Imanalla
An Introduction to Kechwa

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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 uviana, maskana instead of mashkana, ŋukapash instead of ŋukapish, 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?
- Ńukaka Mariami kani.
- Kushikuni.
- Kushikunipish.

- Ana, payka Ńuka mashi Bobmi.
  Estados Únidosmantami 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.

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

1)  
2)  
3)
Rina pacha (Saying Goodbye)

Shoq punllakaman  See you another day
Ashtakashkaman  See you later
Kayakaman  See you tomorrow
Tupankakaman  Until we meet again
Paksipakakaman  See you on Monday.

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 c h d e g h i j k l m n ñ o p q r s sh t tz u v w y z
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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
- pakta --- p'akta
- karwa --- k'arwa
- 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
- tzungAna
- kikIn
- sAmi
- pAyka
- yachAkuj
- wAqcha
- lArka
- varAyuk
- shlmi
- zArqu
- bllli
- tAnda
- kEsa
- mAnga
- 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:

- Is he a student?    No, he is not a student.
  Yachakujchu kan? Mana, yachkujchu kan.

- Where are you from? I’m from Kansas.
  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:

<table>
<thead>
<tr>
<th>I am</th>
<th>You are (singular)</th>
<th>(S)he is</th>
<th>We are ..</th>
<th>You are (plural)</th>
<th>They are</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ñuka kani</td>
<td>Kan kanki</td>
<td>Pay kan</td>
<td>Ñukanchik kanchik</td>
<td>Kankuna kankichik</td>
<td>Paykuna kankuna</td>
</tr>
</tbody>
</table>

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:

Do you all see me? 
Rikuwankichikchu?

See me you (plural) (question)
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. He is a farmer.

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 am from Kansas.
Missourimantami kan. He is from Missouri.
Panamamantami kan. She is from Panama.

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.

<table>
<thead>
<tr>
<th>Evo Morales</th>
<th>Hilaria Supa</th>
<th>Luis Macas</th>
<th>Rigoberta Menchú</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Bolivia)</td>
<td>(Peru)</td>
<td>(Ecuador)</td>
<td>(Guatemala)</td>
</tr>
</tbody>
</table>
The suffix -\textit{ka}

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

\begin{itemize}
  \item \textit{Nyukaka Mariami kani.} My name is Maria. (I am Maria.)
  \item \textit{Kanka Pablomi kanki.} Your name is Pablo. (You are Pablo.)
  \item Payka yachakujmi kan. He is a student.
\end{itemize}

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

\begin{itemize}
  \item Lauraka Misurimantami kan. Laura is from Missouri.
  \item Robertoka Españamantami kan. Roberto is from Spain.
\end{itemize}

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

\begin{itemize}
  \item Ex: Barack Obama\textit{ka} Estados Unidosmantami kan. Barack Obama is from the United States.
\end{itemize}

\textbf{Rurana 1.10}

Using the question \textit{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.

\begin{itemize}
  \item \textit{Ex: Ana, maymantak kanki?}
  \item \textit{Kansa\textit{man}tami\textit{k}ani.}
  \item \textit{Anaka maymantak kan?}
  \item \textit{Anaka Kansa\textit{man}tami\textit{k}ani.}
\end{itemize}

\textbf{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:

\begin{itemize}
  \item Hawaii - Hawai
  \item Louisiana - Luisiana
  \item Mississippi - Misipi
  \item Missouri - Misuri
  \item New York - Nueva York
  \item New Hampshire - Nueva Hampshire
  \item New Jersey - Nueva Jersey
  \item New Mexico - Nuevo Mexico
  \item North Dakota - Dakota del Norte
  \item Philadelphia - Filadelfia
  \item South Carolina - Carolina del Sur
  \item South Dakota - Dakota del Norte
  \item United States - Estados Unidos
  \item West Virginia - Virginia Occidental
\end{itemize}
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.  Jon is from Kansas (not another state).
Jonmi Kansasmantaka kan.  Jon (not someone else) is from Kansas.

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?  Is his name Frank? (as opposed to Bill)
Yachakujchu kan?  Is he a student? (as opposed to a farmer)

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

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

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

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?  Are you from Kansas?
   Ari, Kansasmantami kani.  Yes, I am from Kansas.
   Mana, Kansasmantachu kani.  No, I am not from Kansas.
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?
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 ūka 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 - Úntil 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 Rupi’s mom.
Malkoka Samipak turimi. Malkoka Rupipak wawkimi. Malko is Sami’s brother. Malko is Rupi’s brother.
Tamyaka Malkopak warmimi. Guamanka Samipak kusami. Tamya 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

<table>
<thead>
<tr>
<th>male relatives</th>
<th>female relatives</th>
</tr>
</thead>
<tbody>
<tr>
<td>tayta</td>
<td>parent</td>
</tr>
<tr>
<td>churi</td>
<td>child</td>
</tr>
<tr>
<td>wawki</td>
<td>sibling of male person</td>
</tr>
<tr>
<td>turi</td>
<td>sibling of female person</td>
</tr>
<tr>
<td>yayawki</td>
<td>uncle / aunt</td>
</tr>
<tr>
<td>sanii</td>
<td>nephew / niece</td>
</tr>
<tr>
<td>hatun tayta</td>
<td>grandparent</td>
</tr>
<tr>
<td>panay</td>
<td>cousin</td>
</tr>
<tr>
<td>kusa</td>
<td>husband / wife</td>
</tr>
</tbody>
</table>

### 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 two languages.

### Formation of possessives

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

<table>
<thead>
<tr>
<th>Subject</th>
<th>Possessive Suffix</th>
<th>Possessive Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wayta</td>
<td>pak</td>
<td>Waytapak (Wayta’s)</td>
</tr>
<tr>
<td>Pedro</td>
<td>pak</td>
<td>Pedropak (Pedro’s)</td>
</tr>
<tr>
<td>Kushika</td>
<td>Wayrapak</td>
<td>Kushi is Wayra’s sister.</td>
</tr>
<tr>
<td>Malkoka</td>
<td>Rupipak</td>
<td>Malko is Rupi’s brother.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whose book is this?</td>
<td>Pipaktak kay kamuka kan?</td>
</tr>
<tr>
<td>It is the teacher's.</td>
<td>Kayka yachachiipakmi</td>
</tr>
</tbody>
</table>
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 chirichu?
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.


1. Tamyachu Malkopak panika?
2. Rupika Samipak warmichu?
3. Rupika Pedropak sanichu?
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.


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.

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>brother</td>
<td>brothers</td>
</tr>
<tr>
<td>aunt</td>
<td>aunts</td>
</tr>
<tr>
<td>turi</td>
<td>turikuna</td>
</tr>
<tr>
<td>ipa</td>
<td>ipakuna</td>
</tr>
</tbody>
</table>

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:

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

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

<table>
<thead>
<tr>
<th>I (singular)</th>
<th>he / she / it</th>
<th>we</th>
<th>you (plural)</th>
<th>They</th>
</tr>
</thead>
<tbody>
<tr>
<td>ñuka</td>
<td>kan*</td>
<td>pay</td>
<td>ñukanchik</td>
<td>kankuna*</td>
</tr>
</tbody>
</table>

*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.
5. Samipak turika takijmi.
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:

<table>
<thead>
<tr>
<th>my</th>
<th>your (singular)</th>
<th>his / her</th>
<th>our</th>
<th>your (plural)</th>
<th>their</th>
</tr>
</thead>
<tbody>
<tr>
<td>ñukapak*</td>
<td>kanpak</td>
<td>paypak</td>
<td>ñukanchikpak*</td>
<td>kankunapak</td>
<td>paykunapak</td>
</tr>
</tbody>
</table>

*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.  It is our family.
Kankunapak turichu?.  Is that your (plural) brother?
Paykunapak wawami  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

1. Pedro’s grandfather is (named) Inti. His grandmother is (named) Wayta.
2. Kushi and Sisa are Rupi’s nieces. He is their uncle.
3. Wayra’s mother is a doctor. His father is a lawyer [willapuj].
4. Sisa’s teacher is from Bolivia. His name is Pablo Morales.
5. Sisa and Pedro’s father is a teacher. His name is Guaman.
6. Wayta and Inti are from Ecuador. He is a farmer. She is an artist [shuyukamayuk].
7. Is Rupi Guaman’s brother? No, Rupi is Guaman’s wife’s brother.
8. Sisa and Kushi are students. Wayta and Inti are their grandparents.
9. Wayra’s father is Pedro’s uncle. They are cousins.
10. 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. \(\rightarrow\) The child is Sami's.
- Samika wawayukmi. \(\rightarrow\) Sami has a child (or children).

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.
2. Intika churiyukmi.
3. Waytaka ushiyukmi.
4. Intika warmiyukmi.
5. Samika umayukmi. \([uma = \text{head}]\)
6. Pedroka mamayukmi.

**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.

**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 Waytayapak 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.

![Anderson family image]


**Ayllu Anderson**

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)

<table>
<thead>
<tr>
<th>Wara</th>
<th>Kushma</th>
<th>Chumbi</th>
</tr>
</thead>
<tbody>
<tr>
<td>🧠</td>
<td>🧠</td>
<td>🧠</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Churana</th>
<th>Anaqu</th>
<th>Ushuta</th>
</tr>
</thead>
<tbody>
<tr>
<td>🧠</td>
<td>🧠</td>
<td>🧠</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Talpa</th>
<th>Muchiku</th>
<th>Punchu</th>
</tr>
</thead>
<tbody>
<tr>
<td>🧠</td>
<td>🧠</td>
<td>🧠</td>
</tr>
</tbody>
</table>

Kushipak waraka ima tullpu kan? Paypak waraka pukami.

What color are Kuxi’s pants? Her pants are red.

Kanpak talpa ima tullpu kan? Nukapak 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)

<table>
<thead>
<tr>
<th>Color</th>
<th>Color</th>
<th>Color</th>
</tr>
</thead>
<tbody>
<tr>
<td>ankas</td>
<td>blue</td>
<td>uki</td>
</tr>
<tr>
<td>killu</td>
<td>yellow</td>
<td>puka</td>
</tr>
<tr>
<td>kishpu</td>
<td>orange</td>
<td>puzu</td>
</tr>
<tr>
<td>maywa</td>
<td>purple</td>
<td>siwar</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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?  What color are your pants?
   Nuka(pak) waraka ukimi.  My pants are brown.
   Paypak waraka ukimi.  His/Her pants are brown.

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 waratakapak churan?
Bobmi puka waratakapak churan.
Bobpish Anapish puka waratakapak churankunami.
Manapi puka waratakapak churanchu. [No one is wearing red pants]

1. Pitak kishpu waratakapak churan?
2. Pitak puzu anaqutaka churan?
3. Pitak yurak kushmatakapak churan?
4. Pitak yurakankas talpatakapak churan?
5. Pitak yana muchikutaka churan?
6. Pitak paku chumbitaka churan?
7. Pitak yana ushutatakapak churan?
**Rurana 3.3.** For this exercise, you will use an online tool called VoiceThread ([http://voicethread.com/](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.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>shoq</td>
<td>ishq</td>
<td>kinsa</td>
<td>chusqo</td>
<td>pichka</td>
<td>soqta</td>
<td>kanchis</td>
<td>posoq</td>
<td>isqon</td>
<td>chunga</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>20</th>
<th>30</th>
<th>40</th>
<th>50</th>
<th>60</th>
<th>70</th>
<th>80</th>
<th>90</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ishq</td>
<td>kinsa</td>
<td>chusqo</td>
<td>pichka</td>
<td>soqta</td>
<td>kanchis</td>
<td>posoq</td>
<td>isqon</td>
</tr>
</tbody>
</table>

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, sqoqa, pichqa, chusqo, isqon, pichqa, xoq.

1. Inti 909 - 23415  4. Kushi 303 - 54352
2. Ana 205 - 34566  5. Marta 937 - 65438

**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.  
Nukapak celularka ...  
Paypak celular yupaka?  
Give me your cellphone (number).  
My cellphone is …  
What is his/her cell?

**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 chunga 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 chunga.
- 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 that $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 it 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:

<table>
<thead>
<tr>
<th>Guamanmi Samitaka kuyan.</th>
<th>Guaman (not someone else) loves Sami.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Samitaka Guamanmi kuyan.</td>
<td></td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Guamanmi Samitaka kuyan.</th>
<th>Guaman (not someone else) loves Sami.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Guamanka Samitami kuyan.</td>
<td>Guaman loves Sami (not someone else).</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Guamantami Samika kuyan</th>
<th>Sami loves Guaman (not someone else).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Samika Guamantami kuyan.</td>
<td></td>
</tr>
</tbody>
</table>

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 Patricia 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.

<table>
<thead>
<tr>
<th>wachka</th>
<th>paychi</th>
<th>maki watana</th>
<th>siwi</th>
<th>muchiku</th>
</tr>
</thead>
</table>

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.

<table>
<thead>
<tr>
<th>I am buying</th>
<th>You are buying</th>
<th>(S)he is buying</th>
<th>We are buying</th>
<th>You are buying</th>
<th>They are buying</th>
</tr>
</thead>
<tbody>
<tr>
<td>randikuni</td>
<td>randikunki</td>
<td>randikun</td>
<td>randikunchik</td>
<td>randikunkichik</td>
<td>randikunkuna</td>
</tr>
</tbody>
</table>
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.

<table>
<thead>
<tr>
<th>Piman? (to whom?)</th>
<th>Imatak? (what)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pedro</td>
<td>rings</td>
</tr>
<tr>
<td>tayta</td>
<td>skirt</td>
</tr>
<tr>
<td>Guaman</td>
<td>pants</td>
</tr>
<tr>
<td>Nina</td>
<td>dress</td>
</tr>
<tr>
<td>hatun mama</td>
<td>blouse</td>
</tr>
<tr>
<td>ñaña / pani</td>
<td>earrings</td>
</tr>
<tr>
<td>turi / wawki</td>
<td>hat</td>
</tr>
<tr>
<td>Bob</td>
<td>scarf</td>
</tr>
<tr>
<td>ipa</td>
<td>Companies</td>
</tr>
<tr>
<td>mashi</td>
<td>tie</td>
</tr>
<tr>
<td>Susan</td>
<td>tie</td>
</tr>
<tr>
<td>Tamya</td>
<td>tie</td>
</tr>
<tr>
<td>warmi / kusa</td>
<td>tie</td>
</tr>
<tr>
<td>churi / ushi</td>
<td>tie</td>
</tr>
</tbody>
</table>
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).

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>kay(ka)</td>
<td>Kay siwika mashna valin? Kayka mashna valin?</td>
</tr>
<tr>
<td>this (here)</td>
<td>How much does this ring cost? How much does this cost?</td>
</tr>
<tr>
<td>pay(ka)</td>
<td>Chay siwika mashna valin? Chayka mashna valin?</td>
</tr>
<tr>
<td>that (there)</td>
<td>How much does that ring cost? How much does that cost?</td>
</tr>
</tbody>
</table>

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.
**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).

<table>
<thead>
<tr>
<th>Item</th>
<th>Price Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wachka</td>
<td>$15-25</td>
</tr>
<tr>
<td>Paychi</td>
<td>$8-12</td>
</tr>
<tr>
<td>Maki watana</td>
<td>$5-8</td>
</tr>
<tr>
<td>Siwi</td>
<td>$45-60</td>
</tr>
<tr>
<td>Muchiku</td>
<td>$25-30</td>
</tr>
<tr>
<td>Wara</td>
<td>$20-25</td>
</tr>
<tr>
<td>Kushma</td>
<td>$10-15</td>
</tr>
<tr>
<td>Churana</td>
<td>$20-30</td>
</tr>
<tr>
<td>Anaqu</td>
<td>$15-25</td>
</tr>
<tr>
<td>Chumbi</td>
<td>$22-28</td>
</tr>
</tbody>
</table>
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

Numbers
illak - zero
shoq – one
ishqi – two
kinsa – three
chusqo – four
pichka – five
soqta – six
kanchis – seven
posoq – eight
isqon – nine
chunga – 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 is made of?
Imatak munanki? – What do you like?

Highlighted Suffixes
-ka
-mi
-man
-ta
Rurana (Activities)

Kanka, imatak ruranki?

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?
  Tutamantanka hatarini, armani y churani.

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

Susana (Payka) tutamanta hatarin, arman y churani.

**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.

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

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
2. llankana
3. purina
4. uyana
5. churarina
6. yachana
7. takina
8. tushuna
9. kallpana
10. mikuna
11. awana
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 shuyuapmujta rikunimi.  
Wakinpi shuyuapamujta rikunimi.  
Ñallañalla shuyuapamujta rikunimi.  

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.*

<table>
<thead>
<tr>
<th></th>
<th>goes to class</th>
<th>watches television</th>
<th>surfs the internet</th>
<th>talks on cellphone</th>
</tr>
</thead>
<tbody>
<tr>
<td>Never</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sometimes</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frequently</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Every day</td>
<td></td>
<td></td>
<td><em>Inti</em></td>
<td></td>
</tr>
</tbody>
</table>

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

1. Do you read a book every day?  
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.
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 Bolivia manta* (Evo Morales is from Bolivia). The suffix -man is similarly used to express the point of destination:

Mayman kuylurpika rinki?  
Kuylurpika 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 *Nañaman 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 punilla*) 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.*

<table>
<thead>
<tr>
<th>pukara</th>
<th>yachanawasi</th>
<th>hambiwasi</th>
<th>restaurant</th>
</tr>
</thead>
<tbody>
<tr>
<td>chuwiwasi</td>
<td>kuchkiwasi</td>
<td>uvyanawasi</td>
<td>chakra</td>
</tr>
</tbody>
</table>
**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 taqxan?
4. Ima punllapi cervezata 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? *What do you do in the morning? [present]*
- Imatak rurakunki? *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 -\textit{pi}

Much as the suffix -\textit{man} is used to express destination, the suffix -\textit{pi} is used to express location. Compare the following examples:

\begin{itemize}
\item Mayman rigunki?  \hspace{1cm} \textit{Where are you going?}
\item Yachananamanmi riguni. \hspace{1cm} \textit{I am going to class.}
\item Maypi Pabloka kan? \hspace{1cm} \textit{Where is Pablo?}
\item Yachanapimi kan. \hspace{1cm} \textit{He is in class.}
\end{itemize}

\textbf{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. \textit{Rupi is a musician. He works in a bar.}

\begin{center}
\begin{tabular}{cccc}
\textbf{1} & \textbf{2} & \textbf{3} & \textbf{4} \\
\end{tabular}
\end{center}

\textbf{Rimaykuna}

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

- Imanalla, Ana? Pablomi kani.
- Imanalla, Pablo.
- Maypi kanki? Achka bullami kan.
- Uvyanapimi kani.
- Imatak chaypika rurakunki?
- Mashikunawan rimani, cervezata uvani.
- Allimi. Ñukaka llankakunimi.
- Shinachu? Maypi llankakunki?
- Allimi.
- Ashallakaman.
Ima pachatak kan? (What time is it?)

<table>
<thead>
<tr>
<th>Clock</th>
<th>Kechwa Expression</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Clock 1" /></td>
<td>isqon pacha</td>
</tr>
<tr>
<td><img src="image2" alt="Clock 2" /></td>
<td>isqon pacha chawpi</td>
</tr>
<tr>
<td><img src="image3" alt="Clock 3" /></td>
<td>posoq pacha pichka uchilla pachakuna</td>
</tr>
<tr>
<td><img src="image4" alt="Clock 4" /></td>
<td>shoq pacha chusqo chunga pichka uchilla pachakuna</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Clock</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image5" alt="Clock 1" /></td>
<td>1.</td>
</tr>
<tr>
<td><img src="image6" alt="Clock 2" /></td>
<td>2.</td>
</tr>
<tr>
<td><img src="image7" alt="Clock 3" /></td>
<td>3.</td>
</tr>
<tr>
<td><img src="image8" alt="Clock 4" /></td>
<td>4.</td>
</tr>
<tr>
<td><img src="image9" alt="Clock 5" /></td>
<td>5.</td>
</tr>
<tr>
<td><img src="image10" alt="Clock 6" /></td>
<td>6.</td>
</tr>
<tr>
<td><img src="image11" alt="Clock 7" /></td>
<td>7.</td>
</tr>
<tr>
<td><img src="image12" alt="Clock 8" /></td>
<td>8.</td>
</tr>
</tbody>
</table>

**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

**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.

<table>
<thead>
<tr>
<th>ciencias sociales</th>
<th>humanidades</th>
<th>ciencias naturales</th>
<th>medicina</th>
</tr>
</thead>
<tbody>
<tr>
<td>biologia</td>
<td>matematicas</td>
<td></td>
<td>ekonomia</td>
</tr>
<tr>
<td>quimika</td>
<td>fisika</td>
<td></td>
<td>periodismo</td>
</tr>
<tr>
<td>linguistika</td>
<td>wiñaykawsay (historia)</td>
<td></td>
<td>ingenieria</td>
</tr>
<tr>
<td>farmacia</td>
<td>ciencias politicas</td>
<td></td>
<td>kalkulo</td>
</tr>
<tr>
<td>frances</td>
<td>antropologia</td>
<td></td>
<td>negocio</td>
</tr>
<tr>
<td>italiano</td>
<td>filosofia</td>
<td></td>
<td>idiomas</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ekonomia</td>
<td>periodismo</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ingenieria</td>
<td>kalkulo</td>
</tr>
<tr>
<td></td>
<td></td>
<td>negocio</td>
<td>idiomas</td>
</tr>
</tbody>
</table>

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 kuylurpi illapapi yachakuni.
**Rurana 4.19.** Rupipak yachana. Listen to the description of Rupí’s class schedule and write it down the details in the box provided.

<table>
<thead>
<tr>
<th></th>
<th>Paksipa</th>
<th>Wanra</th>
<th>Kuyllur</th>
<th>Illapa</th>
<th>Chaska</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tutamanta</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chishi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tuta</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**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
- hambiwasi - hospital
- mikunawasi - restaurant
- kamuwasi - library
- uvyanawasi - bar
- chuwiwasi - movie theater

We have also learned these two words: *hambinayuk* (doctor) and *hambiwasí* (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
- mikunawasi - restaurant
- kamuwasi - library
- hambiwasi - hospital
- uvyanawasi - bar
- chuwiwasi - movie theater

These words all share the root -*wasi*, but what else do they have in common? They are all buildings. If we look at 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 chuwi?
**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

**Adjectives/Adverbs**
chawpi - half
uchilla – little
(uchilla pacha - minute)

**Academic subjects**
antropologia - anthropology
biologia - biology
kalkulo - calculus
ciencias naturales - natural sciences

ciencias politicas - political science

ciencias sociales - social sciences

ekonomia - economics
farmacia - pharmacy
filosofia - philosophy
fisika - physics

frances - French
humanidades - humanities
idiomas - foreign languages
ingeneria - engineering
italiano - Italian

linguistika - linguistics
matematicas - mathematics

medicina - medicine
negocio - business

periodismo - journalism
quinika - chemistry

wiyaykawsay - history

**Days of the week**
paksipa – Monday
wanra – Tuesday
kuyllur – Wednesday
illapa – Thursday
chaska – Friday
kuychi – Saturday
intipa - Sunday

**Highlighted Suffixes**
-man
-pi
-ta

**Nouns**
shungunchi – breakfast
cellular – cellphone
chakra – farm
chuwiwasi – movie theater
hambiwasi – hospital
kamuwasi – library
kawitu – bed
kuchkiwasi – bank
mikuna – food

mikunawasi – restaurant

pacha – hour

pukara – church

runpa - ball

shuyuapamuj – television
taki – music

video – video games
Raymikuna (Festivals)

<table>
<thead>
<tr>
<th>kuyay punlla</th>
<th>independencia punlla</th>
<th>halloween</th>
</tr>
</thead>
<tbody>
<tr>
<td>yupaychana punlla</td>
<td>wilka wiñay</td>
<td>mushuq wata</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>January</th>
<th>February</th>
<th>March</th>
<th>April</th>
<th>May</th>
<th>June</th>
</tr>
</thead>
<tbody>
<tr>
<td>kamayki</td>
<td>pawkartay</td>
<td>pachaq</td>
<td>ayriwa</td>
<td>aymuray</td>
<td>quiski</td>
<td></td>
</tr>
<tr>
<td>sitwa</td>
<td>qarwaki</td>
<td>quyak</td>
<td>wayruk</td>
<td>ayamarkay</td>
<td>qapaqki</td>
<td></td>
</tr>
<tr>
<td>July</td>
<td>August</td>
<td>September</td>
<td>October</td>
<td>November</td>
<td>December</td>
<td></td>
</tr>
</tbody>
</table>

**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 wacharirkaní.
    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=fvwrel.
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.


Tapuykuna

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

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
### Mikuna (Food)

<table>
<thead>
<tr>
<th>pilliyuyu</th>
<th>sanuruy</th>
<th>palanda</th>
<th>sara</th>
</tr>
</thead>
<tbody>
<tr>
<td>mishkitanda</td>
<td>palta</td>
<td>chiwilla</td>
<td>cerveza</td>
</tr>
<tr>
<td>lulun</td>
<td>mishkiyaku</td>
<td>baynitas</td>
<td>pasta</td>
</tr>
<tr>
<td>mishkirasu</td>
<td>papa</td>
<td>vino</td>
<td>pizzatanda</td>
</tr>
<tr>
<td>manzana</td>
<td>tumati</td>
<td>sibulla</td>
<td>chawla</td>
</tr>
</tbody>
</table>

### Word formation

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

\[ \text{ñuñu} + \text{tanda} = \text{ñuñutanda} \]

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.

<table>
<thead>
<tr>
<th>wagra</th>
<th>karuntzi</th>
<th>qunu</th>
<th>kuy</th>
</tr>
</thead>
<tbody>
<tr>
<td>atallpaaycha</td>
<td>kuchiaycha</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 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. We need some guinea pig.
(Ñukaka) kuyaychataka mana munanichu 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. I would like to get some chocolate.
Mashnata munanki? How much would you like?
Ishqi libra. Two pounds.
Shoq libra chawpi. 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.

Sitwa 26, 2012

Kuyashka ushi Samiku,

Allichu kanki? ņukaka kanmanta uyana munani, icha kaypi kanman inti raynimanta rimana munani. Allichu?


Shamuk wata inti raymipika ņukaman prioste kana munani. ņukaka shamuk watapak echka takijkunata mutzusha, echka kuykunata, wagra aychata, yuyukunata randisha. ņukaka wasipimata yanusha, aswatsapimata wasipata rurashami. Inti raymipika tushushunimata.

Kanka Sami, shamuk raymi Yupaychana punllapi kanka imatak ruranki?

Yupaychani, ŋalla kanmanta uyana munani. Alli kanki.

Shuq punllakaman,

Tayta

Rimaymanta tapuykuna

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

<table>
<thead>
<tr>
<th></th>
<th>Present Progressive</th>
<th>Present</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>ñuka</td>
<td>mikukuni</td>
<td>mikuni</td>
<td>mikurkani</td>
</tr>
<tr>
<td>kan</td>
<td>mikukunki</td>
<td>mikunki</td>
<td>mikurkandi</td>
</tr>
<tr>
<td>pay</td>
<td>mikukun</td>
<td>mikun</td>
<td>mikurka</td>
</tr>
<tr>
<td>ñukanchik</td>
<td>mikukunchik</td>
<td>mikunchik</td>
<td>mikurkanchik</td>
</tr>
<tr>
<td>kankuna</td>
<td>mikukunkichik</td>
<td>mikunkichik</td>
<td>mikurkanchik</td>
</tr>
<tr>
<td>paykuna</td>
<td>mikukunkuna</td>
<td>mikunkuna</td>
<td>mikurkakuna</td>
</tr>
</tbody>
</table>

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
2. randina
3. katuna
4. purina
5. uyana
6. charina
7. tushuna
8. yachana
9. kuyana
10. takina
11. agnana
12. churarina
13. mikuna
14. munana
15. tandana
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 (you are) > karkani (you were)
randirkani (I bought) > randini (I buy)

Which of the verbs from the letter would be useful in describing holidays that you celebrate? What other activities happen
YACHAY 5

**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:

<table>
<thead>
<tr>
<th>ñuca</th>
<th>kan</th>
<th>pay</th>
<th>ñukanchik</th>
<th>kankuna</th>
<th>paykuna</th>
</tr>
</thead>
<tbody>
<tr>
<td>mikusha</td>
<td>mikunki</td>
<td>mikunka</td>
<td>mikushun</td>
<td>mikunkichik</td>
<td>mikunkakuna</td>
</tr>
</tbody>
</table>

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

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?

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.

Exercise Key
Rurana 1.9

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

Rurana 1.12

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

**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**

Ayllu (Family)

Rurana 2.1

1. Tamyaka Wayrapak (or Kushipak) mamami.
2. Pedroka Sisapak turimi.
5. Pedroka Kushipak panaymi.
7. Pedropak yayakika Rupimi (or Malkomi).
8. Sisaka Malkopak mullami.

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.
10. Ari, payka Intipak churipak wawami.

Rurana 2.4.

1. Mana, Tamyachu Malkopak panika.
2. Mana, Rupika Samipak warmichu.
3. Mana, Rupika Pedropak saniiichi.
5. Mana, Kushichu Intipak ushika.
7. Mana, Wayrachu Intipak wawkika.

Rurana 2.5.

1. Mana, Samimi Malkopak sanika.
2. Mana, Rupika Samipak turimi.
3. Mana, Rupika Pedropak saniiichi.
5. Mana, Samimi Intipak ushika.
7. Mana, Wayrachu Intipak wawkika.

Rurana 2.6.

2. Intipish Waytapish Sisapak, Kushipak hatun taytakunami.
Paykunaka
Miniapolismantami.

Rurana 2.7
1. Mana
2. Ari
3. Mana
4. Ari
5. Mana

Rurana 2.8
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. Ŋukanchikka yachachijkunami kanchik.
4. Paykunaka achipakamayukkunami.
5. Payka takijmi.
6. Payka Boliviamantami.
7. Payka Sisapak turimi.
8. Paykunaka yachakujujkinami.
9. Ŋukanchik 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
5. Ŋamyaka paypak q’achunmi. Payka Ŋukanchik(pak) q’achunmi.
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 Tamya’s husband’s father. He is her father-in-law.

Rurana 2.15
1. Andersonkunaka Minapopolismantami kan.
2. Ari, Bobpak churika Adrianmi.
4. Payka San Paulmantami kan.
8. Ari, Susanaka hambinayukmi.
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.  

Rurana 3.11


Rurana 3.12

2. Paychu wachqataka randikun? Ari, paymi wachqataka randikun. Mana, paychu wachqataka randikun  


Rurana 3.14


4. Chay wachkaka Pedropakchu? Kay wachkaka mana Pedropakchu

Rurana 3.15.


Rurana
(Daily Activities)

Rurana 4.5.
1. Rupika sapan punlla yachanaman rin.
2. Kushika ñallañalla internetpi kan.
3. Malkoka ñallañalla celularpi riman.
5. Pedroka sapan punlla internetpi kan.
7. Wayraka wakinpi celularpi riman.
8. Tamyaka nunka mana yachanaman rinchu.

Rurana 4.6
1. Sapan punllachu kamuta katinki?
5. Ñallñallachu takita uyanki? Mana, ñallñallachu takita uyani.

Rurana 4.9

Rurana 4.12
1. Intika achpakamayukmi kan. Payka achpapimi llankan.
Rurana 4.13

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

Exercise Key

Rurana 4.15.


Rurana 4.19

Rupika, sapan tutamanta posoq pacha hatarin, arman, ashata mikun. Isqo pacha yachanaman rin. Rupika,
Raymikuna (Festivals)

Rurana 5.1

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.
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

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

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**Rurana 5.13.**


Chayllata killkapani. Kanpak yuyaykunata ñukaman kachapay.


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.

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Imanalla
An Introduction to Kechwa

Nina Kinti-Moss & Jonathan Perkins

University of Kansas, 2012.

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