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AUTHOR Ott, Clarence Eric; And Others
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ABSTRACT

Two basic premises of learning theory underlie the structure of the instructional materials contained in this volume: the process of language is essentially one of converting meaning to sound, and one learns a language as he generates and tests his own hypotheses about the language. Fifteen units, arranged in microwave cycles, are presented in this volume for classroom use. Each of the cycles contains a microdialogue and subsequent activities based upon the pattern of the dialogue. A representative cycle contains these activities: (1) model and grammatical observations, (2) repetition exercises, (3) response drills, (4) personalized questions, (5) controlled conversation, (6) interpreting drill, and (7) activities and "coping" situations. A short Quechua vocabulary is included. For the companion document see FL 002 853. (RL)

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ECUADORIAN QUECHUA

BASIC COURSE

by

Clarence Eric Ott
Robert W. Blair
Antonio Yacelga Aguilar

Part I

Introduction and In-Class Modules

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Other courses in this series:

**Guarani Basic Course
Guarani Intermediate Course
Cakchiquel Basic Course
Navaho Basic Course
Mam Basic Course
Aymara Basic Course
Bolivian Quechua Coping Course**

Criterion - reference tests for Ecuadorian Quechua Basic Course may be obtained at cost from the Linguistics Department, Brigham Young University, Provo, Utah 84601

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I. PHILOSOPHY AND DESIGN OF THE COURSE

Philosophy

The materials which follow have been constructed around two primary hypotheses of language and language learning:

1. The process of language is essentially one of converting meaning to sound.

Application of this notion has some important consequences. First, we will not consider mere manipulation of spoken words as language. Though manipulation drills are manifestly necessary for psychomotor control of language, such activities are considered to be only a preliminary step toward true language usage. The final or top level of behavior must involve a transfer of real meaning through the linguistic medium. Second, we would suggest that strict grammatical correctness in student responses is a less significant measurement of a student's ability to use Quichua or any other language than is his capacity to receive and convey real information.

2. One learns a language as he generates and tests his own hypotheses about the language.

This means that the learner is the most important part of the learning process. These materials are presented for his benefit, hopefully in a design which will be helpful. Nevertheless, it is his responsibility to take hold of the learning environment and do whatever he needs to do to make Quichua meaningful to him.

Design of the course

There are fifteen Basic Units of Quichua Instruction in this beginning course. Each of these units is divided into:

- A. Preparatory homework modules; and
- B. In-class materials.

Preparatory homework modules

These modules are self-instructional and designed for individual study with a tape recorder. Their purpose is specifically to prepare the student for the classroom activities associated with each unit. They are primarily first level activities involving a great deal of repetition and manipulation, with, of course, an emphasis on meaning. To facilitate learning, these modules attack the problems associated with initial exposure to new forms of the language by teaching comprehension skills and speaking skills separately. Pronunciation and some vocabulary expansion are also handled within the homework phase.

In-class materials

These materials are built around a micro-wave format which provides rapid access to the communication of real information. It is hoped that the classroom activities can be devoted to this higher level behavior, the pre-class activities having provided the background and most of the linguistic exercises necessary for such communication. Finally, it is hoped that the learners will use the capabilities developed in the classroom in their private lives outside of the class. Then, and only then, in the unprompted, highly motivated realm of real-world communication, can the student's behavior be considered true language.

II. THE TEACHER'S ROLE

General Instructions

As the instructor, you are a secondary influence for the learning of your students. The primary responsibility for learning rests with each student himself, for, as suggested earlier, it is assumed that he will learn Quichua no faster than he generates and tests his own hypotheses about the language. It is hoped that these materials and your instruction will make his task of arriving at and testing hypotheses considerably easier and more efficient.

The teacher's task, with respect to this course, will consist primarily of directing communication (the passing of meaning) in the target language. You should not be required to spend a great deal of time in meaning-void drills; the preparatory homework modules have been designed to take care of that need. All the questions you ask should involve real information

(including established fiction), for this is the real business of learning.

In the teacher's situation, it often becomes necessary to clarify the meaning of an utterance or grammatical element in the target language. When possible, it is desirable that such explanation be given in the target language. However, when this course of action becomes difficult or unpractical the teacher should not hesitate to use Spanish or English as an index to meaning. We believe that it is far better for a student to learn the meaning of a Quichua utterance through his native language than it is for him to use that utterance without knowing what it means.

Using the materials

Materials have been written as the classroom microwave cycles. Each of these cycles contains a micro-dialogue and subsequent activities based upon the pattern of this dialogue. A typical cycle will contain the following kinds of activities:

1. Model
2. For Repetition
3. For Response
4. Personalized Questions
5. Controlled Conversation
6. Interpreting
7. Activities and Coping Situations

The purpose and operation of each of these is briefly explained below.

Model

Here the basic pattern or microwave of the cycle is presented for inspection and analysis.

For Repetition

A series of facts are established, based upon the model dialogue. These facts form a conversational base of real information with which the students may work.

For Response

This exercise asks questions about the facts already established in the repetition phase. It is important that the students answer these questions truthfully (according to the facts already presented) or they will be dealing with something unreal. Impress upon them that it is important to think of the meaning of what they are saying at this point rather than simply manipulating surface structures.

Personalized Questions

This exercise is designed to apply principles of a given cycle to the personal real world of the students. Only a few questions are given. . . it is assumed that you will create others, especially since you will know more about the personal lives of your students than any set of preformed materials possible could. Anytime the students want to take off on a question and talk, this, of course, is ideal. Keep them concentrating on meaning rather than sound.

Controlled Conversation

The principal advantage of this exercise stems from the fact that the students ask questions and complete an exchange of information among themselves. Moreover, the instructions are given within the target language.

Interpreting

This exercise also requires the students to interact among themselves rather than solely with the teacher. It also has the added advantage of being relatively unprompted, since the students must work from a meaning given in English rather than from Quichua words.

Example:

- A. (Name), where are you going?
- B. (Shuti), maymantah rijurgi?

Question B actually gives the student a large part if not most of the information which he needs to answer the question (i.e. -man, ri, ju, ...). Hence this exercise is not preparing the student for a real life situation where he is not given previous information to aid him in his response. Question A gives no such information, only the meaning which the student is to work with.

For this reason the Interpreting Exercises should be very valuable in evaluating whether or not the students have mastered the top level behavior of each unit, i.e. generating Quichua sentences from a semantic structure (meaning) in their minds.

One final suggestion for this activity. Throw in items quite often which are unrelated to the material of that specific microwave cycle but which were presented in some earlier cycle or unit. Again, this makes the conversational situation more like the real world because in the real world, the student answers whatever inquiries are directed to him, not just inquiries which are directly related to the content he has been studying for the last 45 minutes!

Example: You are working on a cycle in unit 6 which involves the future tense. You could ask for some real information in a past tense situation as one of the Interpreting items, and the student performing the exercise would then have to deal with something which he had not been patterned to respond to during the whole cycle. It is suggested that such exercises will be extremely valuable to him, for this is what he must do when he uses language in the real world.

Activity

These exercises are essentially conversational situations where an emphasis should be placed on communication and passing of real information from one person to another, not on the correctness or grammaticalness of the students' speech.

Coping Situation

This is a special kind of activity where each student is placed in a hypothetical real-world "problem situation" and must linguistically get out of that situation any way he can. If he has to get some kind of information across to a native or obtain some kind of information from a native, then he will perform that task in the best way he can, using whatever language capabilities he may possess. You, as the teacher, should normally take the role of one of the natives with whom the student must deal in his situation. Then he will have access to the same calibre of listener that he would have in the actual real-world counterpart of his situation.

The coping situations are usually quite unrelated (content-wise) to the particular unit in which they occur. This is to assure that the student's responses will be essentially un-prompted, like it would be in the corresponding real-world situation.

Before you teach a given unit in the classroom, you should always check the Specific Instructions to the Teacher. These are found in the next section of this handbook, and will explain details about any visual aids you may need, etc., as well as suggestions about teaching each of the cycles of that unit. You may also find it valuable to check the section of this handbook entitled Unscheduled Activities and employ some of the techniques explained there in your instruction as you see fit.

One final suggestion. If your students do not utilize and expand upon the knowledge and capabilities learned in the classroom when they are outside the classroom situation (e.g. eating, sleeping, Saturdays,) this course will benefit them little. It is suggested that some kind of program be initiated to motivate the students to speak Quichua as much as possible in their daily lives; to wrestle with the language, communicate with it, get disgusted with it, find joy in it, marvel at it's beauty, and long to master it. Then they will learn, and Quichua will become exciting to both you and them.

III. UNSCHEDULED ACTIVITIES*

Activities which are not strictly scheduled in the program of instruction are frequently needed for change of pace or change of focus. Many language teachers have felt that such unscheduled activities as "free conversation" at the end of a lesson are often the most stimulating and productive activities of all. On the other hand, "free conversation" can become dull and unproductive when it repeatedly harks back to questions like "What did you do last night, Joe?"

A number of suggestions are given below which can aid in squeezing more value out of spare chunks of class time at any time of the day when a change is in order--not just at the very end of the lesson. An index here may facilitate locating them.

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* The activities described below are taken from various sources and have all been used successfully in Peace Corps and other intensive language training programs.

Impromptu Mini-Narrative and the "Fresh Kill" Psychology

General

Used sparingly, this can be one of the most enjoyable and productive classroom activities. It has the advantage of being an "unstructured and uncanned" activity to which the students contribute first the selection of a topic, then the "stalking and killing of the prey." From the excitement of the chase to the enjoyment of its fruits, there is a feeling that this activity is extracurricular.

Purpose

Impromptu mini-narratives provide excellent opportunity for student initiative. Since the vocabulary is not restricted to that presented in the written course materials, students are forced to use Quichua in order to learn Quichua. The students' goal is to assimilate the passage so that its contents--its words and structures will be available to him for future use.

Description

Phase I. The instructor talks without preparation for thirty seconds about a topic given him at the moment by the students (or planned beforehand by the instructional staff). The topic chosen should be treatable in a few short sentences; it may touch on many different areas.

1. Quichua life. (Tell something about their marriages.)
2. Descriptive. (Describe a loom) or show and tell how to card wool.
3. Personal experience. (Tell how you got this job.)
4. Opinion. (What do you think of drinking?)
5. Miscellaneous. (Tell how to start a car.)
6. News. (Relate a current event.)
7. History. (Recount an historic event.)

In Phase 1, students concentrate on achieving "global" understanding, i.e. following the main points and grasping the gist of the narrative without fully understanding the details.

Phase 2. At the end of 30 seconds the instructor stops and then repeats the same thing again, trying not to add or leave out any ideas, although he may change some of the wording or even improve organization somewhat. Students concentrate on listening to more of the particulars. They may even jot down forms which are new to them. Optionally the students may request to hear the same piece once or even twice more.

Phase 3. After the students have heard a text three or four times, they should work with it according to some well-defined procedure. One such procedure is the following:

1. Students ask questions in the target language, in order to clarify the meanings of new words.
2. Instructor asks questions in the text, trying to ask in such a way that the students will give the right answer on the first try. The first questions may suggest alternative answers, so that the student can reply by simply repeating part of what he has just heard: Q. Did he go home, or to the market? A. (He went) to the market. As the student answers the questions, he is reproducing parts of the original text.
3. Students take turns in telling things that they remember from the text. They are still reproducing parts of the text, but now the parts may be longer, and there is no question from the teacher to suggest form or content.
4. Students try to retell the entire original in their own words, until one of them can do it with no mistakes. Then they try to tell it in the length of the time that the instructor used, still without mistakes.
5. Students write the text down, either by dictation or from memory, and read it back. Now they have a permanent record of the text, for later review.

If the topic area chosen is particularly relevant to the interests of the students, a second narrative, overlapping the first topic, might follow at this point.

Microtexts

Description

Very similar to the impromptu mini-narrative, microtexts begin with a short written text instead of an impromptu narrative. For an English example, take the following target text.

'In 1919, under the post-World War I Treaty of Saint Germain, the Italian frontier was established along the "natural" and strategic boundary, the Apline watershed.'

This sentence is neither extremely long nor extremely complicated, but it is still too long and complicated to be manageable for any but advanced students. If it is to serve as the basis for drills, it may be broken up into very short, very simple sentences that use the same vocabulary to say the same thing:

The nations signed the Treaty of St. Germain.

The treaty was signed in 1919.

The treaty was signed after World War I.

The treaty established the frontier of Italy.

The frontier followed a strategic boundary.

Some people said the boundary was natural.

The boundary was the Alpine watershed.

If, on the other hand the text is to be used for comprehension and as a general model for writing, these very short sentences may be recombined into a more graceful version which is still much easier than the original.

The Treaty of St. Germain, which was signed in 1919 after World War I, established the frontier of Italy. The boundary that the frontier followed was the Alpine watershed. This was a strategic boundary, and some people said that it was also a natural one.

With each text, the student's goal is to assimilate it, so that its contents--its words, and the structures that they exemplify--will be available to him.

for future use. Before he can assimilate it, he must digest it, and before food can be digested it must be chewed. Just how long digestion will take, and just how much chewing is necessary of course depend on each student's ability and on his prior knowledge of the target language. Nevertheless, with beginning students the teacher will want to supply a certain amount of 'apparatus,' the purpose of which is to chop the text up so that the process of mastication can begin.

Directed Topical Conversation

Students are asked to engage the teacher or (preferably for more student involvement) a study partner in conversation directed around a specific topic. For example (beginning with topics students can handle quite early):

Manage either side of greeting routines, asking typical questions like "What's new?" "Where've you been?" "How's the family," "What are you doing?" etc.

A. Give essential statistics about yourself: name nationality, occupation, hobbies, birthdate, age, address, telephone number, etc.

B. Ask interviewer a series of questions about himself.

Give essential statistics about your immediate family: names and relationships of members, father's and mother's occupation, age, conspicuous possessions (e.g., car, house, etc.), family income, where brother and sisters are, etc.

Ask the interviewer a series of questions about your own family to see if he can recall the data you gave him. Then ask him similar questions about his own family.

Describe some of the major features on a map in the class.

Describe some of the major features in a picture in the class.

Give a chronological description of your usual day's ten or so major activities (in present tense), then of your activities last Sunday, then of your usual Sunday activities back home before you came here, and finally of what you will be doing next Saturday.

Tell about the life of some famous person who is now dead. Among

other things, express your opinion about the person.

Other topics: weather

sports

travel

relative merits of institutions

cultural comparisons

Interpretation

Students are divided into groups of three. In each group one is assigned as English speaker, one as bilingual interpreter, one as Quichua audience. The English speaker gives an impromptu talk on some subject, pausing intermittently for the interpreter to relay the message in Quichua to the audience. (The speaker should be told to keep it simple--more or less in range of the interpreter's capabilities). After a set time (2 or 3 minutes) roles are switched. The instructor monitors the groups and supplies translation help when requested.

Interpreting can also be done with one capable student interpreting an English talk into Quichua in front of the class.

News Commentary

When there is some news of interest to the class the teacher may invite one or more students to comment on it in various ways.

Picture of Map-Directed Discourse

Almost any picture or map provides context for some kind of discourse, and of course visual context provides an excellent means of vocabulary expansion. Individual students may be requested to prepare a short "lecture" based on a map or other visual display, or the instructor may give a brief lecture, using the display to clarify new vocabulary.

Role Playing

Role playing where one or more students are assigned to take part in improvising a situation dialog or minidrama, given only a suggestion or outline to guide them is well known as a stimulating and productive activity.

As an example:

A meets B who looks pale.

B explains that he ate raw fish at the hotel restaurant the night before and got indigestion.

A asks if he went to see a doctor.

B says no, he went to a drug store and bought some medicine.

A asks if he got better after taking the medicine.

B says no he didn't but he drank some milk and after that felt better.

Task Assignment

Students are assigned different tasks to perform which require the use of Quichua. One task might be asking some member of the instructional staff for something (like a nickel loan to buy some gum, or permission to use the telephone for an emergency call). Of course the staff member should use the opportunity to draw the student into further use of the language. Another task might be to find out about some aspect of Quichua culture by interviewing a native Indian (in Quichua, or course).

Activities such as these involve the student in conversation where real information is the object. Of course opportunity for this kind of communication should be managed as frequently as possible.

Shock Questions

Description

On many issues most Americans can be predicted to hold strongly to one position or another: racism, narcotics, morality, supposed facts of U.S. history, etc. These provide the ammunition for shock questions. Shock questions are questions gauged to startle or shock a listener into a mood to argue, defend his position, or set the speaker straight. For example,

1. Is it right to kill people in war?
2. Why was the atomic bomb dropped on innocent people in Japan?
3. Are you a racist?
4. Etc.

When to Use

Shock questions should not be over-used or they lose their punch. They are best used perhaps for a sudden change of pace, for example, when the students appear tired or lacking motivation. Use these questions as early in the course as the students can cope with them.

Note: Be prepared to have your question turned back to you for your answer.

Opinion Questions

Description

Similar to shock questions but less dramatic, opinion questions are aimed at getting students to think and express their opinion on a matter. Following are a few sample questions.

1. Could World War II have been won in a short time without dropping the A-bomb?
2. Does religion offer an answer to today's problems.
3. What are some of the most urgent problems of our time?
4. What is your position on capital punishment (labor unions, welfare reform, etc.)?

When to Use

Opinion questions, like shock questions are excellent for a sudden change of pace. Although it is clear that the expression of one's opinion on a matter is often a difficult and involved process, the use of opinion questions should not be postponed until the students are thought

to be able to give an extensive answer.

In order to actively involve more than one student at a time in this, the instructor could write the question on the board and assign students to discuss it with their study partners.

Slow-Motion Sportscasting

To give a blow-by-blow account of a boxing match or report on on-going action of a futbol game in Quichua would be beyond the capacity of most non-native speakers of the language. However, fairly early in his training the student should learn to describe action sequences--at least if they are slowed down enough.

An interesting activity of this type might be, for example, to describe slow-motion action sequences such as serving a tennis ball, swinging a bat, or aiming a gun.

Narration of Slides, Movie Sequences

Students are shown a series of 4 to 8 slides and listen to the instructor's brief (5-10 seconds) accompanying narrative. Then the same slides are shown in the same sequence and students take turns narrating. Scrambling the sequence or even putting some slides in upside-down or sideways may add to the challenge and enjoyment.

A similar activity with a short movie clip or film-strip can serve the same purpose.

Free Conversation

Actually, for motivation, it's hard to beat varied free conversation, particularly if students are free to initiate it around what they are interested in.

UNIT 1

OBJECTIVES

The student will be able to do the following in Quichua:

- I. **Given:** Any object for which the student does not know the Quichua name.
- Behavior:** Discover the name of that object from a native speaker.
- II. **Given:** Any object
- A. for which the student has a hypothetical name(s) in mind whose validity he wants to prove or disprove; or
- B. for which he knows the name in Quichua and wants to see if someone else knows it.
- Behavior:** Ask one of the following types of questions about that object (as required by the situation):
- A. Kayka librochu ?
- B. Chayka librochu o cuadernochu ?
- C. Kaypash librochu ?
- D. Kayka nachu libro ?
- E. Imatah chayka ?
- III. **Given:**
- A. Any object for which the student knows the Quichua name.
- B. One of the questions (of objective II) in spoken form.

Behavior: Respond appropriately with one of the following response types:

- A. Kayka libromi.
- B. Ani, chayka libromi.
- C. Naj chayka lapizmi.
- D. Naj kayka na librochu.

UNIT 1 - CYCLE 1

Model

Kayka libromi.	This is (a/the) book.
----------------	-----------------------

Observations and notes on structure

kay	ka	libro	mi
this	minor focus (mf)	book	major focus (MF)

1. In the surface structure of this sentence there is no verb equivalent to ser or to be. There is no indicator of tense nor of action, process or state of being.
2. The suffix -mi marks libro as the nuclear part of the sentence structure. (Note below that -mi may optionally be left out of the surface structure of such a sentence.)
3. The suffix -ka marks kay as a subject or topic, functionally a peripheral part of this sentence structure.

For Repetition

1. Kayka libromi. This is a book.
2. Kayka libro. This is a book.
3. Kayka papelmi. This is a piece of paper.
4. Kayka lapizmi. This is a pencil.
5. Kayka tisami. This is a piece of chalk.
6. Kayka kulkimi. This is money.

CYCLE 1 (Continued)

7. Kayka cuadernomi. This is a notebook.
8. Kayka cuaderno. This is a notebook.

Activity

Students will identify several objects by giving the names of those objects in Quichua in the following sentence structure:
Kayka _____mi. (libro, lapiz, tisa, papel, kulki, cuaderno)

UNIT 1 - CYCLE 2

Model

Question

A. Imatah chayka ?	What is that ?
B. Chayka imatah ?	

Answer

A. Chayka pungumi.	That is a door.
B. Pungumi chayka	

Observations

ima tah	chay ka
question what marker (QM)	minor that focus (mf)

1. Observe that the elements in the two question models and in the two answer models can change places. There is only a stylistic difference between one order and the other.

For Repetition

1. Chayka pungumi.
2. Chayka ventana.
3. Chayka mesami.

For Response

- Imatah chayka ?
- Chayka imatah ?
- Kayka imatah ?

CYCLE 2 (Continued)

4. Chayka pirkami.

Imatah kayka?

5. Chayka micha.

Imatah chayka?

Personalized Questions

1. Chayka imatah?
2. Imatah chayka?
3. Kayka imatah?
4. Imatah kayka?

Controlled Conversation

1. Fred, tapuy Johnta "Imatah kayka."

Fred: John, imatah kayka.
John: Kayka libromi.

2. Dick, tapuy patya "chayka imatah."

etc.

Interpreting

John, ask Fred what that is.

John: Chayka imatah?
Fred: Chayka pungumi.

CYCLE 2 (Continued)**Activity**

Students select objects around the room which they are interested in knowing the names for. In groups of two, they will then ask each other or the teacher what those objects are. The teacher will supply names when asked with a legitimate Quichua question.

UNIT 1 - CYCLE 3

Model

Kayka librochu? Ari, chayka libromi. Na, chayka cuadernomi.	Is this a book? Yes, that is a book. No, that is a notebook.
---	--

Observations

Kay	ka	libro	chu
this	mf	-	yes/no question marker

1. Both -tah and -chu are suffixes which mark a sentence as a question--hence they are called QUESTION MARKERS. (Henceforth we will abbreviate them QM-1 and QM-2 respectively.) The difference is as follows:
 - (a) -chu (QM-2) is used to elicit a response beginning with ari (yes) or na (no).
 - (b) -tah (QM-1) is used to elicit any other kind of response.

For Repetition

1. Kayka libromi.
2. Chayka pungumi.
3. Chayka kulki.

For Response

Chayka librochu?
Ar, chayka libromi.

Chayka ventanachu?
Na, chayka pungumi.

Imatah kayka?
Chayka kulkimi.

CYCLE 3 (Continued)

- | | |
|---------------------|--|
| 4. Kayka ventanami. | Chayka ventanachu?
Ari, chayka ventanami. |
| 5. Kayka papel. | Chayka imatah?
Kayka papelmi. |
| 6. Chayka michami. | Chayka lapizmi?
Na, chayka michami. |

Personalized Questions

1. Kayka librochu?
2. Chayka punguchu?
3. Chayka lapizchu?
4. Imatah chayka?
5. Kayka imatah?
6. Kayka borradorchu?

Controlled Conversation

1. Sr. (name), tapuy Sr. (name) michachu chayka .
2. Sr. (name), tapuy Sr. (name) mesachu kayka .
3. Sr. (name), tapuy payta imatah chayka .

Interpreting from English

1. John, ask Fred if that is a pencil.
2. Dick, ask Joe if this is a piece of chalk.

UNIT 1 - CYCLE 4

Model

Kayka maquinachu o autochu? Chayka automi.	Is this a train or a car? That is a car.
---	---

Observations

kay	ka	maquina	chu	o	auto	chu
this	mf	train	QM-2	or	car	QM-2

Observe that -chu is used on the noun before and the noun after the coordinating conjunction (which is borrowed from Spanish, as you might have guessed).

For Repetition

1. Kayka wasimi.
2. Kayka automi.
3. Kayka iglesia.
4. Kayka maquina.
5. Kayka libromi.
6. Kayka cuadernomi.

For Response

- Kayka iglesiachu o wasichu?
- Kayka autochu o maquinachu?
- Imatah kayka?
- Kayka maquinachu?
- Kayka cuadernochu?
- Kayka imatah?

CYCLE 4 (Continued)

Personalized Questions

1. Chayka librochu?
2. Kayka maquinachu o autochu?
3. Imatah chayka?
4. Chayka punguchu o ventanachu?
5. Kayka maquinachu?
6. Kayka imatah?
7. Kayka kulkichu o yakuchu?
8. Chayka librochu o cuadernochu?

Controlled Conversation

1. John, tapuy Fredta chayka iglesiachu or wasichu.
2. (Name), tapuy payta imatah chayka.
3. (Name), tapuy (name) ta maquinachu kayka.
4. (Name), tapuy (name) ta wasichu kayka.

Interpreting from English

1. (Name), ask (name) if this is a book or a notebook.
2. (Name), what is this?
3. (Name), see if (name) knows whether this is a car or a train.
4. (Name), ask (name) if this is a pencil.
5. (Name), ask (name) what this is.

UNIT 1 - CYCLE 5

Model (affirmative)

Kayka wasimi.	This is a house.
Chaypash wasimi.	That also is a house.

Observations

chay	pash	wasi	mi
	'also' (anterior focus: AF)	house	MF

Pash usually translates as also, but it might best be described as focusing the present referent to the one just preceding.

Activity

Students will indicate two identical objects in succession and state:

Kayka _____ mi.

Chaypash _____ mi.

(lapiz, lapicero, libro, ventana, cuaderno, micha. . .)

CYCLE 5 (Continued)

Model (negative)

Kayka na wasichu.	This is not a house.
Chaypash na wasichu.	That also is not a house. (That isn't a house wither.)

Observations

kay ka		wasi chu
this mf	negative head particle	house negative tail suffix

A negation is formed with na and -chu surrounding the element to be negated. (Much like ne -- pas in French.)

For Repetition

1. Chayka wasi.
(That is a house.)
2. Chaypash wasimi.
(That is also a house.)
3. Chayka iglesiami.
(That is a church.)
4. Chaypash iglesiami.
(That is a church, too.)
5. Chayka na iglesiachu.
(That isn't a church.)

Chayka wasimi.
(That is a house.)

For Response

- Imatah kayka?
- Kaypash wasichu?
- Kayka iglesiachu?
- Kaypash iglesiachu?
- Kaypash iglesiachu?

CYCLE 5 (Continued)

6. Chayka automi.
(That is a car.)

Kayka maquinachu o autochu?

7. Chaypash automi.
(That is also a car.)

Kaypash autochu?

8. Chayka na autochu.
(That isn't a car.)

Kaypash autochu?

Chayka maquinami.
(That is a train.)

Personalized Questions

1. Chayka librochu?
Chaypash librochu?
2. Imatah chayka?
Chaypash cuadernochu?
3. Kayka imatah?
4. Chayka wasichu o iglesiachu?
5. Chaypash wasichu?
6. Chaypash wasichu?
7. Chaypash wasichu?
8. Kayka lapizchu?
9. Imatah chayka?
10. Chaypash camisachu?
11. Kaypash camisachu?
12. Chayka zapatoschu?
13. Chaypash zapatoschu?

CYCLE 5 (Continued)**Controlled Conversation**

1. (Name), tapuy (name) ta chayka librochu .
2. (Name), tapuy (name) ta chaypash librochu .
3. (Name), tapuy (name) ta chaypash librochu .
4. (Name), tapuy (name) ta chayka librochu o cradernochu :

Interpreting from English

1. (Name), ask (name) if this is a train.
2. (Name), ask (name) if this is also a train.
3. (Name), ask (name) if this is a car or a train.
4. (Name), ask (name) what that is.

UNIT 1 - CYCLE 6

Model

Kayka nachu burro? Ari, chayka burromi. Na, chayka na burruchu.	Isn't that a burro? Yes, that is a burro. No, that isn't a burro.
---	---

Observations

kay | ka	na | chu	burro
this | mf	negative head	burro QM-2

A negative yes/no question is formed by using nachu, a combination of na (negative head particle) and -chu (QM-2).

For Repetition

1. Kayka mulami.
2. Kayka burromi.
3. Chayka na burrochu.
4. Kayka alku.
5. Kayka misimi.
6. Chayka na misichu.
7. Kayka alku.

For Response

- Chayka nachu mula?
- Chayka burruchu?
- Kayka nachu burro?
- Imatah chayka?
- Chaypash alkuchu?
- Kaypash misichu?
- Chayka alkuchu o misichu?

CYCLE 6 (Continued)**Personalized Questions**

1. Chayka nachu wasi?
2. Kayka alkuchu?
3. Imatah chayka?
4. Kayka burrochu o mulachu?
5. Kaypash nachu mula?
6. Kayka librochu?
7. Chaypash cuadernochu?
8. Chayka nachu pungu?

Controlled Conversation

1. (Name), tapuy (name) ta imatah chayka .
2. (Name), tapuy payta chayka alkuchu o misichu .
3. (Name), tapuy (name) ta chayka nachu iglesia .
4. (Name), tapuy (name) ta chaypash iglesiachu .

Interpreting from English

1. (Name), is this a book?
2. (Name), ask (name) if this is a donkey or a mule.
3. (Name), ask (name) if this is a donkey (mule) too.
4. (Name), ask (name) if that is a door.
5. (Name), ask (name) if that isn't a window.

CYCLE 6 (Continued)

6. (Name), ask (name) what this is.

Activity

1. The teacher indicates several of the objects presented thus far, (chalk, shirt, picture of a dog. . .). Then he asks one of the following questions about each object as it is presented and selects a student to respond in Quichua.
 - A. Imatah kayka?
 - B. Kayka _____ chu?
 - C. Kayka _____ chu o _____ chu?
2. The teacher presents some objects for which the names have not been given before. (hand, ring, hair. . .) The students (using only Quichua) must discover the names of these objects.
3. More unknown objects are presented. The students ask as many different kinds of questions about each object as they can and the teacher answers all their questions with real information.

UNIT 2

OBJECTIVES

The student should be able to do the following in Quichua:

- I. Given: A semantic structure (idea) in the student's mind which corresponds to any one of the following structures (or any combination of them):
- A. An action or activity which the student or someone else does habitually.
 - B. An action or activity which the student or someone else performed at some specific time in the past.
 - C. An action where an agent does something to a patient (transitive).
 - D. An action in which some location is specified.

Behavior: Effectively express that idea in a spoken Quichua utterance.

Condition: The student controls the vocabulary necessary to express the content of his specific utterance.

To the Student: The meaning of the objective above may not be readily transparent to you. Therefore, a word of explanation is in order. Basically, this kind of objective is based upon a given philosophy of language; namely, that language is a process which transfers thought into vocal sound. We want your top level language behavior to be this kind of behavior. Thus, when you have a certain kind of thought structure, we want you to be able to generate that thought into spoken Quichua, given that you are familiar with the necessary vocabulary. You will see more objectives of this type in later units.

- II. Given: A conversational situation.

Behavior: Discover the following information about some real event which happened in the past:

A. Exactly what happened.

B. Where it happened.

C. Who did it.

Condition: The student controls the necessary vocabulary to comprehend this event.

Criteria: The student will be able to use both -chu and -tah questions to solicit this information.

III. **Given:** A conversational situation.

Behavior: Explain the following information about himself or a friend:

A. Where he lives or works.

B. What he eats or buys regularly.

C. Where he lived or worked previously; what he ate or bought yesterday.

IV. **Given:** A conversational situation.

Behavior: Discover the names of other people and identify himself to them.

UNIT 2 - CYCLE 1

Model

Pitah payka ?	Who is that ?
Payka Robertomi.	He's Roberto.

Observations

pi	tah	pay	ka
who	QM-1	he or she	mf

For Repetition

- | | |
|---------------------|-----------------|
| 1. Payka Robertomi. | He's Roberto. |
| 2. Chayka Mariami. | That's Maria. |
| 3. Kayka Tomasmi. | This is Thomas. |
| 4. Payka Luisa. | She's Luisa. |

For Response

1. Pitah payka ?
2. Pitah chayka ?
3. Kayka Tomaschu ?
4. Payka Mariachu o Luisachu ?
5. Chayka Tomaschu o Robertochu ?

CYCLE 1 (Continued)**Personalized Questions**

1. Pítah payka ?
2. Pítah chayka ?
3. Pítah kayka ?
4. Payka Bobchu ?
5. Payka Fredchu o Tomchu ?
6. Payka nachu Bob ?

Controlled Conversation

1. (Name) , tapuy (name)ta pítah payka.
2. (Name) , tapuy (name)ta chayka Fredchu.
3. (Name) , tapuy (name)ta payka Johnchu o Tomchu.

Interpreting

1. (Name) , ask (name) who that (pointing to someone) is .
2. (Name) , ask (name) if that is John or Tom.
3. (Name) , ask (name) if he (pointing to a third person) is Tom or Fred .

UNIT 2 - CYCLE 2

Model

Pitah kangi?	Who are you?
Ñukaka Ricardomi kani.	I'm Ricardo.

Observations

pi	tah	ka	ngi
who		to be	verb suffix marking second person (referred to as 2P)

ñuka	ka	ka	ni
I		to be	verb suffix marking first person (referred to as 1P)

1. Compare: kani "soy"
kangi "eres"
2. As in Spanish, the subject pronoun may be deleted in the surface (spoken) structure: (yo) soy
(tu) eres
3. The singular pronouns are: ñuka I
kan you
pay he or she
4. Notice that the verb is used with the first and second person (Pitah kangi? Ricardomi kani.), but not with the third person (Pitah payka? Payka Ricardomi.).

For Repetition

1. Ñukaka Napoleonmi kani.

I'm Napoleon.

CYCLE 2 (Continued)

- | | | |
|----|---------------------------|-----------------|
| 2. | Ñukaka Geronomomi kani. | I'm Geronomo. |
| 3. | Ñukaka Pocahantasmi kani. | I'm Pocahantas. |
| 4. | Ñukaka Colonmi kani. | I'm Columbus. |
| 5. | Ñukaka Atawalpami kani. | I'm Atawalpa. |

For Response

1. Pitah kangi?
2. Pitah kayka?
3. Pitah payka?
4. Pocahantaschu kangi?
5. Atawalpachu o Geronomochu kangi?
6. Payka Colonchu o Pocahantaschu?
7. Nachu Napoleon kangi?

Personalized Questions

1. Pitah kangi?
2. Pitah payka?
3. Bobchu kangi?
4. Tomchu kangi?
5. Nancychu o Mariachu kangi?
6. Nachu Alfredo kangi?
7. Kayka Fredchu o Johnchu?

CYCLE 2 (Continued)**8. Paypash Fredchu?****Controlled Conversation**

1. (Name), tapuy (name)ta pítah payka.
2. (Name), tapuy (name)ta pítah chayka.
3. (Name), tapuy payta payka Tomchu o Fredchu.
4. (Name), tapuy payta Bobchu payka.
5. (Name), tapuy payta imatah chayka.

Interpreting

1. (Name), find out what that pupil's name is.
2. (Name), ask Mr. _____ if his name is Bob or Tom.
3. (Name), ask (name) what my name is.
4. (Name), ask him what his name is.

Activity

Each student will select a fictitious name for himself. Then students will take turns asking questions to find out the names of the other members of the class. They may ask a person directly for his name, or they may ask a third person indirectly. The objective is to see if each student can learn the "names" of the other members of the class and remember them.

UNIT 2 - CYCLE 3

Model

Maypintah kulkika?	Where is the money?
Mesapi.	On the table.

Observations

may	pi	tah	kulki	ka
where	at on in	QM-1	money	mf

1. Note that -pi (on, at) is a suffix, whereas "pi" (who) is a root.
2. As we would expect by now, the verb (to be) is unexpressed in the surface structure of this sentence.
3. The major focus marker has been dropped from the surface structure of the answer. Otherwise we would have "mesapimi."

For Repetition

- | | |
|-------------------------|------------------------------|
| 1. Chay kulkika mesapi. | That money is on the table. |
| 2. Kay runaka wasipimi. | This Indian is in the house. |
| 3. Juanka escuelapimi. | Juan is at school. |
| 4. Ñukaka kaypimi kani. | I'm here. |
| 5. Camisaka cuartopi. | The shirt is in the bedroom. |

CYCLE 3 (Continued)**For Response**

1. Maypítah kay runaka ?
2. Juanka escuelapichu ?
3. Maypítah kangí ?
4. Maypítah kulkíka ?

Activity

Students will take turns asking each other about the location of objects in the room. Each time they have a turn they ask one question to a particular student and he answers it.

Example: Student 1 - Maypítah ventanaka ?
 Student 2 - Ventanaka pirkapimi .

UNIT 2 - CYCLE 4

Model

Maypintah mikun payka ? Kaypimi mikun. Maypintah mikungi kanka ? Wasipimi mikuni.	Where does he eat? He eats here. Where do you eat? I eat in the house.
--	---

Observations

Maypintah	miku	n	pay	ka
	eat	verb suffix 3d person 3P	he	she
Maypintah	miku	ngi	kan	ka
		2P	you	

1. The pronoun may be dropped in the surface structure.

Compare: Maypintah mikungi kanka?
 Maypintah mikungi?

2. Compare: mikuni (I) eat
 mikungi (You) eat
 mikun (He) eats

3. The question asks "where" (maypintah). The element in the next sentence which directly answers that question is "kaypi" (here). Thus, "kaypi" receives the major focus in the answer (kaypimi).

For Repetition

1. Johnka kaypi mikun.

John eats here.

CYCLE 4 (Continued)

- | | |
|-----------------------------|----------------------------|
| 2. Fredka wasipi mikun. | Fred eats in the house. |
| 3. Tomka mikun cafeteriapi. | Tom eats in the cafeteria. |

For Response

1. Maypintah mikun Johnka?
2. Tomka cafeteriapichu mikun?
3. Maypintah mikungi kanka?
4. Fredpash wasipichu mikun?
5. Tomchu o Fredchu mikun wasipi?
6. Wasipichu mikungi?
7. Maypintah mikun payka?
8. Pintah wasipi mikun?

Personalized Questions

1. Maypintah mikungi?
2. Maypintah mikun payka?
3. Kanka wasipichu mikungi?
4. Payka plazapichu mikun o cafeteriapichu mikun?
5. Maypintah mikun Johnka?
6. Pintah payka?
7. Pintah karigi?
8. Imatah chayka?

CYCLE 4 (Continued)**Controlled Conversation**

1. (Name), tapuy (name)ta maypitah mikun.
2. (Name), tapuy (name)ta maypitah mikun Johnka.
3. (Name), tapuy (name)ta wasipichu mikun.
4. (Name), tapuy (name)ta payka cafeteriapichu mikun o wasipichu mikun.
5. (Name), tapuy (name)ta pitah chayka.

Interpreting

1. (Name), ask (name) where he eats.
2. (Name), ask (name) where Fred eats.
3. (Name), ask (name) if he eats at home.
4. (Name), ask (name) if Nancy eats in the cafeteria or at home.
5. (Name), ask (name) if that is a door or a window.

UNIT 2 - CYCLE 5

Model

<p>Maypítah randín payka? Plazapími randín. Maypítah randíngi? Nukaka mercadopími randíni.</p>	<p>Where does he buy (things)? He buys (them) in the plaza. Where do you buy? I buy at the market.</p>
---	---

Observations

may	pi	tah	randí	n	pay	ka
			to buy	3P		

1. The verb "to buy" does not take an object here; what is being bought is not specified. We are referring merely to the act of doing some buying.

For Repetition

- | | |
|---------------------------------|----------------------------------|
| 1. Juanka plazapími randín. | John buys (things) at the plaza. |
| 2. Juanka cafeteriapími mikun. | John eats in a restaurant. |
| 3. Juanka fabricapími trabajan. | John works in a factory. |

For Response

1. Maypítah randín Juanka?
2. Payka fabricapíchu trabajan?
3. Maypítah mikun?
4. Restaurantepi mikunchu?

CYCLE 5 (Continued)

5. Juanka plazapichu randin o restaurantepichu randin?
6. Payka mikunchu o trabajanchu fabricapika?
7. Juan, maypita randingi?
8. Trabajangichu plazapi?
9. Kanka plazapichu mikungi o restaurantepichu mikungi?

Personalized Questions

1. Maypita randingi?
2. Maypita mikun Fredka?
3. Fabricapichu trabajangi o kaypichu trabajangi?
4. Payka restaurantepichu mikun?
5. Kanka randingichu o mikungichu restaurantepika?
6. Trabajangichu?
7. Maypita randin payka?
8. Pita na trabajan?
9. Maypita trabajangi, fabricapi o kaypi?

Controlled Conversation

1. (Name), tapuy (name)ta maypita randin payka.
2. (Name), tapuy (name)ta restaurantepichu mikun o wasipichu mikun.
3. (Name), tapuy (name)ta maypita trabajan (name)ka.

CYCLE 5 (Continued)

4. (Name), tapuy (name)ta pitah randin plazapika.

Interpreting

1. (Name), ask (name) where he works.
2. (Name), ask (name) if he eats at home.
3. (Name), ask (name) where (name) works.
4. (Name), ask this fellow what his name is.
5. (Name), ask (name) who works in the restaurant.

UNIT 2 - CYCLE 6

Model

Imatatah randingi plazapi? Nukaka papatami randini. Imatatah randin payka. Payka aychatami randin.	What do you buy at the plaza? I buy potatoes. What does he buy? He buys meat.
---	--

Observations

ima	ta	tah	randingi plazapi?
what	verb object marker (vom)	QM-1	

Nukaka	papa	ta	mi	randini.
	potatoes	vom	MF	

1. The suffix -ta is always used to mark the object of a verb. In the first sentence, "ima" is the object of "randi"; in the other one, "papa" is the object of "randi."
2. The question asks "What?" Thus the major focus in the answer falls on the word "potatoes" (papatami), which is the direct answer to the question "What?"

For Repetition

- | | |
|--------------------------------------|-------------------------------------|
| 1. Luisa randin papata plazapi. | Luis buys potatoes at the plaza. |
| 2. Luisa mikun papata restaurantepi. | Luis eats potatoes in a restaurant. |
| 3. Luisa randin aychata mercadopi. | Luis buys meat at the market. |

CYCLE 6 (Continued)**For Response**

1. Imatatah randingi?
2. Imatatah mikun Luisa restaurantepika?
3. Imatatah mikungi kanka?
4. Pitah randin aychata?
5. Maypitah mikun aychata?
6. Mariaka papatachu randin?
7. Maypitah randingi papata?

Personalized Questions

1. John, maypitah mikungi?
2. Imatatah randingi mercadopi (store)?
3. Imatatah mikun Johnka?
4. Kaypichu trabajangi?
5. Maypitah kawsan payka?
6. Pitah kangi?
7. Maypitah mikungi?
8. Aychatachu mikun Fredka?
9. Maypitah randingi papata?
10. Imatatah randingi kanka?
11. Payka mikun fabricapi?
12. Mikunatachu mikungi (food)?

CYCLE 6 (Continued)**Controlled Conversation**

1. (Name), tapuy (name)ta imatatah mikun.
2. (Name), tapuy (name)ta papatachu mikun.
3. (Name), tapuy (name)ta maypintah trabajan.
4. (Name), tapuy (name)ta imatatah mikun Tomka.
5. (Name), tapuy nukata maypintah randini aychata.
6. (Name), tapuy (name)ta pitah randin lecheta mercadopí.

Interpreting

1. (Name), ask (name) what he buys at the store.
2. (Name), ask (name) where he eats.
3. (Name), ask (name) if he works here or at the factory.
4. (Name), ask (name) what Fred eats.
5. (Name), ask (name) what that is.

Activity

The students will explain, in as much detail as they can, what they eat during the day, and also where they eat each meal. The teacher will supply any word they want. The emphasis is on their communicating these facts.

UNIT 2 - CYCLE 7

Model A

Imatatah randirkangi kaynaka? Ñukaka mikunatami randirkani.	What did you buy yesterday? I bought food.
--	---

Observations

Imatatah	randi	rka	ngi	kayna	ka
		past tense	2P	yesterday	

Ñukaka mikunatami	randi	rka	ni
		past tense	1P

1. The past tense for any verb is formed by inserting -rka as above.
2. The adverb "kayna" may be shifted to the beginning of the sentence:

Imatatah randirkangi kaynaka?

Kaynaka imatatah randirkangi?

For Repetition

1. Kaynaka ñukaka randirkani mikunata plazapi.
2. Kaynaka ñukaka trabajarkani fabricapi.

For Response

1. Imatatah randirkangi?

CYCLE 7 (Continued)

2. **Maypítah trabajarkangi?**
3. **Mikunatachu randirkangi?**

Interpreting

1. **(Name), ask (name) what he bought yesterday.**
2. **(Name), ask (name) where he worked.**

CYCLE 7 (Continued)

Model B

Imatatah randirka payka ?	What did she buy ?
Paypash mikunatami randirka .	She bought bread , too .

Observations

Imatatah	randi	rka	n → ∅	payka
		past tense	∅ = drops out	

The final -n (3d person) is dropped when the past tense suffix is added:

<u>Present</u>	<u>Past</u>
randini	→ randirkani
randingi	→ randirkangi
randin	→ randirka

For Repetition

1. Mariaka randirka mikunata mercadopika .
2. Juanka mikun aychata wasipika .

For Response

1. Imatatah mikun Juanka wasipika ?
2. Mikunatachu randirka Mariaka ?
3. Pitah mikurka aychatachu randirka .

CYCLE 7 (Continued)

4. Mariapash aychatachu randirka ?
5. Maypintah randirka mikunata ?

Personalized Questions

1. Maypintah trabajarkangi kaynaka ?
2. Kaynaka pitah mikurka papata ?
3. Maypintah randingi papata ?
4. Imatatah mikurkangi kaynaka ?
5. Kaypichu kawsangi ?
6. Pitah randirka kay libruta ?
7. Kaynaka papatachu randirka o lechetachu randirka ?
8. Kaypichu trabajangi ?

Controlled Conversation

1. (Name) , tapuy (name)ta imatatah mikurka kaynaka.
2. (Name) , tapuy (name)ta maypintah trabajan.
3. (Name) , tapuy (name)ta aychata randirkachu.
4. (Name) , tapuy (name)ta aychatachu randirka o lechetachu randirka.
5. (Name) , tapuy (name)ta pitah mikun kaypi.

Interpreting

1. (Name) , ask (name) what he ate yesterday.

CYCLE 7 (Continued)

2. (Name), ask (name) where he works.
3. (Name), ask (name) who ate potatoes yesterday.
4. (Name), find out if (name) used to work in a factory.
5. (Name), ask (name) who that is.
6. (Name), ask (name) if he eats meat.
7. (Name), ask (name) if he also eats meat.

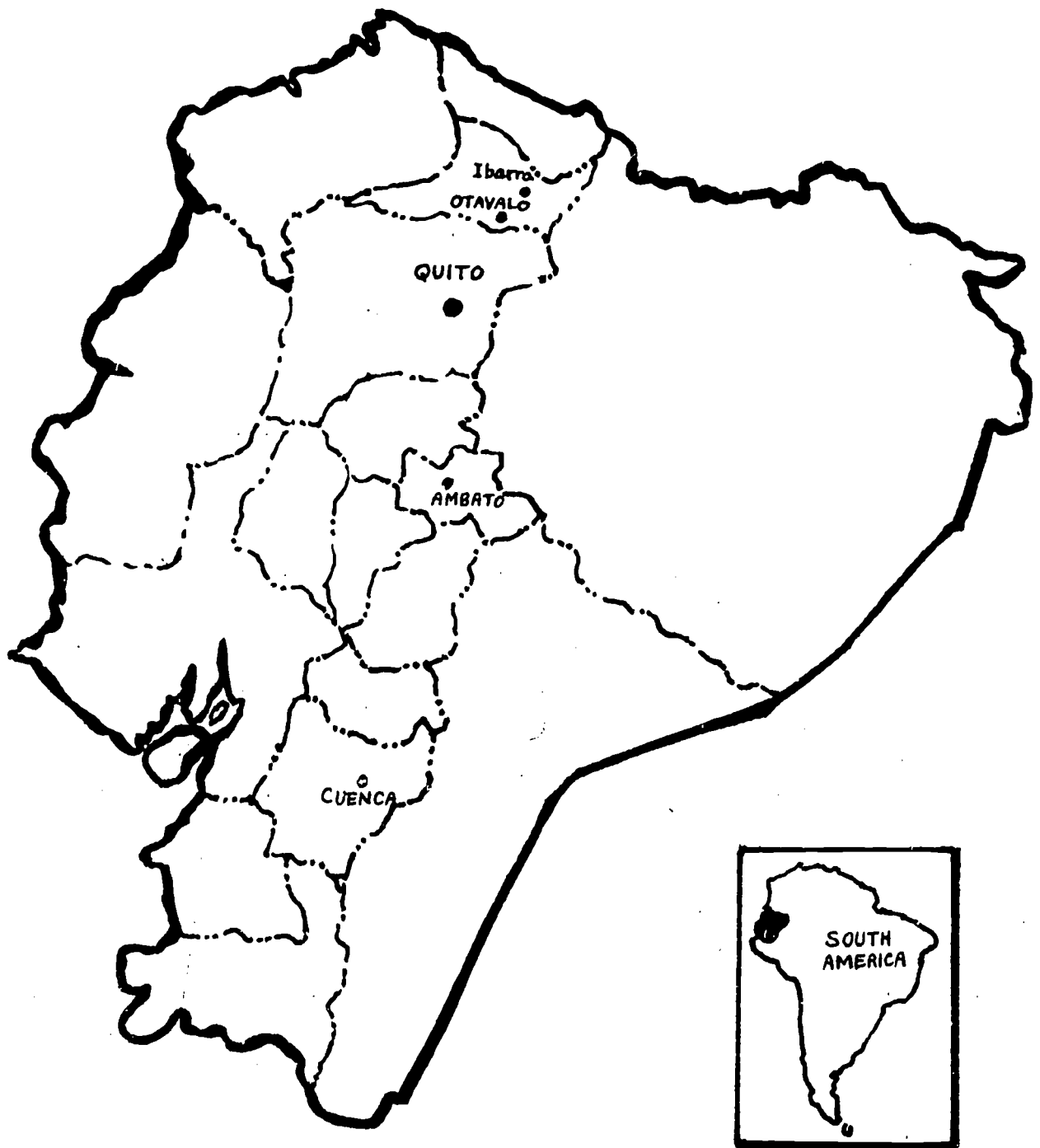
Activity

1. Each student is assigned to another student. He is to find out what the last thing that student bought was and where he bought it. The teacher will supply needed vocabulary as requested.

2. The teacher will invite the students to ask questions on the subject, "One of the Most Important Events in My Life." The teacher will previously have selected a significant incident from his life (or which affected his life) and the students should attempt to discover as much information as they can about that event by asking appropriate questions.

3. (A) Students divide into groups of two. One member of each set pretends to be an Indian from Otavalo (with a made-up background, name, etc.). The other student introduces himself, tells a little about himself, and tries to discover the name and background of the "Indian."

(B) The students switch roles and do the activity again.



UNIT 3

OBJECTIVES

The student should be able to do the following in Quichua:

I. Given:

A thought or idea in the student's mind which corresponds to any one of the following semantic structures:

- A. Someone is going to a location.
- B. Someone is coming from a location.
- C. Someone is from a location.
- D. The general time (day of week or month of year) that an action or activity takes place is specified.
- E. The purpose for which an action or activity is or was performed is specified.

Behavior:

Effectively express that idea in a spoken Quichua utterance.

Condition:

The student controls the vocabulary necessary to express the content of his specific utterance.

II. Given:

A conversational situation.

Behavior:

Supply the following information about himself or another person.

- A. His name.
- B. Where from.
- C. Where he now resides.
- D. A general statement concerning what he does or why he is there.

III. Given:

A conversational situation.

Behavior:

Solicit the information of Objective II above about another person, by asking that person appropriate questions.

UNIT 3 - CYCLE 1

Model

Imashutitah kangì? Nukaka Ricardomi kani. Imashutitah payka? Payka Robertomi.	What is your name? (Lit. - What name are you?) I'm Richard. What's his name? He's Bob.
--	--

Observations

ima	shuti	tah	ka	ngi
What	name		be	2 p.

For Repetition

- | | |
|------------------------|------------------|
| 1. Nukaka Tommi kani. | I'm Tom. |
| 2. Nukaka Fredmi kani. | I'm Fred. |
| 3. Payka Robertomi. | He is Robert. |
| 4. Payka Maria. | She is Maria. |
| 5. Chayka mesami. | That is a table. |
| 6. Kayka libro. | This is a book. |

For Response

1. Imashutitah kangì?
2. Imashutitah payka?
3. Imashutitah chayka?

CYCLE 1 (Continued)**4. Imashutitah kayka ?****Personalized Questions**

1. Imashutitah payka ?
2. Pitah kangi ?
3. Imashutitah kangi ?
4. Imashutitah chayka ?
5. Chayka imatah ?
6. Fredchu kangi ?
7. Kaynaka imatatah mikurkangi ?

Controlled Conversation

1. Fred, tapuy Johnta imashutitah payka .
2. (Shuti), tapuy (shuti)ta imashutitah payka .
3. (Shuti), tapuy payta Johnchu payka .
4. (Shuti), tapuy (shuti)ta imashutitah chayka .

Interpretation

1. (Name), ask that person what his name is .
2. (Name), ask (name) what the name of this object is .
3. (Name), ask (name) what this man's name is (pointing to a third individual) .

(CYCLE 1 (Continued))**Activity**

Given: Pictures of two books, two people and two paintings, each of which has a name. (Jane Thomas, Diccionario Ilustrado, Whistler's Mother. . .)

1. Each object is presented with the name where the student can read it as they are asked what the name of each object or person is.
2. The names are withdrawn and the students are again asked to identify each of the objects.

UNIT 3 - CYCLE 2

Model

Maymandatah kangi?	Where are you from?
Kaymantami kani.	I'm from here.

Observations

may	manda	tah	ka	ngi
where	from			

kay	manda	mi	kani
here	from	mf	

1. Note that kay means here as well as this.

For Repetition

1. Ñukaka kaymandami kani. I'm from here.
2. Ñukaka Estados Unidosmandami kani. I'm from the U.S.
3. Ñukaka Quitomandami kani. I'm from Quito.
4. Ñukaka Los Angelesmandami kani. I'm from Los Angeles.
5. Ñukaka Texasmanda kani. I'm from Texas.

CYCLE 2 (Continued)**For Response**

1. Maymandatah kangi ?
2. Quitomandachu kangi ?
3. Maymandatah payka ?
4. Kanka Ecuadormandachu kangi o Estados Unidosmandachu kangi ?
5. Paypash Estados Unidosmandachu ?

Personalized Questions

1. Maymandatah kangi ?
2. Maymandatah Johnka ?
3. Payka Quitomandachu ?
4. Pitah Estados Unidosmanda ?
5. Canadamandachu kangi o Estados Unidosmandachu kangi ?
6. Kanka nachu Estados Unidosmanda kangi ?
7. Kaymandachu kangi ?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta Quitomandachu payka.
2. (Shuti), tapuy (shuti)ta maymandatah payka.
3. (Shuti), tapuy (shuti) maymandatah (shuti)ka.
4. (Shuti), tapuy (shuti)ta Estados Unidosmandachu o Europamandachu.
5. (Shuti), tapuy (shuti)ta paypash Estados Unidosmandachu.

CYCLE 2 (Continued)

Interpretations

1. (Name), ask (name) where he's from.
2. (Name), ask (name) where (name) is from.
3. (Name), are you from the United States?
4. (Name), ask (name) if he is from Ecuador or from the United States.
5. (Name), ask (name) if he is from here.

Activity

A map of North and South America is provided.

1. Each student says who he is (gives his name) and states where he is from.
2. Each student must give the name and place of origin of each of the other students.

UNIT 3 - CYCLE 3

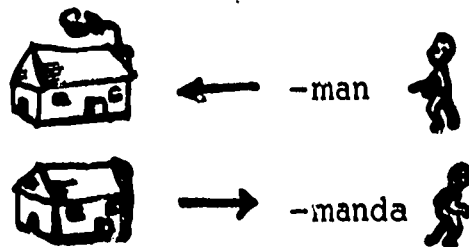
Model

Maymantah rijungi ?	Where are you going ?
Iglesiamanmi rijuni.	I'm going to the Church.

Observations

may	man	tah	ri	ju	ngi
where	to, toward		go	progressive aspect	

1. Note the contrast between -man and -manda.



2. The progressive aspect of the Quichua verb is like English "he is going," where the action is taking place or progressing right now.

Compare: rijun (He is going.)

rin (He goes.)

For Repetition

Kayka Juanmi.
Payka escuelamanmi rijun.

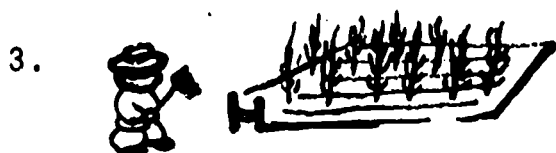
This is Juan.
He's going to the school.

CYCLE 3 (Continued)



Kayka Robertomi.
Payka iglesiamanmi rijun.

This is Bob.
He is going to the Church.



Kayka Josemi.
Payka chagraman rijun.

This is José.
He's going to the field.

For Response

1. Maymantah rijun Juanka ?
2. Maymantah rijun Robertoka ?
3. Joseka iglesiaman chu rijun ?
4. Pitah chagraman rijun ?
5. Robertoka mercadoman chu rijun o iglesiaman chu rijun ?

For the Personalized Questions, Controlled Conversation, and Interpreting Activities, each student will be assigned:

1. a place where he is going today and
2. a place where he went yesterday.

Personalized Questions

1. Maymantah rijungi ?
2. Maymantah rijun (shuti)ka ?
3. Kaynaka maymantah rirkangi ?

CYCLE 3 (Continued)

4. Escuelamanchu rijungi?
5. Juanka iglesiamanchu rirka o chagramanchu rirka?
6. Pitah wasiman rijun?
7. Kanka nachu escuelaman rirkangi?
8. Imashutitah kangi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta maymantah rijun.
2. (Shuti), tapuy (shuti)ta maymantah rirka (shuti)ka.
3. (Shuti), tapuy payta maymandatah.
4. (Shuti), tapuy (shuti)a mercadomanchu rijun.

Interpretation

1. (Name), ask (name) where he is going.
2. (Name), ask (name) if he went to Church or to the field yesterday.
3. (Name), ask (name) who went to the field yesterday.
4. (Name), ask (name) where (name) is going.

UNIT 3 - CYCLE 4

Model

Imahoratah chaymanda chamurkangi?	When did you come from there?
Lunestami shamurkani.	I came on Monday.

Observations

ima	hora	tah	chay	manta	shamu	rka	ngi
what	time		there	from	come	past	

Lunes	ta	mi	shamurkani
Monday	at, on, in		

1. ima plus hora = what time , or when .
2. The suffix -ta is used to mark time (Lunesta - on Monday) while -pi is used to mark locations (mesapi - on the table).

Compare:

- ta: verb object marker.
- ta: on, at, in (used with time)
- pi: on, at, in (used with locations)

For Repetition

1. Lunestami shamurkani I came on Monday.
2. Sabadotami shamurkani I came on Saturday.
3. Enerotami shamurkani I came in January.
4. Juniotami shamurkani I came in June.

CYCLE 4 (Continued)

For Response

1. Imahoratah chaymanda ka shamurkangi?
2. Imahoratah shamurka Juanka?
3. Maymandatah shamurkangi?
4. Pitah lunesta shamurka?
5. Chaymandachu shamurkangi?
6. Enerotachu shamurkangi?

Personalized Questions

1. Maymandatah shamurkangi?
2. Imahoratah wasimanda shamurkangi?
3. (Shuti)ka Estados Unidosmandachu?
4. Maymantah rirkangi kaynaka?
5. Maypitah mikungi?
6. Pitah Californiamanda shamurka?
7. Imahoratah Ecuadorman rijungi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imahoratah Los Angelesmanda shamurka.
2. (Shuti), tapuy (shuti)ta maymantah rirka kaynaka.

CYCLE 4 (Continued)**Interpretation**

1. (Name), ask (name) where he is from. Now ask him when he came here (from there).
2. (Name), tell us where you're going tonight.
3. (Name), ask (name) where he eats.

Activity

Each student will tell of all the places (cities, states, etc.) that he has been to in the past year, including when he went to each of them.

UNIT 3 - CYCLE 5

Model

Imapahtah Juanka kayman shamurka ?	Why did John come here ?
Payka trabajangapahmi shamurka .	He came to work .

Observations

ima	pay	tah
what	for	

Juanka kayman shamurka ?

Payka	trabaja	ngapah	mi	shamurka
	work	in order to		

1. Ima plus pah = for what (reason)

For Repetition

Kayka Antoniomi. This is Antonio.
 Kaypimi kawsan. He lives here.
 Payka fabricapi. He came in order to work
 trabajangapami shamurka. in the factory.



Kayka Luisami. This is Luisa.
 Paypash kaypi kawsan. She lives here too.
 Payka Quichuata. She came to study Quichua.
 yachajungapahmi
 shamurka .



Kayka Alfredomi. This is Alfredo.
 Paypash kaypi kawsan. He lives here too.
 Payka rikungapahmi. He came to look around
 shamurka. (see).

CYCLE 5 (Continued)

For Response

1. Maypintah kawsan Antonloka ?
2. Alfredoka maypintah kawsan ?
3. Imapahatah Luisaka kayman shamurka ?
4. Imapahatah shamurka Rosaka ?
5. Pintah rikungapah shamurka ?
6. Luisaka Quichuatachu yachajungapah shamurka ?
7. Alfredoka trabajangapachu shamurka ?

Personalized Questions

1. Imapahatah kayman shamurkangi ?
2. Imapahatah shamurka (shuti)ka ?
3. Maymandatah kangi ?
4. (Shuti)ka trabajangapachu shamurka ?
5. Kaynaka maymantah rirkangi ?
6. Imapahatah Ecuadorman rijungi ?
7. Pintah Estados Unidosmanda shamurka ?
8. Kanka trabajangapachu shamurkangi o rikungapachu shamurkangi ?
9. Pintah kayman shamurka rikungapah ?

CYCLE 5 (Continued)

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imapatah kaymanka shamurka.
2. (Shuti), tapuy (shuti)ta rikungapahchu shamurka.
3. (Shuti), tapuy (shuti)ta imapahtah Juanka shamurka.
4. (Shuti), tapuy (shuti)ta imapahtah Ecuadorman rijun.

Interpretation

1. (Name), ask (name) why he came here.
2. (Name), ask (name) what (name) came here for.
3. (Name), ask (name) where he is from. Ask him when he came here. Ask him what he came here for.
4. (Name), ask that fellow what his name is.

UNIT 3 - CYCLE 6

Model

Californiamandachu kangi?	Are you from California?
Ari, chaymandami kani.	Yes, I am from there.
Na, Utahmandami kani.	No, I am from Utah.

Observations

California	manda	chu	kangi?
	from	QM-2	

For Repetition

- | | |
|--|---|
| 1. Ñukaka Elvirami kani. | I am Elvira. |
| 2. Quitomandami kani. | I'm from Quito. |
| 3. Agostotami Limaman
trabajangapah rijuni. | In August I'm going to Lima to
work. |

For Response

1. Elvirachu kangi?
2. Limamandachu kangi?
3. Agostotachu Limaman rijungi?
4. Trabajangapachu rijungi o rikungapachu rijungi?
5. Quitomanchu rijungi?
6. Quitomandachu kangi?

CYCLE 6 (Continued)

Interpretations

1. (Name), ask that person if his name is Elvira.
2. (Name), ask (name) if he is going to Lima.
3. (Name), ask (name) if he is going to Lima in order to work.
4. (Name), ask (name) if he is going to Lima in August.
5. (Name), ask (name) if he is from Quito.
6. (Name), ask (name) what his name is.
7. (Name), ask (name) what he is going to Lima for.
8. (Name), ask (name) when he is going to Lima.
9. (Name), ask (name) where he is from.
10. (Name), ask (name) where he is going.

Activity

- A. Each student is assigned to devise the following information about himself.
 1. An imaginary name.
 2. An imaginary place of birth.
 3. The name of an imaginary city where he is now residing.
 4. An imaginary reason for being in that city.
- B. The students relate the information they have made up about themselves. Then each student is required to relate as much information as he can about some other students. If he cannot remember one of the facts about the other student he must ask him and find out what that is, so he can relate it to the class.

CYCLE 6 (Continued)**Coping Situation**

An Indian has invited you to eat in his home. In the course of the meal a wooden glass, filled with some unknown kind of liquid, is placed before you. You are a person who is morally opposed to drinking alcoholic beverages yet you are suspicious (though not sure) that the contents of this humble flask are indeed an intoxicating mixture.

Resolve this situation.

UNIT 4

OBJECTIVES

The student should be able to do the following in Quichua:

- I. **Given:** A thought or idea in the student's mind which corresponds to any of the following semantic structures:
- A. Possession of an object or person by somebody.
 - B. Description of plural objects.
 - C. Description where one person (or object) is with another person.
 - D. Description of a past activity which was in progress at the time referred to.
- Behavior:** Effectively express that idea in a spoken Quichua utterance.
- Condition:** The student controls the vocabulary necessary to express the content of his specific utterance.
- II. **Given:** A conversational situation.
- Behavior:** Explain the following information about someone's life:
- A. What the present activities of that person are.
 - B. Some past activities of that person.
 - C. That person's profession.
- III. **Given:** A conversational situation.
- Behavior:** Identify the members of his family in Quichua and explain something about them.

UNIT 4 - CYCLE 1

Model

Imatatah rurajun kaypika? Payka Quichuatami yachajujun. Imatatah rurajungi kanka? Ñukaka wasikunatami rurajuni.	What is he doing here? He's studying Quichua. What are you doing? I'm making houses.
--	---

Observations

Imatatah	rura	ju	ngi	kanka?
	do make	Progressive Aspect	2P	
Ñukaka	Wasi	kuna	ta	mi rurajuni.
		plural	verb object marker	

1. The plural of all nouns is formed by adding -kuna.

For Repetition

- | | |
|------------------------------------|---------------------------------------|
| 1. Mariaka Quichuatami yachajujun. | Maria is learning Quichua. |
| 2. Fredka wasikunatami rurajun. | Fred is making houses. |
| 3. Tomka yangami purijun. | Tom is just walking around aimlessly. |

For Response

1. Imatatah rurajun Fredka kaypika?

CYCLE 1 (Continued)

2. Pitah rurajun wasikunata ?
3. Mariaka Inglestachu yachajujun ?
4. Imatatah rurajungi kaypika ?
5. Kankachu yanga purijungi ?

Personalized Questions

1. Kanka , imatatah rurajungi kaypika ?
2. Pitah Quichuata yachajujun ?
3. Pitah shamurka yachajungapah ?
4. Imatatah rurajun Fredka ?
5. Pitah librota randirka ?
Maypitah randirka ?
Imahoratah randirka ?
6. Wasikunatah rurajungichu ?
7. Payka Quichuataka yachajujunchu o yanga purijunchu ?
8. Imapahtah kaymanka shamurkangi ?

Controlled Conversation

1. (Shuti) , tapuy (shuti)ta imatatah rurajun.
2. (Shuti) , tapuy (shuti)ta maypitah trabajajun.
3. (Shuti) , tapuy (shuti)ta imatatah rurajun (shuti)ka.

CYCLE 1 (Continued)**Interpreting**

1. (Name), ask (name) what he does here.
2. (Name), ask (name) if Fred is studying. If he is studying, find out what he is studying.
3. (Name), find out who around here isn't doing much of anything.

Activity

1. The students will be given vocabulary needed to describe any activity which they especially want to be able to describe (e.g., flying kites, painting doors).
2. Students select a particular action (or actions), pantomime it and describe what they are doing to the other students. It is suggested that unusual or original actions (e.g., cutting fingernails) may be more interesting and stimulating than the traditional "I'm eating potatoes" type.

UNIT 4 - CYCLE 2

Model

Imatatah rurajurka Juanka Quitopika? Payka haciendapimi trabajajurka. Imatatah rurajurkangi kanka? Ñukaka mercadopimi trabajajurkani.	What was Juan doing in Quito? He was working on a farm. What were you doing? I was working in the market.
--	--

Observations

pay	ka	hacienda	pi	mi	trabaja	ju	rka
		farm				Progressive Aspect	past

1. Notice that -ju combines with the past tense to indicate an action that was in progress in the past; e.g., "was working."

For Repetition

- | | |
|--------------------------------------|-------------------------------|
| 1. Rafaelka haciendapi trabajajurka. | Rafael was working on a farm. |
| 2. Joséka churajunatami jatujurka. | José was selling clothes. |
| 3. Tomaska Españoltami yachajurka. | Tomas was studying Spanish. |
| 4. Alfredoka mikunatami jatujurka. | Alfredo was selling food. |

For Response

1. Imatatah rurajurka Rafaelka?

CYCLE 2 (Continued)

2. Maypintah trabajajurka Rafaelka ?
3. Imatatah yachajurka Tomaska ?
4. Españoltachu yachajurka Alfredoka ?
5. Joséka mikunatachu jatujurka o churajunatachu jatujurka ?
6. Pintah trabajajurka haciendapi ?
7. Rafaelka mercadopichu trabajajurka ?

Personalized Questions

1. Imatatah rurajurkangi San Franciscopika ? (student's home town)
2. Pintah mercadopi trabajajurka ?
3. Imatatah rurajun (shuti)ka ?
4. Imatatah yachajurkangi escuelapika ?
5. Kaypi Españoltachu yachajurungi o Quichuatachu yachajurungi ?
6. Maypintah trabajurkangi kanka ?
7. Imatatah rurajurungi ?
8. Imatatah rurarka (shuti)ka kaynaka ?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah rurajun.
2. (Shuti), tapuy (shuti)ta imatatah rurajurka kaynaka.
3. (Shuti), tapuy (shuti)ta imatatah rurarka kaynaka.
4. (Shuti), tapuy (shuti)ta imatatah yachajurka escuelapika.

CYCLE 2 (Continued)

Interpreting

1. (Name), ask (name) what he is doing.
2. (Name), ask (name) what he was doing (before he came here).
3. (Name), ask (name) what he was doing in class yesterday.
4. (Name), tell us what you used to do before you came here.
5. (Name), have (name) ask me where I live.

UNIT 4 - CYCLE 3

Model

Piwantah trabajajurka payka?	Who did he work with?
Payka Máriowanmi trabajajurka.	He worked with Mario.

Observations

pi	wan	tah	trabajajurka payka?
whom	with		

Payka	Mario	wan	mi	trabajajurka.
	Mario	with		

For Repetition

1. Mariaka Luisawanmi kawsan. Maria lives with Luisa.
2. Márioka Alfredowanmi Ambato-
man rirka. Mário went to Ambato with
Alfredo.
3. Raquelka Rosawanmi mikujun. Raquel is eating with Rosa.

For Response

1. Piwantah mikujun Raquelka?
2. Imatatah rurajun Márioka?
3. Piwantah rirka Alfredoka?
4. Maymantah rirka Alfredoka?

CYCLE 3 (Continued)

5. Pitah Mariawan kawsan?
6. Raquelka Rosawanchu mikujun o Alfredowanchu mikujun?

Personalized Questions

1. Piwintah trabajajungi kanka?
2. (Shuti), maypitah mikungi? Piwintah mikungi?
3. Piwintah yachajurka (shuti)ka kaynaka?
4. Ñukawanchu trabajajungi?
5. Imatatah rurajungi?
6. (Shuti)wanchu yachajurkangi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta piwintah kawsan.
2. (Shuti), tapuy (shuti)ta piwintah trabajan (shuti)ka.
3. (Shuti), tapuy (shuti)ta (shuti)wanchu mikurka kaynaka.

Interpreting

1. (Name), find out what (name) is doing.
2. (Name), tell me about something you were doing yesterday. Tell me what you did and who was with you, and, if you can, why you did it.
3. (Name), ask (name) if he was with (name) yesterday.

UNIT 4 - CYCLE 4

Model A

Pipah alcutah chayka?	Whose dog is that?
Kayka ñukapah alku.	This is my dog.
Kayka Alfredopah alku.	This is Alfredo's dog.

Observations

pi	pah	alku	tah	chay	ka
whom	of, for	dog	QM-1		

kayka	Alfredo	pah	alku
		of, for	

1. The suffix -pah indicates possession. The dog is "of" or "for" Alfredo, therefore it is Alfredo's dog.

For Repetition

1. Kayka paypah alku. This is his dog.
2. Chayka Miguelpah wagra. This is Miguel's cow.
3. Kay wawaka Mariapah wawa. This baby is Maria's baby.

For Response

1. Pipah wawatah kayka?
2. Chayka pipah wagratah?
3. Pipah alcutah?

CYCLE 4 (Continued)

Model B

Chay alkuka kanpahchu?	Is that your dog?
Ari, chayka ñuka alku.	Yes, that is my dog.

Observations

Chay alkuka	kan	pah	chu
	you	of	QM-2

ari	chay	ka	ñuka	alku
			my, of me	

1. "Ñuka" is the only word in the language which does not need -pah to show possession. Thus, "my" can occur either as "ñukapah" or "ñuka", but all other words must use -pah for possession.

For Repetition

1. Chayka ñuka alkumi.
2. Kay wasika Juanpah wasi.
3. Chayka Bertapah misimi.

That is my dog.

This house is Juan's house.

That is Berta's house.

For Response

1. Chay alkuka kanpahchu?
2. Kay misika kanpahchu?

CYCLE 4 (Continued)

3. Pipah misitah chayka?
4. Chay wasika Bertapahchu?
5. Chayka Bertapah misichu o Juanpah misichu?

Personalized Questions

1. Pipah kamisatah chayka?
2. Kayka pipah sapatostah?
3. Chay lapiska kanpahchu?
4. Chayka Fredpah librochu?
5. Chayka (shuti)pah lapischu o (shuti)pah lapischu?
6. Imashutitah kanpah tayta?
7. Kaypash (shuti)pah lapischu?
8. Nachu kanpah chay camisaka?
9. Pipah churajunatah chayka?
10. Pipah kulkitah chayka?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta kayka kanpah churajunachu.
2. (Shuti), tapuy (shuti)ta pipah tisatah chayka.
3. (Shuti), tapuy (shuti)ta chayka (shuti)pachu o (shuti)pachu.

CYCLE 4 (Continued)**Interpreting**

1. (Name), ask (name) if that is his book.
2. (Name), ask (name) whose money this is.
3. (Name), ask (name) if this shirt is Tom's or Fred's.
4. (Name), who studied with you yesterday?
5. (Name), ask (name) where he is going after class.

Activity

Students who have pictures of their families or friends may show them, explaining who the people are and anything else they want to say about them.

Examples:

Kayka fiuka tayta.
Paypah shutika Tedmi.
Kayka fiuka taytapah warmi.

UNIT 4 - CYCLE 5

Model

Imatatah ruran kanpah taytaka ? Ñuka taytaka jatudormi. Imatatah rurangi kanka ? Ñukaka estudiantemi kani.	What does your father do? My father's a businessman. What do you do? I'm a student.
---	--

Observations

ñuka	tayta	jatudor	mi
my	father	salesman	

For Repetition

1. Ñukaka estudiantemi kani. I'm a student.
2. Juanka jatudor. John is a salesman.
3. Ñukapah taytaka alpapi
trabajadormi. My father is a farmer.
(Lit., one who works in
the land)
4. Juanpah wawkika medicomi. John's brother is a doctor.

For Response

1. Imatatah ruran kanpah taytaka?
2. Pitah jatudor?
3. Juanpah wawkika medicochu?
4. Imatatah rurangi?
5. Kanpah taytaka alpapi trabajadorchu o medicochu?

CYCLE 5 (Continued)

6. Imatah Juanpah waskika?
7. Pipah taytatah alpapi trabajador?

Personalized Questions

1. Imatatah rurangi kanka?
2. Imatah kanpah taytaka?
3. Imatah kanpah mamaka?
4. Imatatah ruran kanpah amigoka? (pointing to another student)
5. Pitah estudiante?
6. Pipah taytatah negociante?
7. Piwantah trabajajungi?
8. Imatatah rurajungi?
9. Pitah trabajan bancopika?
10. Imatatah ruran kanpah taytapah churika?
11. Kanpah taytaka medicochu?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah ruran.
2. (Shuti), tapuy (shuti)ta imatatah ruran paypah taytaka.
3. (Shuti), tapuy (shuti)ta payka jatudorchu.

CYCLE 5 (Continued)

Interpreting

1. (Name), ask (name) what his father does.
2. (Name), ask (name) if his brother is a doctor.
3. (Name), what did you do yesterday?
4. (Name), ask (name) if this is his book.
5. (Name), ask (name) who he studies with.
6. (Name), ask (name) why he came here.
7. (Name), ask me what I eat with.

Activity

1. Each student will say something about his father. He should prepare the following information (or as much of it as he can) and tell it to the class:

- (a) his father's name
- (b) where his father lives
- (c) the name of the father's profession
- (d) what he does in his profession
- (e) what he used to do (if his work has changed)
- (f) who he works with (if applicable)
- (g) information about other members of the father's family

2. The teacher will hold up pictures of animals and objects in sets of two or more and the students will name them.

Examples: mulakuna
 lapizkuna
 runakuna
 makikuna

UNIT 5

OBJECTIVES

The student should be able to do the following:

- I. Behavior: Review in his mind the important grammatical elements of Units 1-4 and use the same in novel situations.
- II. Given: The microtext (Cycle 5) spoken and written.
Behavior:
 - A. Demonstrate comprehension of the microtext by answering questions about it in Quichua and/or writing or saying an approximate English equivalent.
 - B. Relate in his own words in Quichua the content of the microtext. (He should be able to relate the basic content of each of the four numbered sections.)
 - C. Say an autobiographical narrative (patterned after the microtext) in Quichua.

UNIT 5 - CYCLE 1

Model

Chay warmika juyalla.	That woman is beautiful.
Kay alpaka alimi.	This ground is good.
Kay wasika jatunmi.	This house is large.

Observations

Kay	alpa	ka	ali	mi
	land ground		good	

Compare: Chay alpaka alimi.

Chayka libromi.

For Repetition

1. Chay warmika juyalla.
That woman is beautiful.



2. Kay alpaka alimi.
That ground is good.



CYCLE 1. (Continued)

3. Kay wasika jatunmi.

This house is large.



4. Chay alkuka uchillami.

That dog is small.



For Response

1. Pitah juyalla?
2. Wasika jatunchu?
3. Warmipash jatunchu?
4. Chay alkuka jatunchu o uchillachu?
5. Imatah ali?

Personalized Questions

1. (Shuti)ka jatunchu?
2. Alichu kangi?
3. Imatah juyalla?
4. Chayka imatah?
5. Mesachu chayka?

CYCLE 1 (Continued)

6. **Kay mesaka jutunchu o uchillachu?**

Controlled Conversation

1. **(Shuti), tapuy (shuti)ta chayka juyallachu.**
2. **(Shuti), tapuy (shuti)ta imatah jatun.**
3. **(Shuti), tapuy (shuti)ta imatah chayka.**

Activity

The students will take turns describing as well as they can a few objects:

- (a) in the room
- (b) in pictures provided by the teacher

The teacher will provide any words, especially adjectives, that they request.

UNIT 5 - CYCLE 2

Model

Otavaloman rirkangichu? Ari, rirkanimi. Imapahtah rirkangi? Ruanata randingapah.	Did you go to Otavalo? Yes, I went. What did you go for? To buy a poncho.
---	--

Observations

Ruana	ta	randi	ngapah
Poncho			

For Repetition

Indians

1.



Ñukaka Albertomi kani.
Kaynaka rirkani Quitoman
ruanakunata jatungapah.

I'm Alberto.
Yesterday I went to
Quito to sell ponchos.

2.



Ñukaka Bertami kani.
Ñukaka Quitomanmi rijuni
ñukapah taytata rikungapah.

I'm Berta.
I'm going to Otavalo
to see my father.

3.



Ñukaka Miguelmi kani.
Ñukaka diciembretami
Quitoman rirkani, colegiopi
yachajungapah.

I'm Miguel.
I went to Quito in
December to study
at the college.

CYCLE 2 (Continued)



Ñukaka Rosami kani.
Ñukaka na rirkanichu
Quitomanka. Otavalopimi
quedarkani trabajangapah.

I'm Rosa.
I didn't go to Quito.
I stayed in Otavalo
to work.

For Response

1. Maymantah rirka Albertoka ?
2. Pitah na rirka Quitoman ?
3. Miguel, maymantah rirkangi ?
4. Berta, imapatah Quitoman rijungi ?
5. Albertoka ruanakunata jatungapahchu rirka o colegiopi yachajungapahchu rirka ?
6. Rosaka Quitomanka rirkachu ?
7. Imahoratah rirka Miguelka ?

Personalized Questions

1. Maymantah rirkangi kaynaka ?
2. Imapatah rirka chay wasiman ?
3. Pitah kawsan jatur wasipika ?
4. Imapatah kaypi kangi ?
5. (Shuti), maymandatah kangi ? Imahoratah shamurkangi chaymanda ?
6. Piwanta^gh shamurkangi classeman ?

CYCLE 2 (Continued)**7. Ecuadormanchu rijungi?****Controlled Conversation**

1. (Shuti), tapuy (shuti)ta maymantah rirka sabadota.
2. (Shuti), tapuy (shuti)ta imapatah kayman shamurka.
3. (Shuti), tapuy (shuti)ta imatah uchilla.

Interpretation

1. (Name), ask (name) what he is going to Ecuador for.
2. (Name), ask (name) if he is going to Ecuador to work or to look around. Then ask him when he is going.
3. (Name), ask (name) where he went yesterday.
4. (Name), describe three things in this room.
5. (Name), ask (name) when he came here.

UNIT 5 - CYCLE 3

Model A

Maymandatah kangi ? Californiamandami kani.	Where are you from? I'm from California.
--	---

Observations

May	manda	tah	ka	ngi
Where	from		be	2P you

Compare: Maymandatah kangi ?

Where are you from ?

Maymandatah shamujungi ?

Where are you coming from ?

For Repetition

1. Nukaka _____ mandami kani.

Each student in the class inserts his home town or state in the blank to provide his model for repetition.

For Response

1. Maymandatah kangi ?
2. Utahmandachu kangi ?
3. Maymandatah (shuti)ka ?

CYCLE 3 (Continued)

Model B

<p>Pitah shamujun? Juanpah taytami shamujun. Maymandatah shamujun? Paypah wasimanda.</p>	<p>Who is coming? Juan's father is coming. Where is he coming from? From his house.</p>
---	--

For Repetition

- | | |
|---|--------------------------------------|
| 1. Juanka paypah wasimandami shamujun. | Juan is coming from his house. |
| 2. Albertoka urkumandami shamujun. | Alberto is coming from the mountain. |
| 3. Luisaka chagramandami shamujun. | Luisa is coming from the field. |
| 4. Jaimeka llaktamandami shamujun. | Jaime is coming from town. |
| 5. Mariaka Bertapah wasimandami shamujun. | Maria is coming from Berta's house. |

For Response

1. Maymandatah shamujun Juanka?
2. Jaimeka llaktamandachu shamujun?
3. Pitah shamujun chagramandaka?
4. Albertoka urkumandachu shamujun o chagramandachu shamujun?
5. Pipah wasimandatah shamujun Mariaka?
6. Luisaka urkumandachu shamujun?

CYCLE 3 (Continued)**Personalized Questions**

1. Maymandatah kanggi?
2. Maymandatah shamurka Tomka?
3. Maymandatah rirka kaynata?
4. Pitah shamurka Californiamandaka?
5. Kanka kanpah wasimandachu shamurkangi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta maymandatah shamurka.
2. (Shuti), tapuy (shuti)ta Floridamandachu payka.
3. (Shuti), tapuy (shuti)ta pitah shamujun.

Interpretation

1. (Name), ask (name) where his father is from.
2. (Name), find out who (name) came here with.
3. (Name), why did you go to school?

UNIT 5 - CYCLE 4

Model

Imatatah charijungi? Shuj lapistami charijuni.	What are you having? (What do you have?) I am having a pencil.
---	--

Grammar

Shuj	lapis | ta | mi	chari | ju | ni
A	| | |	have | | 1P

- "Shuj," though it also has other meanings, may be used to specify an indefinite quality in the noun it modifies (this is a book, not the book, or that book). If it is not used, the noun simply passes as unspecified and could be either definite or indefinite.

Librota charini

I have a book.

I have the book.

"Kay" or "chay" is used to make the noun definite.

- The progressive (charijungi) indicates that you have an object in your hand (you are having it, but may soon set it down). "Charingi" (without the progressive) is used to refer to something which belongs to you; i.e., something you have for a longer period of time.

For Repetition

- Nukaka shuj lapistami charijuni. I am having a pencil.
- Nukaka kulkitami charijuni. I am having some money.
- Nukaka churajunatami charijuni. I am having some clothes.

CYCLE 4 (Continued)

4. Nukaka shuj kaspitami charijuni. I am having a stick.
5. Nukaka shuj rumitami charijuni. I am having a rock.

For Response

1. Imatatah charijungi ?
2. Kulkitachu charijungi ?
3. Pitah shuj kaspita charijun ?
4. (Shuti)ka kaspitachu charijun o rumitachu charijun ?
5. Imatatah charijun (shuti)ka ?
6. Maypitah kaspika ?
7. Pipah kulkitah chayka ?

Personalized Questions

1. Maypitah mikungi kanka ?
2. Imatatah charijungi ?
3. Pitah ali camisata charin ?
4. Imatatah mikurka (shuti)ka kaynaka ?
5. Kanka kulkitah charingichu ?
6. Shuj rumita charijungichu ?
7. Chayka imatah ?
8. Kay rumika jatunchu o uchillachu ?
9. Pipah churajunatah chayka ?

CYCLE 4 (Continued)

10. Imahoratah chay zapatoskunata randirkangi?
11. Imatatah charingi kanpah wasipi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta juyalla churajunatachu charin.
2. (Shuti), tapuy (shuti)ta pitah jatun.
3. (Shuti), tapuy (shuti)ta pitah paypah lapista charijun.

Interpretation

1. (Name), ask (name) where his money is.
2. (Name), ask (name) if he has any money.
3. (Name), tell me what you bought the last time you went shopping. Also, tell me when you went.
4. (Name), ask (name) whose shirt that is.
5. (Name), ask (name) if he has a car at home. What else does he have?

Coping Situation

In connection with your study of Quichua (which you have diligently continued to pursue since arriving in the Otavalo area) you are given the name of one Cesar Concha, an Indian who lives in a small Indian village called Agato, as one who has a fine reputation as an experienced and efficient native informant. You decide that you would like to work with this man. Getting to Agato on the bus is easy enough, but then you notice that the town is composed of quite a few houses and that these are somewhat scattered out. You approach the first house for information.

Find out where Mr. Concha lives and meet him.

UNIT 5 - CYCLE 5

MICROTEXT

1. Ñukaka Antoniomi kani. Ñuka warmipah shutika . . . Mercedesmi. Ñuka churika Jaime y ushika Gladys.
2. Ñukaka Otavalomandami kani. Ñuka taytapash Otavalopimi kawsan, pero kunanka ñukaka kawsani kay Estados Unidospi.
3. Ñukaka Otavalopika jatun wasitami charini. Kunanka ñukapah wasita cuidangapah ñuka tayta ñuka mamawanmi quedarka.
4. Negociantemi karkani Otavalopika. Chay jipami shamurkani kay Estados Unidosman trabajangapah.

* * * * *

1. I'm Antonio. My wife's name is Mercedes. My son is Jaime and my daughter is Gladys.
2. I'm from Otavalo. My father also lives in Otavalo, but now I live in the United States.
3. I have a big house in Otavalo. In order to take care of my house now, my mother and father stayed (there).
4. I was a businessman in Otavalo. After that, I came to the United States to work.

CYCLE 5. (Continued)**Procedure**

1. Listen to the microtext several times. Students may ask the teacher for explanation about any word or section.
2. The students will explain in English the meaning of any of the four parts of the microtext.
3. Questions:
 1. Maymandatah Antonioka ?
 2. Maypintah kawsarka Antonioka ?
 3. Paypah taytapash Otavalomandachu ?
 4. Kunanka Antonio Otavalopichu kawsan ?
 5. Imatatah rurajurka Antonio Otavalopika ?
 6. Imapahtah payka Estados Unidosman shamurka ?
 7. Ima shutitah Antoniopah churika ?
 8. Imatatah charin Antonioka Otavalopi ?
 9. Paypah taytaka Otavalopi quedarkachu wasita kwidangapah ?
 10. Piwintah quedarka Antoniopah taytaka ?
 11. Antonioka banquerochu karka ? Imatatah ruraj karka ?
 12. Antoniopah wasika jatunchu o uchillachu ?
 13. Imapahtah quedarka Antoniopah taytakunaka wasipika ?
 14. Pipah wasitah chayka ?
 15. Pitah kunanka Ecuadorpi kawsan ?

CYCLE 5 (Continued)

4. The students will explain as much as they can about Antonio in Quichua; that is, tell as much of the story as they can remember in their own words.
5. Each student will say a short biography about himself in Quichua, based on facts. This may be similar to Antonio's or it may be different. Other students may ask questions if they wish.

Individual Extension

The students may ask the teacher for any information which they personally want to know about individual applications of the contents of this Unit (or any other aspect of Quichua) to their own situation.

UNIT 6

OBJECTIVES

The student should be able to do the following in Quichua:

- I. **Given:** A thought or idea in the student's mind which corresponds to one of the following semantic structures:
- A. Someone will perform an activity in the future.
 - B. The specific time (hour of the day) that an action or activity takes place is specified.
 - C. The duration of time of an action or process is specified.
 - D. The time limit (until which an action or process will continue) is specified.
- Behavior:** Effectively express that idea in a spoken Quichua utterance.
- Condition:** The student is familiar with the vocabulary necessary to express the content of his specific utterance.
- II. **Behavior:** Discover, by inquiry, the following information about some event which has happened:
- A. When it happened.
 - B. How long it lasted.
- III. **Given:** Several sets of objects.
- Behavior:**
- A. Define the number of objects in one of the sets.
 - B. Discover by inquiry the number of objects in one of the sets.
- IV. **Behavior:** Give the time of day and ask for the same.

UNIT 6 - CYCLE 1

Model

Kayaka ñukaka wasipi samagrini.	Tomorrow, I'm going to rest at home.
Ñuka wawkika chagrapimi trabajarin.	My brother will work in the field.
Imatatah ruragringi kanka?	What will <u>you</u> do?

Observations

Kaya	ka	wasi	pi	sama	gri	ni
Tomorrow				rest	future tense	1P

1. Compare: kaya = tomorrow
kayna = yesterday
2. The future tense shown above is formed similarly to the past tense introduced previously; i.e., -gri is inserted for the future as -rka was inserted for the past.

samani = present

samarkani = past

samagrini = future

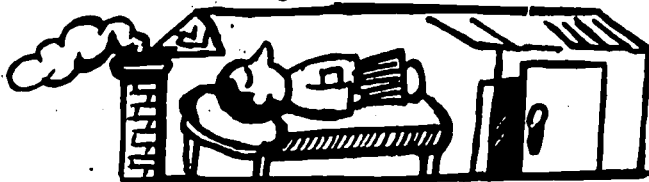
Notice, however, that the final n of the third person is not dropped as it is in the past tense.

saman (present) $\left\{ \begin{array}{l} \text{samarka (past)} \\ \text{samagrin (future)} \end{array} \right.$

CYCLE 1 (Continued)

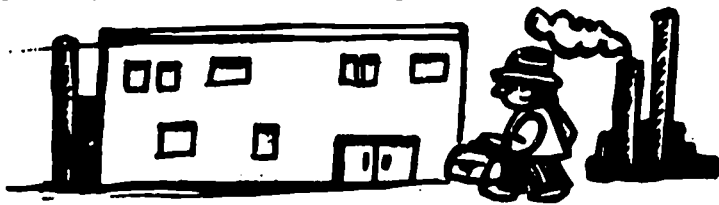
For Repetition

1. Manuelka wasipi samagrin kayaka.



Manuel will rest at home tomorrow.

2. Sr. Florezka fabricapimi trabajagrin.



Sr. Florez will work in the factory.

3. Albertoka trigotami tarpugrin.



Alberto will plant wheat.

4. Rebeca--"Ñukaka taytami ayudagrini kayaka."

Rebeca (says) "I'll help father tomorrow."

For Response

1. Kayaka, pitah wasipika samagrin?
2. Imatatah ruragrin Albertoka?
3. Maypitah trabajagrin Sr. Florezka?
4. Albertoka trigotachu tarpugrin?
5. Rebeca, imahoratah taytata ayudagrini?

CYCLE 1 (Continued)**Personalized Questions**

1. Kanka , imatatah ruragrings kayaka ?
2. Imatatah rurarka kaynaka ?
3. Pitah trabajagrin Ecuadorpika ?
4. Ecuadorpichu kawsagrings ?
5. (Shuti)ka kayaka yachajugrin ?
6. Imahoratah rigrings Ecuadorman ?
7. Mayypitah samangri kanka ?
8. Imatatah rurajungri ?

Controlled Conversation

1. (Shuti) , tapuy (shuti)ta imatatah ruragrin kayaka.
2. (Shuti) , tapuy (shuti)ta imatatah rurarka kaynaka.
3. (Shuti) , tapuy (shuti)ta mayypitah mikun payka .
4. (Shuti) , tapuy (shuti)ta payka Ecuadorpichu kawsagrin.

Interpreting

1. (Name) , ask (name) if he eats here .
2. (Name) , ask (name) if he ate here yesterday .
3. (Name) , ask (name) if he will eat here tomorrow .

CYCLE 1 (Continued)**Activity**

Each student will describe the activities that he will do tomorrow in as much detail as he can.

UNIT 6 - CYCLE 2

Model A

Imahorastah?	What time is it?
Las cinco.	It's five o'clock.

Observations

1. Compare: (A) Imahoratah = what time (general)
 (B) Imahorashtah = what time (specific)

(A) would require an answer in general terms, such as days, weeks, or months.

(B) refers to a specific hour, or time of day.

2. The Spanish system, including Spanish numbers, is used to tell time.

For Repetition

Las siete


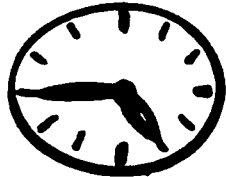


Las tres y mediana








Veinte para las once

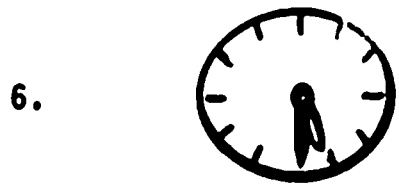
CYCLE 2 (Continued)

4.  Las ocho y veinte-cincomi
5.  Cuarto para las cincomi

For Response

1.  Imahorastah?
2.  Imahorastah?
3.  Imahorastah?
4.  Imahorastah?
5.  Imahorastah?

CYCLE 2 (Continued)



Imahorastah ?



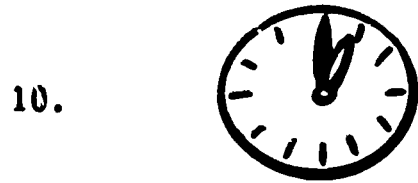
Imahorastah ?



Imahorastah ?



Imahorastah ?



Imahorastah ?

CYCLE 2 (Continued)

Model B

Imahorastah tajshangapah rigringi?	What time will you go to wash? (clothes)
Las trestami rigrini.	I'm going at 3 o'clock.

Observations

Ima	horas	tah	tajsha	ngapah	ri	gri	ngi
What	time (specific)		wash	to	gc	future	2P

Las	tres	ta	mi	rigrini
	3	at		

- Compare: juniota = in June
viernesta = on Friday
Las cincota = at five o'clock

For Repetition

- Doloreska las dieztami tajshangapah rigrin. Dolores will go to wash (the clothes) at 10:00.
- Margaritaka la unatami chayamugrin. Margarita will arrive (here) at 1:00.
- Estelaka las nueve y mediatami wasiman shamugrin. Estela will come home at 9:30.

CYCLE 2 (Continued)**For Response**

1. Imahorastah Doloreska tajshangapah rigrin?
2. Pitah shamugrin las nueve y mediataka?
3. Imapahtah rigrin Doloreska?
4. Imahorastah chayamugrin Margaritaka?
5. Estelaka las dieztachu shamugrin?

Personalized Questions

1. Imahorastah?
2. Imahorastah kay classeman chayamurkangi?
3. (Shuti)ka las docetachu mikungapah rin?
4. Imahorastah Salt Lake Cityman chayamurkangi? (local city)
5. Maymantah rigringi kayaka?
6. Imahorastah Quichuata yachajugringi?
7. Imahorastah samangapah rigringi?
8. Kayaka imahorastah mikugringi?
9. Imahorastah Ecuadorman rigringi?
10. Kanka las docetachu mikungi o la unatachu mikungi?

Controlled Conversation

1. (Name), tapuy (name)ta imahorastah payka samangapah rigrin.
2. (Name), tapuy (name)ta imahorastah mikun.

CYCLE 2 (Continued)

3. (Name), tapuy (name)ta imatatah ruragrin kayaka.
4. (Name), tapuy (name)ta payka las ochotachu shamurka.

Interpreting

1. (Name), ask (name) what time it is.
2. (Name), ask (name) when he will go to do his shopping. (Lit., when he will go to buy.)
3. (Name), ask (name) what time he arrived at class this morning.
4. (Name), ask (name) if he will study tomorrow.

UNIT 6 - CYCLE 3

Model A

Mashna runatah tiyan?	How many Indians are there?
Ishkay runami tiyan.	There are two Indians.

Observations

Mashna	runa	tah	tiya	n
How many			there are (Span. - hay)	3P

1. The question -tah follows the noun, just as it did with

pipah wagratah . . . (whose cow . . .)

2. The plural -kuna is not needed with "runa" in the expression "ishkay runa" (two Indians).

When a number is used, that is sufficient to indicate plurality. However, -kuna may still be used if desired. Thus,

ishkay runa

two Indians

ishkay runaka

3. "Tiya" functions like Spanish "haber."

For Repetition










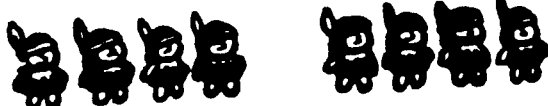


Sing the following song to the tune of "One Little, Two Little, Three Little Indians."

shuh



one

CYCLE 3 (Continued)

ishkay			two
kinsa runa			three Indians
chusku			four
picha			five
sukta runa			six Indians
kanchis			seven
pusah			eight
iskun runa			nine Indians
chunga runami			ten Indians

For Response

1. Mashna runatah tiyan? 
2. Mashna runatah tiyan?  

CYCLE 3 (Continued)

3. Chusku runachu tiyan? 
4. Sukta runachu tiyan? 
5. Mashna runatah tiyan? 

Activity

Students ask each other how many members there are in different sets of objects in the room (chairs, people--gente, shirts, windows, doors).

CYCLE 3 (Continued)

Model B

Mashna kulkitatah charingi?	How much money do you have?
Ashtaka kulkitami charini.	I have a lot of money.

Observations

Ashtaka	kulki	ta	mi	chari	ni
Much (a lot)	money	vom			

There are two instances where mashna means "how much." These are

- (A) mashna kulkitah
(B) mashna tiempotah

Otherwise this question may only be used with objects which can be numbered ("how many").

For Repetition

- | | |
|---|------------------------------------|
| 1. Marioka ashtaka kulkita charin. | Mario has a lot of money. |
| 2. Suelaka ashalla kulkitami charin. | Suela has just a little money. |
| 3. Reubenka kanchis camisatami charin. | Reuben has seven shirts. |
| 4. Suelapah fiafia shuj dollarstami charin. | Suela's sister has a (one) dollar. |

CYCLE 3 (Continued)

For Response

1. Mashna kulkitatah charin Suelaka?
2. Reubenka mashna camisatatah charin?
3. Mashna kulkitatah charin (shuti)ka?
4. Suelapah ñañaaka kinsa dollarstachu charin?
5. Pitah ashtaka kulkita charin?

Personalized Questions

1. Mashna kulkitatah charingi kanka?
2. Maypitah kanpah kulkika?
3. Imahorastah?
4. Kanka ashtaka churajunatachu charingi?
5. Mashna ventanatah tiyan kaypika?
6. Imahorastah mikungapah rigringi?
7. Mashna wawkitatah charingi?
8. Kanka ishkay dollarstachu charingi?
(If answer is no:) Mashnatah charingi?
9. Mashna zapatoskunatah kaypi tiyan?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta mashna panitatah charin payka.
2. (Shuti), tapuy (shuti)ta ashtaka churajunataka charin chu.

CYCLE 3 (Continued)

3. (Shuti), tapuy (shuti)ta mashna librotah tiyan kaypi.

Interpreting

1. (Name), ask (name) what time he will go to his room (quarto).
2. (Name), ask (name) how many shirts he has.
3. (Name), ask (name) what he will do tomorrow.
4. (Name), ask (name) if he has a lot of money or just a little money.
5. (Name), what is one thing you did last Friday?
6. (Name), ask (name) how many students there are in this room.

Activity

One of the students comes forward and shows a series of pictures (obtained from the teacher) which show familiar objects such as dogs, people, cars, clothes, food, etc. Then he asks the other students the following questions (referring to the specific objects in a given picture):

Mashna autotatah rikungi?

Mashna alkutah tiyan?

The students will alternate turns showing the pictures and asking the questions.

UNIT 6 - CYCLE 4

Model

Mashna tiempotatah tamyarka ?	How long did it rain?
Ishkay horastami tamyarka.	It rained for (at) two hours.
Las seismanda las ochokamanmi tamyarka.	It rained from 6:00 to 8:00.

Observations

Mashna	tiempo	ta	tah	tamya	rka
How much	time	for	(at)	to rain	

Ishkay	horas	ta	mi	tamyarka
Two		for		

Las seis	manda	las nueve	kaman	mi	tamya	rka
	from		until, to			
			the point of			

1. Observe the usage of -ta. Before, we translated it as "at," "on," or "in," but here the meaning seems closer to our English "for."

Las seista = at 6 o'clock

Ishkay horasta = for two hours

You just need to remember that -ta is the preposition used to specify:

(A) at what time

CYCLE 4 (Continued)

(B) duration of time

2. The -ta is obligatory in the question, "Mashna tiempotatah" (For how long). We have not used it in imahorastah, however, though the alternate form "imahorastatah" does, in fact, exist and is optional. Thus,

<u>Question</u>	<u>Answer</u>
Imahora(ta)tah .	Las seistami.
Mashna tiempotatah.	Ishkay horastami.

3. The suffix -kaman is regional. It occurs in other areas as -kama.

For Repetition

It rained last week in Otavalo, but no one seems to know just how long it rained. Here are the estimates of some of the citizens. (If you are surprised by the disparity of their opinions, remember that most people simply don't care how long it rains!)

- | | | |
|------------|---|------------------------------------|
| 1. Juan: | Ishkay punllatami tamyarka. | It rained for two days. |
| 2. Carlos: | Las seismanda las cinco-kamanmi tamyarka. | It rained from 6:00 to 5:00. |
| 3. Jose: | Sabadomanda Luneskamanmi tamyarka. | It rained from Saturday to Monday. |
| 4. Rafael: | Chunga horastami tamyarka. | It rained for ten hours. |

For Response

1. Jose, mashna tiempotatah tamyarka?
2. Rafael, mashna horastatah tamyarka?
3. Juan, mashna punllatatah tamyarka?

CYCLE 4 (Continued)

4. Carlos, las seis mandas las cinco amanchu tanyarka?
5. Juan, kinsa punllatachu tanyarka?

Personalized Questions

1. (Shuti), maymandatah kangsi? Mashna tiempotatah chaypi kawsarkangi?
2. Mashna tiempotatah kay classepi kagringi?
3. Imahorastah kay classemanda rigringi?
4. Mashna semantatah kaypi kawsagringi?
5. Pitah samajun kunanka?
6. (Shuti)pashchu samájun?
7. Mashna horastatah yachajurkangi kaynaka?
Mashna tiempotatah yachajurka (shuti)ka?
8. Maypitah trabajajurkangi?
Mashna tiempotatah chaypi trabajarkangi?
9. Ishkay wawkitachu charingi?
10. Las ochomanda las cinco amanchu yachajungi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta mashna tiempotatah tanyarka. (the last time it rained)
2. (Shuti), tapuy (shuti)ta mashna punllatatah kaypi kawsagrin.
3. (Shuti), tapuy ñukata mashna watatatah charini.

CYCLE 4 (Continued)

Interpreting

1. (Name), ask (name) how many books he has.
2. (Name), ask (name) how long he will be here.
3. (Name), ask (name) whose pen that is.
4. (Name), how long are you going to study tonight?

UNIT 6 - CYCLE 5

Model

Mashna tiempotatah shuyagrini? Las cincokamanmi shuyagrini.	How long will you wait? I'll wait until 5:00.
--	--

Observations

Las cinco	kaman	mi	shuya	gri	ni
	until		what		

For Repetition (Assigned to members of class)

1. Tomka las cincokamanmi kaypi shuyagrín. Tom will wait here until 5:00.
2. Mariaka domingokamanmi shuyagrín. Maria will wait until Sunday.
3. Suzieka chuska horastami yachajugrín. Suzie will study for four hours.
4. Johnka las sietekamanmi puñugrín. John will sleep until 7:00.

For Response

1. Mashna tiempotatah shuyagrín Tomka ?
2. Suzieka pichka horastachu yachajugrín ?
3. Mashna tiempotatah puñugrín Johnka ?
4. Pitah yachajugrín ?
5. Maypitah shuyagrín Tomka ?

CYCLE 5 (Continued)

6. Imahorastah rigrin Tomka ?
HINT: He will leave after he is through waiting.
7. Johnka las seiskamanchu puñugrin ?

Personalized Questions

1. Mashna tiempotatah puñungi kanka ?
2. Mashna tiempotatah classepi kangi ?
3. Imahorastah cuartoman rigringi ?
4. (Shuti)ka enerotachu kaypi kagrín ?
5. Imahoratah kayman shamurkangi ?
6. Imahorastah chayamurka classeman ?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta mashna tiempotatah kawsagrín.

Interpreting

1. (Name), ask (name) if he studies until 10:00.

Activity

Read the following story and answer the questions:

It is Saturday for Miguel. Market day. He sleeps until 4 a.m., then gets up and hurries into town. From 6 to 11 o'clock he sells his handwoven clothes at the market. This particular day is a good one, and Miguel manages to sell 17 items for a good profit. After the market closes, Miguel waits at the plaza until 12 o'clock for a bus which will take him by his house. He goes home for the afternoon to eat and rest.

CYCLE 5 (Continued)

Questions:

1. Miguelka imahorastah llaktaman rin?
2. Mashna tiempotatah puñun payka?
3. Imatatah ruran llaktapika?
4. Mashna tiempotatah trabajan Miguelka mercadopika?
5. Mashna churajunatah jatun?
6. Imahorastah rin wasiman?
7. Mashna tiempotatah payka shuyan plazapi?
8. Imapantah wasimanka rin?
9. Miguelka las seiskamanchu puñun o las cuartokamanchu puñun?
10. Payka chunga kanchis churajunatachu jatun?

UNIT 6 - CYCLE 6

Model

Mashna tiempotatah shuyagrini ?	How long will you wait ?
Kan shamungakamanmi shuyagrini.	I'll wait until you come.

Observations

Kan	shamu	ngakaman	mi	shuya	gri	ni
You	come	until (to the point of)				

1. Compare: -kaman - used with nouns, adverbs, etc.
 -ngakaman - used with verbs

Examples: Las treskaman, Quitokkaman, shamungkaman

2. We have shown four possible ways to answer the question "mashna tiempotatah . . . ?" (How long . . . ?):

1. ishkey horastami two hours
2. las seismanda las ochokamanmi from 6:00 to 8:00
3. las nuevekamanmi until 9:00
4. kan shamungakamanmi until you come

3. "Kan" does not take either of the focus suffixes in the example above because it is a part of the prepositional phrase "until you come" and the focus marker comes at the end of the phrase (after -ngakaman).

CYCLE 6 (Continued)

For Repetition

1. Manuelka wasipimi samujun. Paypah warmi shamungakamanmi samagrin.

Manuel is resting at home. He will rest until his wife comes home.



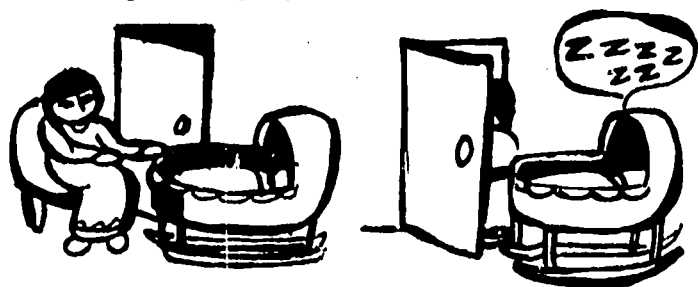
2. Rafaelka uyyajurka. Payka macha-ngakamanmi uyyarka.

Rafael was drinking. He drank until (he) got drunk.



3. Carmenka wawa pufungakamanmi cuartopi shuyagrin.

Carmen will wait in the bedroom until the baby goes to sleep.

For Response

1. Mashna tiempotatah samagrin Manuelka?
2. Mashna tiempotatah shuyagrin Carmenka cuartopika?

CYCLE 6 (Continued)

3. Pitah u yajurka ?
4. Maypitah samajun Manuelka ?
5. Pipah warmitah shamugrin ?
6. Rafaelka machagakamanchu uyyarka ?
7. Manuelpashchu uyyarka ? Imatatah rajurka payka ?

Personalized Questions

1. Imahorastah ?
2. Mashna tiempotatah kay llaktapi quedagringsi ?
3. Imahoratah Ecuadorman rigrin (shuti)ka ?
Kanka ringakamanchu yachajugringsi ?
4. Mashna kulkitatah charingsi ?
5. Ashtaka amigokunatachu charingsi ?
6. Mashna tiempotatah puffingsi ?
7. Mashna tiempotatah classepi kangsi ?
8. Maymantah rirka kaynaka ?
9. Maymantah rigringsi kaynaka ?
10. Imahorastah mikun (shuti)ka ?
11. Las diez kamanchu yachajungsi ?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta mashna tiempotatah puffurka kaynaka.

CYCLE 6 (Continued)

2. (Shuti), tapuy (shuti)ta payka trabajarkachu kayman shamungakamanka. (Shuti), tapuy maypitah trabajarka.

Interpreting

1. (Name), ask (name) what time it is.
2. (Name), ask (name) what time he came to class.
3. (Name), ask (name) how many walls there are in here.
4. (Name), ask (name) how long he rested yesterday.
5. (Name), ask (name) if he lived at home before (until) he came here.
6. (Name), ask (name) where he is from and also when he came here.
7. (Name), ask (name) if (name) slept until 8:00 (today).
8. (Name), ask (name) if he will help me tomorrow.
9. (Name), what time did you arrive this morning?
10. (Name), ask (name) if he has a lot of money or just a little money.

Bonus

11. (Name), how would you explain that you went as far as Los Angeles if someone asked you the question "How far did you go?"

UNIT 7

OBJECTIVES

The student should be able to do the following in Quichua:

I. Given:

A thought or idea in the student's mind which corresponds to one of the following semantic structures.

- A. A group of people (two or more) are performing some activity.
- B. A limit is placed on the extent to which some part of an action or process is realized.

Examples: (1) Only 2. . .
(2) Just in the house. . .

Behavior:

Effectively express that idea in a spoken Quichua utterance.

Condition:

The student is familiar with the vocabulary necessary to express the content of his specific utterance.

II. Given:

A picture or real life scene.

Behavior:

Describe that picture or scene using some appropriate Quichua adjectives.

UNIT 7 - CYCLE 1

Model

Pitah llukshirka?	Who left?
Alvares tiollami llukshirka.	Only senor Alvares left.

Observations

Alvares	tio	lla	mi	llukshi	rka
	Mr. senor	just only		leave	past

1. Tio is the principal word used by the Quichuas for senor. It has been borrowed from Spanish, but the meaning has obviously been modified (from uncle to señor).

Compare: Sr. Alvares
Alvares tio

Notice that the Quichua word follows, rather than precedes, the noun.

For Repetition

- | | |
|--------------------------------------|--|
| 1. Alvares tiollami llukshirka. | Only Mr. Alvares left.
(No one else) |
| 2. Ricardo tioka wasimanllami rirka. | Mr. Ricardo went just to the house. (Nowhere else) |
| 3. Manuelka aychatallami randigrin. | Manuel just brought meat.
(Nothing else) |

CYCLE 1 (Continued)

For Response

1. Pitah llukshirka ?
2. Ricardo tioka escuelamanchu rirka ?
3. Imatatah randigrin Manuelka ?
4. Manuelka lechetachu randigrin ?
5. Alvares tiopah warmipashchu llukshirka ?

Personalized Questions

1. (Shuti), kanka Quichuatachu yachajugringi kaypika ?
Portuguestapashchu yachajugringi ?
2. (Shuti), maymandatah kangi? (Shuti) tiopashchu chaymanda ?
3. (Shuti)ka classepillachu yachajun ?
4. Alilla amigotachu charingi ?
5. (Shuti)llachu juyalla churajunataka charin ?

Activity

Assume that the people below are doing nothing more or less than what is specified.

1. Tom is working in the chagra.
2. John is helping a friend.
3. Mike is buying food.
4. Mary is living in Rio de Janeiro.
5. Sue is resting for a couple of hours.

CYCLE 1 (Continued)

6. Jack is going to Mexico.
7. Fred is waiting at church.
8. Rex is studying English.

The students will answer the following questions in Quichua by stating what the person in question is doing (not what he is not doing).

1. What is (name) doing?
2. John is helping his friend. Is he also helping his mother?
3. Is Mike buying food and clothes?
4. Do Mary and Sue both live in Río?
5. Jack's on his way to Mexico. Is he also going to Cuba?
6. Is Jack waiting at the church with Fred?
7. Is Rex studying Quichua as well as English?
8. Will Sue be resting all day?
9. Is Tom doing some work in the corral as well as in the field?
10. Is Sue resting?

UNIT 7 - CYCLE 2

Model

Alillachu kangi? (Ari), alillami kani.	Are you fine (good)? (Yes), I'm just fine.
---	---

Observations

Ali	lla	chu	ka	ngi
Well, find, good	just	QM-2		

1. The suffix -lla, when used with adjectives like ali above, has a tempering effect. Alilla is just a bit milder than ali, like the difference between "just fine" and "fine".

For Repetition

- | | |
|-------------------------|---------------------|
| 1. Alillami kani. | I'm fine. |
| 2. Juyallami Mariaka. | Maria is beautiful. |
| 3. Chay yakuka chirimi. | That water is cold. |
| 4. Kushijushkami kani. | I'm happy. |
| 5. Nūka autoka mapami. | My car is dirty. |

For Response

1. Alillachu kangi?
2. Imatah chiri?

CYCLE 2 (Continued)

3. Kanpah mamaka juyallachu ?
4. Kushijushkachu kangi ?
5. Kanpah autoka mapachu ?
6. Pitah kushijushka ?
7. Pipah autotah mapa ?
8. Yakuka mapachu ?

Personalized Questions

1. Pitah juyalla ?
2. Quichuaka alichu o nachu ali ?
3. Kanka kushijushkachu kangi ?
4. Pitah na kushijushkachu ?
5. Kay llaktaka jatunchu ?
6. Raquel Welchka juyallachu ?
7. Kanka chirilla wasipichu kawsangi ?
8. Pipah kamisatah mapalla ?
9. Kanpah quartoka uchillachu ?
10. Intika chirichu ?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta payka alillachu .
2. (Shuti), tapuy (shuti)ta kanpah panika juyallachu .

CYCYE 2 (Continued)

3. (Shuti), tapuy (shuti)ta imatah mapalla kaypi.
4. (Shuti), tapuy (shuti)ta kushijushka payka.
5. (Shuti), tapuy (shuti)ta chay ventana jatunchu o uchillachu.

Interpreting

1. (Name), name three objects in this room and describe them.
2. (Name), ask John how he is. (If he is fine.)
3. (Name), ask (name) if he studies only in his room.
4. (Name), is that window cold?
5. (Name), ask (name) who is happy. Have him find out who is so he can tell you.
6. (Name), are you the only one from your family who came here?

UNIT 7 - CYCLE 3

Model A

Kachi tandatachu munangi ?	Do you want some "salt" bread ?
Na, mishki tandatami munani.	No, I want sweet bread.

Observations

kachi	tanda	ta	chu	muna	ngi
salt	bread	V.O.M.		want	

- "Salt bread" refers to what we would call "regular bread"; "sweet bread" would be something like cake, for example.

For Repetition

- | | |
|---------------------------------------|-----------------------------------|
| 1. Mishki tandatami munani. | I want (some) sweet bread. |
| 2. Juyalla churajunatami munani. | I want some good-looking clothes. |
| 3. Ñukaka punungapahmi munani. | I want to sleep. |
| 4. Ñukaka mercadoman ringapah munani. | I want to go to the market. |

For Response

- Imatatah munangi ?
- Puñungapachu munangi ?
- Pitah juyalla churujunataka munan ?

CYCLE 3 (Continued)

4. Escuelamanchu ringapah munangi?
5. Imatatah munan (shuti)ka?
6. Kachi tandatachu munangi?

Personalized Questions

1. Imatatah munangi?
2. Quichuta yachajungapahchu munangi?
3. Ali mikunata mikungapahchu munangi?
4. Maypintah kawsangapah munangi?
5. Pitah chiri yakuta munan?
6. Llukshingapah munangichu?
7. Kulkita munangichu?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah munan payka.
2. (Shuti), tapuy (shuti)ta payka samangapachu munan.
3. (Shuti), tapuy (shuti)ta mishki mikunatachu munan.

Interpreting

1. (Name), ask (name) what he wants.
2. (Name), ask (name) if he wants to buy a sharp-looking (beautiful) car.

CYCLE 3 (Continued)

Model B

Kankunaka samangapahchu munangichih?	Do you-all want to rest?
Ari, samangapahmi munanchih.	Yes, we want to rest.

Observations

kan	kuna	ka	sama	ngapah	chu	muna	ngi	chih
you	pl.		rest	to		want	2 per	verb pl.

1. The verb-plural suffix -chih is attached to a verb in any tense when more than one individual is involved in the action. However, it is not used at all with 3rd person verbs--these keep the same form in the plural as they had in the singular.

	<u>Sing.</u>		<u>Plural</u>
1st per:	mikuni	----->	mikunchih
2nd per:	mikungi	----->	mikungichih
3rd per:	mikun	----->	mikun

2. Remember: The plural suffix -chih is unaffected by the post-n voicing rule.

3. The pronoun plurals are as follows.

ñuka	----->	ñukanchih
kan	----->	kankuna
pay	----->	paykuna

CYCLE 3 (Continued)

For Repetition

- | | |
|--------------------------------------|----------------------------------|
| 1. Nukanchih samangapah munanchih. | We want to rest. |
| 2. Chay juyalla wasipimi kawsanchih. | We live in that beautiful house. |
| 3. Ishkay llamatami charinchih. | We have two sheep. |

For Response

1. Imatatah munangichih?
2. Maypintah kawsan paykunaka?
3. Mashna llamatah charingichih?
4. Pintah samangapah munan?
5. Wasipichu kawsangichih?
6. Kanchis llamatachu charingichih?
7. Kankunapah wasika juyallachu?
8. Imatatah munan paykunaka?

Personalized Questions

1. (Shuti), imatatah munangi?
2. Maypintah kawsangichih kankunaka? (Whole class)
3. Imatatah rurangichih kaypika?
4. Quichuatachu yachajungichih?
5. Mashna tiempotatah puñungichih?
6. Kunanka samangapahchuehichih?

CYCLE 3 (Continued)

Controlled Conversation

1. (Shuti), tapuy (shuti)ta (shuti)tapash maypitah mikun.
2. (Shuti), tapuy (shuti)ta (shuti)tapash imatatah ruran kaypi.
3. (Shuti), tapuy (shuti)ta (shuti)tapash mishki mikunatachu munan.

Interpreting

1. (Name), ask (name) and (name) what they study here.
2. (Name), ask (name) and (name) if they work.
3. (Name), tell me at least four things or activities what all of you do here during the day. Include times, places, and anything else you wish to say about these activities.

Activity

The teacher pulls out a mysterious looking box or sack and places it on the table. He then asks the class: "Mikungapahchu munangichih?"

If they say yes, he asks further: "Tandatachu munangichih?"

Then he opens the sack and pulls out some bread. Some of it is "mishki tanda" (cookies, cake. . .) and some of it "kachi tanda" (crackers, regular bread. . .)

To receive a piece of bread, each student must accurately explain whether he wants both kinds of bread, "mishki tanda" only, or "kachi tanda" only.

UNIT 7 - CYCLE 4

Model

Felipepash Andrespash llaktamanmi rigrin.	Felipe and Andres will go to town.
Ñukanchihpashmi rigrinchih.	We'll go too.

Observations

Felipe	pash	Andres	pash	llakta	man	mi	ri	gri	n	Ø
	(and)		(and)				go	fut.	3rd per.	No pl. marker with 3rd per.

1. When -pash is used with two nouns together as in Felipepash Andrespash, it links them together like and does in English.
2. REMINDER: the plural marker -chih is not used with 3rd person verbs.

For Repetition

1. Josepash Albertopash pambapi saratami tarpugrin.



Jose and Alberto are going to plant corn in the field.

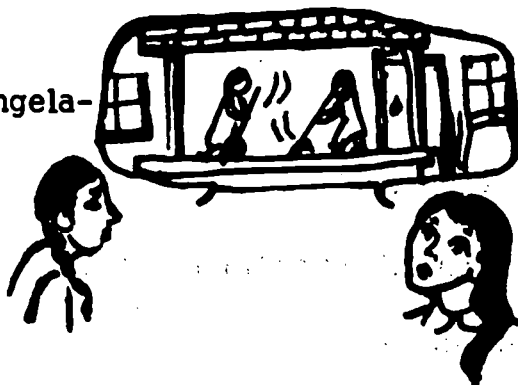
2. Felipepash Andrespashmi llaktaman rigrin.



Felipe and Andres are going to go to town.

CYCLE 4 (Continued)

3. Dolorespash Angela-
pash patiotami
fichagrín.



Dolores and Angela
are going to clean
(sweep) the porch.

For Response

1. Imatatah ruragrín Josepash Albertopash?
2. Pitah llaktaman rigrín?
3. Josellachu sarata tarpugrín?
4. Dolorespash Angelapashchu patiota fichagrín?
5. Maymantah rigrín Felepash Andrespash?
6. Piwantah fichagrín Angelaka?
7. Imatatah paykunaka fichagrín?
8. Pambapichu trabajan Josepash Albertopash?
9. Felipepash Albertopashchu llaktaman rigrín?

Personalized Questions

1. Imatatah ruragrínchih kayaka?
2. Maypitah kawsan (shuti)pash (shuti)pash?
3. Imahoratah Ecuadorman rigrínchih?
4. Imatatah ruragrínchih Ecuadorpi?
5. Chaypi trabajagrínchih?
6. Tarpugrínchihchu?

CYCLE 4 (Continued)

7. Alillachu kangi?
8. Inglestallachu parlangi?
9. (Shuti)pash (shuti)pash kushijushkachu?
10. Pitah fichan kaypika?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta (shuti)tapash imahoratah kaymanda llukshigrin.
2. (Shuti), tapuy (shuti)ta (shuti)tapash maypitah mikun paykunaka.
3. (Shuti), tapuy (shuti)ta (shuti)tapash mashna tiempotatah kay llaktapika kagrín.
4. (Shuti), tapuy (shuti)ta (shuti)tapash alillachu paykuna.

Interpreting

1. (Name), ask (name) and (name) how long they are going to work in Ecuador.
2. (Name), ask (name) and (name) if they are (both) from the United States.
3. (Name), ask (name) and (name) what they are going to do in June.
4. (Name), ask (name) where (name) and (name) go to drink.

UNIT 7 - CYCLE 5

Model

"Chay 'yamor' fiestaka alichu karka?"	"Was the (that) 'yamor' fiesta good?"
"Alimi karka," nirka Esteban.	"Yes, it was good," said Estevan.

Observations

Ali	mi	ka	rka	ni	rka	Esteban
		be	past	say	past	

- "Yamor" is a big week-long festival in Otavaio, held each year the first part of September. It is characterized by dancing in the streets and abundant food and drink.
- Note how the verb *ni* (to say) is used in quotations.

For Repetition

"Chay 'yamor' fiestaka alimi karka,"
nirka Estebanka.

That "yamor" fiesta was good,
said Esteban.

"Ashtaka gentekunami tiyarkachaypika."

There were a lot of people
there.

Ñukanchihka mikurkanchih, uyyarkan-
chih, bailarkanchihpashmi nirka.

We ate, drank, and (also)
danced, he said.

For Response

- Pitah rirka chay "yamor" fiestamanka?
- Imatatah rurarka chay gentekunaka?

CYCLE 5 (Continued)

3. Paykunaka bailarkachu?
4. Maypítah ashtaka gentekuna tiyarka?
5. Imatatah nirka Estebanka?
6. Imashutitah chay fiestaka?

Personalized Questions

1. (Shuti), imahoratah rirkangi shuh fiestamanka?
Piwantah rirkangi? Kankunaka bailarkangichihchu chaypi?
Ujyarkangichihchu?
2. Kankunaka samangapahchu munangichih?
3. Maymantah rirkangichih kaynaka? (To two students)
4. Imatatah rurarkangichih kaynaka? (To two others)
5. Imatatah ruragrangichih kaynaka?
6. Maypítah puñungichih?
7. (After holding up a picture.) Imatatah rikurkangichih?
8. Juyallachu kangi?
9. (Shuti)pash (shuti)pash kaynaka yacharajurkacha o samana jurkachu?
10. Imahoratah kayman shamurkangichih?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta (shuti)tapash randingapahchu rirkaka kaynaka.
2. (Shuti), tapuy (shuti)ta (shuti)tapash aychatachu mtkurka kayna chihah.

CYCLE 5 (Continued)

3. (Shuti), tapuy (shuti)ta (shuti)tapash churajunatachu tajsharka kaynaka.
4. (Shuti), tapuy ñukata kushijushkachu kani.
5. (Shuti), tapuy (shuti)ta maypitan kawsan (shuti)pash (shuti)pash.

Interpreting

1. (Name), will you see if you can find out whether (name) is happy or not?
2. (Name), until what time will you be staying here (in the classroom) today?
3. (Name), would you please find out if the members of the class would like to leave now?
4. (Name), ask (name) how many brothers he has. Would you please find out what he and his brothers used to do when they lived together at home?
5. (Name), ask the members of the class why they are going to Ecuador and when they are going.
6. (Name), ask (name) where he is from. Now would you please find out if he is the only person in this room who is from there?

Activity

Each student will talk about some party he has gone to. He should explain when the party was, who he went to it with or who was there, what they did, ...

UNIT 7 - CYCLE 6

Model

Imatatah rurajun chay wambrakunaka ?	What are those boys doing ?
Paykunaka pugllanajun.	They are playing.
Kankunaka imatatah ruranajungichih ?	What are you-all doing ?
Nukanchihka trabajanajunchihmi.	We are working.

Observations

Imatatah	rura	naju	n	chay	wambra	kuna	ka
	do	progressive plural			boy	noun plural	

Paykuna	puglla	naju	n
	play	Prog. plural	

Nukanchih	trabaja	naju	n	chih
		Prog. plural		verb plural

1. When progressive action is desired, -naju must be used instead of -ju whenever the subject is plural.

Nukanchih pugllanajunchih.

Kankuna pugllanajungichih.

Paykuna pugllanajun.

CYCLE 6 (Continued)

For Repetition

Write names of members of the class in the blanks.

- | | |
|--|---|
| 1. _____ pash _____ pash
pugllanajun. | _____ and _____
are playing. |
| 2. _____ pash _____ pash
samanajun. | _____ and _____
are resting. |
| 3. _____ pash _____ pash
llaktapi purinajun. | _____ and _____
are walking (around) town. |
| 4. _____ pash _____ pash
churajunatami tajshanajun. | _____ and _____
are washing clothes. |

For Response

1. Imatatah ruranajun (shuti)ka (shuti)pash?
2. Pitah samanajun?
3. (Shuti), (shuti), imatatah ruranajungichih?
4. Maypitah purinajun (shuti)ka (shuti)pash?
5. (Shuti), (shuti), pugllanjungichihchu?
6. Imatatah tajshanajun (shuti)ka (shuti)pash?
7. Piwintah purijun (shuti)ka?
8. Kankunaka, imatatah ruranajungichih?

Personalized Questions

1. Mashna estudiantetah tiyan kaypika?
Imatatah ruranajun kay estudiantekunaka?
2. Imatatah ruranajungichih?

CYCLE 6 (Continued)

The students are assigned to the following activities (two students to each one) as though they were actually doing the same. These will provide the facts for the Controlled Conversation and Interpreting Exercises. (Write the names in.)

_____ pash _____ pash puñunajun.

_____ pash _____ pash mishki mikunata mikunajun.

_____ pash _____ pash trabajanajun.

_____ pash _____ pash Quichuatami yachajunajun.

_____ pash _____ pash hotelpimi shuyanajun.

Controlled Conversation

1. (Shuti), tapuy (shuti)ta (shuti)tapash imatatah ruranajun.
2. (Shuti), tapuy (shuti)ta (shuti)tapash paykunaka trabajanajunchu.
3. (Shuti), tapuy (shuti)ta payka shuyanajunchu.
4. (Shuti), tapuy (shuti)ta imatatah ruranajun (shuti)ta (shuti)tapash.
5. (Shuti), tapuy (shuti)ta (shuti)tapash kachi mikunatachu mikunajun.

Interpreting

1. (Name), what are you and (name) doing?
2. (Name), ask (name) and (name) if they are sleeping.
3. (Name), ask (name) and (name) if they are waiting. If they say yes, find out where they are waiting.
4. (Name), ask (name) what he is doing.
5. (Name), ask (name) what (name) and (name) are doing.

CYCLE 6 (Continued)

6. (Name), ask (name) who is eating.
7. (Name), ask (name) and (name) what they are doing.
8. (Name), ask (name) and (name) if they are studying. If they say they are not studying, find out what they are doing.

UNIT 7 - CYCLE 7

Model

Kay wambra kushijushkachu o llakillachu?	Is this boy happy or sad?
Payka llakillami.	He is sad.

Observations

kay	wambra	ka	kushijushka	chu	o	llaki	lla	chu
			happy		or	sad		

For Repetition

- | | |
|--|--|
| 1. Payka kushijushkami.
Payka llakillami. | He is happy.
He is sad. |
| 2. Chayka mapami.
Chayka limpiomi. | That is dirty.
That is clean. |
| 3. Chayka shinchimi.
Chayka amugllami. | That is hard.
That is soft. |
| 4. Kayka alimi.
Kayka na alichu. | That is good.
That is not good (bad). |
| 5. Payka jatunmi.
Payka uchillami. | She is big.
She is small. |
| 6. Chayka punchallami.
Chayka yanallami. | That is bright.
That is dark. |

CYCLE 7 (Continued)

For Response

1. Chay wambraka llakillachu
o kushijushkachu?



2. Kay michaka yanallachu
o punchallachu?



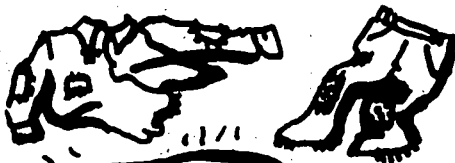
3. Kay wagraka jatunchu
o uchillachu?



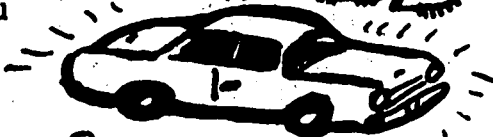
4. Kay rumika shinchichu
o amugllachu?



5. Kay churajunaka alichu
o na alichu?



6. Chay autoka limpiochu
o mapachu?



7. Kayka amugllachu o
shinchichu?



8. Kayka jatunchu o
uchillachu?



9. Kay cuartoka yanallachu
o punchallachu?



10. Kay camisaka mapachu
o limpiochu?



11. Chay jarika alichu
o na alichu?



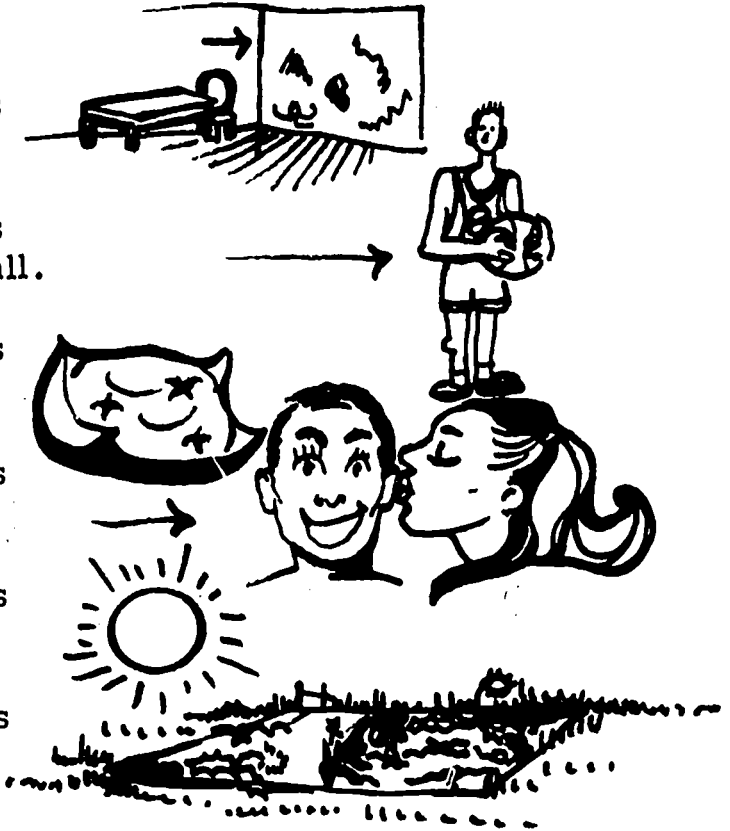
12. Chay warmika llakillachu
o kushijushkachu?



CYCLE 7 (Continued)

Interpreting

1. (Shuti), ask (shuti) if this object is dirty or clean.
2. (Shuti), ask (shuti) if this person is tall (big) or small.
3. (Shuti), ask (shuti) if this object is hard or soft.
4. (Shuti), ask (shuti) if this person is happy or sad.
5. (Shuti), ask (shuti) if this object is bright or dark.
6. (Shuti), ask (shuti) if this pambra is good or not.



CYCLE 7 (Continued)**Activity**

A discussion of two or three paintings or pictures is the object of this activity. The students should describe whatever they see in the pictures in as much detail as they can, including any stories or observations which might be suggested to their imaginations.

- The pictures should include:
1. A nature scene (mountains, lakes, etc.).
 2. A city scene.
 3. A scene with animals or people.

Coping Situation

The cold night winds of Otavalo have convinced you that it might be practical to get one of the heavy ponchos that the Indians use to wear around the house. Hence, early Saturday morning finds you at the market place in Otavalo surveying the line of ponchos. After some deliberation, you approach an elderly Quichua and inform him that you would like to buy one of his ponchos. "Find," he says, "That will be chusku patsaj (400) sucres." Now you have it on good authority that ponchos of the type you are looking at should normally be expected to sell for about 320 sucres. . .

Resolve this situation with the Quichua jatuj (salesman).

UNIT 8

OBJECTIVES

The student should be able to do the following in Quichua:

- I. Given: That the student has something in mind which he wants another person or group of people to do, and for which he knows the necessary vocabulary.
- Behavior:
- A. He will explain to that person what he wants him to do.
 - B. He will be able to cause that person to do that thing by giving him an appropriate command to do it.
- II. Given: A semantic structure in the student's mind containing a verb which is modified by any of the following adverbs (ña, narah, ñapash, alemanda, ali, na ali, ninanda, ashallata, -rah); and which is otherwise generable by his vocabulary.
- Behavior: Generate a spoken utterance which appropriately expresses that idea, including the modification.

UNIT 8 - CYCLE 1

Model

Chay jambita japiy, mesa jawapi churay.	Pick up that medicine and put it on top of the table.
--	--

Observations

Chay	jambi	ta	japi	y	mesa	jawa	pi	chura	y
	medicine		pick up, take ahold of	impera- tive tense		top, above	on	put	Imp. tense

1. The suffix -y is added to the base form of any verb to make a command.

churay- - - - - -put

mikuy- - - - - -eat

riy- - - - - -go

For Repetition

- | | |
|--|---|
| 1. Chay jambita japiy. | Pick up that medicine. |
| 2. Jambita mesa (banca) jawapi churay. | Put the medicine on top of the table (desk). |
| 3. Jambita mesa (banca) ukupi churay. | Put the medicine underneath (or inside) the table (desk). |
| 4. Chay fotota japiy. | Pick up that picture. |
| 5. Fotota alpapi churay. | Put the picture on the floor. |
| 6. Fotota banca ladopi churay. | Put the picture at the side of the desk. |

CYCLE 1 (Continued)

For Response

The teacher asks the following question to one of the students:

Imatatah ñuka rurachun munangi? What do you want me to do?

The student gives the teacher one of the commands from the repetition cycle and the teacher obeys the command, provided that the command was well formed.

Different objects (e.g. lapis, pingu) may be substituted by the student if he desires, but they must be objects in the room which can be manipulated as the command requests.

The teacher then repeats the question to another student.

Kanka, imatatah ñuka rurachun munangi?

Interpreting

1. (Name), tell (name) to pick up that pencil.
Now tell him to put it by the door.
2. (Name), tell (name) to pick up his book.
Now tell him to put it down on his desk (table).
3. (Name), tell (name) to pick up this money and put it under the window.
4. (Name), tell (name) to pick up that medicine and put it on the floor.
5. (Name), tell (name) to get his money and put it on this desk.
Now tell him to pick it up again and put it in his book.
6. (Name), tell (name) to put that picture inside his pocket (bolsillo).

CYCLE 1 (Continued)**Activity**

Each student is given the floor for a designated period of time (say 2 minutes) during which time he is to conceive commands in his mind and ask other members of the class to do them, following the pattern set before (i.e. using japiy and churay). He may use any objects at his disposal whose names he can say in Quichua.

Naturally, the others will follow the commands as they understand them.

UNIT 8 - CYCLE 2

Model

Shamuychih, mikungichih.	You-all come and eat.
Ama shinaychu.	Don't do that.

Observations

Shamu	y	chih	miku	ngi	chih
	present imperative	plural		future imperative	plural

Ama	shina	y	chu
No	to do this	pres. imperative	negative marker

1. The imperative suffix, -y indicates a command which is to be obeyed immediately, -ngi when used as a command, refers to an action sometime in the future. (Notice that -ngi is exactly the same as the present tense regular form.)

shamuy - come (now)

shamungi - come (sometime later on)

2. Compare: Na shamunchu (He doesn't come.)

Ama shamuychu (Don't come.)

Ama, like na, functions as a negative. The difference between them is that na functions in a negative statement while ama is used for prohibitions, such as negative commands.

CYCLE 2 (Continued)

For Repetition

- | | |
|--|--|
| 1. Ama shinaychu.
Ama shinaychihchu. | Don't do that.
Don't you-all do that. |
| 2. Riy, heladosta randingi. | Go, (and) buy some ice cream. |
| 3. Ama chay librota japiychu.
Ama chay librota
japiychihchu. | Don't pick up that book.
Don't you-all pick up that book. |
| 4. Ama chay librota mesapi
churaychu.
Alpapi churay. | Don't put that book on the table.
Put it on the floor. |
| 5. Shamuychih mikungichih. | You-all come (and) eat. |

Interpreting

1. (Name), tell (name) to go buy some bread.
2. (Name), tell (name) not to do what he's doing.
3. (Name), tell (name) and (name) to come and eat.
4. (Name), tell (name) not to sleep.
5. (Name), tell (name) and (name) not to put their pencils on the floor.
6. (Name), tell (name) to go and buy some ice cream.
7. (Name), tell (name) not to look at his book.
8. (Name), tell (name) and (name) not to pick up this money.

CYCLE 2 (Continued)**Activity**

Each student again has a chance to direct the class by giving them commands patterned after those of cycle 1. He may ask more than one student to do something (Chay librokunata mesa jawapi churaychih); or may cancel a command if he wishes before it is completed. (Ama chay librokunata mesa jawapi churaychihchu.--Mesa ukupi churaychih.)

The students will perform the requested actions as they understand them. Each student will know that he is succeeding if the others are accurately following his commands.

UNIT 8 - CYCLE 3

Model

Karaway.	Give me (something).
Ñuka churita yachachipangi.	Please teach my son.

Observations

Kara	wa	y
Give	me	present imperative

Ñuka churita

yachachi	pa	ngi
teach	respect (please)	

1. The suffix -wa is placed directly in the verb when me is the object of the verb.

Compare: Nukata ayuday = help me

Ayudaway = help me

2. The suffix -pa may be attached to all kinds of verbs (not just imperatives) to add a tone of respect toward the person being addressed.

yachachingi - teach

yachachipay - please teach

yachachipani - I teach (stated very respectfully)

CYCLE 3 (Continued)

For Repetition

1. Pobreka "karaway"
nijun.



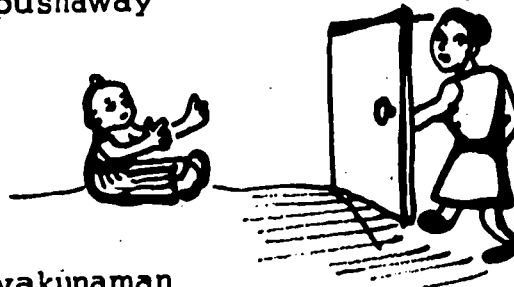
The poor (man) is
saying, "Give me
_____."

2. Taytaka "nuka
churita yacha-
chipangi" nijun.



The father is saying,
"Please teach my
son."

3. Wambraka "pushaway"
nijun.



The boy is saying,
"Take me with you."

4. Mamaka wawakunaman
"Ali punungichih"
nijun.



Mother is telling (to)
her children, "Sleep
well."

5. Jatudorka mercadopika
"Kayta randipay"
nijun.



The seller in the
market is saying,
"Please buy this."

CYCLE 3 (Continued)

For Response

1. Imatatah nijun taytaka ?
2. Imatatah nijun mamaka ?
3. Wambraka "pushaway" nijunchu ?
4. Pitah "ali puñungichih" nijun ?
5. Jatudorchu "karaway" nijun ?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah nijun taytaka.
2. (Shuti), tapuy (shuti)ta pitah "pushaway" nijun.
3. (Shuti), tapuy (shuti)ta pobreka "karaway" nijunchu.
4. (Shuti), tapuy (shuti)ta mamaka "ñuka churita yachachipangi" nijunchu.
5. (Shuti), tapuy (shuti)ta pobrechu "kayta randipay" nijun o jatudorchu "kayta randipay" nijun.

Interpreting

1. (Name), what is the request of the young boy ?
2. (Name), ask (name) who says "please teach my son."
3. (Name), ask (name) what the poor man is saying.
4. (Name), who is the mother talking to ?
5. (Name), ask (name) if the vender says "take me with you."

CYCLE 3 (Continued)

6. (Name), what is the command of the mother?
7. (Name), what is the command of the vender?
8. (Name), ask (name) if the father or the mother is saying "sleep well".

UNIT 8 - CYCLE 4

Model

Ñuka richun munangichu ?	Do you want me to go ?
Ari, riylla.	Yes, just go.

Observations

Ñuka	ri	chun	muna	ngi	chu ?
	go	to (purpose)			

1. In the above construction, -chun is very similar to a form you already know, -ngapah. The difference is that -ngapah is used when the subject of the main verb of the sentence is the same as that of the -ngapah verb; -chun is used when the subject of the main verb is different from that of the purposive verb.

Compare: A. Ñukaka ringapah munani.

I want me to go.
(same person)

B. Ñuka richun munangi.

You want me to go.
(different persons)

For Repetition

- | | |
|---|----------------------------------|
| 1. Kar richun munani. | I want you to go. |
| 2. Pay mikunata karawachun munani. | I want her to give me some food. |
| 3. Ñukata pushachun munani. | I want you to take me along. |
| 4. Ñukapah churita yachachichun munani. | I want you to teach my son. |

CYCLE 4 (Continued)

5. Pay ñukawan pugllachun munani. I want him to play with me.

For Response

1. Imatatah munangi kanka ?
2. Imatatah munan (name)ka ?
3. Kanta pushachun munangichu ?
4. Ñuka richun munangichu ?
5. Kanpah ushita yachachichun munangichu ?

Personalized Questions

1. Imatatah ñuka rurachun munangi ?
2. Imatatah munangi kanka ?
3. Ñuka richun munangichu ?
4. Rikungapah munangichu ?
5. Imatatah munan payka ?
6. Ñuka kay kulkita karachun munangichu ?
7. Kayta mikuchun munangichu ?
8. Kayta mikungapah munangichu ?
9. Imahorastah llujshingapah munangichih ?
10. Kay librota ñuka japichun munangichu ?
11. Kay librota mesapi churachun munangichu ?

CYCLE 4 (Continued)**Controlled Conversation**

1. (Shuti) , tapuy (shuti)ta imatatah munan payka .
2. (Shuti) , tapuy (shuti)ta kan llujshichun munanchu .
3. (Shuti) , tapuy (shuti)ta kan kay kulkita japichun munanchu .
Kunanka , tapuy payta kay kulkita payman karachun munanchu .
Etc .
4. (Shuti) , tapuy (shuti)ta imahorastah payka pūnungapah rigrin .

Interpreting

1. (Name) , ask (name) if he wants you to pick up this medicine .
2. (Name) , ask (name) where he wants you to put this medicine .
3. (Name) , tell (name) to put his book on the floor .
4. (Name) , ask (name) if he wants to leave .
5. (Name) , ask (name) what he wants you to do .
6. (Name) , ask (name) to pick up this paper and put it under the door .
7. (Name) , ask (name) what he wants to do .
8. (Name) , ask (name) if he wants you to give him some water .
9. (Name) , ask (name) if he wants to play .
10. (Name) , ask (name) if he wants you to take him with you (when you go) .
11. (Name) , tell (name) to rest .
12. (Name) , tell (name) not to sleep .

UNIT 8 - CYCLE 5

Model

Ñachu rigringi?	Are you going already (soon)?
Ari, ñami rigrini.	Yes, I'm going soon.
Na, narah rigrinichu.	No, I'm not going yet.

Observations

Ña	chu	ri	gri	ngi
Sp. ² ya				

na	rah	ri	gri	ni	chu
not	yet				

For Repetition

- | | |
|---------------------------------------|--------------------------------------|
| 1. Yacelga tioka ñami llukshigrin. | Sr. Yacelga will be leaving soon. |
| 2. Males tioka narah llukshigrinichu. | Sr. Males isn't going to leave soon. |
| 3. Campo tioka ñami mikurka. | Sr. Campo has already eaten. |
| 4. Aguilar tioka narah mikurkachu. | Sr. Aguilar hasn't eaten yet. |

CYCLE 5 (Continued)

For Response

1. Yacelga tioka ñachu llukshigrin?
2. Males tioka ñachu llukshigrin?
3. Ñachu mikurka Aguilar tioka?
4. Pitah ña mikurka?
5. Pitah narah llujshigrin?
6. Ñachu rigrin Males tioka?

Personalized Questions

1. Ñachu rigringi? Imahorastah rigringi?
2. Ñachu llujshigrinchih?
3. (Shuti)ka ñachu puñujun kaypika?
4. Ñachu samangapah munangi?
5. Ñachu mikurkangi?
6. Pitah narah Ecuadorman rirka?
7. Imahorastah rigringi?
8. (Shuti)ka ñachu chayamurka classeman?
9. Ñachu churajunata tajsharkangi?
10. Ñachu mikunataka randirkangi?
11. Ñachu pugllangapah rigringi?

CYCLE 5 (Continued)

Controlled Conversation

1. (Shuti), tapuy (shuti)ta payka ñachu rigrin Ecuadorman.
2. (Shuti), tapuy (shuti)ta payka ñachu Quichuata parlan.
3. (Shuti), tapuy (shuti)ta payka ñachu samangapah munan.
4. (Shuti), tapuy (shuti)ta payka ñachu churajunata tajsharka.

Interpreting

1. (Name), find out if (name) is leaving the classroom soon.
2. (Name), find out if (name) has taken a rest yet today.
3. (Name), ask (name) if he has already been to Ecuador before.
4. (Name), ask (name) if he has already bought food.
5. (Name), find out if (name) would like to go to sleep now.
6. (Name), tell (name) to pick up this paper.
7. (Name), tell (name) to go to the door.
8. (Name), ask (name) if he wants you to leave.
9. (Name), find out if (name) is going to eat soon.
10. (Name), find out what (name) would like you to do.
11. (Name), tell (name) to buy some bread.
12. (Name), ask (name) if he wants to eat.

CYCLE 5 (Continued)**Activity**

Each student is assigned the task of writing ña and narah 5 times each on a sheet of paper. As they are performing this task, the teacher will ask each student at frequent intervals "Ñachu tukuchirkangi?" The students will answer truthfully as to whether they have already finished or not.

UNIT 8 - CYCLE 6

Model

Puñujunrahchu kanpah wawaka ? Ari, puñujunrahmi.	Is your baby still sleeping ? Yes, she's still sleeping.
---	---

Observations

puñu	ju	n	rah	mi
	progressive		still, yet	

For Repetition

- | | |
|--|--|
| 1. Wawaka puñujunrahmi. | The baby is still sleeping. |
| 2. Chay wambraka campopi pugllajunrahmi. | The boy is still playing in the field. |
| 3. Kwitsaka shuyajunrahmi. | The girl is still waiting. |
| 4. Taytaka estancopi ujjajunrahmi. | Father is still drinking at the bar. |
| 5. Mamaka mercadopí jatujunrahmi. | Mother is still buying at the market. |

For Response

1. Kwitsaka shuyajunrahchu ?
2. Kunanka imatatah rurajun taytaka .
3. Maypíтах mamaka ? Imatatah rurajun payka chaypíka ?

CYCLE 6 (Continued)

4. Wambraka ñachu shamurka ?
5. Kunanka, taytaka wasipi trabajajunchu ?
6. Mamaka ñachu kaypika ?

Personalized Questions and Controlled Conversation

Each student is assigned one of the following activities which he is to pretend he is doing during the duration of this exercise.

<u>John</u>	--	samajun. (resting)
<u>Fred</u>	--	callepi purijun. (walking the streets)
<u>Tom</u>	--	campopi pugllajun. (playing in the field)
<u>Harry</u>	--	wambrakunata yachachijun. (teaching some boys)
<u>Jim</u>	--	plazapi shuyajun. (waiting at the park)
<u>Mary</u>	--	quartota fichajun. (sweeping her room)
<u>Dick</u>	--	mercadopi randijun. (buying at the market)
<u>Alice</u>	--	churajunata tajshajun. (washing clothes)

1. John, imatatah rurajungi ?
2. Mary, imatatah rurajungi ?
3. John, kanka samajungirahchu ?
4. Mary, kan fichajungirahchu ?
5. Tom, tapuy Harryta imatatah rurajun payka ?
6. Alice, tapuy Fredta payka callepi purijunchu ?

CYCLE 6 (Continued)

7. Jim, tapuy Harryta payka wambrakunata yachachijunrahchu?
8. Dick, tapuy Fredta payka callepi purijunrahchu?

Interpreting Activity

Each student will select an activity (similar to those assigned in the last section) and will pretend that he is doing that. As the exercise progresses, he may drop his original activity any time and decide that he is doing something else.

1. (Name), ask Bill what he's doing.
2. (Name), ask Mary what she's doing.
3. (Name), ask Tom if he's eating.
4. (Name), ask Bill if he's still (answer to 1).
5. (Name), ask Mary if she's still (answer to 2).
6. (Name), ask Tom if he's still (Tom's clarification of what he was doing in 3).
7. (Name), ask Bill if he's still (answer to 4).
8. (Name), ask Mary if she's still (answer to 5).
9. (Name), ask Joe what he's doing.

UNIT 8 - CYCLE 7

Model

Chay autoka ñapashchu purin?	Does that car run fast?
Na, chayka alemandami purin.	No, it goes slow.

Observations

Chay	auto	ka	ñapash	chu	purin
			rapidly		

For Repetition

- | | |
|--|---|
| 1. Chay autoka ñapashmi purin.
Chay autoka alemandami purin. | That car runs very fast.
That car runs slow. |
| 2. Payka alimi parlan.
Payka na ali parlanchu.
Payka yangatami parlan. | He speaks well.
He doesn't speak well.
He speaks without purpose.
(Also untruthfully.) |
| 3. Nuka taytaka ninandami trabajan.

Nuka tayta ashallatami
trabajan. | My father works hard.
(A lot.)
My father just works a
little. |

For Response

1. Kay autoka ñapashchu purin o
alemandachu purin?



CYCLE 7 (Continued)

2. Kay runaka alichu parlan o nachu ali parlan? Yangatachu parlan payka?



3. Kay wambraka ninandachu trabajajun o ashallatachu trabajajun? Payka yangachu purijun?



4. Kay jarika alichu rikun o nachu ali rikunchu?



5. Kay warmika ñapashchu tajshan o alemandachu tajshan?



6. Chayka alichu kawsan o yangachu kawsan?



7. Chayka ninandachu puñun o ashallatachu puñun?



CYCLE 7 (Continued)

Interpreting

1. (Name), ask (name) if his car runs fast or slow.
2. (Name), ask (name) if he works hard (a lot) or just a little.
3. (Name), ask (name) if he lives aimlessly.
4. (Name), ask (name) if he studies well or poorly.
5. (Name), ask (name) if he eats rapidly or slowly.
6. (Name), ask (name) if he speaks well or poor.
7. (Name), ask (name) if he rests a lot or just a little.
8. (Name), tell (name) to go quickly to the door.
9. (Name), ask John if he is studying.
(Name), ask John if he is still studying.
10. (Name), tell (name) to slowly set his pencil on the floor.
11. (Name), ask (name) if he wants you to speak well.
12. (Name), did you open your book yesterday in class?
Is it still open?
13. (Name), ask (name) if he has already eaten.
14. (Name), ask (name) if he has already rested today.
(If answer is yes)--ask him if he's still resting.

CYCLE 7 (Continued)**Activity**

Each student will think of two things which he would like one of the other students to do and which he can express in terms of his vocabulary. Then, at the nod of the teacher, he will:

- (1) Explain which student he would like to have follow his command.
- (2) Tell that person what he wants him to do.
- (3) Command that person to do the thing specified.

If the request is possible and at all reasonable, the person commanded will be expected to comply with it.

Activity

Each student will think of three things which he has done on some given day during the last year. (This may be anything from climbing a tree to eating fried chicken.) Then he will be given time to explain as best he can for each of those activities:

- (1) What he did.
- (2) The manner in which it was done (well, poorly, fast, etc.).
- (3) When he did it, and whether or not he has done it again since, is still doing it, etc.

The teacher will supply any necessary vocabulary.

UNIT 9

OBJECTIVES

The student should be able to do the following in Quichua:

- I. Quote something which someone else said.
- II. Given: A semantic structure in the student's mind containing two clauses, one of which modifies the other, and where the modifying structure corresponds to one of the following English patterns:

while he comes,

when he comes,

if he comes,

because he comes,

even though he comes,

before he comes,

coming,

Behavior: Generate that idea, including the modification unit, in acceptable spoken Quichua.

Criteria: Structures must be varied enough to include examples of both -shpa and -jpi in the surface structure.

UNIT 9 - CYCLE 1

Model

Imatatah nin?	What does he say? (What did he say?)
"Ñuka rigrinimi" nin.	He says, "I'll go."

Observations

Ñuka	ri	gri	ni	mi	ni	n
					say	3rd person

1. Quichua uses a direct quotation to explain what other people said. In English we more often use a clause with that (He said that he would go) unless we're writing dialogue in a novel or something.
2. Note that nin has past reference even though it is really a present tense form. This is similar to our English way of saying such things as "He says 'I'll do it,' and then he goes and says. . .," where we also are really describing what somebody did in the past.

Nirka is also used to indicate definite past.

For Repetition

1. "Chay larka ladopimi pugllana-jurkanchih" nin wawakunaka. "We were playing on the side of that ditch," say the children.
2. Antonioka "na yachanichu" nin. Antonio says, "I don't know."

CYCLE 1 (Continued)

- | | |
|---|---|
| 3. "Heladosta gustanimi," nirka Mercedeska. | "I <u>like</u> ice cream," said Mercedes. |
| 4. "Wañuginimi" nirka Margaritaka. | "I'll die!" said Margarita. |

For Response

1. Imatatah nin wawakunaka?
2. Antonioka imatatah nirka?
3. Mercedeska imatatah nin?
4. Imatatah nin Margaritaka?
5. Pitah "wañuginimi" nin?
6. Antonioka "na yachanichu" nirkachu?
7. Imatatah gustan Mercedeska?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imahorastah kunanka.
(After getting answer)--Imatatah nin?
2. (Shuti), tapuy (shuti)ta imatatah chayka.
(Pointing to something)--Imatatah nirka?
3. (Shuti), tapuy (shuti)ta mashna gentetah tiyan kaypika.
Imatatah nin?
4. (Shuti), tapuy (shuti)ta mikungapah munan payka.
Imatatah nirka?
5. (Shuti), tapuy (shuti)ta mashna tiempotatah samarka kaynaka.
Imatatah nin payka?

CYCLE 1 (Continued)

6. (Shuti), tapuy (shuti)ta imahoratah wañugrin payka.
Imatatah nin?
7. (Shuti), tapuy (shuti)ta imapahtah yachajujun payka.
Imatatah nin?
8. (Shuti), tapuy (shuti)ta pipahtah chay pantalonka.
Imatatah nirka?

Activity

Here are some "quotes" by famous Indians:

Geronimo:	"Kunanka wañungimari." (Now you <u>die</u> !)
Chief Sitting Bull:	"Tiyaripay." (Sit down, please.)
Pocohantas To Captain John Smith:	"Ama umata chingachingichu." (Don't lose your head.)
Atawalpa (Inca chief) at seeing a white man for the first time:	"Chayka imatah?" (What is that?)

Answer the following questions in Quichua.

1. What did Geronimo say?
2. What was Chief Sitting Bull's significant remark?
3. What did Pocohantas say to Captain John Smith when the latter was about to be killed by the Indians?

(Incidentally, she did keep them from cutting off his head.)

CYCLE 1 (Continued)

4. What did Atawalpa say (in real Quechua) when he first saw one of the white Spanish conquistadores?

UNIT 9 - CYCLE 2

Model

Imashpatah kalpajurkangi?	Why were you running?
Shuj millay animalta rikushpami, kalparkani.	I ran because I saw a mean animal. (Lit: Seeing a mean animal, I ran.)

Observations

Imashpa	tah	kalpa	ju	rka	ngi
Why		run	progressive	past	tense

Shuj	millay	animal	ta	riku	shpa	ni	kalpa	rka	ni
	evil, mean			see	ing		run		

1. Millay is a broad adjective covering such concepts as evil, mean, ornery, vicious, etc.
2. The suffix -shpa is extremely useful and important. Note below (For Repetition Phase) some of the variety of situations where it occurs and especially how it is used to tie utterances and thoughts together.

For Repetition (Avelardo tells of a recent incident.)

1. "Ñukaka llaktamanda tigramush-paka shuh millay animaltami rikurkani." When I was returning from town, I saw a mean animal.

CYCLE 2 (Continued)

- | | |
|--|--|
| 2. Chay millay animalta rikushpaka, ninandami kalparkani ñukaka. | Because I saw that mean animal, I really ran. |
| 3. Kutinlla chashna millay animalwan tuparishpaka, kutinmi kalpagrini. | If I meet (up) with a mean animal like that again, I'll run again! |

For Response

1. Imapahatah kalparka Abelardoka?
2. Imahoratah chay millay animalta rikurka?
3. Imashpatah kutin kalpagrini payka?
4. Chay millay animalta rikushpaka, imatatah rurarka Abelardoka?
5. Kutin chashna animalta rikushpaka, imatatah ruragrini payka?
6. Chay millay animalwan tuparishpaka, maymandatah tigramurka?
7. Imahoratah kutinlla kalpagrini Abelardoka?
8. Imatatah nin Abelardoka?
(Repeat as accurately as possible what he said.)

Personalized Questions

1. Shuj millay animalta rikushpaka, imatatah ruragrini kanka?
2. Runata tuparishpaka, imatatah nigrini?
3. Quichuata narah parlashpaka, imatatah parlarkangi?
4. Kan escuelapi o universidadpi kashpaka, imatatah yachajurkangi?
5. Kanpah wasipi kashpaka, imatatah rurajurkangi?

CYCLE 2 (Continued)

6. (Shuti) narah kayman shamushpaka , maypintah kawsarka ?
7. Pintah ña New Yorkman rirka ? Chayman rishpaka imatatah rikurkangi ?
8. Imahorastah mikurkangi kunan tutamandaka ? Mikujushpaka , piwantah parlajurkangi ?
9. Imahoratah tigramugringi Estados Unidosman chay Ecuadormandaka ? Tigramushpaka , imatatah ruragringi ?

Controlled Conversation

1. (Name), tapuy (name)ta imatatah ruragrin payka, shuh millay animalta rikushpa.
2. (Name), tapuy (name)ta maypintah kawsagrin payka, Ecuadorman chayashpaka.
3. (Name), tapuy (name)ta maypintah kawsarka, kayman narah shamushpaka.
4. (Name), tapuy (name)ta imatatah nigrin payka, Estados Unidos Presidenteta tuparishpaka.

Interpreting

1. (Name), where did you live before you came here ?
2. (Name), ask (name) who he talked with when he was eating this morning.
3. (Name), ask (name) what he did when he lived at home.
4. (Name), ask (name) what he will say if he meets an Indian.
5. (Name), ask (name) what he will do if he meets a vicious animal.
6. (Name), tell us what you were studying when you were in school.
7. (Name), ask (name) if he already spoke Spanish before he studied Quichua.

CYCLE 3 (Continued)

For Repetition

- | | |
|---|---|
| 1. Tarpujka muyutami tarpun. | The sower (planter) plants seeds. |
| 2. Muyuta tarpujpika, granokunaka viñan, fukun. | After he plants the seeds, the grain grows and matures. |
| 3. Chay grano ña ali fukujpika, gentekunaka cosechan. | When the grain is already well ripe, the people harvest (it). |
| 4. Ashtaka grano tiyajpika, "ali cosechami" nin. | Because there is a lot of grain, they say "It is a good harvest." |

For Response

1. Pitah muyuta tarpun?
2. Imashnata granokunaka fukun?
3. Imahoratah cosechan?
4. Imashpatah "ali cosechami" nin?
5. Grano ña ali fukujpika, imatatah ruran gentekunaka?
6. Imatatah nin gentekunaka, ashtaka grano tiyajpika?
7. Imatatah tarpun tarpujka?
8. Imashpatah granoka viñan, fukun?
9. Explain the process of planting and harvesting.

CYCLE 3 (Continued)

For the next three activities, each student is assigned one of the following small tasks to perform. He will perform his task in the order indicated (i.e. person #3 will not perform his task until #2 has finished his, etc.).

<u>Tom</u>	1. librota japin	(picks up his book)
<u>Fred</u>	2. punguta paskan	(opens the door)
<u>Mary</u>	3. punguta vichan	(closes the door)
<u>Jane</u>	4. "Buenos dias" nin	(says "Buenos dias")
<u>Miles</u>	5. lapista alpapi churan	(puts his pencil on the floor)
<u>Lewis</u>	6. ventanakaman rin	(walks to (as far as) the window)

Personalized Questions

A. To be asked before the students perform their tasks.

1. Tom, imatatah ruragringi?

(Tom's answer) Kan chay librota japijpika, imatatah ruragrin Fredka?

2. Fred, Tom paypah librota japijpika, imatatah ruragringi kanka?

(Fred's answer) Kan punguta paskajpika, imatatah ruragrin Maryka?

3. Mary, Fred chay punguta paskajpika, imatatah ruragringi kanka?

Kay punguta vichajpika, imatatah ruragrin Janeka?

4. Etc.

B. To be asked after the students have performed the specified tasks.

1. Tom, imatatah rurarkangi?

CYCLE 3 (Continued)

2. Lewis, Mary punguta vichajpika, imatatah rurarka Janeka?
3. Mary, Fred chay punguta paskajpika, kan "Buenos dias" nirkangichu?
4. Tom, Miles paypah lapista alpapi churajpika, Lewiska punguta paskarkachu?
5. Lewis, Miles paypah lapista alpapi churajpika, imatatah rurarkangi kanka?
6. Etc.

Controlled Conversation

1. Mary, tapuy Janeta imatatah rurarka, Mary punguta vichajpika.
2. Miles, tapuy Fredta payka punguta paskarkachu, Tom paypah librota japijpika.
3. Tom, tapuy Lewista imatatah rurarka, Miles lapista alpapi churajpika.
4. Mary, tapuy Lewista imatatah rurarka Janeka, Mary chay punguta vichajpika.
5. Etc.

Interpreting

1. Tom, ask Mary what she did when Fred opened the door.
2. Lewis, ask Miles what he did when you put your pencil on the floor.
3. Mary, ask Tom what he did. Now ask Tom what Miles did when Jane said "Buenos dias."
4. Fred, ask Jane if she said "Buenos dias" when Mary closed the door.

CYCLE 3 (Continued)

5. Jane , ask Fred if he closed the door .
6. Etc .

UNIT 9 - CYCLE 4

Model

"Ama shinaychu" nijpika, imatatah rurarkangi?	When he said "Don't do that," what did you do?
"Ama shinaychu" nijpika, fiñarcani.	When he said "Don't do that," I got angry.

Observations

Ama	shina	y	chu	ni	jpi	ka	fiña	rka	ni	mi
							become angry			

1. A reminder: though we write the English translation of the above sentence as:

When he said "Don't do that". . .

a more literal translation (as with any clause containing -shpa or -jpi) would be something like the following.

He saying "Don't do that". . .

2. Notice below (For Repetition) that -mi falls on the dependent clause (the one with -shpa or -jpi) if that clause contains new information in the sentence. If the main clause contains this information, then it takes the -mi of primary focus.

For Repetition

1. "Ama shinaychu" nijpimi,
fiñarcani.

When he said "Don't do that",
I got angry.

CYCLE 4 (Continued)

- | | |
|--|--|
| 2. "Alitunuta yuangapah munani" nishpaka bailemanmi rirkani. | Saying "I want to hear a good tune", <u>I went to the dance.</u> |
| 3. Pay puñujupika, nuka trabajarkanimi. | While she was sleeping, I <u>worked.</u> |

Note: progressive -ju with -jpi (or -shpa) gives the meaning while. . .

For Response

1. "Ama shinaychu" nijpika, imatatah rurarkangi?
2. Imashpatah fiñarkangi?
3. Imatatah nijpi fiñarkangi?
4. Pay puñujupika, imatatah rurarkangi?
5. Imapatah baileman rirkangi?
6. Imahoratah trabajarkangi?
7. "Ali tunuta yuangapah munani" nishpaka, maymantah rirkangi?

Personalized Questions

1. Maymantah rirkangi kaynaka? Chayman rijushpaka, imatatah rurarkangi?
2. Maypatah chay camisatah randirkangi? Imashnatah randirkangi chayta?
3. Mashna tiempotatah samangi kada punllaka? Imashpatah?
4. Piwatah mikurkangi kayna tuta? Kankuna mikujupika, imatatah nijurka payka?

CYCLE 4 (Continued)

5. Kan wasipi kashpaka, maypintah trabajajurkangi? Chaypi trabajajupika, mashna kulkita pagarka?
6. Imashnatah Quichuataka yachajungi? Librota rikushpachu yachajungi?
7. Imahorastah kay classemanda llujshigringi? Llujshishpaka maymantah rigringi?
8. (Shuti), imahorastah? Las cuatro kajpika, llujshigringichu?
9. (Shuti), imashpatah kay classipi kangi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imashnata churajunata tajshan?
2. (Shuti), tapuy (shuti)ta maypintah mikun? Kunanka, tapuy payta imashpatah chaypi mikun.
3. (Shuti), tapuy Joeta pipahtah chay calzon. (Shuti), imatatah nirka Joeka?

Interpreting

1. (Name), tell me what you did when you were at school.
2. (Name), I want you to ask (name) if he had a girl friend (warmi) before he came here. If so, what did she do when he left?
3. (Name), ask (name) what his father said when he came here.
4. (Name), ask (name) where he's going tomorrow (one place) and what he's going to do when he gets there.
5. (Name), ask (name) if he talks while he's eating.
6. (Name), ask (name) what he will do if it rains.

CYCLE 4 (Continued)

7. (Name), ask (name) what he will do if he sees a mean dog.
8. (Name), ask (name) how the Indians harvest grain.
9. (Name), ask (name) where he worked before he came here.
10. (Name), ask (name) why Abelardo (in the story) ran to his house.
11. (Name), ask (name) if his friends study while he sleeps.

UNIT 9 - CYCLE 5

Model

Taytaka "ama asingichu" nirka.	Father said "Don't laugh."
"Ama asingichu" nijpipash, asirka.	Even though he said "Don't laugh," they laughed anyway.

Observations

Ama	asi	ngi	chu	ni	jpi	pash	asi	rka
	laugh,			say	ing	although, even though, in spite of		

1. When -pash is added to -shpa or -jpi, the result is the special meaning above, even though, in spite of, etc.

Compare: rikujpi

rikujpika

rikujpimi

rikujpipash

For Repetition

1. Taytaka "ama asingichu" nirka.
"Ama asingichu" nijpipash,
wawakunaka asirka.

Father said "Don't laugh."
Even though he said "Don't
laugh," the children
laughed anyway.

2. "Kunanka trabajota kallarigrini"
nirka Joséka. Pay trabajashpa-
pash, na tukuchirkachu.

"Now I'll begin the work"
said Jose. Even though he
worked (however) he didn't
finish.

CYCLE 5 (Continued)

For Response

1. Tayta "ama asingichu" nijpipash, asirkachu?
2. José trabajashpapash, tukuchirkachu?
3. Imatatah rurarka wawakunaka, tayta "ama asingichu" nijpipash?
4. José trabajota kallarishpapash, imatatah na rurarka?
5. Joseka imatatah nin?
6. Joseka trabajota tukuchirkachu?
7. Imatatah nirka taytaka? Chayta nijpipash, imatatah rurarka wawakunaka?
8. Imatatah kallarirka Joseka? Pay kallarishpapash, tukuchirkachu?

Interpreting

1. What happened even though the father said "Don't laugh"?
2. What did José begin? Even though he did work, did he finish?
3. What did the father say?
4. What did José say?
5. (Name), did you begin school at a university?
(If answer is yes) Did you finish?
(If answer is no) Even though you didn't go to the university,
did you study something at home?
6. (Name), did you sleep extensively last night? Even though you
slept a lot then, do you still want to sleep some more?
7. Do you like Indians even though they speak Quichua?

CYCLE 5 (Continued)

8. Do you like spring (primavera) even when it rains?
9. Do you like your friends even if (when) they're bad?

Activity

Read each of the following short narrations once or twice. Each student will select two of the three narrations and retell them in Quichua. He should concentrate on using the -shpa and -jpi constructions to tie the story together.

Note: The purpose of this activity is not to translate the English version. It is rather to get the idea and facts (semantic structure) of the narration from the English, then struggle with these and put them across as well as possible in Quichua.

The Saransig Family

1. Miguel Saransig (the father).

Miguel works at the San Miguel Factory. Each day he leaves home at 9:00. When he arrives at the factory he begins his work immediately.

Miguel weaves (awa) cloth. Because he is a good worker, the jefe (boss) likes him. He always sings (canta) while he works.

Miguel finishes at 5:00. Then he waits until the bus comes and rides home. When he gets home, he eats and then rests a while.

2. Juanito (the son).

Juanito is a happy boy today because school starts tomorrow. "When I go to school" he says, "I'll study Spanish. I'll eat and play with the other kids, too."

If Juanito studies hard, he'll be a good student. He's very intelligent (vivo) and wants to learn.

CYCLE 5 (Continued)

Even though he goes to school, however, Juanito will still have plenty of work to do at home. When mother says "Do this," he'll still do it.

3. Margarita (the mother).

Yesterday Margarita was walking down the road, looking at the trees. While she was doing that she saw a beautiful cow at one of her neighbor's (vecino) houses. Margarita liked the cow, and immediately wanted to buy it from the neighbor.

When Miguel came home, Margarita told him that she wanted to buy the cow. Before she bought it, he went to look at it. After he saw it, they bought the cow.

Activity

1. (Name), ask John where he's from. (And after the student has obtained the information) Imatatah nirka Johnka?
2. (Name), ask (name) what he's doing. . . Imatatah nirka?
3. Fred, tell Joe what time you ate (breakfast) this morning. . . Joe, imatatah nin Fredka?
4. Mary, tell Rick what your father's name is. Rick, imatatah nin Maryka?
5. Alice, tell Annette how old you are. Annette, imatatah nin?
6. (Name), ask (name) when he's going to Ecuadoc. Imatatah nin?

Activity

- A. Below are described three "happenings." Assume that each one of these takes place only when something else also occurs. (This may be something else the person involved does, or something that someone else does). As each of the ideas is considered, students

CYCLE 5 (Continued)

will take turns expressing some of the possible limitations which must happen in conjunction with the original idea. They should express the complete idea, that is, the happening as well as the limitation they have placed upon it.

Example (In English):

Main Idea:

Freddy Smith sells horses.

Possible student expressions
(showing limitations):

1. Freddy Smith sells horses when he has them.
2. If people want horses, Freddy Smith sells horses.
3. Freddy Smith sells horses even though he doesn't make much.
4. Etc.

Main Ideas

1. Nukaka mikugrini.
(I will eat.)
2. Rafael Lemaka ninanda trabajan.
(Rafael Lema works hard.)
3. Chay wambrakunaka napash napash wasiman tigramurka.
(Those boys returned to the house very quickly.)

B. Below, five limitations are described. The students will think of original ideas to complete the actions below, and then say the utterance as they did in part A. Anything within the power of your imagination and vocabulary is conceivable.

CYCLE 5 (Continued)

1. Tamyajpika ,
2. Ñuka kulkita charishpaka ,
3. Pay shamujpika ,
4. _____ munashpapash ,
5. Tamyajujpika ,

UNIT 10.

OBJECTIVES

Each student should be able to do the following in Quichua:

1. The important concepts of Lessons 6-9 are recycled in cycles 1-5. The student shall respond acceptably to the Interpreting and Activity sections of these cycles.

2. Given the Microtext of Cycle 6:
 - A. Demonstrate comprehension of any part of the Microtext by giving an English equivalent.
 - B. Read any section of the Microtext with acceptable pronunciation.
 - C. Answer Quichua questions about the Microtext with meaningful responses.
 - D. Explain in his own words in Quichua about the two different peoples represented in the microtext.

UNIT 10 - CYCLE 1

Model

Mashna corvatatah ministirin?	How many ties does one need?
Picha corvatallami ministirin yarin.	It seems like you just need five ties.

Observations

Picha	ta	lla	mi	ministiri	n	yarín
five	verb object marker	just	major focus	need	reflexive (Spanish se)	It seems that I think

1. The suffix -ri, as used above, is very much like Spanish se, as in Se necesita algo?

In English, we usually use either the pronoun one or you to give this idea:

How much money does one need?

How much money do you need?

2. "Yarin" is used to qualify any statement when you are not sure that the information is true. Expressions in English which convey much the same meaning are "I think that. . .", "As far as I know. . .", etc.

CYCLE 1 - (Continued)

For Repetition

- | | |
|---------------------------------------|--|
| 1. Shuj autotallami ministirin yarin. | It seems that you just need one car. |
| 2. Ishkay makita ministirin. | You need two hands. |
| 3. Ashtaka kulkita ministirin yarin. | It seems like you need a lot of money. |
| 4. Tawka amigota ministirin. | You need many friends. |

For Response

1. Mashna amigotatah ministirin?
2. Mashna wasitatah ministirin?
3. Mashna zapatoskumatatah ministirin?
4. Mashna calzontatah ministirin?
5. Mashna platotatah ministirin mikungapahka?
6. Mashna dedotatah ministirin?
7. Mashna librotatah ministirin kaypika?

CYCLE 1 - (Continued)

Interpreting

1. (Name), ask (name) how much money you need to go to Ecuador.
2. (Name), ask (name) how many cars a person needs.
3. (Name), ask (name) how many shirts he has.
4. (Name), ask (name) how many states are in the United States.
5. (Name), ask (name) how many people are in this room.
6. (Name), ask (name) how many dollars you need to buy a pair of pants.

UNIT 10 - CYCLE 2

Model

Imahorakamantah rasuka tiyan?	Until when is there snow?
Kaypika mayokamanmi tiyan yarin.	There's snow here until May, it seems.

Observations

Ima	hora	kaman	tah	rasu	ka	tiya	n
What	time	until	QM-1	snow		there is (Spanish - hay)	

1. Compare:

Imahorakamantah ... Until what time (when)?

Mashna tiempotatah ... (For) how long?

In English we usually say just "how long" for both of the above:

How long will you be here?

For how much time will you be here?

Until when will you be here?

CYCLE 2 (Continued)

For Repetition

1. Nixon tioka 1976 kamanmi Estados Unidos Presidente kagrin yarin. As far as I know, Mr. Nixon will be President of the United States until 1976.
2. Kaypika mayokamanmi rasuka tiyan yarin. I think there's snow here until May.
3. Napoleonka wañungakamanmi kawsarka! Napoleon lived until (he) died!
4. Estudiantekunaka las diez-kamanmi yachajun kaypika. The students here study until 10:00.

For Response

1. Imahorakamantah Nixon tioka Estados Unidos Presidente kagrin?
2. Imahorakamantah rasuka tiyan kaypika?
3. Mashna tiempotatah kawsarka Napoleonka?
4. Imahoraskamantah yachajun estudiantekuna kaypika tukuy punlla? (Every day)

CYCLE 2 (Continued)

Personalized Questions

1. Imahorakamantah kaypi kagringi?
2. Imahoraskamantah yachajugringi kunan tuta?
3. Imawatakamantah kawsarka John F. Kennedyka?
4. Mashna tiempotatah Ecuadorpika kagringi?
5. Imahorastah?
6. Imakillakamantah rasuka tiyan Alaskapi?
7. Imahoraskamantah puñun kanpah amigoka?
8. Mashna tiempotatah kay classepika kagringi?
9. Junio chayangkamanchu rasuka tiyan kaypika?
10. Diciembrekamanchu kaypi kagringi?

Interpreting

1. (Name), ask (name) how long the snow lasts in Canada.
2. (Name), ask (name) how long President Nixon will be president of the United States.
3. (Name), ask (name) how long he will be in Ecuador.
4. (Name), ask (name) until how late at night the students study here.
5. (Name), ask (name) until when Adolph Hitler lived.

UNIT 10 - CYCLE 3

Model

Imahorastah ñuka kiruta maylla-chun munangi?	When do you want me to wash my teeth?
Kay classe tukurijpimi mayllangilla.	Wash them when class is finished.

Observations

Kay	classe	tuku	ri	jpi	mi	maylla	ngi	lla
		finish	reflexive	ing		wash (a surface)	future command	just

- In English the question above would probably be "When can I brush my teeth?", but in Quichua it is natural to ask the other person when he wants us to brush our teeth.
- Compare: maylla ... to wash a surfact (teeth, table, floor, etc.)
tajsha ... to wash clothes.
- Compare: tukuchi ... he (someone) finishes.
tukuri ... it finishes itself (reflexive).
- The suffix -lla, when attached to a command, tempers it somewhat.
mayllangi ... wash!
mayllangilla ... just wash (a more gentle command).

CYCLE 3 - (Continued)

For Repetition

- | | |
|---|--|
| 1. Imahorastah ñuka kiruta mayllachun munangi ? | When do you want me to wash my teeth?
(When may I wash my teeth?) |
| 2. Imahorastah coca colata uyangapah richun munangi ? | When do you want me to go drink a coca-cola ? |
| 3. Imahorastah cartata escribichun munangi ? | When do you want me to write letters ? |

For Response

- | | |
|--|---|
| 1. Kay classe tukurijpimi kiruta mayllangilla. | Wash your teeth when class is over. |
| 2. Ashata kashpalla ringilla. | Go in just a few minutes.
(Lit. A little being, go.) |
| 3. Sabadota shinangilla. | Do that on Saturday. |

CYCLE 3 - (Continued)

Interpreting Each student takes a turn being the boss .

1. (Name) , ask the boss when you can take a rest .
2. (Name) , ask the boss when you may leave .
3. (Name) , ask the boss when you can clean your room .
4. (Name) , ask the boss when you can call (telefona) your girl-
friend (warmi) .
5. (Name) , ask the boss when you can buy some ice cream .
6. (Name) , ask the boss when you can wash your hands .
7. (Name) , ask the boss when you can sleep .
8. (Name) , ask the boss if you can rest now .
9. (Name) , ask the boss if you can wash your teeth now .
10. (Name) , ask the boss if you can go drink a coke .
11. (Name) , ask the boss if you can go write a letter .
12. (Name) , ask the boss if you can leave .

Activity

Each student will ask permission from the teacher to do two or three things which he wants to do or needs to do. The teacher will assume to tell him if and when he can do them. These should be meaningful activities to the student himself, something he really needs to do now or may need to do in the future with the permission of his instructor.

UNIT 10 - CYCLE 4

Model A

Imashnatah "casa"-taka nirin Quichuapika?	How do you say "casa" in Quichua?
Nirin "wasi".	You say "wasi".

Observations

Imashna	tah	"casa"	ta	ka	ni	ri	n	Quichua	pi	ka
How		house "Spanish"	verb obj. marker			refle- say	xive			

1. This frame may very well be one of the most useful phrases you will ever learn in Quichua. With it you can ask how to say any word or phrase in Quichua, given that you are talking to a bilingual Indian (who speaks some Spanish) and you know the Spanish equivalent, or you can get the same information from your teacher through English (given that he speaks English).
2. Notice that the direct object marker (-ta) is needed in the question ("casa" taka) but not in the answer ("wasi"). This is a peculiarity of this construction. Except in such questions, objects of nin (which are really quotations) do not take -ta.

CYCLE 4 (Continued)

For RepetitionFor Response

- | | |
|--------------------------------|---|
| 1. "Yaku" nirin. | Imashnatah "agua" taka nirin Quichuapika ? |
| 2. "Maymantah rijungi?" nirin. | Imashnatah "¿A dónde vas?" taka nirin Quichuapika ? |
| 3. "Ashta kashkaman" nirin. | Imashnatah "Good-bye" taka nirin Quichuapika ? |

Personalized Questions

1. Imashnatah "dia" taka nirin Quichuapika ?
2. Imashnatah "leche" ta Quichuapika nirin ?
3. Quichuapika imashnatah "dog" taka nirin ?
4. Imashnatah "where are you from?" ta nirin Quichuapika ?
5. Imashnatah "salt" taka nirin Quichuapika ?
6. Imashnatah nirin "yo tengo mucho dinero" ta Quichuapika ?

CYCLE 4 - (Continued)

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imashnatah nirin "food" taka Quichuapika?
2. (Shuti), tapuy (shuti)ta imashnatah "grande"ta nirin Quichuapika?

Interpreting

1. (Name), ask (name) how you say "bread" in Quichua.
2. (Name), ask (name) how you say "buenos dias" in Quichua.
3. (Name), find out what the Quichua word for "padre" is.
4. (Name), ask (name) how you say "brother" in Quichua.

Activity

Students may use the device learned in this cycle to discover from the teacher the name of any word, phrase, etc. which they want to know in Quichua.

CYCLE 4 - (Continued)

Model B

Imashnatah aychata yanurin?	How do you cook meat?
Mangapi yakuwan churashpami yanurin.	You cook it by putting it in a pot with some water.

Observations

Imashna	tah	aycha	ta	yanu	ri	n
How				cook	refle-	xive

1. Notice again the way the reflexive is used.

Imashnatah aychata yanurin?

Como se cocina carne?

How is meat cooked?

CYCLE 4 - (Continued)

For Repetition

- | | |
|---|--|
| 1. Shuj asha yakuta japishpami,
autota mayllarin. | Getting a little water, you
wash the car. |
| 2. Mangapi yakuwan churashpami
aychata yanurin. | You cook meat by putting it
in a pot with some water. |
| 3. Kaspikunawan trabajashpa wasita
rurarin. | You make a house by work-
ing with wood. |
| 4. Plazaman rishpa, kulkita pagash-
pami ruanataka randirin. | To buy a poncho you go to
the market and pay money. |

For Response

1. Imashnatah autota mayllarin?
2. Imashnatah aychata yanurin?
3. Imashnatah wasita rurarin?
4. Imashnatah ruanataka randirin?

CYCLE 4 - (Continued)

Personalized Questions

1. Imashnatah heladosta randirin?
2. Imashnatah kulkita japirin?
3. Imashnatah librota escribirin?
4. Imashnatah Quichuata yachajurin?
5. Imashnatah kiruta mayllarin?
6. Imashnatah Los Angelesman ririn?
7. Imashnatah fabrikapi trabajarin?

Interpreting

1. (Name), ask (name) how you wash a car.
2. (Name), ask (name) how you get money.
3. (Name), find out from (name) how to cook meat.
4. (Name), find out from (name) how to study Quichua.

Activity

The students may ask the teacher how to do anything they want to know how to do. The teacher will give needed vocabulary for their questions and also explain in detail how to do the thing they are asking about.

UNIT 10 - CYCLE 5

Model and Repetition

Rafaelka Otavaloman rijushpaka, Manuelta tuparirka.	As Rafael was going to Otavalo, he met Manuel.
Manuelta tuparishpaka, "Alillachu kangi" nin Rafaelka.	When he met Manuel Rafael says (said), "Are you fine"?
"Alillachu kangi" nijpika, Manuelka "Alillami kani" nin.	When he said "Are you fine", Manuel said "Yes, I'm just fine."
Manuel "Alillami kani" nijpika, Rafaelka partirishpa Otavaloman rirka.	After Manuel said "Yes, I'm just fine", Rafael, leaving (him) went to Otavalo.

Observations

1. Note how -shpa and -jpi are used to tie the story together. Note also the characteristic of introducing a new sentence by reemphasizing the action of the preceding line, e.g.

Manuelta tuparishpaka....

Alillachu kangi nijpika....

Etc.

This is a common characteristic of Quichua and one of those qualities which gives it its own distinct flavor. The English translation has somewhat of an infantile quality, but this is not true of the Quichua (although the plot is admittedly not earthshaking).

CYCLE 5 (Continued)**For Response**

1. Rafael Otavaloman rishpaka, pitatah tuparirka?
2. Imashpatah Rafaelka "Alillachu kangi?" nin?
3. Rafael "Alillachu kangi?" nijpika, imatatah rurarka Manuelka?
4. Imahorastah Rafaelka Manuelmanda partirirka?
5. Manuel "Alillami kani" nijpika, imatatah rurarka Rafaelka? Maymantah rirka?
6. Rafael Manuelta tuparishpaka, imatatah nirka?
7. Manuel "Alillachu kangi?" nirkachu?
8. Rafaelka, Manuelta tuparishpapash, Otavaloman rirkachu?

Interpreting

1. In your own words, tell about the meeting of Rafael and Manuel.

CYCLE 5 (Continued)

Activity

For each item below, join the events together in your mind and make a story out of them. Then tell that little story in Quichua.

1. Carlos was playing in the field (campo).

Carlos wanted some food.

Then he saw some apples (manzana).

He ate the apples.

That made Carlos' mother angry.

2. Juan is going to see Maria.

Maria will see Juan coming.

Maria will leave the house before Juan arrives.

Then Juan will come back home.

3. Three brothers lived in Cayambe (a little city near Otavalo).

They were Alfonso, Marcelo, and Andres.

Alfonso died.

After that, Marcelo died too.

Then Andres went to Otavalo to live.

But after he got to Otavalo, he died too.

CYCLE 5 - (Continued)**Coping Situation**

You are high in the mountains of Ecuador working with some Indians to help them improve their agricultural methods. As you are surveying the land, you decide it would be advantageous to construct an irrigation ditch (Larka) in the area. You voice this idea to the Indians, but this particular group is apparently not familiar with ditches, for their reply is, "What is a Larka and how do you make one?"

Resolve this situation.

UNIT 10 - CYCLE 6

MICROTEXT

Urkumandakuna

1. Urku ladolla runakunaka sabadotallami Otavaloman rin.
2. Sabado chayangkamanka, paykunaka wasipillami kawsan.
3. Ña sabado chayajpika, Otavaloman rishpaka, jiwata, yantatami jatun mercadopika.
4. Chaykunaka ali gentekunami.

Lagunamandakuna

5. Chay lagunamandakunaka millay gentekunami.
6. Otavaloman rishpaka, wakinka shuwangapahllami rin.
7. Alipacha shuwankunami paykunaka.
8. Mishukuna paykunapah llaktaman rijpika, finanllami.
"Mishukuna, riy chih kankunapah alpaman. Imapahtah ñukapah alpaman shamungichih" nin.

CYCLE 6 - (Continued)

The Mountain People (Lit. "from the mountain ones")

1. The Indians on the mountain side only go to Otavalo on Saturdays.
2. Until Saturday arrives, they just live at home. (i.e. in their own houses.)
3. As soon as Saturday comes and they go to Otavalo, they sell grass and firewood in the market.
4. Those are good people.

The People From The Lake

5. Those people from the lake are bad people.
6. When they go to Otavalo, some of them go just to steal.
7. They are very good thieves.
8. When white men go to their town, they just get angry. "White men, go to your land. What do you come to my land for?" they say.

CYCLE 6 - (Continued)

Procedure: The students will:

- I. Demonstrate understanding of the Microtext by giving an English equivalent of either the section on "mountain people" or the section on the "lagoon people" or of any one of the numbered statements (1-8), where these are given either orally or written.
 - II. Read sections of the text aloud as assigned by the teacher.
 - III. Questions Note: Be sure to qualify any answers for which you have no definite information with "It seems that...."
1. Imahoratah urku ladolla runakunaka Otavaloman rin?
 2. Sabado chayangakamanka, imatatah ruran paykunaka?
 3. Pitah jiwata jatun mercadopika?
 4. Imahoratah shuwan lagunamandakunaka?
 5. Mayjan (which) gentekunatah millay?
 6. Imahoratah rin urku gentekunaka Otavaloman?
 7. Imahoratah fiñan lagunamandakunaka?
Imatatah nin paykunaka?
 8. Chay lagunamandakunaka ali gentekunachu?
 9. Lagunamandakunaka mercadopika jatunchu?
 10. Sabado narah chayajpika, maypitah kawsan urkumandakunaka?

CYCLE 6 - (Continued)

11. Mishukuna shamujpika, imatatah nin lagunamandakunaka?
12. Imashpatah lagunamandakunaka millay?
13. Lagunamandakunaka imapahtah Otavaloman rin?
14. Sabado narah chayajpika, urkumandakunaka Otavalopichu kawsan?
15. Imashpatah fiñanlla lagunamandakunaka
16. Imatatah jatun urku ladolla runakunaka?
17. Imapunllakamantah paykunaka wasipilla quedan?
18. Sabado chayajpika, wasipi quedanrahchu?
19. Martes ña chayajpika, maypatah urkumandakunaka?
20. Otavaloman rishpaka, imatatah ruran wakin lagunamandakunada?
21. Otavaloman rishpaka, imatatah ruran urkumandakuna.
22. Imashnatah parlan lagunamandakunaka, mishukuna paykunapah llaktaman shamujpika?
23. Mashna tiempotatah urku ladolla runakuna wasipi shuyan?
24. Domingo chayajpika, urkumandakunaka na wasiman rinajunchu?
25. Chay urku ladolla runakuna mercadopi jatujupika, imatatah ruran lagunamandakuna?
26. Urkumandakunaka callepichu jatun?
27. Lagunamandakunaka, Quitopi kashpaka, shuwanchu?
28. Lunes chayajpika, urkumandakunaka Otavalopi jatunajunrahchu?

CYCLE 6 - (Continued)

29. Imashnatah jiwata jaturin?
30. Mashna gentekunatah tiyan kay historiapika?

IV. Tell in your own words in Quichua as much as you can about the people from the mountain, then about the people from the lake. Contrast the two groups and add your own interpretations and extrapolations if you wish.

Individual Extension

The students may ask the teacher for any information which they personally want to know about individual applications of the contents of this Unit (or any other aspect of Quichua) to their own situation.

UNIT 11

OBJECTIVES

The student should be able to do the following in Quichua.

- I. Given: A semantic structure in the student's mind which refers to a past event or happening which the student did not personally witness, or, if he himself did it, which he was unaware of at the time it happened.
- Behavior: Generate that idea in an acceptable spoken Quichua utterance.
- Condition: The utterance is generable in terms of the student's vocabulary.
- II. Given: A semantic structure in the student's mind containing a verb with one of the following characteristics, and which is otherwise generable in the student's vocabulary.
- A. An agent causes something to happen.
- B. Motion is reflected toward the location of the speaker.
- C. The subject becomes (is transformed to) a certain quality or state.
- Behavior: Generate that idea, including the special characteristics listed above, in acceptable spoken Quichua.

UNIT 11 - CYCLE 1

Model

Antonioka "Shuj kwitsami shamujun" yashka.	Antonio thought "A girl is coming." (It wasn't a girl, but when he thought so he was unaware of the true state of things.)
--	--

Observations

Antonio	ka	shuh	kwitsa	mi	shamu	ju n	ya	shka
			girl				think	past revelation tense

1. The -shka past revelation tense is used to refer to any event which took place without the speaker personally seeing it or being aware of it, and which was revealed to him later on. The repetitions below are the kind of statements that would be made when the speaker becomes aware of whatever it was that had previously happened without his knowledge.

2. Conjugation pattern of past "Post revelation" tense

	<u>Singular</u>	<u>Plural</u>
ñuka	mikushkani	mikushkanchih
kan	mikushkangi	mikushkangichih
pay	mikushka	mikushka

CYCLE 1 (Continued)

For Repetition

- | | |
|--|---|
| 1. "Shuj chuspi kayman yaykumushkani" nin Luiska. | "A fly has entered here," says Luis. (He didn't see the fly enter but has now discovered its presence.) |
| 2. "Burro aychatami mikushkani!" nin Rafaelka. | "I've eaten burro meat" (without knowing it) says Rafael. |
| 3. "Ah. . . ashtaka aychatami randishkangi" nin Ricardoka. | "Ah. . . you bought a lot of meat" says Ricardo. (He didn't see the other person buy the meat but discovered it later.) |
| 4. Antonioka "Shuj kwitsami shamujun" yashka. | Antonio thought "A <u>girl</u> is coming." (But it wasn't a girl.) |

For Response

1. Imatatah yashka Antonioka?
2. Imatatah nin Luiska?
3. Imatatah nin Rafaelka?
4. Imatatah nin Ricardoka?
5. Imatah yaykumushka?
6. Pitah "Ashtaka aychatami randishkangi" nin?

CYCLE 1 (Continued)

Interpreting

Using the Repetition facts as a basis, generate the following utterances. Some of them will require the regular past -rka; some will require -shka. Note carefully the situation specified for each question.

- | | |
|----------------------------|--|
| 1. What did Luis say? | Situation: entering the house and seeing a fly buzzing around. |
| 2. What did Luis say? | Situation: after watching a fly come in through the window. |
| 3. What did Ricardo say? | Situation: after going with his friend to buy four chickens. |
| 4. What did Antonio think? | Situation: seeing what he thought was a girl coming down the road and which actually turned out to be a boy. |
| 5. What did Antonio think? | Situation: seeing a girl coming. |
| 6. What did Ricardo say? | Situation: his wife arrived home with a lot of meat. |
| 7. What did Rafael say? | Situation: discovering that he had eaten burro meat when he had been told it was beef. |
| 8. What did Rafael say? | Situation: when he ate burro meat on purpose to see what it tasted like. |

Activity

A. The teacher will assign one of the three following mental tasks to each student:

- | | | |
|---|---|--------------------------|
| 1. Shuj librota kanpah umapi
churay. | - | Put a book on your head. |
|---|---|--------------------------|

CYCLE 1 (Continued)

- | | | |
|---------------------------|---|-------------------------------------|
| 2. Shuj sapatosta surkuy. | - | Take off a shoe. |
| 3. Shuj papelta likiy. | - | Tear a piece of paper
(in half). |

These assignments should be made on a piece of paper so none of the students will know what the others have been assigned. At the word of the teacher, each student closes his eyes (so he can't see what the others are doing) and does "his thing." When they open their eyes and look around to see what the others did, the teacher will ask individual students:

What did (name) do?

What did (name) do?

Etc.

- B. Students will make comments on any changes they see the teacher has made in the classroom before they came to class. Thus, depending on what he actually has done, they could make such observations as:

"The teacher wrote on the wall."

"He/you brought a chair to class."

"He/you put some food on the table."

UNIT 11 - CYCLE 2

Model A

A. Jaimeka paypah amigota visitangapahmi rirka.	Jaime went to visit his friend.
B. Jaimeka "Ñuka amigota visitangapahmi rirkani" nin.	Jaime "I went to visit my friend" said.

Observations

1. The two sentences above reflect the situations where the regular past tense can be used to describe an action performed by someone other than the speaker.*
 - A. The speaker witnessed the action himself. i.e. He saw Jaime go to visit his friend.
 - B. The person who performed the action himself told the speaker what he had done after he had done it. You will note that in this case the person is quoted directly, "I went to visit my friend," Jaime said. This case where the person himself tells you what he did and you quote him directly is the only one where the regular past (-rka) can be used instead of (-shka) for an action that the speaker learned about after it happened.

*Anything which the speaker himself did and which he was aware of is, of course, verbalized with the regular -rka past tense.

For Repetition

Assume that the person who performed the actions below told the person speaking about them or that the speaker personally witnessed them.

CYCLE 2 (Continued)

- | | |
|---|--|
| 1. Jaimeka "Ñuka amigota visitan-gapahmi rirkani" nin. | Jaime said "I went to visit my friend." |
| 2. Carmenpash Dolorespash juyalla camisatami ruranajurka. | Carmen and Colores were making a beautiful shirt. |
| 3. Alfonsoka chungu chuspitami wañuchirka. | Alfonso killed 10 flies. |
| 4. Robertoka "Chay juyalla warmita rikushpaka, asirkanimi" nirka. | Roberto said, "When I saw that beautiful woman, I smiled." |

For Response

Assume that you are the person who either witnessed the above actions or the one who was told about them by the person who did them. A third person is now asking you about these events.

1. Maymantah rirka Jaimeka ?
2. Kan chayajpika, imatatah ruranajurka Carmenpash Dolorespash ?
3. Alfonsoka imatatah wañuchirka ?
4. Imatatah rurarka Robertoka, chay juyalla rikushpaka ?
5. Kan, Alfonsopah wasipi kajpika, imatatah rurarka payka ?
6. Imatatah nirka Jaimeka ?
7. Robertoka asirkachu ?
8. Alfonsoka chungu misitachu wanuchirka ?

CYCLE 2 (Continued)

Model B

Jaimeka paypah amigota visitan-gapahmi rishka nin.	"Jaime went to see his friend," he (someone else) said.
--	--

Observations

1. In this model, the speaker did not see Jaime go, neither did Jaime himself tell him that he had gone, but someone else has told the person speaking that Jaime went.
2. In actual practice, nin (or nirka) is often dropped from the surface structure of this type of sentence. (See 2 and 4 in the Repetition Phase below.)
3. If you had discovered this information without anyone telling you (e.g. seeing a toy in the house that you know belonged to Jaime's friend and that Jaime had been planning on borrowing, thus surmizing that Jaime had gone to visit that friend) the form would be the same as the model above except that nin would obviously not be used.

For Repetition

- | | |
|--|--|
| 1. Jaimeka paypah amigota visitan-gapahmi rishka nin. | Jaime went to visit his friend they said. |
| 2. Carmenpash Dolorespash juyalla camisatami ruranajushka. | (They said that) Dolores and Carmen were making a beautiful shirt. |
| 3. Alfonsoka chungu chuspitami wañuchishka nin. | They said that Alfonso killed ten flies. |
| 4. Robertoka, chay juyalla warmita rikushpaka, asishkami. | Roberto smiled when he saw that beautiful woman, (they said). |

CYCLE 2 (Continued)**For Response**

1. Maymantah rirka Jaimeka ?
2. Imatatah ruranajurka Carmenpash Dolorespash ?
3. Imatatah rurarka Alfonsoka ?
4. Robertoka chay juyalla warmitachu rikurka ?
Payta rikushpaka , imatatah rurarka Robertoka ?
5. Jaimeka paypah amigota visitangapahka rirkachu ?
6. Alfonsoka chunga chuspitami wañuchishka nin.
Chayka ciertocho ?
7. Dolorespash Carmenpash churajunatachu ruranajurka ?

Interpreting

Based on the Repetition Facts .

1. Where did Jaime go ? (Assume that you saw him go.)
2. What were Carmen and Dolores doing ? (Dolores' mother told you.)
3. How many flies did Alfonso kill ? (Alfonso told you.)
4. What did Roberto do when he saw the beautiful woman ?
(He (Roberto) told you.)
5. What were Carmen and Dolores doing ? (Carmen told you.)
6. How many flies did Alfonso kill ? (You were threr when he
killed them.)
7. How many flies did Alfonso kill ? (You found them after he had
killed them.)

CYCLE 2 (Continued)

8. What did Jaime do? (Jaime's friend told you.)
9. What were Carmen and Dolores doing when you arrived?
10. According to Juan, how many flies did Alfonso kill?

UNIT 11 - CYCLE 3

For Repetition

- | | |
|--|---|
| 1. Otavalomanda ruku wafñushka. | An old man from Otavalo died. |
| 2. Ishkay punlla ña yalijpika,
paypah ayllukunaka aswata,
mikunakunata, tukuyta segu-
ranajushka nin. | When two days had passed,
his family gathered aswa
(drink), food, and everything
together, they say. |
| 3. Ña tukuyta shinajpika, "pan-
tionman apagrinchihmi" nina-
jushkami nin. | People say, after doing every-
thing like that, they (the
family) were saying "Let's
take (this) to the cemetery." |
| 4. Chay tutaka rukuka kawsarishka. | That night the old man came
to life (relived). |
| 5. Kawsarishpaka, "Imatatah rura-
najungichih" nishkami nin. | When he came to life, they
say he said "What are you
doing?" |

Observations

1. This story is told by an Otavalo native. The narrator did not personally witness the events (nor do they fall in the category of accepted historical facts) hence the use of the -shka tense, indicating that the information was learned subsequent to the actual happening.
2. Nin is needed here because the narrator has learned the story from someone other than the person it happened to (i.e. the old man). As noted before, nin is optionally dropped from the surface structure sometimes (1 and 4 above).

For Response

1. Pitah wafñushka?
2. Ishkay punlla yalijpika, imatatah rurashka nin paypah ayllukunaka?

CYCLE 3 (Continued)

3. Ña tukuyta segurashpaka, imatatah nijushka nin ayllukunaka?
4. Chay tutaka, imatatah rurashka rukuka?
5. Payka imatatah nishka nin?
6. Maymandatah chay rukuka?
7. Pay narah wañujpika, ayllukunaka aswata, mikunakunata segurana jushkachu?
8. Imahorastah kawsarishka nin chay rukuka?
Imashpatah parlashka payka?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta pitah wañushka.
2. (Shuti), tapuy (shuti)ta imatatah rurashka ayllukunaka, chay ruku wañujpika.
3. (Shuti), tapuy (shuti)ta imatatah nishka rukuka, kawsarishpaka.
4. (Shuti), tapuy (shuti)ta imatatah segurana jushka nin ayllukunaka.

Interpreting

1. (Name), what happened to the old man?
2. (Name), ask (name) what they say the old man said when he came back to life.
3. (Name), what did the family do a couple of days after the old man died?
4. (Name), ask (name) what people say happened when the family had gathered everything together (including the corpse) and were talking about taking those things to the cemetery.

CYCLE 3 (Continued)

5. (Name), ask (name) what the family had gathered together.
6. (Name), ask (name) when the old man came back to life.

Activity

1. Some of the students will tell the story as well as they can in their own words without looking at the book.
2. Some of the students will now tell the story from a different viewpoint. They will assume that they were in Otavalo, knew the members of the family involved, and actually witnessed these events take place.

UNIT 11 - CYCLE 4

Model

Imapahtah yaykumurkangi?	What did you come in here for?
Kay juyalla telaguta rikuchingapahmi yaykumurkani.	I came here to show you this beautiful cloth.

Observations

kay	juyalla	telagu	ta	riku	chi	ngapah	mi	yayku	mu	rka	ni
	beautiful	cloth		see		in order to		enter		motion to- ward speaker	

- Compare: chayan - he arrives (there)
chayamun - he arrives here

tigran - he returns (there)
tigramun - he returns here
- Compare: rikurka - he saw
rikuchirka - he showed (i.e. caused someone to see)

yacharka - he knew
yachachirka - he taught (i.e. caused someone to know)
- A further comparison can be made with -ri:

CYCLE 4 (Continued)

tukurishka	-	it is finished (by itself)
tukuchishka	-	someone finished it (caused it to become finished)

For Repetition

- | | |
|---|---|
| 1. Shuj juyalla telaguta rikuchin-gapahmi yaykumurka Suelaka. | Suela came in (entered) to show a beautiful (piece of) cloth. |
| 2. "Tukuchishkanimi" nin Antonioka. | "I've finished" (without realizing it) says Antonio. |
| 3. Juanka sabadotami Quitomanka chayagrín. Lunestami payka tigramugrín. | Juan will arrive in Quito on Saturday. He'll return (here) on Monday. |

For Response

1. Imatatah nin Antonioka ?
2. Imapahtah yaykumurka Suelaka ?
3. Imahoratah Juanka chayagrín Quitomanka ?
Imahoratah tigramugrín payka ?
4. Antonioka tukuchishkachu ?
5. Juanka lunesta chayamugrín o sabadota chayamugrín ?
6. Imatatah rikuchirka Suelaka ?

Personalized Questions

1. Imahorastah chayamurkangi kay classemanka ?
2. Imahorastah tigramugringi kayaka ?

CYCLE 4 (Continued)

3. Kaypika pitah Quichuataka yachachin?
4. Pitah Julius Cesartaka wañuchirka?
5. Imahorastah Ecuadormanka chayagringi?
6. Kanpah librota rikuchiway.

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imahorastah payka yaykumurka kay classeman.
2. (Shuti), tapuy (shuti)ta imahoratah wañurka John F. Kennedy.
3. (Shuti), tapuy (shuti)ta pitah Presidente Kennedyta wañuchirka.
4. (Shuti), tapuy (shuti)ta imahorastah kay classeka.

Interpreting

1. (Name), ask (name) to show you his picture (cause you to see it).
2. (Name), ask (name) when he will return to his room.
3. (Name), ask (name) who killed (caused to die) Abraham Lincoln.
4. (Name), ask (name) what time he will arrive here tomorrow.
5. (Name), ask (name) what you feed (cause to eat) to babies.
6. (Name), ask (name) what time he entered this building today.
7. (Name), ask (name) who teaches here.
(Causes to know)
8. (Name), ask (name) if he came here to study.

UNIT 11 - CYCLE 5

Model

Chay warmika mapayashka .	That woman has become dirty.
---------------------------	------------------------------

Observations

Chay	warmi	ka	mapa	ya	shka
			dirty	become	past revelation tense

1. The suffix **-ya** may be joined to adjectives and nouns to turn them into verbs. The verb then means "to become. . ."

jatunyan - becomes large

punllayajun - is becoming day (dawning)

yakuyan - becomes water (melts, condenses, etc.)

2. Revelation **-shka** in the model indicates that the speaker did not actually see the woman get dirty, but he now sees that she has become that way.

For Repetition

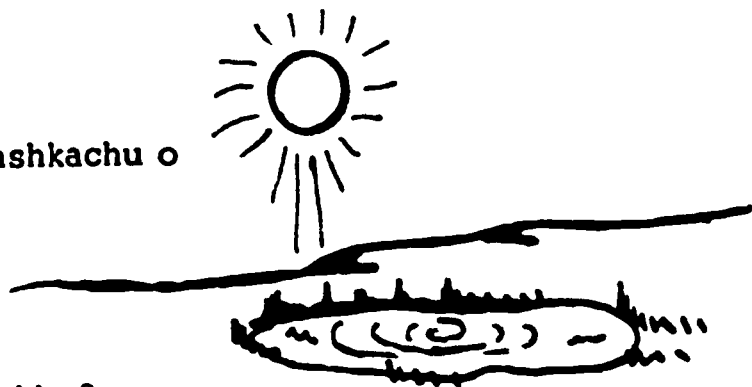
- | | |
|---------------------------|----------------------------|
| 1. Yakuka kunuyashka. | The water has become warm. |
| Yakuka chiryashka. | The water has become cold. |
| 2. Kay runaka rukuyashka. | This man has become old. |
| Kay warmika payayashka. | This woman has become old. |
| Kay autoka mawkayashka. | This car has become old. |

CYCLE 5 (Continued)

- | | |
|----------------------------|--|
| 3. Llamaka karuyarka. | The sheep went away.
(i.e. became far away) |
| Llamaka ladoyarka. | The sheep came close.
(became close) |
| 4. Punllayajun. | It's becoming day. |
| Tutayajun. | It's becoming night. |
| 5. Pirkata yurahyachishka. | The wall has been made white.
(e.g. someone painted it) |
| Pirkata yanayachishka. | The wall has been made black.
(e.g. the smoke caused it
to become black) |

For Response

1. Kay yakuka kunuyashkachu o
chiriyashkachu?



2. Kay runaka rukuyashka?

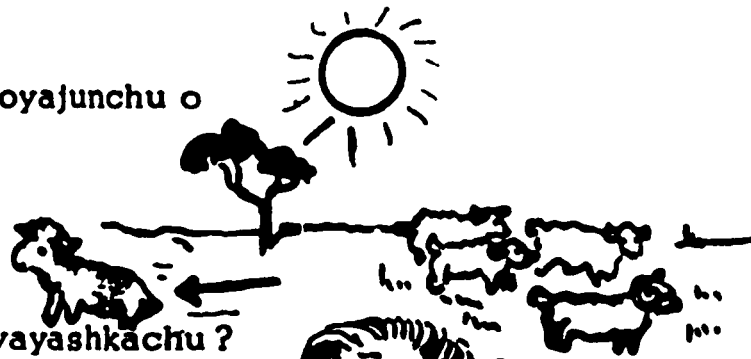


3. Kay autoka mawkayashka?



CYCLE 5 (Continued)

4. Kay llamaka ladoyajunchu o karuyajunchu?



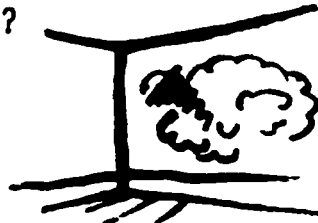
5. Kay warmika payayashkachu?



6. Punullayajunchu o tutayajunchu?



7. Kay pirkata yurahyachishkachu o yanayachishkachu?



8. Tutayarkachu?



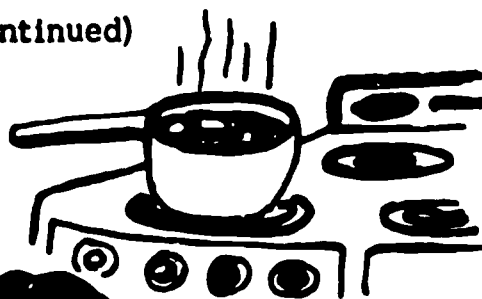
Controlled Conversation

1. (Shuti), tapuy (shuti)ta kay kamisaka mapayashkachu.



CYCLE 5 (Continued)

2. (Shuti), tapuy (shuti)ta kay mikunaka kunuyashkachu o chiryashkachu.



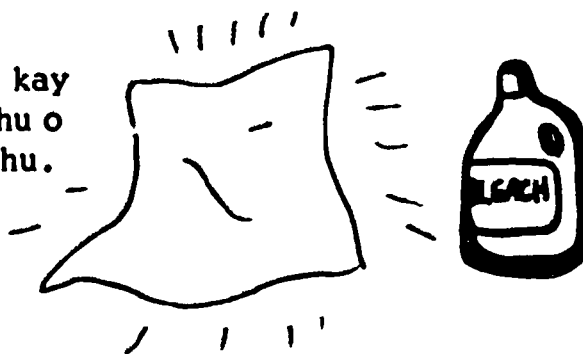
3. (Shuti), tapuy (shuti)ta kay mishuka rukuyashkachu.



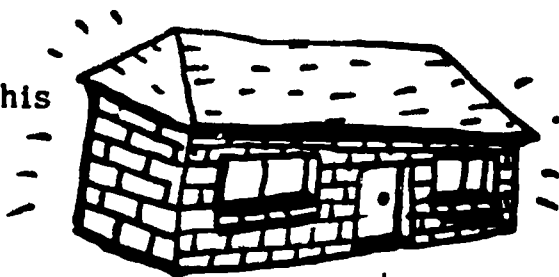
4. (Shuti), tapuy (shuti)ta imatatah tukushka. (What happened)



5. (Shuti), tapuy (shuti)ta kay telaka yanayachishkachu o kayka yurahyachishkachu.

Interpreting

1. (Name), ask (name)ta if this house has become old.

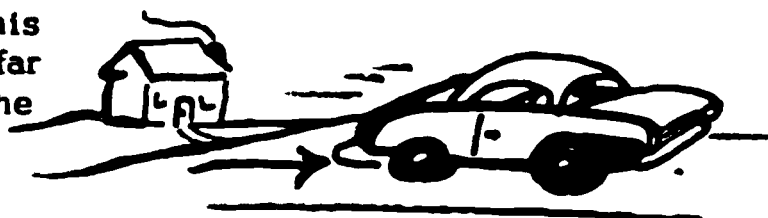


2. (Name), ask (name)ta if it's becoming night or day.

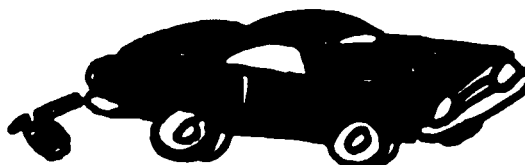


CYCLE 5 (Continued)

3. (Name), ask (name)ta if this car is getting (becoming) far away or getting close to the house.



4. (Name), ask (name)ta if someone has been making this car white or if they've been making it black.



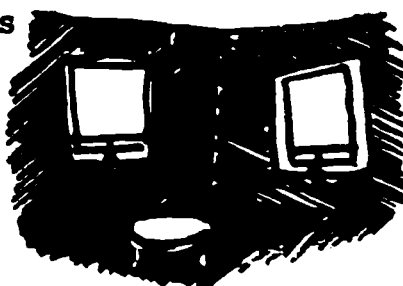
5. (Name), ask (name)ta if this meat has become hot or cold.



6. (Name), ask (name)ta if this boy has become happy or sad.



7. (Name), ask (name)ta if this room has been caused to become light or dark.

Activity

Students will note any changes or happenings in the classroom (from how it was at any previous time) and explain these in Quichua.

Examples: The desk has been moved further away.

That window has become open.

CYCLE 5 (Continued)

Activity

Assume that someone is telling you each of the following series of incidents as you read them. Each student should then tell someone else in the room what happened to the person in each incident. (Note that some are told by the person himself and some are told by a second person.)

1. Ñukaka Ricardo Saransigmi kani. Kaynaka huertamanmi rirkani, manzanata japingapah. Las ochokamanmi trabajarkani. Tukuchishpaka, wasimanmi tigrarkani.
2. Maria Florezka churajunata takshashpaka, shuj millay alkuta rikurka. Chay alkuka ninanda kalpashpa shamurka. Chayka shamujpika, Maria ña wasiman yaykumurka.
3. Ñukaka Marcelomi kani. Shuj viaje (one time), kulkita ministishpaka, aychata jatujurkani. Kulkita ña charishpaka, ali sapatoskunata randidkani.
4. Felipe, ñuka wawki, Otavalopi kawsarka. Payka juyalla wasitami charirka. Narah ruku kashpapash, payka wañurka.

UNIT 12

OBJECTIVES

The student should be able to do the following in Quichua:

- I. Behavior:** Compare two objects, animals, or people in terms of a quality or characteristic (e.g., size, goodness, etc.) and ask questions which solicit the same information.
- Criteria:** Must be able to make the comparison
1. When both parties are equal.
 2. When they are unequal.
- II. Behavior:** Compare two animals or people in terms of their performance of an action (working, walking, etc.).
- Criteria:** Must be able to make the comparison
1. When both parties are equal.
 2. When they are unequal.
- III. Given:** A semantic structure in the student's mind containing a verb → noun derivation, and where the meaning of the derivation is "Someone who does (the action of the verb)."
- Behavior:** Generate an acceptable Quichua sentence which expresses that idea, including the derivation.
- Criteria:** Examples must show the derivation form used as
1. A noun.
 2. An adjective.

UNIT 12 - CYCLE 1

Model

Pugllajkunaka estadiomanmi yaykumurka.	The players entered the stadium.
---	----------------------------------

Observations

puglla	j	kuna	ka	estadio	man	mi	yayku	mu	rka
play	present infi- nitive "doer"	pl.		stadium					

1. The present infinitive -j changes verbs to nouns. You see above that this noun means "one who does...", thus the designation "doer". It is similar to many English er nouns, e.g.:

pugllaj - player

mikuj - eater

wasita cuidaj - house keeper

CYCLE 1 - (Continued)

For Repetition

- | | |
|---|--|
| 1. Pugllajkunaka estadiomanmi
yaykumurka. | The players entered the stadium. |
| 2. Cachimuel tioka awajmi. | Sr. Cachimuel is a weaver. |
| 3. Mamaka shuh wasita cuidaj-
tami ministin. | Mother needs a house keeper. |
| 4. Incakunaka ali kalpajkunami
kashka nin. | The Incas were good runners they
say. |

For Response

1. Pitah estadiomanka yaykumurka ?
2. Imatatah ministin mamaka ?
3. Imatah Cachimuel tioka ?
4. Pitah ali kalpajkunaka kashka nin ?
5. Cachimuel tioka jatujchu ?
6. Pugllajkunaka maymantah yaykumurka ?

CYCLE 1 - (Continued)**Personalized Questions**

1. Pítah futboltaka pugllan?
2. Randíjkunaka imatatah ruran?
3. (Shuti), imatah karkangi?
4. (Shuti), imatah kanpah taytaka?
5. Pítah wasita fichan?
6. Pítah mercadopíka jatun?
7. Ufyajkunaka imatatah ujyan?
8. Imatatah ruran puñujkunaka?
9. Yachajukuna kaypi tiyanchu?
10. Aydaychu kangi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah ruran jatujkunaka .
2. (Shuti), tapuy (shuti)ta imatatah ruran trabajjka .
3. (Shuti), tapuy (shuti)ta imatatah ruran tajshajkunaka .
4. (Shuti), tapuy (shuti)ta imatatah ruran tarpujkunaka .
5. (Shuti), tapuy (shuti)ta imatatah ruran awajka .

CYCLE 1 - (Continued)**Interpreting**

1. What do you call a person who plays soccer?
2. What do you call a person who plants?
3. What do you call a person who helps?
4. What do you call a person who gives money?
5. What do you call a person who writes?
6. What do you call a person who buys things?
7. What do you call a person who has a lot? (rich man)
8. What do you call a person who exists? (a being)

UNIT 12 - CYCLE 2

Model

Ruanata jatuj mishuka illanmi.	The man who sells ponchos is not here.
-----------------------------------	---

Observations

ruana	ta	jatu	j	mishu	ka	illa	n	mi
		sell	doer	white man		to be absent, gone, not there		

- Here the nominal form jatuj functions as an adjective, modifying mishu. In English we usually use a relative clause (with who, which, etc.) for this idea. This adjective usage is the most common one for the -j form.
- Notice (below) the effect of progressive -ju in this -j form:

shamuj runa - the Indian who comes (came)

shajuj runa - the Indian who is coming (was coming)
- Kaynani (see below) refers to any time in the not too distant past.

Compare: kayna - yesterday

kaynani - the other day, some time ago, etc.

CYCLE 2 - (Continued)

For Repetition

- | | |
|---|--|
| 1. Kaynanika shuj purij wasimi
nanpika tiyashka nin. | The other day there was a house that
walks (i.e. trailer) in the street they
said. |
| 2. Chay shamujuj kwitsaka Alber-
topah panimi. | That girl who is coming is Alberto's
sister. |
| 3. Ruana'ta jatuj mishuka illanmi. | The white man who sells ponchos
isn't here. |
| 4. Wakajuj wawatami rikurka. | He saw a baby that was crying. |

For Response

1. Kaynanika imatah tiyashka nin nanpika?
2. Pitah Albertopah kwitsa?
3. Maypintah chay ruanata jatuj mishuka?
4. Imatatah rikurka?
5. Lecheta jatuj mishuka illanchu?
6. Pitah chay shamujuj kwitsaka?
7. Imahoratah chay purij wasika nanpi tiyashka nin?
8. Wakajuj alcutachu rikurka payka?

CYCLE 2 - (Continued)

Consider the Following

Trabajujuj runa.



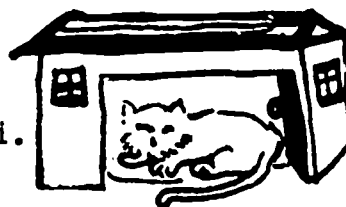
Kulkita shuwaj warmi.

Purij wasi.



Llullaj wambra.

Wasipi kawsaj misi.



Quitoman rijuj mishu.

Personalized Questions

Answer each question according to the clue from the information above which the teacher indicates.

1. Pitah kayka?
2. Imatatah kayka?
3. Pitah shamujun?
4. Pitatah rikujungi?
5. Imatatah rikujungi?

CYCLE 2 - (Continued)

6. Imatah tiyan?
7. Chayka llullaj wambrachu?
8. Shuj Quitoman rijuj mishutachu rikujungi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta pitah kayka.
2. (Shuti), tapuy (shuti)ta imatah chayka.
3. (Shuti), tapuy (shuti)ta imatatah rikujun.
4. (Shuti), tapuy (shuti)ta wasipi kawsaj misichu kayka.
5. (Shuti), tapuy (shuti)ta purij wasitachu rikujun.

Interpreting

1. (Name), who is this?
2. (Name), what do you see?
3. (Name), who is coming?
4. (Name), ask (name) who this is.
5. (Name), ask (name) who he sees.
6. (Name), ask (name) if this is a boy who lies.
7. (Name), ask (name) if he sees a woman who steals.
8. (Name), ask (name) if the cat that lives in the house is coming.

CYCLE 2 - (Continued)

Activity

The teacher will show pictures (or drawings) of people and animals engaged in various activities. The students will then describe those subjects by referring to what they are doing, using phrases like the following:



UNIT 12 - CYCLE 3

Model

Imatatah uyarkangi?	What did you hear?
Shuj wawa wakajutami uyarkani.	I heard a baby crying.

Observations

shuj	wawa	waka	ju	j	ta	mi	uya	rka	ni
		cry	progressive aspect	present infinitive	verb object marker		hear		

1. In this example the -j infinitive functions as a direct object of the verb. The whole phrase "Shuj wawa wakajutami" is actually the object of the verb uyarkani, but the crying is the part here that is most directly the object.

Comparing with a former construction:

Shuj wawa wakajutami uyarkani.

I heard the baby crying.

Shuj wakajuj wawatami rikurkani.

I saw the crying baby.

CYCLE 3 - (Continued)

For Repetition All students assume they are the person who is saying each of these utterances.

- | | |
|--|---------------------------------|
| 1. Kanpah churi zambuta shuwajuj-tami rikurkani. | I saw your son stealing squash. |
| 2. Ima horas kajta yachangapahmi munani. | I want to know what time it is. |
| 3. Pay illajta yacharkani. | I knew that he wasn't there. |
| 4. Pay "shamugrinimi" nijta uyarkani. | I heard her say "I'll come." |

For Response

1. Imatatah rikurkangi?
2. Ima horas kajta yachangapah munangichu?
3. Ima nijta uyarkangichu?
4. Pay illajta yacharkangichu?
5. Ñuka churita ña rikurkangichu?
Imatatah rurajurka payka?
6. Imatatah uyarkangi?
7. Imatatah yachangapah munangi?
8. Imatatah yacharkangi?

CYCLE 3 - (Continued)

Personalized Questions Answer each of the following questions in terms of some action which you actually saw or heard.

1. Kayna tuta mikujushpaka, imatatah uyarkangi?
2. Kunan tutamanda purijushpaka, imatatah rikurkangi?
3. Kayna chisi yachajushpaka, imatatah rikurkangi?
4. Domingota samajushpaka, imatatah uyarkangi?
5. Kunan punlla kayman shamujushpaka, imatata rikurkangi?
6. Kaynani tamyajujpika, imatatah uyarkangi?
7. Kaynani pugllajushpaka, imatatah rikurkangi?
8. Imatatah yachangapah munangi?
9. (Shuti), kan kayna mikujushpaka, (shuti) parlajujta uyarkangichu?
10. (Shuti), kaynani tamyajujpika, tanya urmajujta rikurkangichu?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah uyarka payka kayna chisi mikujushpaka.
2. (Shuti), tapuy (shuti)ta imatatah yachangapah munan payka.
3. (Shuti), tapuy (shuti)ta imatatah rikurka payka, kayna purijushpa.

CYCLE 3 - (Continued)**Interpreting**

1. (Name), ask (name) if he wants to know what time it is.
2. (Name), ask (name) if he saw (name) eat yesterday.
3. (Name), ask (name) if he heard (name) singing yesterday.
4. (Name), ask (name) if he saw a dog walking around the other day.
5. (Name), ask (name) if he heard a cat crying (meowing) last night.
6. (Name), ask (name) what he saw while he was eating this morning.
7. (Name), ask (name) what he heard while he was resting the other day.
8. (Name), ask (name) what he would like to know.

UNIT 12 - CYCLE 4

Model A

Mayjantah ashtawan trabajan, Juan o Jose?	Which works more, Juan or Jose?
Juanmi Joséta yali ashtawan trabajan.	Juan works (much) more than Jose.

Observations

mayjan	tah	ashtawan	trabajan	Juan	o	Jose
which		more				

Juan	mi	Jose	ta	yali	ashtawan	traba	ja	n
			verb ob- ject marker	passes	more			

1. This is how unequal comparisons are made in Quichua. Literally this structure says that one person passes another working... (he works more.)
2. Ashtawan yali (passes more) is equivalent to English much more or "most".
3. Pitah may be used in place of mayjan.

CYCLE 4 - (Continued)

For Repetition

- | | |
|---|--|
| 1. Juanmi Joseta yali ashtawan trabajan. | Juan works much more than Jose. |
| 2. Wagrami alkuta yali mikun. | Cows eat more than dogs. |
| 3. Carlosmi Andresta yali ashtawan puñurka. | Carlos slept more than Andres. |
| 4. Brasileñokunami american-okunataka yali ashtawan futboltaka pugllan. | Brasilians play soccer (futbol) much more than Americans |

For Response

1. Mayjantah ashtawan trabajan, Juan o Jose?
2. Mayjantah ashtawan mikun, wagra o alku?
3. Mayjantah ashtawan puñurka, Carlos o Andres?
4. Juanchu ashtawan trabajan, o Josechu ashtawan trabajan?
5. Alkuchu ashtawan mikun, o wagrachu ashtawan mikun?
6. Mayjantah ashtawan futboltaka pugllan, brasileñokuna o americanokuna?
7. Carloschu ashtawan puñurka, o Andreschu ashtawan puñurka?

CYCLE 4 - (Continued)

Personalized Questions

1. Mayjantah ashtawan trabajan, (shuti) o (shuti) ?
2. Mayjantah ashtawan puñun, (shuti) o (shuti) ?
3. Mayjantah ashtawan puñun ?
4. Mayjantah ashtawan yachan, (shuti) o (shuti) ?
5. (Shuti)chu ashtawan mikun o (shuti)chu ashtawan mikun ?
6. (Shuti)chu ashtawan heladosta gustan o (shuti)chu ashtawan heladosta gustan ?
7. Kaynaka, mayjantah ashtawan yachajurka, (shuti) o (shuti) ?
8. Mayjantah ashtawan wakan, wawachu or alkuchu ?

CYCLE 4 - (Continued)

Model B

Mayjantah ashtawan ali trabajan, Juan o Jose ?	Which works better, Juan o Jose ?
Juanmi Joseta yali ashtawan ali trabajan.	Juan works much better than Jose.

Observations

1. This structure is the same as that of Model A, except that the addition of ali changes the meaning from working more to working better. Other adjectives can be substituted with a similar effect. Compare:

Juanmi Joseta yali trabajan.
Juan works more than Jose.

Juanmi Joseta yali ali trabajan.
Juan works better than Jose.

Juanmi Joseta yali ñapash trabajan.
Juan works faster than Jose.

For Repetition

- | | |
|---|--|
| 1. Juanmi Joseta yali ashtawan ali trabajan. | Juan works much better than Jose. |
| 2. Alkumi wagrata yali ñapash mikun yarin. | Dogs eat faster than cows, it seems. |
| 3. Brasileñokunami American-okunataka yali ashtawan ali fulboltaka pugllan. | Brasilians play soccer much better than Americans. |

CYCLE 4 - (Continued)

For Response

1. Mayjantah ashtawan ali trabajan, Juan o Jose?
2. Alkuchu ashtawan ñapash mikun, o wagrachu ashtawan ñapash mikun?
3. Mayjantah ashtawan ali futboltaka pugllan, brasileño-kuna o americanokuna?
4. Juanchu ashtawan ali trabajan, o Josechu ashtawan ali trabajan?
5. Mayjantah ashtawan ñapash mikun, alku o wagra?
6. Brasileñokunachu ashtawan ali fulboltaka pugllan, o americanokunachu ashtawan ali fulboltaka pugllan?

Personalized Questions

1. Mayjantah ashtawan ali trabajan, (shuti) o (shuti)?
2. Mayjantah ashtawan ñapash kalpan, (shuti) o (shuti)?
3. (Shuti)chu ashtawan ali basketballta pugllan, o (shuti)chu ashtawan ali basketballta pugllan?
4. Mayjantah ashtawan ñapash purin, auto o avion?
5. (Shuti)chu ashtawan ali yachajun, o (shuti)chu ashtawan ali yachajun?
6. Mayjantah ashtawan ali Quichuata parlan?
7. (Shuti)chu ashtawan alemanda mikun, o (shuti)chu ashtawan alemanda mikun?

CYCLE 4 - (Continued)

Controlled Conversation

1. (Shuti), tapuy (shuti)ta mayjan ashtawan mikun, (shuti) o (shuti).
2. (Shuti), tapuy (shuti)ta (shuti)chu ashtawan ufyan o (shuti)chu ashtawan ufyan.
3. (Shuti), tapuy (shuti)ta pitah ashtawan ali cuartota fichan (shuti) o (shuti).
4. (Shuti), tapuy (shuti)ta pitah ashtawan parlan.

Interpreting

1. (Name), ask (name) which (who) works more, (name) or (name).
2. (Name), which works better, a cow or a burro?
3. (Name), ask (name) if (name) sleeps more than (name).
4. (Name), ask (name) who runs faster, (name) or (name).
5. (Name), ask (name) if (name) knows more than (name).
6. (Name), does (name) like milk more than (name)?
7. (Name), ask (name) if Lou Alcindor plays basketball better than Wilt Chamberlain.
8. (Name), ask (name) who studied more yesterday, (name) or (name).
9. (Name), who speaks Quichua the best here?

UNIT 12 - CYCLE 5

Model

Mayjan librotah ashtawan mawka.	Which book is the oldest?
Kay libromi chay librota yali mawka.	This book is older than that one.

Observations

mayjan	libro	tah	ashtawan	mawka
		QM-1		

kay	libro	mi	chay	libro	ta	yali	mawka
						passes	old

1. This cycle involves comparison of qualities by using adjectives. Note the similarity of the structures.

Juanmi Joseta yali trabajan.

Kay libromi chay librota yali mawka.

CYCLE 5 - (Continued)

For Repetition

- | | |
|---|--|
| 1. Raulpah sortijasmi Miguelpah sortijasta ashtawan yali punchalla. | Raul's ring is much brighter than Miguel's. |
| 2. Puka sisami killu sisata yali jatun. | The red flower is bigger than the yellow flower. |
| 3. Raquel Welchpah fotomi Phyllus Dillerpah fotota yali ashtawan juyalla. | Raquel Welch's photo is much more beautiful than Phyllus Diller's. |
| 4. Billete mi monedata yali ashtawan ali. | Bills are much better than coins. |

For Response

1. Raulpah sortijaschu ashtawan punchalla o Miguelpah sortijaschu ashtawan punchalla?
2. Mayjan sisatah ashtawan jatun?
3. Mayjantah ashtawan ali, billete o moneda?
4. Raquel Welchpah fotochu ashtawan juyalla o Phyllus Dillerpah fotochu ashtawan juyalla?
5. Mayjan sortijastah ashtawan punchalla, Raulpah o Miguelpah?
6. Billetechu ashtawan ali o monedachu ashtawan ali?
7. Puka sisachu ashtawan jatun o killu sisachu ashtawan jatun?
8. Pipah fotota ashtawan juyalla?

CYCLE 5 - (Continued)

Personalized Questions Using objects and people in the room.

1. Pitah ashtawan jatun kaypika?
2. Mayjan librotah ashtawan jatun, kay libro o chay libro?
3. Mayjan gentetah ashtawan ruku?
4. Kay ventanachu ashtawan limpio o chay ventanachu ashtawan limpio?
5. Pitah ashtawan kushijushka, (shuti) o (shuti)?
6. Mayjan corvatatah ashtawan juyalla, paypah o ñukapah?
7. Mayjan lapistah ashtawan uchilla, kay o chay?
8. Pitah ashtawan yachajun kaypika?
9. Pitah autota charin? Mayjantah ashtawan mawka?
10. (Shuti)pah camisachu ashtawan ali, o (shuti)pah camisachu ashtawan ali?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta pitah ashtawan jatun kay classepika.
2. (Shuti), tapuy (shuti)ta mayjan librotah ashtawan ali, ingles libro o quichua libro.
3. (Shuti), tapuy (shuti)ta mayjan estudiantetah ashtawan vivo (intelligent).
4. (Shuti), tapuy (shuti)ta pitah ashtawan pugllan, (shuti) o (shuti).

CYCLE 5 - (Continued)

Interpreting

1. (Name), ask (name) which of these two pictures is more beautiful.
2. (Name), ask (name) who speaks English best here.
3. (Name), ask (name) which room is brighter, this room or his room.
4. (Name), ask the others whose car is the fastest.
5. (Name), ask (name) if his shoes are better looking than (name)'s shoes.
6. (Name), ask (name) which is better looking, a burro or a pig.

Activity

The teacher will hold up sets of objects (or sets of pictures of objects) and ask many varied questions of this type:

Which star is the brightest?

Which of these foods is the sweetest?

Which house is the prettiest?

The students will answer the questions, qualifying them with *ya'in* when they are unsure.

UNIT 12 - CYCLE 6

Model

Mayjan sisatah ashtawan jatun?	Which flower is the largest?
Killu sisaka puka sisash- nallatah jatunmi.	The yellow flower is just as large as the red flower.

Observations

killu	sisaka	puka	sisash-	nallatah	jatunmi
			flower	like as	just exactly

1. This suffix **-llatah** is composed of **-lla** plus a new suffix **-tah** (Not the **-tah** of questions). The combination of the two is a form which means something similar to just exactly.

For Repetition

1. Killu sisaka puka sisashnallatah jatunmi. The yellow flower is just as large as the red flower.
2. Juanka Joseshnallatahmi trabajan. Juan works just like Jose.
3. Mariaka Luisashnallatah alimi parlan. Maria speaks just as well as Luisa.

CYCLE 6 - (Continued)

For Response

1. Mayjan runatah ashtawan trabajan, Juan o Jose?
2. Mayjan sisatah ashtawan jatun?
3. Mariachu ashtawan ali parlan o Luisachu ashtawan ali parlan?
4. Killu sisaka puka sisashnalla jatunchu?
5. Mariaka Luisashnallatah alichu parlan?

Personalized Questions

1. (Shuti)ka (shuti)shnallatah jatunchu?
2. (Shuti)ka (shuti)shnallatah vivochu?
3. Kay fotota chay fotoshnallatah limpiochu?
4. Mayjan librotah ashwatan ali?
5. Mayjan autotah ashtawan ñapash purin?
6. Mayjan relojotah ashtawan mawka?
7. Mayjan animaltah ashtawan trabajan?
8. (Shuti)pah camisachu ashtawan ali o (shuti)pah camisachu ashtawan ali?
9. Chay sisaka kay sisashnallatah pukachu?

CYCLE 6 - (Continued)

Controlled Conversation

1. (Shuti), tapuy (shuti)ta kay relojoka chay relojoshnallatahchu.
2. (Shuti), tapuy (shuti)ta mayjantah ashtawan alemanda purin.
3. (Shuti), tapuy (shuti)ta mayjan ventanatah ashtawan mawka.
4. (Shuti), tapuy (shuti)ta mayjantah ashtawan karuyashkashnallatah.

Interpreting

1. (Name), ask (name) which of these books are the best.
2. (Name), ask (name) if each of these runners is as fast as the other.
3. (Name), ask (name) if this room is as big as his room.
4. (Name), ask (name) which of these women is the most beautiful.
5. (Name), ask (name) if these two papers are the same size.

Activity

A student is assigned to hold up sets of objects (or pictures) and ask the following kinds of questions in Quichua to the other students.

Which car is fastest?

Which mountain is the largest?

Is this book as good as that one?

Some of the comparisons should be equal, others unequal.

CYCLE 6 - (Continued)

ActivityThree "Gringo" Salesmen

1. This is Mr. Jones. He's from New York. He's a big man, wears nice clothes, and sells cars for a living. He makes \$10,000 a year and averages 10 cars a week in sales. He is unhappy because he needs more money to pay for his new house.



2. This is Mr. Lewis. He's from Chicago and is also a car salesman. He also sells about 10 cars a week but only makes \$9,000 a year. He is short, has very little hair, and likes to wear casual clothes because he grew up on a ranch.



3. This is Mr. Jones. He sells houses in Los Angeles, but isn't a particularly good salesman and makes only \$8,000 a year. Mr. Jones gives \$2,000 of that to his aged mother to help support her.



CYCLE 6 - (Continued)

Questions

1. Who is bigger, the salesman from New York or the salesman from Chicago?
2. Which gringo is the richest?
3. Where does the man who sells houses live?
4. Which gringo has the most money, the one who comes from the ranch (granja) or the one who lives in L.A.?
5. Is the salesman from New York happier than the one from Los Angeles?
6. Who sells the most cars, the gringo from New York or the one from Chicago?
7. Which one is the best salesman?
8. Does the man who has very little hair (ajcha) wear beautiful clothes?
9. Who is the best salesman, the man from L.A. or the man from Chicago?
10. Is the man from L.A. larger than the man from Chicago?
11. Who works more, the man who is short or the man who is big?
12. Is Mr. Lewis as happy as Mr. Jones?
13. Which gringo is the best?

UNIT 13

OBJECTIVES

The student should be able to do the following in Quichua:

I. Given:

A thought or idea in the student's mind which is characterized by one of the following semantic structures:

A. Someone performed an activity habitually in the past.

B. Someone is obligated to perform an activity.

Behavior: Generate that idea in an acceptable Quichua utterance.

Condition: The student controls the vocabulary necessary to express the content of his specific utterance.

II. Behavior:

Use verb-derived nominals (formed with -y, -na, and -shka) in spoken Quichua utterances like any other noun.

III. Given:

A semantic structure in the student's mind containing a noun form which is modified in terms of actions that it does, has done, or is doing.

Behavior: Generate that idea as an acceptable Quichua utterance.

Condition: The student controls the vocabulary necessary to express the content of his specific utterance.

IV. Given:

A semantic structure in the student's mind which contains a whole sentence used as a verb object.

Behavior: Generate that utterance in acceptable spoken Quichua.

Condition: The student controls the vocabulary necessary to express the content of his specific utterance.

UNIT 13 - CYCLE 1

Model

Chicagopi kawsashpaka, imatatah rura j karkangi?

Chaypi kawsashpaka, autokunatami componij karkani.

Observations

chay pi	kawsa shpa ka	auto kuna ta mi	componi j	ka rka ni
			fix (from Sp.)	present inf. 1
				be past

1. The past habitual tense is formed by using the -j derived verb form and the past tense of ka. This form has about the same meaning as the Spanish imperfect tense, "componia." Literally it means "I was a fixer."
2. Note the revelation habitual past: Componij kashka, etc.

For Repetition

The facts concern three men who lived in Cotacachi (a small town near Otavalo) and what they did for a living.

- | | |
|--|--|
| 1. Peralta tioka tarpushpa kawsaj karka. | Sr. Peralta lived (used to live) by planting. |
| 2. Farinango tioka, Cotacachipi kawsashpaka, baytatami awaj karka. | Sr. Farinango, when he lived in Cotacachi, used to weave shawls. |
| 3. Maldonado tioka unaytami llama aychata jatuj kashka nin. | Sr. Maldonado sold mutton for a long time, they say. |

CYCLE 1 (Continued)

For Response

1. Imatatah ruraj karka Peralta tioka , Cotacachipi kawsashpaka ?
2. Pitah baytata awaj karka ?
3. Imatatah ruraj karka Maldonado tioka ?
4. Farinango tiochu llama aychata jatuj kashka nin ?
5. Mashna tiempotatah Maldonado tioka jatuj kashka nin ?
6. Maypitah kawsaj karka Peralta tioka ?

Personalized Questions

1. Escuelapi kashpaka , imatatah ruraj karkangi ?
2. Narah kayman shamushpaka , maypitah kawsaj karkangi ?
3. Uchilla kashpaka , imatatah rurangapah munaj karkangi ?
4. Imapitah trabajaj karkangi ?
5. Kanpah wasipi kashpaka , imatatah mikuj karkangi ?
Imahoraskamantah puñuj karkangi ?
6. Ujyaj karkangichu ?
7. Imatatah ruraj karka Napoleonka ?
8. Imatatah rurashpa purij karka Jesu Cristo ?
9. Imatatah yachajuj karkangi escuelapika ?
10. Kanpah tayta soldadochu karka ?
(If yes) Pay soldado kashpaka , maypitah purij karka ?
11. Españolkuna narah shamujpika , imashnatah kawsaj karka runakunaka ?

CYCLE 1 (Continued)

12. Viñashpaka, mayjan amigotatah ashtawan juyaj karkangi?
Mayjan kwitsatatah ashtawan juyaj karkangi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah ruraj karka, pay wasipi kawsashpa.
2. (Shuti), tapuy (shuti)ta maymantah rij karka domingotaka.
3. (Shuti), tapuy (shuti)ta imashnatah kulkita ganaj karka, kayman narah shamushpaka.
4. (Shuti), tapuy (shuti)ta imatatah yachajuj karka, payka escuelapi kashpaka.

Interpreting

1. (Name), ask (name) what he used to do when he was in school.
2. (Name), ask (name) where he used to go when he lived in (student's home town).
3. (Name), ask (name) who he went around with (puri) when he was little.
4. (Name), ask (name) what Robin Hood used to do.
5. (Name), ask (name) if elephants (elefantes) used to live in America.
6. (Name), ask (name) where his father used to live when he met his mother.

CYCLE 1 (Continued)**Activity**

Each student will fabricate an imaginary story about his past; what he used to do, where he lived, who he knew, etc. Then he will tell it to the group.

When all students have described their "past," each student will select someone else to retell his story. Naturally, questions are in order if one has forgotten something.

UNIT 13 - CYCLE 2

Model

Pugllangapah munangichu ?	Do you want to play?
Na, michinami kani.	No, I have to herd (animals).
Kuti payka ?	And him ?
Paypash michinami.	He has to herd, too.

Observations

michi	na	mi	ka	ni
to herd animals	future infinitive		to be	IP

1. The future infinitive form is used with -ka to indicate obligation. Literally it says "I am to go." We could also express obligation this way in English, though we more likely would say "I have to go."
2. Notice that the third person present tense form of -ka is dropped from the surface structure as it has been dropped in other situations.
Thus:

Trabjanami kani -- I have to work.

Trabjanami kangi -- You have to work.

Trabjanami. . . -- She has to work.

3. Kuti(n) -- again.

CYCLE 2 (Continued)

For Repetition

- | | |
|--|--------------------------------------|
| 1. <u>Estebanka</u> michinami. | Estevan has to herd. |
| 2. <u>Raulka</u> mapakunata rupachinami. | Raul has to burn the garbage(s). |
| 3. <u>Juanaka</u> yanunami. | Juan has to cook. |
| 4. <u>Suelaka</u> wasita cuidanami. | Suela has to take care of the house. |

For Response

1. Esteban, pugllangapah munangichu?
2. Juana, llujshingapah munangichu?
3. Raul, mapakunataka rupachinachu kangi?
4. Imashpatah Suelaka na rigrin?
5. Suelaka michinachu?
6. Pitah yanuna?
7. Raulka imatatah rupachina?
8. Suelachu wasita cuidana?

Personalized Questions

1. Kunan punllaka imatatah rurana kangi?
2. Pitah churajunataka tajshana?
3. Kaypika yachajunachu kangi?
4. Mayjantah yanuna?

CYCLE 2 (Continued)

5. Imapahatā ñukanchih trabajana kanchih?
6. Wañunachu kanchih?
7. Imahorastah kay classemanda llujshina kangi?
8. Imahoraskamantah kaypi kana kangi?
9. Quichuata yachajunachu kangi?
10. Kan uchillarah kashpaka, piwantah pugilaj karkangi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah rurana payka kaypi.
2. (Shuti), tapuy (shuti)ta yanunachu payka.
3. (Shuti), tapuy (shuti)ta pitah paypah cuartota fichana.
4. (Shuti), tapuy (shuti)ta imahoratah mikunata randina.

Interpreting

1. (Name) what is one thing you have to do every morning?
2. (Name), ask (name) what time he has to come here each morning.
3. (Name), ask (name) if he has to wash his clothes.
4. (Name), ask (name) when he has to go to Ecuador.
5. (Name), ask (name) why (name) has to work.
6. (Name), ask (name) where he used to work.
7. (Name), ask (name) if he used to play with kites (cometa).

CYCLE 2 (Continued)**Activity**

Each student will think of three or four significant things which either he or one of the other students will have to do within the next year, and explain those to the group.

UNIT 13 - CYCLE 3

Model

Kayka imatah ?	What is this ?
Chayka karanami.	That's a gift.

Observations

chay	ka	kara	na	mi
			future infinitive	

1. Many verb forms constructed with the future infinitive (as above) may function as ordinary nouns:

to give Fut. Inf. gift

kara + na = karana

2. Most nouns derived with -na are directly related to the basic verb form they come from:

miku (to eat) -----> mikuna (food)

kara (to give) -----> karana (gift)

asti (to whip) -----> astina (a whip)

Note, however, the noun nina (below) which seems to have no relationship to the base verb form (unless it has something to do with a "fiery tongue!").

ni (to say) -----> nina (fire)

CYCLE 3 (Continued)

3. Compare two kinds of verb-noun derivations.

karaj - one who gives

karana - gift

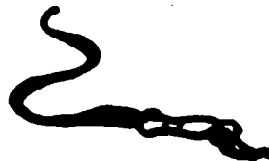
For Repetition

1. Kayka karanami.



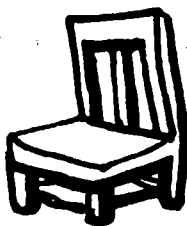
This is a gift (present).

2. Kayka astinami.



This is a whip.

3. Kayka tiyarinami.



This is a chair.

4. Kayka ninami.



This is fire.

5. Kayka mikunami.



This is food.

For Response

1. Chayka imatah?
2. Chayka astinachu?
3. Chayka ninachu?
4. Chayka mikunachu o karanachu?
5. Chayka nachu tiyarina?

CYCLE 3 (Continued)**Interpreting**

1. (Name), ask (name) if this is a whip.
2. (Name), ask (name) what this is.
3. (Name), ask (name) if this is food.
4. (Name), ask (name) if this is a whip or a stick.
5. (Name) what is this?

UNIT 13 - CYCLE 4

Model

Imashpatah waka jun Ricardoka ?	Why is Ricardo crying ?
Payka yarjaymandami wakajun .	He's crying from hunger .

Observations

pay	ka	yarja	y	manda	mi	waka	ju	n
		to be hungry	present infi- nitive 2	from				

1. Many nouns are formed (from verbs) with the -y present infinitive ending; more, in fact, than are formed with the -na infinitive of the last sequence.
2. This present infinitive verb form may be exactly the same as the form of the present (immediate) imperative.

pugllay - play

pugllay - a game

3. The noun forms of the For Repetition Exercise are derived from the following verbs:

nana - to hurt

ungu - to be sick

pinga - to be ashamed

yarja - to be hungry

llaki - to be sad

mancha - to be afraid

CYCLE 4 (Continued)

For Repetition

- | | |
|---|---|
| 1. Ricardoka yarjaymandami wakajun. | Ricardo is crying from hunger. |
| 2. Alejandroka pingaymanda na yay-kumurkachu. | Alejandro didn't enter from embarrassment. (because of embarrassment) |
| 3. Mariaka nanaytami charin. | Maria has a pain. |
| 4. Carmenka unguytami charin. | Carmen has a sickness. |
| 5. Shuj llakiy tiyashka. | There was a sadness. |
| 6. Jaimeka manchaywanmi purijun. | Jaime is walking around with fear. (in fear) |

For Response

1. Imashpatah Alejandro na yaykumurka?
2. Píatah unguyta charin?
3. Imatah tiyashka?
4. Mariaka nanaytachu charin o unguytachu charin?
5. Imashnatah purijun Jaimeka?
6. Ricardo yarjaymandachu wakajun?
7. Jaimeka llakiwanchu purijun?
8. Ricardoka nanaymandachu wakajun?
9. Shuj unguy tiyashkachu?
10. Alejandrochu manchaywan purijun?

CYCLE 4 (Continued)**Controlled Conversation****Based on Repetition Facts .**

1. (Shuti), tapuy (shuti)ta imatatah charin Mariaka.
2. (Shuti), tapuy (shuti)ta imashpatah na yaykumurka Alejandro.
3. (Shuti), tapuy (shuti)ta Jaimeka manchaywanchu purijun.
4. (Shuti), tapuy (shuti)ta imatah tiyashka.

Interpreting**Based on Repetition Facts .**

1. (Name), see if (name) knows why Ricardo is crying.
2. (Name), ask (name) if Maria is in pain.
3. (Name), ask (name) if Alejandro didn't come in because of pain.
4. (Name), why is Ricardo crying? Do you think he's sad?
5. (Name), ask (name) if Maria has a sickness. Ask him if he thinks she's in pain, too.
6. (Name), ask (name) if Jaime is with fear.
7. (Name), ask (name) if there has been a disease (around).

UNIT 13 - CYCLE 5

Model

Imatatah rikujungi ?	What are you seeing ?
Fukushkatami rikujuni .	I'm seeing a fruit.

Observations

fuku	shka	ta	mi	riku	ju	ni
to ripen	past infinitive	V. Obj. marker				

1. The past infinitive form is the same as the 3rd person form of the past revelation tense.
2. Notice the special meaning of the noun form formed with the past infinitive. A fukushka is "Something that has ripened," i.e. the process of the verb has already taken place to create this object. A fukushka could be a piece of ripe grain as well as a fruit from a tree, etc.
3. Note: a future infinitive form and a present form are also included below.

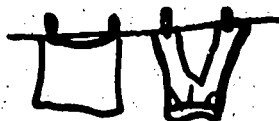
For Repetition

1. Fukushkatami rikujuni.



I am seeing a fruit.
(Something which
has been washed.)

2. Tajshashkatami rikujuni.



I am seeing the washing.
(That which has been
washed.)

CYCLE 5 (Continued)

3. Yanushkatami rikujuni.



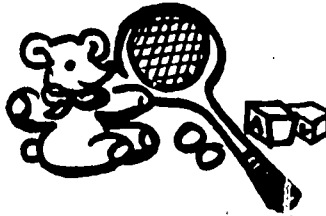
I'm seeing that which has been cooked.

4. Jambiytami rikujuni.



I'm seeing the medicine.

5. Pugllanatami rikujuni.



I'm seeing the toys.
(Things to play with.)

For Response

1. Imatatah rikujungi?
2. Tajshashkatachu rikujungi?
3. Jambiytachu rikujungi o pugllanatachu rikujungi?
4. Chayka fukushkachu?
5. Imatah chayka?
6. Yanushkatachu rikujungi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah rikujun.
2. (Shuti), tapuy (shuti)ta jambiytachu rikujun payka.
3. (Shuti), tapuy (shuti)ta imatah chayka.
4. (Shuti), tapuy (shuti)ta kayka pugllanachu.
5. (Shuti), tapuy (shuti)ta tajshashkatachu rikujun o yanushkatachu rikujun.

CYCLE 5 (Continued)

Interpreting

1. (Name), ask (name) what this is.
2. (Name), ask (name) if this is a whip.
3. (Name), ask (name) if he sees food.
Is it "already cooked" food?
4. (Name), ask (name) how you say hunger in Quichua.
5. (Name), ask (name) how you say sickness in Quichua.
6. (Name), ask (name) how you say toy in Quichua.
7. (Name), ask (name) if this is food or medicine.
(Showing a bottle of vitamins.)
8. (Name), ask (name) if he is feeling pain. (Is with pain.)
9. (Name), ask (name) if he studies from fear.
10. (Name), ask (name) if this is a fruit. (ripened fruit)
11. (Name), ask (name) if this is fire or a chair.
12. (Name), ask (name) if he has hunger. Now ask him if he eats
from (because) of hunger.
13. (Name), ask (name) if he lives with sadness.
14. (Name), ask (name) if this is a toy or a game.

UNIT 13 - CYCLE 6

Model

Imatatah yangi ungu shka warmi-kunataka ?	What do you think of women who have become sick ?
Ungushka warmikunataka llakini.	I feel sad about women who have become sick.

Observations

Ima	ta	tah	ya	ngi	ungu	shka	warmi	kuna	ta	ka
			think		to be	past infi-			verb obj.	
					sick	nitiv			marker	

Ungu	shka	warmi	kuna	ta	ka	llaki	ni	mi
					verb Obj.	to be		
					marker	sad		

1. The past infinitive form (ungushka) carries the idea of "having been sick." i.e. the woman has already become sick. Here it is used as an adjective.
2. Note that the verbs "think" and "sad" take direct objects in Quichua. In English we think "about (a, of) sick women," but in Quichua you "think sick women."
3. Compare: Chay shamujuj runa -- that man who is coming.
Chay shamushka runa -- that man who has come.

CYCLE 6 (Continued)

For Repetition

- | | |
|---|---|
| 1. Ungushka warmikunataka llakinimi. | I feel sad about sick women (women who have become sick). |
| 2. Americaka aglashka llaktami. | America is a chosen land. (Land which has been chosen.) |
| 3. Waglishka autokunaka na valincho. | Ruined (broken) buses aren't worth anything. |
| 4. Chay mikunata karashka gringoka alimi yarin. | That gringo who gave food seems to be good. |

For Response

1. Imatatah yangi ungushka warmikunataka?
2. Inatatah yangi waglishka autokunataka?
3. Chay mikunata karashka gringoka alichu?
4. Imatatah yangi Americata?
5. Imatatah na valincho?
6. Ungushka warmikunataka llakingichu?
7. Imatatah yangi chay mikunata karashka gringotaka?
8. Mayjan lla gtatah aglashka?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah yan waglishka autokunataka.
2. (Shuti), tapuy (shuti)ta imatatah yan waglishka michataka.

CYCLE 6 (Continued)

3. (Shuti), tapuy (shuti)ta imatatah yan Americata.
4. (Shuti), tapuy (shuti)ta ungushka warmitaka llakin payka.
5. (Shuti), tapuy (shuti)ta chay mikunata karashka gringoka ali o na ali.
6. (Shuti), tapuy (shuti)ta imatah na valinchu.

Interpreting

1. (Name), what do you think of America?
2. (Name), ask (name) if the gringo who gave the food is good.
3. (Name), what is one thing you have to do tonight?
4. (Name), ask (name) if cars that have broken-down are any good.
5. (Name), ask (name) what he thinks of sick women.
6. (Name), ask (name) if it rained much in his (home) town.
7. (Name), ask (name) what he thinks of sick cattle.
8. (Name), ask (name) what he thinks of ruined land (alpa).
9. (Name), ask (name) if he has to buy his own food.
10. (Name), ask (name) what his "chosen" woman is named (one he has chosen).
11. (Name), ask (name) if his companion (friend) is spoiled (ruined).

CYCLE 6 (Continued)

Activity

Describe the people in each of the drawings below as they are pointed to. Some of them are in the process of doing something, some of them have already completed doing something. Describe them in the way shown by the English example.

Examples:



Ujyajuj mishu



Ujyashka mishu



CYCLE 6 (Continued)

9.



10.



11.



12.



13.



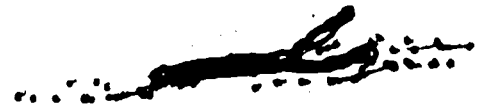
14.



15.



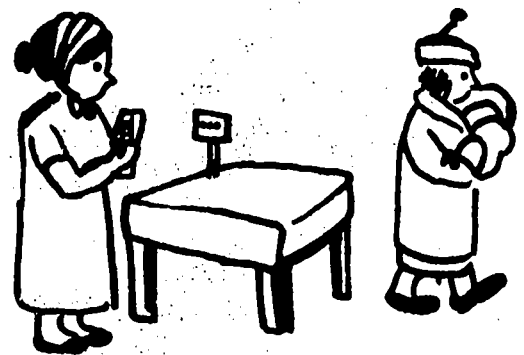
16.



17.



18.



UNIT 13 - CYCLE 7

Model

Maypitaħ kawsarka Miguel Mora ?	Where did Miguel Mora live ?
Maypi pay kawsashkata na yachanichu.	I don't know where he lived.

Observations

May	pi	pay	kawsa	shka	ta	na	yacha	ni	chu
			live	past. inf.	verb obj. marker				

1. Maypi pay kawsashka is all the object of the verb yacha. Note that the verb object marker comes on the verb infinitive rather than on pay or maypi.

Compare: Maypi kawsashkata na yachanichu:

 Shuj alku wakajujta uyarkani.

2. The past infinitive -shka is used with any action which happened before the main verb which functions as an object (whether you saw it or not).
3. Compare the use of the future infinitive (#2 below) for action which takes place after the action of the main verb. Also the form with -juj for present progressive action (#3).

CYCLE 7 (Continued)

For Repetition

Miguel Mora has disappeared. When questioned concerning what she knows about him and his disappearance, a neighbor offers the following information.

- | | |
|---|--|
| 1. Miguel Mora mayman rishkata ñukaka na yachanichu. | I don't know where Miguel Mora went. |
| 2. Imata ruranata payka na villarkachu. | He didn't tell me what he was going to do. |
| 3. Pero, shuj viaje, pay kuti shuj warmiwan parlajujta rikurkani. | However, one time I saw him speaking with another (a different) woman. |
| 4. Chay warmiwanmi rishka nin. | They say he took off with that woman. |

For Response

1. Vecinaka mayman Miguel Mora rishkata yachan?
2. Imata Miguel na villarkachu?
3. Imatatah rikurka chay vecinaka shuh viaje?
4. Miguel chay warmiwan rijujta vecinaka rikurkachu?
5. Miguelka paypah rinata villarkachu?
6. Miguel piwan llujshishkata vecinaka yachanchu?
7. Imashutitah chay warmiwan rishka runa?
8. Vecinaka Raul rishkata yachanchu?

CYCLE 7 (Continued)**Controlled Conversation**

1. (Shuti), tapuy (shuti)ta imata chay vecinaka na yacharka.
2. (Shuti), tapuy (shuti)ta imata Miguel na villarka.
3. (Shuti), tapuy (shuti)ta imata rikurka chay Miguelpah vecinaka shuj viaje.
4. (Shuti), tapuy (shuti)ta piwantah Miguel rishka nin.

Interpreting

1. (Name), what do they say Miguel Mora did?
2. (Name), who told about what Miguel had done?
3. (Name), ask (name) if the neighbor woman knew where Miguel had gone.
4. (Name), ask (name) if Miguel told where he was going to go.
5. (Name), ask (name) what the neighbor lady saw Miguel doing one time.
6. (Name), did the neighbor actually see Miguel going away with the other woman?
7. (Name), ask (name) if he knows the name of the neighbor woman who told about Miguel.
8. (Name), ask (name) what the Indians from the United States (in cowboy days) used to ride around on.
9. (Name), what are some of the things that a person who comes to this place is required to do?
10. (Name), how could you describe a man who has just washed his hands?

CYCLE 7 (Continued)

11. Assume for a minute that you are the neighbor woman and tell what you know about Miguel Mora's disappearance.
12. (Name), ask (name) if the neighbor woman actually knew that Miguel had gone.

UNIT 13 - CYCLE 8

Model

Imatatah yachangapah munangi? Maypi pugllay tiyanatami yachangapah munani.	What do you want to know? I want to know where the game is going to be.
---	--

Observations

May	pi	puglla	y	tiya	na	ta	mi	yacha	ngapah	muna	ni
		play	Pres. Inf. 2	haber	Fut. Imp.	verb obj. marker					

1. The future infinitive is used because the action of the object clause is future to the action of the main verb.

Compare:

- | | |
|---|--|
| 1. Maypi pugllay tiyanata yachangapah munani. | (I want to know where the game will be.) |
| 2. Maypi pugllay tiyajta yachangapah munani. | (I want to know where the game is.) |
| 3. Maypi pugllay tiyashkata yachangapah munani. | (I want to know where the game was.) |

For Repetition

Assume that, in given circumstances, you want to know each of the following.

- | | |
|---|---|
| 1. Maypi pugllay tiyanatami yachangapah munani. | I want to know where the game is going to be. |
|---|---|

CYCLE 8 (Continued)

- | | |
|---|---|
| 2. Nuka cuartopi pi yaykushkata yachangapah munani. | I want to know who entered my room. |
| 3. Mashna kulkita pay charijta yachangapah munani. | I want to know how much money he has. |
| 4. Mayjan villashkata yachangapah munani. | I want to know which (person) told. |
| 5. Imashpa asijujta yachangapah munani. | I want to know why you're smiling. |
| 6. Imahora tamyanatami yachangapah munani. | I want to know when it's going to rain. |

For Response

1. Imatatah yachangapah munangi?
2. Kanpah cuartopi pi yaykushkata yachangapah munangi?
3. Imahoras pugllay tiyanata yachangapah munangi?
4. Mashna kulkitatah charin payka?
5. Mayjan villashkata yachangapah munangi?
6. Tamyanata yachangapah munangi?

Personalized Questions

1. Imahora kan kaymanda llujshinata yachangapah munangichu?
2. Maypi pugllay tiyajujta yachangapah munangi?
3. Kanpah warmi maypi kajta yachangapah munangi?
4. Imatatah yachangapah munangi?

CYCLE 8 (Continued)

5. Kayna tuta ima tiyashkata yachangapah munangi?
6. Maypi mishki mikunata tiyajta yachangapah munangi?
7. John maymanda kajta yachangapah munangi?
8. Kaynaka Fred mayman rishkata yachangapah munangi?
9. Pi kaya shamunata yachangapah munangi?
10. Maypi ñuka kawsashkata yachangapah munangi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah payka yachangapah munan.
2. (Shuti), tapuy (shuti)ta paypah warmi imata rurajujta yachangapah munan.
3. (Shuti), tapuy (shuti)ta payka imahora pugllay tiyanata yachangapah munan.
4. (Shuti), tapuy (shuti)ta payka imata Mary kayna rurashkata yachangapah munan.

Interpreting

1. (Name), ask (name) if he wants to know what time it is.
2. (Name), ask (name) if he wants to know when there will be a game.
3. (Name), ask (name) if he wants to know.
4. (Name), ask (name) if he wants to know how much money (name) has.
5. (Name), ask (name) if he wants to know when we will eat.

CYCLE 8 (Continued)

6. (Name), ask (name) if he wants to know what he will do in Ecuador.
7. (Name), ask (name) if he wants to know what (name) did last night.
8. (Name), ask (name) if he knows where his girl friend is. If he doesn't know, ask him if he wants to know.
9. (Name), ask (name) if he knows where (name) is from.
10. (Name), ask (name) if he knows what there was to eat yesterday at breakfast (desayuno). (If he says yes) Ask him to tell you what you had.
11. (Name), ask (name) if he knows where his roommate (cumba) was last Saturday night.
12. (Name), ask (name) if he wants to know why we're learning Quichua.
13. (Name), I arrived here at 7:30 this morning. Ask (name) if he knows that I arrived at 7:30.

Activity

As the teacher asks students the question:

Imatatah yachangapah munangi?

they will answer that question with respect to something they really do want to know; about something someone in the room has done or will do, some activity that is coming, or the state of something which they just want to know more about.

After explaining what they want to know, if there is anyone in the class who can give them the information they want to know, he will do so.

CYCLE 8 (Continued)**Example:**

- Question:** What do you want to know?
- Answer:** I want to know why Mike wears those red socks. Who knows why he wears them?
- Explanation:** I wear red socks so they'll match my red ties.

UNIT 14

OBJECTIVES

Each student should be able to do the following in Quichua:

- I. **Given:** A thought or idea in the student's mind which is characterized by one of the following semantic structures:
1. Someone wants to perform an action.
 2. Someone has to perform an action.
 3. Someone is able to perform a given action.
 4. Someone knows how to perform a given action.
- Behavior:** Generate that idea in an acceptable Quichua utterance.
- Condition:** The student controls the vocabulary necessary to express the content of his specific utterance.
- II. **Given:** A thought or idea in the student's mind which is characterized by one of the following semantic structures:
1. A given event or happening is to take place provided that some other given event also happens.
 2. One person does one thing so that another person will do some other specified thing.
- Behavior:** Generate that idea in an acceptable Quichua utterance.
- Condition:** The student controls the vocabulary necessary to express the content of his specific utterance.

UNIT 14

III. Given: Spoken Quichua questions of the following types:

Where are you going?

What did you buy?

Who came?

Behavior: Be able to answer with a negative response.

Example: Nobody came.

IV. Use (some) diminutive and augmentative Quichua nouns and adjectives in appropriate situations.

UNIT 14 - CYCLE 1

Model

Juyalla telagutaka maypishi randirin?	Where, I wonder, can you buy some beautiful cloth?
Chay wasirukupimari juyalla telagu tiyan!	In that big building there is beautiful cloth.

Observations

Juyalla	telagutaka	may	pi	shi	randi	ri	n
				Do you suppose		reflexive	

Chay	wasi	ruku	pi	mari	juyalla	tela	gu	tiya	n
		augmentative suffix (big)		exclamation focus			diminutive suffix (little)		

1. -mari works like an extra powerful -mi. It is the major focus marker used in exclamatory or especially emphasized utterances.
2. -ruku (the suffix) may be attached to nouns and adjectives, giving the effect of a big super edition of whatever it's attached to. A wasiruku, for example, is a large building.
3. -gu is the opposite of -ruku, signifying a humble and often affectionate quality in the word it is attached to.
4. -shi is a question marker parallel to -tah, used in situations where hypothesizing is going on. It has the feeling of "I wonder" or "Do you suppose?".

CYCLE 1 - (Continued)

For Repetition

- | | |
|--|---|
| 1. Chay alkuguka Yacelga tiopahmi. | That doggy is Sr. Yacelga's. |
| 2. Shuj manchanayay maquinarukumi yalijun. | A fearful big train is passing. |
| 3. Chay warmipah navika juyallagumari. | That woman's face is beautiful. |
| 4. Agostopika wayrarukumi tiyan Otavalopika. | In August there is a big wind (big winds) in Otavalo. |

For Response

1. Pipahtah alkuguka ?
2. Warmipah navika juyallaguchu o manchanayayrukuchu ?
3. Imahoratah waykurukuka tiyan Otavalopika ?
4. Imatatah yalijun ?
5. Shuj manchanayay warmirukuchu yalijun ?
6. Ima layatah chay warmipah navika ? (what kind...?)
7. Imatatah tiyan Otavalopi agostopika ?
8. Chay alkuguka Guerra tiopahchu ?

CYCLE 1 - (Continued)

Personalized Questions

1. Pitah alkugutaka charin?
2. Maypitah urkurukuka tiyan? Imashutitah chay urkurukuka?
3. Kay camisagutaka randingapah munangichu?
4. Kaypi pishi juyalla navigutaka charin?
5. (Shuti)ka shuj manchanayay wasirukupichu kawsan?
6. Mayjan sisagutah ashtawan gustangi kanka?
7. Kanpah lapiz kay mesagupimi churay!
8. Imashutitah kanpah warmiguka?
9. Chay "Grand Canyon" nishka waykurukuka manchanayaychu?
10. (Shuti)ka umaguta charin o umarukuta charin?
11. (Shuti)ka juyallaguka?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta maypitah shuj wasirukuka tiyan.
2. (Shuti), tapuy (shuti)ta pay misigukunataka gustanchu.
3. (Shuti), tapuy (shuti)ta "kan ali radiogutachu charin?" nishpa.
4. (Shuti), tapuy (shuti)ta pay runaguchu o mishuguchu.
5. (Shuti), tapuy (shuti)ta "kan warmiguchu kangi o mishuguchu kangi" nishpa.
6. (Shuti), tapuy (shuti)ta imatatah tiyan paypay duartopi.

CYCLE 1 - (Continued)

7. (Shuti), tapuy (shuti)ta pay maypi jatun rumiruku tiyajta yachanchu.
8. (Shuti), tapuy (shuti) ta "imatatah tiyan kay clasepika?" nishpa.

Interpreting

1. How do you say "kitten" in Quichua?
2. What is a Quichua word which means "big tree"?
3. How might you say "little boy" in Quichua?
4. What word would you use to describe a "huge mountain" in Quichua?

UNIT 14 - CYCLE 2

Model

Imatatah maskajungi?	What are you looking for?
Nimatapash na maskajunichu.	I'm not looking for (nothing).

Observations

N(i)	ima	ta	pash	na	maska	ju	ni	chu
Neg.	thing			Neg.				

1. Negative counterparts of words like what?, where?, etc. are formed by adding the prefix ni (a negative borrowed from Spanish) and (usually) the suffix pash.

nimapash---nothing

nipipash---no one

nimaymanpash---nowhere

2. Note that the verb part of the sentence is also negated.
3. Review: -mi is not used in negative utterances.

For Repetition Assume that you are the person who originally says each of these utterances.

1. Nimatapash na maskajunichu. I'm not looking for nothing (anything).
2. Nimaymanpash na rijunichu. I'm not going nowhere (anywhere).
3. Nipipash na shanurkachu. No one didn't come (came).

CYCLE 2 - (Continued)**For Response**

1. Imatatah maskajungi ?
2. Llaktamanchu rijungi ?
3. Pitah shamurka ?
4. Juanchu shamurka ?
5. Maymantah rijungi ?

Personalized Questions Answer each question truthfully in terms of the group in the classroom.

1. Pitah shamujun ?
2. Pitah mikujun ?
3. Maymantah rijungi ?
4. Imatatah yachajungi ?
5. Imatatah maskajungi ?
6. Imatatah maskajun (shuti)ka ?
7. Imatatah munangi ?
8. Maymantah rijun (shuti)ka ?
9. Maypitah trabajangi ?
10. Pitah puñujun ?

CYCLE 2 - (Continued)**Controlled Conversation**

1. (Shuti), tapuy (shuti)ta pitah tajshajun.
2. (Shuti), tapuy (shuti)ta maymantah rijun payka.
3. (Shuti), tapuy (shuti)ta "imatatah maskajungi?" nishpa.
4. (Shuti), tapuy (shuti)ta pitah samajun.
5. (Shuti), tapuy (shuti)ta pitah ufyajun.
6. (Shuti), tapuy (shuti)ta imatatah rupajun.
7. (Shuti), tapuy (shuti)ta pitah escribijun.
8. (Shuti), tapuy (shuti)ta maypitah pay pugllarka kaynaka.
9. (Shuti), tapuy (shuti)ta "imatatah ministingi?" nishpa.

UNIT 14 - CYCLE 3

Model

Kanpah churi casarijpika, imatashi ningiman?	If your son (got) married, what do you suppose you'd say to him?
"Wermita juyashpa kaw- sang'i" niyman.	"Live loving your wife," I'd say.

Observations

Kan	pah	churi	casara	jpi	ka	ima	ta	shi	ni	ngi	man
			marry					Do you suppose			potential as- pect (would)

1. The potential or conditional aspect of the verb is formed by joining -man to the present tense forms. It is completely regular except for 1st person singular form*. The -n of the ending of this form is dropped when -man is added.

<u>Present</u>	<u>Potential</u>	<u>Our writing system</u>
mikuni	miku iman	mikuyman
	↓ n	niyman
		kalpayman

2. -shi is preferred over -tah as the question marker in this construction, and -cha is preferred over -chu for yes-no questions.
3. The repetition answers below are actual responses given by a Quichua native to the questions of the For Response section.

CYCLE 3 - (Continued)

For Repetition Assume in each case that you are an Indian responding to a tourist's idle questions about your way of life.

- | | |
|--|---|
| 1. Trigo na ali fukujpika, na cosechashpa chay puesto-pillatahmi sakiyman. | If the grain didn't ripen well, not harvesting it, I'd just leave it in that very same place. |
| 2. Ñuka churi casarajpika, "Kanpah warmita juyashpa kawsangi" niyman. | If my son married, I'd say "Live loving your wife." |
| 3. Charijyashpaka, Quitopi wasita randiyman. | If I became rich, I'd buy a house in Quito. |

For Response

1. Trigo na ali fukujpika, imatashi rurangiman?
2. Kanpah churi casarajpika, imatashi ningiman?
3. Charijyashpaka, maypishi kawsangiman?
4. Trigo na ali fukujpipash, cosechangimanrahcha?
5. Charijyashpaka, kaypicha wasita randingiman?
6. Trigo an ali fukujpika, sakingimanllacha?

Personalized Questions

1. Kulkita charishpaka, maymanshi ringiman?
2. Yakuta na charishpaka, imatatah ufyangiman?
3. Estados Unidospi na kawsashpaka, maypishi kawsangiman?
4. Shuj juyalla warmiguta rikushpaka, imatashi ningiman chay warmiman?

CYCLE 3 - (Continued)

5. Wanujshpaka , imatashi ningiman ?
6. Wagra aycha illajpika , mayjan aychatashi mikungiman ?
7. Shuj librota leeishpaka , mayjanshi leengiman ?
8. Rasu tiyajpika , imatashi rurangiman ?
9. Rasu tiyajpika , esquianggapah (to ski) ringimancha ?
10. Presidente Nixon yaliypika , payta rikungapah ningimancha ?
11. Ruku kashpapash , trabajangimanrahcha ?
12. Imatashi rurangiman , shuj millay alkuruku shamujujta rikushpaka ?
13. Tamyajpipash , llujshingimanllacha ?
14. Ungushka kashpaka , llujshingimancha ?

Controlled Conversation

1. (Shuti) , tapuy (shuti)ta imatatah ruragrin payka , kulki illajpika .
2. (Shuti) , tapuy (shuti)ta "Kanka trabajangimancha , ruku kashpa" nishpa .
3. (Shuti) , tapuy (shuti)ta maymantah rigrin payka , charijyashpa .
4. (Shuti) , tapuy (shuti)ta imatatah ninman paypah tayta , pay kayman shamushpaka .

Interpreting

1. (Name) , ask (name) if he would go outside if it rained .
2. (Name) , ask (name) what he and his wife would do if they had a lot of money .

CYCLE 3 - (Continued)

3. (Name), ask (name) and (name) where they would go if they didn't go to Ecuador.
4. (Name), ask (name) what he would say to his girlfriend if he saw her.
5. (Name), ask (name) if he would get mad should he burn his hand.
6. (Name), ask (name) who he would meet if he went to Ecuador. When he does go to Ecuador, ask him if he will meet Rafael.

Activity

Here is "Joe Average American". Considering him as an average American, explain what you think Joe would do in each of the following circumstances.



1. If he went to school (college).
2. If he became rich.
3. If he bought a car.
4. If he met a beautiful girl.
5. If he wanted some new (mushu) clothes.
6. If he were in class and wanted to sleep.
7. If he became embarrassed.
8. If he found some money.
9. If he went to Europe..
10. If he didn't like his work.

UNIT 14 - CYCLE 4

Model

Chay cajata paktayta ushangichu?	Can you reach that box?
Ari, ushanimi.	Yes, I can.

Observations

Chay	caja	ta	pakta	y	ta	usha	'ngi	chu
			reach, achieve	present infinitive		to be able (can)	QM-	2

1. Pakta is an extremely useful verb which may be used not only in the sense of reaching something but also of attaining or achieving something. Spanish alcanzar is similar.
2. Ability to do something is expressed with the present infinitive + usha.
3. The verb object marker is optionally dropped in the surface structure:

paktayta ushani

paktay ushani

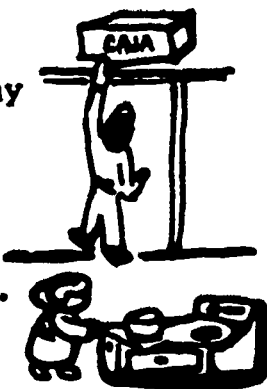
For Repetition

1. Melvin nishka gringoka kay cajata paktayta ushanimi.

The gringo called Melvin can reach this box.

2. Marilyn nishka gringoka alipachami yanuyta ushan.

The gringa called Marilyn can cook very well.



CYCLE 4 - (Continued)

3. David nishka gringoka kay jatun kaspita fakiy ushanmi.



The gringo called David can break this big stick.

For Response

1. Pitah chay cajata paktayta ushan?
2. Marilyn nishka gringoka yanuy ushanchu?
3. Imatatah rurangapah ushan Melvin?
4. Mayjantah chay jatun kaspita fakiy ushan?
5. Melvin nishka gringoka yanuyta ushanchu?
6. Pitah chay jatun kaspita fakiy ushan?

Personalized Questions Answer truthfully based on whether or not you think you can do each of the things below.

1. Pitah kay librota leeyta ushan?
2. Pitah kay kaspita fakiyta ushan?
3. (Shuti), chay michata paktay ushangichu?
4. Pitah kay dibujuta tukuchiya ushan?
5. Pitah kay helados tukwita mikuy ushan?
6. (Shuti), kay librota leeyta ushangichu?
7. (Shuti), kay cosaskunamanda, mayjantah ruray ushangikanka?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta pay kay kaspita fakiy ushanchu.

CYCLE 4 - (Continued)

2. (Shuti) , tapuy (shuti)ta payka chay michata paktayta ushanchu , chayta surkungapah .
3. (Shuti) , tapuy (shuti)ta pay kay dibujuta tukuchiy ushanchu .
4. (Shuti) , tapuy (shuti)ta pay kay librota leeyta ushanchu .
5. (Shuti) , tapuy (shuti)ta pay kashna heladosta mikuy ushanchu .

Interpreting

1. (Name) , ask (name) if he can break this stick .
2. (Name) , ask (name) if he can reach the light up on the ceiling .
3. (Name) , ask (name) if he can finish this drawing .
4. (Name) , ask (name) if he can read this book .
5. Who was able to break the stick ?
6. Who was able to finish the drawing ?
7. Who was able to read the book ?
8. Who was able to reach the light ?

Activity

In Quichua , discuss the following questions in terms of the specific roles of the members of the class , i.e. as Peace Corps Volunteers , as Missionaries , or whatever .

1. What are some of the things you cannot do in your present role in life , i.e. what are some of the restrictions and limitations which have been placed upon you by yourself and others ?
2. What are some of the things you are able to do , or even expected to do in your present role ?

UNIT 14 - CYCLE 5

Model

Autota manejanata yachangichu?	Do you know how to drive a car?
Ari, chayta yachanmi.	Yes, I know how to do that.

Observations

Auto	ta	maneja	na	ta	yacha	ngi	chu
		drive	future inf.		know		

1. Knowing how to do something may be expressed with the future infinitive and the verb yachana. This same construction is also used to indicate customary action.
2. The processes emphasized in the repetition phase below are all important aspects of Otavaloan Indian agriculture.

For Repetition

- | | |
|--|--|
| 1. Alejandro Yacelgaka alpata trabajajmi. | Alejandro Yacelga is one who works the earth (farmer). |
| 2. Alejandro yapunata yachan. | Alejandro knows how to plow. |
| 3. Tarpunata, wachunatapash yachan payka. | He knows how to plant, and also how to make furrows. |
| 4. Alpata ali cuidangapahka, jalmanata yachan. | In order to care well for the land, he knows how to cultivate. (Work with the earth around the plants, etc.) |
| 5. Cosechanatapash yachan. | He also knows how to harvest. |

CYCLE 5 - (Continued)**For Response**

1. Imatatah yachan Alejandro Yacelgaka ?
2. Payka yapunatachu yachan ?
3. Wachunatapashchu yachan payka ?
4. Alpata ali cuidangapakha , imatatah yachan Alejandroka ?
5. Payka cosechanata yachangichu ?

Personalized Questions

1. Pitah chractorta (tractor) manejanata yachan ?
2. Dibujanata yachangichu ?
3. Yachajunata yachangichu ?
4. Futbolta pugllanata yachangichu ?
5. Pitah españolpi excribinata yachan ?
6. Imata ali ruranata yachangichu ?
7. Mayjantah pianota tocanata yachan ?
8. Naranjata mikunata yachangichu ?
9. Pitah chractorwan yapunata yachan ?
10. Mayjan gentetah ruanawan purinata yachan ?
Runakunachu ?

Controlled Conversation

1. (Shuti) , tapuy (shuti)ta pay ñapash leenata yachan.

CYCLE 5 - (Continued)

2. (Shuti), tapuy (shuti)ta pay bicicletata manejanata yachan.
3. (Shuti), tapuy (shuti)ta "pitah yanga purinata yachan" nishpa.
4. (Shuti), tapuy (shuti)ta maypitah ninanda tamyanata yachan.
5. (Shuti), tapuy (shuti)ta imatatah pay ashtawan ali ruranata yachan.

Interpreting

1. (Name), ask (name) what he knows how to do best.
2. (Name), ask (name) if he knows how to draw.
3. (Name), ask (name) if he is accustomed to driving a lot.
4. (Name), ask (name) if he knows how to sing.
5. (Name), ask (name) if he knows how to write Quichua.
6. (Name), ask (name) to tell you who knows how to play tennis.
7. (Name), ask (name) if (name) knows how to plant or harvest crops. If he says yes, ask him to explain a little about how these things are done.

Activity

As pictures or names of important personalities are presented to the students, they will identify what each of those persons knows how to do, that is, what is his specialty or the thing he is famous for.

This may optionally be set up as a quiz program where each student tries to be the first to submit the appropriate information.

Personalities

1. Cassius Clay (Mohammed Ali)

CYCLE 5 - (Continued)

2. Richard Nixon
3. Lew Alcindor
4. Van Cliburn
5. Johnny Unitas
6. Billy Graham
7. Walter Kronkike
8. Jim Ryan
9. Willy Mays
10. Robert Frost
11. A college professor
12. Werner von Braun

UNIT 14 - CYCLE 6

Model

Kanpah churita escuelaman kachashpaka, imapahshi kachangiman?	If you sent your son to school, what do you suppose you'd send him (there) for?
Leenata escribinata yach- ajuchunmi kachayman.	I'd send him so he could learn how to read and how to write.

Observations

Lee	na	ta	escribi	na	ta	yachaju	chun	mi	kacha	(n)i	man
										y	
read	Fut.						in order				
	Inf.		write				to		send		

1. The suffix -chun, as you remember, is used when one person's will is exerted on someone else. Compare:

Yachajuchun munani---I want him to learn.

Yachajuchun kachayman---I'd send him so he could learn.

For Repetition Answers to some personal questions.

- Nuka churi leenata excribinata yachajuchun escuelaman kachayman. I'd send my son to school to learn to read and to write.
- Shuwata kanichunmi millay alkutaka randyman. I'd buy a vicious dog so it would bite thieves.
- Mikunata randichun nuka warmiman kulkita karani. I give my wife money so she can buy food.

CYCLE 6 - (Continued)**For Response**

1. Millay alkuta randishpaka, imapahshi randingiman?
2. Kanpah churita escuelaman kachashpaka, imapahshi kachangiman?
3. Imapahtah kulkitaka kanpah warmiman karangi?
4. Mikunata randichunchu kanpah warmiman kulkita karangi?
5. Pay yachajuchuncha kanpah churita escuelaman kachangiman?

Controlled Conversation Based on the repetition facts.

1. (Shuti), tapuy (shuti)ta imapahtah pay shuj millay alkutaka randinman.
2. (Shuti), tapuy (shuti)ta imapahtah pay kulkita karaman kanpah warmiman.
3. (Shuti), tapuy (shuti)ta imapahtah pay paypah churita escuelaman kachanman.

Interpreting

1. (Name), ask (name) what he gives money to his wife for.
2. (Name), ask (name) what he would send his son to school for, if he sent him.
3. (Name), ask (name) why he would buy a mean dog, if he bought one.

Coping Situation

Your first assignment among the Indians in Ecuador is in the little town of Tabacundo. Soon after arriving there, you are out visiting in

CYCLE 6 - (Continued)

some of the Indian homes, trying to make some kind of initial contact with the people. In one particular home you have been superficially conversing with the members of the family for a half hour or so, when suddenly the father, a wise old man, looks at you with his deeply penetrating eyes and says very sincerely: "Sr. _____, what is the real reason that you have come to Ecuador to live among the runakuna?"

Resolve this situation.

Activity

Below is a short prayer, one that a Quichua father says in behalf of a child. Study the prayer (note especially the use of the -chun suffix) and discuss in Quichua the question:

What seems to be the problem of the child and what specific blessings is the father praying for?

Dios Taytikugulla,

~
Nuka wawaguta bendiciapay, pay aliguta kawsachun, paypah kawsaypi llakikunata ama charichun. Pay ali tukuchun munaywanmi manapani nukaka.

Amen

God, dear Father,

Please bless my baby so that he will live a good life and so that he will not have sadness in his life. I ask, with desire, that he become well.

Amen

Activity

Conduct a serious discussion within the group, letting students express their own personal feelings on the following aspects of their present and future lives.

CYCLE 6 - (Continued)

1. Discussion of those things which they want to do in life.
2. Those things which they feel they know how to do or can do well, i.e., where they can make a contribution.
3. Those things which they are required or obligated to do in life now or later on. How do they feel about these responsibilities?
4. Those things which each one of them will be doing in the future, i.e., their definite future plans and expectations.

UNIT 15

OBJECTIVES

The student should be able to do each of the following:

- I. Behavior: Review in his mind certain of the objectives from lessons 11-14 in expanded situations.
- II. Given: The Microtext of Cycle 8.
- Behavior:
- A. Give accurate Quichua answers to spoken Quichua questions about the content of the text.
 - B. Retell the story of the microtext in his own words in Quichua.
 - C. Tell the whole story of the Three Billy Goats Gruff in Quichua.
- Criterion: This objective is to be on a coping behavior (just getting across ideas) level.

UNIT 15 - CYCLE 1

Model

Payka chingashkata taringacha?	Do you suppose he'll find the lost thing?
Pay na tarijpika, nukāmi tarisha.	If he doesn't find it, <u>I</u> 'll find it.

Observations

Pay	ka	chinga	shka	ta	tari	nga	cha
		to lose	Past. Inf.		to find	Fut. tense	

nukami	tari	sha
		Fut. tense

- The irregular tense is much used in the first and third persons. (The 2nd person *forms, which are like present tense forms, are usually dropped in favor of the -gri future tense.) There is no significant difference in meaning between this tense and the -gri future tense.

Pattern: nuka risha nukanchih rishun
 kan *ringi kanguna *ringichih
 pay ringa paykuna ringa

- Note chingashka---that which has been lost.

CYCLE 1 (Continued)

For Repetition

- | | |
|--|--|
| 1. Alejandro chay chingashkata taringami. | Alejandro will find that lost (thing). (The speaker is certain that Alejandro will find it.) |
| 2. Taytaka "yantatami maskashun" nin. | Father says "We'll look for some firewood." |
| 3. "Las seiskamanmi kaypi kasha," nin Franciscaka. | "I'll be here until six," says Francisca. |

For Response

1. Alejandroka chingashkata taringacha?
2. Imatatah nin taytaka?
3. Pitah "Las seiskamanmi kaypi kasha" nin?
4. Yantatachu maskanga?
5. Imatatah nin Francisca?
6. Pitah chay chingashkata taringa?
7. Imahoraskamantah Franciscaka kaypi kanga?
8. Taytaka "Chingashkata maskashun" ninchu?

Personalized Questions

Answer using the irregular future tense.

1. (Shuti), maymantah rigringi kunan tuta?
2. Imahoraskamantah puñugringichu kaya?

CYCLE 1 (Continued)

3. Ecuadorman chayashpaka , maypintah kawsagringsi ?
4. Kutin mikujpika , imahorastah kanga ?
5. (Shuti) , mayjantah kanman escribin ?
Imahorashi kuti shuj cartaka chayamunga ?
6. Chayta tukuchishpaka , imapitah trabajagringsi ?
7. (Shuti) , ruku kajpi ashata viñagringsirahchu ?

Controlled Conversation

1. (Shuti) , tapuy (shuti)ta imatatah ruranga payka kunan tutaka .
2. (Shuti) , tapuy (shuti)ta imalayatah (what kind of) warmiwan casaragrin .
3. (Shuti) , tapuy (shuti)ta imahoratah paypah wasiman ringa .
4. (Shuti) , tapuy (shuti)ta (shuti)tapash imahoratah kay classemanda llujshinga .
5. (Shuti) , tapuy (shuti)ta pay tajshashpaka , maypintah tajshagrin .

Interpreting

1. (Name) , find out what each member of the class will be doing next Wednesday evening .
2. (Name) , ask each member of the class where he will probably live in five years . As each one answers , you tell me where he will be .
3. (Name) , can you tell me what each of the other members of the class is going to do on Sunday morning ?

UNIT 15 - CYCLE 2

Model

Imahoratah rigringi ?	When are you going to go ?
Mikushka jipami rigrini.	I'm going to go after I've eaten.
Chusku punllajipami risha.	I'll go after four days.

Observations

Miku	shka	jipa	mi	ri	gri	ni
		after				

For Repetition

Fred, Tom, John, and Mark are all going to work today, but at different times.

- | | |
|---|---|
| 1. Fredka mikushka jipami ringa. | Fred will go after he has eaten. |
| 2. Tomka ishkey horas jipami rigrin. | Tom is going to go after (in) two hours. |
| 3. Johnka paypah warmi jatarishka jipami ringa. | John will go after his wife gets up. |
| 4. Markka yapuyta tukuchish-parahmi rigrin. | Mark, finishing the plowing first, will go. |

For Response

1. Imahorastah rigrin Fredka trabajangapahka ?
2. Kuti Johnka, imahorastah ringa payka ?

CYCLE 2 (Continued)

3. Tomka kinsa horas jipachu ringa ?
4. John , imahorastah rigringi ?
5. Pitah mikushka jipaka rigrin ?
6. Narah rishpaka , imatatah tukuchigrin Markka ?
7. Mashna horas jipitah ringa Tomka ?
8. Tom , mikushka jipachu rigringi ?

For the next three section, each of the students will pretend that he is an Indian who just finished doing one of the following things:

1. zapatoskunata randi-----sell shoes
2. miku-----eat
3. yantata apamu-----bring firewood
4. kalpa-----run
5. asi-----smile , laugh
6. fiña-----get angry
7. fuyuta riku-----look at clouds
8. uchilla panita cuida-----take care of little sister

Personalized Questions

Based on preceeding information .

1. Mayjantah mikushka runa ?
2. (Shuti) , imata (shuti) rurashkata yachangichu ?

CYCLE 2 (Continued)

3. (Shuti)chu fiñashka runa ?
4. (Shuti) , yantata apamushka jipaka , imatatah rurarkangi ?
5. Asishka runaka tiyanchu ? Pishi ?
6. (Shuti) zapatoskunata randishkata yachangichu ?
7. (Shuti) imata rurashkata rikurkangichu ?
8. Uchilla panita cuidashka jipaka , maymantah rirkangi ?

Controlled Conversation

1. (Shuti) , tapuy (shuti)ta payka fiñashka runachu .
2. (Shuti) , tapuy (shuti)ta mayjantah yantatah apamushka runa .
3. (Shuti) , tapuy (shuti)ta pay imata (shuti) rikushkata yachanchu .

Interpreting

1. (Name) , what do you call an Indian who has become angry ?
2. (Name) , ask (name) which (student) is the Indian who has looked at the clouds .
3. (Name) , ask (name) which (student) is the Indian who took care of his little sister .
4. (Name) , do you know what (name) did ?
5. (Name) , what did you see that (name) had done ?
6. (Name) , ask (name) what he did after he sold his shoes .
7. (Name) , ask (name) where he went after he brought the firewood .

CYCLE 2 (Continued)**Activity****"Prophecy"**

Each student will proclaim, as though he were a prophet, what he himself, each of the other students, and the world in general will be doing 25 years from now!

UNIT 15 - CYCLE 3

Model

Las doceka mikuna horasmi.	Twelve o'clock is time to eat.
----------------------------	--------------------------------

Observations

Las	doce	ka	miku	na	horas	mi
				future infinitive		

1. Here the future infinitive is used as an adjective. The literal meaning is "the time which is to eat."

For Repetition

- | | |
|--|---|
| 1. Las doceka mikuna horasmi. | 12 o'clock is time to eat. |
| 2. Ali trigollami wakaychina trigo. | Only the good wheat is (wheat) to store. |
| 3. Sabado tutaka bailana tutami. | Saturday night is the night to dance. |
| 4. Chay banco jawapi tiyajuj telaguka sirana telagumi. | That cloth (which is) on top of the chair is the cloth to be sewed. |

For Response

1. Imahorastah mikuna horas?
2. Mayjan tutatah bailana tuta?
3. Tukuy trigochu wakaychina trigo?

CYCLE 3 (Continued)

4. Kunanka mikuna horaschu?
5. Imapahtah chay banco jawapi tiyajuj telaguka?
6. Mayjan telaguka siranachu?
7. Mayjantah wakaychina trigoka?
8. Kunan tutaka bailana tutachu?

Personalized Questions

1. Imapunllatah samana punlla?
2. Mayjan librokunatah leena?
3. Imahorastah mikuna horas?
4. Imahorastah puñuna horas?
5. Mayjantah pugllana punlla?
6. Mayjan mikunatah ujjana mikuna?
7. Wakaychina kulkita charingichu?
8. Mayjantah quichuata yachajuna estudiante?
9. Wawakunaka lecheta mikuna gentekunachu?
10. Imahoratah Ecuadorman rina punlla?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imahorastah classemanda llujshina horas.
2. (Shuti), tapuy (shuti)ta mayjan punllatah mikunata randina punlla.

CYCLE 3 (Continued)

3. (Shuti), tapuy (shuti)ta ima punllatah Ecuadorman rina punlla.
4. (Shuti), tapuy (shuti)ta mayjantah quichuata yachajuna gente.
5. (Shuti), tapuy (shuti)ta maymantah rigrin, kaypi tukuchishpaka.
Tapuy payta mayjantah tukuchina punlla.
6. (Shuti), tapuy (shuti)ta imata mikungapah munan kunanka. Tapuy imahorastah mikuna horas.
7. (Shuti), tapuy (shuti)ta pay bailanata gustan. Tapuy maypitan bailana wasi. Tapuy imahoratah bailana horas.

UNIT 15 - CYCLE 4

Model

Maypintah Juanito? Payka kanchapimi kashka.	Where is Juanito? He's been outside.
--	---

Observations

Pay	ka	kancha	pi	mi	ka	shka
		outside				Past Revelation tense

1. The revelation tense is used here in a situation where someone has apparently discovered that Juanito is outside but didn't see the boy go there. In English we would probably just say "He's outside," but the Quichua speaker is concerned about indicating that the boy has been there for some time and no one knew about it.

For Repetition

The children have been playing hide and seek and we have just discovered where each one has been hidden.

- | | |
|-------------------------------------|--|
| 1. Luciaka wasi ukupimi kashka. | Lucia has been (is) inside the house. |
| 2. Juanito wasi kanchapimi kashka. | Juanito has been outside the house. |
| 3. Albertoka pata washapimi kashka. | Alberto has been behind the wall. (Fence-type wall.) |

CYCLE 4 (Continued)

- | | |
|-----------------------------------|-----------------------------------|
| 4. Angelaka kiru jawapimi kashka. | Angela has been up in the tree. |
| 5. Miguelka chaka urapimi kashka. | Miguel has been under the bridge. |

For Response

1. Maypintah Luciaka ?
2. Angelaka kiru jawapichu kashka ?
3. Miguelka maypintah kashka ?
4. Pintah pata washapi kashka ?
5. Juanitoka wasi ukupichu kashka ?
6. Albertoka pata washapika kashka, nachu ?
7. Lucia wasi ukupichu kashka o wasi kanllapichu kashka ?
8. Maypintah Angelaka ?

Controlled Conversation

Based on the Repetition facts .

1. (Shuti), tapuy (shuti)ta maypintah Alberto.
2. (Shuti), tapuy (shuti)ta pintah chaka urapika kashka.
3. (Shuti), tapuy (shuti)ta Luciaka wasi ukupichu.
4. (Shuti), tapuy (shuti)ta Juanito kiru jawapichu kashka .

CYCLE 4 (Continued)**Interpreting**

1. (Name) , where is Lucia ?
2. (Name) , ask (name) where Angela is .
3. (Name) , ask (name) if Miguel is under the bridge .
4. (Name) , ask (name) who is up in the tree .
5. (Name) , ask (name) if Juanito is inside the house .
6. (Name) , ask (name) if Angela is up in the tree or up on the wall .
7. (Name) , is Alberto behind the house ?
8. (Name) , ask (name) where Juanito is .

Activity

The students will receive a list of objects (in Quichua) which they are to search for within a location specified by the teacher. Each time a student finds an object, he will explain where it was (hidden).

Example: "Ajchaka kay kiru washapimi kashka."

UNIT 15 - CYCLE 5

Model

Milmata ministishpaka , pipahmanshi ringiman?	If you needed some wool, who (whose presence) would you go to?
Milmata jatujpahmanmi riyman.	I'd go to a wool seller's.

Observations

milma	ta	ministishpa	ka	pi	pah	man	shi	ri	ngi	man
wool, animal hair					pos- sessive					potential aspect

1. In Quichua, you don't go to someone, but rather to their presence.

English: I would go to the wool merchant.

Quichua: I would go to the wool merchant's (presence).
Milmata jatujpahmanmi riyman.

2. The suffix -dor (see 4 below) is borrowed from Spanish as a nominalizer. It means the same as -j.

jatu	}	salesman
jatudor		

CYCLE 5 (Continued)

For Repetition

- | | |
|---|---|
| 1. Milmata ministishpaka, milmata jatujpahmanmi riyman. | If I needed some wool, I'd go to the wool seller's (presence). |
| 2. Llama karata ministishpaka, llamata wañuchiypahmanmi riyman. | If I needed some sheep hide (leather), I'd go to the sheep killer's (presence). |
| 3. Awachingapah munashpaka, awanata yachajpahmanmi riyman. | If I wanted to get someone to weave (something), I'd go to one who knows how to weave's (presence). |
| 4. Jambiringapah munashpaka, jambidorpahmanmi riyman. | If I wanted to be treated with medicine, I'd go to the medicine treater's (presence). |

For Response

1. Llama karata ministishpaka, llamata wañuchiypahmanchu ringiman?
2. Pipahmanshi ringiman, milmata ministishpaka?
3. Awachingapah munashpaka, pipahmanshi ringiman?
4. Jambiringapah munashpaka, pipahmanshi ringiman?
5. Jambiringapah minashpaka, medicopahmanchu ringiman?
6. Wagra karata ministishpaka, pipahmanshi ringiman?
7. Milmata randingapah munashpaka, maymanshi ringiman?
8. Kanpah wawki jambiringapah munashpaka, maymanshi riman payka?

CYCLE 5 (Continued)

Personalized Questions

1. (Shuti), tandata minishpaka, maymanshi ringiman?
2. Mushu autota randingapah munashpaka, maymanshi ringiman?
3. Churajunata minishtispaka, tiendakunamancha ringiman?
4. Trabajota taringapah munashpaka, pipahmanshi ringiman?
5. Kulkita minishtishpaka, pipahmanshi ringiman?
6. Jambiyta minishtishpaka, maymanshi ringiman?
7. Mikunata munashpaka, mikunata jatujpahmancha ringiman?
8. Ujyayta munashpaka, estankumanchu ringiman?
9. Parlangapah munashpaka, maymanshi ringiman?
10. Juyalla lagunata rikungapah munashpaka, ima lagunamanshi ringiman?
11. Kunanka samana horaschu?

Interpreting

1. (Name), in Quichua what do you call a person who sells sheep skin (leather)?
2. (Name), what do you call a person who has money?
3. What do you call a woman who is buying clothes?
4. What do you call a man (Indian) who has bought some potatoes?
5. What do you call a white man who kills cattle?
6. How do you say "Time to eat" in Quichua?

CYCLE 5 (Continued)

7. How would you describe a man who has just fixed a radio?
8. How would you describe a boy who has just broken a toy?
9. How would you describe a man who is weaving a poncho?
10. (Name), ask (name) who he would go to if he needed some money.
11. (Name), ask (name) where he would go if he were in Ecuador and needed some wool. Then tell us what he says.
12. (Name), ask (name) who he would go to if he were in Ecuador and needed some medicine. Then tell us what he says.
13. (Name), ask (name) who he would go to to buy some meat if he were in Ecuador. What did he say?
14. (Name), ask (name) who he would go to if he wanted to buy some shoes.
15. (Name), ask (name) if he would go to a cattle slaughterer (killer) to get cowhide in Ecuador.
16. (Name), ask (name) who he would go to if he wanted to fix his radio.
17. There is a man on death row awaiting his execution. What would you call this "man who is to die"?

UNIT 15 - CYCLE 6

Model

Estebanmi Manueltaka yali ashtawan racional kashka.	Estevan was more honest (good, dependable, etc.) than Manuel.
---	---

Observations

1. Racional refers specifically to good qualities in a person, such as honesty, dependability, etc. Ali might also be used in this sentence, but it covers a broader area of meaning.
2. Note (below) the use of the revelation past since the boss did not actually witness the two boys working.

For Repetition

Two wambras, Miguel and Esteban, once worked, making ponchos, at the Fabrica San Pedro. Now they want to return, but only one opening is available, so the boss is checking their previous records in deciding whom he will choose for the job. Here are the facts:

- | | |
|---|---|
| 1. Manuelmi Estebanta yali unayta trabajashka. | Manuel worked longer (for a longer time) than Estevan. |
| 2. Estebanmi Manueltaka yali cada punlla shamuj kashka. | Estevan came every day (regularly) more than Manuel. |
| 3. Manuelmi Estevanta yali ashtawan ñapash awaj kashka. | Manuel used to weave faster than Estevan. |
| 4. Estebanmi Manueltaka yali ashtawan racional kashka. | Estevan was more honest (good, dependable, etc.) than Manuel. |

CYCLE 6 (Continued)**For Response**

1. Mayjantah ashtawan unayta trabajarka, Manuel o Esteban?
2. Mayjantah ashtawan cada punlla shamuj karka?
3. Estebanchu Manuelta yali ashtawan awaj karka?
4. Mayjantah ashtawan ali?
5. Imatashi yangi, pimanshi chay dueñoka kay trabajota karagrin?

Interpreting

1. (Name), ask (name) who worked longer, Manuel or Esteban.
2. (Name), ask (name) if Esteban could weave faster than Manuel.
3. (Name), ask (name) which of the boys was more honest.
4. (Name), ask (name) if Esteban came every day more than Manuel.
5. (Name), ask (name) which boy was the better worker.
6. (Name), ask (name) which boy was the best person.
7. (Name), ask (name) which boy he thinks the boss (dueño) gave the job to.

Activity**Coping Situation**

As part of your assignment in Ecuador you are required to build a small building (wasi) to house supplies. You have worked out all the details and are ready to build, except that you still need to hire a couple of local people (Indians, of course) to help with the manual labor (digging foundation, doing brickwork, etc.) You have three applicants, from whom you must choose and hire two.

CYCLE 6 (Continued)

Interview each of the applicants and determine which two you will hire. Find out as best you can and in any way you can about their background, strength, know-how, and previous experience doing this type of work.

Two students and the instructor will play the roles of the Indian applicants, and another student will take the part of the hiring gringo.

UNIT 15 - CYCLE 7

Model

Chay warmika paya paya tukushka.	That woman has become very old.
----------------------------------	---------------------------------

Observations

Chay	warmi	ka	paya	paya	tuku	shka
			old	old	to become	

1. Saying an adjective or adverb twice is a way of intensifying it. This is called reduplication.

Examples: paya-----old

paya paya-----very old

mishki mishki-----very sweet

2. Tukuna (above) functions very much like -ya, though it is a separate verb. Tukuma is preferred in some instances, -ya in others.

payayashka

paya paya tukushka

Tuku is used whenever major focus falls upon the adjective. (Payami tukushka) It is also always used whenever the adjective is reduplicated.

CYCLE 7 (Continued)

For Repetition

- | | |
|-------------------------------------|---|
| 1. Chay warmika paya paya tukushka. | That woman has become very very old. |
| 2. Chay mishuka raciosomi tukurka. | That white man turned very strange (different). |
| 3. Tutaka yana yanami tukurka. | The night became very dark. |
| 4. Kay kwitsaka juyallagu tukujun. | That girl is becoming beautiful. |

For Response

1. Pitah paya paya tukushka?
2. Tutaka yana yana tukurkachu?
3. Imashnatah tukurka mishuka?
4. Warmika juyallagu tukujunchu?
5. Tutaka yanayashkachu?
6. Chay warmika payayashkachu?
7. Pitah racioso tukurka?

Controlled Conversation

Based on the Repetition facts.

1. (Shuti), tapuy (shuti)ta pitah paya paya tukushka.
2. (Shuti), tapuy (shuti)ta imatah yanayashka.
3. (Shuti), imashnatah tukujun kwitsaka?

CYCLE 7 (Continued)

4. (Shuti), tapuy (shuti)ta pitah racioso tukurka.
5. (Shuti), tapuy (shuti)ta pitah payayashka.
6. Chay mishuka paya payachu?
7. (Shuti), tapuy (shuti)ta pitah juyallagu tukujun.
8. Tutaka yanayarkachu?
9. Kwitsaka payayagrinchu?

Activity

Let each student name several things in his environment (at the language school), which has changed in some way since he first arrived or which is even now changing.

- Examples:
1. The leaves on the trees have become green.
 2. John Doe is getting fat.

UNIT 15 - CYCLE 8

MICROTEXT

Kinsa pura manllanayay chivokuna

Punda tiempo tiyashka wauki pura kinsa chivokuna; shuj uchilagu, shuj jatunllagu, kuti shuj jatunruku kushijushkakuna kawsaj kashka kucha manñapi. Chay kuchapika, manñamanda ashata yaykurishpalla, tiyashka shuj asha alpa. Chaypimi viñajushka ashtaka ali jiwa. Kinsandih chivokuna chay alpaman yalishpa chaypi mikungapah munanajushka.

Shuj punllaka, uchilaguka chayman yalingapah tukushka. Shuj wambunaman vitslashpa rishka kucha chaupipi tiyaj alpaman. Chawpi kuchapika, kimirishka wambupaj ladoman shuj cocodrillo. Chayka nishka, "¿Mayjanda ñuka kuchata yalishpa purinyari? Uchalla tigray! Na kashpaka, kandaka mikushami," nishka.

Kuti chay uchila chivoguka "Na, ama mikuwaychu, ñukaka uchilagumari kani" nishka. "Ñamari shamunga ñuka wawki, ñukata yali ashtawan jatunmi ashtawan mishkillami kanga" nishka. Chayka cocodrilloka sakishka yalichun.

CYCLE 8 (Continued)

The Three Terrible Goats (Translation)

Long ago there were three goats who were brothers (Lit. among brothers); a little one, a kind of large one, and a great big one, these happy ones used to live on the shore of a lake. In that lake, just entering from the shore a little ways, there was a little (piece of) land. Some very good grass was growing there. The three goats were wanting to cross (pass) over to that land so they could eat there.

One day the little one decided to cross over there. Climbing into a boat, he went toward the land that was in the middle of the lake. In the middle of the lake, a crocodile approached the side of the boat. He said "Which one goes crossing my lake? Return quickly. Otherwise, I'll eat you!" he said.

Then that little goat said, "No, don't eat me, I'm very small. Soon my brother will come, he is much bigger than I and will be much tastier (sweeter)" he said. At that the crocodile let him pass.

CYCLE 8 (Continued)

Procedure

- I. The class will read the microtext together several time and discuss any questions which the students have about the meaning or anything else.
- II. The students will be given time to study the text individually, take it apart as they wish, and so on.
- III. Questions:
 - A. 1. Imatah tiyashka punda tiempoka?
 2. Mashna chivokunatah tiyashka?
 3. Chay chivokunaka maypintah kawsaj karka?
 4. Imatah tiyashka kuchapika?
 5. Chay asha alpapika mikuna tiyashkachu?
Ima mikunatah?
 6. Imatatah munanajushka chivokunaka? Imapahtah chay asha alpaman ringapah munanajushka?
 7. Mayjan chivorahtah yalingapah tukushka?
 8. Imashnatah uchilaguka chay asha alpaman rijushka?
 9. Chay alpaman rijushpaka, piwantah tuparishka uchila chivoguka?
 10. Imatah nishka cocodrilloka?
 11. Imatah nishka uchilla chivoka? Pitah payta yali ashtawan mishkilla kana kashka?
 12. Chaymandaka, cocodrilloka chay chivo yalichun sakishkallachu?

CYCLE 8 (Continued)

- B. 1. Imashutitah chay kucha ukupi tiaj animal?
Chay animalka manchanayaychu?
2. Imashutitah chay lagunata yalishka animal?
3. Chay cocodrilloka imatashi mikuj karka?
4. Mayjantah ashtawan vivo vivo kashka, chivo o cocodrillo?
5. Imashnatah chay uchilla chivoka kuchata yaliy usharka?
6. Kuchata yalishka jipa imatashi rurarka chivoka?
7. Imashpatah chivoka chay laguna yalina karka?
8. Kay chivoka imata kunan rurajuja yachangichu?
Imatashi?
9. Cocodrilloka chay jatun chivorukuta mikuy ushangacha?
Imashpa?
10. Chay millay cocodrilloka wanuna animal kashka, nachu?
11. Kaytukwi jipamanka, chivokunaka na kushijushka kawsaj
karka, nachu?
12. Kunanka kay cuentota villanata yachangichu?

IV. The instructor will retell the contents of the text several times in his own words as students reach out for further comprehension and mastery.

V. A. Individual students will retell the story in their own words, adding any details or interpretations which their imaginations suggest.

B. Some students may tell the whole story, adding the adventures of the 2nd and 3rd Billy Goats.

Note: See the next page for the rest of the story if you are interested.

CYCLE 8 (Continued)

Individual Extension

The students may ask the teacher for any information which they personally want to know about the individual applications of the contents of this unit (or any other aspect of Quichua) to their own situation.

Kinsa Pura Manllanayay Chivokuna

Punda tiempo tiyashka wawki pura kinsa chivokuna, chuj uchilagu, shuj jatunllagu, kuti shuj jatunruka kushijushkakuna kawsaj kashka kucha manñapi. Chay kuchapika, manñamanda ashata yaykurishpalla, tiyashka shuj asha alpa. Chaypimi viñajushka ashtaka ali jiwa. Kinsandih chivokuna chay alpaman yalishpa chaypi mikungapah munanajushka.

Shuj punllaka, uchilaguka chayman yalingapah tukushka. Shuj wambunaman vitsiyashpa rishka kucha chawpipi tiyaj alpaman. Chawpi kuchapika, kimirishka wambuj ladoman shuj cocodrillo. Chayka nishka, "¿Mayjantah ñuka kuchata yalishpa purinyari? Uchalla ti-gray. Na kashpaka, kandaka mikushami," nishka.

Kuti chay uchila chivoguka "Na, ama mikuwaychu, ñukaka uchilagumari kani" nishka.

Long ago there were three goats who were brothers; a little one, a kind of large one, and a great big one, these happy ones used to live on the shore of a lake. In that lake, just entering from the shore a little ways, there was a little piece of land. Some very good grass was growing there. The three goats were wanting to cross (pass) over to that land so they could eat there.

One day the little one decided to cross over there. Climbing into a boat, he went toward the land that was in the middle of the lake. In the middle of the lake, a crocodile approached the side of the boat. He said "Which one goes crossing my lake?" Return quickly. Otherwise, I'll eat you!" he said.

Then that little goat said, "No, don't eat me, I'm very small.

CYCLE 8 (Continued)

"Ñamari shamunga ñuka wawki, ñukata yali ashtawan jatunmi ashtawan mishkillami kanga" nishka.

Chayka cocodrilloka sakishka yalichun.

Kunanga shuj jatunlla chivo, paypah wawkigu ña chay kucha chawpipi tayaj alpaman yalishpa ali jiwata mikujujta rikushpaka, ringapah tukushka.

Shuj wambunaman vitsiyashpa, ña chawpi kuchaman kajpika, cocodrillo paypahman kimirishpa nishka: "¿Mayjantah ñuka kuchata yalishpa purinri? Ti-gray uchalla, na kashpaka kandaka mikushami? nishka.

Kuti chay jatunlla chivoka "Alalay, ama mikuwaychu, ñukaka na jatunruku kanka" nishka.

Ñamari shamunga ñuka wawki. Paymi ashtawan jatun ashtawan mikunayaymi kanga" nishka.

Chayka cocodrilloka sakishka yalichun.

Kunanga kuti shuj ruku wawki chivo, paypah wawkikuna chay kucha chawpipi tayaj alpaman chayashka chaypi kushijushka mikunajujta rikushpaka, paypash ringapa tukushka.

Soon my brother will come, he is much bigger than I and will be much tastier (sweeter)" he said.

At that the crocodile let him pass.

Now a kind of large goat, seeing his brother (already passing over to the land in the middle of the lake) eating the good grass, he decided to go.

Climbing into a boat, when he was already in the middle of the lake, the crocodile, approaching him, said.

"Which one goes crossing my lake? Return quickly, otherwise I'll eat you!" he said.

Now that kind of large goat "Ooh, don't eat me--I'm not really big." he said.

"Very soon my brother will come. He will be much larger and more desirable to eat" he said.

At that the crocodile let him pass.

Now another older brother goat, seeing his brothers (arrived at that land in the middle of the lake) there eating happily, he also decided to go.

CYCLE 8 (Continued)

Pay shuj wambunaman vitsiyashpa, ña chawpi kuchapimi kashka, ña cocodrillo kimirishpaka, nishka: "¿Mayjantah ñuka kuchata yalishpa purin? Uchalla tigray, na kashpaka kandaka mikushami" nishka.

Chivoka shinaka "Shamuyari!" nishka. Chayka cocodrilloka wambunaman vitsiyay kallarishka. Chivo shamushpaka paypah kachukunawah cocodrillotaka wañuchishka.

Shayka tukurirka.

After he climbed into a boat, he was already in the middle of the lake when the crocodile, already approaching, said. "Which one goes crossing my lake? Return quickly, otherwise I'll eat you!" he said.

The goat then "Come right on ahead!" said. At that the crocodile began to climb into boat. When the goat came he (the goat) killed the crocodile with his horns.

It's finished.

A SHORT
QUICHUA
VOCABULARY

Note: Words borrowed from Spanish have retained their original spelling unless the change has been drastic.

A

- abano : brown, maroon, tan
 aceite : (Sp.) oil
 achachay : exclamation uttered when one senses cold
 achijni-: to shine (to dawn)
 afile-: (Sp.) to sharpen
 aflashka : sharp
 aguja : (Sp.) needle
 ajcha : hair
 ajita-: to stuff, as with food
 ajusta-: (Sp.) to tie a knot, tie shoes
 akapana : a windy storm
 alaja : lovely, marvelous
 alalay : exclamation uttered when one becomes afraid
 alambre : (Sp.) wire
 alas : (Sp.) wing(s)
 alfombra : (Sp.) rug
 ali : good, fine
 alich-: to fix
 ali lado : right (side)
 alilla : well
 allaguta : softly (not loud)
 aliyachi-: to make better
 alku : dog
 alla-: to dig
 alpa : land, ground, floor
 alvejas : pea(s)
 ali hora : early
 amigo : (Sp.) friend
 amo : master
 amoli-: to pick up or carry in the mouth
 ampa-: to yawn
 amsa : darkness, blackness, (dirt)
 amsaya-: to grow dark
- amuglla : soft
 anaku : Indian skirt
 ananay : exclamation uttered when one senses something beautiful (e.g. a baby)
 añara : spider
 ancha : (Sp.) wide
 anchalagu : a little, just a little
 anchu-: to move away
 anchuchi-: to remove, to take away
 anchuri-: retirar
 anga : large bird, vulture
 angel : (Sp.) angel
 anguya-: to dry up somewhat
 apa-: to carry, to take
 apachi-: to load on an animal
 apamu-: to bring
 apari-: to load on one's back
 aparina-: something to carry, a load
 apiyachi-: to separate into many pieces
 apura-: (Sp.) to hurry
 araray : exclamation uttered when one senses heat
 ari : yes
 arma-: to bathe
 arrepentir-: (Sp.) to repent
 arricha : a woman who has more than one man; adulteress
 arrichu : a man who has more than one woman; adulterer
 ashā : a small amount, a little
 ashapalla : temporal storm
 ashna-: to smell, emit an odor or fragrance
 ashta : (Sp. hasta) to the point of
 ashtaka : much, a lot

ashta kashkaman : hasta luego
 ashtawan : more
 ashtawan ali : better, best
 ashtawan na ali : worse, worst
 asi-: to laugh, to smile
 asichi-: to make someone laugh
 aspi-: to scratch
 asti-: to whip
 astina : whip
 aswa : alcoholic drink (chicha)
 atajo : flock, group of
 atalpa : chicken
 atatay : exclamation uttered
 when one feels excited
 atsiya-: to sneeze
 atuj : fox, wolf

awa-: to weave
 awashka : woven material
 aya : devil
 ayayay : exclamation uttered when
 one feels pain
 aycha : flesh, meat
 ayuda : (Sp.) help
 ayllu : family
 ayni-: to groan
 aysa-: to hold or carry by a rope,
 handle, or other protection
 azucar : (Sp.) sugar
 azul : (Sp.) blue

B

baila-: (Sp.) to dance
 baja : (Sp.) decrease
 balde : (Sp.) pail, bucket
 bandera : (Sp.) flag
 barato : (Sp.) cheap
 barbas : (Sp.) beard
 barco : (Sp.) boat
 bautiza : (Sp.) to baptize
 bayta : Indian shawl
 bendeci-: (Sp.) bless

bicha-: to close, shut
 borrador : (Sp.) eraser
 botella : (Sp.) bottle
 boton : know
 brinca-: (Sp.) to jump
 hula : not flat, having a lot of
 bumps
 bulla : (Sp.) noise
 burro : (Sp.) donkey
 buta-: to speak angrily, harshly
 butona-: to button

C

cabal : (Sp.) complete
 caballo : (Sp.) horse
 cada : (Sp.) each
 cadena : (Sp.) chain
 cafe : (Sp.) coffee-colored, brown
 maroon
 caja : (Sp.) box
 calzon : (Sp.) pants, trousers
 calle : (Sp.) street
 cama : (Sp.) bed

cambia-: (Sp.) to change
 camisa : (Sp.) shirt
 campana : (Sp.) bell
 canasta : (Sp.) basket
 canta-: (Sp.) to sing
 carcel : (Sp.) jail
 caridad mañaj : beggar
 carro : (Sp.) bus, auto, car
 casi : (Sp.) almost
 castigachi-: to punish

cebada : (Sp.) barley
 cepillo : (Sp.) brush
 cera : (Sp.) wax
 cielo : (Sp.) sky, heaven
 clava-: (Sp.) to nail
 cobra-: (Sp.) to charge, to collect
 money
 coche : (Sp.) cart
 colerachi-: (Sp.) to bother, make
 angry
 coles : (Sp.) cabbage
 color : (Sp.) color rojo-puka,
 negro-yana, blanco-yura,
 amarillo-killu, maroon-abano,
 verde-verde, azul-azul
 conejo : (Sp.) rabbit
 consenti : (Sp.) permit

copa : (Sp.) glass
 corona : (Sp.) crown
 corral : fence
 cosa : (Sp.) thing
 cosecha : (Sp.) harvest, crop
 cosecha : to harvest
 costal : (Sp.) bag
 cree : (Sp.) to believe
 crema : (Sp.) cream
 cruz : (Sp.) cross
 cuchillo : (Sp.) knife
 cuenta : (Sp.) to count
 cueva : (Sp.) cave
 cuida : (Sp.) to look after, take
 care of
 cura : (Sp.) Catholic priest

Ch

chagra : field
 chaka : bridge
 chakana : ladder
 chajchu-: to scatter
 chaki : foot, leg; dry
 chakichi-: to dry something
 chakiri-: to begin to dry
 chamba : braid
 changa : leg
 chapa to watch for; to spy
 chapu-: to mix
 chari-: to have
 charij : rich
 chashna : that way, like that
 chaski-: to receive, to accept
 chaspi-: to shake
 chawpi : half, middle, midst,
 among, center
 chawa : raw, uncooked
 chay : that
 chaya-: to arrive (there)
 chayshuj : another

chichu-: to become pregnant
 chikan : separated
 chiktari-: to crack the skin, as
 from chapping
 chiku : calf
 chimba : in front of us, somewhat
 distant
 chingari-: to become lost
 chingachi-: to lose something
 chiri : to be cold
 chishi : afternoon
 chuglla : hot for watching crops
 at night
 chugri-: to hurt or wound oneself;
 wound, hurt, injury
 (physical)
 chulunlla : in silence (quietly)
 in peace
 chulunya-: become silent
 chungu : ten
 chupa-: (Sp.) to suck
 chupu : tumor

chura-: to put	chusha : empty, deserted, abandoned
churaju : to wear (clothes)	chusku : four
churasipa riku : compare, comparar	chusku chungu : forty
churi : son	chuspi : fly, gnat
churu: snail	chuta-: to rip out

D

delikari : (Sp.) to groan, be in much pain	Dios : (Sp.) God
descarga : (Sp.) to unload	Dios se lo pague : (Sp.) thank you
dibuja : (Sp.) to draw	doctor : (Sp.) doctor
	Domingo : (Sp.) Sunday

E

envidia : (Sp.) envy	estanco : (Sp.) bar
escribi-: (Sp.) to write	excusado : (Sp.) rest room
escuela : (Sp.) school	

F

fachalina : mantel, cloak, cape of a woman	fiñachi-: to bother, make angry
faki-: to break	fiñari-: to become angry
fakichi-: to break something	firma : (Sp.) signature
fakirinalla : breakable	fitas fitas asti-: to slap, to clap, to spank
falta : (Sp.) fault	fitikuna : pieces
fanga : leaf	foto : (Sp.) photograph
fatiga-: (Sp.) to breathe hard, to pant, to be fatigued	fuerza : (Sp.) force
fawa-: jump	fuku-: to blow
feya-: to borrow	fukushka : fruit, something which has ripened
feyachi-: to lend	fundu : water container
ficha-: to clean, to sweep	fuyu : cloud
fiesta : party, celebration	

G

gana-: (Sp.) to earn, to win	gasta-: (Sp.) to spend, use, waste
------------------------------	------------------------------------

gente : (Sp.) people
grano : (Sp.) grain, fruit

gulpi : (Sp. golpe) all
gusta-: (Sp.) to like

H

hora : (Sp.) time (general)

horas : (Sp.) time (specific)

I

iglesia : (Sp.) church
igual : (Sp.) equal
illashka : absent, missing,
away
ima cosakuna : any thing
i makuna : some things
ima laya : what kind
imapah : why
imashna : how
imashpa : why

ima : what
inti : sun
ishkandih : both
ishkay : two
ishkay chungu : twenty
iskun : nine
iskun chungu : ninety
ismu : to rot
ismushka : rotten

J

jabon : (Sp.) soap
jaku : let's go!
jaku-: to wipe
jallu : tongue
jalma-: to cultivate
jalun : half-cooked, not quite
done
jambi-: to treat someone, give
medicine
jantsi : weak
japi-: to seize, catch, get, find
(after searching), obtain,
grasp
japichi-: to cause another to
catch
japiri-: to become caught on
something, to seize for
oneself
jardin : (Sp.) garden

jari : man, male
jarilla : brave
jarka-: to obstruct, prevent
jatana : blanket
jatari : to get up
jatu : to sell
jatun : tall, big, large
jatunya-: become large
jawa : above
jaykata : rapidly
jayta-: to kick
jazenda : (Sp. hacienda) farm
jicha-: to scatter seeds, to sow
jigos : fig
jila : a group of persons or objects
arranged in a line
jipa : last, after
jipaya-: to stay behind, come
afterwards

jarramienta : (Sp. herramienta)
tool

jita : uncivilized man

jiwa : grass, fodder

juchachi-: to accuse

jugo : (Sp.) juice

junda : full

jundachi-: to fill, to fill up

jundu : deep

jupa : chaff, the part of the barley
that is removed before eating

jupa(kuna) : trash

juya-: to love

juyallagu : beautiful, pretty

K

kabia : rope

kacha-: to send

kachari-: to let go or drop some-
thing

kacharishka : loose

kachi : salt

kachiyachina-: make something
salty

kallana : a big plate used for
toasting corn

kallari-: to begin

kalpa : to run

kalpachi-: expel, throw out

kancha : roasted grain

kan : you

kanchis : seven

kanchis chungas : seventy

kani-: to bite

kancha: outside

kapari-: to shout

kapi-: to wring, to squeeze, to
milk

kara : leather, animal skin

kara : to give

karana : gift

karu : distant, far away

karuya-: to go far away

kasa : to freeze

kasha : cactus, thorn

kashna : this way

kasilla : still, not moving

kaspi : stick, pole, wood

kati-: to follow, to continue

kawchu-: to twist

kawsa : to live

kay : this

kaya-: to call, summon

kaya : tomorrow

kayakama : until tomorrow, see
you later

kayandih: the next day

kayna : yesterday

kaynani : the other day (past)

kazu-: to obey, respect

kichiju : crowded, narrow, tight

kichu-: to snatch, take away by
force

kikin : one's own, self

killa : lazy, month

killaj : a lazy person

killanaya-: to feel like being lazy

killu : yellow

kimi : tight, close together

kingo : crooked, curved

kinsa : three

kinsa chungas : thirty

kipi : burden

kishpi-: to save, liberate

kishpiri : to save

kiru : tooth, tree

kiya : matter, pus

ku-: to give

kucha : lake

kuchi : pig

kuchu-: to cut

kulki : money, cash, silver

kuliralla : grave, serious
 kumba : companion
 kumba-: to accompany, to go
 along with
 kumuri-: to bend over
 kunan : now
 kunga : neck, throat
 kunga-: to forget
 kungaylla : unworried, without
 fear
 kunguri-: to kneel
 kunguri : knee
 kunuj : warm
 kurpa-: to wad up

kusa : husband
 kushijuri-: to be happy
 kushilla : happy
 kushiya-: become happy
 kuta-: to grind grain
 kutashka : ground grain, flour
 kuti : time (vez)
 kutin ni-: to repeat, say again
 kuyuchi-: to move something
 kuyuri-: to move
 kwika : earthworm, intestinal
 worm
 kwitsa : girl

L

lado : (Sp.) side, direction
 ladolla : (Sp.) close
 ladrillo : (Sp.) brick
 laguna : (Sp.) lake
 lampara : (Sp.) lamp
 langa-: to swallow
 lansa : to vomit
 lapiz : (Sp.) pencil
 largo : (Sp.) long
 larka : ditch
 lata : (Sp.) can
 laya : kind, sort
 leche : (Sp.) milk
 lee-(or leye-) : (Sp.) to read

libro : (Sp.) book
 liki-: to tear
 likirishka : split, ripped
 limpio : (Sp.) clean
 linso : thin cloth, bandage
 liyari-: to entangle
 liyashka : net
 loma : (Sp.) hill
 lomo : (Sp.) back (of body)
 lucero : (Sp.) star
 lugarya-: (Sp.) to become free
 lugaryachi-: to empty, to free
 something
 lulun : egg
 luna : (Sp.) moon

Ll

llaglla-: to carve
 llakiy : sadness, sad, sorrowful
 llakichi-: make someone sad
 llakilla : sad, unhappy
 llakiri-: to become sad
 llakta : town, city, country
 llama : lamb

llambu : slippery, slick
 llambuchina-: to pet, as to pet an
 animal
 llanga-: to touch (palpar)
 llapi-: to crush, smash
 llasha : heavy
 llave-: to lock

llave : (Sp.) key
 llucha-: to slip
 lluchu : to skin, remove the skin
 lluchulla : naked, bare
 llujshi-: to leave
 llukchi-: to leave
 lluki : left (as opposed to right)

lluki lado : left side
 llulla-: to tell a lie
 llulla : a lie
 llullu : immature, unripe
 llushpina-: to slide
 llushti-: to peel
 lluta-: to stick

M

macha-: to get drunk
 maka-: to hit
 makanaju-: to fight
 makanajuj : warrior
 maki : hand, front foot of four-legged animals
 malijuizo : (Sp. maljuicio) bad, evil
 mama : mother
 mana : no (also na)
 mancha-: be afraid
 manchanayay : terrible, awful, dangerous
 manchay : fear, fright
 manda-: (Sp.) to send, command, order
 mandah : chief, leader
 maneja-: (Sp.) to drive, run a machine
 manga : cooking pot, kettle
 manña : edge, bank, shore
 maña-: to borrow
 mañachi-: to lend
 mantequilla : (Sp.) butter
 manzana : (Sp.) apple
 mapa : dirt
 mapaya-: to become soiled or dirty
 maquina : (Sp.) train
 marka-: to hold or carry in the arms

markay : a double armful
 chulla markay : single armful
 mashka : flour
 mashna : how many
 maska-: to look or search for
 mawka : old, worn out
 may : where
 mayjan : which, some
 maylla-: to wash (a surface)
 maytu-: to wrap up
 mazin : better
 medi-: (Sp.) to measure
 mesa : (Sp.) table
 micha : light, a candle light
 michi-: to herd, to pasture
 miglla-: to hold or carry in lap of poncho or ski
 migllay : a lapful
 miku-: to eat
 mikuchi-: to feed
 mikuna : food
 millanaya-: to smell bad, bad odor
 millanayachi-: to hate
 millay : bad, rude, mean
 milma, wool, fur, body hair
 minga-: to hire
 ministi-: to need, to use
 mirachi-: to cause to increase
 misericordia : (Sp.) mercy
 misha : a white woman
 mishki : sweet, honey

mishkichi-: sweeten
 mishu : white man
 misi : gato
 mitsa-: to be stingy, to
 prohibit
 mucha-: to kiss, smooch
 muchu-: to pick (as flowers)
 muku-: to chew
 mula : (Sp.) mule
 muna-: to want
 mundo : (Sp.) world

munduna-: to pile up to stack up
 muru : speckled
 mushu : new
 musku-: to dream
 muspa : a fool
 muspayana-: to become foolish
 musu : youth
 mutya-: to make something wet
 mutiji-: to smell, to sniff
 muyu : seed
 muyundi : around

N

na : no, not (also mana)
 na ali : poor, not well
 na importancho : doesn't matter
 nana-: to hurt, be painful
 nanay : pain
 na pakta : to fail
 narah : not yet
 na riksishka : strange

negocio : (Sp.) business
 ni-: to say
 nima : zero
 nina : fire, flame
 ninan ali : important
 ninanda : a lot, very much
 niti : dense, packed in
 nunca : (Sp.) never

Ñ

ña : already, now
 ñaja : awhile ago
 ñakchari-: to comb one's hair
 ñalla : scon
 ñan : road
 ñana : sister (of female)
 ñapash : fast

ñawpa : to go ahead, in front of,
 before, former, first, early
 ñawpaman : frontwards, forward
 ñawpa tiempo : olden times
 ñawi : face, eye, tip
 ñuka : I, my
 ñutu-: to grind into dust
 ñutuju : brain

O

ocupa-: (Sp.) to use
 ocupado : (Sp.) busy

ola : (Sp.) wave

P

- paga-: (Sp.) to pay
 paka-: to hide something
 pakari-: to dawn, to spend the night
 pakta-: to reach or achieve something
 pala : (Sp.) shovel
 palla-: to pick, pull off
 palta-: to put one thing on top of another, as in laying bricks, stacking papers, etc.
 pamba : earth, plain
 panda-: to confuse, to make a mistake
 pani : sister (of male)
 pani : (Sp.) cloth
 papa : (Sp.) potato
 papel : (Sp.) paper
 pargati : (Sp. alpargata) sandal
 pariju : together
 parla-: to talk
 parlay : voice
 parte : (Sp.) part
 partiri-: to shake
 parva : stack of grain
 paska-: to open, untie
 pata : fence-type wall
 patari-: to bend, fold
 patarinalla, bendable
 patsaj : one hundred
 pay : he, she, it
 paya : old (feminine)
 pelota : (Sp.) ball
 pensari-: (Sp.) to think
 perdona-: (Sp.) to forgive
 perdonaway : excuse me, forgive me
 permiso : (Sp.) permission
 pero : (Sp.) but
 peso : (Sp.) weight
 pi : who
 picha : cinco
 picha chungu : fifty
 piga-: to throw
 piji : fish
 pika-: to chop or chisel
 piki : flea
 pila-: pull out
 pilchi : a native cup for drinking
 pillu-: to wrap up with paper, cloth, beads, etc.
 pinga-: to feel ashamed or shy
 pingay : shame, bashfulness, shyness
 pinta-: (Sp.) to paint
 Tini, also
 pipah : whose
 pirikuti : rat
 pirka : wall of a house or building
 pishku : bird
 platanos : (Sp.) banana
 plano : (Sp.) flat, smooth
 plato : (Sp.) plate, dish
 plomo : (Sp.) gray
 pluma : (Sp.) feather
 poroto : (Sp.) a small bean
 precio : (Sp.) cost
 pucha-: to spin yarn
 pueblo : (Sp.) town
 pugyu : well of water, fountain
 puka : red
 puka puka : flushed, inflamed
 pukaya-: to become inflamed, flush up
 punchalla : shiny, brilliant
 punda : ancient, former
 pungu : door
 pungi-: to swell
 punlla (or pucha) : day, date
 punta : (Sp.) point
 puntayashka : pointed
 puffu-: to sleep
 pura : among, between
 puri : to walk around go about

purti : size
pusaj : eight

pusaj chungu : eighty
pusha-: to lead or guide a person
 or an animal

Q

queda : (Sp.) to stay
queso : (Sp.) cheese

quizas : (Sp.) maybe

R

racioso : different, unusual
raku-: think
rakuya-: to grow big in
 circumference
ralu : separated, far apart
 (e.g. teeth which are far
 apart)
rama : (Sp.) branch
randi : instead
raposa : (Sp.) fox
racional : honest, respectful
rasu : ice, snow
recto : (Sp.) straight
remolacha : (Sp.) beet
rey : (Sp.) king
ri-: to go
rico : (Sp.) rich wealthy
rigra : shoulder, arm
rikchachi-: to waken someone
rikchari-: to awaken
riksi-: to know, be acquainted
 with
rikuchi-: to show to someone,
 demonstrate, point to

rikunalla : transparent, able to
 be seen
rikuy : vision
rima-: to talk
rinri : ear
roga : (Sp.) to beg, as a favor
ruana : poncho
rueda : (Sp.) wheel
ruku : old (masculine)
 cf. **paya** (feminine)
rumi : stone
runa : Indian (man).
rundu-: to hail
rundu : hail
rupa-: to burn
rupachi-: to burn something
rupay : heat, sunshine
rura-: to do, to make, to construct
rutu-: cut with scissors

S

sacha : mountain
sacha (runa) : savage, uncivil-
 ized man

safa-: to liberate, free from bondage
 or some obstacle (Sp.)
safarishka : loose

saki : to leave something
 sakiri : to remain, to stay
 sama-: to rest
 samay : air, spirit
 sanora : (Sp. zanahoria) carrot
 sapalla : alone, widow
 sapi : root
 sapo : (Sp.) frog
 sara : corn
 saru-: to step on
 sarum : before
 satiri-: interfere (get into)
 segura-: to fasten, to prepare
 semana : (Sp.) week
 señal : (Sp.) seal
 shaya-: to be in a standing position, to halt or stop.
 shayari-: to come to a standstill, halt.
 shayju-: to tire
 shamu-: to come
 shijshi-: to itch
 shimi : mouth, lip, word
 shina-: to do or act like this

 shinashpa, shinajpi : then (entonces)
 shinchi : strong, loud, hard
 shita-: to leave, to throw aside, to throw away, to abandon
 shuj : one, a, another
 shuj laya : different
 shujlla : alone, one only

shujpacha : extreme
 shujta : another
 shungu : heart, the upper internal organs
 shuti : name
 shutichi-: to name
 shutu-: to drip, to leak
 shutuchi-: to make wet, or dripping
 shuwa : thief, robber
 shuwa-: to steal
 shuya-: to wait
 shuyay : hope
 siempre : (Sp.) always
 siente : (Sp.) to feel
 sillu : nails (fingernails, toenails)
 sipi-: to tie
 sira-: to sew
 siri-: to be in a lying position
 siriri-: to lie down
 sisa-: to bloom
 sisa : flower
 solo : (Sp.) alone
 sombro : (Sp.) hat
 sordo : (Sp.) deaf
 sortijas : (Sp.) ring
 suchu : a cripple
 sufri-: to suffer
 sujta : six
 sujta chungu : sixty
 suku : gray
 sumaj : marvelous
 surku-: to remove, to take off

T

tablun : blocks, bricks, like adobes.
 tafia trabajjkuna : bricklayers, those who build walls.
 tajsha-: to wash (clothes, etc.)
 takari-: to feel (the sense), to touch
 tali : to pour out, spill

tal vez : (Sp.) maybe
 tanya-: to rain, rain
 tanda : bread
 tandachi or tanda-: to gather, to collect together, to unite.
 tandanaju : to come together
 tanga-: to push, shove
 tantiyari-: to plan, to think about, meditate.

- tapa-: to cover something (Sp.)
 tapu-: to ask a question
 taraj taraj wajta : to slam, bang, crash
 tari-: to find, to discover
 tarpu-: to plant
 tarpuj : planter (one who plants)
 tarpuj jari : farmer; one who works with the earth
 tawka : many, a large number
 tayta : padre
 taza : (Sp.) cup
 tazin : nest
 tejakuna : roof, tiles
 tela : (Sp.) cloth
 telalla : thin
 tiyari-: to sit down
 tiyarina : chair
 tiempo : (Sp.) time
 tieso : (Sp.) stiff, rigid
 tigra-: to go back, return
 tigrachi-: to reply, to answer
 tigramu-: to come back, return
 tilla : thin
 timbu-: to boil (v. intr)
 tinbuchi-: to boil (v. tr)
 tini-: to color or dye, to paint
 tiniri-: to spot, to dye
 tinirishka : spot
 tio, tia : (Sp.) uncle, aunt (terms of respect)
 tira-: (Sp.) to shoot
 tisa-: to card wool
 tiya-: to be, exist, to dwell
 toro : (Sp.) bull
 totora : a reed used in making mats, etc.
 trabaja-: (Sp.) to work
- trabajo : (Sp.) work, employment
 trago : (Sp.) strong alcoholic beverage
 trampa : (Sp.) trap
 tranquilo : (Sp.) calm
 trigo : (Sp.) wheat
 trilla-: to thresh grain
 truka-: (Sp.) to change
 tsawar : cactus
 tsini : nettle
 tsuna-: to blow one's nose
 tubo : (Sp.) pipe
 tuerto : (Sp.) blind
 tuertoya-: to become blind
 tugya : to burst, to hatch (eggs), to explode
 tukti : nut
 tuku-: to become, to happen, to pretend
 tukuchi-: to finish, to end something, to destroy
 tukuy : all, every
 tukuri-: to end, to finish, (Intr.)
 tukuy laya : variety
 tula-: turn over the ground (in planting)
 tulpa : stove, cocina
 tullu : bone
 tuni-: to fall, collapse, as a house or a mountain
 tupa-: to meet or encounter
 tupari-: to be shocked, receive a shock, etc.
 turi : brother (of a female)
 tuta : night
 tutamanda : morning
 turu : mud
 tushu-: to dance

U

ucha : quickly

uchila kiru : bush

uchilla (or uchila) : small, short
 uchu : red pepper
 uchufa : ashes
 uglla : to hold or carry under an
 arm
 uju-: to cough
 uju : cough
 ujya : to drink
 uka : a tuberous vegetable
 ukaltu : eucalyptus tree
 uku : inside
 ukucha : mouse
 uma-: to deceive, to cheat
 unay : a long time
 ungu : to be sick, to give
 birth
 ungushka : sick, ill
 unguy : illness, disease

upa : a mute (someone who can't
 talk)
 upalla-: be silent; in secret,
 silent, quietly
 ura : below
 uray : north, down grade, descent
 uray vichay : up and down
 urku : mountain
 urma-: to fall, to fall down
 usha-: to be able to
 ushanalla : easy
 ushashkata : very much, exceedingly
 ushay : power
 ushi : daughter
 usis : sickle
 usyari-: to turn dry (weather)
 not rain
 utuju-: to pierce, puncture
 uya-: to hear, to listen to

V

vale-: (Sp.) to be worth
 vara : (Sp.) stick, rod, pole
 vecino : (Sp.) neighbor
 vela : (Sp.) candle
 vence : (Sp.) to win
 verde : (Sp.) green
 viaje : (Sp.) time (vez),
 journey, trip
 vichay : south
 vichi : steep place, ascent
 vijsa : abdomen, stomach
 villa-: to tell, to notify, to
 testify
 vifa-: to grow

vingo : crooked
 vira : grease, oil, butter
 viru : cane (sugar cane, corn
 stalk, etc.)
 vishi-: to dip or scoop out
 vishina : dipper, scoop
 visita-: (Sp.) to visit
 vitsiya-: to climb, to ascent
 viudo : (Sp.) widower
 vivo : (Sp.) sharp, intelligent
 vola-: (Sp.) to hurry, to fly
 voltachi-: (Sp.) to turn something
 over, upset something

W

wacha-: to give birth to
 wachari-: to be born

wachu-: to make furrows and hills
 (as when cultivating a field)

- waglichí : spoil
 wagra : cow, ox, bull
 waka-: to cry (including the sounds of animals)
 wakaychi-: to store
 wakinpi : sometimes
 wakin : some
 wakta-: to strike or slap (with the hand), hit
 waktari-: to be shocked, receive a shock, etc.
 wambra : youngster (male)
 wambu-: to float
 wambuna : something which floats
 wandu-: to lift
 wangu : a load (of something like wood)
 wanu : (Sp. guano) fertilizer
 wañu-: to die
 wañuchi-: to kill

- wañuchij : murderer
 waranga : one thousand
 warku-: to hand up
 warmi : woman, wife
 washa : behind
 washaman : backwards, to the rear
 washju : to enter
 wasi : house
 wasichi-: to build a house
 wata : to tie, knot
 watashka : knot
 wawa : infant, child, baby
 wawki : brother (of male)
 waynaya-: to commit adultery, to fornicate
 wayku : crack, valley, ravine
 wayku yaku : river
 wayra : wind

Y

- a-: to think
 yacha-: to know
 yachaj : wise
 yachaju-: to learn, to study
 yaku : water, liquid
 yakupata : river bank, shore
 yakuturo : mud
 yali : more (used in comparisons)
 yali-: to pass
 yalishka : last, passed
 yana : black
 yanalla : shadow
 yanayashka : something which has become dark
 yanga : ordinary, common; referring to actions performed aimlessly or in vain
 yanta : firewood
- yanu-: to cook
 yapa : very
 yapu-: to plow
 yari-: to recall, to remember, to decide
 yarichi-: to cause to remember, call to mind
 yarjachiju-: to make someone hungry
 yaya : father, especially God
 yayku-: to enter, to fit
 yakuya-: to dissolve (become water)
 yupa-: to count
 yura : plant, tree
 yurayashka : light, bright, white
 yawar : blood
 yuyay : idea, thought, opinion

375

Z

zambu : (Sp.) squash

zapatos : (Sp.) shoe

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ABSTRACT

The second of a two-volume series on Ecuadorean Quechua, this text contains 15 units of preclass instructional material designed for individualized study with the use of accompanying tapes. Each unit of the course has a homework section, called a module, to be completed before classwork may be started. Cartoon figures illustrate the instructional materials. Emphasis is placed on developing comprehension and speaking skills. For the companion document see FL 002 852. (RL)

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ECUADORIAN QUECHUA

BASIC COURSE

by

Clarence Eric Ott
Robert W. Blair
Antonio Yacelga Aguilar

Part II

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U.S. DEPARTMENT OF
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INSTRUCTIONS

The materials in this volume are self-instructional and are designed for individual study with a tape recorder. Each unit of the course has one of these "homework" portions (divided into sections called modules) which you should complete before you begin the classwork on that unit. The basic purpose of the self-instructional modules is to provide understanding and practice of new Quichua concepts so you will be prepared to use those concepts for real communication in the classroom. (Turn ahead a few pages and look at the format of the modules if you wish.)

Below is a list of clarifications and procedures related to the self-instructional lessons. Study these carefully before you begin unit 1.

1. Always study the module of a given unit in sequence, i.e. A, B, C, Each unit has been designed to give you comprehension skills first, then speaking skills, and so on. You may become confused if you try to complete module B of a given unit without having done module A previously.
2. You will be required to turn the tape recorder on and off several times during each homework module so watch for this as you work. The tape is reserved exclusively for Quichua utterances (either as models or answers) and all other instructions, comments, etc., are written on the pages of this book.
3. The tape will force you to answer questions within a certain time limit. If at first you have difficulty responding fast enough, don't worry. Keep working, and as you become used to the pattern you will learn to respond within the time limit.
4. All responses which you are asked to make in Quichua should be spoken aloud (not written or merely conceived mentally) unless you are specifically instructed otherwise.
5. The last three to five frames (numbered sections) of each module are evaluation or testing frames. If you can accurately make the responses required within those frames, you will know that you have achieved the objectives for the module.

6. As you work through the materials and are called upon to generate Quichua utterances, try to always keep in mind that (for each response) you want to take an idea in your mind and convert that idea to spoken Quichua, rather than just manipulate Quichua words. In other words, be aware of meaning as much as possible in the responses you generate.

You will still have a lot to learn about Ecuadorian Quichua when you finish this course. But it is hoped that these materials will prove valuable for getting a foothold on the language and mastering some basic concepts and rules. You are invited to use the materials to your best advantage as you see fit.

UNIT 1

MODULE A - LISTENING COMPREHENSION

CONTENT

- I. Commands: uyay, niy, kutin uyay, kutin niy
- II. Ritual Phrases: Buenos dias, ashta kashkaman
- III. Question and Response Types:
 1. Imatah kayka?
Kayka libromi.
 2. Chayka librochu?
Ari, chayka libromi.
Na, chayka na librochu.
 3. Chaypash librochu?
Na, chayka lapismi.
- IV. Additional vocabulary: names of objects

OBJECTIVES

- I. Given: Any of the commands of Content I above as spoken utterances.
 Behavior:
 1. Give an English equivalent.
 2. Perform the physical action requested.
- II. Given: Either of the ritual phrases of Content II in spoken form.
 Behavior: Give an English equivalent.
- III. Given: Any of the question or response types above used with the selected vocabulary of this module.
 Behavior: Demonstrate comprehension by giving an English equivalent.

- Listen to the following word:

(TAPE ON) 1 ()

This word means "listen." It is a request to listen.

Listen to the same word again and try to remember what it means:

(uyay)

(TAPE OFF)

What will you do if someone says "uyay" to you?

Listen

- Listen to the following word and perform the action requested. Then check the answer column.

(TAPE ON) 2 ()

If you did as you were told, you should have listened to a musical note.

- Listen to this new word, pronounced twice:

3 () ()

This word means "again."

Listen again to the word which means "again" and notice how it is written:

(kutin)

(TAPE OFF)

If you had just spoken a phrase in Quichua, and if your teacher said "kutin," what would you do?

Say the phrase again.

- Here again is the word you listened to just a moment ago:

(TAPE ON) 4 ()

(TAPE OFF)

Can you remember what this word means?

Listen.

- Obey the following commands. Check the answer column after you have finished with all of them.

(TAPE ON) 5 A. ()

B. ()

C. ()

D. ()

If you listened to a musical note, then listened to it three more times, you followed the commands perfectly.

- Here is another command. Listen to it:

6 () ()

This command means "say (it)." Listen again:

(niy) ()

(TAPE OFF)

If your teacher pointed to a word on the board and said "niy," what would you do?

Say the word on the board.

- The word "kutin", as you remember, means "again." What does the following phrase mean:

(TAPE ON) 7 (kutin niy)

Say it again (repeat).

(TAPE OFF)

- You will hear some commands below, which you are to follow, using the English word "house." For example, if you were commanded to say something, you would say "house."

(TAPE ON) 8 (X = your response)

- A. () X
- B. () X
- C. () X

You should have said "house" three times.

(TAPE OFF)

- As you hear the following words pronounced think of their meaning in English:

(TAPE ON) 9

- A. (kutin) again
- B. (niy) say it
- C. (uyay) listen
- D. (kutin niy) say it again
- E. (kutin uyay) listen again

(TAPE OFF)

- Use the word "cow" in the way requested. Check your response after each item.

(TAPE ON) 10

- A. () X
- B. () X

- A. Say "cow"
- B. Listen to "cow"

C. () X

C. Say "cow"

D. () X

D. Say it again

E. () X

E. Listen again

(TAPE OFF)

We will be using the commands you have just heard in the classroom.

- When you meet a Quichua Indian on the street, he might greet you with the following phrase:

(TAPE ON) 11 ()

(TAPE OFF)

- Here is a common leave-taking expression:

(TAPE ON) 12 () ()

(TAPE OFF)

This phrase is roughly equivalent to "see you later," or the Spanish "hasta luego." The first word of the phrase has been borrowed from Spanish "hasta" and changed slightly in pronunciation. Listen again and notice how this phrase is written:

(TAPE ON) (Ashta kashkaman)

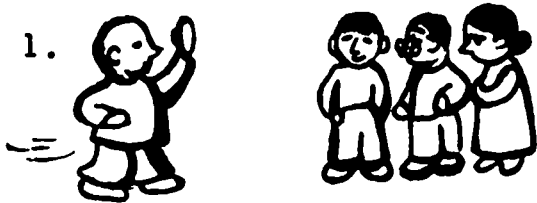
(TAPE OFF)

When would you say "Ashta kashkaman"?

When saying good-by, leaving, etc.

- Below are two pictures, the first showing a man greeting a group of people, the other showing him saying good-by to them. As

you hear a Quichua phrase pronounced,
decide whether it goes with Situation 1 or
Situation 2.



(TAPE ON) 13

A. ()

2

B. ()

1

(TAPE OFF)

- Listen to the following phrase, pronounced twice:

(TAPE ON) 14 () ()

(TAPE OFF)

This phrase is written "kayka libromi" and it means "this is a book." Can you identify the part of this phrase (a Spanish borrowing) which means "book"?

libro

- Listen again to the phrase which means "this is a book." See if you can hear the word which means "book."

(TAPE ON) 15 (kayka libromi)

(TAPE OFF)

Below is a brief explanation. Study it until you have a very general idea of how this phrase is put together. Then go to the next frame.

Kayka libromi

1. kay this
2. -ka suffix which indicates a minor focus on the word it is attached to. (A hyphen (-) before a form indicates that that form is a suffix and is attached to other words.)
3. libro book (from Spanish)
4. -mi suffix which indicates a major focus on the word it is attached to
5. There is no verb in the sentence.

- Listen to another Quichua phrase:

(TAPE ON) 16 ()

(TAPE OFF)

This sentence is written "chayka libromi" and it means "that is a book." The only difference in this phrase and the one you heard before is a new word "chay" substituted for "kay."

What does "chay" mean?

that

- "Kayka libromi" refers to a book which is relatively close to/away from the person speaking.

close to (this)

"Chayka libromi" refers to a book which is

relatively close to/away from the person speaking.

away from (that)

- Which of the following is equivalent to "that is a book":

(TAPE ON) 18

A. ()

A

B. ()

- Which of the following is equivalent to "this is a book": (19)

A. ()

B. ()

(TAPE OFF)

- It was explained before that the suffix -mi indicates an important focus on the word to which it is attached. It works like a spotlight, shining on the part of a sentence or phrase which the speaker wants to draw attention to.

In which of the following does "book" receive a major focus:

A. Kayka libroka.

B

B. Kayka libromi.

- Whether or not -mi is actually spoken is optional. We will say that it exists in the speaker's mind for any word which is the major focus of a sentence or phrase, but sometimes it may not actually be pronounced.

Compare this with the "understood" you in the English sentence, "(You) go!" "You" is obviously in the speaker's mind (i.e., he knows who he is talking to) but it is not pronounced.

Which of the following can be said in Quichua:

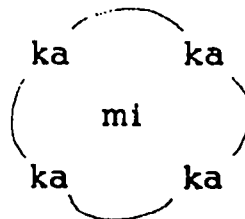
A. Kayka libro.

A and B

B. Kayka libromi.

- The other suffix (-ka) shows a minor focus; i.e., it marks words or segments which are peripheral to the main element of the sentence.

Consider this diagram where -mi is balanced by several -ka's:



The actual pronunciation of -ka, like -mi, is also optional. (However, when "kay" or "chay" occurs with -ka, the -ka is almost always pronounced. Other words occur without it more frequently than "kay" or "chay.")

Indicate whether each of the following words receive major or minor focus:

A. chayka

A. minor

B. libromi

B. major

C. lapizka

C. minor

D. kaymi

D. major

E. libro

E. indeterminate
(the focus is
not expressed)

on the surface
(spoken) level,
but is still
assumed to exist
in the speaker's
mind)

● Listen:

(TAPE ON) 23 () ()

(TAPE OFF)

Meaning: What is this? (This utterance
is written "Imatah kayka?")

Which word in the phrase above means
"this"?

kay(ka)

● Here is a breakdown of the phrase "Imatah
kayka":

ima = what

-tah = question marker

kayka = this (plus minor focus)

The -tah tells us that the sentence is a question. Again there is no verb in the sentence. The verb "to be" in Quichua is usually dropped in sentences like, "This is a book," "She is beautiful," etc. If it helps, you might remember that the Indians talk like that famous jungle hero who says, "Me Tarzan--you Jane."

Listen to the phrase again and see if you can hear the part which means "what":

(TAPE ON) 24 () ()

(TAPE OFF)

You should have been
able to hear "imatah"

- Here is a slightly different sentence, spoken twice. What does it mean?

(TAPE ON) 25 () ()

What is that?

- Which of the following is a question: (26)

A. ()

B

B. ()

- What is the meaning of the following short dialogue: (27)

A. (Imatah chayka ?)

A. What is that?

B. (Chayka libromi.)

B. That is a book.

(TAPE OFF)

- Listen now to a new type of question, pronounced twice:

(TAPE ON) 28 () ()

Meaning: Is that a book?

Listen again and note how it is written:

(Chayka librochu ?)

(TAPE OFF)

- There is a new suffix here, -chu. In this kind of sentence, -chu indicates that it is a question. The difference between -chu and -tah is that -chu is used in questions which require a yes-no answer, while -tah is used in questions which require some other type of answer than yes or no.

NOTE THE CONTRAST:

Imatah kayka? What is this?
 Answer: This is a book.

Kayka librochu? Is this a book?
 Answer: Yes, this is a book.
 No, this isn't a book.

- Listen for the suffix which indicates a yes--no question in each of the following:

(TAPE ON) 30

() () () ()

You should have been able to hear -chu in each of the utterances.

- Which of the following questions would be answered with yes or no: (31)

A. ()

A

B. ()

- Which of the following is a question: (32)

A. ()

B

B. ()

- Which of the following is not a question: (33)

A. ()

C

B. ()

C. ()

- Say an English equivalent for each of the

following: (34)

- | | | |
|----------------------|---|--------------------|
| A. (Chayka libromi.) | X | A. That is a book. |
| B. (Imatah kayka?) | X | B. What is this? |
| C. (Kayka librochu?) | X | C. Is this a book? |
| D. (Kayka libro.) | X | D. This is a book. |

(TAPE OFF)

- Another Spanish word which Quichua has borrowed is "lapiz" (pencil).

Which of the following means "This is a pencil:

(TAPE ON) 35

- | | |
|--------|---|
| A. () | B |
| B. () | |
-

- Say an English equivalent: (36)

- | | |
|--------|----------------------|
| A. () | A. That is a pencil. |
| B. () | B. Is this a pencil? |

(TAPE OFF)

- The Quichua word for "yes" sounds a lot like the name "Audie," as in Audie Murphy.

Listen to it:

(TAPE ON) 37 () ()

(TAPE OFF)

- Given that "ari" means "yes," what is the meaning of the following phrase:

(TAPE ON) 38

(Ari, kayka lapizmi.)

Yes, this is a pencil.

- Which of the following questions could be answered with "ari": (39)

A. (Imatah chayka?)

B

B. (Chayka lapizchu?)

(TAPE OFF)

- Below are two questions and two answers. Match each question with the appropriate answer.

1. Imatah chayka?

A. Ari, chayka libromi.

1-B

2. Chayka librochu?

B. Chayka libro.

2-A

- Listen:

(TAPE ON) 41 () ()

This is a Quichua word for "no." It is written "na." Listen again and think of the meaning.

(na)

(TAPE OFF)

If you want to answer no to a question, and then make an affirmative statement, it sounds like this:

(TAPE ON)

(Kayka librochu?) Is this a book?

(Na, chayka lapizmi.) No, this is a pencil.

Which of the following means, "No, this is a book":

A. ()

A

B. ()

(TAPE OFF)

- When a negative statement is made, the suffix -chu, which you have already seen used to ask a question, is usually used with "na." Listen to the following example:

(TAPE ON) 42

(Chayka na librochu.)

(TAPE OFF)

Meaning: That isn't a book.

Notice here that -chu is attached to the part of the sentence that is being negated (in this case, "libro") and that "na" precedes it.

- A. As you listen to the following sentences, write "N" by each one which is negative and "A" by each one which is affirmative:

(TAPE ON) 43

1. ()

1-A

2. ()

2-N

3. ()

3-A

4. ()

4-N

(TAPE OFF)

B. Which of the following is a negative statement:

1. Chayka lapizchu?

2

2. Chayka na lapizchu.

● The suffix -chu may function as:

A. a negative indicator with "na"

C

B. a yes-no question marker

C. both of the above

● As a point of contrast, it may be noted that only one of the three suffixes -mi, -tah, or -chu occurs in any given sentence. Thus:

1. Affirmative sentences occur with -mi.2. Negative sentences occur with -chu.3. Questions occur with -chu or -tah.

Each of these suffixes represents major focus in its respective situation. Two of them do not occur in any one sentence.

● In this frame is given a summary of the question and answer types presented thus far:

A. Imatah chayka?
Chayka libromi.

What is that?
That is a book.

B. Kayka lapizchu?
Ari, chayka lapizmi.

Is that a pencil?
Yes, this is a pencil.

Na, chayka libromi. No, this is a book.

C. Chayka librochu? Is that a book?
Na, chayka na No, that isn't a
librochu. book.

- Which of the following means, "This is a book":

(TAPE ON) 47

- A. () C
- B. ()
- C. ()
- D. ()

- Which of the following means, "Is that a book": (48)

- A. () B
- B. ()
- C. ()
- D. ()

- Which of the following means, "What is that": (49)

- A. () A
- B. ()
- C. ()

- Which of the following means, "No, that isn't a book": (50)

- A. ()
 B. ()
 C. ()

B

- Give an English equivalent for each of the following: (51)

A. ()

A. Yes, this is a book.

B. ()

B. What is that?

C. ()

C. Is this a pencil?

D. ()

D. That isn't a pencil.

E. ()

E. No, this is a book.

(TAPE OFF)

- Here is one more type of question. Listen:

(TAPE ON) 52 () ()

Meaning: Is this a book, too?

Listen again and notice how this sentence is written:

(Kaypash librochu?)

(TAPE OFF)

There is a new suffix in this utterance which means "also." What is it?

-pash

- Listen twice more to this question which means, "Is this a book, too?" and listen for the suffix which means "also" or "too."

(TAPE ON) 53 () ()

(TAPE OFF)

You should have
been able to hear
-pash.

- If you would like to test your deductive ability, do this frame. It is an exercise to see if you can look at a new combination of familiar forms and discover the meaning for yourself.

Listen to and look at the following utterances, then give an English equivalent, if you can:

(TAPE ON) 54

(Chayka lapizchu o librochu?)

(TAPE OFF)

Is that a pencil or
a book?

- Looking at the drawings, give an English response to each of the questions:

(TAPE ON) 55

A. ()



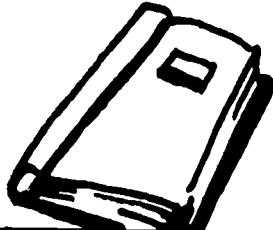
A. That is a book.

B. ()



B. Yes, that is a
pencil.

C. ()



C. No, that isn't
a pencil. (It's
a book.)

- Which of the following means, "Is that a book, too?": (56)

A. ()

B. ()

C. ()

D. ()

(TAPE OFF)

- Say an English equivalent for each of the following:

(TAPE ON) 57

A. ()

B. ()

C. ()

D. ()

E. ()

F. ()

G. ()

A. Is that a pencil?

B. What is this?

C. This is a pencil.

D. No, that isn't a book.

E. Is that also a pencil?

F. Yes, this is a book.

G. No, that is a pencil.

(TAPE OFF)

UNIT 1

MODULE B - SPEAKING

CONTENT

- I. Ritual phrases: Buenos dias, Ashta kashkama
- II. Question and response types:
- | | |
|--------------------------------|---|
| 1. Imatah kayka ? | Kayka libromi. |
| 2. Chayka librochu ? | Ari, chayka libromi.
Na, chayka na librochu. |
| 3. Chaypash librochu ? | Na, chayka lapizmi. |
| 4. Kayka librochu o lapizchu ? | Chayka lapizmi. |
- III. Additional vocabulary: names of objects

OBJECTIVES

- I. Given:
1. An English equivalent of either of the survival phrases, or
 2. A description of an appropriate real-world situation.
- Behavior: Produce the survival phrase which goes with the English equivalent or the situation.
- II. Given: An English equivalent of any of the specified questions or responses.
- Behavior: Say the corresponding Quichua phrase.
- III. Given: Any of the questions in Quichua.
- Behavior: Say an appropriate response in Quichua.

- IV. **Given:** An object for which the student knows the name.
- Behavior:** Ask at least two kinds of questions about that item (out of types 1-4 listed above).

- The first time you meet a Quichua Indian, you may want to say a typical greeting like this:

(TAPE ON) 1 ()

(TAPE OFF)

Practice saying "Buenos dias" aloud. (An X, remember, represents your response.)

Buenos dias

- Listen to the following phrase, which should also be familiar to you:

(TAPE ON) 2 (Ashta kashkaman.)

(TAPE OFF)

This phrase is roughly equivalent to \sphericalangle see you later/hello \sphericalangle .

See you later.

- Say the phrase which means "See you later" after the voice on the tape. Each time you respond, listen to the next pronunciation on the tape and compare it to your own.

(TAPE ON) 3 () X
 () X
 () X
 () X
 () X

(TAPE OFF)

- A. What could you say to greet an Indian? Say it.

X

Buenos dias.

- B. What could you say when you leave an Indian's house to go home? Say it.

X

Ashta kashkaman.

- Below are listed four words with which you may be familiar. All of them are Spanish words, and they are also used in Quichua. Look at them carefully:

libro	=	book
lapis	=	pencil
cuaderno	=	notebook
maquina	=	train
auto	=	car

Though "maquina" (machine) is a Spanish word, the usage here as "train" is a special Quichua usage. If you are familiar with all these words, skip to frame 9, turn the tape recorder ahead to the next white splice, and begin there. If you are unsure of the meaning or pronunciation of any of these words, however, work through as much of frames 6-8 as you need.

- Look at the following words and listen as the voice on the tape pronounces them. Then say the English equivalent and listen for a confirmation to see if you were correct.

(TAPE ON) 6

English confirmation:

A. (libro)	X	()
B. (lapis)	X	()
C. (cuaderno)	X	()
D. (cuaderno)	X	()
E. (auto)	X	()
F. (maquina)	X	()
G. (lapis)	X	()
H. (auto)	X	()

- | | | |
|---------------|---|-----|
| I. (cuaderno) | X | () |
| J. (libro) | X | () |
| K. (maquina) | X | () |

(TAPE OFF)

- Below are some drawings representing some Spanish-Quichua words. Listen to the tape and for the word corresponding to each picture and say each one after the voice on the tape.


(TAPE ON) 7

- A.  () X () X


- B.  () X () X


- C.  () X () X

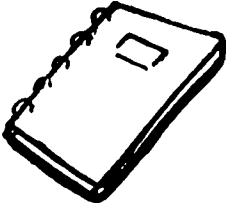
- D.  () X () X

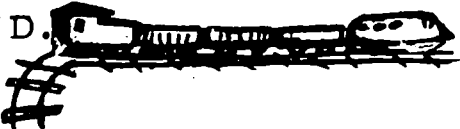
- E.  () X () X


- Give the Spanish-Quichua word for each of the drawings below. After you say each word, listen for confirmation. (8)

- A.  X ()

B.  X ()

C.  X ()

D.  X ()

E.  X ()

(TAPE OFF)

- Here is a familiar question and answer.
Listen:

(TAPE ON) 9

(Imatah chayka?) What is that?

(Kayka libromi.) This is a book.

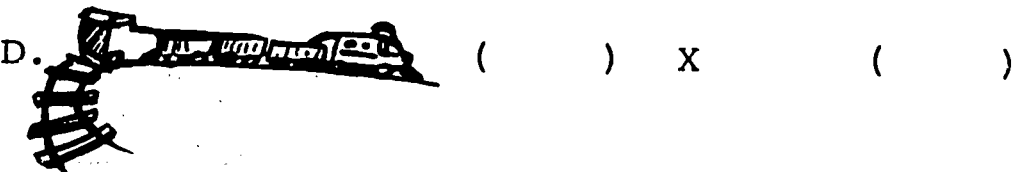
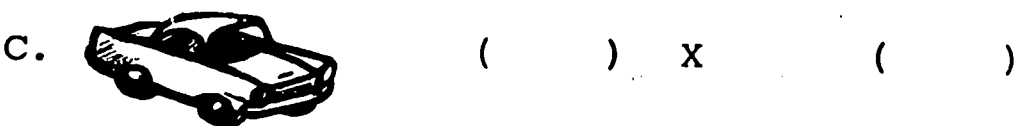
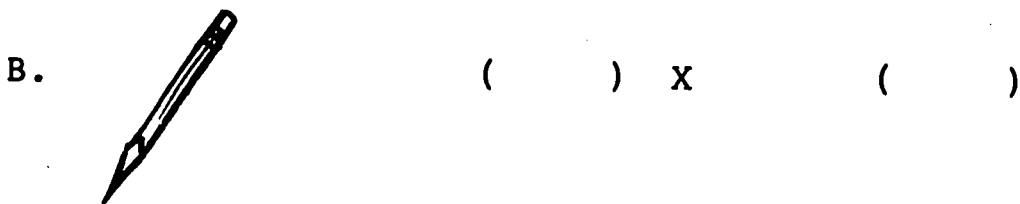
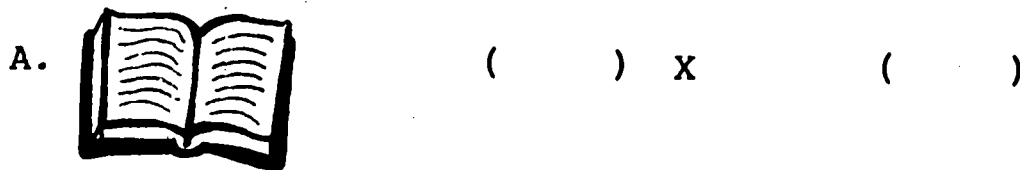
As you hear the response which means "This is a book," practice saying it aloud. Try to replicate the native pronunciation.

() X
 () X
 () X

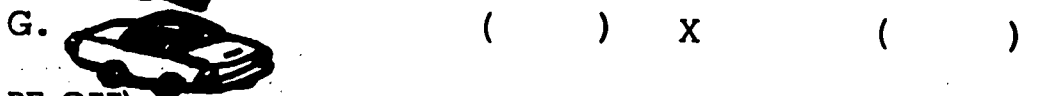
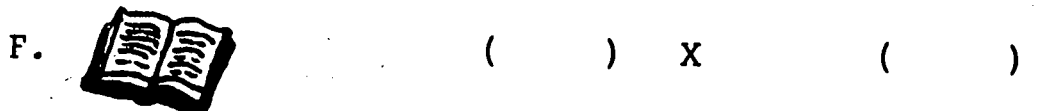
(TAPE OFF)

- Answer the questions which are asked about the objects below. The tape will verify your answers.

(TAPE ON) 10



The suffix which marks major focus is often not pronounced in the surface (spoken) structure of a Quichua sentence. Answer the following questions without saying the major focus suffix:



(TAPE OFF)

● Note the following question and answers:

(TAPE ON) 11

(Chayka lapizchu?)

Is that a pencil?

(Ari, kayka lapizmi.)

Yes, this is a pencil.

(Na, kayka libromi.) No, this is a book.

Practice saying aloud the response meaning, "Yes, this is a pencil," as you hear it on the tape.

() X
 () X

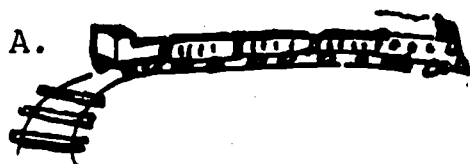

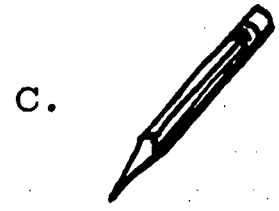

Practice saying aloud the response meaning "No, this is a book."

() X
 () X

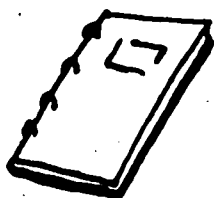
(TAPE OFF)

- Answer the following questions. If the object pictured is the same as that referred to by the question, answer "yes." Otherwise answer "no" and give the correct name of the object. Check confirmation in the answer column--you will both hear and see the confirmation.

(TAPE ON) 12

- | | | | |
|----|---|-----------------|------------------------|
| A. |  | () X | (Ari, kayka maquinami) |
| B. |  | () X | (Na, kayka libromi) |
| C. |  | () X | (Na, kayka lapiz) |
| D. |  | () X | (Ari, kayka automi) |

E.



() X

(Na, kayka cuadernomi)

(TAPE OFF)

- The Quichua word for "that" is "chay." How do you say, "That is a pencil"?

X

Chayka lapizmi.

- Here is one more kind of answer:

(TAPE ON) 14

(Chay lapizchu?)

Is that a book?

(Na, kayka na lapizchu.)

No, that isn't a book.

Practice saying aloud this response, which means, "No, this isn't a pencil."

() X
 () X
 () X

- Answer the following questions in the negative. Listen for confirmation. (15)

A.



() X

()

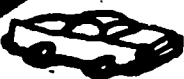
B.



() X

()

C.



() X

()

D.



() X

()




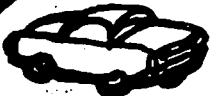



E.



() X

()




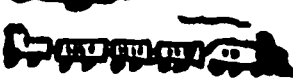

● Answer the following questions: (16)

- A.  () X ()
- B.  () X ()
- C.  () X ()
- D.  () X ()
- E.  () X ()
- F.  () X ()
- G.  () X ()

(TAPE OFF)

● Answer the following questions in Quichua:

(TAPE ON) 17

- A. What is this?  X ()
- B. Is this a book?  X ()
- C. Is this a book?  X ()
- D. Is this a pencil?  X ()
- E. This is a pencil, isn't it?  X ()

(TAPE OFF)

- A. How do you say "Good morning" (hello) in Quichua? ()

(TAPE ON) 18

- B. How do you say "See you later" (good-bye) in Quichua? ()

(TAPE OFF)

- Consider now the two types of questions you have been answering:

(TAPE ON) 19

(Imatah kayka?) What is this?

(Chayka lapizchu?) Is this a pencil?

(TAPE OFF)

Suppose you want to ask one of these questions. To know which construction to use you must remember the function of each of the question suffixes. If you want to ask a yes-no question, the suffix _____ is added to the object being questioned. If you want to ask a question requiring some answer other than yes or no, the suffix _____ is added to the interrogative word.

-chu

-tah

- Practice saying aloud the question which means, "What is this?" after the voice on the tape:

(TAPE ON) 20 () X
 () X
 () X

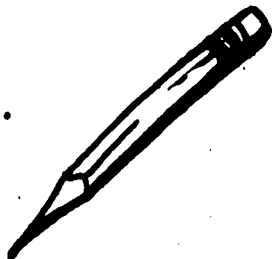
Practice saying the question meaning, "Is this/that a pencil?":


() X
 () X
 () X


(TAPE OFF)


- You will be directed to ask a particular kind of question about each of the objects below. The tape will then verify your question and give a correct answer as well.


(TAPE ON) 21


A.  Ask if this is a pencil.
X ()

B.  Ask what this is.
X ()

C.  Ask if this is a car.
X ()

D.  Ask what this object is.
X ()

E.  Ask if this is a car.
X ()

F.  Ask what this is.
X ()

(TAPE OFF)

● Note the following short dialogue:

(TAPE ON) 22

(Kayka autochu o maquinachu?) Is this a car or a train?

(Kayka automi.) This is a car.

(TAPE OFF)

This question is very similar to the yes-no question, except that an additional object (with -chu) has been added, with the Spanish conjunction (o), forcing the person answering the question to make a choice between the two objects.

Practice saying aloud (after the voice on the tape) questions of the type, "Is this a car or a train?"

(TAPE ON)

(	)	X
(	)	X
(	)	X
(	)	X




(TAPE OFF)




- Ask the questions as directed. Listen for confirmation.

(TAPE ON) 23

- | | | | |
|---|---|---|---|
| A. Ask if this is a car or a train. | X | (|) |
| B. /Ask if this is a train. | X | (|) |
| C. Ask if this is a book or a notebook. | X | (|) |
| D. Ask if this is a pencil. | X | (|) |
| E. Ask if this is a book or a notebook. | X | (|) |

- Answer the following questions: (24)

- | | | | | | | |
|----|---|---|---|---|---|---|
| A. |  | (|) | X | (|) |
| B. |  | (|) | X | (|) |
| C. |  | (|) | X | (|) |

- | | | | | |
|----|---|-----|---|-----|
| D. |  | () | X | () |
| E. |  | () | X | () |
| F. |  | () | X | () |
-

- Say a Quichua equivalent for each of the following: (25)

- | | |
|------------------------------|--------|
| A. What is that? | A. () |
| B. Yes, this is a book. | B. () |
| C. Is this a train or a car? | C. () |
| D. That is a car. | D. () |
| E. No, that isn't a pencil. | E. () |
| F. Is this a pencil? | F. () |

(TAPE OFF)

- Here is one more question type. Listen and notice the translation:

(TAPE ON) 26

(Chaypash librochu?) Is that a book, too?

(Ari, chayka libromi.) Yes, that is a book.

(TAPE OFF)

The Quichua suffix which means "also" (or too) in this question is _____.

-pash

- Practice saying aloud the question which means, "Is this a book, too?"

(TAPE ON) 27

(	)	X
(	)	X
(	)	X

● Ask questions about each item as directed: (28)

A.



Ask what this is.

X	()
---	---	---

B.



Ask if this is a book, too.

X	()
---	---	---

C.



Ask if this is a car.

X	()
---	---	---

D.



Ask if this is also a car.

X	()
---	---	---

E.



Ask if this is a book or a notebook.

X	()
---	---	---


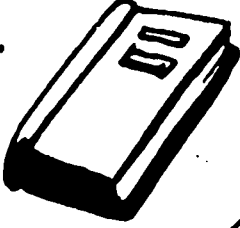



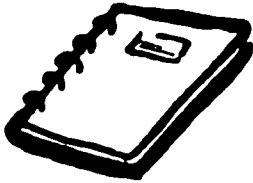
F.



Ask if this is also a notebook.

X	()
---	---	---

● In this frame, you should ask a question as directed, and then give an appropriate answer to that question: (29)

- A.  Ask if this is a book. Then answer.
X ()
- B.  Ask if this is also a book.
X ()
- C.  Ask what this is.
X ()
- D.  Ask if this is a car or a train.
X ()
- E.  Ask if this is also a car.
X ()
- F.  Ask if this is a book.
X ()

(TAPE OFF)

- A. Here is an Indian named Rafael. You are just meeting him for the first time. What do you say to him?

X

Buenos días, Rafael.

- B. Your visit with Rafael has been very short and now you are leaving. What do you say?

X




Ashta kashkaman.

- Say a Quichua equivalent for each of the following:

- | | |
|------------------------------|--------------------------------|
| A. Is this a car or a train? | A. Kayka autochu o maquinachu? |
| B. What is that? | B. Imatah chayka? |
| C. That is a book. | C. Chayka libromi. |
| D. Is that a notebook? | D. Chayka cuaderno-chu? |
| E. No, that is a pencil. | E. Na, chayka lapizmi. |
| F. Is that a pencil, too? | F. Chaypash lapiz-chu? |
| G. No, this isn't a pencil. | G. Na, kayka na lapizchu. |
| H. Yes, this is a pencil. | H. Ari, kayka lapizmi. |

- Answer the following questions:

(TAPE ON) 32

- | | | | |
|--|-----|---|--|
| A.  | () | X | A. (Chayka automi.) |
| B.  | () | X | B. (Ari, kayka libromi.) |
| C.  | () | X | C. (Na, kayka na librochu.) or (Na, kayka cuadernomo.) |

D. ~~Chayka maquina-~~

()

X

D. (Chayka maquina-
mi.)

(TAPE OFF)

- Here is an object which you should be familiar with. The Spanish-Quichua name for it is given:

camisa

Ask as many questions in Quichua about this object as you can.



Your questions should have included at least two of the following:

1. Imatah chayka?
(kayka)
2. Kayka camisachu?
3. Kayka camisachu o librochu? (or any other object)

UNIT 1

MODULE C - READING AND PRONUNCIATION

CONTENT

- I. Reading comprehension of the survival phrases and microwaves of Unit 1.
- II. Explanation of Quichua vowel system (including Spanish).
- III. Pronunciation of short words containing the three vowels (a, i, u) and the diphthong (ay).
- IV. Regular stress patterns.

OBJECTIVES

- | | | |
|------|-----------|--|
| I. | Given: | In written form, either of the ritual phrases or any of the microwaves (plus variation) practiced in Modules A and B. |
| | Behavior: | Say an English equivalent. |
| II. | Behavior: | Read aloud selected native Quichua words (not Spanish borrowings) of not over three syllables, with acceptable pronunciation of the three Quichua vowels (a, u, i) and the diphthong (ay). |
| III. | Behavior: | Read selected Quichua words with correct stress placement. (Regular pattern) |
| IV. | Behavior: | Explain that words borrowed from Spanish may retain their original pronunciation or they may be modified such that the Spanish vowels (other than i, a, u) are changed to one of the Quichua vowels. |

- Read the following Quichua sentences silently and then say an English equivalent. In addition to seeing the written words, you will also hear each of them spoken to help you associate the spoken form with the written form.

(TAPE ON) (1)

- | | |
|----------------------------------|------------------------------|
| A. (Ari, kayka automi.) | A. Yes, this is a car. |
| B. (Imatah chayka?) | B. What is that? |
| C. (Kayka lapizchu?) | C. Is this a pencil? |
| D. (Chaypash lapizchu?) | D. Is that also a pencil? |
| E. (Na, kayka na lapizchu.) | E. No, this isn't a pencil. |
| F. (Kayka autochu o maquinachu?) | F. Is this a car or a train? |

(TAPE OFF)

- Write an English equivalent for each of the following in the space provided: (2)

- | | |
|-----------------------------------|----------------------------|
| A. Chayka autochu? _____ | A. Is that a car? |
| B. Kaypash autochu? _____ | B. Is this a car too? |
| C. Kayka lapizmi. _____ | C. This is a pencil. |
| D. Imatah chayka? _____ | D. What is that? |
| E. Na, kayka na maquinachu. _____ | E. No, this isn't a train. |

F. Chayka cuadernochu
o lapizchu? _____

F. Is that a note-
book or a pencil?

G. Ari. _____

G. Yes.

- Most of the symbols of the Quichua alphabet are pronounced about the same way they are in English.

There are three Quichua vowels. These vowels correspond very closely to three Spanish vowels: a (para), u (cura), i (si). Listen:

(TAPE ON) (3)

	<u>Vowel</u>	<u>Example</u>
1.	a	<u>na</u> , <u>ari</u> , <u>micha</u>
2.	u	<u>kutin</u> , <u>pungu</u> , <u>alku</u>
3.	i	<u>micha</u> , <u>misí</u> , <u>kulki</u>

(TAPE OFF)

- Listen to each of the following words and then pronounce it. Then listen again and pronounce it again. You should concentrate on the vowels.

Meanings of the words are given for your interest, but do not worry about learning them.

(TAPE ON) (4)

A.	(na)	X	(na)	X	no
B.	(misí)	X	(misí)	X	cat
C.	(pungu)	X	(pungu)	X	door
D.	(wasi)	X	(wasi)	X	house
E.	(kulki)	X	(kulki)	X	money

F.	(pirka)	X	(pirka)	X	wall
G.	(wasipash)	X	(wasipash)	X	also the house
H.	(misichu)	X	(misichu)	X	cat?

(TAPE OFF)

- The word "kay" contains a sound which is different from any of the three vowels above. This sound is really a combination of two vowels--a plus y. The combination sounds just like the vowel sound in "buy."

Listen and pronounce after the voice on the tape:

(TAPE ON) (5)

A.	(kay)	X	(kay)	X	this
B.	(chay)	X	(chay)	X	that
C.	(paykuna)	X	(paykuna)	X	they

- Pronounce each word--then listen for the confirmation: (6)

A.	kana	X	be	()
B.	chayka	X	that	()
C.	kulki	X	money	()
D.	pungu	X	door	()
E.	micha	X	light	()
F.	paykuna	X	they	()
G.	alku	X	dog	()
H.	tayta	X	father	()

I.	chaywasi	X	that house	()
J.	cuaderno	X	notebook	()

(TAPE OFF)

- Words borrowed from Spanish may retain Spanish vowels which are different from the three mentioned above. (For example, the e in iglesia.)

Often, however, these Spanish vowels are changed to one of the three Quichua vowels, as in the following examples:

<u>Spanish</u>	<u>Quichua</u>
libro	libru
gente	ginti

Thus, the words of Spanish origin may be pronounced two ways. For the present, you may pronounce them either with original Spanish pronunciation, or with the Quichua modifications (as you learn these modifications). When you hear a Spanish word which sounds different somehow, you will know it is because the Quichuas have modified it to conform to their own system.

In which of the following Spanish words has at least one vowel been modified to the Quichua system:

(TAPE ON) (7)

- | | |
|--------------|---|
| A. (libro) | A |
| B. (lapiz) | |
| C. (escuela) | C |
| D. (carro) | D |

E. (pero)

(TAPE OFF)

- To pronounce Quichua words correctly, you will need to know which part of the word to stress. Compare:

(TAPE ON) (8)

(permit) to allow

(permit) a license

(TAPE OFF)

The difference in these two words, one of which is a noun and the other a verb, is simply that they are stressed on different syllables.

For each of the following items, choose the answer in parenthesis which is stressed in the same place as the written word at the left:

(TAPE ON)

- | | | |
|------------|---------------|-----|
| A. compact | 1. () | A-2 |
| | 2. () | |
| B. routine | 1. () | B-2 |
| | 2. () | |
| C. kayka | 1. () | C-2 |
| | 2. () | |

(TAPE OFF)

- The usual pattern of stress in Quichua is to accent the next-to-last syllable of the word.

This is like Spanish.

In each set below, indicate which word is stressed on the next-to-last syllable:

(TAPE ON) (9)

- | | | |
|-----------|---------------|-----------|
| A. imatah | 1. () | A-1 |
| | 2. () | |
| B. imatah | 1. () | B-2 |
| | 2. () | |
| C. nachu | 1. () | C-2 |
| | 2. () | |
| D. kayka | 1. () | D-2 |
| | 2. () | |
| E. ari | 1. () | E-1 |
| | 2. () | |
| F. chay | 1. () | F-1 and 2 |
- (TAPE OFF)
- This word has only one syllable, so the rule doesn't apply. There is only one possible syllable to stress.

-
- Pronounce each of the following words after the voice on the tape. Listen for the stress and concentrate on stressing each word on the next-to-last syllable:

(TAPE ON) (10)

A. (kana)	X	(kana)	X
B. (imatah)	X	(imatah)	X
C. (ari)	X	(ari)	X
D. (nachu)	X	(nachu)	X
E. (chayka)	X	(chayka)	X
F. (wasi)	X	(wasi)	X
G. (kay)	X	(kay)	X
H. (libropash)	X	(libropash)	X
I. (paykuna)	X	(paykuna)	X
J. (ashta kashkaman)	X	(ashta kashkaman)	X

(TAPE OFF)

- A. Say an English answer for each of the following questions: (11)

1. Imatah kayka?

2. Kayka librochu?

3. Kaypash librochu?

4. Kayka maquinachu o autochu?



1. That (this) is a pencil.

2. Yes, this is a book.

3. No, this isn't a book.

4. This is a train.

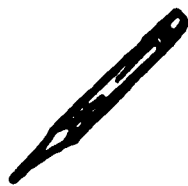
- B. Say an English equivalent for each of the following:

1. Chayka libromi.



1. That is a book.

2. Ari, kayka lapiz.



2. Yes, this is a pencil.

3. Na, chayka na autochu.



3. No, that isn't a car.

4. Na, kayka maquinami.



4. No, this is a train.

- Pronounce each of the following words. Then listen to the tape for confirmation, especially of your pronunciation of vowels and stress.

(TAPE ON) (12)

A. wasi	X house	()
B. paymi	X he, she	()
C. ari	X yes	()
D. chayka	X that	()
E. pirka	X wall	()
F. pungu	X door	()
G. tayta	X father	()
H. pungupash	X also the door	()
I. libro	X book	()
J. nachu	X isn't it?	()

(TAPE OFF)

- There are two Spanish vowels (e, o) which do not occur in Quichua, What happens to the pronunciation of these vowels in Spanish words which have been borrowed by Quichua?

The vowels in such words may be pronounced in either of two ways:

1. with the original Spanish pronunciation
 2. may be changed to (the closest) Quichua vowels
-

UNIT 2

MODULE A - LISTENING COMPREHENSION

CONTENT

- I. Verb roots: ka, miku, randi, trabaja, kawsa
- II. Pronouns: ñuka, kan, pay
- III. Present and past tense verb endings
- IV. -ta (verb object marker) and -pi
- V. Question words: ima, may, pi

OBJECTIVES

- I. Given: Any of the verb roots specified above, conjugated into a present tense or past tense singular form, given orally.
 Behavior: Identify:
 1. The tense of the verb.
 2. The pronoun which corresponds to that verb form.
- II. Given: A familiar location word with -pi in spoken form.
 Behavior: Explain the meaning of -pi in that construction.
- III. Given: A familiar noun with the -ta object marker; e.g., "librota."
 Behavior: Explain how -ta functions in that construction.
- IV. Given: A sentence (orally) composed of:
 1. One of the above pronouns or a question word derived from parts IV and V above.

2. One of the verb roots.
3. An appropriate verb suffix.
4. (Optionally) a locative with -pi or an object with -ta.

Behavior:

Say an English equivalent.

- You will hear three words pronounced on the tape. Each of these words is a Quichua verb. (1)

+ (trabaja)
(randi)
(kawsa)

As you hear these words again, pay attention to the meaning of each.

(trabaja) = to work
(randi) = to buy
(kawsa) = to live

- Say an English equivalent for each word below as you hear it. Then listen to the tape for confirmation. (2)

A. (trabaja)	X	()
B. (kawsa)	X	()
C. (randi)	X	()
D. (kawsa)	X	()
E. (trabaja)	X	()
F. (randi)	X	()
G. ()	X	()
H. ()	X	()
I. ()	X	()

- Here are two more verbs. Listen: (3)

(ka)

(miku)

- which mean

(ka) to be

(miku) to eat

One difference between "ka" (to be) and -ka (minor focus) is that _____ is a major word, while _____ is a suffix.

ka (to be)
-ka (m.f.)

- Give an English equivalent. Then listen for confirmation. (4)

+	A. (ka)	X	()
	B. (miku)	X	()
	C. (kawsa)	X	()
	D. (randi)	X	()
	E. (miku)	X	()
	F. (trabaja)	X	()
	G. (ka)	X	()
	H. ()	X	()
	I. ()	X	()

- Match the Quichua words on the left with the meaning on the right: (5)

A. randi	1. to eat	A-5
B. ka	2. to work	B-3
C. kawsa	3. to be	C-4

D. trabaja	4. to live	D-2
E. miku	5. to buy	E-1

- Here are three very important Quichua words.
Listen: (6)

+

(ñuka)

(kan)

(pay)

-

These words are the Quichua singular pronouns, and their meaning is given below. Study them briefly.

ñuka = I

kan = you

pay = he, she

Would there be any difference between the following two sentences if they were spoken in Quichua:

- A. He eats.
B. She eats.

No. "Pay" would be used for both sentences (since it means both "he" and "she") and both would be exactly alike.

- Give an English equivalent. Then listen for confirmation. (7)

+

A. (pay)	X	()
B. (kan)	X	()
C. (ñuka)	X	()
D. ()	X	()

E. () X ()

F. () X ()

- Listen to the following sentence, repeated twice: (8)

+ (Ñuka mikuni.) (Ñuka mikuni.)

- As you may have guessed, this sentence means, "I eat."

There is a new suffix in this sentence which indicates

1. that the verb is present tense
2. that the verb is first person; i.e., it refers to the person who is speaking.

Can you find the verb suffix which indicates first person and present tense?

-ni (mikuni)

- Here is another sentence. Listen: (9)

+ (Ñukaka kawsani.) (Ñukaka kawsani.)

- The -ka after Ñuka indicates minor focus.

What is the meaning of "Ñukaka kawsani"? I live.

- Listen to the following sentence: (10)

+ (Kanka mikungi.) (Kanka mikungi.)

- The meaning of this sentence is, "You eat."

What is the new verb suffix in this sentence which indicates second person (the one spoken to)?

-ngi (mikungi)

● Listen: (11)

+ (Kanka kawsangi.) (Kanka kawsangi.)

- What is the meaning of, "Kanka kawsangi"? You live.

● Listen to another sentence: (12)

+ (Payka mikun.) (Payka mikun.)

- The meaning of this sentence is, "He eats."

What is the new verb suffix in this sentence which indicates third person (the person spoken about)?

-n (mikun)

● "Randi," as you remember, means "to buy."
What is the meaning of the following sentence: (13)

+ (Payka randin.) He buys.

● Say an English equivalent for each of the following: (14)

- | | |
|--------------------|--------------|
| A. () X | A. You live. |
| B. () X | B. I buy. |
| C. () X | C. He eats. |
-

● It will now be convenient to review the pronouns and verb endings which have just been introduced: (15)

Nukaka mikuni I EAT

Kanka mikungi YOU EAT

Payka mikun HE EATS

Note that -ni is the present tense ending of

the verb that goes with "nuka"; -ngi goes with "kan"; and -n goes with "pay." This is similar to Spanish (Yo como, él come, etc.).

- Match each verb ending with the appropriate pronoun: (16)

A. -n	1. kan	A-2
B. -ngi	2. pay	B-1
C. -ni	3. ñuka	C-3

- The subject of a sentence in Quichua (including pronouns like "ñuka," "pay," etc.) can sometimes be dropped, just as in Spanish. Thus, "I eat" may be spoken either as "Ñukaka mikuni" or as just "mikuni." When no subject is given, the verb suffix (-ni) discloses the information that "I" am the one who is eating.

Which of the following are acceptable ways to say "He works": (17)

- A. Payka trabajan. A and B
- B. Trabajan.
- C. Payka.

- A. Which of the following means "You buy": (18)

- + 1. () 2
- 2. ()
- 3. ()

- B. Which of the following means "He works":

1. () 3
 2. ()
 3. ()

C. Which of the following means "I eat":

1. () 1
 2. ()
 3. ()

● Which of the following means "I am": (19)

- A. Ñukaka kani. A and B
 B. Kani.

● Give an English equivalent: (20)

- +
 A. () A. You work.
 B. () B. He buys.
 C. () C. I live.

● All Quichua verbs are regular. The present tense verb endings you have just learned may be used with any Quichua verb.

Here is a new verb: (21)

+ (puri) = to walk

What is the meaning of the following word:

(puringi) You walk.

● Any present tense verb can be made past

tense by inserting a simple affix.* Listen to two sentences and notice the difference between them:

- + A. (Ñukaka mikuni.) I eat.
 B. (Ñukaka mikurkani.) I ate.

- Can you find the affix which signals past tense? What is it?

-rka

*An affix is any particle which is added to a word, whether it be at the beginning, at the end, or in the middle of a word. The term "suffix" technically refers only to such particles when they are added at the end of the word.

	<u>PRESENT</u>	<u>PAST</u>
Ñuka:	mikuni	mikur <u>kani</u>
Kan:	mikungi	mikur <u>kangi</u>
Pay:	mikun	mikur <u>ka</u>

Note that the insertion of -rka in the present tense to form past tense is completely regular except that in the third person (pay) the final -n is dropped when -rka is added.

Which of the following would be correct for the past tense of the verb "randi": (22) ?

A. Payka randirkan.

B

B. Payka randirka.

● Give the meaning of each phrase below as you listen to it: (23)

+ A. (Ñukaka randirkani)

A. I bought

B. (Kanka karkangi)

B. You were

C. (Payka mikurka)

D. (Kawsarkangi)

E. (Trabajarkani)

F. (Kawsarka)

C. He/she ate

D. You lived

E. I worked

F. He/she lived

- From each pair of items select the one which is past tense: (24)

A. 1. ()

A-2

2. ()

B. 1. ()

B-1

2. ()

C. 1. ()

C-1

2. ()

- From each pair of items select the one which is present tense: (25)

A. 1. ()

A-1

2. ()

B. 1. ()

B-2

2. ()

- Mark each verb below as past or present: (26)

A. ()

past

B. ()

present

C. ()

C. past

D. ()

D. present

E. ()

E. present

F. ()

F. past

● A. Which of the following means "I ate": (27)

1. ()

A-2

2. ()

B. Which of the following means "You live":

1. ()

B-2

2. ()

C. Which of the following means "He worked":

1. ()

C-2

2. ()

D. Which of the following means "I buy":

1. ()

D-1

2. ()

● Say an English equivalent for each of the following: (28)

A. () X

A. he lived

B. () X

B. I buy

C. () X

C. you eat

D. () X

D. I was

E. () X

E. he works

F. () X

F. you ate

- Listen and look at the following sentence: (29)

+ (Ñukaka librota randirkani.)

- Meaning: I bought a book.

In Quichua there is a suffix which is always attached to objects of verbs.

In this sentence the object of the verb is "book."

Can you isolate the suffix which marks the object of the verb in this sentence?

-ta

- Listen to another sentence: (30)

+ (Payka papatami mikun.)

- "Papa" is a Spanish borrowing which means "potatoes."

What is the meaning of the sentence?

He eats potatoes.

- In each of the following sentences, circle the direct object of the verb: (31)

A. Ñukaka librota randirkani.

A. librota

B. Kanka mikungi papata.

B. papata

C. Lecheta randin payka.

C. lecheta

- In Quichua, the position of a word in the sentence does not tell whether or not that word is an object of the verb. (32)

How can you identify a word which is an object of the verb?

All objects of verbs have -ta attached to them.

- Give an English equivalent for each of the following: (33)

- | | | |
|---|---------------------------------|---------------------|
| + | A. (Ñukaka lecheta randirkani.) | A. I bought milk. |
| | B. (Payka papata mikurka.) | B. He ate potatoes. |
| | C. () | C. You bought milk |
| | D. () | D. I eat potatoes. |

- Listen: (34)

(Ñukaka wasipi papata mikuni.)

-

This sentence means "I eat potatoes in the house."

The preposition "in" is represented by a suffix in Quichua. What is the suffix which means "in"?

-pi

- -Pi means "on," "at," or "in." Give the meaning of each of the following: (35)

- | | |
|--------------|-----------------------------|
| A. iglesiapi | A. at the church
in |
| B. mesapi | B. on the table
in |
| C. wasipi | C. in the house
at
on |
| D. ventanapi | D. on the window |

- Listen: (36)

+ (Ñukaka wasipi kawsani.)

What is the meaning of this sentence ?

I live in the/a house.

- What is the meaning of the following sentence: (37)

(Payka Los Angelespi kawsarka.)

He lived in Los Angeles.

- Say an English equivalent for each of the following: (38)

A. (Ñukaka mercadopi papatami randirkani.)

I bought potatoes at the market.

B. (Kanka hotelpi trabajarkangi.)

You worked in the hotel.

C. ()

I live at home (in the house).

D. ()

He bought a car.

- The last three words we will consider for this lesson are listed below. You should already know the first one. (39)

ima = what

may = where

pi = who

As you can see, these three words are question words.

pi (who) and -pi (in, at, on) are alike in form, but differ in meaning and occur in different positions. _____ occurs as a

pi (who)

baseword, while _____ occurs only as a suffix attached to other words.

-pi (in, at, on)

- As you hear each question pronounced below give an English equivalent: (40)

+	A. (pi)	X	A. who
	B. (may)	X	B. where
	C. (ima)	X	C. what
	D. (may)	X	D. where
	E. (pi)	X	E. who

- Listen to the following questions: (41)

(Pitah)	Who + question marker
(Maypitah)	Where + at + question marker
(Imatatah)	What + verb object marker + question marker

Notice that each question must include the -tah question marker.

To ask where something is located, you say "at where?" or "on where?"

Notice the difference between "imatah" (from lesson 1) and "imatatah" (above). (Imatah/imatatah) is used when "ima" is the object of the verb? imatatah

- Listen: (42)

+ (Pitah mikun?) Who eats?

Combining the question "pitah" with the third person verb we have "Who eats?"

What is the meaning of the following sentence:

(Pitah librota randirka ?)

Who bought the book ?

● Listen: (43)

+

(Maypitah kawsarka payka ?)

Meaning: Where did he live ? (Where lived he ?)

What is the meaning of the following sentence:

(Maypitah trabajan Juanka ?)

Where does Juan work ?

● Listen: (44)

+

(Imatatah randirkangi ?)

Meaning: What did you buy ?

"Ima" here is the object of the verb "randirkangi."

What is the meaning of:

(Imatatah mikungi ?)

What do you eat ?

● Say an English equivalent: (45)

+

A. (Maypitah randingi papata ?)

A. Where do you buy potatoes ?

B. (Imatatah mikurka payka ?)

B. What did he/she eat ?

C. (Pitah kangi ?)

C. Who are you ?

D. ()

D. What does he eat ?

E. ()

E. Where do you live?

F. ()

F. Who lives in Ecuador?

- Give an English answer for each of the following questions: (46)

A. ()

A. I buy _____ at the market.

B. ()

B. I work at _____.

C. ()

C. _____ eats at home.

- Following are three questions and three answers. Match each question with the sentence which best answers it: (47)

A. Pitah randin papata mercadopi?

A-3

B. Imatatah randirkangi mercadopi?

B-1

C. Maypitah randingi papata?

C-2

1. Ñukaka randirkani papata mercadopi.

2. Ñukaka randini papata mercadopi.

3. Juanmi randin papata mercadopi.

- For each English utterance below, a Quichua sentence will be spoken. If it means the same as the English, circle "yes." Otherwise, circle "no." (48)

+ A. I buy potatoes. () yes

YES NO

- B. Where do you live? () no
YES NO
- C. He eats in the cafeteria. () yes
YES NO
- D. Who works in Quito? () yes
YES NO
- E. I eat potatoes. () no
YES NO
- F. You work. () no
YES NO
- G. What did you buy? () no
YES NO
- H. Who are you? () yes
YES NO

If you missed any more than two of these, turn the tape back and listen to this frame again to see if you can figure out why you missed the ones you did.

- You will hear three verbs below. As you listen to each verb, indicate in the first blank whether it is past or present, and write the appropriate pronoun for it ("fuka," "kan," or "pay") in the second blank: (49)

	<u>Tense</u>	<u>Pronoun</u>	
+ A. ()	_____	_____	present, "fuka"
B. ()	_____	_____	past, "pay"

C. () _____ _____ past, "kan"

● Given the utterance: (50)

(Payka wasipi papata mikurka.)

- A. What is the meaning of -pi in "wasipi"?
- A. in the house
on
at
(indicates location)
- B. What is the function of the -ta in "papata"?
- B. -ta indicates that "papa" is the object of the verb.
-

● Give an English equivalent: (51)

- + A. ()
- B. ()
- C. ()
- D. ()
- E. ()
- F. ()
- A. I eat in the house.
- B. What did you buy?
- C. He bought a/the table.
- D. Where did he live?
- E. I work.
- F. Who eats potatoes?
-

UNIT 2

MODULE B - SPEAKING

CONTENT

- I. Verb roots: ka, miku, randi, trabaja, kawsa
- II. Pronouns: ñuka, kan, pay
- III. Present and past tense verb endings
- IV. -ta (verb object marker) and -pi
- V. Question words: ima, may, pi (with -ta, -chu)
- VI. Placement of -mi and -ka in production

OBJECTIVES

- I. Given: Instructions defining an appropriate situation.
 Behavior: Generate spoken Quichua sentences of each of the following types:
 1. Present tense
 2. Past tense
 3. Specifying a location
 4. Transitive
 5. First person
 6. Second person
 7. Third person
- II. Given: Instructions defining an appropriate situation.
 Behavior: Generate spoken Quichua sentences asking each of

the following questions:

1. maypintah
2. pitah
3. imatatah
4.

mikun	}	<u>-chu</u>
lapista		
wasipi		

- In this module you will learn how to generate (say) sentences with several Quichua verbs.

Once you have learned to use a few verbs, it will be easy to extend your competence to many other verbs because the Quichua verb patterns are very regular.

- Listen carefully to the three sentences below in review: (2)

+	(Ñuka mikuni.)	I eat.
	(Kan mikungi.)	You eat.
	(Pay mikun.)	He eats.

Notice that each sentence has a different pronoun and a verb ending which corresponds to the pronoun.

Repeat each utterance twice after the voice on the tape. As you say each phrase, try to remember what it means.

(Ñuka mikuni.)	X	(Ñuka mikuni.)	X
(Kan mikungi.)	X	(Kan mikungi.)	X
(Pay mikun.)	X	(Pay mikun.)	X

- Say a complete phrase for each item below by saying the pronoun and adding the appropriate form of the verb "miku." Listen for confirmation. (3)

+	A. ñuka	_____	()
	B. pay	_____	()
	C. kan	_____	()
	D. pay	_____	()

- E. ñuka _____ ()
- F. kan _____ ()
-

● Say a complete phrase by attaching the verb root of "miku" and the appropriate pronoun. (4)

- + A. _____ _ngi ()
- B. _____ _ni ()
- C. _____ _n ()
- D. _____ _ni ()
- E. _____ _n ()
- F. _____ _ngi ()
-

● Say a Quichua equivalent: (5)

- A. He eats. X ()
- B. You eat. X ()
- C. I eat. X ()
- D. You eat. X ()
- E. She eats. X ()
- F. I eat X ()
-

● The verb "to be" in Quichua is "ka".

How would you say: (6)

- + A. I am X ()
- B. you are X ()
- C. he is X ()

- D. you are X ()
- E. I am X ()
- F. she is X ()
-

- The verb which means "to live" is "kawsa."
Listen to the pronunciation and repeat it. (7)

+

(kawsa) X (kawsa) X

How would you say:

- A. He lives X ()
- B. I live X ()
- C. You live X ()
- D. I live X ()
- E. She lives X ()
- F. You live X ()
-

- Listen to three more sentences: (8)

(Ñuka mikurkani.) I ate.

(Kan mikurkangi.) You ate.

(Pay mikurka.) He/she ate.

The past tense, as you remember, is formed by inserting -rka into the present tense forms and by dropping the final -n of the third person.

When -rka is added, the accent shifts one syllable to the right:

mikúni → mikurkáni

This keeps the stress on the next to last syllable of the word.

Repeat each sentence after the voice on the tape:

- + (Nuka mikurkani.) X (Ñuka mikurkani.) X
 (Kan mikurkangi.) X (Kan mikurkangi.) X
 (Pay mikurka.) X (Pay mikurka.) X
-

- Say a complete phrase for each item below; i.e., add the appropriate pronoun and say the whole phrase. (9)

- + A. _____ mikurkani. ()
 B. _____ mikurkangi. ()
 C. _____ mikurka. ()
 D. _____ mikurkangi. ()
 E. _____ mikurkani. ()
 F. _____ mikurka. ()
-

- Say a complete phrase by adding the appropriate past tense verb form of "miku": (10)

- A. pay _____ ()
 B. kan _____ ()
 C. pay _____ ()
 D. ñuka _____ ()
 E. kan _____ ()
 F. ñuka _____ ()
-

● Say a Quichua equivalent: (11)

- | | | |
|-------------|---|-----|
| A. I ate. | X | () |
| B. He ate. | X | () |
| C. She ate. | X | () |
| D. You ate | X | () |
| E. I ate. | X | () |
| F. You ate. | X | () |

● Now see if you can form the past tense forms of the verb "kawsa." (12)

How would you say:

- | | | | |
|---|--------------|---|-----|
| + | A. You lived | X | () |
| | B. He lived | X | () |
| | C. She lived | X | () |
| | D. I lived | X | () |
| | E. You lived | X | () |
| | F. I lived | X | () |

● Here is a different verb: (13)

trabaja = to work

Give a Quichua equivalent for each sentence below:

- | | | |
|--------------|---|-----|
| A. I work. | X | () |
| B. You work. | X | () |
| C. He works. | X | () |

- | | | |
|----------------|---|-----|
| D. I worked. | X | () |
| E. You worked. | X | () |
| F. She worked. | X | () |
-

- Say the verb requested for each item below.
(Make the change from present to past by inserting -rka and shifting the stress.) (14)

- | | |
|--|---|
| A. Say a present tense form of "miku." | A. mikuni
mikungi
mikun |
| B. Say a past tense form of "miku." | B. mikurkani
mikurkangi
mikurka |
| C. Another past tense form of "miku." | C. Any of B above,
except the one
you have already
said. |
| D. Present tense - kawsa | D. kawsani
kawsangi
kawsan |
| E. Another present tense of "kawsa" | E. One of the two
verbs of D which
was not chosen
for D. |
| F. Past tense - kawsa | F. kawsarkani
kawsarkangi
kawsarka |
| G. Past tense - trabaja | G. trabajarkani
trabajarkangi
trabajarka |
| H. Present tense - trabaja | H. trabajani
trabajangi
trabajan |

- | | |
|---------------------------------------|--|
| I. Another present tense of "trabaja" | I. One of the two verbs of H which was not chosen for H. |
| J. Another past tense of "trabaja" | J. One of the two verbs of G which was not chosen for G. |
| K. Present tense - ka | K. kani
kangi
kan |
| L. Past tense - ka | L. karkani
karkangi
karka |

● Say a Quichua equivalent: (15)

- | | |
|-----------------|-------------------------|
| + A. You eat. X | A. (Kan mikungi.) |
| B. I worked. X | B. (Ñuka trabajarkani.) |
| C. She lives. X | C. (Pay kawsan.) |
| D. I am. X | D. (Ñuka kani.) |
| E. You lived. X | E. (Kan kawsarkangi.) |
| F. He eats. X | F. (Pay mikun.) |

● Listen: (16)

(Imatatah randirkangi?)

What is the meaning of this question?

What did you buy?

If you had just bought some bread, you might answer the above question by saying:

+ (Ñuka tandata randirkani.)

tanda = bread

Repeat after the voice on the tape:

- | | |
|------------------------------|---|
| (Ñukaka tandata randirkani.) | X |
| (Kan tandata randirkangi.) | X |
| (Pay tandata randirka.) | X |

- Answer the following question. Assume that you have just bought a loaf of bread. (17)

+ () X (Ñuka tandata randirkani.)

- Answer the question for each item below. (The picture by each indicates what your answer should be.) (18)

- | | |
|----------|-------------------------------|
| A. () X | A. (Ñuka lapista randirkani.) |
| B. () X | B. (Ñuka autota randirkani.) |
| C. () X | C. (Ñuka librota randirkani.) |
| D. () X | D. (Ñuka papata randirkani.) |

- If you had just eaten a piece of bread and someone asked the following question, how would you answer: (19)

() X (Ñuka tandata mikurkani.)

● Listen: (20)

+ (Maypintah tandata randirkangi?)

- What is the meaning of this question?

Where did you buy
the bread.

If you had just bought some bread at the
"mercado," you might answer the above
question by saying:

+ (Ñuka mercadopi tandata randirkani.)

Pronounce the following variations after the
voice on the tape. Try to remember the
meaning of each.

(Ñuka mercadopi tandata randirkani.) X

(Kan mercadopi tandata randirkangi.) X

(Pay mercadopi tandata randirka.) X

● Answer the following question. Assume that
you just bought a book at the "mercado." (21)

() X

(Ñuka mercadopi
librota randirkani.)

● Answer the following question by saying
that you eat in the house: (22)

+ (Maypintah mikungi?) X

(Ñuka wasipi mikuni.)

Answer each question with the word at the
left:

A. wasi () X

A. (Ñuka wasipi
mikuni.)

B. mercado () X

B. (Ñuka mercadopi
mikuni.)

C. cafeteria () X

C. (Ñuka cafeteriapi
mikuni.)

D. iglesia () X D. (Ñuka iglesiapi mikuni.)

- Can you answer the following question with the name of the city you live in: (23)

() X (Ñuka Chicagopi kawsani.)

- Listen to one more question: (24)

+ (Pitah tandata randirka mercadopì?)

- What does this question mean?

Who bought bread at the market?

If Juan was the person who bought the bread, you might answer the above question with:

+ (Juan tandata randirka mercadopì.)

Pronounce the following variations after the voice on the tape. Stop the tape and study them if you have any questions about what they mean:

(Juan mercadopì tandata randirka.) X

(Ñuka mercadopì tandata randirkani.) X

(Kan mercadopì tandata randirkangi.) X

(Pay mercadopì tandata randirka.) X

(Maria mercadopì tandata randirka.) X

- Answer the following questions with the name which appears at the left of each item: (25)

A. Juan () X

A. (Juan mercadopì tandata randirka.)

- | | | |
|-------------|---|--|
| B. Nuka () | X | B. (Nuka mercadopi tandata randirkani.) |
| C. Kan () | X | C. (Kan mercadopi tandata randirka-
ngi.) |
| D. Pay () | X | D. (Pay mercadopi tandata randirka.) |

● Answer the following questions with the name given: (26)

A. (Pitah Californiapi kawsan?)

John Wayne

A. John Wayne
Californiapi
kawsan.

B. (Pitah Washingtonpi trabajan?)

President Nixon

B. President Nixon
Washingtonpi
trabajan.

C. (Pitah Estados Unidospi kawsan?)

Nuka

C. Nuka Estados
Unidospi kawsani.

- To this point we have not been concerned too much in this lesson with the use of the focus suffixes (-mi and -ka). We will now make two general observations about their use.

The first step in placing the focus markers is to decide which word in the sentence has major focus and attach the suffix _____ to the end of that word.

-mi

In answering a question which asks "Where?", the most important word in the answer (i.e., the word which will receive the major focus) is the word which explains "where." For example:

Maypitah kawsangi? Where do you live?

Ñukaka Quitopimi kawsani. I live in Quito.

For the question and answer:

Pitah Quitopi kawsan?

Ñuka Quitopi kawsani.

the major focus in the answer would be placed on: (27)

- A. Ñuka
- B. Quito
- C. kawsani

A (Ñuka is the most important word in answering the question "who?")

- Below is a question and answer. Write -mi after the word in the answer which takes the major focus of the sentences. (28)

Q. Imatatah mikurka Juanka?

A. Juan papata mikurka papatami

- Here is another question and answer. Write -mi after the word which has major focus in the answer. (29)

Q. Kan mikurkangichu? (Did you eat?)

A. Ari, ñuka mikurkani (Yes, I ate.) mikurkanimi

- You may have noticed that questions do not use the major focus marker -mi. This is because -mi cannot occur together with -tah or -chu, and questions always have either _____ or _____. (30)

-tah, -chu

- Answer aloud the following questions, putting -mi on the word which receives primary

focus.

The questions are based on the sentence: (31)

Juan wasipi papata mikun.

- | | | | |
|---|----------------------------------|---|--|
| + | A. (Pitah papata mikun?) | X | A. (Juan <u>mi</u> papata mikun.) |
| | B. (Maypitah Juan papata mikun?) | X | B. (Juan wasip <u>imi</u> papata mikun.) |
| | C. (Imatatah mikun Juanka?) | X | C. (Juan papat <u>ami</u> mikun.) |
| | D. (Juanka mikunchu?) | X | D. (Ari, pay (Juan) mikun <u>mi</u> .) |
-

- Here is a sentence with no question to precede it:

Juanka wasipi tandata mikun.

In this case, the speaker himself decides where he wants to put the major focus; i.e., the word he wants to focus on.

Circle all the words in the following sentence which might take the major focus -mi, where it is assumed that no question preceded it to dictate the major focus: (32)

Maria mercadopi lecheta randirka.

Maria, mercadopi,
lecheta, randirka

- After placing -mi on the word of major focus, the next step is to place the minor focus marker -ka on some other important words in the sentence.

For now, we will place -ka on the subject of the sentence, when the subject does not take -mi. For example: (33)

Payka tandatami mikuni.

There are other places besides the subject where -ka may be placed, but its use in other places is usually quite optional, whereas with the subject it usually (but not always) appears.

Write -ka where applicable on the subjects of the following sentences:

A. Ñuka Californiapimi kawsani.

A. Ñukaka

B. Juanmi trabajarka.

B. Not applicable.
(Juanmi already has major focus.)

C. Pay tandata mikurkami.

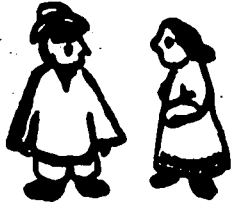
C. Payka

● Remember: (34)

The focus markers -mi and -ka (even on the subject) are optional and may be left out if the speaker decides not to pronounce them.

For the time being, however, you will be expected to use -mi and -ka regularly in the positions just described, so that you can get used to using them.

● Here is an Indian named Miguel and his wife Maria: (35)



Miguel and Maria are especially fond of bread (tanda) and milk (leche).

On Mondays, Wednesdays, and Fridays Miguel goes to the mercado and buys bread.

On Tuesdays, Thursdays, and Saturdays

Maria goes to the plaza and buys milk.

This way they have always plenty of bread and milk.

Answer the following questions about Maria and Miguel:

A. On this day of the week (whatever day it is today):

- | | | |
|--|---|--|
| 1. Pitah randin? | X | 1. (Mon-Wed-Fri)
Miguelmi randin.

(Tues-Thurs-Sat)
Mariami randin. |
| 2. Imatatah randin payka?
(Where "payka" is the person
named in No. 1) | X | 2. (If Miguel) Payka
tandatami randin.

(If Maria) Payka
lechetami randin. |
| 3. Maypitah randin? | X | 3. (If Miguel) Mer-
cadopimi randin.

(If Maria) Plaza-
pimi randin. |

B. In general:

- | | | |
|---|---|--|
| 1. Pitah randin lecheta? | X | 1. Mariami lecheta
randin. |
| 2. Imatatah randin Miguelka? | X | 2. Miguelka tanda-
tami randin. |
| 3. Maypitah tandata randin? | X | 3. (Payka) Mercado-
pimi tandata
randin. |
| 4. Miguelka tandatachu randin?
(Hint: <u>-chu</u> indicates a
yes/no question.) | X | 4. Ari, payka
tandatami randin. |

- Practice saying each of the following question words after the voice on the tape: (36)

+	(Maypintah)	X	(Maypintah)	X
	(Pitah)	X	(Pitah)	X
	(Imatatah)	X	(Imatatah)	X

Earlier you learned a question similar to the third one above. What is the difference between "imatah" and "imatatah"?

In your own words:

"Imatatah" includes the verb object marker and is used when "ima" is the object of the verb. In other cases, "imatah" is used.

- Say the Quichua question word corresponding to the English ones below: (37)

+	A. Where?	X	A. (maypintah)
	B. Who?	X	B. (pitah)
	C. What?	X (include verb object marker)	C. (imatatah)
	D. Where?	X	D. (maypintah)
	E. What?	X (without verb object marker)	E. (imatah)

- As you remember, a yes-no question is formed by attaching -chu to a word in the sentence. The only problem is to know where to put the -chu.

Rule: The -chu in a yes-no question goes on the word which has primary focus.

Examples: 1. Tandatachu mikun?
Does he eat bread?

"Bread" (tanda) is the word which has primary focus because the question is not whether or not the person eats, but whether he eats bread (rather than meat, corn, etc.).

2. Payka mikunchu?
Does he eat?

Now the question is whether he eats or doesn't eat--period. So "mikun" has primary focus and takes -chu.

Suppose you wanted to find out whether or not Juan lived in Quito, and you came up with the following question: (38)

Juan Quitopi kawsan ?

Write -chu where it belongs in this sentence.

Juan Quitopichu kawsan ?

Now, what if you were asking the same question (above), but you couldn't remember whether it was Juan or somebody else who lived in Quito. Place the -chu accordingly:

Juan Quitopi kawsan ?

Juanchu Quitopi kawsan ?

● How would you say: (39)

A. Does he buy bread? X

B. Did he live in California? X

A. (Payka) tandatachu randin ?

B. (Payka) Californiapichu kawsarka ?

● Generate a Quichua question equivalent for

each of the following (leave off the pronoun): (40)

- | | | | |
|---|-----------------------|---|------------------------|
| + | A. Who eats? | X | A. (Pitah mikun?) |
| | B. Where does he eat? | X | B. (Maypitah mikun?) |
| | C. What does he eat? | X | C. (Imatatah mikun?) |
| | D. Does he eat bread? | X | D. (Tandatachu mikun?) |
| | E. Does he eat? | X | E. (Mikunchu?) |
-

● Say a Quichua equivalent (leave off the pronoun): (41)

- | | | |
|--------------------------------|---|-------------------------------|
| A. Where did he live? | X | A. (Maypitah kaw-sarka?) |
| B. Who buys bread? | X | B. (Pitah tandata randin?) |
| C. Who are you? | X | C. (Pitah kangi?) |
| D. What did you eat? | X | D. (Imatatah mikurkangi?) |
| E. Did you eat bread? | X | E. (Tandatachu mikurkangi?) |
| F. Where did he work? | X | F. (Maypitah trabajarka?) |
| G. Do you work in the factory? | X | G. (Fabricapichu trabajangi?) |
-

● Ask the question in Quichua, then answer it using the key word: (42)

- | | | |
|-----------------------|---|---|
| A. Where do you live? | X | A. Maypitah kaw-sangi? (Nukaka) Quitopimi kaw-sani. |
|-----------------------|---|---|
- Key word: Quito

B. Who eats bread? X

Key word: Maria

C. What did he buy? X

Key word: leche

D. Did you live in the U.S.? X

Key word: ari

B. Pítah tandata
mikun? Maria-
mi tandata mikun.

C. Imatatah randirka?
Lechetami randi-
rka.

D. Kanka Estados
Unidospichu kaw-
sarkangi? Ari,
ñukaka Estados
Unidospimi kaw-
sarkani.

● Give the information requested in Quichua.
Say all pronouns. (43)

A. Assume that you live in one of
these:



Can you explain where you live?

B. Assume that you bought this item
yesterday:



Can you tell me what you bought?

C. How would you ask Juan where he lives?

D. How would you explain that José works
in a factory?

E. Ask this Indian who he is:



F. Ask me if I worked in a factory.

A. Ñukaka wasipimi
kawsani.

B. Ñukaka lapistami
randirkani.

C. Juan, maypítah
kawsangi kanka?

D. Joseka fabrikapi-
mi trabajan.

E. Pítah kangi kanka?

F. Fabricapichu
trabajarkangi
kanka?

G. How would you explain that you once lived in Chicago?

G. Nukaka Chicago-pimi kawsarkani.

H. How would you ask Juan what José eats?

H. Imatatah mikun Joseka?

UNIT 2

MODULE C - READING AND PRONUNCIATION

CONTENT

- I. Reading comprehension of selected utterances from Module B.
- II. Pronunciation of "aw," "n" (final), "r" (initial).
- III. Review of Spanish symbols "ñ" and "j".
- IV. Voicing rules after "n".

OBJECTIVES

- I. Given: Selected written Quichua phrases chosen from those practiced in Module B.
 Behavior: Give an English equivalent.
- II. Given: Some written Spanish words containing the symbols "ñ" and "j".
 Behavior: Pronounce those words acceptably.
- III. Given: Selected written Quichua words containing any of the following sounds: "aw," "r" (initial), "n" (final).
 Behavior: Pronounce those words acceptably.
- IV. Given: Quichua words in which "k" follows "n"; e.g., "Juanka."
 Behavior: Pronounce those words with a voiced equivalent of "k".

- Write the meaning of each of the following phrases in the blank provided: (1)

1. Ñukaka wasipimi trabajani.

2. Imatatah randirkangi?

3. Juanka tandatami mikun.

4. Paymi trabajarka.

5. Pitah kangí?

6. Lecheta randirkanimi.

7. Maypitah kawsan payka?

8. Ecuadorpin.1 kawsan.

9. Kanka autotachu randirkangi?

10. Wasipichu mikun Mariaka?

1. I work in the house.

2. What did you buy?

3. Juan eats bread.

4. He worked.

5. Who are you?

6. I bought milk.

7. Where does he live?

8. He lives in Ecuador.

9. Did you buy the/a car?

10. Does Maria eat at home (in the house)?

- Two of the symbols we have been using in

the Quichua alphabet are "ñ" and "j".

These symbols have the same sound in Quichua that they do in Spanish. That is:

ñuka (Quichua) is like ñato (Spanish)

trabajan (Quichua) is like trabaja (Spanish)

Repeat each word twice after the voice on the tape. Do not attempt to learn the meaning of the words. (2)

- +
- | | | | | | |
|----|------------|---|-----|---|----------|
| A. | (Ñuka) | X | () | X | I |
| | (ñan) | X | () | X | read |
| | (puñuni) | X | () | X | I sleep |
| B. | (jarl) | X | () | X | man |
| | (trabajan) | X | () | X | He works |
| | (pijl) | X | () | X | fish |
-

- One of the Quichua consonant symbols which differs from English is the "r".

Listen and see if you can hear the difference between the two "r's" below: (3)

- +
- | | | |
|----|------|-----------|
| A. | run | (English) |
| B. | rana | (Quichua) |
-

- As you listen to the following words, decide whether the first letter of each is an English "r" or a Quichua "r": (4)

- | | | | |
|----|-----|----|---------|
| A. | () | A. | English |
| B. | () | B. | Quichua |

C. ()

C. English

D. ()

D. Quichua

- Pronounce the following words after the voice on the tape. Concentrate on the initial (Quichua) "r". The secret is to put a little buzz into the sound with the tongue up in the top of the mouth close behind the teeth. (5)

+	(randin)	X	(randin)	X	He buys
	(rini)	X	(rini)	X	I go
	(ruku)	X	(ruku)	X	old
	(runa)	X	(runa)	X	Indian
	(rumi)	X	(rumi)	X	stone
	(raku)	X	(raku)	X	wide

- When "r" occurs between vowels in the middle of a word, it has the same sound as the Spanish "r" in the same position. Listen to the following examples: (6)

+	(para)	Spanish
	(nara)	Quichua
	(cura)	Spanish
	(turi)	Quichua

- Pronounce the following words after the tape. Concentrate on the "r". (7)

(turi)	X	(turi)	X	brother
(sara)	X	(sara)	X	corn

(kíru) X (kíru) X tree

- Pronounce the following and listen for confirmation: (8)

A. randin	()
B. sara	()
C. rini	()
D. kiru	()
E. rumi	()

- When "n" occurs at the end of a word in Quichua, it sounds like English "ng" (as in "rang"). Listen: (9)

+

(nin)

(randin)

(kutin)

Pronounce each of the following words and listen for confirmation. Say the final "n" sound as though it were English "ng".

A. mikun	()
B. kan	()
C. randin	()
D. kawsan	()
E. trabajan	()

- In the last lesson you were introduced to the vowel combination "ay," as in "chay."

In this lesson we have presented another combination, "aw," as in "kawsan."

The vowel system of Quichua, as we have seen thus far, consists of a, i, u, ay, and _____.

aw

-
- Listen to the "aw" vowel sound in each of the following words. Then pronounce each word. (11)

+	(kawsani)	X	I live
	(wawki)	X	brother
	(mawka)	X	old

- Pronounce each of the following. Listen for confirmation. (12)

A.	kawsan	she lives	()
B.	tawka	many	()
C.	chawpi	half	()

- There is an important process called "voicing," found in Quichua as well as English, which we have utilized in our Quichua alphabet.

Basically, the concept of voicing refers to the fact that some speech sounds are produced with the vocal cords vibrating, while others are produced without this vibration.

A good example is the difference between singing and whispering.

Many speech sounds differ primarily in that one of them is voiced while the other is not. Pronounce each of the sounds below after

the voice on the tape, and see if you can tell which ones are voiced and which are unvoiced. (13)

CLUE: If you really have difficulty telling which sound has the vocal cord vibration, try putting your finger on the Adam's apple of your throat. You should be able to feel the vibration from the voiced sounds.

+

A.	(a)	X	A.	voiced
B.	(v)	X	B.	voiced
C.	(f)	X	C.	unvoiced
D.	(s)	X	D.	unvoiced
E.	(z)	X	E.	voiced

-
- Two more sounds which differ in that one of them is voiced while the other is not are:

k (as in kit) and g (as in get)

Which of the two sounds, k or g, is voiced? (14) g

-
- One of the rules of Quichua says that sounds which occur after "n" are voiced.

Example: mikuni

Here, the sound which follows "n" is "i". Since the vowel "i" is voiced, this example fits the above rule exactly.

What do you think happens to the sound "k" (which is unvoiced) when it follows "n"? (15)

It becomes voiced, or in other words, changes to g.

- How would you pronounce the word "Juanka"? ()
 + Say it and listen for confirmation. (16) Notice that it is pronounced as if it were "Juanga."
-

- Of course, we could write "Juanka" as "Juanga," but this would obscure the fact that only one suffix is involved here, i.e., -ka.

Thus, -ka will always be written as -ka, and you will need to remember that when it comes after a word ending in "n" it is pronounced _____. (17)

-ga

- Pronounce the following words and listen for confirmation: (18)

- + A. Juanka Juan ()
 B. Kanka you ()
 C. kutinka now ()
 D. kankuna you-all (plural) ()
-

- Pronounce each of the following: (19)

- A. chayka that ()
 B. kanka you ()
 C. Mariaka Maria ()
 D. wasika house ()
 E. randinka (he) buys ()
 F. kankuna you-all (plural) ()
 G. paykuna they ()

H. trabajanka he works ()

When -ka is not preceded by "n", it is pronounced as _____.

-ka (no change)

● Pronounce each of the following and listen for confirmation: (20)

+

- | | | |
|-------------|--------|-----|
| A. ñukaka | I | () |
| B. puffun | sleeps | () |
| C. jatun | big | () |
| D. randingi | buy | () |
| E. rumi | stone | () |
| F. Adanka | Adam | () |
| G. rin | goes | () |
| H. Joseka | Joe | () |
| I. sara | corn | () |
| J. chawpi | half | () |
| K. ñanka | road | () |
| L. kawsan | lives | () |
| M. chay | that | () |

UNIT 3

MODULE A - LISTENING COMPREHENSION

SPECIAL PREREQUISITES

The student must know the names of the days of the week and months in Spanish.

CONTENT

- I. Motion verbs (shamu, ri) with man, -manda
- II. Present progressive aspect of the verb (with -ju)
- III. Purpose with -ngapah
- IV. -ta (with days of the week and months)
- V. Questions: imahoratah, maymantah, maymandatah, imapahtah
- VI. Additional vocabulary: riku, yachaju, chay, kay

OBJECTIVES

- I. Given: A set of spoken Quichua utterances in which are used the elements of Content I-VI above.
 Behavior: Demonstrate comprehension by saying an English equivalent of each utterance.
 Condition: Examples must be included from each of the categories I-IV.
- II. Given:
 1. A set of written English utterances expressing meanings and functions which are parallel to those expressed by the Quichua elements in the content outline above.
 2. A set of spoken Quichua utterances, each of which is paired with one of the English utterances.

Behavior:

Demonstrate ability to understand the meaning and/or function of the content elements (above) by deciding whether or not each Quichua utterance means the same as the English utterance it is paired with. For example:

EnglishQuichua

Who is coming?

(Pitah shamujun?)

Here the student must understand how progressive aspect is signalled in Quichua if he is to determine whether or not the Quichua sentence is equal to the English one.

- Below are two sentences which are very similar. Listen: (1)

+

A. (Payka mikun.)

B. (Payka mikujun.)

-

These two sentences differ only in that B has a new affix in the verb which you have not seen before.

Can you find this new suffix?

-ju

- The affix -ju changes the verb to progressive aspect, meaning that the action (in this case, eating) is actually taking place at the time referred to in the sentence.

Listen again to the same two sentences and notice the difference in meaning: (2)

+

A. (mikun) He eats.B. (mikujun) He is eating.

In B, the person referred to is actually in the process of eating, while A says only that he eats and does not specify when.

Listen to the following sentence and tell what it means:

(Ñukaka mikujuni.)

I am eating.

- Give an English equivalent for each of the following: (3)

A. (Payka kawsajun.)

X

A. He is living.

B. (Ñukaka trabajajuni.)

X

B. I am working.

C. (Juanka lecheta randijun.)

X

C. Juan is buying milk.

D. (Trabajajungichu?)

X

D. Are you working?

E. (Tandata mikujuni.)

X

E. I am eating bread.

- From each pair of sentences below select the one which specifies that the action of the sentence is actually in progress at the time the sentence is spoken: (4)

- + A. 1. () A-2
2. ()
- B. 1. () B-2
2. ()
- C. 1. () C-1
2. ()
- D. 1. () D-1
2. ()
- E. 1. () E-2
2. ()

- Listen: (5)

- + (Ñukaka rini.) I go.
(Ñukaka shamuni.) I come.

The verbs which mean "go" and "come" are "ri" and "shamu," respectively.

What is the meaning of each of the following:

+

A. (Ñukaka rijuni.)

A. I am going.

B. (Ñukaka shamujuni.)

B. I am coming.

- A. Which of the following means, "He is going": (6)

1. ()

A-2

2. ()

- B. Which of the following means, "You are coming":

1. ()

B-1

2. ()

- Listen: (7)

(Wasiman rijuni.)

The above sentence says, "I am going to the house." As we might expect, the grammatical unit meaning "to" or "toward" in Quichua is a suffix.

Can you find the suffix which indicates direction "to" the house?

-man

- What is the meaning of each of the following words: (8)

A. iglesiaman

A. to the church

B. fabricaman

B. to the factory

C. mercadoman

C. to the market

- Listen again: (9)

+

(Wasimanda shamujuni.)

This sentence means, "I am coming from the house." What is the suffix which indicates direction or movement from?

-manda

- What is the meaning of each of the following phrases: (10)

A. iglesiamanda

A. from the church

B. plazamanda

B. from the plaza

C. hotelmanda

C. from the hotel

- Contrast and note the similarity of:

-man = to

-manda = from

For each of the following, indicate whether + action is toward the location or away from it: (11)

A. ()

A. from

B. ()

B. to

C. ()

C. to

D. ()

D. from

- Listen: (12)

(Kaymanda chayman rijuni.)

In this context:

chay = there

kay = here

Can you discover the meaning of the above sentence ?

I'm going from here to there.

● Say an English equivalent: (13)

+

A. (Payka chaymandami shamujun.)

B. (Ñukaka wasimanmi rijuni.)

C. (Kaynaka Juanka Quitcman rirka.)

D. (Escuelamandami shamurka.)

E. (Kaymanchu shamujungi ?)

F. (Ñukaka wasimanda iglesiaman rirkani.)

A. He is coming from there.

B. I'm going to the house.

C. Yesterday Juan went to Quito.

D. He came from the school.

E. Are you coming here ?

F. I went from the house to the school.

● For each of the following sentences, identify mentally:

1. the location referred to in the sentence.

2. whether the subject of the sentence is going to the location, coming from it, coming to it, etc. (14)

+

A. ()

B. ()

C. ()

D. ()

A. escuela - going to

B. Quito - going to

C. California - coming from

D. iglesia - coming from

E. ()

E. here - going from

F. ()

F. here - coming to

G. ()

G. mercado - going to

- Now that you can understand Rafael (the Indian) if he tells you that he went to Quito, you need to learn how to understand him if he tells you when he went. Listen: (15)

+

(Lunestami Quitoman rirkani.)

All Quichua names for the days of the week and months of the year are the same as the Spanish names. The sentence above includes the Spanish word for Monday (lunes) and means:

On Monday I went to Quito.

The -ta on "lunes" in this sentence is not functioning the same way as the other -ta we have seen. Before, we have used -ta to mark objects of the verb, but the -ta in the sentence above seems to mean _____ on

- When used with names of the days of the week, months of the year, or hours of the day, -ta means "on," "in," or "at."

lunesta on Monday

juniota in June

las tresta at 3 o'clock

In the examples given thus far, the difference between -pi and -ta is that -pi is used with location while -ta is used with time.

Indicate whether each of the following would

take -pi or -ta: (16)

A. jueves	Thursday	A. -ta
B. mercado	market	B. -pi
C. septiembre	September	C. -ta
D. escuela	school	D. -pi
E. calle	street	E. -pi
F. las siete (horas)	7 o'clock	F. -ta

- As explained above, -ta always occurs with days of the week, months of the year, and hours of the day to explain the time when something took place.

However, there are a few adverbs which usually occur without the -ta. The only one of these you need to worry about for now is "kayna" (yesterday). Compare the examples below and notice that English also drops the "on" when "yesterday" is used.

Lunestami rirkani. I went on Monday.

Kaynami rirkani. I went yesterday.

- Say an English equivalent: (18)

+

A. 1. (Martestami ñukaka Quitoman rirkani.)	X	1. On Tuesday I went to Quito.
2. (Juniotami payka chaymanda shamurka.)	X	2. He came from there in June.
3. (Kaynami Mariaka lecheta randirka.)	X	3. Yesterday Maria bought milk.

- | | | |
|-----------|---|--------------------------------|
| B. 1. () | X | 1. Juan goes on Saturday. |
| 2. () | X | 2. I worked yesterday. |
| 3. () | X | 3. What did you buy on Friday? |

- For each sentence below, decide whether the -ta attached to a word in the sentence is:

1. a verb location marker, or
 +2. a location marker (on, at, in) with time.
 (19)

- | | |
|-------------------------------------|--------------------------|
| A. 1. (Ñukaka tandatami mikurkani.) | A. 1. Verb object marker |
| 2. (Ñukaka lunestami mikurkani.) | 2. Time location marker |
| 3. (Payka juniotami shamurka.) | 3. Time location |
| 4. (Ñukaka wasitami randirkani.) | 4. Verb object |
| B. 1. () | B. 1. Time location |
| 2. () | 2. Verb object |

- Which of the following says that John is actually eating right now: (20)

- | | |
|--------|---|
| A. () | B (-ju indicates that the eating is going on now) |
| B. () | |

- Listen to a new sentence: (21)

(Payka mikungapah rirka.)

That middle word is a little long and you may want to listen to it again:

(Payka mikungapah rirka.)

The meaning of this sentence is, "He went in order to eat," or just "He went to eat."

The new, sort of strange-looking suffix (-ngapah) means "in order to"; i.e., it explains the reason why he went.

Here is another sentence. What does it mean?

+

(Payka trabajangapah rirka.)

He went in order to work; i.e., for the purpose of working.

- The verb in Quichua which means "to study" is "yachaju." Listen: (22)

(yachaju)

Now listen to a sentence with this verb:

(Juanka yachajungapah escuelaman rirka.)

Why did John go to the school?

(In order) to study.

- As you listen to each of the following sentences, explain why, according to that sentence, Maria came to the United States. Each sentence indicates a different reason for her coming. (23)

+

A. (Mariaka trabajangapahmi Estados Unidosman shamurka.)

A. to work

B. (Mariaka kawsangapahmi Estados Unidosman shamurka.)

B. to live

C. (Mariaka yachajungapahmi Estados

C. to study

Unidosman shamurka.)

D. (Mariaka wasita randingapahmi Estados Unidosman shamurka.)

D. to buy a house

- Can you determine the meaning of the following sentence: (24)

Juevesta Albertoka Quichuata yachajungapahmi escuelaman rirka.

On Thursday, Alberto went to the school to study Quichua.

- Say an English equivalent: (25)

+

A. () X

A. He went (in order) to work.

B. () X

B. I went to the church.

C. () X

C. Maria is coming here.

D. () X

D. I came to study Quichua.

E. () X

E. He went in December.

F. () X

F. Juan is eating bread.

G. () X

G. He is coming from the house.

H. () X

H. I live in the United States.

- Now let's look at some questions. Notice what happens when the suffixes -man and -manda are added to the base word "may" (where):

maymantah = to where ?

maymandatah = from where ?

Listen to two examples: (26)

+ (Maymantah rijungi?) Where are you
going ?

(Maymandatah shamujungi?) Where are you
coming from ?

- A. Which of the following means, "Where is he going to?" (27)

1. ()

A-2

2. ()

- B. Which of the following means, "Where is he coming from?"

1. ()

B-1

2. ()

- Here are some new questions based upon the kernel word "ima":

imahoratah = when (what time) ?

imapahtah = for what (reason) ? why ?

The first question is formed by adding the Spanish word for hour or time (hora) to "ima," giving the combination:

ima hora tah

what time ?

The second is formed by adding a new suffix -pah (which means "for") to "ima," giving

the combination:

ima pah tah

what for ?

Listen: (28)

+ (Imahoratah shamurkangi?) When did you
come ?

(Imapahtah shamurkangi?) What did you
come for ?

● A. Which of the following means, "What
is he going for?" (29)

1. ()

A-1

2. ()

B. Which of the following means, "When
is he going?"

1. ()

B-1

2. ()

● Give an imaginary English answer to the
following questions: (30)

A. (Maymantah rijungi?)

A. I'm going to the
_____. (your
choice)

B. (Imapahtah wasiman rijungi?)

B. I'm going home
to _____.
(study, read, etc.,
your choice again)

C. (Maymandatah shamujungi?)

C. I'm coming from
_____.

D. (Imahoratah rirkangi?)

D. I went (yesterday,
on Sunday, etc.).

● Match the question with the sentence which best answers it: (31)

- | | |
|---|-----|
| A. Imahoratah chay librota randirkangi? | A-4 |
| B. Maymandatah shamujungi? | B-3 |
| C. Maymantah rijungi? | C-1 |
| D. Imapahtah escuelaman rirkangi? | D-2 |

1. Ñukaka mercadomanmi rijuni.
2. Quichuata yachajungapahmi chayman rirkani.
3. Ñukaka iglesiamandami shamujuni.
4. Lunestami chayta randirkani.

● Listen to a new word: (32)

+ (shuti) (shuti)

— This is the Quichua word for "name," as in "My name is John."

From what you have learned about the way question words are formed, what do you think the following question word means:

imashutitah

What name? (This question word would be used, for example, to ask someone what his name is.)

● As you listen to each item below, if the

Quichua utterance on the tape is well-formed and means the same as the written English sentence, circle yes; otherwise, circle no. (33)

- †
- | | | |
|---|---------|--------|
| 1. I went to Lima to work. | () | 1. yes |
| yes no | | |
| 2. I'm going to church. | () | 2. no |
| yes no | | |
| 3. María came to eat. | () | 3. no |
| yes no | | |
| 4. I work on Saturdays. | () | 4. no |
| yes no | | |
| 5. When are you going? | () | 5. yes |
| yes no | | |
| 6. Yesterday she ate. | () | 6. no |
| yes no | | |
| 7. Where is José coming from? | () | 7. yes |
| yes no | | |
| 8. I lived here. | () | 8. no |
| yes no | | |
| 9. What are you going to San Francisco for? | () | 9. yes |
| yes no | | |
| 10. He's coming from there. | () | 10. no |
| yes no | | |

● Give an English equivalent: (34)

A. ()

B. ()

C. ()

D. ()

E. ()

F. ()

A. Where did you go?

B. I'm going to
Ecuador to live.

C. I came in April.

D. When did he come?

E. Where are you
coming from?

F. What did you go
for? or Why did
you go?

UNIT 3

MODULE B - SPEAKING

SPECIAL PREREQUISITES

The student must be able to generate (say) the names of the days of the week and months in Spanish.

CONTENT

- I. Motion verbs (shamu, ri) with -man and -manda
- II. Present progressive aspect of the verb (with -ju)
- III. Purpose with -ngapah
- IV. -ta (with days of the week and months)
- V. Questions: imahoratah, maymantah, maymandatah, imapahtah; others with -chu
- VI. Additional vocabulary: riku, yachaju, chay, kay

OBJECTIVES

- | | |
|-----------|---|
| I. Given: | Instructions defining an appropriate situation. |
| Behavior: | Generate spoken Quichua utterances of each of the following types: |
| | 1. Expressing present progressive aspect. |
| | 2. Specifying motion toward a location. |
| | 3. Specifying motion away from a location. |
| | 4. Specifying the purpose for going or coming somewhere. |
| | 5. Specifying a general time (day of week or month) when an action was performed. |

- II. Given:** Instructions defining an appropriate situation.
- Behavior:** Generate spoken Quichua sentences asking each of the following questions:

1. maymantah
2. maymandatah
3. imahoratah
4. imapahtah
5. Quitoman
Quitomanda } -chu
mikungapah }

- Listen to the following sentence: (1)

+ (Payka wasiman rijun.)

As you remember, this sentence means,
"He (she) is going to the house."

Practice saying this sentence three times
after the voice on the tape. Think of the
meaning and remember how the "r" is pro-
nounced at the beginning of a word.

(Payka wasiman rijun.) X

(Payka wasiman rijun.) X

() X

- Supply the appropriate pronoun (plus minor focus) and say each sentence below. Listen for confirmation. (2)

+ A. _____ wasiman rijun. A. ()
 B. _____ wasiman rijuni. B. ()
 C. _____ wasiman rijungi. C. ()
 D. _____ wasiman rijungi. D. ()
 E. _____ wasiman rijun. E. ()
 F. _____ wasiman rijuni. F. ()

- Supply the appropriate progressive form of "ri" and say the complete sentence: (3)

A. Payka wasiman _____. A. ()
 B. Kanka wasiman _____. B. ()
 C. Payka wasiman _____. C. ()

D. Kanka wasiman _____.	D. ()
E. Ñukaka wasiman _____.	E. ()
F. Payka wasiman _____.	F. ()
G. Ñukaka wasiman _____.	G. ()
H. Kanka wasiman _____.	H. ()
I. Payka wasiman _____.	I. ()

- Generate sentences which say that José is going to each of the locations below. Don't worry about putting in the major focus. (4)

Example: Otavalo - Joseka Otavaloman
rijun.

+

A. wasi	X	A. (Joseka wasiman rijun.)
B. mercado	X	B. (Joseka mercado- man rijun.)
C. iglesia	X	C. (Joseka iglesia- man rijun.)
D. plaza	X	D. (Joseka plazaman rijun.)
E. Quito	X	E. (Joseka Quitoman rijun.)
F. chagra (field)	X	F. (Joseka chagra- man rijun.)

- Generate sentences which say that Maria is going to each of the locations below, and, assuming that the location word receives the major focus, put in the MF marker: (5)

A. plaza	X	A. (Mariaka plaza- manmi rijun.)
B. Ote valo	X	B. (Mariaka Otavalo- manmi rijun.)
C. cuarto (room)	X	C. (Mariaka cuarto- manmi rijun.)

● Listen: (6)

+ (Payka wasimanda shamujun.)

Meaning: He is coming from the house.

Practice saying this sentence after the voice on the tape. Think of the meaning each time you say it.

(Payka wasimanda shamujun.) X

(Payka wasimanda shamujun.) X

() X

● Supply the appropriate pronoun and say each phrase. Listen for confirmation. (7)

A. _____ wasimanda shamujuni.	A. ()
B. _____ wasimanda shamujungi.	B. ()
C. _____ wasimanda shamujuni.	C. ()
D. _____ wasimanda shamujun.	D. ()
E. _____ wasimanda shamujungi.	E. ()
F. _____ wasimanda shamujun.	F. ()

● Supply the appropriate progressive form of "shamu" and say the complete sentence: (8)

- | | |
|----------------------------|---------------|
| A. Payka wasimanda _____. | A. () |
| B. Kanka wasimanda _____. | B. () |
| C. Ñukaka wasimanda _____. | C. () |
| D. Kanka wasimanda _____. | D. () |
| E. Payka wasimanda _____. | E. () |
| F. Ñukaka wasimanda _____. | F. () |

- A. Assume that Juan is coming, in turn, from each location specified below. Generate appropriate sentences which explain where he is coming from in each case: (9)

+

- | | | |
|----------------|---|---|
| 1. iglesia | X | 1. (Juanka iglesia-
manda shamujun.) |
| 2. Quito | X | 2. (Juanka Quito-
manda shamujun.) |
| 3. mercado | X | 3. (Juanka mercado-
manda shamujun.) |
| 4. loma (hill) | X | 4. (Juanka lomamanda
shamujun.) |

- B. As above, but add the MF marker to the location:

- | | | |
|-----------|---|--|
| 1. wasi | X | 1. (Juanka wasiman-
dami shamujun.) |
| 2. chagra | X | 2. (Juanka chagra-
mandami shamujun.) |

- "Rijuni" means "I am going." How would you say "I go"? (That is, without showing the progressive aspect.) (10)

rini

- "Mikun" means "He eats." How would you say "He is eating"? (11)

mikuju

- Say a Quichua equivalent: (12)

A. I'm going to the church.

A. Ñukaka iglesia-manmi rijuni.

B. He is coming from the church.

B. Payka iglesia-mandami shamujun.

C. You are going to school.

C. Kanka escuela-manmi rijungi.

D. I'm coming from the house (from home).

D. Ñukaka wasimandami shamujuni.

- In an earlier frame, we put -mi (major focus) on each of the location words. Remember, however, that -mi is sometimes omitted and also that it changes positions depending on the question asked or what is in the mind of the speaker. Compare: (13)

Ñukaka wasimandami shamujuni.

I am coming from the house (not from somewhere else).

Ñukami wasimanda shamujuni.

I (not someone else) am coming from the house.

As you check your answers, do not become overly concerned about how you are using -mi at this point. Production of major and minor focus is a fine capability and will be developed with time.

- How do you say: (14)

A. I went to the Church.

A. Ñukaka iglesia-manmi rirkani.

B. He came from the school.

B. Payka escuela-
mandami shamurka.

- Now we will add another element. Listen: (15)

+ (Payka martesta escuelaman rirka.)

What is the meaning of the word "martesta"
in the above sentence?

Tuesday

- Repeat after the voice on the tape. Think
of the meaning. (16)

(Payka lunesta shamurka.) X

(Ñukaka agostota shamurkani.) X

(Kanka domingota shamurkangi.) X

(Payka febrerota shamurka.) X

- A. Below are several adverbs of time.
Generate Quichua sentences using each
of them, following the pattern, "Juan
came on Monday." (17)

+	1. viernes	X	1. (Juanka viernesta shamurka.)
	2. miercoles	X	2. (Juanka miercolestá shamurka.)
	3. junio	X	3. (Juanka juniota shamurka.)
	4. mayo	X	4. (Juanka mayota shamurka.)

- B. As above, but this time add the MF
marker to the time adverb:

- | | | |
|------------|---|------------------------------------|
| 1. octubre | X | 1. (Juanka octubre-tami shamurka.) |
| 2. jueves | X | 2. (Juanka jueves-tami shamurka.) |
| 3. enero | X | 3. (Juanka enero-tami shamurka.) |

- How would you say, "I'm going on Tuesday"?
(18)

Ñukaka martestami
rijuni.

- "Kayna" (yesterday) is a time adverb which
does not need the -ta marker. (19)

How would you say, "I came yesterday"?

Ñukaka kaynami
shamurkani.

- Answer the following questions in Quichua.
Use the key words in your answers. Drop
the pronoun. (20)

+ A. Where did you go yesterday?

Key word: mercado

A. (Kaynaka mercado-
manmi rirkani.)

B. When did you go to church?

Key word: domingo

B. (Domingotami
iglesiaman rirkani.)

C. Where is Juan coming from?

Key word: wasi

C. (Juanka wasimandami
shamujun.)

D. When did he come from Quito?

Key word: sabado

D. (Sabadotami Quito-
manda shamurka.)

- This next form is a little longer, but is not
difficult. Listen: (21)

(mikungapah)

What does "mikungapah" mean?

(In order) to eat

- Practice saying the following words after the voice on the tape. The -ngapah construction attaches very nicely to all verbs.

+

(22)

(mikungapah)	X
(randingapah)	X
(yachajungapah)	X
(kawsangapah)	X
(rikungapah)	X

- Listen:

(Payka rikungapah shamurka.)

Given that "riku" means "to see," what is the meaning of the above sentence?

He came (in order) to see (look around).

Practice saying this sentence with variations as indicated below. You should say each utterance once, then listen to it on the tape, then say it again. Try to remember what it means. (23)

+

A. Payka rikungapah shamurka.

X () X

B. Payka mikungapah shamurka.

X () X

C. Payka kawsangapah shamurka.

X () X

D. Payka yachajungapah shamurka.

X () X

- Assume that Rebeca, a little Indian girl, went somewhere to eat. We may represent her activity by saying:

Rebecaka mikungapah rirka.

Assuming that she also went to do each of the following actions below, generate a sentence for each of them, following the model of the one above. Ignore MF. (24)

- | | | | |
|---|---------------------|---|--|
| + | A. to study | X | A. (Rebecaka yachajungapah rirka.) |
| | B. to work | X | B. (Rebecaka trabajangapah rirka.) |
| | C. to look around | X | C. (Rebecaka rikungapah rirka.) |
| | D. to live in Quito | X | D. (Rebecaka Quitopi kawsangapah rirka.) |
| | E. to buy a book | X | E. (Rebecaka librota randangapah rirka.) |

Following the same pattern as above, add the MF marker to the word which indicates the purpose for going:

- | | | |
|--------------------|---|---|
| F. to work | X | F. (Rebecaka trabajangapahmi rirka.) |
| G. to eat | X | G. (Rebecaka mikungapahmi rirka.) |
| H. to buy potatoes | X | H. (Rebecaka papata randingapahmi rirka.) |
-

● Say a Quichua equivalent: (25)

- | | |
|---|---|
| A. I'm going to school. | A. Ñukaka escuela-manmi rijuni. |
| B. He went home <u>to eat</u> . | B. Payka mikungapahmi wasiman rirka. |
| C. Juan is coming from the church. | C. Juan iglesiamandami shamujun. |
| D. I came from Quito <u>on Friday</u> . | D. Ñukaka viernes-tami Quitomanda shamurkani. |
| E. I'm going to study Quichua. | E. Ñukaka Quichuata yachajungapahmi rijuni. |

● Perhaps you have wondered about the order of words in sentences. Let's look at one of the sentences from the last frame and make some comments: (26)

1	2	3	4
Payka	mikungapah	wasiman	rirka
(He)	(in order to eat)	(to house)	(went)

The system we have generally followed so far has been:

1. Put the subject at the beginning of the sentence.
2. Put the verb at the end of the sentence.
3. Put other elements in between the subject and the verb.

This is a perfectly acceptable pattern to follow, but it is by no means the only possibility in Quichua. Because each Quichua word is quite

complete and independent, the order of the words can vary considerably within the sentence. These variations differ mainly in terms of style (not meaning).

Consider:

Payka mikungapah wasiman rirka.
 Payka wasiman rirka mikungapah.
 Payka wasiman mikungapah rirka.
 Mikungapah wasiman rirka payka.

For the present, you need not worry about ordering, though it will be helpful to stick pretty closely to a basic pattern. The best one for the time being is the one we have followed above; i.e., subject + other + verb. As you go along, you will learn new patterns and the restrictions which govern them.

Arrange the following sentence elements into an acceptable order. Write the sentence on the line provided.

Quitoman
 Juanka
 rirka
 sabadota

As emphasized before, there are many acceptable orderings. If you followed the pattern which was suggested above, you should have one of the following:

1. Juanka sabadota
 Quitoman rirka.
 2. Juanka Quitoman
 sabadota rirka.
-

- Answer the following question in Quichua.
- + Make up an imaginary answer of your own.

(27)

(Maymandatah shamujungi?)

X

Ñukaka wasimandami shamujuni. (Use any location of your own choice.)

- Here is another question. Make up an answer. (28)

(Maymantah rijungi?)

X

Ñukaka escuelamanmi rijuni. (Your choice again.)

- A. Say aloud the question word which means "to where?" Say it twice and listen to the pronunciation on the tape after each repetition: (29)

+

X (maymantah) X ()

- B. Say aloud the question word which means "from where?"

X (maymandatah) X ()

- Here is our friend (I hope you know his name by now): (30)



+

A. Ask Rafael where he's going.

A. (Maymantah rijungi?)

B. Ask him where he is coming from.

B. (Maymandatah shamujungi?)

- I'll bet if you asked Rafael where he went on Saturday, he would answer you! So ask him. (31)

+



Question:

(Maymantah rirkangi sabadota?) or

(Sabadota maymantah rirkangi?)

Answer:

()

- Answer each of the following questions, using the key words as the basis for your answers: (32)

A. (Imahoratah wasiman rirkangi?)

Key word: lunes

B. (Imapahtah rirkangi?)

Key word: miku

A. (Ñukaka lunes-tami wasiman rirkani.)

B. (Mikungapahmi rirkani.)

Subject pronouns are optional.

- A. Say aloud twice the question word which means "when?" and listen each time for confirmation: (33)

+

X (imahoratah) X ()

- B. Say aloud the question word which means "for what?" or "why?"

X (imapahtah) X ()

- Rafael again!



Would you please ask him: (34)

+

A. When he went to Quito.

A. (Imahoratah Quitoman rirkangi?)

B. What he went for.

B. (Imapahtah rirkangi?)

- In Quichua, how would you say: (35)

A. When are you going to work?

A. Imahoratah

B. Where is he coming from?

C. What do you work for?

D. Where are you going?

trabajangapah
rijungi?

B. Maymandatah
shamujun.

C. Imapahtah
trabajangi?

D. Maymantah
rijungi?

- Notice how questions requiring a choice (e.g., yes-no) are formed by adding the particle -chu: (36)

Lunestachu rijungi? Are you going
on Monday?

Quitomandachu shamujun? Is he coming
from Quito?

Mikungapachu rirkangi? Did you go to
eat?

The -chu is placed on the element where the choice is to be made.

The following sentence asks, "Did you go to Los Angeles?", except that the -chu has not been placed in it. Write -chu where it should go in this question:

Kanka Los Angelesman rirkangi? Los Angelesmanchu

- Generate Quichua equivalent questions for the following: (37)

+ A. Did you come from Florida (or somewhere else)?

B. Are you going to work (or do something else)?

A. (Floridamandachu shamurkangi?)

B. (Trabajangapachu rijungi?)

C. Is he going to church (or somewhere else)?

C. (Payka iglesia-manchu rijun?)

- Here is the last question from the preceding frame: (38)

Payka iglesiaman chu rijun?

The question here is whether the person referred to is going to the church, or somewhere else.

Suppose you wanted to ask, "Is he (or someone else) going to church?" How would you say that?

Paychu iglesiaman rijun?

Or suppose you wanted to ask, "Is he going to church (or not going)?" How would you say that?

Payka iglesiaman rijunchu?

- Ask the question in Quichua. Then answer it using the key word: (39)

A. Where is she going?

Key word: school

A. Maymantah rijun payka?
Payka escuela-manmi rijun.

B. What did you come for?

Key word: to learn Quichua

B. Imapahtah sham-urkangi?
Ñukaka Quichua-ta yachajungapah-mi shamurkani.

C. Did you go to Ecuador?

Key word: yes

C. Ecuadorman chu rirkangi?
Ari, Ecuadormanmi rirkani.

D. Where is Maria coming from?

Key word: the plaza

D. Maymandatah shamujun Mariaka?
Payka plazamanmi shamujun.

E. When do you work ?

Key word: on Thursday

E. Imahoratah
trabajangi kanka ?
Ñukaka jueves-
tami trabajani.

● Give the required response in Quichua: (40)

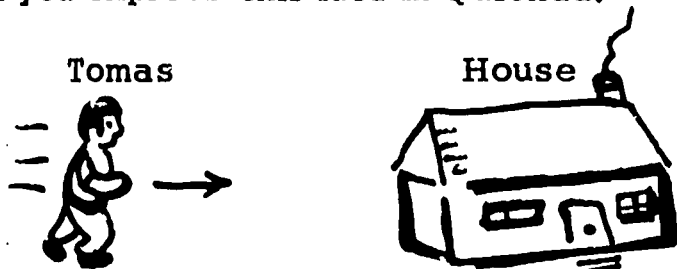
A. How would you ask Rafael when he went to Lima ?

A. Rafael, imahoratah Limaman rirkangi ?

B. Suppose you wanted to ask Rafael why he went. How would you do that ?

B. Imapahtah rirkangi ?

C. Can you express this idea in Quichua:



C. Tomaska wasiman rijun.

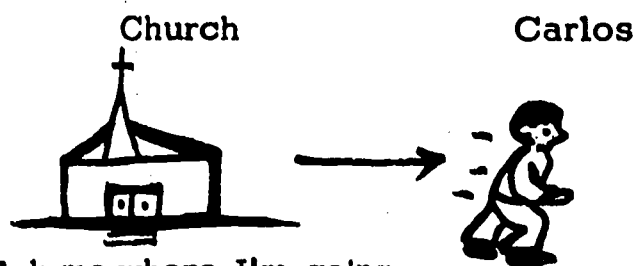
D. Given that you arrived in Ecuador in July, and Miguel (an Indian, naturally) asks you in September when you arrived. Tell him when you came to Ecuador.

D. Ñukaka juliotami Ecuadorman shamurkani.

E. Now Miguel wants to know why you came to Ecuador. If you had come to work, how would you answer him ?

E. Ñukaka trabajangapahmi shamurkani.

F. Express the following idea in Quichua:



F. Carloska iglesia-mandami rijun.

G. Ask me where I'm going.

G. Maymantah rijungi ?

H. Ask me where I'm coming from.

H. Maymandatah shamujungi ?

I. How would you explain that Luis is eating? (He is in the process of eating right now.)

J. Ask Miguel any one of the following questions:

1. If he went to Otavalo yesterday.

2. If he went to buy (something).

3. If he is coming from his home.

I. Luiska mikujun.

1. Otavalomanchu rirkangi kaynaka?

2. Randingapahchu rirkangi?

3. Wasimandachu shamujungi?

UNIT 3

MODULE C - READING AND PRONUNCIATION

CONTENT

- I. Reading comprehension of selected utterances from Module B.
- II. Review of vowels ("i," "a," "u") and combinations ("aw" and "ay").
- III. Review initial "r".
- IV. Review "n" in final position.
- V. Voicing rules with "t," "ch," and "k" after "n".

OBJECTIVES

- | | | |
|------|-----------|---|
| I. | Given: | Selected written Quichua phrases chosen from those practiced in Module B. |
| | Behavior: | Demonstrate comprehension by writing an English equivalent. |
| II. | Given: | Unencountered exemplars of written words containing a, i, u, aw, and ay. |
| | Behavior: | Pronounce those words such that each of these five vowel sounds is distinct and acceptable. |
| III. | Given: | Selected written Quichua words, some of which exhibit "n" in final position. |
| | Behavior: | Pronounce those words such that final "n" is realized as "ng". |
| IV. | Given: | Selected written Quichua words which contain t, k, or ch after n. |
| | Behavior: | Pronounce those words with voiced equivalents of those letters; i.e., t→d, k→g, ch→j. |

- We have introduced you to five Quichua vowel sounds: i, a, u, aw, and ay. As a check to see if you are pronouncing them correctly at this point, say each of the following words and then compare it carefully to the pronunciation on the tape: (1)

- +
- A. ki X ()
 - B. kaw X ()
 - C. ku X ()
 - D. kay X ()
 - E. ka X ()

— Did you say any of them wrong? If so, do the next frame. If you pronounced all of the words correctly, skip to frame 3 and move the tape ahead to the next white splice.

- A. Say each word after the voice on the tape. Concentrate on the vowel sounds.

+

- (2)
- | | | | |
|-------|---|-------|---|
| (ti) | X | (ti) | X |
| (tay) | X | (tay) | X |
| (ta) | X | (ta) | X |
| (tu) | X | (tu) | X |
| (taw) | X | (taw) | X |

- B. Say each word first. Then listen for confirmation:

- | | | |
|-----|---|--------|
| pu | X | () |
| paw | X | () |
| pi | X | () |

pay X ()

pa X ()

- One of the Quichua symbols which needs to be clarified is "n".

When "n" occurs at the beginning or in the middle of a word, it has the same sound it has in English in those positions. Listen:

(3)

- A. (na) Quichua
- B. (no) English
- C. (kani) Quichua
- D. (many) English

However, as briefly explained in Unit 2, when "n" occurs at the end of a word, it has the sound of "ng," as in "hang." Listen to the following words and notice the difference between the final "n" in English and the final "n" in Quichua:

- + E. (tin) English
- F. (nin) Quichua
- G. (curtain) English
- H. (kutin) Quichua

Which of the following English words ends in the same sound as the final "n" in Quichua:

- I. van
- J. ring
- K. ram

J

- As you listen to each of the following words, put a check by each one which ends with the sound of the final "n" in Quichua.
- † Check confirmation after each response.

(4)

- | | |
|------------|----|
| A. () | A. |
| B. () | B. |
| C. () | C. |
| D. () | D. |
| E. () | E. |
| F. () | F. |
-

- Pronounce the following words and compare your pronunciation with the one on the tape which follows. Say the final "n" as "ng".

(5)

- | | | | |
|------------|---|---------|--------------|
| A. nin | X | () | says |
| B. kutin | X | () | again |
| C. kan | X | () | you |
| D. rikun | X | () | sees |
| E. wasiman | X | () | to the house |
| F. charin | X | () | has |
-

- Did you remember to put the "buzz" into the initial "r" of "rikun"? Say the following two words and this time listen to see if you are saying the "r" correctly: (6)

- | | | | |
|----------|---|---------|------|
| A. rikun | X | () | sees |
| B. rin | X | () | goes |
-

- Previously it was explained to you that certain sounds become voiced after "n"; i.e.,

k → g in Juanka

We will now extend that rule to two additional sounds:

1. t → d

Example: "maymantah" is pronounced "maymandah"

2. ch → j (j as in English "judge")

Example: "maymanchu" is pronounced "maymanju"

Listen now to the pronunciation of several words on the tape. See if you can hear the change in the "t" and the "ch" when they follow "n" in B and D: (7)

+

- A. (maypitah)
- B. (maymantah)
- C. (maypichu)
- D. (maymanchu)

- Pronounce each of the following words after it is pronounced on the tape. Look in the answer column after you say each item. (8)

- | | | |
|-----------------|---|----------------------|
| A. (maymantah) | X | A. maymand <u>ah</u> |
| B. (kanka) | X | B. k <u>an</u> ga |
| C. (wasimanchu) | X | C. wasiman <u>ju</u> |
| D. (kanta) | X | D. kan <u>da</u> |

E. (kutinka)	X	E. kuting <u>a</u>
F. (kanchu)	X	F. kan <u>ju</u>

- Pronounce each of the following and compare carefully with the tape pronunciation which follows: (9)

A. ñukaka	X	()
B. kanka	X	()
C. maymandatah	X	()
D. Quitomanchu	X	()
E. payta	X	()
F. pimantah	X	()
G. paymanchu	X	()

- From what has been presented thus far, we can say that a general rule for pronouncing Quichua words is that any sound becomes voiced/unvoiced when it follows "n". (10) voiced

- As you read each of the following sentences silently, say an English equivalent. You will hear each one pronounced to help you associate the written form with the spoken form. (11)

+ A. (Maymantah rirkangi?)	A. Where did you go?
B. (Ñukaka trabajangapahmi rijuni.)	B. I'm going to work.
C. (Abriltami shamurkani.)	C. I came in April.
D. (Imahoratah shamurka payka?)	D. When did he come?
E. (Imapahtah rirkani?)	E. What did you go for?

● Write an English equivalent in the space provided: (12)

A. Mercedeska chaymandami shamujun.

B. Ñukaka wasita randingapahmi rirkani.

C. Imapahtah trabajajungi?

D. Pay domingotami shamurka.

E. Ambatomanchu rijungi?

F. Imahoratah mikungi?

A. Mercedes is coming from there.

B. I went to buy a house.

C. What are you working for?

D. He came on Sunday.

E. Are you going to Ambato?

F. When do you eat?

● Pronounce each of the following words: (13)

+

1. misichu cat ()

2. kunan now ()

3. Juanchu Juan ()

4. kawsan lives ()

5. lulunta egg ()

6. kayna yesterday ()

7. jatunka big ()

8. kaspita wooden stick ()

9.	wasiman	to the house	()
10.	kaymanchu	to here	()
11.	nawpah	before	()
12.	kunanka	now	()
13.	wayra	wind	()
14.	maymantah	to where	()
15.	runa	man	()

UNIT 4

MODULE A - LISTENING COMPREHENSION

CONTENT

- I. Noun plural (-kuna)
- II. Present and past progressive aspects of the verb (with -ju)
- III. Possession (with -pa)
- IV. -wan
- V. Questions: piwantah, pipahtah
- VI. Yes-no questions and answers (including negative sentences with "na" and "mana").
- VII. Additional vocabulary: churajuna, mikuna, puri, jatu, rura, alku, mama, runa

OBJECTIVES

- I. Given: Singular and plural Quichua nouns in spoken form.
Behavior: Classify each noun as either singular (one) or plural (more than one).
- II. Given: Any spoken Quichua phrase expressing a possessive relationship.
Behavior: Identify the thing (person, etc.) which is possessed and identify the possessor.
- III. Given: A familiar verb (spoken) which has been conjugated into one of the following forms:
 1. Present tense, - progressive aspect
 2. Present tense, + progressive aspect

3. Past tense, - progressive aspect

4. Past tense, + progressive aspect

Behavior:

Accurately classify that verb into one of the four categories above.

IV. Given:

A set of spoken Quichua utterances in which are used the elements of Content I-VII above.

Behavior:

Demonstrate comprehension by saying an English equivalent of each utterance.

- The word you are about to listen to means
+ "dog": (1)

(alku)

All nouns in Quichua form their plural by adding the suffix -kuna. Thus the word for "dogs" is

(alkukuna)

The word for Indian is "runa." What is the meaning of the following word:

(runakuna)

Indians

- Which of the following refers to more than
+ one item: (2)

A. ()

B

B. ()

C. ()

- What is the meaning of each of the following: (3)

A. ()

A. houses

B. ()

B. cars

C. ()

C. tables

- Below are listed three new important verbs.
Study them briefly.

rura = to do, make

puri = to walk

jatu = to sell

+ Listen to some sample sentences with these three verbs: (4)

(Imatatah rurangi?) What do you do?

(Payka purijun.) He is walking.

(Ñukaka tandatami jatuni.) I sell bread.

● Give an English equivalent: (5)

- | | | |
|-----------|---|---------|
| A. (jatu) | X | A. sell |
| B. (puri) | X | B. walk |
| C. (rura) | X | C. do |
| D. () | X | D. walk |
| E. () | X | E. sell |
| F. () | X | F. do |

● A. Which of the following means, "He is walking": (6)

1. ()

A-2

2. ()

B. Which of the following means, "I sell":

1. ()

B-2

2. ()

● Decisions you made in the last frame were determined by the presence or absence of -ju, which marks the progressive aspect of the verb; i.e.: (7)

A. Payka chayta ruran. He does that.

B. Payka chayta rurajun. He is doing that.

So far we have seen progressive aspect used only (as above) with the present tense. But progressive action may also be specified in the past tense:

C. Payka chayta rurarka. He did that.

D. Payka chayta rurajurka. He was doing that.

Sentence C says that X did something some-time in the past.

Sentence D says that X was actually doing that thing at the time referred to by the sentence.

Which of the following says that Juan was actually selling books at the time referred to by the sentence:

A. (Juanka librokunatami jaturka.) B

B. (Juanka librokunatami jatujurka.)

● Which item in each of the following pairs indicates action in progress in the past:

- | | | | | |
|---|----|-------------------|-----|-----|
| + | A. | 1. () | (8) | A-2 |
| | | 2. () | | |
| | B. | 1. () | | B-1 |
| | | 2. () | | |
| | C. | 1. () | | C-2 |
| | | 2. () | | |

● Label each of the following as either present + progressive or past progressive: (9)

- | | |
|--------|---------------------|
| A. () | A. past progressive |
| B. () | B. present progr. |
| C. () | C. present progr. |
| D. () | D. past progr. |
| E. () | E. present progr. |

● A. Which of the following is equivalent to "He was eating": (10)

- | | |
|--------|-----|
| 1. () | A-1 |
| 2. () | |

B. Which is equivalent to "I am going to Quito":

- | | |
|--------|-----|
| 1. () | B-2 |
| 2. () | |

C. Which is equivalent to "He came from there":

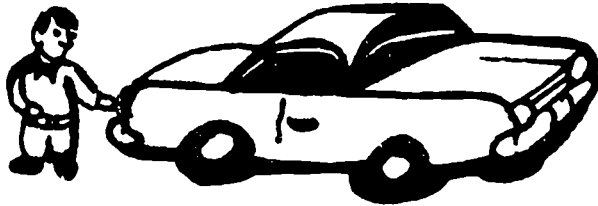
- | | |
|--------|-----|
| 1. () | C-2 |
| 2. () | |

● Say an English equivalent: (11)

- | | | |
|--------------------------------|---|--------------------------------|
| A. (Imatatah rurajungi?) | X | A. What are you doing? |
| B. (Ñukaka wasita randirkani.) | X | B. I bought a house. |
| C. (Quitoman rijun.) | X | C. She (he) is going to Quito. |

- | | | |
|---------------------------|---|----------------------------|
| D. (Quitoman rijurka.) | X | D. She was going to Quito. |
| E. () | X | E. He sells houses. |
| F. () | X | F. Maria was walking. |

- Compare the illustration below with the Quichua sentence in parenthesis: (12)



+ (Kayka Josepah automi.)

- You would probably not be surprised to learn that this sentence says the car in the picture belongs to Jose.

Can you find the grammatical unit (suffix) in the sentence above which indicates that Jose owns the car?

-pah

- It may be helpful to compare the function of this -pah to the 's or the preposition "of" in English. Thus:

- A. Josepah carro (Jose's car, the car of Jose)
- B. Alkupah wasi (dog's house, the house of the dog)

-pah may be used with any noun or pronoun to show possession.

- + What is the meaning of each of the following: (13)

C. (Mariapah kulki)

C. Mary's money

D. (Paypah libro)

D. His book

- The affix -pah was also used in an earlier lesson in "imapahtah" (for what?). In that structure, its meaning in English was translated as "for." (14)

-pah $\left\{ \begin{array}{l} \text{(of)} \\ \text{(for)} \end{array} \right.$

Example: Juanpah = for John
of John (John's)

- Each sentence below says that somebody owns some money. For each sentence, tell who owns the money. (15)

A. (Chayka ñukapah kulkimi.)

A. I (own) the money.

B. ()

B. Miguel

C. ()

C. You

D. ()

D. Maria

- All nouns and pronouns except one must use -pah to indicate possession. The one which does not is "ñuka." "Ñuka" can occur either with or without the -pah and still show possession. (16)

Ñuka wasi $\left. \begin{array}{l} \\ \end{array} \right\}$ my house
Ñukapah wasi $\left. \begin{array}{l} \\ \end{array} \right\}$

Which of the following means, "That is my mother":

A. Chayka ñuka mamami.

B. Chayka fiukapah mamami.

A and B

● Which of the following means, "This is his cow": (17)

A. Kayka paypah wagra.

A (only "fiuka" can occur as a possessive without -pah)

B. Kayka pay wagra.

● Below are two words whose meaning is indicated by pictures: (18)



mikuna



churajuna

If we said, "Rosapah mikuna," we would be speaking of Rosa's _____.

food

If we said, "Raulpah churajuna," we would be speaking of Raul's _____.

clothes (or clothing)

● Give an English equivalent: (19)

+

A. (Chayka paypah mikuna.) X

A. That is his food.

B. (Kayka Jaimepah churajuna.) X

B. This is Jaime's clothing.

C. () X

C. This house is Antonio's house.

D. () X

D. I bought his car.

● Listen: (20)

(Pipah mikunatah chayka?)

Meaning: Whose food is that?

Notice how -pah combines with "pi" to form this question. The -tah is attached to "mikuna" rather than -pah, indicating that "pipah mikunatah" is all considered as one question word.

Compare: Pipah mikunatah . . . ?

Imahoratah . . . ?

What is the meaning of the following question:

+

(Pipah churajunatah chayka?)

Whose clothing (clothes) is that?

● Put a check by each sentence below which asks the question "Whose?": (21)

- | | |
|--------|------|
| A. () | A. |
| B. () | B. ✓ |
| C. () | C. |
| D. () | D. |
| E. () | E. ✓ |
| F. () | F. ✓ |

● If the sentence on the tape is well-formed and means the same as the English sentence, circle yes; otherwise circle no: (22)

A. That is Maria's friend. () A. yes

yes no

- B. Whose food is that? () B. no
yes no
- C. I'm going to Juan's house. () C. yes
yes no
- D. My mother lives here. () D. yes
yes no
- E. Whose cow is that? () E. yes
yes no
- F. Whose clothes did you sell? () F. yes
yes no
- G. What were you doing? () G. no (-ju is needed
with the verb)

● Give an English equivalent for each dialogue below: (23)

- A. 1. () X A. Whose pencil is this?
2. () X That's my pencil.
- B. 1. () X B. Whose car did you buy?
I bought Jose's car.

● There is one more suffix to be presented in this lesson. Listen: (24)

(Piwantah mikurkangi?) Who did you eat with?

(Ñukaka Pedrowanmi mikurkani.) I ate with Pedro.

What is the new suffix which combines with both "pi" and "Pedro" above and means "with"?

-wan

- Listen carefully for the suffix which means "with" as each of the three sentences below is pronounced: (25)

+ A. (Carmelaka paywan rirka.)
Carmela went with him.

B. ()
Who was he walking with?

C. ()
I studied with Mario.

Could you hear -wan?

- A. Which of the following questions asks "with whom?": (26)

1. ()

A-2

2. ()

- B. Which of the following asks "of whom (whose)?"

1. ()

B-2

2. ()

- Each sentence below says that Rafael is walking with someone or something. Tell who or what he is walking with. (27)

A. ()

A. with Roberto

B. ()

B. with his mother

C. ()

C. with the cows

D. ()

D. with Maria

● Give an English equivalent: (28)

- | | | |
|--------------------------------|---|--|
| A. (Piwintah trabajarkangi?) | X | A. Who did you work with? |
| B. (Josewan ñukaka mikujuni.) | X | B. I'm eating with Jose. |
| C. (Pipah churajunatah kayka?) | X | C. Whose clothing is this? |
| D. () | X | D. Maria lives with Carmen. |
| E. () | X | E. With whom did you buy food?
(Who did you buy food with?) |

● Now we will take a brief look at some yes-no questions. Give an English equivalent: (29)

+

- | | |
|---|---|
| A. (Chayta rurajurkangichu?) | A. Were you <u>doing</u> that? (or not doing it) |
| Hint: Remember that the word which has the <u>-chu</u> is the part of the sentence for which the choice (of yes or no) is required. | |
| B. (Juanka librokunatachu jatujun?) | B. Is Juan selling <u>books</u> ? (or something else) |
| C. (Chay autoka Josepahchu?) | C. Is that car <u>Jose's</u> ? |
| D. (Bertawanchu rirkangi?) | D. Did you go with <u>Berta</u> ? |

● Which of the following is the best answer to the question, "Bertawanchu rirkangi?":

(30)

- A. Ari, Bertawanmi rirkani.

A

B. Bertawanmi rirkani.

- A negative answer to the question of the preceding frame (Bertawanchu rirkangi?) looks like this: (31)

Na, ñukaka na Bertawan rirkanichu.

Notice that the negative -chu is placed on the verb.

RULE: In negative sentences, -chu is placed on the verb and "na" precedes the verb.

Examples: Payka na Quitoman rirkachu.
He didn't go to Quito.

Ñukaka na tandata mikunichu.
I don't eat bread.

What is wrong with the answer to the following question:

QUESTION: Mariawanchu mikungi?

ANSWER: Na, ñukaka na Mariawanchu mikuni.

The -chu should be on the verb; i.e., "miku-nichu."

- There is one exception to the rule that -chu always occurs on the verb in negative sentences. This is when the verb is a form of "ka" (to be). For example: (32)

Chayka na librochu. That isn't a book.

The verb has been dropped from the surface structure of the sentence above, and -chu is placed on "libro."

- Give an English equivalent: (33)

+

- | | |
|----------------------------------|--------------------------|
| A. (Juanka na shamujunchu.) | A. Juan isn't coming. |
| B. (Chayka na paypah wasichu.) | B. That isn't his house. |
| C. (Ñukaka na kaypi kawsanichu.) | C. I don't live here. |

- When you hear a sentence with -chu in it, you must first discover whether it is a question or a negative sentence. It is easy to distinguish a regular question from a negative sentence because "na" is included with the question/negative. (34)

negative

- Say an English equivalent for each set below:

+ (35)

- | | |
|-----------|--------------------------------|
| A. 1. () | 1. Is this your house? |
| 2. () | 2. Yes, that's my house. |
| B. 1. () | 1. Did he go to church? |
| 2. () | 2. No, he didn't go to church. |
| C. 1. () | 1. Do you work? |
| 2. () | 2. No, I don't work. |

- There are really two forms of the word which means "no" in Quichua: "na," which you have been using; and a slightly longer form, "mana." Actually, "mana" is the older of the two forms and is still the only one in many Quechua dialects. In Otavalo, however, the trend has been to shorten "mana" to "na." You will hear both of these words in Otavalo, but should be able to get along very well in your speech with just the more frequently used form, "na."

+ What is the difference in meaning between the two following sentences: (36)

A. (Payka na rirkachu.)

B. (Payka mana rirkachu.)

Both of these mean the same: He didn't go.

● Indicate whether each of the following words refers to one item or more than one: (37)

+

A. ()

B. ()

C. ()

D. ()

E. ()

A. one (singular)

B. more than one (plural)

C. more than one

D. one

E. more than one

● The items you will listen to in this frame are verbs. For each verb you hear, decide:

1. whether it is past or present tense.

+ 2. whether or not it includes progressive action. (38)

A. ()

B. ()

C. ()

D. ()

E. ()

A. past, not progressive

B. past, progressive

C. present, progressive

D. present, not progressive

E. past, not progressive

F. ()

F. past,
progressive

- In each of the following sentences, somebody owns something. For each sentence decide:

1. What the object is that is possessed.

+ 2. Who owns it. (39)

A. ()

<u>Item</u>	<u>Owner</u>
book	I

B. ()

dog Antonio

C. ()

mother Alfredo

D. ()

bread you

- Give an English equivalent for each of the following: (40)

A. ()

A. Who did you go with?

B. ()

B. He sold books.

C. ()

C. That money is Maria's money.

D. ()

D. What were you doing?

E. ()

E. Whose clothing is that?

F. ()

F. I'm eating with Raquel.

G. ()

G. He didn't come.

H. ()

H. He was living with the Indians.

UNIT 4

MODULE B - SPEAKING

CONTENT

- I. Noun plural (-kuna)
- II. Present and past progressive aspects of the verb (with -ju)
- III. Possession (with -pah)
- IV. -wan
- V. Questions: piwantah, pipahtah
- VI. Yes-no questions and answers (including negative sentences)
- VII. Additional vocabulary: churajuna, puri, jatu, rura, alku, mama, runa

OBJECTIVES

- I. **Given:** Any singular Quichua noun which the student can pronounce.
Behavior: Say the plural form of that noun.
- II. **Given:** Instructions defining an appropriate situation.
Behavior: Generate spoken Quichua utterances of each of the following types:
 1. Expressing past progressive aspect in the verb.
 2. Showing possession or genitive relationship.
 3. Expressing the relationship of one person being with another person (or animal, etc.).
 4. An affirmative answer to a yes-no question.

5. A negative answer to a yes-no question.

III. Given:

Instructions defining an appropriate situation.

Behavior:

Generate spoken Quichua sentences asking each of the following questions:

1. pipahtah

2. piwantah

3. paywan)
Mariapah) -chu

- The Quichua plural marker for all nouns is
+ -kuna, as in the following example. (1)

(wasikuna) houses

Say the following nouns as plural forms.

A. libro X

()

B. pungu X

()

C. micha X

()

D. warmi X

()

- The Quichua suffix which indicates possession is ____.

-pah

+

Listen: (2)

(Alfredopah alku) Alfred's dog

For each of the animals listed below, generate a phrase which says that animal belongs to Alfred.

A. wagra X

()

B. misi X

()

C. burro X

()

- Give the poor cat below an owner by saying that she (the cat) belongs to each of the persons specified. (3)



Example: Juan--Juan's cat

A. Antonio X

()

B. pay X

()

- C. Berta X ()
- D. ñuka X ()

- Ñuka, when used as a possessive, behaves differently than other words. It occurs both with and without the possessive suffix. (4)

Say the following idea in two different ways:

My house.

1. Ñuka wasi.
2. Ñukapah wasi.

- Remember the pattern below? (5)

Chayka kulkimi. That is money.

Changing the pattern to "That's Maria's money." requires that Maria and the possessive be inserted before kulki.

Say a Quichua phrase equivalent to:
THAT IS MARIA'S BOOK.

Chayka Mariapah libromi.

- Note carefully who each of the objects below belongs to.



+

Answer the following questions: (6)

- | | |
|-----------------------------|-------------------------------|
| A. (Pipah wasitah kayka?) | A. (Chayka Josepah wasimi.) |
| B. (Pipah kulkitah chayka?) | B. (Chayka Pedro-pah kulki.) |
| C. (Pipah autotah chayka?) | C. (Chayka Tomas-pah automi.) |

- "Chayka Josepah wasimi" is very similar to another construction. Compare: (7)

- A. Chayka Josepah wasimi.
- B. Chay wasika Josepahmi.

MEANING:

- A. That is Joe's house.
- B. That house is Joe's.

Notice that the meanings are very similar. However, in A the major focus of the sentence falls on house while in B it falls on Jose.

How would you say: "This car is Alfredo's"?

Kay autoka Alfredo-pahmi.

- Give a Quichua equivalent: (8)

+

A. This table is Roberto's.

A. (Kay mesaka Robertopahmi.)

B. That is his friend.

B. (Chayka paypah amigomi.)

-

- Kay alkukuna = These dogs (9)

How would you say: **THOSE DOGS ARE MIGUEL'S.**

Chay alkukuna Miguelpahmi.

- Listen. (10)

+

(Payka nukawan mikurka.)

-

What is the meaning of the suffix -wan in the above sentence?

with

- As you say each of the sentences below, fill in the blank with a Quichua equivalent of the idea expressed in English. Listen for confirmation. (11)

+

- A. 1. Payka (with Maria) rirka. ()
2. Payka (with her) rirka. ()
3. Payka (with the cows) rirka. ()
4. Payka (with me) rirka. ()

- B. Add major focus to the word which has -wan.

1. Payka (with Berta) rirka. ()
2. Nukaka (with him) rirkani. ()

- Express the following idea in Quichea. (12)



Joseka Luizwanmi
escuelaman rijun.

(or)

Luizka Josewanmi
escuelaman rijun.

- Say a Quichua equivalent: (13)

+

- | | | |
|----------------------------------|---|--|
| A. Juan is eating with Rosa. | X | A. (Juanka Rosa-wanmi mikujun.) |
| B. Maria's dog is coming. | X | B. (Mariapah alku shamujun.) |
| C. He went with Rafael's friend. | X | C. (Payka Rafaelpah amigowanmi rirka.) |

- Listen: (14)

+

A. (Pipah wasitah chayka?)

B. (Piwantah purijurka?)

The question word of sentence A is
 [with whom?/whose?]

whose

The question word of sentence B is
 [with whom?/ whose?]

with whom?

- Generate a sentence for each item below which asks who that item belongs to. Be sure to put the question marker -tah on the noun. (E.g.: Pipah wasitah.) (15)

- | | | |
|--------------|---|-----|
| A. cuaderno | X | () |
| B. mesa | X | () |
| C. mikuna | X | () |
| D. churajuna | X | () |

- You are walking down the street and you find the following: (16)



Assuming that you want to ask someone who it belongs to, what would you say?

Pipah kulkitah kayka?

- Generate the question word which means "with who(m)?" (17)

+ X (Piwantah?)

- Generate a Quichua equivalent for each of the following: (18)

A. Who did you eat with?

A. (Piwantah mikur-kangi.)

- | | |
|----------------------------|-------------------------------|
| B. Who did you go with? | B. (Piwintah rirkangi?) |
| C. Who did you live with? | C. (Piwintah kawsarkangi?) |
| D. Who did you study with? | D. (Piwintah yach-ajurkangi?) |

- Ask Rafael who he is with. (19)



Piwintah kangi?

HINT: You will need to use the verb ka (to be).

- Give a Quichua equivalent: (20)

+

- | | |
|---------------------------------|---|
| A. Whose cat is this? | A. (Pipah misitah kayka?) |
| B. Who did you go to Lima with? | B. (Piwintah Lima-man rirkangi?) |
| C. I went with Juan. | C. (Ñukaka Juan-wanmi rirkani.) |
| D. I bought Jose's car. | D. (Ñukaka Josepah autota randir-kani.) |

- It is time to find out some more about our friend Rafael and his wife Luisa.

In Rafael's yard are a cow and a dog. He owns the dog and Luisa owns the cow, due to expert management techniques on her part.

Rafael, of course, would feel a lot better if everyone thought that both the cow and the dog belonged to him.

One day, one of Rafael's friends is visiting and just happens to ask the question:

+

()

(21)

To which Rafael replies:

()

But the guest's next question unfortunately turns out to be:

()

-

Pretend that you are Rafael and answer the question.

X

Chayka Luisapah
wagra.

or

Chayka Ħukapah
wagra.

(Depending whether
you, as Rafael, are
honest or not!)

- A. Say a present tense form of each of the following verbs. (Without the progressive -ju.) As you say each verb, think of what it means. (22)

1. puri X

walk

1. { purini any of
puringi these
purin

2. rura X

do, make

2. { rurani
rurangi
ruran

3. jatu	X	sell	3. { jatuni jatungi jatun
B. Say a past tense form. Think of the meaning.			
1. rura			1. { rurarkani rurakangi rurarka
2. jatu			2. { jaturkani jaturkangi jaturka
3. puri			3. { purirkani purirkangi purirka

- In Module A we noted that the progressive marker -ju can be used in the past tense as well as the present, e.g.:

Ñuka jatujuni. I am selling.

Ñuka jatujurkani. I was selling.

+ How would you say? (23)

A. I am making /rura/ houses.
X

A. (Wasikunatami rurajuni.)

B. He is walking with Maria.
X

B. (Payka Maria-wanmi purijun.)

- Practice combining the -ju progressive marker with the past tense of each of the following verbs. Assume the verb is 1st person. (i.e.: The subject is I.) (24)

A. rura

()

B. puri

()

- C. jatu ()
- D. miku ()
- E. yachaju ()

Did you get both "ju's" on yachajurkani?
 Note that the first one is a part of the verb
 itself while the latter is the progressive
 marker. Try E again:

- E. yachaju ()

● Say a Quichua equivalent. (25)

- A. He walks. X ()
- B. He is walking. X ()
- C. He walked. X ()
- D. He was walking. X ()

● Write an equivalent Quichua sentence below each English sentence. (26)

- | | |
|-------------------------------------|--|
| A. My friend was working with Jose. | A. Ñuka(pah) amigoka Josewan trabajurka. |
| B. What are you making? | B. Imatatah rurajungi? |
| C. Who was he eating with? | C. Piwantah mikurkangi? |
| D. Whose dog was it? | D. Pipah alkutah karka? |
| E. He was selling books. | E. Payka librokun-atami jatujurka. |

- A reminder: -mi and -ka (focus markers) are optional and their position may vary depending on the speaker's emphasis. For these reasons we have difficulty placing them in the answers. If you have placed mi's and ka's in your answers in places other than those we have indicated, or if you have left them out of some places where we have put them in, don't get too concerned about it for now. You will gradually develop a feel for these markers and be able to use them effectively. (27)

Two points .

- (1) Payka mikun. }
pay mikun. } are the same. Both
may and do occur.

- (2) The affix -mi, when used in answering a question, must go on the word in the answer which is most important in answering that question. For example:

- A. Maymantah rirka ?
Where did he go ?
- B. Wasimanmi rirka .
He went to the house .

H Here all words but wasi could conceivably be dropped from B, and the meaning would still come across. Wasi directly answers the question where ?

Place -mi in the answers (not questions) below.

- A. Q. Piwintah rijungi ?
A. N̄ukaka paywan rijuni.

paywanmi

- B. Q. Pipah librotah chayka ?
A. Chay libroka n̄ukapah.

n̄ukapahmi
n̄ukapah libromi

(or) Chayka ñukapah libro.

Notice that ñukapah libro is considered one unit and -mi comes at the end of the whole thing.

- Now for a look at some yes-no questions.
Listen: (28)

+ (Chay chagraka kanpahchu?)

Is that field yours?

(Ari, chayka ñuka chagrami.)

- Yes, that is my field.

The question here is whether the field is yours (or someone else's), therefore the -chu is attached to kanpah indicating where the choice is to be made.

Ask the following questions in Quichua and say an affirmative answer with ari.

A. Is that pencil his?

X

B. Is this food Berta's?

X

A. Chay lapizka paypahchu?

Ari, chayka paypah lapizmi.

(or)

Ari, chay lapizka paypahmi.

B. Kay mikunaka Bertapahchu.

Ari, kayka Bertapah mikunami.

(or)

Ari, kay mikun-
aka Bertapahmi.

- Using -chu, write (on the line below) a sentence which asks if Pedro ate with Juan (rather than someone else). (29)

Pedroka Juanwanchu
mikirka ?

- Say a Quichua equivalent. (30)

+ A. Did he go with you ?

A. (Payka kanwan-
chu rirka ?)

B. Yes, he went with me.

B. (Ari, payka nu-
kawanmi rirka.)

- Suppose you want to answer no to a yes-no question. Listen: (31)

+ (Payka kanwanchu rirka ?)

- (Na, payka na ñukawan rirkachu.)

As you remember, na---chu is used to indicate a negative answer.

REVIEW: The -chu in a negative answer is placed on the verb. This gives the negative feeling to the whole sentence.

Payka na ñukawan rirkachu.

He did not go with me.

Answer the following questions with a negative answer. Remember to put -chu on the verb.

+

A. (Mariaka shamurkachu?) X

B. (Payka librotachu randirka?) X

C. (Paywanchu rirkangi?) X

A. (Na, Mariaka na shamurkachu.)

B. (Na, payka na librota randir-kachu.)

C. (Na, ñukaka na paywan rirkan-ichu.)

- When no verb is present in a negative sentence, the -chu goes on the word which takes major focus. Listen: (32)

+

(Chay wasika kanpahchu?)

Is that house yours?


(Na, chayka na ñukapah wasichu.)

No, that is not my house.

Answer the following questions with a negative answer. Put the -chu on the MF word since no verb is present.

A.  (Kay cuaternoka Fredpahchu?)

A. (Na, kay cuaternoka na Fredpahchu.)

B.  (Kayka wasichu?) X

B. (Na, kayka na wasichu.)

- Give a Quichua equivalent. (33)

A. Does Maria eat with Rosa?

A. (Mariaka Rosawanchu mikun?)

B. No, Maria does not eat with Rosa.

B. (Na, Mariaka na Rosawan mikunchu.)

C. Is this money yours ?

D. Yes, that is my money.

E. No, that is not my money.

C. (Kay kulkika
kanpahchu?)

D. (Ari, chayka
ñuka(pah)
kulkimi.)

E. (Na, chayka na
ñuka(pah)
kulkichu.)

- Each of the following nouns refers to only one item. Say the plural form of each. (34)

A. ventana	X	window	ventanakuna
B. rumi	X	rock, stone	rumikuna
C. urku	X	mountain	urkukuna

- Say the required response in Quichua. (35)

A. If an Indian asked you who traveled with you to Ecuador, how would you explain to him that you came with some friends ?

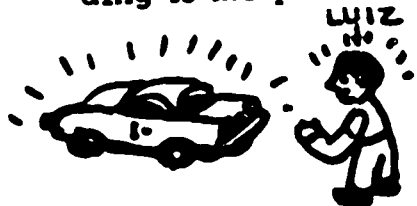
A. Ñukaka amigo-
kunawanmi
Ecuadorman
shamurkani.

B. Given that you were studying yesterday and Jack asked you what you were ~~doing most~~ of the day, how would you answer him ?

B. Ñukaka yacha-
jujurkani.

(Did you get
both -ju's?)

C. Answer the following question according to the picture.



Kay autoka
Luizpahchu?

C. Ari, chayka
Luizpah automi.

(or)

Ari, chay autoka
Luizpahmi.

D. Ask Rafael who he works with.



D. Piwintah traba-
jangi?

E. Answer the following question:



Luisaka Maria-
wanchu mikun?

F. How do you say?

1. Whose dog is coming?

2. Whose cow is that?

G. Whose book is this?
(The one you are reading in.)

H. Ask Rafael either of the following
questions:

1. If he lives with Juan.

2. If he lives in Juan's house.

I. Ask Rafael what he is doing.



E. Na, Luisaka na
Mariawan mik-
unchu.

Luisaka Rosa-
wanmi mikun.

1. Pipah alkutah
shamujun?

2. Pipah wagratah
chayka?

G. Kayka ñuka (pah)
libro.

(Or, Josepah,
Tompah, etc.)

1. Juanwanchu
kawsangi?

2. Juanpah wasi-
pichu kawsangi?

I. Imatatah rura-
jungu?

LESSON 4

MODULE C - READING AND PRONUNCIATION

CONTENT

- I. Comprehension of selected written Quichua sentences from Modules A and B.
- II. Explanation of silent h, as in -pah, -tah.
- III. Pronunciation of rura.
- IV. Pronunciation of n when followed by p.
- V. VOICING: Specifically p after n and review of all voicings after n, i.e.:

p---b

t---d

k---g

ch---j

OBJECTIVES

- I. Given: Selected written Quichua sentences from earlier modules.
Behavior: Write an English equivalent.
- II. Behavior: Explain why h is used in the orthography.
- III. Given: An instance of rura (any familiar conjugation).
Behavior: Pronounce that word with both r's buzzed. (Initial r sound.)
- IV. Given: Words containing examples of any of the voiceless consonant sounds (above) after n.

Behavior: Pronounce those words such that the sounds in question become the respective voiced equivalents.

V. Given: Written words in which the consonant n is followed by p. (e.g. kanpah)

Behavior: Pronounce those words such that the n is realized phonetically as m.

- You may possibly have wondered why an h is used in such words as paypah and imatah.

You may have also wondered how it affects the pronunciation of these words. Actually, this h has no effect on the pronunciation of Quichua words, and is classified as a silent letter. (1)

Tandatah and tandata are pronounced
 [the same/ differently].

the same

- The h in such suffixes as -tah and -pah represents the consonant sound (j), which these suffixes used to have but which has been lost in present day Otavaloan Quichua. It will be helpful to you to know of the existence and distribution of this sound if you ever need to learn Bolivian or Peruvian Quichua or even some other dialect of Ecuadorian Quichua. The addition of the h will also help you to distinguish between such suffixes as -ta (verb object marker) and -tah (question marker). We have included the h for these reasons but you may simply ignore it as far as pronunciation is concerned. (2)

- One of the words from this unit presents a special pronunciation problem. Listen. (3)

+

(rurajuni)

-

Both r's in this word are pronounced with the buzzed quality which is normally characteristic of only the initial r.

Rurana is the only case on record where this type of r occurs anywhere but at the beginning of a word, except for words of Spanish origin which contain a double r. (e.g. burro)

Pronounce the following word and then listen to the tape pronunciation.

+ A. rurajun X()

Did you buzz both of the r's? Try it once more on the following words:

B. rurajun X()

C. rurarka X()

D. rurajurkani X()

● Pronounce each of the following words.

+ A. imata X () (4)

B. imatah X ()

● Say an English equivalent for each of the following sentences. You will hear each sentence spoken on a delayed basis to help with comprehension of the written form.

- + (5)
- | | |
|-------------------------------------|------------------------------|
| A. (Payka Juanwanmi purijurka.) | A. He was walking with Juan. |
| B. (Pipah wasitah chayka?) | B. Whose house is that? |
| C. (Payka mikunata na randirkachu.) | C. He didn't buy food. |
| D. (Chayka ñuka wasimi.) | D. That is my house. |

● Listen. (6)

(Juanpah)

The p in this word is affected by the same voicing rule that we have seen with other sounds after n.

What sound does p become when it follows n? (Listen to the pronunciation once more.)

+ (Juanpah) b

- Pronounce the following words and listen for confirmation. Remember to apply the voicing rule after n. (7)

A. Juanpah	X	()
B. Mariapah	X	()
C. wakinpi	X	()
D. rumipah	X	()

- It will now be convenient to summarize the effect of the post-n rule. (8)

Write in the sound which each of the letters at the left changes to when it follows n.

A. k--→	A. k--→g
B. ch--→	B. ch--→j (as in judge)
C. p--→	C. p--→b
D. t--→	D. t--→d

- Pronounce each of the following words with careful attention to the voicing rule. As you listen to the confirmation, listen especially to the sounds that may be affected by that rule. (9)

+ A. kuanpah	X	(	)	now
B. Juanka	X	()	

C.	kanchu	X ()	
D.	maymantah	X ()	
E.	misikuna	X (	)	cats
F.	kankuna	X ()	
G.	wasipi	X ()	
H.	kutinpash	X (	)	again
I.	ruranchu	X ()	
J.	mikunichu	X ()	
K.	nanta	X (	)	road
L.	pitah	X ()	

● Let's return to the utterance of frame 6, i.e.

+ (10)
+ (Juanpah)

- Besides the change of p to b in the pronunciation of this utterance, there is another change which also takes place. The n in Juan becomes an m. Listen again and see if you can hear this.

+ (Juanpah)

- What we have here is an interesting phenomenon. The presence of the p causes the n which precedes it to become m, and the presence of the n causes the p which follows it to become b.

Following the model of example A below, fill in the blanks of B and C with a special spelling which represents the actual pronunciation of the words at the left.

- A. Juanpah --→ Juambah
- B. ñanpi --→ _____ B. nambi
- C. kanpah --→ _____ C. kambah
-

- The consonant n does not become m except when it is followed by b or p. (11)

In the pronunciation of which of the following words does n change to m?

- A. wakinta
- B. wakinpi B only
- C. wakinka

wakin=some

- Pronounce each of the following and then compare your pronunciation with the one on the tape which follows. Concentrate on the pronunciation of the n. (12)

- | | | | | | |
|---|--------------|---|-------|---|---|
| + | A. kanpah | X | | (|) |
| | B. jatunta | X | large | (|) |
| | C. wakinpi | X | some | (|) |
| | D. kutinpash | X | road | (|) |
| | E. kanka | X | | (|) |
| | F. Juanpah | X | | (|) |
-

- Write an English equivalent below the Quichua. (13)

- A. Piwintah Peruman rirka Albertoka? A. Who did Alberto go to Peru with?

- | | |
|------------------------------------|----------------------------------|
| B. Paypah camisata jatujurka. | B. He was selling his shirt. |
| C. Chay churajunaka kanpachu? | C. Is that clothing yours? |
| D. Pipah tandatatah mikujun? | D. Whose bread are you eating? |
| E. Imatatah rurajurkangi? | E. What were you doing? |
| F. Nukapah wagrakunatami randirka. | F. He (she) bought my cattle. |
| G. Luizka na Mariowan kawsarkachu. | G. Luiz did not live with Mario. |

- What is the reason for writing such suffixes as -tah and -pah with a silent h? (14)

In your own words:

This h represents a consonant sound which has been lost in Otavalo but may still obtain in other areas. It is also helpful in distinguishing certain suffixes from each other (e.g. -tah and -ta)

- Pronounce each word below. Listen for confirmation. (15)

+

- | | |
|-------------|----------------|
| 1. paypahmi | () |
| 2. rurajuni | () |
| 3. kanpash | () |
| 4. rirkachu | () |

5. chaymantah	()
6. jatunka	()
7. lulunta	()
8. ñanpi	()
9. wagraka	()
10. rurajurkangi	()
11. lulunkunata	()
12. mikunchu	()

UNIT 4

MODULE D - SPECIAL VOCABULARY

CONTENT

Vocabulary of important family relations, i.e.:

tayta	wawki
mama	pani
kusa	turi
warmi	nana
churi	wawa
ushi	

OBJECTIVES

Given:

Pictorial representations or any other symbol representing any of the concepts in the content above.

Behavior:

Say the appropriate Quichua word for that concept.

- In this module you will learn the Quichua names for family relationships such as father, mother, brother, etc. Look at the pictures below as explanation is given.



These three basic relationships should be fairly easy for you to remember since:

1. Tayta has previously been introduced to you.
2. Mama is exactly like an English word with the same meaning.
3. Wawa is simply mama upside down (turn the m's over to w's.)

Listen to the following words and say an English equivalent. (1)

D. () X

D. baby

E. () X

E. father

F. () X

F. mother (or mama)

- Looking at the family from Mom and Dad's viewpoint, the following terms are important. Study them briefly and listen to the pronunciation. (2)

(kusa)-----husband

(warmi)-----wife

(churi)----- son

(ushi)-----daughter

If the baby's name is Alberto, is it a churi
or an ushi?

churi

- Give an English equivalent for each word
as you hear it. (3)

+

- | | |
|--------------|-----------|
| A. (churi) X | () |
| B. (warmi) X | () |
| C. (kusa) X | () |
| D. (ushi) X | () |
| E. () X | () |
| F. () X | () |
| G. () X | () |
| H. () X | () |
| I. () X | () |
| J. () X | () |
| K. () X | () |

- Choose the alternative which means the
same as the English word. (4)

- | | | |
|-------------|------------|---|
| A. husband | 1. () | 2 |
| | 2. () | |
| B. wife | 1. () | 1 |
| | 2. () | |
| C. daughter | 1. () | 2 |

2. ()

- Write an equivalent English label to the right of each Quichua one below. (5)



tayta

tayta--father

kusa

kusa--husband



warmi

warmi--wife

mama

mama--mother



ushi

ushi--daughter



churi

churi--son

wawa

wawa--baby

- The concepts of brother and sister are somewhat different in Quichua than they are in English. There are four Quichua categories which correspond to the two English categories (brother, sister) as follows:



wawki - brother of a male



turi - brother of a female



pani - sister of a male



ñaña - sister of a female

These words are pronounced as follows.

(Review the meaning of each as you listen to it.) (6)

+

(wawki)

(turi)

(pani)

(ñaña)

-

If you are a man, what term would you use to refer to your sister?

pani

What word would María use to refer to her brother?

turi

● Match the words with their meanings.

(7)

- | | | |
|----------|------------------------|-----|
| A. turi | 1. Brother of a male | A-2 |
| B. ñaña | 2. Brother of a female | B-3 |
| C. wawki | 3. Sister of a female | C-1 |
| D. pani | 4. Sister of a male | D-4 |

- A. Put a check by each of the following which refers to sisters? (Check confirmation only after you have listened to all four items.) (8)

+

1. ()

2. ()

3. ()

4. ()

2,3

- B. Which of the following refer to brothers?

1. ()

2. ()

3. ()

4. ()

2,4

- For each item below, say an English phrase sufficient to clarify the meaning of the Quichua word on the tape. (9)

A. () X

()

B. () X

()

C. () X

()

D. () X

()

E. () X

()

F. () X

()

G. () X

()

H. () X

()

- Which of the following words (ñaña, turi, pani, wawki) would you use when talking about--- (10)

A. Your brother?

wawki (if you are a man)

turi (if you are a woman)

B. Your sister?

pani (if you are a man)

ñaña (if you are a woman)

- Here is the complete set of family vocabulary words presented thus far. If you are unsure about some of them, spend a few minutes going over them and memorizing what they mean. When you are fairly confident of them, you may go ahead to frame #12. (11)

tayta	-	father
mama	-	mother
churi	-	son
ushi	-	daughter
kusa	-	husband
warmi	-	wife
wawki	-	brother (of male)
turi	-	brother (of female)
pani	-	sister (of male)
ñaña	-	sister (of female)
wawa	-	baby

- Say an English equivalent for each of the following sentences. (12)

+

A. (Kayka ñukapah tayta.)	X	A. This is my father.
B. (Kayka Bertapah churi.)	X	B. This is Berta's son.
C. (Kayka ñuka wawki.)	X	C. This is my brother.
D. (Kayka Albertopah pani.)	X	D. This is Alberto's sister.

E. (Kayka paypah mama.)	X	E. This is his (her) mother.
F. (Kayka kanpah wawa.)	X	F. This is your baby.
G. (Kayka paypah turi.)	X	G. This is her brother.
H. (Kayka ñuka warmi.)	X	H. This is my wife.
I. (Kayka Rosapah kusa.)	X	I. This is Rosa's husband.
J. (Kayka Gladyspah ñaña.)	X	J. This is Gladys's sister.
K. (Kayka kanpah ushi.)	X	K. This is your daughter.

- Pronounce each word, listen to the pronunciation on the tape, then say the word again. (You may reverse the tape and go through this frame as many times as you wish but these words are quite easy to pronounce and if you can do them fine the first time, go on!) (13)

+

- | | | |
|----------|-----|-----|
| A. tayta | X (|) X |
| B. mama | X (|) X |
| C. wawa | X (|) X |
| D. kusa | X (|) X |
| E. warmi | X (|) X |
| F. churi | X (|) X |
| G. ushi | X (|) X |

- H. wawki X () X
 I. pani X () X
 J. turi X () X
 K. ñaña X () X

- Write (in the space below) the Quichua name of as many family members as you can remember. (e.g.: father, mother, etc.) (14)

Your list should have included many if not all of the following:

tayta, mama, kusa, warmi, pani, nana, turi, wawa.

Disregard whether or not you had all the words spelled right.

- Say the Quichua word which corresponds to the English meaning. (15)

+

- | | | |
|------------------------|---------|-----|
| A. baby | w_____ | () |
| B. son | ch_____ | () |
| C. daughter | u_____ | () |
| D. sister (of male) | p_____ | () |
| E. father | t_____ | () |
| F. brother (of female) | t_____ | () |
| G. wife | w_____ | () |
| H. brother (of male) | w_____ | () |
| I. sister (of female) | n_____ | () |

J. husband k_____ ()

K. mother m_____ ()

- Say two words which mean brother: X X wawki, turi
(16)
- Say two words which mean sister: X X pani, ñaña

- Say the Quichua word which corresponds to the English meaning. (17)

+

- A. daughter X ()
- B. woman's sister X ()
- C. mother X ()
- D. man's sister X ()
- E. husband X ()
- F. baby X ()
- G. wife X ()
- H. boy's brother X ()
- I. father X ()
- J. son X ()
- K. girl's brother X ()

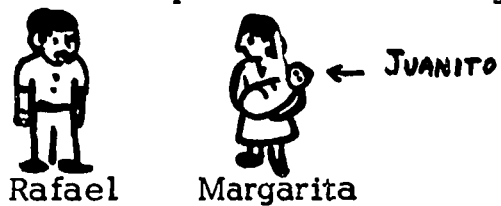
If you answered all of these correctly, skip to frame 19. If you missed any items above, go to frame 18.

- Here is your chance to clear up remaining problems. Look at the words below that you are still unsure of and memorize them. Try to fix a key feature or sound of each

word in your mind so that you can remember it. (18)

tayta	-	father	
mama	-	mother	
wawa	-	baby	
churi	-	son	
ushi	-	daughter	
kusa	-	husband	
warmi	-	wife	
wawki	-	brother	} of male
pani	-	sister	
turi	-	brother	} of female
ñaña	-	sister	

- Below is pictured the Tabango Family.



Identify relationships among the members of the family by saying the Quichua word which would go in each of the blanks below.

1. Margarita is Rafael's _____.

1. warmi

- | | |
|---|-----------|
| 2. Maria Luisa is Margarita's _____. | 2. ushi |
| 3. Jaime is Gladys's _____. | 3. turi |
| 4. Jaime is Rafael's _____. | 4. churi |
| 5. Maria Luisa is Gladys's _____. | 5. ñaña |
| 6. Rafael is Margarita's _____. | 6. kusa |
| 7. Jaime is Juanito's _____. | 7. wawki |
| 8. Margarita is Juanito's _____. | 8. mama |
| 9. Gladys is Maime's _____. | 9. pani |
| 10. Rafael is Maria Luisa's _____. | 10. tayta |
| 11. Juanito is the _____ of the family. | 11. wawa |
-

UNIT 5

MODULE A - LISTENING COMPREHENSION

CONTENT

- I. Questions: A. imatah, imatatah, imahoratah, imapahtah, pitah, piwantah, pipahtah, maypintah, maymantah, maymandatah.
- B. Questions with -chu
- II. Function words and grammatical units: present tense, past tense, -ju, -wan, -pah, -ta, -pi, -man, -manda, -ngapah, -ka, -mi, -kuna, na---chu, -pash.
- III. Vocabulary from units 1-4 plus: alpa, kaspi, ali, jatun, uchila, juyalla, chari.

OBJECTIVES

- I. Given: 1. A set of spoken interrogative Quichua sentences which are alike except that each member of the set uses a different interrogative word (from content I-A.)
2. An English question equivalent to one of the Quichua sentences is the set.
- Behavior: Demonstrate comprehension of the interrogative words by choosing the Quichua sentence in each set which has the same meaning as the English sentence.
- II. Given: 1. A set of spoken Quichua yes - no type questions.
2. A set of spoken English utterances, each of which is paired to one of the Quichua utterances.

Behavior: Demonstrate comprehension of each -chu question by stating whether or not its meaning is equivalent to the English utterance it is paired with.

III. Given: A set of short spoken Quichua (sentences or phrases) in which are used all of the grammatical elements of Part II of the content outline with selected vocabulary from Part III.

Behavior: Demonstrate comprehension of the elements involved by:

1. saying an English equivalent for each of the utterances, or;
2. choosing a Quichua utterance from the set which has the same meaning as a given English utterance.

- In this module you will have a chance to review what you have learned thus far and get some of the concepts better organized in your mind. There will be no new material in this Module or in Module B, except for a few new vocabulary words.

(1)

- Listen to a familiar patten with a new word.

+ (2)

2. (Chayka alimi.)

- Ali means good.

The sentence above means: That is _____ good.

- Compare:

Kayka alimi. This is good.

Kayka michami. This is a light.

The structure is the same for the adjective as for the noun.

Here is a new word: (3)

+ 3. (jatun)

- Jatun means big or tall.

What is the meaning of "Chayka jatunmi"? That is big.

- Below are two more words. Listen: (4)

+ (uchilla) small, short

- (juyalla) beautiful

Study briefly the four adjectives below.

uchilla	small
juyalla	beautiful
ali	good
jatun	big

- Match the Quichua adjectives with the appropriate English equivalent. (5)

A. ali	1. beautiful	A-3
B. uchilla	2. big	B-4
C. jatun	3. good	C-2
D. juyalla	4. small	D-1

- Say an English equivalent. (6)

+ A. () X	A. That is big.
B. () X	B. That is good.
C. () X	C. That is small.
D. () X	D. That is beautiful.

- Here are two nouns to add to our list. Listen.

+ (alpa)	land, ground	(7)
(kaspí)	piece of wood	

Can you give an equivalent for each of the following?

A. (Chayka alpami.)	A. That is ground.
B. (Chayka kaspimi.)	B. That is wood.

● Say an English equivalent. (8)

A. (alpa)	X	A. ground
B. (kaspi)	X	B. wood
C. ()	X	C. small
D. ()	X	D. good
E. ()	X	E. wood
F. ()	X	F. beautiful
G. ()	X	G. ground
H. ()	X	H. big

These words will be used in the review which follows.

● Below are listed all of the question words that you have been exposed to thus far. Review them briefly. (9)

imatah-----what?

imatatah-----what? (as object of verb)

imapatah-----for what?

imahoratah-----when?

pitah-----who?

piwantah-----with whom?

pipatah-----whose?

maypitah-----where at?

maymantah-----to where?

maymandatah-----from where?

By way of review, notice that each question consists of:

1. One of the base words ima, pi, or may.
2. The question marker -tah.
3. In most cases, a word particle which limits or modifies the base word. (e.g. wan, pah, etc.)

What are the basic meanings of:

A. ima

A. what

B. may

B. where

C. pi

C. who

- Choose the sentence which has the same meaning as the English sentence. Be sure to listen to all of the alternatives. (10)

+

A. Who is going?

1. ()

2. ()

3. ()

2

B. Where is he coming from?

1. ()

2. ()

3. ()

3

C. What is he eating ?

1. ()

2. ()

3. ()

1

- Choose the Quichua sentence with the same meaning as the English. (11)

A. What did she come for ?

1. ()

2. ()

3. ()

3

B. When does he eat ?

1. ()

2. ()

3. ()

2

C. What is he buying ?

1. ()

2. ()

3. ()

2

D. What is that ?

1. ()

2. ()

2

- Choose the Quichua sentence with the same meaning as the English. (12)

A. Who sold that car?

1. ()

2. ()

3. ()

1

B. Who is he walking with?

1. ()

2. ()

3. ()

1

C. Whose land is that?

1. ()

2. ()

3. ()

2

- Choose the Quichua sentence with the same meaning as the English. (13)

A. Where are you from?

1. ()

2. ()

3. ()

3

B. Where is he going?

1. ()

2. ()

3. ()

3

C. Where is the dog?

1. ()

2. ()

3. ()

2

- The other kind of question we have worked with is one which asks the hearer to choose between two alternatives, such as yes/no. This type of sentence uses _____ as a question marker.

-chu

The position of -chu in the sentence indicates where the choice is to be made. Review carefully the following examples. (14)

- A. Payka sabadota Quitomanchu rirka?
Did he go to Quito (or somewhere else) on Saturday?
- B. Payka sabadotachu Quitoman rirka?
Did he go to Quito on Saturday? (or some other day)?
- C. Paychu sabadota Quitoman rirka?
Did he (or someone else) go to Quito on Saturday.
- D. Payka sabadota Quitoman rirkachu?
Did he go (or not go) to Quito on Saturday?

- As you read each of the following sentences, explain what the choice is that the listener is being asked to make. (15)

A. Payka tandatachu mikurka?

A. Did he eat bread (or something else, such as potatoes).

B. Payka tandata mikurkachu?

B. Did he eat the bread (or not).

C. Payka Quitomanchu rirka or Otavalomanchu rirka?

C. Did he go to Quito or did he go to Otavalo?

D. Tomaschu shamurka?

D. Did Tomas (or someone else) come?

- If the Quichua question in parenthesis is the same as the English one, circle yes; otherwise circle no. You will first hear the English sentence pronounced, so you can tell where the emphasis is, and then you will hear the Quichua sentence. (We use emphasis in English to show the same thing that -chu does in Quichua.) (16)

	<u>English</u>	<u>Quichua</u>	
+	A. (Is this a book?)	()	
	yes no		yes
	B. (Is Juan in the house?)	()	
	yes no		no
	C. (Are you going with Mimi?)	()	
	yes no		yes

- | | | |
|---------------------------------|---------|-----|
| D. (Are you working?) | () | |
| yes no | | yes |
| E. (Is she going to Quito?) | () | |
| yes no | | no |
| F. (Are you buying clothes?) | () | |
| yes no | | yes |
| G. (Are you from California?) | () | |
| yes no | | yes |
| H. (Is he coming?) | () | |
| yes no | | yes |
| I. (Did you come in June?) | () | |
| yes no | | no |
| J. (Is he coming here to live?) | () | |
| yes no | | yes |

- Listen to a new sentence. (17)

+

(Payka michata charirka.)

-

In this sentence, which means "He had a light
(lamp)", there is a new verb which means "have."

Can you isolate this verb?

chari

- Using the verb that was just presented, we may summarize the basic Quichua verb system that you have seen so far as follows:

<u>Pronoun</u>	<u>Present</u>	<u>Past</u>
ñuka	michata charini	michata charirkani
kan	michata charingi	michata charirkangi
pay	michata charin	michata charirka

To each of the above forms can be added another suffix, -ju as in

charijuni

In what way does the addition of -ju to either the present tense or the past tense change the basic meaning of the verb? (18)

-ju changes the verb to a state where the action of the verb is actually in progress at the time referred to.

-
- Choose the Quichua sentence which corresponds to the English explanation or sentence at the left. (19)

+

- | | | |
|------------------|-------------------|---|
| A. Past tense | 1. () | |
| | 2. () | 2 |
| B. Present tense | 1. () | |
| | 2. () | 2 |

- C. Progressive action
1. ()
 2. ()
 3. () 2
- D. Luiz was walking.
1. ()
 2. ()
 3. ()
 4. () 3
- E. I have a beautiful house.
1. ()
 2. ()
 3. ()
 4. () 2
- F. I saw his brother.
1. ()
 2. ()
 3. ()
 4. () 3
- G. He is eating.
1. ()
 2. ()
 3. ()
 4. () 4
-

- Almost all of the grammar you have learned has been concerned with affixes (primarily suffixes). Here is one more important verb suffix which you should remember. (20)

(Payka yachajungapah rirka.)

This sentence means: He went _____ to study.

- The affix -ngapah, when it combines with verbs has a meaning similar to English "in order to do such and such."

Give an English equivalent for each of the following sentences: (21)

- | | | |
|---|-----------------------------|--------------------------------|
| + | A. () X | A. He came (in order) to work. |
| | B. () X | B. I went (in order) to see. |
| | C. () X | C. You went (in order) to eat. |

- A number of suffixes function like (22) prepositions. Compare the following:

<u>wasiman</u>	to the house
<u>wasimanda</u>	from the house
<u>wasipi</u>	in the house
<u>wasipah</u>	for } the house of }
<u>wasiwan</u>	with the house
<u>sabadota</u>	on Saturday

- Mark the Quichua sentences in parenthesis which employ the meaning of the preposition at the left. (There may be more than one appropriate sentence for each number.) (23)

+ A. with	1. ()	
	2. ()	
	3. ()	2
B. in } on } at }	1. ()	
	2. ()	2
	3. ()	3
C. to	1. ()	
	2. ()	1
	3. ()	3
D. in } on } at }	1. ()	
	2. ()	1
	3. ()	2
E. from	1. ()	
	2. ()	
	3. ()	1
F. for } of }	1. ()	
	2. ()	1
	3. ()	2

- Give an English equivalent for each of the following phrases. (24)

A. ()	X	A. with Maria
B. ()	X	B. father's, of father
C. ()	X	C. to the factory
D. ()	X	D. in January
E. ()	X	E. from Bolivia
F. ()	X	F. (in) here

- There remain a few other suffixes which have important grammatical functions: (25)

plural	<u>churikuna</u>	sons <u>u</u>
also	<u>churipash</u>	son <u>too</u>
object of verb	<u>churita</u> charini	I have a son
negative	<u>na</u> (mana) <u>charinichu</u>	I don't have
major focus	<u>churimi</u>	
minor focus	<u>churika</u>	

- Mark the Quichua sentence which contain the same meaning as the item at the left. There may be more than one correct selection for each item. (26)

+	A. Plural--more than one	1. ()
		2. () 2

B. Major focus of sentence.

1. ()
 2. () 2
 3. () 3

C. Negative

1. ()
 2. () 1
 3. () 3

D. Also

1. ()
 2. ()
 3. () 2

E. Direct object.

1. ()
 2. ()
 3. () 2

F. Minor focus of sentence.

1. ()
 2. () 1

- Given an English equivalent for each of the following: (27)

A. () X

A. I bought a table.

B. () X

B. He doesn't work.

C. () X

C. That also is a table.

D. () X

D. He is selling dogs.

UNIT 5

MODULE B - SPEAKING

CONTENT

- I. Questions: A. imatah, imatatah, imahoratah, imapahtah, pitah, piwantah, pipahtah, maypitah, maymantah, maymandatah
- B. Questions with -chu
- II. Function words and grammatical units: present tense, past tense, -ju, -wan, -pah, -ta, -pi, -man, -manda, -ngapah, -ka, -mi, -kuna, na---chu, -pash
- III. Vocabulary from Units 1-4 plus: kaspi, alpa, ali, jatun, chari

OBJECTIVES

- I. Given: Instructions which define appropriate situations:
- Behavior: Generate spoken Quichua interrogative sentences using all of the interrogative words in Content I-A plus at least 2 yes - no sentences (each of which places -chu on a different element of the sentence.)
- II. Given: A series of English questions for which the answers, if given in Quichua, will contain the elements of Content II.
- Behavior: Generate spoken Quichua utterances which give the information requested by the questions.

- Give an English equivalent for each of the following: (1)

A. ali	X	A. good
B. alpa	X	B. ground (land)
C. jatun	X	C. big
D. kaspi	X	D. wood
E. chari	X	E. to have

- Say the equivalent Quichua word. Listen for confirmation. (2)

+	A. big	X	()
	B. wood	X	()
	C. to have	X	()
	D. good	X	()
	E. ground	X	()
	F. wood	X	()
	G. to have	X	()
	H. big	X	()
	I. ground	X	()
	J. good	X	()

- Say a Quichua equivalent. (3)

A. That house is big.	X	A. Chay wasika jatunmi.
B. This ground is good.	X	B. Kay alpaka alimi.

C. I have the wood.

X

C. Ñukaka
kaspitami
charini.

- In the next few frames you will say all the question words that you have learned thus far. If you would like some extra help and practice with this, do frame 5. If you already feel certain or think that you can generate the words, go directly to frame 6 and move the tape ahead to the next white splice. (4)

- Ask a Quichua question which means the same as the English one. (5)

Only the ques-
tion word for
each item must
be correct for
that item to be
considered
acceptable.

A. Where is he going?

_____ man _____ ?

B. Whose car is that?

_____ pah _____ ?

C. Where is she eating?

_____ pi _____ ?

D. What is that?

_____ ?

E. Who is coming?

_____ ?

A. Maymantah
rijun payka ?

B. Pipah autotah
chayka ?

C. Maypintah
mikujun ?

D. Imatah
chayka ?

E. Pitah
shamujun ?

F. What is he coming for?

_____pah_____?

G. Who is he going with?

_____wan_____?

H. When does he work?

_____hora_____?

I. What is she buying?

_____ta_____?

J. Where is he coming from?

_____manda_____?

K. Is that a house?

_____chu?

L. Is he coming?

_____chu?

M. Does he work at the market?

_____pichu_____?

F. Imapahtah
shamujun?

G. Piwantah rijun
payka?

H. Imahoratah
trabajan?

I. Imatatah rand-
ijun payka?

J. Maymandatah
shamujun?

K. Chayka
wasichu?

L. Payka
shamujunchu?

M. Payka mercado-
pichu trabajan?

- In this frame you will ask Rafael some questions. (6)



(Concentrate especially on the question word as you generate each utterance.)

Each time you ask Rafael a question, listen for confirmation of your response. You may then read his answer.

Questions A-G are about a recent trip Rafael made.

A. Ask Rafael where he went.

A. Q: Maymantah
rirkangi?

A: Ñukaka Qui-
tomanmi
rirkani.

B. Ask Rafael when he went (to Quito).

B. Q: Imahoratah
rirkangi?

A: Miercolestami
rirkani.

C. Ask Rafael what he went (to Quito) for.

C. Q: Imapahtah
rirkangi?

A: Chaypi
trabajanga-
pahmi rirkani.

D. Ask him who he went with.

D. Q: Piwantah
rirkangi?

A: Ñukapah
taytawanmi
rirkani.

E. Ask him where he lived.

E. Q: Maypitah
kawsarkangi?

A: Hotelpimi
kawsarkani.

F. Ask him what he ate.

F. Q: Imatatah
mikurkangi?

A: Ali amikunatami
mikurkani.

G. Ask Rafael if he bought any clothes.
(churajuna)

G. Q: Churajunata-
chu randirkani?

A: Ari chayta
randirkani.

H. Ask him if he came from Otavalo.

H. Q: Otavalomanda-
chu shamur-
kangi?

A: Na, Agatoman-
dami shamurkani.

I. Ask Rafael what this is.



I. Q: Imatah chayka?

A: Chayka wasimi.

J. Ask Rafael who this is.



J. Q: Pitah kayka?

A: Kayka ñuka
ushi.

K. Ask Rafael whose dog (alku) this is.



K. Q: Pipah
alkutah kayka?

A: Kayka ñuka
wawkipah alku.

L. Ask Rafael where he is from.

L. Q: Maymandatah
Kangi?

A: Ñukaka
Agatomandami
kani.

- The next three frames will review the Quichua grammatical elements which you have used up to this point. (e.g. -man, -pi ...) (7)

If you feel you could use extra practice generating utterances with these elements, work through frames 9 and 9; otherwise go directly to frame 10.

- A. Below is a Quichua noun. Use that noun in forming each of the words (noun suffix) requested below. (8)

alpa - land, ground, floor

A.

- | | |
|---|-------------|
| 1. Say a word which means "to the land". | 1. alpaman |
| 2. Say a word which means "on the land", or "in the land". | 2. alpapi |
| 3. "of" or "for" the land. | 3. alpapah |
| 4. Say the word that would be used when land is the object of some verb. (e.g. "He saw the <u>land</u> .") | 4. alpata |
| 5. Say the word that would be used to refer to more than one piece of ground. | 5. alpakuna |
| 6. Say the word which means "with the land". | 6. alpawan |
| 7. Say the word which would be used if you had been talking about the house and then mentioned "the land, too". | 7. alpapash |

8. Say the word which means "from the land". 8. alpamanda
9. Say the word which indicates that land receives the major focus of the sentence. 9. alpami
10. Say the word which indicates that land receives a secondary focus within the sentence. 10. alpaka

B. Here is another noun:

domingo

Say the word which means "on Sunday". B. domingota

● A. Below is a verb: (9)

chari - to have

Use chari in forming each of the words (verb + verb suffix) requested below. Omit pronouns.

1. Say the word which is equivalent to "I have". 1. charini
2. The word equivalent to "I had". 2. charirkani
3. "You had". 3. charirkangi
4. "He has". 4. charin
5. "You have". 5. charingi
6. "He had". 6. charirka
7. Say the word which is equivalent to "in order to have" or "for the purpose of having." 7. charingapah
8. Say the phrase (two words) which is equivalent to "I don't have." 8. na charinichu

B. Here is another verb:

riku - to see

- | | |
|--|------------------|
| 1. Say the word which is equivalent to "I am seeing." (Present progressive.) | 1. rikujuni |
| 2. The word equivalent to "You were seeing." (Past progressive.) | 2. rikujurkangi |
| 3. "He is seeing." | 3. rikujun |
| 4. "I was seeing." | 4. rikujunkani |
| 5. Say the phrase (two words) which is equivalent to "He did not see." | 5. na rikurkachu |
| 6. Say the phrase which is equivalent to "in order to see" or "for the purpose of seeing." | 6. rikungapah |

- Using the key words, answer each question below in Quichua. When checking your answers pay special attention to the suffix underlined in the confirmation response. (10)

1. Where are you coming from?

KEY WORD: wasi

1. Ñukaka wasimanda-
mi shamujuni.

2. What do you have?

KEY WORD: tanda

2. Tandatami
charini.

3. Did you go to Quito?

KEY WORD: na

3. Na, ñukaka na
Quitoman rirkani-
chu.

4. What did you go for?

KEY WORD: trabaja

4. Ñukaka trabajanga-
pahmi rirkani.

5. Where were you eating?

KEY WORD: cafeteria

5. Cafeteriapimi
mikujurkani.

- | | |
|---------------------------------------|---|
| 6. Do you see the Indians ? | 6. Na, nukaka <u>na</u>
<u>runakunataka</u>
<u>rikunichu.</u> |
| KEY WORD: na [Give a negative answer] | |
| 7. Did he go too ? | 7. Ari, <u>paypash</u>
<u>rirka.</u> |
| KEY WORD: ari | |
| 8. Whose baby is that ? | 8. Chayka Bertapah
<u>wawmi.</u> |
| KEY WORD: Berta | |
| 9. Who was he walking with ? | 9. Paypah <u>turiwanmi</u>
<u>purijurka.</u> |
| KEY WORD: paypah turi | |
| 10. When did you do that ? | 10. Nukaka viernes-
<u>tami</u> chayta
<u>rurarkani.</u> |

UNIT 5

MODULE C - READING AND PRONUNCIATION

CONTENT

- I. Pronunciation of ll
- II. ll contrasted with initial r.
- III. Testing frame for voicing after n.

OBJECTIVES

- I. Given: Selected written Quichua words, some of which contain ll and some of which contain the initial r sound.
Behavior: The student will pronounce those words such that the r's and ll's are acceptable and distinct from each other (i.e.: it is possible to tell which are ll's and which are r's.)
- II. Given: Written Quichua words the pronunciation of which requires application of the post-n voicing rule.
Behavior: The student will pronounce those words acceptably.

- You should be quite familiar by now with the Quichua initial r sound, as in (1)

+

(runa)

-
- There is another sound in Quichua which is similar to the initial r sound. (2)

This new sound is like the sound of the s in the English word measure.

Say the word measure slowly a couple of times and pay attention to the way you say the s in the middle of the word.

-
- The sound you have just pronounced is represented in the Quichua alphabet as ll, which symbol is called "double l."

Listen to a couple of words which have the "double l" sound. (3)

+

(llama)

sheep

(pilla)

just who

-
- The difference between initial r and ll is that r is formed close to the front of the mouth right behind the teeth, while the ll is formed further back. Both of them have a definite "buzzed" quality.

As you listen to the two words below, see if you can hear the difference between the r of the first word and the ll of the second.

+

A. (raku)

(4)

B. (llaki)

Listen to them once more:

C. (raku)

D. (llaki)

- We will use two verbs which sound very much alike to help you hear the difference between r and ll. Compare:

(rura) to do

(llulla) to tell a lie

As several forms of both these verbs are pronounced below, write ll or r after each word to indicate which of the two sounds you hear. (5)

- | | | |
|---|-------------------|-------|
| + | A. () | A. r |
| | B. () | B. ll |
| | C. () | C. ll |
| | D. () | D. r |
| | E. () | E. r |
| | F. () | F. r |
| | G. () | G. ll |
| | H. () | H. ll |

- Write either do or lie after each word below as you hear it, depending on which verb the word is formed from.

- (6)
- +
- | | |
|-------------------|--------|
| A. () | A. do |
| B. () | B. lie |
| C. () | C. do |
| D. () | D. do |
| E. () | E. lie |
| F. () | F. lie |

- Pronounce each word below and listen carefully to the confirmation response to see if you are saying the r correctly. (7)

- | | |
|-------------|----------------|
| A. rumi | () |
| B. ruku | () |
| C. rurajuni | () |

- Now you will pronounce the ll sound.
(Remember that it is like the s in measure.)
(8)

- +
- A. Pronounce each word twice after the voice on the tape:
- | | | | | | |
|----|------------|---|------------|---|-----------|
| 1. | (alilla) | X | (allilla) | X | just good |
| 2. | (mayllani) | X | (mayllani) | X | I wash |
| 3. | (llaki) | X | (llaki) | X | sad |
| 4. | (llama) | X | (llama) | X | sheep |

B. Pronounce each word and then listen for confirmation.

1. llakta	X	city	()
2. pilla	X	who	()
3. llullarka	X	lied	()

- Say the following two words rapidly several times, one after another. You should be able to feel your tongue move back and forth (forward and backward) from the r to the ll. (9)

llama

rama

- Pronounce each of the following words. Listen carefully to the ll's and r's in the confirmation response to see if you were saying them correctly. (10)

+

A. rurani	X	I do	()
B. llullani	X	I lie	()
C. rurarka	X		()
D. llullarka	X		()
E. raku	X	wide	()
F. llaki	X	sad	()
G. runalla	X	just a man	()
H. rinlla	X	he just goes	()

- Pronounce each of the following words.
Then listen to the confirmation. (11)

A. kutinka	X	()
B. chagropi	X	()
C. Juanta	X	()
D. ñanpi	X	()
E. kaymandachu	X	()
F. mikunata	X	()
G. kanchu	X	()
H. Joséka	X	()

- Pronounce each of the following words.
(12)

A. llakata	X	()
B. ruku	X	()
C. rurajun	X	()
D. llullajun	X	()
E. rupay	X	()
F. alilla	X	()
G. rurarka	X	()
H. llullarka	X	()

UNIT 6

MODULE A - LISTENING COMPREHENSION

CONTENT

- | | |
|--|---|
| I. Future tense | with -gri |
| II. Numbers 1-10 | |
| III. Telling time | |
| IV. Modifying the time of the action of the sentence | with -kaman, -ngakaman, -manda---kaman, -ta |
| V. Question words: | imahorastah, mashnatah, mashna tiempotatah |
| VI. Additional vocabulary | sama, tiya, puñu, shaya, kaya |

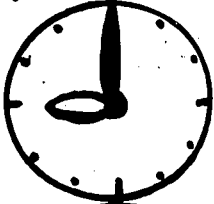
OBJECTIVES


- | | |
|-------------|---|
| I. Given: | A specified time of day in Quichua. |
| Behavior: | Say the same time in English. |
| II. Given: | Any of the Quichua words for the numbers one to ten (shuh-----chungu). |
| Behavior: | Give the numeral which corresponds to that word. |
| III. Given: | Any familiar verb spoken in the future (-gri) tense. |
| Behavior: | Classify that verb as future. |
| IV. Given: | Any of the three question words (specified in content V above) in a Quichua sentence. |
| Behavior: | Give an English equivalent of that question word. |


V. Given: Any of the four constructions (specified under content IV above) in a written Quichua utterance.


Behavior: Describe the limitation which is placed on the utterance by that construction.

- It is assumed in this module that you are familiar with Spanish numbers and how to tell time in Spanish. The following examples may serve as a review. (1)

A.  Son las nueve

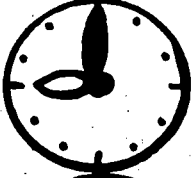
B.  Son las siete y media.


C.  Son las cinco y veinte.


D.  Son las cinco para las siete.

- The practice of telling time (with clocks) has entered Quichua from the Spanish culture. Thus, the system used to tell time is basically Spanish. (2)

Below are the same examples given in frame 1, but expressed this time in Quichua. Compare frame 2 with frame 1.

A.  Las nuevemi.

B.  Las siete y mediami.

C.  Las cinco y veintemi.

D.



Cinco para las sietemi.

Note that the Quichua method is exactly like the Spanish except that the verb (ser) has been dropped from the Quichua surface structure and the major focus marker (-mi) has been added.

Which of the following is the Quichua way of saying 8:15?

A. Son las ocho y cuarto.

B

B. Las ocho y quartomi.

- Say an English equivalent for each of the following times. (3)

+

A. (Las docemi.)

A. 12:00

B. (Las once y mediami.)

B. 11:30

C. (Veinte cinco para las cuatromi.)

C. 25 minutes to 4:00

D. (Cuarto para las ochomi.)

D. A quarter to 8:00

E. (Las cinco y diezochomi.)

E. 5:18

F. (La unami.)

F. 1:00

G. (Nueve para las tres.)

G. 9 minutes to 3:00

- In addition to time, Spanish numbers are also used sometimes for other purposes in Quichua. However, the native Quichua system, which you may have already been exposed to, is still the most used number system.

Listen: (4)

- + (shuj) - 1
 (ishkay) - 2
 (kinsa) - 3
 (chusku) - 4
 (picha) - 5
 (sukta) - 6
 (kanchis) - 7
 (pusaj) - 8
 (iskun) - 9
 (chungu) - 10

If you know each of these Quichua words well enough to identify the number that goes with it, go ahead to frame 7 and move the tape ahead to the next white splice. If you need more work on these numbers, do frames 5 and 6.

● Say the English equivalent for each word.

- + (5)
- | | | |
|-------------|---|----------|
| A. (shuj) | X | A. one |
| B. (kinsa) | X | B. three |
| C. (picha) | X | C. five |
| D. (chusku) | X | D. four |
| E. (ishkay) | X | E. two |
| F. (kinsa) | X | F. three |
| G. (picha) | X | G. five |

H. (shuj)	X	H. one
I. (picha)	X	I. five
J. (chusku)	X	J. four
K. (ishkay)	X	K. two
L. ()	X	L. four
M. ()	X	M. one
N. ()	X	N. three
O. ()	X	O. two
P. ()	X	P. five

● Say an English equivalent. (6)

A. (canchis)	X	A. seven
B. (pusaj)	X	B. eight
C. (chungu)	X	C. ten
D. (sukta)	X	D. six
E. (iskun)	X	E. nine
F. (sukta)	X	F. six
G. (chungu)	X	G. ten
H. (pusaj)	X	H. eight
I. (iskun)	X	I. nine
J. (chungu)	X	J. ten
K. (canchis)	X	K. seven
L. ()	X	L. eight

M. () X

M. seven

N. () X

N. ten

O. () X

O. nine

P. () X

P. six

- As you hear each word below, write the number in the blank which corresponds to that word.

(7)

A. () _____

A. 4

B. () _____

B. 8

C. () _____

C. 3

D. () _____

D. 7

E. () _____

E. 5

F. () _____

F. 1

G. () _____

G. 10

H. () _____

H. 6

I. () _____

I. 2

J. () _____

J. 9

- Listen to the following sentence. (8)

+

(Ñukaka kaypimi trabajagrini.)

- This sentence means "I will work here" or "I'm going to work here".

Can you find the affix in the sentence above which makes the verb future tense?

-gri

- The affix can be thought of as changing verbs to future time the same way that -rka changes them to past.

Compare:

PAST: rirkani-----I went

FUTURE: rigrini-----I will go

Here is a new verb: sama--to rest

What is the meaning of: (9)

- | | | |
|---|-----------------|-------------------------------|
| + | A. (samagrini) | A. I will rest.
I'll rest. |
| | B. (samagrin) | B. He'll rest. |
| | C. (samagringi) | C. You'll rest. |
-

- Listen: (10)

(Nukaka las trestami samagrini.)

Meaning: I'll rest at 3 o'clock.

Give an English equivalent for each of the following.

- | | | |
|---|---|------------------------|
| A. (Payka las cinco y mediatami samagrin. | X | A. He'll rest at 5:30. |
| B. (Imahoratah trabajagringi?) | X | B. When will you work? |
| C. (Kayami trabajagrini.) kaya=tomorrow | X | C. I'll work tomorrow. |
-

- Classify each of the following verbs as present, past, or future. (11)

- | | | |
|---|--------------|------------|
| + | A. (kawsani) | A. present |
|---|--------------|------------|

B. (kawsagrini)	B. future
C. (kawsarkani)	C. past
D. (randirka)	D. past
E. (samarka)	E. past
F. (mikugringi)	F. future
G. (randin)	G. present
H. (randigrin)	H. future
I. (charirkangi)	I. past
J. (charigringi)	J. future
K. ()	K. future
L. ()	L. present
M. ()	M. future
N. ()	N. past
O. ()	O. future

- In each of the utterances below, Rafael is engaged in some activity. As you listen to each sentence, decide whether the utterance indicates that Rafael has already performed the activity, or whether he has yet to do it. (12)

- | | | |
|---|--------|----------------------|
| + | A. () | A. Has already done. |
| | B. () | B. Will do it. |
| | C. () | C. Will do. |
| | D. () | D. Has done. |

- E. () E. Has done.
 F. () F. Will do.

● Put a check by each utterance which describes a future activity. (13)

- | | |
|---------------------------|------|
| A. () | A. X |
| B. () | B. |
| C. () | C. |
| D. () | D. |
| E. () | E. |
| F. () | F. |
| G. () | G. X |
| H. () | H. X |
| I. () | I. |
| J. () | J. |
| K. () | K. |
| L. () | L. X |

● Listen to the following question. (14)

+

(Mashna churitatah charingi?)

-

Mashnatah means "how many". Thus, the question above is equivalent to "How many sons do you have?"

Notice that the question marker (-tah) is placed on the noun "churi." This usage is like which other question word of the three

below that we have already studied?

- A. imatatah
- B. pipahtah
- C. maypitah

B (as in "Pipah autotah chayka?")

- Except for a couple of exceptions, which will be shown to you presently, mashnatah is only used with nouns which can be counted--Thus, Mashna wawkitatah charingi? is well-formed because it can be answered with something like Kinsa wawkitami charini; however, Mashna yakutatah charingi? is unacceptable because you cannot say Kinsa yakutami charini. (I have three waters).

In other words, mashnatah means "how many", but not (except for about two exceptions) "how much."

Which of the following is not a legitimate use of mashnatah? (15)

- A. Mashna mikunatah charingi?
- B. Mashna autotatah charingi?

B

- Listen: (16)

+

(Mashna wagratah tiyan?)

-

Meaning: How many cows are there?

The new verb (tiya) is equivalent to "there are" or Spanish haber.

Compare:

Hay un libro. }
Libromi tiyan. }

There is one book.

Give an English equivalent for the following short dialogue.

+

A. (Mashna camisatah tiyan?)

A. How many shirts are there?

B. (Picha camisami tiyan.)

B. There are five shirts.

- Two observations should be made about the dialogue you heard in the last frame, i.e:
(17)

Mashna camisatah tiyan

Picha camisami tiyan.

1. Camisa is not the object of tiyan, so it does not carry the -ta object marker. Tiya, like ka, never takes objects.

Examples:

Runami kani. (I am an Indian)

Ishkay runami tiyan. (There are two Indians)

But:

Runatami rikuni. (I see an Indian)

2. The plural suffix -kuna is not needed when a number is used with a noun, though it may be used.

Kinsa runa	}	three men
Kinsa runakuna		

Kinsa tells us that more than one Indian is referred to, hence -kuna, if used, is merely redundant.

A. Which of the following is correct?

1. Sukta alcutami tiyan.

2. Sukta alkumi tiyan.

2

B. Which of the following is correct?

1. Mashna wawkitah charingi?

2. Mashna wawkitatah charingi?

2

C. Which of the following is correct?

1. Chunga kaspikunami tiyan.

2. Chunga kaspimi tiyan.

1 and 2

● Give an English equivalent. (18)

+

A. (Las diez y veintemi)

X

A. It's 20 minutes after 10:00.

B. (Ishkay tandatami randigrini.)

X

B. I'll buy two (loaves of) bread.

C. Mashna ventanatah kaypi tiyan?

C. How many windows are there in here?

D. (Chuskumi tiyan.)

D. There are four.

E. (Mashna kulkitatah charingi?)

Hint: This is one of the two exceptions where mashnatah can refer to non-count nouns.

E. How much money do you have?

● Listen to another question. (19)

+

(Mashna tiempotatah trabajarkangi?)

Meaning: (For) How long did you work?

- OBSERVATIONS:
1. Tiempo (time) is borrowed from Spanish. The suffix -ta is used here much like we would use "for" in English. Thus, a literal translation of the question might be "For how much time-----?" or "How long--?"
 2. Tiempo is the other example where mashnatah is used with a non-count noun (i.e. how much time)

How would you translate the following sentence?

+

(Mashna tiempotatah samagringi kanka?)

How long will you rest? or
For how much time will you rest?

- Listen to one more question. (20)

(Imahorastah Riobambaman rirkangi?)

Meaning: What time (when) did you go to Riobamba?

Imahorastah is almost exactly like a previous word you learned: imahoratah.

Compare: imahorastah

imahoratah

Both of these mean "what time" or "when". A (with horas) is used to ask for a specific time of day. (e.g. 3 o'clock), while B (with hora) is used to inquire about more general time (e.g. Tuesday)

Match each of the following Quichua questions with the most appropriate English answer.

- | | | |
|--------------------------|---------------------------|-----|
| A. Imahoratah shamurka? | 1. He came last week. | A-1 |
| B. Imahorastah shamurka? | 2. He came at ten thirty. | B-2 |
-

- A. Which of the following question words would be best for asking how long it took her to prepare dinner? (21)

+

1. ()

2. ()

3. ()

4. ()

4

- B. Which of the following might be used to find out how many chickens Rafael has?

1. ()

2. ()

3. ()

4. ()

2

- C. Which of the following would be best to find out what hour of the day Raul arrived home from Quito?

1. ()

2. ()

3. ()

4. ()

4

D. Which of the following would be best for asking Tom when he is going to leave for Ecuador?

1. ()

2. ()

3. ()

4. ()

3

● Listen: (22)

+

(Ñukaka las seiskama(n)mi puñugrini.)

-

This sentence means "I'll sleep until six o'clock."

Can you find the new suffix which means "until"?

kama (n)

- The parenthesis on the final n of kama(n) are put there because, even though the n is regularly pronounced in Otavalo, it is not in some other parts of Ecuador; moreover, the original Quichua usage is kama. You should pronounce it now as kaman, but depending on where you go in Ecuador, you may need to change to -kama later on. We will write this suffix hereafter as kaman, but remember that the n is regional. (23)

Given the basic meaning of -kaman as "until" or "to the point of," how would you translate each of the following?

A. Sabadokamanmi trabajagrini.

A. I'll work until Saturday.

B. Las sietekamanchu samagrini?

B. Are you going to rest until seven?

C. Otovalokamanmi rirka.

C. He went
"until"
Otavalo.
("As far as
Otavalo.")

- A few frames ago you saw the verb puñu, which means "sleep".

If your friend Rafael, who likes to sleep until 6:00 or 7:00 in the morning, came up to you and said something like the sentence below, do you think he would be bragging or complaining?

+

(

)

(24)

-

Your choice.
He would probably be complaining at having to get up so early, but then again he just might be bragging about being able to get up at that hour (4:00 a.m.)

- Can you discover the meaning of the following sentence? (25)

(Alfonsoka las diezmanda las cincokaman puñurka.)

Alfonso slept from ten until six.

- When -kaman is attached to a verb, it changes slightly. Listen. (26)

+

(Kan shamungakamami samagrini.)

-

Meaning: I'll rest until you come.

Can you find the new form of kaman which attaches to verbs?

-ngakaman

- Give an English equivalent for each of the following. (27)

A. kan mikungakaman

A. Until you eat.

B. kuka shamungakaman

B. Until I come.

C. pay kulkita charingakaman

C. Until he has money.

D. Antonio Otavaloman ringakaman

D. Until Juan goes to Otavalo.

- Compare: (28)

A. Kan shamungakamanmi samagrini.

B. Kanka shamugakamanmi samagrini.

A. I'll wait until you come.

B. You'll wait until (someone else) comes.

The minor focus (-ka) on kan in sentence B designates kan as the subject of the sentence. Therefore, kan goes with the final verb (samagrini) and is not a part of the -ngakaman phrase.

If you want a noun to be part of the -ngakaman phrase, it cannot carry any focus marker. The focus suffixes can only be placed at the end of the phrase (after -ngakaman).

Which of the following is incorrect for "I'll work until she goes"?

A. Payka ringakamanmi. trabajagrini.

B. Pay ringakamanmi trabajagrini.

A

In the following sentence, with which verb (v1 or v2) does Juan belong?

Juanka mikungakamanmi ^{v1} kayni kagrin ^{v2} v2

- Here is a new verb. Listen. (29)

+ (shuyagrini)

- This verb means "to wait". What tense is the above form?

future

- Give an English equivalent for each of the following. (30)

+ A. (Ñukaka las ochokamanmi shuyagrini.) X A. I'll wait until 8 o'clock.

B. (Ñukaka nuka mikungakamanmi shuyagrini.) X B. I'll wait until I eat.

- Give an English equivalent. (31)

A. mashnatah A. how many

B. imahorastah B. when (specific)

C. mashna tiempotatah C. how long

- One more suffix needs to be further classified.

You should recognize the use of -ta in the following statement. (32)

Sabadotami rigrini.

Here the meaning of -ta is similar to "on what day" or "at what time".

What is the meaning of the following sentence?

Las nuevetami puñugrin.

He'll sleep at 9:00.

- In the sentence which follows, -ta is used just slightly differently than it was in the last frame. (33)

Iskay horastami puñurkani.

I slept for two hours.

Here -ta seems to function like English for, although you might think of the above sentence as saying "I slept at two hours."

Just remember that -ta is used with time to express how long as well as when.

Compare:

- A. Las nuevetami samagrini. I'll rest at 9:00.
- B. Ocho horastami samagrini. I'll rest for 8 hours.

- Give an English equivalent. (34)

+

- | | | |
|---|---|-----------------------------|
| A. 1. (Mashna tiempotatah trabajangi?) | X | A. 1. How long do you work? |
| 2. (Seis horastami.) | X | 2. (For) six hours. |
| B. 1. (Imahorastah trabajangapah rigringi?) | X | B. 1. When |

			will you go to work ?
2. (Las sietetami.)	X		2. At seven o'clock.
C. 1. ()	X	C. 1. How long did you rest ?	
2. ()	X	2. (For) two hours .	

● A. Manuel was taking a rest. Which of the following tells the time when Manuel stopped resting? (35)

- 1. ()
- 2. ()
- 3. () 2

B. Which of the following explains both when Manuel started to rest and when he finished resting?

- 1. ()
- 2. ()
- 3. ()
- 4. () 4

C. Which of the following tells "how much time" Manuel rested?

- 1. ()
- 2. ()
- 3. () 1

D. Which of the following seems to indicate that Manuel stopped resting because of what someone else did ?

1. ()

2. ()

3. ()

4. ()

2

E. Which of the following tells what time it was when Manuel started to rest ?

1. ()

2. ()

3. ()

3

● Write the appropriate numeral in the blank as you hear each of the following Quichua numbers. (36)

+

A. () _____

A. 7

B. () _____

B. 2

C. () _____

C. 5

D. () _____

D. 10

E. () _____

E. 6

F. () _____

F. 1

G. () _____

G. 3

H. () _____

H. 9

I. () _____

I. 8

J. () _____

J. 10

- Say an English equivalent for each of the following. (37)

- | | | |
|---|-----------------------------|---------------------------|
| + | A. () X | A. 8 o'clock |
| | B. () X | B. A quarter to 2:00. |
| | C. () X | C. 13 minutes after 7:00. |
-

- Give an English equivalent of the question word in each utterance below. (Only the question word--not the whole sentence.)

- | | | | |
|---|-----------------------------|------|---|
| + | A. () X | (38) | A. How many? |
| | B. () X | | B. When,
What time
(specific) |
| | C. () X | | C. How long?
(For how
much time?) |
-

- As you listen to each of the following sentences, circle yes if the verb expresses future action. Otherwise circle no. (39)

- | | | | | |
|---|---------------------------|-----|----|--------|
| + | A. () | yes | no | A. no |
| | B. () | yes | no | B. yes |
| | C. () | yes | no | C. yes |
| | D. () | yes | no | D. no |
| | E. () | yes | no | E. yes |
| | F. () | yes | no | F. no |
| | G. () | yes | no | G. no |

H. () yes no

H. yes

- The action of each of the sentences below is limited or modified in some way. As you read each sentence explain in what way each is modified or limited. (40)

HINT: All of the modifications have to do with the time of the action of the sentence.

In your own words:

- | | |
|--|--|
| A. Ñukapah taytaka las cincokamanmi puñun. | A. The action of the sentence (sleeping) takes place <u>up to or until</u> a certain time. (5:00). |
| B. Mariaka sabadotami tajshagrín. | B. The action takes place <u>at or on</u> a certain time (in this case Saturday). |
| C. Pay shamungakamanmi mikurkani. | C. The action takes place <u>until</u> something else happens. (Until <u>he comes</u>). |
| D. Lunesmanda vierneskamanmi trabajani. | D. The action takes place from one point in time to another point in time (From Monday to Friday). |

E. Ocho horastami puñurkani.

E. The action
takes place
for a certain
amount of
time. (For
8 hours).

UNIT 6

MODULAR B - SPEAKING

CONTENT

- | | |
|--|---|
| I. Future tense | with -gri |
| II. Numbers 1-10 | |
| III. Telling time | |
| IV. Modifying the time of the action of the sentence | with -kaman, -ngakaman, -manda---kaman, -ta |
| V. Question words: | imahorastah, mashnatah, mashna tiempotatah |
| VI. Additional vocabulary | sama, tiya, puñu, shaya, kaya |

OBJECTIVES

- | | |
|-------------|---|
| I. Given: | Any Arabic numeral from 1-10 |
| Behavior: | Say the Quichua word for that number. |
| II. Given: | Any time of day on a clock (real or simulated). |
| Behavior: | Express that time in Quichua |
| III. Given: | Instructions defining appropriate situations. |
| Behavior: | Generate Quichua sentences using the future regular tense. |
| IV. Given: | Instructions defining appropriate situations. |
| Behavior: | Generate Quichua utterances which are limited or modified by the following elements-- |
| | 1. -kaman |

2. -ngakaman
3. -ta (with time)
4. -manda---kaman

V. Given:

Instructions defining appropriate situations.

Behavior:

Generate spoken Quichua sentences asking each of the following questions--

1. imahorastah
2. mashnatah
3. mashna tiempotatah
4. Ishkay horasta }
Las treskaman } chu

- The future tense of the verb may be formed by inserting the affix **-gri** in the present tense form, as follows: (1)

<u>Present</u>		<u>Future</u>
miku:ni----->	gri ↓ miku [↓] ni	-----> mikugrini
mikungi----->	gri ↓ miku [↓] ngi	-----> mikugringi
mikun----->	gri ↓ miku [↓] n	-----> mikugrin

Write the future tense forms of the three verbs below.

- | | |
|-------------|---------------|
| 1. randini | 1. randigrini |
| 2. tiyan | 2. tiyagrini |
| 3. shuyangi | 3. shuragrini |

- Add mentally the appropriate pronoun to each of the following verbs and say the whole phrase. Think of the meaning each time you say an utterance. (2)

- +
- | | | |
|----------|------------------------------|----------------|
| A. _____ | kawsagrini | () |
| B. _____ | kawsagrini | () |
| C. _____ | kawsagrini | () |
| D. _____ | puñugringi
puñu= to sleep | () |
| E. _____ | puñugrin | () |
| F. _____ | puñugrini | () |

- Add the appropriate future tense form of riku (to see) to each pronoun below and say the whole phrase (3)

A. ñukaka _____	()
B. payka _____	()
C. kanka _____	()
D. payka _____	()
E. ñukaka _____	()
F. kanka _____	()

- Below is a verb that you have never seen before. It means "to wash". (e.g. washing clothes).

tajsha

- A. Repeat the verb root which means "wash" after the voice on the tape.

+ _____ . (4)

tajsha X

- B. Now say the three future tense forms of taksha which go with the pronouns at the left.

1. ñuka _____	()
2. kan _____	()
3. pay _____	()

- (Some / all / most) Quichua verbs can be made future by the addition of the -gri affix. (5)

all

- Give the verb form requested for each item below. (6)

A. Say any future tense form of riku (to see).

A. $\left\{ \begin{array}{l} r\text{ ikugrini} \\ r\text{ ikugringi} \\ r\text{ ikugrin} \end{array} \right\}$
any one of these

B. Any present tense form of sama.

B. $\left\{ \begin{array}{l} s\text{ amani} \\ s\text{ amangi} \\ s\text{ aman} \end{array} \right\}$

C. Any past tense form of miku.

C. $\left\{ \begin{array}{l} m\text{ ikurkani} \\ m\text{ ikurkangi} \\ m\text{ ikurka} \end{array} \right\}$

D. Any future tense form of shuya (to wait).

D. $\left\{ \begin{array}{l} s\text{ huyagrini} \\ s\text{ huyagringi} \\ s\text{ huyagrin} \end{array} \right\}$

E. Any future tense form of rura.

E. $\left\{ \begin{array}{l} r\text{ iragrini} \\ r\text{ iragringi} \\ r\text{ iragrin} \end{array} \right\}$

F. Any past tense form of puri.

F. $\left\{ \begin{array}{l} p\text{ urirkani} \\ p\text{ urirkangi} \\ p\text{ urirka} \end{array} \right\}$

G. Any present tense form of ka.

G. $\left\{ \begin{array}{l} k\text{ ani} \\ k\text{ angi} \\ k\text{ an} \end{array} \right\}$

H. Any future tense form of yachaju

H. $\left\{ \begin{array}{l} y\text{ achajugrini} \\ y\text{ achajugringi} \\ y\text{ achajugrin} \end{array} \right\}$

NOTE: All of the above are also acceptable if the progressive aspect has been added. (e.g. samajuni)

- Using the combination charts below, write several Quichua sentences in the future tense. Be sure to add the appropriate person endings. (7)

(location)

nuka		wasi			Future tense
pay	ka	llakta	pi	mi	of sama

(direction - motion)

(OPTIONAL)

nuka		wasi		llakta			Future tense of
pay	ka	llakta	manda	wasi	man	mi	puri

1. _____

I will rest in the house.

2. _____

He will rest in the house.

3. _____

I'll walk home.

4. _____

I'll walk to town.

5. _____ He'll walk home
from town.
6. _____ I'll rest in town.
7. _____ I'll walk from the
house into town.
8. _____ He'll walk from town
to the house.

● Generate a spoken Quichua equivalent
for each of the following. (8)

- | | |
|---------------------------|--|
| A. He will go. | A. (Payka rigrin.) |
| B. Juan will buy food. | B. (Juanka
mikunata
randigrin.) |
| C. I'll work on Saturday. | C. (Nukaka
sabadotami
trabajagrini.) |
| D. I'll do that. | D. (Nukaka chayta
ruragrini.) |
| E. You'll come. | E. (Kanka
shamugringi.) |

- Below are written several different times of the day in Spanish. Say the Quichua equivalent of each. (9)

- | | |
|----------------------------------|----------------------------|
| A. Son las tres . | A. Las tresmi. |
| B. Son cuarto para las ocho. | B. Cuarto para las ochomi. |
| C. Son las siete y media. | C. Las siete y mediami. |
| D. Son la una y cinco. | D. La una y cincomi. |
| E. Son las diez para las cuatro. | E. Diez para las cuatromi. |

- Say each time of day below in Quichua. (10)

NOTE: The focus marker -mi, as always, is optional.

- | | |
|----------|---------------------------------|
| A. 5:00 | A. Las cincomi. |
| B. 6:10 | B. Las seis y diezmi. |
| C. 9:40 | C. Veinte para las diezmi. |
| D. 3:30 | D. Las tres y mediami. |
| E. 12:00 | E. Las docemi. |
| F. 1:00 | F. La unami. |
| G. 10:23 | G. Las diez y veinteytrestami. |
| H. 8:31 | H. Veinteynueve para las nueve. |

- If you can count from 1-10 in Quichua, to go frame #13, and move the tape to the next white splice. Otherwise, do this frame.

In this frame you will learn to count in sequence from 1-5. You are to repeat each word in the sequence after the voice on the tape. After two full repetitions the tape voice will start dropping one number from the end of the sequence each time. You should say the whole sequence each time and supply the missing numbers.

Example of the sequence:

- A. one, two, three, four, five
- B. one, two, three, four, . . .
- C. one, two, three, . . . , . . .
- etc. (11)

- + A. (1) x (2) x (3) x (4) x (5) x
- B. (etc.)
- C. ()
- D. ()
- E. ()
- F. ()

Say the whole sequence along and listen for confirmation.

G. X

()

-
- Count from 6-10 the same way you did from 1-5 in the last frame. (12)

A. (6) x (7) x (8) x (9) x (10) x

B. (etc.)

C. ()

D. ()

E. ()

F. ()

Now say the whole sequence alone.

G. X ()

- A. Count slowly from 1-10. As you say each number listen for confirmation. The English numbers at the left will not be read aloud, but will correspond to the Quichua number you are saying. (13)

+

1. X	()
2. X	()
3. X	()
4. X	()
5. X	()
6. X	etc.
7. X	
8. X	
9. X	
10. X	

B. You may repeat the sequence 1-10 once more below if you like. Otherwise turn the tape ahead to the white splice and begin at the next frame.

- | | | |
|-------|------|---|
| 1. X | (|) |
| 2. X | (|) |
| 3. X | (|) |
| 4. X | etc. | |
| 5. X | | |
| 6. X | | |
| 7. X | | |
| 8. X | | |
| 9. X | | |
| 10. X | | |

● Say the Quichua word which corresponds to each numeral below. Again, the English number will not be pronounced aloud. (14)

- | | | | |
|---|---|------|---|
| 2 | X | (|) |
| 3 | X | (|) |
| 5 | X | (|) |
| 4 | X | etc. | |
| 1 | X | | |
| 5 | X | | |
| 3 | X | | |

4	X
1	X
2	X

● Say the corresponding Quichua word (15)

8	X	()
7	X	()
10	X	()
9	X	etc.
6	X	
9	X	
7	X	
10	X	
8	X	
6	X	

● Say the corresponding Quichua word. (16)

3	X	()
9	X	()
6	X	()
5	X	etc.
2	X	
8	X	

10	X
4	X
1	X
7	X

- A. Can you give the meaning of the following short dialog? (17)

+

1. (Mashna wasitah tiyan?)

1. How many houses are there?

2. (Chusku wasimi tiyan.)

2. There are four houses.

Tiya, you remember, is like Spanish haber, or English there are (is). It is always used in the 3rd person.

Repeat this verb after the tape.

(tiyan) X (tiyan) X

- B. Answer the following questions using the information given in the pictures.

1. (Mashna wawatah tiyan?) X

1. (Kihsa wawami tiyan.)

2. (Mashna librotah tiyan?) X

2. (Kanchis libromi tiyan.)

3. () X

3. (Picha lapismi tiyan.)

- | | | | |
|------|---|---|------------------------------|
| 4. (|) | X | 4. (Chunga automi
tiyan.) |
| 5. (|) | X | 5. (Shuj michami
tiyan.) |

● Review briefly the following time adverb suffixes: (18)

1. -kaman -- until
2. -ngakaman -- until (with verbs)
3. -ta -- { which time
 { length of time

Examples:

1. Kayakaman -- until tomorrow
2. Puñungakaman -- Until (someone) sleeps
3. { Las ochotami -- at 8 o'clock
 { Ishkay horastami -- for two hours

● Match the construction on the left with the English phrase on the right which is compatible with it. (19)

- | | | |
|--------------|--|-----|
| A. -ta | 1. You won't know until tonight. | A-2 |
| B. -ngakaman | 2. I waited for two years. | B-3 |
| C. -kaman | 3. "Don't shoot 'till you see the whites of their eyes!" | C-1 |

- A. Generate spoken Quichua equivalents of the following phrases. (20)

+

- | | | |
|-------------------|---|-----------------------------|
| 1. until Saturday | X | 1. (sabadokaman) |
| 2. until 7:30 | X | 2. (las siete y mediakaman) |
| 3. until May | X | 3. (mayokaman) |

- B. The word for afternoon is:

(chishi)

How would you say "until afternoon"?

(Chishikaman)

- A. Generate Quichua equivalents of the following. (21)

- | | | |
|----------------------------|---|---------------------------------|
| 1. until you eat | X | 1. (Kan mikungakaman) |
| 2. until he works | X | 2. (Pay trabajangkaman) |
| 3. until she buys the food | X | 3. (Pay mikunata randingakaman) |
| 4. until I come here | X | 4. (Ñuka kayman shamungakaman) |

- B. The verb which means "to rain" is:

(tamyá)

How would you say "until it rains"?

(tamyangkaman)

- A. Generate Quichua equivalents. (22)

- | | |
|-------------------|--------------------|
| 1. for five hours | 1. (picha horasta) |
| 2. for a week | 2. (semanata) |

3. at seven o'clock

3. (las sieteta)

B. The word for day is:

(punlla)

How would you say "for two days"?

(ishkay punllata)

or

(ishkay punllakunata)

● Listen to the following sentence. (23)

+

(Carloska rumitami rikurka.)

-

Meaning: Carlos looked at the rock.

This sentence is interesting enough to say at least once more. You say it--them listen for confirmation.

+

X

()

-

Now using the sentence above as a model, make the following modifications.

A. Say that Carlos looked at the rock on Sunday.

A. Domingotami
Carloska chay
rumita rikurka.

B. Say that he looked at the rock for three hours.

B. Payka tres
horastami rumita
rikurka.

C. Say that he looked at it until 6 o'clock.

C. Las seiskamanmi
payka rumita
rikurka.

D. Say that he looked at the rock until the cows came.

D. Payka wagrakuna
shamungakamanmi
rumita rikurka.

- Answer each of the following questions with the information given by the key word. (24)

+

A. (Imahorastah shamurka Juanka?)

key word: 6:00

B. (Mashna panitatah charin Alfredoka?)

key word: 4

C. (Imahorastah randingapah rigringi?)

key word: 3:30

D. (Mashna tiempotatah puñunkangi?)

key word: 9 horas

A. (Juanka las seistami shamurka.)

B. (Alfredoka chusku panitami charin.)

C. Las tres y media-tami randingapah rigrini.)

D. (Ishkun horastami puñunkani.)

- Answer each of the following questions, using the key word as the basis for your answer.

Review note: sama - to rest

puñu - to sleep

shuya - to wait

+

A. (Mashna tiempotatah samagringsi?)

key word: for six hours

B. (Mashna tiempotatah puñun Gladyska?)

key word: from 10:00 to 6:00

C. (Mashna tiempotatah shuyagringsi?)

key word: until you work

A. (Ñukaka sukta horastami samagrini.)

B. (Gladyska las diezmanda las seiskamanmi puñun.)

C. Kan trabajanga-kamanmi shuyagrini.)

- A. Say the question word which you would use to ask "how many". Listen for confirmation and then say it again.

+ X () X (26)

- B. Say the question word which you would use to find out the time of day.

X () X

- C. Say the question word which you would use to ask "how long" or "for how much time".

X () X

- Compare: (27)

A. imahorastah

B. mashna tiempotatah

Note the presence of the verb object marker -ta in the second question and its absence in the first. We would expect the -ta to also occur in the answer to an imahorastah question, e.g.

Q. Imahorastah-----?

A. Las trestami-----.

For some reason the -ta is optional in both imahorastah and imahoratah. Corresponding forms with the -ta (imahorastatah and imahoratatah) do exist, but the forms without the -ta seem to be most common.

You still need to use the -ta when you ask the question _____, but not when you ask the question _____.

mashna tiempotatah

imahora(s)tah

- Say a Quichua equivalent for each English sentence below. (28)

+

A. How long will you live here?

A. (Mashna tiempo-tatah kaypi kawsagríngi?)

B. What time did she come?

B. (Imahorastah shamurka payka?)

C. How many dogs are there?

C. (Mashna alcutah tiyan?)

D. How many friends do you have?

D. (Mashna amigo-tatah chagríngi?)
Did you get the
-ta in amigo?

-

- Listen to the following utterance. (29)

+

(Jaimeka manzanakunatami mikurka.)

-

Meaning: Jaime ate (some) apples.

Assume that you want to find out more details about what Jaime did. . . so you must ask each of the questions below in Quichua.

The response on the tape will confirm your question and then give an answer.

+

A. Ask what time Jaime ate the apples.

A. (Imahorastah Jaime mansanata mikurka?)

B. Ask how many apples he ate.

B. (Mashna manzanatatah mikurka?)

C. Ask if Jaime ate five apples.

C. (Jaime picha manzanatachu mikurka?)

D. Ask how long he was eating.
(HINT: You will need progressive aspect.)

D. (Mashna tiempo-tatah mikujurka payka?)

- A word in review about -chu. (30)

Note the following questions.

A. Picha manzanatachu mikurka?

Did he eat five apples?

B. Ishkay horastachu puñurkangi?

Did you sleep for two hours?

C. Las cincokamanachu trabajaringi?

Will you work until 5:00?

As before, the -chu goes on the part of the question where the alternative is asked for.

Did he eat five apples? (or four, etc.)

Generate Quichua equivalents for the following questions.

A. Did you sleep for ten hours? (or for three, etc.)

A. Kanka chungahorastachu puñurkangi?

B. Did you (or someone else) sleep for ten hours?

B. Kanchu chungahorastachu puñurkangi?

C. Did you sleep (or not) ?

C. Kanka
puñurkangichu ?

● Say a Quichua equivalent. (31)

A. How much money do you have ?

A. Mashna
kulkitatah
charangi ?

B. I'll work until 6:00.

B. Las seis kamanmi
trabajgrini.

C. How long will you wait ?

C. Mashna
tiempotatah
shuyagrini ?

D. It's 25 minutes after six.

D. Las seis y
v nteycincomi.

E. I'll wait for three hours.

E. Kinsa horastami
shuyagrini.

F. What time will Maria come ?

F. Imahorastah
shamugrin
Mariaka ?

G. I have two houses.

G. Ishkay wasitami
charini. (or
wasikunatami)

H. Will you wait until three o'clock ?

H. Las tres kaman-
chu shuyagrini ?

I. Yes, I'll wait until she goes.

I. Ari, pay ringa-
kamami shuya-
grini.

J. Did you come at 3:00 ?

J. Las tres tachu
shamurkangi ?

- Say the Quichua word which corresponds to each number below. (32)

- | | | |
|---|---------|----------------|
| + | A. 5 X | () |
| | B. 6 X | () |
| | C. 3 X | () |
| | D. 9 X | () |
| | E. 7 X | etc. |
| | F. 2 X | |
| | G. 8 X | |
| | H. 1 X | |
| | I. 4 X | |
| | J. 10 X | |

-
- Say in Quichua the time of day represented on each clock below. (33)

- | | |
|----|-------------------------------|
| A. | A. Las ochomi. |
| B. | B. La una y mediami. |
| C. | C. Díez para las
cuatromi. |
| D. | D. Las once y
cincomi. |

- A. Last Sunday Rafael went to Church for the first time in seven years. Assume that you are talking to him about this experience. (34)

1. Ask Rafael what time he went to church.

2. Ask him how long he was there.

1. Rafael, imahoras-tah iglesiaman rirkangi?

2. Mashna tiempo-tatah chaypi karkangi?

Assume that Rafael was in the church from 9:00 to 11:00. You play the part of Rafael and use this information to answer the two questions you just asked above.

1. X

2. X

1. Nukaka las nuevetami rirkani.

2. Ishkay horastami chaypi karkani. or Las nueve-manda las once-kamanmi chaypi karkani.

- B. Ask Rafael one of the following. (In connection with the situation of part A.)

1. If he waited at home until 9:00.

2. If he went home at 11:00.

1. Kanka las n vekamanchu wasipi shuyar-kangi?

2. Kanka las oncetachu wasiman rirkangi?

C. Answer the following questions with the information of the key phrases.

1. What time will you eat?

key phrase: 12:00

2. How many Indians (pictures) are there on this page?

key phrase: count them yourself and give the total

3. How long did you sleep last night?

key phrases: from _____ to _____

4. How long will Jose wait?

key phrase: until Maria comes.

5. How long are you going to rest?

key phrase: until 4 o'clock.

D. How do you say "How many brothers do you have?" in Quichua?

1. Las docetami mikugini.

2. Shuj runami tiyan.

3. Nukaka las _____
manda las _____
kamanmi punurkani.
[Any hour of your choice. . . seis, nueve, etc.]

4. Joseka Maria shamungakamanmi shuyagrin.

5. Las cuatrokamanmi samagrin.

D. Mashna wawkitatah charingi?

UNIT 6

MODULE C - SPECIAL GRAMMAR MODULE

CONTENT

Additional clarification of the focal suffixes -mi and -ka.

OBJECTIVES

I. Given:

The following Quichua sentence:

Jaime manzanata wasipi mikurka.

Behavior:

Write and say that sentence in each of the variations below (based on the distribution of -mi and -ka) and explain the rationale for each variation.

- A. Pay(ka) manzanatami wasipi(ka) mikurka.
- B. Paymi manzanata(ka) wasipi(ka) mikurka.
- C. Pay(ka) manzanata(ka) wasipimi mikurka.
- D. Pay(ka) manzanata(ka) wasipi(ka) mikurkami.

- The purpose of this module is to further clarify the usage of the focus markers -mi and -ka. Frankly, the usage of these suffixes is one of the most delicate and creative aspects of speaking Quichua. The manner in which they are used or not used gives subtle, but important, changes in meaning. (1)

By way of review, look at the following sentences, all of which mean

Jaime will come on Monday.

- A. Jaimeka lunestami shamugrin.
- B. Jaime lunestami shamugrin.
- C. Jaimemi lunesta shamugrin.
- D. Jaimeka lunestaka shamugrinmi.

Let's take a closer look at each one of these variations and the restrictions governing them.

- Jaimeka lunestami shamugrin. (2)

The above is a basic sentence pattern. Notice that the subject takes -ka, the verb takes no suffix, and the time adverb takes the primary focus -mi.

Rule: For a basic conversational pattern, the major focus (-mi) falls on the word which most directly completes the action of the verb or predicate. In this sentence, that word is lunesta, which tells the time of the action.

Write the primary focus marker in the following sentences, assuming that each

sentence follows a basic conversational pattern.

- | | |
|------------------------------|-------------------------|
| A. Ñuka wasiman rijuni. | A. wasiman <u>mi</u> |
| B. Alberto tandata randirka. | B. tandat <u>ami</u> |
| C. Maria samangapah rirka. | C. samangapah <u>mi</u> |
-

- Returning to the original sentence: (3)

Jaimeka lunestami shamugrin.

It is postulated that all major elements of the sentence take either -mi or -ka, -mi for any major element which has major focus, -ka for all others. However, as you see above, the verb in this sentence has no -ka.

Rule: The marker -ka is normally* dropped from the surface (spoken) level of the sentence when it is attached to a verb (though we assume that it still exists on an underlying mental level).

*Later on you will discover the special situations where -ka is pronounced on the verb.

Change the following sentences, which we will assume represent some form within the mind, to basic pattern spoken sentences.

- | | |
|------------------------------|----------------------------|
| A. Ñukaka kaypimi kawsanika. | A. Ñukaka kaypimi kawsani. |
| B. Tomasmi rirkaka. | B. Tomasmi rirka. |
-

- Returning again to the original sentence: (4)

Jaineke lunestami shamugrin.

The subject (Jaime) carries the secondary
-ka.

Rule: The subject of a sentence, in a normal pattern, usually carries the -ka, though it may optionally be dropped from the surface structure. (Again we assume that it always exists on a mental level.)

What is another possible variation of the following sentence?

Chay alkuka purijun.

Chay alku purijun.

- Following a basic pattern, and assuming that all optional elements are realized write the focus markers in the following sentences: (5)

A. Ñuka *ishkay tandata randigrini.

A. Ñukaka ishkey
tandatami
randigrini.

B. Pay las seiskaman puñurka.

B. Payka las
seiskamanmi
puñurka.

C. Kaypi kawsani.

C. Kaypimi kawsani.

D. Mercedes mikunata randingapah rirka.

D. Mercedeska
mikunata
randingapahmi
rirka.

E. Ñuka kan shamunaga kama(n)
shuyagrini.

E. Ñukaka kan
shamungakamanmi
shuyagrini.

*Ishkay is not considered a major element of the sentence. An adjective like this

never takes either of the focus markers.
Rather, these come after the whole phrase,
"ishkay tandata."

- Returning now to the original sentence, let's compare the basic pattern again with the other patterns we listed in the first frame. (6)

Basic: Jaimeka lunestami shamugrin.

Special: A. Jaimemi lunesta(ka) shamugrin.

B. Jaime(ka) lunesta(ka) shamugrinmi.

Notice that the major focus has changed to the subject (Jaimemi) in A and the verb (shamugrinmi) in B. These patterns indicate that those elements (subject and verb) are the most important information in their respective sentences. In other words we are saying in A that Jaime will come rather than, say, John. In B we are saying that Jaime will come (perhaps in answer to a doubt expressed to the effect that he might not come). Both of these are special patterns, based on special situations.

Notice also that the -ka is optional at the spoken level on the verb object, just as it is on the subject.

Explain the difference between each of the following sentences:

A. \tilde{N} ukaka kay autotami randirkani.

A. Normal sentence pattern, no shifted emphasis.

B. \tilde{N} ukaka kay autota randirkanimi.

B. Stresses the fact that I bought the car (in response

to some kind of
doubt expressed
to the contrary).

C. \tilde{N} ukami kay autotaka randirkani.

C. Stresses that I
bought it (not my
father or someone
else).

- Returning once more to the original sentence, let us now make an addition to it.

(7)

Jaimeka lunesta kaymanmi shamugrin.

Jaime will come here on Monday.

With the addition of "kayman," notice that the basic pattern now has -mi on "kayman," since it seems to be the element of the sentence most directly related to the completion of the action of the verb.

With respect to "lunesta" in the sentence above, which of the following is true of -ka?

- A. It cannot occur with "lunesta" in the surface structure of the sentence.
- B. It may optionally occur with "lunesta" in the surface structure. B

Suppose that "lunesta" took the major focus of the sentence because the time of the action was the most important information in the sentence. Then the sentence might look like this:

Jaimeka lunestami kaymanka shamugrin.

Here the -ka on kaymanka is also optional.

From what we have seen thus far about -ka,

we can make the following general observation:

When -ka occurs on verbs it is (obligatorily/optionally) dropped from the surface structure. When it occurs anywhere else in the sentence, -ka is (obligatorily/optionally) dropped.

Verbs - obligatorily
dropped

Other - optionally
dropped

These, of course,
are general rules,
and there are some
exceptions.

- You may be interested to know that in English we make the same kinds of distinctions that -mi and -ka signal in Quichua. However, in English we do it with the voice--through pitch and stress patterns, rather than by adding a suffix or a word as Quichua does. (8)

Listen and compare:

- | | |
|--|---|
| A. (John is <u>sleeping</u> in his <u>room</u> .)
(Juanka uartopimi puñujun.) | Basic pattern or with place of action emphasized. |
| B. (<u>John</u> is sleeping in his room.)
(Juanmi uartopi puñujun.) | <u>Who</u> did it is emphasized. |
| C. (John is <u>sleeping</u> in his room.)
(Juanka uartopika puñujunmi.) | That he is indeed sleeping is emphasized. |

- Below is a Quichua sentence without any focus markers. You are to write the principal variations of that sentence as determined by the different ways that focus can (9)

be applied.

Assume that -mi is always expressed in the surface structure, and show all the words on which it can occur. Also show all the words on which -ka can occur. Put -ka in parentheses wherever it is optional (i.e., on any word where it may occur but does not have to occur).

As you write each variation, give a rationale for that variation; i.e., the reason why you consider that to be a valid form of the sentence.

Pay manzanata wasipi mikurka.
(He ate the apple in the house.)

Variations:

1.

2.

It should be realized that many possible variations exist for these sentences. If all the different options with -ka were written out instead of put in parentheses, it would take quite a number of sentences to express them.

Moreover, -mi may also be optional in the surface structure, which would yield even a larger variety of sentences.

In any order:

1. Pay(ka) manzana-
tami wasipi(ka)
mikirka.

Rationale: Basic sentence pattern with M-focus on the word which receives the action of the verb. -Ka's are optional. No -ka permitted on the verb.

2. Paymi manzan-
ata(ka) wasipi(ka)
mikirka.

Rationale: Special sentence pattern where the subject (pay) is the word which gives the primary information of the sentence (as, for example, in answer to the question, "Who?").

3.

3. Pay(ka) manzan-
ata(ka) wasipimi
mikurka.

Rationale: Special sentence pattern where the location of the action (wasipi) gives the primary information of the sentence (as in answer to the question, "Where?").

4.

4. Pay(ka) manzan-
ata(ka) wasipi(ka)
mikurkami.

Rationale: Special sentence pattern where the action of the verb itself is the primary information of the sentence (e.g., in answer to such a question as, "Was he eating the apple?").

- Go back and say aloud at least two variations of each of the sentences that you wrote above in frame No. 9. (10)

For example, for No. 1: Payka manzanatami wasipi mikurka.
Payka manzanatami wasipika mikurka.

UNIT 6

MODULE D - SPECIAL VOCABULARY ACQUISITION

CONTENT

The following Quichua words:

horas	kunan
punlla	kaya
semana	kayna
killa	chishi
wata	tuta
	tutamanda

OBJECTIVES

I. Given: Any of the above words in a spoken form.

Behavior: Say an English equivalent for that word.

II. Behavior: Demonstrate ability to use (speak) each of the words above in a meaningful situation by supplying the correct word to fill a slot in a specified utterance.

Example: Ishkay (punlla) tami shuyarkani.

I waited for two days.

- The vocabulary of this module consists of some important time terms which will be helpful in explaining when something happened, or how long it lasted, etc.

Study briefly the following words, which are all important units of time, and listen to their pronunciation on the tape. (1)

- +
- | | | |
|-------------|----|-------|
| A. (horas) | -- | hour |
| B. (punlla) | -- | day |
| C. (semana) | -- | week |
| D. (killa) | -- | month |
| E. (wata) | -- | year |

Which two of these words have been borrowed from Spanish?

horas, semana

- Match the Quichua with the English. (2)

- | | | |
|-----------|----------|-----|
| A. wata | 1. month | A-2 |
| B. horas | 2. year | B-4 |
| C. killa | 3. day | C-1 |
| D. semana | 4. hour | D-5 |
| E. punlla | 5. week | E-3 |

- Say the corresponding English word for each word you hear on the tape below.

- +
- | | | |
|-------------|---|---------|
| A. (punlla) | X | A. day |
| B. (semana) | X | B. week |

C. (wata)	X	C. year
D. (horas)	X	D. hour
E. (killa)	X	E. month
F. ()	X	F. year
G. ()	X	G. day
H. ()	X	H. month
I. ()	X	I. week
J. ()	X	J. hour
K. ()	X	K. day
L. ()	X	L. month
M. ()	X	M. year

- Here are some more words. You should already be familiar with two or three of these, too. Study them briefly and listen to the pronunciation. (4)

+

- A. (kunan) -- now
- B. (kaya) -- ?
- C. (kayna) -- ?
- D. (chishi) -- afternoon
- E. (tuta) -- evening, night
- F. (tutamanda) -- morning

Underline the correct choice. Check confirmation after you have responded to both items.

kaya = tomorrow/yesterday

kaya = tomorrow

kayna = tomorrow/yesterday

kayna = yesterday

● Match the Quichua with the English (5)

A. chishi	1. now	A-2
B. tutamanda	2. afternoon	B-5
C. kayna	3. evening, night	C-4
D. tuta	4. yesterday	D-3
E. kunan	5. morning	E-1
F. kaya	6. tomorrow	F-6

● Say the corresponding English word. (6)

+

A. (kayna)	X	A. yesterday
B. (tuta)	X	B. evening, night
C. (kunan)	X	C. now
D. (chishi)	X	D. afternoon
E. (kaya)	X	E. tomorrow
F. (tutamanda)	X	F. morning
G. ()	X	G. afternoon
H. ()	X	H. evening, night
I. ()	X	I. now
J. ()	X	J. morning
K. ()	X	K. yesterday

L. ()	X	L. tomorrow
M. ()	X	M. now
N. ()	X	N. morning
O. ()	X	O. afternoon
P. ()	X	P. evening, night

- Write (on the line) corresponding English word for each item you hear. Check any items you miss. (7)

+

A. ()	_____	A. week
B. ()	_____	B. month
C. ()	_____	C. day
D. ()	_____	D. year
E. ()	_____	E. hour

- Write the corresponding English word. Check missed items. (8)

A. ()	_____	A. afternoon
B. ()	_____	B. evening, night
C. ()	_____	C. yesterday
D. ()	_____	D. now
E. ()	_____	E. morning
F. ()	_____	F. tomorrow

If you missed any of the items on this frame or the last one (No. 7), do the next frame. If you did not miss any items in either frame,

go to frame No. 11 and move the tape ahead to the next white splice.

- Find below the word(s) you missed (in 7 and/or 8 above). See if you can form the suggested mental image for those words and use this mental picture as a hook to help you remember the meaning of the words when you hear them spoken. (9)

1. semana
(week) It is assumed that you can remember these without difficulty because of familiarity with the Spanish.
2. horas
(hour)
3. killa
(month) Think of killing a month. You should form a concrete image such as shooting a month on the calendar.
4. wata
(year) Think of a year (perhaps the image of the baby new year) crying "Wah!"
5. punlla
(day) Think of a small or puny day.
6. kunan
(now) Right now some birds are in the trees cooing.
7. kayna
(yesterday) "Na kay" means "not this." Yesterday is simply "na kay" in reverse (i.e., "kay na").
8. kaya
(tomorrow) Tomorrow has no negative in it. (No "na" as in the word for yesterday, "kayna.")
9. chishi
(afternoon) Picture a chinese walking up to your door. The sun

should be starting to go down in your picture, indicating afternoon.

10. tuta
(night) Picture yourself tooting a horn when it is dark (night) outside.
11. tutamanda
(morning) Picture morning fleeing from ("-manda") the night.

- Now see again if you can remember each of the words below. Use the hook(s) you picked up in the last frame for any items that were giving you difficulty.

Demonstrate that you know the meaning of each word by giving an English equivalent. (10)

- | | | | |
|---|-------------|---|--------------|
| + | A. () | X | A. morning |
| | B. () | X | B. yesterday |
| | C. () | X | C. now |
| | D. () | X | D. afternoon |
| | E. () | X | E. tomorrow |
| | F. () | X | F. night |
| | G. () | X | G. day |
| | H. () | X | H. hour |
| | I. () | X | I. month |
| | J. () | X | J. week |
| | K. () | X | K. year |

Go on to the next frame.

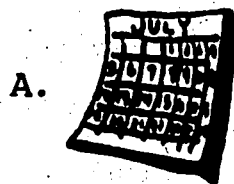
- Pronounce each of the following words. Listen to the taped pronunciation and then say the word again. Think of the meaning of each word as you say it. (11)

+

- | | | | |
|--------------|---|-----|---|
| A. punlla | X | () | X |
| B. wata | X | () | X |
| C. chishi | X | () | X |
| D. tuta | X | () | X |
| E. tutamanda | X | () | X |
| F. kaya | X | () | X |
| G. kayna | X | () | X |
| H. killa | X | () | X |
| I. kunan | X | () | X |
| J. horas | X | () | X |
| K. semana | X | () | X |

- Below are a series of pictures and words representing different periods of time. From the words you have been working with, select the one which best expresses the meaning of each picture. The first part of each word is given to help you. (Confirmation will be given orally.) (12)

+



k _____ ()

B. 1971

w _____ ()



h _____ ()

D. 7 days s _____ ()

E. 24 hours p _____ ()

- In this frame, different times during the day are specified. For each item, say the Quichua word which best corresponds to that time of day. For example, 7 a.m. = morning. (13)

+ A. 1:00 p.m. ch _____ ()

B. 9:00 a.m. t _____ m _____ ()

C. 9:00 p.m. t _____ ()

- Below are some words representing different points in time during the week, day, etc. Say the corresponding Quichua word. (14)

+ A. yesterday k _____ n _____ ()

B. now k _____ n _____ ()

C. tomorrow k _____ ()

- Say the Quichua equivalent. (15)

+ A. day p _____ ()

B. month k _____ ()

C. hour h _____ ()

D. year w _____ ()

E. week s _____ ()

F. tomorrow k _____ ()

G. yesterday k _____ ()

H. now	k _____	()
I. afternoon	ch _____	()
J. evening, night	t _____	()
K. morning	t _____	()

● Say a Quichua equivalent. (16)

+

A. evening, night	X	()
B. now	X	()
C. year	X	()
D. tomorrow	X	()
E. day	X	()
F. morning	X	()
G. week	X	()
H. yesterday	X	()
I. afternoon	X	()
J. month	X	()
K. hour	X	()

● Say the appropriate Quichua word for each blank. (17)

- | | |
|-------------------------------------|--------------|
| A. Four weeks make a _____. | A. killa |
| B. The time after sunrise is _____. | B. tutamanda |
| C. The day before today was _____. | C. kayna |

- | | |
|--|-----------|
| D. 24 hours is a _____. | D. punlla |
| E. The time of day which comes after morning is _____. | E. chishi |
| F. There are 12 months in a _____. | F. wata |
| G. When the sun goes down it is _____. | G. tuta |
| H. There are seven days in a _____. | H. semana |
| I. There are 24 _____ in a day. | I. horas |
| J. 24 hours from now will be _____. | J. kaya |
| K. This point in time is called _____. | K. kunan |

- Write down all the Quichua words you can think of that deal with time. (18)

Your list may have included the following: (disregard spelling)

chishi, tuta, tuta-
manda, kunan, kaya,
kayna, horas,
punlla, semana,
killa, wata.

Also:

tiempo, las tres
(and other hours of
day), enero (and
other months),
domingo (and other
days of the week).

- Say an English equivalent for each word as you hear it below: (19)

+ A. () X A. now

- B. () X
 C. () X
 D. () X
 E. () X
 F. () X
 G. () X
 H. () X
 I. () X
 J. () X
 K. () X

- B. year
 C. afternoon
 D. tomorrow
 E. night, evening
 F. month
 G. week
 H. day
 I. yesterday
 J. morning
 K. hour

- Say each of the Quichua sentences below, at the same time filling in the blank with the appropriate time term. For confirmation you will see the word you should have put in the blank. (20)

1. _____ kaman.
 See you tomorrow! (Until tomorrow)

1. kaya

2. Kinsa _____ tami chaypi trabajarkani.
 I worked there for three months.

2. killa

3. Payka _____ tami shamugrin.
 He'll come in the afternoon.

3. chishi

4. Sukta _____ tami puñurkani.
 I slept for six hours.

4. horas

5. _____ ka maymantah rijungi?
 Where are you going now?

5. kunan

6. Mariaka ishkay _____ pimi rigrin.
 Maria will go in two years.

6. wata

-
- | | |
|---|---------------|
| 7. Alfredo ish kay atalpatami mikurka _____.
Alfredo ate two chickens yesterday. | 7. kayna |
| 8. Picha _____ pimi Quichuata yachajurkani.
I learned Quichua in five weeks. | 8. semana |
| 9. _____ kamanmi shuyagrini.
I'll wait until tonight (evening). | 9. tuta |
| 10. Payka _____ tachu chayagrín?
Will he arrive in the morning? | 10. tutamanda |
| 11. Chusku _____ tami tamyarka.
It rained for four days. | 11. punlla |
-

UNIT 7

MODULE A - LISTENING COMPREHENSION

CONTENT

- I. Plural verbs (with -chih).
- II. Plural progressive (with -naju).
- III. The affix -lla
- IV. Pronoun plurals (ñukanchih, kankuna, paykuna).
- V. pash + pash (and)
- VI. Additional vocabulary: muna, llujshi

OBJECTIVES

- I. Given: Examples of plural verbs and singular verbs (including progressive verbs) in spoken form.
 Behavior: Classify each example as one of the following:
 1. plural
 2. singular
 3. either plural or singular (i.e. ambiguous forms)
- II. Given: Two verbs, one of which is progressive plural and the other progressive singular.
 Behavior: Identify the plural form and the singular form and describe the differences between them.
- III. Given: Any of the following pronouns spoken: ñuka, ñukanchih, pay, paykuna, kan, kankuna.
 Behavior: Say an English equivalent.

IV. Given: Familiar spoken Quichua utterances with -lla attached to the subject, verb object, or adverb.

Behavior: Say an English equivalent.

V. Given: A familiar Quichua utterance which contains two items linked by -pash + -pash.

Behavior: Say an English equivalent.

- You may remember the suffix **-kuna**, by which Quichua nouns are made plural.

(1)

Example: rumi-----rock
 rumikuna-----rocks

Can you give the meaning of the following two words?

A. paykuna

A. they (he + plural)

B. kankuna

B. you-all (you + plural)

- Besides **-kuna**, there is another important suffix used to indicate plural. Listen.

(2)

+

(ñukan-chih)

-

This word means "we". Can you isolate the suffix which, when combined with the word for "I", yields the plural "we"?

-nchih

- The suffix **-nchih** (or **chih**, as it most often occurs) is an extremely important suffix. The only noun it occurs with is **ñuka** but it is the suffix used with verbs to make them plural. (3)

The two suffixes used to make items plural in Quichua are _____ and _____.

Either order:

-kuna**-nchih (or chih)**

- Write an English equivalent for each of the following words on the line provided. (4)

+

A. (ñukan-chih) _____

A. we

B. (kankuna) _____

B. you-all

C. (paykuna) _____

C. they

- As you listen to each of the pronouns below, write S if it is singular or P if it is plural. (5)

+

- | | |
|-------------------|------|
| A. () | A. S |
| B. () | B. P |
| C. () | C. P |
| D. () | D. S |
| E. () | E. S |
| F. () | F. P |

- Listen to two verbs: (6)

A. (rurangi)

B. (rurangi-chih)

A is a singular verb and means "you (speaking to one person) do it."

B is a _____ verb and would be used when _____ persons are being spoken to.

plural
two or more

What is the meaning of the following verb?

shamungi-chih

you-all come

- You may have wondered at the hyphen (-) in

rurangi-chih

In the initial presentation we have chosen to separate -chih from the rest of the word with a hyphen because it behaves differently than other suffixes in terms of pronunciation.

This suffix (-chih) is unaffected by the voicing rule which normally changes ch to j (as in judge) after n because it is joined to the word in a different way than the other suffixes we have seen. You might think of -chih as sort of being more "loosely" attached. The hyphen was used to represent this greater degree of separation. From now on, we will write chih without the hyphen for convenience, but remember that it is more removed than other suffixes and the voicing rule does not apply.

Listen to the three words below and decide which one of them is incorrectly pronounced. (7)

+

A. (mikunichu)

B. (mikunchu)

C. (mikunchih)

C

- The pattern for the formation of plural verbs:

(8)

<u>Singular</u>	<u>Plural</u>	
n̄uka kawsani I live	n̄ukan-chih We	kawsan-chih live
kan kawsangi You live	kankuna You-all	kawsangi-chih live
pay kawsan He lives	paykuna They	kawsan live

- B. Which of the following is a true statement of how the 2nd person form of the verb (corresponding to kan) is made plural.

1. The suffix -chih is added to the singular form (kawsangi).
 2. There is no change. 1
- C. Which of the following is a true statement of how the 3rd person form of the verb (with pay) is made plural?
1. There is no change.
 2. The suffix -chih is added to the singular form (kawsan). 1

- A. The Quichua verb equivalent to "you walk" is puringi. The form equivalent to "you-all walk" is which of the following? (9)

1. purin-chih
2. puringi-chih 2
3. puringi

- B. The Quichua verb equivalent to "he rested" is samurka. The form which means "they rested" is:

1. samarka-chih
2. samarkan-chih 3
3. samarka

- C. The Quichua verb equivalent to "I will wait" is shuyagrini. The form equivalent to "we will wait" is:

1. shuyagrin-chih
2. shuyagrini 1
3. shuyagrini-chih

- A. Which of the following would you use if you were telling a group of people to wait? (10)

+

1. ()

2. ()

2

- B. Which of the following would you use in explaining that you alone went to Quito?

1. ()

2. ()

2

- Each of the words you will hear below is a verb. As you hear each verb, write S after it if it is singular, P if plural, or SP if it could be either plural or singular. (11)

+

A. ()

A. P

B. ()

B. S

C. ()

C. SP

D. ()

D. P

E. ()

E. SP

F. ()

F. P

G. ()

G. S

H. ()

H. SP

- Say an English equivalent for each of the following. (12)

A. () X

A. you-all

B. () X

B. she, he

C. () X

C. we

D. () X

D. you

E. () X

E. I

F. () X

F. they

- As you listen to each of the following sentences, decide whether one person is doing the action, or whether two or more people are involved.

(13)

+

A. () X

A. two or more

B. () X

B. two or more

C. () X

C. one

D. () X

D. two or more

E. () X

E. one

F. () X

F. two or more

G. () X

G. one

H. () X

H. two or more

- In addition to the usage of -chih as described above, there is another change which takes place when some verbs become plural. Verbs which are marked as progressive aspect have a different form for the plural. (14)

What is the progressive aspect and how is it represented in the Quichua verb?

Progressive aspect in a verb indicates that the action of the verb is actually in progress at the time referred to by the sentence.

Example: John is playing.

In Quichua the affix -ju symbolizes progressive aspect.

- Notice what happens to a progressive verb when it become plural. (15)

Singular

Plural

randijungi -----> randinajungi-chih

Besides the addition of the -chih, what other change has taken place in the plural verb (what else has been added)?

A new affix (-na) has been placed in front of the progressive -ju.

It will now be simple to think of the progressive affix as having two forms:

-ju (singular)

-naju (plural)

- The patterns you have seen above apply to all verbs: that is, all verbs from their plural with *-chih*, and all progressive verbs also require a change in the progressive affix. (16)

- A. Write the plural form of each of the verbs below to the right of the arrow. All are progressive.

<u>Singular</u>	<u>Plural</u>
1. puñujungi ----->	1. puñunajungi chih
2. puñujuni ----->	2. puñunajun chih
3. puñujun ----->	3. puñunajun

(Did you remember not to add *-chih* to form #3?)

- B. Say an English equivalent for each of the three words you wrote above.

1. X	1. You-all are sleeping.
2. X	2. We are sleeping.
3. X	3. They are sleeping.

- Summarize below in a couple of sentences the process of how verb plurals are formed in Quichua. (17)

In your own words:

All verbs add *-chih* for the plural form (except in the 3rd person which doesn't change at all).

In addition, all verbs specified as progressive aspect add *-na* to the progressive affix *-ju*, giving *-naju* as the plural progressive form.

- Look at the three forms below. (18)

A. mikun - { He eats.
They eat.

B. mikujun - He is eating.

C. mikunajun - They are eating.

You will notice that A is ambiguous (i.e. can be either singular or plural) but b and c are not ambiguous because the different forms of the progressive aspect suffix classify one form as a singular and the other as plural.

Which of the following is ambiguous?

D. shamujurka

E. shamurka

E

- As you hear each utterance below, indicate whether the verb used is singular (S), plural (P), or either (SP). (19)

+

A. ()

A. P

B. ()

B. P

C. ()

C. S

D. ()

D. SP

E. ()

E. S

F. ()

F. P

G. ()	G. P
H. ()	H. S
I. ()	I. S
J. ()	J. P

- In English words may be linked together by and, as in "Tom and Mary. . .". There are several ways of showing this linkage in Quichua. Here is one of them. (20)

+

(Juanpash Mariapash shamurka.)
John and Maria came.

-

In this construction, the effect of "and" is achieved by attaching -pash to two or more items.

What is the meaning of the following construction?

- | | |
|--------------------------------------|-----------------------------------|
| A. Alfredopash ñukapash | A. Alfred and I |
| B. Lechepash aychapash | B. milk and meat |
| C. Plazapipash mercadopipash | C. in the plaza and in the market |
| D. Andrespash, Pedropash, Manuelpash | D. Andres, Pedro, and Manuel |

- In the sentence (21)

"Juanpash Mariapash shamurka."

The verb shamurka is [singular/plural]. plural

- Give an English equivalent for each of the following. (22)

+

A. (Jaimepash Luispash wasipimi samanajun.)

A. Jaime and Luis are resting in the house.

B. (Ñukaka alikutapash misitapash rirkurkani.)

B. I saw a dog and a cat.

C. (Paykunaka Quitomanpash Ambato-manpash rirka.)

C. They went to Quito and to Ambato.

D. ()

D. Luisa and Maria are working.

- Listen to the following sentence. (23)

(Joseka llujshirka)

- This sentence means "Jose left."

What is the new verb in the sentence above which means "to leave"?

llujshi

- Give an English equivalent for the following sentence. (24)

+

()

We left.

-

- In the following sentence is another new verb, which means "to want". Listen.

+

(25)
(Ñukaka llujshingapah munani.)

-

Meaning: I want to leave.

What is the verb which means "to want"?

muna

- Say an English equivalent for each of the following. (26)

+

A. ()

A. to leave

B. ()

B. to want

-

- In frame 22 you heard an utterance which stated that "José left."

Let us assume that José was at a party and left early, but everyone else stayed until later. Then we might hear an utterance like the following: (27)

+

(Joséllami llujshirka.)

-

Given the meaning of the affix -lla as only or just, how would you interpret the meaning of this sentence?

Only José left.
(No one else)

- The affix, -lla is an extremely important and much used form in Otavalo. The examples below will give you a general idea of its usage. (28)

A. Payllami rirka.

Only she went.
(No one else went.)

B. Payka wasimanllami rirka.

She just went to the house. (Nowhere else)

C. Payka tandatallami mikurka.

He just ate bread.
(Didn't eat anything else)

● What is the meaning of each of the following words? (29)

+

- | | |
|------------------------|-----------------------|
| A. (kanlla) | A. just (only) you |
| B. (kaypilla) | B. just here |
| C. (kamisalla) | C. just a shirt |
| D. (ishkay horastalla) | D. for just two hours |
| E. (viernestalla) | E. just on Friday |
| F. (Otavalomanlla) | F. just |
| G. (juniokamanlla) | G. just until June |
| H. (alilla) | H. just good |

● Say an English equivalent for each of the following sentences. (30)

- | | |
|---|--|
| A. (Ñukalla samajuni.) | A. I'm the only one who is resting. (only I am resting) |
| B. (Las seiskaman llami trabajan chih.) | B. We just work until <u>six</u> . |
| C. (Mariallami Ecuadormanda.) | C. Maria is the only one from Ecuador. (Only Maria is from Ecuador.) |
| D. (Kulkitallami munani.) | D. I just want <u>money</u> . |
| E. () | E. We only work at the <u>factory</u> . |
| F. () | F. This is just a <u>book</u> . |
| G. () | G. We just have <u>three dollars</u> . |

- Say an English equivalent for each of the following forms. (31)

+

- | | |
|-------------------|------------|
| A. () | A. you |
| B. () | B. they |
| C. () | C. we |
| D. () | D. he, she |
| E. () | E. you-all |
| F. () | F. I |

- Below are two pairs of verbs. Tell which verb of each pair is singular (refers to one person) and which is plural (refers to more than one), and explain the differences which enable you to tell which is which.

(32)

- | | |
|----------------------|--------------|
| A. 1. purinajun chih | A. 1. plural |
| 2. purijuni | 2. singular |

There are two differences between these two forms: the -chih of plural verbs, and -naju (rather than -ju) for the plural progressive.

- | | |
|-----------------|----------------|
| B. 1. rikujurka | B. 1. singular |
| 2. rikunajurka | 2. plural |

Here the only difference is the progressive plural (-naju) since -chih is not used with 3rd person forms.

- As you listed to each of the following utterances, write plural if two or more people are performing the action of the verb. If only one person is performing the action, write singular. Write either if there is not enough information to tell whether a given form is singular or plural. (33)

+

- | | |
|--------------|-------------|
| A. () _____ | A. Plural |
| B. () _____ | B. Either |
| C. () _____ | C. Plural |
| D. () _____ | D. Singular |
| E. () _____ | E. Plural |
| F. () _____ | F. Singular |
| G. () _____ | G. Plural |
| H. () _____ | H. Either |
| I. () _____ | I. Plural |
| J. () _____ | J. Singular |

- Say an English equivalent. (34)

- | | |
|--------|--|
| A. () | A. Only I left. (No one else left.) |
| B. () | B. They just want bread. (Nothing else.) |
| C. () | C. Pedro and Andres went. |
| D. () | D. He just works in the factory. |

UNIT 7

MODULE B - SPEAKING

CONTENT

- I. Plural verbs, including present progressives.
(Contrasted with singular forms).
- II. The affix, -lla with non-verb elements of the sentence.
- III. Pronoun plurals: ñukan-chih, kankuna, paykuna.
- IV. And (with -pash + -pash)

OBJECTIVES

- I. Given: Any of the singular or plural pronouns in English.
Behavior: Say a Quichua equivalent.
- II. Given: Instructions which specify appropriate situations.
Behavior: Generate spoken Quichua utterances containing plural subjects and plural verbs, including present progressive verbs.
Criteria: The student will generate both affirmative and negative sentences of this type.
- III. Given: Any series of two or three Quichua words of the same class (verbs, subjects, objects, adverbs).
Behavior: Join those items together (with -pash + -pash) in a Quichua utterance.
- IV. Given: Instructions which specify appropriate situations.
Behavior: Generate spoken Quichua utterances in which a part of the sentence (other than the verb) is limited by -lla.

- Say aloud the three Quichua pronouns corresponding to the words below. (1)

A. I X

A. ñuka

B. you X

B. kan

C. he X
she

C. pay

Generate the plurals of each of the above words by adding:

D. n + verb plural affix to A. X

D. ñukan-chih

E. The regular noun plural suffix to B + C.

X E. kankuna
paykuna

- Say the Quichua pronoun which corresponds to each of the English words below.

Listen to the confirmation on the tape and then say the word again. Take special note of the pronunciation the second time.

(2)

+

A. we X

()

B. they X

()

C. you-all X

()

- What is the meaning of the following phrase? (3)

+

(Juanpash Mariapash)

Juan and Maria

Following this pattern, connect the items of each of the following sets together in a spoken utterance.

- | | | |
|-----------------------------------|---|---------|
| A. pay, Mercedes | X | () |
| B. librokuna, lapizkuna | X | () |
| C. punguta, ventanata,
pirkata | X | () |
| D. mesapi, libropi | X | () |
-

● Say a Quichua equivalent for each of the following. (4)

- | | |
|--------------------------|---------|
| A. I | () |
| B. they | () |
| C. Suela and Estela | () |
| D. you | () |
| E. we | () |
| F. she | () |
| G. on Tuesday and Friday | () |
| H. you-all | () |
-

● Below are three singular verb forms. Write the plural form of each of these words to the right of the arrow. (5)

- | <u>Singular</u> | | <u>Plural</u> |
|-----------------|-----------|---|
| A. ñuka | rikuni → | A. rikun-chih (Did you remember to drop the <u>i</u> ?) |
| B. kan | rikungi → | B. rikungi-chih |
| C. pay | rikun → | C. rikun |

- Say a plural equivalent for each of the following verbs and listen for confirmation. Remember that -chih is not affected by the voicing rule after n. (6)

+	A. puringi	X	()
	B. randirkani	X	()
	C. samani	X	()
	D. randin	X	()
	E. purirka	X	()
	F. samarkangi	X	()
	G. randigringi	X	()
	H. purigrini	X	()
	I. samagrín	X	()

- Generate the appropriate present tense of miku in each blank below as you say the phrase. (7)

+	A. [~] Nukan-chih	_____	()
	B. kankuna	_____	()
	C. paykuna	_____	()

- Generate the appropriate past tense form of shuya (to wait) in each blank below as you say the phrase. (8)

+	paykuna	_____	()
	nukan-chih	_____	()
	kankuna	_____	()

- Generate the appropriate future tense form of *puri* (to help) in each blank below as you say the whole phrase. (9)

+	kankuna	_____	()
	paykuna	_____	()
	ñukan-chih	_____	()

- Say a Quichua equivalent for each of the following short utterances. Include pronouns but leave off focus markers. (10)

+	A. We live.	A. (Ñukan chih kawsan chih).
	B. We ate.	B. (Ñukan chih mikurkan chih).
	C. We walked	C. (Ñukan chih purirkan chih).
	D. We will work.	D. (Ñukan chih trabajagrin chih).
	E. We see.	E. (Ñukan chih rikun chih).
	F. We will sleep.	F. (Ñukan chih punugrin chih).

- Say a Quichua equivalent. (11)

A. You-all waited.	A. (Kankuna shuyarkangi chih).
B. You-all buy.	B. (Kankuna randingi chih).
C. You-all rested.	C. (Kankuna samarkangi chih).

D. You-all will work.

E. You-all come.

F. You-all will go.

D. (Kankuna trabaja-
gringi-chih).

E. (Kankuna
shamungi-chih).

F. (Kankuna
rigringi-chih).

● Say a Quichua equivalent. (12)

A. They sleep.

B. They will wash.

C. They helped. (ayuda)

D. They rested.

E. They will work.

F. They have.

A. (Paykuna puñun).

B. (Paykuna
tajshagrin).

C. (Paykuna ayudarka).

D. (Paykuna samarka).

E. (Paykuna trabaja-
grin).

F. (Paykuna charin).

● Say a Quichua equivalent. (13)

A. We eat.

B. You-all will go.

C. They came.

D. You-all wait.

E. We will sleep.

F. They study.

A. (Ñukan chih
mikun chih).

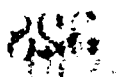
B. (Kankuna
rigringi chih).

C. (Paykuna shamurka).

D. (Kankuna shuyangi
chih).

E. (Ñukan chih
punugrin chih).

F. (Paykuna
yachajun).



- Possibly at this point you are becoming concerned with the length of some of the words you are generating (e.g. *trabajaringi-chih*) and find it difficult to say such words smoothly and consistently. This is one of the reasons you are getting lots of practice generating these forms-- to help you make the process a little smoother and more secure. (14)

However, it may be helpful or even necessary for you to mentally break these words down as you generate them and think of each piece as you put it together. Thus, the word above may be broken down as:

trabaja work	-gri future	-ngi 2nd person	-chih plural
-----------------	----------------	-----------------------	-----------------

Of course it is slower when you have to mentally fit the pieces together like a puzzle. But if you need to do this, it may be the difference between saying a word right and not saying it at all. The important thing is that you understand the meaning of each word you say and can use it to get across your message. Speed and automaticity will come with time. Do whatever you need to do to meaningfully generate these forms.

- The progressive verbs, as you remember, require an additional change (besides the addition of *-chih*) when they become plural. By way of review:

pugllajungi → pugllanajungi-chih
I am playing We are playing

Say the plural form of the following verb by changing *-ju* to *-naju* and adding *-chih*.

- + A. mikujungi → X (15)

(mikunajungichih)

- Generate the plural form of each of the following verbs. (16)

A. kawsajun	X	A. (kawsana <u>jun</u>)
B. kawsajungi	X	B. (kawsana <u>jung</u> i-chih)
C. kawsajuni	X	C. (kawsana <u>jun</u> -chih)
D. chayajungi	X	D. (chayana <u>jung</u> i-chih)
E. munajun	X	E. (manana <u>jun</u>)
F. rurajungi	X	F. (rurana <u>jung</u> i-chih)
G. chayajuni	X	G. (chayana <u>jun</u> -chih)
H. rurajuni	X	H. (rurana <u>jun</u> -chih)
I. chayajun	X	I. (chayana <u>jun</u>)

- A. Generate the appropriate present tense progressive verb form of randi for each of the following pronouns as you say the whole phrase. (17)

+	1. ñukan-chih	_____	1. (Ñukan-chih randinajun-chih)
	2. paykuna	_____	2. (paykuna randinajun)
	3. kankuna	_____	3. (kankuna randinajungi-chih)

B. Do the same as above using the verb trabaja.

1. paykuna _____

2. kankuna _____

3. ñukan-chih _____

1. (paykuna
trabajanajun)

2. (kankuna trabajana-
jungí-chih)

3. (ñukan-chih
trabajanajun chih)

● Give a Quichua equivalent for the following short utterances. Leave off the focus markers. (18)

A. We are eating.

B. You're sleeping.

C. They're working.

D. You're going.

E. They're coming.

F. We're waiting.

A. (Ñukan-chih
mikunajun-chih)

B. (Kankuna puñuna-
jungí-chih).

C. (Paykuna
trabajanajun).

D. (Kankuna
rinajungí-chih)

E. (Paykuna shamun-
ajun).

F. (Ñukan-chih
shuyanajun-chih).

● Here is a very simple utterance which consists of one verb. (19)

Mikuni I eat

You are to change that verb to each of the forms or meanings specified below. Please limit each utterance you create to just the verb.

- | | |
|---|---------------------|
| 1. Say the form which indicates that you are in the process of eating right now. | 1. mikujuni |
| 2. Say the form which indicates that someone else is with you and both of you are in the process of eating. | 2. mikunajun-chih |
| 3. Say the form which would indicate that you ate yesterday. | 3. mikurkani |
| 4. John did it yesterday. | 4. mikurka |
| 5. John and Bill did it yesterday. | 5. mikurka |
| 6. John and Bill are doing it right now. | 6. mikunajun |
| 7. Say the form which says that someone <u>you</u> are talking to will be doing it tonight. | 7. mikugringi |
| 8. Say the form which says that the person you are talking to and someone else who is with him are both eating now. | 8. mikunajungi-chih |
| 9. Say the form which indicates that John is enjoying that activity right now. | 9. mikujun |
| 10. The form which says that you and I are going to eat tomorrow. | 10. mikugrin-chih |

- Say a Quichua equivalent for each of the following. Include focus suffixes. (20)

A. We are going to school.

A. Ñukan-chihka
escuelamanmi
rinajun-chih.

B. Carlos and Felipe are coming.

C. We have the money.

D. They went to eat.

E. Where are you-all going?

B. Carlospash
Felipepash
shamunajun.

C. Kulkitami
charin-chih.

D. Paykuna mikunga-
pahmi rirka.

E. Maymantah
rinajungichih?

- Now, as a change of pace from verbs, let us consider the following sentence. Can you remember what it means? (21)

+

(Payllami llujshirka.)

Only he left.
(He was the only one
who left.)

- Generate sentences which say that each of the following persons, respectively, was the only one who left. (22)

A. Juan X

B. Mercedes X

C. Nuka X

A. (Juanlla llujshirka.)

B. (Mercedeslla
llujshirka.)

C. (Ñukalla
llujshirkani.)

- You may or may not have used -mi (major focus) in the last frame. If you did use it, it should have been placed on the word with -lla, since that word does carry the major focus in the sentence. (23)

Say a sentence which indicates that the following person was the only one who came, and include the major focus marker (mi) in your sentence.

Roberto

Robertollami shamurka.

- What is the meaning of the following sentence?

Pedroka fabricapillami trabajan.

Pedro just works in the factory.

Generate sentences which say that the following people work out only in the places indicated. (24)

+

A. Luis-----mercadopi

A. (Luiska mercado-pillami trabajan).

B. Juana-----wasipi

B. (Juanaka wasipillami trabajan).

C. Jaime-----plazapi

C. (Jaimeka plazapillami trabajan).

- Consider the following short dialogue. (25)

+

(Kanka mikunatach munangi?)

-

(Na, yakutallami munani.)

Meaning:

Do you want some food?

No, I just want water.

Say the word which means water.

X

For each item below, the tape will ask you if you want something or someone. You should answer by saying "No, I just want _____." The key word listed for each item tells you what to put in the blank.

			<u>Key Word</u>		
+	A. ()	X	yaku	A.	(Na, yakutallami munani).
	B. ()	X	mikuna	B.	(Na, mikunatallami munani).
	C. ()	X	Josepah wawki	C.	(Na, Josepah wawkitallami munani).
	D. ()	X	kamisa	D.	(Na, kamisatallami munani).
	E. ()	X	papa	E.	(Na, papatallami munani).

- Say a Quichua sentence which has the same meaning as each of the sentences below. (26)

A. I'm only going to the <u>church</u> .	A. Ñuka iglesiaman-mi rijuni.
B. They just want money.	B. Paykunaka kulkitallami munan.
C. I'm the only one who is leaving.	C. Ñukallami llukshi-juni.

D. I only see Juan.

D. Ñuka Juantallami rikuni.

E. We only eat at home. (in the house).

E. Ñukan-chih wasipillami mikun-chih.

- Can you make the following sentence negative? Write the negative version in the space before the arrow. (27)

Nukan-chih rinajun-chih.

_____ We are going.

_____ We are not going. Ñukan-chih na rinajun-chihchu.

- Remember that the negative sentence is formed by putting na before the part that is to be made negative and attaching -chu after the verb. This will make your verb forms even longer but it is a very regular pattern and with a little practice can be easily mastered.

Generate the negative counterpart of each of the following sentences. Remember to drop -mi from all negative utterances.

(28)

+

A. (Paykunaka kulkitallami munan).

A. (Paykunaka na kulkitallaka munanchu).

B. (Shamunajun).

B. (Na shamunajunchu).

C. (Ñukan-chihka Estados Unidospimi kawsan-chih).

C. (Ñukan-chihka na Estados Unidospi kawsan-chihchu).

D. (Ashtaka mikunatami charin-chih).

D. (Na ashtaka
mikunataka
charin-chihchu).

OR

(Ashtaka
mikunataka na
charin-chihchu).

E. (Kankunaka trabajanajungi-chih).

E. (Kankunaka na
trabajanajungi-
chihchu).

- Say a Quichua equivalent. Take it slow if you need to. (29)

A. He isn't going.

A. Payka na rijunchu.

B. They aren't sleeping.

B. Paykuna na
puñunajunchu.

C. We didn't work.

C. Ñukan-chih na
trabajarkan-
chihchu.

D. You-all don't live here.

D. Kankuna na kaypi
kawsangichihchu.

E. We aren't resting.

E. Ñukan-chihka na
samanajunchihchu.

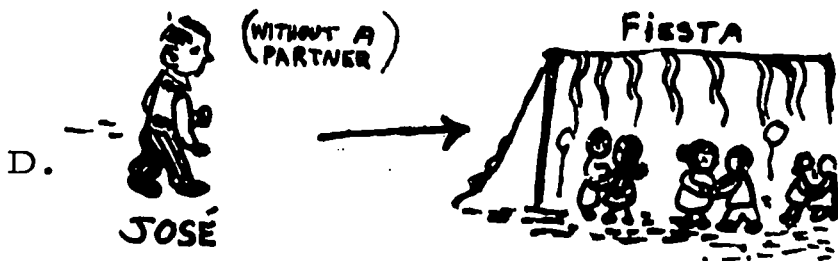
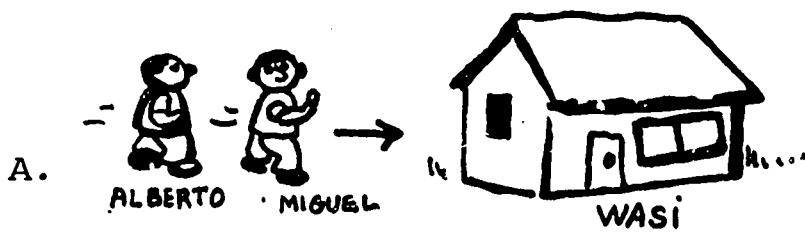
F. They don't want that.

F. Paykunaka chaytaka
na munanchu.

OR

Paykunaka na
chaytaka munanchu.

● What do you think is happening in each of the following pictures? Can you express it in Quichua? (30)



You might get several meanings from these. We thought the following were the most obvious, but don't worry if you thought different or couldn't see much at all.

- A. Albertopash Miguelpash wasimanmi rinajun.
- B. Ñukan-chih samanajun-chih.
OR
Puñunajun-chih.
- C. Manuelka na mikunata munanchu.
OR
Manuelka mikunataka na munanchu.
- D. Josellami fiestaman rijun.
- E. Maymantah rinajungi-chih?

- Say aloud the Quichua equivalent for each of the following pronouns. Listen for confirmation. (31)

+

- | | |
|------------|----------------|
| A. you | () |
| B. they | () |
| C. I | () |
| D. you-all | () |
| E. he | () |
| F. we | () |
-

- Below are several sets of related items. Connect each set of items together in a spoken Quichua phrase, based on the following model. (32)

+

eggs, butter ----- eggs and butter

- | | |
|-------------------------|----------------|
| A. kay, chay | () |
| B. aychata, sarata | () |
| C. Clara, Dolores, Rosa | () |
| D. wasipi, pambapi | () |
-

- A. Rafael is going to a fiesta (party). (33)

- | | |
|---|--|
| 1. How would you say "Rafael is going to a party?" | 1. Rafaelka fiestamanmi rijun. |
| 2. Rafael's wife is going also. How would you explain that both Rafael and his wife are going to the party? | 2. Rafaelpash paypah warmipash fiesta-manmi rinajun. |

3. Last year Rafael went to the party without his wife. Explain that he was the only one who went.
4. Last time, in addition to going to the fiesta, Rafael stopped over at the bar for a few (more) drinks on his way home. This year, with his wife along, Rafael will not be stopping at the bar. How would you explain that he will only go to the fiesta (not to the bar)?
5. At the fiesta, Rafael usually drinks trago, a strong alcoholic beverage. This year he has decided that he will settle for aswa, which isn't as strong.

Say that Rafael will only be drinking aswa.

3. Rafaellami
(fiestaman)
rirka.
4. Payka
fiestamanllami
rigrin.
5. Rafaelka
aswatallami
ufyagrin.

● A. Answer the following questions with real (true) information. (34)

1. Do the students here study Quichua?
2. Did you-all (you and the other students) drink milk (for breakfast)?

1. Ari, paykunaka
Quichuatami
yachajunajun.
OR
Na, paykunaka
na Quichuataka
yachajunajun.
2. Ari, ñukan-chihka
lechetami
ujyarkan chih.
OR
Na, ñukan chihka
na lecheta
ujyarkan chihchu.

3. Are you-all stydng right now?

3. Ari, yachajunajun-
chih.

OR

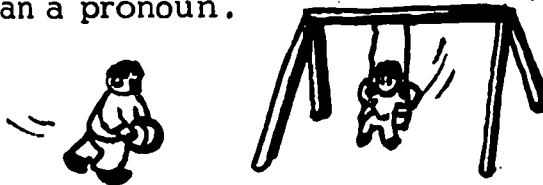
Na, ñukan-chihka
na yachajunajun-
chihchu.

4. Do Rafael and his wife life in
Otavalo?

4. Ari, paykunaka
Otavalopi kawsan.

5. Are Juanito and Jose playing
in this picture? (Answer
using their names rather
than a pronoun.)

5. Ari, Juanitopash
Josepash
pugllanajunmi.



6. Are you-all living in Ecuador
(now)?

6. Na, ñukan-chihka
na Ecuadorpika
kawsan-chihchu.

7. Do Indians life in Africa?

7. Na, runakunaka
na Africapika
kawsanchu. (Pay-
kunaka Americapimi
kawsan).

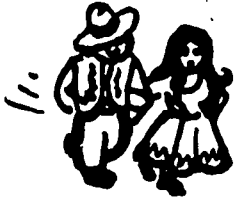
8. Will you-all be working tomorrow?

8. Ari, kayaka ñukan-
chihka trabajagrin-
chihmi.

OR

Na, kayaka na
trabajagrinchihchu.

- B. 1. Ask Rafael and his wife what they are doing.



2. Rafael and his wife went shopping yesterday. Ask them what they bought.

1. Imatatah
ruranajungi-chih?

Answer: Shuh
fiestaman
rinajun-chihmi.

2. Imatatah
randirkangi-chih?

Answer: Nimata
na randirkan-
chihchu.

(We didn't buy
anything).

UNIT 7

MODULE C - PRONUNCIATION

CONTENT

I. The Quichua consonant f.

OBJECTIVE

I. Given: Written Quichua words which begin with f.

Behavior: Pronounce those words such that the initial sound can be readily identified as a Quichua, not an English, f.

- The f sound in Quichua is just a little different than it is in English. This sound does not occur in a great many words, but it is important and does warrant some attention. (NOTE: English is given for interest only, not for you to learn the meaning of the words).

Listen to the following words: (1)

+	(ficha)	to clean, sweep
	(fuyu)	cloud
-	(fanga)	leaf

- At first, the words you heard in the last frame may have sounded very much like they began with an English f. But there is a difference in the f of the two languages, which can very briefly be explained as:

1. The English f is formed by expelling air between the upper teeth and the lower lip.
2. The Quichua f is formed by expelling air between the upper lip and the lower lip.
3. The Quichua f will sound a little more breathy to you, almost like someone blowing out a candle.

Listen again to the three Quichua words of the first frame. (2)

+	(ficha)
	(fuyu)
-	(fanga)

- Now listen to similar sounding English words pronounced along with the Quichua, and see if you can hear the difference in the two sounds. (3)

+

A.	(fee) (ficha)	English Quichua
B.	(fooey) (fuyu)	English Quichua
C.	(fungus) (fanga)	English Quichua

- See if you can say the Quichua f. Set your lips as though you were going to say p, then push the air between your lips as though you were blowing out a candle. Practice as much as you like. (4)
-

- Practice saying the following words after the voice on the tape. Concentrate on the f. (5)

+

A.	(fuyu)	X	cloud
	(fuyu)	X	
	(fuyu)	X	
B.	(ficha)	X	to sweep
	(ficha)	X	
	(ficha)	X	

- Say each word below twice. First with an English f and then with a Quichua f, following the voice on the tape. (6)

+	(fuku)	X	(fuku)	X	to blow
	(fundu)	X	(fundu)	X	water container
	(fiya)	X	(fiya)	X	to lend
	(fitas)	X	(fitas)	X	clap
	(fiesta)	X	(fiesta)	X	party, celebration

- Say each of the words below as it should be pronounced in Quichua. Then listen for confirmation. (7)

+	A.	fuku	X	blow	()
	B.	fuyu	X	cloud	()
	C.	ficha	X	sweep	()
	D.	fanga	X	leaf	()
	E.	fiya	X	lend	()
	F.	fitas	X	clap	()
	G.	fiesta	X	party	()
	H.	fundu	X	water container	()

UNIT 7

MODULE D - SPECIAL VOCABULARY ACQUISITION

CONTENT

The following vocabulary items:

kushijushka	llaki
limpio	mapa
shinchi	amuglla
ali	na ali
jatun	uchila
punchalla	yanalla

OBJECTIVES

- I. Given: Any of the above forms in spoken speech.
Behavior: Say an English equivalent.
- II. Given: Picture(s) of an appropriate object or objects.
Behavior: Describe those objects by using appropriate descriptive adjectives from the set above.

- This particular module will introduce several important descriptive adjectives. You will have other similar modules later on for it is important that you be able to describe things.

Study the list below and listen to the pronunciation of each of the words. The list includes two sets of opposites.

You may already know some of the words.

+		(1)	
	(ali)	--	good
	(na ali)	--	bad (not good)
	(yanalla)	--	dark, black
	(punchalla)	--	bright, light

The last two words are composed of a base adjective plus the suffix -lla. What was the meaning of this suffix as presented to you in a previous module?

just, only

- Yana means black or dark. The addition of -lla tempers the adjective, giving a form whose meaning is something like "just black."

Not all adjectives take -lla in this manner, but here is another example.

ali ----- alilla

Can you give the meaning of each of the following utterances? (2)

- | | | |
|---|----------------------------|---------------------|
| + | A. (Ñukaka alimi kani). | A. I'm fine (good). |
| | B. (Ñukaka alillami kani). | B. I'm just fine. |

● Match the English with the Quichua. (3)

A. yanalla	1. bright	A-3
B. punchalla	2. good	B-1
C. na ali	3. dark, black	C-4
D. ali	4. bad	D-2

● Below are two more sets of adjective opposites. Study them briefly and listen to the way they are pronounced.

	(4)	
+	(limpio)	-- clean
	(mapa)	-- dirty
	(shinchi)	-- hard
	(amuglla)	-- soft

The first word (limpio) has been borrowed from _____.

Spanish

● Match the English with the Quichua. (5)

A. amuglla	1. clean	A-4
B. mapa	2. hard	B-3
C. limpio	3. dirty	C-1
D. shinchi	4. soft	D-2

- As you hear each word below, match it with the appropriate English equivalent.

(6)

+

A. ()	1. bad	A-4
B. ()	2. bright	B-3
C. ()	3. dark	C-1
D. ()	4. good	D-2
E. ()	5. soft	E-8
F. ()	6. hard	F-6
G. ()	7. clean	G-5
H. ()	8. dirty	H-7

- Match each word on the left with the object at the right which best exemplifies that quality. (7)

A. mapa

1.



A-2

B. amuglla

2.



B-3

C. shinchi

3.



C-8

D. limpio

4. (Good crop of corn)

D-5



E. punchalla 5. E-1



F. ali 6. F-4



G. na ali 7. G-7



H. yanalla 8. H-6



- Below is the last set of opposites for this module. Study them and listen to the pronunciation. (8)

+

(jatun)	--	big
(uchilla)	--	small
(kushijushka)	--	happy
(llaki)	--	sad, unhappy

-

Compare: llaki	--	sad
-lla	--	just

- Match the Quichua with the English. (9)

A. llaki	1. big	A-3
B. kushijushka	2. happy	B-2
C. uchilla	3. sad	C-4
D. jatun	4. small	D-1

- As you hear each word below, match it with the equivalent English term. (10)

+

A. ()	1. sad	A. 4
B. ()	2. small	B. 1
C. ()	3. happy	C. 2
D. ()	4. big	D. 3
E. ()	5. good	E. 9
F. ()	6. soft	F. 7
G. ()	7. hard	G. 8
H. ()	8. bad	H. 12
I. ()	9. dirty	I. 10
J. ()	10. dark	J. 6
K. ()	11. bright	K. 5
L. ()	12. clean	L. 11

- Mark each word below as Good if it represents what we would call a good quality. Mark it Bad if it refers to a bad quality. (11)

Example: intelligent Good
 stupid Bad

A. na ali	A. Bad
B. limpio	B. Good
C. kushijushka	C. Good
D. llaki	D. Bad
E. mapa	E. Bad
F. ali	F. Good

- Say an English equivalent for each word as you hear it. (12)

+

- A. ()
 B. ()
 C. ()
 D. ()
 E. ()
 F. ()
 G. ()
 H. ()
 I. ()

- A. happy
 B. soft
 C. good
 D. big
 E. bright
 F. clean
 G. soft
 H. happy
 I. bright

- Say an English equivalent. (13)

- A. ()
 B. ()
 C. ()
 D. ()
 E. ()
 F. ()
 G. ()
 H. ()
 I. ()
 J. ()

- A. dirty
 B. sad
 C. bad
 D. dark
 E. hard
 F. small
 G. sad
 H. hard
 I. dark
 J. dirty

- For each picture below there is a word phrase describing that picture. If the description is accurate, write yes by that item; otherwise, write no. (14)

Pictures

A. (Small house.)



jatun wasi

A. no

B.



llaki warmi

B. yes

C. (Soft, light bread.)



amuglla tanda

C. yes

D.



limpio camisa

D. no

E. (Dark room.)



punchalla
quarto

E. no

F.



uchila alku

F. yes

G. (Tasty food.)



ali mikuna

G. yes

H. (Bright room.)



yanalla quarto

H. no

I. (A contented cow.)



kushijushka
wagra

I. yes

J. (Dried, hard ground.)



shinchi alpa

J. yes

K.



mapa carro

K. no

L. (Spoiled food.)



na ali mikuna

L. yes

If you missed one item or less, skip to the frame after the next one, and turn the tape ahead to the next white splice. If you missed two items or more, do the next frame.

● Say an English equivalent. (15)

- | | | |
|---|--------|----------------|
| + | A. () | A. sad |
| | B. () | B. good |
| | C. () | C. soft |
| | D. () | D. dark, black |
| | E. () | E. hard |
| | F. () | F. clean |
| | G. () | G. small |
| | H. () | H. big |
| | I. () | I. dirty |
| | J. () | J. bright |
| | K. () | K. bad |
| | L. () | L. happy |

● Pronounce each word below, listen to the voice on the tape, and then say it again. Approximate as much as possible the tape pronunciation and think of the meaning of each word as you say it. (16)

- +
- A. yanalla X () X
- B. punchalla X () X

- C. ali X () X
 D. na ali X () X
 E. jatun X () X
 F. uchilla X () X
 G. shinchi X () X

Note: the after n voicing rule
 does not apply to this word.

- H. amuglla X () X
 I. limpio X () X
 J. mapa X () X
 K. llaki X () X
 L. kushijushka X () X

Why don't you try that last one once more.
 It is a little longer. See if you can remember
 all of the sounds in it.

- L. X () X

- Say the equivalent Quichua word.
 Listen for confirmation. (17)

+

- A. bad n _____ ()
 B. good a _____ ()
 C. hard sh _____ ()
 D. soft a _____ ()
 E. big j _____ ()
 F. small u _____ ()

● Say the Quichua equivalent. (18)

- | | | |
|-----------|---------------|-----|
| A. happy | k_____sh_____ | () |
| B. sad | ll_____ | () |
| C. dirty | m_____ | () |
| D. clean | l_____ | () |
| E. bright | p_____ | () |
| F. dark | y_____ | () |

● Say the Quichua word which is opposite in meaning to the English one below. (19)

+

- | | | |
|-----------|---------|-----|
| A. bad | a_____ | () |
| B. hard | a_____ | () |
| C. small | j_____ | () |
| D. sad | k_____ | () |
| E. bright | y_____ | () |
| F. clean | m_____ | () |
| G. dark | p_____ | () |
| H. happy | ll_____ | () |
| I. big | u_____ | () |
| J. soft | sh_____ | () |
| K. good | n_____ | () |
| L. dirty | l_____ | () |

● Say the Quichua equivalent. (20)

†

A. sad	X	()
B. hard	X	()
C. dark	X	()
D. soft	X	()
E. bad	X	()
F. big	X	()
G. clean	X	()
H. small	X	()
I. good	X	()
J. happy	X	()
K. dirty	X	()
L. bright	X	()

● Say aloud the Quichua word which is appropriate for each blank below. (21)

- A. Any food that is so tough you can't bite it is _____ . shinchi
- B. When it's midnight in a coal mine and you have no light you could describe it as _____ . yanalla
- C. "The only _____ Indian is a dead Indian." ali
- D. The Empire State Building would definitely be classified as a _____ building. jatun

- | | |
|---|---------------------|
| E. A new car, recently washed and standing in the sun is _____ and _____. | limpio
punchalla |
| F. A smiling child is _____. | kushijushka |
| G. Bacteria are _____. | uchila |
| H. "Oil Can Harry" (the villain in Mickey Mouse cartoons) is _____. | na ali |
| I. A feather bed is supposed to be _____. | amuglla |
| J. Junior's face, after playing in the sandbox, is usually _____. | mapa |
| K. People cry when they are happy and when they are _____. | llaki |

- Write down all the adjectives you can think of. (22)

Your list may have included any adjectives you have learned. Specifically, however, it should have included most of the following:

(Disregard spelling)

kushijushka, llaki, limpio, mapa, shinchi, amuglla, ali, na ali, jatun, uchilla, punchalla, yanalla

Also possibly:
ashtaka, ashalla, kachi, mishki, juyalla.

● Give an English equivalent. (23)

+

A. ()

B. ()

C. ()

D. ()

E. ()

F. ()

G. ()

H. ()

I. ()

J. ()

K. ()

L. ()

A. clean

B. soft

C. bad (not good)

D. big, large

E. dark, black

F. dirty

G. good

H. happy

I. small

J. hard

K. bright

L. sad

● Say as many Quichua adjectives as you can which actually describe the object below. (24)



You could have said the following, (and of course, others if you know them).

jatun, shinchi,
punchalla

And possible:

ali, limpio, jayalla

- Say as many Quichua adjectives as you can which describe this object. (25)



mapa, na ali, llaki

Also possible:

yanalla

- Describe the object below. (26)



CUSHION

uchilla, yanalla,
amuglla

Also possible:

ali, limpio

- Describe the object below. (27)



kushijushka, limpio,
ali

Also possible:

punchalla (if you
think of him as
having a bright,
shining face)

UNIT 8

MODULE A - LISTENING COMPREHENSION

CONTENT

- I. Commands (with -y, -ngi, ama--chu, wa, pa)
- II. Purpose (with -chun + muna)
- III. Verb modification (with ña, narah, -rah)
- IV. Additional vocabulary: chura, pusha, kara, ni, kwitsa, wambra

OBJECTIVES

I. Given: Familiar spoken Quichua verbs in

I. Imperative forms (2d person)

II. Other familiar verb forms

Behavior: Discriminate those forms which are commands and explain the meaning of the same.

II. Given: An imperative verb in one of the following three forms:

1. -y regular form (e.g., randiy)

2. with wa (e.g., randiway)

3. with pa (e.g., randipay)

Behavior: Describe the differences in meaning between each of the three forms.

III. Given: Two utterances, one of which employs -ngapah + muna, and the other of which employs -chun + muna.

Behavior: Explain the meaning of each utterance and how they differ from each other.

IV. Given: Quichua sentences (with familiar vocabulary) where the verbal element is modified by -rah, na, or narah.

Behavior: Say an English equivalent.

- The word below is one of the very first words you ever heard in Quichua, way back in the first unit. Can you remember what it means? (1)

(niy)

Say (it).

- The direct imperative or command form of any verb is formed in Quichua by joining -y (which sounds like "i") to the basic form.

ni + y

niy

miku + y

mikuy

trabaja + y

trabajay

Listen to the pronunciation of each of these commands. (2)

+

(niy)

(mikuy)

(trabajay)

-

What is the meaning of "mikuy" and "trabajay?"

mikuy = eat
(command)

trabajay = work
(command)

- What is the meaning of each of the following utterances? (3)

+

A. (Tandata randiy)

A. Buy (some) bread.

B. (Shuyay!)

B. Wait!

C. (Shuyay!)

C. Speak English.

D. ()

D. Look!

- As you may have noticed, the future imperative (e.g., mikungi) is just like another form of the verb that you have already used.
(4)

What tense of the verb is exactly like the future imperative?

Present tense
(2d person)

Compare:

1. Kanka mikungi.
You eat.
2. Mikungi!
Eat!

The way you use your voice tells (just as in English) whether you are stating a fact or making a command.

- Listen to another variation: (5)

+

(nipay)

-

This word means "please say it." Can you find the new affix which means "please"?

pa

- Adding -pa to any verb adds a tone of respect. In a command, this respect may be interpreted as "please."

What is the meaning of the following? (6)

+

A. (ripay)

B. (shamupangi)

A. please go

B. please come
(in the future)

C. ()

C. please eat

D. ()

D. please look

- Here is another type of command. Listen.

(7)

(niway)

This variation means "say it to me" (tell me).

What do you think is the new affix which indicates that the action is to be specifically directed at me?

wa

- The affix -wa in verbs means me or us.

Compare: ñukata niy

tell me

niway

What is the meaning of each of the following: (8)

+

A. (parlaway)

A. Speak (to) me.

B. (ayudaway)

B. Help me.

- Sometimes it is necessary to command people not to do something rather than to do it. Listen now to a negative command:

(9)

+

(Ama riychu)

In a negative command, "ama" is placed before the verb, and "-chu" after it.

Compare: Ama niychu. Don't say it.

Na ninchu. He doesn't say it.

"Na" is used in negative statements, while "ama" is used in negative commands (prohibitions).

Change the following command to a negative command by writing whatever additions are necessary.

shamupangi

Ama shamupangichu

● Say an English equivalent: (10)

- | | | |
|---|--------------------------|-------------------------|
| + | A. (Ama trabajangichu.) | A. Don't work (future). |
| | B. (Ama shuyay-chihchu.) | B. Don't you-all wait. |
| | C. (Ama parlawaychu.) | C. Don't speak to me. |

● By way of review, here are the basic imperative forms: (11)

niy	=	say it
ningi	=	say it (in the future)
nipay	=	please say it
niway	=	say it to me
ama niychu	=	don't say it

● Listen to three new verbs in the command form: (12)

- + (churay)
- (karay)

(pushay)

"Chura" means "to put (something somewhere)." What is the meaning of "churay"?

put (it somewhere) -
command

"Kara" means "to give." What is the meaning of "karay"?

give - command

"Pusha" means "to take someone along." What is the meaning of "pushay"?

take (someone)
along - command

- A. Which of the following is a command which means "give"? (13)

+

1. ()

1

2. ()

3. ()

- B. Which of the following is a command which means "put"?

1. ()

3

2. ()

3. ()

- C. Which of the following is a command which means "take (me) along"?

1. ()

2

2. ()

3. ()

- What is the meaning of the following:
(14)

- | | |
|---------------------------|---|
| A. (pushaway) | A. Take me along. |
| B. (kaypi churay) | B. Put it here. |
| C. (karapay) | C. Please give it. |
| D. (karawangi) | D. Give it to me
(sometime in the future). |
| E. (ama chaypi churaychu) | E. Don't put it there. |
| F. (pushawaychih) | F. You-all take me along. |

● As you listen to the utterances below, put a check by each one which is a command. Leave the rest blank. (15)

- | | |
|-------------------|--|
| + A. (churajun) | A. |
| B. (churay) | B. ✓ |
| C. (karanchih) | C. |
| D. (pushawarkani) | D. (No command, though <u>-wa</u> is used with it. This sentence means, "He took me.") |
| E. (pushapay) | E. ✓ |
| F. (churapagrini) | F. (No command, though <u>-pa</u> is used for respect.) |
| G. () | G. ✓ |
| H. () | H. ✓ |
| I. () | I. ✓ |

J. ()

J.

- Here is a statement which you should be able to understand: (16)

+

(Kulkita karangapah munani.)

Meaning: I want to give some money.

Now listen to another statement which is very similar to the one above, but which has a slightly different meaning:

(Kulkita karachun munani.)

Meaning: I want (someone else) to give some money.

The two suffixes -ngapah and -chun (as used above) are alike except that -ngapah is used when the subject of the main verb (munani) and the verb of purpose (kara--) are the same person, and -chun is used when the subjects of the two verbs are different.

- A. If you wanted to generate a sentence equivalent to "John wants to sleep," you would use /puñungapah/ as the verb of purpose.

puñungapah

- B. To generate "John wants the baby to sleep," you would use /puñuchun/.

puñuchun

- Rafael told his wife that he wanted her to give him some food. Which of the following did he use: (17)

A. Mikunata karawachun munani.

A.

B. Mikunata karangapah munani.

- Can you understand each of the following utterances? Listen to each one and give the meaning in English. (18)

- | | |
|---|-----------------------------|
| + A. (Payka trabajangapah na munarkachu.) | A. He didn't want to work. |
| B. (Kan richun munani.) | B. I want you to go. |
| C. (Pay pushawachun munani.) | C. I want him to take me. |
| D. (Puñungapah munangichu?) | D. Do you want to sleep? |
| E. (Ñuka llujshichun munangichu?) | E. Do you want me to leave? |

- What is the meaning of each of the following: (19)

- | | |
|---------------------------|----------------------------|
| + A. (Tandata karay) | A. Give some bread. |
| B. (Tandata karaway) | B. Give me some bread. |
| C. (Tandata karapay) | C. Please give some bread. |
| D. (Ama tandata karaychu) | D. Don't give bread. |

- A mother answering a question from her husband regarding what the children were doing might say something like the following: (20)

+ (Paykunaka pugllanajunrahmi.)

Meaning: They are still playing.

There is a new affix in the above utterance

which clarifies the fact that something was being done previously which is still being done (or yet being done). What is this affix?

-rah

- Write in the form needed to change each of the following verbs to the meaning indicated.

(21)

- | | | |
|--------------------------------|--------------------------|------------------|
| A. mikujun
(is eating) | (is <u>still</u> eating) | A. mikujunrah |
| B. trabajurka
(was working) | (was still working) | B. trabajurkarah |
| C. shuyagrin
(will wait) | (will still wait) | C. shuyagrinrah |

- What is the meaning of each of the following: (22)

+

- | | |
|--------|-----------------------------|
| A. () | A. Rebeca is still talking. |
| B. () | B. I still want that. |
| C. () | C. Are you still resting? |

- Listen to another sentence: (23)

+

(Chay wambra ña shamurka.)

The word "ña" in the sentence above means "already." It is an extremely important word.

Given that "wambra" = "boy", what is the meaning of the above sentence?

That boy already came.

● Say an English equivalent: (24)

- | | |
|---|--|
| <p>+ A. (Mariaka ñami rirka.)</p> <p>B. (Payka ña tandata randirka.)</p> <p>C. (Ñukan chihka ña trabajanajun chih.)</p> | <p>A. Maria already went.</p> <p>B. He already bought the bread.</p> <p>C. We are already working.</p> |
|---|--|
-

● When "na" is used in the future, it can best be translated by the word "soon." Listen:

Ñachu rigringi? Are you going soon?

Ari, ñami rigrini. Yes, I'm going soon.

What is the meaning of the following sentence: (25)

- | | |
|--|----------------------------------|
| <p>+ (Chay wambraka ña llujshigrin.)</p> | <p>That boy will leave soon.</p> |
|--|----------------------------------|
-

● A. Which of the following means "no"? (26)

1. ()

2

2. ()

B. Which of the following means "already" or "soon"?

1. ()

1

2. ()

● You will have very little trouble remembering the Quichua word for "already" or "soon" (27)

if you just remember that it is very similar to the word which means "no."

ña soon, already

na no

- What is the meaning of each of the following: (28)

+

A. ()

A. I already studied.

B. ()

B. I will study soon.

- Circle all the words below which are commands: (29)

niway

nipangichih

niway

kararkangi

pushajurkani

pushawangi

pusharka

churachun

ama rychu

pushawangi

churangapah

churay

ama rychu

ama karaychu

nipangichih

churay

shamuychih

ama karaychu

churagrini

shamugringichih

shamuychih

nin

- There is one more important form with which you should become familiar. Listen: (30)

+

(Chay kwitsaka narah mikurkachu.)

-

Meaning: That young girl didn't eat yet.

"Narah" is a combination of "na" (no) and

-rah (still, yet), and the combined meaning is (not too surprisingly) "not yet." You can think of "narah" as the opposite of "ña." For example:

Ñachu shamurka?	Did he already come?
Ari, ñami shamurka.	Yes, he already came.
Na, narah shamurkachu.	No, he didn't come yet.

It should be easy for you to remember "narah" and "ña" because both of these sound very much like "na."

- A. Which of the following means, "He will come soon"? (31)

+

- | | |
|--------|---|
| 1. () | 2 |
| 2. () | |

- B. Which of the following means, "He won't come soon"?

- | | |
|--------|---|
| 1. () | 1 |
| 2. () | |

- Say an English equivalent: (32)

- | | |
|---------------------------------------|---------------------------------|
| A. (Chay wambra narah chayamurkachu.) | A. That boy hasn't arrived yet. |
| B. (Ñami mikurkani.) | B. I already ate. |
| C. (Narah tamyajunchu.) | C. It isn't raining yet. |

D. (Ñukaka ñami trabajangapah rigrini.)

D. I'll go to work soon.

E. (Juanmi chayta rurachun munani.)

E. I want Juan to do that.

F. (Shuh kwitsa chaypi takshajunrahmi.)

F. A girl is still washing there.

- As you listen to each of the following utterances, put a check (✓) by each of them which is a command. Each time you check an item as a command, also give its meaning. (33)

+

A. ()

A. ✓ Say this.

B. ()

B. ✓ You-all come (future).

C. ()

C.

D. ()

D. ✓ Give me the money.

E. ()

E.

F. ()

F.

G. ()

G.

H. ()

H. ✓ Don't wait.

- Compare the two utterances below. Give the meaning of each, and explain the differences between them. (34)

A. Pay trabajachun munan.

A. He wants her (someone else) to work.

B. Payka trabajangapah munan.

B. He wants to work.

A indicates that the person who is to work is someone other than the subject of the sentence.

B indicates that the person who is the subject wants to work himself.

- Explain the difference of meaning between each of the three forms below as you hear them: (35)

+

A. ()

A. Say it!
(direct command)

B. ()

B. Say it, please.
(with added tone of respect)

C. ()

C. Say it to me.
(action of the verb is directed toward the person speaking)

-

- Say an English equivalent: (36)

+

A. ()

A. My wife already came.
My wife has already come.

B. ()

B. The baby is still sleeping.

C. ()

C. He didn't give that to me yet.

D. ()

D. Is it still raining?

E. ()

E. I'll leave soon.

F. ()

F. He hasn't arrived yet.
He didn't arrive yet.

UNIT 8

MODULE B - SPEAKING

CONTENT

- I. Commands (with -y, -ngi, wa, pa)
- II. Purpose (with -chun + muna)
- III. Verb modification (with na, narah, -rah)
- IV. Additional vocabulary: chura, pusha, kara, ni

OBJECTIVES

- I. Given:
 1. A Quichua verb root form.
 2. Instructions specifying appropriate situations.

Behavior: Generate the following types of imperatives, based on the given verb root:

 1. Direct imperative
 2. Future imperative
 3. Form showing special respect
 4. Form which specifies that the action is to be performed on the person who is speaking.
 5. Any plural command
- II. Given: Instructions which define appropriate situations.

Behavior: Generate spoken Quichua sentences in which the action of the verb is modified in each of the following special ways:

 1. The action has not begun yet.

- 2. The action will begin soon
- 3. The action is already in progress
- 4. The action is still going on
- 5. The action is already finished

III. Given:

A familiar action or activity, explained in English.

Behavior:

State that concept with each of the following emphases:

- 1. He (the student) wants to do that action.
- 2. He wants someone else to do it.

(written) ...

(written) ...

(written) ...

(written) ...

(written) ...

X ...

X ...

X ...

X ...

X ...

- Verbs can be made into a command form by adding -y to the base form of the verb.

ni + y	niy
miku + y	mikuy
pusha + y	pushay

Listen (again) to the pronunciation of the three words above. Take special note of the sound that is formed when -y is joined to u. (1)

+	(niy)	pronounced as	ni <u>ɪ</u>
	(mikuy)	pronounced as	miku <u>ɪ</u>
	(pushay)	pronounced like	chay <u>ɪ</u>

Now repeat each of the words after the voice on the tape.

(niy)	X	(niy)	X
(mikuy)	X	(mikuy)	X
(pushay)	X	(pushay)	X

- Make each of the following verbs into a direct command by writing in the appropriate addition. Then say aloud each resulting command. (2)

+	A. shuya	X	A. (shuyay)
	B. ri	X	B. (riy)
	C. shamu	X	C. (shamuy)
	D. sama	X	D. (samay)
	E. riku	X	E. (rikuy)

F. randi

X

F. (randiy)

- A. Say the direct command forms of the following verbs. Then compare your pronunciation carefully with that of the tape confirmation. (3)

+

- 1. rura X
- 2. puri X
- 3. tajsha X
- 4. tarpu X
- 5. randi X
- 6. miku X

()
 ()
 ()
 ()
 ()
 ()

- B. Now say a plural command (one which asks several people to do something) by adding the verb plural suffix to each of the following verbs:

- 1. rura X
- 2. puri X
- 3. tajsha X
- 4. tarpu X
- 5. randi X
- 6. miku X

()
 ()
 ()
 ()
 ()
 ()

- A. Tell Rafael to go. (4)



()

B. Tell Rafael and his family to go.



()

- A command which is intended to be followed sometime in the future is formed by adding -ngi to the base form of the verb. This is the same as the regular present tense 2d person verb form.

A. Say the future command forms of each of the following verbs: (5)

+

- | | | |
|------------|---|-----|
| 1. jatu | X | () |
| 2. yachaju | X | () |
| 3. llujshi | X | () |
| 4. trabaja | X | () |
| 5. ni | X | () |
| 6. puñu | X | () |

B. Now say the form of the following three verbs that would be used to command two or more persons:

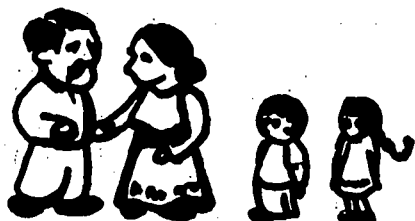
- | | | |
|------------|---|-----|
| 1. jatu | X | () |
| 2. yachaju | X | () |
| 3. llujshi | X | () |

- Assume that you are having a party tomorrow night and you want Rafael to come. Tell (command) him to come. (6)

+



B. Now you have decided to invite the whole family. Tell all of them to come.



- The affix which is attached to verbs in (7) Quichua to indicate respect is _____ . pa

When used in commands pa can be best translated by the English word "please."

Notice how pa is inserted into the verb:

miku ↑ y
pa

This suffix is placed right after the base form of the verb and before the imperative suffix.

- Write in whatever is necessary to change each of the following verbs to commands of respect, using the immediate command form. Then pronounce the resultant form, and check the confirmation. (8)

+

- | | | |
|----------|---|---------------|
| A. ri | X | A. (ripay) |
| B. chura | X | B. (churapay) |
| C. shamu | X | C. (shamupay) |

D. pusha X
 E. riku X
 F. randi X

D. (pushapay)
 E. (rikupay)
 F. (randipay)

- Generate commands of respect, using each of the following verbs: (9)

+ A. rura X ()
 B. randi X ()
 C. kara X ()
 D. tarpu X ()

- The affix which is attached to verbs to indicate that the action is to be performed directly for or upon the person speaking (me) is _____. (10)

wa

The affix -wa is inserted in the same place as -pa.

pusha ↑ y
 wa

Obviously, -wa cannot be used with all verbs. "Mikuway" is strange because we don't ordinarily ask other people to eat us, and "riway" (go me) makes no sense at all.

- Write in whatever is necessary to change each of the following verbs to a form where the action is specifically directed toward the speaker. Use the future imperative ending. Also pronounce each word after you have written it and check for confirmation.

- + (11)
- | | | |
|----------|---|-----------------|
| A. ni | X | A. (niwangi) |
| B. pusha | X | B. (pushawangl) |
| C. jatu | X | C. (jatuwangl) |
-

● A. Say a form patterned after "take me" for each of the following verbs. Use the immediate imperative. (12)

- + 1. kara X ()
2. parla X ()
3. randi X ()


B. Now say the corresponding plural forms for each of these verbs:

1. kara X ()
2. parla X ()
3. randi X ()
-

● A. A little while ago you told Rafael to come to your party tomorrow night. Maybe it would be well to go back and ask him again, this time including "please" in your request. (13)

- +  ()

B. And now the whole family:

-  ()
-

- If you were a beggar and saw a rich man coming down the street, what could you say to him to get him to give you some money? (14)

kulkita karaway, or
kulkita karapay

- What is the meaning of the following utterance: (15)

Pay trabajachun munani.

I want her/him to
work.

Chun, as you remember, is used when there is a change of subject. It actually indicates that one person is imposing his will or desires on somebody else.

- Generate a Quichua equivalent for each of the following phrases. Listen for confirmation. (16)

- | | |
|---|------------|
| + A. Pay _____ munani.
(I want him to work.) | () |
| B. Pay _____ munani.
(I want her to go.) | () |
| C. Kan _____ munani.
(I want you to study.) | () |

- Take another look at (17)

Pay trabajachun munani.

Notice that "pay" has no focal suffix (-ka or -mi). "Pay" is not a major element here and cannot take such a suffix. Rather it is just part of the phrase "pay richun" and any focus suffix would have to come at the end of the phrase (after -chun).

The subject of the above sentence is "ñuka," which has been dropped from the surface structure. For example:

Ñukaka pay richun munani.
I he to go want.

Which of the following is unacceptable:

- A. Payka rikungapah munan.
- B. Payka ñuka rikuchun munan.
- C. Kanka rikuchun munan.

C

● Say a Quichua equivalent for each of the following. Include all pronouns. (18)

+

- A. I want you to go.
- B. He wants me to go.
- C. We want Maria to go.
- D. They want you to go.

- A. (Ñukaka kan richun munani.)
- B. (Payka ñuka richun munan.)
- C. (Ñukanchihka Maria richun munanchih.)
- D. (Paykunaka kan richun munan.)

● Say a Quichua equivalent. Include all pronouns. (19)

NOTE: For some sentences you will need to use -chun; for others, -ngapah.

- A. I want to see the dog.
- B. He wanted to work.

- A. Ñukaka alkuta rikungapahmi munani.
- B. Payka trabajangapahmi

C. I want you to wait.

D. He wanted his wife to leave.

E. We want it to rain.

F. Do you want to play?

munarka.

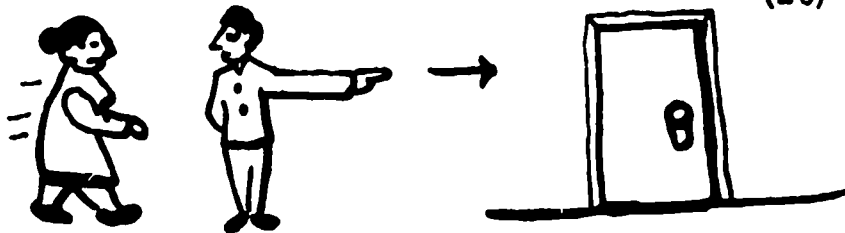
C. Ñukaka kan
shuyachun
munani.

D. Payka paypah
warmi llujshi-
chunmi munarka.

E. Tamyachun
munanchih.

F. Pugllangapahchu
munangi?, or
Pugllangapah
munangichu.

- Can you explain what is going on in Quichua?
(20)



Kay jari paypah
warmi richun
(llujshichun) munan.

- In the space below, write any five different
affirmative commands that can be formed
from the following verb: (21)

japi = to seize or take hold of

Your five should have
come from the
following:

japiy japiychih

japipay japipaychih

japiway japiwaychih

japingi japingichih

japipangi japipangichih

japiwangi japiwangichih

- In past lessons you have learned some important words which deal with the concept of time. It is not only important to be able to explain when something happened, but also how long it lasted, whether it happened before or after some other event, and so on. (22)

In Module A, you were exposed to three important elements which deal with the time that actions were begun and finished.

Here are two of those words. What does each one mean:

A. narah

A. not yet

B. ña

B. soon, already

- "Narah" indicates that the activity in question has not happened yet, is not happening yet, or will not happen soon.

Example: Payka narah rirkachu.
(He hasn't gone yet.)

NOTE: The suffix -chu is used because of the presence of the negative "na."

- A. Each one of the statements below says that something happened or is happening. Change each statement so it indicates that the action in question did not happen yet, and say this modified utterance aloud. (23)

+

1. Juanka trabajarka.

1. (Juanka narah

2. Tamyarka.

3. Payka mercadoman rijun.

trabajarkachu.)

2. (Narah
tamyarkachu.)

3. (Payka narah
mercadoman
rijunchu.)

B. Each statement below says that some-
thing will happen. Change each
statement (as you did above) so that it
indicates that the thing that is to
happen (hasn't happened yet).

1. Ñukaka mikugrini.

2. Payka yachajungapah rigrin.

3. Kaytaka ruragrini.

1. (Ñukaka narah
mikuginichu.)

2. (Payka narah
yachajungapah
rigrinichu.)

3. (Kaytaka narah
ruragrini),
or (Narah kaytaka
ruragrini.)

● Say a Quichua equivalent: (24)

A. He hasn't left yet.

B. We won't go yet (soon).

C. I'm not working yet.

A. Payka narah
llujshirkachu.

B. Ñukanchihka
narah rigrinichu.

C. Ñukaka narah
trabajajunichu.

● "Ña" indicates just the opposite of "narah";
that is, that something already is happening,
has happened, or will happen soon.

Example: Payka ñami shamurka.
(He already came.)

A. Taking the same statements encountered two frames back with "narah," change them this time so they indicate that the action has already happened or is already happening. (25)

+

1. Juanka trabajarka.
2. Tamyarka.
3. Payka mercadoman rijun.

-

B. Change the following statements so they indicate that the activity will happen soon.

+

1. Ñukaka mikugrini.
2. Payka yachajungapah rigrin.
3. Kaytaka ruragrini.

-

Placement of focal suffixes may vary.

1. (Juanka ñami trabajarka.)
2. (Ñami tamyarka.)
3. (Payka ñami mercadoman rijun.)

1. (Ñukaka ñami mikugrini.)
2. (Payka ñami yachajungapah rigrin.)
3. (Ñami kaytaka ruragrini.), or (Kaytaka ñami ruragrini.)

● Say a Quichua equivalent: (26)

A. He already left.

B. We will go soon.

C. I'm already working.

A. Payka ñami llujshirka.

B. Ñukanchihka ñami rigrinchih.

C. Ñukaka ñami trabajajuni.

● Give a Quichua equivalent: (27)

- | | |
|----------------------------------|---------------------------------|
| + A. Maria is already sleeping. | A. (Mariaka ñami puñujun.) |
| B. Maria isn't sleeping yet. | B. (Mariaka narah puñujunchu.) |
| C. Maria will soon sleep. | C. (Mariaka ñami puñugrin.) |
| D. Maria won't sleep soon (yet). | D. (Mariaka narah puñugrinchu.) |
| E. Maria already slept. | E. (Mariaka ñami puñurka.) |
| F. Maria didn't sleep yet. | F. (Mariaka narah puñurkachu.) |

- Another element which deals with the time of an action is -rah. When used with verbs -rah indicates that an action is still going on. For example:

Chay kwitsaka puñujunrahmi.
(That girl is still sleeping.)

Notice that -rah is placed after the person ending of the verb (n), but before the focal suffix (-mi).

Change the following sentences so that they indicate that the action is still going on (or was still going on): (28)

- | | |
|--------------------------------|---------------------------------|
| + A. Juanka trabajajun. | A. (Juanka trabajajunrahmi.) |
| B. Samajunimi. | B. (Samajunirahmi.) |
| C. Wambrakunaka pugllanajurka. | C. (Wambrakunaka pugllanajurka- |

rahmi.)

● Give a Quichua equivalent: (29)

- | | |
|--------------------------------------|--|
| A. He is still working. | A. Payka
trabajajunrahmi. |
| B. I was still waiting at the plaza. | B. Ñukaka plazapi
shuyajurkani-
rahmi. |
-

● Given the following sentence: (30)

Albertoka aswata* ujjajun.

Alberto is drinking aswa.*

*A mild alcoholic drink manufactured and drunk by the Indians. In Spanish, it is called "chicha."

- | | |
|---|-----------------------------------|
| A. Generate a (spoken) sentence (based on the one above) which says that Alberto isn't drinking yet. | A. Albertoka narah
ujyajunchu. |
| B. Generate a sentence which reflects what someone might say who had not expected Alberto to be drinking yet, but found out he <u>already</u> is doing just that. | B. Albertoka ñami
ujyajun. |
| C. Generate a sentence which says that Alberto will be drinking soon. | C. Albertoka ñami
ujyagrín. |
| D. Generate a sentence which says that Alberto is still drinking (as a person might say who saw him drinking once and then came back later only to find him still at it). | D. Albertoka
ujyajunrahmi. |
| E. Generate a sentence which indicates that Alberto has already finished | E. Albertoka ñami
ujyarka. |

drinking.

- Here is a Quichua verb which you are to use in the ways specified by the directions below: (31)

ayuda = to help

NOTE: In Quichua pronunciation, the a may be dropped; i.e., "ayda."

- | | |
|--|----------------------|
| A. You need to ask someone for immediate help. What do you say? | A. ayuday |
| B. The person doesn't respond to your call for help, so you decide to be very respectful and say "please." What do you say? | B. ayudapay |
| C. Now suppose you need the help to move a big box, but you aren't going to move it until later tonight. What could you say? | C. ayudangi |
| D. Say a form which directly means "help <u>me</u> ." | D. ayudawangi |
| E. You need five people to help you, so you walk to a group of your friends and say: | E. Any one of these: |
| | ayudachih |
| | ayudangichih |
| | ayudapaychih |
| | ayudawaychih |
| | ayudapangichih |
| | ayudawangichih |
-

- Consider the following idea: (32)

Rafael is resting.



- | | |
|--|---|
| <p>A. 1. Explain that you want Rafael to do what he's doing (i.e., resting).</p> <p>2. Explain that <u>you</u> want to rest too.</p> | <p>1. (Ñukaka) Rafael samachun munani.</p> <p>2. Ñukapash samangapahmi munani.</p> |
| <p>B. 1. Suppose that Rafael is just getting home from work. He hasn't started resting yet, but is definitely thinking about it. How would you explain that he isn't resting yet?</p> <p>2. How would you explain that he <u>will</u> be resting before long?</p> <p>3. Now he is resting and enjoying it.</p> <p>4. Two hours later, Rafael is still there resting. How can you express the fact that he is still doing it?</p> <p>5. Now Rafael has finished his rest and is busy doing some chores around the house. Just then his wife comes home and asks him if he has had time to rest. He tells her that he has. How would <u>you</u> explain to Rafael's wife that he had already rested?</p> | <p>1. Rafaelka narah samajunchu.</p> <p>2. Payka ñami samagrín.</p> <p>3. Payka ñami samajun.</p> <p>4. Payka samajun-rahmi.</p> <p>5. Rafaelka ñami samarka.</p> |

UNIT 8

MODULE C - SPECIAL VOCABULARY ACQUISITION

CONTENT

The following Quichua words used as adverbs:

ñapash	yanga
na ali	ninanda
ali	ashallata
alemanda	

OBJECTIVES

- I. Given: Any of the above words in spoken form.
 Behavior: Say an English equivalent.
- II. Behavior: Demonstrate ability to use (speak) each of the words above in a meaningful situation by saying the correct word to fill a slot in a specified utterance.

Example: Payka (alemanda) mi purin.

He walks slowly.

- The vocabulary words of this module constitute some of the most basic adverbs in Quichua. (1)

Study briefly the following words and their meaning:

- | | | | |
|----|----------|----------------------|--|
| A. | ali | well | Ali trabajan.
He works well. |
| B. | na ali | not well
(poorly) | Na ali trabajanchu.
He doesn't work well. |
| C. | ñapash | fast | Ñapash purin.
He walks fast. |
| D. | alemanda | slowly | Alemanda purin.
He walks slowly. |

A and B should be thoroughly familiar by now. As adjectives they mean "good" and "bad"; as adverbs, "well" and "not well." As you learn more about Quichua, you will discover that "ali" is a very important word with a wide range of meaning.

- Match the Quichua with the English: (2)

- | | | | |
|----|----------|-------------|-----|
| A. | ñapash | 1. slowly | A-3 |
| B. | ali | 2. well | B-2 |
| C. | na ali | 3. fast | C-4 |
| D. | alemanda | 4. not well | D-1 |

- Say an English equivalent for each adverb as you hear it below: (3)

- + A. (ali) A. well

B. (ñapash)	B. fast
C. (alemanda)	C. slowly
D. (na ali)	D. not well
E. ()	E. fast
F. ()	F. not well
G. ()	G. slowly
H. ()	H. well
I. ()	I. slowly
J. ()	J. fast

- Below are three more words. Consider each of them carefully. (4)

A. yanga	aimlessly carelessly	Yanga kawsan. He lives aim- lessly.
B. ninanda	much, a lot, hard	Ninanda trabajan. He works a lot.
C. ashallata	just a little	Ashallata traba- jan. He works just a little.

You have seen "yanga" in an earlier lesson. It is an extremely important and useful word. You will hear it used to describe any kind of action that is without purpose, poorly done, deceitful, or that is common (unsophisticated).

"Ninanda" is also used a great deal in Otavalo.

You have already seen "ashalla" used as an adjective; i.e., "ashalla kulki" (a little money). "Ashallata" is the adverbial form.

● Match the Quichua with the English: (5)

A. ashallata	1. a lot	A-3
B. yanga	2. aimlessly	B-2
C. ninanda	3. just a little	C-1

● Give an English equivalent for each word as you hear it below: (6)

+ A. (yanga)	A. aimlessly
B. (ashallata)	B. just a little
C. (ninanda)	C. a lot
D. ()	D. just a little
E. ()	E. aimlessly
F. ()	F. a lot
G. ()	G. aimlessly
H. ()	H. a lot
I. ()	I. just a little

● A. Which of the following is equivalent to "fast": (7)

+ 1. ()	3
2. ()	
3. ()	

B. Which of the following is equivalent to "a lot":

1. () 2
2. ()
3. ()

C. Which of the following is equivalent to "slowly":

1. () 3
2. ()
3. ()

D. Which of the following is equivalent to "a little":

1. () 1
2. ()
3. ()

- Demonstrate that you know the meaning of each of the following words by writing an English equivalent to the side as you hear each one.

Check any words that you miss. (8)

- | | | |
|---|---------------|--------------|
| + | A. () | A. aimlessly |
| | B. () | B. a little |
| | C. () | C. well |
| | D. () | D. fast |
| | E. () | E. a lot |

F. ()

F. not well

G. ()

G. slowly

If you missed any items, go back to frames 1 and 2 and review the words you missed before you go on to frame 9.

- Pronounce each of the following words after the voice on the tape. Think of the meaning of each word as you say it. (9)

+

A. (all) X

B. (na ali) X

C. (yanga) X

D. (ninanda) X

E. (ashallata) X

F. (ñapash) X

G. (alemanda) X

- Say a Quichua equivalent: (10)

+

A. well _____ ()

B. not well _____ ()

C. fast ñ _____ ()

D. slow al _____ ()

E. a lot n _____ ()

F. a little ash _____ ()

G. aimlessly y _____ ()

● Say a Quichua equivalent: (11)

- A. fast ()
 B. not well ()
 C. aimlessly ()
 D. slow ()
 E. well ()
 F. a little ()
 G. a lot ()

● Say the appropriate Quichua word for each blank: (12)

- | | |
|---|--------------------|
| A. The way a turtle walks would be described as _____. | A. alemanda' |
| B. A jet airliner moves _____. | B. ñapash |
| C. A person who reads 3,000 words a minute can be said to read _____. | C. ali (or ñapash) |
| D. A little baby who has just learned to walk and who walks back and forth around the house just getting into things can be said to walk _____. | D. yanga |
| E. A man who works from 7:00 a.m. to 7:00 p.m. works _____. | E. ninanda |
| F. If a dishwasher leaves all kinds of food on the plates, the way it works can be described as _____. | F. na ali |
| G. The person who gets only three hours of sleep every night sleeps _____. | G. ashallata |

- Write down all the Quichua adverbs you can think of. (13)

Your list should have included the following:

yanga, ali, na ali,
ashallata, ninanda,
ñapash, alemanda

You may have also added others.

- Say an English equivalent: (14)

+

A. ()

A. a lot, much

B. ()

B. a little

C. ()

C. slowly

D. ()

D. not well

E. ()

E. fast

F. ()

F. well

G. ()

G. aimlessly

- Say each of the Quichua sentences below, at the same time filling in the blank with the appropriate adverb: (15)

A. Chay runa _____ mi purin.
(That man just walks around aimlessly.)

A. yanga

B. Ñuka warmika _____ mi yanun.
(My woman cooks well.)

B. ali

C. Runakunaka _____ mi parlan.
(Indians speak fast.)

C. ñapash

D. Mariaka _____ mi tajshan.
(Maria washes very slowly.)

D. alemanda

E. _____ mi tamyarka.
(It just rained a little.)

F. Payka _____ rikunchu.
(He doesn't see well.)

G. Chay mishuka _____ mi ujjajun.
(That white man drinks a lot.)

E. ashallata

F. na ali

G. ninanda

UNIT 9

MODULE A - SPECIAL VOCABULARY

CONTENT

The following verbs:

asi	tigramu
viña	takuchi
kapla	uya
kallari	wañu
fiña	yacha

OBJECTIVES

- I. Given: Any of the above words in spoken form.
 Behavior: Say an English equivalent for that word.
- II. Behavior: Demonstrate ability to use (speak) each of the words above in a meaningful situation by supplying the correct word to fill a slot in a specified utterance.

Example: Paykuna (asirka).
 (They laughed.)

NOTE: Module D, Unit 10 may be taken with this unit or anytime before Unit 11 is begun.

- A considerable number of new verbs will be used in this unit. Module A will familiarize you with these verbs.

Study briefly the following verbs and their meaning and listen to the pronunciation.

(1)

- + (asi) -- to laugh
 (fiña) - to get angry
 (uya) - to hear, listen
 (yacha) - to know

Compare:

- yacha - to know
 yachaju - to study, to learn
 yachachi - to teach

- Match the Quichua with the English (2)

- | | | |
|----------|--------------|-----|
| A. yacha | 1. laugh | A-2 |
| B. uya | 2. know | B-4 |
| C. asi | 3. get angry | C-1 |
| D. fiña | 4. hear | D-3 |

- A. Which of the following means "I hear"?

(3)

- + 1. ()
 2. ()
 3. ()

4. ()

3

B. Which of the following means "He is laughing"?

1. ()

2. ()

3. ()

2

C. Which of the following means "I know"?

1. ()

2. ()

3. ()

3

D. Which of the following means "We got angry"?

1. ()

2. ()

3. ()

4. ()

4

-
- Say an English equivalent for each word as you hear it below. These verbs are conjugated into different forms (tenses, persons, etc.), but you need only give the basic meaning of the verb root. (4)

+

A. () X

to:

A. laugh

B. () X

B. get angry

C. () X	C. know
D. () X	D. hear
E. () X	E. get angry
F. () X	F. laugh
G. () X	G. know
H. () X	H. hear

- Listen now to the pronunciation of three more verbs and study them briefly. (5)

+	(kallari)	-	to begin
	(tukuchi)	-	to finish
	(viña)	-	to grow

- Match the Quichua word with the English. (6)

A. viña	1. finish	A-3
B. kallari	2. begin	B-2
C. tukuchi	3. grow	C-1

- A. Which of the following means "He finished"? (7)

+	1. ()	
	2. ()	
	3. ()	2

B. Which of the following means "It grew" ?

1. ()

2. ()

3. ()

3

C. Which of the following means "She began" ?

1. ()

2. ()

3. ()

2

● Say an English equivalent for the base form of each verb below. (8)

to:

A. ()

A. finish

B. ()

B. grow

C. ()

C. begin

D. ()

D. grow

E. ()

E. finish

F. ()

F. begin

● Here are three final verbs. Again, study them briefly and listen to the pronunciation.

(9)

+

(kalpa) - run

(wañu) - die

(tigramu) - return (here)

● Match the Quichua with the English. (10)

A. wañu	1. return	A-3
B. tigramu	2. run	B-1
C. kalpa	3. die	C-2

● A. Which of the following means "He will die"? (11)

- +
1. ()
2. ()
3. () 1

B. Which of the following means "They will run"?

1. ()
2. ()
3. () 2

C. Which of the following means "You will return"?

1. ()
2. ()
3. () 3
-

● Give an English equivalent for the base form of each verb below. (12)

+

- A. () X
 B. () X
 C. () X
 D. () X
 E. () X
 F. () X

- A. run
 B. die
 C. return
 D. die
 E. return
 F. run

- Demonstrate that you know the meaning of each of the following verbs by writing an English equivalent to the right of each word as you hear it. Mark any items you miss.

+

(13)

- A. ()
 B. ()
 C. ()
 D. ()
 E. ()
 F. ()
 G. ()
 H. ()
 I. ()
 J. ()

To:

- A. laugh
 B. know
 C. get angry
 D. hear
 E. finish
 F. begin
 G. grow
 H. return
 I. run
 J. die

If you missed any words, go back to frames 1, 5, and 9, and review the words you missed before going on.

- Pronounce each of the following words. Then listen to the tape pronunciation of each one and say again. Each verb is in the present tense, 3rd person form. Think of the meaning of the words as you say them. (14)

+	A. yachan	X	()	X
	B. kallarín	X	()	X
	C. viñan	X	()	X
	D. fiñan	X	()	X
	E. uyan	X	()	X
	F. kalpan	X	()	X
	G. tigramun	X	()	X
	H. wañun	X	()	X
	I. asin	X	()	X
	J. tukuchin	X	()	X

- Say a Quichua equivalent. All verbs are in the present tense 3rd person form. Listen for confirmation. (15)

+	A. He laughs.	a_____n	()
	B. He knows.	y_____n	()
	C. He gets angry.	f_____n	()
	D. He hears.	u_____n	()
	E. He finishes.	t_____n	()
	F. He grows.	v_____n	()

- G. He begins. k _____ n ()
- H. He dies. w _____ n ()
- I. He returns. ti _____ n ()
- J. He runs. k _____ n ()

- Say a Quichua equivalent. This time the forms are past tense. (16)

+

- A. He returned. _____ rka ()
- B. He knew. _____ rka ()
- C. He died. _____ rka ()
- D. He ran. _____ rka ()
- E. He finished. _____ rka ()
- F. He heard. _____ rka ()
- G. He got angry. _____ rka ()
- H. He laughed. _____ rka ()
- I. He began. _____ rka ()
- J. He grew. _____ rka ()

- Below are pictures and descriptions explaining some of Rafael's "activities." As you consider each item, say a verb which explains what he is doing. (17)

A.



A. kalpajun

B. An Indian dying.



B. wañujun

C.

"Is he starting or finishing to eat?"



C. kallarijun

D.

Rafael getting angry and shouting, etc.



D. fiñajun

E.



E. uyajun

F.

Rafael is on his way back here (home) from the market.



F. tigramujun

G.



G. asijun

H. Description:
Rafael knows
the name of a
visitor.

H. yachan

I. Description:
Rafael as a
young boy is
getting bigger.

I. viñajun

J.



J. tukachijun

"Is he starting
or finishing?"

- In the space below write down all the verb base forms you can remember from this module.

Hint: If you get all of them, you will have ten. (18)

Your list should have included most or all of the following.

asi	yacha
uya	viña
kallari	tukuchi
wanu	kalpa
fiña	tigramu

- Say an English equivalent for each word you hear below. (19)

+ A. ()
 B. ()
 C. ()
 D. ()
 E. ()
 F. ()
 G. ()
 H. ()
 I. ()
 J. ()

To:

A. die
 B. return (here)
 C. run
 D. laugh
 E. become angry
 F. hear, listen
 G. know
 H. begin, start
 I. grow
 J. finish

- As you say aloud each Quichua sentence below, fill in the blank with the appropriate word. (20)

(You will note that each of the verbs requires conjugation as you put it in the blank--mikun, mikurkani, etc. You are not being tested here for conjugating the verb. The important thing is that you say the correct base form-- e.g. miku.)

- | | |
|--|------------------------|
| A. Chay runa ninandami _____.
(That man laughs a lot.) | <u>asin</u> |
| B. Saraka ñapashmi _____.
(Corn grows fast.) | <u>viñan</u> |
| C. Payka miercolestami _____.
(He died on Wednesday.) | <u>wañurka</u> |
| D. Quichuatachu _____.
(Do you know Quichua?) | <u>yachangri</u> |
| E. Las sietami _____.
(We finishes at 7:00.) | <u>tukuchirkanchih</u> |
| F. Escuelamanmi _____.
(They ran to school.) | <u>kalparka</u> |
| G. Ali musicatami _____.
(I listened to some good music.) | <u>uyarkani</u> |
| H. Mamaka sabadotami _____.
(Mother will return on Saturday.) | <u>tigramugrin</u> |
| I. Payka siempre _____.
(He's always getting angry.) | <u>fiñajun</u> |
| J. Kunan chishimi _____.
(We'll begin this afternoon.) | <u>kallarigrinchih</u> |

UNIT 9

MODULE B - LISTENING COMPREHENSION

CONTENT

- I. Participles (-jpi and -shpa)
- II. Direct quotations (with ni)

OBJECTIVES

- I. Given: A spoken Quichua sentences (of moderate length and composed of familiar vocabulary) which contain either a -shpa or a -jpi construction.
- Behavior:
 - A. Say or write a natural English equivalent.
 - B. Say or write a literal English equivalent (one which has the same structure as the Quichua original).
- II. Given:
 - 1. A written English utterance which contains a dependent clause.
 - 2. A written Quichua sentence which is equivalent to the English utterance except that -shpa may be in a spot which should be occupied by -jpi and vice versa.
- Behavior: Indicate whether each Quichua sentence is acceptable as it stands or not.
- III. Given: A direct quotation of a short, simple utterance.
- Behavior: Give an English equivalent.

- The grammatical principles you will study in this unit are extremely important. You should find this information to be very applicable in generating flowing, meaningful, specific Quichua utterances. (1)
-

- Consider the following English sentence:

(2) Johnny was pounding on the door.

This is a statement of a simple idea. You should be able to imagine a young boy standing at the door and knocking on it rather loudly.

Often, when we speak, we modify ideas such as the one above to make them more specific. This may be done by explaining such things as :

1. When the event took place.

Late last night, Johnny was pounding on the door.

2. The manner of the action.

Johnny was pounding furiously on the door.

3. More details about the objects involved.

Johnny was pounding on Mr. Jones' door.

4. Etc.

You are even now capable of expressing many of these kinds of modifications in Quichua.

Which of the following utterances has been modified?

A. We went to see the opera.

B. We went to see the opera at Philharmonic Hall.

B

- Returning to our original sentence. (3)

Johnny was pounding on the door.

Another way we can modify this sentence is by describing the relationship of another sentence to it, i.e. we modify it with a whole new sentence.

When Mickey arrived, Johnny was pounding on the door.

Mickey arrived is actually a sentence in and of itself, but in the construction above, its function is to modify the other sentence by telling when Johnny was pounding on the door.

- A great variety of sentence modifiers can be used in English. Consider the following possibilities: (4)

A. Johnny was pounding on the door because he wanted to get in.

B. Johnny was pounding on the door while we were sleeping.

C. After we locked him out, Johnny pounded on the door.

D. If you let him, Johnny will pound on the door.

E. Etc.

In which of the following examples is a whole sentence (clause) used to modify another sentence.

1. It began raining about midnight.
2. Just as I shut the door, it began to rain. 2
3. Unfortunately, it began raining about midnight.

-
- In Quichua, one grammatical form may be used to express all the sentences you saw in the last two frames. Listen and compare: (5)

+ Q: (Ñukata rikushpa, payka kalpan.)

- E: When he sees me, he runs.
 If he sees me, he runs.
 Because he sees me, he runs.
 Upon seeing me, he runs.
 Etc.

The Quichua sentence Q above can be equated to all of the English sentences E. In other words, what is expressed by several variations in English may be expressed by one structure in Quichua.

Look at sentence Q above. Which of the following is the modifying segment of sentence Q?

A. Ñukata rikushpa

B. payka kalpan

A

- The important new structure in the sentence you just looked at is the verb suffix -shpa. This suffix is roughly equivalent to -ing in such English words as walking, seeing, etc. Thus we might translate the sentence

"Ñukata rikushpa, payka kalpan"
 as
 "Seeing me, he runs." (6)

In summary, seeing me in Quichua represents such English structures as when he sees me, if he sees me, etc. There is no confusion involved because the essential point, i.e. that the "seeing me" clause is a modifier of the "he runs" clause, is still preserved.

Below is a Quichua sentence. It represents several different English sentences. Write two or three of the English sentences with which it could be equated.

Escuelaman rishpa, yachajuni.

The following are probably the principal English equivalents.

1. When I go to school, I study.
2. If I go to school, I study.
3. I study because I go to school.

-
- Listen to the way each of the following is pronounced. After you have listened to all three of the utterances, go back and say possible English equivalents for each. (7)

+ A. (Wasiman chayashpa, ñukaka samarkani.)

A. When I arrived at the house, I rested.

B. (Ñukaka mikushpa, trabajangapahmi rigrini.)

B. When }
After }
If }
I eat, I'll go to
work.

C. (Kulkita charishpa, teatromanmi rini.)

C. I go to the movie
{when }
{if }
{because }
I have money.

- Listen to a slightly different sentence.

(8)

+

(Pay shamujpi, ñukaka mikurkani.)
When he arrived, I ate.

-

There is a new suffix in this sentence which functions very much like the -shpa we just looked at, and which is found in the same place. What is it?

-jpi

- The affixes -shpa and -jpi differ only in that -shpa is used when the subject of the main sentence and the subject of the modifying sentence are the same, while -jpi is used when the subject of the two sentences are different. Compare: (9)

A. Pay shamujpi, ñukaka mikurkani.
When he came, I ate.

B. Pay shamushpa, payka mikurka.
When he came, he ate.

Note that in A the person who comes and the person who eats are different. But in B, they are the same person. Except for this difference, -shpa and -jpi are just alike.

Can you discover the meaning of each of the following sentences?

C. Luis chayamushpa, puñugrin.

C. When Luis arrives, he'll sleep.

D. Luis chayamujpi, puñugrin.

D. When Luis arrives, she (someone other than Luis) will sleep.

- Listen to the pronunciation of the following utterances. After listening to all three, go back and say possible English equivalents for each. (10)

+

A. (Kan tigramujpi, ñukaka rigrini.)

A. If }
When }
you return, I
will go.

B. (Wawa pugllajujpi, mamaka trabajan.)

B. If }
While }
When }
the baby is
playing, mother
works.

C. (Mama kaypi kawsajpi, ñukaka Quitopi kawsarkani.)

C. Because }
When }
mother lived
here, I arrived
in Quito.

- Below each of the following sentences, write a literal English translation (i.e. one that has the same structure as the Quichua). (11)

- | | |
|--|--------------------------------------|
| A. Pay tigramujpi, rigrin-chih. | A. He arriving,
we'll go. |
| B. Angelata rikushpa, Felipe llujshirka. | B. Seeing Angela,
Felipe left. |
| C. Chayta uyashpa, asirka. | C. Hearing that,
he laughed. |
| D. Pay "shuyay" nijpi, nukaka
shuyarkani. | D. He "wait"
saying, I
waited. |

Note: You may have noticed in this frame that often we can actually use English structures which parallel (literally) the Quichua ones we have been looking at. Thus:

Seeing Angela, John left.

isn't bad at all, though it might be more natural for us to say

When he say Angela, John left.

or

Because he say Angela, John left.

- Write the -shpa or -jpi in each blank below.

- | | |
|---|-------|
| (12) | |
| A. Escuelapi ka _____ ninandami yachajurkani.
When I was in school, I studied a lot | -shpa |
| B. "Ama riychu" ni _____, na rirkanichu.
Because he said "Don't go", I did 't go. | -jpi |
| C. Pay narah shamu _____ mikurkani.
I ate before she came. (Lit. She not yet coming, I ate.) | -jpi |
| D. Nuka muna _____, tandata randigrini.
I'll buy the bread when I want to. | -shpa |

E. Nuka shuya_____, payka shamugrin.
If I wait, he'll come.

-jpi

F. Pay escuelaman ri_____ astakata
yachagrin.
He'll know a lot when he goes to
school

-shpa

- Say an English equivalent for each of the following. (13)

+

A. () X

A. He coming* . . .

B. () X

B. That man
working . . .

C. () X

C. I resting . . .

D. () X

D. Those women
washing . . .

E. () X

E. Sr. Alvares
waiting . . .

F. () X

F. We dying . . .

G. () X

G. The wheat
growing well . . .

H. () X

H. They laughing . . .

*or when he comes,
when he came,
if he comes,
because he came,
as he came, etc.

All of these variations
are possible for each
item. The literal
translation is given
to simplify the task
of specifying an
equivalent.

- Listen to each utterance below. As you do so, decide whether or not it contains a modifying sentence of the type we have been considering. If it does, put a check by it. (14)

+	A. ()	X	A. X
	B. ()	X	B.
	C. ()	X	C.
	D. ()	X	D. X
	E. ()	X	E. X
	F. ()	X	F.
	G. ()	X	G. X
	H. ()	X	H. X

- As you hear each sentence below, write the word which signals a sentence modification, (i.e. reproduce the verb which contains -shpa or -jpi). (15)

+	A. ()	_____	japishpaka
	B. ()	_____	trabajashpami
	C. ()	_____	fiñajpika
	D. ()	_____	ufyashpami
	E. ()	_____	tamyajpika

- Say a natural English equivalent.

+ (16)

A. ()

A. If }
 When }
 that boy comes,
 he (just) wants
 to eat.

B. ()

B. If }
 When }
 it rains, what
 will you do?

C. ()

C. Because }
 When }
 he came, I
 went.

- Now let's observe more carefully the effect of the focus suffixed (-mi and -ka) on the modifiers just described. Listen: (17)

+

A. (Angelata rikushpaka, Juan llujshirkami.)
 When John saw Angela, he left.

B. (Angelata rikushpami, Juan llujshirka.)
 John left because he saw Angela.

— Notice the subtle difference in meaning between A and B. In A, the main clause of the utterance (Juan llujshirka) receives primary focus. In B, it is the modifying clause (Angelata rikushpa) which receives primary focus.

A is the kind of utterance you might get from such a question as "When Juan saw Angela, what did he do?"

B might be stimulated by such a question as "Why did Juan leave?"

Which of the utterances below corresponds best to:

"When Luisa arrived, the baby was still sleeping"?

+

C. ()

D. ()

D

- Choose the Quichua utterance which has the same meaning and focus as the Quichua sentence. You will hear the English as well as see it written so you can tell where the focus is. (18)

+

A. English: (When he laughed, I got angry.)

Quichua: 1. ()

2. ()

2

B. English: (I left because I wanted to leave.)

Quichua: 1. ()

2. ()

2

C. English: (He runs when he sees me.)

Quichua: 1. ()

2. ()

1

D. English: (If I rest, he rests too.)

Quichua: 1. ()

2. ()

1

- Here is one final variation. Listen to the sentence below and look at the meaning.

+

(19)
(Pay mikungapah munashpapash, na mikurkachu.)

Even though he wanted to eat, he didn't eat.

Can you describe this special effect of -pash on a sentence when it occurs with -shpa or -jpi?

It indicates that when one thing happened "in spite of" or "even though" something else happened.

- Listen first to the pronunciation of all three of the following sentences. Then go back and give the meaning of each. (20)

- | | |
|---|--|
| + A. (Ali kallarishpapash, na tukuchirkachu.) | A. Even though he began, he didn't finish. |
| B. (Tamyajpipash, rigrinimi.) | B. I'll go even though it rains. |
| C. (Pay na ayudajpipash tukuchirkanimi.) | C. Even though he didn't help, I finished. |

- As you listen to each of the following sentences, circle yes if the subject of the main clause and the subject of the modification clause are the same person (or thing). Circle no if they are different. Then write down the two subjects.

Example: When Mike doesn't sleep, he gets irritable.

- | | | | |
|--------|----------|---------------------------|-----------------------------------|
| + (21) | (yes/no) | subjects: Mike, he (Mike) | |
| A. () | yes/no | subjects: | A. yes
Subjects:
ñuka, ñuka |
| B. () | yes/no | subjects: | B. no
Subjects:
Maria, ñuka |

C. () yes/no subjects:

C. yes
Subjects:
pay, pay

D. () yes/no subjects:

D. no
Subjects:
wawakuna, Jose

● Give an English equivalent. (22)

+

A. (Chayta nijpimi, ñukaka fiñarkani.)

A. I got angry when she (he) said that.

B. ("Ashta kashkaman" nishpaka, llujshirka.)

B. Saying "ashta kashkaman," he left.

C. ("Ama riychiychu" nijpipash, paykunaka rirkami.)

C. Even though she said "Don't go" they went anyway.

- Now for a breather, let's take a look at something different. Suppose for a minute that Johnny on a different occasion had made the following comment:

"I'm hungry." (23)

Now suppose that it is a few hours later and you are telling Johnny's mother what he said. How would you tell her (in English) what he said?

You might say:
"Johnny said that he was hungry."

or

"Johnny said, 'I'm hungry.'"

- When explaining in Quichua what someone else said, you always quote them directly. This is just like one of the examples in the last frame, i.e. (24)

Johnny said, "I'm hungry."

Given the following statement by Maria:

"I saw the Lone Ranger yesterday."

If you were explaining to someone else what Maria had said in Quichua, which of the following structures would you need to use?

- A. "I say the Lone Ranger yesterday," said Maria.
- B. Maria said that she saw the Lone Ranger yesterday.
- A. (the direct quotation.)

- Listen. (25)

+

(Juanka "shamupay" nirka.

-

What did Juan say?

shamupay

- Listen. (26)

+

("Kunanka rijuni" nin Gladyska.)

-

Meaning: "Now I'm going" said Gladys.

Notice in the quotation above that nin is used like a past tense form even though it really has a present tense ending. We do this also in English when we say something like:

Then he says "I'm goin' to git him boys"
and they say "Oh, no you're not!"
and . . .

This story is really about something which happened in the past but the present tense forms say and says are used to tell it, giving the feeling of a running account. The Quichuas do the same thing with their quotations. Of course, if definite reference to the past is wanted, nirka is used.

- What is the meaning of each of the following?

+

A. (Payka "Otavalomandami kani" nin.)

A. He says "I'm from Otavalo."

B. ("Maymantah rijungichih" nirkani.)

B. "Where are you-all going?"
I said.

- A. Say a natural English equivalent for each of the following utterances. (The way we would say the same ideas in English.) You may, of course, listen to an item more than once or stop the tape at any point if you so desire. (28)

+

1. ()

1. After }
When }
Etc. }
he came, I left.

2. ()

2. If }
When }
After }
I return, I'll rest.

3. ()

3. If the grain grows well, I won't get angry.

4. ()

4. When }
Because }
After }
he worked hard,
he finished fast
(quickly).

5. ()

5. Even though he studies a lot, he doesn't speak well.

B. Now say a literal translation for these same sentences as you hear them again. (Use the same pattern that Quichua uses.) (29)

+ 1. ()

1. He coming, I left.

2. ()

2. Working hard (a lot), he finished fast.

3. ()

3. Returning, I'll rest.

4. ()

4. The grain growing well, I won't get angry.

- As you compare the items in each set below, if the Quichua utterance is well-formed (with respect to -jpi and -shpa) and means the same as the English sentence, circle yes. Otherwise, circle no. (30)

- A. When Roberto came home, Carlos came with him.

Roberto wasiman shamushpaka,
Carlospash paywan shamurka.

yes/no

no

- B. If he doesn't come, I'll just wait in the house.

Na chayajpika, wasipillami shuyagrini.

yes/no

yes

- C. While I was playing, I hurt my foot.

Nuka pugllashpaka, chakitami
chugrirkani.

yes/no

yes

- D. While he was sleeping, it rained.

Pay puñujupika, tamyarka.

yes/no

yes

- E. When he's drunk, he laughs a lot.

Ufyajpika, payka ninanda asin.

yes/no

no

- F. When he said that, I ran.

Chayta nishpami, kalparkani nukaka.

yes/no

no

-
- Say an English equivalent.

+ (31)

A. ()

B. ()

C. ()

A. "I'm Jose,"
he said.

B. "I live here,"
I said.

C. "See you later,"
says Alfredo.

UNIT 9

MODULE C - SPEAKING

CONTENT

- I. Participles (-jpi and -shpa)
- II. Direct quotations (with ni)

OBJECTIVES

- I. Given:
 - 1. A Quichua utterance explaining a familiar happening or action.
 - 2. Instructions specifying a -shpa or -jpi clause which modifies the utterance above.
- Behavior: Say a Quichua utterance which appropriately combines the basic clause and the modifying clause into a complex sentence.
- II. Given: A short Quichua utterance which the student can comprehend.
- Behavior: Put that utterance into the form of a direct quotation.

- As a review, take a look at this quotation:

"Ama shinaychu" nin payka. . .
 "Don't do that," he says.

Notice that the quotation consists of:

1. A direct quote in quotation marks.
2. Words equivalent to he says (using present tense nin with past reference.)

This is exactly the way you explain a direct quote in English.

Using the phrase nin Marceloka (Marcelo says), quote Marcelo as saying each of the following utterances. Listen for confirmation. (1)

- | | | | | |
|---|-----------------------------|---|---|---|
| + | A. "Otavalomanmi rijuni." | X | (|) |
| | B. "Alkuwanmi pugllarkani." | X | (|) |
| | C. "Ñami tukuchigrini." | X | (|) |
-

- Quote Rosa as saying each of the following utterances. This time use nirka. (2)

- | | | | | |
|---|--|---|---|---|
| + | A. "Shuh mapa w GRATAMI rikurkani." | X | (|) |
| | B. "Imatatah uyarkangichih?" | X | (|) |
| | C. "Ñuka churika narah tigramurkachu." | X | (|) |
-

- Quote yourself as having uttered each of the following. This time put your name first, then the quote, then the verb ni.

+ (3)

- A. "Chay kwitsaka nukapah ushimi." X ()
- B. "Ashallata ayudaway." X ()
- C. "Kaynaka tigramugrini." X ()

- What is the meaning of each of the following utterances? (4)

+

- A. (N̄uka shamushpaka, kantaka ayudagrini.) A. When I come, I'll help you.
- B. (Pay shamujpika, kantaka aydagrinchi.) B. When he comes, we'll help you.

See if you can read aloud these two sentences with good pronunciation. Pronounce each one, then compare your pronunciation with that which follows on the tape.

Note: The -j in -jpi is a very light, quick sound because it occurs at the end of a syllable. Moreover, it often is pronounced with a touch of voicing, which makes it sound a little like a soft g. You should listen for these subtleties, but in speaking, just concentrate for now on producing a basic consistent sound for this -j.

+

- C. N̄uka shamushpaka, kantaka aydagrini. X ()
- D. Pay shamujpika, kantaka aydagrinchi. X ()

- Pronounce each of the following and listen for confirmation. Concentrate on saying the verb + -shpa forms and the verb + -jpi forms smoothly.

+ (5)			
A. mikushpa	X	()	
B. shuyajpi	X	()	
C. asishpaka	X	()	
D. fiñajpika	X	()	
E. kallarishpami	X	()	
F. tukuchijpimi	X	()	
G. ñuka trabajashpaka	X	()	
H. paykuna puñujpimi	X	()	
I. chay wambra narah chayashpami	X	()	
J. paypah wawki ali uyajpika	X	()	
K. ñuka na rishpapash	X	()	
L. wawakuna ali viñajpipash	X	()	

- We shall call -shpa and -jpi participles.

Generate the following verb forms. (6)

+ A. riku + participle used when subjects of both clauses are the <u>same</u> .	X	()
B. sama + participle of different subjects.	X	()
C. yacha + participle (same subject).	X	()
D. viña + participle (different subject).	X	()
E. randi + participle (different subject) + minor focus.	X	()

- F. chura + participle (same subject). X ()
- G. puri + participle (different subject) + -pash. X ()

- Generate a Quichua equivalent for each of the following clauses. Leave off the focus suffixes (-ka and -mi).

The explanation after the parenthesis refers to the subject of the main clause.

- + (7)
- A. When I go, same subject ()
- B. When he comes, different subject ()
- C. When you die, same ()
- D. When we finish, same ()
- E. When Juan leaves, different ()
- F. When they arrive, different ()

- The participles -shpa and -jpi change / do not change their forms for different persons and plurals (i.e. ñuka, kan, ñukanchih, etc.). (8) do not change

- Generate a Quichua equivalent for each of the following clauses. As before, leave off focus suffixes. (9)

- + A. If I sleep, same subject ()
- B. Because he drinks, different ()

- C. When you laugh, different ()
- D. I coming, same ()
- E. You waiting, different ()
- F. She running, same ()

- When one of the focus suffixes is used with one of these participial clauses, it is placed at the end of the whole clause (i.e. after -shpa or -jpi). (10)

Example:

A. Pay shamujpimi, mikurkanchih.

But not:

B. Payka shamujpimi, mikurkanchih.

B is unacceptable. Pay shamujpi is considered as one unit and -mi and -ka can come only at the end of the whole unit.

Put a check by all of the following which are unacceptable.

- A. Nukaka shuyajpika, payka shamugrinchu? A. X
- B. Pay ninanda trabajashpami, tukuchirka. B.
- C. Pay ninandami trabajashpaka, tukuchirka. C. X
- D. Nuka shuyajpika, payka shamugrinchu? D.

- One more clarification is needed before you begin generating participial clauses with the focus markers. Look again at (11)

one of the sentences you saw in the last frame.

A. Pay ninanda trabajashpami, tukuchirka.

The following variation is possible and perfectly acceptable.

B. Payka ninanda trabajashpami tukuchirka.

At first glance this sentence appears to violate the careful little rule we discussed in the last frame. Actually, of course, it does not.

Can you see why sentence B does not violate the rule that focus markers cannot occur within a participial clause? (Look below if you would like a hint).

Hint: In sentence B, what verb is pay the subject of?

In sentence B, pay does not really go with trabajashpa at all. It is rather the subject of the verb tukuchirka. This can be easily seen by changing the word order.

Ninanda trabajashpami,
payka tukuchirka.

Compare:

1. Pay ninanda
trabajashpami
tukuchirka.
2. Payka ninanda
trabajashpami
tukuchirka.

- True or false. (12)

When generating a -shpa or -jpi clause with focus markers, those markers will be placed only at the end of the clause.

True

- Generate a Quichua equivalent for each of the following and give each clause secondary focus. (13)

+

A. When I left, different

A. (Ñuka llujshijpika)

B. If she hears, same

B. (Pay uyashpaka)

C. After we finish, different

C. (Ñukanchih tukuchijpika)

D. He seeing me, same

D. (Pay ñukata rikushpaka)
or
(Pay rikuwashpaka)

- When the new information or the most important information of a -shpa (or -jpi) utterance is contained in the modifying clause, -shpa (or -jpi) will take [-mi/-ka]. (14)

-mi

When the most important information is contained in the main clause, -shpa (or -jpi) will take [-mi/-ka].

-ka

Of course, -shpa and -jpi clauses can also occur without either -ka or -mi.

- Fill in -mi and -ka in each of the following sentences so that it has the same meaning as the English sentence. (15)

A. Pay asirka____, nukaka finarkani____.
When he laughed, I got angry.

A. Pay asirkaka,
ñukaka fiñarkanimi.

B. Pay asirka____, nukaka finarkani____.
I got angry when he laughed.

B. Pay asirkami
ñukaka fiñarkani.

- Given the following utterance: (16)

+ (Manuelka ñapash tukuchigrin.)
Manuel will finish fast.

-
Generate that utterance in Quichua with
each of the modifications specified below.

+ A. When he comes, Manuel will finish fast.

A. (Shamushpami,
Manuelka ñapash
tukuchigrin.)

B. If I help, . . .

B. (Ñuka ayudajpimi,
Manuelka ñapash
tukuchigrin.)

C. Because he works a lot, . . .

C. (Ninanda
trabajashpami,
Manuelka ñapash
tukuchigrin.)

D. After he begins, . . .

D. (Ña kallarishpami
Manuelka ñapash
tukuchigrin.)

E. When José leaves, . . .

E. (José llujshijpimi,
Manuelka ñapash
tukuchigrin.)

- As a final variation, note what the presence of the -ju progressive aspect affix does to the meaning of -shpa and -jpi verb forms.

+ (17) (Ñuka samajupimi payka shamurka.)

- Meaning: He came while I was resting.

The progressive meaning of -ju indicates that the "resting" was actually in progress when the other person came. In English while is often used to express this idea. Compare:

- A. Ñuka mikujpimi payka shamugrin.
He'll come when I eat.
- B. Ñuka mikujupimi payka shamugrin.
He'll come while I'm eating.

Now take the basic sentence of the last frame again, and modify it (writing it below) so it says:

Manuel will finish while I'm working.

(Ñuka trabajajupimi payka tukuchigrin.)

● Given the following modifying clause. (18)

+ (Narah tamyajpika. . .)
Before it rained. . .

- Modify each of the following main sentences below with that clause.

- + A. I went home (before it rained). A. (Narah tamyajpika, ñukaka wasimanmi rirkani.)
- B. We returned from town. . . B. (Narah tamyajpika, llaktamandami tigramurkanchih.)
- C. The wheat died. . . C. (Narah tamyajpika, trigoka wañurkami.)

- Generate a Quichua equivalent. (19)

- A. He went home before he ate.
- B. I got angry because it rained.
- C. I laughed when I heard that.
- D. If he comes, I'll leave.
- E. When I saw her, I ran.
- F. If it rains, I'll work in the house.
- G. We'll go to work after we eat.
- H. I left because he said that.
- I. While the children are playing, mother washes.

Your responses are considered acceptable if you have placed the focus marker differently.

- A. Narah mikushpaka, payka wasimanmi rirka.
- B. Tamyajpimi ñukaka fiñarkani.
- C. Chayta uyashpaka, asirkani.
- D. Pay shamujpika, llujshigrinimi.
- E. Payta rikushpaka, kalparkanimi.
- F. Tamyajpiki wasipimi trabajagrini.
- G. (Ña) mikushpaka, trabajangapahmi rigrinchih.
- H. Pay chayta nijpimi llujshirkani.
- I. Wawakuna pugllajupika, mamaka takshan.

-
- A. Quote Louisa as having said each of the following. (20)

For each item, you may have the subject either before the quotation or after the quotation.

1. Ashtaka kulkitami munani.

2. Chay wagraka juyallami.

1. Luisaka "ashtaka kulkitami munani" nin (nirka).

2. "Chay wagraka juyallami" nin (nirka) Luisaka.

B. Indicate that you said each of the following.

1. Imashpatah finarkangi?

2. Uyangapahmi munani.

1. "Imashpatah fiñarkangi?" nirkani (nini) ñukaka?

2. Ñukaka "uyangapahmi munani" nirkani (nini).

● Look at the following utterance. (21)

Ñuka turika fiñarka.
My brother got angry.

Now, usually when people get angry there is a reason for it. You take the part of the girl as she explains possible reasons for her brother's anger.

Placement of major and minor focus may vary.

A. Say that the brother got angry when Maria came.

A. Maria shamujpimi ñuka turika fiñarka.

B. Say that the brother got angry because he drank a lot.

B. Ninanda ufyashpami ñuka turika fiñarka.

- Here is another sentence: (22)

Kay trabajota tukuchigrini.
I'll finish this work.

A. Say that you'll finish the work if your brother helps.

B. Say that you'll finish the work after you rest.

A. Ñuka wawki
ayudajpimi, kay
trabajota
tukuchigrini.

B. Ñuka samashpaka
kay trabajota
tukuchigrini.

UNIT 10

MODULE A - LISTENING COMPREHENSION

CONTENT

For review:

- I. Questions: mashnatah, mashna tiempotatah, imashnatah, imashpatah, imahorakamantah (new in this lesson)
- II. Function words and grammatical units: future regular tense, imperative and negative imperative, plural verb forms (including progressive), -kaman, -ngakaman, -lla, -rah, -chun with muna, -ña, narah, -shpa, -jpi, ri
- III. Selected vocabulary from lessons 1-9 plus: ministi, maylla, rasu, shimi

OBJECTIVES

- I. Given:
1. A set of spoken interrogative Quichua sentences which are alike except that each member of the set uses a different interrogative word (from content I-A).
 2. An English question equivalent to one of the Quichua sentences in the set.

Behavior:

Demonstrate comprehension of the interrogative words by choosing the Quichua sentence in each set which has the same meaning as the English sentence.

II. Given:

1. A set of short spoken Quichua utterances in which are used all of the grammatical elements of Part II of the content outline with selected vocabulary from Part III.

2. An English utterance equivalent to one of the Quichua sentences in the set.

Behavior:

Demonstrate comprehension of the elements involved by choosing the Quichua utterance from the set which has the same meaning as the English sentence.

- In this module you will have a chance to review the concepts of lessons 6-9. (If you would like to review the first series of lessons, go back and re-do Modules A and B of lesson 5.) (1)
-

- There will be one new question word introduced in this lesson. Listen to it:

+ (imahorakamantah) (2)

- You should already have a basic idea of the meaning of each of the constituents of the word above.

Can you determine the meaning of

ima hora kaman tah

Until what time
(until when)?

- Listen to the following question: (3)

+ (Imahorakamantah trabajaringi?)

- This question means:

Until what time will you work?

Although we can say the same question in English, we would more likely say, "How long will you work?" with the same meaning.

In Quichua, you may say:

Imahorakamantah trabajaringi?

or

Mashna tiempotatah trabajaringi?

and either of these two can be answered by:

Las seis-kamanmi trabajagrini.

- Listen to a new word: (4)
- + (rasu) = snow

What is the meaning of the following:

(Imakillakamantah rasuka tiyan kaypika?)

Until what month is there snow here?

- Now here is a list of the question words of lessons 6-9. Review them briefly. (5)

mashnatah	how many? how much?
mashna tiempotatah	how long?
imahorakamantah	until when?
imashnatah	how
imashpatah	why

NOTE: Compare the similarity in meaning between imashpatah (why) and imapahtah (for what).

Imashpatah rirka?	Why did you go?
Imapahtah rirka?	What did you go for?

- Choose the sentence which has the same meaning as the English sentence: (6)

+ A. How many mountains are there?

1. ()
2. ()
3. ()

3



B. How long did it rain?

1. ()

2

2. ()

3. ()

C. Until what time did it rain?

1. ()

2

2. ()

● Choose the sentence which has the same meaning as the English sentence: (7)

A. How do you make a house?

1. ()

1

2. ()

3. ()

B. Why did you wait?

1. ()

2

2. ()

3. ()

● Listen to a sentence that you have never heard before: (8)

+

(Ñuka shimita mayllagrini.)

-

Meaning: I'm going to wash my mouth (teeth).

What is the Quichua verb in the sentence

above which means "wash"?

maylla

Compare:

maylla = to wash a
surface

tajsha = to wash
clothes

- Using the verb that was just presented, let us summarize the new verb tenses that you have been introduced to in lessons 6-9: (9)

Future Tense

ñuka	kiruta	mayllagrini
kan	kiruta	mayllagringi
pay	kiruta	mayllagrin

Imperative Tense

mayllay = direct imperative

mayllapay = please

mayllangi = future

ama mayllaychu = negative

In addition, plural forms for any of the above verbs can be formed by adding the suffix

_____.

-chih

Only third person forms (e.g., mikun) do not follow this plural rule because _____.

They take no suffix when they become plural.

- Write the plural form of the following verb in the space indicated: (10)

payka puglla jun

paykuna _____.

pugllana jun

Did you get the -na?

If you wrote the word correctly, skip the next frame.

- When progressive aspect is present, the plural verb form involves two changes. Compare: (11)

<u>Singular</u>	<u>Plural</u>
puglla <u>jun</u> i	pugllana <u>jun</u> chih
puglla <u>jun</u> gi	pugllana <u>jun</u> gichih
puglla <u>jun</u>	pugllana <u>jun</u>

The progressive aspect marker changes from _____ to _____ when a verb is made plural. The suffix -chih is then added according to the normal plural pattern.

-ju, -naju

- Write the plural forms of the following verbs: (12)

<u>Singular</u>	<u>Plural</u>
fiñajuni _____→	fiñana junchih
fiñajungi _____→	fiñana jungichih
fiñajun _____→	fiñana jun

- Choose the Quichua sentence which corresponds to the English explanation: (13)

+

A. Imperative tense

1. () 2
2. ()
3. ()

B. Future tense

1. () 3
2. ()
3. ()

C. Plural

1. () 2
2. ()

D. Plural with progressive aspect

1. () 2
2. ()

E. Negative imperative

1. () 1
2. ()

- Choose the Quichua sentence which corresponds to the English sentence: (14)

A. They are growing fast.

1. () 3

2. ()

3. ()

B. I'll start tomorrow.

1. ()

2

2. ()

3. ()

C. We're getting angry.

1. ()

1

2. ()

3. ()

D. Don't leave!

1. ()

3

2. ()

3. ()

● Listen to a new sentence: (15)

+

(Imashnatah autota mayllarin?)

You probably recognize all of the words in this sentence, but the verb has a slightly different form. Notice that a new affix, -ri, has been inserted into the verb form. The effect of this affix is the following meaning:

How are cars washed?

Actually, in English we usually show meanings of this sort with a sentence like

How do you wash a car?

where "you" does not refer especially to the person being addressed, but is a broad pronoun which refers to anybody.

We call -ri a reflexive suffix. Perhaps you can understand it better by comparison with the Spanish form se. For example:

¿Cómo se lava un auto?

Imashnatah autota mayllarin?

Se and -ri function alike.

Which of the following asks a general question about making houses, and which asks a specific question about the way one person (the one being spoken to) makes houses:

A. Imashnatah wasita rurarin?

A. General question.
How is a house made? (How does one make a house? or ¿Cómo se hace una casa?)

B. Imashnatah wasita rurangi?

B. Specific.
How do you make houses?

● Here is a new verb: (16)

+

(ministi) = to need

Can you understand what the following question is asking:

(Mashna kulkitatah ministirin?)

How much money is needed? ¿Cuánto dinero se necesita?

- Can you explain the difference in meaning between the two following utterances: (17)

A. Mashna kulkitatah ministirin?

A. General question. How much money is needed?

B. Mashna kulkitah ministingi?

B. Asks a specific person how much money he needs.

- Here are the other important verb affixes and verb modifiers of the last four lessons. Compare them: (18)

puñungakaman	<u>until</u> he sleeps
puñujunrah	is <u>still</u> sleeping
puñuchun	<u>in order to</u> sleep (when the subject is different than the subject of the main verb)
puñushpa	<u>sleeping</u> (same subject)
puñujpi	sleeping (different subject)
<u>ña</u> puñurka	<u>already</u> slept
<u>narah</u> puñurka	didn't sleep <u>yet</u>
puñu <u>rin</u>	<u>se</u> duerme

- Given the utterance:

Chay kwitsa pugllajun.

Select for each variation described below
the Quichua utterance which corresponds
to it: (19)

+

A. The girl is still playing.

1. () 2

2. ()

3. ()

B. She has started playing already.

1. () 2

2. ()

3. ()

C. Her mother wants her to play.

1. () 2

2. ()

D. She smiles when she is playing.

1. () 1

2. ()

3. ()

E. We wait until she's playing to leave.

1. () 3

2. ()

3. ()

F. She isn't playing yet. 2

1. () 2
2. ()
3. ()

G. When she's playing, the house creaks.

1. () 2
2. ()

H. How do you play football?

1. () 3
2. ()
3. ()

● Select the Quichua utterance which means the same as the English sentence: (20)

+ A. When do you want me to wash the dishes?

1. () 2
2. ()

B. Don't harvest that until it ripens.

1. () 3
2. ()
3. ()

C. I'm still waiting.

1. () 3
2. ()
3. ()

D. How do you say "house" in Quichua?

- | | | |
|-------------------|---|---|
| 1. () | 2 | (1 is also possible if you are asking a specific person how <u>he</u> says it.) |
| 2. () | | |

E. If I begin, he'll finish.

- | | |
|-------------------|---|
| 1. () | 1 |
| 2. () | |

F. We're going soon.

- | | |
|-------------------|---|
| 1. () | 3 |
| 2. () | |
| 3. () | |

G. I'll help when I arrive.

- | | |
|-------------------|---|
| 1. () | 1 |
| 2. () | |
| 3. () | |

H. I haven't washed my mouth yet.

- | | |
|-------------------|---|
| 1. () | 2 |
| 2. () | |
| 3. () | |

-
- Two grammatical suffixes remain. We have chosen to present them separately because they are not used primarily with verbs as are the other suffixes. (The affix -lla can be used with verbs, but so far you have used it mainly with other word classes.)

Review the following briefly: (21)

Librolla just a book

Domingokaman until Sunday

- Give an English equivalent for each of the following words (in English they will be represented by a phrase rather than a word): (22)

- | | | |
|---|-------------------|----------------------------|
| + | A. () | A. just (only) to town |
| | B. () | B. until 8:00 o'clock |
| | C. () | C. just (only) on Saturday |
| | D. () | D. until June |
| | E. () | E. only (just) she |

- Select the Quichua utterance which means the same as the English sentence: (23)

+ He only sells meat until Saturday.

- | | |
|-------------------|---|
| 1. () | 2 |
| 2. () | |
| 3. () | |

UNIT 10

MODULE B - SPEAKING

CONTENT

For review:

- I. Questions: mashnatah, mashna tiempotatah, imashnatah, imashpatah, imahorakamantah
- II. Function words and grammatical units: future regular tense, imperative and negative imperative, plural verb forms (including progressive), kaman, -ngakaman, -lla, -rah, -chun with muna, -na, narah, -shpa, -jpi, -ri
- III. Vocabulary from units 1-4 plus: ministi, maylla

OBJECTIVES

- I. Given: Instructions which define appropriate situations.
- Behavior: Generate spoken Quichua interrogative sentences using all of the interrogative words in content I-A plus one yes-no question.
- II. Given: A series of English questions for which the answers, if given in Quichua, will contain the elements of content II.
- Behavior: Generate spoken Quichua utterances which give the information requested by the questions.

- In this module you will generate utterances using the question words and important grammatical units reviewed in Module A.

We will begin with the question words. If you would like extra review or practice with these words, do the next frame; otherwise skip to frame 3. (1)

- Ask the equivalent Quichua question: (2)

Only the question word for each item is required to be considered acceptable.

- A. Until what time did it rain?

_____ kama(n) _____ ?

- A. Imahoraskamantah tamyarka?

- B. How much salt do you have?

Ma _____ ?

- B. Mashna kuchitah charingi?

- C. How long did she sleep?

_____ tiempo _____ ?

- C. Mashna tiempo-tatah puñurka?

- D. How did you go?

_____ shna _____ ?

- D. Imashnatah rirkangi?

- E. How many pencils are there?

Ma _____ ?

- E. Mashna lapistah tiyan?

- F. Why are you going to Quito?

_____ shpa _____ ?

- F. Imashpatah Quitoman

rijungi?

- In this frame you will ask some questions. But just in case you're getting tired of talking to Rafael, we have a new Indian for you to talk with this time. (3)

Meet Gregorio.



Indian Gregorio is from Piguchi (a little town just outside of Otavalo). He works in the San Miguel factory where he weaves shirts out of cotton. You are going to ask him some questions about his work.

Each time you ask a question, look in the answer column at the right for a confirmation of your question and also to see what kind of an answer Gregorio gives.

- A. Ask Gregorio why he works at the San Miguel factory.

You are only required to have the question word right in each utterance.

- A. Question:

Imashpatah
fabrica San
Miguelpi traba-
jangi?

Gregorio's
answer:

Chay fabrica
ladopi kawsashpa-
mi, chaypi traba-
jani.

- B. Ask him how he makes shirts.

- B. Q: Imashnatah
camisata rurangi?
or, Imashnatah
camisata rurarin?

A: Algodon

C. Ask him how much time is needed to make a shirt.

D. Ask him how many shirts he makes each (cada) day.

E. Find out how late he works (until what time) each day.

F. Ask Gregorio if he likes his work.

awashpami rurani
chaykunata.

C. Q: Mashna
tiempotatah
ministirin shuh
camisata ruranga-
pah?

A: Ishkay horas-
tallami ministirin.

D. Q: Mashna
camisatatah
rurangi cada
punlla?

A: Cada punlla
pichatami rurani.

E. Q: Imahoras-
kamantah traba-
jangi cada
punlla?

A: Las seis-
kamanmi traba-
jani ñukaka.

F. Q: Kanpah
trabajota
gustangichu?

A: Ari, ninanda-
mi gustani.

-
- This frame and the next one will review the formation of the Quichua future tense, imperative tense, and also verb plurals. If you feel fairly confident that you can generate these forms, go directly to frame 5. If you would like more practice and review, do this frame. (4)

Below is a verb:

maylla = to wash a surface

Use "maylla" in forming each of the verb forms requested below (no pronouns necessary):

- | | |
|--|--------------------------|
| A. Say a command which means "Wash (immediately)." | A. mayllay |
| B. Say a command which means the same as "A" above except that it is directed to three people at once. | B. mayllaychih |
| C. Say the word which means "I will wash." | C. mayllagrini |
| D. Say the word which means "Wash, please." | D. mayllapay |
| E. Say the word equivalent to "They are washing." | E. mayllanajun |
| F. "We are washing." | F. mayllanajunchih |
| G. "You-all will wash." | G. mayllagringsichih |
| H. A command: "Wash me (future)." | H. mayllawangi |
| I. "We didn't wash." | I. na mayllarkanchih-chu |
| J. "Don't wash!" (immediate) | J. ama mayllaychu |

- Generate a Quichua answer to each question below, using the key word in your answer. When checking each answer take special note of whether or not the underlined part of the confirmation was included in your response. (5)

A. Should I leave?

A. Ari, llujshiy.

Key word: ari

B. When will it rain?

Key word: kaya

C. Where are the kids playing?

Key word: campo

D. Are we going to wash (clothes) tomorrow?

Key word: na

E. Should we eat?

Key word: ari (please do)

F. Who lives here?

Key word: Robertopash
Josépash

B. Kayami tamyagrin.

C. Paykuna campo-
pimi pugllanajun.

D. Na, kayaka na
tajshagrinchihchu.

E. Ari, mikupaychih.

F. Robertopash
Josepashmi
kaypi kawsan.
(No -chih
ending)

- The next three frames deal with generating forms using the suffixes and other grammatical units which were first reviewed in Module A. If you feel you do not need extra practice, go directly to frame 8. (6)

Use the Quichua word below in forming the requested combinations:

chishi = afternoon

- | | |
|---|----------------|
| A. Say a word which means "until afternoon." | A. chishikaman |
| B. Say a word which means "just the afternoon." | B. chishilla |

- Use the Quichua verb below in forming the requested combinations: (7)

uya = to hear, listen

- | | |
|--|--|
| A. Say the word which means he "still hears." | A. uyanrah |
| B. Say the combination which says that "he already heard." | B. ña uyarka |
| C. Say the form which would be used in explaining that he fell asleep <u>while</u> he was "listening." | C. uyajushpa
(Note the -ju progressive in this form.) |
| D. Say the form which would be used to explain that someone else talked <u>while</u> I listened. | D. uyajujpi |
| E. Say the phrase which states that he "hadn't heard yet." | E. narah uyarkachu |
| F. Say the word which means "until he hears." | F. uyangakaman |
| G. Say the word which would be used in the sentence, "How does one listen to music?" | G. uyarin |
| H. Say the word which would be used if someone else told me he wanted me to listen. | H. uyachun |

- Generate a Quichua answer to each question below, using the key word in your answer. When checking each answer, take special note of whether or not the underlined part of the confirmation was included in your response. (8)

- | | |
|--|--|
| A. How long did Juan wait?
Key word: until 9:00 | A. Payka las nueve-
<u>kamanmi</u> shu-
yarka. |
| B. What did you do when you arrived here?
Key word: ninanda samarkani | B. Chayamushpaka,
ninanda samarka-
nimi. |

C. Has your father died yet?

Key word: na

D. What do you want me to do?

Key word: yachaju

E. Are you just (only) going to buy meat?

Key word: ari

F. How do you say "water" in Quichua?

Key word: yaku

G. Shall I wait until you finish?

Key word: ari

H. Are you going soon?

Key word: ari

I. What will he say if you drink?

Key word: "Ama shinaychu"

J. Is your mother still living?

Key word: ari

C. Na, payka narah
wafurkachu.

D. Kan yachajchun
munani.

E. Ari, aychatllami
randigrini.

F. "Yaku" nirin.

G. Ari, ñuka
tukuchingakaman-
mi shuyangi.

H. Ari, ñami rigrini.

I. Ñuka ufyajpika,
payka "ama
shinaychu"
nigrin.

J. Ari, payka
kawsajunrahmi.

UNIT 10

MODULE C

CONTENT

A micro-text about two diverse groups of Imbabura (Otavalan) Indians.

OBJECTIVE

To acquaint the student with the micro-text, aid basic comprehension of the text, and assist in the pronunciation of the same.

No criterion is specified. The student is allowed to do as much as he wants to within the framework of this module.

- The purpose of this Module is to introduce you to the micro-text you will be considering in the next class period. (1)

The text tells some information about two groups of Indians who live near Otavalo. The real identity of each group is concealed from the reader, but the facts about them are pretty much true.

The text will be revealed to you in four segments.

- Segment 1

- A. Follow the written text below as you hear it spoken. Concentrate on what is being said and see how much of the meaning you can grasp. (2)

+

1. (Urku ladolla runakunaka sabado-tallami Otavaloman rin.)
2. (Sabado chayangakamanka, paykunaka wasipillami kawsan.)

- B. Now go over the sentences again and see if you can discover the meaning of any parts which are not readily transparent to you.

- C. If you still have any questions about meaning, turn to frame 3 and consult the English translation.

- D. As you hear each sentence again, read it aloud after the voice on the tape. Think of the meaning of each phrase as much as possible as you say it.

+

1. (Urku ladolla runakunaka sabado-tallami Otavaloman rin.)
2. (Sabado chayangakamanka paykunaka

wasipillami kawsan.)

Go to frame 4.

● English translation of Segment 1 (3)

1. The Indians on the mountain side only go to Otavalo on Saturdays.
2. Until Saturday arrives, they just live at home (i.e., in their own houses).

● Segment 2

- A. Again, follow the written text as you listen to the spoken version. (4)

+

3. (Ña sabado chayajpika, Otavaloman rishpaka, jiwata, yantatami jatun mercadopika.)

4. (Chaykunaka ali gentekunami.)

- B. Go over this portion again and derive as much of the meaning as you can.

C. Consult the translation in frame 5 as necessary.

- D. Read each sentence aloud after the voice on the tape. Think of the meaning as much as possible.

+

3. (Ña sabado chayajpika, Otavaloman rishpaka, jiwata, yantatami jatun mercadopika.)

4. (Chaykunaka ali gentekunami.)

This completes the section on the "mountain men."

Go to frame 6.

● English translation of Segment 2 (5)

3. As soon as Saturday comes, going to Otavalo they sell grass and firewood in the market.
 4. Those are good people.
-

● Section 3

- A. Follow the written text and listen to the spoken version. (6)

+

5. (Chay lagunamandakunaka millay gentekunami.)
6. (Otavaloman rishpaka, wakinka shuwangapahllami rin.)

- B. Go over these phrases again and derive as much of the meaning as you can.

- C. Consult the English in frame 7 as necessary.

- D. Read each sentence aloud after the voice on the tape. Think of the meaning.

+

5. (Chay lagunamandakunaka millay gentekunami.)
6. (Otavaloman rishpaka, wakinka shuwangapahllami rin.)

Go to frame 8.

● English translation of Segment 3 (7)

5. Those people from the lake (lagoon) are bad people.

6. When they go to Otavalo, some of them go just to steal.

● Section 4

A. Follow and listen: (8)

+

7. (Alipacha shuwakunami paykunaka.)

8. (Mishukuna paykunapah llaktaman rijpika, fiñanllami. "Mishukuna, riychih kankunapah alpaman. Imapahtah ñukapah alpaman shamungichih" nin.)

B. Go back and search out as much of the meaning as possible.

C. Consult the English in frame 9 as needed for final access to meaning.

D. Read each sentence aloud after the voice on the tape and think of the meaning.

+

7. (Alipacha shuwakunami paykunaka.)

8. (Mishukuna paykunapah llaktaman rijpika, fiñanllami. "Mishukuna, riychih kankunapah alpaman. Imapahtah ñukapah alpaman shamungichih" nin.)

This completes the text. Go on to frame 10.

● English translation of Segment 4

7. They are very good thieves. (9)

8. When white men go to their town, they just get angry. "White men, go to your own land. What do you come to my land for?" they say.

● Here is the whole text. Listen and try to understand it: (10)

- + 1. (Urku ladolla runakunaka sabadotallami Otavaloman rin.)
2. (Sabado chayangkamanka, paykunaka wasipillami kawsan.)
3. (Ña sabado chayajpika, Otavaloman rishpaka, jiwata, yantatami jatun mercadopika.)
4. (Chaykunaka ali gentekunami.)
5. (Chay lagunamandakunaka millay gentekunami.)
6. (Otavaloman rishpaka, wakinka shuwangapahllami rin.)
7. (Alipacha shuwakunami paykunaka.)
8. (Mishukuna paykunapah llaktaman rijpika, fiñanllami. "Mishukuna, riychih kankunapah alpaman. Imapahtah ñukapah alpaman shamungichih" nin.)

- Go back and re-read aloud the whole micro-text, thinking of the meaning as you do so.

● Listen once more to the whole micro-text. It is not expected that you understand everything at this point, but you should be able to comprehend much of it. (11)

+

- Go on to the next frame.

- To successfully handle the micro-text in class, you need to be aware of another concept. Listen to a statement of fact taken from the text: (12)

+ (Paykunaka jiwatami jatun mercadopika.)

- This statement has reference to a fact explained in the dialogue; i.e., that the "mountain men" sell grass (fodder) in the market.

It could possibly be given in answer to the question, "What do the mountain men sell in the market?"

But suppose the next question was, "Do they sell grass in the street, too?" You know they sell it in the market and it seems logical that they might also do so in the street, but you can't be absolutely sure because the fact has not been definitely stated; so you might answer with something like the following:

+ (Callepipashmi jatun yarin.)

- which means, "It appears that they sell in the street, too."

"Yarin" is an impersonal verb which can be attached to the end of any phrase to indicate that the content is not conclusively true; i.e., it is a guess or an apparent fact. We do the same thing in English with such phrases as

It seems that

I think that

As far as I know

- Say a possible English equivalent for each of the following: (13)

- | | | |
|---|--|--|
| + | A. (Ishkay sucreta charini yarin.) | A. It appears that I have two sucres. |
| | B. (Urkumandakunaka na shuwanchu yarin.) | B. It appears that the "from the mountain" people don't steal. |
-

- Change each of the following definite statements to a statement of apparent, but unconfirmed fact. Listen for confirmation. (14)

- | | | |
|---|--------------------------------|-------------------|
| + | A. Runakunaka ali gentekunami. | A. () |
| | B. Chayka alkumi. | B. () |
| | C. Juanka shamujunmi. | C. () |
-

UNIT 10

MODULE D - SPECIAL COMPREHENSION

CONTENT

The irregular future tense (-sha, -shun, -nga, etc.)

CONDITION

This module may be studied anytime while the student is working on lessons 7-10. It should be taken before he begins lesson 11.

OBJECTIVES

- I. Behavior: Compare two basic future tenses (regular and irregular) in terms of (1) meaning, (2) frequency of usage, and (3) special restrictions governing the second person forms.
- II. Given:
1. Spoken Quichua sentences in the irregular future tense.
 2. Other selected Quichua utterances.
- Behavior: Identify those utterances which have future meaning and give an English equivalent of each.

- This module is a special comprehension module designed to familiarize you with another future tense. The new tense is almost exactly like the one you already know, in terms of meaning. Consequently, you can get by very nicely for the time being with the future tense forms that you have already learned, as far as your own speaking is concerned. But you must learn to understand this new tense, for you will hear it often. (1)

- Listen: (2)

+

(mikugrini)

-

As you already know, this word means

_____.

I'm going to eat.

- Listen to a new word: (3)

+

(mikusha)

-

This new word means almost the same as the one you heard in the last frame; i.e., "I'll eat."

What is the new verb suffix in this word which indicates future meaning?

-sha

- "Mikugrini" and "mikusha" are both widely used in Quichua for future meaning. They differ only slightly. (4)

"Mikugrini" technically means, "I go to eat" (or "I'm going to eat"), while "mikusha" means "I will eat."

For our purposes, we will consider the two forms as having /the same/a different/ meaning.

the same

- Here is the conjugation pattern for the irregular future tense. Study it. (5)

ñuka mikusha ñukanchih mikushun

kan mikungi kankuna mikungichih

pay mikunga paykuna mikunga

Observations

1. You should be able to see why this tense is called irregular. The pattern -sha, -nga, -shun, etc., is not regular in the same sense as -grini, -gringi, -grin, etc., although it is the same for all verbs (risha, trabajasha, shuyasha . . .).
2. The second person verbs (mikungi, mikungichih) are the same as certain present tense forms. Because of this ambiguity, these forms are usually (but not always) substituted by the -gri tense, which is not ambiguous.

Suppose for a minute that an Indian friend of yours is having a party tomorrow night. He wants to know if you will come, so he asks you if you are coming or not.

Which of the following would be probably NOT say? Why?

- A. Shamungichu?
- B. Shamugringichu?

He would not say A because it is ambiguous (i.e., it could be present tense).

B, however, can only be interpreted as future.

● Say an English equivalent: (6)

+

A. (Puñusha.)

B. (Payka shamunga.)

C. (Chay camisatachu randishun?)

D. ()

E. ()

F. ()

A. I'll sleep.

B. He will come.

C. Shall we buy that shirt?

D. Maria will work.

E. I will rest.

F. We will sell that.

● True or false: (7)

The two future tenses we have been considering (-gri forms vs. -sha forms) are quite different in terms of meaning.

False

They are very much alike.

● True or false: (8)

The regular future tense (-gri) is used a great deal more than the irregular future tense (-sha).

False

They are both used a lot.

● Two forms of the irregular future tense are usually not used with future meaning because they are primarily present tense forms. These two are (select from the example verbs below): (9)

rikusha

rikunga

rikungi

rikungi

rikushun

rikungichih

rikungichih

- Here is a new verb. It means "to follow":

+ (10)
(kati)

What is the meaning of each of the following:

A. ()

B. ()

C. ()

D. ()

A. He will follow.

B. We will follow.

C. I will follow.

D. You will follow
(or, You follow).

- The Quichua verb which means "to be able" is "usha," as in (11)

+ (ushan) = he can

- Suppose that you are watching a little Indian boy who is trying to tie the cords on his pargatis (sandals). He is not being very successful and you can't resist teasing him by intimating that he just can't do it. But he looks up at you with determination in his eye and says:

+ ()

- What did he say?

I will be able (to do it)!

- In the space below, write a short paragraph comparing the two future tenses (the -gri regular form and the -sha irregular form). (12)

Compare the difference in meaning between the two forms, tell which one is used the most, and describe any special circumstances where one form is preferred over the other.

You should have included the following points:

1. The meaning of the two tenses is pretty much the same. (Technically, they represent the difference between "I will go" and "I'm going to go.")
2. Both are used considerably.
3. The irregular tense (-sha) 2d person forms (with you) are usually not used because they are ambiguous with present tense.

-
- Put a check by all sentences which have future meaning and give an English translation for each sentence you check. (13)

+ A. ()

B. ()

C. ()

A.

B.

C. ✓ He will go to the house.

D. ()

E. ()

F. ()

D.

E. ✓ I will work.

F. ✓ We will come
on Sunday.

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UNIT 11

MODULE A - LISTENING COMPREHENSION

CONTENT

- I. Past revelation tense (-shka)
- II. Verb suffixes -mu and -chi
- III. Verb derivation with -ya
- IV. Additional vocabulary: *yayku, ya, uma, surkuna, liki, yali*

OBJECTIVES

- I. Given: An English explanation of a past situation.
 Behavior: Decide whether this idea should be verbalized in Quichua with the regular past tense (-ka) or with the revelation past (-shka).
- II. Given: A familiar Quichua utterance which utilizes either the regular past tense or the revelation tense.
 Behavior:
 1. Give an English equivalent.
 2. Explain what that utterance implies about how the person speaking learned of the event he is describing.
- III. Given: In spoken form, several Quichua verbs, to some of which has been added -mu or -chi.
 Behavior: Give the meaning of each form.
- IV. Given: In spoken form, Quichua adjectives or nouns, to some of which has been added -ya.
 Behavior: Give the meaning of each.

- There are several Quichua affixes which can be added to verbs and other words to change their meaning. The next few frames will introduce three of the most important of these affixes. Listen: (1)

+

(Payka wasimanmi chayarka.)

Meaning: He arrived at the house.

Listen again:

(Payka chayamurka.)

-

Meaning: He arrived here.

There is an affix in the last verb indicating that the action of the verb involves movement toward the person speaking.

Can you find this affix?

-mu

- Here is a new verb. Listen to it: (2)

+

(yayku) = to enter

If you were standing outside your house with a friend and wanted him to enter the house, you might say

(yaykuy)

-

But if you were inside the house and wanted him to enter (thus coming to where you are) you would say _____.

yaykumuy

- Given: tigra = to return (3)

apa = to take, to carry

What is the meaning of each of the following:

- | | |
|-------------|-------------------------|
| A. tigran | A. He returns (there). |
| B. tigramun | B. He returns here. |
| C. apan | C. He takes (it) there. |
| D. apamun | D. He brings (it) here. |
-

● Listen: (4)

+

(Payka wañurka.)

He died.

What does this sentence mean? Listen again:

(Payka wañuchirka.)

- Meaning: He killed (someone or something).

There is an affix in the second sentence which means "to cause the action of the verb to happen." Thus, to cause someone to die is to kill him.

What is the new suffix which refers to causing something to take place?

-chi

● If you had been looking at the moon you might verbalize that experience by saying:

+

(Lunatami rikurkani.)

(5)

-

I looked at the moon.

If you had shown the moon to someone else, i.e., caused this other person to look at it, you would say

Lunatami _____.

rikuchirkani

I showed (someone)
the moon.

- Can you discover the meaning of each of the following: (6)

+

- | | |
|----------------|--|
| A. (mikuchin) | A. He feeds (causes someone to eat). |
| B. (tukuchin) | B. He finishes (causes to be finished). |
| C. (fiñachin) | C. He angers someone (makes them angry). |
| D. (yachachin) | D. He teaches (causes someone to know). |

- Listen to the following verb form: (7)

(mapayajun)

-

This form contains an adjective which has been changed into a verb. It means

"(He) is becoming dirty."

Can you find the affix in the verb above which means "to become"?

-ya

- This affix (-ya) may be added to adjectives or nouns to give the meaning of "becoming _____."

mapaya . become dirty

jatunya become large

yakuya become water

Adding verb endings to each of the above,
we get

mapayan He becomes dirty.

jatunyarkani I became large.

yakuyajun It is becoming water
(melting).

What is the meaning of each of the follow-
ing: (8)

- | | | |
|---|-------------------|-------------------------|
| + | A. (llakiyarkani) | A. I became sad. |
| | B. (punllayagrín) | B. It will become day. |
| | C. (yanayajun) | C. It is becoming dark. |

- In this frame you will be concerned with the activities of a certain Freddy. Match each utterance with the picture of Freddy at the right which best expresses the same idea. (9)

A. Freddyka wañunchin.



A-3

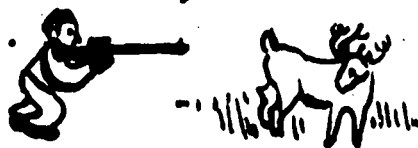
B. Freddyka llakiyajun.



B-5

C. Freddyka wañun.

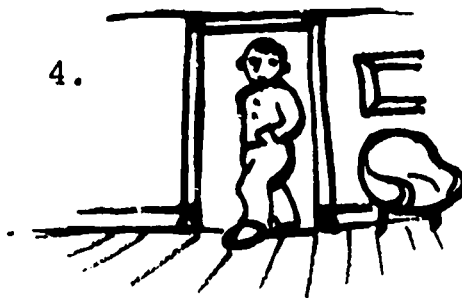
3.



C-2

D. Freddyka wasi-
manmi yaykujun.

4.



D-1

E. Freddyka wasi-
manmi yaykumujun.

5.



E-4

- Up to this point you have used the following type of verb to discuss past events:

A. Antonioka ninanda trabajarka.

There is, however, another important past tense in Quichua. Listen to the following sentence and compare it to the one above.
(10)

+ B. (Antonioka ninanda trabajashka.)

- Both A and B would be represented by the same translation in English; i.e., "Antonio worked a lot." There is, of course, an important distinction between the two sentences, which will be explained shortly. Before discussing that, however, let's take another look at the difference in form of the two tenses. Compare:

+ (Antonio trabajarka.)

- (Antonio trabajashka.)

As you see, they are very similar in form. In fact, if sh is substituted for r, the -shka past tense follows the very same conjugation pattern as does the -rka tense.

Finish filling in the table below, following the pattern of the -rka past tense:

ñuka	_____	ñuka	<u>rishkani</u>
	rirkani		rirkani
kan	_____	kan	<u>rishkangi</u>
	rirkangi		rirkangi
pay	_____	pay	<u>rishka</u>
	rirka		rirka
ñukanchih	_____	ñukanchih	<u>rishkanchih</u>
	rirkanchih		rirkanchih
kanguna	_____	kanguna	<u>rishkangichih</u>
	rirkangichih		rirkangichih
paykuna	_____	paykuna	<u>rishka</u>
	rirka		rirka

- As you hear a verb form pronounced below, match it with the appropriate pronoun(s):

		(11)	
+	A. ()	1. kanguna	A-4
	B. ()	2. ñuka	B-3
	C. ()	3. pay/paykuna	C-5
	D. ()	4. kan	D-1
	E. ()	5. ñukanchih	E-2

- Fill in the blank with the appropriate form of the new past tense you have just been introduced to. (Use the verb "miku.")

(12)

ñuka	_____	ñuka mikushkani
kan	_____	kan mikushkangi
pay	_____	pay mikushka
ñukanchih	_____	ñukanchih mikushkan- chih
kankuna	_____	kankuna mikushka- ngichih
paykuna	_____	paykuna mikushka

-
- As you can see, the formation of this new past tense is quite simple and should give you no real problems. But perhaps you have thought of the following question: What does the -shka tense mean, and how is it used? (13)
-
- The basic idea of the -shka past tense has to do with when and how the person who is speaking found out about the event he is explaining. There are two basic ways he could have gained this information: (14)
 - A. He was there when it happened. That is, he either did the action himself or saw someone else do it.
 - B. He found out about it after it happened. That is, at some later time, he either discovered himself that the given event had happened or someone else told him about it.

Basically, situations of type A require the -rka past tense, while situations of type B require -shka.

Let's take an example:

Luiz ate some meat.

If the person who is talking actually saw Luiz eat the meat, he would say

Luizka aychata miku_____.

mikurka

If, however, Luiz's mother had told this person afterward that Luiz had eaten some meat, he would say

Luizka aychata miku_____.

mikushka

- We will call the -shka past tense the revelation tense, since it indicates that the happening you are describing was not personally witnessed by you, but that it was revealed to you at some later time.

(15)

Assume that you are saying each of the following sentences and decide in each case whether you should use -rka or -shka:

- | | |
|---|-------|
| A. I caught a big fish last summer. | -rka |
| B. A dog killed my cat.
(You found the cat dead with a dog's teeth marks in her body.) | -shka |
| C. Pure Gold won the race.
(Describing a horse race you went to recently.) | -rka |
| D. Pure Gold won the race.
(You discovered which horse won from reading the newspapers.) | -shka |

- A. Which of the following clearly states that the person speaking did not learn of this event until after it had already happened: (16)

+

1. ()

2

2. ()

B. Which of the following clearly implies that the person speaking actually witnessed the event when it happened:

1. ()

1

2. ()

● Listen: (17)

(Tukuchishkani.)

Meaning: I finished.

What is the implication of the above utterance?

The person finished but did not find out that he had finished until later on.

The sentence really implies:

"I finished without realizing it."

- Whenever -shka is used in the first person (the person speaking) it refers to an action which that individual did in ignorance or which he was unaware of at the time. Only later did he realize what he had done.

Here is another example: (18)

("Maquinami yalljun" yashkani.)

"A train is passing by," I thought.

Here let us assume the speaker thought a train was passing by, but later on he learned that it was just a heavy truck instead.

Explain a possible circumstance for each of the following:

A. Chay juyalla camisata likishkani.
I tore that beautiful shirt.

A. The person speaking didn't realize that he had torn his shirt until later on, perhaps when he took it off.

B. "Casa Blanca" man chayashkanchih.
We arrived at the White House.

B. The individuals involved didn't realize that the building they had come to was the "White House." Maybe they thought it was the Pentagon or something!

- There is one case where the -rka past tense may be used to describe a situation which was revealed to the speaker after it happened. This is when a person tells about something he himself did and he is subsequently quoted directly. Listen: (19)

"Otavaloman rirkani" nin.

He said, "I went to Otavalo."

The situation here might be that (Rafael) has told you he went to Otavalo. Now you are telling someone else that Rafael went. But rather than saying

A. Rafael went to Otavalo.

You say

B. Rafael said, "I went to Otavalo."

In sentence B, the -rka form is used.
Sentence A would require -shka. B is the preferred Quichua way of describing this kind of situation.

- In which of the following situations could you use -rka to describe Maria's activity:

(20)

- A. Alice told you that Maria had been taking piano lessons.
- B. Maria told you that she had been taking piano lessons.

B (provided that you quote Maria directly)

- Compare: (21)

- + A. (Mariaka "tukuytami mikurkani" nin.)
- B. (Mariaka "tukuytami mikushka" nin.)

As background for sentence A /someone else/ Maria herself/ has told the person speaking that she ate everything, while in sentence B /someone else/Maria herself/ has told the person that she ate everything.

Maria herself

someone else

- If you heard the story of "Goldilocks and the Three Bears" in Quichua, it would be told with the /regular past/revelation past/ tense. (22)

revelation past
(-shka)

Unless the speaker himself happened to have witnessed the episode between Goldilocks and the bears!

- If you had met Goldilocks at some time or another and she personally told you about

(23)

her hair-raising experience, which past tense would you use in relating her experience to someone else?

You could use the regular past when quoting her directly on some action that she did. For example:

"I entered the house," she said.

All actions performed by someone other than Goldilocks herself would be described with the revelation tense. For example:

"The bears came home and went in to eat their porridge."

-
- Write a short English word or phrase which explains or clarifies the meaning of each of the following word particles as they have been used in this lesson: (24)

A. -nu

B. -chi

C. -ya

In your own words:

A. Motion toward the speaker.

B. Cause to do . . .

C. Become

-
- The revelation past tense which you have been exposed to in this Module is important. At first you may wonder why the Quichuas should want to make such a distinction in reporting past events. However, the circumstances under which some particular information was gained is important to them, and in order to communicate with them effectively you will need to understand and use both of these verb patterns.

Now listen to several examples of both the regular past tense and the revelation past. See if you can understand the implications of each sentence that is spoken and get a feel for the difference between these two verb patterns. Stop the tape after any or all of the items if you want more time to think them through. (24)

- | | |
|--|---|
| <p>+ A. (Albertoka ñami shamushka.)</p> <p>B. (Ñami mikurkani.)</p> <p>C. (Kaypika shuh warmi wañushkami nin.)</p> <p>D. (Ninandami puñushkani ñukaka.)</p> <p>E. (Las seiskamanmi pugllajurka.)</p> <p>F. (Kuchikunaka llujshishkami!)</p> <p>G. (Pusaj wagrami tiyarka.)</p> <p>H. (Pusaj wagrami tiyashka nin.)</p> | <p>A. Alberto has already come. (The speaker didn't see him come.)</p> <p>B. I've already eaten. (And was aware of it.)</p> <p>C. They say a woman died here. (The speaker didn't see it.)</p> <p>D. I've (I) slept a lot! (Without realizing I was sleeping so long.)</p> <p>E. She was playing until 6:00. (The speaker saw it.)</p> <p>F. The pigs have gone out! (The speaker didn't know they had gone.)</p> <p>G. There are eight cows. (The speaker saw them.)</p> <p>H. They say there were eight cows.</p> |
|--|---|

I. (Cristobal C6lonka (Columbus) 1492
tami Americaman shamushka.

I. Christopher
Columbus came
to America in 1492.
(The speaker didn't
see it.)

● As you hear each of the following, say an
equivalent English utterance: (25)

+

A. ()

B. ()

C. ()

D. ()

E. ()

F. ()

G. ()

H. ()

I. ()

J. ()

K. ()

L. ()

He, she, it:

A. saw

B. brought (it) here

C. arrived there

D. sad

E. died

F. showed (caused
to see) it

G. water

H. killed (caused
to die)

I. arrived here

J. became sad

K. took (it) there

L. became water
(e.g., ice
melting)

● Decide whether you would explain each of
the following situations in Quichua with

(26)

the regular past tense (-rka)

or

the revelation past tense (-shka)

- | | |
|--|---------------------------------|
| 1. You want to explain that someone broke into your house while you were asleep and stole your television set. | 1. revelation (-shka) |
| 2. Your mother has often told you about how she had scarlet fever when she was a young girl. Now you are telling your children about your mother's experience. | 2. regular (-rka)
(with nin) |
| 3. You are telling what one of the drivers did in a boat race you went to last week. | 3. regular (-rka) |
| 4. You thought that you had never met your Uncle Albert. But as he is being described to you, you realize that you <u>have</u> met him once at a party but didn't really know who he was. Now you make the comment:

"Yes, I <u>did</u> meet Uncle Albert once." | 4. revelation (-shka) |
| 5. You are telling some of the adventures of Wild Bill Hickock. | 5. revelation (-shka) |
| 6. Harvey told you something that John did and now you are telling Mary what he did. | 6. revelation (-shka) |
| 7. You are explaining what you did and how you felt when you were lost in the desert. | 7. regular (-rka) |

● Beneath each sentence below, write

1. An English equivalent
2. Whatever information is implied about how the person speaking learned of the event he is describing. (27)

+ A. (Chay warmika Quitopi kawsashka nin.)

That woman lived in Quito, they say.

In your own words:

Apparently the information was supplied to the speaker by a third person, perhaps someone who knew the woman. At any rate, the speaker became aware of the action only after it had happened.

Jaime was eating bread.

Use of the -rka form indicates that the speaker must have actually seen Jaime eat the bread; that is, he was aware of the action when it happened.

Your son has grown.

The person speaking was not aware that the boy had grown so much, but is discovering it now.

+ B. (Jaimeka tandata mikurka.)
-

+ C. (Kanpah churika viñashka.)
-

UNIT 11

MODULE B - SPEAKING

CONTENT

- I. Past "revelation" tense (-shka)
- II. Verb suffixes -mu and -chih
- III. Verb derivation with -ya

OBJECTIVES

- I. Given: Instructions which specify appropriate situations .
 Behavior: Generate spoken Quichua utterances which employ the past revelation tense or the past regular tense (whichever is required) for each given situation.
- II. Given: Instructions which specify appropriate situations .
 Behavior: Generate Quichua utterances which contain each of the following types of verb forms:
 1. The action of the verb involves directional movement toward the speaker.
 2. Someone or something is caused to perform the action of the verb.
 3. Someone or something becomes like the state which is characteristic of a specified adjective or noun.

- What is the name we are using for the verb tense used in the following utterance?
What is the significance of this name:

+ (1)
(Payka ña chayamushka.)

revelation past tense

Use of this verb form indicates that the speaker was not aware of the happening at the time it transpired, but it was "revealed" to him at some later time.

- Formation of the revelation past tense follows the same pattern as the regular past.

Fill in each blank mentally with the correct verb form of the revelation tense and then say the whole phrase aloud. Listen for confirmation. (2)

- + A. Pay shamu _____ ()
- B. Ñuka shamu _____ ()
- C. Kan shamu _____ ()
- D. Paykuna shamu _____ ()
- E. Kankuna shamu _____ ()
- F. Ñukanchih shamu _____ ()
- G. Ñuka shamu _____ ()
- H. Pay shamu _____ ()
- I. Kan shamu _____ ()
- J. Ñukanchih shamu _____ ()

- K. Paykuna shamu_____ ()
- L. Kankuna shamu_____ ()

● Listen to a new verb: (3)

+

(surku) = to take off

Fill in each blank with the correct form of the past revelation tense of "surku" as you say the whole phrase:

- A. Ñuka _____ ()
- B. Kan _____ ()
- C. Pay _____ ()
- D. Ñukanchih _____ ()
- E. Kankuna _____ ()
- F. Paykuna _____ ()

● How would you say (4)

José took off his shirt.

NOTE: Assume that the situation requires the revelation tense.

José paypah camisa-tami surkushka.

● Generate equivalents for each of the following English utterances. Assume that the situation specifies the revelation past tense and think of the special meaning each sentence has as you say it. (5)

+

- A. I ate the bread. A. (Tandatami mikushkani.)
- B. They worked hard. B. (Paykunaka

	ninandami trabajashka.)
C. My father waited at home.	C. (Ñuka taytaka wasipimi shuya- shka.)
D. It rained yesterday.	D. (Kaynaka tamyashka.)
E. We played until 7:00.	E. (Las sietekaman- mi pugllashkan- chih.)
F. You've already finished!	F. (Kanka ñami tukuchishkangi.)
G. Maria came.	G. Mariaka shamu- shka.)

-
- It is assumed by now that you can construct sentences in the revelation past tense without too much difficulty. The thing that may possibly be more difficult for you is knowing when to use this form and when to use the regular past. Therefore, the rest of the frames in this section will give you practice deciding which past tense to use in different situations. (6)

-
- Given the following idea: (7)

My dog died.

Generate this utterance in Quichua as you imagine yourself in each of the situations below. (Say it once for each situation.) Listen for confirmation and note especially if you used the right tense each time.

A. You come home and see the dog
lying dead in the front yard.

X

A. Ñuka alkuka
wafñushka.

- | | | |
|--|---|------------------------------|
| B. You are telling a friend how you shot the animal because he was very sick. | X | B. Ñuka alkuka wañurka. |
| C. Your brother told you that the dog is dead and now you are telling your father. | X | C. Ñuka alkuka wañushka nin. |

- Given the following idea: (8)

Juan ate 17 apples.

generate utterances for the situations below as you did in the last frame:

- | | | |
|--|---|--|
| A. You are telling someone what you and Juan did when you were in the orchard. | X | A. Juanka chungakanchis manzanatami mikurka. |
| B. You discover 17 apple cores in John's bed. | X | B. Juanka chungakanchis manzanatami mikushka. |
| C. Someone saw Juan eat the apples and told you about it. Now you're telling someone else. | X | C. Juanka chungakanchis manzanatami mikushka nin. |
| D. Juan himself bragged to you about all the apples he ate and you are repeating it to Maria in disbelief. | X | D. Juanka "chungakanchis manzanatami mikurkani" nin. |

- In the last sentence of the last frame, did you remember that, if the person who performed an action tells you about it himself, you can quote him directly and use the regular past tense? Thus, "Juan ate 17 apples" becomes (9)

Juanka "Chungakanchis manzanatami mikurkani" nin.

● Given the following idea: (10)

We've come to Pedro's house.

generate, as before, comparative utterances for the situations below:

- | | |
|--|---|
| <p>A. You and a companion have gone to visit Pedro and you are announcing to your companion (who has never been to Pedro's before) that you have now arrived at his house.</p> | <p>A. Pedropah
wasimanka
shamurkanchihmi.</p> |
| <p>B. You look up at the house you have come to and suddenly realize that you have been going to Pedro's house instead of your own house.</p> | <p>B. Pedropah
wasimanmi
shamushkanchih.</p> |
-

● Given the following idea: (11)

I thought, "Maria is coming."

generate utterances as before.

NOTE: "ya" = to think

- | | |
|---|---|
| <p>A. You thought you saw Maria coming, and sure enough a few minutes later she popped in the door.</p> | <p>A. "Mariami
shamujun <u>yarkani</u>.</p> |
| <p>B. You thought you saw Maria coming, but it turned out to be Margarita instead.</p> | <p>B. "Mariami
shamujun <u>ya-shkani</u>.</p> |
-

● Given the following statement: (12)

Jesus Christ died on the cross.

generate the appropriate Quichua equivalent, assuming that you are telling a Bible story. Check the answer column after you finish.

NOTE: "Jesucristo" = Jesus Christ

"cruz" = cross

Jesucristoka cruzpimi
wañushka nin.

"Wañushka nin" is
the form used since
you are referring to
something which
came from another
source (the Bible).
"Nin" is optional.

Actually, due to the
special authority of
the Bible in the lives
of the Indians, you
might hear this state-
ment made sometimes
in the regular past
tense. In fact, any
event that is written
down in a book or
which is generally
accepted as a hist-
orical fact may
occasionally be
verbalized with the
regular past tense.

- One of the ways you might characterize the difference between the past (-rka) tense in Quichua and the revelation (-shka) tense is that the former signals a primary/secondary source of information, while the latter signals a primary/secondary source.

(13)

-rka	primary source
-shka	secondary source

- What is the difference in meaning between the two following utterances? (Listen to both and then explain.) (14)

+ A. (Chayarkani.)

A. I arrived there.

B. (Chayamurkani.)

B. I arrived here.

- Notice how -mu is inserted between a verb stem and the tense suffixes to indicate motion toward the person speaking.

Verb stem	Tense and person
chaya	rkani
	↑ mu

Each of the following verbs involves movement. As you say each word, modify the form so that the movement is specifically directed toward the speaker. Say the word, listen to the tape pronunciation, and then say it again. (15)

- | | | | | |
|---|-----------------|---|---------|---|
| + | A. tigrarka | X | () | X |
| | B. yaykuy | X | () | X |
| | C. chayagringsi | X | () | X |
| | D. apashkani | X | () | X |
-

- Generate each of the following commands. Listen for confirmation. (16)

- | | | | |
|---|------------------------------|---|---------|
| + | A. Come in here! (Enter!) | X | () |
| | B. Bring (that) here! | X | () |
| | C. Come back here! (Return!) | X | () |
-

- What is the difference in meaning between the following two utterances? (Listen to both forms, then explain.) (17)

- | | | |
|---|-----------------|---|
| + | A. (Puñurka) | A. (He) slept. |
| | B. (Puñuchirka) | B. He put someone to sleep (caused someone to sleep.) |
-

- Notice that -chi is inserted right after the verb stem:

<u>Verb stem</u>		<u>Tense and person</u>
pufu	↑ chi	rka

Modify each of the following verbs so that the subject is causing someone else to do the action of that verb (rather than doing it himself). Say the form you come up with, listen to the tape pronunciation, and then say it again. (18)

- +
- | | | | |
|----------------|---|-----|---|
| A. wañushka | X | () | X |
| B. parlagrini | X | () | X |
| C. rikuy | X | () | X |
| D. asirkanchih | X | () | X |
| E. fiñajun | X | () | X |

If you would like more practice generating these forms, do the next frame. Otherwise, skip to frame 20 and turn the tape ahead to the next white splice.

- Generate forms which mean "to cause to . . ."

- +
- | | | | |
|-------------------|---|-----|---|
| A. aparka (took) | X | () | X |
| B. nishka | X | () | X |
| C. chakin (dries) | X | () | X |
| D. kalpagrinchih | X | () | X |
| E. tukurka | X | () | X |

- Generate each of the following sentences in Quichua. For interest's sake, assume that all past tenses are "revelation" situations. (20)

+	A. He killed the cat.	X	A. (Payka misitami wañuchishka.)
	B. I made Juan laugh.	X	B. (Juanta asichishkani.)
	C. That white man teaches Spanish.	X	C. (Chay mishuka españoltami yachachin.)
	D. Finish that!	X	D. (Chayta tukuchiy.)

- If "uma" means "head," what is the meaning of the following utterance: (21)

+	(Paypah umaka mapayashka.)	His head has become (got) dirty.
-		The person speaking is discovering this after the head in question has already become dirty.

- Notice in review how -ya may be attached after adjectives (or nouns), thereby forming a verb which means "to become":

mapa -shka
 ↑
 ya

Change each of the following adjectives and nouns into verb forms which mean "to become"

Put each verb into the revelation past tense.

After the tape pronunciation, say each word again. (22)

+	A. llaki	X	()	X
	B. millay	X	()	X
	C. yaku	X	()	X
	D. uchilla	X	()	X
	E. rumi	X	()	X

- Generate each of the following utterances in Quichua. This time, assume that all past tenses are regular past tense, and leave off all pronouns. (23)

+	A. It's becoming day (dawning).	A. (Punllayajun.)
	B. It became large.	B. (Jatunyarka.)
	C. He will become good.	C. (Aliyagrín.)
	D. She is getting (becoming) sad.	D. (Llakiyajun.)
	E. I'm getting (becoming) dirty.	E. (Mapayajuni.)

- Using the regular past tense for all past sentences, say a Quichua equivalent for each of the following: (24)

+	A. They will return here at 6:00.	A. (Paykuna las seistami tigrámugrin.)
	B. My dog died.	B. (Ñuka alkuka wañurka.)
	C. When will you arrive in Quito?	C. (Imahorastah Quitoman chaya-gringi?)

- | | |
|--------------------------------------|-------------------------------------|
| D. I killed my dog. | D. (Ñuka alcutami
wañuchirkani.) |
| E. That woman is becoming beautiful. | E. (Chay warmika
juyallayajun.) |

● Generate an appropriate Quichua utterance as requested. When checking confirmation, note especially the underlined part of each answer. (25)

- | | |
|---|--|
| A. How would you explain that you went to Columbia? | A. Columbi ammi rirkani. |
| B. You have just discovered that you have been eating horse meat when you thought it was beef. How do you explain what you have done? | B. Caballo aychata mikush kani . |
| C. How would you explain that it rained in Otavalo yesterday? (Assume that you were there and saw it rain.) | C. Kaynaka Otavalo-
pi tamy arkami . |
| D. How would you explain that it rained in Otavalo, given that you were out of town but your brother told you about it when you got back? | D. Kaynaka Otavalo-
pi tamy ashkami
(nin). |
| E. José told you that he slept for twelve hours yesterday. You can't resist telling this to Alberto. | E. Joseka "Kaynaka
chunga ishkay
horastami puñu-
rkani " nin. |
| | or, less likely:

Joseka kaynaka
doce horastami
puñu shka . |
| F. You arrive home and discover a cat in the kitchen. So you casually remark to your wife that a cat has entered the house. | F. Shuh misi
yaykam ushka . |

G. As your mother arrives home with the groceries, you discover that she bought a lot of ice cream, and you voice your discovery to her.

Ashtaka heladostami
randishkangi!

- Generate an appropriate sentence as requested for each item below: (26)

A. Your friend Luis is standing just outside the door. Call to him and tell him to just come in.

Luis, yaykumuylla.

B. Marcelo is showing everyone his new baby. Ask him to show you.

Marcelo, rikuchiway.

C. Someone asks you what you're doing. How do you tell them that you're taking some grain to town?

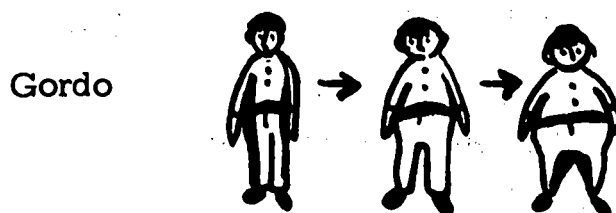
Granokunataka llak-
tamanmi apajuni.

D. Rafael has been saying bad things about you. How do you tell someone else that Rafael has made you angry?

Rafaelka ñukata
fiñachirka.

E. The Quichua word for "fat" or "wide" is "raku." Can you explain what is happening to Gordo?

Payka rakuyajun.



F. The word for "lazy" is "killa." What do you think will happen to Manuel that will make him decide to take a few minutes off from work and go over and sit under the trees?

Payka killayagrin.



UNIT 11

MODULE C - SPECIAL VOCABULARY ACQUISITION

CONTENT

The following vocabulary items:

kunuh	mawka	yurah
chiri	uma	yana
ruku	karu	liki
paya	ladolla	surku

OBJECTIVES

- I. Given: Any or the above words in spoken form.
- Behavior: Say an English equivalent for that word.
- II. Behavior: Demonstrate ability to use (speak) each of the words above in a meaningful situation by supplying the correct word to fill a slot in a specified utterance.

Example: Chay warmika (paya)mi.

That woman is old.

- This module introduces several descriptive adjectives as well as a couple of words that you will need to be quite familiar with for the classroom activities associated with this lesson.

Study the list below and listen to the pronunciation. The list includes one set of opposites and three other words whose meanings are very similar. (1)

- + (yurah) white
- (yana) ?
- (ruku) old (a man or male animal)
- (paya) old (a woman or female animal)
- (mawka) old (inanimate objects)

"Yana," which you have previously encountered, means _____.

black, or dark

- A. Which of the following words could be used to describe the object at the right:

- + (2)
- 1. ()
- 2. ()
- 3. ()



3

- B. Which of the following could be used to describe the object at the right:

- 1. ()
- 2. ()
- 3. ()



1

- C. Which of the following could be used to describe this object:

1. ()

2. ()

3. ()



2

● Match the English with the Quichua: (3)

A. yurah	1. old (male)	A-3
B. mawka	2. old (female)	B-5
C. yana	3. white	C-4
D. ruku	4. black	D-1
E. paya	5. old (inanimate)	E-2

● Below are two more sets of opposites.
Study them briefly and listen to the way
they are pronounced: (4)

+

(kunuh) = warm

(chiri) = cold

(karu) = far away

(ladolla) = close

Which of the above words has been borrowed
from Spanish?

ladolla (from the
Spanish word for
"side"; i.e., "lado.")

● Match the English with the Quichua: (5)

A. chiri	1. warm	A-4
B. ladolla	2. far away	B-3
C. kunuh	3. close	C-1

D. karu 4. cold

D-2

- As you hear each word below, say an English equivalent: (6)

+

- | | |
|--------|--------------------|
| A. () | A. old (female) |
| B. () | B. old (inanimate) |
| C. () | C. old (male) |
| D. () | D. warm |
| E. () | E. cold |
| F. () | F. far away |
| G. () | G. close |
| H. () | H. white |
| I. () | I. black |
| J. () | J. cold |
| K. () | K. old (male) |
| L. () | L. far away |
| M. () | M. old (inanimate) |
| N. () | N. warm |
| O. () | O. old (female) |
| P. () | P. white |

- Match each word on the left with the object on the right which best exemplifies that quality: (7)

A. yana

1.



A-4

B. chiri

2.



B-6

C. paya

3.



C-8

D. karu

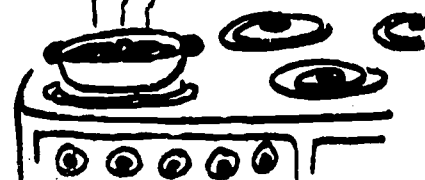
4.



D-3

E. yurah

5.



E-9

F. ruku

6.



F-1

G. kunuh

7.



G-5

H. mawka

8.



H-2

I. ladolla

9.



I-7

- Here is the final set of words for this module. Two of them are verbs and one a noun. (You may already be somewhat familiar with them for they were introduced in Modules A and B.)

Study these words briefly and listen to the pronunciation. (8)

+

uma = head

liki = to tear (something)

surku = to take off (sacar)

● Match the Quichua with the English: (9)

A. surku	1. to tear	A-3
B. liki	2. head	B-1
C. uma	3. to take off	C-2

● Say an English equivalent: (10)

+

A. ()	A. take off
B. ()	B. head
C. ()	C. take off
D. ()	D. tear
E. ()	E. head
F. ()	F. take off

- For each picture below there is a Quichua word phrase describing that picture. If the description is accurate, write "yes" by that item; otherwise, write "no." (11)

A.



ROVER

ruku alku

A. yes

B.



kunuh mikuna

B. no



yana rumi

C. no



papelta likijun

D. yes



karu llakta

E. yes



mawka calzon

F. yes



kwitsapah uma

G. yes



yurah auto

H. no



chiri tamyá

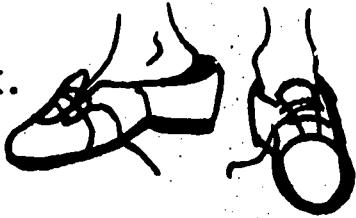
I. yes



paya misha

J. no

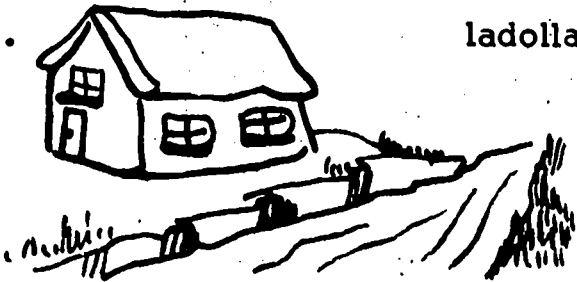
K.



zapataskunata
surkujun

K. no

L.



ladolla wayku

L. yes

● Say an English equivalent: (12)

+

A. ()

A. head

B. ()

B. cold

C. ()

C. close by, near

D. ()

D. black

E. ()

E. old (inanimate)

F. ()

F. white

G. ()

G. to take off

H. ()

H. old (female)

I. ()

I. warm

J. ()

J. to tear (something)

K. ()

K. far away

L. ()

L. old (male)

Did you get them all? If you still need a little review on some of the words, go back and take another look at frames 1, 4 and 8.

- Pronounce each word below, listen to the voice on the tape, and then say it again. Approximate as much as possible the tape pronunciation and think of the meaning as you say each one. (13)

+	A. kunuh	X	()	X
	B. chiri	X	()	X
	C. ruku	X	()	X
	D. paya	X	()	X
	E. mawka	X	()	X
	F. karu	X	()	X
	G. ladolla	X	()	X
	H. yurah	X	()	X
	I. yana	X	()	X
	J. uma	X	()	X
	K. <u>likin</u>	X	()	X
	L. <u>surkun</u>	X	()	X

- Say the equivalent Quichua word. Listen for confirmation. (14)

+	A. warm	k_____	()
	B. cold	ch_____	()
	C. far away	k_____	()
	D. close	l_____	()
	E. black	y_____	()

F. white yu_____ ()

● Say the Quichua equivalent: (15)

A. old (male) r_____ ()

B. old (female) p_____ ()

C. old (inanimate) m_____ ()

D. head u_____ ()

E. to tear l_____ ()

F. to take off s_____ ()

● Say the Quichua equivalent: (16)

A. far away X ()

B. cold X ()

C. black X ()

D. to tear X ()

E. old (thing) X ()

F. near (close) X ()

G. head X ()

H. white X ()

I. old (woman) X ()

J. to take off X ()

K. warm X ()

L. old (man) X ()

● Say aloud the Quichua word which is appropriate for each blank below: (17)

- | | |
|---|--------------|
| A. Any car you find in a junk heap is _____. | mawka |
| B. If you bend over too quickly you may _____ your pants. | likin |
| C. Snow is _____ and _____. | chiri, yurah |
| D. Your next door neighbor (if you live in the city) lives _____ to you. | ladolla |
| E. "Don't lose your _____." | uma |
| F. Tar is _____. | yana |
| G. When you go on vacation you may want to go to some _____ location. | karu |
| H. Washing the car _____ the dirt. | surkun |
| I. Male elephants live to be very _____. | ruku |
| J. Water which has been standing in a stagnant pool in the sun is probably _____. | kunuh |
| K. Most witches are very _____ women. | paya |

● Write down all the words you can remember from this module. (18)

How many of these did you get:

- | | |
|-------|---------|
| kunuh | mawka |
| chiri | ladolla |
| yana | liki |
| yurah | surku |
| ruku | uma |

paya karu

● Say an English equivalent: (19)

- | | | |
|---|--------|-----------------|
| + | A. () | A. close, near |
| | B. () | B. old (male) |
| | C. () | C. warm |
| | D. () | D. old (thing) |
| | E. () | E. white |
| | F. () | F. head |
| | G. () | G. black |
| | H. () | H. tears |
| | I. () | I. old (female) |
| | J. () | J. takes off |
| | K. () | K. cold |
| | L. () | L. far away |

● Say each of the Quichua sentences below, at the same time filling in the blank with the appropriate word. For confirmation you will see the word you should have put in the blank. (20)

- | | |
|--|----------|
| A. _____ misitami charini.
(I have a black cat.) | A. yana |
| B. Kunan punlla _____ mi.
(It's warm today.) | B. kunuh |
| C. Shuh platota kanpah _____ pi churay.
(Put a plate on your head.) | C. uma |

- | | |
|---|------------|
| D. Shuh _____ llaktapimi kawsangapah munani.
(I want to live in a city close by.) | D. ladolla |
| E. Payka _____ llaktaman rishka nin.
(They say he went to a far country.) | E. karu |
| F. Paypah sapatoskunatami _____ rka.
(He took off his shoes.) | F. surku |
| G. Wakinpika tamyaka _____ mi.
(Sometimes rain is cold.) | G. chiri |
| H. Ñukaka _____ kaman kawsangapahmi munani.
(I want to live until I'm old-man speaking.) | H. ruku |
| I. Ñuka mamaka _____ mi.
(My mother is old.) | I. paya |
| J. Chay papeltami _____ shkangi.
(You tore that paper.) | J. liki |
| K. Tisaka _____ mi.
(Chalk is white.) | K. yurah |
| L. _____ radiokunaka na valinchu.
(Old radios aren't worth anything.) | L. mawka |
-

UNIT 12

MODULE A - LISTENING COMPREHENSION

CONTENT

- I. Present infinitive (-j) as adjective, noun, and direct object.
- II. Unequal comparison (with yali and ashtawan).
- III. Equal comparison (with -shna).
- IV. Question word: mayjan

OBJECTIVES

- I. Given: a Quichua utterance which contains a -j infinitive verb form used as a noun, an adjective, or a verb object, and for which sentence the vocabulary is otherwise familiar.

Behavior: Demonstrate comprehension of the -j form by answering an English question whose answer includes the information contained within that form.

Example: Utterance: Chay jatuj warmi shamurka.

Question: Who came?

Answer: That woman who sells. (seller woman)
- II. Given: a Quichua utterance which compares two subjects or actions and for which the vocabulary is familiar.

Behavior: the student will identify:
 - A. The subjects that are being compared.
 - B. The nature of the comparison.
 - C. The relative position of the subjects in the comparison.

Example: John eats more than Mary.

A. Subjects: John and Mary

B. Nature of comparison: which of the two eats more

C. Relative position: John -- more

Mary -- less

- We have previously discussed the process of modification or subcategorization in language. By way of review, you may remember that such units as adjectives and prepositional phrases are really devices for modification, e.g. (1)

A. jatun wambra

B. nanpi wambra

Jatun in A limits the set of possible subjects from any boy to a big boy, and nanpi in B limits the set of possible subjects to the boy in the road.

A great number of the words and structures in any language are designed to modify and subcategorize other basic units.

- The adjectives we have been using so far have been almost entirely natural forms, i.e. their basic form is an adjective. It is also, however, possible to derive adjectives from other forms. In this module we will discuss the formation of some modification units derived from verbs. A great deal of descriptive power is gained when we can transform verbs into adjectives. (2)

Consider the following:

- A. That lazy dog is sleeping.
- B. That dog with the black spots is sleeping.
- C. That dog who bites is sleeping.

In which of the examples above is the modification unit based on a verb?

C. dog who bites

- Here are a few examples of how we construct modification units (adjectives) from verbs in English.

- A. The man who is coming.
- B. A working mother.
- C. The roof that leaks.

All of these structures (and many additional ones) are generated by the same simple device in Quichua. Listen and observe: (3)

+	(trabajaj runa)	man who works working man
	(yaykumujuj warmi)	woman who is entering
	(pugllaj alku)	dog who plays

Find the suffix, used with verbs, which changes them into an adjective-type modifier.

-j

- We will call this -j verb form an infinitive. When it is attached to a verb stem it turns the verb into a form which means something like "One who works (eats ...)."

Note carefully how -j is attached.

Verb stem

jatu + j	=	One who sells.
Mikuju + j	=	One who is eating.

Listen to the pronunciation of each of the following forms and then say an English equivalent to show that you understand the meaning of each.

Note: mishu = white man

misha = white woman

+

(4)

- | | |
|-------------------------------|---|
| A. (purij runa) | A. Indian who walks
(walking Indian) |
| B. (mikujuj wagra) | B. cow that is eating |
| C. (Quichuata parlaj warmi) | C. woman who speaks
Quichua |
| D. (Quichuata parlajuj warmi) | D. woman who is
speaking Quichua. |
| E. (kulkita charij gringo) | E. gringo who has
money |
| F. (yalijuj auto) | F. car that is passing |
| G. (tamyaj punlla) | G. day that rains
(rainy day) |
| H. (shamujuj misi) | H. cat that is coming |
| I. (Otavalopi kawsaj mishu) | I. white man who
lives in Otavalo |
| J. (randij misha) | J. white woman who
buys |

- The -j infinitive form may modify a following noun (as in the last frame) or it may stand alone. Compare:

- A. shamuju -----the one who is coming
B. shamujuj misi ---the cat who is coming

Form A can function like any regular noun.

Listen: (5)

+

(Chay shamujjka ñuka wawkimi).
That coming one is my brother.

What is the meaning of each of the following?

- | | |
|-------------------------|--------------------------------|
| A. (randij) | A. one who buys
(buyer) |
| B. (kulkita charij) | B. one who has
money |
| C. (chayamujj) | C. one who is
arriving here |
| D. (trabajanajjkuna) | D. ones who are
working |
| E. (Otavalopi kawsajka) | E. one who lives in
Otavalo |

- You may have noticed that -j forms refer only to present tense verbs. That is, they correspond to utterances types A and B below, but not C. (6)

- A. the man who comes
- B. the man who is coming
- C. the man who came yesterday

In a later lesson, the means will be given for generating type C forms.

Which of the following sentences would not be generated with a -j verb infinitive form in Quichua?

1. I shot that dog that barked.
2. I shot that dog that barks.

● Say an English equivalent. (7)

+

A. (Trabajajkunaka chaypi mi shuyanajun).

B. (Lecheta jatuj warmika narah tigramarkachu).

C. ()

D. ()

A. The workers (ones who work) are waiting there.

B. The woman who seels milk hasn't returned yet.

C. We are eating ones (enters).

D. I see an Indian man who is resting.

● Listen to a new sentence. (8)

+

(Shun kwitsa parlajutami uyarkani).

This sentence uses the -j infinitive just discussed in a slightly different way. It still is a noun form, but now has become a verb object. Notice the meaning.

Shuh kwitsa parlajutami uyarkani.
I heard a girl speaking.

Notice that the sentence does not refer to hearing the girl, but to hearing the speaking of the girl.

A. Which of the following means "He saw the man who was passing?"

+

1. (Runa yalijutami rikurka).

2. (Yalijuj runatami rikurka).

2

B. Which of the following means "He saw the man passing?"

1. (Runa yalijutami rikurka).

2. (Yalijuj runatami rikurka).

1

● Listen to a new verb.

(waka)

Waka, when it refers to people, means to "cry". When used with animals it refers to the sounds they make, i.e. the bark of a dog, meow of a cat etc.

What is the meaning of each of the following?

(9)

+ A. (Wawaka wakajurka).

A. A baby was crying.

B. (Chay wagraka wakajun).

B. That cow is mooing.

● Can you give the meaning of the following sentence? (10)

+ (Shuj kwitsa wakajutami uyarkani).

I heard a girl crying.

● Here is a slightly different example.

(11)

+ (Juan ima nijta yachangapah munani).

What does the speaker want to know?

He wants to know what Juan says.

Hint: The whole phrase before the -ta marker is what he wants to know.

- You will hear each Quichua utterance below pronounced, then a question in English asking something about the content of that utterance. Listen carefully so you can answer the question. (12)

+

- | | |
|--|---|
| A. (Chay samajuj runaka pedropah taytami).
(Question:...) | That man who is resting. |
| B. (Ufyajkunaka na ninandaka trabajanchu).
(Question:...) | Those who drink. |
| C. (Miguelpah ushi shawajuja rikurkani).
(Question:...) | Miguel's daughter <u>stealing</u> . (i.e. the <u>stealing</u> of the daughter). |

-

- The next section of this module will introduce you to the Quichua devices which are used for comparing two objects or actions. Listen to a new question word: (13)

+

(Mayjantatah munangi?)

Mayjan = which, and the meaning of the sentence is "Which do you want?"

Now listen to another sentence and see if you can determine the meaning.

+

(Mayjan warmitah shamujun?)

Which woman is coming?

- Here is another question: (14)

(Mayjan warmitah ashtawan juyalla?)

The new word in this sentence (ashtawan) is a very important Quichua word which means "more" or "most."

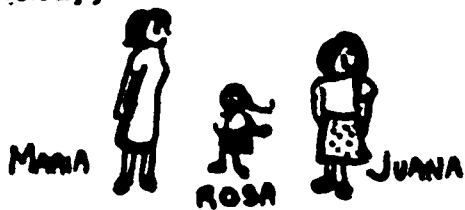
If ashtawan juyalla means "more beautiful" or "most beautiful" what is the meaning of the above utterance?

Which woman is most (more) beautiful?

- The question in the last frame called for a comparison. Answer each of the comparison questions below with an English answer. You will need to refer to the information given in the pictures. (15)

- + A. (Mayjan kwitsatah ashtawan jatun?)

María is the biggest girl. (most big)



- B. (Mayjan runatah ashtawan trabajan?)

Jose works more.

Jose: works from 7:00 a.m. to 5:30 p.m.
 Miguels: works from 9:00 a.m. to 6:00 p.m.

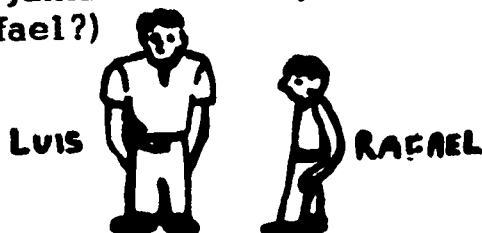
- C. (Mayjantah ashtawan shinchi, A or B?)

A is harder than B



- Listen to a short dialogue: (16)

- + A. (Mayjantah ashtawan jatun , Luis o Rafael?)



B. (Luismi ashtawan jatun).

What is the meaning of utterance B?

Luis is larger.
(more big).

- Take another look at the dialogue.
(17)

Mayjantah ashtawan jatun?

Luismi ashtawan jatun.

Notice that the primary focus falls, as we would expect, on the word which most directly answers the question, e.g.

Which _____?

Luismi _____.

If we had the question "Who works more, Tom or Fred?" and the answer was: "Fred works more than Tom," which of the following would carry the major focus marker in the answer?

A. Fred

B. Tom

A

- Whenever a comparison is made, it normally involves saying that one person (or thing) is bigger, smaller, works harder, works less, etc. than another person or persons. (18)

In Quichua, the person or thing which is on the top end of the comparison (bigger, tallest, works most, works least, etc.) can always be identified because it carries the suffix _____.

-mi (major focus marker).

- Listen to another sentence. (19)

+

(Juanmi Joseta yali ashtawan jatun).

-

This utterance says: _____ is larger
than _____.

Though you do not yet understand the whole utterance, you should be able to determine which person is larger.

Referring back to the written utterance above, fill in the blanks of the sentence:

_____ is larger than _____.

Juan is larger than Jose.

-mi on Juan should have signalled which was larger.

- Returning to the utterance of the last frame, let us examine the section which is new to you. (20)

Juanmi Joseta yali ashtawan jatun.

Yali comes from the verb yali, which means "to pass," and the sentence literally says

Juan, passing Jose more big (is).

or, as we would say in English,

Juan is bigger than Jose.

The -ta on Jose is the object marker of the verb yali.

Give a literal translation and then a natural English translation of the following sentence:

Mariami Mercedesta yali ashtawan mikun.

Maria passing Mercedes eats more.

Maria eats more than Mercedes.

- You may have wondered at the form of yali in "Mariami Mercedesta yali ashtawan mikun." (21)

In the comparison structure, yali takes no verb ending. This verb root has become a standard part of the comparison structure and the object which is on the lower end of the comparison is always identified by -ta yali.

- One final clarification. In the sentence we have been using which contains yali, ashtawan is optional. For example: (22)

A. Mariami Mercedesta yali ashtawan mikun.

B. Mariami Mercedesta yali mikun.

Yali itself indicates that Maria eats more than Mercedes, and ashtawan, in this sentence only intensifies the range of the comparison. Thus A indicates that:

Maria eats much more than Mercedes,

while B simply states:

Maria eats more than Mercedes.

What is the difference in the claims of each of the following sentences?

- A. Wagrami alkuta yali jatun.
- B. Wagrami alkuta yali ashtawan jatun.

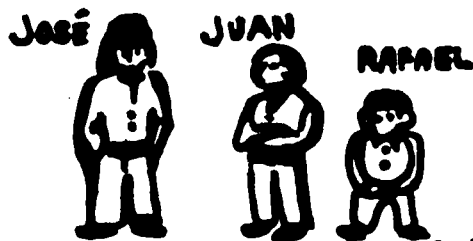
A says that cows are bigger than dogs, while B claims that they are much bigger than dogs.

- In the Quichua sentence comparable to "Maria is more beautiful than Luisa," Maria would be marked with _____ and Luisa with _____. (23)

mi
ta yali

- Let's review the comparison. You give an English equivalent for each of the questions and answers below. (24)

- + A. 1. (Mayjan runatah ashtawan uchilla?)

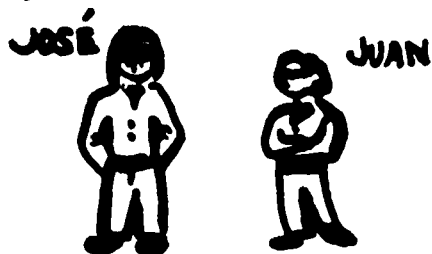


- 2. (Rafaelmi ashtawan uchilla).

- A. 1. Which Indian is the smallest?

- 2. Rafael is the smallest.

- B. 1. (Mayjan runatah ashtawan uchilla, Jose o Juan?)



- 2. (Juanmi Josesta yali uchilla).

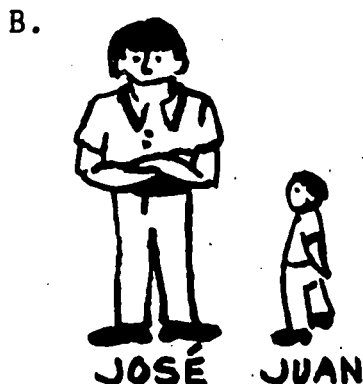
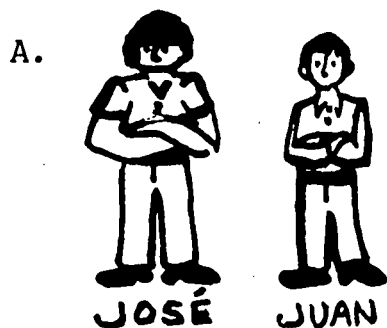
- B. 1. Which Indian is smaller, Jose or Juan?

- 2. Juan is smaller than Jose.

- If, in the last frame, utterance B-2 had read: (25)

Juanmi Joseta yali ashtawan uchilla,

which of the following diagrams would be most appropriate for that comparison?



B

- Here is one more variation: (26)

- + A. (Juanmi Joseta yali trabajan).
- B. (Juanmi Joseta yali ali trabajan).

In sentence B the adverb ali has been added. This changes the comparison from "Juan works more than Jose" to "Juan works better (more well) than Jose."

What is the meaning of each of the following sentences?

- + C. (Alfredomi Tomasta yali kalpan). C. Alfredo runs more than Tomas.
- D. (Alfredomi Tomasta yali ñapash kalpan). D. Alfredo runs faster than Tomas.

- Fill in the blanks mentally with the correct words after you listen to the utterance. (27)

+

A. ()

_____ studies more than _____.

A. Carlos studies more than Miguel.

B. ()

_____ is cheaper than _____.

B. Bread is cheaper than meat.

C. ()

_____ speaks much better than _____.

C. My father speaks much better than your father.

- Fill in the blanks mentally with the correct words after listening to the utterance. (28)

+

A. ()

This rock _____ than that rock.

A. This rock is bigger than that rock.

B. ()

Red apples _____ than green apples.

B. Red apples are much sweeter than green apples.

C. ()

His brother _____ than my brother.

C. His brother plays more than my brother.

D. ()

Gladys _____ than Jaime.

D. Gladys eats
faster than Jaime.

E. ()

I am _____.

E. I am the best.

- Demonstrate comprehension of each of the following by writing an English equivalent to the right of each item. (29)

A. jatuj.

A. one who sells

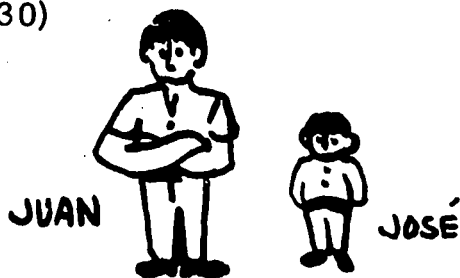
B. jatujuj warmi

B. woman who is
selling

C. jatujjta rikurkani

C. I saw (someone)
selling

- There remains one final type of comparison to be explained. Thus far all comparisons have involved items which were unequal, e.g. (30)

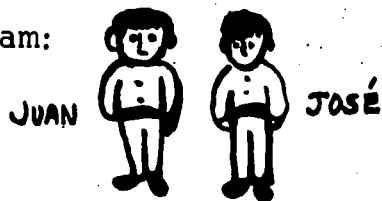


Juanmi Joseta
yali ashtawan
jatun.

But suppose you have the question:

Pitah ashtawan jatun?

and the diagram:



How would you answer the question in English?

Juan is the same size as Jose.

(They are both alike in terms of the quality being compared).

- The Quichua way of saying the sentence of the last frame (involving equal comparison) is as follows: (31)

+

(Juanka Joseshnallatah jatunmi).

-

Literally translated this means "Juan just exactly like Jose is big."

Here is a further break down of the structure:

Juanka	Jose	shna	llatah	jatun	mi
	Jose	like	just exactly		

Observations

1. The suffix -shna means "like" or "as"

alkushna -- like a dog

chashna -- like that

2. The suffix -llatah is like -lla only more intensive. It can perhaps best be translated as "just exactly."

The sentence above is really saying, then, that Jose and Juan are big in just exactly the same way.

Can you give a literal translation for the following?

+

(Payka ñukashnallatah alimi trabajan).

He just exactly like me works well.

-

In English we would say: He works just as well as I do.

● Which of the following indicates that Maria is more beautiful than Luisa. (32)

+

A. ()

B. ()

B

● Which of the following says that Maria is just as beautiful as Luisa? (33)

A. ()

B. ()

B

● Fill in the blanks mentally with the appropriate words after you listen to each utterance below. (34)

+

A. ()

_____ sleeps just as much as _____.

A. Marcelo sleeps just as much as Raul.

B. ()

Sr. Lema _____ Sr. Vasques.

B. Sr. Lema is just as old as Sr. Vasques.

- As a final review and summary of the Quichua comparison, write an English equivalent for the question below and each of the three possible answers given. (35)

Question: Mayjan wawatah ashtawan ñapash viñajun, Ricardo o Angela?

Answer 1: Ricardomi ashtawan ñapash viñajun.

Answer 2: Ricardoka Angelashnallatah ñapashmi viñajun.

Answer 3: Ricardomi Angelata yali ñapash viñajun.

Question: Which baby is growing faster, Richard o Angela?

Answer 1: Ricardo is growing the fastest (most fast).

Answer 2: Ricardo is growing just as fast as Angela. (They are growing just the same).

Answer 3: Ricardo is growing faster than Angela.

- After you listen to each Quichua utterance below, answer the question which follows on the tape. The question will call for an English answer based on information in the Quichua utterance. (36)

+

- | | |
|-------------|--|
| A. () | A. that Indian who sells meat (meat seller Indian) |
| B. () | B. a white man <u>working</u> |
| C. () | C. that one who is sleeping |
| D. () | D. the <u>barking</u> of the dog |
| E. () | E. that woman who drinks |
| F. () | F. the players (ones who play) |

- Each of the following Quichua utterances compares two or more people or things in some way. After you listen to each utterance, fill in the information requested below it (in English). You will be asked to identify what subjects are being compared, what the quality or characteristic is that is being compared, and the relative position of the subjects in the comparison.

Example:

Utterance: John eats more than Mary.

Subjects: John and Mary

Nature of comparison: Which of the two persons eats more

Relative position: John more than Mary

(37)

+

A. ()

-

Subjects:

Nature of
comparison:Relative
position:

+

B. ()

-

Subjects:

Nature of
comparison:Relative
position:

+

C. ()

-

Subjects:

Nature of
comparison:Relative
position:

In your own words:

Subjects: Jose and Juan

Nature of
comparison: which one
sleeps moreRelative
position: Jose more than
Juan.

Subjects: girls and boys

Nature of
comparison: which are more
beautifulRelative
position: girls more
beautiful than
boys.

Subjects: corn and wheat

Nature of
comparison: which is
betterRelative
position: wheat better
than corn

+
- D. ()

Subjects:

Nature of
comparison:

Relative
position:

Subjects: that pencil and
this pencil

Nature of
comparison: which is
larger

Relative
position: both pencils
are the same
size.

+
- E. ()

Subjects:

Nature of
comparison:

Relative
position:

Subjects: Mercedes and
Gladys

Nature of
comparison: who washes
faster

Relative
position: Mercedes fast-
er than Gladys

+
- F. ()

Subjects:

Nature of
comparison:

Relative
position:

Subjects: Alberto and
other people

Nature of
comparison: who is the
oldest

Relative
position: Alberto is the
oldest of them
all

UNIT 12

MODULE B - SPEAKING

CONTENT

- I. Present infinitive (-j) as adjective, noun, and object
- II. Comparison (with yali, -shna, and ashtawan)

OBJECTIVES

- I. Given: Instructions specifying appropriate situations:
 - A. Generate the following kinds of comparison utterances in Quichua:
 - 1. Which is bigger, the house or the car?
 - 2. The house is bigger/biggest.
 - 3. The house is bigger than the car.
 - 4. The house is the same size as the car.
 - B. Generate a set of sentences parallel to A above, but comparing an action instead of a quality.

Example: John runs faster than Tom.

- II. Given:
 - (1) A Quichua verb
 - (2) Directions to specify what a person (or object) is called who performs the action of that verb.

Behavior: Generate an appropriate derived form and use it in a specified utterance.

Criteria: The student using this process must be able to generate both noun forms and adjective forms.

III. Given: An appropriate illustration cue.

Behavior: Generate a spoken Quichua utterance which contains a derived -j form used as a direct object of the verb.

- The word below is the Quichua word for a person who buys things. Pronounce it after the voice on the tape. (1)

+ (randij) X

- Suppose you wanted to refer, not just to a person who buys things, but to someone who is buying something right at the moment you are speaking. Write the Quichua word on the line below which would describe such a person.

_____ randijuj

- As you may remember, when the sound -j occurs in syllable final position, it may sometimes be pronounced with a touch of voicing, yielding a sound like a very soft g.

Pronounce the words below, imitating the tape pronunciation. Pay special attention to the final -j infinitive sound of each word, but don't become too concerned about the slight voicing variable, other than being aware of its existence. (2)

- + A. (randijuj) X
- B. (samaj) X
- C. (purijuj) X
- D. (apamuj) X
- E. (trabajuj) X
- F. (yachajuj) X
-

- Generate a form of the type "one who eats" for each of the following verbs. Listen for confirmation. (3)

+	A. rura	X	()
	B. kawsa	X	()
	C. escribi	X	()
	D. kalpa	X	()
	E. tajsha	X	()

- Generate a form of the type "one who is eating" for each of the following verbs. (4)

+	A. puñu	X	()
	B. kara	X	()
	C. asi	X	()
	D. tigramu	X	()
	E. rikuchi	X	()

- As you remember, forms like mikuj may be either nouns (as above) or adjectives. How would you say "the woman who eats"? (5) (mikuj warmi)

+

- Generate an equivalent for each of the following in Quichua. (6)

A. Indian who walks	X	()
B. woman who is laughing	X	()
C. baby who is sleeping	X	()

D. (one) who plays	X	()
E. boy who eats bread	X	()
F. cow that is coming	X	()
G. white man who studies	X	()
H. (one) who is stealing	X	()
I. girl who is listening	X	()
J. (one) who lives in Quito	X	()

* See #7 next page

- Can you remember the meaning of this utterance? (8)

+

(Shuj wawa wakajuftami uyarkani).

I heard a baby crying.

- The utterance of the last frame contains a whole sentence as the object of the verb uyarkani, i.e.

Shuj wawa wakajuftami uyarkani.

Notice that the verb form wakajuj is the principal word of the object sentence and the direct object marker -ta attaches to it. This is the pattern.

Generate Quichua equivalents for each English phrase below and then say the whole sentence. (9)

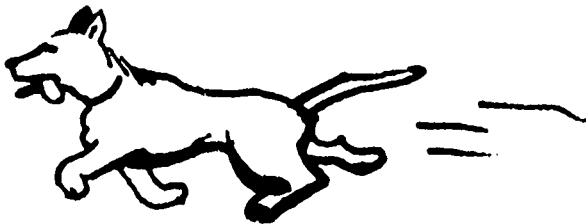
+

- A. A man (jari) speaking uyarkani. ()
- B. A girl laughing uyarkani. ()
- C. A dog coming rikurkani. ()

- Describe the person or animal you see in each of the following pictures by filling in the frame: (7)

"Chayka _____ mi"

A.



A. Chayka kalpajuj
alkumi .

B.



B. Chayka trabajajuj
runami
or
Chayka trabajajmi .

C.



C. Chayka asijuj
wawami .

D.



D. Chayka leche-
ta ufyajuj
wambrami .

E.



E. Chay pugllajuj
mishumi
or
Chayka pugllajmi .

- Generate Quichua equivalents for the following. (10)

A. I heard a dog barking.

A. (Alku wakajujtami uyarkani).

B. I am seeing where he is going.

B. (Mayman rijujtami rikujuni).

C. I know where she is living.

C. (Maypi pay kawsajta yachani).

D. He saw an Indian drinking.

D. Runa ufyajujtami rikurka).

- The two following sentences are different. Can you generate Quichua equivalents for them? (11)

A. I saw a man (Indian) selling.

A. Runa jatujujtami rikurkani.

B. I saw an Indian who was selling.

B. Jatujuj runatami rikurkani.

- Say a Quichua equivalent. (12)

+

A. The ones who buy are coming.

A. (Randijkunaka shamunajun).

B. That man who is sleeping is my father.

B. (Chay puñuj jarika taytami ñuka).

C. I saw Juan arriving (here).

C. (Juan chayamujujtami rikurkani).

- You should remember the three following types of sentences from Module A. Each of them makes a comparison. (13)

+

- A. (Juanmi ashtawan trabajan).
- B. (Juanmi Joseta yali (ashtawan) trabajan).
- C. (Juanka Joseshnallatahmi trabajan).

In review:

Sentence _____ says that Juan works more than Jose. Ashtawan becomes optional when yali is introduced. B

Sentence _____ says that Juan studies most (of some group of people). A

Sentence _____ is an equal comparison. It says that Juan works just exactly like Jose. (i.e. neither works more than the other). C

- If we are comparing Maria and Luisa, and Maria is greater in terms of the quality of characteristic being compared, then the suffix _____ will be attached after Maria and _____ after Luisa. (14)

-mi
-ta yali

Fill in what is needed in each of the following sentences to indicate (1) that Maria is older than Luisa and (2) that she eats more. (Drop ashtawan, which is optional for more emphasis, for the time being).

1. Maria _____ Luisa _____ paya.

1. Mariami Luisata
yali paya.

2. Maria _____ Luisa _____ mikun.

2. Mariami Luisata
yali mikun.

- Using the pattern from the last frame and the words below, generate comparisons in Quichua as requested.

Rafael uchilla

Andres punu

+ (15)

A. Say that Rafael is smaller than Andres.

A. (Rafaelmi Andresta yali uchilla).

B. Say that Andres is smaller than Rafael.

B. (Andresmi Rafaelta yali uchilla).

C. Say that Andres sleeps more than Rafael.

C. (Andresmi Rafaelta yali puñun).

D. Say that Rafael sleeps more than Andres.

D. (Rafaelmi Andresta yali puñun).

- If we are comparing Maria to one or more other people, and want to say that she is the best of the whole group in terms of the quality or characteristic being compared, then the suffix _____ will be attached after Maria and the word _____ will be inserted to indicate that she is the best.

-mi
ashtawan

Fill in what is needed in the following sentence to indicate that Maria is the happiest member of some group. (16)

Maria _____ kushijushka.

Mariami ashtawan
kushijushka.

Maria is the happiest.

- Using the pattern from the last frame and the words below, generate the requested comparisons:

Rafael uchilla
 puñu

+ (17)

- A. Say that Rafael is the smallest.
B. Say that Rafael slept the most.

- A. (Rafaelmi ashtawan uchilla).
B. (Rafaelmi ashtawan puñurka).

- What is the difference in meaning between the two following sentences?

- A. Rafaelmi ashtawan trabajan.
B. Rafaelmi ashtawan ali trabajan.

A says that Rafael works more, B that he works more well (better).

Say each sentence below, filling in the blanks with the required word(s) as you do.
(18)

- + A. Ñuka caballomi kanpah caballota yali _____ kalpan.
(My horse runs faster than your horse).
B. Paymi _____ parlan.
(He speaks best (most well)).

- A. (... ñapash ...)
B. (... ashtawan di ...)

- Say a Quichua equivalent. (19)

- A. Dogs are meaner (millay) than cats.
B. Tomas is the oldest.

- A. (Alkumi misita yali millay).
B. (Tomasmı ashtawan ruku).

C. My car runs (puri) best.

C. (Ñuka automi
ashtawan ali
purin).

D. I'm bigger than you.

D. (Ñukami kanta
yali jatun kani).

- If we are comparing Maria to Luisa, and they are equal in terms of the quality or characteristic being compared, then one of the names will take minor focus and the other will carry the rather long suffix _____, which means "exactly like." (20)

-shnallatah

Fill in what is needed in the following sentences to indicate that the women are the same in terms of how well they work.

Maria _____ Luisa _____ alimi
trabajan.

Mariaka Luisash-
nallatah alimi trabajan.

Luisa _____ Maria _____ almi
trabajan.

Luisaka Mariash-
nallatah alimi trabajan.

- The rule for placing -mi in equal comparison utterances: (21)

1. If an adjective or adverb is involved in the comparison, -mi goes on that adjective or adverb.

Examples: Luisaka Mariashnallatah
alimi trabajan.

Luisaka Mariashnallatah
jatunmi.

2. If only a verb is involved in the comparison, -mi goes on the -llatah form.

Example: Luisaka Mariashnallatahmi trabajan.

Write the major focus marker (-mi) in its appropriate place in each of the following utterances.

- | | |
|--|---|
| A. Ñuka kanshnallatah yachajuni.
I study just as much as you. | A. Ñuka kanshnalla-
tah <u>mi</u> yachajuni. |
| B. Ñuka kanshnallatah llakilla.
I'm just as sad as you. | B. Ñuka kanshnall-
atah llakill <u>ami</u> . |

- The -shnallatah suffix (or complex of suffixes) is a bit long. Practice pronouncing it as you say each of the words below. Listen for confirmation. (22)

- | | | |
|------------------------|---|--------|
| + A. payshnallatah | X | () |
| B. Mariashnallatah | X | () |
| C. kay aychashnallatah | X | () |

- Now try the same words (from the last frame) once more, generating the suffix from your mind. (23)

- | | | |
|-------------------|---|--------|
| A. pay_____ | X | () |
| B. Maria_____ | X | () |
| C. kay aycha_____ | X | () |

- Using the pattern from frame 20 and the words below, generate the requested comparisons.

kwitsa vivo (smart)

wambra fiña

+ (24)

A. Say that the girl gets angry just like (as much as) the boy.

A. (Kwitsaka wambrashnallatahmi fiñan).

B. Say that the boy is just as smart as the girl.

B. (Wambraka kwitsashnallatah vivomi).

Did you get all the parts of -shnallatah?

- Here is a question. Can you remember what it means? (25)

+

(Mayjantah ashtawan ali?)

Which is the best?

- You will see and hear a question. Answer that question with the key word and listen for confirmation. (26)

+

Question: (Mayjan mishutah ashtawan ufan?)

Key word: Maldonado tio.

Your answer: X ()

- As you hear another question repeated twice (once each for A and B below) answer it each time according to the key information given.

(27)

+

A. Question: (Mayjantah ashtawan ufan, Miguel o Andres?)

Key information: Andres -- two glasses a week.

Miguel -- one glass a week.

Your answer: X ()

B. Question: ()

Key information: Jose -- one glass a week

Juan -- one glass a week

Your answer: X ()

- Respond to the question below as you did those in the last frame. (28)

A. Question: ()

Key information: rumi is harder

Your answer: X

A. (Rumimi ashtawan shinchi).

OR

(Rumimi kaspita yali (ashtawan) shinchi).

B. Question: ()

Key
information: runi and kaspi are
of the same hardness

Your answer: X

B. (Kaspika namish-
nallatah shinchimi).

OR

(Rumika kaspish-
nallatahmi
shinchimi).

- Using the words given below, generate equivalents for the English questions.

mayjan
pitah

+ (29)

A. Who is the largest?

A. (Pitah ashtawan
jatun?)

B. Which works more, Juan or Jose?

B. (Mayjantah
ashtawan trabajan,
Juan o Jose?)

C. Who is the oldest (male)?

C. (Pitah ashtawan
ruku?)

D. Which car goes (puri) faster, yours
or mine?

D. (Mayjan autotah
ashtawan napash
purin, kanpah o
nukapah?)

E. Which animal is meaner, the cow
or the burro?

E. (Mayjan animaltah
ashtawan millay,
wagra o burro?)

- A final clarification review. Consider these two sentences: (30)

A. Juanmi Joseta yali trabajan.

B. Juanmi Joseta yali ashtawan trabajan.

If you want to especially emphasize the fact that Juan works more than Jose, you use ashtawan. Otherwise, it may be dropped when yali is present.

Generate a sentence which says that Maria is much smaller than Luisa.

Mariami Luisata yali ashtawan uchilla.

● Say a Quichua equivalent. (31)

+

A. Snow is colder than water.

A. (Rasumi yakuta yali (ashtawan) chiri).

B. Which woman is sadder, Rebeca o Margarita?

B. (Mayjan warmitah ashtawan llakiylla, Rebeca o Margarita?)

C. My house is the oldest.

C. (Ñuka wasimi ashtawan mawka).

D. He speaks just as well as you.

D. (Payka kansh-nallatahmi parlan).

● A. Below is a verb. What does it mean? (32)

ayuda

to help

Say the phrase which describes a woman who does this.

ayudaj warmi

Answer the following question with the word you just generated.

Pitah rikungi?

X

Ayudaj warmitami rikuni.

- B. Here is another verb. What does it mean?

tarpu

to plant

What do you call someone who does this?

tarpuj

Answer the following question with the word you just made.

Pitah muyuta ministin?

Tarpajmi mayuta ministin.

- C. What does this verb mean?

asi

to laugh, smile

How would you describe a baby who is doing this right now?

asijuj wawa

Answer the following question with the phrase you just made.

Mayjan wawatah ashtawan gustangi?

Ñukaka asijuj wawatami ashtawan gustani.

- Answer the questions below with the information contained in the pictures. (33)

- A. Imatatah uyajun Robertoka?

Robertoka shuh runa cantajujtami uyajun.

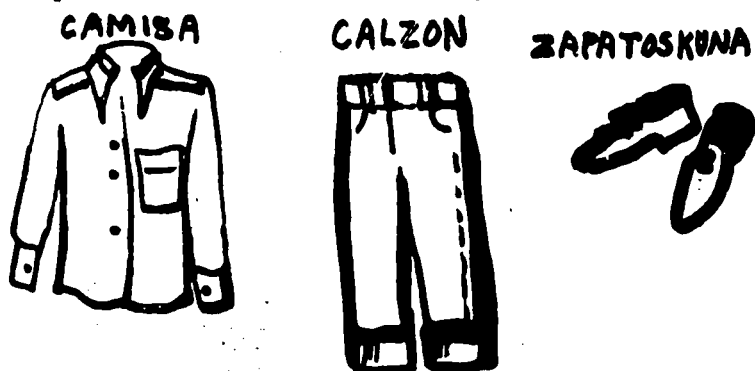


B. Imatatah rikujungi?



Misi puñujtami rikuni.

- Given the objects below, generate the requested utterances. (34)



- A. Assume that you are testing a child's perception and you want to ask him which of the above items is the largest. Ask him. (Then see answer column).

Mayjantah ashtawan jatun?

- B. Now answer your own question (from A).

Calzonmi ashtawan jatun.

- C. Which is whiter, the camisa or the zapatoskuna? (Answer in Quichua).

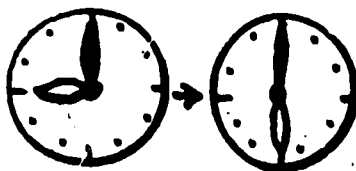
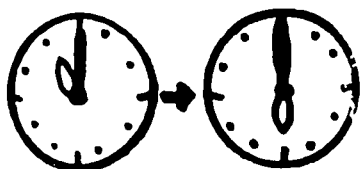
Camisami zapatoskunata yali (ashtawan) yurah.

- D. Which is whiter, the camisa or the calzon? (Answer in Quichua).

Camisaka calzonsh-nallatah yurahmi.

- Given the following information. (35)

Last Night's Sleep



- A. How would you ask which of the two men slept the most?

Mayjantah (pitah)
ashtawan puñurka,
Luis o Reuben?

- B. Answer your own question.

Luismi Reubenta
yali puñurka.

UNIT 13

MODULE A - LISTENING COMPREHENSION

CONTENT

- I. Past habitual tense (-j karka)
- II. Future infinitive (-na)
- III. Present infinitive 2 (-y)
- IV. Past infinitive (-shka)
- V. Additional vocabulary: unay, yanu, wagli, villa, asti, pinga, mancha

OBJECTIVES

- I. Given: Selected spoken Quichua utterances relating various past activities.
 Behavior: Identify those utterances which refer to actions that were repeated habitually (many times).
- II. Given: Selected -y, -na, and -shka derived nouns in spoken form.
 Behavior: Say English equivalents for those words.
- III. Given: A selected Quichua sentence which reflects obligation (with -na) for someone to do something.
 Behavior: Say an English equivalent.
- IV. Given: A selected utterance containing a -shka or -j infinitive form used as an adjective, and for which the vocabulary is otherwise familiar.
 Behavior: Demonstrate comprehension of the infinitive form by answering a question whose answer includes the information contained within that form. For example:

Utterance: Shuh kaypi wañushka alcutami rikurkan-
chih.

Question: What did they see?

Answer: A dog that had died there.

V. Given:

A selected utterance containing an infinitive form (-na, -j, or -shka) used as a direct object of the verb, and for which the vocabulary is otherwise familiar.

Behavior:

Demonstrate comprehension of the infinitive form by answering a question whose answer includes the information contained within that form.

- In Quichua, a special verb form is used to refer to habitual past actions, i.e., actions which were repeated several times over a period of time in the past. Listen:

(1)

- + A. (Otavaloman rirkani.)
- B. (Otavalomanmi rij karkani.)

- Sentence A above is translated as

I went to Otavalo.

Sentence B:

I used to go to Otavalo.

Verb form A functions very much like the Spanish preterite tense (fui) while B is similar to the past imperfect (iba).

Sentence $\overline{A/B}$ refers to a period of time where the speaker went several times at intervals to Otavalo.

B

Sentence $\overline{A/B}$ refers to one trip to Otavalo at one specific time.

A

- The past habitual tense is formed by combining the -j infinitive form of the verb with the past tense of ka. For example:

rij karkani = I used to go

Literally, it says "I was a goer."

What is the meaning of the following sentence: (2)

- + (Raulka fabricapi trabajaj karka.)

- Raul used to work (trabajaba) in the factory.

- Miguel's father was a weaver before he died. Which one of the following would Miguel use in describing the work of his father to a friend: (3)

+ A. ()

B. ()

B

- Luis's father whipped him last week. Which of the following would Luis use in describing his punishment:

NOTE: asti = to whip (4)

+ A. ()

B. ()

A

- The past revelation tense has its habitual action counterpart. (5)

Explain the difference in meaning between the two following utterances:

A. Chay runaka ninandami ufyaj karka.

A. The person speaking must have seen the man drinking at different times.

B. Chay runaka minandami ufyaj kashka nin.

B. The person speaking has learned of the other man's drinking at a later time (he didn't witness it).

- I had a friend named Antonio who lived in Otavalo until he was 25 years old. Which

of the following would I use in explaining to someone where my friend lived: (6)

- + A. (Antonioka Otavalopimi kawsarka.)
B. (Antonioka Otavalopimi kawsaj karka.)
-

Either A or B. It depends on whether I (the speaker) am thinking of him as living there for one block of time (kawsarka), or whether I think of him as living there from day to day (kawsaj karka).

- Explain whether each of the following refers to (1) one simple completed action in the past, or (2) a habitually repeated action: (7)

- | | |
|----------|-----------------------------------|
| + A. () | A. (2) habitually repeated action |
| B. () | B. (1) single completed action |
| C. () | C. (1) single action |
| D. () | D. (2) habitually repeated action |

- There are four verb endings in Quichua which form words which we will call infinitives. Previously, you have seen verbs presented in the following way: (8)

miku

"Miku" is a verb base or root. It can take many different endings, such as "mikungi," "mikushpa," "mikuj," and so on.

In Quichua there is a past infinitive form, two present infinitive forms (one of which

you are already familiar with), and a future infinitive form. Notice below how each of these is formed, and study each of them very briefly:

Future: mikuna

Present 1: mikuj

Present 2: mikuy

Past: mikushka

Observations:

1. The present infinitive (2) is just exactly like the present command form.
2. The past infinitive is just like the revelation past tense.

Leaving the -j infinitive for a few minutes, let us look at the three new forms.

- Fill in the blanks with the appropriate infinitive form of "puri": (9)

Past: puri _____ purishka

Future: puri _____ purina

Present 2: puri _____ puriy

- These infinitive forms are often (but not always) used with another verb; e.g., (10)

mikuna kani

Basically, the difference between the infinitives is that

- A. -na is used when the action of the infinitive is future/present/past future

with respect to the main verb.

B. -shka is used when the action of the infinitive is future/present/past with respect to the main verb.

past

C. -y (or -j) is used when the action of the infinitive is future/present/past with respect to the main verb or when time does not seem to be a factor.

present (or time not significant)

You will soon see examples of each of these as we consider some of the usages of the three infinitive forms.

- As you hear each of the following infinitives pronounced, write F if it is future, P if it is past, or Pr if it is present: (11)

+	A. () _____	A. P
	B. () _____	B. F
	C. () _____	C. Pr
	D. () _____	D. F
	E. () _____	E. Pr
	F. () _____	F. P

- One of the important uses of the future infinitive (-na) is to describe actions which one is obligated to perform. Listen:

+(12)
 (Rinachu kangi?)
 (Ari, rinami kani.)

Meaning: Literal:
 Do you have to go? Are you to go?

Yes, I have to go. Yes, I am to go.

Looking at the literal equivalents, you can see that this structure is not unlike one which is sometimes used in English.

Imagine, if you will, a mother replying to her child's incessant cry of "Do I have to go to bed?" with

Yes, you are to go to bed right this minute!

What does the following utterance mean:

+

(Mamata ayudanami kani.)

I have to help mother.
(Literally, I am to help mother.)

-

- The third person form "kan" in the obligation construction is dropped, following a pattern which you should be quite familiar with by now. Thus

Payka rinami kan. → Payka rinami.

Compare with

Chayka libromi (kan).

What is the meaning of the following utterance: (13)

+

(Kunanka Juanaka trabajanami.)

Juana has to work now.

-

- Listen to a new verb: (14)

+

yanu = to cook

Say an English equivalent for each of the following utterances:

A. ()

A. Do you have to

B. ()

C. ()

cook?

B. Each day I have to cook.

C. Maria has to cook.

- Many infinitive forms are used as simple nouns. This is especially true of -y infinitives. Look at each of the following and notice how they are formed:

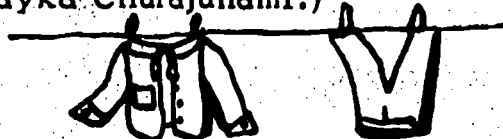
1. puglla + y = pugllay (a game)
(to play)
2. mancha + y = manchay (fear)
(to be afraid)
3. churaju + na = churajuna (clothing,
(to put on clothes) clothes)
4. fuku + shka = fukushka (something
(to ripen) which has ripened)
5. puglla + j = pugllaj (one who
(to play) plays)

Words formed by this process can be used like any other noun.

Referring to the words above as necessary, give an English equivalent for each of the following utterances: (15)

+

A. (Kayka churajunami.)



B. (Maypitaq pugllayka tiyan?)

A. This is clothing.

B. Where is there a game?

C. (Kay fukushkakunaka alimi.)



D. (Manchaywanmi punijuni nukaka!)

C. These ripened things (fruits) are good.

D. I am walking with fear!

- The following verb means "to be embarrassed": (16)

+

(pinga)

What do you think might be the meaning of this word:

(pingay)

embarrassment

- You already know that "asti" means "to whip."

What do you think might be the meaning of the following word: (17)

+

(astina)

a whip

- You already know that "yanu" means "to cook." (18)

What is the meaning of the following word:

(yanushka)

something which has been cooked; e.g., food on the table, etc.

- Can you give an English equivalent for each of the following: (19)

+

A. (mikuna)

A. food

B. (pugllay)

B. a game

- | | |
|-----------------|-----------------------------------|
| C. (astina) | C. a whip |
| D. (fukushka) | D. something which has ripened |
| E. (pingay) | E. embarrassment |
| F. (tajshashka) | F. clothing which has been washed |
| G. (manchay) | G. fear |
| H. (trabajaj) | H. worker (one who works) |

Watch for derived nouns of these types in your Quichua listening experience.

- Explain the difference in meaning between the two following sentences. Listen to both of them first, then compare their meanings. (20)

+

- A. (Mamaka atalpa aychatami yanurka.)
- B. (Mamaka atalpa aychatami yanuj karka.)

A says that mother cooked chicken on one specific occasion in the past. B refers to her cooking chicken many times (habitually) in the past.

- We will compare some of the new infinitive forms to the -j form which you encountered in the last lesson. Their function is very similar.

What is the meaning of the following utterance: (21)

+

(Shuj wawa wakajutami uyarkani.)

I heard a baby crying.

Can you also give the meaning of the

following utterance, whose structure is similar to the one just listened to:

(Mayman Juan rijujtami yachani.)

I know where John is going.

- Now you compare two other sentences with the one you just saw: (22)

+

- A. (Mayman Juan rijujtami yachani.)
I know where Juan is going.
- B. (Mayman Juan rinatami yachani.)
I know where Juan will go.
- C. (Mayman Juan rishkatami yachani.)
I know where Juan went.

In these constructions, na is used to refer to Juan's going in the future; -shka is used to refer to past going; and -juj is used if he is going right now. Note especially that the -j infinitive is used instead of the -y infinitive for the present form in this usage.

- A. Which of the following means, "I know what you did": (23)

+

- 1. (Imata kan ruranata yachani.) 2
- 2. (Imata kan rurashkata yachani.)
- 3. (Imata kan rurajuja yachani.)

- B. Which of the following means, "I know what you will do":

- 1. (Imata kan ruranata yachani.) 1
- 2. (Imata kan rurashkata yachani.)

- C. Which of the following means, "I know

what you are doing":

1. (Imata kan rurayta yachani.) 2
2. (Imata kan rurajujta yachani.)

● The -shka infinitive form can be used as an adjective which functions just like the -j infinitive adjective. (24)

+ Compare: (Shamujuj runa)
Indian who is coming

(Shamushka runa)
Indian who has come (came)

What is the meaning of the following phrase:

(Aychata mikushka alku)

the dog who ate the meat

● Following the pattern demonstrated in the examples, write an English equivalent for each of the phrases below. (25)

Example:

- | | | |
|---------------------------------------|--|--|
| <p>Imashna pay kaya
shamuna</p> | <p><u>why he will arrive</u>
<u>tomorrow</u></p> | |
| <p>A. maypi kan trabaja-
shka</p> | <p>_____</p> | <p>A. where you worked
(have worked)</p> |
| <p>B. pita kan rikujuj</p> | <p>_____</p> | <p>B. who you are
seeing</p> |
| <p>C. yanujuj warmi</p> | <p>_____</p> | <p>C. woman who is
cooking</p> |
| <p>D. tandata yanushka
warmi</p> | <p>_____</p> | <p>D. woman who
cooked the bread</p> |
| <p>E. imata pay randina</p> | <p>_____</p> | <p>E. what he will buy</p> |

- | | | |
|-------------------------------|-------|----------------------------------|
| F. imashpa pay ayuda-
shka | _____ | F. why he helped
(has helped) |
| G. mayman Pedro rina | _____ | G. where Pedro will
go (to) |
| H. pugllashka wambra | _____ | H. boy who has
played |
| I. purij wasi | _____ | I. house that walks |
| J. imashna kan parla-
juj | _____ | J. how you are
speaking |

- As you hear each of the utterances below, answer the question, "What does he know?"

+ (26)

A. (Maypi kulki tiyajta yachan.)

B. (Pi shamunata yachan.)

C. (Maypi kan kawsashkata yachan.)

D. ()

E. ()

F. ()

He knows:

A. where the money
is

B. who will come

C. where you lived

D. where Margarita
went to

E. what you are
eating

F. what time there
will be a game

- As you hear each of the utterances below, answer the question, "Who is coming?"

(27)

A. ()

B. ()

C. ()

The one coming is:

A. the boy who ate
burro meat

B. a girl who is
laughing

C. the white man

who gave money

D. ()

D. the Indian who
lived in the
United States

- Consider one final distinction by comparing the following sentences: (28)

- A. Mayman rijujta yachani.
I know where he is going.
- B. Mayman rijujta yacharkani.
I knew where he was going.

In sentence B, "rijuj" refers to an action which is progressing right at the time that the action of the main verb is taking place. Since the main verb is past, the seeing also turns out to be in the past.

Remember: It is not the relationship of these infinitives to the present time which is important, but their relationship to the time of the main verb.

Give an equivalent for each of the following:

- C. Mayman rishkata yacharkani. C. I knew where he had gone.
- D. Mayman rinata yacharkani. D. I knew where he was going to go.

- The word which follows means "a long time": (29)

+

(unay)

What is the meaning of the following sentence:

(Ñukaka unaytami trabajana kani.)

I have to work for a long time.

- The word below is a very useful one, which means "to become ruined, broken-down, etc.": (30)

+

(wagli)

What is the meaning of the following sentence:

(Kay waglishka autoka Rafaelpahmi.)

This broken-down car is Rafael's.

- The word below means "to tell or testify":

+

(31)

(villa)

What is the meaning of the following utterance:

(Imata pay villashkata yacharkani.)

I knew what he told.

- This frame is a summary of the infinitive and infinitive-like forms and their usages as explained to this point. Spend as much or as little time on it as you wish. (32)

A. Future infinitive

1. Form na (mikuna)

2. Usages Llukshinami kani

Pi shamunata yachangapah munani.

mikuna, astina (noun forms)

B. Present infinitive 2

1. Form y (mikuy)
2. Usage jambiy, pingay (noun forms)

C. Past infinitive

1. Form shka (mikushka)
2. Usages fukushka (noun forms)
shamushka runa
Pi shamushkata yachangapah munani.

D. Present infinitive 1

1. Form j or juj (mikujuj)
2. Usages shamuj
shamujuj runa
Maymanta shamujujta yachangapah munani.
shamuj karkani

- As you listen to the utterances below, put a check (✓) by each one which refers to an action that was performed habitually (many times) in the past: (33)

+

A. ()

B. ()

C. ()

D. ()

A.

B. ✓

C.

D. ✓

E. ()

E.

F. ()

F.

- Say an English equivalent for each of the following words. Assume that each is a noun. (34)

+

A. ()

A. whip

B. ()

B. game

C. ()

C. clothes

D. ()

D. something which has been cooked

E. ()

E. embarrassment

F. ()

F. something which has been washed

G. ()

G. one who plays (player)

- Give an English equivalent for each utterance below: (35)

+

A. ()

A. I have to go.

B. ()

B. She has to do that

- After you listen to each utterance below, answer the question which follows on the tape. The question will ask for an English answer based on information within the utterance. (36)

+

A. ()

A. The name of the woman who cooked the bread.

B. ()

C. ()

D. ()

E. ()

B. (He doesn't know) where Luis will work.

C. (He saw) what José had done.

D. (He knows) why Miguel is leaving.

E. That Indian who sells.

UNIT 13

MODULE B - SPEAKING

CONTENT

- I. Past habitual tense (-j karka)
- II. Future infinitive (-na)
- III. Present infinitive 2 (-y)
- IV. Past infinitive (-shka)
- V. Vocabulary: yanu, wagli, villa, asti, pinga, mancha

OBJECTIVES

- I. Given: Instructions specifying an appropriate situation.
 Behavior: Generate a spoken utterance which describes a past habitual action.
- II. Given: Instructions specifying an appropriate situation.
 Behavior: Generate an utterance which describes an action that someone is obligated to do.
- III. Behavior: Generate specified derived noun forms (nouns derived from verbs by one of the infinitive endings).
 Given: An English equivalent of the noun form.
- IV. Given: Instructions which designate an appropriate situation.
 Behavior: Generate a Quichua utterance in which a past, present or future infinitive phrase functions as a direct object.
- V. Given: 1. A noun subject

2. Some activity which that subject has done or is doing.

Behavior:

Describe that subject with a verb-derived adjective.

- In this module we will be concerned with generating the Quichua infinitive forms and using them in some basic patterns. (1)

Fill in the blanks below with the appropriate suffix:

The future infinitive ending is _____. -na

The present infinitive endings are _____ and _____. -j and -y

The past infinitive ending is _____. -shka

- Say the future infinitive form of each of the following verbs. Listen for confirmation.

+	(2)			
A.	fuku	X	()
B.	puri	X	()
C.	asti	X	()
D.	churaju	X	()
E.	villa	X	()

- Say the past infinitive form of each of the following verbs. Listen for confirmation.

+	(3)			
A.	fuku	X	()
B.	ri	X	()
C.	wagli	X	()
D.	viña	X	()
E.	yumu	X	()

- Generate two present infinitive forms for each of the following:

In any order:

+ (4)			
A.	pinga	X	A. (pingaj, pingay)
B.	llaki	X	B. (llakij, llakiy)
C.	yanu	X	C. (yanuj, yanuy)
D.	miku	X	D. (mikuaj, mikuy)

- All of the infinitive forms may be used as regular nouns. (5)

Nouns formed from the present -j infinitive and from the past -shka infinitive have a distinct kind of meaning and can be systematically recognized and produced.

<u>[-Shka/-j]</u> formed nominals always refer to a "doer" of the action of the verb, and	-j
<u>[-shka/-j]</u> formed nominals always refer to something upon which the action of the verb has been <u>completed</u> .	-shka

- Generate the Quichua words which correspond to each of the following: (6)

+			
A.	one who tells	X	()
B.	something which has ripened	X	()
C.	something which has grown	X	()
D.	one who is cooking	X	()
E.	something which has been bought	X	()

- Many nouns are also formed from the future -na infinitive and the present -y infinitive. These nominals are usually names of objects, processes, and states, such as "food," (7)

"sickness," "fear," "medicine," "game," "toy," etc.

- Generate the following nominals in Quichua by combining the future infinitive with the appropriate verb: (8)

+	A. food	X	()
	B. clothing	X	()
	C. a whip	X	()

Note the future element in each of the above derivations. "Food" is something which is to be eaten (will be eaten); clothing is something which will be put on; and a whip is something which is to be used for whipping.

What do you think an item would be called which will be used to play (with)?

pugllana (toy)

- Generate Quichua nouns which correspond to the English words by combining the present -y infinitive with the indicated verbs:

		<u>Verb</u>		
+	(9)			
	A. fear	mancha	X	()
	B. sleep	puñu	X	()
	C. game	puglla	X	()
	D. life	kawsa	X	()
	E. sadness	llaki	X	()

- Say a Quichua equivalent. As you listen for confirmation, make sure you said the right infinitive form.

+ (10)

- | | | |
|---|---|-----|
| A. toy | X | () |
| B. something which
has been cooked | X | () |
| C. sadness | X | () |
| D. one who drinks | X | () |
| E. fear | X | () |
| F. a whip | X | () |
| G. something which has
been washed (clothes) | X | () |

- One of the important usages of the -j present infinitive is with the past habitual tense.

Using the -j form of "yanu" and the appropriate regular past tense form of ka, generate the verb forms (for the past habitual tense) in the blanks below:

+ (11)

- | | | |
|--------------|-------|-----|
| A. ñuka | _____ | () |
| B. kan | _____ | () |
| C. pay | _____ | () |
| D. ñukanchih | _____ | () |
| E. kankuna | _____ | () |
| F. paykuna | _____ | () |

- Generate equivalents for each of the following, assuming that the actions were performed habitually (many times) and that you were witness to them: (12)

+

A. I played a lot.

A. (Ñukaka ninanda-

- mi pugllaj karkani.)
- | | |
|---------------------------------------|---|
| B. Maria used to sell clothes. | B. (Mariaka churaj-unatami jatuj karka.) |
| C. We used to go to the movie (cine). | C. (Cinemanmi rij karkanchih.) |
| D. Angela used to work at the market. | D. (Angelaka mercadopimi trabajaj karka.) |
| E. What did you used to do? | E. (Imatatah rura? karkangi?) |

- In this frame, you will take two of the sentences from the last frame and generate them again, this time assuming that you did not witness the participation of these people in the specified activities, but that you found out about these things as some later time. (13)

- | | |
|-------------------------------------|---|
| + A. Maria used to sell clothes. | A. (Mariaka churaj-unatami jatuj kashka.) |
| B. They used to work at the market. | B. (Paykunaka mercadopimi trabajaj kashka.) |

- The verb "ka" is also used with the future infinitive to verbalize activities which have to be done; i.e., that someone is obligated to do.

Using the -na form of "villa" (to tell) and the appropriate present tense form of "ka", generate appropriate verb forms (showing obligation) in the blanks below. For this frame, drop major focus.

+ (14)

- | | |
|--------------------|-----|
| A. kan _____ | () |
| B. pay _____ | () |
| C. ñuka _____ | () |
| D. paykuna _____ | () |
| E. kankuna _____ | () |
| F. ñukanchih _____ | () |

- Generate equivalents for each of the following. Include major focus. (15)

+

- | | |
|-------------------------------|--------------------------------------|
| A. You are to go! | A. (Rinami kangil) |
| B. I have to leave. | B. (Llujshinami kani.) |
| C. Miguel and Luis must come. | C. (Miguelpash Luis-pash shamunami.) |
| D. We are to kill this cat. | D. (Kay misita wañuchinami kanchih.) |
| E. Mario has to study. | E. (Marioka yachajunami.) |

- As you remember, the Quichua verb which means "to sweep" is "ficha." (16)

If you think of a broom as something which you will sweep (with), how would you say the Quichua word which is equivalent to "broom"?

fichana

- "Wagli" means "to become ruined, broken, destroyed, etc." (17)

An object (for instance, a toy) which had been smashed or otherwise broken would be called a _____.

waglishka

- The verb which means "to be sick" is "ungu."
(18)

What do you think is the word for "sickness" or "disease"?

unguy

- Generate Quichua equivalents: (19)

A. I cried a lot when I was little.

A. Uchilla kashpaka,
ñukaka ninandami
wakaj karkani.

B. We have to wait.

B. Shuyanami
kanchih.

C. Miguel used to play with toys.
(Assume that you saw him do this.)

C. Miguelka puglla-
nawanmi pugllaj
karka.

D. Rosa has to sweep the floor (alpa).

D. Rosaka alpata
fichanami.

- The following phrase, as you should be able to tell, means "the soldier who is dying": (20)

+

(wañujuj soldado)

-

Now suppose that the soldier has already died. How would you say "the soldier who has died"?

wafñushka soldado

- Using the appropriate past and present infinitives, generate each of the following phrases: (21)

+

A. That man (Indian) who is coming

()

- B. That man who has come ()
- C. The big woman who cooks ()
- D. This woman who sold the eggs (lulun) ()
- E. The boy who tells (things) ()
- F. The boy who told ()
- G. The dog that is passing by ()
- H. The dog that passed by ()

- Some white men broke into Rafael's place and stole his chickens. Assume that you saw the man who was doing this thing and discovered that he was your brother. How would you tell Rafael (assuming that you had enough courage to do so) that the man who stole the chickens was your brother? (22)

Here is one way. You may have said it differently:

Chay atalpata shuwa-
shka mishuka ñuka
wawkimi.

- The sentence which follows means "I know where Juan is going." (23)

+

(Juan mayman rijujta yachanimi.)

-

Note that major focus falls on "I know." The structure here is that of an infinitive phrase which is the object of the verb 'yachani.'

How do you say:

+

A. I know where Juan will go.

X

A. (Juan mayman
rinata yachanimi.)

B. I know where Juan went.

X

B. (Juan mayman rishkata yachanimi.)

- Using the appropriate infinitive forms, generate Quichua equivalents for each of the English phrases below and make them the object of the verb "yachan."

NOTE: Focus suffixes will not occur anywhere in the middle of the infinitive phrases. (24)

- + A. Which (person) came yachanmi. ()
- B. Where I live yachanmi. ()
- C. Which will help yachanmi. ()
- D. Where Maria is coming from yachanmi. ()
- E. How many people there will be yachanmi. ()
- F. When it rained yachanmi. ()
- G. What you will say yachanmi. ()
- H. Why Alfredo didn't wait yachanmi. ()

- Assume Rafael said some bad things to your brother (the one who stole the chickens, remember?) and you overheard what he said. Later on you are telling some friends about it and you want to make it clear to them that you know what Rafael said. How would you say that you know what he said? (25)

Imata Rafael nishkata yachanimi.

- Answer the following question in Quichua by saying, Yes, you know what you're doing tonight, or No, you don't. (26)

Do you know what you're going to do

tonight ?

Ari, kunan tuta imata
ñuka ruranata
yachanimi.

Or:

Na, kunan tuta imata
ñuka ruranataka na
yachanichu.

- Generate a Quichua equivalent for the English word or explanation at the left: (27)

A. a whip

B. fear

C. sadness

D. something which has ripened

E. clothes

F. something which has been washed
(clothing)

A. astina

B. manchay

C. llakiy

D. fukushka

E. churajuna

F. tajshashka

- We will return again to our friend Rafael to learn some more details about his life. When Rafael was growing up, he used to spend a lot of time cooking because he loved to eat. Later, someone discovered his talent and they made him a cook at the restaurant in the local hotel. (28)

A. Explain in Quichua what Rafael used to do.

B. What does he have to do now every day in his job?

A. Payka yanuj
kashka (nin).

B. (Kunanpash)
payka yanunami.

- This is Filipe: (29)



Assume that you know quite a bit about what Filipe does as you give the information requested below:

- | | |
|--|---|
| A. Say that you know where Filipe is coming from. | A. Felipe maymanola shamujta yachanimi. |
| B. Say that you know what Filipe has been doing. | B. Felipe imata rurashkata yachanimi. |
| C. Say that you know what Filipe will eat tonight. | C. Felipe imata mikunata yachanimi. |

- How would you describe Rafael, the Indian, (using an adjective) in each of the following situations: (30)

- | | |
|--|---------------------------|
| A. He is buying a poncho.

<u> X </u> runa | A. ruanata randijuj runa |
| B. He bought a poncho.

<u> X </u> runa | B. ruanata randishka runa |

UNIT 13

MODULE C - SPECIAL VOCABULARY ACQUISITION

CONTENT

The following high-frequency expressions:

Dios sol pague	perdonaway
imatashi?	chirijun
jakul	yarjajun
paktarah!	yakunayajun

OBJECTIVES

- I. Given: Any of the above expressions as a spoken utterance.
Behavior: Say an English equivalent.
- II. Given: An appropriate situation as specified by instructions.
Behavior: Generate the high-frequency expression (from the list above) which is appropriate for that situation.

- The expressions which will be presented in this module are all important. You will undoubtedly have occasion to use all of them many times. Consider the three items below. Listen to the way they are pronounced, and study the meaning. (1)

+ (chirijun) I'm cold
 (yarjajun) I'm hungry
 (yarkunayajun) I'm thirsty

- You probably recognize that these are all verbs. They are impersonal verbs, meaning that they refer to an outside source which acts upon the subject. Literal translations would be something more like:

It is colding me.

It is hungering me.

It is thirsting me.

Compare:

It is colding me.

It hurts me.

-
- Match the Quichua with the English:

(2)

A. yarjajun	1. I'm thirsty.	A-3
B. yakunayajun	2. I'm cold.	B-1
C. chirijun	3. I'm hungry.	C-2

- Write an English equivalent for each of the following utterances on the lines provided:

(3)

A. Nukata chirijun.

B. Payta yakunayajun yarin.

C. Kanta yarjajunchu?

A. I'm cold. (Lit.,
It is colding me.)

B. He seems to be
thirsty. (Lit.,
It seems to thirst
him.)

C. Are you hungry?
(Lit., Is it
hungering you?)

● Say an approximate English equivalent:

(4)

+

A. (yarjajun)

A. I'm hungry.

B. (yakunayajun)

B. I'm thirsty.

C. (chirijun)

C. I'm cold.

D. ()

D. I'm thirsty.

E. ()

E. I'm cold.

F. ()

F. I'm hungry.

● Listen to the dialogue below and study the meaning: (5)

+

(Dios sol pague.) Thank you

(Imatashi?) You're welcome.

The first item in this frame has been borrowed from Spanish (Dios se lo pague) and given a special meaning and pronunciation.

The second item is actually a rhetorical question meaning "For what?", but it is used exactly like the English "You're welcome."

- Say the English term which would be used in the same situation as each of the following: (6)

+	A. ()	A. Thank you.
-	B. ()	B. You're welcome.

- A. If you were stumbling through the desert under a blazing sun, which of the following would you be most likely to utter: (7)

+	1. ()	1
-	2. ()	
-	3. ()	

- B. If you had been sitting on the ice at Hudson Bay in January for two hours, which of the following would be most likely to escape your lips:

+	1. ()	3
-	2. ()	
-	3. ()	

- C. Whenever Mom goes on a diet you can count on hearing her say at least nine times a day:

+	1. ()	3
-	2. ()	
-	3. ()	

- Here are three more words. Listen to the pronunciation and study the meaning.

+	(8)	
	(jaku)	Let's go!
	(paktarah)	Watch out!
	(perdonaway)	Excuse me. Forgive me.

— "Jaku" is an irregular verb form. We would expect the form with this meaning to be derived from ri, but it is not so.

● Match the Quichua with the English:

(9)

A. perdonaway	1. Let's go!	A-2
B. jaku	2. Excuse me.	B-1
C. paktarah	3. Watch out!	C-3

● Say an English equivalent: (10)

+

A. (jaku)	A. Let's go!
B. (perdonaway)	B. Excuse me. Forgive me.
C. (paktarah)	C. Watch out!
D. ()	D. Excuse me!
E. ()	E. Let's go!
F. ()	F. Watch out!

● A. Which of the following would you say if someone gave you a present: (11)

+

1. ()	2
2. ()	

B. Which of the following would you say if someone thanked you for giving him a present:

1. () 1
 2. ()
-

● A. Which of the following means the same as "vamos! ": (12)

1. () 2
 2. ()
 3. ()

B. Which of the following means about the same as "Be careful! ":

1. () 3
 2. ()
 3. ()

C. Which of the following means about the same as "I'm sorry":

1. () 3
 2. ()
 3. ()
-

● Demonstrate that you know the meaning of each of the following words by saying an English equivalent. Check any items you miss. (13)

- + A. () A. I'm thirsty.
 B. () B. Watch out!

C. ()

C. Thank you.

D. ()

D. I'm cold.

E. ()

E. You're welcome.

F. ()

F. Excuse me.

G. ()

G. I'm hungry.

H. ()

H. Let's go!

Before advancing to the next frame, go back to frames 1, 5, and 8 and revise any items that you missed in this frame.

- Pronounce each of the words below. Compare your pronunciation with the one on the tape which follows. Then say the word again. (14)

+	A. yakunayajun	X	()	X
	B. chirijun	X	()	X
	C. yarjajun	X	()	X
	D. Dios sol pague	X	()	X
	E. Imatashi?	X	()	X
	F. jaku!	X	()	X
	G. paktarah!	X	()	X
	H. perdonaway	X	()	X

- Say the corresponding Quichua expression for each of the English expressions below:

+ (15)

A. Thank you. D_____ ()

B. You're welcome. i_____? ()

C. Let's go!	j_____	()
D. (I'm) hungry.	y_____	()
E. Watch out!	p_____	()
F. I'm thirsty.	y_____	()
G. Excuse me! Forgive me!	p_____	()
H. I'm cold.	ch_____	()

● Say the corresponding Quichua expression:

+ (16)

A. I'm thirsty.	()
B. Watch out!	()
C. I'm cold.	()
D. Thank you.	()
E. Let's go!	()
F. I'm hungry.	()
G. Forgive me!	()
H. You're welcome.	()

● Fill in the chart below with as many expressions as you can remember from this module: (17)

<u>High-Frequency Expressions</u>		In any order:	
<u>English</u>	<u>Quichua</u>	<u>English</u>	<u>Quichua</u>
1.		I'm hungry.	Yarjajun.
2.		I'm cold.	Chirijun.

<u>English</u>	<u>Quichua</u>	<u>English</u>	<u>Quichua</u>
3.		I'm thirsty.	Yakuna- yajun.
4.		Thank you.	Dios sol pague.
5.		You're welcome.	Imatashi?
6.		Excuse me. Forgive me.	Perdona- way.
7.		Let's go!	Jaku.
8.		Watch out!	Paktarah!

● Say the corresponding English expression:

+ (18)

A. ()

B. ()

C. ()

D. ()

E. ()

F. ()

G. ()

H. ()

A. Excuse me.
Forgive me.

B. I'm hungry.

C. You're welcome.

D. I'm cold.

E. Let's go!

F. Thank you.

G. I'm thirsty.

H. Watch out!

● Say aloud the Quichua expression which is most appropriate for each blank below:
(19)

- A. You are visiting in an Indian's house and you want to see if he'll give you something to eat, so you say _____.
- yarjajun
- B. Little Miguel is playing in the road and doesn't see the car which is coming, but you see it in time and yell _____.
- paktarah!
- C. The cold wind of the Andes is enough sometimes to make you exclaim _____.
- chirijun
- D. You are dying of thirst and someone offers you a drink of water. The only polite thing to say is _____.
- Dios sol pague.
- E. To ask for a drink, you would probably say _____.
- yakunayajun
- F. It is time to leave the office and go eat, but your friend isn't ready to go yet. You begin walking out the door and say _____.
- jaku!
- G. Rafael thanks you for helping him carry a load of corn leaves. You reply _____.
- Imatashi?
- H. In your rush to get off the bus you don't see the young Indian fellow until it's too late. After almost trampling him in the exit, the least you could say is _____.
- perdonaway!

UNIT 14

MODULE A - LISTENING COMPREHENSION

CONTENT

- I. Potential aspect of the verb (with -man)
- II. Future infinitive -nata + yacha (know how to do something)
- III. Present infinitive -y(ta) + usha (ability to do something)
- IV. Negative words: nipipash, nimaymanpash, nimapash
- V. Interrogative markers -shi and -cha
- VI. Additional vocabulary: maña, juya, faki

OBJECTIVES

- I. Given: Four familiar Quichua utterances which describe an activity and whose meaning is the same except that each of them expresses a different one of the following four emphases:
 - A. Someone wants to do that activity.
 - B. Someone has to do that activity.
 - C. Someone is able to do that activity.
 - D. Someone knows how to do that activity.

Behavior: Explain how each utterance differs in meaning from the others.
- II. Given: A set of spoken Quichua utterances, some of which are characterized by the potential aspect of the verb (in the conditional structure) and some of which are of other familiar tenses, including the future.

- Behavior: Demonstrate comprehension of the potential utterance by giving an English translation and by contrasting it with the verb structures of the other given utterances.
- III. Given: Any of the following words (or similar forms):
nipipash, nimaymanpash, nimatapash.
- Behavior: Give an English equivalent.
- IV. Given: Two questions which are identical except that one of them contains a -tah interrogative, and the other contains a -shi interrogative.
- Behavior: Explain the difference in meaning of the two sentences by giving English equivalents.
- V. Given: Two questions which are identical except that one of them contains a -chu interrogative, and the other contains a -cha interrogative.
- Behavior: Explain the difference in meaning of the two sentences by giving English equivalents.

- There are a number of important constructions in English where two verbs are used together. For example:

A. I want to play.

B. I have to work.

You are also familiar by now with the Quichua patterns which correspond to the English ones above. These Quichua constructions also use two verbs:

C. Pugllangapah munani.

D. Trabajanami kani.

Can you say an English equivalent for each of the following? (1)

+

E. (Rukukamanmi kawsangapah munani.)

E. I want to live until I'm old.

F. (Animalkunata cuidanami kangi.)

F. You have to take care of the animals.

G. (Kan llujshichun munanchih.)

G. We want you to leave.

H. (Payka kulkita karanami.)

H. He has to give the money.

- There are many more combinations like those in the last frame where two verbs work together to create a special meaning. In this module, we will consider two more of these which are very important. Listen to the following utterance: (2)

+

(Urkuta rikuyta ushanimi.)

This utterance means: "I can see the mountain."

Usha means "to be able"; it combines with the present y infinitive to give the combination "able to do such and such".

The -ta on rikuy is the verb object marker, indicating that rikuy is the object of ushani. However, the -ta is often dropped from the surface structure in this construction. i.e., both of the following are possible variations:

A. Urkuta rikuyta ushanimi.

B. Urkuta rikuy ushanimi.

What is the meaning of the following sentence?

+ (Trabajay ushan.)

He can work.

- The verb faki means to break (something) as in: (3)

+ (Kay kaspita fakirkani.)
I broke this stick.

What is the meaning of the following sentence?

- (Kay kaspita fakiyta ushani.)

I can break this stick.

(I am able to do it.)

- Listen to another utterance: (4)

+ (Leenata yachani.)

Meaning: I know how to read. (From Spanish leer.)

The verb yacha is joined to the future (-na) infinitive for the meaning "to know how to do such and such". Notice again the presence of the verb object marker (-ta). However, -ta cannot be dropped from this construction as it was from the one with usha.

What is the meaning of the following utterance?

+

(Payka yanunatami yachan.)

She knows how to cook.

-
- The verb maña means to ask (pedir). When used with the word Dios, it means to pray as in: (5)

+

(Diosta mañarkani.)
I prayed (asked God).

What is the meaning of this utterance?

(Diosta mañanata yachani.)

I know how to pray.

-
- A. Which of the following is the correct way of saying "I can walk fast"? (6)

+

1. ()

2. ()

2

- B. Which of the following is correct for "I know how to sing"?

1. ()

2. ()

1

- Which of the following means "Maria knows how to cook"? (7)

+

A. ()

B. ()

C. ()

D. ()

C

- Which of the following means "We can leave now"? (8)

+

A. ()

B. ()

C. ()

D. ()

D

- You are now ready to take a look at the last major verb tense that you will be required to learn to use in this course. There are other verbs patterns which you have not seen, but you have worked with the most basic ones. (9)

In the next few frames, we will consider what is called the potential aspect of the verb.

- Listen carefully

+ (10)

(Payka rinman.)

"He would go."

Potential aspect is formed by attaching the suffix -man to the end of present tense verb forms. The meaning thus given is one of potential future action. The way it will be used in this lesson will be very similar to English verbs with would, e.g.

I would go. . .

He would stay. . .

Etc.

Say an English equivalent for each of the following verb forms.

A. mikungiman

B. wakanman

C. shuyanchihman

A. You would eat.

B. She would cry.

C. We would wait.

-
- The formation of potential aspect in the verb is completely regular except for the first person singular form. (11)

Here are the regular forms.

mikungi + man → mikungiman

mikun + man → mikunman

mikunchih + man → mikunchihman

mikungichih + man → mikungichihman

mikun + man → mikunman

But the 1st person singular form (nuka) changes slightly when man is added. Observe.

mikuni + man → mikui~~n~~man

rini + man → ri~~n~~iman

parlani + man → parlai~~n~~man

Can you isolate the change which has taken place in the 1st person forms above as potential -man was added to them?

The n of the present tense ending has been dropped as -man was added.

rini → ri~~n~~iman

mikuni → miku~~n~~i-
man

- Words like mikuiman, riiman, and parlaiman, do not fit our writing system. Therefore, when n is dropped, leaving i following another vowel, we will change that i to y in the written word, giving us (fill in the blanks): (12)

miku__man

ri__man

parla__man

mikuyman

riyman

parlayman

- Say an English equivalent for each of the following phrases.

+ (13)

A. (Ñuka puñuyman.)

A. I would sleep.

B. (Kan puñungiman.)

B. You would sleep.

C. (Pay puñunman.)

C. He would sleep.

- Listen to the following utterance:

+ (14)

(Pay shamujpika, mikunchihman.)

The meaning of this utterance is:

"If he came, we _____."

would eat

This is the construction commonly called the conditional if clause. It says that one thing would happen if (provided that) something else happened. Potential aspect is inherent in the if clause.

- What is the meaning of each of the following?

+ (15)

A. (Tamyajpika, wasipillami trabajayman.)

A. If it rained, I'd just work in the house.

B. (Mikunata munashpaka, randinmanmi.)

B. If he wanted food, he'd buy it.

C. (Kulkita charishpaka, Ecuadormanmi rinchiñman.)

C. If we had money, we'd go to Ecuador.

- Compare the two following sentences.

What is the difference in meaning?

(16)

- A. Kulkita charishpaka, camisata randiymanmi.
- B. Kulkita charishpaka, camisata randigrinimi.

Sentence A says that the person would buy a shirt if he had the money. (A conditional action.)

Sentence B says that he will buy a shirt if (or when) he gets money. (Here a definite future action is named.)

- Jaime comes home from school with poor grades but a sincere promise that from now on he is going to study harder. Mother looks at him with warning eyes and says: (17)

+

()

-

What did she say?

That would be good!
or, reading between
the lines:
"If you know what's
good for you, you'll
do that!"

- What suffix in the following utterance signals that it is a question? (18)

Imatah kayka?

-tah

- There is another interrogative marker which

functions in the same position as -tah but with a slightly different meaning. Listen:

+ (19)

(Imashi kayka?)

- This phrase can be translated as:

"What do you suppose that is?"

or

"I wonder what that is?"

What is the new suffix which indicates speculation or wonder in a question?

-shi

- The suffix -chu is the regular yes-no question marker, but it also has its wonder counterpart. Listen: (20)

Burrucha chayka?

Do you suppose that's a burro?

The new yes-no question marker is _____.

cha

- Give an English equivalent. (21)

+ A.

(Maymandashi payka?)

A. Where do you suppose she's from?

B. (Mikujuncha?)

B. Do you suppose he's eating?

- The Quichua word for no one is (nipipash).

+ (22)

(nipipash) - - - Spanish ni + pi + pash

What is the meaning of the following dialogue?

(Pishi wakajun?)

Who, I wonder,
is crying?

(Nipipash na wakajunchu.)

No one is (not)
crying.

Note the two
negatives.

- The Quichua word for nothing is (23)

+ (nimapash) - - - ni + ima + pash

What is the meaning of the following
dialogue?

(Yakutashi munajungi?)

Are you, I wonder,
wanting some water?

(Na, nimatapash na munanichu.)

No, I don't want
nothing.

- The Quichua word for (to) nowhere is:

+ (24)
(nimaymanpash)

What is the meaning of the following
dialogue?

(Maymanshi rijun Juanka?)

Where do you
suppose Juan is
going?

(Nimaymanpash na rijunchu.)

He's not going
nowhere.

- Write an English equivalent on the line
at the right. . . (25)

- | | | |
|-------------------|-------|------------|
| A. (nimapash) | _____ | A. nothing |
| B. (nimaymanpash) | _____ | B. nowhere |
| C. (nipipash) | _____ | C. no one |

● Given these four phrases:

can. . .

know how to. . .

have to. . .

want to. . .

As you listen to each sentence below,
write the appropriate one of the four
phrases by that sentence. (26)

+

- | | |
|------------|----------------|
| A. () | A. can |
| B. () | B. want to |
| C. () | C. have to |
| D. () | D. know how to |

- Do this frame only if you want to test your ability to apply familiar concepts in a novel situation. Otherwise, go on to the next one and move the tape ahead to the next white splice.

A wise old Quichua Indian on one occasion was heard to say that he wished he knew everything about the world, so he could teach the same to his young son.

Someone asked him why he would wish to teach all this to his son.

Here is his reply: (27)

+ ()

Given that the word juya means "to love", and mundo means "world", what did the old man say? (Listen to it again.)

- ()

Quichua:

Kaykunata
yachachiyman, ñuka
churi kay mundota
juyachunmi.

English:

I would teach these things so that my son might love this world.

Note: -chun reflects the will of one person acting on someone else.

- The following four sentences differ from each other in only one respect. As you listen to each one, explain how it differs from the other sentences which have preceded it. (28)

+ A. ()

B. ()

In your own words:

A. That boy wants to play soccer.

B. This sentence indicates that the boy knows how to play the game.

C. ()

C. Here he is obligated to play for some reason, i.e. he has to. He may neither know how to nor want to.

D. ()

D. He can play, i.e. he is able to. If he had had a broken leg, for example, he would not be able to.

- Explain the difference between the three sentences below by giving an English equivalent of each and comparing their meanings. (29)

+

A. ()

A. If he helps, I'll work.
(Future: I will)

B. ()

B. If he helped, I would work.
(Condition: I would)

C. ()

C. When he helped, I worked.
(Past: I did)

- Write an English equivalent for each of the following words. (30)

+

A. ()

A. nothing

B. ()

B. no one

C. ()

C. (at) nowhere

- A. What is the difference in meaning between the two following questions?

+(31)

1. ()

1. Who is coming?

2. ()

2. Who do you suppose is coming?
(wondering)

- B. What is the difference in meaning between these two questions?

1. ()

1. is Carlos coming?

2. ()

2. Do you suppose Carlos is the one who is coming?
(wondering)

UNIT 14

MODULE B - SPEAKING

CONTENT

- I. Potential aspect of the verb (with -man)
- II. Future infinitive -nata + yacha (know how to do something)
- III. Present infinitive -y(ta) + usha (ability to do something)
- IV. Negative words: nipipash, nimaymanpash, nimapash
- V. Interrogatives with -shi and -cha
- VI. Additional vocabulary: manchanayay, juya

OBJECTIVES

- I. Given: Instructions which designate an appropriate situation.
 Behavior: Generate a spoken Quichua utterance which expresses conditional action.
- II. Given: Instructions which designate situations.
 Behavior: Generate spoken Quichua utterances in which the action of the sentence is modified in each of the following ways:
 - A. Someone wants to do that action.
 - B. Someone has to do that action.
 - C. Someone is able to do that action.
 - D. Someone knows how to do that action.
- III. Given: Any of the following words: no one, nowhere, nothing.

Behavior: Say a Quichua equivalent.

IV. Given: Instructions which designate appropriate situations.

Behavior: Generate spoken Quichua questions with -shi and -cha.

- The ability to do something is expressed in Quichua with the verb usha/yacha plus the y/na infinitive. (1)

usha
y

The direct object marker -ta may optionally be used on the infinitive.

On the line below, using the verb puri and including the verb object marker, write a phrase which is equivalent to "I can walk fast".

Napash puriyta
ushani.

Now pronounce this utterance after the voice on the tape. (2)

+

(Napash puriyta ushani.) X

-

- Following the model of the last frame, say that you can do each of the following activities. Listen for confirmation.

	<u>Verbs</u>			
+	(3)			
	A. Trabaja	X	()
	B. Quichuata parla	X	()
	C. Miku	X	()
	D. Quitoman puri	X	()

- Say a Quichua equivalent for each of the following phrases. (Use -ta and leave off the pronoun.) (4)

+

A. I can go. X ()

- | | | | |
|-----------------------|---|---|---|
| B. We can run. | X | (|) |
| C. He can play. | X | (|) |
| D. You can say that. | X | (|) |
| E. She can cook well. | X | (|) |

- Knowing how to do something is expressed in Quichua with the verb _____ plus the _____ infinitive.

yachana
na

The direct object marker -ta is always placed on the infinitive.

On the line below, using the verb yanu, write a phrase which is equivalent to "She knows how to cook".

Payka yanunata
yachan.

Now pronounce this utterance after the voice on the tape. (5)

+ (Payka yanunata yachan.) X

- Following the model of the last frame, say that you know how to do each of the following activities.

Verbs

- | | | | | |
|-------|---------------------|---|---|---|
| + (6) | A. yachaju | X | (|) |
| | B. shina | X | (|) |
| | C. awa | X | (|) |
| | D. churajunata jatu | X | (|) |

E. maña X ()

- Say Quichua equivalents for each of the following phrases. (Leave off the pronouns.)

+ (7)

- | | | |
|----------------------------|---|-----|
| A. I know how to work. | X | () |
| B. She knows how to speak. | X | () |
| C. We know how to help. | X | () |
| D. You know how to begin. | X | () |
-

- In Quichua the word maneja is used with the meaning "to drive" or "to run a machine." Listen: (8)

+

(maneja)

How would you say. . . ?

- | | |
|-------------------------------|---------------------------------|
| A. I can drive a car. | A. (Autota manejayta ushani.) |
| B. I know how to drive a car. | B. (Autota manejanata yachani.) |
-

- The potential aspect of the verb is formed by joining the suffix -man to the present tense forms of the verb. Only the 1st person formation is irregular. (9)

Write the potential form of each of the following verbs on the line at the right.

juyani
(I love)

juyayman

juyangi	_____	juyangiman
juyan	_____	juyanman
juyanchih	_____	juyanchihman
juyangichih	_____	juyangichihman
juyan	_____	juyanman

- Fill in the blanks (mentally) with the appropriate potential aspect form of the verb juya (to love) and say the whole phrase aloud. Concentrate especially on the form with ñuka. (10)

+	A. ñuka	_____	X	()
	B. kan	_____	X	()
	C. pay	_____	X	()
	D. ñukanchih	_____	X	()
	E. ñuka	_____	X	()

- Say a Quichua equivalent for each of the following phrases. (Leave off the pronouns.)

+	(11)				
	A. I would come.	X	()	
	B. You would see.	X	()	
	C. We would go.	X	()	
	D. They would live.	X	()	
	E. I would work.	X	()	

- F. She would walk. X ()
- G. I would say. X ()

- Using the information given in the key phrase, answer each of the questions below. Think of the meaning of each question and answer as you do them. If you have trouble with the meaning of any questions, stop the tape and check the next frame. (12)

Example: (In English)

Question: If it rained, what would you do?

Key phrase: Stay home.

Answer: If it rained, I'd stay home.

A. Pay shamujpika, imatashi rurangiman?

Key phrase: miku

A. Pay shamujpika, mikuymanmi.

B. Ashtaka kulkita charishpaka, maymanshi ringiman?

Key phrase: Europa (Europe)

B. Ashtaka kulkita charishpaka, Europamanmi riymán.

C. Escuela kallarijpika, pishi rinman?

Key phrase: ñukapah ushi

C. Escuela kallarijpika, ñukapah ushimi rinman.

D. Millay alkuta rikushpaka, imatashi Juanka ruranman?

Key phrase: ñapashmi kalpa

D. Millay alkuta rikushpaka, Juanka ñapashmi kalpanman.

E. Tamyajpika, imatashi rurangichihman?

E. Tamyajpika,
shuyanchihman.

Kay phrase: shuya

● Meanings of the questions in the last frame.

(13)

- A. If he came, what do you suppose you'd do?
- B. If you had a lot of money, where do you suppose you'd go?
- C. If school began, who do you suppose would go?
- D. If he saw a mean dog, what do you suppose Juan would do?
- E. If it rained, what, I wonder, would you-all do?

● Review briefly the following words:

nipipash	-- no one
nimaymanpash	-- no where
nimapash	-- nothing

All negative words of this type are formed by putting ni before the kernal words for who, where, and what. The suffix -pash is not always used.

Pronounce each of these words and listen to the tape pronunciation.

- + (14)
- A. nipipash X ()
- B. nimaymanpash X ()
- C. nimapash X ()

● Say a Quichua equivalent. (15)

- A. nothing ()
- B. (to) nowhere ()
- C. no one ()

● The two question suffixes which are used to indicate wonder or speculation are -cha and -shi. (16)

-Cha is used in the same manner as tah/chu chu
and -shi is used in the same manner as tah/chu tah

● Using chi, generate the following questions in spoken Quichua. (17)

- + A. What do you suppose that is? A. (Imashi chayka?)
- B. Who, I wonder, is leaving? B. (Pishi llujshijun?)
- C. What time do you suppose it is? C. (Imahorashi?)
- D. Where do you suppose Maria is? D. (Maypishi Mariaka?)

● Using cha, generate the following questions

in Quichua. (18)

- | | | |
|---|---------------------------------------|---------------------------|
| + | A. Do you suppose that's a house? | A. (Chayka wasicha?) |
| | B. Is <u>Maria</u> leaving, I wonder? | B. (Mariacha llujshijun?) |
| | C. Is he <u>studying</u> , I wonder? | C. (Payka yachajuncha?) |

● Say a Quichua equivalent. Listen for confirmation. (19)

- | | |
|------------------------------------|-----|
| A. Where is he from? | () |
| B. Where do you suppose he's from? | () |
| C. Is this a girl? | () |
| D. Do you suppose this is a girl? | () |

● The word below is an interesting and useful Quichua word which you will want to know and use. (20)

+ (manchanayay) -- fearful, ugly, terrible, awful, etc.

Since this word is a bit long, practice saying it after the voice on the tape.

(manchanayay) X

(manchanayay) X

Now take a look at the picture of a dragon (Spanish pronunciation) below.



A. Do you see a "manchanayay dragon"?
(Answer in Quichua.)

We hope you said:
Ari, manchanayay
dragonta rikunimi.

B. Pretent that you are in the clutches
of this awful monster. He has you
in his powerful claws, trapped in
the corner of his den, and is preparing
to gobble you up. There is no escape.

What would you say?

Your answer.

My answer would
probably be:

"Nimata"

● Given the following illustration: (21)



A. Say that Mario wants to burn the box.

A. Marioka cajata
rupachingapahmi
munan.

B. Indicate that he knows how to.
(Having done it many times before.)

B. Payka cajata
rupachinatami
yachan.

C. Say that he is able to do it, (because
he received permission from his mother.)

C. Payka cajata
rupachiyta
ushanmi.

D. In fact, he must because his mother
commanded him to. (The box is
full of rubbish to be disposed of.)

D. Marioka cajata
rupachinami.

- Assume for a minute that the government has asked you if you would consider going to Ecuador on a special mission.

Being somewhat greedy, you indicate that you would go only on the condition that they give you a lot of money!

Tell them (in Quichua, of course) the terms under which you would go. (22)

Astaka kulkita
karawajpika, ñukaka
riymanmi.

- Say a Quichua equivalent. (23)

A. no one

B. (to) nowhere

C. nothing

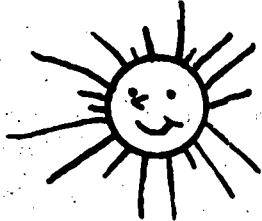
A. nipipash

B. nimaymanpash

C. nimapash

- Using the forms which indicate wonder or speculation: (24)

A. Ask what this is.



B. Ask if this is a star (lucero).



A. Question:
Imashi kayka?

Answer:
Kayka intimi
(sun).

B. Question:
Kayka lucerocha?

Answer:
Ari, luceromi.

UNIT 15

MODULE A - LISTENING COMPREHENSION

CONTENT

- I. Function words and grammatical units in review: future irregular tense; infinitives (-na, -y, -j, -shka); past revelation tense; past habitual tense; potential aspect; comparison with yali and shna.
- II. New grammatical units: jipa, tuku, -dor.
- III. Selected vocabulary from units 1-14.

OBJECTIVES

- I. Given: Familiar spoken Quichua utterances with jipa, -dor, or tuku (in the sense of "become").
 Behavior: Say an English equivalent.
- II. Given:
 1. A set of short spoken Quichua utterances in which are used elements from Part I of the Content Outline, with selected vocabulary from Part III.
 2. An English utterance equivalent to one of the Quichua utterances in the set.
 Behavior: Demonstrate comprehension of the elements involved by choosing the Quichua utterance from the set which has the same meaning as the English utterance.

- In this module you will have a chance to review the most important concepts of units 11-14 and consider those concepts in one or two new applications. (1)

(If you would like to review the content of units 1-10, you may re-do Modules A and B of Unit 5 and Unit 10.)

- In this last series of units we have been primarily concerned with important forms (tense, aspect, etc.) of the Quichua verb.

Using a new verb, "tuku" (to become), we will review the past revelation tense and the future irregular tense. (2)

Briefly study the following:

Past Revelation Tense

ñuka tukushkani	ñukanchih tukushkanchih
kan tukushkangi	kankuna tukushkangichih
pay tukushka	paykuna tukushka

I became
I have become
Etc.

The revelation tense refers to past actions.
It is used only in special situations where

In your own words:

The speaker learned of the action at some time after it happened. That is, he considers it second-hand information.

Future Irregular Tense

ñuka tukusha	ñukanchih tukushun
--------------	--------------------

kan tukungi kankuna tukungichih

pay tukunga paykuna tukunga

I will become
Etc.

Two forms of the future irregular tense verbs above would normally be replaced by the regular (-gri) pattern. These forms are _____ and _____.

tukungi, tukungichih

- Briefly review the past habitual tense and the potential aspect of the verb, as presented below: (3)

Past Habitual Tense

ñuka tukuj karkani (kashkani)

kan tukuj karkangi

pay tukuj karka

ñukanchih tukuj karkanchih

kankuna tukuj karkangichih

paykuna tukuj karka

I used to become
Etc.

This tense of the verb is used when _____

In your own words:

Referring to past actions which were repeated many times (habitually).

Potential Aspect

ñuka tukuyman ñukanchih tukunchihman

kan tukungiman kankuna tukungichihman

pay tukunman paykuna tukunman

I would become
I could become
Etc.

● Choose the Quichua sentence which corresponds to the English explanation: (4)

+

A. An action performed many times

1. () 1

2. ()

3. ()

B. Something would happen if

1. () 3

2. ()

3. ()

4. ()

C. I just found out about it, but it happened last Saturday.

1. () 3

2. ()

3. ()

D. Describes a future event.

1. () 3

2. ()

3. ()

4. ()

- Choose the Quichua sentence which corresponds to the English sentence: (5)

A. I'll get that knife.

1. () 2

2. ()

3. ()

B. There was a big wind (as I discovered later).

1. () 3

2. ()

3. ()

C. If he wanted, to he'd come.

1. () 2

2. ()

3. ()

D. I used to cry.

1. () 1

2. ()

3. ()

- We have considered four different infinitives, as listed below with the verb "puglla."
(6)

1. pugllana - future
2. pugllaj - present
3. pugllay - present
4. pugllashka - past

What are some of the general ways that these infinitive verbs are used in the language? List the ways you can think of below:

You may have thought of at least some of the following:

1. As nouns
(pugllanami tiyan)
2. As adjectives
(pugllashka runa)
3. Whenever a whole sentence is the object of a verb
(Maypi pugllajujtami yachani.)
4. In compound forms with another verb
(pugllayta ushani)
(mikuj karka)

-
- In order to keep the usage of each of the four infinitives straight in your mind, it is helpful to remember that (put the infinitive ending) _____ refers to action which has already taken place, _____ refers to action which is to take place (in the future), and _____ and _____ refer to action which is presently happening or which is more or less timeless. (7)

-shka
-na

-j, -y

- As you consider each of the items below

the blank to the right of each item. You should write the infinitive which corresponds to the English explanation. (8)

- | | | |
|--|-------|-----------|
| A. Ability to do something | _____ | A. -y |
| B. Sickness, fear, hunger, embarrassment, heat | _____ | B. -y |
| C. Past <u>habitual</u> tense | _____ | C. -j |
| D. Something which has become dry (e.g., clothes that have been on the line) | _____ | D. -shka |
| E. One who waits | _____ | E. -j |
| F. Knowing how to do something | _____ | F. -na |
| G. Obligation to do something | _____ | G. -na |
| H. A man who died | _____ | H. -shka |
| I. I know when he'll arrive | _____ | I. -na |
| J. I see that he is coming | _____ | J. -j(uj) |

● Select the Quichua utterance which means the same as the English utterance: (9)

+

A. I knew that it had rained.

1. () 3

2. ()

3. ()

B. I can't see (it).

1. () 2

2. ()

3. ()

C. Who is that man who is praying?

1. ()

2

2. ()

3. ()

D. This is a whip (something which is to whip with).

1. ()

1

2. ()

3. ()

E. Do you know how to weave?

1. ()

1

2. ()

3. ()

F. We have to leave.

1. ()

3

2. ()

3. ()

G. Miguel seems to have pain.

1. ()

2

2. ()

3. ()

H. The woman who sells potatoes is gone.

1. ()

3

2. ()

3. ()

- The final concept which we will consider for review is the structure which is used to make comparisons in Quichua. Briefly review the following: (10)

Equal Comparison

Payka ñukashnallatahmi purin.
(He walks just exactly like I do.)

For this type of comparison, shnallatah is attached to one of the items being compared to show that it is just the same as the other one.

Unequal Comparison

Paymi ñukata yali (ashtawan) uchilla.
(He is smaller than I.)

Here -mi is attached to the item which is greatest in terms of the quality being compared, and -ta yali is attached to the item which is lesser.

- Select the Quichua utterance which means the same as the English utterance: (11)

+

A. Maria is older than Julia.

1. ()

3

2. ()

3. ()

B. I can play just as well as you.

1. () 2

2. ()

3. ()

C. Miguel works faster than Esteban.

1. () 1

2. ()

3. ()

D. My house is just exactly as big as yours. (They are the same size.)

1. () 3

2. ()

3. ()

- The remainder of this module will deal with one or two new concepts in contrast to those you already know.

You should be able to remember the meaning of this word:

trabajaj = one who works

You may very often hear the following alternate form which means the same as the one above: (12)

+

(trabajador)

— This construction borrows the Spanish suffix -dor. Feminine -dora is used for females.

- Write an English equivalent (for each (13)

Quichua word below) on the line provided:

- | | | |
|--------------|-------|------------------------------------|
| A. jatudor | _____ | A. one who sells
(male) |
| B. jatuj | _____ | B. one who sells |
| C. wakadora | _____ | C. one who cries
(female) |
| D. pugllador | _____ | D. one who plays
(male), player |
| E. pugllaj | _____ | E. one who plays |

- Can you remember the meaning of this utterance: (14)

+

A. (Chay wambraka mapayashka.)

That boy has become dirty.

There is an alternate structure for this also. Listen.

B. (Chay wambraka mapami tukushka.)

tuku = to become

In construction A, "mapa" actually becomes a verb. In construction B, it remains an adjective.

"Tukuna" is an important verb and much used in the language.

- Say an English equivalent for each of the following: (15)

+

A. (Juyallagu tukushka.)

A. She has become beautiful.

B. (Payami tukujun.)

B. She is becoming old.

C. (Manllanayay tukurka.)

C. It became terrible, awful.

- Little Jaime was playing inside the house when someone came to the door. By the time his father had told him to go to the door and see who it was, the visitor had left. However, Jaime saw a "mishu" walking away down the street and recognized him well enough to say: (16)

+ ()

- What did he say?

Ah, it was my teacher!
(one who teaches me)

- Listen to a new sentence: (17)

+ (Kinsa punlla jipa shamushka.)

- Meaning: I'll come after three days.

What is the Quichua word which means "after"?

jipa

- Say an English equivalent for each of the following: (18)

+ A. (shuj horas jipa)
B. (Mariapah jipa)
C. (pay puñushka jipa)

A. after one hour
B. after Maria ('s)
C. after he slept

- Suppose that two women who haven't seen each other for a long time meet on the street. In the course of the conversation one of them asks (in Quichua, of course), "And how is your little boy, Tomas, who was so sick?"

The other one answers: (19)

+ ()

- What did she say about her son?

He has already
become well.

● Wife asks husband when he will go to get
some firewood. He answers: (20)

+ ()

- When did he say he would go?

After he has rested.

● Say an English equivalent: (21)

+ A. ()

A. My dog has
become mean.

B. ()

B. I am a Quichua
speaker.

C. ()

C. We'll go after
my wife arrives
(here).

D. ()

D. I'll become a
writer.

UNIT 15

MODULE B - SPEAKING

CONTENT

- I. Function words and grammatical units in review: future irregular tense; infinitives (-na, -y, -j, -shka); past revelation tense; past habitual tense; potential aspect; comparison with yali and -shna.
- II. New grammatical units: jipa, tuku, -dor.
- III. Selected vocabulary from units 1-14.

OBJECTIVES

I. Given:

English questions and a key word to direct the content of the answer.

Behavior:

Generate short spoken Quichua utterances utilizing each of the elements of Parts I and II of the Content Outline above.

NOTE: The audio tape is not required for this module.

- In this module you will generate utterances using the concepts reviewed in Module A.

We will begin with the infinitive forms (-na, -y, -j, -shka). If you would like special review or practice with these forms, do the next frame. Otherwise, skip to frame 3. (1)

- Look at the following verb: (2)

tari = to find

Use "tari" in generating each of the verb forms requested below:

- | | |
|---|----------------------------|
| A. Say an infinitive form which has reference to a <u>future</u> action. | A. tarina |
| B. Say an infinitive form which has reference to a past, completed action. | B. tarishka |
| C. Say two forms which have reference to <u>present</u> or <u>indefinite</u> time. | C. tarij, tariy |
| D. Say an infinitive form whose meaning is "something which has been found." | D. tarishka |
| E. Say the word meaning "one who finds." | E. tarij |
| F. The form which combines with "usha" to express ability to find. | F. tariy |
| G. The form which combines with "ka" to express obligation. | G. tarina. |
| H. The infinitive phrase which means "a boy who has found money." | H. kulkita tarishka wambra |
| I. The infinitive which would be used in the sentence, "I know that he will find it." | I. tarina |

- Generate a Quichua answer to each question

below, using the key word in a complete sentence. When checking each answer take special note of whether or not the underlined part of the confirmation was included in your response. (3)

- A. Where is the (white) man who found my shirt?

Key word: callepi

- B. Do I have to wait?

Key word: ari

- C. How do you say "pain" in Quichua?

Key word: _____

- D. Do you know how to cook?

Key word: ari

- E. Do you see who is coming?

Key word: na

- F. How do you say "clothing" in Quichua?

Key word: _____

- G. What do you call an Indian woman who takes care of the house?

Key word: _____

- H. Do you think he came?

Key word: ari, . . . yachanimi.

- I. Can you work now?

Key word: ari

- A. Chay camisata tarishka mishuka callepimi.

- B. Ari, shuyanami kangi.

- C. "Unguyimi" nirin.

- D. Ari, yanunatami yachanimi.

- E. Na, pi shamujujta na rikunichu.

- F. "Churajunami" nirin.

- G. "Wasita cuidaj warmi" nirin.

- H. Ari, pay shamushkataka yachanimi.

- I. Ari, trabajay(ta) ushanimi.

- In the next two frames (5 and 6) you will generate forms of the future irregular tense, the past revelation tense, the past habitual tense, and the potential aspect of the verb. If you feel you do not need extra practice with these items, go directly to frame 6. (4)

- Here is a verb: (5)

tuku = to become

Use "tuku" to generate each of the verb forms below (the verb only, not the whole utterances). Listen for confirmation.

- | | |
|---|------------------|
| A. Say a verb form, using the irregular tense, which means "I will become." | A. tukusha |
| B. Say a verb form which could indicate that John used to become (something or other) quite often. | B. tukuj karka |
| C. The verb which would be used in explaining that something has become <u>old</u> and only now (after it is already old) you are realizing it. | C. tukushka |
| D. Mr. Jones <u>would become</u> rich if he could. | D. tukunman |
| E. Say a verb form which would explain that I used to get (become) dirty every time I went swimming. | E. tukuj karkani |
| F. Say a verb which occurs in the sentence, "I would become fat if I ate ice cream seven times a day." | F. tukayman |
| G. A form which means "she will become." | G. tukunga |
| H. "Why, I've become dirty!" | H. tukushkani |

- Using the key word, generate a Quichua answer to each question below: (6)

A. When are you-all coming?

Key word: kaya

B. It's rained a lot, hasn't it?

Key word: ari (just realizing
now that it has
rained)

C. What strange thing did you often eat

Key word: chuspikunata

D. If you could go anywhere in the world
you wanted to, where would you go?

Key word: Europa

E. What will you do now?

Key word: puñu

F. What famous thing did Columbus do?

Key word: Americata tari

A. Kayami shamushun.

B. Ari, tamyashkami.

C. Chuspikunatami
mikuj karkani.

D. Europamanmi
riynam.

E. puñushami.

F. Payka Americata
tarishka (nin).

- The rest of the frames will deal with com-
parisons and constructions with "jipa" and
"tuku." (7)

A. Generate the following phrases in
Quichua:

1. after that

2. after two hours

3. after I have arrived (there)

1. chayjipa

2. ishkey horasjipa

3. ñuka chayashka
jipa

B. Generate the following phrases in
Quichua without using -ya:

- | | |
|-----------------------------|---------------------|
| 1. I became sad. | 1. Llaki tukurkani. |
| 2. He has become old. | 2. Rukumi tukushka. |
| 3. She is becoming a woman. | 3. Warmi tukujun. |

- Go ahead to frame 9 unless you would like extra review and practice with forming comparisons. (8)

Given:	Carmen	juyalla
	Clara	-ta yali
	purin	-mi -shnallatah

Using the elements above, generate each of the comparisons requested below:

- | | |
|---|---|
| 1. Say that Carmen is more beautiful than Clara. | 1. Carmenmi Clarata yali juyalla. |
| 2. Say that Clara walks more than Carmen. | 2. Clarami Carmen-ta yali purin. |
| 3. Say that Clara is just as beautiful as Carmen. | 3. Claraka Carmen-shnallatah juyallami. |
| 4. Say that Carmen walks faster than Clara. | 4. Carmenmi Clarata yali ñapash purin. |

- Using the key word, generate a Quichua answer to each question below: (9)

A. Which is stronger (shinchi), a cow or a horse?

Key word: caballo

B. Will you come after it's through raining (after it has rained)?

A. Caballomi wagrata yali (ashtawan) shinchi.

B. Ari, tamyashka jipami shamusha

Key word: ari

(or shamugrini).

C. Is Quichua just as good as English?

C. Ari, Quichuata
ingleshnal'atah
alimi.

Key word: ari

D. Who's getting (becoming) beautiful?

D. Doloresmi juyalla
tukujun.

Key word: Dolores

E. Who cooks better, Margarita or Rosario?

E. Rosariomi
Margaritata yali
(ashtawan) ali
yanun.

Key word: Rosario