

## Lesson 21. Verb -fite

### Vocabulary

umukenê (cl. 1) - poor person  
 umukirê (cl. 1) - rich person  
 umuyaga (cl. 2) - wind  
 ubu - now  
 inkokô (cl. 3) - chicken  
 igikokô (cl. 4) - fat chicken  
 inkooko (cl. 3) - flat basket

inzara (cl. 3) - hunger  
 arîko - but  
 ikiyaga (cl. 4) - lake, ocean  
 ubu ngûubû - right now  
 inkokôkazi (cl. 3) - hen (lit.: 'female chicken')  
 mu nkokô - at cock crowing (about 04:00 a.m.)  
 igikôokô (cl. 4) - monster, beast, wild animal

**35. Verb -fite.** This verb is defective. Like **-rî** it has no infinitive and no imperative, no future, and, in fact very few other tenses. The verb used for its missing parts is **kugira**. Since the **-ra** present tense ordinarily is not used with this verb when an object follows (and one usually does), we give here the present tense without **-ra** of which you have already had a number of forms:

mfite - I have	dufite - we have
ufite - you have	mufite - you have
afite - he (she) has	bafite - they have

Note the change of letters in the personal prefixes according to the rules given in par. 14 and 21. As usual, the high tone 'î' becomes low in this tense. Remember the accords for the other classes, e.g. 'Imâana ifite' – 'God has'.

The negative is formed regularly, whereby the first vowel becomes long in the singular and the original high tone of 'î' is shifted to the last 'ê':

siimfitê - I don't have	ntidufitê - we don't have
ntuufitê - you (sg.) don't have	ntimufitê - you (pl. ) don't have
ntaafitê - he (she) doesn't have	ntibafitê - they don't have

The **-ra** present of this verb is not used, except when there is an **object pronoun** (see Lesson 57, 58) in the verb. In that case, the high tone is shifted backwards to the vowel of the pronoun prefix, e.g. 'ndamûfite' - 'I have one' (3ps, e.g. a child).

### Exercises:

#### I. Translate into English

1. Mbese ufite inkoko? Oya, simfite inkoko. 2. Dufite ihene ariko ntidufite inka. 3. Umukire afite ibintu byiza byinshi. 4. Mbese mufite ibitabo byanyu? Oya, biri imuhira. 5. Imana ifite imbabazi nyinshi. 6. Umukene ntafite amafaranga menshi, ariko ubu arakora. 7. Mbese hari amahoro mu gihugu cyanyu? Yee, dufite amahoro menshi. 8. Dufite inyama z'inkoko. Ziri ku meza mu nzu. 9. Abakire bafite inzu nziza, n'inka n'intama n'ihene n'inkoko. 10. Hari umuyaga mwinshi mu biti hariya.

#### II. Translate into Kinyarwanda:

1. The poor man's child has much hunger. 2. Sins are very bad, but God has mercy. 3. The rich man's wife has a bad illness. 4. Is there much wind in your country? 5. We have chickens, but not (= they are not) many. 6. The rich man's spear is very long. 7. We like chicken meat (meat of chicken), but poor people don't have chickens. 8. You (s.) have good cows; do you have much milk and butter? 9. We are working hard in our gardens, but we don't have many sweet potatoes. 10. The men are praising God, and they have much joy.

## Lesson 22. Infinitive and Imperative

### Vocabulary

kumêna - to spill, break, empty out (tr.)  
 kujûgunya - to throw away, discard  
 gusoma - to read; to sip (from a straw) ; to kiss  
 kuuzana - to bring

gutêeka - to cook (in water) (tr.)  
 gufâsha - to help  
 ikî? - what?  
 iki nî (n') iikî? - what is that?

Note: (tr.) after a verb means "transitive", i.e. a verb that takes an object. (int.) means "intransitive", i.e. it does not take an object. "to go" is intransitive; "to help" is transitive.

**36. Infinitive.** You will see that all the verbs in this vocabulary begin with **ku** or **gu**. (Remember the change-down rule, par. 21). In English we form an infinitive by placing the word "to" before the verb, e.g. to work. In Kinyarwanda, **ku-** (**gu-**) is attached before the verb stem. Then to conjugate a verb we simply remove the **ku-** and add the proper personal prefixes. From now on all verbs given in the vocabularies will be given in the infinitive form.

Note the use: Ndashaaka **kugeenda** - I want **to go**.  
 You can easily form the infinitives of the verbs already learned.

**37. Imperative.** The imperative in the 2nd person singular is simply the stem of the verb: kora - work! geenda - go! zana - bring! For all other persons, one uses the subjunctive (see Lessons 66, 67) with a prefix 'ni-' before the personal prefix; the final '-e' acquires a high tone: nimusomê! - read! (plural), nibasomê - they may read. In all these forms, a high tone of the root becomes low.

The **negative imperative** is, for all persons and classes, formed by the **infix -ii-** between the personal prefix and the root (before a vowel root, it is **-iiku-**). The tone of the root is low and that of the next syllable becomes high: wiikorâ - don't work! (sg.), mwiikorâ! - don't work! (pl.), wiikwaandîka! - don't write! (sg.)

Often one is using the **negative subjunctive** instead of the negative imperative (see also Par. 132 - 134):

ntuûgeende! - don't go!, ntuûteeke ibijumba! - don't cook sweet potatoes!

Two imperatives may not follow each other without changing the form of the second one (see par. 133). Except in the imperative, the verb stem can never stand alone.

### Exercises:

#### I. Translate into English:

1. Zana igitabo n'amafaranga. 2. Turashaka kujya i Kigali. 3. Ntukore mu murima ubu, kora mu nzu. 4. Abana barakunda gusoma mu ishuri. 5. Mbese mufite iki? Dufite ibitabo byacu. 6. Soma mu gitabo cyawe gishya. 7. Mena amazi mabi; ntuteke i bigori mu mazi mabi. 8. Fasha abakobwa guhinga mu bitoke. 9. Teka inyama z'inkoko ku ziko. 10. Turafasha abigisha bacu gukora mu ishuri.

#### II. Translate into Kinyarwanda:

1. Hoe well in your (s.) big garden. 2. Cook the sweet potatoes and corn. 3. Go to help the poor people. 4. I like to work in the house. 5. The boys want to go to school. 6. The pupils like to read in school. They read very well. 7. Don't bring your (s.) sleeping mats and clothes into the house now. 8. What are you (pl.) doing? We are helping the boys (to) bring the fish. 9. Don't empty out the milk; it is good. 10. The wind is bringing the smoke into our eyes.

## Lesson 23. Class 6: uru-, in-

### Vocabulary

uruugi - door	urukwî - stick of firewood
urutoke (or: urutoki) - finger	urutooki - banana plantation
urûuzi - river	icyûuzi (iny-) - artificial lake, dipping tank
urukûundo - love (no pl.)	urubâahô - board, slate, plank, timber
gushyîra - to put	urugo - homestead, kraal, enclosure ("home")

### 38. Class 6

	Sing.	Plural
Noun prefix	uru- (urutoke)	in- (intoke)
Poss. prefix	rwaa- (rwaanjye)	zaa- (zaanjye)
Verb prefix	ru- (ruri)	zi- (ziri)
Adjec. prefix	ru- (rubi)	n- (m-) (mbi)

39. In forming the plurals of words in this class, remember the changes that take place when **n** comes in contact with certain letters (par. 14), e.g. urubaho - board, imbaho - boards.

40. The plural of **urûuzi** is **inzûuzi**, and that of **uruugi** is **inzuugi**, and likewise for all vowel-stem nouns of this class. (The stems of these words are: -ûuzi, -uugi.)

Note: The plural agreements of class 6 are exactly the same as those of class 3.

### Exercises:

#### I. Translate into Kinyarwanda:

1. The man's fingers are long. 2. Bring wood (insert **zo**) to put in the fire. 3. The love of God is great (much). 4. The long river is over there. 5. We have a few slates in school.

#### II. Translate into English:

1. Shyira urubaho rwawe ku meza mu ishuri. 2. Dufite urugi rugufi mu nzu yacu. 3. Mbese urugo rwanyu ruri he? Ruri hariya ku musozi. 4. Mu gihugu cyacu hari inzuzi nyinshi. 5. Umwana arashyira urutoke mu jisho.

#### III. Give plurals and meanings of these words. Write a sentence using each of these words in either singular or plural.

- |                                |           |            |
|--------------------------------|-----------|------------|
| 1. inka                        | 5. uruzi  | 8. urukwi  |
| 2. urutoke                     | 6. ishuri | 9. urubaho |
| 3. isahane                     | 7. igi    | 10. urugi  |
| 4. inkoko (2 different words!) |           |            |

## Lesson 24. Class 6 (cont.)

### Vocabulary

uruhû - skin	uruyûki - bee
urufuunguzo - key (Sw.)	uruhîinja - infant (up to one month)
ururîmi - tongue, language	uruzige - locust, grasshopper
urushyî - palm of hand	urwâara - fingernail, toenail

41. **Urushyî**. The plural is **amashyî**. This word is usually used in the sense of holding out one's hands to receive something. They say, "Tega amashyî" - hold out your hands. **Urushyî** also has a regular 6th class plural, **inshyî**, but it means "slap(s) in the face".

42. The words **uruyûki** and **urwâara** form their plurals with a **-z-**: **inzûki, inzâara**. (Do not confuse 'inzâara' (cl6p) with 'inzara' (cl3) meaning "hunger". The tone is different as well as the syllable being longer.) These are vowel-stem words, thus 'inz-' in the plural (see par. 14 and 40). Observe: uru-ûki = uruyûki, in-ûki = inz-ûki  
uru-âara = urwâara (since the vowel **a** is long, the **u** of the prefix changes to **w**.), pl. inzâara.

43. Observe the plurals of **uruhû** and **uruhîinja**: **impû, impîinja**. Remember that "n + h = mp" is pronounced "mh".

### Exercises:

#### I. Translate into English:

1. Uruyuki ruri ku rutoki rwanjye. 2. Inzige nyinshi ziri mu mirima. 3. Urubaho rwawe ntiruri hano. 4. Urukundo rw'Imana ruri mu mutima wanjye. 5. Uruhu rw'inyamaswa ni rwiza cyane. 6. Abana baratega (see par. 41) amashyi. 7. Mbese ufite imfunguzo zanjye? Ndashaka kujya mu ishufi. 8. Mbese uravuga murini wacu? 9. Sinshaka inzuki mu nzu. 10. Mbese muzana impu z'inka mu rugo?

#### II. Translate into Kinyarwanda:

1. The cow's skin is large. 2. The teacher speaks many languages. 3. Where are your (sing.) keys? They are here. 4. The boy's fingernails are dirty. 5. The woman's baby (infant) has a bad illness. 6. God puts love in our hearts. 7. What do you have in your hand (palm)? 8. Many bees and locusts are in our fields. 9. Put the teacher's keys in his room. 10. Women love their babies (tiny) very much.

## Lesson 25. Prefixless Present Tense: The Habitual Present

### Vocabulary

kugura - to buy	n'ingoga - quickly
kuguriisha - to sell, make buy	vubâ - quickly, soon, recently
guseenga - to pray, worship	buhôro-buhôro - slowly, softly, so-so (sometimes used in the simple form "buhôro")
kubôna - to see, find, receive, get	kuuza - to come (from)
urwaandiko (inz-) - letter, document, missile	kwaandika - to write

**44. Prefixless Present: Habitual Present.** This is another tense used to express present time. It is not truly "prefixless", for the personal prefixes are used, the same as for the -ra- present. But the -ra- is omitted. Thus the conjugation of 'gukôra' is:

nkora - I (usually) work (etc.)	dukora - we work
ukora - you work	mukora - you work
akora - he works	bakora - they work

Note that the high tone 'ô' of the root '-kôr' is lost in the conjugation of the habitual present. The negative is the same as that of the -ra present, see Lesson 17, par. 28.

### 45. Uses of the prefixless present tense:

1. It is used to express **habitual present**: nseenga Imâana - I worship God (regularly). When nothing else follows the verb in the clause (except 'cyaane' - 'very, much'), the -ra is retained, even to express habitual action ('disjunct' form).
2. It must be used for present time in most **dependent clauses**, which we will study later.
3. There are times when you will hear it used when you would expect the -ra present. Observe those by listening carefully, but for the most part follow the rules given here and those in Par. 26.

### Exercises:

#### I. Translate into English:

1. Abantu bagura ibitabo hano.
2. Urashaka iki? Ndashaka amata.
3. Mbese mugurisha amagi?
4. Murabona iki? Turabona inzu nziza.
5. Abantu benshi basenga Imana mu rusengero (church).
6. Abana baza buhoro-buhoro mu ishuri.
7. Ndashaka kubona ishuri ryanyu rishya.
8. Abagore baza kugura umuti.
9. Jya vuba kugura inyama.
10. Dukunda gusenga Imana; ifite urukundo rwinshi n'imbabazi.

#### II. Translate into Kinyarwanda:

1. We like to worship God.
2. The boy is coming slowly.
3. Go quickly to school. The teacher is speaking.
4. Put the books on the chair.
5. Where do you (s.) cultivate? I cultivate in my fields.
6. What are you selling? I'm selling chickens and eggs.
7. The pupils walk slowly; they don't want to go to school.
8. Bring your (s.) books here. I want to see the words.
9. Go to the river quickly. Bring (some) fish.
10. I like to get letters. Do you get letters?

## Lesson 26. Class 7: aka- , utu-

### Vocabulary

agakîza - salvation (no pl.)	umurîmo - work, task
akazi - work (Sw.) (no pl.)	umunwa - mouth, lip
akaantu - a little (embarrassing) thing	mukanwa - inside the mouth
agahiinda - sorrow, grief (no pl.)	injâangwê - cat (tame or wild)
ibicurâane - cold in the head, runny nose	

### 46. Class 7.

	Sing.	Plural
<b>Noun prefix</b>	aka- (akaantu)	utu- (utuuntu)
<b>Pass. prefix</b>	kaa- (kaanjye)	twaa- (twaanjye)
<b>Verb prefix</b>	ka- (kari)	tu- (turi)
<b>Adj. prefix</b>	ka- (kabi)	tu- (tubi)

Note: **ka-** for adjective prefix before **i** changes to **ke-**: ka-iizâ = keezâ.

47. The plural is not very common for most of the words given above. However the plural is used commonly, especially for words brought into this class from other classes, as you see in the following paragraph.

48. This is the diminutive class. Words of all other classes may be given the prefixes of this class to give the meaning of a little thing:

e.g. ikiintu - thing	akaantu - a little thing
igisiîmba - wild animal	agasiîmba - insect
umweênda - garment	akeênda - a little clothing
umûunyu - salt	akûunyu - a little salt
amâazi - water	utûuzi - a little water (a drop of water)
amatâ - milk	udutâ - a little (drop of) milk

Note that the last two words, since in their regular form they have only a plural prefix, when changed to this class, still have a plural prefix. Note also that the diminutive of **umûunyu** ('salt') is **akûunyu**, not **akâanyu**. Also, **ijaambo** (pl. amagaambo) ('word') in the diminutive is usually used in the plural: **utugaambo**.

49. The diminutive form is commonly used when a person is asking for something, though it isn't just a little that he wants. e.g. Ndashaaka udutâ - I want a little milk (but he really wants more than a little.)

### Exercises:

I. Change the following words to the diminutive form, giving both singular and plural, if both exist (without reference to the above list).

- |            |               |  |
|------------|---------------|--|
| 1. igiti   | 6. ikijumba   | 11. umugati                                    |
| 2. umunyu  | 7. igitambaro | 12. urukwi                                     |
| 3. imbuto  | 8. inkoko     | 13. amazi                                      |
| 4. igitabo | 9. umwenda    | 14. urwandiko                                  |
| 5. ibuye   | 10. igisimba  | 15. inyama (pl. only and retain 'n' of prefix) |

II. Translate into Kinyarwanda (use diminutive rather than adjective wherever possible)  
 1. The woman has a tiny child. 2. The children want a little milk. 3. We have the salvation of Jesus in our hearts. 4. The old man has much sorrow. 5. We have much work, but we like to work. 6. The child's mouth is small. 7. The large cat goes in the garden. 8. There is a very little mountain in our country. 9. The children have (some) very small dishes. 10. Some little dogs are in your (s.) house.

## Lesson 27. Class 8: ubu-, ama-

### Vocabulary

ubwêenge - wisdom (no pl.)	uburiri - bed
ubuuntu - grace (no pl.)	ishaza (5th) - pea(s)
ubugingo - life (no pl.)	ubwâato - boat
kukô - because	kôkô - really
kô - that	ku - with, upon
arîko - but, however	(ni) kukî? - why?

### 50. Class 8.

	Sing.	Plural
Noun prefix	ubu- (uburiri)	ama- (amariri)
Poss. Prefix	bwaa- (bwaanjye)	yaa- (yaanjye)
Verb prefix	bu- (buri)	a- (ari)
Adj. prefix	bu- (bubi)	ma- (mabi)

51. Most words in this class have no plural, but **ubwato** and **uburiri** do have: **amato**, **amariri**.
52. The great majority of words in this class are those expressing abstract ideas such as the first three nouns of the vocabulary; they seldom have a plural.
53. **bwa**: this is pronounced **bga**. You will see it written **bga** in some of the older printings. Have an African help you with the pronunciation.
54. **kukô** introduces a dependent clause. Remember the rules about verbs in dependent clauses (par. 5, 19, 26). **Kukô** and other conjunctions ending in **-ko** (such as **arîko**) in pronunciation change the **-ko** to **-kw** before words beginning with **a**, **e**, or **i**, and to **k** before **u**. You will also see it written that way in some of the older printings, e.g. *kukwafite ...*, *kuk'ufite ...*

### Exercises:

#### I. Translate into English:

1. Umwigisha mwiza afite ubwenge bwinshi. 2. Amato menshi cyane ari mu ruzi. 3. Uburiri bw' umukire ni burebure cyane. 4. Nshima Imana kuko ifite ubuntu bwinshi. 5. Nfite ubugingo bushya muri Yesu (translate muri as mu). 6. Dukunda guhinga amashaza mu mirima yacu. 7. Paulo n'umwigisha mwiza kuko afite ubwenge bwinshi. 8. Dusoma iby' (about) ubuntu bwa Yesu mu. Gitabo cy'Imana. 9. Urukundo rw'Imana ruzana umucyo mu mitima yacu.

#### II. Translate into Kinyarwanda:

1. The women have a few good peas. 2. God's wisdom is very great (much). 3. The men are going in boats. 4. Do you (pili.) have the grace of Jesus in your hearts? 5. Bring the short bed into the house. 6. A wise person (a person of Wisdom) loves God because He brings salvation into our hearts. 7. God's mercy and grace bring peace into my life. 8. Do you (pl.) see the boat on (mu) the river over there? 9. The poor man wants to buy a new bed, but he hasn't (any) francs. 10. I have joy because God loves to help people.

## Lesson 28. Class 8 (cont.)

### Vocabulary

ubushye - burn (no pl.)	ubwoôya - fur, hair (except of human head) (no pl.)
ubukenê - need, poverty (no pl.)	uburyô - opportunity, way, kind (no pl.)
ubwâana - childhood (no pl.)	ubutumwâ - message (no pl.)
ubusôre - youth (age, not person)	ubutumwâ bwiizâ – Gospel
kuzuza - to come	

55. Observe the words in this class: **ubwâana** (from **umwâana**), and **ubusôre** (from **umusôre**). Many others are formed in this way, e.g. Ubukristo (from Umukristo) - Christianity. Another use of this class is in temporal expressions, such as:

bwakêeye - it has dawned  
 burîje - it is getting dark, it is late (in the day) (bwîje in dependent clauses)  
 bukêeye - the next day  
 ubu - now

You will learn other expressions from time to time involving this use.

56. **Imperative of “to come”:** **kuza** has no imperative in the singular, and so you must use **ngwino** - come, come here.

### Exercises:

#### I. Translate into English:

1. Ngwino vuba; buriye, 2. Ubukene rw’umukene ni bwinshi. 3. Umwana we afite ubushye bubi mu mutwe. 4. Indwara y’umuhungu ni mbi cyane. 5. Genda ubu gufasha umwigisha gukora mu murima we. 6. Imana ifasha abantu mu bukene bwabo. 7. Dusoma Ubutumwa Bwiza mu Gitabo cy’Imana. 8. Abigishwa barajya imuhira ubu kuko bwije. 9. Mwaramutseho? Amakuru? Ni meza. 10. Injangwe ifite ubwoya bwiza bwinshi.

#### II. Translate into Kinyarwanda:

1. We have a good opportunity (insert “bwo”) to worship God. 2. There is much joy in the Gospel of Jesus. 3. Sheep’s hair is long, but a dog’s hair is short. 4. We have great (much) need in our hearts; but Jesus is our Savior and He has great mercy. 5. We want an opportunity (insert “bwo”) to help the poor people because they have great need. 6. A woman is bringing (some) flour into the house. 7. Put (some) oil on the child’s burn. 8. In my childhood I liked (nakundaga) to help my teacher. 9. Come here; bring your peas and corn. 10. Don’t you want to read in the Gospel of John (Yohana)?



## Lesson 29. Future Tenses

### Vocabulary

kugaruka - to return, come back

uyu muũnsi - today

kugira - to do, make, have

kugirwa - to be made (composed) of

nîmugôrooba - in the afternoon

(about 3 p.m. till 6 p.m.)

ejô - yesterday, tomorrow (depending on context)

nôone - now, today

ubwôoba - fear (no pl.)

kubîika - to put away, to store; to crow (cock)

gusûbira - to return, go back, do again, repeat

**57. Far Future Tense.** For future times **after today**, the particle **-zaa** is inserted in the verb between the personal prefix and the verb stem. Thus:

nzaageenda - I shall go

tuzaageenda - we shall go

uzaageenda - you will go

muzaageenda - you will go

azaageenda - he will go

bazaageenda - they will go

**57a. Near Future Tense.** This tense is used for future times **during today** (until midnight). It is the **same as the -ra present**. (Like in many European languages where one, e.g., can say: 'I leave this afternoon' instead of 'I shall leave this afternoon'.) Here the -ra is retained even in dependent clauses. Thus compare the two sentences:

ndageenda nôone - I (shall) go today

nzaageenda ejô - I shall go tomorrow

**58. Verb kugira.** This is a very important verb for it is used in many idiomatic expressions. E.g. kugira ubwoba - to be afraid, have fear.

You remember also that this is the verb which supplies the missing parts of **-fite**. Thus, for the future of "to have" you must use **kugira**.

**59. Verbs kugaruka, gusubira.** **Kugaruka** is used in the sense of to return to the place where the speaker is. e.g. A man at Kigali would say of another, "Azagaruka hano ejo" - he will return here tomorrow. But if a man is at Kigali and says, "I will return to Butare tomorrow," he would not use **kugaruka**, but **gusubira**, e.g. Nzasubira i Butare ejo - I will return (go back) to Butare tomorrow.

### Exercises:

#### I. Translate into English:

1. Abagabo benshi bazajya i Kigali ejo kugura imyenda.
2. Umubyeyi wanjye aragaruka uyu muni.
3. Umuntu mubi agira ubwoba bwinshi mu mutima we.
4. Bika ibintu byawe mu nzu.
5. Ejo abahungu bazagaruka hano mu ishuri.
6. Abakozi barasubira iwabo nimugoroba.
7. Umwana wa Petero azafasha ababyeyi be mu mirima yabo.
8. Inka zijya mu nzira nta.
9. Tuzagira umunezero mwinshi kuko tuzabona Umukiza wacu.
10. Teka ibijumba byinshi n'inyama n'ibigori kuko abantu benshi baraza.

#### II Translate into Kinyarwanda:

1. The women will dig in their husbands' gardens tomorrow, but today they are reading in school.
2. The teachers are going to Kigali today but they will return tomorrow.
3. The boys will put away their books in the afternoon.
4. You (pl.) will have God's blessing in your hearts (far future).
5. The teacher will come tomorrow into the school to speak the Word of God.
6. The children are afraid because they see a wild animal outside.
7. Will you (pl.) come back today? No, we will come back tomorrow afternoon.
8. What will the pupils do (this) afternoon? They will read in the Gospel of Matthew (Matayo).
9. The women are putting away the clothes now. They will come back tomorrow.
10. We are praising God because He will have much mercy.

## Lesson 30. Review

### I. Conjugate:

1. **kugenda** in the -ra present, affirmative.
2. **-fite** in the prefixless present affirmative.
3. **gukora** in the prefixless present negative
4. **-ri** in the prefixless present negative.
5. **gufasha** in the far future affirmative.
6. **gusoma** in the far future affirmative.

### II. Questions:

1. What verb is used for the missing forms of **-fite**? What are some forms of **-fite** that do not exist?
2. How is the imperative formed: affirmative? negative?
3. When must the prefixless present tense be used?
4. When is the **-ra** present most often used?
5. What tense is usually used when the present verb is the last word in the sentence?
6. What class is used for the diminutive?
7. What kind of words for the most part are found in Class 8?
8. What happens when the prefix **bu-** precedes a vowel?
9. What is the imperative of “to come”?
10. When is the **-zaa** future used?
11. What other tense may be used to express a future idea and when is it used?
12. Give the diminutive form of these words: igitabo, umwana, umusozi, urubaho, amazi, igitu.

III. Make the possessive adjective “my” agree with the following words. Then change the words to plurals including the possessive adjective. Also give the meanings of these expressions. (Some words may not have a plural.) e.g. For the word umuhungu you would write: umuhungu wanjye - my son, abahungu banjye - my sons.

- |             |            |             |            |
|-------------|------------|-------------|------------|
| 1. urugi    | 5. ubwato  | 9. urutoke  | 13. urukwi |
| 2. injangwe | 6. ururimi | 10. uruzi   | 14. uburyo |
| 3. umukire  | 7. akazi   | 11. umunwa  | 15. urwara |
| 4. timugozi | 8. uburiri | 12. ubushye |            |

IV. Make the adjective -iza agree with the following nouns, singular and plural (if plural exists), and translate:

- |             |             |             |
|-------------|-------------|-------------|
| 1. ubutumwa | 6. akantu   | 11. uruhu   |
| 2. umuyaga  | 7. icyuma   | 12. inkoko  |
| 3. uruhinja | 8. ubwoya   | 13. urabeho |
| 4. ishaza   | 9. amata    | 14. ifu     |
| 5. ijambo   | 10. agakizu | 15. umunsi  |

### V. Translate into Kinyarwanda:

1. We will read in the Gospel of John now.
2. Many rich men have many things, but they do not have peace in their hearts.
3. Jesus has grace, love and, mercy; He wants to help people.
4. The woman will cook fish on the stove tomorrow.
5. Come here; don't put the board away in the house.
6. Pour out the bad milk; bring the good milk in the house.
7. Tomorrow the old man's sheep and goats will go into our field.
8. Work quickly; it is late and you have much work.
9. The rich man will return to his home tomorrow.
10. We are bringing our dishes because we want (some) meat.