Tense for yesterday have the same form of negative. It is formed by putting the prefix **-na-** in front of the verb stem.

- ndi-na-gũra, I did not buy  
ndũ-na-gũra, you did not buy  
nda-na-gũra, he did not buy  
tũti-na-gũra, we did not buy  
mĩti-na-gũra, you did not buy  
mãti-na-gũra, they did not buy

4. The negative of the Past Tense for happenings earlier than yesterday is formed by altering the subject prefixes of this past tense:

- ndi-a-geir-ire, I did not buy  
ndũ-a-gur-ire, you did not buy  
nda-(a)-gur-ire, he did not buy  
tũti-a-gur-ire, we did not buy  
mũti-a-gur-ire, you did not buy  
mãti-a-gur-ire, they did not buy



## EXERCISE 12

*Put into Kikuyu:*

- I did not write this morning.  
 Did you (*sing.*) dig the garden yesterday?  
 No, I dug it this morning.  
 We counted the loads but we did not count the straps. The teachers did not teach this morning.  
 The medicine men did not heal those blind men (past).  
 Did you (*sing.*) tie up the loads yesterday?  
 No, I tied up the loads this morning.  
 These leaders did not lead people in the past.  
 Did they carry these loads this morning?  
 No, they did not carry these loads this morning.  
 You (*sing.*) did not count the spoons this morning.  
 The women did not cultivate this garden (past).  
 I did not have sufficient (yesterday).  
 The women did not go to the well this morning.  
 The girls did not wipe the chairs this morning.  
 He did not put out the fire this morning.  
 I did not boil the water this morning.  
 I did not return those cups (past).  
 The girl did not rest yesterday.  
 I did not let the cups fall this morning.  
 The teacher did not teach (some time ago).  
 I did not pick up this basket just now.  
 The children touched this thing this morning.  
 No, we came yesterday.  
 I did not read this morning.  
 You (*plur.*) did not bake these loaves this morning, you baked them yesterday. I did not go home yesterday.

*Put into English:*

- Ndinaiganania indo ici.  
 Ndinoha mirigo rúcinii, kabii nikhohire mirigo.  
 Ndiageririe giithondeka indo ici.  
 Ndinatukania iria na maĩ iria.  
 Tene nitwendirie mifarakwa mĩrongo itano na itatĩ minene.  
 Nitrohorire mirigo iria? Aca ndinohora mirigo.  
 Mwaki niwahora. Ndiagire kindũ.  
 Aici nimaathĩũrũkiirire mũciĩ no matiaĩyire kindũ.  
 Ciana iria njege cimanegena (kũnegena, to make a noise)  
 Tũhĩ tũũru nitwacinire mĩthi itatĩ iyo.  
 Mwana ndanathaka rúcinii: ni mũũũaru.  
 Gikombe nkĩyũũrite. Mĩũũnohera andũ arĩa orũ.  
 Tũtatemire mĩtĩ ino. Mũgate ndhinaiganana rúcinii.

## THE FUTURE TENSES

1. *The immediate Future Tense*

This refers to things which are about to happen in the very near future and is the same as the second form of the Present Tense given above. It is formed by the prefix **kũ-** or **gũ-**.

nĩ-n-gũ-thii, I am going soon  
 nĩ-n-gũ-ũka, I am coming soon

2. *The distant Future Tense*

This refers to things which will be done tomorrow or after tomorrow. It is formed by using the prefix **ka-** or **ga-**.

nĩ-n-ga-thii, I will go	(tomorrow or later)
nĩ-ũ-ga-thii, you will go	" "
nĩ-a-ga-thii, he will go	" "
nĩ-tũ-ga-thii, we will go	" "
nĩ-mũ-ga-thii, you will go	" "
nĩ-ma-ga-thii, they will go	" "

3. *The intermediate Future Tense*

This refers to things expected to happen considerably later on in the day in question, or a short time later than the day in question. It is also used to express indefiniteness, i.e., of things expected to happen later on at an indefinite date. It is formed by using the prefix **-ri-**.

nĩ-ndi-ri-thii, I will go	} (a bit later on or sometime, but I don't know when)
nĩ-ũ-ri-thii, you will go	
nĩ-a-ri-thii, he will go	
nĩ-tũ-ri-thii, we will go	
nĩ-mũ-ri-thii, you will go	
nĩ-ma-ri-thii, they will go	

## THE NEGATIVE FUTURE TENSES

These are formed by using the negative subjective prefixes in the usual way.

ndi-gũ-thii, I will not go (soon)  
 ndi-ga-thii, I will not go (tomorrow or later)  
 ndi-ri-thii, I will not go (a bit later on)

Write out these negative tenses in full.

## EXERCISE 13

*Put into Kikuyu, using the kũ tense implying soon:*

He is going to begin. I am going to wash the cloth.

You (*sing.*) are not going to look for the child.

You (*plur.*) are not going to write now. The girls are going to put the fire out.

I am going in. We are going to think. The chief is coming.

I am not going to burn the trees. We are not going to sweep.

The blind men are not going to tie the loads.

*Put into Kikuyu, using the distant future tense (ka or ga):*

I am not going to build—you (*sing.*) will build.

The teacher is going to teach.

The woman will give the child a basket.

The girl will not tie up the loads.

You (*plur.*) will not get tired.

The child will become a good man.

I shall be late.

We are going to write.

You will not fell (cause to fall) those trees.

We are not going to lack a thing.

They will surround the tree.

They will not have sufficient.

We shall light a big fire.

They will burn these trees.

*Put into Kikuyu, using the intermediate ŋ tense:*

I will put out the fire.

The child will play. We shall be late.

You (*sing.*) will lead. The woman will not lift up these loads.

We shall not touch a thing. We will count the spoons.

They will put away (keep) the things. You (*plur.*) will not sweep.

He will fill the basket. I will not mix the things.

*Put into English:*

Nindirithkana.

Ndirithoma. Nĩgacaria indo.

Nĩgũthĩ. Nĩgũũka. Tĩgũthoma.

Ndagaakia mwaki. Nĩmakũhurũka.

Nĩmakarĩkana. Ndarĩgu.

Nĩgũthoma. Nĩtũkuona mũthamaki.

Nindiriona. Ndarĩũka. Matĩkaigua.

Matĩkhaata rĩu. Nĩngũte kindũ gĩki.

Tũtũkũrũgama rĩu. Ndirĩthĩ.

## LIST OF VERBS

Matĩgathoma. Nĩmũkagũncia kindũ gĩki.  
Matĩkagũthĩtia mũtĩ ĩno. Nĩmakendia ĩtĩ ĩci.  
Mũndũ mũgo ndakahomia mũrũharu ũyũ.  
Nĩũkaigua. Nĩmagakĩnya.  
Nĩdũrũka. Nĩtũkaiyũria ikombe.  
Nĩtũkana. Ndakarēhe indo.  
Nĩdigatongoria andũ.  
Nĩndĩrandĩka. Ndirĩthondēka indo.  
Mũtũkona mũndũ mũgo. Ndigaka.  
Nĩmarĩthĩ. Ndikaiyũria ikombe.  
Nĩmũgathũura athurĩ. Matĩrĩendia.

*List of Verbs*

-thĩtaka, accuse  
-ĩguana, agree  
-rakara, be angry  
-okoria, answer to  
-hoya, ask or pray  
-rũma, bite  
-hĩha, squeeze  
-ĩraga, kill or break  
-haarĩria, care for  
-thũura, choose  
-ĩngania, collect  
-kũhĩria, come near  
-gĩrĩria, prevent  
-kēthĩa, help  
-gũtha, hit  
-hĩthũka, pass  
-hĩnga, shut  
-ĩgĩra, be afraid  
-rĩthĩa, feed (cattle)  
-ũmbũka, fly  
-kĩnũria, unfold  
-kaania, forbid  
-ĩna, get ripe  
-hoota, conquer  
-kũnĩka, cover  
-bebera, crush  
-thaka, play  
-nyĩha, make less  
-ĩka, do  
-kũwũria, draw  
-ũmia, make dry  
-thĩra, be finished  
-fonya, enter  
-amũkĩra, receive  
-garũrũka, be altered, turn  
-rakaria, make angry [round  
-onēka, appear  
-ĩfũkia, believe  
-hũhia, breathe  
-ũna, break or bend  
-ifa, call  
-nyĩta, catch  
-thēria, clean  
-atha, order or rule  
-ũna, go out or come out  
-hĩthũ, hide  
-hũra, beat  
-ĩkũrũka, explain  
-haarĩria, explain  
-hĩngũria, open  
-hĩga, stop or leave  
-rũga, jump  
-kũnĩja, fold  
-rũmũria, follow  
-rĩganĩria, forget  
-ora, rot  
-haya, cough  
-rĩngũga, cross river or hit  
-rĩra, cry  
-nyĩha, be less  
-onēgerera, increase  
-ĩkĩra, put in or on  
-ũma, be dry  
-nĩna, to finish  
-rēkia, let go or send  
-bēmania, meet

## EXERCISE 14

*Put into Kikuyu:*

- I shall accuse this man (sometime).  
 I am not coming near. I want to pass.  
 They did not shut the door (today).  
 I am not folding the blankets. He has denied.  
 I became angry yesterday.  
 I shall not answer (now).  
 The children are not playing.  
 What are you doing?  
 They have not put out the cloths to dry (kwanika).  
 I have (just) shut the doors.  
 You (*sing.*) were not angry (today) but I was angry.  
 You (*sing.*) did not appear (past).  
 The lion is biting that man.  
 Yesterday I fed the cattle.  
 I did not fold the blanket this morning.  
 This woman will care for the child (future).  
 She is going to clean the spoons.  
 The people chose a bad king.  
 These women are collecting the baskets.  
 I am going to play now.  
 He has (just) come out of his home.

*Put into English:*

- Ndigiũkũrũka. Nĩrahaya.  
 Mwana ndarairira.  
 Ndigũtaarira. Gĩrambaya nĩkũmĩte.  
 Ndarĩongererera mũcara. Tũtũgũthĩ.  
 Gĩkombe gĩthakua. Nĩũkĩĩtagire.  
 Nĩmaragũa. Nĩdinatĩga indo.  
 Ndigĩtũũga. Tũtĩtarekĩrie (kũreka, to send) mũĩndũ ũyũ.  
 Mũtĩkarĩrikana. Nĩdĩnarĩmĩrira mũĩndũ ũcio.  
 Nĩdirĩganĩrĩũ. Nĩdĩonĩre mwana.  
 Matĩnaamĩbirĩra. Nguucĩrie kĩndũ gĩkĩ.  
 Matĩacokĩrie gĩtĩ kĩrĩa gĩkĩrĩ.  
 Mũtũmia nĩakarũga mũgate. Nĩndĩrĩrĩrikana.  
 Atũmia nĩmarĩhanda haha. Nĩmoĩma mũcio.  
 Nĩakũnĩte mũĩngo ũyũ. Mũtĩkahaica kĩrĩma gĩkĩ.  
 Nĩarethamba. Nĩndĩrĩtĩga indo haha.  
 Uracaria mwana?  
 Nĩdarehe gĩrambaya kĩerũ. Ndigĩrĩrĩrikana.  
 Nĩmaragettha. Nĩdirĩte kĩndũ gĩkĩ. Nĩakũnĩte.  
 Matĩakĩnyire. Mwana ndarahũbia.

## OBJECT PREFIX

When the object is a person or thing previously mentioned by name it is expressed by a prefix inserted in the verb after the tense prefix.

	Singular		Plural	
Class 1	(1) n	me	tũ	us
	(2) kũ	you	mũ	you
	(3) mũ	him	ma	them
Class 2	(3) ũ	it	mĩ	them
Class 3	(3) kĩ	it	ci	them
	nĩ anyendete,	he likes me		
	nĩ akwendete,	he likes you		
	nĩ amwendete,	he likes him		
	nĩ a twendete,	he likes us		
	nĩ amwendete,	he likes you		
	nĩ amwendete,	he likes them		
	nĩ amwendete,	he likes it (mũtĩ)		
	nĩ akĩendete,	he likes them (mĩtĩ)		
	nĩ aciendete,	he likes them		
	nĩ ndĩmwendete,	I like him		

## THE REFLEXIVE OBJECT

This is expressed by *-i-*.

- nĩ eyendete (nĩ-a-i-endete), he likes himself  
 nĩ ũgwĩtema, you will cut yourself  
 nĩ ndĩcĩntĩte, I have burnt myself

## EXERCISE 15

*Put into Kikuyu:*

- Where is the lion? I have killed it.  
 Where is the white chair?  
 We sold it yesterday. This man likes himself.  
 The teacher did not teach them. They have felled it (a tree).  
 Do you not believe me? I have tied up the load, now I will carry it.

They will untie it (the load). You did not cut them (sticks).  
 You (*plur.*) have not cleaned them (spoons). He will lead them  
 (people).  
 We did not pick it up (a cup). I will forgive him.  
 He has put it (a chair) over there. You have not filled them  
 (cups).  
 I like him. I do not like him.  
 We like them, we do not like you (*plur.*).  
 This child has bitten herself.  
 That teacher killed himself yesterday.  
 I will collect them (spoons).  
 We unfolded them (blankets). You will conquer them.  
 She has dried them (cloths). You will enter them (villages).  
 We shall believe them. I will call them.  
 They will cut themselves. Did you burn yourself?  
 They do not like me. They did not hear me.  
 They did not like us. I shall not forgive you.

*Put into English:*

Nindimũgithitie. Nindimendete. Nitũmichete.  
 Nĩanyendete. Nĩiciendete? Nĩĩmēndete?  
 Nĩndĩnĩfe. Andũ aya nĩmēyendete. Nĩũgũwĩtema.  
 Nĩakwendete. Nĩngwenda kuona mũtĩ fĩcio; nĩndĩwendete.  
 Nĩakwendete. Mũttĩwendete. Nĩngwĩthamba.  
 Matĩwendete.  
 Mwana ũyũ nĩetemeete.

## CHAPTER THREE

### THE GENITIVE OR POSSESSIVE CASE

This expresses the word "of". It is formed by using the word **-a** with the appropriate prefixes in front of it.

*Class 1:*

mũtongoria wa (w-a) andũ, the leader of the people  
 atongoria a (a-a) andũ, the leaders of the people

*Class 2:*

mũtĩ wa (w-a) Kamau, Kamau's tree  
 mũtĩ yā (y-a) Kamau, Kamau's trees

*Class 3:*

gĩturũ kia (ki-a) mũthuri, the old man's stool  
 ĩturũ ċia (ci-a) mũthuri, the stools of the old man

### COMPOUND ADJECTIVES

1. Adjectives may be formed by using the genitive followed by a noun or verb or preposition.

irio ċia kũigana, enough food (food of to be enough)	
andũ a tene, people of old times	
mwena wa urio, the right side (the side of the right)	
<b>-a tene</b> , ancient	<b>-a kĩambĩrĩrĩa</b> , first
<b>-a igĩrũ</b> , top, upper	<b>-a bata</b> , important
<b>-a mũhũro</b> , bottom, lower	<b>-a kũigana</b> , sufficient
<b>-a thĩni</b> , inside	<b>-a gũkenĩa</b> , pleasing
<b>-a nja</b> , outside	<b>-a ma</b> , true
<b>-a thũtha</b> , backward, behind	<b>-a maheni</b> , false
<b>-a mbere</b> , forward, in front	<b>-a kũĩgĩthĩa</b> , misleading,
<b>-a ĩrĩo</b> , right	[puzzling]
<b>-a ũmũtho</b> , left	<b>-a kũmakania</b> , surprising
<b>-a gatagati</b> , middle	<b>-a kũhorenia</b> , comforting
<b>-a mũthĩa</b> , last	<b>-a mathekania</b> , amusing

2. Adjectives may also be formed by using the present tense of the verb "to have". With a person (singular, Class 1 noun)

the second person is used and not the third person. With all other nouns the third person is used.

*mũndũ wĩ hinya*, a strong person (a person who has strength)  
*mũirĩtu wĩ kiyō*, a keen girl (a girl who has keenness)  
*mũhũri wĩ meeria*, a thoughtful old man (an old man who has thoughtfulness)  
*gĩtĩ kĩ riri*, a beautiful chair (a chair which has beauty)  
*indo irĩ goro*, expensive things (things which are expensive)

## ORDINAL NUMBERS

-a mbere, first	-a kanana, eighth
-a kerĩ, second	-a kenda, ninth
-a gatatũ, third	-a ikũmi, tenth
-a kana, fourth	-a ikũmi na inwe, eleventh
-a satano, fifth	-a ikũmi na igiri, twelfth
-a satandati, sixth	-a mĩongo irĩ, twentieth
-a mũgwanja, seventh	-a igana rinwe, hundredth

## EXERCISE 16

*Put into Kikuyu:*

Whose trees are these? These trees are Kamau's.  
 That woman of the village. The girls of the village.  
 The old man's mat. The child's ulcer. The teacher's spoons.  
 The chief is a strong man. Ancient things. The fool's blanket.  
 I have taken out the upper blanket. I have left the lower blanket.  
 Beautiful shoes. He has cleaned the outside of the cup, but he has not cleaned the inside. An expensive skin cloak.  
 The short woman's cloth. I see two trees, I shall leave the left hand tree. The first man has entered the village.  
 The second young man is a European; the first is an African.  
 I have seen three people. The first is a woman, the third is a young man, and the middle one is an old man.

*Put into English:*

Andũ aya ni andũ a bata. Mũtĩ wa kana ni mũrayera mũno.  
 Ironda mũũru cia mũũraru. Mĩrigo ya mũgemi.  
 Mũndũ wa ikũmi na eri. Gĩtĩ gĩa gatano.  
 Mũciĩ wa ikũmi na inwe. Gĩtanda gĩa satandati.  
 Kĩratũ gĩa kanana. Mũndũ mũkĩrũ wĩ meeria.  
 Mwanake wĩ kiyō. Iratũ cia goro.  
 Ago a maheni. Mũndũ wa ikũmi na atati.

## POSSESSIVE PRONOUNS

*Vocabulary**Adverbs:*

*igũrũ*, above  
*mũhũro*, below  
*mbere ya*, in front  
*thutha*, behind  
*thĩni*, inside  
*niya*, outside  
*gatagati*, in between  
*rungu*, underneath

*Conjunctions:*

*na*, and

*Nouns:*

*riri*, splendour  
*kĩyo*, keenness  
*hinya*, strength  
*meeria*, thoughts

*Prepositions:*

*igũrũ rĩa*, above  
*mũhũro wa*, below  
*mbere ya*, in front of  
*thutha wa*, behind  
*thĩni wa*, inside  
*niya ya*, outside  
*gatagati ka*, in between  
*rungu rĩa*, under.  
*na*, with

*Adverbs:*

*wega*, well  
*ũũru*, badly  
*kahora*, slowly  
*narara*, quickly

*Indeclinable Adjectives:*

*goro*, expensive  
*gĩthĩrũri*, round

## POSSESSIVE PRONOUNS

The possessive pronouns are formed of an invariable part preceded by the appropriate prefix. The prefixes are the same as those with the particle *-a-*, of.

-akwa, my  
 -aku, your  
 -ake, his  
 -itũ, our  
 -anyũ, your  
 -ao, their

The possessive pronoun always follows the noun; the adjective follows the pronoun.

*mwana wake*, his child  
*mũtũmia wakwa*, my wife  
*andũ ake*, his people  
*andũ aku*, your people  
*mũtĩ wake*, his tree  
*mĩtĩ itũ*, our trees  
*gĩũrũtia giake*, his stool  
*ĩũrũtia giake*, his tools  
*indo cianyũ*, your things  
*indo ciao*, their things

## EXERCISE 17

Put into Kikuyu:

My trees have fallen. Your well is the middle one.  
His homestead is behind mine. Our estate is between yours  
and theirs.  
The spring is below the hill. My children. My head.  
His heavy load. Our nice spoons. Your (*plur.*) king.  
My wife. Your (*sing.*) king. Their child.  
Our good deeds. Your (*plur.*) bad chiefs.  
Your (*plur.*) matches. Their young men.  
My big basket. Their long shadows.  
Your (*plur.*) beds. She is cooking well.  
This girl is running quickly. Your (*sing.*) good blankets.  
Your (*sing.*) baskets. His loaves. His body.  
Our mats are long. He is going slowly.  
Their chains. Our engine is strong.  
Their estate. The cup is under the blanket.

Put into English:

Mũgate wakwa. Mũrengeti wa mũndũ ũyũ mũrũaru wĩ rungu  
rĩa gitanda. Mĩkwa yaku.  
Mĩgumo wake. Mai me gĩkombe thĩni.  
Mĩtwe ya acũthĩria. Mũti wa mũĩrĩni.  
Mĩgũnda ittũ. Mĩtambo wanyũ.  
Mĩrango wao. Mũhaka wanyũ wĩ mũhuro wa kĩhurũũka kiu.  
Mĩti iri mũhuro wa gĩthĩma. Mũhĩrĩga wĩttĩ.  
Mĩkaro yanyũ. Mĩtarakwa yao.  
mũrĩnũ wa mũrũaru. Mũthamba wa mũgate.  
Irema ciakwa nĩũru. Gĩthĩri gĩa kũgũtta.  
Gĩcunji kĩa mũgate. Gĩkunĩko gĩa gĩkombe.  
Kĩhingũro kĩa mũrango. Cũmia na mĩeri.  
Ihanda ciittũ. Ithaka cianyũ. Iolko ciao.

## THE OBJECT OF RELATION

When something done to a person affects part of him, the  
object prefix denoting the person is commonly used.

nĩ angĩthĩa riitho, he hit my eye  
nĩ anjohĩre moko, he tied my hands  
nĩ aranyũnĩre kũgũrũ, he broke my leg  
nĩ angũcĩa njũrĩ, he pulled my hair

## QUASI PRONOUNS

## QUASI PRONOUNS

The words **-othē**, all, **-ene**, of another person, and other  
words like them take the same prefixes as the possessive  
pronouns.

**-othē**, all.

andũ othē, all people, all the people  
mũthĩ wothe, all the tree, the whole tree  
mũthĩ yothē, all trees, all the trees  
gĩthũũrũrĩ gĩothē, all the circle, the whole circle  
ĩturũa ciothe, all stools, all the stools

**-ene**, self.

mũndũ we mwene, the man himself  
andũ o ene, the people themselves  
nĩ mwene, I myself  
wee mwene, you yourself  
ĩthũĩ ene, we ourselves  
ĩnyũĩ ene, you yourselves  
mũthĩ guo mwene, the tree itself  
mũthĩ yo yene, the trees themselves  
gĩturũa kio kiene, the stool itself  
ĩturũa cio nyene, the stools themselves

**-ene**, of another.

mwana wene, another person's child  
arĩthũ ene, other people's girls  
mũthĩ wene, another person's tree  
mũthĩ yene, another person's trees  
gĩturũa kiene, another person's stool  
ĩturũa ciene, other people's stools.

**-iki**, alone.

mũthũri e (arĩ) wĩki, the elder by himself.  
andũ mari oiki, the people by themselves  
nĩ ndũ nyĩki, I by myself  
wee wĩ wĩki, you by yourself  
ĩthũũ thũri oiki, we by ourselves  
ĩnyũĩ mũthĩ oiki, you by yourselves  
mũthĩ wĩ wĩki, the tree by itself  
mũthĩ i (arĩ) iki, the trees by themselves  
gĩthĩ kĩrĩ gĩiki, the chair by itself  
ĩthĩ cĩrĩ cĩiki, the chairs by themselves

Ihvi ihuothē, all of us  
 inyui inyuothe, all of you  
 ni tithii ihuothē, let us all go  
 ni tithii ihueni, let us both go

## EXERCISE 18

Put into Kikuyu:

He cut my hair yesterday.  
 I did not break my leg today. I broke it a long time ago.  
 The woman did not go by herself.  
 Let us all go. The child himself.  
 Another person's child.  
 All the people are outside. The fool hit my eye.  
 The man himself is outside.  
 All of you made a noise. We tied his hands.  
 You will go by yourself. All the girls chose their leader.  
 The lion bit my leg. The women carried the whole tree.  
 You yourself bought the basket.  
 Other people's gardens.  
 These girls sought for the spoons by themselves.  
 Other people's leaders.  
 The people themselves lifted up the loads.  
 I have shut all the doors. All the cloths are here.  
 I do not want to buy another person's garden.  
 I by myself will heal the blind man.  
 All of us will fill the cups.  
 I put the straps here by themselves.  
 We by ourselves put out the fire.  
 Other people's things.

Put into English:

Mũthamaki we mwene niokire, ndaarekirie andũ.  
 Mũtharu nakũnjire gĩtambara e wiki.  
 Mĩguomo yahandirĩo iri iki. Nimaaningire magũrũ.  
 Mũthuma nĩatemire mũtĩ ari wiki. Inyui inyuothe nimũkarĩma  
 mũgũnda tũyũ.  
 Nĩtũgũkũhĩrĩa mũtambo gũo mwene.  
 Atongoria nimamũringire rĩtho.  
 Wandĩkire wĩ wiki?  
 Ũhĩhĩre itambaya wĩ wiki.  
 Nĩngũũngania iratũ ciene.  
 Mũndũ tũyũ nĩnganĩre itĩ, no nĩatĩgĩre gĩtĩ gĩkĩ hahā kĩrĩ gĩĩkĩ.  
 Aĩĩtu acĩo maatĩmire mũgũnda ũcio marĩ oĩkĩ.  
 Njĩyũrĩre ikombe ciothe ndĩ nyĩkĩ.

Inyui eme nimũkũũngania mĩgeka yothē.  
 Atumia nĩmakarehe itambaya o ene.  
 Iratũ cio nyene ni njega. Mĩgeka yothē ni mĩũru.  
 Ikombe ciothe ni njega. Wee mwene niũgũtherĩkĩa mai.  
 Nĩ mwene niũgũtũndĩka mĩtrango.  
 Gĩtambara gĩothe ni kũũru.  
 Mwaĩkarĩre mũrĩ oĩkĩ? Mũgate wothē ni mũũru.  
 Ihvi eme nĩtũkũtũmĩra mũtongoria.  
 Mwakire mũrĩ oĩkĩ?

## THE RELATIVE

The relative, who, which, is expressed by using the demonstrative **-rĩa**, which is placed directly in front of the verb. When dealing with a person (singular) the 2nd person singular of the verb is used (and not the 3rd person).

mũndũ *ũrĩa* ũrũarĩte, the man who is ill  
 andũ *arĩa* marũarĩte, the people who are ill  
 mũtĩ *ũrĩa* ũgĩwĩte, the tree which has fallen  
 mũtĩ *ũrĩa* igĩwĩte, the trees which have fallen  
 gĩtĩ *kũrĩa* kiũũkĩte, the chair which has broken  
 itĩ *ũrĩa* ciũũkĩte, the chairs which have broken

## The Relative Negative:

When the relative is used with a negative tense, a special series of subject prefixes is used. These prefixes are also used in any negative subordinate clause.

1st person singular	itā-
2nd "	ũtā-
3rd "	atā-
1st person plural	titā-
2nd "	mitā-
3rd "	matā-
Mũtĩ	ũtā-
mĩtĩ	itā-
gĩtĩ	gĩtā-
itĩ	itā-

mũndũ ũrĩa ũtarũarĩte, the man who is not ill  
 andũ arĩa matarũarĩte, the people who are not ill  
 mũtĩ ũrĩa ũgĩwĩte, the tree which has not fallen  
 mũtĩ ũrĩa ũgĩwĩte, the trees which have not fallen  
 gĩtĩ kũrĩa gĩũũkĩkĩte, the chair which is not broken  
 itĩ irĩa itũũkĩkĩte, the chairs which are not broken

*The Relative with the Object:*

nii ndiramunonire, I who saw him  
 ithui tūramunonire, we who saw you  
 nia aria maratūgithire? who are those people who hit us?

*Further examples of the Relative:*

gīt kiria ndagūrire, the chair which I bought  
 mūndū ūria mūronire, the man whom you saw  
 mūci ūria atūire (irregular for *atūrite*), the village  
 where he lives  
 mūndū ūria ūnife, the man who has sung  
 mūti ūria tūtatemire, the trees which we did not cut down  
 iū ūria matanarehe, the chairs which they did not bring

*The Relative used with an Interrogative:*

nū wangūthap? who hit me?  
 nia maragwithe? (*plur.*) who called you?  
 nū mūgūthi nake? whom are you going with?  
 nū ūrari gūkū? who was here?

(When one person is doing something with another person, the plural of the verb is always used.)

nūgūthi nake, I am going with him  
 nūmūgūthi nake? are you going with him?  
 nūūūwarane nawe, let me go with you)

## EXERCISE 19

*Put into Kikuyu:*

The medicine man is trying to heal the man who is ill.  
 We who did not climb the mountain carried the loads.  
 We will leave the trees which have not fallen.  
 The people who are going home will bring the loaves.  
 Who are those girls who are cultivating that garden?  
 I shall sell the tree which has fallen. These are the blankets  
 which the thief returned.  
 They do not like you (*sing.*) who do not help them.  
 The man whom we saw is a teacher. Are you going with him?  
 The people who are not ill do not want the medicine man.  
 We will tie up the chair which is not broken.  
 I whom he saw. With whom did you enter the homestead?  
 Are you going with him? You who did not cultivate will not eat.  
 I do not want the woman who did not cook well. Who called me?

## THE RELATIVE

Who cut down these trees? Who untied those loads?  
 Who are those people who lit that fire?  
 Who brought the basket? The chairs which are not broken  
 are good.

*Put into English:*

Mwana ūria wanegena niagūthi. Mwana ūria ūtanamegena  
 niagūthikara.  
 Nīndirehe mūgui ūria unnikite.  
 Mūndū ūria tūhāngūrite mūrango niakūmūhūngūra riu.  
 Nii itanagūra kīndū nīngūgūra riu.  
 Ithui na Kamanu tūgūthi hanwe.  
 Andū aria matenjete mitaro nī aingi.  
 Mūndū ūria ūrharite niarahaya. Andū aria matathunurite  
 mūfongoria nimagūcererūo.  
 Nii ndacererūo ndikūria. Airitu aria maarugire migate ino  
 nī ega.  
 Wee ūtamuonire.  
 Nīndendete andū aria mataarimire migūnda yao.  
 Nii itanyūite mai ninogete. Iturūa ūria itonnikite.  
 Nīngūrima mūgūnda ūyī wothe.  
 Wee ūtaarithie nūgūkūna mūriŋo ūyū.  
 Ithui tūtaandikire nīgūgūthoma. Nū ūgūfongoria?  
 Andū aria matarite nīmakūria riu.

## THE RELATIVE (CONTINUED)

*The Relative of Place:*

Where (definite place or small place), **haria**.  
 Where (indefinite place, or large place, or many places),  
**kūria**.

kūria tūgūthi, the place where we are going  
 haria ari, the place where he is  
 ndhona kūria arathire, I did not see where he went  
 monire haria njigire iū, he saw where I put the chairs

*The Relative of Time:*

I. when, ūria, hīndi ūria.  
 ūria arokire, when he came  
 ūria ūkoma nūgethika, when you see you will believe  
 niarugine cai ūria ngūnyire, he made tea when I arrived  
 hīndi ūria tūgacoka, nīgūgūthorap? when we come back,  
 shall we find you?



2. The Relative of Time is more commonly expressed by using the same tense as that used for the immediate past.

*ndakinya*, when I arrived, or, when I shall arrive  
*arikia wira*, when he finished the work, or when he will finish the work  
*tūramagwure makinya*, we heard them when they arrived  
*tūrahiire akinya*, we went when he came

*The Negative Relative—“before”:*

The word “before” is expressed by a special tense, using the subject prefixes of the Negative Relative, and the tense prefix *-ana-*.

*i-ta-(a)na-kinya*, before I arrived  
*ū-ta-(a)na-kinya*, before you arrived  
*a-ta-(a)na-kinya*, before he arrived  
*ti-ta-(a)na-kinya*, before we arrived  
*mū-ta-(a)na-kinya*, before you arrived  
*ma-ta-(a)na-kinya*, before they arrived  
*arashiire itanakinya*, he went before I arrived  
*inwashiire atanakia wira?* Did you go before he finished the work?  
*nindamuoniire atanakua*, I saw him before he died  
*nithramūhūngire atanakinya*, we met him before he arrived

*Relative of Manner:*

The conjunction “as” is expressed by the use of the pronoun *ūria*.

*nimekire ūria monire kwashiire*  
 they did what they thought was fitting; they acted as they thought fitting  
*nigeke ūria agakwira*  
 you will do as he will tell you  
*nigwīkikire o ūria aroigire*  
 it happened just as he said

More emphatic forms may be used: *o ūria*, just as; *o ta ūria*, exactly as.

*senia kūruta wira ūyū wega o ta ūria wahota*  
 Try to do this work well exactly as you can; try to do this as well as you possibly can  
*njikiro o ūria aujiriire*  
 I did just as he told me

The words *kūringana na*, “in accordance with”, may be used in much the same way.

*ningūruta wira ūyū kūringana na ūhoi wakwa*  
 I will do this work in accordance with my ability; I will do this work as well as I can  
*kūringana na ūria araujiriire*  
 according to what he told me

*Vocabulary*

*wega*, well  
*ūru*, badly  
*ūū*, thus, in this way  
*ūguo*, like that, in that way  
*na ūjira ingi*, in another way, otherwise  
*ūria?* how? in which way?  
*o ro ūguo*, just like that  
*maitū*, my mother  
*nyūkwā*, your mother  
*nyina*, his or her or their mother  
*baba*, my father  
*thoguo*, your father  
*ine*, his or her or their father  
*mūrū wa maitū*, my brother (son of my mother)  
*mūrū wa nyūkwā*, your brother (son of your mother)  
*mūrū wa nyina*, his brother (son of his mother)  
*nwarū wa maitū*, my sister (daughter of my mother)  
*mama*, maternal uncle  
*tata*, aunt

EXERCISE 20

*Put into Kikuyu:*

I will bake the loaves before you go.  
 He likes the place where he is.  
 They did not see where he went.  
 Before you came he washed the spoons.  
 We did what we thought was fitting.  
 You did this work well.  
 I will go where they are cultivating.  
 You will see the place where we are going.  
 Try to do this work as well as you possibly can (two ways).  
 I baked this loaf badly.  
 They will gather together the things that way.

When you see the chief you will run.  
 I saw where he put the spoons.  
 They made tea when we arrived.  
 We will do this work as well as we can (two ways).  
 We heard the child when he arrived (two ways).  
 We did as he told us.

*Put into English:*

Nitwendete kũria egũthii. Nitũrimwira atanathii.  
 Hindi irĩa mũhene okire nitwamuonire.  
 Nitwonire atũnia tũtanakũona.  
 Mwanake aakinya athuri nimathiire.  
 Mũũmia aatema mũiti ũcio Njoroge niarakarire.  
 Nitũthambirie ikombe na iciko tũtanoka.  
 Nitwacokirire gĩti giake tũtanathii.  
 Nimaratema mũiti irĩa aramire mateme.  
 Ninyonire Wambũi atanakua.  
 Ningũrunga irio wega kũringana na ũhoti wakwĩa.  
 Nimekirie ũrĩa monire kwagĩrĩre.  
 Nĩkire o ũrĩa anjĩrĩre.  
 Nĩũrĩkinya harĩa ari. Uthĩire ũtanarĩkĩa wirĩa?  
 Rĩrĩa ũkona nĩngetikĩa. Nĩmathire mũtanakinya.  
 Ugeka o ũrĩa agakwirĩa.  
 Nĩũũĩguire rĩrĩa ũkinyĩre.

THE LOCATIVE CASE

The position of things, places and people, expressed in English by the words "at", "to", "in", is expressed in Kikuyu in the following different ways:

1. *nyũmba*, a house  
*mũciĩ*, a home  
*njĩra*, a road  
  
*nyũmba-inĩ*, at the house  
*mũciĩ-inĩ*, at the home  
*njĩra-inĩ*, in the road
2. *nyũmba thĩnĩ*, inside the house
3. *kwa Mwangĩ*, at Mwangĩ's house  
*gwĩthĩ*, at my home (literally, at our house)  
*kwanyũ*, at your home  
*kwao*, at his home

4. Very often with places no preposition is used:  
*niathĩre Mombathĩ*, he went to Mombasa

*Examples:*

*e nyũmba thĩnĩ*, he is inside the house  
*e mũciĩ*, he is at home  
*niathĩre Nairobi*, he has gone to Nairobi  
*ningwenda gũcoka gwĩthĩ*, I want to go home  
*kwanyũ ni kũp* where is your home?  
*ndathĩi cũkũrũ*, I am going to school  
*e wirĩa-inĩ*, he is at work  
*ningũthĩĩ kwa Njoroge*, I am going to Njoroge's home  
*marĩ kũrĩa nyũmba*, they are there in the house  
*niakinyĩre mũciĩ*, he has arrived at his home

PRESENT TENSE OF THE VERB "KŪMENYA", "TO KNOW"

This tense is irregular.

*nĩ njũĩ*, I know  
*nĩ tũũĩ*, you know  
*nĩ oĩ*, he knows  
*nĩ tũũĩ*, we know  
*nĩ mũũũĩ*, you know  
*nĩ moĩ*, they know

The negative present is as follows:

*ndũũĩ*, I do not know  
*ndũthĩ*, you do not know  
*ndoĩ*, he does not know  
*thũthũĩ*, we do not know  
*mũthũĩ*, you do not know  
*matũũĩ*, they do not know

EXERCISE 21

*Put into Kĩkũyũ:*

I do not know where he is. He is inside the house.  
 I am going to Kamau's house. Do you know him?  
 He is at home. I know how to cook.  
 He does not know how to light a fire.  
 We are going to Limuru.  
 We met in the road. Where are you going?  
 I am going home. The elders are there in the house.

You do not know where he is.  
 I saw that man at your house.  
 I want to go back home. He knows this work.  
 Do you (*plur.*) know that old man? We do not know him.  
 We ate good food at Karatina. Where is his home?  
 We know him. You (*plur.*) do not know the way.  
 Women know how to cook well. I do not know you.  
 Where is the teacher? He is in the school.  
 Where is your home? I am going to the garden.  
 We do not know your king! They want to go home.  
 These blind men do not know the way.  
 We are going to this elder's house.  
 Where is Mama? He is at work.

*Put into English:*

Ninjũĩ kũrĩa athire. Tũtũĩ harĩa ari.  
 Nĩmathite kwa Mũthũngũ ũcio. Gwitũ nĩ kwega.  
 Me ha arutani? Me cukuru-inĩ.  
 Matũĩ harĩa ari. Tũrathĩ mũgũnda.  
 Nĩngwenda gũcoka gwitũ. Tũtũĩ njira.  
 Nĩnjĩ atũma kũria mari, mari mũgũnda.  
 Matũĩ kiruga nigate. Mwana ũyũ nigũtũthĩ cukuru.  
 Nĩathire Embu. Nĩnyonire mũrũthĩ njira-inĩ.  
 Mũtũĩ gũthoma; ithũĩ nĩtũĩ gũthoma.  
 Ndoĩ gwakia tawa. Nĩoi gwakia mwakĩ wega.  
 Ndũĩ gũtuma ciondo (tuma, make a basket, mat, etc.)

## COMPARISON OF ADJECTIVES

*Comparative Degree:*

This may be expressed in the following ways:  
 I.

**Mũũmba ino na irĩa nĩ irĩkũ njegap?**

This house and that one, which is good (better)?  
 Which is the better of these two houses?

2. By using the word **kũrĩ**.**Mũtũ ũyũ nĩ mwega kũrĩ irĩa**

This tree is good more than that  
 This tree is better than that

3. By using the word **gũkĩra** (to surpass).**Mũndũ ũyũ nĩ mũrara gũkĩra ũyũ ũngĩ**

This man is tall to surpass this other  
 This man is taller than this other

4. By using the verb **gũkĩria** (to surpass).  
**Kaman nakĩritie Njoroje ũngĩ**  
 Kaman is more clever than Njoroje
5. By using the words **makĩria ma** (more than).  
**Kimani nĩathomete makĩria ma Njũgũna**  
 Kimani has studied more than Njũgũna

*Superlative Degree:*

The superlative is expressed in the same ways as the comparative; in this case there are three or more things or people under consideration, and not just two.

*Examples:*

**Kaman nĩ oi gũthoma wega makĩria ma arũtwo arĩa angĩ othe.**  
 Kaman knows how to read better than all the other pupils.  
**Indo ici ithakũ nĩ kirĩkũ kĩegap?**  
 Which is the best of these three things?  
**Mĩgũnda ino yothie nĩ ũrĩkũ mũnonu kũrĩ irĩa ingĩ?**  
 Which is the most fertile garden of all these?

## INDEFINITE PRONOUNS

The indefinite pronouns, "whoever", "whatever", "any ... at all", are expressed in the following way:

mũndũ o wothie, any one at all  
 andũ o othe, any people at all  
 mũtũ o wothie, any tree at all  
 mũĩ o yothie, any trees at all  
 gũturũa o gĩothie, any stool at all  
 iturũa o ciothe, any stools at all

## THE IMPERATIVE AND THE SUBJUNCTIVE

*The Imperative*

The imperative of the verb has only two forms, the 2nd person singular and the 2nd person plural.

gũũka, to come	tũka, come ( <i>sing.</i> )	tũkai, come ( <i>plur.</i> )
gũthũ, to go	thũ, go	thũĩ, go
kũrehe, to bring	rehe, bring	rehei, bring
gũkoma, to sleep	koma, sleep	komai, sleep

With an object-prefix the form of the imperative alters slightly:

*mwendu*, love him  
*meeŋe* (ma-ŋe), call them

*mwendei* (mwendeni), love ye him  
*meŋei* (ma-ŋeni), call ye them

*The Subjunctive*

The subjunctive is formed by changing the final **-a** of the verb into an **-e** and using the normal subject prefixes.

*ŋũke*, that I may come  
*ũũke*, that you may come  
*oke*, that he may come  
*tũũke*, that we may come  
*mũũke*, that you may come  
*moke*, that they may come  
(The verbs ending with **-e** and **-i** do not change the final vowel.)

*The Polite Forms of the Imperative*

1. *The use of the word ta.*

*tika haha*, come here  
*toka* (ta *tika*) *haha*, please come here  
*rehe mai*, bring some water  
*tarehe mai*, please bring some water

2. *The use of the words ni wega with the subjunctive.*

*ni wega ūmwire*, it's good that you should tell him  
*ni wega mũthii ŋu*, it's good that you should go now

*The Emphatic Form of the Imperative*

This has only the two forms, 2nd person singular and 2nd person plural. It is formed by using the negative subject prefixes with the subjunctive ending **-e**.

*tika*, come you  
*ndũũke*, just come at once  
*ũkai*, come ye  
*mũũũke*, just you come at once  
*ndũrehe mai*, bring the water at once  
*mũũthii eukuru*, just go to school right away  
*ndũũkũne mũũigo ūyũ*, just carry this load right away now  
*mũũhĩre thoro ŋeio*, tell me that matter at once

*Am I to Do This or That?*

To express this meaning the words **ni wega** are used with the subjunctive.

*ni wega thĩĩ?* should I go?  
*ni wega aikare gũkũĩ?* is he to stay here?  
*ni wega mateme mũũĩ ūyũĩ?* should they cut down this tree?  
*ni wega oke?* should he come?

EXERCISE 22

*Put into Kikuyu:*

Should I go home? Yes, you go.  
Come quickly. Go at once—you.  
Look at that man over there—please go and help him.  
Should this man tie up the loads?  
Bring some chairs please. Go and buy two loaves.  
It's good we should climb up here.  
Do this work well. Help me. Hit him. Bring any good chair.  
Tell him to cook four loaves.  
Are the girls to return those things? Let them return them all.  
Push the chair (you people). Please sweep here.  
Please carry these loads. I want anyone who works well.  
Is Mwangi to light a fire? Yes, it's good he should light a fire.  
Make these two portions equal. Bring that man (*plur.* emphatic).  
Please fold those cloths. Please return these things to Mombasa (*plur.*).  
Which is the more clever of these two girls?  
This house is better than that (three different ways).  
Which is the best of these three houses?  
Kamau knows how to cook better than Njoroge.  
Which is the better of these two baskets?  
Mama is more clever than Ndirangũ.  
Njoki knows how to make baskets better than all the other girls.  
*(plur.)*

*Put into English:*  
Ni wega ūthii Ngeca? ĩ ni wega thii.  
Ūkai narua.  
Mũũũke narua.  
Ta rehe iratũ ciakwa iria njirũ. Makwenda mũũĩ o wotho mũũaya.  
Ni wega mũũndũ mũũĩgĩ arute wira ūyũ. Mateithie.  
Ni wega atumia marehe mirigo haha riu?  
Ni wega ūmwire. Ta njĩra. Ni wega twake haha.  
Gĩkunike. Ūruge. Ng'ombe ici ithatũ ni irikũ njega?  
Mwanake ūyũ ni mũũaya gũkũra ūyũ ūngĩ.  
Mũũĩ ūyũ ni mwega makiria ma iria ingĩ yotho.  
Mitarakwa ino iri ni irikũ mwega?

Mũritu ũyũ ni mũũgĩ gũkĩra ũira.  
Iturũa ici igĩrĩ ni kirĩkĩrĩ kĩega?  
Gĩrĩ gĩkĩ ni kĩega kũrĩ gĩkĩ, na kirĩa ni kĩega makĩria ma irĩa  
ingĩ ciothe.

THE IMPERATIVE AND THE SUBJUNCTIVE  
(CONTINUED)

*The Use of the Subjunctive following the Verbs "ĩra" and  
"-enda"*

1. The verb **-ĩra** is always followed by the subjunctive,  
**ĩra Kamau oke**, tell Kamau to come (that he should come),  
**mwirĩ arehe gĩurĩa**, tell him to bring a stool  
**meere (ma-ire) moke narua**, tell them to come quickly
2. The verb **-enda** is often followed by the subjunctive, but  
sometimes by the infinitive.

- (a) **Nĩngwenda ũke**, I want you to come  
**Nĩngwenda arehe gĩurĩa**, I want him to bring a stool  
**Nĩngwenda moke narua**, I want them to come quickly.
  - (b) **Nĩakwenda gũthĩ Mombatha**, he wants to go to Mombasa  
**Nĩũkwenda kũũũka**, we want to go home
- In the second case the infinitive refers to something that  
the person concerned wishes to do himself.

*Use of the Subjunctive with the Words "nĩ getha" or "nĩguo",  
"in order that"*

When these words are used to express a purpose the sub-  
junctive always follows.

- Ūka nĩ getha ũndethĩe**, come in order to help me  
**Athĩe okuru nĩguo erũte gũthoma**, he has gone to school so  
that he may learn to read
- But in some cases the infinitive expresses a purpose.
- Mĩathĩe Karurĩ kũgũra nyama**, he has gone to Karurĩ to buy  
meat  
**Mĩathĩe Gĩthũngũri swaka nyũmba**, he has gone to Gĩthũngũri  
to build a house

*The Negative Imperative*

This is expressed by the word **tiga**, "stop," followed by the  
infinitive. The plural of **tiga** is **tigai**.

**Tiga kũgũũũka**, don't shout (stop shouting)  
**Tiga swika ũguo**, don't do that (stop doing that)  
**Tiga gũthĩ na njĩra ino**, don't go by this road  
**Tiga kũna na mũgambo mũnene**, don't you sing in a loud voice

*The Negative Subjunctive*

This tense is formed by using the negative subject prefixes,  
the tense prefix **-ka-** or **-ga-** and changing the **a** at the end of  
verb stem to **e**.

**ndĩgoke (ndi-ga-ũke)**, that I may not come  
**ndĩgoke**, that you may not come  
**ndagoke**, that he may not come  
**tũtĩgoke**, that we may not come  
**mũtĩgoke**, that you may not come  
**mahĩgoke**, that they may not come

*The Polite Form of the Negative Imperative*

This is expressed by the use of the words **tĩ wega**, it is not  
good, followed by the subjunctive or the infinitive.

**Tĩ wega swika ũguo**, It is not good to do that.  
**Tĩ wega ũkome mũthanya wothe**, It is not good that you should  
sleep all day.  
**Tĩ wega gĩooke narua**, It is not good to return quickly.  
**Tĩ wega mũũũke na nduma**, It is not good that you should go  
home in the dark.

*Some Examples showing the way the Negative Subjunctive may be  
used:*

**ĩra Kamau ndagoke**, Tell Kamau not to come.  
**Nwenda ndũkone thĩna**, I want you not to get into trouble.  
(I want that you may not see trouble.)  
**Nĩrekiye ũguo nĩ getha mahĩgacoke gũkũ**, I did that so that they  
might not come back here.  
**Nĩfaramũfethĩrie nĩ getha ndakathĩe**, I helped him so that he  
might not make a mistake.  
**Nĩngũũũũũna narua nĩ getha ndagacuke**, I shall operate on him  
soon so that he may not die.

EXERCISE 23

*Put into Kikuyu:*

Tell those men not to come. Don't help him.  
It's not good to fear. It's not good that you should do this  
work badly like this. Tell them to come quickly.

Tell him to bring tea. Tell the child not to make a noise.  
 Tell him to go now. Don't go by this road.  
 He went in the morning in order that he may return today  
 (three ways).  
 We want you (*plur.*) not to get into trouble.  
 It's not good that they should make a fire here.  
 I will help you so that you won't make a mistake.  
 We shall go to the market in order to buy things.  
 We will go to their village so that they won't come here.  
 I will stop talking so that you may speak.  
 Don't wash these spoons. Stop hitting me.

*Put into English:*

Tiga kũruga mĩgate mingĩ. Ti wega ũthii rĩu.  
 Ira mũndũ mũgo oke narua. Nĩekwenda gũthii.  
 Ira Kamau ndagoke. Tiga kũrehe gĩkombe kũ.  
 Ira mũirĩthũ ũyũ aakie mwaki. Mũndũ mũgo nĩathĩte ũkenye  
 kũrora mũũaru.  
 Nĩkwenda ũruge mũgate rĩu.  
 Tiga kũina na mũgambo mũnene. Tũtikwenda Wangari  
 athome rĩu.  
 Ti wega ũĩthĩke na nduma. Ti wega mũĩrute wĩra ũguo.  
 Nĩathĩte Mũkũyũ kũgũra mĩgeka.  
 Tigai kwaria. Ira mũtũnumu ũra oke haha. Tũkwenda  
 gũthii narua.  
 Nĩngũgũteithia nĩ getha ũndeihi. Mwangi nĩagũkũrũta nĩ  
 getha ũhĩge.

#### USE OF THE VERB "-AGA"

This verb means "fail" or "miss," but it is often used to  
 express something that did not or will not happen.

**Nĩkĩ gĩũmĩre wage gũka?** What caused you to fail to come?  
 Why did you not come?  
**Agaga gũka nĩũũkĩmũtĩga.** If he fails to come we will leave him.  
**Twaga irio tũgwĩka atha?** What shall we do if we do not get food?  
**Akũmenya nĩira aũa mwaga kũmwĩra?** How will he know the  
 way, if you do not tell him?  
 (The immediate past tense used in some of these examples  
 expresses the sense of "if".)

#### THE WORDS "TONDŪ" AND "NĪ ŨNDŪ", "BECAUSE"

The following examples explain the way in which these  
 words are used. Their meaning is exactly the same.

**Ngũthii rĩu** { *nĩ ũndũ* *tondũ* } **nĩngwenda tuonane nake.**  
 I am going now because I want to see him.

**Nĩngathii Kandara rĩciũ** { *nĩ ũndũ* *tondũ* } **nĩngwenda gũthĩkĩrĩra cĩra**  
**wa Macaria.**  
 I shall go to Kandara tomorrow because I want to listen to  
 Macaria's case.

**Ndĩgwĩoria Maina nĩagũka ũmũthii** { *nĩ ũndũ* *tondũ* } **wa ũria kũurũte.**  
 I don't think Maina will come today because of how it has  
 rained.

**Ndũkwenda gũthii** { *tondũ* *nĩ ũndũ* } **wa ũhoro ũcio ndaigua.**  
 I don't want to go because of that news I've heard.

**Mũtokaa wagaragarire maina matano;** { *tondũ* *nĩ ũndũ* } **wa ũguo gũthiri**  
**mũndũ wahonokire.**  
 The car overturned five times; because of that no one was  
 saved.

#### THE CONSECUTIVE TENSES

These tenses are used in telling a story or in recounting  
 things that have happened in the past.

In English these tenses may be translated by the con-  
 junction "and" followed by the past tense, e.g., "and I went."  
 The force of these tenses is consecutive, i.e., they are used  
 to express an action that follows another action.

1. *The Distant Past Consecutive Tense* (before yesterday)  
 This is formed by using the tense prefix **-kĩ-** or **-gĩ-**

**n-gĩ-thii**, and I went  
**a-gĩ-eoka**, and he returned  
**tũ-ki-uga**, and we said  
**na-ki-mw-ira**, and they told him

#### Examples:

**Twathĩre Mũrang'a, tũgĩooka tũgĩthii Embu.** We went to Fort  
 Hall, and then after that we went to Embu.  
**Twagemanĩre nĩira-inĩ, tũkĩrũgama tũkĩmũũria ũhoro wa cĩra.**  
 We met in the road and stopped and asked him about the case.

2. *The Intermediate Past Consecutive Tense* (yesterday)

This is formed by using the tense prefix **-ra-**.

- ndi-ra-thii**, and I went (yesterday)  
**a-ra-coka**, and he returned  
**tũ-roiga (ra-uga)**, and we said  
**ma-ra-mw-ira**, and they told him

*Examples:*

**Tiromire mũci mũgini tũracoka hwa-ini.** We left home in the morning and returned in the evening.  
**Tũragũire mbũri ihanu nũũnyũ, imwe irakua, iratigara inya** (gũigara, to be left over). We bought five goats at the market, and one died and four were left.

3. *The Immediate Past Tense* (today)

This is formed by using the tense prefix **-a-**.

- nda-thii**, and I went (today)  
**a-(a)-coka**, and he returned  
**tw-oiga (ũ-a-uga)**, and we said  
**ma-(a)-mw-ira**, and they told him

*Examples:*

**Twana tũũkire twi twiki, manyina matuo macoka gũka gũtiivira** mharahũko.  
 The children came alone, and their mothers then came to fetch them in the afternoon.  
**Atwĩre aſi nyina na takawe mahĩre mũgũnda ngware-ini** (very early) **kũgetha mboco macoka mũci riũa riaratha (kũratha,** to rise) **macoka megagũra.**  
 He told us that his mother and his aunt went to the garden early in the morning to harvest the beans, and they returned home when the sun had risen, and after that they had breakfast.

## FURTHER USES OF THE "KI" TENSE

1. The **-ki-** or **-gi-** tense may be used to express the English present participle.

**Nĩndĩmunonire akĩenja marima,** I saw him digging holes.  
**Ndĩramũkorire akĩthĩa nyama,** I found him (yesterday) roasting meat.

2. This tense may also be used to express the English words "as he was doing something", "whilst we were doing something".

## USES OF THE "KI" TENSE

**Nĩngamũona agĩcoka,** I shall see him as he is on his way back.  
**Ndĩmũhere ũhoro ũcio tũkĩhanda ikwa,** I told him that news whilst we were planting yams.

(But remember that **nĩngamũona acoka** means "I shall see him when he has returned.")

## EXERCISE 24

*Put into Kikuyu:*

Why did you not bake bread yesterday?  
 We saw this girl making a basket.  
 If he fails to make a mat I will not come back.  
 They saw the chiefs talking.  
 Yesterday the children went to school and read.  
 They will see your child when he passes.  
 How will Nduta know how to read if you fail to teach her?  
 They will see him when he comes.  
 Why did Nyaga fail to come?  
 When he has returned we will tell him.  
 Today we made a fire and burnt all the old cloths.  
 Today we went to the garden in the morning and cultivated and planted and then went home.  
 He was angry because we did not finish the work.  
 She had a very bad illness and because of that she died.  
 We did not wait for him because he was late.  
 We did not know the way and so we asked.  
 They said "Let any one come" and so we went.  
 They said "Tell Kamau not to come" and so I told him.

*Put into English:*

Mũtongoria wĩũ aga gũũka nĩũgacaria ũngĩ.  
 Nĩakarakara mũno. Iũthamwona agũũka.  
 Nĩki gũũmire atumia maage gũũka?  
 Ndamwĩre tũkĩrĩma mũgũnda ũyũ.  
 Andũ aĩa megũũka aĩa waaga kũmonia nĩra?  
 Rũcũni nĩtũthĩre kũona atumia othe makĩrĩma, na twama-twarĩra mai ma kũnyua twacoka twainũũka.  
 Ageni nĩmaatonyire nyũmba, makũũria njira na makĩnyua mai, magĩcoka magũthĩ. Nĩngũthĩ Mũrang'a tondũ nĩngwenda kũgũra ngũo.  
 Nĩmegũthĩ rũũ tondũ nĩmekwenda mai.  
 Nĩ wega ũthĩ na irũo nĩ ũndũ nĩkũũhũta.  
 Matũkwenda gũthĩ mũci ũcio tondũ mwene nĩ mũndũ mũũru.  
 Tũtĩngũhota gũthĩ nĩ ũndũ Njeri ndakĩnyũte.

## CHAPTER FOUR

### THE CONDITIONAL TENSES

These tenses are used when we want to say that something would have happened, would happen now or in the future, if something else had happened or would happen now or in the future.

These tenses are formed by using the conditional prefix **-ngi-** together with the usual past, present or future tense prefixes. The conditional prefix **-ngi-** precedes the tense prefix.

The present conditional is formed by using the prefix **-ngi-**, and placing it between the subject prefix and the verb stem.

The negative conditional tenses of "main clauses" are formed by using the prefixes **ndi-**, **ndũ-**, **nda-**, **fiti-**, **mũti-**, **mafi-**, and so forth. The negative conditional tenses of "subordinate clauses" are formed by using the prefixes **ita-**, **ata-**, **tita-**, **mũta-**, **mata-**, and so forth.

#### THE PRESENT CONDITIONAL

**i-ngi-ũka**, if I come (with the conditional tenses the 1st singular prefix is always **i-**)

**ũ-ngi-ũka**, if you come  
**a-ngi-ũka**, if he comes  
**tũ-ngi-ũka**, if we come  
**mũ-ngi-ũka**, if you come  
**ma-ngi-ũka**, if they come

#### Main Clause Negative:

**ndi-ngi-ũka**, I would not come,  
etc.

#### Subordinate Clause Negative:

**ita-ngi-ũka**, if I do not come,  
etc.

#### Examples:

**Angũka wahota gũthii.** If he comes you can go.  
**Tũngĩthii Nairobi ndagũra marĩgũ.** If we were to go to Nairobi, I would buy some bananas.

### THE CONDITIONAL TENSES

**Itangĩtũwara ndũngĩmenya njira.** If I do not take you, you would not know the way.

#### PAST CONDITIONAL TENSES (the immediate past)

**i-ngi-a-thii**, if I had gone (just now),  
etc.

#### Main Clause Negative:

**ndi-ngi-a-thii**, I would not have gone,

#### Subordinate Clause Negative:

**ita-ngi-a-thii**, if I had not gone,  
etc.

#### Examples:

**Ingĩathii ndũngĩamuona.** If I had gone (just now), I should not have seen him.

**Mũngĩoka (mũngĩ-a-ũka) nimũngĩamuona.** If you had come (just now), you would have seen him.

**Itangĩamwira nĩangĩahĩna.** If I had not told him (just now), he would have made a mistake.

#### THE PAST CONDITIONAL (earlier today)

**i-ngi-thiire**, if I had gone (earlier today),  
etc.

#### Main Clause Negative:

**ndi-ngi-thiire**, I would not have gone (earlier today),  
etc.

#### Subordinate Clause Negative:

**ita-ngi-thiire**, if I had not gone (earlier today),  
etc.

#### Examples:

**Tũngĩmuonire nĩtũngĩkĩre nake.** If we had seen him (earlier today), we should have come with him.

**Ūngĩkionire nĩtũngĩkĩgũthiire.** If you had seen it, you would have bought it.

**Mũtangĩthiire rũcini mũhĩngĩonire mũnyaka ũcio.** If you had not gone this morning, you would not have had that luck.

#### THE PAST CONDITIONAL (yesterday)

**i-ngi-ra-thiire**, if I had gone (yesterday),  
etc.



*Main Clause Negative:*

**ndi-ngi-ra-thiire**, I would not have gone (yesterday),  
etc.

*Subordinate Clause Negative:*

**ita-ngi-ra-thiire**, if I had not gone (yesterday),  
etc.

*Examples:*

**Mũngirokire ira nĩmũngĩramuonire**, If you had come yesterday,  
you would have seen him.

**Angĩrakĩre mũoi ira ndangĩrakĩre**, If he had stayed at  
home yesterday, he would not have died.

**Tũtangĩrokire ira tũtĩngĩronire handũ ha sũkoma**, If we had not  
come yesterday, we should not have found anywhere to sleep.

## THE PAST CONDITIONAL (earlier than yesterday)

**i-ngi-a-thiire**, if I had gone (before yesterday),  
etc.

*Main Clause Negative:*

**ndi-ngi-a-thiire**, I would not have gone (before yesterday),  
etc.

*Subordinate Clause Negative:*

**ita-ngi-a-thiire**, if I had not gone (before yesterday)  
etc.

*Examples:*

**Ingĩathire iyo matũngĩamũrĩgĩre**, If I had gone the day before  
yesterday, they would not have killed him.

**ũngĩamuonire nĩũngĩokire nake**, If you had seen him (before  
yesterday), you would have come with him.

**ũtangĩarũthire wira na hinya mũno ndũngĩatongĩre**, If you had  
not worked very hard (long ago), you would not have become  
rich.

*Put into Kikuyu:*

If I come you can go.

If that man does not come we should search for him.

If I had not come you would not have seen me.

## EXERCISE 25

If you come here he can go.

If you (*plur.*) had not worked hard you would not have  
harvested.

If I had not come (some time ago) I would come now.

If we were to make baskets we would sell them.

If I had come yesterday I should have seen him.

If he had brought the things (some time ago) I would have sold  
them.

If we had not built we should not have had a home.

If you (*plur.*) eat this bread you will die.

If you (*plur.*) had not killed him you would not have had  
trouble (past).

If the young men were to go to Thika they would be tired.

If I do not come you will not be able to go.

If you had not seen us (just now) we should not have come.

If you had come yesterday you would have seen him.

If he had not come yesterday we should not have seen him.

If he had gone the day before yesterday they would not have  
killed him.

If the sick people do not see the medicine man they would not  
go home.

If we had looked for him (just now) we should have seen him.

If these men had not gone to Kagumo (today) they would not  
have seen Mũhoro.

*Put into English:*

Angĩathĩ tũtũngĩamwona. Tũngĩthĩ Mũkangũ tuona cai.

Ingĩrokire ira nĩmũngĩramuonire. Angĩoka, nĩũngĩamwona.

ũngĩamuonire nĩũngĩamwĩre. Tũtangĩamuonire nĩtũngĩnũ-  
kĩre.

Itangĩgũtwara ndũngĩmenya njira. Itangĩerũthire ndĩngĩ-  
menyire.

Itangĩũkĩre rĩcĩni ndĩngĩonire mũnyaka ũcio.

Itangĩamwĩra ndangĩamenya. Matangĩrokire ira ndĩngĩra-  
muonire.

## THE FUTURE CONDITIONAL TENSES

*The Near Future Conditional:*

This tense is formed irregularly by using the words  
**angĩkorũo** or **akorũo** followed by the near future tense. This  
tense is used only in the subordinate clause.

angikoroño ningũthii, if I go (soon)  
 angikoroño niũgũthii, if you go  
 angikoroño niagũthii, if he goes  
 angikoroño niũgũthii, if we go  
 angikoroño nimũgũthii, if you go  
 angikoroño nimagũthii, if they go

*Subordinate Clause Negative:*

angikoroño ndigũthii or  
 angikoroño itagũthii, if I do not go (soon)

*Examples:*

Angikoroño ningũthii Nakuru twahota gũthii nawe, If I go to Nakuru today, we can go together.  
 Angikoroño matigũka narua ningũmatiga, If they are not coming soon, I shall leave them.  
 Angikoroño ndigũthii twahota gũthaka, If I do not go soon, we can play together.  
 Angikoroño atakwenda gwĩka ũguo ndũngĩhota kũmũringĩria, If he does not want to do that, you won't be able to persuade him.

*The Distant Future Conditional:*

i-ngĩ-ga-thii, if I go (tomorrow or later)

*Main Clause Negative:*

ndi-ngĩ-ga-thii, I would not go (tomorrow or later), etc.

*Subordinate Clause Negative:*

Is rarely used.

*Examples:*

Mangĩgoka rĩciũ ningamona, If they come tomorrow, I shall see them.  
 Angĩgathii rĩciũ ndakamakora, If he goes tomorrow, he will not find them.  
 Ihangĩgathii Nairobi rĩciũ niũngĩkanjeterera? If I should not go to Nairobi tomorrow, would you wait for me?

*Examples showing the use of the Verb -aga in the Negative Conditional Clauses:*

Mwaga gũthii rĩu nimaũgũcererũ, If you fail to go now (if you don't go now), you will be late.

Mangĩaga gũka rĩu niũngĩacaria andũ angĩ, If they had not come just now, I should have looked for others.  
 Ungĩagire gũkĩra tene ndũngĩmuonire, If you had not got up early, you would not have seen him.

Tũngĩragire gũkũrehere nĩgwaĩ ndũngĩronĩre gĩa kũria, If we had not brought you some potatoes (yesterday), you would not have had anything to eat.

Angĩagire gũkũona ndangĩamenyire ũria moĩgĩte, If he had not seen you, he would not have known what they had said (long ago).

Ingĩaga (ndaaga) gũka hwaĩ-ini ni wega mũke mũũnyĩre, If I do not come this evening, please come and fetch me.  
 (kũlyĩra, to come and fetch.)

Tũngĩkaaga gũthii oke tũgathii matukũ atatu, If we do not go the day after tomorrow, we shall go the next day.  
 (oke, the day after tomorrow.)  
 (matukũ atatu, the day after that, i.e., in three days' time.)

We have found this part of the grammar much the most difficult part to explain, both from the point of view of the Mũgĩkũyũ explaining his own language and the Englishman trying to set it down so that other English-speaking people may understand it. We realize that you who are trying to learn this language will find it difficult to master these conditional tenses. The full mastery of them (after you have learnt the individual tenses) will come bit by bit as you use them and hear them used in conversation with Agĩkũyũ. You will get a great sense of pleasure when you find that you can use them freely and correctly.

EXERCISE 26

*Put into Kikuyu:*

If they do not come tomorrow they will not see me.  
 If we bake bread today you can take a loaf.  
 If you do not go today you will be late.  
 If I come the day after tomorrow will you be here?  
 If you do not go to school you will not be able to read.  
 If he does not work well I shall not give him anything.  
 If they are not working tell them to start.  
 If you are going on that road we will not come with you.  
 If we do not go to Nairobi shall we see him here?

- If they do not come tomorrow they will come the day after.  
 If I come here again I will bring Kamau something.  
 If you can hear him tell me.  
 If these men had not come (just now) I should have looked for others.  
 If they are not coming I shall go.  
 If he goes now he will reach Githanja before they return.  
 If I had not found this basket I should have made another (just now).

*Put into English:*

- Mang'aga gũthii rĩu nimegũcererĩo.  
 Ingĩthii rĩu ndahota gũthii kwa Maina itanainĩka.  
 Akorĩo ningĩthii Kĩanderi ũmũthi twahota gũthii nawe.  
 Akorĩo nĩĩkamwona rĩciũ nĩĩkamwira ngoka oke.  
 Ingĩagire gũkĩra tene ndingĩonire mũici ũcio.  
 Tũngĩagire gũkĩrehere ngwaci ũmũthi ndũngĩkona gia kũria rĩciũ.  
 Tũngĩkaaga kũnuona rĩciũ tũtikahota kũmwira.  
 Angĩgathiĩ Njũmbi rĩciũ nĩakona Karanja.  
 Makorĩo natigũka narua tũtikũmeterera.  
 Angĩgathiĩ ndũnyũ rĩciũ nĩ akona mbũri itanendio.  
 Angĩaga gũthii rĩu nĩ wega ũthii.  
 Angĩkorĩo ndekwenda gwĩka ũguo ndũrihota kũmũringĩrĩra.  
 Wanja angĩaga gũũka rĩu ningĩamũcarĩa.

## THE USE OF THE WORDS 'NO MŪHAKA' AND 'NO KINYA'

These words imply necessity ('must') and are usually followed by the subjunctive.

*Examples:*

- No mũhaka tũthii nawe.  
 I must go with you.  
 No kinya ndimũhe ũhoro ũcio wotho.  
 I must tell him all about that.  
 Angĩkorĩo Ndũng'ũ nĩagũka no mũhaka tũmũthĩnjire.  
 If Ndũng'ũ is coming we must kill (a goat) for him.  
 Tũtangĩtũra cĩra ũyũ ũmũthi no kinya tũgacemania ringĩ rĩciũ.  
 If we do not decide this case today we must meet again tomorrow. (Here the future tense is used and not the subjunctive.)

## THE N CLASS NOUNS

Most of the words in this class begin with the letter **n**. The singular and plural of all the nouns of this class are the same. Nearly all the nouns of this class fall into one of the following groups:

ny-	ny-
ng-	mb-
ng'-	h-
nj-	th-

  

nyũmba, a house	nyũmba, houses
mbũri, a goat	mbũri, goats
ndũndũ, an owl	ndũndũ, owls
ndũndũ, a small group of people	ndũndũ, small groups
ng'ombe, a cow	ng'ombe, cows
njira, a road	njira, roads
ngoma, a bad spirit	ngoma, bad spirits
hĩho, a secret	hĩho, secrets
thakame, blood	

*List of Nouns of the N' Class*

nyoni, a bird	nyũngũ, pot
ng'ondũ, sheep	mbura, rain
njamba, a cock	ngũkũ, chicken or hen
hema, tent	nyũndo, hammer
ngari, leopard	ngari, a cart
ndĩtea, window	ngano, wheat
njেকে, armpit	njohi, beer
thani, plate	ngingo, neck
thaa, an hour, a watch	thi, the earth
thiagi, butter	nyama, meat
nyeki, grass	ngwaci, sweet potato
njũgũma, club or stick	ngobia, a hat
njagathi, lizard	nguo, garment
thĩyĩ, antelope	mbamba, cotton
ngũrani, difference	ngurũnga, a ladder
ngurumo, low-lying land	ngurũnga, a cave
mbũkũ, a hare	mbarathi, horse
thũraku, black ant	mburũkũ, a kind of rat
njũgũ, a nut	mba, a rat
mboco, a kind of bean	ng'aragu, a famine
	njahi, a kind of bean

nyũnũ, half  
 irio (*shiri*), food  
 thũbũria, a saucepan  
 mbeca, money  
 thoroiko, a kind of bean  
 ndaraga, bridge  
 ngo, a shield  
 ndũrũme, ram  
 ndũya, calabash of beer  
 ndũũma, an edible arum  
 ngware, a kind of bird

mboga, a vegetable  
 ndũria, a window  
 ndũnka, a shop  
 mbĩrika, kettle or teapot  
 ndawa, medicine  
 hinga, hypocrite  
 njora, scabbard  
 metha, table  
 ndũma, darkness  
 ngi, a fly  
 thabũni, soap

## ADJECTIVES IN THIS CLASS

These are formed by adding the prefix **n-** in both singular and plural.

nyũmba nene, a big house  
 nyũmba njerũ, a new house  
 nyũmba ngũrũ, an old house

nyũmba nene, big houses  
 nyũmba njerũ, new houses  
 nyũmba ngũrũ, old houses

## SUBJECT PREFIXES FOR THIS CLASS

The subject prefixes are: singular, **i-**; plural, **gi-** or **iri-**.

nyũmba iri na giko, the house is dirty  
 nyũmba cĩrũ (iri) na giko, the houses are dirty  
 nyũmba niithũkĩte, the house is spoilt  
 nyũmba niithũkĩte, the houses are spoilt

## The Negative Subject Prefix:

These are: singular, **ndi-**; plural, **ciĩ-** or **itĩ-**.

nyũmba ndiri na giko, the house is not dirty  
 nyũmba itiri na giko, the houses are not dirty  
 nyũmba ndiithũkĩte, the house is not spoilt  
 nyũmba itithũkĩte, the houses are not spoilt

## Relative and Subordinate Clause Subject Prefixes:

nyũmba iria itari na giko, the house which is not dirty  
 nyũmba iria itari na giko, the houses which are not dirty  
 nyũmba iria itathũkĩte, the house which is not spoilt  
 nyũmba iria itathũkĩte, the houses which are not spoilt

## EXERCISE 27

*Put into Kikuyu:*

An owl and a hen. I want to buy good meat.  
 Yesterday we went for a walk and saw many black ants in the road.

In our village we have good cows, sheep and some good goats.  
 Clean the windows which are dirty, do not clean the ones which are not dirty. My house is spoilt, I want to build another.

I do not want to stay in a tent, I want to stay in a house.  
 Put on this table teapots, the good medicine, some soap, a hammer, a big cooking pot and a calabash of beer.

When we went to Ngong yesterday we saw a big bridge, and an old man with an old shield and an old scabbard, and a small ram.

I do not want dirty clothes, give me nice clothes and a hat.  
 Put the grass into the cart. Gathoni must go to school.

If we do not find that goat today we must search for it tomorrow.  
 We must teach Njeri to make baskets.

We must fell these trees tomorrow.  
 You must go to the spring now.

They must sell those goats.

*Put into English:*

Ndundu i nyũmba thimi.

Nyundo iria ngũrũ niyunikite.

Mbũri, ng'ombe, ndũrũme, ng'andu, njamba na ngũkũ nyingĩ.

Mũgũnda wakwa handite ngano na mboco na mboga na mbamba na njũgũ.

Ngĩ nĩ njũru, niirehete mirimũ itũũra riri.

Hindi ya ng'aragu andũ matonire irio.

Iyũria mbirika cai.

Ta ruga nyama ino na nyũngũ iria nene.

Tũrehere thiagi itathũkĩte.

Nyũmba njega. Nyũmba ndaya.

Ngari nene. Mbarathi njũru.

Mboco nyũmũ. Ngathi ngũrũ.

Ngwaci nyingĩ. Mbamba nyingĩ.

Ngũo njũrũ. Ihani ng'ima.

Mũtokea wakorũo wĩ na giko no kinya tũcarie mai ma kũũ-thambia.

Waaga irio no mũhaka tũkũhe.

Akorũo megũka ũmũthi no kinya ndimeterere.

No mũhaka Kamau arehe mbũri ciothe haba.

## NUMERALS WITH THIS CLASS

Nyũmba imwe, one house  
 nyũmba igiri, two houses  
 nyũmba ithatũ, three houses  
 nyũmba inya, four houses  
 nyũmba ihano, five houses  
 nyũmba ithathatĩ, six houses  
 nyũmba mũgwanja, seven houses  
 nyũmba inyanya, eight houses  
 nyũmba kenda, nine houses  
 nyũmba ikũmi, ten houses  
 nyũmba ikũmi na ihano, fifteen houses  
 nyũmba mũrongo iri na mũgwanja, twenty-seven houses  
 nyũmba igana rimwe rĩa mũrongo itandati na inyanya, one hundred and sixty-eight houses

## DEMONSTRATIVES FOR THIS CLASS

I. *This*

nyũmba imo, this house  
 nyũmba iza, these houses

2. *That* (when the thing is present)

nyũmba iwĩa, that house  
 nyũmba iwĩa, those houses

3. *That* (when the thing is not present)

nyũmba io, that house  
 nyũmba icio, those houses

## INTERROGATIVES IN THIS CLASS

I. *Which?*

nyũmba irikiĩ? which house?  
 nyũmba irikiĩ? which houses?

2. *Of what kind?*

nguĩ ŋno ni mũũũũ? { of what sex is this dog?  
 nguĩ icĩ ni mũũũũ? { of what breed is this dog?  
 what sort of dogs are these?

3. *Of what sort?*

nguũ ŋno ŋhaana aŋa? what sort of garment is this?  
 nguũ icĩ ŋhaana aŋa? what are these clothes like?

## THE N CLASS NOUNS

## OBJECT PREFIX FOR THIS CLASS

Singular, -*ni-*; plural, -*ci-*.

niawĩendete, he likes it  
 niacĩendete, he likes them

## THE GENITIVE CASE

Singular, *ya*; plural, *cia*.

nyũmba ya Kamau, Kamau's house  
 nyũmba cia Kamau, Kamau's houses

“KUUMA” (FROM) AND “KINYA” OR “NGINYA” (UNTIL)

*Examples:*

Kuuma hĩndĩ io ngingya riu ni mũaka ikũmi.

From that time till now is ten years.

Ikara haha kinya nyũkwa acoke.

Stay here until your mother returns.

Kuuma gũkũ ngingya Nyeri ni rũgendo rĩa mũthenya irĩ.

From here to Nyeri is a two days' journey.

Tũngũthĩ kinya agacoka.

We will not go until he returns.

## COMPOUND ADJECTIVES

## I.

nyũmba ya gĩhĩrũrũ, a round house  
 nyũmba cia gĩhĩrũrũ, round houses

## 2.

nguũ ya goro, an expensive garment  
 nguũ cia goro, expensive clothes

## ORDINAL NUMBERS

nyũmba ya kerĩ, the second house

## POSSESSIVE PRONOUNS

nyũmba yakwa, my house  
 nyũmba ciakwa, my houses  
 nguũ yaku, your garment  
 nguũ ciake, his clothes  
 nyama yitĩ, our meat  
 ngwaci cyanyu, your potatoes  
 nyũmba yao, their house  
 nguũ ciakwa, my dogs

## QUASI PRONOUNS

## I. -othē, all

nyūmba yothē, the whole house  
nyūmba ciothē, all the houses

## 2. -ene

nyūmba yo nyene, the house itself  
nyūmba cio nyene, the houses themselves

## 3. -ene, of another

nyūmba yene, another person's house  
nyūmba ciene, other persons' houses

## 4. iki, by itself

nyūmba iki, the house by itself  
nyūmba ciki, the houses by themselves

## INDEFINITE PRONOUNS

nyūmba o yothē, any house whatever  
nyūmba o ciothē, any houses whatever

## EXERCISE 28

Put into Kikuyu:

My house is a round house, and I like it.  
What kind of a sheep is this? I like it. The whole goat.  
Njoroje's goats are many. Forty-two sheep. All the sheep.  
This cooking pot is good, that (over there) is bad.  
Those are the goats of that old man: he is very fond of them.  
Those good beans (not present). Your old house.  
I saw six hares. A long neck. Thirty-six sweet potatoes.  
Which houses are the chief's? The cow itself. The cows themselves.  
Your (*plur.*) expensive things. Go to the second house.  
This is my cow, I like her. Our cows are big.  
These new clothes. What are these houses like? They are bad.  
Other persons' houses. The cow itself.  
From that time until now is 166 years.  
I shall not go until Mwangi returns.  
Do not go until we have eaten.

## THE N CLASS NOUNS

Put into English:

Ari na nyūmba ithathatū cia githiirūri na indo nyīngi cia soro.  
Ng'ombe ya kanana ni njega. Nyūmba ino nene ni yakwa.  
E na mūrimū njegeke. Thi ino.  
Ng'ombe io ni yakū? Nyūngū ciitū iri na giko.  
Ng'ombe iria ni ngūri. Mbarathi mirongo itano na mūgwanja njega.  
Wambū niarehire niyū ciothe? Ndehere mūgate na thiagi na thani inya. Ngūki ciao ti njega. Njira ici ni njūru.  
Mboco iria ni cia Nyambura. Nyūmba ici ihaana atia?  
Aakua mboco iriki? Nimacirithe ciothe. Mboco ici ni ndūū?  
Mbūri ciothe. Ngūki yo nyene. Ngūki yene. Ngūki iki.  
Mūici ndathire kunya rīra onire kaana.  
Kuumā cukuru ino nginya iria ni rūgendo rūmini mūno.  
Tūtūtūhi nginya atwīre tīthi.  
Ndanghota kuona wega; no mūhaka ūmūtongorie.

## CHAPTER FIVE

### THE OTHER CLASSES OF NOUNS

There are seven other classes of nouns. For simplicity we will consider them together.

#### 5. *The ri-, ri, or i- Class*

When the first letter of the noun stem is a consonant the prefix *i-* is used.

When the first letter is a vowel the prefix *ri-* or *ri* is used. The plural is always *ma-*.

*i-niirũ*, nose  
*i-himũ*, a spear  
*i-gego*, a tooth  
*ri-ihõ*, an eye  
*ri-iko*, a hearth, kitchen  
*ri-ilwa*, a name

#### 6. *The rũ- Class*

The singular prefix is always *rũ-*, and the plural *n-*.

*rũngongo*, a ridge (up a hill)  
*rũhiĩ*, a sword  
*rũũa*, a hide  
*rũũi*, a river

#### 7. *The ũ- Class*

The singular prefix is *ũ-*, and the plural is *ma-*.

*ũndũ*, an abstract thing  
*ũta*, a bow  
*ũcũrũ*, gruel  
*ũhũĩ*, a face

#### 8. *The kũ- Class*

The singular prefix is *kũ-* or *gũ-*, and the plural is *ma-*.

*kũgũrũ*, a leg  
*gũoko*, an arm  
*gũũ*, an ear

*ma-niirũ*, noses  
*ma-himũ*, spears  
*ma-gego*, teeth  
*ma-ihõ*, eyes  
*ma-riiko* (irregular), hearths  
*ma-riilwa*, names

*ng'ongo*  
*hiĩ* (n disappears before h)  
*njũa*  
*njũi*

*maũndũ* (irregular)  
*mota* (*ma-ũta*)  
*ma-cũrũ* (split gruel)  
*mohũĩ*

*magũrũ*  
*moko*  
*mati*

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### OTHER CLASSES OF NOUNS

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#### 9. *The ka- or Diminutive Class*

The singular prefix is *ka-* or *ga-*, and the plural is *tũ-*. In some cases the diminutive prefix is put in front of another noun class prefix.

*kahĩ*, a small boy  
*karĩma*, a small hill  
*kahũndũ*, a small thing (abstract)  
*kamũndũ*, a small person  
*gathĩrũrũ*, a small circle

*tũhĩ*  
*tũĩma*  
*tũũndũ*  
*tũmũndũ*  
*tũhĩrũrũ*

#### 10. *The ha- or kũ- Class*

This class denotes place or locality.

*Ha-* denotes one definite small place; *kũ-* denotes one large or indefinite place or several places.

*handũ*, a small definite place.  
*kũndũ*, a large less definite place or several places

#### 11. *The ma- or Collective Class*

There are a few nouns that have no singular and the form of the plural is the prefix *ma-*.

*mai*, water  
*mata*, saliva  
*maheni*, lies

### THE PREFIXES OF THESE SEVEN REMAINING CLASSES OF NOUNS

#### *Adjectival Prefixes:*

#### 5. *ri- or i- Class*

Singular, *ri-* or *i-*; plural, *ma-*.

*ĩimũ iraya*, a long spear  
*maĩimũ maraya*, long spears  
*riĩho rinene*, a large eye  
*maĩho manene*, large eyes

#### 6. *rũ- Class*

Singular, *rũ-*; plural, *n-*.

*rũũa rũũmũ*, a dry hide  
*njũa nyũmũ*, dry hides  
*rũũi rũarĩ*, a broad river  
*njũi njarĩ*, broad rivers

7. *ũ-Class*Singular, *mũ-*; plural, *ma-*.

*ũndũ mwega*, a good thing  
*matũndũ mega (ma-ega)*, good things  
*ũcũru mũhũũ*, hot gruel  
*mothiũ maceke*, narrow faces

8. *kũ-Class*Singular, *kũ-* or *gũ-*; plural, *ma-*.

*kũgũrũ gũkuhi*, a short leg  
*magũrũ makuhi*, short legs

9. *ka-Class*Singular, *ka-* or *ga-*; plural, *tũ-*.

*kahiũ kega*, a good boy  
*tũhiũ twega*, good boys  
*kaũndũ kanini*, a small matter  
*tũũndũ tũhini*, small matters

10. *ha- or kũ-Class*Singular, *ha-* or *kũ-*; plural, *kũ-*.

*handũ horu (ha-ũru)*, a bad place  
*kũndũ kiraya*, a distant place, distant places

11. *ma-Class*Plural, *ma-*.

*mai mahoro*, cold water  
*maheni maheri*, sheer lies

*Put into Kikuyu:*

These people do not belong to our ridge.  
 We have a good kitchen. This old man has a long spear.  
 Good things (abstract). The arm is black.  
 That long river is below that high ridge.  
 These people's kitchens are not good.  
 That small hill has trees. Those men have long spears.  
 These small boys are going to play. Bring hot water.  
 To tell lies is not a small thing. I have a bad tooth.  
 That young man has a long bow, arrows, shield and spear.  
 This small person is clever. Your teeth are white.  
 It's good we should look for a good place. A bad eye.  
 The bows of those people are short. My child has a short leg.

## EXERCISE 29

## OTHER CLASSES OF NOUNS

I have seen many long rivers, many small hills and many ridges.  
 This child has large eyes. That small boy has long legs.

*Put into English:*

Haha ni handũ horu. Nĩndirona rũũ rũari hakuhi na karĩma kanini.  
 Twana tũtũ tuothe tũri na mothiũ maceke. Maĩho ma andũ aya ni moru.  
 Ndĩ na tũũndũ tũngĩ. Njũtũ icio ni njari na ndaya.  
 Mũrũaru witũ ari na kũgũrũ kũũru. Twana tũu ni tũũgi.  
 Mota maraya. Moko ma Njũhĩgu ni maceke.  
 Rehe mai mahoro na mahiũ. Mũndũ ũyũ ni mũrũaru mũno.  
 Ngũi mũũũmire guoko. Heire Kĩbaara itũũũ ikuhi.  
 Mekwenda ũcũru mũhũũ. Kau ni kaũndũ kanini.

*Vocabulary*5. *ri-, rĩ- or i-Class*

*riigi*, a door  
*ithanwa*, an axe  
*icembe*, a hoe  
*irĩgũ*, a banana tree  
*ĩni*, a liver  
*ikũũũ*, a mushroom  
*ĩkinya*, a foot  
*ĩgothi*, the back of a neck  
*ĩcoya*, a banana tree leaf  
*ĩtũũra*, a village  
*ĩhandũũki*, a box  
*ĩgoogo*, a crow  
*ĩĩmũ*, a giant  
*ĩhĩga*, a stone  
*ĩcĩria*, a thought  
*ĩhĩndũ*, a bone  
*ĩria*, a sea  
*ĩkũmbĩ*, a granary  
*ĩĩma*, a hole  
*ĩtũmbĩ*, an egg  
*ĩhutũ*, a bit of rubbish

6. *rũ-Class*

*rũteru*, a hair (of beard)  
*rũambo*, a peg  
*rũĩmbo*, a hymn

*marĩgi*, doors  
*mathanwa*, axes  
*macemba*, hoes  
*marĩgũ*, banana trees  
*ĩmũ*, livers  
*makũũũ*, mushrooms  
*makĩnya*, feet  
*magothi*, backs of necks  
*macoya*, banana tree leaves  
*matũũra*, villages  
*mathandũũki*, boxes  
*magooogo*, crows  
*ĩĩmũ*, giants  
*ĩhĩga*, stones  
*ĩcĩria*, thoughts  
*mahĩndũ*, bones  
*ĩria*, seas  
*ĩkũmbĩ*, granaries  
*ĩĩma*, holes  
*ĩtũmbĩ*, eggs  
*mahũũ*, rubbish

*nderu*, a beard  
*nyambo*, pegs  
*nyĩmbo*, hymns



rĩhingo, a wall  
 rĩcũirĩ, a hair  
 rĩwara, a nail (finger)  
 rĩrĩgĩ, a string  
 rĩgĩlaro, a generation  
 rĩhemi, a lightning  
 rĩenji, a razor blade  
 rĩhĩa, a horn  
 rĩrĩmĩ, a tongue  
 rĩhonge, a branch  
 rĩhĩ, a hand (palm)  
 rĩgĩrĩ, a hedge  
 rĩkũ, a piece of firewood

7. *ũ-* Class

ũtũkũ, a night  
 ũrĩrĩ, a bed  
 ũthamaki, kingdom  
 ũtherĩ, a light  
 wegā (ũ-egā), goodness  
 ũcamba, bravery  
 ũhinga, hypocrisy  
 ũĩngĩ, generosity  
 ũĩru, jealousy  
 ũmĩthĩo, profit  
 wendo, love  
 wawa, a lamp  
 thabuni, soap

8. *ka-* or *Diminutive Class*

gacũnji, a portion  
 karĩthĩ, a small river  
 gacĩmũ, a small spear  
 kongo (ka-ongo), a small head  
 kamĩthĩ, a small tree  
 kanyoni, a small bird  
 soko (ka-oko), a small arm  
 karĩĩmbo, a song  
 gatũ, a small ear  
 karĩmā, a small hole  
 kagũrĩ, a small leg  
 gathaka, a small piece of land  
 kondo (ka-ondo), a small  
 woven basket  
 kanyũmba, a small house

thingo, walls  
 njũirĩ, hairs  
 ndũwara, nails  
 ndĩgĩ, strings  
 njĩarĩa, generations  
 heni, lightnings  
 nyeni, razor blades  
 nĩa, horns  
 njĩmĩ, tongues  
 honge, branches  
 hĩ, hands  
 ngĩrĩ, hedges  
 ngũ, firewood

motũkũ, nights  
 morĩrĩ, beds  
 mothamaki, kingdoms  
 motherĩ, lights

makawa, lamps  
 mathabuni, pieces of soap

tũcũnji, portions  
 karĩthĩ, small rivers  
 gacĩmũ, small spears  
 kongogo, small heads  
 kamĩthĩ, small trees  
 kũnyoni, small birds  
 soko, small arms  
 karĩĩmbo, songs  
 gatũ, small ears  
 karĩmā, small holes  
 kagũrĩ, small legs  
 gathaka, small pieces of land  
 kondo, small  
 woven  
 baskets  
 kanyũmba, small houses

*Subject Prefixes*5. *rĩ-* Class

Singular, *rĩ-*; plural, *ma-*.  
 igego nĩrĩandũra, my tooth is hurting me  
 mathĩmũ nimathondeketwo wegā, the spears are well made

6. *rĩ-* Class

Singular, *rĩ-*; plural, *ci-* or *i-*.  
 rĩthĩomĩ rĩrĩ hĩnyā, a language which is difficult  
 njĩrĩ nĩcũĩmĩte, the rivers have dried up  
 njũā nĩthondeketwo, the hides have been prepared

7. *ũ-* Class

Singular, *ũ-*; plural, *ma-*.  
 ũtā nĩwonetwo nĩ andũ othe, the bow has been seen by  
 everyone  
 maacĩra nĩwathĩrĩte, the cases are finished

8. *kũ-* Class

Singular, *kũ-*; plural, *ma-*.  
 kũgũrũ nĩhĩngũthĩrĩte, the leg has been hit  
 moko nĩmohetwo (ma-ohetwo), the arms are tied up

9. *ka-* Class

Singular, *ka-*; plural, *tũ-*.  
 kanyũmba nĩkahĩte, the little house is burnt  
 tũhĩ nĩwĩrĩrĩte, the boys have fought

10. *ha-* or *kũ-* Class

Singular, *ha-* or *kũ-*; plural, *kũ-*.  
 handũ nĩmathondeketwo, the place has been prepared  
 kũndũ nĩwĩrainĩ, the (big) place (or places) is far off

11. *ma-* Class

Plural, *ma-*.  
 mai nĩmaratherĩka, the water is boiling

*Negative Subject Prefixes:*5. *rĩ-* Class

Main clause: rĩthĩ- mati-  
 Subordinate clause: rĩthā- mata-

igego *rĩirandura*, my tooth does not hurt me  
*matimũ matathondeketwo wega*, the spears which are not  
 well made

6. *rũ-Class*

Main clause: *rũhi- ihi-*  
 Subordinate clause: *rũta- ita-*

*rũngi rũiri haha*, the string is not here  
*ndigi itari haha*, the string (*phaw*) which is not here

7. *ũ-Class*

Main clause: *ndũ- mati-*  
 Subordinate clause: *ũta- mata-*

*ũta matonetwo ni andũ othe*, the bow has not been seen by  
 everyone  
*maeira matathirite*, the cases which are not finished

8. *kũ-Class*

Main Clause: *gũti- mati-*  
 Subordinate clause: *gũta- mata-*

*kũgũrũ gũngũthiwo*, the leg has not been hit  
*magũrũ matari hinya*, the legs which are not strong

9. *ka-Class*

Main clause: *gati- tũti-*  
 Subordinate clause: *gata- tũta-*

*kanyũmba gatirite*, the small house is not finished  
*tũhĩ tũtarũite*, the boys who are not circumcised

10. *ha- or kũ-Class*

Main clause: *hahi- gũti-*  
 Subordinate clause: *hata- gũta-*

*handũ hataraganite*, the place is not level  
*kũndũ gũtaraganite*, the places which are not level

II. *ma-Class*

Main clause: *mati-*  
 Subordinate clause: *mata-*

*mai matiratherika*, the water is not boiling  
*mai matari mega*, water which is not good

## EXERCISE 30

*Put into Kikuyu:*

I have many names. I am trying to learn a language which is difficult. This sword is well made. A beautiful face. Their legs are hurting them. I do not like cold gruel. A name which is not good. All the hides have been prepared. Many people and many languages. His arm is tied up. My tooth is hurting me. The swords are not here. Those spears are well made. The long rivers have dried up. The little house is finished. The water is boiling. Small circles. Our arms are tied up. He has a bad ear. His legs have been hit. These dogs have fought. My teeth do not hurt me. The strings are not here. I do not want a sword which is not well prepared. This arm has not been hit. Places which are not level are not good for building. He has legs which are not strong. The water is not boiling.

*Put into English:*

*Tũnyũmba nitũthirite.* E na maaira maingi ma hinya.  
*Handũ haha nihathondeketwo.* Reke tũhĩ tũria tũtarũite tũũke haha.  
*Mai nimaratherika.* Kahĩ gaka gatateng'erire.  
*Ūta kahĩ kaĩa gatanaĩa.* Ndiikwenda matimũ matathondeketwo wega. Handũ harĩa hataraganite. Mai matari mega.  
*Ritho rĩirandura.* Ndiikwenda riko ritari rĩega.  
*Ūta ndũonetwo ni mũndũ ũyũ.* Mota mega.  
*Rehe ndigi iria itari haha.* Njũĩ ndaya. Ndiikwenda hiũ itathondeketwo wega. Mũndũ maria matathirite.

*Numerals*

*ihimũ rĩmwe*, one spear  
*matimũ matatũ*, three spears  
*rũgongo rĩmwe*, one ridge  
*ng'ongo igĩĩ*, two ridges  
*ũta rĩmwe*, one bow  
*mota mana*, four bows  
*kũgũrũ kũmwe*, one leg  
*magũrũ matano*, five legs  
*kahĩ kamwe*, one boy  
*tũhĩ tũtandati*, six boys  
*handũ hamwe*, one place

kūndū *kwiri*, two places  
 maheni mūgwanja, seven lies  
 mahimū manana, eight spears  
 ng'ongo inyanva, eight ridges  
 magfirū kenda, nine legs  
 tūhii ikūmi, ten boys  
 mota ikūmi na matano, fifteen bows  
 maknū mirongo firi na mūgwanja, twenty-seven spears  
 tūnyūmba igana rimwe ria mirongo ifandati na kōnana, 168  
 small houses

### Demonstratives

#### 5. rī-Class

- (i) inūirū *riwī*, this nose
- (ii) manūirū *mayā*, these noses
- (ii) ihimū *riwā*, that spear
- (iii) mahimū *marīā*, those spears
- (iii) igego *riw*, that tooth
- magego *macio*, those teeth

#### 6. rū-Class

- (i) rūūa *riwū*, this hide
- (i) riūa *ici*, these hides
- (ii) rūūi *riwā*, that river
- (ii) riūi *riwā*, that river
- (iii) rūgongo *riwā*, that ridge
- (iii) riūgongo *riwā*, that ridge
- ng'ongo *icio*, those ridges

#### 7. ū-Class

- (i) ūndū *ūyū*, this thing
- (i) māūndū *mayā*, these things
- (ii) ūta *ūyā*, that bow
- (ii) mota *marīā*, those bows
- (iii) ūthiū *ūcio*, that face
- (iii) mothiū *macio*, those faces

#### 8. kī-Class

- (i) kīgūrū *gūhū*, this leg
- (i) māgīrū *mayā*, these legs
- (ii) guoko *kūyā*, that arm
- (ii) moko *marīā*, those arms
- (iii) gūtū *kūw*, that ear
- (iii) matū *macio*, those ears

#### 9. ka-Class

- (i) kanyūmba *gaha*, this small house
- (i) tūnyūmba *tūw*, these small houses
- (ii) karīma *karīā*, that small hill
- (ii) tūrima *tūyā*, those small hills
- (iii) kahii *kaw*, that boy
- (iii) tūhii *kūw*, those boys

#### 10. ha- or kū-Class

- (i) handū *haha*, this place
- (i) kūndū *gūhū*, these places
- (ii) handū *harīā*, that place
- (ii) kūndū *karīā*, those places
- (iii) handū *hau*, that place
- (iii) kūndū *kūw*, those places

#### 11. ma-Class

- (i) māi *mayā*, this water
- (ii) mata *marīā*, that saliva
- (iii) maheni *macio*, those lies

### EXERCISE 31

#### Pak'into Kikuyu:

- One tooth. Fifteen ridges. Two arms.
- Two spears. This place. This water.
- Those eyes (two forms). That arm (two forms). That water (two forms).
- This thing. That small hill (two forms). These places.
- Two eyes. Four hearths. One hundred and eight swords.
- This leg.
- That face (two forms). Those small boys (two forms).
- These faces. Five sheep. Five rivers. Five spears.
- Two roads. Two spears. One road. One eye. One sword.
- Three sweet potatoes. Three ridges. That little hill (two forms).
- Eleven horses. Eleven bows. Eleven spears.
- Six small hills. Three hundred and sixty-six small houses.
- Two cases. Four languages. One piece of string.
- Seven places. These rivers. Those long ears (two forms).
- Four bows. That arm (two forms). Seven long rivers.

*Put into English:*

Kahĩ gaka kanimi. Ūta ūmwe na mĩguĩ ſiri.  
Matimũ maya. Ndi na igeso rĩmwe rĩru.  
Matendete ũcũrũ ũyũ. Ūhĩrũ tũtũ tũmini.  
Ira nĩmarendirie nĩũa inya.  
Nĩaramba e na nota ikũmi mega na matimũ matandati mega.  
Nĩndonie tũrĩma tĩtatũ na nĩũi inya na ng'ongo ithano.  
Matbo naya mathaka ma mwana ũyũ. Kũndũ kũnana.  
Ndĩkwenda kũgĩna maheni maya. Magũrũ meri.  
Kahĩ gaka karĩ na gũtũ kwegu na gũtũ kũũru.  
Ūthĩrũrũrũ mũgwanja. Rehe rĩhũ rĩrĩa rĩega.

*Interrogatives*5. *ĩ-* or *i-* Class

(i) which?

ĩtĩmũ *rĩrĩkũp*? which spear?  
matĩmũ *marĩkũp*? which spears?

(ii) of what kind?

*ĩtĩmũ nĩ rĩa mũthemba ũrĩkũp*? the spear is of what kind?  
*matĩmũ nĩ mwa mũthemba ũrĩkũp*? the spears are of what kind?  
(The word -*tũtũ* cannot be used here.)

(iii) Another way of expressing 'of what kind?'

*rĩko rĩu rĩaana aĩap*? what is that kitchen like?  
*marĩko magio mahaana aĩap*? what are those kitchens like?

6. *rũ-* Class

(i) which?

*rũhĩũ rũrĩkũp*? which knife?  
(n) *'hĩũ ĩrĩkũp*? which knives?

(ii) and (iii), 'of what sort', are expressed in the same way as in Class 5 by using the words *rĩa mũthemba ũrĩkũp* and *-haana aĩap*.

7. *ũ-* Class

(i) which?

*ũndũ ũrĩkũp*? which thing?  
*matũndũ marĩkũp*? which things?

(ii) of what kind?

*waga mũthemba ũrĩkũp*  
*ma mũthemba ũrĩkũp*

8. *kũ-* Class

(i) which?

*kũgũrũ kũrĩkũ*? which leg?  
*magũrũ marĩkũp*? which legs?

(ii) of what kind?

*-kwa mũthemba ũrĩkũp*  
*-ma mũthemba ũrĩkũp*

9. *ka-* Class

(i) which?

*kanyũmba karĩkũp*? which small house?  
*kũnyũmba ũrĩkũp*? which small houses?

(ii) of what kind?

*-ka mũthemba ũrĩkũp*  
*-kwa mũthemba ũrĩkũp*

10. *ha-* Class

(i) which?

*handũ harĩkũp*? which place?  
*kũndũ kũrĩkũp*? which places?

(ii) of what kind?

It is usual to use the form *-haana aĩap*.

11. *ma-* Class

(i) which?

*mai marĩkũp*? which water?

(ii) of what kind?

*mai mawa mahaana aĩap*? what is this water like?

*Object Prefixes*5. *rĩ-* ClassSingular, *rĩ-*; plural, *ma-*.

*nĩarĩendete*, he likes it (*ĩtĩmũ*)  
*nĩamendete*, he likes them (*matĩmũ*)

6. *rũ-* ClassSingular, *rũ-*; plural, *ci-*.

*nĩarũendete*, he likes it (*rũhĩũ*)  
*nĩaciendete*, he likes them (*'hĩũ*)

7. *ũ-Class*Singular, *ũ-*; plural, *ma-*.*niāwendete*, he likes it (*ũta*)  
*niāmwendete*, he likes them (*mota*)8. *kũ-Class*Singular, *kũ-* or *gũ-*; plural, *ma-*.*niāgũtemete*, he has cut it (*kũgũrũ*)  
*niāmātemete*, he has cut them (*magũrũ*)9. *ka-Class*Singular, *ka-*; plural, *tũ-*.*niākēndete*, he likes him (*kahĩĩ*)  
*niākũndete*, he likes them (*tũhĩĩ*)10. *ha- or kũ-Class*Singular, *ha-* or *kũ-*; plural, *kũ-*.*niāhēndete*, he likes it (*handũ*)  
*niākũndete*, he likes them (*kũndũ*)11. *ma-Class**niāmāhũrĩe*, he hates them (*maheni*)

## EXERCISE 32

*Put into Kikuyu:*

- Which spear do you want? Which water is this?  
He likes him (*kahĩĩ*). Which ear is bad?  
Which spears shall I sell? Which sword shall I buy?  
What kind of a kitchen is that? Which bows do they want?  
They like them (*tũhĩĩ*). Which eye?  
Which leg is bad? What is this water like?  
What is this knife like? He likes them (*swords*).  
We do not like it (*bow*). I like it (*handũ*).  
Of what kind are these spears?  
Which small house did you build? Which places?  
We like them (*bows*). He likes them (*places*).  
What are those kitchens like? What kind of a small house is that?  
Which tooth? We like them (*the rivers*).  
What are those knives like? What place?  
Which small boys did you see? They do not like him (*kahĩĩ*).  
What sort of a place is that?

*Put into English:*

Mai maya mahaana atia, ni mega kana ni mornu?  
Ūkwenda 'hiĩ irĩkũ? Itimũ rĩĩ ni rĩa mũthemba ūrĩkũ?  
Wee wakire kanyũmba karĩkũ, nake ni karĩkũ aakire?  
Ni handũ harĩkũ wendete gũkĩra kũndũ guothe?  
Kanyũmba gaka ni ka mũthemba ūrĩkũ?  
Ūkwenda ūta ūrĩkũ? Ni kahĩĩ karĩkũ ngũrehe?  
Rĩiko rĩĩa rĩhaana atia?  
Ūcũrũ ūrũ ni wa mũthemba ūrĩkũ? Ūkwenda mĩguĩ irĩkũ?

*Possessive Pronouns*

The possessive pronouns of these seven classes of nouns are formed by putting the subject prefixes in front of the possessive pronoun stems.

*Examples:*

*itimũ rĩakwa*, my spear  
*mahimũ make*, his spears  
*rĩũa rĩakũ*, your hide  
*njũa caka*, his hides  
*ũta wĩtũ*, our bow  
*mota manyũ*, your bows  
*kũgũrũ gwakwa*, my leg  
*magũrũ mao*, their legs  
*kanyũmba gaku*, your small house  
*tũnyĩmba twao*, their small houses  
*handũ haitũ*, our place  
*kũndũ kawao*, their place  
*mai manyũ*, your water

*Qwasi Pronouns*I. *-othe*, all

5. *ĩgego rĩothe*, the whole tooth
6. *magogo mothe*, all the teeth
7. *rĩĩgongo nothe*, the whole ridge
8. *ng'ongo ciothe*, all the ridges
9. *ũthĩũ wotho*, the whole face
10. *moothĩ mothe*, all the faces
11. *gũoko gwotho*, the whole arm
12. *moko mothe*, all the arms
13. *kariĩna gothe*, the whole hillock
14. *tũriĩma tothe*, all the hillocks
15. *handũ hotho*, the whole place
16. *kũndũ gwotho*, all the places
17. *mai mothe*, all the water

## 2. -ene, itself

5. *ihimū n̄io v̄ene*, the spear itself
6. *maimū mo m̄ene*, the spears themselves
7. *n̄jua cio nyene*, the hide itself
8. *ḡw̄o m̄wene*, the bow itself
9. *ḡw̄o m̄wene*, the bows themselves
10. *ḡw̄o m̄wene*, the ear itself
11. *ḡw̄o m̄wene*, the ears themselves
12. *kahī ko kene*, the boy himself
13. *t̄āhī tuo twene*, the boys themselves
14. *handū ho kene*, the place itself
15. *handū ho kene*, the places themselves
16. *maheni mo m̄ene*, the lies themselves

## 3. -ene, of another

5. *v̄aiko v̄ene*, another's kitchen
6. *maririko m̄ene*, other people's kitchens
7. *v̄ihū v̄ene*, another's knife
8. *ihū c̄ene*, other people's knives
9. *v̄ihū v̄ene*, other people's faces
10. *mothū m̄ene*, other people's faces
11. *ḡwoko k̄wene*, another's arm
12. *moko m̄ene*, other people's arms
13. *kahī kene*, another's boy
14. *t̄āhī twene*, other people's boys
15. *handū kene*, another's place
16. *handū kene*, other people's places
17. *maī m̄ene*, another's or others' water

## 4. -iki, by itself

5. *v̄aitho v̄iki*, the eye by itself
6. *maitho moiki*, eyes by themselves
7. *v̄ihū v̄iki*, the knife by itself
8. *ihū c̄iki*, knives by themselves
9. *v̄andū v̄iki*, the thing by itself
10. *mahandū moiki*, things by themselves
11. *ḡw̄ū ḡw̄iki*, the ear by itself
12. *matū moiki*, ears by themselves
13. *karima goiki*, the hillcock by itself
14. *t̄ārima twiki*, hillcocks by themselves
15. *handū koiki*, the place by itself
16. *kitandū gw̄iki*, places by themselves
17. *maī moiki*, water by itself

## Indefinite Pronouns

5. *ihimū o v̄wothe*, any spear whatever
6. *maimū o mothe*, any spears whatever
7. *v̄ihū o v̄wothe*, any river whatever
8. *ihū o c̄wothe*, any rivers whatever
9. *v̄andū o wothe*, any thing whatever
10. *mahandū o mothe*, any things whatever
11. *k̄ḡw̄ū o ḡwothe*, any leg whatever
12. *maḡw̄ū o mothe*, any legs whatever
13. *ḡathirūri o gothe*, any small circle whatever
14. *t̄āhīrūri o twothe*, any small circles whatever
15. *handū o hothe*, any place whatever
16. *handū o gw̄othe*, any places whatever
17. *maheni o mothe*, any lies whatever

## EXERCISE 33

## Put into Kikuyu:

- This is my spear. His kitchen is bad. This hide is mine.  
 All the ridges have many people. The arm itself.  
 My eyes are bad. Your hides are very dry. Another person's kitchen.  
 Your name. Their arms are strong.  
 The hide itself. Other people's kitchens.  
 Your eyes are good. The whole ridge has trees.  
 Other people's hides. His eyes are large.  
 The whole face. The ears themselves.  
 Our kitchens and your kitchens. Our little boys.  
 Our kitchens are very long. His ear is big. Our place.  
 Their spears are beautiful. The whole place is bad.  
 All the faces are beautiful. The whole place is bad.  
 The whole ear is bad. Stop hitting another person's arm.  
 Another person's place. The knives are by themselves on the table.  
 The places themselves. The eye by itself.  
 The eyes by themselves. Anything whatever.  
 The thing by itself (abstract). The hillcocks by themselves.  
 Make any small circle whatever. Other people's arms are strong.  
 Other people's little boys are good. A place by itself.

## Put into English:

- Kahī ḡakwa n̄kaarīte maheni na n̄ndimathūre.  
 N̄jua ciayū n̄ nyūmū mūno. Kahī ḡaka kaari na k̄ḡw̄ūri  
 k̄ūru na r̄u kahī karīa koru n̄gaḡūtemete r̄ngi.

Ngwenda mai moiki ma kūnyua. Ndiikwenda gũthii handũ o hothe.  
 Ngwenda gũthuurua handũ hega. Mariko manyu ti mega.  
 Haha ni handũ hega, nindhendete mũno. Kahiĩ ko kene nigagũthii mũciĩ kwa mũnene. Kahiĩ gaka ni kega. Tũhũ tuo twene nitwaritĩe maheni. Riũho riri riiki niĩo rĩĩru, Tũnyũmba twao ni twegga mũno. Ng'ongo ciothe iri na andũ aingi.  
 Nindakunua rũhũ rĩene. Ūta guo mwene ni mũũru no miguĩ ni mĩega.  
 Rũgongo ruothe ni rĩega. Matimũ matitũ ni mega.  
 Mai ma gũkũ ni moru. Nimaakire tũnyũmba twao tene mũno.

### THE HABITUAL OR CONTINUOUS TENSES

Special tenses are used to express actions that are done habitually or repeatedly or actions that last over a space of time. These tenses are formed by adding the suffix **-aga** to the verb stem.

*The Present Habitual Tense:*

**niaga, I am in the habit of going  
**niaga, you are in the habit of going  
**niaga, he is in the habit of going  
**niaga, we are in the habit of going  
**niaga, you are in the habit of going  
**niaga, they are in the habit of going************

*The Past Habitual or Continual Tenses:*

#### I. *Earlier Today*

This tense is formed by using the tense prefix **-kũ-** or **-gũ-** and the suffix **-aga**.

(**mĩ**)ngaga, { I was going (earlier today), or  
 I intended to go (earlier today),  
 etc.

#### 2. *Yesterday*

This tense is formed by using the tense prefix **-ra-** and the suffix **-aga**.

(**mĩ**)nd<sup>r</sup>ath<sup>i</sup>aga, { I was going (yesterday), or  
 I used to go (recently), or  
 I intended to go (yesterday)

### ADJECTIVAL PARTICIPLES

#### 3. *Earlier than Yesterday*

This tense is formed by using the tense prefix **-a-** and the suffix **-aga**.

(**mĩ**)nd<sup>r</sup>ath<sup>i</sup>aga, { I was going (before yesterday), or  
 I used to go (some time ago), or  
 I intended to go (before yesterday)

*The Future Habitual or Continual Tense:*

#### I. *The Near Future Tense*

This tense is formed by using the verb prefix **-ĩ-** and the suffix **-aga**.

(**mĩ**)nd<sup>r</sup>ath<sup>i</sup>aga, I will go habitually (in the very near future)

#### 2. *The More Distant Future Tense*

This is formed by using the verb prefix **-ga-** or **-ka-** and the suffix **-aga**.

(**mĩ**)ngaga, I will go habitually (in the distant future)

### ADJECTIVAL PARTICIPLES

The following two adjectival participles are formed from the verb stem to which is affixed the appropriate adjectival prefix.

#### I. *The Active Participle*

Adjectival prefix + verb stem + **u**.

*Examples:*

Mũndũ mũthomũ mũno, a well-read person  
 (mũndũ rĩhomete mũno)

Nĩ acokũ, they are back  
 (nĩaacokete)

Thaa ni nginyũ, the time has arrived  
 (thaa niĩkinĩte)

#### 2. *The Passive Participle*

Adjectival Prefix + verb stem + **e**.

*Examples:*

Ibukũ rĩhomũ mũno, a well-read book  
 (ibukũ rĩhometwo mũno)

Mĩĩ mĩtemũ, cut down trees  
 (mĩĩ mĩtemetwo)

Guoko gũkũ nĩkuumũ, this arm is broken  
 (guoko gũkũ nĩkuunĩtwo)

## EXERCISE 34

*Put into Kikuyu:*

The boys herd the goats on the hills. I eat in the morning.  
 They used (some time ago) to make mats.  
 Will you (*phew*) be cultivating? (in the near future).  
 I intended to wash the clothes this morning.  
 He is in the habit of being late.  
 I shall be cutting all my trees.  
 You were building a little house this morning.  
 He used (recently) to go to his home.  
 I intended to come this morning.  
 I will go (often) to your home (in the near future).  
 We used (long ago) to help Gitau.  
 Yesterday we were planting. I once used to teach.  
 I shall take all my children to school.  
 I intended to go to Nairobi yesterday.  
 Njaramba lights a fire in the morning.  
 We used to cultivate these gardens.  
 Kamau and Njeri go to school.  
 I shall be selling my trees every month.  
 Women and girls cultivate those gardens.

*Put into English:*

Athiaga kwa Matiba mũthenya o mũthenya.  
 Ningũthiaga Kianderi rũciini.  
 Athimia nimathiaga gũthima kĩa rũciini.  
 Ndarutaga wira gwa Kanyi.  
 Tũratemaga mũti io ira.  
 Ciana ciothe igathigaga cukuru Nairobi.  
 Kiragũ arithagia mbũri rũgongo rũra.  
 Athimia mahũraga nguo rũũũ rũrũ.  
 Airũ aya maarimaga migũnda ifa, riu marimaga ino.  
 Tene twatũũraga rũgongo rũra, riu tũtũũraga rũrũ.  
 Niatumaga ciondo ŋega agaciendia.  
 Tũhũ tũtũ tũthakaga rũciini.  
 Nĩathiaga ng'endo nyĩngĩ.

## CHAPTER SIX

## CAUSATIVE VERBS

The causative form of the verb is made by changing the final **-a** (at the end of the verb stem) to **-ia**.

<i>kũhona</i> , to get well	<i>kũhonia</i> , to heal
<i>gũcoka</i> , to return	<i>gũcokia</i> , to bring back
<i>gũkũnda</i> , to drink (take a sip)	<i>gũkũndia</i> , to make to drink
<i>gũtonya</i> , to enter	<i>gũtonyia</i> , to make to enter
<i>gũtikara</i> , to delay	<i>gũtikaria</i> , to cause to delay
<i>kuona</i> , to see	<i>kuonia</i> , to shew

Very frequently the verb changes its meaning in the causative form.

<i>kwenda</i> , to like	<i>kwendia</i> , to sell
<i>gũwarara</i> , to take	<i>gũwararia</i> , to help carry a load
<i>gũteta</i> , to quarrel	<i>gũtetaia</i> , to scold
<i>gwĩta</i> , to call	<i>gwĩtia</i> , to demand

## THE PASSIVE TENSES

The passive tenses are formed by altering the final vowel of the verb stem.

(a) With verbs ending in **-ra**, **-ya** and **-nya** the passive ending is **-ũo**.

*kwĩra*, *kwĩrũo* (to be told)  
*gũkũnya*, *gũkũnyũo* (to be pinched)

(b) With verbs ending in the causative **-ia** the passive ending is **-io**.

*gũcũnya*, *gũcũnyio* (to be hung up)  
*gũceenia*, *gũceenio* (to be taken for a walk)

(c) With verbs ending in **-iya** the passive ending is **-iyoo**.  
*kuororoiya*, *kuororoiyoo* (to be made soft)

(d) With verbs ending in a vowel the passive ending may be **-o** or **-wo** according to local usage.

*kũnyua*, *kũnyuo*  
*kũnyuwo* } to be drunk



(e) The verbs *kũhe*, *kũne*, *gũte* usually form the passive as follows: *kũheo*, *kũneo*, *gũteo*.

The passive *gũkũna* (to die) is *gũkũwo*  
The passive of *gũkũna* (to carry) is *gũkũwo*

(f) All other verbs take their passive in *-wo*.

## EXERCISE 35

Put into Kikuyu:

I was given this spear by Karanja. This morning you (*siing*) were late.

This house was built a long time ago. This child was born yesterday.

The old man was born a very long time ago. The cloths were hung on a string yesterday.

We shall be late.

Bring the things which were not sold. The cart is being pulled. This morning we were given two chairs. Many sheep were sold today.

The baskets will be sold to-morrow. He is drunk. If you fail to come your things will be seized by the elders.

They are frequently given nice things. The chairs will not be sold.

One child was born in this village this morning. It's good he should be given water. Yesterday I was late.

Those houses will be built here. The cows were seized yesterday.

Many goats were sold the day before yesterday. Many of my things have been stolen by that thief.

A good bow and arrows have just been sold.

Put into English:

Mũndũ ũyũ mũrĩaru niekwenda kũhona. Nindacererũ. Mũwana ũcio niakũfirũ ni aciari ake.

Ira nindtraherũ irĩa mũci.

Tonyia ngũi nyũmba. Nimatũtwaririe mirigo.

Indo ici ngũrũ mũteo. Kahiŋi gaka niŋahaeagwo indo njege.

Njũa niŋacururio nja. Mũndũ ũyũ niŋanjikaririe.

Andũ aya niŋahao irio. Kahiŋi gaka niŋakũnyĩtwo ni Macararia.

Ta nyonia njira. Mũgate ũyũ niworororũo.

Iciko niŋoketio ni mũci: Mbũri icio ciacarurio ni andũ othe. Nyũmba mo niŋahatwo ni Kahaki.

## VERB SUFFIXES

Nearly every Kikuyu verb has a number of compound forms which are made by adding one or more of the number of different suffixes to the end of the verb stem.

1. *The suffix -ih-*

This suffix is causative and is always followed by the causative verb ending *-ia*.

*kũria*, to eat

*kũgwa*, to fall

*kũigua*, to hear

*kũriĩria*, { to cause to eat

*kũgũria*, { to cause to fall

*kũigũria*, { to make clear

*gũehĩria*, to help

2. *The suffixes -ir- and -or-*

These suffixes reverse the meaning of the verb. The form *-or-* is only used after *e* or *o*.

*kũhinga*, to shut

*kuoha*, to tie

*kwara* (*ũriri*), to make a bed

*gũtũria*, to support

*kũhingũria*, to open

*kuohoria*, to untie

*kwariĩria* (*ũriri*), to unmake a bed

*gũtũriĩria*, to take away (support)

3. *The suffix -ang-*

This implies doing something a little bit more.

*gũceera*, to go for a walk

*gũthii*, to go

*kwaria*, to speak

*gũcarĩa*, to search

*gũceerangia*, to walk a bit more

*gũthiangia*, to go on a bit

*kwariangia*, to go on talking a bit

*gũcarangia*, to go on searching

4. *The suffix -er- or -ir-*

When the preceding vowel of the verb stem is *e* or *o* the form *-er-* is used; otherwise, the form *-ir-* is used.

This suffix gives the meaning of "for" or "on behalf of" or "to".

*gũtwara*, to take

*gũcokia*, { to return,

{ to take back

*gũtũria*, to cut

*gũtwariĩria*, to take to or for

*gũcokiĩria*, { to return to,

{ to answer

*gũtũriĩria*, { to cut for,

{ to cut on

kūrehe, to bring  
kūrakara, to be annoyed

*The Double Suffix:*

kūbaara, to look at  
kūmenya, to know  
kūreka, to let go

kuonia, to show

5. *The Suffix -an-*

This suffix is reciprocal, and is used when people do things together or to one another.

kūhūra, to beat  
gūtiga, to leave  
kwenda, to like  
gūtema, to cut

6. *The Suffix -ik- or -ek-*

This suffix is stative and has the meaning of the state or condition in which things happen to be, or of the possibility of something.

gwika, to do  
kūhota, to be able  
kūgūra, to buy  
kūnyua, to drink

7. *The Suffix -ik- or -ok-*

This is the static form of the suffix **-ūr-** or **-or-**.  
kūhingūra, to open  
kuohora, to untie

Very often two or more of these verb suffixes are used together. Sometimes they change the meaning of the verb stem very considerably. They follow this order of precedence.

-ith-  
-ūr-  
-ik-  
-an-  
-ik-  
-ag-  
-ūr-

kūrehera, to bring to or for someone  
kūrakarira, to be annoyed with someone

kūbaaririra, to take care of  
kūmenyerera, to look after  
kūrekerera, to let things take their course  
kuonerera, to show by example

kūhūrana, to fight one another  
gūtigana, to leave one another  
kwendana, to like one another  
gūtemana, to cut one another

gwikira, { to happen,  
          { to be do-able  
kūhotira, to be possible  
kūgūririra, to be buy-able  
kūnyuirira, to be drinkable

kūhingūira, to become open  
kuohōira, to become untied

There are, however, numerous exceptions to this rule of precedence.

EXERCISE 36

*Put into Kikuyu:*

Munge herds his goats here.  
I have just shut the door and now Gaciki has opened it.  
They are telling us to eat a bit more.  
We saw him going on a bit further.  
We took care of his house.  
These people fought together and cut each other with knives.  
Yesterday I saw him. Please untie this load.  
The door has just opened.  
They will fell this tree today. Look out! (*blow*).  
The chief asked the people and they answered him well.  
These people fell trees very badly. Let us go on a little.  
The loads have been untied by the women.  
We returned the bread to Waitira yesterday.  
I will look after this child. The boys are fighting.  
When the grant came to the house all the doors opened.

*Put into English:*

Kirimū giki niktūragite ikombe ciothe.  
Waarūra ūriri coka ūware wega. Nitwarangie. Ndehere iria.  
Nimakarakereria maūndū macio. No mūnaka tūmonererie.  
Twakinya rīriri nitwatigamire. Kwahoteka nihogoka rīciū.  
Mūndū ūyū niakumenyerera indo.  
Twarira mūrutani iratū ici. Nimohore mirigo.  
Ta nijiguthia ūhoro ūcio. Airitu nimateihirire atumia.  
Ta cokeria Mūmbi giciko giki. Niandakarire mūno.

*List of Compound Verbs in Common Use*

gūteithania, to help one another  
kūrigēanrīo, to be confused by  
kūrutithania, to work together  
kūrigamirīo, to forget (intrans.)  
kūriganirīo nī, to forget (trans.)  
kūginirira, to prevent  
kūgwatanira, to share  
gūthombocania, to mix up together  
gūthukania, to mix  
gūkūririra, to be patient  
kūūmirira, to encourage

kuumirĩro ni, to be surprised by  
 kũhũmbĩra, to embrace  
 kuonia, to show (trans.)  
 kuonia, to show (intrans.)  
 kũngĩrĩra, to encircle  
 gũthĩrũrũka, to go around  
 gũthĩrũrũkĩra, to surround  
 sũkuanyanĩra, to betray  
 sũkuhĩna, to be short  
 sũkuhĩnia, to make short, to shorten  
 sũkuhĩrĩra, to be near  
 sũkuhanĩrĩra, to be near to each other  
 kũraha, to be long  
 kũraha, to lengthen  
 kũraahĩrĩra, to be far off, to be distant  
 kũrahanĩrĩra, to be far from each other  
 kũringĩrĩra, to persuade  
 kũhinyĩrĩra, to oppress  
 gũũgĩra, to leave, to stop at (a point)  
 kũhingĩra, to shut for, to shut in  
 kũhingũrĩra, to open for

## EXERCISE 37

*Put into Kikuyu:*

Let us help one another.  
 Those men are all working together today.  
 I have forgotten your name.  
 They stopped the flood.  
 The swords and bows and arrows have all been mixed up.  
 Do not mix the potatoes with the other food.  
 This sick man is being very patient.  
 They encouraged the women who were tired.  
 I showed the stranger my house.  
 The young men encircled the thieves.  
 He was betrayed by his friend.  
 That string has been thrown away.  
 My house and my friend's house are near together.  
 These strings have been made long.  
 Please lengthen this string.  
 Maina's home is a long way off.  
 My two grown-up children are far off from each other.  
 Some chiefs oppress their people.

Please shut the door for me.  
 Please open the door for him.  
 The things of long ago have been forgotten.

*Put into English:*

Nimariganĩro kũrehe irĩa rũcĩni.  
 Andũ aya nĩmathombocanĩre indo ciao na indo cĩhũ.  
 Nĩwagerĩre kũũmĩria andũ acio.  
 Andũ aya marathĩrũrũka itũra rĩrĩ nĩkĩ?  
 Ta 'hingĩra mũrango.  
 Ūraagire gũũka irĩa nĩkĩ?  
 Nĩndĩriganĩro.  
 Aĩritu nĩmakũgayania twana irio.  
 Ta mũhingũrĩre mũrango.  
 Mũndũ ũria mũĩru nĩakũnyanĩre arata ake.  
 Ta kũhĩnia mũkwa ũyũ, ũrainie ũria.  
 Ti wega athuri mahinyĩrĩre andũ aĩa angĩ.  
 Tonia (ta onia) ciana ici nĩira nĩ getha cĩnũke.  
 Nĩ wega aĩritu mateĩthamie kũrũta wĩra ũyũ.

## TRANSITIVE AND INTRANSITIVE VERBS

The verb suffix **-an** is frequently used for the intransitive form of the verb.  
 To suggest the idea of place the suffix **-ir** or **-er** is used.

*Examples:*

1. **Nĩndarutĩaga Kamau,** I used to teach Kamau  
**Nĩndarutĩaga,** I used to teach (intrans.)  
**ũyũmba ya kũrutĩamĩra,** a room for teaching in (a schoolroom)
2. **Nĩndĩramũthĩnjĩre irĩa,** I operated on him yesterday  
**Nĩ'khĩnjĩ amĩre ũmũthĩ rũcĩni,** I operated this morning.  
**nyũmba ya gũthĩnjĩamĩra,** an operating theatre (a room for operating in)

THE PAST AND PERFECT TENSES OF VERBS ENDING  
 WITH THE SUFFIX "AN" OR "IR" ("ER")

1. Verbs ending in **-an** sometimes form the past tenses and perfect tenses by the form **-ainie** or **-ainie** instead of **-anĩre** or **-anĩre**.

## Examples:

- (a) *kūiganana*, to be equal  
*Mĩtĩ ino veri nĩĩganaĩine* (not *ĩigananĩe*), These two trees are equal.
- (b) *kūmenyana*, to know one another  
*Andũ aya othe nĩmoyaine* (not *mamenyanĩe*), All these people know one another.
- (c) *kūrakarania*, to cause each other annoyance  
*Nĩmarakarainĩe* (and sometimes *marakarainĩe*), They are annoyed with each other.

But frequently the regular endings are used, e.g.:

*Nĩmacemanĩe*, they have met each other  
*Nĩotukanĩe*, these things are mixed together

2. Verbs ending in *-ĩr* (or *-er*) often form the past and perfect tenses by the endings *-ĩre* (or *-eire*) or *ĩrie* (or *-eirie*).

## Examples:

- (a) *kũrĩgĩaria*, to surround  
*Rũgĩri rĩu nĩrĩgĩaĩĩrie* (not *rũrĩgĩaĩrie*) *nyũmba*, That fence surrounds the house.
- (b) *gũkuhanĩria*, to be near each other  
*Nyũmba icĩ nĩkuhanĩĩrie* (not *ikuhanĩĩrie*), These houses are near to each other.
- (c) *gũthĩũrũkĩria*, to surround  
*Nĩmarathĩũrũkĩĩrie* *nyũmba* (not *marathĩũrũkĩĩrie*), They surrounded the house (yesterday).  
*Mĩtĩ irĩa nĩthĩũrũkĩĩrie* *nyũmba* (not *ithĩũrũkĩĩrie*), Those trees surround the house.

(The first sentence used the past tense, the second used the perfect.)

- (d) *gũtũmĩria*, to sew on  
*Nĩatũmĩĩĩrie* *ibungo* (not *atumĩĩrie*), She has sewn on the buttons.

Some verbs whose stems end in *r* follow the same form.

## Examples:

- (a) *gũhũũra*, to live  
*Utuĩĩre kũ* (not *ũtuĩĩre*)? Where do you live?  
 But we say:  
*Wathũũraga kũ?* Where were you living?

- (b) *gũĩkara*, to stay, to sit down  
*Nĩmaĩkairĩe thi*, They are sitting down.  
 It is also correct to say *nĩmaĩkairĩe thi*.
- (c) *kũĩyũra*, to be full  
*Nyũũtũ ino nĩĩyũĩĩre mĩi*, This pot is full of water.  
 We can also say *nĩĩyũĩĩre mĩi*.

IRREGULAR PERFECT FORMS OF THE VERBS "KŪRŪGAMA"  
 (TO STAND) AND "GŪKIGAMA" (TO BE SLANTING)

*kũrũgama*, to stand up  
*Nĩarũngĩĩ* (or *nĩarũganĩe*), He is standing up.  
*gũkigama*, to be slanting  
*Mũtĩ uyũ nĩũkĩgĩĩ*, This tree is slanting.

## EXERCISE 38

*Put into Kĩkũyũ:*

This teacher does not teach every day.  
 Let us pray like this, standing up.  
 These two strings are not equal.  
 This pot is full of water.  
 These villages are near to each other.  
 That child is standing up.  
 The women are sitting down.  
 Thoiya has sewn on all the buttons.  
 This house is not facing the right direction.  
 These two cups are not the same size.  
 All those people surrounded these villages.

*Put into English:*

*Kaman rĩu athondekanagĩra* (*gũthondekana*, to act as a doctor) *Thogoto*. *Mĩtĩ irĩa nĩrĩgĩaĩĩrie* *nyũmba yake*.  
*Kĩmemnia nĩaikaire thi*.  
*Gĩkombĩe gĩkĩ nĩkĩyũĩre irĩa*.  
*Nĩatũmĩĩre* *ibungo*.  
*Acũthĩrĩria* othe *nĩmarũngĩrĩ*.  
*Utuĩĩre kũ?*  
*Andũ aya othe nĩmoyaine*.  
*Mũtĩ irĩa nĩũgoete* [*kũgoya*, to slant (of a tree), to flop (of a person)].  
*Athũri aya erĩ nĩmarakarainĩe*.

## THE IRREGULAR VERBS “-TARI” AND “-HAANA”

These verbs mean “to be like.”

*Present Tenses:*

**-tari**

**-haana**

*Examples:*

**Miti ūyū ūhaana aſia?** What is this tree like?  
**Mitii ūria mũrĩaru ūyū atariſi?** Do you know what the patient's condition is like?

*Past Tenses:*

(a) Earlier today.

**-gũtari**

**-kũhaana**

*Examples:*

**Mũira io igũtari aſia rũcinĩ?** What was that road like this morning?

**Akũhaana ſia rũcinĩ?** What was he like this morning?

(b) Yesterday.

**-ratari**

**-rahaana**

*Examples:*

**Maũndũ ma mũciĩ maratari aſia iri?** What were things like at home yesterday?

**Kibaata kirahaana ſia iri?** What was the kibaata dance like yesterday.

(c) Earlier than yesterday.

**-atari**

**-ahaana**

*Examples:*

**Matari aſia mari twana?** What were they like as children?

**Giira waku iyo wahaana ſia?** What was your case like the day before yesterday?

## OTHER TENSES OF THE VERB “TO BE”

*Past Tenses:*

(a) Earlier today.

**-uma**

**Moima ho?** Were they there (earlier today)?  
**Nyuma kuo,** I was there (this morning).

## OTHER TENSES OF THE VERB “TO BE”

(b) Yesterday.

**-rari**

**Mũrari Giũaka iri,** I was at Nairobi yesterday.  
**Ng'ombe irari mũciĩ iri gũgiũka?** Were the cows home yesterday at dusk?

(c) Earlier than yesterday.

**-aari**

**Kiunia kiari giũhiru ūgiũka?** Was the week over when you returned?  
**Maari Giũaka kiunia giũ tirari?** Were they in Nairobi last week?

*Future Tenses:*

The future tenses of the verb “to be” are formed by using the verb *gũũka*, “to become”.

(a) Near future.

**-gũũka**

**Uhoro ūyū ūgũũka aſia?** How will this matter turn out?

(b) Intermediate future.

**-rĩũka**

**Nũ ūrĩũka mũngoria?** Who will be the leader?

(c) Distant future.

**-gũũka**

**Nũ ūgũũka mũniĩne mũwaka ūyū tũgũũhi?** Who will be the chief next year?

## EXERCISE 39

*Put into Kikuyu:*

You do not know what our teacher is like.  
 They were at the Kairũs' house this morning.  
 Will they be at home this evening?  
 What was the milk like this morning?  
 These men will be elders next year.  
 Where was Mworia this morning? He was at school.  
 What were the roads like yesterday?  
 Yesterday we were still on the journey.

Yesterday those girls were all at school.  
Had this place many trees formerly?  
How were things at school yesterday?

*Put into English:*

Watarii atia rīra waari mūminii?  
Ng'ombe ni ciani rīrīi iyo?  
Mūndū ūyū nāgatuka mūtongoria.  
Mūritu ūyū ndiūi ahaana aha.  
Nīgūcoka Gikoe mwaka ūyū?  
Irio igūtarii atia rūcinii?  
Rūgongo rīrū rīahaanaga aha tene?

## CHAPTER SEVEN

### EJACULATIONS

These express surprise.

#### 1. Kai, indeed, really

*Examples:*

Kai nyūmba ino ni njege-! This house is indeed a good one!  
Kai niwacoka narua-! You have come back quickly!  
Kai ūtoi ūhoro wake! Don't you know about him!

(The subordinate clause negative is used here because the speaker thought his friend knew about the third person 'him', and is surprised to find that he doesn't know.)

Kai ndiri ndona kirimū ta giki-! I have never seen a fool like this man!

#### 2. Githi, indeed

*Examples:*

(a) Githi ūhoro ūcio ti wa kūmakania? Is that matter not surprising?

(b) Nāūi nūthire Mombaha rūcinii! I thought you went to Mombasa this morning!  
'Thire na mūtokaa, ndacoka na ndege, I went by car and returned by plane.  
Githi, Oh! I see.

### THE WORD "ANGA" (PERHAPS)

*Examples:*

Anga niagūcoka ūmūthi, Perhaps he'll come back today.  
Anga niathite Mombaha? Has he gone to Mombasa?

### THE WORD "HIH" (PERHAPS)

*Examples:*

Hihī niakarīkia wira rūciū, Perhaps he'll finish the work tomorrow.  
Hihī niagūkuura ūmūthi? Is it going to rain today?  
Hihī niandimūūi, Perhaps I know him.

## THE WORD "NO"

This word often has a meaning of "but", "only" or "just". It sometimes makes a sentence more emphatic.

## Examples:

**Ndanwira ũguo no gũthii athire,** When I told him that, he just went.

**No kũngũyũ kũmwe kũri hahā?** Is it only one fish that is here?

**No gũkorĩo** (perhaps) **ndari aracoka?** Perhaps he has not yet returned?

**No gũthiri mũndũ ũoi ũguo,** But there is no one who does not know that.

## THE WORD "O"

This is used to express exactness; also to express the English "each".

## Examples:

**Ūka o hahā,** Come right here.

**O rĩthiri o rĩthiri rĩthiri na mũthũgo yaru,** Each nation has its own customs.

## EXERCISE 40

## Put into Kikuyu:

This morning I went to the garden and planted. Oh, did you? Perhaps he has not yet come back. (I don't think he has come back yet.)

I told Mwangi to stay, but he just went.

What good cows his are!

Have you only finished this small job?

Let each man carry his own burden.

We went right to the river.

What? Don't they know about those matters?

Each chair has four legs.

When we missed the way we just sat down.

What a bright light this is!

Each house has a door.

## Put into English:

O mũthi o mũthi ũri na hong'e nyĩng'i.

Hĩni nĩmagakorĩo njĩra-ĩni rĩciũ.

## THE PREFIXES "NĪ-", "NO-" AND "NA-"

No mũndũ ũmwe ũcokete?  
O mũciĩ o mũciĩ ũri na ng'ombe na mũhĩri.  
Ciana ciothe nĩciũke o hahā.  
O mũgũnda o mũgũnda ũri na mũthi itatũ.  
Hĩni atumia nĩmakaruga mũgate rĩciũ.  
Gĩthiri kaana cukuru ino gatoi gũthoma.  
Gĩthi mwana ũyũ ti mwana mwega?  
Hĩni mũgũthĩi Nairobi ũmũthĩ?  
Kai mũthĩru ũra nĩarutaga wĩra narua-ĩ!

## USES OF THE PREFIXES "NĪ-", "NO-" AND "NA-"

In this connection **nĩ-** emphasises, **no-** makes the sense more definite, and **na-** has the meaning "and" or "with".

## Personal Pronouns:

<b>nĩ-</b>	<b>no-</b>	<b>na-</b>
nĩ nĩ, it is I	no nĩ, it is just I	na nĩ, and I
nĩ we, it is you	no wee, it is just you	na we, and you
nĩ wē, it is him	no wē, it is him	na wē, and him
nĩ ihũi	no ihũi	na ihũi
nĩ inyũi	no inyũi	na inyũi
nĩo	no o	nao

## mũ-, mĩ- Class

<b>nĩ-</b>	<b>no-</b>	<b>na-</b>
mũguo (mũthi)	no guo	na guo
nĩyo (mĩthi)	no yo	na yo

## kĩ- Class

<b>nĩ-</b>	<b>no-</b>	<b>na-</b>
nĩkĩo (gĩthi)	no kĩo	na kĩo
nĩcio (ĩthi)	no cio	na cio

## n- Class

<b>nĩ-</b>	<b>no-</b>	<b>na-</b>
nĩyo (nyũmba)	no yo	na yo
nĩcio (phar)	no cio	na cio

## rĩ-, n- Class

<b>nĩ-</b>	<b>no-</b>	<b>na-</b>
nĩruo (rũgongo)	no ruo	na ruo
nĩcio (ng'ongo)	no cio	na cio

<i>nĩ-, i- Class</i>			
<i>nĩ-</i>	<i>no-</i>	<i>na-</i>	
<i>nĩrio</i> (ĩtĩmũ)	<i>norĩo</i>	<i>narĩo</i>	
<i>nĩmo</i> (matĩmũ)	<i>nomo</i>	<i>namo</i>	
<i>ũ-, ma- Class</i>			
<i>nĩ-</i>	<i>no-</i>	<i>na-</i>	
<i>nĩguo</i> (ũndũ)	<i>noguo</i>	<i>naguo</i>	
<i>nĩmo</i> (matĩndũ)	<i>nomo</i>	<i>namo</i>	
<i>kũ-, ma- Class</i>			
<i>nĩ-</i>	<i>no-</i>	<i>na-</i>	
<i>nĩkuo</i> (kĩgũrũ)	<i>nokuo</i>	<i>nakuo</i>	
<i>nĩmo</i> (magũrũ)	<i>nomo</i>	<i>namo</i>	
<i>ka-, tũ- Class</i>			
<i>nĩ-</i>	<i>no-</i>	<i>na-</i>	
<i>nĩko</i> (kahĩ)	<i>noko</i>	<i>nako</i>	
<i>nĩno</i> (tĩhĩ)	<i>nofuo</i>	<i>natuo</i>	
<i>ha-, kũ- Class</i>			
<i>nĩ-</i>	<i>no-</i>	<i>na-</i>	
<i>nĩho</i> (handũ)	<i>noho</i>	<i>naho</i>	
<i>nĩkuo</i> (kũndũ)	<i>nokuo</i>	<i>nakuo</i>	
<i>ma- Class</i>			
<i>nĩ-</i>	<i>no-</i>	<i>na-</i>	
<i>nĩmo</i> (mata)	<i>nomo</i>	<i>namo</i>	

The prefix *tĩ-* can be used in the same way to express the negative.

*Examples:*

Ūguo nĩguo, That is so.  
 Naguo mũtĩ ũyũ nĩ mũtĩnĩ? And what tree is this?  
 Ūguo noguuo oigire, That is just what he said.  
 Ūguo hĩguo, That is not so.  
 Iego nacio no njega, Those also are good.  
 Haha nĩho twacemanĩrie, This is where we met.  
 Ūego nowe ũi, That man is the only one who knows.  
 Nĩndoka namo (marĩgũ), I have brought them with me.  
 Nakuo nokuo gũtari kwega, And that place is the only bad place.  
 Mũndũ ũyũ tĩwe twonire, This is not the man we saw.

THE WORDS "GUCA" AND "TIGA" (UNLESS) 111

EXERCISE 41

*Put into Kikuyu:*

I will write a letter so that you can take it.  
 Who was here? Only us. That is not so.  
 The ridge has trees and the trees have branches.  
 These cows are good and so are those. That is so.  
 That is the only girl who knows how to make baskets.  
 This is not the chair you chose. I told them and they told him.  
 These are the only trees which fell.  
 It's just this affair that is so bad.  
 Those are not the little baskets we bought. It's only you who have done the work badly. And those are the only places which are not good.  
 I know you want small trees and I have brought some.  
 This is the only bone he brought. That is where they met.

*Put into English:*

Ithui nake nĩtũgũthĩ. Nĩtũmũĩrĩrie kana ũguo nĩguo.  
 Mũtĩ ũyũ nĩ mũguumo nago ũyũ nĩ mũtarakwa.  
 Ūguo noguuo moigire. Haha nĩho tũgaka nyũmba itũ.  
 Mũndũ ũyũ nĩwe ũi gwaka. Gũtũ gũkũ tũkuo kũĩru.  
 Ithauwa rĩrĩ norĩo rĩnĩkĩte narĩo nĩ rĩakwa.  
 Nũ warũĩre wĩra ũyũ? Tĩ nĩ. Nĩokĩte namo.  
 Rĩrĩrĩ rũria noruo rĩega.  
 Ūhĩnga na tĩru—maya namo no moru.  
 Nĩ ithui tĩhaatĩre nyũmba wega ũguo.  
 Ithandũkũ rĩrĩ ha? Nĩnjũkĩre narĩo.  
 Namu mahĩga maya nĩ ma kĩ? Marĩkũ? Macio nĩ mahĩga ma gwaka.  
 Marĩma maya tĩmo menjire. Rũthĩngo rũria noruo rĩega.

THE USE OF THE WORDS "GUCA" AND "TIGA" (UNLESS)

*Examples:*

**Guea tũrathĩre Nairobi ira tũtĩngĩramuonire,** Unless we had gone to Nairobi yesterday we should not have seen him.  
**Guea rĩgtĩari arokĩre narna Mwangi nĩangĩrakĩre,** Unless the doctor had come quickly, Mwangi would have died.  
**Guea ũhoro ũyũ ndĩngĩrĩ gũkũ,** Had it not been for this matter I should not be here.



**Guca ũhoro wa mũndũ ũyũ gũkorũo ho ndũngĩahotana**  
cira ũcio, Were it not for this man being here you would  
not have won that case.

**Tiga aathire Mombatha ndangĩarĩare,** Unless he had  
gone to Mombasa he would not have become ill.

**Tiga tũthĩre nake mũthĩ,** Unless he comes with me I will  
not go.

**Tiga nĩ ũndũ wa ũra aarakarĩre mũgerania niangĩahi-**  
**tũkire kigeranio kin,** Were it not for the way in which  
he annoyed the examiner he would have passed the  
examination.

**Tiga aranjĩre ũhoro ũcio we mwene ndũngĩetĩkĩre ũra**  
**andũ maroigaga,** Had he not told me this himself I  
should not have believed what people were saying.

THE WORDS "ATIRIRI", "ATIRI", "ATI", "NO RIRI" AND "-RI"

**atiriri** has the meaning "I say" or "listen to me." It has  
the effect of putting the words that follow into inverted  
commas.

**atiri** has much the same meaning as **atiriri**.

**atĩ** means "that".

**no riri** means "but".

**-ri** is frequently tacked on to words in the middle of a  
sentence when a person is speaking. It resembles the English  
"um" or "er".

*Examples:*

**Oigire atiriri, ndũngĩhota gwĩka ũguo,** What he said was  
this, "I am not able to do that."

**Maranjĩre atiriri, twĩ na ng'aragu gũkũ matũkũ maya,**  
They told me, "We have a famine here now."

**Ndamwĩre atiri, ũka na itũmũ rĩaku na ngo,** I said to  
him, "Bring your spear and shield."

**Mogĩre atĩ matũĩ ũhoro ũcio,** They said that they didn't  
know about that.

**Atĩ niagoka rĩcĩ?** Is it that he's coming tomorrow?

**Nĩ mũndũ mũũgi, no riri, ndoi gũthoma wega,** He is a  
clever person, but he can't read well.

**Tũtanathĩ Rũiri-ri, tũkwamba kĩgara kĩa Gĩenka,** Before we  
go to Rũiri, we shall pass through Nairobi.

"ATIRIRI", "ATIRI", "ATI", "NO RIRI" AND "-RI" 113

EXERCISE 42

*Put into Kikuyu:*

Unless I had opened the door he would not have come in.  
What your mother said was this, "You must go today."

Unless he had brought me an axe I could not have cut these  
branches.

Before it rains, let us go to that homestead over there.  
That young man said, "I am going to stay right here."

Were he not singing, I should have told him.

Your father told me, "I am going to accuse Kamau."

If he had not come at night he would have found me.

The food is spoilt, but not completely.

When we reach Mũkiyũ, shall we see your aunt?

If they had not left some of their food here, I should have been  
very hungry.

He said that this thing has no value.

Were it not for this small stream we should have no water.

Were it not for his bravery we should all have been killed.

My sister told me she would not go to school.

*Put into English:*

Kahaki oigire atiriri, "Ndũgũkuuna mũrigo."

Tĩtiri na irio no mbembe.

Guca matũ oina gũkũ, mũngĩaga irio.

Ndoririe kahĩ kau atiriri, "Nyũkwa niatwarite mbata ciake  
ndũnyũ."

Gũtiri na nyoni gũkũ no thonjo.

Guca mũndũ ũyũ ndũngĩmĩre ũhoro ũcio.

Tũtanathĩ ng'endo ici nyingĩ-ri, gĩthi ti wega tũtume nguo  
njeri?

Manjĩre atĩ kũu kũri beho mũno.

Mwaka ũyũ tĩrari twari na ng'aragu, no riri, mwaka ũyũ  
nĩtũkuona irio nyingĩ.

Guca tũramũtethĩre niangĩrakũire  
narua.

Anjĩre atiriri, mũrũaru mĩkwenda kuona rĩgĩari.

## CHAPTER EIGHT

### THREE FURTHER VERB TENSES

#### 1. *The Tense "I have never"*

This is expressed in Kikuyu by using together the negative present of the verb "to be" and the immediate past tense of the verb in question. For example:

**Ndiri ndona mũtithi ũcio,** I have never seen that forest.  
**Matihĩ mathĩ ġicũka,** They have never been to Nairobi.

#### 2. *The Tense "have you ever?"*

This is expressed by using together the present tense of the verb "to be" and the immediate past tense of the verb in question. For example:

**Ūĩ wathĩĩ Thĩka?** Have you ever been to Thĩka?  
**Arĩ ona mũndũ mũtũmũmũ?** Has he ever seen a blind person?

#### 3. *The Tense "I have not yet"*

This is expressed by using together the present negative of the verb "to be" and the **-ra-** present tense of the verb in question. For example:

**Ndari aracokũ,** He has not yet come back.  
**Tũthĩĩ tũramũona,** We have not yet seen him.

### EXERCISE 43

*Put into Kikuyu:*

My father has never sold maize.  
Have you ever been into the forest over there?  
The children have never listened to this old man.  
Have you ever tried to persuade this young man?  
That boy has not yet returned the milk.  
We have never seen such expensive things.  
Has the heart of this man ever had good thoughts?  
Have you ever seen such an industrious girl?  
Your father has not yet sold his land.  
I have not yet seen a lion.

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## THE VERB "KWIRIGA"

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Have you ever seen such heavy rain as this?  
This boy and that one have never fought.  
I have not yet got much strength.  
Has this medicine man ever cured a sick person?  
The people of this ridge have not yet learned to plant maize well.  
My mother has never seen your house.

*Put into English:*

Mũtũmia ũyũ ndari aringa rũĩ rũĩa.  
Ndiri ndenda mũndũ ũcio.  
Twana tũtũ tũĩ twona mĩrũthĩ? Tũthĩ twona.  
Arĩũ a mathĩ mathĩ marathĩ Nairobi.  
Andũ aya mathĩ maarĩa cĩũngũyũ.  
Ūĩ wamũũria tũoro wa cĩra ũcio?  
Mũthĩ mwahaica irĩma irĩa.  
Ndari araciara.  
Kaana gaka gatĩri karethamba ũmũthĩ.  
Mathĩ marona mbũri irĩa cĩũrĩte.  
Ndiri ndĩraaka nyũmba űjerũ.  
Mai mathĩ maratherũka.  
Ūĩ waikara gũkũ?  
Mũthĩ mũracokia indo ciakwa.  
Ndiri ndatonya itũura rĩĩa.  
Nyũkwa ndari areta twana tũtũ.

### THE VERB "KWIRIGA"

**ũĩrĩga,** I last did  
**wĩrĩga,** you last did  
**erĩga,** he last did  
**twĩrĩga,** we last did  
**mwĩrĩga,** you last did  
**merĩga,** they last did

*Negative Tense:*

**ndĩrĩga,** I have not done.....for some time  
**ndwĩrĩga,** you have not done.....for some time  
**nderĩga,** he has not done.....for some time  
**fũthĩrĩga,** we have not done.....for some time  
**mũthĩrĩga,** you have not done.....for some time  
**mathĩrĩga,** they have not done.....for some time

These tenses are always followed by the infinitive of another verb.

*Examples:*

**Ndinghola kuiririkana rira njiriga gũthii Mombakha,** I cannot remember when I last went to Mombasa.  
**Wiriga kũnuona ri?** When did you last see him?  
**Tũthiriga kũgerera njira ino,** We have not passed along this road for some time.

## THE VERB "-KIRIE"

*Present Tense:*

**ngirie,** I am about to.....  
**ũkirie,** you are about to.....  
**akirie,** he is about to.....  
**ũkirie,** we are about to.....  
**mũkirie,** you are about to.....  
**makirie,** they are about to.....

*Examples:*

**Akirie gũũka,** He is about to come.  
**Tũkirie kũnuona,** We are about to see him.

*Past Tenses:*

- (a) Earlier today, **ngũtirie,** etc.  
 (b) Yesterday, **ndũrakirie,** etc.  
 (c) Before yesterday, **ndakirie,** etc.

*Examples:*

**Ngũkirie gũthii agĩkina,** I was just about to go when he arrived.  
**Marakirie gũthii gũkĩambirĩra kũura,** They were about to go (yesterday) when it started to rain.  
**Twakirie kũina rũimbo rũa mũthia rĩra wakinyire,** We were about to sing the last hymn (before yesterday) when you arrived.

## EXERCISE 44

*Put into Kikuyu:*

We last chose the elders in May.  
 That thief has not stolen anything for some time.  
 I was about to come when it started to rain this morning.  
 The chief and elders are about to enter this village.  
 I am about to feel tired.  
 You were about to go yesterday when we started talking about family affairs. I last broke a cup on Monday.  
 We were about to build a house here when Karanja told us to go.

He is about to burn up the rubbish.  
 The workmen are about to dig some deep holes.  
 Mũthoni was about to put out the fire last night when visitors came.  
 Have you not read for some time?  
 That teacher last taught in this school in October.  
 I was about to start work this morning when I began to feel unwell.  
 You (*plur.*) last tied up a load last month.  
 This child was about to fall when I saw him.

*Put into English:*

**Meriga gũthondeka nyũmba ino mũthenya wa mwambhirio.**  
**Ngirie kũrakara mũno.**  
**Agũkirie kũũngania mathanwa rĩra etemire.**  
**Akirie gũcokia gũkabu (basket) kia matumbi.**  
**Matiriga kũhanda mbembe.**  
**Ndakirie kũmatongoria rĩra mũtongoria wao aakinyire.**  
**Makirie kũhoya itumbi.**  
**Magũkirie kũmũiraga rĩcini rĩra Ngoce akinyire.**  
**Iyo ndakirie kũhha nguo rĩra wakinyire.**  
**Eriga gũtema mũti mũtũtũ-ini ũyũ hĩndi rĩra twonire rũheni.**  
**Agũkirie kũiyũra gĩkombe rĩra kigũre.**  
**Ngũkirie gwĩka ũguo rĩra ũnjĩire.**  
**Ng'ethe nderiga kwanũdika.**  
**Agũkirie kũrakara rĩra mũrango ũhingũrĩrũ.**  
**Ngũkirie kũina wira ũyũ rĩra makinyire.**  
**Tũthiriga kũiguana.**

## KIKUYU PROVERBS

Proverbs are used a very great deal in the Kikuyu language, particularly when people are talking to each other. They are especially used to bring out the finer shades of meaning, and to drive home a point of difference or of agreement. People learning the language will sometimes find it difficult to say exactly what they want to until they are conversant with a number of these proverbs, which are very many. In order to give the student some idea of what these proverbs are like we list a few of them here.

1. **Gũthĩĩ nĩ kuona,**  
To go is to see (the man who travels about is the man who finds out what is happening in the world).
2. **Ũthahiaga oigaga no nyina ũruraga wega,**  
He who does not travel about says that it is only his mother who can cook well.
3. **Kigũũta kigwatagia mũro,**  
The lazy man makes the stick he digs with his excuse (the lazy workman blames his tools).
4. **Mwana wĩ kiyu ndagaga mũthambia,**  
An industrious child does not lack someone to wash him (nothing succeeds like success).
5. **Mĩmbi arugaga na ngyo,**  
The potter cooks with broken bits of pots (the shoemaker's son always goes poorly shod).
6. **Ngwagĩ ya mwana wene noyo ihoragia mwaki,**  
It is only the potato of another man's child that puts out the fire.
7. **Mũremwo nĩ ndũrigo oigaga nja ina mahiga,**  
A person who is bad at dancing says the courtyard is full of stones.
8. **Gũkũhũha ti gũtĩnio,**  
To be a short person is not to be cut short (no one can help the way he is made).
9. **Makari ndũndũ mahũragwo na mũtĩ ĩmwe,**  
Those who are not of one mind are defeated by the first blow (unity is strength).
10. **Mũthamaki ndarĩ igweta rũgongo rĩa,**  
The king (elder) has no renown on his ridge (a prophet is not honoured in his own country).
11. **Kũgia indo nĩ kũramata,**  
If you possess property you must know how to look after it.
12. **Ihenya inene riunaga gĩkwa ihaha,**  
Great hurry breaks the yam in two (more haste, less speed).
13. **Ĩĩ kũnoga ndĩrĩ mũtĩ ũomhaga,**  
When it (bird) is tired it will settle on the nearest tree (not waiting to reach the tree of its own nest).
14. **Ng'ombe imenyagwo nĩ irĩa riayo,**  
A cow is valued according to its yield of milk (by their fruits ye shall know them).

15. **Ĩrĩ kanua ĩtĩrĩ nda,**  
That which is in the mouth is not in the stomach (there's many a slip twixt the cup and the lip).
16. **Mũthĩĩ ndoimbikaga irĩgũ,**  
A traveller cannot leave his banana in the fire to roast (a man who is always travelling about cannot keep his eye on things at home).
17. **Kirema arĩme nĩ kĩgarĩrĩre,**  
That which men cannot do is much turned over (men are not easily defeated).
18. **Gũthũrũo nĩ andũ ĩĩ gũthũrũo nĩ Ngai,**  
To be despised by men is not to be despised by God (God does not judge as men do).
19. **Andũ mendaine makomagia mwaro ĩme,**  
People who like one another sleep on the same bed (friends share their joys and sorrows).
20. **Gĩeterero ĩĩ kĩĩnaino,**  
To wait is not to be impatient (patience is a virtue).
21. **Kamũĩngĩ koyaga ndĩrĩ,**  
A group of people lifts the mortar (many hands make light work).
22. **Mũĩmo nĩ mũthĩĩ kũrĩ ngoma,**  
Misfortune is quicker than the devil.
23. **Gũtĩrĩ mũĩoi na mũcũthĩrĩra,**  
There is no difference between the thief and the man who watches him steal.
24. **Mũthĩĩ tene aocakaga o tene,**  
He who goes early comes back early.
25. **Mũtharũo nĩ kĩrĩndĩ ndoimagia,**  
He who is advised by the crowd does not get out (of his difficulty).
26. **Kwĩgĩa ĩĩ guoyĩ,**  
Self-defence is not cowardice.
27. **Kũrĩa mũmo nĩ kuoria nda,**  
To eat a lot is to ruin the stomach.
28. **Kũnyĩwto ĩĩ kuohwo,**  
To be arrested is not to be imprisoned.
29. **Kĩara kĩmwe gĩthũragaga ndaa,**  
One finger does not kill a louse (some jobs are not tackled single-handed).
30. **Kĩrĩmũ gĩthekageĩa ĩĩmũ,**  
A foolish person smiles at the spear.

## KEY TO EXERCISES

### KEY TO EXERCISES

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#### EXERCISE I

mwanake	aanake	mũthuri	athuri
gũiko	ciiko	gĩkombe	ikombe
kirati	irati	kironda	ironda
kihurũrũka	ihurũrũka	minyororo	minyororo
mũthũngũ	athũngũ	mũhaka	mihaka
kĩgũũta	igũũta	kĩgwa	igwa
kiongo	ciongo	gĩthuki	ithuki
mũtambo	mitambo	mũthamaki	athamaki
gĩthũri	ithũri	mũndũ mũgo	ago
mũguĩ	mĩguĩ	mũrengeti	mirengeti
gikwa	ikwa	mũici	aici
kihũri	cihũri	mũrutwo	arutwo
mũgeka	mĩgeka	kĩero	ciero
gĩcunji	icunji	gĩfambaya	ifambaya
mũrangũ	mĩrangũ	mũthia	mithia
mũrimũ	mĩrimũ	kĩhingũro	ihingũro
mũcũthĩrĩria	acũthĩrĩria	gĩthii	ithii
gĩkuniko	ikuniko	mũthece	mithcece
kĩrimũ	irimũ	kĩhĩ	ihĩ
mũtumumu	atumumu	kĩururu	chururu
mũtarakwa	mitarakwa	mũkarũ	mikarũ
mũtarũ	artharũ	mũhari	mihari
mũgeni	ageni		

#### EXERCISE 2

Wĩ (or ũri) mwega? Ndi mwega.  
 Mwanake mũraya e (or ari) na kironda kiũru.  
 Kihurũrũka kĩari ki na mitarakwa mĩngĩ.  
 Mũthũngũ mũkuhi e na mũrengeti mũĩri.  
 Mũtumumu e na kiongo kinene.  
 Mũthũngũ mũtungu e na mitambo mĩngĩ.  
 Mũguĩ mĩngĩ. Ikwa nyinyi.  
 Mũri ega? ũri ega.  
 Mĩrangũ mĩari. Mũrimũ mũũru. Gĩkuniko kiĩri.  
 Mũgeni mĩritu e na ihii njege.  
 Mĩtarakwa ni mĩthaka. Ciko njege.  
 Mũndũ mũgo e na gĩkombe kĩerũ.

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Ndi na minyororo mihuru. Aici me na ihingũro.  
 Ironda nũru. Wĩ na kigwa?  
 Arũaru aigana? Arutwo ni aceke.  
 Me na kihũri?  
 Mũkarũ mũũmũ. Mũri na iti njege?  
 Mũrutani ari na arutwo aingi. Mĩguĩ mĩari.  
 Me na mĩgeka mĩngĩ.  
 Kĩero gĩtungu. Ndi na mũrimũ mũũru.  
 E na mũit mĩngĩ mĩraya. Mũkarũ mĩari.  
 Ageni ni aritũ. Kĩhingũro kinini.  
 Itambaya njerũ. Kĩgwa kiũru.  
 The pupil is clever. The bad elders have heavy blankets.  
 Are you well? I am well. The big boy is good. I have a short  
 piece of sugarcane.  
 Old thieves. The white cups are small. Clean blankets.  
 How many old men? The piece of sugarcane is bad.  
 The thick door. The chains are short. You (sing.) have many  
 small half calabashes.  
 Bad illnesses. A grown-up person. I have a new blanket.  
 Have they a good king? Long mats. The young man is good.  
 The thieves are lazy. A great king. The onlookers are many.  
 The tree has a long shadow. The fool has a piece of cloth.  
 The blanket has lines. The onlooker is a stranger.  
 Have you (plur.) big cups? The blind man has a big key.  
 The stump has a short shadow. The sick man has bad ulcers.

#### EXERCISE 3

Ndi na ciuga ithatũ njege. Mũndũ ũmwe mũraya.  
 Mĩi igana rĩmwe rĩa mirongo iri na ina.  
 Iti mirongo itandati na ithatũ. Mĩtarakwa iri mĩraya.  
 Mĩrũthi inana. Aritũ ikũmi ega. Arimi mũgwanja.  
 Atumia atati. Arutani atano ega.  
 Atongoria eri oru. Ndi na mĩgumo inana.  
 Mweri ũmwe. Mĩtarakwa mirongo ina. Iti ithatũ.  
 Arũaru atandati. Irĩma mirongo itandati na igiri.  
 Mĩrengeti iri mĩgeka. Ihingũro mirongo mũgwanja na ithatũ.  
 Arimi atati ega. Mĩrũthi mũgwanja.  
 Irĩma ithahati. Atongoria atati ega.  
 Arimi ana. Mĩi magana mana na mirongo iri na itandati.  
 Andũ magana matatũ na eri. Atumia mirongo itati na anana.  
 Ciondo ithano nene. Iti igiri nini.  
 Indo magana matandati ma mirongo mũgwanja na igiri.

Wĩ na minyororo itatũ miraya.  
 Miharĩ ĩrĩ mĩkũhĩ. Mĩrambo ikũmi na mũgwanja.  
 Irĩma ithatũ ndaya. Mĩaki ikũmi na itatũ mĩmĩni.  
 Mirango ina mĩnene. Ihingũro igĩrĩ nĩni.  
 Andũ ngĩrĩ imwe. Mĩtĩ mirongo itatũ na inana.  
 Itĩ igĩrĩ njerũ. Clondo mirongo ifandati na mũgwanja.  
 Mĩtarakwa mirongo ĩrĩ na itatũ. Me na mĩrengeti ikũmi na itano.  
 Miharĩ itatũ miraya. Airĩtu mirongo ĩrĩ na mũgwanja.  
 Ihĩ igĩrĩ. Itambaya ikũmi na ithatũ.

Ten lazy men. Two thousand and fourteen blankets.  
 Eight bad kings. Eleven good girls.  
 Six shoes. Three thousand pupils. Twelve tall cedars.  
 Three thousand and seventy-two big boys. One bad man.  
 Fifteen baskets. Three hundred and forty-three mats.  
 Thirty-two blankets. The thief has two large ulcers.  
 Sixteen ditches. Six thousand six hundred and sixty-six people.  
 Seven elders.  
 I have seventeen mats. Two hundred and one girls.  
 Seven thousand onlookers. Twenty-five bad pupils.  
 Eight hundred trees. Sixty-two pieces of cloth.  
 Five good elders. Three long shadows. Thirty-four ditches.  
 Eight thousand people. Forty-one blankets. Two lions.  
 Four black shoes. Fifty-two pupils. Sixty-three sick people.  
 Eight heavy chains. Nine hundred and seventy-eight trees.  
 Two heavy chairs. Nine thousand men.  
 Six pieces (portions). One yam. One ditch. One farmer.  
 One chair. One cedar. Fifteen thousand, five hundred people.

## EXERCISE 4

Ndĩ na itĩ ithano—ndũrĩ na ĩtĩ.  
 Matĩrĩ na mĩrengeti mĩngĩ mĩega.  
 Ndirĩ na iratũ njerũ. Ndirĩ mũndũ mũĩru.  
 Mĩrĩthĩ tĩ mĩnene. Ndũrĩ na mĩtĩ mĩngĩ.  
 Nĩ kĩndũ kĩĩru. Mũĩrĩ na itĩhĩ.  
 Arĩmĩ matĩrĩ na mĩtĩ mĩngĩ. Kĩgwa tĩ kĩega.  
 Ndirĩ na ĩkomba. Tũĩrĩ na mĩgũnda mĩnene. Mĩtarakwa tĩ  
 mĩnene.  
 Mũndũ tĩ mũkĩrũ. Mũĩrĩ andũ ega.  
 Mũĩhĩngũ tĩ mũnoru. Atumumu matĩrĩ na mĩrengeti.  
 Ndĩ mũndũ mũgo.  
 Mũrĩ igũũta. Nĩ arutwo.  
 Tĩ mũĩrĩtu mĩega. Tũĩrĩ athurĩ.

## KEY TO EXERCISES

Mũkaro tĩ mũĩmũ. Ndirĩ na itambaya nyingĩ.  
 Kĩhingũro tĩ kĩnene. Mĩrengeti tĩ mĩngĩ.  
 Kĩhĩ tĩ kĩũgĩ. Tũĩrĩ na ciuga.  
 Mũĩrĩ na mĩkwa mĩarĩ. Arutwo tĩ ogĩ.

The stranger has no cup. The blind men have no shoes.  
 The pupil is not clever. The doors are not big.  
 The stools are not old. The elder is not foolish.  
 I have no blanket. You have no fire.  
 The lazy person has no trees. We have no leader.  
 The fools have no key. You (*plur.*) have no mats.  
 The lazy people are not clever. The door has no key.  
 The pupils have no blankets. The stranger has no cup.  
 The doors have no keys. We have no half calabashes.  
 The lines have no end. The sick man has no ulcers.  
 The onlooker hasn't a skin cloak. The thief has no scars.

## EXERCISE 5

Mũĩrĩtu ũyũ nĩ mĩega, mũĩrĩtu ũrĩa tĩ mĩega.  
 Mĩtĩ ino mĩraya. Mĩtĩ ĩrĩa mĩmĩni.  
 Mũĩrutwo ũrĩa nĩ mũũgĩ, mũĩrutwo ũyũ nĩ mũĩrĩtu.  
 Kĩndũ ĩkĩrĩ na kĩrĩa. Arutani aya ega.  
 Mĩgũnda ĩrĩa mĩnene. Mĩtarakwa ino mĩraya.  
 Itĩhĩ ĩcĩ ngũrũ. ĩkomba kĩrĩa.  
 Atumia aya ega. Mĩtumumu ũrĩa.  
 Mũkwa ũrĩa mĩraya. Mĩega ĩrĩa.  
 ĩturũa ĩkĩrĩ kĩega. Kĩondo kĩrĩa ĩkĩrũ.

Mũndũ ũcio, mũĩrĩthĩ ũcio, ĩtĩ kũ, mĩthongoria ũcio, kĩratũ kũ,  
 mũĩharu ũcio, mũtambo ũcio, ĩkũniko kũ, ĩkomba kũ,  
 ĩthũkĩ kũ, mũthamaki ũcio, kĩhingũro kũ, mĩtĩ ĩo, indo ĩcio,  
 atumia, acio, iturũa ĩcio, andũ acio, mĩega ĩo, mĩtĩ ĩo, ĩĩmũ  
 ĩcio, athurĩ acio, mĩnyororo ĩo, arutwo acio, mĩkaro ĩo.

Those good things (over there). Those good things (previously  
 mentioned).  
 That cedar there (over there). Those trees.  
 This bad medicine man. This chair.  
 Those foolish onlookers (just mentioned). That shoe (over there);  
 Those good pieces of cloth (previously mentioned). Those clever  
 blind people (over there).  
 That small boy (previously mentioned). This big lion.  
 Those long arrows (over there). This-good young man.

That blind man (previously mentioned). That good girl (there). Those good teachers (previously mentioned). These long straps. These big engines. Those fertile gardens (over there). Those (previously mentioned) tall fig trees. That pipe (there). That (previously mentioned) black shoe.

## EXERCISE 6

Ndirathii mũcii. Ndiragũra kibiriti.  
 Uragũra gitanda kieri. Ninarathii?  
 Mũragũra migate. Urathii githima?  
 Nimarathii. Urenda kibiriti.  
 Tũrenda gũthii mũcii. Marenda kibiriti.  
 Aragũra irathii njerũ. Marona githaka.  
 Migate ũyũ mwega. Mĩri ino. Mũthemba ũyũ. Mĩtwe ĩri.  
 Mũhĩnga ũcio. Ene acio.  
 Mwarĩ ũyũ. Itanda iria njege. Mfrigo ino mĩritũ.  
 Ningwenda kũgũra migate itatũ. Mĩrigo ũyũ mũritũ.  
 Mwana mwega. Nĩtũkuona githaka.  
 Ningũgũra kibiriti. Nimekwenda gũthii. Ene githaka giki ni athuri.  
 Itanda igĩri njege. Nimakwenda iciko ikũmi na kinwe.  
 Migate itatũ mũru. Ningũgũra mĩrengeti mĩrongo ĩri na itatu mieri.  
 Ningũthii githima. Nimakwenda itanda. Ningũna ciana.  
 Nimakwenda mwene mũgũnda. Nĩtũkwenda gũthii?  
 Nĩakũgũra githaka. Mĩkwenda mũgate.  
 Nĩtũkũgũra iciko ikũmi na igĩri. Mĩrigo ino ni mĩritũ.  
 I want a big key. He is going to the garden.  
 The woman is going to the spring. The teacher is going to buy bread.  
 Do you (*plur.*) see those children?  
 The girl wants to see the child. I am buying a new chair.  
 Nineteen spoons. Do you want any loaves?  
 This loaf is not good. We want these good loaves.  
 Do you (*plur.*) want to go? The women are going to buy bread.  
 The chiefs are going to the well. The people are going to go.  
 The overseer wants big wages. Are you (*plur.*) going to buy bread?  
 Are you (*sing.*) buying a bed? He wants to see the chief.

## EXERCISE 7

Uraria mũgate? Ndiraria mũgate, ndiraria kigwa.  
 Ndiratĩndika mwana.  
 Ndirona khingũro. Nĩrateng'era.  
 Ndiraria. Kiraka kieri.  
 Mwana ndarona mũritũ. Ndirona.  
 Atumia maragũra ciuga.  
 Mũtumia ndaranyua.  
 Ningũteng'era mũcii. Ndirateng'era.  
 Mĩrigo miritũ. Ndirateng'era. Ene githaka.  
 Nĩmũgũteng'era mũcii. Andũ matiragũra migate.  
 Mwena ũyũ. Nĩmũkũgũra gitanda kieri?  
 Mũhĩnga ũria. Ningũria mũgate.  
 Tũtũkũgũra migeka mieri. Matiragũra migeka.  
 Mũraria mũgate mũru. Mũtiragũra indo nyĩngĩ.  
 Mũndũ ndaragũra kigwa. Nĩtũkũria mũgate.  
 Matiranyua. Mũtumia ndakũria.  
 Giko giki kũru. Atumia nĩmakũnyua.  
 Kĩhĩ gĩratĩndika mũrango. Mũthemba mĩngĩ.  
 Tũtiranyua. Iraka ngũrũ. Iraka njerũ.  
 Andũ nĩmaratĩndika mũnene. Mũtiratĩndika mũrango mũnene.  
 Mũratĩndika mũrango mũnini. Mwena ũcio.

I am not going to buy half calabashes. You (*sing.*) are not running.  
 We are not going to drink. They do not see the spring.  
 He is not going to sell loaves. You (*plur.*) are not buying baskets.  
 You (*sing.*) are not buying sugarcane. The woman is not drinking.  
 I am not running. They are not drinking. I do not see the child.  
 You (*plur.*) are not pushing the chair. We are not going to go.  
 I do not want this spoon. He does not want black shoes.  
 They are not going home. You (*plur.*) are not drinking.  
 The woman does not want the loaf. We are not going to the spring.

## EXERCISE 8

Mũndũ mũgo nĩarahonia mĩrũharu.  
 Ndirahotia kwamĩbirĩra. Ndiraka rũ.  
 Ithũ. Mwana mũnini nĩagũceera. Tũraruga mũgate.  
 Nĩmararĩma harĩa.  
 We. Andũ nĩmaroĩma mũcii.  
 Ndirũgwatia mũndũ ũyũ kindũ.  
 We. Ningũtĩga mũtĩ ũyũ, no nĩngũthũũria mũtĩ ũria.



Ithui nĩrũroima maĩcĩ, inyui nimũracoka (pronouns inserted to emphasize the contrast).  
 Tũtharĩkana. Nĩndĩrakuaa, migate.  
 Ndiracaria iciko. Ndiracaria itĩ.  
 Ndirera mwana ũrĩa.  
 Nĩ ngũgũra migate, nawe ũkũgũra ikombe.  
 Aanaake mĩrongo irĩ na atano nĩmagũkuaa mĩrĩgo mĩrĩtĩ rĩu.  
 We agũtherũkia mai, no o makĩrehe irĩa.

The dirt is very great. I think that the spoons are clean.  
 The blind man is going for a walk. This farmer has many yams.  
 The king is looking at those heavy engines.  
 This sick man is going to stay. The moon is beautiful.  
 The thin trees are many, but the thick trees are few.  
 You (*plur.*) are not going to drink water. Little portions.  
 They are not harvesting now. There. A big fire.  
 How many cedars? He is not bringing a whole loaf.  
 This slope is not fertile. I do not hear.  
 I am going to climb this slope. We are not going to get up.  
 This kind. The child has a very big head.  
 We are not going to throw away this good patch. This week.  
 He is running. Long shadows. Dry ditches. Many trees.  
 Forty-three trees. Two hundred and seventy-four women.

## EXERCISE 9

## Key to Conjugation of Verbs

nĩhĩite	nĩ'ũthĩite	nĩathĩite
nĩtũthĩite	nĩmũtũthĩite	nĩmathĩite
nĩnjũũkĩite	nĩũũkĩite	nĩokĩite
nĩtũũkĩite	nĩmũũkĩite	nĩmookĩite
nĩnjĩguĩite	nĩũĩguĩite	nĩaiguĩite
nĩtũĩguĩite	nĩmũtũĩguĩite	nĩmāiguĩite
nĩnyendete	nĩwendete	nĩnendete
nĩtwendete	nĩmwendete	nĩmwendete

Kahĩ nĩkagwĩte.  
 Nĩnyendete mwana ũyũ mũno.  
 Mwanake ũyũ nĩendete mũĩritu ũyũ.  
 Mũtĩ ũrĩa mũraya nĩũũũite.  
 Mũrĩaru nĩalkarĩte thĩ.  
 Mũrĩmi nĩendete mũgũnda ũyũ mũno.  
 Gĩtĩ kĩa gĩkũũ nĩkiunĩkĩite.

## KEY TO EXERCISES

Nũũkarĩte thĩ.  
 Nĩalkarĩte thĩ. Kiratũ nigĩthũũkĩite.  
 Athuri anana. Nĩtũũkarĩte thĩ.  
 Nĩtũũkarĩte thĩ.  
 Mũthamaki nĩarũgamĩte rĩu.  
 Itĩ ici ngũrũ nĩciunĩkĩite.  
 Atunumu nĩmalkarĩte thĩ.  
 Mũhari ino mĩkuhi. Nĩtũũkĩite.  
 Nĩmarĩmĩte migũnda irĩa.  
 Mũthamaki nĩakũite.  
 Nĩacokete.  
 Mĩtĩ ikũmi na itandati.  
 Mũgũni nĩunĩkĩite.  
 Mũnyororo nĩĩgwĩte.  
 Nĩnjũũkĩite.  
 Nĩmagwĩte. Itĩ ici nĩciunĩkĩite.

I like this girl. He has bought this ground.  
 Have you (*plur.*) had a walk? I am sitting. They have washed the spoons.  
 He has asked this man. You (*plur.*) have come. The teacher likes this pupil.  
 The cup has fallen. He is standing. The elders like this teacher.  
 The lazy person has come. The chair has broken.  
 The loaf has fallen. We are standing. The foolish person has gone.  
 The overseer has gone. The stranger has come. The big boy has gone.  
 The leader has gone. The owner of the land is sitting down here.  
 The women are standing. The sick people like this medicine man.  
 The onlookers have gone.

## EXERCISE 10

Ūrakia mwaki nĩkĩ? Nĩkĩ gĩkĩ?  
 Andũ aya nĩ atũũ? Nĩ atĩa?  
 E ha Nĩoroget? Mũtĩ ũyũ nĩ mĩtũtũ?  
 Nĩ mũtĩ ũrĩkũ ũkwendĩa? Tũgũthĩ rĩ?  
 Andũ aya nĩa? Mũndũ ũyũ nĩ mũndũtũ?  
 Nĩ mũndũ ũrĩkũ ũgũthĩ? Nĩ gĩtĩ kĩrĩkũ kiunĩkĩite?  
 Magũthĩ rĩ? Nĩ andũ arĩkũ mararĩma?  
 Mũgeka ino nĩ ya mũthemba ũrĩkũ? Mũtumĩa ũyũ ahaana atĩa?  
 Athũite kũ? Nũũ ũyũ?  
 Mĩtĩ ino nĩ mĩtũtũ? Gĩtĩ gĩkĩ kĩaana atĩa?  
 Nĩkĩ gĩkĩ? Mũtĩ ũyũ ũhaana atĩa?  
 Nũ ũyũ? Ici nĩ ndũtũ?  
 Mũgũni irĩkũ? Mũgũni ũrĩkũ?



Which man is a good man? Which tree has fallen?  
 What tribe is this man? What is this teacher like?  
 Where is the woman?  
 What's this? What are these things like?  
 Which is the good teacher? What are these leaders like?  
 Where is he gone? Where is the teacher?  
 Who are these elders? Which child is clever?  
 Why are you going to sell those trees?  
 Where are those three chiefs? Which thing have you sold?  
 What kind of bread is this? What are those Europeans like?  
 Which things has he brought? Which well is good?  
 What's this strap like? Why have you spoilt this cloth?  
 Which is the old man? Where's the child? What's this basket like?

## EXERCISE II

*Conjugation of Past Tenses*

Nindaririkana	I have just remembered
Niwaririkana	You have just remembered
Niaririkana	He has just remembered
Nitwaririkana	We have just remembered
Nimwaririkana	You have just remembered
Nimaririkana	They have just remembered
Nindirikanire	I remembered (earlier today)
Niiririkanire	You remembered
Niaririkanire	He remembered
Nitiririkanire	We remembered
Nimuririkanire	You remembered
Nimaririkanire	They remembered
Nindiraririkanire	I remembered (yesterday)
Niuriririkanire	You remembered
Niararirikanire	He remembered
Nituraririkanire	We remembered
Nimururirikanire	You remembered
Nimararirikanire	They remembered
Nindaririkanire	I remembered (in the past)
Niwaririkanire	You remembered
Niaririkanire	He remembered
Nitwaririkanire	We remembered
Nimwaririkanire	You remembered
Nimaririkanire	They remembered

## KEY TO EXERCISES

<i>Now:</i>	<i>Yesterday:</i>
Nindaigua	Nindraiguire
Niwaigua	Niuraiguire
Niaigua	Niaraiguire
Nitwaigua	Nituraiguire
Nimwaigua	Nimuraiguire
Nimaigua	Nimaraiguire
<i>Today:</i>	<i>In the past:</i>
Niniiguire	Nindaiguire
Nitiguire	Niwaiguire
Niaiguire	Niaiguire
Nitiguire	Nitwaiguire
Nimiguire	Nimwaiguire
Nimaiguire	Nimaiguire
<i>Now:</i>	<i>Yesterday:</i>
Nindathii	Nindathaire
Niwathii	Niurathaire
Niathii	Niarathaire
Nitwathii	Niturathaire
Nimwathii	Nimurathaire
Nimathii	Nimaraathaire
<i>Today:</i>	<i>Past:</i>
Ni'athire	Nindathaire
Nituthire	Niurathaire
Niathire	Niathaire
Nituthire	Nitwathaire
Nimuthire	Nimwathaire
Nimathire	Nimathaire
<i>Now:</i>	<i>Yesterday:</i>
Nindenda	Nindrendire
Niwenda	Niurrendire
Nienda	Niarendire
Nitwenda	Niturrendire
Nimwenda	Nimurrendire
Nimenda	Nimarendire
<i>Today:</i>	<i>Past:</i>
Ninyendire	Nindendire
Niwendire	Niwendire
Niendire	Niendire
Nitwendire	Nitwendire
Nimwendire	Nimwendire
Nimendire	Nimendire

## Now:

Nindoka  
Niwoka  
Nioka  
Niwoka  
Nimwoka  
Nimoka

## Yesterday:

Nindirokire  
Nifurokire  
Niarokire  
Nifurokire  
Nimufrokire  
Nimarokire

## Today:

Ninjũkire  
Nĩkire  
Nĩokire  
Nĩwokire  
Nimwokire  
Nimokire

## Past:

Nindokire  
Niwokire  
Niokire  
Niwokire  
Nimwokire  
Nimokire

I have begun (now). You (*sing.*) had a walk this morning.  
He washed the spoons yesterday. We pulled this thing a long time ago.

You (*sing.*) returned the spoon a long time ago. He has just cooked bread.

We cultivated this morning. You (*plur.*) planted yesterday.

He spilt the water yesterday. We have just lit a fire.

We looked for the arrows this morning. The medicine man healed the sick man yesterday.

I sold those chairs this morning. I have just come.

I returned the mat yesterday. I bought the chair a long time ago. I cleaned the spoons this morning. I brought good loaves yesterday. I have just bought three blankets.

I've just lit the fire.

I returned the cup a long time ago.

## EXERCISE 12

Ndinandika rĩcĩni.  
Nĩrarĩmire mũgũnda irā? Aca nĩmire rĩcĩni.  
Nĩtũragĩre mĩrĩgo, no tũtĩnagera mĩkwa.  
Arutani matĩnarutana rĩcĩni.  
Ago matĩahonĩre atumũmu acio.  
Nĩtũroĩre mĩrĩgo irā?  
Aca, nĩohĩre mĩrĩgo rĩcĩni.  
Atongoria aya matĩatongorĩre andũ tene.  
Nĩmakũĩre mĩrĩgo ĩno rĩcĩni?  
Aca, matĩakũua mĩrĩgo ĩno rĩcĩni.

Ndinagera iciko rĩcĩni.

Atumia matĩarĩmire mũgũnda ũyũ.

Ndinagania irā.

Atumia matĩathĩ gĩthĩma rĩcĩni.

Aĩritu matĩnagĩria ĩtĩ rĩcĩni.

Ndanahoria mĩwaki rĩcĩni.

Ndinatherũka mai rĩcĩni.

Ndiacokĩre ikombe icio.

Mũĩritu ndanahurũka irā.

Ndinagũthĩha ikombe irā.

Mũrutani ndaarutani.

Ndinoya kiondo gĩkĩ.

Ciana nĩhũũtĩre kĩndũ gĩkĩ rĩcĩni.

Aca, tũrokire irā.

Ndinathoma rĩcĩni.

Mĩtharũga mĩgate ĩno rĩcĩni, mĩrarũgĩre irā.

Ndinathĩ mũcĩ irā.

I did not make these things equal (today).

I did not tie up the loads this morning: the small boy tied the loads.

I did not try (past) to prepare these things.

I did not mix milk and water yesterday.

A long time ago we sold fifty-three big cedars. Did you (*sing.*) untie the loads yesterday? No, I did not untie the loads.

The fire has gone out. I did not lack anything.

The thieves surrounded the homestead but they did not steal a thing (past).

The good children did not make a noise (today).

The bad small boys burned three trees the day before yesterday.

The child did not play this morning: it is ill.

The cup is full. You (*plur.*) did not (past) forgive the bad people. We did not cut these trees (past). The bread was not enough this morning.

## EXERCISE 13

Nĩakwambĩrĩria (or nĩekwambĩrĩria). Nĩngũthambĩria (or nĩngũhĩria) gĩtambaya.  
Nĩngũtũcarĩa mwana.  
Mũthĩkĩwandĩka rĩru. Aĩritu nĩmakũthoria mĩwaki.  
Nĩngũtũtonya. Nĩtũgũwĩcĩria. Mĩnene nĩagũka.  
Nĩdĩgũcĩna mĩtĩ. Tũtũkũhaata.  
Atumũmu matĩkuoha mĩrĩgo.

Ndigaaka, wee niugaaka.  
 Mĩrutani niakarutana.  
 Mĩtumia niakabe mwana kiondo.  
 Mĩritu ndakoha mirigo.  
 Mũtikanoga.  
 Mwana niagatuika mũndũ mwega.  
 Ningacerũ.  
 Ndũkagũthia mĩtĩ io.  
 Ƴũtũkaaga kĩndũ.  
 Nimagathĩrũrũkĩria mũtĩ.  
 Matkangania.  
 Nimagacina mĩtĩ ino.

Nindhoria mwaki.  
 Mwana niarĩthaaka. Nĩtũricerũho.  
 Nĩritongoria. Mĩtumia ndarfoya mirigo ino.  
 Ƴĩritũũtia kĩndũ. Nĩtirigera iciko.  
 Nĩmarĩga indo. Mũtĩhata.  
 Nĩariyũria kiondo. Ndirũtukania indo.

I shall remember.  
 We shall read. You will look for the things.  
 I shall go. He is coming. We shall not read.  
 He will not light a fire. They will rest.  
 They will remember. He will not hear.  
 You will read. We shall see the king.  
 I shall see. He is not coming. They will not hear.  
 They will not sweep now. I am going to throw away this thing.  
 We shall not stand now. I shall not go.  
 They will not read. You will pull this thing.  
 They will not fell these trees. They will sell these chairs.  
 The medicine man will not cure this patient.  
 You will hear. They will arrive.  
 You will not come. We shall fill the cups.  
 We shall dance. He will not bring the things.  
 I shall not lead the people.  
 I shall write. I shall not prepare the things.  
 You will not see the medicine man. I shall not build.  
 They will go. I shall not fill the cups.  
 You will choose the elders. They will not sell.

## EXERCISE 14

Nĩndĩthitaka mũndũ ũyũ.  
 Ndigũũkũhĩria (or ndirakũhĩria). Nĩngwenda kũhĩtika.

Matnahinga mũrango.  
 Ndirakũnja mĩengeĩ. Niakaanite.  
 Nindirakarĩre ira.  
 Ndigũcolka.  
 Ciama itirathaka.  
 Ureka atĩa?  
 Mataniĩkite itambaya.  
 Nĩndahinga mirango.  
 Nĩnũnarakara no ni nĩndakarĩre.  
 Nĩũonekĩre.  
 Mĩrũthĩ nĩũrarũma mũndũ ũria.  
 Ira nĩndĩrarĩthĩre ng'ombe.  
 Nĩnĩnakũnja mĩrengeta rũcĩni.  
 Mĩtumia ũyũ niakabaarĩria mwana.  
 Nĩagũthambĩa iciko.  
 Andũ nĩmaathũire mũthamaki mũĩru.  
 Atumia aya nĩmarongania ciondo.  
 Nĩngũthaaaka rĩu.  
 Nĩoĩma mũcĩi.

I am not going to come down. You (*sing*) are coughing.  
 The child is not crying.  
 I am not going to explain. The cloth has dried.  
 He will not increase the wages. We shall not go (soon).  
 The cup did not break. You broke it.  
 They are falling. I did not leave the things.  
 I shall not jump. We did not send this man.  
 You (*plur.*) will not remember. I did not follow that man (yesterday).  
 I have not forgotten. I did not see the child.  
 They did not begin (today). I pulled this thing.  
 They did not return the old chair.  
 The woman will bake bread. I shall remember.  
 The women will plant here. They have (just) come from the home-  
 stead.  
 He has carried this load. You (*plur.*) will not climb this hill.  
 He is washing himself. I shall leave the things here.  
 Are you looking for the child?  
 I have (just) brought a white cloth. I do not remember.  
 They are harvesting. I shall not throw away this thing. He has  
 died.  
 They did not arrive. The child is not breathing.

## EXERCISE 15

Wi ha mũrũthĩ? Nĩndauũraga.  
 Ki ha gĩtĩ kĩa kĩaerĩ?  
 Nĩtũrakĩendũre ira. Mũndũ ũyũ nĩeyendete.  
 Mũrutani ndaamarũre. Nĩnaagũthĩthĩ.  
 Ndũkũnjĩthĩkĩa? Nĩndoha mũringo, rĩu nĩngũtũkuua.  
 Nĩmakũwohora. Nĩdũnamĩtema.  
 Nĩdũnacĩhambĩa. Nĩakamatongoria.  
 Tĩthakĩoire. Nĩngũmuohera.  
 Aakĩnga harĩa. Nĩdũnacĩyũria.  
 Nĩndĩmwendete. Nĩdmwendete.  
 Nĩtĩmwendete, tĩtĩmwendete.  
 Mwana ũyũ nĩerũmĩte.  
 Mũrutani ũcio nĩareyĩthragĩre ira.  
 Nĩngĩciũngania.  
 Nĩtwamĩkũnjũrĩre. Nĩĩtkamahoota.  
 Nĩaciũmĩte. Nĩĩtkamatonya.  
 Nĩĩtkametikĩa. Nĩngũmĩeeta.  
 Nĩmagetema. Nĩwecĩna?  
 Matĩnyendete. Matĩanjĩguire.  
 Matĩatwendire. Nĩdigakuohera.

I have felled them (trees). I like them (people). We have tied them up (loads).  
 She likes me. Have you sold them? Do you like them?  
 I have burnt myself. These people like themselves. You will cut yourself.  
 He likes it. I want to see that tree; I like it.  
 He likes you. You (*plur.*) do not like us. I am going to wash myself.  
 They do not like us (*plur.*).  
 This child has cut herself.

## EXERCISE 16

Mĩtĩ ino nĩ ya ũ? Mĩtĩ ino nĩ ya Kamanu.  
 Mĩtũmũia ũcio wa itũũra. Airĩtu a itũũra.  
 Mũgeka wa mũndũ mũkĩrũ. Kĩronda kĩa mwana. Iciko cia mũrutani.  
 Mũnene nĩ mũndũ wĩ hinya. Indo cia tene. Mũrengeti wa kĩrimũ.  
 Nĩndarũta mũrengeti wa igũrũ. Nĩndatĩga mũrengeti wa mũhũro.  
 Iratũ thaka. Nĩathamĩbĩte gĩkombĩ mwena wa nja, no ndatha.  
 mbĩtte mwena wa thĩhĩ.

## KEY TO EXERCISES

Gĩthĩ kĩa goro.  
 Gĩtambara kĩa mũtũmũia ũria mũkũhũ. Nĩndrona mũtĩ ĩrĩ.  
 Nĩngĩthĩga mũtĩ wa mwena wa ũmotho. Mũndũ wa mbere nĩatonyete itũũra.  
 Mwanake wa kerĩ nĩ Mũthũngũ; wa mbere nĩ Mũndũ Mũrũ.  
 Nyonete andũ atarũ. Mũndũ wa mbere nĩ mũtũmũia; wa gatatũ nĩ mwanake, na wa gatagati nĩ mũndũ mũkĩrũ.

These people are important. The fourth tree is very tall.  
 The sick man's bad ulcers. The stranger's burdens.  
 The twelfth man. The fifth chair.  
 The eleventh village. The sixth bed.  
 The eighth shoe. A thoughtful old man.  
 A keen young man. Expensive shoes.  
 False medicine men. The thirteenth person.

## EXERCISE 17

Mĩtĩ yakwa nũgĩthĩ. Gĩthĩma gĩaku nĩ gĩa gatagati.  
 Mũciĩ wake wĩ thũthũ wa wakwa. Gĩthaka gĩĩtũ kĩrĩ gatagati ga gĩthaka kĩaanyu na kĩaoo.  
 Gĩthĩma kĩrĩ mũhũro wa kĩrima. Ciana ciakwa. Mũtwe wakwa.  
 Mũringo wake mũrĩtũ. Iciko ciitũ njega. Mũthamaki wanyu.  
 Mĩtũmũia wakwa. Mũthamaki waku. Mwana wao.  
 Cĩiko ciitũ njega. Anene anyu oru.  
 Kĩbĩrĩtĩ kĩaanyu. Aanaake ao.  
 Kĩondo gĩakwa kĩnene. Cĩrũru ciao ndaya.  
 Itanda cianyu. Nĩararuga wega.  
 Mũĩrĩtu ũyũ nĩarateng'era narua. Mĩrengeti yaku mĩega.  
 Cĩondo ciaku. Mĩgate yake. Mũrĩrĩ wake.  
 Mĩgeka itũ nĩ miraya. Nĩarathĩ kahora.  
 Mũnyororo yao. Mũtambo wĩtũ nĩ wa hinya.  
 Gĩthaka kĩaoo. Gĩkombĩ kĩrĩ rĩngu rĩa mũrengeti.

My bread. This sick man's blanket is under the bed.  
 Your straps.  
 His fig tree. The water is inside the cup.  
 The onlookers' heads. The farmer's tree.  
 Our gardens. Your (*plur.*) engine.  
 Their door. Your (*plur.*) boundary is below that slope.  
 The trees are below the spring. Our clan.  
 Your (*plur.*) ditches. Their cedars.  
 The illness of the patient. A kind of bread.  
 My bad scars. The lazy man's chest.

A piece of bread. The cover of the cup.  
The key of the door. Weeks and months.  
Our beds. Your (*plur.*) estates. Their spoons.

## EXERCISE 18

Niaranyenje njũĩĩ ira.  
Ndimoinika kũgũrũ ũmũthĩ; ndoinĩkire tene.  
Mũtumia ndaathĩre e wĩki.  
Nĩtũthĩ ithuothē. Mwana we mwene.  
Mwana wene.  
Andũ othe marĩ nja. Kirimũ nkĩningĩre rĩtho.  
Mũndũ we mwene ari nja.  
Inyuothē nĩmĩnegenĩre. Nĩtũmwohire moko.  
Ūgũthĩ wĩ wĩki. Airĩtu othe nĩmathuĩre mũtongoria wao.  
Mũrũthĩ nĩũũũĩre kũgũrũ. Atumia nĩmakũũire mũtĩ wothē.  
Wee mwene nĩgũũire kiondo.  
Mĩgũnda yene.  
Airĩtu aya macarĩre iciko marĩ olki.  
Atongoria ene.  
Andũ o ene nĩmoire mirigo.  
Nĩndahinga mirango yothē. Itambaya ciothe i haha.  
Nĩdikwenda kũgũra mũgũnda wene.  
Nĩngĩthonia mũtumũmu ndi nyĩki.  
Ithuothē nĩtũkũũĩria ikombe.  
Nĩgĩre mĩkwa haha. Irĩ iki.  
Tũhorĩre mwaki tũĩrĩ ithũki.  
Indo ciene.

The king himself came, he did not send people.  
The sick person folded the cloth by himself.  
The fig trees were planted alone. They hit my legs.  
The woman cut the tree by herself. All of you will cultivate this garden.  
We shall come near to the engine itself.  
The leaders hit his eye.  
Did you write all by yourself?  
You wrung the big cloths by yourself.  
I will gather together the other people's shoes.  
This man collected the chairs but he left this chair here by itself.  
Those girls cultivated that garden by themselves.  
I filled all the cups by myself.  
You yourselves will gather together all the mats.  
The women will bring those cloths themselves.

The shoes themselves are good. All the mats are bad.  
All the cups are good. You yourself will boil the water.  
I myself will push the door.  
The whole cloth is bad.  
Did you (*plur.*) stay by yourselves? The whole loaf is bad.  
We ourselves will follow the leader.  
Did you build by yourselves?

## EXERCISE 19

Mũndũ mũgo arageria kĩhonia mũndũ ũria ũrũarite.  
Ithũĩ tũtahaĩre kĩrima nĩwakuĩre mirigo.  
Nĩũgũtĩga mũtĩ irĩa itagwite.  
Andũ aria megũthĩ mũcũi nĩmakũrehe mũgate.  
Airĩtu aria mararĩma mũgũnda ũria nĩa?  
Nĩngwenda mũtĩ ũria ũgwite. Ino nĩ mĩrengeti irĩa mũcũi acokĩrie.  
Matkwenda wee ũtamareihagia.  
Mũndũ ũria tuonire nĩ mũrutani. Nĩmũgũthĩ nake?  
Andũ aria matararite matkwenda mũndũ mũgo.  
Nĩtũkuoha gĩtĩ kĩa gĩtonĩkĩte.  
Nĩĩ anyonire. Nũ mwatonyire mũcũi nake?  
Nĩmũgũthĩ nake? Wee ũtaarĩre ndũkkaarĩa.  
Nĩdikwenda mũtumia ũria ũtaarũgĩre wega. Nũ wanĩta?  
Nũ watemire mũtĩ ino? Nũ wohorire mirigo io?  
Andũ aria maakĩre mwaki ũcio nĩa? Nũ warahire kiondo? Itĩ irĩa ioinĩkĩte nĩ njega.  
The child who made a noise will go. The child who did not make a noise will stay.  
I will bring the arrow which has broken. The man who has not opened the door will open them now.  
I who did not buy anything will buy now. I and Kaman will go together.  
The people who have not dug ditches are many.  
The man who is ill is coughing. The people who have not chosen a leader will be late.  
I who am late will not eat. The girls who baked these loaves are good.  
You who did not see him.  
I do not like people who did not cultivate their gardens.  
I who have not drunk water am tired. The stools which have not broken.  
I am going to cultivate this whole garden.  
You who have not spoken will carry this load.  
We who did not write will read. Who will lead?  
Those who have not eaten will eat now.

## EXERCISE 20

Ningũruga migate itanathii.  
 Niendete harĩa ari.  
 Mationire kũria aathire.  
 Njathamburie iciko itanoka.  
 Twakire ũria twonire kwagĩdĩre.  
 Niwarũire wĩra ũyũ wega.  
 Ningĩthĩ kũria mararĩma.  
 Nĩũkuona harĩa tũgĩthĩ.  
 Geria kũrũta wĩra ũyũ wega o ta ũria wahota (or Geria kũrũta wĩra ũyũ kũringana na ũhoci waku).  
 Nĩndugire mũgate ũyũ ũũru.  
 Makongania indo ũguo.  
 Wona mũnene nigũteng'era.  
 Nĩnyonire harĩa aigire iciko.  
 Hindi ũria tũkinyire nĩmarugire cai.  
 Nĩtũkũrũta wĩra ũyũ wega o ũria twahota (or Nĩtũkũrũta wĩra ũyũ wega kũringana na ũhoci wĩthũ).  
 Hindi ũria (or ũria) mwana akĩnyire nĩtũmũngũire (or Nĩtũmũngũire mwana aakĩnyia).  
 Nĩwĩkire o ũria atwĩire.  
 We like the place where he is going. We will tell him before he goes.  
 When the chief came we saw him.  
 We saw the women before we saw you.  
 When the young man arrived the elders went.  
 When the woman cut down the tree Njoroge was angry.  
 We washed all the cups and spoons before you came.  
 We returned his chair before we went.  
 They are cutting the trees the way he told them to.  
 I saw Wambũi before she died.  
 I will cook the food as well as I can.  
 They acted as they thought was fitting.  
 I did just as he told me.  
 You will reach where he is. Did you go before you finished the work?  
 When you see you will believe. They went before you (*plur.*) arrived.  
 You will do as he will tell you. We heard you when you arrived.

## EXERCISE 21

Ndĩdĩ harĩa ari. E nyũmba thĩnĩ.  
 Ndirathĩ gwa Kamau. Nĩmũnũĩ?

## KEY TO EXERCISES

E mũci. Nĩnjũ kũruga.  
 Ndoi gwakia mwaki. Nĩtũgĩthĩ Limuru.  
 Twacemanĩre njira-ini. Wathĩ kũ?  
 Ndathĩ gwĩtũ. Athuri mari kũria nyũmba.  
 Ndũũ harĩa ari.  
 Nyonire mũndũ ũcio gwaku.  
 Nĩngwenda gũcoka gwĩtũ. Nioi wĩra ũyũ.  
 Nĩmũũ mũndũ ũria mĩkũrũ? Tũtĩmũthĩ.  
 Nĩwarĩire ino njega Karĩna. Kwao nĩ kũ?  
 Nĩtĩmũthĩ. Mũthĩ njira.  
 Atũmia nĩmoo kũruga wega. Ndikũthĩ.  
 E ha mĩrutani? E cūkuru (thĩmĩ).  
 Kwanyũ nĩ kũ? Ndathĩ mũgũnda.  
 Tũtĩthĩ Mũthamaki wanyũ. Nĩmekwenda gũcoka kwao.  
 Atũnumu aya matũthĩ njira.  
 Twathĩ kwa mũthuri ũyũ.  
 E ha Maina? E wĩra-ini.  
 I know where he has gone. We do not know where he is.  
 They have gone to that European's house. Our home is nice.  
 Where are the teachers? They are at the school.  
 They do not know where he is. We are going to the garden.  
 I want to go home. We do not know the road.  
 I know where the women are, they are in the garden.  
 They do not know how to bake bread. This child is going to school.  
 He went to Embu. I saw a lion in the road.  
 You (*plur.*) do not know how to read; we know how to read.  
 He does not know how to light a lamp. He knows how to light a fire well.  
 You do not know how to make baskets.

## EXERCISE 22

Nĩ wega thĩ mũci? I, thĩ.  
 Uka narua. Ndũthĩ!  
 Ta rora mũndũ ũria—ta thĩ ũmũteithĩ.  
 Nĩ wega mũndũ ũyũ ohe mũriogo?  
 Ta rehei itĩ. Thĩ ũgũre migate ũrĩ.  
 Nĩ wega tũhaice haha.  
 Ruta wĩra ũyũ wega. Ndeithia. Mũringe. Rehe gĩti o gĩothe kĩa.  
 Mwirĩ aruge migate ina.  
 Airĩtu macokie indo? Nĩ wega macokie ciothe.  
 Tĩndĩkai gĩtũ. Ta haata haha.  
 Ta kuua mĩriogo ino. Ngwenda mũndũ o wothĩ ũrutaga wĩra wega.

Mwangi aakie mwaki? *I*, ni wega aakie mwaki.  
 Iganania icunji ici. Mũtũrehe mũndũ ũria.  
 Ta kũnja itambaya. Icio. Ta cokiai indo icio Mombatha.  
 Mũirũ ũyũ na ũria, ni ũrikũ mũũgi?  
 Nyũmba ino ni njega kũĩ ũria.  
 Nyũmba ino ni njega gũkĩra ũria.  
 Nyũmba ino ni njega gũkĩra ũria.  
 Nyũmba icĩ ihatũ ni ũrikũ njega?  
 Kamanu nĩakĩritie Njoroje kũmenya kũruga.  
 Kiondo gũkĩ na kĩa nĩ kĩrikũ kĩa?  
 Maina ni mũũgi gũkĩra Ndirangũ.  
 Njoki nioi gũtuma ciondo makĩra ma airũu aĩa angĩ othe.  
 Should you go to Ngeca? Yes, it's well I should go.  
 Come quickly (*plural*).  
 Come quickly (*plural and emphatic*).  
 Please bring my black shoes. They want any tall tree.  
 It's well a clever man should do this work. Help them.  
 Should the women bring the loads here now?  
 It's good that you should tell him. Please tell me. It's good that  
 we should build here.  
 Cover it (a cup). Cook it (porridge). Which is the best of these  
 three cows?  
 This young man is taller than this other one.  
 This tree is better than all the others.  
 Which is the better of these two cedars?  
 This girl is more clever than the other one.  
 Which is the better of these two stools?  
 This stool is better than this one, and that one is better than all  
 the others.

## EXERCISE 23

Ūra andũ acio matigoke. Tĩga kũmũtũthia.  
 Tĩ wega gwĩtigira. Tĩ wega ũrutũ wĩra ũyũ ũũru ũũ. Meere moke  
 narua.  
 Mwĩre arehe cai. Ūra mwana ndakanegene (kũnegena, to make a  
 noise).  
 Mwĩre athĩĩ rĩu. Tĩga gũthĩ na njĩra ino.  
 Athĩre kĩroko nĩ getha acoke ũmũthĩ.  
 Athĩre kĩroko nĩguo acoke ũmũthĩ.  
 Athĩre kĩroko acoke ũmũthĩ.  
 Tũkwenda mũtikone thina.  
 Tĩ wega maakie mwaki haha.  
 Nĩngũgũtũthia nĩ getha ndũkahrĩe.

## KEY TO EXERCISES

Nĩngũgũthĩ ndũnyũ nĩguo tũkagũre indo.  
 Nĩngũgũthĩ kwao nĩ getha matigoke gũkĩ.  
 Nĩngũtũga kwaria nĩ getha wariie.  
 Tĩga gũthambua iciko ici. Tĩga kũninga.  
 Don't bake many loaves. It isn't good you should go now.  
 Tell the medicine man to come quickly. He wants to go.  
 Tell Kamanu not to come. Don't bring that cup.  
 Tell this girl to light a fire. The medicine man has gone to Ūkenye  
 to see the sick man. I do not want you to bake bread now.  
 Don't sing in a loud voice. We do not want Wanganĩ to read now.  
 It isn't good you should go home in the dark. Don't do the work  
 like that.  
 He has gone to Mũkũyũ to buy mats.  
 Stop talking (*plural*). Tell that blind man to come here. We want  
 to go quickly.  
 I will help you so that you will help me. Mwangi will teach you  
 so that you may be clever.

## EXERCISE 24

Nĩkĩ kĩratũmirĩ wage kũruga mũgate irai?  
 Nĩtwonire mũirũu ũyũ agĩtuma kiondo.  
 Aaga gũtuma mũgeka, ndĩgĩcoka.  
 Nĩmonire anene makĩaria.  
 Ira ciana nĩratũhĩre cukuru na irathoma.  
 Nĩmekuona mwana waku akĩhĩũka.  
 Nduta akamenya gũthoma aĩa waaga kũmũrutai?  
 Nĩmekũmwona oka.  
 Nyaga agĩre gũka nĩkĩ?  
 Aocoka nĩtũkũmwĩra.  
 Ūmũthĩ nĩtwakĩrie mwaki twacina itambaya ciothe ngũũrũ.  
 Ūmũthĩ tũthĩre mũgũnda kĩroko, twarĩma na twahanda, twacocoka  
 twainũka.  
 Nĩrarakarĩre nĩ fũndũ tũtĩarĩkĩrie wĩra.  
 Aari na mũrĩmũ mũũru mũno, tondũ wa ũguo agĩkua.  
 Tũtĩamweterere nĩ fũndũ nĩaacereĩũũ.  
 Tũtĩoi njĩra: tondũ wa ũguo nĩworiĩe.  
 Moĩgĩre, "Mũandũ o wothĩ nĩ oke": tondũ wa ũguo tũgũthĩ.  
 Moĩgĩre, "Ūra Kamanu ndagoke": tondũ wa ũguo ngĩmwĩra.  
 If our leader fails to come we will look for another.  
 He will be very angry. We did not see him coming.  
 Why did the women not come?



I told her while we were cultivating this garden.  
 How will those people come if you do not show them the way?  
 This morning we went to see all the women cultivating and took  
 them some water to drink, and then went home.  
 The strangers went into the house, asked the way and drank  
 water, and then went.  
 I am going to Fort Hall because I want to buy clothes.  
 They are going to the river because they want water.  
 You should take food because you will be hungry.  
 They do not want to go to that home because the owner is a bad  
 man.  
 We cannot go because Njeri has not arrived.

## EXERCISE 25

Ingũũka wahota gũthĩ.  
 Mũndũ ũcio angĩaga gũũka nĩ wega ũmũcarie.  
 Itangĩokĩre mũtingĩanyonire.  
 Ũngũũka haba ahota gũthĩ.  
 Mũtangĩarũtĩre wĩra na hinya mũtingĩagethire.  
 Itangĩokĩre ingĩoka rĩu.  
 ũngĩũtuma ciondo twaciencia.  
 Ingĩokĩre ira nĩngĩramuonire.  
 Angĩarehire indo nĩngĩaciendĩre.  
 ũtangĩaakĩre tũtingĩagiire na mũciĩ.  
 Mũngĩria mũgate ũyĩ mwakua.  
 Mũtangĩamũragĩre mũtingĩonire thĩna.  
 Aanake mangĩthĩ Thĩka maanoga.  
 Ingĩaga gũũka ndũngĩhota gũthĩ.  
 ũtangĩatwona tũtingĩoka.  
 ũngĩrokĩre ira nĩngĩramuonire.  
 Atangĩrokĩre ira tũtingĩramuonire.  
 Angĩathĩre iyo matĩngĩamũragĩre.  
 Arũaru matangĩona mũndũ mũgo matĩngĩmũka.  
 ũngĩamũcarĩa nĩngĩamwona.  
 Andũ aya matangĩthĩre Kĩgũmo matĩngĩonire Mũhororo.

If he had gone (just now) we should not have seen him. If we were  
 to go to Mũkangũ we should get tea.  
 If I had come yesterday I should have seen him. If he had come  
 (just now) you would have seen him.  
 If you had seen him (past) you would have told him. If we had  
 not seen him (today) we should have gone home.

If I do not take you, you would not know the way. If I had not  
 learnt I should not have known.  
 If I had not come this morning I should not have had that luck.  
 If I had not told him (just now) he would not have known. If  
 they had not come yesterday I should not have seen them.

## EXERCISE 26

Mangĩkaaga gũũka rĩciũ matĩkanyona.  
 Akorũo nĩtũkũruga mũgate ũmũthĩ wahota gũthĩ na ũmwe.  
 Akorũo ndũgũthĩ ũmũthĩ mũgĩgererũo.  
 Ingĩgoka oke mũgakorũo gũkũ?  
 Ingĩaga gũthĩ cũkũru ndũkahota gũthoma.  
 Angĩaga kũrũta wira wega ndĩkamũhe kindũ.  
 Akorũo mahrarũta wira, mere mamĩbirĩre.  
 Angĩkorũo ũgũthĩ na njira io, ithũ tĩngĩgũthĩ nawe.  
 Twaga gũthĩ Nairobi nĩtũkũmuona haba?  
 Akorũo matĩgoka rĩciũ magoka oke.  
 Ingĩgoka gũkũ ringĩ nĩngarehere Kamau kindũ.  
 Angĩkorũo wahota kũmũngũ njira.  
 Andũ aya mangĩaga gũka nĩngĩacarĩa angĩ.  
 Angĩkorũo matĩgũũka nĩngũthĩ.  
 Akorũo nĩgũthĩ rĩu nĩagũkĩnya Gĩthanja matanacoka.  
 Ingĩaga kuona Kĩondo gũkĩ nĩngĩatũma kĩngĩ.

If they fail to go now they will be late.  
 If I go now I can go to Maina's house before I go home.  
 If I go to Kĩanderĩ today we can go together.  
 If you see him tomorrow tell him I will come the day after.  
 If he goes now he will see Kĩmani.  
 If I had not got up early I should not have seen that thief.  
 If we had not brought you potatoes today you would not have had  
 anything to eat tomorrow.  
 If we do not see him tomorrow we shall not be able to tell him.  
 If he goes to Njũmbĩ tomorrow he will see Kĩranja.  
 If they do not come quickly we will not wait for them.  
 If he goes to the market tomorrow he will see the goats before  
 they are sold.  
 If he does not go now you had better.  
 If he does not want to do that you will not be able to persuade  
 him.  
 If Wanja had not come now I should have searched for her.



## EXERCISE 27

Ndundu na ngũkũ. Ngwenda kũgũra nyama njege.  
Ira nĩfũrathire gũceera tũroma thũraku nyingĩ njira-ini.  
Itũira rĩthũ tũri na ng'ombe njege, na ng'ondũ na mbũri imwe njege.

Thambia ndirica iria iri na gũko, tiga gũthambia iria irari na gũko.  
Nyũmba yakwa nĩthũkĩte ningwenda gwaka ingĩ.  
Ndikwenda gũkara hema, ngwenda gũkara nyũmba.  
Iga indo ici metha igũrũ, mbirika, ndawa iria njege, thabuni, nyundo, nyũngũ nene, na ndua.  
Rĩria tũrathire Ngong'ũ iri nĩtũromire ndaraca nene, na mũndũ mũkũrũ e na ngo ngũrũ, na njora ngũrũ na ndũrũme nini.  
Ndikwenda nguo iri na gũko, 'he nguo njege na ngobia.  
Ikĩra nyeki ngeari-ini. Gathoni no mũhaka athi cukuru.  
Tũngaga kuona mbũri io tũmũthi no mũhaka tũkamĩcarĩa rĩcĩũ.  
No mũhaka tũrute Njeri gũtuma ciondo.  
No mũhaka tũkarĩkia mĩti ino rĩcĩũ.  
No mũhaka tũthĩ gũhima rĩũ.  
No mũhaka mendie mbũri ioio.

The little group are in the house.  
The old hammer is broken.  
A goat, a cow, a ram, a sheep, a cock and many hens.  
I have planted wheat in my garden and beans and vegetables and cotton and nuts. Flies are bad, they have brought diseases to this village.  
In the time of famine the people did not find food.  
Fill the teapot with tea.  
Cook this good meat in the big cooking pot.  
Bring us butter which is not spoilt.  
Good houses. A tall house.  
A big cart. A bad horse.  
Dry beans. An old ladder.  
Many sweet potatoes. Much cotton.  
Black clothes. A whole plate.  
If the car is dirty we must look for water to clean it.  
If you fail to get food we must give you some.  
If they are coming today I must wait for them.  
Kamau must bring all the goats here.

## EXERCISE 28

Nyũmba yakwa ni nyũmba ya gũhĩrũrũ, na nĩndĩmĩendete.  
Ng'ondũ ino ni ndũũ? Nĩndĩmĩendete. Mbũri yothĩ.

Mbũri cia Njoroge ni nyingĩ. Ng'ondũ mĩrongo ina na igĩrĩ.  
Ng'ondũ ciothe.  
Nyũngũ ino ni njege, nyũngũ iria ni njũru.  
Mbũri iria ni cia mũndũ fũcio mũkũrũ; nĩaciendete mũno.  
Mboco ioio njege. Nyũmba yaku ngũrũ.  
Nyomire mbũkũ ithathatũ. Ngingo ndaya. Ngwaci mĩrongo itatũ na ithathatũ.  
Ni nyũmba irĩkũ cia mũnene. Ng'ombe yo nyene. Ng'ombe ciiki.  
Indo cianyu cia goro. Thĩ nyũmba ya keĩ.  
Ng'ombe ino ni yakwa, nĩndĩmĩendete. Ng'ombe ciitũ ni nene.  
Nguo ici njerũ. Nyũmba ici ihana atĩa? Ni njũru.  
Nyũmba ciene. Ng'ombe ilki.  
Kuuma hĩndi io ngĩnya rĩũ ni miaka igana rĩmwe rĩa mĩrongo itandatũ na itandatũ. Ndigũthĩ ngĩnya Mwangi agacoka.  
Tiga gũthĩ ngĩnya tũrĩe.

He has six round houses and many expensive things.  
The eighth cow is a good one. This big house is mine.  
He has an illness in the armpit. This earth.  
Is that cow (we are talking about) yours? Our cooking pots are dirty.  
That cow (over there) is old. Fifty-seven good horses.  
Did Wambũri bring all the nuts? Bring me a loaf and butter and four plates.  
Their hens are not good. These roads are bad.  
Those beans are Nyambura's. What sort of houses are these?  
Which beans did he take? They have eaten them all (beans).  
What variety of beans are these? All the goats. The hen itself. Another person's hen. The hen by itself.  
The thief did not go until he saw a child.  
From this school to that is a very short journey.  
We shall not go until he tells us to.  
He cannot see well; you must lead him.

## EXERCISE 29

Andũ aya ti a rũgongo rwiitũ.  
Tũri na rĩko rĩega. Mũndũ tũrũ mũkũrũ e na itimũ iraya.  
Maĩndũ mega. Guoko ni kũrũ.  
Rũrũ rĩũ rĩraya rũri mũhuro wa rũgongo rũria rĩnene.  
Marĩko ma andũ aya ti mega.  
Karĩma karĩa kari na mĩti. Andũ acio mari na matimũ maraya.  
Tũhĩ tũtũ nĩngũthaka. Rehe mai mahiũ.  
Kwarĩa maheni ti kaĩndũ kamini. Ndi na igego rĩũru.

Mwanake ūcio ari na ūta mūrāya, mīgūi, ngo na itimū.

Kamūndū gaka ni kogi. Magego maku ni merū.

Ni wega ūcioarie handū bega. Riitho rīru.

Mota ma andū acio ni makuhi. Mwana wakwa e na kūgūrū gūkuhi.

Ninyonete njiī nyingī ndaya, tūrīma tūingī na ng'ongo nyingī.

Mwana ūyū ari na maitho manene. Kahī kau kari na magūrū marāya.

This is a bad place. I see a broad river near a little hill.

All these children have thin faces. The eyes of these people are bad.

I have many small matters. Those rivers are broad and long.

Our sick man has a bad leg. Those small children are clever.

Long bows. Njūngu's arms are thin.

Bring cold and hot water. The man is very ill.

The dog bit my arm. I gave Kibaara a short spear.

They want hot gruel. That's a small matter.

## EXERCISE 30

Ndi maritwa maingi. Ndirageria kwiruta rithiomi riri hinya.

Rūhiū rūri nīrūthondeke wega. Ūthiū mūthaka.

Magūrū nīmaramatūra. Ndiendete ūcūrū mūhoro.

Riitwa rītari rīega. Njūa ciothe nīthondeketwo.

Andū aingi na thiomni nyingī. Guoko gwaake nīkuonetwo.

Iwego nīrānduura. Hiū itiri haha.

Matimū macio nīmathondeketwo wega. Njūi icio ndaya nīchīwīte.

Kanyūmba nigathite. Mai nīmaratherūka.

Kūndū kīu gūtaraganite.

Tūthiūrūi tunini. Moko maitū nīmohetwo. E na gūrū kūrū.

Magūrū make nīmagūthitwo. Ngūi ici nīrūite.

Magego matirānduura. Ndigī itiri haha.

Nākwenda rūhiū rūtathondeketwo wega.

Guoko gūrū gūtgūthitwo. Kūndū gūtaraganite ti kwega gwa gwalka.

E na magūrū matari hinya.

Mai matiratherūka.

The little houses are finished. He has many difficult cases.

This place has been prepared. Let the boys who are not circumcised come here.

The water is boiling. This little boy did not run. Call the small boy who did not eat. I do not want the spears which are not well made. That place is not level. Water which is not good. My eye does not hurt me. I do not want a hearth which is not good.

The bow has not been seen by this man. Good bows. Bring the string (*plow*) which is not here. Long rivers. I do not want swords which are not well made. The matters which are not finished.

## EXERCISE 31

Iwego rīmwe. Ng'ongo ikūmi na ithano. Moko meri.

Matimū meri. Handū haha. Mai maya.

Maitho macio *or* marīa. Guoko kūu *or* kūrīa. Mai macio *or* marīa.

Ūndū ūyū. Karīma kau *or* kariā. Kūndū gūkū.

Maitho meri.

Marīko mana. Hiū igana rīmwe na inyanya. Kūgūrū gūkū.

Ūthiū ūcio *or* ūria. Tūhi tūu *or* tūrīa.

Mothūi maya. Ng'ōndu ithano. Njūi ithano. Matimū matano.

Njira igiri. Matimū meri. Njira imwe. Riitho rīmwe. Rūhiū rīmwe.

Ngwaci ithatū. Ng'ongo ithatū. Karīma kau *or* kariā.

Mbarathi ikūmi na imwe. Mota ikūmi na ūmwe. Matimū ikūmi na rīmwe.

Tūrīma tūrandatū. Tūnyūmba magana matatū ma mīrongo it-andatū na tūrandatū.

Machira meri. Thiomni inya. Rūngi rīmwe.

Kūndū mūgwanja. Njūi ici. Matū macio (*or* marīa) marāya.

Mota mana. Guoko kūu *or* kūrīa. Njūi mūgwanja ndaya.

This little boy. One bow and two arrows.

These spears. I have one bad tooth.

They do not like this gruel. These small boys.

They sold four hides yesterday.

Njaramba has ten good bows and six good spears.

I saw three small hills and four rivers and five ridges.

These beautiful eyes of this child. Eight places.

I do not want to hear these lies. Two legs.

This small boy has a good ear and a bad ear.

Seven small circles. Bring that good sword.

Ūkwenda itimū rīrīkū? Mai maya ni marīkū?

Nīkendete. Ni gūrū kūrīkū kūrū.

Ngwendia matimū marīkū? Wega ni ngūre rūhiū rīrīkū?

Rīko rīu ni rīa mūthamba ūrīkū? Mekwenda mota marīkū?

Nimatwendete. Riitho rīrīkū?

Ni kūrū kūrīkū kūrū? Mai maya mahaana atīa?

## EXERCISE 32

- Rũhĩũ rĩrũ-rũhaana aſia? Nĩaciendete.  
Tĩtĩwendete. Nĩndĩhendete. Matimũ maya ni ma mũthamba ũrĩkũ?  
Nĩ kanyũmba karĩkũ waakire? Kũndũ kũrĩkũ?  
Nĩtĩmendete. Nĩakwendete.  
Mariko macio mahaana aſia? Kanyũmba kau ni ka mũthamba ũrĩkũ?  
Igego rĩrĩkũ? Nĩtũciendete.  
Hĩũ icio cihana aſia? Handũ harĩkũ?  
Nĩ tũhĩ tũrĩkũ woirie? Matikendete.  
Handũ hau habaana aſia?  
What is this water like—good or bad?  
Which knives do you want? What kind of spear is this?  
Which small house did you build, and which did he?  
Which place do you like best?  
What kind of small house is this?  
Which bow do you want? Which small boy shall I bring?  
What is that kitchen like?  
What sort of gruel is this? Which arrows do you want?

## EXERCISE 33

- Itimũ rĩrĩ ni rĩakwa. Rĩrĩko rĩake ni rĩũru. Rũũa rĩrũ ni rĩakwa.  
Ng'ongo ciothe irĩ na andũ aingi. Guoko kuo kwene.  
Marĩho makwa ni moru. Njũa ciaku ni nyimũ mũno. Rĩrĩko rĩene.  
Rĩrĩwa rĩaku. Moko mao me hinya.  
Rũũa ruo rĩene. Marĩko mene.  
Mairĩho maku ni mega. Rũgongo ruothe rĩrĩ na mĩtũ.  
Njĩa ciene. Mairĩho make ni manene.  
Uthĩũ wotho. Matũ mo mene.  
Marĩrĩko matũ na marĩrĩko manyu. Tũhĩ twitũ.  
Matimũ mao ni maraya mũno. Gĩtũ gwake ni kũnene. Handũ hatũ.  
Mothũũ mothe ni mathaka. Handũ hotho ni horu.  
Gĩtũ guothe ni kũũru. Tĩga kũgĩtha guoko kwene.  
Handũ hene. Hĩũ irĩ metha igũũ irĩ cikĩ.  
Kũndũ kuo kwene. Rĩrĩho rĩkĩ.  
Mairĩho moiki. Ũndũ o wotho.  
Ũndũ wilki. Tũrĩma twiki.  
Thondaka gathĩrũrĩ o gothe. Moko mene me hinya.  
Tũhĩ twene ni twega. Handũ hoiki.  
My little boy has told lies and I hate them.  
Your hides are very dry. This little boy had a bad leg and now that bad boy has cut it again.

## KEY TO EXERCISES

- I want only water to drink. I do not want to go to any place.  
I want to choose a good place. Your (*plural*) kitchens are not good.  
This is a good place, I like it very much. The boy himself will go to the chief's homestead. This is a good boy. The boys themselves have told lies. Only this eye is bad, the other one is good.  
Their small houses are very nice. All the ridges are thickly populated.  
I have taken someone else's knife. The bow itself is bad but the arrows are good.  
The whole ridge is good. Our spears are good.  
The water of this place is bad. They built their small houses a long time ago.

## EXERCISE 34

- Tũhĩ nĩrĩrĩthagia mbũri tũrĩma-ini. Ndiaga rũcini.  
Nĩmaatunaga mĩgeka.  
Nĩmũrĩmaga?  
Ngũhĩraga nguo rũcini.  
Nĩaceragirũho.  
Nĩngatemaga mĩtũ yakwa yotho.  
Nĩũgwakaga kanyũmba rũcini.  
Nĩarathaga kwao.  
Nĩngũfũkaga rũcini.  
Nĩndĩrĩthaga kwanyu.  
Nĩtwateithagia Gĩtaũ.  
Ira nĩrũrahandaga. Nĩndarutnaga.  
Nĩngatwaraga ciana ciakwa ciothe cukuru.  
Nĩndĩrathaga Nairobi ira.  
Nĩjaramba nĩaakaga mwaki rũcini.  
Nĩtwarĩmaga mĩgũnda ino.  
Kaman na Njeri nĩmathomaga.  
Nĩndĩrĩndagĩa mĩtũ yakwa o mweri.  
Atumia na airĩru nĩ marĩmaga mĩgũnda irĩa.  
He is in the habit of going to Matiba's house every day.  
I intended to go to Khanderi this morning.  
The women go to that spring in the morning.  
I used to work at Kanyĩ's.  
We intended to fell those trees yesterday.  
The children will all go to school at Nairobi.  
Kiragũ herds his goats on that ridge.  
The women wash the clothes at this river.  
The girls used to cultivate those gardens, now they cultivate these.

We used to live on that ridge, now we live on this one.  
 She makes and sells good baskets.  
 These boys play in the morning.  
 He goes on many journeys.

## EXERCISE 35

Ndabeirio itimũ iri ni Karanja. Rũcini nũciceriũ.  
 Nyũmba ño yakiriũ tene. Kaana gaka karacariũ. ira.  
 Mũthuri ũyũ aacariũ. tene mũno.  
 Itambaya. nĩracuuriũ ira.  
 Nĩũgũceriũ.  
 Rehe indo irĩa itendiro. Ngari nĩragucio.  
 Rũchini nĩtheiriũ itĩ igiri. Ng'ondũ nyingĩ nicierendiro ũmũthi.  
 Ciondo cikendio rĩciũ. Nĩarĩwo.  
 Wãaga gũũka indo ciaku nĩkanyitwo ni athuri.  
 Nĩmahagwo indo njege. Itĩ ikkendo.  
 Mwana ũmwe nĩacariũ itũũra iri rĩcini.  
 Nĩ wega aheo mai. Ira nĩndracereiũ.  
 Nyũmba icio irakwo haha. Ng'ombe nĩranayitũro ira.  
 Iyo mbũri nyingĩ nicierendiro.  
 Indo ciakwa nyingĩ niciyitwo ni mũici ũcio.  
 Ūta mwege na mĩgũ nicendio.

This sick man wants to get well. I am late.  
 That child has lost his parents (*his* "has been died to by his parents").  
 Yesterday I was given milk at home.  
 Make the dog go into the house. They helped us carry the loads.  
 Let these old things be thrown away. This little boy is continually being given nice things.  
 The hides have been hung up outside (just). This man delayed me.  
 Let these people be given food. This little boy has been pinched by Macaria.  
 Please show me the road. This loaf was made soft.  
 The spoons have been returned by the thief. Those goats were sought for by all the people. This room has been swept by Kahaki.

## EXERCISE 36

Munge arithagia mbũri ciake gũũki.  
 Nĩndabanga mũrango na rĩu Gacikũ nĩũhingĩra.  
 Maratwĩra tũriange.

Nĩũmwonire agũthiange.  
 Nĩwabacariĩre nyũmba yake.  
 Andũ aya nĩmahũranire magĩtemana na hitũ.  
 Ira nĩndramuonire. Tohõra (ĩa ohora) mũriĩgo ũyũ.  
 Mũrango niwahingũka.  
 Nĩmugũtema mũti ũyũ ũmũthi. Mwĩmenyererei!  
 Mũnene niurĩre andũ, makĩmũcokeria wega.  
 Andũ aya nĩmatemaga mũti ũũru mũno. Nĩtũriange.  
 Mĩriĩgo niyohorũ ni aũmia.  
 Nĩũracokeriĩre Waiũhĩra mũgate irĩa.  
 Nĩngũmenyerera mwana ũyũ. Tũhĩ nĩũũrahĩrana.  
 Irimũ rĩakinya nyũmba-ĩni mũrango yothĩ nĩyahingũkĩre.  
 This fool has broken all the cups.  
 When you have stripped the bed make it again well. Let us go on talking a bit more. Bring me some milk.  
 They will let those things take their course. We must show them by example. When we reached the river we left one another.  
 If it is possible I will come tomorrow.  
 This man will look after the things.  
 Take these shoes to the teacher. Let them urtie the loads.  
 Please explain that matter to me. The girls helped the women.  
 Please return this spoon to Mũmbi. He is very annoyed with me.

## EXERCISE 37

Nĩtũtethanire.  
 Andũ acio nĩmarurũthania wĩra ũmũthi.  
 Nĩndiganiriũ ni rĩtwa rĩaku.  
 Nĩmagiriĩrĩre kĩgũũ.  
 Hitũ na mota na mĩgũ nĩcithombocanĩre.  
 Tiga gũũtukania ngwaci na irio irĩa ingĩ.  
 Mũndũ ũyũ mũũũaru nĩarakerĩria mũno.  
 Nĩmomiĩrĩre atumia aĩa maari anogu.  
 Nĩnyonĩre mũgeni nyũmba yakwa.  
 Aanake nĩmarĩgĩciĩre aici.  
 Nĩakunyanĩrũ ni mũrata wake.  
 Rũriĩgi rĩu nĩũũtewo.  
 Nyũmba yakwa na ya mũrata wakwa nĩkũhanĩrĩre.  
 Nĩdigi ici nĩũrahĩfio.  
 Ta rahĩa rĩriĩgi rĩrũ.  
 Mũci wa Maima nĩũrahĩrĩre.  
 Ciana ciakwa irĩa ng'ima nĩũrahĩrĩre.  
 Anene amwe nĩmahĩyagĩrĩra andũ ao.  
 Ta ʔhingĩra mũrango.  
 Ta mũhingĩũrĩre mũrango.  
 Maũndũ ma tene nĩmarĩganĩre.

They forgot to bring the milk this morning.  
 These men have mixed up their things and our things.  
 We tried to encourage those people.  
 Why are these people going around the village?  
 Please shut the door for me.  
 Why did you not come yesterday?  
 I forgot.  
 The girls will share out the food to the children.  
 Open the door for him.  
 That bad man betrayed his friends.  
 Make this strap shorter please, and lengthen that one.  
 It is not good that the elders should oppress the other people.  
 Show these children the way, that they may go home.  
 The girls had better help each other to do this work.

## EXERCISE 38

Mũrutani ũyũ ndarutanaga mitherya yotho.  
 Nĩũho o ũguo tũrũngĩ.  
 Nĩdigi ici cieri itiganaine.  
 Nyũngũ ĩno nĩnyũire mai (or nĩnyũrite mai).  
 Matũũra maya nĩmakũhanĩĩrie.  
 Mwana ũira nĩarũngĩ.  
 Atũmia nĩmakaire thi (or nĩmakaire thi).  
 Thoĩya nĩatũmĩrie ibungo ciothe.  
 Nyũmba ĩno nĩĩfĩgĩ.  
 Ikombe ici ĩgĩri itiganaine.  
 Andũ acio othe nĩmaathĩrũrũkĩrie matũũra maya.

Kaman now practises medicine at Thogoto.  
 Those trees surround his house.  
 Kinemia is sitting down.  
 This cup is full of milk.  
 She has sewn on the buttons.  
 The onlookers are all standing up.  
 Where have you been all these months (or years)?  
 These people all know one another.  
 That tree is slanting.  
 These two elders are annoyed with each other.

## EXERCISE 39

Ndũũĩ ũira mũrutani wĩtũ atarĩ.  
 Moĩna gwa Kairũ rũcĩni.  
 Nĩmagũkorĩo mũcĩi hwai-ĩni?

Iria rĩgũtarĩ atĩ rũcĩni?  
 Andũ aya nĩmagũnĩka athuri mwaka ũyũ tũgũthĩ.  
 Mworia oima kũ rũcĩni? Oima cukuru.  
 Njira irahanaga atĩa ira?  
 Ira tũrari o rũgendo-ĩ.  
 Aĩritu acio othe marari cukuru ira.  
 Handũ haha haari na mĩti mĩngĩ tene?  
 Maũndũ maratarĩ atĩa cukuru ira?  
 What were you like when you were young?  
 Were the cows at the river the day before yesterday?  
 This man will be a leader (some day).  
 I do not know what sort of girl this is.  
 Will you return to Gikoe this year?  
 What was the food like this morning?  
 What was this ridge like in the old days?

## EXERCISE 40

Rũcĩni thiire mũgũnda ndahanda. Gĩthĩ!  
 Anga ndarĩ aracoka.  
 Nĩnjĩrie Mwangĩ aikare, no atĩ no gũthĩ athĩre.  
 Kai ng'ombe ciake nĩ njege-ĩ!  
 No wĩra ũyũ mũĩmĩni ũnĩnĩte?  
 Mũndũ o mũndũ nĩakũve mũĩrigo wake.  
 Nĩthĩre o rũthĩ.  
 Kai matoi maũndũ macio?  
 O gĩti o gĩti kĩrĩ na magũrũ mana.  
 Iwaga njira no gũikara twaikarĩre thi.  
 Kai ũtheri ũyũ nĩ mũĩnene-ĩ!  
 O nyũmba o nyũmba ĩrĩ na rĩgĩ.  
 Each tree has many branches.  
 Perhaps they will be in the road tomorrow.  
 Is it only one man who has returned?  
 Each home has cows and goats.  
 Let all the children come right here.  
 Each garden has three trees.  
 Perhaps the women will bake bread tomorrow.  
 There is no child in this school who does not know how to read.  
 Is not this child really a good child?  
 Are you by any chance going to Nairobi today?  
 How quickly that girl works!

## EXERCISE 41

Ningwandika maria ithi namo.

Nũ unma haha? No ithũ. Uguo ũguo.

Rũgongo rũri na mũtĩ nayo mũtĩ iri na hong'e.

Ng'ombe ici nĩ njega; iri nacio no njega. Uguo mũguo.

Mũritu ũcio nowe ãĩ gũtuma ciondo.

Gĩtĩ gĩkĩ tũkĩ ũthũre. Nĩndamerire nao makĩmwira.

Mĩtĩ ino noyo yağĩire.

Ūndũ ũyũ noguo mũũru mũno.

Tuondo tũra. tũtu tũğũire. We nowe ũrutite wĩra ũũru.

Nakuo nokuo gũtarĩ kweg'a.

Nĩnjũĩ atĩ ũkwenda tũmĩtĩ tũnĩni na nĩnjũkĩte natuo.

Ihĩndĩ rĩrĩ norĩo okire narĩo. Harĩa nĩho macemamĩre.

He and I will go. We asked him whether that was so.

This is a fig tree and this is a cedar.

That is just what they said. This is where we shall build our house.

This is the man who knows how to build. This is not the bad ear.

It's only this axe has broken and it's mine.

Who did this work? Not I. He has brought them with him (boxes).

That is the only good string.

Hypocrisy and jealousy—these also are bad.

It is we who swept the room well like this.

Where is the box? I brought it with me.

And what are these stones for? Which? Those are building stones.

These are not the holes they dug. That wall is the only one that's good.

## EXERCISE 42

Guca 'hingũĩre riğĩ ndangĩtonyire thĩĩni.

Nyũkwa ogĩre atĩrĩ, "No mũhaka gĩthĩrĩ tũmũthĩ."

Tĩga andehere ithanwa ndingĩhoĩre gũtema hong'e ici.

Mbura itanoira-ĩ, nĩtũthĩ mũcĩrĩ tũra.

Mwanake ũcio ogĩre atĩrĩ, ngũkĩra o haha.

Guca ainaga nĩngĩamwĩre.

Thoguo anjĩre atĩrĩ, nĩngũthĩtaka Kamau.

Tĩga okire tũtukũ nĩngĩnyonire.

Iriio nĩthũkĩte, no rĩrĩ, tũthũkĩte bĩrĩ.

Twakĩnya Mĩkũyũ-ĩ, nĩũkuona taraguo?

Tĩga maagĩre irio imwe ciao gũkũ, nĩngĩahũtĩre mũno.

Ogĩre atĩrĩ kĩndũ gĩkĩ gĩthĩrĩ bata.

Guca karũĩ gaka tũtĩngĩrĩ na mai.

## KEY TO EXERCISES

Guca ũcamba wake nĩtũngĩoragwo ithuoth'e.

Mwari wa maitũ anjĩre atĩrĩ ndagũthĩrĩ cukũru.

Kahaki said, "I shall not carry the load."

Except for maize we have no food.

If it were not for my mother being here you would have had no food.

I asked that boy, "Has your mother taken her ducks to market?"

There are no birds here but weaver birds.

But for this man we should have finished that matter.

Before we go on these many journeys, would it not be well to make new clothes?

They told me it's very cold there.

Last year we had a famine, but this year we shall get a lot of food.

Unless we had helped him he would have died quickly.

He said to me, "The sick man wants to see the doctor".

## EXERCISE 43

Baba ndarĩ endia mbembe.

Ūrĩ wathi kũra mũtũtũ-ĩni?

Twana tũtũrĩ twathũkĩrĩra mũndũ ũyũ mũkũrũ.

Ūrĩ wageria kũringĩrĩra mwanake ũyũ?

Kahĩ kau gathĩ karacokia iria.

Tũtũrĩ twona indo cia goro ta ici.

Ngoro ya mũndũ ũyũ irĩ yagĩa meciria mega?

Ūrĩ wona mũritu wĩrĩ kũyo ta ũyũ?

Thoguo ndarĩ arendia gĩthaka gĩake.

Ndarĩ ndirona mũrũthĩ.

Ūrĩ wona mbura nene ta ino?

Kahĩ gaka na karĩa tũtũrĩ twahũrana.

Ndarĩ ndrĩagia na hinya mũngĩ.

Mũndũ mũgo ũyũ arĩ ahonia mũrũarũ?

Andũ a rũgongo rũrũ matũrĩ meruta kũhanda mbembe wega.

Maitũ ndarĩ ona nyũmba yakũ.

This woman has never crossed over that river.

I have never liked that man.

Have these children ever seen lions? Not yet.

My brothers have not yet been to Nairobi.

These people have never eaten fish.

Have you ever asked him about that case?

You (*phew*) have never climbed those mountains.

She has not yet borne a child.

This child has not yet washed himself today.

They have not yet found the goats which are lost.

I have not yet built a new house.  
 The water has not yet boiled.  
 Have you ever stayed here?  
 You (*plur.*) have not yet brought my things back.  
 I have never gone into that village.  
 Your mother has not yet called these children.

## EXERCISE 44

Twĩnga gũthũura athuri nweri wa May.  
 Mũici ũcio nderĩga kũiya kindũ.  
 Ngũkirĩe gũũka rĩria kwambĩrĩrie kuura rĩcĩni.  
 Mũnene na athuri makĩrie gũtonya itũũra rĩri.  
 Ngĩrie kũnoga.  
 Ũrakĩrie gũthĩĩ ira rĩria tũrambĩrĩrie kwaria maũndũ ma mũci.  
 Njĩĩnga kũũraga gũkombe mũthenya wa mwambĩrĩrio.  
 Twakĩrie gwaka gũkũ rĩria Karanja atwĩrĩre tũthĩĩ.  
 Akĩrie gũcũna mahuti.  
 Andũ a wĩra makĩrie kwenja marĩma marĩku.  
 Mũthoni arakĩrie kũhoria mwaki hwai rĩria akeni marokĩre.  
 Ndwtĩnga gũthoma?  
 Mũrutani ũcio erĩga kũrutana cukuru ĩno nweri wa October.  
 Ngũkirĩe kwambĩrĩria wĩra rĩcĩni rĩria njĩguĩre tũru.  
 Mwĩĩnga kũoha mũĩngo mweri tũyũ tũrari.  
 Kaana gaka gagũkĩrie kũgũa rĩria ndĩkonĩre.  
 They last tidied this room on Monday.  
 I am about to get very angry.  
 He was about to gather up the axes when he cut himself.  
 He is about to return the basket of eggs.  
 They have not planted maize for a long time.  
 I was about to lead them when their own leader arrived.  
 They are about to beg an egg.  
 They were about to kill him this morning when Ngoce arrived.  
 The day before yesterday I was about to wring the clothes when you came.  
 He last felled a tree in this forest the time when we saw the lightning.  
 She was about to fill the cup when it fell.  
 I was about to do that when you called me.  
 Ng'ethe has not written for a long time.  
 He was about to get angry when the door was opened.  
 I was about to finish this work when they arrived.  
 We have not agreed for some time.