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## The Design and Implementation of A Missionary Language Course in Aymara

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THE DESIGN AND IMPLEMENTATION OF A MISSIONARY  
LANGUAGE COURSE IN AYMARA

L-1

A Thesis

Presented to the  
Department of Linguistics  
Brigham Young University

In Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts

by

Joseph O. Davidson, Jr.

August 1971

This thesis, by Joseph O. Davidson, Jr., is accepted in its present form by the Department of Linguistics of Brigham Young University as satisfying the thesis requirement for the degree of Master of Arts.

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## INTRODUCTION

This thesis is a set of pedagogical materials in Aymara, an indigenous language spoken on the "altiplano" of Bolivia and southeastern Peru by some 800,000 people. Accompanying these materials is a 1500 entry Aymara-Spanish dictionary. Both were developed by the author over a period of twelve months (July 1970-July 1971). The first two and a half months were spent in Bolivia doing field research. Much of the data used was gathered then. The actual writing of the lessons and the dictionary occurred during the school year 1970-71 on the Brigham Young University campus in Provo. During that time, the writer was assisted by two native Aymara informants, Martin Chiri and Marcelino Hivento.

These materials are designed for use at the Language Training Mission of the Church of Jesus Christ of Latter-day Saints, located on the Brigham Young University campus. There, missionaries for the above mentioned Church who have been assigned to work in certain foreign language areas of the world receive an intensive eight week language course prior to their departure for the mission field. These eight weeks consist of approximately 260 hours of in-class study.

Heretofore, missionaries assigned to Bolivia have been trained only in Spanish. Because of this, they have experienced only limited success with the Aymaras, many of whom are not bilingual Aymara-Spanish. It is the express purpose of these materials to begin bridging this communication gap by their being made available for use at the Language Training Mission.

In an experimental program, the first two lessons in this course

were taught at the Language Training Mission to three missionaries who had received assignments to the Bolivia Mission.

### Sample Population

The three students, each nineteen years old, who were chosen to participate in this course had just finished three weeks of intensive Spanish language training. At the time the program was begun, there were only five students in the entire mission who were assigned for service in Bolivia. Two of these students were not asked to participate because they were preparing to leave for Bolivia the next week. Because the course assumes a previous knowledge of Spanish and is designed for implementation after the student has completed three weeks of intensive Spanish, it seemed desirable that only the first three participate.

It is interesting to note the language background of each student. Prior to their arrival at the Language Training Mission, two of the students had never studied Spanish before, while the third had studied Spanish for three years in junior high school and one year in high school. His average grade was C.

Also prior to their arrival at the mission, all three had taken the Modern Language Aptitude Test (which is administered to all prospective missionaries before they receive their assignments). This test is designed chiefly to provide an indication of an individual's probable degree of success in learning a foreign language. Anyone scoring in the twenty-fifth percentile rank or above should have no serious difficulty in learning a foreign language.

Of the three students under consideration, the first with no

previous study of Spanish scored in the fifth percentile rank. He had studied one year of German in high school, however, with an average grade of B. The other student with no previous study of Spanish scored in the forty-fifth percentile rank. He had studied one year and a half of French in high school, however, with an average grade of C. The third student, with four years of previous Spanish study scored in the fiftieth percentile rank.

#### Application of the Program

In this experimental program, instruction occurred every afternoon for approximately three hours over a period of two weeks, a total of ten days. During the first week, classes were held Tuesday through Friday afternoons and Saturday morning. During the second week, classes were held Monday through Friday afternoons. Total time in class during the two weeks amounted to twenty-seven hours.

Their schedule was arranged so that mornings were spent memorizing certain assigned materials in Spanish while afternoons were devoted to the study of Aymara. Evening study time was spent mainly on retaining what had been memorized in Spanish that morning. The students, then, were studying two languages simultaneously.

Each lesson is divided into two parts: a pre-class module which must be studied before the student comes to class and an in-class module. Accordingly, the day before a new lesson was begun, the students worked through the pre-class module, which was recorded also on tape. Each student was provided with a tape and tape recorder, enabling him to start, stop, or rewind the tape consistent with his need. He was



instructed to go through the entire module twice. By following this procedure, he previewed the new vocabulary, grammar, and memorization assignments that would be dealt with in class beginning the next day.

The sessions in class were taught mainly in Spanish. English, however, was always used in grammatical explanations. The methodology stressed speaking Aymara as opposed to reading or writing it. This was achieved through repetition and response drills, controlled conversations, personalized questions, and activities. It was designed to lead the student step by step to practical and meaningful communication in Aymara.

### Testing

During the first two lessons, a total of eighty-five vocabulary items, twelve suffixes, fourteen common classroom expressions, one prayer, one short three line dialogue, and three major grammar points (the pronouns, the present tense conjugations, and the "to have to" construction) were learned. At the end of the two weeks, a short oral exam was administered to each student individually. The exam consisted of ten questions chosen from the personalized questions in the text. An effort was made to make them as representative of everything studied as possible.

Each question was worth three points. The student lost one point each when he asked to have a question repeated, when he used an incorrect grammatical construction, or when he left out or added a word. He was encouraged to respond with as near native a pronunciation as possible.

It was explained that there would be no grading on the test.

This was done so as to dispel any possible anxiety the student might have about failing.

The following is a list of the questions asked plus the score received on each question by each student. As explained above, Student No. 1 had one and a half years of previous French study. Student No. 2 had one year of German, while Student No. 3 had four years of previous Spanish study.

| QUESTIONS                                    | STUDENT |    |    |
|--|---------|----|----|
|  | 1       | 2  | 3  |
| 1. Cunas acajja? (perka)                     | 3       | 2  | 3  |
| 2. Acajj juman camisamati?                   | 2       | 1  | 3  |
| 3. Qhitis Felixun jilapajja?                 | 0       | 2  | 0  |
| 4. Paulinajj Felixun cullacapati?            | 0       | 0  | 1  |
| 5. Juman camisamajj jank'oti?                | 1       | 0  | 2  |
| 6. Jumajj aymar yatekañamati?                | 1       | 0  | 3  |
| 7. Sapürojjs taicamajj phayañapati?          | 0       | 0  | 2  |
| 8. Jiwasanacajj aymar parlapjjañasati?       | 2       | 2  | 2  |
| 9. Cuns parli Juanita Quispejja?             | 2       | 1  | 3  |
| 10. Jumanacajj aymar parlapjjtati sapürojja? | 0       | 0  | 3  |
|  | <hr/>   |    |    |
| TOTAL  | 11      | 8  | 22 |
| TOTAL SCORE POSSIBLE                         |         | 30 |    |

## Results

The sample population involved in this experiment was, indeed, small. Any conclusions arrived at, therefore, are at best only tentative. As the test results are analyzed, certainly the most striking fact is the score of student no. 3 in comparison to the other two. Out of a total possible thirty points, he scored twenty-two. The others scored eleven and eight respectively.

One of the main reasons for the disparity in scores appears to be in the students' listening comprehension skill. Student no. 3 had to request that only two questions be repeated, whereas student no. 1 asked for seven to be repeated and student no. 2 asked for nine to be repeated. When asked about this, all three suggested that their listening comprehension skill was weak because of an apparent lack of time each day to work on Aymara. Due to their schedule, the majority of time each day was spent in memorizing certain materials in Spanish. In the afternoons, it appeared that too much was being taught to them for adequate comprehension. All three agreed, however, that being able to go through the tapes at their own speed in preparation for each lesson was of considerable help to them.

This study seems to suggest a modicum of success in learning two languages and memorizing certain assigned materials in one or both of those languages in a total of eight weeks.

A seemingly more desirable alternative to this eight week configuration would be a twelve week configuration. Here, the student would again spend the first three weeks in an intensive Spanish course. The next five weeks would be an intermediate phase in which the material

assigned in Spanish could be memorized in the mornings and evenings and Aymara could be studied in the afternoons. The last four weeks would then be devoted to intensive Aymara language training. During these weeks, a few hours each day should be set aside for review of the Spanish materials previously memorized.

It would appear that this type of configuration could use these materials to better advantage. The student would not feel so pressed in learning two languages simultaneously if he knew he had more time for intensive study of the second language.



LESSON I  
PRE-CLASS MODULE

PART 1

(TAPE ON)

This part contains four crucial phrases needed in real classroom situations. These are:

1. YES
2. NO
3. SAY IT AGAIN
4. SAY IT SLOWLY

You should work with your companion so that you can do certain drills together. By the time you finish this part you should be able to (a) answer questions with YES or NO, (b) ask someone to repeat something by saying SAY IT AGAIN, and (c) ask someone to SAY IT SLOWER if he speaks too rapidly.

\*\*\*\*\*

1. The Aymara word for YES is JISA. Listen.

(     )

Listen again and repeat.

(     )

\*\*\*\*\*

2. (TAPE OFF) Answer the following questions affirmatively by saying the Aymara word for YES.
  - a. ¿Habla usted inglés?

- b. ¿Es usted misionero?
- c. ¿Está usted estudiando aymara?

\*\*\*\*\*

3. (TAPE ON) The Aymara word for NO is JANIWA. Listen.

( )

Listen again and repeat.

( )

\*\*\*\*\*

4. (TAPE OFF) Answer the following questions negatively by saying the Aymara equivalent for NO.

- a. ¿Habla usted quechua?
- b. ¿Es usted católico?
- c. ¿Va usted a la Misión Mexicana?

\*\*\*\*\*

5. (TAPE ON) Listen.

( )

( )

\*\*\*\*\*

6. (TAPE OFF) Now answer either affirmatively or negatively in Aymara.

- a. ¿Habla usted aymara?
- b. ¿Es blanca su camisa?
- c. ¿Estudia usted swahili?
- d. ¿Puede usted decir algo en aymara?

\*\*\*\*\*

7. (TAPE ON) The words for SAY IT AGAIN (ONCE MORE) are SAM MAYAMPI.

Listen.

( )

Listen again and repeat.

( )

\*\*\*\*\*

8. Give the English for the following:

a. ( ) \_\_\_\_\_

b. ( ) \_\_\_\_\_

c. ( ) \_\_\_\_\_

\*\*\*\*\*

9. (TAPE OFF) Now with a partner, one of you say something in English (a number, a color, etc.) and the other ask him to say it again. Repeat this until you are fluent.

\*\*\*\*\*

10. (TAPE ON) The Aymara word for SLOWLY is C'ACHITATA. Listen.

( )

Listen again and repeat.

( )

\*\*\*\*\*

11. SAY IT SLOWLY in Aymara then sounds like this:

( )

Listen again and repeat.

( )

\*\*\*\*\*

12. (TAPE OFF) Now with a partner, one of you pick a word from either column below and read it. Pronounce words in the "Fast" column fast and in the "Strange" column as best you can--which will probably be with an accent. Then the other requests, either (a) a slower rendition or (b) a repeat.

| <u>Fast</u>                            | <u>Strange</u> |
|--|----------------|
| Soy el Elder Salinas.                  | llawch'i       |
| ¿Qué sabe usted de la Iglesia Mormona? | onokena        |
| ¿De dónde es usted?                    | mank'a         |

\*\*\*\*\*

13. Feel free to relisten to the tape if you feel the need to work more intensively on these expressions. But, more importantly, get these expressions into use whenever appropriate occasions present themselves.



## PART 2

(TAPE ON)

This part is designed to teach you to understand five basic classroom phrases so as to eliminate the need for English in the classroom.

You will learn the following phrases:

1. SAY WHAT I SAY.
2. AGAIN
3. WHAT DOES THAT MEAN?
4. IT MEANS ...
5. THAT IS GOOD.

Do not hesitate to go through the program more than once if you feel the need to.

\*\*\*\*\*

1. Listen to the following expression:

(SAM NAYA JISCA UCA.)

This means SAY WHAT I SAY.

\*\*\*\*\*

2. Now listen to it again while you think of the English equivalent.

(     )

\*\*\*\*\*

3. Now listen to the following teacher-student interchange.

Teacher: (     )

Student: (     )

\*\*\*\*\*



different word, so listen carefully.

Teacher: (        )                                /your response/

Teacher: (        )                                /your response/

\*\*\*\*\*

You should have said ANU twice.

10. If you do not understand the word, you should ask:

(CUNS SAÑ MUNI?)

This means WHAT DOES THAT MEAN?

\*\*\*\*\*

11. Listen to it once more and remember that you are asking about the meaning of a word.

(        )

Listen again and repeat.

(        )

\*\*\*\*\*

12. Now listen to the following teacher-student exchange:

Teacher: (        )

Student: (        )

Teacher: (        )

Student: (        )

\*\*\*\*\*

13. The student asked what YAPU meant. The teacher could reply by saying IT MEANS "field". Listen to this response.

(SAÑ MUNI "field")

Now listen again and repeat.

( )

\*\*\*\*\*

14. Now listen to the entire student-teacher exchange.

Teacher: ( )

Student: ( )

Teacher: ( )

Student: ( )

Teacher: ( )

\*\*\*\*\*

15. Think of the English equivalent as you listen to the last student-teacher exchange.

Student: ( )

Teacher: ( )

\*\*\*\*\*

16. Now listen to the following teacher-student exchange:

Teacher: ( )

Student: ( )

Teacher: ( )

Student: ( )

\*\*\*\*\*

17. If you have said the word correctly, the teacher will say WALIQUIW.

Teacher: ( )

This means THAT IS GOOD.

Listen again, then repeat.

Teacher: ( )

\*\*\*\*\*

18. Now listen to the following teacher-student exchange.

Teacher: ( )

Student: ( )

Teacher: ( )

Student: ( )

Teacher: ( )

Student: ( )

Teacher: ( )

\*\*\*\*\*

19. Now you take the part of the student and say YAPU every time you are requested to.

Teacher: ( ) /your response/

Teacher: ( ) /your response/

Teacher: ( ) /your response/

Teacher: ( )

## PART 3

This part will preview the vocabulary which you will learn in Lesson I. Many of these words are borrowed from Spanish.

\*\*\*\*\*

1. (TAPE ON) The following words have been borrowed from Spanish.

Listen and repeat.

- |            |            |              |
|------------|------------|--------------|
| a. libro   | g. tiza    | m. uwija     |
| b. lapiza  | h. pizarra | (oveja)      |
| c. silla   | i. pluma   | n. camisa    |
| d. mesa    | j. caballo | o. pantaluna |
| e. ventana | k. asno    | (pantalones) |
| f. poncho  | l. auto    | p. zapatu    |

\*\*\*\*\*

2. Listen again to the words in frame 1, then repeat.

\*\*\*\*\*

3. Three words which are names of common classroom objects are the following:

- |                 |                        |
|-----------------|------------------------|
| a. puncu (door) | c. almuadilla (eraser) |
| b. perka (wall) |                        |

\*\*\*\*\*

4. Listen again to the words in frame 3, then repeat.

\*\*\*\*\*

5. Names of some of the common animals are the following:

- |                     |                 |
|---------------------|-----------------|
| a. wallpa (chicken) | d. anu (dog)    |
| b. wanc'u (rabbit)  | e. qhuchi (pig) |

c. phisi (cat)

\*\*\*\*\*

6. Listen again to the words in frame 5, then repeat.

\*\*\*\*\*

7. The final vocabulary items introduced in this lesson are the following:

- |                    |                   |
|--------------------|-------------------|
| a. tata (Mr.)      | e. yapu (field)   |
| b. mama (Mrs.)     | f. uta (house)    |
| c. lampa (shovel)  | g. surtija (ring) |
| d. pichaña (broom) |                   |

\*\*\*\*\*

8. Listen again to the items in frame 7, then repeat.

\*\*\*\*\*

9. Play this part once again if you need to review these words. Then go on to frame 10.

\*\*\*\*\*

10. You will now hear fifteen words in English. See if you can give the Aymara equivalent before the native model does.

- |           |           |           |
|-----------|-----------|-----------|
| a. (    ) | f. (    ) | k. (    ) |
| b. (    ) | g. (    ) | l. (    ) |
| c. (    ) | h. (    ) | m. (    ) |
| d. (    ) | i. (    ) | n. (    ) |
| e. (    ) | j. (    ) | o. (    ) |



## PART 4

This part will preview the grammar found in the In-class Module. You should familiarize yourself as much as possible with it so that time in class can be effectively spent on language usage, with only a minimum of time spent on grammatical explanations.

\*\*\*\*\*

1. (TAPE ON) The study of Aymara grammar is chiefly a study of its many suffixes. These suffixes can be divided into three groups: (1) suffixes that are attached only to verbs (verb suffixes), (2) suffixes that are attached only to non-verbs (noun or pronoun suffixes), and (3) suffixes that are attached to either verbs or non-verbs (neutral suffixes).

\*\*\*\*\*

2. The first four suffixes to be studied are all neutral suffixes: -wa, -jja, -sa, and -sti. These particular suffixes are indicative of the relative emphasis of words in a sentence. When emphasizing a word in English, either the volume of the voice is increased, or its tone is raised, or both. In Aymara, however, this same effect is achieved by the addition of certain suffixes onto words.

\*\*\*\*\*

3. First, we will look at the -wa suffix. Contrast each form in Column 1 with its corresponding form in Column 2.
 

|                  |                         |
|------------------|-------------------------|
| a. mesa (table)  | mesawa (It's a table.)  |
| b. silla (chair) | sillawa (It's a chair.) |
| c. puncu (door)  | puncuwa (It's a door.)  |



\*\*\*\*\*

4. The difference between Column 1 and Column 2 is found in the suffix -wa. It predicates the noun in Column 1; that is, makes it into a complete sentence.

\*\*\*\*\*

5. Now listen to the words in Column 1, then Column 2.

|          |         |
|----------|---------|
| a. mésa  | mesáwa  |
| b. sílla | silláwa |
| c. púncu | puncúwa |

\*\*\*\*\*

6. Notice that Aymara accents the penultimate syllable in words. When the suffix was added to the words in Column 2, the accent shifted. Listen again and repeat.

|          |         |
|----------|---------|
| a. mésa  | mesáwa  |
| b. sílla | silláwa |
| c. púncu | puncúwa |

\*\*\*\*\*

7. The -wa suffix, then, indicates which word receives the primary emphasis in all affirmative or negative (but not interrogative) sentences.

\*\*\*\*\*

8. The -jja suffix indicates secondary emphasis. Study the two columns below.

|               |                                      |
|---------------|--------------------------------------|
| a. áca (this) | Acájj(a) mesawa. (This is a table.)  |
| b. úca (that) | Ucájj(a) sillawa. (That is a chair.) |

c. qháya (that over there) Qhayájj(a) puncuwa. (That is a door.)

\*\*\*\*\*

9. Now listen as a native repeats both columns above.

\*\*\*\*\*

10. You probably noticed that when the -jja suffix was attached to the demonstrative pronoun (aca, uca, qhaya) and followed by another word, it lost its vowel. This elision of word final vowels occurs when a word is not immediately followed by a pause. In this first lesson all elided vowels will be indicated by parentheses. Thereafter, they will simply be dropped.

\*\*\*\*\*

11. Now listen and repeat after the model.

- |          |                     |
|----------|---------------------|
| a. áca   | Acájj(a) mesawa.    |
| b. úca   | Ucájj(a) sillawa.   |
| c. qháya | Qhayájj(a) puncuwa. |

\*\*\*\*\*

12. The -sa suffix indicates which word receives the primary emphasis in an interrogative sentence (one which asks an information question, not a yes-no question.) Study the following.

- |                |                                  |
|----------------|----------------------------------|
| a. cúna (what) | Cunás(a) acajja? (What is this?) |
| b. qhíti (who) | Qhitís(a) acajja? (Who is this?) |

\*\*\*\*\*

13. Now repeat after the model.

- |          |                   |
|----------|-------------------|
| a. cuna  | Cunas(a) acajja?  |
| b. qhiti | Qhitis(a) acajja? |

\*\*\*\*\*

14. Notice that this time the suffix -sa had its vowel elided, while -jja had its vowel pronounced. This is because -sa was not followed by a pause while -jja was.

\*\*\*\*\*

15. The suffix -sti indicates only secondary emphasis in a sentence, and can be roughly translated as AND. For example, study the following.

- a. Acasti? (And this one?)
- b. Ucasti? (And that one?)
- c. Qhayasti? (And that one over there?)

Notice that with this suffix, the accent remains on the last syllable, not the penultimate.

\*\*\*\*\*

16. Now listen and repeat.

- a. Acastí?
- b. Ucastí?
- c. Qhayastí?

\*\*\*\*\*

17. The suffix -naca is the pluralizer in Aymara. Study the following three columns.

| <u>Noun</u>        | <u>Noun with -wa</u>      | <u>Noun with --naca and -wa</u>  |
|--------------------|---------------------------|----------------------------------|
| a. qhuchi<br>(pig) | qhuchiwa<br>(It's a pig.) | qhuchinacawa<br>(They are pigs.) |
| b. wallpa          | wallpawa                  | wallpanacawa                     |

|           |                   |                      |
|-----------|-------------------|----------------------|
| (chicken) | (It's a chicken.) | (They are chickens.) |
| c. uwíja  | uwíjawa           | uwijanacawa          |
| (sheep)   | (It's a sheep.)   | (They are sheep.)    |

\*\*\*\*\*

18. Now listen and repeat.

|           |          |              |
|-----------|----------|--------------|
| a. qhúchi | qhuchíwa | qhuchinacáwa |
| b. wallpa | wallpáwa | wallpanacáwa |
| c. uwíja  | uwijáwa  | uwijanacáwa  |

\*\*\*\*\*

19. Cover the column on the right and change each form in the column on the left into a plural form by inserting the suffix -naca between the base form and the predicating suffix -wa.

| <u>Singular</u> | <u>Plural</u> |
|-----------------|---------------|
| mesáwa          | mesanacáwa    |
| silláwa         | sillanacáwa   |
| puncúwa         | puncunacáwa   |
| zapatúwa        | zapatunacáwa  |
| uwijáwa         | uwijanacáwa   |
| wallpáwa        | wallpanacáwa  |

\*\*\*\*\*

20. The four possessive suffixes introduced in this lesson are -jja (my), -ma (your), -pa (his, her, etc.), and -sa (our). Don't worry about confusing the previous -jja and -sa suffixes with these. Context will always make clear which ones are being used. Study the following.

- a. Acájj(a) qhuchijjáwa. (This is my pig.)
- b. Acájj(a) qhuchimáwa. (This is your pig.)
- c. Acájj(a) qhuchipáwa. (This is his pig.)
- d. Acájj(a) qhuchisáwa. (This is our pig.)

\*\*\*\*\*

21. If the nouns are made plural, the -naca suffix comes after the noun, but before the possessive suffix. For example:

- a. Qhuchinacajjáwa. (They are my pigs.)
- b. Qhuchinacamáwa. (They are your pigs.)

\*\*\*\*\*

22. Now listen and repeat the sentences in 20 and 21.

\*\*\*\*\*

23. The final suffix introduced in this lesson is -ti. It is used in interrogative sentences that require yes-no answers. Study the following:

- a. Acajj(a) wallpatí? (Is this a chicken?)
- b. Jisa, acajj(a) wallpawa. (Yes, this is a chicken.)

Notice that with this suffix also, the stress falls on the last syllable.

\*\*\*\*\*

24. Now listen and repeat.

- a. Acajj(a) wallpati?
- b. Jisa, acajj(a) wallpawa.

\*\*\*\*\*

25. One final note on what you will be studying in Lesson I. Aymara has

borrowed many words from Spanish, and in so doing has frequently changed some of the sounds. For the present, it need only be noted that any Spanish word ending in a consonant is augmented by a final vowel when it appears in Aymara (subject to the regular rules of vowel elision). This final vowel is generally "a". Study the following.

| <u>Spanish</u> | <u>Aymara</u> |
|----------------|---------------|
| a. papel       | papéla        |
| b. lápiz       | lapíza        |

\*\*\*\*\*

26. (TAPE OFF) These last seven frames serve as a review for this part of the module. Write the appropriate answer in the blanks following each question.

The primary emphasis suffix in an affirmative or negative sentence is \_\_\_\_\_.

How do you say IT'S A PIG? \_\_\_\_\_

\*\*\*\*\*

27. The secondary emphasis suffix is \_\_\_\_\_.

How do you say THIS IS A PIG? \_\_\_\_\_

\*\*\*\*\*

28. The suffix which indicates primary emphasis in interrogative sentences is \_\_\_\_\_.

How do you say WHAT IS THIS? \_\_\_\_\_

\*\*\*\*\*

29. The suffix which indicates AND is \_\_\_\_\_.



How do you say AND THIS ONE? \_\_\_\_\_

\*\*\*\*\*

30. The pluralizing suffix is \_\_\_\_\_.

How do you say THESE ARE SHEEP? \_\_\_\_\_

\*\*\*\*\*

31. The four possessive suffixes are: (my) \_\_\_\_\_

(your) \_\_\_\_\_

(his) \_\_\_\_\_

(our) \_\_\_\_\_.

How do you say THIS IS MY FIELD? \_\_\_\_\_

THIS IS YOUR FIELD? \_\_\_\_\_

THIS IS HIS FIELD? \_\_\_\_\_

THIS IS OUR FIELD? \_\_\_\_\_

\*\*\*\*\*

32. The yes-no question suffix is \_\_\_\_\_.

How do you say IS THIS A CHICKEN? \_\_\_\_\_

YES, THIS IS A CHICKEN. \_\_\_\_\_

\*\*\*\*\*

33. If you need to review, rewind the tape and play this part of the module over again.

## ANSWERS (FRAMES 26 - 32)

26. -wa  
Qhuchiwa
27. -jja  
Acajj(a) qhuchiwa.
28. -sa  
Cunas(a) acajja?
29. -sti  
Acasti?
30. -naca  
Acajj(a) uwijanacawa.
31. -jja  
-ma  
-pa  
-sa  
Acajj(a) yapujjawa.  
Acajj(a) yapumawa.  
Acajj(a) yapupawa.  
Acajj(a) yapusawa.
32. -ti  
Acajj(a) wallpati?  
Jisa, acajj(a) wallpawa.



## PART 5

(TAPE ON)

This part is designed to teach you a brief greeting in Aymara. After learning it, you should use it daily with your companions and with your instructor.

\*\*\*\*\*

1. In Aymara, the greeting GOOD MORNING is the same as in Spanish, that is, BUENOS DIAS. But it is pronounced a little differently: WINUS TIAS. Listen.

( )

\*\*\*\*\*

2. The word for SIR or MISTER is TATA. Listen.

( )

\*\*\*\*\*

3. Now listen to the two phrases together.

( )

Listen again and repeat.

( )

\*\*\*\*\*

4. HOW ARE YOU in Aymara is CAMISAQUI. Listen.

( )

Listen again and repeat.

( )

\*\*\*\*\*

5. Now listen to the entire greeting.

(     )

Listen again and repeat.

(     )

\*\*\*\*\*

6. A typical answer to this greeting might be JUST FINE. AND YOU?

You will recognize the way of saying JUST FINE. Listen.

(     )

Listen again and repeat.

(     )

\*\*\*\*\*

7. The Aymara word for AND YOU? is JUMASTI?. Listen.

(     )

Listen again and repeat.

(     )

\*\*\*\*\*

8. Now listen to both phrases of the response put together.

(     )

Listen again and repeat.

(     )

\*\*\*\*\*

9. Now listen to both the greeting and the response put together.

(     )

(     )

Listen again and repeat.

\*\*\*\*\*

10. A typical response to AND YOU? might be JUST FINE, ALSO. JUST FINE is WALIQUI. The suffix -raqui means ALSO, and is attached on to WALIQUI. Thus we have WALIQUIRAQUI. Listen.

( )

Listen again and repeat.

( )

\*\*\*\*\*

11. Now listen to the entire interchange.

( )

( )

( )

Listen again and repeat.

( )

( )

( )

\*\*\*\*\*

12. (TAPE OFF) Now get together with your companion and go over this short dialogue 4 or 5 times, trading parts each time.

A. Winus tias, tata. Camisaqui?

B. Waliquiw. Jumasti?

A. Waliquiraqui.

LESSON I  
IN-CLASS MODULE

CYCLE 1

Model

|                    |                  |
|--------------------|------------------|
| Acajj(a) mesawa.   | This is a table. |
| Ucajj(a) papelawa. | That is a paper  |

Grammar Points

|      |                    |          |                  |
|------|--------------------|----------|------------------|
| Aca  |                    | mesa     |                  |
| Uca  | jj(a)              | papel(a) | wa               |
| This | suffix of          | table    | suffix of        |
| That | secondary emphasis | paper    | primary emphasis |

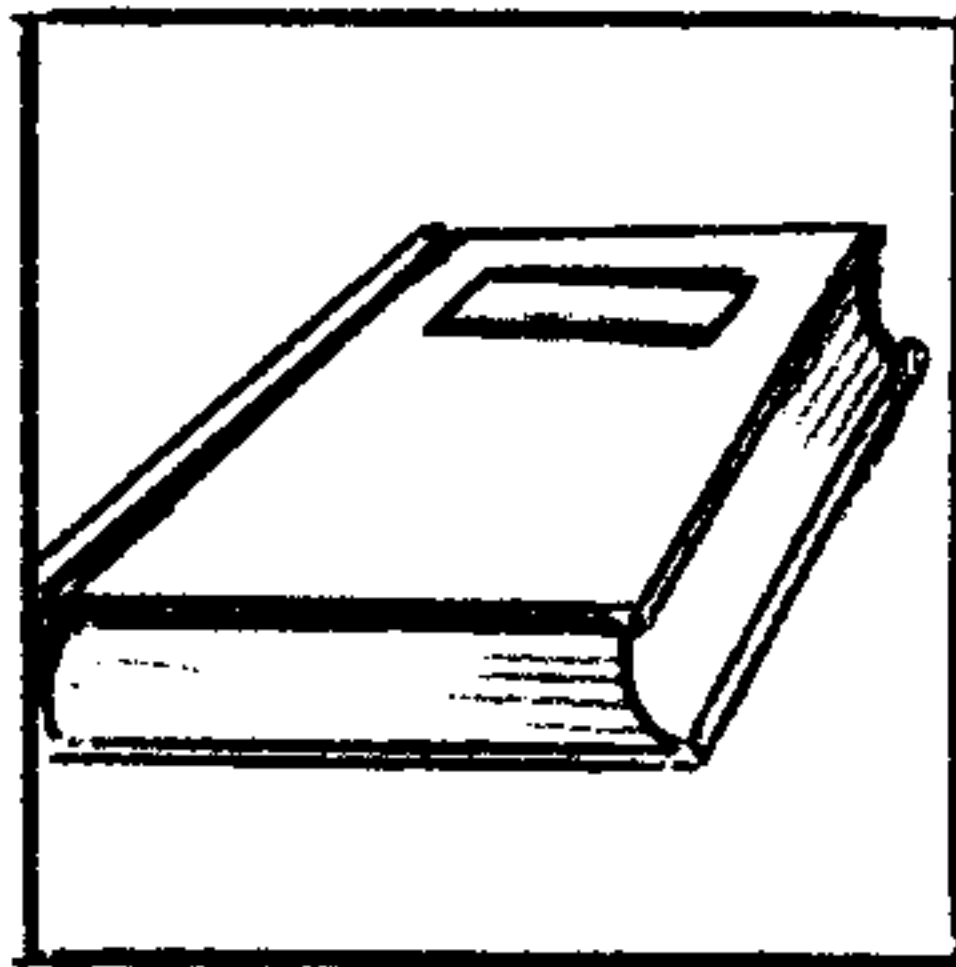
Remember that almost all Aymara words, when pronounced alone, end in vowels. However, when a word is not immediately followed by a pause (comma, period, etc.), its final vowel is very often not pronounced. In this first lesson, these dropped vowels will be included in parentheses to make it easier to identify the words.

The suffix -jja is attached to one or more words which receive minor or secondary emphasis in a sentence, while the -wa suffix is attached to the word of primary emphasis in a sentence. The -wa

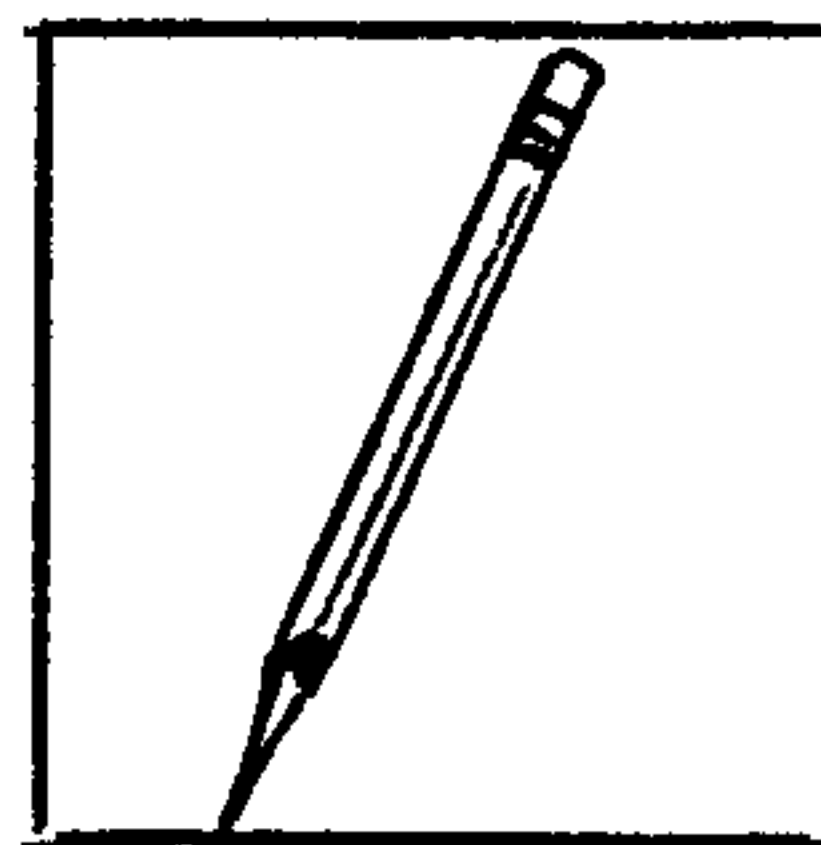
suffix is used only in affirmative or negative sentences, not interrogative.

For Repetition

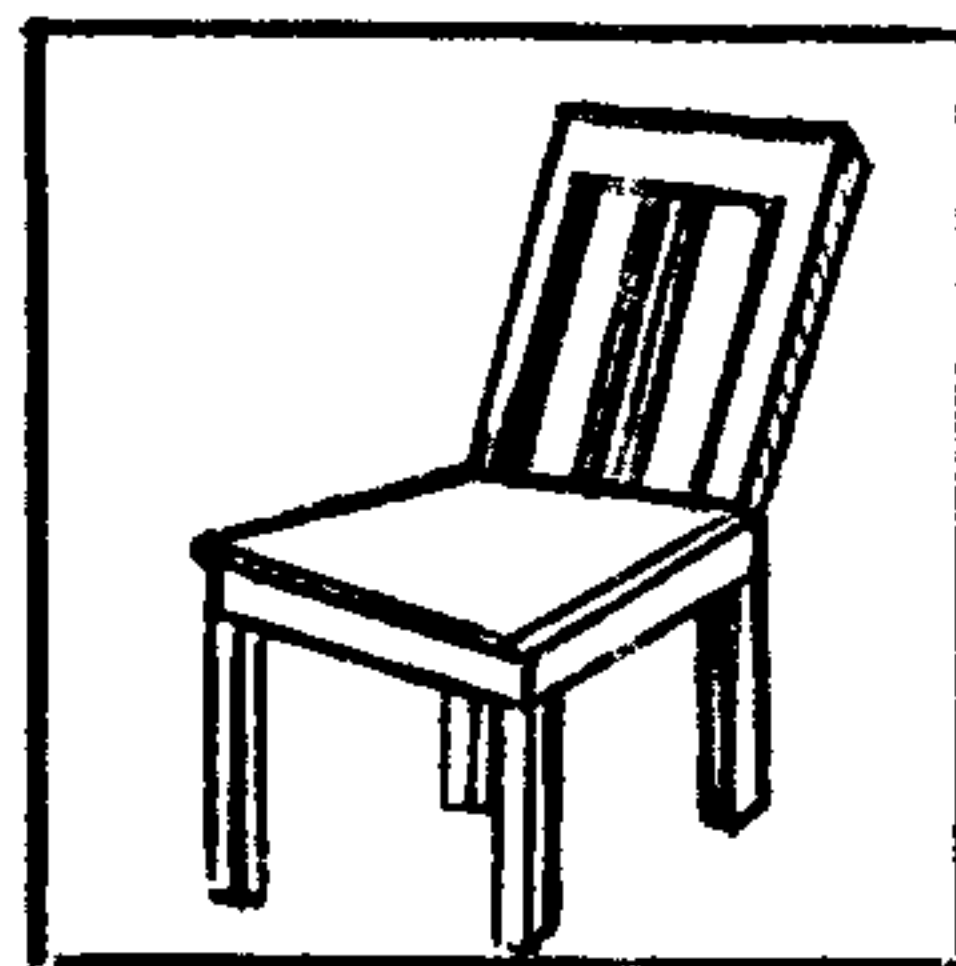
Acajj(a) librowa.



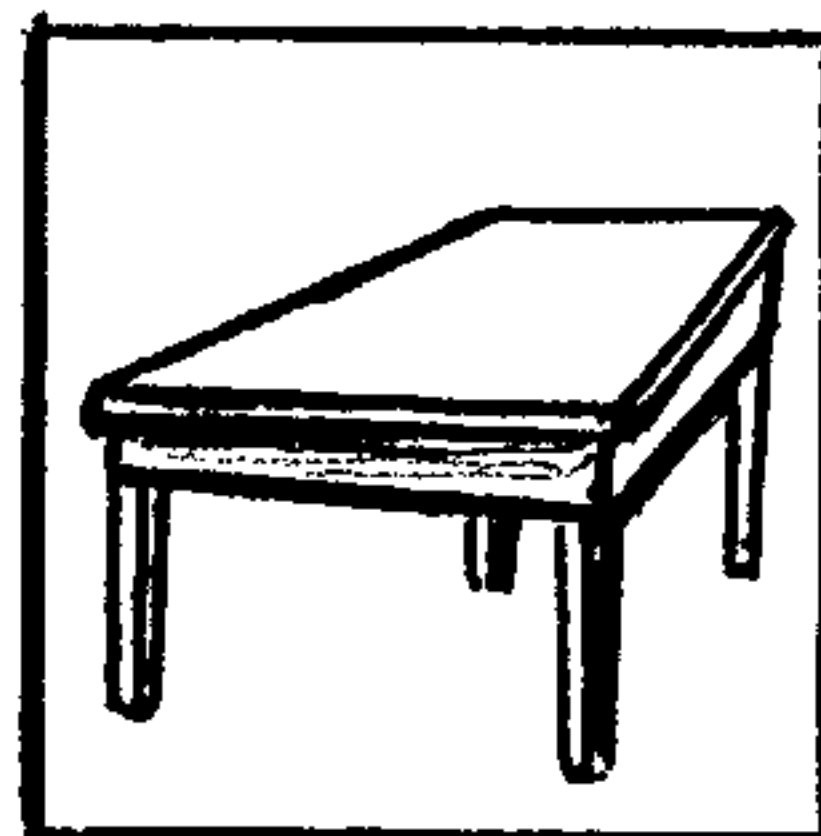
Ucajj(a) lapizawa.



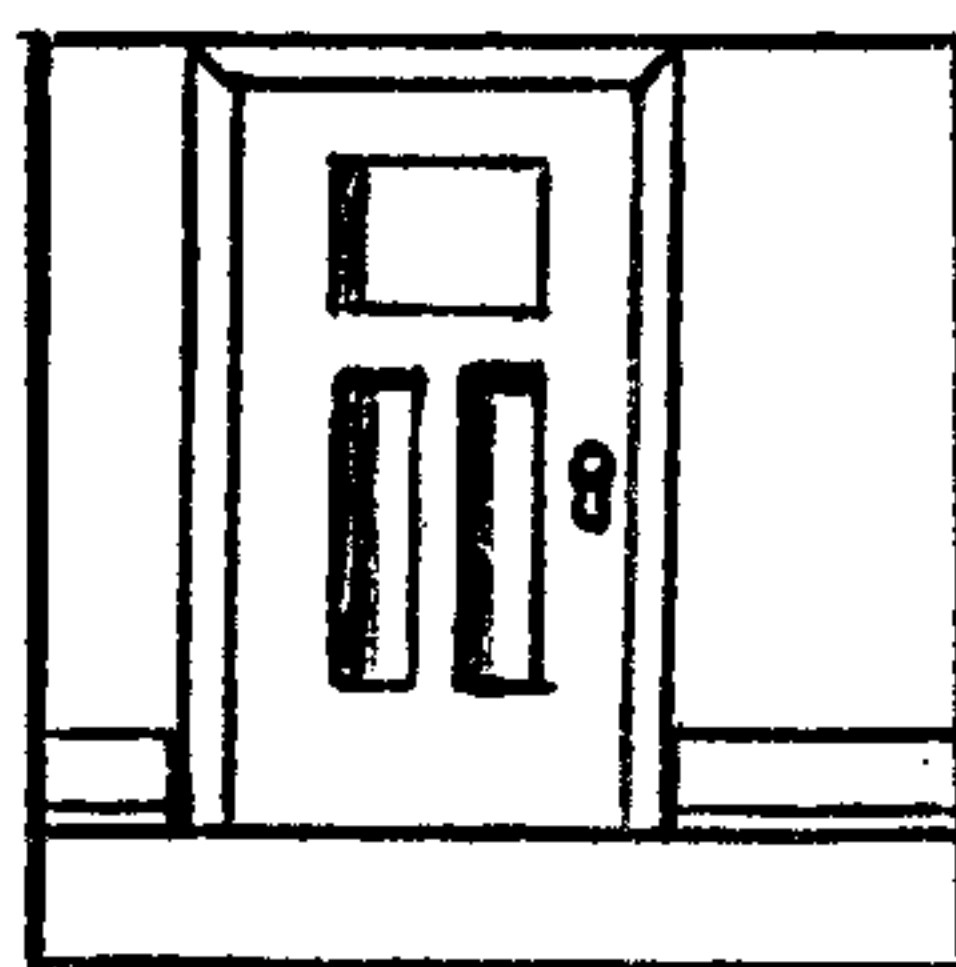
Acajj(a) sillawa.



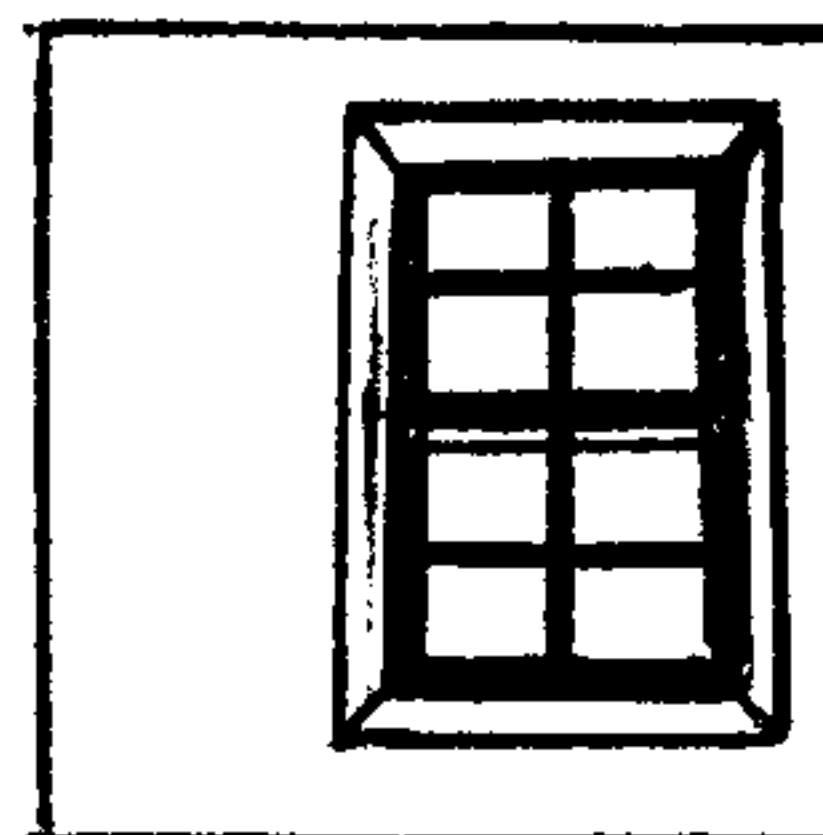
Ucajj(a) mesawa.



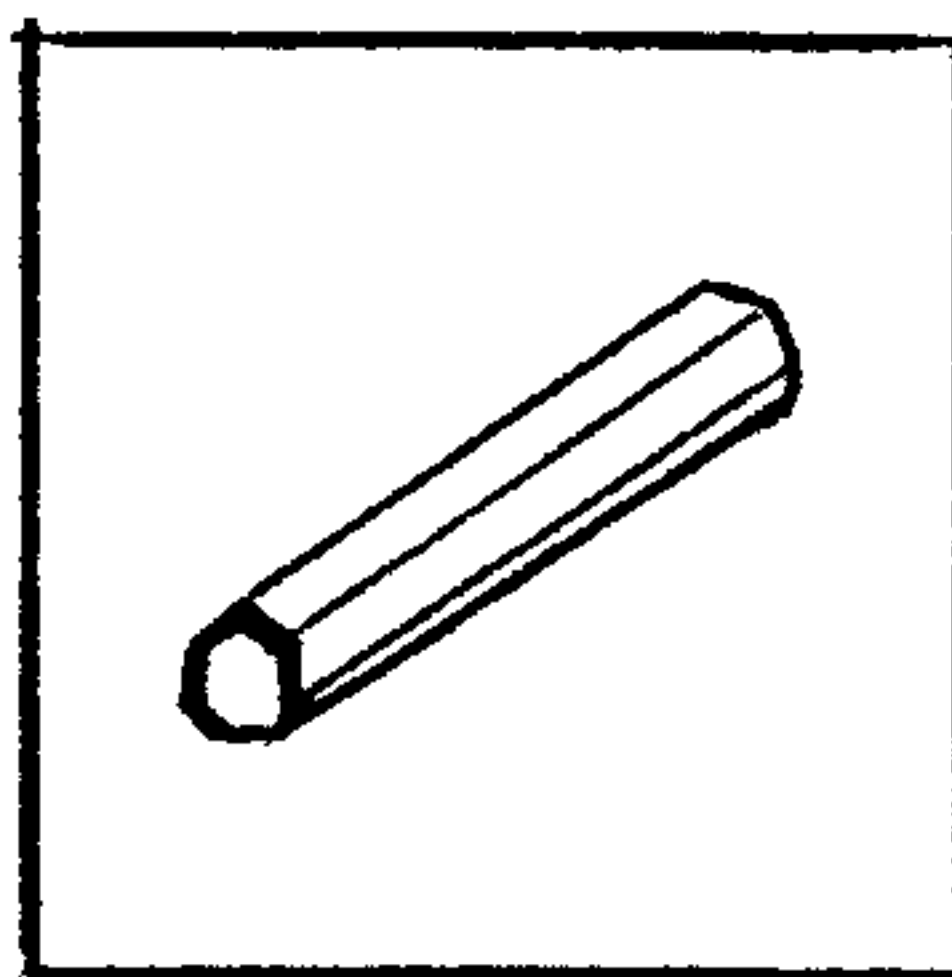
Acajj(a) puncuwa.



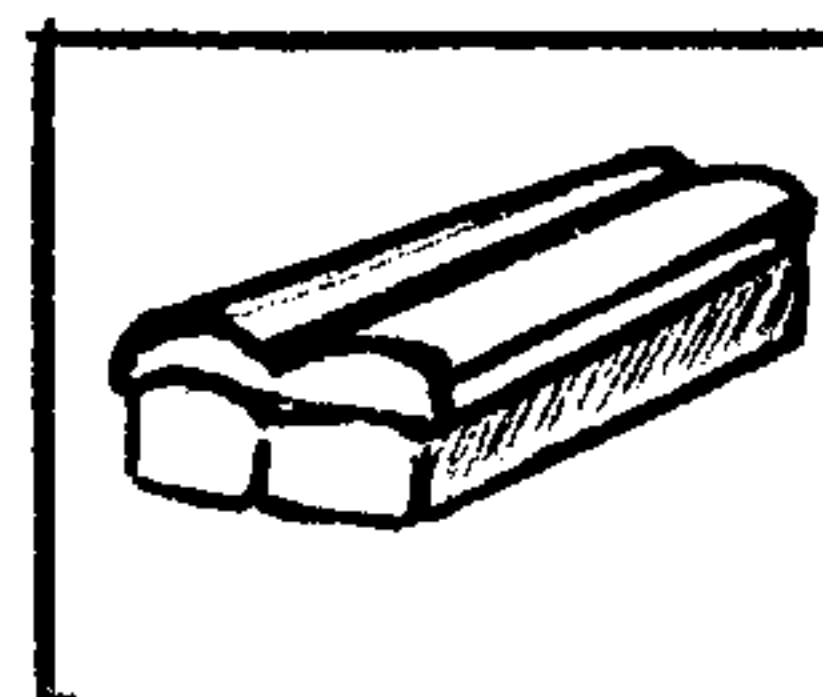
Ucajj(a) ventanawa.



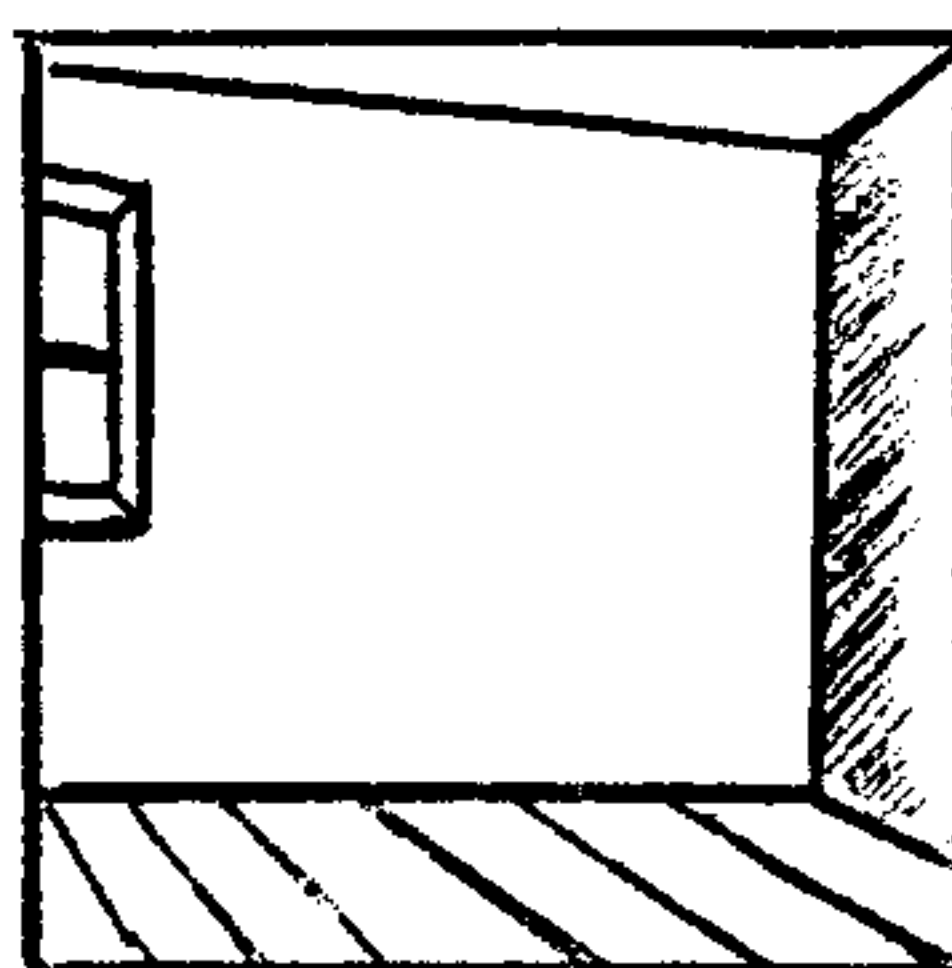
Acajj(a) tizawa.



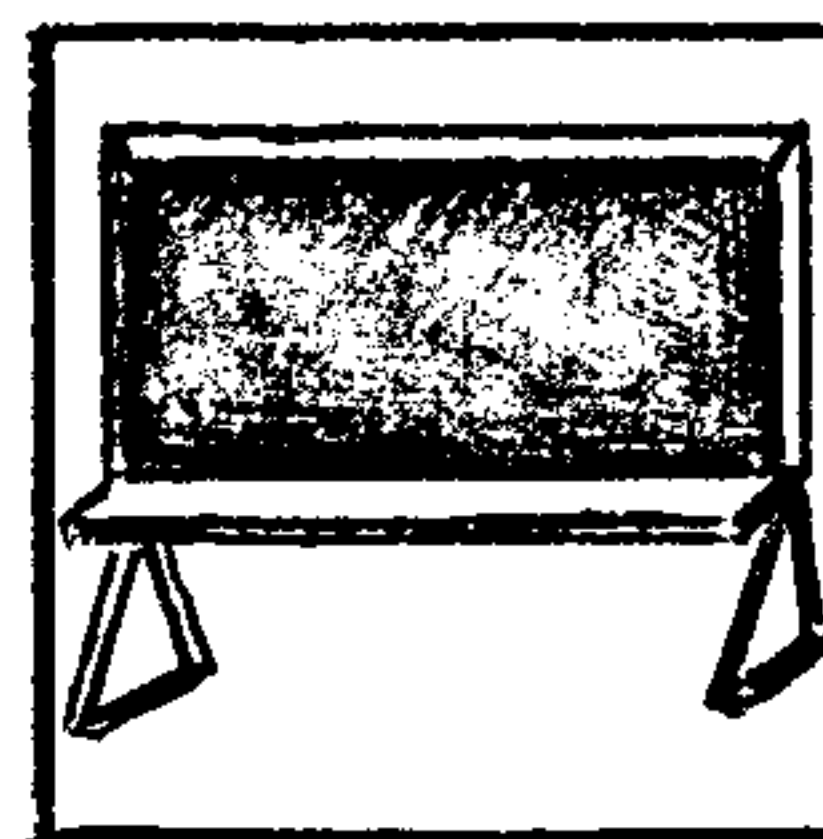
Ucajj(a) almuadillawa.



Acajj(a) perkawa.



Ucajj(a) pizarrawa.



### Activity

Students hold up or point to each of the objects listed below, all of whose names are borrowed from Spanish, and state either "this is ..." or "that is ..."

Objects with Spanish names:

|       |       |
|-------|-------|
| mesa  | pluma |
| papel | lápiz |
| tiza  | silla |

Activity

Students point to objects in the classroom whose names are not borrowed from Spanish. The instructor will give the name and the student will state "this (or that) is ..."

|      |            |
|------|------------|
| door | floor      |
| wall | blackboard |

## CYCLE 2

Model

|                     |                        |
|---------------------|------------------------|
| Cunas(a) ucajja?    | What is that?          |
| Ucajj(a) perkawa.   | That is a wall.        |
| Qhayasti?           | And that (over there)? |
| Qhayajj(a) puncuwa. | That is a door.        |

Grammar Points

|      |  |      |                              |
|------|--|------|------------------------------|
| Cuna | sa   | uca  | jja                          |
| What | Suffix of primary emphasis (interrogative) | that | Suffix of secondary emphasis |

The primary emphatic suffix -sa is used with all questions which do not require a "yes" or "no" answer. These are typically the "wh-" questions of English.

|                   |                                   |
|-------------------|-----------------------------------|
| Qhaya             | sti                               |
| That (over there) | secondary emphatic suffix - "and" |

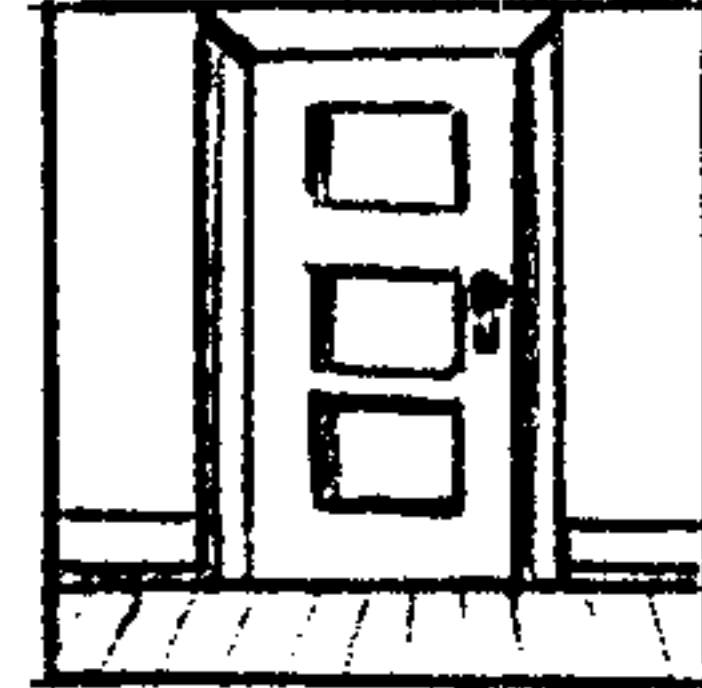
The "aca, uca, qhaya" distinction in Aymara is very much similar



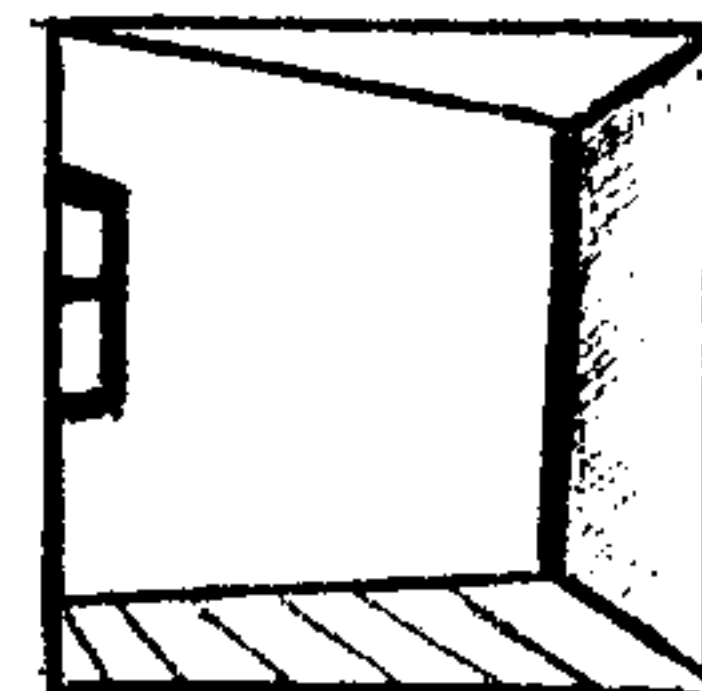
to that of "este, ese, aquel" in Spanish.

For Repetition

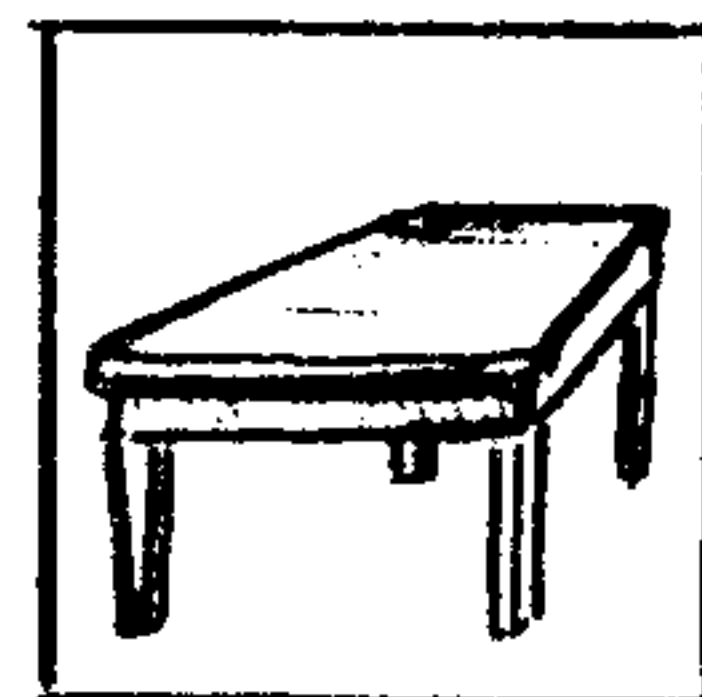
Qhayajj(a) puncuwa.



Qhayajj(a) perkawa.



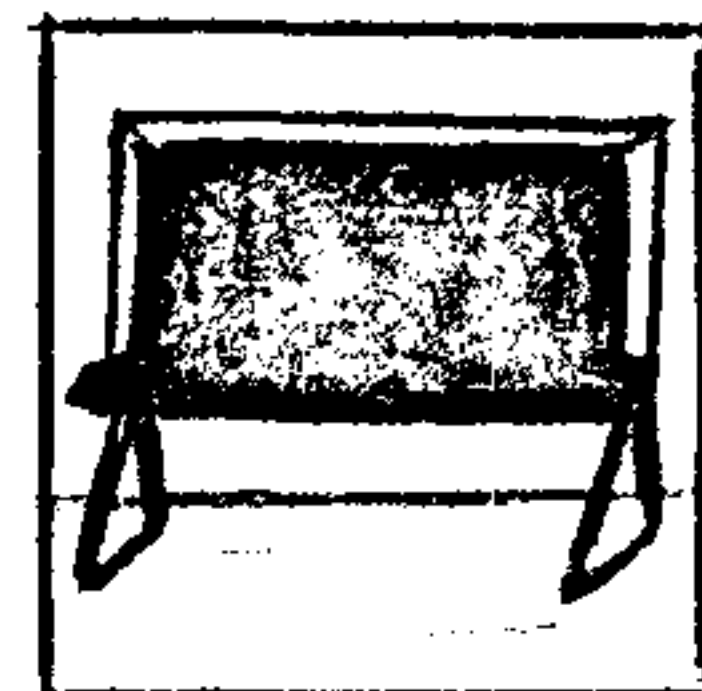
Qhayajj(a) mesawa.



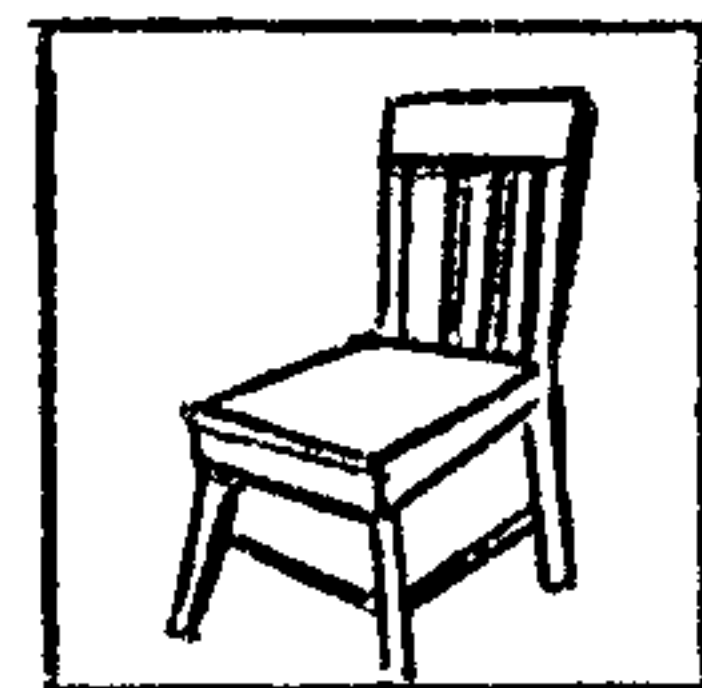
Qhayajj(a) plumawa.



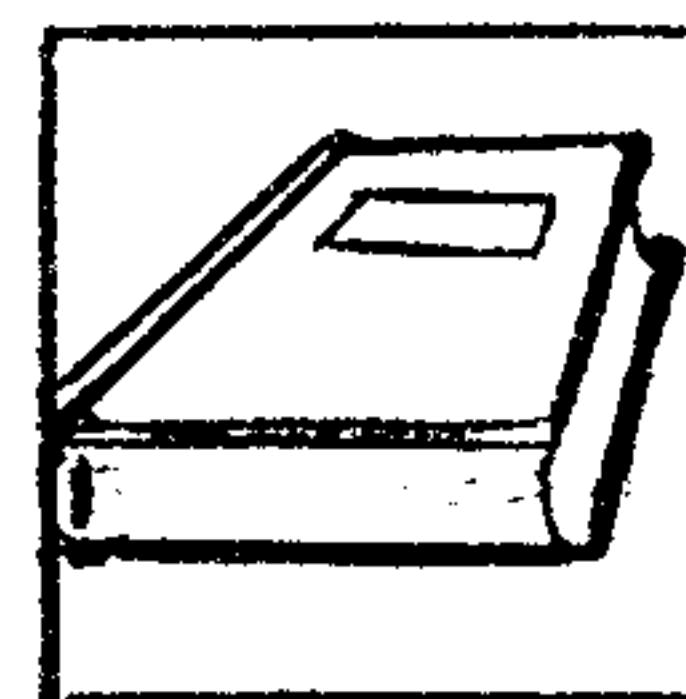
Qhayajj(a) pizarrawa.



Qhayajj(a) sillawa.

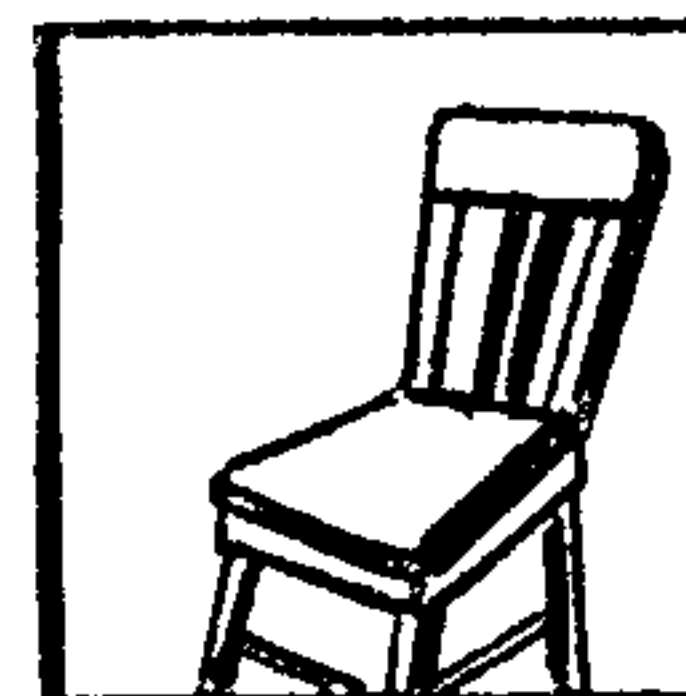


Qhayajj(a) librowa.

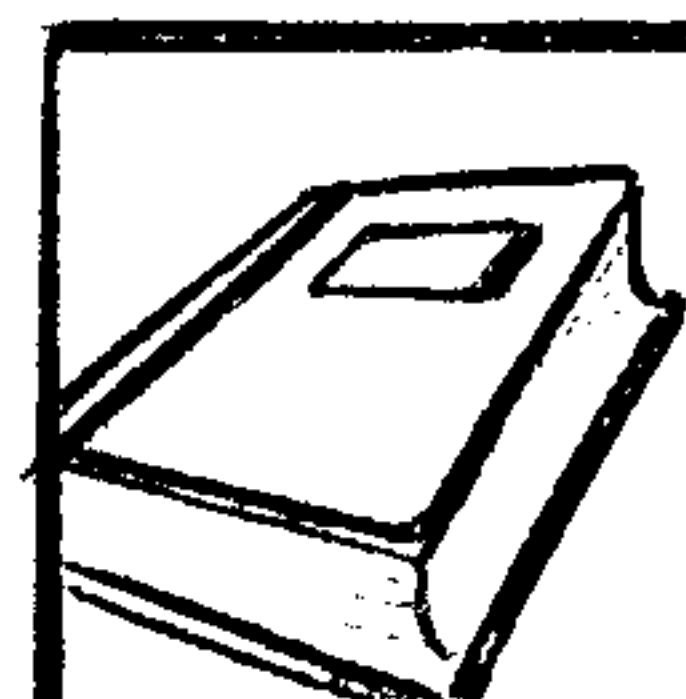


For Response

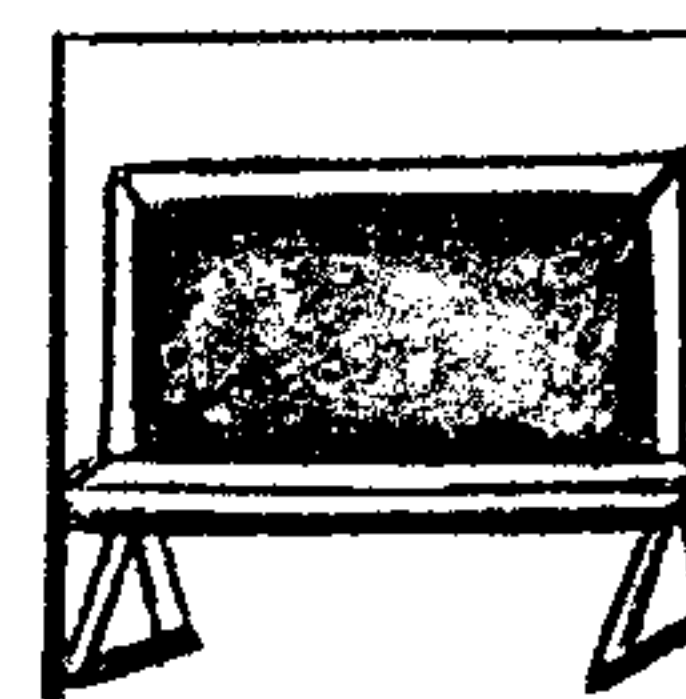
Cunas(a) qhayajja?



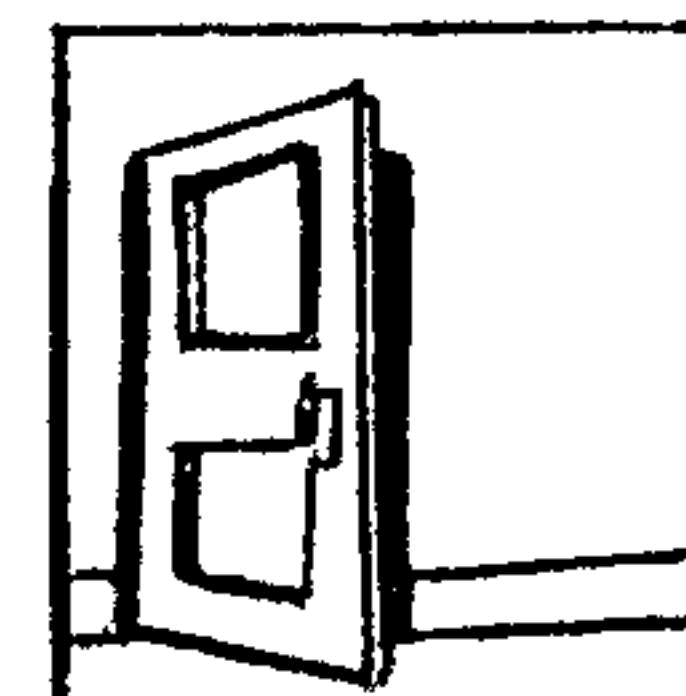
Qhayasti?



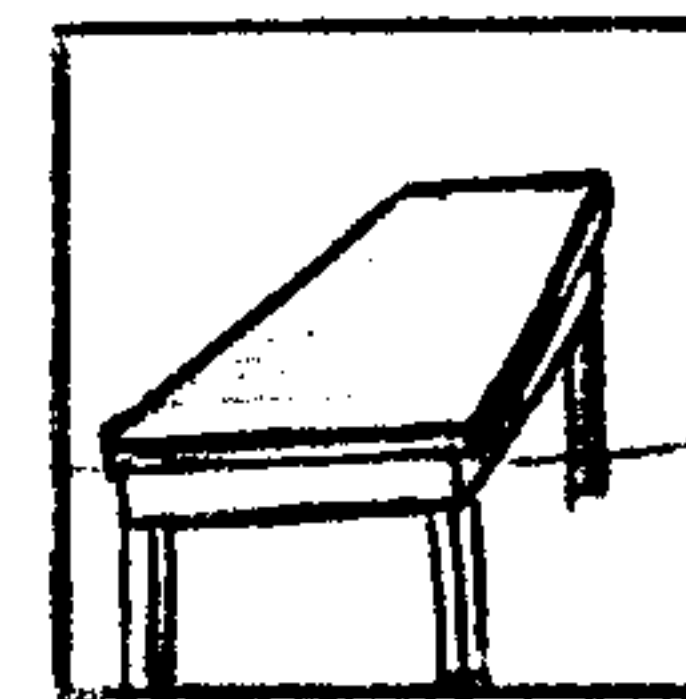
Qhayasti?



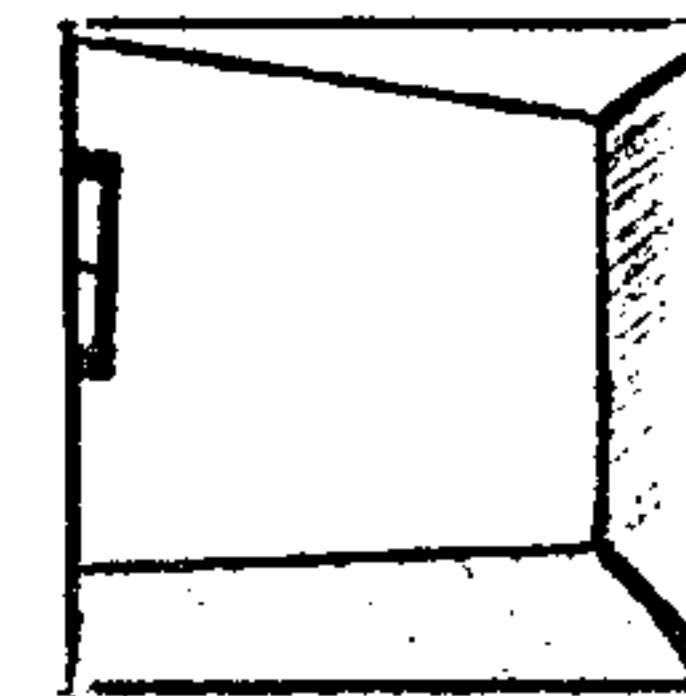
Cunas(a) qhayajja?



Qhayasti?

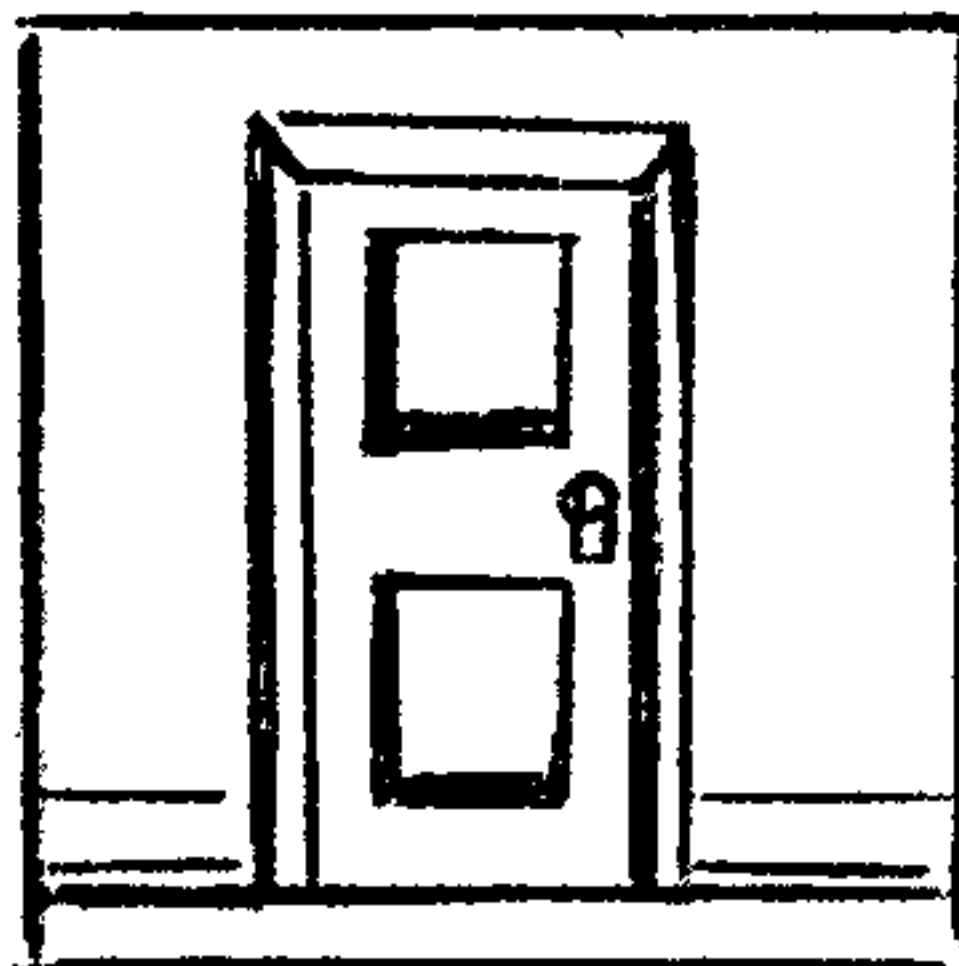


Qhayasti?

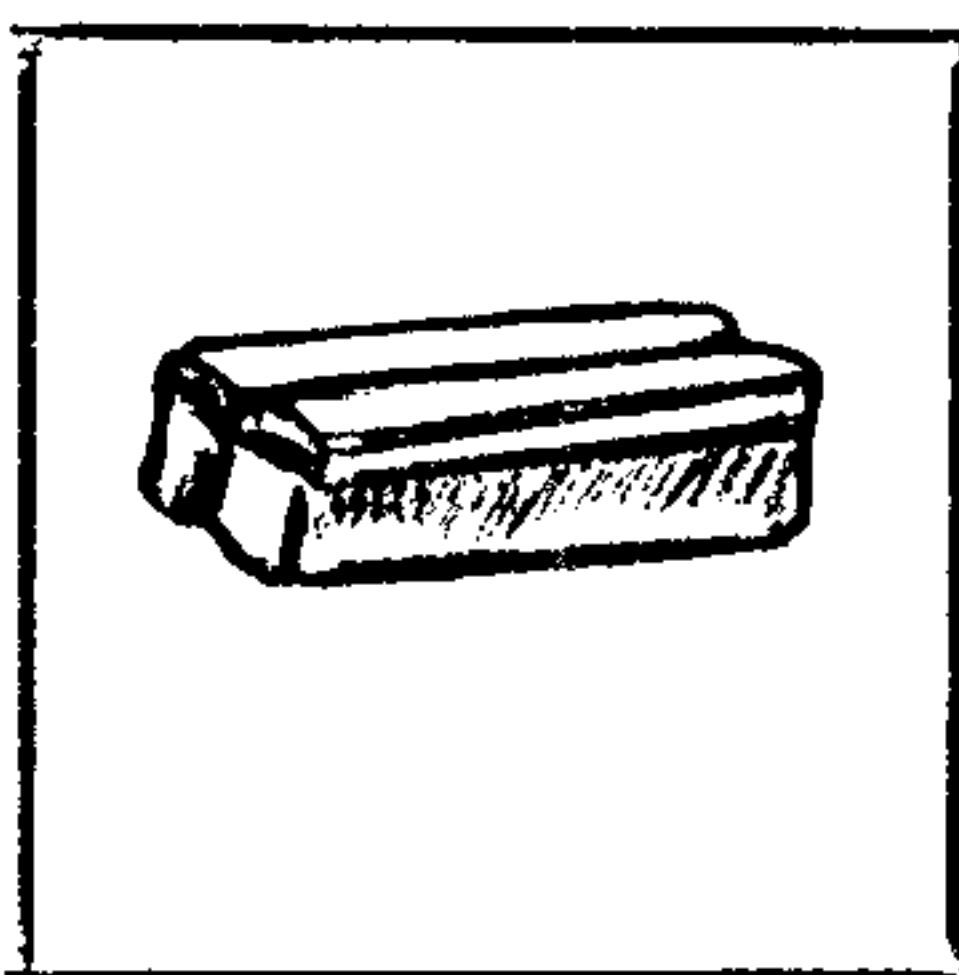


For Response

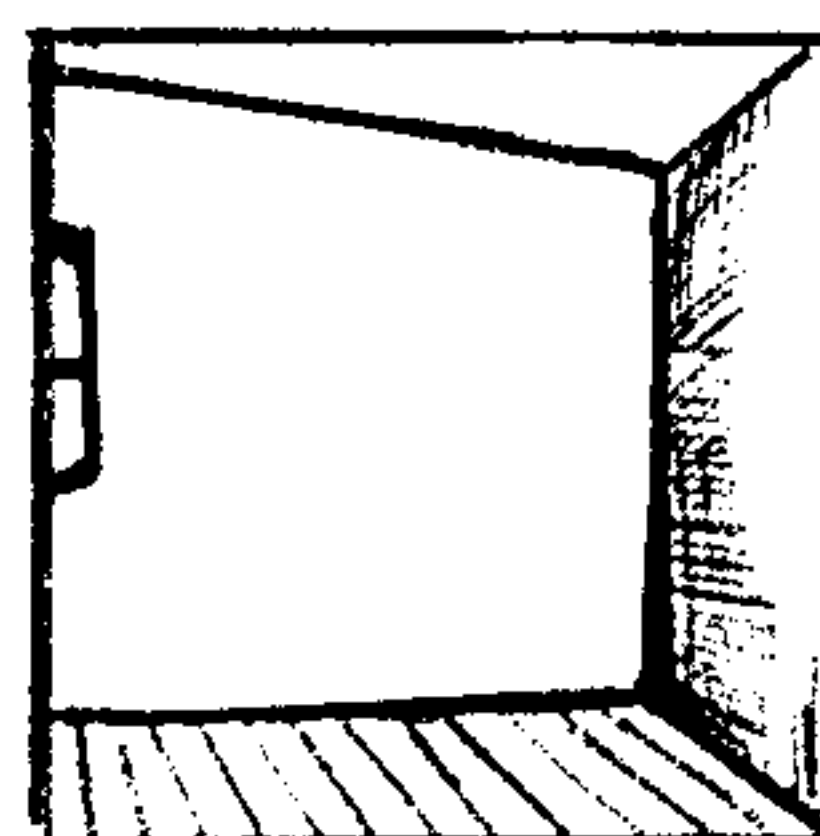
Cunas(a) acajja?



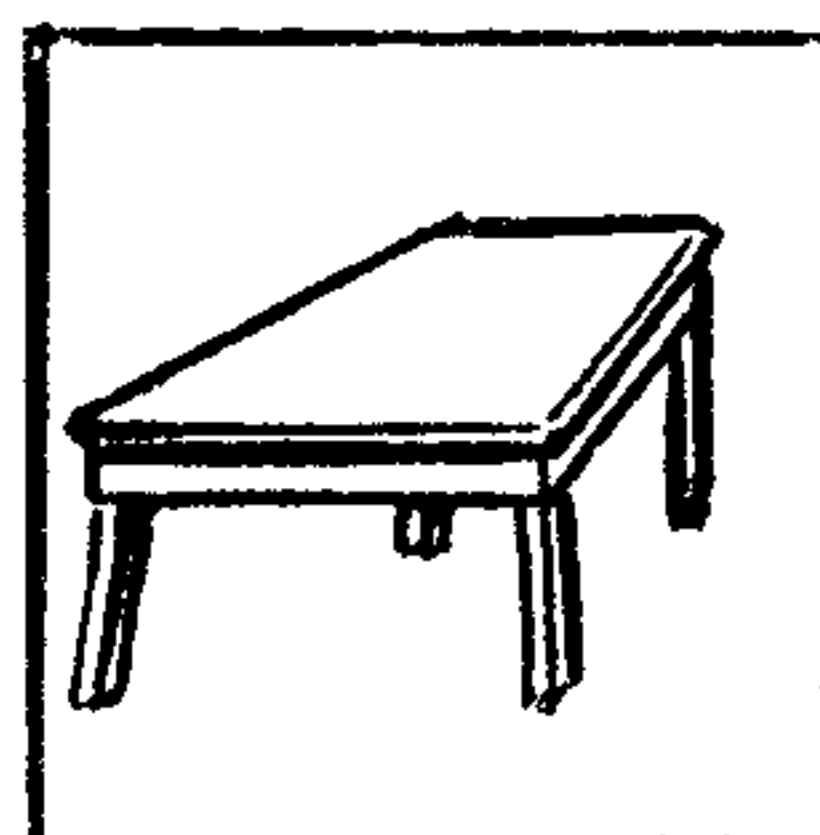
Acasti?



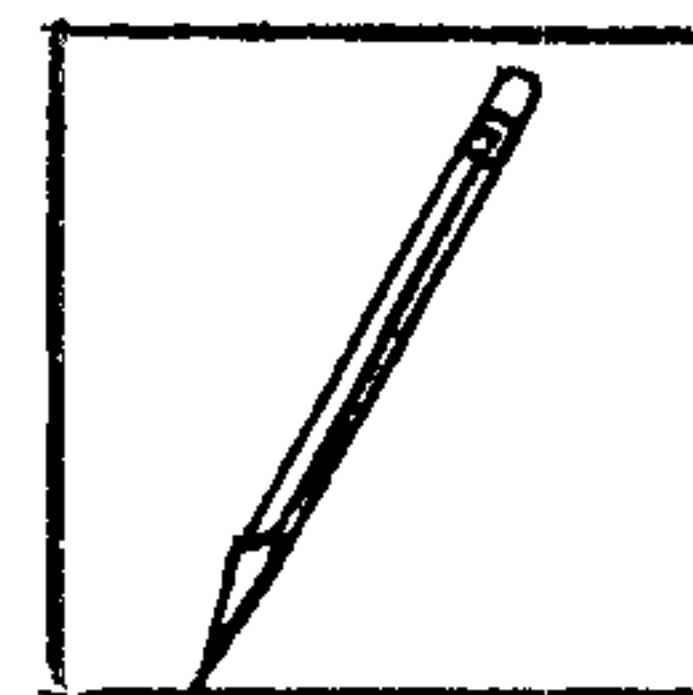
Cunas(a) ucajja?



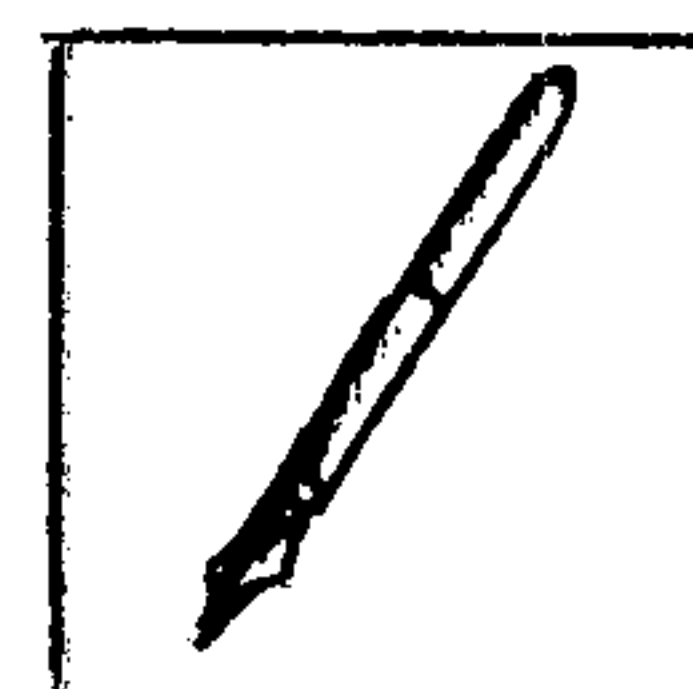
Ucasti?



Cunas(a) qhayajja?



Qhayasti?



Activity

The teacher holds up or points to objects in the classroom, and says (depending on the distance of the object) "What is this (or that, etc.)?". Students respond by saying "This (or that, etc.) is ..."

Students should then ask the teacher "and this (or that, etc.)?". The teacher should then respond accordingly.

## CYCLE 3

Model

|                        |                    |
|------------------------|--------------------|
| Cunas(a) acanacajja?   | What are these?    |
| Acanacajj(a) lapizawa. | These are pencils. |
| Ucanacasti?            | And those?         |
| Ucanacajj(a) mesawa.   | Those are tables.  |

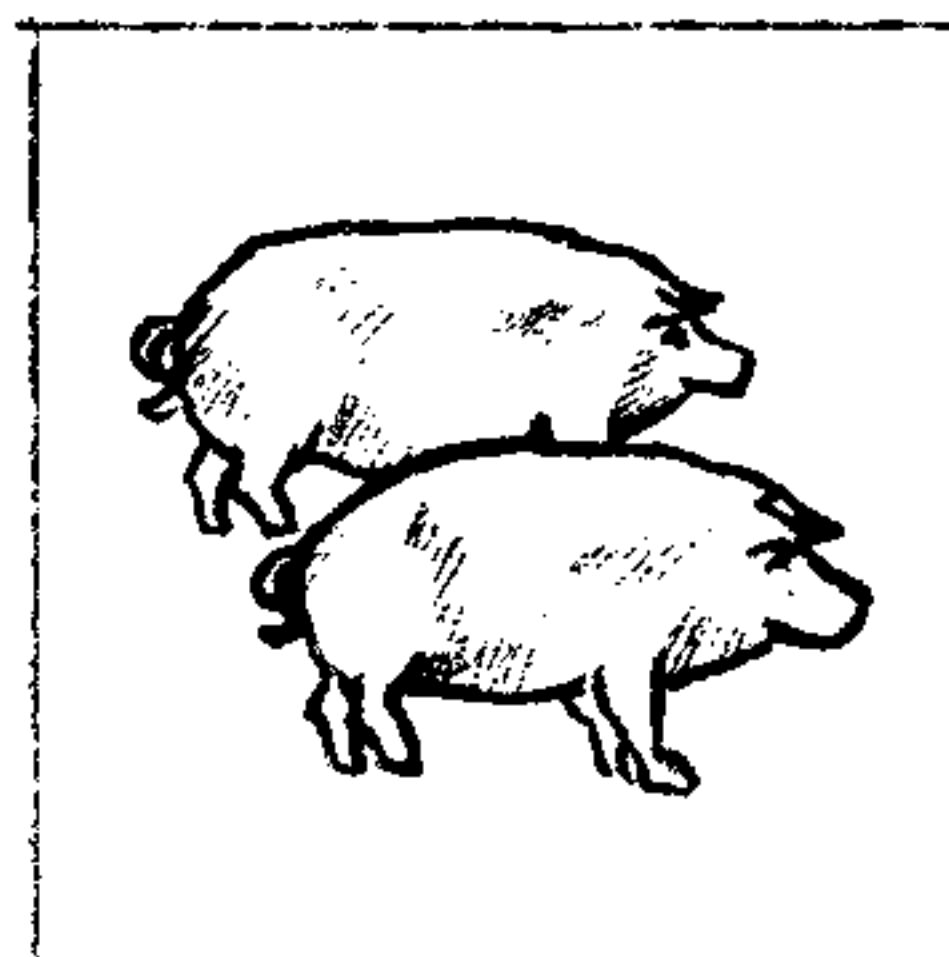
Grammar Point

| Cuna | s(a)          | aca  | naca       | jja       |
|------|---------------|------|------------|-----------|
| What | interrogative | this | pluralizer | secondary |
|      | primary       |      |            | emphatic  |
|      | emphatic      |      |            | suffix    |
|      | suffix        |      |            |           |

The pluralizing suffix in Aymara is -naca. Notice in the answers above that it is only attached to "aca" or "uca" and not to the predicate nominative.

For Repetition

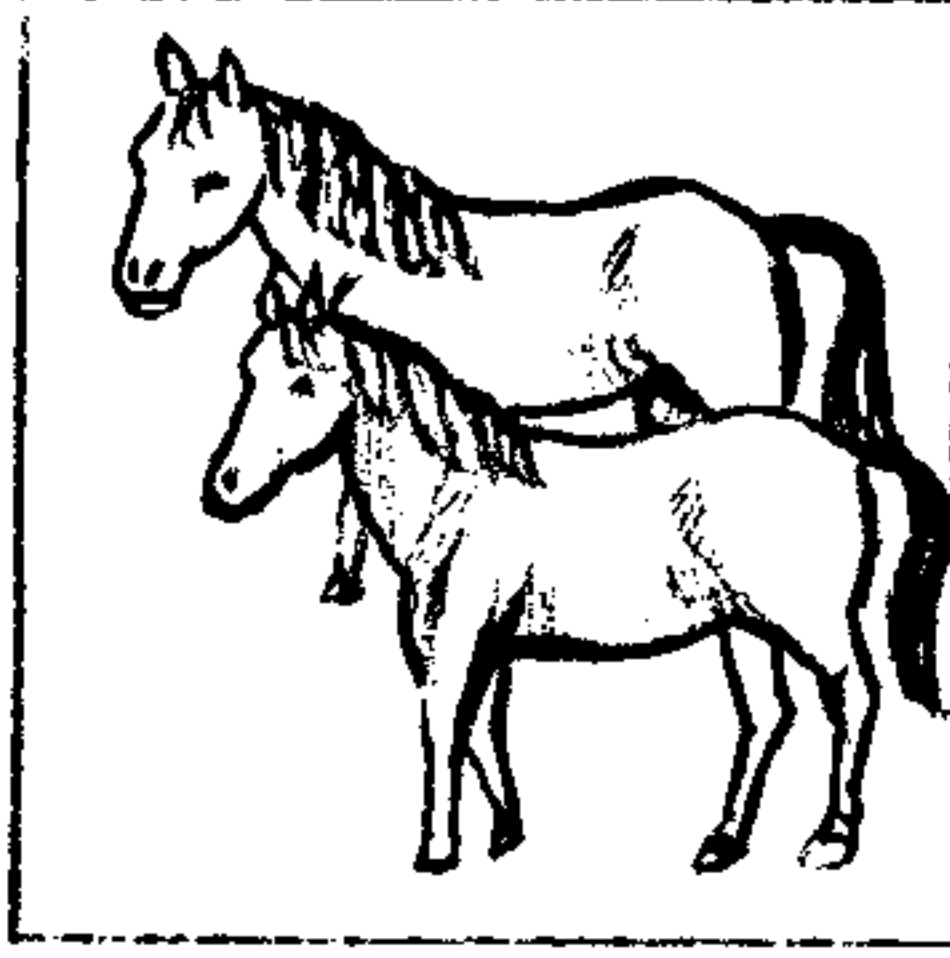
Cunas(a) acanacajja?  
Acanacajj(a) qhuchiwa.

For Response

Cunas(a) acanacajja?

Cunas(a) acanacajja?

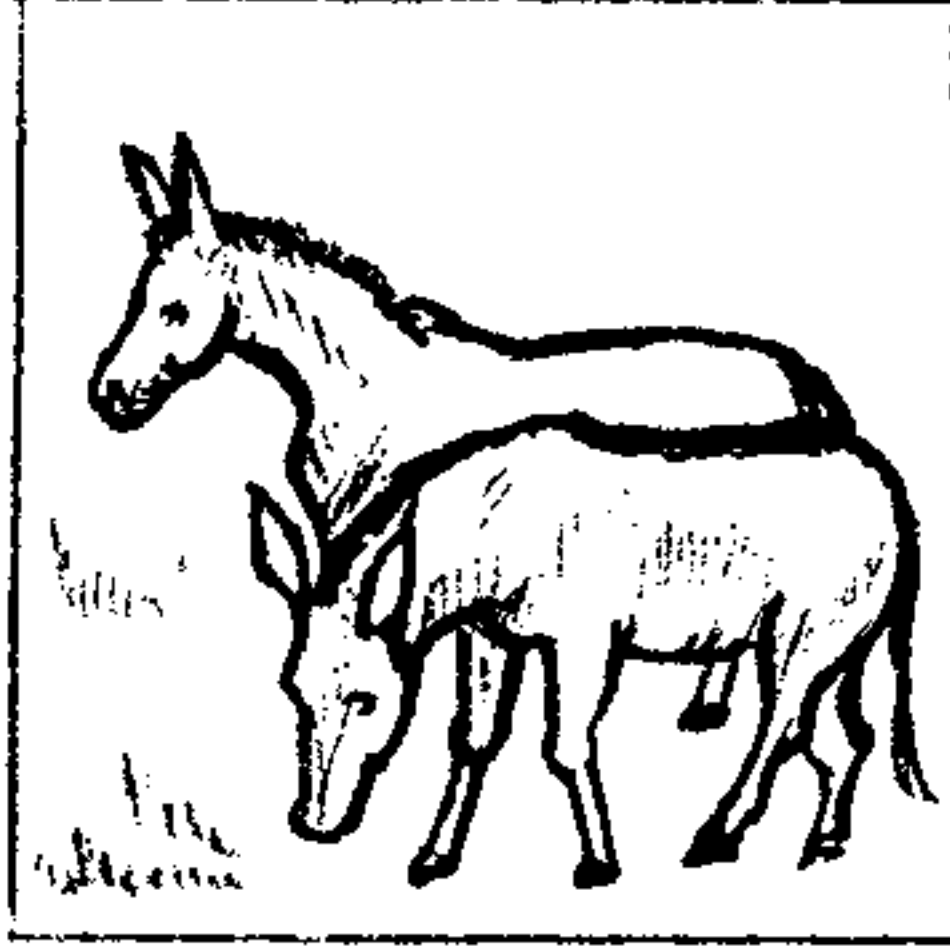
Acanacajj(a) caballowa.



Acanacasti?

Cunas(a) acanacajja?

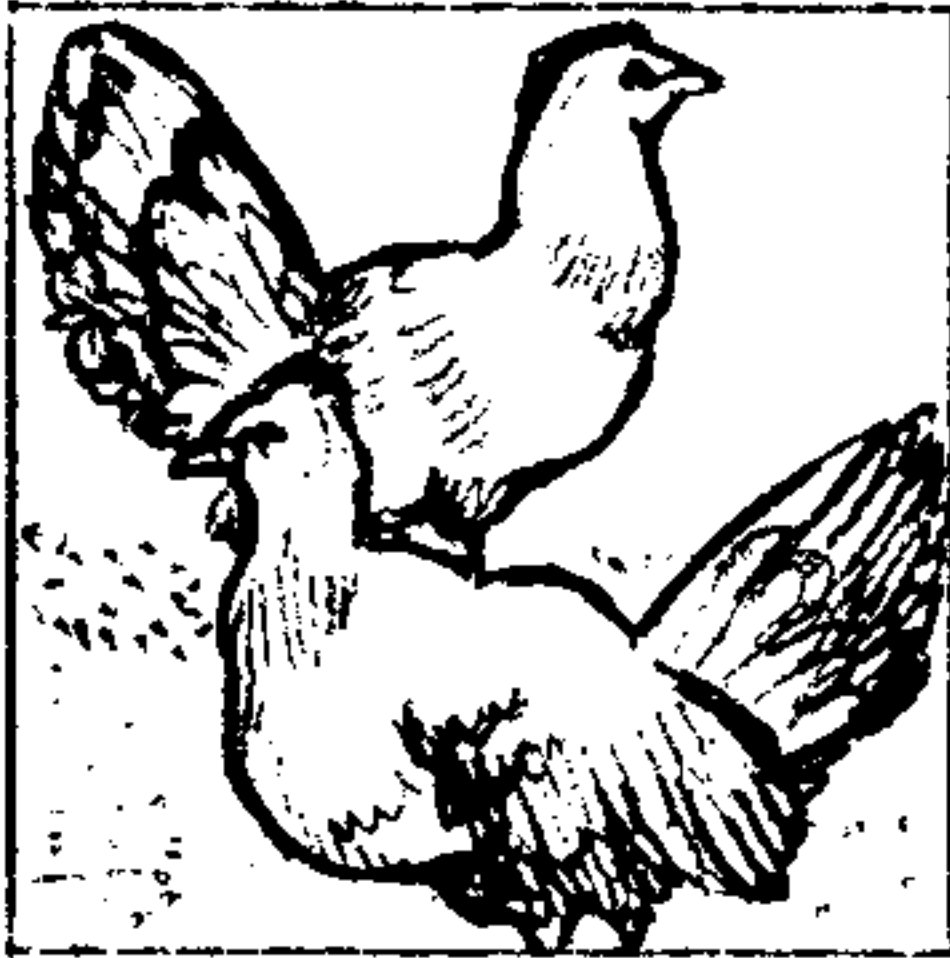
Acanacajj(a) asnowa.



Acanacasti?

Cunas(a) acanacajja?

Acanacajj(a) wallpawa.



Acanacasti?

Cunas(a) acanacajja?

Acanacajj(a) anuwa.



Acanacasti?

Cunas(a) acanacajja?

Acanacajj(a) uwijawa.



Acanacasti?

Cunas(a) acanacajja?

Acanacajj(a) phisiwa.

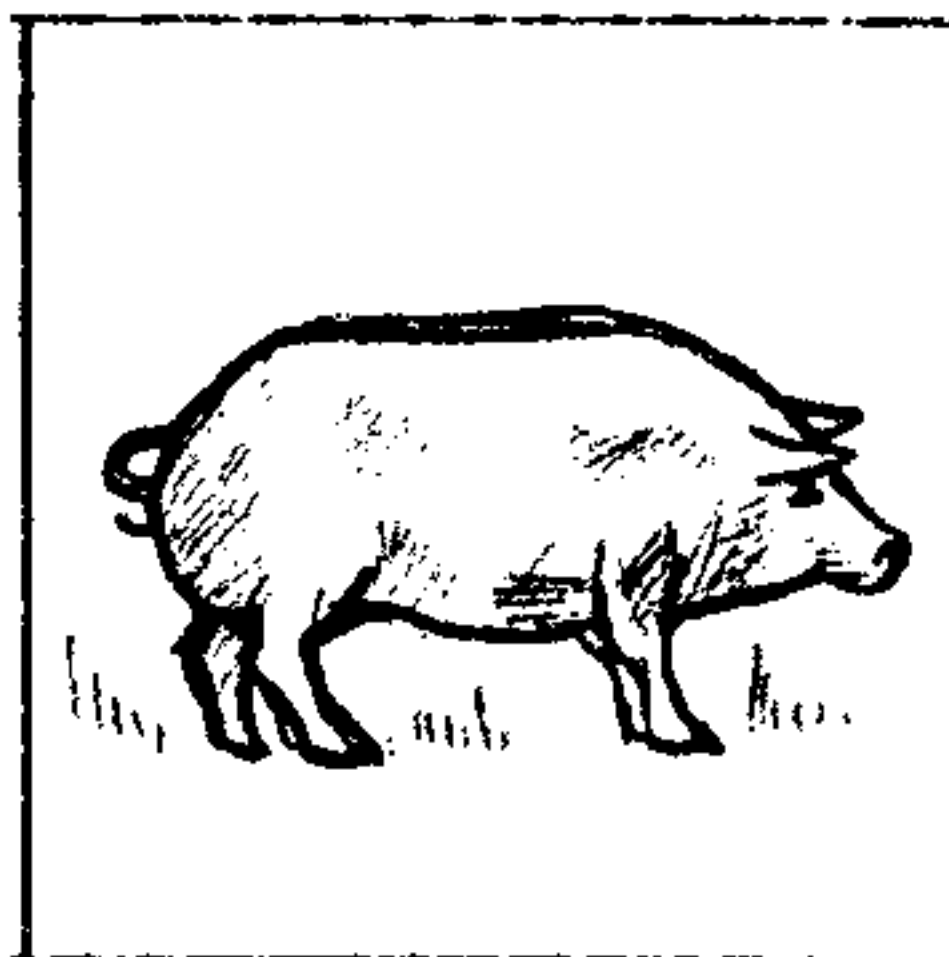


Acanacasti?

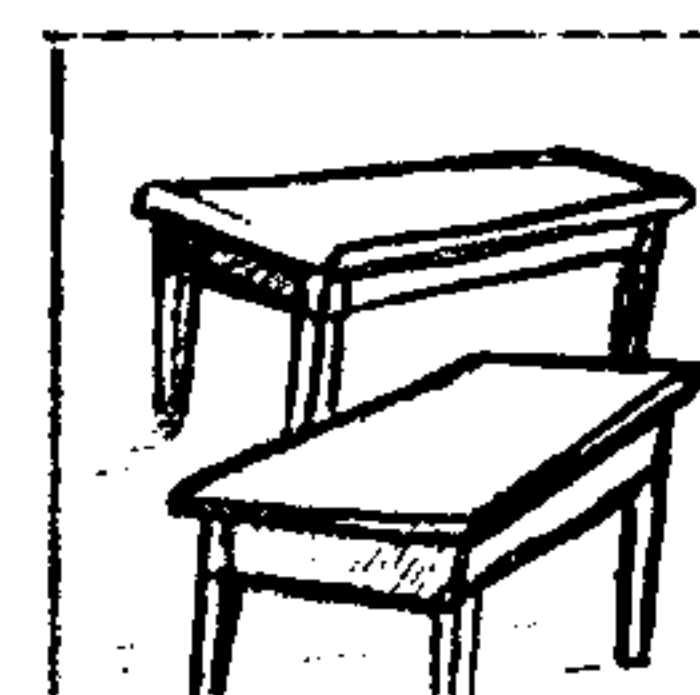


For Response

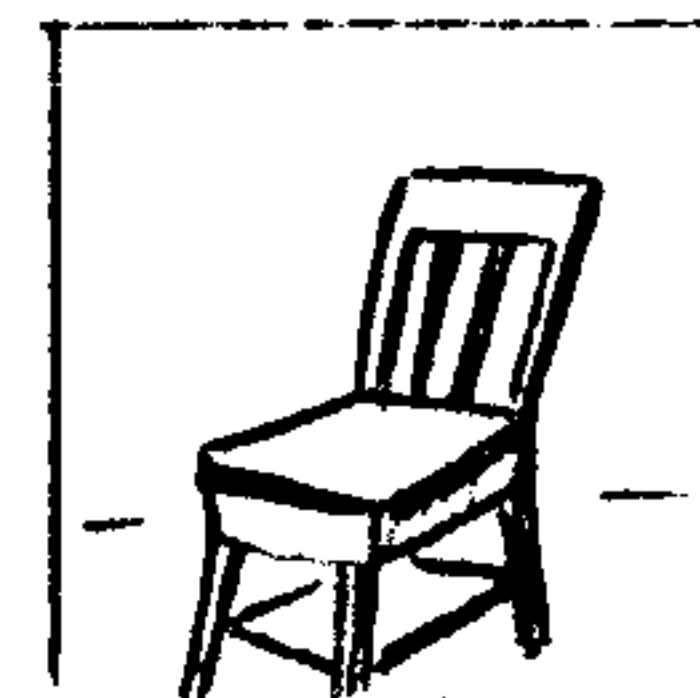
Cunas(a) acajja?



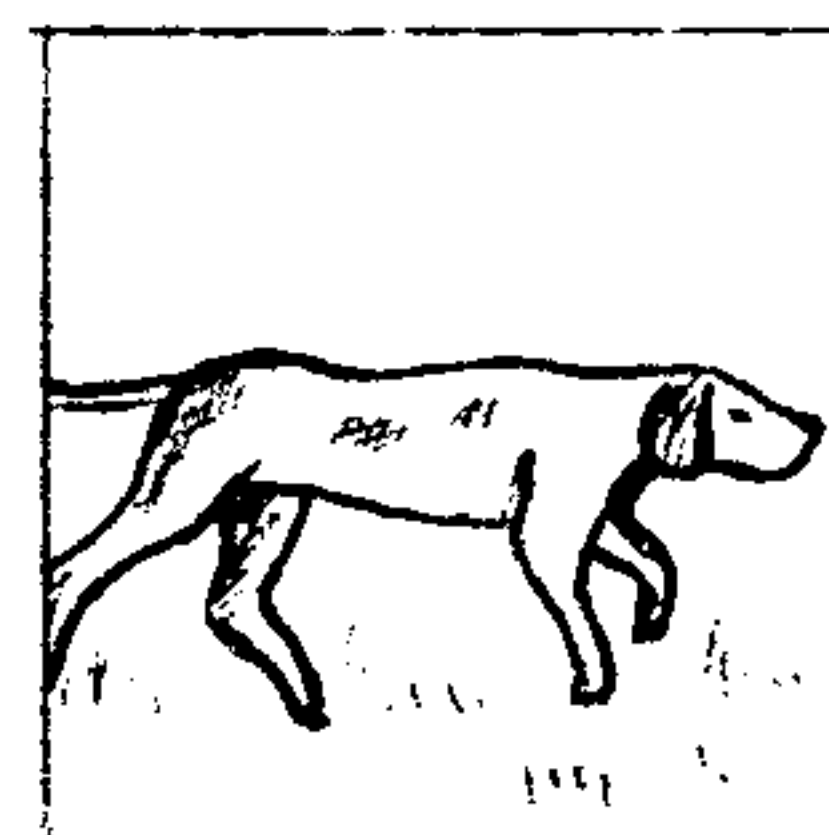
Cunas(a) qhayanacajja?



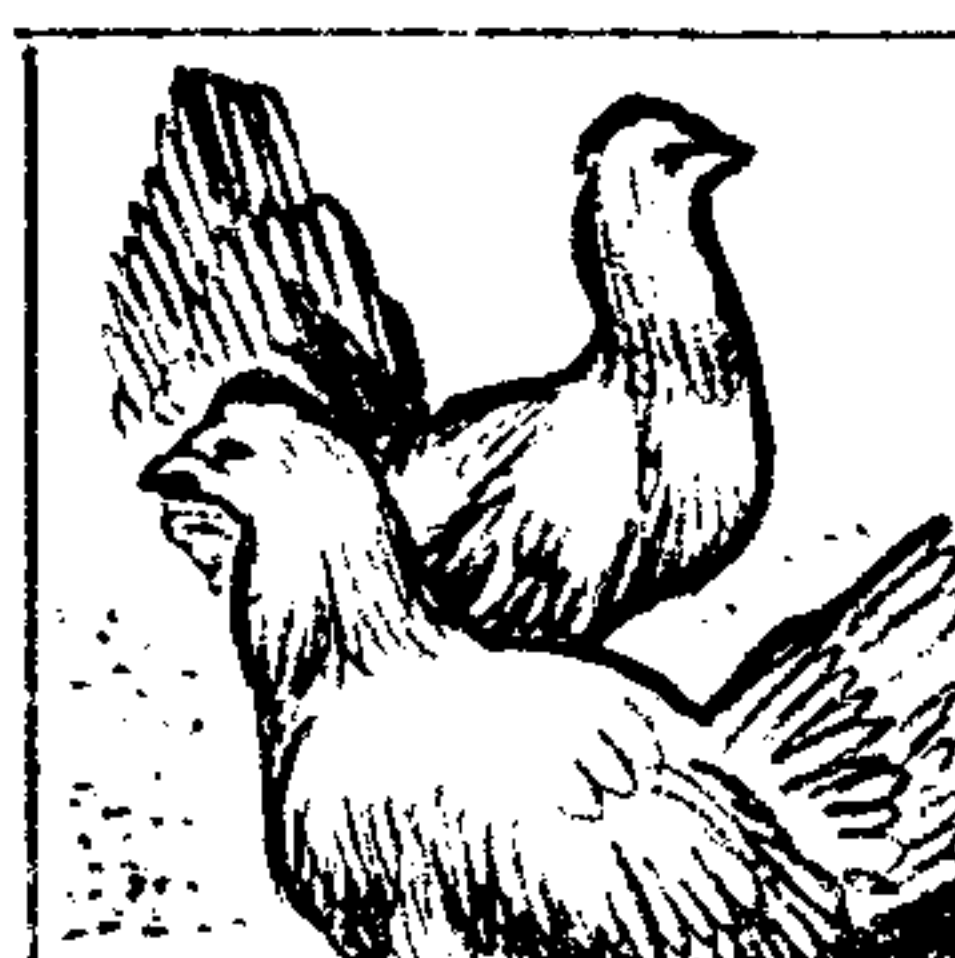
Qhayasti?



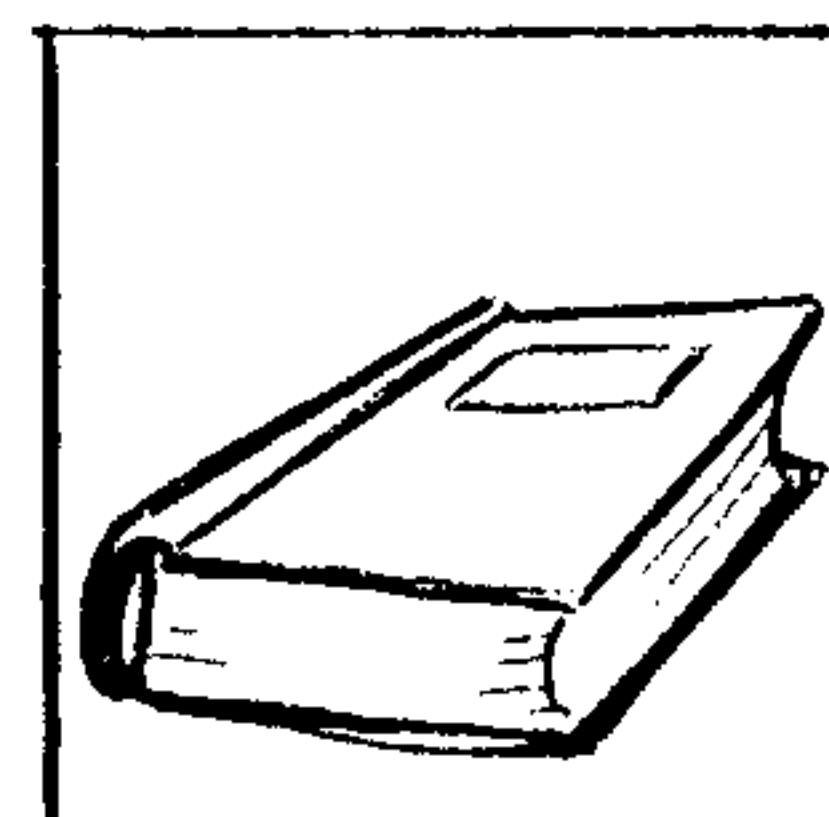
Cunas(a) ucajja?



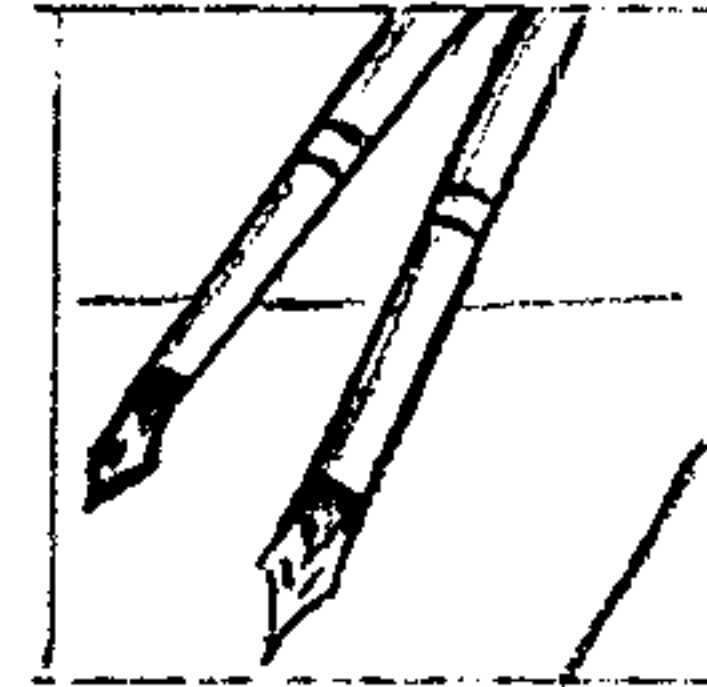
Acanacasti?



Ucasti?



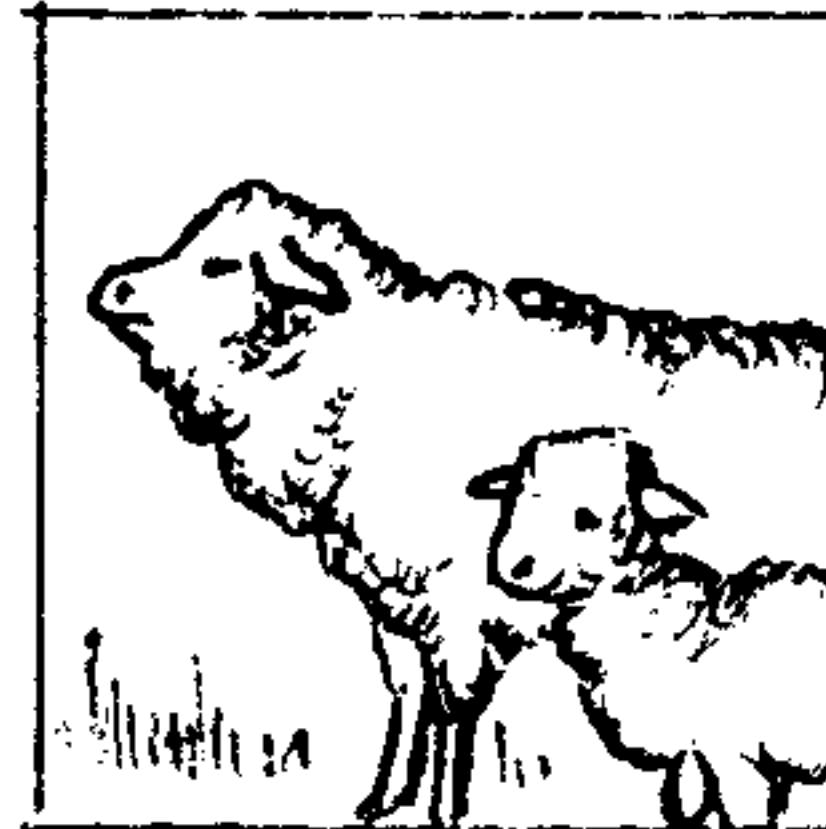
Cunas(a) qhayanacajja?



Acanacasti?



Ucanacasti?



### Activity

Refer to the pictures of animals in the previous exercise whose Aymara names you now know. Use these pictures plus other objects in the classroom to ask questions about. ("What is this?" "And that?" "And those over there?" etc.) Do it first with your instructor, then with your companion.

## CYCLE 4

Model

|                       |                    |
|-----------------------|--------------------|
| Cunas(a) acajja?      | What is this?      |
| Acajj(a) lapizajjawa. | This is my pencil. |

Grammar Point

|      |       |        |                    |            |
|------|-------|--------|--------------------|------------|
| Aca  | jj(a) | lapiza | jja                | wa         |
| This |       | pencil | possessive<br>"my" | predicator |

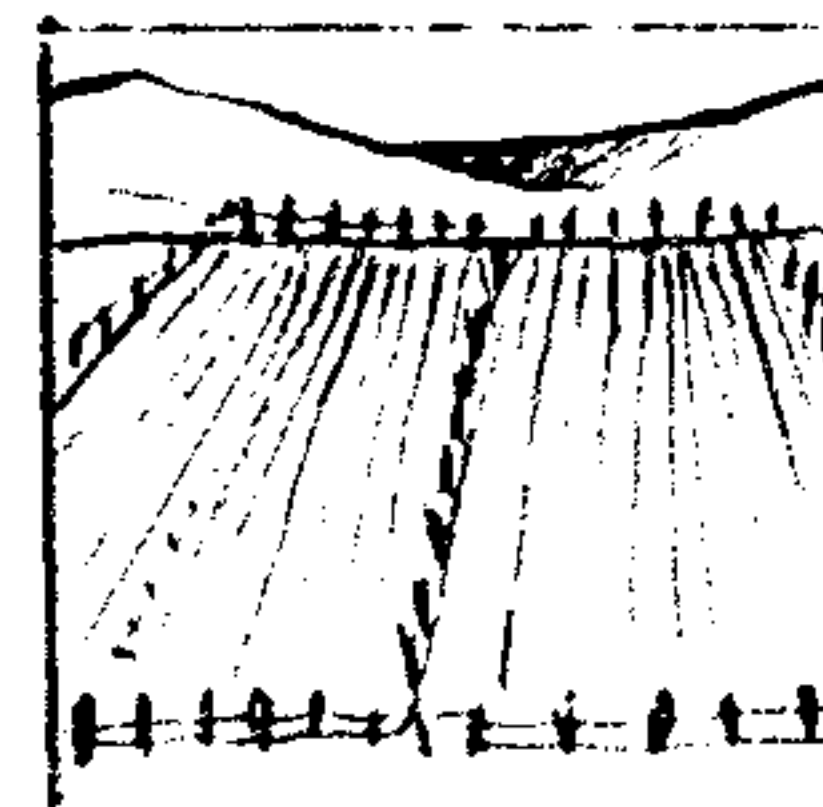
The first person singular possessive "my" is expressed by the suffix -jja in Aymara. It has the same form as the secondary emphatic suffix -jja that you have already studied. Do not confuse the two. They can be distinguished by context.

For Repetition

Acajj(a) phisijja.



Ucanacajj(a) yapujjawa.



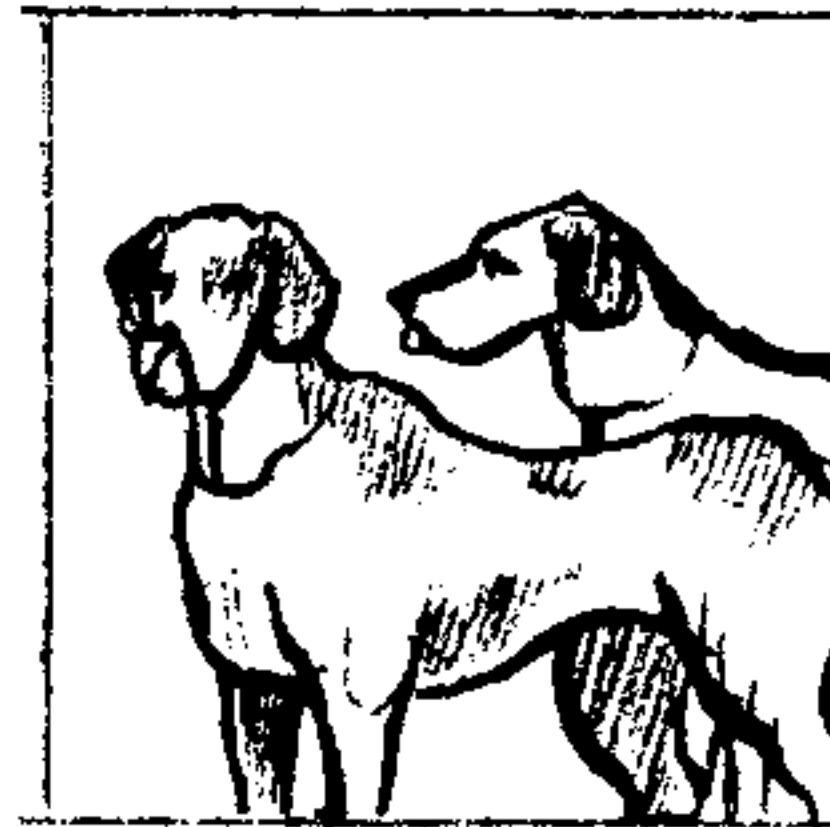
Cunas(a) acajja?



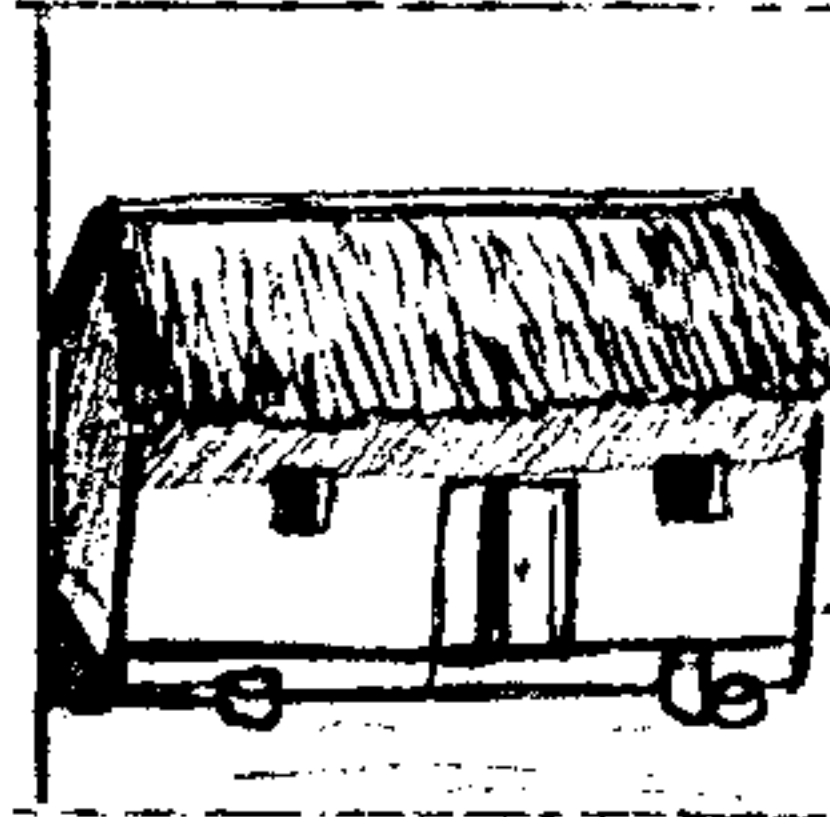
Acanacasti?



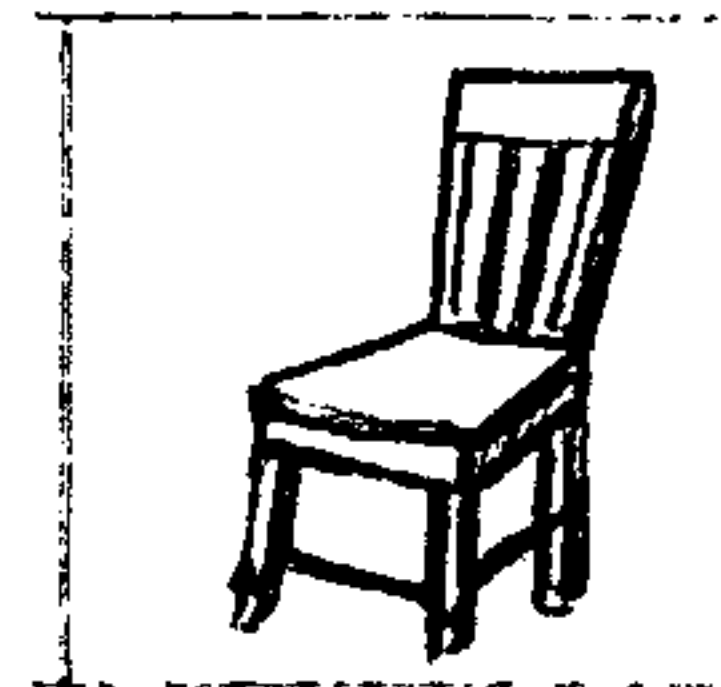
Cunas(a) ucanacajja?



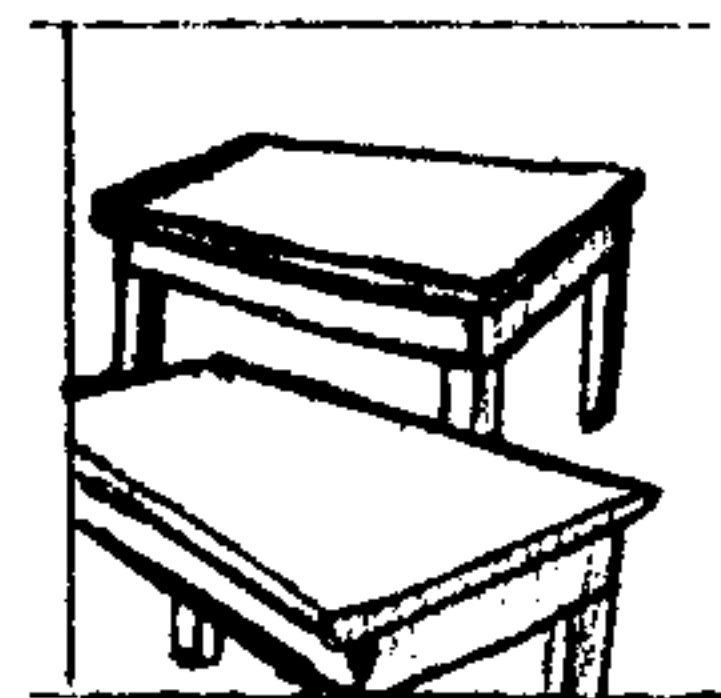
Ucasti?



Cunas(a) qhayajja?



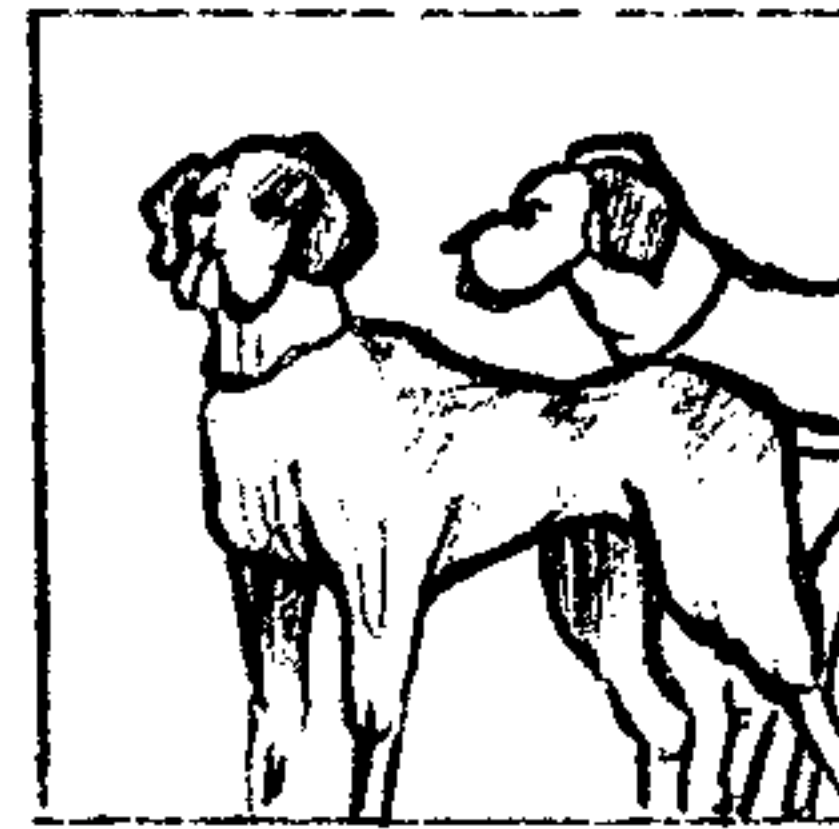
Qhayanacasti?



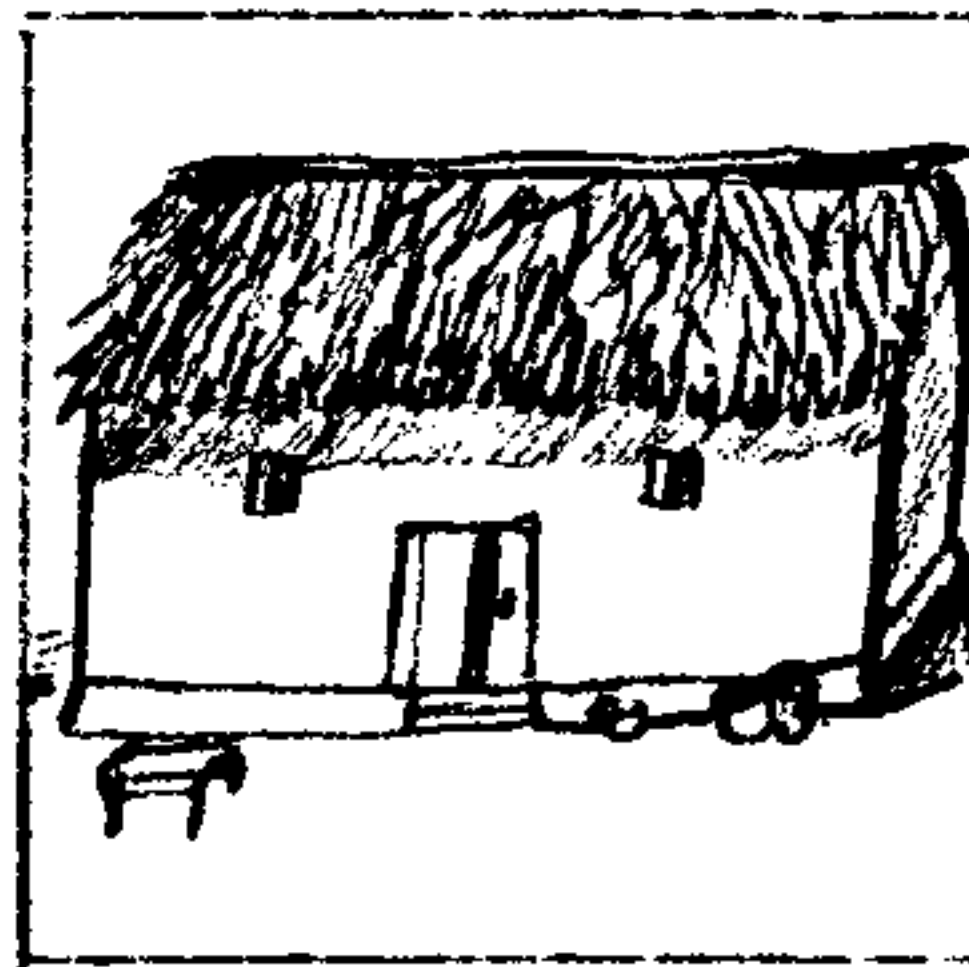
Qhayajj(a) phisijjawa.



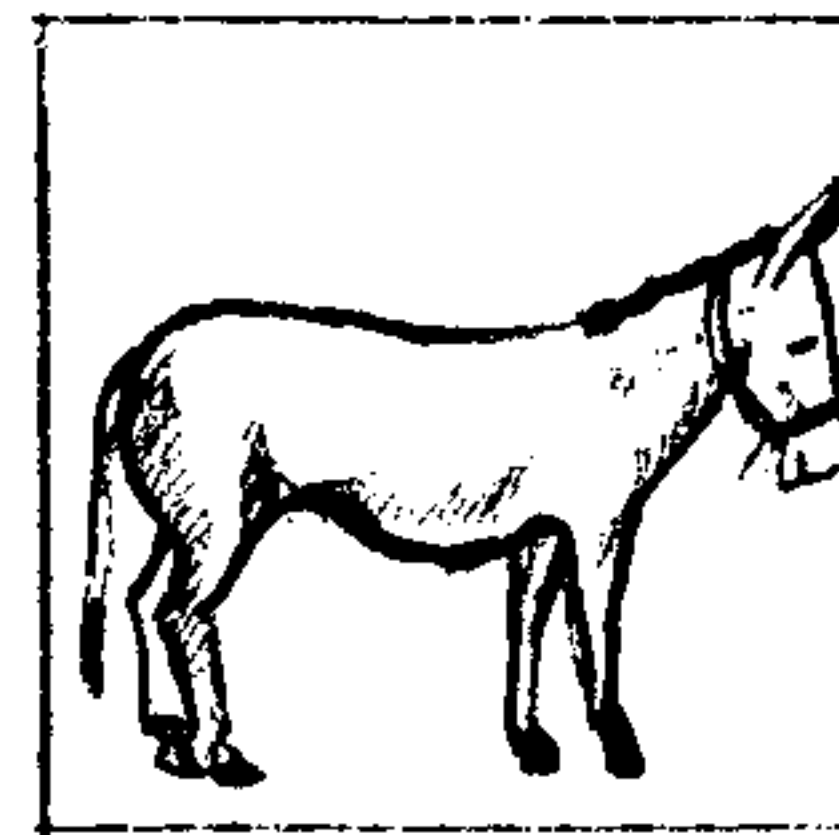
Ucanacajj(a) anujjawa.



Acajj(a) utajjawa.



Ucajj(a) asnojjava.



Qhayanacajj(a) uywajjava.



For Response

(Supposing that all the items were yours, answer all questions with the possessive suffix -jja.)

Cunas(a) qhayajja?



## EXTENSION 1

Model

|                     |                   |
|---------------------|-------------------|
| Cunas(a) acajja?    | What is this?     |
| Acajj(a) phisimawa. | This is your cat. |

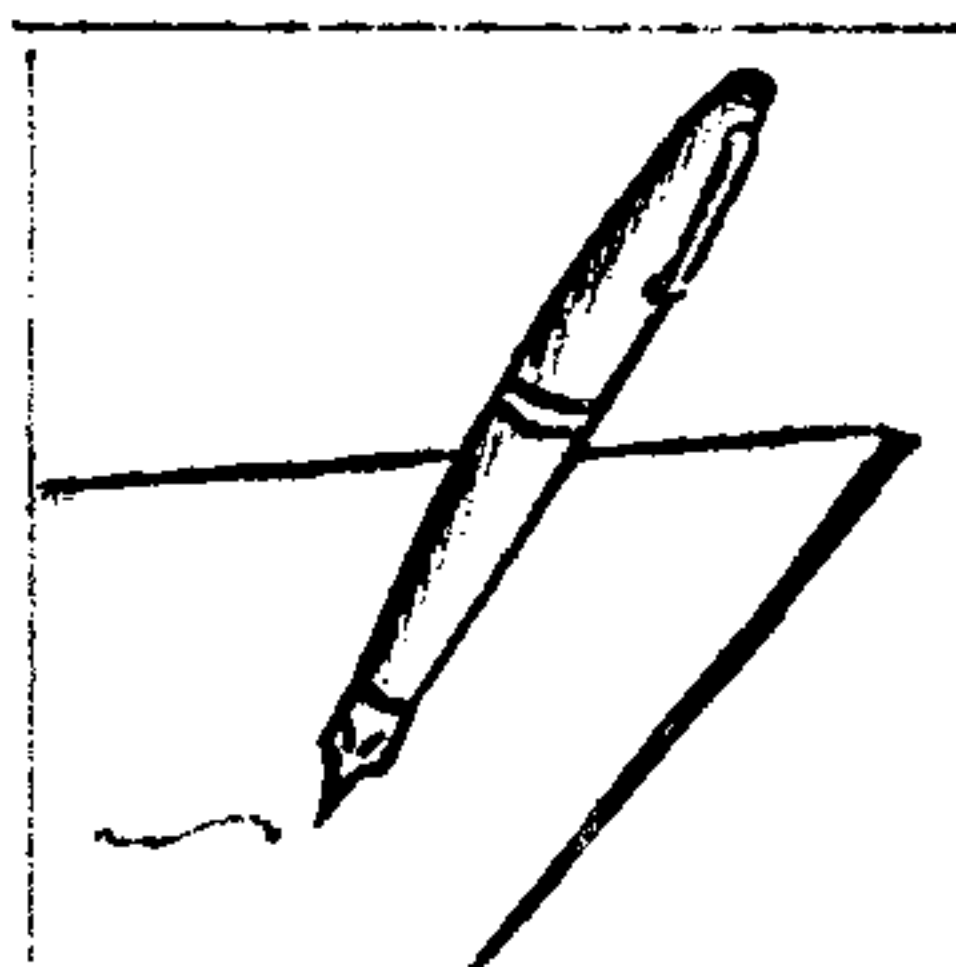
Grammar Point

|      |       |       |      |            |
|------|-------|-------|------|------------|
| Aca  | jj(a) | phisi | ma   | wa         |
| This |       | cat   | your | predicator |

The second person singular possessive "your" is expressed by the suffix -ma in Aymara.

For Repetition

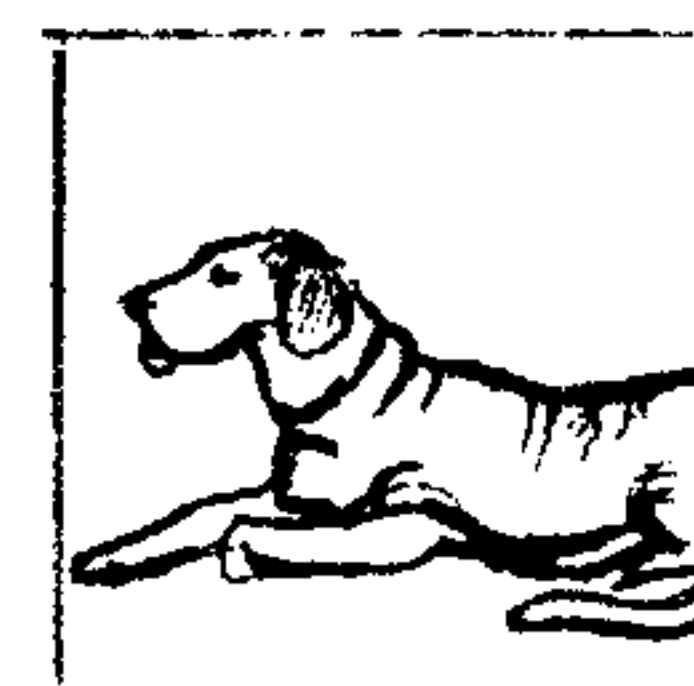
Acajj(a) plumamawa.



Ucajj(a) uywamawa.



Qhayajj(a) anumawa.

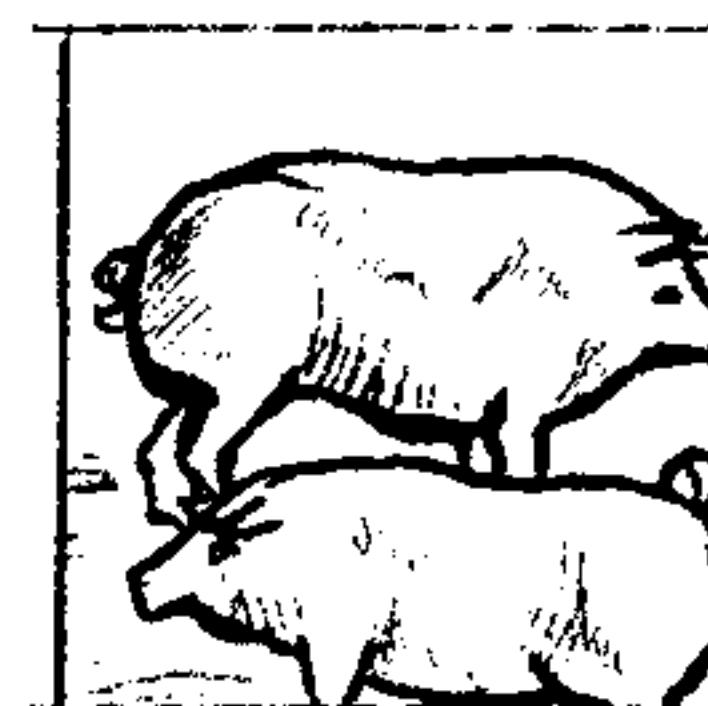




Ucanacajj(a) phisimawa.



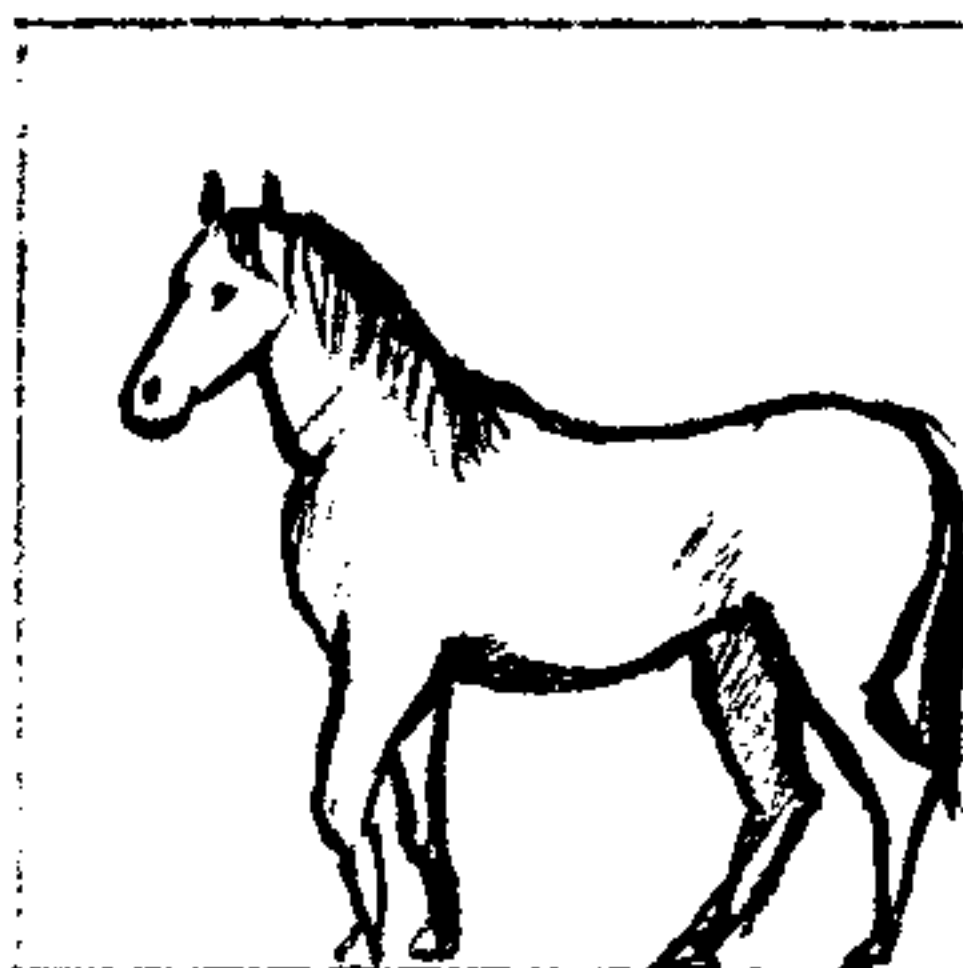
Qhayanacajj(a) qhuchimawa.



For Response

(Supposing that all items below were your companion's, answer all questions with the possessive suffix -ma.)

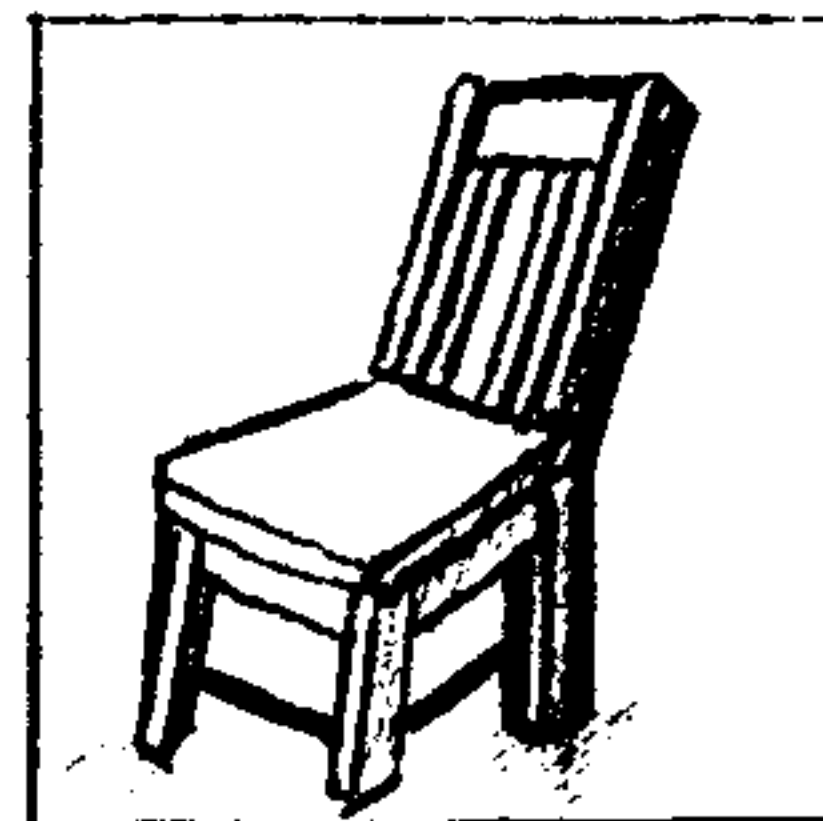
Cunas(a) acajja?



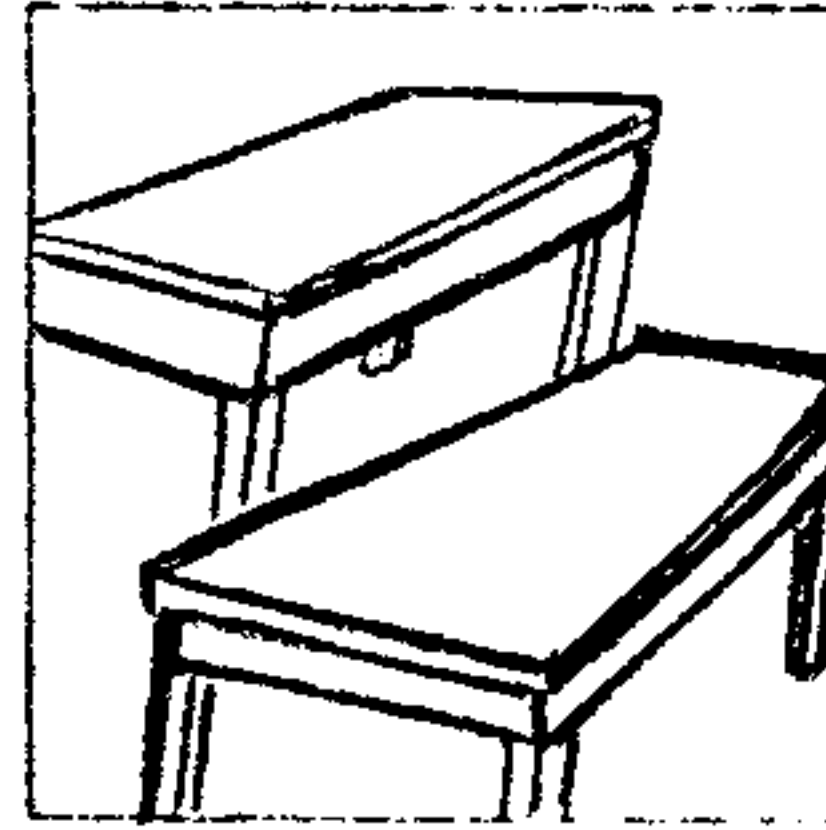
Cunas(a) acanacajja?



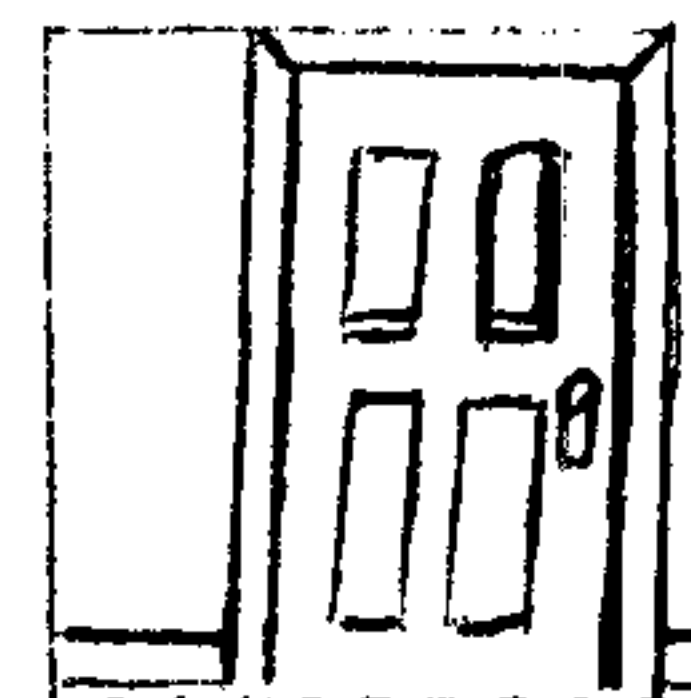
Cunas(a) ucajja?



Cunas(a) ucanacajja?



Cunas(a) qhayajja?



Cunas(a) qhayanacajja?



### Activity

Using all the vocabulary you have heretofore had, the instructor will indicate an object in the room or a drawing on the board, which has previously been assigned as belonging to either you or your companion, and ask "What is this (or that, or these, or those)?" You should respond with "This is my (or your) ...". Then do the same with your companion, while the instructor monitors you.

## EXTENSION 2

Model

|                     |                  |
|---------------------|------------------|
| Cunas(a) ucajja?    | What is that?    |
| Ucajj(a) phisipawa. | That is his cat. |

Grammar Point

|      |       |       |            |            |
|------|-------|-------|------------|------------|
| Uca  | jj(a) | phisi | pa         | wa         |
| That |       | cat   | his<br>her | predicator |

The third person singular possessive is expressed by the suffix -pa in Aymara.

For Repetition

Acanacajj(a) sapatupawa.



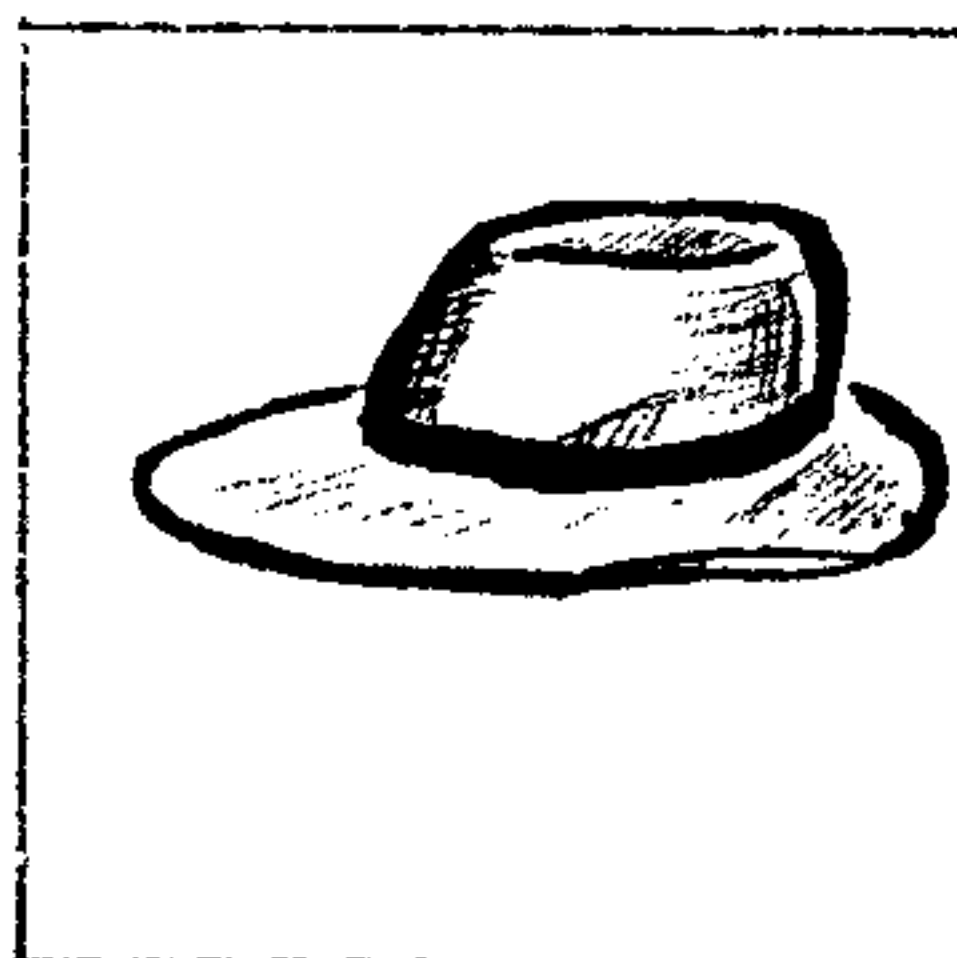
Ucajj(a) camisapawa.



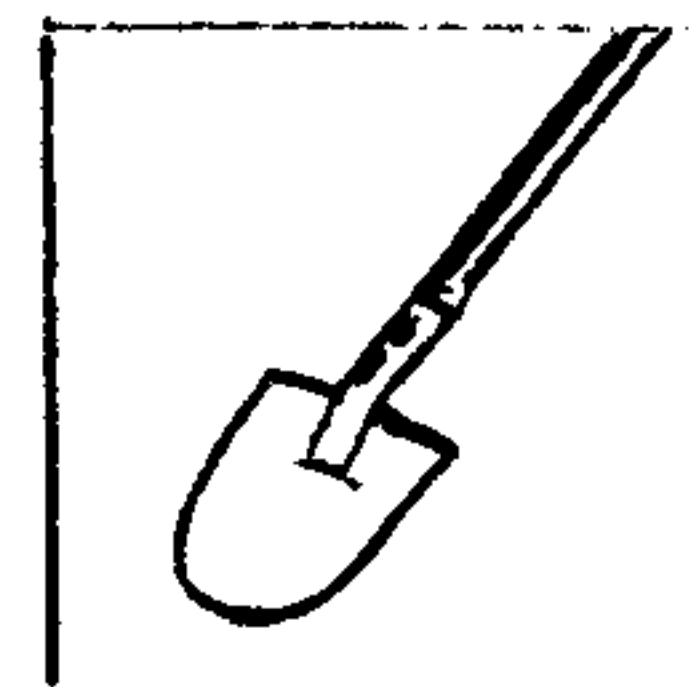
Qhayanacajj(a) pantalunapawa.



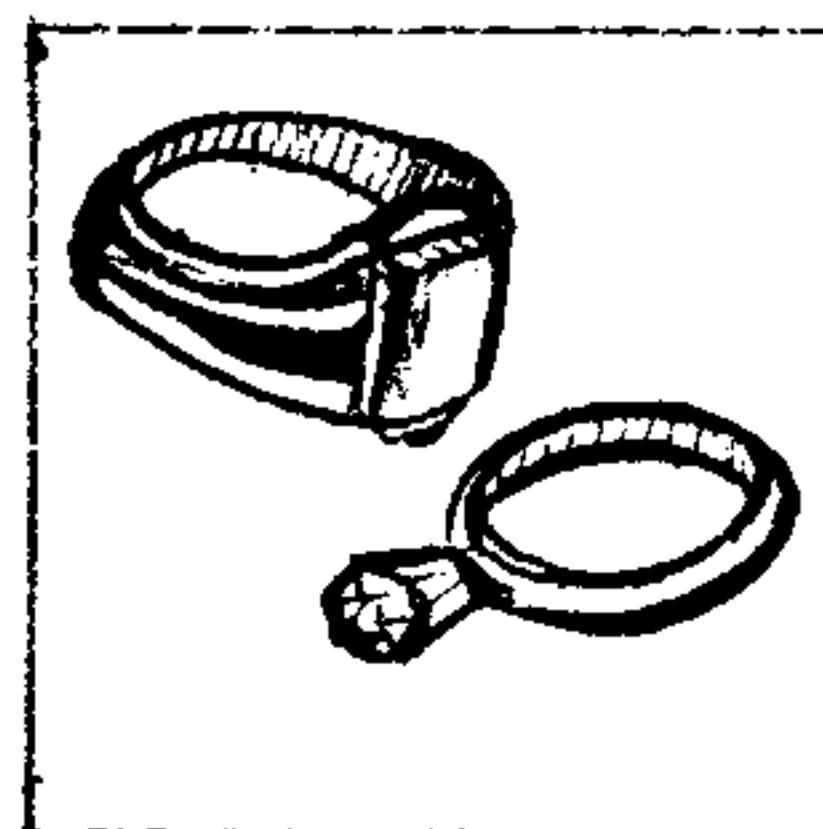
Acajj(a) sombriropawa.



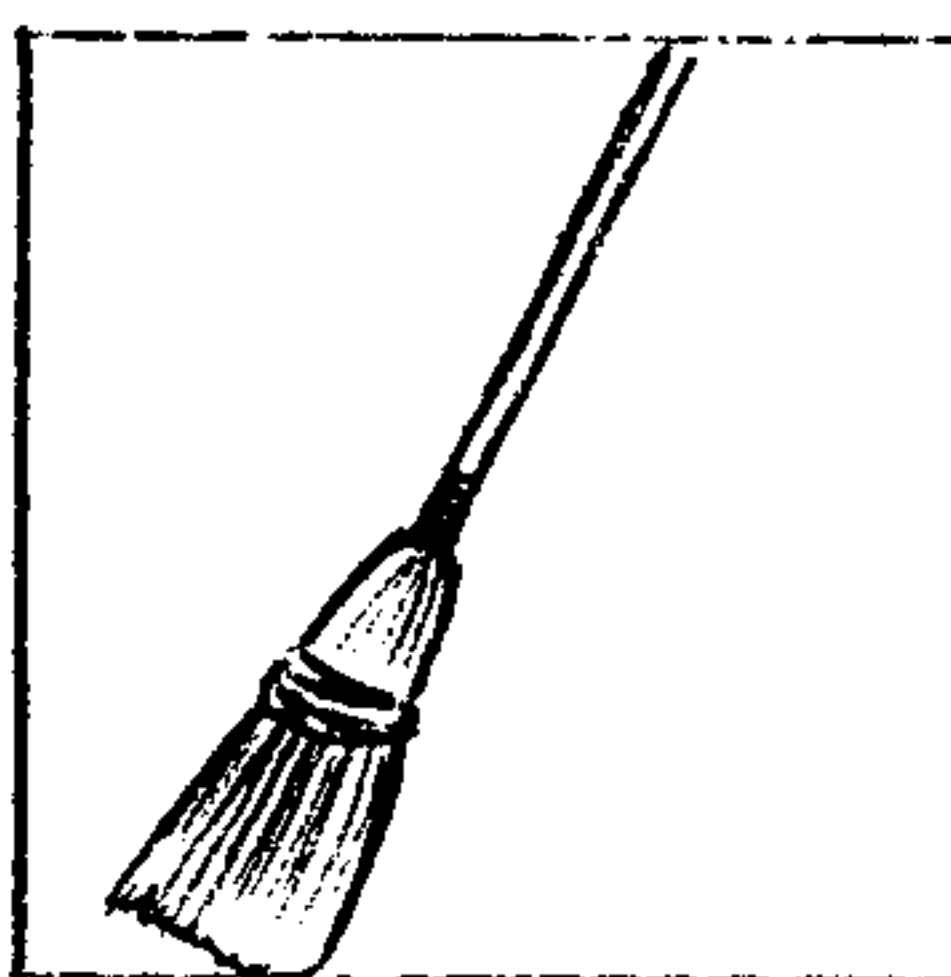
Qhayajj(a) lampapawa.



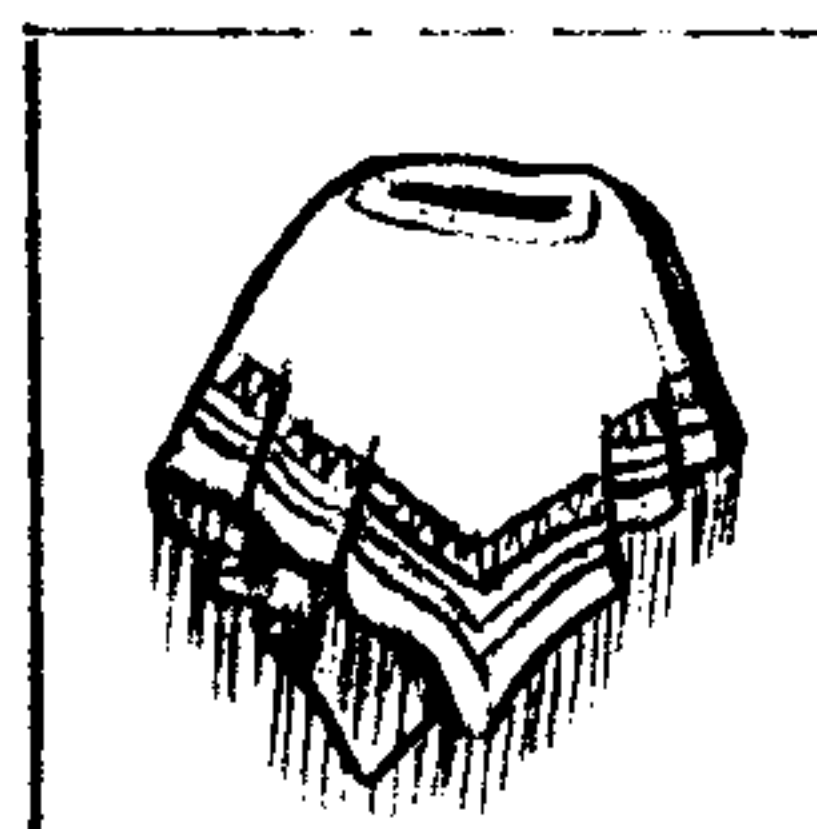
Ucanacajj(a) surtijapawa.



Acajj(a) pichañapawa.



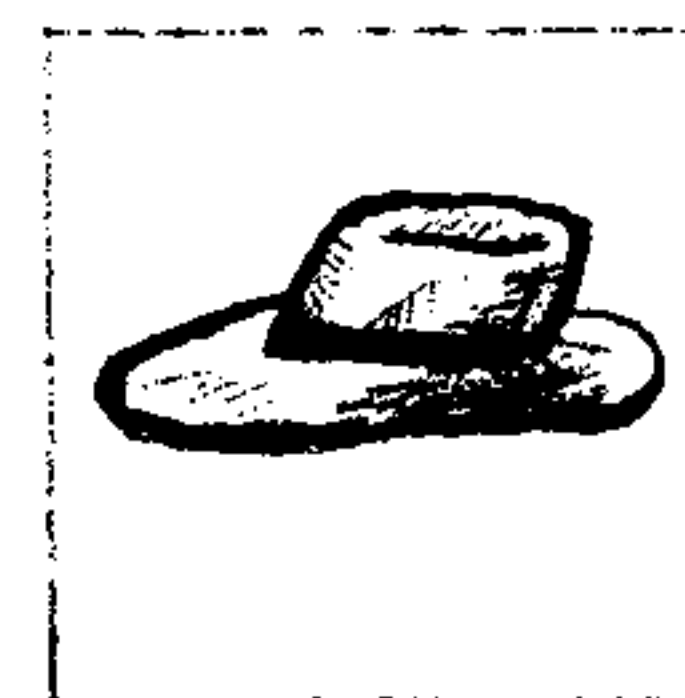
Ucajj(a) punchupawa.



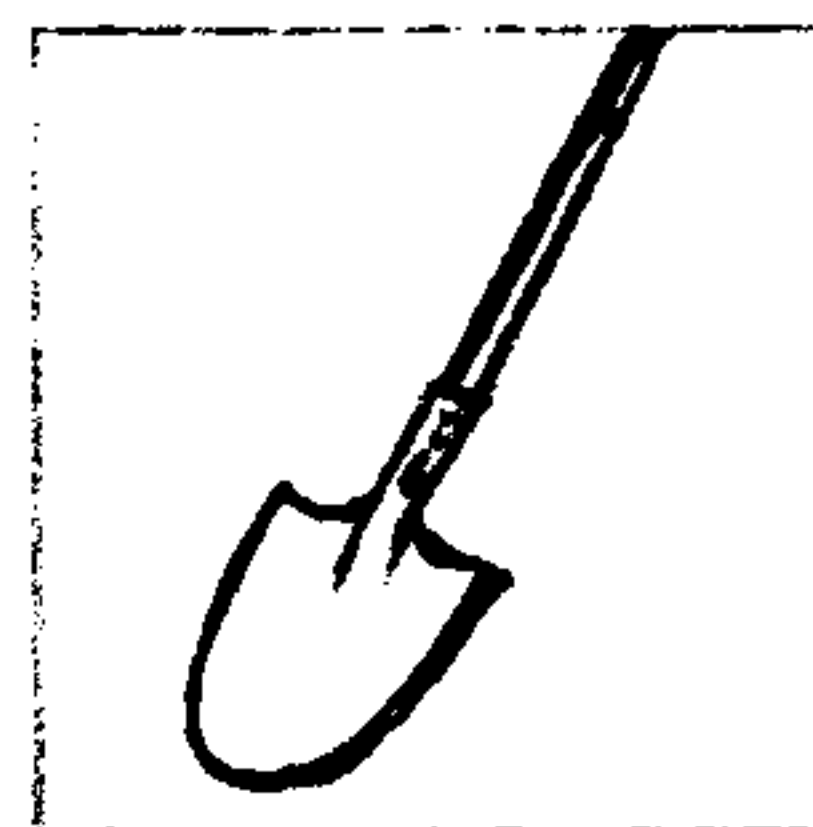
For Response

(Supposing that all the items below, belonged to your mission president,  
answer all questions with the possessive suffix -pa.)

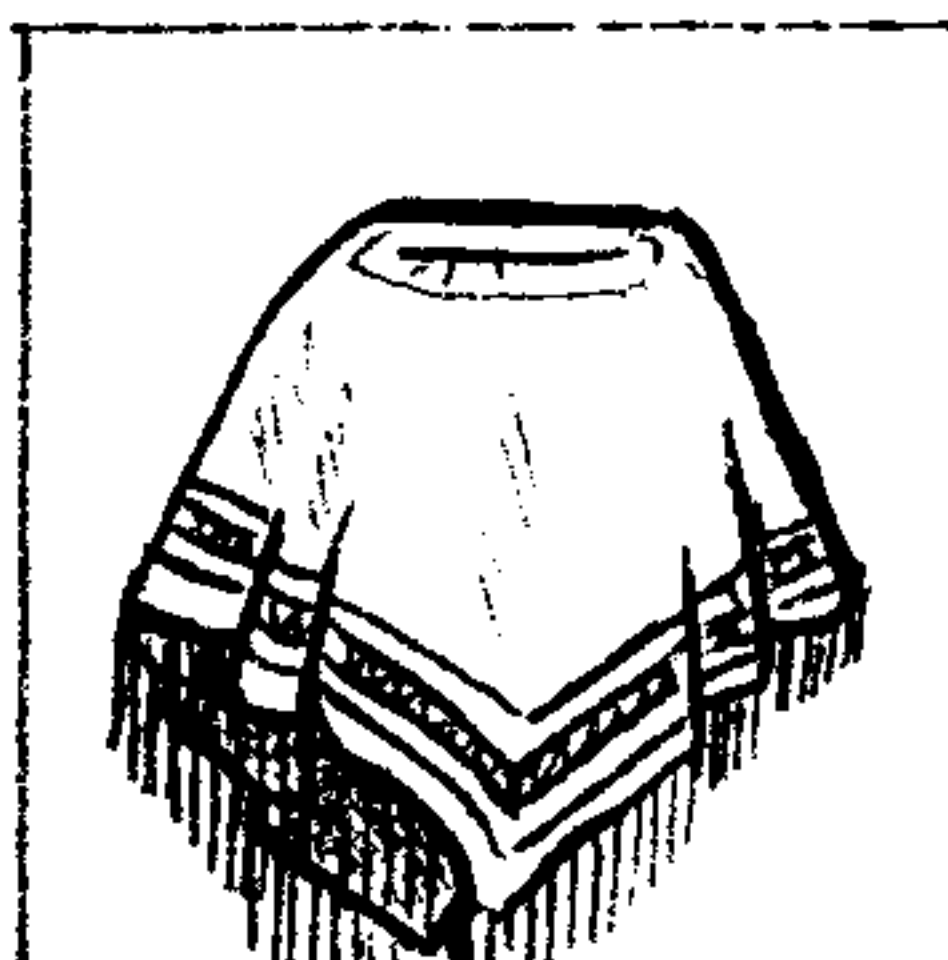
Cunas(a) qhayajja?



Cunas(a) ucajja?



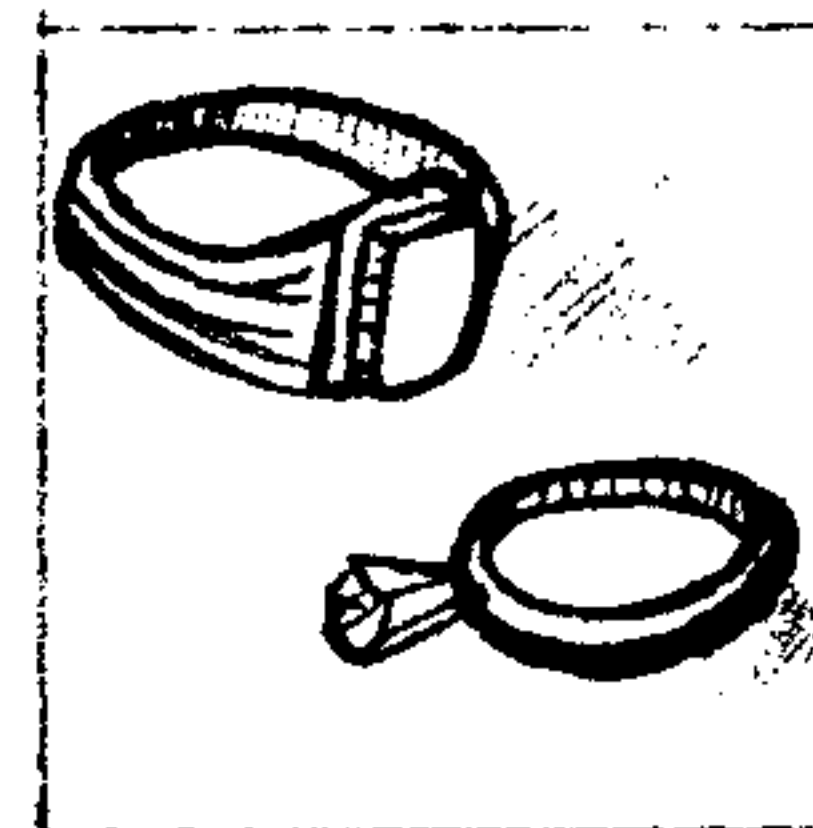
Cunas(a) acajja?



Cunas(a) acanacajja?



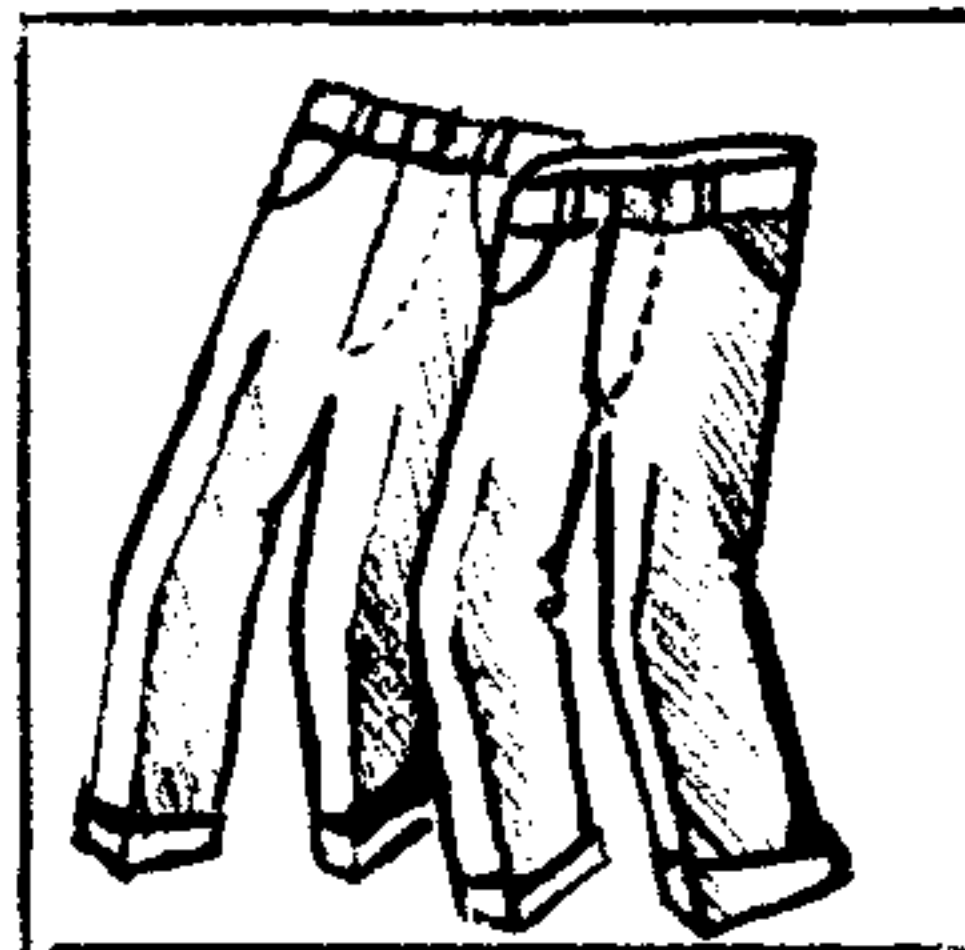
Cunas(a) ucanacajja?



Cunas(a) qhayanacajja?



Acanacasti?



### Activity

Using all the vocabulary you have heretofore had, the instructor will indicate an object in the room, whose ownership has previously been established, and ask "What is this (or that, or these, or those)?" You should respond with "This is my (or your, or his) ...". Then do the same with your companion, while the instructor monitors you.



## EXTENSION 3

Model

|                        |                     |
|------------------------|---------------------|
| Cunas(a) qhayajja?     | What is that?       |
| Qhayajj(a) lapizasawa. | That is our pencil. |

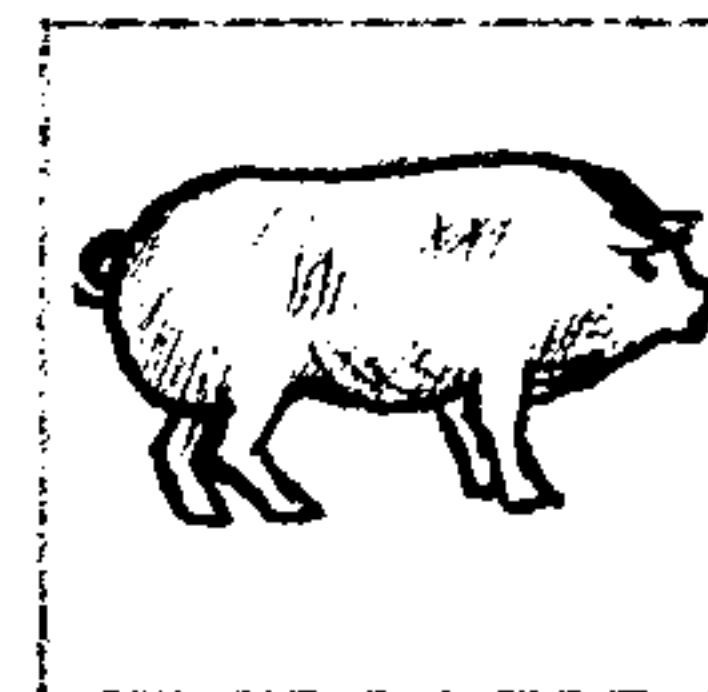
Grammar Point

|       |       |        |                    |    |
|-------|-------|--------|--------------------|----|
| Qhaya | jj(a) | lapiza | sa                 | wa |
| That  |       | pencil | our<br>(inclusive) |    |

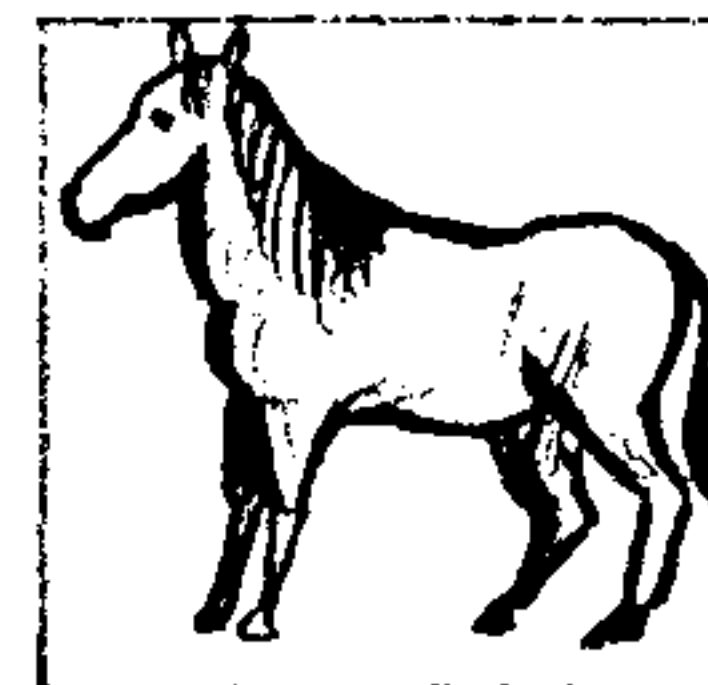
The inclusive "our" possessive pronoun is expressed by the suffix  
-sa.

For Repetition

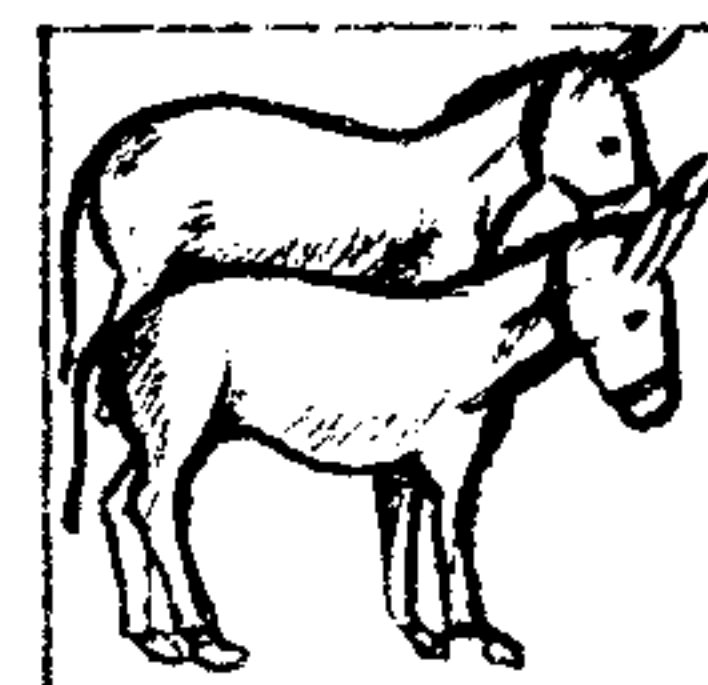
Qhayajj(a) qhuchisawa.



Qhayajj(a) caballosawa.



Qhayanacajj(a) asnosawa.



Ucanacajj(a) wallpasawa.



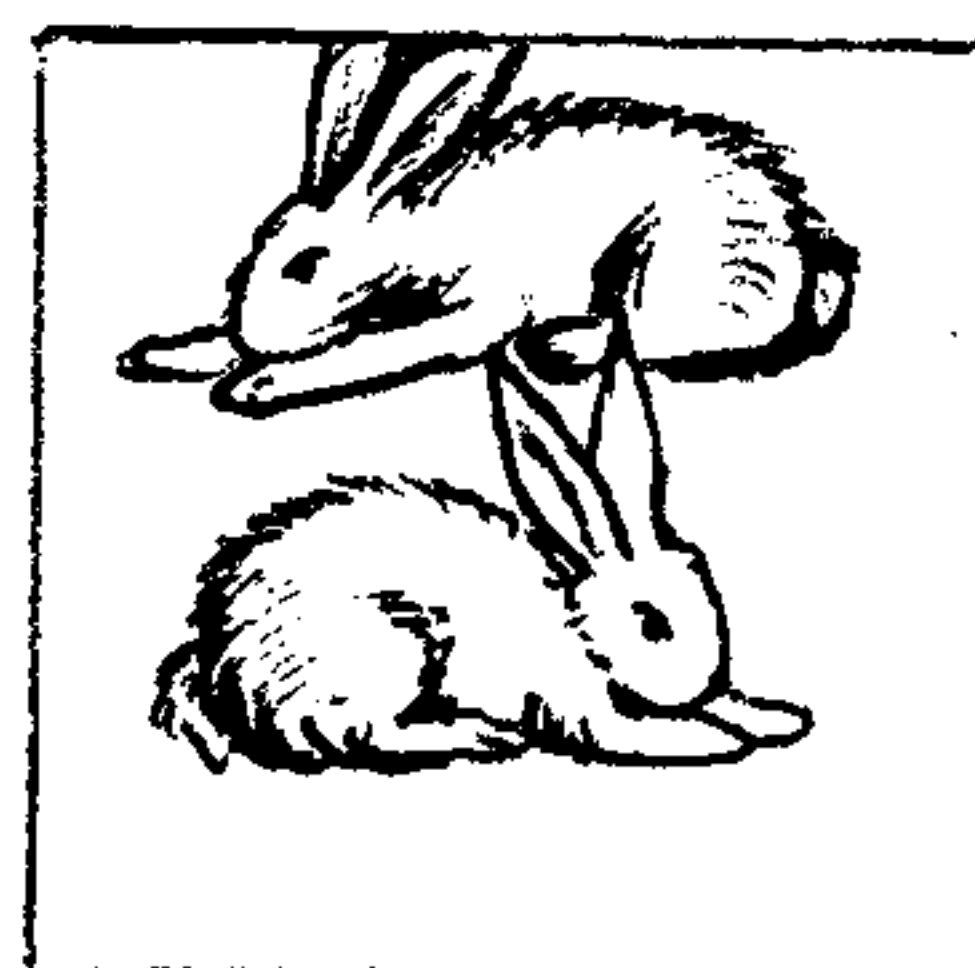
Ucanacajj(a) phisisawa.



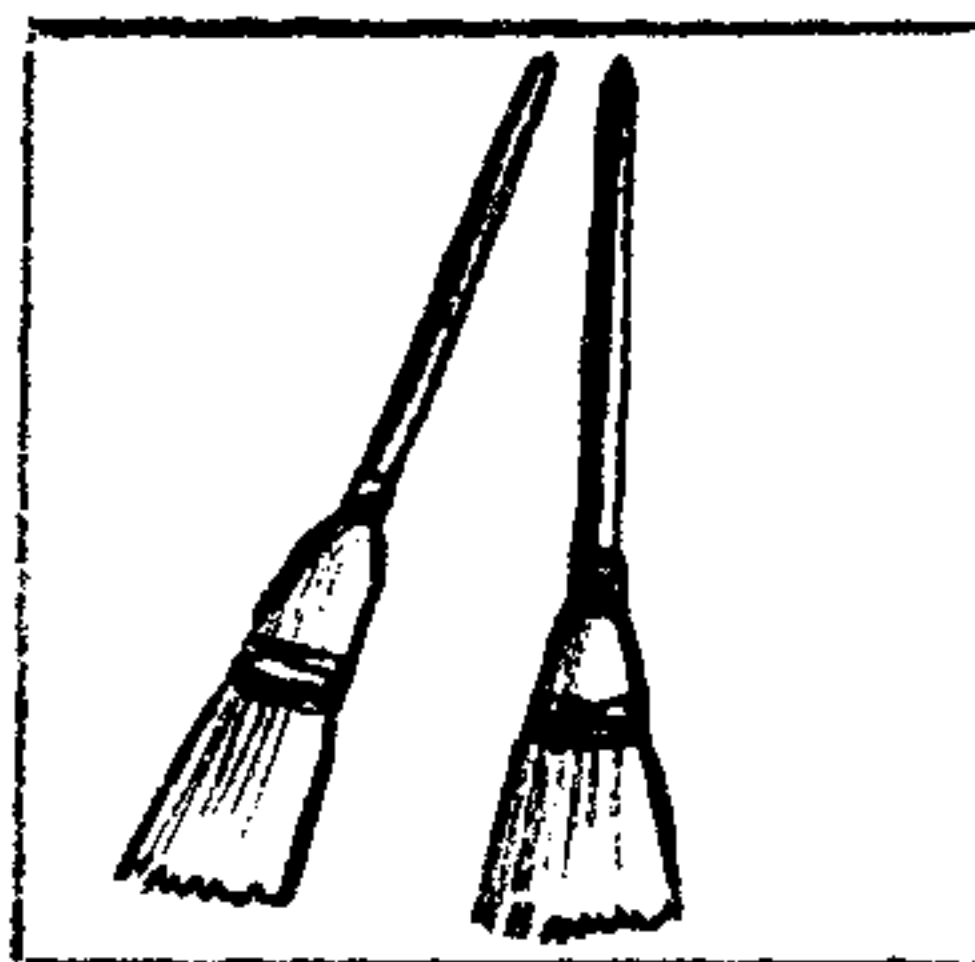
Ucanacajj(a) uwijasawa.



Acanacajj(a) wanc'usawa.



Acanacajj(a) pichañasawa.



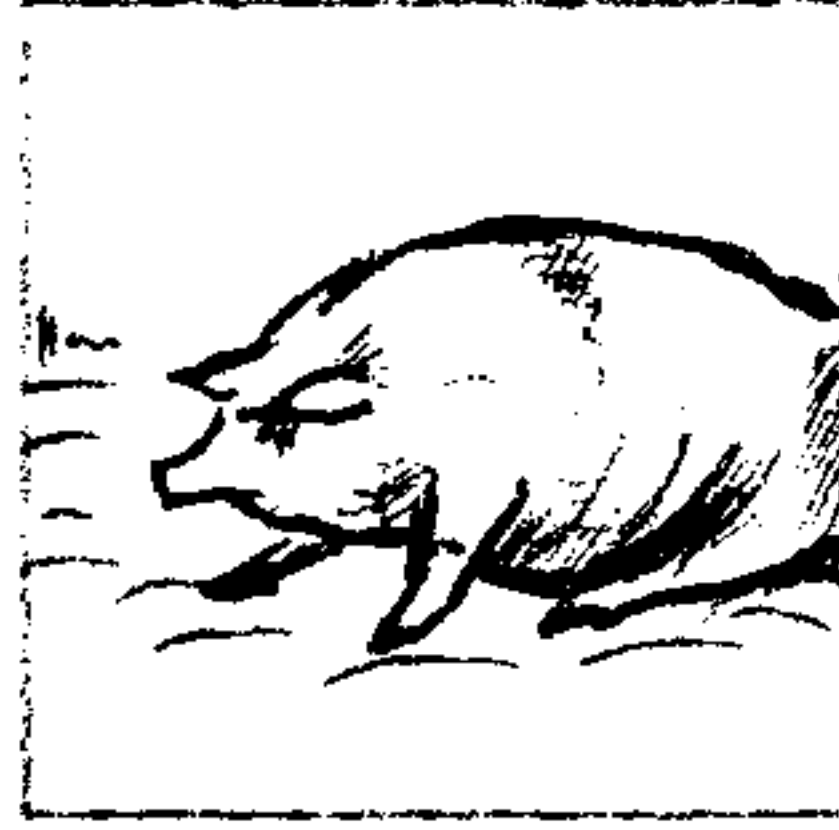
For Response

Supposing that the items below belonged to everyone in the district, answer all questions with the possessive suffix -sa.)

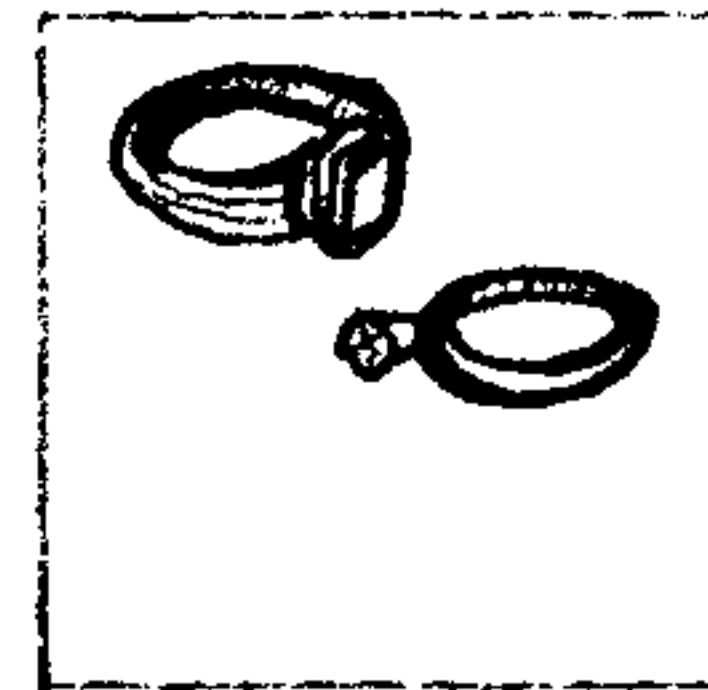
Cunas(a) acanacajja?



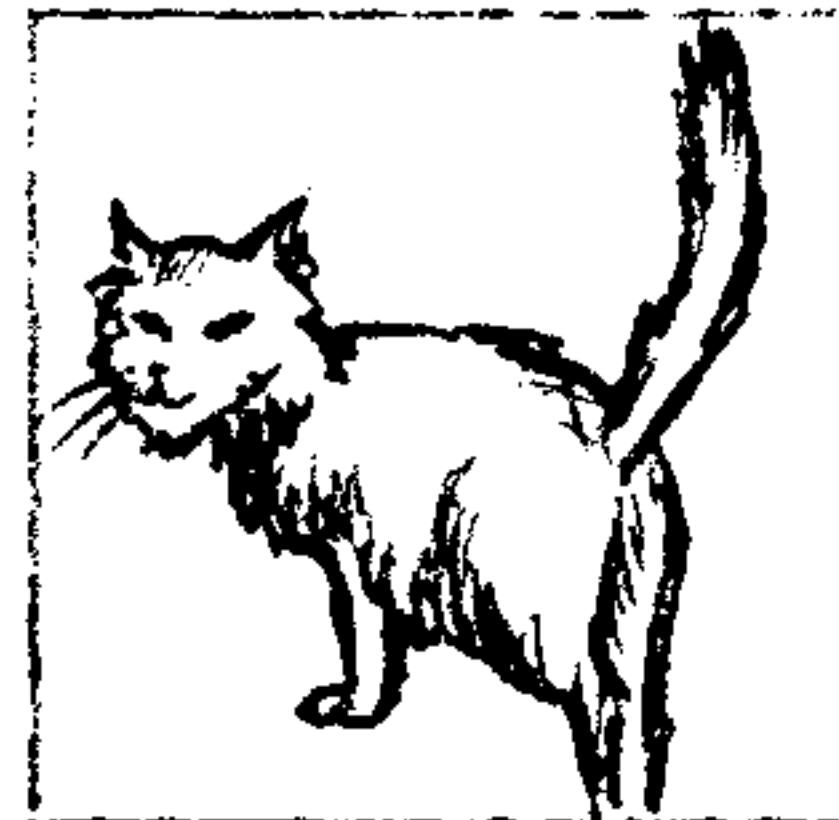
Cunas(a) ucajja?



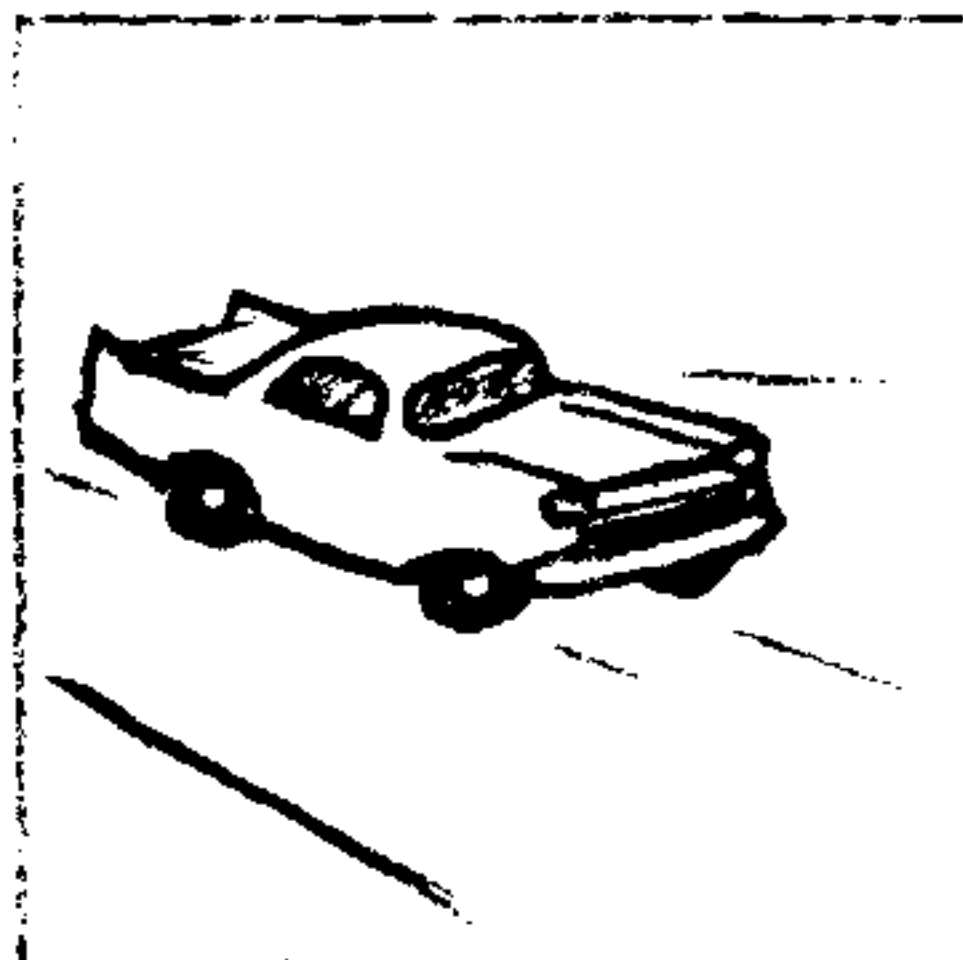
Cunas(a) qhayanacajja?



Cunas(a) ucajja?



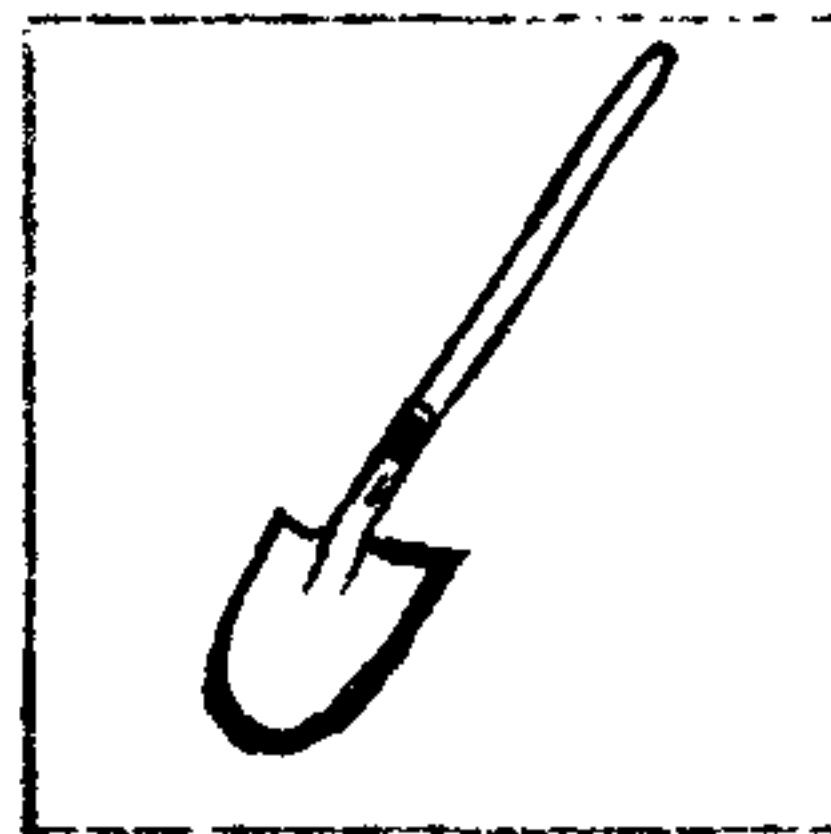
Cunas(a) acajja?



Cunas(a) qhayajja?



Cunas(a) ucajja?



Activity

Using all the vocabulary you have heretofore had, the instructor will indicate an object in the room, whose ownership has been previously established, and ask "What is this (or that, or these, or those)?" You should respond with "This is my (or your, or his, or our) ...". Then do the same with your companion while the instructor monitors you.

## CYCLE 5

Model

|                         |                     |
|-------------------------|---------------------|
| Qhitis(a) acajja?       | Who is this?        |
| Acajj(a) tata Quispiwa. | This is Mr. Quispe. |

Grammar Point

|       |   |
|-------|---|
| Qhiti | sa  |
| Who   | Interrogative suffix<br>of primary emphasis |

The interrogative "who" in Aymara is expressed by "qhiti" plus the interrogative suffix -sa. This suffix is only used with information questions, not "yes-no" questions. Cycle 6 will introduce the "yes-no" interrogative suffix.

For Repetition

Acajj(a) tata Quispiwa.

Familia Quispe

For Response

Qhitis(a) acajja?

Acajj(a) mama Quispiwa.



Qhitis(a) acajja?

Acajj(a) Jusiawa.



Qhitis(a) acajja?

Acajj(a) Paulinawa.



Qhitis(a) acajja?

Acajj(a) Felixuwa.



Qhitis(a) acajja?

Acajj(a) Juanitawa.



Qhitis(a) acajja?

### Activity

Look at the pictures of the Quispe family in the last exercise.  
Covering up the left hand column, ask your companion "Who is this?".



Then change parts and have your companion ask you.

## CYCLE 6

Model

|                              |                          |
|------------------------------|--------------------------|
| Acanacajj(a) wallpati?       | Are these chickens?      |
| Jisa, acanacajj(a) wallpawa. | Yes, these are chickens. |

Grammar Point

|      |        |       |         |                                  |
|------|--------|-------|---------|----------------------------------|
| Aca  | naca   | jj(a) | wallpa  | ti                               |
| This | plural |       | chicken | interrogative<br>suffix (yes-no) |

The interrogative suffix for "yes-no" questions in Aymara is -ti. Notice that when -ti is added, the stress now shifts to the last syllable of the word.

For Repetition

Acajj(a) anuti?

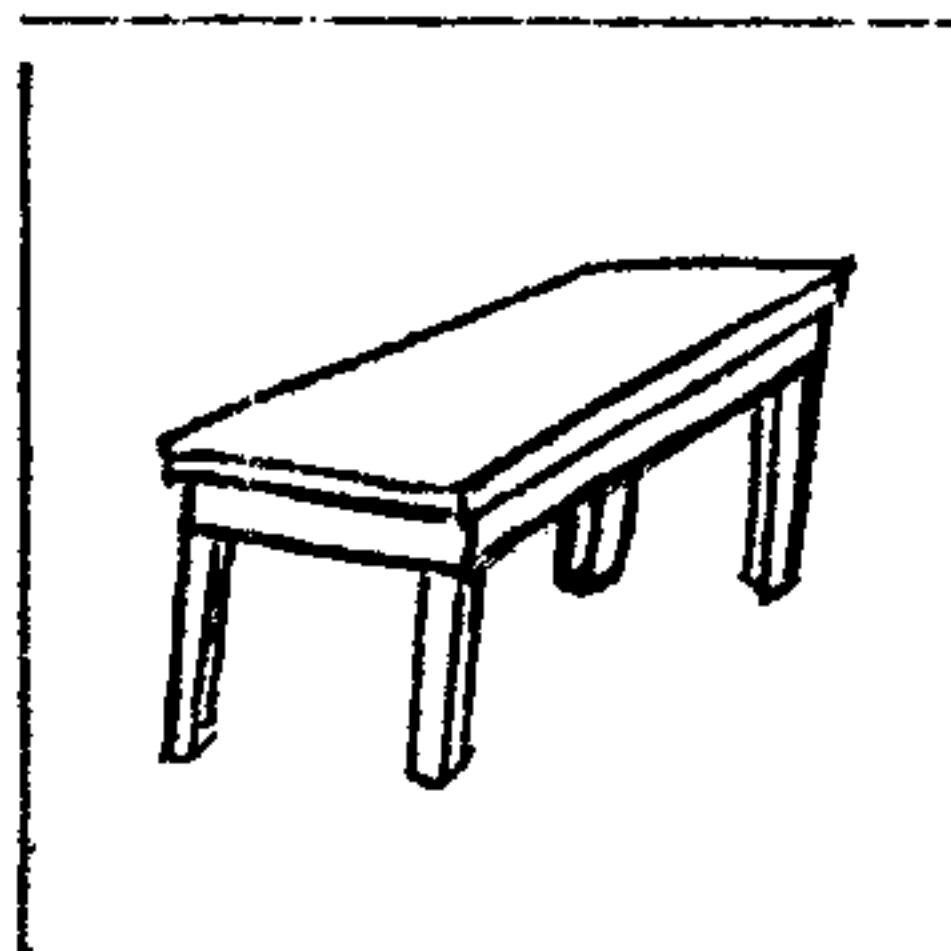
Jisa, acajj(a) anuwa.

For Response

Acajj(a) anuti?

Acajj(a) mesati?

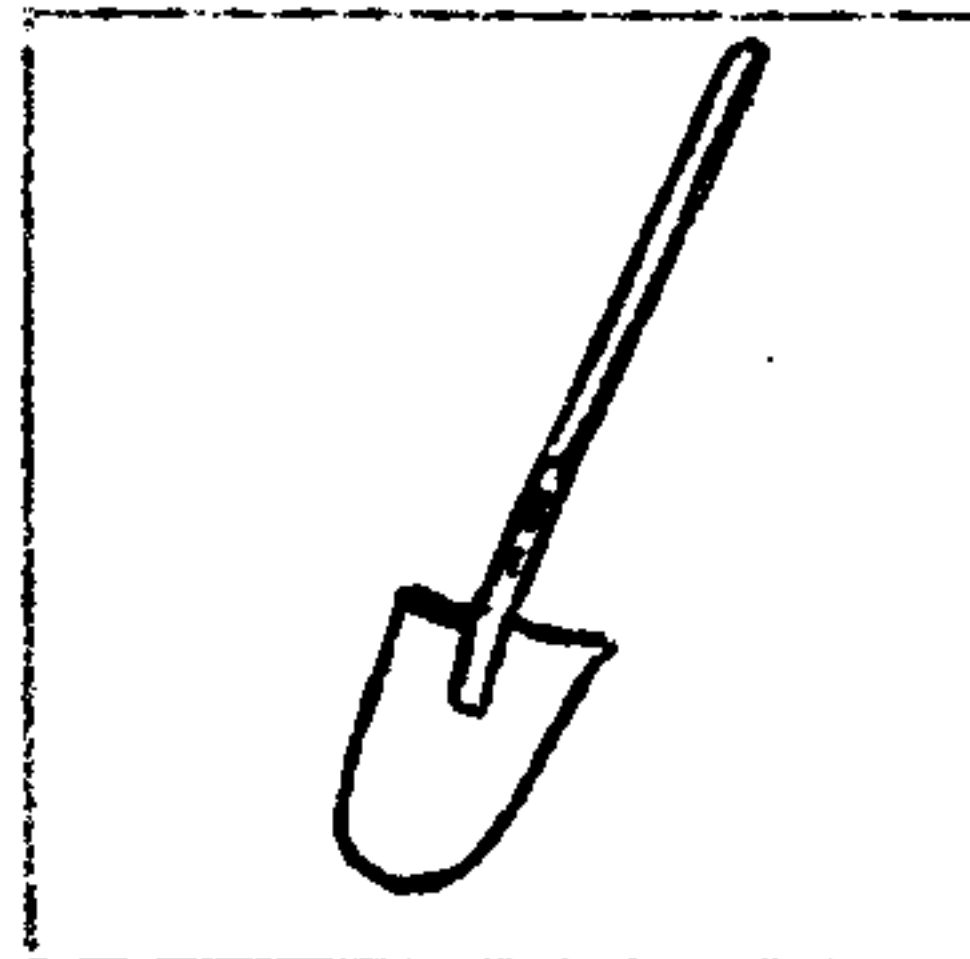
Jisa, acajj(a) mesawa.



Acajj(a) mesati?

Acajj(a) lampati?

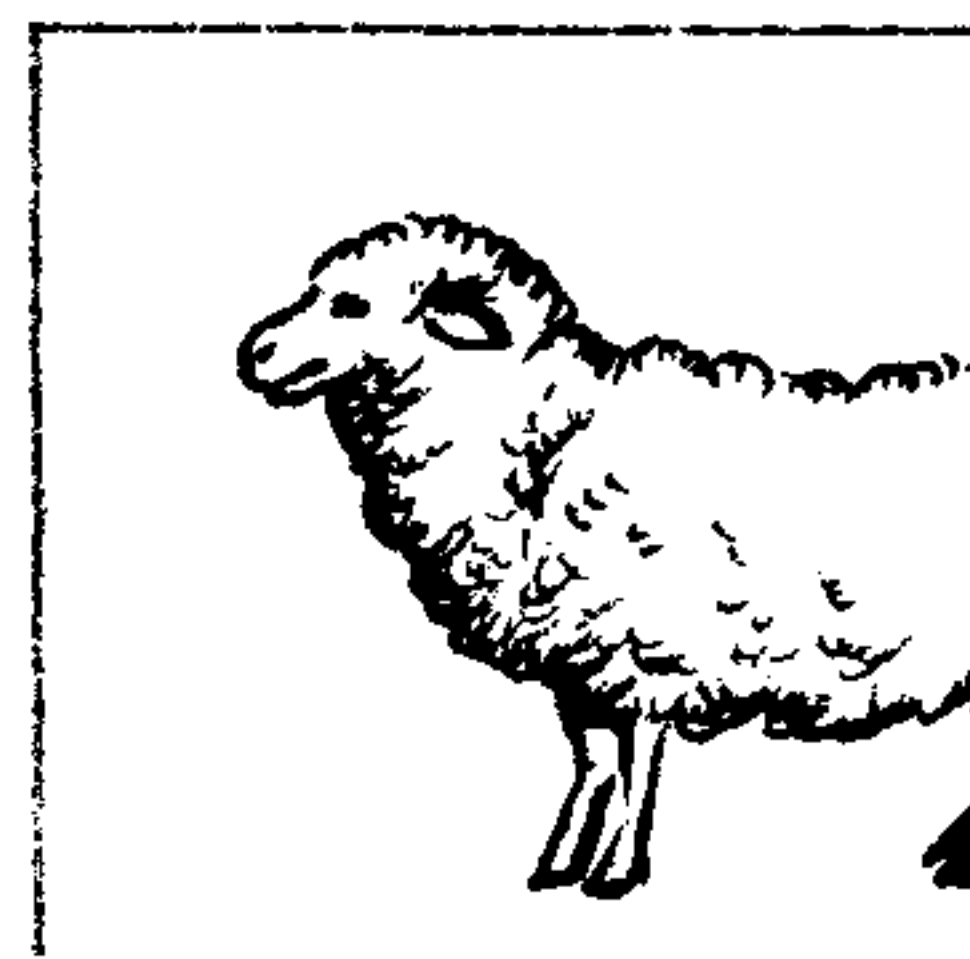
Jisa, acajj(a) lampawa.



Acajj(a) lampati?

Acajj(a) uwijati?

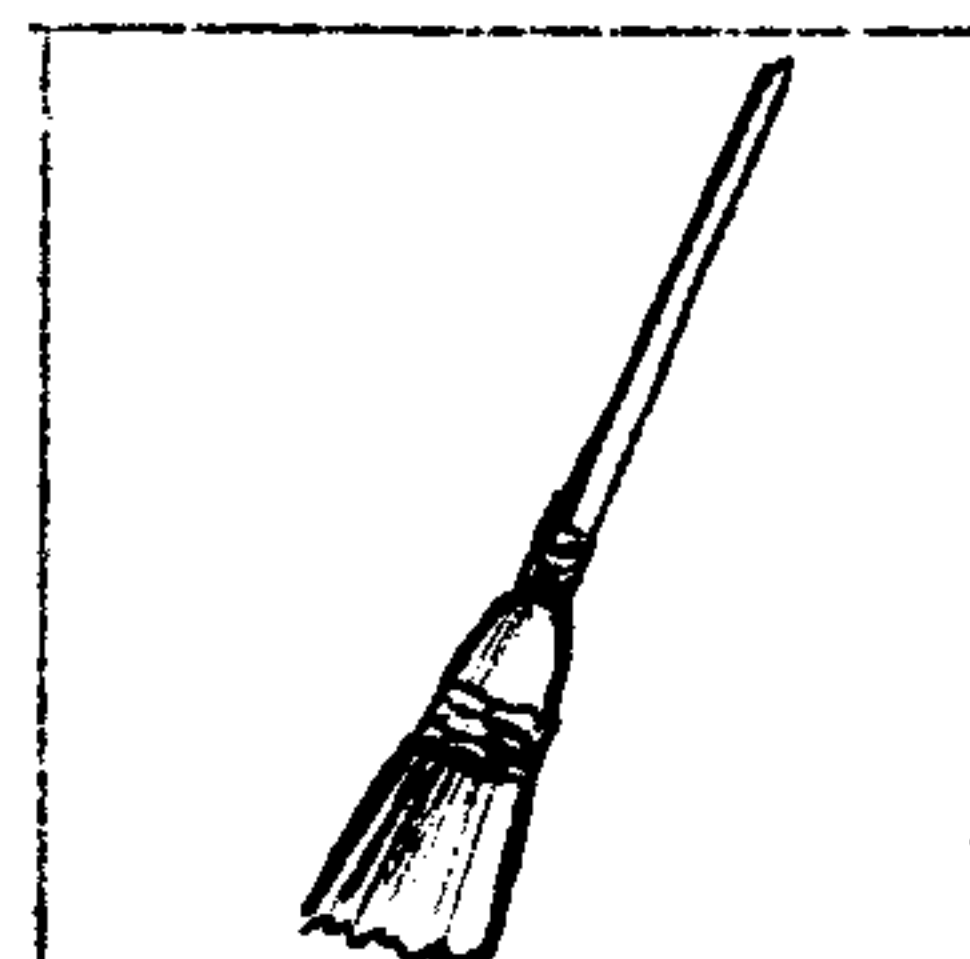
Jisa, acajj(a) uwijawa.



Acajj(a) uwijati?

Acajj(a) pichañati?

Jisa, acajj(a) pichañawa.



Acajj(a) pichañati?

Acajj(a) phisiti?

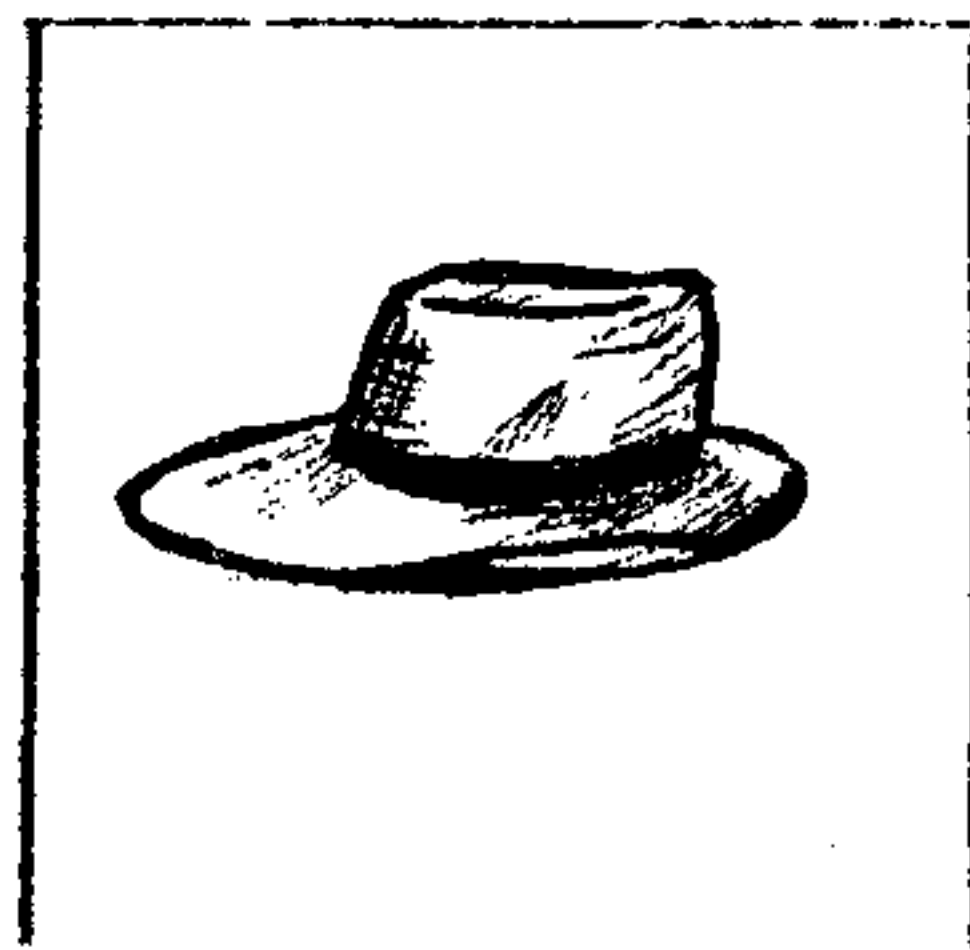
Jisa, acajj(a) phisiwa.



Acajj(a) phisiti?

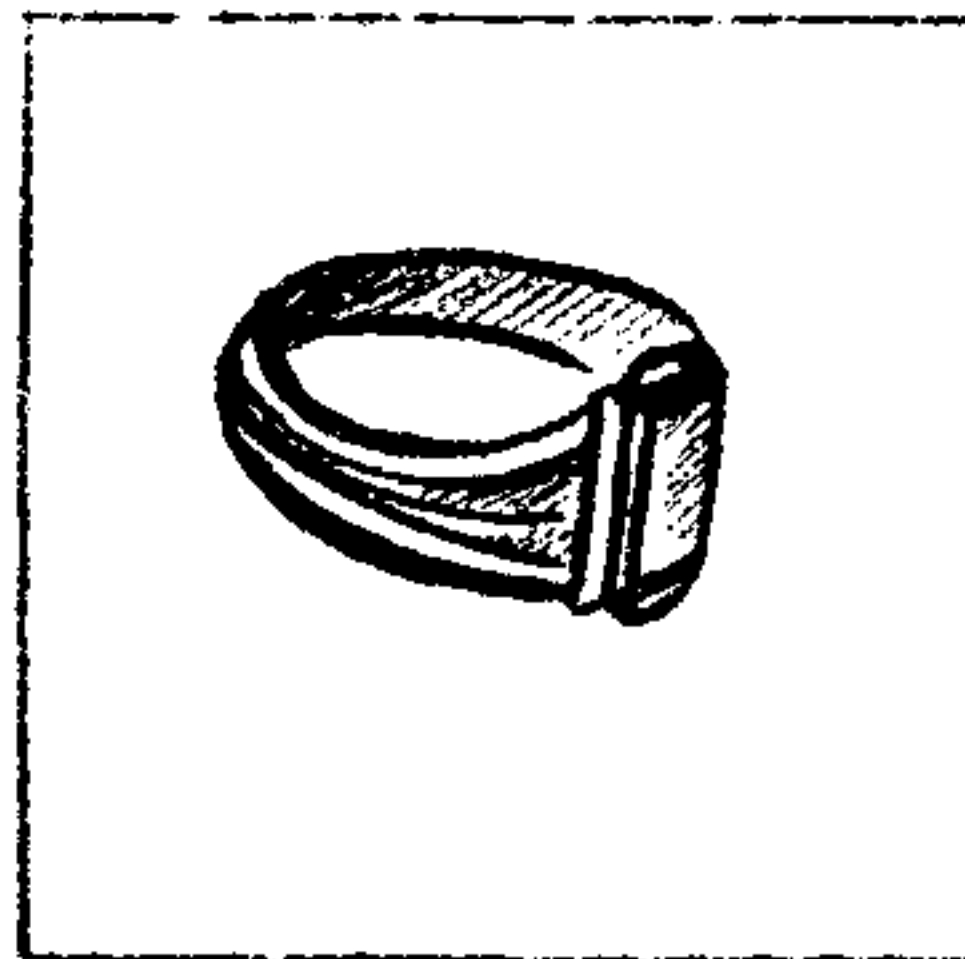
Acajj(a) sombriroti?

Jisa, acajj(a) sombrirowa.



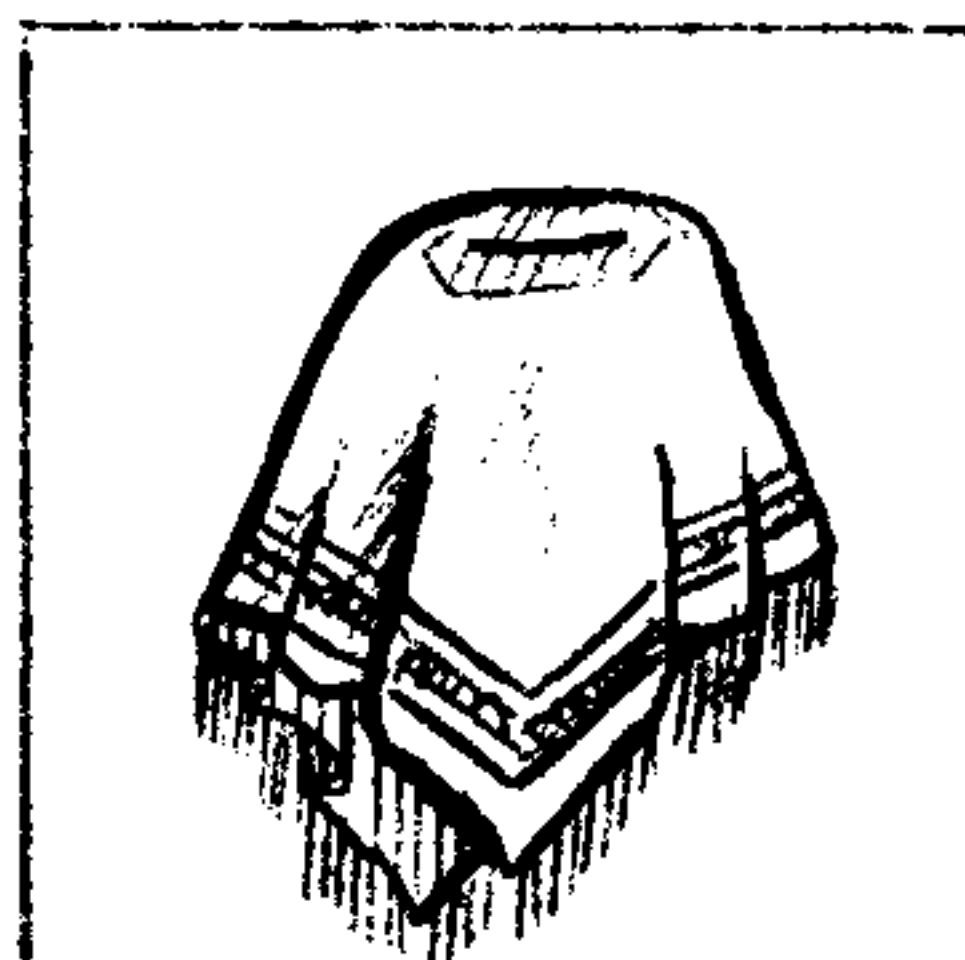
Acajj(a) sombriroti?

Acajj(a) surtijati?  
 Jisa, acajj(a) surtijawa.



Acajj(a) surtijati?

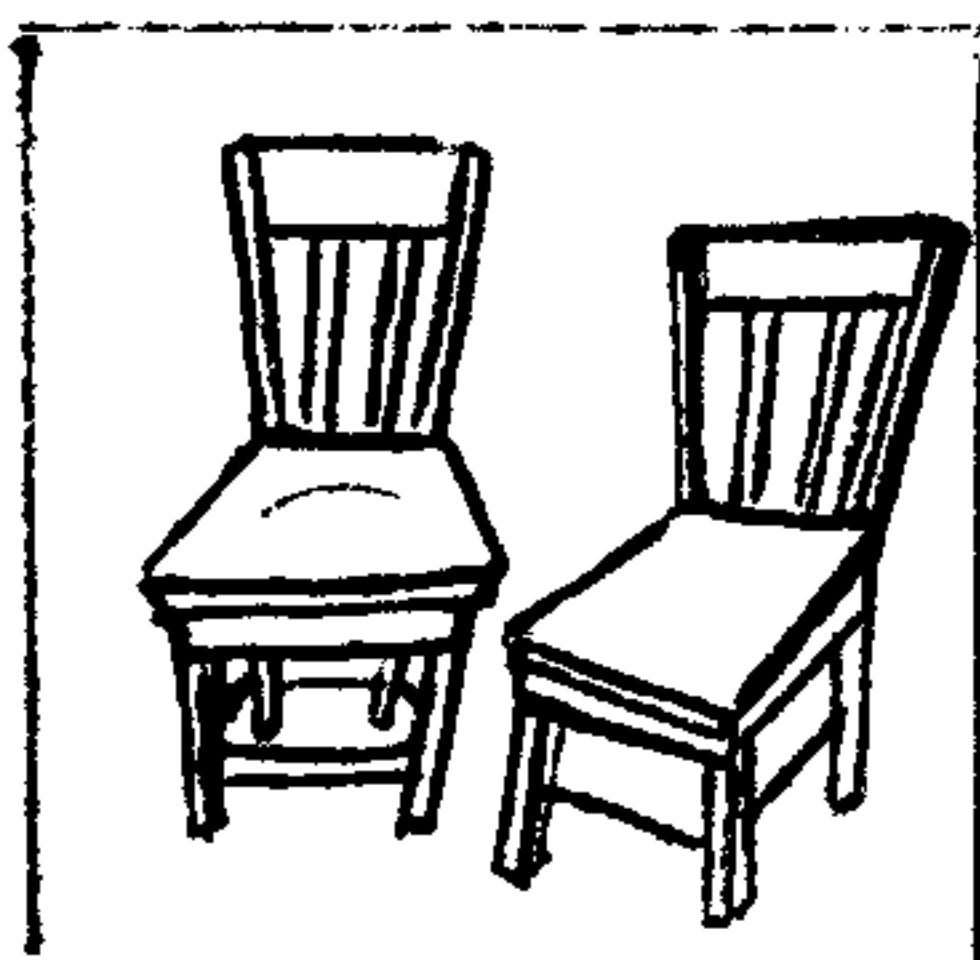
Acajj(a) punchuti?  
 Jisa, acajj(a) punchuwa.



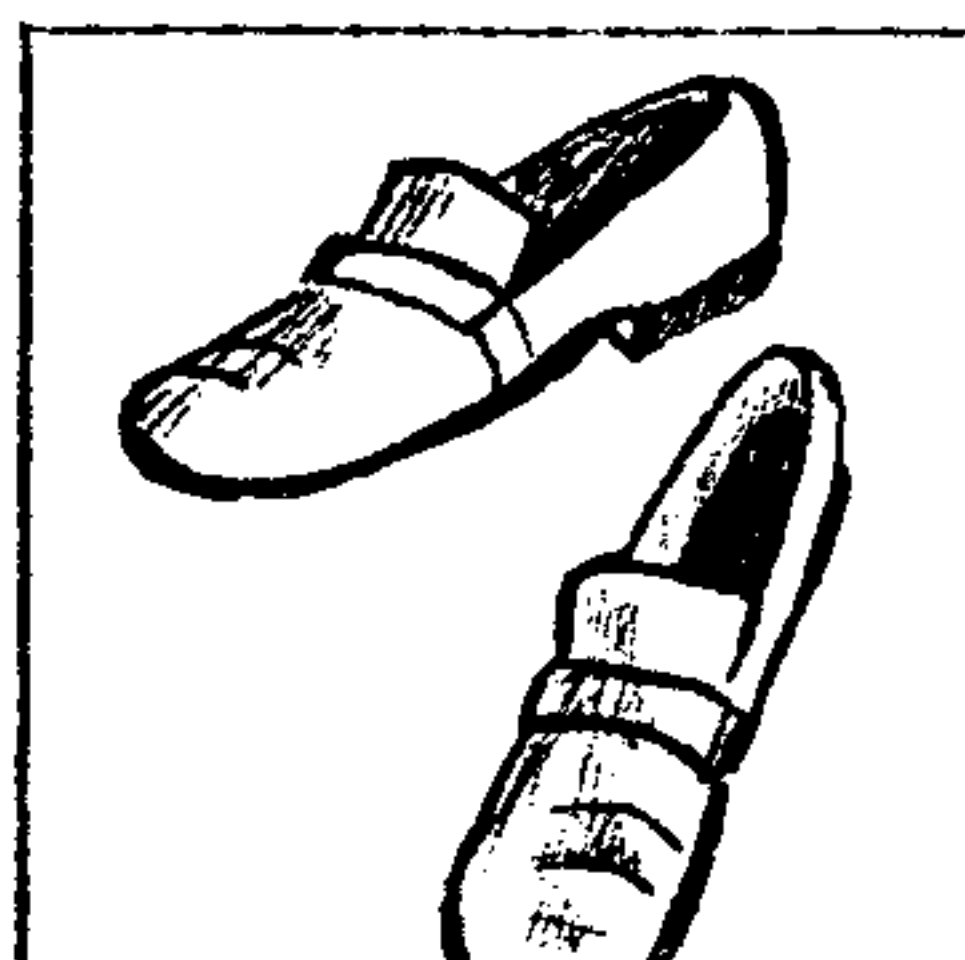
Acajj(a) punchuti?

Controlled Conversation

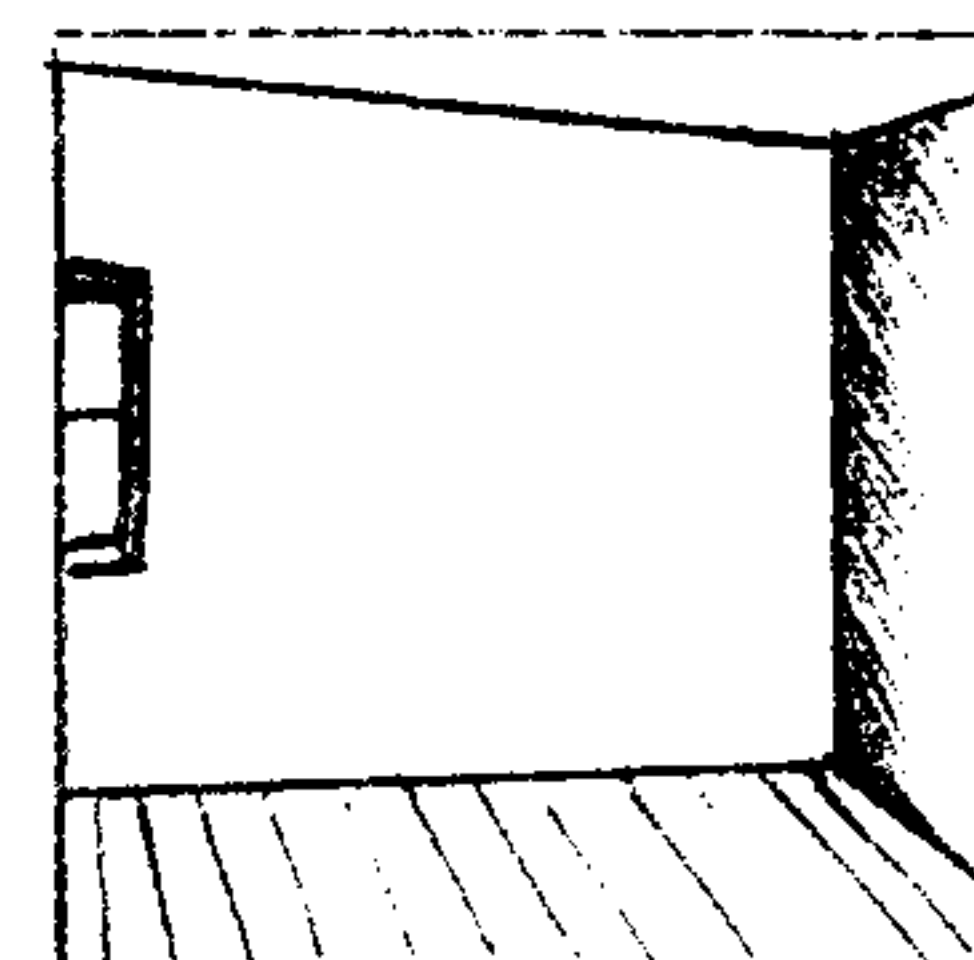
A.



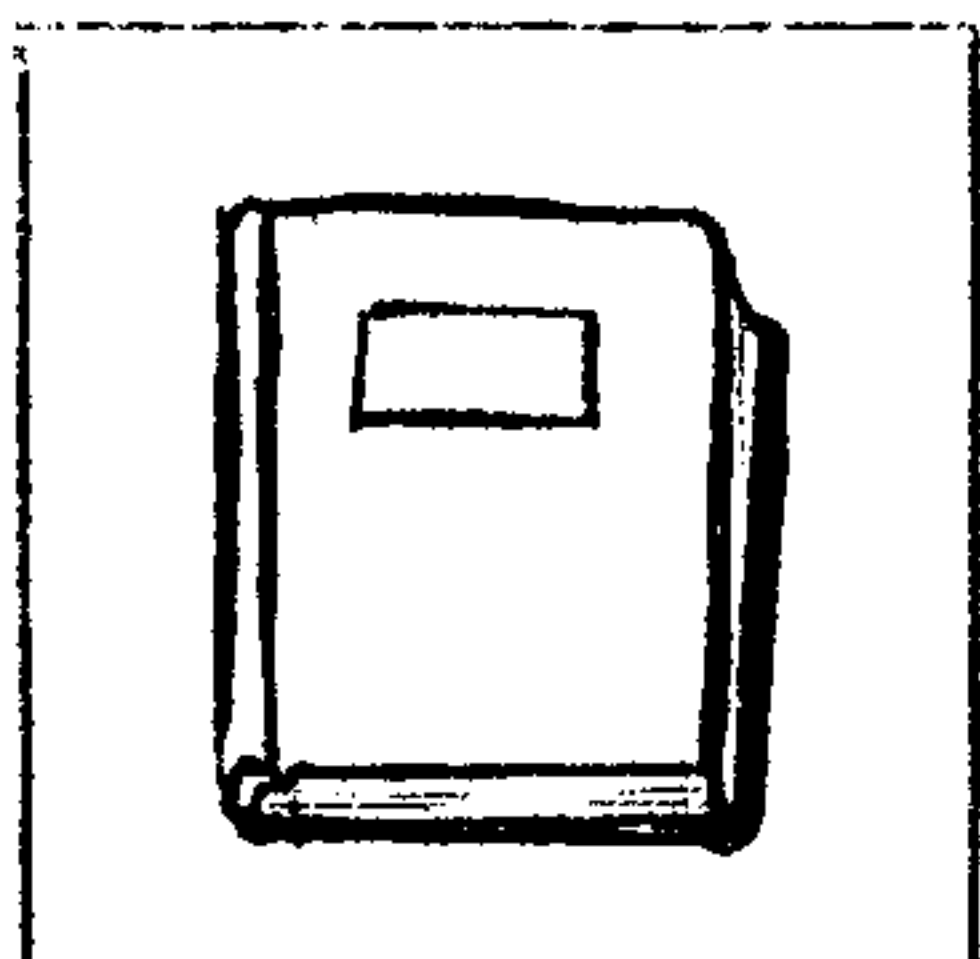
B.



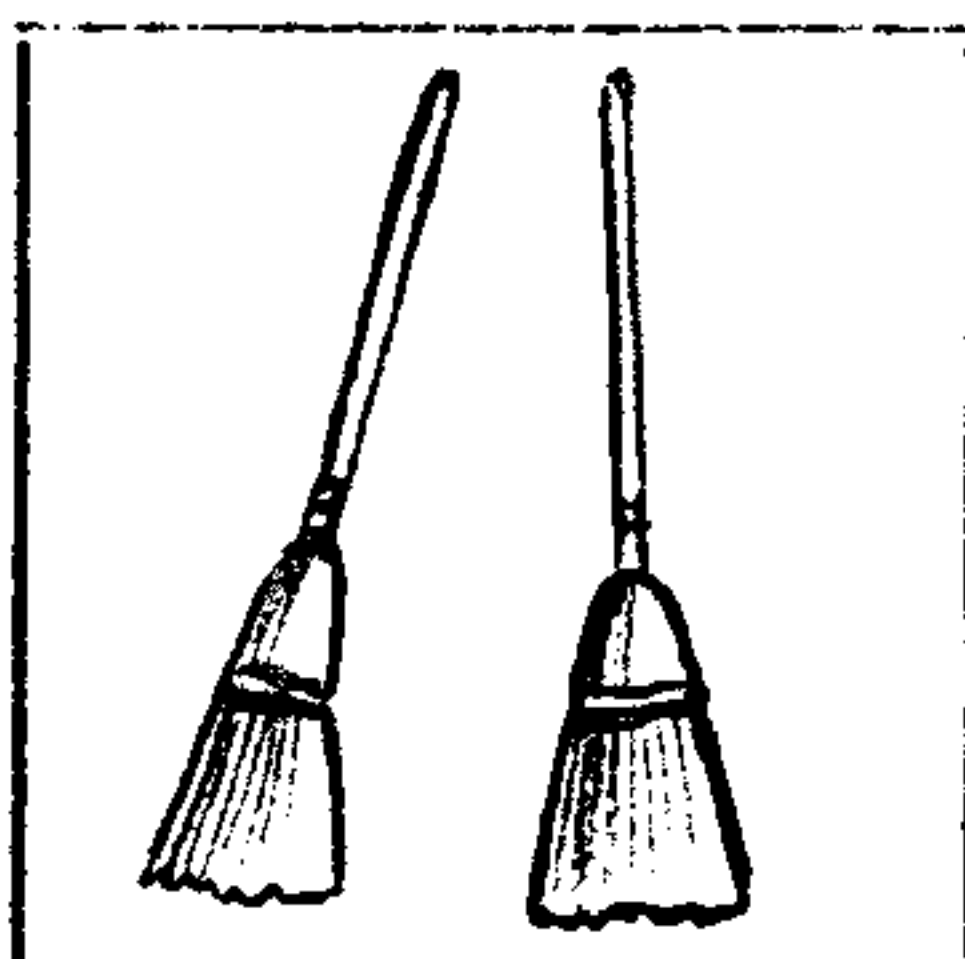
C.



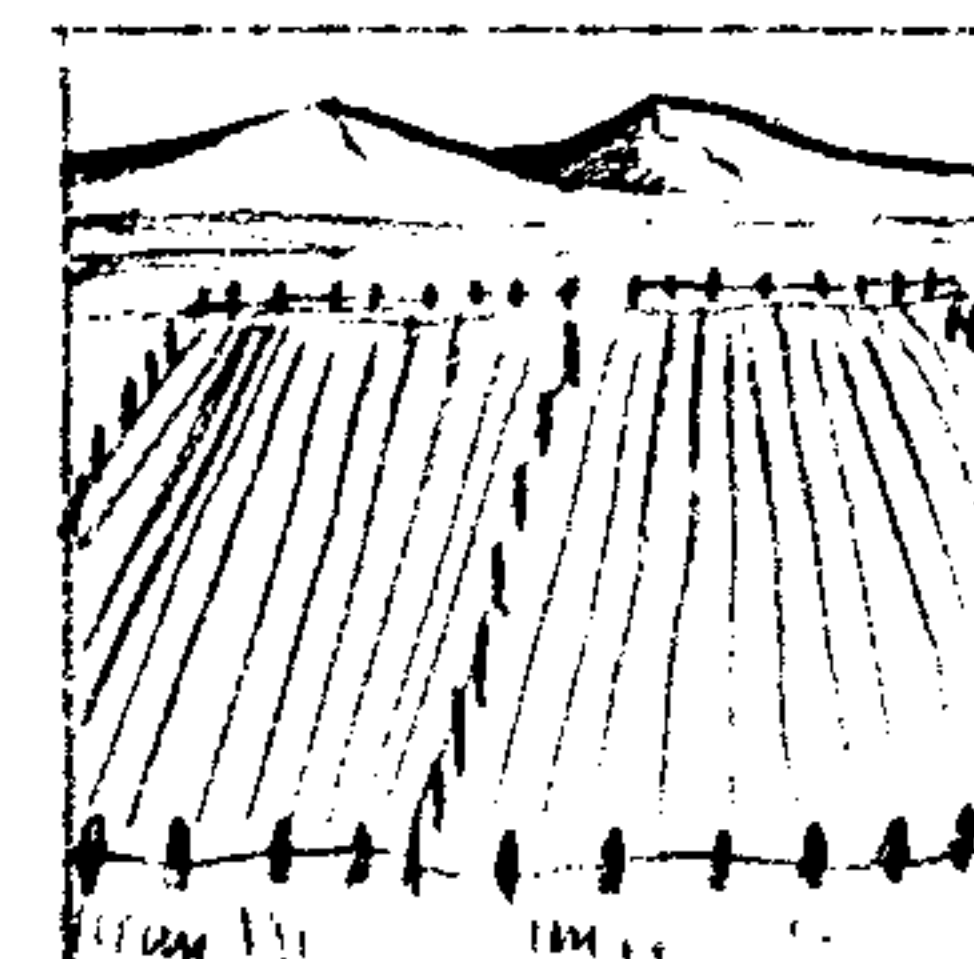
D.



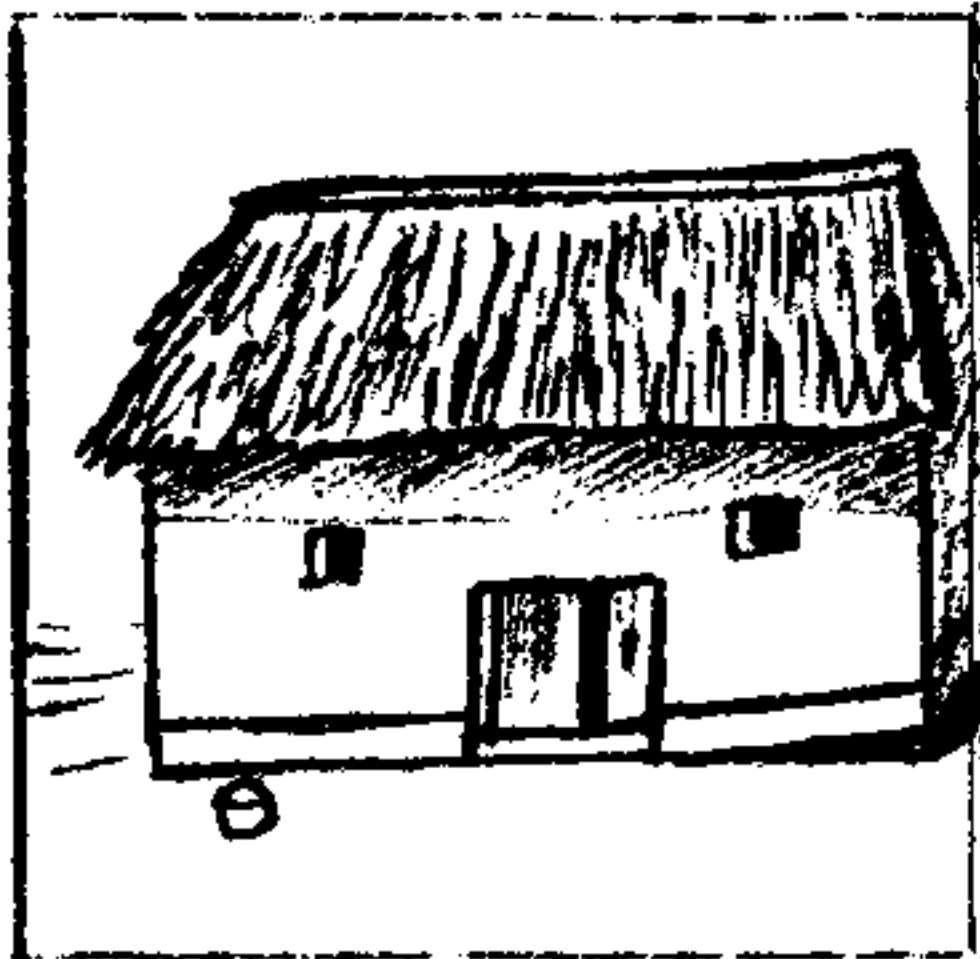
E.



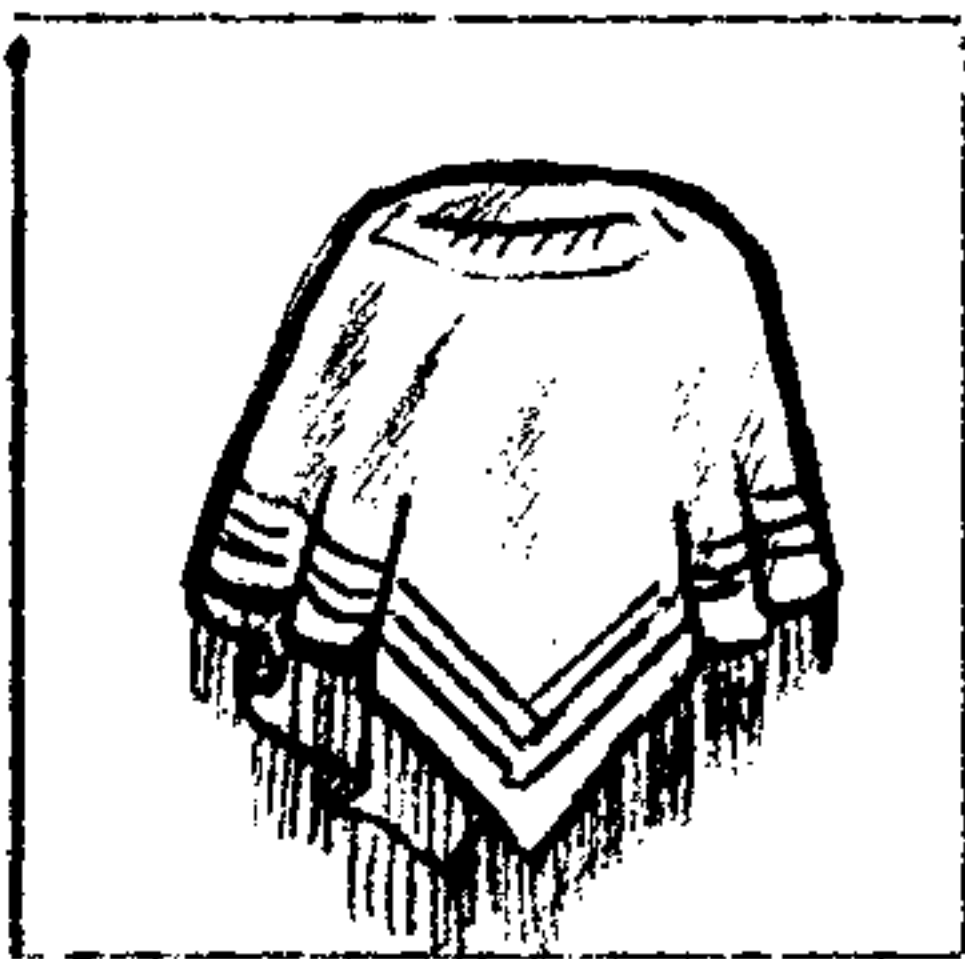
F.



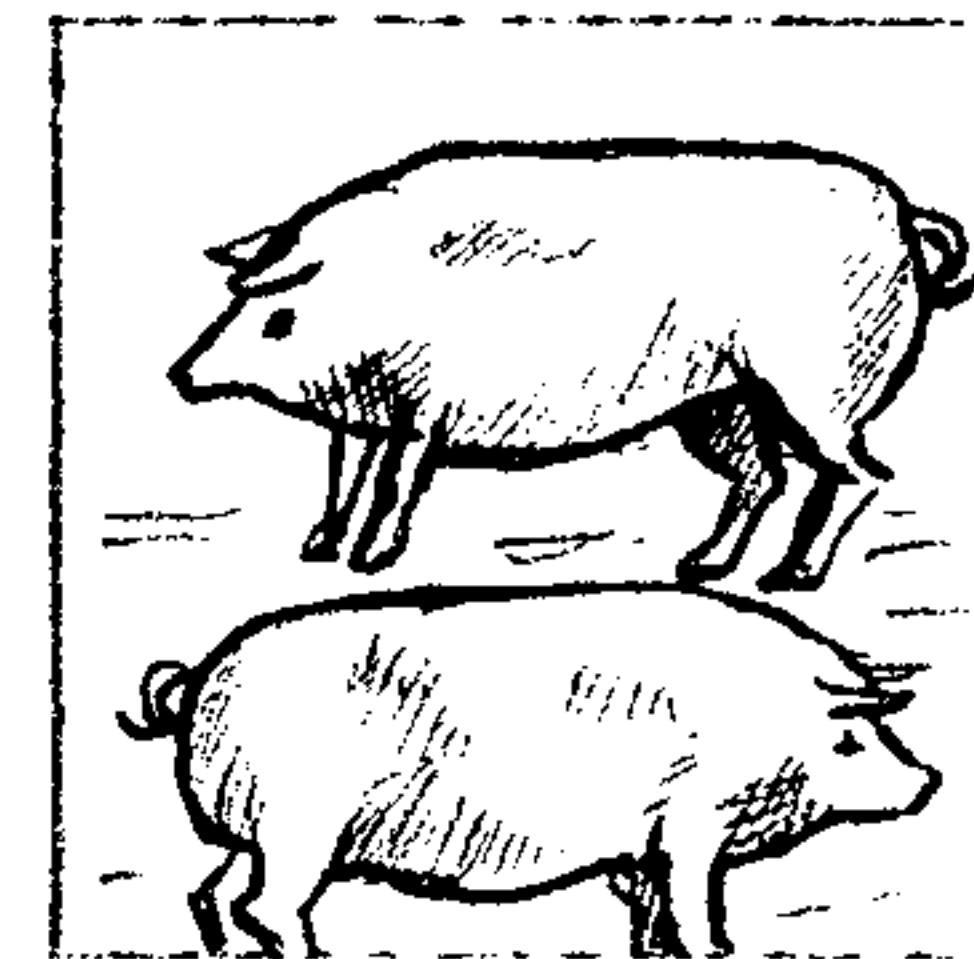
G.



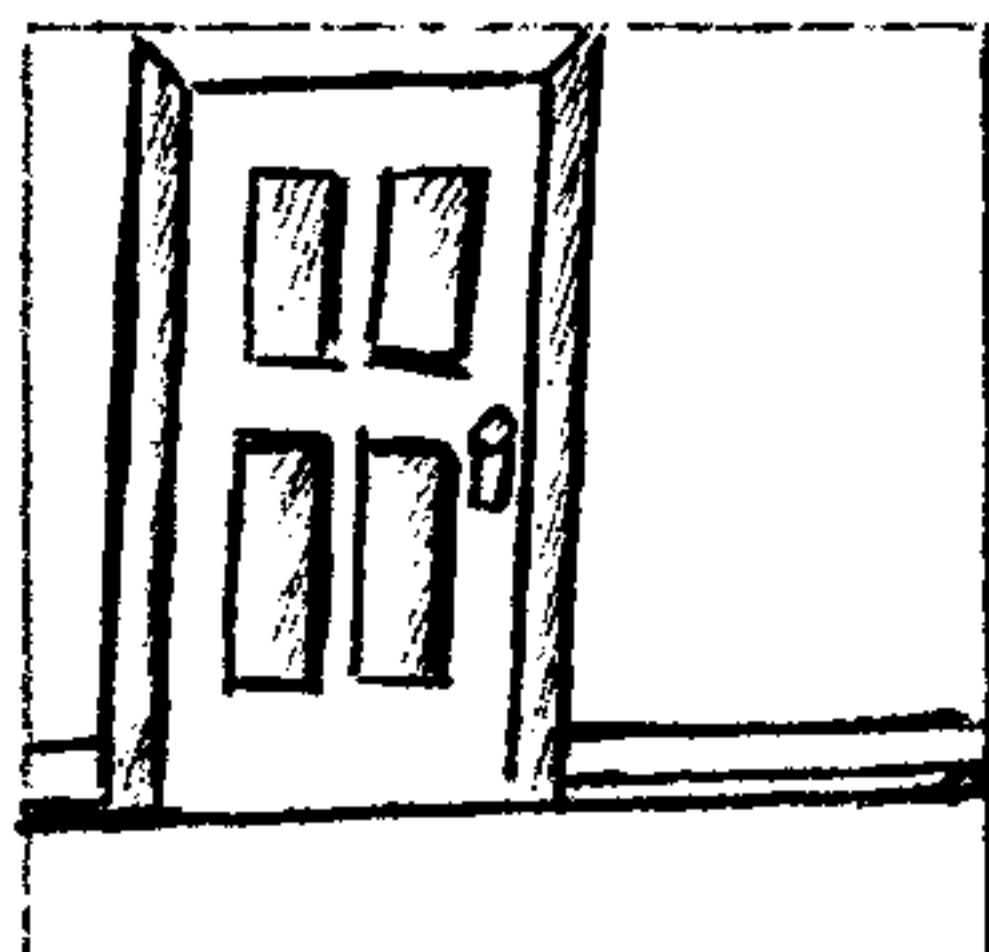
H.



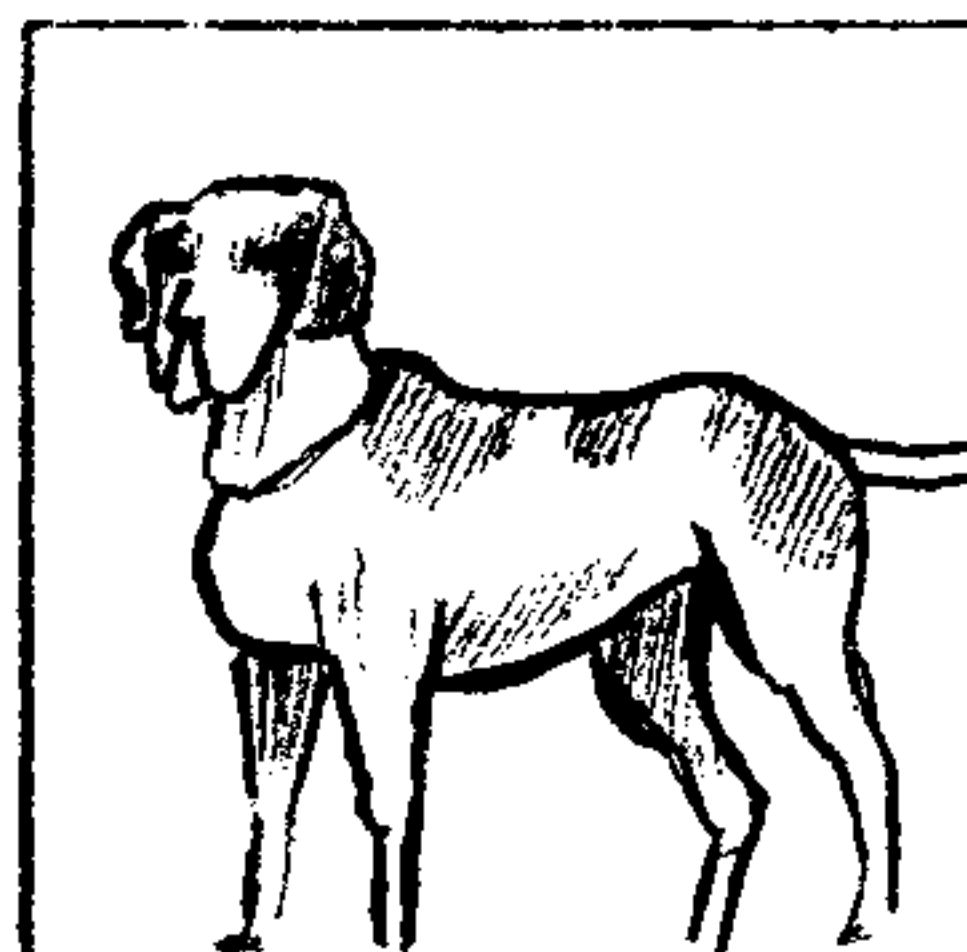
I.



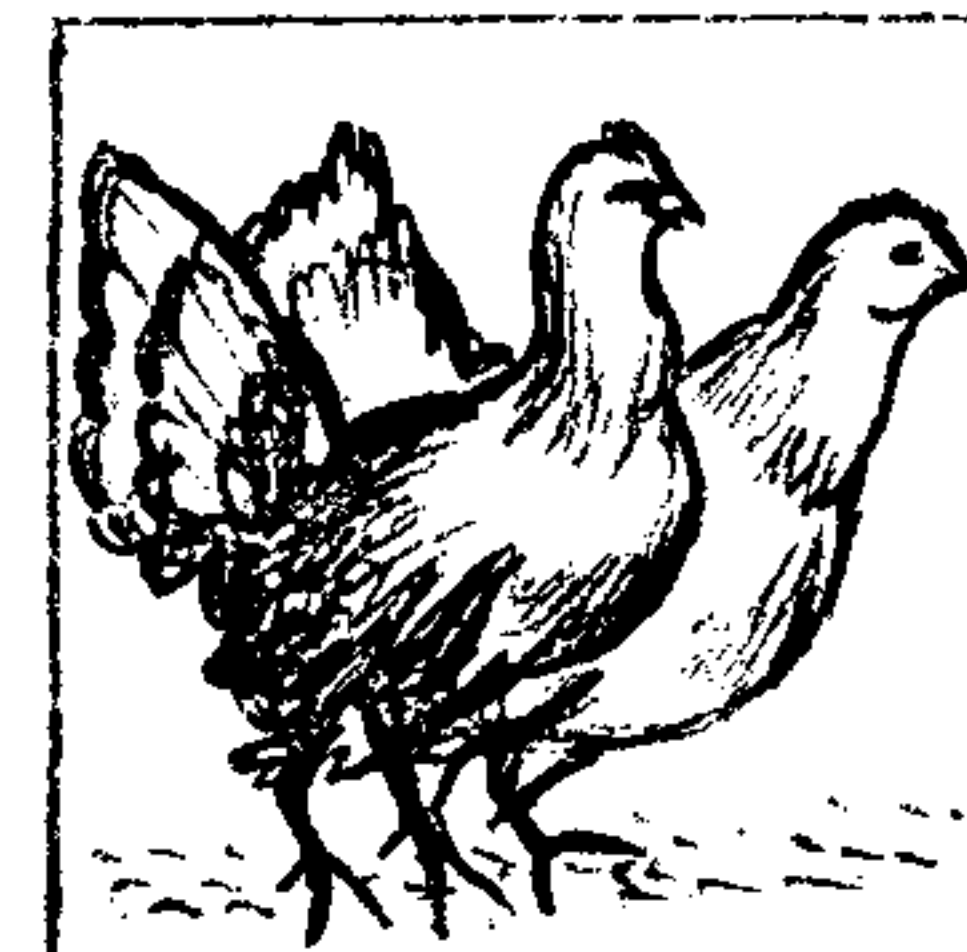
J.



K.



L.



1. Point to picture A and ask Elder \_\_\_\_\_ if these are chairs.
2. Point to picture B and ask Elder \_\_\_\_\_ if these are shoes.
3. Point to picture C and ask Elder \_\_\_\_\_ if this is a wall.
4. Point to picture D and ask Elder \_\_\_\_\_ if this is a book.
5. Point to picture E and ask Elder \_\_\_\_\_ if these are brooms.
6. Point to picture F and ask Elder \_\_\_\_\_ if these are chacras.
7. Point to picture G and ask Elder \_\_\_\_\_ if this is a house.
8. Point to picture H and ask Elder \_\_\_\_\_ if this is a poncho.
9. Point to picture I and ask Elder \_\_\_\_\_ if these are pigs.
10. Point to picture J and ask Elder \_\_\_\_\_ if this is a door.
11. Point to picture K and ask Elder \_\_\_\_\_ if this is a dog.
12. Point to picture L and ask Elder \_\_\_\_\_ if these are chickens.

#### For Response

(These questions refer to the lettered pictures in the preceding exercise.)

1. (J) Acajj(a) puncuti?
2. (C) Acajj(a) perkati?
3. (L) Acanacajj(a) wallpati?
4. (I) Acanacajj(a) qhuchiti?
5. (F) Acanacajj(a) yaputi?

6. (E) Acanacajj(a) pichañati?
7. (B) Acanacajj(a) zapatuti?
8. (H) Acajj(a) punchuti?
9. (D) Acajj(a) libroti?
10. (G) Acajj(a) utati?

Personalized Questions

(Point to the indicated object as you ask each question.)

1. Acajj(a) pantalunamati?
2. Ucajj(a) camisapati?
3. Acanacajj(a) librosati?
4. Ucajj(a) mesasati?
5. Qhayajj(a) sillamati?
6. Acanacajj(a) zapatumati?
7. Ucanacajj(a) libropati?
8. Acajj(a) surtijamati?
9. Ucajj(a) puncuti?
10. Ucajj(a) perkati?



## RECAPITULATION

A. The following vocabulary was learned in this lesson. Write the Aymara equivalent in the space to the right.

- |                  |                     |
|------------------|---------------------|
| 1. what _____    | 1. chalk _____      |
| 2. book _____    | 2. eraser _____     |
| 3. pencil _____  | 3. wall _____       |
| 4. chair _____   | 4. blackboard _____ |
| 5. table _____   | 5. pen _____        |
| 6. door _____    | 6. Mr. _____        |
| 7. window _____  | 7. Mrs. _____       |
|                  |                     |
| 1. who _____     | 1. rabbit _____     |
| 2. pig _____     | 2. cat _____        |
| 3. horse _____   | 3. dog _____        |
| 4. ass _____     | 4. broom _____      |
| 5. chicken _____ | 5. field _____      |
| 6. shovel _____  | 6. auto _____       |
| 7. sheep _____   | 7. house _____      |

1. shirt \_\_\_\_\_
2. pants \_\_\_\_\_
3. shoe \_\_\_\_\_
4. hat \_\_\_\_\_
5. ring \_\_\_\_\_
6. poncho \_\_\_\_\_

B. The following brief dialogues were presented in this lesson. Go over them once again with your companion to make sure you understand their meaning and the grammar concepts they contain.

1. Acajj(a) mesawa.  
Ucajj(a) papelawa.
2. Cunas(a) ucajja?  
Ucajj(a) perkawa.  
Qhayasti?  
Qhayajj(a) puncuwa.
3. Cunas(a) acanacajja?  
Acanacajj(a) lapizawa.  
Ucanacasti?  
Ucanacajj(a) mesawa.
4. Cunas(a) acajja?  
Acajj(a) lapizajjawa.  
Cunas(a) acajja?  
Acajj(a) phisimawa.  
Cunas(a) ucajja?  
Ucajj(a) phisipawa.  
Cunas(a) qhayajja?  
Qhayajj(a) lapizasawa.
5. Qhitis(a) acajja?  
Acajj(a) tata Quispiwa.

6. Acanacajj(a) wallpati?

Jisa, acanacajj(a) wallpawa.

C. The following dialogue was introduced in the Pre-class Module and should be memorized. It is a typical greeting in Aymara.

Elder Jones: Winus tias, tata. Camisaqui?

Tata Quispe: Waliqui. Jumasti?

Elder Jones: Waliquiraqui.

\* \* \*

Elder Jones: Good morning, sir. How are you?

Mister Quispe: Just fine. And you?

Elder Jones: Just fine, also.

LESSON II  
PRE--CLASS MODULE

PART 1

(TAPE ON)

This part contains five common expressions which you should be using daily with your companions and with your teacher. These are:

1. UNTIL TOMORROW (HASTA MAÑANA)
2. UNTIL THIS AFTERNOON (HASTA LA TARDE)
3. UNTIL LATER (HASTA LUEGO)
4. IT'S (VERY) HOT TODAY.
5. IT'S (VERY) COLD TODAY.

\*\*\*\*\*

1. The suffix -cama means UNTIL in Aymara. Listen, then repeat.  
( )

\*\*\*\*\*

2. The word for TOMORROW is KHARUR. Listen.  
( )

Listen again and repeat.

( )

\*\*\*\*\*

3. To say UNTIL TOMORROW the suffix -cama is attached onto KHARUR.  
thus we have KHARURCAMA. Listen.  
( )

Listen again and repeat.

( )

\*\*\*\*\*

4. The word for AFTERNOON is JAYP'U. Listen.

( )

Listen again and repeat.

( )

\*\*\*\*\*

5. To say UNTIL THE AFTERNOON the suffix -cama is attached onto JAYP'U.

Thus, we have JAYP'UCAMA. Listen.

( )

Listen again and repeat.

( )

\*\*\*\*\*

6. The word for LATER is MA RAT. Listen.

( )

Listen again and repeat.

( )

\*\*\*\*\*

7. To say UNTIL LATER the suffix -cama is attached onto MA RAT. Thus,

we have MA RATCAMA. Listen.

( )

Listen again and repeat.

( )

\*\*\*\*\*

8. Give the Aymara for the following:

a. (     )

b. (     )

c. (     )

\*\*\*\*\*

9. The word used for HOT is LUPI. To say IT IS HOT, the suffix -wa must be added. Listen.

(     )

Listen again and repeat.

(     )

\*\*\*\*\*

10. The word used for COLD is THAYA. To say IT IS COLD, the suffix -wa must be added. Listen.

(     )

Listen again and repeat.

(     )

\*\*\*\*\*

11. The model will now ask IS IT HOT? and IS IT COLD? Answer both questions in the affirmative.

(     )

/your response/

(     )

/your response/

\*\*\*\*\*

12. The word for VERY is WALI. Thus, to say IT IS VERY HOT or IT IS VERY COLD, you say WALI LUPIWA or WALI THAYAWA. Listen.

(     )

(     )



Listen again and repeat after each phrase.

(     )

(     )

\*\*\*\*\*

13. The word for TODAY is JICHHURU. The suffix -jja is added (the -a being elided) to form JICHHUROJJ. Listen.

(     )

Listen again and repeat.

(     )

\*\*\*\*\*

14. Thus, TODAY IT IS VERY HOT is said JICHHUROJJ WALI LUPIWA. TODAY IT IS VERY COLD is said JICHHUROJJ WALI THAYAWA. Listen.

(     )

(     )

Listen again and repeat.

(     )

\*\*\*\*\*

15. (TAPE OFF) Suppose you were out on the "altiplano" in Bolivia proselyting with your companion and the sun was really beating down. You would probably turn to your companion and say:
- 

\*\*\*\*\*

16. Suppose you were out on the "altiplano" proselyting with your companion in the month of July, which is winter there. You would probably turn to your companion and say:

---

\*\*\*\*\*

17. Suppose your teacher is leaving for the day and you will not see him until tomorrow. You would say:
- 

\*\*\*\*\*

18. Suppose your teacher is leaving for the morning, but will return in the afternoon. You would say:
- 

\*\*\*\*\*

19. Suppose your teacher is leaving for two or three hours, and will then return. You would say:
-

## PART 2

This part will preview the new vocabulary which you will learn in Lesson II.

\*\*\*\*\*

1. (TAPE ON) The personal pronouns in Aymara are listed below. Read along as the native model repeats.

|                                    |                                      |
|------------------------------------|--------------------------------------|
| a. naya (I)                        | e. nanaca (we, exclusive)            |
| b. juma (you)                      | f. jumanaca (you, plural)            |
| c. jupa (he, she)                  | g. jupanaca (they)                   |
| d. jiwasa (we, inclusive-singular) | h. jiwasanaca (we, inclusive-plural) |

Listen again and repeat.

( )

\*\*\*\*\*

2. Notice that the singular personal pronouns are made plural by adding the suffix -naca, with the exception of first person which drops the -ya before -naca is added.

\*\*\*\*\*

3. Notice also that three of the pronouns refer to some form of "we." "Jiwasa" includes the speaker and the person spoken to. We will term it the inclusive singular form of "we." "Jiwasanaca" includes the speaker and the group of people being spoken to. We will term it the inclusive plural form of "we." "Nanaca" includes the speaker, excludes the person or persons being spoken to, and includes a third person or group of persons. We will term it the exclusive

form of "we." Missionaries should be cautioned that many Aymara speakers do not distinguish between the two plural forms ("nanaca" and "jiwasanaca"). They use either interchangeably. Many others, however, accept the above explanation as generally correct.

\*\*\*\*\*

4. Now go back to frame 1 and repeat after the model. Think of the meaning as you repeat.

\*\*\*\*\*

5. Fourteen infinitives are introduced in Lesson II. They are the following:

- |                           |                                |
|---------------------------|--------------------------------|
| a. parlaña (to speak)     | h. samaraña (to rest)          |
| b. yatekaña (to learn)    | i. mank'aña (to eat)           |
| c. luraña (to do)         | j. anataña (to play)           |
| d. trawajaña (to work)    | k. mistuña (to leave)          |
| e. yapuchaña (to sow)     | l. anaquiña (to drive animals) |
| f. phayaña (to cook)      | m. yatichaña (to teach)        |
| g. yuspagaraña (to thank) | n. churaña (to give)           |

Now listen again and repeat.

( )

\*\*\*\*\*

6. Notice that all Aymara infinitives end in -ña. Now go back to frame 5, listen to the native model, and repeat. Think of the meaning as you repeat.

\*\*\*\*\*

7. Eight colors are introduced in Lesson II. They are the following:

- |                     |                     |
|---------------------|---------------------|
| a. jank'o (white)   | e. k'ellu (yellow)  |
| b. ch'iyära (black) | f. ch'ojjña (green) |
| c. oke (lead color) | g. wila (red)       |
| d. nuwala (brown)   | h. anti (pink)      |

Listen again and repeat.

(     )

\*\*\*\*\*

8. The lengthening of a vowel in any syllable is indicated by two dots ("̄") above said vowel. Thus, the second vowel in "ch'iyära" is lengthened. Listen to it, then repeat.

(     )

\*\*\*\*\*

9. Now go back to frame 7 and repeat after the model. Think of the meaning as you repeat.

\*\*\*\*\*

10. Also introduced in Lesson II are eleven terms indicating family relationships. They are the following:

- |                            |                       |
|----------------------------|-----------------------|
| a. awqui (father)          | g. yoka (son)         |
| b. taica (mother)          | h. phucha (daughter)  |
| c. achachila (grandfather) | i. jila (brother)     |
| d. awicha (grandmother)    | j. cullaca (sister)   |
| e. chacha (man, husband)   | k. wawa (baby, child) |
| f. warmi (woman, wife)     |                       |

Listen again and repeat.

(     )

\*\*\*\*\*

11. Return to frame 10 and repeat once more after the model. Think of the meaning as you repeat.

\*\*\*\*\*

12. The final vocabulary items introduced in Lesson II are the following:

- |                       |                                 |
|-----------------------|---------------------------------|
| a. machaka (new)      | e. jichhüru (today)             |
| b. uru (day)          | f. kharüru (tomorrow)           |
| c. sapa (each, every) | g. jurpüru (day after tomorrow) |
| d. sapüru (every day) | h. suti (name)                  |

Listen again and repeat.

(     )

\*\*\*\*\*

13. Return to frame 12 and repeat once more after the model. Think of the meaning as you repeat.

\*\*\*\*\*

14. (TAPE OFF) Play this part once again if you need to review these words. Then go on to frame 15.

\*\*\*\*\*

15. (TAPE ON) You will now hear fifteen words in English. Repeat the Aymara equivalent before the native model does.

- |            |            |            |
|------------|------------|------------|
| a. (     ) | f. (     ) | k. (     ) |
| b. (     ) | g. (     ) | l. (     ) |
| c. (     ) | h. (     ) | m. (     ) |
| d. (     ) | i. (     ) | n. (     ) |
| e. (     ) | j. (     ) | o. (     ) |



## PART 3

This part will preview the grammar introduced in Lesson II.

\*\*\*\*\*

1. (TAPE ON) Study columns A and B.

| <u>A</u>                     | <u>B</u>                                   |
|------------------------------|--|
| Utajjawa. (It is my house.)  | Nayan utajjawa. (It is <u>my</u> house.)   |
| Utamawa. (It is your house.) | Juman utamawa. (It is <u>your</u> house.)  |
| Utapawa. (It is his house.)  | Jupan utapawa. (It is <u>his</u> house.)   |
| Utasawa. (It is our house.)  | Jiwasan utasawa. (It is <u>our</u> house.) |

\*\*\*\*\*

2. Notice in frame 1, column B, that with the addition of the personal pronouns plus the possessive suffix -na, further emphasis is given to the possessor.

\*\*\*\*\*

3. Build each pair of words at the left into a possessive construction.

Cover up the right-hand column as you do it.

|               |                 |
|---------------|-----------------|
| naya, phisi   | nayan phisejja  |
| juma, anu     | juman anuma     |
| jupa, surtija | jupan surtijapa |
| jiwasa, uta   | jiwasan utasa   |

\*\*\*\*\*

4. Study the following:

tata Quispen warmipa (tata Quispe's wife)

mama Quispen chachapa (mama Quispe's husband)

Jusian cullacapa (Joseph's sister)

Paulinan jilapa (Pauline's brother)

\*\*\*\*\*

5. In the constructions above, English possession is marked by an "'s" on the possessor, but no marker on the second noun to show it is possessed. In Aymara, the possessor is again marked with the suffix -na, and the thing possessed with the suffix -pa. Thus, English, "noun's noun" equals Aymara, "noun-n noun-pa."

\*\*\*\*\*

6. Study the following:

Qhitin cullacapas Paulinajja? (Whose sister is Paulina?)

Qhitin utapas acajja? (Whose house is this?)

\*\*\*\*\*

7. In Aymara, the suffix -na is attached onto "qhiti" to form "whose."

\*\*\*\*\*

8. Combine each pair of words at the left into a possessive construction. Cover the right hand column as you do it. Then check your answers.

qhiti, wawa

qhitin wawapas

Jusia, cullaca

Jusian cullacapa

jiwasa, anu

jiwasan anusa

qhiti, wallpa

qhitin wallpapas

qhiti, poncho

qhitin ponchopas

\*\*\*\*\*

9. Study the following:

tata Quispen yokapan phisipajj (tata Quispe's son's cat)

Jusian awquipan yapupajj (Joseph's father's field)

nayan taicajjan ponchopajj (my mother's poncho)

\*\*\*\*\*

10. Notice in frame 9 that when two possessors are mentioned in succession, both require the possessive suffix -na. It is also important to note (as seen especially in the third example) that agreement must occur. To say "nayan taicapajj" is wrong because "naya" is first person and -pa is the third person suffix. The possessive suffix for "taica" must agree with "naya," whereas the possessive suffix for "poncho" must agree with "taica."

\*\*\*\*\*

11. Combine each group of words at the right into a possessive construction. Cover the left hand column as you do it, then check your answers.

naya, awqui, yapu

nayan awquijjan yapupajj

jiwasa, cullaca, phisi

jiwasan cullacasan phisipajj

jupa, taica, poncho

jupan taicapan ponchopajj

Juanita, jila, waca

Juanitan jilapan wacapajj

mama Quispe, phucha, silla

mama Quispen phuchapan sillapajj

\*\*\*\*\*

12. The next grammar point studied in Lesson II deals with infinitives.

Study the following:

Aymar yatekañajjawa. (I have to learn Aymara.)

Aymar yatekañamawa. (You have to learn Aymara.)

Aymar yatekañapawa. (He has to learn Aymara.)

Aymar yatekañasawa. (We /incl.-sg./ have to learn Aymara.)

\*\*\*\*\*

13. Notice that the suffixes -jja, -ma, -pa, and -sa, in addition to their other meanings, also serve as obligatory suffixes meaning "to have to." They are attached onto the infinitive.

\*\*\*\*\*

14. Study the following:

Aymar yatekapjjañajjawa. (We /excl./ have to learn Aymara.)

Aymar yatekapjjañamawa. (You /pl./ have to learn Aymara.)

Aymar yatekapjjañapawa. (They have to learn Aymara.)

Aymar yatekapjjañasawa. (We /incl.-pl./ have to learn Aymara.)

\*\*\*\*\*

15. Notice that the verbs are made plural by the insertion of the pluralizing suffix -pjja directly before the -ña infinitive ending. The obligatory suffixes remain the same. Go back to frame 14 and underline the -pjja suffix in each example.

\*\*\*\*\*

16. The present tense of verbs is also introduced in this lesson. All verbs in Aymara, with the exception of one (saña -- to say), are regular, that is, they are conjugated the same. Study the following:

nayajj parlta (I speak)

jumajj parlta (you speak)

jupajj parli (he speaks)

jiwasajj parltan (we /incl.-sg./ speak)

The different endings have been underlined.

\*\*\*\*\*

17. When the primary emphatic suffix -wa is attached onto the verb, only the first person ending changes (the -a is elided). Study the following:

nayajj parltwa (I speak)

jumajj parltawa (you speak)

jupajj parliwa (he speaks)

jiwasajj parltanwa (we speak)

\*\*\*\*\*

18. The plural forms of the verb take the exact same endings. The difference lies in the insertion of the pluralizing suffix -pjj(a). Notice, however, that the final -a of this suffix is elided. Study the following:

nanacajj parlapjjta /twa/ (we /excl./ speak)

jumanacajj parlapjjta /tawa/ (you /pl./ speak)

jupanacajj parlapjje /ewa/ (they speak)

jiwasanacajj parlapjjtan /tanwa/ (we /incl.-pl./ speak)

\*\*\*\*\*

19. Cover up the right hand column and translate the English to Aymara, then switch and translate the Aymara to English.

|            |                        |
|------------|------------------------|
| I speak    | nayajj parltwa         |
| you speak  | jumajj parltawa        |
| he speaks  | jupajj parliwa         |
| they speak | jupanacajj parlapjjewa |



|                      |                            |
|----------------------|----------------------------|
| you (pl.) speak      | jumanacajj parlapjjtawa    |
| we (incl.-sg.) speak | jiwasajj parltanwa         |
| we (excl.) speak     | nanacajj parlapjjtwa       |
| we (incl.-pl.) speak | jiwasanacajj parlapjjtanwa |

\*\*\*\*\*

20. (TAPE OFF) These last frames are designed as a review of the grammar points just learned. The suffix -na is attached onto personal pronouns or nouns when they possess someone or something else. How do you say MY HOUSE \_\_\_\_\_ ?
- JOSEPH'S CAT \_\_\_\_\_ ?
- MR. QUISPE'S SON'S CAT \_\_\_\_\_ ?

\*\*\*\*\*

21. The suffixes -jja, -ma, -pa, and -sa serve as the obligatory suffixes and are added onto the infinitive. How do you say:
- I HAVE TO LEARN AYMARA \_\_\_\_\_ ?
- HE HAS TO LEARN AYMARA \_\_\_\_\_ ?

\*\*\*\*\*

22. The pluralizing suffix -pjja is inserted before the infinitive ending -ña. How do you say:
- THEY HAVE TO LEARN \_\_\_\_\_ ?
- YOU (pl.) HAVE TO LEARN \_\_\_\_\_ ?

\*\*\*\*\*

23. Present tense endings are:

|                 |               |
|-----------------|---------------|
| <u>Singular</u> | <u>Plural</u> |
| -ta             | -pjyta        |

| <u>Singular</u> | <u>Plural</u> |
|-----------------|---------------|
| -ta             | -pjjta        |
| -i              | -pjje         |
| -tan            | -pjjtan       |

How do you say:

I SPEAK \_\_\_\_\_ ?

YOU SPEAK \_\_\_\_\_ ?

HE SPEAKS \_\_\_\_\_ ?

WE (incl.-sg.) SPEAK \_\_\_\_\_ ?

WE (excl.) SPEAK \_\_\_\_\_ ?

YOU (pl.) SPEAK \_\_\_\_\_ ?

THEY SPEAK \_\_\_\_\_ ?

WE (incl.-pl.) SPEAK \_\_\_\_\_ ?

\*\*\*\*\*

24. If you need further work on these grammar points, rewind the tape and play this part over again.



## ANSWERS (FRAMES 20 - 23)

20. nayan utajja  
Jusian phisipa  
tata Quispen yokapan phisipa
21. Aymar yatekañajjawa.  
Aymar yatekañapawa.
22. Yatekapjjañapawa.  
Yatekapjjañamawa.
23. Nayajj parlta.  
Jumajj parlta.  
Jupajj parli.  
Jiwasajj parltan.  
Nanacajj parlapjjta.  
Jumanacajj parlapjjta.  
Jupanacajj parlapjje.  
Jiwasanacajj parlapjjtan.

## PART 4

This part is designed to familiarize you with an opening prayer in Aymara. Time will be spent in class to commit it to memory.

\*\*\*\*\*

1. (TAPE ON) Listen to the native model as he repeats the entire prayer. Follow the meaning in Spanish below.

Alajjpachanquir Awquisa,

Yuspagarapjjismawa takpacha bendicionanac churapjjquistä ucata. Yuspagarapjjismawa aca maestra. Bendisapjjaraquita juc'ampi yatekapjjañaajjataqui. Jesucriston sutiparu. Amen.

\* \* \*

Nuestro Padre Celestial,

Te damos gracias por todas las bendiciones que nos das. Te damos gracias por el maestro. Bendícenos para que podamos aprender más. En el nombre de Jesucristo. Amen.

\*\*\*\*\*

2. Return to frame 1 and repeat each word or phrase after the model.

\*\*\*\*\*

3. Return again to frame 1 and repeat each phrase after the model.

\*\*\*\*\*

4. (TAPE OFF) Replay this part of the module as many times as necessary to thoroughly familiarize yourself with the prayer. Further work on pronunciation and memorization will be done in class.

LESSON II  
IN--CLASS MODULE

CYCLE 1

Model

|                               |                                 |
|-------------------------------|---------------------------------|
| Qhiti n utapas ucajja?        | Whose house is that?            |
| Ucajj nayan utajjawa.         | That is my house.               |
| Qhayasti?                     | And that one?                   |
| Qhayajj tata Quispen utapawa. | That one is Don Quispe's house. |

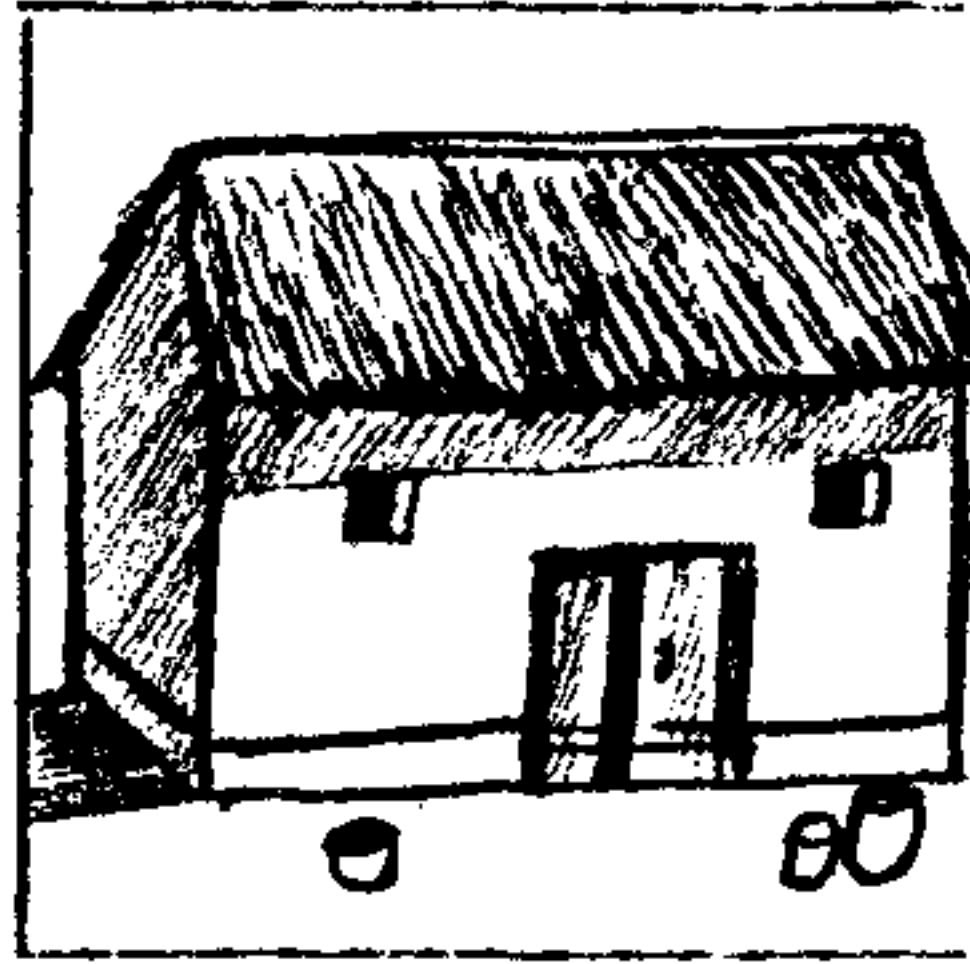
Grammar Points

|       |                      |       |                                      |                    |      |                                    |
|-------|----------------------|-------|--------------------------------------|--------------------|------|------------------------------------|
| Qhiti | n(a)                 | uta   | pa                                   | s(a)               | uca  | jja                                |
| Who   | possessive<br>suffix | house | third person<br>possessive<br>suffix | question<br>suffix | that | suffix of<br>secondary<br>emphasis |

Whenever the personal possessive pronoun or a noun plus "'s" is used to express possession, the possessive suffix -na must be attached. Because the possessive suffixes (-ma, -jja, etc.) already tell who the possessor is, the personal pronouns (juma, naya, etc.) are used when more emphasis is desired.

For Repetition

Acajj tata Quispen utapawa.



Acajj Paulinan phisipawa.



Acajj Juanitan anupawa.



Acajj Juanitan cullacapawa.



Acajj Juanitan jilapawa.

For Response

Qhitin utapas acajja?

Qhitin phisipas acajja?

Qhitin anupas acajja?

Qhitin cullacapas acajja?

Qhitin jilapas acajja?

Acajj mama Quispen phuchapawa.



Qhitin phuchapas acajja?

Acajj mama Quispen yokapawa.



Qhitin yokapas acajja?

Acajj Jusian awichapawa.



Qhitin awichapas acajja?

Acajj Jusian achachilapawa.



Qhitin achachilapas acajja?

Acajj tata Quispen warmipawa.



Qhitin warmipas acajja?

Acajj mama Quispen chacha-  
pawa.



Qhitin chachapas acajja?

Acajj Jusian awquipawa.



Qhitin awquipas acajja?

Acajj Jusian taicapawa.

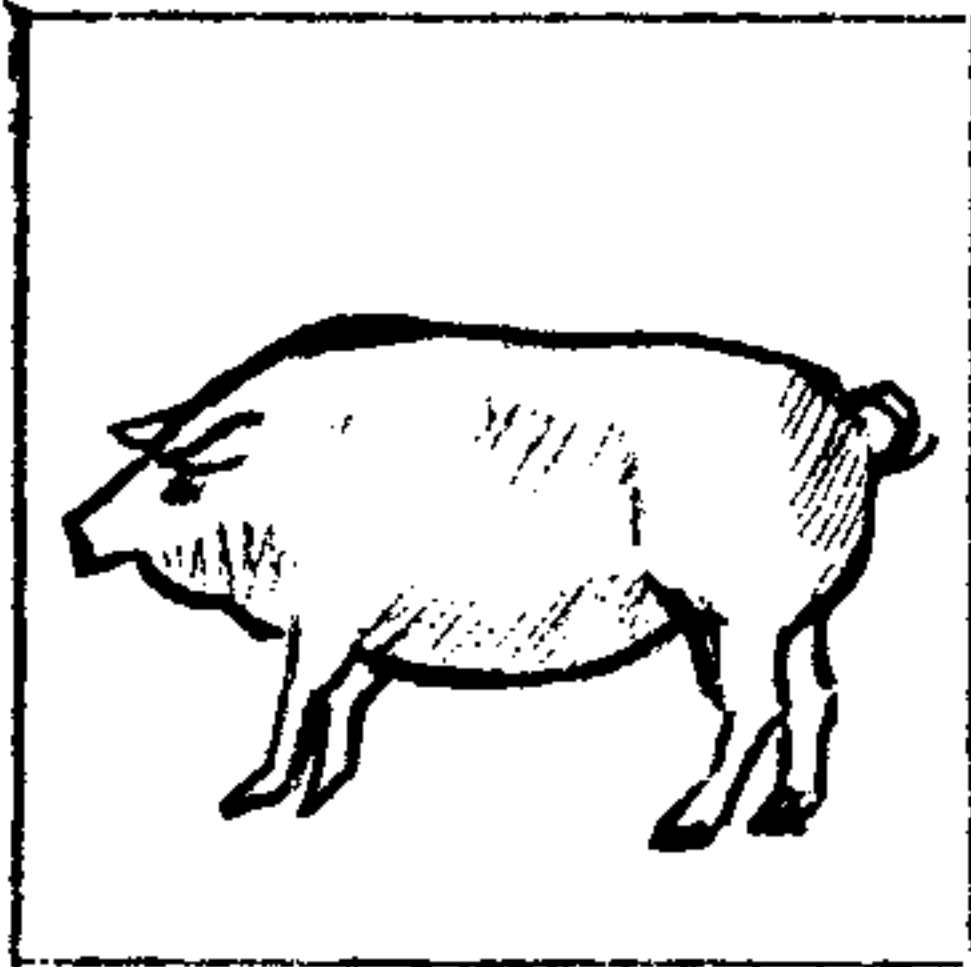


Qhitin taicapas acajja?

For Repetition

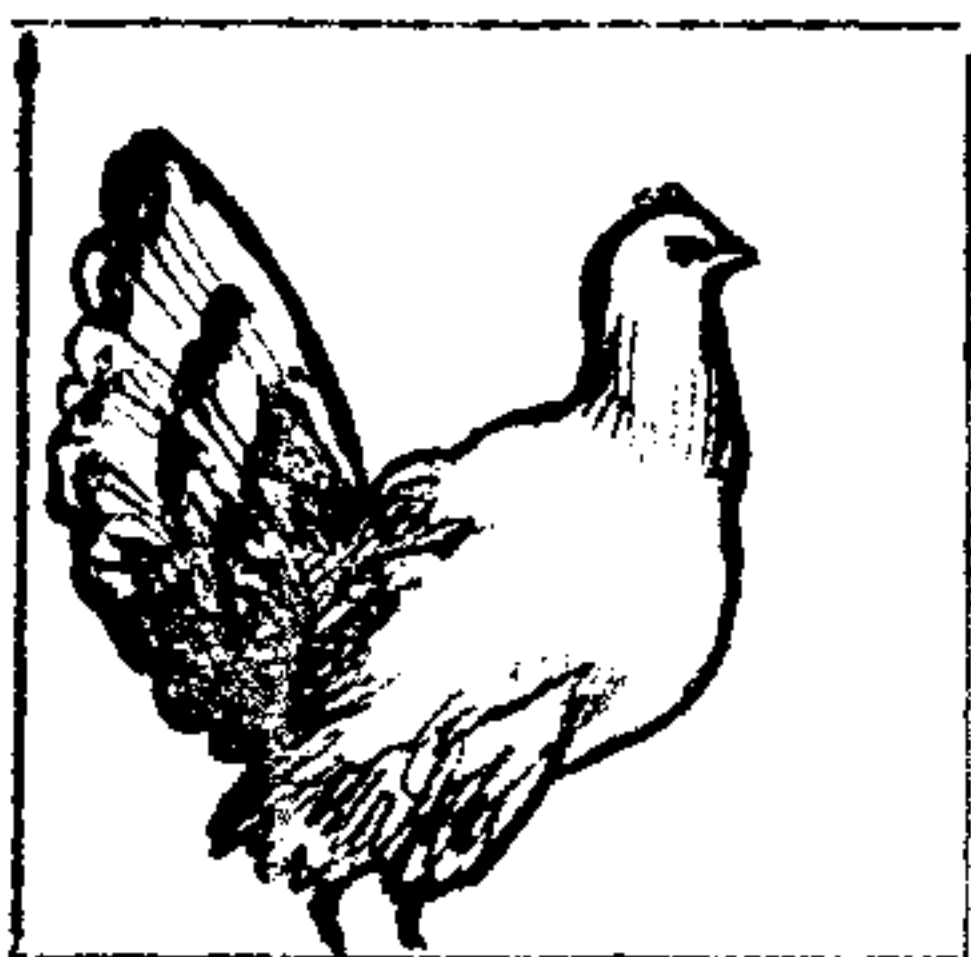
For Response

Acajj nayan qhuchijjawa.



Acajj juman qhuchimati?

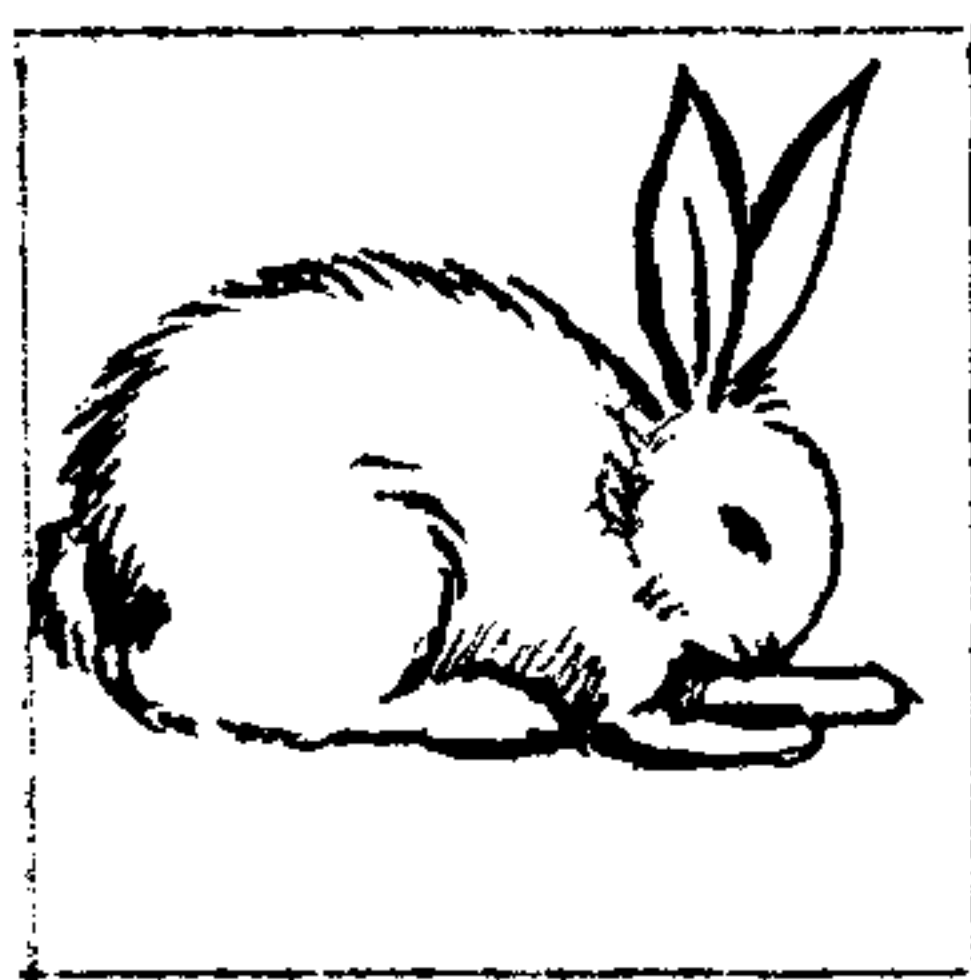
Acajj juman wallpamawa.



Acajj nayan wallpajjati?

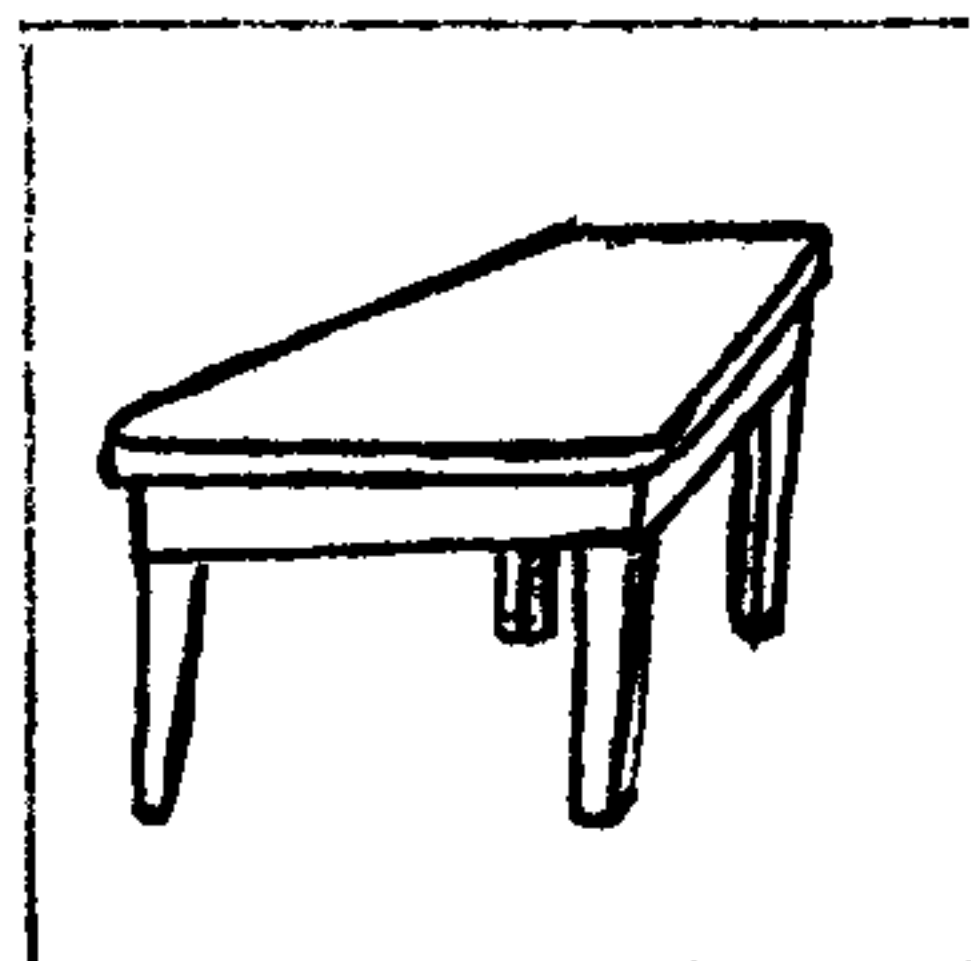


Acajj jupan wanc'upawa.



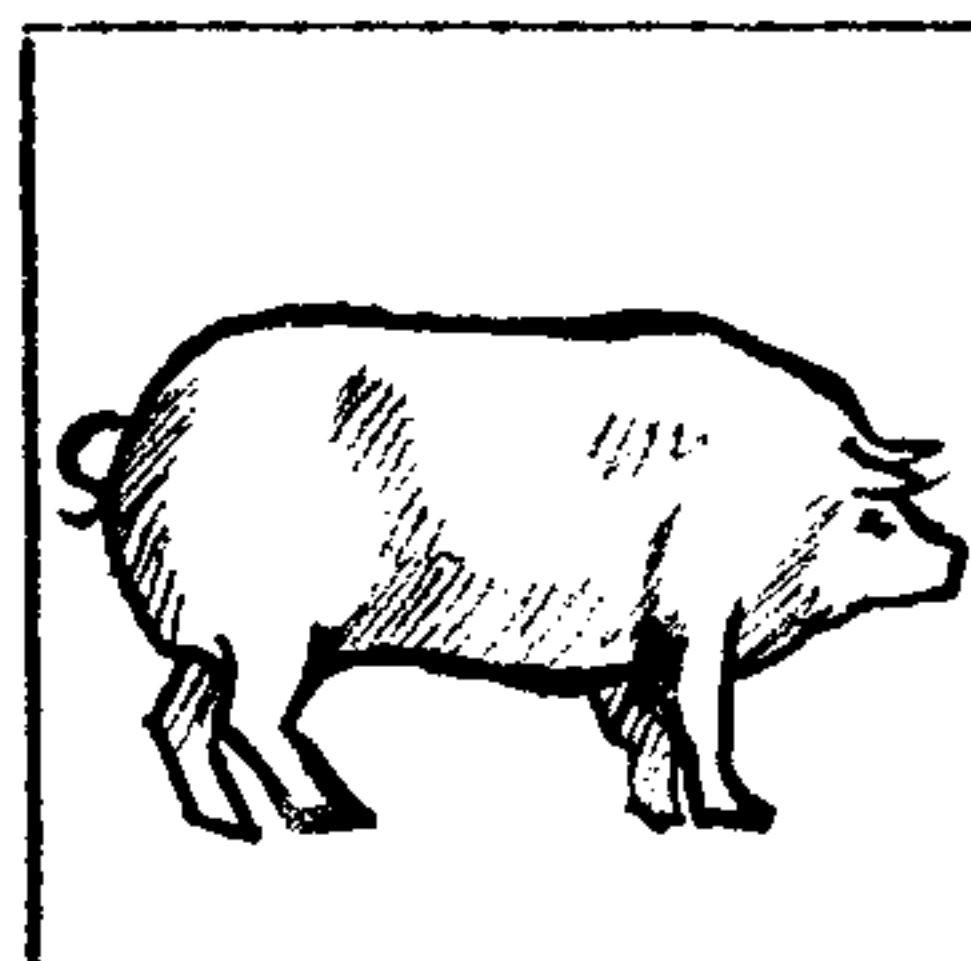
Acajj jupan wanc'upati?

Acajj jiwasan mesasawa.



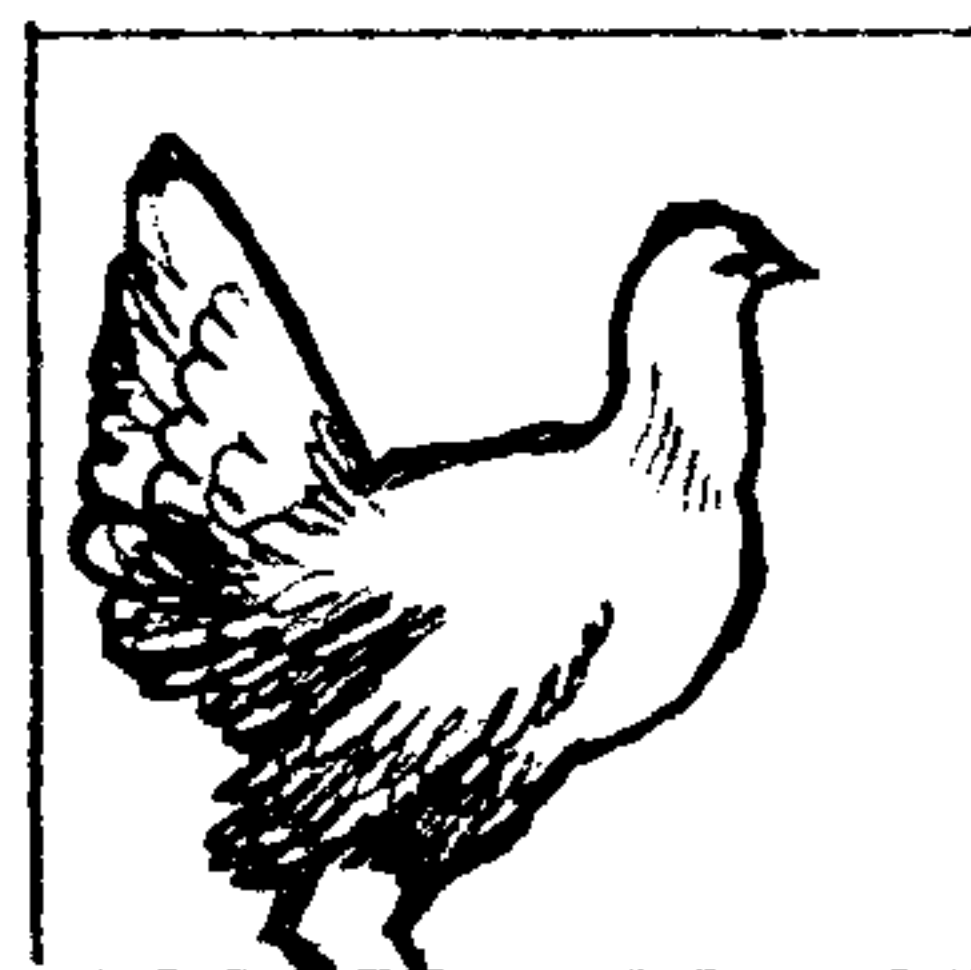
Acajj jiwasan mesasati?

Acajj nanacan qhuchijjawa.



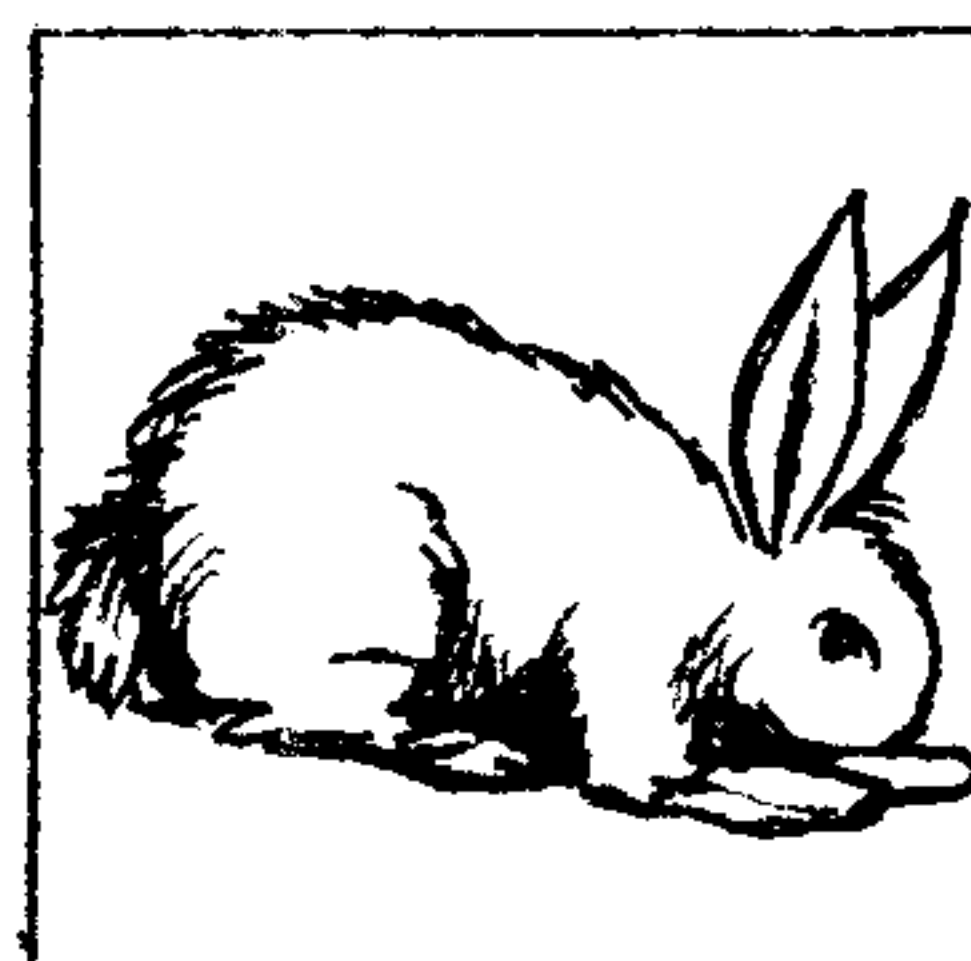
Acajj jumanacan qhuchimati?

Acajj jumanacan wallpamawa.



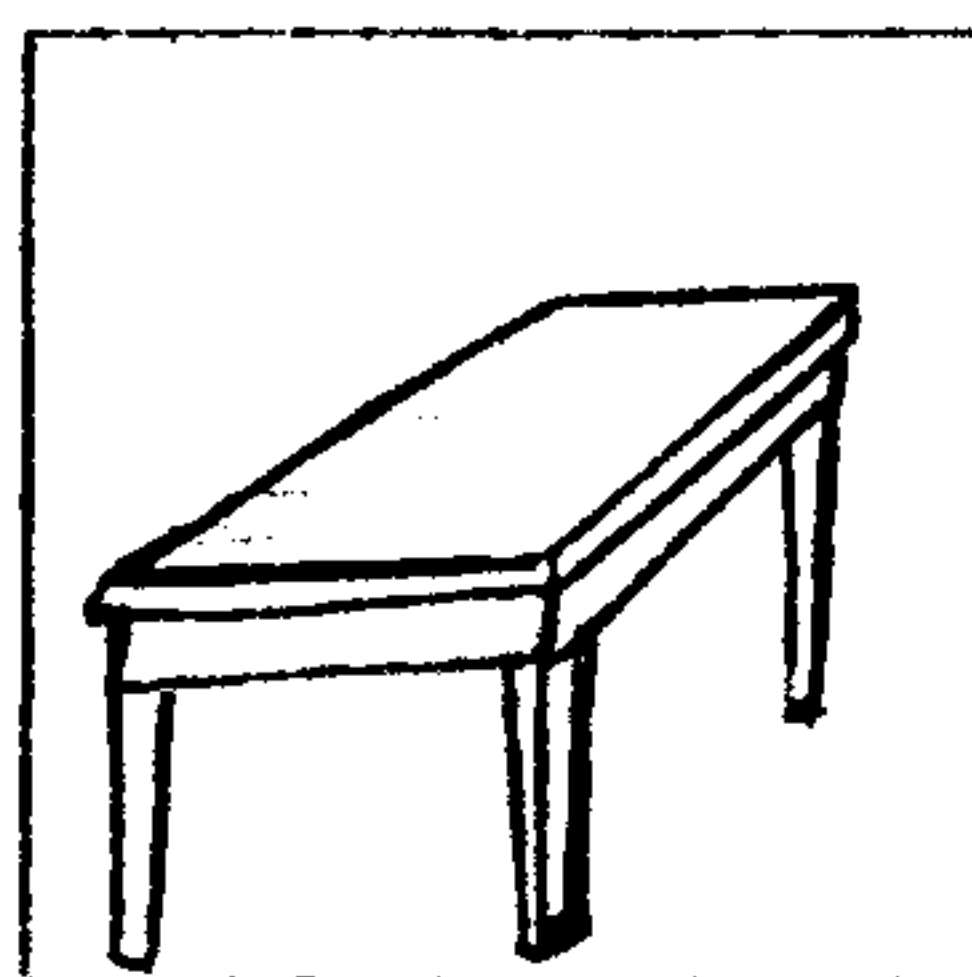
Acajj nanacan wallpajjati?

Acajj jupanacan wanc'upawa.



Acajj jupanacan wanc'upati?

Acajj jiwasanacan mesasawa.



Acajj jiwasanacan mesas-  
ati?

### Controlled Conversation

(Point to the indicated object as you ask each question.)

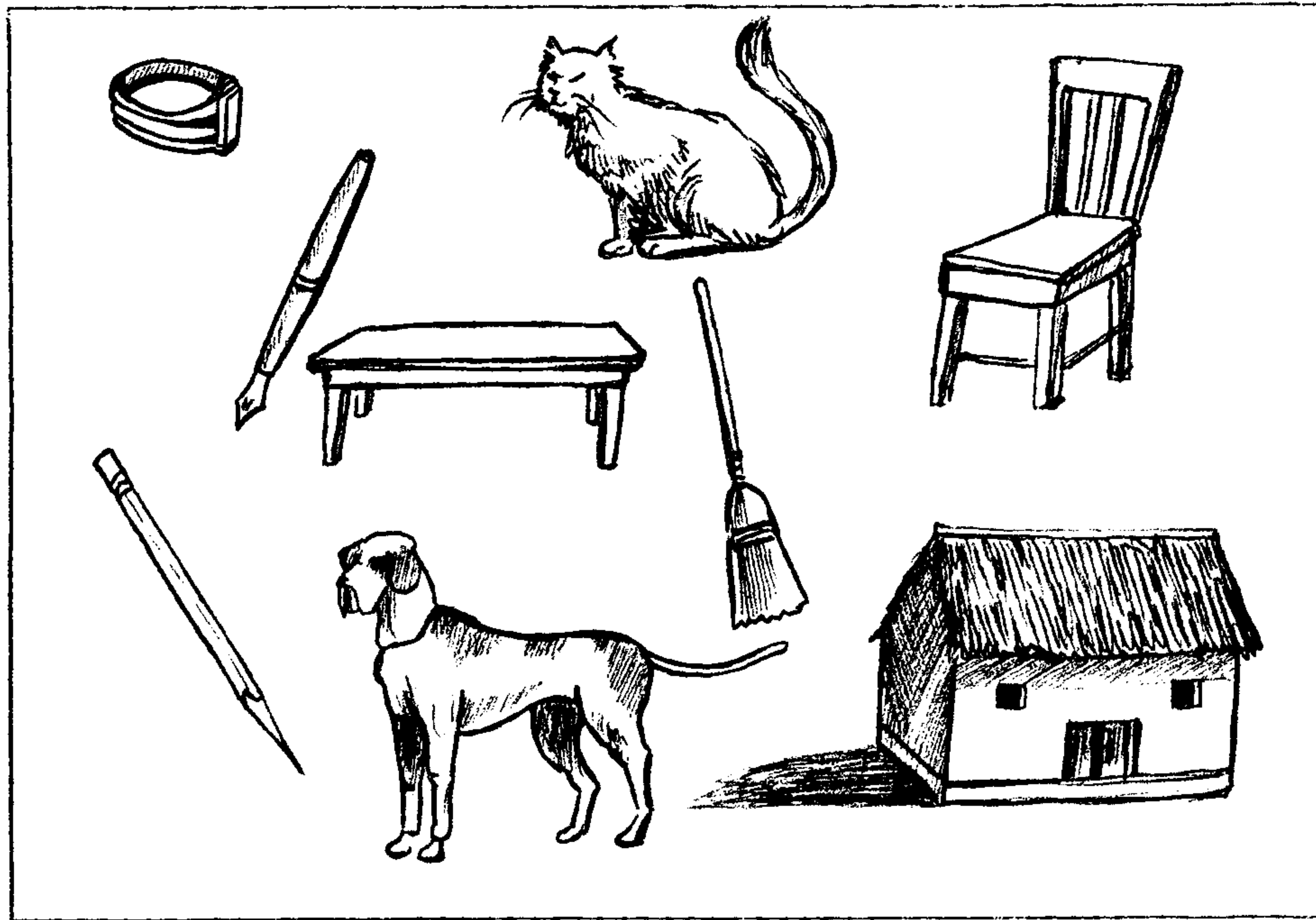
1. Ask Elder \_\_\_\_\_ if that is his book.
2. Ask Elder \_\_\_\_\_ if that is our pencil.
3. Ask Elder \_\_\_\_\_ if that is his (some other elder) shirt.
4. Ask Elder \_\_\_\_\_ if that is their table.
5. Ask Elder \_\_\_\_\_ if that is my ring.
6. Ask Elder \_\_\_\_\_ if that is his pen.

### Personalized Questions

1. Jusiajj tata Quispen yokapati?
2. Paulinajj tata Quispen phuchapati?
3. Felixojj tata Quispen yokapati?
4. Juanitajj tata Quispen phuchapati?
5. Tata Quispejj mama Quispen chachapati?
6. Mama Quispejj tata Quispen warmipati?
7. Jusiajj Paulinan jilapati?
8. Paulinajj Felixun cullacapati?
9. Juanitajj Jusian cullacapati?
10. Tata Quispejj Paulinan awquipati?
11. Mama Quispejj Jusian taicapati?

12. Felixojj Juanitan jilapati?

Activity



Point to each of the objects or animals above and ask your companion whose they are. He is free to answer with any pronoun or noun he chooses. For example: "Qhitin anupas acajja? Acajj Jusian anupawa."

Do the activity once more this time asking your companion if this or that is his (my, your, our, their, etc.) \_\_\_\_\_. For example: "Ucajj juman anumati? Jisa, ucajj nayan anujjawa." Trade parts each time.

## EXTENSION 1

Model

|   |   |
|---|---|
| Tata Quispen yokapan<br>wacapajj oketi?       | Is Don Quispe's son's<br>cow lead-colored?      |
| Jisa, tata Quispen yokapan<br>wacapajj okewa. | Yes, Don Quispe's son's<br>cow is lead-colored. |

Grammar Points

|      |        |                 |      |                                  |                 |      |                                   |                                  |                |                             |
|------|--------|-----------------|------|----------------------------------|-----------------|------|-----------------------------------|----------------------------------|----------------|-----------------------------|
| Tata | Quispe | n(a)            | yoka | pa                               | n(a)            | waca | pa                                | jj(a)                            | oke            | ti                          |
| Don  | Quispe | poss.<br>suffix | son  | third<br>per.<br>poss.<br>suffix | poss.<br>suffix | cow  | third<br>pers.<br>poss.<br>suffix | suffix<br>of<br>sec.<br>emphasis | lead-<br>color | yes-<br>no<br>ques.<br>suf. |

In the example, "Don Quispe's son's cow," there are two possessors: "Don Quispe" possesses "son," and "son" possesses "cow." Each possessor, because it is a noun, requires the suffix -na, i. e., tata Quispen and yokapan. Each item possessed requires the third person possessive suffix -pa, i. e., yokapan and wacapajj. Notice that when -pa (or -jja, or -ma, or -sa) and -na occur together, -pa always precedes -na.

For Repetition

1. Tata Quispen phuchapan phisipajj jank'owa.

2. Tata Quispen phuchapan anupajj ch'iyärawa.
3. Tata Quispen yokapan wacapajj okewa.
4. Tata Quispen yokapan wallpapajj nuwalawa.
5. Tata Quispen utapan puncupajj k'elluwa.
6. Tata Mamanin utapan puncupajj ch'ojjñawa.
7. Tata Condorin utapan puncupajj wilawa.
8. Tata Copanan utapan puncupajj antiwa.
9. Tata Ticonan utapan puncupajj machakawa.

For Response

1. Tata Copanan utapan puncupajj antiti?
2. Tata Condorin utapan puncupajj wilati?
3. Tata Quispen utapan puncupajj k'elluti?
4. Tata Mamanin utapan puncupajj ch'ojjñati?
5. Tata Quispen yokapan wallpapajj nuwalati?
6. Tata Quispen yokapan wacapajj oketi?
7. Tata Quispen phuchapan anupajj ch'iyärati?
8. Tata Quispen phuchapan phisipajj jank'oti?
9. Tata Ticonan utapan puncupajj machakati?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if the door of Don Quispe's house is yellow.
2. Ask Elder \_\_\_\_\_ if the door of Don Copana's house is pink.
3. Ask Elder \_\_\_\_\_ if the door of Don Condori's house is red.
4. Ask Elder \_\_\_\_\_ if the door of Don Mamani's house is green.
5. Ask Elder \_\_\_\_\_ if the chicken of Don Quispe's son is brown.

6. Ask Elder \_\_\_\_\_ if Don Quispe's daughter's dog is black.

Personalized Questions

1. Juman camisamajj jank'oti?
2. Juman surtijamajj wilati?
3. Jupan camisapajj jank'oti?
4. Qhitin sapatupas ch'iyärajja?
5. Qhitin libropas wilajja?
6. Qhitin surtijapas ch'ojjñajja?
7. Nayan librojjajj machakati?
8. Jupanacan libropajj machakati?
9. Juman awquiman utapajj machakati?
10. Juman cullacaman anupajj ch'iyärati?
11. Jupan jilapan phisipajj jank'oti?
12. Cunas k'ellojja?
13. Cunas jank'ojja?
14. Cunas ch'iyärajja?
15. Juman sapatumajj nuwalati?



## CYCLE 2

Model

|                                |                                  |
|--------------------------------|----------------------------------|
| Kharürojj cun lurañamasa?      | What do you have to do tomorrow? |
| Kharürojj aymar yatekañajjawa. | I have to learn Aymara tomorrow. |

Grammar Points

| Kharüru  | jj(a)                              | aymar(a) | yatekaña | jja   | wa                               |
|----------|------------------------------------|----------|----------|---|----------------------------------|
| Tomorrow | suffix of<br>secondary<br>emphasis | Aymara   | to learn | 1st person<br>obligatory<br>suffix<br>"I have to" | suffix of<br>primary<br>emphasis |

The suffixes -jja, -ma, -pa, and -sa, in addition to their other meanings, serve as obligatory suffixes meaning "to have to." They are attached on to the end of infinitives. All infinitives in Aymara end in -ña. The following box illustrates this grammar point in all four persons:

|                      |                                  |
|----------------------|----------------------------------|
| Aymar yatekañajjawa. | I have to learn Aymara.          |
| Aymar yatekañamawa.  | You have to learn Aymara.        |
| Aymar yatekañapawa.  | He has to learn Aymara.          |
| Aymar yatekañasawa.  | We (incl.) have to learn Aymara. |



For Repetition

1. Kharürojj tata Quispejj yapuchañapawa.
2. Kharürojj mama Quispejj phayañapawa.
3. Kharürojj Jusiajj uwijanac anaquiñapawa.
4. Kharürojj Paulinajj mistuñapawa.
5. Kharürojj Felixojj anatañapawa.
6. Kharürojj Juanitajj mank'añapawa.
7. Kharürojj nayajj aymar yatekañajjawa.
8. Kharürojj jumajj aymar yatekañamawa.
9. Kharürojj jiwajj aymar parlañasawa.
10. Kharürojj maestrojj aymar yatichañapawa.

For Response

1. Kharürojj tata Quispejj yapuchañapati?
2. Kharürojj mama Quispejj phayañapati?
3. Kharürojj Jusiajj uwijanac anaquiñapati?
4. Kharürojj Paulinajj mistuñapati?
5. Kharürojj Felixojj anatañapati?
6. Kharürojj Juanitajj mank'añapati?
7. Kharürojj nayajj aymar yatekañajjati?
8. Kharürojj jumajj aymar yatekañamati?
9. Kharürojj jiwajj aymar parlañasati?
10. Kharürojj maestrojj aymar yatichañapati?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if José has to drive sheep tomorrow.

2. Ask Elder \_\_\_\_\_ if Don Quispe has to sow seed tomorrow.
3. Ask Elder \_\_\_\_\_ if Doña Quispe has to cook tomorrow.
4. Ask Elder \_\_\_\_\_ if the teacher has to teach Aymara tomorrow.
5. Ask Elder \_\_\_\_\_ if you have to learn Aymara tomorrow.
6. Ask Elder \_\_\_\_\_ if Paulina has to leave tomorrow.
7. Ask Elder \_\_\_\_\_ if Felixu has to play tomorrow.
8. Ask Elder \_\_\_\_\_ if Juanita has to eat tomorrow.

#### Personalized Questions

1. Kharürojj aymar yatekañajjati?
2. Kharürojj aymar yatekañamati?
3. Kharürojj aymar parlañasati?
4. Sapürojj aymar parlañasati?
5. Sapürojj mank'añamati?
6. Sapürojj taicamajj phayañapati?
7. Sapürojj aymar yatekañamati?
8. Jichhürojj maestrojj yatichañapati?
9. Jichhürojj maestrojj mistuñapati?
10. Jichhürojj cun lurañamasa?
11. Sapürojj cun lurañajjasa?
12. Kharürojj cun lurañapasa?

## CYCLE 3

Model

|                                |   |
|--------------------------------|---|
| Cun lurapjjañamas jurpürojja?  | What do you have to do<br>the day after tomorrow? |
| Jurpürojja trawajapjjañajjawa. | We have to work<br>the day after tomorrow.        |

Grammar Points

|                              |                                    |         |            |      |                            |                                  |
|------------------------------|------------------------------------|---------|------------|------|----------------------------|----------------------------------|
| Jurpüru                      | jj(a)                              | trawaja | pjja       | ña   | jja                        | wa                               |
| The day<br>after<br>tomorrow | suffix of<br>secondary<br>emphasis | to      | pluralizer | work | suffix<br>of<br>obligation | suffix of<br>primary<br>emphasis |

The infix -pjja is the pluralizer in Aymara. It changes first person singular to first person plural, second person singular to second person plural, and so forth. It is inserted immediately before the -ña infinitive ending. Study the following boxes.

|                               |                    |
|-------------------------------|--------------------|
| Jumanacajj trawajapjjañamawa. | You have to work.  |
| Jupanacajj trawajapjjañapawa. | They have to work. |

|                                 |                          |
|---------------------------------|--------------------------|
| Nanacajj trawajapjjañajjawa.    | We (excl.) have to work. |
| Jiwasanacajj trawajapjjañasawa. | We (incl.) have to work. |

For Repetition

1. Jurpürojj nanacajj samarapjjañajjawa.
2. Jichhürojj nanacajj trawajapjjañajjawa.
3. Jurpürojj jumanacajj samarapjjañamawa.
4. Jichhürojj jumanacajj trawajapjjañamawa.
5. Jurpürojj jupanacajj samarapjjañapawa.
6. Jichhürojj jupanacajj trawajapjjañapawa.
7. Jurpürojj jiwasanacajj samarapjjañasawa.
8. Jichhürojj jiwasanacajj trawajapjjañasawa.

For Response

1. Jurpürojj samarapjjañajjati?
2. Jichhürojj trawajapjjañajjati?
3. Jichhürojj trawajapjjañasati?
4. Jurpürojj samarapjjañamati?
5. Jurpürojj samarapjjañapati?
6. Jichhürojj trawajapjjañapati?
7. Jichhürojj trawajapjjañamati?
8. Jurpürojj samarapjjañasati?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if they have to work today.



2. Ask Elder \_\_\_\_\_ if you (pl.) have to work today.
3. Ask Elder \_\_\_\_\_ if we (incl.-pl.) have to work today.
4. Ask Elder \_\_\_\_\_ if we (excl.) have to work today.
5. Ask Elder \_\_\_\_\_ if you (pl.) have to rest day after tomorrow.
6. Ask Elder \_\_\_\_\_ if they have to rest day after tomorrow.
7. Ask Elder \_\_\_\_\_ if we (excl.) have to rest day after tomorrow.
8. Ask Elder \_\_\_\_\_ if we (incl.-pl.) have to rest day after tomorrow.

#### Personalized Questions

1. Cun lurapjjañamas jurpürojja?
2. Jurpürojja cun lurapjjañapasa?
3. Sapürojja taicamajja phayañapati?
4. Sapürojja aymar yatekañamati?
5. Qhitis aymar yatekañapajja?
6. Qhitis uwijanac anaquiñapajja?
7. Qhitis aymar yatichañapajja?
8. Tata Quispejja yapuchañapati?
9. Jumanacajja mank'apjjañamati?
10. Nanacajja mistupjjañajjati?
11. Jiwasanacajja aymar parlapjjañasati?
12. Jupanacajja aymar parlapjjañapati?

#### Activity

Converse with your companion about the things you, he, or both of you together have to do. You will necessarily be restricted to the vocabulary previously learned, but do your best.

## CYCLE 4

Model

|                      |                      |
|----------------------|----------------------|
| Aymar parltati?      | Do you speak Aymara? |
| Jisa, aymar parltwa. | Yes, I speak Aymara? |

Grammar Points

|      |          |       |                             |
|------|----------|-------|-----------------------------|
| Jisa | aymar(a) | parl  | t(a)wa                      |
| Yes  | Aymara   | speak | 1st person<br>present tense |

The present tense in Aymara contains the following inflections in the singular:

| Personal<br>Pronouns | Verb<br>Stem | Inflections | + <u>-wa</u> |
|----------------------|--------------|-------------|--------------|
| naya                 | parl         | ta          | twa          |
| juma                 |              | ta          | tawa         |
| jupa                 |              | i           | iwa          |
| jiwasa               |              | tan         | tanwa        |

Notice that when the primary emphatic suffix -wa is added to the

first person inflection, -twa results and not -tawa. Also, notice that the verb stem has lost its final -a. This is in contrast to the plural where the final -a is not lost.

For Repetition

1. Nayajj aymar parltwa.
2. Jumajj aymar parltawa.
3. Jupajj aymar parliwa.
4. Jiwajj aymar parltanwa.
5. Tata Quispejj aymar parliwa.
6. Mama Quispejj aymar parliwa.

For Response

1. Nayajj aymar parlti?\*
2. Jumajj aymar parltati?\*
3. Jupajj aymar parliti?
4. Jiwajj aymar parltanti?
5. Tata Quispejj aymar parliti?
6. Mama Quispejj aymar parliti?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if he speaks Aymara.
2. Ask Elder \_\_\_\_\_ if Tata Quispe speaks Aymara.
3. Ask Elder \_\_\_\_\_ if Mama Quispe speaks Aymara.

---

\*The -ta inflection is dropped with first person when asking a question, so as to distinguish it from second person.



4. Ask Elder \_\_\_\_\_ if he (another elder) speaks Aymara.
5. Ask Elder \_\_\_\_\_ if we (incl.-sg.) speak Aymara.

Personalized Questions

1. Cuns parli tata Quispejja?
2. Qhitis aymar parli?
3. Aymar parltati?
4. Jusiajj aymar parliti?
5. Sapürojj aymar parltanti?
6. Jichhürojj aymar parltati?
7. Qhitis aymar parli sapürojja?
8. Paulina Quispejj aymar parliti?
9. Cuns parli Felixu Quispejja?
10. Cuns parlta jumajja?

## CYCLE 5

Model

|                          |                               |
|--------------------------|-------------------------------|
| Aymar parlapjjtati?      | Do you (pl.) speak Aymara?    |
| Jisa, aymar parlapjjtwa. | Yes, we (excl.) speak Aymara. |

Grammar Points

|      |          |       |            |                          |                               |
|------|----------|-------|------------|--------------------------|-------------------------------|
| Jisa | aymar(a) | parla | pjj(a)     | t(a)                     | wa                            |
| Yes  | Aymara   | speak | pluralizer | 1st person<br>inflection | primary<br>emphatic<br>suffix |

To form the plural inflections of Aymara verbs, the pluralizing suffix -pjj(a) is inserted after the stem and before the regular singular endings. Thus, the same endings are used for both singular and plural, the only difference being the presence or absence of -pjj(a). Study the following boxes.

|                      |              |            |             |              |
|----------------------|--------------|------------|-------------|--------------|
| Personal<br>Pronouns | Verb<br>Stem | Pluralizer | Inflections | + <u>-wa</u> |
| nanaca               | parla        | pjj(a)     | ta          | twa          |
| jumanaca             |              |            | ta          | tawa         |

| Personal<br>Pronouns | Verb<br>Stem | Pluralizer | Inflections | + <u>-wa</u> |
|----------------------|--------------|------------|-------------|--------------|
| jupanaca             | parla        | pjj(a)     | i(e)        | iwa(ewa)     |
| jiwasanaca           |              |            | tan         | tanwa        |

For Repetition

1. Nanacajj aymar parlapjjtwa.
2. Jumanacajj aymar parlapjjtawa.
3. Jupanacajj aymar parlapjjewa.
4. Jiwasanacajj aymar parlapjjtanwa.
5. Tata Quispen wawanacapajj aymar parlapjjewa.
6. Jusia Quispen cullacanacapajj aymar parlapjjewa.
7. Paulina Quispen jilanacapajj aymar parlapjjewa.

For Response

1. Aymar parlapjjtati?
2. Aymar parlapjjeti?
3. Aymar parlapjjtanti?
4. Tata Quispen wawanacapajj aymar parlapjjeti?
5. Jusia Quispen cullacanacapajj aymar parlapjjeti?
6. Paulina Quispen jilanacapajj aymar parlapjjeti?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if they speak Aymara.
2. Ask Elder \_\_\_\_\_ if we (excl.) speak Aymara.

3. Ask Elder \_\_\_\_\_ if you (pl.) speak Aymara.
4. Ask Elder \_\_\_\_\_ if we (incl.-pl.) speak Aymara.
5. Ask Elder \_\_\_\_\_ if Tata Quispe's children speak Aymara.
6. Ask Elder \_\_\_\_\_ if Paulina's brothers speak Aymara.

Personalized Questions

1. Cuns parlapjjta jumanacajja?
2. Cuns parlapjje jupanacajja?
3. Cuns parlapjjtan jiwasanacajja?
4. Mama Quispen phuchanacapajj aymar parlapjjjeti?
5. Mama Quispen yokanacapajj aymar parlapjjjeti?
6. Juanitan jilanacapajj aymar parlapjjjeti?
7. Felixun cullacanacapajj aymar parlapjjjeti?
8. Jupanacajj aymar parlapjjjeti sapürojja?
9. Jumanacajj aymar parlapjjtati sapürojja?
10. Jiwasanacajj aymar parlapjjtanti sapürojja?

## RECAPITULATION

A. The following vocabulary was learned in this lesson. Write the Aymara equivalent in the space to the right.

- |                         |                             |
|-------------------------|-----------------------------|
| 1. I _____              | 1. yellow _____             |
| 2. you _____            | 2. green _____              |
| 3. he, she _____        | 3. red _____                |
| 4. we (incl.-sg.) _____ | 4. pink _____               |
| 5. we (excl.) _____     | 5. new _____                |
| 6. you (pl.) _____      | 6. each _____               |
| 7. they _____           | 7. day _____                |
| 8. we (incl.-pl.) _____ | 8. each day _____           |
| 9. to thank _____       | 9. to give _____            |
| 1. father _____         | 1. to speak _____           |
| 2. mother _____         | 2. to learn _____           |
| 3. grandfather _____    | 3. to do _____              |
| 4. grandmother _____    | 4. to work _____            |
| 5. husband, man _____   | 5. to rest _____            |
| 6. wife, woman _____    | 6. to eat _____             |
| 7. son _____            | 7. to play _____            |
| 8. daughter _____       | 8. to leave _____           |
| 1. brother _____        | 1. to drive (animals) _____ |
| 2. sister _____         | 2. to cook _____            |
| 3. baby _____           | 3. to sow _____             |

- |                       |                             |
|-----------------------|-----------------------------|
| 4. white _____        | 4. to teach _____           |
| 5. black _____        | 5. today _____              |
| 6. lead-colored _____ | 6. tomorrow _____           |
| 7. brown, café _____  | 7. day after tomorrow _____ |
| 8. cold _____         | 8. hot _____                |
| 9. name _____         |                             |

B. The following short dialogues were learned in this lesson. Go over them with your companion to make sure that you have them memorized and that you understand the grammatical concepts they contain.

1. Qhitin utapas ucajja?

Ucajj nayan utajjawa.

Qhayasti?

Qhayajj tata Quispen utapawa.

2. Tata Quispen yokapan wacapajj oketi?

Jisa, tata Quispen yokapan wacapajj okewa.

3. Kharürojj cun lurañamasa?

Kharürojj aymar yatekañajjawa.

4. Cun lurapjjañamas jurpürojja?

Jurpürojj trawajapjjañajjawa.

5. Aymar parltati?

Jisa, aymar parltwa.

6. Aymar parlapjttati?



Jisa, aymar parlapjttwa.

C. The following prayer was first introduced in the Pre-Class module.

You should now commit it to memory with the help of your teacher.

Kalltañaniwa mä oracionampi:

Alajjpachanquir Awquisa,

Yuspagarapjjismawa takpacha bendicionanac churapjjquistä ucata. Yuspaga-  
rapjjismawa aca maestra. Bendisapjjaraquita juc'ampi yatekapjjañañajja-  
taqui. Jesucriston sutiparu. Amen

\* \* \*

Empezaremos con una oración:

Nuestro Padre Celestial,

Te damos gracias por todas las bendiciones que nos das. Te damos  
gracias por el maestro. Bendícenos para que podamos aprender más. En  
el nombre de Jesucristo. Amén.

D. Personalized Questions (Lessons I - II)

1. Kharürojj aymar yatekañamati?
2. Tata Ticonan utapan puncupajj machakati?
3. Qhitis tata Quispen warmipajja?
4. Qhitis mama Quispen chachapajja?
5. Qhitinacas aymar parlapjje?
6. Sapürojj Felixojj anatañapati?
7. Aymar yatekapjjtanti?
8. Qhitis aymar parli?

9. Qhitis Paulina Quispen cullacapajja?
10. Juman camisamajj jank'oti?
11. Cunas acajja? (a book)
12. Jumanacajj aymar parlapjttati sapürojja?
13. Jusiajj uwijanac anaquiñapati?
14. Ucajj perkati? (yes)
15. Cuns parli tata Quispejja?
16. Qhayajj juman surtijamati?
17. Jichhürojj tata Quispejj yapuchañapati?
18. Qhitis Felixu Quispen jilapajja?
19. Sapürojj aymar parlapjjañasati?
20. Tata Quispen utapajj k'elluti?

LESSON III

PRE-CLASS MODULE

PART 1

This part is a pronunciation drill of the voiceless occlusive consonants in Aymara. English speakers, when learning Aymara, find these sounds the most difficult to imitate. They are easily divided into five groups, each group consisting of one simple sound, one aspirated sound, and one glottalized sound. Study the chart below.

Voiceless Occlusive Consonants

|             |    |    |    |    |     |
|-------------|----|----|----|----|-----|
| simple      | p  | t  | c  | k  | ch  |
| aspirated   | ph | th | qh | kh | chh |
| glottalized | p' | t' | c' | k' | ch' |

It should be noted that throughout this grammar, the aspirated sounds will be distinguished by an "h" and the glottalized sounds by an apostrophe (').

\*\*\*\*\*

1. (TAPE ON) /p/ series. Repeat the following sounds after the model.

|     |     |     |
|-----|-----|-----|
| pa  | pi  | pu  |
| pha | phi | phu |
| p'a | p'i | p'u |

Listen again and repeat.

( )

\*\*\*\*\*

2. /t/ series. Repeat the following sounds after the model.

|     |     |     |
|-----|-----|-----|
| ta  | ti  | tu  |
| tha | thi | thu |
| t'a | t'i | t'u |

Listen again and repeat.

( )

\*\*\*\*\*

3. /c/ series. Repeat the following sounds after the model.

|     |     |     |
|-----|-----|-----|
| ca  | qui | cu  |
| qha | qhi | qhu |
| c'a | q'i | c'u |

The changes in spelling (from c to q) are concessions to Spanish orthography. Listen again and repeat.

( )

\*\*\*\*\*

4. /k/ series. These sounds are probably the most difficult for English speakers to imitate. To produce them, the back part of the tongue makes direct contact with the back region of the soft palate (the area where you gargle). Listen carefully, then repeat after the model.

|     |      |      |
|-----|------|------|
| ka  | ke   | ko   |
| kha | kh e | kh o |
| k'a | k'e  | k'o  |

Listen again and repeat.

( )

\*\*\*\*\*

5. /ch/ series. Repeat the following sounds after the model.

|      |      |      |
|------|------|------|
| cha  | chi  | chu  |
| chha | chhi | chhu |
| ch'a | ch'i | ch'u |

Listen again and repeat.

( )

\*\*\*\*\*

6. Repeat the following words after the model. Read down each column.

|       |         |       |            |        |
|-------|---------|-------|------------|--------|
| pata  | tanta   | caya  | kakusiña   | cheka  |
| phata | thanta  | qhaya | kharuru    | chheka |
| p'ata | t'ant'a | c'ara | k'ak'usiña | ch'eka |

Listen again and repeat.

( )

\*\*\*\*\*

7. Pronounce the following words before the model does. After the correct pronunciation has been given, repeat each word again.

|            |              |                |
|------------|--------------|----------------|
| 1. pankara | 6. yapuchaña | 11. c'achitata |
| 2. qhiti   | 7. kharüru   | 12. jichhüru   |
| 3. phayaña | 8. mank'aña  | 13. lap'a      |
| 4. oke     | 9. taica     | 14. yatekaña   |
| 5. t'uqha  | 10. ch'ojjña | 15. phisi      |

\*\*\*\*\*

8. (TAPE OFF) It is important that you master these sounds. If you need further practice, rewind the tape and play this part over again.



## PART 2

This part is a pronunciation drill of the voiceless post-velar fricative -jj. It is comparable to the sound you make when you gargle. You have already had some practice with this sound in Lesson I.

\*\*\*\*\*

1. (TAPE ON) Repeat the suffix -jja after the model.

-jja                      -jja                      -jja

\*\*\*\*\*

2. Now the model will attach this suffix onto words. Listen, then repeat.

acajja                      ucajja                      qhayajja

Listen again, then repeat.

(       )

\*\*\*\*\*

3. Unless the word stands alone or a pause of some sort immediately follows, the final -a is elided. Listen to the model, then repeat.

Acajj puncuwa.                      Qhayajj puncuwa.

Ucajj puncuwa.

Listen again, then repeat.

(       )

\*\*\*\*\*

4. This sound (-jj) has a marked tendency to influence the vowels /i/ and /u/ immediately preceding and/or following it. Study the following words as you listen to the model, then repeat.

k'ellu                                      k'ellojja

|         |            |
|---------|------------|
| Felixu  | Felixojja  |
| kharüru | kharürojja |
| awqui   | awquejja   |
| phisi   | phisejja   |
| anti    | antejja    |

\*\*\*\*\*

5. You can see that /u/ and /i/, when immediately preceding -jj, tend to become considerably more open and lower, that is, change to /o/ and /e/ respectively.

\*\*\*\*\*

6. This same lowering occurs also with the /k/ series, which will be practiced in a subsequent lesson.

\*\*\*\*\*

7. The main vowels in Aymara then are /a/, /i/, and /u/. Preceding or following the /k/ series and /x/ (a phonemic sign standing for the -jj sound), /i/ and /u/ generally change to /e/ and /o/ respectively. You will also notice when you get to Bolivia that words borrowed from Spanish which contain /e/ or /o/ will be pronounced with /i/ or /u/ respectively. For example, "compañero" will probably be pronounced "cumpañiru." Be alert to this and don't let it confuse you.

\*\*\*\*\*

8. (TAPE OFF) If you need further work on these sounds, rewind the tape and play these parts over again.

## PART 3

This part will preview the new vocabulary which you will learn in Lesson III.

\*\*\*\*\*

1. (TAPE ON) The names of several cities and towns in Bolivia are mentioned in this lesson. Only two are pronounced differently from their Spanish pronunciation. Listen, then repeat.

Chuquiagu (La Paz)

Viacha

Umäla

Cuchawamba (Cochabamba)

Soräta

Santa Cruz

Guaqui

Alto Lima

Listen again, then repeat.

( )

\*\*\*\*\*

2. Five infinitives are introduced in this lesson. Listen to the model, then repeat.

a. jutaña (to come)

d. utjasiña (to live)

b. yatiña (to know)

e. utjaña ("haber")

c. apaniña (to bring)

Listen again, then repeat. Think of the meaning.

( )

\*\*\*\*\*

3. Several adjectives are presented in this lesson. Listen to the model, then repeat.

a. k'añu (dirty)

e. k'apha (agile, active)

- |                  |                                  |
|------------------|----------------------------------|
| b. k'oma (clean) | f. jayra (lazy)                  |
| c. liq'i (fat)   | g. ch'iqhi (intelligent)         |
| d. t'uqha (thin) | h. pisi chuyma (foolish, stupid) |

Listen again, then repeat. Think of the meaning.

( )

\*\*\*\*\*

4. A few words which indicate places are also introduced. Listen to the model, then repeat.

- |                    |                         |
|--------------------|-------------------------|
| a. marca (town)    | e. khatu (large market) |
| b. pampa (country) | f. iscwila (school)     |
| c. kollu (hill)    | g. aca (here)           |
| d. jawira (river)  | h. cawqui (where)       |

Listen again, then repeat. Think of the meaning.

( )

\*\*\*\*\*

5. The names of a few objects and foods are also introduced. Listen to the model, then repeat.

- |                    |                            |
|--------------------|----------------------------|
| a. mank'a (food)   | e. ch'oke aycha (raw meat) |
| b. t'ant'a (bread) | f. phucu (pot, kettle)     |
| c. tonko (corn)    | g. kala (stone)            |
| d. ch'oke (potato) | h. kollke (money)          |

\*\*\*\*\*

6. Notice that the word for "potato" and "raw" in "raw meat" are the same. Now listen again to the model as he repeats the words in frame 6, then you repeat. Think of the meaning.

( )

\*\*\*\*\*

7. Nine other adjectives are also presented in this lesson. Listen to the model, then repeat.

- |                        |                       |
|------------------------|-----------------------|
| a. karita (tired)      | f. c'umara (healthy)  |
| b. jiwaqui (pretty)    | g. usuta (sick)       |
| c. jach'a tansa (tall) | h. khoru (bad)        |
| d. ch'ama (difficult)  | i. lisu (mischievous) |
| e. suma (good, well)   |                       |

Listen again, then repeat. Think of the meaning.

( )

\*\*\*\*\*

8. The final words learned in this lesson are the following. Listen to the model, then repeat.

- |                        |                                       |
|------------------------|---------------------------------------|
| a. jake (person)       | d. jilakata (leader of the community) |
| b. pamilia (family)    | e. wali (very)                        |
| c. janira (still, yet) |                                       |

Listen again, then repeat.

( )

\*\*\*\*\*

9. (TAPE OFF) Play this part once again if you need to review these words. Then go on to frame 10.

\*\*\*\*\*

10. (TAPE ON) You will now hear fifteen words in English. Repeat the Aymara equivalent before the native model does.

- |        |        |        |
|--------|--------|--------|
| a. ( ) | f. ( ) | k. ( ) |
| b. ( ) | g. ( ) | l. ( ) |

c. ( )

h. ( )

m. ( )

d. ( )

i. ( )

n. ( )

e. ( )

j. ( )

o. ( )



## PART 4

This part will preview the grammar introduced in Lesson III.

\*\*\*\*\*

1. (TAPE ON) You have already learned the endings for the present tense in Aymara. These same endings also comprehend two other tenses: the preterite and the present perfect. Context will always make clear which tense is being used. Study the following:
  - sartwa (voy, fui, he ido)
  - sartawa (vas, fuiste, has ido)
  - sariwa (va, fue, ha ido)
  - sartanwa (vamos, fuimos, hemos ido)
  - etc.

\*\*\*\*\*

2. There are past tenses in Aymara, but they will be studied in succeeding chapters and their use will be explained then. For the time being, it is sufficient to note that the present tense endings are also used to describe events which occurred in the near past.

\*\*\*\*\*

3. Study the following two sentences.

Wasürojj aymar parlta. (Yesterday, I spoke Aymara.)

Sapürojj aymar parlta. (Everyday I speak Aymara.)

As you can see, context distinguishes which tense is being used.

\*\*\*\*\*

4. Lesson II introduces three new suffixes. The first of these is the suffix -ta, which indicates origin or point of departure. It is

best translated as "from." Study the examples below.

Utajjat(a) aca kalanac apaniwa. (He brought these rocks from my  
house.)

Chuquiagut(a) jut-ta. (I have come from La Paz.)

As is customary, the -a is elided when not followed by a pause.

\*\*\*\*\*

5. Notice the second example in frame 4. Whenever two identical consonants occur together in a word, as in "jut-ta," a hyphen is used to separate them. They are not, however, pronounced as two separate sounds, but as a single long one. Listen to the model, then repeat.

jut-ta (yo vengo, tu vienes)

anat-ta (yo juego, tu juegas)

cat-ta (yo pesco, tu pescas)

\*\*\*\*\*

6. The second suffix introduced in Lesson III is -na. It indicates location and is best translated by "in." Study the examples below.

Cuchawamban(a) utjasta. (I live in Cochabamba.)

Chuquiagun(a) trawajta. (I work in La Paz.)

\*\*\*\*\*

7. The third suffix introduced in Lesson III is -ru. It indicates motion towards and is translated as "to." Study the examples below.

Cawquirus wasürojj sarta? (Where did you go /to/ yesterday?)

Wasürojj marcaruw sarta. (I went to town yesterday.)

\*\*\*\*\*

8. (TAPE OFF) Now translate the following phrases from English to Aymara. Refer to frame 9 for answers.

- |                      |                    |
|----------------------|--------------------|
| a. to town _____     | d. to La Paz _____ |
| b. in town _____     | e. from town _____ |
| c. from La Paz _____ | f. in La Paz _____ |

\*\*\*\*\*

9. The answers to frame 8 are;

- |                |                |
|----------------|----------------|
| a. marcaru     | d. Chuquiaguru |
| b. marcana     | e. marcata     |
| c. Chuquiaguta | f. Chuquiaguna |

\*\*\*\*\*

10. (TAPE ON) Also introduced in Lesson III is the negative. It consists of the form "janiwa" plus two suffixes, -ca and -ti. The suffix -ca is inserted immediately before the person endings, and the suffix -ti is attached onto the person endings.

\*\*\*\*\*

11. (TAPE OFF) Study the following boxes.

Singular

| Personal<br>Pronouns | Negative | Verb<br>Stem | Negative<br>Suffix <u>-ca</u> | Inflection | Negative<br>Suffix <u>-ti</u> |
|----------------------|----------|--------------|-------------------------------|------------|-------------------------------|
| naya                 | janiw    | sar          | c(a)                          |            | ti                            |
| juma                 | janiw    | sar          | c                             | ta         | ti                            |
| jupa                 | janiw    | sar          | qu                            | i          | ti                            |

| Personal<br>Pronouns | Negative | Verb<br>Stem | Negative<br>Suffix <u>-ca</u> | Inflection | Negative<br>Suffix <u>-ti</u> |
|----------------------|----------|--------------|-------------------------------|------------|-------------------------------|
| jiwasa               | janiw    | sar          | c                             | tan        | ti                            |

Plural

| Personal<br>Pronouns | Negative | Verb<br>Stem | Pluralizing<br>Suffix | <u>-ca</u> | Inflection | <u>-ti</u> |
|----------------------|----------|--------------|-----------------------|------------|------------|------------|
| nanaca               | janiw    | sara         | p(jja)                | ca         |            | ti         |
| jumanaca             | janiw    | sara         | p                     | c          | ta         | ti         |
| jupanaca             | janiw    | sara         | p                     | qu         | i          | ti         |
| jiwasanaca           | janiw    | sara         | p                     | c          | tan        | ti         |

\*\*\*\*\*

12. (TAPE ON) With regard to the boxes in frame 11, notice that the first person inflection, in both singular and plural, is elided. Also, notice that the pluralizing suffix, -pjja, retains only the "p" sound. This is because Aymara does not permit the combination "pjja."

\*\*\*\*\*

13. Repeat the following sentences after the model.
- Janiw Chuquiagut jutcti. (I haven't come from La Paz.)
- Janiw Chuquiagun utjascti. (I don't live in La Paz.)

Janiw Chuquiagur sarcti. (I didn't go to La Paz.)

\*\*\*\*\*

14. The last grammar point studied in Lesson III is the transformation of any noun or adjective into a verb. These verbs then have the meaning "to be NOUN" or "to be ADJECTIVE." For example, from "usuta (sick)", we can derive the following:

Usutätwa. (I am sick.)                      Usutawa. (He is sick.)

Usutätawa. (You are sick.)              Usutätanwa. (We are sick.)

Listen again to the model, then repeat.

(      )

\*\*\*\*\*

15. The plural forms are:

Usutäpjjtwa. (We are sick.)              Usutäpjjewa. (They are sick.)

Usutäpjjtawa. (You are sick.)              Usutäpjjtanwa. (We are sick.)

Listen again to the model, then repeat.

(      )

\*\*\*\*\*

16. Notice that the final vowel of the adjective is lengthened in all persons except third person singular.

\*\*\*\*\*

17. The negative of these verbs is formed in the usual manner. Study the following boxes.

| Negative | Adjective | Pluralizer | <u>-ca</u> | Inflection | <u>-ti</u> |
|----------|-----------|------------|------------|------------|------------|
| janiw    | usutä     |            | c          | ---        | ti         |



| Negative | Adjective | Pluralizer | <u>-ca</u> | Inflection | <u>-ti</u> |
|----------|-----------|------------|------------|------------|------------|
| janiw    | usutä     |            | c          | ta         | ti         |
| janiw    | usutä     |            | qu         | i          | ti         |
| janiw    | usutä     |            | c          | tan        | ti         |
| janiw    | usutä     | p          | c          | ---        | ti         |
| janiw    | usutä     | p          | c          | ta         | ti         |
| janiw    | usutä     | p          | qu         | i          | ti         |
| janiw    | usutä     | p          | c          | tan        | ti         |

Notice that in the negative, all persons have the lengthened vowel.

Listen again to the model, then repeat.

( )

\*\*\*\*\*

18. (TAPE OFF) Cover the right hand column and translate verbally the English cue. Remember, "jayra" means "lazy."

- |                      |                   |
|----------------------|-------------------|
| a. I am lazy.        | Jayrätwa.         |
| b. You are lazy.     | Jayrätawa.        |
| c. He is lazy.       | Jayrawa.          |
| d. I am not lazy.    | Janiw jayräcti.   |
| e. You are not lazy. | Janiw jayräctati. |
| f. He is not lazy.   | Janiw jayräquiti. |

\*\*\*\*\*

19. These last frames serve as a review for this part of the module.

The Aymara present tense endings also serve as endings for the



preterite and present perfect tenses. How do you say:

HABLÉ \_\_\_\_\_ ?

HE HABLADO \_\_\_\_\_ ?

HABLO \_\_\_\_\_ ?

\*\*\*\*\*

20. The suffix indicating origin or point of departure is \_\_\_\_\_.

How do you say I HAVE COME FROM LA PAZ? \_\_\_\_\_ ?

\*\*\*\*\*

21. The suffix that indicates location is \_\_\_\_\_.

How do you say I WORK IN LA PAZ \_\_\_\_\_ ?

\*\*\*\*\*

22. The suffix that indicates motion towards is \_\_\_\_\_.

How do you say I WENT TO LA PAZ \_\_\_\_\_ ?

\*\*\*\*\*

23. The two negative suffixes are \_\_\_\_\_, \_\_\_\_\_.

How do you say I DIDN'T GO TO LA PAZ \_\_\_\_\_ ?

\*\*\*\*\*

24. How do you say THEY DIDN'T GO TO LA PAZ \_\_\_\_\_ ?

\*\*\*\*\*

25. In Aymara, a verb can be made out of an adjective or noun. How do you say I AM SICK \_\_\_\_\_ ?

YOU ARE SICK \_\_\_\_\_ ?

THEY ARE SICK \_\_\_\_\_ ?

I AM NOT SICK \_\_\_\_\_ ?

WE (incl.-pl.) ARE NOT SICK \_\_\_\_\_ ?

THEY ARE NOT SICK \_\_\_\_\_ ?

\*\*\*\*\*

26. If you need further work on these grammar points, rewind the tape and play this part over again.

## ANSWERS (FRAMES 19 - 25)

19. Nayajj parltwa.  
Nayajj parltwa.  
Nayajj parltwa.
20. -ta  
Chuquiagut jut-twa.
21. -na  
Chuquiagun trawajtwa.
22. -ru  
Chuquiaguruw sarta.
23. -ca, -ti  
Janiw Chuquiagur sarcti.
24. Janiw Chuquiagur sarapquiti.
25. Usutätwa.  
Usutätawa.  
Usutäpjjewa.  
Janiw usutäcti.  
Janiw usutäpctanti.  
Janiw usutäpquiti.

## PART 5

This part contains a sample closing prayer. Become familiar with it and its meaning now. Further work on memorization will be done in class.

\*\*\*\*\*

1. (TAPE ON) Listen as the model repeats the entire prayer. Many of the words you are already familiar with. Follow the meaning in Spanish.

Alajjpachanquir Awquisa,

Yuspagarapjjsmawa aca clasita uqhamaraqui aymara yatekâwjjata.

Yuspagarapjjsmawa ajayumaru acancatapata. Bendisapjjaraquita

nanacan suma waquist'asipjjañajjataqui. Acanacjj jistwa Jesucriston sutiparu. Amen.

\* \* \*

Nuestro Padre Celestial,

Te damos gracias por esta clase y por lo que hemos aprendido de aymara. Te damos gracias que tu espíritu ha estado aquí. Bendícenos para que podamos prepararnos bien. Estas cosas decimos en el nombre de Jesucristo. Amen

\*\*\*\*\*

2. Return to frame 1, listen to each word or phrase, then repeat.

\*\*\*\*\*

3. Return again to frame 1 and repeat each sentence after the model.

\*\*\*\*\*

4. (TAPE OFF) If you feel you need further work on this prayer, rewind

the tape and play this part again.

LESSON III  
IN-CLASS MODULE

CYCLE 1

Model

|                              |  |
|------------------------------|--|
| Cawquits jumajj jut-ta?      | Where have you come from?                |
| Chuquiagut jut-ta.           | I've come from La Paz.                   |
| Cawquits aca kalanac apanta? | Where have you brought these rocks from? |
| Kollut apanta.               | I've brought them from the hill.         |

Grammar Points

|        |                        |                         |      |                     |        |
|--------|------------------------|-------------------------|------|---------------------|--------|
| Cawqui | t(a)                   | s(a)                    | juma | jj(a)               | jut-ta |
| Where  | suffix<br>of<br>origen | interrogative<br>suffix | you  | secondary<br>suffix | come   |

The suffix -ta indicates origen or point of departure. Notice that when an emphatic suffix follows (such as -sa), the -a is elided. It can usually be translated as "from."

For Repetition

1. Nayajj Chuquiagut jut-ta.
2. Jumajj Cuchawambat jut-ta.
3. Jupajj Santa Crusat juti.



4. Jiwasajj marcat jut-tan.
5. Tata Quispejj yaput juti.
6. Jusiajj kollut juti.
7. Mama Quispejj utat juti.
8. Paulinajj khatut juti.

For Response

1. Cawquits jut-ta jumajja?
2. Cawquits jut-ta nayajja?
3. Cawquits juti jupajja?
4. Cawquits jut-tan jiwasajj?
5. Cawquits juti tata Quispejj?
6. Cawquits juti mama Quispejj?
7. Cawquits juti Jusiajj?
8. Cawquits juti Paulinajj?

For Repetition

1. Utajjat aca kalanac apanipjjtwa.
2. Utamat aca kalanac apanipjjtawa.
3. Utapat aca kalanac apanipjjjewa.
4. Utasat aca kalanac apanipjjtanwa.
5. Tata Quispejj jawirat aca kalanac apaniwa.
6. Mama Quispejj utat t'ant' apaniwa.
7. Felixojj marcat kollk apaniwa.
8. Jusiajj yaput tonk apaniwa.

For Response

1. Cawquits aca kalanac apanipjjta nanacajja?
2. Cawquits aca kalanac apanipjjta jumanacajja?
3. Cawquits aca kalanac apanipjje jupanacajja?
4. Cawquits aca kalanac apanipjjtan jiwasanacajja?
5. Cawquits aca kalanac apani tata Quispejja?
6. Cawquits kollk apani Felixojja?
7. Cawquits t'ant' apani mama Quispejja?
8. Cawquits tonk apani Jusiajja?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ where tata Quispe brought these rocks from.
2. Ask Elder \_\_\_\_\_ where Paulina has come from.
3. Ask Elder \_\_\_\_\_ where mama Quispe has come from.
4. Ask Elder \_\_\_\_\_ where José brought the corn from.
5. Ask Elder \_\_\_\_\_ where tata Quispe has come from.
6. Ask Elder \_\_\_\_\_ where Felixu brought the money from.

Personalized Questions

1. Cawquits jut-ta jumajja?
2. Cawquits juti maestrojja?
3. Utamat uca camisajj apantati?
4. Utamat uca zapatojj apantati?
5. Jumajj Cuchawambat jut-tati?
6. Cawquits tata Quispejj juti?
7. Cawquits mama Quispejj juti?

8. Nayajj Chuquiagut jut-tati?
9. Jupajj Santa Crusat jutiti?
10. Cawquits tata Quispejj aca kalanac apani?

Activity

Every missionary should ask every other missionary what his point of departure was when he came here to Provo.

## CYCLE 2

Model

|                      |                       |
|----------------------|-----------------------|
| Cawquins utjasta?    | Where do you live?    |
| Cuchawamban utjasta. | I live in Cochabamba. |

Grammar Points

|        |                    |                         |          |
|--------|--------------------|-------------------------|----------|
| Cawqui | n(a)               | s(a)                    | utjasta  |
| Where  | locative<br>suffix | interrogative<br>suffix | you live |

The suffix -na indicates location, and is best translated by "in."  
Notice that when an emphatic suffix follows (such as -sa), the -a is elided.

For Repetition

1. Pamilia Quispejj Viachan utjasi.
2. Pamilia Mamanejj Umälan utjasi.
3. Pamilia Condorejj Alto Liman utjasi.
4. Pamilia Copanajj Sorätan utjasi.
5. Pamilia Ticonajj Guaquin utjasi.

For Response

1. Cawquins utjasi pamilia Condorejja?
2. Cawquins utjasi pamilia Mamanejja?

3. Cawquins utjasi pamilia Quispejja?
4. Cawquins utjasi pamilia Ticonajja?
5. Cawquins utjasi pamilia Copanajja?

For Repetition

1. Yapun tonkojj utji.
2. Acan mank'ajj utji.
3. Utan t'ant'ajj utji.
4. Chuquiagun kollkejj utji.
5. Khatun ch'oke aychajj utji.
6. Mama Quispen phucupan ch'okejj utji.
7. Pampan yapunacajj utji.

For Response

1. Cawquins tonkojj utji?
2. Cawquins mank'ajj utji?
3. Cawquins t'ant'ajj utji?
4. Cawquins ch'okejj utji?
5. Cawquins ch'oke aychajj utji?
6. Cawquins kollkejj utji?
7. Cawquins yapunacajj utji?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ where the Quispe family lives.
2. Ask Elder \_\_\_\_\_ where the Mamani family lives.
3. Ask Elder \_\_\_\_\_ if there is raw meat in the big market.
4. Ask Elder \_\_\_\_\_ if there is corn in the field.

5. Ask Elder \_\_\_\_\_ where there is food.
6. Ask Elder \_\_\_\_\_ where there is money.

#### Personalized Questions

1. Cawquins mesajj utji?
2. Cawquins sillajj utji?
3. Jawiran kalanacajj utjiti?
4. Cawquins utjasta jumajja?
5. Cawquins trawaji tata Quispejja?
6. Cawquins aymar yatekta?
7. Cunans ch'okejj utji?
8. Cawquins utjasi maestromajja?
9. Cawquins utjasipjje aymaranacajja?
10. Cawquins trawajapjje aymaranacajja?

#### Activity

Ask your companion where various people live or work; for example, your family, his family, the teacher, brothers and sisters, grandparents, and so forth.



## CYCLE 3

Model

|                           |                             |
|---------------------------|-----------------------------|
| Cawquirus wasürojj sarta? | Where did you go yesterday? |
| Wasürojj marcaruw sarta.  | I went to town yesterday.   |
| Qhitirus parlta?          | Who did you speak to?       |
| Jilakataruw parlta.       | I spoke to the leader.      |

Grammar Points

|           |                                    |       |  |        |
|-----------|------------------------------------|-------|--|--------|
| Wasuru    | jj(a)                              | marca | ru                                     | sarta  |
| Yesterday | suffix of<br>secondary<br>emphasis | town  | suffix<br>indicating<br>motion towards | I went |

The suffix -ru indicates motion towards, and is generally translated with the meaning "to." It marks the indirect object. Study the examples below.

|            |                         |
|------------|-------------------------|
| utaru      | to the house            |
| jilakataru | to the community leader |
| mamajjaru  | to my mother            |

For Repetition

1. Nayajj marcaruw sarta.

2. Jumajj kolluruw sarta.
3. Jupajj yapuruw sari.
4. Jiwajj utasaruw sartan.
5. Mama Quispejj khaturuw sari.
6. Tata Quispejj jawiraruw sari.
7. Jusia Quispejj Chuquiaguruw sari.
8. Felixu Quispejj iscwilaruw sari.

For Response

1. Cawquirus sarta nayajja?
2. Cawquirus sarta jumajja?
3. Cawquirus sari jupajja?
4. Cawquirus sartan jiwajja?
5. Cawquirus sari tata Quispejja?
6. Cawquirus sari mama Quispejja?
7. Cawquirus sari Jusiajja?
8. Cawquirus sari Felixojja?

For Repetition

1. Tata Quispejj jilakataruw parli.
2. Mama Quispejj Paulinaruw parli.
3. Nanacajj tata Copanaruw parlapjjta.
4. Jupanacajj tata Mamaniruw parlapjje.

For Response

1. Qhitirus jupanacajj parlapjje?
2. Qhitirus nanacajj parlapjjta?

3. Qhitirus mama Quispejj parli?

4. Qhitirus tata Quispejj parli?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ who mama Quispe spoke to.

2. Ask Elder \_\_\_\_\_ where José Quispe went.

3. Ask Elder \_\_\_\_\_ if Felixu went to school.

4. Ask Elder \_\_\_\_\_ if he went to the mountain.

5. Ask Elder \_\_\_\_\_ who tata Quispe spoke to.

6. Ask Elder \_\_\_\_\_ if tata Quispe went to the river.

Personalized Questions

1. Cawquirus sarta wasürojja?

2. Tata Quispejj jawirar sariti?

3. Jusiajj Chuquiagur sariti?

4. Wasürojj clasir sartati?

5. Wasürojj maestromar parltati?

6. Mama Quispejj Paulinar parliti?

7. Felixojj escuelar sariti?

8. Mama Quispejj khatur sariti?

9. Cawquirus sarapjjta jumanacajja?

10. Tata Quispejj jilakatar parliti?

## CYCLE 4

Model

|                        |                            |
|------------------------|----------------------------|
| Quechua parltati?      | Do you speak Quechua?      |
| Janiw quechua parlcti. | No, I don't speak Quechua. |

Grammar Points

|      |                    |         |       |                    |                    |
|------|--------------------|---------|-------|--------------------|--------------------|
| Jani | w(a)               | quechua | parl  | c(a)               | ti                 |
| No   | emphatic<br>suffix | Quechua | speak | negative<br>suffix | negative<br>suffix |

The negative form of verbs is expressed with the form "janiwa" accompanied always by the suffixes -ca and -ti. Study the box below.

| Personal<br>Pronouns | Negative | Verb<br>Stem | Negative<br>Suffix <u>-ca</u> | Verbal<br>Inflection | Negative<br>Suffix <u>-ti</u> |
|----------------------|----------|--------------|-------------------------------|----------------------|-------------------------------|
| naya                 | janiw    | sar(a)       | c                             | ---                  | ti                            |
| juma                 |          |              | c                             | ta                   |                               |
| jupa                 |          |              | qu                            | i                    |                               |
| jiwasa               |          |              | c                             | tan                  |                               |

Notice that the first person inflection is elided in the negative.

For Repetition

1. Janiw quechua parlcti.
2. Janiw quechua parlctati.
3. Janiw quechua parlquiti.
4. Janiw quechua parlctanti.
5. Tata Quispejj janiw castellan parlquiti.
6. Mama Quispejj janiw castellan parlquiti.
7. Pamilia Quispejj janiw quechua parlquiti.
8. Pamilia Mamanejj janiw quechua parlquiti.

For Response

1. Quechua parltati jumajja?
2. Quechua parltanti?
3. Quechua parliti jupajja?
4. Quechua parliti tata Mamanejja?
5. Quechua parliti mama Quispejja?
6. Castellan parliti tata Quispejja?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if he speaks Quechua.
2. Ask Elder \_\_\_\_\_ if the teacher speaks Quechua.
3. Ask Elder \_\_\_\_\_ if the teacher speaks Aymara.
4. Ask Elder \_\_\_\_\_ if tata Quispe speaks Castellano.
5. Ask Elder \_\_\_\_\_ if José Quispe speaks Quechua.
6. Ask Elder \_\_\_\_\_ if you speak Aymara.

Personalized Questions

1. Wasürojj quechua parltati?
2. Jichhürojj castellan parltati?
3. Cuchawamban utjastati?
4. Chuquiagun trawajtati?
5. Quechua yatektati?
6. Wasürojj Sorätar sartati?
7. Wasürojj Chuquiagut jut-tati?
8. Wasürojj phaytati?
9. Wasürojj yapuchtati?
10. Taicamajj Chulumanin utjasiti?



## EXTENSION 1

Model

|                             |                                  |
|-----------------------------|----------------------------------|
| Aymar yatipjjtati?          | Do you (pl.) know Aymara?        |
| Janiraw sum aymar yatipcti. | We still don't know Aymara well. |

Grammar Points

|        |                    |        |          |              |                            |                         |                         |                    |
|--------|--------------------|--------|----------|--------------|----------------------------|-------------------------|-------------------------|--------------------|
| Janira | w(a)               | sum(a) | aymar(a) | parla        | p(jja)                     | c(a)                    | ---                     | ti                 |
| Still  | emphatic<br>suffix | well   | aymara   | verb<br>stem | plurali-<br>zing<br>suffix | nega-<br>tive<br>suffix | verb<br>inflec-<br>tion | negative<br>suffix |

The negative of verbs in the plural is described in the box below. Notice the position of the pluralizing suffix -pjja. The sound -jj has been lost because Aymara does not permit the combination -pjjc.

| Personal<br>Pronouns | Negative   | Verb<br>Stem | Pluralizing<br>Suffix | <u>-ca</u> | Verb<br>Inflection | <u>-ti</u> |
|----------------------|------------|--------------|-----------------------|------------|--------------------|------------|
| nanaca               | janiraw(a) | parla        | p(jja)                | c(a)       | ---                | ti         |
| jumanaca             |            |              |                       | c          | ta                 |            |
| jupanaca             |            |              |                       | qu         | i                  |            |
| jiwasanaca           |            |              |                       | c          | tan                |            |

For Repetition

1. Janiraw sum aymar yatipcti.
2. Janiraw sum aymar yatipctati.
3. Janiraw sum aymar yatipquiti.
4. Janiraw sum aymar yatipctanti.
5. Janiraw sum aymar parlapcti.
6. Janiraw sum aymar parlapctati.
7. Janiraw sum aymar parlapquiti.
8. Janiraw sum aymar parlapctanti.

For Response

1. Sum aymar yatipjjtati jumanacajja?
2. Sum aymar yatipjjeti jupanacajja?
3. Sum aymar yatipjjtanti jiwasanacajja?
4. Sum aymar parlapjjtati jumanacajja?
5. Sum aymar parlapjjeti jupanacajja?
6. Sum aymar parlapjjtanti jiwasanacajja?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if you (pl.) know Aymara well.
2. Ask Elder \_\_\_\_\_ if they speak Aymara well.
3. Ask Elder \_\_\_\_\_ if we (incl.-pl.) know Aymara well.
4. Ask Elder \_\_\_\_\_ if they know Aymara well.
5. Ask Elder \_\_\_\_\_ if we (incl.-pl.) speak Aymara well.
6. Ask Elder \_\_\_\_\_ if you (pl.) speak Aymara well.

Personalized Questions

1. Taicamajj sum phayiti?

2. Awichamajj sum aymar parliti?
3. Jilanacamajj sum aymar parlapjjeti?
4. Cullacanacamajj sum quechua parlapjjeti?
5. Chuquiagun trawajapjjeti jumanacajja?
6. Chuquiagun utjasipjjeti jumanacajja?
7. Cawquits aca kollk apanta?
8. Quechuanacajj sum aymar parlapjjeti?
9. Pampan castellan parlapjjeti?
10. Pampan aymar parlapjjeti?

## CYCLE 5

Model

|                                    |                                |
|------------------------------------|--------------------------------|
| Tata Quispejj wali karitati?       | Is Sr. Quispe very tired?      |
| Jisa, tata Quispejj wali karitawa. | Yes, Sr. Quispe is very tired. |
| Jumanacajj karitäpjjtati?          | Are you (pl.) tired?           |
| Jisa, nanacajj karitäpjjtwa.       | Yes, we (excl.) are tired.     |

Grammar Points

|      |               |      |        |    |
|------|---------------|------|--------|----|
| Jisa | tata Quispejj | wali | karita | wa |
| Yes  | Sr. Quispe    | very | tired  | is |

From any noun or adjective, one can derive a verb with the meaning "to be NOUN" or "to be ADJECTIVE." For example, from "yatichir" (teacher), we can derive:

yatichirĩña (to be a teacher)

Yatichirĩtwa. (I am a teacher.)

Yatichirĩtawa. (You are a teacher.)

Study the following boxes.

|         |                        |     |
|---------|------------------------|-----|
|         | Verbal                 |     |
| Pronoun | Adjective + Inflection |     |
| naya    | karitä                 | twa |

| Pronouns   | Verbal                 |          |
|------------|------------------------|----------|
|            | Adjective + Inflection |          |
| juma       | karitä                 | tawa     |
| jupa       | karita                 | wa       |
| jiwasa     | karitä                 | tanwa    |
| nanaca     | karitä                 | pjjtwa   |
| jumanaca   | karitä                 | pjjtawa  |
| jupanaca   | karitä                 | pjjewa   |
| jiwasanaca | karitä                 | pjjtanwa |

Notice that in the adjective, the final vowel is lengthened in all persons except third person singular.

For Repetition

1. Tata Quispejj wali suma jakewa.
2. Mama Quispejj wali k'aphawa.
3. Tata Copanajj wali khoru jakewa.
4. Mama Copanajj wali pisi chuymawa.
5. Jusiajj wali ch'iqhiwa.
6. Paulinajj wali jiwaquiwa.
7. Felixojj liq'iwa.
8. Juanitajj t'uqhawa.

For Response

1. Juanitajj t'uqhati?

2. Felixojj liq'iti?
3. Paulinajj wali jiwaquiti?
4. Jusiajj wali ch'iqhiti?
5. Mama Copanajj wali pisi chuymati?
6. Tata Copanajj wali khoru jaketi?
7. Mama Quispejj wali k'aphati?
8. Tata Quispejj wali suma jaketi?

For Repetition

1. Nayajj ch'iqh̄itwa.
2. Jumajj ch'iqh̄itawa.
3. Jupajj ch'iqhiwa.
4. Jiwasaajj ch'iqh̄itanwa.
5. Nanacajj ch'iqh̄ipjjtwa.
6. Jumanacajj ch'iqh̄ipjjtawa.
7. Jupanacajj ch'iqh̄ipjjewa.
8. Jiwasanacajj ch'iqh̄ipjjtanwa.

For Response

1. Nayajj ch'iqh̄itati?
2. Jumajj ch'iqh̄itati?
3. Jupajj ch'iqhiti?
4. Jiwasaajj ch'iqh̄itanti?
5. Nanacajj ch'iqh̄ipjjtati?
6. Jumanacajj ch'iqh̄ipjjtati?
7. Jupanacajj ch'iqh̄ipjjeti?



8. Jiwasanacajj ch'iqhīpjjtanti?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if tata Quispe is a good man.
2. Ask Elder \_\_\_\_\_ if all of you are smart.
3. Ask Elder \_\_\_\_\_ if they are smart.
4. Ask Elder \_\_\_\_\_ if Paulina is pretty.
5. Ask Elder \_\_\_\_\_ if Juanita is thin.
6. Ask Elder \_\_\_\_\_ if you are smart.

Personalized Questions

1. Jumajj ch'iqhītati?
2. Maestrojj ch'iqhiti?
3. Paulinajj wali jiwaquiti?
4. Tata Copanajj wali khoru jaketi?
5. Qhitis k'apha?
6. Awquimajj wali suma jaketi?
7. Juanitajj t'uqhati?
8. Taicamajj wali suma jaketi?
9. Qhitis ch'iqhi?
10. Tata Copanajj wali khoru jaketi?

## EXTENSION 1

Model

|                          |                              |
|--------------------------|------------------------------|
| Jusia Quispejj usutati?  | Is José Quispe sick?         |
| Janiw usutäquiti.        | No, he is not sick.          |
| Jumanacajj usutäpjjtati? | Are you (pl.) sick?          |
| Janiw usutäpcti.         | No, we (excl.) are not sick. |

Grammar Point

|      |                    |       |                       |                    |            |                    |
|------|--------------------|-------|-----------------------|--------------------|------------|--------------------|
| Jani | w(a)               | usuta | p(jja)                | c(a)               | ---        | ti                 |
| No   | emphatic<br>suffix | sick  | pluralizing<br>suffix | negative<br>suffix | 1st<br>per | negative<br>suffix |

The negative form of verbalized nouns and adjectives is formed in the usual manner. Study the following boxes.

| Negative | Adjective + Ending |        |
|----------|--------------------|--------|
| janiw    | usutä              | cti    |
| janiw    | usutä              | ctati  |
| janiw    | usutä              | quiti  |
| janiw    | usutä              | ctanti |
| janiw    | usutä              | pcti   |

| Negative | Adjective + Ending |         |
|----------|--------------------|---------|
| janiw    | usutä              | pctati  |
| janiw    | usutä              | pquiti  |
| janiw    | usutä              | pctanti |

Notice that in the negative construction the final vowel of the adjective in third person is now lengthened.

For Repetition

1. Juanitajj janiw jayräquiti.
2. Felixojj janiw lisüquiti.
3. Paulinajj janiw c'umaräquiti.
4. Jusiajj janiw jach'a tansäquiti.
5. Aymarajj janiw ch'amäquiti.
6. Mama Quispen utapajj janiw k'añüquiti.
7. Jusian anupajj janiw k'omäquiti.

For Response

1. Juanitajj jayrati?
2. Felixojj lisuti?
3. Paulinajj c'umarati?
4. Jusiajj jach'atansati?
5. Aymarajj wali ch'amati?
6. Mama Quispen utapajj k'añuti?
7. Jusian anupajj k'omati?

For Repetition

1. Nayajj janiw jayräcti.
2. Jumajj janiw jayräctati.
3. Jupajj janiw jayräquiti.
4. Jiwasajj janiw jayräctanti.
5. Nanacajj janiw jayräpcti.
6. Jumanacajj janiw jayräpctati.
7. Jupanacajj janiw jayräpquiti.
8. Jiwasanacajj janiw jayräpctanti.

For Response

1. Nayajj jayrätati?
2. Jumajj jayrätati?
3. Jupajj jayrati?
4. Jiwasajj jayrätanti?
5. Nanacajj jayräpjjtati?
6. Jumanacajj jayräpjjtati?
7. Jupanacajj jayräpjjeti?
8. Jiwasanacajj jayräpjjtanti?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if Paulina is tired.
2. Ask Elder \_\_\_\_\_ if Paulina is sick.
3. Ask Elder \_\_\_\_\_ if Paulina is pretty.
4. Ask Elder \_\_\_\_\_ if they are lazy.
5. Ask Elder \_\_\_\_\_ if we (excl.) are healthy.
6. Ask Elder \_\_\_\_\_ if you (pl.) are bad.

Personalized Questions

1. Qhitinacas wali suma jakëpjje?
2. Jumanacajj wali khorüpjjtati?
3. Jiwasanacajj usutäpjjtanti?
4. Jupanacajj wali karitäpjjeti?
5. Aymarajj wali ch'amati?
6. Uca mesajj wali k'omati?
7. Maestromajj jach'a tansati?
8. Awquimajj wali ch'iqhiti?
9. Jumanacajj wali jayräpjjtati?
10. Cullacamajj wali jiwaquiti?

Activity

Draw on the blackboard six members of the Quispe family, their home, their animals, and etc. Then describe them by one elder asking a question and another elder answering it.

## RECAPITULATION

A. The following vocabulary was learned in this lesson. Write the Aymara equivalent in the space to the right.

- |                                  |                          |
|----------------------------------|--------------------------|
| 1. where _____                   | 1. to come _____         |
| 2. La Paz _____                  | 2. to bring _____        |
| 3. Cochabamba _____              | 3. to live _____         |
| 4. Santa Cruz _____              | 4. "haber" _____         |
| 5. town _____                    | 5. to know _____         |
| 6. large market _____            | 6. sick _____            |
| 7. hill _____                    | 7. healthy _____         |
| 8. river _____                   | 8. bad (character) _____ |
| 1. here _____                    | 1. stone, rock _____     |
| 2. school _____                  | 2. money _____           |
| 3. leader of the community _____ | 3. bread _____           |
| 4. country _____                 | 4. family _____          |
| 5. person _____                  | 5. corn _____            |
| 6. mischievous _____             | 6. pot, kettle _____     |
| 7. dirty _____                   | 7. potato _____          |
| 8. clean _____                   | 8. raw meat _____        |
| 1. good, well _____              | 1. very _____            |
| 2. tired _____                   | 2. food _____            |
| 3. fat _____                     | 3. no _____              |
| 4. thin _____                    | 4. still _____           |



- |                          |                    |
|--------------------------|--------------------|
| 5. intelligent _____     | 5. difficult _____ |
| 6. foolish, stupid _____ | 6. tall _____      |
| 7. agile, active _____   | 7. pretty _____    |
| 8. lazy _____            |                    |

B. The following short dialogues were learned in this lesson. Go over them with your companion to make sure that you have them memorized and that you understand the grammatical concepts they contain.

1. Cawquits jumajj jut-ta?

Chuquiagut jut-ta.

Cawquits aca kalanac apanta?

Kollut apanta.

2. Cawquins utjasta?

Cuchawamban utjasta.

3. Cawquirus wasürojj sarta?

Wasürojj marcaruw sarta.

Qhitirus parlta?

Jilakataruw parlta.

4. Quechua parlcti?

Janiw quechua parlcti.

5. Aymar yatipjttati?

Janiraw sum aymar yatipcti.

6. Tata Quispejj wali karitati?

Jisa, tata Quispejj wali karitawa.

Jumanacajj karitäpjjtati?

Jisa, nanacajj karitäpjjtwa.

7. Jusia Quispejj usutati?

Janiw usutäquiti.

Jumanacajj usutapjjtati?

Janiw usutäpctati.

C. The following prayer was first introduced in the Pre-Class Module.

You should now commit it to memory with the help of your teacher.

Tucuyañaniwa mä oracionampi:

Alajjpachanquir Awquisa,

Yuspagarapjjsmawa aca clasita uqhamaraqui aymara yatekäwjata yuspagara-  
pjjsmawa ajayumaru acancatapata. Bendisapjjaraquita nanacan suma  
waquist'asipjjañajjataqui. Acanacjj jistwa Jesucriston sutiparu.  
Amen.

\* \* \*

Concluiremos con una oración:

Nuestro Padre Celestial,

Te damos gracias por esta clase y por lo que hemos aprendido de Aymara.

Te damos gracias que tu espíritu ha estado aquí. Bendícenos para que

podamos prepararnos bien. Estas cosas decimos en el nombre de Jesucristo.

Amén.

D. Personalized Questions (Lessons I - III)

1. Sum aymar yatipjjtati jumanacajja?

2. Pampan aymar parlapjjjeti?

3. Jichhürojj aymar parlañapati?
4. Cunas acajja? (your chair)
5. Cawquins t'ant'ajj utji?
6. Juman libromajj wilati?
7. Cawquirus sari mama Quispejja? (big market)
8. Juman zapatojj wali k'añuti?
9. Sapürojj Chuquiagut sartati jumajja?
10. Quechua yatektati jumajja?
11. Sapürojj aymar parlapjjañasati?
12. Tata Quispejj wali khoru jaketi?
13. Cawquins tonkojj utji?
14. Qhayajj juman surtijamati? (no)
15. Cawquirus sarapjjta jumanacajja? (Cochabamba)
16. Tata Quispejj quechua parliti?
17. Jilamajj wali lisuti?
18. Juman utamajj ch'ojjñati?
19. Cawquins kollkejj utji?
20. Wasürojj tata Quispejj jilakatar parliti?

LESSON IV

PRE-CLASS MODULE

PART 1

This part is designed to test your ability to distinguish the simple, aspirated, and glottalized sounds you learned in Lesson III.

\*\*\*\*\*

1. (TAPE ON) Listen to the following sounds, then repeat after the model.

|     |     |     |     |      |
|-----|-----|-----|-----|------|
| ta  | pa  | ca  | ka  | cha  |
| tha | pha | qha | kha | chha |
| t'a | p'a | c'a | k'a | ch'a |

\*\*\*\*\*

2. Go back to frame one, listen again to the model, then repeat.

\*\*\*\*\*

3. The model will now repeat the same sounds in a mixed order. In the space to the right, put down the sound you hear. Then check the corresponding letter in frame 4 to verify your answer.

|              |              |              |
|--------------|--------------|--------------|
| a. ( ) _____ | f. ( ) _____ | k. ( ) _____ |
| b. ( ) _____ | g. ( ) _____ | l. ( ) _____ |
| c. ( ) _____ | h. ( ) _____ | m. ( ) _____ |
| d. ( ) _____ | i. ( ) _____ | n. ( ) _____ |
| e. ( ) _____ | j. ( ) _____ | o. ( ) _____ |

\*\*\*\*\*

4. You should have answered with the following:

|        |       |         |
|--------|-------|---------|
| a. pha | f. pa | k. chha |
|--------|-------|---------|

|        |         |        |
|--------|---------|--------|
| b. ka  | g. ch'a | l. tha |
| c. t'a | h. ca   | m. qha |
| d. c'a | i. ta   | n. k'a |
| e. cha | j. kha  | o. p'a |

\*\*\*\*\*

5. (TAPE ON) The model will now repeat the sounds in a different order. Again, put down the sound you hear in the space to the right, then check the corresponding letter in frame 6 to verify your answer.

|              |              |              |
|--------------|--------------|--------------|
| a. ( ) _____ | f. ( ) _____ | k. ( ) _____ |
| b. ( ) _____ | g. ( ) _____ | l. ( ) _____ |
| c. ( ) _____ | h. ( ) _____ | m. ( ) _____ |
| d. ( ) _____ | i. ( ) _____ | n. ( ) _____ |
| e. ( ) _____ | j. ( ) _____ | o. ( ) _____ |

\*\*\*\*\*

6. (TAPE OFF) You should have answered with the following:

|         |         |        |
|---------|---------|--------|
| a. pa   | f. p'a  | k. tha |
| b. kha  | g. ka   | l. k'a |
| c. pha  | h. c'a  | m. qha |
| d. cha  | i. ch'a | n. ca  |
| e. chha | j. ta   | o. t'a |

\*\*\*\*\*

7. If you still do not feel confident in distinguishing these sounds, rewind the tape and play this part again.

## PART 2

This part will preview the new vocabulary introduced in this lesson.

\*\*\*\*\*

1. (TAPE ON) Six new verbs are introduced in this lesson. Listen to the model, then repeat.

- |                          |                               |
|--------------------------|-------------------------------|
| a. wanuña (to fertilize) | d. puriña (to arrive)         |
| b. alaña (to buy)        | e. pichaña (to sweep)         |
| c. awatiña (to pasture)  | f. tumpasiña (echar de menos) |

Listen again to the model, then repeat. Think of the meaning.

( )

\*\*\*\*\*

2. Notice the verb "pichaña" in frame 1. It is the same word introduced in Lesson I as meaning "broom." Context will always make clear whether the noun "broom" or the verb "to sweep" is being used.

\*\*\*\*\*

3. Five other words are introduced in this lesson as new vocabulary. Listen to the model, then repeat.

- |  |                  |
|--|------------------|
| a. chekpacha (truth)   | d. piluta (ball) |
| b. jisc'a (small)  | e. aru (word)    |
| c. apachita (part of road that goes through a mountain pass) |                  |

Listen again to the model, then repeat. Think of the meaning.

( )

\*\*\*\*\*

4. The word "chekpacha" can be verbalized in the regular way.



Chekpachati? (Is it true?)

Chekpachawa. (It is true.)

Listen again to the model, then repeat.

(     )

\*\*\*\*\*

5. (TAPE OFF) Play frames 1 - 4 once again if you need to review these words. Then go on to frame 6.

\*\*\*\*\*

6. (TAPE ON) You will now hear all eleven words in English. Repeat the Aymara equivalent before the native model does.

- |            |            |            |
|------------|------------|------------|
| a. (     ) | e. (     ) | i. (     ) |
| b. (     ) | f. (     ) | j. (     ) |
| c. (     ) | g. (     ) | k. (     ) |
| d. (     ) | h. (     ) |            |

\*\*\*\*\*

7. You already know the following interrogative words.

- |                     |                  |
|---------------------|------------------|
| a. qhitisa (who)    | c. cunasa (what) |
| b. cawquisa (where) |                  |

You also know the following variations on these words.

- |                           |                          |
|---------------------------|--------------------------|
| a. cawquinsa (in where)   | d. cunansa (in what)     |
| b. cawquirusa (to where)  | e. Cunürusa? (What day?) |
| c. cawquitsa (from where) | f. qhitinsa (whose)      |

\*\*\*\*\*

8. In this lesson you will learn one more variation on the word "cuna."

Listen to the model, then repeat.

cunarusa (for what purpose, end)

Cunarus mistuscta? (For what purpose are you leaving?)

Listen again to the model, then repeat.

( )

## PART 3

This part will preview the grammar found in Lesson IV.

\*\*\*\*\*

1. (TAPE ON) The first grammar point presented in Lesson IV is the progressive tense. This tense is formed with the suffixes -si and -ca. Study the following:

|                    |                              |
|--------------------|------------------------------|
| Sartwa. (I go.)    | Sarasctwa. (I am going.)     |
| Sartawa. (You go.) | Sarasctawa. (You are going.) |
| Sariwa. (He goes.) | Sarasquiwa. (He is going.)   |
| Sartanwa. (We go.) | Sarasctanwa. (We are going.) |

\*\*\*\*\*

2. Notice that the two suffixes are infixes immediately after the verb stem and that both suffixes have had their vowels elided.

\*\*\*\*\*

3. In the plural, these two suffixes become discontinuous, as the pluralizing suffix -pjja is infixes between them. Study the following:

|                        |                                 |
|------------------------|---------------------------------|
| Sarapjttwa. (We go.)   | Sarasipctwa. (We are going.)    |
| Sarapjttawa. (You go.) | Sarasipctawa. (You are going.)  |
| Sarapjjewa. (They go.) | Sarasipquiwa. (They are going.) |
| Sarapjttanwa. (We go.) | Sarasipctanwa. (We are going.)  |

\*\*\*\*\*

4. Notice that in the plural the suffix -si keeps its vowel while that of -ca is again elided. The last three letters of the -pjja suffix are also elided.

\*\*\*\*\*

5. (TAPE OFF) Cover up the right hand column and in the space to the right in the left hand column, write in the appropriate conjugations of "parlaña" in the present progressive.

|                 |        |              |
|-----------------|--------|--------------|
| a. Nayajj       | _____. | parlascta    |
| b. Jumajj       | _____. | parlascta    |
| c. Jupajj       | _____. | parlasqui    |
| d. Jiwajj       | _____. | parlasctan   |
| e. Nanacajj     | _____. | parlasipcta  |
| f. Jumanacajj   | _____. | parlasipcta  |
| g. Jupanacajj   | _____. | parlasipqui  |
| h. Jiwasanacajj | _____. | parlasipctan |

\*\*\*\*\*

6. (TAPE ON) The present progressive has no negative construction. Study the following.

Aymar parlasctati? (Are you speaking Aymara?)

Janiw aymar parlcti. (No, I don't speak Aymara.) or

(No, I am not speaking Aymara.)

\*\*\*\*\*

7. Notice that it is necessary to answer with the present tense in the negative.

\*\*\*\*\*

8. The verbal suffix -iri indicates purpose or end. It typically answers questions like "What are you going for?" or "What are you leaving for?", etc. Study the following.

Cunarus sarascta? (What are you going for?)

Trawajiriw sarascta. (I am going to work.)

\*\*\*\*\*

9. Notice that the suffix -iri is attached onto the verb stem, causing the last vowel of that stem to be elided. This occurs with verbs ending in both -aña and -iña. Those ending in -uña do not have their vowel elided. Rather, -iri has its first vowel elided and the resulting verb form is -uri, as in "wanuri."

\*\*\*\*\*

10. (TAPE OFF) Cover up the right hand column as you fill in the space with the Aymara equivalent of what is in parentheses.

- |    |                 |                              |                       |
|----|-----------------|------------------------------|-----------------------|
| a. | _____ sarasqui. | (to fertilize<br>the fields) | Yapunac<br>wanuriw.   |
| b. | _____ sarasqui. | (to work<br>in town)         | Marcan<br>trawajiriw. |
| c. | _____ sarasqui. | (to pasture<br>the sheep)    | Uwijanac<br>awatiriw. |

\*\*\*\*\*

11. (TAPE ON) The equivalent of "estar," indicating location, is said with two suffixes in Aymara: -na and -ca. You are already familiar with the suffix -na, meaning "in." In combination with -ca, it means "to be in." Study the following.

|                              |  |
|------------------------------|--|
| marcana (in town)            | Marcanctwa. (I am in town.)                |
| Cuchawambana (in Cochabamba) | Cuchawambanctawa. (You are in Cochabamba.) |

\*\*\*\*\*

12. As you can see from the examples in frame 11, both suffixes have their vowels elided in the singular. In the plural, only -na does.
- Marcancapjttwa. (We are in town.)
- Cuchawambancapjttawa. (You are in Cochabamba.)

\*\*\*\*\*

13. (TAPE OFF) Cover the right hand column as you combine each pair of words in the left hand column into a construction of the sort, "I am in Cochabamba."

|                  |                       |
|------------------|-----------------------|
| I, Cochabamba    | Cuchawambanctwa.      |
| he, town         | Marcanquiwa.          |
| they, Santa Cruz | Santa Crusancapjjewa. |
| you (pl.), class | Clasincapjttawa.      |

\*\*\*\*\*

14. (TAPE ON) The negative construction is the same as with regular verbs. Notice that in the singular, the negative -ca suffix follows immediately after the -ca suffix meaning "estar." As both vowels are elided, it is pronounced as one long "c." Listen to the model, then repeat.

|                       |                        |
|-----------------------|------------------------|
| Janiw marcanc-cti.    | Janiw marcancapcti.    |
| Janiw marcanc-ctati.  | Janiw marcancapctati.  |
| Janiw marcanc-quiti.  | Janiw marcancapquiti.  |
| Janiw marcanc-ctanti. | Janiw marcancapctanti. |

\*\*\*\*\*

15. (TAPE OFF) Combine each pair of words in the left hand column into a negative construction of the sort, "You (pl.) are not in Santa Cruz." Cover the right hand column.



|                        |                            |
|------------------------|----------------------------|
| you (pl.), Santa Cruz  | Janiw Santa Crusanapctati. |
| we (excl.), Santa Cruz | Janiw Santa Crusanapcti.   |
| they, Chuquiagu        | Janiw Chuquiagunapquti.    |
| he, Chuquiagu          | Janiw Chuquiagunc-quti.    |

\*\*\*\*\*

16. (TAPE ON) You have already briefly studied the suffix -raqui in Lesson I. It has the meaning "also." This suffix can be inserted directly into the verb producing sentences of the sort, "I speak also.", or "He works also.", etc. It is inserted directly before the person endings (and after the -pjja suffix in the plural). Listen to the model, then repeat.

Kharürojj nayas sararactwa. (Yesterday I went also.)

Kharürojj jumas sararactawa. (Yesterday you went also.)

etc.

Kharürojj sarapjjaractwa. (Yesterday we went also.)

Kharürojj sarapjjaractawa. (Yesterday you went also.)

etc.

\*\*\*\*\*

18. (TAPE OFF) Notice that in frame 16 the last two persons in both singular and plural were not given. Write these conjugations in the spaces below. Cover up the right hand column as you do so.

|                 |        |                  |
|-----------------|--------|------------------|
| a. Jupajj       | _____. | sararaquiwa      |
| b. Jiwajj       | _____. | sararactanwa     |
| c. Jupanacajj   | _____. | sarapjjaractanwa |
| d. Jiwasanacajj | _____. | sarapjjaractanwa |

\*\*\*\*\*

19. (TAPE ON) In negative constructions, the suffix -raqui is simply attached onto "jani" and has the meaning "either." Listen to the model, then repeat.

Janiraquiw sum aymar parlcti. (I don't speak Aymara well either.)

Janiraquiw trawajcti. (I don't work either)

Janiraquiw phaycti. (I don't cook either.)

\*\*\*\*\*

20. (TAPE OFF) These last frames serve as a review for this part of the module. The suffixes for the progressive tense are \_\_\_\_\_, and \_\_\_\_\_. How do you say I AM COOKING \_\_\_\_\_? How do you say I AM NOT COOKING \_\_\_\_\_?

\*\*\*\*\*

21. The suffix meaning "for the purpose of" is \_\_\_\_\_. How do you say I WENT TO COOK \_\_\_\_\_?

\*\*\*\*\*

22. The two suffixes which form the equivalent of "estar" are \_\_\_\_\_, and \_\_\_\_\_. How do you say I AM HERE \_\_\_\_\_? I AM NOT HERE \_\_\_\_\_? THEY ARE HERE \_\_\_\_\_? THEY ARE NOT HERE \_\_\_\_\_?

\*\*\*\*\*

23. The suffix meaning "also" in the affirmative and "either" in the negative is \_\_\_\_\_. How do you say I WENT ALSO \_\_\_\_\_? How do you say I DIDN'T GO EITHER \_\_\_\_\_?

\*\*\*\*\*

24. If you need further work on these grammar points, rewind the tape and play this part again.

## ANSWERS (FRAMES 20 - 23)

20. -si, -ca

Phayasctwa.

Janiw phaycti.

21. -iri

Phayiriw sarta.

22. -na, -ca

Acanctwa.

Janiw acanc-cti.

Acancapjjewa.

Janiw acancapquiti.

23. -raqui

Nayas sararactwa.

Janiraquiw sarcti.

## PART 4

This part contains a sample blessing on the food. Become familiar with it and its meaning now. Further work on memorization will be done in class.

\*\*\*\*\*

1. (TAPE ON) Listen as the model repeats the entire prayer. Many of the words you are already familiar with. Follow the meaning in Spanish.

Nanacan Awquejja,

Nanacajj jumaru yuspagarapjjsma take chuymampi take bendicionanac churatomata. Yuspagarapjjsmawa aca mank'a churatomata. Nanacajj mayipjjsma juc'ampi bendicionanac churapjjeta. Jesucriston sutiparu. Amen.

\* \* \*

Nuestro Padre,

Te damos gracias con todo corazón por todas las bendiciones que nos has dado. Te damos gracias por esta comida que nos has dado. Te pedimos que nos des más bendiciones. En el nombre de Jesucristo. Amen.

\*\*\*\*\*

2. Return to frame 1, listen to each word or phrase, then repeat.

\*\*\*\*\*

3. Return again to frame 1 and repeat each sentence after the model.

\*\*\*\*\*

4. (TAPE OFF) If you feel you need further work on this prayer, rewind

the tape and play this part again.



## PART 5

This part is designed to teach you a common variation on the brief greeting you learned in Lesson I. This variation uses the progressive suffixes, -si and -ca, learned in Part 4.

\*\*\*\*\*

1. (TAPE ON) With the addition of the progressive suffixes, the first line of the greeting becomes WINUS TIAS, TATA. CAMISASCTASA?

Listen.

( )

Listen again and repeat.

( )

\*\*\*\*\*

2. The second line becomes WALIQUISCTWA, JUMASTI? Listen.

( )

Listen again and repeat.

( )

\*\*\*\*\*

3. The third line becomes WALIQUISCARACTWA. Listen.

( )

Listen again and repeat.

( )

\*\*\*\*\*

4. Now listen to the entire interchange.

( )

( )

( )

Listen again and repeat.

( )

( )

( )

\*\*\*\*\*

5. (TAPE OFF) Now get together with your companion and go over this short dialogue four or five times, trading parts each time.

Elder Jones: Winus tias, tata. Camisäsctasa?

Tata Quispe: Waliquĩsctwa, jumasti?

Elder Jones: Waliquĩscaractwa.

LESSON IV  
IN-CLASS MODULE

CYCLE 1

Model

|                     |                                  |
|---------------------|----------------------------------|
| Cuns lurascta?      | What are you doing?              |
| Ut pichascta.       | I'm sweeping the house.          |
| Cuns lurasipqui?    | What are they doing?             |
| Yapunac wanusipqui. | They are fertilizing the fields. |

Grammar Points

|        |                         |              |                                  |                                  |            |
|--------|-------------------------|--------------|----------------------------------|----------------------------------|------------|
| Cun(a) | s(a)                    | lura         | s(i)                             | c(a)                             | ta         |
| What   | interrogative<br>suffix | verb<br>stem | present<br>progressive<br>suffix | present<br>progressive<br>suffix | inflection |

The present progressive in Aymara is formed with the suffixes -si and -ca in affirmative sentences. It does not occur in negative sentences. Study the following boxes.

|               |                     |
|---------------|---------------------|
| naya lurascta | nanaca lurasipcta   |
| juma lurascta | jumanaca lurasipcta |

|                  |                        |
|------------------|------------------------|
| jupa lurasqui    | jupanaca lurasipqui    |
| jiwasa lurasctan | jiwasanaca lurasipctan |

Notice that the pluralizing suffix is inserted between the two progressive suffixes -si and -ca. Here again, the letters "jja" of this suffix have been elided.

For Repetition

1. Nayajj marcaruw sarascta.
2. Jumajj marcaruw sarascta.
3. Jupajj marcaruw sarasqui.
4. Jiwasajj marcaruw sarasctan.
5. Nanacajj marcaruw sarasipcta.
6. Jumanacajj marcaruw sarasipcta.
7. Jupanacajj marcaruw sarasipqui.
8. Jiwasanacajj marcaruw sarasipctan.

For Response

1. Marcarut sarasipqui?
2. Marcarut sarasqui?
3. Marcarut sarasctan?
4. Marcarut sarasipctan?
5. Marcarut sarasipcta jumanacajja?
6. Marcarut sarascta jumajja?
7. Marcarut sarasipcta nanacajja?
8. Marcarut sarascta nayajja?

For Repetition

1. Tata Quispejj yapun wanusqui.
2. Mama Quispejj khatun alasqui.
3. Jusiajj uwij awatisqui.
4. Paulinajj Viachat purisqui.
5. Felixojj pilut anatasqui.
6. Juanitajj ut pichasqui.

For Response

1. Cuns lurasqui tata Quispejja?
2. Cuns lurasqui mama Quispejja?
3. Cuns lurasqui Jusiajja?
4. Cuns lurasqui Paulinajja?
5. Cuns lurasqui Felixojja?
6. Cuns lurasqui Juanitajja?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if José is pasturing the sheep.
2. Ask Elder \_\_\_\_\_ if Paulina is arriving from Viacha.
3. Ask Elder \_\_\_\_\_ if Felixu is playing ball.
4. Ask Elder \_\_\_\_\_ if Juanita is sweeping the house.
5. Ask Elder \_\_\_\_\_ if mama Quispe is buying in the market.
6. Ask Elder \_\_\_\_\_ if tata Quispe is fertilizing the field.

Personalized Questions

1. Cuns lurascta jumajja? (learning Aymara)
2. Cullacanacajj iscwilar sarasipquiti? (yes)

3. Cawquirus sarasipqui uca wacanacajja? (to the river)
4. Cuns apanisipqui uca jakenacajja? (rocks)
5. Aymar parlasipctanti?
6. Chekpachat taicamajj Chuquiagur sarasqui? (yes)
7. Qhitis pilut anatasqui? (Felixu)
8. Qhitis yap wanusqui? (tata Quispe)
9. Qhitis ch'okenac phayasqui? (mama Quispe)
10. Qhitis Cuchawambat jutasqui? (tata Copana)

#### Activity

Have each elder get up in front of the district and act out a particular verb already studied (similar to charades). As he is acting it out, he should ask "Cuns lurascta?". The other elders in the district should determine what he is doing and then tell him.



## CYCLE 2

Model

|                             |   |
|-----------------------------|---|
| Cunarus sarascta?           | What are you going for?                     |
| Uwijanac awatiriw sarascta. | I am going (in order) to pasture the sheep. |

Grammar Points

|       |                  |              |                         |      |               |
|-------|------------------|--------------|-------------------------|------|---------------|
| Uwija | nac(a)           | awat         | iri                     | w(a) | sarascta      |
| Sheep | plural<br>suffix | verb<br>stem | suffix<br>of<br>purpose |      | I am<br>going |

The suffix -iri indicates purpose or end. In Spanish it is best translated as follows:

anataña (jugar)

anatiri (a jugar)

yatiña (saber)

yatiri (a saber)

wanuña (abonar la tierra)

wanuri (a abonar la tierra)

Notice that whenever -iri is added to a verb, the vowel which precedes this suffix is lost, unless that vowel is "u," in which case the "u" remains and the first vowel of -iri is lost.

This suffix means "for the purpose of" or "for the end of."

For Repetition

(A typical morning in the Quispe home finds everyone leaving to do their

chores.)

1. Tata Quispejj yap wanuriw mistusqui.
2. Mama Quispejj ch'ok aliriw mistusqui.
3. Jusiajj wacanac tumpasiriw mistusqui.
4. Paulinajj Chuquiagur trawajiriw mistusqui.
5. Felixojj pilut anatiriw mistusqui.
6. Juanitajj janiw mistquiti. Jupajj mank'asquiwa.

#### For Response

1. Cuns lurasqui tata Quispejja?
2. Cuns lurasqui mama Quispejja?
3. Cuns lurasqui Felixojja?
4. Cuns lurasqui Paulinajja?
5. Cuns lurasqui Jusiajja?
6. Cuns lurasqui Juanitajja?

#### Controlled Conversation

1. Ask Elder \_\_\_\_\_ if tata Quispe is leaving to fertilize the fields.
2. Ask Elder \_\_\_\_\_ if mama Quispe is leaving to buy potatoes.
3. Ask Elder \_\_\_\_\_ what Felixu is doing.
4. Ask Elder \_\_\_\_\_ what Paulina is doing.
5. Ask Elder \_\_\_\_\_ if José is leaving to seed the field.
6. Ask Elder \_\_\_\_\_ if Juanita is eating.

#### Personalized Questions

1. Provor aymar yateker jut-tati?
2. Jusiajj wacanac tumpasir sarasquiti?

3. Wasürojj aymar yatichir jutiti maestromajja?
4. Cunarus Boliviar sarascta?
5. Cunarus Provor jut-ta?
6. Cunarus khatur sari mama Quispejja?
7. Cunarus Chuquiagur sari Paulinajja?
8. Cunarus yapur sari tata Quispejja?
9. Cunarus mistusqui Felixojja?
10. Cunarus mistusqui Juanitajja?

## CYCLE 3

Model

|                                |                          |
|--------------------------------|--------------------------|
| Cawquinqis tata Quispejja?     | Where is Mr. Quispe?     |
| Tata Quispejj Chuquiagunquiwa. | Mr. Quispe is in La Paz. |

Grammar Points

|        |           |           |          |            |            |          |
|--------|-----------|-----------|----------|------------|------------|----------|
| Tata   |           |           |          |            |            |          |
| Quispe | jj(a)     | Chuquiagu | n(a)     | qu         | i          | wa       |
| Mr.    | secondary | La Paz    | locative | locative   | third      | emphatic |
| Quispe | suffix    |           | suffix   | suffix     | person     | suffix   |
|        |           |           |          | verbalizer | inflection |          |

When the locative suffix -na (which you have already studied) is accompanied by the suffix -ca, the form in which they appear becomes verbalized. Study the following:

utana (in the house)

Utanctwa. (I am in the house.)

Chuquiaguna (in La Paz)

Chuquiagunctwa. (I am in La Paz.)

It is also possible to use the progressive suffixes -si and -ca with this construction. They come after the locative suffixes. Study the following:

Cawquincasquis jupajja? (Where is he?)

Utancasquiwa. (He is in the house.)

Cawquincasipquis jupanacajja? (Where are they?)

Utancasipquiwa. (They are in the house.)

For Repetition

(It is now ten o'clock in the morning. Where are the members of the Quispe family?)

1. Juanitajj utanquiwa. Mank'asqui.
2. Paulinajj Chuquiagunquiwa. Trawajasquiwa.
3. Jusiajj pampanquiwa. Uwijanac awatisqui.
4. Mama Quispejj khatunquiwa. Mank'ajj alasqui.
5. Felixojj iswilanquiwa. Castillan yatekasqui.
6. Tata Quispejj yapunquiwa. Yapuchasqui.

For Response

1. Cawquinqis tata Quispejja? Cuns lurasqui?
2. Cawquinqis mama Quispejja? Cuns lurasqui?
3. Cawquinqis Felixojja? Cuns lurasqui?
4. Cawquinqis Paulinajja? Cuns lurasqui?
5. Cawquinqis Jusiajja? Cuns lurasqui?
6. Cawquinqis Juanitajja? Mank'asquiti?

For Repetition

1. Nayajj clasinctwa.
2. Jumajj clasinctawa.
3. Jupajj clasinquiwa.
4. Jiwajj clasinctanwa.
5. Nanacajj clasincapjjtwa.
6. Jumanacajj clasincapjjtawa.

7. Jupanacajj clasincapjjewa.
8. Jiwasanacajj clasincapjjtanwa.

For Response

1. Cawquinctsa?
2. Cawquinctasa?
3. Cawquinquisa?
4. Cawquinctansa?
5. Cawquincapjjtsa?
6. Cawquincapjjtasa?
7. Cawquincapjjesa?
8. Cawquincapjjtansa?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ where tata Quispe is.
2. Ask Elder \_\_\_\_\_ where they are.
3. Ask Elder \_\_\_\_\_ where mama Quispe is.
4. Ask Elder \_\_\_\_\_ where he is.
5. Ask Elder \_\_\_\_\_ where I am.
6. Ask Elder \_\_\_\_\_ where Paulina is.

Personalized Questions

1. Taicamajj utajjanquiti?
2. Jilamajj iswilanquiti?
3. Compañeromajj acanquiti?
4. Cawquincapjjtasa?
5. Jusiajj pampanquiti?



6. Clasincapjjeti jupanacajja?
7. Cuns lurasqui Juanitajja?
8. Cawquinctasa?
9. Cawquinquis mama Quispejja?
10. Clasincapjttanti?
11. Cawquincasipquis jilanacamajja? (in school)
12. Clasincasquiti compañeromajja? (yes)
13. Utancasquiti taicamajja? (yes)
14. Cawquincasipquis tata Quispen wacanacajja? (in his house)
15. Paulinajj Chuquiguncasquiti? (yes)

#### Activity 1

Using either the simple or the progressive form, ask your companion where each member of the Quispe family is. The answer your companion gives should contain the same form as that employed in the question, i.e., simple or progressive.

#### Activity 2

On a small piece of paper draw a picture of a place (market, house, etc.), hold it up to the district and ask "Where am I?". Members of the district will then guess where you are.

## EXTENSION 1

Model

|                       |                          |
|-----------------------|--------------------------|
| Jupajj iswilanquiti?  | Is he in school?         |
| Janiw iswilanc-quiti. | No, he is not in school. |

Grammar Point

|      |      |         |                      |                    |                               |                    |    |
|------|------|---------|----------------------|--------------------|-------------------------------|--------------------|----|
| Jani | w(a) | iscwila | n(a)                 | c(a)               | qu                            | i                  | ti |
| No   |      | school  | locative<br>suffixes | negative<br>suffix | third<br>person<br>inflection | negative<br>suffix |    |

Notice that in the negative construction the locative suffixes come before the negative suffixes.

For Repetition

1. Janiw utanc-cti.
2. Janiw utanc-ctati.
3. Janiw utanc-quiti.
4. Janiw utanc-ctanti.
5. Janiw utancapcti.
6. Janiw utancapctati.
7. Janiw utancapquiti.
8. Janiw utancapctanti.

For Response

1. Utancti?
2. Utanctati?
3. Utanquiti?
4. Utanctanti?
5. Utancapjjti?
6. Utancapjjtati?
7. Utancapjjeti?
8. Utancapjjtanti?

For Repetition

1. Tata Quispejj janiw utanc-quiti. Yapunquiwa.
2. Mama Quispejj janiw yapunc-quiti. Khatunquiwa.
3. Jusiajj janiw khatunc-quiti. Pampanquiwa.
4. Paulinajj janiw pampanc-quiti. Chuquiagunquiwa.
5. Felixojj janiw Chuquiagunc-quiti. Iswilanquiwa.
6. Juanitajj janiw iswilanc-quiti. Mank'asquiwa.

For Response

1. Tata Quispejj utanquiti?
2. Mama Quispejj yapunquiti?
3. Jusiajj khatunquiti?
4. Paulinajj pampanquiti?
5. Felixojj Chuquiagunquiti?
6. Juanitajj iswilanquiti?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if we (incl.-pl.) are in the country.
2. Ask Elder \_\_\_\_\_ if we (excl.) are in Chuquiagu.
3. Ask Elder \_\_\_\_\_ if we (incl.-sg.) are in Cochabamba.
4. Ask Elder \_\_\_\_\_ if his brothers are in Santa Cruz.
5. Ask Elder \_\_\_\_\_ if his mother is in town.
6. Ask Elder \_\_\_\_\_ if your sister is in Viacha.

Personalized Questions

1. Cawquinquis taicamajja?
2. Cawquincapjjtas jumanacajja?
3. Cawquincapjjes wacanacajja? (in the "apachita")
4. Tata Quispejj marcanquiti?
5. Mama Quispejj Santa Crusanquiti?
6. Jichhürojj maestromajj utapanquiti?
7. Iswilanctati?
8. Paulinajj Alto Limanquiti?
9. Jupanacajj marcancapjjeti?
10. Cawquincasquis awichamajja? (in town)

## CYCLE 4

Model

|                                 |                             |
|---------------------------------|-----------------------------|
| Aca wacajj wali jach'awa.       | This cow is very big.       |
| Uca wacas wali jach'araquiwa.   | That cow is very big, also. |
| Wacajjajj janiw jach'aquiti.    | My cow is not big.          |
| Wacamas janiraquiw jach'aquiti. | Your cow is not big either. |

Grammar Points

|      |      |      |      |        |       |                               |
|------|------|------|------|--------|-------|-------------------------------|
| Uca  | waca | s(a) | wali | jach'a | raqui | wa                            |
| That | cow  |      | very | big    | also  | primary<br>emphatic<br>suffix |

|      |      |      |          |        |                               |        |                |                                    |                |
|------|------|------|----------|--------|-------------------------------|--------|----------------|------------------------------------|----------------|
| Waca | ma   | s(a) | jani     | raqui  | w(a)                          | jach'a | qu             | i                                  | ti             |
| Cow  | your |      | negative | either | primary<br>emphatic<br>suffix | big    | neg.<br>suffix | third<br>person<br>inflec-<br>tion | neg.<br>suffix |

The suffix -raqui means "also" in the affirmative and "either" in the negative. Generally the suffix -sa accompanies -raqui in both the

affirmative and the negative. Notice that in the negative -raqui is simply attached onto "jani."

For Repetition

1. Utajjajj ch'ojjñawa.
2. Tata Quispen utapas ch'ojjñaraquiwa.
3. Tata Copanan utapajj janiw ch'ojjñäquiti.
4. Tata Mamanin utapas janiraquiw ch'ojjñäquiti.
5. Tata Quispejj yapuruw sari.
6. Tata Copanas yapururaquiw sari.
7. Tata Mamanejj janiw yapur sari.
8. Tata Ticonas janiraquiw yapur sari.

For Response

1. Utamajj ch'ojjñati?
2. Tata Quispen utapajj ch'ojjñati?
3. Tata Copanan utapajj ch'ojjñati?
4. Tata Mamanin utapajj ch'ojjñati?
5. Tata Quispejj yapur sariti?
6. Tata Copanajj yapur sariti?
7. Tata Mamanejj yapur sariti?
8. Tata Ticonajj yapur sariti?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if his companion is intelligent.
2. Ask Elder \_\_\_\_\_ if the teacher is intelligent also.
3. Ask Elder \_\_\_\_\_ if Juanita is lazy.



4. Ask Elder \_\_\_\_\_ if Felixu is lazy also.
5. Ask Elder \_\_\_\_\_ if his house is white.
6. Ask Elder \_\_\_\_\_ if his house is white also.

Personalized Questions

1. Nayajj aymar yatekta. Jumasti?
2. Nayajj janiraw sum aymar parlcti. Jumasti?
3. Sapürojj nayajj mank'twa. Jumasti?
4. Wasürojj wali thayawa. Jichhürusti?
5. Camisajjajj jank'owa. Camisamasti?
6. Uca sillajj jisc'awa. Ucasti?
7. Tata Quispejj yapur sari. Tata Copanasti?
8. Tata Copanan utapajj janiw ch'ojjñäquti. Tata Mamanin utapasti?
9. Wali karitatwa. Jumasti?
10. Janiw karitacti. Jumasti?

## EXTENSION 1

Model

|                                   |                         |
|-----------------------------------|-------------------------|
| Nayajj marcar sartwa.             | I went to town.         |
| Jumanacas marcar sarapjjaractawa. | You went to town, also. |

Grammar Points

|      |      |      |       |      |              |            |      |                                |                               |
|------|------|------|-------|------|--------------|------------|------|--------------------------------|-------------------------------|
| Juma | naca | s(a) | marca | r(u) | sara         | pjja       | rac  | ta                             | wa                            |
| You  | pl.  |      | town  | to   | verb<br>stem | pluralizer | also | second<br>person<br>inflection | primary<br>emphatic<br>suffix |

The suffix -raqui can also be inserted directly into the verb in affirmative sentences. Study the following boxes.

| Verb Stem | Pluralizer | <u>-raqui</u> | Inflection |
|-----------|------------|---------------|------------|
| sara      |            | rac           | twa        |
| sara      |            | rac           | tawa       |
| sara      |            | raqu          | iwa        |
| sara      |            | rac           | tanwa      |
| sara      | pjja       | rac           | twa        |
| sara      | pjja       | rac           | tawa       |

| Verb Stem | Pluralizer | <u>-raqui</u> | Inflection |
|-----------|------------|---------------|------------|
| sara      | pjja       | raqu          | iwa        |
| sara      | pjja       | rac           | tanwa      |

Notice that -raqui is inserted directly before the person endings.

For Repetition

1. Nayajj Diosan arunac yatichtwa.
2. Jumas Diosan arunac yaticharactawa.
3. Jupas Diosan arunac yaticharaquiwa.
4. Jiwesas Diosan arunac yaticharactanwa.
5. Nanacajj pamilianacaru yanapapjjtwa.
6. Jumanacas pamilianacaru yanapapjjaractawa.
7. Jupanacas pamilianacaru yanapapjjaraquiwa.
8. Jiwasanacas pamilianacaru yanapapjjaractanwa.

For Response

1. Diosan arunac yatichti nayajja?
2. Diosan arunac yatichtati jumajja?
3. Diosan arunac yatichiti?
4. Diosan arunac yatichtanti?
5. Pamilianacaru yanapapjjti nanacajja?
6. Pamilianacaru yanapapjjtati jumanacajja?
7. Pamilianacaru yanapapjjeti?
8. Pamilianacaru yanapapjjtanti?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if he teaches God's word also.
2. Ask Elder \_\_\_\_\_ if he helps also.
3. Ask Elder \_\_\_\_\_ if his companion teaches God's word also.
4. Ask Elder \_\_\_\_\_ if tata Quispe teaches God's word.
5. Ask Elder \_\_\_\_\_ if mama Quispe teaches God's word also.
6. Ask Elder \_\_\_\_\_ if José teaches God's word also.

Personalized Questions

1. Jumajj aymar parltawa. Compañeromasti?
2. Nayajj Provun utjastwa. Jumasti?
3. Tata Quispejj Viachan utjasi. Mama Quispesti?
4. Jiwajj aymar yatektanwa. Jupanacasti?
5. Sapür Paulinajj trawaji. Jusiasti?
6. Juanitajj Viachanquiwa. Felixusti?
7. Aymar yatekañamawa. Elder Salinasti?
8. Jichhürojj wali lupiwa. Kharürusti?
9. Wasürojj clasit jut-ta. Jichhürusti?
10. Jumajj acanctawa. Compañeromasti?

## RECAPITULATION

A. The following vocabulary was learned in this lesson. Write the Aymara equivalent in the space to the right.

- |                           |                       |
|---------------------------|-----------------------|
| 1. to fertilize _____     | 1. truth _____        |
| 2. to buy _____           | 2. small _____        |
| 3. to pasture _____       | 3. word _____         |
| 4. to sweep _____         | 4. ball _____         |
| 5. to arrive _____        | 5. the road through a |
| 6. "echar de menos" _____ | mountain pass _____   |

B. The following short dialogues were learned in this lesson. Go over them with your companion to make sure that you have them memorized and that you understand the grammatical concepts they contain.

1. Cuns lurascta?

Ut pichascta.

Cuns lurasipqui?

Yapunac wanusipqui.

2. Cunarus sarascta?

Uwijanac awatiriw sarascta.

3. Cawquinquis tata Quispejja?

Tata Quispejj Chuquiagunquiwa.

4. Jupajj iscwilanquiti?

Janiw iscwilanc-quiti.

5. Aca wacajj wali jach'awa.

Uca wacas wali jach'araquiwa.

Wacajjajj janiw jach'aquti.

Wacamas janiraquiw jach'aquti.

6. Nayajj marcar sartwa.

Jumanacas marcar sarapjjaractawa.

C. The following prayer was first introduced in the Pre-Class Module.

It is a sample blessing on the food. You should now commit it to memory with the help of your teacher.

Nanacan Awquejja,

Nanacajj jumaru yuspagarapjjsma take chuymampi take bendicionanac churatomata. Yuspagarapjjsmawa aca mank'a churatomata. Nanacajj mayipjjsma juc'ampi bendicionanac churapjjeta. Jesucriston sutiparu. Amen.

\* \* \*

Nuestro Padre,

Te damos gracias con todo corazón por todas las bendiciones que nos has dado. Te damos gracias por esta comida que nos has dado. Te pedimos que nos des más bendiciones. En el nombre de Jesucristo. Amen.

D. This short dialogue was first introduced in the Pre-Class Module.

Go over it once more with your teacher to make sure you have it well from memory.

Elder Jones: Camisäctas, tata?

Tata Copana: Waliquĩsctwa, jumasti?

Elder Jones: Nayas waliquĩscaractwa.

\* \* \*



Elder Jones: How are you, sir?

Mr. Copana: Just fine, and you?

Elder Jones: I am also fine.

E. Personalized Questions (Lessons I - IV)

1. Cawquins utjasipjje jilanacamajja?
2. Aymar yatekasctati jumajja?
3. Diosan arunac yatichtati jumajja? Jupasti?
4. Clasincapjjtanti?
5. Cuns jumanacajj lurasipcta?
6. Sum aymar yat-tati?
7. Quechua yatektati?
8. Cawquinctas jumajja?
9. Tata Quispejj yap wanuñapati?
10. Diosan arunac yatichir sarasctati?
11. Californiat jut-tati jumajja?
12. Utancasquiti mama Quispejja?
13. Cuns lurascta?
14. Qhitis wali suma jake?
15. Cuns uca chachajj lurasqui? (fertilizing the fields)
16. Jusiajj janiw jayräquiti. Jumasti?
17. Jumajj ch'iqhītati?
18. Tata Copana janiw Viachan utjasquiti. Jumasti?
19. Paulinajj Chuquiagunquiti? (yes)
20. Cawquirus wasürojj sarta?
21. Cawquincapjjtas jumanacajja?

22. Cawquĩnquis compañeromajja?
23. Cawquincasquis compañeromajja?
24. Utanquiti mama Quispejja? (no)
25. Sum aymar parlapjttati?

LESSON V  
PRE-CLASS MODULE

PART 1

This part will preview the new vocabulary introduced in this lesson.

\*\*\*\*\*

1. (TAPE ON) The numbers are introduced in this lesson. Listen to the model, then repeat.

- |               |                     |
|---------------|---------------------|
| a. maya (1)   | f. sojjta (6)       |
| b. paya (2)   | g. pakallko (7)     |
| c. quimsa (3) | h. quimsakallko (8) |
| d. pusi (4)   | i. llatunca (9)     |
| e. pheska (5) | j. tunca (10)       |

Listen again, then repeat.

( )

\*\*\*\*\*

2. (TAPE OFF) Go over these numbers four or five times until you have them memorized, then continue on with the tape.

\*\*\*\*\*

3. (TAPE ON) Listen, then repeat as the model pronounces the numbers from 11 to 20. Notice that 11 to 19 begin with "tunca" and end with the suffix -ni. Otherwise, they are the same as 1 to 9.

- |                        |                              |
|------------------------|------------------------------|
| a. tunca mayani (11)   | f. tunca sojjtani (16)       |
| b. tunca payani (12)   | g. tunca pakallkoni (17)     |
| c. tunca quimsani (13) | h. tunca quimsakallkoni (18) |

- d. tunca pusini (14)                      i. tunca llatuncani (19)  
 e. tunca pheskani (15)                    j. pä tunca (20)

Listen again, then repeat.

(      )

\*\*\*\*\*

4. (TAPE OFF) Go over these numbers four or five times until you have them memorized, then continue on with the tape.

\*\*\*\*\*

5. (TAPE ON) The numbers 20, 30, 40, etc., all end with "tunca" and begin with the numbers 2 through 9. Listen, then repeat.

- a. quimsa tunca (30)                      f. quimsakallko tunca (80)  
 b. pusi tunca (40)                        g. llatunca tunca (90)  
 c. pheska tunca (50)                      h. pataca (100)  
 d. sojjta tunca (60)                      i. waranka (1,000)  
 e. pakallko tunca (70)                    j. millona (1,000,000)

Listen again, then repeat.

(      )

\*\*\*\*\*

6. Eleven infinitives are introduced in this lesson. Listen to the model, then repeat.

- a. munaña (to want)                      g. liyiña (to read)  
 b. nuwasña (to fight)                    h. uñt'aña (to know someone)  
 c. kamaña (to live)                      i. t'akesña (to suffer)  
 d. kellkaña (to write)                    j. uñjaña (to see)  
 e. thokaña (to dance)                    k. puiña (to be able to)  
 f. waliña (to serve, be worth)

Listen again, then repeat.

( )

\*\*\*\*\*

7. Three more adjectives are introduced in this lesson. Listen to the model, then repeat.

- |   |                 |
|---|-----------------|
| a. okara (deaf)   | c. amutu (mute) |
| b. lokhe (very little understanding or mental capacity, "loco") |                 |

Listen again, then repeat.

( )

\*\*\*\*\*

8. The names of two very common animals found on the altiplano are introduced in this lesson. Listen, then repeat.

- |                  |                     |
|------------------|---------------------|
| a. kawra (llama) | b. allpaca (alpaca) |
|------------------|---------------------|

Listen again, then repeat.

( )

\*\*\*\*\*

9. Words referring to measurements are also introduced in this lesson. Listen to the model, then repeat.

- |                           |                               |
|---------------------------|-------------------------------|
| a. ancha (too much, much) | e. kawkha (how much, many)    |
| b. take (all)             | f. walja (much-quantity only) |
| c. chicata (half)         | g. sinti (much)               |
| d. mä juc'a (a little)    |                               |

Listen again, then repeat.

( )

\*\*\*\*\*

10. Four words having to do with food are introduced. Listen to the model, then repeat.

- |                   |                     |
|-------------------|---------------------|
| a. chawlla (fish) | c. naranja (orange) |
| b. apilla (oca)   | d. uma (water)      |

Listen again, then repeat.

(     )

\*\*\*\*\*

11. Three words having to do with time are introduced. Listen to the model, then repeat.

- |                 |                 |
|-----------------|-----------------|
| a. timpu (time) | c. jichha (now) |
| b. mara (year)  |                 |

Listen again, then repeat.

(     )

\*\*\*\*\*

12. The last three words introduced are the following. Listen to the model, then repeat.

- |                           |                  |
|---------------------------|------------------|
| a. yatichiri (teacher)    | c. isi (clothes) |
| b. jilīri (older brother) |                  |

Listen again, then repeat.

(     )

\*\*\*\*\*

13. In frame 12, you saw that "jilīri" means "older brother." It is also possible to say "older sister" with this same stem. Listen to the model, then repeat.

jilir cullaca (older sister)

Listen again, then repeat.



( )

\*\*\*\*\*

14. (TAPE OFF) Play this part once again if you need to review these words. Then go on to frame 15.

\*\*\*\*\*

15. (TAPE ON) You will now hear fifteen words in English. Repeat the Aymara equivalent before the native model does.

|        |        |        |
|--------|--------|--------|
| a. ( ) | f. ( ) | k. ( ) |
| b. ( ) | g. ( ) | l. ( ) |
| c. ( ) | h. ( ) | m. ( ) |
| d. ( ) | i. ( ) | n. ( ) |
| e. ( ) | j. ( ) | o. ( ) |

## PART 2

This part will preview the grammar introduced in this lesson.

\*\*\*\*\*

1. (TAPE ON) Another possessive suffix is introduced in this lesson. It is -nca and is used only when the object possessed is an animal or thing. When the object possessed is a person, the suffixes -jja, -ma, -pa, and -sa must be used. Study the following examples.
  - a. Qhitinquis aca lampajja? (Whose shovel is this?)
  - b. Aca lampajj nayanquiwa. (This shovel is mine.)
  - c. Aca lampajj Jusianquiwa. (This shovel is Joseph's.)
  - d. Aca lampajj cullacamanquiwa. (This shovel is my sister's.)

\*\*\*\*\*

2. (TAPE OFF) The -nca suffix has been underlined in the examples of frame 1. Now you underline it in these examples.
  - a. Aca lampajj jumanquiwa.
  - b. Aca lampajj jupanquiwa.
  - c. Aca lampajj jiwasanquiwa.
  - d. Aca lampajj jiwasanacanquiwa.

\*\*\*\*\*

3. (TAPE ON) Remember, this suffix is used only when the object possessed is an animal or thing.

\*\*\*\*\*

4. In Spanish, modifiers are generally placed after the noun they modify. Aymara, however, is like English, i.e., modifiers are placed before the noun they modify. Study the following examples.

- a. Uca pheska wacanacajj nayanquiwa. (Those five cows are mine.)
- b. Uca pheska jach'a wacanacajj nayanquiwa. (Those five big cows are mine.)
- c. Qhä pheska jach'a ch'oke yapojj nayanquiwa. (Those five big potato fields are mine.)

\*\*\*\*\*

5. Notice in frame 4, example c, that "qhaya" has been shortened to "qhä." This happens with all modifiers ending in -ya. The -ya is dropped, causing the last vowel of the remaining syllable to be lengthened (qhaya-qhä, maya-mä, paya-pä, etc.).

\*\*\*\*\*

6. The second suffix introduced in this lesson is -mpi. It means "with" and may indicate either the person in company "with whom" the action is performed or the object "by means of which" the action is performed. Study the following examples.

- a. Qhitimpis trawajta? (Whith whom do you work?)
- b. Jusiampiw trawajta. (I work with Joseph.)
- c. Cunampis trawajta. (With what do you work?)
- d. Lampampiw trawajta. (I work with a shovel.)

\*\*\*\*\*

7. In certain instances this suffix means "and." Study the following examples.

- a. Tatajjamp jilajjampiw trawajta. (I work with my father and my brother.)
- b. Lampamp pichañampiw trawajta. (I work with a shovel and a

broom.)

\*\*\*\*\*

8. When two or more words form a single, co-ordinated phrase (bread and butter, salt and pepper, Peter, James, and John, etc.), this suffix is attached onto each word in the phrase. Go back to frame 7 and underline the -mpi suffix in each example.

\*\*\*\*\*

9. The next suffix introduced in this lesson is -taqui. It is equivalent to the Spanish "para." Study the following examples.
- a. Aca librojj aymar yatichañataquiwa. (This book is for learning Aymara.)
  - b. Nayataquejj aymarajj ch'amawa. (Aymara is difficult for me.)
  - c. Cunataquis aymar yatekta? (What are you learning Aymara for?)

\*\*\*\*\*

10. The suffix -taqui was underlined for you in the examples of frame 9. Now you underline it in the following examples.
- a. Cunataquis yatekta? (What do you study for?)
  - b. Qhititauis acajja? (Who is this for?)
  - c. Jusiataquiwa. (It is for Joseph.)

\*\*\*\*\*

11. The next suffix introduced in this lesson is -ni. It indicates ownership, and when attached onto nouns, it has the meaning "owner of" or "he who has." Study the following examples.
- a. Uca warmejj naranjaniwa. (That woman is the owner of the oranges.)

- b. Uca chachajj utanijjawa. (That man is the owner of my house.)
- c. Jan tataninacajj wal t'akesipjje. (Those who don't have a father suffer a lot.)

\*\*\*\*\*

12. By adding this suffix onto some nouns, a construction is formed which translates as "have NOUN." The vowel in -ni is lengthened (-nī) in all forms but third person singular affirmative. Study the following examples.

- a. Warminītati? (Do you have a wife?)
- b. Tiemponīpjjtati? (Do you /pl./ have time?)
- c. Cullacanīti? (Does he have a sister?)

\*\*\*\*\*

13. Notice that -ni is placed immediately before the person endings. Cover up the right hand column as you translate the left hand column. Check you answers each time.

- |                              |                  |
|------------------------------|------------------|
| a. I have a sister.          | Cullacanītwa.    |
| b. They have a sister.       | Cullacanīpjjewa. |
| c. You (pl.) have a brother. | Jilanīpjjtawa.   |
| d. He has a grandmother.     | Awichaniwa.      |
| e. We (excl.) have money.    | Kollkenīpjjtwa.  |

\*\*\*\*\*

14. You should also be aware of two other very common constructions in which -ni is employed. Study the following example.

- a. Kawkha maranītasa? (How old are you?)
- b. Tunc llatuncan maranītwa. (I'm 19 years old.)
- c. Cuna sutinītasa, tata? (What's your name, sir?)



d. Feliciano Quispi sutin̄twa. (My name is Feliciano Quispi.)

\*\*\*\*\*

15. Notice that -ni is also used in talking about ages and names.

\*\*\*\*\*

16. The formation of negative questions is also introduced in this lesson. Study the following examples.

a. Aymar yatektati? (Do you learn Aymara?)

b. Janit aymar yatekcta? (Don't you learn Aymara?)

\*\*\*\*\*

17. Notice that negative questions are formed with "jani" and the negative suffixes -ca and -ti. The -ti suffix is attached to the negative "jani" and is not repeated again in the verb. The -ca suffix remains in its usual position in the verb. Cover up the right hand column as you translate the left hand column. Then check each answer.

a. Don't they speak Aymara?                      Janit aymar parlapqui?

b. Don't you speak Quechua?                      Janit quechua parlcta?

c. Don't you (pl.) speak Aymara?                      Janit aymar parlapcta?

\*\*\*\*\*

18. The last grammar point introduced in this lesson is the ordering of verbs when two of them appear together without a change of subject. Study the following examples.

a. Phayañ muntwa. (I want to cook.)

b. Phayañ puirtwa. (I can cook.)

c. Phayañ yat-twa. (I know how to cook.)

\*\*\*\*\*



19. Notice that in Aymara, the second verb comes first. It appears in infinitive form, but has its final vowel elided. Cover up the right hand column as you translate the left hand column. Then check your answers.

- |                          |                       |
|--------------------------|-----------------------|
| a. I can speak Aymara.   | Aymar parlañ puirtwa. |
| b. They want to speak.   | Parlañ munapjjewa.    |
| c. You know how to work. | Trawajañ yat-ta.      |

\*\*\*\*\*

20. (TAPE OFF) If you need further work on these grammar points, rewind the tape and play this part again. Otherwise, go on to frame 21.

\*\*\*\*\*

21 The new possessive suffix introduced in this lesson is \_\_\_\_\_.  
How do you say THAT COW IS MINE \_\_\_\_\_?

\*\*\*\*\*

22, Adjectives go before the word they modify, as in English. How do you say THOSE (over there) FIVE BIG FIELDS ARE TATA QUISPE'S \_\_\_\_\_  
\_\_\_\_\_?

\*\*\*\*\*

23. The suffix meaning "with" is \_\_\_\_\_.  
How do you say I WORK WITH FELIXU \_\_\_\_\_?  
I WORK WITH FELIXU, PAULINA, AND JOSEPH \_\_\_\_\_?  
\_\_\_\_\_?

\*\*\*\*\*

24. The suffix meaning "para" is \_\_\_\_\_.  
How do you say AYMARA IS DIFFICULT FOR ME \_\_\_\_\_?

\*\*\*\*\*

25. The suffix indicating ownership is \_\_\_\_\_.

How do you say I HAVE A YELLOW HOUSE \_\_\_\_\_?

HOW OLD ARE YOU \_\_\_\_\_?

WHAT'S YOUR NAME \_\_\_\_\_?

\*\*\*\*\*

26. How do you say DON'T YOU SPEAK AYMARA \_\_\_\_\_?

DON'T YOU WANT TO COOK \_\_\_\_\_?

DON'T YOU KNOW HOW TO COOK \_\_\_\_\_?

## ANSWERS (FRAMES 21 - 26)

21. -nca

Uca wacajj nayanquiwa.

22. Qhä pheska jach'a yapojj tata Quispenquiwa.

23. -mpi

Felixumpiw trawajta.

Felixump, Paulinamp, Jusiampiw trawajta.

24. -taqui

Nayataquejj aymarajj ch'amawa.

25. K'ellu utanitwa.

Kawkha maranitasa?

Cuna sutinitasa?

26. Janit aymar parlcta?

Janit phayañ muncta?

Janit phayañ yatcta?

## PART 3

This part contains a brief dialogue between Elder Jones and the leader of the Aymara community to which Elder Jones and Elder Salinas have been sent. When first entering a community, it is very important that you speak first with the "jilakata." Tell him what you are doing and why you have come. It is customary, then, for him to inform all the people of the purpose for your being in their community.

You need only to become familiar with the dialogue here. Further work on memorization will be done in class.

\*\*\*\*\*

1. (TAPE ON) Listen as the model repeats the entire dialogue. Follow the meaning along in Spanish.

Elder Jones: Dios asqui ur churätam, tata.

Jilakata: Märscamaqui.

Elder Jones: Nanacajj Chuquiagut jutapjjta Jesucriston Iglesiapa  
Khepuru Urunacan Kollananacapa ucatwa.

Jilakata: Cunach waquisi?

Elder Jones: Nanacajj jutapjjtwa Diosan arunacap yatichañataqui  
yanapiri pamilianacaru.

\* \* \*

Elder Jones: Dios te da buen día, señor.

Líder: También en si. (ti)

Elder Jones: Nosotros venimos de La Paz de parte de la Iglesia de  
Jesucristo de los Santos de los Ultimos Días.

Líder: ¿Qué se ofrece?

Elder Jones: Nosotros hemos venido para enseñar las palabras  
de Dios y para ayudar a las familias.

\*\*\*\*\*

2. Notice how the Church of Jesus Christ of Latter-day Saints has been translated. Repeat each phrase after the model.

Jesucriston Iglesiapa Khepuru Urunacan Kollananacapa

Listen again and repeat.

( )

\*\*\*\*\*

3. Return to frame 1 and repeat each word or phrase after the model.

\*\*\*\*\*

4. Return again to frame 1 and repeat each part after the model.

\*\*\*\*\*

5. (TAPE OFF) Now get with your companion and go over this dialogue three or four times, switching parts each time.

LESSON V

IN-CLASS MODULE

CYCLE 1

Model

|  |  |
|--|--|
| Qhiti nc(a) i s(a) qhä pheska<br>ch'iyar wacanacajja?<br>Nayanquiwa. | Whose five black cows are those?<br><br>They are mine. |
|--|--|

Grammar Points

| Qhiti | nc(a)                | i | s(a)                     | qhä   | pheska | chiyar | wacanacajja |
|-------|----------------------|---|--------------------------|-------|--------|--------|-------------|
| Who   | possessive<br>suffix |   | inter-rogative<br>suffix | those | five   | black  | cows        |

The suffix -nca, when added to personal pronouns or proper names, indicates possession. It is used interchangeably with the -jja, -ma, -pa, and -sa suffixes only when the object possessed is an animal or thing. When the object possessed is a person, the suffixes -jja, -ma, -pa, and -sa must be used.

Notice that modifiers precede the noun they modify, as in English. Those with three or more syllables have their last vowel dropped. Those ending with the syllable -ya have this last syllable dropped causing the



last vowel of the remaining syllable to be lengthened (qhaya-qhä, mayamä, paya-pä, etc.).

For Repetition

1. Uca kawrajj tata Quispenquiwa.
2. Uca allpacajj tata Quispencaraquiwa.
3. Qhä quimsa kawranacajj nayanquiwa.
4. Qhä quimsa allpacanacajj jumanquiwa.
5. Qhä pusi jank'o wacanacajj jupanquiwa.
6. Qhä pusi jank'o uwijanacajj jiwasanquiwa.
7. Qhä pheska jach'a ch'oke yapunacajj nanacanquiwa.
8. Qhä pheska jach'a tonko yapunacajj nanacancaraquiwa.

For Response

1. Qhitinquis uca kawrajja?
2. Qhitinquis uca allpacajja?
3. Qhitinquis qhä quimsa kawranacajja?
4. Qhitinquis qhä quimsa allpacanacajja?
5. Jupanquit qhä pusi jank'o wacanacajja?
6. Jiwasanquit qhä pusi jank'o uwijanacajja?
7. Nanacanquit qhä pheska jach'a ch'oke yapunacajja?
8. Qhitinquis qhä pheska jach'a tonko yapunacajja?

For Repetition

1. Walja ch'oke utji. Chicatajj nayanqui, chicatajj jumanquiwa.
2. Sinti tonkow utji. Takpachaw jupanacanqui.
3. Ancha apillaw utji. Chicatajj Jusianqui, chicatajj Felixunquiwa.

4. Mä juc'a umaw utji. Takejj tata Mamaninquiwa.

For Response

1. Walja ch'okejj utjiti? Qhitinguisa?
2. Sinti tonkojj utjiti? Qhitinguisa?
3. Ancha apillajj utjiti? Qhitinguisa?
4. Walja umajj utjiti? Qhitinguisa?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if there are a lot of potatoes.
2. Ask Elder \_\_\_\_\_ if there is a lot of water.
3. Ask Elder \_\_\_\_\_ whose five cows those are. (tata Quispe's)
4. Ask Elder \_\_\_\_\_ whose five white llamas those are. (tata Quispe's)
5. Ask Elder \_\_\_\_\_ if there is a lot of oca, and whose it is.
6. Ask Elder \_\_\_\_\_ if there is a lot of corn, and whose it is.

Personalized Questions

1. Qhitinguis uca k'ellu lapanacajja?
2. Jumanquit aca pä zapatunacajja?
3. Qhitinguis uca jach'a mesajja?
4. Yapun walja ch'okejj utji. Qhitinguisa? (tata Condori's)
5. Khatun walja naranjajj utji. Qhitinguisa? (mama Copana's)
6. Kotan walja kalanacajj utji. Qhitinguisa?
7. Qhitinguis aca ch'ojjña surtijajja?
8. Tata Quispenquit aca tonkojja? (yes)
9. Qhitinguis qhä quimsa oke kawranacajja? (mine)
10. Qhitinguis qhä pusi jisc'a apill yapunacajja? (tata Ticona's)

Activity

Do this activity with your companion while the instructor monitors you. Ask each other who different objects in the room belong to. Use the suffix -nca, also the suffixes -jja, -ma, -pa, and -sa.

## CYCLE 2

Model

|   |   |
|---|---|
| Qhitimpis trawajta?                         | With whom do you work?                  |
| Tata Condorimp tata<br>Mamanimpiw trawajta. | I work with Don Condori and Don Mamani. |
| Cunampis trawajta?                          | With what do you work?                  |
| Lampampiw trawajta.                         | I work with a shovel.                   |

Grammar Points

|       |      |               |          |
|-------|------|---------------|----------|
| Qhiti |      |               |          |
| Cuna  | mpi  | s(a)          | trawajta |
| Who   | with | interrogative | you work |
| What  |      | suffix        |          |

The noun suffix -mpi means "with" and may indicate either the person "in company with whom" the action is performed, or the object "by means of which" the action is performed.

Two or more words, each with this suffix, form a single co-ordinated phrase which requires only one emphatic suffix. Notice in the second line of the model above, it is attached to the last member of such a phrase. In this case, -mpi means "and."

For Repetition

1. Janiraw aymaramp castillanompejj yatcti.
2. Janiraw jilajjamp cullacajjampejj puripquiti.
3. Nayajj t'ant'amp naranjamp muntwa.
4. Jupajj chawllamp t'ant'amp ali.

For Response

1. Aymaramp castillanompejj yat-tati?
2. Jilamamp cullacamampejj puripjjeti?
3. Cuns munta jumajja?
4. Cuns ali jupajja?

For Repetition

1. Jusiajj tata Condorin yokapampiw trawaji.
2. Jusiajj tata Condorin yokapampiw nuwasi.
3. Paulinajj mama Condorimp mama Ticonampiw sari.
4. Mama Condorimp mama Ticonampiw trawaji.

For Response

1. Qhitimpis trawaji Jusiajja?
2. Qhitimpis nuwasi Jusiajja?
3. Qhitimpis sari Paulinajja?
4. Qhitimpis trawaji Paulinajja?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if he has learned Aymara and Spanish.
2. Ask Elder \_\_\_\_\_ who José works with.

3. Ask Elder \_\_\_\_\_ who José fights with.
4. Ask Elder \_\_\_\_\_ what he wants.
5. Ask Elder \_\_\_\_\_ who Paulina goes to La Paz with.
6. Ask Elder \_\_\_\_\_ who Paulina works with.

Personalized Questions

1. Cunampis ut pichta?
2. Cunampis anati Felixojja?
3. Cunampis aymar yatekta?
4. Qhitimpis Provor jut-ta?
5. Bolivian cunampis yap lurapjje? (with cows)
6. Utaman qhitimpis kamta?
7. Cuns munta jumajja?
8. Cunamps munta?
9. Chekpachat aymaramp castillanompejj yat-ta?
10. Chekpachat sapürojj chawllamp t'ant'ampejj munta?



## CYCLE 3

Model

|                                  |                                   |
|----------------------------------|-----------------------------------|
| Qhititaquis aca librojja?        | Who is this book for?             |
| Nayataquiwa.                     | It is for me.                     |
| Cunataquis aca librojj wali?     | What does this book serve for?    |
| Aymar yatekañataquiw wali.       | It serves for learning Aymara.    |
| Jumataquejj aymarajj ch'amati?   | Is Aymara difficult for you?      |
| Jisa, nayataquejj wali ch'amawa. | Yes, it is very difficult for me. |

Grammar Points

|      |       |                               |
|------|-------|-------------------------------|
| Naya | taqui | wa                            |
| I    | for   | primary<br>emphatic<br>suffix |

The noun suffix -taqui indicates purpose. It has the same meanings as the Spanish "para."

For Repetition

1. Lapisajj kellkañataquiwa.
2. Aca librojj aymar yatichañataquiwa.
3. Pichañajj pichañataquiwa.
4. Lampajj yap lurañataquiwa.

For Response

1. Cunataquis aca librojj wali?
2. Cunataquis pichañajj wali?
3. Cunataquis lampajj wali?
4. Cunataquis lapisajj wali?

For Repetition

1. Diosan arunacap yatichañataquiw aymar parlta.
2. Diosan arunacap yatichañataquiw aymar yatekta.
3. Diosan arunacap yatichañataquiw aymar kellkta.
4. Diosan arunacap yatichañataquiw aymar liyta.

For Response

1. Cunataquis aymar parlta?
2. Cunataquis aymar yatekta?
3. Cunataquis aymar kellkta?
4. Cunataquis aymar liyta?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ what he learns Aymara for.
2. Ask Elder \_\_\_\_\_ what a pencil serves for.
3. Ask Elder \_\_\_\_\_ what this book serves for.
4. Ask Elder \_\_\_\_\_ what a broom serves for.
5. Ask Elder \_\_\_\_\_ what a "pelota" serves for.
6. Ask Elder \_\_\_\_\_ what food serves for.

Personalized Questions

1. Jumataquejj aymarajj ch'amati?

2. Cuns apanta maestrotaquejja?
3. Qhititaquis ch'ok ali mama Quispejja? (her family)
4. Mama Quispimp Mariampi mank'a phayasipquiti? (yes)
5. Aca ch'okenacajj jiwasanacataquiti? (yes)
6. Jichhürojj jumamp nayampitaquejj mank'a utjiti?
7. Kolkejj jumataq utjiti?
8. Jupataquit qhä pheska jank'o kawranacajja? (yes)
9. Cunataquis aymar yatekta?
10. Qhititaquis phayasqui mama Quispejja? (tata Quispe and José)

## CYCLE 4

Model

|                             |   |
|-----------------------------|---|
| Kawkha maran̄itasa?         | How old are you?  |
| Tunca llatuncan maran̄itwa. | I'm nineteen years old.                                     |
| Utanir uñt'tati?            | Do you know the owner of the house (him who has the house)? |
| Jisa, utanir uñt'twa.       | Yes, I know the owner of the house (him who has the house). |

Grammar Points

|          |      |      |                             |                         |
|----------|------|------|-----------------------------|-------------------------|
| Kawkha   | mara | ni   | ta                          | sa                      |
| How many | year | have | 2nd<br>person<br>inflection | interrogative<br>suffix |

The suffix -ni has the central meaning of ownership. It is frequently used in reference to names and ages, and always occurs in compound numerals. By attaching it onto nouns, the derived adjective has the meaning "owner of" or "he who has." Study the following:

Cawquinqis naranjanejja? (Where is the owner of the oranges?)

Walja wawaninacajj wal trawajapjjañapawa. (Those who have many children, have to work a lot.)

Jan tataninacajj wal t'akesipjje. (Those who don't have a father

suffer a lot.)

By adding the suffix -ni onto some nouns, a construction is formed which translates as "have NOUN." The vowel in -ni is lengthened (-nī) in all forms but third person singular affirmative. Study the following:

Warminītati? (Do you have a wife?)

(Are you married?)

Tiemponīpjttati? (Do you /pl./ have time?)

Cullacaniti? (Does he have a sister?)

#### For Repetition

1. Tata Quispejj pusi tunc maraniwa.
2. Mama Quispejj quimsa tunc quimsakallkon maraniwa.
3. Jusiajj tunc llatuncan maraniwa.
4. Paulinajj tunc pakallkon maraniwa.
5. Felixojj llatunc maraniwa.
6. Juanitajj pakallk maraniwa.

#### For Response

1. Kawkha maranis tata Quispejja?
2. Kawkha maranis mama Quispejja?
3. Kawkha maranis Jusiajja?
4. Kawkha maranis Paulinajja?
5. Kawkha maranis Felixojja?
6. Kawkha maranis Juanitajja?

For Repetition

1. Nanacajj naranjanir uñt'apjjtwa.
2. Nanacajj utanimar uñt'apjjtwa.
3. Nanacajj isinir uñt'apjjtwa.
4. Nanacajj wacaninacar uñt'apjjtwa.
5. Nanacajj kawranir uñt'apjjtwa.
6. Elder Jones sutinītwa.\*
7. Elder Salinas sutinītwa.\*

For Response

1. Naranjanir uñt'apjjtati?
2. Utanijjar uñt'apjjtati?
3. Isinir uñt'apjjtati?
4. Wacaninacar uñt'apjjtati?
5. Cuna sutinītasa, elder?\*
6. Cuna sutinītasa, elder?\*

For Repetition

1. Jan kollkeninacajj wal t'akesipjje.
2. Jan utaninacajj wal t'akesipjje.
3. Diosan aruninacajj janiw t'akesipquiti.
4. Jan taicaninacajj wal t'akesipjje.

---

\*An alternative construction, just as common, is:

Cunas sutimajja, elder?

Sutijjajj Elder Salinas.



For Response

1. Jan kollkeninacajj wal t'akesipjjeti?
2. Jan utaninacajj wal t'akesipjjeti?
3. Diosan aruninacajj wal t'akesipjjeti?
4. Jan taicaninacajj wal t'akesipjjeti?

For Repetition

1. Jusiajj mä jilaniwa.
2. Paulinajj pä jilanacaniwa.
3. Tata Quispejj pä phuchanacaniwa.
4. Mama Quispejj pusi wawanacaniwa.
5. Felixojj mä jiliriniwa.
6. Juanitajj mä jilir cullacaniwa.

For Response

1. Jusiajj jilaniti?
2. Paulinajj jilanacaniti?
3. Tata Quispejj phuchanacaniti?
4. Mama Quispejj pusi wawanacaniti?
5. Felixojj jilirininiti?
6. Juanitajj jilir cullacaniti?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if he has brothers.
2. Ask Elder \_\_\_\_\_ how many brothers he has.
3. Ask Elder \_\_\_\_\_ how old he is.
4. Ask Elder \_\_\_\_\_ what his name is.

5. Ask Elder \_\_\_\_\_ if those who have God's word suffer.
6. Ask Elder \_\_\_\_\_ if those who have no father suffer.

#### Personalized Questions

1. Jilanītati?
2. Kawkha jilanītasa?
3. Jumajj achachilanītati?
4. Tata Quispejj wal wacanacaniti? (yes)
5. Tata Quispejj wal kollkeniti? (no)
6. Jan kollkeninacajj wal mank'apjjeti?
7. Mank'añataq tiemponit Paulinajja? (no)
8. Utanijjar uñjtati? (no)
9. Naranjanir sapürut uñjta? (yes)
10. Lapisanir uñt'tati?

#### Activity

Ask your companion if he has a father, a mother, brothers, sisters, grandparents, etc. Then ask what each one's name is and how old they are.

## CYCLE 5

Model

|                           |                                   |
|---------------------------|-----------------------------------|
| Janit tatajjar uñt'cta?   | Don't you know my father?         |
| Janiw tatamar uñt'cti.    | No, I don't know your father?     |
| Janirat sum aymar yatcta? | Don't you know Aymara well yet?   |
| Janiraw sum aymar yatcti. | No, I don't know Aymara well yet. |

Grammar Points

|     |                    |        |     |      |              |                    |                             |
|-----|--------------------|--------|-----|------|--------------|--------------------|-----------------------------|
| Jan | t(a)               | tata   | jja | r(u) | uñt'         | c(a)               | ta                          |
| No  | negative<br>suffix | father | my  |      | verb<br>stem | negative<br>suffix | 2nd<br>person<br>inflection |

Negative questions begin with "janiti" (no ...?) or "janirati" (todavía no ...?). Notice the absence of the -ti negative suffix in the verbs.

For Repetition

1. Janit tatanīpcta?
2. Janit tatanīcta?
3. Janit tatanīqui?
4. Janit tatanīpqui?
5. Janirat compañeromajj acanc-qui?

6. Janirat yatichirimajj acanc-qui?
7. Janirat jumajj sum aymar yatcta?
8. Janit ch'iqhīcta?

For Response

(Answer all questions in the negative.)

1. Janit tatanīpcta?
2. Janit tatanīcta?
3. Janit tatanīqui?
4. Janit tatanīpqui?
5. Janirat compañeromajj acanc-qui?
6. Janirat yatichirimajj acanc-qui?
7. Janirat jumajj sum aymar yatcta?
8. Janit ch'iquīcta?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if he doesn't have a father.
2. Ask Elder \_\_\_\_\_ if he doesn't have a mother.
3. Ask Elder \_\_\_\_\_ if he isn't tired.
4. Ask Elder \_\_\_\_\_ if he isn't intelligent.
5. Ask Elder \_\_\_\_\_ if the teacher isn't tall.
6. Ask Elder \_\_\_\_\_ if he still doesn't know Aymara well.

Personalized Questions

1. Janirat yatichirisajj purqui?
2. Janit tata Quispejj mä ch'iyar kawranīqui?
3. Wasürojj janit chawll mank'cta?

4. Janit achachilanicta?
5. Janirat mank'cta?
6. Janit uwij awatir sarcta? (no)
7. Janit Chuquiagur sarcta? (yes)
8. Janit Chuquiagut jutcta? (no)
9. Janit tiemponicta quechua yatekañataquejja?
10. Janit warminicta?

## CYCLE 6

Model

|                        |                       |
|------------------------|-----------------------|
| Yatichañ muntati?      | Do you want to teach? |
| Jisa, yatichañ muntwa. | Yes, I want to teach. |

Grammar Points

|          |              |                             |                         |
|----------|--------------|-----------------------------|-------------------------|
| Yatichañ | mun          | ta                          | ti                      |
| to teach | verb<br>stem | 2nd<br>person<br>inflection | interrogative<br>suffix |

When two verbs occur together without a change of subject, the second verb appears first in infinitive form with its final a elided.

This is just the opposite from both English and Spanish. Study the following:

|                  |                   |                      |
|------------------|-------------------|----------------------|
| I want to teach. | I can teach.      | I know how to teach. |
| Quiero enseñar.  | Puedo enseñar.    | Sé enseñar.          |
| Yatichañ muntwa. | Yatichañ puirtwa. | Yatichañ yat-twa.    |

For Repetition

1. Janiw phayañ puircti.
2. Janiw thokoñ puircti.



3. Janiw c'arisiñ puipecti.
4. Chuquiagut puriñ yat-twa.
5. Chuquiagur sarañ yat-twa.
6. Aymaran kellkañ yat-twa.
7. Diosan arunacap yatichañ muntwa.
8. Janiw quechua yatekañ muncti.
9. Janiw t'akesiñ muncti.

For Response

1. Janit phayañ puipecta?
2. Janit thokoñ puipecta?
3. Janit c'arisiñ puipecta?
4. Chuquiagut puriñ yat-tati?
5. Chuquiagur sarañ yat-tati?
6. Aymaran kellkañ yat-tati?
7. Diosan arunacap yatichañ muntati?
8. Janit quechua yatekañ muncta?
9. Janit t'akesiñ muncta?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if he knows how to speak Quechua.
2. Ask Elder \_\_\_\_\_ if he can't dance.
3. Ask Elder \_\_\_\_\_ if he wants to go to La Paz.
4. Ask Elder \_\_\_\_\_ if he can cook.
5. Ask Elder \_\_\_\_\_ if he knows how to dance.
6. Ask Elder \_\_\_\_\_ if he wants to teach God's word.

Personalized Questions

1. Jichhajj cuns munta?
2. Liyiñ yat-tati?
3. Alto Liman kamañ muntati?
4. Mank'añ muntati?
5. Cawquirus sarañ munta?
6. Aymar parlañ puirtati?
7. Phayañ yat-tati?
8. Chuquiagut puriñ yat-tati?
9. Yatichiriñ muntati?
10. Janit thokoñ munta?

## RECAPITULATION

A. The following vocabulary was learned in this lesson. Write the Aymara equivalent in the space to the right.

- |                             |                    |
|-----------------------------|--------------------|
| 1. llama _____              | 1. one _____       |
| 2. alpaca _____             | 2. two _____       |
| 3. all _____                | 3. three _____     |
| 4. half _____               | 4. four _____      |
| 5. a little _____           | 5. five _____      |
| 6. how much, many _____     | 6. six _____       |
| 7. year _____               | 7. seven _____     |
| 8. time _____               | 8. eight _____     |
| 9. teacher _____            | 9. nine _____      |
| 10. older brother _____     | 10. ten _____      |
| 1. to want _____            | 1. eleven _____    |
| 2. to fight _____           | 2. twelve _____    |
| 3. to live _____            | 3. thirteen _____  |
| 4. to write _____           | 4. fourteen _____  |
| 5. to serve, be worth _____ | 5. fifteen _____   |
| 6. to read _____            | 6. sixteen _____   |
| 7. to know (conocer) _____  | 7. seventeen _____ |
| 8. to suffer _____          | 8. eighteen _____  |
| 9. to see _____             | 9. nineteen _____  |
| 10. to be able to _____     | 10. twenty _____   |

- |  |                       |
|--|-----------------------|
| 1. oca _____   | 1. thirty _____       |
| 2. water _____   | 2. forty _____        |
| 3. fish _____  | 3. fifty _____        |
| 4. clothes _____   | 4. sixty _____        |
| 5. orange _____  | 5. seventy _____      |
| 6. now _____   | 6. eighty _____       |
| 7. to dance _____  | 7. ninety _____       |
| 8. deaf _____  | 8. one hundred _____  |
| 9. mute _____  | 9. one thousand _____ |
| 10. very little understanding or<br>mental capacity, "loco" _____<br>_____ | 10. one million _____ |

1. much (quantity only) \_\_\_\_\_
2. too much \_\_\_\_\_
3. much \_\_\_\_\_

B. The following short dialogues were learned in this lesson. Go over them with your companion to make sure that you have them memorized and that you understand the grammatical concepts they contain.

1. Qhitinquis qhä pheska ch'iyar wacanacajja?

Nayanquiwa.

2. Qhitimpis trawajta?

Tata Condorimp, tata Mamanimpiw trawajta.

Cunampis trawajta?

Lampapiw trawajta.

3. Qhititaquis aca librojja?

Nayataquiwa.

Cunataquis aca librojj wali?

Aymar yatekañataquiw wali.

Jumataquejj aymarajj ch'amati?

Jisa, nayataquejja wali ch'amawa.

4. Kawkha marañtasa?

Tunca llatuncan marañtwa.

Utanir uñt'tati?

Jisa, utanir uñt'tawa.

5. Janit tatajjar uñt'cta?

Janiw tatamar uñt'cti.

Janirat sum aymar yatcta?

Janiraw sum aymar yatcti.

6. Yatichañ muntati?

Jisa, yatichañ muntwa.

C. The following dialogue was first introduced in the Pre-Class Module.

You should now commit it to memory with the help of your teacher.

Elder Jones: Dios asqui ur churätam, tata.

Jilakata: Märscanaqui.

Elder Jones: Nanacajj Chuquiagut jutapjjtwa Jesucriston Igle-  
siapa Khepuru Urunacan Kollananacapa ucatwa.

Jilakata: Cunach waquisi?

Elder Jones: Nanacajj jutapjjtwa Diosan arunacap yatichañata-

qui uqhamaraqui yanapiri pamilianacaru.

\* \* \*

Elder Jones: Dios te da buen día, señor.

Líder de la Comunidad: También en si. (ti)

Elder Jones: Nosotros venimos de La Paz de parte de la Iglesia  
de Jesucristo de los Santos de los Ultimos Días.

Líder de la Comunidad: ¿Qué se ofrece?

Elder Jones: Nosotros hemos venido para enseñar las palabras  
de Dios y para ayudar a las familias.

D. Personalized Questions (Lessons I - V)

1. Janirat junt'üm umapcta?
2. Cawquins trawaji Paulinajja?
3. Tata Quispetaquit qhä pusi ch'iyar wacanacajja?
4. Pampan aymar parlapjjeteti?
5. Tatamajj kawkha maranisa?
6. Cuna sutinĩtasa, elder?
7. Cunas sutimajja, elder?
8. Tata Copanan yokapajj lokheti? (yes)
9. Walja wawaninacajj wal trawajapjjañapati?
10. Jumanquit aca wila librojja?
11. Janit thokoñ puiqipqui misioneronacajja?
12. Mä juc' usutätati jumajja?
13. Tata Ticonajj okarati?
14. Jan tataninacajj wal t'akesipjjeteti?
15. Qhitimpis Provor jut-ta?
16. Sapürojajj aymar parlapjjañasati?



17. Tata Condorin phuchapajj amututi?
18. Qhitiñquis uca pheska jisc'a papelanacajja?
19. Cawquincasquis compañeromajja?
20. Janirat aymar yatcta?
21. Warminñtati?
22. Jusiajj janiw okaräquiti. Jumasti?
23. Tata Ticonan warmipan punchupajj machakati?
24. Wacanir uñt'tati?
25. Jusiajj uwijanac anaquiñapati?

LESSON VI  
PRE-CLASS MODULE

PART 1

This part will preview the vocabulary which you will learn in Lesson VI.

\*\*\*\*\*

1. (TAPE ON) The days of the week are introduced in this lesson. They have been borrowed from Spanish, but require a slightly different pronunciation. Listen to the model, then repeat.

- |                          |                       |
|--------------------------|-----------------------|
| a. tumincu (Sunday)      | e. juivisa (Thursday) |
| b. lunisa (Monday)       | f. virnisa (Friday)   |
| c. martisa (Tuesday)     | g. sawaru (Saturday)  |
| d. mirculisa (Wednesday) |                       |

Listen again, then repeat. Think of the meaning.

( )

\*\*\*\*\*

2. Seven new verbs are introduced in this lesson. Listen to the model, then repeat.

- |                            |                                  |
|----------------------------|----------------------------------|
| a. k'ochuña (to pray)      | e. tucuña (to finish)            |
| b. waliptaña (to get well) | f. awisaña (to advise, inform)   |
| c. wisitaña (to visit)     | g. sarjjaña (to go away, "irse") |
| d. cutiniña (to return)    |                                  |

Listen again, then repeat. Think of the meaning.

( )

\*\*\*\*\*

3. Six expressions regarding parts of the day are introduced. Listen to the model, then repeat.

- |                           |                                    |
|---------------------------|------------------------------------|
| a. aruma (night)          | d. arumaraqui (very early morning) |
| b. chica aruma (midnight) | e. jichhayp'u (this afternoon)     |
| c. orasa (hour, time)     | f. arumanthi (tomorrow morning)    |

Listen again, then repeat. Think of the meaning.

( )

\*\*\*\*\*

4. Three negatives are introduced in this lesson. They are combinations of words previously learned. Listen to the model, then repeat.

- |                          |                          |
|--------------------------|--------------------------|
| a. janiw qhitis (no one) | c. janiw cawcs (nowhere) |
| b. janiw cuns (nothing)  |                          |

Listen again, then repeat. Think of the meaning.

( )

\*\*\*\*\*

5. Two words meaning "when" are also introduced in this lesson. Listen to the model, then repeat.

- |                     |                   |
|---------------------|-------------------|
| a. cunapacha (when) | b. cunärsa (when) |
|---------------------|-------------------|

Listen again, then repeat.

( )

\*\*\*\*\*

6. There is little difference in meaning between "cunapacha" and "cunärsa." It appears, however, that "cunärsa" refers to a shorter period of time than does "cunapacha." For example:

- a. When (cunärsa) did you arrive?

I arrived a few minutes ago.

b. When (cunapacha) did your father die?

He died six years ago.

\*\*\*\*\*

7. The words "next," "week," and "month" are also introduced in this lesson. Listen to the model, then repeat.

- |                    |                  |
|--------------------|------------------|
| a. jutiri (next)   | c. simana (week) |
| b. phajjsi (month) |                  |

Listen again, then repeat. Think of the meaning.

( )

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8. The three words in frame 7 can be combined into "next week" and "next month." Listen to the model, then repeat.

- |                             |                               |
|-----------------------------|-------------------------------|
| a. jutir simana (next week) | b. jutir phajjsi (next month) |
|-----------------------------|-------------------------------|

Listen again, then repeat. Think of the meaning.

( )

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9. The last four words introduced in this lesson are the following words. Listen to the model, then repeat.

- |                 |                    |
|-----------------|--------------------|
| a. piru (but)   | c. inasa (perhaps) |
| b. phuju (well) | d. niya (already)  |

Listen again, then repeat. Think of the meaning.

( )

\*\*\*\*\*

10. (TAPE OFF) If you need to review any of these words, rewind the tape and play this part over again. Then go on to frame 11.

\*\*\*\*\*

11. You will now hear fifteen words in English. See if you can repeat the Aymara equivalent before the native model does.

- |        |        |        |
|--------|--------|--------|
| a. ( ) | f. ( ) | k. ( ) |
| b. ( ) | g. ( ) | l. ( ) |
| c. ( ) | h. ( ) | m. ( ) |
| d. ( ) | i. ( ) | n. ( ) |
| e. ( ) | j. ( ) | o. ( ) |

## PART 2

This part will preview the grammar introduced in Lesson VI.

\*\*\*\*\*

1. (TAPE ON) This lesson introduces the future tense in both the affirmative and the negative. Study the following singular conjugations.

- a. Nayajj saräwa. (I will go.)
- b. Jumajj sarätawa. (You will go.)
- c. Jupajj saraniwa. (He will go.)
- d. Jiwajj sarañäni. (We /incl.-sg./ will go.)

Listen again to the model, then repeat.

( )

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2. The conjugations in the plural are the following:

- a. Nanacajj sarapjjäwa. (We /excl./ will go.)
- b. Jumanacajj sarapjjätawa. (You /pl./ will go.)
- c. Jupanacajj sarapjjaniwa. (They will go.)
- d. Jiwasanacajj sarapjjañäniwa. (We /incl.-pl./ will go.)

Listen again to the model, then repeat.

( )

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3. The negative singular conjugations are the following:

- a. Janiw sarcäti. (I will not go.)
- b. Janiw sarcätati. (You will not go.)
- c. Janiw sarcaniti. (He will not go.)



d. Janiw sarcañäniti. (We /incl.-sg./ will not go.)

Listen to the model again, then repeat.

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4. The negative plural conjugations are the following:

a. Janiw sarapcäti. (We /excl./ will not go.)

b. Janiw sarapcätati. (You /pl./ will not go.)

c. Janiw sarapcaniti. (They will not go.)

d. Janiw sarapcañäniti. (We /excl.-pl./ will not go.)

Listen again to the model, then repeat.

( )

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5. (TAPE OFF) Cover up the right hand column as you translate the left hand column. Check you answer each time.

- |                               |                           |
|-------------------------------|---------------------------|
| a. I will speak.              | Nayajj parläwa.           |
| b. You will not speak.        | Janiw parlcätati.         |
| c. They will speak.           | Jupanacajj parlapjjaniwa. |
| d. We (excl.) will not speak. | Janiw parlapcäti.         |
| e. He will not speak.         | Janiw parlcäniti.         |

\*\*\*\*\*

6. (TAPE ON) The suffix -cama, meaning "until," was first introduced in Lesson II. It is further dealt with in this lesson. Study the following examples.

a. Khatucamaw sarä. (I will go until /up to/ the market.)

b. Kollucamaw sarani. (He will go until /up to/ the hill.)

- c. Qhä utcamaw sarapjjä. (We /excl./ will go until /up to/ that house.)

It is equivalent to the Spanish "hasta." Notice that when it is added to forms with three or more syllables (qhä,uta), the last vowel of that form is elided.

\*\*\*\*\*

7. The verbalization of nouns and adjectives in the future tense is also explained. Study the following examples in the singular.

- a. Yatichiriyäwa. (I will be a teacher.)  
 b. Yatichiriyätawa. (You will be a teacher.)  
 c. Yatichirīniwa. (He will be a teacher.)  
 d. Yatichirīñäniwa. (We /incl.-sg./ will be teachers.)

Notice that all endings are regular except first and second person where -yä has been added.

Listen again to the model, then repeat.

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8. Study the following examples in the plural.

- a. Yatichirīpjjäwa. (We /excl./ will be teachers.)  
 b. Yatichirīpjjätawa. (You /pl./ will be teachers.)  
 c. Yatichirīpjjaniwa. (They will be teachers.)  
 d. Yatichirīpjjañäniwa. (We /incl.-pl./ will be teachers.)

Listen again to the model, then repeat.

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9. Study the following examples of the negative singular.

- a. Janiw yatichirīcāti. (I will not be a teacher.)
- b. Janiw yatichirīcātati. (You will not be a teacher.)
- c. Janiw yatichirīcaniti. (He will not be a teacher.)
- d. Janiw yatichirīcañāniti. (We /incl.-sg./ will not be teachers.)

Listen again to the model, then repeat.

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10. Study the following examples of the negative plural.

- a. Janiw yatichirīpcāti. (We /excl./ will not be teachers.)
- b. Janiw yatichirīpcātati. (You /pl./ will not be teachers.)
- c. Janiw yatichirīpcaniti. (They will not be teachers.)
- d. Janiw yatichirīpcañāniti. (We /excl.-pl./ will not be teachers.)

Listen to the model again, then repeat.

( )

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11. (TAPE OFF) Cover up the right hand column as you translate the left hand column. Check your answer each time.

- |  |                |
|--|----------------|
| a. You will be lazy.                   | Jayrayätawa.   |
| b. He will not be lazy.                | Jayräcaniti.   |
| c. They will be lazy.                  | Jayrapjjaniwa. |
| d. I will not be lazy.                 | Jayräcāti.     |
| e. We (incl.-sg.) will not<br>be lazy. | Jayräcañāniti. |

\*\*\*\*\*

12. (TAPE ON) The verbal suffix -chi is also introduced in Lesson VI.

It indicates doubt concerning a future action and is always accom-

panied with the form "inasa" (perhaps). It is inserted into the verb immediately before the future endings both in the affirmative and in the negative. Study the following affirmative singular forms.

- a. Inas sarchí. (Perhaps I will go.)
- b. Inas sarchīta. (Perhaps you will go.)
- c. Inas sarchini. (Perhaps he will go.)
- d. Inas sarchiñäni. (Perhaps we /incl.-sg./ will go.)

Listen again to the model, then repeat.

( )

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13. Study the following affirmative plural forms.

- a. Inas sarapjjchí. (Perhaps we /excl./ will go.)
- b. Inas sarapjjchīta. (Perhaps you /pl./ will go.)
- c. Inas sarapjjchini. (Perhaps they will go.)
- d. Inas sarapjjchiñäni. (Perhaps we /incl.-pl./ will go.)

Listen again to the model, then repeat.

( )

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14. The negative singular forms are the following:

- a. Inas jan sarcchīti. (Perhaps I will not go.)
- b. Inas jan sarcchītati. (Perhaps you will not go.)
- c. Inas jan sarcchiniti. (Perhaps he will not go.)
- d. Inas jan sarcchiñäniti. (Perhaps we /incl.-sg./ will not go.)

Listen again to the model, then repeat.

( )

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15. The negative plural forms are the following:

- a. Inas jan sarapcchīti. (Perhaps we /excl./ will not go.)
- b. Inas jan sarapcchītati. (Perhaps you /pl./ will not go.)
- c. Inas jan sarapcchiniti. (Perhaps they will not go.)
- d. Inas jan sarapcchiñāniti. (Perhaps we /incl.-pl./ will not go.)

Listen again to the model, then repeat.

(     )

\*\*\*\*\*

16. (TAPE OFF) Cover up the right hand column as you translate the left hand column. Check your answer each time.

- |                                  |                         |
|----------------------------------|-------------------------|
| a. Perhaps I will come.          | Inas jutchí.            |
| b. Perhaps he will go.           | Inas sarchini.          |
| c. Perhaps they will not come.   | Inas jan jutapcchiniti. |
| d. Perhaps you (pl.) will come.  | Inas jutapjjchīta.      |
| e. Perhaps we (excl.) will come. | Inas jutapjjchí.        |

\*\*\*\*\*

17. (TAPE ON) The last suffix introduced in Lesson VI is -jja. This verbal suffix is equivalent to the Spanish "ya." It is inserted immediately before the person endings. Study the following examples.

- a. Yatjjtwa. (Ya sé.)
- b. Yatjjapjjtwa. (Ya sabemos.)
- c. Yatjjäwa. (Ya sabré.)
- d. Yatjjapjjäwa. (Ya sabremos.)

Listen again to the model, then repeat.



( )

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18. Frequently the adverb "niya" (ya) accompanies verbs with -jja, giving added emphasis.

- a. Niy jayp'öjjewa. (Ya es tarde.)
- b. Niy arumäjjewä. (Ya es noche.)
- c. Niy mank'añ orasäjjewä. (Ya es hora de comer.)
- d. Niy sarjjä. (Ya me voy.)

Listen again to the model, then repeat.

( )

\*\*\*\*\*

19. (TAPE OFF) If you need further work on these grammar points, rewind the tape and play this part over again. Then go on to frame 20.

\*\*\*\*\*

20. How do you say I WILL REST \_\_\_\_\_ ?
- YOU WILL REST \_\_\_\_\_ ?
- THEY WILL REST \_\_\_\_\_ ?

\*\*\*\*\*

21. How do you say HE WILL NOT REST \_\_\_\_\_ ?
- WE (incl.-sg.) WILL NOT REST \_\_\_\_\_ ?
- YOU (pl.) WILL NOT REST \_\_\_\_\_ ?

\*\*\*\*\*

22. The suffix meaning "until" is \_\_\_\_\_ .
- How do you say I WILL GO UNTIL CHUQUIAGU \_\_\_\_\_ ?

\*\*\*\*\*

23. How do you say I WILL BE TALL \_\_\_\_\_ ?



YOU WILL BE TALL \_\_\_\_\_ ?

WE (incl.-pl.) WILL BE TALL \_\_\_\_\_ ?

\*\*\*\*\*

24. How do you say THEY WILL NOT BE TALL \_\_\_\_\_ ?

YOU (pl.) WILL NOT BE TALL \_\_\_\_\_ ?

HE WILL NOT BE TALL \_\_\_\_\_ ?

\*\*\*\*\*

25. The suffix which shows doubt that a future action will occur is \_\_\_\_\_

\_\_\_\_\_.

It is always accompanied by the word \_\_\_\_\_.

How do you say PERHAPS I WILL GO \_\_\_\_\_ ?

PERHAPS HE WILL NOT COME \_\_\_\_\_ ?

\*\*\*\*\*

26. The suffix which has an equivalent meaning to "ya" in Spanish is \_\_\_\_\_

\_\_\_\_\_.

The word which sometimes accompanies it for emphasis is \_\_\_\_\_.

How do you say I ALREADY WENT \_\_\_\_\_ ?

IT IS ALREADY AFTERNOON \_\_\_\_\_ ?

## ANSWERS (FRAMES 20 - 26)

20. Samaräwa.  
Samarätawa.  
Samarapjjaniwa.
21. Janiw samarcaniti.  
Janiw samarcañäniti.  
Janiw samarapcätati.
22. -cama  
Chuquiagcamaw sarä.
23. Jach'a tansayäwa.  
Jach'a tansayätawa.  
Jach'a tansäpjjañäniwa.
24. Janiw jach'a tansäpcaniti.  
Janiw jach'a tansäpcätati.  
Janiw jach'a tansäcaniti.
25. -chi  
-inasa  
Inas sarchí.  
Inas jan jutechiniti.
26. -jja  
niya  
Nayajj sarjttwa.  
Niy jayp'ojjewa.

## PART 3

This part is a continuation of the dialogue found in Lesson V. Elder Jones and Elder Salinas are introducing themselves to the community leader and trying to set up a time when they can return and teach him and his family. Familiarize yourself with the dialogue now. Further work on memorization will be done in class.

\*\*\*\*\*

1. (TAPE ON) Listen as the native model repeats the entire dialogue in Aymara. Follow the meaning in Spanish below.

Jilakata: Waliqiw. Nayan sutijjajj Feliciano Quispe.

Elder Jones: Waliqiw uqhamajj. Nayan sutijjajj Elder Jones.

Jupajj cumpañojjawa Elder Salinas.

Jilakata: Nayajj juc'ampi yatiñ munta jakenacaru awisañataqui.

Piru jichhajj janiw tiemponicti. Cutinipjjasmati

juc'ampi arumjjaru?

Elder Jones: Waliquiwa. Uqhamajj cutinipjjäwa.

\* \* \*

Líder: Bien. Mi nombre es Feliciano Quispe.

Elder Jones: Está bien. Mi nombre es Elder Jones. El es mi compañero Elder Salinas.

Líder: Yo quiero saber más para informar a la gente. Pero ahora no tengo tiempo. Pueden volver un poco más en la noche?

Elder Jones: Muy bien. Entonces volveremos.

\*\*\*\*\*

2. Return to frame 1 and repeat each phrase after the model. Think of the meaning.

\*\*\*\*\*

3. Return again to frame 1 and repeat each sentence after the model. Again, think of the meaning.

\*\*\*\*\*

4. (TAPE OFF) If you need further work on this dialogue, rewind the tape and play this part again. Otherwise, say it back and forth with your companion four or five times.

LESSON VI  
IN-CLASS MODULE

CYCLE 1

Model

|                         |                             |
|-------------------------|-----------------------------|
| Tumincojj jutätati?     | Will you come on Sunday?    |
| Jisa, tumincojj jutäwa. | Yes, I will come on Sunday. |

Grammar Points

|         |                                 |              |  |                         |
|---------|---------------------------------|--------------|--|-------------------------|
| Tumincu | jj(a)                           | juta         | ''ta                                     | ti                      |
| Sunday  | secondary<br>emphatic<br>suffix | verb<br>stem | 2nd person<br>inflection<br>future tense | interrogative<br>suffix |

The future tense presents the action as taking place at a time yet to come. Study the following boxes.

|           |                  |        |
|-----------|------------------|--------|
|           | Future           |        |
| Verb Stem | Inflections + wa |        |
| sara      | ''               | ''wa   |
| sara      | ''ta             | ''tawa |
| sara      | ni               | niwa   |

| Verb Stem | Future        |            |
|-----------|---------------|------------|
|           | Inflections + | wa         |
| sara      | ñäni          | ñaniwa     |
| sara      | pjjä          | pjjäwa     |
| sara      | pjjäta        | pjjätawa   |
| sara      | pjjani        | pjjaniwa   |
| sara      | pjjañäni      | pjjañäniwa |

For Repetition

1. Tumincojj iglesiar sarä.
2. Tumincojj iglesiar saräta.
3. Tumincojj iglesiar sarani.
4. Tumincojj iglesiar sarañäni.
5. Sapüruw k'ochupjjä.
6. Sapüruw k'ochupjjäta.
7. Sapüruw k'ochupjjani.
8. Sapüruw k'ochupjjañäni.

For Response

1. Tumincojj iglesiar sarätati?
2. Tumincojj iglesiar saraniti?
3. Tumincojj iglesiar sarañäniti?
4. Sapürut k'ochupjjäta?
5. Sapürut k'ochupjjani?
6. Sapürut k'ochupjjañäni?



Controlled Conversation

1. Ask Elder \_\_\_\_\_ if he will go to Church on Sunday.
2. Ask Elder \_\_\_\_\_ if he will pray every day.
3. Ask Elder \_\_\_\_\_ if the Quispe family will go to Church on Sunday.
4. Ask Elder \_\_\_\_\_ if they will pray.
5. Ask Elder \_\_\_\_\_ if you (pl.) will pray.
6. Ask Elder \_\_\_\_\_ if we (incl.-sg.) will go to Church on Sunday.

Personalized Questions

1. Kharürojj aymar yatekäti?
2. Jutir phajjsi Boliviär sarätati?
3. Pamilia Quispejj iglesiar saraniti? (Yes!)
4. Pamilia Quispejj Diosan arunacap liyiniti? (Yes!)
5. Pamilia Quispejj k'ochuniti? (Yes!)
6. Cunapachas tata Quispejj jakenacaru awisani? (tomorrow)
7. Take jakenacaru wisitapjjätati?
8. Jakenacaru yanapañ munapjjtati?
9. Jakenacaru yatichañ munapjjtati?
10. Take jakenacaru yatichapjjätati?
11. Jilakatamp parlätati?
12. Jilakataru yatichätati?

Activity

Talk with your companion about the first things you will do when you arrive in your proselyting area on the "altiplano."

## CYCLE 2

Model

|                                    |                                    |
|------------------------------------|------------------------------------|
| Jutir tumincojj iglesiar sarätati? | Will you go to Church next Sunday? |
| Janiw iglesiar sarcäti.            | No, I will not go to Church.       |

Grammar Points

|       |         |      |              |                    |  |                    |
|-------|---------|------|--------------|--------------------|--|--------------------|
| Janiw | iglesia | r(u) | sar          | c(a)               | ä  | ti                 |
| No    | Church  | to   | verb<br>stem | negative<br>suffix | 1st person<br>inflection<br>future tense | negative<br>suffix |

The negative of the future tense is formed in the usual manner.

The suffix -ca is inserted immediately before the future inflections (but after the pluralizer -pjja), and the suffix -ti is attached onto the end.

Study the following boxes.

|          |      |             |
|----------|------|-------------|
|          |      | Inflections |
|          | Verb | +           |
| Negative | Stem | Negative    |
| Janiw    | sar  | cäti        |
| Janiw    | sar  | cätati      |
| Janiw    | sar  | caniti      |

| Negative | Verb<br>Stem | Inflections<br>+<br>Negative |
|----------|--------------|------------------------------|
| Janiw    | sar          | cañäniti                     |
| Janiw    | sara         | pcäti                        |
| Janiw    | sara         | pcätati                      |
| Janiw    | sara         | pcaniti                      |
| Janiw    | sara         | pcañäniti                    |

For Repetition

1. Jichhayp'ojj janiw cuns lurcäti.
2. Jichhayp'ojj janiw cuns lurcätati.
3. Jichhayp'ojj janiw cuns lurcaniti.
4. Jichhayp'ojj janiw cuns lurcañäniti.
5. Jichhayp'ojj janiw cawcs sarapcäti.
6. Jichhayp'ojj janiw cawcs sarapcätati.
7. Jichhayp'ojj janiw cawcs sarapcaniti.
8. Jichhayp'ojj janiw cawcs sarapcañäniti.

For Response

1. Jichhayp'ojj cuns luräta?
2. Jichhayp'ojj cuns lurani?
3. Jichhayp'ojj cuns lurañäni?
4. Jichhayp'ojj cawcs sarapjjä?
5. Jichhayp'ojj cawcs sarapjjäta?

6. Jichhayp'ojj cawcs sarapjjani?
7. Jichhayp'ojj cawcs sarapjjañäni?

#### Controlled Conversation

1. Ask Elder \_\_\_\_\_ if he is going to go. (no)
2. Ask Elder \_\_\_\_\_ what he is going to do this afternoon. (nothing)
3. Ask Elder \_\_\_\_\_ where he is going this afternoon. (nowhere)
4. Ask Elder \_\_\_\_\_ where they are going this afternoon. (nowhere)
5. Ask Elder \_\_\_\_\_ what his companion is going to do this afternoon.  
(nothing)
6. Ask Elder \_\_\_\_\_ what the teacher is going to do tomorrow. (nothing)

#### Personalized Questions

1. Jichhajj cuns mank'äta?
2. Kharürojj Boliviancätati?
3. Jutir simanajj aymar parlätati?
4. Jurpürojj janit cawcs sarcäta?
5. Kharürojj cuns apanïta yatichiritaquejja?
6. Arumanthejj cuns luräta?
7. Sawarojj janit cawcs sarcäta?
8. Janit kharürojj Chuquiagur sarcäta?
9. Jichhayp'ojj janit pilutamp anatapcäta?
10. Sawarojj taicamar kellkätati?

#### Activity

Talk with your companion about the things you will do on preparation day this Saturday.

## CYCLE 3

Model

|                         |                                 |
|-------------------------|---------------------------------|
| Cunapachcamas acancäta? | Until when will you be here?    |
| Jutir marcamaw acancä.  | I will be here until next year. |

Grammar Points

|       |      |       |      |                |
|-------|------|-------|------|----------------|
| Jutir | mar  | cama  | w(a) | acancä         |
| Next  | year | until |      | I will be here |

The suffix -cama means "until" and was first introduced in the Pre-Class Module for Lesson II. When the form to which it is added has more than two syllables, the last vowel of that form is elided.

For Repetition

1. Tata Quispejj yapucamaw sarani.
2. Mama Quispejj khatucamaw sarani.
3. Felixojj iscwilcamaw sarani.
4. Jusiajj kollucamaw sarani.
5. Paulinajj Chuquiagcamaw sarani.
6. Juanitajj phujucamaw sarani.
7. Tata Copanajj qhä utcamaw sarani.
8. Mama Copanajj apachitcamaw sarani.



For Response

1. Tata Copanajj cawquicamas sarani?
2. Mama Copanajj cawquicamas sarani?
3. Jusiajj cawquicamas sarani?
4. Felixojj cawquicamas sarani?
5. Juanitajj cawquicamas sarani?
6. Paulinajj cawquicamas sarani?
7. Tata Quispejj cawquicamas sarani?
8. Mama Quispejj cawquicamas sarani?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if he is going to be here until tomorrow.
2. Ask Elder \_\_\_\_\_ if he is going to be here until this afternoon.
3. Ask Elder \_\_\_\_\_ if Jose isn't going until (up to) the mountain.
4. Ask Elder \_\_\_\_\_ if Señora Quispe isn't going until (up to) the market.
5. Ask Elder \_\_\_\_\_ if Señora Copana is going until (up to) the apachita.
6. Ask Elder \_\_\_\_\_ if Paulina isn't going until (up to) Chuquiagu.

Personalized Questions

1. Cunürcamas acancäta?
2. Cuna phajjscamas acancäta?
3. Cuna simancamas acancäta?
4. Chuquiagcam sarañ muntati?
5. Santa Cruscam sarañ muntati?
6. Cawquicamas sarañ muni cumpañirumajja?



7. Cawquicamas sarañ munta jumajja?
8. Cuchawamcam sarañ muntati?
9. Guaquicam sarañ muntati?
10. Chulumancam sarañ muntati?

## CYCLE 4

Model

|                        |                               |
|------------------------|-------------------------------|
| Yatichiriyätati?       | Will you be a teacher?        |
| Jisa, yatichiriyäwa.   | Yes, I will be a teacher.     |
| Yatichirīniti?         | Will he be a teacher?         |
| Janiw yatichirīcaniti. | No, he will not be a teacher. |

Grammar Points

|           |   |                         |
|-----------|---|-------------------------|
| Yatichiri | yä      ta  | ti                      |
| Teacher   | future tense<br>2nd person singular<br>inflection | interrogative<br>suffix |

The verbalization of nouns and adjectives in the future tense is regular with two exceptions. The first and second person singular affirmative add the suffix -yä and do not lengthen the last vowel of their stem. This is also the case with the verbalization of nouns by the suffix -ni. Study the following boxes.

Affirmative Forms

|           |            |
|-----------|------------|
| Noun      | Inflection |
| yatichiri | yäwa       |

| Noun      | Inflection |
|-----------|------------|
| yatichiri | yätawa     |
| yatichirī | niwa       |
| yatichirī | ñaniwa     |
| yatichirī | pjjäwa     |
| yatichirī | pjjätawa   |
| yatichirī | pjjaniwa   |
| yatichirī | pjjañäniwa |

Negative Forms

| Negative | Negative  |            |
|----------|-----------|------------|
|          | Noun      | Inflection |
| janiw    | yatichirī | cäti       |
| janiw    | yatichirī | cätati     |
| janiw    | yatichirī | caniti     |
| janiw    | yatichirī | cañäniti   |
| janiw    | yatichirī | pcäti      |
| janiw    | yatichirī | pcätati    |
| janiw    | yatichirī | pcaniti    |
| janiw    | yatichirī | pcañäniti  |

For Repetition

1. Nayajj jach'a tansayäwa.

2. Jumajj jach'a tansayätawa.
3. Jupajj jach'a tansäniwa.
4. Jiwasajj jach'a tansäñäniwa.
5. Nanacajj suma jakëpjjäwa.
6. Jumanacajj suma jakëpjjätawa.
7. Jupanacajj suma jakëpjjaniwa.
8. Jiwasanacajj suma jakëpjjañäniwa.

For Response

1. Jach'a tansayäti?
2. Jach'a tansayätati?
3. Jach'a tansäniti?
4. Jach'a tansäñäniti?
5. Suma jakëpjjäti?
6. Suma jakëpjjätati?
7. Suma jakëpjjaniti?
8. Suma jakëpjjañäniti?

For Repetition

1. Janiw jisc'a tansäcäti.
2. Janiw jisc'a tansäcätati.
3. Janiw jisc'a tansäcaniti.
4. Janiw jisc'a tansäcañäniti.
5. Janiw khoru jakëpcäti.
6. Janiw khoru jakëpcätati.
7. Janiw khoru jakëpcaniti.
8. Janiw khoru jakëpcañäniti.

For Response

1. Jisc'a tansayäti?
2. Jisc'a tansayätati?
3. Jisc'a tansäniti?
4. Jisc'a tansäñäniti?
5. Khoru jakëpjjäti?
6. Khoru jakëpjjätati?
7. Khoru jakëpjjäniti?
8. Khoru jakëpjjañäniti?

For Repetition

1. Pheska tunc kawraniyäwa.
2. Sojjta tunc kawraniyätawa.
3. Pakallk tunc kawranīniwa.
4. Quimsakallk tunc kawranīñäniwa.
5. Quimsa anunīpjjäwa.
6. Pusi phisinīpjjätawa.
7. Pusi wacanīpjjaniwa.
8. Sojjta wacanīpjjañäniwa.

For Response

1. Kawkhas kawraniyä?
2. Kawkhas kawraniyäta?
3. Pakallk tunc kawranīniti?
4. Quimsakallk tunc kawranīñäniti?
5. Pusi anunīpjjäti?
6. Sojjta phisinīpjjätati?

7. Sojjta wacanīpjjaniti?
8. Quimsa wacanīpjjañāniti?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if he will be tall.
2. Ask Elder \_\_\_\_\_ if he will be short.
3. Ask Elder \_\_\_\_\_ if he will be a good man.
4. Ask Elder \_\_\_\_\_ if he will be a bad man.
5. Ask Elder \_\_\_\_\_ if he will be intelligent.
6. Ask Elder \_\_\_\_\_ if he will be a good missionary.

Personalized Questions

1. Machak pantalunaniyätati?
2. Pä warminiyätati?
3. Kawkhas wawaniyäta?
4. Okarayätati?
5. Cumpanirumajj jach'a tansäniti?
6. Liq'iyätati?
7. Jayrayätati?
8. K'aphayätati?
9. Pamilia Quispejj suma jakēpjjaniti?
10. Jichhayp'u karitāpjjätati?



## CYCLE 5

Model

|                            |                                      |
|----------------------------|--------------------------------------|
| Kharürojj tucütati?        | Will you finish tomorrow?            |
| Janiw yatcti; inas tucchí. | I don't know; perhaps I will finish. |

Grammar Points

|         |              |                                |
|---------|--------------|--------------------------------|
| inas(a) | tuc          | chí                            |
| perhaps | verb<br>stem | future suffix<br>showing doubt |

The suffix -chí indicates doubt concerning a future action. It always occurs in combination with the form "inasa." It is inserted into the verb immediately before the future endings both in the affirmative and in the negative. Notice that in the first person singular and plural affirmative, the accent falls on the last syllable. Study the following boxes.

Affirmative

|      |           |             |
|------|-----------|-------------|
|      | Verb Stem | Inflections |
| inas | tuc       | chí         |
| inas | tuc       | chīta       |

|      | Verb Stem | Inflections |
|------|-----------|-------------|
| inas | tuc       | chini       |
| inas | tuc       | chiñäni     |
| inas | tucu      | pjjchí      |
| inas | tucu      | pjjchīta    |
| inas | tucu      | pjjchini    |
| inas | tucu      | pjjchiñäni  |

Negative

|      | Negative | Verb Stem | Inflections |
|------|----------|-----------|-------------|
| inas | jan      | tuc       | cchīti      |
| inas | jan      | tuc       | cchītati    |
| inas | jan      | tuc       | cchiniti    |
| inas | jan      | tuc       | cchiñäniti  |
| inas | jan      | tucu      | pcchīti     |
| inas | jan      | tucu      | pcchītati   |
| inas | jan      | tucu      | pcchiniti   |
| inas | jan      | tucu      | pcchiñäniti |

For Repetition

1. Inas yap lurchí.
2. Inas uwij awatchīta.
3. Inas jilakatar parlchini.

4. Inas marcar sarchiñäni.
5. Inas jan thokopchiti.
6. Inas jan puripchitati.
7. Inas jan jutapchiniti.
8. Inas jan aymar parlapchihñaniti.

For Response

1. Yap luräti?
2. Uwij awatätati?
3. Jilakatar parlaniti?
4. Marcar sarañaniti?
5. Thokopjjäti?
6. Puripjjätati?
7. Jutapjjaniti?
8. Chuquiagun aymar parlapjjahñaniti?

Controlled Conversation

(Answer all questions with "Janiw yatcti. Inas ...")

1. Ask Elder \_\_\_\_\_ if he will pasture the sheep.
2. Ask Elder \_\_\_\_\_ if you (pl.) will go to town.
3. Ask Elder \_\_\_\_\_ if he will talk to the community leader.
4. Ask Elder \_\_\_\_\_ if he will finish the house.
5. Ask Elder \_\_\_\_\_ if they will eat tomorrow.
6. Ask Elder \_\_\_\_\_ if we will speak Aymara in La Paz.

Personalized Questions

(If you are confident of doing what the question asks, answer "Jisa,

chekpachaw(a) ..." If you are doubtful of doing what the question asks,  
answer "Janiw yatcti. Inas ...")

1. Chekpachat Boliviar saräta?
2. Chekpachat Umälar saräta?
3. Chekpachat quechua yatekäta?
4. Chekpachat aymar parlapjjäta?
5. Chekpachat Bolivian chawll mank'äta?
6. Chekpachat phayäta?
7. Chekpachat Bolivian yapuchäta?
8. Chekpachat Diosan arunacap yatichapjjäta?
9. Chekpachat pamilianacar yanapapjjäta?
10. Chekpachat Bolivian wanüta?

## CYCLE 6

Model

|                       |                             |
|-----------------------|-----------------------------|
| Aymar yatjjtati?      | Do you already know Aymara? |
| Jisa, aymar yatjjtwa. | Yes, I already know Aymara. |

Grammar Points

|        |           |                     |                          |                         |
|--------|-----------|---------------------|--------------------------|-------------------------|
| Aymar  | yat       | jj                  | ta                       | ti                      |
| Aymara | verb stem | suffix<br>"already" | 2nd person<br>inflection | interrogative<br>suffix |

The verbal suffix -jja is equivalent to the Spanish word "ya."

Sarjjtwa. (Ya me voy.)

Jutjjewa. (Ya vino.)

Mistjjäwa. (Ya saldré.)

This form is very common in Aymara. It is often used with the form "niya." Study the following boxes.

Present

|           |             |            |
|-----------|-------------|------------|
| Verb Stem | <u>-jja</u> | Inflection |
| sar       | jj          | twa        |
| sar       | jj          | tawa       |

| Verb Stem | <u>-jja</u> | Inflection |
|-----------|-------------|------------|
| sar       | jj          | ewa        |
| sar       | jj          | tanwa      |
| sar       | jja         | pjjtwa     |
| sar       | jja         | pjjtawa    |
| sar       | jja         | pjjewa     |
| sar       | jja         | pjjtanwa   |

Future

| Verb Stem | <u>-jja</u> | Inflection |
|-----------|-------------|------------|
| sar       | jja         | ''wa       |
| sar       | jja         | ''tawa     |
| sar       | jja         | niwa       |
| sar       | jja         | ñäniwa     |
| sar       | jja         | pjjäwa     |
| sar       | jja         | pjjätawa   |
| sar       | jja         | pjjaniwa   |
| sar       | jja         | pjjañäniwa |

In the negative, the suffix -ca is elided.

Janiw sarjjti. (Ya no voy.)

Janiw sarjjäti. (Ya no voy a ir.)



For Repetition

1. Nayajj niy aymar parljjtwa.
2. Jumajj niy aymar parljjätawa.
3. Jupajj usutawa, piru waliptjjaniwa.
4. Jiwajj usutatanwa, piru waliptjjañäniwa.
5. Mä juc' aymar parljjapjjtwa.
6. Mä juc' aymar parljjapjjtawa.
7. Mä juc' aymar parljjapjjewa.
8. Mä juc' aymar parljjapjjtanwa.

For Response

1. Niy aymar parljjtati?
2. Niy aymar parljjätati?
3. Jupajj waliptjjaniti?
4. Jiwajj waliptjjañäniti?
5. Mä juc' aymar parljjapjjtati?
6. Mä juc' aymar parljjapjjjeti?
7. Mä juc' aymar parljjapjjtanti?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if he already speaks Aymara.
2. Ask Elder \_\_\_\_\_ if his companion already speaks Aymara.
3. Ask Elder \_\_\_\_\_ if they already speak Aymara.
4. Ask Elder \_\_\_\_\_ if they will soon get well.
5. Ask Elder \_\_\_\_\_ if he will soon get well.
6. Ask Elder \_\_\_\_\_ if the teacher already speaks Aymara.

Personalized Questions

1. Phayañ yatjttati?
2. Aymar parlañ yatjttati?
3. Boliviar sarañ munjttati?
4. Niy urüjjeti?
5. Niy sarjjañ orasäjjeti?
6. Niy jayp'üjjeti?
7. Diosan arunacap yatjttati?
8. Niy mank'añ orasäjjeti?
9. Niy arumäjjeti?
10. Niy orasäjjeti?

## RECAPITULATION

A. The following vocabulary was learned in this lesson. Write the Aymara equivalent in the space to the right.

- |                            |                             |
|----------------------------|-----------------------------|
| 1. to pray _____           | 1. month _____              |
| 2. to advise, inform _____ | 2. this afternoon _____     |
| 3. to visit _____          | 3. night _____              |
| 4. to finish _____         | 4. midnight _____           |
| 5. to get well _____       | 5. tomorrow morning _____   |
| 6. to go away (irse) _____ | 6. very early morning _____ |
| 7. to return _____         | 7. hour, time _____         |
| 8. when _____              | 8. already _____            |
| 1. but _____               | 1. Sunday _____             |
| 2. nothing _____           | 2. Monday _____             |
| 3. no one _____            | 3. Tuesday _____            |
| 4. nowhere _____           | 4. Wednesday _____          |
| 5. week _____              | 5. Thursday _____           |
| 6. a well _____            | 6. Friday _____             |
| 7. perhaps _____           | 7. Saturday _____           |
| 8. next _____              | 8. when _____               |

B. The following short dialogues were learned in this lesson. Go over them with your companion to make sure that you have them memorized and that you understand the grammatical concepts they contain.

1. Tumincojj jutätati?

Jisa, tumincojj jutäwa.

2. Jutir tumincojj iglesias sarätati?

Janiw iglesias sarcäti.

3. Cunapachcamas acancäta?

Jutir marcamaw acancä.

4. Yatichiriyätati?

Jisa, yatichiriyäwa.

Yatichirīniti?

Janiw yatichirīcaniti.

5. Kharürojj tucütati?

Janiw yatcti; inas tucchí.

6. Aymar yatjttati?

Jisa, aymar yatjttwa.

C. The following dialogue was first presented in the Pre-Class Module.

It is a continuation of the dialogue in Lesson V. You should now commit it to memory with the help of your teacher.

Jilakata: Waliquiw. Nayan sutijjajj Feliciano Quispe.

Elder Jones: Waliquiw uqhamajj. Nayan sutijjajj Elder Jones.  
Jupajj cumpañojjawa Elder Salinas.

Jilakata: Nayajj juc'ampi yatiñ munta jakenacaru awisañata-  
qui. Piru jichhajj janiw tiemponīcti. Cutini-  
pjjasmati juc'ampi arumjjaru?

Elder Jones: Waliquiwa. Uqhamajj cutinipjjäwa.

\* \* \*

Líder de la Comunidad: Bien. Mi nombre es Feliciano Quispe.

Elder Jones:                    Está bien. Mi nombre es Elder Jones. El es mi  
compañero Elder Salinas.

Líder de la Comunidad: Yo quiero saber más para informar a la gente.  
Pero ahora no tengo tiempo. Pueden volver un  
poco más en la noche?

Elder Jones:                    Muy bien. Entonces volveremos.

D. Personalized Questions (Lessons I - VI)

1. Jumajj tunca llatuncan marañjttati?
2. Cunärsas Boliviancäta?
3. Aymar parlañ yatjttati?
4. Sawaröjj janit cuns luräta?
5. Sorätar sarätati? (I don't know. Perhaps ...)
6. Sapürojj aymar parlapjjañasati?
7. Phujun cuns utji?
8. Cunapachas Boliviar saräta?
9. Jichhajj mank'añ muntati?
10. Camisamajj jank'oti?
11. Jilakataru yatichätati?
12. Sawaröjj janit cawcs saräta?
13. Cunas sutimajja?
14. Jichhayp'ojj janit qhitimpis parläta?
15. Tumincojj pamilia Quispejj iglesiar saraniti?
16. Cuns apanta?
17. Niy sarjjañ orasäjjeteti?
18. Jach'a tansayätati?
19. Qhitis uca chachajja?

20. Arumanthejj cuns luräta?
21. Mä juc' aymar parljjtati?
22. Sawarogg janit aymar yatekcta?
23. Qhitiñquis uca k'ellu lapisajja?
24. Cunas qhayanacajja? (three cats)
25. Niy mank'añ orasäjjeti?



LESSON VII  
PRE-CLASS MODULE

PART 1

This part will preview the new vocabulary introduced in Lesson VII.

\*\*\*\*\*

1. (TAPE ON) Because the imperative suffix is introduced in this lesson, many of the new vocabulary items are verbs. Listen to the model, then repeat.

- |  |                             |
|--|-----------------------------|
| a. mantaña (to enter)                      | f. iquintaña (to go to bed) |
| b. jarisiña (to bathe)                     | g. kont'asiña (to sit down) |
| c. sartaña (to get up)                     | h. isisiña (to get dressed) |
| d. iquiña (to sleep)                       | i. jist'cataña (to close)   |
| e. iquiñat sartaña (to get<br>up from bed) | j. jist'araña (to open)     |

Listen again to the model, then repeat. Think of the meaning.

( )

\*\*\*\*\*

2. The second group of verbs introduced is the following. Listen to the model, then repeat.

- |                             |                                |
|-----------------------------|--------------------------------|
| a. sayaña (to stand up)     | f. uñisiña (to hate)           |
| b. suyaña (to wait)         | g. jalluña (to rain)           |
| c. llawintaña (to lock)     | h. machantasiña (to get drunk) |
| d. llaquisiña (to be sad)   | i. ist'aña (to hear, listen)   |
| e. ajjsaraña (to be afraid) |                                |

Listen again to the model, then repeat. Think of the meaning.

( )

\*\*\*\*\*

3. This last group of verbs all mean "to carry." They are distinguished by what is being carried and how it is being carried.

Listen to the model, then repeat.

- a. apaña (to carry things in general)
- b. ayaña (to carry long things, such as brooms, poles, pencils, etc.)
- c. wayuña (to carry things by a handle, such as baskets, etc.)
- d. iraña (to carry small things which fit into the hand, such as oranges, bread, etc.)
- e. ichuña (to carry a small animal or child in your arms)
- f. ekaña (to carry things that will bend without breaking, that are flexible, such as clothes)
- g. asaña (to carry brittle objects such as plates, glasses, etc.)
- h. callaña (to carry big and heavy objects, such as tables, people on stretchers, etc.)
- i. ituña (to carry a pot with your two hands)
- j. k'epiña (to carry on your back)

Listen again to the model, then repeat. Think of the meaning.

( )

\*\*\*\*\*

4. Four new words that are introduced in connection with the verbs meaning "to carry" are the following. Listen to the model, then repeat.

- a. canasta (basket)
- c. k'epi (bundle)

- b. lamana (bowl)                      d. chompa (pullover, sweater)

Listen again, then repeat. Think of the meaning.

(      )

\*\*\*\*\*

5. (TAPE OFF) In the space to the right, write in the most appropriate verb which indicates the action of carrying that object. Check frame 6 for the answers.

- a. canasta \_\_\_\_\_                      c. k'epi \_\_\_\_\_  
 b. chompa \_\_\_\_\_                      d. lamana \_\_\_\_\_

\*\*\*\*\*

6. The answers to frame 5 are:

- a. wayuña                                  c. k'epiña  
 b. ekaña                                      d. asaña

\*\*\*\*\*

7. (TAPE ON) The final vocabulary items introduced in this lesson are the following. Listen to the model, then repeat.

- a. mankha (inside)                      d. masi (fellow beings, "seme-  
 b. anka (outside)                              jante")  
 c. alwa (early morning, "alba")

Listen again to the model, then repeat. Think of the meaning.

(      )

\*\*\*\*\*

8. (TAPE OFF) If you need further work on these vocabulary items, rewind the tape and play this part again. Otherwise go on to frame 9.

\*\*\*\*\*

9. (TAPE ON) You will now hear fifteen words in English. Repeat the Aymara equivalent before the native model does.

- |        |        |        |
|--------|--------|--------|
| a. ( ) | f. ( ) | k. ( ) |
| b. ( ) | g. ( ) | l. ( ) |
| c. ( ) | h. ( ) | m. ( ) |
| d. ( ) | i. ( ) | n. ( ) |
| e. ( ) | j. ( ) | o. ( ) |

## PART 2

This part will preview the grammar found in Lesson VII.

\*\*\*\*\*

1. (TAPE ON) The first grammar point introduced in Lesson VII is the neutral suffix -qui, which means "just" or "only." Whenever insignificant size, number, quantity, or quality is under consideration, this suffix is used. Study the following by listening to the model, then repeating. Notice the meaning.
  - a. Pã wacaniquitwa. (I only have two cows.)
  - b. Quimsa kawraniquitawa. (You have just three llamas.)
  - c. Mä anuniquitwa. (I only have one dog.)

\*\*\*\*\*

2. In conjunction with the suffix -qui, another usage of the suffix -ni is explained. Study the following:
  - a. I only have two sisters.  
My sisters are only two.
  - b. I only have one brother.  
My brother is only one.
  - c. I only have one chicken.  
My chicken is only one.

\*\*\*\*\*

3. In each set of frame 2, the second example seems awkward in English. However, this construction is very common in Aymara. Study the examples below. They are the Aymara equivalent of the second example of each set in frame 2.

- a. Cullacanacajjajj paniniquiwa.
- b. Jilajjajj mayniquiwa.
- c. Wallpajjajj mayaquiwa.

\*\*\*\*\*

4. Notice that the suffix -ni appears in both a and b of frame 3, but not c. This is because all numerical and quantitative adjectives, when used as pronouns referring to human beings, must be suffixed by -ni. Without this suffix, they can only refer to inanimate objects or to animals.

\*\*\*\*\*

5. Example c in frame 5 does not contain the suffix -ni because it has reference to an animal.

\*\*\*\*\*

6. Notice that when -ni is attached to "maya" and "paya," they become "mayni" and "panini" respectively.

\*\*\*\*\*

7. Study the following sets of examples.

- a. How many sisters do you have?

How many are your sisters?

- b. How many chickens do you have?

How many are your chickens?

\*\*\*\*\*

8. The Aymara equivalent of the examples in frame 7 are:

- a. Kawkha cullacanītasa?

Kawkhanis cullacamajja?

- b. Kawkha wallpanītasa?



Kawkhas wallpamajja?

\*\*\*\*\*

9. Notice in frame 8 that "kawkhas" is used when reference is made to an animal, but that "kawkhanis" is used when reference is made to human beings. Further work on this grammar point will be done in class.

\*\*\*\*\*

10. The next suffix introduced is -m. It is the imperative suffix in Aymara. Study the following examples.

- a. Ist'am. (Escuche usted.)  
Ist'apjjam. (Escuchen ustedes.)
- b. Jutam. (Venga usted.)  
Jutapjjam. (Vengan ustedes.)

\*\*\*\*\*

11. Notice that commands in Aymara are formed by dropping the -ña infinitive ending and adding -m (or -pjjam in the plural).

\*\*\*\*\*

12. Now study the following examples.

- a. Jan saramti. (No vaya usted.)  
Jan sarapjjamti. (No vayan ustedes.)
- b. Jan parlanti. (No hable usted.)  
Jan parlapjjamti. (No hablen ustedes.)

\*\*\*\*\*

13. Notice that negative commands in Aymara are formed with "jan" and the suffix -ti. This suffix immediately follows the -m imperative suffix.

\*\*\*\*\*

14. (TAPE OFF) Cover the right hand column as you translate the left hand column from English to Aymara. Then check your answers.

- |                      |                  |
|----------------------|------------------|
| a. Listen. (sg.)     | Ist'am.          |
| b. Listen. (pl.)     | Ist'apjjam.      |
| c. Don't go. (sg.)   | Jan saramti.     |
| d. Don't go. (pl.)   | Jan sarapjjamti. |
| e. Don't come. (pl.) | Jan jutapjjamti. |

\*\*\*\*\*

15. (TAPE ON) Aymara also has four other command forms which carry a more courteous or affectionate tone. The suffix -m, when used alone, can often times result in being very brusque. Study the following examples.

- |               |                   |
|---------------|-------------------|
| a. Mank'asim. | c. Mank't'asim.   |
| b. Mank't'am. | d. Mank'ascaquim. |

\*\*\*\*\*

16. The suffix -si can express reflexive or reciprocal action, or a benefit accruing to the person who performs the action. Study the following examples.

- |   |
|---|
| a. Mank'asim. (Coma usted. -- para su provecho) |
| b. Kont'asim. (Siéntese. -- reflexivo)          |

\*\*\*\*\*

17. The suffix -t'a shows affection, and softens the command.

\*\*\*\*\*

18. The suffixes -t'a and -si together show even more affection and soften the command still further.

\*\*\*\*\*

19. The progressive suffixes -si and -ca plus the neutral suffix -qui, meaning "only" or "just," indicate a gentle persuasion to perform the action without fear. Study the following examples.
- a. Mank'ascaquim, tata. (Coma no más, señor, sin temor.)
  - b. Jutasipcaquim, tatanaca. (Vengan no más, señores, sin temor.)

\*\*\*\*\*

20. Another usage of the suffix -ni is introduced in this lesson. Study the following examples.
- a. Mantam, tata. (Go on in, sir /speaker is outside, too/.)
  - b. Mantanim, tata. (Come on in, sir /speaker is inside/.)
  - c. Mistum, tata. (Go on out, sir /speaker is inside, too/.)
  - d. Mistunim, tata. (Come on out, sir /speaker is outside/.)

\*\*\*\*\*

21. The suffix -ni indicates motion towards the speaker and is used with verbs of movement. If you tell someone to enter your house and you are still outside, -ni would not be used. However, if you are in the house and you tell someone to enter, the movement would be towards you, necessitating the usage of -ni.

\*\*\*\*\*

22. This same suffix is inserted into verbs meaning "to carry." The meaning then changes to that of "to bring," since the movement is then coming towards you. Study the following examples.
- a. apaña (to carry things in general)
  - b. apaniña (to bring things in general)
  - c. wayuña (to carry things by a handle)

d. wayuniña (to bring things by a handle)

\*\*\*\*\*

23. The last grammar point introduced in this lesson is another usage of the suffix -iri. When inserted into verbs, it presents the action as something done habitually. Study the following examples.

a. Anch mank'eritwa. (I always eat a lot.)

b. Machantapjjeritawa. (You always get drunk.)

c. Janiw machantiriquiti. (He doesn't usually get drunk.)

d. Janiw jalluriquiti. (It doesn't usually rain.)

\*\*\*\*\*

24. The second vowel of this suffix is lengthened (-irī) in all forms except third person singular affirmative.

\*\*\*\*\*

25. (TAPE OFF) Cover the right hand column as you translate the left hand column from English to Aymara. Then check your answers.

a. I always go. Sariritwa.

b. They always go. Sarapjjeriwa.

c. They don't usually go. Janiw sarapjjeriquiti.

d. He doesn't usually go. Janiw saririquiti.

e. We (excl.) always go. Sarapjjeritwa.

\*\*\*\*\*

26. These last frames are designed as a review of this part of the module. Fill in the Aymara equivalent in the space to the right.

\*\*\*\*\*

27. The neutral suffix meaning "just" or "only" is \_\_\_\_\_.

How do you say MY SISTER IS JUST ONE \_\_\_\_\_?

I HAVE JUST ONE SISTER \_\_\_\_\_ ?

\*\*\*\*\*

28. When numerical or quantitative adjectives are used as pronouns,  
what suffix must always be present \_\_\_\_\_ ?

How do you say MY DOG IS ONLY ONE \_\_\_\_\_ ?

HOW MANY ARE YOUR DOGS \_\_\_\_\_ ?

HOW MANY ARE YOUR BROTHERS \_\_\_\_\_ ?

\*\*\*\*\*

29. The imperative suffix is \_\_\_\_\_ .

How do you say COME, SIR \_\_\_\_\_ ?

GO, SIR \_\_\_\_\_ ?

EAT, SIR \_\_\_\_\_ ?

\*\*\*\*\*

30. How do you say DON'T COME, SIR \_\_\_\_\_ ?

DON'T GO, SIR \_\_\_\_\_ ?

DON'T EAT, SIR \_\_\_\_\_ ?

\*\*\*\*\*

31. The four other combinations of suffixes which soften the command  
are \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_ .

How do you say SIT DOWN, SIR (reflexive) \_\_\_\_\_ ?

EAT, SIR (a softer command) \_\_\_\_\_ ?

EAT, SIR (a much softer command) \_\_\_\_\_ ?

EAT, SIR (gentle persuasion) \_\_\_\_\_ ?

\*\*\*\*\*

32. The suffix indicating motion toward the speaker is \_\_\_\_\_ .



How do you say GO ON IN, SIR (you are outside) \_\_\_\_\_ ?

COME ON IN, SIR (you are inside) \_\_\_\_\_ ?

\*\*\*\*\*

33. The verbal suffix indicating habitual action is \_\_\_\_\_ .

How do you say HE ALWAYS EATS A LOT \_\_\_\_\_ ?

THEY ALWAYS COOK \_\_\_\_\_ ?

WE (incl.-pl.) ALWAYS COME \_\_\_\_\_ ?



## ANSWERS (FRAMES 27 - 33)

27. -qui  
 Cullacajjajj mayniquiwa.  
 Mä cullacaniquıtwa.
28. -ni  
 Anujjajj mayaquiwa.  
 Kawkhas anumajja?  
 Kawkhanis jilamajja?
29. -m  
 Jutam, tata.  
 Saram, tata.  
 Mank'apjjam, tatanaca.
30. Jan jutanti, tata.  
 Jan saramti, tata.  
 Jan mank'apjjanti, tatanaca.
31. -si, -t'a, -t'a + -si, -si + -ca + -qui  
 Kont'asim, tata.  
 Mank't'am, tata.  
 Mank'ascaquim, tata.
32. -ni  
 Mantam, tata.  
 Mantanim, tata.
33. -iri  
 Anch mank'eriwa.  
 Phayapjjeriwa.

Jutapjjerītanwa.

## PART 3

In this dialogue, Elder Jones and Elder Salinas have returned to the Quispe home to give the first discussion. Before beginning, however, they meet the entire family. You need only become familiar with the dialogue now. Further work on memorization will be done in class.

\*\*\*\*\*

1. (TAPE ON) Listen as the model repeats the entire dialogue. Follow the meaning in Spanish below.

Elder Salinas: Winus nuchis, tata Quispi. Camisaqui?

Tata Quispe: Waliqui. Jumanacasti?

Elder Salinas: Uqhamraqui.

Tata Quispe: Acsar past'anipjjam. Ucawjjar kont'asisipcaquim.

Elder Salinas: Yuspagarpun, tata Quispi.

Tata Quispe: Familiajj presentapjjama. Acajj Margarita esposa-jjawa. Acajj wawanacajjawa. Jusiajj jiliriwa. Paulinajj sullcapawa. Felixojj taipiriwa. Juani-tajj sullquiriwa.

Elder Salinas: Jumanacar uñt'awitjja anch cusisitapjjtwa.

\* \* \*

Elder Salinas: Buenas noches, señor Quispe. ¿Cómo está usted?

Señor Quispe: Muy bien. ¿Y ustedes?

Elder Salinas: Así también.

Señor Quispe: Pasen por aquí. Siéntense allí.

Elder Salinas: Gracias, señor Quispe.

Señor Quispe: Les presento a la familia. Esta es mi esposa

Margarita. Estos son mis hijos. José es el mayor.

Paulina es su menor. Felixu es el intermedio.

Juanita es la menor.

Elder Salinas: Estamos muy contentos de conocerles.

\*\*\*\*\*

2. Now return to frame 1 and repeat each word or phrase after the model.

\*\*\*\*\*

3. Return again to frame 1 and repeat each sentence after the model.

\*\*\*\*\*

4. (TAPE OFF) If you want to go over the dialogue once more, rewind the tape and play this part again.

LESSON VII  
IN-CLASS MODULE

CYCLE 1

Model

|                                 |   |
|---------------------------------|---|
| Kawkha wacanītasa?              | How many cows do you have?              |
| Pä wacaniquitwa.                | I only have two cows.                   |
| Cullacamajj mayniquiti?         | Do you have just one sister?            |
| Janiw mayniquīquiti, waljaniwa. | No, I don't have just one, I have many. |
| Anumajj mayaquiti?              | Do you have just one dog?               |
| Jisa, mayaquiwa.                | Yes, I have just one.                   |

Grammar Points

|     |      |      |  |                          |
|-----|------|------|--|--------------------------|
| Pä  | waca | ni   | qui  | twa                      |
| Two | cow  | have | suffix meaning<br>"just," "only," or<br>"no más" | 1st person<br>inflection |

The suffix -qui expresses the idea of "just" or "only." Whenever insignificant size, number, quantity, or quality is being discussed, this suffix is used, often with a depreciative meaning. It is equivalent to the Spanish "no más."

|         |      |       |     |                     |      |               |                         |
|---------|------|-------|-----|---------------------|------|---------------|-------------------------|
| Cullaca | ma   | jj(a) | may | ni                  | qu   | i             | ti                      |
| Sister  | your |       | one | pronomial<br>suffix | just | 3rd<br>person | interrogative<br>suffix |

The pronomial suffix -ni must be suffixed to numerical and quantitative adjectives when they are used as pronouns referring to human beings. Without this suffix, they can only refer to inanimate objects or to animals. Study the following examples.

- |                                |                           |
|--------------------------------|---------------------------|
| a. maynini (one person)        | e. juc'ani (few persons)  |
| b. panini (two persons)        | f. waljani (many persons) |
| c. quimsani (three persons)    | g. takeni (all persons)   |
| d. kawkhani (how many persons) |                           |

Now study the following questions and answers.

- a. Cullacamajj mayniquiti? (¿Es una no más tu hermana?)  
 Janiw mayniquīquiti, waljaniwa. (No es una no más, son muchas.)
- b. Lapisamajj mayaquiti? (¿Es una no más tu lápiz?)  
 Jisa, lapisajjajj mayaquiwa. (Sí, es una no más mi lápiz.)
- c. Mä tioniquītati? (¿Tienes un tío no más?)  
 Jisa, mä tioniquītwa. (Sí, tengo un tío.)
- d. Mä lapisaniquītati? (¿Tienes un lápiz no más?)  
 Jisa, mä lapisaniquītwa. (Sí, tengo un lápiz no más.)

Notice that in the first two examples, "maya" acts as a pronoun, whereas in the last two examples, it acts as a numerical adjective.



For Repetition

(Mama Quispe is in the big market doing her shopping and chatting with the other women.)

1. Jisc'ac munta.
2. Jisc'a t'ant'ac munta.
3. Mä chawllac munta.
4. Mayac munta.
5. Quimsa naranjac munta.
6. Pusi wawaniquitwa.
7. Pä wacaniquipjttwa.
8. Wacajjajj payaquiwa.

For Response

1. Cuns muni mama Quispejja?
2. Kawkha chawlls muni?
3. Kawkha naranjas muni?
4. Kawkha wawanis mama Quispejja?
5. Kawkha wacanipjjesa?

For Repetition

1. Mama Quispen wawapajj pusiniquiwa.
2. Tata Quispen wacapajj payaquiwa.
3. Jusian anupajj mayaquiwa.
4. Jusian jilapajj mayniquiwa.
5. Jusian phisipajj payaquiwa.
6. Jusian cullacapajj paniniquiwa.
7. Tata Quispen uywapajj waljawa.

8. Tata Quispen wawapajj juc'aniquiwa.

For Response

1. Kawkhanis mama Quispen wawapajja?
2. Kawkhas tata Quispen wacapajja?
3. Kawkhas Jusian anupajja?
4. Kawkhanis Jusian jilapajja?
5. Kawkhas Jusian phisipajja?
6. Kawkhanis Jusian cullacapajja?
7. Kawkhas tata Quispen uywapajja?
8. Kawkhanis tata Quispen wawapajja?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ how many brothers he has.
2. Ask Elder \_\_\_\_\_ how many sisters he has.
3. Ask Elder \_\_\_\_\_ how many ties he has.
4. Ask Elder \_\_\_\_\_ if he has just one pencil.
5. Ask Elder \_\_\_\_\_ if he has just one sister.
6. Ask Elder \_\_\_\_\_ if there is just a little (money).

Personalized Questions

1. Cullacamajj mayniquiti?
2. Jilamajj paniniquiti?
3. Kawkhanis jilanacamajja?
4. Kawkhanis cullacapajja?
5. Kawkhas camisamajja?
6. Kawkhas anumajja?

7. Anumajj mayaquiti?
8. Jilajjajj paniniquiti?
9. Cuns alta sawarojja?
10. Mama Quispejj muni mä t'ant'acti?

## CYCLE 2

Model

|                         |                                  |
|-------------------------|----------------------------------|
| Uta mankhar mantam.     | Come inside the house.           |
| Uta mankhar mantapjjam. | Come (you-pl.) inside the house. |
| Jan anch umanti.        | Don't drink too much.            |
| Jan anch umapjjamti.    | Don't drink (you-pl.) too much.  |

Grammar Points

|       |        |                   |              |                      |
|-------|--------|-------------------|--------------|----------------------|
| Uta   | mankha | r(u)              | manta        | m                    |
| House | inside | motion<br>towards | verb<br>stem | imperative<br>suffix |

The imperative suffix in Aymara is -m. It is added to the verb stem. In the negative construction, only the suffix -ti appears, the suffix -ca having been elided. Study the following boxes.

|             |             |
|-------------|-------------|
| Affirmative |             |
| Singular    | Plural      |
| sara m      | sara pjja m |

| Negative      |                    |
|---------------|--------------------|
| Singular      | Plural             |
| jan sara m ti | jan sara pjja m ti |

For Repetition

1. Sarjjam.
2. Iscwilar saram.
3. Punc jist'catam.
4. Punc jist'aram.
5. Iquiñat sartam.
6. Iquintam.
7. Kont'asim.
8. Ist'am.

For Response

1. Janiw sarjjañ muncti.
2. Janiw iscwilar sarañ muncti.
3. Janiw punc jist'catañ muncti.
4. Janiw punc jist'arañ muncti.
5. Janiw iquiñat sartañ muncti.
6. Janiw iquintañ muncti.
7. Janiw kont'asiñ muncti.
8. Janiw ist'añ muncti.

For Repetition

1. Jan nuwasipjjamti.
2. Jan c'arisipjjamti.
3. Jan ajjsarapjjamti.
4. Jan masinacamaru uñisipjjamti.
5. Jan machantasipjjamti.
6. Jan llawintapjjamti.
7. Jan llaquisipjjamti.
8. Jan alwat jutapjjamti.

For Response

1. Nanacajj nuwasipjjtwa.
2. Nanacajj c'arisipjjtwa.
3. Nanacajj ajjsarapjjtwa.
4. Nanacajj masinacajjaru uñisipjjtwa.
5. Nanacajj machantasipjjtwa.
6. Nanacajj llawintapjjtwa.
7. Nanacajj llaquisipjjtwa.
8. Nanacajj alwat jutapjjäwa.

Controlled Conversation

1. Tell Elder \_\_\_\_\_ to sit down.
2. Tell Elder \_\_\_\_\_ to listen.
3. Tell Elder \_\_\_\_\_ to shut the door.
4. Tell Elder \_\_\_\_\_ to open the door.
5. Tell Elder \_\_\_\_\_ to go to bed.
6. Tell Elder \_\_\_\_\_ not to come early.



7. Tell Elder \_\_\_\_\_ not to get drunk.
8. Tell Elder \_\_\_\_\_ not to be afraid.
9. Tell Elder \_\_\_\_\_ not to fight.
10. Tell Elder \_\_\_\_\_ not to lie.

### Activity

Have your companion act out certain verbs (be sad, close the door, etc.). After you guess what he is doing, tell him not to do it.

## EXTENSION 1

Model

|                |  |
|----------------|--|
| Mank'asim.     | Coma. (órden suave y para su provecho)         |
| Mank't'am.     | Coma. (órden más suave)                        |
| Mank't'asim.   | Coma. (órden más suave aún y para su provecho) |
| Mank'ascaquim. | Coma no más, sin temor. (órden suave)          |

Grammar Points - Variations Which Soften Commands

- a. -si This suffix can express reflexive or reciprocal action, or a benefit accruing to the person who performs the action.
- b. -t'a This suffix adds courtesy and softens the command to which it is attached.
- c. -t'a + -si These two suffixes together show more courtesy than just -t'a alone.
- d. -si + -ca + -qui The first two suffixes are the progressive suffixes. The last one is the -qui suffix meaning "no más," studied at the beginning of this lesson. These three suffixes together indicate a gentle persuasion to perform the action without fear.

Note: These variations are not used in the negative. Only the -m suffix is used in the negative as seen in Cycle 1.

For Repetition

1. Uca chomp alasim.

2. Uca chomp alt'asim.
3. Uca chomp alascaquim.
4. Uca chompanac alasipjjam.
5. Uca chompanac alt'asipjjam.
6. Uca chompanac alasipcaquim.
7. Aca t'ant' mank'asim.
8. Aca t'ant' mank't'am.
9. Aca t'ant' mank't'asim.
10. Aca t'ant' mank'ascaquim.

For Repetition

1. Jan ajjsaramti, jutascaquim.
2. Jan ajjsaramti, sarascaquim.
3. Jan ajjsaramti, mank'ascaquim.
4. Jan ajjsaramti, kont'ascaquim.
5. Jan ajjsaramti, uta mankhar mantascaquim.
6. Jan ajjsaramti, ankar mistuscaquim.
7. Jan ajjsaramti, parlascaquim.
8. Jan ajjsaramti, alascaquim.

For Response

1. Ajjsartwa, janiw jutañ muncti.
2. Ajjsartwa, janiw sarañ muncti.
3. Ajjsartwa, janiw mank'añ muncti.
4. Ajjsartwa, janiw kont'asiñ muncti.
5. Ajjsartwa, janiw uta mankhar mantañ muncti.
6. Ajjsartwa, janiw ankar mistuñ muncti.

7. Ajjsartwa, janiw parlañ muncti.

8. Ajjsartwa, janiw alañ muncti.

Controlled Conversation

1. Tell Elder \_\_\_\_\_ not to be afraid, but to speak Aymara.
2. Tell Elder \_\_\_\_\_ not to be afraid, but to sit down.
3. Tell Elder \_\_\_\_\_ not to be afraid, but to open the door.
4. Tell Elder \_\_\_\_\_ not to be afraid, but to eat.
5. Tell Elder \_\_\_\_\_ not to be afraid, but to close the door.
6. Tell Elder \_\_\_\_\_ not to be afraid, but to go outside.
7. Tell Elder \_\_\_\_\_ to buy this chompa. (Be brusque.)
8. Tell Elder \_\_\_\_\_ to buy this chompa. (Be a little bit more courteous.)
9. Tell Elder \_\_\_\_\_ to buy this chompa. (without fear, no más)
10. Tell Elder \_\_\_\_\_ to come. (Be brusque.)

## CYCLE 3

Model

|                       |                                 |
|-----------------------|---------------------------------|
| Mantascaquim, tata.   | Entre no más, señor, sin miedo. |
| Mantaniscaquim, tata. | Entre no más, señor, sin miedo. |
| Aca librojj apam.     | Lleve este libro.               |
| Aca librojj apanim.   | Traiga este libro.              |

Grammar Points

|       |  |             |          |            |
|-------|--|-------------|----------|------------|
| Manta | ni   | s(i) ca     | qui      | m          |
| verb  | suffix                                     | progressive | "no más" | imperative |
| stem  | indicating motion<br>toward the<br>speaker | suffixes    |          | suffix     |

The verbal suffix -ni is used with verbs of movement, and indicates that the movement is toward the speaker. Study the following examples.

- a. Mantam, tata. (Go on in, señor. /Both persons are outside./)
- b. Mantanim, tata. (Come in, señor. /The speaker is inside. Therefore, the movement will be towards him./)
- c. Mistuscaquim, tata. (Go on out, señor. /Both persons are inside./)
- d. Mistuniscaquim, tata. (Come on out, señor. /The speaker is already outside. The movement will be towards him./)

All verbs which mean "llevar" in Aymara change their meaning to that of "traer" when the -ni suffix is added to them. Study the following examples.

- a. apaña (to carry things in general)  
apaniña (to bring things in general)
- b. ayaña (to carry long things, i.e., sticks)  
ayaniña (to bring long things)
- c. wayuña (to carry things by a handle, i.e., baskets)  
wayuniña (to bring things holding them by a handle)
- d. iraña (to carry small things which fit in the hand, i.e., oranges, bread)  
iraniña (to bring small things)
- e. ichuña (to carry a small animal or child in your arms)  
ichuniña (to bring a small animal or child in your arms)
- f. ekaña (to carry things that will bend without breaking, that are flexible such as clothes)  
ekaniña (to bring flexible things)
- g. asaña (to carry plates, glasses, etc.)  
asaniña (to bring plates, glasses, etc.)
- h. callaña (to carry big and heavy objects, i.e., tables, people on stretchers)  
callaniña (to bring big and heavy objects)
- i. ituña (to carry a pot with two hands)  
ituniña (to bring a pot with two hands)
- j. k'epiña (to carry on your back)  
k'epiniña (to bring on your back)



For Repetition

1. Mama Quispejj waw ichusqui.
2. Paulinajj punch ekasqui.
3. Felixojj lapis ayasqui.
4. Juanitajj mä phuc itusqui.
5. Jusiajj quimsa c'awn irasqui.
6. Tata Quispejj mes callasqui.

For Response

1. Cuns mama Quispejj ichusqui?
2. Cuns Paulinajj ekasqui?
3. Cuns Felixojj ayasqui?
4. Cuns Juanitajj itusqui?
5. Cuns Jusiajj irasqui?
6. Cuns tata Quispejj callasqui?

For Repetition

1. Mama Quispejj waw ichunisqui.
2. Paulinajj punch ekanisqui.
3. Felixojj lapis ayanisqui.
4. Juanitajj mä phuc itunisqui.
5. Jusiajj quimsa c'awn iranisqui.
6. Tata Quispejj mes callanisqui.

For Response

1. Cuns mama Quispejj ichunisqui?
2. Cuns Paulinajj ekanisqui?

3. Cuns Felixojj ayanisqui?
4. Cuns Juanitajj itunisqui?
5. Cuns Jusiajj iranisqui?
6. Cuns tata Quispejj callanisqui?

For Repetition

1. Mantascaquim Paulina.
2. Mantaniscaquim Jusia.
3. Juanitajj canast wayusqui.
4. Felixojj mä kal apasqui.
5. Tata Quispejj mä k'ep k'episqui.
6. Mama Quispejj laman asasqui.

For Response

1. Paulinajj mantañ muni.
2. Jusiajj mantaniñ muni.
3. Cuns Juanitajj wayusqui?
4. Cuns Felixojj apasqui?
5. Cuns tata Quispejj k'episqui?
6. Cuns mama Quispejj asasqui?

For Repetition

1. Juanitajj canast wayunisqui.
2. Felixojj mä kal apanisqui.
3. Tata Quispejj mä k'ep k'epinisqui.
4. Mama Quispejj laman asanisqui.

For Response

1. Cuns Juanitajj wayunisqui?
2. Cuns Felixojj apanisqui?
3. Cuns tata Quispejj k'epinisqui?
4. Cuns mama Quispejj asanisqui?

Controlled Conversation

1. Tell Elder \_\_\_\_\_ to go outside. (You are outside.)
2. Tell Elder \_\_\_\_\_ to come in. (You are inside.)
3. Tell Elder \_\_\_\_\_ to come in. (You are outside.)
4. Tell Elder \_\_\_\_\_ to go outside. (You are inside.)
5. Tell Elder \_\_\_\_\_ to bring his poncho.
6. Tell Elder \_\_\_\_\_ to bring the table.

Personalized Questions

1. Cuns tata Quispejj ichunisqui? (kawra)
2. Cuns tata Quispejj irasqui? (c'awna)
3. Cuns tata Quispejj ekanisqui? (chompa)
4. Cuns Jusiajj apanisqui? (mä lampa)
5. Cuns Paulinajj wayunisqui? (mä canasta)
6. Cuns tata Quispejj callanisqui? (mä mesa)
7. Cuns tata Copanajj k'episqui? (k'epi)
8. Cuns mama Quispejj ekasqui? (isi)
9. Cuns Jusiajj ayasqui? (pichaña)
10. Cuns Juanitajj mank'asqui? (chawlla)

## CYCLE 4

Model

|  |   |
|--|---|
| Pampanjj cuna orasa<br>jakenacajj sartapjjeri?<br>Pampan jakenacajj wali<br>alwat sartapjjeri. | What time do the people<br>get up in the country?<br>In the country, the people<br>get up very early (in the<br>morning). |
|--|---|

Grammar Point

|         |      |            |      |       |              |            |                                 |
|---------|------|------------|------|-------|--------------|------------|---------------------------------|
| Pampa   | n(a) | jakenacajj | wali | alwat | sarta        | pjj        | iri                             |
| Country | in   | the people | very | early | verb<br>stem | pluralizer | suffix of<br>habitual<br>action |

The verbal suffix -iri presents the action as something done habitually. It is comparable to the Spanish "soler" (to be accustomed to). Study the following:

- Jupajj machantiriwa. (El suele emborracharse.)
- Jupanacajj machantapjjeriwa. (Ellos suelen emborracharse.)
- Janiw machantiriq̄iti. (El no suele emborracharse.)
- Janiw machantapjjeriq̄iti. (Ellos no suelen emborracharse.)

Notice the lengthening of the second vowel in the suffix -iri. This occurs in all persons except third person singular affirmative.

For Repetition

1. Tata Copanajj machantiriwa.
2. Tata Ticonajj jakenacamp nuwasiriwa.
3. Tata Condorej j c'arisiriwa.
4. Tata Mamanejj jakenacar yanapiriwa.
5. Sawarunacajj Felixu pilut anatiriwa.
6. Sapüroj j tata Quispi yapur saririwa.
7. Sapüroj j misioneronacajj wali alwat iquiñat sartapjjeriwa.
8. Aymaranacajj wali alwat mistupjjeriwa.

For Response

1. Tata Copanajj machantiriti?
2. Tata Ticonajj c'arisiriti?
3. Tata Condorej j jakenacamp nuwasiriti?
4. Tata Mamanejj wali alwat misturiti?
5. Sawarunacajj Felixu pilut anatiriti?
6. Sapüroj j tata Quispi marcar saririti?
7. Qhitinacas wali alwat iquiñat sartapjjeri?
8. Cuna oras aymaranacajj mistupjjeri?

For Repetition

1. Nayajj anch mank'eritwa.
2. Jumajj anch mank'eritawa.
3. Jupajj anch mank'eriwa.
4. Jiwajj anch mank'eritanwa.
5. Nanacajj anch umapjjeritwa.
6. Jumanacajj anch umapjjeritawa.

7. Jupanacajj anch umapjjerīwa.
8. Jiwasanacajj anch umapjjerītanwa.

For Response

1. Anch mank'eritāti?
2. Anch mank'eriti?
3. Anch mank'erītanti?
4. Anch umapjjerītāti?
5. Anch umapjjerīti?
6. Anch umapjjerītanti?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if he customarily eats a lot.
2. Ask Elder \_\_\_\_\_ if he customarily prays.
3. Ask Elder \_\_\_\_\_ if he customarily lies.
4. Ask Elder \_\_\_\_\_ if the teacher customarily gets drunk.
5. Ask Elder \_\_\_\_\_ if the Aymaras customarily get up early.
6. Ask Elder \_\_\_\_\_ if he customarily eats breakfast.

Personalized Questions

1. Junt'üm umirītāti?
2. Sawarunacajj pilut anatapjjerītāti?
3. Jakenacamp nuwasipjjerītāti?
4. Qhitinacas wali alwat iquiñat sartapjjeri?
5. Bolivian jalluriti?
6. Provon jalluriti?
7. Sapürojj jarisirītāti?



8. Anch iquirītati?
9. Jumajj Diosan arunacap yatekerītati?
10. Sapa tumincojj iglesiar sarirītati?

## RECAPITULATION

A. The following vocabulary was introduced in this lesson. Write the Aymara equivalent in the space to the right.

- |                       |                            |
|-----------------------|----------------------------|
| 1. to enter _____     | 1. inside _____            |
| 2. to sit down _____  | 2. outside _____           |
| 3. to get up _____    | 3. "semejante" _____       |
| 4. to stand up _____  | 4. pullover, sweater _____ |
| 5. to wait _____      | 5. basket _____            |
| 6. to close _____     | 6. bundle _____            |
| 7. to open _____      | 7. early (morning) _____   |
| 8. to bathe _____     | 8. to hear, listen _____   |
| 9. to get drunk _____ | 9. bowl _____              |

1. to carry (things in general) \_\_\_\_\_
2. to carry (long things) \_\_\_\_\_
3. to carry (by a handle) \_\_\_\_\_
4. to carry (small things which fit in the hand) \_\_\_\_\_
5. to carry (small child or animal in your arms) \_\_\_\_\_
6. to carry (flexible things) \_\_\_\_\_
7. to carry (plates, glasses, etc.) \_\_\_\_\_
8. to carry (big and heavy objects) \_\_\_\_\_
9. to carry (on your back) \_\_\_\_\_
10. to carry (a pot with your two hands) \_\_\_\_\_

1. to go to bed \_\_\_\_\_

2. to get up (from bed) \_\_\_\_\_
3. to sleep \_\_\_\_\_
4. to get dressed \_\_\_\_\_
5. to be sad \_\_\_\_\_
6. to be afraid \_\_\_\_\_
7. to hate \_\_\_\_\_
8. to rain \_\_\_\_\_
9. to lock \_\_\_\_\_

B. The following short dialogues were learned in this lesson. Go over them with your companion to make sure that you have them memorized and that you understand the grammatical concepts they contain.

1. Kawkha wacanītasā?

Pä wacaniquītwa.

Cullacamajj mayniquiti?

Janiw mayniquīquiti, waljaniwa.

Anumajj mayaquiti?

Jisa, mayaquiwa.

2. Uta mankhar mantam.

Uta mankhar mantapjjam.

Jan anch umanti.

Jan anch umapjjamti.

3. Mank'asim.

Mank't'am.

Mank't'asim.

Mank'ascaquim.

4. Mantascaquim, tata.

Mantaniscaquim, tata.

Aca librojj apam.

Aca librojj apanim.

5. Pampanjj cuna orasa jakenacajj sartapjjeri?

Pampan jakenacajj wali alwat sartapjjeriwa.

C. The following dialogue was first presented in the Pre-Class Module.

Elder Jones and Elder Salinas have returned to the Quispe home to give the first discussion. Before beginning, however, they meet the entire family. With the help of your teacher, you should now commit the dialogue to memory.

Elder Salinas: Winus nuchis, tata Quispi. Camisaqui?

Tata Quispe: Waliqui. Jumanacasti?

Elder Salinas: Uqhamraqui.

Tata Quispe: Acsar past'anipjjam. Ucawjjar kont'asisipcaquim.

Elder Salinas: Yuspagarpun, tata Quispi.

Tata Quispe: Pamiliajj presentapjjama. Acajj Margarita esposajjawa. Acajj wawanacajjawa. Jusiajj jiliriwa. Paulinajj sullcapawa. Felixojj taipiriwa. Juanitajj sullquiriwa.

Elder Salinas: Jumanacar uñt'awitjja anch cusionapjjtwa.

\* \* \*

Elder Salinas: Buenas noches, señor Quispe. ¿Cómo está usted?

Señor Quispe: Muy bien. ¿Y ustedes?

Elder Salinas: Así también.

Señor Quispe: Pasen por aquí. Siéntense allí.

Elder Salinas: Gracias, señor Quispe.

Señor Quispe: Les presento a la familia. Esta es mi esposa Margarita.

Estos son mis hijos. José es el mayor. Paulina es su menor. Felixu es el intermedio. Juanita es la menor.

Elder Salinas: Estamos muy contentos de conocerles.

D. Personalized Questions (Lessons I - VII)

1. Pã cullacaniq̄it̄ati?
2. Dígales a sus compañeros que no se sienten.
3. Kharürojj Chuquiagur sarätati? (no)
4. Kharürojj pilut anatätati? (I don't know. Perhaps ...)
5. Dígale a su compañero que venga no más, sin miedo.
6. Kawkhanis juman jilamajja.
7. Dígale a su compañero que no entre. (You are already inside.)
8. Dígale a su compañero que escuche. (órden más suave aún)
9. Diosan arunacap yatichañ muntati?
10. Dígales a sus compañeros que no mienten.
11. Anch mank'apjjerit̄ati?
12. Kawkha wawanis mama Quispejja?
13. Dígale a su compañero que cierre la puerta. (órden suave)
14. Qhayajj juman surtijamati?
15. Kawkha maranit̄asa?
16. Dígale a su compañero que hable. (órden más suave aún)
17. Aca librojj aymar yatichañataq̄iti?
18. Dígale a su compañero que vaya no más, sin miedo.
19. Santa Crusan jalluriti? (yes)
20. Jilamajj paniniq̄iti?

21. Dígales a sus compañeros que no tengan miedo.
22. Janit jilanicta?
23. Dígale a su compañero que coma este pan para su provecho.
24. Janirat sum aymar parlañ yatcta?
25. Cullacamajj mayniquiti?



LESSON VIII  
PRE-CLASS MODULE

PART 1

This part will preview the new vocabulary introduced in Lesson VIII.

\*\*\*\*\*

1. (TAPE ON) There are eight infinitives introduced in this lesson.

Listen to the model, then repeat.

- |                           |                        |
|---------------------------|------------------------|
| a. sarnakaña (to walk)    | e. lunthataña (to rob) |
| b. jacaña (to live)       | f. yant'aña (to try)   |
| c. ch'ajjwaña (to argue)  | g. armaña (to forget)  |
| d. c'umiña (to criticize) | h. jiwaña (to die)     |

Listen again to the model, then repeat. Think of the meaning.

( )

\*\*\*\*\*

2. Four terms with reference to time are also introduced in this lesson. Listen to the model, then repeat.

- |                          |                                      |
|--------------------------|--------------------------------------|
| a. yakha (another)       | c. juc'at juc'ata (little by little) |
| b. yakhüru (another day) | d. acat kheparu (from now on)        |

Listen again to the model, then repeat. Think of the meaning.

( )

\*\*\*\*\*

3. There are also four other terms introduced in this lesson which have reference to time. Listen to the model, then repeat.

- |                        |                            |
|------------------------|----------------------------|
| a. maymara (last year) | c. ninqhara (a moment ago) |
|------------------------|----------------------------|

- b. jisc'äcasa (when young)      d. nayra (a long time ago)

Listen again to the model, then repeat. Think of the meaning.

(      )

\*\*\*\*\*

4. Four more terms introduced in this lesson are the following.

Listen to the model, then repeat.

- a. wayna (young man)                      d. t'amata (fermented)  
 b. ñankha (grave - used in reference to sickness)  
 c. pokota (banana)

Listen again to the model, then repeat. Think of the meaning.

(      )

\*\*\*\*\*

5. The last term introduced in this lesson is "ampi." Listen to the model, then repeat.

(      )

\*\*\*\*\*

6. This term is the equivalent of English or Spanish tag questions in such examples as:

- a. You are going, aren't you?  
 b. He came, didn't he?  
 c. Se fue, ¿verdad?  
 d. Vienes, ¿no?

\*\*\*\*\*

7. (TAPE OFF) If you need further review of these words, rewind the tape and play this part again. Otherwise go on to frame 8.

\*\*\*\*\*

8. (TAPE ON) You will now hear fifteen words in English. See if you can give the Aymara equivalent before the native model does.

- |           |           |           |
|-----------|-----------|-----------|
| a. (    ) | f. (    ) | k. (    ) |
| b. (    ) | g. (    ) | l. (    ) |
| c. (    ) | h. (    ) | m. (    ) |
| d. (    ) | i. (    ) | n. (    ) |
| e. (    ) | j. (    ) | o. (    ) |

## PART 2

This part will preview the grammar introduced in Lesson VIII.

\*\*\*\*\*

1. (TAPE ON) The first grammar point introduced in Lesson VIII is the verbal suffix -pacha. This suffix indicates probability and is very similar to the use of the future tense in Spanish to show probability in the present (¿Quién será?).

\*\*\*\*\*

2. Study the following examples.
  - a. Qhitipachas qhayajja? (I wonder who that is?)
  - b. Tata Quispipachawa. (It's probably tata Quispe.)
  - c. Jupajj sarpacha. (He probably went.)
  - d. Jumanacajj sarapjjpachäta. (You probably went.)

\*\*\*\*\*

3. Notice that -pacha is inserted between the verb stem and the person endings. Its last vowel is lengthened (pachä) in all persons except third person singular and plural.

\*\*\*\*\*

4. The negative construction is formed in the usual way. Study the following examples.
  - a. Janiw sarcpachätati. (You probably didn't go.)
  - b. Janiw sarcpachätanti. (We /incl.-sg./ probably didn't go.)
  - c. Janiwsarapcpachätati. (You /pl./ probably didn't go.)
  - d. Janiw sarapcpachätanti. (We /incl.-pl./ probably didn't go.)

\*\*\*\*\*

5. As seen in frame 4, the suffix -pacha is inserted between the -ca

negative suffix and the person endings.

\*\*\*\*\*

6. (TAPE OFF) Cover the right hand column as you translate the left hand column from English to Aymara. Then check your answers.

- |  |                          |
|--|--------------------------|
| a. He probably has come.                       | Jutpacha.                |
| b. He probably has gone.                       | Sarpacha.                |
| c. He probably has eaten.                      | Mank'pacha.              |
| d. He probably hasn't pastured the<br>sheep.   | Janiw uwij awatcpachati. |
| e. He probably hasn't fertilized<br>the field. | Janiw wancpachati.       |

\*\*\*\*\*

7. (TAPE ON) You have already studied the personal obligatory forms (infinitive plus possessive pronoun). This lesson introduces the impersonal obligatory forms in both the affirmative and the negative.

\*\*\*\*\*

8. Study the following examples.

- a. Aymar yatekañajjawa. (I have to learn Aymara.)
- b. Aymar yatekañawa. (One must learn Aymara. It is necessary to learn Aymara.)

\*\*\*\*\*

9. Notice that with the dropping of the possessive pronouns, the forms become impersonal.

\*\*\*\*\*

10. There are two possible constructions in the negative. One takes only the negative suffix -ti plus "janiwa" and is used in simple



recommendations or counsel. The other negative form carries both negative suffixes, -ca and -ti, plus "janiwa." This form is used in very emphatic statements.

\*\*\*\*\*

11. Study the following examples.

- a. Janiw anch mank'añati. (One must not eat too much.)
- b. Janiw yakha warmimp sarnakañäquiti. (One must not walk with other women. One must not commit adultery.)

\*\*\*\*\*

12. (TAPE OFF) Cover the right hand column as you translate the left hand column from English to Aymara. Then check your answers.

- |   |                         |
|---|-------------------------|
| a. One must speak Aymara.                             | Aymar parlañawa.        |
| b. One must not speak English.                        | Janiw inglis parlañati. |
| c. One must not rob.                                  | Janiw lunthatañäquiti.  |
| d. One must not lie.                                  | Janiw c'arisiñäquiti.   |
| e. It is necessary to speak<br>Aymara in the country. | Pampan aymar parlañawa. |

\*\*\*\*\*

13. The next grammar point deals with three words: "why," "because," and "therefore." Study the following examples.

- a. Cunats iquiñ munta? (Why do you want to sleep?)
- b. Cunalaycutejj k'aritatwa. (Because I'm tired.)
- c. K'aritatwa, ucat iquiñ munta. (I am tired, therefore I want to sleep.)

\*\*\*\*\*

14. Notice in frame 13 that a question asking "why" uses "cunats." A



typical response beginning with "because" uses "cunalaycutejj."

Another type of response beginning with the reason, then saying

"therefore ...," uses "ucat." These are very common constructions in Aymara.

\*\*\*\*\*

15. (TAPE OFF) Cover the right hand column as you translate the underlined words in the left hand column. Then check your answers.

- |   |               |
|---|---------------|
| a. <u>Why</u> are you sick.                                 | cunats        |
| b. I got caught in the rain,<br><u>therefore</u> I am sick. | ucat          |
| c. <u>Because</u> I was caught in the<br>rain.              | cunalaycutejj |

\*\*\*\*\*

16. (TAPE ON) The next grammar point introduced is the only irregular verb in Aymara -- "saña" (to say). Study the following conjugations in the present tense. Listen to the model, then repeat.

| <u>Singular</u> | <u>Plural</u> |
|-----------------|---------------|
| sista           | sapjjta       |
| sista           | sapjjta       |
| si              | sapjje        |
| sistan          | sapjjtan      |

Listen again, then repeat.

( )

\*\*\*\*\*

17. Study the following negative conjugations in the present tense. Listen to the model, then repeat.

SingularPlural

janiw siscti

janiw sapcti

janiw sisctati

janiw sapctati

janiw sisquiti

janiw sapquiti

janiw sisctanti

janiw sapctanti

Listen again, then repeat.

( )

\*\*\*\*\*

18. It is important to note the usage of this verb. Only the direct style of reporting what someone has said can be used in Aymara. This is not the case in either English or Spanish. Study the following examples.

a. They said that they will come. (indirect style)

b. They said, "We will come." (direct style)

\*\*\*\*\*

19. In Aymara, only the second style is allowed. Study the following examples.

a. Tata Quispejj "kharüru jutä" siwa. (Tata Quispe "tomorrow I will come" said.)

b. Jupanacajj "kharüru jutapjjä" sapjjewa. (They "tomorrow we will come" said.)

\*\*\*\*\*

20. Further practice with "saña" will occur in class.

\*\*\*\*\*

21. The remote past tense is introduced in this lesson. Its meaning differs from that of the present tense in that it refers to a more

distant past action. Study the following conjugations. Listen to the model, then repeat.

Singular

sarayäta - yätwa (I went)

sarayäta - yätawa (you went)

saräna - nwa (he went)

sarayätan - yätanwa (we went)

Plural

sarapjjayäta - yätwa (we went)

sarapjjayäta - yätawa (you went)

sarapjjäna - nwa (they went)

sarapjjayätan - yätanwa (we went)

Listen again, then repeat.

( )

\*\*\*\*\*

22. Study the following negative conjugations. Listen to the model, then repeat.

Singular

janiw sarcayät-ti (I didn't go)

janiw sarcayätati (you didn't go)

janiw sarcänti (he didn't go)

janiw sarcayätanti (we didn't go)

Plural

janiw sarapcayät-ti (we didn't go)

janiw sarapcayätati (you didn't go)

janiw sarapcänti (they didn't go)

janiw sarapcayätanti (we didn't go)

Listen again, then repeat.

( )

\*\*\*\*\*

23. Remember, this tense refers to a terminated action that occurred at

some time in the relatively distant past.

\*\*\*\*\*

24. Two variations on this tense are also introduced in this lesson. The first occurs with the habitual suffix -iri. When this suffix is inserted between the verb stem and the person endings, the action becomes an habitual past action. It is comparable to the Spanish imperfect tense.

\*\*\*\*\*

25. Study the following examples.
- a. Chuquiagur saririyätwa. (I used to go to La Paz.)
  - b. Janiw Chuquiagur sarirīcayätanti. (We /incl.-pl./ didn't used to go to La Paz.)

\*\*\*\*\*

26. Notice in frame 25 that -iri also precedes the negative suffixes, and that in the negative its last vowel is lengthened (-irī). This lengthening occurs in all persons in the negative. It does not occur at all in the affirmative.

\*\*\*\*\*

27. The second variation on the remote past tense occurs with the two progressive suffixes -si and -ca. When these suffixes are inserted between the verb stem and the person endings, the action is seen as continuing in either the near or the remote past. It is the equivalent of the past progressive tense in Spanish.

\*\*\*\*\*

28. Study the following examples.

- a. Cuns lurasçayäta? (What were you doing?)  
 b. Aymar yatisçayätwa. (I was learning Aymara.)

\*\*\*\*\*

29. Remember, the action referred to in frame 28 can be either the distant or the near past.

\*\*\*\*\*

30. As with the present progressive, there is no negative form for this tense either.

\*\*\*\*\*

31. (TAPE OFF) Frames 32 - 37 are designed as a review of the grammar points that you have learned in this part.

\*\*\*\*\*

32. The verbal suffix indicating probability is \_\_\_\_\_.  
 How do you say IT IS PROBABLY TATA QUISPE \_\_\_\_\_?

\*\*\*\*\*

33. The word meaning "why?" is \_\_\_\_\_.  
 The word meaning "because" is \_\_\_\_\_.  
 The word meaning "therefore" is \_\_\_\_\_.

\*\*\*\*\*

34. The only irregular verb in Aymara is \_\_\_\_\_.  
 In Aymara it is possible to use only which style in reporting what someone has said \_\_\_\_\_?

\*\*\*\*\*

35. Conjugate the verb "phayaña" in the remote past tense (use the -wa suffix).

\_\_\_\_\_



---

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\*\*\*\*\*

36. The suffix indicating habitual action is \_\_\_\_\_.

The two suffixes indicating progressive action are \_\_\_\_\_, \_\_\_\_\_.

\*\*\*\*\*

37. How do you say I USED TO COOK \_\_\_\_\_ ?

I WAS COOKING \_\_\_\_\_ ?



## ANSWERS (FRAMES 32 - 37)

32. -pacha

Tata Quispipachawa.

33. cunats

cunalaycutejj

ucat

34. saña

direct

35. phayayätwa

phayapjjayätwa

phayayätawa

phayapjjayätawa

phayänwa

phayapjjänwa

phayayätanwa

phayapjjayätanwa

36. -iri-si + -ca

37. Phayiriyätwa.

Phayascayätwa.

## PART 3

This part contains a continuation of the dialogue in Lesson VII. Elder Jones and Elder Salinas are asking the golden questions to the Quispe family.

You need only familiarize yourself with the dialogue now. Further work on memorization will be done in class.

\*\*\*\*\*

1. (TAPE ON) Listen as the native model repeats the entire dialogue. Follow the meaning in Spanish below.

Elder Salinas: Nanacajj parlañ munapjjtwa aca Jesucriston Iglesiapa Khepuru Urunacan Kollananacapjjata. Uñt'apjjtat aca iglesijja?

Tata Quispe: Janiw uñt'apcti. Nanacajj catolicopjjtwa.

Elder Salinas: Uñt'añ munapjjtati?

Tata Quispe: Jīs, uñt'añ munapjjeristwa.

Elder Salinas: Yatitapjjtwa mä oracionamp kalltaña. Acjja cumpañirojjaw sani.

\* \* \*

Elder Salinas: Nosotros queremos hablar de la Iglesia de Jesucristo de los Santos de los Ultimos Días. ¿Conocen ustedes esta iglesia?

Señor Quispe: No la conocemos. Somos católicos.

Elder Salinas: ¿Quieren conocerla?

Señor Quispe: Sí, quisiéramos conocerla.

Elder Salinas: Acostumbramos empezar con una oración. Esto lo

dirá mi compañero.

\*\*\*\*\*

2. Return to frame 1 and repeat each word or phrase after the model.

\*\*\*\*\*

3. Return again to frame 1 and repeat each sentence after the model.

\*\*\*\*\*

4. (TAPE OFF) If you want further practice with this dialogue, rewind the tape and play this part again.

## PART 4

This part contains an additional dialogue which takes place in the big market. Elder Salinas and Elder Jones are buying fruit from one of the vendors. It is customary among the Aymara to ask for a lowering of the price when one is buying in quantity. It is also customary for the "mama" who is selling to add one or two more items into the purchase for free.

You need only familiarize yourself with the dialogue here. Further work on memorization will be done in class.

\*\*\*\*\*

1. (TAPE ON) Listen as the native model repeats the entire dialogue.

Follow the meaning in Spanish below.

Elder Salinas: Winus tias, mama. Kawkhacamas uca naranjanacamajja?

Aljjeri: Sapa kot warankcamawa.

Elder Salinas: Riwajt'itaya. Apasimawa walja frutanaca.

Aljjeri: Waliquiw, wirajocha. Kawks munta?

Elder Salinas: Naranjj pheska kotu, ucatjj pokotjj pä warank walurani.

Aljjeri: Ucacti wirajocha?

Elder Salinas: Ucaqui. Jichhajj yapt'itay, mama.

Aljjeri: Waliquiw, yapt'amaw mä naranjampi. Pakallk warankawa. Churamawa sojjta warankaruqui.

Elder Salinas: Acajj mama. Yuspagarpuni.

Aljjeri: Janiw cunats wirajocha.

\* \* \*

Elder Salinas: Buenos días, mama. ¿A cuanto cuestan tus naranjas?

Vendedora: Cada montón cuesta mil.

Elder Salinas: Rebájame. Te voy a llevar mucha fruta.

Vendedora: Bueno, caballero. ¿Cuánto quiere?

Elder Salinas: Cinco montones de naranjas y dos mil bolivianos de plátanos.

Vendedora: ¿Eso no más, caballero?

Elder Salinas: Eso no más. Ahora aumentame, señora.

Vendedora: Bueno, te aumento una naranja más. Son siete mil bolivianos. Te doy en seis mil.

Elder Salinas: Aquí está, señora. Gracias.

Vendedora: De nada caballero.

\*\*\*\*\*

2. Return to frame 1 and repeat each word or phrase after the model.

\*\*\*\*\*

3. Return again to frame 1 and repeat each sentence after the model.

\*\*\*\*\*

4. (TAPE OFF) If you want further practice with this dialogue, rewind the tape and play this part again.

LESSON VIII  
IN-CLASS MODULE

CYCLE 1

Model

|                             |                              |
|-----------------------------|------------------------------|
| Qhitīpachas qhayajja?       | I wonder who that is?        |
| Tata Quispīpachawa.         | It's probably tata Quispe.   |
| Cawquincascpachas Jusiajja? | I wonder where Joseph is?    |
| Yapuncascpachawa.           | He's probably in the fields. |

Grammar Point

|       |                       |                      |       |                              |
|-------|-----------------------|----------------------|-------|------------------------------|
| Qhiti | pacha                 | s(a)                 | qhaya | jja                          |
| Who   | suffix of probability | interrogative suffix | that  | suffix of secondary emphasis |

The verbal suffix -pacha indicates probability. It is very similar to the use of the future tense in Spanish to show probability in the present (¿Quién será?). Study the following boxes.

Affirmative

|              |
|--------------|
| sar pachä ta |
| sar pachä ta |

|                    |
|--------------------|
| sara pjja pachä ta |
| sara pjja pachä ta |



sar pacha  
sar pachä tan

sara pj j pacha  
sara pj j pachä tan

Negative

janiw sar c pachä --- ti  
janiw sar c pachä ta ti  
janiw sar c pacha --- ti  
janiw sar c pachä tan ti

janiw sara p c pachä --- ti  
janiw sara p c pachä ta ti  
janiw sara p c pacha --- ti  
janiw sara p c pachä tan ti

For Repetition

1. Tata Quispejj yapuncascpachawa.
2. Mama Quispejj khatuncascpachawa.
3. Jusiajj marcancascpachawa.
4. Paulinajj Chuquiaguncascpachawa.
5. Felixojj iswilancascpachawa.
6. Juanitajj utancascpachawa.

For Response

1. Cawquincaspachas tata Quispejja?
2. Cawquincaspachas mama Quispejja?
3. Cawquincaspachas Jusiajja?
4. Cawquincaspachas Paulinajja?
5. Cawquincaspachas Felixojja?
6. Cawquincaspachas Juanitajja?

For Repetition

1. Tata Quispejj yapuchascpachawa.
2. Mama Quispejj mank' alascpachawa.
3. Jusiajj pilut anatacpachawa.
4. Paulinajj trawajascpachawa.
5. Felixojj castillan yatekascpachawa.
6. Juanitajj mank' ascpachawa.

For Response

1. Cuns lurascpacha tata Quispejja?
2. Cuns lurascpacha mama Quispejja?
3. Cuns lurascpacha Jusiajja?
4. Cuns lurascpacha Paulinajja?
5. Cuns lurascpacha Felixojja?
6. Cuns lurascpacha Juanitajja?

For Repetition

1. Qhayajj tata Quispen lampapäpachawa.
2. Acajj ut pichañataquīpachawa.
3. Acajj Paulinataquīpachawa.
4. Qhayajj tata Quispīpachawa.

For Response

1. Cunäpachas qhayajja?
2. Cunataquīpachas acajja?
3. Qhititaquīpachas acajja?
4. Qhitīpachas qhayajja?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ where tata Quispe probably is.
2. Ask Elder \_\_\_\_\_ what Paulina is probably doing.
3. Ask Elder \_\_\_\_\_ where Joseph probably is.
4. Ask Elder \_\_\_\_\_ what mama Quispe is probably doing.
5. Ask Elder \_\_\_\_\_ where Felixu probably is.
6. Ask Elder \_\_\_\_\_ what Juanita is probably doing.

Personalized Questions

(Assume that you are not sure of the answers to the following questions. Answer with "Probably ...")

1. Machak yatichirejj sumapachati?
2. Qhä tatajj usutäpachati?
3. Aca librojj sumäpachati?
4. Tata Condorejj wali khorüpachati?
5. Qhitis acjj apanpacha?
6. Tata Quispejj marcat jutpachati?
7. Cawquincascpachas yakha yatichirejja?
8. Tata Quispejj suma jakëpachati?
9. Juanitajj iquiscpachati?
10. Jusiajj yakha waynamp anatascpachati?

## CYCLE 2

Model

|   |  |
|---|--|
| Pampan trawajañataquejj<br>aymar yatiñawa.<br>Janiw jakenacarojj c'umiñati.<br>Janiw jakenacarojj c'umiñäquiti. | To work in the country,<br>one must know Aymara.<br>One must not criticize people.<br>One must not criticize people.<br>(emphatic) |
|---|--|

Grammar Point

|          |              |              |                      |
|----------|--------------|--------------|----------------------|
| Janiw    | jakenacarojj | c'umiña      | qui ti               |
| Negative | people       | to criticize | negative<br>suffixes |

You have already studied the personal obligatory forms (infinitive plus possessive pronoun). This cycle introduces the impersonal obligatory forms in both the affirmative and the negative. In the affirmative, the possessive pronouns are dropped. Study the following examples.

- a. Aymar yatekañajjawa. (I have to learn Aymara.)
- b. Aymar yatekañawa. (It is necessary to learn Aymara. One must learn Aymara.)

There are two possible forms in the negative construction as indicated in the model above. One carries only the negative suffix -ti

plus "janiwa." This form is used in simple recommendations or counsel. The other form carries both negative suffixes, -ca and -ti, plus "janiwa." This form is used in very emphatic statements. Study the following examples.

- a. Janiw anch mank'añati. (It isn't necessary to eat a lot. One must not eat a lot.)
- b. Janiw yakha warmimp sarnakañäquiti. (One must not walk with another woman. One must not commit adultery.)

It is also possible to use these negative suffixes with the personal obligatory forms, in which case they follow the possessive suffixes.

#### For Repetition

1. Jacañataquejj trawajañawa.
2. Jacañataquejj mank'añawa.
3. Janiw anch iquiñati.
4. Janiw jakenacamp ch'ajjwañäquiti.
5. Janiw jakenacarojj lunthatañäquiti.
6. Janiw jakenacarojj c'umiñäquiti.

#### For Response

1. Jacañataquejj trawajañati?
2. Jacañataquejj mank'añati?
3. Anch iquiñati?
4. Jakenacamp ch'ajjwañati?
5. Jakenacarojj lunthatañati?
6. Jakenacarojj c'umiñati?

For Repetition

1. Janiw machantañamati.
2. Janiw machantañamäquiti.
3. Janiw lunthatañamati.
4. Janiw lunthatañamäquiti.
5. Janiw jakenacamp nuwasipjjañamati.
6. Janiw jakenacamp nuwasipjjañamäquiti.

Controlled Conversation

1. Tell Elder \_\_\_\_\_ that he shouldn't get drunk.
2. Tell Elder \_\_\_\_\_ that he shouldn't rob.
3. Tell Elder \_\_\_\_\_ not to rob.
4. Tell Elder \_\_\_\_\_ not to fight with people.
5. Tell Elder \_\_\_\_\_ that he shouldn't fight with people.
6. Tell Elder \_\_\_\_\_ that he shouldn't criticize his companion.

Personalized Questions

1. Tumincunacajj trawajañati?
2. T'amat mank'ajj mank'añati?
3. Pampan trawajañataquejj aymar yatiñati?
4. Aymar yatekañataquejj yatichirinĩñati?
5. Ut alañataquejj walja kollkenĩñati?
6. Waliptañataquejj samarañati?
7. Sawärojj cun lurapjjañamasa?
8. Machantapjjañamati?
9. Lunthatañati?
10. Cunärsas sarjjañama?



## CYCLE 3

Model

|                                    |   |
|------------------------------------|---|
| Cunats usutätati?                  | Why are you sick?                         |
| Cunalaycutejj janiw sum mank'cti.  | Because I don't eat well.                 |
| Janiw sum mank'cti, ucat usutätwa. | I don't eat well,<br>therefore I am sick. |

Grammar Points

- a. cunatsa            This is the interrogative "why" in Aymara.
- b. cunalaycutejj    This word means "because" and is used to answer questions which ask "Why ...?".
- c. ucat                This word is the equivalent of English "therefore" or Spanish "por eso." It is used only after the reason for doing something has been mentioned.

Study the following examples.

1. Why aren't you going to La Paz?

I am sick, therefore (ucat) I am not going to La Paz.

2. Why are you so tall?

I eat a lot, therefore (ucat) I am tall.

For Repetition

1. Cunalaycutejj Diosan arunacap yatichañ muntwa.
2. Cunalaycutejj pampan trawajañ muntwa.
3. Cunalaycutejj anch mank'eritwa.

4. Cunalaycutejj pamiliapar yanapañ munapjjtwa.
5. Cunalaycutejj jisc'asquiwa.
6. Cunalaycutejj trawajañapawa.

For Response

1. Cunats Boliviar saräta?
2. Cunats aymar yatekascta?
3. Cunats jach'a tansata?
4. Cunats tata Quispimp parlañ munapjjta?
5. Cunats jan trawajcta Juanitajja.
6. Cunats Chuquiagur sari Paulinajja?

For Repetition

1. Aymar yatekañajjawa, ucat jan anch iq-cti.
2. Trawajañajjawa, ucat jan samarcti.
3. Jan liq'iñ muncti, ucat jan mank'cti.
4. Aymar parlañajjawa, ucat jan inglis parlcti.
5. Janiw qhitirus c'umcti, ucat jan jilakatar c'umcäti.
6. Janiw qhitimpis ch'ajjwcti, ucat jan kilakatamp ch'ajjwacäti.

For Response

1. Cunats jan anch iq-cta?
2. Cunats jan anch samarcta?
3. Cunats jan anch mank'cta?
4. Cunats jan inglis parlcta?
5. Cunats jan c'umcäta jilakataru?
6. Cunats jan jilakatamp ch'ajjwacäta?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ why he is tall.
2. Ask Elder \_\_\_\_\_ why he wants to learn Aymara.
3. Ask Elder \_\_\_\_\_ why he isn't going to Chile.
4. Ask Elder \_\_\_\_\_ why he wants to talk to Señor Quispe.
5. Ask Elder \_\_\_\_\_ why he sleeps.
6. Ask Elder \_\_\_\_\_ why mama Quispe doesn't want to go to Church on Sunday.

Personalized Questions

1. Cunats jan punc jist'catcta?
2. Cunats jan punc jist'arcta?
3. Cunats pampan jan castillan parlapjjqui?
4. Cunats jayräta?
5. Cunats aymar armta?
6. Cunats yatekta juc'at juc'ata?
7. Cunats t'amat mank'ajj jan mank'añaqui?
8. Cunats Jusiajj jan iglesiar sarañ munqui?
9. Cunats karitäta?
10. Cunats Boliviar saräta?

## CYCLE 4

Model

|                                    |  |
|------------------------------------|--|
| Camsis tata Quispejja?             | What did Don Quispe say?                 |
| Tata Quispejj "kharüru jutá" siwa. | Don Quispe said, "I will come tomorrow." |

Grammar Points

|               |                      |         |
|---------------|----------------------|---------|
| Tata Quispejj | kharüru jutá         | siwa    |
| Don Quispe    | I will come tomorrow | he said |

The only irregular verb in Aymara is the verb "saña" (to say). It is important to note that in Aymara only the direct style of reporting what someone said can be used. Study the following two examples, both of which are common constructions in English and Spanish, but only the second of which is possible in Aymara.

- a. They said that they will come. (indirect style)
- b. They said, "We will come." (direct style)

Study the following conjugations of the verb "saña" in the present tense.

Affirmative

Negative

sis ta

janiw sisc ti

## Affirmative

|       |     |
|-------|-----|
| sis   | ta  |
| s     | i   |
| sis   | tan |
|       |     |
| sapjj | ta  |
| sapjj | ta  |
| sapjj | e   |
| sapjj | tan |

## Negative

|       |       |     |    |
|-------|-------|-----|----|
| janiw | sisc  | ta  | ti |
| janiw | sisqu | i   | ti |
| janiw | sisc  | tan | ti |
|       |       |     |    |
| janiw | sapc  |     | ti |
| janiw | sapc  | ta  | ti |
| janiw | sapqu | i   | ti |
| janiw | sapc  | tan | ti |

In conjunction with the verb "saña," there is another verb which you will need to know. It is "camsaña" (to say what), and is used in asking what someone has said. Study the following conjugations.

Camsaña

Camstsa? (What did I say?)

Camstasa? (What did you say?)

Camsisa? (What did he say?)

Camstansa? (What did we /incl.-sg./ say?)

Camsapjjtsa? (What did we /excl./ say?)

Camsapjjtasa? (What did you /pl./ say?)

Camsapjjesa? (What did they say?)

Camsapjjtansa? (What did we /incl.-pl./ say?)



For Repetition

1. "Acat kheparu aymar parlä" sistwa.
2. "Acat kheparu aymar parlä" sistawa.
3. "Acat kheparu aymar parlä" siwa.
4. "Acat kheparu aymar parlanäni" sistanwa.
5. "Acat kheparu aymar parlapjttä" sapjttwa.
6. "Acat kheparu aymar parlapjttä" sapjttawa.
7. "Acat kheparu aymar parlapjttä" sapjjewa.
8. "Acat kheparu aymar parlapjjanäni" sapjjtanwa.

For Response

1. Camstsa?
2. Camstasa?
3. Camsisa?
4. Camstansa?
5. Camsapjjtsa?
6. Camsapjjtasa?
7. Camsapjjesa?
8. Camsapjjtansa?

For Repetition

1. Tata Quispejj "apachitar sarä" sasaw si.\*
2. Mama Quispejj "katur sarä" sasaw si.

---

\*While the form "siwa" is perfectly correct, it is very common to add the present participle of "saña" directly after the quotation and before the verb. This is the word "sasa" (saying). In this construction, the emphatic suffix is attached to "sasa" instead of the verb. The construction literally translates "saying, said."



3. Jusiajj "yapur sarä" sasaw si.
4. Paulinajj "Chuquiagur sarä" sasaw si.
5. Felixojj "iscwilar sarä" sasaw si.
6. Juanitajj "mank'añ munta" sasaw si.

For Response

1. Chekpachat tata Quispejj "apachitar sarä" sejja?
2. Chekpachat mama Quispejj "katur sarä" sejja?
3. Chekpachat Jusiajj "yapur sarä" sejja?
4. Chekpachat Paulinajj "Chuquiagur sarä" sejja?
5. Chekpachat Felixojj "iscwilar sarä" sejja?
6. Chekpachat Juanitajj "mank'añ munta" sejja?

For Repetition

1. Janiw "kharüru yant'ä" siscti.
2. Janiw "kharüru yant'ä" sisctati.
3. Janiw "kharüru yant'ä" sisquiti.
4. Janiw "kharüru yant'añäni" sisctanti.
5. Janiw "kharüru yant'apjjä" sapcti.
6. Janiw "kharüru yant'apjjä" sapctati.
7. Janiw "kharüru yant'apjjä" sapquiti.
8. Janiw "kharüru yant'apjjañäni" sapctanti.

For Response

1. "Kharüru yant'ä" sistati?
2. "Kharüru yant'ä" siti?
3. "Kharüru yant'añäni" sistanti?

4. Janit "kharüru yant'apjjä" sapcta?
5. Janit "kharüru yant'apjjä" sapqui?
6. Janit "kharüru yant'apjjanäni" sapctan?

#### Controlled Conversation

1. Ask Elder \_\_\_\_\_ what the teacher said.
2. Ask Elder \_\_\_\_\_ what tata Quispe said.
3. Ask Elder \_\_\_\_\_ what José said.
4. Ask Elder \_\_\_\_\_ if Paulina said, "I will go to Chuquiagu."
5. Ask Elder \_\_\_\_\_ if Paulina didn't say, "I will go to Chuquiagu."
6. Ask Elder \_\_\_\_\_ if Felixu didn't say, "I will go to school."

#### Personalized Questions

1. Janit "cullacajjajj mayniquiwa" siscta?
2. Camsisa?
3. "Pä tunc maranitwa" sistati?
4. Chekpachat Jusiajj "yapur sarä" sejja?
5. Camsisa?
6. "Yakhüru aymar parlä" sistati?
7. Janit "yakhüru aymar parlä" siscta?
8. Chekpachat tata Quispejj "apachitar sarä" sejja?
9. Janit "aymar parlañajjawa" siscta?
10. Janit "aymar parlañ munta" siscta?

## CYCLE 5

Model

|                                    |  |
|------------------------------------|--|
| Maymarajj aymar yatiyätati?        | Did you know Aymara<br>last year?      |
| Janiw maymarajj aymar yatcayät-ti. | No, I didn't know<br>Aymara last year. |

Grammar Points

|           |          |              |                                   |                         |
|-----------|----------|--------------|-----------------------------------|-------------------------|
| Maymarajj | aymar(a) | yati         | yäta                              | ti                      |
| Last year | Aymara   | verb<br>stem | 2nd person<br>remote<br>preterite | interrogative<br>suffix |

The remote preterite tense in Aymara presents the action as having terminated in the relatively distant past. It contrasts with the present tense which refers to a not so distant past action. Study the following conjugations of the remote preterite tense.

Affirmative

## Singular

|                  |
|------------------|
| sara yäta yätwa  |
| sara yäta yätawa |

## Plural

|                      |
|----------------------|
| sarapjja yäta yätwa  |
| sarapjja yäta yätawa |

## Singular

|      |       |         |
|------|-------|---------|
| sara | "na   | "nwa    |
| sara | yätan | yätanwa |

## Plural

|          |       |         |
|----------|-------|---------|
| sarapjja | "na   | "nwa    |
| sarapjja | yätan | yätanwa |

Negative

## Singular

|       |       |       |    |
|-------|-------|-------|----|
| janiw | sarca | yät   | ti |
| janiw | sarca | yäta  | ti |
| janiw | sarca | "n    | ti |
| janiw | sarca | yätan | ti |

## Plural

|       |         |       |    |
|-------|---------|-------|----|
| janiw | sarapca | yät   | ti |
| janiw | sarapca | yäta  | ti |
| janiw | sarapca | "n    | ti |
| janiw | sarapca | yätan | ti |

For Repetition

1. Maymarajj nayajj Chuquiagur sarayätwa.
2. Maymarajj jumajj Chuquiagur sarayätawa.
3. Maymarajj jupajj Chuquiagur saränwa.
4. Maymarajj jiwajj Chuquiagur sarayätanwa.
5. Maymarajj nanacajj Chuquiagur sarapjjayäta.
6. Maymarajj jumanacajj Chuquiagur sarapjjayätawa.
7. Maymarajj jupanacajj Chuquiagur sarapjjänwa.
8. Maymarajj jiwasanacajj Chuquiagur sarapjjayätanwa.

For Response

1. Cawquirus maymarajj sarayäta?
2. Cawquirus maymarajj sarän?

3. Cawquirus maymarajj sarayätan?
4. Cawquirus maymarajj sarapjjayäta?
5. Cawquirus maymarajj sarapjjän?
6. Cawquirus maymarajj sarapjjayätan?

For Repetition

1. Janiw Chuquiagur sarcayät-ti.
2. Janiw Chuquiagur sarcayätati.
3. Janiw Chuquiagur sarcänti.
4. Janiw Chuquiagur sarcayätanti.
5. Janiw Chuquiagur sarapcayät-ti.
6. Janiw Chuquiagur sarapcayätati.
7. Janiw Chuquiagur sarapcänti.
8. Janiw Chuquiagur sarapcayätanti.

For Response

1. Chuquiagur sarayätati?
2. Chuquiagur saränti?
3. Chuquiagur sarayätanti?
4. Chuquiagur sarapjjayätati?
5. Chuquiagur sarapjjänti?
6. Chuquiagur sarapjjayätanti?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if he went to La Paz last year.
2. Ask Elder \_\_\_\_\_ if he went to Cochabamba last year.
3. Ask Elder \_\_\_\_\_ if he went to Guaqui last year.

4. Ask Elder \_\_\_\_\_ if he went to town last year.
5. Ask Elder \_\_\_\_\_ if he went to Chulumani last year.
6. Ask Elder \_\_\_\_\_ if he went to Trinidad last year.

Personalized Questions

1. Maymarajj ñankha usutayätati?
2. Maymarajj taicamajj ñankha usutänti?
3. Cawquins maymarajj kamayäta?
4. Cawquins maymarajj kamäna taicamajja?
5. Achachilamajj wali suma jakänti?
6. Nayrajj wali jayrayätati?
7. Nayrajj nuwasiyätati?
8. Nayrajj jakenacar c'umiyätati?
9. Cawquits purin Paulinajja? (Cochabamba)
10. Maymarat jiwänjj awichamajja?



## EXTENSION 1

Model

|  |  |
|--|--|
| Jisc'äcasajj pilut anatiriyätati?      | When very young,<br>did you used to play ball. |
| Jisa, jisc'äcasajj pilut anatiriyätwa. | Yes, when very young,<br>I used to play ball.  |

Grammar Point

|                    |       |              |                                 |                                   |                         |
|--------------------|-------|--------------|---------------------------------|-----------------------------------|-------------------------|
| Jisc'äcasajj       | pilut | anat         | iri                             | yäta                              | ti                      |
| When very<br>young | ball  | verb<br>stem | suffix of<br>habitual<br>action | 2nd person<br>remote<br>preterite | interrogative<br>suffix |

The addition of the suffix -iri to the remote preterite gives the remote imperfect tense. It refers to an habitual past action and is comparable to the Spanish imperfect tense. The suffix -iri is inserted between the verb stem and the person endings. Notice that in the negative the second vowel is lengthened (-irī).

Affirmative

Singular

Plural

sariri yäta

sarapjjeri yäta

## Singular

|              |
|--------------|
| sariri yäta  |
| sariri "na   |
| sariri yätan |

## Plural

|                  |
|------------------|
| sarapjjeri yäta  |
| sarapjjeri "na   |
| sarapjjeri yätan |

Negative

## Singular

|                         |
|-------------------------|
| janiw sarirīca yät ti   |
| janiw sarirīca yäta ti  |
| janiw sarirīca "n ti    |
| janiw sarirīca yätan ti |

## Plural

|                             |
|-----------------------------|
| janiw sarapjjerīca yät ti   |
| janiw sarapjjerīca yäta ti  |
| janiw sarapjjerīca "n ti    |
| janiw sarapjjerīca yätan ti |

For Repetition

1. Waynacasajj umiriyätwa.
2. Waynacasajj umiriyätawa.
3. Waynacasajj umirīnwa.
4. Waynacasajj umiriyätanwa.
5. Waynacasajj umapjjeriyätwa.
6. Waynacasajj umapjjeriyätawa.
7. Waynacasajj umapjjerīnwa.
8. Waynacasajj umapjjeriyätanwa.

For Response

1. Waynacasajj umiriyätati?

2. Waynacasajj umirinti?
3. Waynacasajj umiriyätanti?
4. Waynacasajj umapjjeriyätati?
5. Waynacasajj umapjjerinti?
6. Waynacasajj umapjjeriyätanti?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ if he used to drink when young.
2. Ask Elder \_\_\_\_\_ if tata Quispe used to drink. (no)
3. Ask Elder \_\_\_\_\_ if mama Quispe used to drink. (no)
4. Ask Elder \_\_\_\_\_ if tata Condori used to drink. (yes)
5. Ask Elder \_\_\_\_\_ if tata Mamani used to fight. (yes)
6. Ask Elder \_\_\_\_\_ if tata Copana used to lie. (yes)

Personalized Questions

1. Jisc'äcasajj c'arisiriyätati?
2. Waynacasajj nuwasiriyätati?
3. Nayrajj wali alwat iquiñat sartiriyätati?
4. Sapürojj jarisiriyätati?
5. Jisc'äcasajj wal anaturiyätati?
6. Nayrajj uwij awaturiyätati?
7. Nayrajj tata Quispejj yapuchirinti?
8. Nayrajj mama Quispejj sum phayirinti? (yes)
9. Jisc'äcasajj jachiriyätati?
10. Waynacasajj jakenacamp ch'ajjwiriyätati?

Activity

Talk with your companion about the things you used to do when you were young (either "jisc'a" or "wayna").

## EXTENSION 2

Model

|                    |                        |
|--------------------|------------------------|
| Cuns lurasçayäta?  | What were you doing?   |
| Aymar yaticayätwa. | I was learning Aymara. |

Grammar Point

|        |              |                         |    |                                |
|--------|--------------|-------------------------|----|--------------------------------|
| Aymar  | yati         | s(i)                    | ca | yätwa                          |
| Aymara | verb<br>stem | progressive<br>suffixes |    | 1st person<br>remote preterite |

With the addition of the progressive suffixes, -si and -ca, to the remote preterite, the past progressive tense is formed. It has reference to an action going on in either the remote or the near past. The two progressive suffixes are inserted after the verb stem and before the person endings.

As with the present progressive, this tense does not permit a negative construction either.

## Singular

## Plural

|              |
|--------------|
| sarasca yäta |
| sarasca yäta |
| sarasca "na  |

|                |
|----------------|
| sarasipca yäta |
| sarasipca yäta |
| sarasipca "na  |

Singular

Plural

sarasca yätan

sarasipca yätan

For Repetition

1. Ninqharajj utapancascayätwa.
2. Ninqharajj utapancascayätawa.
3. Ninqharajj utapancascänwa.
4. Ninqharajj utapancascayätanwa.
5. Ninqharajj utapancasipcayätwa.
6. Ninqharajj utapancasipcayätawa.
7. Ninqharajj utapancasipcänwa.
8. Ninqharajj utapancasipcayätanwa.

For Response

1. Cawquincascayätas ninqhäräjja?
2. Cawquincascäns ninqhäräjja?
3. Cawquincascayätans ninqhäräjja?
4. Cawquincasipcayätas ninqhäräjja?
5. Cawquincasipcäns ninqhäräjja?
6. Cawquincasipcayätans ninqhäräjja?

Controlled Conversation

1. Ask Elder \_\_\_\_\_ where he was a moment ago.
2. Ask Elder \_\_\_\_\_ where the teacher was a moment ago.
3. Ask Elder \_\_\_\_\_ where his companion was a moment ago.
4. Ask Elder \_\_\_\_\_ what he was doing a moment ago.



5. Ask Elder \_\_\_\_\_ what the teacher was doing a moment ago.
6. Ask Elder \_\_\_\_\_ what his companion was doing a moment ago.

Personalized Questions

1. Ninqharajj aymar parlasçayätati?
2. Maymarajj waliquisçayätati?
3. Tata Quispejj ankancascänti? (yes)
4. Mama Quispejj mankhancascänti? (yes)
5. Sawarajj cuns lurasçayäta?
6. Tata Quispen wacanacapajj yapuncasipcän, ampi?
7. Mama Quispen wawanacapajj jawirancasipcän, ampi?
8. Wasürojg Cuchawambancasipcayätati? (yes)
9. Jusiajj uwij awatiscänti? (yes)
10. Paulinajj Chuquiagun trawajascänti?

## RECAPITULATION

A. The following vocabulary was introduced in this lesson. Write the Aymara equivalent in the space to the right.

- |                           |                       |
|---------------------------|-----------------------|
| 1. another _____          | 1. to walk _____      |
| 2. joven (m.) _____       | 2. to live _____      |
| 3. little by little _____ | 3. to argue _____     |
| 4. another day _____      | 4. to criticize _____ |
| 5. from now on _____      | 5. to rob _____       |
| 6. fermented _____        | 6. to try _____       |
| 7. to forget _____        | 7. to die _____       |

1. last year \_\_\_\_\_
2. grave (sicknesses) \_\_\_\_\_
3. before (a long time ago) \_\_\_\_\_
4. a moment ago \_\_\_\_\_
5. No? (Isn't that right?) \_\_\_\_\_
6. when young \_\_\_\_\_
7. banana \_\_\_\_\_

B. The following brief dialogues were presented in this lesson. Go over them once again with your companion to make sure you understand their meaning and the grammar concepts they contain.

1. Qhitipachas qhayajja?

Tata Quispipachawa.

Cawquincaspachas Jusiajja?

Yapuncaspachawa.

2. Pampan trawajañataquejj aymar yatiñawa.

Janiw jakenacarojj c'umiñati.

Janiw jakenacarojj c'umiñäquiti.

3. Cunats usutätati?

Cunalaycutejj janiw sum mank'cti.

Janiw sum mank'cti, ucat usutätwa.

4. Camsis tata Quispejja?

Tata Quispejj "kharüru jutá" siwa.

5. Maymarajj aymar yatiyätati?

Janiw maymarajj aymar yatcayät-ti.

6. Jisc'äcasajj pilut anatiriyätati?

Jisa, jisc'äcasajj pilut anatiriyätwa.

7. Cuns lurasçayäta?

Aymar yaticayätwa.

C. The following dialogue was first presented in the Pre-Class Module.

It is a continuation of the dialogue in Lesson VII. Elder Jones and Elder Salinas are asking the golden questions to the Quispe family. You should now commit it to memory with the help of your teacher.

Elder Salinas: Nanacajj parlañ munapjjtwa aca Jusucriston Iglesiapa Khepuru Urunacan Kollananacapjjata. Uñt'apjjtat aca iglesijja?

Tata Quispe: Janiw uñt'apcti. Nanacajj catolicopjjtwa.

Elder Salinas: Uñt'añ munapjjtati?

Tata Quispe: Jīs, uñt'añ munapjjeristwa.

Elder Salinas: Yatitapjjtwa mä oracionamp kalltaña. Acjja cumpaño-  
jjaw sani.

\* \* \*

Elder Salinas: Nosotros queremos hablar de la Iglesia de Jesucristo de  
los Santos de los Ultimos Días. ¿Conocen ustedes esta  
iglesia?

Señor Quispe: No la conocemos. Somos católicos.

Elder Salinas: ¿Quieren conocerla?

Señor Quispe: Sí, quisiéramos conocerla.

Elder Salinas: Acostumbramos empezar con una oración. Esto lo dirá mi  
compañero.

D. The following dialogue was also presented in the Pre-Class Module  
for this lesson. It has to do with buying things in the big market  
(khatu). You should now commit it to memory with the help of your  
teacher.

Elder Salinas: Winus tias, mama. Kawkhacamas uca naranjanacamajja?

Aljjeri: Sapa kotojj warankcamawa.

Elder Salinas: Riwajt'itäya. Apasimawa walja frutanaca.

Aljjeri: Waliqiw wirajocha. Kawks munta?

Elder Salinas: Naranjj pheska kotu, ucatjj pokotjj pä warank walurani.

Aljjeri: Ucacti wirajocha?

Elder Salinas: Ucaqui. Jichhajj yapt'itay, mama.

Aljjeri: Waliqiw, yapt'amaw mä naranjampi. Pakallk warankawa.

Churamawa sojjta warankaruqui.

Elder Salinas: Acajj mama. Yuspagarpuni.

Aljjeri: Janiw cunats wirajocha.

\* \* \*

Elder Salinas: Buenos días, mama. ¿A cuánto cuestan tus naranjas?

Vendedora: Cada montón cuesta mil.

Elder Salinas: Rebájame. Te voy a llevar mucha fruta.

Vendedora: Bueno, caballero. ¿Cuánto quiere?

Elder Salinas: Cinco montones de naranjas y dos mil bolivianos de plátanos.

Vendedora: ¿Eso no más, caballero?

Elder Salinas: Eso no más. Ahora auméntame, señora.

Vendedora: Bueno, te aumento una naranja más. Son siete mil bolivianos. Te doy en seis mil.

Elder Salinas: Aquí está, señora. Gracias.

Vendedora: De nada, caballero.

#### E. Personalized Questions (Lessons I - VIII)

1. Cumpañirumajj acancascpachati?
2. Cunats Boliviar saräta?
3. Camsisa?
4. Sawarunacajj machantañati?
5. Tumincunacajj iglesiar sarañati?
6. Cunats karitäta?
7. Cuns wayusqui tata Quispejja?
8. Jumajj Chuquiagut jut-tati?
9. Cawquincascpachas yatichirimajja?

10. Aymar yatjttati?
11. Sawärojj cun lurañamasa?
12. Waliptañataquejj sum mank'añati?
13. Dígale a su compañero que entre no más, sin miedo (You are still outside.)
14. Camsis cumpañirumajja?
15. Janit "cullacajjajj paniniquiwa" siscta?
16. Cuns irasqui Jusiajja?
17. Cawquits juti Jusiajja? (from the hill)
18. Tumincunacajj iglesiar sariritati?
19. Jacañataquejj trawajañati?
20. Janit "nanacajj catolicopjttwa" sisqui?
21. Janit siscta "taicajjajj pusi tunc maraniwa?"
22. Cunats Paulinajj iquisqui?
23. Cunats jan castillan parlapjjqui?
24. Cuns ichusqui mama Quispejja?
25. Janit misiunirunacajj inglis parlapjjañapäqui?
26. Cawquins nayrajj trawajayäta? (Istarus Unirusa)
27. Jayrayätati?
28. Utaniyätati?
29. Achachilamajj khorünti?
30. Jisc'äcasajj iscwilar saririyätati?
31. Maymarajj ñankha usutayätati?
32. Ninqharajj cuns lurascayäta?
33. Nayrajj lunthatiriyätati?
34. Jisc'äcasajj wal sarnakeriyätati?



35. Cawquincascayätas ninqhärajja?

APPENDIX

ÁYMARA - SPANISH DICTIONARY

A

|   |   |
|---|---|
| aca - este, esta  | achachi - persona vieja                         |
| acajja - toma (alcanzando una cosa a otra persona)                | achachila - abuelo (cualquier)                  |
| acancaña - estar aquí (lugar indefinido)                          | achacu - ratón                                  |
| acancascaña - estar presente (lugar definido)                     | achaghay - interjección de dolor                |
| acapacha - (este) mundo   | achat'ayaña - atar                              |
| acatjamata - de repente   | achcataña - asentar, enganchar                  |
| acat kheparu - de aquí en adelante                                | achila - abuelo de sangre                       |
| acawja - este lugar (indefinido)                                  | achiwa - velo de balsa                          |
| acawjita - este lugar (definido)                                  | achjaña - morder                                |
| acäca - estos lugares   | achokaña - morder, sacar pedazo                 |
| acäcana - por aquí, por este lugar (indicando un lugar algo vago) | achtaña - levantar con la boca                  |
| acch'a - este (adjetivo, sentido del tamaño)                      | acht'aña - permanecer en un lugar               |
| acs ucsa - de un lado a otro                                      | acht'ata - asegurado, sujetado                  |
| acsajata - este lado  | acht'ayaña - asegurar                           |
| acsaru - este lado  | achthapiña - prensar                            |
| acsä - por aquí   | achu - primicia de una planta                   |
| aculliña - pijchar, introducir coca en la boca                    | achuntaña - agarrar con los dientes             |
|   | achuña - producir, dar fruto, llevar en la boca |
|   | ajanu - cara                                    |
|   | ajayu - espíritu, alma                          |
|   | ajlliña - escoger                               |

- ajjaña - gargarizar, amenazar o desafiar (dicho de perros)
- ajjsaraña - temer, tener miedo
- ajjsariri - persona tímida
- ajjsarthapiña - sentir miedo súbitamente
- ajjtaña - asquear
- ajjtasiña - tener asco
- akallpu - harina de quinua
- ako - muela
- akhaña - arder
- ala - venta
- alajja - arriba, norte
- alajjpacha - cielo
- alala - frío (especialmente por el agua)
- alalay - interjección de frío
- alaña - comprar
- alasiña - comprar para sí mismo
- alasiri - comprador
- alberja - alberja
- alcataña - inclinar hacia alguien
- aleka - sin motivo, sin razón
- ali - planta
- aliña - crecer (plantas solamente)
- alisiña - arrear
- alishnakaña - perseguir
- alispayaña - botar persona o animal
- aljjaña - vender
- alma - alma
- althapiniña - hacer compras
- alt'aña - inclinar, agachar
- alt'at chuyma - humilde
- alwa - alba, madrugada
- allchhi - nieto, nieta
- allinokaña - destruir, destrozar
- allintaña - enterrar
- alliña - cavar
- allitataña - deshacer
- allojja - harto, abundante, mucho
- allpaka - alpaca
- amaya - cadáver
- ampara - mano
- amsta - subida
- amtaña - acordar
- amtasiña - acordarse, llevar a cabo una acción
- amtawinaca - los recuerdos
- amtayaña - recordarle
- amuct'aña - callarse
- amucha - capullo de una flor

- amuchaña - estar en capullo
- amuqui - callado
- amuquiña - estar callado
- amuto - mudo
- amuyaña - pensar, darse cuenta
- amuyt'aña - darse cuenta de una acción o intención ajena
- amuyt'ayaña - orientar, aconsejar
- amuyu - mente
- anantaña - arrear los animales al corral o a un lugar limitado
- anaquiniña - llevar o arrear al mismo lugar
- anaquiña - arrear
- anaquiyasiña - ayudar a una persona que arree animales
- anata - carnaval
- anataña - jugar
- ancha - mucho, demasiado
- anchhicha - ahora mismo
- andrés waylla - hierba medicinal
- anjjaruyaña - confiar o entregar a una persona un rebaño o ganado
- anka - afuera
- ansaña - abrir la boca, bostezar
- ansatataña - abrir la boca
- ansuña - llevar afuera
- antawara - arrebol, puesto del sol
- anti - rosado
- antisasa - más bien
- antutaña - soltar
- anu - perro
- anu ch'api - hierba medicinal (espino de perro)
- aña - olor
- añathuya - zorrino
- apachita - cordillera, paso alto
- apakaña - quitar
- apakatäña - ser quitado
- apakayasiña - quitarse
- apakjjaña - quitarle
- apaniña - traer
- apaña - llevar
- apapjjaña - llevarle
- aparaña - separar (gente peleando; cosas mezcladas, etc.)
- apasanka - tarantula
- apasjjaña - llevarse un objeto
- apatataña - desordenar
- apayaniña - mandar
- apayaña - enviar
- apilla - oca



|  |   |
|--|---|
| apillaniña - tener oca                       | arroza - arroz  |
| apnakaña - manejar                           | arsuña - hablar                                       |
| apsuña - sacar                               | arsusiña - opinar, sugerir, confesar                  |
| apsuyaña - hacer sacar                       | art'aña - gritar (una sola vez)                       |
| aptaña - levantar                            | aru - palabra   |
| aptasiña - encontrarse algo                  | aruma - noche   |
| apthapiña - recoger                          | arumanthi - mañana por la mañana                      |
| apt'ataña - estar con alguna cosa en la mano | arumanthpacha - mañana en la mañana mismo             |
| apurt'asiña - apresurarse                    | arumaraqui - madrugada, alba, muy de mañana           |
| arcaña - perseguir                           | arumirja - mañana                                     |
| arctaña - seguir                             | arumpakara - toda la noche                            |
| arch'uquiña - insultar en voz alta           | aruntaña - saludar                                    |
| ari - filo                                   | aruscataña - reclamar, murmurar                       |
| arichaña - afilar                            | asaña - llevar platos                                 |
| aristu - calabozo                            | asiru - víbora  |
| aristuncaña - estar en la cárcel             | asno - asno   |
| arjjataña - defender                         | asqui - bueno, bien, justo                            |
| arjjatiri - defendedor                       | asquichaña - arreglar, poner en orden                 |
| arma - arado                                 | astaña - levantar objetos cóncavos                    |
| armaña - olvidar                             | ast'atäña - sostener en la mano, algún objeto cóncavo |
| armasiña - olvidarse                         | atatay - ¡ay!   |
| arnakaña - gritarle a una persona            | atintasiña - bloquearse                               |
| arnakasiña - gritar el uno al otro           |   |
| arroba - arroba, 25 libras, 12 kilos         |   |

- atiña - amoldar, bloquear
- atipaña - vencer, ganar
- atiraña - destapar, dar paso
- atjjataña - poner algo en cima
- auto - auto
- awatiña - pastorear
- awatiri - pastor
- awatiwi - pastoreo, lugar de  
pastoreo
- awayu - tejido de lana
- awicha - abuela
- awira - ¡cuidado!, cómo, porque
- awirchhä - a ver, diga, etc.  
(chhä adds emphasis)
- awisaña - avisar
- awqui - padre
- awquiña - ser anciano
- awti - sequía, otoño
- awtipacha - tiempo seco
- awtjjaña - darle hambre a uno
- awtjjataña - tener hambre
- ¡ay! - interjección
- ayampi - está bien, O.K.
- ayaña - llevar en la mano un  
objeto de forma larga
- aycha - carne cruda
- aychani - carnicero (persona que  
vende carne)
- aykoña - gemir
- aykosisiña - dolorido, tener dolor
- aynacha - abajo, sur
- aynacht'aña - fracazar
- ayniña - prestar ayuda
- aynokaña - bajar objetos largos
- ayru - planta para transplantar
- ayruña - plantar, transplantar
- aytaña - levantar objetos largos
- aytasiña - levantar objetos largos  
para sí mismo
- ayt'atãña - estar con algún  
objeto largo en la  
mano
- aywitataña - desconcentrarse (per-  
sonas o animales)
- azucara - azúcar
- azula - azul
- azut'iña - azotar
- C
- caballo - caballo
- cacharpaya - despedida
- cajja - instrumento musical
- calamina - láminas de metal o cor-  
rugadas o planas



|  |   |
|--|---|
| calawila - clavel  | castellano - castellano   |
| calawu - clavo   | casuña - obedecer   |
| calentura - temperatura  | catari - serpiente  |
| caltu - caldo  | catjaña - pescar, encontrar en el<br>acto mismo   |
| callachi - hombro  | catjatäña - caerse, por cualquier<br>causa (susto) en el<br>campo, y su espíritu<br>se queda allí no más<br>(así dicen en el campo) |
| callaña - llevar cosas más o<br>menos grandes y pesadas<br>(mesas)                 | catjayasiña - ayudar o pescar   |
| callawaya - curandero  | catokaña - recibir  |
| camachaña - suceder, hacer algo  | catokasiña - recibir algo en pro-<br>vecho de uno mismo   |
| camacht'aña - en paciencia, que<br>hacer   | cat'ayasiña - hacerse agarrar   |
| camächi - mandamiento  | catuntaña - capturar, agarrar,<br>pescar  |
| camisa - camisa  | catuña - agarrar, pescar, tomar,<br>asir  |
| camisaquí - ¿Cómo está Ud.?  | caturaña - pescarlos, apresar   |
| camsaña - cómo decir   | caturi - pescador   |
| canca - carne asada  | catuyjjaña - entregar   |
| cancaña - asar   | cawqha - donde (se refiere a un<br>lugar no definido)   |
| cancha - cancha  | cawqui - donde  |
| caña - caña  | caya - oca helada y secada  |
| caro - caro  | cayachaña - hacer oca   |
| carta - carta  | cayu - pie, pierna (rodilla<br>abajo)   |
| caruna - carona (the cloth put<br>over the horse before<br>the saddle or the pack) | cayu luc'ana - dedo del pie   |
| carunt'aña - poner la carona   |   |
| casarasiña - casarse   |   |
| casta - clase, especie   |   |

|   |  |
|---|--|
| cayut saraña - ir a pie                               | cunalaycuti - porque   |
| cewara - cebada                                       | cunamps - qué más  |
| ciwulla - cebolla                                     | cunanaca - qué cosas   |
| cicuri - la zampoña (instrumento musical)             | cunapacha - cuando (pronombre relativo)  |
| coca - coca   | cunapachatsa - desde cuando  |
| cocina - cocina (cuarto)                              | cunaru - a qué   |
| criyiña - creer                                       | cunats - por qué   |
| cuaderno - cuaderno                                   | cunaymani - diversos, varios, toda clase de                                      |
| cuartilla - cuartilla (1/4 parte de una botella)      | cunca - cuello, garganta (pero más la voz)                                       |
| cuchillo - cuchillo                                   | cunjama - como   |
| culiraña - renegar, enojar                            | cunjamachiniya - como será no se sabe  |
| culirata - enojado, disgustado                        | cunjamata - de cómo  |
| culirayaña - hacer enojar, hacer renegar              | cunjämats - de alguna manera   |
| cullaca - hermana                                     | cunjämsa - como (interrogativo)  |
| cullaquita - hermanita, señorita, joven (f)           | cunjämatejja - como, tal como (adv. de manera, se usa en oraciones subordinadas) |
| cumphisasiña - confesar                               | cunüru - qué día   |
| cumphitisa - confite, dulce hecho de azúcar y harina  | cupi - derecha (lado)  |
| cumpuña - gatear                                      | cusicusi - araña   |
| cun janejja - como no                                 | cusiscawiña - estar gozando  |
| cuna - que, algo                                      | cusisiña - alegrarse, regocijarse, estar alegre                                  |
| cunacha - ¿Qué se lo ofrece? ¿En qué le puedo servir? | cutiniña - regresar  |
| cuna janisti - ¡Y por qué no!                         |  |

cutiquipstaña - darse vuelta

cut-taña - volver

cut-tayaña - hacer regresar

cürmi - arco iris

C'

c'achi - dientes (incisivos)

c'achha - lento

c'achhata - despacio, con calma  
lentamente

c'aja - coqueluche, tos fuerte

c'ajaña - brillar

c'ajaniña - tener coqueluche, to-  
cer con fuerza

c'ajtayaña - prender algo (car-  
bón) o cocinar algo,  
granear (arroz)

c'allc'u - agrio, amargo

c'amphintaña - colocar adentro  
volcado

c'ana - trenza

c'anaña - trenzar

c'añasiña - hacerse trenza

c'apha - frágil

c'ara - salado

c'ari - mentira

c'arintaña - acusar falsamente

c'arisiña - mentir, negarse

c'arisiri - mentiroso

c'asc'a - agrio

c'asuraña - secar poco a poco

c'athatiña - temblar (de frío)

c'awna - huevo

c'awnaña - poner huevo

c'awu - garabato

c'ayra - rana

c'uchi - alegre

c'uchiqui - alegremente

c'uchu - rincón

c'ullc'u - angosto

c'umara - sano

c'umaraptaña - recobrar la salud,  
ponerse

c'umäräña - ser sano

c'umi - crítica

c'umiña - criticar

c'umu - torcido, no recto, curva,  
encorvado

c'uphaña - machucar, desmenuzar

c'usa - chicha

c'usaña - elaborar chicha

c'uti - pulga

c'uthaña - cincelar, cortar, tal-  
lar

c'uthirara - lleno de pulgas

## CH

chaca - puente

chacha - hombre, esposo, varón

chala - bufanda, chalina

chalona - carne de oveja secada

chancu - hierba acuática

chara - muslo, pierna

chawlla - pescado, pez

chawlla caturi - pescador

chawlla wallake - sopa de pescado

chawaña - remar

chayru - sopa de chuño

cheka - recto, dirección, verdad

chekpacha - la pura verdad

chekpuni - la verdad (sustantivo),  
rectamente

chica - medio

chica aruma - medianoche

chicachasiña - unirse

chicata - mitad

chica uru - al medio día

chiji - una desgracia

chimpu - señal, marca

chimpuña - poner señal, señalar

chint'aña - anudar, hacer nudo

chinuntaña - amarrarlo

chinuña - amarrar

chiñi - murciélago

chita - cría de oveja

chokopa - maní

chucuña - acuclillarse

chujchu - terceana, enfermedad  
de un lugar

chulla - gavilla, impar

chullaña - hacer gavillas

chulluchaña - remojar, derretir

chulluña - derretir

chupica - rosado

chuquiagu - La Paz

churaña - dar

churjjaña - devolver algo pres-  
tado

churt'aña - pegar (la persona  
está bien furiosa)

chuta - señal de piedra para  
lindero, el hito

chuym usuyaña - resentir

chuyma - corazón (figurado)

chuymachaña - consolar

chuymacht'aña - consolarle

chuymani - anciano, de edad avan-  
zada



## CHH

chhajjwa - monton de piedra  
 chhakaña - perderse  
 chhakata - perdido  
 chhakayaña - hacer perder  
 chhakayasiña - perder algo  
 chhalla - cascara verde del choclo  
 chhama - trosos de partículas  
 chhanqha - harina mal molida  
 chhaypthapiña - atardecer  
 chhekankara - sobaco  
 chheka - ala  
 chhichhillanqha - mosca  
 chhijchhi - graniso (grande)  
 chhijchhintaña - granizar  
 chhiwchhi - pollito  
 chhiwiña - cantar (de pájaros)  
 chhiya - una medida (del pulgar al  
 menique extendido)  
 chhiyaña - medir con la palma  
 chhojjllu - choclo  
 chhojjoraña - orinar  
 chhojjri - golpe, herida  
 chhojjrini - tener una herida don-  
 de sea, hace ya  
 muchos años

chhokha - ave del lago  
 chhucnakaña - corretear en grupo  
 chhujchhu - terciana, paludismo  
 chhujllu - choza para cuidar  
 chacra, etc.  
 chhullojja - granizo menudo  
 chhullojrrantaña - granizar menudo  
 chhullunct'ayaña - hacer hielo,  
 congelar, helar  
 chhullonqhaya - hielo  
 chhullu chhullu - sonajes  
 chhullukeyaña - hacer ruido con  
 el sonajero  
 chhu - ¡Oye! (excl.)  
 chhuqhuña - correr en tropa o en  
 grupo, rebaño, etc.  
 chhuyu - fresco, no descompuesto,  
 reciente

## CH'

ch'acataña - clavar  
 ch'acu - puñetazo  
 ch'acuntaña - dar un puñetazo  
 ch'acuña - dar puñetazos, seguir  
 dando puñetazos  
 ch'acuru - estaca  
 ch'ajjch'uquipaña - rociar  
 ch'ajjwa - pleito, alboroto

- ch'ajjwaña - pleitear, alborotar
- ch'aka - gota
- ch'akaña - gotear
- ch'alla - arena
- ch'alljjatata - goteado, gotas en el suelo o sobre un superficie
- ch'allpha - paja menuda de cereales
- ch'allt'aña - echar un poco de bebida a algo nuevito durante una fiesta, costumbre
- ch'ama - fuerza, difícil
- ch'amaca - obscuridad, obscuro
- ch'amacthapi - el anochecer
- ch'amacht'asiña - reponerse una fuerza, alimentarse (comiendo o bebiendo)
- ch'amaniña - tener fuerza
- ch'ampha - turba
- ch'amuña - chupar
- ch'ankharasiña - lastimarse tropezando, magullarse
- ch'anqha - lana (caito)
- ch'apaka - sin sal
- ch'aphi - espina
- ch'aphirara - espinoso
- ch'aqha - hueso
- ch'aranjjasiña - mojarse
- ch'arkhoña - mezclar
- ch'arqhi - charqui, carne secada
- ch'asaliña - gritar (de dolor, susto, temor, etc.)
- ch'awaña - ordeñar
- ch'ejje - gris, abigarrado
- ch'eka - izquierdo
- ch'ichhi - insecto del río
- ch'iji - cesped
- ch'ijma - almohada
- ch'ijuña - rajar
- ch'ilaña - desvainar habas, etc.
- ch'illa - costado
- ch'illca - hierba medecinal
- ch'imi - muy pequeño
- ch'ipha - chipa (para cargas), red de cuero
- ch'iqhi - inteligente, vivo
- ch'iqhu - color plomo
- ch'irmthapiña - cerrar los ojos
- ch'irwaña - exprimir torciendo
- ch'isi - mal tiempo, nublado
- ch'iwí - sombra
- ch'iyaña - romper papel, tela, etc.
- ch'iyar imilla - papa negra, muy arinosa
- ch'iyar wila - rojo obscuro



|  |   |
|--|---|
| ch'iyära - negro                                       | guardar coca  |
| ch'iyjaña - romper                                     | ch'uta - baile folklórico, disfraz del departamento de La Paz   |
| ch'ojjña - verde                                       |   |
| ch'ojjñanaca - verduras                                | ch'uwa - ralo, claro, no espeso (de líquidos)   |
| ch'ojjña waikla - ají verde                            | ch'uwanchsuña - enjuagar  |
| ch'ojjo - tos  |   |
| ch'ojoña - toser                                       | D   |
| ch'okaña - vendar, venda                               |   |
| ch'oke - papa  | dulci - dulce   |
| ch'oke aycha - carne cruda                             | E   |
| ch'okeniña - tener papas                               |   |
| ch'ollkhe - duro (palo, piedra, etc.), sólido          | ekakasiña - quitarse el sombrero, el gorro  |
| ch'ucu - costura                                       | ekaña - llevar material como ropa o papel suelto, medir el terreno, parcelar                          |
| ch'ucuña - coser                                       |   |
| ch'ucuyasiña - hacer coser                             | ekeko ojori - persona cargado de muchas cosas (el 24 de enero tienen la fiesta con el muñeco "ekeko") |
| ch'uch'u - muy frío, helado                            |   |
| ch'umi - selva, bosque                                 | eknokaña - poner en el suelo objetos flexibles o suaves   |
| ch'umuña - chorrear                                    |   |
| ch'umphí - gris, plomo                                 | eksuña - sacar afuera una cosa flexible   |
| ch'uñu - chuño de papas                                |   |
| ch'uñuchaña - hacer chuño                              | ektaña - levantar cosas flexibles   |
| ch'uñu phuti - chuño cocido                            | escuela - escuela   |
| ch'usa - vacío, ausente                                | ewjja - encargo   |
| ch'usaña - no estar en casa                            | ewjjaña - aconsejar, recomendar   |
| ch'uspa - bolsa pequeña, tejida de lana que sirve para |   |

## F

facilaqui - fácil

## H

horasa - tiempo, hora, época

horasapana - a tiempo

## I

icnokaña - recostarse al suelo  
para dormir, quedarse  
a dormir

ichjjäsiña - tomar una criatura  
en los brazos

ichokaña - bajar en brazos

ichtaniña - traer en los brazos  
un niño o un animal  
más o menos pequeño

ichtaña - levantar un niño o un  
animal en brazos

ichtasiña - encontrarse con un  
animal y recogerlo

icht'atäña - tener en brazos un  
niño o animal

ichuña - llevar en los brazos  
(como a un niño)

ijma - viuda

iluña - poner semilla en el surco

imantaña - ocultar

imantasiña - ocultarse

imaña - tapar, tapa, cubierto,

## guardar

imasiña - guardarse

imilla - chica, niña

imill wawa - hija pequeña

impiñu - rápido

inacha - quizás puede ser, ojalá

inact'aña - estar tranquilo, estar  
quieto

inamaya - en vano, de balde

inäña - ser libre

inapuniqui - sin motivo

inaqui - en vano, gratis

inasa - quizás

inawisa - demasiado

incuña - llevar cosas en algo  
flexible (tela) con las  
manos

indicciona - inyección

inti - el infinito, el cielo, el  
universo

inti jalanta - oeste, la puesta  
del sol

inti jalsu - este, la salida del  
sol

inürunaca - los días hábiles

iqui - sueño

iquintaña - acostarse

iquiña - dormir, cama

iquiñat sartaña - levantarse de

|  |         |   |
|--|---------|---|
|  | la cama | istalla - tejido de mujer para<br>coca                                    |
| irana - ladera   |         | isthapiña - vestir  |
| iraña - llevar en la mano (con<br>los dedos)                             |         | isthapitaña - estar vestido   |
| irayasiña - dar el dinero para<br>que se lo compre<br>(mandar, enviar)   |         | isthapt'asiña - vestirse  |
| ircataña - poner un objeto arriba<br>del suelo, afrontar                 |         | ist'aña - oír   |
| ircatasaña - afrontarse  |         | itsuña - sacar con las dos manos,<br>tomando objetos por sus<br>dos lados |
| irjjataña - poner sobre, aumentar  |         | ituña - llevar en las dos manos   |
| irpakaña - pedir la mano de la<br>novia                                  |         | iyaña - asentir, admitir, creer   |
| irpaña - llevar con la mano,<br>guiar                                    |         | iyawa - bueno   |
|  |         | J   |
| irpasiña - ir entre dos  |         | jacaña - vivir  |
| irpsuña - sacar a una persona ya<br>sea de los brazos o<br>conduciéndole |         | jact'aña - contar   |
| irtaña - levantar cosas pequeñas<br>que puedan caber en la<br>mano       |         | jac'a - cerca, cercanía   |
| irthapiña - poner cuotas para<br>comprar alguna cosa                     |         | jac'achaña - acercar  |
| irt'atäña - tener en la mano un<br>objeto pequeño                        |         | jac'achasiña - acercarse  |
| isch'uquiña - oír con atención,<br>detenidamente                         |         | jac'ancaña - estar cerca  |
| isi - ropa, vestido  |         | jac'u - harina  |
| isirasiña - desvestirse  |         | jacha - lágrima, lloro, llanto  |
| isisiña - vestirse   |         | jachaña - llorar  |
| ispi - pescado del lago Titicaca   |         | jachayaña - hacer llorar  |
|  |         | jachcäwiña - estar llorando   |
|  |         | jachiri - llorón, uno que llora   |
|  |         | jach'a - grande, alto, longánime  |

- jach'a jach'tucuña - (llegar a)  
ser orgu-  
lloso
- jach'a tansa - alto
- jach'i - una palma llena, (medida)
- jach'iña - llevar encima de la  
palma
- jajjo - picante
- jake - persona, hombre
- jakëña - ser gente, llegar a ser  
hombre
- jako - tiro (lanzado por la mano),  
sorbo
- jakontaña - arrojar hacia una  
profundidad
- jakonucuña - arrojar un objeto
- jakoña - tirar, lanzar
- jakoquipaña - dar la vuelta
- jaksuña - botar, arrojar hacia  
afuera
- jalaktaña - caerse de una parte  
elevada
- jalaniña - venir corriendo
- jalantaña - caerse a una profun-  
didad
- jalaña - correr, volar
- jaljaña - dividir
- jaljtaña - separarse
- jalsu - el este
- jalsuña - salir volando de una  
profundidad
- jaltaña - escapar
- jallk'aña - lamer
- jallu - lluvia
- jallu pacha - época de lluvia
- jalluña - llover
- jamachī - pájaro
- jamasa - oculto, secreto
- jamp'atiña - besar
- jamp'atu - sapo
- jamp'i - tostado
- jamp'iña - tostar
- jan casusiri - imprudente, que  
no hace caso
- jan ucajja - más bién, si no de  
otro modo, etc.
- jan uñt'ata - desconocido
- jan walt'aña - fallar (ambiguo),  
fracazar
- janarasiña - destaparse
- janc'a - rápido, ligero, apúrate
- janchi - piel humana, carne viva
- jani - no
- janipī - no pues (adv. de negación  
enfático)
- janipuni - nunca
- janira - todavía no
- janiraqui - tampoco, ni ... ni
- janisa - aún cuando



|   |  |
|---|--|
| janiti - adverbio negativo interrogativo  | jasa - blando, suave (de consistencia)   |
| janitejja - sí no (adv. de negación que se utiliza en oraciones subordinadas condicionales) | jasiña - escocer                         |
| janiw cunatsa - no hay por qué, no hay de qué   | jatha - semilla                          |
| janjamaqui - parece que no  | jathi - pesado                           |
| janjaw - creo que no  | jathjaña - pesarle a uno o algo          |
| janjjataña - extender encima  | jat'iña - rascar                         |
| jank'aquiya - apresurarse   | jawasa - habas                           |
| jank'o - blanco   | jawiña - untar, ungir                    |
| jant'acu - tendido  | jawira - río                             |
| jant'acuña - extender por debajo  | jawk'antaña - dar latigazos              |
| janthapiña - doblar telas, ropas, camas   | jawsaña - llamar hacia sí                |
| jaqhuña - contar (cuentos)  | jawsthapiña - llamar y reunir a personas |
| jarapi - costilla   | jawuna - jabón                           |
| jararanqhu - lagartija  | jaya - lejos, lejanía                    |
| jararaña - desatar  | jayarst'aña - alejar                     |
| jarc'aña - atajar, impedir  | jaychcataña - ahorcar                    |
| jarekaña - lavar (una superficie)   | jayp'u - la tarde                        |
| jarekasiña - lavarse  | jayp'untaña - atardecer                  |
| jariña - bañar, lavar a otro objeto, persona, etc.  | jayra - flojo                            |
| jarisiña - bañarse, lavarse   | jayrasiña - tener flojera                |
| jarphiña - llevar un poco en la falda, llevar en regazo                                     | jaytanucuña - abandonar                  |
| jaru - picante  | jaytaña - dejar                          |
|   | jayu - sal                               |
|   | jayunchaña - ensalar, poner sal          |
|   | jek'e - humo                             |

|  |   |
|--|---|
| jek'eña - humear   | jiphilla - intestinos   |
| jek'echayaña - saumar (quemar<br>hierbas para humear lugares)          | jiquiña - encontrar   |
| jicjjataña - alcanzar, encontrar                                       | jiquisiña - encontrarse   |
| jicsuña - terminar o acabar un<br>trabajo manual (un tejido, una casa) | jiqhani - espalda   |
| jichha - ahora   | jiq'iaña - arrancar, cosechar habas, quinua, etc.                 |
| jichha cucha - ahora sí  | jirct'ayaña - hacer preguntar<br>(mediante otra persona)          |
| jichhayp'u - esta tarde  | jisa - sí (yes)   |
| jichhaqui - recién   | jisct'aña - preguntar   |
| jichhärma - esta noche, anoche   | jisc'a - pequeño, corto   |
| jichhärmanthi - esta mañana  | jisc'alala - criatura   |
| jichhpacha - ahora mismo   | jisc'a tansa - petizo   |
| jichhu - paja para techo   | jisqhiña - preguntar  |
| jichhüru - hoy (día)   | jist'antaña - encerrar a una persona o alguna cosa en un interior |
| jichhürcama - hasta hoy  | jist'araña - abrir puerta, etc.                                   |
| jila - hermano, más  | jist'ararapiña - abrírselo  |
| jilakata - el líder de la comunidad                                    | jist'cataña - cerrar  |
| jilir wawa - hermano mayor   | jit-taña - recorrer, mover un poco                                |
| jiliri - el mayor  | jithi - derrumbe  |
| jiltaña - crecer   | jiwaña - morir  |
| jilt'a - lo que sobra  | jiwaqui - lindo, bonito, lindamente                               |
| jina - ¡Vamos! (excl.)   | jiwarayaña - matarlos uno por uno                                 |
| jinchu - oreja, oído   | jiwas pura - entre nosotros                                       |
| jinchuña - encargar  |   |



|   |   |
|---|---|
| jiwasa - nosotros (incl.-sg.)                           | jumint'a - huminta (pastel de maíz y queso) |
| jiwasanaca - nosotros (incl.-pl.)                       | jump'i - sudor                              |
| jiwata - muerto   | jump'iña - sudar                            |
| jiwayaña - matar  | jump'jjataña - aglomerarse en torno de algo |
| jiwayayaña - hacer matar                                | junt'aña - punzar                           |
| jiyaña - jalar, estirar                                 | junt'u - calor, caliente                    |
| jiwqui - tostadera                                      | junt'uchaña - calentar                      |
| jiyt'aña - jalar, tirar (to line up something straight) | junt'uchasiña - calentarse                  |
| jok'ollo - renacuajo (antes de llegar a ser sapo)       | junt'urt'asiña - solearse, calentarse       |
| jonk'e - pus, materia                                   | junt'üma - desayuno                         |
| jopokeña - espumar                                      | jupa - él (he)                              |
| jopoko - espuma   | jupanaca - ellos, ellas                     |
| juc'a - poco  | jupha - quinua                              |
| juc'ampi - más  | juri - mojado                               |
| juc'ampjitaru - más después, a poco rato                | jurichaña - mojar                           |
| juc'at juc'ata - poco a poco                            | jurnal pacha - todo el día                  |
| jucha - culpa, pecado                                   | jurpayp'u - pasado mañana en la noche       |
| juchanchaña - echar la culpa a una persona              | jurpüru - pasado mañana                     |
| juchaniña - culpable, tener la culpa, pecado            | justupaqui - de por sí                      |
| jucharara - pecaminoso, pecador                         | jutaña - venir                              |
| juch'usa - delgado (de objetos cilíndricos)             | jutir - próximo                             |
| juma - usted (you)                                      | jutir semana - la próxima semana            |
| jumanaca - ustedes, vosotros                            | jutjjaña - regresarse, volverse             |
|   | juyphi - la helada                          |

juyphi pacha - tiempo de helada,  
invierno (pleno)

juyphintaña - caer la helada

juyphiña - hacer helada o frío  
muy fuerte

juyqhu - ciego, ignorante

juyra - víveres, lo que se co-  
secha

juyraniña - tener víveres

## K

kachu - hembra

kaka - descolorido

kakawara - escarcha

kakoña - flotar

kala - piedra

kalarara - pedregoso

kallu - cría

kalltaña - empezar, comenzar

kamake - zorro

kamaraña - descansar en casa dur-  
ante uno o varios días

kamãwi - posada, lugar de quedar

kamiri - rico

kamiriña - ser rico

kamiriptaña - enriquecer

kantuta - la flor nacional de  
Bolivia, contiene tres  
colores: rojo, amarillo,

verde

kapu - rueca

kapuña - hilar

karachi - roncha, carachi (una  
clase de pescado que  
tiene mucha espina),  
una enfermedad de la  
piel

kariciri - hombre que saca o corta  
sebos del hombre

kariña - cansar

karita - cansado

karjaña - tener cansancio

karjataña - estar cansado

karjasiña - cansarse

karka - peña, peñolería, tierra  
muerta, no da producción

katatiña - arrastrar

kawkha - cuanto(s)

kawkhanisa - cuantas (solamente  
para personas),  
cuantas son

kawkhuru - cuantos días

kawra - llama

kawra sullu - el feto de la llama

kawaña - cavar entre los surcos

kellka - escritura, letra, tarjeta

kellkaña - escribir

kellkayaña - inscribir

kenaya - nube

- kencha - cerco de alambre, espina
- keni ch'oke - papa blanca y redonda  
dita
- keñuskaya - ave del lago
- koka - árbol
- koli - amable (usado en ruegos),  
por favor
- kolla - medicina
- kolla khatu - farmacia (medecinas  
caseras)
- kolla uta - farmacia
- kollaña - curar atender a un en-  
fermo
- kollasiña - curarse uno mismo
- kolliri - brujo, curandero
- kollke - plata, dinero
- kollkeniña - tener dinero
- kollu - cerro
- kolluña - fracasar
- koña - suave, blando (de una  
superficie)
- konchu - turbio
- konkori - rodilla
- kont'asiña - sentarse
- konuña - sentar
- konurt'asiña - sentarse (muchos)
- kora - hierba mala
- kori - oro
- korpa - tierra cruda antes de ser  
sembrada
- korpachaña - alojar, dar aloja-  
miento
- korumiña - rodar
- kota - lago
- kotalaca - orilla del lago
- kotu - grupo, montón
- kotuña - agrupar, amontonar
- kutu-kutu - enfermedad de una  
persona
- KH
- khachwaña - tener una fiesta has-  
ta amanecer (solo  
para jóvenes)
- khalljjaña - echar con agua, regar
- khana - claro
- khanaña - alumbrar
- khanañchaña - aclarar, testificar
- khantatiña - amanecer
- khat'aña - afrontar
- kharayp'u - mañana en la noche
- khati - papa etc. cocida con cá-  
sara
- khatiña - cocer, guisar
- khatita - cocido
- khatu - mercado grande, mercado  
principal

|  |   |
|--|---|
| khawa - disfraz de la danza de<br>Kena-Kena            | khona - piedra de moler                       |
| khejjokhejjo - trueno                                  | khonaña - moler empujando (quinua<br>etc.)    |
| khella - ceniza  | khopiña - tapar por encima, tapa              |
| khella pata - cenizal, depósito<br>de la basura        | khorpachaña - alojar, hospedar                |
| khenchameli - florcita blanca                          | khoru - malo de carácter                      |
| khepa - atrás, siguiente                               | khullo - gaviota                              |
| kheparaña - quedarse                                   | K'  |
| khepata - después, inmediatamente                      | k'achhi - arista                              |
| khepäjja - atrás                                       | k'añu - sucio, suciedad                       |
| khept'aña - ser último, atrasarse                      | k'añuña - ser sucio                           |
| khepüru - el día siguiente, otro<br>día                | k'apiña - apretar                             |
| kheri - fogón  | k'apt'asiña - dar la mano                     |
| khesi - boga (una clase de pesca-<br>dos)              | k'apha - ágil, activo                         |
| khespiyaña - salvar                                    | k'aphi - olor                                 |
| khewiña - llevar sobre el hombro<br>(como remo)        | k'ara - caballero                             |
| kheya - algodón  | k'aräjjata - del lado pelado                  |
| kholu - seco, duro, secado                             | k'asaña - chillar                             |
| kholli - trabajo de arar                               | k'ellantaya - dorado                          |
| kholliña - arar por primera vez o<br>segunda vez       | k'ellu - amarillo                             |
| kholliñi - el que prepara la<br>tierra para la siembra | k'epi - atado, bulto                          |
| kholli - huero, descompuesto                           | k'epiña - llevar atado, llevar en<br>espaldas |
| khomantaña - abrazar                                   | k'epjjaruña - cargar                          |
|  | k'ewiña - tocer                               |
|  | k'ochu - oración                              |



|   |  |
|---|--|
| k'ochuña - orar   | lapiza - lápiz                           |
| k'ochuyaña - hacer orar   | lap'a - piojo                            |
| k'oma - limpio  | lanqhu - grueso (de objetos cilíndricos) |
| k'omachaña - limpiar  | laquiña - repartir                       |
| k'orawa - honda   | larama - azul marino                     |
| k'orawaña - hondear   | larpha - enfermedad que se enflaquece    |
| k'orawt'aña - hondear a un blanco                                   | laru - risa                              |
| k'owa - una plata aromática   | laruña - reír                            |
| k'usillo - traje o disfraz de una persona en la danza de Waca-Wacas | larusiña - reírse                        |
| k'uti - pulga   | lat'jjataña - montar                     |
|   | lawa - palo, tieso                       |
| L   | laycu - a causa de, por                  |
| laca - boca   | layka - brujo                            |
| laca c'ama - dolor de muela   | laykaña - brujear                        |
| laca ch'aqha - dentadura, diente                                    | laykata - embrujado                      |
| lajjra - lengua   | laykjaña - embrujar                      |
| laka - rápido   | leche - leche                            |
| lak'a - sin sabor   | lechuga - lechuga                        |
| lak'o - gusano, insecto, animal silvestre                           | lejjwi - cerebro                         |
| lamana - fuente o recipiente grande                                 | lekeleke - ave del altiplano             |
| lamara - océano   | lek'eña - golpear, tocar la puerta       |
| lampayu - papa planita y alargada                                   | leyiña - leer                            |
| lanti - en vez de, en lugar de                                      | libra - libra                            |
| laphi - hoja  | libro - libro                            |

lijiru - ligero, rápido  
 liju - todo, completamente  
 lijwana - instrumento para escarbar  
 lip'catiri - pegajoso  
 lip'ichi - cuero  
 lip'iña - pegar (con goma, etc.)  
 liq'i - sebo, gordo  
 liq'intaña - engordar  
 lisu - travieso  
 liwaraña - sacar comida de la olla al plato  
 liwinucuña - hacer caer, tumbarle a uno  
 liwisiña - caerse, tropezar  
 liwtaña - botar  
 lojjoña - helar  
 lokaña - extender el brazo (mediendo)  
 loktaña - sacrificar, ofrecer  
 lokhe - loco  
 luc'ana - dedo  
 lulu - chica  
 lunthata - ladrón  
 lunthataña - robar  
 lunthataña - robarse  
 lupi - calor del sol, sol  
 lupiña - brillar el sol

lupjaña - tener calor  
 lupt'aña - solear  
 lup'iña - meditar, pensar  
 luraña - hacer  
 lurayaña - mandar hacer

## LL

llaichuña - enredar  
 llamayu - acción de escarbar, cosechar papas, ocas, etc.  
 llamayuña - cosechar  
 llamp'u - suave, manso  
 llamp'u chuyma - manso, humilde  
 llamp'uptaña - llegar a ser suave  
 llamqhaña - tocar, hurgar  
 llaphi - tibio  
 llaquimpiña - estar triste  
 llaquisiña - tener pena de uno  
 llaquita - penoso  
 llaquitaña - tener pena en sí  
 llätunca - nueve  
 llätunctunca - noventa  
 llawch'iña - llevar en la mano una sustancia glutinosa (lodo, grasa, etc.)  
 llawintaña - cerrar con candado, encerrar



|  |  |
|--|--|
| llawuña - envolver   | mallcu - uno que sabe mucho                                    |
| llejjti - llaga, herida infectada  | mallintaña - tragar  |
| llijulliju - relámpago   | mallk'a - garganta   |
| llijuña - deslumbrar   | mallt'aña - probar con la boca                                 |
| lliphiri - luciérnagas (firefly<br>found in the valleys,<br>not on the altiplano)                                    | mama - señora, doña, mamá                                      |
| llojjeña - derrumbar   | mamuraya - abeja   |
| lloko - corazón (físico)   | mankha - interior, adentro                                     |
| lloriña - nacer  | mank'a - comida (preparada)                                    |
| lluch'suña - desplumar, pelar (to<br>pluck an animal in<br>preparing him to<br>cook -- rabbit,<br>chicken), desnudar | mank'aña - comer provisiones                                   |
| llullu - tierno (de víveres)   | mank'arayaña - dar de comer a<br>muchos                        |
| lluphaña - tapar (metiendo algo<br>adentro)  | mank'ayaña - dar a comer                                       |
| llusk'a - liso   | mank'äwi - banquete  |
| llust'a - resbaloso  | mantaniña - entrar hacia donde<br>está la persona que<br>llama |
|  | mantaña - entrar   |
|  | manteca - manteca  |
|  | mantiyu - mantel, tejido grande                                |
|  | mañantaña - tragar   |
|  | maquina - máquina  |
|  | maqhataña - subir  |
|  | mara - año   |
|  | marca - pueblo, región   |
|  | marka - una medida (el abrazo de<br>trigo, paja, etc.)         |
|  | markaña - llevar entre los brazos<br>y hombro (como paja)      |
|  |  |

## M

|   |
|---|
| ma ratcama - hasta luego                                  |
| machaka - nuevo (inanimate object)                        |
| machantasiña - emborracharse, em-<br>briagarse            |
| mach'a - lapso de tiempo cuando<br>no hay nada para comer |
| mach'a mach'a - fruta narcótica                           |
| maestru - maestro   |

|  |   |
|--|---|
| marktaña - levantar en los brazos  | mä - un (adjetivo)  |
| masaña - amasar  | mäqui - rápido  |
| masi - semejante (nuestro semejante), igual                                | merienda - merienda, frihambre  |
| mathapi - ola  | merk'e - viejo, usado (objetos no vivos)  |
| mat'akaña - patear con las piernas traseras (burro, caballo, etc.)         | merk'eña - envejecer (ropa)   |
| maya - uno   | mesa - mesa   |
| mayampi - una vez más, otra vez  | mich'a - miserable (en el sentido, por ejemplo, de que uno viene con hambre, pero él que es "mich'a" no le da de comer) |
| mayaqui - de repente   | mich'i - aguijón  |
| mayat mayata - uno por uno   | mich'iña - picar (de insectos)  |
| mayja - distinto, diferente  | mic'a - sustituto, jornalero  |
| mayjt'aña - llegar a ser diferente (de lo normal) de parecer, cariño, etc. | mirä ampi - no seas así, por favor  |
| mayjt'ayaña - modificar (un objeto)  | mirqha - pecas o manchas de la cara   |
| maymära - el año pasado  | mirqhantata - pecoso  |
| maymuru - riñón  | misq'i - miel   |
| mayni - uno (pronombre)  | mistjjaña - salirse   |
| mayninaca - los otros  | mistuña - salir   |
| mayniqui - solamente una persona   | mistuniña - salir (hacia la persona que llama)  |
| maynicsa - por lo menos uno  | mojjsa - dulce, sabroso, rico   |
| maysa - otro lado  | mojjsaptayaña - ser dulce, endulzar   |
| maysäjjata - por el otro lado (clothes, around the house, etc.)            | moko - petizo, bajo   |
| mayt'aña - prestar   | morado - morado   |
| mayt'asiña - pedir prestado  |   |

morok'o - redondo, esférico  
 mujjlli - codo  
 mulljasiña - asustarse  
 munaña - querer, amar, desear  
 munasiña - quererse  
 muntaraña - pelar una fruta, legumbre, etc.  
 munti qhuchi - jabalí, chancho del monte  
 muqhiña - oler, olfatear  
 mururaña - cortar (cabello)  
 musparcaña - admirarse  
 mutuña - sufrir calladamente  
 mut'i - mote  
 muya - huerta  
 muyu - curvo  
 muyuña - dar vuelta, girar  
 muyurt'ayaña - servir comidas y bebidas, repartir cosas en una fiesta

## N

naira - ojo  
 naqhaña - arder  
 nanaca - nosotros  
 naranja - naranja  
 naranjani - dueño de naranjas  
 nasa - nariz

naya - yo (I)  
 nayasa - yo también  
 nayra - ojo, vista, antes, anterior, hace tiempo  
 nayrakata - primero, adelante  
 nayrapacha - antigüedad  
 nayrt'aña - adelantarse  
 nayrüru - día anterior  
 nina - fuego  
 ninqhara - hace rato, antes, hace tiempo, hace poco  
 niya - ya  
 niyapuni - casi  
 nuqhuña - empujar  
 nuwala - color café, moreno  
 nuwaña - pegar  
 nuwarasiña - pelear varias personas  
 nuwasiña - pelear  
 nuwjayaña - hacerle pegar  
 nuwyaña - pegarle

## Ñ

ñach'aña - amarrar  
 ñankt'aña - agravarse la salud  
 ñankha - grave  
 ñek'e - barro

ñek'erara - barroso, lleno de barro  
 ñikuta - cabello, cerda, pelo  
 ñuñu - pecho, teta  
 ñuñu maiya - planta cuyas hojas se usan como medicinales  
 ñuñuña - mamar  
 ñusaña - pudrir  
 ñut'jaña - desmenuar  
 ñut'u - menudo, fino (sal, café, tela, etc.)

## O

ojjoraña - meter bulla, hacer mucho ruido  
 okara - sordo  
 oke - plomo  
 onjjtaña - moverse  
 onokeña - oscilar  
 orake - terreno, tierra, suelo  
 orko - macho  
 ovej kallu - la cria de la oveja  
 ovej wanu - abono

## P

paca - halcón  
 pachamama - dios de tierra

pachjaña - partir, dividir  
 pachpa - mismo (naya pachpa -- yo mismo)  
 pakallko - siete  
 pakallk tunca - sesenta  
 palliña - escoger, recoger  
 pallthapiña - recojer cosas derramadas  
 pampa salvía - planta cuyas hojas se usan de medicinales  
 pampacha (ni) - ambos  
 panini - dos personas  
 pankara - flor  
 pankaraña - florecer  
 pantjasiña - equivocarse  
 pantjayaña - hacer equivocar  
 papela - papel  
 para - la frente (de la cara)  
 pari - caliente (de piedra o metal)  
 parlaña - hablar  
 parlataña - estar comprometido, hacer convenio, prometer, etc.  
 parlt'asiña - conversar íntimamente (entre amigos)  
 parqui - cuesta, subida  
 paru - el color de trigo tostado



|   |   |
|---|---|
| pasaña - cruzar   | pinquillo - instrumento musical                   |
| pasayaña - alcanzar, pasar algo<br>a otro                       | pirwa - depósito de papas                         |
| pata - cima, encima   | pirtunt'asiña - perdonarse                        |
| pata salvía - planta cuyas hojas<br>se usan de medi-<br>cinales | pisi - falta, menos, poco                         |
| pataca - ciento   | pisi chuyma - bastante sensible,<br>medio tontito |
| paya - dos  | pist'aña - faltar                                 |
| pä - dos (adjetivo)   | pist'ayasiña - hacer faltar                       |
| pä pataca - dos cientos   | pokoña - madurar                                  |
| pä tunca - viente   | pokota - plátano, maduro                          |
| pächasiña - dudar, estar de dos<br>opiniones                    | poncho - poncho                                   |
| pekaña - moler, objeto que se usa<br>para moler -- batán        | profesor - profesor                               |
| pelota - pelota   | puchu - lo que sobra de la comida                 |
| perka - pared, cerco  | puediña - poder                                   |
| perkaña - hacer pared   | puncu - puerta                                    |
| perke - cabeza  | puraca - estómago, barriga                        |
| picota - pico (la herramienta)                                  | purapa - ambos                                    |
| pichaña - barrer escoba   | puriña - llegar                                   |
| pichica - trenza de cabello                                     | purīwi - lugar de llegada                         |
| pichicaniña - tener trenzas en el<br>cabello                    | puruma - tierra virgen                            |
| pichthapiña - barrer minucio-<br>samente                        | pusi - cuatro                                     |
| pichu - manojo  | pusi tunca - cuarenta                             |
| pilpintu - mariposa   | putu - cueva                                      |
|   | PH  |
|   | phajjsa - tiempo de sequedad,<br>falta de lluvia  |

|  |  |
|--|--|
| phajjsaña - hacer buen día (sin lluvia)  | phokhaña - completar, cumplir                  |
| phajjsi - luna, mes  | phokhata - completo                            |
| phala - sogá   | phucu - olla                                   |
| phallaña - reventar  | phucha - hija                                  |
| phara - seco   | phuju - pozo                                   |
| pharjaña - darle sed a uno   | phuñu - borla de maíz                          |
| pharjataña - tener sed   | phusaña (also phust'aña) - soplar              |
| pharphaña - llovizar   | phuti - sustancias secas, cocidas en poca agua |
| phasa - tierra finita que parece tener mucho calcio. Lo mezclan con agua y sal y comen con papa cocida | phuthu - agujero                               |
| phataña - hachear  | phuthuti - vapor                               |
| phathanca - panza, estómago  | phuyu - pluma de ave, etc.                     |
| phawa - siembra de granos  |  |
| phayaña - cocinar  | P'   |
| phayiri - cocinero   | p'api - pescado asado                          |
| pheska - cinco   | p'aquiña - quebrar                             |
| pheska pataca - quinientos   | p'arjjtaña - despertar                         |
| pheska tunca - cincuenta   | p'eke - cabeza                                 |
| philitaña - alquilar, fletar   | p'ekeñ usu - problema                          |
| phina - montón de pajas, etc., ya recogida en el depósito  | p'enkasiña - avergonzarse                      |
| phisi - gato   | p'eske - sopa de quinua                        |
| phisna - liviano   | p'itaña - tejer con palillos                   |
| phojjtuña - llevar en las dos manos juntas   | p'iya - hondo, agujero, agujereado             |
| phokha - lleno   | p'iyaña - agujerear                            |
|  | p'usu - hinchazón                              |
|  | p'usuntata - hinchado                          |



p'usuña - hinchar

## Q

quena - instrumento musical

quijasña - demandar ante una  
autoridad

quilliña - arrodillar

quillt'asiña - arrodillarse

quimsa - tres

quimsani - tres personas

quimsakallk tunca - ochenta

quimsa tunca - treinta

quimsakallko - ocho

quinina - alcaloide que se extrae  
de la quina

quipata - por turno

quipaca - igual, lo mismo

quirasiña - quedarse

quiso - queso

quituña - mezclar

quiwu - canino

## QH

qhallu - crudo (excepto para la  
papa)

qhapia - café

qharjaña - cortar con cuchillo

(carne)

qharsuña - degollar, descuartizar  
(ovejas, vacas y otros  
animales)

qhathatiña - temblar

qhaya - aquel(la)

qhistuña - rumear, masticar

qhita - mensajero

qhitaña - enviar, mandar

qhitaniña - enviar a una persona  
hacia la persona con  
quien habla

qhiti - quien

qhiwiña - arrollar, ovillar

qhuchi - chancho, puerco, cerdo

qhuchhuña - aserrar, cortar

qhula - terrón

qhullu - perdíz, paloma silvestre

qhumu - carga de bestia

qhumuntaña - cargar en bestia

qhunu - nieve

qhuno kollu - cordillera, cerro  
nevado

qhunuña - nevar

qhurcata - al frente

qhuri - más allá

qhuri mara - el anteaño pasado

qhuri maymära - antes del año

## pasado

qhursa - otro lado, aquel lado  
 qhursäjja - al otro lado  
 qhusa - lindo, excelente  
 qhusqha - contínuo, igual  
 qhusqhachaña - anivelar, igualar  
 qhusu - espeso (de líquidos)  
 qhuyapayaña - tener misericordia  
 de  
 qhuyapayasiri - caritativo, mis-  
 ericordioso  
 qhuyuña - aventar, silbar

## Q'

q'illima - carbón  
 q'inc'u - greda  
 q'ispiña - galletita hecha de  
 quinua  
 q'itha - vagabundo  
 q'iwcha - hígado  
 q'iyaña - moler con alguna cosa  
 que muele

## R

ratuquiya - apúrate  
 rebajt'aña - rebajar  
 reloj - reloj  
 rezaña - rezar

rezayaña - hacerle rezar

rigalo - regalo

rosasa - rosa

## S

saco - saco

sajuna - azul

sajjra - espíritu maligno

samana - aliento

samaña - respirar

samaraña - descansar

samcaña - soñar

samcasiña - soñarse

sanc'a - brasa

sanu - peine

saña - decir

sapa - solo, cada

sapakata mayni - cada uno

sapaqui - solito

sapüru - cada día, diariamente

saphi - raíz

sarakaña - bajar

sarjjaña - volver al punto de  
partida

saraña - ir

sarnakaña - caminar

|   |                                    |
|---|------------------------------------|
| sarnakäwi - vida, experiencia                             | sirk'i - verruga                   |
| sartaña - levantar, partir de un lugar                    | sisaña - hartar                    |
| sartasiña - levantarse                                    | sist'asiña - hartarse              |
| sart'aña - visitar  | siwink'ara - ave rapaz             |
| sata - la siembra   | siwrt'aña - servir algo            |
| sataña - sembrar  | sojjta - seis                      |
| sawcasiña - bromear                                       | sojjta tunca - sesenta             |
| sawu - tejido, el trabajo de tejer                        | suca - surco                       |
| sawuña - tejer  | sucachaña - hacer surco            |
| saya - lo alto  | suc'aña - poner en orden o en fila |
| sayaña - parar  | suchi - pescado del lago Titicaca  |
| sayt'u - lo largo   | sulla - rocío                      |
| sewenka - un tipo de paja                                 | sullca - menor                     |
| sicsusiña - sacar algo de un jalón                        | sullu - aborto                     |
| sicuya - heno   | suma - bueno(a)                    |
| sijjsincaña - adormecer                                   | sumancaña - estar en buenas        |
| sillpīraña - descascarar con la uña                       | supaya - diablo                    |
| sillk'eña - pelar, descascarar, sacar la piel poco a poco | suruña - pico de ave, etc.         |
| sillk'o - lombriz   | suri - ñandú                       |
| sillp'a - lámina delgada, fina                            | sustjasiña - asustarse             |
| sillp'i - cáscara, corteza                                | susuña - cernir, cernidor          |
| sillu - uña   | suti - nombre, fuerte, seguro      |
| sinti - demasiado   | suyaña - esperar                   |
|   | suyt'ayaña - hacer esperar         |
|   | suyantaña - esperar con propósito  |

## T

|   |  |
|---|--|
| tact'aña - patear con fuerza                        | taypi - medio, centro                          |
| taica - madre                                       | taypina - en medio de                          |
| take chuyma - de todo corazón, de buena voluntad    | terno - terno                                  |
| take cuna - cualquiera cosa                         | tía - tía                                      |
| takeni - todos                                      | tiempo - tiempo                                |
| taksuña - pisotear                                  | tienda - tienda                                |
| tama - grupo, rebaño, tropa                         | tijera - tijera                                |
| tamuraya - abeja que hace miel                      | tillu - caspa                                  |
| tankaña - hociquear                                 | tincuña - caer (al estar parado)               |
| tansa - de estatura                                 | tisic usu - tuberculosis                       |
| tanta - reunión                                     | tiwula - zorro                                 |
| tantaña - reunir                                    | tokeña - reñir                                 |
| tantachasiña - reunirse                             | tokesiña - reñirse mutuamente                  |
| tapa - nido   | toketataña - reñirle                           |
| tapilaya - herramienta para formar bloques de pared | tomate - tomate                                |
| tapachaña - hacer nido                              | tonko - maíz                                   |
| taqui - patada                                      | tollka - yerno                                 |
| tari - tejido pequeño                               | tотора - totora (planta del lago)              |
| tarma - pesado, lento, tardo (de animales)          | tucaña - tocar instrumentos musicales          |
| tata - señor, don, papá                             | tukjjaña - acabar                              |
| tata cura - sacerdote                               | tucuña - terminar                              |
| tatitu - Dios                                       | tucusiña - terminarse, concluirse              |
| tawako - (una) joven                                | tucuyaña - concluir, terminar                  |
|   | tumpaña - ir a ver, achacar, sospechar, acusar |
|   | tumpasiña - echar de menos                     |

|  |  |
|--|--|
| tunca - diez   | thala - sacudón sobre la lana                |
| tunca llatuncani - diez y nueve                          | thalaña - sacudir                            |
| tunca mayani - once                                      | thanka - torpe                               |
| tunca pakallkoni - diez y siete                          | thantha - usado, viejo (objetos)             |
| tunca payani - doce                                      | thaqui - camino                              |
| tunca pusini - catorce                                   | thaquichaña - trazar camino                  |
| tunca pheskani - quince                                  | thaya - frío, viento                         |
| tunca quimsakallkoni - diez y<br>ocho                    | thayjata - resfriado                         |
| tunca quimsani - trece                                   | thayjataña - estar resfriado                 |
| tunca sojjetani - diez y seis                            | thiya - canto, borde                         |
| tunta - chuño blanco                                     | thokoña - bailar                             |
| tunuachachila - bisabuelo                                | thokontaña - bailar muy alegre-<br>mente     |
| tunuawicha - bisabuela                                   | thokori - el danzante                        |
| tupaña - topetar   | thoktaña - saltar                            |
| tupt'aña - medir   | thujru - bastón                              |
| tupu - legua, medida                                     | thujsa - hediondo                            |
| tupuña - medir   | thujsaña - heder                             |
| turcaña - trocar, cambiar                                | thulu - tusa de maíz                         |
| turqui - cambio  | thunqhuña - saltar, brincar, brin-<br>cotear |
| tuwakaña - atajar  | thuru - grueso, fuerte                       |
| tuyuña - flotar, andar en el agua<br>o en el aire, nadar | thusaña - escupir                            |
|  | thuscataña - escupir                         |
|  | thusonkaya - saliva                          |
|  |  |
| thajjo - algarroba                                       |  |
| thakaña - buscar   |  |

TH



## T'

t'acu - calma, tranquilidad  
 t'acuña - calmar, tranquilizar  
 t'ajiña - dar punzadas interiormente  
 t'ajjlli - palmada  
 t'ajjlliña - dar palmadas o sopapear  
 t'ajjsiña - lavar ropa, cabello, lana, etc.  
 t'akaña - arrancar hilo, sogas, etc.  
 t'akhesiña - sufrir  
 t'alpha - plano  
 t'amantata - fermentado  
 t'amata - fermentado, podrido  
 t'ant'a - pan  
 t'awra - lana  
 t'ijunakaña - corretear  
 t'ijuña - correr  
 t'imphi - regazo, falda lo que se lleva en regazo  
 t'imphiña - llevar en la falda  
 t'iri - cicatriz  
 t'isaña - carduzar  
 t'isctaña - saltar  
 t'ola - leña  
 t'uqha - flaco

t'uqhantaña - enflaquecer  
 t'una - menudencias de cosas  
 t'unaña - destrozar, desmenuzar  
 t'uruña - roer, comer poroto tostado  
 t'usu - pantorrilla

## U

uca - ese, esa  
 ucalaycu - por eso, por causa de  
 ucampisa - pero, etc.  
 ucaqui - nada más  
 ucata - después, por eso  
 ucatarac - cuidado  
 ucatsti - y después, entonces  
 ucäca - esos lugares  
 ucärma - esa noche  
 uc-ch'a - ese tamaño  
 uc-ch'pacha - todo entero  
 ucchañcama - mientras tanto  
 uchaña - poner  
 uchasiña - ponerse  
 uchayaña - hacer poner alguna cosa  
 uchayasiña - hacerse colocar  
 ucsaru - a ese lado  
 ucüru - ese día



|   |   |
|---|---|
| uju - tos ligera  | uñstaña - aparecer  |
| ujuniña - tener tos   | uñtaña - mirar lejos, observar a<br>cierta distancia (500-<br>1,000 metros) |
| ujuña - toser ligeramente   | uñtata - conocido   |
| ukhamaraqui - también   | uñt'aña - conocer   |
| ullucu - papa lisa  | uñt'asiña - conocerse   |
| uma - agua  | uqha - esa cantidad   |
| uma juicio - diluvio de Noé   | uqhama - así  |
| umantu - pescado del lago Titi-<br>caca   | uqhamajja - entonces  |
| umaña - beber   | uqhamapī - así es   |
| umaptaña - llegar a ser agua,<br>derretirse   | uqhamawa - así es   |
| umart'asiña - beber entre muchos  | urpu - neblina  |
| umata - borracho  | urpuntaña - anieblar  |
| unisiña - aborrecer   | uru - día   |
| uñachayaña - mostrar  | uscuña - poner  |
| uñakaña - observar  | uscusiña - ponerse  |
| uñaquipaña - mirar de todos los<br>lados  | usu - enfermedad, dolor   |
| uñcalla - pato  | usuchasiña - lastimarse   |
| uñcatasi - del frente de  | usuchata - adolorido, lastimado   |
| uñch'uquiña - mirar a una per-<br>sona con cierta<br>malicia, puede ser<br>también mirar a<br>un objeto | usuchatãña - estar lastimado,<br>adolorido                                  |
| uñjaña - cuidar, ver  | usuniña - tener enfermedad  |
| uñjayaña - hacer ver  | usuntaña - estar gravemente en-<br>fermo                                    |
| uñjiri - uno que cuida  | usuña - enfermar, dolerle a uno,<br>dar a luz                               |
|   | usuta - enfermo   |

|  |  |
|--|--|
| usutãña - estar enfermo                  | waik'a - ají                                       |
| usuyaña - hacer enfermar                 | waja - hacer cocer en tierra                       |
| uta - casa                               | wajaña - asar, ladrar                              |
| utachaña - construir casa                | wajcha - huérfano, huérfana                        |
| utachiri - constructor de casa           | wajjra - cuerno, asta                              |
| utani - dueño de la casa                 | wajjraña - cornear                                 |
| utaniña - tener casa                     | wajjrasiri - el que cornea                         |
| utjaña - haber, residir, morar           | wajjt'ana - regalar, convidar                      |
| utjasiña - lugar donde vive,<br>vivir    | wakulla - cántaro                                  |
| utt'ayaña - establecerse                 | walärmanthi - ayer en la mañana                    |
| uwija - oveja                            | wali - muy, mucho, bien                            |
| uyu - canchón, corral                    | walichaña - arreglar                               |
| uywa - animal doméstico                  | walincaña - estar en armonía                       |
| uywa uyu - el corral de los<br>ganados   | waliptaña - mejorarse, sanarse                     |
| uywaña - criar                           | waliqui - bien                                     |
| uywaniña - tener ganado                  | waliquiña - estar bien                             |
| uywata - criado, sirviente o<br>ayudante | walja - mucho                                      |
| uywiri - amo                             | waljani - muchos, muchas (per-<br>sonas solamente) |
|  | walt'aña - llegar a acostumbrarse                  |
|  | walüru - anteayer                                  |
|  | wallakeña - hervir                                 |
|  | wallata - ave rapaz                                |
|  | wallpa - gallina                                   |
|  | wanc'u - conejo                                    |
|  | wanc'u kallu - la cría del conejo                  |

## W

waca - vaca

wac'a - faja

wact'aña - corresponder a

wact'ayaña - preparar

|  |  |
|--|--|
| wanquillaña - juzgar                   | wasitata - otra vez  |
| wanu - abono, estiércol                | wasüru - ayer  |
| wanuña - abonar la tierra              | wataña - zurcir  |
| waña - seco                            | wawa - nene, hijo  |
| wañichiña - secar                      | wawachasiña - dar a luz  |
| wañichisiña - secarse                  | wawaniptayaña - fecundar                                       |
| wañsuyaña - hacer secar                | wayna - (un) joven   |
| waquichaña - preparar                  | wayronko - abeja que no hace miel                              |
| waquichasiña - prepararse              | wicu - medida (entre el dedo pulgar y el índice)               |
| waquisiña - ser necesario, ser preciso | wichu - paja   |
| waquiyaña - preparar                   | wich'inqha - cola, rabo  |
| waranka - mil                          | wiju thaya - brisa   |
| waranucuña - derramar                  | wila - sangre, rojo  |
| waraña - echar en conjunto             | wilarara - sangriento, lleno de sangre                         |
| warariña - gritar, aullar              | williña - esparcir, desparramar, derramar                      |
| warawara - estrella(s)                 | willjtaru - a la amanecida                                     |
| warcuña - colgar                       | willtaña - derramar  |
| wari - vicuña                          | wiñaya - eterno, para siempre                                  |
| warjjata - caldo de pescado            | wiqhuña - la manera de masticar de las llamas, ovejas, vicuñas |
| warmi - mujer, esposa                  | wirajocha - señor, caballero                                   |
| wartaña - echar                        | wiru - tallo de maíz   |
| wasara - desierto                      | wisca - soga de lana   |
| wasärma - anoche                       | wiscullu - más largo que ancho, ovalado                        |
| wasärmanthi - ayer en la mañana        |  |
| wasayp'u - ayer en la noche, anoche    |  |

wisitaña - visitar

wislla - cucharón

wisqhu - sandalia, ojota

wist'u - torcido, no recto

wulsillo - bolsillo

wutilla - botella

Y

yaala - amigo

yakaña - no preocuparse

yakha - otro

yakhepa - alguno, algunos

yakhüru - otro día

yamasa - además

yampuña - llevar en balsa

yanapaña - ayudar

yant'a - prueba, tentación

yant'aña - probar, poner a la  
prueba

yapaña - aumentar, yapar

yapiña - amarrar (a la yunta,  
etc.)

yapt'aña - aumentar

yapu - chacra

yapuchaña - hacer chacra nueva

yapuchäwi - lugar de la siembra

yapuchiri - el que siembra

yatekaña - aprender

yatichaña - enseñar

yatichiri - profesor, maestro

yatichirinña - tener maestro

yatiña - saber

yatisiña - acostumbrarse

yatiyaña - hacer saber

yatjjataña - averiguar

yawiña - segar

yawri - agujón

yojjch'a - cuñado, cuñada

yoka - hijo (varón)

yokalla - chico

yokeña - empujar con remo

yupaychaña - adorar

yuriña - nacer

yuspagaraña - darle gracias a uno



THE DESIGN AND IMPLEMENTATION OF A MISSIONARY

LANGUAGE COURSE IN AYMARA

Joseph O. Davidson, Jr.

Department of Linguistics

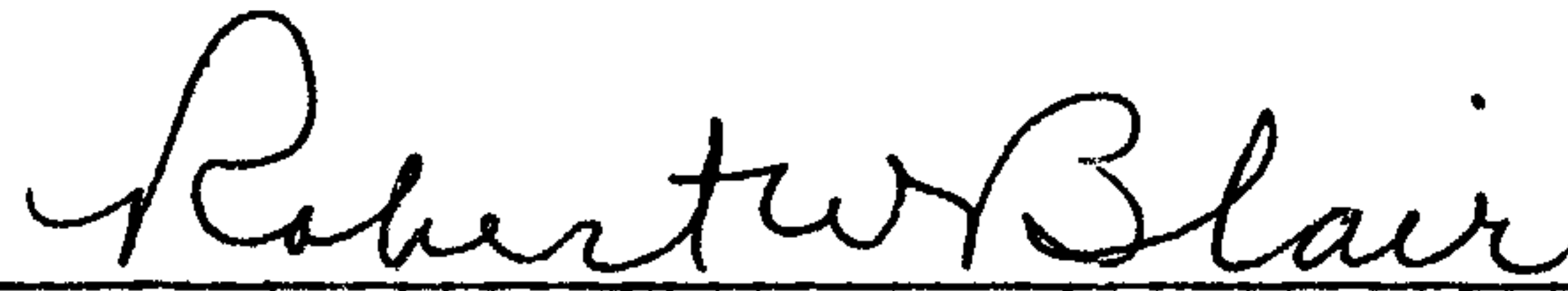
M.A. Degree, August 1971

ABSTRACT

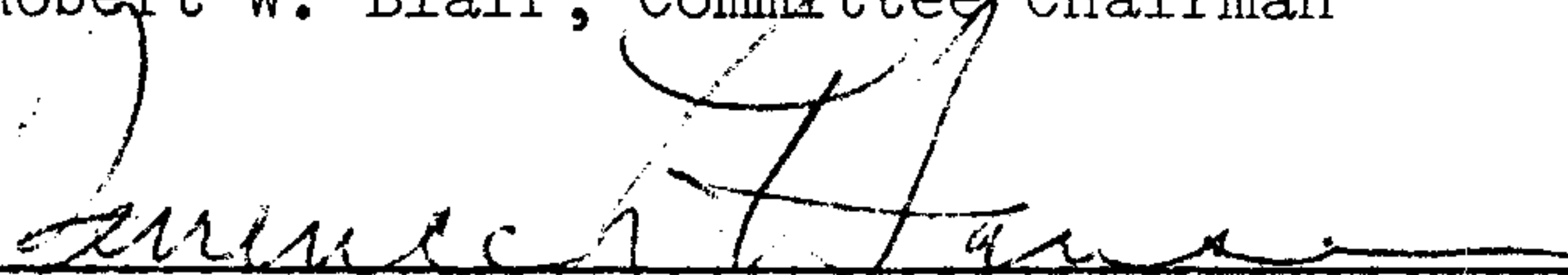
This thesis is a set of materials in colloquial Aymara, an indigenous language spoken by nearly one million people on the "altiplano" of Bolivia and southeastern Peru. It is designed for use by missionaries of the Church of Jesus Christ of Latter-day Saints assigned to the Bolivia Mission. It was prepared on the assumption that missionaries will have completed approximately three weeks of intensive Spanish language training prior to beginning this course.

Each lesson has a pre-class module which previews the vocabulary, grammar, and memorization assignments found in the in-class module, and increases the student's listening comprehension. The in-class module is divided into cycles, each of which begins with a microwave model and subsequent explanation of the grammar point under consideration. The repetition drills are followed by response drills, where answers must correspond to the truth value established in the preceding repetition drill. Controlled conversations, personalized questions and activities follow which are designed to lead the student step by step toward practical and meaningful communication.

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