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SPOKEN AYACUCHO QUECHUA. UNITS 1-10.

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THIS BEGINNING COURSE IN AYACUCHO QUECHUA, SPOKEN BY ABOUT A MILLION PEOPLE IN SOUTH-CENTRAL PERU, WAS PREPARED TO INTRODUCE THE PHONOLOGY AND GRAMMAR OF THIS DIALECT TO SPEAKERS OF ENGLISH. THE FIRST OF TWO VOLUMES, IT SERVES AS A TEXT FOR A 6-WEEK INTENSIVE COURSE OF 20 CLASS HOURS A WEEK. THE AUTHORS COMPARE AND CONTRAST SIGNIFICANT FEATURES OF QUECHUA AND ENGLISH FOR PEDAGOGICAL PURPOSES IN TEACHING THIS HIGHLY INFLECTED AND COMPLEX LANGUAGE. THE MATERIAL IS PRESENTED IN 10 UNITS, EACH OF WHICH CONSISTS OF A DIALOG TO BE MEMORIZED, A DIALOG REVIEW, A SECTION ON GRAMMAR WITH ACCOMPANYING EXERCISES, CONVERSATION, "LISTENING-IN" (PRACTICE IN AUDITORY COMPREHENSION), AND DICTATION. DIALOGS AND EXERCISE MATERIALS HAVE BEEN TAPE RECORDED. (JD)

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" SPOKEN
AYACUCHO QUECHUA "

Units 1-10

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Cornell University

June 1, 1963

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Quechua Language Materials Project

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PREFACE TO THE STUDENT

This text was prepared by the Quechua Language Materials Project of Cornell University under contract with the US Department of Health, Education, and Welfare, Office Of Education Contract No. SAE-9513, authorized by Public Law 85-864, Title VI, Part A, Section 602.

Ayacucho Quechua is spoken by about a million persons in the south-central Peruvian Departments of Ayacucho, Huancavelica, and Apurímac (east of Abancay). This includes virtually the total population of these regions, both monolingual indians and bilingual mestizos. Ayacucho Quechua is bounded by the mutually intelligible dialect of Cuzco to the south and southeast, and by the very different dialect of Junín to the north.

The Quechua Language Materials Project wishes to express its gratitude to Sr. Alfredo Olarte Mejía of Ayacucho who served as the main informant in the preparation of these materials, and to the administration of the Universidad Nacional de San Cristóbal de Huamanga for its cooperation during the period of field studies. We are also grateful to the many persons in the city of Ayacucho whose aid and hospitality have helped to make this work possible.

The materials in this volume comprise an introduction on phonology and ten units in which all aspects of Ayacucho grammar are broadly covered. Each unit consists of a dialogue to

be memorized, a dialogue review, a section on grammar with accompanying exercises, conversations, listening-in, and dictation.

The present volume is being used as text materials for a six weeks intensive spoken Quechua course involving twenty class hours per week. Dialogues and exercise materials have been tape recorded.

Soon to follow this text are another group of ten units for advanced students, a formal grammar, a reader, and a card-file dictionary. Similar materials are in preparation for the Quechua dialects of Cuzco, Perú, and Cochabamba, Bolivia.

Donald F. Solá

Gary J. Parker

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INTRODUCTION: PHONOLOGY

1. Consonants. The consonants of Ayacucho Quechua are:

Stops: p b t d č k g

Spirants: f s h q

Continuants: m n ñ l ɫ r ʀ w y

- a. The stops are pronounced as in Spanish, with č equivalent to Sp. ch. Examples of these in the various positions which they may occupy in the word are given below.

<u>P</u>		<u>B</u>	
pára	'rain'	bára	'official'
hápiy	'to catch'	kábitu	'sleeping plat-
háykap	'when'		form'
áspi y	'to scratch'	kárbon	'coal'
tápsiy	'to shake'	kábra	'goat'
<u>T</u>		<u>D</u>	
táli y	'to empty'	dáli y	'to hit'
látu	'plate'	ládu	'side'
		awtoridád	'authority'
máɽtis	'Tuesday'	káɽdo	'thistle'
watya	'bake'	médyu	'half'
	<u>Č</u>		
čáyay	'to arrive'	káčay	'to send'
ñuqač	'maybe I'	áčpi y	'to scratch'
	qámča	'popcorn'	

<u>K</u>		<u>G</u>	
káčay	'to send'	gánay	'to win'
púka	'red'	plága	'plague'
huk	'a'		
wákča	'poor'	nígru	'black'
háykap	'when'	řóygay	'to beg'

b. The Spirants. f is pronounced as in Spanish or as a voiceless bilabial spirant. s is pronounced as in Spanish or, when followed by a consonant, optionally as English sh. h may be pronounced either as English h or as Spanish j. q is a voiceless post-velar spirant like German ch in ach

<u>F</u>		<u>S</u>	
fésta	'fiesta'	sára	'corn'
káfi	'coffee'	wási	'house'
		áñas	'skunk'
alfořqa	'saddle bag'	áspiy	'to scratch'
konfíyay	'to trust'	tápsiy	'to shake'
<u>H</u>		<u>Q</u>	
huk	'a'	qára	'skin'
múhu		áqa	'chicha'
		kaq	'being'
		áqči	'vulture'
		qátqi	'bitter'

c. The Continuants. m, ñ, r, l, w, and y are pronounced as in Spanish. n is apicoalveolar (as in English sin) before the consonants č, t, d, s, f, but is dorso-velar (as in

English sing) elsewhere. ř is a voiced retroflex fricative pronounced like the rr of Andean highland Spanish in all positions excepted before s, where it is equivalent to American r. l̥ is a palatalized lateral like ll of Andean Spanish or the ll of English cellular.

		<u>M</u>		
	múhu	'seed'	Iáma	'llama'
	ñúqam	'me'	qámča	'popcorn'
		húkmi	'one'	
	<u>N</u>		<u>N</u>	
	nígru	'black'	ñúqa	'I'
	gánay	'to win'	áñas	'skunk'
	ísqun	'nine'		
	qánra	'dirty'		
	húknin	'the one'		
	<u>L</u>		<u>l̥</u>	
	lātu	'plate'	Iáma	'llama'
	dáliy	'to hit'	táliy	'to empty'
	húkřal	'ten cents'		
	alfrédo	'Alfred'	kúřku	'turtledove'
	čínli	'weakling'	húkřa	'just one'
	<u>R</u>		<u>ř</u>	
	ráqra	'split'	řóygay	'to beg'
	pára	'rain'	kářu	'car'
			pářař	'lima bean'
	kárbon	'coal'	mářtis	'Tuesday'
	kábra	'goat'	húkřal	'ten cents'

<u>W</u>		<u>Y</u>	
wátya	'bake'	yána	'black'
táwa	'four'	čáyay	'to arrive'
wíqaw	'waist'	áspiy	'to scratch'
awtoridád	'authority'	háykap	'when'
wánwa	'mosquito'	wátya	'bake'

The pronunciation of the Ayacucho Quechua consonants and their combinations generally offer little difficulty for speakers of English. Several points, however, do deserve closer attention. These are (a) the distribution of the apico-alveolar and dorso-velar allophones of n; (b) the pronunciation of ř; (c) the pronunciation of the sequence -yq-, and of consonant plus y or w; and (d) geminate consonant clusters.

Practice the pronunciation of the following words until the proper allophones of n can be produced without hesitation.

čínli	wánwa	nay
kániy	kántu	kandádo
qínwa	kánin	čánin
ñan	nánan	húknin
nan	konfíyay	ñánnin
pénsay	pénsan	pensanánta
čúnniq	ríman	rínan
sántu	qánwan	mínča
ánři	rinánmi	rimanánmi
kánqa	ísqun	isqúnřal
kánča	lánta	paqarinnintínman

Practice the r : ř contrast with the following words.

káru	kářu	kářdo
péro	féřu	féřti
páIař	tántař	tánkař
mářtis	mářsu	árwiy
yáwař	řemedyu	řéluq
árpa	kárbon	yawařpa
čárča	čawařča	yawařáyku
wármí	wáрман	yawařman
árma	gubyéřnu	sárnay
ríngu	řátu	ráka
řáma	ánři	iskáyřal
ránka	pánra	iskayráyay
wáyra	Iíwraq	puríyraq

The sequence -yq- is usually pronounced with a short intervening vowel sound equivalent to the vowel of English the, some, a. A sequence of consonant plus y or w is pronounced with a short intervening vowel sound equivalent in quality to the y or w. Although sequence of these kinds may phonetically constitute syllables, vowels are not written because they are not phonemic in terms of Quechua structure.

Practice the following words.

wáyqa	ríyqa	máswa
wátya	wátway	kačwánmi
kákyay	kámbyay	qárwa
rikúyqa	qámya	párya
wánwa	kakyáyqa	payqayá

Several consonant occur in geminate clusters whose pronunciation is comparable to that of the long consonants of Italian. Practice to following contrasts.

ñuqapúni	čiqappúni	čiqáppi
nāni	ñánnin	čúnniq
sukána	hukkáma	tupanančikkáma
káqa	káqqa	qawáqqa
watíya	wasíyya	taytayyá
čáwan	punčáwwan	wiqáwwan
wási	añássi	matussá

2. Vowels. Only the three vowel phonemes written i, a, u are native to the phonological system of Quechua, and their phonetic values are as follows: (a) i and u have the values of Spanish e and o respectively when adjacent to q. (b) All three vowels in word-final position following a voiceless consonant tend to be unvoiced (whispered), and i and u in this position are also somewhat lowered and centralized. (c) In all other position in the word i, a, and u have the values of Sp. i, a, and u.

With the introduction of large numbers of loanwords the additional vowel phonemes e and o entered the Quechua inventory. From a strictly phonemic standpoint, then, only e, a, and o occur adjacent to q; however in this text we adopt the convention of writing only "i", "a", and "u" in this position, reserving "o" and "e" for the positions where all five vowel phonemes occurs.

Among the following sets of words several pairs have been included to show the contrast of i and iy. The latter is phonetically a diphthong equivalent to the ee of English see, seen.

pára	púru	póro	péro
sáran	síran	séran	súran
túsun	túsuq	tákin	tákiq
uqúqyay	hiqípay	taqaqáqan	úqi
qúłqi	íqu	míquř	řelug
quy	quq	huk	hukqa
muqúti	púqun	múhu	múqu
úhun	úqun	uqúti	uqíti
wása	wásay	wási	wasíy
múhu	múhuy	wármí	wármíy
káni	kániy	sápi	sápiy
qúsay	qásíy	qúysíy	qímíy
wasíyku	ríyta	qasíwan	qaśíywan
čúqi	čúqiy	čuqiwánmi	čuqiywánmi
múquy	yawářniy	yawářniyku	wasíyya

3. Juncture and Stress. The Quechua words is defined phonologically by the distribution of the phonemes of juncture and stress.

Juncture, written as space or hyphen, has the allophones (a) glottal catch before a vowel in word-initial position; (b) dorso-velar n in word-final position; and (c) the unvoicing of vowels in word-final position following a voiceless consonant.

Stress regularly falls on the penultimate syllable (vowel) of the word. It may also fall on the final syllable, where it is a morpheme of emphasis. Beginning with Unit 2 stress will be written only when it falls on the final syllable. The position of stress causes some difficulty for English speakers because it changes according to the morphemic makeup of the word.

Each of the stems below is followed by a sequence of progressively longer derived and inflected forms. Read each word with stress on the penultimate syllable.

ñuqa	quy
ñuqaĪa	quwan
ñuqaĪayku	quwansi
ñuqaĪaykuwan	quwančiksi
ñuqaĪaykuwampas	qumuwančiksi
ñuqaĪaykuwampasmi	qupamuwančiksi
	qupamuwančiktaqsi
runa	rimay
runača	rimanay
runačaĪa	rimanakuy
runačaĪayki	rimanakučkay
runačaĪaykikuna	rimapanakučkay
runačaĪaykikunawan	rimapayanakučkay
runačaĪaykikunapiwan	rimapayanakučkanki
runačaĪaykikunapiwampas	rimapayanakučkankičik
runačaĪaykikunapiwampasmi	rimapayanakučkankičiktaq
	rimapayanakučkankičiktaqmi

SPOKEN QUECHUA

Unit One -- Basic Dialogue One

Lesson One - Group and individual mimicry-memorization, with books.

A traveller, walking along a foot-path in the Peruvian Andes, stops in front of a farmer's hut to ask directions.

Trav.	rímay	to speak
	amígu	friend
	rimay-kuíáyki amigúča.	I greet you, friend.
Farm.	časkiy	to accept
	táyta	father
	časkiíáykim taytáy.	I accept, sir.
Trav.	tápuy	to ask
	tapu-kusáyki amigúča.	I'll ask you a question, friend.
Farm.	íma	whay, something
	imačátam tapu-kuwánki taytáy?	About what will you ask, sir?
Trav.	kay	this
	ñan	road
	riy	to go
	kay ñánčum ayakučúman riq?	Does this road go to Ayacucho? Is this the Ayacucho road?
Farm.	mána	no, not
	huk	one

	húknin	other
	mánam taytáy, húknin ñánmi.	No sir, it's the other road.
Trav.	may	where
	rúna	person
	maynintátaq rin kay rúna ñánqa?	Where does this narrow road go?
Farm.	Íáqta	town
	huk law	another
	kay ñánqa law Íaqtamánmi rin.	This road goes to another town.
Trav.	káru	far
	kay	to be
	íča	perhaps
	kayÍaña	near
	karuráqču káč-kan ayakučúman, iča kayÍañaču?	Is it far to Ayacucho, or near?
Farm.	arí	yes
	arí, karuráqmi.	Yes, it's far.
	yáqa	almost
	áku	a quarter of a day
	púriy	to wander, travel, walk
	yáqa huk akukáma puriyráqmi.	It's about a quarter of a day walking.
Trav.	hína	like, as
	hinaptínqa	this being the case
	apúraw	quickly

hinaptínqa apurawmánña
rísaq.

Then I will go quickly.

čáyay

to arrive

múnay

to want

apurawmánmi čayáyta
munáni.

I want to arrive early.

Farm.

tařdíyay

to become late

hinaptínqa apuráwman riy
taytáy, tařdiyaruwáqmi.

Then go quickly, sir, you
might be late.

Trav.

grásyas

thank you

grásyas amígu.

Thanks, friend.

túpay

to find, meet

tupanančikáma.

Until we meet again.

Farm.

tupanančikáma taytáy.

Until we meet again, sir.

Dialogue Review

Trav. rimay-kuľáyki amigúča.

Farm. časkiľáykim taytáy.

Trav. tapu-kusáyki amigúča

Farm. imačátam tapu-kuwánki taytáy?

Trav. kay ěánčum ayakučúman riq?

Farm. mánam taytáy, húknin ěánmi.

Trav. maynintátaq rin kay rúna řínqa?

Farm. kay ěánqa huk law ľaqtamánmi rin.

Trav. karuráqču káč-kan ayakučúman, íča kayľañáču?

Farm. arí, karuráqmi.

yáqa huk akukáma puriyráqmi.

Trav. hinaptínqa apurawmánña rísaq.

apurawmánmi čayáyta munáni.

Farm. hinaptínqa apuráwman riy taytáy, tařdiyaruwáqmi.

Trav. grásyas amígu. tupanancíkáma.

Farm. tupanancíkáma taytáy.

Unit One -- Exercises

1. Answer each of the questions below in three forms. All answers are indicated for exercise a, but only the answers to the first questions of exercises b. through f.

<u>Question</u>	<u>Affirmative Answer</u>
a. karusuču ayakuču?	arí.
karuču ayakuču?	arí.
kayIaču ayakuču?	arí.
kayčaIaču ayakuču?	arí.
arí, karusum.	arí, karusum ayakučuqa.
arí, karum.	arí, karum ayakučuqa.
arí, kayIam.	arí, kayIam ayakučuqa.
arí, kayčaIam.	arí, kayčaIam ayakučuqa.
b. <u>Question</u>	<u>Negative Answer</u>
karusuču ayakuču?	manam.
karuču ayakuču?	manam karusuču.
kayIaču ayakuču?	manam karusuču ayakučuqa.
kayčaIaču ayakuču?	
c. <u>Question</u>	<u>Affirmative Answer</u>
karusuču Iaqta?	arí.
karuču Iaqta?	arí, karusum.
kayIaču Iaqta?	arí, karusum Iaqtaqa.
kayčaIaču Iaqta?	
d. <u>Question</u>	<u>Negative Answer</u>
karusuču Iaqta?	manam.

karuču Iaqta?

manam karusuču.

kayIaču Iaqta?

manam karusuču Iaqtaqa.

kayčaIaču Iaqta?

e. QuestionAffirmative Answer

karusuču ayakuču Iaqta?

arí.

karuču ayakuču Iaqta?

arí, karusum.

kayIaču ayakuču Iaqta?

arí, karusum ayakuču Iaqtaqa.

kayčaIaču ayakuču Iaqta?

f. QuestionNegative Answer

karusuču ayakuču Iaqta?

manam.

karuču ayakuču Iaqta?

manam karusuču.

kayIaču ayakuču Iaqta?

manam karusuču ayakuču
Iaqtaqa.

kayčaIaču ayakuču Iaqta?

2. The Case system. The case system of Ayacucho Quechua consists of eleven categories, ten of which are marked by suffixes termed relators. Permissible combinations of relators will be described in later units.

<u>CASE</u>	<u>RELATOR</u>	<u>EXAMPLES</u>
Nominative	(none)	wasi 'house , a house, the house'.
Accusative	-ta	wasita rikuni 'I see a house', wasita rini 'I go to a house'; aIinta 'well'.
Propensative	-man	wasiman rin 'he, it goes to a house', payman quni 'I give to him', yakuman rin 'he goes for water.
Possessive	-pa	wasita 'of the house, the house's'.
Locative	-pi	wasipi 'in, on the house', setembripi 'during September'.

Instrumental	-wan	wasiwan 'with the house', ñuqawan 'accompanying me', makinwan 'by means of his hand'; wasiwan tuři 'the house and tower'.
Ablative	-manta	wasimanta 'from the house', 'about the house', kay sumaq čaymanta 'this is prettier than that', qawasqaymanta 'after I saw', ñuqamanta rin 'he goes in my stead', feřumantam 'its made of iron'.
Purposive	-paq	wasipaq 'for the house', rinapaq 'in order to go', riypaq 'about to go'.
Allocative	-kama	wasikama 'up to the house', Iuqsinankama 'till it leaves'; ařin runakamam kanku 'they are all good people'.
Causative	-rayku	wasirayku 'because of the house', Sp. 'por la casa', qawanarayku 'to see', Sp. 'por ver'.
Interlocative	-pura	wasipura 'among the house'.

a. Relators -man and -ta may both mark the goal of an action which necessarily ends in a place other than where it started. A person may go to a place with relator -ta or -man, but a nonhuman subject only with -man. Answer the following questions both affirmatively and negatively as exemplified.

Q: kay runa ayakučutaču rič-kan?

Al: arí, kay runaqa ayakučutam rič-kan.

A2: manam kay runaqa ayakučutaču rič-kan.

Q: kan ñan ayakučumanču rič-kan?

A1: arí, kay ñanqa ayakučumanmi rič-kan.

A2: manam kay ñanqa ayakučumanču rič-kan.

kay runa ayacučumanču rič-kan?

kay runa İaqtataču rič-kan?

kay ñan İaqtamanču rič-kan?

kay runa İaqtamanču rič-kan?

kay tayta İaqtatču rin?

kay ñan İaqtamanču rin?

kay tayta İaqtamanču rin?

kay tayta İaqtatču rič-kan?

kay runa ayakuču İaqtataču rin?

kay ñan ayakuču İaqtamanču rin?

kay runa ayakuču İaqtamanču rin?

kay tayta ayakuču İaqtamanču rič-kan?

kay ñan ayakuču İaqtamanču rič-kan?

kay runa huk law İaqtataču rin?

kay ñan huk law İaqtamanču rin?

kay runa huk law İaqtamanču rin?

kay tayta huk law İaqtataču ričkan?

kay tayta huk law İaqtamanču rič-kan?

b. Answer the question below, following the form of the question.

kay tayta maytataq rič-kan?

kay tayta maytataq rin?

kay tayta maymantaq rič-kan?

kay ñan maymantaq rič-kan?

kay ñan maymantaq rin?

maytataq rič-kanki?

maytataq rič-kani?

ayakuču İaqtamanču rič-kanki?

3. The Imperative. The imperative has the same shape as the infinitive. A command contains a verb inflected either with second person or the imperative.

a. Transform the following sentences into the imperative.

ayakučutam rinki.

ayakučuta riy!.

İaqtatam rinki.

ayakučumanmi rinki.

ayakuču İaqtatam rinki.

apurawmanmi tapunki.

kay taytatam rimay-kunki.

b. A negative or prohibitive command is formed with the particle ama and the suffix -ču. Transform the sentences above into prohibitory imperative commands, e.g., ama ayakučutaču riy! 'Don't go to Ayacucho!'

Unit One -- . Conversations

1. A. Greetings, sir.
B. Greetings, sir.
A. Where does this go?
B. This road goes to Ayacucho.
A. Thank you. Good-bye.
B. Good-bye.

2. A. May I ask you a question, sir?
B. About what, sir?
A. Are you going to Ayacucho?
B. No, I'm going to another town.
A. Is Ayacucho nearby?
B. Yes, sir. It's very close.
Do you want to arrive early?
A. Yes, I will go quickly.

Translation of conversation.

1. A. rimay-kuĭayki taytáy.
- B. ĉaskiĭaykim taytáy.
- A. maymantaq rin kay ñanqa?
- B. kay ñanqa ayakuĉumanmi rin.
- A. grasyas, tupananĉikkama.
- B. tupananĉikkama.

2. A. tapu-kusayki taytáy.
- B. imaĉatam taytáy.
- A. ayakuĉumanĉu (ayakuĉutaĉu) riĉ-kanki?
- B. kayĭañaĉu [kaĉ-kan] ayakuĉuman?
- B. arí taytáy, kayĭañam.
apurawmanĉu ĉayayta munanki?
- B. arí, apurawmanña risaq.

Listening-In.

- A. rimay-kuyki amiguĉa.
- B. grasyas taytaĭáy.
- A. tapu-kuqnikim hamuĉ-kani.
- B. imaĉatam tapu-kuwayta munanki?
- A. maymantaq kay ñan riĉ-kan?
- B. kay ñanqa ayakuĉumanmi riĉ-kan.
- A. karuraqĉu ĉay ĭaqtaman kaĉ-kan?
- B. manam karuñaĉu, kayĭañam.
- A. grasyas taytaĭáy, tupananĉikamayá.
- B. qamñayá aĭinĭa taytáy.

Dictation.

huk runa ayakučuman rin. karuraq Iaqtaman. čayayta
munan apurawman. tařdiyaruč-kañña, tupan amigunwan. rimay-kun.
amigun časkin. runa amigunta tapukun "kay nan ayakučumanču
rin, iča huk lawmanču?" amigun kontestan "arí, kay ñanmi,
peru karuraqmi kač-kan. apurawman riy!" "grasyas amigu"
nispa apurawman rin.

SPOKEN QUECHUA

Unit Two -- Basic Dialogue two

Lesson One - Group and individual mimicry-memorization, with books.

A traveller in Huamanga stops to talk to a young boy on his way to school.

- | | | |
|-------|---|--|
| Trav. | maytataq rič-kanki? | Where are you going? |
| Boy. | iskwela | school |
| | iskwelatam señórř. | To school, sir. |
| Trav. | miski | sweet; candy |
| | kač-kanmi miski,
munankiči? | Here is candy. Do you want
some? |
| Boy. | grasyas señórř. | Thank you, sir. |
| Trav. | suti | name |
| | imam sitiki? | What is your name? |
| Boy. | qosemi. | Is's José. |
| Trav. | ačka | much |
| | warma | boy |
| | ačkaču warmakuna kač-kan
iskwelaykipi? | Are there a lot of boys in
your school? |
| Boy. | arí | Yes. |
| Trav. | mayistru | teacher |
| | mayistryukičik aĩnču? | Is your teacher a nice man? |

Boy. arí.

Yes.

Trav. pukĭay

to play

pelota

ball

pukĭankiču pelotawan wakin warmakunawan? Do you play ball with the other boys?

Boy. arí.

Yes.

Trav. pelotayki ačkaču kapusunki?

Do you have many balls?

Boy. as

few

manam, asĭam.

No. Only a few.

Trav. regalay

to give a gift

hamunki yačasqayta pelotakuna regalanaypaq.

Come to my lodging for a present of some balls.

Boy. maypitaq yačanki, señor?

Where do you live, sir?

Trav. tuři

tower

ladu

side

wasi

house

čay tuři pa ladun kaq wasipim.

In the house beside the tower.

Boy. čay pačaqa

in that case

Iuqsiy

to leave a place

čay pačaqa iskwelaymanta Iuqsimuspaĭam risaq.

Then when I get out of school I will come.

Dialogue Review

- Trav. maytataq rič-kanki?
- Boy. iskwelatam seňórř.
- Trav. kač-kanmi miski, munankiču?
- Boy. grasyas seňórř.
- Trav. iman sutiki?
- Boy. qosemi.
- Trav. ačkaču warmakuna kač-kan iskwelaykipi?
- Boy. arí.
- Trav. mayistryukičik aľinču?
- Boy. arí.
- Trav. pukľankiču pelotawan wakin warmakunawan?
- Boy. arí.
- Trav. pelotayki ačkaču kapusunki?
- Boy. manam asľam.
- Trav. hamunki yačasqayta pelotakuna regalanaypaq.
- Boy. maypitaq yačanki, seňórř?
- Trav. čay tuřipa ladun kaq wasipim.
- Boy. čay pačaqqa iskwelaymanta ľuqsimuspaľam risaq.

Unit Two -- Exercises

MORPHOLOGY

1. Singular Noun Possession. First, second, and third person noun possession are marked by the ending -y, -yki, and -n respectively when the noun stem ends in vowel a or u; when the stem ends in i second person is marked by -ki. For example: taytay 'my father', taytayki 'your father', taytan 'his (her, its) father'; wasiy 'my house', wasiki 'your house', wasin, -his (her, its) house'.

When the noun stem ends in a consonant a syllable -ni- precedes the endings, yielding the shapes -niy, -niki, and -nin: ñanniy 'my road', ñanniki 'your road', ñannin 'his road'.

a. Answer the following questions as in the example.

Q: mayistruyki aĭinču?

A: arí, mayistruyqa aĭinmi.

mayistruy aĭinču?

aĭinču mayistrun?

karuču wasiki?

wasiy karuču?

wasin karuču?

kayĭaču iskwelay?

iskwelayki kayĭaču?

b. Practice asking and giving names according to the patterns below.

imam sutiki?

sutiyqa albeřtom.

imam sutin?

sutinqa albeřtom.

imam sitiya?

sutikiqa albeřtom.

2. Singular Verb Actors. The singular pronouns are ñuqa 'I', qam 'you', and pay 'he, she', and the corresponding verb endings in present tense are -ni, -nki, and -n. All the verb forms in the exercises of this section belong to the general present tense, indicating actions or states that are habitual or temporally unrestricted, much like the English forms 'I speak, you speak', etc.

a. Transform the following sentences from first to second person or from second to first person as required.

Q: ñuqaqa amiguytam rimay-kuni.

A: qamqa amiguytam rimay-kunki.

Q: qamqa İaqtatam rinki.

A: ñuqaqa İaqtatam rini.

qamqa ayakuču İaqtamanmi rinki.

ñuqaqa huk amiguwan tupani.

qamqa kay taytatam tapunki.

qamqa huknin İaqtatam čayanki.

ñuqaqa apurawmanmi čayayta munani.

ñuqaqa iskwelapim kani.

qamqa tardiyankim.

ñuqaqa aĭin wasipim yačani.

ñuqaqa pelotaywan pukĭani.

qamqa wasikitam hamunki.

qamqa iskwelamantam İuqsinki.

b. Answer the following questions in the required persons.

Q: aĭin wasipiču yačanki?

A: arí, aĭin wasipim yačani.

Q: Iaqtataču rini?

A: arí, Iaqtatam rinki.

ayakučutaču rin?

ačka warmawan pukĭani?

mayistrunwanču pukĭan?

iskwelamantaču Iuqsinki?

karamelotaču munanki?

tařdiyaniču?

kayta řegalanču?

hamunkiču?

huknin mayistruwan pukĭankiču?

apurawmanču čayayta munan?

tařdiyayta munaniču?

c. Answer the questions both affirmatively and negatively, making the necessary changes in the noun possessors.

Q: taytaytaču rimay-kunki?

A1: arí, taytaykitam rimay-kuni.

A2: manam taytaykitaču rimay-kuni.

amigunwan tupan?

taytaykitaču rimay-kuni?

pelotaykiwanču pukĭanki?

wasikitaču munanki?

wasimpiču yačanki?

iskwelaymanču riyta munani?

ñuqawanču purinki?

3. Future Verb Actors. The first, second, and third person future endings are -saq, -nki, and -nqa. Present and future are not differentiated in the second person.

Transform the following sentences into the general future tense, beginning with the adverbial paqarin 'tomorrow'. Omit the suffix -m or -mi as in the example.

Q: iskwelaytam rini. A: paqarinqa iskwelayta risaq.

amiguytam rimay-kuni.

laqtantam rin.

amiguykitam tapu-kuni.

kaytam hamunki.

mayistruywanmi riman.

mayistruykiwanmi puklanki.

tuřimanta luqsinim.

kay taytawan rimankim.

4. Progressive Forms: General and Specific Tenses. The progressive element -č-ka preceding tense and person endings indicates an action or state extending over a period of time, and during which another action might occur. With the present tense -č-ka- forms the specific present - action occurring at the time of speaking (unless modified by an adverbial with future meaning such as paqarin).

With the future it forms the specific future.

Restate each sentence or question below in the specific present and future tenses.

Ex. iskwelaytam rini. iskwelaytam rič-kani.
iskwelayta rič-kasaq.

wasikitam rinki.

wasintam rin.

ayakučumanmi čayani.

amiguywanmi rimani.

kay ñampin purin.

iskwelamantam İuqsinki.

pelotawan pukİanki.

aİinmi kanki.

ačka warmawan tupani.

tařdiyaranim.

taytaykitaču rimay-kun?

hamunkiču?

manam riniču.

rinču pay?

payqa manam rinču.

5. The Locative and Ablative Cases; Relators -pi and -manta.

a. Substitute the suggested nouns and pronouns in the sentences, making the verb actor and noun possessor agree.

iskwelaypim kač-kani.

tuři

İaqta

wasi

ñuqaqa iskwelaypim kač-kani.

payqa

qamqa

ñuqaqa (wasi).

qamqa

payqa

qamqa (Iaqta)

ñuqaqa

payqa

b. Answer the questions as illustrated.

Q: iskwelaykimantaču Iuqsimuč-kanki?

A: arí, iskwelaymantam Iuqsimuč-kani.

iskwelaymantaču Iuqsimuč-kani?

wasikimantaču Iuqsimuč-kanki?

tuřimantaču Iuqsimuč-kan?

wasinmantaču Iuqsič-kan?

tuřiyantaču Iuqsič-kani?

wasinmantaču tapuč-kanki?

taytaymantaču tapuč-kan?

mayistryukimantaču tapuč-kani?

SYNTAX

6. Equational Clauses. Two substantives or substantival phrases may be equated with forms of the verb kay 'to be' or by zero marker, according to the following rules.

(1) First and second person subjects are always equated with a predicate attribute with one of the forms: kani, kač-kani; kanki,

kač-kanki; kasaq, etc. For example, (qamqa) amiguymi kanki 'you are my friend'.

(2) A third person subject may be equated with a predicate attribute with progressive kač-kan when a temporary condition is indicated, but the general present is never represented by a verb form. The use of kan is described below. payqa amiguymi 'he is my friend', payqa aĭinmi 'he is good', payqa amiguymi kanqa 'he will be my friend', (payqa) aĭinmi kač-kan 'he is well', (payqa) mayistrum kač-kan 'he is (temporarily) a teacher', wasiyqa ċiriĭaňam kač-kan 'my house is very cold'.

(3) Forms of the verb kay also occurs in non-equational clauses. (a) The general present form kan is used only in statements of existence where it is intransitive and is translated 'there is, are', Sp. 'hay'. E.g., kanmi iskwela 'there is a school', manam kanču 'there isn't any'. The specific form kač-kan may also be used with this function, and the non-present parallels of kan (future kanqa, past karqa, etc.) may be either equational or intransitive. (b) kač-kan may have an empty subject as in karuraqmi kač-kan 'it is still far'.

apply the above rules by making equational clauses (here also sentences) with the pairs of words or phrases below. The words may occur in either order, but the one listed first is suggested for the suffix -m, -mi, and the second for -qa. The use of these is described in U.3.

mayistruy / qam	alfredo / sutiki	ačka / warmača
karusu / iskwelan	aĭin / ñuqa	kayčaĭa / tuři
tayta / qam	ĭaqta / ayakuču	amiguyki / ñuqa
pay / runa	mayistru / čay runa	aĭin / amiguy
	aĭin / payqa wasin	

Unit Two -- Conversations

1. A. Are you going to school?
B. Yes, I am.
A. Are there just a few student (alumni) in your school?
B. No there are a lot.
A. Do you (pl.) play ball?
B. Yes, we play with the teacher.

2. A. Where are you going?
B. To my teacher's house.
A. Where does he live?
B. He lives just next to the school.
A. Does he live in a good house?
B. Yes, in a good house.

Translations of Conversations.

1. A. iskwelaykitaču rič-kanki?
 B. arí.
 A. asĭaču iskwelaykipi alumnukuna?
 B. manam, ačkam.
 A. pelotawan pukĭankičikču?
 B. arí, pukĭanikum mayistryuykuwam.

2. A. maytataq rič-kanki?
 B. mayistryupa wasintam (yačasqantam).
 A. maypitaq yačan? (maypitaq wasin?)
 B. payqa yačan iskwelapa laduĭampim.
 A. aĭin wasipiču yačan?
 B. arí, aĭin wasipim.

Listening-in. Note yaykuy 'to enter', and several common words of Spanish origin.

- A. yaw qoseča, maytataq ričkanki?
 B. iskwelaytam rič-kani.

- A. karuču iskwelayki?
 B. arí, karum.

- A. imataq mayistryuykipa sutin?
 B. mariyanu belařdim.

- A. ima aņupitaq kač-kanki?
 B. transisiyonĭapiraqmi kač-kani.

- A. imay oratataq yaykunki iskwelaykita?
 B. las nuybitam.

- A. hinaptinga apurawman riy, tardiyarunkim.
 B. Arí tayta.

Dictation.

Iaqtata bisitan huk siñor. tuparum huk iskwela warmawan. tapun warmata "maytataq rič-kanki" nispa. warma kontestan "wasiytam siñor." "manaču iskwelapi kanki?" nin čay siñor. "arí, iskwelapim kač-kani peru manam oraraqču rinaypaq" nin warma. "hinaptinga iskwelapi tupasunčik karamelo regalanaypaq." kayta nispa čay siñor pasan iskwelata apurawman.

iskwelapi ačka warmakuna mayistrunwan pukĭač-kanku pelotawan. čay siñor hamuspa mayistruwan tupan. hinaspa nin "kay karamelutam warmakunaman regalasaq."

SPOKEN QUECHUA

Unit Three -- Basic Dialogue Three

Two farmers finish the day's work and discuss the corn crop as they start home.

- | | | |
|----------|-------------------------|--------------------------------|
| Farm. 1. | yaw | hey! |
| | tukuy | to finish |
| | yaw taytáy! | Hey, sir! |
| | tukurunkiñaču? | Have you finished yet? |
| Farm. 2. | tumpa | a little |
| | faltay | to lack |
| | tumpaĭañam faltač-kan. | Only a little remains. |
| | kanaĭanmi rič-kaniña. | I'm going now. |
| Farm. 1. | haku | let's go |
| | hakučikña, ñam tardiña. | Let's go, it's already late. |
| Farm. 2. | paqarin | tomorrow |
| | pučuy | to be left |
| | arí, hakučikñayá. | Good, let's go. |
| | kay pučuqnintaqa | I'll finish the rest tomorrow. |
| | paqarinña tukusaq. | |
| Farm. 1. | ama | not |
| | ĭaki-kuy | to be sad, worry |
| | arí, taytáy. | Of course, sir. |
| | ama ĭaki-kuyču čay | Don't worry about what you |
| | pučuqninmantaqa! | you have left! |
| Farm. 2. | sara | corn |
| | sumaq | beautiful, nice |
| | saraykiqa sumaqĭaña | Your corn is very nice, |
| | taytáy. | sir. |

Dialogue Review

- Farm. 1. yaw taytáy!
tukurunkiñaču?
- Farm. 2. tumpaiañam faltač-kan.
kanaianmi rič-kaniña.
- Farm. 1. hakučikña, ñam tardiña.
- Farm. 2. arí, hakučikñayá.
kay pučuqnintaqa paqarinña tukusaq.
- Farm. 1. arí, taytáy.
ama İaki-kuyču čay pučuqninmantaqa'.
- Farm. 2. saraykiqa sumaqiaña taytáy.
- Farm. 1. čiqaantaču ninki?
- Farm. 2. arí, taytáy.
- Farm. 1. qampa saraykipas sumaqmi.
- Farm. 2. kanan wataqa sarakunaqa sumaqmi.
- Farm. 1. manačusmi İapan sarañaču čay igwal.
don manukuqa nin manam ñuqapa sarayqa aİinču.
- Farm. 2. payqa hinan rima-kun.

Unit Three -- Exercises

MORPHOLOGY

1. Noun Pluralization. The noun plural is marked by the suffix -kuna occurring after person and before case, e.g., wasikuna 'houses', wasiykunapi 'in my houses'. This overt plural does not always occur where plural meaning is present, for example, it never occurs on a noun modified by a quantifying word: kimsa wasi 'three houses', ačka wasi 'many houses', as pelota 'few balls'.

Transform the following into sentences having plural nouns when possible.

kanmi pelota.

wasiqa aĭinmi.

aĭinmi mayistruyqa.

ačka pelotam kanqa.

amiguyki hamuč-kan.

igwalmi saraqqa.

mayistrun ĩakikuč-kan.

sumaqmi iskwelaqa.

rimay-kusaq amiguyta.

as warma hamunqa.

manam munaniču karamelota.

tukuy čayta!

2. Plural Noun Possession. The plural pronouns are ñugančik 'we (including addressee)', ñugayku 'we (excluding addressee)', qamkuna 'you-all', and paykuna 'they'. The corresponding possessive endings are -nčik 'our (inc.)', -yku 'our (exc.)', -(y)kičik

'your (pl.)', and -nku 'their', with the insertion of -ni- after stems ending in consonants. The noun pluralizer -kuna never follows -ku, the latter usually being omitted; wasinkuna 'his houses', 'their houses'.

Supply affirmative answers as illustrated.

Q: ačkaču pelctaykičik? A: arí, ačkam pelotaykuqa.

Q: ačkaču pelotayku? A: arí, ačkam pelctakičikqa.

aíinču sarančik?

aíinču sarayku?

ačkaču wasikičik?

kaylaču wasinku?

sumaqču iskwelaykičik?

ačkaču ñannikičik?

aíinču ñanniyku?

ačkaču warmapa pelotankuna?

sumaqču laqtapa ñanninkuna?

3. Plural Verb Actors. In the present tense the plural actor endings are -nčik 'we (inc.)', -niku 'we (exc.)', -nkičik 'you-all', and -nku 'they'.

The future endings are -sun or -sunčik 'we (inc.)', -saqku 'we (exc.)', and -nqaku 'they'.

The imperative plural form is -yčik.

yačančik yačasun, yačasunčik

yačaniku yačasaqku

yačankičik

yačanku yačanqaku

yačayčik!

Transform the persons of both the verb and the noun as suggested by the parenthesized pronouns.

iskwelaypim kač-kani.

(ñuqayku) (paykuna)

(ñuqančik) (qam)

(pay) (qamkuna)

amiguykunawanmi pukłani.

(pay) (ñuqančik)

(qam) (qamkuna)

(paykuna) (ñuqayku)

4. The Possessive and Purposive Cases; Relators -pa and -paq.

a. Provide long and short answers for each question.

Q: ałinču mayistruyki?

A1: arı, ñuqapa mayistruyqa ałinmi.

A2: arı, ałinmi ñuqapaqa.

karuču wasiy?

ałinču iskwelan?

ačkaču pelotayki?

iskwelayki karuču.

ałinču ıaqtapa ñannin?

sumaqču ıaqtapa iskwelan?

ačkaču warmapa pelotankuna?

b. Answer the questions by translating the English forms.

pıpaqtaq čay pelota? (it's for me) ñuqapaqmi.

(it's for him)

(it's for the boy)
 (it's for you-all)
 (it's for his friend)
 (it's for your teacher)
 (it's for them)
 (it's for the boys)
 (it's for our friends)
 (it's for the teacher's friend)
 (it's for the town's school)

SYNTAX

5. Topic and Comment. Standing apart from the relationship between subject and predicate, verb and object, etc., is the topic-comment relationship. The suffix -qa will be called the topic marker, and -m, -mi, negative -ču, and two other suffixes to be introduced later will be called validators of the comment category.

A word or phrase marked with -qa is the topic of the clause, and a word or phrase marked with a validator is indicated as the most relevant information being offered about the topic. When this distinction is translatable to English the comment appears as contrastive stress; compare 'he sees me', 'he sees me', and 'he sees me'.

Any substantival phrase or verb may be a topic or comment. Affirmative comments are limited to one per clause, but under some circumstances more than one topic may occur.

The validator -m, -mi indicates that the speaker is certain

of the information being offered, that he is speaking from personal experience or conviction. It will be seen that this validator contrasts with others indicating hearsay and conjecture.

Although topic and comment inflections are not obligatory except in equational clauses, they are very common and have been included in most of the exercises of units 1 - 3. By way of review the following exercises are included to show the range of the uses of these categories. Note the relationship of the question-word to the comment in the questions and answers of Ex. a.

a. Answer the questions affirmatively and negatively, using comment inflections on the same word or phrase which has the interrogative inflection in the question.

Iaqtataču rič-kanki?

čayanqa ayakučumanču?

pelotaykiwanču pukīač-kan?

aīinču sarayki?

sumaqču čay wasi?

rinkiču?

karamelota regalanču?

paqarin tařdiyanqaču?

imataq sutiki?

mayistruču kanki?

kay ñančum ayakučuman riq?

b. Translate, using topic and comment inflections.

He's a good teacher.

You will arrive tomorrow.

His corn is very nice.

There are many boys. (The boys are many.)

There are many boys.

Our school is bad.

Their house is good.

Mine is far.

Yours isn't far.

That man is my teacher.

That man is his teacher.

You greeted my father.

He'll worry.

There are many boys in that school.

(Many are the boys that are in that school).

Conversation.-

- A. My friend, haven't you finished yet?
- B. I'm almost finished (finishing) already.
I want to finish what's left now.
- A. Don't worry about that!
Let's go right now.
- B. O.K., let's go.
I'll finish tomorrow.
- A. It's still far to town.
Let's go quickly.
- B. Yes, sir. Let's hurry.

Listening-in.-

- A. yaw taytáy, tukuruč-kankiñaču?
- B. manaraqmi, faltač-kan asIañam.
kanaanmi tukuyta munani Iapanta.
- A. čay pačaqqa apurawman tukupay-kuy, manaraq tardiyaruč-
kaptin ripunančikpaq.
- B. arí, kanaanmi tukurusaq.
- A. sarakunaqa sumaqIana taytáy.
- B. arí, kanaan wataqa sarakunaqa sumaqmi.
pero wakinpaqa manačusmi aIinču.
- A. arí, wakiIančusmi aIinqa.
- B. qampaqa imaynataq kač-kan.
- A. ñuqapaqa sumaqmi, yapa qampa hina.
- B. kanaanqa ñam tukuruniña.
- A. hinaptinga hakučikñayá.
- B. arí, hakuwá.

Translation of Conversation.-

- A. yaw amigúy, manaraqču tukunki?
 B. yaqañam tukuručkani. kay pučuqnintaqa tukuyta munani kanañanmi.
 A. ama İaki-kuyču čaymantaqa. hakučikña (or haku kanañan).
 B. arí, hakučik. paqarinña tukusaq.
 A. karuraqmi (kač-kan) İaqtamanqa. haku apurawman.
 B. arí taytáy, apurasun.

Dictation.-

huk tayta sumaq sarakunata apastin İaqtaman rič-kastin, ačka warmakunata tarirun pelotawan pukİač-kaqta. warmakuna tapun čay runata "yaw tayta, maytataq rič-kanki" nispa. čay taytañataq nin "kay sarakunatam apač-kani İaqtaman". čayta nispan apurawman pasarun, ačka ruwanan kasqa hinaptin. warmakunaqa nin "haku, ačka ruwanayki kaptinqa aparaysimusaykiku" nispa. taytañataq kontestan "tumpaİañam faltač-kan, tukuruč-kaniñam". čaysi čay pučuq-nintaqa paqarinnintinña tukusqa.

SPOKEN QUECHUA

Unit Four -- Basic Dialogue Four A

Two farmers talk as they walk to work.

- | | | |
|----------|--|---|
| Farm. 1. | rimay-kuñayki don
istiko. | Greetings, Don Istiko. |
| Farm. 2. | časkiñaykim taytáy. | Greetings, sir. |
| Farm. 1. | imayna

imaynañataq kač-kanki? | how

How are you? |
| Farm. 2. | añinñam taytáy, qamqá? | I'm fine. And you? |
| Farm. 1. | peru

familya

unquy

nuqapas añinñam, peru
familyaymi unqusqa. | but

family

to be sick

I'm fine too, but my
family is sick. |
| Farm. 2. | imawantaq unqusqa
kač-kan? | What are they sick with? |
| Farm. 1. | čukču

čukčuwančusmi. | malaria

I think with malaria. |
| Farm. 2. | ačačañaw

qaway

ačačañawya, tardimanča
qaway-kuq-risaq. | what a shame!

to look, watch

What a shame! I'll go see
them later. |
| Farm. 1. | grasyas taytáy. | Thank you, sir. |
| Farm. 2. | ñamkay

manaču kanan ñamkasun? | to work

Don't we work now? |

- Farm. 1. Īamkanač kanqa taytáy. There'll be work to be done,
sir.
- Farm. 2. imanasqa why
 imanasqataq hinaptinga Then why are you going by
 čay ñannintaqa rinki? that road?
- Farm. 1. ay, taytaĪáy! Oh, sir!
 pantay to mistake
 pensay to think
 pantarquni ñantapas. I've taken the wrong road.
 familyaypim pensač-kani. I'm thinking about my family.
- Farm. 2. řason reason
 řasonnikim taytáy. You have reason, sir.

Basic Dialogue Four B

A father sends his son off to the market.

- | | | |
|-------|---|-----------------------------------|
| Fath. | maqta | 'cholo' |
| | hatariy | to get up |
| | yaw ramunča maqta, hatariyna! Hey Ramón, cholo, get up! | |
| Ram. | papa | dad |
| | arí papa. | Yes, dad. |
| Fath. | payquy | to eat breakfast |
| | apurawman payqumuy! | Go eat breakfast quickly! |
| Ram. | hayka | how much |
| | asnu | donkey |
| | qatiy | to follow, drive animals |
| | hayka asnutataq qatisaq? | How many donkeys will I take? |
| Fath. | kimsa | three |
| | karga | load |
| | apay | to carry, bring |
| | meqor | better |
| | meqor kimsanta. | Better the three. |
| | ačka kargatamá apamunki. | You're going to bring a big load. |
| Ram. | ma | O.K. |
| | ma asnukunaman kargasunčik. | O.K., let's load the donkeys. |
| Fath. | kwida-kuy | to be careful |
| | ñanqa | take care! |
| | mayqin | which, some |
| | suway | to rob |

Dialogue Review A

- Farm. 1. rimay-kuñayki don istiki.
- Farm. 2. časkiñaykim taytáy.
- Farm. 1. imaynañataq kač-kanki?
- Farm. 2. añinñam taytáy, qamqá?
- Farm. 1. nuqapas añinñam, peru familyaymi unqusqa.
- Farm. 2. imawantaq unqusqa kač-kan?
- Farm. 1. čukčuwančusmi.
- Farm. 2. ačačañawya, tardimanča qaway-kuq risaq.
- Farm. 1. grasyas taytáy.
- Farm. 2. manaču kanan ñamkasun?
- Farm. 1. ñamkanač kanqa taytáy.
- Farm. 2. imanasqataq hinaptinqa čay ñannintaqa rinki?
- Farm. 1. ay, taytañáy!
- pantarquni ñantapas. familyaypim pensač-kani.
- Farm. 2. řasonnikim taytáy.

Dialogue Review B

- Fath. yaw ramunča maqta, hatariyna!
- Ram. arí papa.
- Fath. apurawman payqumuy!
- Ram. hayka asnutataq qatisaq?
- Fath. meqor kimsanta. ačka kargatamá apamunki
- Ram. ma asnukunaman kargasunčik.
- Fath. añintamá kwida-kunki yaw warma!
- ñanqataq mayqin asnutapas suwarači-kuwaq tuta.

Ram. manam taytáy.

Fath. akÍa-kuy-kuy sumaqnin kukatawan traguta!

Ram. arí taytáy.

pitaq ingañaruwanman?

Fath. qamñayá aÍinÍa warma!

Ram. boynu, tupanancĭkamañayá papa.

Unit Four -- Exercises

1. Abstract Stems. The stems of this class occur (1) in questions requiring more than a yes-no answer and adding the suffix -taq or a validator; (2) in a phrase with indefinite meaning and adding the suffix -pas. They are: pi 'who'; pipas 'someone, anyone'; mana pipas 'no one, nobody'. may 'where'; maypas 'somewhere, anywhere'; mana maypas 'nowhere'. ima 'what'; imapas 'something, anything'; mana imapas 'nothing'. imayna 'how'; imaynapi 'how much'.

imay 'what (hour, day, etc.)' when asking about present or future time.

mayna 'how large, what size'.

hayka 'how much'; haykapas 'anything, any amount'; mana - 'no-'.

haykayna 'about how much'.

haykap, haykapi 'when'; haykapipas 'whenever'; mana - 'never'.

mayqin, mayqan 'which'; mayqimpas 'some, any, whichever'.

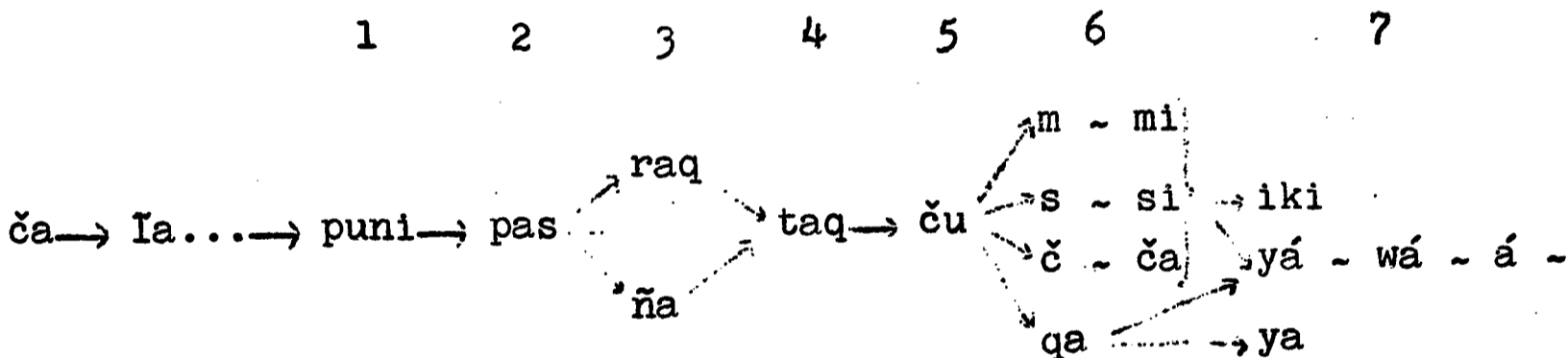
imanasqa 'why'.

Ask the questions in each person and answer accordingly.

- | | | |
|----|----------------------------------|--|
| a. | <u>imatataq</u> munani? | <u>Iamkayta</u> munanki. |
| | <u>imatataq</u> qawač-kani? | <u>sarantam</u> qawač-kanki. |
| | <u>imawantaq</u> unquč-kani? | <u>čukčuwanmi</u> unquč-kanki. |
| | <u>imatataq</u> suwarači-kuni? | <u>traguykitam</u> . |
| b. | <u>piwantaq</u> Iamkač-kani? | <u>taytaykiwanmi</u> Iamkač-kanki. |
| | <u>pikunawantaq</u> Iamkač-kani? | <u>kay runakunawanmi</u> Iamkač-kanki. |
| | <u>pitataq</u> qawač-kani? | <u>taytaykitam</u> qawač-kanki. |
| | <u>piwantaq</u> Iamkasaq? | <u>paywanmi</u> Iamkanki. |
| c. | <u>maypitaq</u> yačani? | <u>Iaqtapim</u> yačanki. |

- | | | |
|----|---------------------------|--------------------------------|
| | maypitaq taytay? | taytaykipa wasimpim kač-kan. |
| | maymantaq rič-kani? | wasikimanmi rič-kanki. |
| d. | imaynaġataq kač-kani? | aġinġam kač-kanki. |
| | imaynataq amiguykuna | paykunaqa aġinġam kač-kanku. |
| | kač-kan? | |
| e. | ima pelotawantaq pukġani? | kay aġin pelotawanmi pukġanki. |
| | ima iskwelatataq risaq? | ġaqtapatam rinki. |

2. Independent Suffixes. The suffixes of this class occur with both substantives and verbs. With exception of -ča and -ġa, independent suffixes follow suffixes of all other classes and may never interrupt a phrase. When more than one occur together their relative order is as indicated below.



Diminutive -ča with substantives immediately follows the stem and is translated 'small, little': wasiča 'a small house'. With verbs it precedes all modal suffixes except -pa, -ya, and modal diminutive -ča, and indicates action performed in the manner of a child. This suffix is also commonly used to make utterances more intimate or frindly.

Limitate -ġa with substantives follows the stem plus or minus -ča, -su (see U.5.), and -kuna, and with verbs occurs in

a position between modals -mu and -č-ka. It is translated 'just, only', and is common in polite speech. Some examples are:

kanaĭanmi 'just now', ĭuqsimuspaĭam 'having just left', rimay-kuĭayki 'I greet you', ñuqaĭáy 'its me'. See also the sequence -ĭaña below.

When an infinitive is used adverbially it must take the suffix -ĭa: kaĭpayĭa taripasun 'by running we will catch up'.

Slot 1. Definitive -puni indicates complete certainty of the truth of the information in the phrase: wasipunim 'it is definitely a house', manapunim 'by no means!', rimpuni 'he undoubtedly goes', ñuqapuni 'I myself'.

Slot 2. Additive -pas is translated 'even, also': ñuqapas 'even I, me too', tusuručwampasčá 'we might even dance'.

Slot 3. -raq and -ña indicate the relation between the time of speaking and the beginning and end points of the involved action.

Incompletive -raq is translated 'still, yet', Sp. 'todavía': karuraqmi 'it is still far', manaraq 'not yet', manaraq qawač-kaptin 'before he saw it', lit. 'when he had not yet seen it'.

Immediative -ña is translated 'already', Sp. 'ya'. It also occurs in free form as an adverbial particle ña, and the two forms are often used together. E.G. karuñam 'it is already far', manaña 'no more, no longer', Sp. 'ya no', ñam tařdiña 'it is already late'.

The sequence -ĭaña is translated 'very': aĭinĭaña 'very good'.

Slot 4. Resultative -taq indicates the result or end point of a previous condition or series of actions, and is translated 'so, and so, then': kasararuytaqyá 'so get married!', markitañataq nisqa 'so then Markita said...'

With an adjective -taq may indicate contradiction of a previous assertion: yanataq 'no, its black!'

The function of -taq in questions was seen in section 1 of this unit.

Slot 5. Negative-interrogative -ču occurs in most negative phrases and in all yes-no questions.

Negation is distinguished by the presence of mana or ama, and usually also by -ču. -ču is never suffixed to a dependent verbal, e.g. manaraq rikuptin 'before he saw it'. -ču is never be followed by a suffix of slot 6 in a negative phrase.

Some non-negative phrases with -ču do not appear from their translations and context to be yes-no questions. We can consider these as a kind of rhetorical question or suggestion, and translate the suffix as 'perhaps' or 'probably', e.g. tabařdiľuču hapirusunki 'perhaps sunstroke got you', ñuqačuć 'maybe I'. An idiomatic sequence containing -ču is -čusmi 'I think that...': papaľatačusmi yanuy-kusqanki 'I think you have only cooked potatoes!'

Negative questions are introduced with manaču.

Slot 6. The suffixes of this slot are those involved in the topic-comment relationship described in unit 3.

Witness Validator postvocalic -m, postconsonantal -mi, indicates that the speaker is talking from personal experience

or conviction.

Reportative Validator -s, -si, indicates that the speaker is reporting or speaking on the authority of another. This is the only validator (outside of quotations) found in folk tales.

Conjectural Validator -č, -ča, indicates that the speaker is unsure or guessing, and is commonest in future and conditional statements.

Topic Marker -qa indicates the topic of the clause.

Validators are limited to one per clause except in the following cases. (1) The words mana and ama may occur with or without a validator in any environment. (2) Abstract stems modifying nominalizations (see U.5) optionally take validators, making possible, for example, iman ruwanančiktaraqmi wiłana-kusun 'let's decide what we will do'.

Multiple topic markers are most common where one of these is adverbial, e.g. paqaringa ñuqaqa risaq 'tomorrow I will go', ačkam warmakunaqa čay iskwelapiqa 'there are many boys in that school', lit. 'many are the boys in that school'. In the following example of ironic speech, here translated as a negative statement, each of the four words is a topic: qarikunaqa fasillaqa qułqitaqa kačarinkučuqaya 'men do not give up their money easily'.

Slot 7. The suffixes of this slot are termed augmentatives -iki occurs only after the short form of a validator, and indicates apology or indifference on the part of the speaker. It is best translated by the Spanish phrase-final 'pues': manamiki 'no pues', risaqčiki 'I'll probably go'. A free form

of the same morpheme, riki, may occur where the suffix cannot:
aw riki 'O.K.', payqa riki 'him then'.

-í (word-final stressed syllable) with noun stems and ari,
-á following the short form of a validator, -wá with the word
haku, and -yá elsewhere indicates general emphasis or polite
address: arí 'yes (polite)', taytáy 'sir', manamá 'no!',
risaqča 'I'll surely go', hakuwá or hakuyá 'let's go!', qamñayá
aĭinĭa 'good luck!-', čayqayá 'that one!'.

-ya indicates resignation or regret: wasiyya 'oh my poor
house!'.

- a. Ask and answer the question in all seven persons.

ñuqapas risaqču? arí, qampas rinkim.

ñuqapas ĩamkač-kasaqču? arí, qampas ĩamkač-kankim.

- b. Answer each question as illustrated.

karuraqču ĩaqta? arí, karuraqmi ĩaqtaqa.

manam karuñachu ĩaqtaqa.

karuraqču ayakuču?

karuraqču kangaĭo?

karuraqču ayakuču ĩaqta?

karuñachu?

arí, karuñam.

manam karuraqču.

karuñachu ayakuču?

karuñachu ĩaqta?

karuñachu ayakuču ĩaqta?

karutaraqču purisunčik? arí, karutaraqmi purisunčik.

manam karutañachu purisunčik.

karutaraqču purisaqku?

karutaraqču purinkičik?

3. The instrumental and Allocative Cases; Relators -wan
and -kama.

Answer the questions, substituting the translation of the
parenthesized English in the answer.

a. piwantaq pukĭanki?

amiguywanmi pukĭani.

(your friend)

(his friends)

(his friend)

(my teacher)

(your teacher)

(their teacher)

(my friend's teacher)

b. maykamam rič-kanki?

wasiykaman rič-kani.

(your house)

(your [pl.] house)

(his school)

(that tower)

(my friend's house)

(our [inc.] lodging)

(our [exc.] lodging)

(his fields)

(their fields)

Conversation

- Fath. Hey boys, get up!
Breakfast is ready already.
- Boy. Yes father, we're getting up already.
- Fath. Hurry up!
- Boy. Which field will we work in today?
- Fath. In the cornfield.
There's a lot of work to be done in that field.
- Boy. Then how many donkeys will we take?
- Fath. Let's take all four.
- Boy. O.K. let's go to work now.

Listening-In

- A. Īamkasunču kunan punčaw.
- B. arí, imaĪatapas ruwanač kanqa taytay.
- A. hinaptinga apurawman payqumuy!
- B. manaraqmi payqupas listaraqču, aĪin oraraqmi.
- A. ñam ñuqapa warmayqa asnuta qatistin pasanña čakrata.
- B. kanaĪanmi ñuqapas rič-kaniña payquy-kuspay.
- A. hinaptinga čakrapiña tupasunčik.
- B. arí taytáy, kukaykitayá akurimuč-kay!
apač-kankiču traguta?
- A. apaytaqa apač-kanim, pero manam ačkataču.
- B. čaytaqa waqayčay-kunki huk akupi tumay-kunančikpaqña.

Translation of Conversation

- Fath. yaw warmakuna, hatariyčik! ñam payqu listuña.
 Boy. arí papa, ñam hatarimuč-kanikuña.
 Fath. apurayčik!
 Boy. mayqin čakrapitaq Ìamkasun kunan punčaw?
 Fath. sara čakrapim. ačkam ruwana čay čayrapi.
 Boy. hinaptinga hayka asnutataq qatisun?
 Fath. tawantam qatisun.
 Boy. arí, Ìamkasunnña kanaanqa. (Ìamkaqña risun)

Dictation

iskay runakuna rinku Ìamkaq riman-riman. don istiko tapun huknin runata familiyanmanta, mana aĭin kasqanta yačaspan Ìakiĭawanña kasqa.

řamunča maqtañataq payquyta tukuruspan, kimsa asnuta qatistin rin čakrata sara astaq (astay 'to move') apan tragutawan kukata anima-kunampaq.

SPOKEN QUECHUA

Unit Five -- Basic Dialogue Five

A traveller greets a farmer and walks with him to his field.

- Trav. rimay-kuñayki amiguča. Greetings, sir.
- Farm. časkiñaykim taytáy. Greetings, sir.
- Trav. kumpaňay to accompany
sumaqmi kasqa ñaqtaykiqa Your town is nice, friend.
amiguča.
hakuwá kumpaňari-kusun Let's go together, friend.
amigu.
- Farm. pitaq kač-kanki? Who are you?
- Trav. nuqaqa kačkani mařyo I'm Mario Sánchez.
sančismi.
- Farm. maymantataq hamuč-kanki? Where do you come from?
- Trav. ayakučumantam hamuč-kani. I come from Ayacucho.
- Farm. ruway to do, make
imatataq kaypi ruwač-kanki? What are you doing here?
- Trav. puriyñam puririč-kani. I'm just travelling around.
- Farm. istadu government
kačay to send
manaču istadupa kačamusqan You're not sent by the
kač-kanki? the government?

- Trav. sapaq different, independent
manam. No.
ñuqaqa sapaqmi purikuč-
kani. I'm travelling independently.
- Farm. maynintataq rič-kanki? Where are you going?
- Trav. čakra field
bida life
gustay to please
kaykunaŕapim purič-kani. I'm just walking around
these parts.
kay čakra bidakunam gusta-
wan. I like the life of the
fields.
- Farm. aqa! Aha!
- Trav. sigarū cigarette
pitay to smoke
gustasunkiču sigarū? Would you like a cigarette?
pitay-kuy! Have a smoke!
- Farm. diyos pagaraŕasunki taytáy. Thank you sir.
- Trav. čakraykitaču rič-kanki? Are you going to your fields?
- Farm. arí taytáy. Yes, sir.
- Trav. karuraču čakraykiman? Is your field still far away?

Farm.	wak	that(distant);
		Sp. aquel
	qipa	back, rear
	manam.	No.
	wak ñampa qipañampim.	Just back there by the road.
Trav.	yanapay	to help
	yanapay-kusqaykiču?	Could I help you?
Farm.	atiy	to be able
	añinmi, atispaqa.	Yes, if you could.

Dialogue Review

- Trav. rimay-kuĭayki amiguča.
- Farm. časkiĭaykim taytáy.
- Trav. sumaqmi kaspá ĭaqtaykiqa amiguča.
hakuwá kumpaňari-kusun amigu.
- Farm. pitaq kač-kanki?
- Trav. nuqāqa kač-kani mařyo sančismi.
- Farm. maymantataq hamuč-kanki?
- Trav. ayakučumantam hamuč-kani.
- Farm. imatataq kaypi ruwač-kanki?
- Trav. puriyĭam puririč-kani.
- Farm. manaču istadupa kačamusqan kač-kanki?
- Trav. ñuqāqa sapaqmi purikuč-kani.
- Farm. maynintataq rič-kanki?
- Trav. kaykunaĭapim purič-kani.
kay čakra bidakunam gustawan.
- Farm. aqá!
- Trav. gustasunkiču sigarū?
pitay-kuy!
- Farm. diyos pagaraĭasunki taytay.
- Trav. čakraykitaču rič-kanki?
- Farm. arí taytáy.
- Trav. karuraqču čakraykiman?
- Farm. manam. wak ñampa qipaĭampim.
- Trav. yanapay-kusqaykiču?
- Farm. aĭinmi, atispaqa.

Unit Five -- Exercises

MORPHOLOGY

1. Abstract Stems (con't).

Ask and answer the following questions in all persons.

hayka asnutataq qatič-kanki?	kimsatam qatič-kani.
haykataq asnuykikuna?	kimsam asnuyqa.
hayka pelotatataq apamuč-kanki?	kimsatam apamuč-kani.
haykaptaq rinki?	paqarinmi rič-kani.
haykapitaaq rinki?	paqarinmi risaq.
mayqin asnutataq qatinki?	kay asnutam qatini.
mayqin kukatataq apanki?	sumaqnintam apasaq.
imay oratataq hatarinki?	las nuybitam hatarič-kani.
imay oratataq payqunki?	las nuybitam payqusaq.
imanasqa mana İuqsinkiču?	İamkaspaymi.
pitataq qawač-kanki?	manam pitapas qawač-kaniču.
munankiču imatapas?	manam imatapas munaniču.

2. Derivation. Suffixes involved in stem formation are termed derivational suffixes, in contrast to the inflectional suffixes for tense, person, plurality, etc. Derivations are classified below according to the part of speech of the derived stem, and all derivations except those of verb base formation are treated.

a. Complex Substantives. The suffixes described in this sub-section derive substantives from substantives.

(1) -su 'big and good' with nouns, 'very' with adjectives,

is an attributive suffix like -ča and -īa (see U.4.2.) but occurs only with substantives. It occupies the same slot as -ča and may thus precede -īa. E.g. wasisu 'a good', big house'. sumagsu 'very nice, very beautiful, wonderful'.

(2) -yuq (postconsonantal -niyuq), -sapa, and -ntin (postconsonantal -nintin) derive nouns indicating a person or thing having a specific relationship with the referent of an underlying noun.

-yuq - niyuq derives a noun representing the permanent possessor of the referent of the underlying noun. This suffix may be preceded by plural -kuna, but never by person. E.g. wasiyuq 'person owning a house or houses, landlord', quŋqiyuq 'person with money'. See also the function of this suffix with numerals, section 3 of this unit.

-sapa differs from the above suffix only in that it augments the quantity or size of the thing(s) possessed: wasisapa 'one with a lot of houses', ñawisapa 'one with big eyes'.

-ntin - nintin differs from both suffixes above in that it indicates adjacence if position rather than possession: wasintin čakra 'the field with the house next to it'. eñnesto qinantin rin 'Ernesto goes with his quena', paqarinnintinman 'on the following day'.

Translate the following phrases.

iskwelayuq ŋaŋta

pelotantin hamun

tuřintin iskwela

čakrasapa runa

kimsa watayuq

mana taytayuq warma

b. Nominalizations. The four suffixes of this class derive nouns from verbs.

-y marks the infinitive, an abstract noun comparable to the infinitives of Spanish and English, and to the English -ing form. The infinitive may also have more concrete meaning, especially when the stem involved has no substantival form, that is, is not ambivalent like payqu 'breakfast' payqu- 'to eat breakfast'. E.g. Iamkay 'to work, working, work'. rimay 'to speak, speaking, speech', unquy 'to get sick, getting sick, sickness'.

-q marks the agentive a noun indicating agent of action and comparable to the endings English -er, Spanish -dor: Iamkaq 'worker', rimaq 'speaker', unquq 'he who gets sick', qatiq 'that which follows'.

Translate the following into Quechua, using infinitives or agentives.

There are many workers. In the house next to the school.

He is a thief.

We are working men.

She is sick

That man isn't a thief.

Can you work?

I'm not sick any more.

He wants to go.

She doesn't want to leave.

I can't work.

They won't be able to live here.

-sqa marks the perfective, a noun meaning roughly 'the fact that one did, that which is done, done'. When used as a modifier it is comparable to the past participle of Spanish and English. E.g. unqusqa 'sick', qawasqa 'seen', qawasqayki 'the fact that you saw, what you saw', yaçani maypim kasqanta

'I know where he is', yačani imayna qawasqaykita 'I know how you looked'.

-na marks the potential, an abstract noun similar to -sga but referring to a state unrealized with relation to another point in time, or a concrete noun meaning roughly 'that with which one does'. E.g. pukĭana 'the fact that one will or is to play; toy', yačani pukĭananta 'I know he will play', yačani iman ruwananta 'I know what he will do'. When used as a modifier the -na form is comparable to the English adjective with the ending -able. A common sentence-type with the -na nominalization is exemplified by payqunaymi 'I have to eat breakfast'. ruwanaykim 'you have to do (something)'.

Substitute the suggested Quechua work in the sentences below.

I know he will come yačani hamunanta.

work

be sick

smoke

He knows you will finish. yačanmi tukunaykita.

arrive

leave

help

I know he has come. yačani hamusqanta.

chosen

gotten up

been late

You know I came.

yačanki hamusqayta.

made a mistake

saw it

was careful

When the relators are used with nominalizations their translations are sometimes different than with noun stems (see U.1.2.). Notice especially the translations of: qawanapaq 'to see, in order to see, so that one can see', qawanaykipaq 'in order for you to see', Iuqsinankama 'until he leaves', tupanančikkama 'till we meet again'. qawanarayku 'to see, because of his desire to see', munasqanrayku 'because he wants to', čayasqanmanta 'after he left', qawač-kani payta Iuqsinan-
manta 'I'm watching him so that he doesn't leave', rinampaq
nin 'he says he will go', payquypaq kač-kan 'he is about to eat'

Translate the following sentences and practice varying the persons of both the verbs and the nominalizations.

Ex. You have to get up. hatarinaykim.

I have to do it.

They have to work.

We have to be careful.

You-all have to help.

Ex. I know what he will do. yačanim imam ruwananta.

You know what he did.

He knows how to do it.

I know where he lives.

They don't know when I will come.

I don't know where it is.

Ex. He is asking in order to find out.

tapuč-kan yačakunampaq.

He's finishing so he can leave.

She'll work till she finishes.

c. Verbalizations. The two suffixes of this class derive verbs from nouns and adjectives.

-ya derives a verb signifying 'to become (a) -', e.g. tařdiyay 'to become late', ařinyay 'to get better'.

-ča with all adjectives and some nouns derives a verb signifying 'to make (a)-, make into (a) -, make into the shape of a -; to free of -s'. E.g. sapaqčay 'to differentiate, separate'. wasičay 'to make a house, make into a house', rapičay 'to make into the shape of a leaf; to free of leaves'.

Translate the sentences below using verbalizations based on the parenthesized substantive stems.

Tomorrow it will improve.	(ařin)
Our town is getting larger.	(hatun)
We are making a house.	(wasi)
Make that field bigger!	(hatun)
What (with what) will you name him?	(suti)

3. Numerals. Numerals constitute a subclass of adjectives. Hours are always counted with the Spanish numbers: la una, las dos, etc.

1	huk	4	tawa
2	iskay	5	pičqa
3	kimsa	6	suqta

7 qančis	11 čunka hukniyuq
8 pusaq	12 čunka iskayniyuq
9 isqun	13 čunka kimsayuq
10 čunka	20 iskay čunka
100 pačak	21 iskay čunka hukniyuq
1000 waranqa	1964 waranqa isqun pačak suqta čunka tawayuq

Practice counting as illustrated above, and asking and telling ages as in the following example.

hayka watayuqtaq kanki? iskay čunka tawayuq (kani).

(or) iskay čunka tawa watayuqmi (kani).

4. The Causative and Interlocative Cases; Relators -rayku and -pura.

Substitute the stem suggested by the English translation.

wasipuram kač-kan. He is among the houses.

the teachers

his friends

us (excl.)

ñuqarayku Iuqsinki. You will leave because of me.

that man

your work

you want to

SYNTAX

5. The Intransitive Clause. The intransitive clause consists minimally of a verb, and may also contain a subject and/or adverbial elements. Unlike the case in Spanish and in English, any Quechua verb may occur in an intransitive clause, e.g. ñam ruwač-kanna 'he is already doing (it)'.

Answer the questions below, omitting the direct objects.

tařdiyayta munankiču? arí, munanim.

kayta řagalanču?

mikunata munač-kankiču?

řamkanaykita tukunkiču?

payta yanapasaqču?

řamkayta atinkiču?

ruwananta ruwanqaču?

ruwasqaykita ruwač-kankiču?

Adverbials are classified and discussed in Unit 7 Syntax.

Conversation

- A. Are you well?
- B. Yes, (I'm) well.
- A. And your family? How are they?
- B. They are well too?
- A. Isn't anybody sick?
- B. No, sir, thank you.
- A. Have you already eaten breakfast?
- B. Not yet. I'm soon [čayraqmi] going for the water [yaku].
- A. You should send your boy.
- B. He's takes our donkey to the field.

Listening-in

- A. maylawtaq kač-kanki?
- B. ñuqaqa kač-kani ayakučumantam.
- A. Iaqtaykipi ałintaču ĩamkanku?
- B. arı, ałin ĩamkaq runakunam kaniku.
- A. maylawmantaq rič-kanki kananqa?
- B. čakray qawaqmi rič-kani.
- A. manaču kanan punčaw ĩamkanki?
- B. manam, paqarinñam.
- A. pikunataq ruwankičik?
- B. ačkam trabaqasaqku.
- A. iča tukuruspayki ñuqata yanaparuwankiman.
- B. ičapas tukuspaqa.

Translation of conversation

- A. aĭinĭaču kač-kanki?
 B. arí, aĭinĭam.
 A. familyaykiqá, imaynataq kač-kan?
 B. paykunapas aĭinĭam kač-kanku.
 A. manaču mayqimpas unqusqa?
 B. manam taytáy, dyos pagaraĭasunki.
 A. ñaču payqurunkiña?
 B. manaraqmi, čayraqmi yakuman rič-kani.
 A. warmaykitačiki kačawaq.
 B. payqa asnuykutam qatin čakraman.

Dictation

estadupa kačasqan rin ačka runakuna huk ĭaqtata, sigaruta pitan-pitan. čay ĭaqtaman čayaruspanku iskwelata bisitanku, mayistruwan parlanku, iskwela warmakunawanñataq pukĭanku. paqarinnintinñataq ĭaқта awtoridadkunawan rimanku, čakrakunapi purinku, wasikunata yaykunku. huk wasipiñataq tarirunku huk warmi čukčuwan unquč-kaқта. warmičata qaway-kuspanku čay runakunaqa nin "sasaĭañam čakra bidakunaqa kasqa" nispa.

SPOKEN QUECHUA

Unit Six -- Basic Dialogue Six A

A farmer returns from work, tired and hungry.

- | | | |
|-------|----------------------------|---------------------------------|
| Far. | yarqay | to make hungry |
| | warmi | woman, wife |
| | mikuy | to eat; food |
| | yaw warmi! yarqawač-kanmi. | Hey woman! I'm hungry! |
| | ñaču mikuy? | Is the food ready yet? |
| Wife. | faltač-kanraqmi. | It still lacks a little. |
| Far. | apuray-kuy! | Hurry up! |
| Wife. | tukurunkiñaču Ìamkayta? | Have you finished work already? |
| Far. | sapaĭay | one alone; one's only |
| | sapaĭayqa imaynamá | All by myself how could I |
| | tukurusaq? | finish? |
| Wife. | qiĭa | lazy |
| | qiĭa runa! | Lazy man! |
| Far. | hatun | big |
| | hatun čakramiki. | Well, it's a big field. |

Wife. tupamurqankiču
warmakunawan?

Did you meet the boys?

Farm. manam.

No.

Wife. tariy to find
paykunam taripamusurqanki. They went to find you.

Farm. seguru certainly
seguru puklač-kankum. They must be playing.

Wife. yaykuy to enter
yaykumuy mikuq! Come in to eat.

Farm. papa potato
yanuy to cook
papaĭatačusmi yanuy-kusqanki!
I think you've only cooked
potatoes.

Wife. čupi soup
kač-kanmi papa čupipas. There's potato soup too.

Farm. ĭamkaq runakunaqa mikuniku We working eat a lot.
ačkatam.

Wife. qamqa mana ĭamkaspapas You, even though you don't
ačkatam mikunki. work, eat a lot.

Farm.	upaĭay	to be quiet
	upaĭaway warmi!	Shup up, woman!

Basic Dialogue Six B

A woman comes to the market to buy salt and coca.

Vend.	rantiy	to barter, buy, sell
	baratu	cheap
	yayku-kamuyčik mamakuna!	Come in, ladies!
	ñuqaqa ranti-kuni	I sell cheaper than the
	baratuĭapim wakinmantaqa.	others.

Wom.	kači	salt
	rimay uĭayki taytáy.	Greetings, sir.
	kačikita ranti-kuway!	Sell me some of your salt!

Vend.	imaynapi	how much
	yayku-kamuy mamáy!	Come in, Ma'm.
	imaynapitaq munanki?	How much do you want?

Wom.	libra	pound
	suqta libraĭatam.	Just six pounds.

Vend.	runtu	egg
	kambyay	to exchange
	manaču runtuta apamurqanki	Didn't you bring eggs to
	kukawan kambyanančikpaq?	exchange for coca?

Dialogue Review A

- Farm. yaw warmi! yarqawač-kanmi.
ñaču mikuy?
- Wife. faltač-kanraqmi.
- Farm. apuray-kuy!
- Wife. tukurunkiñaču Iamkayta?
- Farm. sapałayqa imaynaǵa tukuru-saq?
- Wife. qila runa!
- Farm. hatun čakramiki.
- Wife. tupamurqankiču warmakunawan?
- Farm. manam.
- Wife. paykunam taripamusurqanki.
- Farm. seguru pukıač-kankum.
- Wife. yaykumuy mikuy!
- Farm. papałatačusmi yanuy-kusqanki!
- Wife. kač-kanmi papa čupipas.
- Farm. Iamkaq runa kunaqa mikuniku ačkatam.
- Wife. qamqa mana Iamkaspapas aškatam mikunki.
- Farm. upaławay warmi!

Dialogue Review B

- Vend. yayku-kamuyčik mamakuna!
ñuqaqa ranti-kuni baratułapim wakinmantaqa.
- Hom. rimay-kułayki taytáy.
kačikita ranti-kuway!

Vend. yayku-kamuy mamáy!

imaynapitaq munanki?

Nom. suqta libraĭatam.

Vend. manaču runtuta apamurqanki kukawan kambyanančikpaq?

Nom. manam. kananka waĭpapas wačanraqču. — — —

Vend. munaptikiqa manusaykiyá kukata runtupaq.

Nom. arí taytáy.

Vend. imatawantaq munanki?

Nom. čayĭatam taytáy.

čaninčatayá quway!

Vend. kayqa. kayta yapay-kusayki yapapas hamunaykipaq.

Unit Six -- Exercises

MORPHOLOGY

1. Directional Modals. The verb suffixes which occur between the verb stem and the inflectional endings are termed Modal Suffixes and Pendant Stems. The modals -su and -sa have already been discussed in connection with the future tense (U. 2.3.), and in this Unit we treat five suffixes of the modal system which indicate direction of action.

a. Verb Endings for Singular Actor and Singular Personal Complement. When the action represented by a transitive verb is directed toward the speaker or addressee, or a group which includes him, this must be indicated by the verb ending. The suffix -wa, for example, may refer to ñuqata, ñuqaman, ñuqapaq, or ñuqamanta, although these pronominal complements are themselves used only for contrast or emphasis.

The singular actor-complement endings are -wanki 'you-me', -wan 'he-me', -yki (-ki with a stem ending in i) 'I-you', and -sunki 'he-you'. The only future endings of this type are -sayki or -sqayki 'I-you', and -wanqa 'he-me'.

manuwanki	you trust me, you'll trust me
manuwan	he trusts me
manuyki	I trust you
manusunki	he trusts you, he'll trust you
manusayki	
or manusqayki	I'll trust you
manuwanqa	he'll trust me

Answer the following questions as exemplified.

Q: gustasunkiču?

A1: arí, gustawanmi.

A2: manam gustawanču.

gustawanču?

qawasunkiču?

qawawanqaču?

qawawankiču?

qawaykiču?

qawasaykiču?

tariwanču?

tarikiču?

Q: imatataq quwanki?

A: huk waĭpatam qusayki.

imatataq quwan?

imatataq qusayki?

imatam qusunki?

The progressive element -č-ka follows -wa but may precede or follow -su in -sunki: qawawač-kanki 'you're looking at me', qawasuč-kanki or qawač-kasunki 'he is looking at you'. Transform the following statements and questions into progressive ones with -č-ka.

imatataq ñuqamanta rimawan?

yarqasunkim.

faltawanñam.

kačinta ranti-kuwanqa.

manaču manusunki?

Iaqtaman kumpañasqayki.

ačka pelotatam mayistruyqa řegalawan.

ñamá čayta niwankiña.

paqarinqa niki.

yanapawanču?

b. Verb Endings for Plural Actor or Plural Personal Complement. Endings of this kind are extended from the singular endings with the pluralizers -čik and -ku. The seeming complexity of these combinations can be minimized by keeping in mind the following rules. (a) An actor can never act on himself or a group which includes himself as a function of the endings here under discussion; thus, for example, -wankičik means 'you(pl.) -me', and a hypothetical 'we(inc.) -you(sg.)' is impossible. (b) Third person plural actor can be distinguished from the singular only by use of the pronoun paykuna; thus -wanku means 'he-us (exc.)' and not 'they-me'. Likewise, there is no ending -sunkiku.

Flural Actor - Singular Complement Combinations.

<u>Present</u>	<u>Future</u>	<u>Imperative</u>
-wankičik		-wayčik you(pl.)-me
-ykiku	-s(q)aykiku	we(exc.)-you

Singular Actor - Plural Complement Combinations.

-wankiku		-wayku you-us(exc.)
-wančik	-wasun(čik)	he-us(inc.)
-wanku	-wanqaku	he-us(exc.)
-ykičik	-s(q)aykičik	I-you(pl.)
-sunkičik		he-you(pl.)

Answer the following questions as illustrated.

Q: tariwankiču?

A1: arí, tarikim.

A2: manam tarikiču.

tariwanču?

tariwanqaču?

tarikiču?

tarisaykiču?

tariwankičikču?

tariwanču paykuna?

tariwanqaču paykuna?

tarikikuču?

tarisaykikuču?

tarisunkiču paykuna?

tariwankikuču?

tariwančikču?

tariwasunču?

tariwankuču?

tariwanqakuču?

tarikičikču?

tarisaykičikču?

tarisunkičikču?

Translate and answer negatively.

Q: Do (will) you help me?

yanapawankiču?

A: manam yanapaykiču.

Does he help me?

Will he help me?

Do I help you?

Will I help you?

Does (will) he help you?

Do (will) you-all help me?

Do they help me?

Will they help me?

Do we help you?

Will help you?

Do (will) they help you?

Do (will) you help us?

Does he help us (incl.)?

Does he help us (exc.)?

Will he help us (incl.)?

Do I help you-all?

Will I help you-all?

Does (will) he help you-all?

Translate and answer the following question affirmatively,
using subject or object pronouns.

Q: Do I watch him?

qawaniču payta?

A: arí, qawankim paytaqa.

Do you see him?

Does he see him?

Will I see him?

Will he see him?

Do you-all see him?

Do we (inc.) see him?

Do we (exc.) see him?

Will we (inc.) see him?

Will we (exc.) see him?

Do you see them?

Do I see them?

Does he see them?

Will we (inc.) see them?

Do you-all see them?

Do they see you-all?

Do they see as (inc.)?

Do they see as (exc.)?

Will they see us (inc.)?

Will they see us (exc.)?

Do we see you-all?

Do you-all see us?

When the foregoing exercises have been mastered in the simple tenses as presented, they may be repeated in the specific tenses with progressive -č-ka.

c. Translocative -pu--pa (-pu is replaced by -pa before certain other modals, e.g. -mu of the next section). This suffix

indicates that action is performed on the behalf of some person other than the actor. If this beneficiary is the speaker or addressee this must be indicated by the combinations -puwan, -pusunki, etc. -pu is usually translatable as 'for', and if the beneficiary is represented in the same clause by a noun phrase this phrase will add the relator -paq.

Translate each sentence below; then transform it by changing the person of the actor as suggested by the parentheses pronoun. If necessary, change also the person of the beneficiary according to the rules of section above.

paymi rimapuwanqa.	(qam)
traguykita apapusayki.	(pay)
ĭamkanayta tukupuwankičik.	(paykuna)
apapunqa paypa taytampaq.	(qam)
apapuni paypa taytampa pelotanta.	(ñuqančik)
papa čupita yanupuwanchik.	(ñuqayku)
mikunata rantipusayki.	(qam)

d. Cuslocative -mu. The use of this verb requires a distinction between verbs whose action is realized in one place as against those which imply transference of a person or thing from one place to another. In the first case -mu indicates realization of action in a place other than that where the speaker is at the time of speaking: ruwamusaq 'I'll go to it' or 'I'll do it there'. In the second case -mu specifies direction of action toward the place of speaking: čayamuč-kan 'he is arriving here',

apamuwanki 'you will bring it here to me', paramuč-kan 'its raining here'. As regards the second of these cases, in the less common circumstance that the speaker and addressee are physically separated at the time of speaking, and the action is not yet realized, -mu indicates convergence of the two persons; e.g., one writes in a letter čayamusaq 'I'll arrive to where you are', or one from within another room Iuqsimusaqču 'may I leave (to join you)?'.

When -mu is followed by a verb ending with personal complement reference it may be paralleled by an adverbial phrase adding the relator -man: paramuwanchik ñuqanchikman 'it rains on us'.

-mu precedes -wa, -č-ka, -su, and -sa, but follows -pa: qawapamusayki 'I'll go look at it for you'.

Complete the following sentences, choosing an acceptable form of the parenthesized verb. Observe all tense and person distinctions required by context.

paqarinqa kayman --.	(čayay)
kanaĭanmi wasinmanta --.	(Iuqsiy)
haykaptaq wak čakrata --.	(ĭamkay)
ačka runam čay wasipi --.	(keđay)
warmaqa ñam payquña --.	(hatariy)
istadum paytaqa --.	(kačay)
warmiyqa tragutam --.	(apay)
maypitaq paqarin --?	(mikuy)
ayakučupiqa baratuĭapim --.	(rantiy)
mayistrunčiqa iskwelamanmi --.	(yaykuy)

e. Injunctive -ču. This suffix indicates permissiveness or suggestion on the part of the speaker as regards the advisability of action by a third person. It is best translated by Spanish que plus third person present subjunctive: Iamkačun 'que trabaje él', Iamkač-kačunku 'que sigan trabajando'.

-ču occurs only with third person in the present tense, and rarely occurs with personal complement endings.

Complete the following sentences.

sapaq Iaqтата --.	(riy)
maqta asnukunata --.	(qatiy)
paykuna sapaĭanku --.	(akĭay)
amigunta --.	(tapuy)

SYNTAX

2. The transitive Clause. The transitive clause consists minimally of a verb and an accusative complement (a noun phrase with case suffix -ta), and may also contain a subject or/and adverbial elements. One transitive clause may be the object of another, as in ayakučuta riyta munani 'I want to go Ayacucho'.

The verb in a transitive clause may be one whose English gloss could never be transitive; most verbs referring to motion from one place to another, to states of weather, and to bodily malfunctions are of this kind: Iaqтата rič-kan 'he is going to town', Iaqтата paramun 'it rains on the town', ñawiy ñuqata utiwan 'my eyes are strained'. As regards the motion verbs, Iuqsiy and hatariy rarely occur in transitive clauses since they usually take only -man and -manta complements (c.f.

punkuta Iuqsin 'he leaves by way of the door'). yaykuy takes a -ta complement only when the entering is not in the direction of the speaker.

Verbs of giving or asking for information, e.g. niy, tapuy, take as their object the recipient of the information or question, and the information or question itself is another phrase, clause, or sentence comparable to the direct quotation in English: amigunta tapun kay ñančun ayakučuman riq? 'he asks his friend, "does this road go to Ayacucho?"'.

Answer the questions below, supplying objects as suggested.

- | | |
|------------------------------|-----------------|
| ima simitataq rimanki? | (Quechua) |
| imatataq qanman řegalasunki? | (a hen) |
| maytataq riyta munanki? | (to Puquio) |
| imatam ruwamunqa? | (a good school) |

Translate.

He'll finish his work quickly.

Then he will go home.

You're taking the wrong road.

He can't find his ball.

He'll give me five pounds.

They're asking me when I'll leave.

You will buy potatoes, eggs, and salt.

Sell me a hen!

We never eat corn for breakfast (payqupi).

He's working in a different field today.

They are stealing his father's salt.

Everybody likes this soup.

What food is she cooking?

I'll tell you that tomorrow,

They're coming here.

We (exc.) will arrive in Ayacucho.

I see what you-all did.

He wants a woman with money.

I don't like your friend.

Conversation

- A. Have you already gone shopping? (rantipakuy)
- B. Not yet, I'm going soon (čayraqmi). And you?
- A. I have already gone.
- B. Is coca (to be) found maybe?
- A. There isn't any, ma'm.
- B. Oh, what a shame! What will my husband (qusa) say to me? He's sending me for coca (-man) so he can begin work.
- A. Just (hinatayá) go, perhaps you might find (some).
- B. Yes, ma'm, I'll just go like that.
- A. What are you bringing?
- B. Eggs.
- A. With eggs maybe you're going to find (some).
- B. Then I'll just hurry, ma'm.

Listening-In

- A. yaw warma, apurawman mikuy!
- B. manam mikunayawač-kanču mama.
- A. mana mikuspaqa manam atiwaqču ĩamkayta.
- B. hinaptinqa imanasqataq taytayqa aĭinta ĩamkan kukanta akuy-kuspaĭan?
- A. payqa riki maču runañam. hinaspapas manam qamqa kuka akuyta yačankiraqču. (yačay 'to know')
- B. ñam akuniña mama, manaču rikuwaranki? (rikuy 'to see')
- A. čay pačaqa seguro aĭintanam ĩamkač-kanki.
- B. arí mama, taytaywan ĩamkaspayqa kukata čaninta, akuy-

kuniku, sigarutapas aĭinta pitay-kuniku, hinaspaykum apurawman hatun čakratapas tukuruniku.

- A. čaynaqa aĭinmi. manañaču qiĭa kanki?
 B. manañam mama, kanaqa pukĭaypas manañam gustawanñaču.

Translation of Conversation

- A. ñaču rantipa-kuq rirankiña?
 B. manaraqmi, čayraqmi rič-kani; qamqá?
 A. ñuqaqa ñam riraniña.
 B. yaqaču kukaĭa tari-kun?
 A. manam kanču mamáy.
 B. ačačaĭawya! imaniwanqataq qusayqa! kukamanmi kačawač-
 kan ĩamkay qaĭarinampaq.
 A. hinatayá riruy, ičapas tariramuwaq.
 B. arí mamáy, hina riruĭasaq.
 A. imatataq apačkanki?
 B. runtutam.
 A. runtuwanqa yaqam tariramunki.
 B. hinaptinga apuraĭasaq mamáy.

Dictation

"yaw warmi, mikunayawanmi" nispa qaya-kamun qusan kamamanta. mana apurawman qayway-kamuptin, runaqa piñakuruspan mana mikusqa pasan čakrata lamkaq. warmiqa papa čupita yanuruspa warmaćanwan apačin qusanman. warmañataq čay apasqanta ñampi tiyay-kuspan kikin miku-kurun. pobre runañataq mana mikusqa tukuy punčaw lamkan kukata akuykuspala; mana waipampas ni runtumpas kasqaču sigarupiwan tragu truyanampaq.

hukču qam hina mana ruwayta
 atisaq.
 wataĭampim ñuqaqa ruwasaq.

I could hardly do like you.

I'll have one every year.

A. qari
 warmi
 oqala

man. male

woman, female (human)

here's hopping

oqalač kanman taytáy.
 qarikamamá kanqa, amamá
 warmiču.

I hope so, sir.

They will all be boys, not
 girls.

V. čaynaĭam ñuqapaqa qaripas
 warmipas.

Whether boys or girls, it is
 all the same to me.

A. qamñayá aĭinĭa
 arí, čaynam.
 qamñayá aĭinĭa taytáy.

good luck

That't right.

Good luck to you, sir.

V. gras taytáy.

Thank you, sir.

Speaker A. now talks to another friend about the wedding
 of Vicente and Elvira.

B. kay kasara-kuqkuna taytankupa
 wasimpiču yačanqa?

Will the newlyweds live in
 their parents' house?

A. musuq
 bisintipaqa kač-kanñas musuq
 wasin.

new

They say Vicente has a new
 house.

B. arí, paykunaqa kapuqniyuqmi. Yes, they are wealthy.

A. baka, waka

cow

elbira manaqta taytansi huk
badata quy-kun.

They say Elvira's father has
given her a cow.

B. chaynaqa aŋinmi kanqaku.

That way they'll be well off.

Dialogue Review

A. haykapitaq kasara-kunki taytáy?

V. paqarin čunka ora čayčaytam.

A. katulikapiču iča sibilpiču?

V. sibilłapim.

ačka qułqipaqmi katulikapi kasara-kuyqa.

A. kanan kasara-kuspaykiqa ačka wawatamá rura-kunki.

V. hukču qam hina mana ruwayta atisaq.

watałampim ñuqaqa ruwasaq.

A. oqalač kanman taytáy.

qarikamamá kanqa, amamá warmiču.

V. čaynałam ñuqapaqa qaripas warmipas.

A. arí, čaynam.

qamñayá ałinła taytáy.

V. gras taytáy.

B. kay kasara-kuqkuna taytankupa wasimpiču yačanqa?

A. bisintipaqa kač-kanñas musuq wasin.

B. arí, paykunaqa kapuqniyuqmi.

A. elbira manqa taytansi huk bakata quy-kun.

B. čaynaqa ałinmi kanqaku.

Unit Seven -- Exercises

MORPHOLOGY

The Past Tenses. The Quechua verb can be inflected for two kinds of past tense, termed simple past and narrative past. General and specific tense distinctions apply just as in the present and future. Additional past tenses, the iterative past and past conditional, are functions of verbal phrases, and will be treated in later units.

It should always be remembered when speaking of tense that the so-called present is really a simple form lacking tense inflection, and can replace the genuine tenses in certain circumstances. This most often happens in response forms and in relating series of events which are understood to belong to the same general time.

1. The Simple Past. The Simple Past tense is formed by adding the ending -ra or -rqa to the verbal base immediately before the person inflections. In the third person n never follows -a or -qa (compare the future form riⁿqa).

riy is conjugated below in the simple past.

(1) rirani, rirqani (1 pl. exc.) riraniku, rirqaniku

(2) riranki, rirqanki (2 pl.) rirankičik, rirqankičik

(3) rira, rirqa (3 pl.) riraku, rirqaku

(1 pl. inc.) rirančik, rirqančik

(1 specific) rič-karani, rič-karqani

etc.

Ask the following questions in all persons, and answer as illustrated.

imatataq mikurani?	runtutam mikuranki.
maypitaq lamkarani?	čakraykipim lamkaranki.
imatataq apamurqani?	yakutam apamurqanki.
pitataq tarirani?	paytam tariranki.
runtutaču rantirqani?	arí, runtutam rantirqanki.
čupitaču yanurqani?	manam čupitaču yanurqanki.
imatataq warmiy apamura?	warmikiqa kačitam apamura.
qurqaniču?	arí, qurqankim.

Transform the following sentences from the present to the past tense.

imatam ñuqamanta rimawan?
 imatataq ñuqamanta rimawač-kan?
 imatam qanmanta rimasunki?
 imatam qamkunamanta rimač-kasunkičik?
 amiguntam časkin.
 kumpaňawankiču nispa tapuwač-kan.
 Iaqtamanmi riyta munaniku.
 haykapitaq čayamunkičik?
 taytančikpa saranta apapuč-kančik.
 čay hatun pelotata regalawankicikču?
 qila kaspankuqa mana aľinta lamkankuču.
 mayqin wasipitaq yačan?
 wak sumaq wasipim yačan.
 qosewanmi payta sutičančik.

asĪam warmakunaqa kay iskwelapiqa.
 tumpaĪaĵam puĉun kay wataqa.
 ĉaymantaqa Īapan runam Īakikuĉ-kan.
 sumaqsum saraykiqa niki.
 ĉukĉuwanĉusmi unqunku.
 kimsan maqtaqa papa ĉakrapim Īamkanku.
 apurawmanmi tukuypaq kaĉ-kan.
 amigunĉikpa wasimpim mikunĉik.
 ĉiqantaĉu nisunki?
 sumaqninta akĪa-kuni.
 ņuqaqa rimapamuĉ-kayki qampaqmi.
 taytaykipa amigunmi qawapamusunki.
 qiĪayaĉ-kankim.
 yanapawan imam.
 suwankiraqĉu?

2. The Narrative Past. This tense is formed with the ending -sqa in the same way that the simple past is formed with -ra, -rqa. It is the tense required for narrating folk tales, and is also used in regular conversation to indicate that the speaker was unaware of the fact of, or the real significance of, the action at the time it occurred or begun. Examples: aĪintam tokasqanki! 'you play well!', 'I didn't realize you played so well!'; ņama mikuĉ-kasqankiĵa 'oh, you're already eating (I didn't see you start)!'; ĉay sipasta muĉasqani! 'I kissed that girl (I mistook her for another, or

did it while I was drunk, or dreamt it, etc.)!

Transform the following into the narrative past.

sumaqmi saraykiqa.

kay Iaqtapi yačanki.

tukuruč-kaniña.

sumaqta rurač-kanki.

ingañaruarqaku.

čakraykikunapi yanapasunki.

katulikapim kasara-kurqaku.

quIqiyuq warmiwan kasara-kurqani.

ačkam bakaykikunaqa.

3. In Unit 5 the -na nominalization was introduced, with one of its functions the indication of obligation when heading a noun phrase, e.g. mesa ruwananmi 'he has to make a table'. This type of phrase may also be the subject of kay in a past tense: mesa ruwananmi karga 'he had to make a table', literally 'his having to make a table existed'.

Translate the sentences below into Quechua.

I had to sleep.

You-all had to leave.

They were to go to Ayacucho.

You were to bring me my food.

We had to hurry in order not to be late.

We had to speak in your behalf.

She was to work there today.

SYNTAX

4. Adverbial Phrases. The various types of adverbial phrases are here classified according to the part of speech of the head of the phrase and the type of inflection used. The head of a phrase is generally the last word in it in Quechua, and any preceding words are attributive to the head.

a. Nouns inflected for case have been treated throughout units 1-5, and we have seen that nouns of time can also be adverbial without case suffixes. A few nouns other than time nouns may be adverbial without case, e.g. hina 'thus, like, approximately', yanqa or ñanqa 'foolishly; be careful', and pača in čay pača 'in that case', čaymanta pača 'since then', ruway pača 'do it immediately'.

Attributive elements in the noun phrase may be nouns or adjectives, and the phrase is constructed very much as in English, e.g. ayakuču ñan 'the Ayacucho road', kanan wata 'this year', sara čakra 'cornfield', kimsa asnu 'three donkeys', tawa sumaq pelota 'four nice balls'. An attributive noun may also be inflected for case: taytaypa amigun 'my father's friend', wasimpi runa 'the man in his house', payman hina 'according to him', paypa niwasqampi hina 'according to what he told me'.

Translate the following sentences, using as adverbials the parenthesized phrases plus any necessary inflections.

He's working today.

(kanan punčaw)

They will come on the following day. (paqarinnintinman)

They named him Alfredo.

(alfredo)

You'll meet those workers.	(čay lamkaqkuna)
He's going up to his friend's house.	(amigumpa wasin)
I'll speak with the government man.	(istadupa kačamusqan)
They're talking about his nice corn.	(paypa sumaq saran)
According to what they told me it is good.	(niwasqankupi hina)
After this year it will be good.	(kunan wata)
We (exc.) have been working since you left.	(Iuqsisqaykimanta pača)
In September he helped me.	(setembri kiġa)
They were sick for about a year.	(huk wata hina)
I live in the house next to the school.	(iskwelapa ladun kaq wasi)
I want to marry a woman with money.	(quġqiyuq warmi)
Tell me right now!	(pača)
I gave it to that boy with the ball.	(čay pelotayuq warma)

b. Adjectives are generally inflected with relator -ta when adverbial. although relators -pi and -man are sometimes used: aġinta ruwan 'he does it well', aġimpi ruwan 'he does it in a good place', apurawman 'quickly'. A few adjectives may be adverbial without case inflection: trankilu yačan 'he lives peacefully', hawka yačan (ibid.), kuska risun 'let's go together'.

The four words aswan 'more', anča 'very', nisyu 'very, strongly, hard', and Iumpay 'too' constitute a unique class in that they can modify adjectives and verbs but never nouns.

Translate.

You-all did it nicely.

I like it very much.

He works hard.

They left very quickly.

We (inc.) have walked too far.

They sell cheaply.

I will buy it more cheaply. (aswan baratuŋata)

Did they get married in church?

We don't want to get married religiously.

Let's get married civilly.

c. Most types of derived nouns may be adverbial in ways other than those covered in section 1. (1) The -ntin derivation may be adverbial without case. It is often very similar in meaning to a noun with relator -wan: waqaya hamuč-kan eřnestupas qinantin 'there comes Ernesto with his quena!'. (2) An infinitive may be adverbial specifying manner of action, where it must take the suffix -la: kaŋpay 'to run', kaŋpayla taripasun 'by running we will catch up', kaŋpaylaña 'by running hard'. (3) The -sqa derivation may be adverbial without inflection: pisipay 'to tire', pisipasqa čayaraniku 'we arrived tired'. (4) The agentive without inflection may be adverbial with a motion verb such as riy, hamuy, hatariy (but not puriy). where it indicates purpose of the motion. When

the adverbial agentive is the head of a phrase the preceding element(s) may be treated either as attributive to or as direct object of the nominalized verb. qaway-kuq risaq 'I'll go visit', mayistruy qaway-kuq risaq or mayistruyta qaway-kuq risaq 'I'll go to visit my teacher'. (5) The -na nominalization may be adverbial with -ta, having a meaning very similar to -napaq: upaŀay puñunanta 'be quiet so he can sleep'.

Translate, using adverbials of the types described above.

I'm getting up in order to eat.

I will come to eat breakfast.

I'm doing it so that he can do it.

He was coming running fast.

My friend is arriving with his cigarettes.

Will you come to visit me?

Let's work happily! (kusi-kuy 'to be happy')

The teacher already left with his ball.

When will you-all go to work?

I sold it sadly.

He's going to greet his friends.

They will arrive hungry.

Come in and eat!

He went with his landlord.

Stop so we can have breakfast!

Conversation

1. A. Greetings, sir. Are you getting married tomorrow?
B. Yes, friend; around nine o'clock.
A. Will you-all get married in church?
B. No, we'll get married in a civil ceremony.
A. That's good; getting married in church is very expensive.
B. Yes, it is.
A. Well, good luck to you, friend. We'll drink together tomorrow at your wedding.
B. So long, friend.

2. A. When (at what hour) did Vicente and Elvira get married?
B. They got married yesterday (hayna punčaw) in church at eleven o'clock.
A. They are wealthy, aren't they?
B. Yes, they are. Vicente's father presented him a new house, they say.
A. And Elvira's parents gave them a cow with a calf.
B. Now they'll be well off, having lots of children.
A. That's true. Shall we go visit them soon?
B. Yes, let's go tomorrow.

Listening-in

- A. rimay-kuñayki amigu, imay oratam bisenti kasara-kunqa?
 B. las dusi čayčaytas kasara-kunqa.
 A. imapitaq kanqa?
 B. katulikapičusmi. qawaqču risunčik amigu?
 A. arí, ñam las desña kač-kan, kaku-čikñayá.
 B. čiqampičus elbirapa taytan iskay uñačata qun?
 A. aw, čaynañatas, kapuqniyuqsi paypa taytanqa.
 B. čay pačaqa ima añinčá kanqaku čay kasara-kuqkunaqa.
 A. waqaya iglesyapas ñam čayač-kančikña.
 B. ačkam wakpi runakunaqa, Iapan kasara-kuqkunapa familyankuna hamurun.
 A. arí, apuray-kusun tayta.

Translation of Conversation

1. A. rimay-kuñayki tayta. paqarinču kasara-kunki?
 B. arí amigu; las nuybi čayčaytam.
 A. kasara-kunki katulikapiču?
 B. manam taytáy, sibillapim.
 A. čayqa añinmi; katulikapi kasara-kuyqa ačka quñiqipaqmi.
 B. arí, čayñam.
 A. hinaptinqa qamñayá añinla amigu. paqarin kasamentuykipiyá tumarisun.
 B. řatukama amigu.

2. A. imay oratataq bisintipiwan elbira kasara-kuraku?
 B. hayna punčawmi las unsita katulikapi.
 A. paykunaqa kapuqniyuqmi, aw?
 B. arí, paykunaqa kapuqniyuqmi. bisintimanqa taytansi
 huk musuq wasita řegalay-kun.
 A. elbiramanñataqsi tayta-maman quy-kun huk uñayuy bakata.
 B. čaynaqa ałirmi kanqaku paykunaqa, ačka wawayuy kaspapas.
 A. čiqanmi čayqa. prontołaču risun watu-kuq?
 B. arí, haku paqarin.

Dictation

kasara-kunampaq huk runa kura maskaq risqa łaqтата.
 kuraqa ačka qułqita maña-kusqa. mana qułqin kasqaču;
 hinaptin, řabiyamanta sibillapiña kasara-kurusqa. kasara-
 kuqkunapaqa mana imankupas kasqaču; hinaptin, čay runaqa
 warmita taytampapi saqiy-kuspan limata risqa łankapa-kuq.
 limamanta qułpi apamusqanwan huk pedaso čakrata rantiruspa;
 čaypi wasita ruwaruspa yačanku.

ñaču qal̄arisunña?

Shall we begin now?

B. punta

first

wiñay

to tell, advise, warn

puntataqa ima ruwanančiktaraqmi First let's decide what we
wiñana-kusun. will do.

A. qanmi lasuq kanki.

You will be lassoer.

antunñataq feřuq.

Antonio, brander.

B. rinri

ear

kučuy

to cut

čuray

to put, place

sinta

ribbon

alberťuñataq rinrin kučuq.

Alberto, ear-cutter.

mariyañataq sintan čuraq.

Maria will put on the ribbons.

A. waqra

horn

čupa

tail

paskwalñataq waqran kučuq.

Pascual, horn-cutter.

simunñataq čupan kučuq.

Simón, tail-cutter.

B. yawař

blood

huñuy

to collect

pedruñataq yawař huñuq.

Pedro, blood collector.

A.	yana	black
	ruyaq, yuraq	white
	туру	bull

kay yana turuwanču qañarisun, Shall we begin with this black
iča wak ruyaq bakawanču? bull or with that white cow?

B.	masyá	rather, better
	puka	red, brown. blond
	masyá wak puka bakawan.	Better with that brown cow.

A.	ultimay	to finish
	uña	calf
	ultimasunčik uña bakakunawanču?	Will we do the calves last?

B. arí. Yes.

A. haku maqtakuna!
ñaču listuña kač-kankičik? Let's go boys!
Are you ready?

B. arí, haku taytāy. Yes, let's go, sir.

Dialogue Review

- A. hamuč-kaniku bakaykikuna feřuy yanapaq.
B. yayku-kamuyčik!
kay aqačatawan tragučata tumay-kusun.
A. grasyas.
B. qamqa aĭin lasuqmi kanki.
A. kananqa qunqaruč-kaniña.
B. tumay-kuy balořča-kuy-kunaykipaq!
A. ñaču qaĭarisunña?
B. puntataqa ima ruwanančĭ taraqmi wiĭana-kusun.
A. qanmi lasuq kanki.
antunñataq feřuq.
B. albeřtuñataq rinrin kučuq.
mariyañataq sintan čuraq.
A. paskwalñataq waqran kučuq.
simunñataq čupan kučuq.
B. pedruñataq yawař huñuq.
A. kay yana turuwanču qaĭarisun, iča wak ruyaq bakawanču?
B. masyá wak puka bakawan.
A. ultimasunčik uña bakakunawanču?
B. arí.
A. haku maqtakuna!
ñaču listuña kač-kankičik?
B. arí, haku taytáy.

Unit Eight -- Exercises

MORPHOLOGY

Modal Suffixes. Morphemes occurring between the verb stem and the inflectional endings are classified as modal suffixes and pendant stems. The latter, of which -č-ka has already been treated, are recognizable in writing by the presence of a hyphen, and will be completely treated in Unit 9. Of the modals, -pu, -pa, -mu, -wa, -su, and -ču have already been described, and these are here seen again in the context of the entire system.

In section 1 of this unit we will examine the single suffixes or minimal combinations of these, and in section 2 the freely formed combinations. Most of the possible combinations can be read from the table below. Minimal combinations are those containing the suffixes -ra, -ti, -ya, and -na which cannot occur alone. Capital letters represented morphophonemes to be described as the suffixes are introduced.

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
pa	ya	ča	ri	na	rQU	či	pU	mu	Ia	wa	su
ra											sa
ti											ču

(1) -pa indicates action repeated one or more times, generally for the purpose of correcting something already done or finishing something already begun: daliy 'to hit', dalipay 'to hit repeatedly'; takiy 'to sing', takipay 'to sing over';

tukuy 'to finish', tukupay 'to finish up'.

-ra and -ti occur only before -ya, and are described immediately below.

(2) -ya is an intensifier which occurs only in the combinations -paya, -raya, and -tiya. (a) -paya indicates action repeated often or performed with special care: rimay 'to speak', rimapayay 'to speak cordially'; tapuy 'to ask', tapupayay 'to ask repeatedly'. (b) -raya indicates action continued without interruption or to the point of excess: rimarayay 'to talk continually or excessively'; tapurayay 'to ask too often'. (c) -tiya indicates repetition of action at very brief intervals, performed in a simulating manner: puriy 'to walk, roam', puritiyay 'to pace back and forth, walk around doing nothing'; kačuy 'to chew', kačutiyay 'to go through the motions of chewing, chew with an empty mouth'.

(3) -ča is the diminutive suffix seen in Unit 4; with verb stems it indicates action performed in the manner of a child, or simply intimate address: pukīačan 'he plays like a child'; tukupaćay 'please finish up!'.¹

(4) -ri is an inceptive suffix, that is, one which indicates beginning of action. However, the emphasis is not on the positive aspect of the situation but rather on the fact that by just getting started the action has not yet really gotten under way. When translatable -ri may often be rendered by 'just': puririč-kani 'I'm just walking around'. -ri often occurs in supplicatory commands, indicating that the speaker feels that the

second person actor inflection without -či: varqawač-kan 'it makes me hungry, I'm hungry', varqačiwač-kan čay 'that makes me hungry', varqačiwač-kanki 'you're making me hungry'; miku-nayačič-kayki 'I'm making you want to eat.'

The combination -nači indicates causality of reciprocal action between two or more objects exclusive of the actor: qawanačisaykičik 'I'll have you all see each other', qawanačisayki paywan 'I'll have you and he see each other', qawanačiwusun 'he will have us (inc.) see each other'.

(8)-(12) The remaining modals contribute no new complications here, and may be freely added to the modals introduced above according to the order in the table. -la functions much the same with verb stems as with substantives, and may be translated 'just', or 'please'.

a. Each of the groups of sentences below corresponds to one of the suffixes or combinations -pa, -paya, -raya, -tiya. Discover which is which and translate the sentences, using the suggested verb and the required modals.

- | | |
|---------------------------------------|----------|
| (1) They walk around all the time. | (puriy) |
| My children play too much. | (puklay) |
| My friend is always drinking beer. | (tomay) |
| He works too much in his fields. | (lamkay) |
| (2) The little girl is just nibbling | (mikuy) |
| at her potatoes. | |
| Don't keep puffing on your cigarette! | (pitay) |

- | | | |
|-----|---|---------|
| | He's pretending to speak. | (rimay) |
| | Mario is still dozing off. | (puñuy) |
| | I don't like your playing sick. | (unquy) |
| (3) | Do that one over again! | (ruway) |
| | Finish eating so we can go! | (mikuy) |
| | In that case I'll ask you better
tomorrow. | (tapuy) |
| | Look at that ball again! | (qaway) |
| (4) | He often eats in his friend's house. | (mikuy) |
| | He carefully finished what he had to do. | (tukuy) |
| | She repeatedly asked me what I was doing. | (tapuy) |
| | My wife often tells me that. | (wiñay) |

b. Translate the following, using one of the suffixes or combinations -ča, -ri, -rQU, -či, -nači. Sentences calling for a causative stem are grouped together in (2).

- (1) I'll go look at it right away.
 He's eating like a baby.
 Oh, come on in and sit down!
 My father is just finishing now.
 Come on and finish your soup!
 (Someone) just stole our (exc.) hen.
 Your friend just left, Ma'm.
- (2) They made me drink lots of chicha.
 Put the children to sleep!
 My father made me do it fast.

Have you already boiled the water?

Don't let that man cheat me! (çay runawan)

Your mother will make you help.

I'll show you-all my fields.

She makes me forget everything.

He will make you speak to one another.

I had them decide quickly. (wiġay)

2. Two modal combinations may occur which reverse the order shown in the table and are accompanied by a corresponding change of meaning. (a) -rQači (-rači) indicates the presence of multiple objects of a transitive verb: watay 'to tie', watarariy 'tie them all up!'. (b) -čina indicates causality of reciprocal action among members of a group which includes the actor. This combination occurs only with a following pendant stem, and is thus treated in Unit 9.

Among the remaining modal combinations it must be noted that the combination -pamu is ambiguous, that is, may represent the morphophonemic sequence -pUmu as well as -pamu. The context in this case will make it clear which morpheme is present.

a. In translating the sentences below, choose one of the sequence: -rQari, -ripU, -rimu, -papU, -pamu, -pUmu, -papamu.

I'll look at it for you again tomorrow.

Oh, come on and give me some money here!

You have a lot of potatoes, eat them all!

He'll watch it there for me again tomorrow.

Come on and work for me!

We'll see you there again.

My friend went to speak for me.

I'm driving all those donkeys tomorrow.

Come on and give us some more! (yapay)

He met his father there again.

They will sell my eggs for me there.

I'll bring you-all a hen.

My wife's friend will cook for her again.

Finish all of them so we can eat!

b. The suffix -rQU may combine freely with other modal sequences, and though it is very common it is often untranslatable. Restate the sentences of sections 1.b.(2) and 2.a., inserting -rQU in its proper place. But do not use it after the combination -rQari where it is already present.

SYNTAX

3. Dependent Clauses with -pti. In the sentence munapt.kiqa manusaykiyá kukata runtupaq 'If you wish I'll trust you coca for eggs' (U.6) we see an example of one of the three types of dependent clause in Quechua. The verb stem with the ending -pti plus person represents an action or state upon which the action of the main verb is dependent; when the dependent verb is marked as a topic it may be translated 'when' or 'if', and when it is marked as a comment it is translated 'because'.

Morphologically the dependent verb is substantive-like in that it takes the same person endings as do substantives. It may, however, have its own subject, adverbials, and (if transitive) object, just as can a main verb.

Since dependent verbs are not inflected for tense, in translation they will follow the tense of the main verb in the sentence. Dependent verbs are also subject to certain restrictions regarding person of the actor. The -pti dependent indicates juxtaposition of two actions (remember the meaning of -ntin ~ -nintin in noun derivation, U.5.2.(A) with the restriction that the dependent clause involves a different actor than the main clause.

A special peculiarity of the dependent verb is that it never takes the independent suffix -ču.

Translate each group of sentences following the model preceding it.

e.g. When (if) I say, he'll do it.

ñuqa niptiyqa ruwanqam.

When you say, he'll do it.

If you-all say, he'll do it.

When I come, he'll do it.

When you arrive, he'll do it

When you arrive, he will leave.

When he arrives, I'll leave.

If he comes, I'll go.

If you help me, I'll finish.

If he accompanies you, you'll arrive quickly.

When you be quiet, he'll finish.

If they tell me, I'll begin.

e.g. Because I said it, he went.

ñuqa niptiyimi rirqa.

Because I told him, he's doing it.

Because you said it, he's doing it.

He finished because I helped him.

He left because you came.

He came because you left.

I left because they came.

He's giving it to me because I asked for it.

e.g. Before I arrived you had left.

manaraq čayaptiyimi Iuqsisqanki.

He did it before I told him.

He began to help you before you asked him.

You warned me before I brought it here.

He had just begun it before he got sick.

Conversation

- 1.
- A. Will we brand the cows today, sir?
- B. Yes. Antonio and Alberto are coming to help us.
- A. What will they do?
- B. Alberto is a good lossoer, and Antonio will help us brand.
- A. Do we have plenty of chicha for them to drink?
- B. Yes, and also "trago".
- A. Good, so they will be encouraged to work well.
- 2.
- A. Let's go, gentlemen. There are lots of cows to brand.
- B. Yes, sir. Shall we start with the cows or with the bulls?
- A. First we'll brand the cows and calves.
- B. Let's go encourage ourselves with some chicha.
- A. Who will cut their ears?
- B. Mario. And Pascual will be horn-cutter.
- A. Are you-all ready?
- B. Yes, sir. Let's start with this black cow.

Listening-in

- A. rimay-kuĭaykičik taytakuna.
- B. časkiĭaykim taytáy.
- listum kač-kaniku ĩamkanančikpaq.
- A. aĭinmi.
- kayqaya aqawan tragu, ĩapančik tomay-kusun aĭinta
ruranančikpaq.

B. gras taytáy.

feřtim kasqa aqaykiqa, ařinta balořčay-kuwasunčik.

A. pikunataq feřuq?

B. ñuqapiwan pedrum feřusaqku, simunñataq čupanta kučunqa.

A. haku wak puka turuwan qařarimusun.

B. arí taytáy, hakučikñayá.

Translation of Conversation

1. A. feřusunču bakakunata kanan punčaw taytáy?

B. arí. antonyopiwan albeřto hamunqaku yanapawaqninčik.

A. imatataq paykuna ruwanqaku?

B. albeřtuqa ařin lasuqmi, antonyoñataq feřuyta yanapawasunčik.

A. ačkaču aqančik tumanankupaq?

B. arí, kač-kanmi tragupas.

A. ařinmi čaynaqa; sumaq animasqam kanqaku ařin řamkanankupaq.

2. A. hakučik taytakuna, ačkam bakakuna feřunapaq.

B. arí taytáy. qařarisunčik bakakunawanču iča turukunawanču?

A. puntataqa feřusunčik bakakunatawan uñakunatam.

B. aqawan anima-kay-kamusunčik.

A. pitaq kučunqa rinrinkunata?

B. maryum. paskwalñataqmi waqran kučuq.

- A. listuñachu kač-kankičik?
B. aw taytáy. qafarisun kay yana bakawan.

Dictation

baka feřuypaq İapa runakuna alista-kunku. puntata qafarinku maryanupa bakankunawan, paypapi tukuruspanku pasanku estebampaman. qarikuna aqawan animari-kuspan bakakunata saqtanku seřal čuranankupaq, warmikunañataq takin-takin yanapanku. tukuruspanku tukuy tuta ačikyay-kunku tumastin, takistin, tusustin sinkay-sinkan. paqarinnintinñataq umankuta hampinku učuyuq aqawan, čarki kankata papasapata kačipayuqta mikuruspanku.

(saqtay 'to throw to the ground')

(ačikyay-kuy 'to continue till dawn')

(kanka 'roast')

(kačipa 'salty cheese')

SPOKEN QUECHUA

Unit Nine -- Basic Dialogue Nine

A woman visits a neighbor who has recently had a child.

- | | | |
|------|---------------------------|------------------------------|
| Wom. | wača-kuy | to give birth |
| | rimay-kuñayki mamáy. | Good day, Mme. |
| | ñaču wača-kurunkiña? | Have you given birth yet? |
| Nbr. | uku | interior |
| | tiya-kuy | to sit down |
| | arí mamáy. | Yes, Mme. |
| | yayku-kamuy ukuman! | Come inside! |
| | tiya-kuy! | Sit down! |
| Wom. | gras mamáy. | Thank you, Mme. |
| | imataq wawačayki? | What is your child? |
| Nbr. | warmičam kasqa. | It's a little girl. |
| | taytanqa qariča kanantam | Her father wanted it to be |
| | munarqa. | a boy. |
| Wom. | kusina | kitchen |
| | añinmi warmiča kaynimpas | A girls is good, in order to |
| | kusinapi yanapa-kunampaq. | help you in the kitchen. |

- Nbr. arí, čiqanmi čayqa. Yes, that's true.
 taytanqa munarqa qariča Her father wanted a boy in
 kananta čakrakunapi order to have him help in
 yanapači-kunampaq. the fields.
- Wom. awá well, anyway
 awá čaynatam nin. Well, that's what he says.
 pitaq yanapay-kusurqanki? Who helped you?
- Nbr. mama pahitam. It was Mrs. Pajita.
- Wom. unquči-kuq midwife
 aqá, payqa aġin unquči- Ah, she's a good midwife.
 kuqmi.
- Nbr. yačay to know
 hampi remedy
 arí, payqa yačanmi čay Yes, she knows about that.
 kaqtaqa.
 ima hampitaq tomaračiwarqa? I don't know what medicine
 she had me drink.
- Wom. ġumpay very much, too much
 nanay to hurt
 ġumpaytaču nanasurqanki? Did it hurt you too much?

- Nbr. hapiy to seize, grab
arí, nanayqa čakrapiraqmi Yes, the pain siezed me
 hapiruwan. right in the field.
- Wom. pobri unfortunate
 pobri warmi! Poor woman!
- Nbr. yuyay to remember
wasiyta čayaruspayqa After arriving at my house
 manañačusmi imatapas I didn't remenber anything.
 yuyarqaniču.
- Wom. mančay to fear
 pobrečala! Poor thing!
 hatun manča-kuyča wača- The birth must have been
 kuyqa. frightful.
- Nbr. ñakariy to suffer
arí, punta wawawanqa Yes, we suffer with the
 ñakarinčikmi. first child.
 čaynaču karqanki Were you like that with
 wawaykikunawan? your children?
- Wom. nasiy to be born
 punta wawayqa ñuqapaqa My first child was born
 čakrapim nasirqa. in the field.

Nbr. pobrečaĭa.

Poor thing.

piĭataq yanapay-kusurqanĭ

Who helped you there?

čaypiqa?

Wom. sapaiaymi wača-kurqani.

I gave birth alone.

manam pipas karqaču.

There wasn't anyone.

Dialogue Review

Wom. rimay-kuľayki mamáy.
ñaču wača-kurunkiña?

Nbr. arí mamáy.
yayku-kamuy ukuman!
tiya-kuy!

Wom. gras mamáy.
imataq wawačayki?

Nbr. warmičam kasqa.
taytanqa qariča kanantam munarqa.

Wom. aľinmi warmiča kaynimpas kusinapi yanapa-kunampaq.

Nbr. arí, čiqanmi čayqa.
taytanqa munarqa qariča kananta čakrakunapi yanapači-
kunampaq.

Wom. awá čaynatam nin.
pitaq yanapay-kusurqanki?

Nbr. mama pahitam.

Wom. aqá, payqa aľin unquči-kuqmi.

Nbr. arí, payqa yačanmi čay kaqtaqa.
ima hampitaq tomaračiwarqa?

Wom. Ľumpaytaču nanasurqanki?

Nbr. arí, nanayqa čakrapiraqmi hapiruan.

Wom. pobri warmiľa!

Nbr. wasiyta čayaruspayqa manañačusmi imatapas yuyarqaniču.

Wom. pobračaĭa!

hatun manča-kuyča wača-kuyqa.

Nbr. arí, punta wawawanqa ñakarínčikmi.

čaynaču karqanki wawaykikunawan?

Wom. punta wawayqa ñuqapaqa čakrapim nasirqa.

Nbr. pobračaĭa.

piĭataq yanapay-kusurqanki čaypiqa?

Wom. sapaĭaymi wača-kurqani.

manam pipas karqaču.

Unit Nine -- Exercises

MORPHOLOGY

Pendant Stems. The elements written -ku, -ka, -y-ku, -y-ka, -č-ka, and -y-si are indentified as follows: -y is the infinitive suffix; -č is an aspect suffix, historically the same morpheme seen in a form like rimasqa; and -ku (replaced automatically in some environments by -ka) and -si are auxiliary or pendant stems. -ka and -ku are the same morphs found in the verb kay 'to be' and the particle kunan 'now' respectively. In their function as pendant stems the count as allomorphs of one morpheme in Ayacucho Quechua, although in northern Peruvian dialects they are in contrast.

In section 1 of this unit the pendant stems are treated without reference to modal suffixes. In sections 2 and 3 the combinations of modals and pendants are examined.

1. -ku following a verb stem results in a complex stem henceforth termed reflexive, and indicates action performed by the actor on himself or for his own benefit, or action characteristic of the actor: gawa-kuni 'I see myself' or 'I see it for my benefit'; payqa hinam rima-kun 'he always talks like that'.

-ku following -y results in a complex stem henceforth termed augmentative, and indicates action performed in a special way or for some special purpose. -y-ku is very rarely translatable but very common; some idea of its function can be seen

from the translatable cases qaway-kuy 'to visit' and rimay-kuy 'to greet'. Otherwise it may indicate cordiality, fright, etc., depending on the context in which it is used.

-si following -y is a transitivizer like modal -či, and indicates helping or accompanying in action: riy-siy 'to accompany', lamkay-siy 'to help work', puñuy-siy 'to accompany to sleep (but not in the same bed)'.

Two more pendant stems may co-occur in a single complex verb stem, in which case the relative order is:

y-ku y-si -ku č-ka

When -ku and -y-ku co-occur and are adjacent their order is optional: balorča-kuy-kusun or balorčay-ku-kusun 'let's take courage!'.
 7

a. Transform the following sentences by adding reflexive -ku.

paqarinmi tapusayki.

paqarinmi tapusaykičik.

paqarinnintinman tapuwanqa.

paqarinñam tapuwanki.

kanan punčaw tapuwančik.

tapuwankičikču?

qayna punčaw tapurayki paymantam.

haykaptaq payta tapurqanki?

kanañanmi paytaqa tapuč-kani.

ñamá rič-kanña.

paqarinču rinki?

arí, paqarinñam risaq.
 wawaykunaqa hinam pukñan.
 ama Ìakiyčikču!
 familyaymantam Ìakič-kaniqa.
 čay řemedyu manam hampinču.
 maypitaq čayta yačarqanki?
 iskwelaypim yačarani.
 amiguypa warminqa unqunmi.
 unquptinqa ačkatam ñakarín.
 yaw řamunča, hatariy!
 mayqin kukatataq akñanki?
 sumaqnintam akñani.
 mana añinta asnunkunata kwidanču.
 čayqa manam atinču.
 haykaptaq warmiki rantič-kan?
 kasarasunčikyá!
 tumayčik kay aqačata señořkuna.
 hatuntam manča-kara.

b. Transform the following by adding augmentative -y-ku.

amigumpaqui purin.
 Ìamkanaykita tukuy!
 tařdimanča familyaykita qawaqmi risaq.
 apurayčik maqtakuna!
 akñ-kuy sumaqnin traguta mamáy!
 yanapasaykičikču?

kayqa sigarū, pitay!
 wasinman apurasqaku.
 yanuy warmi, apurawman mikunayta!
 časkiptiyqa tiyarqam.
 tiya-kuyčiktaqyá taytakuna!
 čupilataču yapasqayki?
 aswan tragučatawan aqačata tumasun!
 balořča-kunančikpaqmi.
 pikunataq yanapasurqankičik?
 amiguykunam yanapawan.

c. Translate, using -y-si.

I will go with you.
 Who went with you?
 My father went with me.
 My child is playing with the other boys.
 May (will) I help you to look at it?
 My friend helped me finish the work.
 Join me in a smoke!
 Tomorrow I'll eat with his family.
 First help me cut their ears.
 I'll help you gather the ribbons.
 He helped his friend get started.

2. In this section each of the pendant stem types will be assigned a position relative to the modal suffix chart of Unit 8, permitting most of the possible modal-pendant combi-

nations to be recognized.

-y-kU may follow -ri and the modals before -ri, and may precede any of the modals from -na onward. Two peculiarities are to be noted: (a) -y-kU follows -ri in the shape -kU; (b) the sequence -y-kUnači may optionally be -nay-kUči. -y-ka replaces -y-ku before -na, -či, -pU, and -mu, as well as before -ka and -rQa.

a. Add -y-kU to the verb stems in the following utterances.

amiguykiqa lamkarayanmi.

amam sigaruykita pitatiyayču!

paqarin tapupanki.

paqarinnintinman tapupawanki.

anři, tapupasaykičá.

qawapayčik kayta!

payqa wiłapasunkič.

čaytaqa amiguy tapupayarqam.

tukučay!

tukupáčay!

apariy kay aqata!

arí, wakpiqa mikupayarinmi.

taytayki luqsirunsi, amigučáy.

ñuqa ruračisaykim.

pitaq qawanačiwusun?

wak runam qawanaračisunkičik.

ñuqaqa qamtam qawaračiki.

maypitaq mikumunki?
 mikuramunki!
 haku paypaq ruwapusunčik!
 paytam čaytaqa ruwačipusayki.
 paqarin ruwapusayki.
 payqa amigumpa qmi tukupun.
 ñuqa tapupapamusayki.
 paykunaqa balořča-kuč-kankum.

-y-si may follow -či and the suffixes preceding -či, and may precede suffixes from -pU onward. -rQu is replaced by -rQa before -y-si.

Translate the following, adding -y-si to the verb stem suggested in parentheses.

Please help me brand the bulls!	(feřuriy)
I'll help you finish up.	(tukupay)
Come with us!	(riruy)
He helped me kill the cow.	(wañučiy)
This gentleman will accompany me to eat there.	(mikumuy)
He's just helping me build my house.	(wasičaIač-kay)

-kU may follow -pU and suffixes preceding -pU, and may precede suffixes from -mu onward. -ku is replaced by -ka before -mu, and -pu is replaced by -pa before -kU. A distributional peculiarity of -kU is that it never follows the se-

quence -nači but may intervene as -na-kači. At this point we also introduce the sequence -čina, bypassed earlier because it always occurs with -kU. -čina-kU differs from -nači (or -na-kači) only in that it includes the actor among the group within which reciprocal action is caused. When -rQU occurs with the sequence -čina-kU it must be adjacent to -kU. Examples of the three reciprocal stem-types are: qawana-kunki paywan 'you and he see each other', qawana-kunkičik 'you-all see each other'; qawanačisayki paywan 'I'll make you and he see each other', qawanačisaykičik 'I'll make you-all see each other'; qawačina-kunki paywan 'you make yourself and he see each other', qawačina-kunkičik 'you-all make yourselves see each other'.

Translate.

You and he forgot each other.

I'll make you remember each other.

You'll make each other remember.

They're congregating now. (huñuy)

You'll have us congregate.

I'll have us congregate tomorrow.

They gave each other more chicha. (yapay)

He had them give each other potatoes.

Make the verbs in the following utterances reflexive.

ayakučumanmi rič-kani.

paqarinmi payta tapumusaq.

tapumuwankičikču?

taytaykim kaymanqa hamurqun.

čay mana aĭin aqata tumaran.

tupawayčik!

arĭ, aĭin ĭamkaqmi payqa.

mikuynikiqa yarqačĭnmi.

yaykurimuyčik taytakuna!

tiyarĭlayčik!

manam atinču.

qawačunku!

čupita yaparquy!

ĭamkapusun!

3. Several pendant-modal combinations occur which cannot be read from the distributional information thus far given. Two of these - -čĭnarQU-kU and -rQari - were introduced in preceding sections. The others are (a) -y-kača or -kača, and (b) -y-kari.

-y-kača or -kača is quite similar in meaning to -tiya; it indicates repetition at very short intervals, realization of action over an area, and diminishing importance or half-heartedness in performance of action. E.g. qaway-kačay or qawa-kačay 'to look around idly', ruway-kačay or ruwa-kačay 'to putter', ĭuqsĭy-kačay or ĭuqsĭ-kačay 'to leave every few minutes'. Permitted sequences in which the same element may occur twice are -y-kačača (or -kačača), -y-kačay-kU (but not -kača-kU!).

-y-kari is interchangeable with -rQari: ruway-kariy
'do all of them'.

Translate, using -y-kača, -kača, and -y-kari.

My father gets sick every little while.

The kids are playing around in the field.

Look at all the hens!

He's just thinking things over.

Finish them all so we can go!

I'm just wandering around here.

My wife is always in the kitchen cooking things.

SYNTAX

4. Dependent Clauses with -spa and -stin. In addition to the dependent verb with the ending -pti there are two other dependent verb-types with the endings -spa and -stin.

The -spa dependent is very similar in function to the -pti dependent, but always presupposes the same actor as in the main clause. -spa may optionally be inflected for person. Examples from the dialogues are: iskwelaymanta Iuqsimuspařam risaq 'when I leave school I'll go', ařinmi, atispaqa 'yes, if you could (help me)', qamqa mana řamkaspapas ačkatam mikunki 'you, even though you don't work, eat a lot', kanan kasara-kuspaykiqa ačka wawatamá rura-kunki 'now that you're getting married you'll have lots of kids', wasiyta čavaruspayqa manana-čusmi imatapas yuyarqaniču 'after arriving home I didn't

remember anything'.

Whereas -spa and -pti indicate actions or states preceding the action of the main verb, -stin indicates a simultaneous action, or state during which main action occurs. The -stin dependent, like -spa, presupposes the same actor as the main verb, but is never inflected for person. E.g. sudač-kastinča yaķu imata tumarqurqa 'maybe he drank some water while sweating!.

Translate.

e.g. You're walking around drinking.

tumastin puri-kač-kanki.

He's walking around eating.

He walk around worrying.

He worked while he was sick.

You asked me while eating breakfast.

Do you smoke while you work?

She suffered while giving birth.

e.g. While he was eating I left.

mikustin kač-kaptin luqsirqani.

While she was giving birth he was working.

I was just starting while he was finishing.

Translate the following, marking as topic of the utterance only those dependent verbs which correspond to the English clause introduced by 'if'.

e.g. When you finish you will leave.

tukuspayki Iuqsinki.

When he finished eating he left.

Help him if you can!

When I meet your friend I'll tell him.

When he met my father he told him (payman) for me.

If you leave right now you'll arrive quickly.

If they don't get up they won't eat.

Greet him for me if you meet him!

If he takes the wrong road he won't get there.

if we work hard we'll finish soon.

Conversations

1. A. Hey Mme., what is your baby?
B. It's a little boy.
A. Did you-all want a boy?
B. Yes, we wanted a boy.
A. A boy is good for helping in the field.
B. Yes, we already have a little girl to help in the house.
A. Your girl (girl child) is learning to cook well they say.
B. That's true. Yesterday she cooked for her father.
2. A. Did you give birth yesterday Mme. Elvira?
B. Yes, yesterday I gave birth to (got sick with) a girl (female baby) .
A. Who acted as midwife (unqučiy)?
B. Doña Pajita. They say she a good midwife.
A. That's true. She is experienced. Where were you when the pain got you?
B. I was cooking in my home.
A. Did it hurt you too much?
B. Not like with my first baby.

Listening-in

- A. imaynam kač-kanki mamáy? miqur̄yarisqaču?
- B. arí mamáy. ñam kananqa aĩnyarisqaña kač-kani.
- A. hayka punčawtaq kamapi karanki?
- B. huk semanam.
- A. kanan kaq punta wawaykiču?
- B. manām, kanan kaqwanqa iskayñam wawayqa.
- A. manam riqsiniču huknintaqa.
- B. payqa wañuča-kunmi.
- A. imawantaq wañuča-kura?
- B. uhuwanmi.

Translation of Conversations

1. A. yaw mama, imataq wawačayki?
- B. qaričam.
- A. qaričataču munarankičik?
- B. arí, qaričatam munaraniku.
- A. qaričaqa aĩnmi čakrapı yanapa-kunampaq.
- B. arí, ñam warmičaqa kapuwankuña wasipi yanapa-kunampaq.
- A. warmi warmačaykiqa aĩntas yačač-kan yanu-kuyta ninkum.
- B. čiqaqmi čayqa. qayna punčaw paymi yana-kun taytampaq.
2. A. qayna punčawču wača-kurqanki mama elbira?
- B. arí, qayna punčawmi unqurani warmi wawačaywan.

- A. pitaq unqučisuranki?
 B. doña pahitam. payqa aġin unquči-kuqmi ninkum.
 A. čiqañmi čayqa, payqa hina unquči-kuqmi. maypitaq .
 karanki nanay hapisusqayki ora?
 B. wasiypim yanu-karani.
 A. ġumpaytaču nanasurqanki?
 B. manam punta wawaywan hinaču.

Dictation

tempranučaġa payquy-kuspan huk wiksayuq warmiča
 animalninkunata qatin mičiġ, učuġ kaq warmaćanta apari-kuspan.
 qusanñataq rin ġamkapa-kuq bisinumpata. warmičataqa tařdiriy-
 kuqtaq nanay hapirun, warmaćan ġumpay kasqanta qaway-kuspan
 taytanman rin. čay runañataq apurawman pasan warmin apaq;
 aparamuspanñataq ġumpay kaptin partirata maskamun unqučinampaq.
 hinaptin dyospa. munaynimpi aġinġa wača-kurun.

SPOKEN QUECHUA

Unit Ten -- Basic Dialogue Ten

A serenade for the birthday of a friend.

1.

A. templay

to tune

gitařa

guitar

serenatay

to serenade

ñachu templasqaña gitařa kanan
tuta serenatamunančikpaq?

Is the guitar already tuned
for tonight's serenade?

B. ñam amigu.

It is, friend.

A. proybay

to try, rehearse

hinaptinqa proybay-kusun.

Then let's rehearse.

B. taki

song

ima takitataq yačanki?

What song do you know?

A. manam yuyaniču sumaqta.

I don't remember well.

ma beř, takiy-kusun kayta.

Let's see. Let's sing this.

2.

B. rikčay

to wake up

santu

saint, birthday

- | | | |
|-----|-------------------------------|-------------------------------|
| | punčaw | day |
| | rikčariy, rikčariy amiguča! | Wake up, wake up friend! |
| | santuyki punčaw. | It's your birthday. |
| A. | kusiy | to become happy |
| | pasay | to pass |
| | huñuĭa | together |
| | kusisqa, kuisisqa pasasunčik. | Let's have a happy, happy |
| | huñuĭa Iapančik! | time. |
| | | All together. |
| Fr. | añaláw, čayqa sumaqmi amigu! | Wonderful! That's very |
| | ima aĭintam tokasqanki | good friend. |
| | gitařata! | How well you play the guitar! |
| B. | manam ĭumpaytaču tokani. | I don't play very much. |
| Fr. | kuyuy | to move |
| | dedu | finger |
| | kweřda | string |
| | sumaqtam ĭapa deduykipas | All your fingers move the |
| | kuyučisqa kweřdakunata. | strings well. |
| A. | ma beř takisunčik čay | O.K., let's sing the next |
| | qatiqnintañataq. | part. |

B. maski even
 munasqaykičikpi maski čaypipas. Anywhere you wish.

A. kuyay to love
 sipas girl
 waqay to cry
 čaynaĭam kuya-kuyqa. "Love is like that".
 ama waqayču čay sipasmantaqa. "Don't cry over that girl"!

sapatiyay to stamp the heels,
 referring to the
 last part of a
 huayno
 kay tukuqčanwanqa aĭinta With this ending we'll
 sapatiyay-kusun. dance well.

Fr. waqaya look there
 qina notched flute
 waqaya hamuč-kan ernestupas Here comes Ernest with
 qinantin. his quena.
 paywanqa aĭintam tupanqaku. With him they'll be good.

B. festa party, fiesta
 hakučik ĩapančik festaman! Let's all go to the party.
 hamuyčik! Come on!

Dialogue Review

1.

A. ñachu templatesqaña gitaña kanan tuta serenatamunančikpaq?

B. ñam amigu.

A. hinaptinqa proybay-kusun.

B. ima takitataq yačanki?

A. manam yuyaniču sumaqta.

ma beř takiy-kusun kayta.

2.

B. rikčariy, rikčariy amiguča!

santuyki punčaw.

A. kusionqa, kusionqa pasasunčik.

huñuła İapančik!

Fr. añalaw, čayqa sumaqmi amigu!

ima aİintam tokasqanki gitařata!

B. manam İumpaytaču tokani.

Fr. sumaqtam İapa deduykipas kuyučisqa kweřdakunata.

A. ma beř takisunčik čay qatinqintañataq.

B. munasqaykičikpi maski čaypipas.

A. čaynaİam kuya-kuyqa.

ama waqayču čay sipasmantaqa.

A. kay tukuqčanwanqa aİinta sapatiyay-kusun.

Fr. waqaya hamuč-kan ernestupas qinantin.

paywanqa ałintam tupanqaku.

B. hakučik Iapančik festaman?

hamuyčik!

Unit Ten -- Exercises

1. The Conditional. The conditional is formed by adding -man to the person endings of the verb in the present tense, with the exceptions that -man precedes rather than follows -ku, and that the first person -ni is replaced by -y. The conditional may be translated 'would', 'should', or 'might'.

qawayman	qawaymanku
qawankiman	qawankičikman
qawanman	qawanmanku
qawančikman	

Transform the verb in the following sentences into conditionals.

- wamangaman rinki.
- kayman čayamusaq.
- kaymanqa čayamusaqčá.
- čayamunkičikmi.
- paqarinña payta serenatamusaqku.
- takisumpasčá.
- takinikupasčá.
- takinkičikpasčá.
- proybasunčik.
- paykuna kusi-kunqaku.
- ñuqaykupas kusi-kusaqkum.
- kanañanmi rikčari-kunki.
- payqa rikčarinmi.

čayraqmi yačanqa.
 aġintam kweřdankunata kuyučinki.
 ima takitataq takinkičik?
 gitařa tokasaqmi.
 ġapa festapi qinaykita tokanki.
 amiguypa biyolintam tokanqa.
 wakinku takinqaku.
 kay aqata tomay-kunki, taytakuna.
 uqalač ama yuyarisaqču.
 uqala ama qunqankiču.
 paqarinmi paywan tupana-kunki.
 kusi-kuč-kankučá.

In addition to the conditional with -man there are alternative forms for the second person and for first person plural inclusive. These are formed by adding -waq (plural -waqčik) and -čwan respectively directly to the verb stem. The alternative conditional forms are very common, but have the limitation that they are rarely used with personal complements: one may say rikunkiman or rikuwaq 'you should see', but only rikusunkiman 'he should see you'.

Translate the following using the alternative conditional forms.

We might even sing.

You should get up.

We should serenade him on his birthday.

You-all should be happy!

You shouldn't forget his birthday.

You-all should sing its ending now.

We should know when he is to leave.

In normal conversation a question asked in the conditional would be answered in the conditional, the imperative, or the injunctive mode -ču, depending on the person in which the question is asked.

E.g. maymantataq riyman?	wak İaqtaman riy!
maymantataq rinkiman?	wak İaqtaman riyman.
maymantataq rinman?	wak İaqtaman ričun.

Following the above model, ask and answer the questions in all persons.

ımapıtaq yanapayman?	İamkaynımpıčıkı yanapay!
yanapaymanču?	arı, yanapay!
pitataq kačayman?	amıguykita kačay!
ımay oratataq hatariyman?	las sinkutam hatariy!
payquymanču?	manam payquyču!

2. The Past Conditional. Any of the conditional forms may be followed by karqa as a post-position attributive, and the resulting form may be translated 'would have', 'should have', or 'might have': ruwanman karqa 'he should have done', čay mesata aİinta ruwanman karqa, ĩnapıngıa pagačwanmı 'he should have made that table well; then we would pay him',

yačáčwan kargá paypa rimašqanta 'we should have knows what he said'.

Transform the following into past conditional statements.

İuqsira.

mikura.

mikurqa.

İuqsirqanki.

mikuwaq.

İuqsičwan.

wasinman rirqanki.

wasikimanta İuqsirankičik.

wasiykuta čayaraniku.

yačarqančik paypa rurasqanta.

yačarankičik paypa ruwasqanta.

čay sipasta kuyarqa.

manam manča-kurqakuču.

mana İaki-kurqankiču.

mana İaki-kuraniču paypa qunqasqanmanta.

ma kay řemedyu unquyninmanta hampira.

masyá qinaykita apamuwaq.

payta takičirančik.

sumaqİata takirqa.

las nuybi čayčayta čayamurankičik

3. The Iterative Past. The iterative past is formed by adjoining an agentive nominalization and a simple present

or past form of kay in any person except third. The meaning of this tense is action repeated frequently over a period of time in the past, e.g. hapiq kani 'I used to catch it'. The forms of the iterative past are illustrated below with the verb qaway. Notice especially the third person forms and the limitations on the ways in which personal complements are indicated.

qawaq kani	qawaq kaniku
qawaq kanki	qawaq kankičik
qawaq	qawaqku
qawaq kančik	
qawaq kayki	I used to see you
qawawaq kanki	You used to see me
qawasuw kanki	He used to see you

Translate.

You used to work fast.

I used to worry a lot.

He used to drive the donkeys.

We (exc.) used to accompany that man.

She used to cook all my meals.

He used to see me in town.

We (inc.) used to eat there.

They used to help me in my fields.

He used to sell you salt more cheaply.

They used to get frightened when they saw blood.

He used to drink too much beer.

You never used to tell me that.

She used to sing very well.

I used to play the harp.

That girl used to forget my name.

We used to see you at the parties.

He never told the truth.

4. Compound Verbs. Three types of compound verbs occur.

imaniy 'to say something' and imanay 'to do something'; to happen; to matter' are unique among Quechua verbs in that they add the suffix -taq when interrogative. Examples of these verbs are: imanirusunkitaq 'what did he say to you?'. manam imananču 'it doesn't matter', mana pipas imaninampaq 'so that nobody will say anything', yaqaġa imanaru-kusqapas manča-kuymanta 'something (serious) almost happened to her from fright'.

Any verb stem may be followed by the verb imay to form a compound indicating possibility of action: tuku-imasaq 'I may finish', ri-imarqa 'he might have gone'. The hyphen in this case indicates that although the morphemes ri and tuku are pronounced as separate words they have no meaning alone.

A verb or noun stem followed by the verb nayay 'to give desire' forms a compound indicating sensual necessity or, with weather verbs, proximity of action. E.g. miku-nayawan 'it makes me want to eat, makes me hungry; I am hungry', sipas-nayasunki 'you want a girl', para-nayač-kan 'it is

about to rain'. Verbs of this type never occur inflected for person other than third nor in a clause with a subject unless the causative modal -či is added to the stem: miku-nayačiwač-kanki 'you're making me hungry'. Notice also that the meaning of, for example, wasita munani 'I want a house' cannot be conveyed by a -nayay verb.

Translate the following sentences.

What will he tell you?

What will he tell us (inc.)?

He told me something.

What happened to you?

It won't matter.

He may work tomorrow.

He may be suffering now.

After this maybe they will be happy. (kusi-ima-kuy)

Perhaps he was afraid.

I may not remember.

If you ask him he might begin.

We (exc.) may get married in church.

I want to sleep.

You make me sleepy.

I was hungry.

You-all want chicha.

I think he wants a wife.

This will make you hungry.

Now we (inc.) want corn.

Conversations

1. A. Friend, tune your guitar so we can go serenading!
 - B. I'm doing exactly that, friend. Come in to talk!
 - A. I brought my quena so we can practice (ensayay).
 - B. Wait a little until I tune.
 - A. Here's a song I learned yesterday.
 - B. Wait still! Don't play yet, I can't hear my tuning.
2. A. Wake up friend! Today is your birthday.
 - B. You're singing beautifully. Come inside!
 - A. Let's have a good time, singing and dancing!
 - B. Its not fun (miskin) without girls.
 - A. The girls are getting the food and chicha ready.
 - B. In that case its O.K. I want to dance with them.

Listening-In

- A. maqtakuna, hatariyčik!
- B. imapaq? ñaču serenataq risunña?
- A. arí, tařdiyaruč-kančikñam.
- B. ñuqa apasaq gitařayta. qamqa imatataq apanki?
- A. qinatawan čarangutam, tomasñataqmi apanqa traguta.
- B. mama manuylaqa nirqa "santuy punčawqa waipa čupitam mikusunčik" nispan.
- A. arí, paypaqa ačkam waipan aqampas kač-kanmi.

- B. ñam čawpi tutaña, aġin orañačusmi rinančikpaq.
 A. arí hakuña maqtakuna, punkumpim puntataq tukasun.
 B. tomaspa takičanmi aġinqa, čaytapunim tukay-kusun.
 A. rikčariy mama manuyla! qampaqmi kay sumaq takiča.
 B. manačusmi uyarinču. qapariy nisjuta!

Translation of Conversations

1. A. amigu, gitařaykita templay-kuy serenatamunančikpaq!
 B. čaytapunim ruwač-kani amigu. yaykumuy parlari-kuq!
 A. qinaytam apamurqani ensayanancikpaq.
 B. suyačay-kuy templarunaykama!
 A. kaymi čay qayna punčaw taki yačasqay.
 B. suyay-kuyraq! amaraq tokayču, manam templasqayta uyariniču.
2. A. rikčariy amigu! kanan punčawqa santuykim.
 B. sumaqtam takisqančik! yayku-kamuyčik ukuman!
 A. kusiri-kusun takistin tusustin!
 B. manam miskinču mana sipaskunawanqa.
 A. pasñakunaqa mikuytawan aqatam alistamuč-kanku.
 B. čay pačaqa aġinmi; paykunawan tusuytam munani.

Dictation

kařnabal festapi maqtakunapiwan pasñakuna huñuna-kunku
pasyanankupaq. purinku qarin kaq gitařa, tinyawan, qinawan;
warmikunañataq takistin tusustin qarikunapa puntanta rin.
kay pasyaqkuna kaři-kařin purinku; wasikunata yaykunku.
tayta manukupata yaykunku, aqata tumanku. mama emelyapata
yaykunku, ni imatapas tarinkuču; huk řikřata aparikunku
hinaspanku don marselopapi prenda-kurunku tragupaq.

ERRATA

- p.1. for kábitu read kabítu
for awtoridád read awtorídad
for kárdo read kárdon
for qámča 'popcorn' read kánča 'corral'
- p.2. for alfórqa read alfórğa
for múhu read múhu 'seed'
- p.3. for qámča read qámka
for alfrédo read alferédo
- p.4. for awtoridád read awtorídad
- p.5. for kárdo read kárdon
for sárnay read sárnay
for ráka read ráqay
for payqayá read páyqa
- p.6. for nāni read nāni
for nānnin read nānnin
- p.7. for uqíti read uqíta
- u1 p.10. for kay nānqa law Iaqtamánmi ... read kay nān huk
law Iaqtamánmi ...
- p.14. line 3 from bottom, for wasita read wasipa
- p.16. " 2, for kan read kay
" 9 and 12, for Iaqtatču read Iaqtataču
- p.18. " 3, for Where does this go? read Where does
this road go?
- p.19. a. line 9, add manam, huk law Iaqtamanmi rič-kani.
- p.20. " 3, for tapukun read tapu-kun
" ", for nan read nān
- u2 p.21. center, for munankiči read munankiču
" for sitiki read sutiki
- p.22. after line 3, add wakin other
line 11, for regalay read řegalay
after line 11, add hamuy to come
" " 13, add yačay to live
- p.23. line 5, for iman read imam
" 5 from bottom, for manam asIam read manam, asIam
" 4 " " for regalanaypaq read řegalanaypaq
- p.24. last line, for sitiý read sutiy
- p.25. line 3 from bottom, for pelotaywan read pelotaywanmi
- p.26. " 7, for warmawan read warmawanču
" 5 from bottom, for amigunwan read amigunwanču
- p. 28. " 9, for nāmpin read nāmpim
- p. 32. " 7, for mayistryukuwan read mayistryukuwan
" 2 from bottom, for tardiyarunkim read tařdiyarunkim
- p.33. " 1 et al., for siñor read siñorř
" 1, for tuparum read tuparun
" 5, for regalanaypaq read řegalanaypaq
- u3 p.34. last line, for regalasaq read řegalasaq
after line 10, add kanan now
line 13, for tardiña read tařdiña

- p.38. line 7, for pelotakičikqa read pelotaykičikqa
p.43. " 9 from bottom, for sumaqlana read sumaqlaña
" 7 " " for wakinpaqa read waqimpaqa
" 4 " " for yapa read yaqa
u4 p.44. " 2 " " for pučuq-nintaqa read pučuqnintaqa
p.45. center, for nuqapas read ñuqapas
line 5 from bottom, for tardimanča read tařdimanča
p.47. " 5, for ramunča read řamunča
" " for hatariyna read hatariyña
" 9 and 10, for meqor read miqurř
p.49. same corrections as p. 47
p.56. line 7, for risaqča read risaqčá
p.57. center, for wasiykaman read wasiykamam
p.58. line 8 from bottom, for listaraqču read listuraqču
p. 59. " 6, for čayrapi read čakrapi
u5 p. 63. " 9, for ľamkasunnña read ľamkasuñna
p. 67. " 4, for kaspá read kasqa
" 8, for iman read imam
" 8 from bottom, for tukunaykita read tukunaykitaqa
p.68. center, for 'after he left' read 'after he arrived'
u6 p.74. line 6 from bottom, for imam read ima
" 7 " " for one alone; one's only read
I alone; my only
p. 75. line 4 from bottom, for We working eat a lot read
We working men eat a lot
p.76. center, for rimay uľayki read rimay-kuľayki
p.78. line 7, for tukuru-saq read tukurusaq
" 14, for mikuy read mikuq
" 18, for ařkatam read ačkatam
p.79. " 5, for kananka read kananqa
p.84. " 10, for Will help you? read Will we help you?
p.86. " 8 from bottom, for Cuslocative read Cislocative
u7 p.107. " 5, for haku-čikñayá read hakučikñayá
p.108. " 2 from bottom, for quľpi read quľqi
u8 p.118. " 5 " " for -papamu read -papUmu
- p.118. " 10, for -rQači (-rači) read -rQari (-rari)
u9 p.126. " 5 from bottom, for hampitaq read hampitač
p.133. " 8 " " for manča-kara read mančara
p.138. " 2, for tumaran read tumara
u10 p.151. " 4, for gitařa read gitařataqa
p.151. " 6, for biyolintam read biyolinnintam
p.152. lines 9-11, for maymantataq read maymantataq

JUL 21 1967

R E P O R T R E S U M E S

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SPOKEN AYACUCHO QUECHUA, UNITS 11-20.

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THE ESSENTIALS OF AYACUCHO GRAMMAR WERE PRESENTED IN THE FIRST VOLUME OF THIS SERIES, SPOKEN AYACUCHO QUECHUA, UNITS 1-10. THE 10 UNITS IN THIS VOLUME (11-20) ARE INTENDED FOR USE IN AN INTERMEDIATE OR ADVANCED COURSE, AND PRESENT THE STUDENT WITH LENGTHIER AND MORE COMPLEX DIALOGS, CONVERSATIONS, "LISTENING-INS," AND DICTATIONS AS WELL AS MORE GRAMMATICAL DETAILS. THE ANALYSIS OF QUECHUA SYNTAX MADE HERE USES TECHNICAL LINGUISTIC TERMINOLOGY AND ASSUMES THE STUDENT HAS SOME KNOWLEDGE OF BASIC LINGUISTIC CONCEPTS. (JD)

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SPOKEN AYACUCHO QUECHUA

Units 11 - 20

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SPOKEN AYACUCHO QUECHUA

Units 11 - 20

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Quechua Language Materials Project

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PREFACE TO THE STUDENT

This text was prepared by the Quechua Language Materials Project of Cornell University under contract with the US Department of Health, Education, and Welfare, Office of Education Contract No. SAE-9513, authorized by Public Law 85-864, Title VI, Part A, Section 602.

The essentials of Ayacucho Quechua grammar were presented in Spoken Ayacucho Quechua, Units 1-10. Units 11-20 are intended for use in an intermediate or advanced course, and present the student with lengthier and more complex Dialogues, Conversations, Listening-ins, and Dictations, as well as Grammar and Exercise sections (in Units 11-15) covering certain aspects of the grammar in more detail than was possible in the beginning course.

Ayac-ull

- 3 -

- A. pobrekunaĭa, ĭumpaytam
waqaĭač-kanku. Poor people, they're moaning
a lot.
- B. anqilitu little angel
arĭ čaynam. Manam čaynataču Yes, its true. They don't cry
waqanku anqilitukunamantača. like that for little angels
- A. imataq anqilitu? What's a little angel?
- B. wawa wañusqam. anqilitukunača A dead child. Little angels
syelumanmi ripunku, čaymi go to heaven and for that
mana waqankuču. reason they don't cry.
- A. antis rather
tusuy to dance
antismi tusunku wawa pampaypiqa Rather they dance at babies'
čaynaču? funerals, don't they?
- B. arĭ. čayay-kuč-kančikñam Yes. We're arriving at the
pantiyonman. cemetery now.
- A. kaqun coffin
maypitaq ruwanku wañu-kurpa where do they make the
kaqunninta? coffin?

Ayac-ull

- 4 -

B. karpintiru
kaypi karpintirukunam ruwan.
qunquray
řesay
alma
qunqura-kuy! řesač-kankum
wañu-kuqpa almampaq.

carpenter

The carpenters here make them
to kneel down
to pray
soul; deceased
Kneel down! They're
praying for the soul of
the deceased.

A. učku
hinay
aİpa
hičay
ñam kananqa učkumanña hinač-
kanku. İmanasqataq aİpataqa
hičanku qarikuna?

hole
to put in
earth, dirt
to throw

Now they're putting it into
the hole. Why do the men
throw dirt in?

B. kostumbri
inkargu
hinam čay kostumbrinku.
apačinku inkargutam
wakin almakunaman.

custom
message

Such is the custom. They
send messages to other
souls.

Dialogue Review

- A. pipaqlaq čay kampana doblač-kan?
pirlaq wañurun?
- B. iča mama presenta wañu-kun.
- A. čiqałmi čayqa; ĩmpay unqusqam kač-karqa.
- B. mabeř, tapuy-kamusaq.
- A. arı, aĩnmi.
- B. doña presentas wañurqun ninkum.
- A. pitaq nin čayta?
- B. čaynatam nin ĩapa runa.
- A. haykapitaq wañururqa?
- B. hayna punčawsı; kanan punčawñataqsi pampa-kunqa.
- A. hakučik qawaq.
- B. waqaya, pantiyonmanña apač-kanku.
- A. hakučik kumpaņasun!
pitaq wak litru leyeq?
- B. kantořmi.
- A. wak yana pačayuq qarıkunapiwal warmıkunaqa pikunataq?
- B. wañu-kuqpa familyankunam lutusqa kač-kan.
- A. pobrekunaıa, ĩmpaytam waqaıač-kanku.
- B. arı čaynam. manam čaynataču waqanku anqilitukunamantaqa.
- A. imataq anqilitu?
- B. wawa wañusqam. anqilitukunaqa syelumanmi ripunku čaymi
mana waqankuču.
- A. antismi tusunku wawa pampaypiqa, čaynaču?
- B. arı. čayay-kuč-kančikñam pantiyonman.

A. maypitaq ruwanku wañu-kuqpa kaqunninta?

B. kaypi karpintirukunam ruwan.

qunqura-kuy! řesac-kankum wañu-kuqpa almampaq.

A. ñam kananqa uć.kumanña hinać-kanku. imanasqataq aġpataqa
hićanku qarikuna?

B. hinam ćay kostumbrinku. apaćinku inkargutam wakin
almakunaman.

Grammar and Exercises

Nominalizations as Modifiers in Noun Phrases.

1. q-nominalization as modifier. The q-nominalization occurs with high frequency as a noun modifier in Quechua, usually equivalent to such English phrases as 'the singing girl', 'the girl who sings', 'the girl who sang' (takiq sipas); 'the coming year' (hamuq wata); 'the person who is sick', 'the sick person' (unquq runa); 'the boy who saw me' (rikuwaqniy warma). When the speaker or addressee is the object of the nominalized verb this is indicated by -wa or -su plus the appropriate possessive ending; e.g. -waqniy in the last example above. When a separate word represents the object, this word never adds -ta, e.g. mesa ruwaq runa 'the man who makes tables'.

In the following exercises each pair of sentences is to be transformed into a single sentence wherein the verb of the first sentences will appear as a q-nominalization modifying another noun.

For example: čay runaqa meřkadutam rirqa. kanařanmi kutiramun. :
čay meřkadu. riq runaqa kanařanmi kutiramun.

warmiyqa unqunmi. ospitalmanmi aparqačini.

tiyarayan urpitu. warakasaqmi.

čakraytam qawan amiguyqa. paganim.

pampata učkun runa. wasiyta rin.

karpinteru ruwan kaqunta. wasiypim yačan.

runaqa takirqam. huktawanmi takinqa.

sipasqa waqač-kanmi. umansi nanan.

taytayqa kampana doblaqmi. manam imatapas rikuraču.

mama presentaqa unqunmi. manam ruwayta atinmanču.

runakunaqa qunqurarqam. iglesyapim řesa-kunku.
aqaykiqa ačka runatam sinkačirqa. Īumpay feřtim.
hampi nanači-kun. ama rantiyču.
mamay suyawan. paqarinmi ripusaqku.
runa inkargawara. minčam apamusaq.
tayta manuku rimasurankim. maqawaqpasmi.

2. sqa-nominalization as modifier. This form gives little trouble to speakers of English and Spanish because of its similarity in translation to the past participles of these languages. Note, however, that the modifying nominalization may itself be modified, and that it may be inflected for person. As regards the latter, compare suwasqa quĪqi 'the stolen money' and suwasqan quĪqi 'the money (that) he stole'.

Combine each pair of sentences as in the previous exercises. The verb to be nominalized is usually, but not always, the one in the first sentence. For example: čay runaqa unqurqam.
Īaqtamanmi rin. : čay unqusqa runaqa Īaqtamanmi rin.

rikuni huk warmitam. payqa pisiparqam.
mankə paki-kun. qam wisčunki.
waĪpa weñurun. payñataq rantirun.
almata pamparun. runañataq řesapun.
runəkuna aqata tumanku. kusi-kunku.
punku kuyurun. hinaspan pəmpaman wičiy-kun.
əĪpata učkuruniku. čaymanñataq almata hinəniku.
almata kaqunčarun. pantiyonman apač-kənkü.
čayraq əmiguykuha čayəmun. ñuqayku čəskiniku.

pay aĩičara mesata. ñuqañataq rantirani.
runakunaqa lutusqam. čaymi kurañataq iglesyaman pusən.
taytanku warmata qunqarunku; əwilan hataĩin.
mikuy čayarun, pampəman taĩin.
quĩqita suwara. paymanñataq qusqa.
čay runaqa wakpim yačara. kəypiñataqsi wañusqa.

3. na-nominalization as modifier. This form occurs as a modifier with less frequency than does the sqa-nominalization, and it receives a greater variety of translations. Some examples are: samana punčaw 'rest day, day for resting'; ripunay punčawpi 'on the day I will go'; mikuna ayča 'edible meat'; tiyana pata 'sitting platform, bench'.

Combine each pair of sentences or clauses into a single one-clause sentence. If a na-nominalization is already present it must be incorporated into a noun phrase. For example: kay aqatam apamuwaraku. manam aĩinču upyanəpaq. : kay mana upyana aqatam apamuwaraku.

İamkanam kanən punčawqa. tumərisun.
čakraypiqa İamkanaymi. kikiymi tarpusaq.
čay patakunaqa sayanəpaqmi. čaymanta runakuna qawə-kamun.
patapim puñuna. paqarin pəykuna ruwanqa.
latuypi mikusəq. əma mikunkiču!
aqasun surata. kutasun.
ima punčawpas wañusaqmi. əma pipas waqanqaču.
aĩin qurakunaqa mikunəpaqmi. quĩqiwampəs rantinam.

4. y-nominalization as modifier. The infinitive occurs as a modifier only in idioms, for example: waĭpa waqay ora 'dawn'; samay punčaw 'day of rest'; kuyay yanan 'her beloved sweetheart'.

Translate:

You will drive the teams for planting season. (kiĭa 'season')

Let's go look for a tavern (drinking house).

I'm going to my field because it's a work day.

Teach me some carnival songs! (pukĭay 'carnival')

Conversations

1. A. It's me, (Mrs.) Vicenta.
B. Good, Ma'm; come in.
A. I'm coming to ask you a favor.
B. What will you ask of me?
A. Do you perhaps have some medicine for pneumonia?
B. Who is sick?
A. My youngest child (suika), Ma'm.
B. What a pity! I don't have anything now.
A. Who would have it?
B. Go to (Mrs.) Victoria's, I think she has it.

2. A. (Mr.) Mariano, please help me dig to bury my youngest child.
B. What did he die with?
A. With a cough (uhu).
B. Yes Ma'm. I'm going right now to bring (pusay) my
brother too.
C. Let's finish quickly, the bell's already ringing.
They're probably already coming to bury her.
B. Yes, let's hurry!
C. Over there, they're coming already! Don't let's dig
any more.
B. Yes, let's leave it just like it is.
C. Who is that woman crying so terribly?
B. I think its the deceased's sister.

Listening - In

- A. don alberto, risunčikču alma pampayman?
B. manam nuqaqa risaqču, ačkam ruwanay.
A. hinaptinga ñuqaña rirusaq.
B. arí taytáy, qamñana riruy! kutimuspayki wiñawanki.
A. tařdiyaramuni, wañu-kugpa wasinqa čunnič-kanñačusmi.
yaw mamáy, ñaču interu pasarunña?
C. arí, ñaqaraqmi pasarun.
A. yaqaraqču alkansaruyman.
C. kuřiyła rispaykiqa alkansarunkiraqmi.
A. hinaptinga kařpasaq mamáy. qampas rič-kankiču?
C. arí taytáy, suyay-kuway kuska rinančikpaq!
A. runakunaqa ĩuqsimuč-kanñačusmi pantiyonmantaqa.
C. čiqanmi čayqa taytáy, ĩumpaytam tařdiyaramunčik.
A. čayasunraqču iča manañaču?
C. hinata čayasunčik taytáy.

Dictation

huk laqtačapi iskay ñañantin warmiçakuna yačasqaku.
mana pininku kaptin, kikinku lamkaspan bidankuta pasasqaku.
čayna kač-kaptinku hukninta unquy hapirun. huknin ñañanñataq
mančari-kuspan hampiq maskaq rin hampičinampaq. yaqa kimsa
laqtapi maskamun. mana tarinču. hinaspan kutiy-kun wasinta
lakisqa. wasinta čayaruspanñataq ñañantaqa lumpay unqusqata
qaway-kun. minčantinmanñataq wañu-kun. mana qułqin kasqaču
pampačinampaq, hinaptin bisinunkunapata rin presta-kuq.
tayta mařselu lumpay wakča kasqanta qaway-kuspan iskay pačak
suqta čunka pusaqniyuq solista prestay-kun. kay qułqiwannataq
kaqunninta rantispa pampačin. kimsa punčawninmantañataq
tayta mařselu rin čay warmipata qułqin mañaq. warmičañataq
mana imawampas pagayta atispa wasinta ranti-kuruspa kutiy-kačipun
čay qułqinta.

pini - one who cares, relative

T. ima kiĭakunataq aĭin wasi
ruwanapaq?

What months are good for
house building?

A. abril
asta
uktubri

April
until
October

abrilmanta asta uktubri kiĭa
tukuykamam aĭin.

From April till October
they're all good.

T. imanasqa?

Why?

A. rupay
kupa
čay kiĭakunapim aĭinta
rupamun.

to burn, shine, be hot
glass

tomačay-kuy huk kupačata
qampas taytáy.

In those months there's a
good sun.

Have a glass yourself, sir.

T. qata
gras taytáy. imawantaq
qatačankičikqa?

cover, roof

Thank you. What do you
make the roof with?

A. tiqa
tiqawanmi taytáy.

tile

With tiles, sir.

T. iču
wak wasikunaqa ičuwan, aw?

a kind of grass

Those houses have grass,
don't they?

Dialogue Review

T. wasitaču ruwač-kanki taytáy?

A. arí, kay aĭin timpu kaptiĭanmi.
pare. timpuqa manam ati-kunču.

T. ha;kapitaq parapa timpun tayta pio?

A. desembripim qaĭarin, tukunñataq mařsu kiĭapi.
talbesninga nobembri kiĭapim qaĭarin.

T. ĭma kiĭakunataq aĭin wasi ruwanapaq?

A. abrilmanta asta uktubri kiĭa tukuykamam aĭin.

T. ĭmanasqa?

A. čay kiĭakunapim aĭinta rupamun.
tomačay-kuy huk kupačata qampas taytáy.

T. gras taytáy. imawantaq qatačankičikqa?

A. tiqawanmi taytáy.

T. wak wasikunaqa ičuwan, aw?

A. arí, wakkunaqa ñawpa wasikunam.
kanankunaĭaraqmi tiqataqa riqsiniku.

T. qaĭarisunñam taytáy.

imawantaq yanapasaykičik?

A. wasičayqa manam qam hina mistikunapaqču.
wasaykim nananman feřsača-kuptiki taytáy.

T. manam, qamkunataqa manaču nanasunkičik?

A. ñuqaykuqa hina ĭamkaqpaqmi kaniku.
mistikunaqa sapaq ĭamkaqpaqmi kanku.

T. čakrapĭ ĭamkaypas gustawanmi ñuqataqa.

A. hinaptinga čay kaspikunata apay taytáy, kay kupačata tumay-kuspayki.

T. grās taytáy, tomačay-kunkuyá!

Grammar and Exercises

1. Nominalizations as Subjects.

1.a. q - nominalization. Combine each pair of sentences into a single sentence having a q - nominalization as subject.

payqa kampanatam doblan. wičiy-kamun.

ubiqata mičirqa. čaymi tařdiyaramun.

payqa yanapawanmi. mančapa-kurun.

hampiwanni. ĩaqtata hampi rantiq rirqa.

pay takipusurqanki. kay ĩaqtapim wañu-kura.

yačačiwaq kančik. manañam kutimurañaču.

tiyarqaku runakuna. qawarayamuwač-kančik.

pay kantořmi. libruta leyeč-kan.

1.b. y - nominalization. In combining the following pairs of sentences or clauses the resulting clause may be transitive, intransitive, or equational. First derive a y - nominalization, where one is not already given, from the first sentence or clause. Then incorporate the information of the second sentence or clause making any necessary grammatical changes; in most cases it will be necessary to make the verb causative or to nominalize it.

nisyutam nanawan. manam samanmanču.

ĩumpay rupay. umančikmi nanan.

aĩin tarpuy. ačka kusiča.

desembripim qalarin. mana lamkayta tukunču.
kayta toman. sinkači-kun.
wasita tiqanqa. pisipanqa.
payta riqsin. rimay-kun.
wasiča-kuspanku, wakčayanku.
ačkatam mikuč-kan. saksanqam.

1.c. sqa - nominalization. In the following exercise only the first sentence need be altered.

ruway-sirqa. čayqa manam paqa-kunču.
paytam. yačačiranki. qunqarusunkiñam.
ñuqapas yačačirani. yuyariwanmanmi.
huk runatam tarirani. qawarimuwanmanmi.
wasiypim ruwara. manam ałinču.
iskwelapi yačarani. manam yanapawanču.
laqtapi takıq kani. manam gustawanču.

1.d. na - nominalization. Combine the sentences, nominalizing the verb in the first sentence.

kaywanmi wermakuna puklan. gustanmi.
mikusun. čayqa yərqaıta samačınmi.
ama lamkasunču. pisipači-kunmi.
samač-kerančik. tukurqun.
kaykunəpi tarpun. lapam pisiyač-kanña.
čaykunəpi yačasun. wičiy-kəmuč-kanñam.
wañusunčik. čay ñam čayəmuč-kanña.

2. Nominalizations of Objects. Remember that the object of a verb nominalized with -y, -na, or -sqa optionally adds -ta when preceding this verb, and obligatorily adds -ta when following this verb. Thus: rikuni wasi ruwasqanta, rikuni wasita ruwasqanta, or rikuni ruwasqanta wasita 'I see the house he built'. But the object of a verb nominalized with -q occurs only before the verb, and without -ta: rikuni wasi ruwaqta 'I see the house-builder'.

2.a. q-nominalization as object. If this nominalization stands in apposition with another noun both may add -ta, e.g., rikuni ĩamkač-kaq runata or rikuni runata ĩamkač-kaqta 'I see the working man, I see the man working'. The first sentence of each pair below represents the clause to be nominalized.

wasita ruwan. pusamuč-kani.

waqaya huk tayta tiyač-kan. tapuy.

payqa yanapawanmi. ĩumraytam ĩamkačini.

ruwapuwanmi. paytaqa aĩintam uywani.

aqaykiqa sinkači-kunmi. manam munaniču.

huk runa tapu-kurqa. rikurankiču?

čay hampi mana nanači-kunču. apamurankiču?

2.b. y-nominalization as object. Nominalize the verb in the first sentence (if it is not already nominalized).

kanmi ĩamkaynikiqa. ĩnuqa apamusaq.

umaymi nanawan. samačisaqmi.

ĩamkasun. paykuna yanapawasun.

paqarinmi pukĩanqa. haku qawaq.

čay čakrate řegalankičikmən. munənkičikču?

wālpakunatam řegaləwənmən. munənmənču?

mikuč-kani. tukuyta munəni.

qinata tokanki. taytaykipasčá yačačisunki.

2.c. sqa-nominalization as object. Nominalize the verb in the first sentence or clause.

qəřarinqam. ruwəni.

čəy papa yanusqam. mənəm mukurəniču.

amiguymi ruwarqə. yačəni.

qam rimaptiki, uyərirani.

hayna punčəw rirqə. čəytəm wiřarqənkı.

takičəripuřasurankim. řuqəqə uyərirənim.

amiguy pisipərqəm. puriy-sini.

2.d. na-nominalization as object. Nominalize the verb in the first sentence (if it is not already nominalized).

čəyqə ruwənam. řuqəncikmi ruwəsun.

iməpapas puřunki. qənmı ruwankı.

mikunəncikmi. paykunəm yanunqə.

pay həmunqə. yačəniku.

paypa mikunənmı čəyqə. řuqə mikurəni.

imətapas ninkı. řuqaykum wiřaraykiku.

pay wāřpa rantıq rinqə. čəyta yačənim.

řuqəpa həmpinəymı. qənmı həmpirankı.

Conversations

1. A. What shall we do today?
B. I won't do anything.
A. Why?
B. This is a rest day.
A. I don't think you're any good for working.
B. It's not that; I'm too tired. I worked a lot this week.
A. Good men never have to rest; we have a lot to do.
B. What will we do?
A. Let's go kick this ball; we'll fix up the ground.
2. A. I myself shouldn't go; I'll send my boy, I guess.
B. Your boy wouldn't do it well; you go yourself!
A. It will be okay, I guess; I'll go if I can.
What shall I take?
B. Bring your pick for breaking (aspiy) the dirt.
A. I don't have a pick.
B. It doesn't matter, go without anything.
A. In that case we'll meet on the plain where we have to work.
B. Yes, go quickly!
A. I still haven't eaten, when I've eaten I'll go.
B. Yes, that's alright.

Listening - In

- A. taytakuna, huñuna-kuyčik!
- B. imapaqtaq huñuna-kusaqku?
- A. ačkam kanan puncaw ĩamkanančik.

B. imapitaq Iamkasunčik taytáy?

A. wak iskwelančiktam qispičisun kanan punčaw.

B. ñuqañančikqa manam atičwanču, aslam kančik.

A. wasin-wasin rispayki qaya-kamuy wakin runakunata!

B. čunnič-kančusmi wasikunaqa.

A. hinata riy!

B. boynu taytáy.

A. ñuqañataq tiqakunata apač-kasaq.
waqaya hamuč-kankuna runakunaqa, ama riyuču!

B. ałinmi taytáy.

A. apuramuyčik taytakuna, ñam Iamkay oraña!

Dictation.

Adubi Ruway

adubita ruwaspaqa puntatam ałin yana ałpata maskana,
mana aquyuqta. kay ałpata aspiruspanñataq ruminkunata akłana,
kurpankunata čiqičina, čaki ičukunata čałana. kaynaruspañataq
yakuwan nuyučina, hinaspa sarupana ałin mituyanankama.
tumpata čakiriptinñataq ałin limpu pampapi adubiraman
hiłpuna. Hinaspa urquna čay adubirata. kay pampapiñataq
čuqpałata ruwaruspa, saqina iskay semanata čakinampaq.
ałinta čakiriy-kuptinñataq tikrapana huklaw waqtankuna sumaq
čakinampaq. sumaqta čakiriy-kuptinñataq pirqanapaq apana.

B. čiqapmi čayqa.

That's true.

A. kuka, sigarū kaptinqa kayna
tutakunapiqa aīnmi maypas
puri-kunapaq mana manča-kuspa.

Having coca and cigarettes
nights like these is good
for traveling without fear.

B. manaču imatapas manča-kunkičik?

Don't you fear anything?

A. nakay
talbesninqa manča-kunkum wakinku
nakaqkunata.

to butcher
Some people sometimes fear
the "nakaqs".

B. imataq nakaq?

What is a "nakaq"?

A. wira
makina

fat, grease
machine

nakaqkunaqa İapa runa wañučiqmi.
paykunaqa hamunku hatun
İaqtakunamantam.
runapa wirantam urqunku; čay
wirataqa munanku hatun
İaqtakunapi makinakuna
wiranankupaqmi.

They are killers of people.
They come from the big
cities.
They take out peoples' fat:
they want it to grease the
machines in the cities.

B. imaynataq čay nakaqkuna?

What are "nakaqs" like?

A.	botas	boot(s)
	ringu	light-haired person
	misi	cat
	beřdi	green

hatun runakunam botasniyuqkama. ringukunas puka čukčayuq, misi hina beřdi ñawiyuq.	They are big men with boots. It's said they are gringos with red hair and green eyes like a cat's.
--	---

kučiĭu	knife
wiqaw	waist

hatun kučiĭutañataqsi apanku wiqawnimpi.	And they carry big knives at their waists.
---	---

čaysi ñankunapi süyanku ĩapa runa wañučinampaq; wiraĭanta urquspanku ayčantañataq pampanku.	They wait on the roads to kill people; they just take out the grease and bury the body.
--	--

B. ima makinapaqtaq čay wirata huñunku?	What machines do they gather the grease for?
--	---

A.	lus	light
	muyuy	to spin, turn, functio
luspa makunansi runapa wiranwan muyun.	They say the electric machine runs on peoples' grease.	

Dialogue Review

- A. bonas nočis don bonifasyo.
pisipačqaču kač-kanki?
- B. arí taytáy, akučay-kuč-kanim lamkanaypaq.
- A. sumaq tuta, aw?
- B. arí, čiqanmi; kiłapas hatunyaramunmi.
- A. łapa luserupas sumaqtam kančamuč-kan.
- B. arí, kanan tutaqa akčimuč-kan yaqa punčaw hinam.
- A. čiriłam kač-kan may rinapaqpas.
- B. čiqapmi čayqa.
- A. kuka, sigarū kaptinqa kayna tutakunapiqa ałinmi maypas
puri-kunapaq mana manča-kuspa.
- B. manaču imatapas manča-kunkičik?
- A. talbesninga manča-kunkum wakinku nakaqkunata.
- B. imataq nakaq?
- A. nakaqkunaqa łapa runa wañučiqmi.
paykunaqa hamunku hatun łaqtakunamantam.
runapa wirantam urqunku; čay wirataqa munanku hatun
łaqtakunapi makinakuna wiranankupaqmi.
- B. imaynataq čay nakaqkuna?
- A. hatun runakunam botasniyuqkama.
ringukunas puka čukčayuq, misi hina beřdi ñawiyuq.
hatun kučiłutañataqsi apanku wiqawnimpi.
čaysi ñankunapi suyanku łapa runa wañučinampaq; wirałanta
urquspanku ayčantañataq pampanku.
- B. ima makinapaqtaq čay wirata huñunku?
- A. luspa makinansi runapa wiranwan muyun.

GRAMMAR AND EXERCISES

Nominalizations with Adverbial Function. Nominalizations may, like other substantives, add case suffixes to function adverbially. In addition, each nominalization may in certain circumstances function adverbially without case endings.

1.a. y-nominalization with case ending. Nominalize the verb in the first sentence, and choose an appropriate case to indicate its relation to the verb.

Īamkač-karanim. čaymantam hamuč-kani.

gustawankum pukĭayqa. čayraykum hāmuč-kaniku.

tusurqaqu. kutimuč-kanku.

rupač-kanmi. urpitukuna čayman huñuna-kamuč-kən.

kusi-kuč-kankum. warməčata pəmpač-kanku.

Īamkəsaq. čaypəqmi adubirata alkiləmuč-kani.

miku-nayən paykunata. rəntiqmi rič-kənkū.

1.b. y-nominalization plus -ĭa. This type of adverbial generally indicates manner of action, as in kaĭpayĭa taripasun 'by running we'll catch up'. But where a single sentence appears below, replace the word having augmentative meaning (such as ĭumpayta) by a nominalized form of the same stem which functions as a verb in the clause. The new sentence will then have a form such as pukĭayĭa pukĭa-kun 'he just plays and plays' and will be more or less the same in meaning as the original sentence.

kaĭpaĭač-kənkū warməkunə. kutimuč-kanku.

kusi-kusun. pəqərin ripusunčik.

Īumpaytam rimariranki tayıtaykipapi.

Īumpaytam puñurayač-kanku.

hinam yanapančik paykunataqa.

ančata pukĪarispanku kuti-kuč-kankuña.

Īumpayta Īakiri-kunku čay wañu-kuqmanta.

2.a. q-nominalization with case. Nominalize the verb in the first sentence. In most cases the appropriate case suffix appears with the pronoun in the second sentence.

ačkam pukĪaqa. paykunapuram ripuč-kanku.

payqa hamriqmi. payman unquqkunata apamunqa.

paymi riman. payrayku ruwapuč-kankičik.

qawamuč-kanmi. paywan tuta ripunki.

wakinku yačan. paykunapapi yanu-kamunqa.

tuta ripunqaku. paykunapuram rinuč-kanku.

paymi apamun. paypamantam rimáč-kani.

čimpapi tiyanku. paykunapapim ruwamunqa.

payqa Īamkanmi. pagač-kančik.

2.b. q-nominalization with motion verbs, indicating purpose. Example: mikunqa 'He'll eat', tiyač-kan 'he's sitting down', mikuqmi tiyač-kan 'he's sitting down to eat'. Do not confuse the uninflected q-nominalization having adverbial function with the same form having subject function or modifying function in a noun phrase.

runakuna Īamkanqaku. rič-kankuña.

warmakuna mikunqa. hatarimuč-kankuña.

pukĪanqaku pukĪaqkuna. rirunku.

Īamka-nəyan. ĉakranta riĉ-kan.
puririranki. huklaw Īaqtata rirqanki.
ĉayamunqam. Īuqsiĉ-kanniā.
hamuranki. mikunaykipəqĉu?
aqatam tumasun. tiyanĉik.
təytayta tapusaqmi. riĉ-kaniña.
əmiguyqa rimay-kuwanmi. hamura.

3.a. sqa-nominalization with case. Example: tiyarqa.

'he sat down'. ĉaypi mikusqa. 'he ate there', tiyasqəmpi mikusqa.
'he ate where he sat'.

ĉaypi yaĉənĉik. ĉaymənmi riĉ-kənkū.
waqara. ĉaypi takisqa.
miĉin. wəkpi puñurqa pəqarinnintinkəmə.
munanim. ĉayrayku əpamuwan.
suwarqanki. ĉayrayku pəgasusqənkī.
ĉaywanmi rikuranki. ĉaywan ñuqapas mikusaq.
ĉaypi mikusqaku. ĉaykəmə ripuraniku.
puñurqani. ĉaymantəm həmuĉ-kani.
ĉaypi Īamkarəniku. ĉaymantəm kutiĉ-kənkū wasiykuman.

3.b. The sqa-nominalization may function adverbially without case to indicate condition in which an action occurs, e.g., pisiparqa. 'he got tired', ĉayna ĉayara. 'that's how he arrived', ĉayara pisipasqa. 'he arrived tired'. -ta may optionally be added (ĉayara pisipasqata) but is not the preferred form.

tiyarqa. ĉaynaspan mikusqa.
paytam yarqarqa. ĉaymi yanusqa papata mikurqa.

wəqərə. hinəstin suməq təkita təkira.

pisipərqani. hinəspə wəsiyman yəykumurəni.

sinkəsqa kəspənmi, ləqtata rirqə.

umə nənərqa. hinəta kabrə miçiq rirqə.

řabiyərqani. čaynəč-kəspəy mikuna qurakunamen rantiq
rirani.

əlmə pəmpaqta qəwənki. ləki-kunki.

pelota puklāq ripura. kusi-kurqa.

4.a. na-nominalization with case.

čaypi yəčasun. čaykəmə čəyamuraku.

mikusəqmi. čayrayku əpamuwərə.

čaypi pəy puñuq. čaypi wəñurusqa.

ləmkanənmi. čaymanta əpapurqa.

ləmkanikičikmi. čaypaqču akuč-kankičik?

məytapas rinki. čaypaq əlinmi čiri lə kəptinqa.

puriri-kunəm. čaypaq səmarisunə.

məkinəkunata wirəngaku. čaypaqču wirəta munanku?

wəñučinmi. čaypaqču kučiluta əpamunqa?

čaypi yəčasaq. čaymənču əpamuwənki?

4.b. nə-nominalization with -ta. This form is very similar in meaning to adverbials with -na and -paq, e.g., ruway mikunanta 'do it so he can eat!' Combine the sentences below, adding -ta to the nominalization, or to a nominalization of the verb, of the second sentence.

səyapayay! puñču ruwənənmi.

riməpayay! kəmanmanta hətərimunanmi.

šučuric-kanku. čaymanta ləqsinaykim.

upəlanki. puñuyta wawa munən.

Conversations

1. A. Marianito, the moon's shining (kiĭay) tonight. Let's go play!
B. Where is the playing?
A. In the schoolyard. There won't be anybody there.
B. What will they play?
A. Let's play hide-and-peek (paka-paka).
B. I won't go. I have a lot to do.
A. Don't be silly (sunsu), you can do that tomorrow.
B. I shouldn't go, my father would get mad at me.

2. A. Hey Teofilito, wait for me, I'm going too!
B. Do you want to play too?
A. Yes, I like to play. The moon is shining (kiĭa kanĉay) very nicely.
B. Then go to the schoolyard, we're going to gather there.
A. And where are you going?
B. I'm going to get my brother.
A. Will he play too?
B. Yes, the two of us will come.
A. Then I'll get my sister.
B. Yes, good.

Listening - In

- A. alista-kusun paqarin ripunanĉikpaq.
- B. imanasqa, ñaĉu kutisunña?
- A. arí, manam imapas ruwana kanñaĉu kaypiqa.
- B. hinaptinqa alista-kusaq. imay oratataq luqsisun?

- A. paqarin tutačay-kuqtam.
B. tutaqa manam ałinču purinapaq kaykunapiqa.
A. imanasqa?
B. runakuna wiłla-kun nakaqsi runata wañučistin purič-kan.
A. hiñam runakunaqa rima-kunku; manam ñuqaqa kreyeniču
čaykunapi.
B. čay pačqa ałinčiki kanqa.
A. arí, hinata imaynapas ripusun.
B. boynu, hinaptinga ałiča-kunač kanqa.

Dictation

runakunam rimanku nakaqmanta. kay İaqtapis nakaqkuna runakunata wañučič-kan. huk runam wiławara čay nakaqqa tutankunas čunniq urqunkunapi suyan runakunata pasaqta, mačitintin wañučinampaq. čaysi mana kay İaqtapi pipas İumpay tutapiqa purinču. wañučispanñataqsi tutaıa hatun İaqtakunaman apan čaypi wiran urqunampaq. wiranta urquruspanñataqsi čay almakunata wasin ukułapi pampan, wirantañataq ranti-kun luspa makinankuna wiranampaq.

SPOKEN QUECHUA

Unit Fourteen -- Basic Dialogue Fourteen

A man comes down sick, and aid is sought.

Man. way, way, way! manam aŋinču Ay, ay, ay! I'm sick
kani yaw warmi! woman!

Wif. imanarusunkitaq siñu? What's the matter with you,
sir?

Man. wasa back
wasaymi ĩumpayta nanawan. My back hurts a lot.

Wif. kustadu pneumonia
kustaduñataq hapi-imasunkiman. Maybe you caught pneumonia.

Man. qayay to call
hukaqnin hampiqta qayamuy! Go call some curer!

Wif. kusa thing
mama andreyaŋ yačan kay Doña Andrea knows about
kusamantaqa, payta these things, I'll call
qayaramusaq. her.

The wife talks with Doña Andrea.

Wif. mamáy, imač qusayta pasampas,
mana aĭinmi kač-kan.

Something's wrong with my
husband, Ma'm, he's not
well.

And. imantaq nanan?

What hurts him?

Wif. wasansi nisayta nanan.

He says his back hurts a lot.

And. suday
sudač-kastinča yaku imata
tumarqurqa.

to sweat
Maybe he drank water while
sweating.

Wif. ičapas mamáy, qarikunaqa
manamiki kwida-kunkuču.
imawantaq hampiruĭačwan?

Maybe, Ma'm, men don't take
care of themselves.
What could we cure him with?

Andrea talks with the husband.

And. imanarusunkitaq siñu
qasintu?

What's the matter don
Jacinto?

Man. manam aĭinču kani mamáy.

I'm sick Ma'm.

And. bina
ma binaykita hapiy-kusayki.

vein
O.K., I'm going to take
your pulse.

Man. arí mamáy.

Yes Ma'm.

And. tinda store
 imapaqtaq chay aĭin? tinda What's that good for? Store
 řemediyukunaqa aĉkam balin medicines are more expensive
 hinaspapas manam hampi-kunĉu. and they don't cure.

Wif. butika drugstore
 awá ĉaynatam ninku. butika That's what they say. Drug-
 řemediyukunaqa manas aĭinĉu. store cures aren't good.

And. wankiy to cover up
 yaw warmi, sumaqtayá wankirquy Oh woman, cover him well
 sudarunampaq! so he'll sweat!

Wif. arí mamáy, dyos pagaraĭasunki. Yes Ma'm, thank you.
 kaypim kaĉ-kan papakuna, apay Here are some potatoes,
 yanumunaykipaq. take them to cook.

And. gras mamáy, paqarin Thank you, Ma'm, I'll come
 tutamantaña kutimusaq. back early tomorrow.

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Dialogue Review

Man. way, way, way! manam aĩnču kani yaw warmi!

Wif. imanarusunkitaq siñu?

Man. wasaymi ĩumpayta nanawan.

Wif. kustaduñataq hapi-imasunkiman.

Man. hukagnin hampiqta qayamuy!

Wif. mama andrejam yačan kay kusamantaqa, payta qayaramusaq.

Wif. mamáy, imač qusayta pasampas, mana aĩnmi kač-kan.

And. imantaq nanan?

Wif. wasensi nisyuta nanan.

And. sudač-kastinča yaku imata tumarqurqa.

Wif. ičapas mamáy, qarikunaqa manamiki kwida-kunkuču.
imawantaq hampiruĩačwan?

And. imanarusunkitaq siñu qasintu?

Man. manam aĩnču kani mamáy.

And. ma binaykita hapiy-kusayki.

Man. arí mamáy.

And. tabařdiĩupasča hapirusunki.

Man. čay-čaypasča hapiruwan.

ima hampiĩaykiwampas hampiruĩaway!

And. yaw warmi, yakuta timpuy-kačimuy kay hampi ruwarunančikpaq.

Wif. arí mamáy, ima hampitataq apamusaq?

And. apamuy sebadatawan yana sarata.

mana qusayki kay hampiwana aĩnyaptinqa, apusuyuwan
qawačimusun.

Wif. arí mamáy, čaywampas aĩnyaptinga iniksyuntañač rantisaq.

And. imapaqtaq čay aĩn? tinda řemediyukunaqa ačkan balin
hinaspapas manam hampi-kunču.

Wif. awá čaynatam ninku. butika řemediyukunaqa manas aĩnču.

And. yaw warmi, sumaqtayá wankirquy surarunampaq!

Wif. arí mamáy, dyos pagaraĩasunki. kaypim kač-kan papakuna,
apay yanumunaykipaq.

And. gras mamáy, paqarin tutamantaña kutimusaq.

Grammar and Exercises

Stem Reduplication. Many Quechua idioms are formed by the process of reduplication, for example: čiwíwíwiy 'to whistle (of the wind)', uquqyay 'to cluck', quča-quča 'puddle', atuq-atuq 'scorpion'. In the exercises below we deal with four types of completely productive stem reduplication, where in each case a stem of a given class is doubled to yield a complex form belonging to a different class.

1. When a noun stem is doubled and (a) n is added to each word if the stem ends in a vowel, or (b) a final consonant is optionally dropped from the first word, the resulting form is adverbial and has a kind of extended locative meaning as seen in: wasin-wasin 'from house to house; in all the houses', punča-punčaw 'from day to day; every day'.

Change each of the sentences below in any way necessary to employ an adverbial of the type just described, while not substantially changing the meaning of the sentence. For example,

wasikunata rič-karqa could be changed to wasin-wasin rič-karqa.

The suffixes -ĭa and -ña may be retained in the adverbials.

urqukunapi manča-kustin purič-kara.

weřtakunapi lukmakunata paĭastin maskač-karanki.

hayna wata sapa punčaw kumparayarankičik.

sapa wata waqastin purinki.

ĭapa kaĭinta pasya-kamučkan runakuna.

sapa ora qayapayamuwanki.

čakrakunapi ĭamkastin kač-karaku qari warmakuna.

sapa kiĭaĭan unquy hapin payta.

ĭaqtakunapi puri-kuč-kanki mana imata ruwaspayki.

sačakunaĭapi urpitukuna paway-kačan

mayukunaĭapiñam qučapi yačaq patukuna yačan.

2. When an adjective stem is doubled and (a) adds y to each word if the stem ends in a vowel, or (b) optionally drops a final consonant from the first word, the resulting form is a complex adjective with augmented meaning: uquy-uquy 'very wet', hatu-hatun 'very big'. The adjectives in group B below represent a special class and do not add y when doubled.

A. anča sumaq wasikuna wakpi kač-kan.

sumaq puka mansanata apamuwač-kančik.

ĭumpay qanra yakutačusmi aparamuwančik.

nisyu yanatačusmi tiñiramuni.

anča hatun runakuna wak urqumanta qawa-kamuč-kan.

aĭinĭaña ruwasqam wak iskwelakunaqa.

Īumpay yuraqmi ritikunaqa.

Īumpay nuyum Īapa pačakunaqa kač-kan.

Īumpay nisyum kay rumiqa urqunapaq.

anča čakiñam sačakunaqa kanan kiĪa.

B. Īumpay sasam kayqa kasqa, manam ati-kunču.

Īumpay piñam wak runqa, ama rimapayasunčikču.

anča karum wamanga Īaqtapa rinapaq.

apuramuyčik kuskaĪaña rinapaq.

aswan Īumpaytam peřdiračisqa.

3. When any inflected form of a verb is immediately preceded by another occurrence of the same stem, this optionally adding y, a complex verb results which is very similar in meaning to a verb base containing -paya 'action repeated often'; for example, rima-riman or rimay-riman 'he talks and talks'. Remove -paya from the verb of each sentence below, and double the stem.

qawapayan warmakunata.

ruwapayan ruwanančikkunata.

qayapayač-kančik Īapa aĪqkunata.

takapayasunki mana imanač-kaptiki.

mikupayanqu sumaq mikuykunata.

puripayančik kaykunapi gustawəptinčik.

rimapayanqa paqarinñam čaykunamantam.

waqapayač-karqam hayna punčaw Īaqtapa rinəmpaq.

pukĪapayarənčikmi ñuqaĪančik.

puñunayač-kanki sapa punčaw mana imata ruwasnayki.

4. When a verb stem is doubled and n added to each word, the resulting complex form is an adverbial equivalent in meaning to the stin-subordinate; for example, wəqən-wəqən ripu-kuč-kən 'he is going away crying'.

tusustin taki-kuč-kančik.

takistin tusu-kuč-kančik.

runakunəte qarqurun riməstin ripunankukama.

kanəlan həkučik iskwelančikte mikustin.

tiyəstiİanmi İamkamuč-kən nūqara čakraypi.

sudač-kəstinča yəku imata tumərarqa.

mənəm warməñaču kənčik pukİəstin rinančikpaq.

bitəstin İamkač-kənkə.

pərastin kəč-kəptinmi čayamurənkičik.

tuqyastin koyti kəč-kəptinmi wañuračiraku.

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Conversations

1. A. Ma'm, somethings happened to my father. I think he's
ill (hukmanyasqa).
B. Maybe you're lying, boy.
A. No, Ma'm; I'm telling (I tell) the truth.
C. Let's see, I'll go look
B. Yes Ma'm; if you go, take a look.
A. You told the truth, he is sick! He can't even speak.
A. I'll go tell my grandmother, she'll cure him.
B. Don't go tell her; I'll go look for a curer myself.
A. Yes Ma'm; go quickly while I sit here (hinapi).
B. While I go you boil that camomile tea (waīwa yaku)
and be giving it to him.
A. Okay, Ma'm; I'll be doing that.
B. If he goes to sleep, don't awaken him.
A. And if he gets up?
B. Tell him not to get up.

2. A. (Mr.) Vicente, I've come to ask you a favor.
B. What do you ask of me, Ma'm?
A. My husband isn't well.
B. What's happened?
A. Something's wrong; today he woke up unable to speak.
B. Let's go take a look.
A. Boy, is your father still like that?
C. Yes, he still hasn't gotten up.

- B. (Mr.) Esteban! Wake up! What's happened to you?
D. Something's wrong, my back is aching intensely.
B. That's pneumonia. (Mrs.) Ana, make your husband drink whiskey with roast (kankay) salt; that's the only thing for his sickness (his sickness is only for that).
A. I'll do just that, Sir.

Listening-In

- A. tayta maršilu, ama tumayču yakuta, sudač-kankim.
B. imanasqa mama barbara?
A. manaču yačanki, kustadum hapi-kun sudač-kastin yaku tumasqaqa?
B. imanasaqmi mamáy, manam kay yakunayayta agwantaniñaču.
A. řatučaman hamunki wasiyta, kač-kanmi aqay qumusayki.
B. dios pagarařasunki mamáy, hamuřač-kanim.
A. řuqařaymi mama barbara.
B. yayku-kamuy tayta maršilu!
A. aqačařaykimanmi hamuč-karani.
B. ařinmi taytáy, tiya-kuy!
A. yaqaču kapuřasuč-kankiraq, iča manañaču?
B. aqaqa kač-kan ačkam, ama řaki-kuyču.
A. čaynaqa manañaču yakuta tumařasaqču.
B. arí taytáy, kayqa kayta apa-kuy tuma-kunaykipaq.
A. gras mamařáy.

Dictation

manam hatun Iaqtapi yačaqkunaqa yačankuču čakrankunapi
ima unquykuna kasqanta, čaymi paykunaqa čakrata rispanku řatuřa
ima unquywampas hapirači-kunku. unquruspankuñataqmi hampiqta
maskamunku čakra runakunawan igwal, qurankunata timpusqata
tumanku, kawsač-kaq quwikunawan qaqupači-kunku, apusuyukunawan
qawači-kunku. čaynam paykunapas kaykunařawan hampi-kuyta
gustanku mana Iumpay karu kaptin, hinaspapas čiqan hampi-kuq
kaptin. mana kay čakra hampikunawan ařinyaspankuñataqmi
uspitalman rinku, butika hampikunata rantinku, piru manča-
kunkum ačka quřqi pagayta.

SPOKEN QUECHUA

Unit Fifteen -- Basic Dialogue Fifteen

A potato harvest, and the preparation of a pachamanca. The protagonists are: don Andrés, doña Martina, don Telmo, doña Chihua, and don Gerardo.

- T. rimay-kuñayki mamáy. Greetings Ma'm.
- M. bonos diyas taytáy, ñachu payqurunkiña? Good day, sir. Have you already had breakfast?
- Ch. ñam payqurunikuña mamáy. We've already eaten, Ma'm.
- A. yaw warmi, ñachu kustalkunata huñuramunkiña? Hey woman, have you already gathered the acks?
- M. arí. Yes.
- A. boyno, hakučikña taytakuna. Good, let's go, gentlemen.
- Ch. añaw, añaw (expression of approval)
añawya, papaykiqa sumaqlaña How pretty! Your potatoes
taytáy! are beautiful, sir.
- A. qispiy to rise, grow,
appear
arí, ałintam qispirqun. Yes, they've grown nicely.

- T. qaĪarisunñaču taytáy? Shall we begin, sir?
- A. arí, taytáy. Yes, sir.
- G. añáw, papaykiqa hatunkunam Ah, your potatoes are
kasqa mamáy! large Ma'm.
- M. bendisyon čuray to give blessing
arí, dyosninčikmi Yes, our Lord has given
bendisyonninta čuray-kamun. his blessing.
- Ch. imamantaq kay papakunata What shall I gather the
huñusaq? potatoes into?
- M. čukĪa hut
kanasta basket
wak čukĪapim huk kanasta There's a basket in that
kač-kan mamáy. hut, Ma'm.
- A. uřnu oven
tayta qirařdo, huk uřnuta Don Gerardo, build an
ruwarquy. oven.
- G. pačamanka (earth-oven)
añaĪawya, pačamanka Good, for making a
ruwanapaq! pachamanca!

- A. kukupa cooked and dried
potatoes
čaykunataqa separawta Those separated for
kukupapaq. cocopa.
- G. listuñam pačamankaqa The pachamanca is ready
taytakuna. now, everybody.
- A. quñiy to be warm, hot
quñič-kaqłata mikuy-kusunčik. Let's eat it hot.
- Ch. učuykiqa sumaqmi kasqa mamáy. Your pepper is good, Ma'm.
- T. mačka toasted flour
mealy
papaqa mačkałañam kasqa. The potato is mealy.
(high quality)
- A. arı, mačka papatam Yes, I planted mealy
tarpurani. potatoes.
- G. pedasu piece, portion
rakiy to separate
yapa tarpuspaykiqa huk When you plant again
pedasučatač rakiwanki. you'll save a portion
for me.
- A. arı taytáy. O.K., sir.

Dialogue Review

T. rimay-kuĭayki mamáy.

M. bonos diyas taytáy, ñaču payqurunkiña?

Ch. ñam payqurunikuña mamáy?

A. yaw warmi, ñaču kustalkunata huñuramunkiña?

M. arí

A. boyno, hakučikña taytakuna.

Ch. añaĭawya, papaykiqa sumaqĭaña taytáy!

A. arí, aĭintam qispirqun.

T. qaĭarisunñaču taytáy?

A. arí taytáy.

G. aňáw, papaykiqa hatunkunam kasqa mamáy!

M. arí, dyosninčikmi bendisyonninta čuray-kamun.

Ch. imamantaq kay papakunata huñusaq?

M. wak čukĭapim huk kanasta kač-kan mamáy.

A. tayta qirařdo, huk uřnuta ruwarquy.

G. añaĭawya, pačamanka ruwanapaq!

M. čarkitawan.

učutawan, kisuyuq mikunapaq.

T. mamáy, miqurř ama rimayñaču.

yarqačiwač-kankim.

Ch. ñuqatapas munačiwač-kankim.

G. wiksayuq kaspaykiqa unquruwaqpasčá.

Ch. amayá asičiwayču!

A. tayta telmo, papakunata akĭay.

T. imapaq hinataq akĭasaq?

- A. tarpunapaq, ranti-kunapaq, mikunapaq hinam taytáy.
T. urusqantaqá?
A. čaykunataqa separawta kukupapaq.
G. listuñam pačamankaqa taytakuna.
A. quñič-kaqłata mikuy-kusunčik.
Ch. učuykiqa sumaqmi kasqa mamáy.
T. papaqa mačkałañam kasqa.
A. arí, mačka papatam tarpurani.
G. yapa tarpuspaykiqa huk pedasučatač rakiwanki.
A. arí taytáy.

Grammar and Exercises

Modal Suffixes in Complex Voice Combinations. The following translation exercises are intended to give further practice in the use of the combinations -čipu, -na-ku, -nači, and -čina-ku.

1. -čipu indicates causing an agent (which takes case -wan) to act on behalf of a beneficiary (which adds case -paq), that is, having something done for someone. An example, which includes pronouns to make explicit all of the relationships involved, is ñuqa paywan kayta qampaq ruwačipusayki 'I'll have him do this for you' or 'I'll have this done for you by him'.

I'll have him see that for you.

He'll have you see that for me.

You'll have him see that for me.

My father will have them sing for me.

Your father will have me sing for you.

My child will have him play for you.

I'll have the carpenter make your guitar for you.

You had the carpenter make me a coffin.

2. -na-ku, without following or intervening -či or -y-si, indicates reciprocal action among the members of a group which includes the actor. The stem underlying a -na-ku base is always transitive, and the base is usually intransitive indicating that the action denoted by the stem is performed by the members of a group on each other. E.g. rikuna-kunku 'they see each other'; rikuna-kun qanwan 'he and you see each other'.

They're the ones who get into fights.

Don't separate with your wife!

My friend and his wife just separated.

Don't let me be seen with the fellow (masi) you see!

People should love each other.

Let's tell each other about country life.

We exchanged potatoes among ourselves.

Many people gathered (joined each other) yesterday.

3. -nači without following -ku indicates causality of reciprocal action within a group which does not include the causing actor. Both the underlying stem and the nači base are transitive, and the object of the base is the group, or part of the group, whose members are made to act on one another. E.g. rikunačin 'he made (them) see each other'. -ku may occur in the nači-base without affecting its meaning, but must occur before -či: kuskane-karačiwančik 'he makes us (incl.) go together'.

He makes the boys fight among themselves.

One shouldn't make lovers separate.

Did you-all separate those who got into the fight?

Let's reunite (have see. each other) those who don't see each other.

If we don't love each other, who will make us do so?
(love each other)

They made us (inc.) tell each other though we didn't want to.

If they were good they would let us exchange with each other.

Tomorrow we'll have everybody get together.

4. -čina-ku or -nači-ku indicates causality of reciprocal action within a group which includes the causing actor(s). The underlying stem may be either intransitive or transitive, and the base belongs to the same class and indicates that the members of a group cause each other to perform the action denoted by the stem, or cause each other to be thus acted upon. E.g. qəwačina-kunkičik 'you-all cause each other to see (it)' or 'you-all cause each other to be seen (by someone)'.

Not only may -či and -na occur in either order, but for emphasis a second -na may be added, giving -načina-ku.

Let's make each other laugh without worrying.

They're serving each other among themselves.

Let's return what we exchanged.

Because I said so, they had each other informed.

Let's have ourselves exchange with them.

Where did those people let themselves be recognized.

They made others like them, since they didn't like themselves.

Conversations

1. A. Boys, get your hoes in order (aĭaču; aĭičay)!
B. Our hoes are all okay, sir.
A. In that case, good; tomorrow we'll go dig potatoes.
B. Are our potatoes almost ready (hinaña) to dig up?
A. Yes, tomorrow definitely we'll go do that.
B. Which of us will go?
A. Me, you, and Manuel.
B. If we go with Manuel too, who will pasture our cows?
A. Your mother will go pasture the cows.
B. Our mother has to bring us food at twelve.
A. We ourselves will take what we'll eat.
B. Then let's get ready quickly.
2. A. Hoe well, boys!
B. We're doing it well, dad.
A. Look well, shaking (the dirt).
B. We're doing like that.
A. Are the potatoes maybe good where you are?
B. They're not good where I am.
A. And where Manuel is?
B. I think maybe they're good there, he's gathered a lot already.
C. Yes, where I am there are good ones, sir.
A. I threw a lot of manure (wanu) on that part where you are.
C. That's why the potatoes are good here.
A. Next year I'll throw a lot of manure on the whole thing (intiru).

Listening - In

- A. kusiču timpuqa kaylañam, aw?
B. arí, ñam sarakunaqa kusana kusičanapaq.
- A. yaqaču pipas kusičač-kanña?
B. saraṭaqa kusičač-kankuñam, papapas wakinqa ałinñam kač-kan.
- A. ñuqapa papayqa ľuľuľaraqmi.
B. saraykiqá?
- A. saraytaqa rutumusaqñam huknin semanata.
B. taytaypaqa qalačañam rutusqa.
- A. wawqikipaqá?
B. payqa wasi ruwa-kuynintaraqmi qispiy-kačič-kan.
- A. haykapitaq kusičaytaqa qalaringqa?
B. haykapičá, manam yačaniču.
- A. wawqin kač-kaspaykiqa yačawaqčiki.
B. manam tapuraniču.

Dictation

papa ałaypiqa asla tarpuqkunam kikiľanku kusiča-kunku, ačka tarpuqkunañataqmi minkawan ałanku, kokawan, sigarüwan, traguwan, aqawan minkayninkunata animaspanku. wakinkuñataqmi mana minka-kuspankuqa ałaqkunata alkilanku, hinaspa paganku papata čay ruwaqkunaman. sapa ałaspankum čakra patampi papa ałasqankuta watiyanku, dusipi mikuy ninkuwan mikunankupaq; talbisningqa hina kikin čakrapim mankakunata apaspanku yanu-kunku ľapa imata.

SPOKEN QUECHUA

Unit Sixteen -- Basic Dialogue Sixteen

The distribution of water for irrigation. Mayor, barayuq, men and women.

C. warmi, qari, kusi-kuyIaña
Iamkarisun!

Men and women, let's work
happily!

M1. yaki
čaynač ka qapas taytáy, yaki
yakunčikpaq kaptinqa.

since
Certainly, sir, since its
a matter of our water.

May. aIinta akuy-kusun yakunčik
urqumunančikpaq.

Let's chew well in order to
draw our water.

W1. arí tayta alkaldi.
kay yakunčik kaptinmi kawsač-
kančikraq.

Yes Mr. Mayor.
Its because of our water
that we still exist.

W2. mana kay yakunčik kaptinqa
wañuručwampasčá.
manam sarančik ni papančikpas
kanmanču.

Without our water we might
die.
We wouldn't have our corn
or potatoes.

May. čaynam kampas mamáy.

Truly, Ma'm.

- M1. hayna wataqa aslam yakunčikpas
karqa.
čaymi mana ačkataču
kusičarqančik.
Last year we had little
water.
For that reason we didn't
harvest much.
- M2. mana riqsi-kuyniyuq! qamqa
alintam kusičarqanki.
qampa tarpu-kuynikiqa alintam
qispirqa.
Ingrate! You harvested
well.
Your sowing produced well.
- May. boyno, hakučikña mamakuna,
taytakuna.
O.K., let's go ladies and
gentlemen.
- C. tragučata tumay-kusun tayta
alkaldi.
Let's have a drink, Mr.
Mayor.
- May. grasyas taytáy, anima-kuy-
kusunýa
Thanks, sir. Let's liven
up.
- W1. aqapas kač-kanmi kaypiqa, tumay-
kuyčik taytakuna.
There's chicha here too,
drink up, gentlemen.
- M1. gras mamáy.
aqaykiqa kasqa sinkači-kuqmi.
Thank you, Ma'm.
Your chicha is inebriating.
- W2. čayna aqaqwanqa kusi-kuyiañač
lamkasun.
With that kind of chicha
we'll work very happily.

M2. dyos pagaraĭasunki mamáy.

Thank you, Ma'm.

May. boyno, hakučikñayá.

O.K., let's go!

C. arí taytáy.

Yes, sir.

May. tapay

to cover, plug

toma

water-gate

aĭinta tapay-kuyčik.čay tomata
taytakuna.

Cover that water-gate well,
men.

M1. manam Iuqsimunñaču yakuqa.

Water isn't escaping any more

M2. kořenti

current

yarqa

irrigation ditch

korentim rič-kan yarqataqa.

The current is running
through the ditch.

C. kay yaku Iuqsimuqtaqa hatun
yarqančikman urqusun.

Let's take this water that
comes out into the main
ditch.

W1. tumayčik aqata taytakuna!

Drink chicha, gentlemen!

W2. kutirispá yakunčikpa qipaĭanta
hamusun.

Let's return following
our water.

kaĭpayĭa kutirispá taripasun.

By returning on the run we'll
catch up to it.

- M1. yakunčikqa dyosninčikpa,
bendisyonninmi. Our water is the blessing
of our Lord.
- W1. Īaqtaman čayaspaga aĭinta
tusuy-kusun. When we arrive at the village
we'll dance a lot.
- W2. čayta nispaqa sinkay-kuspayki
pampamanča wisču-kuy-kunki. Saying that, when you get
drunk you'll roll around
on the ground.
- M1. ñanqatataqmi rimač-kanki warmə. You're speaking foolishness,
girl.
- M2. qamĭawanča tususaq. I'll dance only with you.
- W2. qamqa rimaq masiyču kanki,
ñuqaĭawan tusunaykipaq. Perhaps you're my sweetheart,
to dance only with me.
- M2. čaynačiki kanqapas. That's how it will be.
- C. ačkam yakunčikqa taytáy. We have a lot of water, sir.
- M1. kanan wataqa aĭintam kusičasun. This year we'll harvest well.
- May. dyos pagaraĭasunki taytaĭáy.
hatun bendisyonĭaykita quwayku. Thank you, Lord.
Give us your greatest blessing

Dialogue Review

- C. warmi, qari, kusi-kuyñaña Iamkarisun!
- M1. čaynač kanqapas taytáy yaki yakunčikpaq kaptinqa.
- May. ałinta akuy-kusun yakunčik urqumunančikpaq.
- W1. arí tayta alkaldi.
kay yakunčik kaptinmi kawsač-kančikraq.
- W2. mana kay yakunčik kaptinqa wañuručwampasčá.
manam sarančik ni papančikpas kanmanču.
- May. čaynam kampas mamáy.
- M1. hayna wataqa asłam yakunčikpas karqa.
čaymi mana ačkataču kusičarqančik.
- M2. mana riqsi-kuyniyuq! qamqa ałintam kusičarqanki.
qampa tarpu-kuynikita ałintam qispirqa.
- May. boyno, hakučikña mamakuna, taytakuna.
- C. tragučata tumay-kusun tayta alkaldi.
- May. grasyas taytáy, anima-kuy-kusunyá.
- W1. aqapas kač-kanmi kaypiqa, tumay-kuyčik taytakuna.
- M1. gras mamáy.
aqaykiqa kasqa sinkači-kuqmi.
- W2. čayna aqawanqa kusi-kuyñañač Iamkasun.
- M2. dyos pagarałasunki mamáy.
- May. boyno, hakučikñayá.
- C. arí, taytáy.
- May. ałinta tapay-kuyčik čay tomata taytakuna.
- M1. manam Iuqsimunñaču yakuqa.
- M2. kořentim rič-kan yarqataqa.

- C. kay yaku Iuqsimuqtaqa hatun yarqančikman urqusun
- W1. tumayčik aqata taytakuna'.
- W2. kutirispā yakunčikpa qipaĭanta hamusun.
kaĭpayĭa kutirispā taripasun.
- M1. yakunčikpa dyosninčikpa bendisyonninmi.
- W1. ĭaqtaman čayaspāqa aĭinta tusuy-kusun.
- W2. čayta nispaqa sinkay-kuspayki pampamanča wisču-kuy-kunki.
- M1. ĩnanqatataqmi rimač-kanki warma.
- M2. qamĭawanča tususaq.
- W2. qamqa rimaq masiyču kanki, ĩnuqaĭawan tusunaykipaq.
- M2. čaynačiki kanqapas.
- C. ačkam yakunčikpa taytáy.
- M1. kanan wataqa aĭintam kusičasun.
- May. dyos pagaraĭasunki taytaĭáy.
hatun bendisyonĭaykita quwayku.

Conversations

1. A. Have they already drawn the water?
B. Yes, the water's already coming.
A. Who is irrigating (parquy)?
B. (Mr.) Bonifacio is irrigating.
A. Who'll receive it from him?
B. I don't know, sir.
A. (Mr.) Miguel, won't he?
B. How, sir; everybody is taking water from one another (qicuna-kuy).
A. Then I won't even be able to irrigate, I guess.
B. Why shouldn't you be able?
A. I didn't go to the ditch digging (yarqa aspiy).
B. Then you'll wait till everybody finishes.
2. A. Today we'll irrigate, Manuela.
B. Has everyone already finished irrigating?
A. Yes, my brother told me that.
B. In that case you should go by yourself (kiki).
A. Don't get mad at me, woman; I'll go right away.
B. Go quickly; if you don't another will beat you (laIiy).
A. Yes, I'll go. Have breakfast waiting ready for my return.
B. Breakfast is already ready.
A. Manuela, I've already gotten the water from (Mr.) Silvestre.
B. Then let's get ready to go to irrigate!
A. I'll be irrigating; you bring breakfast to the field to me.
B. Okay, I too am coming right now.

Listening - In

- A. huñuna-kamuľayčik taytakuna yarqa aspiyman rina. ˘ikpaq!
B. pitaq čay qaya-kamuč-kan?
C. tayta barayuqmi yarqa aspiyman rinančikpaq.
B. ñaču yarqa aspiy semanaña?
C. arí, ñam sitimbri kiľapiña kač-kančik.
A. apura-kamuľayčik taytakuna!
B. čayqaya yapatawan qaya-kamuč-kan.
C. maymantataq qaya-kamuč-kan?
B. čay hina qaya-kunanku patamantam.
C. rinkiču qam?
B. arí, rinam kanqa imaynapas.
C. hinaptinga ñuqapas alista-kusaqyá!
B. arí, mana čayqa qipariručwanmi tarpu-kuyninčikpi.
C. mabeř hakučik rirusun taytáy.

Dictation

tarpuña kiľapiqa sapa ľaqtapim puntata yarqata aspinku yaku urqumunankupaq. hinaspankum siqila parqu-kunku kantunmanta qaľay-kuspa; čaynaruspankum, kimsa punčaw saqinku waspirinampaq. aľinta waspiriruptinñataqmi tarpunku imatapas munasqankuta. puntataqa tarpunku saľqankunapim, ultimankuñataqmi qičwankunapi. kusičqaqa puntatam qičwapi, rupaywanmi tarpuykuna apurawman wiñan, hinaspam puqun; saľqapiqa čirivanmi sasata wiñan, čaymi puntata tarpuspanku, qipata kusičanku.

- Mat. ma qaĭarisunčik tayta. Well, let's begin, sir.
- D. anima-kuy-kuyčik taytakuna! Cheer yourselves up, sirs'.
- Mat. imaynankapas what is possible
arĭ, imaynankaĭapas quĭqi Yes, so they'll give as
čuranankupaq. much money as possible.
- W1. qa.rikunaqa quĭqitaqa fasilĭaqa Men don't give up their
kačarinkučuqaya. money easily.
- W2. syeřtum čayqa. That's certain.
tumay-kuspankuqa ačkatam But after drinking they'll
qunqaku. give a lot.
- D. mabeř qamču qaĭarinki taytáy? Let's see, will you start,
sir?
- F. tiheras scissors
kaypim kač-kan taytáy Here are the scissors, sir,
tiheraspas rutunaykipaq. for you to cut with.
- Mat. latu plate
latupas čukča hičanaykipaq. And a plate to put the
hair in.

- F. arí tayta, huk latupas And another plate for
quĭqipaġ. the money.
- Mat. sol, solis Sol, 100 cents
 ihadu godson
boynu, ñuqa qusaġ paĉak O,K., I'll give a hundred
 solista ihaduypaġ. Soles for my godson.
- D. gras kompadreĭáy. Thank you "compadre".
- F. apu rich
aĉka quĭqiwanaġa ihaduykiġa With a lot of money your
 apuyarunġaĉ. godson will get rich.
- Mat. kananġa taytanña rutuĉun. Now let his father cut.
- D. ñuqa rutusaġ huk turupaġ. I'll cut for one bull.
- F. kařneru sheep
ñuqañataġ qusaġ iskay I'll give two sheep.
 kařneruta.
- Mat. apuntay to write down
sumaġta apuntay taytáy! Write it down well, sir!

- D. arí, Iapantam apuntač-kani. Yes, I'm writing down everything.
- W1. ñuqaqa qusaq huk waĪpa I'll give one hen
paqarinñam. tomorrow.
- M1. ñuqañataq rutusaq kay čunka And I'll cut for these
solispaq. ten Soles.
- D. gras taytakuna, mamakuna. Thank you ladies and
gentlemen.
- Mat. mabeř taytáy, leyesunčik Now let's read our list,
čay listančikta. sir.
haykatas huñurunčik? How much have we collected?
- M2. upaĪay-kuyčik leyenampaq! Quiet for the reading!
- D. iskay pačak pičqa solis quĪqi. 205 Soles in cash.
kimsa turu. Three bulls.
suqta kařneru. Six sheep.
čunka waĪpa. Ten hens.
huk kabra. One goat.
muday to change
iskayñataqmi mudanan. And two changes of clothing.

Dialogue Review

- M1. hakučik čukča rutuyman.
- M2. maypitaq čukča rutuy kač-kan?
- M1. tayta dumingupa wasimpim.
- M2. yaykumuymankuču?
- D. arí, yayku-kamuyčik taytakuna.
- F. lusičaykupa čukčantam rutučič-kaniku.
- D. hamusqaľaykičiktayá tumay-kuyčik!
- M1. gras taytáy.
- traguykiqa feřtim kasqa.
- Mat. ma qaľarisunčik tayta.
- D. anima-kuy-kuyčik taytakuna!
- Mat. arí, imaynankaľapas quľqi čuranankupaq.
- W1. qarikunaqa quľqitaqa fasilľaqa kačarinkučuqaya.
- W2. syeřtum čayqa.
- tumay-kuspankuqa ačkatam qunqaku.
- D. mabeř qamču qaľarinki taytáy?
- F. kaypim kač-kan taytáy tiheraspas rutunaykipaq.
- Mat. ľatupas čukča hičanaykipaq.
- F. arí tayta, huk ľatupas quľqipaq.
- Mat. boynu, ñuqa qusaq pačak solista ihaduypaq.
- D. gras kompadreľáy.
- F. ačka quľqiwanaqa ihaduykiqa apuyarunqač.
- Mat. kananqa taytanña rutučun.
- D. ñuqa rutusaq huk turupaq.
- F. ñuqañataq qusaq iskay kařneruta.

Mat. sumaqta apuntay taytáy!

D. arí, Iapantam apuntač-kani.

W1. ñuqaqa qusaq huk waIpa paqarinñam.

M1. ñuqañataq rutusaq kay čunka solispaq.

D. gras taytakuna, mamakuna.

Mat. mabeř taytáy, leyesunčik čay listančikta.

haykatas huñurunčik?

M2. upaIay-kuyčik leyenampaq!

D. iskay pačak pičqa solis quIqi.

kimsa turu.

suqta kařneru.

čunka waIpa.

huk kabra.

iskayñataqmi mudanan.

Conversations

1. A. What day are we in, Mauricia?
E. Today is Saturday.
A. When do we have to cut our godson's hair?
B. Tomorrow; have you already forgotten?
A. Yes; I'm thinking about something, I guess.
B. We have to get things in order today.
A. What should we give our grandson? Our cows aren't
big yet.
B. Better let's give two sheep.
A. Then I'll go to our hut (hatus) for the sheep..
B. Yes; go right now!
A. And you get going to buy some whiskey.
B. Yes, I'll be arranging everything.

2. A. Are you ready for us to go already?
B. Yes, let's go.
A. It's us, compadre Emilio
B. Come in, compadre.
A. Thank you, compadre.
C. How are you-all, compadre?
A. Okay, and you-all?
C. We're fine. Come sit down inside!
A. We're coming to cut our godson's hair.
C. Good, compadre. The other relatives (kuya-kuq) too are
already coming.

- A. I bought this for my godson.
- C. Thank you, compadre. I'll go call your godson.

Listening-in

- A. haykapitaq warmačančikpa čukčanta rutučisun siñu hasintu?
- B. manaraqčusmi rutunapaq hinaraqču.
- A. rutučiwañam, ĩumpay. čukčasapañam kač-kan warmaqa.
- B. pitataq kumpadripaqa maskaručwan?
- A. tayta alfunsučusmi čaypaq hina kač-kan.
- B. manam, amiguy sipriyanuta miquř rimapayarusaq čaypaqa.
- A. haykapitaq rimapayawaq?
- B. lunista rirusaq wasinta; aĩinču kanman?
- A. miquř minča riruy.
- B. minčaqa manam wasimpiču kanqaku.
- A. maytataq rič-kanku?
- B. saratam tarpu-kamunqaku.
- A. maypitaq tarpumuč-kankuña?
- B. qusnipata čakrankupim.

Dictation

tayta maryanupa wasimpi familyankuna huñuna-kunku
lučučampa čukčan rutunankupaq. İapa mikuyta, tumayta
aslistaspanku suyanku padrinu čayamunanta. ñam las nuybiña,
familyankunapas İiwña wasipi, padrinupas čayaramunña,
warmatañam pusamuč-kanku rutuy qalarinankupaq. padrinu
puntata qaİay-kun, hina qipanmanñataq warmapa tayta-maman,
čaymantañataq İapa bisitakuna. sapa rutuqkunam regalan
warmaman imatapas. rutuyta tukuruspankuñataqmi mikuruspanku
tukuy tařdi fistata ruwanku.

J. manam, estadum paykunataqa
nomran.

No, the government appoints
them.

A. qamkuna manaču mayqintapas
nomrankičik?

Don't you name any officials?

J. bara, barayuq
ñuqaykuqa nomraniku
alkalditawan barakunaĭatam.

mayor's assistant
We name just the mayor
and his assistants.

A. hayka watataq apanku
awtoridadninkuta?

How many years do they
carry their authority?

J. wataĭampim kamyaciniku.

We change them yearly.

A. wakin awtoridadkunapas
kamyanku wataĭampiču?

Do the other officials
change yearly?

J. manam paykunaqa seguruču.
abesesninmi duranku pičqa
kiĭa, huk wata, o iskay
wata.

They have no security.
They last sometimes five
months, a year, or two
years.

A. imanasqataq čayqa?

Why is that?

- J. imanasqačá!
gubyeřnumantam hamun čay
nomramyentukuna.
- A. ičaya kikinkupas mana
munankuču sigiyta.
- J. manačusmi; paykunataqa
gustanmi awtoridad kayqa.
- A. imanasqataq gustan awtoridad
kay?
- J. puderř
paykunaqa munan puderřniyuq
kaytam.
- A. İapan runakunaču čayna?
- J. yaqa İapankum čayna.
- A. qamta gustasunkimanču
awtoridad kay?
- J. manam İumpaytaču.
- Why indeed!
Those appointments come
from the government.
- Maybe they themselves don't
want to continue.
- I think not; they like
being authorities.
- Why do they like being
authorities?
- power
They want to have power.
- Are all men like that?
- Almost all are like that.
- Would you like to be an
official?
- Not too much.

J. čakraykupi Tamkaspaykum : working in our fields
trankilu yača-kuniku. we live peacefully.

A. beřdadmi čayqa. That's true.

Dialogue Review

A. kay Iaqtapi kanču tayta kura?

J. manam, fyesta Iapaqmi čayamun.

A. ima awtoridadkunataq kaypi kan?

J. kanmi teñente.

kanmi aqinti

kanmi huwes.

A. qamkunaču paykunata nomrankičik?

J. manam, estadum paykunataqa nomran.

A. qamkuna manaču mayqintapas nomrankičik?

J. ñuqaykuqa nomraniku alkalditawan barakuna Iatam.

A. hayka watataq apanku awtoridadninkuta?

J. wata Iampim kamyaciniku.

A. wakin awtoridadkunapas kamyanku wata Iampiču?

J. manam paykunaqa seguruču.

abesesninmi duranku pičqa kiła, huk wata, o iskay wata.

A. imanasqataq čayqa?

J. imanasqačá!

gubyeřnumantam hamun čay nomramyentukuna.

A. ičaya kikinkupas mana munankuču sigiyta.

J. manačusmi; paykunataqa gustanmi awtoridad kayqa.

A. imanasqataq gustan awtoridad kay?

J. paykunaqa munan pudeřniyuq kaytam.

A. Iapan runakunaču čayna?

J. yaqa Iapanikum čayna.

A. qamta gustasunkimanču awtoridad kay?

J. manam Iumpaytaču.

A. kay sigaruta pitay-kuy!

J. grasyas taytáy.

A. imanasqataq mana gustasunkimanču awtoridad kay?

J. awtoridad kayqa čiqniči-kuymi.

A. aqá, imanasqa?

J. hinam wakin runakunaqa imbidyoso kanku.

A. aqá!

J. čaymi mana ñuqataqa gustawanču.

A. aqá!

J. čakraykupi Iamkaspaykum trankilu yača-kuniku.

A. beřdadmi čayqa.

Conversations

1. A. I hear they named a new "agente" today; did you go?
B. I didn't have time to go.
A. And your neighbor? Did he go?
B. He might have gone; his house is far (čunni-) now,
he may pass through the field.
A. When he returns you ask him in order to find out.
B. Yes, if he returns I'll ask him.
A. If not, go to your grandfather's; he knows.
B. I wouldn't go to his (place), we're mad at each
other (piñanasqa).
A. We shouldn't get angry with our grandparents.
B. I don't know why but (imanasqač kampas) he hates
me a lot.
A. One shouldn't pay attention to those things.
B. Yes, that's how I'm doing.
2. A. A lot of people went to name the new "agente".
B. Who told you?
A. My neighbor told me.
B. Who ended up (luqsi-) as "agente"?
A. (Mr.) Aniceto.
B. That man's no good for "agente".
A. Who would have been good?
B. (Mr.) Sabino was good.
A. I don't like that man.
B. You don't know anything, he's an enthusiastic
citizen (laqtapaq munag).
A. That's what you are.
B. O.K., next year we'll name you.

Listening - In

- A. taytakuna mamakuna! kanan punčawmi tukuni alkaldi kayta.
pitataq kananqa maskasun?
- B. tayta sabinuta!
- A. Iapaykičikču munankičik pay kananta?
- B. ñuqaqa munani tayta anisitu kanantam.
- A. pikunataq munan tayta sabinu kananta?
- B. kimsa čunka suqtayuqmi kaniku.
- A. tayta anisitupaqa?
- C. tawa čunka pusaqniyuqmi kaniku.
- A. tayta anisitum ganan.
- C. brabu tayta anisitu, brabu!
- A. tayta anisitu, kanan punčawmantam qampa makikipi
Iaqtančik.
- C. rimačun, rimačun imaIatapaspas!
- B. arí, rimačun, imaninkim tayta anisitu?
- D. taytakuna mamakuna, imaynaIatapaspas atisqaytač Iaqtančikta
sirbisaq.

Dictation

huk Iaqtapiqa kimsam awturidadkuna, tiñintiwan, aqintiwan,
huwispiwan. tayta kurawanñataqmi tawa, piru payqa fistaIampim
rin misa ruwaq, mana čayqa manam rinču. barakunaqa aqintitawan
tiñintita yanapaqIam. kay Iapan awturidadkunam wataIampi
kanya-kunku; aqintitam numranku Iaqta runakuna, tiñintitawan
huwistañataqmi estadu numran. aqintitam sutičanku "Iaqta Iabi"
nispanku, pay Iaqtapa kapuqninkunata kwidaptin, Iaqta runakunata
imapas Iamkaykunapaq kamačiptin,

- V. tumay-kunkiču aqata taytáy. Will you drink some
chicha, sir?
- B. awrasi O.K.
awrasi mamáy, dyos Yes, Ma'm thank you
pagarañasunki.
- V. aqančikqa añinmi taytáy. Our chicha is good, sir.
- B. arí, añinmi. Yes, its good.
ipolitumanwan quy-kuy! Give Hipólito some too!
- V. yaw ipolitu, qampas tumay- Hey Hipolito, you drink
kuy aqačata! some chicha too!
- H. grasyas sumaq warmiča. Thank you, pretty girl.
- V. qamqa Ìapan warmitač ninki You probably call all
sumaq nispayki. the girls pretty.
- H. manam, qanmi Ìapanmanta mas No, you're the prettiest
sumaq kanki. of all.
- M. rimapayana-kuy to confide
qamkunaqa rimapayana- You (two) are falling in
kuypitaqmi kač-kankičik. love with each other.
Ìankasun apurawta! Let's work quickly!

- B. tikray to turn over
tikray, tikray negruča! Turn over (the earth)
black one!
- H. Iumpaytam rupamuč-kan Its very hot, sir.
taytáy.
- B. awriki certainly
rumiyay to harden
awriki taytáy, aīpapas It certainly is, sir; the
rumiyarunmi. earth has hardened up too.
- V. yapay-kuwaqčikčū aqačata Will you have more chicha,
taytakuna? sirs?
- B. arí mamáy, aqaykiqa Yes, Ma'm your chicha is
sumaqsum. wonderful.
- V. sumaqtam timpučini ĩapa I boil it well till its
miskin ĩuqsinankama. essence comes out.
- H. imapas qampa timpučisqaykiqa Anything you boil is
aīinmi mamáy. good Ma'm.

- V. rikuriy to appear
qampa ĩumpaytam rimanki, You talk too much; you
manam ĩamkaynikita don't make your work
rikuričinkiču. progress.
- H. čaynata rimaspač kusiĩaña Talking like that we'll
ĩamkasun. work happily.
- B. samay-kusunña taytakuna. Let's rest, people.
- M. arí taytáy. Yes, sir.
- V. kukančikta akuy-kusun. Let's chew our coca.
- B. yapay-kuwayku aqačaykita Give us some more of
mamáy. your chicha, Ma'm.
- M. sinkaruwaqčiktaq You might get drunk,
taytakuna. gentlemen.
- H. umaymi muyuč-kanña. My head's already
spinning.
- V. sinkaruptikiqa, pitaq If you get drunk who
qipisunki? will carry you?
- H. qamčiki mamáy. You will, Ma'm.

Dialogue Review

- B. boyno taytáy, kukančikta akuy-kusun qaĭarinančikpaq.
H. qatimusaqñaču yundakunata taytáy?
B. arí, miquř watarariyña.
M. ñuqaču tarpusaq taytáy?
B. arí mamáy.
H. čay turu!
B. boyno, dyospa sutimpiyá qaĭarisun taytakuna.
H. arí taytáy.
B. čutay taytáy, uku, uku!
V. tumay-kunkiču aqata taytáy.
B. awrasi mamáy, dyos pagaraĭasunki.
V. aqančikqa aĭinmi taytáy.
B. arí, aĭinmi.
 ipolitumanwan quy-kuy!
V. yaw ipolitu, qampas tumay-kuy aqačata!
H. grasyas sumaq warmiča.
V. qamqa ĭapan warmitač ninki sumaq nispayki.
H. manam, qanmi ĭapanmanta mas sumaq kanki.
M. qamkunaqa rimapayana-kuypitaqmi kač-kankičik.
 ĭamkasun apurawta!
B. tikray, tikray negruča!
H. ĭumpaytam rupamuč-kan taytáy.
B. awriki taytáy, aĭpapas rumiyarunmi.
V. yapay-kuwaqčikču aqačata taytakuna?
B. arí mamáy, aqaykiqa sumaqsun.

- V. sumaqtam timpučini İapa miskin İuqsinankama.
H. imapas qampa timpučisqaykiqa aİinmi mamáy.
V. qamqa İumpaytam rimanki, manam İamkaynikita rikuričinkiču.
H. čaynata rimaspáč kusiİaña İamkasun.
B. समय-कसुन्ना तयतकुना.
M. arí taytáy.
V. kukančikta akuy-kusun.
B. yapay-kuwayku aqačaykita mamáy.
M. sinkaruwaqčiktaq taytakuna.
H. umaymi muyuč-kanña.
V. sinkaruptikiqa, pitaq qipisunki?
H. qamčiki mamáy.
V. sipasnikitayá maskay qipisunaykipaq.
B. boynu, kay animunčikwanqa tukurusun apurawtam.
V. arí taytáy.
M. ñam sinkaruč-kankiña.
B. puhay, puhay taytáy!
apuray-kuy sumaq maqta!

Conversations

1. A. Will we begin work already gentlemen?
B. Let's still chew our coca.
A. Did he already give you coca?
B. No, we're chewing our own.
A. How is that? The person who has us work should give us coca.
B. He still hasn't arrived.
A. If he hasn't arrived yet when'll we start work?
B. Don't worry, that's not our fault.
A. I like to work on time.
B. Then get working!
A. Yes, get up, let's go quickly!
B. Do it by yourself if you want.

2. A. There, we've finished in good time.
B. Well, thank you, gentlemen.
A. Now let's rest!
B. Yes; when you've rested all of you drink as you please (gustuman).
A. Is there still drink?
B. Yes, there's plenty of drink.
A. Then serve right away, ladies!
B. Let's see; (Mr.) Bartolo, play your quena.
A. I didn't bring my quena.
B. All the women will sing for us.
A. Yes; then let the organizers of the work dance first.
C. When they start let's all sing and dance.

Listening - In

- A. Iamkaqkunamanqa aIintam animana aqawan, traguwan, kukawan, sigarūwan.
- B. imatataq ruwač-kanki animanaykupaq?
- A. tarpuč-kanikumiki, manaču rikuwankiku?
- B. manataq ruwasqaykičiqa piru rikurinču.
- A. kay yundakunam Iumpay pisipasqa kač-kan.
- B. pipataq čaj yundakuna?
- A. kikiypam.
- B. aIintamiki mikučiwaq.
- A. manam mikuymantaču pisipasqaqa.
- B. nispačaqa imamantataq?
- A. ñam huk kilaña mana samaspa Iamkasqanku.
- B. tayta emilyupatamiki alkilamuwaq, hinaspan qampataqa samačiwaq.
- A. paykunapas tarpu-kuč-kankum.
- B. kanan wataqa yundakunaqa manačusmi samanču.

Dictation

hina yačasqam ačka Iamkaspankuqa imapas upyanata maña-kunku Iamkači-kuqta; paypas maña-kuptinkuqa mana imata rimarispalam kustiyān tukuy imakunata. mana kustiyaptinga runakunam piña-kun, hinaspan yapapiqa manaña rinkuču. asĭa kaspankuqa manam imapas tumanata maña-kunkuču, kukatawan yakuĭatam maña-kunku; mikunatañataqmi talbisninga kikinku kustiya-kunku, mana čayñataqmi Iamkači-kuq kustiyān.

čay Iamkači-kuq aĭin apu kaspanqa paqarinnintimpas tumačĭnraqmi Iapa Iamkapuqninkunata; hinaspan čay.punčawqa mana imata ruwaspa tumayĭaña tumanku sinkanankukama, aĭinta sinkay-kuspankuqa yapapas kusi-kusiĭañam rinku Iamkaq čay aĭin upyači-kuq runapata.

- M. festapiqa imaynamá
pagarunqaku
mikusqankumantaqa!
kay Iaqtapiqa manam ranti-
kunikuču mikuytaqa taytáy.
ñuqančik hina kristyanu
runataqa imaynamá
kobrasun!
- A. maypitaq kombidu kanan
punčaw?
- M. mayořdomo
mayořdomopa wasimpim.
- A. hinaptinga hakučik wasinta
mikuq.
maypitaq mayořdomopa wasin?
- M. čay bandapa waqamusqan
kaqpim.
- A. koyti
tuqyay
čay koytipa tuqyamusqampim?
- How could they pay for
their food in a fiesta!
We don't sell food in
this town, sir.
How could we charge
christian people like
ourselves!
- Where is the invitation
today?
- sponsor of fiesta
In the mayordomo's house.
- Then let's go to his
house and eat.
Where is the mayordomo's
house?
- Where that band is
playing.
- rocket, firecracker
to explode
Where that rocket exploded?

May. amayá asičwayču. Don't make me laugh.
manam yačankiraqču qamqa You still don't know about
kay cakra bidakunamanta. this country way of life.
ñam qalaringaña prosesyonqa. The procession is going
to start now.

A. řepikay to ring
čiqapmi, ñam kampanapas True, the bell is ringing
řepikač-kanña. already.

M. kastiĭu castle
kanan tutas alferes They say tonight the steward
tuqyačinqa huk kastiĭu will set off a castle
koyta. of fireworks.

A. imataq kastiĭu? What is the castle?

M. trono throne
sayay size
toři sayay tronom ačka Its a tower-sized throne
koytiyuq. with many firecrackers.

A. čaytaqa tuqayačinkuču? They explode that?

M. arí, čaynankum.

Yes, that's what they do.

A. hinaptinga hakučik qawaq.

Then we'll go to watch.

M. arí ñiñu, sipaskuna qawaq
hina.

Yes, sir; to see the
girls as well.

SPOKEN QUECHUA

Unit Twenty --- Basic Dialogue Twenty B

An anthropologist greets a farmer and is invited to supper.

Anth. rimay-kuñayki amiguča.

Greetings, friend.

Farm. bona nočis taytáy.

Good evening, sir.

Anth. grasyas amigu.

Thank you, friend.

Farm. mikuy-kuwaqču kay
mikusqaykuta?

Would you eat our food?

Anth. grasyas, imanasqataq mana
mikuymanču?

Thank you. Why wouldn't
I eat it?

Farm. čakra runapa ñaqtampiqa
imatapas mikunikum.

In a town of country people
we eat anything.

Anth. ima mikuypas gustawanmi
ñuqataqa.

I like any kind of food.

Farm. negosyanti
negosyantiču kanki señor?

businessman
Are you a businessman, sir?

Anth. ñuqaqa hamurqani imayna kasqaykičik yačaqmi. I've come to learn how you live.

Farm. imaynataq čayqa? How is that?

Anth. huk librutam iskirbič-kani imayna yačasqaykičikmanta. I'm writing a book about how you live.

Farm. wakča poor
wakča kasqaykumantapas Will you write about our
iskirbinkiču? poverty too?

Anth. manam imananču čayqa. That doesn't matter. The
wakin laqtakunapipas people of other towns
runakunaqa wakčam kanku. are poor too.

Farm. pinqay to criticize
wakča kasqaykuta yačaspaykiqa Knowing about our poverty
pinqawankikučá. you will surely criticize us.

Anth. čayta yačaspankuqa Knowing about it they
yanapasunkičikmi. will certainly help
you.

Farm. čaynaču kanman taytáy? Will it be that way, sir?

Anth. arí, čaynam. Yes it will.

Farm. yaqaču gustasunki Do you perhaps like our
mikunayku? food?

Anth. arí, sumaqmi. Yes, its good.

Farm. yapay-kuwaqču taytáy? Would you have more, sir?

Anth. saksay to be full
čaylapaqñam taytáy, Its enough, sir, I'm
saksay-kuñaniñam. already full.

Farm. maypitaq sama-kurqanki? Where are you staying?

Anth. samapa-kuna lodging
maskay to seek, look for
mana kay ĩaqtapi maypi Not knowing where the
samapakuna kasqanta lodgings are in this
yačaspaymi, mana town, I haven't looked
maskaniraqču. yet.

Farm. ñam pero tutaña.
miquř kanman taytay kaypi
keda-kuyniki paqarinkama.

But its already night.
It would be better for you
to stay here till tomorrow.

Anth. dyos pagarañasunki taytáy.

Thank you, sir.

Dialogue Review A

- A. sapa wataču patrún san pedrupa festanta ruwankičik?
- M. abesesninga wakin alfereskunaqa misaylam misay-kačin.
- A. imanasqa?
- M. manačiki atinkuču ruwayta, peru wakin alfereskunaqa ałintam ruwanku.
- A. mana ałinta ruwaptinku manaču tayta san pedru piña-kun?
- M. imanasqataq manaqa, talbesninga kastiga-kunmi.
- A. čay ruwa-kuq munaqkuna imaynatataq ruwanku festankuta?
- M. yaqa tawa kiła o pičqa kiła faltač-kaptinmi alista-kuyta qałarinku.
- nakanku bakatawan obiqakunatam ayčapaq.
- ačkatam tarpunku papatawan sarata ĩapa runaman mikučinankupaq.
- A. ĩapan runaman mikučinankupaču?
- M. arı, ĩapa huklaw ĩaqtamanta hamuqkunamanwanmi.
- A. manaču paganku čay mikusqankumantaqa?
- M. festapiqa imaynamá pagarunqaku mikusqankumantaqa!
- kay ĩaqtapiqa manam ranti-kunikuču mikuytaqa taytáy.
- ñuqančik hina kristyanu runataqa imaynamá kobrasun!
- A. maypitaq kombidu kanan punčaw.
- M. mayořdomopa wasimpim.
- A. hinaptinga hakučik wasinta mikuq.
- maypitaq mayořdomopa wasin?
- M. čay bandapa waqamusqan kaqpim.
- A. čay koytipa tuqyamusqampim?

M. čayqa alferespa wasimpim.

May. yayku-kamuyčik taytakuna.

M. kay taytaqa amigučaymi.

May. čiqanču? festa gusari-kuču hamurqanki taytáy?

A. arí, aĭin kaspayqa keda-kusaqpasmi.

May. maytataqsi?

kay ĭaqtapiqa manam kostumbrawaqču ıiıu.

A. kay ĭaqtapiqa aĭin runakamam kanku

May. hinaptinqa huk sipastayá maskapusaykiku!

A. boyno, imanasqataq manaqa.

May. amayá asičwayču.

manam yačankiraqču qamqa kay cakra bidakunamanta.

ıam qalariŋqaıa prosesyonqa.

A. čiqapmi, ıam kampanapas řepikač-kanıa.

M. kanan tutas alferes tuqyačinqa huk kastiĭu koytita.

A. imataq kastiĭu?

M. toři sayay tronom ačka koytiyuq.

A. čaytaqa tuqyačinkuču?

M. arí, čaynankum.

A. hinaptinqa hakučik qawaq.

M. arí ıiıu, sipaskuna qawaq hina.

Dialogue Review B

Anth. rimay-kuĭayki amiguča.

Farm. bona nočis taytáy.

Anth. grasyas amigu.

Farm. mikuy-kuwaqču kay mikusqaykuta?

Anth. grasyas, imanasqataq mana mikuymanču?

Farm. čakra runapa ĩaqtampiqa imatapas mikunikum.

Anth. ima mikuypas gustawanmi ñuqataqa.

Farm. negosyantiču kanki señor?

Anth. ñuqaqa hamurqani imayna kasqaykičik yačaqmi.

Farm. imaynataq čayqa?

Anth. huk librutam iskirbič-kani imayna yačasqaykičikmanta.

Farm. wakča kasqaykumantapas iskirbinkiču?

Anth. manam imananču čayqa. wakin ĩaqtakunapipas runakunaqa
wakčam kanku.

Farm. wakča kasqaykuta yačaspaykiqa pinqawankikučá.

Anth. čayta yačaspankuqa yanapasunkičikmi.

Farm. čaynaču kanman taytáy?

Anth. arí, čaynam.

Farm. yaqaču gustasunki mikunayku?

Anth. arí, sumaqmi.

Farm. yapay-kuwaqču taytáy?

Anth. čayĭapaqñam taytáy, saksay-kuĭaniñam.

Farm. maypitaq sama-kurqanki?

Anth. mana kay ĩaqtapi maypi samapakuna kasqanta yačaspaymi,
mana maskaniraqču.

Farm. ñam pero tutaña.

miqur kanman taytáy kaypi keða-kuyniki paqarinkama.

Anth. dyos pagarañasunki taytáy.

Conversations

1. A. Look, a rocket just went off there.
B. Yes, let's hurry; mass will begin already.
A. Will we return when mass is over or will we stay?
B. We'll return tomorrow.
A. What will we do if we don't return right then (čayĭa)?
B. When mass is over we'll go to the place of the person in charge to eat; then in the afternoon we'll go watch the bullfight.
A. Is this fiesta with bulls?
B. Yes, the "capitán" is (Mr.) Amador.
A. In that case we'll return having enjoyed ourselves well.
B. Yes, if it's good we'll stay even two days.
A. We should have brought our friend Alberto.
B. He says he's already bored with all the fiestas.
A. But you should have asked.
B. I didn't ask; you should have asked if you had remembered.
2. A. A mestizo has just arrived at my house?
B. Who is that person? What does he want?
A. He's travelling through all the towns finding out how people live.
B. What does he want to know that for?
A. He's writing a book.
B. Those people are going around lying; he's certainly come for something.
A. How is that (imaynač kampak)! I've already fed him one day.
B. What did he do yesterday?
A. Going out onto the street he walks asking people questions.

B. What does he ask?

A. About our lives (imayna kasqa).

B. If he comes to me I'll throw him out.

A. You would do that; you're not hospitable.

B. Nobody feels sorry for me when he goes back to his city.

Listening - In

A. čayay-kamuč-kanñam mamančik santa anapa fistan.

B. pikunataq karguyukuna kanan wata?

A. biktursi mayurđomo, simunñataqsi alferes.

B. pitaq kapitanqa?

A. kanan wataqa manan kapitan kanču.

B. hinaptinga manañačiki turu puklay kanqañaču.

A. arí, manañam.

B. watan-watanmi İapa fistančikuna malugra-kuč-kan.

A. awá, imanasqač kampas.

B. manam pipas karguyuq kayta munanñaču.

A. ačka quİqipaqmi karguyuq kayqa.

B. watamanqa qamčiki hapinki.

A. ama rimapayawayču čaymanta, ñuqaqa wakčam ka-kuni.

B. munaspa mana munaspapas hapinaykim yača-kun.

A. manam kaypiču kasaq watamanqa, limatam ripu-kuč-kani.

B. qam hina mana imapaq sirbiq runakunaqa maytapas ripuyčik,
mana qamkunaİawanmi ñuqayku İaqtaykuta baličisaqku.

Dictation

imanasqač kampak İapa čakra İaqtakunapi fistakuna İiwna pirdič-kan; runakunapas astawanmi wakčayač-kanku, manañam mikunankupaqqas ačkataču tarinku. runakunačusmi İumpayta mirač-kan, čaymi qipa kaqkunaqa manaña tarinkuču ačka aİpata tarpunankupaq.

kasara-kuptinqa, sapa čurimanmi tayta-maman pařtin huk pidasu čakračata čaypi wasiča-kuspa tarpu-kunankupaq; kay pidasu čakračapi tarpusqankum mana haypanču watantin mikunankupaq. čaymi runakuna čiqirin hatun İaqtakunaman wasi ruwaykunapi quİqi ganankurayku. talbisninmi trabaquta tarinku, talbisninqa manam; kay mana tariq kaqkunam suwaman qispispanku, suwa-kustin purinku kaİin-kaİin, suwa-kunanraykuqa runa masintapas wañučistin.

kaykunata İapa runam yačan, gobiřnupas yačanmi; piru manam pipas imaİapipas yanapaypaq hinaču kanku. manam imapas qu-kunču wakin runakunata, hinam qawanku mana imayuqta, yarqaymanta yakumanta kaqta, unquywan İakipa čawpimpi tiwtiqta, mana ima idukasyunniyuq animal hina puriqta. sumaqpi yačaspankuqa hawkam kusionqa tiyanmanku, sumaq idukasqa kaspankuqa aİintam İaqtankuta sirbinmanku.