

Imanalla

An Introduction to Kechwa

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University of Kansas, 2012.

Produced by the KU Center of Latin American Studies in cooperation with
the Eral Garinger Academic Resource Center. 2012.

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ISBN 9781611950144



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Available for free download at <https://languages.ku.edu/quechua>.

Preface

Kechwa (also spelled Quechua, Quichua and Kichwa) is the most widely spoken indigenous language in the Americas. Among the approximately 10 million native speakers concentrated in Ecuador, Peru and Bolivia it is known as *runa shimi* (the people's language). Prior to the arrival of the Spaniards Kechwa was an oral language without a written alphabet. The Kechwa alphabet was created on the basis of the Spanish alphabet by Catholic missionaries who sought to spread Christianity among the indigenous population by translating the Bible; soon after followed dictionaries by Fray Domingo de Santo Tomas and Diego Gonzalez Holguin (1607-1608).

This ancestral language has survived several centuries of Spanish domination, but has survived primarily as an oral language. As more and more native Kechwas have achieved university degrees, there have been a concerted effort to reclaim our language, to make it our own rather than one ruled by conventions developed and imposed by non-native speakers. This includes coining new Kechwa words and reclaiming Kechwa vocabulary that has been displaced by Spanish. These materials are intended for both current Kechwa speakers and for those who want to learn the language of the Inkas. Each additional text, radio broadcast, internet website, or television program moves us closer to the goal of (re)establishing Kechwa in our increasingly globalized society.

As Kechwa is spoken by people spread across a wide region, there are dialectical differences. One even finds spelling variations between regions that reflect differences in pronunciation. Within Ecuador, where I grew up, one dialect group might say *ufiana*, or *upiana* instead of *uvyana*, *maskana* instead of *mashkana*, *ñukapash* instead of *ñukapish*, *jaka* instead of *qaqa*. Kechwa speakers and students will notice that I have not strictly followed the pronunciation and spelling conventions of Ecuadorian Unified Kechwa, but rather have applied vocabulary and conventions from Ecuador, Peru and Bolivia. I have a sincere respect for those who have worked to develop Unified Kichwa, but I believe that Unified Kichwa was the beginning of a process, and not the final word in reclaiming our language. In part, I have taken advantage of a language that is not yet totally standardized. Words and letters are often borrowed from other languages, but there is a forced quality and rigidity to the way European languages and letters have come into indigenous languages. Mayan intellectuals have set a good example for Kechwas. Using their original codices as guides, the Mayans have been reclaiming their own languages and developing spellings that suit Mayan pronunciations and sensibilities. Why can't Kechwa use letters from other indigenous cultures? Words from cousin languages like Aymara?

The Kechwa presented here corresponds to the current and functional form of present day Kechwa and represents the spoken varieties in Ecuador's north, central and southern regions. Each unit uses contemporary issues and situations in the Kechwa world.

Nina Kinti-Moss

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Mashikuna



Kallarikuna (Introductions)



- Imanalla.
- Imanalla.
- Ninami kani. Ima shuti kanki?
- Ñukaka Mariami kani.
- Kushikuni.
- Kushikunipish.

- Ana, payka ñuka mashi Bobmi.
- Estados Unidosmantami kan.
- Kushikuni.
- Kushikunpish.



- Ima shuti kan?
- Payka Pablomi kan.
- Maymantak kan?
- Ecuadormantami.

Rurana 1.1. Following the models above, introduce yourself to several of your classmates. Once you are comfortable in doing this, begin introducing your classmates to one another.



Napaykuna (Greetings)



- Alli punlla mashi!
- Alli punlla! Imanalla?
- Shina shinalla. Kanka?
- Alli.

- Alli chishi mama.
- Alli chishi Baltazar! Imanalla?
- Allillami kani. Yupaychani. Kanka?
- Ñukapish allillami kani. Yupaychani.



- Alli tuta Dr. Felipe!
- Alli tuta Ana. Imanalla?
- Allilla. Yupaychani.
- Kanka?
- Alli.

FORMAL SPEECH

Kechwa does not have a strong sense of formality, so the differentiation between formal and informal speech is not of great importance in most situations.

Personal titles like *mama* (mother) or *tayta* (father) are used to show respect to elderly persons or to persons of high status. In some areas the Spanish words *tio* (uncle) and *tia* (aunt) are used in their place.

Mashi is a common form of address for an acquaintance, a classmate, or for someone in your age group.

Rurana 1.2. What would be the proper greetings in the situations depicted below?

<p>1)</p>	<p>2)</p>	<p>3)</p>
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**Rina pacha (Saying Goodbye)**

Shoq punllakaman	<i>See you another day</i>
Ashtakashkaman	<i>See you later</i>
Kayakaman	<i>See you tomorrow</i>
Tupankakaman	<i>Until we meet again</i>
Paksipakaman	<i>See you on Monday.</i>



Rurana 1.3. Listen to dialog and answer the following questions.

1. What time of day is it when the two people meet?
2. What are their names?
3. Where are they from?

**Pronunciation**

The Kechwa alphabet is very similar to the English alphabet. Listen to it being read aloud as you look at it below:

a b ch d e g h i j k l ll m n ñ o p q r s sh t tz u v w y z

Kechwa has five vowels (a-e-i-o-u), but only three are regularly used (a-i-u). If you add a "y" after a vowel it changes to a diphthong. For example, compare the pronunciation in the following words:

rimana --- rimay

purina --- puriy

mikuna --- mikuy

Most of the consonants in Kechwa have the same sounds as their English counterparts. The notable exceptions to this rule are the letters j, ll, ñ, tz and sh. Some dialects in Kechwa aspirate the consonants ch, k, p, q and t. These differences in pronunciation are also sometimes marked by differences in spelling. Note the different pronunciation (and spelling) of the un-aspirated and aspirated pairs below.

chakchu --- ch'akchu
karwa --- k'arwa

pakta --- p'akta
quru --- q'uru

tangana---t'ankana

Most dialects in Kechwa do not use aspiration, but you should keep these pronunciation differences in mind as you travel through the Kechwa world.



Stress in Kechwa

Stress is the amount of emphasis a sound is given in a word when spoken. In some languages the meaning of the word may change depending on the placement of stress. Take, for example, the English word *record* which, depending on stress, can mean either a vinyl disc (e.g. My father has a really good collection of jazz *records*) or the action of capturing audio and/or video (e.g. Did you *record* the basketball game?).

In the vast majority of cases, stress in Kechwa falls on the antepenultimate syllable, that is on the second vowel from the end of the word. Here are a few examples, with the stressed vowel written in a capital letter:

mamAlla	pAyka	varAyuk	tAnda
tzungAna	yachAkuj	shImi	kEsa
kikIn	wAqcha	zArqu	mAnga
sAmi	lArka	bIlli	hAmbi

Note that stress may move as suffixes are added to the same word. For example, *yachAkuj* is stressed on the A, but *yachakUjmi* is stressed on the u. Among the words that break from this pattern are *ari* (yes) and *kanka* (and you?), which are both stressed on the last syllable.



Rurana 1.4. You will hear a list of words in Kechwa. Write down what you hear, using the method of capitalizing the stressed syllable seen above.



The Importance of Intonation

As you are learning Kechwa you should listen to the audio supplements and to your teacher carefully to pick up the musical rhythm of the language, also known as its intonation. One crucial pattern that you will need to pick up early is the intonation that goes along with questions. Listen to the following examples:

<i>Is he a student?</i>	<i>No, he is not a student.</i>
Yachakujchu kan?	Mana, yachkujchu kan.
<i>Where are you from?</i>	<i>I'm from Kansas.</i>
Maymantak kanki?	Kansasmantami kani.

If you listen carefully to both questions you will hear the speaker's voice rise in pitch on the last word. This is intended as a signal to the listener that a question has been asked. If you compare the intonation on the answer to both questions, you may be better able to hear the rise in pitch. It may take you a while to master this element of Kechwa, but it is crucial to understanding native speakers and making yourself understood by them.



Rurana 1.5. Listen to the dialogs and write down what you hear.

Use of the verb kana (to be)

You have already seen the verb kana (to be) in a few forms in the dialogs in this unit:

Ima shuti kanki?

What is your name?

Ñukaka Mariami kani.

My name is Maria. (literally I am Maria)

Ima shuti kan?

What is his name?

Payka Pablomi kan.

His name is Pablo. (literally He is Pablo.)

Here is the full conjugation of this verb:

I am	You are (singular)	(S)he is	We are ..	You are (plural)	They are
Ñuka kani	Kan kanki	Pay kan	Ñukanchik kanchik	Kankuna kankichik	Paykuna kankuna

In the examples above, you might also notice that the suffix *-mi* has been added to the words telling who the person is. For example, the name Maria becomes Mariami and the name Pablo becomes Pablomi. The same process takes place with other information given about the person:

Ninaka yachachijmi kan.

Nina is a teacher.

Yachakujkunami kanchik.

We are students.

You will note in the second sentence that the subject is not given. An implied subject is common in Kechwa because the verb forms differ throughout the conjugation, unlike English where the conjugation often shows very little change (e.g. *to read*)

Rurana 1.6. Complete the exercise below by pretending that you are the profession shown in the picture. Pay attention to what your classmates say!

Use the following model: Yachakujmi kani. (*I am a student.*)

					
1) hambinayuk	2) yachachij	3) takij	4) yanuj	5) pugllaj	6) achpakamayuk

Rurana 1.7. Report back to the class on the pretend professions that your classmates had in the preceding exercise.

Ex: Yachachijmi kan.

(S)he is a teacher.

The Use of Suffixes in Kechwa

In Kechwa suffixes can be added to make words singular or plural, to reflect location (inside, outside, above, etc.), to signal the grammatical role of a word in a sentence, and in numerous other ways. Indeed, in Kechwa an entire sentence can even be expressed by a single word:

<i>Do you all see me?</i>	<i>See</i>	<i>me</i>	<i>you (plural)</i>	<i>(question)</i>
Rikuwankichikchu?	Riku	+ wa	+ nkichik	+ chu

Suffixes are the building blocks of Kechwa grammar, and learning them is every bit as important as learning vocabulary words.

The suffix *-manta*

The first suffixes that you have seen in this unit is *-mi*, which marks new information presented in a sentence. For example:

Achpakamayukmi kan.	<i>He is a farmer.</i>
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Now we are going to add in *-manta*, which expresses a point of origin. It can be added to nouns, adjectives and verbs. At this point, we will be using it with geographical place names. For example:

Kansasmantami kani	<i>I am from Kansas.</i>
Missourimantami kan.	<i>He is from Missouri.</i>
Panamamantami kan.	<i>She is from Panama.</i>

Note that these examples include both the suffix *-manta* and the suffix *-mi*.

Rurana 1.8. Tell where these people are from using the suffixes *-manta* and *-mi*.

Ex: Estados Unidosmantami kan.

 <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Photo by Jaime d'Urquell</p> <p>Evo Morales (Bolivia)</p>	 <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Photo by Congreso de la Republica del Perú</p> <p>Hilaria Supa (Peru)</p>	 <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Photo by Marc Becker</p> <p>Luis Macas (Ecuador)</p>	 <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Photo by Daniel Wold</p> <p>Rigoberta Menchú (Guatemala)</p>
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The suffix *-ka*

There is one other suffix that you have seen in this unit, although you may not have noticed it. This is the suffix *-ka*, which is used to mark the topic of the sentence (usually the grammatical subject):

Ñukaka Mariami kani.
Kanka Pablomi kanki.
Payka yachakujmi kan.

My name is Maria. (I am Maria.)
Your name is Pablo. (You are Pablo.)
He is a student.

Note that the suffix *-ka* is actually being added to the pronouns *ñuka* (I), *kan* (you) and *pay* (he/she). This becomes obvious in contexts in which you can recognize the word to which the suffix is being added:

Lauraka Misurimantami kan.
Robertoka Españamantami kan.

Laura is from Missouri.
Roberto is from Spain.

Rurana 1.9. Now that you know the suffix *-ka*, go back to Rurana 1.8 and tell where the famous people depicted are from. Use the suffix *-ka*, as well as *-manta* and *-mi*.

Ex: Barack Obamaka Estados Unidosmantami kan.
Barack Obama is from the United States.

Rurana 1.10

Using the question *Maymantak kanki?* (Where are you from?), do a quick poll of your classmates. Be ready to report back to the class where everyone is from.

Ex: Ana, maymantak kanki?
Kansasmantami kani.
Anaka maymantak kan?
Anaka Kansasmantami kan.

NOTE ON PLACE NAMES IN KECHWA

Kechwa uses Spanish for most geographical place names, but does not carry over accent marks, which are not used in Kechwa. Most U.S. place names will be the same as they are in English, although there are some notable exceptions:

Hawaii - Hawai
Louisiana - Luisiana
Mississippi - Misisipi
Missouri - Misuri
New York - Nueva York
New Hampshire - Nueva Hampshire
New Jersey - Nueva Jersey

New Mexico - Nuevo Mexico
North Dakota - Dakota del Norte
Philadelphia - Filadelfia
South Carolina - Carolina del Sur
South Dakota - Dakota del Norte
United States - Estados Unidos
West Virginia - Virginia Occidental

The suffixes *-ka* and *-mi*

The suffixes *-ka* and *-mi* act almost as a matched pair. The suffix *-ka* is added to the topic of the sentence, which is established or “old” information to both the speaker and listener. The suffix *-mi* is attached to the “new” information in the sentence (i.e. what is being said about the already established topic of conversation). For example:

Jonka Kansasmantami kan.	<i>Jon is from Kansas (not another state).</i>
Jonmi Kansasmantaka kan.	<i>Jon (not someone else) is from Kansas.</i>

As you continue to work with new suffixes, keep in mind that your choice of suffix is dependent on the meaning you intend, rather than just grammatical function.

The suffixes *-chu* and *-mi*

The suffix *-chu* is used to indicate some degree of ambiguity in the speaker’s mind, much as English uses rising intonation to ask a question without using a question word. It can be added to any part of speech, but we will be using it with nouns (and pronouns) at this point.

Frankchu kan?	<i>Is his name Frank? (as opposed to Bill)</i>
Yachakujchu kan?	<i>Is he a student? (as opposed to a farmer)</i>

When answering questions using the suffix *-chu*, the answers use either the suffix *-chu* or the suffix *-mi*. If the answer is negative, the suffix *-chu* is added to the word that has been questioned.

Yachakujchu kan?	<i>Is he a student?</i>
Mana, yachakujchu kan.	<i>No, he is not a student.</i>
Bobchu kanki?	<i>Are you Bob?</i>
Mana, Bobchu kani.	<i>No, I am not Bob.</i>

The suffix *-mi* is used to affirm the fact that the speaker has proposed:

Yachkujchu kan?	<i>Is he a student?</i>
Ari, yachkujmi kan.	<i>Yes, he is a student.</i>
Bobchu kanki?	<i>Are you Bob?</i>
Ari, Bobmi kani.	<i>Yes, I am Bob.</i>

Since the two suffixes have opposite meanings, you have to make a choice between the two. You cannot have both suffixes attached to the same word. Both suffixes can, however, be added to words that already have suffixes:

Kansasmantachu kanki?	<i>Are you from Kansas?</i>
Ari, Kansasmantami kani.	<i>Yes, I am from Kansas.</i>
Mana, Kansasmantachu kani.	<i>No, I am not from Kansas.</i>

Rurana 1.11. Working with a partner, come up with a question and a suitable affirmative answer using the cues below.

Ex: Bob (Florida)

Bobchu Floridamantaka kan? Ari, Bobmi Floridamantaka kan. OR
Bobka Floridamantachu kan? Ari, Bobka Floridamantami kan.

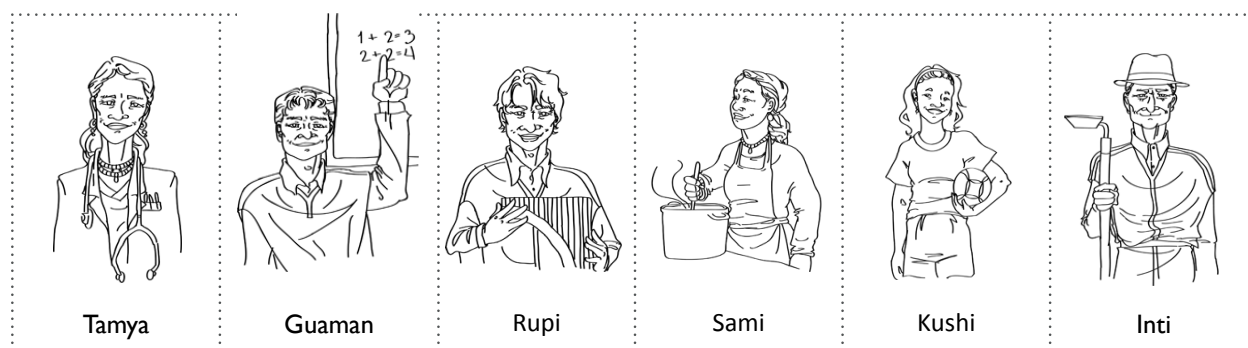
- | | | |
|-------------------|-------------------------|----------------------|
| 1) Jane (Kansas) | 4) Tupak (Bolivia) | 7) Susana (Paraguay) |
| 2) Hilaria (Peru) | 5) Luis (Brazil) | 8) David (Colombia) |
| 3) Pedro (España) | 6) Patricio (Argentina) | 9) Sisa (Ecuador) |

Rurana 1.12. Using the questions you created in the exercise above, create negative answers.

Ex: Bob (Florida)

Bobchu Floridamantaka kan? Mana, Bobchu Floridamantaka kan. OR
Bobka Floridamantachu kan? Mana, Bobka Floridamantachu kan.

Rurana 1.13. Answer the questions using the pictures below.



1. Pitak [Who?] yanujka kan?
2. Rupika takijchu kan?
3. Tamyachu achpakamayukka kan?
4. Intika hambinayukchu kan?
5. Guamanka yachachijchu kan?
6. Samika pugllajchu kan?
7. Pitak hambinayukka kan?
8. Kushichu pugllajka kan?

Rurana 1.14. Working with a partner come up with a list of five more questions using the pictures above. Once you are finished, take turns asking and answering questions with another pair of students.

Rurana 1.15. Translate the following sentences into Kechwa.

- 1) Is she from the United States? Yes, she is from the United States.
- 2) Is he from Bolivia? No, he is not from Bolivia.
- 3) Is she an athlete? No, she is not an athlete. She is a doctor.
- 4) Is he a musician? Yes, he is a musician
- 5) Is he Bob Dole? No, he is not Bob Dole
- 6) Is she Hillary Clinton? Yes, she is Hillary Clinton.

Rurana 1.16. Twenty questions.

Your teacher will select a famous person and will answer yes or no questions to help you identify who that person is. Work with a partner to come up with yes/no questions to help with the identification.

NOTE: The word for man is *qari* and the word for woman is *warmi*. You may ask for extra vocabulary as needed, but you must use the following form:

Ima shina ninki [*word in English*] kechwapi?

SOME USEFUL CLASSROOM VOCABULARY

shamupay	please come
tiyaripay	please sit down
yallichipay	please let me in
uyapay	please listen
kutin nipay	please say it again

Ima shina ninki [word in English] kechwapi?
 Imatak kayka?
 Mana yachanichu.

How do you say in Kechwa?
 What is this?
 I don't know.

VOCABULARY

Nouns

achpakamayuk - farmer
hambinayuk - doctor
mashi - friend
pugllaj - athlete
takij - musician
yachachij - teacher
yanuj - cook

Verbs

kana - to be

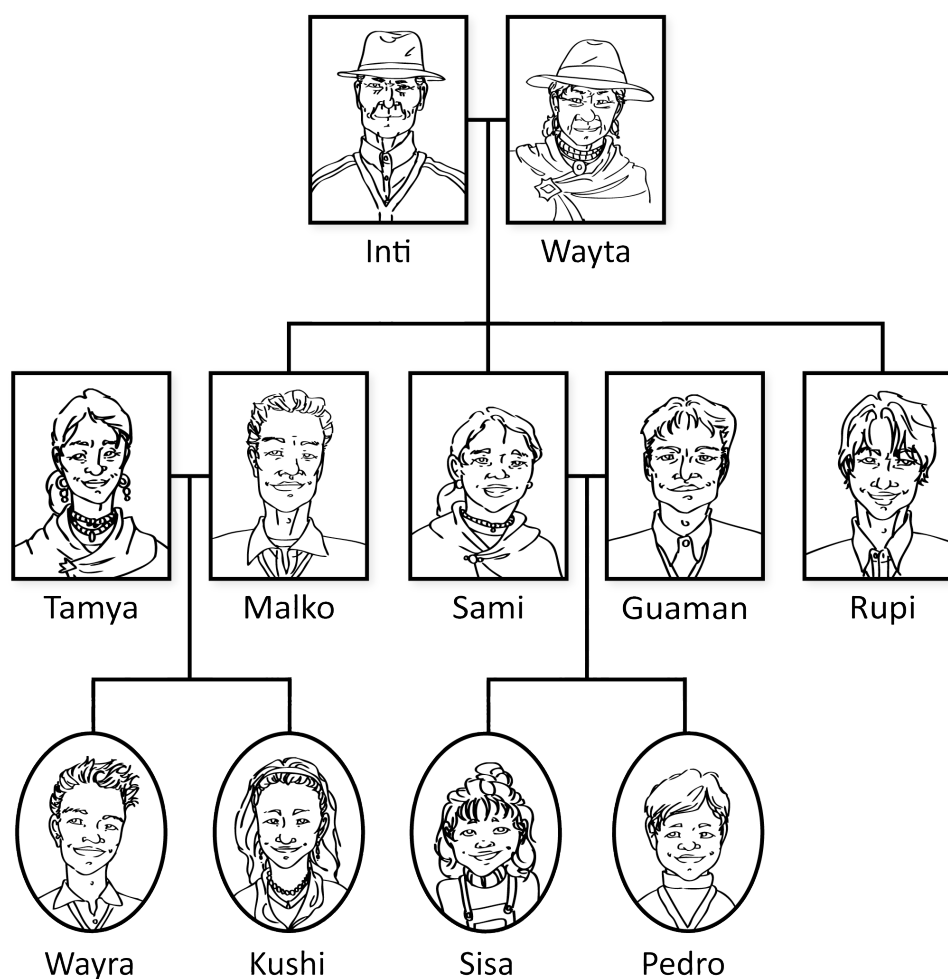
Phrases

Imanalla - Hi, how are you?
Ima shuti kan? - What is his/her name?
Ima shuti kanki? - What is your name?
[Insert name] mi kani - My name is ...
Payka ñuka mashi [insert name]mi. - This is my friend ...
Kushikuni (pish) - Pleased to meet you (as well).
Maymantak kanki? - Where are you from?
Alli punlla - Good morning
Alli chishi - Good afternoon
Alli tuta - Good evening
Shina shinalla - so so
Yupaychani - thank you
Kanka? - And you?
Allilla - Just fine
Alli - Fine
Shoq punllakaman - See you another day
Ashtakashkaman - See you later
kayakaman - See you tomorrow
tupankakaman - Until we meet again
paksipakaman - See you on Monday

Highlighted Prefixes

-chu
-ka
-manta
-mi

Ayllu (Family)



Intika Malkopak taytami.
Waytaka Rupipak mamami.

*Inti is Malko's dad.
Wayta is Rupí's mom.*

Malkoka Samipak turimi.
Malkoka Rupipak wawkimi.

*Malko is Sami's brother.
Malko is Rupí's brother.*

Tamyaka Malkopak warmimi.
Guamanka Samipak kusami.

*Tamyá is Malko's wife.
Guaman is Sami's husband.*

Intika Kushipak hatun taytami.
Waytaka Sisapak hatun mamami.

*Inti is Kusi's grandfather.
Wayta is Sisa's grandmother.*

What do you think the suffix *-pak* means in the preceding sentences?



Family Members

male relatives		female relatives
tayta	parent	mama
churi	child	ushi
wawki	sibling of male person	pani
turi	sibling of female person	ñaña
yayawki	uncle / aunt	ipa
sanii	nephew / niece	mulla
hatun tayta	grandparent	hatun mama
panay	cousin	turay
kusa	husband / wife	warmi

A NOTE ON FAMILY RELATIONSHIP TERMS

The linguistic interplay of Spanish and Kechwa make family relationship terminology a bit complex. You should not be surprised to hear Spanish words like *tio* and *tia* used in place of *yayawki* and *ipa*, or the Spanish words *sobrino* and *sobrina* used in place of *sanii* and *mulla*. Since the late 1980s and 90s, bilingual Kechwa-Spanish schools have been stressing the use of the original Kechwa vocabulary. You are, however, still likely to hear an intermingling of the the two languages.

Formation of possessives

The possessive is formed in Kechwa by adding the suffix *-pak* to a noun or pronoun.

Wayta	+	pak	=	Waytapak (Wayta's)
Pedro	+	pak	=	Pedropak (Pedro's)

Kushika Wayrapak panimi.	<i>Kushi is Wayra's sister.</i>
Malkoka Rupipak wawkimi.	<i>Malko is Rupi's brother.</i>

Note that the suffix *-pak* does not always occur at the end of the word:

Whose book is this?	Pipaktak kay kamuka kan?
It is the teacher's.	Kayka yachachijpakmi

Rurana 2.1. Fill in the blanks using the information on the preceding page.

Ex: Samika Rupipak panimi.

Sami is Rupi's sister.

1. Tamyaka _____ mamami.
2. Pedroka Sisapak _____ .
3. Sisaka _____ panimi.
4. _____ Pedropak panaymi.
5. Pedroka Kushipak _____ .
6. Wayraka Sisapak _____ .
7. Pedropak yayawkika _____ .
8. _____ Malkopak mullami.
9. Wayraka Rupipak _____ .

Rurana 2.2. Your teacher will give each of you a card with a character from our Kechwa family (see appendix for printable cards). Walk around the class and figure out your character's relationship with the character of each of your classmates.

Ex:

Student A's card



Student B's card



Student A says:

Guamanka Kushipak
yayawkimi.

Student B says:

Kushika Guamanpak
mullami.

Rurana 2.3. Answer the following questions in the affirmative using the *-mi* suffix, paying careful attention to which word is being questioned.

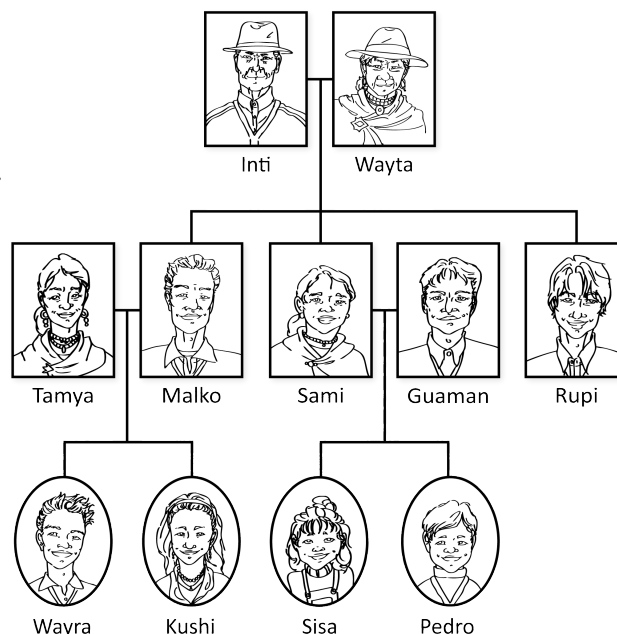
Model: *Is Sami Rupi's sister?*

Samika Rupipak panichu?

Yes, Sami is Rupi's sister.

Ari, Samika Rupipak panimi.

1. Intika Sisapak hatun taytachu?
2. Waytaka Malkopak mamachu?
3. Kusika Malkopak usichu?
4. Rupika Waytapak churichu?
5. Sisaka Pedropak panichu?
6. Tamyaka Malkopak warmichu?
7. Pedroka Kushipak panaychu?
8. Malkoka Samipak turichu?
9. Guamanka Rupipak wawkichu?
10. Wayraka Intipak churipak wawachu?



Rurana 2.4. Answer the following questions in the negative, using the *-chu* suffix.

Model: Sisaka Guamanpak panichu? *Is Sisa Guaman's sister?*
 Mana, Sisaka Guamanpak panichu. *No, Sisa is not Guaman's sister.*

1. Tamyachu Malkopak panika?
2. Rupika Samipak warmichu?
3. Rupika Pedropak saniichu?
4. Wayraka Malkopak yayawkichu?
5. Kushichu Intipak usika?
6. Waytachu Samipak qanchunka?
7. Wayrachu Intipak panika?

Rurana 2.5. Give the CORRECT answer to the questions above, using the *-mi* suffix to mark the new (correct) information.

Model: Sisaka Guamanpak panichu? *Is Sisa Guaman's sister?*
 Mana, Sisaka Guamanpak ushimi. *No, Sisa is Guaman's daughter.*



Rurana 2.6. Listen to the following sentences and write down what you hear. Once you have done that, translate what you have written down into English.

Formation of Plurals with the suffix *-kuna*

Kechwa forms the plural forms of nouns and pronouns with the use of the suffix *-kuna*.

brother	brothers	aunt	aunts
turi + kuna = turikuna		ipa + kuna = ipakuna	

In the cases of groups of mixed gender, the masculine form is used to form the plural. As such, *taytakuna* means both “fathers” and “parents” (mother and father) and *churikuna* means both “sons” and “children” (sons and daughters).

Compound subjects using the suffix *-pish*

Kechwa does not have an equivalent of the English word *and*. In sentences in which there are two elements in the subject, the suffix *-pish* is added to both words:

Malkopish Rupipish Wayrapak yayawkikunami.
Malko and Rupi are Wayra's uncles.

Intipish Waytapish hatun taytakunachu?
Are Inti and Wayta grandparents?

Rurana 2.7. Answer the following questions with just *ari* or *mana*. There is no need for complete sentences.

1. Malkopish Rupipish Waytapak ushikunachu?
2. Intipish Waytapish Kushipak hatun taytakunachu?
3. Kushipish Sisapish Intipak panikunachu?
4. Intipish Waytapish taytakunachu?
5. Wayrapish Pedropish Rupipak churikunachu?

Rurana 2.8. For all of the questions above that are false, restate the CORRECT answer using the suffix *-mi*.

Personal Pronouns

Personal pronouns are used in place of nouns (including proper nouns like names). You have already seen a few personal pronouns in Kechwa:

Ñukaka Jonmi kani.	<i>My name is Jon. (I am Jon.)</i>
Kanka Frankmi kanki.	<i>Your name is Frank. (You are Frank.)</i>
Payka yachakujmi kan.	<i>He is a student.</i>

Here is a complete list of personal pronouns (without the *-ka* suffix shown above):

I	you (singular)	he / she / it	we	you (plural)	They
ñuka	kan*	pay	ñukanchik	kankuna*	paykuna

*In more formal situations you may also hear *kikin* and *kikinkuna* used.

Rurana 2.9. Replace the subjects in the sentences below with the correct personal pronouns. Then translate your sentence into English.

Ex: Samika Intipak ushimi.
Payka Intipak ushimi. (*She is Inti's daughter*).

1. Kushika Wayrapak panimi.
2. Intipak warmika Waytami.
3. Ñukapish Ninapish yachachijkunami kanchik.
4. Malkopish Rupipish achpakamayukkunami..
5. Samipak turika takijmi.
6. Sisapak yachachijka Boliviamantami.
7. Pedroka Sisapak turimi.
8. Sisapish Pedropish yachakujkunami.
9. Ñukapish Sarapish Bostonmantami kanchik.

Possessive pronouns

As one might expect, possessive pronouns in Kechwa are created by adding *-pak* to the personal pronouns above. Here is a complete list:

my	your (singular)	his / her	our	your (plural)	their
ñukapak*	kanpak	paypak	ñukanchikpak*	kankunapak	paykunapak

*You may also hear people use the personal pronouns *ñuka* and *ñukanchik* as the possessive forms.

Here are a few examples of possessive pronouns in use:

Ñukanchik(pak) ayllukunami.
Kankunapak turichu?.
Paykunapak wawami

It is our family.
Is that your (plural) brother?
It is their child.

Rurana 2.10. Go back to Rurana 2.9 and replace all the possessives with possessive pronouns. Note that not all the sentences have possessives.

OPTIONAL USE OF THE VERB KANA IN THIRD PERSON

If you look back through this chapter you will note that the verb *kana* is missing from many sentences, including ones in the preceding activity. Often speakers of Kechwa will drop the third person (he, she, they) forms of *kana* as the meaning of the sentence is clear without it. It is not grammatically incorrect to include *kan* or *kankuna* in such cases, but most native speakers will not do so. A form of *kana* must be used with subjects in the first (I, we) and second (you) person. If it is confusing for you to not have the verb in the sentence, you can certainly use one in written Kechwa. In spoken speech you should try to follow the practice of native speakers as closely as possible.

Rurana 2.11. Translate the following sentences into Kechwa

- Pedro's grandfather is (named) Inti. His grandmother is (named) Wayta.
- Kushi and Sisa are Rupi's nieces. He is their uncle.
- Wayra's mother is a doctor. His father is a lawyer [willapuj].
- Sisa's teacher is from Bolivia. His name is Pablo Morales.
- Sisa and Pedro's father is a teacher. His name is Guaman.
- Wayta and Inti are from Ecuador. He is a farmer. She is an artist [shuyukamayuk].
- Is Rupi Guaman's brother? No, Rupi is Guaman's wife's brother.
- Sisa and Kushi are students. Wayta and Inti are their grandparents.
- Wayra's father is Pedro's uncle. They are cousins.
- Wayra and Kushi's teacher is my cousin. My mother is his aunt. His father is my uncle.

The possessive suffix *-yuk*

In addition to the suffix *-pak*, Kechwa also uses the suffix *-yuk* to indicate possession. Take a look at these two examples:

Samipak wawami.	<i>The child is Sami's.</i>
Samika wawayukmi.	<i>Sami has a child (or children).</i>

In the first sentence, the existence of the child is known. The question is who the mother of the child is (Is it Sami?). In the second sentence the fact being stressed is the existence of a child (or children). Perhaps the listener was not aware that Sami had a child.

Rurana 2.12 . Translate the following sentences. Pay attention to what sounds natural in English rather than what is said literally in Kechwa.

- | | |
|-----------------------|----------------------------------|
| 1. Samika kusayukmi. | 5. Samika umayukmi. [uma = head] |
| 2. Intika churiyukmi. | 6. Pedroka mamayukmi. |
| 3. Waytaka ushiyukmi. | 7. Kushika taytayukmi. |
| 4. Intika warmiyukmi. | |

Rurana 2.13. Work with a partner to translate the following sentences into English. In some cases you may need to figure out the meaning of unfamiliar words from context.

1. Evo Moraleska Boliviamantami kan.
2. Intika Guamanpak warmipak taytami. Payka Guamanpak suidrumi.
3. Ninaka Pablopak warmimi. Pabloka Ninapak kusami. Paykunaka sawarishkami (kankuna).
4. Samika kusayukmi. Payka sawarishkami. Payka wawayukmi.
5. Rigobertaka Guatemalamantami. Payka mana sawarishkachu. Mana wawayukchu. Mana kusayukchu.
6. Evo Moraleska mana warmiyukchu.
7. Nina Pacarika Ecuadormantami. Payka willapujmi.
8. Hilaria Supaka Perumantami. Payka congreso warmimi. Payka Kechwa warmimi. Payka ishki churiyukmi.
9. Intika Tamyapak kusapak taytami. Payka suidrumi.

USING CONTEXT TO DERIVE MEANING

As you are learning Kechwa there will frequently be times when you do not understand a particular word. While you may be able to ask the meaning of the word in English (or Spanish) or to look the word up in a bilingual dictionary, it is important to develop skills to cope with these situations using only Kechwa. As the exercises above hopefully illustrate, the meaning of unknown words can often be determined from the context in which they appear. If there is not sufficient context to determine the meaning of a word, you can also attempt to establish one on your own. So, if someone says "*Intipish Waytapish sawarishkami*", and you think that means that Inti and Wayta are married, you could ask, "*Intika Waytapak kusachu?*". Such a question will result either in a confirmation of your assumption, or more information to help you determine the meaning of the unknown word.

Rurana 2.14. Your teacher will divide the class in half, with each group representing either Wayra and Kushi OR Sisa and Pedro. Your teacher will then hold up a card for one of the other members of our Kechwa family, and the groups will take turns providing information about that person. The last group to provide new, factually correct information wins the point for that round. This exercise may be done with books either open or closed.



Rurana 2.15. Read the passage and prepare the questions below.



Ayllu Anderson

Kaykunaka Andersonkunami. Bobpish Sarapish sawarishkami. Andersonkunaka Miniapolismantami. Andersonkunaka shoq churiyukmi. Bobpak Sarapak churika Adrian shutimi. Adrianaka willapujmi. Adrianaka sawarishkami. Andrianpak warmika Susana shutimi. Bobpish Sarapish paypak suidrukunami. Susanaka hambinayukmi. Susanaka San Paulmantami. Adrianpish Susanapish wawayukmi. Adrianpak, Susanapak churika Adam shutimi. Paykunapak ushika Nancy shutimi. Adampish Nancypish yachakujkunami. Adampak Nancypak hatun taytaka Bobmi. Adampak Nancypak hatun mamaka Sarami.

1. Andersonkunaka maymanta kankuna?
2. Bobpak churika Adrianchu?
3. Susanaka Bobpak warmichu?
4. Maymanta Susanaka kan?
5. Susanaka Nancypak ñañachu?
6. Adamka Nancypak taytachu?
7. Adampak hatun taytaka Adrianchu?
8. Susanaka hambinayukchu?
9. Adampish Nancypish yachachijkunachu?
10. Saraka Nancypak Adampak mamachu?

Rurana 2.16. Using the paragraph above, come up with three questions of your own about the Andersons. You will ask your questions to your classmates and will be expected to answer their questions.

Rurana 2.17. Bring a picture of your own family to class and be prepared to describe it based on the model provided in Rurana 2.15. Also prepare five questions for your classmates to answer after they have heard your presentation. As an alternative, you might tell your story to a partner, who will then have to describe your family to the class. If you would prefer not to talk about your own family, feel free to download a picture from the web.

fotobabble

Rurana 2.18. For this exercise, you will use an online tool called fotobabble (<http://fotobabble.com>), which allows you to upload a picture and then record yourself speaking about it. The tool is free to use, but you will be required to create an account to use it; if you wish, you can use your Facebook login to access fotobabble. You will also need a microphone to complete this assignment. If you have a laptop, it is likely that you have a built-in microphone.

For this assignment, you will need to upload the family picture that you showed in class and record your presentation. Once you are finished, please submit the link to your teacher. The link can be found in the upper right corner of the fotobabble window.

Vocabulary

Nouns

churi - son
 hatun mama - grandmother
 hatun tayta - grandfather
 ipa - aunt
 kusa - husband
 mama - mother
 ñaña - sister (of female)
 panay - male cousin
 pani - sister (of male)
 suidru - father-in-law
 sawarishka - married
 shuyukamayuk - artist
 tayta - father
 taytakuna - parents
 turay - female cousin
 turi - brother (of female)
 ushi - daughter
 warmi - wife
 wawa - child
 wawki - brother (of male)
 willapuj - lawyer
 yayawki - uncle

Highlighted Suffixes

-kuna
 -pak
 -pish
 -yuk

Personal Pronouns

ñuka - I
 kan - you (singular)
 kikin - you (singular, polite form)
 pay - he, she, it
 ñukanchik - we
 kankuna - you (plural)
 kikinkuna - you (plural, polite form)
 paykuna - they



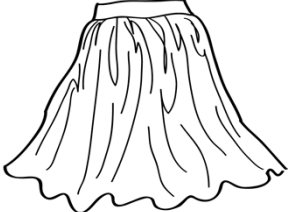


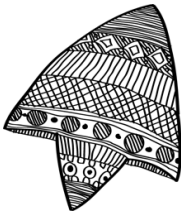
Possessive Pronouns

ñukapak - my
 kanpak - your (singular)
 paypak - his, hers
 ñukanchikpak - our
 kankunapak - your (plural)
 paykunapak - their

Katunapi (At the Market)



Churana (Clothing)

		
wara	kushma	chumbi
		
churana	anaqu	ushuta
		
talpa	muchiku	punchu

Kushipak waraka ima tullpu kan?
Paypak waraka pukami.

*What color are Kuxi's pants?
Her pants are red.*

Kanpak talpa ima tullpu kan?
Ñukapak talpaka yurakankasmi.

*What color is your blouse?
My blouse is blue and white.*

Anapak churanaka yurakmaywami.
Guamanpak waraka yanaankasmi.

*Ana's dress is light purple.
Guaman's pants are dark blue.*

Tullpukana (Colors)

ankas	blue	paqu	golden	uki	brown
killu	yellow	puka	red	waylla	green
kishpu	orange	puzu	gray	yana	black
maywa	purple	siwar	turquoise	yurak	white

Note that Kechwa uses creates shades of color by combining words:

ankas (blue) + yurak (white) = ankasyurak (light blue)
 yana (black) + waylla (Green) = yanawaylla (dark Green)

Since Kechwa does not have a word for the conjunction “and,” the same method must be used when describing items with many colors:

Jonpak kushmaka yurakukiankasmi
Jon's shirt is white, brown and blue.

Ninapak talpaka siwarkillushuyumi.
Nina's blouse is turquoise and yellow striped.

Rurana 3.1. Working with a partner, answer all of the questions below. In some cases, you may have to choose the correct piece of clothing.

Ex: Kanpak waraka ima tullpu kan?	<i>What color are your pants?</i>
Nuka(pak) waraka ukimi.	<i>My pants are brown.</i>
Paypak waraka ukimi.	<i>His/Her pants are brown.</i>

1. Kanpak waraka/anaquka ima tullpu kan?
2. Kanpak kushmaka/talpaka ima tullpu kan?
3. Kanpak ushutaka ima tullpu kan?

Rurana 3.2. Looking at your classmates, answer the following questions.

Ex: Pitak puka warataka churan?
 Bobmi puka warataka churan.
 Bobpish Anapish puka warataka churankunami.
 Manapi puka warataka churanchu. [No one is wearing red pants]

- | | |
|---------------------------------------|-----------------------------------|
| 1. Pitak kishpu warataka churan? | 5. Pitak yana muchikutaka churan? |
| 2. Pitak puzu anaqutaka churan? | 6. Pitak paqu chumbitaka churan? |
| 3. Pitak yurak kushmataka churan? | 7. Pitak yana ushutataka churan? |
| 4. Pitak yurakankas talpataka churan? | |



Rurana 3.3. For this exercise, you will use an online tool called VoiceThread (<http://voicethread.com/>), which allows you to record yourself speaking about images that your teacher has uploaded to the web. The tool is free to use, but you will be required to create an account to use it; if you wish, you can use your Facebook login to access VoiceThread.

You will also need a microphone to complete this assignment. If you have a laptop, it is likely that you have a built-in microphone.

Yupakuna (Numbers)

To learn all the numbers up to 100 in Kechwa you really only need to learn the numbers up to 10. After that you just combine elements to get the number you need.

1	2	3	4	5	6	7	8	9	10
shoq	ishqi	kinsa	chusqo	pichka	soqta	kanchis	posoq	isqon	chunga

For multiples of ten, just combine elements to say how many times you need ten:

20	30	40	50	60	70	80	90
ishqi chunga	kinsa chunga	chusqo chunga	pichka chunga	soqta chunga	kanchis chunga	posoq chunga	isqon chunga

To create numbers between the multiples of ten, just add what you need:

- 15 chunga pichka (ten + five)
- 47 chusqo chunga kanchis (four tens + seven)
- 79 kanchis chunga isqon (seven tens + nine)

For numbers between 100 and 999, you just need the word *patzak* (hundred):

- 104 patzak chusqo
- 368 kinsa patzak soqta chunga posoq (three hundreds + six tens + eight)
- 999 isqon patzak isqon chunga isqon (nine hundreds + nine tens + nine)

Rurana 3.4. Read the following cell phone numbers following the model. The Kechwa word for the number zero is *illak*.

Ex: Jon 586 - 54951
Jonpak celular yupaka pichka, posoq, soqta,
pichka, chusqo, isqon, pichka, xoq.

- | | | | |
|-----------|-------------|----------|-------------|
| 1. Inti | 909 - 23415 | 4. Kushi | 303 - 54352 |
| 2. Ana | 205 - 34566 | 5. Marta | 937 - 65438 |
| 3. Silvia | 768 - 09875 | 6. Pablo | 473 - 80119 |



Photo by Nina Kintir-Moss

Rurana 3.5. Poll your classmates to find out their phone numbers. Be prepared to report on what you have found.

Ex: Kanpak celular yupata karaway.	<i>Give me your cellphone (number).</i>
Nukapak celularka ...	<i>My cellphone is ...</i>
Paypak celular yupaka?	<i>What is his/her cell?</i>

Rurana 3.6. Read the following numbers aloud.

- | | | | |
|-------|-------|--------|--------|
| 1. 43 | 4. 17 | 7. 109 | 10. 78 |
| 2. 29 | 5. 35 | 8. 172 | 11. 52 |
| 3. 68 | 6. 80 | 9. 251 | 12. 54 |

When you have finished reading all the numbers individually, go through the list again and add the numbers together as you move through the exercise. So the answer to #2 would be *kanchis chungá ishqi* (43+29) and the answer to #3 would be the total of the first three numbers in the exercise (43+29+68).



Rurana 3.7. Write down the numbers that you hear in digits not words.

WIRELESS CELL PHONE IN INDIGENOUS COMMUNITIES.

Only fifteen years ago, if someone in rural Ecuador wanted to use a phone, even for an emergency, one might have to travel to the nearest city, stand in line for a booth, and be cut-off in mid-sentence after a couple of minutes. Today, many Kechwa people in rural Ecuador, even older people, have cell phones. How did things change so quickly? There are two major factors. First, the advent of wireless technology meant that expensive, physical wires did not have to be strung across the mountainous, earthquake-prone landscape where most Kechwa people live. Second, the international competition that followed in the wake of the breakup of phone monopolies drove prices down to a point that indigenous peoples could finally afford them. When the economic crisis at the turn of the century led many Kechwa to leave their villages (often to other countries), cellphone technology allowed families to keep in touch and to transfer money to family members. Younger generations of Kechwa have joined social media to stay in touch with distant and moving social networks, and to create culturally-specific music and videos. Commercial interests are now marketing specifically to indigenous communities.

Watch the following commercial for cellphones aimed at Kechwa speakers.
<http://www.youtube.com/watch?v=UtCie4VHNdY>





Mercadopi (At the Market)

- Mashna puka chumbika valin?
- Chunga kinsa dularmi valin.
- Yallimanami.
- Mashnata kunki?
- Chunga dular.
- Apay.
- Yupaychani.

- *How much does the red belt cost?*
- *Thirteen dollars.*
- *That's too much.*
- *Make me an offer.*
- *Ten dollars.*
- *That's a deal (literally "take it").*
- *Thanks.*

- Maywa alpaca punchu tiyanchu?
- Mana tiyanchu. Ukimi tiyan.
- Imamanta kan?
- Millmamantami
- Allimi. Kanchu rurarkanki?
- Mana. Ñukapak ñañami rurarka.
- Mashna valin?
- Ishki patzak pichka chungu.
- Ishki patzak munankichu?
- Mana, yalli valin.
- Mana, charinichu.
- Apay.
- Yupaychani.

- *Do you have a purple alpaca poncho?*
- *There isn't one. I have brown.*
- *What is it made out of?*
- *Wool.*
- *That's good. Did you make it?*
- *No. My sister did.*
- *How much is it?*
- *It costs \$250.*
- *Will you take \$200?*
- *No, it is worth more.*
- *I don't have that much.*
- *Okay, take it.*
- *Thanks*

Rurana 3.8. Perform the following role play. One of you has decided to buy yourself a hat to keep from being sunburned. You don't want to spend more than \$20, but the your partner (the seller) wants more. If time permits, create a second role play in which you and your partner switch roles as buyer and seller.

WHY U.S. DOLLAR COINS ARE SO COMMON IN ECUADOR

Historically, Ecuador's economy depended on the production and export of bananas, cacao and shrimp. In 1970s, Ecuador discovered oil in the Amazon region, and the economy boomed. In order to improve the country's infrastructure, Ecuador increased its foreign debt. But in the 1980s, oil prices collapsed, leaving the government with a heavy debt burden they were unable to pay. Devaluations and inflation pushed the economy into a chronic crisis. In the 1990s, with a brief border war with Peru, volcanic eruptions and earthquakes, and run-away inflation, the banking system collapsed. To end the perpetual crisis the country's currency was replaced with the American dollar in January of 2000. First-time visitors to Ecuador are often surprised to see that the American dollar coins, especially of Sacajawea, are heavily in circulation, while relatively scarce in the country that minted them.



Direct Objects

In English, word order allows us to distinguish subjects from direct objects. The subject of the sentence precedes the verb and the object follows the verb. For example, in the sentence “Guaman loves Sami.”, it is clear that Guaman is the subject and Sami is the direct object. If you reverse the two (i.e. “Sami loves Guaman”), the meaning of the sentences changes. This is not true of Kechwa, and therefore the suffix *-ta* must be used to mark the direct object. Look at the following examples:

Guamanmi Samitaka kuyan.	<i>Guaman (not someone else) loves Sami.</i>
Samitaka Guamanmi kuyan.	

In the example above, you will note that the meaning does not change with the order of the subject and direct object. There is no confusion over what is the subject and what is the direct object because the direct object (*Samitaka*) is marked by the suffix *-ta*.

Note in this example that the suffix *-ka* is attached to the direct object. As noted in the first chapter, *-ka* is added to the topic of the sentence, which is not necessarily the grammatical subject. The topic is “old” information already established by context. It is, as such, distinct from the “new” information marked by the suffix *-mi*. Look at these examples:

Guamanmi Samitaka kuyan.	<i>Guaman (not someone else) loves Sami.</i>
Guamanka Samitami kuyan.	<i>Guaman loves Sami (not someone else).</i>

In both Guaman is the subject and Sami is the direct object (marked with the suffix *-ta*). The only difference between the two sentences is an implied context. In the first sentence, the topic is Sami and the new information is who loves her. In the second sentence the topic is Guaman and the new information is whom he loves.

Note, however, that the meaning of the entire sentence can be changed by moving the suffix *-ta* to another word in the sentence.

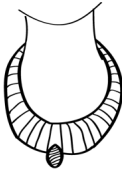

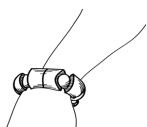


Guamantami Samika kuyan	<i>Sami loves Guaman (not someone else).</i>
Samika Guamantami kuyan.	

Rurana 3.9. Based on the models above, translate the following sentences into English, indicating the new information that is being stressed.

1. Ninami Tonytaka kuyan.
2. Bobtami Anaka kuyan.
3. Jonka Patriciatami kuyan.
4. Juanataka Guamanmi kuyan.

Rurana 3.10. Look at the items below and decide what you are buying for yourself.

Ex: Punchutami ñukaman randikuni. I am buying myself a poncho.

				
wachka	paychi	maki watana	siwi	muchiku

Rurana 3.11. Create a question following the model. Then answer the question in the affirmative.

Ex: Soniaka punchutami randikun. Sonya is buying a poncho.
 Payka punchutachu randikun? Is she buying a poncho?
 Ari, payka punchutami randikun. Yes, she is buying a poncho.

Taytaka kushmatami randikun.
 Hatun mamaka wachqatami randikun.
 Tamyaka ushutatami randikun.
 Sisaka paychitami randikun.
 Guamanpak warmika punchutami randikun.
 Ñukaka anaqutami randikuni.
 Intika siwitami randikun.
 Paypak turaykuna wachkatami randikunkuna.

Rurana 3.12. In the sentences above, the stress is on the object being purchased. Working with a partner, create a question that stresses the person who purchased the object. Answer this question in both the affirmative and the negative. Pay careful attention to the use of the suffixes -chu and -mi.

Ex: Soniaka punchutami randikun.
 Soniachu punchutaka randikun?
 Ari, paymi punchutaka randikun.
 Mana, paychu punchutaka randikun.

I am buying	You are buying (singular)	(S)he is buying	We are buying	You are buying (plural)	They are buying
randikuni	randikunki	randikun	randikunchik	randikunkichik	randikunkuna

Indirect Objects

Much as Kechwa uses *-ta* to mark the direct object in the sentence, it uses the suffix *-man* to mark the indirect object:

Ñañaman talpataka randikuni. *I am buying my sister a blouse.*
 Anaka ushiman talpatami randikun. *Ana is buying her daughter a blouse.*

The same rules apply when using *-ka* and *-mi* to mark old and new information:


Ñukami Anamanka ushutataka randikuni.
I (and not someone else) is buying Ana a pair of shoes.

Ñukaka Anamanmi ushutataka randikuni.
I am buying Ana (and not someone else) a pair of shoes.

Ñukaka Anamanka ushutatami randikuni.
I am buying Ana a pair of shoes (and not something else).

Rurana 3.13. Use the cues in the box below to create five sentences describing what gifts you are buying for the following people. Be prepared to translate your sentences.

Ex: Ñukaka Pablomanka kushmami randikuni.
I am buying Pablo a shirt.

Piman? (to whom?)	Imatak? (what)
Pedro tayta Guaman Nina hatun mama ñaña / pani turi / wawki Bob ipa mashi Susan Tamyá warmi / kusa churi / ushi	



- Imatak munanki?
- Chay kuri wachkata munani.
- Kayta?
- Chayta mana munanichu.
- Kayta munankichu?
- Ari, chayta munanimi.

- *What do you like?*
- *I like that golden necklace.*
- *This one?*
- *I do not like that one.*
- *Do you like this one?*
- *Yes, I like that one.*

- Siwar wachkata charinkichu?
- Mana charinichu.
- Imamanta chay puka wachkaka kan?
- Mana yachanichu.

- *Do you have a turquoise necklace?*
- *No, I don't.*
- *What is that red necklace made out of?*
- *I don't know.*

Demonstrative adjectives and pronouns

In order to distinguish items, Kechwa has both demonstrative adjectives that modify nouns (this/that ring) and demonstrative pronouns (this/that).

	Adjective	Pronoun
kay(ka) this (here)	Kay siwika mashna valin? <i>How much does this ring cost?</i>	Kayka mashna valin? <i>How much does this cost?</i>
pay(ka) that (there)	Chay siwika mashna valin? <i>How much does that ring cost?</i>	Chayka mashna valin? <i>How much does that cost?</i>

In the first column, *kay* and *chay* are an adjectives that modify the noun *siwi*. In the second column, however, *kay* and *chay* are pronoun that stand in place of the noun *siwi*. to which the *-ka* is attached. Note that the suffix *-ka* is attached to demonstrative pronoun, but not the demonstrative adjective

Rurana 3.14. Using the cues below come up with a question, and then a negative response.

Ex: Kay paychika kanpakmi.

Kay paychika kanpakchu?

Chay paychika mana ñukapakchu.

These earrings are yours.

Are these your earrings?

Those earrings are not mine.

1. Kay siwika kurimantami.
2. Chay muchikuka ñukapakmi.
3. Kay maki watanaka Intipakmi.
4. Chay wachkaka Pedropakmi.

Rurana 3.15. Answer the questions below in the negative, first using a demonstrative adjective form, and then using a demonstrative pronoun.

Ex: Kay anaquka kanpakchu?

Mana chay anaquka ñukapakchu.

Kaymi ñukapak.

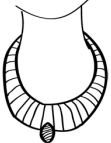

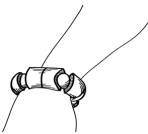







Is this skirt yours?

No, that skirt is not mine.

This (one) is mine.

1. Chay waraka Guamanpakchu?
2. Kay talpaka Tamyapakchu?
3. Chay yana kushmaka Samipakchu?
4. Kay puka chumbika hatun taytapakchu?
5. Chay uki punchuka Sisapakchu?

Rurana 3.16. Role play. You are at the market and have \$150 to buy presents for your family and friends back home. You and a partner should create a dialog in which one of you is purchasing items and the other is selling items. Discuss the items for sale and negotiate a price (ranges are given).

				
wachka \$15-25	paychi \$8-12	maki watana \$5-8	siwi \$45-60	muchiku \$25-30
				
wara \$20-25	kushma \$10-15	churana \$20-30	anaqu \$15-25	chumbi \$22-28

Vocabulary

Nouns

anaqu - skirt
 chumbi - belt
 churana - dress
 kushma - shirt
 maki watana - bracelets
 muchiku - hat
 paychi - earrings
 punchu - poncho
 siwi - ring
 talpa - blouse
 ushuta - shoes
 wachka - necklace
 wara - pants

Adjectives

alpaca - alpaca wool
 ankas - blue
 chay - that
 kay - this
 killu - yellow
 kishpu - orange
 maywa - purple
 millma - wool
 paqu - golden
 puka - red
 puzu - gray
 siwar - turquoise
 uki - brown
 waylla - green
 yana - black
 yurak - white

Demonstrative Pronouns

kayka - this
 chayka - that

Numbers

illak - zero
 shoq - one
 ishqi - two
 kinsa - three
 chusqo - four
 pichka - five
 soqta - six
 kanchis - seven
 posoq - eight
 isqon - nine
 chungu - ten
 patzak - hundred

Phrases

Kanpak cellular yupata caraway. - Give me your cellphone number.
 Mashna valin? - How much is it?
 Yallimanami - That's too much
 Mashnata kunki - Make me an offer.
 Munankichu ...? - Will you take?
 Yalli valin - It is worth more.
 Apay - Take it (That's a deal)
 Yupaychani - Thanks
 Maywa ... tiyanchu? - Do you have ...?
 Imamanta kan? - What is it made of?
 Imatak munanki? - What do you like?







Highlighted Suffixes

-ka
 -mi
 -man
 -ta

Rurana (Activities)



Kanka, imatak ruranki?

			
kawitupi kani	yachanaman rini	takita uyani	shungunchita mikuni
			
mashikunanawan rimani	tuta mikuni	hatarini	shuyuapamujta rikuni
			
chawpi punlla mikuni	churarini	armani	pichani
			
videopi pugllani	katini	celularpi rimani	killkani

Rurana 4.1. Working with a partner, place the activities above in order of how they might occur during the day. Think as well what activities might take place during the morning (*tutamanta*), during the afternoon (*chishi*) and during the evening (*tuta*).

Rurana 4.2. Using the model below, ask your partner about his/her daily routine in the morning, afternoon and evening.

Susana, imatak tutamanta ruranki?
Tutamantaka hatarini, armani y churani.

Be prepared to share your answers with the class using the following model:

Susanaka (Payka) tutamanta hatarin, arman y churan.

Verb Conjugation in the Present Tense

Verb conjugation in Kechwa is very regular. Thus far we have seen two verbs conjugated in the present tense.

	kana (to be)	churana (to wear)
ñuka (I)	kani	churani
kan (you, singular)	kanki	churanki
pay (he/she/it)	kan	churan
ñukanchik (we)	kanchik	churanchik
kankuna (you, plural)	kankichik	churankichik
paykuna (they)	kankuna	churankuna

You will note that in both cases the infinitive ends in *-na*. This will hold for all verbs in Kechwa. To conjugate the verb, remove this *-na* infinitive marker and add the bolded endings from the chart above. So, if you had the infinitive *katina* meaning to read and you wanted the third person singular (he, she, it) form, you would do the following:

Remove the infinitive marker *-na* >>> kati

Add the ending *-n* >>> **katin**

Rurana 4.3. Using the pronoun die (see appendix) practice conjugating the verbs below in present tense. Take turns rolling the die and producing the verb form that matches the pronoun you roll.

- | | | | |
|-------------|--------------|-------------|--------------|
| 1. randina | 4. uyana | 7. takina | 10. mikuna |
| 2. llankana | 5. churarina | 8. tushuna | 11. awana |
| 3. purina | 6. yachana | 9. kallpana | 12. hatarina |

Rurana 4.4. Poll your classmates to see how they spend their free time using the model below. If working in pairs, ask your partner each of the questions below. Otherwise, your teacher will assign a single question for you to ask each of your classmates; if there are more students in the class than questions, create additional questions using the vocabulary in this chapter. Be prepared to report back to the class.

Bob, mashna kutin shuyuapamujta rikunki?
 Nunka mana shuyuapamujta rikunichu.
 Sapan punlla shuyuapamujta rikunimi.
 Wakinpi shuyuapamujta rikunimi.
 Ñallañalla shuyuapamujta rikunimi.

Bob, how often do you watch TV?
I never watch TV.
I watch TV every day.
I watch TV occasionally.
I watch TV frequently.

1. Mashna kutin takita uyanki?
2. Mashna kutin katinki?
3. Mashna kutin pichanki?
4. Mashna kutin celularpi rimanki?
5. Mashna kutin internetpi katinki?
6. Ñallañalla armanapi takinkichu?



Rurana 4.5. Listen to the sentences and fill in the name(s) of the people on the chart below.

Ex: Intika sapan punlla internetpi kan.
Inti surfs the internet every day.

	goes to class	watches television	surfs the internet	talks on cellphone
Never				
Sometimes				
Frequently				
Every day			<i>Inti</i>	

Rurana 4.6. Translate the following sentences from English into Kechwa.

1. Do you read a book every day?
2. Does Nina watch television? She never watches television.
3. How often does Pablo eat lunch at home? He sometimes eats lunch at home.
4. What does Inti do in the evening? He talks on his cellphone.
5. Do you listen to music frequently? No, I don't listen to music frequently.
6. Do you clean the house in the morning? No, I clean the house in the afternoon.

Hunkaypak punllakuna (Days of the week)

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
paksipa (little moon)	wanra (wind)	kuyllur (star)	illapa (lightning)	chaska (Venus)	kuychi (rainbow)	intipa (sun)

Ima punllatak kan?

Kuyllurmi kan.

What day is it?

It is Wednesday.

When expressing the day on which an event takes place, the prefix *-pi* is added to the day of the week:









Ima punlla wasita pichanki?

Wanrapi wasita pichani

On what day do you clean the house?

I clean the house on Tuesday.

Rurana 4.7. Working with a partner, look at the following pictures and determine on what days he/she performs the actions they depict. If the activity is something you never do, feel free to use *nunka*. Note that these verbs are all in the infinitive form.

 chakrapi llankana	 taqshana	 mikunata randina	 kallpana
 runpata pugllana	 tushuna	 takina	 awana

HUNKAYPAK PUNLLAKUNA (DAYS OF THE WEEK)

Before the Spanish conquest, the Inca had their own words for the days of the week. As these terms were derived from Andean cosmology and Inca mythology, they were viewed as a manifestation of indigenous religious practice and thus were suppressed as a vestige of pre-Christian culture. With the passage of time, the Spanish names for the days of the week replaced the original Kechwa names for most speakers. It was not until the late 1970s that a social space was opened for indigenous peoples to reclaim their cultural identities. The Kechwa days of the week are now used in bilingual classrooms, and in a few Kechwa-focused radio stations and TV programs, but the Spanish names are still preferred by most speakers. While this book will use the Kechwa words for the days of the week, you should be prepared to hear the Spanish words in some contexts.

The suffix *-man*

In the first unit we learned that the suffix *-manta* is used to express the point of origin in sentences like *Evo Moraleska Boliviamantami* (Evo Morales is from Bolivia). The suffix *-man* is similarly used to express the point of destination:

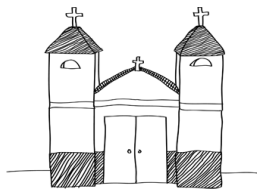
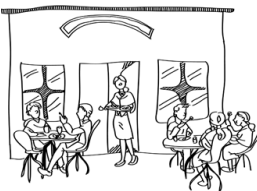



Mayman kuyllurpika rinki?
Kuyllurpika pukaramanmi rini.

Where do you go on Wednesday?
On Wednesdays I go to church.

Remember that in the last unit we also saw the suffix *-man* used to mark the direct object in sentences like *Ñañaman talpata randikuni* (I am buying my sister a blouse). When learning suffixes, you need to think broadly about the meanings they carry and modify your understanding as you encounter new uses. In this case, you might view the direct object (my sister) as the “destination” for the object (a blouse).

Rurana 4.8. Working with a partner, look at the following pictures and find out how often they go to the places shown below. Your answers can use either frequency words (*nunka*, *wakinpi*, *sapan punlla*) or days of the week.

Mashna kutin kamuwasiman rinki?
How often do you go to the library?
Wanrapi illapapi kamuwasiman rini.
I go to the library on Tuesdays and Thursdays.

			
pukara	yachanawasi	hambiwasi	restaurant
			
chuwiwasi	kuchkiwasi	uvyanawasi	chakra



Rurana 4.9. Listen to the description of Inti's weekly activities and answer the questions below.

1. Ima punlla wasita pichan?
2. Ima punlla pukaraman rin?
3. Ima punlla taqxañ?
4. Ima punllapi cervexata uvyan?
5. Ima punlla mikunata randin?
6. Ima punlla internetpi kan?
7. Ima punlla celularpi riman?

Rurana 4.10. Using the listening activity above as a model, write a short paragraph in Kechwa describing your weekly activities. Be prepared to read what you have written out loud to the class and have at least three questions prepared for your classmates to answer.

Present Progressive Tense

There are two forms of the present tense in Kechwa. The first form, which you have already learned, is used to describe action that takes place on a regular basis. The second, called the present progressive, is used to describe action that is taking place while the speaker is talking. Compare the following sentences:

Imatak tutamanta ruranki?
Imatak rurakunki?

What do you do in the morning? [present]
What are you doing? [present progressive]

To form the present progressive, add the suffix *-ku-* after the root and then add the same endings you saw in the present tense. So, if you wanted the first person singular form of the verb *mikuna*, you would do the following:

Drop the infinitive marker *-na* >>>> miku
Add *-ku* mark the verb as progressive >>>> mikuku
Add the *-ni* ending to mark as 1st person singular >>>> mikukuni

Rurana 4.11. Your teacher will give you a card depicting an activity from this chapter. You must act out the activity without using any words while your fellow students try to guess what you are doing. For example, if you were given the card to the right, you would need to act out taking a shower until your classmates say "Armakunki!" (You are taking a shower!).



Expressing Location with the suffix *-pi*

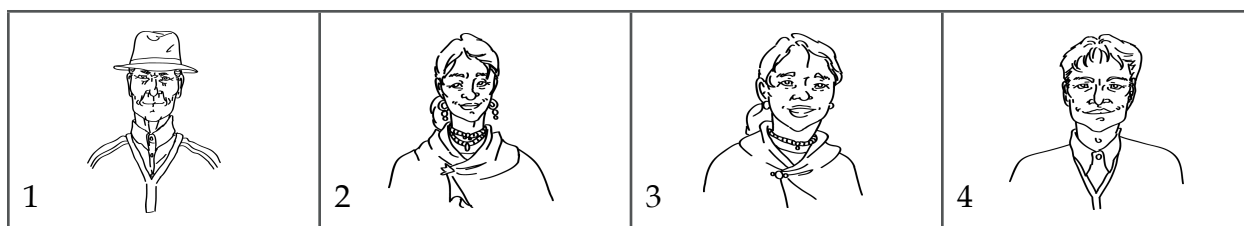
Much as the suffix *-man* is used to express destination, the suffix *-pi* is used to express location. Compare the following examples:

Mayman rigunki? *Where are you going?*
Yachanamanmi riguni. *I am going to class.*

Maypi Pabloka kan? *Where is Pablo?*
Yachanapimi kan. *He is in class.*

Rurana 4.12. Below you will find pictures of four members of our Kechwa family. You already know what their professions are from earlier units. Now, see if you can tell where they work.

Model: Rupika takijmi kan. Payka uvyanawasipi llankan.
Rupi is a musician. He works in a bar.



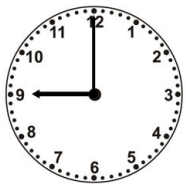



Rimaykuna

- Imanalla Mark. Mayman rigunki?
- Kamuwasimanmi riguni.
- Mashna kutin kamuwasimanka rinki?
- Sapan punllami rini. Chaypika kamuta katina allimi.
- Mayman rigunki?
- Nukaka pukaramanmi riguni. Ashallakaman.

- Imanalla, Ana? Pablomi kani.
- Imanalla, Pablo.
- Maypi kanki? Achka bullami kan.
- Uvyanapimi kani.
- Imatak chaypika rurakunki?
- Mashikunawan rimani, cervezata uvyani.
- Allimi. Nukaka llankakunimi.
- Shinachu? Maypi llankakunki?
- Hambiwasi. Isqon pacha llugshisha. Kanta kayasha.
- Allimi.
- Ashallakaman.




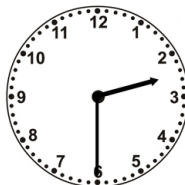






Ima pachatak kan? (What time is it?)

 <p>isqon pacha</p>	 <p>isqon pacha chawpi</p>	 <p>posoq pacha pichka uchilla pachakuna</p>	 <p>shoq pacha chusqo chunga pichka uchilla pachakuna</p>
--	---	--	--

Can you figure out how to tell time from the clock faces shown above? What do you think *pacha* and *uchilla pachakuna* mean?

Rurana 4.13. Look at the clock faces below and tell what time it is in Kechwa.

<p>1.</p> 	<p>2.</p> 	<p>3.</p> 	<p>4.</p> 
<p>5.</p> 	<p>6.</p> 	<p>7.</p> 	<p>8.</p> 

Telling the Time When an Activity Takes Place

In the last chapter we saw the suffix *-ta* used to mark the direct object in the sentence. When telling when an activity took place this suffix is also used:

Ima pachatak hatarinki?
Kanchis pachatami hatarini.
Posoq pacha chawpitami hatarini





When do you get up?
I get up at seven.
I get up at eight thirty.

Rurana 4.14. As a class, interview your teacher and find out what her typical day is like (when she gets up, whether she eats breakfast, etc.). You are encouraged to ask as many follow-up questions as you can. Be prepared to report back on what you have learned.



Rurana 4.15. Listen to the paragraph and write down what you hear in Kechwa. Once you have finished, translate the paragraph into English

Rurana 4.16. The chart below lists the academic areas of interest of the members of our Kechwa family. Look at the list of courses being offered this semester and place them in the column underneath the person who might find them interesting. Some subjects might be used more than once and others not at all. Note that most of this specialized vocabulary is borrowed directly from Spanish, although the articles and accent marks are dropped.

			
ciencias sociales	humanidades	ciencias naturales	medicina

biologia
quimika
linguistika
farmacia
frances
italiano

matematicas
fisika
wiñaykawsay (historia)
ciencias politicas
antropologia
filosofia

ekonomia
periodismo
ingenieria
kalkulo
negocio
idiomas

Rurana 4.17. Using the model below find out what your partner is studying this semester.

Model: Kay semestripi imatak yachakunki?
Wiñaykawsaytapish antropologiatapish yachakuni.

Rurana 4.18. Ask your partner on what days (s)he is taking the classes mentioned in the preceding exercise. Be prepared to report back on what you found out.

Model: Ima punlla historiata yachakunki?
Wiñaykawsaytaka paksipapi kuyllurpi illapapi yachakuni.



Rurana 4.19. Rupipak yachana. Listen to the description of Rupi's class schedule and write it down the details in the box provided.

	Paksipa	Wanra	Kuyllur	Illapa	Chaska
Tutamanta					
Chishi					
Tuta					

Rurana 4.20. Write an essay of 150-200 words describing your weekly activities. You should include information on when you get up, what classes you are taking, what you do in your free time, and any other relevant information that you can.

A QUICK NOTE ON WORD FORMATION

As you are trying to build your vocabulary, pay attention to clusters of words to discover patterns. For example, thus far we have learned the following words:

yachana - to study
yachana - class

yachachij - teacher
yachakuj - student

yachanawasi - school

We have also learned these two words: *hambinayuk* (doctor) and *hambiwasi* (hospital). Seen together like this, it is clear that the root *yacha* has something to do with education and the root *hambi* has something to do with medicine.

But remember that Kechwa also mixes and matches roots and suffixes together to create additional meanings. So you might also notice the following cluster of words:

yachanawasi - school
hambiwasi - hospital

mikunawasi - restaurant
uvyanawasi - bar

kamuwasi - library
chuwawasi - movie theater

These words all share the root *-wasi*, but what else do they have in common? They are all buildings. If we look a little closer at the words in the second column we can see the roots for *mikuna* (food) and *uvyana* (drink), leading us to the conclusion that *-wasi* must be used to indicate a place where something can be found. So if a restaurant (*mikunawasi*) is a place where you can find food (*mikuna*) and a bar (*uvyanawasi*) is a place you can get a drink (*uvyana*), what would you guess a *kamu* is? How about a *chuwawasi*?

VOCABULARY

Verbs

armana – to bathe
 awana – to weave
 churarina – to get dressed
 hatarina – to wake up
 kallpana – to jog
 katina – to read
 killkana – to write
 llankana – to work
 mikuna – to eat
 pichana – to clean
 pugllana – to play
 purina – to walk
 randina – to buy
 rikuna – to watch
 rimana – to talk
 rina – to go
 takina – to sing
 taqshana – to do laundry
 tushuna – to dance
 uvyana – to drink
 uyana – listen
 yachana – to study

Nouns

shungunchi – breakfast
 cellular – cellphone
 chakra – farm
 chuwiwasi – movie theater
 hambiwasí – hospital
 kamuwasi – library
 kawitu – bed
 kuchkiwasi – bank
 mikuna – food
 mikunawasi – restaurant
 pacha – hour
 pukara – church
 runpa – ball
 shuyuapamuj – television
 taki – music
 video – video games

yachana – class
 yachanawasi – school
 uvyanawasi – bar

Adjectives/Adverbs

chawpi – half
 uchilla – little
 (uchilla pacha – minute)

Academic subjects

antropologia – anthropology
 biologia – biology
 kalkulo – calculus
 ciencias naturales – natural sciences
 ciencias políticas – political science
 ciencias sociales – social sciences
 ekonomia – economics
 farmacia – pharmacy
 filosofía – philosophy
 física – physics
 frances – French
 humanidades – humanities
 idiomas – foreign languages
 ingeniería – engineering
 italiano – Italian
 lingüística – linguistics
 matemáticas – mathematics
 medicina – medicine
 negocio – business
 periodismo – journalism
 química – chemistry
 wiñaykawsay – history

Days of the week

paksipa – Monday
 wanra – Tuesday
 kuyllur – Wednesday
 illapa – Thursday
 chaska – Friday
 kuychi – Saturday
 intipa – Sunday


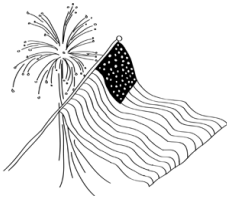
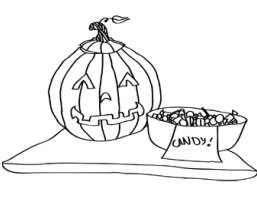



Highlighted Suffixes

-man

-pi

-ta

Raymikuna (Festivals)

		
kuyay punlla	independencia punlla	halloween
		
yupaychana punlla	wilka wiñay	mushuq wata

kamayki January	pawkartay February	pachaq March	ayriwa April	aymuray May	quski June
sitwa July	qarwaki August	quyak September	wayruk October	ayamarkay November	qapaqki December

Rurana 5.1. Working with a partner, look at the pictures of holidays shown above and decide in what month they occur.

Ex: Veterano punlla ayamarkaypi kan.

Rurana 5.2. Poll your classmates to find out in what month each of them was born. Be prepared to report your answers to the class.

Ex: Ana, ima killapi wacharirkanki?
Ayriwapi wacharirkani.
Anaka ayriwapi wacharirka.

THE KECHWA HOLIDAY OF INTI RAYMI

Inti Raymi is the Kechwa celebration of the Winter Solstice, the shortest day of the year. Although the holiday was suppressed after the Spanish conquest, indigenous peoples are reclaiming the holiday. Watch the following video of Inti Raymi celebrations in Cusco, Peru.

<http://www.youtube.com/watch?v=zz-Rr8kiySk&feature=fvwrrel>.



Rurana 5.3. Working with a partner read the paragraph about the Kechwa festival of Inti Raymi and prepare answers to the questions that follow.



Photo by steve-stevens



Photo by patrickalex



Photo by adavey

Pawkar raymika sisamita pacha killapimi kan. Pawkar raymika mushuq nina Andespak mushuq watami kan. Pacha, shoqniki mushuq wata punllami kan. Kay raymipi gintikunaka takin, tushun, mikunpishmi. Wambrakunaka pugllanmi. Pachamamaman kamarikunata, sisakunata, takikunata karankuna.

Inti Raymika murukunata pallay raymimi kan. Inti raymitaka sapan wata Andespi aqnankuna. Kay raymika quski 22-26 punllakunapimi kan. Kay raymitaka quski chirimitapimi aqnankuna. Quskipi pachamamata, tayta intita mikunamanta yupaychankuna. Kay raymipi gintikunaka takin, tushun, mikunpish. Gintikunaka karumanta shamun. Tandanakunkuna, pambapi mikunata churankuna.

Ishkiniki ayamarkay punllapi wañushkakunata aqnankuna. Ayapambaman rinkuna, mushuq churanata churankuna, kamarita apankuna. Kamarika mikunami kan. Ayakunaman karankuna. Ayapambapi mikunata churankuna, ayllukunaka, ayaman karankuna, mikunata randi randi karanakunkuna. Ayllukuna aswata uvyankunami.

mushuq - new
nina - fire
ginti - person (from Spanish gente)
tushuna - to dance
wambra - young person
kamari - gift
sisa - flower
taki - song
muru - grain
pallana - to collect or harvest
aqnana - to celebrate
pachamama - Mother Earth
karu - far away
shamuna - to come
tandana - to gather
wañushka - deceased person
ayapamba - cemetery
kamari - offering
aya - soul, ghost
randi randi - (with) each other
aswa - liquor


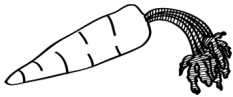







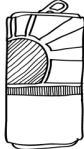










Tapuykuna

- 1) Ima killapi pawkar raymika kan?
- 2) Imatak pawkar raymi kan?
- 3) Imatak Inti Raymi kan?
- 4) Ima punllakunatak Inti Raymi kan?
- 5) Ima killapi Inti Raymi kan?
- 6) Ishkiniki ayamarkaypika imatak rurankuna?





Guaman Poma De Ayala, 1615.

Mikuna (Food)

 pilliyuyu	 sanurya	 palanda	 sara
 mishkitanda	 palta	 chiwilla	 cerveza
 lulun	 mishkiyaku	 baynitas	 pasta
 mishkirasu	 papa	 vino	 pizzatanda
 manzana	 tumati	 sibulla	 chawla







Word formation

Kechwa uses key roots to form new words. For example:

 ñuñu +	 tanda	= ñuñutanda
---	--	-------------

So, if cheese is “milk-bread,” what do you think the “mishki” in *mishktanda* means? What do *mishkitanda*, *mishkirasu* and *mishkiyaku* have in common? Would it help to know that *mishkiriti* is the word for snowcone? Do you have any idea what *yaku* and *riti* might mean? Any idea what *manzanatanda* and *saratanda* might be?

Rurana 5.4. Fill in the words missing from the chart below.

	 wagra	 karuntzi		 qunu	 kuy
 atallpaaycha			 kuchiaycha		

Rurana 5.5. You and your classmates are throwing a party and need to find out what everyone likes to eat and drink. Using the structures below, ask one another questions to so that the class can make a shopping list.

Imatak mikuna munanki?
Kuyaychata
Kuyaychata, tandata, tumatitami munani

Pitak kuyaychataka munan?
Bobmi kuyaychataka munan
Kuyaychata mutzunchik.
(Ñukaka) kuyaychata mana munanichu

*We need some guinea pig.
I don't like guinea pig.*

Pizzatandata mutzunchikchu?

Do we need pizza?

Rurana 5.6. Answer the following questions.

1. Ima Estados Unidos raymipi karuntzitaka mikunchik?
2. Ima Estados Unidos raypimi mishkimuyukunataka mikunchik?
3. Ima Estados Unidos raymipi mishkitanda nishkakunata (so-called) mikunchik?
4. Ima Estados Unidos raymipi mishkimuyukunataka kunchik?
5. Ima Estados Unidos raymipi sisakunataka kunchik?
6. Ima Estados Unidos raymipi mishki shunku chokolatekunataka kunchik?

Rurana 5.7. Working with a partner, create a dialog in which one of you is purchasing the items from the list above from the other.

Chokolateta katuway.
Mashnata munanki?
Ishqi libra.
Shoq libra chawpi.

*I would like to get some chocolate.
How much would you like?
Two pounds.
A pound and a half.*

Rurana 5.8. Read the letter below and be prepared to give a brief summary in English. As you read, underline all of the verbs that you find. While the forms should be new to you, you should be able to figure out their meaning from context.

<p style="text-align: right;">Sitwa 26, 2012</p> <p>Kuyashka ushi Samiku,</p> <p>Allíchu kankí? Ñukaka kanmanta uyana munani, icha kaypi kanman inti raymimanta rimana munani. Allíchu?</p> <p>Ñukaka inti raymipak mushuq yurak warakunata, uki kushmata randirkaní. Ñukaka tutamanta hatarirkaní, armarkaní, ashta mikurkaní. Mushuq churanata churarkaní. Karuman warmiwan purirkaní. Inti raymipika achka gintikunamí karka. Inti raymipika mashikunawan rimarkaní. Mashikunaka mikunamanta rimarkakunamí.</p> <p>Mashikunaka, chawpi punllapi mikunata ñukaman kararkakunamí. Ñukaka kushimí karkaní. Mikunaka pambapimí karka. Kuyaycha, papakuna, mutiy yuyukuna. Uvyana sara aswapish allimí karka. Ñukaka aswata uvyarkanimí, aswaka mishkimí karka. Mana macharkanichu. Takikunapish karkamí. Wambrakunamí takirkakuna. Ñukaka tutamí takikunapi tushurkaní. Kushimí karkaní. Mana wasíman tikrana munarkanichu. Inti raymika sumakmí karka.</p> <p>Shamuk wata inti raymipi ñukaka prioste kana munani. Ñukaka shamuk watapak achka takíjkunata mutzusha, achka kuykunata, wagra aychata, yuyukunata randisha. Ñuka wasipimí yanusha, aswatapish wasipi rurashamí. Inti raymipi tushushunmí.</p> <p>Kanka Samí, shamuk raymí Yupaychana punllapi kanka imatak rurankí?</p> <p>Yupaychaní, ñalla kanmanta uyana munani. Allí kankí.</p> <p>Shuq punllakaman, Tayta</p>	<p>achka - lots</p> <p>kushi - happy</p> <p>tikrana - to return</p> <p>shamuk - next</p> <p>prioste - host</p>
--	--

Rimaymanta tapuykuna

- | | |
|--|---|
| 1. Ima raymi kan? | 5. Mikunaka maypi karka? |
| 2. Intika raymipak imatak randirka? | 6. Ima mikunata mikurkakuna? |
| 3. Intika tutamanta imatak ruran? | 7. Intika shamuk watapak imatak mutzunka? |
| 4. Intipak mashikunaka ima pacha mikunata karankuna? | |

Formation of the Past Tense

Thus far we have seen learned how to use the present tense and the present progressive tenses. The past tense in Kechwa is formed using the suffix *-rka* . Look at the following chart to see how the tenses compare:

	Present Progressive	Present	Past
ñuka	mikukuni	mikuni	mikur kani
kan	mikukunki	mikunki	mikur kanki
pay	mikukun	mikun	mikur ka
ñukanchik	mikukunchik	mikunchik	mikur kanchik
kankuna	mikukunkichik	mikunkichik	mikur kankichik
paykuna	mikukunkuna	mikunkuna	mikur kakuna

The endings for the present and past tense forms have exactly the same endings; the only real difference between them is the addition of the suffix *-ku* in the present progressive forms. You will note, however, that the endings for the third person forms for the past tense do not have an “n” at the ending (*mikurka* and *mikurkakuna*)

There are some dialects of Kechwa that include an *-n* on the third person forms of the verb in the past tense (*mikurkan* and *mikurkankunan*). While the *-n* will not be included in this book, you should be aware that you may hear these forms.

Rurana 5.9. Using the pronoun *die* to practice conjugating verbs in the past tense.

- | | | | |
|--------------|------------|---------------|--------------|
| 1. yachakuna | 5. uyana | 9. kuyana | 13. mikuna |
| 2. randina | 6. charina | 10. takina | 14. munana |
| 3. katuna | 7. tushuna | 11. agnana | 15. tandana |
| 4. purina | 8. yachana | 12. churarina | 16. hatarina |

Rurana 5.10. Go back to the letter from Inti in Rurana 5.8 and find all of the present and past tense verbs. Once you have a complete list, see if you can form the present tense of all the past tense verbs and the past tense of all the present tense verbs. Be ready to translate both forms as well.

Ex:	kanki (<i>you are</i>)	>	karkani (<i>you were</i>)
	randirkani (<i>I bought</i>)	>	randini (<i>I buy</i>)

Which of the verbs from the letter would be useful in describing holidays that you celebrate? What other activities happen

Rurana 5.11. Interview your teacher to find out what (s)he has done today using daily activities verbs and times of day from last chapter. Take careful notes as you will have to recount what you have learned. Here are some questions to get you started:

Ima pachatak hatarikanki?
 Armankichu?
 Shunkunchita mikurkankichu?

Rurana 5.12. Write a brief essay (at least 100 words) about what you did today (got up, got dressed, etc.).



Rurana 5.13. In Rurana 5.8 you read a letter from Inti to his daughter Sami. In this exercise you will listen to a voice message that Sami left in response to the letter. Write down what you hear in Kechwa and then translate it into English.

Formation of the Future Tense

The future tense is formed by removing the -na marker from the infinitive and then adding the endings shown in the chart below:

ñuka	kan	pay	ñukanchik	kankuna	paykuna
mikusha	mikunki	mikunka	mikushun	mikunkichik	mikunkakuna

You will note that the 2nd person singular and plural are identical to the present tense forms: *mikunki* and *mikunkichik*. The context in which these forms are used usually makes it clear whether the action is in the present or the future.

Keep in mind as well that many languages, including English, use present tense to suggest future meaning. For example, on Friday afternoon we often say “What are you doing this weekend?” rather than “What will you be doing this weekend?”

Rurana 5.14. Use the pronoun *die* to practice conjugating verbs in the future tense.

- | | | |
|----------------------|----------------------|-----------------------|
| 1. taqshana | 9. takina | 17. agnana |
| 2. yachakuna | 10. tarina (to find) | 18. churana |
| 3. randina | 11. uyana | 19. mikuna |
| 4. kallpana | 12. charina | 20. rina (to go) |
| 5. katuna | 13. tushuna | 21. munana |
| 6. purina | 14. yachana | 22. puñuna (to sleep) |
| 7. kawsana (to live) | 15. kuyana | 23. tandana |
| 8. pugllana | 16. takina | 24. hatarina |

Rurana 5.15. Survey your classmates to find out what they are going to do this weekend. Be prepared to report back to the class.

Sara, kay hunkay tukuripika imatak ruranki?
Kay hunkay runpata pugllasha.
Saraka kay hunkay runpata pugllanka.

Rurana 5.16. At this point you have seen the present, present progressive, past and future tense of a variety of verbs. To see if you can juggle them all effectively, use the pronoun *die* along with the tense *die* (see appendix). Using the verbs in Rurana 5.14, roll both dice and provide the needed form.

Rurana 5.17. Using the models provided in this chapter, write an email to a Kechwa friend telling them about a recent or upcoming holiday. You might also tell them a bit about your daily life (what classes you are taking, what you do for fun, etc.). The email should be at least 250 words.

Vocabulary

Nouns

aswa - liquor
 atallpa - chicken (bird)
 aya - soul, ghost
 aycha - meat
 ayapamba - cemetery
 baynitas - green beans
 cerveza - beer
 chawla - fish
 chiwilla - pineapple
 kamari - gift
 karuntzi - turkey (bird)
 kuchi - pig
 kuy - guinea pig
 kuyay - love
 lulun - egg
 mishkirasu - ice cream
 pasta - pasta
 pilliyuyu - lettuce
 punlla - day
 independencia
 manzana - apple
 mishkitanda - cake, pie
 mishkiyaku - soft drink
 muru - grain
 nina - fire
 ñuñu - milk
 ñuñutanda - cheese
 pachamama - Mother Earth
 palanda - banana
 palta - avocado
 papa - potato
 pizzatanda - pizza
 quinoa - quinoa (Kechwa word)
 qunu - rabbit
 sanurya - carrot
 sara - corn
 sisa - flower
 sibulla - onion
 taki - song
 tanda - bread
 tumati - tomato

veterano/a - veteran
 vino - wine
 wagra - cow
 wambra - young person
 wañushka - deceased person
 wata - year

Verbs

pallana - to collect or harvest
 aqnana - to celebrate
 shamuna - to come
 tandana - to gather

Adjectives

kushi - happy
 mushuq - new

Months

kamayki - January
 pawkartay - February
 pachaq - March
 ayriwa - April
 aymuray - May
 quski - June
 sitwa - July
 qarwaki - August
 quyak - September
 wayruk - October
 ayamarkay - November
 qapaqki - December

Phrases

randi randi - (with) each other
 karu - far away

Exercise Key

This section contains answers to all of the exercises in the book that have discrete (non-personalized) answers. It also includes the transcripts for all of the listening activities.

Mashikuna (Friends)

Rurana 1.2

1. Alli chishi
2. Alli tuta
3. Alli punlla



Rurana 1.3

- Alli tuta, imanalla.
- Alli tuta. Allimi kani.
- Anami kani. Ima shuti kanki?
- Ñukaka Kristobalmi kani.
- Maymantak kanki?
- Sumbawamantami kani. Kanka?
- Saraguromanta.
- Kushikuni. Tupankakaman.
- Kushikunipish.

1. What time of day is it when the two people meet? Evening
2. What are their names? Ana, Kristobal
3. Where are they from? Ana is from Saraguro. Kristobal is from Sumbawa.



Rurana 1.4

punllaKAman, mayMANtak,
iMApak, tayTApak, TZAwar,
CHUñu, eQEko, hamuTAna,
SHUa, SINGa, vaRAYuk,
ZARku, YAnuj, BARbus,
LANdu



Rurana 1.5

- Alli chishi, imanalla.
- Allimi kani.
- Kanka, maymanta kanki?

- Estados Unidosmantami kani. Kanka?
- Ñukaka, Argentinamantami kani.
- Kushi kuni. Payka maymanta kan?
- Españamantami kan. Payka ima shuti kan?
- Samuel shutimi kan. Payka ñuka mashimi.
- Yachakujmi kanchik.

- Imanalla. Ima shuti kanki? Tamyami kani. Kushi kuni.
- Payka ñuka mashimi. Estados Unidosmantami kan.

- Anaka maymantak kan?
- Payka Kansasmantami.
- Payka yachakujchu?
- Ari, payka yachakujmi.

Rurana 1.6

1. Hambinayukmi kani.
2. Yachachijmi kani.
3. Takijmi kani.
4. Yanujmi kani.
5. Pugllajmi kani.
6. Achpakamayukmi kani.

Rurana 1.7

1. Hambinayukmi kan.
2. Yachachijmi kan.
3. Takijmi kan.
4. Yanujmi kan.
5. Pugllajmi kan.
6. Achpakamayukmi kan.

Rurana 1.8

1. Boliviamantami kan.
2. Perumantami kan.
3. Ecuadormantami kan.

4. Guatemalamantami kan.

Rurana 1.9

1. Evo Moraleska Boliviamantami kan.
2. Hilaria Supaka Perumantami kan.
3. Luis Macaska Ecuadormantami kan.
4. Rigoberta Menchuka Guatemalamantami kan.

Rurana 1.11

1. Susanachu Kansasmantaka kan? Ari, Susanami Kansasmantaka kan. **OR** Susanaka Kansasmantachu kan? Ari, Susanaka PedroKansasmantami kan.
2. Hilariachu Perumantaka kan? Ari, Hilariami Perumantaka kan. **OR** Hilariaka Perumantachu kan? Ari, Hilariaka Perumantami kan.
3. Pedrochu Españamantaka kan? Ari, Pedromi Españamantaka kan. **OR** Pedroka Españamantachu kan? Ari, Pedroka Españamantami kan.
4. Tupakchu Boliviamantaka kan? Ari, Tupakmi Boliviamantaka kan. **OR** Tupakka Boliviamantachu kan? Ari, Tupakka Boliviamantami kan.
5. Luischu Brazilmantaka kan? Ari, Luismi Brazilmantaka kan. **OR** Luiska Brazilmantachu kan? Ari, Luiska Brazilmantami kan.

6. Patriciochu Argentinamantaka kan? Ari, Patriciomi Argentinamantaka kan. **OR** Patricioka Argentinamantachu kan? Ari, Patricioka Argentinamantami kan.
7. Nancynachu Paraguaymantaka kan? Ari, Nancymi Paraguaymantaka kan. **OR** Nancyka Paraguaymantachu kan? Ari, Nancyka Paraguaymantami kan.
8. Davidchu Colombiamantaka kan? Ari, Davidmi Colombiamantaka kan. **OR** Davidka Colombiamantachu kan? Ari, Davidka Colombiamantami kan.
9. Sisachu Ecuadormantaka kan? Ari, Sisami Ecuadormantaka kan. **OR** Sisaka Ecuadormantachu kan? Ari, Sisaka Ecuadormantami kan.

Rurana 1.12

1. Susanachu Kansasmantaka kan? Mana, Susanachu Kansasmantaka kan. **OR** Susanaka Kansasmantachu kan? Mana, Susanaka Kansasmantachu kan.
2. Hilariachu Perumantaka kan? Mana, Hilariachu Perumantaka kan. **OR** Hilariaka Perumantachu kan? Mana, Hilariaka Perumantachu kan.

3. Pedrochu Españamantaka kan? Mana, Pedrochu Españamantaka kan. **OR** Pedroka Españamantachu kan? Mana, Pedroka Españamantachu kan.
4. Tupakchu Boliviamantaka kan? Mana, Tupakchu Boliviamantaka kan. **OR** Tupakka Boliviamantachu kan? Mana, Tupakka Boliviamantachu kan.
5. Luischu Brazilmantaka kan? Mana, Luischu Brazilmantaka kan. **OR** Luiska Brazilmantachu kan? Mana, Luiska Brazilmantachu kan.
6. Patriciochu Argentinamantaka kan? Mana, Patriciochu Argentinamantaka kan. **OR** Patricioka Argentinamantachu kan? Mana, Patricioka Argentinamantachu kan.
7. Nancychu Paraguaymantaka kan? Mana, Nancychu Paraguaymantaka kan. **OR** Nancyka Paraguaymantachu kan? Mana, Nancyka Paraguaymantachu kan.
8. Davidchu Colombiamantaka kan? Mana, Davidchu Colombiamantaka kan. **OR** Davidka Colombiamantachu kan? Mana, Davidka Colombiamantachu kan.
9. Sisachu Ecuadormantaka kan? Mana, Sisachu Ecuadormantaka kan. **OR** Sisaka Ecuadormantachu kan? Mana, Sisaka

Ecuadormantachu kan.

Rurana 1.13.

1. Samimi yanujka kan.
2. Ari, Rupika takijmi kan.
3. Mana, Tamyachu achpakamayukka kan. (Intimi achpakamayukka kan.)
4. Mana, Intika hambinayukchu kan. (Intika achpakamayukmi kan.)
5. Ari, Guamanka willapujmi kan.
6. Mana, Samika pugllajchu kan. (Samika yanujmi kan.)
7. Tanyami hambinaukka kan.
8. Ari, Kushimi pugllajka kan.

Rurana 1.15

1. Payka Estados Unidosmantachu? Ari, payka Estados Unidosmantami kan.
2. Payka Boliviamantachu? Mana, payka Boliviamantachu kan.
3. Payka pugllajchu? Mana, payka pugllajchu kan. Payka hambinayukmi kan.
4. Payka takijchu? Ari, payka takijmi kan.
5. Payka Bob Dolechu? Mana, payka Bob Dolechu kan.
6. Payka Hilaria Clintonchu? Ari, payka Hilaria Clintonmi kan.

Ayllu (Family)

Rurana 2.1

1. Tamyaka **Wayrapak (or Kushipak)** mamami.
2. Pedroka Sisapak **turimi**
3. Sisaka **Pedropak** panimi.
4. **Wayraka** Pedropak panaymi.
5. Pedroka Kushipak **panaymi**
6. Wayraka Sisapak **turaymi**.
7. **Pedropak** yayakika **Rupimi (or Malkomi)**
8. **Sisaka** Malkopak mullami.
9. Wayraka Rupipak **saniimi**.

Rurana 2.3

1. Ari, payka Sisapak hatun taytami.
2. Ari, payka Malkopak mamami.
3. Ari, payka Malkopak ushimi.
4. Ari, payka Waytapak churimi.
5. Ari, payka Pedropak panimi.
6. Ari, payka Malkopak warmimi.
7. Ari, payka Kushipak panaymi.
8. Ari, payka Samipak turimi.
9. Ari, payka Rupipak wawkimi.
10. Ari, payka Intipak churipak wawami.

Rurana 2.4.

1. Mana, Tamyachu Malkopak panika.
2. Mana, Rupika Samipak warmichu.
3. Mana, Rupika Pedropak saniichu.
4. Mana, Wayraka Malkopak yayawkichu.
5. Mana, Kushichu Intipak ushika.
6. Mana, Waytachu Samipak warmi.
7. Mana, Wayrachu Intipak wawkika.

Rurana 2.5.

1. Mana, Samimi Malkopak panika.
2. Mana, Rupika Samipak turimi.
3. Mana, Rupika Pedropak saniimi.
4. Mana, Wayraka Malkopak churimi.
5. Mana, Samimi Intipak ushika.
6. Mana, Waytachu Samipak warmimi.
7. Mana, Wayrachu Intipak wawkimi.



Rurana 2.6.

1. Intika Samipak turichu? Mana payka Samipak turichu. Payka Samipak taytami.
2. Intipish Waytapish Sisapak, Kushipak hatun taytakunami.

Paykunaka
Miniapolismantami.

3. Rupika Pedropak, Kushipak, Wayrapak, Sisapak taytachu? Mana, Rupika Pedropak, Kushipak, Wayrapak, Sisapak taytachu. Payka Pedropak, Kushipak, Wayrapak, Sisapak yayawkimi.

Rurana 2.7

1. Mana
2. Ari
3. Mana
4. Ari
5. Mana

Rurana 2.8

1. Malkopish Rupipish Waytapak churikunami.
2. -
3. Kushipish Sisapish Intipak ushipak wawami.
4. -
5. Wayrapish Pedropish Rupipak saniikunami.

Rurana 2.9

1. Payka Wayrapak panimi.
2. Payka Intipak warmimi.
3. Ñukanchikka yachachijkunami kanchik.
4. Paykunaka achpakamayukkunami.
5. Payka takijmi.
6. Payka Boliviamantami.
7. Payka Sisapak turimi.
8. Paykunaka yachakujkunami.

9. Ñukanchik Bostonmantami kanchik.

Rurana 2.10

1. Kushika paypak panimi.
2. Waytaka paypak warmimi.
3. -
4. -
5. Paypak turika takijmi.
6. Paypak yachachijka Boliviamantami
7. Pedroka paypak turimi.
8. -
9. -

Rurana 2.11

1. Davidka ñukapak turimi. Payka kanpak turimi. Payka ñukanchik(pak) turimi.
2. Sisaka ñukapak panaymi. Payka kanpak panaymi. Payka paypak panaymi.
3. Kankunaka ñukanchik(pak) ayllumi kankichik. Kankuna paykunapak ayllumi kankichik.
4. Paykunaka kanpak suidrukunami. Waytapish Intipish paykunapak hatun taytakunami.
5. Tamyaka paypak q'achunmi. Payka ñukanchik(pak) q'achunmi.
6. Paykunaka ñukanchik(pak) ipakunami. Paykunaka paypak ipakunami.

Rurana 2.12

1. Sami is married (has a husband)
2. Inti has a son / sons.
3. Wayta has a daughter / daughters.
4. Inti is married (has a wife).
5. Sami is smart (has a head ... like the English "Sami has a good head on her shoulders.").

Rurana 2.13

1. Evo Morales is from Bolivia.
2. Inti is Guman's wife's father. He is Guaman's father-in-law.
3. Nina is Pablo's wife. Pablo is Nina's husband. They are married.
4. Sami has a husband. She is married. She has children.
5. Rigoberta is from Guatemala. She is not married. She does not have any children. She does not have a husband.
6. Evo Morales is not married (does not have a wife).
7. Nina Pacari is from Ecuador. She is a lawyer.
8. Hilaria Supa is from Peru. She is a congresswoman. She is Kechwa. She has two children.
9. Inti is Tamy's husband's father. He is her father-in-law.

q'achunmi.

4. Payka San Paulmantami kan.
5. Mana, Susanaka Nancypak ñañachu. Payka Nancypak mamami.
6. Mana, Adamka Nacypak taytachu. Pakya Nacypak turimi.
7. Mana, Adampak hatun taytaka Adrianchu. Adampak hatun taytaka Bobmi.
8. Ari, Susanaka hambinayukmi.
9. Mana, paykunaka yachachijkunachu. Paykunaka yachakujkunami.
10. Saraka mana Nancypak Adampak mamachu. Payka paykunapak hatun mamami.

**Rurana 2.15**

1. Andersonkunaka Miniapolismantami kan.
2. Ari, Bobpak churika Adrianmi.
3. Mana, Susanka Bobpak warmichu. Payka Bobpak

Katunapi (At the Market)

Rurana 3.7

1. 59
2. 17
3. 61
4. 73
5. 88
6. 134
7. 251
8. 942
9. 725
10. 439

Rurana 3.9

1. Ninami Tonytaka kuyan. Nina (not someone else) loves Tony.
2. Bobtami Anaka kuyan. Ana loves Bob (not someone else).
3. Jonka Patriciatami kuyan. Jon loves Patricia (not someone else).
4. Juanataka Guamanmi kuyan. Guaman (not someone else) loves Juana.

Rurana 3.11

1. Payka kushmatachu randikun? Ari, payka kushmatami randikun.
2. Payka wachqatachu randikun? Ari, payka wachqatami randikun.
3. Payka ushutatachu randikun? Ari, payka ushutatami randikun.

4. Payka paychitachu randikun? Ari, patyka paychitami randikun.
5. Payka puchutachu randikun? Ari, payka puchutami randikun.
6. Kanka anaqutachu randikunki? Ari, anaqutami randikuni.
7. Payka siwitachu randikun? Ari, payka siwatami randikun.
8. Paykunaka wachkatachu randikunkuna? Ari, paykunaka wachkatami randikunkuna.

Rurana 3.12

1. Paychu kushmataka randikun? Ari, paymi kushmataka randikun. Mana, paychu kushmataka randikun.
2. Paychu wachqataka randikun? Ari, paymi wachqataka randikun. Mana, paychu wachqataka randikun.
3. Paychu ushutataka randikun? Ari, paymi ushutataka randikun. Mana, paychu ushutataka randikun.
4. Paychu paychitaka randikun? Ari, paymi paychitaka randikun. Mana, paychu paychitaka randikun.
5. Paychu puchutaka randikun? Ari, paymi punchutaka randikun. Mana, paychu punchutaka randikun.

- | | |
|--|---|
| <p>6. Kanchu anaqutaka randikunki?
Ari, ñukami anaqutaka
randikuni. Mana, ñukachu
anaqutaka randikuni.</p> <p>7. Paychu siwitaka randikun? Ari,
paymi siwitaka randikun. Mana,
paychu siwitaka randikun.</p> <p>8. Paykunachu wachkataka
randikunkuna. Ari, paykunami
wachkataka randikunkuna.
Mana, paykunachu wachkataka
randikunkuna.</p> | <p>kushmaka Samipakchu. Chaymi
paypak.</p> <p>4. Kay puka chumbika hatun
taytapakchu? Mana chay puka
chumbika hatun taytapakchu.
Kaymi paypak.</p> <p>5. Chay uki punchuka Sisapakchu?
Mana kay punchuka Sisapakchu.
Chaymi paypak.</p> |
|--|---|

Rurana 3.14

1. Kay siwika kurimatachu? Chay
siwika mana kurimantachu.
2. Chay muchikuka kanpakchu?
Kay mukchikuka mana
ñukapakchu.
3. Kay maki watanaka Intipakchu?
Chay maki watanaka mana
Intipakchu.
4. Chay wachkaka Pedropakchu?
Kay wachkaka mana
Pedropakchu

Rurana 3.15.

1. Chay waraka Guamanpakchu?
Mana kay waraka
Guamanpakchu. Chaymi
paypak.
2. Kay talpaka Tamyapakchu?
Mana chay talpaka
Tamyapakchu. Kaymi paypak.
3. Chay yana kushmaka
Samipakchu? Mana kay yana

Rurana (Daily Activities)



Rurana 4.5.

1. Rupika sapan punlla yachanaman rin.
2. Kushika ñallañalla internetpi kan.
3. Malkoka ñallañalla celularpi riman.
4. Guamanka nunka mana shuyuapamujta tutamanta rikunchu.
5. Pedroka sapan punlla internetpi kan.
6. Sisaka wakin tutapi shuyuapamujta rikun.
7. Wayraka wakinpi celularpi riman.
8. Tamyaka nunka mana yachanaman rinchu.

Rurana 4.6

1. Sapan punllachu kamuta katinki?
2. Ninaka shuyuapamujta rikunchu? Payka nunka mana shuyuapamujta rikunchu.

3. Mashna kutin Pabloka chawpi punlla wasipi mikun? Payka wakinpi chawpi punlla wasipi mikun.
4. Imatak Intika tuta rurán? Payka celularpi riman.
5. Ñallñallachu takita uyanki? Mana, ñallñallachu takita uyani.
6. Tutamantachu wasita pichanki? Mana, wasitaka chishipimi pichani.



Rurana 4.9

Intika illapapi wasitami pichan. Payka sapan punlla internetpi kan. Intika, intipa tutamanta misamanmi rin. Intipa chishika, runpa pugllanata shuyuapamujpi rikun. Intika, kuychipi uvyanaman rin. Payka cervezata uvyan. Wanrapi mikunata randin. Kuyllurpi shuyuapamujta rikun, celularpi riman.

Rurana 4.12

1. Intika achpakamayukmi kan. Payka achpapimi llankan.
2. Tamyaka hambinayukmi kan. Payka hambiwasipimi llankan.
3. Samika yanujmi kan. Payka mikunawasipimi kan.
4. Guamanka yachchijmi kan. Payka yachanawasipimi llankan.

Rurana 4.13

1. kinsa pacha chung a pichka uchilla pachakuna
2. pichka pacha
3. chung a ishki pacha chung a pichka uchilla pachakuna
4. ishki pacha chawpi
5. soqta pacha chusqo chung a uchilla pachakuna
6. chusqo pacha kinsa chung a pichka uchilla pachakuna
7. chung a shoq pacha
8. chung a shoq pacha ishki chung a pichka uchilla pachakuna

paksipapish, kuyllurpish y chaskapish Kechwata yachakun. Payka chung a pacha Kechwa yachanapimi kan. Wanrapish, illapapish Ciencias socialesta yachakun. Chawpi punllapi Kansas Unionpi mikun. Chaskapika ciencias politicasta yachakun. Kuychi chishipi taqshan, randinaman rin. Sapan chishipi kamuwasiman rin, kamukunata katin. Tutapika wasiman rin, mikun. Tutaka wasipi ruranata ruran, shuyuapamujta rikun. Isqon pacha tutaka celularpi riman. Chung a pacha tuta internetpi chatean. Chawpi tutapi puñunaman rin.

**Rurana 4.15.**

Intika soqta pacha hatarin, icha Wayraka posoq pacha hatarin. Guamanka kanchis pacha hatarin, ashata mikun. Tamyaka wasipi llankan. Payka pichka pacha hatarin, wawaman karan. Sisaka ashata mikun, yachanaman rin. Payka chaska tuta uvyanaman rin. Intipapi Sisaka chawpi punlla puñun.

**Rurana 4.19**

Rupika, sapan tutamanta posoq pacha hatarin, arman, ashata mikun. Isqo pacha yachanaman rin. Rupika,

Raymikuna (Festivals)

Rurana 5.1

1. Kuyay punlla pawkartaypi kan.
2. Independencia punlla sitwapi kan.
3. Halloween wayrukpi kan.
4. Yupaychana punlla ayamarkaypi kan.
5. Wilka wiñay qapaqkipi kan.
6. Mushuq wata qapaqkipi (or kamaykipi) kan.

Rurana 5.3

1. Pawkar raymika killapimi kan.
2. Mushuq nina Andespak mushuq watami kan.
3. Quski killapi pachamamata tayta Intita yupaychana punllami kan.
4. Quski 22-26 punllakunapimi kan.
5. Inti Raymika quski killapimi kan.
6. Ayapambaman rinkuna.

Rurana 5.4

1. atallpa
2. wagraaycha
3. karuntziaycha

4. kuchi
5. qunu
6. kuy

Rurana 5.8

kanki, munani, munani, randirkani, hatarirkani, armarkani, mikurkani, churarkani, purirkani, karka, rimarkani, rimarkakunami, karakakunami, karkani, karka, karka, uvyarkanimi, karka, macharkanichu, karkami, takirkakuna, karkani, munani, randisha, yanusha, rurashami, tushushunmi, ruranki, munani.

Rurana 5.9

Present	Past
<i>kanki</i>	karkanki
<i>munani</i>	munarkani
randini	<i>randirkani</i>
hatarini	<i>hatarirkani</i>
amarini	<i>armarkani</i>
mikuni	<i>mikurkani</i>
churani	<i>churarkani</i>
purini	<i>purirkani</i>
kan	<i>karka</i>
uvayanimi	<i>uvyarkanimi</i>
machanichu	<i>macharkanichu</i>

Present	Past
kanmi	<i>karkami</i>
takinkuna	<i>takirkakuna</i>
kani	<i>karkani</i>



Rurana 5.13.

Imanalla tayta? Ushi Samimi rimakun. Allichu kanki? Kanmanta mana uyashkanichu. Ñukaka kanwan rimana munani. Chaymanta kaypi kanman shamuk Yupaychana punllamanta rimana munani. Allichu?

Ñukaka Yupaychana punllamanta rimasha. Aylluwan kushi kana munani. Mashna ayllukunata charishun? Kay Yupaychana raymipi ritinkachu? Mana yachanichu. Tayta, ñukaka mana chirimitata munanichu.

Kay Yupaychana punllaka tayta! ñuka wasiman shamunkichu? Mamapish taytapish ñukawan kachun munani. Ñuka wawakuna kankunata rikuna munanmi. Kankuna karupi kawsankichik, chaymanta mana wawakunaka kankunata ñallañalla rikunchu. Chaymanta kankuna shamuchun munani.

Ñukaka sinchimi llankakuni kay Yupaychana punllapak. Achka mikunata aylluman randisha. Tayta! kanta tapuna munani. Imatak kanka mikunata munanki? Ñukaka achka

papata, sara mutita, mishki papata, ishki karuntzitapish charishun. Yuyukunatapish charishun, tortapish charishun. Tutamanta yanusha. Chawpi punlla mikushun. Chishipi chuwikunata (peliculata) rikushun. Barajakunatapish (cards) pugllashun. Kanka imatak yuyanki tayta? Kay ruranakuna allichu? Kanpish chikan yuyaykunata charinkichu? Willapay.

Chayllata killkapani. Kanpak yuyaykunata ñukaman kachapay.

Ñalla kanmanta uyasha tayta. Ushi, hatun uqllayta kachan, alli kanki.







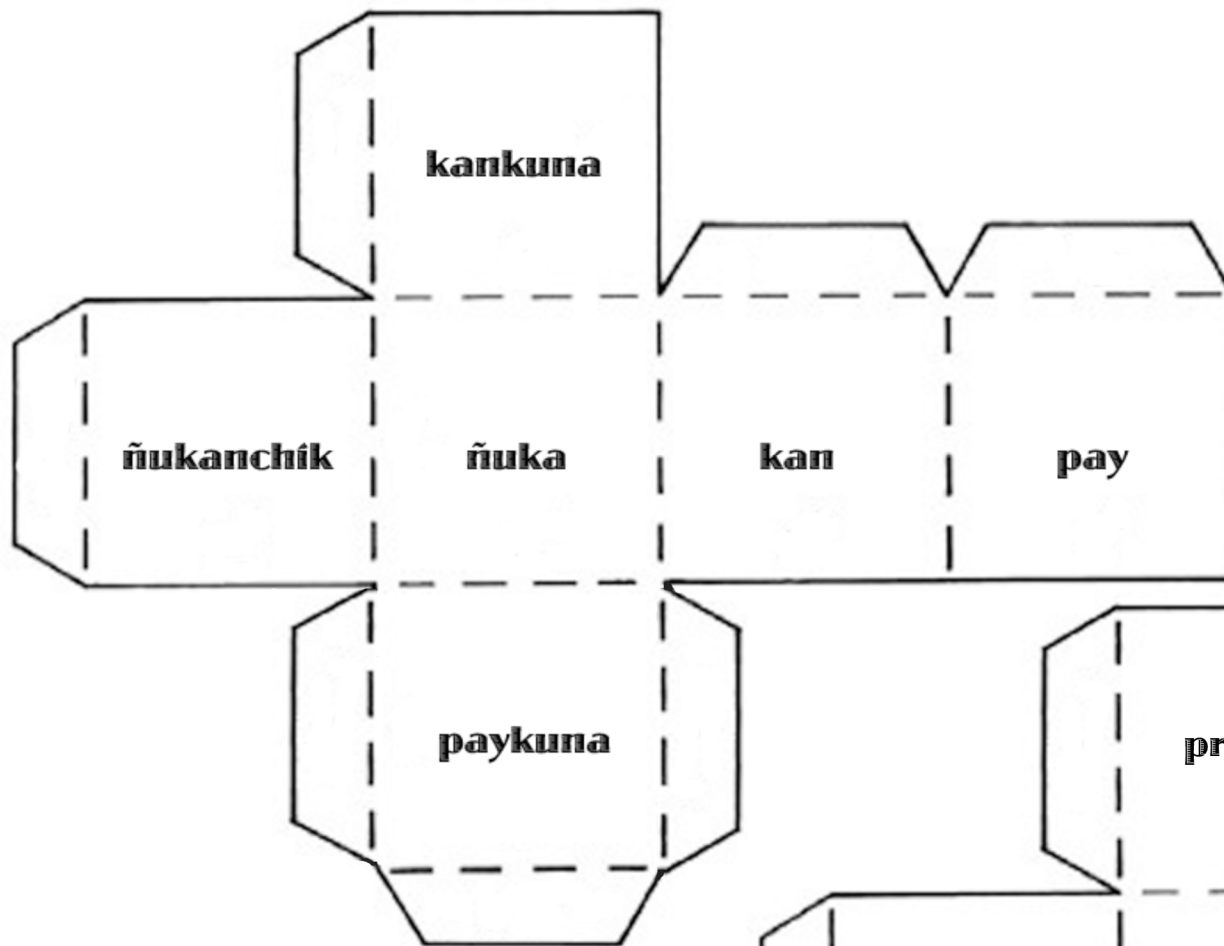












KECHWA VERB DICE

Print out this page, preferably on card stock. Cut out each die and fold on the dotted lines. Use tape or glue to affix the tabs to the underside of the adjoining face.

Distributed as an appendix to

Imanalla

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Nina Kinti-Moss & Jonathan Perkins



University of Kansas, 2012.

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